

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 3:21 AM

Title: Re: Pittsburgh massacre

Content:

Crazywisdom said:

The state of American public education is in tatters.

Malcolm wrote:

Primarily because conservatives undermined funding for education.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 2:57 AM

Title: Re: Pittsburgh massacre

Content:

Grigoris said:

When was the last time you saw a left-wing extremist engage in mass murder for political ends? As such this equating of one side with the other is ingenious and dangerous and is generally used by supporters of extreme-right views to justify their actions.

Queequeg said:

Stalin? Mao? Pol Pot?

I'll take a wild guess that I'm woefully ignorant and these guys weren't left-wing extremists at all.

Malcolm wrote:

We are not talking about conditions in the Soviet Union in the 1920's, China in the 1940's. or Cambodia in the 1970's. We are talking about conditions in the USA in 2018.

At its height, there were never more than a few hundred Weatherman, maybe a 100,000 or so Panthers. There are more than 300,000 "so-called" sovereign citizens and supporters in this country, all of whom believe the US Government is illegal:

If there is an insurgency-in-waiting, it will likely be drawn from the hundreds of antigovernment groups across the country, many of which were readying for civil war in 2016 in the event of a Hillary Clinton presidency. One of the most extreme examples is an ideological subculture made up of "sovereign citizens," who believe that citizens are the sole authority of law. Ryan Lenz, a senior investigative reporter for the Southern Poverty Law Center, has been researching them for nearly eight years. It's been a terrifying eight years. A 2011 splc report pegged the number of the sovereign citizens, a mix of hard-core believers and sympathizers, at 300,000. The movement, Lenz believes, has grown significantly since then.

<https://thewalrus.ca/americas-next-civil-war/>

Queequeg said:

Not all tax protesters are sovereign citizens, and many newer recruits to the sovereign life did not start out as tax protesters. But based on the available evidence, a reasonable estimate of hard-core sovereign believers today would be 100,000, with another 200,000 just starting out by testing sovereign techniques for resisting everything from speeding tickets to drug charges, for a total of 300,000. As sovereign theories go viral throughout the nation's prison systems and among people who are unemployed and desperate in a punishing recession, this number is likely to grow.

Malcolm wrote:

<https://www.splcenter.org/fighting-hate/intelligence-report/2010/sovereign-citizen-kane>

There are approximately 11 million Americans with alt-right views.

Queequeg said:

But new research from the University of Alabama's George Hawley, published by UVA's Institute for Family Studies, suggests this isn't the case. According to Hawley, a political scientist who specializes in demography and the far right, roughly 5.64 percent of America's 198 million non-Hispanic whites have beliefs consistent with the alt-right's worldview. Whether or not they would describe themselves as alt-right, Hawley argues, they share the movement's belief in a politics that promotes white interests above those of other racial groups.

If Hawley is right, then the alt-right's constituency isn't a tiny fringe. It's about 11 million Americans.

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670992/study-white-americans-alt-right-racism-white-nationalists>

How many people have been killed by Antifa?

Queequeg said:

Long story short: the number of deaths currently attributable to Antifa is zero, and there aren't really left-wing groups that engage in political violence to match their counterparts on the right. The reality is that since the end of the Vietnam era, left-wing political violence is far outweighed by its right-wing counterpart:

Malcolm wrote:

<https://www.quora.com/How-many-people-have-been-killed-in-the-USA-by-Antifa-or-other-left-wing-group-I-do-not-live-in-the-USA-but-I-often-hear-about-left-wing-terrorism-It-seems-hard-to-find-such-data>

Queequeg said:

In the real world, since the end of the Vietnam era, the overwhelming majority of serious political violence—not counting vandalism or punches thrown at protests, but violence with lethal intent—has come from the fringes of the right. Heidi Beirich, director of the Southern Poverty Law Center's Intelligence Project says that "if you go back to the 1960s, you see all kinds of left-wing terrorism, but since then it's been exceedingly rare." She notes that eco- and animal-rights extremists caused extensive property damage in the 1990s, but didn't target people.

Meanwhile, says Beirich, "right-wing domestic terrorism has been common throughout that period, going back to groups like to The Order, which assassinated [liberal talk-radio host] Alan Berg [in 1984] right through to today." Mark Pitcavage, a senior research fellow at the Anti-Defamation League's Center on Extremism, told NPR that "when you look at murders committed by domestic extremists in the United States of all types, right-wing extremists are responsible for about 74 percent of those murders."

Malcolm wrote:

<https://www.thenation.com/article/why-does-the-far-right-hold-a-near-monopoly-on-political-violence/>

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 2:27 AM

Title: Re: Pittsburgh massacre

Content:

Grigoris said:

How's the French thinking it is Iraq... I guess they didn't translate the question properly into French.

DGA said:

I think it's the Syrian flag there, not the Iraqi one.

Grigoris said:

Yes, I do believe you are right.

Still a silly choice as Syria as a country (like Iraq) cannot threaten world peace, the people funding the proxy war are the one's threatening world peace.

Malcolm wrote:

You mean the US, the Russians, the Iranians, and the Saudis.

Author: Malcolm

Date: Wednesday, October 31st, 2018 at 12:15 AM

Title: Re: Pittsburgh massacre

Content:

drodul said:

Grigoris, what is the flag that is superimposed on Canada and the USA on the map you posted?

Malcolm wrote:

The Saudi flag.

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 5:55 AM

Title: America's Next Civil War

Content:

Malcolm wrote:

<https://thewalrus.ca/americas-next-civil-war/>

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 5:29 AM

Title: Re: Psychoanalysis

Content:

Pero said:

The latter.

Malcolm wrote:

You are still conscious.

Pero said:

I'm sorry but I don't understand.

Malcolm wrote:

If you can remember your dream, it shows you were conscious. You cannot remember anything from when you were unconscious.

Author: Malcolm

Date: Tuesday, October 30th, 2018 at 1:59 AM

Title: Re: Psychoanalysis

Content:

Pero said:

But if I don't know I am dreaming, how can you say that I am conscious?

Malcolm wrote:

You mean if you do not remember your dreams, or do you mean being unaware that in a dream you are dreaming?

Pero said:

The latter.

Malcolm wrote:

You are still conscious.

Author: Malcolm

Date: Monday, October 29th, 2018 at 10:55 PM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

In general, what Buddhism considers latent are afflictions (kleṣa), termed in their latent form, anuśaya. There are 6 basic anuśaya: attachment, anger, pride, ignorance, false views, and doubt.

Losal Samten said:

Do you know why we generally see jealousy replace false views and doubt? Do false views and doubt correspond to the generation of the human and asura manifestations?

Malcolm wrote:

Not in the this schemata. You are really talking about a Vajrayāna scheme.

Author: Malcolm

Date: Monday, October 29th, 2018 at 9:46 PM

Title: Re: whatnow727 message to Lamas

Content:

PeterC said:

I think this is a really bad idea.

Malcolm wrote:

Agreed. This is a really bad idea.

Author: Malcolm

Date: Monday, October 29th, 2018 at 9:39 PM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

My point was simply that there were, in the view of Buddhadharma, no such thing as

unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later.

Wayfarer said:

It seems to me that this is hard to reconcile with:

As a matter of interest, what is the translation/etymology of the term 'alaya' in the compound 'alaya-Vijñāna'?

Malcolm wrote:

Ā means all. Laya means, in this context, a place of repose, residence, etc. It is glossed by the Tibetans as gzhi, i.e. a basis.

Wayfarer said:

Bill Waldron's book, *The Buddhist Unconscious*, shows in detail the doctrinal requirements that resulted in the development of the Alaya-Vijñāna or 'storehouse consciousness'. I don't think you need to reify it as any kind of entity or over-arching 'one mind', if that is the concern. But I don't think it's feasible to deny that there is such a concept, either.

Malcolm wrote:

You are not really understanding the intent of the doctrine. The idea is that appearances of the universe are a result of karmavipaka. How does that karmavipaka ripen? The Yogacāra school theorized a process called cittasaṃtanāparināma, the transformation of the mind stream. This comes about because it is held that when we engage in an action, this creates an impression, called a vāsanā, literally, "perfume," in Tibetan, bag chags. This is also called a bija or seed. These seeds are held to be stored in a consciousness called the ālayavijñāna, which upon the elimination of all the seeds then vanishes. An impression or seed, when it meets its special condition for transformation of ripening, then gives rise to an appearance that corresponds to the action which produced it.

Asanga argues that this ālayavijñāna is the same thing as the Theravāda bhavaṅga, or linking consciousness. On the other hand, the ālaya does not have objects it does not operate through the senses. It is the object, however, of the kliṣṭamānas, the afflicted mind. The other senses consciousnesses are products of the ripening of these seeds which create the appearances of outer objects such as the universe and so on.

So, it really does not, in the Yogacāra theory, function like an unconscious mind.

Wayfarer said:

And I think as a practical matter, any Buddhist has to acknowledge that there are 'latent tendencies' which are not always fully conscious but which manifest (or 'come to fruition') in response to circumstances or stimuli (I know I certainly do). I find it a bit hard to understand why those wouldn't be understood in terms of being un- or sub-conscious tendencies.

Malcolm wrote:

But here we are talking about memory. Memories are active concepts of the seven consciousnesses. This is basic to all Buddhist thinking on the issue. The question concerned whether Buddhism acknowledged what we term unconscious mental processes. It doesn't. The distinction made in Buddhism is a distinction between nonconceptual and conceptual cognitive processes: for example direct perceptions on the one hand, and the identification of direct perceptions as objects on the other. We are not necessarily aware, in a conscious sense, of all that we directly perceive because direct perceptions are by nature nonconceptual, and to be conscious of a given thing requires us to have a concept about it. In other words, the first moment of cognition is nonconceptual; in the second moment, mental factors such as perception jump in and allow us to discriminate the blue object we are having a direct perception of as a blue cup. When we have direct perceptions of unfamiliar entities, we struggle to discriminate them, and often, we do not bother to discriminate them at all. But we cannot become conscious of a given thing of which we have not had a direct perception-- this does not bar us from having an imagination, but in reality our abstract imagination is predicated on bits and pieces of newly arranged direct perceptions. The Buddhist theory of cognition, as has been noted, is in general a) nominalist and b) resembles, somewhat, Hume's pov in the Inquiry into Human Understanding. The outlier is Yogacāra, which bears some similarities to Berkely's thought.

In general, what Buddhism considers latent are afflictions (kleṣa), termed in their latent form, anuśaya. There are 6 basic anuśaya: attachment, anger, pride, ignorance, false views, and doubt. These anuśayas are not subconscious tendencies. These six then gets further divided into a total of 98. If you want to know more about them, their number and so on, consult chapter 5 of the Koshabhasyam.

Karma can never be latent, why? Because karma is caused by afflictions. According to Madhyamaka, a karma continues without ceasing until it meets its condition for ripening; according to Yogacāra, a karma makes an impression, then ceases; and when that impression meets its special condition for ripening, it does.

If you want to understand in more detail how this all works in Yogacāra, one should consult the Mahāyāna Samgraha.

Author: Malcolm

Date: Monday, October 29th, 2018 at 5:30 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later. Memory, in Buddharma, is simply the ability to recall objects that the mind has experienced. The power of that memory is commensurate with one's level of concentration. To repeat, no medium was ever proposed in which memories are stored. Essentially, from the point of view of Buddhadharma, we do not have unrecalled

memories. If we do not remember something, it is not a memory. A memory can only be called a memory if there is a recollection of some past experience we have recalled in the present through a conceptual operation related to the seven dhātus of consciousness. An unrecalled memory is a nonmemory in Buddhadharma.

Grigoris said:

Six of one, half a dozen of the other...

Malcolm wrote:

Not really.

Author: Malcolm

Date: Monday, October 29th, 2018 at 5:29 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

When you dream, you are conscious, but what you are experiencing is the activation of traces.

Pero said:

But if I don't know I am dreaming, how can you say that I am conscious?

Malcolm wrote:

You mean if you do not remember your dreams, or do you mean being unaware that in a dream you are dreaming?

Author: Malcolm

Date: Monday, October 29th, 2018 at 5:27 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later.

Wayfarer said:

As a matter of interest, what is the translation/etymology of the term 'alaya' in the compound 'alaya-Vijñāna'?

Malcolm wrote:

Ā means all. Laya means, in this context, a place of repose, residence, etc. It is glossed by the Tibetans as gzhi, i.e. a basis.

Author: Malcolm
Date: Monday, October 29th, 2018 at 4:28 AM
Title: Re: Pittsburgh massacre
Content:

Crazywisdom said:
To make them tap out here: this type of speech could be treated as aiding a terrorist group and prosecuted as such.

Malcolm wrote:
That kind of speech should be legislated as illegal.

Author: Malcolm
Date: Monday, October 29th, 2018 at 4:22 AM
Title: Re: Psychoanalysis
Content:
Malcolm wrote:

...

The model used, if one can call it a model, is clarity vs. cloudiness, distracted vs. undistracted. That is If your mind is clear/concentrated, you can remember more, if your mind is cloudy/distracted, you remember less. But in this model, no storage medium was ever proposed or even intimated.

Pero said:
In other words, theoretically, one does not remember everything that one ever experienced due to obscurations but in reality it's all "there"?

Also, could you please answer how (non-lucid) dreams are not an unconscious working of the mind?

Malcolm wrote:
When you dream, you are conscious, but what you are experiencing is the activation of traces.

Simply put, when you have more clarity, you can remember more of your experience. You don't need to worry "where" those experiences are stored.

Author: Malcolm
Date: Monday, October 29th, 2018 at 4:15 AM
Title: Re: Psychoanalysis
Content:
Grigoris said:

The other point is that non-distraction means that the mind is not drawn away from

something, an object of the mind. Thus we come back to the point you refuted earlier of wrongly considering memories as phenomena.

Malcolm wrote:

Memories are mental concepts possessed by any of seven dhātus of consciousness of external or internal objects with which we are familiar. This is the basic definition.

My point was simply that there were, in the view of Buddhadharma, no such thing as unconscious memories, i.e. data that is storied somewhere in some medium to be called forth later. Memory, in Buddhism, is simply the ability to recall objects that the mind has experienced. The power of that memory is commensurate with one's level of concentration. To repeat, no medium was ever proposed in which memories are stored. Essentially, from the point of view of Buddhadharma, we do not have unrecalled memories. If we do not remember something, it is not a memory. A memory can only be called a memory if there is a recollection of some past experience we have recalled in the present through a conceptual operation related to the seven dhātus of consciousness. An unrecalled memory is a nonmemory in Buddhadharma.

But in modern parlance, we have become accustomed to referring to things we have not recalled as "memories" because we recall things we have forgotten, and so we infer, we must have unconscious memories because we are very conditioned by pop Freudianism, and imagine there is such a thing as an unconscious mind, also rejected in Buddhadharma, which stores memories and so on.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:57 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

Buddhism explains memory perfectly well. It does just not explain memory with the present-day metaphor of data stored in a storage medium for later recall. Instead it describes memory as a function of mental nondistractedness.

Grigoris said:

Before the present day metaphor there were other non-technological metaphors that pointed in the same direction/towards the same notion.

Malcolm wrote:

Not in Buddhism.

Grigoris said:

Also this idea of memory as non-distractedness does not even come near to explaining what I said earlier: You are talking about recalling/remembering. I personally do not walk around with a conscious recollection of every single one of my memories during

every single moment of the day. It would be impossible to do so. Ergo...

Malcolm wrote:

Buddhadharma does not have the word "memory" as you are using it here. This is the problem. You are framing memories as data (familiar or strong experiences) which is stored somewhere (the body, consciousness, etc.). This metaphor is absent in Buddhadharma whether we use the notion of marks on a piece of paper or data on a drive. This may be because the semantic field of the Buddhadharma ideas of memory/recollection predate and never later accommodated a model of data storage based on writing things down on paper.

The model used, if one can call it a model, is clarity vs. cloudiness, distracted vs. undistracted. That is If your mind is clear/concentrated, you can remember more, if your mind is cloudy/distracted, you remember less. But in this model, no storage medium was ever proposed or even intimated.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:14 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

Then I would have to say that "Buddhism" needs to reassess its theories on memory. I guess the Yogacarins tried to do it with the *Alaya Vijnana*, but met with resistance from the dominant theoretical thread of *Madhyamaka*.

Malcolm wrote:

The definitions I provided to you above from strictly from *Yogacāra* and its antecedents.

Grigoris said:

Regardless, quite clearly the current position does not adequately explain memory and how it functions. Not by a long shot. It does not answer any of the questions/hypothetical points I posed to you. Keep in mind that these points are based on practical observations, so it is going to take a little more than a few Sanskrit terms being thrown around to convince me of something different.

Malcolm wrote:

Buddhism explains memory perfectly well. It does just not explain memory with the present-day metaphor of data stored in a storage medium for later recall. Instead it describes memory as a function of mental nondistractedness.

Author: Malcolm

Date: Monday, October 29th, 2018 at 3:03 AM

Title: Re: Pittsburgh massacre

Content:

Grigoris said:

Do people still want to insist . . . that Fascism can be countered by peaceful resistance?

clyde said:

The Buddha is reported to have said, "Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law."

Malcolm wrote:

Karl Popper wrote:

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them. —In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.

John Rawls:

While an intolerant sect does not itself have title to complain of intolerance, its freedom should be restricted only when the tolerant sincerely and with reason believe that their own security and that of the institutions of liberty are in danger.

Author: Malcolm

Date: Monday, October 29th, 2018 at 2:11 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

When I am talking about smaskara I am referring to karmic formations, to (put it simply) habits.

Malcolm wrote:

Then you are not talking about the samskara skangha, you are talking about second link in the twelve links of dependent origination.

In Tibetan Buddhism, we don't use this lingo. This lingo comes from Goenka's Vipassna.

What are you are talking about is bag chags or vāsanā. This is a term derived from Yogacāra theory. They are impressions upon consciousness which are activated

through a specific cause and condition which causes them to generate a karmic appearance.

Vasubandhu defines memories as concepts connected with the seven mental elements: i.e. eye through mental consciousness as well as the manodhātu.

Asanga defines memory as the absence of forgetting an object with which the mind is familiar. He further defines affliction as the basis of a distracted memory, as does Vasubandhu in his treatise on the five aggregates.

Basically, they both define the mechanism of memory as being free from mental distractions. The more undistracted one is, that is free from affliction one is, the better one's memory will become. But there is no definition of memory having some matrix, or memories existing in some latent form. Memories are simply knowing some familiar entity that one experienced in the past. This also explains why we do not remember and will never remember most of what we experience on a day to day basis. Most of what we experience is either too trivial to recall or it is an object with which we have no repeated familiarity.

Grigoris said:

I do not think that neuroscience will be able to adequately explain memory, mainly because neuroscience deals with brain and not mind. I believe that the explanation found in Buddhism based on the idea of the alaya-vijnana, or of samskara (as habits based on past volitional actions) is more fitting.

Malcolm wrote:

That explanation which you seek does not exist in Buddhist texts. You are fabricating it. If you examine Abhidharma, Madhyamaka, Yogācāra, etc., you will never find the definition of memory presented in the terms you describe. One does not even see memory described in terms of bag chags.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 10:48 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Tlalok said:

Emaho!

Would this <http://vimalatreasures.org/the-daily-practice-of-the-secret-sadhana-of-dorje-drollod.aspx> be the appropriate sadhana text then, based off the empowerment(s) we recieved?

Malcolm wrote:

In general, probably. Usually, one does the outer drollö sadhana, for which there is a retreat manual, then one does Pema Sogdrub.

Those who are doing KDL's drollo don't have to do anything different as KDL's drollo and DR's drollo are related.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 5:09 AM

Title: Re: Psychoanalysis

Content:

Bill Waldron said:

Although there was no explicit concept of unconscious mind in early Buddhism (roughly 5th-2nd centuries BCE), there was an awareness of processes that later Buddhists, like many modern scholars, would consider descriptively unconscious. These included not only the various cognitive processes that subserve all ordinary perception, but also our ongoing emotional dispositions and sense of self-identity.

Wayfarer said:

Also, I would have thought that the fact that yogis are able to suspend their respiration and other metabolic processes, in a way which the untrained can definitely not do, arises from their awareness of and mastery over autonomic and semi-autonomic functions, which for most people are unconscious.

Malcolm wrote:

I think Bill Waldron is reading too much into his sources.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 5:01 AM

Title: Re: I wish to marry a Dakini

Content:

Crazywisdom said:

Dakini type women are rocket fuel to your olive oil.

Malcolm wrote:

Actually, there are no wisdom *ḍākinīs* in human lands.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:55 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

the reality of unconscious and subconscious is indubitable, in my view.

Malcolm wrote:

These things do not exist, and you cannot explain their mechanism.

Wayfarer said:

bringing to light unconscious memories can be very challenging

Malcolm wrote:

There are no such thing as unconsciousness memories. If you are not conscious of a mental event, it is not a memory. That is just not how the brain works, if you like neuroscience explanations, and it definitely is not how Buddhadharma explains memory.

Wayfarer said:

William Waldron has a book, *The Buddhist Unconscious: The Alaya-vijñāna in the context of Indian Buddhist Thought*:

This is the story of fifth century CE India, when the Yogacara tested the awareness of unawareness, and became aware of human unawareness to an extraordinary degree. They not only explicitly differentiated this dimension of mental processes from conscious cognitive processes, but also offered reasoned arguments on behalf of this dimension of mind. This is the concept of the 'Buddhist unconscious', which arose just as philosophical discourse in other circles was fiercely debating the limits of conscious awareness, and these ideas in turn had developed as a systematisation of teachings from the Buddha himself.

Malcolm wrote:

The ālayavijñāna is not actually a separate consciousness. It is a name for consciousness in its role as a repository of traces, vāsanās (a theory of the Yogacārin the Madhyamaka find very faulty).

In the Yogacāra system, the ālayavijñāna does not perform any cognitive function at all, not even as an unconscious. In the Yogacāra presentation, it is basically inert, which is why Madhyamakas tend to reject their presentation.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:52 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

The question could be asked, why Gautama suddenly recalled all of his past lives during the third watch (I think it was) of the night of his Enlightenment. It is said that detailed knowledge of all of these lives was suddenly recalled at this time. So, why didn't he already know it, and where had these memories been residing before they had been recalled?

Malcolm wrote:

He recalled his past lives sequentially, not all at once, in a reverse sequence. Memories are not stored anywhere. There does not need to be a storage medium, in fact, one cannot exist. The past does not exist, the future has yet to come to be, the present is already gone. The emptiness of the mind itself is sufficient cause for memory recollection.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:47 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

You are imagining that memories are entities that have some existence somewhere in your mind of which you are unaware, like data records.

It is not how memory works.

Grigoris said:

A dependently arisen mental phenomenon. Yes. If there were no memories, then mentally/emotionally we would always be starting from scratch. We quite clearly don't.

Malcolm wrote:

No, that is not how memory works, either in neuroscience or Buddhism.

In neuroscience, the subject of memory is a big topic. There are many types of memories.

In Buddhadharma, memory is also a mental factor, dran pa. It always accompanies consciousness.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 4:37 AM

Title: Re: Psychoanalysis

Content:

Unknown said:

Is blinking a non-conceptual or an unconscious activity? What about pulling away one's hand when they touch a overly hot object?

Malcolm wrote:

Nonconceptual.

Unknown said:

All samkaras are activities related with being conscious. They are not unconscious events.

Yes, they are formed by volitional actions, as are habits, but over time the need for volition disappears and yet the actions continue to manifest. An example would be exaggerated startle responses to non-threatening phenomena. These are rarely conscious or motivated. Another example is chronic anxiety.

Malcolm wrote:

I don't think you understand. The caittas are mental factors that assist or are associated with consciousness perform functions for consciousness in various activities. They are not "habits." Volition is one of those mental factors, one of the ten neutral mental factors. I don't you are using samskaras in the proper sense here. Samskaras as the link after ignorance refers to the karmas performed in the past life, generally speaking.

Unknown said:

They are conscious, but they may not be conscious of, I think this is where we are disagreeing.

Malcolm wrote:

They are conscious of something, even if it is not what they ought to be conscious of. This called distraction.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 3:39 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

You are not being precise. I am. Be precise.

Grigoris said:

I have been clear and precise, you are reading things into my statements to support your counter-position. What do you mean by lack of awareness? Generally, to lack awareness means to be unconscious, as in deep sleep, or under anesthesia. If you are awake, you are both conscious and aware.

Actions based on habit. When I am sparring in Muay Thai (for example) I constantly do things that are programmed, without me being conscious of doing them, nor having to be motivated to do them. They come out automatically. If there is awareness there it is subtle and REALLY fast. Faster than the finger click that Buddhist models of consciousness say exists between specific moments of consciousness.

Malcolm wrote:

You are confusing "non-conceptual" with "unconscious."

Grigoris said:

What do you mean by samskara? Are you referring to the skandha or the link in dependent origination.

Skhandas.

Malcolm wrote:

All samkaras are activities related with being conscious. They are not unconscious events.

Grigoris said:

Everyone knows that they are angry when they are angered, desirous when they desire, and ignorant when they don't know something.

No they don't. People act without awareness due to habit. You do it. I do it. We all do it.

Malcolm wrote:

Not in reality. People are always aware of something. They may be distracted, they may not be focusing on what they are "doing," but it is never the case that when a person is awake they are unaware.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 3:33 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

These are not unconscious memories. If there is a memory, it is in consciousness.

Grigoris said:

You are talking about recalling/remembering. I personally do not walk around with a conscious recollection of every single one of my memories during every single moment of the day. It would be impossible to do so. Ergo...

Malcolm wrote:

You are imagining that memories are entities that have some existence somewhere in your mind of which you are unaware, like data records.

It is not how memory works.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:29 AM

Title: Re: Psychoanalysis

Content:

Monlam Tharchin said:

Thanks!

Malcolm wrote:

In Buddhadharma, there is nowhere any discussion of an unconscious mind which performs functions below the level of awareness. This is a modern idea from modern psychology. It comes originally from the 19th century German philosopher Schiller, was taken up by the poet Coleridge, and placed into its modern usage by Freud.

Brentano rejected the idea, as well as Satre, Fromm, Searle, etc.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:13 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

ignorant when they don't know something

Monlam Tharchin said:

Can you unpack this for me, Malcolm? My impression is that one of the many reasons samsara is perpetuated is because people DON'T know that they don't know.

Malcolm wrote:

Ignorance is actually a kind of knowing, a mistaken knowing, if you will. It is never, however, an unconsciousness state.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:11 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

There are no such thing as unconsciousness memories.

Grigoris said:

What are you talking about dude? Have you met and talked to trauma survivors? Especially survivors of childhood trauma?

Malcolm wrote:

These are not unconscious memories. If there is a memory, it is in consciousness.

Grigoris said:

They don't remember shit. Their experiences colour their current mental state and yet they are in some cases completely unaware of the experience that formed the current behaviour.

Malcolm wrote:

That is not memory.

Grigoris said:

People that suffer severe trauma can lose almost all memory of any details of what happened to them.

Malcolm wrote:

Yes. of course.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 2:08 AM

Title: Re: Psychoanalysis

Content:

Malcolm wrote:

In Buddhadharma, none of this is predicated on a subconsciousness. The whole idea of an subconsciousness is antithetical to Buddhadharma.

Grigoris said:

I did not mention a sub-conscious, I mentioned a lack of awareness of the basis of many of our actions.

Malcolm wrote:

You are not being precise. I am. Be precise.

What do you mean by lack of awareness? Generally, to lack awareness means to be unconscious, as in deep sleep, or under anesthesia. If you are awake, you are both conscious and aware. People do not accumulate action while they are unconscious.

Grigoris said:

Are you saying we are aware of everything in our samskara? I certainly am not.

Malcolm wrote:

What do you mean by samskara? Are you referring to the skandha or the link in dependent origination.

Grigoris said:

Anders' statement is false. People are aware of what they do and they are aware of their mental life.

You have obviously never met a psychotic.

Malcolm wrote:

Many in fact, and they were all quite conscious at the time, aware of what they were doing within the constraints of their delusions.

Grigoris said:

They act as they do because of afflictions. But they are actually aware of those afflictions. When someone gets angry, they can tell you their state of mind is angry, etc. I disagree. Generally, when I get really angry, the last thing I think about is my afflicted mental state. In retrospect? I can analyse my mind state, what I felt, how I acted, etc... and call it anger. But when I am peaking...

Malcolm wrote:

Everyone knows that they are angry when they are angered, desirous when they desire, and ignorant when they don't know something.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 12:31 AM

Title: Re: Psychoanalysis

Content:

Wayfarer said:

the reality of unconscious and subconscious is indubitable, in my view.

Malcolm wrote:

These things do not exist, and you cannot explain their mechanism.

Wayfarer said:

bringing to light unconscious memories can be very challenging

Malcolm wrote:

There are no such thing as unconsciousness memories. If you are not conscious of a mental event, it is not a memory. That is just not how the brain works, if you like neuroscience explanations, and it definitely is not how Buddhadharma explains memory.

Author: Malcolm

Date: Sunday, October 28th, 2018 at 12:30 AM

Title: Re: Psychoanalysis

Content:

Grigoris said:

Karmic propensity, arising from past karma and its outcomes, is (largely) not a conscious process.

Malcolm wrote:

It is entirely a conscious process.

Grigoris said:

We are 99% unaware of why we think or act like we do because we are unaware of the Tathagagarbha and karma viapkka.

Malcolm wrote:

No, we do not know why we think or act as we do because our consciousness is contaminated with afflictions—desire, hatred, and ignorance—but none of it is subconscious or unconscious. Tathāgatagarbha is completely irrelevant here.

Grigoris said:

So it would be a lie to say that our current thoughts and actions are not (unbeknownst to us) influenced by our inherent capacity for liberation, or the effect of past karma.

Malcolm wrote:

In Buddhadharma, none of this is predicated on a subconsciousness. The whole idea of an subconsciousness is antithetical to Buddhadharma.

Anders said:

This is not the same as saying that there is a sub-conscious mind, but it is the same as saying:

There is an active complex mental life happening in all humans that most people are largely unaware of...

Malcolm wrote:

Anders' statement is false. People are aware of what they do and they are aware of their mental life. They act as they do because of afflictions. But they are actually aware of those afflictions. When someone gets angry, they can tell you their state of mind is angry, etc.

Author: Malcolm

Date: Saturday, October 27th, 2018 at 10:57 PM

Title: Re: How would you translate this?

Content:

Josef said:

de la kha dog dbyibs mthong na mtshan ma rig pa' gnas la gol

I have a document that translates it as:

If you see shapes and colors you have strayed from rigpa's presence.

This translation seems to be missing something to me. Any insight would be appreciated.

Malcolm wrote:

If in that/in that case, you see color and shape, characteristics are a deviation in vidyā's place.

However, I need to see the preceding line as well for context.

Author: Malcolm

Date: Saturday, October 27th, 2018 at 10:53 PM

Title: Re: Guruyoga with one's enemies?

Content:

climb-up said:

Hi,

First of all, my apologies, I may have asked this in the past. If I hadn't, then I had meant to, but I cannot find it through the search function.

I recently read (in "Beyond Words" by Judith Allen and Julia Lawless) that one of the Dzogchen Tantras recommends the practice of guru yoga with one's enemies as a practice to overcoming attachment and aversion. I've heard of this practice before.

Does anyone know what the Tantra is and if it is translated in English?

Malcolm wrote:

I have no idea what they are talking about.

Author: Malcolm

Date: Saturday, October 27th, 2018 at 3:49 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Malcolm wrote:

Neo-liberalism requires democracy. It does not function well in countries like Venezuela, which are anti-Democratic in the extreme. You may argue that China is anti-Democratic, but they are undergoing a liberal revolution. Fairly soon, the newly generated middle class in China is going to demand a political voice, just as in the 19th century, the newly generated middle class in Europe demanded a political voice.

DGA said:

Neoliberalism was first mobilized in Chile under Pinochet.

Malcolm wrote:

Well, not exactly. It is a complex term with a complex history.

DGA said:

It was implemented by Deng Xiaoping.

Malcolm wrote:

Sort of, but in fact China's economy is mercantilist.

DGA said:

Remember that the Reagan Revolution (neoliberalism...) was made possible in part by the disenfranchisement and mass incarceration of many, starting with Nixon. That ain't democratic.

Malcolm wrote:

This is an unsupportable claim.

DGA said:

Finally, neoliberalism isn't a thing in Venezuela. Chavez-ism is nothing but a nationalistic response to neoliberalism.

Malcolm wrote:

Which by definition makes it a "thing" in Venezuela.

DGA said:

Neoliberalism is an economic policy. It doesn't have much to do with liberal cultural or social values. It's an economic and political project.

Malcolm wrote:

Yes, it has every thing to do with culture and social values. This is more what I have in mind:

https://en.wikipedia.org/wiki/Neoliberalism_%28international_relations%29

Author: Malcolm

Date: Friday, October 26th, 2018 at 11:38 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:
neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

Johnny Dangerous said:

Obviously, it is deeply a question of opinion and spin to claim neoliberal economic doctrines "lifted a billion people out of poverty", and there are people all over the world who disagree, especially those who have faced the military enforcement end of it.

Malcolm wrote:

<https://www.theguardian.com/business/2018/sep/19/world-bank-reports-slower-progress-on-extreme-poverty>

Johnny Dangerous said:

At any rate, my criticism was leveled at it's effect on democracy specifically, not it's ability to create wealth...for someone or other. The underlying assumption is that somehow an improved economic situation (well, for some people anyway) justifies the hollowing out of the commons, and the deficit to democracy...

Malcolm wrote:

Neo-liberalism requires democracy. It does not function well in countries like Venezuela, which are anti-Democratic in the extreme. You may argue that China is anti-Democratic, but they are undergoing a liberal revolution. Fairly soon, the newly generated middle class in China is going to demand a political voice, just as in the 19th century, the newly generated middle class in Europe demanded a political voice.

Johnny Dangerous said:

I am not an isolationist, but i'm not in favor of multinational corporations subverting and reducing the power of democratically elected governments and getting to decide the direction of the world economy with little or no input from the people at the bottom who generate their wealth.

Malcolm wrote:

These why we need more democratic initiatives. Business cannot function in countries where trust is very low. The reason why businesses function well in the US, Canada, Western Europe and so on, is that laws are followed for the most part, and trust levels are very high. This is only possible in a true democratic system.

Johnny Dangerous said:

I find it really interesting that both the right and the left in this country are retreating into isolationism.

And I find it interesting how many liberals and progressives have discovered their deep and abiding love of the status quo since Trump was elected

Malcolm wrote:

The status quo was better for the world economy than this state of affairs. If things continue in this way for much longer, we are in for a hell of a world wide depression.

Author: Malcolm

Date: Friday, October 26th, 2018 at 10:58 PM

Title: Re: Psychoanalysis

Content:

Anders said:

There is an active complex mental life happening in all humans that most people are largely unaware of

Malcolm wrote:

Nope.

Grigoris said:

Yup. It is called karma and karma vipakka...

and/or

Tahagatagarbha...

Malcolm wrote:

Nope. Tathāgatagarbha, is not a consciousness, unless you take Lanka-avatara point of view and consider it to be the ālaya-vijñāna, And even here, the ālaya-vijñāna does not engage in any mental operations at all. It is merely a name for consciousness in its role of a repository of traces.

There is no "subconscious" in Buddhadharma. Derived karma are actions which result from conscious volitions— and there are no such a thing as unconscious volitions, at least, not in Buddhadharma.

Author: Malcolm

Date: Friday, October 26th, 2018 at 10:48 PM

Title: Re: Democrats are compulsive self mutilators

Content:

MiphamFan said:

There is nothing wrong with protectionism to build up your country's industry, every single nation which successfully industrialized did that while those who embraced the World Bank et al's policies of free trade remain stuck to this day.

Malcolm wrote:

Protectionism amounts to taxing your own people for buying foreign goods.

MiphamFan said:

US industry has been eaten up by Asia. All the unemployed would have been factory workers in former times.

Malcolm wrote:

In the words of David Chapelle, we don't want Nikes that are made here, they would cost \$3000.

MiphamFan said:

Today, with automation taking away even more manual jobs, I think it's honestly insane that anyone would support an open border policy. How many people, whether immigrants or locals, are going to be AI scientists and engineers?

Malcolm wrote:

The fact of the matter is that most US manufacturing jobs have been eliminated by automation, not by foreign labor markets.

MiphamFan said:

The crazy thing about US trade is that your tax dollars even subsidize small imports from

China.

Malcolm wrote:

Global markets are global because money flows do not obey border controls, and they never have.

Author: Malcolm

Date: Friday, October 26th, 2018 at 4:21 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:
neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

I find it really interesting that both the right and the left in this country are retreating into isolationism.

Queequeg said:

Prioritizing the well being of oneself and one's neighbors does not amount to isolationism. Insisting that terms of international engagement be rebalanced is not isolationism. Those kinds of policies can be called a lot of things, but not necessarily isolationism.

Malcolm wrote:

In fact, they are isolationist. What we are seeing is a return to the discredited and bankrupt American System, from Merriam-Webster:
: the policy of promoting industry in the U.S. by adoption of a high protective tariff and of developing internal improvements by the federal government (as advocated by Henry Clay from 1816 to 1828)

Author: Malcolm

Date: Friday, October 26th, 2018 at 2:04 AM

Title: Re: Lung always given at time of empowerment?

Content:

Malcolm wrote:

In general, the lung for the sadhana is included in a given empowerment/blessing/permission rite, since the visualization read by the lama for the students is taken directly from the sadhana, as are the refuge, etc. prayers one recites in the empowerment, etc.

However, for any given deity cycle there can be several different sadhanas of different lengths with different details, so one needs generally to get the lung for these separately. But in some case, giving the lung for the longest sadhana is considered to be sufficient for the shorter sadhanas as well. It depends somewhat on the master and the tradition.

In general, however, for permission rites, there is only one sadhana, and in this case, usually the permission rite is sufficient, all one needs following that is the explanation.

Author: Malcolm

Date: Friday, October 26th, 2018 at 1:57 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Johnny Dangerous said:
neoliberalism...

Malcolm wrote:

...has in fact lifted a billion people on the planet out of chronic poverty. It just hasn't done good things for the American working class. But America First, right? In other words, what I mostly see here is people obsessing about American jobs and American politics, but there is a much wider context to consider here.

I find it really interesting that both the right and the left in this country are retreating into isolationism.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 9:28 PM

Title: Re: Is there a Tibetan translation of The awakening of faith

Content:

nudnavda said:

Would anyone know whether there exists a translation of The awakening of faith in the Tibetan canon?

Feels strange to me that this text, though quite influential in China, Korea ,Japan etc., has not been transmitted to Tibet.

One possible explanation (to me, as a non-academic) might be the Tibetan predominant orientation towards India.

But then, this orientation has only been firmly established after the debate around 750, and this "shastra" appeared already in the 7th century.

And Zongmi, active around the time of the debate, has appreciated and promoted The awakening of faith.

Thanks for any help!

Malcolm wrote:

It was never translated into Tibetan. Most likely, it was regarded as inauthentic.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 11:27 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

Parties are for chumps. Get a grassroots chunk of votes and make demands. They listen real fast when you target ridings that won by less than a thousand votes. That was my secret.

Malcolm wrote:

Dude, you really don't expect anyone to take your chest thumping seriously, right?

Nemo said:

Meh, politics treated me well. The days of ministers calling me at home are over. Once you are told how the system actually works it does it's own magic. You'll figure it out eventually. Don't conflate being articulate in a very particular fashion with understanding politics. Professors rarely win elections.

Malcolm wrote:

The first mistake is thinking that any system made up of humans behaves rationally. The idea that the system is rigged is an error stemming from the first misconception. The idea that the system is rigged is just another comforting conspiracy theory which explains away one's feeling of powerlessness.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 8:44 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

Parties are for chumps. Get a grassroots chunk of votes and make demands. They listen real fast when you target ridings that won by less than a thousand votes. That was my secret.

Malcolm wrote:

Dude, you really don't expect anyone to take your chest thumping seriously, right?

Author: Malcolm

Date: Thursday, October 25th, 2018 at 4:48 AM

Title: Re: Guru Rinpoche As...

Content:

Crazywisdom said:

Apparently Malcolm read books where there's no tiger. Everyone active I know of gives the tiger seat.

Malcolm wrote:

There are quite a few Drollo Cycles where there is no tiger.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 4:47 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

You are missing that in politics no one cares what you think.

Malcolm wrote:

"You can't do anything. You are powerless." This is all you are saying.

And it's true, you are Canadian, shaking your fist in impotent rage against a system in which you have no say.

Author: Malcolm

Date: Thursday, October 25th, 2018 at 12:07 AM

Title: Re: Guru Rinpoche As...

Content:

javier.espinoza.t said:

Anyone know some answers?

Malcolm wrote:

As for your third question, A ti is not "ati." A ti Mu wer is Zhang Zhung language.

As for your first question, there are many Drollo cycles where he does not stand on a tiger.

javier.espinoza.t said:

Also good to know, but i was asking for dorje drollo's name. Dorje is tibetan but khro dalokottara is sanskrit, no? I learned from you that gro bo lod comes originally from sanskrit.

Malcolm wrote:

Gro bo lod, according to Situ Panchen, is an Apabrahmsa corruption of khro dalokottara.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:27 PM

Title: Re: Guru Rinpoche As...

Content:

kalden yungdrung said:

So i doubt greatly that a Bön Dharmakaya aspect can become a servant in the form of a tigress for riding , but that is a Yungdrung Bön vision which does not reflect to the visions done here by the adherents of Namkhai Norbu.

Ati Muwer is still inside the Refuge Tree of Bön as such and has never left Yungdrung Bön, so if there would be power in the rituals of the tigress as Ati Muwer, that is what i greatly doubt, seen in the visions of Yungdrung Bön.

Malcolm wrote:

In this thread, the Bonpo point of view is irrelevant, as has been pointed out to you several times.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:24 PM

Title: Re: Guru Rinpoche As...

Content:

javier.espinoza.t said:

i don't want to troll but, i have maybe a few naive questions

1) ¿why this yidam must have only one mount?

2) the yidam is riding, not stepping over. the mount is an active part, bonpos should be honored about the ChNN commentary ¿no?

and finally

3) ¿is tibetan and sanskrit is mixed in it's name? ¿why?

Anyone know some answers?

Malcolm wrote:

As for your third question, A ti is not "ati." A ti Mu wer is Zhang Zhung language.

As for your first question, there are many Drollo cycles where he does not stand on a tiger.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 9:27 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation

of the Rigpa Rang Shar and Rigpa Rang

Content:

Ignorant_Fool said:

Noob question:

Where can I learn more about this Buddha "Powerful Heroic Youth" (Gzhon nu Dpa' bo stobs ldan) - which I'm guessing is Shyönnu Pawo Tobden, sixth of the 12 founding Dzogchen masters? Are there any literatures that explain more about this Buddha and his nirmanakaya field?

I'm still making my way through the first few chapters - going back and re-reading them over and over. Baby steps, I guess ...

Malcolm wrote:

Nyoshul Khenpo's book on the history of Dzogchen will have some information.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 10:15 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Wayfarer said:

David Brooks' current <https://nyti.ms/2R7Chgh>:

the Democratic campaign is inadequate to the current moment. It offers no counter-narrative to Trump, little moral case against his behavior, no unifying argument against ethnic nationalism. In politics you can't beat something with nothing. Democrats missed the Trumpian upsurge because while society was dividing into cultural tribes, they spent 2008 through 2016 focusing on health care. Now that the upsurge has happened, they are still pinioned to health care.

...

It has now become evident that Republicans are better at politicizing cultural issues and Democrats are better at offering economic benefits to those who are struggling. If you think voting behavior is primarily motivated by material appeals, the Democratic strategy is fine. But if you think it's motivated by cultural identity, a desire for respect, a sense of what's right, loyalty to a common story, the Democratic strategy leaves a lot to be desired.

Bristollad said:

And that's what I don't get about American attitudes to health care, that you think it's all about economics. The National Health Service in the UK was instituted after the Second World War because of a sense of what's right, a desire for respect for those who had served and suffered, because people were motivated by the desire to change the status quo and not simply return to how things were before. It's become a treasured part of our cultural identity that even Mrs Thatcher dared not privatise.

“The astonishing fact is that Bevan’s vision has stood both the test of time and the test of change unimaginable in his day. At the centre of his vision was a National Health Service, and sixty years on, his NHS – by surviving, growing and adapting to technological and demographic change – remains at the centre of the life of our nation as a uniquely British creation, and still a uniquely powerful engine of social justice.”
Gordon Brown talking about Nye Bevan who was the Health Minister in 1948 when the NHS started.

Malcolm wrote:

I support single payer. Always have. The HMO system was started by Nixon. It sucks.

As Kenneth Apple, a conservative economist, pointed out in the 60’s, markets only can function if people can make reasoned choices based on good information so they can make informed choices. Since this is not possible with regard to healthcare decisions, free market theory does not function in healthcare.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 2:16 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

I don't think you understand how good cop, bad cop works. It means the cops collude to put on a show that makes you think one is good and the other is bad. But really they are tricking you and both work for the same boss. The good cop is only pretending to be your friend.

Malcolm wrote:

This is very lazy thinking.

Nemo said:

Keep trying that lesser evil strategy. That's not a con either

Malcolm wrote:

The greater evil is shrugging one's shoulders in apathy.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 2:04 AM

Title: Re: Guru Rinpoche As...

Content:

Mantrik said:

The fact that you personally express ChNN's transmission as 'problematic', doubt its veracity, advise others to treat it with caution, not to see it as a matter of trust, etc etc, whilst weirdly claiming not to do so, is the problem here. If you have received that

empowerment from that 'someone who comes on and makes a claim' it is a most unfortunate path to take..

michaelb said:

Honestly, David, i find your emotional over reaction way too much. Malcolm came on here and claimed the Tiger is Ati Muwer.

Malcolm wrote:

I did indeed, based on an oral communication from ChNN.

michaelb said:

But i am interested in where stories come from and how they emerge.

Malcolm wrote:

Perfectly understandable.

michaelb said:

we NONE OF US actually know why ChNN taught it. Sure, we can speculate, but we don't really know.

Malcolm wrote:

No, we do know why-- he is a great historian, he must have came to the conclusion that the version of the yum story is rather late (it is), and he found a earlier source where A ti Mu Wer manifested as the tiger and found that account more credible than the later tradition. In other words, he believed the version he found to be more credible than later sources, including what is found in the 'Od gsal gsang mdzod cycle.

Author: Malcolm

Date: Wednesday, October 24th, 2018 at 12:24 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

We would have to look at older texts that deal with Drolo in the various terma traditions, and there are quite a lot of those. One thing is for sure, though, the Drolo texts in the termas as Adzom Drukpa's and Dudjom Tersar include mention of the tigress as the consort rather than as a subjugated Bon deity.

Malcolm wrote:

The texts that refer to the tiger/tigress as a yum all seem to post-date Taksham's revelations. I can find no evidence of this in any bio of Padmasambhava, Yeshe Tosgyal, or any terma cycle that dates earlier than Taksham's bio of Tsogyal.

The collection of eight manifestations sadhana in the Northern Treasures states:

stag mo drud ma'i gdan la bzugs. The verb "'drud pa" means to carry, so probably pregnant, as in "carrying" cubs. No mention of being a yum.

The earliest independent sadhana I know of is in the Drigung Yangzab, which again has no mention of a tigress as a yum. Yangzab was revealed in the first half of the 16th century.

Author: Malcolm

Date: Tuesday, October 23rd, 2018 at 4:50 AM

Title: Re: Guru Rinpoche As...

Content:

Mantrik said:

Could ChNN have encountered Ati Muwer as a Zhang Zhung Tibetan being to which Bonpos then ascribed one set of characteristics, and Buddhists another? I'm also wondering if there were perhaps two totally different figures of that name in Zhang Zhung.

Malcolm wrote:

It basically boils down to the difference between the Buddhist, and largely western academic view, that the Bon of the time of the imperial period, 800 and before was a completely different religion from the Bon that emerged during the 10th and eleventh century under the influence of Buddhism. This is also Chogyal Namkhai Norbu's point view. From this perspective then, the Ati Mu wer that we see pictured in the Gekhod cycle is a later innovation, only nominally related to the A ti mu wer who was an important protective deity of Zhang Zhung.

That fact that Buddhists do not accept Bonpo accounts of history in general is always going to be a sore spot between Buddhism and Bon. As far as the majority of Buddhists are concerned, modern Bon is basically an imitation of Buddhism. However, in many Bonpo ritual texts, and even some kinds of ritual texts preserved by Buddhists, such as lha bsang offerings and so on, we can see evidence of the real pre-Buddhist religion of Tibet. Most of the Buddhist worldly protectors are originally pre-Buddhist local deities, btsan, rgyalpos, and so on.

Bonpos, naturally, will be unhappy with these opinions.

Author: Malcolm

Date: Tuesday, October 23rd, 2018 at 1:31 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Adzom Drukpa calls the tigress the consort.

Malcolm wrote:

Yes, in his Drollo ter cycle, the medium length sadhana refers to the tigress as the sbyor yum, "the consort for union," who is a passionate (ngar ma) bengal tigress (rgya stag). In another place, a long praise, the tigress is referred to as the "sgrol yum," the consort for liberation" who is a brilliant red, wrathful tigress. In the Kha thang literature, the union consort is generally understood to be Tsogyal, the liberation consort is generally understood to be Tashi Kyidren. In yet another place, the mount is a red and black terrifying bengal tigress with iron claws.

Overall however, the liberation consort is generally identified as Ekajati, and as in the Bio of Tsogyal, Tsogyal is identified as Ekajati, while the tigress is Kyidron. However, as I specified before, this identification arrives in a terma of the later period, and it seems that it spread widely, since Taksham's bio of Tsogyal paints a far more comprehensive lifestory of Tsogyal than other, earlier bios which make no mention of this episode at Paro Taksang.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 10:59 PM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I half suspect it was through historical research and textual analysis. ChNN's knowledge of how Bon and Buddhism related to one another was second to none.

Malcolm wrote:

I think the most likely explanation is that the legend of Khyidron being the consort is quite late (I can find no reference to it earlier than the Taksham bio of Tsogyal -- it is not mentioned in any earlier bio of Tsogyal-- I looked), and that ChNN was referring to earlier historical sources he had available to him that are now obscure, since as you mention, it seems no one asked him for a source, including myself.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 6:04 AM

Title: Re: Dzogchen Community Naga Rite

Content:

Grigoris said:

Does the DC practice have a torma?

Malcolm wrote:

No. It is a kind of sang with offerings of milk, etc

Author: Malcolm

Date: Monday, October 22nd, 2018 at 5:06 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

So, we find this in the Taksham Namthar of Tsogyal:

Riding the upon the tigress, into which the girl, Khyidren had been transformed, the Guru in union with Yeshe Tsogyal remained absorbed in the samadhi of Vajrakila...
-- Lady of the Lotus Born, pg. 96

This is without doubt the source of the identifications with one of Guru Rinpoche's consorts. It's fairly late, however. Taksham Nuden Dorje was active in the latter half of the 17th century. I am failing to find any reference to this idea earlier than this one.

Author: Malcolm

Date: Monday, October 22nd, 2018 at 1:40 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Most terma traditions say that the tigress is female and one of the transformed consorts of Guru Rinpoche (usually Tashi Chidren as she has a Bhutan connection...

Malcolm wrote:

This is not certain. I have read many Drollo cycles. Actually, I have never seen any Drollo cycle explicitly identify the nature of the tigress in either a sadhana or an empowerment. Not ruling it out, I have not read everything, but apart from popular references I have seen no actual text from a terma that actually states this identification of the tigress as a consort of Guru Rinpoche. So I am going to hold you to your own standard. Show us the text.

michaelb said:

but sometimes Yeshe Tsogyal or Shakyadevi). Visualising a fully enlightened dakini has, to my mind, a different set of meanings to visualising a subjugated Bon god.

Malcolm wrote:

1. In what other sadhana have you ever seen the main deity riding the consort? If you think about it, it really does not make any sense.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 10:28 PM

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

Content:

Vasana said:

I forgot to tune in. Was it recorded via Zoom or elsewhere?

Malcolm wrote:

I am afraid it was not.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 9:19 PM

Title: Re: Guru Rinpoche As...

Content:

Unknown said:

Tersar lamas don't teach that Drolu is "the essence of Vajrakilaya".

Malcolm wrote:

Obviously, there are Tersar Lamas that do, which I have already shown.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 12:53 PM

Title: Re: Guru Rinpoche As...

Content:

Crazywisdom said:

Total success. ChNN always gave transmissions exactly as he got them. So if you found a contradiction in Adzom's writings, now

Is the time to put up or shut up. Why? The onus is on you because you raised the issue.

Everyone else trusts their teacher.

michaelb said:

as I really can't be arsed to find where he says the tigress is a realised consort like Yeshe Tsogyal or Tashi Chidren.)

Malcolm wrote:

I've read the whole thing— there is no mention of such an identification.

In any case, ChNN has far greater mastery of Tibetan History and literature than any other Tibetan of his generation. It goes without saying then that his expertise in these far outstrips yours or mine. So, if he asserts that Drolu's mount is a manifestation of Ati Muwer, he must have had adequate cause to say so.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 6:33 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

According to the late SHENPHEN DAWA RINPOCHE, HH Dudjom Rinpoche's son by his second wife, Drollo and Putri Regpung both share Namchag Putri as the source for their further Dzogchen instructions. If you don't believe him, or you doubt my testimony about what he said to me personally, what else can I say? I asked him very specific and detailed questions about the subject in 2005.

michaelb said:

I have no doubt that people who mainly practice DT Drolo would go elsewhere for dzogchen teachings, as there are only limited dzogchen teachings in the Drolo cycle. I would even accept that they would go to Namchak Putri as there are more extensive dzogchen teachings there. But that does not entail that therefore Drolo is "the essence of Vajrakilaya", whatever that is supposed to mean

Malcolm wrote:

Have it your way dude. I provided citations and so on, but you clearly don't care.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 5:25 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

I don't think you understand how good cop, bad cop works. It means the cops collude to put on a show that makes you think one is good and the other is bad. But really they are tricking you and both work for the same boss. The good cop is only pretending to be your friend.

Malcolm wrote:

This is very lazy thinking.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:35 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I agree that the dzogchen teachings in the DT Drolo cycle are limited (to one short text - <http://www.lotsawahouse.org/tibetan-masters/dudjom-rinpoche/light-of-primordial-wisdom>) and that would entail looking elsewhere for more extensive Dzogchen teaching in the terma tradition, but there is no reason that can't be from Throma, for example, rather than Phurba.

Malcolm wrote:

According to the late SHENPHEN DAWA RINPOCHE, HH Dudjom Rinoche's son by his second wife, Drollo and Putri Regpung both share Namchag Putri as the source for their further Dzogchen instructions. If you don't believe him, or you doubt my testimony about what he said to me personally, what else can I say? I asked him very specific and detailed questions about the subject in 2005.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:31 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

I think we should treat the claim with care.

Malcolm wrote:

I don't. He is my guru. he was a tertön. YMMV.

He maintained the same point of view from 1992 when I first heard this, to the only time he ever taught Drollo, a few years ago.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 4:30 AM

Title: Re: Guru Rinpoche As...

Content:

Malcolm wrote:

Palden Gyatso (17th century) writes in his History of Kilaya:

At the cave of the Glorious Tiger's Lair in Paro, he engaged in the practice of Vajrakīlaya and Vajra Wrath (rdo rje khro bo) rode the tiger and liberated all māras and samaya breakers with the magic power of piercing and conquering the assembly of obstructors with his vajrakīla.

This event occurred when Guru Rinpoche was practicing Vajrakīlaya at Paro Taktsang. Thus, this is what it means to say "Drollo is the essence of Vajrakīlaya." Drollo is the personification of the khrodavajra, the vajra of wrath, "Rdo rje gro bo lod." This manifestation arises directly out of Guru Rinpoche's realization of Vajrakīlaya.

michaelb said:

Yes, but that's not how I've heard it explained in Dudjom Tersar.

Malcolm wrote:

But this is how I have heard it explained in Dudjom Tersar by more than one guru. YMMV.

Author: Malcolm

Date: Sunday, October 21st, 2018 at 1:39 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

This is not something I've ever heard from any tersar lama, and I've specifically asked after Malcolm made that claim. Whereas it is true that Dudjom Tersar Drolu does not have extensive dzogchen teachings, and, if you want to practice dzogchen you might have to take teachings from Namchak Putri or wherever, all DT lamas I've ever asked reject the idea that Drolu is "considered something like the essence of Kilaya." Some dedicated DT Phurba and Drolu practitioners I've asked have no idea what Malcolm was actually going on about.

Malcolm wrote:

Palden Gyatso (17th century) writes in his History of Kilaya:

At the cave of the Glorious Tiger's Lair in Paro, he engaged in the practice of Vajrakīlaya and Vajra Wrath (rdo rje khro bo) rode the tiger and liberated all māras and samaya breakers with the magic power of piercing and conquering the assembly of obstructors with his vajrakīla.

This event occurred when Guru Rinpoche was practicing Vajrakīlaya at Paro Taktsang. Thus, this is what it means to say "Drolu is the essence of Vajrakīlaya." Drolu is the personification of the khrodavajra, the vajra of wrath, "Rdo rje gro bo lod." This manifestation arises directly out of Guru Rinpoche's realization of Vajrakīlaya.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 11:02 PM

Title: Re: Guru Rinpoche As...

Content:

lelopa said:

In jatson Nyingpos terma the tigress is Yeshe Tsogyal...

Malcolm wrote:

There is no mention at all of a tigress in the Konchog Chidu Drolu sadhana or empowerment, much less the tigress being identified as Tsogyal.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 10:37 PM

Title: Re: Guru Rinpoche As...

Content:

Aryjna said:

What is the problem with the tigress being the Bon deity? You are the one perceiving it as a humiliation, that does not mean it is humiliating in the first place. In other explanations it is his own consort. It is not a servant or something like that.

kalden yungdrung said:

Guess you miss the core of the discussion here.

Bon-sku Atimuwer is a Dharmakaya aspect first and second it is in Bön never known as a tigress.

Malcolm wrote:

Ati Mu wer, for Buddhists, it is a powerful worldly god, not a Dharmakāya. As pointed-out already, Pehar is not a scorpion, but appeared as a scorpion at Samye where he was tamed by Guru Rinpoche. Norbu Rinpoche consistently has pointed out that Ati Mu wer manifested as a tigress and that Guru Rinpoche subdued Ati Muwer. You don't have to believe it, but this the tradition I received from my teacher. Likewise, you received a tradition that Tonpa Shenrab lived 18,000 years ago— something which I don't believe at all. Since Bonpos have nothing to do with Guru Rinpoche anyway, I find it difficult to understand your interest in this thread. Guru Rinpoche defeated the Bonpos, as did Milarepa, and so on. If you take a western text critical view of these things, you will find that equally harmful to Cño and Bon, actually, more harmful to Bon-- because the western scholarly consensus is that modern Bon is just a form of Buddhism that arose in the 11th century, around the same time as the treasure tradition.

When it comes to these conflicts, it is better that people part ways.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:57 AM

Title: Re: Psychoanalysis

Content:

Anders said:

There is an active complex mental life happening in all humans that most people are largely unaware of

Malcolm wrote:

Nope.

Anders said:

Most of our deep-seated neuroses are rooted in childhood events,

Malcolm wrote:

Nope. But it is nice to blame our parents.

Anders said:

Talking therapy is a viable method for unlocking and working with these neuroses by

exploring their origins and for making conscious much of the mental life we are typically unaware of.

Malcolm wrote:

Talk therapy is useless.

Anders said:

Free association works well in such sessions

Malcolm wrote:

Mere proliferation. And, it is not as free as you might think.

Anders said:

Dreams are, though encoded, an unfiltered information system about the actual state of affairs of our psyche.

Malcolm wrote:

Probably not.

Anders said:

Sure things like the oedipus complex, anal/oral phases etc have mostly fallen into disuse, but the gist of it, though not universal, is still highly prevalent. Psychodynamic psychotherapy is in many ways the modern descendant of Freudian psychoanalysis and is based on many of Freuds original tenets concerning the psyche and how to work with it.

Malcolm wrote:

It's all bollocks, just another way to separate fools from their money.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:51 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

Not sure I follow. So because Drolo is Vajra Khroda Lokottara this connects him with Vajrakilaya because of རྩེ་ཁྲོ་པ་ཞེས་པ་ཅོད་?

Could you give me a page reference for the Paro Taktsang bit?

Malcolm wrote:

Yes.

Dudom Rinpoche's collected works, vol 15; ppg. 115-116, beginning on the bottom of 115.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 5:47 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

=

Regarding another characteristic that you mention, the tigress is most often described as pregnant rather than "in heat."

Malcolm wrote:

This is not correct, actually Kunzang Dechen Lingpa, a tertön and another direct disciple of Dudjom Rinpoche made it very clear that not only was the tigress in heat, it was in its first heat. Not only this, but in 1992, I separately heard this from Bakha Tulku.

michaelb said:

but it's weird if idiosyncratic ideas like Ati Muwer being the tigress is the only view presented here rather than it being explained as the uncommon story it is.

Malcolm wrote:

It is not weird at all. It just does not correspond to other traditions you heard. The first time I heard the Ati Muwer identification was in 1992, personally, not in a teaching, from ChNN when I showed him a small image of Drollo which he blessed. You never know with CHNN, it might be something he learned in his dreams. One never knows.

M

Author: Malcolm

Date: Saturday, October 20th, 2018 at 4:52 AM

Title: Re: Guru Rinpoche As...

Content:

michaelb said:

all DT lamas I've ever asked reject the idea that Drollo is "considered something like the essence of Kilaya." Some dedicated DT Phurba and Drollo practitioners I've asked have no idea what Malcolm was actually going on about.

Malcolm wrote:

According to the DT Drollo chronicle, while at Paro Taktsang, Guru Rinpoche manifested the vajrakhrodasamadhi, the samadhi of vajra wrath, out of which he arose in the form of Dorje Drollo. If you examine any Kilaya sadhana, you will discover a line that says, "Vajra wrath severs hatred" or something of this nature. The source of this idea of mine is the late Yeshe Phunstog, an American who was a very close disciple of Dudjom Rinpoche, and Gyatrul Rinpoche's right hand man for many years. His main practice was Dudjom Drollo. He informed me of this on the occasion Ngakpa Yeshe Dorje's

bestowal of the Dudjom Drollo in Boston, Ma., 1992, when asked, Ngakpa Rinpoche confirmed this. "Gro bo lod" is a corruption of krodhalokottāra, which is why the main sadhana of Dorje Drollo in the DT begins with "Namo mahāguru vajra krodhalokottāraye."

Now, then, I know what Shenphen Rinpoche told me, and I know what Ngakpa Rinpoche said, and I know what Yeshe Phuntsog said. I don't know, nor do I much care, what other Lamas say. You are free, of course, to follow anyone's opinion you find more credible than mine.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:59 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

BRI is an amazing initiative.

Malcolm wrote:

Lhasa, 1959.

Nemo said:

Economics has changed a lot since 1944 and geopolitics since 1959.

"It doesn't matter whether a cat is black or white, as long as it catches mice." -- Deng Xiaoping

Malcolm wrote:

The character of the Chinese government hasn't changed one little bit.

Lhasa, 1959. That is what letting the Chinese build a road to your door gets you, as Asia will find out, much to its regret.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:31 AM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

fckw said:

I have long been wondering to what degree tantric deities are or are not comparable with Jungian archetypes. Saying that they are "same" is obviously not correct. Saying they are completely different somehow does not seem right neither to me.

Malcolm wrote:

Deity yogas are, fundamentally speaking, dramatized narratives of awakening.

Author: Malcolm

Date: Saturday, October 20th, 2018 at 1:01 AM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by
Sogyal Rinpoche

Content:

Anders said:

Yeah. Sure there are not as many Freudian practitioners of psychoanalysis as there used to be (though they are not as extinct as one might think either) but the fundamentals of psychoanalysis are as current as ever.

Malcolm wrote:

Psychoanalysis is bollocks. It is not scientific, it is based on the fantasies of one Austrian guy with a penchant for Greek mythology, cocaine, and cigars.

fckw said:

I love the spirit. I pointed out already above why it's quite irrelevant whether psychoanalysis is bullocks or not. It has been hugely influential on Western psychology for the better or worse. So, we have to deal with the heritage whether we like it or not.

Furthermore, it might not be so much bollocks as you are inclined to think. Or rather: the siddhas seem to have had certain types of insights more than 1000 years ago before psychoanalysis arose in Western culture. See

<https://books.google.ch/books?id=2av2Sul8PpoC&pg=PR13&lpg=PR13&dq=religion+philosophy+yoga+a+selection+of+articles&source=bl&ots=sLM2ArVnbX&sig=91mtwfgl8yBjf7ptxArqUG3RFhk&hl=de&sa=X&ved=2ahUKEwiJmdWR85LeAhXLKsAKHYE2BDIQ6AEwB3oECAIQAQ#v=onepage&q=oedipus&f=false>.

Malcolm wrote:

It's an interesting imagery, but it has nothing to do with the story of Oedipus— as you recall, Oedipus is unaware of his own identity.

M

Author: Malcolm

Date: Saturday, October 20th, 2018 at 12:45 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:
BRI is an amazing initiative.

Malcolm wrote:
Lhasa, 1959.

Queequeg said:
Its not the road that's bad... its the dudes who come down that road... which brings me back to - I don't think we want China dominating international affairs. Give it time, that road will also bring the world into China... that's another effect.

Malcolm wrote:
Lhasa, 1959. Dream on.

Author: Malcolm
Date: Saturday, October 20th, 2018 at 12:15 AM
Title: Re: Democrats are compulsive self mutilators
Content:

Queequeg said:
BRI is an amazing initiative.

Malcolm wrote:
Lhasa, 1959.

Author: Malcolm
Date: Saturday, October 20th, 2018 at 12:13 AM
Title: Re: Democrats are compulsive self mutilators
Content:

Malcolm wrote:
I frankly see no compelling arguments that negate Hayek's basic thesis here, despite whatever faults his other work may bear.

kirtu said:
re: " The Road to Serfdom" - It's dated (it's a complete reaction to the rise of fascism in the 20 and 30's) and both Hayek's assumptions and conclusions are false. That should be sufficient reason to reject Hayek.

Then we have actual data points that show that post-WW2 social democracy (which of course Hayek would have been skeptical of) doesn't restrict freedom and guarantees (or virtually guarantees) the social good and maximizes individual freedom (of course most Americans and all European Liberals would deny this but they share the same cultic thinking).

Kirt

Malcolm wrote:

These economies you mention are not centrally planned. I still have yet to find anyone who can raise compelling arguments against Hayek's basic thesis in Road to Serfdom. Basically, what you are calling "social democracies" are, in the parlance of modern economists, termed "Coordinated Market Economies" as opposed to the US, Britain, Canada, and Australia, which are termed "Liberal Market Economies."

Author: Malcolm

Date: Friday, October 19th, 2018 at 11:33 PM

Title: Re: Psychoanalysis

Content:

Anders said:

Yeah. Sure there are not as many Freudian practitioners of psychoanalysis as there used to be (though they are not as extinct as one might think either) but the fundamentals of psychoanalysis are as current as ever.

Malcolm wrote:

Psychoanalysis is bollocks. It is not scientific, it is based on the fantasies of one Austrian guy with a penchant for Greek mythology, cocaine, and cigars.

Author: Malcolm

Date: Friday, October 19th, 2018 at 11:29 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

I'm not particularly down on the ideals of full socialist economies...

Malcolm wrote:

I am. Give "Road to Serfdom" a good read. See if you can poke holes in Hayek's arguments. I don't think you can.

Nemo said:

So you haven't read enough Hayek to know he was for free public healthcare, a basic income and radical free education where knowledge was completely accessible for everyone.

Malcolm wrote:

Awfully presumptuous of you. That said, a person may be mistaken in one area of their thinking without being totally mistaken in all areas of their thinking. Take yourself for example.

Nemo said:

But most of his economic theories turned out to be a bust. China and the business models of Walmart and Amazon refute them completely.

Malcolm wrote:

Umm, no. Amazon and Walmart are monopolies that need to be broken up, just as Standard Oil was broken up. Hayek, in his book, speaks of the dangers of permitting monopolies to form.

Nemo said:

As does all of Europe, Canada, Australia NZ, etc not turning into totalitarian states because they have government planning.

Malcolm wrote:

I guess you don't really get the gist of Hayek's argument, so I will reproduce it here for your edification:

The dispute between the modern planners and their opponents is, therefore, not a dispute on whether we ought to choose intelligently between the various possible organizations of society; it is not a dispute on whether we ought to employ foresight and systematic thinking in planning our common affairs. It is a dispute about what is the best way of so doing. The question is whether for this purpose it is better that the holder of coercive power should confine himself in general to creating conditions under which the knowledge and initiative of individuals are given the best scope so that they can plan most successfully; or whether a rational utilization of our resources requires central direction and organization of all our activities according to some consciously constructed "blueprint."

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (p. 85). University of Chicago Press. Kindle Edition.

Nemo said:

Road to Serfdom was reactionary to the Commies of his day trying to do top down state capitalism and calling it communism. Even Hayek would admit it was his worst and most ideological work. Keynes is the one who economics proved was right.

Malcolm wrote:

Keynes was quite fond of Road to Serfdom, in fact, and praised it when it was published, despite the fact that the two were often at loggerheads. Keynes even wrote to Hayek in 1944:

"morally and philosophically I find myself in agreement with virtually the whole of it; and not only in agreement with it, but in a deeply moved agreement."

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (pp. 23-24). University of Chicago Press. Kindle Edition.

Road to Serfdom does little in the way of offering proposals and solutions. Indeed, one of the main criticisms of the book is that it is primarily focused on right and left-wing collectivism in general.

With respect to things like universal health care, free education, and so on -- these things are not within the purview of what Hayek is defining as "central planning" or "collectivism."

So again, for those who are willing to be seduced by the term "socialism," I think a review of Hayek's little book is important. Reading it does not necessarily entail subscribing to Van Mises' Austrian School of Economics and so on. But Road to Serfdom certainly points out the deficiencies of centralized planning of whole economies:

We must centrally direct economic activity if we want to make the distribution of income conform to current ideas of social justice. "Planning," therefore, is wanted by all those who demand that "production for use" be substituted for production for profit. But such planning is no less indispensable if the distribution of incomes is to be regulated in a way which to us appears to be the opposite of just. Whether we should wish that more of the good things of this world should go to some racial élite, the Nordic men, or the members of a party or an aristocracy, the methods which we shall have to employ are the same as those which could insure an equalitarian distribution.

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (p. 84). University of Chicago Press. Kindle Edition.

This is the consequence of centralized planning of economies:

It is the price of democracy that the possibilities of conscious control are restricted to the fields where true agreement exists and that in some fields things must be left to chance. But in a society which for its functioning depends on central planning this control cannot be made dependent on a majority's being able to agree; it will often be necessary that the will of a small minority be imposed upon the people, because this minority will be the largest group able to agree among themselves on the question at issue. Democratic government has worked successfully where, and so long as, the functions of government were, by a widely accepted creed, restricted to fields where agreement among a majority could be achieved by free discussion; and it is the great merit of the liberal creed that it reduced the range of subjects on which agreement was necessary to one on which it was likely to exist in a society of free men. It is now often said that democracy will not tolerate "capitalism." If "capitalism" means here a competitive system based on free disposal over private property, it is far more important to realize that only within this system is democracy possible. When it becomes dominated by a collectivist creed, democracy will inevitably destroy itself.

Hayek, F. A.. The Road to Serfdom: Text and Documents--The Definitive Edition: Text and Documents--The Definitive Edition (The Collected Works of F. A. Hayek, Volume 2) (p. 109-110). University of Chicago Press. Kindle Edition.

I frankly see no compelling arguments that negate Hayek's basic thesis here, despite whatever faults his other work may bear.

Author: Malcolm

Date: Friday, October 19th, 2018 at 10:34 AM

Title: Re: What is the point of vajra songs?

Content:

Malcolm wrote:

A true vajra song is an expression of the sound of dharmata.

Author: Malcolm

Date: Friday, October 19th, 2018 at 12:33 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

This comes to another point - The US has to become confident in our way of doing things again, because that is what motivates us to help other countries develop in our mold. US influence in Latin America is a mess and the US has historically not done right in the region. There is, however, plenty of potential to do it right. That path is a whole discussion itself. One thing, to make that happen, Latin Americans have to stop this tendency to nationalize industries. Nothing turns off investment like the looming threat that everything can just be seized by fiat.

PeterC said:

You may have inadvertently chosen the wrong words there. The world absolutely does not need other countries developing in the mold of the US. You won't find a single other country out there that aspires to having a healthcare system, education system, justice system, infrastructure, domestic politics, racial politics, etc. that look like the US - and that was before Trump.

Queequeg said:

I guess my response is two fold.

The shortcomings are there. Your position seems to ignore all the things that are going right.

Start with the rule of law. There is no way we would have a country this big, this diverse, functioning this well if the rule of law was not as robust as it is. This not only includes enforcement of property and contract rights, the fair and peaceful resolution of disputes, peaceful and democratic transfers of power.

Malcolm wrote:

Works well for white people, not so much for others.

Queequeg said:

Not everyone has access to decent healthcare. That needs to be fixed. At the same time,

when healthcare is good, its great. There's a reason why there is so much resistance to universal healthcare - because what we have is working well for many people and they myopically don't want to mess with it.

Malcolm wrote:

Yes, "I've got mine, screw you if you don't have yours."

Queequeg said:

Our approach to higher education, putting the financial burden on individuals instead of viewing education as the cultivation and development of the most valuable resource we have, is clearly a mistake.

Malcolm wrote:

Thanks to the GOP.

Queequeg said:

And we definitely need to address the uneven quality of primary education across the country. This is a big issue with national implications but is fundamentally a state and local matter. The Dept. of Ed. can set the pace, which they did with Common Core, but implementation is fragmented.

Malcolm wrote:

GOP again.

Queequeg said:

Infrastructure - everyone knows it needs to be fixed, but nobody wants to bite the bullet (if infrastructure is something to emphasize, Cuomo is worth considering for president. The guy has initiated and completed some of the biggest public works projects in over a generation in this notoriously sclerotic State, and it would be amazing to see that approach brought to the national level). I am optimistic we are coming around to a robust effort soon. Someone is going to discover that public works programs, when done well, are politically, wildly popular. I suspect we will have another problem when it comes time to wind down the infrastructure programs, but that's another issue.

Malcolm wrote:

As long as the GOP is in power, this will never happen.

Queequeg said:

At least we're not shooting each other in the streets over politics. That's better than a lot of places.

Malcolm wrote:

Give it time.

Queequeg said:

I left race as the last issue. We have never fully dealt with the legacy of slavery. Also part of this, I would add, we have never dealt with the genocide that marked the founding of our society on this land. We still have the myths racial superiority and inferiority, about cowboys and indians. I don't think there is a political solution to this. This is a spiritual matter. I jokingly posted a link to an article about perceiving oneness as the cure for our divisions... I actually don't think there is any other way. This unresolved injury, for everyone involved - the descendants of the perpetrators and the descendants of the victims. IMO, there's a practical reason as part of our right livelihood we're not supposed to be butchers - the act of killing leaves deep marks on the one's doing the killing - comparable to the survivors of the carnage, not to mention the death process as Buddhists understand it. Race is implicated in poverty, inequality, injustice... almost all the failures of our society implicate race. We need to do something about this... I think there is a reason why the Civil Rights movement, led by religious leaders, was so successful and would not have been as successful if it was just a secular movement.

All that is to say, you have a point, and these are not things we would want anyone to emulate. But we also have a lot of good things going on which are really really good.

Right now, we have a moron as our spokesperson who doesn't get what we do. His whole political strategy is to get people feeling bad about how things are. "Carnage" he says. That kind of talk from the Bully Pulpit is not constructive. That just exacerbates pessimism and fear and is not conducive to cooperatively trying to fix our problems. By the same token, the pessimism from the left is also unproductive past a point.

Malcolm wrote:

The GOP invented this fantasy that we are in a post-racial era, then when that fantasy failed them, they coopted far-right white identity politics.

Queequeg said:

I'm not particularly down on the ideals of full socialist economies...

Malcolm wrote:

I am. Give "Road to Serfdom" a good read. See if you can poke holes in Hayek's arguments. I don't think you can.

Author: Malcolm

Date: Thursday, October 18th, 2018 at 11:24 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Malcolm wrote:

Basically, no one has any f*&^ing idea of what is going on or what to do about it -- and frankly, no one ever has.

Author: Malcolm

Date: Thursday, October 18th, 2018 at 9:49 PM

Title: Re: Guru Rinpoche As...

Content:

kalden yungdrung said:

Then please explain the meaning of Dorje Drollo, who is sitting on a tiger.

Agree there are a lot of interpretations and some are valid and some not.

Seems to be that this emanation of Guru Rinpoche is one of the most unclear guises of him.

Malcolm wrote:

Drollo is a variant of Guru Dragpo, this evident from the raised vajra and the scorpions emanating from his left index finger.

The tiger is the Bon deity Ati Muwer.

gro bo lod is a corruption of khro dalokottara.

M

Author: Malcolm

Date: Thursday, October 18th, 2018 at 12:52 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Nemo said:

In Canada when I was younger our immigration was a policy of tap on/tap off. Every January our department of labour would do a labour market study and then inform parliament to tailor immigration to current economic conditions. If there was a skills shortage that area could be opened up. If students could not find summer jobs it could be tightened. If employers were exploiting skilled immigrants the tap was turned off. So the immigrants from that time found employment in their area of expertise and became incredibly successful. Employers could not trap PhD's in jobs driving cabs and making fast food. Students and the lower class would get training and could find work easily instead of competing with doctoral degree foreigners. When I was 16 during the last tap off period I could find a job in 3 hours. Tap on all the time is neoliberalism and only benefits the rich. Tap off is perhaps unrealistic with our aging populations without massive automation and wealth redistribution. To think it is either/or permanently is a level of oversimplification that does more harm than good.

Queequeg said:

Holy moly. That just makes too much sense.

Scaling it up for the US might require that those reports be bi-annual, but that sounds great.

Does Canada not do it that way anymore?

Nemo said:

When Brian Mulroney/Ronald Reagan introduced free trade he started a tap on all the time policy. Now student jobs are a fairy tale and I get my coffee from PhDs. My housekeeper is a lawyer.

Malcolm wrote:

Illegal immigrants are not competing for professional positions in the US. Q has no fear of losing his job to a migrant apple picker in Upstate NY.

Author: Malcolm

Date: Thursday, October 18th, 2018 at 12:50 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Nemo said:

Your opinion is very American and indicative of your unsophisticated political options. In Canada when I was younger our immigration was a policy of tap on/tap off. Every January our department of labour would do a labour market study and then inform parliament to tailor immigration to current economic conditions. If there was a skills shortage that area could be opened up. If students could not find summer jobs it could be tightened. If employers were exploiting skilled immigrants the tap was turned off. So the immigrants from that time found employment in their area of expertise and became incredibly successful. Employers could not trap PhD's in jobs driving cabs and making fast food. Students and the lower class would get training and could find work easily instead of competing with doctoral degree foreigners. When I was 16 during the last tap off period I could find a job in 3 hours. Tap on all the time is neoliberalism and only benefits the rich. Tap off is perhaps unrealistic with our aging populations without massive automation and wealth redistribution. To think it is either/or permanently is a level of oversimplification that does more harm than good.

Malcolm wrote:

Reality check time: Fortress America is just not an option. People will continue to stream north, depending on the conditions in their country, until such time everyone in

NA has a comfortable middle class life with proper benefits, educational opportunities, and so on. Anything short of this is merely shortsighted. Canada is buffered by the US, and your southern border is not fortified, nor is our northern border. In any case, the immigration "problem" in the US is not from planes and boats, it is comes these days from disenfranchised people fleeing state and nonstate violence in Central America. NAFTA is working for Mexico, which is why illegal immigration from Mexico fell off a cliff.

Not only this, we are a nation of 350+ million, Canada has one tenth of the population of the US.

Right now, because of Trump's policies, crops are rotting in fields in Bakersfield, CA. because they cannot find farmworkers.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:59 PM

Title: Re: Why did you choose vajrayana buddhism?

Content:

Malcolm wrote:

Karma.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:58 PM

Title: Re: Democrats are compulsive self mutilators

Content:

PeterC said:

I have no idea why, though, someone like Bezos or Dwayne Johnson would want to be president. It doesn't pay, the job doesn't bring that much power, and it makes your life hell unless you are a chronic amoral narcissist.

For the same reason Bloomberg ran for mayor - civic duty.

How about Mattis? In a debate with Trump he'd be able to voice some of the thoughts that flashed across his face when they had that public cabinet meeting and all those secretaries were groveling and genuflecting toward Trump. LOL

Really there's no shortage of good candidates. However when you exclude those who wouldn't want the job, and those who wouldn't be acceptable to the democrat caucus, you end up with people like Warren who will only lose.

Queequeg said:

Or Booker, or Harris, or Gillenbrand. Ugh.

I'd vote for Cuomo. I like the way he uses his brass knuckles. Debate with Trump would be a Queens grudge match, though, that would only play to Trump's game. I think the debate would have to be with a grown up who means business... or a Jewish grand

father who can cause a bout of shame with stern look... Bernie

Tulsi Gabbert... though she's too young and the Hare Krishna background will bite her.

Malcolm wrote:

I'd vote for anyone who can get this mother*&^%#\$ out of the Whitehouse.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:54 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Queequeg said:

Its a mistake to give Republicans all the ground on fixing immigration. "No" is not a workable policy. Immigration has been a problem needing fixing for over 2 decades. The issue has been forced. Let's deal with it.

Or are you actually suggesting that "Abolish ICE" is a feasible policy?

Malcolm wrote:

Let's just deal with reality for a change and understand that North America is one economic block. United, it would very, very powerful. No chance China would outcompete the United States of North America.

The present immigration issue is non-issue.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 10:02 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Fa Dao said:

Actually if you're going by counties Trump won approximately 2,600 counties to Clinton's 500 with 304 electoral votes to her 227, but losing the popular vote by almost 3 million. Many are now saying that we need to abolish the electoral college and go by the popular vote. The problem with this is that California, New York, and Texas would decide

all future election...the rest of the country may as well not even vote at all. This is why the electoral college was established in the first place to give each state a voice. Up until this point (not including Bush/Gore) the electoral college has served the US well. And no...I did NOT vote for Trump, I voted for Bernie...but people need to face up to the facts and if they don't like things the way they are come up with a better platform than "Trump is (fill in the blank) evil, racist, misogynistic, homophobic etc etc. as well as come up with a better candidate than Hillary.

Malcolm wrote:

All the electoral college does is disenfranchise millions of voters, acting as a force multiplier for voters in small states like Wyoming. And frankly, having California and NY determine all future elections would not be a bad thing at all.

Author: Malcolm

Date: Wednesday, October 17th, 2018 at 9:20 PM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

Open borders are simply not an option.

Malcolm wrote:

Wow, Trump really did win. Sad!

Author: Malcolm

Date: Sunday, October 14th, 2018 at 2:47 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

redoing NAFTA and resetting trade with China and Europe is the right move.

Malcolm wrote:

This is an error, IMO.

Author: Malcolm

Date: Sunday, October 14th, 2018 at 2:46 AM

Title: Re: Democrats are compulsive self mutilators

Content:

Queequeg said:

<https://www.nytimes.com/2018/10/12/opinion/liberals-trump-midterms-2020-election.html>

Bernie laid out the map. Just cut to the basics that affect all of us and hammer, hammer, hammer: medicare for all, affordable college, infrastructure paid for with taxes on the rich, fix immigration (stop with the abolish ICE crap), and adopt what's working with the economy - yeah, redoing NAFTA and resetting trade with China and Europe is the right move.

Cut the histrionics that play for spectacle and cheap thrills of the choir.

Malcolm wrote:

Bret Stephens is just the NYT's pet "conservative" op ed guy.

Author: Malcolm

Date: Saturday, October 13th, 2018 at 6:44 AM

Title: Re: Zen and the Art of Political Correctness

Content:

narhwal90 said:

There is no need to make these things a basis for entertainment. Dogen did not attempt to make his instruction wrt cleanliness and sanitation in the zendo humorous. From reading the various followups I get the hint that Mr Brown has a history of at least occasional awkward/unfortunate/inappropriate comments. If he cannot learn to control his speech in his capacity of Chief Priest after (apparently) a number of events then maybe it is time for him to go learn to do so.

Queequeg said:

Well, that's the question. What is and is not appropriate in the context of teaching. No Jokes? Or just not certain kinds of jokes?

SFZC can do whatever they want. They should just say what they mean and cut this hemming and hawing. The way they handled this, though, was a clusterf*ck from the start. Everything went wrong - the complaint that prompted all this was factually wrong but they went full bore on it without any effort to investigate it until a broader meeting of abbots said due diligence was necessary before they axed the guy. Then, they were on unsteady footing because now they were committed to some course of action and unwilling to reset. By the time they got the facts and realized the complaint was not factually correct, too much crap had transpired.

Brown is not innocent here. He did tell some dumb, off color jokes that were throwaways. He seemed embarrassed by the subjects and tried to deflect with humor. I can see someone who is really sensitive getting upset... He contributed to the escalation when he went public, making sure for this to turn into an embarrassment for SFZC.

Malcolm wrote:

Some people were just waiting to be offended.

Author: Malcolm

Date: Thursday, October 11th, 2018 at 8:57 PM

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

Content:

Malcolm wrote:

<http://tsegyalgar.org/localcenters/tsegyalgareast/tsegyalgareastcale/book-signing-and-talk-with-malcolm-smith/>

Author: Malcolm

Date: Wednesday, October 10th, 2018 at 11:02 PM

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

Content:

jnanasutra said:

Footnote 580 in chapter 40 (The Praise) says that, "The innumerable sentient beings of the six realms of samsara are innate seeds within one's heart center."

Hmm, that is very interesting. I would like to understand this better. Is this literal or figurative or something else all together?

Malcolm wrote:

It refers to the bijas in consciousness that generate the appearances of the six realms.

Author: Malcolm

Date: Wednesday, October 10th, 2018 at 4:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Since questioning SS Publications's wisdom is so heinous I'll leave it to those who clearly know much more about such things:

Malcolm wrote:

The request for silence refers only to posting memorials and so on of CHNN's passing. It has nothing to do with the normal day to day business of the gars. They are still running programs, hosting SMS teachers, and so on.

We don't all just stop still because our teacher has left this mortal coil.

Author: Malcolm

Date: Monday, October 8th, 2018 at 7:55 PM

Title: Re: Mara experiences, temptation, possession.

Content:

Malcolm wrote:

Maras, in classical Dharma, are of four kinds: Mara of afflictions, skandhas, death, and the Devaputra Mara.

The last is equivalent to Kamadeva, the highest deva in the desire realm.

Author: Malcolm

Date: Monday, October 8th, 2018 at 4:05 PM

Title: Re: Purifying disdain and negative thoughts towards spiritual teachers

Content:

Malcolm wrote:

Completion stage practice is the best purification.

Author: Malcolm

Date: Saturday, October 6th, 2018 at 9:58 PM

Title: Re: Can a Stream Enterer believe in silly things?

Content:

Sherab said:

I was taught that according to the Buddha, the most difficult obstacle to overcome is clinging to a view. This has made a deep impression on me as it appears to be something unique to Buddhism. So when Malcolm made this comment:.... there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing. <https://dharma.wheel.net/viewtopic.php?f=53&t=29203&start=40#p461254> it caught my eye.

Then I saw this video <https://www.youtube.com/watch?v=IWY1FBArO7c...> and I wondered, can a stream enterer, one who is on the path of seeing, or someone beyond the path of seeing but still on the path, still believe in silly ideas. Going by Malcolm's comment, it would seem the answer is yes. Surprising? Or not?

WeiHan said:

Ants do have two compounded eyes but these eyes are only good for detecting acute movements and do not have good image resolution. Perhaps, Sapan is making a point that ants don't see well..

Malcolm wrote:

No, he is saying they do not have any eyes at all.

Author: Malcolm

Date: Wednesday, October 3rd, 2018 at 3:45 AM

Title: Re: Innately present primordial wisdom

Content:

dharmafootsteps said:

I'm trying to figure out a Tibetan phrase that Khenpo Sonam of Lhundrup Chöling

Dharma Center translates as innately present primordial wisdom, or innately abiding wisdom.

It sounds like 'len shes rgyas pa'i yeshe' but that doesn't make any sense so can't be right. Can anyone figure out what the actual Tibetan would be? The context was 'what we need to understand to bring forth realisation' in a Dzogchen talk.

Malcolm wrote:

Probably lhan cig skyes ye shes, sahajajnana

Author: Malcolm

Date: Wednesday, October 3rd, 2018 at 3:44 AM

Title: Re: Innately present primordial wisdom

Content:

dharmafirststeps said:

I'm trying to figure out a Tibetan phrase that Khenpo Sonam of Lhündrup Chöling Dharma Center translates as innately present primordial wisdom, or innately abiding wisdom.

It sounds like 'len shes rgyas pa'i yeshe' but that doesn't make any sense so can't be right. Can anyone figure out what the actual Tibetan would be? The context was 'what we need to understand to bring forth realisation' in a Dzogchen talk.

Malcolm wrote:

Probably khan cig skyes ye shes.

Author: Malcolm

Date: Tuesday, October 2nd, 2018 at 4:48 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Ignorance is a cause of defiled body and mind. Aspirations and merit are the cause of a Buddha's body and mind. Those causes are limitless therefore the series never ceases.

Astus said:

Arhats eliminated ignorance, but lack aspirations and merit, hence no cause for continuation.

Malcolm wrote:

They did not eliminate all traces and the knowledge obscuration, therefore they have not eliminated all causes. Ergo, they have causes which sustain their continuum's.

Author: Malcolm

Date: Tuesday, October 2nd, 2018 at 1:49 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

since these arhats will not arise from this samadhi of cessation without intervention, their samadhi is for all intents and purposes, permanent (but not eternal).

Astus said:

Proposing a permanent mind is the very opposite of the doctrine of impermanent composites. But if it is interrupted, it is not permanent, nor is it the type of arhat that does not switch to the bodhisattva path.

The nonabiding nirvana of a buddha means that the continuum of a buddha never ceases, all that ceases for them is the two obscurations.

What is the cause of body and mind if not ignorance?

Malcolm wrote:

Ignorance is a cause of defiled body and mind. Aspirations and merit are the cause of a Buddhas body and mind. Those causes are limitless therefore the series never ceases.

Author: Malcolm

Date: Monday, October 1st, 2018 at 9:33 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Astus said:

If arhats of a fixed nature - i.e. no change to the bodhisattva path - are in a mental body that is permanent, then that is actually an eternalist interpretation.

Malcolm wrote:

No, the nature of any given mind stream itself is partless moments, hence, not eternal; but since these arhats will not arise from this samadhi of cessation without intervention, their samadhi is for all intents and purposes, permanent (but not eternal).

The nonabiding nirvana of a buddha means that the continuum of a buddha never ceases, all that ceases for them is the two obscurations.

Author: Malcolm

Date: Saturday, September 29th, 2018 at 2:11 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

PeterC said:

From a lineage perspective the defining feature of the Shambhala organization was the terma system it propagated.

Malcolm wrote:

The Shambhala teachings were never meant to be mixed with Buddhist teachings at all, and they were never meant to be part of a guru transmitted system. I know this because I know people who "were there" when they were originally produced and when Shambhala training was first organized. I myself did the first three levels under the old system.

Indeed, there are older Shambhala students who will, eventually, continue the old system outside the present Shambhala International. The Shambhala teachings themselves are interesting.

PeterC said:

Malcolm - could you say more about how the older system differed from what they're doing now?

The few Trungpa students I know had a fairly conventional Kagyu training and parted company with it before the Shambhala phase - the only shambhalians I know then got involved post-OM.

Malcolm wrote:

It was literally supposed to be two separate traditions, related, but separate, As Simon said, the idea in Shambhala was an idea of warriorship as a personal path, and in addition to his termas, Trungpa drew principally from mundane paths such as the worldly Bon vehicles like Phyva Bon and also Confucianism, according to his own account. His idea was that Shambhala training was a place where anyone could go and learn the principles of meditation-based spiritual warriorship, predicated on the model of Buddhist kings, etc., without having to sign up, take refuge, and so on. In the old days, people could do the ten levels, without ever thinking that they ought to make the jump into Buddhism-- I met several such people back in the late 80's. Of course, at that time, if one made it through the ten levels, went to Warrior Assembly and so forth, one might be strongly encouraged to then proceed along the Buddhist path, but the pure Shambhalians I knew then were quite certain they were following a complete and independent path that was not Buddhism per se. Then Osel Mukpo started giving refuge names like Crystal Spear Warrior and so on, and within a few years, he merged the two systems, many people think to the detriment of the Shambhala teachings themselves.

You asked before about the Scorpion Seal teachings. Well, they are not Osel Mukpo's invention per se, but rather his commentary on the original Scorpion Seal terma of his father. But the people I spoke to about this recently really did not think they were worth much, content wise. Mukpo has no training.

Author: Malcolm

Date: Friday, September 28th, 2018 at 10:24 PM

Title: Re: Latest report on Shambhala abuse just released.

Content:

PeterC said:

From a lineage perspective the defining feature of the Shambhala organization was the terma system it propagated.

Malcolm wrote:

The Shambhala teachings were never meant to be mixed with Buddhist teachings at all, and they were never meant to be part of a guru transmitted system. I know this because I know people who "were there" when they were originally produced and when Shambhala training was first organized. I myself did the first three levels under the old system.

Indeed, there are older Shambhala students who will, eventually, continue the old system outside the present Shambhala International. The Shambhala teachings themselves are interesting.

Author: Malcolm

Date: Friday, September 28th, 2018 at 9:21 PM

Title: Re: Chogyal Namkhai Norbu Has Attained Parinirvana

Content:

Tongnyid Dorje said:

who is Khenpo Namdrol?

Crazywisdom said:

He is one of a few lamas under Khenpo Jigme Phuntsok who teaches around the world. He is based in Pharping, Nepal. He has given Empowerments and complete transmissions of Guhyagarbha and Chetsun Nyingthig and others in Alameda, CA at Orgyen Dorje Den.

Tongnyid Dorje said:

and has he recieved CNNR transmissions in full, so he can continue our Rinpoches work and lineage?

Malcolm wrote:

No, but that is not the point. The point is he is a highly qualified teacher of Dzogchen.

Author: Malcolm

Date: Friday, September 28th, 2018 at 12:47 PM

Title: Re: Chogyal Namkhai Norbu Has Attained Parinirvana

Content:

Tenma said:

Who is left in this modern world now? One of the great masters has gone off. We have Lama Tsultrim and Garchen Rinpoche left of the modern world from what I know, and perhaps his successor. Is there anyone else out there left of this era?

Malcolm wrote:

Khenpo Namdrol.

Author: Malcolm

Date: Friday, September 28th, 2018 at 12:31 PM

Title: Re: Chogyal Namkhai Norbu Update

Content:

SwampyFool said:

Does anyone know if we can still purify our samaya with Rinpoche while he is in this samadhi state?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, September 28th, 2018 at 5:51 AM

Title: Re: Politics and Toxicity

Content:

Queequeg said:

"part of". Not the whole. And not the whole of the bodhisattva path.

Malcolm wrote:

You did not qualify your statement, hence my observation. Had you said, "being solely concerned with purification of the self," I would not have said anything.

Author: Malcolm

Date: Friday, September 28th, 2018 at 2:12 AM

Title: Re: Politics and Toxicity

Content:

Queequeg said:

This is where Nichiren takes us on a different path. This is precisely the fatalism rejected.

I understand your point but you give up on this precious human life too easily. Some will call this attachment. I'll say it's the fact that we still have opportunity to act until this body is ash.

Following up on this... looking inward and being concerned with purification of the self is Hinayana in outlook.

Malcolm wrote:

No it isn't. As Shantideva points out, a bodhisattva is obligated to protect themselves in order to help others. Purification is part of that self-protection.

Author: Malcolm

Date: Thursday, September 27th, 2018 at 11:22 AM

Title: Re: Gil Fronsda - The Bodhisattva and the Arhat: Walking Together Hand-in-Hand

Content:

kirtu said:

...there are actually an infinite variety of Buddhadharma paths

Malcolm wrote:

There are really only two: the paths based on sems (citta), and the path based on ye shes (jñāna).

kirtu said:

That's true but I am referring to the forms taken within the paths. Also within the discussion of the apparent dichotomy of the Bodhisattva and Arhat paths this statement is irrelevant since both ultimately result in the yeshe path.

Kirt

Malcolm wrote:

The paths based on citta are variegated, since the term citta is derived from citra, to be variegated. But the path based on ye shes is the sole vehicle. The point of view of the paths based in mind are predicated on cause and effect. The path based on ye shes is beyond cause and effect.

Of course, when one is functioning from the point of view of mind, and not ye shes, then all the usual warning labels apply.

Author: Malcolm

Date: Thursday, September 27th, 2018 at 6:52 AM

Title: Re: Gil Fronsdaal - The Bodhisattva and the Arhat: Walking Together Hand-in-Hand

Content:

Virgo said:

I find it interesting that he redefined the terms to suit his own lack of acceptance or lack of understanding of them, and then set up straw-man caricatures of the traditional definitions to make his own definitions seem more credible or viable. But I am not surprised. I knew he was going to do that the second I read the title.

Rely on the meaning, not on the words;

kirtu said:

...there are actually an infinite variety of Buddhadharma paths

Malcolm wrote:

There are really only two: the paths based on sems (citta), and the path based on ye shes (jñāna).

Author: Malcolm

Date: Thursday, September 27th, 2018 at 6:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

ChNN is no further away from you than the recognition of your own primordial state.

Author: Malcolm

Date: Wednesday, September 26th, 2018 at 9:02 AM

Title: Re: Disassembling Dharma Books

Content:

Motova said:

Is there anything wrong with disassembling dharma books to scan them?

Thank you.

Malcolm wrote:

It is like killing sentient beings, if you can restore them whole and perfect, no problem. But if you can't....

Author: Malcolm

Date: Wednesday, September 26th, 2018 at 8:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

I had 2 chances to go to Merigar I guess I should have gone to it ... yet my life

prevented me from going there ... I just cannot leave my boyfriend and go away for a week, Man, sometimes it would be easier to be single.

Malcolm wrote:

If it interferes with Dharma, lose the boyfriend. He is not worth it.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 6:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinosa.t said:

GY of GD appears in the secondary practice booklet, but truly there isn't a better GY, it should be the main <3

Mantrik said:

Guruyoga is Guruyoga, surely. You are expressing an individual preference.....or less kindly, a limitation. Mine is Nangsi Silnön

Malcolm wrote:

There is without doubt a specific reason we have been asked to do guru yoga of white A. I am sure this instruction comes from Rinpoche personally.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 1:38 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Finney said:

Rec'd via email:

I admit I don't know if this is good news (Rinpoche is recovering) or sad news (sent home to be comfortable during final hours).

Back to Guru Yoga...

Malcolm wrote:

We have all been asked by the family to maintain silence on social media platforms from this day forward apart from official news such as you have shared.

Finney said:

Malcolm, are you saying that I shouldn't have shared this email (info from Merigar)? Didn't think it was different from other official emails shared here, but if it was inappropriate I'll remove it asap.

Malcolm wrote:

Finney, if you read carefully, what I said was that apart from communications which you shared, we should maintain silence, according to a request that can be found in the mirror on Facebook— so no worries.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 12:59 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Finney said:

Rec'd via email: Cari tutti,

il Maestro è arrivato questo pomeriggio alle ore 17,30 alla sua residenza di Gadeling, Merigar.

Le pratiche continuano regolarmente come da programma.

Dear all,

our precious Master arrived at 5:30 pm. at his residence at Gadeling, Merigar.

We continue to perform the practices as programmed.

I admit I don't know if this is good news (Rinpoche is recovering) or sad news (sent home to be comfortable during final hours).

Back to Guru Yoga...

Malcolm wrote:

We have all been asked by the family to maintain silence on social media platforms from this day forward apart from official news such as you have shared.

Author: Malcolm

Date: Tuesday, September 25th, 2018 at 12:12 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are.

Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Aryjna said:

Are the names of these buddhafiels and any more information available somewhere?

Malcolm wrote:

This information can be found in the sgra thal gyur.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:59 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are. Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Dorje Shedrub said:

Is there significance for the specific number of 13?

DS

Malcolm wrote:

None of which I am aware.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:27 AM

Title: Re: Dalai Lama, visiting the Netherlands, gets tough with abusers

Content:

Queequeg said:

Right now, young people are not showing interest in Buddhism.

Fortyeightvows said:

You really think that's true? I'm not sure about all of that.

Queequeg said:

It's documented that young people in developed countries show decreasing levels of interest in religion across the board. Anecdotally, it's commonly observed that Western sanghas are graying. Are there some where this is not so? We need to take note of these.

Malcolm wrote:

This is mainly the case in the US (West coast being a notable exception), England, etc. Young people in China and Europe are deeply enthusiastic for Dharma.

It is mainly in English-speaking countries where Dharma communities seem to be graying, and ironically, English is now the primary lingua franca of Buddhist studies.

Author: Malcolm

Date: Monday, September 24th, 2018 at 3:03 AM

Title: Re: Only thirteen buddhafiels?

Content:

jhanapeacock said:

In mahayana there is an inmeasurable number of nirmanakaya and sambhogakaya buddhafiels, but in dzogchen there are only thirteen buddhafiels (zhing khrams) is this correct?

Malcolm wrote:

There are thirteen buddhafiels apart from this one where Dzogchen teachings may be found. This is the meaning. It is meant to point out how rare Dzogchen teachings are. Out of the countless buddhafiels in the universe/s, there are only thirteen buddhafiels that possess these teachings, and ours is one of them.

Author: Malcolm

Date: Monday, September 24th, 2018 at 2:52 AM

Title: Re: Jay Garfield and Guy Newland on Metaphors in Buddhism

Content:

Queequeg said:

Following metaphors can get you wet, too.

kirtu said:

What??? Porque?

Kirt

Malcolm wrote:

Metaphors can be misleading, like misreading GPS machines.

Author: Malcolm

Date: Saturday, September 22nd, 2018 at 7:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Author: Malcolm

Date: Friday, September 21st, 2018 at 5:50 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I mean that the individual meanings of the the two parts trul and khor do not seem to be able to lead to a meaning of 'posture'. Unless this is often not a factor in Tibetan.

Malcolm wrote:

The Sanskrit equivalent is yantra. Thus it is an inept translation.

Aryjna said:

Thanks, I am just asking out of interest about how this generally works in Tibetan, as I am looking into the language more lately.

Malcolm wrote:

A འཇུག་འཁོར་ is a machine.

Author: Malcolm

Date: Friday, September 21st, 2018 at 2:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Is there some reasoning in the meaning based on the two parts of the word in such cases, or is it mostly unrelated?

Malcolm wrote:

It is a bad translation.

Aryjna said:

I mean that the individual meanings of the the two parts trul and khor do not seem to be able to lead to a meaning of 'posture'. Unless this is often not a factor in Tibetan.

Malcolm wrote:

The Sanskrit equivalent is yantra. Thus it is an inept translation.

Author: Malcolm

Date: Friday, September 21st, 2018 at 1:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

http://rywiki.tsadra.org/index.php/sprul_pa%27i_%27khor_lo Looks like it may mean navel center or something related in this case after all

Malcolm wrote:

It means machine, device, posture, etc.

Aryjna said:

Is there some reasoning in the meaning based on the two parts of the word in such cases, or is it mostly unrelated?

Malcolm wrote:

It is a bad translation.

Author: Malcolm

Date: Friday, September 21st, 2018 at 1:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I hadn't noticed that trulkhor means magical wheel. It sounds much cooler now.

Malcolm wrote:

It doesn't.

Aryjna said:

http://rywiki.tsadra.org/index.php/sprul_pa%27i_%27khor_lo Looks like it may mean navel center or something related in this case after all

Malcolm wrote:

It means machine, device, posture, etc.

Author: Malcolm

Date: Thursday, September 20th, 2018 at 11:27 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

The Primal Rosary of Precious Stones:

A Long Life Prayer for His Eminence Chögyal Namkhai Norbu Rinpoché

ལྷ་སྐྱུ་བཅུ་མེ་ཆོས་རྒྱལ་ན་མ་མཁའ་ཉོན་ལུ་རིན་པོ་ཆེ་ལ་བརྟན་གསོལ་རིན་ཆེན་དང་པོའི་ཕྱིང་

Aryjna said:

I hadn't noticed that trulkhor means magical wheel. It sounds much cooler now.

Malcolm wrote:

It doesn't.

Author: Malcolm

Date: Tuesday, September 18th, 2018 at 12:45 PM

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

Content:

Ignorant_Fool said:

This looks amazing, and I would love to get it, but is it something a fledgling practitioner would be able to comprehend?

Malcolm wrote:

You will understand somethings and not others. But if you have Dzogchen transmission then you should have this book.

Author: Malcolm

Date: Sunday, September 16th, 2018 at 10:54 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Dear friends,

we would like to inform you that the health of the Master is in decline due to natural causes. We are not aware of the time left to him. The Master has a peaceful appearance and does not feel pain. - Namkhai family"

Author: Malcolm

Date: Saturday, September 15th, 2018 at 11:55 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

A mutual friend told me that the issue was that DHS classified all the people (the monks and nuns) who are with him in Assam as potential terrorists. The issue being that DHS has simply decided to blanket classify people from Assam in this way.

If it were merely an issue of not being able to travel with another person then that could

be remedied (although he might not want to do that since it would mean leaving his monastics in India). He could travel with a group of western students.

Unless you mean that the US is insisting that he literally has to travel completely by himself - which is not a travel restriction I have ever heard of.

Kirt

Malcolm wrote:

I am very familiar with the matter. When the Obama Admin came in, they placed heavy restrictions in religious workers visas, contra the Bush era policies which were surprisingly forgiving. Thus, they would not approve the Dungsey Rinpoche's chod group, and would issue no more than two visa. One person beside himself was not sufficient for the healing chod tour, and the legal fees were mounting into the thousands. Thus, they dropped the issue.

amanitamusc said:

What was up obama's ass? Just making nice with china?

I know he canceled meetings with HHDL.

I noticed i saw more of my overseas Lama's when bush was in and when obama came in the doors were closed.

Malcolm wrote:

Hillary.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 10:49 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

Unfortunately he is currently forbidden from teaching in the United States (and has been for years) because of issues that DHS has with classifying people who live in Assam.

Hopefully he has been able to teach elsewhere in the past few years.

Kirt

Malcolm wrote:

No, it is because they won't let him travel with more than one other person.

kirtu said:

A mutual friend told me that the issue was that DHS classified all the people (the monks and nuns) who are with him in Assam as potential terrorists. The issue being that DHS has simply decided to blanket classify people from Assam in this way.

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Kirt

Malcolm wrote:

I am very familiar with the matter. When the Obama Admin came in, they placed heavy restrictions in religious workers visas, contra the Bush era policies which were surprisingly forgiving. Thus, they would not approve the Dungsey Rinpoche's chod group, and would issue no more than two visa. One person beside himself was not sufficient for the healing chod tour, and the legal fees were mounting into the thousands. Thus, they dropped the issue.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 10:44 PM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Astus said:

The current issue of the 'migrants' looks very much like the same old racist and antisemitic fear mongering. It is unfortunate if the Dalai Lama has little understanding of what slogans like 'X-land belongs to X-people' means to the majority.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 1:59 PM

Title: Re: Dungse Rigzin Dorje Rinpoche

Content:

kirtu said:

Unfortunately he is currently forbidden from teaching in the United States (and has been for years) because of issues that DHS has with classifying people who live in Assam.

Hopefully he has been able to teach elsewhere in the past few years.

Kirt

Malcolm wrote:

No, it is because they won't let him travel with more than one other person.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 3:30 AM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Malcolm wrote:

This kind of essentialism results in holocausts.

cyril said:

You are assuming that because people think in a certain manner (or within certain conceptual frameworks) in our era that they did so 5000 years ago. Well they don't. I am not assuming anything. I gave you the example of Herodotus but you chose to trivialize it. Here is the quote in the context:

<http://perseus.uchicago.edu/perseus-cgi/citequery3.pl?dbname=GreekFeb2011&query=Hdt.%208.144.2&getid=1>

"...and next the kinship of all Greeks in blood and speech, and the shrines of gods and the sacrifices that we have in common, and the likeness of our way of life..."

This is a 400 BC Greek talking about Hellas and about Greeks as a whole. To me, it shows awareness of a Pan-Hellenic national identity despite the diversity within. To you, it looks like a possible hidden political agenda. Oh, well..

You are trying to convince me that there is a single European identity and your only evidence of this is that there are various national identities? I am giving you ample examples of how even the idea of a national identity is false. Where is your evidence for a unified European identity? NOWHERE

Likewise, there is kinship of all Europeans in the shared Greco-Roman foundation of their cultural heritage, Enlightenment values, Christian values, democracy, individual freedom and reason. There are also other things which, unfortunately, I cannot quite put my finger on; the fabric of the European identity is intricate and often very subtle. Nevertheless, they tie together the various European cultures together despite the obvious diversity and make the European identity being more than a social construct or the sum of the various national identities.

Author: Malcolm

Date: Saturday, September 15th, 2018 at 12:22 AM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Malcolm wrote:

It should be obvious that given we humans populate a tiny little planet floating in vast space, arguing that human beings can really be divided into nationalities is an incredibly pre-modern and regressive idea.

Author: Malcolm

Date: Friday, September 14th, 2018 at 11:03 PM

Title: Re: Dalai Lama says 'Europe belongs to Europeans'

Content:

Grigoris said:

None of this answers the question as to why anybody should care what HHDL's view on European migration policy is.

Norwegian said:

His Holiness the Dalai Lama is a major international figure. That usually means whatever such a person says or does, is viewed with interest. He is a Nobel Laureate (the Nobel Peace Prize, which he received back in the days when that prize meant something).

Moreover he is a major Buddhist teacher, so certainly he has the attention from those who are interested in, sympathetic with, or actually are Buddhists (certainly those who are Indo-Tibetan Buddhists). He is a refugee himself, since 1959, and is considered a leader of his people, so he certainly has knowledge and experience of how it is to be a refugee. Then, from the point of view of Vajrayana itself, he certainly is the guru of many gurus (that we have), so that's one thing. Another is that he's considered to be an emanation of Avalokiteshvara himself.

I am sure there are many more factors as to why anybody are interested in his views on either this or that. And so yes, these things explain the why-question of yours above.

Malcolm wrote:

The reason why HHDL states this is obvious: he wants Tibet for Tibetans. Unfortunately, that ship has sailed. Otherwise everything that Grigoris points out is absolutely correct. Nationalism is the wrong way.

Author: Malcolm

Date: Friday, September 14th, 2018 at 10:39 PM

Title: Re: Signs from the Dakinis?

Content:

Void said:

Until then, I prefer to rely on my superior intelligence and understanding (repeatedly scientifically proven IQ near 160) and on my extensive interdisciplinary studies (mostly dzogchen and mahamudra texts) and my personal practice efforts.

Malcolm wrote:

This is the reason no one takes you seriously. You do not have transmission. You do not have a guru. You have not made a relation with the dharmapālas. So no one is willing to talk to you about these recondite matters. In any case, forums like these are not very suitable for discussing such matters.

FYI, the body of light is an option, not a certainty, and as the Buddha pointed out in the Vajracchedika, and as Rongzom Pandita cites, if you think you can see a tathāgata by virtue of their signs, you are very mistaken.

Author: Malcolm

Date: Friday, September 14th, 2018 at 10:30 PM

Title: Re: Longchenpa's refuge prayer

Content:

Spelare said:

Does anyone know the source text for the following refuge prayer attributed to Longchenpa? Did he compose it or was it received from an earlier source? I've transcribed it from a recording of Adriano Clemente, who was taught it by Namkhai Norbu Rinpoche (sorry for any transcription errors):

Longchen Rabjam said:

Namkhai nassu namkha khangwa yi

Lama yidam pawo khandro

Tso sangye chö dang pha bai gendün la

Da sum dro kun ku be kyab su kyi

Spelare said:

Also, does anyone have access to an English translation? I understand bits of it but not the whole thing. Thanks!

Malcolm wrote:

We migrating beings all go for refuge

to the guru, deva, viras, ḍākinīs, and so on,

and to the Buddha, the Dharma, and the Noble Sangha,

filling the sky in the abode of space

The official DC translation can be found in the Precious Vase.

Author: Malcolm

Date: Tuesday, September 11th, 2018 at 10:51 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

dharmafirststeps said:

It sounds to me like ChNN is probably quite similar in this respect to TUR. Does anyone know if that's the case?

Aryjna said:

At first I thought ChNNR's approach may be a bit different because I didn't know what other teachers do, but the more I learn about other teachers, those who teach Dzogchen at least so Alan Wallace may differ because he comes primarily from a different background, the more it seems they all have the same approach, first the DI

and then you practice for purification/accumulations and for clarifying doubts. It seems even the Kadampa masters, who are often mentioned as mainly sutra practitioners, did the same thing according to Dilgo Khyentse Rinpoche:

The Heart Treasure of the Enlightened Ones said:

According to the pith-instructions of the precious Kadampa teachers, you are first introduced to the nature of the mind, absolute bodhichitta, and you then cultivate compassion for all beings, relative bodhichitta.

Malcolm wrote:

Early Kadampas were all from Nyingma families...

Author: Malcolm

Date: Tuesday, September 11th, 2018 at 10:45 PM

Title: Re: Are sun salutations a good substitute for Tibetan-style long prostrations?

Content:

MiphamFan said:

What about that yoga history book which said that sun salutations are actually relatively modern and adapted from some exercise drills by some Maharaja IIRC?

I guess the historical context isn't that important, but it's still a good, healthy movement?

Malcolm wrote:

IMO, it is a very good way to protect your back, knees and do prostrations.

Author: Malcolm

Date: Monday, September 10th, 2018 at 10:44 PM

Title: Re: The Three Yanas, Ringu Rinpoche

Content:

philji said:

This idea of checking out a teacher for 8 or 12 years is fine and dandy... but time is running out.. Do we really have the luxury of time...????

MiphamFan said:

If you meet the wrong teacher you could spend kalpas in vajra hell, so 12 years is little compared to that.

Of course this is just speaking in theory.

In practice, with the internet and social media it is harder for bad teachers to continue on without backlash, this is one good thing. You can crowdsource your 12 years.

Malcolm wrote:

Sapan points out that while this may be ideal, it is often not practical.

Author: Malcolm

Date: Monday, September 10th, 2018 at 10:14 PM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

DGA said:

Put in more banal terms, would you argue that liberal democracy and fascism are equally enlightened? I would not, and for this reason, I would say that failures to try for enlightenment in society (we can debate that definition) also end in tears.

Malcolm wrote:

Liberal Democracy never aimed at creating an enlightened society at all. It aimed at creating a society that was based on the recognition of common rights of human beings. Fortunately, its premises allowed the notion of who was a human being to expand, and thus under Liberal Democracy, rights have been increasingly extended towards those whose rights were not recognized under its original formulation. But the creation of an enlightened society was never at its base. Fascism and Socialism, on the other hand, have pretensions towards transcendence and enlightenment.

Coëmgenu said:

We are talking about "corporations as people", right?

Malcolm wrote:

No, I had in mind the 13th amendment, the 14th amendment, etc., recognizing the rights of women to vote, and so on.

Author: Malcolm

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

Title: Re: Receiving both Buddhist & Bön Dzogchen teachings?

Content:

Malcolm wrote:

The main problem you will have is reconciling the mutually exclusive historical viewpoints of Bon and Buddhadharma. Otherwise, there is no conflict.

Author: Malcolm

Date: Sunday, September 9th, 2018 at 1:15 PM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

DGA said:

Put in more banal terms, would you argue that liberal democracy and fascism are equally enlightened? I would not, and for this reason, I would say that failures to try for enlightenment in society (we can debate that definition) also end in tears.

Malcolm wrote:

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Author: Malcolm

Date: Sunday, September 9th, 2018 at 12:48 PM

Title: Re: Ngakpa International - Vajrayana Training

Content:

smcj said:

Sangye Khandro

Malcolm wrote:

Sangye Khandro

Author: Malcolm

Date: Sunday, September 9th, 2018 at 12:23 AM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

kirtu said:

So Changchub Dorje's commune ended in tears due to the inappropriate actions on their part or Changchub Dorje's inappropriate actions?

Kirt

Malcolm wrote:

Changchub Dorje's village was not an attempt to create an enlightened society. It was just a small community gathered around a teacher, and no one knew he was a teacher. Everyone thought he was a doctor. His community still exists, it is called Khampa Gar mow.

kirtu said:

Everyone (or every adult) in his commune knew he was a teacher. It was a de facto attempt to create an enlightened society because Changchub Dorje was trying to help everyone attain enlightenment (acknowledging that the language presents a barrier here). I had thought that basically everyone there took rainbow body? I was not aware that in some way it still continues (certainly not as a Dzogchen community though).

At any rate I presented a valid counterexample even though you will refuse to put the label on it so I think any reasonable person will have grounds to conclude that "attempts to create enlightened societies" do not always end in tears. Just most of the time. Because the teachers are not enlightened in some form and/or because the students are not capable of following through.

Kirt

Malcolm wrote:
we will agree to disagree.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:38 PM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

Malcolm wrote:

Attempts to create enlightened societies always end in tears.

kirtu said:

So Changchub Dorje's commune ended in tears due to the inappropriate actions on their part or Changchub Dorje's inappropriate actions?

Kirt

Malcolm wrote:

Changchub Dorje's village was not an attempt to create an enlightened society. It was just a small community gathered around a teacher, and no one knew he was a teacher. Everyone thought he was a doctor. His community still exists, it is called Khampa Gar mow.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:36 PM

Title: Re: Independent investigation confirms “physical, sexual, emotional abuse” by Sogyal Rinpoche

Content:

Malcolm wrote:

The behavior of Harvey Weinstein, etc., and Osel Mukpo, Sogyal, Trungpa, Joshu Sasaki, Eido Shimano, etc., was aided and abetted at all levels by people who depended upon

them for power, money, or status, or all three.

Grigoris said:

You forgot about Patriarchy. That had a role to play as well.

Malcolm wrote:

No, I didn't forget. Adding it was too pat, too easy.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:12 PM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

The Tea Party movement showed what can be done...

Malcolm wrote:

with massive funding from the Kochs, etc.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:11 PM

Title: Re: Ratna Lingpa Vajrakilaya - Essence of Concerned Activity

Content:

TrimePema said:

"Flesh colored Dogyal in the thigh"

Can somebody please help me out on this one? Is this THE Dogyal? What should we do about that...

Has anybody asked Garchen Rinpoche or any other lamas about this? Been looking for an answer to this since I first did the practice - your input would be a huge help.

Malcolm wrote:

It is not Dol rgyal, it is 'Dod rgyal, aka Takkiraja.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 1:39 PM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

gb9810 said:

I don't remember hearing anyone claiming Harvey Weinstein was displaying crazy wisdom.. his victims may have been silenced/stayed silent for various reasons but I doubt any of them felt his exploitation was a display of kindness for their benefit. That to me differentiates cult vs. not. (Of course cultish behavior is not mutually exclusive

with the presence of abuse of power of various forms..)

Malcolm wrote:

"Crazy wisdom" is exclusive to Tibetan Buddhism. It was a term coined by Trungpa. It is pretty modern.

The idea that one must tolerate unusual behavior from one's guru is well established. What is not so well established is that converts tend to bring a certain fanaticism with them into the new faith to which they have converted. Is this idealism exploited? Yes, but this is little different than new recruits in an army who suffer all kinds of abuse at the hands of the powers that be to turn them into malleable foot soldiers. So, I still argue that power and its abuse is the real issue here, and claims of "Cultishness" are a distracting red herring.

It is not surprising at all that Trungpa created an army, the Vajra Guard, and that it remains the chief expression of Shambhala International's will to power. Attempts to create enlightened societies always end in tears.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:45 PM

Title: Re: Are sun salutations a good substitute for Tibetan-style long prostrations?

Content:

Malcolm wrote:

Yes

MiphamFan said:

Malcolm said this once long ago.

Malcolm, do you still agree with this?

I have on and off knee and calf issues and the "long" prostrations that Tibetans do make me uncomfortable. In particular I find the "sliding out" from a kneeling position rather problematic. The sun salutation way is to jump backwards, into a pushup position, similar to burpees, which seems much healthier to me.

I never had a teacher who was really strict about prostrations of course, in fact, my teachers (besides ChNN of course) gave alternatives like even sitting prostrations if I do ngondro, although they said I could try doing some prostrations and see how it goes.

I am thinking of starting a complete ngondro starting next year, once I make a career change and complete the current practice accumulations I am doing.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 10:00 AM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by

Sogyal Rinpoche

Content:

Queequeg said:

What is sad about all this to me is that these people must have really wanted to connect with Dharma to put up with this crap.

Their sincere efforts are not lost, I hope. The prognosis for the charlatans is dire. In the least they should be pariahs for the rest of their lives. The good old Brahma Penalty - ostracism.

Malcolm wrote:

There has always been room for Mahāyāna teachers to engage in conduct that seems to not conform to lower Buddhist ethics. Of course, some people use this laxity as an excuse to indulge their afflictions. This is not the intention of the situational ethics of Mahāyāna.

We should not differentiate this kind of behavior engaged in by religious leaders from the same behavior committed by people in secular settings. When we find the same kind of behavior happening in corporate settings, we don't label such behavior "cult behavior." We call it what it is: abuse of power.

The behavior of Harvey Weinstein, etc., and Osel Mukpo, Sogyal, Trungpa, Joshu Sasaki, Eido Shimano, etc., was aided and abetted at all levels by people who depended upon them for power, money, or status, or all three.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 8:54 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Ogaf said:

And this was the last time you all discussed this:

<https://dharmawheel.net/viewtopic.php?f=40&t=16819&hilit=Pema+Khandro%5Burl%5D>][/url]

O

DGA said:

I'm confident her group is having more fun than we are at this very moment. I hope they are.

Malcolm wrote:

Oh, no doubt. Of course, being a serious teacher isn't any fun at all. So I hope she is not having too much fun.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 7:59 AM

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

Content:

SangyeYeshe said:

Nice work, Malcolm! Got the two volume set today. Looks great!

--> Nova

Malcolm wrote:

Thanks Nova!

Author: Malcolm

Date: Saturday, September 8th, 2018 at 6:02 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

florin said:

Indeed in order to have realisation one needs to rely on a lineage. Whether that realisation will manifest in this life or sometime in future lives is unknown at this point. But if it manifests in the future lives it may manifest outside of a lineage.

Malcolm wrote:

And such a person is called a pratyekabuddha, and such persons do not teach, since they manifest in a time and a place where there is no extant lineage of Buddhadharma.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 2:09 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

These qualifiers do not prove anything.

Grigoris said:

In which case there is no reason why I should listen or trust you since your qualifications mean nothing at all?

Malcolm wrote:

Correct, unless you have ascertained what I say to be reliable through your own direct perception, there is no reason to take what I say merely because I have a title.

Grigoris said:

They pick the teachers with whom they have karma, qualifications actually have very little to do with it.

I disagree. My habitual tendencies makes me seek out teachers with credentials and qualifications. So their qualifications are a conditioning factor.

Malcolm wrote:

You have accepted the testimony of a bunch of people of whom you have no direct knowledge of their actual inner qualities. You decided to trust someone's testimony based on hearsay, and nothing more. Now then, it may be the case you have decided that your present teacher has the correct qualifications to be your teacher, but that is your decision and is based solely on your own authority.

Grigoris said:

Nothing we say about this woman has any relevance to her or her students.

That goes without saying, I have seen people drawn to all sorts of quackery. No, I am not saying she is a quack, just saying...

Malcolm wrote:

Since you like authority, ask your teacher.

Grigoris said:

She found a Tibetan lama to back her, learned Tibetan, gained academic credentials, etc.

Generally speaking, that is exactly how one goes about becoming a lama. If she has done this (which apparently she has) then she IS a genuine teacher.

Malcolm wrote:

She is a genuine teacher for some people, a fraud for others, or so they say.

Grigoris said:

...and learning...

I think that is what we have been talking about the whole time. A teachers credentials and qualifications are based on their learning.

Malcolm wrote:

It seems that in some circles endorsements are more important than personal qualities.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:38 AM

Title: Re: Independent investigation confirms "physical, sexual, emotional abuse" by Sogyal Rinpoche

Content:

Sherab Rigdrol said:

Wow... I'm on the physical abuse part of the report. What a piece of shit....

Malcolm wrote:

Makes one view backscratchers in a different light.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:34 AM

Title: Re: Is lineage enough?

Content:

Grigoris said:

A Mahasiddha, for example, is not bound by conventional models of moral discipline.

Malcolm wrote:

I doubt the courts will agree.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:25 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

However if a student swears by their benefit, what can I say?

Malcolm wrote:

In the end, it all comes down to what oneself accepts and rejects.

Author: Malcolm

Date: Saturday, September 8th, 2018 at 12:21 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

And yet, even so, there are still lamas who think ChNN is totally wrong and not qualified.

Grigoris said:

And there are people that think the Pope is infallible. So what?

The point is that he was recognised by the head of a lineage and received traditional training from members of recognised lineages.

Malcolm wrote:

ChNN was actually first recognized by his uncle as the reincarnation of Adzom Drukpa. He was also recognized as the reincarnation of a Sakya Khenpo. The 16th Karmapa recognition came much later. And, as we know, his appointment by the 16th Karmapa to teach in Italy did not render ChNN immune from intense criticism within the Tibetan ecclesiastical hierarchy, criticism which continues to this day.

Grigoris said:

The point is that YOU chose your teachers on the basis of these types of qualifiers, yet here it seems you are telling people that these qualifiers are not actually valid. You are tacitly advocating that people ignore valid qualifiers and follow whoever they feel is fit.

Malcolm wrote:

These qualifiers do not prove anything. I know people recognized by this or that lineage head, trained in the great monasteries, who are absolute frauds and scoundrels in every respect.

But that is not my point. For example, no one recognized Ngala Changchub Dorje as a great tertön until decades after he passed away. Everyone thought he was just a doctor. It was only after he attained rainbow body that people took note.

Indeed, in a real sense, most Lamas in traditional Tibet lacked these very qualifications that are so prized in the West. Even so, if these qualifications were not so prized in Tibet as well, people would not feel the need to pester high lamas into recognizing their children as Yangsi X and Tulku Y.

Grigoris said:

That's pretty rich coming from an Acharya.

Malcolm wrote:

You still don't get it. Students make the teacher. We see this over and over again. Gather enough students, someone will grant you recognition. We have seen this among westerners several times already.

Grigoris said:

The fact that people choose unqualified teachers merely underlines the need for reliance on lineage. It does not annul it.

Malcolm wrote:

They pick the teachers with whom they have karma, qualifications actually have very little to do with it.

If you do not have the karma to study with this or that "highly qualified" lama, no matter what you do, you will never be able to attend their teachings. It is sort of like the conception of a child. If the gandhāvāra, the bardo being, does not have proper karma with a certain set of parents, there is no basis for a conception.

Nothing we say about this woman has any relevance to her or her students. She found a Tibetan lama to back her, learned Tibetan, gained academic credentials, etc. In order to question her credentials, you have to question his, and so on and so forth.

In the end, it all comes down to what oneself accepts and rejects.

The tantras do not say, "Examine master so and so for his lineage recognitions, endorsements, associates, etc." What do they say? They mention nothing about lineage heads, etc. They only mention the personal qualities and learning of the prospective master in question.

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:43 PM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

I know having met great teachers you really 'can't just believe they are only involved in murky politics "working with circumstances" but that they do have the wisdom eye to know who is who, easily at that.

Malcolm wrote:

I love the former Penor Rinpoche, have taken teachings from him, etc. However, there is no way that I ever believed nor do I now believe that Osel Mukpo is reincarnation of Ju Mipham. Just so we are clear.

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:49 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

So how exactly will students receive the lineage practices independent of the lineage masters? Of course we know there are individuals who give wangs who are not authorized to.

Unless if one is fortunate to encounter a teacher like Dudjom lingpa, Exercise extreme caution.

Malcolm wrote:

One of my teachers, ChNN, was considered "unauthorized" for decades, What changed?

Sonam Wangchug said:

The 16th gyalwang karmapa recognized Rinpoche when he was a child, as a wisdom emanation of Shabdrung ngawang rinpoche, did he not?

Rinpoche had traditional training and studied with many eminent lineages holders of his time, did he not?

That's not a teacher who is coming out of no where without the proper recognition and training.

Malcolm wrote:

And yet, even so, there are still lamas who think ChNN is totally wrong and not qualified.

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:34 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Sonam Wangchug said:

Well if the said teacher has a "lineage" then there will be a "lineage-head" or several lineage holders to refer to..

Here are a few

Minling tradition Minling trichen dungse dalha rinpoche, Minling khandro rinpoche

Dudjom Tersar, Dudjom yangsi sangye pema zhepa rinpoche, Dudjom yangsi tenzin yeshe dorje. Dungse Garab dorje rinpoche, Dzongsar khyentse rinpoche, Kathok situ rinpoche, Namgyal dawa rinpoche,

Payul Nam cho: Karma kuchen rinpoche, Mugtsang rinpoche, Gyangkhang Rinpoche

Chokling tersar, Tsikey chokling rinpoche, Neten chokling rinpoche

Kathok Kathok moktsa rinpoche, Kathok loga rinpoche, Kathok situ rinpoche

Drikung kagyu Drikung chetsang rinpoche, Drikung chungtsang rinpoche, Garchen rinpoche

Karma kamtsang The gyalwang karmapa, Tai situ rinpoche, Gyaltsab rinpoche, Jamgon kongtrul rinpoche.

Drukpa kagyu The Gyalwang drukpa, Thuksey rinpoche, khamtrul rinpoche

Sakya tradition The 41st and 42nd sakya trizin rinpoche's and the other members of the khon family

It's simple really.. it's good to exercise extreme caution with self made teachers, or those recognized by those who are not major lineage holders.

Does it mean there has never been any politics or complications in lineages? no? .. however we receive our practices through the lineages themselves so of course we must defer to the lineage holders.

Malcolm wrote:

And yet, people continue to adopt teachers who do not have institutional backing. Your chain of authority is only as good in so far as you buy it.

Sonam Wangchug said:

So how exactly will students receive the lineage practices independent of the lineage masters? Of course we know there are individuals who give wangs who are not authorized to.

Unless if one is fortunate to encounter a teacher like Dudjom lingpa, Exercise extreme caution.

Malcolm wrote:

One of my teachers, ChNN, was considered "unauthorized" for decades, What changed?

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:27 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Sonam Wangchug said:

"are all pretty much politics" ???

that is implying that the lineage heads lack either A) integrity, or B) wisdom.

Malcolm wrote:

Or c) work with circumstances as best they can

Author: Malcolm

Date: Friday, September 7th, 2018 at 11:25 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Grigoris said:

Sorry man, but I am calling you out on this one.

Are you telling me that you did not choose your teachers on the grounds of their qualifications and recognised abilities and qualities?

It's a rhetorical question...

Malcolm wrote:

As I said, it is up to the student decide who is a qualified teacher. Who else can make that decision for anyone?

Sonam Wangchug said:

Well if the said teacher has a "lineage" then there will be a "lineage-head" or several lineage holders to refer to..

Here are a few

Minling tradition Minling trichen dungse dalha rinpoche, Minling khandro rinpoche

Dudjom Tersar, Dudjom yangsi sangye pema zhepa rinpoche, Dudjom yangsi tenzin yeshe dorje. Dungse Garab dorje rinpoche, Dzongsar khyentse rinpoche, Kathok situ rinpoche, Namgyal dawa rinpoche,

Payul Nam cho: Karma kuchen rinpoche, Mugtsang rinpoche, Gyangkhang Rinpoche

Chokling tersar, Tsikey chokling rinpoche, Neten chokling rinpoche

Kathok Kathok moktsa rinpoche, Kathok loga rinpoche, Kathok situ rinpoche

Drikung kagyu Drikung chetsang rinpoche, Drikung chungtsang rinpoche, Garchen rinpoche

Karma kamtsang The gyalwang karmapa, Tai situ rinpoche, Gyaltsab rinpoche, Jamgon kongtrul rinpoche.

Drukpa kagyu The Gyalwang drukpa, Thuksey rinpoche, khamtrul rinpoche

Sakya tradition The 41st and 42nd sakya trizin rinpoche's and the other members of the khon family

It's simple really.. it's good to exercise extreme caution with self made teachers, or those recognized by those who are not major lineage holders.

Does it mean there has never been any politics or complications in lineages? no? ..

however we receive our practices through the lineages themselves so of course we must defer to the lineage holders.

Malcolm wrote:

And yet, people continue to adopt teachers who do not have institutional backing. Your chain of authority is only good in so far as you buy it.

Author: Malcolm

Date: Friday, September 7th, 2018 at 10:46 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

Malcolm wrote:

You are free. You can do whatever you want. Everyone else does. It's up to students to decide who is a qualified teacher. It is also up to teachers to decide who is a qualified student.

Grigoris said:

Sorry man, but I am calling you out on this one.

Are you telling me that you did not choose your teachers on the grounds of their qualifications and recognised abilities and qualities?

It's a rhetorical question...

Malcolm wrote:

As I said, it is up to the student decide who is a qualified teacher. Who else can make that decision for anyone?

Author: Malcolm

Date: Friday, September 7th, 2018 at 8:31 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

No doubt that horrible things have been done in the name of this religious authority or that, including Buddhism. This is indisputable. Its another to say that these horrors have their beginning in Dharma.

I'll add this to my reading list.

Malcolm wrote:

Dharma and Buddhism are two different things, as I have long argued.

Author: Malcolm

Date: Friday, September 7th, 2018 at 2:05 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Grigoris said:

So, according to your book, I can claim to be a tulku and authorised to give Dzogchen empowerments and you are cool with that? I mean I can probably bribe Pema Khandro to put an official signature to my claim.

Malcolm wrote:

You are free. You can do whatever you want. Everyone else does. It's up to students to decide who is a qualified teacher. It is also up to teachers to decide who is a qualified student.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:23 AM

Title: Re: Ngakpa International - Vajrayana Training

Content:

conebeckham said:

Needs collaboration.

Malcolm wrote:

Pema Khandro has students, that makes her a teacher by fiat.

conebeckham said:

Sure. Nonetheless, claims have been made, and it is reasonable to ask for verification or confirmation. "Examine well the potential Guru," etc., right?

Malcolm wrote:

Yeah, but if we subject all claims made to scrutiny, very few will really stand up. No? Recognitions, confirmations, etc., are all pretty much politics in my book.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:20 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

That's a damning thing to suggest genocide found its genesis in Buddha Dharma.

Malcolm wrote:

Try giving the Mahāvamsa a read. It is one of the great documents of the founding of a religious country based upon the dehumanization and eradication of an indigenous population. The original sin of Theravada, if you will.

Author: Malcolm

Date: Friday, September 7th, 2018 at 1:06 AM

Title: Re: Neo nazi's march in DC

Content:

Malcolm wrote:

Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia, SE Asia, and Central Asia should be sufficient to discover this fact.

Queequeg said:

"Total fantasy" goes too far. Buddhism has a pretty good track record of having a pacifying effect on the societies where it takes root.

Malcolm wrote:

We will agree to disagree. I think the historical record shows otherwise, from Sinhalese ethnic cleansing in the Mahāvamsa to the ethnic cleansing of Bonpos in Central Tibet, to the modern day ethnic cleansing of Bhutan and Burma, I think Buddhism actually has a very shitty record of bring peace to countries in general. Not to mention the endless religious wars in Tibet and Japan.

Author: Malcolm

Date: Friday, September 7th, 2018 at 12:41 AM

Title: Re: Neo nazi's march in DC

Content:

Malcolm wrote:

Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia, SE Asia, and Central Asia should be sufficient to discover this fact.

Grigoris said:

Utopias are always unrealistic, but if you don't aim high you generally fall short of the mark.

Malcolm wrote:

The problem with Thurman's Inner Revolution is he sells his quasi-Jeffersonian version of Democracy as if somehow Tibetan culture was representative of this.

Author: Malcolm
Date: Friday, September 7th, 2018 at 12:38 AM
Title: Re: Ngakpa International - Vajrayana Training
Content:
conebeckham said:
Needs collaboration.

Malcolm wrote:
Pema Khandro has students, that makes her a teacher by fiat.

Author: Malcolm
Date: Thursday, September 6th, 2018 at 10:11 PM
Title: Re: Neo nazi's march in DC
Content:
Malcolm wrote:
Thurman's Shangrila is a total fantasy. Any cursory review of the political history of E. Asia, SE Asia, and Central Asia should be sufficient to discover this fact.

Dan74 said:
Can't the energies of the angry frustrated people be sublimated into something more wholesome than fascism?

Queequeg said:
Dan, you sure give people the benefit of the doubt. Me? I consider stupidity to be a terminal trait affecting most of humanity not leaving a whole lot of hope. Most people are motivated by petty impulses grounded in fear and selfishness, and these Alt-Right are pure fear and selfishness.

Talking to these bozos to get them to walk back their motivation, while a nice idea, won't get anywhere because the reason faculty is clearly compromised in them, either because they are congenitally stupid or because they've thought themselves too far down this path already. These idiots have built a whole ecosystem of meaning based on their impulses. You're not going to bring that down with an earnest conversation at a kissing booth.

We need leaders who offer a compelling alternative. Just talking a good game is not enough. Its got to be demonstrated in a way of life. Toynbee (a flawed person who had some compelling ideas) argued that societies flourish or die because of how they manage the challenge-and-response dynamic. He argued, the way this plays out - its not that all the members of society somehow spontaneously rise to the challenge before them, but rather, a creative minority emerges who comes up with a solution to a particular challenge. The rest of the masses then follow along through the process of mimesis. Their ability is limited to seeing a good idea and copying it.

What compelling alternative is there for these guys? Our creative minority, the tech crowd, the ascendant cohort with the money, the fame, and exciting function in society,

actually thinks like them. On a whole, tech bros lean libertarian in that dickish Ayn Rand sort of way. Its not going out on a limb to say there is considerable overlap between the tech crowd and 4chan /pol/. Peter Thiel, aside from being gay, is only a few degrees removed from Richard Spencer in terms of his overall attitude. Tim Draper, the silicon valley bozo who wants to break California up into different states, demonstrates this impulse to segregate - that's what breaking up the state is all about - segregation. The difference his criteria is political and economic rather than racial and cultural.

I assume most readers here are Buddhist, so I'd recommend Bob Thurman's Inner Revolution. He points out the effect that Buddhism, particularly monastic Buddhism, had on India and Asia in general. Basically, it led to pacification. He argues its better for young men to bang their heads against the wall conquering their "self" than unleashing that energy on society. He argues the drawback for Buddhism is that Buddhism gets infused with machismo, but overall, society is better when young men are occupied with Dharma. That's sublimation of that energy in the best way so far. Thurman goes on to describe a society that is devoted to peace and life of the mind and proposes ways to do that. His proposal is a pipe dream, of course, but its thought provoking.

Author: Malcolm

Date: Thursday, September 6th, 2018 at 6:47 AM

Title: Re: The Retreat Map--from Kongtrul's Retreat Manual

Content:

pemachophel said:

IME, as one progresses in their practice one needs less and less sleep.

Sonam Wangchug said:

True.

Malcolm wrote:

As one gets older one needs less and less sleep. This is very normal.

Author: Malcolm

Date: Thursday, September 6th, 2018 at 2:23 AM

Title: Re: Source of Om Mani Padme Hum

Content:

Queequeg said:

I've read references to texts translated into Chinese much earlier that make reference to six-syllable dharani associated with the six forms of Avalokitesvara. Are there such texts in the Kangyur?

Is there significance to there being six syllables?

In Japan, the chant I've heard associated with Avalokitesvara is "Namu Kanzeon Bosatsu".

Malcolm wrote:

In general, six syllables stands for the six lokas.

This dharani text was translated from Chinese into Tibetan:

ārya-bodhisattva-avalokiteśvara-sahasra-bhujanetāsaṅga-mahākāruṇika-citta-vistara-paripūrṇa-nāma-dhāraṇī (千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經)

These dharani texts exist in both Tibetan and Chinese:

ārya-avalokiteśvara-ekadaśamukha-nāma-dhāraṇ (十一面觀世音神呪經)

ārya-avalokiteśvara-hayagrīva-dhāraṇī (陀羅尼集經)

ārya-avalokiteśvara-mātā-nāma-dhāraṇī (觀自在菩薩母陀羅尼經)

ārya-avalokiteśvara-nāma-aṣṭaśataka (聖觀自在菩薩一百八名經)

Author: Malcolm

Date: Thursday, September 6th, 2018 at 1:41 AM

Title: Re: Source of Om Mani Padme Hum

Content:

dharmapdx said:

I'm really not trying to be cute here. LOL. Given that this is a Tibetan chant.

Malcolm wrote:

No, it is not a "Tibetan" chant. It's source is the Ārya-karaṇḍavyūha-nāma-mahāyāna-sūtra, a sūtra which entered the Chinese canon rather late (983).

More info here:

Author: Studholme, Alexander

Title: The Origins of Oṃ Maṇipadme Hum: A Study of the Kāraṇḍavyūha

Publ. Date: 2002

Publ. Details: Albany: State University of New York Press

Queequeg said:

Is this one of those texts that made its way to Tibet via China? Or was that text also transmitted directly to Tibet also?

The first place I heard that chant was at Wutaishan.

Malcolm wrote:

Direct, translated into Tibetan earlier than China.

Author: Malcolm

Date: Thursday, September 6th, 2018 at 12:28 AM

Title: Source of Om Mani Padme Hum

Content:

Malcolm wrote:

Mod Note: Split from "<https://dharmawheel.net/viewtopic.php?f=59&t=29382>"

dharmapdx said:

I'm really not trying to be cute here. LOL. Given that this is a Tibetan chant.

Malcolm wrote:

No, it is not a "Tibetan" chant. It's source is the Ārya-karaṇḍavyūha-nāma-mahāyāna-sūtra, a sūtra which entered the Chinese canon rather late (983).

More info here:

Author: Studholme, Alexander

Title: The Origins of Om Maṇipadme Hum: A Study of the Kāraṇḍavyūha

Publ. Date: 2002

Publ. Details: Albany: State University of New York Press

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 11:59 PM

Title: Re: Tibetan Culture and History

Content:

Queequeg said:

Yes. That makes sense.

Malcolm wrote:

Well, no it does not. These issues were quite consuming for Tibetans, and there is an entire literature devoted to such cosmological questions as identifying the actual Akaniṣṭha, and so on, based on Indian sources.

Queequeg said:

But surely these fellows who were master philosophers also understood the import of their stories. Without end, without limit. Infinity... All these possibilities were available to them. Going to this degree of unfathomable but putting it in a way that leaves a question about finality or infinality itself likely was on purpose.

Malcolm wrote:

Tsuglag Trengwa (Gtsug lag 'phreng ba 1504-1566) writes in his Feast For Paṇḍitas

(mkhas pa'i dga' ston):

A billion fields of Kusumatalagarbhāṣṇakāra
exists in each pore
of Vairocanasagara.

Every particle of his body is similar.

Every particle of that field is as numerous.

Vairocana is the sambhogakāya
of Śākyamuni.

Where ever that kāya and buddhafield reside,
that buddhafield combines all into one,
said to be the field of every sambhogakāya.

In this manner, where ever space pervades,
also the buddhafield and kāya of the victor exists.

In the absolute definitive meaning, however,
the kāya and buddhafield
are immeasurable, and no limit can be apprehended.

The above is standard late Indian Buddhist cosmology, and has come to be the standard
Mahāyāna cosmology of Tibet.

You can search how it is treated in Chinese Buddhism with this:

華藏莊嚴

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 10:58 AM

Title: Re: Dzogchen for busy people!

Content:

Malcolm wrote:

Whatever one may do, Dzogchen requires 100% commitment.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 7:30 AM

Title: Re: Tibetan Culture and History

Content:

Malcolm wrote:

The Flower Filled World is Kusumatalagarbhāṣṇakāra. This world system, the Sahaloka
is contained within Kusumatalagarbhāṣṇakāra, which rests in the palm of the hand of
Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos
resides.

Losal Samten said:

Are there infinite Vairocana Jñānasagaras (or equivalents)?

Malcolm wrote:
Good question. When you find out, let us know.

Author: Malcolm
Date: Wednesday, September 5th, 2018 at 6:37 AM
Title: Re: Tibetan Culture and History
Content:
Aryjna said:
There is a somewhat amusing twist in the book by Jamgon Kongtrul:

Malcolm wrote:
The Flower Filled World is Kusumatalagarbhākāra. This world system, the Sahaloka is contained within Kusumatalagarbhākāra, which rests in the palm of the hand of Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos resides.

Queequeg said:
For reference, can you direct us to the source of this?

Turning to the substance of the teaching, does it make sense to ask what is outside of Vairocana's body? Or is Vairocana a sort of Mobius Strip limit?

In certain respects, these statements appear to be a series of one-up claims. Is there a point where one surrenders to infinity?

Malcolm wrote:
This is standard Mahayana cosmology based on the Flower Ornament Sutra.

Author: Malcolm
Date: Wednesday, September 5th, 2018 at 4:50 AM
Title: Re: Tibetan Culture and History
Content:

Queequeg said:
What is the 3000 fold universe above? How is that number arrived at?

Malcolm wrote:
The Tibetan term is stong gsum, literally "three one thousands," or trisāhasra in Sanskrit. But 3000-fold is not a good translation equivalent. I render it "a billion world universe."

It refers to $1000 * 1000 * 1000 =$ a billion.

There are a billion planets in the Sahaloka. Each planet has a Mt. Meru, 4 continents, sun and moon., etc.

See <http://www.rigpawiki.org/index.php?title=Trichiliocosm>:

Mantrik said:

Depends which Billion we mean. When first coined, 1 Billion was 1 million x 1 million, but as a modern translation your version is OK. Is the '1 Billion' planets of the Sahaloka referring to the original or the amended 'short' Billion, or just meaning 'infinite' or 'a lot' as the term did not exist until recent centuries.

Malcolm wrote:

Stong gsum refers to 10 to ninth power. It is a very specific number in Indian mathematics.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 3:54 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Mantrik said:

Are you expressing a personal view or from ChNN himself?

Malcolm wrote:

Both.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 1:12 AM

Title: Re: The Retreat Map--from Kongtrul's Retreat Manual

Content:

Malcolm wrote:

According to Tibetan Medicine, one needs 8 hours of sleep. One should try to be asleep by 10, and one should rise at six. But since I am a terrible practitioner, I never follow even this advice. I am usually asleep by midnight, and awake between 8 or 9.

The best pure vision approach is original purity, that includes everything.

Practitioners are liberation through seeing by nature, whether they sleep alot or not, and whether they practice 30 seconds a day or 24 hours.

pemachophel said:

Hugger,

"I hope he also took full responsibility for such things as car accidents caused by exhausted and sleep-deprived students of his, trying to work, practice and have a family life at the same time -- essentially, trying to live two lives at the same time, one of a dharmic "profesional," the other of a Western regular joe."

Have you tried dag-nang (pure vision) yet?

The five transformations when listening to the Dharma:

1. The Teacher as whatever Buddha is associated with the teaching or as Shakyamuni, Guru Rinpoche, etc. In other words, if the teaching is about Manjushri, then the Teacher is Manjushri. If the teaching is about Avalokiteshwara, then the Teacher is Avalokiteshwara. If the teaching is originally by Guru Rinpoche, then the Teacher is Guru Rinpoche.
2. The place as that Buddha's field, e.g., Potala, Sukhavati, Pema Od
3. The time as the fourth time, i.e., the time beyond past, present, and future
4. Those other listeners as that Buddha's Bodhisatva/Bodhisatvi disciples or as Pawos and Dakinis
5. The Teaching as the highest, most precious Teaching which is most applicable directly to you

IME, if one listens to the Dharma with one's ordinary discursive mind filled with dualism and doubt, maybe yes, maybe no, hard to get much traction.

Similarly, hard to make much progress if one is "trying to live two lives," one Dharmic and the other samsaric. In my experience, the trick is to live one's life Dharmically regardless of the activities one is engaged in. There does not need to be any separation. There's a way to make any activity a Dharmic activity as long as it is not inherently non-virtuous. That's the skillful means of Vajrayana. But it all depends on dag-nang and, moment by moment, implementing those skillful means. As they say, practice makes perfect. Granted, this is easier said than done, but who said attaining perfectly complete, unsurpassed Enlightenment was easy

treehuggingoctopus said:

I think we are talking past each other here.

I wholeheartedly agree that we have to make as much of our life as possible (all of it, ultimately) into Dharma activity. There is plainly no other way.

Then there is the question of our formal practice -- a type of Dharmic activity which, while entirely necessary for us Western householders, poses a particular challenge. To illustrate: in the traditional framework, a committed practitioner (the, for the lack of better words, "Dharmic professional") goes into retreat, which will last at least three years and during which he or she probably will not have any non-religious duties (hence the opportunity to focus almost solely on formal practice, doing a complete ngondro in three months, etc). I can readily imagine that if one is relatively healthy, and enjoys a

community support (or at least the support of a culture which on some level recognises the validity of that sort of endeavour) one could sleep very little indeed. Those of us who already have families and are forced to have regular, 9-5 jobs find themselves in an entirely different situation -- our non-religious duties consume the better part of our lives, and finding time for regular formal practice will be often very difficult indeed. We also need our sleep (and food, decent health, etc.) -- and yes, it is a tightrope walk, precisely the one which I had in mind when I wrote of us struggling to lead two lives at the same time. The fact that the Western world (which at least a part of our family, friends, neighbours very, very much belong to) perceives what we do as either a form of insanity or a eccentric leisure activity does not help either, euphemistically put.

I can allocate between two and three hours a day to my formal practice. At least once in a fortnight, on average, I am so tired that I literally fall asleep on the cushion. Cutting down on sleep would be just plainly irresponsible, to put it mildly. (Actually, I have discovered that not exceeding two hours of formal practice a day and allowing myself to skip sessions when I am really tired both increases the quality of my formal practice and greatly helps the Dharma to seep into my post-session life.)

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 1:01 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

I think it is not that strange that it is considered better in person, simply as a stronger connection may be created, as in any other connection it may be stronger if you meet someone in person than if you talk a little over the internet, in the end it may not matter depending on capacity and diligence.

As for a different empowerment for the same deity being irrelevant, isn't that a bit strange, it is not like it is a completely different deity because it comes from a different terma. It is still the same attributes etc. It is something I have thought about before, so it would be good if there was some authoritative answer on the matter.

Pero said:

Well for example I think Malcolm mentioned somewhere that if you get an empowerment into a mandala of one cycle, you can't do practices of another cycle even if it's the same deity, because it's a completely different mandala. However occasionally I see that when there are requirements for receiving some teachings it may be something like "any empowerment of Guru Rinpoche".

treehuggingoctopus said:

I have heard from a few people who were there that when ChNN was first giving the donwang of Jnanadakini (~2005), Khyentse Yeshe reported that the Boss had told him that the donwang is exactly the same (bells and whistles aside) as the more traditional Longsal Root Initiation; they are both equally valid, and if ChNN did not give the donwang previously it was because he had not received it himself yet. Still, since then

Rinpoche has given the LRI at least twice, in 2010 and in 2014.

Pero said:

In essence yeah but it's not just "bells and whistles" that are different as far as I can recall.

treehuggingoctopus said:

Possibly (much to my dismay, I have not received the LRI, just the donwang) but functionally they are the same. Which begs the question why Rinpoche keeps giving both.

Malcolm wrote:

Longer empowerments are for those with less faith.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:59 AM

Title: Re: Tibetan Culture and History

Content:

Aryjna said:

There is a somewhat amusing twist in the book by Jamgon Kongtrul:

The total number of world-systems comprising one Flower-Filled World is calculated by progressively multiplying by factors of one billion: One billion great thousand third-order thousand world-systems constitutes the world-system Infinite Links. A billion of those is the world-system Infinite Continuums. A billion of those is the world-system Oceanic Infinity. One billion of those is the extent of one Flower-Filled World. Each world-system rests on its own great ocean and is encircled by a rim. At the same time, one great rim encircles them all.

One [arrangement] of such dimension constitutes the sphere of influence of a single supreme manifest dimension of awakening. To those of limited intelligence, [the sphere of influence] is taught to be only a third-order thousand world-system.

Malcolm wrote:

The Flower Filled World is Kusumatalagarbhāṃkāra. This world system, the Sahaloka is contained within Kusumatalagarbhāṃkāra, which rests in the palm of the hand of Vairocana Jñānasagara, the mahāsambhogakāya, within whose body all of the cosmos resides.

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:51 AM

Title: Re: Tibetan Culture and History

Content:

Queequeg said:

What is the 3000 fold universe above? How is that number arrived at?

Malcolm wrote:

The Tibetan term is stong gsum, literally "three one thousands," or trisāhasra in Sanskrit. But 3000-fold is not a good translation equivalent. I render it "a billion world universe."

It refers to $1000 * 1000 * 1000 =$ a billion.

There are a billion planets in the Sahaloka. Each planet has a Mt. Meru, 4 continents, sun and moon., etc.

See <http://www.rigpawiki.org/index.php?title=Trichiliocosm>:

Author: Malcolm

Date: Wednesday, September 5th, 2018 at 12:40 AM

Title: Re: Path of Joining and Emptiness

Content:

Bristollad said:

This is covered in Chapter 1, topic 3 of the Exalted Knower of All Aspects: Mahayana Path of Preparation in the Abhisamayalamkara.

From course notes:

On the Mahayana path of accumulation of those of definite Mahayana lineage: there is a fully qualified application in complete aspects and wisdoms arisen from meditation observing impermanence, suffering, unattractiveness, etc. However, there is no wisdom arisen from meditation that observes emptiness.

When the wisdom arisen from meditation observing emptiness is initially generated, someone who is of definite Mahayana lineage transfers to the Mahayana path of preparation.

Note: It is (according to this system) not very common but some hearers and solitary realizers also realize the emptiness of true existence. These may then later enter the Mahayana path and proceed along to Buddhahood. Such practitioners already possess a wisdom arisen from meditation that observes emptiness before they enter the Mahayana path of preparation. Therefore, unless we only speak about Bodhisattvas of definite Mahayana lineage, there is no pervasion that the path of preparation starts with the first generation of a wisdom arisen from meditation that observes emptiness.

Three wisdoms

Wisdom arisen from hearing: a wisdom arisen mainly from hearing (or reading) the meaning of the scriptures.

Wisdom arisen from contemplation: a wisdom arisen mainly from the contemplation of the meaning of the scriptures that one has heard (or read) before.

Wisdom arisen from meditation: a wisdom arisen mainly in dependence on familiarizing

with the understanding that has been generated during contemplation with a mind that is based on a union of calm abiding and special insight.

Three types of wisdom observing emptiness

Question: What are the differences between the three types of wisdom observing emptiness?

Response: Wisdom arisen from hearing or wisdom arisen from contemplation: although a meaning generality of emptiness dawns well, the object and the object-possessor appear as though unrelated due to being together with very coarse dualistic appearances.

Wisdom arisen from meditation: although there are dualistic appearances, due to having overcome the coarse dualistic appearances as in the previous two cases, it appears as if one has penetrated the object.

Such a dawning of the meaning-generality of emptiness is described as “dharmata appearing clearly” due to being transformed in a manner of water placed in water.

Nevertheless, this is not a clear appearance that is free from conceptions. Instead, at the time of the Mahayana path of preparation of somebody of definite Mahayana lineage, there is a clear appearance of a meaning-generality during a conceptual realization of emptiness which is a wisdom arisen from meditation; there is not yet a clear appearance of emptiness at that time.

Malcolm wrote:

This needs some modification, mostly because the translated terms are overly literal.

Bristollad said:

Three types of wisdom observing emptiness

Question: What are the differences between the three types of wisdom observing emptiness?

Response: Wisdom arisen from hearing or wisdom arisen from contemplation: although a generic object of emptiness dawns well, the object and the subject appear as though unrelated due to being together with very coarse dualistic appearances.

Wisdom arisen from meditation: although there are dualistic appearances, due to having overcome the coarse dualistic appearances as in the previous two cases, it appears as if one has penetrated the object.

Such a dawning of the generic object of emptiness is described as “dharmata appearing clearly” due to being transformed in a manner of water placed in water.

Nevertheless, this is not a clear appearance that is free from conceptions. Instead, at the time of the Mahayana path of preparation of somebody of definite Mahayana lineage, there is a clear appearance of a generic object during a conceptual realization of emptiness which is a wisdom arisen from meditation; there is not yet a clear appearance of emptiness at that time.

Author: Malcolm

Date: Tuesday, September 4th, 2018 at 7:06 AM

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

Content:

Arnoud said:

Thank you very much Malcolm. Truly extraordinary. How long did it take you to translate the whole text? Must have been a few days.

BTW, if anyone has lack of funds but has the requirements to read this text, please let me know. I will pay for three sets and shipping for those who can't afford it. It would be best if that was in the US as shipping overseas gets very expensive but let me know and I can see what I can do.

I still have one left to give away. Don't hesitate to contact me.

Thanks again Malcolm for this wonderful set. Truly something that will withstand the test of time.

Malcolm wrote:

Thanks Arnoud, that is quite generous of you.

Author: Malcolm

Date: Tuesday, September 4th, 2018 at 1:06 AM

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

Content:

amanitamusc said:

Do you have others of the 17. ready to roll out?

Malcolm wrote:

Yes, two more root texts WITH commentaries.

amanitamusc said:

Do you get a potential time frame from wisdom as to when they will give the go ahead? What are these other two?

Thanks.

Malcolm wrote:

Spring 2020.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 11:40 PM

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

Content:

amanitamusc said:

Do you have others of the 17. ready to roll out?

Malcolm wrote:

Yes, two more root texts WITH commentaries.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 11:30 PM

Title: Re: Latest report on Shambala abuse just released.

Content:

Norwegian said:

If this is what she said to the woman, then that is completely disgusting.

Queequeg said:

Which is why the authors had a responsibility to not run the account without corroborating. That is a serious charge.

Malcolm wrote:

There is nothing criminal about the alleged statement by made PC. It's just a bit appalling, if true. If PC thinks it is libelous, she can take it to court. In Canada, she might even win.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 11:29 PM

Title: Re: Latest report on Shambala abuse just released.

Content:

Queequeg said:

It is irresponsible. Whether they had a responsibility to do anything, they undertook the responsibility when they claimed they were being responsible.

Malcolm wrote:

They clearly felt they had a higher responsibility to make these various allegations known and the names of those accused, which in fact are found throughout all three reports. The only names that are redacted are the alleged victims and reporters of the allegations. Whether this is "proper" or not, it is clearly a response to what appears to be pervasive and systematic shielding of elite Shambhalians from the consequences of their actions. It is clear they are trying to stimulate prosecutorial interest in these cases.

Author: Malcolm

Date: Sunday, September 2nd, 2018 at 9:17 AM

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

Content:
Virgo said:
Malcolm, does the publisher always choose the release date?

Kevin...

Malcolm wrote:
Yup.

Author: Malcolm
Date: Sunday, September 2nd, 2018 at 3:49 AM
Title: Re: Dzogchen and psychedelics?
Content:

passel said:
'Datura' seems the same- no nightshades outside the New World pre-Columbus.

Malcolm wrote:
"Datura" in Indian texts refers to Datura Metel. It is related to Datura Stramonium, etc., which are native to the new world. All datura species belong to the Solanaceae family.

Author: Malcolm
Date: Sunday, September 2nd, 2018 at 2:02 AM
Title: Re: Dzogchen and psychedelics?
Content:

fckw said:
There's also this guy who speculates that even the historical buddha might have made use of psychoactive substances: <https://palisuttas.wordpress.com/2014/05/24/was-the-buddha-a-shaman/>. However, personally am not convinced at all by this claim and think this is too much of a stretch. In all, I don't think he is a reliable source of information.

And then, there is this guy:
<https://dharmawheel.net/viewtopic.php?t=17576>
And his book:
<https://www.amazon.com/Secret-Drugs-Buddhism-Mike-Crowley/dp/0692652817> as well as <http://secretdrugs.net/>
On the internet there are claims that he is a Kagyu lama. I could not verify this. Although I don't subscribe to all his claims made (for example this stuff I consider quite far off: <https://www.tandfonline.com/doi/abs/10.1080/1751696X.2015.1026028>), I immediately subscribe to his claim that amrita used in tantric initiations originally contained psychedelic substances.

Malcolm wrote:

You can subscribe to whatever baseless nonsense you choose, but it is nonsense.

Author: Malcolm

Date: Saturday, September 1st, 2018 at 9:53 PM

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

Content:

pael said:

E-book?

Malcolm wrote:

It will be out sometime next year.

Author: Malcolm

Date: Saturday, September 1st, 2018 at 5:36 AM

Title: Re: Dzogchen and psychedelics?

Content:

Malcolm wrote:

The study you cite is so poorly constructed as to be laughable.

DGA said:

Before I attended my first Buddhist teaching, I ate some enchiladas. This gave me the energy to ride my bike over the bridge and to the Dharma center.

Ergo, enchiladas were my chemical gateway to Dharma.

YMMV.

Arupajhana7 said:

Research indicates high doses of psilocybin show similar brain scan results to meditation. The research also indicates that highly experienced meditators who had never done psychedelics prior to the research reported many similarities in their psilocybin experience to their peak experiences in long retreats.

<https://www.psymposia.com/magazine/john...editators/>

Is there similar research on enchiladas?

Author: Malcolm

Date: Friday, August 31st, 2018 at 11:29 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

florin said:

Wallace, in his book on shamatha from Dudjom Lingpa's revelation, suggests that the

tremendous potential that can be developed by extensively training in shamahta, can become infinitely more powerful if on that basis we continue to train in vipashyana, generation, treckchod, thogal, etc.

treehuggingoctopus said:

One controversial statement I have heard Wallace make is that you cannot sufficiently develop shamatha through mantra recitation (as in ngondro or deity practice). It is even stranger considering the fact that he claimed he is repeating what Dudjom Lingpa had to say on the issue -- all the Dudjom Tersar teachers I have come across argue that the opposite is true.

Malcolm wrote:

As does Mañjuśrimitra and Rongzom Chokyi Paṇḍita. This is also contradicted by Saroruhavajra's presentation of the nine stages of śamatha in the context of the Hevajra sadhana and so on.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:31 PM

Title: Re: Dzogchen and psychedelics?

Content:

haha said:

Actually, one might use Hallucinating Substances to assert everything as mind. But it could be a part of Vipassana, not to space out or bliss out. Nor it is for run away from samsara in different zone. I remembered an example from Tripal Tantra and it was one of the eight examples to assert mind. Those examples were used for meditation.

Malcolm wrote:

The explanation of the inseparability of samsara and nirvana through the 32 examples in triple tantra does not recommend actually taking datura. It is used as an example only.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:30 PM

Title: Re: Dzogchen and psychedelics?

Content:

jmlee369 said:

The hippies were rebelling against Western society and searching for alternatives, a new way of life, something more spiritual, you might even say the truth, the Dharma, and many came to India and Nepal. However, what happens and whom you meet when you come to the East is totally up to your karma. You might be looking for something meaningful but what you find is up to karma.

Many of those people were taking drugs, but in some cases drugs could have been the Buddha's skillful means to help break those people's concepts. They had such unbelievably fixed minds, fixed ideas—strong, unchangeable beliefs that there was just this one life; no understanding that the mind can exist without the body. Their thinking

was unbelievably gross. People like this needed something external to break their concepts and enable them to see things more deeply. Drugs gave them many experiences such as the mind being able to travel without the body, which shocked and surprised them, because it was completely opposite to what was taught and believed in the West.

<https://www.lamayeshe.com/article/how-kopan-courses-began>

Malcolm wrote:

Lama Zopa seems to have a lack of understanding of the history of European occult and mystical interests.

Author: Malcolm

Date: Friday, August 31st, 2018 at 10:28 PM

Title: Re: Swat Valley/Oddiyana

Content:

Tongnyid Dorje said:

Im curious, if there is any evidence of vajrayana being practiced in Swat valley and Tajik, ectr, or not?

As for Shambala: in text is Shambala described north to Oddiyana. Actually, there is a city in Orissa called Shambalpur till today...

Malcolm wrote:

Shambhala was likely the region of modern day Balkh.

Author: Malcolm

Date: Friday, August 31st, 2018 at 4:09 AM

Title: Re: Dzogchen and psychedelics?

Content:

fckw said:

Drugs, whether we like it or not, have always been intimate part of tantric ritual (it seems not of Dzogchen, though). Cannabis, but of course also other drugs. And yes, we're talking both of various "hindu" and buddhist tantric traditions. See here for a long list of sources to study on the subject: http://vajrayana.faithweb.com/rich_text_5.html.

Malcolm wrote:

I have looked at these sources and this document is extremely misleading. None of these sources indicate that psychedelics play a role in rituals. Most of the uses datura described in these sources employ datura because it is a poison.

Author: Malcolm

Date: Friday, August 31st, 2018 at 2:19 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Queequeg said:

What about the overall culture? Culture is a strong influence but its basically passive. #metoo is a movement seeking to change the overall culture in the West in the area of sexual abuse and discrimination, particularly the United States. I am sure what is happening at Shambhala now is influenced by #metoo.

Grigoris said:

It seems to me that #grabthembythepussy is currently winning the culture war in America.

Malcolm wrote:

No, that is not the case. At this point, there is a 72% chance that Dems win the House, according to 538.

Author: Malcolm

Date: Thursday, August 30th, 2018 at 4:42 AM

Title: Re: Dzogchen and psychedelics?

Content:

DGA said:

That's a different matter from claiming that such substances can be or are supports on any Dharma path at all

Arupajhana7 said:

I wonder how many people got into the Dharma because of an experience on a psychedelic.

Malcolm wrote:

None. People "get into the Dharma" because they have the merit to meet the Dharma, period. Has everyone completely forgotten the eighteen freedoms and endowments in this thread?

Author: Malcolm

Date: Thursday, August 30th, 2018 at 1:52 AM

Title: Re: Dzogchen and psychedelics?

Content:

Fa Dao said:

On the other hand MDMA also known as ecstasy is now in phase 3 clinical trials as a "breakthrough cure" for PTSD and possibly other mental health related disorders:

<https://maps.org/research/mdma>

Difficult to meditate/be in the state etc when you're having severe panic attacks etc

DGA said:

Yes, and ketamine is now prescribed in some instances for severe depression. I spoke with someone who was convinced that clinically-supervised use of ketamine saved her life (she suffered from soul-crushing depression). I certainly wouldn't rule out some medical use for substances such as DMT or mescaline or psilocybin.

That's a different matter from claiming that such substances can be or are supports on any Dharma path at all, much less Dzogchen.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Wednesday, August 29th, 2018 at 9:14 PM
Title: Re: Dzogchen and psychedelics?
Content:
Matylda said:
are you using psychodelics???

monktastic said:
Not recently. I did many times when younger, and discussed my experiences with my guru. This forum seems like the wrong place to share anything about those conversations.

Malcolm wrote:
I also used these substances many times when I was young. They have no value on the path.

Author: Malcolm
Date: Wednesday, August 29th, 2018 at 4:14 AM
Title: Re: Dzogchen and psychedelics?
Content:
pemachophel said:
Loppon-la,

Do you know if Caro Maestro has actually taken LSD Himself or is this an opinion based on His observation of others?

I'm not sure that it is correct to lump LSD, mushrooms, and ayahuasca together in this discussion. It's possible that each has its own mechanisms of action within the body, corresponding results, and adverse reactions.

Malcolm wrote:
I have had patients who have experienced gdon zin/bhūtagraha as a result of taking ayahuasca. That shit definitely messes with one's winds.

Shrooms, in my opinion, are the least impactful; that said, they have no use on a path. LSD messes with one's mind pretty severely.

Author: Malcolm

Date: Wednesday, August 29th, 2018 at 12:29 AM

Title: Re: Realization

Content:

florin said:

When we have a concrete vision due to misunderstanding, that will be impermanent.

Malcolm wrote:

So vision due to understanding will be permanent?

florin said:

Although concrete and separate we are still able to have an understanding of its arising and passing. We are still able to observe impermanence from the standpoint of someone who is separate from the display. But while in the dzogchen state what can be said about the display since the entire diversity of manifestations is seen and understood as the pure display of wisdom?

Malcolm wrote:

Are those manifestations permanent or impermanent?

florin said:

Is wisdom impermanent?

I thought that it is very clear already and not up to debate that wisdom is understood to be beyond the four conceptual limits.

Malcolm wrote:

If the manifestations are impermanent, how can wisdom be permanent? A permanent entity (wisdom) can not give rise to an impermanent manifestation (display). Further, if wisdom is free from the four extremes, also its product, the display, must be free from the four extremes, not established in any way, being itself similar to an illusion or a mirage.

Further, you make it sound as if there are two phases: being in the dzogchen state and not being in the dzogchen state. Since there is nothing that is not in the dzogchen state, how can there be a phase of being in the dzogchen state and not being in the dzogchen state?

Author: Malcolm

Date: Wednesday, August 29th, 2018 at 12:12 AM

Title: Re: Dzogchen and psychedelics?

Content:

pemachophel said:

Loppon-la,

"LSD, Mushrooms, etc., all cause agitation and completely interfere with one-pointedness."

Is this statement based on personal experience, Tibetan medical theory, or both? If Tibetan medical theory, based on what evidence and/or whose opinion? Just curious from a professional point of view.

Years ago, I floated a possible Chinese medical mechanism for LSD's psychedelic effects. I'd be very interested in hearing the TTM description of exactly what happens when one "drops acid."

Malcolm wrote:

ChNN asserts that these substances "charge one's energy," meaning in translation, cause a disturbance or agitation in one's rlung. An ordinary person cannot maintain one pointedness if their rlung is disturbed. If the rlung is agitated, the mind will be agitated. Agitation is actually a product of excess rlung, just as lethargy is a produce of deficient rlung.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 10:36 PM

Title: Re: Realization

Content:

Malcolm wrote:

Understanding here refers to go ba, which in Tibetan means "intellectual understanding." Experience is "nyams," and experience comes from applying in practice that which one has understood intellectually. That results in realization [rtogs pa]. Practice in Tibetan is "nyams len," "to take into experience."

Rick said:

Nice and clear, thanks.

This is from Keith Dowman, in Natural Perfection, Longchenpa's Radical Dzogchen:

"In the Dzogchen view there is no prescriptive practise in which to engage in order to attain rigpa, and there is nothing that we can do to induce that view. Dzogchen 'nonmeditation' is a spontaneous noncontingent continuity—a timeless synchronistic awareness."

Assuming it is true that there is no prescriptive practice to attain rigpa, what does 'nyams len' consist of?

Also, now that I've brought it up, what in livin' tarnation does this mean :

"Dzogchen 'nonmeditation' is a spontaneous noncontingent continuity—a timeless synchronistic awareness."

Malcolm wrote:

Is this his commentary, or is this his translation of Longchenpa. If so, which chapter is this from.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 9:48 PM

Title: Re: Realization

Content:

florin said:

Yes i am just a baby.

You never dissappoint Magnus.

heart said:

You are hardly a baby Florin. Primordial purity and impermanence are closely connected and because of that contemplating impermanence is very important in Dzogchen.

/magnus

florin said:

I would say impermanence "happens" before dzogchen. It is when we conventionally have "things" that appear to arise, decay and pass out of existence.

Impermanence is something that is observed when one hasn't yet understood the real "essence" of one's state.

"When my nature is not understood and the phenomena that manifest from me become the object of judgement, desire and attachment give rise to the creation of concrete vision that is impermanent and destined to vanish like a magical apparition, and one becomes like a blind man who does not know what is happening."

"Self-arising wisdom, the essence of all the Buddhas, exists prior to the division of samsara and nirvana and is beyond the limits of transmigration and liberation. As it transcends the four conceptual limits and is intrinsically pure, this original condition is the uncreated nature of existence that has always existed, the ultimate nature of all phenomena. It cannot be identified with a stable and eternal substance allowing the assertion "It is thus!" and is utterly free of all the defects of dualistic thought, which is only capable of referring to an object other than itself. It is given the name ineffable and

inconceivable "base of primordial purity" KG

Malcolm wrote:

These passages do not mean that phenomena are not impermanent. Anything that manifests is a product, and any product is impermanent, like sound.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 9:28 PM

Title: Re: Dzogchen and psychedelics?

Content:

monktastic said:

Not enlightenment, but you certainly can trip your way into the form and formless dhyanas.

Malcolm wrote:

No, one cannot. Entering and sustaining these dhyānas, for a person physically located in the desire realm, necessarily involves disciplined concentration in which specific mental factors are systematically dropped. LSD, Mushrooms, etc., all cause agitation and completely interfere with one-pointedness.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:56 AM

Title: Re: Realization

Content:

Rick said:

can realizations arise out of intellectual/contemplative experiences?

Wayfarer said:

Realisations generally arise from an innate understanding...

Malcolm wrote:

No, in Dzogchen, realization arises from an explanation which one has understood, and applied in practice. Please pay attention to the forum you are posting in.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:54 AM

Title: Re: Realization

Content:

Rick said:

What does it mean to 'realize' something?

Malcolm wrote:

Understanding + experience = realization.

Rick said:

1. Understanding is an experience. (In common parlance, at least. Perhaps not in Dzogchen?) So can the experience of understanding, if sufficiently powerful, be the 'experience' in the above formula?

2. Slightly different: Understanding can spark an experience (separate from the experience of understanding itself). For example, if a sufficiently 'ripe' student reads about emptiness, it could spark an experience of the emptiness of the reading and reader (and read). Can this be the 'experience' in the formula?

Malcolm wrote:

Understanding here refers to go ba, which in Tibetan means "intellectual understanding." Experience is "nyams," and experience comes from applying in practice that which one has understood intellectually. That results in realization [rtogs pa]. Practice in Tibetan is "nyams len," "to take into experience."

This definition was given by Lama Karma, the resident lama at Tara Mandala. I think it is a very useful definition.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:35 AM

Title: Re: Realization

Content:

Malcolm wrote:

A pratyakṣa (mngon sum) is a simple impression upon the senses, a direct perception or a cognition, take your pick, since they are synonyms. These are defined as nonconceptual in Buddhadharma. Since you are posting in the Dzogchen forum, you need to understand this word and concept is critically important in Dzogchen teachings, as well as important in Buddhadharma in general. For example, the direct, nonconceptual cognition of the ultimate truth is called yogapratyakṣa, yogic direct perception, etc.

Concepts are assembled out of these direct perceptions by the mental factors. For example, in the first moment of observing a blue cup, there is no concept of cup or blue, etc, there is only a naked cognition of a blue shape. The fact that one is perceiving a blue cup is assembled by the saṃjñā skandha. The vijñāna skandha is always nonconceptual consciousness by nature.

Bundokji said:

I can relate to what you are saying even though i am not very familiar with the terminology. The presence of experience is what i tend to call un-defiled consciousness. Consciousness is a necessary condition for attention and attention is the necessary condition for conceptual knowledge. The constant correlation between the three is what led to the defiled "self consciousness". The very arising of knowledge gives the

false impression that there is knower. This is my current understanding.

Malcolm wrote:

Conventionally, there is knower, a self, a person, and so on. Ultimately, no knower, self, person, and so on.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 7:34 AM

Title: Re: Realization

Content:

Grigoris said:

No, I want scripture. I also have all sorts of cock-eyed ideas of what reality is, doesn't mean they are correct though. AND I am talking about scriptural sources for your view that self-view is the cause of impermanence and causality. It doesn't accord with anything I have ever read. But then again I have not read everything. Maybe you would like to share where you read it?

Bundokji said:

Why do you think in the following sutta, the Buddha made a distinction between dependent co-arising & dependently co-arisen phenomena?

Malcolm wrote:

He didn't make such a distinction in this sutta.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:32 AM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

falcon said:

Thank you for the thorough response.

Any contending word to that of Alan Wallace's stance that the Vissudhimagga should be the standard?

Malcolm wrote:

The Visuddhimagga should not, under any circumstance, be regarded as the standard for defining these things in Dzogchen teachings. Dzogchen is squarely within the Sarvastivada/Sautrantika Abhidharmakośa tradition. Therefore, its definitions are the ones salient to Dzogchen practice and concepts.

falcon said:

Since Kamalashila is the Tibetan standard for shamatha, should I, or one interested in developing the mental faculty to support the practice of Dzogchen look there for instructional guidance and mile markers of progress?

I say this as one who wants to develop shamatha as well as work in Dzogchen.

Malcolm wrote:

Yes. Actually, you should learn the four yoga of mahāmudra as a preparation. Learning the four yogas of mahāmudra is a common step people take when learning Dzogchen teachings. It is invaluable.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:24 AM

Title: Re: Realization

Content:

LolCat said:

Now without referring to a memory of A1 and S1, A2 cannot directly infer change, and thus change is not directly experienced but inferred?

Bundokji said:

Is not our ability to recall thing and use this knowledge to predict the future is what gives us the impression that there is an unchanging self through time and space?

Malcolm wrote:

Not all uses the term "self" imply that one is subject to the fetter of satkāyadr̥ṣṭi.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 4:23 AM

Title: Re: Realization

Content:

Malcolm wrote:

When you say that change cannot be perceived directly, are you referring to a pratyakṣa, a nonconceptual direct cognition? If so, please define your terms more carefully.

Bundokji said:

"a non-conceptual direct cognition" is an oxymoron. Why?

Cognition is the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses.

If there is such a thing as non-conceptual direct cognition as you are claiming, then it cannot be conceptualized as non-conceptual.

Malcolm wrote:

A pratyakṣa (mngon sum) is a simple impression upon the senses, a direct perception or a cognition, take your pick, since they are synonyms. These are defined as nonconceptual in Buddhadharma. Since you are posting in the Dzogchen forum, you

need to understand this word and concept is critically important in Dzogchen teachings, as well as important in Buddhadharma in general. For example, the direct, nonconceptual cognition of the ultimate truth is called yogapratyakṣa, yogic direct perception, etc.

Concepts are assembled out of these direct perceptions by the mental factors. For example, in the first moment of observing a blue cup, there is no concept of cup or blue, etc, there is only a naked cognition of a blue shape. The fact that one is perceiving a blue cup is assembled by the samjñā skandha. The vijñāna skandha is always nonconceptual consciousness by nature.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:32 AM

Title: Re: Realization

Content:

Malcolm wrote:

Huh? This does not make any sense at all. It is because there is no self and nothing that belongs to a self that there is impermanence.

Bundokji said:

I explained how the perception of change is a conclusion and why change cannot be perceived directly. Did you have any problem with my explanation?

The explanation is easy to refute by the way if there is a clear refutation. It is two premises and one conclusion. If you think i had it wrong, where?

By the way, I respect your and Gregoris's seniority on this forum, so if i am crossing any red lines, please let me know and i will stop

Malcolm wrote:

When you say that change cannot be perceived directly, are you referring to a pratyakṣa, a nonconceptual direct cognition? If so, please define your terms more carefully.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:16 AM

Title: Re: Realization

Content:

Bundokji said:

Self view.

Grigoris said:

Self view is the cause of impermanence? How so?

Bundokji said:

You can refer back to my answer. I have nothing more to add. If you find something

missing in my answer, then please state it clearly.

Malcolm wrote:

Your answer is false and unsupportable.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:13 AM

Title: Re: Realization

Content:

Grigoris said:

What is the cause/condition of impermanence?

Bundokji said:

Self view.

Malcolm wrote:

Huh? This does not make any sense at all. It is because there is no self and nothing that belongs to a self that there is impermanence.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 3:04 AM

Title: Re: Realization

Content:

florin said:

And i thought permanence-impermanence are conceptual obscurations only.

Malcolm wrote:

Depends on whether one is discussing things from the point of view of the relative or the ultimate. And before you go tossing out the two truths, the Mdo bcu states:

By means of relative words and syllables
the ultimate is realized to be inexpressible,
therefore, the relative and ultimate are connected.

This is identical to what Nāgarjuna states about the relation between the relative and ultimate in MMK. Also the Kun byed rgyal po states:

By means of both the ultimate and the relative
both the definitive scriptures and the provisional scriptures
are explained with example, meaning, logical sign, and argument.

florin said:

Sure .But for me these passages only make sense with regards to pointing out the connection between the teoretical ideas presented during the oral transmission, where certain ultimate truths are expressed and the ultimate meaning of our nature and how one can connect these ideas with actual experience.

Malcolm wrote:

Yes, that is the point.

florin said:

Since" impermanence " is a concept of sutra i do not see how the above passages point to a connection between conceptuality and the so called experience of "impermanence".

Malcolm wrote:

The idea that polarities such as impermanent and permanent are concepts that are not ultimately valid is also a key tenet of Mahāyāna sūtras, and Dzogchen does not go beyond Mahāyāna in this respect.

florin said:

I do not see how the conceptuaity of " impermanence" can lead one beyond itself where one experiences "impermanence " as "impermanence" without the involvement of the partial mistaken apprehension by the deluded mind .

Malcolm wrote:

You are not distinguishing the two kinds of relative. A mind perceiving a conventional truth may be confused about essences (but not necessarily), but it is not confused about aspects. A delusion is confusion about aspects, such as perceiving two moons in the sky, or seeing white as yellow, and so on.

Because a mind that is not confused about aspects may be led to realization through words and meanings, there is no reason to invalidate conventions such as impermanent and so on, since they validly describe conventional phenomena.

florin said:

What i am trying to say is that "impermanence " becomes a characteristic, an atribute and i dont see how one can escape that, so in the end impermanence remains a label.

Malcolm wrote:

Yes, impermanence is a label we impose upon things we observe which undergo change-- anything that is a product. As long as we do not label impermanent things permanent, or permanent things impermanent, there should be no problem.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:41 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Malcolm wrote:

Umm, this website is based in the US, and libel charges are incredibly hard to bring in the US. It is not like England, etc.

Grigoris said:

This is quite irrelevant. Just because it may difficult to be prosecuted for it, does not mean that a statement is not libelous.

Malcolm wrote:

Libel is a legal standard that must be met in a court of law. In other words, PC or anyone else must prove the statement damaged their reputation. In US law, that is very hard to prove, and there is no way any statement here could be construed as libel.

Since the statement as included in a report by a third party investigator, it is not libelous at all.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:33 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Grigoris said:

Be warned: generally these discussions become a festival of rumor and gossip, often crossing the line into libel.

Malcolm wrote:

Umm, this website is based in the US, and libel charges are incredibly hard to bring in the US. It is not like England, etc.

For context, this is the charge listed in the third report:

"I was raped at the age of 21 by a Shambhala Center director. This led to a pregnancy and then a miscarriage. About a year later I approached Pema Chödrön to disclose what had happened. As a respected practitioner and also as a woman, it was my expectation that I would find an ally.

Instead, Ani Pema told me bluntly, "I don't believe you." I was shattered. After further discussion with her, Ani Pema then said, "Well, I wasn't there, but if it's true I suspect that you were into it."

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:31 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Malcolm wrote:

Right, this is a consistent account in the reports. That does not mean he is impugning PC directly.

Grigoris said:

Impugning indirectly. Hinting at. Alluding to. Indicating. Suggesting. Etc...

Malcolm wrote:

So what? PC was directly accused in the reports of telling some women who complained to her of being sexually assaulted by a teacher that the women in question enjoyed her assault, after first denying that a sexual assault could have happened. If true, seriously gross. In any case, Emmets point stands -- everyone who is in the upper echelon of Shambhala International is going to have their reputation damaged. As it stands now, the organization is damaged goods.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:24 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Grigoris said:

the consistent accounts of several others of how high-ranking officials in the organization allegedly aided and abetted in a pattern of exploitation and cover-up, including sexual assault and statutory rape

Malcolm wrote:

Right, this is a consistent account in the reports. That does not mean he is impugning PC directly.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:18 AM

Title: Re: Latest report on Shambala abuse just released.

Content:

Emmet said:

What do folks think about the comments related to Pema Chodron...

Dana is not confined to dropping a dollar in the box at the door to the practice hall, it's also generosity of spirit; giving people the benefit of the doubt, and thinking the best of them. Private conversations are impossible to corroborate, and I'm committed to the old-fashioned notion that someone's innocent until proven guilty. What I find disturbing about this is when considered in toto; the consistent accounts of several others of how high-ranking officials in the organization allegedly aided and abetted in a pattern of exploitation and cover-up, including sexual assault and statutory rape, how several accounts spoke of this as an "open secret" in the upper echelons of the organization, and Ethan Nichtern's statement detailing how promotion and advancement within the organization was inextricably linked to personal loyalty and devotion, not to the

organization, but to the leader himself; a cult of personality. Pema Chodron is a high-ranking leader in that organization, and innocent or guilty, when this shit hits the fan everyone in that inner circle is going to get splattered, justly or otherwise. If nothing else, it's illustrative of how the consequences of our actions can ripple outward on a macro scale, having unintended consequences for good or ill far beyond our limited knowledge and immediate circle.

Grigoris said:

So you are accusing Venerable Pema Chodronin covering up the abuse? That's a pretty serious accusation.

Now back it up.

Malcolm wrote:

Pretty sure he is only saying that everyone in the upper reaches of the Shambhala organization is going to suffer a hit to their reputations, whether directly involved or not.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 2:14 AM

Title: Re: Realization

Content:

Bundokji said:

You cannot experience impermanence directly...

Malcolm wrote:

Of course one can.

florin said:

And i thought permanence-impermanence are conceptual obscurations only.

Malcolm wrote:

Depends on whether one is discussing things from the point of view of the relative or the ultimate. And before you go tossing out the two truths, the Mdo bcu states:

By means of relative words and syllables
the ultimate is realized to be inexpressible,
therefore, the relative and ultimate are connected.

This is identical to what Nāgarjuna states about the relation between the relative and ultimate in MMK. Also the Kun byed rgyal po states:

By means of both the ultimate and the relative
both the definitive scriptures and the provisional scriptures
are explained with example, meaning, logical sign, and argument.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:55 AM

Title: Re: Realization

Content:

Bundokji said:

You cannot experience impermanence directly...

Malcolm wrote:

Of course one can.

Bundokji said:

Is not the mind that moves?

Malcolm wrote:

Why is mental movement a problem in experiencing impermanence directly?

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:27 AM

Title: Re: Realization

Content:

Bundokji said:

You cannot experience impermanence directly...

Malcolm wrote:

Of course one can.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 1:25 AM

Title: Re: Realization

Content:

Rick said:

What does it mean to 'realize' something?

Malcolm wrote:

Understanding + experience = realization.

Author: Malcolm

Date: Tuesday, August 28th, 2018 at 12:33 AM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

LoveFromColorado said:

Shamatha/Vipassana are found in other spiritual traditions (Hindu, Jain, etc.). That said, I don't think it is counterproductive necessarily to engage in these practices but (in my opinion) is not a prerequisite or a mandatory thing.

Malcolm wrote:

Sorry, but a correction is in order here. Vipāśyāna is strictly Buddhist. And since you are conversing within the Tibetan tradition, you should not mix up Theravada Abhidhamma concepts with their counterparts in Sarvastivāda, which forms the basis of the Indo-Tibetan tradition.

Kamalaśīlas Middle Bhavanakrama, this the presentation most commonly referenced in Tibetan Buddhism.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:26 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

falcon said:

Thank you for the thorough response.

Any contending word to that of Alan Wallace's stance that the Vissudhimagga should be the standard?

Malcolm wrote:

The Visuddhimagga should not, under any circumstance, be regarded as the standard for defining these things in Dzogchen teachings. Dzogchen is squarely within the Sarvastivada/Sautrantika Abhidharmakośa tradition. Therefore, its definitions are the ones salient to Dzogchen practice and concepts.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:24 PM

Title: Re: What Shamatha tradition best prepares one for Dzogchen?

Content:

weitsicht said:

What is that?

Vitarka -- initial engagement

Malcolm wrote:

Initial engagement with the object of meditation, i.e., vitarka.

Author: Malcolm

Date: Monday, August 27th, 2018 at 11:11 PM

Title: Re: Dzogchen and psychedelics?

Content:

Matylda said:

I think teachers involved in this are complete idiots..

Malcolm wrote:

I agree.

Author: Malcolm

Date: Monday, August 27th, 2018 at 4:17 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

These are part of throwing karma...

Grigoris said:

What is the Sanskrit term for this?...and all nonvirtue ripens as pain in the body and all virtue ripens as pleasant feelings in the mind.

Do you have an abhidharma source for this please?

And what, on the basis of this theory, is the source of pleasant bodily feeling then?

Malcolm wrote:

Yes, you can find this in the Ahidharmakoshabhasyam, pg. 632, Poussin/Pruden:

4:57 Sensation, the result of a good action free from vitarka, is exclusively mental.

Sensation, the result of a bad action, is exclusively physical.

Vasubandhu explains very clearly that mental distress is actually caused by imbalances of the elements and humors where not caused by demonic forces.

Also see verses 4:45-49, from page 620 onward.

Author: Malcolm

Date: Monday, August 27th, 2018 at 2:41 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

This is just not how karmavipaka works.

Grigoris said:

I am talking about reality, not theory. Are you saying that you do not experience bodily pleasure or mental suffering? Do these experiences not arise as a consequence of

karmavipaka?

Isn't beauty, long life and good health (bodily attributes) a consequence of positive karma vipaka?

Malcolm wrote:

These are part of throwing karma, but the actual sensations we feel in these existences that are a result of karma are differentiated on the basis of whether their cause is virtuous or nonvirtue, and all nonvirtue ripens as pain in the body and all virtue ripens as pleasant feelings in the mind.

This is one reason that in Tibetan Medicine, for example, mental suffering is dealt with as a physical problem.

Author: Malcolm

Date: Monday, August 27th, 2018 at 2:11 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

IN general, karma that ripens on the body is only nonvirtuous karma, resulting in pain. The karma that ripens on the mind is only positive karma, resulting in happiness.

Grigoris said:

I don't know about you, but I often feel bodily pleasure and mental suffering.

Malcolm wrote:

This is just not how karmavipaka works.

Author: Malcolm

Date: Monday, August 27th, 2018 at 12:46 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Jeff H said:

My understanding of the teaching on karma is that the primary factor is one's state of mind at the moment of death, compounded by the habitual actions and predominant experiences over one's lifetime. When LZR teaches about death, he advises us to make our loved ones' passing as calm and positive as we can for that reason.

I have been involved in euthanizing a cat and my observation was that it was done with the utmost respect. She had people who cared for her around her helping to make her feel at ease and I saw no evidence that the lethal injection was anything but painless, gentle, and swift.

Is it not better for their karma that a being should die in a peaceful state of mind than wracked with physical pain?

Also, no one addressed Greg's point about easing physical pain in general. If the reason not to euthanize is that this cycle of the being's ripening karma must be allowed to play out "naturally", then why is it ok to intervene in any suffering situation?

Malcolm wrote:

IN general, karma that ripens on the body is only nonvirtuous karma, resulting in pain. The karma that ripens on the mind is only positive karma, resulting in happiness.

I am pretty sure that a cat suffering from a great amount of pain, near death but not quite there, would still resist your attempts to kill it, as would every creature.

So in general, I am pretty sure euthanizing pets, for example, is not a course I would recommend. However, if an animal is rabid, there is little choice in the matter. I don't think there is any reasonable objection to killing diseased animals or animals that carry diseases harmful to humans, such as mosquitos, ticks, and so on. This is just common sense.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 5:32 AM

Title: Re: Catuṣkoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Two or more interpenetrating dhaatava.h are characteristic by being both identical and different.

Malcolm wrote:

No, they would have to be neither the same nor different.

Coëmgenu said:

Either description is valid IMO. R is not B and B is not R for the ends of the line segments that do not intersect. At the intersection there is no difference between R and B. Representing the area of intersecting congruency as P/purple is a graphical convention. It is both R and B.

So it's really up to the perceiver to decide where the identity of the intersecting dhaatava.h is measured from. Do we look at the whole and decide that "same" does not apply because of the differentiated ends of the segments? Do we look at the whole and decide that "different" does not apply because of their congruent segments? Do we look at the whole and decide that "not same" does not apply because substantial parts of it are the same? Do we look at the whole and decide that "not different" does not apply because the two segments are different?

Malcolm wrote:

In Buddhist thinking, continuity is only accounted for by the logic of "neither the same nor different." For example, if a seed is utterly different than a sprout, there is no causal relationship between the two; so they cannot be utterly different. Since a sprout will not arise if it is the same as the seed, a seed and a sprout cannot be the same.

It doesn't apply to drawings of overlapping red and blue lines.

With respect to Ziporyn, I find his brand of rhetoric tedious and unconvincing.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:59 AM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Two or more interpenetrating dhaatava.h are characteristic by being both identical and different.

Malcolm wrote:

No, they would have to be neither the same nor different.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:58 AM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

All that nonsense above is leftovers from me trying to figure out what tenfold interpenetration is actually supposed to "be".

Malcolm wrote:

One moment of thought, or so I've been told.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 4:13 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

kirtu said:

Unfortunately Karmapa OTD does not live in the United States and he's not a vet.

In the United States there is practically no effective administration of pain killers for

humans. This is because many medical personnel are afraid of creating an addictive situation (even in the case of terminal illness!!!!). This is an objective fact (although it has begun to change somewhat).

Malcolm wrote:

What do you mean by effective?

kirtu said:

Yes. That's quite the question isn't it? Except to many patients (who haven't been listened to).

The over administration of pain management medicines such as Oxycontin has created an wide spread opioid addiction epidemic in the US, it is only with the past 5 years that medical personal have started to severely limit the amount and duration in the administration of pain management meds.

That's not what happened. For decades, maybe generations, doctors restricted pain medication severely in apparently most cases (at least a lot of cases) acting out of skepticism and fear.

Malcolm wrote:

No, they saw that a certain percentage of people on opiate-based medicines developed serious addictions.

kirtu said:

Then we had a change in treatment followed by Mammon worshipers flooding patients with a vast oversupply which is where your comment comes in.

Malcolm wrote:

Yes, in the mid 90's when Oxycontin was advertised as nonaddictive and treatment protocols in medicine began to view pain as bad.

kirtu said:

We still do not generally have effective pain management in the United States. The entire subject is controversial (except for the fact that the Mammon worshipers pumped up another drug epidemic).

Just one paper (amongst many) to back up my basic argument that pain treatment is substandard : <http://www.jabfm.org/content/14/3/211.full.pdf>

Barriers to Effective Pain Management

Undertreatment of Pain

In a recent study of 805 chronic pain sufferers, it was reported that more than 50% found it necessary to change physicians in their quest for pain relief. Specific reasons for changing physicians included lack of physicians' willingness to treat the pain aggressively, failure to take the pain seriously, and lack of knowledge about pain management.³ In a study of 1,308 outpatients with metastatic cancer, 11 67% (871) of the patients reported that they had pain or had taken analgesic drugs daily during the

week preceding the study, and 36% (475) had pain severe enough to impair their ability to function. Forty-two percent of those with pain were not given adequate analgesic therapy. A discrepancy between patient and physician in judging the severity of the patient's pain was predictive of inadequate pain management. One third of practitioners reported that they would wait until the patient had less than 6 months to live before starting the maximal tolerated analgesia for severe pain.

Kirt

Malcolm wrote:

[/quote]

From the CDC:

Sales of prescription opioids in the U.S. nearly quadrupled from 1999 to 2014,¹ but there has not been an overall change in the amount of pain Americans report.^{2,3} During this time period, prescription opioid overdose deaths increased similarly.

The supply of prescription opioids remains high in the U.S.⁴ An estimated 1 out of 5 patients with non-cancer pain or pain-related diagnoses are prescribed opioids in office-based settings.³ From 2007 – 2012, the rate of opioid prescribing has steadily increased among specialists more likely to manage acute and chronic pain. Prescribing rates are highest among pain medicine (49%), surgery (37%), and physical medicine/rehabilitation (36%). However, primary care providers account for about half of opioid pain relievers dispensed. ³

<https://www.cdc.gov/drugoverdose/data/prescribing.html>

kirtu said:

MONDAY, July 31, 2017 (HealthDay News) -- More than one out of three average Americans used a prescription opioid painkiller in 2015, despite growing concerns these medicines are promoting widespread addiction and overdose deaths, a new federal study shows.

Nearly 92 million U.S. adults, or about 38 percent of the population, took a legitimately prescribed opioid like OxyContin or Percocet in 2015, according to results from the National Survey on Drug Use and Health.

"The proportion of adults who receive these medications in any year seemed startling to me," said study co-author Dr. Wilson Compton, deputy director of the U.S. National Institute on Drug Abuse.

"It's an awful lot of people who take these, mostly for medical purposes, but within that a significant percentage end up misusing them," he added.

The survey found that 11.5 million people, or nearly 5 percent of the population, misused prescription opioids they'd obtained through illicit means.

Malcolm wrote:

<https://www.webmd.com/pain-management/news/20170731/doctors-still-overprescribing-opioids-in-us#1>

So, I am still not sure what you mean by effective, but since one out of three Americans used a prescription opioid in 2015...

Author: Malcolm

Date: Sunday, August 26th, 2018 at 3:05 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

No, their pain does not stop. Being in the bardo is generally a painful experience for most beings, apart from practitioners. It is filled with terror, fear, and panic. You are just sending such animals from one painful experience into another.

Grigoris said:

Pain is a body sensation, it ends when the body stops functioning. Suffering is a mental sensation, it ends with Buddhahood. A being suffering bodily pain that is euthanised and a being suffering bodily pain which is allowed to die in pain will both still suffer the bardo. The difference between the two is that one will not suffer bodily pain (and the suffering associated with it) as long as the other.

Malcolm wrote:

Killing causes physical pain. One has a body in the bardo. That also experiences pain.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 3:04 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Sonam Wangchug said:

If animals are in pain we can administer pain killers.

kirtu said:

Unfortunately Karmapa OTD does not live in the United States and he's not a vet.

In the United States there is practically no effective administration of pain killers for humans. This is because many medical personnel are afraid of creating an addictive situation (even in the case of terminal illness!!!!). This is an objective fact (although it has begun to change somewhat).

Malcolm wrote:

What do you mean by effective?

The over administration of pain management medicines such as Oxycontin has created an wide spread opioid addiction epidemic in the US, it is only with the past 5 years that

medical personal have started to severely limit the amount and duration in the administration of pain management meds.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 2:19 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Malcolm wrote:

No, we are putting them out of our current misery.

Grigoris said:

Not necessarily. Their misery does not cease, it only increases.

Their pain stops, their suffering continues. We don't know if it increases or decreases.

Malcolm wrote:

No, their pain does not stop. Being in the bardo is generally a painful experience for most beings, apart from practitioners. It is filled with terror, fear, and panic. You are just sending such animals from one painful experience into another.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 12:57 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Emmet said:

Am I prolonging life, or am I prolonging needless suffering? I know nothing about past or future lives or the karmic debt of swallows, but I've seen an awful lot of suffering and death. I believe that sometimes under some circumstances my Mahayana vow to save all beings might be best practiced by saving them from any further suffering.

Malcolm wrote:

The idea that we can save any being from further suffering is something of a delusion.

When we euthanize an animal, we are not putting them out of their misery, we are putting them out of our own misery.

Grigoris said:

We are putting them out of their current misery.

Malcolm wrote:

No, we are putting them out of our current misery. Their misery does not cease, it only increases.

Author: Malcolm

Date: Sunday, August 26th, 2018 at 12:17 AM

Title: Re: "Mercy" killing of a dying animal - moral doubts

Content:

Emmet said:

Am I prolonging life, or am I prolonging needless suffering? I know nothing about past or future lives or the karmic debt of swallows, but I've seen an awful lot of suffering and death. I believe that sometimes under some circumstances my Mahayana vow to save all beings might be best practiced by saving them from any further suffering.

Malcolm wrote:

The idea that we can save any being from further suffering is something of a delusion. When we euthanize an animal, we are not putting them out of their misery, we are putting them out of our own misery.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 11:50 PM

Title: Re: Catuskoṭi analysis used by the Buddha himself

Content:

Coëmgenu said:

Incidentally, the "Noble Silence" itself is position 4, the eel-wiggler's.

The difference is that the amaravikṣepa has no thesis, and the Buddha, allegedly, has a thesis, which is dependent origination.

That is really the only thing separating the Buddhas and the eel-wrigglers.

Of course, above, when I said, "the Buddha, allegedly, has a thesis," the "a position, Vacchagotta, is something that the Tathāgata has done away with" (severe paraphrase) quote came to mind.

Is "no thesis" itself a thesis?

Wayfarer said:

I presume you're familiar with the fact that Nāgārjuna says that he maintains no thesis of his own? [Which is the point of 'the emptiness of emptiness'.] The point of the tetralemma is wholly deconstructive i.e. to show the contradictions in the opponent's view. But, he says, this can be done without actually advancing a view of one's own. Or so I understand.

Malcolm wrote:

The proposition to which Nāgārjuna was referring was a proposition about inherent existence, svabhāva, in the Vīṇābhāṣya.

The passage follows an argument where Nāgārjuna is proving the nonexistence of the inherent existence Nāgārjuna's non-Buddhist opponent is proposing.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 10:36 AM

Title: Re: Apang Tertan texts - English Translation?

Content:

TrimePema said:

Does anybody know of an english translation of the text containing the Apang Tertan 7 line prayer practices?

I have received the wang, lung, and tri from HHST but some ritual aspects were not fully explained, although he said they were explained in the lung (I figure this means if we're serious we should just read the text).

I know the tibetan text can be purchased from Vimala and then can be translated by someone-somewhere-maybe-if-I-pay-them but am hoping someone-somewhere has already done this.

Feel free to PM if necessary.

Malcolm wrote:

Lama Karma just did a retreat on this at Tara Mabdaja. Contact them.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 1:37 AM

Title: Re: TIPS? ADVICE? Leaving one sangha, looking for another, interested in Tergar/Mingyur

Content:

Arupajhana7 said:

Thank you so much everyone for all of the replies.

It seems that many people trust Mingyur in particular and the Tergar community in general.

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Malcolm wrote:

Yes, we do.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 1:09 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

Malcolm wrote:

It looks like some people may be going to jail over this, if any of the allegations can be proven in court. As it stands, I don't see how Shambhala survives this without firing Mukpo, etc.

Karma Dorje said:

It's hard to see how they survive even if they fire Mukpo. If any civil suits are launched they could end up bankrupt.

Not to mention the entire Shambhala organization is premised on a "monarch" that is now radioactive. They can't just 'splain their way out of this one.

Malcolm wrote:

True.

Author: Malcolm

Date: Saturday, August 25th, 2018 at 12:25 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

PeterC said:

I suspect what prompted the change in tactics was the report explicitly naming members of the cabal, rather than just pointing the finger at Mukpo - I.e. it finally sunk in that they may face liability too, and hence the pretence of 'peace and reconciliation' was dropped.

TheSynergist said:

Yeah, this is what I'm what I'm thinking, too. The enablers in the org were likely hoping to throw Mipham under the bus and move on, but now they are worried that might not be good enough.

Malcolm wrote:

It looks like some people may be going to jail over this, if any of the allegations can be proven in court. As it stands, I don't see how Shambhala survives this without firing Mukpo, etc.

Author: Malcolm

Date: Friday, August 24th, 2018 at 11:20 PM

Title: Re: TIPS? ADVICE? Leaving one sangha, looking for another, interested in Tergar/Mingyur

Content:

Malcolm wrote:

There is a Tergar group in Groton, Ma.

<https://tergar.org/communities-and-practice-groups/find-a-center-or-group/groton-practice-group/>

Description of Tergar curriculum.

<https://tergar.org/programs/what-is-the-path-of-liberation/>

Arupajhana7 said:

A former Shambhala member here,

I am fortunate that although I was close to taking Samaya with the Sakyong, I had not yet done so. So I am spared the devastating questions about whether I would be breaking Samaya by leaving the community. (Though I hope those I know who did are able to leave)

So I want to know what people think about changing to a new community. What should I consider? Have you ever done this? How long should one wait before diving all the way in to a new sangha?

I got the online Dzogchen transmission from Namkai Norbu some years back, but I also appreciate a structured approach. I recently restarted doing the very short daily practice he recommends to keep the connection to the transmission. But I am interested in doing a traditional Ngyondro.

I am impressed by Mingyur Rinpoche, both his history of practice, and his strong statements against abusive teachers. I think this is one of the main things I will be looking for now, I really only want to study with a teacher who has made strong statements against abuse and not made any that could be considered a defense of abusers (which is how I interpreted some of Dzongsar Kyentse's statements, for example).

I live in Massachusetts but not near any Tergar community. There are Zen and Insight Meditation places near me. Would doing Tergar's online program be legitimate? And once I get to the Vajrayana, can anyone tell me if the Sadhanas will be in English? I feel like this is important. To understand what I will be saying during a Sadhana practice, excluding the mantras.

I would probably be able to make trips to see Mingyur Rinpoche in NYC when he travels through once in a while.

Thank you!

Any tips and help will be much appreciated.

Author: Malcolm

Date: Friday, August 24th, 2018 at 10:31 PM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

smcj said:

At this point I think it safe to say the courts will have a great deal of influence on how the Dharma comes to the West.

Malcolm wrote:

The state has always had a major influence over Buddhist schools in every country in which Buddhism has spread, including kingdoms in India.

The Tibetan state chose Vajrayāna over Chinese Mahāyāna. Various states in Southeast Asia chose Theravada over Mahāyāna. The Chinese Gvt. for centuries regulated entry into monastic life as well as the monasteries. The same is true in Japan.

Author: Malcolm

Date: Friday, August 24th, 2018 at 7:00 AM

Title: Re: Buddhist Project Sunshine Phase 3 Final Report (Shambhala/Sakyong Mipham/etc)

Content:

Wayfarer said:

Shambhala has issued a statement.

In a statement Thursday, Shambhala International rejected the report's findings.

"These allegations are not only unfounded, but they each are based on speculative and unsubstantiated claims made by a single unnamed source," the Buddhist organization said of one series of allegations in the report.

"For Project Sunshine to publish such salacious and defamatory information is grossly irresponsible."

The statement is a departure from the organization's response to earlier reports, which recognized that Shambhala was part of a "broader cultural reckoning in contemporary society."

<https://www.stcatharinesstandard.ca/news-story/8856866-new-allegations-against-buddhist-leader/>

Malcolm wrote:

Yes. So what. They cant be believed. Mukpo needs to be investigated by US authorities.

Author: Malcolm

Date: Friday, August 24th, 2018 at 4:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Aryjna said:

There's all kinds of shit in this one. Some of them, which are not sex-related, would be quite funny under different circumstances.

Edit: A lot of the material is really terrible. It is blatantly obvious that there is not the slightest room for doubt that he is a terrible choice for a teacher and should be in jail.

Malcolm wrote:

Not only is Mukpo going down, but if true, so is Pema Chodron:

"I was raped at the age of 21 by a Shambhala Center director. This led to a pregnancy and then a miscarriage. About a year later I approached Pema Chödrön to disclose what had happened. As a respected practitioner and also as a woman, it was my expectation that I would find an ally.

Instead, Ani Pema told me bluntly, "I don't believe you." I was shattered. After further discussion with her, Ani Pema then said, "Well, I wasn't there, but if it's true I suspect that you were into it."

To be not believed, and then to have it suggested to me that I was being untruthful about something so difficult, was retraumatizing to say the least. To this date, and despite having had opportunities, Pema Chödrön has never apologized to me for these comments.

What I would like to know is: what are Pema Chödrön's intentions in joining the Transition Team? If other survivors come forth with their stories, will she believe them? Will she discourage others from speaking out? Will she suggest to others that they secretly enjoyed it?

Through speaking out, it is my intention and wish that this may incite meaningful change and be of benefit to all beings."

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:37 AM

Title: Re: Materials on Namchö Zhitro

Content:

Dharmaswede said:

Ah, ok. I am curious about the practice because Lama Tsultrim Allione will give transmission for it online on September 9.

Malcolm wrote:

ChNN has a whole book on it. If you have ever attended a CHNN retreat, you already have it.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:17 AM

Title: Re: Materials on Namchö Zhitro

Content:

Dharmaswede said:

As the subject line says... I am looking for materials on the Namchö Zhitro.

Thank you.

Malcolm wrote:

The practice is only a single folio long, and it is mainly practiced in Dzogchen Community.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:08 AM

Title: Re: Sapan on distinctions and diversity

Content:

passel said:

Ok. Wouldn't he have a problem w any assertion that didn't observe his criteria for canonicity? So any terma? Why limit the criticism to the KC?

Malcolm wrote:

I didn't. But the KC is the only terma that I have read that addresses the issue of the authenticity of termas in general in the way that it does.

Author: Malcolm

Date: Friday, August 24th, 2018 at 3:06 AM

Title: Re: Jerusalem syndrome

Content:

cyril said:

Would it be accurate to ascribe this type of madness to gyalpo provocation?

Malcolm wrote:

Definitely a kind of provocation. Fascination with purity, etc., indicates devabhutagraha, i.e., possession by demonic devas.

cyril said:

So, what could possibly induce the provocation? Are those devas offended in any way, do they have an agenda, or one could be affected simply by being within their sphere of influence?

Malcolm wrote:

The general cause of provocation illnesses are non-virtuous actions, remaining isolated, etc. there are many causes.

Author: Malcolm

Date: Friday, August 24th, 2018 at 2:09 AM

Title: Re: Sapan on distinctions and diversity

Content:

Pero said:

What's wrong with Konchok Chidu?

Malcolm wrote:

The eight chapter tantra in the Konchok Chidu root texts asserts that Padmasambhava's treasure teachings are better than translations from Sanskrit since they are the direct voice of the sambhogkāya in Tibetan language.

passel said:

Do Sayapas practice Konchok Chidu? I thought it was a Nyingma terma cycle, so wonder what the problem would be for a Sakyapa- wouldn't they just expect that non-Sakya teachings would not meet Sakya criteria for authorship?

Malcolm wrote:

I am saying that Sapan would have a problem with this assertion.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:38 AM

Title: Re: Jerusalem syndrome

Content:

cyril said:

Would it be accurate to ascribe this type of madness to gyalpo provocation?

Malcolm wrote:

Definitely a kind of provocation. Fascination with purity, etc., indicates devabhutagraha, i.e., possession by demonic devas.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:04 AM

Title: Re: When is Bardo 1st day?

Content:

Miroku said:

What about khorwa tongtrug? And why can Zhitro work only for people who have done some Zhitro? Shouldn't it work as purification and also giving them a contact with the teachings?

Malcolm wrote:

Imagine reading the wrathful deities to your old catholic granny -- she will freak out.

Miroku said:

Oh yeah. Also I probably misread it. Here we are talking about recitations of bardo

prayers and Barö thödol, not the practice of Zhitro right?

Malcolm wrote:

Yes, we are. The Bardo Thodol is a book to be read for practitioners of less capacity to ensure they take rebirth in the nirmanakāya buddhafiels.

Author: Malcolm

Date: Friday, August 24th, 2018 at 1:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

For anyone who is curious, Project Sunshine just released a third report. It's really bad. Especially this part:

During the summers of 2004-2005, Ann worked in the Sakyong's household at SMC. Where she was working, Ann had a clear view of the people who came to wait for their appointments with the Sakyong. Ann saw lots of people come, but she began to notice that there were parents bringing young teenage girls. The girls seemed nervous. The parents occasionally said something like, "This is such an honor for you to have this experience." Then a kusung would come for the girl and the parents would leave. Ann worked directly below the Sakyong's bedroom and since there was no air conditioning, in the summer the windows were open. Ann could hear what sounded distinctly like sexual encounters.

There were talks of having him return after his 1 year break from teaching. I don't think he'll be coming back from this.

Malcolm wrote:

These are serious felonies. If true, he is facing a lot of time in jail, eight years for each charge.

Author: Malcolm

Date: Friday, August 24th, 2018 at 12:57 AM

Title: Re: Sapan on distinctions and diversity

Content:

dechenpa said:

Sapan's consistent point is to purify corruptions of the dharma by always pointing back to the sutras, sastras and tantras as sources of truth and exposing whatever does not appear in those sources as Tibetan innovations.

Malcolm wrote:

One wonders what Sapan would have made of Konchok Chidu, etc. And Lamdre itself is not immune to charges of Tibetan innovation.

Pero said:

What's wrong with Konchok Chidu?

Malcolm wrote:

The eight chapter tantra in the Konchok Chidu root texts asserts that Padmasambhava's treasure teachings are better than translations from Sanskrit since they are the direct voice of the sambhogkāya in Tibetan language.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 11:52 PM

Title: Re: Sapan on distinctions and diversity

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Malcolm wrote:

One wonders what Sapan would have made of Konchok Chidu, etc. And Lamdre itself is not immune to charges of Tibetan innovation.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 11:38 PM

Title: Re: When is Bardo 1st day?

Content:

pemachophel said:

Tulku Yeshe Gyamtsho said a couple of months ago that reciting the Bardo prayers for someone else requires (at least) lung to be effective. Khenchen Tsultrim Lodro says that one should also have done ngondro and received (Zhi Thro) empowerment.

Malcolm wrote:

And ChNN states that in order for such recitations to be of benefit to the deceased, the deceased should have done some Zhitro practice in this life.

Changchog rites are a more effective way to assist those people in the bardo who have done no practice.

Miroku said:

What about khorwa tongdrug? Andy why can Zhitro work only for people who have done some Zhitro? Shouldn't it work as purification and also giving them a contact with the teachings?

Malcolm wrote:

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Author: Malcolm

Date: Thursday, August 23rd, 2018 at 10:50 PM

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Content:

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Malcolm wrote:

And ChNN states that in order for such recitations to be of benefit to the deceased, the deceased should have done some Zhitro practice in this life.

Changchog rites are a more effective way to assist those people in the bardo who have done no practice.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 10:41 PM

Title: Re: Sadhana

Content:

Grigoris said:

From the introduction to the translation of Tantra of the Great Liberation (Mahanirvana Tantra) by Arthur Avalon:

"Whilst sadhana is, as stated a process for the stimulation of sattva guna (constructive qualities), it is evident that one form of it is not suitable to all. It must be adapted to the spiritual condition of the sishya (disciple), otherwise it will cause injury instead of good. Therefore persons who are not competent may not only be fruitless of any good result, but may even lead to evils which sadhana as a general principle is designed to prevent. Therefore it is said that it is better to follow one's own dharma than that, however exalted it be, of another."

Malcolm wrote:

What does this have to do with Buddhist sadhana practice?

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 12:22 PM

Title: Re: When is Bardo 1st day?

Content:

Tenma said:

What does one do on the last day of the bardo? What prayers does one recite?

Malcolm wrote:

There is an entire literature devoted to just that.

Author: Malcolm

Date: Thursday, August 23rd, 2018 at 2:35 AM

Title: Re: When is Bardo 1st day?

Content:

Tenma said:

Is it the day one dies? Or the day after?

Malcolm wrote:

Generally, the third day after outer respiration ceases, inner respiration ceases. In the case of some yogis however, inner respiration can continue for quite a number of days. When the inner respiration ceases, a tiny bit of mucous and blood leave the nostrils, signifying that one's consciousness has separated from the body.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 5:16 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Noriaki cites this example, from the Shōbōgenzō shizen bhikkhu, as presented in Pruning the Bodhi Tree, pg. 123:

Some people say that, because the enlightenment of the Buddhas and Tathagatas encompass the whole world, even a speck of dust manifests that enlightenment. Because that enlightenment encompasses both subject and the object, mountains, rivers, earth, sun, moon, stars, and the four illusions and three poisons express it as well. To see mountains and rivers is to see the Tathagathas, and the four illusions and three poisons are the Buddha-dharma. To see a speck of dust is to see the dharma-dhatu and each spontaneous act is a manifestation of supreme enlightenment. They say this is the great understanding and call it a Patriarchal transmission. In latter-day Sung China, those who subscribe to this view are as numerous as rice plants, hemp, bamboo, and reeds. Their [religious] lineage is unknown, but it is clear they do not understand Buddhism.

All and all an interesting book, quite relevant to the present discussion.

...

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 4:37 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

passel said:

CB folks see original enlightenment (hongaku) and b.n. of the insentient as Panglossian justifications for fascism.

Malcolm wrote:

Yes, their critique has echoes of Adorno.

Another interesting thing they do is try to show is that Dogen had a change of heart and rejected hongaku and BNI late in his life.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 3:53 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Sentient Light said:

This is a very long article in the Stanford Encyclopedia of Philosophy on Tiantai Buddhism that is quite thorough and good:

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

It showed me that the whole concept of the Buddhanature of insentient beings

Malcolm wrote:

If you read the Critical Buddhist folks, they are convinced that doctrines like this are completely outside of pale of Buddhadharmā and open the doorway to all kinds of deviations.

With respect to Zhanran's blanket identification of buddhadhātu with suchness, this presents some critical problems as well, not least of which is that BNI categorically denied in the Nirvana Sūtra, despite his attempt to justify it based on the same sūtra.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:54 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Incidentally, we can call this a catuṣkoti; but we cannot call it a tetralemma, because one is not forced to pick one of these four alternatives. For example, a dilemma is where one must choose two different choices, one to the exclusion of the other.

Coëmgenu said:

Then why do we call the so-called "negative tetralemma" a tetralemma?

We don't choose one of these options from the list:

nasvato

nāpiparato

nadvābhyāṃ

nāpyahetutaḥ

Malcolm wrote:

We do so because long ago a western translator was struggling for a term to describe a four-fold negation, and that is what he or she came up with.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:43 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

All in all, it offers an elegant solution, but if I may nitpick this one point:

The commentary says "everything is true" because the Buddha explains the invariable characteristic of absence.

Is this really an example of "everything is true"? Is the invariance of this characteristic of everything the same thing as everything being "true" in and of itself? And if the invariance is the only thing that is true, when why say "everything" is true?

Malcolm wrote:

It is true that everything lacks a self. That is the truth of everything.

Coëmgenu said:

It is true that everything is false. That is what I'm seeing that as, essentially.

It's coherent, but it's not really "everything is true". It's "everything is untrue is true".

Malcolm wrote:

You are missing the broader point here: which is the abandonment of the afflictive obscuration that results from imputing a self onto conventionally valid phenomena.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:31 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Further, "everything is true" is valid because the Bhagavan explains the invariable characteristic of the absence of I and mine as knowable in order to abandon the afflictive obscuration.

Coëmgenu said:

All in all, it offers an elegant solution, but if I may nitpick this one point:

The commentary says "everything is true" because the Buddha explains the invariable characteristic of absence.

Is this really an example of "everything is true"? Is the invariance of this characteristic of everything the same thing as everything being "true" in and of itself? And if the invariance is the only thing that is true, when why say "everything" is true?

Malcolm wrote:

It is true that everything lacks a self. That is the truth of everything.

Incidentally, we can call this a *catuṣkoti*; but we cannot call it a *tetralemma*, because one is not forced to pick one of these four alternatives. For example, a dilemma is where one must choose two different choices, one to the exclusion of the other.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 2:02 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

You need to demonstrate that.

If you claim that these are a list of perspectives the Buddha has taught in very specific contexts the first step would be saying what those contexts were, and then maybe outlining which edifying results they lead to in their context, if you were feeling particularly generous.

Malcolm wrote:

You can read the commentaries on this point.

Coëmgenu said:

And they don't really say,

Malcolm wrote:

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyameva ca|

naivātathyaṃ naiva tathyametadbuddhānuśāsanam

They do. For example, the *Akutobhya* states:

What is the way of explaining in mundane convention? It is explained here:

Everything is true; untrue; true and untrue;
and neither true nor untrue: that is the Buddha's doctrine.

"Everything is true" because the sense bases such as the eye and so, and the objects

such as form and so on, do not contradict the truth of convention (vyavahāra). "[Everything is] untrue" because based on ultimate truth, whatever appears does not exist in that way because its nature is totally unestablished like an illusion. "[Everything is] true and untrue" because of depending on the aspects of the two truths. "[Everything is] neither true nor untrue" because at the time of realization, the yogi does not conceptualize the suchness of all phenomena in all aspects.

Further, "everything is true" is valid because the Bhagavan explains the invariable characteristic of the absence of I and mine as knowable in order to abandon the afflictive obscuration. "[Everything is] untrue" is valid because he describes an agent who hears, reflects, and meditates because there is a characteristic of consciousness that is endowed with a sense of "I have" and a sense of "mine." "[Everything is] true and untrue" is valid with respect to the conventions of the world and the śāstras. "[Everything is] neither true nor untrue" is valid because the ultimate nonarising of all phenomena is the domain of both conceptual and nonconceptual consciousnesses, however, any entities discriminated as false and discriminated as true do not exist that way.

"That is the doctrine of the Buddha" means whatever teaching is introduced by those four steps in order to truly obtain the benefit of sentient beings, that is a teaching by the Bhagavān Buddha.

Author: Malcolm

Date: Wednesday, August 22nd, 2018 at 12:09 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

FYI

<https://northwestern.academia.edu/JianeShi>

Malcolm wrote:

Yes, thanks. I've read those.

This is the problem:

Among the Chinese Buddhist thinkers, Jingxi Zhanran (711-782) in the Tiantai School is the strongest advocate of insentient beings possessing Buddha-nature. He provides his rationale primarily from the perspective of the all-pervasive quality of Buddha-nature, which he considers synonymous with suchness. This is where Zhanran goes off course.

Queequeg said:

Zhiyi's statements—"ignorance is identical to dharma nature" (wuming ji faxing 無明即法性) and "delusion is identical to

bodhi” (fannao ji puti 煩惱即菩提)—are good examples of the third category of identity, although he never deals with the issue of insentient things’ Buddha-nature

Malcolm wrote:
Backs up my point.

Author: Malcolm
Date: Tuesday, August 21st, 2018 at 11:01 PM
Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?
Content:
Queequeg said:
Simply put...

Malcolm wrote:
It is very clear that BNI is a later addition to the Tien tai school, and is not found in the writings of Zhi Yi.

You certainly have not shown that it can even be inferred from Zhi Yi's writings.

Author: Malcolm
Date: Tuesday, August 21st, 2018 at 9:08 PM
Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?
Content:

Coëmgenu said:
No, it's four lemmata. You can't just pretend something isn't what it is.

You need to argue your points.

Malcolm wrote:
No. Those four are not arguments in a proof. That is the point.

Coëmgenu said:
You need to demonstrate that.

If you claim that these are a list of perspectives the Buddha has taught in very specific contexts the first step would be saying what those contexts were, and then maybe outlining which edifying results they lead to in their context, if you were feeling particularly generous.

Malcolm wrote:
You can read the commentaries on this point.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 11:32 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coëmgenu said:

一切實非實 亦實亦非實

All is real, all is unreal, all is both real and unreal

非實非非實 是名諸佛法

All is neither real nor unreal, this is called all Buddhas' dharma

(T1564.23c16 Āryanāgārjunasya Mūlamadhyamakakārikāyām Ātmaparīkṣā)

Ven Zhiyi probably read this positive tetralemma from Ven Nāgārjuna.

Malcolm wrote:

That is not a tetralemma. It is a list of perspectives the Buddha has taught in very specific contexts.

Coëmgenu said:

No, it's four lemmata. You can't just pretend something isn't what it is.

You need to argue your points.

Malcolm wrote:

No. Those four are not arguments in a proof. That is the point.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 11:08 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by anyone. The tetralemma, used properly, is a structured negation.

Coëmgenu said:

一切實非實 亦實亦非實

All is real, all is unreal, all is both real and unreal

非實非非實 是名諸佛法

All is neither real nor unreal, this is called all Buddhas' dharma

(T1564.23c16 Āryanāgārjunasya Mūlamadhyamakakārikāyām Ātmaparīkṣā)

Ven Zhiyi probably read this positive tetralemma from Ven Nāgārjuna.

Malcolm wrote:

That is not a tetralemma. It is a list of perspectives the Buddha has taught in very specific contexts.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 6:43 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Notwithstanding, the reference to the quote does address the issue of "rock is suchness"/"ultimate is relative".

If you think that passage is about samatha and vipasyana, you're missing the full import. Again, that passage is a conclusion of a significantly more involved argument. At this point, samatha and vipasyana are not distinguishable from reality itself... that's what the reference to thoughts integrated with reality refers to.

Malcolm wrote:

No, the passage is about śamatha and vipaśyāna unified from the start, not as in some presentations, one alternating with the other. In āryan equipoise, the mind cannot be distinguished from the ultimate which is its object.

Queequeg said:

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

Relative truth is not nonveridical. It is relative.

Malcolm wrote:

A relative truth by definition is the object of a false or nonveridical cognition. A false cognition of what, you might ask? There are two kinds of false cognitions in this respect; false with respect to natures but not with respect to aspects. An example would be a realists assertion that atoms truly exist. Then there is delusion -- seeing two moons in the sky. Conventional truths are the former kind of relative truth.

Queequeg said:

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in āryan equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine.

No one can have a problem with this who understands Mahāyāna Buddhism.

In Zhiyi's Sudden and Perfect, the distinction you draw between relative perceptions and ultimate perception are not there, they are simultaneous. This is what he means by the Middle - the complete identity of relative and absolute. To distinguish the two modes of perception is the definition of the Separate or Distinct Truth.

I understood the point of the passage. I agree with the point of the passage -- when one is āryan equipoise, all experience is the experience of the ultimate, smelling a flower, being hit on the head with a rock, and so on. In that equipoise, there is nothing that is not an experience of the ultimate. Some other schools may imagine that conventional things disappear in such an equipoise, but that is not correct. It still does not mean your identity proposition is defensible.

The identity is actually the point of one of the central Tiantai teachings.

Malcolm wrote:

As you state it, it is incoherent, since you keep making identity propositions which do not stand up to analysis.

Queequeg said:

The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by anyone. The tetralemma, used properly, is a structured negation.

Indeed. After that this was my conclusion:

We come to the conclusion that rocks are inconceivable.

Malcolm wrote:

[/quote]

But that is not what happens in your use of the tetralemma, you just make four mutually exclusive statements. You do not end up in inconceivability, you end up with four propositions about a rock. You'd get laughed out of Nalanda.

Your use is like this: "A rock is water; a rock is not water; a rock is both water and not water; a rock is neither water nor not water." These are not four negations, which is what the tetralemma is supposed to be. These are four affirmations.

A proper tetralemma is, for example, the tetralemma that refutes arising in the MMK:

An existence does not arise from an existent.

An existent does not arise from a nonexistent.
A nonexistent does not arise from an existent.
A nonexistent does not arise from a nonexistent.
Where can there be arising?

This kind of properly formed tetralemma results inexpressibility/inconceivability because it leads one to it through negation, not through affirmation.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 5:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

By the way, there is no middle, asserting a middle is a mistaken conclusion.

Queequeg said:

LOL.

Really, you don't know what you are talking about at this point when it comes to Tiantai. Seriously.

Malcolm wrote:

Just saying, asserting a middle is an error.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 5:38 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

When one take ultimate reality as one's contemplation, of course there is nothing that is not ultimate in that contemplation. That contemplation itself is focused upon the ultimate. Such sentiments as this are simply not controversial at all in Indian Buddhism, etc.

Queequeg said:

LOL. You're the one arguing with everything I write. I posted that quote in full in my second post in this thread and that frames everything I've written.

However, this passage cannot be used to support the contention, "a rock is suchness."

This is merely a statement on unified śamatha and vipaśyāna.

I never made that claim. Please stop doing that....

Malcolm wrote:

Then there is no point to your bringing it into the discussion.

Queequeg said:

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in āryan equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine. No one can have a problem with this who understands Mahāyāna Buddhism.

Malcolm wrote:

Actually, Zhiyi does critique that approach.[/quote]

Which approach? The idea that the two truths not independent realities? That they different kinds of cognitions? Be more precise.

Queequeg said:

That passage we've both quoted actually critiques the proposition of a contemplation dwelling exclusively on the ultimate. Its an inferior contemplation that does not lead to awakening. Its not spelled out here - you'd have to refer to the context of that passage. That passage does not mean what you think it means.

Malcolm wrote:

I understood the point of the passage. I agree with the point of the passage -- when one is āryan equipoise, all experience is the experience of the ultimate, smelling a flower, being hit on the head with a rock, and so on. In that equipoise, there is nothing that is not an experience of the ultimate. Some other schools may imagine that conventional things disappear in such an equipoise, but that is not correct. It still does not mean your identity proposition is defensible.

Queequeg said:

But this still does not mean that your identity proposition—rocks are suchness— is valid at all.

I did not propose that. That is an incomplete representation of what I keep writing. You'd have to also go through the other three assertions of the tetralemma. Rocks are not suchness. Rocks are both suchness and not suchness. Rocks are neither suchness nor not suchness.

Malcolm wrote:

I don't have to guess at what you might write, I have only to deal with what you do write. This is the first time in this conversation that you have brought up the idea of a tetralemma (and in so doing, abused it completely, committing yet another error). The point of the tetralemma is not to make assertions. All you done here is now make four equally faulty identity propositions "a rock is a; is not a; is both a and not a; and is neither a nor not a." This is just not how the tetralemma is used in Buddhist texts by anyone. The tetralemma, used properly, is a structured negation. This is why we see the Buddha rejecting tetrallemmas formed as identity propositions in other schools.

Your on firmer ground if you said something like "Matter is empty; emptiness is matter; there is no matter apart from emptiness; there is no emptiness apart from matter." This kind of identity proposition is absolutely faultless. You can substitute rock if you like with no harm at all: "A rock is empty; emptiness is a rock; there is not rock apart from emptiness; there is no emptiness apart from rock." This points to the fact that any given thing's ultimate nature is mutually inclusive with its relative nature -- the two are inseparable. But this still does not mean that "the buddhanature of insentient things" is a valid Buddhist doctrine.

Queequeg said:

We come to the conclusion that rocks are inconceivable. Saying that they have Buddhanature is a conditioned statement that is ultimately inconceivable. It doesn't mean what you think it means. I keep saying this over and over.

Malcolm wrote:

It is a statement that cannot be accepted at face value at all.

Queequeg said:

But I'll take the rest of your comment:

If rocks are suchness, there could be no nonveridical perceptions of rocks at all and therefore the distinction Zhi Yi is making here becomes meaningless. It becomes meaningless to talk about a "perfect and sudden calming-and-contemplation" that from the very beginning takes ultimate reality as its object, because if every relative thing was suchness and not different at all from suchness, then all perceptions would be "The perfect and sudden calming-and-contemplation."

You might actually be catching on here. Even a completely mistaken perception about a rock is real.

Malcolm wrote:

It is conventionally real, of course. Even the contemplation of the ultimate is merely something conventional, not actually ultimate per se.

Queequeg said:

That does not mean it is wholly lacking in reality - just not the reality that the mistaken person might think it is.

Malcolm wrote:

This why all entities bear two natures: one ultimate, the other relative, including buddhahood. It is also merely a convention, not actually real.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:44 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Unknown said:

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

Malcolm wrote:

By the way, there is no middle, asserting a middle is a mistaken conclusion.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:41 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

A rock or a stone, or whatever you want to call a mineral composite does not have buddhanature because it is not the function of a rock to attain buddhahood since a rock has no mind and is not sentient. A sentient being has a mind, and so is capable of the function of attaining buddhahood, not because there is some ultimate buddhaness. If there were ultimate buddhaness then we could claim that rocks have buddhanature. There is no ultimate buddhaness, thus, claiming a rock has buddhanature is no better than asserting that water is dry.

Queequeg said:

I know. Based on your criteria, you're right. Yes. Yes.

Malcolm wrote:

Not my criteria— conventionality is the criteria of what is known to the world. That is the criteria by which arguments are made or broken.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 4:38 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

And as I pointed out, prior to you making your identity proposition, it is conventionally acceptable to do so. But it is not conventionally acceptable to assert the identity proposition "A rock is suchness." It's like saying, "the relative is ultimate."

Queequeg said:

This may be a point of impasse.

"Whatever is made to be the object [of contemplation], it is the Middle; there is nothing that is not truly real [ultimate]."

-Mohezhikuan

Malcolm wrote:

You did not provide the beginning of the passage, so this is a misleading citation.... Here is the complete passage:

The perfect and sudden calming-and-contemplation from the very beginning takes ultimate reality (shih-hsiang) as its object. No matter what the object of contemplation might be, it is seen to be identical to the middle. There is here nothing that is not true reality (chen-shih). When one fixes [the mind] on the dharmadhātu [as object] and unifies one's mindfulness with the dharmadhātu [as it is], then there is not a single sight nor smell that is not the middle way.

When one take ultimate reality as one's contemplation, of course there is nothing that is not ultimate in that contemplation. That contemplation itself is focused upon the ultimate. Such sentiments as this are simply not controversial at all in Indian Buddhism, etc.

However, this passage cannot be used to support the contention, "a rock is suchness." This is merely a statement on unified śamatha and vipaśyāna.

Queequeg said:

...You seem to be working from a perspective where the Two Truths are distinct and arranged in some manner or another. Whatever your approach, this is explicitly considered an inferior teaching in Tiantai. This is the criticism inherent in the teaching on the Threefold Inclusive Truth.

Malcolm wrote:

No, that is not the perspective I am working from.

The two truths are not independent realities— every object possesses two natures which are the objects of veridical and nonveridical cognitions respectively -- ultimate truth is the object of a veridical cognition of a given thing, such as a rock; relative truth is the object of a nonveridical cognition of a given thing, such as a rock (we don't need to address here the difference between conventional truth and delusion).

For example, if one perceives the hardness and solidity of a rock, one is not perceiving the suchness of the rock. If one is perceiving the suchness of the rock, its emptiness, absence of inherent existence, etc., one is not perceiving the conventional attributes of a rock. The gist of the complete statement above is that when one is in āryan equipoise, all sense datum are perceptions of the ultimate nature of things. This is perfectly fine. No one can have a problem with this who understands Mahāyāna Buddhism.

But this still does not mean that your identity proposition—rocks are suchness—is valid at all. If rocks are suchness, there could be no nonveridical perceptions of rocks at all and therefore the distinction Zhi Yi is making here becomes meaningless. It becomes meaningless to talk about a "perfect and sudden calming-and-contemplation" that from the very beginning takes ultimate reality as its object, because if every relative thing was suchness and not different at all from suchness, then all perceptions would be "The perfect and sudden calming-and-contemplation."

Queequeg said:

You can cite all the scripture you want... Tiantai makes a break.

Malcolm wrote:

Not so far.

Queequeg said:

Again, I'll refer you to Zhiyi's expositions on the Threefold Inclusive Truth.

Malcolm wrote:

What you have presented so far does not justify your identity proposition: "rocks are suchness." So at this point, I have to conclude this is your specific misunderstanding, not Zhi Yi's.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 3:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Sigh. This is what I've been saying all along. You can invoke convention, but no one else can. Got it.

Malcolm wrote:

An example of a convention is something which is functional in the world. Arguments which do not stand up to convention are false arguments.

Claiming that a rock has buddhanature violates convention because rocks do not have minds. It is that simple.

For example, claiming that water is dry is a violation of convention; claiming there are four moons in the August night sky on planet Earth is a violation of convention; claiming that the pink elephants you see because of detoxing on alcohol are real is a violation of convention.

Queequeg said:

Right. See Anders' post above as an example. Compare the meaning of Arya before and after the Buddha redefined the term.

Malcolm wrote:

This is a non-argument. You can certainly call a dog a lion, but it will never roar, only bark. Diachronic changes in language do not impact the argument that conventions are called conventions because they describe functions. For example, we call an assemblage of mechanical parts a car due to its function, not because we think there is some ultimate carness. You can call it a motorized buggy, etc., but the point is that a car is car because it functions like a car. A rock or a stone, or whatever you want to call a mineral composite does not have buddhanature because it is not the function of a rock to attain buddhahood since a rock has no mind and is not sentient. A sentient being has a mind, and so is capable of the function of attaining buddhahood, not because there is some ultimate buddhaness. If there were ultimate buddhaness then we could claim that rocks have buddhanature. There is no ultimate buddhaness, thus, claiming a rock has buddhanature is no better than asserting that water is dry.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 2:56 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Your statement suffers from the problem of not distinguishing dharmin and dharmatā. While one cannot claim that dharmin and dharmatā, in this case a rock and its suchness, are absolutely different, neither can one claim they are identical.

Queequeg said:

And your statement suffered from distinguishing them.

Malcolm wrote:

And as I pointed out, prior to you making your identity proposition, it is conventionally acceptable to do so. But it is not conventionally acceptable to assert the identity proposition "A rock is suchness." It's like saying, "the relative is ultimate."

Queequeg said:

However, it is a category error to assert that the ultimate is the specific characteristic (svalakṣaṇa) of a given relative entity.

Its only an error if you assert that the ultimate is exclusively the specific characteristic.

Malcolm wrote:

A svalakṣaṇa cannot be a samanyalakṣaṇa and vice versa by definition. Thus, the characteristic of the ultimate is exclusively a general characteristic.

The Buddha demonstrates this by stating, "All the characteristics of the compounded cannot become the general characteristic, the characteristic of the ultimate...the characteristic of the ultimate cannot be designated as the characteristic of the universally afflicted, because all characteristics of the compounded would become the general characteristic, the characteristic of the ultimate."

Queequeg said:

Its also error to reify the distinction.

Malcolm wrote:

But it is not an error to make this necessary distinction. Why? Because otherwise, as pointed out in the Samdhinirmocana sūtra, if one does not make a distinction, all nonveridical cognitions become cognitions of the ultimate, and this is a very negative consequence. It is not as simple as the summary statement makes it seem. The Buddha explain four reasons why stating the ultimate and relative are the absolutely same are faulty, as well as four reasons why stating they are absolutely different is faulty; but in reality, the first four faults are more grave than the latter four.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 1:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

In the realm of convention

Queequeg said:

Sigh. This is what I've been saying all along. You can invoke convention, but no one else can. Got it.

Malcolm wrote:

An example of a convention is something which is functional in the world. Arguments which do not stand up to convention are false arguments.

Claiming that a rock has buddhanature violates convention because rocks do not have minds. It is that simple.

For example, claiming that water is dry is a violation of convention; claiming there are four moons in the August night sky on planet Earth is a violation of convention; claiming that the pink elephants you see because of detoxing on alcohol are real is a violation of convention.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 1:36 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Here, we're talking about two broad and deep Buddhist traditions that broke off and evolved separately in response to the needs of different groups of people who speak different languages and have different cultures. Insisting a word can have only have one meaning in this context evinces a lack of flexibility and is doomed to go no where.

Malcolm wrote:

Insisting that rocks literally possess buddhadhātu, tathāgatagarbha, etc., because they also, like sentient beings, are permeated by suchness is a major fail.

Queequeg said:

Not permeated. They are suchness. Are you positing that suchness is something distinct from the thing that exhibits suchness? This is not just an idle critique.

Malcolm wrote:

Your statement suffers from the problem of not distinguishing dharmin and dharmatā. While one cannot claim that dharmin and dharmatā, in this case a rock and its suchness, are absolutely different, neither can one claim they are identical.

The Buddha discusses this problem in detail in the Samdhinirmocana Sūtra, in Chapter Three. One must distinguish between the ultimate and the compounded, but this does not mean they have no relation, like a sun and its rays. As the Buddha says in the Samdhinirmocana, the ultimate is the general characteristic (samanyalakṣaṇa) of the relative.

However, it is a category error to assert that the ultimate is the specific characteristic (svalakṣaṇa) of a given relative entity. But even worse, if you assert the identity proposition "rocks are suchness," you are asserting that a compounded thing, a rock, is ultimate. That makes you a realist.

The Buddha asserts that stating an absolutely identity or difference between the ultimate and the relative are both problematical. He concludes this chapter by stating:

The characteristic of compounded entities and the ultimate is the characteristic of being neither the same nor different; those who conceive sameness and difference are improperly oriented.

On the other hand, the Buddha states nowhere that making conventional distinctions between dharmin and dharmatā is similarly fraught. In fact, as you know, Nāgārjuna points out that it is a great fault not to recognize the distinction between the two truths.

Author: Malcolm

Date: Tuesday, August 21st, 2018 at 12:31 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

What is the difference between an emanation and its source?

Malcolm wrote:

The sun and its rays. The rays depend on the sun, the sun does not depend on its rays.

Queequeg said:

This posits a source distinct from its manifestations.

That's intellectually awkward.

Malcolm wrote:

In the realm of convention, there is nothing awkward about it at all. A impression depends on a seal, but a seal does not depend on an impression. Ultimately, sources and manifestations do not survive analysis, but this does not prevent us from drinking water from wells.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:39 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Here, we're talking about two broad and deep Buddhist traditions that broke off and evolved separately in response to the needs of different groups of people who speak different languages and have different cultures. Insisting a word can have only have one meaning in this context evinces a lack of flexibility and is doomed to go no where.

Malcolm wrote:

Insisting that rocks literally possess buddhadhātu, tathāgatagarbha, etc., because they also, like sentient beings, are permeated by suchness is a major fail. It has nothing to do with cultural needs, and arguing from cultural needs makes for very poorly Dharmology.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:34 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Tsongkhapa said:

Rocks can be emanations of Buddha but rocks do not possess Buddha nature because they do not possess minds, thus they cannot be enlightened.

Queequeg said:

What is the difference between an emanation and its source?

Malcolm wrote:

The sun and its rays. The rays depend on the sun, the sun does not depend on its rays.

Author: Malcolm

Date: Monday, August 20th, 2018 at 11:03 PM

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

Content:

Malcolm wrote:

Then of course there is this from Wonchu's commentary on the Heart Sutra:

In other words, when Wonchuk wrote this, there were already two translations of the Heart Sūtra in circulation, an "old" one, and one revised on the basis of a Sanskrit original by Hsuan Tsang. This fact is mentioned by Wonchuk four times.

Antiochus said:

I believe Jayarava did "address" this part in the first and second essays linked above. Essentially he agrees by the late 7th century Wonchuk does have a Sanskrit version. But since Wonchuk never avowed the Indian authenticity of that Sanskrit text openly, one way or the other, in his Heart Sutra commentary, it appears suspicious.

Malcolm wrote:

Yes, in fact Wonchuk does avow the authenticity of the Sanskrit copy with which he is familiar by pointing out flaws in the earlier translation at his disposal. This itself is a testimony to the fact that Wonchuk regards the text as authentic. If he did not think it authentic, he never would have bothered composing a commentary. Esteemed paṇḍitas like Wonchuk don't waste their time writing commentaries on texts they regard as of questionable provenance. There is also the fact that he addresses the Heart Sūtra in his commentary on the Saṃdhinirmocana Sūtra when he discusses the different names used at the beginning of sūtras:

Some are also called by two names, such as the Mtshams sbyor nam par grol ba'i mdo (unidentified) and Prajñāpāramitā-hṛdaya...The Prajñāpāramitā-hṛdaya is called two names [Bhagavāti and Prajñāpāramitāhridaya] because the compiler condensed it from the extensive texts.

Here, the sdud pa po, the compiler, refers to the hearer, "Thus have I heard...", i.e. Ananda. Whether we accept this or not, for Wonchuk, this text was compiled out of the

extensive PP literature by Ananda himself.

Author: Malcolm

Date: Monday, August 20th, 2018 at 10:34 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

in general, tathāgatagarbha is identified as the dharmakāya encased in afflictions. This is not novel at all.

Coëmgenu said:

I think the italics shines throughout the world was being interpreted as the dharmakāya encased in "the world/loka", as in an insentient dharmakāya, or at least one shining through insentience. But I do not want to make too many assertions about what Yuren meant. I'm not him. That's just how I took it.

Yuren said:

You interpreted it perfectly. That was exactly the intention behind the italics.

Malcolm wrote:

The question isn't your intention, the question is the intention of the text you are citing.

Author: Malcolm

Date: Monday, August 20th, 2018 at 10:18 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Your questions are irrelevant because they do not address the distinction between a sentient being (sattva) and an insensible thing (acetana).

Sherab said:

The questions are relevant if sunyata is the same as dependent arising.

Why? Because dependent arising is the reason why there is the phenomena of sentient beings and inanimate things. If you disagree with this, please explain why you disagree. Malcolm, I shall assume that your silence means that you are unable to disagree with my statement above. If so, then since for you suchness is sunyata and since sunyata is dependent arising (assumed by your above-mentioned silence), please respond if you can to my earlier questions reproduced below for your convenience:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

But when you say that the difference between inanimate things and sentient beings is that sentient beings are permeated with consciousness, are you saying that consciousness is not dependently arisen? If yes, then how does consciousness exist? Beyond suchness?

If you say that consciousness is dependently arisen, then is that dependent arising process distinct from the dependent arising process for inanimate things? If you say they are not distinct, then what is consciousness can become inanimate through the same dependent arising process and what is inanimate can become conscious through the same dependent arising process. Is this your position?

If you say that the dependent arising process is distinct, then the realm of phenomena necessarily is a duality of the inanimate and the conscious. Is this your position?

By answering the above questions, readers can then decide whether your arguments on the distinction between a sentient being and an insensible thing make sense or not. As it stands, your arguments appear to reflect an internally inconsistent or incoherent position on sentient being and insensible thing.

Malcolm wrote:

No, this not the case. And your questions are still irrelevant. They do not address any substantive topic I have raised.

Author: Malcolm

Date: Monday, August 20th, 2018 at 9:26 AM

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

Content:

MiphamFan said:

He's been spinning bullshit for years and hasn't even learned Chinese. What I can see from the citations above basically seems like he is looking up dictionary definitions and arbitrarily picking them to suit his needs.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Monday, August 20th, 2018 at 4:42 AM

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

Content:

Malcolm wrote:

Then of course there is this from Wonchu'ks commentary on the Heart Sutra:

As for the “Kuan-zizai Bodhisattva”, the first part of [the sūtra], [that is, from “Kuan-zizai Bodhisattva ... ” to “crosses over all sufferings and calamities”] may be subdivided in two [ways]: first, by indicating the person who can contemplate; second, by illustrating the essence of the contemplating wisdom. [The “Kuan-zizai Bodhisattva”] refers to the first [approach], to indicate the person who can contemplate. According to the old version of the translation [of the Praj@2p2ramit2-s^tras], the Kuan-shi-yin is designated as the one who contemplates the sounds of the world. By calling the name of [Kuan-shi-yin] Bodhisattva, accompanied with verbal deeds, [sentient beings] are saved from all disasters. This is how the name is established and called Kuan-shi-yin. Yet the power to contemplate bodily and mental deeds is not revealed [in the name of Kuan-shi-yin]. However, the “Kuan-zizai” mentioned in this scripture refers to the one who internally realizes the twofold emptiness while externally contemplating the three deeds effortlessly and acting at his/her unrestricted discretion. Therefore [he/she] is named “Kuan-zizai.”

Here, he makes a point about the difference in translating Avalokiteśvara's name between the old translation and the revised version done by Hsuan Tsang.

And:

A version [of the Heart Sūtra] states that “[The Bodhisattva] illuminatingly sees that the five aggregates, etc., are all empty.” Although there are two different versions, the latter [that is, the new version] is the correct one because the word “etc.” is found in the original Sanskrit scripture. [The meaning of] “etc.”described in the latter [version] should be understood based on [the doctrine of Dharmapāla].

And here is another example where an old and revised version are mentioned:

(i) In interpreting the name, the old [version] called it nirvāṇa in Sanskrit or niwon, which may be translated as “tranquil extinction” in [the Chinese] language. Hsüan-tsang of T'ang China called it parinirvāṇa, which means “perfect stillness” because it is ultimately free from obstructions, saṃsāra and disturbances. Yet in order to preserve the name [used] in the old [version], it is called nirvāṇa.

And:

The translation of [“Śāriputra”] into “shen-tzu (身子)” in the old version is an incorrect one.

-- An English Translation of the Banya paramilda simgyeong chan: Wonch'uk's Commentary on the Heart Sūtra, B. Hyun Choo.

In other words, when Wonchuk wrote this, there were already two translations of the Heart Sūtra in circulation, an "old" one, and one revised on the basis of a Sanskrit original by Hsuan Tsang. This fact is mentioned by Wonchuk four times.

Jayarava also misrepresents this text, in a characteristic manner:

The wording used by Woncheuk is 簡 "selected, gleaned" from 諸般若 "various Prajñā(pāramitā sūtras)" (T 33.543.b.18).

But this is not what Wongchuk says. What he actually says is:

Since [this text] selects the essential outlines from all the Prajñāpāramitāsūtras, it has only the main chapter, without introduction and conclusion, just as the Kuan-yin ching

(Avalokiteśvara-saṅgraha) is not composed of three sections.
This is a completely different assertion than what Jayarava presents.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:47 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Coemgenu said:

There is another precedent for the Buddhahood of Insentient[ce], but instead of coming from India, it comes from Theravāda modernism:

Malcolm wrote:

Lot of Theravadin materialists out there these days, thanks to Buddhadasa.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:06 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

florin said:

There are lots of dzogchenpa's that hold the following view:

When the mind is deluded, that is cyclic existence.

If the mind is undeluded, that is called enlightenment.

Unfortunately this is completely incorrect .

krodha said:

Such a view is not incorrect. The fact that phenomena are already liberated does not mean you possess a working knowledge of this.

Vairocana:

At the time of vidyā, wisdom arises as the dhātu; at the time of avidyā, wisdom appears as samsara.

florin said:

The idea was that the view from that passage does not represent the teaching of dzogchen.

You cannot hold that view and yet consider yourself a dzogchenpa .

Malcolm wrote:

Of course one can accept Vairocana's statement. Otherwise, there is no purpose at all in distinguishing sems and rig pa, etc. It is an entirely different statement than the one being critiqued by TNR. Here "wisdom" is ye shes, a synonym of byang chub sems.

Author: Malcolm

Date: Monday, August 20th, 2018 at 3:03 AM

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

Content:

Queequeg said:

The canon also repeatedly tells us: its all stories, all upaya.

PeterC said:

Well, yes, but that doesn't mean we don't care where teachings come from, or that we have no criteria for deciding whether something is or isn't the dharma. Jayarava's goals are not without merit. However his focus on this sutra is somewhat pointless, since even if he succeeded in proving his thesis, it wouldn't change our understanding or practice.

Malcolm wrote:

Not only this, but it is not like Hsuan Tsang had no contemporaries who would have pilloried him. For example not only did Wongchuk, Husan Tsang contemporary and colleague, write a commentary on the Heart Sutra, he mentions it at least twice in his massive Great Commentary on the Saṃdhinirmocana Sūtra.

Author: Malcolm

Date: Monday, August 20th, 2018 at 2:00 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

The Awakening of Faith in the Mahayana has the following passage, which I believe is very relevant to this discussion:

In its very origin suchness is of itself endowed with sublime attributes. It manifests the highest wisdom which shines throughout the world, it has true knowledge and a mind resting simply in its own being. It is eternal, blissful, its own self-being and the purest simplicity; it is invigorating, immutable, free... Because it possesses all these attributes and is deprived of nothing, it is designated both as the Womb of Tathagata and the Dharma Body of Tathagata.

Malcolm wrote:

in general, tathāgatagarbha is identified as the dharmakāya encased in afflictions. This is not novel at all.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 2:13 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Crazywisdom said:

The qualities of a master upon whom to rely... He must be expert in meditation and practice, know how to explain the four branches of approach and accomplishment, and have produced skills in repelling disturbances with mantras of exhortation, curses, and slaying.

-Buddhahood in This Life

Malcolm wrote:

Yes. A Dzogchen master ought to be a master of Vajrayāna.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:59 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Crazywisdom said:

So... buddha's Four actions? How does primordially liberated "yogi" do?

Malcolm wrote:

Activities are effortless

due to the natural perfection of awakening,

-- Kun byed rgyal po.

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:20 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Sherab said:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

Malcolm wrote:

By suchness, I mean emptiness, śūnyatā. The rest of your questions are irrelevant.

Sherab said:

My questions are irrelevant because sunyata is not the same as dependent arising?

Malcolm wrote:

Your questions are irrelevant because they do not address the distinction between a sentient being (sattva) and an insensible thing (acetana).

Author: Malcolm

Date: Sunday, August 19th, 2018 at 12:00 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

We are emphasizing different things. It is correct to say, "in a way" in the context of Tiantai thought because dependent origination is not the whole story, except, in a way, from a particular vantage point. Like light being particles, absolutely, in a way, but also being waves, absolutely, in a way.

Malcolm wrote:

The six causes and four conditions precede dependent origination.

Queequeg said:

OK. More succinctly: we're not actually communicating. Yogacara is not really an influence of Tiantai. Its not clear how yogacara would relate.

Malcolm wrote:

The teaching on the six causes and four conditions is fundamental Buddhism, theories in which Chih I was quite expert.

In fact, the whole of the first chapter of the MMK is explicitly about them and how they are merely conventions.

Queequeg said:

Chih I's writings never imply this doctrine of insentient buddhanature at all.

Says you? Is that your actual knowledge? Or are you borrowing the opinion of Robert Sharf without attribution?

Malcolm wrote:

Actually, I am basing my opinion on the consensus of a number of scholars, Paul Swanson chief among them. And then there is this:

As we recall, Daosheng believes that all icchantikas can become Buddhas and Zhiyi believes that Buddha-nature includes inherent evil. But neither speaks about Buddha-nature and insentient beings.

https://academiccommons.columbia.edu/download/.../Ma_columbia_0054D_10217.pdf

Queequeg said:

Zhanran says differently.

Malcolm wrote:

Yes, he does. That does not mean he is right.

Queequeg said:

So you are saying the bodhimaṇḍa is found in a moment of thought itself Or are you saying it is found in the dharmatā of that moment of thought?

If I understand your question correctly, both. 一念三千

Malcolm wrote:

A thought is a concept. Buddhahood is by definition free of concepts. Nevertheless, even concepts also have suchness. If one realizes the dharmatā of a concept, then one can say the seat of awakening can be found in a concept; but if one does not realize the dharmatā of a concept, one cannot say that the seat of awakening can be found in a concept.

Any given entity can be the object of a veridical perception that accords with suchness, or the object of a non-veridical perception that does not accord with suchness. But the same perception cannot be both veridical, in accordance with suchness, and non-veridical, not in accordance with-- it must one or the other.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 11:38 PM

Title: Re: Two Truths Sauvignon Blanc

Content:

Malcolm wrote:

The real question is -- do you drink it all at once, or gradually.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 4:15 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Temicco said:

What does it come from, then?

Malcolm wrote:

Liberation does not come from anywhere. Everything is already liberated, just as it is.

Crazywisdom said:

Sure. But defiled beings have to get into some method.

Malcolm wrote:

Sure. But that has nothing to do with liberation, from a Dzogchen perspective.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 3:52 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

Malcolm wrote:

Dzogchen is not a sudden school. It argues that liberation does not come from realization.

Temicco said:

What does it come from, then?

Malcolm wrote:

Liberation does not come from anywhere. Everything is already liberated, just as it is.

Author: Malcolm

Date: Saturday, August 18th, 2018 at 1:42 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

I'm not familiar with Karana-hetu, but all phenomena are indeed causes of all others, in a way.

Malcolm wrote:

Not in a way, directly.

Queequeg said:

We are emphasizing different things. It is correct to say, "in a way" in the context of Tiantai thought because dependent origination is not the whole story, except, in a way, from a particular vantage point. Like light being particles, absolutely, in a way, but also being waves, absolutely, in a way.

Malcolm wrote:

The six causes and four conditions precede dependent origination.

Dependent origination is a separate topic.

This account is Chih I's four fold dependent origination is very lucid:

<https://journals.ub.uni-heidelberg.de/index.php/jiabs/article/download/8729/2636>

Nothing really remarkable out of ordinary for a Mahāyāna author.

Queequeg said:

The problem is not buddhas in hell realms, the problem is buddhas experiencing the suffering of hell realms, or any other realm, for that matter.

The Buddha was born. Possibly caesarean. But in any event, it wasn't the myth where Maya grasped a branch while Gotama just miraculously emerged from her side. He also didn't take 7 steps and declare he was the greatest being. He was a helpless infant, like all of us at birth. The Buddha died of what sounds like food poisoning. It was miraculous enough that he lived to 80 at that time.

If you chose to believe those myths about his birth and death literally, the fabrics of our realities probably don't match up.

Malcolm wrote:

This is a non-sequitar.

Queequeg said:

The Buddha appears in the Saha world and toils just like the rest of us.

Malcolm wrote:

No.

Queequeg said:

All those stories about Pure Lands... ways to help people who can't unsee the futility of this world to conceive of purity and bliss without being forced to reconcile the real pain and suffering they've endured.

Malcolm wrote:

No.

Queequeg said:

The point of Trees and Rocks having Buddhanature is to locate the struggle for enlightenment, here and now, in this moment.

Malcolm wrote:

Chih I's writings never imply this doctrine of insentient buddhanature at all. Since you never define your terms, I have no idea what you mean by "struggle for enlightenment."

Queequeg said:

Despite Zhanran's denial of the ultimacy of the Nirvana Sutra's explicit identification of Buddhanature exclusively with sentient beings, there are other aspects of the Nirvana Sutra that inform this.

Malcolm wrote:

Such as?

Queequeg said:

The Nirvana Sutra actually includes an assertion of True Self - something that goes against pretty much all of the Buddha's teachings.

Malcolm wrote:

It does not contain an assertion that this self is the self of rocks and trees.

Queequeg said:

When the Buddha utters teachings, he's always addressing some excess, not directly revealing his wisdom.

Malcolm wrote:

???

Queequeg said:

The Nirvana also teaches that all true dharmas, non-Buddhist and Buddhist, are Buddhadharma.

Malcolm wrote:

The Nirvana Sūtra teaches there are non-Buddhist true dharmas? How are you using the term, "true dharma"?

Queequeg said:

The point is that any dharma when fully contemplated ends in awakening. How is that possible? Because all dharmas have the BuddhaNature. If they didn't, contemplating them would not end in awakening.

Malcolm wrote:

Again, how are you using the term dharma here? Do you mean an entity which bears characteristics such as form, sound, etc.?

Queequeg said:

Again, the point is not rocks being buddhanature.

Malcolm wrote:

We have already established this is not a doctrine present in Chih I's writings, but it is a later idea added on.

Queequeg said:

The point is, this thought-moment is the seat of enlightenment.

Malcolm wrote:

So you are saying the bodhimaṇḍa is found in a moment of thought itself Or are you

saying it is found in the dharmatā of that moment of thought?

Author: Malcolm

Date: Friday, August 17th, 2018 at 10:44 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

PeterC said:

What Chinese writers said on the topic is not relevant to that particular question.

Malcolm wrote:

It is only relevant in so far as it was not a universally held principle in Sinitic Buddhism, even though it appears to be very widely diffused among Japanese Sects.

Author: Malcolm

Date: Friday, August 17th, 2018 at 9:36 PM

Title: Re: Dharma government?

Content:

Grigoris said:

Take the U\$ for example:

73.3% of the population identifies as Christian and only 18.2% identify as having no religion.

The effect of this statistic is that although there is a split between church and state, in reality the U\$ functions as a Christian nation.

Malcolm wrote:

This does not mean they are Christians in any active sense.

These stats are informative:

<https://www.pewforum.org/religious-landscape-study/attendance-at-religious-services/>

Author: Malcolm

Date: Friday, August 17th, 2018 at 9:31 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Not quite. The article suggests that the Hua-yen view sidesteps the issue in order to remain literally faithful to the Mahaparinirvana.

Malcolm wrote:

No, they do not sidestep the issue at all. They make a well known distinction, also made by Indian Buddhists, between the suchness of inanimate things and sentient beings, the suchness is the same, but sentient beings are also permeated with consciousness.

Sherab said:

If by suchness, you meant dependent arising, then your statement above implies that both inanimate things and sentient beings are dependently arisen. No problem here.

Malcolm wrote:

By suchness, I mean emptiness, śūnyatā. The rest of your questions are irrelevant.

Author: Malcolm

Date: Friday, August 17th, 2018 at 5:37 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Nope, Chang is mistaken. It is very clear that Hua Yen rejects this idea.

http://buddhism.org/kr/koan/Robert_Sharf-e.htm

Queequeg said:

Not quite. The article suggests that the Hua-yen view sidesteps the issue in order to remain literally faithful to the Mahaparinirvana.

Malcolm wrote:

No, they do not sidestep the issue at all. They make a well known distinction, also made by Indian Buddhists, between the suchness of inanimate things and sentient beings, the suchness is the same, but sentient beings are also permeated with consciousness.

Author: Malcolm

Date: Friday, August 17th, 2018 at 5:27 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Had to step out for a moment... Now, substance.

Malcolm wrote:

Depends on which Indian Buddhist view we are discussing. There is for example, Karana-hetu, the principle that all phenomena are causes of all other phenomena apart from themselves.

This still does not make rocks capable of buddhahood. Nor does it make a mind a function of a rock. Your thesis amounts to saying that since there is a container universe and inhabitants, their mutual dependence means that the awakening of the latter necessitates the awakening of the former, even though it is conventionally insentient. But this also bears the consequence that buddhas can become sentient beings just as sentient beings can become buddhas. This is very terrible consequence.

Queequeg said:

I'm not familiar with Karana-hetu, but all phenomena are indeed causes of all others, in a way.

Malcolm wrote:

Not in a way, directly.

Queequeg said:

Are you familiar with the Tiantai slogan, Even Buddhahood includes Hell? The implications are what you think is so terrible. But why is that terrible? Because it doesn't conform to what people say a Buddha is or what Buddhahood is? What do those distinctions even mean to a Buddha? I don't think the Buddha cares. We care, because we have our sacred cows, because we think these particular stories are capital T True and will lead to awakening; I mean, we've devoted so much time and effort to these ideas... THEY BETTER BE TRUE! I'm being facetious to make a point.

Malcolm wrote:

The problem is not buddhas in hell realms, the problem is buddhas experiencing the suffering of hell realms, or any other realm, for that matter.

Queequeg said:

What this really gets to is the kinds of teachings that appear in the Vimalakirti and Lotus Sutras that I quoted above - This Saha World is a Buddhaland, and the Saha World includes all the beings, along with the environments from which they cannot be separated, including this darn rock that we can't agree has Buddhanature or not.

Malcolm wrote:

Actually, this doctrine, that insentient beings possess buddhanature, is not in Zhi Yi's writings. See Swanson, CSQI, vol. 1, pg. 58. He states that Zhi Yi really treads lightly around the tathagātagarbha theory.

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:07 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Anders said:

The thesis originated with Jizang, one of the seminal masters of the Sanlun/Madhyamika tradition, who originally wrote of it:

“Not only sentient beings have buddha-nature; grasses and trees also have buddha-nature”

Malcolm wrote:

Justifiable perhaps on the basis of the MMK:

Whatever is the Tatāgata's nature, that is the world's nature;
as the Tatāgata has no nature, the world also has no nature.

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:04 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Tell, what is your point in including this throwaway line? Don't be an ass.

Malcolm wrote:

I am stating that perhaps some of Zhi Yi's arguments, as presented by you, are not as sound as you think they are. That they don't stand up to analysis and criticism as well as his exponents imagine. Bad arguments can't be excused simply as "upaya."

Queequeg said:

No, no, no. Don't be like that.

Malcolm wrote:

Make better arguments.

Author: Malcolm

Date: Friday, August 17th, 2018 at 4:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:

No, it is not derived from any Indian basis at all.

Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tienta'i school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhafiield when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Coëmgenu said:

Interestingly, The Buddhist Teaching of Totality: the Philosophy of Hwa Yen Buddhism by Garma C. C. Chang makes literally the opposite claim, that it is a Huáyán doctrine.

So no one can really make up their mind.

Malcolm wrote:

Nope, Chang is mistaken. It is very clear that Hua Yen rejects this idea.

http://buddhism.org/kr/koan/Robert_Sharf-e.htm

Author: Malcolm

Date: Friday, August 17th, 2018 at 3:16 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

passel said:

I think I'm only responding to myself but maybe somebody else will bite:

Dogen being the most prominent later exegete of this doctrine, isn't his point not that the insentient HAVE buddha nature, but that they ARE buddha nature?

Which I take just to mean that the phenomenal world is implicated in and inseparable from awakening.

Seems to me that that project is quite different from quasi-abhdharmic divvying up of of the world into what has and doesn't have buddha nature?

Malcolm wrote:

Dogen was fully within the Tientai tradition, philosophically speaking, so that makes his ideas less radical then they appear on first glance.

Then the second problem one has to parse is what exactly does on mean by "buddhanature," if not tathāgatagarbha?

If by buddhanature, one means that everything is awakened intrinsically, then one has to parse exactly what awakening means, if not the absence of afflictions through insight into the reality of things.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:50 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Maybe, maybe not. there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing.

Queequeg said:

Tell, what is your point in including this throwaway line?...

Malcolm wrote:

I am stating that perhaps some of Zhi Yi's arguments, as presented by you, are not as sound as you think they are. That they don't stand up to analysis and criticism as well as his exponents imagine. Bad arguments can't be excused simply as "upaya."

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:29 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

What does it really mean to say that rocks have buddhanature?

Malcolm wrote:

As far as I can tell, not much. It's a pretty meaningless statement. You might as well ask, does Zyklon B have buddhanature?

Queequeg said:

The implications drawn from these different meanings might lead to different ends. I guess that's the whole debate about "Are Dzogchen, Mahamudra and Zen the same awakening or different?"

Malcolm wrote:

They are the same awakening. There is only one kind of awakening.

Queequeg said:

It doesn't mean that rocks are sentient. It does have some interesting implications about the path to Buddhahood and derivatively, practice.

Malcolm wrote:

Maybe, maybe not. there are a lot of renowned Buddhist savants in history who have put forward some pretty bad arguments -- like Sapan's argument that ants lack eyes. Just embarrassing.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:25 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

In Tiantai, the full blown mutuality between beings and their environment is brought out in Mohezhikuan.

In the Indian view, the world arises from the mind. So, rocks are defined as functions of the mind. In the Tiantai view, the mind is also a function of the rock.

Malcolm wrote:

Depends on which Indian Buddhist view we are discussing. There is for example, Karana-hetu, the principle that all phenomena are causes of all other phenomena apart from themselves.

This still does not make rocks capable of buddhahood. Nor does it make a mind a function of a rock. Your thesis amounts to saying that since there is a container universe and inhabitants, their mutual dependence means that the awakening of the latter necessitates the awakening of the former, even though it is conventionally insentient. But this also bears the consequence that buddhas can become sentient beings just as sentient beings can become buddhas. This is very terrible consequence.

Queequeg said:

This can be said because there is no self - no center from which to say that one thing arises from the other. Where does the rock begin? Where does the mind begin? The rock and the mind are, when we broaden the scope, aspects of a single complex.

Malcolm wrote:

This is addressed by the six causes and four conditions taught by the Sarvastivadins.

It is basic Madhyamaka to point out that things do not arise from self, other, both, or without a cause. Nevertheless, this does not mean that a tree attains buddhahood since it lacks a basis for attaining buddhahood, a mind.

Author: Malcolm

Date: Friday, August 17th, 2018 at 1:08 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

Not so, mutuality is addressed by the container traces in the minds of sentient beings which produce the appearances of all six realms. Since we have these traces, we have mutual appearances of trees, rocks, etc., or river of pus and blood, etc., or hell guardians, etc.

Queequeg said:

This is what I mean. You don't address mutuality as it was taught in Tiantai.

Malcolm wrote:

Summarize the principle concisely, using an example, and I will see if I agree with it.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:37 AM

Title: Re: Dharma government?

Content:

Queequeg said:

The Oculus is, hands down, the greatest architectural achievement in NYC, ever (IMO).

Malcolm wrote:

I would argue that the great architectural achievement in NYC, ever, is Central Park.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:09 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Since it depends on the munificence of kings, it does not really go very far at all.

Queequeg said:

Yes. This is a problem with it.

The values, though, could be drawn out as a political policy.

One of the recommendations that struck me when I first read it, and its still a point of fascination to me - He tells the king to build roads and line them with trees so that travelers are shaded. Its about going further than just function and considering the comfort of people.

Malcolm wrote:

Philosophers have all kinds of advice for rulers.

Queequeg said:

Maybe it strikes me because so much public architecture where I am is just moderately functional and there is no indication that the designers considered that human beings would be using it.

Malcolm wrote:

New York is not a well designed city. In fact it was not designed at all -- it just sort of happened over the past hundred years. The same with LA, etc. Of course, there are exceptions, but mostly, urban planning in America has been something of an afterthought.

Author: Malcolm

Date: Friday, August 17th, 2018 at 12:04 AM

Title: Re: Dharma government?

Content:

Queequeg said:

I am advocating the introduction of Buddhist ideas and values into the public sphere and by extension into the political process and government policies.

Malcolm wrote:

Such as?

Queequeg said:

One of the problems with the secular governments we have now is that they are fundamentally materialist. There are historical reasons for this retreat. Little or no account is taken of the spiritual life, and this has been to our collective detriment. There were some bad ideas about spiritual life that needed to be pushed back, but in throwing everything out, we were left with materialism.

Malcolm wrote:

Yes, the constitution was written largely by colonial materialists[aka "Deists"] who were enamored of Epicureanism via Lucretius' De Natura Rerum. Jefferson himself owned 13 copies of the text.

Queequeg said:

One thing that bringing Buddhism into the political sphere would do is to have at least one voice asserting that there is more to life than atoms bouncing off each other. If Buddhism has a voice, obviously other would too.

Malcolm wrote:

I don't want my government advocating any views at all not grounded in empiricism and science.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:58 PM

Title: Re: Dharma government?

Content:

Queequeg said:

I was pointing out that there are many moving parts. We don't really know what is going wrong. I tend to think that Islam is not particularly good as a personal or social value system, but that is admittedly an opinion, based on observation and experience.

Malcolm wrote:

Most of us here are pretty ignorant of Islam in general, so none of us are really in a reasonable place to offer much of an opinion about whether Islam is not a particularly good personal or social value system. But a third of the world adheres to Islam, so it is working for someone.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:54 PM

Title: Re: Dharma government?

Content:

Malcolm wrote:

That's the point -- it is a Mahāyāna polemical treatise—— not even all Buddhists would go along with it.

Queequeg said:

And under a government implementing the Jeweled Garland they'd have the liberty to disagree and pursue their dharmas. They'd even be encouraged and supported.

But I'm not particularly interested in getting everything right. I full well accept that things will go wrong. I just want to push things in the right direction - more love, more compassion, more kindness, more smiling people. I'm a whole lot more pragmatic than other posters here, I think.

Malcolm wrote:

The Ratnavali proposes some good ideas for rulers, but it does not propose anything that goes beyond say, the bill of rights, etc. Since it depends on the munificence of kings, it does not really go very far at all.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:51 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Malcolm wrote:

I disagree. If you think I did not address your point, you should point out what point I did not address. Be concise.

Queequeg said:

You just stated views you hold. But let's go on.

Mutuality, for one.

Malcolm wrote:

Not so, mutuality is addressed by the container traces in the minds of sentient beings which produce the appearances of all six realms. Since we have these traces, we have mutual appearances of trees, rocks, etc., or river of pus and blood, etc., or hell guardians, etc.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:48 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

When the Buddha appeared in India, he had to work with the language and ideas current around him. As the Dharma is transmitted to people of different cultures, its expression changes. The ills of the people are different and so their cures differ.

Malcolm wrote:

Not really. Everyone suffers from same three afflictions.

Queequeg said:

Before we judge and condemn the cures people have developed for themselves, one might want to consider their illness first.

Malcolm wrote:

It is not the case that this idea of plants, etc., attaining buddhahood was universally accepted in China. It has caught the imagination of Western Academics however, which is why we are discussing it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:24 PM

Title: Re: Dharma government?

Content:

Malcolm wrote:

The Ratnavali is Mahāyāna polemical text.

Queequeg said:

I never said it wasn't.

Malcolm wrote:

That's the point -- it is a Mahāyāna polemical treatise—— not even all Buddhists would go along with it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:23 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Are you explaining Tiantai views? East Asian?

Take note where you are posting.

Malcolm wrote:

The question originally was open. The doctrine is strictly East Asian, and finds no basis in Indian Buddhism at all.

Specifically, your presentation does not add up, which is why I rebutted it.

Queequeg said:

You didn't actually address what I presented.

Malcolm wrote:

I disagree. If you think I did not address your point, you should point out what point I did not address. Be concise.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:22 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:

No, it is not derived from any Indian basis at all.

Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tiantai school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhahood when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Queequeg said:

Nobody and nothing attains Buddhahood on their own.

Malcolm wrote:

Ultimately yes; relatively, no. Relatively everyone who attains buddhahood (which is only something relative) does so based on their own effort. Ultimately, there is no buddhahood at all.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 11:06 PM

Title: Re: Dharma government?

Content:

Queequeg said:

In the absence of a creed, philosophy, ideology, religion, etc. as a paradigm through which to organize the world and provide a map for life, some iteration will emerge and become the defacto creed, philosophy, ideology, religion, etc. This is true for the individual as it is for society.

Better to select a better one that takes into account our tendencies to defeat ourselves and deal with the imperfect execution than to just go through life haphazard like flotsam and jetsam.

Might as well try to put Nagarjuna's Jeweled Garland into practice. Better than The Prince, or Secularism, or any other number of political philosophies that have been proposed and implemented over the centuries. Better than whim.

Malcolm wrote:

I prefer HHDL's POV:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics....the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion.

https://www.huffingtonpost.com/2011/12/02/beyond-religion-dalai-lam_n_1125892.html

Queequeg said:

The jeweled Garland is braver than that without seeking to impose any particular dharma.

Malcolm wrote:
The Ratnavali is Mahāyāna polemical text.

Author: Malcolm
Date: Thursday, August 16th, 2018 at 9:59 PM
Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?
Content:
Yuren said:
Thank you Queequeg for the in depth explanation, very useful.

I would emphatically say "cannot be traced to Indian roots" does not equal false.

It's derived from an Indian basis via some further philosophical speculation, which is very subtle.

Malcolm wrote:
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Also this doctrine was rejected by many Chinese Buddhists as well. It appears to be a special feature of the Tienta'i school, but was rejected by Hua Yen scholars (justifiably, in my opinion).

Arguing that the container world appears as buddhafiield when one attains buddhahood does not bear the correlation that rocks are capable of attaining buddhahood on their own.

Author: Malcolm
Date: Thursday, August 16th, 2018 at 9:53 PM
Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?
Content:
Malcolm wrote:
Rocks are appearances that ripen from container world traces sentient beings hold in common. Rocks still don't have minds in this scheme.

Queequeg said:
When we say that Rocks share Buddhanature with Sentient Beings, this is a statement about the nature of reality, not Buddhanature as the sort of simplified idea of the literal Buddha Seed (tathagatagarbha).

Malcolm wrote:
Sentient beings and rocks are both empty, but since the former have minds and the latter are mere projections of minds, the former can become buddhas where the latter

cannot.

Queequeg said:

Are you explaining Tiantai views? East Asian?

Take note where you are posting.

Malcolm wrote:

The question originally was open. The doctrine is strictly East Asian, and finds no basis in Indian Buddhism at all.

Specifically, your presentation does not add up, which is why I rebutted it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:49 PM

Title: Re: Dharma government?

Content:

Nemo said:

Kings are not the only choice for a Dharma government. Iran has an interesting model where they have a clergy with an ethical veto on a democratically elected government. Applying the very dynamic and situational ethics Buddhism is famous for as a check against the inevitable oligarchy and plutocracy that are hallmarks of democracy could be a very nice incremental improvement on the current system.

Malcolm wrote:

Yes, looked how that has worked out for Iran. Not well.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:34 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Well, nation states are not going anywhere anytime soon.

Grigoris said:

And that is one of the major sources of our current problems (globally).

Malcolm wrote:

Not much is going to change, I am afraid. It is a situation we are stuck with for the foreseeable future. The only alternative is to create communities whose decision making operates outside state structures, but parallel with them, in such a way that latter does not see the former as threats.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 9:30 PM

Title: Re: Dharma government?

Content:

Queequeg said:

In the absence of a creed, philosophy, ideology, religion, etc. as a paradigm through which to organize the world and provide a map for life, some iteration will emerge and become the defacto creed, philosophy, ideology, religion, etc. This is true for the individual as it is for society.

Better to select a better one that takes into account our tendencies to defeat ourselves and deal with the imperfect execution than to just go through life haphazard like flotsam and jetsam.

Might as well try to put Nagarjuna's Jeweled Garland into practice. Better than The Prince, or Secularism, or any other number of political philosophies that have been proposed and implemented over the centuries. Better than whim.

Malcolm wrote:

I prefer HHDL's POV:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics....the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I believe the time has come to find a way of thinking about spirituality and ethics that is beyond religion.

https://www.huffingtonpost.com/2011/12/02/beyond-religion-dalai-lam_n_1125892.html

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:53 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

ItsRaining said:

As far as I know, it's generally accepted the Sudden approach originated with Zhu Daosheng and Zhi Daolin before the translation of the Lankavatara. And the Lanka although used in hagiographies isn't really focused on as the topic of other Chan writings like those about practice. With no commentaries from early a Chan practitioners. Early works like the Two Practices and Four Entrances make no reference

of any Sutra like the Lanka.

Malcolm wrote:

Do Daosheng's ideas have any impact on Chan?

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:48 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

passel said:

Is dzogchen not 'sudden' then, since it has its own sources, or are there multiple origins for 'sudden' teachings?

Malcolm wrote:

Dzogchen is not a sudden school. It argues that liberation does not come from realization.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 6:41 AM

Title: Re: Dharma government?

Content:

pemachophel said:

"May I emanate as endless Chakravartins

To fulfill the hopes of beings and guard the Dharma domain,

And, gaining dominion over all realms equaling space,

Establish all sentient beings in happiness."

Malcolm wrote:

Chakravartins conquer without force of arms.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:48 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Dharma kings don't go on military campaigns.

Grigoris said:

In samsara they do.

Malcolm wrote:

Then they are not Dharma kings, just kings.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:38 AM

Title: Re: Dharma government?

Content:

Malcolm wrote:

Abdicated his crown upon becoming a Buddhist:

And afterwards, taking delight in the wisdom of the Elder, he handed over his kingdom to his son, and abandoning the household life for the houseless state, grew great in insight, and himself attained to Arahatsip!

Grigoris said:

The Milindapanha is not a historical account. According to Plutarch Menander ruled Bactria until his death in 130BC during a military campaign. His remains were divided up and placed in stupa all across his kingdom.

Malcolm wrote:

Dharma kings don't go on military campaigns.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:37 AM

Title: Re: Dharma government?

Content:

Grigoris said:

So undeniably there have been and are attempts at Dharma government.

Malcolm wrote:

In our tradition, Greg, there is a distinction between Mi chos, literally "human dharma," which principally involves secular ethics, and "Lha chos," higher Dharma.

The former is not at all grounded in Buddhism on any level.

The Tibetans always got into trouble the instant they tried to implement lha chos as mi chos.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:21 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

Lankavatara is old news in Chan as near as I can tell- supplanted.

Malcolm wrote:

Nevertheless, the sudden approach comes from it.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:16 AM

Title: Re: Dharma government?

Content:

Queequeg said:

.

As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Grigoris said:

Should I bring up the obvious example of Asoka? Or is it too obvious?

Malcolm wrote:

Ashoka did not have a Dharma government. He was an Indian king, novel in that he created a parliamentary democracy, but he did not institute Buddhism as a state religion.

Grigoris said:

King Menander of Bactria?

Malcolm wrote:

Abdicated his crown upon becoming a Buddhist:

And afterwards, taking delight in the wisdom of the Elder, he handed over his kingdom to his son, and abandoning the household life for the houseless state, grew great in insight, and himself attained to Arahatsip!

Grigoris said:

pre-Chinese occupation Tibet?

Malcolm wrote:

Awesome example of how Dharma cannot run a country.

Grigoris said:

Bhutan?

Malcolm wrote:

You call the forcible expulsion of a population of Nepali immigrants Dharmic? It may have been necessary from the point of view of the Bhutanese who wanted to preserve Bhutanese culture, but Bhutanese culture is not Dharma, and neither is Tibetan culture.

Grigoris said:

Thailand?

Malcolm wrote:

Thailand was a constitutional monarchy on the British model. However, it is now a military dictatorship and has been since 2014.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:03 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

Rocks have Buddhanature because they are integrated with Buddha. Rocks also have hell nature because they are integrated with beings suffering in hell.

I should add, Buddha has rock nature because Buddha is integrated with rock.

Malcolm wrote:

Sounds cool, but no.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 4:02 AM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Queequeg said:

The perfect-and-sudden [method of practicing cessation-and-contemplation] involves taking the true aspects [of reality] as the object

What Zhiyi seems to be pointing out is that for Vasubandhu, the dharmadhatu, the phenomenal world, is a function of the Mind, and the various dharmas are actually mere aspects of the Mind.

Malcolm wrote:

Rocks are appearances that ripen from container world traces sentient beings hold in common. Rocks still don't have minds in this scheme.

Queequeg said:

When we say that Rocks share Buddhanature with Sentient Beings, this is a statement about the nature of reality, not Buddhanature as the sort of simplified idea of the literal Buddha Seed (tathagatagarbha).

Malcolm wrote:

Sentient beings and rocks are both empty, but since the former have minds and the latter are mere projections of minds, the former can become buddhas where the latter cannot.

Author: Malcolm

Date: Thursday, August 16th, 2018 at 3:57 AM

Title: Re: Dzogchen and Zen on enlightenment and post-enlightenment

Content:

passel said:

That chan is sutra is a straw dog argument, however well founded in exalted traditional schemes.

Sutra could be a suitable basis for Chan, but it's not limited to sutra. Nor is Chan tantra; it is not deficient dzogchen either

Malcolm wrote:

Sure it is. It is based on the sudden awakening approach exemplified in the Lankāvatara Sūtra.

In the translation of Bodhidharma's words we have in Tibetan, his point is simple, "Once the view is confirmed, do not rely on scriptures." Sound advice.

The approach of Chan is superior to that of the gradual path advocated by Kamalashila.

On the other hand, both Longchenpa and Jigme Lingpa express skepticism about Tibetan treatments of Chan. Tulku Thundup discusses this in his Dzogchen Book.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:20 PM

Title: Re: Buddhahood of Insentient Beings Exclusively East-Asian?

Content:

Yuren said:

A dispute arose in Chinese Buddhism with regard to whether insentient beings possess a Buddha nature, but the view that Buddhahood exists as a potential in all things and phenomena prevailed in China. This idea also became widespread in Japan. (See also enlightenment of plants.)

I am very interested in this teaching of "Buddha-nature of insentient beings" - my question is, is it exclusive to China (and by extension, Korea & Japan)? Is there anything close to this teaching to be found in any school of Tibetan Buddhism or in any Indian text?

Malcolm wrote:

No. Tathāgatagarbha strictly belongs to sentient beings (sattvas) in Indian and Tibetan Buddhism.

The self the Nirvana Sūtra is referring to is the dharmakāya. The dharmakāya pervades all phenomena because it is by definition the realization of the emptiness of all phenomena. This does not mean, however, that rocks possess tathāgatagarbha.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:05 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Grigoris said:

It does not scale in nation states. Direct democracy requires a confederate system to function properly. It can work within the context of a confederation, if one takes advantage of current communication technology.

Malcolm wrote:

Well, nation states are not going anywhere anytime soon.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 10:04 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Grigoris said:

It does not scale in nation states. Direct democracy requires a confederate system to function properly. It can work within the context of a confederation, if one takes advantage of current communication technology.

Before "skype conferencing" was available (during the Spanish Civil War, or the Makhnoist liberation of the Ukraine, for example) a community could send a representative to a confederate meeting, but the delegate was not allowed to make decisions on behalf of the community.

But I have to agree with Dan that for a system like this to really work, the citizens have to be aware and willing to cooperate. This (inherent quality to cooperate) is something that requires education/training/encouragement. Just like the (inherent) tendency towards individualism has to be trained and habituated.

Malcolm wrote:

For Democracy of any legitimate kind to work, the citizenry needs to be literate, educated, interested, and self-informed.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:20 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Down here, in this 'shit hole' of a country called Switzerland (thanks Amanita), we have the closest thing to a direct democracy

Malcolm wrote:

Direct democracy does not scale. In New England, we also have direct democracy at the town level. But get to the county level, it begins to show signs of weakness.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:18 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

There is nothing in Nagarjuna's counsel that suggests Buddhism should be a state-mandated religion. So your principle is not violated. I have never been impressed that Nagarjuna was an idealist.

Malcolm wrote:

It was not Nāgārjuna's counsel I was rejecting, it was yours, "A dharma government would be one that enabled dharma practice and dharma culture."

Queequeg said:

I did write that.

You introduced the term "dharma government" to this discussion. I was following up with that.

Nagarjuna counseled on how to rule according to dharma. That's all I meant by Dharma government. Looking back I don't know what you meant, but we don't mean the same thing, obviously.

Malcolm wrote:

A government where Buddhism is instituted as a legal system. Buddhism is not equipped to handle such issues.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 8:14 AM

Title: Re: Existence

Content:

Malcolm wrote:

The Tibetans created a technical language to handle Buddhist terminologies.

Seeker12 said:

If I may, if the word 'emptiness' were not well established in English and you were doing a fresh translation, how would you translate tongpa nyi? Either in concise form or in more extensive explanation? I have read that this term was basically used by Vairochana during the first translation, and for example Dzongsar Khyentse Rinpoche states that tongpa nyi is a richer term than the English "emptiness".

Malcolm wrote:

Maybe in Sanskrit, śūnyatā, but not in Tibetan. Vairocana probably translated śūnyatā as "ye 'byams", which means something like "primordial infinity."

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 5:04 AM

Title: Re: HAM and A-shad

Content:

Jeff H said:

I'm trying to clarify two references for visualizations.

First the letter HAM: Someone at Tsegyalgar East said it looks like this: ཧྲ, but I found an old <https://dharma.wheel.net/viewtopic.php?t=6188#p72551> where he said it looks like this: ཧྲ. Which is correct?

Second is an "A-shad" (or A-shay?): It is described as, "the final part of the Tibetan letter A, shaped like a triangle. The triangle, that represents fire, should be visualized pointing upward." I can't find a Unicode character or a symbol on the Tibetan keyboard that looks like that, but I'm guessing it's like this:

A shad .png

(Edit: Had some trouble uploading the image attachment.)

Malcolm wrote:

The first one.

Just visualize a narrow triangle, pointing up.

Author: Malcolm

Date: Wednesday, August 15th, 2018 at 4:56 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

That is something up for debate, I think. Nagarjuna counseled a king on how to promote Dharma through government. A dharma government would be one that enabled dharma practice and dharma culture. One that creates the ideal conditions for Bodhisattvas to appear... like making bird houses and putting out feed to attract song birds to sing. Like ChNN's teacher's gar...

Malcolm wrote:

On principle, I reject state-mandated religions, Buddhism included. I also reject Utopianism, even Buddhist Utopianism.

Queequeg said:

There is nothing in Nagarjuna's counsel that suggests Buddhism should be a state-mandated religion. So your principle is not violated. I have never been impressed that Nagarjuna was an idealist.

Malcolm wrote:

It was not Nāgārjuna's counsel I was rejecting, it was yours, "A dharma government would be one that enabled dharma practice and dharma culture."

Author: Malcolm

Date: Tuesday, August 14th, 2018 at 2:05 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Yes, fascists/alt-right are big on memes and that screenshot proves nothing.

But your second comment is telling. I don't think most voters in the US thought about it this way, but the fact that all the various faults of Trump on full public display were not enough of a deal-breaker should be a huge wake-up call to the those in the political establishment who still manage to believe in something other than filling their own pockets.

The Left has failed in the West. Dismally. Bernie Sanders and Jeremy Corbyn are the death throes of the once healthy and inspirational body of progressive politics. What is

to come after I can only shudder to think..

Grigoris said:

I don't think the "left" has failed, I think representative democracy has died (long ago) and all that is left is the corporatist worms feeding on it's moldering corpse.

Dan74 said:

It's been subverted, yes. "Failed" is too strong a word for me. There are still aspects of it that function to some extent. There is some rule of law (compare to absolute monarchies, for example), there is some responsible government (due to the opposition trying to dig up dirt on it and the media sufficiently free and happy to publish the said dirt), there is some protection of some Human Rights (compare with other places again, not rights such as not to live in poverty, to have meaningful employment, etc) and there is also some separation of powers and checks and balances. It even governs for the people sometimes, I've even seen some of these people (to corrupt an old Soviet joke).

For me, the question is how to preserve the good aspects of democracy and rebuild.

Malcolm wrote:

The US is still a country of laws. As long as that remains the case, things will be fine. The problem with trump is that he and his followers do not actually respect laws. This why Trumpism is a form of fascism and must be opposed.

Author: Malcolm

Date: Tuesday, August 14th, 2018 at 1:56 AM

Title: Re: Neo nazi's march in DC

Content:

Queequeg said:

.

As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Queequeg said:

That is something up for debate, I think. Nagarjuna counseled a king on how to promote Dharma through government. A dharma government would be one that enabled dharma practice and dharma culture. One that creates the ideal conditions for Bodhisattvas to appear... like making bird houses and putting out feed to attract song birds to sing. Like ChNN's teacher's gar...

Malcolm wrote:

On principle, I reject state-mandated religions, Buddhism included. I also reject Utopianism, even Buddhist Utopianism.

Author: Malcolm

Date: Monday, August 13th, 2018 at 10:43 PM

Title: Dharma government?

Content:

Queequeg said:

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As Buddhists you ought to understand that only Dharma will end the suffering.

Malcolm wrote:

On an individual level, yes, but there is no such thing as a Dharma government. Nor could there be.

Author: Malcolm

Date: Monday, August 13th, 2018 at 2:16 AM

Title: Re: Who is America ?

Content:

Dan74 said:

What do you think are the right tactics to combat the alt-right, Cone?

conebeckham said:

Outing them individually.

This is what the reporters have done, and I believe it has had an effect.

Maintaining resistance, and continually calling out Trump and any other elected official when the racists are being defended by government officials.

Dan74 said:

To me, this is no different to the witchhunts of McCarthyism, when outing people for their beliefs ruined careers and lives. Of course, we could say the beliefs are poles apart, so that the tactic is justified. And yet to me this methodology smells bad both on a personal level and as a principle. There is a reason why freedom of thought is guaranteed in your constitution and curbing it by punishing people for their beliefs is an attack on something fundamental, is it not?

But the worst part to this approach seems to me to be the implied defeatism. "We cannot beat this ideology, so let's go after the people 'infected' with it. Let's punish them, make them suffer for their beliefs, make them even more resentful of the mainstream and the status quo, let's persecute them, drive them out. " Sounds familiar? Last thing I would want to make out of the fascists and the neo-Nazis, is martyrs.

I am sure I am missing a lot here, Cone, so please bear with me and if you can be

bothered, set me straight.

Malcolm wrote:

Dan, perhaps it escaped your attention, but active members of the Communist party and Nazis are barred from immigrating to the US because of their beliefs.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 10:09 AM

Title: Re: Sh#t is f@cked up and bull sh*t

Content:

justsit said:

3)"It's now commonplace to observe that the United States is living through a Second Gilded Age." Not really sure where that comes from, I have never heard that term applied to this era. It may be a gilded age for the wealthy, but not so much for the rest of us.

Malcolm wrote:

That is the point, the gilded age was one of the eras in US history when wealth disparity was at its height.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 3:51 AM

Title: Re: Swat Valley/Oddiyana

Content:

Grigoris said:

He also mentioned quite a bit of archaeological evidence of Mahayana activity in Orisa, that he went and saw first hand during his research.

Malcolm wrote:

There is no doubt that in South India, on the eastern side, Andhra Pradesh there was considerable Mahāyāna activity. It is equally certain that Zahor was in the southeast, not where Tso Pema is located today. It is equally certain that Sarma accounts of the origin of Vajrayāna place it in the south east of India, as do accounts of the origin of Mantrayāna in Shingon. None of that is at issue.

What is at issue is the location of Oḍḍiyāna, and the northwest corner of India has always been considered the location of Dakinis, perhaps because in that region there were many people with red hair, a legacy of Alexander.

You might wish to read this:

Based on Orgyen Rinchenpal's description, it is in Swat.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 2:20 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You've been threading an argument arguing the need for violent confrontation of "fascists", without actually supporting it.

I don't know, man. I don't know.

Kessler himself admitted on an alt-right podcast that many of the attendees at last year's rally were "people who aren't used to being out of the internet," and who didn't recognize that their identities being public would lead to real-world problems.

No wonder, then, that in his post denouncing the second rally, neo-Nazi Andrew Anglin wrote that to go to a post-Charlottesville Unite the Right rally would potentially be life-ruining. "Getting doxed as a neo-Nazi street fighter will ruin your live [sic], forever."

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670996/alt-right-unite-the-right-nazis-charlottesville>

Dan, Ken Cormier, one of the PP guys, is a guest speaker at this weekend's DC Unite the Right 2018 rally. This rally will be attended by such lovelies as Hammer Skins, David Duke (again), etc.

Dan74 said:

Malcolm, apart from David Duke, I don't know who these people are. I am not sure we want to spread 'guilt by association' especially when association is being in the same place. But knowingly giving platform to a fascist is not on. People are of course free to attend rallies - how can you control that really?

Malcolm wrote:

You don't really seem to know who you are talking about here.

Dan74 said:

The rallies and the buffoons are the manifestation. I say we go for the root cause.

Malcolm wrote:

Sometimes, often actually, if you don't address the symptoms, the symptoms themselves are fatal. If the patient dies, there is no root cause to remove.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:34 AM

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

Content:

Crazywisdom said:

High quality.

Malcolm wrote:

I try my best.

Crazywisdom said:

It's shows, honestly. So very clear.

Malcolm wrote:

Publishing is a team effort. And thanks.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:31 AM

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

Content:

Crazywisdom said:

Cool

Malcolm wrote:

However, Wisdom makes sure my translations are peer reviewed. That is the benefit of working with a major publisher, rather than self-publishing.

Crazywisdom said:

High quality.

Malcolm wrote:

I try my best. I also have two editors, plus Wisdom's editor, Laura Cunningham, as well as someone to go through Sanskrit terms, and so on. Though my name is on the

translation, in reality many people touch the books.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:15 AM

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

Content:

Crazywisdom said:

Cool

Malcolm wrote:

However, Wisdom makes sure my translations are peer reviewed. That is the benefit of working with a major publisher, rather than self-publishing.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 1:13 AM

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

Content:

Crazywisdom said:

Are you planning to translate the entire set of Dzogchen tantras?

Malcolm wrote:

Just the 17, they are the most important.

Crazywisdom said:

So is Tulku Dakpa overseeing your translation?

Malcolm wrote:

No. I don't need anyone to oversee my translations. But he certainly is willing to help when I have questions or doubts, as is Lama Chonam, Sangye Khandro's husband.

Author: Malcolm

Date: Sunday, August 12th, 2018 at 12:07 AM

Title: Re: Swat Valley/Oddiyana

Content:

Grigoris said:

So, spoke to Rinpoche and he told me that he is not the only scholar that disagrees with the placement of Oddiyana in Swat Valley.

Rinpoche was influenced in this decision by the research of N.K. Sahu, whom he met. Sahu wrote an apparently well researched, but now difficult to find book: Buddhism in Orissa, Utkal University, 1958, ASIN: B01C9Y13LO

Rinpoche believes that Sahu was correct in locating Oddiyana in Orissa and his own research has verified it for him.

Malcolm wrote:

It certainly does not correspond with the Longde histories on the location of Oḍḍiyāna. One, it holds Garab Dorje was a central Indian:

Now then, there was a Dharma protecting king of the Śākya clan named *Vimalacuḍa Śākyabhadra, his queen, Sublime (Dam pa). They gave birth to very beautiful and radiant daughter who has very attractive and entrancing. Her name in Sanskrit was Sarani.

Second it holds that Oḍḍiyāna was to the west:

When Garab Dorje reached eight years, he said, “Mother, you are happy here. To the west of here in the land of Oḍḍiyāna is Dhanakośa Island on the shores of the great outer ocean.

Third, there is the testimony of Orgyenpa Rinchenpal who visited Oḍḍiyāna in person in the 13th century. In order to get to Oḍḍiyāna he first traveled to Jalandhara in the Punjab. Oḍḍiyāna is described as being to the northwest of that city, and at the time of the thirteenth century, is described as being dominated by "Mongolians" speaking a Tajik language.

In fact, as far as I can tell, Oḍḍiyāna is the Tibetan name for the region of Pakistan in general.

Moreover, the Chinese traveler Faxian travelled to a place called Udyān, north of Peshwar, where people practiced mantra and what he considered a debased form of Mahāyāna.

Also it does not correspond with seven line prayer.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 11:33 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

I am not making a case. You are. Not interested in your case. I am just stating as a matter of principle that fascism cannot be allowed to flourish and when fascists show up to spread their ideology in public, they should be opposed.

And as group 43 illustrates, sometimes you just have to punch fascists, and that is the most effective way at stemming their influence...

Queequeg said:

You've been threading an argument arguing the need for violent confrontation of

"fascists", without actually supporting it.

I don't know, man. I don't know.

Kessler himself admitted on an alt-right podcast that many of the attendees at last year's rally were "people who aren't used to being out of the internet," and who didn't recognize that their identities being public would lead to real-world problems.

No wonder, then, that in his post denouncing the second rally, neo-Nazi Andrew Anglin wrote that to go to a post-Charlottesville Unite the Right rally would potentially be life-ruining. "Getting doxed as a neo-Nazi street fighter will ruin your live [sic], forever."

Malcolm wrote:

<https://www.vox.com/2018/8/10/17670996/alt-right-unite-the-right-nazis-charlottesville>

Dan, Ken Cormier, one of the PP guys, is a guest speaker at this weekend's DC Unite the Right 2018 rally. This rally will be attended by such lovelies as Hammer Skins, David Duke (again), etc.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 9:16 PM

Title: Re: Who is America ?

Content:

Dan74 said:

Going back to PP, with Joey Gibson describing himself as a Conservative Libertarian, what evidence is there that the group is indeed fascist and that antifa's tactics are justified on these grounds?

Malcolm wrote:

Gibson is a fellow traveler on the right. He associates with Chapman, the Proud Boys, etc. For example, Ezra Pound claimed he was not a fascist, but by his actions, he proved he was and later admitted that his great fault was the suburban bias of anti-semitism.

Dan74 said:

Where do we draw the line between supporting a violent opposition to a group spreading a fascist ideology that has been shown to be dangerous to democracy and violent opposition to a group whose ideology we happen to disagree with?

Malcolm wrote:

While Gibson has tried to disavow white nationalism, etc., he continues to openly associate with such people. It is part of the Guns and Jesus trip in the US. Ted Nugent is probably his favorite band.

Dan74 said:

As Antifa initiate violence at counterprotests against largely mild groups like PP (as they did according to many reports) , they lose both their credibility and their moral high ground, IMO. Fascism is not a few dozen PP members, it is a way of thinking. And Antifa violence does absolutely nothing to challenge it. Rather the opposite - they make it look more attractive with folks who lack the background looking on in sympathy at the 'poor bastards getting attacked'.

Malcolm wrote:

Sorry, but Gibson provides a forum for fascists to show up. He can claim all he likes that he is not a racist, and so on, but the fact is that white nationalists, etc., regularly show up at his rallies. Further, members of his group also belong to the Proud Boys, a definite hate group.

Dan74 said:

Yes, I am not American, but I've been around, having lived in 3 very different countries. Maybe this gives me some perspective, or maybe it just muddies it, but either way, I think your case is far from made. I will let mine rest, since it starts feeling repetitive, but thank you for all the interesting links and thoughts on the subject.

Malcolm wrote:

I am not making a case. You are. Not interested in your case. I am just stating as a matter of principle that fascism cannot be allowed to flourish and when fascists show up to spread their ideology in public, they should be opposed.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 7:53 PM

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

Content:

Crazywisdom said:

Are you planning to translate the entire set of Dzogchen tantras?

Malcolm wrote:

Just the 17, they are the most important.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 8:20 AM

Title: Re: Who is America ?

Content:

Queequeg said:

There's a big difference between direct action and punching fascists.

It takes guts to remain non-violent. We're not talking about being a principled coward.

Malcolm wrote:

And as group 43 illustrates, sometimes you just have to punch fascists, and that is the most effective way at stemming their influence...

Author: Malcolm

Date: Saturday, August 11th, 2018 at 6:29 AM

Title: Re: Who is America ?

Content:

Dan74 said:

Malcolm, I worry not only about people getting hurt but this tactic backfiring. I think it already has delivered some PR coups to the alt-right/fascists.

Your quote seems to touch on this in the last sentence, but I don't see an argument. Maybe it follows - I will have a look later, it's bedtime here.

Malcolm wrote:

From the same article:

What changed? In truth, nothing. We are observing a phenomenon that Martin Luther King, Jr. noted well in his 1963 Letter from Birmingham Jail. We are dealing with “the white moderate, who is more devoted to ‘order’ than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: ‘I agree with you in the goal you seek, but I cannot agree with your methods of direct action.’” There is no shortage to the irony that the white moderates of today invoke MLK to decry antifa tactics as violent, but I believe (if one can so speculate) they would have been critical of his radical non-violence, predicated as it was in provoking a violent spectacle. It is a great liberal tradition to stand on the wrong side of history until that history is comfortably in the past.

And:

After I left Berlin, I visited my 82-year-old grandfather in southern Spain. He’s a British expat with a vast repertoire of embellished anecdotes, a purpling tan, and the occasional reactionary bent. One lunchtime, I asked him: “Do you think it’s okay to punch neo-Nazis?”

I asked him in particular because I was seeking a certain response, from a certain generation, at a certain distance. I wanted an incredulous “yes” and a confused expression, as if I’d asked whether fire burns or if he’d like another drink. He’s the sort of man who sees the world as if moral facts were just there, as obvious and immovable as mountains—not the constant ethical navigation of anti-fascisting we need. But I wanted my aging grandfather—whose politics are not my own—to place neo-Nazi-punching in his blunt taxonomy of right and wrong. I wanted to beg my own question.

He replied without pause: “Who could have a problem with that?”

And:

In response, the anti-fascists of the 43 Group made it their business to identify, surveil, and physically confront, disrupt, and shut down fascist organizing in London and across

Britain. They used knives, knuckledusters, and crowbars. "We're not here to kill. We're here to maim," they would say. The group disrupted over 2,000 meetings over five active years and is widely credited for neutralizing postwar Britain's fascist movement. "We defended the community by making it impossible for the fascists to terrorize us," one member, Jules Konopinski, told the Guardian in 2009 when he was 79 years old. The group's militancy drew some contemporary censure from parts of the British Jewish establishment, but for the most part its place in history is either overlooked or lauded by historians, Holocaust memorial institutions, and anti-racist groups. Famed hairdresser Vidal Sassoon was an active fighter among the group—when he died in 2012, mainstream media obituaries described him as an "anti-fascist-warrior" who was "fighting back against fascist oppression."

And:

Antifa do not bring violence; the violence was there in the DNA of fascism and our world through which it permeates. Our violence is counter-violence in history's unbroken dialectic of violence and counter-violence. Why not end the cycle? I repeat here the words of late philosopher Bernard Williams, who noted that "to say peace when there is no peace is to say nothing." The question then is not one of necessary violence, but impossible non-violence.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 6:10 AM

Title: Re: Who is America ?

Content:

Dan74 said:

What I see as paramount is to defeat fascism as an ideology once and for all. To win the battle for the hearts and minds of the ordinary folks. Much harder than bashing a few heads in at a rally, but much more important, IMO.

Malcolm wrote:

Dan, you are focusing on the wrong things. You are criticizing Anti-fascists when you should be supporting them, all because you are worried that someone might get hurt. Look at who is inflicting actual damage on human beings.

Dan74 said:

Any discussion about violence and antifa must note that since 1990 there have been 450 deaths caused by white supremacist violence, compared to only one believed to be related to far-left activity in the US. While property damage, minor clashes and a few neo-Nazi black eyes drew cries of leftist extremism in the last year, a white supremacist traveled to New York with the aim to murder black men. He succeeded in stabbing and killing a homeless man. Another white supremacist in Portland killed two men who were standing up for two Muslim women on a train. A Milo Yiannopolous fan in a Make America Great Again cap shot and wounded an anti-fascist counter-protester in the stomach outside a Milo talk in Seattle. To name a few. In the ten days that followed Trump's election alone, the Southern Poverty Law Center reported 900 separate incidents of bias and violence against immigrants, Latinos, African Americans, women, LGBT people, Muslims, and Jews.

Antifa activists are criticized for responding with counter-violence. Centrist liberals urge that we follow Michelle Obama's gracious direction: "When they go low, we go high." They urge debate with fascists, and decry violent or confrontational intervention.

...

Liberal appeals to truth will not break through to a fascist epistemology of power and domination—these are Spencer and his ilk's first principles. And it is this aspect of fascism that needs to be grasped to understand the necessity of antifa's confrontational tactics.

Malcolm wrote:

<http://evergreenreview.com/read/anti-fascist-practice-and-impossible-non-violence/>

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:44 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

This is hopeful:

And that's big, according to Hanks, because those still left are not down with the rally. Many posts about DC's Unite the Right rally call it a "lawsuit trap." Remember, there was a civil rights suit brought against the organizers of Unite the Right, and the judge has issued an opinion that the organizers had conspired to violate the civil rights of Charlottesville citizens, a conspiracy that could legally be tied to the death of Heather Heyer. "If I were the folks thinking about participating, I could be quite worried that my participation could link me to violent activity that violates civil rights," says Richard Schragger, who specializes in Constitutional and local government law at the University of Virginia School of Law. "Even if you're exercising your First Amendment rights, you're responsible for the outcomes."

The DC Unite the Right rally is shaping up to be a public announcement of a new, more cautious alt-right zeitgeist. It's fuchsia and teal website looks like an '80s video game. The organizer, Jason Kessler—who, according to Hanke, is now something of a pariah—has banned the swastikas and the other symbols of white supremacy that so many objected to at the last rally. Kessler is trying to massage the movement into something (somewhat) more palatable, similar to the surviving organizations Identity Evropa and Patriot Front. Identity Evropa claims to protect cultural heritage, Patriot Front claims their prejudice is patriotism, and Kessler claims to be a civil rights advocate for white people.

All of which are lies that tell the truth: the open racism we all saw at Charlottesville is being slowly pushed underground.

But of course, then there was this yesterday:

And David Duke's tweet:

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:38 AM

Title: Re: Gaden Mahamudra

Content:

Lobsang Chojor said:

Hi all,

I've received received a HYT empowerment and the lama indicated the importance of practicing mahamudra and said we had permission to practice it. My question is, is the lung of the 1st Panchen Lama's mahamudra root text vital before you start the practice of mahamudra in the gelug tradition?

Malcolm wrote:

A qualified guru is vital.

Astus said:

Can't say anything about the Gelug setup, but in HYT the fourth empowerment is mahamudra

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:35 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Back in the 80's in New York there was a group called Missing Foundation. I was a little too young at the time, but from what I understand, they were basically the squatters in the East Village. They were involved with the Tompkins Sq. riots and clashes with police at the squats around there. They had some slogan, "We won't be civilized in this f*cking city!" They were straight up gutter punk anarchists.

Malcolm wrote:

You were a little too young to understand that incident. The police cause that riot.

Queequeg said:

New York City's Police Department deserves no praise for its handling of a

demonstration in Tompkins Square Park in the early morning of Aug. 7. But Commissioner Ward and Police Department officials who prepared a report on the incident deserve credit for candor.

The document makes clear that what occurred was indeed the "police riot" some have charged. As the confrontation began to escalate, a panicky captain, finding himself in command because his deputy chief had left the scene, issued a "10-85 forthwith" radio call for help.

"This call is widely interpreted as being of an extreme emergency nature," the report says. Hundreds of police flooded into the area, though they "had not been briefed about the event . . . were not equipped for such an encounter . . . were not under the direct supervision of a superior officer."

Once they arrived, no one sought to form them into teams and supervise their deployment. "Some officers obviously responded badly to these conditions," the report says, "taking excessive independent actions and attempting to evade accountability by concealing their identities."

Mr. Ward has forced the retirement of Deputy Chief Thomas Darcy, who left the scene; the transfer of Deputy Inspector Joseph Wodarski, and the retraining of Capt. Gerald McNamara, who issued the 10-85 call. The Civilian Complaint Review Board, meanwhile, has recommended departmental charges against two officers and will continue to sift 100 more complaints.

But the report makes clear that the riot reflected problems beyond individual conduct. It called for more training in crowd control and special units for riot duty. It also pointed to the department's recent rapid expansion. Thousands of new recruits lack experience on the street; the ranks of seasoned supervisors remain thin.

Those problems pose profound challenges for police management. The riot showed how dangerous the failure to recognize and confront them can be. The report suggests a commendable willingness to do so.

Malcolm wrote:

<https://www.nytimes.com/1988/08/26/opinion/yes-a-police-riot.html>

The Missing Foundation was an industrial music band. KMFDM used to be part of that band for a short while. Pretty horrendous music. They were four guys. Not an anarchist collective. They were involved with anti-gentrification movement.

As of 2005, Missing was a homeless guy in NYC.

http://thevillager.com/villager_119/artistwhowasoncethecenter.html

Now apparently he lives in Denver and has art in over 30 museums.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 5:13 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

He deliberately sent children into the streets of Alabama, on purpose, knowing it would provoke violence. He did it with full recognition of what he was doing, as a deliberate strategy.

Queequeg said:

This is different than "sowing disorder." I'm pushing back on your imprecise language.

Malcolm wrote:

Oh, he pretty much sowed disorder, all right.

Queequeg said:

You should review the judgement in a Charlottesville case where one of the alt-right guys charged an protestor with assault, and it was found that the defendant was rightly not guilty of assault because he was defending a third person against an assault by the plaintiff upon that third person.

There's a lot of subtlety in the laws. You're talking about that black kid who was getting beat up in the parking lot. I don't know the details, but the kid was already getting beat up, he had no where to run to, so when those other people came to his rescue, that's a different set of facts. There must be some defense in the VA penal code.

Malcolm wrote:

Naw, it was a different case. Not the case with the young man who was brutally beaten in the garage.

Queequeg said:

Again, rule of law must be preserved. If we lose that, then we lose the whole thing.

Malcolm wrote:

Yes, that is what we were told in the 1930's. Bollocks to that mate. If the "rule of law" leads to further growth of the alt-right, it will not be a country we want to live in anymore.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 4:19 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

He is wrong, on this score. The people who assembled last week in Portland were fascist thugs.

Queequeg said:

That article is from 2017. He was talking about another event.

Malcolm wrote:

Ok, even so.

Queequeg said:

MLK deliberately sowed disorder to create this situation, to expose the racist violence that was being used against black people.

No. This mischaracterizes MLK Jr. He did not sow disorder. He non-violently disobeyed laws which he and his colleagues identified as unjust. They did it in an orderly fashion.

Malcolm wrote:

He deliberately sent children into the streets of Alabama, on purpose, knowing it would provoke violence. He did it with full recognition of what he was doing, as a deliberate strategy.

Queequeg said:

But the civil rights movement wasn't seen as nonviolent in its day — and for good reason. The most jarring evidence of this came just a month after King's Birmingham jail letter. In May 1963, movement organizers assembled black children, some still in pigtails, to march through the streets of Birmingham and confront Bull Connor's violent police force. It was a controversial tactic within the movement, but organizers must have known that images of jailed, beaten and cowering children would affect hearts, force a response from officials and move the movement toward its goals.

"They couldn't have been ignorant of the terrible response," says King biographer and New York University historian David Levering Lewis. "King and his inner circle appreciated the probable certainty of violence on the part of the establishment to trigger responses that they wanted, in terms of legislation and policies." The children called it "D-Day."

Connor didn't disappoint. He attacked the marchers with German shepherds and baton-wielding policemen. Connor's army funneled hundreds of children and teenagers into overcrowded jail cells. Still, the kids returned to the streets the next day. And the day after that. Malcolm X, whom history treats as the movement's violent alter ego, criticized King for the event, saying that "real men don't put their children on the firing line." King, on the other hand, called it "one of the wisest moves we made."

The Children's Crusade changed the way the movement was covered by the press. Where the crushing effects of segregated schools hadn't won hearts, where brutal, state-sanctioned beatings of hymn-singing black men and women hadn't gained sympathy, the nation couldn't ignore the images of children recoiling from the raised batons of sneering police officers. Only the most distressing type of violence worked.

Malcolm wrote:

https://www.washingtonpost.com/posteverything/wp/2015/10/01/dont-criticize-black-lives-matter-for-provoking-violence-the-civil-rights-movement-did-too/?utm_term=.73a6b988bdb0

Queequeg said:

There must be civil disobedience against these assemblies of fascists, and these people ought to be met in the street. If they provoke violence, which in fact is their chief aim, people have a right to defend themselves and those around them, as a recent court case connected with Charlottesville found.

Protesting against these groups may or may not be civil disobedience. If for instance, Unite the Right plans a march, people can go protest. If permits are required to protest and the municipality refuses to give a permit, then showing up would be civil disobedience.

Malcolm wrote:

Yup, that is what I am talking about, and screw permits.

Queequeg said:

In any event, the right to self defense is again a distinct issue. Depending on the state, self defense has certain formalities. For instance, in most states that more or less follow common law, one must first retreat before resorting to force. This is different in places like Florida where they have "Stand your Ground" statutes.

Malcolm wrote:

You should review the judgement in a Charlottesville case where one of the alt-right guys charged an protestor with assault, and it was found that the defendant was rightly not guilty of assault because he was defending a third person against an assault by the plaintiff upon that third person.

Queequeg said:

If the rule of law fails, then one might need to resort to any number of options - civil disobedience would be an option. Secession is another.

Malcolm wrote:

Under this president, the rule of law is being perverted and failing. Civil disobedience is a must.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 2:06 AM

Title: Re: Who is America ?

Content:

Queequeg said:

The people preventing Republicans from safely assembling on the streets of Portland may consider themselves fierce opponents of the authoritarianism growing on the American right. In truth, however, they are its unlikeliest allies.

That's also Beinart.

Malcolm wrote:

He is wrong, on this score. The people who assembled last week in Portland were fascist thugs.

Queequeg said:

The problem is that Antifa's tactics undermine the rule of law, which is fine for Antifa since many are anarchists. That's not good for the rest of us. The weakening of the state actually brings us closer to the kinds of conditions where violent groups could actually take advantage. Anarchy actually just opens the way for thugs to be violent. It would be a tragedy if the violence actually does spiral out of control - that's the opportunity an authoritarian group would look for. Cops pulling back and letting the fight rage will end with bodies in the street. Violence has a tendency of escalating with revenge and recrimination. The state would need to come down even harder to bring order back.

Malcolm wrote:

MLK deliberately sowed disorder to create this situation, to expose the racist violence that was being used against black people. Fascists are allowed right of free assembly, but peace groups are restricted to "free speech zones." This is not what founders intended at all.

The government is derelict in its duties to prevent assemblies of fascist thugs. Since they are derelict in this respect, the citizenry must stand up against them, and the police, if necessary.

Queequeg said:

We have a serious problem in that the Federal government has been hijacked by a fascist enabler, possibly an actual fascist, though I can't imagine that he would actually understand what that means. We have a Republican party that has completely sold out.

We need a responsible government, one that will bring the weight of the Justice Department down on these thugs. They can say what they want, but the moment they commit crimes, bring RICO down on the entire operation. There are ways to crack down - we need the political will to do that.

Malcolm wrote:

There must be civil disobedience against these assemblies of fascists, and these people ought to be met in the street. If they provoke violence, which in fact is their chief aim, people have a right to defend themselves and those around them, as a recent court case connected with Charlottesville found.

Now, if a nazi feels they've been unfairly punched in the face, give them their day in court so the full, disgusting facts of their perverted beliefs can be aired, as also happened in Charlottesville. I think they will have a hard time finding a jury willing to convict the assailant in many places in the US.

Author: Malcolm

Date: Saturday, August 11th, 2018 at 1:35 AM

Title: Re: Who is America ?

Content:

Author: Malcolm

Date: Friday, August 10th, 2018 at 9:55 PM

Title: Re: Who is America ?

Content:

Dan74 said:

Greg, I am all for robust action. Not a fence-sitter or apologist here (yes, maybe a mod shouldn't engage in ad homs, come on!), had my share of activism, though not violence, at least not against living beings. I am just 1. not at all sure that violent tactics will lead to desired results 2. not sure it is the right thing to do anyway. Mostly for me it's about 1., but 2 is also a factor, because people who can be helped will get hurt when the lines between right wing "buffoons" and fascists and neo-Nazis get blurred, when everything becomes so black-and-white, and a fellow like me becomes an apologist ("with us or against us"). For a hammer, everything looks like a nail, and to some of us, sadly, every rightwinger is a Nazi.

Malcolm wrote:

No Dan, not every person with right wing views is a fascist. William Buckley, for example, was not a fascist. Ronald Reagan was not a fascist. The GOP is not a fascist party, even though they are utterly gutless these days.

Donald Trump, however, is a fascist, and it is clearly evident in his deeds and words.

Fascists are bad for the world in every way possible. They should be, as Q points out, doxxed, outed, shamed, etc. And if they ever become serious force, they should be opposed with serious force. Why? They don't believe in Democracy and democratic values. They exploit the latter to overthrow the former. In the meantime, I am not going to lose sleep over Antifa showing up and shutting down these fascist pricks. Why? I think it is a good thing that Antifa routes these people. This weekend marks the anniversary of the murder of Heather Heyer, a nonviolent protester. She was murdered by these pitiful excuses for human beings:

With respect to Q's opinion that the Alt-right is just a bunch of clowns in Portland, this really underestimates the real situation in our country. Peter Beinart wrote last year: Second, antifa activists don't wield anything like the alt-right's power. White, Christian supremacy has been government policy in the United States for much of American history. Anarchism has not. That's why there are no statues of Mikhail Bakunin in America's parks and government buildings. Antifa boasts no equivalent to Steve Bannon, who called his old publication, Breitbart, "the platform for the alt-right," and now works in the White House. It boasts no equivalent to Attorney General Jefferson Beauregard Sessions III, who bears the middle name of a Confederate general and the first name of the Confederacy's president, and who allegedly called the NAACP "un-American." It boasts no equivalent to Alex Jones, who Donald Trump praised as "amazing." Even if antifa's vision of society were as noxious as the "alt-right's," it has vastly less power to make that vision a reality.

<https://www.theatlantic.com/politics/archive/2017/08/what-trump-gets-wrong-about-antifa/537048/>

So, I am glad that Antifa shows up and shows that in the America, fascists do not get a pass. Their views are noxious, and in my opinion, are not protected speech when they are brought into the commons. If people wish to have sick Hitlerian fantasies in their double wides and chatrooms, I can't do anything about that. But at least we can keep their hateful speech out of public spaces. And until our legal system catches up with the 21st century, until that time I am glad there is a solid Anti-Fascist movement in this country, just as there was in the 1920's and 30's, when the ugly face of Fascism first reared its head in the world.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:10 PM

Title: Re: Who is America ?

Content:

Dan74 said:

How do you guys square it with

"Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law."

Please don't give me the BS that "punching out a Nazi" is done with love and no hatred, that you are a wrathful manifestation of blahblah, that only Hinayanists understand this literally. An honest heartfelt answer please.

Malcolm wrote:

Mahāyāna ethics are based on intention, not on some particular set of vows. If by punching Nazis you intend to protect others, then this is a positive and meritorious act. And, if by punching a Nazi, you protect others, you also protect the Nazi from themselves.

Pretty sure Antifa is on the right side of history, here.

Rinchen Samphel said:
So...?

Malcolm wrote:

The Buddha sat on a hillside under a dead tree watching Kapilavastu being sacked and his relatives being enslaved by King Ajatasatru after having dissuaded Ajatasatru on an earlier occasion from invading.

What we do in Mahāyāna in response to pure evil is keep our eyes open and act as witnesses.

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

It depends on your understanding the real situation of samsara. If you don't understand—you join in, pick sides, and go to three lower realms. This is called having a one-lifetime view.

Did I ever once say that Buddhists should run around punching Nazis?

Author: Malcolm

Date: Thursday, August 9th, 2018 at 8:51 PM

Title: Re: Who is America ?

Content:

Dan74 said:

How do you guys square it with

“Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law.”

Please don't give me the BS that "punching out a Nazi" is done with love and no hatred, that you are a wrathful manifestation of blahblah, that only Hinayanists understand this literally. An honest heartfelt answer please.

Malcolm wrote:

Mahāyāna ethics are based on intention, not on some particular set of vows. If by punching Nazis you intend to protect others, then this is a positive and meritorious act. And, if by punching a Nazi, you protect others, you also protect the Nazi from themselves.

Pretty sure Antifa is on the right side of history, here.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 8:40 PM

Title: Re: Who is America ?

Content:

Dan74 said:

As much as I don't doubt (and even rejoice in) your good intentions, you know what they say about the road to hell? In this case, I don't mean your rebirth but the future of your country.

Malcolm wrote:

We have a long tradition of punching Nazis in this country, going back to the Spanish Civil War.

Interestingly, Elle Reeve, who covered Charlottesville for Vice, was on CNN this morning, and she said that Antifa is so well organized via the internet, they really have managed to route the vast majority of Alt-right events, and that the Alt-right is very frustrated by Antifa.

Good job Antifa.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 12:09 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Sometimes you just have to punch Nazis. It is a solid American bodhisattva tradition. But you're not American, so I guess you just don't get it.

Dan74 said:

OK, let me try it another way. Let's break down the proantifa argument step by step.

1. PP, Proud Boys and the like are fascists or proto-fascists.

I've seen some whacky views expressed by individual members and roguish behaviour, but does that mean the whole group can be determined to be fascists, let alone neo-Nazis? Shouldn't the views of the leaders, as well as the entirety of what they put out be considered? Any group will have some loons. And Tiny apparently assaulting a guy after a heated exchange is adduced as evidence that the groups he belongs to are fascists?? Hmm...unconvincing, but not the weakest of the bunch.

2. They might be small and insignificant now, but so was NSDAP or its progenitors. And look where that led to.

Argumentum ad Hitlerium. There are so many differences between the US and Weimar Republic, but even this could perhaps hold. It is conceivable that such groups will grow, mutate and attempt to undermine the very democratic order that they currently say they

are standing up for. Yes, PP repeatedly say they are big on freedoms, right, etc. Not exactly Mr Hitler and his Munich buddies, but hey, very unlikely but possible.

3. If we don't nip them in the bud, with violence and whatever means necessary, this is what's bound to happen.

This, to me, is by far, the weakest link. It betrays a lack of belief not only in the 1st Amendment but in democracy itself - the power of non-violent action, civic discourse and a fundamental distrust of the voters. The choice is painted as being between antifa violence and non-action. Organising a powerful grassroots alternative to corrupt polities and rightwing loons is not on the cards, is it? Winning over people's hearts and minds with coherent and fair policies, better arguments and a sensible compassionate ideology is just a pipe dream, is it? So it's goodbye democracy then. It is indeed a sad indictment of your society if it's best minds turn to this sort of thinking. It won't take much to undermine the democratic order when it already is so weak. Vigilantes, taking law into your own hands, is all fair game. Next time people turn out to protest Trump like they did in 2016 many refusing to accept the outcome of the democratic election, the Trumpistas can organise and beat the crap out of them, since they judge them to be a danger to society. Oh boy, good luck and gawd bless America..

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:23 AM

Title: Re: Ngondro vs. Yidam?

Content:

Tenma said:

What is the difference between Ngondro practice and yidam practice?

Malcolm wrote:

If you really understand ngondro, nothing at all.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 9:17 AM

Title: Re: Who is America ?

Content:

Queequeg said:

So, you believe in punching fascists as a presently necessary strategy.

Malcolm wrote:

No, that's just catharsis.

Interestingly, if you apply to become an American citizen, they still ask you two things: 1) are you a member of the Nazi Party. 2) Are you a member of the Communist Party?

Answer yes to either of those two questions, you are not going to get your naturalization papers.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 6:23 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

Still think there is no problem?

Queequeg said:

Reading comprehension, my friend.

Please go back and see.

Malcolm wrote:

Yeah, I could say that same thing to you.

Who said it was a strategy? I just don't see anything particularly wrong with the act. If anyone deserves to be punched, it's fascists. It is better than breaking shop windows.

Now then, what I do think is that the recently reinvigorated forces of intolerance in our society need to be curtailed, and if they will not be curtailed through reasoned discussion, then I think it a necessary social obligation to curtail them through force.

Nonviolence does not work against these people. Never has, never will.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 4:41 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You keep losing credibility. Comparing the US to Germany is just lazy. Even Greg recognizes a difference.

Malcolm wrote:

The point was it does not take a large number of people to start a movement that can take over a country and murder millions. Look at the Bolsheviks for a left wing example.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 4:40 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You guys are panting like Patriot Prayer, that drew, what, a few hundred people, to Portland, Oregon, is a threat to the rule of law in the United States. A group that had to draw on a large geographical area, to get a few hundred people out, is an existential threat.

Grigoris said:

It does not take more than a couple of hundred well armed people (with police or army backing, or non-involvement) to stage a coup.

Queequeg said:

Bro, you're out of your element. No offense, but your commentary about the United States is often tone deaf and off the mark. This is no exception. Just because Malcolm is here doubling down in parallel to you doesn't give your insight any more credibility.

There are many things I worry about in this country - a coup by some yahoos based in the Pacific Northwest is not one of them.

Granted that the conditions that allowed this to happen are not the same as those that exist now, but do not underestimate the power of hatred.

I don't. Which is why I try to steer clear of it in my thoughts, words, and actions.

Things are very different here. If things go down, it won't look like anything that happened in Europe.

We've had terrorist states in this country pretty much since the beginning. We've even had some of their politicians serve as president.

Frankly, I'm more concerned that some military or paramilitary might pull off a coup than anyone else, and the way they'd do it and the explanation they would have would probably be much easier for the powers that be to swallow than these "Fascists."

It won't be Spartacus. It will be the Praetorian Guard.

Malcolm wrote:

If you think these clowns are not civilians proxies for fascists in uniform, within our armed forces and police...well...

Queequeg said:

The 18-year-old, excited by his handiwork at the bloody rally in Charlottesville, Virginia, last summer, quickly went online to boast. He used the handle VasillistheGreek.

"Today cracked 3 skulls open with virtually no damage to myself," the young man wrote on Aug. 12, 2017.

Vasillios Pistolis had come to the now infamous Unite the Right rally eager for such

violence. He belonged to a white supremacist group known as Atomwaffen Division, a secretive neo-Nazi organization whose members say they are preparing for a coming race war in the U.S. In online chats leading up to the rally, Pistolis had been encouraged to be vicious with any counterprotestors, maybe even sodomize someone with a knife. He'd responded by saying he was prepared to kill someone "if shit goes down."

...

Last year, nearly 25 percent of active-duty service members surveyed by the Military Times said they'd encountered white nationalists within the ranks. The publication polled more than 1,000 service members.

The results are jarring in a number of ways, not least because each branch of the armed forces has regulations that bar service members from joining white supremacist organizations. Army policy, for example, forbids soldiers from participating in "extremist groups" that foster "racial, gender, or ethnic hatred or intolerance." The Marine Corps has a similar regulation, Order 1900.16, which mandates swift penalties for Marines caught engaging in "extremist or supremacist activities."

Malcolm wrote:

<https://www.propublica.org/article/atomwaffen-division-hate-group-active-duty-military>

Queequeg said:

California police investigating a violent white nationalist event worked with white supremacists in an effort to identify counter-protesters and sought the prosecution of activists with "anti-racist" beliefs, court documents show.

Malcolm wrote:

<https://www.theguardian.com/world/2018/feb/09/california-police-white-supremacists-counter-protest>

Still think there is no problem?

Author: Malcolm

Date: Thursday, August 9th, 2018 at 3:47 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Seriously? I just have to step back a moment.

You guys are panting like Patriot Prayer, that drew, what, a few hundred people, to Portland, Oregon, is a threat to the rule of law in the United States. A group that had to draw on a large geographical area, to get a few hundred people out, is an existential threat.

Malcolm wrote:
Beer Hall Putsch, 1923.

Queequeg said:
You say it is in fact such a threat that violence against them is justified.

Malcolm wrote:
You have to kill fascism in the cradle.

Queequeg said:
To listen to you, you'd think there were full blown riots in the street. C'mon, man. This wasn't Rodney King.

Malcolm wrote:
If we listen to you, that day is not far off.

Author: Malcolm
Date: Thursday, August 9th, 2018 at 3:38 AM
Title: Re: Who is America ?
Content:
Dan74 said:

It sounds to me like people's beef is fundamentally with the 1st Amendment. Then you should work to change it rather than advocating violence, breaking the law, assaulting people on the basis of their (perceived) beliefs and such.

The dude with swastika would be breaking the law in Germany but the 1st Amendment protects him. PP, from what I've seen of them, have largely been within their right to peacefully rally, but you don't like what you think they stand for, so you want them bashed and chased off the streets. The thing is, this cuts both ways. You start abridging people's right and your turn will come.

There are certain well-defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any Constitutional problem. These include the lewd and obscene, the profane, the libelous, and the insulting or "fighting" words--those which by their very utterance inflict injury or tend to incite an immediate breach of the peace. It has been well observed that such utterances are no essential part of any exposition of ideas, and are of such slight social value as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality.

Malcolm wrote:
Chaplinsky vs. New Hampshire, 1942.

Not all speech is protected speech. I have no problem with driving hate speech off the streets of the USA.

These are the people you earlier described as "...conservative chest thumping patriotic folks, not racist (they have prominent members who are black and pacific islander), not exclusively Christian, but mostly."

Dan74 said:

A man from Portland, Oregon says he was attacked by a member of the far-right Proud Boys group who has links to a Republican Senate candidate in Washington state.

Tim Ledwith, 34, said he was punched by Tusitala "Tiny" Toese, 22, who is aligned with the Proud Boys, a "western chauvinist" group founded by Gavin McInnes, a co-founder of the Vice Media empire.

Toese is also a prominent member of Vancouver, Washington-based Patriot Prayer, a group that has staged rallies that have often turned violent in the Pacific north-west over the past year. Patriot Prayer is led by Joey Gibson, a Republican candidate in the US Senate primary in Washington.

Tim Ledwith's injuries following the alleged attack by Tsuitala 'Tiny' Toese.

Tim Ledwith's injuries following the alleged attack by Tsuitala 'Tiny' Toese. Photograph: Handout

Ledwith said the attack happened in a busy shopping area in Portland at around 2.30pm on Friday 8 June. Toese and two other men had been yelling at strangers from a truck, he said.

"They were yelling: 'Support Trump, build the wall,'" Ledwith said.

Ledwith responded with a profanity, he said, and the men stopped their vehicle. Ledwith said Toese and another man, Proud Boys and Patriot Prayer supporter Donovan Flippo, got out.

"They were calling me a faggot and slinging epithets at me," Ledwith said. "Tiny walked over calmly and ... punched me in the face. I'm like, half his size. I was not a threat to them. I'm 34 years old, not 17. This is not a thing that happens to me day-to-day."

Ledwith said the punch knocked him to the ground and opened a gash in his lip. He was treated at hospital, he said, receiving several stitches.

A witness, who did not wish to be identified, told the Guardian she saw the attack from a block away. Toese, she said, punched Ledwith. Flippo, she said, stood beside Toese but was not physically involved. Ledwith offered no physical provocation, the witness said, and did not respond violently.

Photos showed Ledwith's injuries and Flippo walking towards the pickup truck, wearing a T-shirt marked "Antifa Removal Service". The pickup, which carries Washington plates, is registered to Russell Schultz of Vancouver, Washington, a known attendee at Patriot Prayer rallies.

Malcolm wrote:

<https://www.theguardian.com/world/2018/jun/16/portland-proud-boys-alleged-attack-man-patriot-prayer-joe-gibson>

All kinds of Nazis, white supremacists, and so on show up at these rallies.

The Southern Poverty Law Center has a page just for the Proud Boys.

<https://www.splcenter.org/fighting-hate/extremist-files/group/proud-boys>

You can find Kyle Chapman's crazy statements here as well:

"I am not afraid to speak out about the atrocities that whites and people of European descent face not only here in this country but in Western nations across the world. The war against whites, and Europeans and Western society is very real and it's time we all started talking about it and stopped worrying about political correctness and optics."

—Kyle Chapman, who formed the Fraternal Order of Alt-Knights, a wing of the Proud Boys, Unite America First Peace Rally, Sacramento, California, July 8, 2017

It is not your country Dan, it is mine. And I think these kinds of people need to be met with opposition, forceful opposition if necessary. They do not believe in a liberal open society. Like Popper points out, there is only so much room a tolerant society can have for the intolerant.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:31 AM

Title: Re: General Question Regarding Vajrayana Etiquette and Samaya

Content:

CicadaCanto said:

This is a general question.

Suppose one has a vajra relationship with a teacher (even a group of teachers) and a karmic connection to a cycle of teachings that one has committed to the practice of.

What that might look like is receiving empowerments, instructions and transmissions from a teacher or group of teachers and actively engaging in the practices. Doing the ngondro, accomplishing different practices by numbers or signs, doing certain types of training.

What about taking teachings from another teacher in that context?

My teacher wouldn't really care. As long as I practice purely and hold the lineage teachings.

But having considered this for some time, going and receiving these other teachings, it makes me wonder about my motivation. I have already been given a complete path. It

comes down to, in pragmatic terms, whether I wish to receive these other teachings, or engage in retreat on my main practices. There is only so much time and money.

-CC

Malcolm wrote:

If you are interested in the teacher, then go. If it is only the teaching you are interested in, then do not go.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:27 AM

Title: Re: Who is America ?

Content:

Unknown said:

February 20, 1939. Original Caption: Fight For The Flag... Anti Nazis Battle Cops. Mounted Policemen and rabid Anti Nazis battle for an American flag outside Madison Square Garden. The Anti-Nazis were parading outside the Garden in protest of the German American Bund "Americanization" rally being held there. This was only one of the night's many clashes between the demonstrators and heavy force of policemen who were on hand to preserve order. #

Malcolm wrote:

Not much as has changed:

Author: Malcolm

Date: Thursday, August 9th, 2018 at 2:14 AM

Title: Re: Who is America ?

Content:

Author: Malcolm

Date: Thursday, August 9th, 2018 at 1:37 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You're talking about indulging in anger and intimidating people to go back into their closets.

Malcolm wrote:

You say I am talking about indulging in afflicted anger. I am not. The impulse to eliminate fascism and its proponents is righteous, not afflictive.

Queequeg said:

That's not fascist, but that definitely sounds like a totalitarian impulse. That path sounds terrible, too.

Malcolm wrote:

In *The Open Society and Its Enemies*, Popper wrote:

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them. —In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant.

This is where we are at with burgeoning fascist movement in this country. The line outlined in red certainly sounds like our dear leader, and his followers are responding just as expected, with fists and pistols:

Queequeg said:

California, Uber Alles

Malcolm wrote:

Dead Kennedies were poseurs. Horrible band.

Queequeg said:

He wrote that in the midst of the Civil Rights struggle, while he was daily staring down what you might call "fascists". He declared himself an extremist for love, led a radically non-violent movement, and I'd say, won some major fights for love, through love. He was killed for this. So were others. And the final chapter in the struggle for justice is not yet written. We carry that baton right now, and what we do will impact how this struggle plays out in the future. Buying into the Anarchist MO... Tell, when has that worked out?

Malcolm wrote:

The Civil Rights issue is a distraction. We are not talking about suppressed minorities struggling for civil rights after 400 years of systematic brutalization — though that will be an eventual issue again if the political direction of this country continues in the way it

is going.

We are talking about a movement to the far right in the United States driven by racists and fundamentalist Christians that would make a movement such as the Civil Rights movement impossible without protracted and bloody civil war. (But wait, the history of US politics has always been about slavery, since day one -- that's what the second amendment and the electoral college were designed to protect, slavery, and we already fought a bloody civil war that made MLK and the Civil Rights movement possible.)

Think Handmaiden's Tale without the costumes. Think of Christian Dominionists taking howitzers to the stupas in Leverett and Grafton. This is a different kind of issue with different stakes.

As Wallace wrote in the Times, in 1944:

American fascism will not be really dangerous until there is a purposeful coalition among the cartelists, the deliberate poisoners of public information, and those who stand for the K.K.K. type of demagoguery.

...

Still another danger is represented by those who, paying lip service to democracy and the common welfare, in their insatiable greed for money and the power which money gives, do not hesitate surreptitiously to evade the laws designed to safeguard the public from monopolistic extortion. American fascists of this stamp were clandestinely aligned with their German counterparts before the war, and are even now preparing to resume where they left off, after "the present unpleasantness" ceases:

The symptoms of fascist thinking are colored by environment and adapted to immediate circumstances. But always and everywhere they can be identified by their appeal to prejudice and by the desire to play upon the fears and vanities of different groups in order to gain power. It is no coincidence that the growth of modern tyrants has in every case been heralded by the growth of prejudice. It may be shocking to some people in this country to realize that, without meaning to do so, they hold views in common with Hitler when they preach discrimination against other religious, racial or economic groups. Likewise, many people whose patriotism is their proudest boast play Hitler's game by retailing distrust of our Allies and by giving currency to snide suspicions without foundation in fact.

The American fascists are most easily recognized by their deliberate perversion of truth and fact. Their newspapers and propaganda carefully cultivate every fissure of disunity, every crack in the common front against fascism. They use every opportunity to impugn democracy. They use isolationism as a slogan to conceal their own selfish imperialism...They claim to be super-patriots, but they would destroy every liberty guaranteed by the Constitution. They demand free enterprise, but are the spokesmen for monopoly and vested interest. Their final objective toward which all their deceit is directed is to capture political power so that, using the power of the state and the power of the market simultaneously, they may keep the common man in eternal subjection. Sound like someone we know?

Queequeg said:

Seems love does work. Love takes sacrifice, endurance and patience.

Malcolm wrote:

It didn't seem to help Gay people, Jews, Gypsies, and so on in Nazi Germany very much. They didn't stand a chance. The world stood by and watched.

Author: Malcolm

Date: Thursday, August 9th, 2018 at 12:06 AM

Title: Re: Garchen giving Ratna Lingpa's Vajrakilaya

Content:

Crazywisdom said:

The Khön kilaya is the extant kahma lineage. AFAIK

Malcolm wrote:

There are several extant Kama Vajrakilaya lineages, not just the Khon Kilaya. What sets the Khon Kilaya apart is that its lineage has been continuous in a single family. But it has no completion stage practice.

Crazywisdom said:

Which are the other Kama lineages?

Malcolm wrote:

There are several: The Tantra tradition, largely arranged and preserved by Jigme Lingpa; Ronzom's tradition; Rog's tradition, and the Tsogyal Aural Lineage,

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:40 PM

Title: Re: Who is America ?

Content:

Fa Dao said:

Naww Q...Malcolm and Greg are absolutely right! As practitioners of Buddhadharma, whenever and wherever we find these alt-right/fascist/neo-nazi bastards we should immediately walk up and punch them in the face! They must be stopped at all costs!! I mean, its not like they are sentient beings who were our own mothers at one time and should have our practice dedicated to them so they can see past their fears and anger or anything...

(now awaiting the comebacks of ego bruised rationalizations and severe condemnations...)

Malcolm wrote:

They are deluded mothers who are better off having their continuums liberated into the dharmadhātu before they can wreck more havoc. Pacifying, enriching, and subjugation does not seem to be have much effect on fascists. Their continuums are too afflicted.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:39 PM

Title: Re: Who is America ?

Content:

Malcolm wrote:

We are already in a time of real violence. Just open your eyes. Racist violence is happening everyday to people of color across the US.

...

Things have gotten worse under this administration, not better, since so many white Americans have found their inner Klansman.

Queequeg said:

Its always nice to be lectured about the impact of racism by a white person.

Malcolm wrote:

Information is information. It does not have a color.

Queequeg said:

You don't need to tell me about the increase in racism since Trump was elected. I live it. Its kind of back to the way it used to be. The inflection is different this time around.

Malcolm wrote:

Yes, it is more ideologically driven. Before, it was just the status quo.

Queequeg said:

We made real progress under Obama. While I'm dismayed at how things are going, I have hope and confidence that a decent person in the White House can have a profound impact on this. I understand very well the importance of that Bully Pulpit.

Malcolm wrote:

This Genii is not going to be stuffed back in the bottle so easily since it is precisely a reaction to Obama.

Queequeg said:

Study after study is actually showing that violence is on the decline across the globe.

Malcolm wrote:

Yes, this is a benefit of globalization. The backlash to globalization is an worldwide increase in nationalism, however.

Queequeg said:

Depending on how you define, "a time of real violence", I don't think the current circumstances are anything new. In some ways, racist violence in the US has

ameliorated - we don't have widespread lynching anymore, for instance. In many respects, its still the same - being black still increases the chance of death by cop.

Malcolm wrote:

It is true the civil rights movement put an end to informal lynchings because of the passage of the civil rights act, etc. That has not ended the daily violence people of color endure, unfortunately, because racism is generally learned from one's parents, even though it is no longer enshrined by laws.

Queequeg said:

What we do have, and what causing the current state of agitation is that we have NFL players inconveniently reminding people about police violence against blacks. We have major sports heroes blowing off invitations to the White House. We have major celebrities being outspokenly black.

Malcolm wrote:

This is not the cause of racist violence against people of color. Racism is the cause of racist violence against people of color.

Queequeg said:

Animosity does not eradicate animosity.
Only by loving kindness is animosity dissolved.
This law is ancient and eternal.

Malcolm wrote:

Indeed, but this is not a recommendation to be pacifists.

You seem to think Fascism can be loved out of existence. History has shown this is a mistake.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 11:08 PM

Title: Re: Teacher Qualities

Content:

LoveFromColorado said:

Hey everyone,

I have a few basic questions that would help my understanding of Dzogchen a little bit. I have not yet received a transmission or pointing out instructions and my questions stem from my current situation:

1. How does one know that a teacher is indeed a realized Dzogchen teacher?

Malcolm wrote:

You can't. So you should select your teacher based on their qualities of learning, practice, retreat, compassion, and kindness. When you take someone as a guru, you

are to regard them as being the Buddha in person, even if they are not a realized person themselves.

LoveFromColorado said:

2. How does one become a teacher?

Malcolm wrote:

Students ask you to teach.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 10:45 PM

Title: Re: Garchen giving Ratna Lingpa's Vajrakilaya

Content:

Crazywisdom said:

The Khön kilaya is the extant kahma lineage. AFAIK

Malcolm wrote:

There are several extant Kama Vajrakilaya lineages, not just the Khon Kilaya. What sets the Khon Kilaya apart is that its lineage has been continuous in a single family. But it has no completion stage practice.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 10:36 PM

Title: Re: Who is America ?

Content:

Queequeg said:

The justification to "punch fascists" as a political statement is premised on the assertion that "fascists" only understand violence.

There is a huge assumption there. It also doesn't stand up to analysis.

This rationale sounds more like an excuse to act out anger and frustration.

Nothing convinces me that violence is the right way to deal with this. Not at this time. It seems to me this actually brings us closer to real violence.

Malcolm wrote:

We are already in a time of real violence. Just open your eyes. Racist violence is happening everyday to people of color across the US.

Queequeg said:

We need de-escalation. Not escalation.

Malcolm wrote:

Things have gotten worse under this administration, not better, since so many white

Americans have found their inner Klansman.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:57 PM

Title: Re: Who is America ?

Content:

Queequeg said:

If no one obliges his invitation to rumble, he just looks like a spastic star wars cosplayer.

Takes two to tango.

You have not convinced me that a wall of silence is not a better protest.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:34 PM

Title: Re: Confused about nature of mind introduction

Content:

Pema Rigdzin said:

Jehanne, the event Seeking Wisdom was talking about is in fact free, and it involves a master with true knowledge of the natural state giving clear, thorough instructions on how to go about getting to know something about one's own mind and gaining knowledge of its true nature for oneself. Attending such teachings, and the attendant transmission, is the best possible way to go about gaining knowledge first hand for oneself.

Jehanne said:

Ok, sorry I mixed up the issue about payment. Definately worth going there then, but still also important to actually do the practise at home, too

My favourite quote of the month from Alan Wallace: "(There are) two approaches to identifying the mind. We can receive pointing out instructions from a qualified master, or we can just do the practice."

Malcolm wrote:

One cannot practice any kind of real Dzogchen practice without empowerment. Alan Wallace knows this, which is why he gives empowerments to the more advanced people in his program.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 9:31 PM

Title: Re: Who is America ?

Content:

Queequeg said:

I agree there is no moral equivalence.

The question is not whether to respond, but how. It is a very difficult question for me. I am very conflicted about it.

Are we at that point that we need to put on armor and take up arms? Can we de-escalate and reset with Gandhi/King commitment to non-violence?

I would be interested to see this question discussed fully by fellow DharmaWheelers.

Malcolm wrote:

I am not that conflicted. I am not advocating war, but these fascist bastards need to understand they are in the extreme minority and that decent people are not going to put up with their crap.

Dan74 said:

When 'the fascist bastards' act more like 'decent people' than the ones who most visibly oppose them, then we hand them the biggest PR coup they could possibly dream of.

Malcolm wrote:

I am talking about real fascist bastards, like this one:

Dan74 said:

To be brutally honest, I think many on the Left in the Anglophone West have become so intolerant that they scream 'Nazi' the moment anyone mentions a remotely conservative idea.

Malcolm wrote:

First of all, most people on the left would not characterize me as a leftist. At best, you might characterize me as an eco-Keynsian with left-libertarian inclinations.

Secondly, I know the difference between real fascists and conservatives. William Buckley was a conservative. Anne Coulter is a fascist.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 5:10 AM

Title: Re: Who is America ?

Content:

Queequeg said:

I don't see why "punching fascists" should be a strategy.

Grigoris said:

1. Because neo-Nazis rely on fear, when you punch them in the face publicly, it shows everybody that they bleed, just like everybody else. It shows that they are as fragile as everybody else. 2. Neo-Nazis believe they are invincible. Punching them in the face reminds them of their mortality.

Punching fascists is not an end in itself, it is a means to an end.

The other thing that punching fascists does, is it keeps them busy, so they cannot go off and terrorise defenseless innocents (as they are want to do). It draws their attention away from their victims. Actually: white people punching fascists is probably one of the best uses of their white privilege.

Malcolm wrote:

Punching fascists is indeed a privilege. It should be a right, too.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 3:13 AM

Title: Re: Who is America ?

Content:

Queequeg said:

You are a man of convictions, thankfully with rectified moral compass. A worthy and admirable trait. I'm conflicted until I commit, and on the method of confronting the hard right I see no clear path, except that I still hold out that a non-violent approach would be the preferred, and I'll further assert, the correct path.

Malcolm wrote:

Fascists don't understand nonviolence. They are not common soldiers being asked to shoot into unarmed crowds, they are ideologically committed.

Queequeg said:

From reports, Antifa numbers are far greater than the right wingers. I don't see why "punching fascists" should be a strategy.

Malcolm wrote:

It is not my strategy, but I don't lose any sleep when harmful people who are enemies of

the Dharma get punched. Maybe it's a Vajrayāna thing. When enemies of the Dharma on the left suffer the same fate, for example, in China, I also lose no sleep. If Muslim, Christian, or any enemies of the Dharma are stopped, this is a good thing.

Queequeg said:

What is won? What's the reasoned justification for dressing up like you're going to some urban riot cosplay and getting into fights?

Malcolm wrote:

I think the point is to make fascists afraid again. In my view, not a bad thing at all.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 2:26 AM

Title: Re: Who is America ?

Content:

Queequeg said:

King's legacy was washed out. SNCC's story prevailed. Why? Because anger is easier than love.

Malcolm wrote:

Yes, it is easier to be afflicted than non-afflicted. Nevertheless, in general, there is no moral equivalence between Antifa and the Alt Right. The latter need to be shut down hard, with force if necessary. The 1930's should have taught us that, no?

Queequeg said:

I agree there is no moral equivalence.

The question is not whether to respond, but how. It is a very difficult question for me. I am very conflicted about it.

Are we at that point that we need to put on armor and take up arms? Can we de-escalate and reset with Gandhi/King commitment to non-violence?

I would be interested to see this question discussed fully by fellow DharmaWheelers.

Malcolm wrote:

I am not that conflicted. I am not advocating war, but these fascist bastards need to understand they are in the extreme minority and that decent people are not going to put up with their crap.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 2:18 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

The latter [alt-right] need to be shut down hard, with force if necessary.

Rick said:

Hope you don't mind my butting in for a beat?

1. Can you think of a reasonably possible scenario in which this might happen?
2. Say it does happen ... wouldn't the backlash from the shut-downees be horrifying?

Malcolm wrote:

1. Anywhere they show up and spew hate.
2. The alternative is far worse.

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 1:12 AM

Title: Re: Who is America ?

Content:

Queequeg said:

King's legacy was washed out. SNCC's story prevailed. Why? Because anger is easier than love.

Malcolm wrote:

Yes, it is easier to be afflicted than non-afflicted. Nevertheless, in general, there is no moral equivalence between Antifa and the Alt Right. The latter need to be shut down hard, with force if necessary. The 1930's should have taught us that, no?

Author: Malcolm

Date: Wednesday, August 8th, 2018 at 1:03 AM

Title: Re: Fire Suppression Sadhanas?

Content:

Nicholas Weeks said:

All over the West USA fire danger is growing. When people are in mortal danger is there any practice that can turn aside or stop a big fire?

City of 10 Thousand Buddhas, in Talmage California is in such peril right now.

Malcolm wrote:

From the Effortless Accomplishment of Wishes

SA CHU ME LUNG JUNG WEY BAR CHEY KYI/

When fearful times come and there is danger for the illusory body

GYU LUS NYEN CHING JIG PEY DU JUNG TSE

because of obstacles of the elements of earth, water, fire and air;

YID NI THE TSOM MEY PAR SOL WA DEB

by offering a supplication without second thoughts or doubt

ORGYEN JUNG WA ZHI YI LHA MOR CHEY

to Padmasambhava with the goddesses of the four elements

JUNG WA RANG SAR ZHI WAR THE TSOM MEY

without doubt the elements will be naturally pacified:

ORGYEN PADMA JUNG NEY LA SOL WA DEB

I supplicate Padmasambhava of Oddiyāna

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

bless us that our wishes be effortlessly accomplished!

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 10:48 PM

Title: Re: Ngondro: A Stand Alone Practice For You?

Content:

Terma said:

This is mainly a question for those who have finished their ngondro or at the very least a good chunk of the way through.

Do you think it is better to do ngondro as a stand alone practice, meaning focusing only on that and not doing any other daily practices? Or do you feel there is some benefit to doing a short daily practice along with doing the accumulations?

Everyone is different and every teacher gives different advice. Having said that, how you go about it?

Thanks.

Malcolm wrote:

Ngondro is sufficient by itself as a daily practice, since it contains all the essentials of creation and completion stage.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 10:04 PM

Title: Re: Tibetan medicine is quack and cultural baggage

Content:

Toenail said:

Tibetan doctors think worms (parasites) are made out of mud, prescribe medicine with heavy metal in it or bird shit. How can anyone take it seriously? There is just anecdotal evidence. How come they say it does not work because of the missing karmic link to the doctor, but an Aspirin works every single time? They say they purify [sic] the mercury, but the way it is purified [sic] is peeing on it and burying it while doing mantras on full moon. That seems crazy and not even lifestyle californians [sic] should think it is a cool thing to try out that stuff.

Malcolm wrote:

You could not be more ignorant about Tibetan Medicine if you tried. Who told you that Tibetan doctors think parasites are made of mud? Who told you that mercury was processed by peeing on it? Who taught you how to spell?

I have studied Tibetan Medicine for many years, read Tibetan quite well, and everything you have stated here is utter crap.

Matylda said:

I do not want to take sides, since I have poor knowledge of TB, let's say I know nothing about it. But one thing... I met one lama, who was very sick. And I was told that he was poisoned by heavy intake of TB pills. Anyway he was poisoned by mercury. I was very surprised of course. He told me that he was treated by some famous TB doc and was himself very upset by this what happened to him, and was very angry with the doc. After a few years of some other treatment probably WM, he got better.

So I wondered at that time about safety of those TM pills. I have no idea how they are produced etc. and if there is any control over the whole process. I am used to WM and traditional Japanese medicine but only as patient, not an expert. TJM schools in Japan are under strict control, and there are serious limits for those with a license to have an access to needles, and other medical stuff for safety reasons. How is it with TM docs? and who controls their medications?

Malcolm wrote:

There are not that many TM pills that have mercury sulfide. The reason is that mercury sulfide is hard to prepare and the knowledge of its preparation is rare these days. There are only a few senior physicians who have the know how to make it, mercury sulfide preparation requires large teams working 24/7, for a period of three months, and it is dangerous work.

Matylda said:

Cinnabar-containing traditional medicines are generally relatively non-toxic at therapeutic doses. The correct preparation methods, appropriate doses, disease status, age and drug combinations are important factors impacting cinnabar toxicity (1, 8, 31).

Malcolm wrote:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2755212/>

There are GMP plants for Tibetan Medicine in China, but these processes make medicine that is much inferior to the quality of handmade Tibetan medicine crafted in small pharmacies. Traditionally, herbs are stone ground, but in these plants, everything has to be made of steel, which adds heat that destroys the essential oils which are the active ingredient in the herbs. Not only this, but these plants source inferior herbs from lower altitudes. It is a known fact that plants that grow at altitude where there is less oxygen are more mineral rich etc. This is why Himalayan herbs are superior to their lowland counterparts.

It is possible the lama you are referring to was given improperly prepared medicine. The risks of mercury sulfite compounds is well known in Tibetan Medicine and the warnings about misuse and poor preparation of them are quite stern.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 11:25 AM

Title: Re: Who is America ?

Content:

Malcolm wrote:

The difference is that Antifa want to protect people, where as Nazis get off on hurting people

Grigoris said:

Thing is though that Antifa are just childish, whereas these right-wing nuts are plain dangerous. Mainly because they are armed to the teeth too.

Take the recent Patriot Prayer rally. Police colluded with the neo-Nazis, allowing them to go to the protest armed (with firearms) while shaking down Antifa counter-protesters and arresting them for possession of non-existent weapons. They then proceeded to gas and beat the crap out of Antifa while leaving their neo-Nazi mates unperturbed.

In Greece the neo-Nazis used to blow off their pent-up sexual energy beating up migrants (killed a couple) and then one day decided to kill a Greek Antifa (knifed him to death). Then the Antifa got real serious and raided and shot-up a neo-Nazi gathering killing two people and seriously wounding a third.

It took the arrest of key neo-Nazis to stop an all out urban war happening in Athens.

How long is it going to be before one of these trigger-happy "silly men" or "buffoons" makes the mistake of shooting somebody and starting a civil war?

I remember a short time ago one of them pulled a gun and shot warning rounds in the ground in front of Antifa counter-protesters, so it is not going to be long before something REALLY stupid happens. And then things will no longer be funny at all...

And the first people to justify what will happen will be these "silly men" and "buffoons" and, of course, every intellectually-challenged American's favorite president...

lord-turner-donald-trump-is-a-racist-sexist-buffoon-and-a-threat-to-world-peace.jpg

Remember: He endorsed the sexual predator in the Cohen video, so I am sure he will have no problem supporting the neo-Nazis when they start their killing rampage.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 5:31 AM

Title: Re: Existence

Content:

↑ said:

all things are clearly apparent yet do not truly exist ... all these manifestations are temporary, adventitious phenomena.

tomschwarz said:

Leaving aside the super interesting debate about translation, because i bet this translation of tibetan to english is quite bad/incorrect, please in your own voice, based on your own understanding haha, questions:

1) What does truly exist (other than our beloved dependent origination)? Does the planet earth exist (for 4 billion years so far)?

2) Can something go in and out of existence? Like the human being sidartha gauthama?

3) is everything an illusion? If no, what is not an illusion? Is happiness an illusion? Fyi in standard english illusion means:

an instance of a wrong or misinterpreted perception of a sensory experience. So if all of buddha dharma does not exist, if its all an illusion, then is perception as a whole the wrong way to go?

Malcolm wrote:

The term in Tibetan is sgyu ma, which in Sanskrit is māya.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 4:41 AM

Title: Re: Existence

Content:

Rick said:

Interesting, thanks.

Sanskrit has a lot of rich idiosyncratic "spiritual" terms that don't translate all that well

into English. How do they translate into Tibetan? Or does Tibetan actually use Sanskrit words in their texts?

Malcolm wrote:

The Tibetans created a technical language to handle Buddhist terminologies.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 2:08 AM

Title: Re: ripples in the Net

Content:

Supramundane said:

in this vale of tears no truly pure action is possible.

Malcolm wrote:

Not so, practicing the path is a pure karma that never leads to suffering, but rather, away from it.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 1:44 AM

Title: Re: Existence

Content:

Rick said:

Okay then forget the "comparatively."

In your experience, are Tibetan dharma teachings difficult to translate into English? Is Tibetan a highly nuanced language, the meaning is in the eye of the beholder kinda thing? Or is it more mechanical, attain a reasonable degree of fluency and the translation takes care of itself.

Malcolm wrote:

Tibetan is a relatively simple language with a relatively simple grammar. The most difficult thing about it is that it lacks synonyms, so the same words pull multiple duties depending on context. On the other hand, the language of Dzogchen texts is fairly straightforward, if a bit wordy sometimes.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:38 AM

Title: Re: Existence

Content:

Rick said:

Aha.

Hey Malcolm, I'm gonna assume you've done some translation from other (European) languages to English, yes? Would you say that (dharmic) Tibetan is comparatively difficult to translate?

Malcolm wrote:

No. I only know Tibetan and English, smattering of Sanskrit.

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:33 AM

Title: Re: Existence

Content:

Rick said:

Oy ... that explains a lot.

Malcolm wrote:

Others would translate the term as "illusion."

Author: Malcolm

Date: Tuesday, August 7th, 2018 at 12:27 AM

Title: Re: Existence

Content:

Rick said:

What is a "phantom emanation?"

Malcolm wrote:

You are.

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:55 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, since arhats have traces of ignorance, this is sufficient to maintain their continuums, albeit not as a birth in any of the three realms.

Astus said:

I'm not arguing to prove that the Yogacara interpretation is correct, only to show that they had no problem accepting what is taught by sravakayana schools about the destination of arhats.

Malcolm wrote:

No, they do have a problem with it, otherwise Asanga would not have written what he wrote. The fault is that śravakas enter into a mental body in a permanent cessation with no chance of escape without intervention. Otherwise, the yogacarins too would be at

fault for accepting cessation as an extreme.

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:32 PM

Title: Re: Tibetan medicine is quack and cultural baggage

Content:

Toenail said:

Tibetan doctors think worms (parasites) are made out of mud, prescribe medicine with heavy metal in it or bird shit. How can anyone take it seriously? There is just anecdotal evidence. How come they say it does not work because of the missing karmic link to the doctor, but an Aspirin works every single time? They say they purify [sic] the mercury, but the way it is purified [sic] is peeing on it and burying it while doing mantras on full moon. That seems crazy and not even lifestyle californians [sic] should think it is a cool thing to try out that stuff.

Malcolm wrote:

You could not be more ignorant about Tibetan Medicine if you tried. Who told you that Tibetan doctors think parasites are made of mud? Who told you that mercury was processed by peeing on it? Who taught you how to spell?

I have studied Tibetan Medicine for many years, read Tibetan quite well, and everything you have stated here is utter crap.

Author: Malcolm

Date: Monday, August 6th, 2018 at 9:46 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The point is that the pure aggregates do not cease contra your assertion.

Astus said:

The pure form of the aggregates are present during sopadhisesa-nirvana - that is what the word means - but its other part, nirupadhisesa, means exactly that there is no support (upadhi), i.e. skandhas present. However, Yogacara works discuss the transformed skandhas only for buddhas (Mahayanasutralamkara 9.41-45; Mahayanasamgraha 10.5), but not mentioned for those of the two vehicles. Xuanzang also discusses the issue as <https://dharma.wheel.net/viewtopic.php?p=459641#p459641>. Also, arhats without nirupadhisesa-nirvana can only fit into the system of ekayana, but not of the five gotras where sravakas and pratyekabuddhas reach a final and definite goal. As Vasubandhu notes in his commentary to the Lotus Sutra (Tiantai Lotus Texts, BDK ed, p 135): "It is not the case that those who have not originally produced the thought of enlightenment, such as ordinary people and the disciples who are fixed [in the Small Vehicle], are able to attain it."

Malcolm wrote:

Nevertheless, since arhats have traces of ignorance, this is sufficient to maintain their continuums, albeit not as a birth in any of the three realms.

Author: Malcolm

Date: Monday, August 6th, 2018 at 11:30 AM

Title: Re: Existence

Content:

Rick said:

I'm confused (as usual). I thought dependent origination meant that nothing exists inherently?

Malcolm wrote:

Correct, that is what it means. Everything arises based on causes and conditions.

Author: Malcolm

Date: Monday, August 6th, 2018 at 8:53 AM

Title: Re: Existence

Content:

Rick said:

Per Buddhism, what does "to exist" mean? Can this be answered (satisfactorily) without reference to the two truths? If so, please do.

Malcolm wrote:

to be dependently originated...

Author: Malcolm

Date: Monday, August 6th, 2018 at 6:09 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Śravaka arhats take on a mental body due to their traces of ignorance, as Asanga explains clearly in the Mahāyānottaratantraśāstravyākhyā

Astus said:

Such a mental body is fine if it is not considered the final destination of an arhat, hence it is of the undetermined category who moves on to the bodhisattva path. After all, the Ratnagotravibhaga is about the buddha-gotra. So unless you say that Yogacara does not posit the doctrine of different gotras, arhats and pratyekabuddhas must attain true nirupadhisesa-nirvana.

Malcolm wrote:

The point is that the pure aggregates do not cease contra your assertion.

Author: Malcolm

Date: Monday, August 6th, 2018 at 2:40 AM

Title: Re: Who is America ?

Content:

Queequeg said:

Bill Maher says similar all the time. Libs have no sense of humor.

Malcolm wrote:

Bill Maher should talk...talk about no sense of humor...

Grigoris said:

I actually like his sense of humor...

Malcolm wrote:

His jokes are ok, if a bit rough, but he a pretty humorless guy, actually...

Author: Malcolm

Date: Monday, August 6th, 2018 at 1:52 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

So, therefore your idea that Yogacara advocates a total cessation for arhat is completely unfounded based on the reasoning you gave, i.e., that there is no continuation upon the cessation of the ālaya.

Astus said:

Why would that be? Just because the alayavijnana ceases for both arhats and buddhas, it does not mean that their attainment is the same. For buddhas there are the causes accumulated over the bodhisattva path to generate the buddha-bodies. But the causes are absent for arhats, hence there is no cause for the emergence of anything.

"Samanantarapratyaya, a condition qua antecedent, means that the eight actual consciousnesses (darsana and samvittibhaga) and their Caittas (to the exclusion of Rupa, the Viprayuktas, the Bijas, and the Asamakrtas) constitute a preceding group which passes away to give place to a subsequent group of the same species, opening the way to that group and acting in such a way that it immediately comes into being. ... At the moment of entry into Nirupadhisesanirvana (Final-Nirvana-without-residue, i.e., Nirvana without vestiges of reincarnation), the mind is extremely weak and, in consequence, has not 'the strength to open the way and lead'. Further, it does not produce a subsequent dharma of a similar nature. Hence it is not Samanantarapratyaya. How do you explain this?

It has been truly said in the Yogasastra that 'if, immediately after the former

consciousness-associates, the latter consciousness-associates are born, then the former are the Samanantarapratyaya of the latter.' (Yogasastra, 3 and 51, and VIKHYAPANA, 18)."
(Cheng Weishi Lun, 4.1.2, p 537-539)

Malcolm wrote:

Again, this is not the case. Śravaka arhats take on a mental body due to their traces of ignorance, as Asanga explains clearly in the Mahāyānottaratantraśāstravyākhyā

Author: Malcolm

Date: Sunday, August 5th, 2018 at 11:18 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

The ālaya contains the seeds of affliction, so of course during liberation it reverts in everyone, thus even the Tathāgata is an arhat.

Astus said:

According to the Cheng Weishi Lun, arhat there refers to arhats, pratyekabuddhas, and buddhas equally.

Malcolm wrote:

So, therefore your idea that Yogacara advocates a total cessation for arhat is completely unfounded based on the reasoning you gave, i.e., that there is no continuation upon the cessation of the ālaya.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 10:17 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Yeah. But better.

Malcolm wrote:

According to the commentaries on Dzogchen, Dzogchen and secret mantra in general, falls in the Adhishthana pitika.

Crazywisdom said:

I recall you mentioning this previously. Which is why I was surprised by KN's. I guess that's Longchenpa. So. Guhyagarbha is the general Dzogchen tantra. Says it's mantra basket. Dzogchen tantras say Adhishthana. So for me this point is cancelled. It's not important. What is important is tantra is about practicing with channels. However that's

done, with mandalas of deities, bijas or whatever the result of Buddhahood is revealed this way. It's like the eyes. They see 360, they see wisdom, they hear, they smell, they eat, they are light, they are mandalas of deities.

Malcolm wrote:

These sorts of categorizations are not of the essence.

Topics like these are not really for the internet. People really get the wrong idea and think they can do Shitro without empowerments, and so on.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 10:06 PM

Title: Re: Yuthok nyingthik (your views?)

Content:

MatthewAngby said:

I'll love to know about you guys' opinion.

Malcolm wrote:

It is a cycle principally for doctors of Tibetan Medicine.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:55 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Mantrayana is almost beyond Mahayana due to this bardo of Hinayana in the abhidharma. We are going to favor the 3rd Turning sutras, demote abhidharma and go with the meanings in mandalas

Malcolm wrote:

A hem, examine the purities of any sadhana, and all you will find is Abhidharma.

Crazywisdom said:

Yeah. But better.

Malcolm wrote:

According to the commentaries on Dzogchen, Dzogchen and secret mantra in general, falls in the Adhidharma pitika.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:34 PM

Title: Re: Who is America ?

Content:

Queequeg said:

Bill Maher says similar all the time. Libs have no sense of humor.

Malcolm wrote:

Bill Maher should talk...talk about no sense of humor...

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:14 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Crazywisdom said:

Mantrayana is almost beyond Mahayana due to this bardo of Hinayana in the abhidharma. We are going to favor the 3rd Turning sutras, demote abhidharma and go with the meanings in mandalas

Malcolm wrote:

A hem, examine the purities of any sadhana, and all you will find is Abhidharma.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 9:13 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, Yogācāra does not teach that the aggregates utterly cease.

Astus said:

It would not be remainderless nirvana if aggregates remained. The alayavijnana ceases for arhats, as Vasubandhu says in the 5th stanza of the Trimsika.

Malcolm wrote:

The passage here does not mean what you have taken it to mean.

The ālaya contains the seeds of affliction, so of course during liberation it reverts in everyone, thus even the Tathāgata is an arhat.

Vinitadeva writes in the Triṃśikāṭīkā, commenting on this verse, that the person in whom the ālayavijñana reverts is nominally called an arhat because the reversion of the ālaya is a term for being free from the basis which is endowed with the seeds of affliction. He continues, at this time of the reversion of the ālaya, the one who obtains the vimuktikāya, the body of liberation, or the dharmakāya, is termed an "arhat."

Author: Malcolm

Date: Sunday, August 5th, 2018 at 7:30 PM

Title: Re: Via Negativa

Content:

Malcolm wrote:

This is a Mahāyāna forum. Pure aggregates continue in buddhahood. See Mahāyānasamgraha. In Mahāyāna, there is also so-called nonabiding nirvana.

Astus said:

The issue is related to the Theravadin view of nirvana, where all conditioned dharmas must cease at the end, as they are the products of ignorance.

Malcolm wrote:

No, this is also wrong. What about rocks, are they products ignorance in the Theravada view? No.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 7:27 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

Nevertheless, Yogācāra does not teach that the aggregates utterly cease. Madhyamaka rejects the doctrine of fixed gotras.

In Mahāyāna, it is certainly the case, for example, the Lanka Sutra.

Astus said:

Only those of the undetermined lineage change to the bodhisattva path.

"[The Buddha] has taught a single vehicle to lead word-hearers of undetermined [lineage], other bodhisattvas [of undetermined lineage], and [bodhisattvas] of determined lineage into the Great Vehicle."

(Mahayanasamgraha 10.32, BDK ed, p 115-116)

Here is Xuanzang's explanation on the state of nirupadhisesa-nirvana (Cheng Weishi Lun, book 9, chapter 4, part 5, section 1.2.2, p 761-763, tr Wei Tat):

"The Sravakas and the Pratyekabuddhas, you say, are in possession of the Nirupadhisesa. Is there not a Sutra which teaches that they are not in possession of Nirupadhisesa? If they are in possession, why is it said that they are not? But the same Sutra [the Srimala Sutra] teaches that they do not in any way possess Nirvana. Is one going to maintain that Sopadhisesa is also lacking in them? In fact, as long as their 'body and intelligence' (i.e., their body and their mind) remain, the Sravakas and other saints of the two Vehicles - that is to say, the niyatagotras (saints of indeterminate nature) - have Jneyavarana. The duhkhopadhi (that is to say, 'that

which serves as support for suffering') not having been exhausted, the principle of Parinirvana remains latent. It may therefore be said that they are not possessed of Nirvana.

This does not mean that they are really devoid of Sopadhisesa Nirvana, that is to say, the 'Reality' or Tathata revealed by the exhaustion of Klesavarana.

But, since they have not yet realized the complete Parinirvana, one says that they have not the Nirupadhisesa: this does not mean that, later, when their body and intelligence have been destroyed, they will not suffer the exhaustion of dukkhopadhi and the resultant Nirupadhisesa Nirvana.

In other words, if the Srimalasutra teaches that the saints of the two Vehicles are not possessed of Nirvana, one should understand that this refers to the fourth Nirvana, i.e., the Apratisthitanirvana, in which the Bodhisattva does not stay or reside, not the first three.

Furthermore, this declaration that the saints of the two Vehicles have not the Nirupadhisesa refers only to the aniyatagotras (saints of indeterminate nature) : these Arhats, at the very moment of their attainment of Sopadhisesa Nirvana, determine to turn their mind towards the supreme Bodhi. By the power of their pure meditation and contemplation and of their pious vows and resolutions, which proceed from compassion, they 'conserve' their bodies and continue their residence for long periods of time in Samsara instead of entering into the Nirupadhisesa as do the niyatagotra saints of the two Vehicles.

The latter, i.e., the niyatagotra saints whose mind is fixed on arhatship, and not on Buddhahood, have a great predilection for Parinirvana. They obtain the contemplation of pudgalasunyata, thus realizing immediately the Bhutatathata which results from this sunyata; they completely destroy the Klesavarana, the cause of rebirth, thereby attaining the Sopadhisesa Nirvana which is revealed on the basis of 'Reality'. The klesas which produce rebirth for these saints having been exhausted, there is no reason for a new existence to be produced, especially when the actual dukkhopadhi (the physical body) comes to perish spontaneously. The other samskrtadharmas (active, functioning dharmas), since they no longer serve as a supporting basis (upadhi), are abandoned at the same time as the dukkhopadhi. As a result of this, the Nirupadhisesa Nirvana which supports itself on Reality will be manifested. Although at this moment (when the dukkhopadhi has come to an end) the body and intelligence of the two Vehicles no longer exist, nevertheless, as these saints have previously effected the destruction of this dukkhopadhi, one can attribute Nirupadhisesa to them.

At this moment, [in view of the complete disappearance of all cittanimitta,] there remains only the pure Tathata (the first of the ten Tathatas set out at the beginning of this section), exempt from the ten nimittas, placid, tranquil, non active, beatified. From the point of view of Tathata, it is said that the saints of the two Vehicles are not different from the Buddhas; but since they are not possessed of Bodhi and those activities that are directed to the salvation of others, it is said that they are different from the Buddhas."

Author: Malcolm

Date: Sunday, August 5th, 2018 at 5:59 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

Correction, there is no coming about of the upādāna-skandhas.

Astus said:

Further extension then, that there is the saupadisesa-nibbanadhatu and the anupadisesa-nibbanadhatu, as per the <https://suttacentral.net/iti44/en/ireland> and others. The aggregates without clinging remain only until parinirvana.

Malcolm wrote:

This is a Mahāyāna forum. Pure aggregates continue in buddhahood. See Mahāyānasamgraha. In Mahāyāna, there is also so-called nonabiding nirvana.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 5:58 AM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Malcolm wrote:

This the extreme of cessation. Not acceptable in Mahāyāna as CW points out.

Astus said:

It is not acceptable for a bodhisattva to go for total cessation, but it was not an agreed concept that the sravaka nirvana is only a temporary samadhi, as it is apparent in the five-gotra teaching of Yogacara.

Malcolm wrote:

In Mahāyāna, it is certainly the case, for example, the Lanka Sutra.

Author: Malcolm

Date: Sunday, August 5th, 2018 at 2:28 AM

Title: Re: Via Negativa

Content:

Coëmgenu said:

Unless they just don't do that. People hold all sorts of nonsense views. People nowadays think we're reflections of an 11-dimension crystal. No one exists. We're all just this crystal in motion.

Malcolm wrote:

They all do that, including you. But you have not really thought carefully about the ramifications of the statement -- i.e. there is no such thing as a nonexistent.

Coëmgenu said:

I've actually thought about this for a very long time. I have to say I disagree.

Nonexistence is a nonextant, but it is extant as a theoretical suggestion posited by the human mind. And it need not be a transformation. The human mind can easily imagine nihilism.

Furthermore, believe in fundamental nihilism does not require the destruction of something that "once was".

Malcolm wrote:

I don't know you mean by "fundamental nihilism."

The human mind cannot imagine nothing without something. They are relative concepts that cannot function in isolation. Absence cannot be conceived without presence, short cannot be conceived with long, etc.

A given thing cannot become nothing in a real sense, just as the destruction of a pot does not entail the shattering of all of the atoms of which it is composed. We say the pot no longer exists, but we certainly cannot say that the material composing it is also destroyed. This is the kind of "nonexistence" (abhāva) being referred to consistently in Madhyamaka texts.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 11:06 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Matt J said:

I found this interesting article between B. Allan Wallace and Bhikkhu Bodhi about what happens to an arhat after death. I thought it did an excellent job of answering for me whether or not Theravada Buddhism is annihilationist. According to Bhikkhu Bodhi, some say yes and some say no. I also noticed other topics that often arise here.

Some highlights include:

- a professed similarity between Buddhist and Advaita concepts
- a split in Theravada Buddhism between annihilationists and others
- how the suttas on the luminous mind don't point to a substantial self of any sort
- the difference between Dzogchen and Theravada concepts of what happens when one dies post-nibbana

https://www.sbinstitute.com/sites/default/files/What%20Happens%20to%20an%20Ar%20ahant%20at%20Death_BB-BAW_BB-Revised.pdf

Malcolm wrote:

This whole interview is a fail. BAW is quizzing BB using Dzogchen terms and concepts the former has never been introduced to.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 10:58 PM

Title: Re: Does Consciousness Continue After Cessation?

Content:

Matt J said:

what happens to an arhat after death

Astus said:

No ignorance, no consciousness, no birth.

Malcolm wrote:

This the extreme of cessation. Not acceptable in Mahāyāna as CW points out.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 10:38 PM

Title: Re: Via Negativa

Content:

Astus said:

So if it is accepted that the five aggregates come about because of ignorance, when ignorance ceases there is no cause for the becoming of aggregates, and without the aggregates there is no being to talk of in any sense.

Malcolm wrote:

Correction, there is no coming about of the upādāna-skandhas.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 9:50 PM

Title: Re: Via Negativa

Content:

Coëmgenu said:

No. Nonononono.

Malcolm wrote:

Yes, yes, yes yes, yes, yes, yes, yes.

Why?

If an existent is not established,
a nonexistent will not be established.

The transformation of an existent into another is what people term a "nonexistent."

-- MMK

Coëmgenu said:

Unless they just don't do that. People hold all sorts of nonsense views. People nowadays think we're reflections of an 11-dimension crystal. No one exists. We're all just this crystal in motion.

Malcolm wrote:

They all do that, including you. But you have not really thought carefully about the ramifications of the statement -- i.e. there is no such thing as a nonexistent.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 7:08 AM

Title: Re: Charging for Dharma

Content:

Nyedrag Yeshe said:

Milarepa said to Marpa, "I have created heavy negative karma, so I have now come to practice Dharma. I have nothing to offer you but my body, speech and mind. Please give me the Dharma and also food and clothing." Milarepa asked for food and clothing because he didn't have anything at all.

Malcolm wrote:

Yes, and Marpa taught Milarepa nothing for years...

Author: Malcolm

Date: Saturday, August 4th, 2018 at 7:05 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

Lets see, two pints of gold dust costs approximately \$40,000 in todays money.

Nemo said:

So that is what Dharma teachings are worth? Is that their exact monetary value?

Malcolm wrote:

It is an example. Rwa Lotsawa had a menu on his door, this much for the wang, this much for the sadhana, this much for the instruction, and so on. But on the other hand, no one says you have to pay the initiation fee for this or that teaching demanded this by or that guru. You are free to pass up any teachings you don't feel inclined to pay for.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 5:00 AM

Title: Re: Charging for Dharma

Content:

Nemo said:

Old days teachers gave too much. Now many in the new generation treat it like a business. Some can't wait to get upstairs and count the money.

Did the Buddha charge for teachings? Probably not considering he forbade monks from touching money. Capitalism is a revolutionary force. Everything has a value in money and the thought that something can't have a price put on it is scandalous. The solution is of course to squeeze money out of people to be taught something no one owns that is the birthright of every sentient being. How will we charge the birds that hear the tinkling bells on the stupa? They are stealing the blessing for free!

Malcolm wrote:

How we forget:

"Then Vairocana and Legdrup offered Shri Singha a two pints of gold dust and a finger sized golden ingot and made a request, "The king of Tibet has comprehended the Dharma of cause and result. Since he has send us to seek the Dharma that transcends cause and result, please grant our request for the Dharma beyond cause and effect."

Lets see, two pints of gold dust costs approximately \$40,000 in todays money. Guess those Indian masters were really scandalous...and they had not even received any teachings...

Queequeg said:

I don't think you guys are talking about the same "old days."

Malcolm wrote:

I think here we are talking about Vajrayāna teachings.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 4:24 AM

Title: Re: Charging for Dharma

Content:

Nemo said:

Old days teachers gave too much. Now many in the new generation treat it like a business. Some can't wait to get upstairs and count the money.

Did the Buddha charge for teachings? Probably not considering he forbade monks from touching money. Capitalism is a revolutionary force. Everything has a value in money and the thought that something can't have a price put on it is scandalous. The solution is of course to squeeze money out of people to be taught something no one owns that is the birthright of every sentient being. How will we charge the birds that hear the tinkling

bells on the stupa? They are stealing the blessing for free!

Malcolm wrote:

How we forget:

"Then Vairocana and Legdrup offered Shri Singha a two pints of gold dust and a finger sized golden ingot and made a request, "The king of Tibet has comprehended the Dharma of cause and result. Since he has send us to seek the Dharma that transcends cause and result, please grant our request for the Dharma beyond cause and effect."

Lets see, two pints of gold dust costs approximately \$40,000 in todays money. Guess those Indian masters were really scandalous...and they had not even received any teachings...

Author: Malcolm

Date: Saturday, August 4th, 2018 at 2:41 AM

Title: Re: Charging for Dharma

Content:

Quay said:

Good point. And as more than one Vajrayana Lama has said, "Vajrayana is not a democracy." There are Dharma paths where the consensus of the group is key and there are those others. To each their own desire.

Malcolm wrote:

Vajrayāna is also not socialist.

Quay said:

I would agree that no -ists or -isms apply.

Malcolm wrote:

Well, the social and political model of Vajrayāna is the family. Guru and consort are the parents, disciples are the children. One cannot belong to some family simply because one demands admittance.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 2:31 AM

Title: Re: Via Negativa

Content:

Rick said:

Nor can non-existence be established.

?

Malcolm wrote:

Nonexistence is a form of existence.

Coëmgenu said:

No. Nonononono.

Malcolm wrote:

Yes, yes, yes yes, yes, yes, yes, yes.

Why?

If an existent is not established,
a nonexistent will not be established.
The transformation of an existent into another
is what people term a "nonexistent."

-- MMK

Author: Malcolm

Date: Saturday, August 4th, 2018 at 1:28 AM

Title: Re: Via Negativa

Content:

Crazywisdom said:

This Asian debate is pastimes for bored monks.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, August 4th, 2018 at 12:44 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

No form of existence can be ultimately established.

Rick said:

Nor can non-existence be established.

Nagarjuna said:

Through his knowledge of entities and nonentities,

In the instruction for Katyayana,
The Victor has refuted
Both [their] existence and nonexistence.

Rick said:
?

Malcolm wrote:
Nonexistence is a form of existence.

Author: Malcolm
Date: Friday, August 3rd, 2018 at 9:52 PM
Title: Re: Charging for Dharma
Content:

Nyedrag Yeshe said:
I think that many people here never experienced real poverty.

To be very clear, I wasn't turned out from the teachings by the teacher in questions, but by an organizer, who is sufficiently well off himself. I didn't even have the option of approaching the teacher directly.

Malcolm wrote:
That is called an obstacle. Your karma.

Nyedrag Yeshe said:
Another important point, I'm willing to pay the whole money, I don't have the actual value just now. I'm willing to offer what I have now, my labor capacity and any skill, plus the actual monetary value as soon as I get it! I'm in no way willing to go on "bargaining" Dharma teachings.

Malcolm wrote:
Apparently, they did not require your services. Would you have been willing to offer them even if no Dharma teachings were forthcoming from your efforts? If so, you should go back, and offer your services to this Dharma center, with no expectations other than merit gained.

Nyedrag Yeshe said:
I also seem that some people here never experienced poverty, in a poor country (in a poorer region within it), where you don't have your own money, and the few you have in our pocket is used for buying your medicine and food for daily survival.

Malcolm wrote:
There are any number of Dharma teachings which I would have liked to attend, but did not for lack of money and merit to go.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 10:48 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

My point is that no one has any cause to complain.

Quay said:

Good point. And as more than one Vajrayana Lama has said, "Vajrayana is not a democracy." There are Dharma paths where the consensus of the group is key and there are those others. To each their own desire.

Malcolm wrote:

Vajrayāna is also not socialist.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 10:45 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Yes, the social situation was entirely different, What's your point?

I'm not arguing that individuals should not be willing to sacrifice material wealth to encounter Vajrayana, i'm simply stating that there is an institutional and cultural setup, including commodification and bureaucracy, that has very little to do with the traditional stories regarding giving large sums of gold to one's Guru.

Malcolm wrote:

My point is that no one has any cause to complain.

Johnny Dangerous said:

You think all financial setups in Vajrayana in terms of paying for teachings are simply beyond reproach?

Malcolm wrote:

Yes.

Johnny Dangerous said:

Why doesn't this logic also apply to abusive Gurus?

Malcolm wrote:

One consents to pay for this or that teaching, or not -- it is up to you. By definition, no one consents to abuse.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 5:36 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

With the traditional stories, few of the masters in question seem to have had huge organizations or infrastructure that would have factored into the decision of costs, etc. as they do today.

Malcolm wrote:

Yes, and they charged far more money for Vajrayāna teachings in those days, compared to now.

Johnny Dangerous said:

Yes, the social situation was entirely different, What's your point?

I'm not arguing that individuals should not be willing to sacrifice material wealth to encounter Vajrayana, i'm simply stating that there is an institutional and cultural setup, including commodification and bureaucracy, that has very little to do with the traditional stories regarding giving large sums of gold to one's Guru.

Malcolm wrote:

My point is that no one has any cause to complain.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 4:07 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the why it should be in the west at least.

Malcolm wrote:

This is something that should be up to each and every guru's individual discretion, including making some people pay and allowing some people to attend for free, even for the same teaching.

Sherab Rigdrol said:

I agree 100% that it should be up to the teacher, but you and I both know that

sometimes, especially in larger organizations, that crusty, rich old white people use cost setting as a way to keep new students away from their dear Rinpoche.

Malcolm wrote:

Just another obstacle to overcome, and if you really, really, really want that teaching from that guru, you will overcome it.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 4:06 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

With the traditional stories, few of the masters in question seem to have had huge organizations or infrastructure that would have factored into the decision of costs, etc. as they do today.

Malcolm wrote:

Yes, and they charged far more money for Vajrayāna teachings in those days, compared to now.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 3:04 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the way it should be in the west at least.

Johnny Dangerous said:

Yep, ChNN (as with many things) is deeply generous, and IMO the DC way of allowing people access to the teachings while having a second tier that delivers extra benefits for paying for membership is actually a great model.

Malcolm wrote:

It was not always this way, per ChNN's specific instructions. Once the community became more wealthy in general, then he changed his policies. But it used to be the case, no cash, no admission. Ask Oldbob.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 3:02 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Lets phrase this a different way:

Do teachers have any obligation to make teachings affordable, or is charging large amounts ok because it keeps out people who don't "want it bad enough"?

Malcolm wrote:

Gurus have no obligation to make teachings available, let alone affordable. This is just not how Vajrayāna works.

Johnny Dangerous said:

I get what you are saying but..

The idea that the cost of teachings is just about a Gurus will or prerogative alone strikes me as kind of questionable, the cost of teachings often has lots of do with larger administrative questions, especially in large organizations.

Malcolm wrote:

A bit of the study of history is in order here. When translators went to India, they took large amounts of gold with them, took incredible risks to bring the teachings back to Tibet, and so on. The thirteen Golden Dharmas of Sakya are called "Golden" because at one time they cost money in gold, not because they are very nice.

Frankly, these days, students complaining about spending some money for their path of ultimate liberation just sounds like disgruntled bitching.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 2:58 AM

Title: Re: Charging for Dharma

Content:

Fortyeightvows said:

So if a sick and poor person or someone who has limited time left to their life wants to attend a ceremony or teaching....

Malcolm wrote:

That is up the discretion of the guru in question.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 2:00 AM

Title: Re: Charging for Dharma

Content:

Johnny Dangerous said:

Lets phrase this a different way:

Do teachers have any obligation to make teachings affordable, or is charging large amounts ok because it keeps out people who don't "want it bad enough"?

Malcolm wrote:

Gurus have no obligation to make teachings available, let alone affordable. This is just not how Vajrayāna works.

Author: Malcolm

Date: Friday, August 3rd, 2018 at 1:57 AM

Title: Re: Charging for Dharma

Content:

Sherab Rigdrol said:

ChNN's recent retreat policy change is pretty amazing. Retreats are free and the one's who organize (and who can afford it) foot the bill. Then each student pays what they can. That's the why it should be in the west at least.

Malcolm wrote:

This is something that should be up to each and every guru's individual discretion, including making some people pay and allowing some people to attend for free, even for the same teaching.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 10:48 PM

Title: Re: Six Munis

Content:

Seeker12 said:

There's often little to no response for such obscure questions, but I'm wondering if anyone by chance knows of any scriptural references for the "Six Munis" (http://www.rigpawiki.org/index.php?title=Six_Munis), listed on that site as,

1. Indra Kaushika (Skt.; Tib. དབང་པོ་བརྒྱ་ཕྱིན་, Wangpo Gyajin; Tib. ལྷ་འོ་དབང་པོ་བརྒྱ་ཕྱིན་, Wyl. dbang po brgya byin) for the god realms
2. Vemachitra (Skt. Vemacitra; Tib. ཐགས་པ་བཟང་འིས་, Taksangri; Tib. ཐག་པ་བཟང་འིས་, Wyl. thags bzang ris) for the demi-gods or asura realms
3. Shakyamuni (Tib. ལྷ་མཁའ་པ་སྐུ་ཐུབ་པ་, Wyl. shAkya thub pa) for the human realm
4. Shravasingha or Dhruvasiṃha (Skt.; Tib. སེང་གེ་རབ་བརྟན་, Sengé Rabten; Wyl. seng ge rab brtan) for the animal realm
5. Jvālamukhadeva (Skt.; Tib. ཁ་པར་དེ་བ་, Khabar Dewa; Wyl. kha 'bar de ba) for the preta realms
6. Dharmarāja (Skt.; Tib. ཆོས་ཀྱི་རྒྱལ་པོ་, Chökyi Gyalpo; Wyl. chos kyi rgyal po) for the hell realms

Thanks.

Malcolm wrote:

It is from the peaceful and wrathful mandala cycle of Guhyagarbha Tantra.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:41 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

Cool deal. Thanks. Are you familiar with this lama?

Malcolm wrote:

Nope, contact Michael.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:29 PM

Title: Re: Feel like an interchangeable cog

Content:

MiphamFan said:

Yeah I don't want to work for a charity. I want to work for a green startup or other kind of tech company working on problems that can really help the world.

Malcolm wrote:

Dream on -- all our problems come from thinking technology can save us. All technology does is solve one problem only to replace it with another.

Attain realization, that will really solve many people's problems.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:20 PM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted. The 17 tantras themselves and related material are also termas, though considered part of kama, revealed during the two decades prior to Atisha's death, somewhere in the early 1040's.

treehuggingoctopus said:

If I understand you correctly, it means that prior to Atisha's death there were no Dzogchen tantras (in this world) at all?

Malcolm wrote:

You did not understand correctly. The 18 Sem sde lungs are present in Tibet from the late 8th and early 9th century. The Kun byed rgyal po is probably not a translation, but a

compilation and expansion of the five sems sde lungs. The rmad du 'byung ba tantra is similar, but ancient. There are many other Dzogchen tantras that were written down in the 9th and 10th century, but dating them is difficult.

Then there is the Brahmin cycle, revealed as terma during the late tenth, early eleventh.

Atisha seems to have passed around 1055. The 17 tantras were revealed 15 or 20 years before this date. According to tradition, the seventeen tantras were concealed in a temple about 30k north of Lhasa by Nyangban Tingzin Zangpo. The oral lineage was passed on separately from the texts. These were reunited when Dangma Lungyal removed the 17 tantras from their place of concealment. He then passed the texts onto Chetsun Senge Wangchuk around 1065. Senge Wangchuk in turn transmitted them to Chegom Nagpo. Chegom Nagpo transmitted them to Zhangton Tashi Dorje in roughly 1108. Zhangton revealed the Vima Nyinthik when he was 21, in roughly 1118.

According to the Nyingthig history, Atisha attained his realization through practicing Dzogchen, actually.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:11 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

My red flag came from watching his videos where he says to the effect, only Jonang has the full Kalachakra teachings, others only have pieces.

Malcolm wrote:

This is true. As a lineage, only they have preserved the entire creation and completion stage teachings as an integral whole. The Gelugpas preserve Kalacakra more as a state ritual. If one is seriously interested in Kalacakra, one must study the Jonang lineage of Kalacakra. Of course, that exists outside Jonang, HH Chogye Trichen, the late head of the Tsarpa subschool of Sakya, was expert in this lineage, as was Kalu Rinpoche. The Jonang lineage of Kalacakra spread from Jonang to Nyingma in the 18th century, then to Kagyu and then from Kongtrul, into all schools. However, outside of Jonang, there is little practice of the complete system. So your best bet to study this system in its entirety is to find a Jonang master.

The person to ask about this Lama's qualifications is Michael Sheehy. You can contact him here: <http://michaelsheehy.com/contact/>

M

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:08 PM

Title: Re: Shar Khentrul Rinpoché Jamphel Lodrö

Content:

Crazywisdom said:

My red flag came from watching his videos where he says to the effect, only Jonang has the full Kalachakra teachings, others only have pieces.

Malcolm wrote:

This is true. As a lineage, only they have preserved the entire creation and completion stage teachings as an integral whole. The Gelugpas preserve Kalachakra more as a state ritual. If one is seriously interested in Kalachakra, one must study the Jonang lineage of Kalachakra. Of course, that exists outside Jonang, HH Chogye Trichen, the late head of the Tsarpa subschool of Sakya, was expert in this lineage, as was Kalu Rinpoche. The Jonang lineage of Kalachakra spread from Jonang to Nyingma in the 18th century, then to Kagyu and then from Kongtrul, into all schools. However, outside of Jonang, there is little practice of the complete system. So your best bet to study this system in its entirety is to find a Jonang master.

The person to ask about this Lama's qualifications is Michael Sheehy.

M

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 8:51 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

It is the custom of secret mantra, described in the tantras themselves, that a fee is charged for initiation. End of story. If a teacher is willing to grant empowerment and instructions free of charge, one should feel blessed, and make offerings of whatever wealth one has for the teachings. This is how the dignity of secret mantra is upheld.

Nyedrag Yeshe said:

Isn't also a downfall to refuse teachings for sincere seekers? A downfall that would fit maybe the two levels of teaching, secret mantra and sutra?

Malcolm wrote:

In the case of secret mantra, no, it is not a downfall to insist on certain things from students. Sometimes, if you want a teaching badly enough, you will overcome any obstacle to receive the teaching.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 6:59 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

Malcolm wrote:

The Khandro Nyinthig is considered part of Terma, revealed in the early 14th century,

and is a commentary and practice cycle upon a tantra called the Longsal Barma Nyima Gyud, which organizes the material in the 17 tantras into a progressive path, which includes general preliminaries such as Vajrasattva, practices related to Anuyoga, as well as Dzogchen specific practices.

treehuggingoctopus said:

Ah, so that is why Dzogchen terma cycles feature practices belonging to all the three inner yanas (and are said to necessarily involve a tantric ngondro)! Thank you, Malcolm, most useful!

Malcolm wrote:

Yes, but also the Dzogpa Rangjung Tantra, often referred to as the empowerment tantra, is largely concerned with practices connected to Hayagriva, repelling obstacles from Nagas and so, guiding practitioners through the Bardo, etc. It is considered to be the tantra of useful methods.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 3:27 AM

Title: Re: Relationship between Dzogchen tantras and Nyingthiks

Content:

mandog said:

What is the relationship between the 17 Dzogchen tantras and the Khandro/Vima Nyingthik? Are the latter two technically commentaries on some of the former 17? Is there actually still a tradition of giving lung/tri for the 17 tantras, or at this point, is the transmission of these texts largely inactive?

Malcolm wrote:

Magnus's answer is correct, but there is a bit more detail to add.

The Vima Nyinthig is a commentary on the material belonging to the 17 tantras, being a portion of the 119 intimate instructions, most of which are presently lost. The Vima Nyinthik is commonly considered "Kama," although it in fact is a terma revealed by Zhangton Tashi Dorje in the early 12th century.

The Khandro Nyinthig is considered part of Terma, revealed in the early 14th century, and is a commentary and practice cycle upon a tantra called the Longsal Barma Nyima Gyud, which organizes the material in the 17 tantras into a progressive path, which includes general preliminaries such as Vajrasattva, practices related to Anuyoga, as well as Dzogchen specific practices.

The Lung for the 17 tantras (as well as the Vima and Khandro Nyinthigs) still exists and is still transmitted. The 17 tantras themselves and related material are also termas, though considered part of kama, revealed during the two decades prior to Atisha's death, somewhere in the early 1040's.

These teachings are the most important teachings of the Nyingma School.

Author: Malcolm

Date: Thursday, August 2nd, 2018 at 2:15 AM

Title: Re: Charging for Dharma

Content:

Malcolm wrote:

It is the custom of secret mantra, described in the tantras themselves, that a fee is charged for initiation. End of story. If a teacher is willing to grant empowerment and instructions free of charge, one should feel blessed, and make offerings of whatever wealth one has for the teachings. This is how the dignity of secret mantra is upheld.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 11:02 PM

Title: Re: Charging for Dharma

Content:

Nyedrag Yeshe said:

Has anyone here also experienced being turned down from receiving teachings because of lack of funds? I was recently barred from receiving teachings on Phowa (don't wish to disclose which specific teacher or lineage, but it's a Nyingma Lama), because of my lack of a proper budget. I do understand that teachers ought to receive our help in order to keep teaching, etc. But, does Dharma needs a tag price in order to make itself available to all who have the connections and wish to practice? What're your experiences, opinions? Thank you all!

Malcolm wrote:

Apparently you did not have a connection...

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 6:59 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Empty Desire said:

But then at the same time, I'm sure we would all like to provide a benefit to others.

Malcolm wrote:

that is why we send folks to teachers we believe to be qualified to give these teachings, rather than parceling out the information to people ourselves.

Author: Malcolm

Date: Wednesday, August 1st, 2018 at 1:28 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Rinchen Samphel said:

In my eyes, it is almost impossible to keep the details of Vajrayana secret without keeping the totality of Vajrayana secret.

Malcolm wrote:
Yes.

Author: Malcolm
Date: Wednesday, August 1st, 2018 at 1:27 AM
Title: Re: Importance of Secrecy in Secret Mantra
Content:

Malcolm wrote:
If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

Johnny Dangerous said:
I didn't say we had no policy on it. I'm perfectly happy not supporting people in breaking samaya, and I think that is certainly necessary for the forum. I think it's more about trying to adhere to the spirit than the letter of the law though, in practical moderation terms.

The point I am addressing is students sharing restricted material about Vajrayāna practices on this forum.

When I say the internet is not a proper forum for disseminating this material, I mean it is not a proper place for students with samaya to share information with those who lack samaya.

That's fair, but again there are lots of places where it becomes quite murky in practice how to actually do this, especially on a forum where the whole point is Dharma discussion.

Malcolm wrote:
Again, you are missing the point -- the issue is people with samaya (students not teachers) publicly sharing material on this forum with those who do not have samaya. Not only does it harm those with samaya, it harms those without samaya. This has nothing to do with Garchen Rinpoche, for example, making available to his students teachings on a website the general public could access if they wanted to, or Shang Shung illustrating their books with deity images on their covers, which might be seen by some ordinary person who stumbles on their site. I am not discussing anything about that at all. That is something removed from this issue here.

Author: Malcolm
Date: Wednesday, August 1st, 2018 at 12:35 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

weitsicht said:

The sangha to be taken refuge in has a different meaning from the sangha that groups together for teachings, Puja etc.

Malcolm wrote:

Mahāyāna refuge sangha is only ārya bodhisattvas.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 10:20 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Malcolm wrote:

Right, so, is it sane and logical that we Vajrayāna practitioner abide by the basic requirement expected of Vajrayāna practitioners, which is to keep secret that which should be kept secret from those who do not have samaya? The excuse, "well, it is posted on the internet" is not sufficient warrant for people who have samaya to share with people who do not. For example, just because there are a million pictures of Vajrayogini on the internet, does not mean it is ok or correct for someone who has samaya to share such an image with someone who does not.

Grigoris said:

So, guard your samaya like your eyes, caution and advise others to do the same. Can't really do much more than that.

From there on it is the responsibility of the "other" to choose how they will proceed. Ultimately samaya is a personal issue.

Malcolm wrote:

This is not an adequate policy for the forum.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 8:50 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Malcolm wrote:

If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

Grigoris said:

Why be consistent when you can be hypocritical?

But seriously: Some conversations are shut down due to member's requests, not due to

policy. Weirdly enough we sometimes respect member's requests (ie when they are sane and logical).

Malcolm wrote:

Right, so, is it sane and logical that we Vajrayāna practitioner abide by the basic requirement expected of Vajrayāna practitioners, which is to keep secret that which should be kept secret from those who do not have samaya? The excuse, "well, it is posted on the internet" is not sufficient warrant for people who have samaya to share with people who do not. For example, just because there are a million pictures of Vajrayogini on the internet, does not mean it is ok or correct for someone who has samaya to share such an image with someone who does not.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 8:16 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Johnny Dangerous said:

y own conduct in this regard to the very best of my ability. However, I don't see where anything he says makes me the policeman of other people's samaya...

Malcolm wrote:

If you really believe as you say, then why is it an unwritten policy here to shut down conversations about such topics as thögal? Be consistent.

The point I am addressing is students sharing restricted material about Vajrayāna practices on this forum.

When I say the internet is not a proper forum for disseminating this material, I mean it is not a proper place for students with samaya to share information with those who lack samaya.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 10:46 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Johnny Dangerous said:

This begs the question what *is* the proper use of the internet with the teachings, and one can simply observe that different teachers have different opinions here. That being the case, the best a person can do is abide by what their teacher says personally.

Malcolm wrote:

Of course this is just false.

Johnny Dangerous said:

What part of it is false? Even you should probably qualify what you say when having to speak down to us mere mortals, though I'm sure it's a real pain to do so, especially when we peskily disagree.

Malcolm wrote:

Samaya is not just something teachers are able to abrogate on their mere say so. Since you are a student of ChNN you should understand his POV about secrecy and the teachings, which is rather strict, actually.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 9:42 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Tsongkhapafan said:

What causes the downfall of the Vajrayana is when people misuse the practice for power, reputation, etc, In other words, out of self-cherishing and attachment. It is not revealing the methods that causes degeneration but misuse.

Malcolm wrote:

There is a proper way to disclose these kinds of teachings and the internet is not it...

Johnny Dangerous said:

This begs the question what *is* the proper use of the internet with the teachings, and one can simply observe that different teachers have different opinions here. That being the case, the best a person can do is abide by what their teacher says personally.

Malcolm wrote:

Of course this is just false.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 8:01 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:

No, but people volunteering the substance of vajrayāna practices, mantras, images of yidams, protectors, and so on certainly will.

Tsongkhapafan said:

What causes the downfall of the Vajrayana is when people misuse the practice for power, reputation, etc, In other words, out of self-cherishing and attachment. It is not revealing the methods that causes degeneration but misuse.

Malcolm wrote:

There is a proper way to disclose these kinds of teachings and the internet is not it...

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 5:54 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Sure.

But I have enough problems keeping my samaya without running around and policing everybody else's...

Malcolm wrote:

If you don't take responsibility, who will?

Karma Dorje said:

The dharmapalas, for one.

Malcolm wrote:

Great, lets just let it all hang out then...after all, it seems no one cares anymore.

Author: Malcolm

Date: Tuesday, July 31st, 2018 at 5:47 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:

No, but people volunteering the substance of vajrayāna practices, mantras, images of yidams, protectors, and so on certainly will.

Grigoris said:
Sure.

But I have enough problems keeping my samaya without running around and policing everybody else's...

Malcolm wrote:
If you don't take responsibility, who will?

Author: Malcolm
Date: Tuesday, July 31st, 2018 at 5:46 AM
Title: Re: Importance of Secrecy in Secret Mantra
Content:

Tsongkhapafan said:
I think it depends on context. If Secret Mantra is practised within the context of Sutra, for example within the context of Lamrim teachings, then secrecy is not necessary because the practice will be correctly intentioned and not misused. It must be presented within the context of a complete path to enlightenment. Traditionally within Tibetan Buddhism though, Secret Mantra is very secret.

Malcolm wrote:
Secret mantra is called secret because it is supposed to be kept secret, period.

Tsongkhapafan said:
It's called secret because there are no outward signs of the practice.

Malcolm wrote:
It is called secret because the practices may not be disclosed to those who lack the ripening empowerments. This is why the seventh root downfall concerns not disclosing the secrets of the practice of Mantrayāna to those who are unripened.

Author: Malcolm
Date: Tuesday, July 31st, 2018 at 3:48 AM
Title: Re: I wish to marry a Dakini
Content:

Motova said:
I wish to marry a Dakini.

Please pray for me and recite mantras for me and dedicate merit to me so that I may receive my wish.

Thank you kindly.

Malcolm wrote:

Only dakas can marry dakinis. Ordinary men can't handle it.

Author: Malcolm

Date: Monday, July 30th, 2018 at 11:27 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong
Mipham

Content:

Gatinho said:

But it seems to me that I am being given authority to do a practice myself and I know it is very popular (encouraged even) to hang around lamas basking in the ambience - for me I have no inclination to do so. I avoid dharma centres and only go for specific teachings every few years or so. I'm not sure if this makes me very unusual - but I think that examining one's teacher for many years, receiving instructions for practice and going away and doing it, is more traditional than what seems the standard now of receiving dozens of teachings and empowerments (while idolising one's lama as a saviour) and joining a 'community'.

Motova said:

Being a part of The Community is very important in Dharma... especially Vajrayana.

PeterC said:

I don't think so.

Malcolm wrote:

I think so, the second samaya concerns one's relationship with one's vajra siblings.

Author: Malcolm

Date: Monday, July 30th, 2018 at 10:29 PM

Title: Re: Who is America ?

Content:

Grigoris said:

But seriously: how fracked in the head would you have to be to believe that anybody under the age of 18 (I would say 21) should be allowed to legally possess and carry a firearm???

Malcolm wrote:

I was taught to shoot when I was seven, and allowed to use firearms from that point on.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:50 PM

Title: Re: Via Negativa

Content:

Malcolm wrote:

Cessations are not nonexistences, since in cessation there is no existence of which one

may speak of a nonexistence.

Astus said:

Cessation refers to the end of afflictions, so it is in a way the non-existence, or annihilation of afflictions. What it is not the annihilation of is the self, since that has never existed in the first place.

Malcolm wrote:

Depends on which cessation we are discussing, analytical or nonanalytical: even so, when there is no cause for a given thing to arise, speaking of its nonexistence is also inappropriate, as the Buddha points out in the Sutta Nipatta.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:08 PM

Title: Re: Via Negativa

Content:

boundless said:

That's was the point that I was making, i.e. that not all Budddhists went as far as the Madhyamaka (and the Sautrantika) in their negation of ontological status of Nirvana (and of "dharma" in general).

Astus said:

Ontologically talking is perhaps going a bit too far, as the meaning of "dharma" is more along the line of category than substance.

in Shravakyana the anatman teaching does not rule out the possibility of something unconditioned and not unreal

Being a cessation does not make it unreal.

"is called Nibbāna because it is a departure from craving, which is an entanglement. Though Nibbāna is onefold according to its intrinsic nature, by reference to a basis (for distinction), it is twofold, namely, the element of Nibbāna with a residue remaining, and the element of Nibbāna without the residue remaining. It is threefold according to its different aspects, namely, void, signless, and desireless."

(A Comprehensive Manual of Abhidhamma, p 258-259)

"In fact nibbāna, as an unconditioned reality, has simply the nature of cessation called "the characteristic of peacefulness" (santilakkhaṇā). It is the cessation of the defilements and the rounds of suffering. Or, it is the nonexistence of conditioned phenomena (saṅkhāra), the cessation of conditioned phenomena, and the opposite of what is conditioned."

"If the nibbāna element does not exist, then the cessation of the mental and physical processes or the aggregates could not happen. Thus it is not true that the nibbāna element is nothing, like the concept of nonexistence. Being the object of path and fruition, it is obvious in an ultimate sense. And because it is so obvious, the constantly arising mental and physical processes or aggregates in a person who practices correctly do not arise anymore after that person's parinibbāna. Then, they are able to cease

forever. It means that the cessation is something that can be obvious."
(Mahasi Sayadaw: Manual of Insight p 454, 456)

Malcolm wrote:

Cessations are not nonexistences, since in cessation there is no existence of which one may speak of a nonexistence.

Author: Malcolm

Date: Monday, July 30th, 2018 at 9:04 PM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Grigoris said:

Somehow I don't think that some pencil-necked-geek hacking into a three hour Dharma teaching on the nature of mind, is going to bring about the downfall of the Vajryana...

Malcolm wrote:

No, but people volunteering the substance of vajrayāna practices, mantras, images of yidams, protectors, and so on certainly will.

Author: Malcolm

Date: Monday, July 30th, 2018 at 7:02 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Tsongkhapafan said:

I think it depends on context. If Secret Mantra is practised within the context of Sutra, for example within the context of Lamrim teachings, then secrecy is not necessary because the practice will be correctly intentioned and not misused. It must be presented within the context of a complete path to enlightenment. Traditionally within Tibetan Buddhism though, Secret Mantra is very secret.

Malcolm wrote:

Secret mantra is called secret because it is supposed to be kept secret, period.

Author: Malcolm

Date: Monday, July 30th, 2018 at 5:56 AM

Title: Re: Importance of Secrecy in Secret Mantra

Content:

Empty Desire said:

I wanted to start a thread about this important subject that keeps re-occurring in various threads.

Secret Mantra began in India with Mahasiddhas like Tilopa and was transmitted to Tibet by Marpa and Padmasambhava and others.

Tibet is a mountain-locked country, historically difficult to access, where Esoteric Teachings like Tantrayana/Vajrayana were as I read were often transmitted and practised in secret and remote locations at night in some cases.

Now with the advent of the Airplane, Globalism, Smartphones and Macs. Tantrayana is accessible in a way that hitherto hasn't been possible.

Also, we live in a Global Village where Privacy is a thing of the past, Data on all kinds of aspects is recorded and finally we are encouraged by Social Media to document every last facet of our lives for everyone to see.

The aspect of Secrecy is important so I wonder what are the most important things practitioners should keep in mind?

I'm not asking anyone to divulge anything that needs to be private it's more of a meta-discussion.

Malcolm wrote:

"“During the degenerate age, the last five hundred years...it is an age when mantrikas are unable to keep secrets."

--Rig pa rang shar.

So, crucially important.

Author: Malcolm

Date: Monday, July 30th, 2018 at 3:07 AM

Title: Re: Via Negativa

Content:

Rick said:

So your understanding is that Advaita says brahman cannot be said to existent, but it can be experienced to be existent?

(Careful, trick question!)

Malcolm wrote:

No, he is saying that Advaita claims brahmin can be known/realized directly through a nonconceptual intuition that cannot be expressed in words or symbols.

Rick said:

What I've been taught is that enlightenment is an event in the mind after which you know that the scriptures are true: You are atman, atman is brahman, brahman is the one without a second. Any subjective experience of realization (or anything else) is considered to be mithya. Not sure how that jibes with what you said?

Malcolm wrote:
Think about it.

Author: Malcolm
Date: Monday, July 30th, 2018 at 12:43 AM
Title: Re: Via Negativa
Content:
Rick said:
how do we reconcile

Astus said:
Your quote refers to the difference between conceptual and experiential, learning and realisation.

Rick said:
So your understanding is that Advaita says brahman cannot be said to exist, but it can be experienced to be existent?

(Careful, trick question!)

Malcolm wrote:
No, he is saying that Advaita claims brahmin can be known/realized directly through a nonconceptual intuition that cannot be expressed in words or symbols. If it can't be known through such a nonconceptual intuition, there is no possibility of liberation, and Advaita would be pointless.

Author: Malcolm
Date: Sunday, July 29th, 2018 at 11:43 PM
Title: Re: Via Negativa
Content:
Malcolm wrote:
The Buddha's response to this is simple:

" Matter is empty, emptiness is matter. Apart from matter there is no emptiness, apart from emptiness there is no matter."

Rick said:
You don't translate it as "Form is empty, emptiness is form." Is 'matter' a more accurate English term in this context than 'form?'

Malcolm wrote:
The matter in question is the material aggregate, composed of the four elements.

Rick said:
The two truths are inseparable. There are no phenomena apart from conventional

phenomena, conventional phenomena themselves are empty, and there is no emptiness apart from conventional phenomena.

Gotcha. Thing is, emptiness is way harder to get your head around than brahman. (Unless you're OCD like me and worry the c'hell out of the 'exact' nature of brahman.) So, as a teaching methodology, brahman is (I'm guessing) more effective for more students than sunyata. It's a bit like a fairy tale vs. a sober dissertation ... both of which are, ultimately, just buncha concepts flying around and pushing human buttons.

Malcolm wrote:

People like to believe the ultimate is something, even if that something is inexpressible. Since in Buddhadharma there is no ultimate apart from the relative, emptiness is only hard to understand for those who wish there to be some permanent, ultimate something which is not dependently originated. Awakening in Buddhadharma comes from understanding the ultimate nature (emptiness) of relative phenomena (dependent origination). There is nothing to realize other than this.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 11:16 PM

Title: Re: Via Negativa

Content:

Rick said:

If brahman cannot be expressed as existent or non-existent, it cannot be (rightly) said that brahman is the single existent being.

But, yes, the Vedas say o'er and o'er a-gain that brahman exists.

I asked my teacher about the inherent Catch-22 in speaking/thinking of a non-thing that has zero attributes. He acknowledged the problematic nature of this but asked me: How else can one teach that the conventional consensus reality phenomenological world (world of form) was not all-there-is? And thus, at the highest (non-)level of realization, even atman/brahman are seen for what they truly are: metaphors, symbols on the map.

Malcolm wrote:

The Buddha's response to this is simple:

" Matter is empty, emptiness is matter. Apart from matter there is no emptiness, apart from emptiness there is no matter."

The two truths are inseparable. There are no phenomena apart from conventional phenomena, conventional phenomena themselves are empty, and there is no emptiness apart from conventional phenomena.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 5:14 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

heart said:

You recognized the natural state "in dependence on the Guru" and spent 20 years applying the methods your Guru gave you and now he suddenly is no real Guru. What do you do?

Malcolm wrote:

Leave and find a better guru.

heart said:

You can leave, you can find an other Guru, but you are still in great debt to the Guru that introduced you to the natural state. You can't ever really turn your back on him/her as you are bound by Samaya, the Samaya of the natural state. Possibly you can arrive at what Pema Chödrön call "no right, no wrong", and that is my whole point.

/magnus

Malcolm wrote:

Honestly Magnus, your going on and on about hypothetical gurus is a little strange. Your guru is the nicest person imaginable, and there is no doubt he is quite beyond such behavior himself. So why even bring it up? It is not like you yourself are facing such an issue.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 5:03 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

heart said:

Possibly you can arrive at what Pema Chödrön call "no right, no wrong", and that is my whole point.

Malcolm wrote:

Oh yes, "I got mine" and screw everyone else.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 1:50 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

But by all means, continue to believe that this is more damaging to Vajrayana Dharma than the actual abuse of students by teachers, sexually, physically, emotionally, and mentally. You are backed up by the traditional texts, but they were operating in the same culture of patriarchy that allowed for (and I daresay even supported) such abuse.

Malcolm wrote:

Vajrayāna will survive sex scandals. It won't survive samaya breakage, such as when students randomly share secret teachings with strangers on the internet in the mistaken belief they are being "helpful." Samaya breakage was the reason Vajrayāna disappeared in India, it is the reason why Tibet fell, and it is the reason why Vajrayāna in the world today is merely a faint reflection in the mirror.

Palzang Jangchub said:

While you're at it, please tell us which precise empowerment needs to be obtained by those interested in the OM AH HUNG vajra recitation so that they can engage in the practice properly.

Malcolm wrote:

Guhyasamaja, etc., any niruttarayoga empowerment, or any empowerment from the three inner tantras.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 1:15 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

Malcolm, these are publicly posted teachings available online, with no mention of restrictions or empowerment. The OM AH HUNG vajra recitation is given freely and even in public settings. The teachings on the Six Yogas are general and don't involve actual practice instructions from what I remember, hence Eric has shared them on his website. If Garchen Rinpoche says I'm not breaching samaya, I'm confident that I'm not breaching it. I can appreciate it that your stance is more conservative than mine, as there are many different interpretations of samaya and how strictly we should keep things secret.

Malcolm wrote:

If you are a teacher, then you can take responsibility. But these things are secret and should remain so. "Secret" means not sharing them with people who have no empowerment.

The reason why Vajrayāna is decline is not sex scandals with gurus, it because people do not keep secret what is supposed to be secret. Vajra recitation is a completion stage practice. It is therefore secret.

If you want to share secret vajrayāna instructions with people you don't know over the internet, who state very clearly they have no empowerments, no guru, and thus no

samaya and little understanding, and in the process break your own samaya, please do so by private message.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 12:47 AM

Title: Re: Turning daily life into retreat

Content:

Sennin said:

Of course allocating time to practice is not the same as boundaried retreat; due to constant distraction and concerns. Even so I'm interested in the possibility of accomplishing sadhana in daily life.

How much time (and of course diligence, patience etc.) is needed to pull this off? Would one focus more on practicing until signs, instead of by number or time? Is it even possible?

Malcolm wrote:

Work nine to five, practice 7-11, rinse repeat.

Author: Malcolm

Date: Sunday, July 29th, 2018 at 12:35 AM

Title: Re: Tummo and Tsa Lung Meditation

Content:

Palzang Jangchub said:

These might help:

Lamp flame meditation and OM AH HUNG vajra recitation, including video:

<http://garchen.tw/English/News/NewsInPage/8>

<https://www.facebook.com/garcheninstitute/posts/vajra-recitation-of-om-ah/468999119816198/>

Garchen Rinpoche on the Six Yogas of Naropa:

<http://www.buddhavisions.com/wp-content/uploads/2015/10/Garchen-Rinpoche-on-the-Six-Dharmas-of-Naropa.pdf>

Malcolm wrote:

These practices are restricted to those with empowerment. Sharing them with those who do not have empowerment is by definition a breach of samaya.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 11:04 PM

Title: Re: Taking Empowerment as a Blessing

Content:

tranides said:

Otherwise why would we have Ngondro - instead we just could receive the same (or other) abhishekas each day and it would give the same effect.

Malcolm wrote:

This, in fact is the Lamdre approach. Practicing the Time of the Path sadhana with the full empowerments is considered more essential than doing ngondro repetitions. Not that ngondro is bad, it just isn't as essential.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 10:49 PM

Title: Re: Via Negativa

Content:

Rick said:

Per Advaita, brahman cannot be negated. But brahman cannot be said to exist or not to exist. So it's complicated ...

Just as a reminder, I am NOT a qualified expert on Advaita, so what I say about it should not be taken as 'certified.'

Malcolm wrote:

The fact that brahmin is immune to negation means it is an inherent existent, meaning it is sat, real. To say that it cannot be said to exist or not exist means conventionally. Brahmin is beyond such conventions, and therefore, it, according to its exponents, cannot be negated through conventional reasoning. This is very unacceptable from a buddhist pov.

Rick said:

Since brahman is not knowable, findable, experienceable, how can you know that it is not just a fairy tale? You can't, directly. You need to believe the word of the sages in the Upanishads. (Advaita is an astika teaching methodology, it accepts the ultimate authority of the Vedas.) Eventually, I am told, you come to rest in the knowledge that you are brahman ... but since I'm not there (yet), I can't say anything definitive about it.

Yes, very different from Buddhism, which afaik is a nastika methodology.

Malcolm wrote:

Correct, Buddha negated sruti as a pramana.

Author: Malcolm
Date: Saturday, July 28th, 2018 at 9:48 PM
Title: Re: Via Negativa
Content:

Rick said:
Advaita does pretty much the same thing.

Malcolm wrote:
According to you, Advaita insists that one cannot negate being. According to
Buddhadharma, being cannot be established.

Rick said:
Per Advaita, brahman cannot be negated. But brahman cannot be said to exist or not to
exist. So it's complicated ...

Just as a reminder, I am NOT a qualified expert on Advaita, so what I say about it should
not be taken as 'certified.'

Malcolm wrote:
The fact that brahmin is immune to negation means it is an inherent existent, meaning it
is sat, real. To say that it cannot be said to exist or not exist means conventionally.
Brahmin is beyond such conventions, and therefore, it, according to its exponents,
cannot be negated through conventional reasoning. This is very unacceptable from a
buddhist pov.

Author: Malcolm
Date: Saturday, July 28th, 2018 at 9:30 PM
Title: Re: Via Negativa
Content:

Astus said:
Buddhism does not debate conventional reality. It only points out that it is merely
conventional, that is, conceptual fabrication.

Rick said:
Advaita does pretty much the same thing.

Malcolm wrote:
According to you, Advaita insists that one cannot negate being. According to
Buddhadharma, being cannot be established.

Author: Malcolm
Date: Saturday, July 28th, 2018 at 9:20 PM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

heart said:

You know what I am talking about Malcolm. You yourself have said here a number of times that these Gurus are no real Gurus since they abused someone.

Malcolm wrote:

As have a number of esteemed lamas such as Migyur Rinpoche, and so on.

heart said:

You recognized the natural state "in dependence on the Guru" and spent 20 years applying the methods your Guru gave you and now he suddenly is no real Guru. What do you do?

Malcolm wrote:

Leave and find a better guru.

heart said:

I think "keeping the blinders on" isn't viable possibility. This is a genuine horror show that somehow don't seem to be a part of this discussion.

Malcolm wrote:

In the contrary, it has been part of the discussion.

heart said:

I also would like to say that I have been around Vajrayana for a long time and heard all kind of stories of about all kind of Gurus and if having sex with a student always is abuse...

Malcolm wrote:

As in any thing, the perception of harm depends on the student. And mind we are only talking about women students (Male students do not generally find themselves receiving unwanted attentions of their male gurus. It does happen, as in the case of the Regent, but it is exceedingly rare. Though with more westerners adopting the guru role, it is certain to become more common as more gay men become Vajrayāna teachers). Back to the point, you live in Sweden -- Swedish laws around sexual misconduct are very strict. Much of the behavior we hear about is quite definitely actionable criminal behavior under Swedish law. Namkhai Norbu Rinpoche has a very sensible approach to these issues -- rather than insisting that Vajrayāna masters are above normal moral, legal, and ethical constraints, he observes that if one follows Dzogchen rules, one is likely to get arrested in Italy. So in Italy, one follows Italian rules, not Dzogchen rules. If

Vajrayāna gurus do not have enough sense to understand the place where they live or are traveling, this calls into question both their wisdom and their skillful means. Of course, from some people's POV I am being a "moralist" and should "just go back to Mahāyāna" because I "can't handle Vajrayāna."

heart said:

then no-one here seems to be as safe as they think they are.

Malcolm wrote:

Well, it is definitely the case that the day where Vajrayāna masters could prey on their women disciples with impunity has come to an end, so yes, Vajrayāna masters are not as safe as they once were. They are going to have to shape up and understand that Western women, in increasingly, Tibetan women, are not going to stand for the continuation of the patriarchal exploitation in Tibetan Buddhism and Buddhism in general. #Timesup

Author: Malcolm

Date: Saturday, July 28th, 2018 at 11:23 AM

Title: Re: Help needed!

Content:

PeterC said:

A Gelugpa lama who is a friend of mine recently gave me an unexpected and extremely generous gift. I want to reciprocate with something he needs - I asked his students and they said that a few times he's mentioned wanting a Tibetan copy of the complete works of Tsonkhapa. Does anyone know where I could procure a good quality print edition? Cost is not an issue.

Thanks!

Malcolm wrote:

tibetbook.net

Author: Malcolm

Date: Saturday, July 28th, 2018 at 9:21 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

conebeckham said:

Well, tendrel implies something beyond self-sufficiency, Malcolm.

Malcolm wrote:

It is called rang 'byung ye shes for a reason.

Beyond that, if one cannot recognize abuse as abuse, one has ethical challenges.

Author: Malcolm

Date: Saturday, July 28th, 2018 at 7:24 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

What I am doing is saying that the present dramas do not invalidate the principle of Guru Yoga.

Aryjna said:

This is absolutely irrelevant. What does Guruyoga have to do with this matter.

heart said:

It has a lot to do with it. Imagine that the Lama you feel introduced you to the nature of mind is suddenly called an abuser, what would you do? It is pretty strange that the discussion here not even touch on this subject since this is supposed to be a Vajrayana forum. Do you invalidate your recognition based on what someone else tell you about your masters behavior? Just think about it will you.

/magnus

Malcolm wrote:

If the person who introduces you to the nature of mind the abuses people, then he or she abuses people. You can either continue to keep your blinders on or you can acknowledge the truth. It won't change your recognition one way or another.

On the other hand, many people fool themselves into believing they have encountered the mind essence, and equally, there are unscrupulous teachers who have no qualifications to evaluate such an encounter, who lie to their students in order to appeal to the latter's egos.

Since you bring up the fact that this is a Vajrayāna forum, these points of view must also be considered. The reality, Dear Magnus, is that no one can introduce one to the mind essence. You must discover it on your own, a guru is merely a guide who helps you with the process of self-discovery, but the actual recognition is your job.

Here there is no method and wisdom,
the appearance of true reality,
can't be described by another, the connate
cannot be found anywhere,
but one can understand it in dependence on the Guru,
time and method, and from one's merit.
-- Hevajra Tantra

Author: Malcolm

Date: Saturday, July 28th, 2018 at 4:40 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

I've speculated elsewhere that perhaps Vajrayana should not be taught to westerners. If it comes to the point where secularism triumphs over Vajrayana view I will feel certain of it.

Malcolm wrote:

This is called closing the barn door after the horses have escaped.

Author: Malcolm

Date: Friday, July 27th, 2018 at 12:54 PM

Title: Re: Via Negativa

Content:

Rick said:

Per process philosophy what 'exists' are dynamic events. Madhyamaka refutes the existence of fixed substances, not of dynamic events. Or?

Astus said:

Does that dynamic event exist in the present, the past, or the future? If it is in the past or the future, it is non-existent. If it is in the present, how is it an event?

Rick said:

Per process philosophy, there are no enduring substances, only 'momentary events of experience' called actual entities which unfold over time (as a process unfolds over time). So, to your question:

> Does that dynamic event [actual entity] exist in the present, the past, or the future?

I couldn't find a definitive answer to this. According to the process philosophy savvy people I spoke with, it's a subtle and tricky question.

Actual entities play out over time, so past present future are all involved. But the existence part is where things get fuzzy. I'd say actual entities exist, but not in the conventional way of existing. The *flow* exists, but there is no-thing (no substance) that is flowing. (This reminds me of the causal non-substance flow of Pratītyasamutpāda.)

Malcolm wrote:

This does not go beyond Sautrantika tenets.

Author: Malcolm

Date: Friday, July 27th, 2018 at 6:34 AM

Title: Re: Egg-shaped vase-like thing next to Garab Dorje in images

Content:

Pema Rigdzin said:

Out of curiosity, anyone know what the egg-shaped, vase-like things is to the right of Garab Dorje (and many other Dzogchen lineage masters) is?

<https://i.pinimg.com/736x/dc/02/b5/dc02b59b6e6735feaec074569d0d1c50.jpg>

Malcolm wrote:

It is a basket.

Pema Rigdzin said:

Does it symbolize holding the whole Dzogchen teachings, ie "Dzogchen pitaka"? If not, what does it symbolize? I only remember seeing it next to Dzogchen masters.

Malcolm wrote:

It's where you store your stuff.

Author: Malcolm

Date: Friday, July 27th, 2018 at 6:18 AM

Title: Re: Egg-shaped vase-like thing next to Garab Dorje in images

Content:

Pema Rigdzin said:

Out of curiosity, anyone know what the egg-shaped, vase-like things is to the right of Garab Dorje (and many other Dzogchen lineage masters) is?

<https://i.pinimg.com/736x/dc/02/b5/dc02b59b6e6735feaec074569d0d1c50.jpg>

Malcolm wrote:

It is a basket.

Author: Malcolm

Date: Friday, July 27th, 2018 at 1:35 AM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

LoveFromColorado said:

Thanks Kevin. I'm in Colorado Springs so that is about a five hour trip one way. With wife, kids, and work it can be a challenge to make such a trip regularly. There is a Nyingma sangha in Denver that is about an hour away but even that can be tough to get to with my schedule. Still trying... I wish a sangha would formulate in Colorado Springs - it seems the more remote scenic vistas are where they tend to be.

Malcolm wrote:

There are Lamas who teach Dzogchen all over Colorado. You just have to look harder. Colorado, like CA, is Nyingma central in the USA.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 11:11 PM

Title: Re: Taking Empowerment as a Blessing

Content:

SilenceMonkey said:

So..... back to topic.

To reframe the question:

To take an empowerment without the intent to practice it... Or maybe without the intent to practice it continually until attainment. Should this be avoided? I'm sure many practitioners have received 10s if not 100s of transmissions and empowerments over the years. But there's no way anyone can practice all of that each day. So then, what's the point?

Malcolm wrote:

Tendrel.

SilenceMonkey said:

I assume that it would be to create a positive connection to Dharma (that teaching and teacher and lineage). Is this not what it means to "take empowerment as a blessing?"

Malcolm wrote:

Yes.

SilenceMonkey said:

Is it advisable to take empowerments outside of your own lineage, if only to establish a connection?

Malcolm wrote:

Yes, if you have a sincere interest in the teacher in question.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 11:10 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

Malcolm wrote:

This more consistent with the mind series. The Man ngag sde series maintains that appearances are the rtsal or potential of vidyā (rig pa). This potential becomes the mind when it mixes with the karmavāyu from our breathing. This point is discussed in the Treasury of the Dharmadhātu.

LoveFromColorado said:

Thanks Malcolm! I am new to some of these terms, so please pardon my ignorance here. To restate in my own small terms, would it be safe to say that what you stated regarding the Man ngag sde series could be coarsely interpreted to say that when the potential of rigpa (which I get) mixes with with the energy of our past actions that it then becomes appearances? I'm new to the concept of karmavāyu but am certainly interested.

Malcolm wrote:

You should study these teachings systematically under a qualified teacher. Not piecemeal from debates on the internet.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 10:57 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

krodha said:

The view is that the so-called external world is not mind, nor is it other than mind.

Adepts such as Longchenpa were very cautious in their explanation of this issue and are in no way advocating for a concrete, artifact-like external world.

LoveFromColorado said:

Can someone summarize the explanation of this point? Sorry if this is an intrusion. In my studies of Alan Wallace's introduction to Dzogchen, he seems to articulate that space and everything we experience is a manifestation of our own pristine awareness. I'm curious how this coincides here with this point.

Malcolm wrote:

This more consistent with the mind series. The Man ngag sde series maintains that appearances are the rtsal or potential of vidyā (rig pa). This potential becomes the mind when it mixes with the karmavāyu from our breathing. This point is discussed in the Treasury of the Dharmadhātu.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 10:38 PM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

florin said:

The tatagatagarbha chapter from Longhenpa's trilogy of rest explains...

Malcolm wrote:

I directed you to look at the Tshig don mdzod, chapter three. He introduces the chapter saying, "Then, the explanation of how buddhagarbha permeates the sattvadhātu and the way it exists.

He begins by quoting the Mirror of the Essence of Vajrasattva above. He then cites the Fine Inlay of Jewels:

Just as oil has always been naturally present in
sesame or mustard seed,
within the deceptive appearance of the bodies of sentient beings
the seed of the tathāgatas
appears with matching light.

The Sound Tantra states:

The pristine consciousness of one's vidyā abides in the body,
like oil in sesame seed.
The glow and brightness of the body
has always been permeated with the moistness of pristine consciousness.

And the Self-Arisen Vidyā:

The transcendent state of perfect buddhas
exists in the forms of kāyas and pristine consciousness
in the personal continuums of all sentient beings.

Having introduced these citations, he turns to sūtras and tantras of the common vehicles, citing long passages from the Nirvana Sūtra, Hevajra, the Dohas and so on, concluding that all of these citations together, including those from the man nga sde tantras above, demonstrate the existence of the sugatagarbha element in the continuums of sentient beings. He then goes on to criticize those who maintain that sugatagarbha is merely the emptiness of the mind itself, and so on. He then goes on to describe how the tathāgatagarbha doctrine is definitive, and so on. Finally describing how sugatagarbha is present as five kāyas, five pristine consciousnesses, the five lights, the five families, the five vāyus of pristine consciousness, the five qualities of essence, nature, and compassion, the five afflictions, the five aggregates, the five elements, the five sense organs, the five desirable objects, and the five qualities of the three doors, citing the String of Pearls Tantra which explains all of this.

For Longchenpa the pristine consciousness of vidyā is nothing other than tathāgatagarbha. And according to ChNN, there is no Tibetan whose writings on the Great Perfection are more definitive than Longchenpa's. So we can understand the above to be ChNN's own view as well.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 2:43 PM

Title: Re: rtsal, shared samsaric vision, “other” sentient beings

Content:

jnanasutra said:

Also, interesting to note that Malcolm refers to the basis as the “seed of budhahood,” i.e. the Sugatagarbha or Tathagatagarbha, in deluded sentient beings. Interesting thought, an individual’s basis as a seed. I believe the gelugpas would agree

florin said:

I don't think that tatagathgarba view has much in common with dzogchen view.

Malcolm wrote:

It is a bit of an overstatement to claim the view of Dzogchen has nothing in common with tathāgatagarbha view. Longchenpa would strongly disagree with you. After all, he spends the entirety of chapter three of the Tshig don mdzod explaining the precise relevance of tathāgatagarbha view to Dzogchen.

Further, the entire subject of chapter 39 of the Kun byed rgyal po is tathāgatagarbha, called here "jinagarbha."

florin said:

Then, bodhicitta, the All-Creating King, taught that his nature was the jinagarbha, lacking deviation and obscuration in everything.

Malcolm wrote:

Further, the Mirror of the Essence of Vajrasattva states:

The tathāgatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate. It’s location — it is located in the center of the heart.

The Mind Mirror of Samantabhadra states:

The diverse miraculous display arises from state of inseparability, the ultimate sugatagarbha.

The Self-arisen Vidyā Tantra states:

The meaning of utter purity and sugatagarbha is nondual, the same.

The Wheel of Life states:

If play arises within limitations, it is the sugatagarbha.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 3:41 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

Palzang Jangchub said:

The ThinkProgress article read like he was only accused, not that he'd given an admission of guilt. If i missed tat somehow, please post the link(s).

Also, "plead guilty" makes it sound like he admitted this after being finally charged by the law and having his day in court.

Rinzler was "heartbroken" over the "real mistakes" he made with Amy, Simmer-Brown wrote

Malcolm wrote:

This is what he was "heartbroken" about, the "real mistake" he made:

In a last-ditch effort to get through to Rinzler, she told him again that she didn't want to have sex, and when he asked why, she revealed that she'd been sexually abused in the past. Instead of offering understanding and empathy, Amy said, Rinzler suggested that sleeping with him could help her break through the trust issues from her past trauma.

Then he began to touch her again, and she froze. She felt paralyzed, she said in an interview — as if she wasn't in control of her own body. Tired, drunk, and dissociated, she said that she performed oral sex on Rinzler in the hope it would make him stop.

"I thought, 'OK, I'm doing this to get him off of me without having to have sex with him and just survive,'" she said.

This guy is a boundary-less creep. Not someone who can be trusted with with students.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 2:19 AM

Title: Re: Via Negativa

Content:

Malcolm wrote:

No form of existence can be ultimately established. There is no being to negate.

Rick said:

I.e. Sunyata 101: Nothing exists inherently.

?

Malcolm wrote:

Yes, since nothing exists inherently, there is no being to negate.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 1:05 AM

Title: Re: How to Make Long-Life Prayer More Effective?

Content:

Jangchup Donden said:

Do you think we wouldn't be better off if Shakyamuni Buddha were still physically present with us today? Or if Guru Rinpoche was still physically present with us?

Malcolm wrote:

Nope, because we would not take impermanence to heart.

Jangchup Donden said:

Yet the Buddha would have remained with us until the end of the Kalpa if Ananda had asked. Isn't that simply a case of lack of merit/interdependence?

Is Amitabha not doing his pure land any favors by sticking around so long?

Malcolm wrote:

The Buddha demonstrated nirvana in order to teach us impermanence.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:51 AM

Title: Re: Via Negativa

Content:

Rick said:

Is there anything that cannot be negated in Buddhism? Can one's existence be negated? Or would it be right-er in Buddhism to say: I neither am, nor am not, nor neither, nor both? To what extent does the answer depend on the Buddhist school/tradition?

Malcolm wrote:

More to the point, no form of existence can be ultimately established.

Rick said:

What about the kind of existence with which a process is said to exist? (As in process philosophy.) An ever-changing web of dynamic intercausality kind of (non-substance) thingie ...

Lemme guess: Since, ultimately (paramartha), there is no causality, no processes, no interdependent webs, my question is a non-starter. Close?

Malcolm wrote:

No form of existence can be ultimately established. There is no being to negate.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:47 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

So ultimately I noticed that for myself and other folk, if you were genuinely interested in the teachings, often times that would help prove the impetus to break free of Shambhala. But by the time genuine devotion for the teachings has arisen, it has been intermingled with loyalty to Shambhala and the institution and all the myths surrounding Trungpa and the Sakyong, and then teachers around you will often advise against "spiritual shopping" with the intent of keeping you locked into Shambhala.

Malcolm wrote:

This is called "Corporate Dharma."

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:34 AM

Title: Re: How to Make Long-Life Prayer More Effective?

Content:

Jangchup Donden said:

Do you think we wouldn't be better off if Shakyamuni Buddha were still physically present with us today? Or if Guru Rinpoche was still physically present with us?

Malcolm wrote:

Nope, because we would not take impermanence to heart.

Author: Malcolm

Date: Thursday, July 26th, 2018 at 12:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

The Dharma can never be tainted.

Rinchen Samphel said:

For some reason this solves my worry from my previous post too, thanks Malcolm.

Karma Dorje said:

That's true, but the conditions for it to manifest in this world can definitely disappear. I think that wrongdoing by Dharma teachers is far more injurious to these conditions than any attempts by naysayers to tear down religious institutions out of malice.

Malcolm wrote:

Yes, the Buddha said Dharma can only be destroyed from within.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 11:51 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Palzang Jangchub said:

I keep coming back to the fact that legitimate Dharma teachings can be given by messed up individuals.

Malcolm wrote:

But they have no blessings.

Palzang Jangchub said:

Incidentally, is there any legit Buddhadharma on not leaping to judgment when an individual is accused of misconduct? How about defamation of character?

Malcolm wrote:

One complaint, reserve judgment. Two complaints, raise eyebrow. Multitude of complaints -- pitchfork and torches time.

Palzang Jangchub said:

I guess it boils down to not wanting Lodro Rinzler to be guilty of this.

Malcolm wrote:

He pleaded guilty to being a creep and intimidating a woman into giving him head, who repeatedly said no to him. Worse, he tried to convince her a sexual experience with him would help her get over her own sexual abuse issues. This is called "date rape,"

Palzang Jangchub said:

How many enemies of Dharma will see this as a golden opportunity to falsely accuse others out of malice towards these individuals and the organizations they're associated with? I think this is a question worth asking ourselves. False accusations can be just as damaging, and it's quite hard to change public opinion, even when claims can be proven false. Narratives tend to take on a life of their own once they're out in the ether...

Malcolm wrote:

The Dharma can never be tainted.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 8:23 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Appearances can be deceiving. We can't read people's minds, nor can we know anything about their experience. This is basic.

Malcolm wrote:

Pro tip: the Buddha accepted inference as a valid form of knowledge.

kausalya said:

My mind is unreliable; I play it safe by being an idiot.

Malcolm wrote:

Whoever sold you that bill of goods did you a disservice.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 8:19 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Appearances can be deceiving. We can't read people's minds, nor can we know anything about their experience. This is basic.

Malcolm wrote:

Pro tip: the Buddha accepted inference as a valid form of knowledge.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 7:27 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Meanwhile, all I see myself doing is being cautious about judging the actions/appearances of others

Malcolm wrote:

It is pretty easy to see who is worldly, who is not, who is virtuous, who is not, etc. If you can't discern even such basic things...it is unlikely you can discern who is a proper teacher and who is not.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:32 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

As students, we can't say much.

Malcolm wrote:

For a student who can't say much, you sure have a lot to say.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:31 AM

Title: Re: Taking Empowerment as a Blessing

Content:

Malcolm wrote:

You think karma relieves you of choice?

Losal Samten said:

Volition is karma isn't it?

Malcolm wrote:

He means karma in the sense of vipaka, ripening.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 6:15 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Negating what?

Malcolm wrote:

Reread the thread, friend.

kausalya said:

If I've ignored something, it's to refocus on what I consider to be important, which is "not to deter from tantric practice anyone having confidence in it."

Malcolm wrote:

I see, so its all about you and what you consider important. Got it. Good to know.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:24 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

I've got about as little choice as you do, given the state of my karma.

Malcolm wrote:

You think karma relieves you of choice?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:16 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Why worry about what others are doing?

Malcolm wrote:

Why do you?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:16 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

I just realize I have no control over anything, so that's how it goes. I can only practice to be better at living, and communicate with those who see something valuable in what I say.

Malcolm wrote:

While uselessly negating the valuable things others say...get the picture?

kausalya said:

Negating what?

Malcolm wrote:

Reread the thread, friend.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 5:00 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

I just realize I have no control over anything, so that's how it goes. I can only practice to be better at living, and communicate with those who see something valuable in what I say.

Malcolm wrote:

While uselessly negating the valuable things others say...get the picture?

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:58 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

Not so. Your karma dictates what you see.

Malcolm wrote:

It is so, just open your eyes and look around you.

kausalya said:

I do! Hello to you.

My behaviour is my only concern. As for others, I only have compassion.

Malcolm wrote:

That is very nice for you.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:46 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

From our perspective, we don't know who is a dharma person and who is not.

Malcolm wrote:

It is evident from people's behavior.

kausalya said:

Not so. Your karma dictates what you see.

Malcolm wrote:

It is so, just open your eyes and look around you.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:29 AM

Title: Re: Taking Empowerment as a Blessing

Content:

kausalya said:

From our perspective, we don't know who is a dharma person and who is not.

Malcolm wrote:

It is evident from people's behavior.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:28 AM

Title: Re: Taking Empowerment as a Blessing

Content:

Malcolm wrote:

If you have a attachment to this life, you are not a Dharma person.

-- Mañjuśrī to Sachen Kunga Nyingpo.

Jangchup Donden said:

Then wouldn't you have to be enlightened to be a Dharma person?

Malcolm wrote:

No, you merely need to understand there is more than just this life and act accordingly.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:19 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham
Content:

Josef said:

Not at all surprising.

Having met Rinzler I have always been shocked that he is considered a teacher and has been able to get published.

The vetting process for "teachers" in Shambhala is absurdly vacuous.

conebeckham said:

I don't disagree, but.....what vetting process? For any teacher? Including Tibetan Lamas?

I mean, yes, some centers, esp. those established by major lineage figures, have appointed teachers and there is vetting going on, but these days there are many centers that have been set up by people, of any race/ethnicity/background, with no "vetting process."

Shambhala, being a more established institution, should have had checks and balances in place of course, but at the end of the day.....students need to have Eyes Wide Open.

Josef said:

I was primarily referring to the "acharyas" within the organization.

Malcolm wrote:

Well, we should not paint them all with the same brush.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 4:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Terma said:

On another level, do you think that lack of merit can be a cause for someone to get involved with these kinds of organizations and "teachers"?

Malcolm wrote:

The Buddha predicted the rise of counterfeit Dharma, and so did Padmasambhava. Counterfeit Dharma existed during the time of the Buddha in the form of Devadatta's teachings.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 3:20 AM

Title: Re: Taking Empowerment as a Blessing

Content:

javier.espinoza.t said:

when common people goes around for blessing from an empowerment I would say they want a mundane blessing.

kausalya said:

Mundane blessings are what some people need.

Malcolm wrote:

Then they should ask for a pat on the head and a blessing cord, not an empowerment.

javier.espinoza.t said:

they want the world, they don't want to free themselves.

if this isn't degeneration I don't know what is it.

kausalya said:

Not degeneration.

Malcolm wrote:

If you have a attachment to this life, you are not a Dharma person.

-- Mañjuśrī to Sachen Kunga Nyingpo.

Author: Malcolm

Date: Wednesday, July 25th, 2018 at 2:24 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Terma said:

If one is really serious about their practice, then isn't it best to seek out authentic Master's from authentic lineages?

Malcolm wrote:

People think Trungpa was an authentic master, given the sheer amount of accolade he is accorded by highly respected Tibetan masters such as Dzongsar Khyentse and so on. Since they think Trungpa is authentic, it is not hard to understand why they think Shambhala is authentic. Since they think Shambhala is authentic, they think the teachers in Shambhala are authentic.

Trungpa is kind of the third rail in Tibetan Buddhism. Many people do not actually approve of him, but since he built a very successful organization, no one in the Tibetan hierarchy will directly criticize him. For this reason, people will continue to be attracted to Shambhala. They have turned Trungpa into a very successful brand.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 1:59 AM

Title: Re: Taking Empowerment as a Blessing

Content:

SilenceMonkey said:

I'm somewhat new to Tibetan style Buddhism. As I'm navigating this world of empowerments and gurus, I'm a little confused about the nature of public teachings. Some people say it's a great opportunity, that you need empowerment to be able to practice, etc... Others say all it is is symbolic and is basically just a blessing, no real empowerments are given at these big teachings. Others say it's a waste of time, just take empowerments from your own guru (and lineage).

I've looked around a bit, and haven't found much yet about what it means to "take empowerment as a blessing." It seems Kalu Rinpoche has said one can take empowerment with the intention 1) To take it merely for blessing, 2) To practice at some point in the future, 3) To practice immediately. Is intention all that is needed to make an empowerment either a blessing or an initiation? How does one go about "taking empowerment as a blessing" (say, if one does not wish to actually practice it every day or at all)?

Is it wise to take many empowerments as blessings, perhaps to create good karmic links with many teachers and lineages? Or would it merely confuse the mind and the spirit?

Malcolm wrote:

Take empowerments because you are interested in the teacher, if you are only interested in the teaching, don't go.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 12:10 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

I talked to Rinpoche yesterday and he himself wasn't exactly sure. So I think at this point if we really want to find out we have two options;

1: see if we can contact the translator. She may know.

2: contact the office of Dudjom Yangsi Rinpoche and see if we can find out directly from him.

I still have the feeling that it's the Sogdrub based on a few things Dudjom Yangsi mentioned. But we just don't know.

At this point just say the mantra as much as you can. And visualize etc.

Malcolm wrote:

The regular drollo is s full empowerment, Sogdrub is a torwang, and yes contact Chris Munson she is the translator.

Kunzang Tobgyal said:

Fantastic. How would we contact her?

Malcolm wrote:

Christina Monson, try and contact her through facebook I do not have her email.

Author: Malcolm

Date: Tuesday, July 24th, 2018 at 12:08 AM

Title: Re: Via Negativa

Content:

Rick said:

In Advaita, the only thing that cannot be negated (seen to be ultimately un-real) is one's own existence: I Am. (I'm not opening a conversation about Advaita vs. Buddhism. Been there, done that! I just used Advaita as an example of a tradition that relies on via negativa negation.)

Is there anything that cannot be negated in Buddhism? Can one's existence be negated? Or would it be right-er in Buddhism to say: I neither am, nor am not, nor neither, nor both? To what extent does the answer depend on the Buddhist school/tradition?

Malcolm wrote:

More to the point, no form of existence can be ultimately established.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 10:22 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

Interesting. I'll try to find out later today from Sonam Rinpoche who requested the

empowerment.

On a side note, but somewhat related; what would the Dorje Drollö we received from Kunzang Dechen Lingpa be regarded as? Inner or outer?

Tlalok said:

Could you relay what you learn from Khenpo Sonam Rinpoche? I was also at this empowerment and I would love to put this into practice.

Kunzang Tobgyal said:

I talked to Rinpoche yesterday and he himself wasn't exactly sure. So I think at this point if we really want to find out we have two options;

1: see if we can contact the translator. She may know.

2: contact the office of Dudjom Yangsi Rinpoche and see if we can find out directly from him.

I still have the feeling that it's the Sogdrub based on a few things Dudjom Yangsi mentioned. But we just don't know.

At this point just say the mantra as much as you can. And visualize etc.

Malcolm wrote:

The regular drollo is a full empowerment, Sogdrub is a torwang, and yes contact Chris Munson she is the translator.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 1:56 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

On a side note, but somewhat related; what would the Dorje Drollö we received from Kunzang Dechen Lingpa be regarded as? Inner or outer?

Malcolm wrote:

Inner. It and the Pema Sogthig are basically the same, however, Pema Sogthig is a bit more elaborate. Mantras are different. Also, there is no separate empowerment for KDL's inner Drollo sadhana.

Author: Malcolm

Date: Monday, July 23rd, 2018 at 12:57 AM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

He mentioned it was Dudjom Rinpoche's Mind Terma which would make it the Dudjom Traktung Pema Sokdrub Zabmo. You can get it here;
<http://www.dharmatresasures.com/dorje-drollo-thrak-thung/>

Malcolm wrote:

Probably not Pema Sogthig. Probably the outer Drollo sadhana, both are mind treasures.

Kunzang Tobgyal said:

Hmmmm... i wonder. He mentioned it was Dudjom Rinpoche's heart practice as well as his own. Are the root mantras the same? That would be one way to determine.

Malcolm wrote:

Identical. I have received them both. Pema Sogthig is generally practiced after having done the outer sadhana. The daily practice is called yang gsar bdud 'dul gro lod kyi rgyun khyer snying por dril ba.

Also, Pema Sogthig has its own brief torma empowerment. Sometime both forms are combined together for convenience. All of the activities however, are connected with the more general form.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 1:08 PM

Title: Re: Dudjom Yangsi Dorje Drollö empowerment Toronto

Content:

Kunzang Tobgyal said:

<https://mailchi.mp/f27fdd425cfe/hh-dudjom-sangye-pema-shepa-rinpoche?e=f4a440f763>

RoadToPines said:

Can you please say what text we were working from for the Dorje Drolo empowerment? The translator went so fast I missed the author and title of the text. Or is there a site where I can read the sadhana?

Kunzang Tobgyal said:

He mentioned it was Dudjom Rinpoche's Mind Terma which would make it the Dudjom Traktung Pema Sokdrub Zabmo. You can get it here;
<http://www.dharmatresasures.com/dorje-drollo-thrak-thung/>

Malcolm wrote:

Probably not Pema Sogthig. Probably the outer Drollo sadhana, both are mind treasures.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 6:25 AM

Title: Re: What's the meaning of "life is duhhka"?

Content:

Happiness said:

The first noble truth is life is duhhka,

Malcolm wrote:

No, the first truth of āryas is sarvadukkha, suffering is everywhere.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 5:57 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Historically the whole Shentong thing started when a Sakya scholar met a group of Kalachakra practitioners that had gained realization.

Malcolm wrote:

The Jonangpas would take exception to Dolbupa being called a Sakyapa.

smcj said:

They said emptiness was not at all the way it was presented in Madhyamaka. So the scholar took it upon himself to take what these guys were saying and then went back and reinterpreted a bunch of classic texts from their perspective so as to legitimize what they were saying to a greater audience.

Malcolm wrote:

Yes, and in the process, rather than legitimizing their view, he caused it to be subjected to further criticisms based on errors others perceived in his presentation of Yogacara, and just maybe too, because of his rather self-congratulatory style of writing.

That said, the version of gzhan stong followed today in Kagyu more resembles the Sakya scholar Sakya Chogden than Dolbupa. Gzhan stong itself also has a number of variations, as any mature tradition is likely to have.

But I am pretty sure also that Kalacakra is off topic in the Dzogchen forum...

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 4:04 AM

Title: Re: Saraswati Terma Masters All Gone?

Content:

Crazywisdom said:
Saraswati is precious deity for wisdom and artistic creativity.

Grigoris said:
Does she have a wrathful aspect?

Malcolm wrote:
Yes, the wrathful form of Saraswati is Magzor Gyalmo.

Author: Malcolm
Date: Sunday, July 22nd, 2018 at 4:02 AM
Title: Re: Yidam and Dzogchen
Content:

heart said:
If you say so, but I don't see how that matters actually. Sems sde is also Dzogchen.

/magnus

Malcolm wrote:
According to ChNN, sems sde must be practiced in conjunction with regular creation and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is not an independent system of practice.

heart said:
I never heard him say that, but I have no reason to don't believe you. Anyway the "man ngag sde", in particular the "yang sang lana mepé kor" (the nyingtik), have a lot of deity practices that connected to those teachings. I am not really trying to prove something here, but it is just kind of obvious.

/magnus

Malcolm wrote:
Yes, as a support for practitioners, one can use any deity, not just "nyingma" deities. But deity yoga is not the main path for man ngag sde, unlike sems sde.

Author: Malcolm
Date: Sunday, July 22nd, 2018 at 3:12 AM
Title: Re: Yidam and Dzogchen
Content:
Malcolm wrote:
According to ChNN, sems sde must be practiced in conjunction with regular creation

and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is not an independent system of practice.

Miroku said:

Why is that so that it has to be paired with creation and completion stage?

Malcolm wrote:

One cannot attain rainbow body with sems sde alone.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 2:54 AM

Title: Re: Yidam and Dzogchen

Content:

heart said:

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

/magnus

Malcolm wrote:

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

heart said:

If you say so, but I don't see how that matters actually. Sems sde is also Dzogchen.

/magnus

Malcolm wrote:

According to ChNN, sems sde must be practiced in conjunction with regular creation and completion stage, that is the point I am making. Sems de, unlike man ngag sde, is not an independent system of practice.

Author: Malcolm

Date: Sunday, July 22nd, 2018 at 2:52 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Matt J said:

I wasn't able to find the analysis in prior posts. Is there a link?

Are you all suggesting that the Dzogchen taught by Kagyu masters (i.e Thrangu, Mingyur, Tsoknyi, Dzogchen Ponlop etc. Rinpoches) is compromised somehow by a Shentong stance? The heart of Dzogchen as far as I understand is not a conceptual view.

Malcolm wrote:

gzhan stong is an analytical approach. Dzogchen is a vajrayāna system; the former is coarse, the latter is subtle. The latter does not depend on any analytical system at all; it depends on the introduction by a qualified master.

Author: Malcolm

Date: Saturday, July 21st, 2018 at 1:35 PM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

I have really come around to the Shentong presentation via the Kagyu presentation. If you're really interested, Brunnhölzl's "When Clouds Part" is an excellent read on the subject. He has a whole section with summaries of how various Karma Kagyu masters have interpreted Shentong over the centuries. It is scholarly, long, and expensive, but well worth it if you're interested.

BTW the "Rangtong Ma-yin-gag" is the view that I'm leaning towards now. It has self-emptiness but with the universal positive qualities of Buddha Nature also—if I understand it correctly. There's no separate Reality, which is the offensive Hindu heresy. It is mentioned in Situ R's "Creation and Completion".

To me the positive intrinsic qualities of Buddha Nature are what is important. Saying it is separate and Real is just adding emphasis.

Malcolm wrote:

If I had a thesis

I would be at fault,

Since I alone have no thesis,

I alone am free from fault.

— Nagarjuna

Author: Malcolm

Date: Saturday, July 21st, 2018 at 4:25 AM

Title: Re: rtsal, shared samsaric vision, "other" sentient beings

Content:

jnanasutra said:

Hi all!

So, if all appearances are rtsal manifestations of the basis of each individual, then is it the case that the rtsal manifestations are shared "vision" among samsaric sentient beings?

Also, if all appearances are the energy of the basis of each individual, then how are appearances shared by sentient beings and how are sentient beings (with their individual consciousnesses) apparent to other sentient beings? Wouldn't the appearance of other sentient beings only be the rtal manifestations of one's own basis?

Thanks!

Dorje Shedrub said:

I had the understanding that there is one basis not many, and that sentient brings each perceive the play of rtal through their own obscurations.

DS

Malcolm wrote:

This is a mistake

Author: Malcolm

Date: Saturday, July 21st, 2018 at 3:35 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

Simon E. said:

I am reluctant to give this thread with it's loaded agenda any more oxygen, but it may be worth pointing out vis-a-vis Knotty Veneer's good post that the majority of CTR's American circle would probably have no first hand knowledge of Akong Rinpoche at all. Most of them never visited Samye-Ling and Akong R. did not visit CTR's centres in the US. So any view of Akong R. would come from CTR's beleaguered and defensive students. most of whom never met him.... and Mrs. Mukpo.

I will leave those interested to do the background research in that particular area.

Malcolm wrote:

Well, you can always count on Dzogchen how to stand up for the little guy, widows, stray pets, and gurus with questionable ethical compasses.

Author: Malcolm

Date: Saturday, July 21st, 2018 at 3:31 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Matt J said:

I struggle to see any difference between shentong and a Madhyamaka-Yogacara synthesis. If I recall correctly, Brunnholz makes the argument that what is called shentong is simply that.

krodha said:

In any case, gzhan stong as a view in itself is at odds with Dzogchen... however describing Dzogchen as a Madhyamaka-Yogācāra synthesis is perfectly acceptable.

Malcolm wrote:

Well. The actual difference is that the Yogācāra Madhyamakas do not use the three own natures doctrine.

Author: Malcolm

Date: Friday, July 20th, 2018 at 1:27 PM

Title: Re: Immutable Nature of the Primordial State

Content:

krodha said:

Mine or smcj's?

Malcolm wrote:

smcj's...his claim that Dudjom R subordinates Dzogchen to sutrayāna madhyamaka of any kind.

smcj said:

I do not claim that he “subordinates” Dzogchen at all.

I claim he uses Great Madhyamaka/Shentong to declare the superiority of Dzogchen.

Malcolm wrote:

There is no need to do this. This is like saying a lion's roar needs to be amplified by a dog's bark.

Author: Malcolm

Date: Friday, July 20th, 2018 at 9:54 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Is the “third turning” gzhan stong or just Yogācāra? Seems only Yogācāra is being referenced in the excerpt despite the assertion that his use of “third turning” is supposed to be a reference to gzhan song

3rd Turning can be interpreted as Mind Only or Empty of Other.

Malcolm wrote:

It can also be understood as restatement of the second turning, i.e., I said this was definitive, and yes, it is definitive.

Author: Malcolm

Date: Friday, July 20th, 2018 at 9:52 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Malcolm wrote:

Nine of these passages support your claim.

krodha said:

Mine or smcj's?

Malcolm wrote:

smcj's...his claim that Dudjom R subordinates Dzogchen to sutrayāna madhyamaka of any kind.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 11:25 PM

Title: Re: Immutable Nature of the Primordial State

Content:

Malcolm wrote:

Nine of these passages support your claim.

smcj said:

Page 300 of "The Big Red Book" in the chapter titled "Superiority of Atiyoga". Remember, he is not discussing sutra here. He is discussing Dzogchen and why it is superior to the lower 8 yantras.

Also worthy of note is the fact that he says that Nagarjuna/2nd Turning and Asanga/3rd Turning are both contained in Dzogchen. That is to be expected and does not negate my point. All Shentong view includes Nagarjuna. Elsewhere he explains that his interpretation of the 3rd Turning is "Great Madhyamaka" (a.k.a Shentong). Interestingly he includes the Dharmadhaturstava ("In Praise of Dharmadhatu") as one of Nagarjuna's. It certainly is not like Nagarjuna's other writings.

Now concerning this natural expression of the Great Perfection: The Sugata, during the intermediate promulgation of the transmitted precepts*, did not reveal the structure of the fundamental reality, though he did extensively teach the inconceivable, abiding nature without referring to symbols of elaborate conception. And, during the final promulgation**, though he did reveal the structure of the fundamental reality, he did not teach the characteristic path through which it is actualized. Therefore, the conclusive intention of the Two Promulgators*** actually abides without contradiction in the nature of the Great Perfection. This intention comprises the unaltered intention of the Collection of Madhyamaka Reasoning,, which consists of the commentaries on the intermediate promulgation by the sublime and supreme Nagarjuna; and his [Collection of Eulogies] including the Eulogy to the Expanse of Reality ****, and the commentaries by the regent Maitreya, the sublime and supreme Asanga, and his brother [Vasabandhu] and so forth, which together form the intention of the final [promulgation]. If one were to ask why this is the case, it is because these masters did not claim anything other than the profound abiding nature of natural reality, and because the Great Perfection itself is

none other than that.
(bolding/underlining mine)

So he says, "... during the intermediate promulgation of the transmitted precepts, did not reveal the structure of the fundamental reality".

But he then say of Asanga/Vasabandhu, "...because these masters did not claim anything other than the profound abiding nature of natural reality...,"

So he accepts the 3rd Turning as being "profound abiding nature of natural reality, and because the Great Perfection itself is none other than that.

So Dudjom R. had no problem utilizing the 3 Turning paradigm to explain and define how Dzogchen is superior to the other yanas. Since he saw it as appropriate, so do I.

*a.k.a. The 2nd Turning of the Wheel of Dharma
**a.k.a. The 3rd Turning of the Wheel of Dharma
*** Nagarjuna and Asanga
****Available in English as "In Praise of Dharmadhatu"

All this is in regards to Dudjom R's interpretation of Dzogchen. Evidently he is an outlier in this among Nyingmapas. However Kongtrul also has a Shentong view of Dzogchen, and he is not an outlier among Karma Kagyupas. So at least one major school supports that idea within the context of Dzogchen specifically.

krodha said:

Is the "third turning" gzhan stong or just Yogācāra? Seems only Yogācāra is being referenced in the excerpt despite the assertion that his use of "third turning" is supposed to be a reference to gzhan stong.

In any case, gzhan stong as a view in itself is at odds with Dzogchen... however describing Dzogchen as a Madhyamaka-Yogācāra synthesis is perfectly acceptable.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:23 PM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

dzogchungpa said:

If by "all of this" you mean Hays' statement re Akong R my view is that I don't know what actually happened. My point in making this thread is to stimulate discussion concerning Hays' statement, possibly turning up relevant information.

PeterC said:

The bar for these claims to be credible is extraordinarily high, given Akong R's character and integrity. Unless Hays has better proof than is in that post, we probably aren't helping anyone by repeating them.

dzogchungpa said:

I don't actually know much about Akong R but it seems that Leslie Hays is considered to be a reliable source of information these days, so I thought it was worth discussing.

Malcolm wrote:

She seems reliable with respect to her first hand accounts of what she personally saw, as to what she heard second hand...no one alive can say one way or another

Author: Malcolm

Date: Thursday, July 19th, 2018 at 9:30 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

smcj said:

You guys do know that beatings were common in pre-PRC monasteries, right?

Malcolm wrote:

As well as pre 1959 elementary schools in the USA...

Author: Malcolm

Date: Thursday, July 19th, 2018 at 2:46 AM

Title: Re: Mahamudra and Dzogchen

Content:

haha said:

I cannot tell anything about whom I don't know, (Dezhung Ajam).

If I remember Lamdre correctly, there are purifications of past, present and future life and intermediate stage in development stage, and one actually understands real lamdre view in completion stage.

In dzogchen, if the student has authentic realization of view, then he stabilizes it instead of purifying anything. There is nothing to purify in pristine awareness. If I am wrong, I will be happy to be corrected.

Malcolm wrote:

If what you understand is correct there is no need for thogal and Dzogchen is no different than chan. However, what you say is not true because trekcho is related to the basis, not the path.

Trekco is knowing that there is pure gold in ore, thogal is refining the gold from the ore.

haha said:

If it is the case, then thogal is like purification. Am I correct?

Malcolm wrote:

Yes, this why in general it held one cannot attain rainbow from trekco alone

Author: Malcolm

Date: Thursday, July 19th, 2018 at 2:23 AM

Title: Re: Mahamudra and Dzogchen

Content:

haha said:

Agree!

Actually, I have a doubt on this statement: "The basis of purification of Dzogchen is pristine consciousness."

If something that is pure and perfect from very beginning, what is there one purifies?

Malcolm wrote:

You can doubt the statement, but it is a statement made by the great Lamdre exegete Dezhung Ajam, who also studied Dzogchen under Adzom Drukpa. To answer your question, temporary afflictions are purified, in the same way impurities in gold ore are separated from the gold. Lamdre by contrast transforms the aggregates into the Buddha families etc., like the example of the philosopher stone transforming base metal into gold.

haha said:

I cannot tell anything about whom I don't know, (Dezhung Ajam).

If I remember Lamdre correctly, there are purifications of past, present and future life and intermediate stage in development stage, and one actually understands real lamdre view in completion stage.

In dzogchen, if the student has authentic realization of view, then he stabilizes it instead of purifying anything. There is nothing to purify in pristine awareness. If I am wrong, I will be happy to be corrected.

Malcolm wrote:

If what you understand is correct there is no need for thogal and Dzogchen is no different than chan. However, what you say is not true because trekcho is related to the basis, not the path.

Trekcho is knowing that there is pure gold in ore, thogal is refining the gold from the ore.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:33 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Dzogchen masters do not privilege sūtra views over Vajrayāna views -- this is a point you seem to have never understood.

In his "Big Red Book" Dudjom R. explains that Dzogchen is superior specifically because it has the Great Madhyamaka/Shentong view. We have had that discussion before.

I have quoted it before. You know it. I do not accept your dismissal that I do not understand it.

Malcolm wrote:

Chapter and verse?

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:27 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

Miroku said:

I honestly find that hard to believe. This is bit too much. But still shows how f-ing messy the whole situation is. Kinda reminded me of a passage where Dianna says Akong R. bullied her and CTR when they still were in Samye-ling. But still really? This is a horrible mess.

Stewart said:

I knew Akong Rinpoche for 20 years... believe me, he was no bully. He did however, put up with a lot of shit and slander from Shambhala, despite the fact he personally, and quietly, financially supported the Trungpa Tulku and Surmang monastery for years, Shambhala gave them nothing, eventually they realised that having the heritage of Surmang could be a good thing and suddenly started showing an interest.

Malcolm wrote:

And guess what, even Trungpa's claim he was the supreme abbot of Surmang turns out to be complete bullshit...that would be this guy:

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

Trungpa never taught the Zurmang tradition in Vajradhātu — he taught Karma Kagyu lineages.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:23 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Dudjom R. have a Shentong/Great Madhyamaka view.

Malcolm wrote:

When it comes to sūtra, yes. Not when it comes to Dzogchen. Jigme Lingpa follows Tsongkhapa when it comes to sūtra, but not when it comes to Dzogchen. Dzogchen masters do not privilege sūtra views over Vajrayāna views -- this is a point you seem to have never understood.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:20 AM

Title: Re: Immutable Nature of the Primordial State

Content:

smcj said:

Actually, the assertion that there is no basis is precisely the meaning of Dzogchen, Mahāmudra, and Prajñāpāramitā.

With Prajnaparamita yes. With Mahamudra and Dzogchen it depends on who you talk to.

In "Myriad Worlds" Kongtrul writes: What is the fundamental nature of the original primordial ground of being, before buddhas appear by realizing it and before sentient beings appear by not realizing it? To answer this the tradition of Great Perfection states that the claims concerning the ground based on the perspectives of persons who adhere to philosophical tenets are mistaken.

Make no mistake, this book is about Kongtrul's cosmology. He starts with Abhidharma, then the Kalachakra cosmology, then the above is the beginning of his Dzogchen cosmology.

Malcolm wrote:

Kongtrul's review of Dzogchen "cosmology" is rather incomplete in the Encyclopedia (he gives a more detailed and complete overview in other places). Also the term "ground of being" has no correlate in Tibetan. It is an erroneous translation of the simple term "gzhi," that is, basis.

Also, the nature of the original basis is ka dag, original purity, i.e., emptiness free from extremes. There are several presentations of the basis in Dzogchen, the only non-erroneous one is that the basis is originally pure. Original purity is a special term for emptiness which has never been contaminated by ignorance.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 1:16 AM

Title: Re: Immutable Nature of the Primordial State

Content:

Pema Rigdzin said:

Malcolm,

Usually we speak of the Sutrayana paths as the causal vehicles, and the mantrayana paths as the resultant vehicles; but does Dzogchen consider Anuyoga and Mahayoga "resultant"?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 12:59 AM

Title: Re: Immutable Nature of the Primordial State

Content:

LoveFromColorado said:

p

Malcolm wrote:

There is no primordial state.

LoveFromColorado said:

Hi Malcolm, unless you are referring to emptiness, then I don't understand what you mean. Throughout The Supreme Source by Chogyal Namkhai Norbu the Base is continually referred to as "the primordial state" (for example, on page 85). Would you mind clarifying?

Malcolm wrote:

"Primordial state" is how ChNN translates the term "gzhi." "Gzhi" simply refer to something we have not realized. If there is some real primordial state, then how does it exist, in whom does it exist, and in what way does it exist, without falling into the four extremes. If it does not exist by way of any of the four extremes, for what reason then it is a fault to say there is no basis? Actually, the assertion that there is no basis is precisely the meaning of Dzogchen, Mahāmudra, and Prajñāpāramitā.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 12:43 AM

Title: Re: Mahamudra and Dzogchen

Content:

haha said:

If one knows the Dzogchen before receiving Love andre, those instructions of the lamdre at the time of empowerment would be very profound. It is my personal opinion. Certainly, what they emphasize to purify is different.

Malcolm wrote:

There is no doubt that Lamdre and Dzogchen are compatible, but one has to understand how their paths differ.

haha said:

Agree!

Actually, I have a doubt on this statement: "The basis of purification of Dzogchen is pristine consciousness."

If something that is pure and perfect from very beginning, what is there one purifies?

Malcolm wrote:

You can doubt the statement, but it is a statement made by the great Lamdre exegete Dezhung Ajam, who also studied Dzogchen under Adzom Drukpa. To answer your question, temporary afflictions are purified, in the same way impurities in gold ore are separated from the gold. Lamdre by contrast transforms the aggregates into the Buddha families etc., like the example of the philosopher stone transforming base metal into gold.

Author: Malcolm

Date: Thursday, July 19th, 2018 at 12:35 AM

Title: Re: Leslie Hays says Akong R kidnapped and tortured SMR

Content:

dzogchungpa said:

I decided to look through the comment thread on Hays' cat story FB post, and there are many interesting comments but

https://www.facebook.com/permalink.php?story_fbid=1866927776941356&id=100008724543238&comment_id=1867199120247555&reply_comment_id=186728045357275
5 especially caught my eye:

Then Sakyong Mipham rinpoche (smr or the Sawang as he was known then) was kidnapped by Akong Tulku, and he was tortured- locked in a closet & he showed me the scars on his cheek from being whipped with a bamboo whip. I am not sure why CTR & Dianna didn't go get him immediately. But he was wounded too. Tagi and Gesar both

experienced abuse too-now Gesar is an abuser as well. This is the cycle of violence, and I am a victim of it

I don't really know what to make of it but I thought it was worth pointing out. Does anyone know how old SMR would have been at that time?

Malcolm wrote:
6 -8 or so.

Author: Malcolm
Date: Wednesday, July 18th, 2018 at 2:18 PM
Title: Re: Mahamudra and Dzogchen
Content:

Malcolm wrote:
One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

haha said:
If one knows the Dzogchen before receiving Lamdre, those instructions of the lamdre at the time of empowerment would be very profound. It is my personal opinion. Certainly, what they emphasize to purify is different.

@ passel
If you have heard the Gelug masters presentation, they can very precisely remark the experience of Dzogchen and Tantra in particular stage.
If you have read "The Supreme Source(The Kunjed Gyalpo)", you can figure out the subtle level of grasping in other lower vehicles.

Malcolm wrote:
There is no doubt that Lamdre and Dzogchen are compatible, but one has to understand how their paths differ.

Author: Malcolm
Date: Wednesday, July 18th, 2018 at 12:57 PM
Title: Re: Immutable Nature of the Primordial State
Content:
Malcolm wrote:
There is no primordial state.

Author: Malcolm
Date: Wednesday, July 18th, 2018 at 1:20 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

What's the *realistic* alternative? Vote for Nader and boot Gore out of the White House?

Johnny Dangerous said:

I actually did heh, and I feel justified in doing so.

Malcolm wrote:

Yeah, that worked out real well for America.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 12:45 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Anyone wants Rainbow body these days has to practice Guru Singhishwara.

Malcolm wrote:

No, this is just standard Vajrayāna hyperbole. Even if you practice this, there is no guarantee of rainbow body. Rainbow body depends on the practitioner, not the practice.

Crazywisdom said:

I believe Khenpo Namdrol

Malcolm wrote:

The notion comes from a line in the root text. The Hevajra tantra says, "Buddhist tīrthikas who do not know Hevajra will never attain buddhahood."

As I said, Vajrayāna hyperbole. For example, Khenpo Acho, student of Dudjom Rinpoche, attained rainbow body in the late nineties through the practice of Vajrakīlāya. His other main practice was Naro Khachoma.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 12:19 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Then it becomes Dzogchen. Very pure lineage.

Malcolm wrote:

Even so, the basis of purification of Dzogchen is not the five aggregates.

Crazywisdom said:

Anyone wants Rainbow body these days has to practice Guru Singhishwara.

Malcolm wrote:

No, this is just standard Vajrayāna hyperbole. Even if you practice this, there is no guarantee of rainbow body. Rainbow body depends on the practitioner, not the practice.

Author: Malcolm

Date: Wednesday, July 18th, 2018 at 12:09 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

First half of Sadhana is essentially tummo. As purification and accumulation

Malcolm wrote:

Chetsun Nyinthig sadhana is not Dzogchen, it's anuyoga, specifically, employing devotion to the guru as the path.

Crazywisdom said:

Then it becomes Dzogchen. Very pure lineage.

Malcolm wrote:

Even so, the basis of purification of Dzogchen is not the five aggregates.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 11:58 PM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

But so is Chetsun N

Malcolm wrote:

Huh?

Crazywisdom said:

First half of Sadhana is essentially tummo. As purification and accumulation

Malcolm wrote:

Chetsun Nyinthing sadhana is not Dzogchen, it's anuyoga, specifically, employing devotion to the guru as the path.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 11:37 PM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

I think this question is on point, but maybe it could be a new thread- there were a few different thread with similar titles, and I think a bunch of posts or even a thread got deleted? Idk

If one held the view that mahamudra and dzogchen have the same basis and the same fruit, that just the paths are distinct (but lets be honest overlapping- cf. J Ling Lion's Roar on stillness movement noticing in Dzogchen as but one of kotis of examples), then does that just boil down to two distinct sets of texts, instructions, practices, practice communities?

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

Crazywisdom said:

But so is Chetsun N

Malcolm wrote:

Huh?

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:29 PM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

hm. Is that a straight Lamdre statement, or is it a way of harmonizing Lamdre and Dzogchen?

Malcolm wrote:

In Lamdre, the basis, path, and result are identical. But the basis of purification is samsara. That is not true of Dzogchen.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 9:41 AM

Title: Re: Mahamudra and Dzogchen

Content:

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

passel said:

Fantastic, thank you. I'm afraid I've never met a Sakyapa in the flesh, so my knowledge of the Lamdre system is less than meager, thanks for the response. I was really thinking of Kagyu/Nyingma synthesis, just since that's all I've really ever had any depth of exposure to (and some straight Nyingma, straight Kagyu, though neither has really clicked). Interesting, though, in that I made some quasi-perennialist statements above without even considering a Lamdre view. The impression I get is that Kagyu Mahamudra and Sakya Lamdre could be the hardest view/practice systems to reconcile. Jampa Thaye does it, I guess, Karma Thinley. Ka-Nying and Nyinga/Sakya syncretism though seem to be more common. But 5 aggregates as the basis does make Lamdre hard to reconcile w Dz as well, at least to uninstructed worldlings like yours truly.

(Context: I had in mind a statement on a deleted? thread that MM and Dz have same basis, same fruit, different paths- which I gather does not jibe w the view of Lamdre) Wonder if Lamdre-Dz practitioners would conceive of the two as parallel practice milieu that should be engaged, simultaneously or in sequence, or whether those practitioners find a way to fit one set of instruction/practices within the other. I guess those are not mutually exclusive responses- you could subsume one system within the other in sequence. Simultaneously would be hard.

Re-reading your quote above though makes me think that a practitioner of some capacity could practice Lamdre from a Dz point of view, but not vice versa. Unless different bases can have the same fruit, though I don't recall coming across that idea before..

Malcolm wrote:

The basis is the same, the basis of purification is different.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 8:08 AM

Title: Re: Mahamudra and Dzogchen

Content:

passel said:

I think this question is on point, but maybe it could be a new thread- there were a few different thread with similar titles, and I think a bunch of posts or even a thread got

deleted? ldk

If one held the view that mahamudra and dzogchen have the same basis and the same fruit, that just the paths are distinct (but let's be honest overlapping- cf. Jling Lion's Roar on stillness movement noticing in Dzogchen as but one of kotis of examples), then does that just boil down to two distinct sets of texts, instructions, practices, practice communities?

Malcolm wrote:

One cannot practice Lamdre from a Dzogchen point of view. Why? The basis of purification is different. The basis of purification of Lamdre is the five aggregates. The basis of purification of Dzogchen is pristine consciousness.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 4:13 AM

Title: Re: Chakrasamvara Root Tantra

Content:

haha said:

Yes, you can read. Even before receiving, you can read it for academic purpose but you can't practice it.

Norwegian said:

This is wrong.

Nowhere in Buddhadharma is it explained that you can read for "academic purposes". The thing is, academics don't give a damn about what Buddhadharma says, because they use the excuse that they are academics, therefore they read, and do whatever they feel like in this context.

But if you've not received a relevant empowerment and transmission, it's a different story. Then you should wait until you do get the relevant empowerment and transmission.

Malcolm wrote:

This is not saying that the OP has permission necessarily, it is merely recognition of that fact that yes one can read it if one wants.

M

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:50 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

Crazywisdom said:
Caveat emptor.

Malcolm wrote:
Apparently, we need lemon laws. Anyway, empowerments granted by gurus with no realization have no force anyway.

Crazywisdom said:
I hear what you're saying, but it seems what matters is empowerment come from someone with instructions from the lineage.

"Homage to Vajrakumāra"

"Please bestow..."

"Firstly,... in general, power falls into four categories: the power that is attained even without empowerment is the best, comprising that power that is gained by the mind as a result of correctly realizing the view. Power is not attained, even without the ritual empowerment, when the guru has no lineal instructions and the disciple has no vows. Power attained through empowerment is gained by a disciple who has accepted vows from a guru who possesses lineal instructions. And one who has not received the empowerments, although the empowerments have been bestowed upon him, and has gained nothing, even though it has all been given, is like someone whose mind is completely black."

-Bolt of Lightning from the Blue, p. 303

Malcolm wrote:
Yes, as well as having done the retreats, etc. Nevertheless, giving samaya to students requires having an iron belly for dealing with broken samaya, and a guru who has no realization will just be ruined if they are not careful.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:40 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

The topic is loaded question. Like, why do you abuse your wife? There is room for a guru to make you feel bad, confuse you, impeach you...

Malcolm wrote:
The thing is, Nathan, is that there is a flaw in the way the narrative of guru devotion is being communicated, and that leads to serious abuse of students by putative teachers of Buddhadharma, and mistaken defenses of these teacher's actions. This has nothing to do with Mahāmudra, etc.

Crazywisdom said:

In that case, the tantras make things pretty clear: teacher w lineage gives ritual; if actual consort is not possible, visualize; go accumulate 10 mil mantras. Perhaps if there's a particularly advanced mantrin who's nut won't crack, some secret extreme measures have to go on w the client's consent.

Malcolm wrote:

The point of abuse comes when unrealized gurus lacking experience and realization take advantage of the "unconventional" behavior clause, and rather than acting with spontaneous conduct, act out of rampant defilements aggravated by their position over vulnerable students.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:32 AM

Title: Re: What's the point of abusive gurus?

Content:

Unknown said:

We have to be clear about what we're going to do at the very beginning so that there will be no problems or confusion later.

Malcolm wrote:

The problem with this statement by Lama Zopa is that there is no certifying authority for gurus, and it is extremely hard for people, when they are beginners, to actually be able to tell who is a valid guru and who is a charlatan.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:30 AM

Title: Re: What's the point of abusive gurus?

Content:

haha said:

Be careful at the beginning , because once the relationship has been established nothing can be changed unless the guru gives you permission to no longer regard him as your guru. Once the relationship has been formed there is no heavier karma than giving up the guru, renouncing the guru as an object of devotion. It is a much heavier negative karma than committing the five uninterrupted negative actions. Among all heavy karmas, this is the heaviest.

Malcolm wrote:

This is only valid in the case of a guru who has not betrayed the fundamental terms of the relationship, putting the benefit of students above their own. It does not apply at all to someone from whom one has never received any empowerments.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:25 AM

Title: Re: What's the point of abusive gurus?

Content:

haha said:

But there are some statements in mahanana sutra which may be a factor to people could act in such manner. The Vimalakirti Sutra:

Then the Licchavi Vimalakirti said to the patriarch Mahakasyapa, "Reverend Mahakasyapa, the Maras who play the devil in the innumerable universes of the ten directions are all bodhisattvas dwelling in the inconceivable liberation, who are playing the devil in order to develop living beings through their skill in liberative technique.

Reverend Mahakasyapa, all the miserable beggars who come to the bodhisattvas of the innumerable universes of the ten directions to ask for a hand, a foot, an ear, a nose, some blood, muscles, bones, marrow, an eye, a torso, a head, a limb, a member, a throne, a kingdom, a country, a wife, a son, a daughter, a slave, a slave-girl, a horse, an elephant, a chariot, a cart, gold, silver, jewels, pearls, conches, crystal, coral, beryl, treasures, food, drink, elixirs, and clothes - these demanding beggars are usually bodhisattvas living in the inconceivable liberation who, through their skill in liberative technique, wish to test and thus demonstrate the firmness of the high resolve of the bodhisattvas. Why? Reverend Mahakasyapa, the bodhisattvas demonstrate that firmness by means of terrible austerities. Ordinary persons have no power to be thus demanding of bodhisattvas, unless they are granted the opportunity. They are not capable of killing and depriving in that manner without being freely given the chance.

Malcolm wrote:

These bodhisattvas are bodhisattvas on the stages, not ordinary people.

Author: Malcolm

Date: Tuesday, July 17th, 2018 at 12:23 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

The topic is loaded question. Like, why do you abuse your wife? There is room for a guru to make you feel bad, confuse you, impeach you...

Malcolm wrote:

The thing is, Nathan, is that there is flaw in the way the narrative of guru devotion is being communicated, and that leads to serious abuse of students by putative teachers of Buddhadharma, and mistaken defenses of these teacher's actions. This has nothing to do with Mahāmudra, etc.

Author: Malcolm

Date: Monday, July 16th, 2018 at 12:33 PM

Title: Re: What's the point of abusive gurus?

Content:

anjali said:

Ok. Lots of posts removed. Some of them may find there way into a split off topic (or not). I don't have the time to sift through them this evening so see if there is anything worth salvaging. For now, carry on with the discussion of what's the point of abusive gurus?

Malcolm wrote:

Not really worth saving....

Author: Malcolm

Date: Monday, July 16th, 2018 at 6:09 AM

Title: Re: Kyabgon Gongma Trichen Rinpoche is the Mind Emanation of Guru Rinpoche

Content:

fckw said:

In Tibet they don't seem to have a problem to have several Padmasambhavas around.

yan kong said:

Why would they? It's a perfectly orthodox opinion to hold.

fckw said:

You know, for any odd reason in Tibet tulkus are or were born in rich and influential families with much higher probability than in poor and not so influential ones. Now, perhaps tulkus generally just seem to have an unexplained preference to be born in rich and influential families? Or it's their fortunate karma?

Or then, perhaps the explanation is by far less romantic.

Hence: My point of having several Padmasambhavas around was not so much about the number of them, but rather about the point that there seems to be a certain level of, well, let's call it "arbitrariness" to it.

Malcolm wrote:

Tulkus are recognized in all kinds of families.

Author: Malcolm

Date: Monday, July 16th, 2018 at 2:05 AM

Title: Re: Kyabgon Gongma Trichen Rinpoche is the Mind Emanation of Guru Rinpoche

Content:

Motova said:

Apparently so is Sogyal Lakar.

Malcolm wrote:

Recognized by his mother, but not really enthroned, or recognized by anyone else as such.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 7:23 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I also want to say that I really disagree with the title of this thread, I would never post in such a thread.

Virgo said:

Magnus, you just did.

Kevin...

Malcolm wrote:

He is referring to the fact that while I was writing my post, the other thread was locked.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:31 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

Crazywisdom said:

Do what to remedy?

Malcolm wrote:

Lets start by not pretending that everything advanced in the name of Vajrayāna actually corresponds with Vajrayāna Dharma on any level. Lets also stop pretending, in the name of "samaya," that bestowing empowerments is a free pass to abuse students, sexually, financially, and emotionally.

Crazywisdom said:

Caveat emptor.

Malcolm wrote:

Apparently, we need lemon laws. Anyway, empowerments granted by gurus with no realization have no force anyway.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:30 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I think we have to accept that these stories are a part of our Vajrayana heritage, all lineages included, and that they do have point.

Malcolm wrote:

The point is generally lost on people who might come to Vajrayāna teachings, but lose faith in the Vajrayāna before they have even begun. Vajrayāna, after all, is part of Mahāyāna, not an elite club for boys.

heart said:

Is it good, is it bad, it is very difficult to say. Somehow these stories don't make people loose faith in the Dharma because in that case neither you nor me would still be feeling that Dharma is the most important thing in our life as we in fact do, both of us, after all these years.

Malcolm wrote:

I do not think the Dharma is important because there are a few stories of outrageous behavior by Indian or Tibetan masters. I personally think western students focus on these examples too much because they are titillating and exotic.

heart said:

My example was just meant to show the strange lack of the most important point in Vajrayana, the direct introduction, seems to be missing in these discussion and I find that very odd. Because that is really the only reason to accept unusual behaviour from a master. If it isn't about recognising the natural state, then what is it about?

Malcolm wrote:

My point is that these stories are exceeding rare, and perhaps not the best examples for beginning students of Tibetan Buddhism. I think this is caused by the anachronistic nostalgia some people have for the good old days of Trungpa. But I think people are beginning to find out that it was not all good.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:11 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:
May the fat wallet lamas be the real deal.

Malcolm wrote:
Sadly, this is generally not the case.

Author: Malcolm
Date: Sunday, July 15th, 2018 at 3:10 AM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong
Mipham
Content:

Crazywisdom said:
I'm saying there's too much finger pointing going on here. It's enough to make this point.
After a while the scale tips towards disparaging samaya holders.

Malcolm wrote:
No, there is no finger pointing -- there is mere acknowledgement that we have a religious tradition which is in deep denial about harmful abuses which it allows to happen to children, women, and others.

Crazywisdom said:
Do what to remedy?

Malcolm wrote:
Lets start by not pretending that everything advanced in the name of Vajrayāna actually corresponds with Vajrayāna Dharma on any level. Lets also stop pretending, in the name of "samaya," that bestowing empowerments is a free pass to abuse students, sexually, financially, and emotionally.

Author: Malcolm
Date: Sunday, July 15th, 2018 at 3:04 AM
Title: Re: What's the point of abusive gurus?
Content:

Crazywisdom said:
Apparently, you like the heat. Vajrakilaya tantras have some pointed things to say about this.

Malcolm wrote:
My point is that if you do not like the conversation, you are not required to participate.

The Tibetan tradition is not perfect, it has problems, mostly having to do with abuse of power, money, sexism, and position, and exploiting the teachings to support worldly positions of power, to gain money, exploit women, and to preserve position. The ancient mahasiddhas had no interests in preserving power structures of Indian kings, Buddhist and otherwise, nor the worldly power of the monastic institutions, nor with maintaining patriarchal power over women. Instead, they abandoned all of this. It is for this reason I find it ironic that antinomian stories are being used to uphold the very institutions for which these ancient mahasiddhas had no use. Don't you find this odd?

Crazywisdom said:

Yes. It is odd. Vajrayana is odd.

Malcolm wrote:

There is a lot of fake Vajrayāna out there and lot of gurus using Vajrayāna to fatten their wallets.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 3:02 AM

Title: Re: What's the point of abusive gurus?

Content:

heart said:

I am a little surprised at this discussion and several others recently. Vajrayana (including Dzogchen) is not really about finding a nice teacher that can teach you nice things, right? It is about recognising the natural state, decide on that and gain full realisation in the natural self liberation and that will leave nothing of our current like and dislikes, hopes and fears and so on. It will utterly destroy the unrealised people that we are.

Malcolm wrote:

The notion that there is a person to destroy is pernicious and false. This is annihilationism.

heart said:

Malcolm, I am not saying there is a "person to destroy" I am saying that the natural state is not our ordinary state of confusion. The distinction between mind and rigpa.

/magnus

Malcolm wrote:

Do you think you have to destroy the mind to be in a state of knowledge of one's natural state? I hope not.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:53 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

Crazywisdom said:

I agree w HHST

Malcolm wrote:

Glad we cleared that up.

Crazywisdom said:

I'm saying there's too much finger pointing going on here. It's enough to make this point. After a while the scale tips towards disparaging samaya holders.

Malcolm wrote:

No, there is no finger pointing -- there is mere acknowledgement that we have a religious tradition which is in deep denial about harmful abuses which it allows to happen to children, women, and others.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:47 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong

Mipham

Content:

Crazywisdom said:

Ok. Also keep in mind mantrins who hold samaya. Disparagers become the object of ritual slaying.

Malcolm wrote:

Better make sure you can stab your wooden kīla into a rock before you attempt such feats. Otherwise, you just harm yourself.

BTW, at Lamdre, recently, His Holiness Sakya Trizen 42 made it quite clear that the guru/disciple relationship was not one of total, slavish obedience. That if one's guru asked one to do things that contradicted the Dharma, one should disobey.

Crazywisdom said:

I agree w HHST

Malcolm wrote:

Glad we cleared that up.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:43 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Crazywisdom said:

Ok. Also keep in mind mantrins who hold samaya. Disparagers become the object of ritual slaying.

Malcolm wrote:

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Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:32 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

There is way too much vajra guru slamming going on here. You all should know you're walking on thin ice.

Malcolm wrote:

Vajra gurus do not have the immunity of papal infallibility. If you do not like the heat...

Crazywisdom said:

Apparently, you like the heat. Vajrakilaya tantras have some pointed things to say about this.

Malcolm wrote:

My point is that if you do not like the conversation, you are not required to participate.

The Tibetan tradition is not perfect, it has problems, mostly having to do with abuse of power, money, sexism, and position, and exploiting the teachings to support worldly positions of power, to gain money, exploit women, and to preserve position. The ancient mahasiddhas had no interests in preserving power structures of Indian kings, Buddhist and otherwise, nor the worldly power of the monastic institutions, nor with maintaining patriarchal power over women. Instead, they abandoned all of this. It is for this reason I find it ironic that antinomian stories are being used to uphold the very institutions for which these ancient mahasiddhas had no use. Don't you find this odd?

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:19 AM

Title: Re: Karma, "soulmates" etc

Content:

TharpaChodron said:

So, I'm curious what anyone's take, including the actual Buddhist official outlook is on "soul mates", chance encounters, predestined relationships and all that. My understanding is that our karma determines just about everything, so when we meet people it's due to our karma? But what exactly does that mean?

Some new agey ideas are that people somehow agree before they are born they will meet again in this life in order to either complete something important or the proverbial "learn an important life/spiritual lesson."

And how does Tibetan astrology look at these things. I imagine considering how important it is, they must have a notion about this stuff.

Malcolm wrote:

In general, all relationships we have with each other are a result of karma.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:17 AM

Title: Re: What's the point of abusive gurus?

Content:

Quay said:

And when they do come up, as in another thread, and when they're about certain contemporary teachers, Chatral Rinpoche in this case,

Malcolm wrote:

In fact, I have a friend who is a close student of the late Chatral Rinpoche, who spent, over the years, many months at a time in close proximity to him. According to my friend, Chatral Rinpoche was never anything but unfailingly kind to students, and when westerners came to see him for teachings, he would kindly explain that unless they learned Tibetan, there was no point in him giving them teachings. This is not to say that there are no tales of Chatral Rinpoche expressing anger, for of course there are those stories as well. But my friends experience of him was one of nothing but complete kindness and care.

Author: Malcolm

Date: Sunday, July 15th, 2018 at 1:11 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

There is way too much vajra guru slamming going on here. You all should know you're walking on thin ice.

Malcolm wrote:

Vajra gurus do not have the immunity of papal infallibility. If you do not like the heat...

Author: Malcolm

Date: Sunday, July 15th, 2018 at 12:16 AM

Title: Re: What's the point of abusive gurus?

Content:

Crazywisdom said:

Kagyu bashing garbage. Pls shut up.

Malcolm wrote:

No, Nathan, I am pointing out that 1) Tsang Nyon Herukas 15th century bio of Milarepa is just a religious novel, with little basis in fact. 2) That this narrative of Tilo/Naro being held up as the model of guru/disciple relationship is not healthy nor sound, since Naropa was already a highly advanced Vajrayāna practitioner. 3) The fact that Naropa did not achieve buddhahood in his lifetime because he disobeyed Tilopa over the issue of debate is preserved in the early Sakya tradition, 12th century, so only a century after Naropa passed. Tsang Nyon's bio of Naropa is also unreliable as history. 4) Naropa's tradition of Vajrayogini is one of the most important Sakya teachings, so no disrespect to either master is intended. 5) I will never shut up. You should have figured that out by now.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 11:58 PM

Title: What's the point of abusive gurus?

Content:

heart said:

I am a little surprised at this discussion and several others recently. Vajrayana (including Dzogchen) is not really about finding a nice teacher that can teach you nice things, right? It is about recognising the natural state, decide on that and gain full realisation in the natural self liberation and that will leave nothing of our current like and dislikes, hopes and fears and so on. It will utterly destroy the unrealised people that we are.

Malcolm wrote:

The notion that there is a person to destroy is pernicious and false. This is annihilationism.

heart said:

I am pretty sure none of you think that Naropa let Tilopa abuse him to the point of death

without Naropa getting some realisation, some awakening in the process. That would be very stupid on his part and I think we all know that Naropa wasn't stupid.

Malcolm wrote:

1) Naropa was already an advanced Vajrayāna practitioner when he sought out Tilopa.

2) Naropa did not realize buddhahood, because in the end, he disobeyed Tilopa over the issue of debating Hindus.

3) Tilopa did not actually personally abuse Naropa. He put Naropa in situations where Naropa acted out his egotism and got into trouble as a result.

4) These stories are comparatively rare. In fact, in the entire history of the Sakya tradition, filled with masters who attained the highest realizations, none of these stories exist. I cannot think of any similar stories in the Gelug, Jonang, or Nyingma traditions either. For some reason, however, the Kagyu tradition's take on guru devotion, using Tilopa/Naropa, Marpa/Mila narratives, is frankly unhealthy and leads students the wrong way. I also cannot think of any stories like this in the Kagyu tradition following Milarepa, in fact. So why do Tibetans and westerners constantly invoke the Tilopa/Naropa refrain? It makes no sense and merely promotes a sense that if you guru does not beat you, you are not making progress. Beyond this, there is the fact that Milarepa story is a complete fiction, as the research of Peter Alan Roberts clearly shows based on the earliest bios of Milarepa.

For example, let us take the case of Virupa. Virupa was a monk, Shri Dharmapāla, abbot of Nalanda, who practiced Vajrayogini for twenty years. He thought he was not getting anywhere. So one night he decided to quit and tossed his māla in the toilet. He had a dream of Nairatma, and she told him that he had erred, and that he needed to retrieve his māla from the latrine and wash it. You see, he had received empowerments of Cakrasamvara, but his master had died before Dharmapāla could receive intimate instructions related to experiences on the path. So he misinterpreted his experiences of heat on the path of application, and further, he was practicing the wrong yidam. So the next day, he encountered nirmanakāya Nairatma and her band of yoginīs, received the Hevajra empowerment and instructions, and achieved one bodhisattva bhumi after another for six consecutive nights, realizing the sixth bhumi. Now, Virupa was definitely a crazy yogi, everywhere he went he challenged people's expectations, but he did it with kindness, not anger— though when he reversed the Ganges, he might have flooded a hut or two, and when he stopped the sun in the sky, he might have damaged some crops. In his dealings with Dombhi Heruka and Kanha, it is recorded he showed them nothing but kindness. It is well known that among the 84 mahāsiddhas, when it came to manifesting magical powers, Virupa was the greatest. Finally, people became a little too freaked out by Virupa's displays of power, so Avalokiteshvara intervened and asked Virupa to stop. Of course Virupa assented, having converted thousands of Hindus to Buddhadharma and the practice of Avalokiteshvara in particular, and when he passed, it is recorded that he dissolved his physical body into a statue of Avalokiteshvara in South India. The point of all of this is that there is more than one model of guru/disciple relationships.

Another of the root downfalls is causing people to lose faith in the Dharma. You are going to have to explain to me exactly how it is that promulgation of these few narratives does Vajrayāna more good than harm, considering they are exceptions and not the rule.

And further, those of us who extol such stories as that of Tilo and Naro, think carefully, could you handle Tilopa as your guru? And if you answer honestly, you will admit there is no way you can handle this. And if you can't handle this, for what reason do you hold this up as an ideal model of a guru and student relationship?

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:55 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

pemachophel said:

We're talking as if the branding of Jetsun Shuksep by Lama Pema Gyatsho was a great transgression and a crime against females. Having been Jetsun Shuksep's student in my last life and one of Her present Tulku's shabji for almost 20 years in this life, I don't see it that way. Just with Marpa and Milarepa, I feel quite confident that Jetsun Shuksep would've said Lama Pema Gyatsho's acts were skillful means for the purification of Her bad karma. Did She suffer terribly? Of course She did. Besides branding, She was kicked out of Her Teacher's community, beaten, and told to walk naked around the Barkor. But She was willing to undergo these trials for the sake of Enlightenment. If, within Vajrayana, these were considered wrong or shameful acts on the part of Her Guru, they would not have been included in Her namthar. Her namthar is a record of Her Liberation and everything in it is meant as a description of what led to that Liberation. Would I like to be branded on my forehead? No way... but then I don't have Jetsun Shuksep's bravery and perseverance on the path to Liberation.

We moderns (with our liberal, humanist, relativist views) need to understand that the Vajrayana is an inherently dangerous path where all safety nets have been discarded. There are no limits to what a real Guru might do to insure the Liberation of Their student. In Alexandra David-Neel's *Magic & Mystery in Tibet*, there's a story where she comes across a Lama whose student is practicing chod every night and is so scared that David-Neel cautions the Lama that the student is on the verge of dying. The Lama says that the student has only to realize the inherent nature of his own mind and all fear will evaporate. The Teacher did not intervene in the student's nightly chod.

One of my own Teachers deliberately caused me immense mental and emotional pain. After years of suffering through this, She said that it was in order to insure that my mind stayed in the View every minute of every day. Harsh? Absolutely. But don't hang out with Wisdom Dakinis (a.k.a. Mamos) if you can't take the heat.

Chatral Rinpoche, one of this Teacher's Root Gurus, was also famous for doing outrageous things, making outrageous requests of students. There is a well-known story

of Chatral Rinpoche shitting on a plate and asking a Western student who was requesting teachings on one taste to eat that shit. The student decided he didn't need those teachings after all. Another time, a Tibetan disciple of Chatral Rinpoche was near death. This disciple (or former disciple) had broken samaya which had never been confessed and repaired. Seeing the writing on the wall, he was now afraid he was going to Narm Hell. He invited Chatral Rinpoche out to a fashionable restaurant and bought Him dinner. He said how sorry he was and asked if Chatral Rinpoche would pardon him. Chatral Rinpoche told the man to offer absolutely every single one of his possessions to Him. If I remember correctly, the man ran out of the restaurant. I was told this story by Jetsun Shuksep's Tulku as an example of how serious Vajryana samaya is as well as how, as a Vajrayana Guru, Chatral Rinpoche "played for keeps." Today, everyone likes to say they were a student of Chatral Rinpoche. But the truth is that, for years, most people stayed away from Chatral Rinpoche out of fear.

Similar with Kunzang Dorje Rinpoche Whose bio was recently posted on this site in another thread. I personally know a well-known Western Dharma practitioner who asked Kunzang Dorje to become His student. Kunzang Dorje took out a piece of copper wire, straightened it out a bit, and told this Westerner to insert it up his penis. The Westerner decided he was needed elsewhere.

Then there's Kusum Lingpa Who gleefully shoplifted in drag while His students shuddered in a combination of embarrassment and fear of being immanently arrested. And that's only one example of this Teacher's outrageous, iconoclastic behavior.

My point being, if you (we, me) are not willing to risk everything on the Vajrayana path, maybe you/we/me should not follow this path. The pervasive contemporary attempt to water down the Vajrayana to make it palatable to us moderns and profitable to its purveyors risks, as one of my Dharma brothers recently wrote, turning it into "Tibetan Presbyterianism." The 84 Mahasiddhas of India did not tell Their Gurus what They could and couldn't do in terms of Their teaching methods.

Many people gravitate to Gurus who are always nice, always kind, always "compassionate" in our everyday version of that word. We pick Gurus who we like and are easy to get along with, Who we are comfortable with. For some of us, this is all we can handle. But when you're with a highly Realized Teacher, it can be very, very scary. To Them, this world is a fiction, a dream, an illusion, and Their job is to wake us up out of that fiction as quickly and completely as possible. For this kind of Teacher, nothing is "off the table" in terms of skillful means. When confronted with this sort of Teacher, you may not be able to take the heat.

I totally understand the problem with sexual abuse that is causing so much anguish and upsetment in our Tibetan Buddhist world. One of my own Teachers was well-known for having sex with His female students. So I have some first-hand experience of this situation. But I would caution we Tantrikas to be very careful in jumping to pervasive modernist conclusions about all this. It is very, very difficult to tell who is a true Guru and who is not, and our tightly cherished notions of right and wrong don't apply in the world of the Swift Path. That's what makes Vajrayana so damn dangerous. This path is

not for everyone. The fact that it's being marketed to everyone without the proper warning labels on the side of the package is part of the degenerations of the Kali Yuga.

I'm sure I'm going to catch flak for this post, but, in my opinion and experience, this whole situation is not as easy and straightforward as many seem to think. For anyone thinking about entering the Vajrayana, all I can say is caveat emptor.

mandog said:

Wow. Thank you for sharing this, I think there is a lot of benefit from people hearing these stories. Do you believe that "peaceful" gurus necessarily offer a sort of slower path than "wrathful" gurus as a rule?

Malcolm wrote:

These stories help no one. Why? None of the people advocating this behavior would put up with it themselves for a second.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:51 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

pemachophel said:

We're talking as if the branding of Jetsun Shuksep by Lama Pema Gyatsho was a great transgression and a crime against females. Having been Jetsun Shuksep's student in my last life and one of Her present Tulku's shabji for almost 20 years in this life, I don't see it that way. Just with Marpa and Milarepa, I feel quite confident that Jetsun Shuksep would've said Lama Pema Gyatsho's acts were skillful means for the purification of Her bad karma. Did She suffer terribly? Of course She did. Besides branding, She was kicked out of Her Teacher's community, beaten, and told to walk naked around the Barkor. But She was willing to undergo these trials for the sake of Enlightenment. If, within Vajrayana, these were considered wrong or shameful acts on the part of Her Guru, they would not have been included in Her namthar. Her namthar is a record of Her Liberation and everything in it is meant as a description of what led to that Liberation. Would I like to be branded on my forehead? No way... but then I don't have Jetsun Shuksep's bravery and perseverance on the path to Liberation.

We moderns (with our liberal, humanist, relativist views) need to understand that the Vajrayana is an inherently dangerous path where all safety nets have been discarded. There are no limits to what a real Guru might do to insure the Liberation of Their student. In Alexandra David-Neel's Magic & Mystery in Tibet, there's a story where she comes across a Lama whose student is practicing chod every night and is so scared that David-Neel cautions the Lama that the student is on the verge of dying. The Lama says that the student has only to realize the inherent nature of his own mind and all fear will evaporate. The Teacher did not intervene in the student's nightly chod.

One of my own Teachers deliberately caused me immense mental and emotional pain.

After years of suffering through this, She said that it was in order to insure that my mind stayed in the View every minute of every day. Harsh? Absolutely. But don't hang out with Wisdom Dakinis (a.k.a. Mamos) if you can't take the heat.

Chatral Rinpoche, one of this Teacher's Root Gurus, was also famous for doing outrageous things, making outrageous requests of students. There is a well-known story of Chatral Rinpoche sitting on a plate and asking a Western student who was requesting teachings on one taste to eat that shit. The student decided he didn't need those teachings after all. Another time, a Tibetan disciple of Chatral Rinpoche was near death. This disciple (or former disciple) had broken samaya which had never been confessed and repaired. Seeing the writing on the wall, he was now afraid he was going to Narm Hell. He invited Chatral Rinpoche out to a fashionable restaurant and bought Him dinner. He said how sorry he was and asked if Chatral Rinpoche would pardon him. Chatral Rinpoche told the man to offer absolutely every single one of his possessions to Him. If I remember correctly, the man ran out of the restaurant. I was told this story by Jetsun Shuksep's Tulku as an example of how serious Vajrayana samaya is as well as how, as a Vajrayana Guru, Chatral Rinpoche "played for keeps." Today, everyone likes to say they were a student of Chatral Rinpoche. But the truth is that, for years, most people stayed away from Chatral Rinpoche out of fear.

Similar with Kunzang Dorje Rinpoche Whose bio was recently posted on this site in another thread. I personally know a well-known Western Dharma practitioner who asked Kunzang Dorje to become His student. Kunzang Dorje took out a piece of copper wire, straightened it out a bit, and told this Westerner to insert it up his penis. The Westerner decided he was needed elsewhere.

Then there's Kusum Lingpa Who gleefully shoplifted in drag while His students shuddered in a combination of embarrassment and fear of being immanently arrested. And that's only one example of this Teacher's outrageous, iconoclastic behavior.

My point being, if you (we, me) are not willing to risk everything on the Vajrayana path, maybe you/we/me should not follow this path. The pervasive contemporary attempt to water down the Vajrayana to make it palatable to us moderns and profitable to its purveyors risks, as one of my Dharma brothers recently wrote, turning it into "Tibetan Presbyterianism." The 84 Mahasiddhas of India did not tell Their Gurus what They could and couldn't do in terms of Their teaching methods.

Many people gravitate to Gurus who are always nice, always kind, always "compassionate" in our everyday version of that word. We pick Gurus who we like and are easy to get along with, Who we are comfortable with. For some of us, this is all we can handle. But when you're with a highly Realized Teacher, it can be very, very scary. To Them, this world is a fiction, a dream, an illusion, and Their job is to wake us up out of that fiction as quickly and completely as possible. For this kind of Teacher, nothing is "off the table" in terms of skillful means. When confronted with this sort of Teacher, you may not be able to take the heat.

I totally understand the problem with sexual abuse that is causing so much anguish and

upsetment in our Tibetan Buddhist world. One of my own Teachers was well-known for having sex with His female students. So I have some first-hand experience of this situation. But I would caution we Tantrikas to be very careful in jumping to pervasive modernist conclusions about all this. It is very, very difficult to tell who is a true Guru and who is not, and our tightly cherished notions of right and wrong don't apply in the world of the Swift Path. That's what makes Vajrayana so damn dangerous. This path is not for everyone. The fact that it's being marketed to everyone without the proper warning labels on the side of the package is part of the degenerations of the Kali Yuga.

I'm sure I'm going to catch flak for this post, but, in my opinion and experience, this whole situation is not as easy and straightforward as many seem to think. For anyone thinking about entering the Vajrayana, all I can say is caveat emptor.

Malcolm wrote:

Dude, you need help if you think branding people is acceptable on any level.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:46 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

It was. If you don't see that, you are not fit to call yourself a lama, much less teach Dharma to anyone.

pemachophel said:

We're talking as if the branding of Jetsun Shuksep by Lama Pema Gyatsho was a great transgression and a crime against females. Having been Jetsun Shuksep's student in my last life and one of Her present Tulku's shabji for almost 20 years in this life, I don't see it that way. Just with Marpa and Milarepa, I feel quite confident that Jetsun Shuksep would've said Lama Pema Gyatsho's acts were skillful means for the purification of Her bad karma. Did She suffer terribly? Of course She did. Besides branding, She was kicked out of Her Teacher's community, beaten, and told to walk naked around the Barkor. But She was willing to undergo these trials for the sake of Enlightenment. If, within Vajrayana, these were considered wrong or shameful acts on the part of Her Guru, they would not have been included in Her namthar. Her namthar is a record of Her Liberation and everything in it is meant as a description of what led to that Liberation. Would I like to be branded on my forehead? No way... but then I don't have Jetsun Shuksep's bravery and perseverance on the path to Liberation.

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that fiction as quickly and completely as possible. For this kind of Teacher, nothing is "off the table" in terms of skillful means. When confronted with this sort of Teacher, you may not be able to take the heat.

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I'm sure I'm going to catch flak for this post, but, in my opinion and experience, this whole situation is not as easy and straightforward as many seem to think. For anyone thinking about entering the Vajrayana, all I can say is caveat emptor.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 7:42 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

BTW, what was the name of the master who branded Shuksep Lochen Chönyi Zangmo?

ratna said:

Pema Gyatso.

dzogchungpa said:

Does the autobiography say whether he ever branded ever any of his male students?

Malcolm wrote:

Would this make his actions any less cruel and abusive to this woman? Or are you merely trying to show that cruel and abusive behavior was a norm for Tibetans and therefore, we should not be concerned about Osel Mukpo's sexual assaults on woman since he is Tibetan?

Author: Malcolm

Date: Saturday, July 14th, 2018 at 3:33 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

Well, at least SMR doesn't seem to have branded anyone.

Malcolm wrote:

Yes, that makes his growing record of sexual assaults so much more palatable. Then of course, there are the invisible brands of bearing the scars of being victims of sexual assault and child abuse by powerful males in an organization that is more interested in protecting their reputation than the spiritual goals of their female aspirants.

dzogchungpa said:

Easy, big guy. Is the record actually growing? Winn mentioned three incidents in her report, and I haven't heard of any new ones although I am not following very closely.

Malcolm wrote:

Pay closer attention, the Chilean women also told her story and more women have contacted the Boulder lawyer with further allegations which are under review.

dzogchungpa said:

BTW, what was the name of the master who branded Shuksep Lochen Chönyi Zangmo?

Malcolm wrote:

That is a question for Sten, he read the autobiography in question.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:37 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

Well, at least SMR doesn't seem to have branded anyone.

Malcolm wrote:

Yes, that makes his growing record of sexual assaults so much more palatable. Then of course, there are the invisible brands of bearing the scars of being victims of sexual assault and child abuse by powerful males in an organization that is more interested in protecting their reputation than the spiritual goals of their female aspirants.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 2:12 AM

Title: Re: How to End Samaya?

Content:

AlexanderS said:

What do you do then if you like me have become psychically and mentally unwell to practice?

Malcolm wrote:
You get a pass.

Author: Malcolm

Date: Saturday, July 14th, 2018 at 12:15 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

Ah yes, this editorial has the final quote I was searching for, thanks for finding it for me:

"Any student of history knows that it is moments like this summit that set in motion chains of events that are difficult to stop. The democratic alliance that has been the bedrock of the American-led liberal world order is unraveling. At some point, and probably sooner than we expect, the global peace that that alliance and that order undergirded will unravel, too. Despite our human desire to hope for the best, things will not be okay. The world crisis is upon us. "

Is this alarmist ... or soberly realistic?

Malcolm wrote:
Realistic.

Author: Malcolm

Date: Friday, July 13th, 2018 at 1:10 PM

Title: Re: How to End Samaya?

Content:

PeterC said:

I can't find the reference - if someone knows it please let me know - but there is an text talking about this that says that that if the guru breaches samaya then there's no way of mending it, both guru and disciple are going to vajra hell.

It is possible, however, to decide that the guru was unqualified and therefore samaya never existed in the first place. In some of the recent scandals that's a completely reasonable conclusion to reach. If that happens then - to use an analogy - it's an annulment rather than a divorce.

If "leaving" your guru means you no longer contact or seek teachings from them, that doesn't have to entail any breach of samaya, provided you maintain pure perception of them, and avoid negative speech and actions with respect to them.

Malcolm wrote:
Rigpa rangshar tantra makes this statement.

PeterC said:

Thanks Malcolm. It states that there's no means of expiation, and both will take rebirth in vajra hell, not just the guru?

Malcolm wrote:

It states that disciples can always purify their samaya, but when a guru breaks samaya, it is irreparable. Thus, I take this to mean that disciples always have the option of finding another guru. I also take this to mean that gurus who break their samaya have no remorse.

Author: Malcolm

Date: Friday, July 13th, 2018 at 12:12 PM

Title: Re: How to End Samaya?

Content:

PeterC said:

I can't find the reference - if someone knows it please let me know - but there is a text talking about this that says that if the guru breaches samaya then there's no way of mending it, both guru and disciple are going to vajra hell.

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If "leaving" your guru means you no longer contact or seek teachings from them, that doesn't have to entail any breach of samaya, provided you maintain pure perception of them, and avoid negative speech and actions with respect to them.

Malcolm wrote:

Rigpa rangshar tantra makes this statement.

Author: Malcolm

Date: Friday, July 13th, 2018 at 7:52 AM

Title: Re: Big messages to deplorables ???

Content:

Rick said:

Frickin' homo sapiens! Enlightenment is wasted on 'em!

Let's widen the field a bit: What % of Trump supporters are striving to do the right thing for the entire world rather than just America? And what % care about doing what's right for the entire country rather than just their personal tribes?

Malcolm wrote:

0%

Author: Malcolm

Date: Thursday, July 12th, 2018 at 10:12 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Sonam Wangchug said:

So, you are insinuating based on this story that it was CTR, as if there aren't any other alcoholic lama's in Asia (there are plenty.)

That's quite irresponsible to do.

dzogchungpa said:

Now, now, SW, let's not disturb Josef's mind with any inconvenient facts.

Malcolm wrote:

Yes, after all, it is much more important to preserve the status quo.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 9:02 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

chimechodra said:

The pronouns here are very confusing, is this Chatral Rinpoche telling attendants to remove a photo of CTR/SMR? Or are we talking about the Australian lama? I'm assuming the former.

Josef said:

He's definitely telling them to get the photos out of his room.

Quay said:

it is probably worth noting that neither Chatral Rinpoche nor any of his heart sons/daughters endorsed this book, Compassionate Action. Indeed several have stated that Rinpoche left no written words.

Malcolm wrote:

No, he did, published under pseudonyms.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 9:01 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

The Chilean woman's story:

http://andreamwinn.com/project_sunshine/Memorandum_II_on_Sexual_Misconduct.pdf

Author: Malcolm

Date: Thursday, July 12th, 2018 at 2:29 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

Hiltzik was a Miramax employee for nearly a decade.

dzogchungpa said:

Yes. So what?

Malcolm wrote:

He knew what HW was up to.

Author: Malcolm

Date: Thursday, July 12th, 2018 at 1:18 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

I read it, the law firm is based in Halifax, Olive Branch is not.

Shambhala is in Halifax. The sentence is badly written. In its letter to the Shambhala community, the council also announced that it has hired a law firm in Halifax, Nova Scotia, the group's international headquarters, to do an independent investigation of the allegations against Sakyong Mipham, which were made most prominently in a report last week from Buddhist Project Sunshine.

Also, what is the connection with Weinstein?

None that I know of.

dzogchungpa said:

OK, I looked into it. Apparently the law firm is Wickwire Holm and the PR firm is Hiltzik Strategies. It should be noted that the connection between Hiltzik and Weinstein was

before 2008.

See e.g.: <https://thinkprogress.org/leadership-of-buddhist-organization-steps-down-amid-sexual-misconduct-scandal-d2e979aadc3b/>
and https://en.wikipedia.org/wiki/Matthew_Hiltzik

Malcolm wrote:

Hiltzik was a Miramax employee for nearly a decade.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 11:11 PM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

I never stated such a thing. The traditional recommendation is to observe a guru for 12 years before taking empowerments.

Grigoris said:

12 years. Thank you. I was not sure if I remembered correctly. Once one has taken empowerment, that person is one's guru whether one has studied then for 12 years or one day.

I have had teachers that came closer to fulfilling the role of the guru than quite a few of those that gave me empowerments (ie turned up one time, gave some empowerments and vanished).

Malcolm wrote:

Nevertheless, the definition of a guru is very precise in Vajryana. The guru is one from whom empowerment and samaya is received.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 8:26 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Johnny Dangerous said:

Well, he is welcome to say what he wants. It would not exactly be earth shattering news that 1) an alcohol problem was related to a story of abuse, or 2) that someone with such a problem hid it, or tried to hide from those closest to him.

Mind you, that does not preclude the possibility that he -has- pretty much quit drinking, I just wouldn't be that credulous about it, personally.

dzogchungpa said:

Hey, not much surprises me, I just like to get the facts straight. Everyone seems to be taking it as a given that he currently has a drinking problem, so I'm trying to find out what

the basis for this assumption is.

Johnny Dangerous said:

Likely his report of past use combined with the current situation. Like I said, he could just be abusive too, but when a guy who has had trouble with alcohol in the past is the center of an abuse scandal..well, it'd almost be surprising if indeed he -had- successfully quit or significantly cut down.

Additionally, an alcoholic" does not need to drink heavily to have a problem, some people have major problems (e.g. abusive/dangerous/destructive behavior etc.) without drinking that much. It's the loss of control, and the use despite persistent negative consequences that defines it, not simply how much someone drinks.

Malcolm wrote:

The there is the gene.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 7:09 AM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

I was responding to your assertion that you do not have a guru.

Grigoris said:

Would it be more suitable for me to assert that I do not feel like I have a guru? Or maybe to assert that for me merely satisfying some spiritual bureaucratic conditions is not enough to make me feel like a teacher is my guru? Would that make you feel better? Also your assertion that it takes 15 years for someone to become your guru is just incorrect.

I seem to remember you saying it somewhere. So how many years is it?

Malcolm wrote:

I never stated such a thing. The traditional recommendation is to observe a guru for 12 years before taking empowerments. Once one has taken empowerment, that person is one's guru whether one has studied then for 12 years or one day.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 7:06 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

dzogchungpa said:

Is it actually clear that he still has a problem with alcohol?

Malcolm wrote:

Seems pretty clear to several women in his community.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 4:06 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

Adamantine said:

This sounds awful.

Link to the report, source?

Doesn't seem like something that wouldn't have any mention on news or social media yet there's no trace...

Malcolm wrote:

From a fellow named Stephen Futral:

5:30pm this Thursday in Crestone we will have the Sukhavati at the Baca Grant Shrine room, not sure of time in Boulder...

I'm hearing a Sukhavati is shaping up for this Thursday in both Boulder and Crestone, will post when time, etc is firmed up!

From Judy Sachs Judy Sachs Sullivan

I got a message and photo to Ponlop Rinpoche and he did prayers for him. Tonight we will have tonglen session with the many old Vajradhatu members here and even some who did not know him. Giovanina is leading this session

Sensitivity warning:

This post is about suicide...

My heart is broken and my condolences go out to all that knew Bill, his family his followers, folks on his blog and his friends and his Sangha.

Between the recent passing of our friends Kunga Dawa and more recently Zanto aka Terry Mason we are being reduced to the basic common denominator: being Alone. And now to think my dear poet friend and heart connection has taken his life as some

sacrifice of self-immolation amidst the utter disheartening news of our Shambhala Sangha rife with sexual misconduct and the stepping down of the Sakyong Mipham Rinpoche and all of the Kalapa Council.

Our world is changing, our lives are changing but the teachings of the Buddha, the Dharma and the Sangha, our three jewels will still shine through because the recipe has been handed down in our lineage and the bread has been baked fresh as the Vidyadhara used to say.

May Karuna and Prajna continue to lead us and uplift us in these dark dark moments.
'Although I live in the slime and muck of the dark age, I still aspire to see your face.
Although I live in the thick black fog of materialism, I still aspire to see your face.'

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:42 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

smcj said:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

OMG. You sure? No hits from Google yet.

Malcolm wrote:

Yes, quite sure.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:41 AM

Title: Re: Disagreeing with Guru

Content:

Malcolm wrote:

Thus means you think you have no samaya. But if you have samaya, you have a guru since former is dependent on the latter.

Grigoris said:

I have samaya, definitely, that is (one reason) why I continue to do some of the practices that were given to me.

Having said that (as I said in another thread): Practicing guru yoga one maintains their samaya with all their guru, since their nature is the same.

Practicing one Yidam...

Practicing...

Also it seems that you overlooked this statement that I made: "If you keep the links with the Dharma that they shared with you..."

Malcolm wrote:

I was responding to your assertion that you do not have a guru. Also your assertion that it takes 15 years for someone to become your guru is just incorrect.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:11 AM

Title: Re: Disagreeing with Guru

Content:

Tenma said:

How was your search for your guru and did you manage to do so?

Grigoris said:

Who said I have a guru?

Crazywisdom said:

I thought the 50 verses on guru devotion spoke of examining for five years.

Grigoris said:

I remember 15 years.

I don't think 5 years is enough.

For example: I was following one teacher (my Refuge lama) for about 7 years. Then one day I asked if he could impart an empowerment (he is authorised to) and he started to say some stuff about not wanting to form those sorts of links with students, etc... Why would I want a teacher that is not willing to risk seriously devoting themselves to their students? I had to travel to the other side of Greece for almost a decade to take teachings from him, I invited him and put in up in my home, etc... Not only me, but other people in the group he was teaching to. So it seemed kind of weird to me that he was not willing to put in the effort...

So I started looking for another teacher.

I am with my current teacher 3 years now and am in no rush to take him as my guru yet, since I do not think it is long enough. I am willing to wait another 7+ years before completely devoting myself, I prefer this to rushing in and regretting the decision and then racking myself with guilt, or pointing fingers, as seems to be the fashion right now.

Malcolm wrote:

Thus means you think you have no samaya. But if you have samaya, you have a guru since former is dependent on the latter.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:05 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

A Shambhala person in Boulder immolated himself over this crisis. Hard to understand, very sad.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 3:00 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Mantrik said:

The example raises an interesting point.

Is accuracy defined 'as in the original Sanskrit' or 'as the Tibetan master gives it'?

(I have been using exactly what was transmitted, whether for example 'Benza, Banza, or even Benzra'.)

Malcolm wrote:

Sapan indicates that mantras should be pronounced in accordance with Sanskrit. Pronunciations like bajra/bazra have Indic justifications, for example these pronunciations reflect Kashmiri lineages. Sapan notes such Indic regional variations. Personally I follow Sapan on this point, with certain exceptions where Tibetan or Apabramsa words are part of the mantra.

Benza, etc., are wrong and reflect Tibetan pronunciations of the Tibetan vowel 'a' before consonants.

Mantrik said:

Thanks. Is it that the Tibetan text is accurate in reflecting the Sanskrit but is sometimes mispronounced?

Malcolm wrote:

Yes, in general Tibetan texts represent Sanskrit perfectly fine. The issue is that it has been many centuries since Tibetans made serious study of Sanskrit.

Author: Malcolm

Date: Wednesday, July 11th, 2018 at 12:16 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

Sapan's actual view is that mantras pronounced incorrectly may yield some result, but that it takes far longer than mantras pronounced with accuracy.

This story should not be regarded as a canonical justification.

haha said:

Here is a story:

Mantrik said:

The example raises an interesting point.

Is accuracy defined 'as in the original Sanskrit' or 'as the Tibetan master gives it'?

(I have been using exactly what was transmitted, whether for example 'Benza, Banza, or even Benzra'.)

Malcolm wrote:

Sapan indicates that mantras should be pronounced in accordance with Sanskrit. Pronunciations like *bajra/bazra* have Indic justifications, for example these pronunciations reflect Kashmiri lineages. Sapan notes such Indic regional variations. Personally I follow Sapan on this point, with certain exceptions where Tibetan or Apabramsa words are part of the mantra.

Benza, etc., are wrong and reflect Tibetan pronunciations of the Tibetan vowel 'a' before consonants.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 11:13 PM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

Sapan's actual view is that mantras pronounced incorrectly may yield some result, but that it takes far longer than mantras pronounced with accuracy.

This story should not be regarded as a canonical justification.

haha said:

Here is a story:

(As it is vol. 1 and 2 Tulku Urgen Rinpoche)

Sakya Pandita said: "Oh, no! That's the wrong mantra; it's supposed to begin with OM BENZA That's where the real meaning lies, in the words: 'Vajra Kilaya with consort, the Ten Sons and all the Eaters and Slayers.' They are contained within the sounds of the mantra." The meditator replied: "No, no, the words are not as important as the state of mind. Pure mind is more important than pure sound. I said CHILI CHILAYA in the past and that's what I will continue to say in the future. No doubt about that! You, on the other hand, will need my phurba."

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 1:18 PM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

conebeckham said:

Well, as a traditionalist, until a highly realized being translates into English from Tibetan, I think there is blessing in the Tibetan language. (If you feel there are English translations that bear the same blessing, or translations into any other language, that's fine.....keep on practicing them and we'll see if they bear fruit!). The first Tibetans practiced in other languages before translating, I believe...

Johnny Dangerous said:

Just my personal take, but I suspect that the blessing of singing in Tibetan is as much about the melody and sonic quality than the conceptual linguistic stuff, though maybe they are connected.

practitioner said:

One reason I love chanting sadanas in Tibetan is because it is poetry. I often find English translations clunky and awkward in comparison.

When practicing alone however, I will recite the English translation as well until I become very familiar with a practice as I don't read Tibetan.

Malcolm wrote:

It is not poetry. It is metered lines which do not in any sense resemble what we think of as poetry.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 10:21 AM

Title: Re: Lama Pema Dorje

Content:

pemachophel said:

Kye ma! Kye hu!

The Dujom ngakpa, Lama Pema Dorje, entered parinirvana this morning.

A great loss to the Dudjom lineage as well as to all Nyingmapa.

Lama Pema Dorje was Lama Dawa Chodrak's older brother.

mandog said:

Who are the most experienced masters of the Tersar left in the West? It seems like all of the old Dudjom lamas teaching in the United States have passed away.

Malcolm wrote:
HH Dudjom Yangsi.

Author: Malcolm

Date: Tuesday, July 10th, 2018 at 4:49 AM

Title: Re: "You need to know Tibetan to achieve enlightenment in this life"

Content:

Malcolm wrote:

If you are only going to practice, no, it is not necessary. If you are going to be teacher, however, then some command Of Tibetan is necessary.

Author: Malcolm

Date: Monday, July 9th, 2018 at 12:45 AM

Title: Re: Strategies for Keeping Practice in the West

Content:

Grigoris said:

If, when one is introduced to the nature of mind they "get it" and can "maintain it", of what value is formal practice?

Granted this is a HUGE "if".

Malcolm wrote:

Nature of mind is basis for practice, not a path.

florin said:

When the practitioner lives in the knowledge of the primordial state the base path and fruit are identical.

Malcolm wrote:

That is a big "when."

Author: Malcolm

Date: Sunday, July 8th, 2018 at 11:40 PM

Title: Re: Strategies for Keeping Practice in the West

Content:

Aryjna said:

The view that if you practice during daily life you do not need many hours of formal practice as well. It goes without saying that you should always be practicing during other activities.

Grigoris said:

If, when one is introduced to the nature of mind they "get it" and can "maintain it", of what value is formal practice?

Granted this is a HUGE "if".

Malcolm wrote:

Nature of mind is basis for practice, not a path.

Author: Malcolm

Date: Sunday, July 8th, 2018 at 10:02 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Malcolm wrote:

People are free to impose whatever limitations upon themselves they like.

smcj said:

You do not need to ask permission to take teachings from other lamas. You do not need approval to leave their company and move on either.

Terma said:

This may be your own view, but I don't think this is always the best way to go. If you are fortunate enough to find a teacher that you have a good degree of faith and trust in, then I think that this is a must in terms of the relationship one has developed thus far with that particular teacher. As you also said, it is a matter of respect but much more than that. If you truly trust them then although you may not like the answer they give, you have to have trust that they have your best interest at heart. Of course, this is where it can get tricky but time and time again we have been advised to investigate those teachers with whom we wish to enter such a relationship with.

In my case, I did exactly such a thing. I explained to my guru that I felt a close connection to a particular cycle from a different lineage, that I wished to receive the appropriate empowerments and transmissions, and from whom. In my case he did agree and gave me his blessing. I couldn't imagine approaching the situation any other way to be honest.

Author: Malcolm

Date: Saturday, July 7th, 2018 at 12:37 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Sādhaka said:

It's over boyos.

Malcolm wrote:

What's over is that men in positions of power in Buddhist organizations will need to use more care in their treatment of women. Why anyone thinks this a negative thing is beyond me, especially since treating women well is in fact a samaya. Get a clue, boyos.

Author: Malcolm

Date: Saturday, July 7th, 2018 at 8:06 AM

Title: Re: Western Monastic - reasons why she left

Content:

buddhagirl said:

Given the mindset required for day-trading, it doesn't seem very compatible with Dharma practice. Actual jobs where you leave home & interact with other humans require positive attitudes & behaviours such as teamwork, a pleasant demeanour, being responsive & non-judgemental when dealing with clients/customers particularly when you're advocating on their behalf.

Whereas daytrading seems based on avarice, pure & simple - even if such endeavours are conducted in the service of one's Dharma practice, surely the seeds of desiring to accumulate wealth would be prominent in one's daily motivation.

It's always amused and horrified me how Westerners, particularly Americans, manage to merge the Dharma into their capitalist worldview. Looking at you, Shambhala and Rigpa!

Roughly a handful of years ago the Dalai Lama reiterated his support for communism as a political system that distributes abundance in a more equitable fashion - people at the Vajradhatu Sun seemed bewildered at this and wrote an editorial, if memory serves, along the lines of "what on earth is the Dalai Lama talking about, we don't get it, do you?"

Malcolm wrote:

The problem with centrally planned economies, is well, centralized planning. Markets can be regulated but not planned.

Author: Malcolm

Date: Friday, July 6th, 2018 at 2:40 AM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

greenvajrapani said:

I have no problem with staying with one teacher and one teacher only.

We have heard the tales of Milarepa and his Guru Devotion.

Guru devotion and I mean true Guru devotion is the very heart of Vajrayana.

Malcolm wrote:
Mila had eleven gurus.

Author: Malcolm
Date: Friday, July 6th, 2018 at 12:14 AM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham
Content:
chimechodra said:

From how it was explained to me, apparently some years back Osel Mukpo was frustrated at how lots of older Trungpa students would have several teachers and would come to the Scorpion Seal Garchens but then end up doing their own thing or not engaging with his teachings enough. It then seems like he asked folks to prioritize him as a teacher if they were coming to the retreats, and then they highly discourage or outright forbid newer students from having other teachers. I wonder what would happen to someone who already has multiple teachers and wants to engage with Shambhala's restricted teachings. In either case, it doesn't seem like this is a totally followed by everybody, as I know that some folks like Ethan Nichtern have other teachers (or seem to at least), but it's definitely a thing.

I remember when I mentioned I was interested in Namkhai Norbu Rinpoche to my meditation instructor at the time, I got severe backlash and the whole spiel about needing to commit to one path wholeheartedly. There was this idea that if you have anything more than one teacher, you're trying to walk two paths simultaneously, that you're basically dilly-dallying and not committing and that your practice will never go anywhere. While I can understand the argument of lacking focus, it felt really negative and unnecessary at the time and that's more or less when my split really started to crystallize.

Malcolm wrote:
The meditation instructor business in Shambhala is really problematical. Lots of abuse and power trips there going back decades.

Author: Malcolm
Date: Friday, July 6th, 2018 at 12:11 AM
Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham
Content:

Mr. G said:
What? Yes, it's incredibly weird and nonsensical that Shambhala makes their students vow not to have any other teachers.

Malcolm wrote:

This is a strategy of containment and damage control.

Mr. G said:

Do you think that strategy was specifically meant to contain sex scandals/abuse allegations, or just damage control as a whole for any potential scandal that could come up?

Malcolm wrote:

Damage control as a whole.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:36 PM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Let's avoid confusion. You can learn some stuff before taking teachings. For example, let's say you want to know Geluk. Then you can learn you will learn step by step from sutra, logic, etc., and then come to receive initiation in like Guhyasamaja and practice that step by step. Or you can go to a Kagyu lama and learn they are giving pith instructions or some dakini initiation. Or to a Dzogchen teacher who is giving introductions according to intimate instructions. You can google what these are about and prepare. Then one should consider carefully where you are and how you are, what you are ready to do.

Malcolm wrote:

The teacher is more important than the teaching, actually.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:35 PM

Title: Re: Jetsunma Tenzin Palmo & Lama Tsultrim Allione: Shambhala's Sakyong Mipham

Content:

Mr. G said:

What? Yes, it's incredibly weird and nonsensical that Shambhala makes their students vow not to have any other teachers.

Malcolm wrote:

This is a strategy of containment and damage control.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 11:34 PM

Title: Re: Best Masters of Mahamudra

Content:

Crazywisdom said:

I would urge you find a Mahamudra/Great Perfection Master who teaches according to actual tantras, like Hevajra. A lot of folks fancy themselves ready to skip stages and go straight to pith instructions, but I have it on good authority that this is a mistake.

Malcolm wrote:

And for that, on this globe today, there is no one better than HH Sakya Trichen for the former and ChNN for the latter. This is not to say that there aren't many other excellent teachers, but these two are supreme. See them while you still can.

Author: Malcolm

Date: Thursday, July 5th, 2018 at 4:29 AM

Title: Re: Mahamudra and Dzogchen

Content:

Sennin said:

I think this is a good idea, to generally know what practice/instructions one will be committing to.

Malcolm wrote:

Of course, in Vajrayana you can't know until you take teachings.

Crazywisdom said:

Take them all. It can help to have an idea what you want. For example, in my case gaining access to original Indian tantric practice was important. So I went after the oldest Unbroken lineages.

Malcolm wrote:

Didn't know you were a Sakyapa.

M

Author: Malcolm

Date: Thursday, July 5th, 2018 at 2:09 AM

Title: Re: Mahamudra and Dzogchen

Content:

Crazywisdom said:

Before connecting w a teacher research all the lineages. Research their primary

methods of instruction. Research their methods of practice. Then, follow your heart. Your heart will become inspired, awed and transfixed somehow. Find that guru and give it your all. You can practice Mahamudra and/or Mahasandhi. These areas are deep and vast. They are amazing.

Sennin said:

I think this is a good idea, to generally know what practice/instructions one will be committing to.

Malcolm wrote:

Of course, in Vajrayana you can't know until you take teachings.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:40 PM

Title: Re: Sakya Trichen's Views?

Content:

greenvajrapani said:

I have been told by my Lama that many people that attend his empowerments will not follow up with the proper practice.

He allows them to attend and considers that they are there for a "Blessing" not an "Empowerment".

Malcolm wrote:

That very

Much depends on the empowerment.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 11:25 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

PeterC said:

Recall Milarepa's comment on the fox and the lion. He was referring there to living the life of a householder - and saying that he wasn't up to it.

dzogchungpa said:

Um, Milarepa may not have been "up to it" but many contemporary well respected lamas seem to be, ChNN for example, so I guess they all have greater capacity than him, right?

Malcolm wrote:

Yes, perhaps. Not everyone is under the apprehension that Mila achieved complete Buddhahood.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:30 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

PeterC said:

You believe that his actions do not constitute sexual abuse and potentially attempted rape?

Snowbear said:

Mipham's case is not rape. It is sexual misconduct.

Malcolm wrote:

In fact, the possibility that he may have raped a women in Chile was brought up, but for lack of evidence, other than rumors in Shambhala that he was "bad" in Chile, there is no other proof. Rumors do not constitute sufficient grounds for prosecution. However, that there are such rumors in itself troubling.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 9:28 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

So even "monks" sometimes treat others like cum dumps. smh

Malcolm wrote:

One cannot dismiss lightly the nonvirtue of one person by invoking the nonvirtue of another.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:54 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Of course. It happens with monastics too, worse.

yan kong said:

You did the math?

Snowbear said:

Screw the math. Molesting young boys is worse than consenting adult women.

Malcolm wrote:

It is similar the fagging system in English Public Schools, ala Tom Brown's Schooldays.

There were/are all kinds of systematic problems with the Tibetan monastic system, but I think another thread is needed for that.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:52 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

florin said:

This is what i want to know.

Is there a basis in scripture in asserting that a monk can be a better vajrayana teacher than non-monastics.

Since all the riches were found in or around monasteries isnt this a veiled effort at preserving the vajrayana monastic status quo over the laity ?

I cant help but think that there might be something here...

Malcolm wrote:

Florin, the scriptural basis were already cited above.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:50 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

I am sure you accept that there can be no lawful consent between doctors, health providers, social workers, psychologists, etc., and their patients/clients. Why should it be any different with students of Dharma teachers?

Snowbear said:

You're 110% right, and it should be like that, but it's not like there is a professional ethics course for Lamas. It really requires education and training.

Malcolm wrote:

Then you have your solution.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 3:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Grigoris said:

How do you square this with the fact that your main teacher is a lay person?

Just a reminder: mine are too.

This is not a dig, I am actually truly interested because, it seems to me, that if one were to embrace this logic it would lead to a fair amount of dissonance.

Malcolm wrote:

Karma, I guess. I have two gurus who were fully ordained monks, the rest, for the most part, have been ngakpas. M

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:53 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

florin said:

Shocking...

<https://www.elephantjournal.com/2013/06/what-lies-beneath-the-robles-are-buddhist-monasteries-suitable-places-for-children-adele-wilde-blavatsky/>

Malcolm wrote:

Yes, but a separate issue from scandals in Western Dharma centers. CHNN has often spoke openly about sexual predation that he witnessed at his monastery as a young tulku.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:51 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

You would think so, but apologists for the male abuse of women will create very tangled rationales in their heads for why it is anyone's fault but the abuser's.

This can also be taken to an extreme. For instance, in the Lama Norlha scandal it was put to us that in all cases the relationship is inappropriate, and that in all cases it is the clergyman's fault for letting it happen.

Malcolm wrote:

This is a legal fact in some states.

smcj said:

This includes if the woman initiated it and willingly participated for years. She still bears zero responsibility even then. And that means both he and his organization are legally liable in a lawsuit.

Malcolm wrote:

Yes, so, if you are a teacher, keep your hands off your students.

smcj said:

However it also means that adult women are given the same status as a child in that they are deemed to not have the power of consent at all. The idea that adults can have zero responsibility for their actions is, well, something. I can't think of the right word for it right now.

Malcolm wrote:

I am sure you accept that there can be no lawful consent between doctors, health providers, social workers, psychologists, etc., and their patients/clients. Why should it be any different with students of Dharma teachers?

We are not saying that Lama X should under no circumstances date a man or a woman; it is just that man or woman ought not be someone training under Lama X.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:37 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Snowbear, you've got to understand that for a lot of guys on this board Malcolm is like some kind of god and whatever he says is gospel, even when it contradicts other things he's said.

Josef said:

Or those of us who actually know Malcolm and consider him a friend respect the decades of his life that he has dedicated to the dharma and his generosity to people on this board.

Malcolm wrote:

Haters gonna hate, that is just a fact of life.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:35 AM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

kirtu said:

Which is one reason why I will be voting with my feet in a few years. The US is at its core a socially fascist nation and will be so through my lifetime.

Kirt

Malcolm wrote:

Kirt, the white demographic is on the decline.

kirtu said:

Which certainly wins the non sequitur award.

Kirt

Malcolm wrote:

Not at all-- the white demographic is declining, and millennials are socialist-oriented, even in conservative parts of the nation. They know they will never experience the prosperity of their grandparents, and they are looking at a world that is poisoned, etc. If anyone can change things, they can.

But the white people in the South and the Midwest are racist to the core, not even knowing it, in many cases.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:29 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

Of interest:

Yet when we look closely at the men described as serious and serial offenders—the ones indicted or convicted of sexual crimes (Weinstein, Bill Cosby, Larry Nassar), or the ones accused of being repeat predators, gropers and exhibitionists (among them Louis C.K., Steve Wynn, Mark Halperin, Kevin Spacey, James Levine)—there's also something strangely stylized about their behavior. It's as if they were following a script available only to them, their victims forced to improvise in an awful, repetitive drama. The hotel rooms. Their surprise appearance in a bathrobe. (So many men have reportedly relied on the unbelted robe, from Weinstein to Charlie Rose to architect Richard Meier, that it could now be called the pervert's uniform.) And the masturbation! So much masturbation! Behind desks, on women's legs, inside their own pants. Their alleged predations are shocking in their brazenness, breadth and damage: At least 85 women have accused Weinstein; more than 50 have accused Cosby; more than 200 have

accused writer-director James Toback. At Nassar's sentencing, prosecutors identified more than 265 victims.

...

The therapists also describe a pattern of sexual behavior called "avoidant attachment." People with avoidant attachment patterns, they write, often have difficulty forming adult relationships. Even if these individuals are in a primary romantic relationship, they are more likely to seek sex elsewhere. Meanwhile, people with unconventional turn-ons may feel shame or embarrassment, so they avoid exploring their desires with a partner, preferring the reliability of masturbation. They can engage in out-of-control sexual behavior to regulate the threat of emotional closeness. Or, as Morin wrote, "Lust is most likely to turn destructive when it is split off from the rest of life, where it festers and grows hostile."

<https://highline.huffingtonpost.com/articles/en/harvey-weinstein-psychology-sexual-predators/>

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:23 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

You did the math?

Malcolm wrote:

I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Snowbear said:

Fine, but that's not math.

Malcolm wrote:

The issue, here, incidentally, is Osel Mukpo's failure as a teacher who has the best interest of all his students at heart.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:22 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Snowbear said:

Fine, but that's not math.

yan kong said:

Your demand of some sort of proof is ironic as you made little effort to back up your own remarks.

Malcolm wrote:

And he can't. Classic "whataboutism."

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:10 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm sure scandals happen with monastics too, man.

Malcolm wrote:

Yes, they do, but not with such frequency.

Snowbear said:

You did the math?

Malcolm wrote:

I've been in the Buddhist scene for 35 years. I've done the math. I know about scandals you have never heard of and never will. Not from my lips.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:08 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Norwegian said:

This is very easy to understand. At least it should be.

Malcolm wrote:

You would think so, but apologists for the male abuse of women will create very tangled rationales in their heads for why it is anyone's fault but the abuser's.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 2:04 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm sure scandals happen with monastics too, man.

Malcolm wrote:

Yes, they do, but not with such frequency.

Snowbear said:

Keep in mind these lay gurus in the West are often put into that role by heads of lineages. If you want to point fingers, blame them.

Malcolm wrote:

Really? Who put Sogyal in charge (answer, no one)? Mukpo inherited his position, he does not really belong to any of the four schools. Even of the lineage heads are awakened, as some must be, that does not mean they are omniscient.

In general, in the West, it is open center first, get permission later.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:53 AM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

kirtu said:

... Most of the US can legally refuse to provide goods and services to LGBTQ people....

Quay said:

Yes it can and often does. I live in one of those states where it is perfectly legal to do so and have been the victim of such discrimination in more than one setting, including a medical one at a hospital. It's completely tragic how some lives are seen as worth less than others by some people.

kirtu said:

Which is one reason why I will be voting with my feet in a few years. The US is at its core a socially fascist nation and will be so through my lifetime.

Kirt

Malcolm wrote:

Kirt, the white demographic is on the decline.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

See: <https://www.ahdictionary.com/word/search.html?q=indolent>

Moral indolence and apathy, both Babbitt and Weaver stress, are forces of gravity that need to be quelled if one is to fly beyond the nets of naturalism and temperamental excesses.

Malcolm wrote:

<http://www.theimaginativeconservative.org/2013/05/irving-babbitt-and-richard-weaver.html>

dzogchungpa said:

LOL. Dude, if you meant "morally indolent" you should have said:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, morally indolent men.

Malcolm wrote:

Keep grasping at reeds.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Honestly this whole "monks do it better" thing is kind of an absurd digression. The best guru is one who can really benefit you. To take some obvious examples, are ChNN or HSTT somehow inferior gurus because they are not monks?

Malcolm wrote:

They both qualify as glorious gurus, palden lamas.

And it is not an absurd digression at all. If people stopped lionizing ngakpas simple because they are lay persons, a lot of this nonsense would be forestalled. You might have noticed that these scandals are most prominent in organizations run by lay gurus. Wonder why? If you do, you are an idiot.

Author: Malcolm

Date: Tuesday, July 3rd, 2018 at 1:41 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

There are all kinds of indolence -- moral indolence is the the worst, far worse than physical indolence.

dzogchungpa said:

See: <https://www.ahdictionary.com/word/search.html?q=indolent>

Moral indolence and apathy, both Babbitt and Weaver stress, are forces of gravity that need to be quelled if one is to fly beyond the nets of naturalism and temperamental excesses.

Malcolm wrote:

<http://www.theimaginativeconservative.org/2013/05/irving-babbitt-and-richard-weaver.html>

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:52 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Traduce him all you want, but the guy is not indolent, I mean, he runs marathons.

Malcolm wrote:

Lots of indolent people are into fitness. They have the time for it since they do not work.

dzogchungpa said:

Honestly, I just don't think that someone who runs marathons can reasonably be said to be indolent. Have you ever run one? It's no joke and takes a lot of training.

Malcolm wrote:

There are all kinds of indolence -- moral indolence is the the worst, far worse than physical indolence.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:06 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Thanks - it would seem that the 'attainment of stages of awakening' is the key - otherwise we are talking about monastic hierarchy (?).

Malcolm wrote:

Look carefully:

Unless he has attained the stages of awakening,

A layman is not to be venerated as a [tantric] master, [not even] by a king.

This says nothing about monastics.

Gatinho said:

The next line does.

Malcolm wrote:

It's not relevant bhikshu gurus.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:24 PM

Title: Re: "Instant presence"

Content:

Marc said:

I think that ChNN coining the term "instant presence" refers to a Longchenpa teaching of Garab Dorje that defines Rigpa as "Kétchik Dangpo Shépa" ཀེའི་ཆེན་པོ་ཤེཔ་པ་ "the first moment/instant of cognition".

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:09 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Malcolm wrote:

Buddhadharma is about liberation, all kinds of liberation, since all kinds of liberation require giving up some measure of affliction, whether towards, class, race, rank, etc. Hence Buddhadharma is inherently liberal. Historically, it also flourished most widely in the merchant castes. Modern Liberalism was an expression of the drive to political power of the disenfranchised bourgeoisie in Europe.

Grigoris said:

People define liberation in all sorts of ways though. National Socialists consider themselves liberators, albeit of the master race.

Malcolm wrote:

"since all kinds of liberation require giving up some measure of affliction"

Author: Malcolm

Date: Monday, July 2nd, 2018 at 8:42 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Thanks - it would seem that the 'attainment of stages of awakening' is the key - otherwise we are talking about monastic hierarchy (?).

Malcolm wrote:

Look carefully:

Unless he has attained the stages of awakening,

A layman is not to be venerated as a [tantric] master, [not even] by a king.

This says nothing about monastics.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 8:40 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Wayfarer said:

Personally I think there isn't necessarily an automatic agreement between traditional Buddhism and Western liberal and libertarian philosophies. Identity politics itself, I would have thought, be hard to reconcile with Buddhist values. After all Buddhism originated as a renunciate philosophy, so the notion of a 'constructed social identity' would not naturally align with that, as it is presumably amongst the things that is to be renounced.

Malcolm wrote:

And yet, Buddha appears to have spearheaded a movement that among other things, cast down brahmins. So there is a social and class aspect to Buddhism that cannot be ignored. There is clear evidence in the Hinayana canon of class prejudice and Buddha's

negative reaction to it.

Wayfarer said:

It's just that in the context of modern Western culture, Buddhism often appears as an alternative or counter-cultural movement, so naturally finds itself aligned with liberal and libertarian politics in the West, but I think traditional Buddhism could easily be more inclined much more towards social conservatism - as it sometimes is, for instance, in Japanese politics.

Malcolm wrote:

Buddhadharma is about liberation, all kinds of liberation, since all kinds of liberation require giving up some measure of affliction, whether towards, class, race, rank, etc. Hence Buddhadharma is inherently liberal. Historically, it also flourished most widely in the merchant castes. Modern Liberalism was an expression of the drive to political power of the disenfranchised bourgeoisie in Europe.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:18 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

That's a broad declaration. As far as I know, karmamudra was necessary in Kagyu. Gampopa attaining enlightenment without a woman was a rare exception. There are many lineages with different oral traditions and lay yogis with accomplishments. In sum, I really have no idea what you are talking about.

Malcolm wrote:

No one denies that lay people are capable of attaining Buddhahood. But that was not the substance of your claim. The fact is that in Indian and Tibetan history the vast majority of gurus have been monks. Simply put, being a qualified Vajrayana master takes a lot of education and training, and that training is generally undertaken at tantric colleges by monastics.

Evidence of this may be found in the fifty verses of guru devotion where monks are given a pass for not prostrating to lay gurus. It is also clearly explained here too that monks who maintain all three vows are the best sort of gurus.

Karmamudra is not required for levels of awakening up to the tenth bhumi.

It is completely unneeded in Dzogchen and certain lineages from Naropa.

Snowbear said:

Verses, sure. But what percentage of lineage holders in each of the schools were monks vs lay?

Malcolm wrote:

Dude, read some lineage lists. I am not going to do your homework for you.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 11:03 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

History doesn't support that.

Malcolm wrote:

Yes, actually it does. By far and away in the history of India and Tibet, the majority of qualified gurus have been fully ordained monks. Try reading some history for a change rather than making embarrassingly mistaken assertions about things of which you are clearly ill-informed.

Snowbear said:

That's a broad declaration. As far as I know, karmamudra was necessary in Kagyu. Gampopa attaining enlightenment without a woman was a rare exception. There are many lineages with different oral traditions and lay yogis with accomplishments. In sum, I really have no idea what you are talking about.

Malcolm wrote:

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Evidence of this may be found in the fifty verses of guru devotion where monks are given a pass for not prostrating to lay gurus. It is also clearly explained here too that monks who maintain all three vows are the best sort of gurus.

Karmamudra is not required for levels of awakening up to the tenth bhumi.

It is completely unneeded in Dzogchen and certain lineages from Naropa.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:41 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Vajrayana gurus aren't "clergymen." That's a Western conception.

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Snowbear said:

History doesn't support that.

Malcolm wrote:

Yes, actually it does. By far and away in the history of India and Tibet, the majority of qualified gurus have been fully ordained monks. Try reading some history for a change rather than making embarrassingly mistaken assertions about things of which you are clearly ill-informed.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:28 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

Maybe there should also be reform for "yes women" culture and romanticization of men. The reason this is an issue here and not with rock stars and their groupies is that the clergyman holds a position of trust. So even though the phenomenon of guru groupies does exist, you're not going to be able to sort out responsibility on a case by case basis in court. It's too messy. So eventually some rule will eventually be imposed that nobody likes but is necessary in order to manage the court cases.

Snowbear said:

Vajrayana gurus aren't "clergymen." That's a Western conception.

Malcolm wrote:

The supreme vajrayana guru is a fully ordained monk. This is taught very clearly in tantras such as Kalacakra. Westerners are enamored of upasaka gurus, the most inferior kind, with predictable results.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 10:25 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, indolent men.

dzogchungpa said:

Translate him all you want, but the guy is not indolent, I mean, he runs marathons.

Malcolm wrote:

Lots of indolent people are into fitness. They have the time for it since they do not work.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:53 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Can anyone explain to me what this woman thought was going to happen next when she went to his room? I'm sure she wasn't stupid. She also shares responsibility.

kirtu said:

Perhaps she thought she was going to receive a personal teaching or private empowerment or encouragement or advice or an opportunity to serve her teacher in a legitimate way.

Kirt

Snowbear said:

Kirt, women aren't children.

Malcolm wrote:

Correct, women are human beings with dignity who should not be treated like cum dumps for spoiled, entitled, indolent men.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 9:47 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I witnessed the steady stream of attractive women that were invited into his quarters and I longed to be the one that he fell in love with and was worthy of being his wife.

During a program you could often tell who the Sakyong was going to pursue that night by who he made eye contact with during the teaching or feast. One night I received a call from his kusung at 11pm or 12pm saying that the Sakyong would like to see me and that I should come to his suite. I was thrilled and nervous. When I got there, he was dressed solely in a robe with no clothes underneath. We chatted for a while. Then he led me into his room and began kissing me and removing my clothes. I said that I couldn't have sex with him. He seemed stunned. He thought for a while and then pushed my face down towards his penis and said "Well you might as well finish this." I was so embarrassed and horrified I did it. He rolled over in bed and didn't say another word to me. Can anyone explain to me what this woman thought was going to happen next when she went to his room? I'm sure she wasn't stupid. She also shares responsibility.

Malcolm wrote:

Victim blaming much? Perhaps the dress she was wearing was too short, or her blouse cut too low.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 7:24 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

It's important to consider that Mipham R. has a way to justify it in his mind.

Malcolm wrote:

So do wife-beaters, serial killers, and pedophiles.

Snowbear said:

I don't see any violence, stalking, or child sex in the reports. In fact, when one woman finally spoke up and said no, he apologized, left, and ended the relationship.

Malcolm wrote:

Forcing someone's head onto your penis isn't violent?

Btw, HW frequently apologized to victims of his sexual assaults. I guess that makes them ok in your mind.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 5:46 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Snowbear, you've got to understand that for a lot of guys on this board Malcolm is like some kind of god and whatever he says is gospel, even when it contradicts other things he's said.

Malcolm wrote:

"A foolish consistency is the hobgoblin of little minds."

—Emerson

Author: Malcolm

Date: Monday, July 2nd, 2018 at 5:42 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

No problem: hold them accountable. But trying to narrow interpretations to demonstrate that the problem is "quite clear" is disingenuous.

Josef said:

It's good thing it's quite clear that isn't what's happening.

Snowbear said:

It's important to consider that Mipham R. has a way to justify it in his mind.

Malcolm wrote:

So do wife-beaters, serial killers, and pedophiles.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 3:55 AM

Title: Re: Vajrapani and ChNN

Content:

Mantrik said:

In the text of the Naga Rite, and apparently even in the Thuns, ChNN originally has Vajrapani as Yidam.

What was the course of events which led to his replacement in Thuns etc?

Malcolm wrote:

Cancer.

Author: Malcolm

Date: Monday, July 2nd, 2018 at 3:55 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

I get what you are saying but I think I'll follow the teachings I have been given on the Root Downfalls, the notes to which seem to support my interpretation, but maybe I should check with the Lama on this - so it's helpful to have your view.

Malcolm wrote:

I've checked and I read Tibetan, including the text you referenced (we are referencing the same source, BTW). But everyone has to make up their own mind, even if their decision is, in the end, in error.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:48 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

Huh. Do you think CTR was awakened?

Malcolm wrote:

I don't know. All I can tell you is that he is not a teacher I would have ever sought out, because I have my doubts. Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Of course he had a lot of teachings, and it is very possible he attained realization in the bardo, but that is not very impressive, in fact.

dzogchungpa said:

Well, I don't know either but as the awakened being Ato Rinpoche said: No other teacher who comes to the West is like Trungpa Rinpoche. His teachings have benefited Western people so much—particularly his view on mahamudra and maha ati. He was really special.

So, I try to give him the benefit of the doubt.

Malcolm wrote:

I understand that in the Karma Kagyu hierarchy, it is very difficult to criticize Trungpa. He put them on the map.

But then there is Thomas Rich, Osel Mukpo, and so on...it seems Trungpa's successors have not had the same level of impact, and in some respects, may have severely blunted it.

From my point of view, no teacher has done more to spread Dzogchen in the west than ChNN. Trungpa never really taught Dzogchen to anyone. He just talked about it.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:14 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

This should not be a topic for public discussion.

Mantrik said:

Since no practice detail is being discussed, it is perfectly OK. Let me guess, your inner tantra troll is awakening.

Pubic and public discussions are quite common here, in fact.

Snowbear said:

Discussions about your sex life should be had with your Dharma teacher, not here with internet personalities.

Malcolm wrote:

Why are you having the discussion then? What are you. Some kind of Dharma cop? Arbiter of the right and the true? If you don't like the discussion, piss off.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:14 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Considering "inner tantra" does not apply to most of us, this conversation is irrelevant and can be misleading.

Malcolm wrote:

There are many practitioners of inner tantra here. People who are not practicing Anuttarayoga Tantra or the three inner tantras do not have to be concerned with this specific issue. But then, such people do not have gurus in the sense meant in Anuttarayoga tantra, since guru yoga is a specific practice in HYT/Inner tantras and does

not exist in the three lower tantras at all, nor to the 22 root and branch samayas.

Snowbear said:

This should not be a topic for public discussion.

Malcolm wrote:

But discuss it we must since the pretext for much the egregious behavior of these teachers is precisely preying on the fantasies people have about karmamudra, tantra, and the like.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:12 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Malcolm wrote:

Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Snowbear said:

Hagiographies aren't the best sources for historical info.

Malcolm wrote:

Alcoholics don't generally make it that far.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 11:03 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

I can't remember his name right now, but isn't (or wasn't) there a well respected lama living in England who was married to a Christian woman? I beleive it was mentioned on this forum.

Malcolm wrote:

Yes, indeed there is such a person, Ato Rinpoche. But of course, people on the actual transcendent paths and stages cannot break samaya. Samaya is for us, not for such awakened beings.

It is crucial to understand the difference between the conduct of ordinary people like us, and awakened people (by all accounts) of the man to whom you refer.

dzogchungpa said:

Huh. Do you think CTR was awakened?

Malcolm wrote:

I don't know. All I can tell you is that he is not a teacher I would have ever sought out, because I have my doubts. Mahāsiddhas do not usually die of complications resulting from alcoholism, nor do they have expensive cocaine habits, as far as I know.

Of course he had a lot of teachings, and it is very possible he attained realization in the bardo, but that is not very impressive, in fact.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:57 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

Considering "inner tantra" does not apply to most of us, this conversation is irrelevant and can be misleading.

Malcolm wrote:

There are many practitioners of inner tantra here. People who are not practicing Anuttarayoga Tantra or the three inner tantras do not have to be concerned with this specific issue. But then, such people do not have gurus in the sense meant in Anuttarayoga tantra, since guru yoga is a specific practice in HYT/Inner tantras and does not exist in the three lower tantras at all, nor do the 22 root and branch samayas.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:53 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

Malcolm wrote:

The civil rights movement in this country was fought in part because whites refused to serve blacks at restaurants and hotels all over the US. Businesses do not have a right to discriminate.

Mantrik said:

Maybe I'm beyond redemption, but I feel It is not reasonable to specifically target a couple running a B&B known to hold deeply Christian beliefs against homosexuality, book a room and turn up at the door as a gay male couple, then have them prosecuted for politely turning you away. That is just malicious and unnecessary.

Malcolm wrote:

In the United States, this is a violation of civil rights. If you advertise hotelier services, and refuse to book gay people in your hotel/BB merely because they are gay, you are opening yourself up for a civil suit. The case law about this is extremely clear. Opinions

don't matter.

Mantrik said:

I suspect a Moslem butcher would not be prosecuted for refusing to make a pork pie for a customer, and that is when we realise that we have lost sight of the very basis of the law - what is fair, consistent and reasonable.

Malcolm wrote:

Muslim Butchers don't sell pork. Irrelevant example. If they did sell pork however, and refused to sell it to someone who was gay because they were gay, or black, because they were black, they would have a very real lawsuit on their hands, they would lose, and rightly so.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:45 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

dzogchungpa said:

I can't remember his name right now, but isn't (or wasn't) there a well respected lama living in England who was married to a Christian woman? I beleive it was mentioned on this forum.

Malcolm wrote:

Yes, indeed there is such a person, Ato Rinpoche. But of course, people on the actual transcendent paths and stages cannot break samaya. Samaya is for us, not for such awakened beings.

It is crucial to understand the difference between the conduct of ordinary people like us, and awakened people (by all accounts) of the man to whom you refer.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 9:00 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Gatinho said:

Just as a point of clarification (I hope!) looking at Sakya Panditas Vajrayani Mula Pati (Dorje Thegpa Tsa-wa'i Tungwa) the First Branch Downfall is:

'If one takes on the path a consort who has not had the initiation, by relying on her as a mental object, one commits the first branch downfall.'

What this means is that if you are practicing completion stage Anuttarayoga such as the 'path of messengers' you cannot do this with the physical consort who has not received empowerments or with the mental image of them as the yidam. Since for this practice

you are relying on the consort it must be an appropriate one.

Malcolm wrote:

It is tempting to read it this way. But is not the case. If someone is engaged in HYT practice, it is not like they are allowed to put down their practice to engage in a bit of mundane sport, and then pick up their practice after having smoked a cigarette.

Gatinho said:

So the mistake would be to confuse ordinary sexual relations with yoga involving a consort.

Malcolm wrote:

Someone practicing inner tantra should never be involved in ordinary sexual relations. It is a downfall, easily repaired, but a downfall nevertheless. Since most people practice mother tantra, one should consult the 8 special samayas related to mother tantra.

Gatinho said:

Thus it is perfectly normal and pleasant to fall in love with a non-initiate, have a sexual relationship, feel the earth move, settle down, have children and argue over breakfast and so on but do not confuse this samsaric experience with the liberating effect of yoga tantra. That would be the branch downfall.

This is how I read it.

Malcolm wrote:

You are entitled to your reading, but there is sufficient commentarial evidence contra this interpretation.

Gatinho said:

This is quite a different issue to the precept on 'sexual misconduct' - which by the way is the most poorly defined of the five lay precepts. And it is also a different issue to sex as an antinomial/transgressive act in tantra generally.

Malcolm wrote:

If one is referring to the practice of taking low caste consorts like *ḍombinis*, and so on; this is part of *vratacārya*, *brtul zhugs spyod pa*. We do not have a cultural context for this in the West, any longer. Though of course the outrage in some quarters at Henry marrying Meghan Merkel approaches it.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 8:48 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

You think enlightenment erases a person's humanness? I don't.

Malcolm wrote:

Yes, completely, if by human one means being in an afflicted state.

Snowbear said:

Do you think there is any person alive today that does not have sexual feelings? Other than, of course, abnormal clinical cases.

Malcolm wrote:

Sexual urges are not necessarily afflictive, anymore more than the urge to eat. One however need not act on sexual urges at all, or overindulge them in the case of lay people. Indeed, for practitioners, it is better to avoid having children, no matter what level of the Dharma one practices.

It is pretty clear that in Tibetan Buddhism there are any number of male teachers who are more than willing to exploit naive and unqualified female students.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:49 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

Regarding the samaya of not having sex with non-practitioners:

What are those of us who have relationships with non-practitioners to do, divorce or otherwise leave our partners? We're told that being Buddhist is a matter of karma and thus, we don't proselytize and convert others if they don't have the same karma. Yet, we (okay, I) had the karma to get involved with another who is not cut from the same cloth...

And, if one breaks a branch samaya, what can one do? Usually, the remedy is to vow to never do it again, but what if one is married or falls in love. Not so easy.

I'm okay with not ever engaging in higher yoga practice, if that's what it takes. I just find it slightly off putting that the Dharma, would be so rigid when it comes to something which has nothing to do with unkindness.

this is giving me the notion I may have to give up my lifelong spiritual beliefs because it doesn't fit into the "rules". But, I would rather think it simply bullshit, like whomever told Tara she could not become enlightened in female form.

Malcolm wrote:

This what vajrasattva is for. No one expects you to abandon your spouse. It is a branch downfall, not a root downfall. In any case, samaya is easily purified, unlike lower yana vows. However, Buddhадharma is probably the least sentimental path there is.

TharpaChodron said:

Thanks for the clarification. Being sentimental is unavoidable for most humans, so we do our best. But being sentimental isn't a bad thing and I am not sure Buddhism isn't.

Malcolm wrote:

The minute one thinks Buddhism is sentimental, review karma and its results. Being sentimental is not necessarily bad, it is largely absent in Buddhism

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:45 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Snowbear said:

I'm more interested in a definition in your own words. To me, teachers/gurus are normal human beings.

Jangchup Donden said:

,

So you're saying there's no enlightenment to be had? No qualities of realization? Or that there isn't any more (hooray kali yuga)?

Snowbear said:

You think enlightenment erases a person's humanness? I don't.

Malcolm wrote:

Yes, completely, if by human one means being in an afflicted state.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 10:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

Regarding the samaya of not having sex with non-practitioners:

What are those of us who have relationships with non-practitioners to do, divorce or otherwise leave our partners? We're told that being Buddhist is a matter of karma and thus, we don't proselytize and convert others if they don't have the same karma. Yet, we (okay, I) had the karma to get involved with another who is not cut from the same cloth...

And, if one breaks a branch samaya, what can one do? Usually, the remedy is to vow to never do it again, but what if one is married or falls in love. Not so easy.

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Malcolm wrote:

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Snowbear said:

Vajrasattva for marrying a non-Buddhist? Come on, man.

Malcolm wrote:

Did I say that? No.

Author: Malcolm

Date: Sunday, July 1st, 2018 at 9:44 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

TharpaChodron said:

Regarding the samaya of not having sex with non-practitioners:

What are those of us who have relationships with non-practitioners to do, divorce or otherwise leave our partners? We're told that being Buddhist is a matter of karma and thus, we don't proselytize and convert others if they don't have the same karma. Yet, we (okay, I) had the karma to get involved with another who is not cut from the same cloth...

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Malcolm wrote:

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Author: Malcolm

Date: Saturday, June 30th, 2018 at 11:43 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

MiphamFan said:

I think "liberal" immigration laws are meant to exploit the poor and destroy the native working class.

Grigoris said:

There is no "native" working class in America. Have no issue with the rest except what it means to "support LGBT. I think private businesses have the right to say they can't decorate a cake with LGBT messages.

So if a Black american asked for a "Black" message on their cake, do you think the private business should have the right to refuse?

Mantrik said:

Let's examine the flip side:

Can a lesbian cafe sue a customer who refuses to eat there? I suspect that things have become mad enough for that to happen. Whose rights are more important? Which needs protection most - someone's livelihood or someone's hurt feelings because Snowflake Diddums can't force someone to make them a cake.

I don't have to sell you my car if I don't like the look of you, or your attitude, so why can't a small trader be as free?

Forcing shops and hotels to sell to people is not liberalisation, it is compulsion, bullying pure and simple. You can't have different laws for different groups in that way what if a Trump supporter, or an NRA supporter or an extreme IS fanatic wanted their message on a cake? Should they be able to sue if you refuse?

What if the message denigrates women, threatens murder of one etc. and you are a Vajrayana practitioner - should you be forced by law to write their message?

Should a B&B be forced to accept everyone in their own home, regardless? How would you like to be forced to take in a few Nazis?

Guess what - if I want to take my dog I find a place that welcomes dogs. If I wanted to take kids, same applies. If I want to smoke, same applies.

The BLT sandwich has got too fat, too bloated with overblown self-importance and the entitlement mentality of ever tinier minorities who want the world to make massive and expensive changes for them. Here's the news - they can buy the sodding cake from someone else, and they can book a different B&B.

In times of huge UK social deprivation, money is being spent in schools on creating toilets or reconfiguring existing ones at huge cost for tiny kids who say yes when questioned if they would like gender transitioning. Meanwhile, other kids in the same school can't get food and teachers are being made redundant.

This isn't liberal. This is pandering to a tiny self-important minority at the expense of others, with no evaluation of cost/benefit or whose human rights need protecting the most. Yes, most of that list makes sense. The LGBTUGVJW nonsense is pandering to loud campaigners, not those truly in desperate need, by means of 'liberal' oppression.

Malcolm wrote:

The civil rights movement in this country was fought in part because whites refused to serve blacks at restaurants and hotels all over the US. Businesses do not have a right to discriminate.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:54 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

Knowing something one has not experienced is liking knowing there is sugar without having ever tasted it. That kind of knowledge is conceptual.

Rick said:

I understand.

Advaita's response to this (afaik) is: Brahman cannot be experienced, it's tasteless.

Buddhism is laser-focused on the ending of suffering ... and Advaita is more focused on the knowing of (what they take to be) truth. Experiential benefits are secondary, more or less icing on the cake. That's what I was taught, in any case.

Thanks, Malcolm, for always pushing me to look critically at my belief system, much of which is (of course!) unconscious, unseen by me.

Malcolm wrote:

Mahayana Buddhism is focused on both liberation and the two kinds of omniscience: omniscience concerning the real nature of all phenomena and omniscience concerning all aspects of all that is. The direct perception of shunyata is required for both liberation and omniscience.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:04 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

Then of what possible relevance would it be to liberation?

Rick said:

Enlightenment per Advaita is knowing, not experiencing.

Of course one could argue that "knowing" IS experiencing. But I don't think that's what Buddhists have in mind when they talk about experiencing.

Malcolm wrote:

Knowing something one has not experienced is like knowing there is sugar without having ever tasted it. That kind of knowledge is conceptual.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 10:02 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

There's so much deeply impassioned fighting about Advaitin vs. Buddhist views. And within each tradition, there is so much infighting. And within each subtradition more fighting, sub-sub-tradition, all the way down to the individual, in whose mind the war rages on.

I guess it's in the nature of humans to defend, tooth and nail, what they believe in.

Once in a while someone appears who is open to the essential "truth" in all views ... and they are like a breath of bracing fresh air!

Malcolm wrote:

The only essential truth is that all views are a source of faults.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 9:56 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

DharmaChakra said:

Namaste Rick,

Rick said:

Namaste DharmaChakra. To your original question. Firstly Brahman as per Advaita Vedanta cannot be conceptualized or named or brought into any idea. There is a way to understand how this works and is understood. It will depend on your understanding of Advaita Vedanta, there are many systems, the modern neo advaita is far from it.

Yes. Vijnana is not the same as Brahman vi is in insight or when mind turns inwards, to get experiential knowledge of what is Brahman, through vijnana, vijnana is indirect or state of consciousness when one acquires direct understanding/experience of the nature of brahma~Absolute Reality,

My understanding is that brahman cannot be directly experienced. "Direct experiences of brahman" are mithya, not paramartha satya. I guess you could make an argument for indirect experiences of brahman in the sense of everything (we experience) is, ultimately, brahman.

Malcolm wrote:

Then of what possible relevance would it be to liberation?

Author: Malcolm

Date: Saturday, June 30th, 2018 at 6:57 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Jangchup Donden said:

Personally, I'd like to shy away from a blanket "a guru should never take a student as a karmamudra ever, ever" as Guru Rinpoche didn't follow that example. On the other hand, I'm pretty comfortable saying a guru should not be having mundane sex with a student.

Grigoris said:

So teachers should only get laid via Tinder?

I imagine that many teachers have lasting and loving relationships with students. I cannot see why that is a problem. Not all sex is abusive, after all...

Malcolm wrote:

It is a question of professional ethics, in my estimation.

Teachers should not sleep with their students. There is too much evidence that in Tibetan Buddhism, the relationship is too unequal to satisfy the criteria of adult consent.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 6:53 PM

Title: Re: Scary Liberal Views and Policy Positions?

Content:

boda said:

Last night Sean Hannity (Fox News contributor) said, "many are hailing Alexandria Ocasio-Cortez as a rising star on the political landscape but in reality, her views, her policy positions, are actually downright scary." And then showed a graphic outlining her

platform:

“Medicare For All”
“Housing As a Human Right”
“A Federal Jobs Guarantee”
“Gun Control / Assault Weapons Ban”
“Criminal Justice Reform, End Private Prisons”
“Immigration Justice / Abolish ICE”
“Solidarity with Puerto Rico”
“Mobilizing Against Climate Change”
“Clean Campaign Finance”
“Higher Education for All”
“Women’s Rights”
“Support LGBTQIA+”
“Support Seniors”
“Curb Wall Street Gambling: Restore Glass Steagall”

Author: Malcolm

Date: Saturday, June 30th, 2018 at 3:38 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Author: Malcolm

Date: Saturday, June 30th, 2018 at 2:25 AM

Title: Re: Lots of questions about Dharmapalas & Yidams

Content:

Pumo said:

Also, take in account I'm a novice practitioner, I don't even practice Tantra, I'm a beginner at meditation and I'm mainly focused on the study of Sutras.

Malcolm wrote:

This information is not proper for you to be concerned with then.

Author: Malcolm

Date: Saturday, June 30th, 2018 at 1:33 AM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

Virgo said:

I have a woodchuck in my back yard. I named him Favio.

Kevin...

Grigoris said:
But how much wood could your woodchuck chuck?

Malcolm wrote:
...if a woodchuck could chuck wood.

Author: Malcolm
Date: Friday, June 29th, 2018 at 11:08 PM
Title: Re: Mipham Rinpoche channels Weinstein:
Content:

Miroku said:
Western fascination with karmamudra is quite interesting. I have read/heard some statements that karmamudra is actually mostly for those who have not recognized the state of rigpa and are of lower capacity.

Malcolm wrote:
This is not correct. In order to practice karmamudra one must be very stable in the experiential view.

Miroku said:
I see. But isn't it also used as a form of semdzin for lower capacity students?

Malcolm wrote:
No. This is a misunderstanding that comes from misconstruing some instructions concerning cultivating the experiences of bliss, clarity, and nonconceptuality.

Author: Malcolm
Date: Friday, June 29th, 2018 at 10:34 PM
Title: Re: Mipham Rinpoche channels Weinstein:
Content:

Miroku said:
Western fascination with karmamudra is quite interesting. I have read/heard some statements that karmamudra is actually mostly for those who have not recognized the state of rigpa and are of lower capacity.

Malcolm wrote:
This is not correct. In order to practice karmamudra one must be very stable in the experiential view.

Author: Malcolm
Date: Friday, June 29th, 2018 at 10:12 PM
Title: Re: Mipham Rinpoche channels Weinstein:
Content:

Tsongkhapa said:

I think it's a mistake to abandon the idea of practising Highest Yoga Tantra in Western society because of the sexual misconduct of some prominent Teachers. Karmamudra has a specific purpose and is only meant to be engaged in after many generations and completion stage realisations have already been attained. HYT is also meant to be practised in the context of Sutra teachings on renunciation, compassion, bodhicitta and the correct view of emptiness. If HYT is practised with a firm foundation of Sutra then there is no danger of it being misused.

Furthermore, although karmamudra is practised in the common lineage of Mahamudra instructions, there are some lineages of Mahamudra instructions where it is not necessary, therefore it is possible to complete the path to enlightenment using solitary meditation with a wisdom mudra without an action mudra at all.

Malcolm wrote:

We don't often agree, but what you say here is true.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:45 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

One of the requirements for karmamudra is that both partners should be experienced in creation and completion stage practice to a very high degree.

Yeah, but how do you demonstrate that to a woman?

Malcolm wrote:

Both partners, not just one. If both partners are experienced, they can easily tell.

Classically, in India, one would train a partner personally, taking them through Hinayāna, Mahāyāna, and finally present them to one's guru for abhisheka, and then support their training until they were sufficiently well trained to engage in karmamudra practice-- in the meantime one would rely on a jñānamudra.

We live in a degenerate era, so these procedures and safeguards are not being followed in many cases.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:40 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

chimechodra said:

All this news has had me very discouraged and deeply saddened. Shambhala was where I started my path. I still go to the local center every now and then and have tons of

friends at all different levels of involvement in Shambhala. Hell, the last few months I'd been contemplating the idea of doing some more classes and retreats with them since I remember experiencing so much growth in my early days when I did the levels. Now I'm disgusted and I'm not sure how I feel about even stepping into another Shambhala center.

I always found Osel to be pretty bland and uninspiring, but I never imagined he could be a sexual predator on the level of Sogyal. I can't say I'm surprised in hindsight, but it's really demoralizing to know that he couldn't rise to the occasion and not fall into the same darkness of his father. Ugh. I'm just glad I met ChNN and a few other teachers I can really trust and confide in and never went deeper into Shambhala. Feeling really sad for some of my friends who are in deep, and I'm not even sure how to reach out to them as I'm worried some will simply lash out and say that the women didn't understand, or that pure vision must be cultivated, or some other nonsense.

Grigoris said:

You gonna keep that baby or are you gonna throw it out with the bath water? Coz if you are...

Malcolm wrote:

Pretty clear now that Shambhala International, along with Rigpa, etc., are toxic organizations from which new students should be discouraged. This is instructive: "Our lineage is led by human Sakyongs. They have offered us profound teachings, and as humans they can cause harm," Stay very far away from this shite.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:38 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

It seems obvious to me that any Lama at the head of a sizeable community who was intending to practice HYT with a consort would easily be able to select and approach a potential candidate (or even more than one) , train them, empower them, explain the purpose and benefits of such practice and in a totally consensual but private manner Highest Yoga Tantra is a classification which incorporates 3 types of tantras. Karmamudra is a specific practice that looks like two people having sex.

It should be said that in order to accomplish karmamudra there are specific yogic accomplishments that the male should be able to demonstrate. If women knew what that was, and insisted he show proof he could do karmamudra beforehand, then there would be a whole lot less of this pretext being used.

Malcolm wrote:

One of the requirements for karmamudra is that both partners should be experienced in creation and completion stage practice to a very high degree.

Author: Malcolm

Date: Friday, June 29th, 2018 at 8:11 PM

Title: Re: Mipham Rinpoche channels Weinstein:

Content:

smcj said:

I cannot say whether they agree as regards Sogyal as I cannot discern what DJK's position is

His position is twofold:

1. Sogyal R's students (most likely) do not have binding samaya with Sogyal R because of multiple reasons. So in his case the issue is moot.
2. However if they actually had formed authentic samaya, then they would have committed themselves to seeing everything he did as pure. This is a necessity component of HYT and not subject to western cultural review.

That being the case, and given the rampant abuse of that idea as a pretext for abuse, maybe best to not teach or practice HYT in the West. There aren't enough highly realized lamas around anyway so that it can be done without double-think anyways.

Malcolm wrote:

There is actually no explicit samaya to regard all of one's guru's actions as pure.

It is a training, not a commitment.

Author: Malcolm

Date: Friday, June 29th, 2018 at 7:19 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

With respect to the branch downfalls, the first branch downfall is having sexual intercourse with a women or man who does not possess samaya, that is, someone who is unripened by empowerment, or someone who has broken their samaya.

sillyrabbit said:

All the sources I can find connect this downfall to activities related to a certain practice, not in general. Is this your way of saying that the certain practice should be constant or is it really this confusing...?

Malcolm wrote:

It is not confusing at all. The first branch samaya could not be more clear. This is why I made the distinction that I did -- relying on an unripened partners for karmamudra practice, which has certain procedures, is a root downfall. Relying on a women or a man as a sexual partner who has not been ripened is a branch downfall.

Author: Malcolm

Date: Friday, June 29th, 2018 at 5:35 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

There is this conclusion, which I agree with:

In addition to questioning the Sakyong, there are kusung and other leaders who have been specifically named by women as allegedly participating in or condoning this conduct. KC members, current kusung and several kusung no longer in the community should be interviewed for their knowledge of this allegation. If true, this points to a remarkably predatory, institutionalized abuse of women that should not be tolerated in any organization, no less one with spiritual goals.

And it is true.

Additionally, Osel Mukpo really ought to seek professional help for his very evident alcoholism.

During the time I spent in Dharmadhatu communities in the late '80's and early 90's, I witnessed an amazing amount of alcoholism in the Dharmadhatu culture. I have observed the same behavior in other communities, mostly Nyimingma, including Dzogchen Community (though here it is actively discouraged by Chogyal Namkhai Norbu). Alcoholism is a fairly widespread problem in Tibetan Buddhism, at least in the Nyingma tradition, and it leads to many of the problems we see here. I know of at least three Tibetan Buddhist teachers who have died due to problems related to drinking, including CTR. It is time we acknowledge that in some Tibetan Buddhist communities there is a very unhealthy relationship with alcohol. There are at least three translators that I know who are chronic alcoholics.

All in all it is a serious issue.

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:21 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Simon E. said:

I meant Malcolm, that part of the 'clan' which is Mukpo Inc. USA.

Malcolm wrote:

There is actually so much bullshit mythology in Shambhala Inc., it would take teams of scholars to unravel it all.

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:06 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

All of us in this thread know what denigrating women means. However, we need to understand what that meant traditionally for Tibetans.

Malcolm wrote:

The tantras and commentaries are really quite clear on this point.

Author: Malcolm

Date: Friday, June 29th, 2018 at 3:04 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Simon E. said:

He has been raised in the Mukpo clan..with all that implies in terms of perceived entitlement. Its a family firm which is loosely based on selling Dharma flavoured snack food.

Malcolm wrote:

Tibetans clans are not like Scottish clans with a laird, etc., though CTR appropriated the latter.

The Mukpo tribe, located in Kham, is part of the a larger tribe, the sDong.

Of course, the founder of the Khon clan, Namlha Yuring, tamed all the eighteen branches of the sDong, and made them vassals. This is why the Khon are really the bosses of all sDong, including the Mukpos.

With respect to the Mukpo tribe, all this business about CTR being head of this tribe is nonsense.

Of course, there is a saying about the Mukpos:

"The descendants of the Mugpo Dong race think only of conquering other peoples."

Author: Malcolm

Date: Friday, June 29th, 2018 at 2:37 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Pema Karpo cites the following lines of the Subahu Tantra concerning unworthy actions:

A mantrin should always shun

Offensive speech, slander,

Sexual relations with married women,

Just "married women" here.

...(3) Not to engage in adultery means to abstain from sexual relations with an inappropriate partner, such as another's spouse, whether or not one has taken the vow of celibacy;
Again.

...(2) Not to engage in sexual union with the consort of one's master;

Again. They all seem to be saying "untaken" women is fine.

Malcolm wrote:

With respect to the root downfall, to use an unripened woman or man for actual karmamudra practice is a root downfall, covered in the seventh root downfall, declaring secrets. Then of course there is the fourteenth root downfall, denigrating women, who are the nature of wisdom. Treating women poorly, not displaying loving kindness towards them, etc., is not only a breaking the fourteenth root downfall, but also the fourth, not to abandon love for sentient beings.

With respect to the branch downfalls, the first branch downfall is having sexual intercourse with a woman or man who does not possess samaya, that is, someone who is unripened by empowerment, or someone who has broken their samaya.

Actually, engaging in conduct that contradicts the Buddha's teachings is itself a root downfall, the second.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:31 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Malcolm, I don't see your reference in Kongtrul's book. Can you quote it?

Malcolm wrote:

Look at the 14 root and 8 branch samayas.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:19 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

For a vajrayana practitioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct

Snowbear said:

Is there a reference I can look up?

In Mipham's case, had these women received empowerments from him?

Malcolm wrote:

It is not clear these women were his vajra disciples. Even so, gurus are not permitted to rape their students.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:18 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Malcolm wrote:

For a vajrayana practioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct

Snowbear said:

Is there a reference I can look up?

In Mipham's case, had these women received empowerments from him?

Malcolm wrote:

I thought you were quite expert in HYT. In any case Buddhist Ethics by Kongtrul addresses this.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:16 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

It is, in HYT.

Virgo said:

Oh, so when the Sakyong Mipham Rinpoche pushed that women's head towards his penis and told her to "finish it off" even though she expressed that she did not want to engage in sexual activity with him (nevermind all the other women's allegations) he was engaging in teaching her dharma?

Snowbear said:

In his eyes, I suspect he may have thought he was.

Edit: no not teaching her dharma...that he was "practicing" dharma for himself.

Malcolm wrote:

You mean he was masturbating with the mouth of an unwilling, frightened young woman?

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:15 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

I don't think the tantras recognized "sexual abuse." but sexual acts with women are in there.

Malcolm wrote:

The tantras very clearly recognize the existence of sexual misconduct, and samaya breakage through relying on unripened partners.

Snowbear said:

What do they say "sexual misconduct" is?

Malcolm wrote:

For a vajrayana practitioners, sleeping with ordinary partners who have not been ripened by empowerment is sexual misconduct, beyond that, the standard definitions apply. For example, the rape allegation against Mipham would be covered under this.

Author: Malcolm

Date: Friday, June 29th, 2018 at 12:06 AM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

It is, in HYT.

Malcolm wrote:

In what tantra does it instruct students to willingly submit to sexual abuse?

Snowbear said:

I don't think the tantras recognized "sexual abuse." but sexual acts with women are in there.

Malcolm wrote:

The tantras very clearly recognize the existence of sexual misconduct, and samaya breakage through relying on unripened partners.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:53 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Not making a judgement on that, just saying "don't flatter yourselves" by not expecting it in one's teachers.

Virgo said:

But is it a dharma teaching or is it not?

Snowbear said:

It is, in HYT.

Malcolm wrote:

In what tantra does it instruct students to willingly submit to sexual abuse?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:49 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

In my opinion, they all do it.

Malcolm wrote:

Even fully ordained Khenpos and geshees?

Snowbear said:

If they practice HYT, they are more likely to be doing it, and probably doing it Mipham style.

Malcolm wrote:

They all practice HYT. So, in the end can we conclude that in your opinion it is just fine that all these sexual predators should be permitted to continue unchecked?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:44 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Because I think it's important not to be too sure that one's own teachers aren't doing the same.

Malcolm wrote:

So on your opinion, most Tibetan Lamas are sexual predators of the Harvey Weinstein variety?

Snowbear said:

In my opinion, they all do it.

Malcolm wrote:

Even fully ordained Khenpos and geshees?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:40 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

Snowbear said:

Maybe they were doing a good job.

Aryjna said:

Why do you insist on littering this forum with aimless crap like this?

Snowbear said:

Because I think it's important not to be too sure that one's own teachers aren't doing the same.

Malcolm wrote:

So in your opinion, most Tibetan Lamas are sexual predators of the Harvey Weinstein variety?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:37 PM

Title: Re: Mipham Rinpoche channels Wienstein:

Content:

PeterC said:

Is what they teach even the dharma?

PSM said:

A good chunk of it seems to be similar to play-acting. The notion of putting someone in a 'stockade' should be a red flag, especially post-Stanford prison experiment

Snowbear said:

I feel this is nitpicking now. If there were no sexual allegations, you and PeterC probably wouldn't think much of any of that. I don't think this due to Shambhala's "weirdness." I actually think most Tibetan Lamas, even the ones with "wisdom, bodhicitta, and warmth," do the same as Mipham.

Malcolm wrote:

What evidence have you for this? What does "most" mean? 70%, 80%, 90%+?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:14 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Rick said:

I don't think that's accurate.

It's more like Advaita accepts the conventional (vyavahara/mithya) truth of dependent origination, as it accepts karma and rebirth.

But, ultimately (paramartha/satya), neither dependent origination, karma, or rebirth are seen as true/real. This is true in Buddhism too, yes? Dependent origination, causality, karma, rebirth ... these are all conventional teachings.

Malcolm wrote:

No, conventionally it asserts creation of the world by Ishvara.

Further, not all conventions are relative truths, some conventions are simply the mere relative.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:13 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Rick said:

I don't think that's accurate.

It's more like Advaita accepts the conventional (vyavahara/mithya) truth of dependent origination, as it accepts karma and rebirth.

But, ultimately (paramartha/satya), neither dependent origination, karma, or rebirth are seen as true/real. This is true in Buddhism too, yes? Dependent origination, causality, karma, rebirth ... these are all conventional teachings.

Malcolm wrote:

No, conventionally it asserts creation of the world by Ishvara.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 10:34 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

If true, then that's a nontrivial disconnect between Advaita and Buddhism.

The term nirvana, btw, is rarely (if ever) used in Advaita teachings.

Malcolm wrote:

The real point is that advaita rejects dependent origination.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 8:53 PM

Title: Mipham Rinpoche channels Weinstein:

Content:

Unknown said:

"Another woman alleges that she was called by a kusung at 11 or 12 pm to come to the Sakyong's suite after a program. When she got there, he was undressed except for a robe. "Then he led me into his room and began kissing me and removing my clothes. I said I could not have sex with him. He seemed stunned. He thought for a while and pushed my face down towards his penis and said, 'Well you might as well finish this.' I was so embarrassed and horrified I did it." (Stories of Women Survivors in the BPS Report).

Malcolm wrote:

http://andreamwinn.com/project_sunshine/Buddhist_Project_Sunshine_Phase_2_Final_Report.pdf

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:26 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Malcolm wrote:

Was his substance abuse also a Dharma teaching?

Snowbear said:

Of course.

Malcolm wrote:

Of what kind?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:25 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Snowbear said:

Second, his promiscuity was a part of his teachings.

Malcolm wrote:

What did his promiscuity teach? What Dharma teaching did it embody?

Snowbear said:

The "one taste" part.

Malcolm wrote:

Really? How so?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 11:23 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Snowbear said:

Second, his promiscuity was a part of his teachings.

Malcolm wrote:

What did his promiscuity teach? What Dharma teaching did it embody?

Was his substance abuse also a Dharma teaching?

Author: Malcolm

Date: Thursday, June 28th, 2018 at 4:10 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Karma Dorje said:

I am surprised that you equate the use of intoxicants, which is a matter for an individual to decide, with sexual abuse which causes direct harm to another.

Grigoris said:

Yes, that is the typical Protestant attitude.

It seems that the Buddha, on the other hand, thought otherwise:

<https://www.accesstoinight.org/tipitaka/an/an04/an04.099.than.html>

Both in terms of self and other and in terms of abstinence from intoxicants and sexual misconduct.

But let us get something straight: sexual abuse is based on lack of consent (as is sexual misconduct); where, in the opening account, does the writer speak about lack of consent?

Malcolm wrote:

She subscribes to the idea the power differential makes consent impossible.

Author: Malcolm

Date: Thursday, June 28th, 2018 at 3:46 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Grigoris said:

I also don't see anybody getting all outraged about the alcohol and drugs, the consumption of which is actually a violation of a Buddhist precept.

Malcolm wrote:

Only if you have undertaken to follow the fourth precept.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 11:10 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

Aha, thanks, I hadn't realized 4 was considered an extreme.

Going back to this:

Nirguna brahman can neither be said to exist or not-exist.

Malcolm wrote:

Yes, and thus it falls into the third extreme.

Rick said:

But my point is that Advaitins often consider nirguna brahman to exist, indeed to be the only real existent ... but that this view is false.

Malcolm wrote:

From the point of view of convention, It alone is real. From the point of view of analysis it is held to be devoid of existence and no existence as a perceptible object, it that does not mean advaitans hold bhraman to be nonexistent, they consider it to ineffable, and beyond convention.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 10:21 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

Not sure I get you, Malcolm.

Saguna brahman = Ishvara does not exist ultimately, it only "exists" on the level of vyavahara. It is mithya, a provisional belief/teaching.

Nirguna brahman can neither be said to exist or not-exist.

Malcolm wrote:

Yes, and thus it falls into the third extreme.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:55 PM

Title: Re: Crazy Wisdom

Content:

Mantrik said:

but where does it come from?

Malcolm wrote:

It was a term CTR connected with Dorje Drollo.

It has been since coopted to describe unconventional behavior by realized yogins, as well as by grifters who try to bilk naive aspirants.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:52 PM

Title: Re: Advaitin vs. Buddhist takes on awareness/reality

Content:

Rick said:

That said, a lot of Advaitins and neo-Advaitins talk about brahman as if it were real, perhaps even believe it is real. This reifies brahman and makes it sound/feel like a magical fairy-tale universal inherently existing field. Which is not what "brahman" actually points to.

Malcolm wrote:

The above is a description of nirgunabrahman. It does not address sagunabrahman.

Shankara borrowed Buddhist arguments to try and one up his fellow Vedantins.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 11:07 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Fortyeightvows said:

This statement says it all Yes, I will do this strange thing. It was only later when I learned of power differentials and feminism that I truly understood how totally wrong it all was. And now I am triggered by all things Tibetan.

Malcolm wrote:

Apparently you think the meaning of this statement is self-evident, but you do not share your conclusion concerning what exactly it is you find self-evident. Care to share?

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 10:24 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

TharpaChodron said:

Sounds like she is accusing his son, Sakyong Mipham, of abuse of women, but what exactly he's ever done, I don't know and somehow find him an unlikely candidate for misbehavior.

I'm not an apologist, but I think one can "sometimes" separate the person from the art or work they produce. Woody Allen is a pervert, imo, and as much as I detest his character, I still like a lot of his films.

Malcolm wrote:

Apparently the accusations are going to drop Thursday, Mipham Rinpoche has issued an apology in advance.

TharpaChodron said:

To the Shambhala Community:

I write to you with great sadness, tenderness, and a mind of self-reflection.

It is my wish for you to know that in my past there have been times when I have engaged in relationships with women in the Shambhala community. I have recently learned that some of these women have shared experiences of feeling harmed as a result of these relationships. I am now making a public apology.

In addition, I would like you to know that over the years, I have apologized personally to people who have expressed feeling harmed by my conduct, including some of those who have recently shared their stories. I have also engaged in mediation and healing practices with those who have felt harmed. Thus I have been, and will continue to be, committed to healing these wounds.

As the lineage holder of Shambhala, I want to demonstrate how we can move toward a culture of kindness in line with our legacy of teachings. Kindness can sometimes begin with acknowledging the ways we have harmed others, even if we did not intend to do so. Thus, with the strong support of my wife, the Sakyong Wangmo, I am now entering a period of self-reflection and listening. I have worked with, and at times struggled with, how to be a teacher and a human being. I have found that there is no easy solution to navigating these responsibilities. Like all of you, I am human and on the path. It is important to me that you know I am here, continuing to do my best. We

Above all, it is important to me that we continue to create a caring community where harm does not occur. It is my fervent wish that we be a community that relates to each other with compassion and kindness, so I have offered teachings and written practices to support such a culture. I want to encourage our community to completely immerse itself in caring and kindness. This is not easy work, and we cannot give up on each other. For me, it always comes back to feeling my own heart, my own humanity, and my own genuineness. It is with this feeling that I express to all of you my deep love and appreciation. I am committed to engaging in this process with you.

With love,

Sakyong Mipham Rinpoche

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 8:14 AM

Title: Re: CTR, polygamy, cocaine, etc: Discuss

Content:

Aryjna said:

There is the argument, which has been mentioned in other similar threads, that you can tell whether something is actually 'crazy wisdom' by the results. If someone is hurt or driven to suicide for example, it is not enlightened activity. This makes sense of course.

On the other hand, I was just reminded of this sutra

<https://www.accesstoinight.org/tipitaka/sn/sn54/sn54.009.than.html> where many monks kill themselves because of a teaching by the Buddha. The circumstances are clearly different, but it seems to suggest that even enlightened activity can in some cases have terrible results for some.

Then again, I have no way of knowing what kind of activity what is described in the post is.

Malcolm wrote:

Apparently one of his sangyums offed herself.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 4:46 AM

Title: CTR, polygamy, cocaine, etc: Discuss

Content:

Malcolm wrote:

Tabi: Trigger warning--this is not a nice, devotional story about CTR.

The first time I met His Majesty Chögyam Trungpa Rinpoche was at encampment in the late summer of 1983. I was attending a dathün (month long sitting practice) at Rocky Mountain Dharma Center. This retreat is supposed to be mostly silent, but I was never good at holding my tongue. During the retreat, some of my new friends and I plotted a raid on encampment, which was a military-style program that was simultaneously happening on the land. We decided to raid encampment and attempt to steal the flag. Our plan was simple: we could create a diversion and while the attention was on us, our cohorts would sneak around the perimeter and steal the flag. Three of us drove through the tori gates in a convertible blaring Michael Jackson's Beat It while the rest tried to sneak around and steal the flag. We were all immediately caught and locked up in the stockade. CTR came by that night to check out the prisoners. I noticed that he flirted shamefully with all the women/girls who were in the lock-up and totally and completely ignored me.

But I really met CTR in the backyard wedding of sangha members in Boulder in late January of 1985. I had been prepped by the family I nannied for for weeks in advance of the wedding. It appeared to work because I caught CTR's eye and he asked me to marry him the next day. Then there was so much activity! We had our charts read by Larry Laughlin who found the most "auspicious" day for our wedding. Given the tremendous constraints of marrying six women in a five months, there was some wiggle room with the dates. The first wedding I attended was Karen Lavin's. Next was Valerie Lorig Sanford,

which happened on May 10th. Then Lady Cynde Grieves married him on May 13, Wendy Friedman was on May 17th, I was the fifth on June 12th, Ciel followed on her 18th birthday, and then Agness had her wedding in December of 1985.

There was so much to be done—especially for me as a new student who only completed through level four Shambhala training. I received stroke, lungta and werma transmission. I read Born in Tibet, and studied the Letter of the Golden Key Which fulfills desire, The Golden Dot, The Letter of the Black Ashe, Sacred World, the Practice of Warriorship, and Court Vision and Practice. I was on the fast track to learning and absorbing everything he'd ever created. I studied the texts themselves as well as the commentaries. Our ceremonies required correctly answering a direct question from CTR and the preceptor, who in my case was the regent. (Mine was the only ceremony with him as the preceptor—people said I should be honored—but I was not.) We were told to study the Six Ways of Ruling in particular, as it was rumored this would be one of the questions.

When I wasn't with CTR, I was completing my tasks as a nanny. And I was introduced to the Shambhala lodge with a party in my honor. I attended Karen, Cynde, Wendy and Valerie's ceremonies prior to mine. These all happened at the court in Boulder. We had dinners together where we were taught elocution by both Ashley Playfair and Carolyn Gimian. We had one dinner with CTR and the five of us Sangyum (Karen, Cynde, Wendy, Val and I), where we were served white fish with bones in it, green peas and white rice, and copious amounts of sake. We were learning how to eat like the British—holding our fork upside down in our left hand and our knife in the right to shovel the food onto the fork, not an easy task with that meal. During meals we usually played the qualities game, a parlor game CTR enjoyed.

One day I arrived at the court for a shift and I was told I was to receive another transmission from Marty Janowitz. I assumed this was to be like the others, perhaps he was giving me TGS transmission early. Marty told me this transmission was extremely sacred and was only known to a few close students. He then pulled out a vial filled with a white powdery substance. Marty told me it was ground up vitamin D or something. (I really can't remember exactly what he said it was). He put a bit of it on the spoon and told me to rub it on my gums, which I did. It was not cocaine. It was part of our job description to always carry a vial of "Tabi" which was the code name for cocaine. Due to his paralysis, CTR only had the use of one hand, so when he called for tabi it was our job to go into the bathroom with him, keep him steady, help him get his penis out before he wet his pants and put the coke on a spoon for him to inhale. It was also our job to keep his nose clean, and as you can tell from the picture, we were not always successful. Later, when I went to the bathroom alone, I put some on my gums. It was definitely cocaine.

This is another secret I have kept for over 30 years. I can no longer keep it. I believe it is not of benefit to anyone to keep this secret anymore. I believe it's important for the followers of Shambhala to know what really happened in the "inner circle" of the court. We all—every one of us—didn't know how to say "no" to CTR. We were so busy tripping over each other to do his bidding that we never questioned why an enlightened mediation master would need copious amounts of cocaine and alcohol every day. We never questioned why he spoke of every woman or young girl in sexual terms. It was supposed to be a great honor to sleep with him. No one wondered if his sexual appetite for his female students might be unhealthy.

I started wondering about it shortly after Ciel's suicide. Could this sexualized idea of women be unhealthy? Could this lack of boundaries eventually result in rage and self-hatred? Why did I think marrying a man with seven other wives, a serious drug addiction, alcoholism and suicidal tendencies shown as severe bulimia would be a good idea? I was 23 and vulnerable. And I said yes. Yes, I will do this strange thing. It was only later when I learned of power differentials and feminism that I truly understood how totally wrong it all was. And now I am triggered by all things Tibetan. I will never enter Karma Dzong again. It's too painful to see the hero worship and the enshrinement of this deeply disturbed man. And for those of you who might have spent a few nights with him or more and feel they knew all there was to know about him, I ask you to dig deeper. And for those of you who never met him yet still follow his teachings, you might want to ask hard questions of those in the know.

The most shocking thing for me through this whole process of sharing my truth is the sheer number of people who are lying now, and denying that sexualized violence has a negative effect on women. This continued minimization of the real, undeniable scars that are left from sexual assault and harassment is shocking. Shambhala has had choices every step of the way since we have begun talking about the neglect and child rape and abuse that is the legacy CTR left his close students. And this deplorable view of women continues through his sons. Time's Up Now.

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 4:32 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

It means not mixing everything up like puttanesca sauce.

Grigoris said:

Puttanesca sauce is yummy: Garlic, tomato, capers, olives and anchovies. A whores delight!

Malcolm wrote:

Real puttanesca was made of whatever leftovers a girl brought home...

Author: Malcolm

Date: Wednesday, June 27th, 2018 at 2:09 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pemachophel said:

Please listen to Loppon/Malcolm. What he's saying is very true. Posting such materials on-line or in public in general is a breach of samaya and is one of the mechanisms for the decline and lack of efficacy of the Vajrayana in this degenerate age. Also as Loppon said, what others do is their own business (and their own karma). We should not think that, because "the cat is out of the bag," we have license to follow suit. Although the world is "going to hell in a hand-basket," without looking to the right or the left, each of

us should practice the Dharma as purely as possible in order to slow that process.

The Vajrayana is a double-edged sword. When practiced correctly, it can quickly cut through eons of sin and obscuration. If mis-used, it can also just as quickly cut through our health, wealth, life-span, and happiness as well as all hope for liberation in this life or the bardo. You can't have it both ways.

This is absolutely no joke.

Malcolm wrote:

And the dharmapalas do punish samaya breakers.

Mantrik said:

I'm confused. Do you mean one should not have practices from different schools, such as Gelug and Nyingma, or even from different lineage masters within the same school - say Dzogchen Rinpoche (Mindroling) and LOTR (Dudjom) ?

Or do you mean that one should not create a hybrid practice?

Malcolm wrote:

It means not mixing everything up like puttanesca sauce.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 11:49 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Tlalok said:

Does this prohibition on mixing include supplementary practices as preliminaries to a particular practice, such as more elaborate refuge, intention and dedication prayers?

Malcolm wrote:

There should be no reason to do this.

Vasana said:

The reason is usually the inclinations of differing people. Some people have transmission for higher or more unelaborate practices but may also find useful other more elaborate practices like Ngondro from different traditions.

Malcolm wrote:

You misunderstand my point. The masters of the past have provided perfect practices in each lineage already, with nothing missing. If you are doing some sadhana, for example, there is no reason to add anything to it not already included in that tradition.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 11:14 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pemachophel said:

Please listen to Loppon/Malcolm. What he's saying is very true. Posting such materials on-line or in public in general is a breach of samaya and is one of the mechanisms for the decline and lack of efficacy of the Vajrayana in this degenerate age. Also as Loppon said, what others do is their own business (and their own karma). We should not think that, because "the cat is out of the bag," we have license to follow suit. Although the world is "going to hell in a hand-basket," without looking to the right or the left, each of us should practice the Dharma as purely as possible in order to slow that process.

The Vajrayana is a double-edged sword. When practiced correctly, it can quickly cut through eons of sin and obscuration. If mis-used, it can also just as quickly cut through our health, wealth, life-span, and happiness as well as all hope for liberation in this life or the bardo. You can't have it both ways.

This is absolutely no joke.

Malcolm wrote:

And the dharmapalas do punish samaya breakers.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 10:21 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Grigoris said:

Just when you thought that Abrahamic concepts about the divine had gone out of fashion...

And over at the opposite end of the scale...

With text as well...

Malcolm wrote:

If people want to break their samaya by posting such things and thus cutting off the possibility that they will realize the result in this life or in the bardo, it is sad, but I won't participate in such samaya breakage myself.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 7:31 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

This is how we roll in Vajrayāna. If you mix systems, it is considered very bad. The point is to understand how each system agrees with the others in terms of meaning, but practice just that system without mixing other elements into it from other lineages. Even when you have broad heterogeneous systems like Lamdre, which assembles its practice out of nine separate upadesha transmissions, one does not just add the Naro Chodruk system to make a tenth. That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Tlalok said:

Does this prohibition on mixing include supplementary practices as preliminaries to a particular practice, such as more elaborate refuge, intention and dedication prayers?

Malcolm wrote:

There should be no reason to do this.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 7:28 AM

Title: Re: Big messages to deplorables ???

Content:

Sādhaka said:

I don't think you're incorrect on that point.

My point is, who would trump get replaced with? Only another bush, obama, or clinton?

Yea people like Bernie Sanders, Cynthia McKinney, Ron Paul, and Ralph Nader might be a little better than all of the above; but I still think we're going to have to do even better than that, to slow down the crash course that we're on. Perhaps as Dharma practitioners, or aspiring ones, leaving politics alone altogether for now is the best course.

Or mostly focus on the issues that I mentioned in my previous post.

Malcolm wrote:

The reality is that we have to curb the power of the presidency. It has become unbalanced. This is the problem.

Author: Malcolm

Date: Tuesday, June 26th, 2018 at 3:33 AM

Title: Re: So, Anthony Bourdain...

Content:

Malcolm wrote:

Apparently, he was offed by Hillary and Harvey Weinstein, according to the internet..,

Author: Malcolm

Date: Monday, June 25th, 2018 at 5:05 AM

Title: Re: Shentong view

Content:

Dharmasherab said:

Which schools of Tibetan Buddhism/Vajrayana share the Shentong view?

Malcolm wrote:

Karma Kagyu and Jonang, with some adherents in Nyingma too.

Author: Malcolm

Date: Sunday, June 24th, 2018 at 8:17 PM

Title: Re: Big messages to deplorables ???

Content:

Wayfarer said:

But one way to start might be to stop the hysterical attacks on Trump.

Malcolm wrote:

Attacks on Trump are justified. The man is a fascist and he is systematically destroying the US.

Author: Malcolm

Date: Saturday, June 23rd, 2018 at 3:47 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Crazywisdom said:

Here we go back on topic. Dzogchen without Buddhism, without an unbroken lineage of realization, transmission and practice is populated by demons and will break your heart, your mind and ruin your life.

Malcolm wrote:

Or it is a car without an engine.

The interesting thing about the flintstone's car is that there is nothing to prevent the rear roller from falling off the frame...kind of like Dzogchen without Buddhism...

Author: Malcolm

Date: Saturday, June 23rd, 2018 at 2:35 AM

Title: Re: Big messages to deplorables ???

Content:

Malcolm wrote:

<https://twitter.com/realDonaldTrump/status/1009916650622251009>

Author: Malcolm

Date: Friday, June 22nd, 2018 at 11:48 PM

Title: Re: Dharma Wheel (Engaged)

Content:

egon said:

Hello everyone! I'm pretty active on DWE and I've registered here at DWM in an effort to explore the Mahayana tradition... which I only have a very basic understanding of. My practice is only a few months old, so really I only have a basic understanding of the whole shebang. Mostly modern Insight movement stuff, but I'm curious and open-minded. I didn't register in DWM to talk about DWE but I saw this thread and now here I am.

So, I'd like to invite everyone to give DWE a try if you're interested in social and ecological engagement. If you've visited and made up your mind, you might have a different experience. If you haven't, maybe now is the time. And maybe not! All good in the hood. I'd like to address one concern that's been addressed in this thread:

Malcolm wrote:

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

egon said:

I am completely unfamiliar with retrofuturist's ideas, so please forgive me my ignorance. However, the small but active DWE community doesn't seem to espouse any alt-right views in the slightest. In fact, very little (if any) right-wing ideology is endorsed whatsoever. If the "Malcolm" that I've quoted above is the same "malcolm" that posted in DWE, I really hope that they give it another try some day.

Ssshhh... don't tell 'em I told you... it's gettin a little stale over there and we need some new voices!

Malcolm wrote:

That was my initial assessment, not my final one.

Author: Malcolm

Date: Friday, June 22nd, 2018 at 3:13 AM

Title: Re: Dharmapalas and Consorts

Content:

conebeckham said:

In Kamtsang Bernakchen and Palden Lhamo most often practiced together. There are several forms of Mahakala that are Yabyum, of course. So it's seems pretty clear that Enlightened protectors can have consorts.

There are worldly protectors, as well, that have consorts, as noted here. In fact, some worldly protectors have taken practitioners as consorts. That's about all I'll say about the matter.....I'd recommend not messing with Worldly protectors in general, unless you've accomplished the siddhi of your yidam, etc.

Mantrik said:

Thanks.

I wasn't aware of that Mahakala practice. I assume Maning is exempted, being 'gender unified'.

Hmm...did I just invent a new category for gender discrimination activists?

Yes, we should have no interaction with any Dharmapala practices unless guided by a Guru we can trust.

Malcolm wrote:

Maning here means nondual, not neuter.

Author: Malcolm

Date: Thursday, June 21st, 2018 at 10:40 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Crazywisdom said:

Here we go back on topic. Dzogchen without Buddhism, without an unbroken lineage of realization, transmission and practice is populated by demons and will break your heart, your mind and ruin your life.

Malcolm wrote:

Or it is a car without an engine.

Author: Malcolm

Date: Thursday, June 21st, 2018 at 3:22 AM

Title: Re: Will america reelect a wanna be dictator

Content:

tingdzin said:

...and not a member of the economic elite, they (and we) have a chance.

Grigoris said:

Trump is not a member of the U\$ economic elite???

Malcolm wrote:

Nope. Nouveaux riche slum lord who resents the cultural elites who have always dismissed him as inconsequential.

Author: Malcolm

Date: Wednesday, June 20th, 2018 at 9:40 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Grigoris said:

Well my teacher, Loppon Ogyan Tenzin Rinpoche, gives DI, fourth empowerment, preliminaries, sadhana, you name it.

Actually, come to think of it, he is a big fan of preliminaries and supporting practices for the realisation of Dzogchen.

Malcolm wrote:

So is ChNN.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 7:38 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

TharpaChodron said:

My teacher said in Europe there are teachers who may give Dzogchen teachings without any Buddhist prerequisites, but in our lineage (Nyingma) "where the breath of Dakinis is still warm", we believe in practicing the preliminaries, i.e. Ngondro, first. That's what I follow. He also said any intellectual confusion will be resolved through practice.

Sounds to me like some of Wibur's issues with Buddhadharma are a result of not entirely understanding dharma. Many of us have been there, too. The solution is not in silencing or ignoring our minds' confusion, but continuing to delve into it. I've personally found the more I investigated, the more Buddhist teaching rang true. The fact that the result has such profound veracity kind of validates the path, I gather?

Malcolm wrote:

The issue is not prelims. .

TharpaChodron said:

I'm not saying it's prelims specifically, but as you mentioned the Buddhist teachings are somewhat inseparable from Dzogchen.

Malcolm wrote:

Right, it is also an independent yāna which can be practiced by itself.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 9:32 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

TharpaChodron said:

My teacher said in Europe there are teachers who may give Dzogchen teachings without any Buddhist prerequisites, but in our lineage (Nyingma) "where the breath of Dakinis is still warm", we believe in practicing the preliminaries, i.e. Ngondro, first. That's what I follow. He also said any intellectual confusion will be resolved through practice.

Sounds to me like some of Wibur's issues with Buddhadharma are a result of not entirely understanding dharma. Many of us have been there, too. The solution is not in silencing or ignoring our minds' confusion, but continuing to delve into it. I've personally found the more I investigated, the more Buddhist teaching rang true. The fact that the result has such profound veracity kind of validates the path, I gather?

Malcolm wrote:

The issue is not prelims. .

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 3:45 AM

Title: Re: Bön Sarma

Content:

kalden yungdrung said:

H.H. Kundrol Drakpa Rinpoche - 016.jpg

According Jean Huang,

Have unofficial translation as follows:

Bön and Nyingma both the heart of Dharma.

Kagyü is such as the eyes of the Dharma.

Gelug is such as ornaments of the Dharma.

Therefore I don't have any Partiality.

H.H. Kundrol Darkpa Rinpoche is non - sectarian, because he was follower of Bön Sarma, but had no function / role for Sakya in his poem , very remarkable.

Malcolm wrote:

Fault of the translator:

The teaching of Nyingma and Bon are the life of the doctrine,

The mind, the all-creating king, is totally independent.
The Drukpa Kagyu Dharma is the eye of the doctrine,
which, in general, guide ignorance sentient beings.
The Glorious Sakyapa and Gelugs are the ornaments of the doctrine,
transforming the appearance of sentient beings whose minds know nothing.
Therefore, there is freedom from bias about schools.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:48 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

How in the world can anyone receive a DI that early?

Malcolm wrote:

Good karma.

Snowbear said:

No, in the DC case it's just because of the massive public events.

Malcolm wrote:

It is good karma to attend those "massive public events."

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:45 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

Seriously? I'd like to know which Lama said this.

Malcolm wrote:

Me. Or does it have to be a Tibetan? A Western, classically-trained ācārya is not good enough for you?

Snowbear said:

No. I need a lineage holder.

Malcolm wrote:

So, Tulku Orgyen, Chogyal Namkhai Norbu, and Kunzang Dechen Lingpa are not good

enough for you?

Or would you prefer someone who caters to your obvious preconceptions?

I think you fundamentally misunderstand somethings about Dzogchen teachings:

If this is practiced, all will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind
through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.

-- Flight of the Garuda, Zhabkar

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:44 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:

Seriously? I'd like to know which Lama said this.

Mantrik said:

If you attend a retreat with ChNN and receive DI, are you saying that before it can have effect you must first have learned about Buddhism, or taken Refuge....?

Snowbear said:

How in the world can anyone receive a DI that early?

Malcolm wrote:

Good karma.

Author: Malcolm

Date: Tuesday, June 19th, 2018 at 2:43 AM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Snowbear said:
How in the world can anyone receive a DI that early?

Mantrik said:
By turning up. The effect that DI transmission may have will vary, of course, but receiving it has no prerequisites that I know of other than the master being willing to give it and the disciple being willing to receive it at the same time.

Snowbear said:
OK. It sounds like Namkhai Norbu is unconventional. I'd like to know which conventional lineage holders of Dzogchen say that.

Malcolm wrote:
Tulku Orgyen used give direct introduction to non-Buddhists whenever they showed up. So did the great tertön, Kunzang Dechen Lingpa.

Author: Malcolm
Date: Tuesday, June 19th, 2018 at 2:41 AM
Title: Re: Thoughts on Dzogchen without buddhism?
Content:

Snowbear said:
Who said this?

Mantrik said:
He did. lol :
But I'm sure he has a good basis for saying it, if that's what you are seeking.

Snowbear said:
Seriously? I'd like to know which Lama said this.

Malcolm wrote:
Me. Or does it have to be a Tibetan? A Western, classically-trained ācārya is not good enough for you?

Author: Malcolm
Date: Monday, June 18th, 2018 at 9:58 PM
Title: Re: Thoughts on Dzogchen without buddhism?
Content:
Widur said:
Are there any ways to verify the recognition more thoroughly?

Malcolm wrote:

You need to study with a realized Dzogchen or Mahāmudra teacher. Otherwise, you will always be in doubt.

Author: Malcolm

Date: Monday, June 18th, 2018 at 9:19 PM

Title: Re: Meditate and grow your ego

Content:

Queequeg said:

Meditation and yoga seem in some cases to inflate the ego. Like a cyst that needs to reach a certain size to be lanced maybe there's art to the practice?

What say you, Dharmawheelers?

<https://qz.com/1307380/yoga-and-meditation-boost-your-ego-say-psychology-researchers/>

Snowbear said:

A well-made point.

Malcolm wrote:

Not at all, the author keeps discussing yoga and meditation without defining which yoga, which meditation, and vaguely addressing all of it to the doorstep of Buddhism.

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:36 PM

Title: Re: Meditate and grow your ego

Content:

Queequeg said:

Meditation and yoga seem in some cases to inflate the ego. Like a cyst that needs to reach a certain size to be lanced maybe there's art to the practice?

What say you, Dharmawheelers?

<https://qz.com/1307380/yoga-and-meditation-boost-your-ego-say-psychology-researchers/>

Malcolm wrote:

The article is predicated on this misnomer:

"[S]piritual Buddhist practices like yoga and meditation may not do what proponents typically say they do, according to the study authors."

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:33 PM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

PeterC said:

If we're talking about Dzogchen, then the answer is; not many. Classification of practitioners by capacity is based on application, not intelligence. Numerous instructions exist offering the same sentiments as the 'old dogs' text.

florin said:

But the capacity for dzogchen is dependent, among other things on a reasonably good grasp of emptiness teachings.

PeterC said:

Yes, but define “reasonably good” in this context...

Malcolm wrote:

Correct, inferential understanding.

Author: Malcolm

Date: Monday, June 18th, 2018 at 8:32 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Malcolm wrote:

There is no such thing as Dzogchen without Buddhism.

Grigoris said:

You are going to have to substantiate this, as I have seen you argue the complete opposite in the past and wish to know what the new justification is.

Malcolm wrote:

I have never argued there is Dzogchen without Buddhism. I have argued that one can directly enter Dzogchen teachings directly without first formally declaring oneself a Buddhist. But once one enters Dzogchen teachings, one is defacto a Buddhist since all the assumptions about the basis, path, and result are Buddhist.

Author: Malcolm

Date: Monday, June 18th, 2018 at 7:51 PM

Title: Re: Thoughts on Dzogchen without buddhism?

Content:

Malcolm wrote:

There is no such thing as Dzogchen without Buddhism.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:35 AM

Title: Re: My new neighbor

Content:

Jim1 said:

Of course I'd feel the same way.

And way to pile on here man. Very Buddhist of you.

Malcolm wrote:

You brought it up. I just asked you some questions.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:32 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

"Being projected by the same action that projects the pūrvakālabhava, an intermediate being has the form of this being." <-- does this mean that, for the sake of example, a being to be embodied as a cat has something of a form of a cat in the bardo? Or an asura, to use a more conventional example?

Malcolm wrote:

Yes.

Coëmgenu said:

Then the depictions of gandharvāni or gandharvāḥ as somewhat angelic winged people playing instruments is Indic fancy?

Malcolm wrote:

No, there are two kinds of gandharvas, one, a type of demigod, the other, a name for a bardo being.

Author: Malcolm

Date: Monday, June 18th, 2018 at 2:05 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

"Being projected by the same action that projects the pūrvakālabhava, an intermediate being has the form of this being." <-- does this mean that, for the sake of example, a being to be embodied as a cat has something of a form of a cat in the bardo? Or an

asura, to use a more conventional example?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, June 18th, 2018 at 12:41 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

We're dead, so I am assuming that the sense-media, in their traditional understanding, either do not apply or apply very differently.

Which consciousnesses are operative before embodiment?

Malcolm wrote:

all, since we have complete aggregates, sense bases, and sense elements in the bardo.

Coëmgenu said:

Is there form in the bardo?

Malcolm wrote:

There is a subtle body. See the Kosha. Chapter three, near the beginning.

Author: Malcolm

Date: Monday, June 18th, 2018 at 12:04 AM

Title: Re: Which consciousnesses exist in the bardo?

Content:

Coëmgenu said:

We're dead, so I am assuming that the sense-media, in their traditional understanding, either do not apply or apply very differently.

Which consciousnesses are operative before embodiment?

Malcolm wrote:

all, since we have complete aggregates, sense bases, and sense elements in the bardo.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 10:24 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

Sakya is amazing. I took Khön Vajrakīlaya from HHST. I really value it a lot. What I mean to say is one not so self directed w Kagyu.

Malcolm wrote:

Yes, HHST is a supreme gem of the three realms.

As to self-direction, I guess so. I guess the main difference is that in Sakya, the names mahāmudra and dzogchen are reserved for the result. The Kagyus and Nyingmapas teach them as a paths, respectively.

Crazywisdom said:

I agree. And one point it seems most experienced practitioners I've heard have come around to the realization that in the end the result and path are indivisible.

Malcolm wrote:

Basis, path and result are indeed indivisible. This is a key point of Sakya teaching.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 9:48 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

most people will have more opportunities for Dzogchen nowadays. And honestly there are so so many ways to advance in Dzogchen. Mahamudra is a bit more limited in terms of transmission and practice. Not so easy to get the big thumbs up from a lama due to being tied up with monk life.

Malcolm wrote:

The experiential view of Kagyu mahāmudra, Sakya indivisibility of samsara and and nirvana, Dzogchen trekchö, etc., are the same.

The differences in how these schools manifest the body of light aka jñānakāya, lay in differences in their completion stages, but the result is the same.

In terms of advancement, all require intense dedication, years of solitary retreat, and so on in order to manifest buddhahood in one lifetime. All also offer the prospect of liberation at the time of death or in the bardo for those of us who are less diligent.

Crazywisdom said:

Sakya is amazing. I took Khön Vajrakīlaya from HHST. I really value it a lot. What I mean to say is one not so self directed w Kagyu.

Malcolm wrote:

Yes, HHST is a supreme gem of the three realms.

As to self-direction, I guess so. I guess the main difference is that in Sakya, the names mahāmudra and dzogchen are reserved for the result. The Kagyus and Nyingmapas teach them as a paths, respectively.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 9:13 PM

Title: Re: My new neighbor

Content:

Jim1 said:

Any shred of respect that I had for her is now completely gone.

Malcolm wrote:

Perhaps they have an open relationship. Maybe she is polyamorous. Maybe the first guy is gay and they hang out a lot, sleepovers even.

If this were a guy seeing multiple woman, would you feel the same way?

If not, examine yourself for sexist attitudes.

And, it is none of your business.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 8:59 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Crazywisdom said:

most people will have more opportunities for Dzogchen nowadays. And honestly there are so so many ways to advance in Dzogchen. Mahamudra is a bit more limited in terms of transmission and practice. Not so easy to get the big thumbs up from a lama due to being tied up with monk life.

Malcolm wrote:

The experiential view of Kagyu mahāmudra, Sakya indivisibility of samsara and and nirvana, Dzogchen trekchö, etc., are the same.

The differences in how these schools manifest the body of light aka jñānakāya, lay in differences in their completion stages, but the result is the same.

In terms of advancement, all require intense dedication, years of solitary retreat, and so on in order to manifest buddhahood in one lifetime. All also offer the prospect of liberation at the time of death or in the bardo for those of us who are less diligent.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 10:51 AM

Title: Re: Triskandhadharmasutra - The Three Heap Sutra

Content:

kirtu said:

This is a Mahayana sutra for purification through confession and prostrations to the 35 Buddhas listed in the sutra. Lama Zopa says in his instructions that the seven Buddhas of the Medicine Buddha Sutra can be appended to the list of the 35 Buddhas.

This sutra is also called the Sutra of the Three Heaps. The practice is also called the Confession to the 35 Buddhas and similar names.

Here is one link to the sutra:

<http://www.thubtenchodron.org/PrayersAndPractices/35Buddhas.pdf>

Kirt

Malcolm wrote:

It is actually an extract from a sutra in the ratnakuta collection.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:49 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Aryjna said:

One of the texts Magnus posted above mentions two different kinds of Mahamudra.

<http://www.lotsawahouse.org/tibetan-masters/jamgon-kongtrul/mahamudra-swift-lord-of-realization>

The Dharma is vast and it has many forms,
But the teachings that bring Buddhahood in a single lifetime
Are the two ultimate systems of Mahāmudrā and Dzogchen.
The Mahāmudrā of bliss and emptiness on the path of means
Is the actual practice of secret mantra,
But those who practise it are few and far between.
The Mahāmudrā of the innate on the path of liberation
Is an easier practice offering great reward at little risk,
And is of benefit to all, regardless of capacity.

Malcolm wrote:

Sahaja Mahāmudra also requires empowerment, usually termed "the descent of the wisdom vajra." The gradual style of pointing out is appropriate to so-called "Sūtra mahāmudra.," which is mahāmudra in name only.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:45 AM

Title: Re: Western Monastic - reasons why she left

Content:

weitsicht said:

Right now, Tibetan monastics have employment status. They are granted income, bank account, car, mobile phone, pension.

Malcolm wrote:

No, this is paid for by their families and or patrons.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 5:40 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

weitsicht said:

Is it correct that Dzogchen starts off with DI and develops on the basis of that whereas Mahamudra offers a gradual part in which the guru is NOT directly and unmistakably showing the nondualist view to the student?

Malcolm wrote:

No, it is not correct to say this.

Miroku said:

Is guru in mahamudra giving sorts of DI like in dzogchen at the beginning or is it showing it during the practice based on students experience?

Malcolm wrote:

Which Mahamudra are you talking about? The result of the two stages is real mahāmudra. In any empowerment, direct introduction is given during the fourth empowerment.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 4:43 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

weitsicht said:

Is it correct that Dzogchen starts off with DI and develops on the basis of that whereas Mahamudra offers a gradual part in which the guru is NOT directly and unmistakably showing the nondualist view to the student?

Malcolm wrote:

No, it is not correct to say this.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 4:42 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Rigpa in a non-conceptual perception of emptiness which corresponds to path of seeing.

Malcolm wrote:

That is not rigpa.

Author: Malcolm

Date: Sunday, June 17th, 2018 at 12:50 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

So Dzogchen is name of a path as well as name of the fruit? The path that can be followed and practiced by non-aryans are practices like those in Rushens...

Aryjna said:

Yes, it seems so. In any case, ChNNR always says that Dzogchen is a separate path.

Malcolm wrote:

Can be, but not necessarily, and the 17 tantras state one should practice the three inner tantras in union.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:41 PM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Johnny Dangerous said:

Can you explain the Bon position here? I am not sure I understand it, do they assert different Buddhahoods, or simply claim that vehicle below Dzogchen do not lead to full Buddhahood?

From footnotes: Translation and commentary by Lopon Tenzin Namdak, "Heart Drops Of Dharmakaya"

...Mahamudra is the union of emptiness and bliss, and as Tsongkhapa explained very clearly the emptiness referred to is that of the Madhyamika view; this is not the view of emptiness referred to in Dzogchen.

Many schools have terms and propositions which are very similar to those of Dzogchen, and this has led to some confusion when this label has been applied to other systems.

For example, Sakya Pandita was very explicit in condemning Dzogchen as not being a Buddhist view at all. All the Dzogchen texts make special mention of the need to separate out all the other views in order to make clear the meaning of the terms in the context of Dzogchen alone.

At the very beginning you must know the other views, but they are to be discarded as this is the highest and best vehicle. Many Dzogchen teachers at present are teaching that Mahamudra and Madhyamika and Dzogchen views are not different. But this is not found in the literature at all.

Many teachings seem very similar to Dzogchen, but all teachings are bounded by thought. If you go back to their origin there are always precepts that say this is the right way and that is the wrong way. Once you have this background you are bounded by thoughts. But Dzogchen has no background; this is difficult to explain as everything Dzogchen says is for the practitioner with capacity. This difference of view is very important to understand.

Lopon comments that this means not hesitating or meditating, and this is why many Buddhist masters criticized Dzogchen. For example, Tsongkhapa asserted that the natural state in Dzogchen is just like being unconscious. Far from that, this awareness is very bright and clear. But the Indian commentators on the Prajnaparamita, such as Nagarjuna, did not understand this awareness that is present after thoughts have stopped. They do recognise something similar, the undeluded direct cognition of sunyata (void). This cognition is inseparable from its object and undeluded; but it is not the same.

"But according to this system we don't accept any teachings of theirs; we don't think that their teachings are either good or bad—we don't care. Why? Because we are completely outside of the judgement of their points. There is no point in arguing or judging; we don't care. Like the elephant—if he is thirsty no one can stop him from going to the water! All these different views have been bounded by thought and so are grasping."

In Mahamudra, for example, the body disappears and the illusory body is realized. It is not that the physical becomes the illusory body; the physical body dies as in the normal case but the mind realizes the illusory body.

The Bonpo philosophy has a background completely independent of the Indian and is much earlier. Later it found its way to India and the Indians accepted some of its concepts.

haha said:

It can provide his basic assertions. You can check more on that book or on other sources.

Probably, it is uniqueness of the Bonpo Dzogchen as they hold such position. It also shows the different aspects in Buddhist Dzogchen and Bonpo Dzogchen, even though they both share similar terminology, methods and theory. Everyone likes to hold his or her position is correct, and others are mistaken. It is natural.

Malcolm wrote:

The above notes by Reynolds bear errors. Among them, he is mistaken about Sakya Pandita. Sakya Pandita does not dismiss Dzogchen as being nonbuddhist anywhere in his writings.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:35 AM

Title: Re: Hevajra Sadhana and Bodhisattva Vows Renewal

Content:

WeiHan said:

Hi,

Is reciting and practicing the Hevajra Sadhana, either Unmistaken meaning or The Six Limbs, renews the Bodhisattvas vows?

Thankyou.

Malcolm wrote:

yes, of course.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 7:34 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Yeh, insulting other ones teachers and also here the members in public that should always be avoided, out of respect, so i have learned that by the years. But sometimes it happens.

Malcolm wrote:

I have nothing but respect for Loppon Tenzin Namdak, but I think the Bonpos are mistaken on this particular point. YMMV.

CHNN also considers the result of (tantric) mahāmudra and Dzogchen to be the same, as shown above.

kalden yungdrung said:

That is a different statement, which can be accepted.

In the beginning you insinuated that Lo pon Tenzin Namdak was mistaken and so it was.

Malcolm wrote:

You brought it up, not me. I merely pointed out that I think LTN is mistaken on this point in response to your sectarian statement that the Buddhahood of Dzogchen is "higher" than the result of practicing the two stages of Secret Mantra. No Buddhist accepts this point of view— not in Sakya, not in Gelug, not in Nyingma, and not in Kagyu.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 5:42 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Yeh, insulting other ones teachers and also here the members in public that should always be avoided, out of respect, so i have learned that by the years. But sometimes it happens.

Malcolm wrote:

I have nothing but respect for Loppon Tenzin Namdak, but I think the Bonpos are mistaken on this particular point. YMMV.

CHNN also considers the result of (tantric) mahāmudra and Dzogchen to be the same, as shown above.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 4:26 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

WeiHan said:

But the point of contention has been whether sutrayana method can or not and not about the length of time each methods will require.

That said, I have been wondering the stance that sutrayana takes three incalculable eons to attain perfect Buddhahood is the view of Tantrayana or that is the view of sutrayana itself.

dzogchungpa said:

<https://www.youtube.com/watch?v=GDNJIRfFNnw&feature=youtu.be&t=919>, DJKR

quotes the Buddha to the effect that the three incalculable eons required for Buddhahood is actually even shorter than the time it takes for a spark to come out from a fire.

Malcolm wrote:

In a universe where a billion universes can be included in an atom, three incalculable eons can fit in a second. But for you, it will still be three incalculable eons, not the time it takes a spark to jump out of a fire.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 4:24 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Answer by DKR: Can. There are various methods to attain rainbow body, it can also be attained by practicing six or ten paramitas, even if one practices the Mahayana bodhisattva path, rainbow body can similarly be attained.

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

WeiHan said:

But the point of contention has been whether sutrayana method can or not and not about the length of time each methods will require.

That said, I have been wondering the stance that sutrayana takes three incalculable eons to attain perfect Buddhahood is the view of Tantrayana or that is the view of sutrayana itself.

Malcolm wrote:

Sutrayāna itself.

The point is whether one can achieve buddhahood in one lifetime or not.

Author: Malcolm

Date: Saturday, June 16th, 2018 at 3:50 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

Answer by DKR: Can. There are various methods to attain rainbow body, it can also be attained by practicing six or ten paramitas, even if one practices the Mahayana

bodhisattva path, rainbow body can similarly be attained.

Malcolm wrote:

Yes, but that takes three incalculable eons, not in one lifetime.

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

bryandavis said:

Greetings,

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

haha said:

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

But CNNR, "Dzogchen Teachings"

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

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

People who have learned a little about Sutra and then study the Dzogchen teaching often confuse the Base in Dzogchen with the concept of the "base" in the Yogachara

system. The Yogachara system uses the term kunzhi, kun meaning "all," and zhi meaning "base."

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

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

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: TRUCK FUMP

Content:

Dan74 said:

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

Malcolm wrote:

Dan, did you read his caption?

Dan74 said:

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

Author: Malcolm

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

Title: Re: Western Monastic - reasons why she left

Content:

Virgo said:

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

Kevin...

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Western Monastic - reasons why she left

Content:

Grigoris said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

conebeckham said:

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

Malcolm wrote:

The difference was explained recently by HHST at Lamdre.

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

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

Author: Malcolm

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

Title: Re: Korean War Over?

Content:

Malcolm wrote:

35227998_1697184630402163_765011216757161984_n.jpg (90.08 KiB) Viewed 758 times

Author: Malcolm

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

Title: Re: Korean War Over?

Content:

shaunc said:

Except of course a chance at peace.

Malcolm wrote:

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

Queequeg said:

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

SMH

Malcolm wrote:

Not so sure:

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

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

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

Author: Malcolm

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

Title: Re: Korean War Over?

Content:

shaunc said:

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

Malcolm wrote:

The US got nothing in this deal at all.

shaunc said:

Except of course a chance at peace.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Korean War Over?

Content:

shaunc said:

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

Malcolm wrote:

The US got nothing in this deal at all.

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

florin said:

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

Anyway, he clearly rejects the idea that the budhahoods of sutra and tantra are identical to that of dzogchen.

But he says something interesting about the reason why some might think that tantra and mahamudra is identical with dzogchen. He thinks that it has something to do with the way the rime movement of Kongtrul and Wangpo was influenced by the dzogchen

view and how in the end, these days, most kagyu people would present their teaching as dzogchen when in actuality is just the mahamudra of Gampopa, system that was severely criticised by Sakya Pandita and other scholars.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: TRUCK FUMP

Content:

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

WeiHan said:

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

Malcolm wrote:

No, it refers to the first kind.

WeiHan said:

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

Malcolm wrote:

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

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

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

Many other great masters make the same observation.

Author: Malcolm

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

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

Content:

amanitamusc said:

Malcolm what is your take on this?

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Marc said:

@Kalden Yungdrung & @Malcolm

Hi guys,

Could it be that we have some semantic problem here?

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

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

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

@Malcolm specifically:

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

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

Thx

Malcolm wrote:

Hi Marc, there is no result higher than anuttarasamyaksambuddhahood.

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

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

Correct.

kalden yungdrung said:

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

florin said:

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

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

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

Malcolm wrote:

Correct.

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

rang.drol said:

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

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

Malcolm wrote:

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

rang.drol said:

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

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

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

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

WeiHan said:

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

kalden yungdrung said:

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

Johnny Dangerous said:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

rang.drol said:

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

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

Malcolm wrote:

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

WeiHan said:

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

Malcolm wrote:

No, since there is no body method.

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Malcolm wrote:

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

kalden yungdrung said:

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

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

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

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

florin said:

CNNr speaking about anuyoga says the following:

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

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

beings, ate totally illuminated....." CNNR-Talks in Conway.

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Sorry, no valid answer.

Malcolm wrote:

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

kalden yungdrung said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Which page please ?

Malcolm wrote:

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

kalden yungdrung said:

Sorry, no valid answer.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

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

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

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

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

Malcolm wrote:

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

kalden yungdrung said:

Which page please ?

Malcolm wrote:

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

Author: Malcolm

Date: Tuesday, June 12th, 2018 at 12:02 AM

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

rang.drol said:

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

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

Malcolm wrote:

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

kalden yungdrung said:

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

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Tashi delek,

Bön Dzogchen has Trekchöd and Thogal

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

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

Hope this helps

Mutsuk Marro

KY.

Malcolm wrote:

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

rang.drol said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Achi Chökyi Drolma and Bön

Content:

Summers said:

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

Malcolm wrote:

No, she was Jigten Sumgon's great grandmother.

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

Author: Malcolm

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

Title: Re: Yidam and Dzogchen

Content:

heart said:

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

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

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

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

/magnus

Malcolm wrote:

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

heart said:

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

they are necessary preliminaries,

/magnus

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Tashi delek,

Bön Dzogchen has Trekchöd and Thogal

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

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

Hope this helps

Mutsuk Marro

KY.

Malcolm wrote:

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

kalden yungdrung said:

Dear Malcolm,

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

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

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

kalden yungdrung said:

Dear,

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

Thanks.

Tashi delek,

Bön Dzogchen has Trekchöd and Thogal

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

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

Hope this helps

Mutsuk Marro

KY.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Yidam and Dzogchen

Content:

heart said:

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

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

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

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

/magnus

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen and Mahamudra: differences and similarities

Content:

Unknown said:

Dear,

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

Thanks.

Malcolm wrote:

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

The path is different.

The result is the same.

Author: Malcolm

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

Title: Re: Dharma Wheel (Engaged)

Content:

Ayu said:

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

Fruitzilla said:

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

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

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

Malcolm wrote:

Klm O'Hara says:

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

Author: Malcolm

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

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

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

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

Malcolm wrote:

Stop the Trump regime.

Nicholas Weeks said:

Oh you silly boy.

Malcolm wrote:

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

Nicholas Weeks said:

EPA Targets Already Depleted Bee Population

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

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

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

North America.

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

“If the EPA grants Syngenta’s wish, it will spur catastrophic declines of aquatic invertebrates and pollinator populations that are already in serious trouble,” said Lori Ann Burd, director of the Center for Biological Diversity’s environmental health program.

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

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

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

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

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

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

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

Author: Malcolm

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

Title: Re: Deciphering Tibetan Buddhist titles?

Content:

paradox524 said:
Dzongsar / Jamyang Khyentse / Rinpoche

Malcolm wrote:
Dzongsar Monastery, Incarnation lineage, honorific

or

paradox524 said:
Dilgo / Khyentse / Yangsi / Rinpoche

Malcolm wrote:
Family name / incarnation lineage / descriptive (rebirth) / honorific

paradox524 said:
or

Katok / Situ / Chökyi Gyatso

Malcolm wrote:
Monastery, incarnation lineage, personal name

Author: Malcolm
Date: Saturday, June 9th, 2018 at 8:38 PM
Title: Re: So, Anthony Bourdain...
Content:

amanitamusc said:
Well said CW.
There are Ketamine clinics popping up after some amazing test results for multiple mental health conditions.

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

Author: Malcolm
Date: Friday, June 8th, 2018 at 8:31 PM
Title: Re: Awakening in the Bardo
Content:

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

Thanks,

Kevin...

Malcolm wrote:
total buddhahood.

Author: Malcolm

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

Title: Re: Dharma Wheel (Engaged)

Content:

Dorje Shedrub said:

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

DS

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: World Bee Day

Content:

Nicholas Weeks said:

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

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

Malcolm wrote:

Stop the Trump regime.

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Jeff H said:

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

Malcolm wrote:

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

existed in India.

conebeckham said:

In other words, a species of nihilism?

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Jeff H said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

Malcolm wrote:

You need to learn some history.

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

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

Author: Malcolm

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

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

Content:

PeterC said:

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

Malcolm wrote:

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

Astus said:

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

"Where does schism take place?

100b. Elsewhere.

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

(AKB 4.100, vol 2, p 683)

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

WeiHan said:

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

PeterC said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: authorization

Content:

clyde said:

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

Malcolm wrote:

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

clyde said:

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

Malcolm wrote:

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

clyde said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dorje Yudronma safe or not?

Content:

Mantrik said:

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

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

Is she enlightened?

If so, how can she have an oracle?

Thanks.

Malcolm wrote:
Yudronma is a mundane emanation of Vajrayogini.

Author: Malcolm
Date: Sunday, June 3rd, 2018 at 11:57 PM
Title: Re: Mipham: Gelug = Svatantrika Madhyamaka
Content:

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

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

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

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

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

Malcolm wrote:
have not read it.

Author: Malcolm
Date: Sunday, June 3rd, 2018 at 11:12 PM
Title: Re: Mipham: Gelug = Svatantrika Madhyamaka
Content:
Malcolm wrote:
<https://www.wisdompubs.org/book/freedom-extremes>

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

Malcolm wrote:
Guess I should revisit my translation and publish it.

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

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

Bristollad said:

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

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

Tsongkhapafan said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: authorization

Content:

clyde said:

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

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

Malcolm wrote:

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

clyde said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: authorization

Content:

clyde said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Vajra Hell

Content:

Nicholas Weeks said:

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

1.1.8 The Hell of Ultimate Torment

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

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

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 2:37 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

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

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

conebeckham said:

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

Tsongkhapafan said:

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

Malcolm wrote:

What cone is saying is that inherent existence is not an object that can be negated because it is like the son of a barren women, what is negated is the erroneous perception of inherent existence.

Author: Malcolm

Date: Sunday, June 3rd, 2018 at 2:33 AM

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

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

Tsongkhapafan said:

I totally agree.

Malcolm wrote:

At least we agree on this much.

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

conebeckham said:

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

Tsongkhapafan said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

Malcolm wrote:

Then not only are you ignorant of the English language, but you are ignorant of

Candrakīrti where, in the Prasannapāda, he states that the only nature is the natureless nature, emptiness.

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

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

Tsongkhapa said:

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

Malcolm wrote:

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

Tsongkhapa said:

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

Malcolm wrote:

All natures are inherent -- use a dictionary.

Tsongkhapa said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

Nature, definition 2:

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

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

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

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

The error of mundane, conventionally-valid perception is to believe that entities have natures, when in fact they do not, being phenomena that arise from conditions. It is quite easy to show a worldly person the contradiction in their thinking. Wetness and water are not two different things; therefore wetness is not the nature of water. Heat and fire are not two different things, therefore, heat is not the nature of fire, etc. For example, one can ask them, "Does wetness depend on water, or water on wetness?" If they claim

wetness depends on water, ask them, where is there water that exists without wetness? If they claim the opposite, that water depends on wetness, ask them, where is there wetness that exists without water? If there is no wetness without water nor water without wetness, they can easily be shown that wetness is not a nature of water, but merely a name for the same entity under discussion. Thus, the assertion that wetness is the nature of water cannot survive analysis. The assertion of all other natures can be eliminated in the same way.

Tsongkhapafan said:

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

Malcolm wrote:

Sloppy argument.

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

In Gone to Lanka Sutra, Buddha says:

Conventionally things are produced,

Ultimately they have no nature.

That which is mistaken with respect to this lack of nature

Is said to be conventional with respect to reality.

Malcolm wrote:

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

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

As Chandrakirti says in Guide to the Middle Way:

And worldly people's things exist.

Malcolm wrote:

Of this line, Candrakīrti's autocommentary states:

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

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

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

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

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

And:

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

Bhāvaviveka agrees in the Blaze of Reasoning:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

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

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

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

Tsongkhapafan said:

Great, prove me wrong then.

Malcolm wrote:

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

Tsongkhapafan said:

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

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

Of course things have natures, otherwise you are contradicting the valid cognizers of worldly beings. Valid cognition sees that fire is hot, water is wet, and so forth. If you disagree then as Chandrakīrti says, you and worldly should debate on this and we will rely upon the stronger. Things have non-inherent natures.

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

Malcolm wrote:

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

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

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

Title: Re: authorization

Content:

clyde said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Vajra Hell

Content:

Anders said:

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

Aryjna said:

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

Fortyeightvows said:

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

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

Malcolm wrote:

They are in fact the same hell.

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

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

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

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

Ayu said:

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

Malcolm wrote:

Sakyas, Nyingmas, and Gelugs all maintain their view is "Prasangika." But Sakyas and Nyingmas vehemently reject Gelugpa views and vice versa, leaving it up for debate as to a) what exactly is Prasangika, and b) who deserves the label.

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Malcolm wrote:

Crypto-svatantrikas

Tsongkhapafan said:

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

Malcolm wrote:

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

Tsongkhapafan said:

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

Malcolm wrote:

This statement is internally contradictory.

Author: Malcolm

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

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

Content:

Sādhaka said:

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

Malcolm wrote:

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

In case you forgot:

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

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

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

This is a non-affirming negative.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

Which seems clear. Yet they call themselves prasangikas and [deleted] they do not admit that conventional truth can withstand analysis (which is the logical flaw of the svatantrikas).

So how can that be?

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Mipham: Gelug = Svatantrika Madhyamaka

Content:

Karma Dondrup Tashi said:

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

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

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

Malcolm wrote:

Crypto-svatantrikas

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

But still i will find out.

Malcolm wrote:

Not likely.

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

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

Malcolm wrote:

Of course.

Wicked Yeshe said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

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

Malcolm wrote:

Of course.

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

Hey! What is this?

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

Malcolm wrote:

Lower tantra samaya.

Lobsang Chojor said:

Are they just the same commitments as the bodhisattva vows?

Malcolm wrote:

basically.

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

Hey! What is this?

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

Malcolm wrote:

Lower tantra samaya.

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Motova said:

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

Malcolm wrote:

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

You need to review the fourteen root downfalls.

Author: Malcolm

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

Title: Re: Five Heinous Crimes = Samaya Breaker ?

Content:

Wicked Yeshe said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: is a home made statue acceptable?

Content:

liuzg150181 said:

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

Malcolm wrote:

Every tradition uses precise measurements.

liuzg150181 said:

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

Malcolm wrote:

They all use the golden mean to determine proportions

Author: Malcolm

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

Title: Re: is a home made statue acceptable?

Content:

Mantrik said:

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

Malcolm wrote:

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

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

M

liuzg150181 said:

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

Malcolm wrote:
Every tradition uses precise measurements.

Author: Malcolm
Date: Friday, June 1st, 2018 at 1:18 AM
Title: Re: is a home made statue acceptable?
Content:

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

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

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

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

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

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

M

Author: Malcolm
Date: Thursday, May 31st, 2018 at 8:05 PM
Title: Re: is a home made statue acceptable?
Content:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Is Tobacco an obstacle to practice?

Content:

Malcolm wrote:

Tobacco is a stupid habit.

Author: Malcolm

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

Title: Re: is a home made statue acceptable?

Content:

Ayu said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: is a home made statue acceptable?

Content:

Malcolm wrote:

In general, this is a bad idea.

gingercatni said:

Hi everyone,

I have 3 large buddha statues at home and recently I have been wanting to have a female presence on my shrine table. I am only beginning to understand the role kwan

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

Author: Malcolm

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

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

Content:

amanitamusc said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

amanitamusc said:

There are many situations in any ones death.

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

amanitamusc said:

I can tell you that HHDL has said that all religions including Buddhist use fear. He said it is wrong and does not approve.

Malcolm wrote:

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

paël said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

amanitamusc said:

There is much symbolism in Tibetan Buddhism.

Tenma said:

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

amanitamusc said:

I can tell you that HHDL has said that all religions including Buddhist use fear. He said it is wrong and does not approve.

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

AlexanderS said:

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

Malcolm wrote:

Vajra hell.

amanitamusc said:

Would be the same for killing ones parents?

Malcolm wrote:

Yes.

Author: Malcolm

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

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

Content:

AlexanderS said:

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

Malcolm wrote:

Vajra hell.

Author: Malcolm

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

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

Content:

Malcolm wrote:

You speak with a forked tongue.

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

Spelare said:

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

PeterC said:

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

Spelare said:

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

part of a formal training program. We don't all have to attend the Cordon Bleu.

Author: Malcolm

Date: Friday, May 25th, 2018 at 7:34 PM

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

Content:

Spelare said:

Whereas what I am suggesting is more like an extension of the rimé approach to our contemporary globalized context. You explore different approaches while keeping an understanding of what is distinctive about each. And you may commit yourself especially to a particular tradition, as I have.

Malcolm wrote:

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

Author: Malcolm

Date: Friday, May 25th, 2018 at 9:25 AM

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

Content:

Malcolm wrote:

This thread should have been put down weeks ago.

Author: Malcolm

Date: Friday, May 25th, 2018 at 8:29 AM

Title: Re: Why Eastern Tibet?

Content:

Malcolm wrote:

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

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

Spelare said:

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

Malcolm wrote:

Not especially.

Author: Malcolm

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

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

Content:

Kunga Lhadzom said:

Cave men had no idea about God...

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Aryjna said:

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

Kunga Lhadzom said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Why Eastern Tibet?

Content:

Spelare said:

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

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

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

All if this kind of makes me want to learn more about the geography and culture of

Eastern Tibet. It would be nice to learn about what seems to have been a veritable crucible of realized masters.

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

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

Spelare said:

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

Malcolm wrote:

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

Spelare said:

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

Malcolm wrote:

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

Spelare said:

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

Malcolm wrote:

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

Spelare said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

PSM said:

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

Malcolm wrote:

No.

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

not possible. now ask why.

Spelare said:

Actually, though. There are many people whose adherence to Christian doctrine, for example, is really quite shallow. Such people don't have a strong conviction in the eternalist view they learned by rote as catechism, so they might be ready to abandon it after their first taste of emptiness. There are millions of people in our culture who fit that description. For many, continued adherence to Christianity is a mere vestige, and it doesn't have a determining role in how they order and interpret their perceptual experience.

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

not possible. now ask why.

Author: Malcolm

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

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

Content:

Malcolm wrote:

The second amendment was originally instituted in order ensure the right of southern

militias to fetch escaped slaves.

Minobu said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

The Cicada said:

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

Grigoris said:

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

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

The Cicada said:

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

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

emaho said:

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

Malcolm wrote:

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

emaho said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

Why would it take millions and millions of years?

Aryjna said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

Why would it take millions and millions of years?

Malcolm wrote:

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

emaho said:

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

Author: Malcolm

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

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

Content:

Motova said:

What about phowa?

Virgo said:

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

emaho said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

Temicco said:

Whoa, where did you learn this from?

Malcolm wrote:

HH Sakya Trichen, HH Dalai Lama and many others.

Author: Malcolm

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

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

Content:

smcj said:

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

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

Malcolm wrote:

Yes, correct.

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

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

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

That is just not how things work in the bardo.

Spelare said:

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

Malcolm wrote:

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

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

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

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

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

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

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

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

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

Spelare said:

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

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

Malcolm wrote:

Buddhist teachings account for the death and afterlife experience of all sentient beings, since we are all composed of the five elements and consciousness. But it does not

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

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

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

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

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

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

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

Those who are not liberated, but lived virtuous and dutiful lives according to the laws of God, go by another path called the southern path (daksinayana) to the ancestral world

located in the sphere of the moon, where they stay until their karmas are exhausted. Then they fall down to the earth through rains and enter into plants, from plants into food, either as plant food or animal food, and through food into semen and then through semen into the wombs where they are reborn again according to their previous actions.

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

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

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

Spelare said:

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

Malcolm wrote:

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

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

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

"could be integrated into a teaching that placed liberation as a preferable outcome."

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

Author: Malcolm

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

Title: Re: Question on the Amitabha mantra

Content:

Jingang said:

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

Is anyone familiar with the latter?

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

emaho said:

???

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

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

same text, p.22:

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

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

Malcolm wrote:

Pretty clear here one is not being liberated by someone else

emaho said:

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

What I did indeed say was:

Malcolm wrote:

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

emaho said:

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

And later:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Spelare said:

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

krodha said:

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

Spelare said:

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

Malcolm wrote:

That is just not how things work in the bardo.

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

???

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

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

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

same text, p.22:

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

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

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

Malcolm wrote:

Pretty clear here one is not being liberated by someone else

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

Spelare said:

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

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

All good, right?

Malcolm wrote:

It is a good fantasy, but nothing more.

Author: Malcolm

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

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

Content:

emaho said:

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

Malcolm wrote:

Liberation is defined as being free from affliction. If one is afflicted, one is not liberated

no matter what external conditions might prevail or what prayers one might recite.

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

M

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Malcolm wrote:

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

cyril said:

I guess that depends on your definition of the worst Dzogchen practitioner. Apparently, receiving Dzogchen teachings and practicing them to the best of your abilities does not necessarily make you a Dzogchen practitioner albeit of the worst kind.

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

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

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

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

Tulku Thondup - The practice of Dzogchen of Longchen Rabjam

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Wicked Yeshe said:

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

Malcolm wrote:

Then your bodhicitta is weak.

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Wicked Yeshe said:

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

Malcolm wrote:

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

in Amitabha's buddhafiield in order to attain full buddhahood.

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

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

Thanks.

Malcolm wrote:

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

Motova said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Malcolm wrote:

Nice joke.

Grigoris said:

Ye of little faith!

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Trump's Movement to Unilateralism

Content:

Rick said:

Like 99% of Americans these days, I choose my news/opinion sources to support my views: liberal, left-leaning, anti-Trump.

I've tried to include non-left-leaning news/opinion sources in my reading list ... but never

really found anything/anyone that clicked with me.

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

dzogchungpa said:

Finally, a truly practice-related question.

Malcolm wrote:

Another dzogchungpa (tm) putdown.

Grigoris said:

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

Malcolm wrote:

Nice joke.

Author: Malcolm

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

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Rigdzin said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

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

Thanks.

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Dzogchen Practitioner to Amitabha-like Buddha

Content:

Motova said:

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

Thanks.

dzogchungpa said:

Finally, a truly practice-related question.

Malcolm wrote:

Another dzogchungpa (tm) putdown.

Author: Malcolm

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

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

Content:

Kunga Lhadzom said:

There are so many missing text books in Buddhism

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kunga Lhadzom said:
Yes.

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

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

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

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

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

Author: Malcolm
Date: Thursday, May 17th, 2018 at 1:09 PM
Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?
Content:

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

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

Kevin...

Kunga Lhadzom said:

Yes.

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kunga Lhadzom said:

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

Malcolm wrote:

Siddhis do not equal enlightenment.

Kunga Lhadzom said:

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

Do siddhis indicate levels of attainment or bhumi. ?

Malcolm wrote:

No. Such powers can be cultivated by worldly meditators.

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

Spelare said:

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

I suspect that there are buddhas other than the ones we've all heard of, who have taught beings far from the limits of the South and East Asian cultural spheres. Perhaps the notion of lands to which a buddha has not appeared is mere parochialism codified by scholastics according to the limits of their knowledge.

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Kunga Lhadzom said:

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

Malcolm wrote:

Siddhis do not equal enlightenment.

Author: Malcolm

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

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

Content:

Aryjna said:

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

emaho said:

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

look at us,

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

amanitamusc said:

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

Malcolm wrote:

Yes, damn perennialists!

Spelare said:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

amanitamusc said:

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

Malcolm wrote:

Yes, damn perennialists!

Author: Malcolm

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

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

Content:

treehuggingoctopus said:

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

Malcolm wrote:

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

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

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

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

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

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

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

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

Malcolm wrote:

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

florin said:

You misunderstood.

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

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

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

Malcolm wrote:

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

florin said:

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

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

Malcolm wrote:

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

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

M

Author: Malcolm

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

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

Content:

krodha said:

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

emaho said:

Hmm, ja, of course there have been horrible things done in the name of Christian

Churches, but Tibetan history isn't all lovey-dovey either, and you wouldn't stop being a Buddhist because of what's happening now in Burma.

Frankly I don't think it works this way around. The way it works is rather that the powers that be use whatever ideology, religion or philosophy the populace believes in and twist and turn it so they can abuse it for their own needs. Just look at the ideas of Marx and what that has been turned into in history. The fact that Marx was atheist was no protection against that.

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

Malcolm wrote:

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

Author: Malcolm

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

Title: Re: Trekchod/pointing out instructions

Content:

florin said:

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

krodha said:

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

florin said:

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

Malcolm wrote:

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

florin said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

javier.espinoza.t said:

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

emaho said:

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

Malcolm wrote:

Are you making the assertion that use of the term “unconditioned” renders all traditions that use the term compatible? The sugatagarbha doctrine has a few variations, for example, the Lanka equates it with the all-basis consciousness. As I understand the term, tathagatagarbha refers to the union of the mind’s clarity and emptiness. That union is unconditioned, but the mind itself is conditioned. Just this is the “god” ChNN is referring to, and nothing else, since the basis is just this.

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

emaho said:

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

Malcolm wrote:

Buddhanature depends on sentient beings.

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

dzogchungpa said:

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

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

If they ask, we can share.

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

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

Spelare said:

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

a) we don't talk to them about Dharma

Malcolm wrote:

This is the best thing, unless they ask.

Spelare said:

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

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

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

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

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

Author: Malcolm

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

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

Content:

Virgo said:

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

Kevin...

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

smcj said:

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

Nāgārjuna isn't apophatic?

Malcolm wrote:
Nope.

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

Spelare said:

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

a) we don't talk to them about Dharma

Malcolm wrote:

This is the best thing, unless they ask.

Spelare said:

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

Malcolm wrote:

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

Spelare said:

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

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

dzogchungpa said:

I had thought the relevance of CTR saying that the "concept of the nonexistence of the divinity principle outside of one's existence" was understood "fully and completely" by at least some Christians would be obvious, considering that the topic of this thread is the following quote:

Losal Samten said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

dzogchungpa said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Spelare said:

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

Malcolm wrote:

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

Author: Malcolm

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

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

Content:

Malcolm wrote:

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

Malcom said:

There is no first cause in Buddhadharma, including Dzogchen.

Spelare said:

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

I know that samsara is said elsewhere to be beginningless. I've never been certain how to reconcile those accounts. I usually do so in a general way with the concepts of timelessness and transcendence of cause-and-effect, but I'd like to do so more precisely.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:13 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

You are engaged in a top down reading.

Losal Samten said:

Divine light, uncreated, nonconceptual, etc. is standard talk regards to tirthika metaphysics and mysticisms.

Spelare said:

Pretty remarkable for a medieval German, though, isn't it?

But Eckhart went further in deconstructing the very idea of God. He talked about something called "the essence of God":

Eckhart, Sermon 87 said:

While I yet stood in my first cause, I had no God and was my own cause: then I wanted nothing and desired nothing, for I was bare being and the knower of myself in the enjoyment of truth. Then I wanted myself and wanted no other thing: what I wanted I was and what I was I wanted, and thus I was free of God and all things. But when I left my free will behind and received my created being, then I had a God. For before there were creatures, God was not 'God': He was That which He was. But when creatures came into existence and received their created being, then God was not 'God' in Himself—He was 'God' in creatures.

Therefore I pray to God to make me free of God, for my essential being is above God, taking God as the origin of creatures. For in that essence of God in which God is above being and distinction, there I was myself and knew myself so as to make this man. Therefore I am my own cause according to my essence, which is eternal, and not according to my becoming, which is temporal. Therefore I am unborn, and according to my unborn mode I can never die. According to my unborn mode I have eternally been, am now, and shall eternally remain. That which I am by virtue of birth must die and perish, for it is mortal, and so must perish with time. In my birth all things were born, and I was the cause of myself and all things: and if I had so willed it, I would not have been, and all things would not have been. If I were not, God would not be either. I am the cause of God's being God: if I were not, then God would not be God. But you do not need to know this.

Spelare said:

Now you can see why he was investigated for heresy by the Papal authorities! That quotation sounds totally arrogant and presumptuous if you read it as simply a delusional human being. But if the "I" speaking there is the same "I" that in our own tradition's scriptures says "I am primordial self-originating wisdom. I am the primordial source of all phenomena. I am the all-creating king, pure perfect presence," what he has said is the opposite of arrogance or presumption.

The story of an "I" reposing in its first cause and then giving rise to creation sounds very much like the accounts we've heard of dualistic samsaric experience arising through non-recognition and the arising of false knowledge on the basis of ignorance. In fact, I would suggest that that is what Eckhart is trying to get at. But he phrases it in the language of "creation" that was known to everyone in his culture the same way that Buddhist accounts of how dualistic consciousness arises would be familiar to Buddhists. Eckhart saw the need to go back to the ground from which all conceptual proliferation arises.

Does he have to have fully realized and integrated that awakening in order for us to suspect he had a genuine glimpse? Of course we won't find Buddhist words coming out of his mouth, because he was unacquainted with Buddhism. However, if we take seriously the teaching that all sentient beings have buddha-nature . . . very possible.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:02 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Losal Samten said:

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Therefore I pray to God to make me free of God, for my essential being is above God, taking God as the origin of creatures. For in that essence of God in which God is above being and distinction, there I was myself and knew myself so as to make this man. Therefore I am my own cause according to my essence, which is eternal, and not according to my becoming, which is temporal. Therefore I am unborn, and according to my unborn mode I can never die. According to my unborn mode I have eternally been, am now, and shall eternally remain. That which I am by virtue of birth must die and perish, for it is mortal, and so must perish with time. In my birth all things were born, and I was the cause of myself and all things: and if I had so willed it, I would not have been, and all things would not have been. If I were not, God would not be either. I am the cause of God's being God: if I were not, then God would not be God. But you do not need to know this.

Spelare said:

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non-recognition and the arising of false knowledge on the basis of ignorance. In fact, I would suggest that that is what Eckhart is trying to get at. But he phrases it in the language of "creation" that was known to everyone in his culture the same way that Buddhist accounts of how dualistic consciousness arises would be familiar to Buddhists. Eckhart saw the need to go back to the ground from which all conceptual proliferation arises.

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Malcolm wrote:

There is no first cause in Buddhadharma, including Dzogchen.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 5:58 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Malcolm wrote:

This business about the soul's spark is exactly the atman Buddha refuted. Surprised you don't get that. There is no dependent origination here, no emptiness, etc, just an assertion of an unconditioned substance called a soul.

Spelare said:

Here is an example of what I am talking about. If you read this, don't only scan for specific words that prove this author didn't realize the nature of mind (though you are, of course, free to do that). Try to get a sense of what state he might be trying to communicate to his audience through the skillful means of the Biblical and Greco-Roman philosophical literature they would have been familiar with:

Meister Eckhart, Sermon 60 said:

I have sometimes spoken of a light that is in the soul, which is uncreated and uncreatable. I continually touch on this light in my sermons: it is the light which lays straight hold of God, unveiled and bare, as He is in Himself, that is, it catches Him in the act of begetting. So I can truly say that this light is far more at one with God than it is with any of the powers with which it has unity of being. For you should know, this light is no nobler in my soul's essence than the humblest, or the grossest of my powers, such as hearing or sight or any other power which is subject to hunger or thirst, cold or heat, and that is because being is indivisible. And so, if we consider the powers of the soul in their being, they are all one and equally noble: but if we take them in their functions, one is much higher and nobler than the other.

Therefore I say, if a man turns away from self and from all created things, then—to the extent that you do this—you will attain to oneness and blessedness in your soul's spark, which time and place never touched. This spark is opposed to all creatures: it wants

nothing but God, naked, just as He is. It is not satisfied with the Father or the Son or the Holy Ghost, or all three Persons so far as they preserve their several properties. I declare in truth, this light would not be satisfied with the unity of the whole fertility of the divine nature. In fact I will say still more, which sounds even stranger: I declare in all truth, by the eternal and everlasting truth, that this light is not content with the simple changeless divine being which neither gives nor takes:

rather it seeks to know whence this being comes, it wants to get into its simple ground, into the silent desert into which no distinction ever peeped, of Father, Son or Holy Ghost. In the inmost part, where none is at home, there that light finds satisfaction, and there it is more one than it is in itself: for this ground is an impartible stillness, motionless in itself, and by this immobility all things are moved, and all those receive life that live of themselves, being endowed with reason. That we may thus live rationally, may the eternal truth of which I have spoken help us. Amen.

Spelare said:

In this passage, he is not using the words "God," "soul," "reason," "eternity," or even "truth" according to the commonly understood definitions of his own time (or ours). They seem to have been the nearest approximations he hoped would be intelligible to his audience. And often they still didn't understand, as he often comments in his writings! Eckhart sought the ground prior to God, prior to being, and he sought it in himself, not in a distant separate entity above the sky. Clearly, he had some recognition, even if we cannot be certain how to classify it. Of course, that might be an interesting exercise, but I think his poetic evocation was intended to awaken his listeners.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 3:12 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

It should not be in the least surprising if high-aptitude individuals in the non-Buddhist world stumbled upon the ground or basis, in spite of the surrounding theistic mainstream that misconstrued it as a God who is a separate, transcendent being (in three persons in its Christian flavor).

dzogchungpa said:

Jesus himself may have been one such individual

Malcolm wrote:

We have already established you will believe anything.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 3:12 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

Spelare said:

It should not be in the least surprising if high-aptitude individuals in the non-Buddhist world stumbled upon the ground or basis

Malcolm wrote:

It would be very surprising, since there is no evidence anyone in the non-buddhist world has correctly realized the nature of their own minds. Any assertion to the contrary is mere speculation, which cannot be confirmed.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 2:16 AM

Title: Re: Trump's Movement to Unilateralism

Content:

Johnny Dangerous said:

Trump will be able to manipulate class to his advantage until it becomes a central part of the political conversation on the left again.

Rick said:

Makes sense. So maybe one can see The Donald as a kind of necessary, if painful, course correction? A bit of:

See what happens when we let social/cultural/financial inequity go (relatively) unchecked!

Johnny Dangerous said:

I don't know, I try not to assign emotional values to events like these. I think that his presidency is revealing things we would take a close look at, if we are smart. So far though, people on the left appear to not be smart, and it is only a small, less vocal minority who take the view that Trump is a wake up call..the mainstream still just wants to focus on him and how awful he is, without cleaning up their own backyard. Until that happens, I feel like Trumpism is here to stay.

Malcolm wrote:

Face it Trump is a fascist, and wants to be Dear Leader for life.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 2:07 AM

Title: Re: Trump's Movement to Unilateralism

Content:

Malcolm wrote:

This is all just worldly bullshit, a result of karma, a product of an endless cycle of attachment and aversion. That said, the GOP is no friend of Dharma.

Author: Malcolm

Date: Monday, May 14th, 2018 at 9:29 AM

Title: Re: If the Mahayana Sutras were not spoken by the Buddha what authority do they hold?

Content:

krodha said:

In Mahāyāna the tathāgata is not considered to be name and form, therefore the word of the Buddha is not tied to the statements of any specific historical figure.

Author: Malcolm

Date: Monday, May 14th, 2018 at 1:22 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

God always exists as our real nature, the base, for everybody.

What is ChNN referring to with "base" here? I mean, which Tibetan term corresponds to it?

Malcolm wrote:

Gzhi, not kun gzhi.

Author: Malcolm

Date: Monday, May 14th, 2018 at 1:08 AM

Title: Re: Quote by ChNNR about Dzogchen and God - where is it from?

Content:

emaho said:

Not sure if I'm getting your point here, Karma_Yeshe. What I said was that some, or actually quite a few Christian Theologians have an understanding of God that is compatible with Buddhist teachings about the alaya / kun gzhi. If you say that some others don't, OK, it doesn't really contradict me, does it? And if you're implying their view isn't relevant, yeah well, that's your opinion. Comparing them to Stephen Batchelor is just polemics, not an argument.

Malcolm wrote:

With respect to Dzogchen, the alaya is the fundamental ignorance. Otherwise, the alaya is not a transpersonal consciousness, it is personal. There is no xtian theology that is compatible with Buddha's teaching.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:54 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

What if you think a historical war was a necessary evil to prevent a greater one, such as

supporting the WW2 allies?

Malcolm wrote:

I refer you to the Buddha on this point.

"When a warrior strives & exerts himself in battle, his mind is already seized, debased, & misdirected by the thought: 'May these beings be struck down or slaughtered or annihilated or destroyed. May they not exist': If others then strike him down & slay him while he is thus striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the hell called the realm of those slain in battle. But if he holds such a view as this: 'When a warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

— SN 42.3

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:27 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

It says united with the intent to kill but if one is not united in their intent to kill but merely wishes to heal then you are not affected by their karma. Moreover, the last part proves my point that one can be in an army and not share their karma as long as one has the resolution "Even in order to save my life, I shall not kill a living being."

Malcolm wrote:

Did you have a point to prove?

Javierfv1212 said:

That you can be part of an army and keep your precepts / not be affected by their karma.

Malcolm wrote:

Being a soldier, from the beginning, is a wrong livelihood. Beyond that, there are not many people who join an army without intending to be engaged in some form of activity that involves killing sentient beings. Even conscripts are often patriotic, and are willing to shoot where they are told to aim. Your point is an exception that proves the rule, in other words. Further, you cannot take sides in a war and maintain your precepts, it is impossible. Thus, your point is pointless.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:22 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

Abhidharmakośabhaṣya, chapter 4, where the question of a soldier's karma is discussed.

When many persons are united with the intention to kill, either in war, or in the hunt, or in banditry, who is guilty of murder, if only one of them kills?

72c-d As soldiers, etc., concur in the realization of the same effect, all are as guilty as the one who kills.

Having a common goal, all are guilty exactly as he who among them kills, for all mutually incite one another, not through speech, but by the very fact that they are united together in order to kill

But is the person who has been constrained through force to join the army also guilty?

Evidently so, unless he has formed the resolution, "Even in order to save my life, I shall not kill a living being."

Javierfv1212 said:

It says united with the intent to kill but if one is not united in their intent to kill but merely wishes to heal then you are not affected by their karma. Moreover, the last part proves my point that one can be in an army and not share their karma as long as one has the resolution "Even in order to save my life, I shall not kill a living being."

Malcolm wrote:

Did you have a point to prove? In fact you agree with what I said, but instead of asking for a clarification, you took an antagonistic position. Taking sides in a war means of approving of the killing that occurs, either out of malice, greed, or ignorance.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:03 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

Karma is volition, and what proceeds from volition. That's it.

Javierfv1212 said:

Exactly, and if your volition is to heal others in a battlefield, for example, it doesn't matter that you're technically part of an armed forces.

Malcolm wrote:

Unless you support the side you are on, that's the point of not taking sides. That is why I said you had not understood my post.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 6:54 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

That's seems awfully excessive, source?

Malcolm wrote:

Abhidharmakośabhaṣya, chapter 4, where the question of a soldier's karma is discussed.

Javierfv1212 said:

Also, what do you mean by 'support'? If by support you mean intentionally approve of the killing being done by one side, then perhaps that would accrue bad karma, but if you mean just serving in the military for a non combat role like the ones I mention above such as medic with the sole intention of helping to relieve suffering, I don't see how that would lead to bad karma.

Malcolm wrote:

Even you are a civilian, for example, an accountant with no combat role at all, if you support a war, you also gain the same negative karma.

Javierfv1212 said:

No. One is obligated to follow the laws of the country in which one lives. One has to pay taxes, but one may dissent from the purpose for which they are being used. Your taxes are still being used for war, even if you don't want them to be. You aren't intentionally supporting the war, but you are supporting it materially whether you like it or not, that was my point.

Malcolm wrote:

Karma is volition, and what proceeds from volition. That's it.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 6:25 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

So is paying your taxes

Virgo said:

Only if you are a Republican.

Kevin...

Javierfv1212 said:

If you pay taxes in any state currently conducting military actions, you are indirectly supporting war with those taxes.

Malcolm wrote:

No. One is obligated to follow the laws of the country in which one lives. One has to pay taxes, but one may dissent from the purpose for which they are being used.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 6:21 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

Ultimately you are correct of course, but this does not invalidate what I said, these options are open for Buddhists in wartime to help beings on a relative level.

Malcolm wrote:

You still did not understand. Picking sides is what causes one to go to lower realms.

Javierfv1212 said:

What are you basing this on, if I may ask?

Also, in many cases, you don't "pick sides", a war comes to your part of the world and you just have to respond, in many cases, its impossible for someone not to be already identified with a certain ethnic or national group by merely being born in it, speaking a language, etc. If one can do good by being a medic, providing relief for others etc in a military organization, then there is nothing wrong with this.

If one keeps a mind of bodhicitta towards all beings, it doesn't matter what "side" one happens to be on really.

Malcolm wrote:

If you support one side in a war, you accrue all the negative karma of all people who support the killing in that war. It does not matter if you personally never fire a shot.

If you are there merely to treat the wounded of either side, that's different.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 3:38 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

Ultimately you are correct of course, but this does not invalidate what I said, these options are open for Buddhists in wartime to help beings on a relative level.

Malcolm wrote:

You still did not understand. Picking sides is what causes one to go to lower realms.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 12:09 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

You did not understand my statement. Read it again.

It depends on your understanding the real situation of samsara. If you don't understand— you join in, pick sides, and go to three lower realms. This is called having a one-lifetime view.

Javierfv1212 said:

I'd like to add that its not as black and white as this makes it sound. That is, there are many things a bodhisattva can do during a war besides sit there that does not break the precepts or the injunction to right livelihood.

In fact, any role in a military, government agency or NGO which helps people during a war is admissible for a bodhisattva as long as it does not involve killing, convincing others to kill or lying (for example propaganda and so on) and dealing with weapons (weapons manufacture, research, munitions management, etc).

IMO any of the following roles in the armed forces would be admissible as long as one keeps the precepts: field medic, doctor, cook, chaplain, therapist, disaster relief, etc.

There are probably several roles which are pretty grey area, like transportation (where in some cases you might have to transport weapons and munitions) which I would steer clear from.

And of course one can work for NGOs providing relief and so on.

Even if one is somehow put in a combat role due to circumstances outside of one's control (this is not as rare historically as one might imagine, forced conscription and so on), one could still keep the precepts, just aim and shoot over the heads of the enemy with no intention to harm. Its still a really difficult position to be in of course. Hopefully

things don't get that bad in my lifetime that I am forced into a position like this, but it has happened historically (Germany and Soviet Union during WW2 is one example).

Due to these possibilities, bodhisattvas in states which have conscription laws should research the status of Conscientious objectors in their countries and understand how the law works, should the need arise to claim such status.

Author: Malcolm

Date: Friday, May 11th, 2018 at 12:30 AM

Title: Re: "Ripening" empowerment = ?

Content:

Palzang Jangchub said:

What precisely is being referred to when an initiation is listed as a "ripening" empowerment?

Would this be rendered back into Sanskrit properly as vipāka abhiśeka? The term in Tibetan seems to be smin byed kyi dbang (see attachment).

Screenshot_20180510-005447.jpg

By that definition, aren't all initiations considered ripening empowerments, or am i missing something? Are there empowerments that don't ripen as such, but perform some other function?

Incidentally, doesn't this mean that Mindrolling monastery is literally "the Island of Ripening and Liberating" or "the Island of Maturation and Liberation"?

Malcolm wrote:

Depends on school, but no school considers a jenang a ripening empowerment.

Author: Malcolm

Date: Thursday, May 10th, 2018 at 8:58 AM

Title: Re: Did the 84 mahasiddhas authorize others to teach?

Content:

Josef said:

This notion of explicit permission is something that seems to mostly apply to non-Tibetan practitioners.

If one was living in a valley in the Himalaya's, had received empowerment, instructions, and applied the practices diligently, there would be nobody questioning whether or not said individual could "teach" or transmit the practices they have a lineage connection to.

I find it extremely unlikely that the Mahasiddhas had some kind of certificate or explicit permission to benefit beings through offering them dharma. The notion is a bit silly.

Malcolm wrote:

Actually, they had to renew their teaching license every five years with the BRUB (Board of Really Uptight Buddhists).

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 9:32 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Jeff H said:

I think you need to share more of Hopkins' context because, on the surface, what you are saying sounds correct. Perhaps he is making a different point.

prsvrnc said:

I wasn't able to attach a picture of the page but on pages 16 and 17 it lists out 32 positions that are refuted in the book. He prefaces the list by saying that "Almost all contemporary renderings of Madhyamika run contrary to Ge-luk-ba authors such as Jam-yang-shay-ba on many central points. It should be clear by the end of this book that the traditional interpretation given here does not agree with, and in fact refutes, all of the following positions with respect to Prasangika-Madhyamika..."

#9: The two truths are two ways of viewing the same object.

So I guess that means #9 is a position that I might not be able to find support for elsewhere, outside of Jam-yang-shay-ba (among others) for instance.

Malcolm wrote:

This directly contradicts Chandrakirti, "All entities have two natures, one false, the other true."

So how can it be Prasanga at all?

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 4:04 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Queequeg said:

What does that mean?

Malcolm wrote:

An ultimate truth is an ultimately veridical cognition. Among the two kinds of relative truth, both are degrees of false cognitions: true relative truth is a cognition which is conventionally unmistaken but is mistaken about the true nature of its object; a false relative truth is completely mistaken.

Queequeg said:

Is cognition the same or different than view? Let me know if I need to flesh that question out a little more.

Malcolm wrote:

A false view is a false cognition. A correct view is a correct cognition.

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 3:48 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Queequeg said:

Right. It sounds like the confusion in the original question is that: two truths = two views (of the same object). Truth is not a view. The nominal two truths are descriptions of the way things are, not views.

Malcolm wrote:

The two truths (satyas) are cognitions, actually.

Queequeg said:

What does that mean?

Malcolm wrote:

An ultimate truth is an ultimately veridical cognition. Among the two kinds of relative truth, both are degrees of false cognitions: true relative truth is a cognition which is conventionally unmistaken but is mistaken about the true nature of its object; a false relative truth is completely mistaken.

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 3:14 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

kalden yungdrung said:

Queequeg wrote:

Object is illusory, so how can there really be any views, let alone two or more views of the same object.

Guess we have here the relative and ultimate truth.

Queequeg said:

Right. It sounds like the confusion in the original question is that: two truths = two views (of the same object). Truth is not a view. The nominal two truths are descriptions of the way things are, not views.

Malcolm wrote:

The two truths (satyas) are cognitions, actually.

Author: Malcolm

Date: Thursday, May 3rd, 2018 at 3:55 AM

Title: Re: Padmasambhava Visualization?

Content:

Tenma said:

How does one visualize a universally enormous Padmasambhava inside a tiny palace the size of a sesame seed? I can visualize a tiny Padmasambhava in a huge palace, but not vice versa. Could someone please help in this visualization?

Malcolm wrote:

Same way you visualize the universe in an atom

Author: Malcolm

Date: Monday, April 30th, 2018 at 9:19 PM

Title: Re: Illusion in Dzogchen

Content:

Lukeinaz said:

"In non dual contemplation there is neither experience or experiencer. This itself is real experience."

Malcolm wrote:

Yes, and this is just the message of the Prajñāpāramitā Sūtras, since of course, the meaning of the Great Perfection is exactly the same as the Prajñāpāramitā Sūtras, the only difference is the method of arriving at that meaning.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 9:11 PM

Title: Re: Garchen Rinpoche Chakrasamvara Empowerment & Ganges Mahamudra

Content:

Mantrik said:

Is it normal in the Kagyu to give the Vajrayogini empowerment first?

In Gelugpa the Heruka empowerment usually precedes the Vajrayogini in HYT.

Lhasa said:

I don't know the answer to your question, but in information I read about this Vajrayogini empowerment, it is necessary in order to practice Powa. Vajrayogini is the deity one transforms into during the practice. And they taught Powa in the days after this empowerment.

Malcolm wrote:

Depends on the phowa.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 8:58 PM

Title: Re: Fantasy

Content:

beer said:

I havent seen to many people exploring the issue I raised let alone offering any solutions.

Malcolm wrote:

Most likely, then, you can assume that is because inferring from a particular instance to a general population is a fallacy. That is what racists do.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 9:04 AM

Title: Re: Fantasy

Content:

The Cicada said:

Q-Raj does have a point. Why don't Buddhist charities in the West work more actively and conspicuously so that they can convert and save savage and benighted mind-streams?

Malcolm wrote:

Precious human birth is a function of karma, not conversion.

The Cicada said:

According to your school, good friend. Nichirenites, and probably Pure Landers as well, aren't likely to agree with you that only certain human births (the "precious" ones) can be positively affected by Buddhist teaching.

Malcolm wrote:

If someone becomes interested in Dharma, this itself is proof of a precious human birth. Failure to sustain interest in Dharma even after ample exposure is proof some element

of a precious human birth is absent. For example, there are many people raised in Buddhist countries who squander it.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 5:27 AM

Title: Re: Fantasy

Content:

Malcolm wrote:

Well, no, they were inspired by a desire to convert heathens. Most so-called Christian charity work arose as a means of conversion, to save benighted savages.

The Cicada said:

Q-Raj does have a point. Why don't Buddhist charities in the West work more actively and conspicuously so that they can convert and save savage and benighted mind-streams?

Malcolm wrote:

Precious human birth is a function of karma, not conversion.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 3:49 AM

Title: Re: Fantasy

Content:

Queequeg said:

I'm not going to try and refute your claims about monasteries in Tibet. I've also heard of the Dalai Lama looking for monastics to do more outreach, and I've heard Thurman remark along the same lines. Also, Tibet is not representative of all Buddhist societies.

Malcolm wrote:

The same applies to Thailand, Cambodia, Vietnam, Burma, etc.

Queequeg said:

There is extensive research and commentary on this as well coming out decidedly questioning why Buddhists do not do as much outreach.

Malcolm wrote:

The Buddhisms these studies examine are post-colonial Buddhisms in societies where the integration of Buddhism into the social fabric was badly disrupted. Vietnam, Cambodia, Sri Lanka, Korea, and even Japan to some extent are examples of this.

I reject your claim, since you have advanced no evidence to support it.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 3:44 AM

Title: Re: Fantasy

Content:

Queequeg said:

These Christian orders arose inspired by Jesus.

Malcolm wrote:

Well, no, they were inspired by a desire to convert heathens. Most so-called Christian charity work arose as a means of conversion, to save benighted savages.

Queequeg said:

Muslims look after others as a teaching of Mohamed.

Malcolm wrote:

Muslims mostly look after each other. It is not like there are huge Muslim charities out there dispensing aid to all and sundry. Really, dude, you are reaching here.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 1:55 AM

Title: Re: Fantasy

Content:

Queequeg said:

There are no orders of renunciates dedicated to caring for the poor. There are no Dominicans or Franciscans. No Red Cross, no Salvation Army.

Malcolm wrote:

This was the job of kings, not mendicants. Hence, the systematic appeal by Buddhist authors to secular leaders to provide such services the poor and needy.

And of course, in Tibet at any rate, the monasteries were the source of social services, etc., which in times of peace, were supplied abundantly. Not sure why we need to have a Buddhist order of Franciscans. Monasteries in Tibet have been taking care of the poor since the beginning.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 12:34 AM

Title: Re: Fantasy

Content:

beer said:

I cant find any reason why he didnt try to stop the guy hurting the dog. He could have

and should have done something.

Malcolm wrote:

Give it some thought. Perhaps the dog ran away after being kicked (the usual reaction). You are so caught up in a fit of self-righteous indignation it is blinding you to the realities of the situation.

Do you have a one lifetime view or a multiple lifetime view?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 11:41 PM

Title: Re: Fantasy

Content:

beer said:

Stopping the guy kicking the dog or at least trying to stop him is perfectly reasonable and probably achievable with the right frame of mind and physicality

Malcolm wrote:

You missed the point of anecdote. And what about the fish?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 11:40 PM

Title: Re: Fantasy

Content:

Queequeg said:

Thinking oneself into complacency in the face of suffering that can be alleviated and calling it a spiritual perfection is abhorrent, imo. Across Asia where Buddhism has penetrated, we see a correlation with an anemic social charity movement.

Malcolm wrote:

Evidence? For all 2500 years of its existence?

Queequeg said:

Buddhists could learn a thing or two from Christians and Muslims on this point.

Malcolm wrote:

No, I don't think this is true on any level at all.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 9:22 PM

Title: Re: New school opening in Woodstock, NY

Content:

kirtu said:

In this case Woodstock has some major advantages starting with a highly educated but unfortunately upper class clientele in the Buddhist communities in the area.

Malcolm wrote:

Bit of unnecessary editorializing there, friend.

"Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Author: Malcolm

Date: Saturday, April 28th, 2018 at 8:34 PM

Title: Re: Fantasy

Content:

beer said:

I could say that some of the responses to my comments are judgemental, that people are using critical intelligence to decide what is right or wrong etc etc and I would be correct, and there is nothing wrong with you all doing that, because it is necessary. I'm glad that Malcolm is eating popcorn also.

When the child was run over I yelled out to the crowd to ring an ambulance. I grabbed people and asked if they knew the number for an ambulance.. One person knew the number but didn't call. I should have done more. I didn't run over to the kid. I should have though.

No shit, we have to work on ourselves. No shit being hypocritical is stupid and shameful. But no one needs a license to think and act critically and if one does it with a good intention then that is great in my book.

If we are trying to get to the truth then we need to do it.

Look, we can be wise about it and stupid about it.

I don't consider myself a practitioner but I have been involved in Buddhism for nearly twenty years. . I'm not here to start shit with people. I say what I have seen over the years and I do it because I'm concerned and I've been in the guts of it.

Sorry for the poor spelling etc, no glasses.

Malcolm wrote:

There are four immeasurables: love, compassion, sympathetic joy, and equanimity. It is a fault to allow equanimity to become indifference, nevertheless, of the four, equanimity is the most important.

Mahākāśyapa was walking through a town one day and saw a man eating a fish and kicking a dog to keep it away from his meal. Kāśyapa started laughing at the sight and his

student, frankly, was a little shocked. "Why are you laughing at that man kicking a dog?" he asked. Kāśyapa replied, "I am laughing because unbeknownst to that man, he is eating his mother and kicking his father. Samsara is a terrible place."

You should not concern yourself too much with what others do. Why? There is little one can do. You should focus on your bodhisattva path, and feel compassion for everyone, even those deficient Buddhists who don't call ambulances for injured children in Katmandu.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 7:25 PM

Title: Re: Fantasy

Content:

Author: Malcolm

Date: Saturday, April 28th, 2018 at 3:40 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon

Dzogchen - Keutzer

Content:

dzogchungpa said:

No, the position he is referring to says it IS just a symbol, which doesn't make much sense. Anyway, to repeat:

Malcolm wrote:

It clearly isn't just a symbol if it has anatomical relevance in terms of development of the body.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 3:24 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon

Dzogchen - Keutzer

Content:

dzogchungpa said:

Well, I don't have time to read the paper again right now, but it seems that he thinks there is more to tson gang than what you are describing, see e.g. the section:

"Philosophical Speculations on the Nature of the tson gang".

Malcolm wrote:

And?

dzogchungpa said:

He says there:

The wisdom tshon gang is paradoxical. What sense does it make for something to be simultaneously immeasurable and yet given a particular size and location in the physical heart? The Bon tradition has its own ways of dealing with this paradox.

Principally there is the position that the tshon gang is merely a symbol for the natural state, Reality Body and other equivalents. However, it is not just a passive symbol, like the symbol of the g.yung drung or svastika is a symbol for the everlasting. As we saw, the wisdom and the light tshon gang can perform a particular function in the evolution of the human body such as being the source of the wind of space.

Is the mi zhigs thig le a symbol?

As we saw, the wisdom and the light tshon gang can perform a particular function in the evolution of the human body such as being the source of the wind of space.

Malcolm wrote:

So, it is not just a symbol.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 2:48 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon
Dzogchen - Keutzer

Content:

Malcolm wrote:

Yes, I am aware that Kurt does not mention the mi zhigs thig le, but they are the same thing. ...

dzogchungpa said:

Well, I don't have time to read the paper again right now, but it seems that he thinks there is more to tson gang than what you are describing, see e.g. the section:

"Philosophical Speculations on the Nature of the tson gang".

Malcolm wrote:

And?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 1:11 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon
Dzogchen - Keutzer

Content:

Malcolm wrote:

Yes, this is just the Bonpo version of the mi shigs thig le (anahatabindu). There is no difference in meaning.

For example, the Rangshar says:

Regarding all unrealized sentient beings:

in humans, [the five lights] are the size of a thumb joint;

dzogchungpa said:

He doesn't seem to mention the mi shigs thig le but he does discuss the "Hindu" notion of the aṅguṣṭhamātra quite a bit. He does mention the tshon sna lnga'i gru gu, or five-colored ball of yarn, and quotes the Union of Sun and Moon tantra regarding it: In the heart of embodied beings there is a radiant drop (thig le) of light, that is like a ball of five-colored yarn.

Malcolm wrote:

Yes, I am aware that Kurt does not mention the mi zhigs thig le, but they are the same thing. For example, when the Hevajra Tantra states:

Great wisdom is present in the body,
perfectly free from all concepts,
pervading all things,
present in, but not arising from the body.

Or for example, in Buddhahood, Vimalamitra is quoted as saying:

The ultimate bindu of light,
the size of a mustard seed, arises clearly;
its self-illuminating light exists as round,
immaculate, and beyond the extremes of permanence and
annihilation.

The tīrthika view is held to be as following in the Rangshar:

The view that the cause is permanent holds that there is a substantial
cause in the center of one's heart center that is round,
white, the size of a bean, does not come from the father, does
not grow through the condition of the mother, and is held to be
permanent.

In Buddhadharma however, the mi zhigs thig le is composed of elements from one's
father and mother. This is very clearly described here by Padmasambhava in the Kandro
Nyingthig:

[T]o begin with, the material bindu of the father and mother is created by it [vidyā], [they]
are inseparable. On the other hand, the kāyas and pristine consciousnesses are a

luminous emptiness not established as some kind of entity, and are free of birth and death. But this body created by a cause is perishable. [438] If one thinks there is contradiction with the former characteristic, that has not been understood. Since that critical point of luminous empty vidyā was not recognized, grasping onto that [luminous empty vidyā] produced the five elements, and the material bindu [was produced] from the refined part of those [five elements].

Basically, the Bonpo "tshon gang" is just talking about this, and when it is being discussed from the point of view of Dzogchen practice it is talked about one way, and when being talked about from the point of view of general tantric anatomy, it is discussed another way.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 12:27 AM

Title: Re: Vinaya probation exemptions...

Content:

Malcolm wrote:

I don't think the point is what they worshipped, the point is that they were already stable renunciates.

Grigoris said:

Are you actually going to discuss the issue, or are you just going to set up straw men to knock over?

Yes, I know that was the point, it is pretty clear in the text, my question would be why would he pick the particular type of practitioners, surely there were other types of practitioners that were also stable renunciates (your friends the Parsee, for example)

Malcolm wrote:

They probably already accepted rebirth.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 12:22 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

dzogchungpa said:

Just looked through this last night and I found it quite interesting and enjoyable:
http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_44_07.pdf

Malcolm wrote:

Yes, this is just the Bonpo version of the mi shigs thig le (anahatabindu). There is no difference in meaning.

For example, the Rangshar says:
Regarding all unrealized sentient beings:
in humans, [the five lights] are the size of a thumb joint;

Author: Malcolm

Date: Friday, April 27th, 2018 at 11:27 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

Well given that worship of Agni is noted in the Rigveda (which precede Shakyamuni Buddha by some 400+ years), I see no reason why we should take the Parsee tangent.

Malcolm wrote:

I don't think the point is what they worshipped, the point is that they were already stable renunciates.

Grigoris said:

Yes, Hindu is an anachronistic term here, which is why I initially made mention of the worship of a particular deity.

Malcolm wrote:

Why did you use it then?

Author: Malcolm

Date: Friday, April 27th, 2018 at 10:50 PM

Title: Re: Vinaya probation exemptions...

Content:

Malcolm wrote:

However, here, "fire-worshippers" are probably not Hindus, but rather more like Parsees.

dzogchungpa said:

The whole notion of 'Hindu' is kind of anachronistic in this context, as you know, but I don't see why you would think they were more like Parsees. Many sadhus have sacred fires.

Malcolm wrote:

Many sadhus do the five fire thing, but they do not worship these fires nor make oblations to them.

Author: Malcolm

Date: Friday, April 27th, 2018 at 9:39 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

The discussion is from the other wheel, but I thought it would be of interest here too as it seems to break the Hindu/Buddhist cross-fertilisation aversion.

Malcolm wrote:

No, not at all. as I understand the passage, these fellows are stable mendicants, used to the homeless life. It has nothing to do with what their view is, it has to do with their conduct. Vinaya, after all, relates solely to conduct.

There is very good reason to be averse to cross fertilization between Hinduism and Buddhism. However, here, "fire-worshippers" are probably not Hindus, but rather more like Parsees.

Author: Malcolm

Date: Friday, April 27th, 2018 at 9:28 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

"Monks, if those come who are fire-worshipping matted-hair ascetics they may be ordained, probation should not be given to these. What is the reason for this? These, monks, affirm deeds, they affirm what ought to be done. If, monks, there come a former member of another sect who is a Sakyan by birth, he may be ordained, probation should not be given to him. I, monks, will give this special privilege to (my) relations."

<https://legacy.suttacentral.net/en/pi-tv-kd1>

Nepotism aside, I wonder why worshipers of Agni would be exempt? (I am assuming this is the matted-hair ascetics the Buddha is referring to).

Malcolm wrote:

Better asked on the other wheel.

Author: Malcolm

Date: Friday, April 27th, 2018 at 7:07 PM

Title: Re: Samantabhadra, Samantabhadri, and the Basis

Content:

☯ Fimbul ☯ said:

I just had a quick question about the attributions of Samantabhadra and Samantabhadri to the basis. I was curious if they each represent the basis as a whole or if they represent the 'empty' and 'clear' aspects respectively, their union then representing the 'compassion' aspect as the indivisible union of emptiness and clarity?

Thanks

Malcolm wrote:

There is one Samantabhadra called Samantabhadra of the basis: but you have to understand there are five Samantabhadras talked about in Dzogchen tantras.

Author: Malcolm

Date: Friday, April 27th, 2018 at 10:33 AM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Geno

Author: Malcolm

Date: Thursday, April 26th, 2018 at 10:05 PM

Title: Re: DNA TESTS

Content:

Ogyen said:

haven't done the testing myself, but a family member has, so based on what I was told, our Indian family is shockingly NOT "the Indian we thought it was," but a mix of Ladakhi and Romany (this by the highest percentage.... Oukei we're gypsies) ... The facility for language is clear in the history of translators and Brahmin academics we know of and on modern times lots and lots of engineers and judges/lawyers/doctors. The Italian family o vaguely remember something about Slavic, Jewish, and romany (more gypsy).

tingdzin said:

Now that's interesting.

Malcolm wrote:

Submit? They can take it anyway.

tingdzin said:

Well, I did say "willingly". I know the police state is getting more advanced than Hitler or Stalin would have dreamed possible.

Malcolm wrote:

Our bodies shed DNA all the time. Our DNA can show up on things we have never even come into contact with through secondary transference.

M

Author: Malcolm

Date: Thursday, April 26th, 2018 at 6:59 AM

Title: Re: The bardo and akanistha

Content:

jhanapeacock said:

Someone said that the Bardo is just another name for akanistha? is this true? i always thought that the Bardo was the transmigrassion realm and that akanistha was another different heavenly realm.

Malcolm wrote:

No, this is not even remotely true.

However, the bardo is not a "transgression realm." It is just the space between lives.

Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

Greg: the four or six bardos is a doctrine exclusive to Dzogchen Man ngag sde (that is, it is not found in sems sde or klong sde, or anu or mahāyoga). In the new schools, there is only one bardo.

Sennin said:

Interesting. Is there any correlation between the one bardo of the new schools, and any of the bardos in Man ngag sde?

Malcolm wrote:

Yes, bardo of time of death has equivalent as the moment of death, there is no explicit equivalent for bardo of dharmatā, but in general, the bardo is the srid pa'i bardo.

Author: Malcolm

Date: Thursday, April 26th, 2018 at 4:45 AM

Title: Re: DNA TESTS

Content:

Queequeg said:

Are you telling us you have dysentery?

tingdzin said:

But seriously, folks, as interesting as the results of DNA testing might be, I would under no circumstances willingly submit such personal information to a faceless corporation which can be counted on to use it in deleterious ways in the future. People thought

Facebook was harmless, too.

Malcolm wrote:

Submit? They can take it anyway. We have no more right to our DNA than we have right to our shit once we have passed it.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 11:32 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Quotes compiled from collective karma thread

Malcolm wrote:

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

A Buddhas deeds are not based on affliction (desire, hatred, and ignorance); they are based on wisdom. Hence, they do not result in suffering.

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Ogyen said:

From this thread

Malcolm wrote:

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the “mechanics” of samsara are the same: affliction—> action —> suffering —>affliction as infinitum unless one breaks the chain at affliction.

An action always has a result. An affliction does not need to have a result.

Ogyen said:

Two definition questions:

What is the definition (in the context of Dharma) of an affliction?

Malcolm wrote:

A painful mental state, i.e., desire, hatred, and ignorance, or anything that is conducive to a painful mental state, i.e., impure conditioned phenomena.

Ogyen said:

What is the definition (in the context for Dharma) of an action?

Malcolm wrote:

Volition is action, this produces verbal and physical acts.

Ogyen said:

Per the mechanism illustrated in the sequence above, WHY is it that affliction does not need to have a result?

Is it because:

A. As we remain in a state of Vidya we discern what "action" to take from wisdom on how to act (free of affliction?)

B. The "action" is performed without cetana, so its source is wisdom and not ignorance

Malcolm wrote:

Afflictions do not necessarily produce volitions. When we are aware of our afflictive state, we can disengage our minds from actions related towards afflictive objects. This is why we practice śamatha, actually, so that we are aware of our mind's afflictive state. Being aware of our mind's afflictive state is called mindfulness and attention. Being unaware of our mind's afflictive state is called being mindless and inattentive.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 8:40 PM

Title: Re: The bardo and akanistha

Content:

Malcolm wrote:

Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

chimechodra said:

Thank you for the illuminating knowledge as always, Malcolm. Could you expand on how Akaniṣṭha is understood in the Great Perfection? Thank you!

Malcolm wrote:

the dharmadhātu.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 6:41 AM

Title: Re: An interesting book...

Content:

Malcolm wrote:

He was a nutjob:

".... Samael Aun Weor is my true name as a Bodhisattwa. Samael is the name of my

Monad! I am perfectly cognizant of the dawn of life in this Solar System! I saw the dawning of Creation! I am here with this humanity, from the very first moment, since the heart of this solar system started to palpitate after the long Cosmic Night. I came here (to this planet) because my Internal God, my Father who is within me, sent me! My only purpose is to serve and help this humanity! This is why I am serving my fellowmen. This is why I am working for the sake of this humanity! ..."

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:51 PM

Title: Re: Check my understanding of dran pa/smrti

Content:

MiphamFan said:

If we are beginners, then our smrti is weak, and will get distracted by thoughts.

Samprajnya is the caitasika dharma which "guards" our smrti, as we progress through the nine stages of shamatha, our samprajnya develops and helps redirect our mind-vijnana to the object whenever it wanders more and more quickly, and our smrti also gets stronger, so it doesn't leave the object. Samjna helps us distinguish the object of our shamatha from e.g the feeling of our legs on the meditation seat, the wind etc.

Apramada is what makes us care about returning to the object of our shamatha if our samprajnya finds that our mind-vijnana is distracted. So as a rough metaphor, let's say we are using a telescope to look at the moon, we want it to be fixed on the moon, and we have lenses that bring the moon into focus if it loses it, a homing lens on the moon and so on.

So basically all these other caitasika dharmas accompanying smrti are completely normal and even desirable in shamatha. I was under the impression that they were "thoughts" and a sign that my shamatha was still very shallow, but from what I understand now, they are not problems at all. They are not additional objects of mind-vijnana, which is the real problem e.g. a song lyric appearing in my head, and then I go after the song, think about where I last heard it, the life of the singer, and so on. Subtle thoughts about the object are also a problem such as e.g. thinking about where the Buddha statue came from etc and should not be confused with the caitasika dharmas.

The common Western understanding of "mindfulness" in daily life is closer to the Vaibhasika/Theravadin idea as opposed to Asanga's definition, and involves applying smrti to each moment of cognition. But aside from that, the same caitasika dharmas also arise and are fine.

Is this correct? This is for shamatha with an object.

Malcolm wrote:

Mindfulness is one of the path dharmas.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:47 PM

Title: Re: The bardo and akanistha

Content:

jhanapeacock said:

Someone said that the Bardo is just another name for akanistha? is this true? i always thought that the Bardo was the transmigrassion realm and that akanistha was another different heavenly realm.

Malcolm wrote:

No, this is not even remotely true.

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Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

Greg: the four or six bardos is a doctrine exclusive to Dzogchen Man ngag sde (that is, it is not found in sems sde or klong sde, or anu or mahāyoga). In the new schools, there is only one bardo.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 9:36 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

We talk about karma in principle, and I am fixed (determined) on understanding it in its correct view. But not to just understand and talk about it. I want this to be done already. I'm fed up with being ignorant.

Malcolm wrote:

Since you read French, you can get Valle-Poussin's original translation of the Abhidharmakośa. It is also available in two different English translations. One by Leo Pruden, and another:

Abhidharmakośa-Bhāṣya of Vasubandhu

The Treasury of the Abhidharma and its (Auto)commentary

Translated into French by Louis de La Vallée Poussin

Annotated English Translation by Gelong Lodrö Sangpo

Then you need to read four hundred verses of Aryādeva in order to cultivate a perfect

view of relative truth. That should sort you out.

Ogyen said:

Awesome, just found the first two. Are there any differences I should bear in mind between the French and English translations?

The second translation with English translation by Lodrö Sangpo is proving a tougher find.

I'm finding various versions of the 400 verses on Google results... Anyone in particular to start with? Amazon recommends Geshe Sonam Rinchen's version.

Malcolm wrote:

Pruden's is fine. It is what I learned from. Sonam Rinchen's is also fine.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 9:16 AM

Title: Re: DNA TESTS

Content:

DNS said:

It shows how we're all inter-connected genetically and that there is no pure race.

Queequeg said:

Recently read an article describing the hand wringing among alt right boobs who discover heritage they've avowed to hate. You can imagine, it really hurts when they find out they're Jewish or black. Idiots.

Mantrik said:

Yes, I've forgotten which UK white racist group's leader took a DNA test and discovered a significant black ancestry.

Malcolm wrote:

In reality of course, all of our distant ancestors were black.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:36 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

We talk about karma in principle, and I am fixed (determined) on understanding it in its correct view. But not to just understand and talk about it. I want this to be done already. I'm fed up with being ignorant.

Malcolm wrote:

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Translated into French by Louis de La Vallée Poussin

Annotated English Translation by Gelong Lodrö Sangpo

Then you need to read four hundred verses of Aryādeva in order to cultivate a perfect view of relative truth. That should sort you out.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 4:52 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Grigoris said:

Karma is the driving force behind where one is born in samsara.

Yup, that is past karma. In the meantime though one is busy accruing vipaka with their current actions too.

Malcolm wrote:

However, karma does not form ideologies and philosophies. If you believe this, then you will be forced accept the consequence one's beliefs are predetermined.

Grigoris said:

What are you talking about? Given what you said above it is you that could be accused of determinism.

Malcolm wrote:

No, basically. If your karma is to be born a wealthy family, you will never be able to take rebirth in the womb of a poor mother. Why? Just as a fruit tree cannot flourish in poor soil, but various kinds of other plants can easily grow, a poor mother lacks the conditions to support the karmic causes one has accumulated if one has the karma to be born in a more materially fortunate position, on the other hand, your parents might be absolutely awful people, whereas your poor mother might be a saint. Karma is complex.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 4:18 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Malcolm wrote:

Karma supersedes all political, social, and economic theories, rendering them all pretty meaningless, in fact.

Grigoris said:

I think you will find that it is karma that is the driving force behind social systems and karma which forms ideologies and philosophies. I would say it is karma that renders them meaningful.

Malcolm wrote:

Karma is the driving force behind where one is born in samsara.

However, karma does not form ideologies and philosophies. If you believe this, then you will be forced accept the consequence one's beliefs are predetermined. At best, all one can say that one's karmic predispositions towards certain ways of thinking one held in past lives may color what religion, if any, one might seek out in this life. And if one does not have a precious human birth with eight freedoms and ten endowments, what does not matter what one believes. One is not going to get out of samsara anytime soon. Given this is so, all these worldly political theories and social systems are irrelevant. It is one's personal actions that determine where one takes rebirth. For nonbuddhists, to the extent which their religious or moral beliefs compel them to engage in positive deeds of body, voice, and mind and avoid negative deeds, to that extent they will take rebirth in higher realms in samsara. But it really does not matter what religious or social beliefs they hold as long as they engage in the ten virtuous actions and avoid the ten nonvirtuous actions. Even so, without having a precious human birth, they are not getting off the train of samsara.

Of course, one of the reasons it is hard for nonbuddhist to get off that train is that they all engage in the mental nonvirtue of ignorance. This also the case for buddhists. If we do not cultivate correct mundane view, then we won't get off the train either.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:53 AM

Title: Re: DNA TESTS

Content:

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Actually, it is higher, 1.5. I guess the max is 5%.

Mantrik said:

Was it a separate test, or in there with the data on geographical origins? Some

companies seem to go into far more detail than others.

Malcolm wrote:

I did the Geno thing like Cone.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:37 AM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Actually, it is higher, 1.5. I guess the max is 5%.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:36 AM

Title: Re: DNA TESTS

Content:

Malcolm wrote:

I am related to all Native American men on both continents.

The Cicada said:

My late paternal grandmother, like many Anglo-Americans, claimed to be part Native American. Cherokee, IIRC. Claims of Native American ancestry are fairly common in the States by people of whatever stock. ...When it comes to bragging about it, however, this takes the proverbial cake.

Malcolm wrote:

Well, it is mostly surprising because there are no Indians in the woodpile in our family story.

Anyway, it is branch L232

The Cicada said:

The frequency of the lineage in Europe is highest in Scandinavian countries. It is 4 to 5 percent of male lineages in Iceland and Norway. It is about 6 percent of the male

population in Sweden. The frequency across most of the rest of Europe is low and seldom reaches above 1 percent.

In the Americas, where it was a founding lineage, most pre-Columbian males are from this line. In Mexico, it is 82 to 91 percent of male lineages. It is 83 to 98 percent of the male population of Panama. In Greenland, it is over 80 percent of male lineages.

Malcolm wrote:

Be nice to me, I am your cousin.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:30 AM

Title: Re: Definitely not the best time to come back as a donkey

Content:

The Cicada said:

It seems that we live in interesting times.

Malcolm wrote:

Well, I just want to make sure no one intrudes on my white, anglo, imperialist privilege.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:27 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

I assume by everything you mean the realization of emptiness. If so, yes, below the path of seeing the ultimate truth of things is an inferential ultimate only. This also applies to Dzogchen and has been discussed by Khenpo Ngachung among others.

cloudburst said:

yes, that was sloppily put, I am typing in a rush

I am wondering if your understanding is that this necessarily means that there is a don spyi or if there is a different type of object of a conceptual mind

Malcolm wrote:

Can emptiness be a samanyārtha? This is the big argument between Sakya and Gelug. In the former, emptiness below the path of seeing is an inferential exclusion devoid of an object. It seems in Gelug, it takes the form of a universal, and is a conceptual object.

cloudburst said:

intriguing, thanks.

I'll admit, "an inferential exclusion devoid of an object" does sound a little Hashang-y to my Gelug ear ... Do you know of any Nyingma and/or (non-Sakya) Dzogchen pov's on the matter?

Malcolm wrote:

What it means is that "emptiness" below the path of seeing is a result of analysis via the four extremes. Since four extremes are not valid for entities in the relative, there is nothing in the ultimate that exists by way of the four extremes either.

On this point, there is no difference between Sakya and Nyingma.

It is summarized by Śāntideva in this way (paraphrase) "when neither an entity nor a nonentity remain before the mind, there being no other alternative, the mind is pacified."

The misrepresented Hashang means trying to have no thoughts.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:08 AM

Title: Re: Collective karma

Content:

cloudburst said:

I am interested in your perspective vis a vis a thread I was just reading regarding dzogchen. Maybe I can take up that thread later, but in brief it seems you accept that everything below path of seeing is conceptual, an inference.

Malcolm wrote:

I assume by everything you mean the realization of emptiness. If so, yes, below the path of seeing the ultimate truth of things is an inferential ultimate only. This also applies to Dzogchen and has been discussed by Khenpo Ngachung among others.

cloudburst said:

I am wondering if your understanding is that this necessarily means that there is a don't spyi or if there is a different type of object of a conceptual mind

Malcolm wrote:

Can emptiness be a samanyārtha? This is the big argument between Sakya and Gelug. In the former, emptiness below the path of seeing is an inferential exclusion devoid of an object. It seems in Gelug, it takes the form of a universal, and is a conceptual object.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:56 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

"The cognition in which there is no conceptual construction is perception."
(Dignaga: Pratyaksapariccheda, in Dignaga on Perception, p 25, tr Hattori)

cloudburst said:

can you clarify please: what is this "conceptual construction?"

all conceptual, ie non-direct perceptions must have them, is there there a conceptual construction that is not a don spyi?

Malcolm wrote:

You will have to ask Astus, he cited this passage, not me.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 10:58 PM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Coëmgenu said:

Was your red always lighter or was it particularly redder when you were younger?

Malcolm wrote:

I was a towhead when little. Then my hair shifted red. If my mother is any example, I won't go grey until my late 70's. My brother on the other hand, had much redder hair than mine, and his hair went shocking white in his 40's.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 9:55 PM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 9:33 PM

Title: Re: DNA TESTS

Content:

Coëmgenu said:

Irish/French

Of course, a DNA test would show what we all already know: "French" and "Irish" are not genetic markers, rather they are cultural markers.

My dad is possible the child of a crypto-Jew of sorts. We found some documents of his mother's that identify her last name as "Zinkerstein" then it gets changed to "Zinston" then "Selleck".

This would "technically" make him Jewish, but he wasn't raised Jewish and has no knowledge of Judaism. Funny that.

Malcolm wrote:

My DNA test was rather surprising, apart from confirming my Dutch, English, Scots, Norwegian heritage with a small sprinkling of Italian, apparently, due to some Scandinavian branch of my family branching off about 45,000 years ago in Central Asia, I am related to all Native American men on both continents.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:56 PM

Title: Re: Definitely not the best time to come back as a donkey

Content:

tingdzin said:

For some reason this does not get labeled as colonialism by another name.

Malcolm wrote:

Only white people get to be imperialists and colonialists. You know that. Jeez.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:50 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Any suggestions on how to verify one's karma, any tells that can help navigate what to consider, what to ignore??? What are the post signs along the road I should be paying attention to?

Malcolm wrote:

All happiness in this life is a result of good actions performed in the past. All suffering in this life is a result of negative actions performed in the past. This is your simple test.

Karma supersedes all political, social, and economic theories, rendering them all pretty meaningless, in fact.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:34 PM

Title: Re: How do you know you're not just making karma worse??

Content:

amanitamusc said:

Then what got Garab Dorje in so much trouble with his Grandpa if not the karmaless path? Was this not one of the main reasons Manjushrimitra was called from India?

<https://dharmawheel.net/viewtopic.php?t=20474>

Malcolm wrote:

The point Garab Dorje was making was essentially the same as Nagarjuna, “nothing here to add, nothing here to remove...” etc. The main difference is that Dzogchen explains how samsara begins and it ends. Lower yantras don't really explain how sentient beings became deluded.

amanitamusc said:

He caused all that commotion over how samsara begins and ends.

Kids, always stirring things up.

I wonder how his debate with Manju changed things at Nalanda? It seemed to have changed Manjushrimitra. Everything pure from the beginning .

Malcolm wrote:

Even the Prajñāpāramitā sūtras teach us that all phenomena are pure from the start. Those very words occur within them. But I see where our misunderstanding comes from. Garab Dorje, aka Vajraprahe (as his name is given in the tantras) told Mañjuśrīmitra that awakening was beyond cause and effect. But cause and effect are a different topic that karma and dependent origination. Why is awakening beyond cause and effect in Dzogchen? Because it exists to be introduced, but without that introduction, it will never be discovered. This is why Dzogchen is part of secret mantra and not sūtra.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:20 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Malcolm wrote:

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the “mechanics” of samsara are the same: affliction—> action —> suffering —> affliction as infinitum unless one breaks the chain at affliction.

Ogyen said:

So the reason that we always focus to understand the nature of our condition is the first

step to breaking that chain at affliction??

Malcolm wrote:

An action always has a result. An affliction does not need to have a result.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:19 PM

Title: Re: Collective karma

Content:

Vasana said:

Here is a segment from Distinguishing Phenomena from Their Intrinsic Nature: Maitreya's Dharmadharmatavibhanga with Commentaries by Khenpo Shenga and Ju Mipham. To me it seems to reconcile the points made in this thread. Saying that, I don't fully grasp the meaning of sentient beings mutually causing each other as a 'ruling condition' as it seems to state below.

Malcolm wrote:

This is the dominant condition (adhipati pratyaya) which is identical to karana hetu, the universal cause -- that is, all phenomenon are the cause of every other phenomena other than itself. Refer to the second chapter of the Kosha.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 7:10 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

Yes, this is what we mean when we say that one can have a direct perception of another's mind.

Astus said:

In that case, knowing other's mind is not a counter-example to all experiences being within the scope of individual karma.

Malcolm wrote:

Astus, I was not responding to this question.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:22 AM

Title: Re: Collective karma

Content:

Grigoris said:

Doesn't conditioning imply/require ignorance? Conditioned means dependently arisen and dependent arising has ignorance as it's lynch pin.

Malcolm wrote:

Simply put, no. Being conditioned is not commensurate with being contaminated. For example, path dharma are conditioned, but they are pure.

The dependent origination you describe is the dependent origination of bondage. But there is also a dependent origination of freedom. Conditioned by knowledge, merit arises; conditioned by merit, etc.

Coemgenu said:

This looks to slightly resemble the "dependent cessation" of sravakayana.

I don't think it can be the "same thing", because that would imply that bodhisattvas are headed the way of arhats when they realize it, but it is at least vaguely similar, inasmuch as "two modalities", if we can forgive that dreadful tirthika language, are being explored of DO.

Malcolm wrote:

There is only one kind of liberation.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:04 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Amanitamusc, is this a Dzogchen question? I didn't know the viewpoint of karma changes based on the vehicle... Unless I misread something.

Excuse my ignorance.

I look forward to the event in Santa Fe!!

Malcolm wrote:

The view of karma is the same in Dzogchen as it is in lower vehicles.

amanitamusc said:

Then what got Garab Dorje in so much trouble with his Grandpa if not the karmaless path? Was this not one of the main reasons Manjushrimitra was called from India?

<https://dharmawheel.net/viewtopic.php?t=20474>

Malcolm wrote:

The point Garab Dorje was making was essentially the same as Nagarjuna, "nothing here to add, nothing here to remove..." etc. The main difference is that Dzogchen explains how samsara begins and it ends. Lower yanas don't really explain how sentient beings became deluded.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 10:46 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Amanitamusc, is this a Dzogchen question? I didn't know the viewpoint of karma changes based on the vehicle... Unless I misread something.

Excuse my ignorance.

I look forward to the event in Santa Fe!!

Malcolm wrote:

The view of karma is the same in Dzogchen as it is in lower vehicles.

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the "mechanics" of samsara are the same: affliction—> action —> suffering —>affliction as infinitum unless one breaks the chain at affliction.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 3:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Yes, but it will just get worse under a socialist government.

Grigoris said:

No. And then you would end up exactly like Venezuela, which has centrally controlled pricing.

We used to have centrally controlled pricing in Greece during the 80's, and it worked just fine. Actually, the 80's were a peak period for Greece's economy.

Malcolm wrote:

Greg, the Greek economy stalled out in the 80's.

Grigoris said:

Real per capita GDP growth was 0.23% a year in the 1980s, versus 7.9% in the 1960s and 4.64% in the 1970s.

In 1980, the average Greek had a standard of living that was 7% below their European peers; by 1989, the gap was 24% below.

Unemployment rose from 2.7% in 1980 to 6.7% in 1989.

Real compensation per employee was flat in the 1980s, while it had grown 4% in the 1970s.

Public debt climbed from 22.3% of GDP in 1980 to 64.2% in 1989.

Total factor productivity, an admittedly nebulous measure of how efficiently an economy combines inputs to generate output, fell by 0.85% a year in the 1980s versus a 6% average annual growth in the 1960s and 2.53% growth in the 1970s.

Net fixed capital formation, a measure of how much fixed capital was invested in the economy after depreciation of existing assets is taken into account, declined by an annual average of 0.17% in the 1980s, while it had grown by 16% on average in the 1970s.

Industrial production grew by a mere 1.3% a year in the 1980s while it had grown by 10% a year in the 1970s.

Average inflation in the 1980s was 19.5% versus 2% in the 1960s and 12.3% in the 1970s.

Malcolm wrote:

<http://www.greekdefaultwatch.com/2010/09/did-1980s-ruin-greece.html>

You must have meant the 70's.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 1:32 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Sure, if you want the UK to wind up like Venezuela, go for it. Oh wait, you live in Greece, you are already well on the way.

Grigoris said:

Yes, well... If you think Greece ended up in it's current mess because of socialist policies you are sadly mistaken. It wasn't the socialist policies, it was because of corruption and nepotism.

Malcolm wrote:

Yes, but it will just get worse under a socialist government.

Grigoris said:

*For example: a product may have been 100 drachma (around 30 euro cents) and people started to sell it for 1 euro (around 300 drachma). If we had stricter controls over the market (like during Greece's socialist phase where pricing was centrally controlled)...

Malcolm wrote:

And then you would end up exactly like Venezuela, which has centrally controlled pricing.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:41 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

With all due respect Todd, Corbyn is an idiot.

Grigoris said:

There are idiots and then there is the President of the U\$. I'll take my chances with the idiots, if you don't mind!

Malcolm wrote:

Sure, if you want the UK to wind up like Venezuela, go for it. Oh wait, you live in Greece, you are already well on the way.

We'll deal with Trump -- looking like he is very possibly going to be brought down by a porn star...fitting for such a man.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:36 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

Astus, surely you know what a pratyakṣa is and what it entails.

Astus said:

"The cognition in which there is no conceptual construction is perception."

(Dignaga: Pratyaksapariccheda, in Dignaga on Perception, p 25, tr Hattori)

However:

"By the power of meditation the yogin can have such clear representations that they appear to him almost like the specific forms of the mind of another person, just as deities will bestow grace on a person by appearing in their dreams etc. So even the yogin does not directly grasp another person's mind through his representations. He can be said to know another person's mind only in the sense that the representations which appear in his own mind have the same form as those in another person's mind. therefore yogipratyakṣa is called perception only for the sake of convenience."
(Dharmakīrti: Samtanantara-siddhi, in Mind Only, p 217-218, tr Wood)

Malcolm wrote:

Yes, this is what we mean when we say that one can have a direct perception of another's mind.

What you cite here is not even slightly different than what I said. Therefore, one can know another's thoughts, because thoughts have characteristics and so forth, which are perceptible to those who possess the abhijñā of knowing the minds of others.

Apprehending the blue vase in another person knows, for such people, is exactly the

same as direct perception of a blue vase; first the blueness, etc, of the representation in the mind of another is apprehended, and then it is constructed as the blue vase they have perceived in one's own mind. The process is identical. This is not hard to understand.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:33 PM

Title: Re: Collective karma

Content:

Grigoris said:

So you believe a Buddha's mind is conditioned and thus cannot see things for what they are. You believe that a Buddha is afflicted by ignorance.

Malcolm wrote:

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Grigoris said:

Doesn't conditioning imply/require ignorance? Conditioned means dependently arisen and dependent arising has ignorance as it's lynch pin.

Malcolm wrote:

Simply put, no. Being conditioned is not commensurate with being contaminated. For example, path dhammas are conditioned, but they are pure.

The dependent origination you describe is the dependent origination of bondage. But there is also a dependent origination of freedom. Conditioned by knowledge, merit arises; conditioned by merit, etc.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:20 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoṣamaṇi said:

Fair enough. I think the science reporting is related to this. I see these as more interrelated, especially in a time of resurgent race based fascism. The CBC did a documentary on the completely discredited Solutrean hypothesis and literally within a day of it was getting cited widely by those on the right.

Malcolm wrote:

You and I both know, racism/tribalism is never very far from the surface in human beings. And as buddhists, we all know why: false reification of self and other.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 8:25 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoşamañi said:

Opinion sections are edited and are part of the media output of a given organization. When only one perspective is presented (I'm not arguing for 'both sides', but for more perspectives) that is a bias in platforming and a failure in journalistic integrity as it presents one side as normative and unchallenged.

Malcolm wrote:

These are good points, but I don't think they really affect what Maggie Haberman, etc. is doing. OTH, nothing can be all things to all people. This is why we read news from both liberal and conservative journalists.

mañjughoşamañi said:

The NYT is horrible at this, and quite frankly their publishing on the biological sciences in their journalistic output is quite bad too. They had race science weirdo Nicholas Wade as their science editor for years.

Malcolm wrote:

Just because the guy wrote a stupid book does not mean he was terrible in every way. That said, I don't read the times for science stories.

I read the papers mainly for news about politics, wars, money, etc. Disaster porn, mainly.

mañjughoşamañi said:

I didn't bring up their cheerleading of the Iraq War but I think that is relevant here too.

Malcolm wrote:

A significant journalist failure, and one they've acknowledged as such.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 7:40 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoşamañi said:

There are different types of ways the media is biased. Chinese state media is obviously a tool of a particular political party and government that has no interest in adversarial journalism except to shut it down. People know (including in China) that there is no

freedom in this media.

There is still bias in the media of liberal democracies. The NYT was brought up earlier. As an example of bias, they continue to platform racist pseudo-science while refusing right of response to dissenting voices. One can look at the oped published by Reich recently. A large number of race scholars in biological fields and population genetics contacted the paper to note that he was far outside of the scientific consensus and asked to be given a space to respond. They were not. They had to publish on buzzfeed.

The coverage of Corbyn was brought up because there were several easily accessible reliable studies published on the topic.

Malcolm wrote:

Hi Todd, opinion pieces are not journalism. For example, I read the journal, because it is good at economic journalism, etc. It's opinion page however is atrocious.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 12:41 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoṣamaṇi said:

Current and Topical:

<http://www.bbc.com/news/stories-43754737>

"For decades the BBC denied that job applicants were subject to political vetting by MI5. But in fact vetting began in the early days of the BBC and continued until the 1990s. Paul Reynolds, the first journalist to see all the BBC's vetting files, tells the story of the long relationship between the corporation and the Security Service."

PeterC said:

The BBC goes out of its way to be critical of government in order to demonstrate its independence, which is a condition of its license. Citing it as a tool of the state is frankly a bit silly.

mañjughoṣamaṇi said:

There are longstanding connections between the state security services and the BBC, and beyond that groupthink is as common in the UK media as it is in the USA. Look at the recent reaction to Owen Jones' critiques of the British media. Or look at the biased coverage of Labor in recent years as Corbyn's popularity skyrocketed.

To praise the BBC and then dismiss its own reporting on its past connections to the security services is what is kind of silly.

Malcolm wrote:

With all due respect Todd, Corbyn is an idiot.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 6:33 AM

Title: Re: Collective karma

Content:

Astus said:

By the way, the standard list of what kinds of minds are perceived includes whether it is liberated or not.

Malcolm wrote:

A liberated mind still has images when it perceives characteristics, but when it is in a signless samadhi it doesn't.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 6:32 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

an image is a representation. All perceptions of characteristics are representational.

Astus said:

Then why do you call that a direct perception?

Malcolm wrote:

Astus, surely you know what a pratyakṣa is and what it entails.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Sorry Manju!!!!

Mantrik said:

it's the usual pattern - good relevant suggestions offered and then things move along. You have to admit, Malcolm gotcha there ! lol

Ogyen said:

Totally got me and kept me in check!! It's what made me verify what I thought I knew before spouting off some additional nonsense...

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:10 AM

Title: Re: Collective karma

Content:

Grigoris said:

So you believe a Buddha's mind is conditioned and thus cannot see things for what they are. You believe that a Buddha is afflicted by ignorance.

Malcolm wrote:

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:08 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

can perceive the intrinsic characteristics of the conceptual image existing in the other person's mind. It does not mean they share the same "thought."

Astus said:

That is a perception of a reflection, a copy, a simulacrum of those characteristics, in other words, a representation. Why? Simply because it is the god's perception of a characteristic, not that other being's. To make it not merely a representation, there should be thoughts apart from minds.

Malcolm wrote:

Astus, of course an image is a representation. All perceptions of characteristics are representational.

For example, there is a story of a monk of whom devas were fond. They cast their mind forth one day, looking for this monk, and unable to locate him, they went to the Buddha and asked what had become of him. The Buddha replied, "Why, he became an arhat, he is sitting right there in samadhi."

What had happened? The arhat in samadhi was not grasping any signs, and so his mind disappeared from the mental sight of these devas.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:55 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Manju said:

Hello everyone,

a few minutes ago:

US and allies started launching strikes on Syria.

If you know about any `spiritual efforts towards world peace` then please write it here (Sutra recitation etc.what is appropriate ?)

I am sitting in Kathmandu and want to recite something.

Manju

Ogyen said:

So this was the OP. The rest of this discussion has been a hijacked thread in many different directions ... While interesting... I don't think anyone has stayed on topic.

Malcolm wrote:

True, I think it was hijacked right about here when someone brought up their doubts about Assad gassing civilians.

<https://dharmawheel.net/viewtopic.php?f=47&t=28339#p443772>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:51 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

PS I wonder what is happening in Afrin, don't see much of that on the news, do you?

Malcolm wrote:

!3 minutes ago, on Reuters:

Turkey, rebel allies have lost hundreds in Afrin fighting, Erdogan says

ISTANBUL (Reuters) - Turkey and its Syrian rebel allies have lost “hundreds” of fighters in total since the start of a campaign in northwest Syria three months ago, President Tayyip Erdogan said on Saturday, with the rebels suffering the bulk of the losses.

Turkey and its Free Syrian Army (FSA) allies launched the operation, dubbed “Olive Branch” by Ankara, in January and have since swept the Syrian Kurdish YPG from the Afrin region.

Erdogan has previously threatened to push further east, a move that would ratchet up tension in Syria’s multi-sided conflict.

“Alongside our 56 martyrs, the FSA army had hundreds of martyrs,” Erdogan told Turkey’s NTV in an interview broadcast live.

Turkey sees the YPG as an extension of the outlawed Kurdistan Workers Party (PKK), considered a terrorist group by the United States and Europe. The PKK has waged a three-decade insurgency in Turkey’s largely Kurdish southeast that has left some 40,000 people dead.

The United States has trained and backed the YPG militia in the fight against Islamic State in Syria. That support has infuriated Erdogan and strained ties between Washington and Ankara, both NATO allies and members of the coalition against Islamic State.

<https://www.reuters.com/article/us-mideast-crisis-syria-turkey-erdogan/turkey-rebel-allies-have-lost-hundreds-in-afirin-fighting-erdogan-says-idUSKBN1HS0O2>

NY Review of Books, 4/11/18

Grigoris said:

Mohammed is not his real name. He asked me not to share personal details, fearing retaliation from the fighters he passes when he walks around his city. I can say only that Mohammed is a Kurd living in Afrin, a city in northern Syria that was held for more than five years by Kurdish-led forces until it was, about three weeks ago, overrun and occupied by the Turkish army and its proxy forces fighting under the umbrella of the Syrian National Army (SNA), formerly known as the Turkish-backed Free Syrian Army (FSA).

To be a Kurd in Afrin, once a majority Kurdish city, Mohammed says, is now to find oneself a member of a despised group, suspected of disloyalty, and liable to be robbed, beaten, put to flight, or worse. In its seventh year, the Syrian civil war has seen the warring parties and their foreign sponsors foster and exploit ethnic and sectarian divisions in order to realize their strategic ends. The looting and ethnic cleansing of Afrin by Turkish-backed militias is the latest ugly episode of this grim and cynical logic.

Malcolm wrote:

<http://www.nybooks.com/daily/2018/04/11/how-turkeys-campaign-in-afirin-is-stoking-syrian-hatreds/>

Human Rights Watch, 4/8/18

Grigoris said:

(Beirut) – Syrian government forces are blocking some civilians fleeing the Turkish-led military actions in Afrin from entering territory under government control, Human Rights Watch said today. The civilians are stranded in areas with limited food, clean water, and medical supplies. Syrian government authorities should facilitate freedom of movement

and aid delivery for the affected civilians.

At the same time, Human Rights Watch has documented that armed groups working with Turkish forces are looting and destroying civilian property in the city of Afrin and surrounding villages, exacerbating the plight of civilians there. Turkish forces and non-state armed groups in control of Afrin should halt the looting and hold those responsible for the damage accountable.

Malcolm wrote:

<https://www.hrw.org/news/2018/04/08/syria-afrin-residents-blocked-fleeing-aid>

The NY Times, 3/22/18:

Emboldened Turkey Pushes Deeper Into Syria, but Risks Abound

KILIS, Turkey — After two months of uncertain fighting, Turkey appears suddenly to be riding high in its military campaign to take control of a larger piece of northern Syria.

Along the border, studded with spring flowers and pistachio and olive groves, the artillery guns and fighter jets that until recently pounded the low mountains have fallen silent since Turkish forces captured the enclave of Afrin last weekend.

<https://www.nytimes.com/2018/03/22/world/middleeast/turkey-syria-afrin.html>

Grigoris said:

And I don't see anybody sending Tomahawk missiles to take out the Israeli snipers killing unarmed Palestinian protectors on a daily basis. Weird that.

Malcolm wrote:

And under the Trump administration, you won't hear a peep from our Gvt. But the news is different.

Grigoris said:

JERUSALEM — They came in smaller numbers. But the outcome was still deadly, and the victims this time included a 15-year-old boy.

Palestinians protested for a fourth Friday along the security fence dividing Gaza from Israel, some of them burning tires, hurling rocks or flying kites with flaming tails in the hope of setting ablaze the fields of Israeli rural communities on the other side. The Israeli military distributed a photograph of one kite with a scrawled swastika.

The military estimated the number of participants at about 3,000 in five locations along the Gaza border, down from at least 30,000 on March 30, when the protest campaign started.

Malcolm wrote:

<https://www.nytimes.com/2018/04/20/world/middleeast/gaza-protest-deaths.html>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:23 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I fail to see how bringing up verifiable facts is "poisoning the well", unless you somehow think that following the trail of money and influence is not important.

Malcolm wrote:

The facts you brought up were germane to CORE only, not to Freedom House.

Grigoris said:

Another example: You state that the BBC is a reputable source. The BBC is funded by the UK state. Its executive board reads like a pedigree of English political and economic inbred nepotism. And yet you believe that an organisation like this is capable of objectively reporting facts and does not fall prey to political and economic pressure to "inform" people in a particular manner.

Malcolm wrote:

Journalism is a discipline. It requires training and education to do properly. BBC news, etc., hire real journalists.

Grigoris said:

My opinion is that there is no such thing as independent and objective large scale (or mainstream) media. It's a fantasy.

Malcolm wrote:

Real journalists make mistakes and issues corrections. However, these days, many people mistaken opinion for journalism. Well, as the old saw goes, "One is entitled to one's own opinions, one is not entitled to one's own facts." Journalism is about uncovering facts and then reporting on them.

Grigoris said:

Unfortunately many small scale independent media outlets tend to fall prey to their own political bias.

Malcolm wrote:

This is because they are not doing journalism.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:16 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Mantrik said:

...spouting the words of the Russian troll factories...

yagmort said:

you do realise that the whole "russian troll factories" can very well might be just as brainwashing as you think lckes ideas can be, don't you? did you see the "Sinclair's script for stations" video? Please watch it and ask yourself how is that possible if they are not controlled and obeyed to deliver the same script? did you see Eva Bartlett's report? no need to answer and confront me, i just ask you and everyone else - please, re-think what do you know and who provide you the information.

here s another one:

US journalist Pearson Sharp reports from Douma hospital

Pearson Sharp to OAN: No sign of a chemical attack at the Douma hospital where White Helmets filmed their video.

https://www.liveleak.com/view?t=uCzjV_1524322998

and once again - who is advocating war?

Malcolm wrote:

OAN is a very fine purveyor of lies and fake news. Bat shit crazy, Pro-Trump, right wing media onanism at its finest.

This is not journalism. Pity you believe this shite.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:03 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

...qualified journalism, and not conspiracy theorists...

yagmort said:

Eva Bartlett's "conspiracy theorists"? yeah, right on UN...

Malcolm wrote:

Eva Bartlett is not a journalist. Patrick Worrall of Channel 4 debunks her here:

Eva Bartlett is a Canadian citizen who describes herself as an “independent writer and rights activist”.

She writes a blog for the state-funded Russian media outlet Russia Today and is candid about her support for the regime of Bashar al-Assad, who is fighting Syrian rebels with Russian and Iranian help.

<https://www.channel4.com/news/factcheck/factcheck-eva-bartletts-claims-about-syrian-children>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:55 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This, Greg, is exactly the logical fallacy called "poisoning the well." Check your facts first.

Grigoris said:

All your "fact" digging does is try and poison the well further.

Are any of the facts reported by the website I posted false?

Is it false that Freedom House was instrumental in Dewey's creation of SUNY?

Is it false that Bayard Rustin was chairman of Freedom House?

Is it false that Roy Wilkins was part of Freedom House?

Is it false that Freedom House was against isolationism and America First?

Is it false that Freedom House was opposed to McCarthyism?

If none of these facts are false, then Richard Berman's CORE is completely irrelevant to them. They are basically lifted from this Wiki page which also contains criticisms of the organization:

https://en.wikipedia.org/wiki/Freedom_House

As a 501(c)3 in the US, their books are completely open to public scrutiny. A large percentage of their funding comes from the US State Department. This, for me, is no problem. Since they are grounded in an anti-communist perspective, for you they will be a big problem.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:37 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

yagmort said:

nbc, bbc etc are all liers.. they are all controlled by deep state:

Malcolm wrote:

This is what a brain looks like on conspiracy theories.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:06 AM

Title: Re: LARGE BRONZE OFFERING THINGY

Content:

Mantrik said:

WHAT IS THIS PLEASE?

A goblet or vase atop a bowl atop a plate. Clearly for offerings or ritual celebrations of some kind. It is huge (and a bit wonky) at 18 inches high and 16 across. It is like a very Serkyem and reminds me of stacking up offerings for Tsog/Ganapuja.

Malcolm wrote:

Where is you find this? It is clearly not Tibetan.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:38 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Even so, gun issues in the US are not relevant to this topic.

Ogyen said:

My bad for not being clear, my reference wasn't towards gun issues, but life lost and the mobilizing of forces for x-amounts of lives lost or at stake.

Every intervention is a huge cost both in resources and manpower. Aside from the unrelated legislative politic, and the different contexts for conflicts, I was merely considering this (or trying to) from a numbers standpoint of innocent people killed, and related expenditures of time energy and resources to meet those.

It was not a thought in linear logic.

Malcolm wrote:

We have, as a world, agreed that guns are "legal" weapons of military violence. We have, as a world, agreed that chemical weapons are not legal weapons of military violence. It is solely for this reason this discussion is important.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:17 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

And a UN info graphic depicting where and by whom chemical weapons have been used in Syria, according to reliable evidence the UN was able to gather. As the legend notes, it does not cover all reported instances of chemical weapons used in Syria.

Ogyen said:

I'm vaguely shocked what reported in this graphic is less in frequency than the american mass school shootings in 2018 alone, let alone since 2013.. having a moment of cognitive dissonance.

Malcolm wrote:

These are merely the instances of uses of chemical weapons for which the investigators could gather actual evidence. There are many more.

Even so, gun issues in the US are not relevant to this topic.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:00 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

yagmort said:

there is no evidence that Assad ever used gas on his own people. it's all fabricated to justify usa actions. the recent video has been shot with guys/kids who been forced to do a video and have been paid with food after. iraq, lybia, syria, yemen... how many more lies do you need to see the same pattern?

Malcolm wrote:

You have some corroboration for your claim? I suppose the Parkland kids are all crisis actors too.

In any case, for those who actually follow qualified journalism, and not conspiracy theorists of the right and the left:

<http://www.bbc.com/news/world-middle-east-24130181>

Then there is this report from Human Rights Watch:

https://www.hrw.org/sites/default/files/reports/syria_cw0913_web_1.pdf

And a UN info graphic depicting where and by whom chemical weapons have been used in Syria, according to reliable evidence the UN was able to gather. As the legend notes, it does not cover all reported instances of chemical weapons used in Syria.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 10:42 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

A huge problem is... How many people know/don't know this.... Free press doesn't mean much if it's hard to identify. The majority isn't sufficiently educated to distinguish between free press and MSNBC. So CNN, Fox, MSNBC may as well be the de facto news source to a huge number of people.

This very thread illustrates clearly the confusion in a tiny random population sample... Ok maybe not so random, there are some definite criteria to being a Buddhist....

1230.jpg

Source: https://www.theguardian.com/media/2017/aug/09/four-uk-news-sources-among-top-10-most-trusted-in-us-survey?CMP=share_btn_link

Malcolm wrote:

You will note that CNN, etc are on the less trusted side.

Ogyen said:

Oh I did, AND I was a little surprised the NYT is on the barely over 50% trusted. Somehow I expected it to rank closer to the economist...

Malcolm wrote:

Well, the poll was run in England, not the US. In the US, because of Trumpistas, the "Failing" New York Times would be even lower.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 10:08 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

The above is mistaken, and is posited on a realist perspective.

Astus said:

What do you mean by direct perception of others' minds then?

Malcolm wrote:

If you have the abhijñā of knowing the minds of others, for example, devas, when someone perceives something, it is perceived by a characteristic. A person with such abilities can perceive the intrinsic characteristics of the conceptual image existing in the other person's mind. It does not mean they share the same "thought."

Author: Malcolm

Date: Saturday, April 21st, 2018 at 10:03 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedomhouse: when your government tells you that you are free.

You guys crack me up.

Malcolm wrote:

Freedom House is independent, not part of the US govt.

Grigoris said:

Questionnaire:

How independent can an organisation set up by a President of the U\$ be?

- A) Not independent at all.
- B) Really not independent at all.
- C) Manipulated as hell.
- D) Really manipulated as hell.

Malcolm wrote:

This, Greg, is exactly the logical fallacy called "poisoning the well." Check your facts first.

Grigoris said:

The organization was originally founded to counter American isolationism during World War II, and played a role in pushing the United States to get involved. Formed to confront Nazism, Freedom House expanded its role after World War II, promoting trans-Atlantic partnerships and vehemently opposing McCarthyism.

In 1947, Freedom House urged New York Governor Thomas E. Dewey to create a state university that would "accept all qualified students regardless of race, color or place of habitation." (Dewey would later sign legislation that created the State University of New York.) This marked the beginning of the role Freedom House would play in the civil rights movements.

Bayard Rustin, the organizer of the March on Washington, served as the chairman of Freedom House's Executive committee, and was part of the organization throughout

the '70s and '80s. Also among Freedom House's leadership was the notable civil rights leader Roy Wilkins, executive director of the NAACP during the critical years of the Civil Rights movement.

Malcolm wrote:

<https://www.activistfacts.com/organizations/503-freedom-house/>

Author: Malcolm

Date: Saturday, April 21st, 2018 at 8:07 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Clinton was not brought down. He served the maximum term a president can serve— 8 years.

Grigoris said:

Yup. Afetr being impeached and then having the decision overturned by the Senate.

Bush II was elected because Gore was an incompetent candidate, and was unable win a clear margin in the polls.

Seems the Democrats have a nasty habit of running incompetent candidates at the worst possible times...

Malcolm wrote:

As for the first point, Clinton was impeached for perjury and obstruction of justice. The House rightly found him guilty, and he was acquitted on appeal to the Senate. It was, in my opinion, a bad decision. But it is History.

The Democratic Party has no ideological core, unlike the GOP. They generally only win in recessions and depressions. When people are fat and content, they usually vote in the GOP to cut taxes, a recession inevitably ensues, and the Dems find themselves back in office.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:57 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedomhouse: when your government tells you that you are free.

You guys crack me up.

Malcolm wrote:

Freedom House is independent, not part of the US govt.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:53 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We have a free press in the US. CNN, Fox, MSNBC are not the press.

Ogyen said:

A huge problem is... How many people know/don't know this.... Free press doesn't mean much if it's hard to identify. The majority isn't sufficiently educated to distinguish between free press and MSNBC. So CNN, Fox, MSNBC may as well be the de facto news source to a huge number of people.

This very thread illustrates clearly the confusion in a tiny random population sample...

Ok maybe not so random, there are some definite criteria to being a Buddhist....

1230.jpg

Source: https://www.theguardian.com/media/2017/aug/09/four-uk-news-sources-among-top-10-most-trusted-in-us-survey?CMP=share_btn_link

Malcolm wrote:

You will note that CNN, etc are on the less trusted side.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:49 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

minds can appear directly to each other without the need for some intermediary. This is what the ability to know the minds of others shows us. Thus is not an ability restricted to awakened folks.

How does it work? A mind which grasps signs is something which can appear to the mind of others.

Astus said:

It is exactly direct perception that cannot happen, as that would mean having the same state of mind. What might be said is that one can conceive a representation of another mind, just as one can see only representations of physical objects.

"[Consciousness] is only said to perceive the minds of others because it is like a mirror in which appear seemingly external objects. It cannot immediately perceive [others' minds]. What it immediately perceives are its own transformations. Therefore, a scripture says, "There is not the slightest dharma that is capable of seizing other dharmas. It is just that when consciousness is born, it appears resembling images and is said to seize things." As with having the minds of others as objects, so with form, etc."

(Cheng Weishi Lun, ch 7, in Three Texts on Consciousness Only, BDK ed, p 239; in Tat: p 523; http://21dzk.l.u-tokyo.ac.jp/SAT/T1585_,31,0039c15:1585_,31,0039c16.html)

Malcolm wrote:

The above is mistaken, and is posited on a realist perspective.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:32 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Dan74 said:

Again the unnecessary comparison to Russia only underscore the paucity of the argument. Russia does not have free media, no one seriously pretends that it does. But intelligent people like Malcolm still apparently think that the US media are free.

The groupthink they exhibit on a whole host of issues is clearly a result of freedom of thought... yeah..

Malcolm wrote:

We have a free press in the US. CNN, Fox, MSNBC are not the press.

Dan74 said:

Oh you mean as long as you have no perceptible influence, you can say what you want. Russia has such freedoms as well. See Novaya Gazeta, for instance.

Again, overall the US has more freedoms, no doubt for me, but...

Maybe worth it for folks to look up Domhoff (who runs America) and Chomsky's Manufacturing Consent.

Malcolm wrote:

Dan, the NYT is the most influential newspaper in the world. People don't watch CNN etc., for news, they watch it for sport and cheerleading, opinion pages on steroids perhaps, but they are not news.

With respect to Chomsky, he is just a radical celebrity, not a journalist, free if the obligation to fact check his sources— Hannity of the left, also given to unsound conspiracy theories and so on.

As for Domhoff, it is no mystery that Anglo—American Liberal Democracy and Capitalism go hand in hand.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:23 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This obviously has not happened.

Grigoris said:

Bush: just happened to be the longest running director of the CIA and then by chance got his son elected after bringing down Clinton because he had extra-marital sex. No deep state here people, just move along.

Malcolm wrote:

Clinton was not brought down. He served the maximum term a president can serve— 8 years.

Bush II was elected because Gore was an incompetent candidate, and was unable win a clear margin in the polls.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:17 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

It's always difficult to balance free press and national security for a democracy, but I think national security should trump free press almost every time.

Malcolm wrote:

I don't, that path leads to fascism.

Snowbear said:

I think the US is balancing it fairly well.

Malcolm wrote:

With respect to whistle blowing, the gvt. has to prove harm, but the press should never be stifled no matter what happens to whistleblowers. That is why the first amendment in the Bill of Rights is first.

On the other hand revealing sources and methods is not protected by free speech, nor should it be.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:09 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This is why free press is essential to liberal democracy.

Snowbear said:

It's always difficult to balance free press and national security for a democracy, but I think national security should trump free press almost every time.

Malcolm wrote:

I don't, that path leads to fascism.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:02 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

From: <https://rsf.org/en/united-states>

The Obama administration waged a war on whistleblowers who leaked information about its activities, leading to the prosecution of more leakers than any previous administration combined.

They note this as "bad," but leaks and whistleblowing seriously undermines national security. I side with the Obama admin on this one.

Malcolm wrote:

That depends, sometimes people leak things which turn out to be in the national interest, like the pentagon papers. Exposing clear evidence of government and corporate corruption and malfeasance is never a bad thing. This is why a free press is essential to liberal democracy.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 6:03 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

The material aggregate is defined as all physical sense organs and AND objects made of the four elements.

Astus said:

There are both sense-faculties and sense-objects for all 6 sense-fields, and from their meeting arises the respective sense-consciousnesses. Or this can be looked at from the experiential perspective, where there are sense-consciousnesses conceptually split into faculties and objects.

Malcolm wrote:
Yes. So?

Author: Malcolm
Date: Saturday, April 21st, 2018 at 5:29 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:
Dan74 said:

Again the unnecessary comparison to Russia only underscore the paucity of the argument. Russia does not have free media, no one seriously pretends that it does. But intelligent people like Malcolm still apparently think that the US media are free.

The groupthink they exhibit on a whole host of issues is clearly a result of freedom of thought... yeah..

Malcolm wrote:
We have a free press in the US. CNN, Fox, MSNBC are not the press.

Author: Malcolm
Date: Saturday, April 21st, 2018 at 5:02 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:
WuMing said:

Malcolm, with all due respect, but I think here you're wrong, and in my opinion it does not have anything to do with far-right/left conspiracy theory.

There is a Swiss historian who is doing research on the "deep state" (among others), unfortunately I can't find any source of his research in English about that, but anyway, here is a good
<https://www.youtube.com/watch?v=dsfROmgVN5U&ytcChannel=TEDx%20Talks> of this historian, worth to watch.

And here an <http://www.voltairenet.org/article169316.html>

Malcolm wrote:
I will be frank. The deep state theory is essentially accusing career employees of the US government of hijacking the US government. This obviously has not happened. It is a myth that only serves the forces of illiberalism in the world, and is basically a modern version of the Protocols Of the Elders of Zion type of belief.

Author: Malcolm
Date: Saturday, April 21st, 2018 at 4:01 AM
Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

<https://www.youtube.com/watch?v=jY1MiNfwcRg&ytbChannel=Democracy%20Now!>

Malcolm wrote:

Like I said, the deep state meme is far-right/left conspiracy theory.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 3:54 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

<https://www.youtube.com/watch?v=kTyvLpNpa9E&ytbChannel=acTVism%20Munich>

Malcolm wrote:

There is no deep state in the US. The term is being misapplied by far right guys like Snowden, and the far left, in short by the forces of illiberalism. The deep state refers to the way in some countries, the military runs the political agenda. That is not happening in US.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 12:15 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Once Upon A Time Long Ago Truth Was Important by Paul Craig Roberts said:

Today reporters no longer have to check sources, because there is no longer journalism in America. When the Clinton regime in compliance with the Deep State that made the Clintons super-rich permitted 90% of the independent and diverse US media to be concentrated in the hands of six political companies, pthat was the end of journalism in America.

Ogyen said:

Dunno about Deep State but this (bolded part) actually happened. This is history if anyone wants to look it up, you'll find this was a historic event which changed the way journalism is used. I remember because I was close to people up close and personal with this historic event. It was to them the moment they Titanic hit the iceberg. Sadly.

I get if it sounds crazy, but I remember this clearly happening at the time.

Malcolm wrote:

People at the Times, Wapo, and even the WSJ still do their jobs in a proper way. The same is true of papers like London Times, Guardian, Le Monde and other papers if record. News does not come from TV. It also does not come from RT, etc.

Author: Malcolm

Date: Friday, April 20th, 2018 at 11:56 PM

Title: Re: Collective karma

Content:

Queequeg said:

You equate the perception of an appearance with "having thoughts put into one's mind"

Astus said:

Perception exists in consciousness. If one can make another's consciousness perceive something, that is no different from being able to put a thought into another's mind, as it means one can control another's mind.

Do we need to break down how that is silly?

Please do.

Malcolm wrote:

Simply put, minds can appear directly to each other without the need for some intermediary. This is what the ability to know the minds of others shows us. Thus is not an ability restricted to awakened folks.

How does it work? A mind which grasps signs is something which can appear to the mind of others.

Author: Malcolm

Date: Friday, April 20th, 2018 at 11:48 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

here are two interesting articles by Paul Craig Roberts

<https://www.paulcraigroberts.org/2018/04/16/upon-time-long-ago-truth-important/>

<https://www.paulcraigroberts.org/2018/04/17/crisis-beginning-stages/>

Malcolm wrote:

Deep state? This man just lost all credibility by defending Tucker Carlson, a hack of the first order.

Author: Malcolm

Date: Friday, April 20th, 2018 at 9:49 PM

Title: Re: Collective karma

Content:

Astus said:

We are interacting in our own minds. We each have the concept of communicating with another person, but it all happens within the scope of separate minds. Experience is individual, as there are no shared sense-fields, and the interpretation applied to

experience is also individual.

Grigoris said:

Ridiculous. of course there are shared sense fields, even if we experience them individually. When I walk into a room with you and switch on a light, it is not that the light sensed by my eyes is my light and the light sensed by your eyes is your light. There is light and each one of us senses it separately. According to your theory, if I switch the light on, only I will see it, since the "switching on" and the light are merely my mental constructs.

Malcolm wrote:

Pretty sure what Astus means is that there are no shared āyatanas. Your eye is your eye, my eye is my eye. My eye object is mine, yours is yours, they are not shared in that sense, even if there is only one light in the room.

However, where he is incorrect is on the skandha level. The material aggregate is defined as all physical sense organs and AND objects made of the four elements.

Author: Malcolm

Date: Friday, April 20th, 2018 at 9:44 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

bryandavis said:

Anybody have 2cents to say about Yumkha Dechen Gyalmo Wang? Any unique features etc?

narraboth said:

Strictly speaking, it's not a 'Wang', but it should be given only to people who have received Wang. Similar to the case of Vajrayogini in Sakya and Gelug.

Malcolm wrote:

This is called a Jinlab (byin rlabs).

Author: Malcolm

Date: Friday, April 20th, 2018 at 8:49 PM

Title: Re: Collective karma

Content:

Grigoris said:

So we are not interacting?

Astus said:

We are interacting in our own minds. We each have the concept of communicating with another person, but it all happens within the scope of separate minds. Experience is individual, as there are no shared sense-fields, and the interpretation applied to experience is also individual.

Malcolm wrote:

Actually, Astus, the traces of other minds are sufficiently strong to generate appearances for ours. For example, the old women who meditated upon herself as a tiger caused a village to panic at the appearance of a tiger in their midst, etc.

Author: Malcolm

Date: Friday, April 20th, 2018 at 7:55 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberated others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

Virgo said:

The one point I never understood is about śrāvakas returning to samsara to continue the path. Is it that they have a liberation, which is only temporary, until they become Full Buddhas (since they must return)?

Kevin

Malcolm wrote:

They don't return to samsara per se, in the sense that they must endure suffering, but they must accumulate merit in order to manifest the rūpakāya and accumulated wisdom for omniscience.

Author: Malcolm

Date: Friday, April 20th, 2018 at 6:08 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

The only thing that got me so wound up in this discussion was because people were

acting so negatively, and thinking she was a scammer/fraud/ignorant.....when there wasn't empirical proof....

Malcolm wrote:

Generally ignorant? No. She is clearly educated. Ignorant of Tibetan Buddhism? Absolutely.

Claiming that Heruka is related to the god Horus is completely ignorant, lacking anything even remotely resembling the truth.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:56 AM

Title: Re: Collective karma

Content:

Ogyen said:

THANK YOU. Determinism completely missed the point... We don't have castes in Buddhadharma... Right??

Malcolm wrote:

No, we do not promote class in Buddhism, but we also do not ignore it. We accept as a matter of course, that people with positive karma are born more attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. People with negative karma are less attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. And of course, based on the mixture of karma we possess, we are all mixtures of these things; some people born into high positions in society are ugly, immoral, not so smart, etc. Others born into lower positions are attractive, long lived, moral, etc.

The position into which one is born is not a guarantee of future returns. IN samsara, one day a king, the next day a beggar. This is common.

Ogyen said:

So what you're saying also means that while it's acknowledged and accepted "as a matter of course", it's like points earned in a game of suffering, so it doesn't attach superiority to these conditions. The points will run out and back to scratch. Or even in a hell where it is really really hard to come out of.

Malcolm wrote:

Higher stations have no moral value attached to them in and of themselves, unlike Hinduism, where being born a brahmin immediately confers social privileges categorically denied others; the only value of high stations and higher rebirths is the ease with which one will likely live one's life. But if someone has the karma to be poor, even if you give them a wishgranting jewel they will either lose it or have it stolen. Karma

is unerring.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:41 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberate others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

PSM said:

So when we say "buddha", we're probably actually meaning "samyaksambuddha", buddha being a wider category?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:40 AM

Title: Re: Collective karma

Content:

Ogyen said:

This is a subtle change of subject and a definite twisting of my words and the context in which my statement is quoted. Also what you note does not contradict the spirit of what I wrote while quoting me out of context.

Malcolm wrote:

Idiot theory of karma is "tit for tatism": I raped someone in a past life, now in this life they will rape me.

Actual theory of karma is not deterministic but based on probability. If you have negative dominant karma and are born in a war torn country based on the criteria given above, your chances of having a short life and a violent death are increased

exponentially.

Ogyen said:

THANK YOU. Determinism completely missed the point... We don't have castes in Buddhadharma... Right??

Malcolm wrote:

No, we do not promote class in Buddhism, but we also do not ignore it. We accept as a matter of course, that people with positive karma are born more attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. People with negative karma are less attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. And of course, based on the mixture of karma we possess, we are all mixtures of these things; some people born into high positions in society are ugly, immoral, not so smart, etc. Others born into lower positions are attractive, long lived, moral, etc.

The position into which one is born is not a guarantee of future returns. IN samsara, one day a king, the next day a beggar. This is common.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:44 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

It's actually really cool that Grigoris is Greek and has a first-hand take on left wing Greek politics. Even cooler that he is willing to have discussions with us evil Americans. How many Greeks are interested (or have the English skills) in doing that?

Malcolm wrote:

We all appreciate his humanitarian work. As for his English, he is an Aussie.

Snowbear said:

While I'm not convinced that us Americans are the cause of the world's problems, one can't deny that Greeks are suffering and their gripes with the international world order are worth listening to.

Malcolm wrote:

The world is suffering. Everyone's position is impermanent, and this is the reason why I object to all this privilege rhetoric.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:37 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Think twice next time before you are tempted to throw someone under the DW bus.

dzogchungpa said:

Says the bus, lol. I was, and am, legitimately interested in this story.

Malcolm wrote:

Maybe this will interest you as well:

I present: Pink Oshun!!!

dzogchungpa said:

PINK OSHUN is the 21st Century Priestess in me. She is the modern woman, having the ability to both plug in and out of the matrix. As a business woman, I have the opportunity and freedom to follow my passions, while pursuing my spiritual journey and funding projects designed around community building and healing.

Pink Oshun is the Feminist Goddess in me that challenges patriarchy from the standpoint that tracing our roots to the ancestry of our blood line is an essential part of healing the traumatic injuries that white supremacy requires that we, black and white, honor our African roots. The journey of the Pink Oshun within is about bringing forth the healer within me to assist our community towards healing from our oppression.

She leads us on a modern eclectic path with the disciplines of prayer, meditation, and the creative arts. She guides me in building an intentional community that is sustainable and a diverse African culture centric place for you. If you are interested in finding out who you are, discovering the Ancestral African bloodline within and beginning the journey of healing and self discovery; then Pink Oshun may very well resignate with you as well.

Malcolm wrote:

<http://www.oshuntalks.com/maat-tantra>

Wishing you well on your afrocentric tantric journey...

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:31 AM

Title: Re: Collective karma

Content:

Ogyen said:

This is a subtle change of subject and a definite twisting of my words and the context in which my statement is quoted. Also what you note does not contradict the spirit of what

I wrote while quoting me out of context.

Malcolm wrote:

Idiot theory of karma is "tit for tatism": I raped someone in a past life, now in this life they will rape me.

Actual theory of karma is not deterministic but based on probability. If you have negative dominant karma and are born in a war torn country based on the criteria given above, your chances of having a short life and a violent death are increased exponentially.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:24 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

quit the meta-discussion and get back to the bunfight.

Ogyen said:

I knew it was time for more!!!

Snowbear said:

The meta-discussion was important in the sense that when we catch ourselves seeing our opinions as mirroring reality more accurately than others, we need to pause and question it.

Malcolm wrote:

I was basically just arguing that the Western Press is actually journalism, and not fascist propaganda like that generated by Syrian and Russian state media. For this I was attacked for indulging in my "white privilege," being an American (this charge is certainly true), and castigated for not understanding what it is like to be a target of racism (which is actually untrue).

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:19 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

To my understanding these are not Buddhas, even if one has Buddha in the name.

Malcolm wrote:

The liberation of the three is the same. They are all Buddhas.

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberate others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:56 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sennin said:

Mukhagama Commentary by Master Vitapada:

There is no transgression [in seeking to become] superior to the gods;
bodhisattvas are superior to them,
buddhas are superior [to bodhisattvas],
and the great Vajradhara who has the seven unions
is superior [to buddhas].

Malcolm wrote:

Perfect.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:25 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

...but you're positing yourself in a more advantageous position.

Malcolm wrote:

We call this, "Socialist privilege."

Snowbear said:

Yep, always the self-righteous types.

Malcolm wrote:

If only Grigoris would read Rawls as well as Nozick's Anarchy, State, and Utopia.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:21 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

You are indirectly saying here that your POV has risen above the conditioning, but other's (who don't agree with you) haven't.

Grigoris said:

I am saying that our conditioning influences our views. Having been conditioned outside of the particular view it is easier for me to see it's effect and then try to use this to not replicate the same mistakes.

Snowbear said:

...but you're positing yourself in a more advantageous position.

Malcolm wrote:

We call this, "Socialist privilege."

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:20 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

It is a more amplified version of the mechanics/effects of inequality which we live out in the human realm.

Malcolm wrote:

Inequality will never be solved by external impositions of power on social relations. It is a result of karma, plain and simple. Of course we do not leave things in this way, we try to provide means for the less fortunate and so on; but there is no social theory, no theory of government, that will eliminate inequality in any absolute way.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:16 AM

Title: Re: Collective karma

Content:

Ogyen said:

Thank you for such clarity... This is crystal clear. We're all alone in this, together. So is this why teachers like Thich That Hanh stress the importance of interbeing?

Malcolm wrote:

Interbeing is an extension of dependent origination, based on East Asian ideas.

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

Ogyen said:

So a Buddha's actions don't cause karma and therefore suffering (further affliction) because they are no longer bound to the cycle of dependent origination?

Malcolm wrote:

A Buddhas deeds are not based on affliction (desire, hatred, and ignorance); they are based on wisdom. Hence, they do not result in suffering.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:10 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Is personalizing this discussion really relevant?

Malcolm wrote:

Of course it isn't, which is why when Greg goes this route it is completely unproductive. And quite frankly, every damn time this kind of loggerhead happens here, it is because Greg shoots off his mouth about someone being white, American, etc., as if this disqualifies their POV. That logical fallacy is called "poisoning the well."

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:08 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:
Can't they just have an intelligent conversation ?

to

Malcolm wrote:
No, dear. Spirits like that are only interested in mortals as servants, not as advisors.

Kunga Lhadzom said:
Well....maybe Yeye should renounce Osun, if Osun still wants bloodthirsty ritual sacrifice. ...
And just stick with Buddha.....who was against ritual sacrifice.

Malcolm wrote:
That would require her to take refuge in the Buddha, Dharma, and Sangha, of which I have seen no evidence.

Author: Malcolm
Date: Friday, April 20th, 2018 at 3:02 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:

Malcolm wrote:
The only person here that has been making ad hom arguments is you. This is in fact your general approach to people on the forum. Its abusive.

Grigoris said:
I am going to say it one more time: I am not making personal attacks against you.

Malcolm wrote:
Yes, which is what the Klansman told the African American -- "It isn't personal, friend, we just lynch everyone who looks like you."
An attack is an attack, it does not really matter whether it is intended to be "personal."
You constantly attack myself and others on the forum with whom you have political differences for being white, for being American, Anglo, etc. Everyone knows that you do this. The only person blind to it is you, because your level of aggression and self-righteousness has led you to believe this is acceptable behavior. Keep it up and I will lodge a formal complaint.

Author: Malcolm
Date: Friday, April 20th, 2018 at 3:01 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:

Snowbear said:
Uh, huh...your hand waving to transform your POV into "reality" is noted.

Grigoris said:

So you are positing a nihilist position then?

Snowbear said:

When did being humble about one's opinions become nihilism? I feel like you're trolling.

Malcolm wrote:

Grigoris is best ignored. When you respond to him, like clockwork he resorts to personal attacks.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:59 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

I was, and am, legitimately interested in this story.

Malcolm wrote:

You must have been aware that it would have provoke criticism.

dzogchungpa said:

Meta-discussion much? Friend, almost everything remotely interesting provokes criticism.

Malcolm wrote:

Most of that which is "interesting" is not Dharma.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:57 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Ummmm... No. If you ask a victim of racism whether they perceive a difference between what YOU describe as "simple" and systemic racism, well, I won't talk on their behalf. Go and do it yourself and see what the answer will be.

Man, it is not my problem if you do not want look past your conditioning to see the reality of your position in society. I can't force you to do that. It is not something personal against you, it is a white thing.

Malcolm wrote:

Pathetic and trite.

Grigoris said:

I try to constantly check my privilege as a Greek living in Greece. It is pernicious and a easy role to slip into, especially when I have to deal with refugees to Greece (which I do on a daily basis). Some people ignore the power their position affords them and just go about their business as usual, whilst unknowingly riding roughshod over the "others". Other people take advantage of it and use it to bolster their position of advantage and compensate for their lack of power as the lowest Greek members of Greek society (racists, neo-Nazi types, frothing nationalists, etc...). Some maintain their position of power and use this to play the role of the great humanitarian saviors. Etc...

Malcolm wrote:

This is all such incredible bullshit. You are entitled to believe it. I don't. It has nothing to do with Dharma and is not a Dharma view.

Grigoris said:

But it is not a personal attack. Trust me.

Malcolm wrote:

Yes, which is exactly what Bolsheviks said to their victims as they were gunning them down. At least Fascists are more honest in their hatred.

Grigoris said:

Well you convinced me of the veracity of your view using your finely honed argument consisting of appeals to authority, ad hom and reductio ad stalinum (that's the McCarthyist version of reductio ad hitlerum).

Malcolm wrote:

The only person here that has been making ad hom arguments is you. This is in fact your general approach to people on the forum. Its abusive.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:49 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

There, that's refreshing. You do in fact recognize there is a difference between racism and systemic racism. Good for you.

Grigoris said:

Ummmm... No. If you ask a victim of racism whether they perceive a difference between what YOU describe as "simple" and systemic racism, well, I won't talk on their behalf. Go and do it yourself and see what the answer will be. The rest of your post is quite typical of the diatribes you have become accustomed to making against members on this forum, due to your position of power and impunity as a moderator. Check your

own privilege, dude.

Man, it is not my problem if you do not want look past your conditioning to see the reality of your position in society. I can't force you to do that. It is not something personal against you, it is a white thing.

Malcolm wrote:

Pathetic and trite.

Grigoris said:

I try to constantly check my privilege as a Greek living in Greece. It is pernicious and a easy role to slip into, especially when I have to deal with refugees to Greece (which I do on a daily basis). Some people ignore the power their position affords them and just go about their business as usual, whilst unknowingly riding roughshod over the "others". Other people take advantage of it and use it to bolster their position of advantage and compensate for their lack of power as the lowest Greek members of Greek society (racists, neo-Nazi types, frothing nationalists, etc...). Some maintain their position of power and use this to play the role of the great humanitarian saviors. Etc...

Malcolm wrote:

This is all such incredible bullshit. You are entitled to believe it. I don't. It has nothing to do with Dharma and is not a Dharma view.

Grigoris said:

But it is not a personal attack. Trust me.

Malcolm wrote:

Yes, which is exactly what Bolsheviks said to their victims as they were gunning them down. At least Fascists are more honest in their hatred.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:45 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

tell Osun to go vegan now

Malcolm wrote:

Um, it rather works the other way around. The Orisha dictates to the medium.

Kunga Lhadzom said:

Can't they just have an intelligent conversation ?

to

Malcolm wrote:

No, dear. Spirits like that are only interested in mortals as servants, not as advisors.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:45 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

I was, and am, legitimately interested in this story.

Malcolm wrote:

You must have been aware that it would have provoke criticism.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:24 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

tell Osun to go vegan now

Malcolm wrote:

Um, it rather works the other way around. The Orisha dictates to the medium.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:07 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

I was daydreaming again.....and thought...maybe she will be the one to put an end to ritual sacrifice in the culture.

Maybe that's the reason this happened....sometimes one intention is not what you think....maybe her subconscious. ..or wisdom intuition....had a higher plan for her....

I know....i'm an idealist.....

Malcolm wrote:

If wishes were fishes...

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:01 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

You cannot gather karma for me, I cannot gather it for you. "Collective karma" assumes that groups share karma. This is true only insofar as similar actions bear similar results. But for example, claiming that Jews in the holocaust suffered from collective karma is wrongheaded.

Ogyen said:

Thank you for such clarity... This is crystal clear. We're all alone in this, together. So is this why teachers like Thich That Hanh stress the importance of interbeing?

Malcolm wrote:

Interbeing is an extension of dependent origination, based on East Asian ideas.

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:56 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Speaking of Kali Ma, a certain other Kali Ma turned out to be a Rinpoche...

Malcolm wrote:

Recognized by whom? Recognitions are relatively inexpensive, and prove nothing. Steven Segal, anyone?

dzogchungpa said:

.

Are you suggesting that the ex Kali Ma in question may have purchased her title? Anyway, my point is that people can develop, so perhaps we should wait and see where this goes before coming to a definitive conclusion.

Malcolm wrote:

I am suggesting that recognitions are pretty meaningless.

As for the other thing, you started it. Maybe you should not have posted that. In the end, all you really did was provide a condition for that poor lady to become distressed when she was a subject of justified criticism. You know quite well what happens when you stir the pot on DW. So, are you now satisfied that your idle sport has born regrettable fruit? Think twice next time before you are tempted to throw someone under the DW bus.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:17 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

Is the "container universe" collectively conjured or not?

Conjured? No. Does it arise from the total aggregate of all sentient beings actions, yes.

Queequeg said:

Is it incorrect to then say that it is collective karma? Do you see a problem with characterizing it that way? If so, can you elaborate on those pitfalls?

Malcolm wrote:

You cannot gather karma for me, I cannot gather it for you. "Collective karma" assumes that groups share karma. This is true only insofar as similar actions bear similar results. But for example, claiming that Jews in the holocaust suffered from collective karma is wrongheaded.

Sometimes around here, we see some people throwing around irresponsible claims such as black people being angry and wishing to harm white people is the result of the karma of white oppression, which is absurd. It is just as absurd as the claim that black people suffering from oppression is from racial karma.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:02 AM

Title: Reference list in response to "Anti-War" memes about Syria circulating April 2018

Content:

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:59 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Jeff H said:

Surely you can't be saying that anyone who hasn't felt some affinity for buddhadharma in this life will never meet Buddha, except by improbable dumb luck. Or that non-buddhists who exhibit genuine loving compassion are not generating positive karma which could, eventually, be greatly cultivated and refined by subsequent exposure to the Dharma.

Malcolm wrote:

Surely I am not saying that; but what I am saying is that if one does not meet the Dharma, one is merely spinning on a wheel.

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:56 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

The dominant result is said to ripen as the container universe where one is born and lives. For instance, due to taking life, one must be born and live in a bleak region with ravines and so on that are harmful to life. Likewise, due to taking what has not been given, frost and hail will arise, fruit will not form on trees, and famines will arise. Due to improper desire, one must live in a place with thick dust and where there are many unpleasant things such as feces, urine, swamps and so on. Due to lying, one must live in a place that is polluted and foul-smelling, one's wealth will not be stable, and the country will be frightening. Due to calumny, one is born in a region that is uneven, with ravines and gorges. Due to harsh words, one is born in an unhappy place that is salty and so on. Due to idle speech one is born in a place where rice does not grow; even if one farms, the seasons are not constant; and so on. Due to greed, one lives in a place where the harvest is damaged, the grain is small, and one is born during a bad time. Due to malice, one is always frightened, there are frequent injuries, and one is born in a place where the grains have a bitter taste. Due to wrong view, even though the grain is not small, [136/a] there is little wealth, and one is born without refuge and defenders.

The Ratnavali sums it up:

Though those engaged in nonvirtue desire happiness,
but where ever they go,
they are crushed by suffering
because of that nonvirtue then and there.

Queequeg said:

Is the "container universe" collectively conjured or not?

Malcolm wrote:

Conjured? No. Does it arise from the total aggregate of all sentient beings actions, yes.

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:28 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Speaking of Kali Ma, a certain other Kali Ma turned out to be a Rinpoche...

Malcolm wrote:

Recognized by whom? Recognitions are relatively inexpensive, and prove nothing. Steven Segal, anyone?

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:18 AM

Title: No, the BBC is not reporting the end of the world

Content:

Unknown said:

A fictional video reporting the onset of thermonuclear war and featuring BBC News branding has been shared widely.

It is not real but alarmed viewers have contacted the BBC, apparently convinced it is true.

On YouTube, the company behind the video clearly stated it was fiction before their account was removed.

But on WhatsApp, where the video has been passed on without that clarification, some users were fooled.

Malcolm wrote:

<http://www.bbc.com/news/blogs-trending-43822718>

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:12 AM

Title: Syria war: The online activists pushing conspiracy theories

Content:

Unknown said:

Inspectors from the Organisation for the Prohibition of Chemical Weapons (OPCW) are attempting to access the previously rebel-held town of Douma, where medical organisations and rescue workers say President Bashar al-Assad's forces dropped bombs filled with toxic chemicals in an attack on 7 April, killing more than 40 people.

The Syrian government and its key ally, Russia, say the incident was staged. But the US, UK and France - who support the opposition to Mr Assad - say they are confident that chlorine and possibly a nerve agent were used.

Despite the uncertainty about what happened in Douma, a cluster of influential social media activists is certain that it knows what occurred on 7 April.

They've seized on a theory being floated by Russian officials and state-owned media outlets that the attacks were "staged" or were a "false flag" operation, carried out by jihadist groups or spies in order to put the blame on the Assad government and provide a justification for Western intervention.

The group includes activists and people who call themselves "independent journalists", and several have Twitter followings reaching into the tens or hundreds of thousands.

The activists call themselves "anti-war", but as they generally back the Syrian

government's military operations against rebel forces seeking to overthrow Mr Assad and Russian air strikes carried out in support, it might be more accurate to describe them as "anti-Western intervention" or "pro-Syrian government".

According to their narrative, international media organisations across the political spectrum, along with human rights organisations, are somehow covertly aligned with Western governments, Saudi Arabia, the Islamic State group and al-Qaeda and taking part in a secretive plot to take over Syria.

...

White Helmets

The Sarah Abdallah account is, according to a recent study by the online research firm Graphika, one of the most influential social media accounts in the online conversation about Syria, and specifically in pushing misinformation about a 2017 chemical weapons attack and the Syria Civil Defence, whose rescue workers are widely known as the "White Helmets".

The White Helmets operate in rebel-held areas. They have been one of the sources that Western media outlets, including the BBC, have quoted about alleged chemical attacks in Syria. With regard to the incident in Douma, the BBC has not been able independently to verify the group's reports.

Graphika chief executive John Kelly says his company's analysis showed distinct patterns emerging.

"When you're looking at these disinformation campaigns, a lot of the same characters show up for every party," he told BBC Trending.

Graphika was commissioned to prepare a report on online chatter by The Syria Campaign, a UK-based advocacy group organisation which campaigns for a democratic future for Syria and supports the White Helmets. The White Helmets have been the subject of two Oscar-nominated documentary films and have been nominated for the Nobel Peace Prize.

Graphika found 20 million messages about the White Helmets, split between tweets in support and in opposition. Among the opponents, Kelly says, Sarah Abdallah was "by far the most influential", followed by Vanessa Beeley.

The firm found that Sarah Abdallah's account was primarily followed by a number of different interest clusters: supporters of pro-Palestinian causes, Russians and Russian allies, white nationalists and those from the extremist alt-right, conservative American Trump supporters, far-right groups in Europe and conspiracy theorists.

These groups were instrumental in making the hashtag #SyriaHoax trend after the chemical weapons attack in the rebel-held town of Khan Sheikhoun in April 2017.

That hashtag, pushed by Sarah Abdallah and influential American conservative activists, became a worldwide trend on Twitter. Many of those tweeting it claimed that the

chemical weapons attack was faked or a hoax.

Malcolm wrote:

<http://www.bbc.com/news/blogs-trending-43745629> #

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:09 AM

Title: Re: Collective karma

Content:

Ogyen said:

Again. Regardless of what you personally call it, this is a gross misunderstanding of the principle of karma. There are no "unrelated events" just ignorance and the ability to see or not see them. Everything existing has a causality. Sometimes causalities meet. Like and intricate outlet systems of rivers. I may not be responsible for being raped by my stepfather (per previous example) and now my karma is to manage all the sequence of events that comes out of it.

Malcolm wrote:

Just to inject some definition into this discussion: the Buddha, Naḡārjuna, and Vasuabandhu in one voice proclaim, "Karma is volition (cetana) and what proceeds from volition."

Then there is karma vipaka, of which there are three kinds: 1) the ripened result, 2) the result that corresponds to the cause, and 3) the dominant result.

With respect to the first, the Ratnavali states:

One is born in hell through hatred;
one is born into the preta realm through desire;
and one is generally born as an animal through confusion.

As for the second:

Due to taking life, life is short.
Due to stealing, one is impoverished.
Due to sexual impropriety, one has enemies.
Due to lying, one is criticized.
Due to calumny, one is separated from friends.
Due to harsh words, one hears unpleasantness.
Due to gossip, one's word has no value.
Due to greed, one's hopes will be dashed.
Due to malice, one will have fear.
Due to wrong view, one's view will be bad.

As for the third, the dominant result, Khenpo Ngalo states (and this is all very standard):

The dominant result is said to ripen as the container universe where one is born and lives. For instance, due to taking life, one must be born and live in a bleak region with ravines and so on that are harmful to life. Likewise, due to taking what has not been given, frost and hail will arise, fruit will not form on trees, and famines will arise. Due to improper desire, one must live in a place with thick dust and where there are many unpleasant things such as feces, urine, swamps and so on. Due to lying, one must live in a place that is polluted and foul-smelling, one's wealth will not be stable, and the country will be frightening. Due to calumny, one is born in a region that is uneven, with ravines and gorges. Due to harsh words, one is born in an unhappy place that is salty and so on. Due to idle speech one is born in a place where rice does not grow; even if one farms, the seasons are not constant; and so on. Due to greed, one lives in a place where the harvest is damaged, the grain is small, and one is born during a bad time. Due to malice, one is always frightened, there are frequent injuries, and one is born in a place where the grains have a bitter taste. Due to wrong view, even though the grain is not small, [136/a] there is little wealth, and one is born without refuge and defenders.

The Ratnavali sums it up:

Though those engaged in nonvirtue desire happiness,
but where ever they go,
they are crushed by suffering
because of that nonvirtue then and there.

Ogyen said:

If my karma is reallllly bad I might rape back. If it is really good I might make it my mission to protect children in the world. My karma has as much to do with the conditions I've cultivated to handle inevitable pain. Regardless of "who seems at fault", the event placed my being in that time and space and according to previous aspirations and karmic conditions that led me there, and then the choices I have, at the point of needing to take actions, are all based on my awareness (cultivated qualities) that will permit me to decrease or increase suffering as a result of that karma. If I don't know how to manage rape and abuse I might fetishise it as a child and grow up repeating this scenario to others. If I realize there ARE tools like therapy and meditation and learn all about the cycle of violence, my capacity to learn this is also a karma from cultivated conditions. My own ignorance is my transparent cage. You think you have a choice... But much of your choice really is self determined by what qualities you habituate/cultivate.

This is why it is so important to cultivate the positive qualities. Not because of moral ground, because what you know is how you suffer. The more you integrate, the less any relative event sways you into suffering.

Malcolm wrote:

As the Ratnavali states:

This Dharma liberates one from
hell realms, preta realms, and animal realms.
and one attains an increase of happiness, wealth, and political power
among devas and humans.

The Buddha said:

The correct mundane view
exists in one who is great;
that prevents going to lower realms
for a thousand eons.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:47 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

People who do not meet the Buddha's path, no matter how good their karma is, are like
a wasp in a jar.

Jeff H said:

Where does the karma to meet the Buddha's path come from?

Malcolm wrote:

Well, I am sure you have heard the Buddha's teaching that is more likely for a blind sea
tortoise who rises to the surface of the ocean every one hundred years to put his head
into a golden yoke, than it is for a sentient being to take rebirth as a human being with
the eight freedoms and ten endowments.

This leisure and endowment, so hard to acquire
is the attainment of a person's goals;
but if it is not put to good use in the present,
later on where will this true endowment exist?
-- Bodhicaryāvatāra

As to the wasp thing, the Buddha states:

The three planes of existence blaze with suffering of aging and illness,
here there is no protection from the intensely blazing fire of death,
migrating beings born in the world are always confused,
revolving like bees stuck in a pot.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:18 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Unknown said:

While much about the attack remains unclear, a New York Times review of more than 20 videos of its aftermath, an examination of flight records compiled by citizen observers, and interviews with a dozen residents, medics and rescue workers suggest that during a military push to break the will of Douma's rebels, pro-government forces dropped charges bearing some kind of chemical compound that suffocated at least 43 people and left many more struggling to breathe.

"You imagine yourself on Judgment Day, and there is death all around you," said Mr. Hanash, the student. "It was a scene that you don't want anyone to have to see: old men, women and children screaming and suffering."

Regardless of the munitions used, the attack worked. Hours later, as rescuers lined up bodies in the street, the rebels agreed to hand over the town and be bused with their families to another rebel-held area.

Malcolm wrote:

<https://www.nytimes.com/2018/04/11/world/middleeast/syria-chemical-attack-douma.html>

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:07 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

R said:

Is Yeye sacrificing animals tho? In some of the Krodhikali temples people behead goats even though that wasn't the original thing there.

Malcolm wrote:

Kalima and Krodhakali (Black, wrathful Vajrayoginī) are entirely different. The former is a worldly goddess, the later, well, Vajrayoginī.

As for whether or not she engages in this practice, you will have to ask her personally. However, it is standard.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 9:57 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

If we painted our political discussions in terms of karma and its ripening, these conversations would be very different, not so much filled with blame of others as sadness that karma is unerring and foolish sentient beings continue to just build more negative karma over time unless they meet the Buddha's path.

Ogyen said:

... So to your point, I would love to see this discussion (and many others) taken from the standpoint you propose, one of understanding the nature, the causes and the release of suffering

Jeff H said:

I just wanted to bump these comments. But to add that I think it's sectarian to insist that only those who meet the Buddha's path can improve their karma. Anyone who applies the truths of Buddha's path, in terms of loving compassion, is generating positive karma whether they know the Buddha or not. Eventually they will meet Buddha. I think this is HHDL's most important message for the world.

Malcolm wrote:

People who do not meet the Buddha's path, no matter how good their karma is, are like a wasp in a jar.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 9:45 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Sure on can and one should. Read a dictionary.

Grigoris said:

We have had this discussion before and I recommended you go ask a black person or a Native American about the distinction between simple and systemic racism.

Malcolm wrote:

There, that's refreshing. You do in fact recognize there is a difference between racism and systemic racism. Good for you. '

The rest of your post is quite typical of the diatribes you have become accustomed to making against members on this forum, due to your position of power and impunity as a moderator. Check your own privilege, dude.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 8:46 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

No. Use the dictionary, shaunc is quite correct. What you are talking about is systemic racism, and that is different than simple racism.

Grigoris said:

No. You cannot separate the two.

Anyway, you should also ask yourself who wrote the definition and for whom.

Malcolm wrote:

Sure on can and one should. Read a dictionary.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:08 PM

Title: Re: Are There Different Categories of Buddha's ?

Content:

Fortyeightvows said:

I think she's asking about shravakas and preteyeka buddhas.

yan kong said:

To my understanding these are not Buddhas, even if one has Buddha in the name.

Malcolm wrote:

The liberation of the three is the same. They are all Buddhas.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:06 PM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

That dies not make Dharmas universals. A universal is cowness, for example.

Astus said:

But the dharmas could be called universals for actual instances of experience, however, I don't know of anyone who conceived a theoretical list of dharmas existing separately from dharmas as experience, hence they are not universals.

Malcolm wrote:

Son you in fact agree, Dharmas are particulars, not universals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:01 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Racism is the application of power on this basis. An Aborigine cannot be racist towards you because you have state and social mechanisms working in your favour

Malcolm wrote:

No. Use the dictionary, shaunc is quite correct. What you are talking about is systemic racism, and that is different than simple racism.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:37 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

Grigoris said:

I imagine that to a white, highly educated, middle-class male living in a largely democratic state in one of world's richest and most powerful imperialist nations, it would seem that way.

Everything looks great through white tinted glasses.

In the other 95% of the world things are a little different. It is all just karma and the ripening of karma. Got great karma, you will be born in a wealthy first world family, free of war and conflict. If your past karma sucks, the slums of Mumbai. If you karma really sucks, Douma in Syria or [insert terrestrial hellhole here].

Which is fine except that it ignores the suffering being caused by the current karma of those in the wealthy first world... Of course for somebody in your position, it is to be expected that they would ignore (or be unaware of) that aspect.

Malcolm wrote:

Karma does not work that way. There is no such thing as collective karma. If what you are asserting is correct, then even the poorest humans are complicit in the suffering of all animals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:17 PM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

All buddhist tenets (Sautrantika on up) apart from Sarvastivada, subscribe to Anya-apoha theory, which is the Buddhist refutation of truly existent universals.

Astus said:

It's not a question if they take those dharmas as empty or not, but whether they are conceived as elements behind conventional appearances. They are considered a background layer, even if there are other layers beyond.

Malcolm wrote:

That does not make Dharmas universals. A universal is cowness, for example.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:14 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

PeterC said:

Nowhere in China will you find that, apart perhaps from a small district in the village of Maotai.

Malcolm wrote:

Or the city of Xining, in which I spent many months.

PeterC said:

Only if you are extremely selective about where you wall around there. Ive been to xining several times since my first visit a few decades ago, and though it is far from my favorite city, its really not that bad

Malcolm wrote:

I was all over the city, but mainly near the old university and Tibetan hospital

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:34 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

But its all bullshit because all of this does not involve an understanding of karma.

pothigai said:

Would you also say that liberalism and conservatism are bullshit because they don't involve an understanding of karma?

Malcolm wrote:

Oh absolutely.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:34 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

In these countries, liquor stores outnumbered grocery stores 30 to 1, similar with the way it is in poorer parts of China today. Why? Drunks are easier to control.

PeterC said:

Nowhere in China will you find that, apart perhaps from a small district in the village of Maotai.

Malcolm wrote:

Or the city of Xining, in which I spent many months.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:38 AM

Title: Re: On Buddhism and Nominalism

Content:

MiphamFan said:

What exactly is a "real" number?

I'm still studying discrete mathematics in the context of computer science but I find things such as the set-theoretic definition of numbers strikingly reminiscent and

compatible with Buddhism.

Malcolm wrote:

A real number is by definition something that must be defined on the basis of that fact that it excludes any other quantity. 2 can never be 4, 4 can never be two, or any other number. This accounts for numbers much better than sort platonic absolute number idea.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:20 AM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

Only in Sarvastivada.

Astus said:

How so? Who says that conventional phenomena are not based on dharmas?

Malcolm wrote:

All buddhist tenets (Sautrantika on up) apart from Sarvastivada, subscribe to Anya-apoha theory, which is the Buddhist refutation of truly existent universals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

It is all just karma and the ripening of karma. Got great karma, you will be born in a wealthy first world family, free of war and conflict. If your past karma sucks, the slums of Mumbai. If you karma really sucks, Douma in Syria or [insert terrestrial hellhole here]. Is it a sentence? No. Is it "fair." No. But karma, while not "fair," is unerring. If one does not cultivate within oneself positive qualities, getting angry at the fact that others do not cater to one's moral outrage at the suffering in the world never earned anyone any merit any where ever. If we painted our political discussions in terms of karma and its ripening, these conversations would be very different, not so much filled with blame of others as sadness that karma is unerring and foolish sentient beings continue to just build more negative karma over time unless they meet the Buddha's path.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:58 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

If America did not provide security for NATO for the past 80 years, ya'll would have been

Crimea on steroids back in Stalin's era.

Grigoris said:

Maybe, maybe not. If you travel to former eastern bloc countries like Croatia or the Czech Republic (for example) you may be surprised with what you will see. Not all the former eastern bloc countries turned out like Bulgaria or Albania (which was aligned with China anyway, as was the former Yugoslavia).

Malcolm wrote:

Umm, I know many, many people through the DC who were raised under Communism in the eastern bloc, they all report it was horrible.

In these countries, liquor stores outnumbered grocery stores 30 to 1, similar with the way it is in poorer parts of China today. Why? Drunks are easier to control.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:50 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the US aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Yup, Greece needs to get paid too (that is cynicism, in case you don't get it). They are after all part of NATO whether you personally like it or not. On the other hand:
Greece and Turkey Are Inching Toward War:

The relationship between Greece and Turkey has never been easy. The neighboring countries have been at war with each other several times in the 20th century and were close to military conflict over the Greek islet Imia in 1996, before the United States stepped in to avert disaster.

The NATO allies are now at the brink again, goaded by populists on both sides — and this time, Washington is nowhere to be found.

<http://foreignpolicy.com/2018/04/18/greece-and-turkey-are-inching-toward-war/>

And this situation is unfortunately the result of the idiot we have in office in the US.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:45 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

If America did not provide security for NATO for the past 80 years, ya'll would have been Crimea on steroids back in Stalin's era.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:42 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

But its all bullshit because all of this does not involve an understanding of karma.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:35 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Bunch of socialist bullshit.

Grigoris said:

Well that is an intelligent comeback if I have ever seen one. Very similar to the type of response one would expect to receive on the Stormfront site (or any other alt-Right social network).

Talking about socialists: Roosevelt, now there was a socialist.

Malcolm wrote:

Roosevelt was not a socialist per se. He however understood the need for social security, etc., and set up social programs to support the elderly, small farms, etc.

What he did not do was set up a centralized, planned economy, which is characteristic of true (Marxist) Socialist governments in general, a model that has proven to be an utter and total failure.

By socialist bullshit, what I am referring to the kneejerk reaction to paint everything about the US in a negative light. It is characteristic of Socialist Newspapers in this country, who would not last five seconds elsewhere, people like Chomsky, etc. I am happy they voice their perspective because it necessary for them to speak freely so the terrible ideas they sometimes espouse can be torn apart and exposed. The same goes for the right. Sunlight is the best purifier. Fascist and socialist bullshit is all pretty much the same to me.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:23 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

A Buddha will never ask animals to be sacrificed.

Kunga Lhadzom said:

Ok...why didn't you say this earlier...i would of stopped in my tracks if i knew this.

Malcolm wrote:

One assumes that people are aware that Yoruba, Santeria, Candomble, Voodoo, Afro-Caribbean religions in general, are based on blood sacrifice of animals. It is a major reason that these regions of the world are continually wracked with violence and oppression.

Author: Malcolm
Date: Thursday, April 19th, 2018 at 5:18 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:

Malcolm wrote:
This is a bad thing? You are crazier than I thought.

Grigoris said:
You do not think that an organisation that claims to be about freedom and yet was set up by the president of the world's most powerful nation in order to satisfy his political and military agenda is somewhat hypocritical? You do not find that strange at all, and yet you consider me crazy???

US involvement in the European theater of WWII was for imperialist purposes, purposes which the repercussions of which are still being played out in Europe RIGHT NOW and will continue to be played out for some time yet.

Don't be naive Malcolm.

Malcolm wrote:
We will agree to disagree on the value of the US Hegemony in world history.

Author: Malcolm
Date: Thursday, April 19th, 2018 at 5:18 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:
Malcolm wrote:
The US is a Republic.

Grigoris said:
Which is just the Latin word for the Greek term Democracy.

Malcolm wrote:
Synchronic definitions are misleading.

Grigoris said:
The press is not free, it sold itself out ages ago. It is a slave to the \$, so how can it be free?

Malcolm wrote:
False equivalency. Selling ads to pay for paper, ink, offices and staff =/ compromise.

I have far greater trust in private media like the NYT, Post. etc., than gov. run media like

RT, and so on.

YMMV.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedom House was established in 1941 in New York City. Its creation was a result of a merger of two groups that had been formed, with the quiet encouragement of President Franklin D. Roosevelt, to encourage popular support for American involvement in World War II at a time when isolationist sentiments were running high in the United States.

Malcolm wrote:

This is a bad thing? You are crazier than I thought. There is no scenario in which Britain, France and Russia could have fended off the Nazis without American involvement in the war.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

You don't need to kill journalists in the US, they are silenced via media monopolies.

Malcolm wrote:

This is also total nonsense.

Grigoris said:

Whereas your fetishisation of the constitution is not nonsense? Next thing you are going to do is tell me that the US is a democracy (not a plutocratic oligarchy based on a military imperialism).

Malcolm wrote:

The US is a Republic. As for "empire," one of the reasons we are so bad at it is our free press, a fact that drives Herr Trump crazy. He would shut down the press tomorrow if he thought he could. Frankly, we like the press more than we like guns. Want to really get people out on the streets in the US? Just try limiting freedom of the press. The fact that we value a free press is why all these crazy lunatic conspiracy theorists on both the right and the left are given free reign to air the febrile contents of their Ids. You've never lived in a country with freedom of speech built into the bones of the country. That does not exist in commonwealth countries such as Britain, OZ, NZ, Canada, etc.

Author: Malcolm
Date: Thursday, April 19th, 2018 at 5:01 AM
Title: Re: US and Allies Launch Strikes on Syria
Content:

Ogyen said:
And also found this:
https://en.m.wikipedia.org/wiki/List_of_journalists_killed_in_the_United_States

Malcolm wrote:
None however, were killed by the US Gvt. This cannot be said of Russia, etc., where the execution of journalists who oppose the state is the status quo.

Author: Malcolm
Date: Thursday, April 19th, 2018 at 4:46 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

Kunga Lhadzom said:
Is that why everyone is so upset.

Malcolm wrote:
No one is upset by you. And you are being entirely too credulous.

Kunga Lhadzom said:
I didn't mean upset by me...I ment upset about this woman & what she is advertising about herself.i don't see it as a new age scam. ...I actually believe this is legit. It took a year to prepare for this.
The photos. ...
Also there will be a documentary about this comming out soon....

I know there are scams like this a dime a dozen...but i feel in my heart this is not a scam....

Malcolm wrote:
KL, the depth of this person's lack of understanding is colossal. She is claiming that a BLOODTHIRSTY, MUNDANE, SAMSARIC WATER SPIRIT IS A BUDDHA. If you don't understand how utterly mistaken this is...and let's not even get into the rest of her so-called "research."

Further, animals are sacrificed to Oshun, water animals in particular. In Candomble,

frog, ducks, are offered to her.

In Santeria, castrated goat, hens, pigeons and guinea hen, and pheasants

In Yuruba: Castrated goat, chicken and pigeon.

A Buddha will never ask animals to be sacrificed.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 3:56 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The US government does not kill journalists. We actually have a free press. It is built into our constitution. So, that is a clue about whose "lies" one should find more reliable.

Grigoris said:

You don't need to kill journalists in the US, they are silenced via media monopolies.

Malcolm wrote:

This is also total nonsense.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 3:52 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

conebeckham said:

really means nothing, though, unless one is actively engaged in practice using these systems.

Kunga Lhadzom said:

Is that why everyone is so upset.

Malcolm wrote:

No one is upset but you. And you are being entirely too credulous.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 1:38 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Yes, and the Russian State is so reliable, strong believers in a free press:

A Russian journalist who reported on political scandals linked to President Vladimir Putin's associates and the death of Russian mercenaries in Syria has died in hospital

after a mysterious fall from his apartment. CBS News partner network BBC News reports that neighbors found Maxim Borodin badly injured on the ground outside his fifth floor apartment in Yekaterinburg on April 12.
<https://www.cbsnews.com/news/russian-journalist-maxim-borodin-dies-mysterious-fall-yekaterinburg/>

Grigoris said:

CBS news? So it all basically comes down to who's lies you want to believe.

Well I ain't buying either side's lies.

Malcolm wrote:

The US government does not kill journalists. We actually have a free press. It is built into our constitution. So, that is a clue about whose "lies" one should find more reliable.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 1:03 AM

Title: Re: On Buddhism and Nominalism

Content:

Astus said:

Buddhism is filled with universals, they are known as dharmas. The dharmas are not considered derivatives of particulars, it's the other way around.

Malcolm wrote:

Only in Sarvastivada.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:40 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

Revolutions, punitive actions, as well as deliberate oppression, only lead one way: to lower realms.

cyril said:

What about the underlying intention? What if one leads a revolution out of genuine love for his suffering fellow men?

"... When I think of all the misfortunes in life that lie in wait for a man, of the fact that a man is so often deprived of all he is most attached to, my thoughts again tell me that in life one has to love with all one's heart and soul that which is not transitory, that which cannot be taken away from a man and thanks to which his attachment to individuals and things becomes possible....Love for suffering, oppressed mankind, the eternal

longing in the heart of everyone for beauty and happiness, strength and harmony, urges us to seek a way out and to find salvation here, in life itself, and shows us the way out. "
- fragment from a letter of Felix Dzerzhinsky.

Yup, that Dzerzhinsky. So what about a guy like him who, while definitely blinded by ignorance, is nevertheless driven by a genuine compassion?

Malcolm wrote:

Non-virtuous deeds of voice and body are driven by three things, malice, greed, or ignorance.

As St. Benedict observed, "Hell is full of good intentions."

Often people think they are acting out of compassion, when all they are doing is accumulating causes for birth in lower realms.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:37 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Everybody involved has a reason to lie.

Theresa May is being taken to task by the opposition in the UK parliament for ordering the attack without getting consent from the Members of Parliament. Seems that her husband is the major stock holder in the arms company that produced the rockets used in the attack and his (hers? their?) stocks jumped through the roof of the exchange following the attack. <https://www.rt.com/uk/424392-may-husbands-capital-group/>

You still want that bridge?

Malcolm wrote:

You already bought it.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:35 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I don't.

Well I have a bridge for sale if you are looking for one.

Just read a news article in the Greek press (sourcing Sveta TV) saying that the Russians have found a chemical weapons laboratory in Douma with ingredients for mustard and chlorine gas. The quoted chemical warfare expert Alexander Rodionof says the

laboratory was under rebel control up until the liberation of Douma by Syrian State Forces. <http://tvxs.gr/news/kosmos/apothiki-me-oysies-gia-paraskeyi-ximikon-oplon-entopisan-oi-rosoi-stin-ntoyma>

Malcolm wrote:

Yes, and the Russian State is so reliable, strong believers in a free press:

A Russian journalist who reported on political scandals linked to President Vladimir Putin's associates and the death of Russian mercenaries in Syria has died in hospital after a mysterious fall from his apartment. CBS News partner network BBC News reports that neighbors found Maxim Borodin badly injured on the ground outside his fifth floor apartment in Yekaterinburg on April 12.

<https://www.cbsnews.com/news/russian-journalist-maxim-borodin-dies-mysterious-fall-yekaterinburg/>

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:59 PM

Title: Re: Collective karma

Content:

shaunc said:

At the moment in South Africa there's political parties calling for the killing of white people. Considering white South Africa's previous treatment of black people couldn't this be a case of collective karma ripening.

Astus said:

It rather sounds like anger.

"He abused me, he struck me, he overpowered me, he robbed me." Those who harbor such thoughts do not still their hatred.

(<https://www.accesstoinight.org/tipitaka/kn/dhp/dhp.01.budd.html.3>)

Grigoris said:

Indeed. The actions of white people in the past is ripening as anger against them. The anger of the African people in the present will ripen as...

Malcolm wrote:

The anger, desire and ignorance of those people in less fortunate positions in samsara will lead to their lower birth in samsara if they act on it and carry out nonvirtuous deeds. Just as the anger, desire, ignorance of people in more fortunate positions in samsara will likewise lead to their lower birth in samsara. However, the patience, compassion, and wisdom of people in less fortunate positions in samsara will lead to their higher birth in samsara, just as the patience, compassion, and wisdom of people in more fortunate positions in samsara will lead to their higher birth in samsara.

Karma is unerring. While one's birth in more or less fortunate places in samsara is a result of one's past karma, one's future place in samsara is assured by one's actions in

this life. Thus, actions due to hatred, desire, and ignorance inevitably take one but one way: down.

Revolutions, punitive actions, as well as deliberate oppression, only lead one way: to lower realms.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:40 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I find it hard to believe.

Malcolm wrote:

I don't.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:05 PM

Title: Re: Help on shamatha

Content:

Malcolm wrote:

Samadhi/dhyāna is a natural mental factor, we all have it. The problem is that we naturally allow this mental factor to rest on afflictive objects such as HBO, books, video games, etc.

Śamatha practice is the discipline of harnessing our natural predisposition for concentration, and shifting it from afflictive conditioned phenomena to nonafflictive conditioned phenomena, i.e., the phenomena of the path. We do this in order to create a well tilled field for the growth of vipaśyāna. Śamatha ultimately allows us to have mental stability and suppresses afflictive mental factors so that we may eventually give rise to authentic insight into the nature of reality. While it is possible to have vipaśyāna without cultivating śamatha, it is typically quite unstable and lacks the power to effectively eradicate afflictive patterning from our minds. Therefore, the basis of all practice in Buddhadharma, from Abhidharma to the Great Perfection, is the cultivation of śamatha as a preliminary practice for germination of vipaśyāna.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 8:36 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

she has no understanding at all of what Tibetan Buddhism is

Kunga Lhadzom said:

This is all new to her...she is learning ?

Malcolm wrote:

How can an emanation of a Buddha be held to be learning what Buddhism is?

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:56 AM

Title: Re: 'Dharmas do not arise'

Content:

Wayfarer said:

By the way - here's a tip for those of European background with some knowledge of the Western philosophical tradition - T R V Murti, The Central Philosophy of Buddhism. Murti was an Indian scholar trained in Western philosophy. This book was published in the nineteen fifties but in my opinion is an excellent book although somewhat deprecated by current Buddhist scholarship. But it was a formative book for my spiritual development, and also my first encounter with Kant.

boundless said:

Hello again,

thank you for the suggestion!

Why it is criticized by current scholarship?

Malcolm wrote:

Murti mistook Madhyamaka for a form of Kantian Idealism, rather than the austere nominalism which in fact it is.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:25 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

conebeckham said:

I find this whole idea of the recognition of Yeye to be contrived--I'll allow that there may be good motivations, perhaps, but in the end so much of this is just speculative and "wrong." I mean, really, "dreams coinciding"---this sort of thing is easily fabricated, and impossible to objectively ascertain. It tests credulity.

Kunga Lhadzom said:

Yet.. SHE had the KARMA to meet him, and discuss their dreamsand HE was convinced enough that SHE IS THE emanation of Mamaki...and took ONE year to prepare for this elaborate thing....don't you think something could have or would have

stopped this if it wasn't valid ? Do you think the Oracle of Tibet is ignorant ?

Malcolm wrote:

Ummm, there is only one person reporting this, herself, and given her other statements online which clearly show she has no understanding at all of what Tibetan Buddhism is and what "emanation" means...well, you put two and two together. After all, what do we know, we are just a bunch of white colonial oppressors trying to keep the indigenous people down...

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:23 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Also did it ever occur to you that we are intoxicated with the thinking, culture and religion of the indigenous people of Tibet ?

Malcolm wrote:

Buddhadharma is a universal religion, and it certainly is not indigenous to Tibet. It was important from India.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:57 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Indigenous" people use cars, plastic, etc., at basically the same rate every one else does.

Kunga Lhadzom said:

Yeah, but before they were influenced, corrupted, and **CONDITIONED** by Western modernization.....they were living more harmonious with the earth.....

Malcolm wrote:

So were we.

Do you want to know why there is a Sahara desert. Humans made it from grazing goats. You want to know where all the megafauna in N. America went, they were killed off thousands of years ago by "native" Americans.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:54 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Do you ever answer questions?

Malcolm wrote:

What's the fun in that.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:53 AM

Title: Re: Academic learning is not directly proportional to realization

Content:

Malcolm wrote:

Serious much?

Astus said:

A monk asked, "What do you say about finding meaning in speech?"

Baofu said, "What speech is that?"

The monk looked down and didn't answer.

Baofu said, "The sword of function is like lightning. Thinking about it is futile!"

(Zen's Chinese Heritage, p 302)

Malcolm wrote:

Definitely too serious.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:47 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

You realize that all human beings are "indigenous" to the earth, right? People everywhere are the same: driven by desire, hatred, and ignorance.

Kunga Lhadzom said:

What I'm trying to say is....it's modern man, that has wrecked the Earth with his advanced technology and industrialization...people that respect the earth and live closer to it ...have more respect and damage it less....

Ask any indigenous shaman.....i'm sure you have known a few....

Malcolm wrote:

"Indigenous" people use cars, plastic, etc., at basically the same rate every one else does.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:29 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Is there an echo in here?

dzogchungpa said:

More like a mirror, friend. Have to run.

Malcolm wrote:

You should find a better mirror, one that isn't damaged.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:28 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

PeterC said:

. If I were a climate scientist, I would probably be a bit upset that there are people out there who think that the self-appointed goddess of whatever's dream is more valuable than their years of research.

Kunga Lhadzom said:

The indigenous people of the Earth are not the destroyers of it.....only the so called "civilized ", modern society..... with all its scientists, etc., that care more about politics and prestige ...

Malcolm wrote:

You realize that all human beings are "indigenous" to the earth, right? People everywhere are the same: driven by desire, hatred, and ignorance.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:58 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Dude, you are, like, totally conditioning me.

Malcolm wrote:

How so?

dzogchungpa said:
Serious much?

Malcolm wrote:
Is there an echo in here?

Author: Malcolm
Date: Wednesday, April 18th, 2018 at 12:48 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

dzogchungpa said:
I don't know, but a serious response to such a question would require definitions of, e.g., 'manifest', 'trance medium' etc. I can imagine there might be a good reason to speak that way at times, though.

Malcolm wrote:
Serious responses don't seem to be part of your repertoire these days.

dzogchungpa said:
Dude, you are, like, totally conditioning me.

Malcolm wrote:
How so?

Author: Malcolm
Date: Wednesday, April 18th, 2018 at 12:40 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

dzogchungpa said:
Mamaki is a symbol representing the purity or, dare I say it, sacredness of water so, no.

Malcolm wrote:
Do symbols, let alone buddhas, manifest through trance mediums?

dzogchungpa said:

I don't know, but a serious response to such a question would require definitions of, e.g., 'manifest', 'trance medium' etc. I can imagine there might be a good reason to speak that way at times, though.

Malcolm wrote:

Serious responses don't seem to be part of your repertoire these days.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:38 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

People are constantly having dreams of cataclysms.

Kunga Lhadzom said:

Yes but their dreams MATCHED PERFECTLY IN THE SAME DETAILS.....like twin dreams....

Malcolm wrote:

You are free to attach your beliefs to whatever people and ideas you like. Just don't expect others to grant them the same credulity.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:16 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Well..I think it's pretty AUSPICIOUS , that they BOTH HAD THE SAME DREAMat the same time or within days.....

Malcolm wrote:

People are constantly having dreams of cataclysms. I think it is a little late for these guys:

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:13 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

She is clearly not a Buddhist.

Kunga Lhadzom said:

Is Mamaki a Buddhist ?

dzogchungpa said:

Mamaki is a symbol representing the purity or, dare I say it, sacredness of water so, no.

Malcolm wrote:

Do symbols, let alone buddhas, manifest through trance mediums?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 11:45 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Malcolm wrote:

If that is the case, than you and I have been found out for the frauds that we are.

Astus said:

Quotes are meant to lend credibility to the content, thus avoiding the misperception of being considered the source. It is also standard academic (and Buddhist) procedure.

E.g. Shinran's Kyogyoshinsho is like 90% quotes. Therefore I can keep drinking Coke, etc., without worrying about what I share on FB.

Malcolm wrote:

Serious much?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 9:21 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Ogyen said:

The point is to not confuse academic learning for realization, which happens a lot.

Malcolm wrote:

people read some eloquent words and think the person who wrote them is a great realizer

Astus said:

It is just forgetting not to rely on the person but rely on the teaching. A common mistake. On the other hand:

'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning'

(<https://www.accesstoinsight.org/tipitaka/an/an04/an04.192.than.html>)

Malcolm wrote:

If that is the case, than you and I have been found out for the frauds that we are.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 9:14 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Have at it Yeshe. Save the world. As far as the Aro thing goes, my story had exactly zero effect on anyone. And no matter what one thinks of Chogyam, in general, Aro students are decent folks, more like creative anachronism enthusiasts than a cult, like NKT.

Mantrik said:

Oh, I think you underestimate.....I learned a lot about Aro, for example the Dudjom link, and it certainly changed my view to a more positive one, not because of 'conditioning' but simply because of the new information.

The same would be true here. I still ask of anyone knows why the Kuten performed this odd ritual, if the Lama really is what she says she is, etc. because that information will help people decide whether to get involved with them. I think that is something DW does quite well.

It's the old wear a shoe and don't try and cover the world with leather principle, for sure, but it doesn't hurt to help a few other people find a good pair of shoes or avoid using ones with no soles.

Malcolm wrote:

She is clearly not a Buddhist. This will be obvious to anyone within 5 seconds. I suspect that the Kuten was just involved trance medium diplomacy. Probably has no idea about what she will do with any of this at all.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:13 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

Mantrik said:

I don't believe anyone is being conditioned by being presented with facts, in this case that the claims being made show little understanding of Vajrayana. I don't think it is conditioning anyone to ask why a Kuten would get involved or indeed a 3 year retreat Lama with decades of Vajrayana practice. That is not a witch hunt, and on DW I think one of the useful functions members can perform is to point out uncomfortable truths. As you say, people can do as they wish, but many do so having been better informed from reading DW discussions.

I used to 'condition' my hands by punching straw and concrete as a kid, from 'Teach Yourself Karate' (Bruce Tegner?). It would have been better to have a good teacher and guidance to 'condition' my mind. Sometimes, it is a bit like that here, as we see people engaged in things which are pointless, painful or harmful.... Helping them reach a point where they can make a more informed decision is not 'conditioning' them, except to the extent that anyone may read anything and be affected by it. Hopefully, some of the threads here are useful in informing us all, as with the Aro g'Ter one, where your own input was extensive and very useful in enabling those interested to form their own views.

Malcolm wrote:

Have at it Yeshe. Save the world. As far as the Aro thing goes, my story had exactly zero effect on anyone. And no matter what one thinks of Chogyam, in general, Aro students are decent folks, more like creative anachronism enthusiasts than a cult, like NKT.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:12 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sonam Wangchug said:

A hot mess.

Malcolm wrote:

Indeed, however, there is no world in which a campaign to inform everyone she is suffering from severe misconceptions will have any effect on anyone who has the (sad) karma to wind up being her student.

And, Dorje Drakden may be engaged in bringing Oshun to heel. After all, even though Pehar was tamed by Guru P, it took many successive episodes of taming by the mahāisiddhas of Tibet to fully bring him to heel as well.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:06 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Malcolm wrote:

Yes, people read some eloquent words and think the person who wrote them is a great realizer, when what latter really do when not engaged in logorrhea is smoking butts, eating junk food, drinking Coke (cause it's the real thing), and chasing tail.

Grigoris said:

And what exactly is wrong with this sort of behaviour? This was a path for some Mahasiddhas.

Malcolm wrote:

Are you accusing mahāsiddhas of engaging in empty logorrhea? How dare you. Incidentally, engaging in the other behaviors means mahāsiddhas have no use for path any longer.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:05 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

dzogchungpa said:

Hey, now you're conditioning me!

Malcolm wrote:

That is not possible, you are like the Id of Dharmawheel gone amuck.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 6:51 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Mantrik said:

What on earth are the Nechung Kuten and a supposedly experienced Lama both doing then?

Either they know this is nonsense and are supporting it or, following your point, they don't know enough about TB to know it is nonsense. The third option is that the Kuten was a bit casual about such things, and the Lama deluded or willing to exploit the new age spiritual marketplace this way. Which version do you favour?

Either way, I'm not sure being gentle is going to eradicate the exploitation of saviour-seeking new agers.

Malcolm wrote:

It is not our job to condition other people.

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 6:08 AM

Title: Re: Academic learning is not directly proportional to realization

Content:

Ogyen said:

You can learn from anything. The point is NOT how you learn OR that academic discussion is useless. The point is to not confuse academic learning for realization, which happens a lot.

Malcolm wrote:

Yes, people read some eloquent words and think the person who wrote them is a great realizer, when what latter really do when not engaged in logorrhea is smoking butts, eating junk food, drinking Coke (cause it's the real thing), and chasing tail.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:40 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

PSM said:

People might find the info on this site useful for context:

<https://wikispooks.com/wiki/Syria>

Whatever actually is going on over in Syria, it's obviously being used as a chessboard by many actors.

Malcolm wrote:

A nice list of unsound, conspiracy-theory minded crapola.

US Foreign Policy incompetence is not a conspiracy.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:30 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

I doubt this is a fabrication, and frankly, I do not suspect the people involved of running a con. Their motivation seems sincere. They just know very little about the trance medium tradition in Tibet, they know almost nothing of Tibetan Buddhism in general, and they certainly do not understand the concept of worldly entities being emanations, or messengers, or servants, of awakened beings. So, with that in mind, we should be a little gentle with these people.

Mantrik said:

What on earth are the Nechung Kuten and a supposedly experienced Lama both doing then?

Either they know this is nonsense and are supporting it or, following your point, they don't know enough about TB to know it is nonsense. The third option is that the Kuten was a bit casual about such things, and the Lama deluded or willing to exploit the new age spiritual marketplace this way. Which version do you favour?

Either way, I'm not sure being gentle is going to eradicate the exploitation of saviour-seeking new agers.

Malcolm wrote:

It is not our job to condition other people.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:12 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Chemical Weapons Experts Blocked From Site of Syria Attack, Officials Say

LONDON — Western officials accused Syria and Russia on Monday of preventing weapons inspectors from reaching the site of a suspected chemical attack by the Syrian government that led to airstrikes by the United States and its allies over the weekend.

Inspectors from the Organization for the Prohibition of Chemical Weapons arrived in Syria on Saturday, but two days later, they still had not reached Douma, the Damascus suburb where about 70 people were killed in the attack on April 7. Syrian and Russian forces have captured the area from rebels.

The inspectors are going to the scene to take samples and interview people, but “they are currently being prevented from doing so by the regime and the Russians,” Prime Minister Theresa May of Britain said in Parliament on Monday afternoon.

Even as the war in Syria exacts a fearful toll on the ground, discussion of the suspected chemical attack, like so much of the international posturing about the war, was wrapped in a fog of contradiction and confusion. Nations made charges and countercharges, claiming to have damning but secret evidence about each other’s conduct, with Russia in particular spinning an array of theories of varying degrees of plausibility.

Syrian and Russian officials have told the O.P.C.W. team “that there were still pending security issues to be worked out before any deployment could take place,” Ahmet Uzumcu, the organization’s director general, told its executive council on Monday. The meeting was held in private, but the organization released the prepared statements of Mr. Uzumcu and some other officials.

The British delegation to the organization wrote on Twitter: “Russia & Syria have not yet allowed access to Douma. Unfettered access essential. Russia & Syria must cooperate.” Other Western diplomats confirmed that Syria and Russia were impeding the team.

Senior Russian diplomats said it was the United Nations, not Syria or Russia, that had prevented inspectors from entering Douma. “The problem was the absence of the U.N. Secretariat security department’s approval for O.P.C.W. experts to visit Douma,” Sergei A. Ryabkov, deputy foreign minister of Russia, told reporters, according to the news agency Interfax.

A spokesman for the United Nations, Stéphane Dujarric, disputed the Russian explanation. “The U.N. has given them all the necessary clearances,” he said by telephone. “We’re supporting the team as much as we can.”

Later at his regular noon briefing, Mr. Dujarric said of the O.P.C.W. experts: “We’ve not denied them any sort of clearance.”

Mr. Dujarric declined to say whether Secretary General António Guterres would demand

that Russia and Syria provide the experts with access to the Douma site. But the spokesman said Mr. Guterres wanted the investigation to move forward “so we can have a full picture of all the facts.”

The O.P.C.W. declined to comment, and did not even say whether its inspectors had reached Douma, saying in a statement, “We are unable to share operational details.”

The United States ambassador to the organization said at the meeting on Monday that Russia could be trying to conceal evidence of chemical weapons.

“It is our understanding the Russians may have visited the attack site,” the ambassador, Kenneth D. Ward, said. “We are concerned they may have tampered with it with the intent of thwarting the efforts of the O.P.C.W. fact-finding mission to conduct an effective investigation.”

In an interview with the BBC, Sergey V. Lavrov, the Russian foreign minister, said, “I can guarantee that Russia has not tampered with the site.”

The United States and its allies Britain and France used missiles on Saturday to strike targets in Syria that they said had been involved in producing chemical weapons, which President Bashar al-Assad’s government denies having used.

Even before the O.P.C.W. inspectors arrived in Syria, the Western allies said they had ample evidence that the country had dropped a chemical agent on Douma, and that it had used chemical weapons many times during the seven-year civil war.

East-West tensions have been high since Britain accused Russia of using a powerful nerve agent to poison a Russian former spy living in England and his daughter. The Kremlin has denied the accusation, which set off the expulsion of hundreds of diplomats and a series of economic measures against Russia.

“It is the style of today’s London to blame Moscow for everything and ascribe certain actions to which we bear no relation whatsoever,” Mr. Ryabkov said.

Russian and Syrian officials have suggested that the chemical attack in Douma never occurred, or that it was staged by rebel forces or Western powers as an excuse for attacking Syria. Mr. Lavrov accused Britain of playing a part in the alleged ruse.

The Syrian military, with help from its Russian and Iranian allies, this month retook control of eastern Ghouta, a suburban area that was the last major rebel-held enclave near Damascus. Douma was the last part of the region to fall."

<https://www.nytimes.com/2018/04/16/world/middleeast/syria-douma-chemical-attack.html?smid=fb-nytimes&smtyp=cur>

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 1:20 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Actually, Stalin traded Greece to Churchill in return for Romania in 1944.

https://en.wikipedia.org/wiki/Percentages_agreement

Grigoris said:

On paper, yes.

Malcolm wrote:

My point was that Greece, like the rest of eastern Europe and the Balkans, were like cards to be traded.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 12:51 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Communists and Fascists in the end amount to the same thing: concentration camps and mass killings. Don't forget, Stalin abandoned Greece.

Grigoris said:

I can't say for sure if this is true. You see: Communists did not occupy Greece, execute tens of thousands of people, deport the vast majority of the Jewish population to death camps and purposefully starve tens of thousands of the non-combatant population to death. The Nazis did. I don't know if the Communists would have done this had they gained power, but I know the Nazis did. So...

And Stalin did not abandon Greece. The Greek Communist Party was being supplied with weapons and support via Yugoslavia, when Tito broke off ties with the USSR and sided with Mao, the supply route through Yugoslavia was cut off. You could ask: Why did they not continue to supply the Greek Communist Party through Bulgaria? Well, because Bulgaria and Greece were involved in a war with each other since Greece was expelling the Bulgarian Nazi collaborationist government from Greek territories. Don't forget that Bulgaria did not join the Eastern Bloc until after 1946. We also have to remember that Bulgaria and Russia never got on well, not even before the East-West divide, which is why they sided with Germany in both World Wars. And Greece and Bulgaria had been at conflict since the collapse of the Ottoman Empire. By the time Stalin sold out Greece, the situation was beyond redemption anyway.

Malcolm wrote:

Actually, Stalin traded Greece to Churchill in return for Romania in 1944.

https://en.wikipedia.org/wiki/Percentages_agreement

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 12:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The Allies, Britain specifically, propped up a Hard Right government in Greece following WWII, in the early days of the first Cold War (we are in a second, now).

Grigoris said:

Hard right? That is an understatement! A government composed of Nazi collaborators! The British then brought in a Bavarian based royal family and ruled Greece via them for 3 years, before the far-right (Amerikan backed) military junta took over power for 6 years. Let us also not forget Britain's role in the invasion and (ongoing) partition of Cyprus.

And even before all of this there was the Italian Fascist attempted invasion and occupation (finally pulled off with help from their friends the German Nazis). And the German Nazi occupation which (together with the Italians and Bulgarians) lead to the largest number of Greek deaths in modern history (barring the liberation from the Ottoman Empire and the subsequent displacement of Greeks from Asia Minor): around 70,000 people were executed. That figure does not include the number of Greeks that died during the enforced starvation during the occupation (around 50,000 dead).

As you can see, the only major European power that Greece does not have a (direct) issue with is France.

Malcolm wrote:

Communists and Fascists in the end amount to the same thing: concentration camps and mass killings. Don't forget, Stalin abandoned Greece.

Author: Malcolm

Date: Monday, April 16th, 2018 at 11:27 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

You'd think this event would also be publicised in prominent Tibetan news papers, websites, etc. Also Indian news sources....

I haven't investigated that yet..but it would of popped up in other Google searches. ...

conebeckham said:

Unless it's total and complete fabrication, in which case legit media would steer clear.

Malcolm wrote:

I doubt this is a fabrication, and frankly, I do not suspect the people involved of running a con. Their motivation seems sincere. They just know very little about the trance medium tradition in Tibet, they know almost nothing of Tibetan Buddhism in general, and they certainly do not understand the concept of worldly entities being emanations, or messengers, or servants, of awakened beings. So, with that in mind, we should be a little gentle with these people.

Author: Malcolm

Date: Monday, April 16th, 2018 at 8:10 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Indeed the Buddha gives teachings in three ways: directly with his own voice, by blessing, or by permission.

Tsongkhapafan said:

Thank you for your reply. I personally do not understand why oracles are necessary, especially if the majority of beings who speak through them are worldly beings. Why seek the advice of a worldly being? It is better to rely upon the Three Jewels and upon wisdom.

Malcolm wrote:

It is not merely a majority, all entities who speak through mediums are worldly beings. Buddhas have no need of depending on trance mediums.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:40 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kaung said:

I wouldn't regard someone posting such a thing as being knowledgeable in vajrayana. Now, I'm very convinced that she's just part of that new age family who wants to use vajrayana for their own ends.

cyril said:

Oh, c'mon, they have Dorje Legba in Vajrayana and they have Papa Legba in Voodoo; can't you see the connection?

PeterC said:

Absolutely. And the connections go further: Sekhmet is clearly the same as Simhamukha, both are connected to Lions and start with the letter S. Thoth is

connected with scribes, and he holds a staff that might from the right angle look a bit like a weapon, similar to a sword perhaps, so obviously he's Manjushri. Before we know it we will have discovered an entire Afro-Indo-Tibetan pantheon!

Malcolm wrote:

New addition to Liber 777. More seriously, though, this kind of syncretism, (aka cultural appropriation) is to be expected. The Tibetans did it too, actually.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:15 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Perhaps, but I do hope that we can keep arguing about the oracle stuff.

Malcolm wrote:

Predicted response: Sherab will argue that precedence is not sufficiently reasonable.....

Sherab said:

This is really uncalled for since I have already stated that it is both unskillful and unnecessary for a Buddha to manifest through a medium. But that does not imply that the Buddha does not have the power to manifest through a medium. The absence of evidence of a Buddha manifesting through a medium can support the claim that such a manifestation would be unskillful and unnecessary but it does not support the claim that the Buddha does not have the power to manifest through a medium.

Malcolm wrote:

In other words, as I predicted, you are arguing that precedence is not sufficiently reasonable to eliminate the claim the Buddha can speak through a trance medium. Sigh.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:11 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

So how does that makes it impossible for a Buddha to manifest specifically through a medium since having no intentions does not preclude the Buddha from manifesting as

as anything anyway.

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

Sherab said:

Are you implying that a Buddha MUST BE manifesting as a mara if he manifests through a medium?

Are you also implying that there is no possibility for the Buddha to manifest as a mara in specific instances that are consistent with the Buddha's prior path aspirations?

Malcolm wrote:

You really do have the strangest way of putting things. How can a Buddha manifest as the personification of delusion and self-grasping? As a general rule, anything or person that offers a distraction from the three trainings of the path— discipline (śīla), one-pointed concentration (samadhi), and wisdom (prajñā) — can also be regarded as a personification of Mara. Thus, how can a buddha offer distractions from the path of awakening? For what possible reason?

Any entity which manifests through a trance medium and claims to be either a buddha or an āryabodhisattva is necessarily a māra, and further, anyone who claims an entity who manifests through a trance medium is a buddha or āryabodhisattva is either mistaken due to ignorance or is deluded.

Author: Malcolm

Date: Monday, April 16th, 2018 at 5:25 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

@Grigoris, It sounds like Greeks are tolerant of US-EU only out of practical realities. Why are Greeks ambivalent towards the US-EU?

Malcolm wrote:

The Allies, Britain specifically, propped up a Hard Right government in Greece following WWII, in the early days of the first Cold War (we are in a second, now).

Author: Malcolm

Date: Monday, April 16th, 2018 at 5:16 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:
BTW, it looks like this page has been taken down.

Malcolm wrote:
That was wise of them.

dzogchungpa said:
Perhaps, but I do hope that we can keep arguing about the oracle stuff.

Malcolm wrote:
Predicted response: Sherab will argue that precedence is not sufficiently reasonable.

Tsongkhapa fan will bring up the fact that Tsongkhapa seems to have used two mediums in his career: a Nyingmapa Lama through whom he had a conversation with Vajrapani to remove his doubts about Dzogchen teachings; and Lama Umapa, through whom he had conversations with Mañjuśrī and clarified his doubts about Madhyamaka. Frankly, in my reading of these accounts, it actually appears that it was on account of Tsongkhapa's own pure vision that he perceived these masters as Vajrapani and Mañjuśrī, since the former was someone whose main practice was Vajrapani Maṇḍalacakra, and the latter was someone whose main practice was Vajrabhairava, respectively. However, the way that Khedrupje composed the secret bio of Tsongkhapa, it is made to appear as if Tsongkhapa relied on Umapa as a sku rten, a trance medium, and this is surely a mistake. There is no fault at all in having pure vision of one's master as this bodhisattva or that, or even as Buddha Vajradhara in person. But there is a very great fault in suggesting that buddhas and bodhisattvas on the stages resort to trance mediums to speak the Dharma.

Author: Malcolm
Date: Monday, April 16th, 2018 at 4:56 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:
dzogchungpa said:
This is interesting:
<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

BTW, it looks like this page has been taken down.

Malcolm wrote:
That was wise of them.

Author: Malcolm
Date: Monday, April 16th, 2018 at 4:50 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

cyril said:

I imagine that, if Buddhas emanate into the preta realm, they would do so in a form able to communicate Dharma to the pretas. I therefore assume that such a preta nirmanakaya would actually manifest as a preta just like Buddhas manifested in the human realm in the form of human nirmanakayas. I also imagine that such a preta nirmanakaya would possess all the physical abilities of a regular, non-enlightened preta in the same way Sakyamuni, Padmasambhava, Garab Dorje were capable of doing all the normal physical actions of a non-enlightened human being. Now, if this line of reasoning is correct, it follows that a preta nirmanakaya should also be able to possess mediums and oracles, just like non-enlightened spirits do. But since the general consensus is that such thing does not happen, I wonder what is wrong with the reasoning above.

Malcolm wrote:

Jvalamukha teaches the Dharma to pretas in their own form. Śākyamuni Buddha teaches Dharma to humans in their own form, etc. Also, this doctrine is very specific to the mandala of peaceful and wrathful deities, and should not be confused with the Buddha's actual career. The Buddha himself, during his sojourn in this world, appeared in the hell realms to beings there, and also the deva realms to the beings there.

As mentioned above, the mode of teachings of the Buddha has been ascertained to be three and three only: the vacana of his own voice, blessed vacana, and permitted vacana, and no fourth kind has ever been mentioned or ascertained such as vacana through trance mediums, channelers, tarot cards, seances, and so on. This is distinct from the Tibetan custom of the using trance mediums of reliable, mundane entities such as Nechung, Tseringma, and so on for oracular predictions about worldly matters.

The invocation of āryas such as Mañjuśrī, Śrī Devi, and so on for divinations must be understood as an invocation of their blessing, not their presence through mediums — thus it is completely different and must not be confused with the possession of trance mediums by worldly spirits.

Author: Malcolm
Date: Monday, April 16th, 2018 at 4:44 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

Tsongkhapa said:

Can someone explain coherently and with valid reasons why a Buddha cannot speak through another living being?

There is the classic example of the Heart Sutra being delivered by Buddha through Avalokiteshvara, for example. This is an example of Guru Yoga.

If a worldly spirit can communicate through an oracle - in other words, if such a spirit can enter their body - then it goes without saying that Buddhas can do so too. Buddhas are not limited beings, their speech has extraordinary qualities that cannot be understood by ordinary beings. Their words can be heard as the sound of the wind through trees, from Buddha's ushnisha and in the Pure Land, even the birds make the sound of Dharma, so why isn't it possible for a Buddha to communicate through another living being?

Malcolm wrote:

Indeed the Buddha gives teachings in three ways: directly with his own voice, by blessing, or by permission.

However, there isn't a single example in the sūtras or tantras where the Buddha gives teachings by literally possessing and then speaking through the body of another being in the manner of being a channelled entity. Further, these three modes of teaching were confined to the duration during which the Buddha was physically present in his nirmanakāya in this world, 2500 years ago. For this reason, apart from teachings of the sambhogkāya revealed by the mahāsiddhas of India and Tibet, there have been no new Dharmas in the world since then.

You might suppose, "In the world other buddhas have arisen, albeit not supreme nirmanakāyas, what is to prevent them from possessing the bodies of others and speaking through them."

1) No more than three modes of the Buddha's granting teachings have been identified in the sūtras by the paṇḍitas of India and Tibet. 2) There is no example in sūtra or tantra of such an occurrence, in other words, there is not a single example of Buddha giving teachings through a medium (sku rten). 3) Since the Buddha's nirmanakāya is no longer present in the world, also the three kinds of teachings are complete. 4) Among the beings the Buddha blessed or permitted to teach Dharma, it is only āryaśrāvakas and āryabodhisattvas who received such blessing or permission. 5) By inference, worldly devas and humans are not proper vehicles to be given permission to speak for the Buddha via blessing and permission since there is no example of Buddha giving such worldly people blessing or permission to speak for him. 6) Māra can appear in any guise, including that of a buddha or a bodhisattva, so it is unsound to consider the utterances of trance mediums to be valid Dharma. How is one to determine whether such teachings have a valid source or not? We have already seen the negative effects in Tibet of mistaking worldly entities who possess mediums as buddhas.

Therefore, the idea that buddhas can speak through trance mediums must be utterly

rejected both because it is an irrational supposition and because if it is accepted that such a phenomena is valid, many distorted teachings will enter the world, as is already the case with respect to those insufficiently wise to avoid such spurious teachings.

Author: Malcolm

Date: Monday, April 16th, 2018 at 1:24 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

TharpaChodron said:

Queen Bey is not my bag. I have issues with her being equated to a modern day Angela Davis.

Malcolm wrote:

Only posted for the Oshun relevance. I prefer much Bonobo, and anonymous ambient/dub/electronica in general. But then, I have terrible taste in music.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 11:49 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

TharpaChodron said:

"Venerable Yeye Omileye She is a model of love and compassion who works tirelessly to alleviate the suffering of others and restore balance and harmony with our Mother Earth. She is a living Oracle and Emanation of Mamaki, first Tibetan Water Goddess and Water Female Buddha in modern history."

She really is promoting herself. At first I thought maybe it's a good thing because she could introduce Vajrayana Buddhism to the African Americans, but it looks to me like this is such a misrepresentation, it will do more harm than good.

Malcolm wrote:

She really has a misunderstanding.

TharpaChodron said:

And that Beyonce as Oshun, ugh. Beyonce's message to girls as power= violence, vanity, destruction, I think it's grotesque.

Malcolm wrote:

Interesting take.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 9:34 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

It has to do with mustard gas in WWI and Zyklon B in WWII, etc.

Grigoris said:

Still doesn't make sense though. Killing people is killing them...

Malcolm wrote:

War has it's own insane logic, indeed, and you're right, it does not make sense.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:42 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

This was made a month and a half ago...

It has subtitles in English.

I speak French fluently the subtitles don't do his speech justice.

Malcolm wrote:

BTW, this person is part of the Far-Right in France:

<https://www.nouvelobs.com/rue89/rue89-sur-les-reseaux/20161215.RUE6000/dans-sa-nouvelle-vie-pierre-le-corf-defend-le-regime-syrien-sur-facebook.html>

He is closely associated with Benjamin Blanchard and Far-right Christians in France:

<http://civilsociety-centre.org/paper/france-and-eastern-christians-beneath-controversial-mobilisation>

It is basically right wing agitprop. That being said, there is bloodshed on all sides.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:30 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

...permit the use of chemical or biological agents on people.

Grigoris said:

I always find this sort of reasoning strange. It's okay to shoot people, bomb them (or

generally just blow them up using various devices) but it's just not on to gas them, or use diseases to kill them.

Just not sporting, really!

Malcolm wrote:

It has to do with mustard gas in WWI and Zyklon B in WWII, etc. Just for the record, I am against bombing sentient beings, shooting them or otherwise causing their death or injury in war or for any other reason. But I don't run the world.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:30 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Allied fecklessness aside, the international community cannot standby and permit the use of chemical or biological agents on people.

Grigoris said:

There was an official investigation into the presence and use of chemical weapons happening, nice of the allies to destroy the evidence. Fits their agenda just fine...

Malcolm wrote:

I think it is demonstrable that Assad was gassing his own people. Just how much evidence does one need?

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:00 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Allied fecklessness aside, the international community cannot standby and permit the use of chemical or biological agents on people.

PeterC said:

Completely agree - their banning has been one of the few enduring successes of jus in bello. Though I'm certain that that was not why Trump chose to attack at this point.

Malcolm wrote:

He didn't choose anything, the putz -- this was pure Mattis.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:18 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

Why?

Malcolm wrote:

Buddhas have no intentions.

Sherab said:

So how does that makes it impossible for a Buddha to manifest specifically through a medium since having no intentions does not preclude the Buddha from manifesting as anything anyway.

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:11 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Assad and the Kurdish forces eliminated ISIS, not the West. Actually, except for throwing some money and guns at the conservative Kurdish forces of northern Iraq the West has done nothing for the people fighting ISIS in Syria. As a matter of fact they have given free licence to NATO backed Turkish forces (and Islamist militias) to attack and destroy the very forces responsible for driving ISIS out of north Syria (theYPG and PKK).

As for France: you do know they will be replacing the U\$ in Manjib, right? So the "no interest in invading" trope is pretty ragged.

Malcolm wrote:

Iraqi Forces were led by US and other NATO advisors the whole time and still are. We don't want to have a standing army in the Mideast anymore, and have not had one there since 2014. As for pipeline conspiracy theories and so, well. And, we don't want a hot war with Russia.

PeterC said:

The underlying issue - well, one of the many underlying issue - is that for decades, the loosely-defined 'coalition' hasn't had a clear, consistently-pursued strategy that lasted more than a few months. This goes back at least as far as GHB's bait-and-switch in 1991 with the Iraqis, but frankly that was just the continuation of a pattern of behavior dating back to before WWII. US/UK/EU governments have been consistently unable to decide what they want, partly because they are politicians and their voters have never bothered

to understand the situation enough to decide what *they* want. This is never going to change. We at least know what 45 wants, which is a new shiny little distraction from the dumpster fire which is his domestic administration. But he's not really that much worse than his predecessors. One doesn't need conspiracy theories when there is ample evidence of collective idiocy.

Malcolm wrote:

Allied fecklessness aside, the international community cannot stand by and permit the use of chemical or biological agents on people.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:08 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

This was made a month and a half ago...

It has subtitles in English.

I speak French fluently the subtitles don't do his speech justice.

Malcolm wrote:

I suggest you look up Arwa Damon's reporting.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 10:34 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Of course not. The US, Britain, and France have no interest in invading Syria, beyond the troops we have there to try and eliminate the remnants of ISIS.

Grigoris said:

Assad and the Kurdish forces eliminated ISIS, not the West. Actually, except for throwing some money and guns at the conservative Kurdish forces of northern Iraq the West has done nothing for the people fighting ISIS in Syria. As a matter of fact they have given free licence to NATO backed Turkish forces (and Islamist militias) to attack and destroy the very forces responsible for driving ISIS out of north Syria (the YPG and PKK).

As for France: you do know they will be replacing the US in Manjib, right? So the "no interest in invading" trope is pretty ragged.

Malcolm wrote:

Iraqi Forces were led by US and other NATO advisors the whole time and still are. We

don't want to have a standing army in the Mideast anymore, and have not had one their since 2014. As for pipeline conspiracy theories and so, well. And, we don't want a hot war with Russia.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 10:30 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Jeff H said:

This may be a naive question, but doesn't bombing chemical weapons plants release the chemicals?

justsit said:

Apparently not, per this report in the Guardian dated April 14.

<https://www.theguardian.com/world/2018/apr/14/trumps-attack-on-syria-is-not-without-risk-but-its-not-world-war-three>.

"Another potential risk that failed to materialise was that an attack on chemical weapons might spread the poison, engulfing Syrian military personnel and civilians. Chemical weapons inspectors suggested such an outcome was unlikely, as a missile would blow up chemical weapons."

No additional scientific explanation was given.

Malcolm wrote:

Isimply put, blowing up ingredients is not the same as blowing munitions

Author: Malcolm

Date: Sunday, April 15th, 2018 at 9:22 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Sherab said:

Why?

Malcolm wrote:

Buddhas have no intentions.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 9:10 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Tenma said:

So the Guan Yin mediums are all fake?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:40 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 4:02 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

He probably stated that he felt Oshun was an emanation of Mamaki, not Oshun = Mamaki, not unlike the way that the Gyalpo Kunga are considered worldly emanations of the five families.

Norwegian said:

Right, that would make sense. The other stuff, not so much.

tingdzin said:

What I said.

Malcolm wrote:

However, it is pretty clear the women in question, lacking any real knowledge of these things, thought he was saying "Oshun = Mamaki." Thus, no typo, and massive misunderstanding.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 3:13 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I was reading in a Greek article today that ISIS has taken advantage of the strikes against Assad to launch an offensive. I guess that means ISIS is included in the allies launching strikes?

Malcolm wrote:

Of course not. The US, Britain, and France have no interest in invading Syria, beyond the troops we have there to try and eliminate the remnants of ISIS. This action, as I understand it, was strictly a response to the gassing of civilians last week.

M

Author: Malcolm

Date: Sunday, April 15th, 2018 at 1:50 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Is there any evidence (not media hearsay) that Syria used chemical weapons? There was no evidence last year ...

I did see articles with videos of dead women and children - too gruesome. However, there were no dead men there and some were posted by the white helmets (a joke... terrorists playing hero). Makes me think the rebels dumped all the bodies in one house on top of each other and blamed it on the government... with things like this, and with what I am reading, all you can say is there are these dead bodies. You can't say how they died or who killed them. Certainly not enough evidence to be conclusive to attack another country!

The sequence of events is certainly suspicious... like more effective propaganda for

more of the same. Maybe Putin will retaliate, the media will love Trump for a few days and we have the beginning spark for a massive world war. Or it's just more noise and more suffering.

Poor people.

Guru dragphur. Yes.

Malcolm wrote:

Oh, there is plenty of evidence Assad gassed his own people.

<https://www.hrw.org/news/2017/05/01/syria-new-evidence-shows-pattern-nerve-agent-use>

https://en.wikipedia.org/wiki/United_Nations_Mission_to_Investigate_Alleged_Uses_of_Chemical_Weapons_in_the_Syrian_Arab_Republic

The US, Britain, France, and other signatories have treaty obligation to respond militarily to destroy weapons manufacturing facilities when when chemical weapons are used in combat or against civilians if the offending party persist in their unlawful activities. Syria is a signatory to the CWC and is bound by its rules.

Article XII of the <https://www.cwc.gov/cwc.html> states:

1. The Conference shall take the necessary measures, as set forth in paragraphs 2, 3 and 4, to ensure compliance with this Convention and to redress and remedy any situation which contravenes the provisions of this Convention. In considering action pursuant to this paragraph, the Conference shall take into account all information and recommendations on the issues submitted by the Executive Council.
2. In cases where a State Party has been requested by the Executive Council to take measures to redress a situation raising problems with regard to its compliance, and where the State Party fails to fulfil the request within the specified time, the Conference may, inter alia, upon the recommendation of the Executive Council, restrict or suspend the State Party's rights and privileges under this Convention until it undertakes the necessary action to conform with its obligations under this Convention.
3. In cases where serious damage to the object and purpose of this Convention may result from activities prohibited under this Convention, in particular by Article I, the Conference may recommend collective measures to States Parties in conformity with international law.
4. The Conference shall, in cases of particular gravity, bring the issue, including relevant information and conclusions, to the attention of the United Nations General Assembly and the United Nations Security Council.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 1:30 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Norwegian said:

I wonder if there's the possibility of a misunderstanding or miscommunication having taken place here. That the Nechung Kuten never said that she is an oracle of Mamaki. Or that this was poorly communicated. Or that this woman is deliberately marketing herself as such, when she never really was said to be that.

Because this is all very strange.

Malcolm wrote:

He probably stated that he felt Oshun was an emanation of Mamaki, not Oshun = Mamaki, not unlike the way that the Gyalpo Kunga are considered worldly emanations of the five families.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 11:33 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

She must have some connections with Nagas ?

Malcolm wrote:

Oshun is represented as a human being, and sometimes as a mermaid. Beyonce makes direct reference to her in this Lemonade video, where she plays a vengeful Oshun:

Author: Malcolm

Date: Saturday, April 14th, 2018 at 10:44 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

tingdzin said:

See what sloppy punctuation can do. If the article had said "a living oracle, and an emanation of Mamaki" (note the added comma), it would not have been subject to the interpretation that she was channeling Mamaki, which is an absurdity on many levels. As has been noted many times on this forum, the title "emanation" is tossed about pretty carelessly, and being recognized as an oracle is not that weird or unusual in Asia, and perhaps in Africa either (I don't know anything about Yoruba culture).

If her work is channeling human energies in a positive direction, and she's not just a money-grubbing charlatan, then that work deserves to be recognized, just as the spirit that animates Nechung is to be honored for major contributions to Tibet's and HH's welfare. This does not mean that either is a Buddha.

Malcolm wrote:

I don't think the punctuation is sloppy. This page directly equates Osun with Mamaki. This is wrong on so many levels.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 8:01 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Norwegian said:

Just to echo an older discussion on the topic of oracles, JKhedrup, who spent some time at Sera Je:

JKhedrup said:

I just checked with Geshe Sonam now to confirm what I have relayed here is accurate. He said every lama he has heard teach on this topic has stated that fully enlightened Buddhas cannot manifest through oracles, and says that there is no precedent that they can in any of the canonical scriptures.

Sherab said:

There is a huge difference between manifesting THROUGH oracles and manifesting AS AN oracle. A Buddha can manifest as or emanate anything. Therefore, there is no reason why a Buddha cannot manifest or emanate an oracle.

As to "fully enlightened Buddhas CANNOT manifest through oracles", I think this makes no sense. I think a Buddha can do that if he/she wants to but that would be unskillful and unnecessary. Unskillful because it would create a precedence for any medium to claim that he/she is channeling a Buddha (I actually met a medium who claimed to be channeling Buddha Amitabha) and unnecessary because a Buddha can manifest as anything, so he/she can manifest as an oracle to deliver a message instead of going through an oracle to deliver a message.

Malcolm wrote:

Why would a buddha want to use a medium? That makes no sense at all. There is no need for it, as you yourself even admit. There is no evidence of such a thing occurring in any sūtra or tantra.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 8:12 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

This is interesting:

<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

Malcolm wrote:

It is impossible for a human being to be a sku rten for a buddha. Only worldly deities manifest through oracles.

dzogchungpa said:
Duly noted.

Malcolm wrote:

If you doubt me, take it up with HHDL who himself has made this observation many times in the course of speaking of a certain protector. Also, the Nechung Oracle himself is not a Tulku, not is Nechung a transcendent deity.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 7:19 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

This is interesting:

<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

Malcolm wrote:

It is impossible for a human being to be a sku rten for a buddha. Only worldly deities manifest through oracles.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 12:38 AM

Title: Re: Asbestos snowflakes on the tongue

Content:

Queequeg said:

Its not clear how much exposure leads to cancer.

Malcolm wrote:

Parts per million.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 12:37 AM

Title: Re: Academic learning is not directly proportional to realization

Content:

dzogchungpa said:

Nah, I just trot it out to annoy you.

Malcolm wrote:

I does not annoy me. If you want to misrepresent what other people say, this is on you. It however still needs correction.

Author: Malcolm

Date: Friday, April 13th, 2018 at 7:53 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

dzogchungpa said:

As ChNN says: In fact, the scholar's learning creates many limitations to self-discovery.

Malcolm wrote:

There is in fact a context for this, and the context is that as the Dzogchen tantras say, a shepard who has confirmed their rigpa in direct perception will be liberated far swifter than learned pandita who has not. However, a learned pandita will certainly become liberated far swifter than a shepard if they too have confirmed their rigpa in a direction perception.

It is useful to refer to what Sapan has to say here:

<https://dharmawheel.net/viewtopic.php?f=49&t=4875&p=50535&hilit=kusali#p50535>

Thus, one must be mindful of the context of these statements, since you have twice now trotted out this citation to imply that ChNN thinks scholarship is useless -- he does not.

Author: Malcolm

Date: Friday, April 13th, 2018 at 10:13 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Varis said:

And wives, husbands, friends, etc., right?

So presumably closer karmic affinity is what results in us getting married to certain people, being friends with others, etc? Puts a whole different spin on the concept of "soul mates", eh.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, April 13th, 2018 at 10:12 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Queequeg said:

IIRC, since earliest times, merit earned in Dharma practice benefits not only ourselves, but our families,

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Queequeg said:

So it should follow that our practice has far reaching merit for all beings, and that's my understanding of the Mahayana view... I'm sure you are more familiar with this than I am, but the "seven generations" thing seems to be a Vedic or Brahmanical legacy, a convention from the Buddha's time that was incorporated into Buddhism, but was not commensurate to the Buddha's complete message. It would take time for the full scope and breadth of the Buddha's teachings to emerge. Perhaps these were one of the minor conventions current at his time which were not worth challenging.

Malcolm wrote:

It is brahmanical.

Author: Malcolm

Date: Friday, April 13th, 2018 at 4:47 AM

Title: Re: Anyone know about the Namchak lineage, Namchak Khen Rinpoche or Lama Tsomo?

Content:

monktastic said:

Thank you. In your opinion authentic then?

Malcolm wrote:

TSN is definitely the real deal.

Author: Malcolm

Date: Friday, April 13th, 2018 at 4:28 AM

Title: Re: Anyone know about the Namchak lineage, Namchak Khen Rinpoche or Lama Tsomo?

Content:

monktastic said:

I have some family members who want to attend this:

<https://www.eventbrite.com/e/vipassana-tibetan-style-tickets->

43361727093?aff=websiteinquiry

It's taught by teachers from here: <https://namchak.org/about/teachers>

Wanted to see if anyone has any familiarity with this lineage or teachers.

Malcolm wrote:

Lama Tsomo is Linda Pritzker of Pritzker Foundation fame. She is a student of Tulku Sangngak's and is the sponsor of this:

<http://www.ewambuddhagarden.org>

Author: Malcolm

Date: Friday, April 13th, 2018 at 2:06 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Queequeg said:

IIRC, since earliest times, merit earned in Dharma practice benefits not only ourselves, but our families,

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Author: Malcolm

Date: Friday, April 13th, 2018 at 2:05 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

Malcolm wrote:

Basically that is correct. You need the lung for the root text at least.

Spelare said:

As for the Five Nails, I see these two translated commentaries from the other discussion:

1. "Five Nails: Commentary on the Northern Treasures Accumulation Praxis By Tulku Tsurlo": https://www.namsebangdzo.com/Five_Nails_p/22022.htm
2. "Path of Secret Mantra: Teachings of the Northern Treasures Five Nails Pema Tinley's Guide to Vajrayana Practice": https://www.namsebangdzo.com/Path_of_Se...380188.htm

Do you recommend either of these? If so, what are the merits of one compared to the other? I would probably order one but not both at this point. Is the text of Tulku Thondup's translation of the Five Nails commentary by Tulku Tsurlo already included in the Boundless Vision book mentioned above, so there would be no point in ordering both that and #1 above?

I'd also welcome the input of anyone here who has tried to use either of the commentaries to support their own practice.

Malcolm wrote:

The five nails is a generic practice for the NT, the guru yoga is adapted to which ever cycle you are doing it for. As to which you order, that really depends on whether you like Dowman's megapixels or not.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 7:47 PM

Title: Re: Non-human capacity for wisdom

Content:

Ogyen said:

I don't feel drawn to having pets.

Malcolm wrote:

I basically have no interest in picking animal shit, hence no pets.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 7:46 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

R said:

Just curious:

Did he give pointing out instructions there?

Malcolm wrote:

Just the lung.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 12:28 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Our friend ADB has not clarified whether this consciousness is personal, as in Yogacāra, or transpersonal as in Advaita. Even so, the view of Yogācāra is not the view of Dzogchen, which view Dzogchen far surpasses, just as the sun outshines a candle.

Andrew David Boyle said:

It is the view of someone who has directly perceived their Buddha Nature. There is no

higher realisation.

Malcolm wrote:

you still have not clarified whether this is Self Mooji keeps talking about is personal or transpersonal.

In any case, having looked at what he says, as far as I can tell is it just standard Self view of Advaita, so not Dzogchen.

Buddhanature misunderstood is just the same as the tīrthika view of self.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 9:51 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Andrew David Boyle said:

Outwardly Mooji's view is that all phenomena arise from consciousness and are of the same nature of consciousness.

Malcolm wrote:

That is not Dzogchen view at all. Not even slightly.

Coëmgenu said:

If I may inquire, although that isn't the Dzogchen view according to you, it does look like the general Yogācāra view.

Perhaps a formal thread, or at the very least a clarification in-thread, on what separates them would be in order?

Malcolm wrote:

Our friend ADB has not clarified whether this consciousness is personal, as in Yogācāra, or transpersonal as in Advaita. Even so, the view of Yogācāra is not the view of Dzogchen, which view Dzogchen far surpasses, just as the sun outshines a candle.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 9:32 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Andrew David Boyle said:

Outwardly Mooji's view is that all phenomena arise from consciousness and are of the same nature of consciousness.

Malcolm wrote:

That is not Dzogchen view at all. Not even slightly.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 8:50 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

What is wisdom, and how is it acquired?

Malcolm wrote:

Prajñā, wisdom, is the result acquired from hearing the Dharma, reflecting upon it, and cultivating what was heard and reflected upon.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 6:39 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

dzogchungpa said:

According to the copyright page, "Tulku Thondrup's introduction to this text and his original translation of the text were included in the Buddhayana Foundation Series Volume IX." I don't know if that was actually officially published in some way.

Anyway, 'pixel' etc. sounds silly to my ear, but Tulku Thondup seems to appreciate what he has called Dowman's "brilliant gift of letters" so why not have a look at the book before discouraging others from reading it? Maybe Dowman did a good job with it.

Malcolm wrote:

At minimum, people should have the lung for the root text, kun bzang dgongs pa zang thal gyi nyams khrid thar gling chos sku'i zhing khams su bgrod pa'i nye lam chen mo, composed by 17th century master Zurchen Chöying Rangdrol.

The lung for the ngondro drawn from this was given by Tulku Dakpa when he gave the lung for Buddhahood.

People should not read the text without transmission. I know this is unpopular these days, but well,

Spelare said:

So, if I've received the ngondro lung for this, does that mean I can read the ngondro section but no further? Is it likely that Tulku Dakpa or another qualified lama will be offering the requisite transmission in the foreseeable future?

Malcolm wrote:

Basically that is correct. You need the lung for the root text at least.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 5:53 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

Nichiren studied under many Dharma teachers. Thus, your example is invalid.

Astus said:

So by the requirement for a teacher you accept any Buddhist teacher, even if the encounter is minimal and later one does not even (fully) agree with that person?

Malcolm wrote:

Yes, because the conceptual view one learns is provisional unless or until one realizes suchness for oneself. Of course, for most people, their success in realization is indicated by the amount of hearing, reflection, and cultivation they do. Thus, people with little hearing have a much longer time on the path.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 5:51 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

The main problem with Yogācāra is that they are unable to account for how a conditioned consciousness transforms into unconditioned jñāna, hence Yogācāra is held by Madhyamaka to be a realist school.

Queequeg said:

Interesting. That makes sense, except that last part.

Can you expand on the nature of that problem?

And what is meant by "realist" here?

Malcolm wrote:

It is an issue of transformation, in this case, their position has an inner contradiction. They are trying to account about mind can produce both samsara and nirvana. So the idea is that when the traces of affliction are emptied out of the ālaya, this causes the ālaya to effectively cease to exist, and the remaining mental skandhas transform into the four wisdoms which are now unconditioned. This is explained pretty well in the Mahāyāna Samgraha.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 5:01 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

What, exactly, are we talking about with the flame?

Malcolm wrote:

Realization.

Snowbear said:

How is it passed?

Malcolm wrote:

It is like a seal and wax. The guru teaches, the disciple hears. Though the guru's realization is not transferred to the disciple, the impression upon the disciple leads to that disciples realization.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 4:31 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

It all sounds a bit too immaterial. What is "candle to candle" meant to capture?

Malcolm wrote:

One flame lighting the next flame.

Snowbear said:

What, exactly, are we talking about with the flame?

Malcolm wrote:

Realization.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 4:28 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

What does this statement even mean? Couldn't one say (wn the yogacara approach, it seems to me, and I am open to correction, the two truths are not reconciled. There is a leap between the two lower levels of understanding and the perfected understanding which sees emptiness, ie. only the ultimate truth of the two truths; all dharmas, whether false or dependently originated, are not the ultimate truth.

Malcolm wrote:

No, this is not correct. The absence of the imputed nature in the dependent nature is the perfected nature.

The two truths are reconciled in Yogacara through the dependent nature.

In other words, the dependent nature is the hinge for the relative and the ultimate, samsara and nirvana, etc.

The main difference between standard Madhyamaka, where one perceives that a given entity has two natures, and the Yogācāra three natures, is that first, all given entities are reduced to mind-only, that recognition of mind-only is the transition point to recognizing that they exist only as seeds in the ālayavijñāna (the dependent nature); through recognizing that they do not exist as anything other seeds, one is no longer confused about the imagined nature (relative truth), recognizing that the dependent is empty of the imagined itself is ultimate truth. The main problem with Yogācāra is that they are unable to account for how a conditioned consciousness transforms into unconditioned jñāna, hence Yogācāra is held by Madhyamaka to be a realist school.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 4:15 AM

Title: Re: Mind-streams: Separate?

Content:

Astus said:

Nichiren did not have a teacher who told him all he had then imparted on his disciples.

Malcolm wrote:

Nichiren studied under many Dharma teachers. Thus, your example is invalid.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 3:36 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:

Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Astus said:

The disagreement is not whether one needs to learn, but how learning can happen. For instance, Nichiren did not have a teacher who told him all he had then imparted on his disciples.

Malcolm wrote:

No teacher, no blessings; no blessings, no realization (cue: debate about blessings)

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 2:22 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:

Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Queequeg said:

Agree.

And further, this ultimate disagreement with Astus was in mind as the end the whole time.

Malcolm wrote:

Come on, Astus, bring it in

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 2:22 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

It all sounds a bit too immaterial. What is "candle to candle" meant to capture?

Malcolm wrote:

One flame lighting the next flame.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 12:45 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

Would you disagree with that?

Malcolm wrote:

No (speaking for Cone with confidence here because we are Vajrayāna practitioners) since the essence of Vajrayāna is the direct introduction of suchness.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 12:44 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:

Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Author: Malcolm

Date: Tuesday, April 10th, 2018 at 9:22 PM

Title: Re: Vajrayana is not Tibetan Buddhism

Content:

florin said:

So mantrayana and vajrayana are different then ?

http://www.rigpawiki.org/index.php?title=Nine_yanas

Varis said:

I should correct myself.

Tibetans use the words Vajrayana and Mantrayana as synonyms but AFAIK the former term doesn't appear in Kriya and Yoga Tantra because it's a later development, hence why East Asian Buddhists don't use it.

Malcolm wrote:

This is not correct.

The term "Vajrayāna" is found in yogatantra, in the Sarvatathāgatatattvasaṃgraha-nāma-mahāyāna-sūtra as well as the Vajra-śikhara-mahā-guhya-yoga-tantra. It is also found in kriya tantra, in the Ārya-avalokiteśvara-padma-jāla-mūlatantra-rāja-nāma and the Ārya-vajrakrodharājakaḷpa-laghutantra-nāma.

In the Sarvatathāgatatattvasaṃgraha we find the term "Unsurpassed Vajrayāna."

Author: Malcolm

Date: Tuesday, April 10th, 2018 at 8:50 PM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

They go on contemplating endlessly trying to find "nothing", ie. analysis without remainder. Pursuing an impossible end is, in my view, and endless austerity.

Malcolm wrote:

The point of the analysis is not to find nothing, the point is to find something. When one's analysis fails to find something, one discovers the absence of inherent (a.k.a. ultimate) existence, otherwise known as the absence of existence with respect to any of the four extremes. This analysis is not endless, since one only needs to discover the emptiness of one thing to realize the emptiness of all things. To echo Āryadeva, those who propose any sort of existence must prove the existence of each and everything they propose as existent, whereas those who make arguments via emptiness need only to prove the emptiness of one thing in order to prove the emptiness of all things.

Author: Malcolm

Date: Sunday, April 8th, 2018 at 6:33 PM

Title: Re: Is Bon Buddhadharma?

Content:

yan kong said:

But isn't that kind of an important point, as to whether they're taking refuge in a Buddha or not? Not really in regards to whether they define themselves as Buddhists or not but rather as to whether their object of refuge is enlightened or not.

Fortyeightvows said:

Well like Malcolm said:

Malcolm wrote:

Their object of refuge is Tonpa Shenrab, who was, in the opinion of most western scholars, mythologized into a Buddha (sang gyas).

Varis said:

From what I understand there is little evidence currently that the Buddha was a historical person, let alone that he taught anything attributed to him.

https://www.academia.edu/36121418/The_Idea_of_the_Historical_Buddha_Published_version_JIABS_2017

Those who would claim Bon is not Buddhadharma because they take Tonpa Shenrab as refuge shouldn't throw stones when they live in a glass house.

Malcolm wrote:

That article is really quite silly.

Author: Malcolm

Date: Friday, April 6th, 2018 at 8:23 PM

Title: Re: student-master relationship in Vajrayana

Content:

pemachophel said:

dear climb-up,

if you're looking for a one-size-fits all methodology in vajrayana, i think you're going to be disappointed. as the well-known tibetan saying goes, "every valley has its lama; every lama has his dharma (meaning how he or she does things)."

personally, i recommend your finding (or sticking with) a teacher whose teachings work for you and not worry about the rest. if ChNNR's method of DI or initiation works for some, that's wonderful for them. others may need (or simply favor) in-the-flesh teachings in a small group setting. the issue is the result, not necessarily the delivery system.

just my two cents. sorry if i'm way off base.

climb-up said:

Thank you for your thoughtful post. I appreciate it.

I am not looking for a one-size fits all approach, nor am I looking for a teacher who works for me, I have found that in ChNN's teachings and practice. I'm good on that front, and have full faith in teachings.

My question was specifically in regards to Malcolm, a very well known and vocal supporter of ChNN and his teachings saying that everything in the article was correct. I can understand both approaches being true in the "every lama has his own dharma" sense, but not in the sense of a student of ChNN saying that everything in there article is true.

I am curious if Malcolm has some understanding that some how reconciles these two

perspectives and, if he would share it. I am (very genuinely) not trying to start any sh!t ...

dzogchungpa said:

Good, because we can't have that, can we?

climb-up said:

...just trying to preemptively stem off any potential defensiveness, in the hopes of getting an answer (sometimes, I can't imagine why, my questions are thought of as less than sincere).

Malcolm wrote:

With respect to the boss, he answers questions put to him in email or in person.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:53 PM

Title: Re: student-master relationship in Vajrayana

Content:

treehuggingoctopus said:

Well, the thing is, as you practice new questions tend to emerge. And then you go back to your guru and ask them again, don't you?

Malcolm wrote:

Not if he or she has basically stopped answering questions. At a certain point in one's practice, one needs to become self-reliant. After all, Dharma is not rocket science.

treehuggingoctopus said:

That is what one would think. I would, in any case. But then there are things like this:

<http://levekunst.com/club-nondualite/>

Malcolm wrote:

Yes, everything Erik says here is true. But this is not in contradiction with my point at all.

If one is still in a state of doubt, one might ask questions, but even if one ask questions and receives answers, those answers cannot really be confirmed by anyone else but oneself in one's own practice. Anyway, people put too much emphasis on "nonduality" without really knowing what the term means in the various approaches of Buddhadharma.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:07 PM

Title: Re: Why samsara exists

Content:

Malcolm wrote:

I don't know why there is all this discussion. The answer to why samsara exists is that sentient beings are subject to grasping a self that does not exist as real.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:04 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Malcolm wrote:

Then there is the issue of "helping" the text. It is the habit of some translators to embed their understanding in their translations by fleshing them out, sometimes by as much as 40 percent, with extraneous material either derived from commentaries or from information provided in the course of hearing a text being taught.

Grigoris said:

I disagree with this method. This sort of activity is best left for footnotes where it is made clear that it is an addition of the translator.

Malcolm wrote:

I am not advocating for this, just mentioned that this is the practice of some translators. I personally think it is the wrong way to go.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 10:11 PM

Title: Re: student-master relationship in Vajrayana

Content:

treehuggingoctopus said:

And if they stop?

Malcolm wrote:

Then you don't need to ask anymore questions— just find your answers in your practice. I.e., at that time one needs to rely on the inner guru.

treehuggingoctopus said:

Well, the thing is, as you practice new questions tend to emerge. And then you go back to your guru and ask them again, don't you?

Malcolm wrote:

Not if he or she has basically stopped answering questions. At a certain point in one's practice, one needs to become self-reliant. After all, Dharma is not rocket science.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 2:44 AM

Title: Re: student-master relationship in Vajrayana

Content:

47635 said:

How often is it necessary to see one's teacher in Vajrayana?

Malcolm wrote:

Until he or she stops answering your questions.

treehuggingoctopus said:

And if they stop?

Malcolm wrote:

Then you don't need to ask anymore questions— just find your answers in your practice. I.e., at that time one needs to rely on the inner guru.

Author: Malcolm

Date: Wednesday, April 4th, 2018 at 11:01 PM

Title: Re: student-master relationship in Vajrayana

Content:

47635 said:

How often is it necessary to see one's teacher in Vajrayana?

Malcolm wrote:

Until he or she stops answering your questions.

Author: Malcolm

Date: Wednesday, April 4th, 2018 at 9:47 PM

Title: Re: Great Transference question

Content:

Josef said:

one would also be forbidden from reading Malcolm's translations if this were the case.

chimechodra said:

Does "Buddhahood in this Life" contain thogal sections that one should not read unless they have received those teachings? This would be good to know beforehand. I haven't

bought the book yet so I have no idea if there's a warning somewhere, but it is on my to-read list.

Malcolm wrote:

I wrote:

In closing, I would like to stress that this translation has been prepared primarily for the serious practitioner who has the transmission for the teachings contained here. The reader should have received the necessary empowerments and reading transmissions. The Great Perfection tradition, like the Buddhist tradition in general, is an orally transmitted tradition, and one cannot expect to make any progress in its teachings without having received transmissions in a proper way. Without proper guidance by a qualified master who has understood and realized the meaning of the Great Perfection, one is sure either to not understand or, perhaps worse, to misunderstand the subject matter. However, with proper guidance by a qualified master, it is certain that one will be able to gain confidence in one's view and practice, and to quickly traverse the path to perfect buddhahood.

Author: Malcolm

Date: Tuesday, April 3rd, 2018 at 10:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Yes, it is. But not with ChNNR's melody. Often a part of liberation of wearing mantras. Also there are several version.

/magnus

Miroku said:

Yes, if I remember correctly the melody is really something special. It came to Rinpoche as a part of his Jnanadakiny dreams or it is from Jnanadakini. Either way it is special.

heart said:

No, I think he got it from Ekajati in a dream.

/magnus

Malcolm wrote:

It came from a dream of a ganapuja he had when he was around 10 years old. Since his uncle was in the dream, he asked his uncle if he knew this melody, but Heka Lingpa said he did not know that melody, and told ChNN to go to his other uncle, since SOV was part of Adzom Drukpa's practice; however, there, his other uncle taught him a melody

that was used in Adzom Gar, but it was nothing like what ChNN heard in his dream at that Ganapuja. Later, when he started having dreams of the dance, the melody was slowed down considerably. I have heard recordings from the '70s where SOV was accompanied by harmonium and it was sung very rapidly compared even with the quick form of singing today.

Author: Malcolm

Date: Tuesday, April 3rd, 2018 at 1:55 AM

Title: Re: "Wild Wild Country" - Osho documentary on Netflix

Content:

dzogchungpa said:

It's been a while since I looked at it but if I recall correctly, some of that Rajneesh stuff is very well spoken.

Malcolm wrote:

Your memory is failing you.

Author: Malcolm

Date: Sunday, April 1st, 2018 at 9:56 PM

Title: Re: Ayya Yeshe

Content:

gelukman said:

Hello

<http://buddhistinsights.com/ayya-yeshe/>

There is a nun called Ayya Yeshe. Who is very active and such a public person.

So the question arise. What is she doing?

Quickly seen I did not find any mention her qualification to ordain women?

If some one have more insight I would be happy to hear.

.

Grigoris said:

Any vow holding monastic is "qualified" to ordain given there are another two (for a total of three) vow holding monastics present.

Why do you want to know? You want to be ordained by her?

Malcolm wrote:

Well, not exactly. Bhikṣunis cannot ordain men. They can at most give them refuge (barring bodhisattva vows and samaya, which do not have gender restrictions).

Author: Malcolm

Date: Sunday, April 1st, 2018 at 8:21 PM

Title: Re: Why is "unborn, unchanging, deathless" NOT eternal?

Content:

krodha said:

"Non-empty" is a play on words in that context. Many see the use of "non-empty" and think it contradicts śūnyatā, but it does not... it is merely a play on words that is intended to come off a bit controversial and incendiary. "Non-empty" is an embellished and shortened way of saying "not lacking qualities," but it appears attractive for those who might fear emptiness, it is intended as an upāya in that sense. The main issue is that it requires unpacking and given the fact that many who shy away from emptiness tend to be those who take comfort in the idea of substantial essences, the use of "non-empty" is oft misconstrued as affirming an inherent essence that contradicts emptiness.

ItsRaining said:

You seem to be just assuming that it is intended to be controversial and incendiary when it is not. There was no massive controversy over these work in the past....

Malcolm wrote:

Sure there was, which is why the Lanka is an important corrective to the ten tathāgatagarbha sūtras, and explains that tathāgatagarbha was taught for those who were in fear of emptiness.

ItsRaining said:

It just affirms that affirms that the mind does not lack qualities which is an important point, clarifying that it is not a nihilist's emptiness.

Malcolm wrote:

Anything that has qualities is relative and compounded.

Author: Malcolm

Date: Saturday, March 31st, 2018 at 12:21 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

dzogchungpa said:

According to the copyright page, "Tulku Thondup's introduction to this text and his original translation of the text were included in the Buddhayana Foundation Series Volume IX." I don't know if that was actually officially published in some way.

Anyway, 'pixel' etc. sounds silly to my ear, but Tulku Thondup seems to appreciate what he has called Dowman's "brilliant gift of letters" so why not have a look at the book before discouraging others from reading it? Maybe Dowman did a good job with it.

Malcolm wrote:

At minimum, people should have the lung for the root text, kun bzang dgongs pa zang thal gyi nyams khrid thar gling chos sku'i zhing khams su bgrod pa'i nye lam chen mo, composed by 17th century master Zurchen Chöying Rangdrol.

The lung for the ngondro drawn from this was given by Tulku Dakpa when he gave the lung for Buddhahood.

People should not read the text without transmission. I know this is unpopular these days, but well,

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:42 PM

Title: Re: Yantra Yoga compared to...

Content:

Spelare said:

For myself, I see no problem with integrating haṭha-yoga practices, physical or energetic, into the Dzogchen view. This is precisely what Yantra Yoga instructors apparently do, deferring to Tibetan texts and teachers whenever possible but clearly bringing to bear their training in modern postural yoga.

Malcolm wrote:

As to your first point, yes, there is no conflict here.

As to your second point, I don't think Fabio and Laura would agree.

Spelare said:

Ok. So, would you say that they had to unlearn certain aspects of modern postural yoga and relearn them according to the Tibetan sources? Or, do you just mean that everything they teach was already there in the Tibetan sources already, and there was no need to adapt them for modern use?

Malcolm wrote:

Laura, as far as I know, never studied any of the lineages from Krishnamācārya. Fabio originally studied with Śivānanda, but dropped all of that when he started training with ChNN. Everything in Yantra Yoga is in the root text, including the variations, as ChNN learned it from his uncle.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:40 PM

Title: Re: melong pendant

Content:

Grigoris said:

As for blessings: I gave my melong to be used during an empowerment as the landing pad for Dakini.

Mantrik said:

Hopefully they were better at landing than the owls in Harry Potter.

Convex side down helps.

Malcolm wrote:

One is to wear the six syllables against the skin, mirror side out.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:39 PM

Title: Re: melong pendant

Content:

Grigoris said:

As for blessings: I gave my melong to be used during an empowerment as the landing pad for Dakini.

Mantrik said:

Hopefully they were better at landing than the owls in Harry Potter.

Convex side down helps.

Ogyen said:

These Merigar Melongs are flat discs. I like the convex shape better..

Malcolm wrote:

The Merigar melongs are descendants of the original melong given to ChNN by Changchub Dorje. They are made of a special alloy, to ChNN's precise specifications. Each batch of new melongs has added to it an older melong kept back so that succeeding generations of melongs all have some of the original in their composition. Thus, it is better, IMO, to purchase the merigar melongs.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:35 PM

Title: Re: Yantra Yoga compared to...

Content:

Spelare said:

For myself, I see no problem with integrating haṭha-yoga practices, physical or energetic, into the Dzogchen view. This is precisely what Yantra Yoga instructors apparently do, deferring to Tibetan texts and teachers whenever possible but clearly bringing to bear their training in modern postural yoga.

Malcolm wrote:

As to your first point, yes, there is no conflict here.

As to your second point, I don't think Fabio and Laura would agree.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:33 PM

Title: Re: Mind-streams: Separate?

Content:

Losal Samten said:

How do aspirations work once buddahood is attained? Aspirations are a conditioned phenomena and are to be abandoned at the tenth bhumi (IIRC), and since the dharmakaya is unconditioned, surely it can't be conditioned via conditioned practitioners conditionally triggering the abandoned and purified conditional traces of aspirations?

Are aspirations mentioned in Dzogchen literature, or does it rely on the natural compassion doing its business? Wish-fulfilling jewel a and wish-fulfilling jewel b have no differences in activities and potentialities, surely?

Malcolm wrote:

Like karma, there is no inherent nature that forces the result of aspirations, once made, to cease. AA VIII 2,8 (Conze) states concerning the "cognition concerning resolve", "As the cause comes to maturity, he manifests himself at that place, wherever and whenever his help is needed."

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:02 PM

Title: Re: Mind-streams: Separate?

Content:

Ogyen said:

So for example is Tara a specific being with a separate mindstream than Shakyamuni, or Chenrezig/Avalokiteshvara, etc. Or are they all the same buddha nature that just projects through a different lens of manifestation?

I ask because we are instructed to use specific practices to help us for specific conditions...

Malcolm wrote:

Buddhanature is not some unity that all beings share. That would be a self-view. Buddhanature is the individual potential of each sentient being to awaken.

Tārā is a being separate from Śākyamuni, Avalokiteśvara and so on, who all make their own aspirations, have their own namthars, etc.

Each deity manifests from separate aspirations to provide methods for different

sentient beings. Tārā the bodhisattva and Tārā, the deity in the sadhana that one manifests are not the same, but by doing the latter one invokes the aspirations of the former. However, if one realizes Tārā, there is basically no difference at that point between oneself and Tārā because the pristine consciousness of all the buddhas is identical in terms of object of realization and so on.

Author: Malcolm

Date: Friday, March 30th, 2018 at 10:43 PM

Title: Re: Boundless Vision Tulku Tsolo

Content:

the.eleven said:

Does anyone here have experience with this text?

https://www.amazon.com/Boundless-Vision-Manual-Dzogchen-Changter/dp/1985102846/ref=sr_1_1?ie=UTF8&qid=1522255581&sr=8-1&keywords=boundless+visi%C3%B3n

Josef said:

I havent read it but I find it quite odd that Dowman "edited" a Tulku Thondup translation. This could be a very valuable translation if there is an extant version that Dowman didnt have anything to do with.

Perhaps there is another edition available from Thondup himself.

Malcolm wrote:

From what I understand, there was a manuscript version in circulation.

Author: Malcolm

Date: Friday, March 30th, 2018 at 10:39 PM

Title: Re: Boundless Vision Tulku Tsolo

Content:

Josef said:

I havent read it but I find it quite odd that Dowman "edited" a Tulku Thondup translation. This could be a very valuable translation if there is an extant version that Dowman didnt have anything to do with.

Perhaps there is another edition available from Thondup himself.

Norwegian said:

Basically it looks like Dowman had his way with the text and added in "pixel", "megapixel" and other Dowman-lingo...

treehuggingoctopus said:

"Sole cosmic megapixel." Mmmmmmm.....

Malcolm wrote:
This must be the Minecraft edition of Dzogchen.

Author: Malcolm
Date: Friday, March 30th, 2018 at 3:11 AM
Title: Re: Mind-streams: Separate?
Content:
Malcolm wrote:
According to Sarvastivada and most of Mahāyāna and Vajrayāna, formless realm beings have no material body. Dzogchen dissents from this view.

Grigoris said:
So the Arupadhatu is suddenly a Rupadhatu?

Malcolm wrote:
In Dzogchen, formless is taken to mean extremely subtle form.

Author: Malcolm
Date: Thursday, March 29th, 2018 at 10:16 PM
Title: Re: Mind-streams: Separate?
Content:
clyde said:
I apologize for my confusion but if “a mind is instantiated in a body”, are there minds without living bodies and/or living bodies without minds?

Malcolm wrote:
According to Sarvastivada and most of Mahāyāna and Vajrayāna, formless realm beings have no material body. Dzogchen dissents from this view.

Author: Malcolm
Date: Thursday, March 29th, 2018 at 3:24 AM
Title: Re: ‘Dharmas do not arise’
Content:

Wayfarer said:
Precisely!

There are some very good answers and sources here, which I think address the point (and thank you for them). But that point is, to say of something that it has ‘merely conventional existence’, is not to say that it simply doesn’t exist. Actually the whole distinction between ‘conventional and ultimate’ is really a deep philosophical question.

I think too often we assume that we understand something about that, because after all the sutras and commentaries are written from the perspective of understanding that distinction. But I know that I don't fully understand it. Hence, caution.

Malcolm wrote:

Arising, when analyzed, cannot be ascertained. We do not state from the outset that phenomena do not arise. That is an analytical conclusion. Conventional truth (arising) is how things appear to us, ultimate truth (nonarising) is the conclusion of analyzing appearances.

Coëmgenu said:

So to say "conventionally, nothing arises" is somewhat incorrect, because it is illustrating some confusion about the conventional? Things don't arise, but if conventionality is not the mistaken or unmistaken experience of "apparently" arising dharmāḥ, however "wrong" or "right" that experience of conventionality may be, then what is it?

Malcolm wrote:

Conventionally, arising from conditions is the only valid mode of arising.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 9:49 PM

Title: Re: 'Dharmas do not arise'

Content:

Coëmgenu said:

They don't arise ultimately, they do arise conventionally, sometimes people (not just anyone) say they don't arise conventionally either.

When nothing arises, even conventionally, what is the point of even positing a conventional?

Wayfarer said:

Precisely!

There are some very good answers and sources here, which I think address the point (and thank you for them). But that point is, to say of something that it has 'merely conventional existence', is not to say that it simply doesn't exist. Actually the whole distinction between 'conventional and ultimate' is really a deep philosophical question. I think too often we assume that we understand something about that, because after all the sutras and commentaries are written from the perspective of understanding that distinction. But I know that I don't fully understand it. Hence, caution.

Malcolm wrote:

Arising, when analyzed, cannot be ascertained. We do not state from the outset that

phenomena do not arise. That is an analytical conclusion. Conventional truth (arising) is how things appear to us , ultimate truth (nonarising) is the conclusion of analyzing appearances.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 9:40 PM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

Why give primacy to the body? Why can't the body be instantiated in the mind?

I mean for example the accounts given by Jamgon Kongtrul Rinpoche in Myriad Worlds. But minds are formless— how can they be instantiated in anything? Plus in Buddhist creation stories, bodies arise in minds, not the other way around.

Malcolm wrote:

If minds cannot be instantiated in bodies, how can there be rebirth?

As to your second remark, I am not sure what you mean. Citation helpful.

Well, in Dzogchen texts for example, it is pretty clear the body is a vessel for the mind, something which is appropriated based on karma.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 3:56 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

But minds are formless— how can they be instantiated in anything? Plus in Buddhist creation stories, bodies arise in minds, not the other way around.

Malcolm wrote:

If minds cannot be instantiated in bodies, how can there be rebirth?

As to your second remark, I am not sure what you mean. Citation helpful.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 1:35 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

also in the formless there are indriyas supports the mind, such as life force etc.

Grigoris said:

Sure. But you said the delineating quality is the body/form. Or were you speaking about

the animal/human realm specifically? do viruses have minds?

I would say that they have a degree of sentience and thus have some sort of mind. A pretty basic mind, but a mind nonetheless.

Malcolm wrote:

We can also say that formless beings have form, it is just very subtle.

As to your second statement, I cannot confirm this or deny it. I simple don't know.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 1:15 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

The issue with the Buddhist view is that the mind is not physical, so what keeps minds apart?

Malcolm wrote:

Minds are instantiated in bodies, that's what keeps them apart.

Grigoris said:

So what keeps them "apart" in formless realms?

What would happen in the case of a virus, where they become a part of the entity they invade?

Malcolm wrote:

also in the formless there are indriyas supports the mind, such as life force etc.

do viruses have minds?

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 12:13 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

The issue with the Buddhist view is that the mind is not physical, so what keeps minds apart?

Malcolm wrote:

Minds are instantiated in bodies, that's what keeps them apart.

Author: Malcolm

Date: Tuesday, March 27th, 2018 at 9:27 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You did not explain to me that Richardson already proved Madhyamaka does not stand up when cast in the language of Quine. You made a statement to that effect only if I remember correctly. I did say that I cannot comment on Richardson as I have not read it.

Malcolm wrote:

Early Madhyamaka in China. That is your assignment.

"Not 1; not 0; not 1 and 0; and neither 1 nor 0." These are the four non affirming negations. They have no implication other than what they directly negate. They do not affirm anything.

Author: Malcolm

Date: Tuesday, March 27th, 2018 at 1:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

No, I hope they will make booklet one day. Rinpoche gives the tibetan text of the sadhana if you ask and some people have done translations but I hesitate to mention them in an open forum.

/magnus

javier.espinosa.t said:

ChNN is the only known holder of ChchD teachings?

lelopa said:

outside of Tibet : afaik yes!

Malcolm wrote:

No, there is also Lama Wangdor.

Author: Malcolm

Date: Monday, March 26th, 2018 at 7:23 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Matt J said:

Language is not quite as susceptible to formal logic, especially English. I think combining statement #1 and statement #2 is a category error.

Malcolm wrote:

I have tried to explain this several times, but he doesn't listen.

Sherab said:

Did you spot the flaw in his logic? It was one that is made by most people who are not trained in logical fallacies. But you? I don't know what to say.

Malcolm wrote:

I have already explained to you that Richardson already proved Madhyamaka does not stand up when cast in the language of Quine. Why you ignore me when I make such observations is anyone's guess. Therefore, you should understand that your equations are flawed since they do not reach the point of Madhyamaka. But if you prefer to spend your time trying to match major and minor premises, please go ahead.

Author: Malcolm

Date: Sunday, March 25th, 2018 at 10:24 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Matt J said:

Language is not quite as susceptible to formal logic, especially English. I think combining statement #1 and statement #2 is a category error.

Malcolm wrote:

I have tried to explain this several times, but he doesn't listen.

Author: Malcolm

Date: Sunday, March 25th, 2018 at 12:05 AM

Title: Re: Beijing 'strongly dissatisfied' as Trump signs Taiwan Travel Act

Content:

tingdzin said:

And maybe the only one (world leader). Bravo Trump -- I guess even a nearsighted hog roots up a truffle now and then.

Malcolm wrote:

I was under the impression that pigs rooted up truffles by smell, not by sight.

Author: Malcolm

Date: Saturday, March 24th, 2018 at 6:21 AM

Title: Re: Who/what is the Original Buddha? Split from En-no-gyoja

Content:

Queequeg said:

The problem with identifying any "thing" with the Original Buddha is that the Original Buddha is not a "thing". If it is, then we have to make clear that we mean this only in a conventional sense. Otherwise, we're not discussing Buddhism and rather something else.

In the sutra I reproduced (<https://dharma.wheel.net/viewtopic.php?f=53&t=28193>) The Original Buddha is identified as "no mind, no thought". I didn't reproduce Swanson's comments, but he suggested that this Original Buddha of No Mind and No Thought is jisso - True Aspect of Reality. The suggestion is that the beginningless and endless original Buddha that awakens, awakens by "hearing" the teaching of the True Aspect of Reality, in other words, coming to know reality as it is by observing reality.

I don't know if this is meant to be understood as some temporal event, or rather implies that the practitioner should likewise seek awakening by listening to the True Aspect of Reality.

As for identifying this myoho renge kyo with the True Aspect of Reality, that's probably partially true. It is also the wisdom (in the form of the Buddha) of the True Aspect, as well as the practice of it.

In other words, I don't think that sutra aligns particularly well with what Nichiren taught.

Malcolm wrote:

The term adibuddha in Sanskrit texts makes its first appearance in the Mañjuśrī-nāmasaṃgīti. The adibuddha is considered to be suchness.

Author: Malcolm

Date: Saturday, March 24th, 2018 at 1:07 AM

Title: Re: Return after a long absence

Content:

Ogyen said:

Hi, I've been gone years, but I'm back because I missed you guys so much I had to come back.

Ogyen

Malcolm wrote:

Hi Daphne.

Welcome back.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 10:43 PM

Title: Re: the great vegetarian debate

Content:

pueraeternus said:

This is not merely "can't do-ism". It is a horrific notion that it is somehow compassionate to perpetuate the continued enslavement and slaughter of billions of sentient beings.

Malcolm wrote:

That is a horrific notion, and not one advanced by the statement above.

pueraeternus said:

It is like saying let's keep 1000 cows alive in hellish conditions, if not we have to kill them, but it's totally ok to end up enslaving and killing exponentially more cows in just 50 years, and ensuring that the fate of the progeny of those cows are not much better than the most ill-fated of pretas.

Malcolm wrote:

No, it is not like that at all. The statement is pointing out the consequence of what would happen if 7.5 billion people overnight stopped raising livestock for food. Of course that is not going to happen, since I do not foresee, in world of 2.5 billion Christians, 1.8 billion Muslims, etc., that the demand for meat is going to decrease anytime soon. In fact, it will only increase as we move deeper into the Kaliyuga.

pueraeternus said:

It would not be so bad if there were no such thing as modern factory farming practices. But in the face of what we know what goes on in meat factories, people continue to spout Buddhist doctrines that do not factor these realities in.

Malcolm wrote:

You apparently selectively ignored my agreement that modern agribusiness in toto is terrible. For the record, I do not buy meat or dairy that is not pastured, i.e. raised humanely, and preferably locally, since I have that luxury. Nor do I buy nonorganic food as much as possible.

On the other hand, the world appetite for meat is increasing as developing countries increase the demand for meat every year.

The FAO projected:

Meat consumption in developing countries has been continuously increasing from a modest average annual per capita consumption of 10 kg in the 1960s to 26 kg in 2000 and will reach 37 kg around the year 2030 according to FAO projections. This forecast suggests that in a few decades, developing countries' consumption of meat will move towards that of developed countries where meat consumption remains stagnant at a high level.

<http://www.fao.org/docrep/010/ai407e/AI407E02.htm>

In reality, more and more people are going to be eating meat. The trends are pretty clear: Thanks to all of this meat eating, at any given point in the year, there are 19 billion chickens, 1.5 billion cows, 1 billion pigs and 1 billion sheep on the planet — more than three times the number of people. And these numbers are set to rise as the human population grows and more people shift toward a meat-based diet. The number of cattle, sheep, goats and buffalo — animals that require quite a bit of land for feed production and grazing — alone is increasing by 25 million annually, according to the Food and Agriculture Organization.

<https://ensia.com/articles/these-maps-show-changes-in-global-meat-consumption-by-2024-heres-why-that-matters/>

pueraeternus said:

It is as if just because technically they may not be incurring direct karmic penalties, they will be alright. But we are all supposed to be on the Mahayana path, and it is not enough to just not further incur negative karma - we have to actively bring benefit for others. It is truly the age of kaliyuga when supposedly learned practitioners can't see the obvious contradictions.

Malcolm wrote:

You seem to have a misunderstanding of the bodhisattva path. Shantideva raises the question of how the Buddha could have perfected generosity since there was still poverty in the world. Shantideva responds to the qualm by pointing out that even though the Bodhisattva could not actually relieve the poverty of all sentient beings, he sincerely wished they were all free of it, and thus he perfected generosity. You also seem not to make a distinction between aspirational bodhicitta and engaged bodhicitta.

One must disentangle what impacts one's liberation, and what impacts the world. There is really no way to prevent the transient suffering of sentient beings. The view that one can is really a one-lifetime view at best. That is why the Buddha clearly stated, "I cannot remove suffering with my hands." Mature Dharma practitioners know with sadness there is really nothing that can be done about the suffering of others, even though we make aspirational vows to lead all beings to nirvana, in order for that to happen, those sentient beings need to be reborn as human beings first. This is why, for example, when training on the four Brahma-viharas, Kamalashila recommends that we first develop equanimity. The lack of equanimity on the part vegetarian ideologues is basically what fuels their idealistic "compassion."

pueraeternus said:

And I am not even now saying everyone should suddenly be vegetarian - just accept the fact that reducing meat intake is good for every sentient being involved (including insects, since we will be killing less of them), the environment and planetary well-being, and then try to reduce meat in our daily life. Even this they do not accept and give all sorts of spurious reasons and denials. There is no other way to say it - it is disgusting and shameful.

Malcolm wrote:

Your feelings of disgust and shame are your own since you are imputing positions upon me that I do not hold.

Frankly, a lot of Western Buddhist hysteria over the consumption of meat comes from living in advanced economies where being a vegetarian is a first world luxury. A point completely overlooked in these debates is that most Buddhists in the world, living in developing nations as they do, eat meat and want to eat meat. Actually, so do most Hindus, they just avoid beef, eating lamb and chicken in great quantity instead. And Hindus would not dream of abandoning milk, etc., since it is sanctioned in the Vedas.

It is pretty clear there is suffering in the world. But the only way suffering can be removed in a real sense is by meeting the Dharma and practicing a path. In the meantime, I will seek to help those I can directly help, and feel sadness at my limitations in not being able to help all sentient beings, even though that is my most sincere wish.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:15 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Varis said:

Hatha Yoga comes from Buddhism, this has been well established by academics. Any similarity is likely to be found there.

climb-up said:

Do you have some references for this?

Not that I doubt you, I'd just like to read up on it and on first glance not much is coming up.

Malcolm wrote:

Also look at the work of Jame Mallison.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:07 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

To cause harm requires intent to cause harm. This is something you fail to understand. In order to cause harm, one has to have malice.

That is nonsensical. Drunk drivers don't intend to cause harm when they run a red light, but they do cause harm anyway.

Malcolm wrote:

Not so, all drunk drivers know they are acting unlawfully.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:07 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

The Buddha could not even prevent the enslavement of his clan.

The Buddha was not the one enslaving the clan, if he was, he would have been able to stop it by not doing it...

Malcolm wrote:

Likewise, just because one eats meat bought from a store, this does not mean one is butchering the animal. Since one is not doing it, one cannot stop it.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 2:50 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

I have never, ever, seen an omnivore attempt to convert a vegan/veggie.

treehuggingoctopus said:

Really? I see it regularly, Vajrayana Buddhist meat-eaters attempting to convert Vajrayana Buddhist veggies/vegans. Happens rarely online, regularly in (the pun partially intended) the meat-space.

Malcolm wrote:

This only happens to hapless vegetarians who stumble into Dzogchen Community when ChNN gives his usual lecture about the miserable compassion of vegetarians.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 2:46 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No more so than tofu or socks.

seeker242 said:

Much more than tofu or socks.

Malcolm wrote:

Nope, this is a claim, not a fact.

seeker242 said:

Funny thing is that "if the world went vegan tomorrow" is unrealistic and therefore irrelevant.

Yes, and for that reason, it is also irrelevant is one buys meat in a store or not. You have acquiesced the point.

Only that which is unrealistic is irrelevant. Reducing harm is not unrealistic and therefore not irrelevant.

Malcolm wrote:

Yes, it is unrealistic. The Buddha could not even prevent the enslavement of his clan.

seeker242 said:

but we cannot prevent or remove the suffering of others.

You can when you are the one that is causing it to begin with.

Malcolm wrote:

To cause harm requires intent to cause harm. This is something you fail to understand. In order to cause harm, one has to have malice.

seeker242 said:

No, there is a difference. I am not claiming that being an omnivore is some sort of moral high ground. It isn't. But you vegans claim a moral high ground, which in fact is false.

Vegans claim that it's less harmful to be vegan, which is true.

Malcolm wrote:

Well, it is true is not a fact.

seeker242 said:

There are more of us than there are of you. Better be cautious. We only eat vegetarians.

Not really a problem. We can outrun you because we don't have high blood pressure and cholesterol clogged arteries.

Malcolm wrote:

[/quote]

Another bullshit myth.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 12:23 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

Grigoris said:

What a ridiculous justification for continuing to eat meat. Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

I take it you are including your self-centered attachment to your views when you make this statement?

Malcolm wrote:

As I pointed out to seeker, I am not arguing for meat eating as a moral position, unlike vegetarians/vegans like you, who think they are better than omnivores.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 12:12 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Buying dead meat in a store does not constitute support for killing. It constitutes supporting one's body so one can help others.

seeker242 said:

It constitutes financial support for killing.

Malcolm wrote:

No more so than tofu or socks.

seeker242 said:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

Funny thing is that "if the world went vegan tomorrow" is unrealistic and therefore irrelevant.

Malcolm wrote:

Yes, and for that reason, it is also irrelevant is one buys meat in a store or not. You have acquiesced the point.

seeker242 said:

We live in a degenerate age. Better get used to it.

Slavery and child sex traffic is no problem. We live in a degenerate age. Better get used to it.

Malcolm wrote:

I never said that degeneration was not a problem. I said it is not preventable. Crimes are generally not preventable. That is why we have a justice system. All of these issues you complain about are in fact results of our own karma. It is because of our own karma we are born in a world where meat is eaten, women and children enslaved, where there are nuclear weapons. We can prevent suffering for ourselves, but we cannot prevent or remove the suffering of others. The Buddha never said we could. All we can do is wish that sentient beings be free from suffering. Even though the Buddha sacrificed his body to the tigress so she would not eat her cubs, he did not really remove anyone's suffering. Instead he earned the final piece of merit to cause him to take rebirth in Tushita as the Bodhisattva Svetaketu, before manifesting here as the Buddha.

seeker242 said:

Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

Omnivorism is very self-centered. It is an example of attachment to views, as is this whole discussion.

Malcolm wrote:

No, there is a difference. I am not claiming that being an omnivore is some sort of moral high ground. It isn't. But you vegans claim a moral high ground, which in fact is false.

seeker242 said:

The idea that omnivores are less compassionate than vegetarians is entirely fallacious. The idea that omnivores don't cause more destruction than vegetarians is entirely fallacious.

Malcolm wrote:

[/quote]

There are more of us than there are of you. Better be cautious. We only eat vegetarians.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 11:41 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No one is arguing that the production of meat is virtuous. We all agree it is not virtuous.

seeker242 said:

If it's not virtuous, then it should not be supported when one has the opportunity to not support it.

Malcolm wrote:

Buying dead meat in a store does not constitute support for killing. It constitutes supporting one's body so one can help others.

seeker242 said:

But then, neither is agriculture in general. The production of food, cloth, etc., is destructive on the whole. In fact, virtually all human activity is destructive to other beings in one way or another.

Sure, but that does not mean that it's inappropriate or pointless to attempt to minimize the destruction that is caused. To assert that a solution is inappropriate because it's not perfect is unreasonable because there is no perfect solution. However, various actions can minimize or maximize the destruction.

Malcolm wrote:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

seeker242 said:

As I have said, the economic and environmental issues are separate from Buddhist teachings in the issue and should be kept separate.

Yet they are not separate from the amount of destruction being caused.

Malcolm wrote:

We live in a degenerate age. Better get used to it.

seeker242 said:

A text I gave brought up before in this thread, the Blaze of Reasoning (Tarkajvala), a comprehensive Madhyamaka commentary, addresses various objections to meat-eating found in these sūtras, such as the claim that eating meat will make the body impure. Bhavya points out, for example, that the body is already impure by nature, thus eating meat will not make it more so.

Yet vegetarianism isn't about being self-centered. Focusing on your own liberation, your own purity or your own karma, is by definition, a self-centered focus. Vegetarianism is the opposite of self-centered.

Malcolm wrote:

[/quote]

Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

The idea that omnivores are less compassionate than vegetarians is entirely fallacious.

The social conditions of India were such at the time that in order to attract converts to Buddhism, vegetarianism was encouraged. Today we have precisely the opposite conditions, at least in the US. Here, the vast majority of people eat meat. Insisting on vegetarianism will simply cause many people to have no interest in the Dharma. When Buddhism spread to Tibet, the majority of people did and still do eat meat, and thus, Indian Buddhists did not insist on vegetarianism understanding that Tibetans would reject them. Insisting that Buddhists be vegetarian is Devadatta's doctrine, as has been pointed out before. The Buddha understood that we have to work with circumstances. Insisting that others must follow one's own dietary conscience is in fact contrary to the Dharma. One can certainly be a compassionate person and also be an omnivore.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 10:54 PM

Title: Re: the great vegetarian debate

Content:

Grigoris said:

But there is nothing romanticised about the fact that not eating meat takes you out of direct involvement with the meat industry.

Norwegian said:

Not really. It is very common for companies who runs the meat industry to also be involved in the vegetable industry, etc. A new trend now is for meat companies to produce vegan food as well.

So by supporting those companies, you support the exact same group of people who also provides meat to people, and you have no control over where your money goes (it could be for the installment of a new slaughter house, you never know).

The only way to truly avoid these things is to grow your own food, but then you run into the dilemma of killing sentient beings when you till the soil, and having to protect your crops later on, etc...

Grigoris said:

I said direct involvement.

You too are using the flawed logic that: because war is unavoidable, you should become a soldier.

Malcolm wrote:

The only kind of direct involvement in killing is to see it, do it, or order it. None of that applies with respect to dead meat one finds in a store.

As mentioned above, the environmental and economic issues are separate from Buddhist teachings.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 10:42 PM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

The number of invertebrate animals killed each year as a result directly or indirectly of vegetable or cereal production is countless.

seeker242 said:

The question to ask is why does Situ Rinpoche not recognize the fact that the number of invertebrate animals killed each year increases 10 fold when the cereal is fed to cows, which is how almost all cows are fed these days? Perhaps he is just not aware of the fact that cows are fed grains? Does he think that all the cattle herds out there are out there just grazing in a pasture? If so, that doesn't match up with reality.

Extensive cattle ranching is the number one culprit of deforestation in virtually every Amazon country, and it accounts for 80% of current deforestation (Nepstad et al. 2008). Why does he not take this into account? Is he not aware of how many invertebrate animals are killed when you clearcut a rainforest to make room for cattle farming?

Malcolm wrote:

No one is arguing that the production of meat is virtuous. We all agree it is not virtuous. But then, neither is agriculture in general. The production of food, cloth, etc., is destructive on the whole. In fact, virtually all human activity is destructive to other beings in one way or another. As I have said, the economic and environmental issues are separate from Buddhist teachings on the issue and should be kept separate.

With respect to the Buddha's teaching in Mahāyāna on eating meat, if we are to judge things by their commonality in the Mahāyāna sūtras, the question of meat eating does not come up very frequently, and the prohibitions on consuming meat are exclusively found in sūtras considered by the Madhyamaka tradition to be of provisional meaning such as the Lanka, the tathāgatagarbha sūtras, and some lower tantras.

A text I have brought up before in this thread, the Blaze of Reasoning (Tarkajvala), a comprehensive Madhyamaka commentary, addresses various objections to meat-eating found in these sūtras, such as the claim that eating meat will make the body impure. Bhavya points out, for example, that the body is already impure by nature, thus eating meat will not make it more so. He points out a number of other inconsistencies in these sūtras as well. He does so to point out that the prohibition on consuming meat is not a definitive teaching, but is interpretable.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 12:12 PM

Title: Re: Buddhahood in This Life

Content:

Sennin said:

Hi,

I just want to put it out there that I strongly believe this seminar is an occasion not to be missed. We have the rare opportunity to dive into one of the oldest texts that gives a comprehensive commentary to the Dzogchen tantras; and what's even better is we will have the chance to learn from someone who knows the language precisely and can give an accurate presentation of what is being explained in this sublime text. I have met Acarya Malcolm in person and I can say without a doubt that he has clarified a lot of the confusion I had. Anyways I just wanted to share that because I think this is important.

PeterC said:

For that reason I very much hope that some format of recording will be available after the event for those of us who cannot be there.

Malcolm wrote:

Yes, there will be. Eventually.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 7:27 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

This does not mean that there is no foundational layer.

Malcolm wrote:

Your ideas get worse by the second.

There is no foundational layer at all.

Sherab said:

You have a habit of making assertions rather than arguments.

Instead of the truncated version that you are making your assertion on, this is the full version of what I said. Argue against that please.

"This does not mean that there is no foundational layer. Why? This is how I see it: because the perception where the final layer of things is not perceived is still dualistic.

The foundational layer is not perceived through dualistic perception. Also, the ultimate is said to be indescribable and thus cannot be said to be a thing as understood by a dualistic mind."

Malcolm wrote:

The mere fact that you 1) assert a foundation 2) assert that it cannot be described or understood with the mind puts your views outside the pale of the Buddhadharma.

I leave you to your conceptualizations. I won't be continuing this discussion with you any longer.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 7:00 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Wayfarer said:

There is no 'that', right? When words such as 'pervading' are used, then you try to imagine 'what can that be'? But there is no objective reality there to know or grasp. That is one of the key characteristics of 'realisation' - realising the real nature of present reality which is not a 'that'. Which is why 'un-knowing' is fundamental, and why Prajñāpāramitā is the 'way of negation'.

Malcolm wrote:

Pervade simply means, "present in every instance." In this case, heat pervades all fires, meaning, in all instances of fire, there is heat.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 6:56 AM

Title: Re: Killing & eating meat

Content:

pueraeternus said:

So by your logic there is no need to avoid products made by child labor, or fair trade, or companies that indulges in abominable practices. If we can't even activate ourselves to lessen the monstrous slavery and killing of sentient beings we can clearly see their suffering, then what kind of Bodhisattvas are we? Why use the excuse of insects and worms to continue encouraging the abominable factory farming practices? Even if there is still the problem of sentient beings dying in the farming process, we can at least reduce the deaths and hellish lives of billions of livestock, not even talking about the reduction of said insect death by reducing the need to grow feed for the livestock. And of course since we are at it, let's discount the fact that reducing livestock is one of the key elements in slowing down climate change due to the enormous amount of methane gas byproduct and massive loss of vegetation to support that industry.

Malcolm wrote:

These issues are distinct from what is permissible or prohibited to practitioners.
Liberation through diet and clothes was not something the Buddha taught.

As to the hellish lives of billions of livestock, humanity has shown that animals that we use are more immune to extinction than those for which we find no use at all.

If and when we cease to use domestic animals for food, their very population will swiftly decline. This may indeed be a desiderata for some.

I also know that karma is unerring and that all that suffering is a result of karma.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 5:27 AM

Title: Re: Killing & eating meat

Content:

pueraeternus said:

In the modern age, this is obviously not the case, even for the vast majority of monastics. When we choose to buy and consume meat, we are consciously making a choice. I find it strange that for people who constantly laud the merits of a penetrative wisdom suddenly become doctrinaire when it comes to vegetarianism.

Malcolm wrote:

In this case buying meat is no different than buying milk, cheese, honey, cotton, wool, etc. If one should object to one, one must object to all.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 2:34 AM

Title: Re: Karma and killing sentient beings

Content:

PadmaVonSamba said:

Whatever being "lived" in that sausage at the butcher shop moved out a long time ago, way before you got there.

Is there a difference between setting fire to me now, while I am alive, and cremating my body after I die?

Mantrik said:

Then why whisper mantras over food?

Surely we are then wasting our time if there is no karmic link to the beings which died to bring it to us?

Malcolm wrote:

We use the meat as a means of directing our attention to that being. The mind is not obstructed.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:49 AM

Title: Re: Khenchen Pema Sherab Rinpoche

Content:

Aryjna said:

I wanted to ask if anyone can provide some information on Khenchen Pema Sherab Rinpoche. I just read that he will be giving several empowerments from the Longchen Nyingtik in London in May. It seems like a good opportunity but it is difficult to find anything more about him online than what is in the wiki.

<http://palyul.eu/uk/>

http://www.rigpawiki.org/index.php?title=Khenchen_Pema_Sherab

Malcolm wrote:

As with all Lamas you don't know well, caveat emptor. I would spend time taking their non Vajrayāna teachings first.

Aryjna said:

In this case it doesn't seem possible. The only really reliable way is probably to have a reference from a teacher you trust.

Malcolm wrote:

I am sure he is fine. But in general, it is best if one can get some kind of take on the teacher before making serious Vajrayāna commitments.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:28 AM

Title: Re: Khenchen Pema Sherab Rinpoche

Content:

Aryjna said:

I wanted to ask if anyone can provide some information on Khenchen Pema Sherab Rinpoche. I just read that he will be giving several empowerments from the Longchen Nyingtik in London in May. It seems like a good opportunity but it is difficult to find anything more about him online than what is in the wiki.

<http://palyul.eu/uk/>

http://www.rigpawiki.org/index.php?title=Khenchen_Pema_Sherab

Malcolm wrote:

As with all Lamas you don't know well, caveat emptor. I would spend time taking their non Vajrayāna teachings first.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:26 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

This does not mean that there is no foundational layer.

Malcolm wrote:

Your ideas get worse by the second.

There is no foundational layer at all.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 5:50 AM

Title: Re: Yantra Yoga compared to...

Content:

Malcolm wrote:

Postures like Kurma are mentioned by their Sanskrit name in the 12th century Lamdre Yantra text composed by Jetsun Dragpa Gyaltzen.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 5:06 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Oh yes, I see that. I guess it depends also upon the monk who is drawing the inference from what information they have. You are saying that there is correct inference and incorrect inference, but maybe all that is required is an honest inference that the meat may not be suitable to eat, even if the connection is indirect, rather than dealing in absolutes?

Malcolm wrote:

Some people argue, erroneously in my estimation, that meat for sale is the same as meat ordered specifically for oneself. However, if someone feels that personally, that is up to them. But if they try to convince me I should accept that point of view I will refute it.

Mantrik said:

In terms of vipaka rather than personal preference, would you agree that both monks in my example are fine, as both either ate the meat or did not eat the meat according to their honest inference?

Malcolm wrote:
Yes, the same. No vipaka.

Author: Malcolm
Date: Tuesday, March 20th, 2018 at 4:50 AM
Title: Re: Karma and killing sentient beings
Content:

Mantrik said:
It does, however, interpret one important aspect:
"Both versions say that the Buddha ..(whoc denies a rumour about his own conduct) clarifies that it is improper for his monastics to take meat when they have seen, heard, or suspected (by way of reasoning infer) that the animal has been killed for their sake.

So a reasonable inference that killing has happened 'for their sake' is important, not so much if the actually order it.

The importance for modern life is that it is therefore not necessary to see or hear the animal killed, only to have a reasonable suspicion that it was, and that there is a link to the meat offered, bought etc.

Malcolm wrote:
If you think a lobster has been killed because you order lobster, then it applies. If you are eating a steak however, there is no way that animal could be reasonably inferred to have been killed on your specific behalf.

When a beef cow is slaughtered in Denver, it is impossible for that butcher to know who will consume it unless you ordered it from the butcher himself. Likewise, if an ancient villager bought some meat that had been slaughtered the day before, when offered to a monk or nun, they can accept it.

This is a completely different issue from whether or not there should be abattoirs at all.

However, as long as we live in societies dominated by non-buddhists there will always be meat readily available. Thus, eating meat or not is a personal choice entirely unrelated to karma as long as one does not order, see, or know that animal was killed specifically for oneself, as in ordering a lobster and unlike ordering a streak.

Mantrik said:
Oh yes, I see that. I guess it depends also upon the monk who is drawing the inference from what information they have. You are saying that there is correct inference and incorrect inference, but maybe all that is required is an honest inference that the meat may not be suitable to eat, even if the connection is indirect, rather than dealing in absolutes?

Malcolm wrote:

Some people argue, erroneously in my estimation, that meat for sale is the same as meat ordered specifically for oneself. However, if someone feels that personally, that is up to them. But if they try to convince me I should accept that point of view I will refute it.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:24 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

Lama Norlha wouldn't allow his people to do solitary retreats because without irritating people to provoke your defilements you might believe you're getting somewhere. With irritation you see how your mind really is.

Malcolm wrote:

From personal experience I can tell you that when you are in solitary retreat you can find all kinds of things irritating.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:22 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

It does, however, interpret one important aspect:

"Both versions say that the Buddha ..(whoc denies a rumour about his own conduct) clarifies that it is improper for his monastics to take meat when they have seen, heard, or suspected (by way of reasoning infer) that the animal has been killed for their sake.

So a reasonable inference that killing has happened 'for their sake' is important, not so much if the actually order it.

The importance for modern life is that it is therefore not necessary to see or hear the animal killed, only to have a reasonable suspicion that it was, and that there is a link to the meat offered, bought etc.

Malcolm wrote:

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villager bought some meat that had been slaughtered the day before, when offered to a monk or nun, they can accept it.

This is a completely different issue from whether or not there should be abattoirs at all.

However, as long as we live in societies dominated by non-buddhists there will always be meat readily available. Thus, eating meat or not is a personal choice entirely unrelated to karma as long as one does not order, see, or know that animal was killed specifically for oneself, as in ordering a lobster and unlike ordering a steak.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:04 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Matt J said:

That sounds like the Buddha is omnipresent. This is how the Vedantins describe Brahman.

Malcolm wrote:

Emptiness pervades all phenomena.

The buddhas realize emptiness without any trace of knowledge obscuration.

Therefore, their unobscured knowledge pervades everything that is empty.

The difference is that what pervades phenomena is not buddhas. Emptiness is that which pervades phenomena, in other words, all phenomena are empty.

When we say pervades, we mean that all phenomena are similarly empty, just as all fires are similarly hot. It is not that there is one emptiness without a second that pervades all phenomena. And even emptiness is just a convention.

A Buddha is not omnipresent, they are unobstructed. There is a difference, subtle, but a difference that is important.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:02 AM

Title: Re: Yantra Yoga compared to...

Content:

jbaumannmontilla said:

I also always wondered about this. I study Hatha yoga in Krishnamacharya lineage and also follow CNN. I never delved too deeply into Yantra Yoga because it seemed a little too hard physically for me. But I was stuck by similarities between Yantra Yoga and Krishnamacharya's approach . It seems that in YY the asanas are arranged and linked into vinyasas and that also that they are coordinated closely with pranayama, and with an emphasis on ujjayi. Krishnamacharya's approach to asana and pranayama seems very similar, although conceptually and spiritually he was basing himself in Yoga Sutra. It seems like academic consensus now is that Krishnamacharya was deeply influenced

by European physical culture, but I always wondered if he was influenced by trulkor and tsa lung as well. Krishnamacharya claimed to have studied extensively in Tibet and Nepal, a claim which which academics seem to scoff at.

Malcolm wrote:

Krishnamacharya spent some time in Muktinatha in Nepal, close to the Tibetan border. For him, it was Tibet, Bhotia, as Tibet is called by Indians.

I mean, Indians regard Kailash as part of India, actually.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 3:50 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

florin said:

Some of these people who have done several retreats have been scarred by their experiences and left and never came back.

Some have benefited tremendously but very few.

Aryjna said:

I've heard this before a few times here, and it sounds quite strange. How can it be that they were scarred, the result should have been the opposite.

florin said:

Let's not cling to "should". These retreats, especially when you are cooped up with 10 or 20 other people of all kinds of inclinations temperaments and knowledge can be terribly intense and unpleasant. But some fare better than others.

I only did one month of nyunye retreat and by the end of it i felt like i finished a 10 years prison sentence.

How about 4 years?

Malcolm wrote:

I did a 3.5 year solitary retreat. It was great. On the other hand, I had a bit of difficulty adjusting to normal life when I got out, but even so, it was very much worth it.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 3:48 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Well, let's take it one aspect at a time. I think there are 2 aspects to this:

1. Is he correct that the original Pali in the Jivaka Sutta did not contain the 'slaughtered for oneself' qualifying clause, and are there contemporary Sanskrit texts which support or undermine this assumption?

Malcolm wrote:

This paper undermines the assertion of your friend:

<http://dharmafarer.org/wordpress/wp-content/uploads/2013/04/43.4-Majjhima-Jivaka-S-m55-piya.pdf>

Mantrik said:

2. How does that apply to the Three Vows and those who practice according to them - is the vipaka going to be different for each of the three?

Malcolm wrote:

The consumption of meat is permitted for śrāvakas; forbidden for bodhisattvas, and permitted for those who practice inner tantras (but prohibited for those who follow outer tantras).

Mantrik said:

Well, it depends on one's perspective. If you regard the 3 Vows as applicable to different and to some extent (containing) discrete forms of Buddhism, one may argue that those Hinayana monastic rules are only applicable to them. If however, you regard all later forms as revisions and developments of an original set of (Pali) teachings, then you are more likely to form the view that they also amended things in an 'attempt to justify their appetite for the flesh and blood of animals'.

Malcolm wrote:

The three vows are related to the path that one follows. The higher vow transforms the lower vow. Thus śrāvakas are absolutely forbidden from handling money, owning property, killing sentient beings, and drinking alcohol. Bodhisattvas may handle money, own property, and even kill sentient beings, if warranted and drink alcohol, but are prohibited from eating meat. Practitioners of inner tantras are permitted to handle money, own property, kill sentient beings if warranted, drink alcohol, and eat meat.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 2:30 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Another perspective on this from a Jonangpa Lama friend:

"In an attempt to justify their appetite for the flesh and blood of animals, some individuals allege that the Buddha permitted the consumption of meat under three conditions. This is a patently specious claim.

The Pali text of the Jivaka Sutta, the putative source of the infamous ‘three purities’ argument, states:

“I say that there are three instances in which meat should not be eaten: when it is seen, heard, or suspected. I say that meat should not be eaten in those three instances.

“I say that there are three instances in which meat may be eaten: when it is not seen, not heard, and not suspected. I say that meat may be eaten in these three instances.”

Clearly, the Buddha is stipulating here that if a monk inadvertently consumes meat that has been placed in his begging bowl, he is not at fault. His action is pure. However, if he sees, hears, or even suspects that there is animal flesh in his bowl, he must not eat it.

Later commentators gratuitously inserted the phrase “that the living being has been slaughtered for oneself” after each repetition of the word ‘suspected’. The phrase does not appear in the original Pali text. It is a spurious addition, making it seem as if the Buddha allowed his monks to eat meat when the animal was not expressly killed to feed them, or at least when they did not see, hear, or suspect it."

Malcolm wrote:

This is a mistaken point of view. It is not correct at all. Your Jonang Lama friend needs to read Sapan's Three Vows as well as Bhavaviveka's perspective on the issue. Of course, Madhyamakas in general regard Tathāgatagarbha sutras as provisional as well.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 1:07 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

You mentioned separate lineages of Bairo Trulkhor. Who else is it that practices it?

Malcolm wrote:

It is fairly widespread in Eastern Tibet.

climb-up said:

And it's the same form as ChNN teaches? Same yantra movements and everything?

Malcolm wrote:

Yes. Of course variations creep in, Tibetan tend to practice these with much more vigor than westerners. This is partially because it is so damn cold in Tibet

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 1:05 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

What do you know now that you wish you had understood when you started?

Malcolm wrote:

Everything I know now and everything I will learn.

Author: Malcolm

Date: Monday, March 19th, 2018 at 11:11 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

... I'd not heard of Western Kagyupas doing 12+ except for Tenzin Palmo.

Malcolm wrote:

Whose main practice is actually Sakya.

Author: Malcolm

Date: Monday, March 19th, 2018 at 10:25 PM

Title: Re: Response to Bernie

Content:

Simon E. said:

...Wendi Deng who was and apparently still is, a tool of the P.R.C.

Malcolm wrote:

And a close friend of Ivanka Trump.

Author: Malcolm

Date: Monday, March 19th, 2018 at 10:23 PM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

Does anyone practice Bairo in the context of completion stage today or is it for the most part a stand-alone set of exercises that anyone can do?

Malcolm wrote:

Bairo Trulkhor also has various pranayāmas, and a kind of tummo. But no creation stage.

Snowbear said:

You mentioned separate lineages of Bairo Trulkhor. Who else is it that practices it?

Malcolm wrote:

It is fairly widespread in Eastern Tibet.

Author: Malcolm

Date: Monday, March 19th, 2018 at 9:38 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

Those are called “NgonDro”? If so, then ok.

Malcolm wrote:

Yes, they are also called preliminaries (sngon 'gro).

In Dzogchen proper, the so-called tantic preliminaries (prostrations, etc.) are considered part of the common preliminaries; whereas the preliminary practices unique to Dzogchen are called uncommon preliminaries.

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:11 PM

Title: Re: Yantra Yoga compared to...

Content:

Malcolm wrote:

It definitely comes from Adzom Drukpa.

Snowbear said:

How did ChNN receive it from Adzom Drukpa?

Malcolm wrote:

Adzom Drugpa > Orgyen Tenzin > ChNN

I am not sure from whom Adzom obtained it.

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:08 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Kunga Lhadzom said:

What exactly would a beginner be practicing first ?

I consider myself a beginner. I had direct pointing out via webcast. Attended a few

other webcasts.

Attended the Lung (VIA WEBCAST) for Malcolms book, BUDDHA IN THIS LIFETIME..

But i don't know what i should be doing as far as practice.

Is it necessary to become a MEMBER of the Dzogchen community ?

THANK YOU

Malcolm wrote:

Ngondro.

chimechodra said:

Tantric or Dzogchen ngondro?

Malcolm wrote:

Gathering accumulations and purification.

Author: Malcolm

Date: Monday, March 19th, 2018 at 6:28 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

Here is my interpretation of what you are saying that Tsongkhapa was saying. Correct me if I am wrong:

(1) Existence that is free from the extremes of eternalism and nihilism refutes existence in the ultimate (i.e. eternalism and nihilism).

(2) Non-existence of eternalism and nihilism refutes non-existence in the relative.

In other words, in (1), when you examine phenomena, they look like endless continuums from past to the future. This refutes that kind of existence that are eternalism or nihilism. In (2) Since the forms of existence as represented by eternalism and nihilism do not exist, it refutes these kinds of existence in the relative. The kind of existence in the relative is therefore a form of existence that is neither eternalism nor nihilism.

If they above is correct, then there is no contradiction with my position.

Malcolm wrote:

Nope. That is not what Tsongkhapa means.

Sherab said:

Explain to me what Tsongkhapa meant then, giving your definitions of what existence and non-existence means in the said context.

Malcolm wrote:

Not existing in the ultimate means the ultimate truth is a simple nonaffirming negation of the inherent existence of things. Not non-existent in the relative means conventional existence is not rejected.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:58 AM

Title: Re: Is Bon Buddhадharma?

Content:

Simon E. said:

Do they say that they are Buddhists Malcolm? Or are they divided on the issue?

Malcolm wrote:

The meaning of Bon and Buddhism is the same. The object of refuge is different. Their object of refuge is Tonpa Shenrab, who was, in the opinion of most western scholars, mythologized into a Buddha (sangs gyas).

The main dispute between Buddhists and Bonpos is over history, not doctrine. The main criticism of Bon is that they just copied Indian Buddhism and reworked it, changing the names here and there.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:39 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Malcolm wrote:

You can also just do Ati Guru Yoga. Or you can do both.

Kunga Lhadzom said:

How exactly do you practice Ati Guru Yoga ?

I think doing both would be beneficial for me...

Malcolm wrote:

Start with ngondro.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:28 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Malcolm wrote:

Start over fresh if you did not get very far, otherwise, pick up where you left off.

Kunga Lhadzom said:
OK...

I only did about 300
then i read something that let me cheat...so i thought i got away with it...

Malcolm wrote:
You can also just do Ati Guru Yoga. Or you can do both.

Author: Malcolm
Date: Monday, March 19th, 2018 at 3:22 AM
Title: Re: Can a complete beginner benefit from Dzogchen practice?
Content:
Malcolm wrote:
Ngondro.

Kunga Lhadzom said:
Oy vey....

i started it many years ago...but stopped....so i just pick up where i left off or start over... ?

Thank you Malcolm

Malcolm wrote:
Start over fresh if you did not get very far, otherwise, pick up where you left off.

Author: Malcolm
Date: Monday, March 19th, 2018 at 3:16 AM
Title: Re: Is Bon Buddhadharma?
Content:
Simon E. said:
Interesting. Thanks J.D. I have had no flesh and blood experience at all of Bonpos. I noticed a Bon thread recently and realised that I had literally no idea what they are about.

Malcolm wrote:
For all intents and purposes, they are Buddhists.

The general scholarly consensus is that they borrowed many Buddhist teachings and recast them into a narrative reflecting Tibetan cultural debts to Zhang Zhung and Central Asia, rather than India. Naturally, Bonpos in general dispute the latter claim and claim on the contrary that Indian Buddhism is ultimately derived from Bon, similar to the way

Taoists claimed that the Buddha was a student of Lao Tzu.

The Bonpos preserve a lot of lore important to understanding many Tibetan religious ideas that do not derive necessarily from India, China, or other sources.

The study of Tibetology is incomplete without the study of Bon.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:13 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Kunga Lhadzom said:

What exactly would a beginner be practicing first ?

I consider myself a beginner. I had direct pointing out via webcast. Attended a few other webcasts.

Attended the Lung (VIA WEBCAST) for Malcolms book, BUDDHA IN THIS LIFETIME..

But i don't know what i should be doing as far as practice.

Is it necessary to become a MEMBER of the Dzogchen community ?

THANK YOU

Malcolm wrote:

Ngondro.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:06 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Malcolm wrote:

Emptiness pervades all phenomena.

The buddhas realize emptiness without any trace of knowledge obscuration.

Therefore, their unobscured knowledge pervades everything that is empty.

Matt J said:

So Dr. Berzin states that an omniscient Buddha mind pervades the universe like space.

I'm not sure what to make of it.

Thoughts?

The Buddhas are those who have eliminated all their confusion so that they are able to use their potentials fully to benefit others. On the definitive level, the safe direction of the Buddhas is provided by their dharmakaya or bodies encompassing everything - namely, their omniscient awareness and its nature, both of which encompass everything. The rupakaya or body of forms that Buddhas manifest serve as the

interpretable level, while Buddha statues and paintings are the representation of the first precious gem.

From Gelug-Kagyu Tradition of Mahamudra

Also:

A Buddha's omniscient mind pervades all knowable objects and, from an anuttarayoga tantra point of view, is purely a subtlest clear light level of mind. Since a Buddha's subtlest wind and subtlest clear light mind have the same essential nature (ngo-bo gcig), a Buddha's subtlest wind also pervades all phenomena – for example, all phenomena that are forms of physical phenomena (gzugs, Skt. rupa, form). This is similar to space (nam-mkha') pervading all forms of physical phenomena. Taking the four elements – earth, water, fire, and wind – of some form of physical phenomena, such as the table, as a basis for imputation (gdags-gzhi), we can impute not only space on that basis, but also the person (gang-zag) of a Buddha.

But since the referent object of the labeling (btags-chos) and the basis for imputation are not the same, then just as the table is not the space of the table, so too the Buddha that we meditate on as being imputed on the basis of the table is not the table. Thus, we can meditate on the Buddha as being imputed on everything and everywhere, but that does not make Buddha identical to the universe or Buddha as being the size of the universe. Thus, the Buddhist assertion of a Buddha's omniscient mind pervading the universe is not equivalent to the non-Buddhist Samkhya and Vaisheshika assertions of persons (skyes-bu, Skt. purusha) or "souls" (bdag, Skt. atman; selves) pervading the universe and being static, partless, and existing independently of a body or mind.
<https://studybuddhism.com/en/advanced-studies/lam-rim/the-five-aggregates/physical-bodies-of-buddhas-and-arhats>

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:07 AM

Title: Re: Killing & eating meat

Content:

seeker242 said:

And if someone can't see that animals need to be killed to get meat, then they must have some kind of brain damage.

Malcolm wrote:

You and I are using the term "see" differently. You are using it to mean "know." I am using the term in the sense of "personally witness."

The Buddha forbade the consumption of meat of an animal that one had personally witnessed being slaughtered.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 11:52 PM

Title: Re: Karma and killing sentient beings

Content:

Vasana said:

So is there vipaka if you purchase meat from a farmer or a company who you know will put some of that money into further killing of which it is probable you will also purchase in the future?

Isn't any support of another's actions still support?

Malcolm wrote:

If you make this argument, let's say you buy a tomato from a grocer. And that grocer also sells meat, milk, cheese, etc., all products that require killing (cows have to be impregnated and with calves to make milk). If you take seriously this reasoning you have presented, you have to accept that spending any money at a grocers is "support."

I suggest that there are two issues, which are unrelated to one another. One concerns the ethics of animal husbandry over humanitarian and environmental issues. This is a valid discussion on its own merits. It is demonstrable that industrial agriculture is toxic and bad for the environment in general. It is demonstrable that the conditions of the animals in Concentrated Animal Feed Operations (CAFO) are dreadful.

The second, and the one that concerns us here, is to what extent we bear a karmic burden if we eat meat or participate in an economy in which this practice of eating meat is present. And what, if any impact meat eating has on our path. The latter issue is resolved via an examination of three vows. Analyzed this way, meat is permissible for śrāvakas, forbidden for Mahāyanīs, and permissible for those who practice Niruttarayogatantra (but not practitioner of the three lower tantras).

Author: Malcolm

Date: Sunday, March 18th, 2018 at 11:27 PM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

There are always sentient beings underfoot, every step we take. Just because we cannot see them does not mean they are not there.

seeker242 said:

"Not seeing them" isn't applicable because everyone sees animals are killed to make meat. And then they try to pretend like they have no responsibility in the matter.

Malcolm wrote:

Of course it is applicable.

And no, everyone does not see animals being killed for food. These days, in modern western society, the only people who see animals being killed for food are those who

work in abattoirs, etc. The average person never sees animals being killed for food.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:52 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

So we don't count the Dog when beginning, number 1 would be Bird/garuda?

Also, this year, 2018, I am 67, and that gives me a dragon sign. In three days I'll be 68, and that will change the sign, which one is correct?

Malcolm wrote:

Your animal is based on Tibetan new years, not your western birthday. If you were born in 1951, you were born in the female metal hare year.

Lhasa said:

1950

Malcolm wrote:

Then male metal tiger

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:44 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

But it is not a definitive teaching from a Vajrayana perspective, as both Sakya Pandita and ChNN point out. The Hevajra Tantra states "those with Samaya drink alcohol, those with compassion eat meat."

Thomas Amundsen said:

I found this video recently, which is quite relevant to the conversation. Khenpo Sodargye of Larung Gar says that the "not seen, heard, or suspected" three purities are essentially a lower teaching and that the Mahayana teachings of vegetarianism are definitive. For this reason, Khenpo asks his students to be vegetarian and apparently Larung Gar is entirely or mostly a vegetarian institution.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:41 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Sherab said:

Here is my interpretation of what you are saying that Tsongkhapa was saying. Correct me if I am wrong:

(1) Existence that is free from the extremes of eternalism and nihilism refutes existence in the ultimate (i.e. eternalism and nihilism).

(2) Non-existence of eternalism and nihilism refutes non-existence in the relative.

In other words, in (1), when you examine phenomena, they look like endless continuums from past to the future. This refutes that kind of existence that are eternalism or nihilism. In (2) Since the forms of existence as represented by eternalism and nihilism do not exist, it refutes these kinds of existence in the relative. The kind of existence in the relative is therefore a form of existence that is neither eternalism nor nihilism.

If they above is correct, then there is no contradiction with my position.

Malcolm wrote:

Nope. That is not what Tsongkhapa means.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 4:26 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

So we don't count the Dog when beginning, number 1 would be Bird/garuda?

Also, this year, 2018, I am 67, and that gives me a dragon sign. In three days I'll be 68, and that will change the sign, which one is correct?

Malcolm wrote:

Your animal is based on Tibetan new years, not your western birthday. If you were born in 1951, you were born in the female metal hare year.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 4:22 AM

Title: Re: Bonpo Trigram Legends

Content:

kalden yungdrung said:
Malcolm wrote:

Kalacakra does not have the trigrams in it.
Well i thought always until now of yes. Maybe the under depicted photo, does not belong to the Kalachakra Tantra.

Kalachakra - 02.jpg

Malcolm wrote:
This diagram is not based on Kalacakra, the Kalacakra mantra is there for auspiciousness.

Author: Malcolm
Date: Sunday, March 18th, 2018 at 4:08 AM
Title: Karma and killing sentient beings
Content:
Malcolm wrote:
There is only vipaka if you see, hear of or order a sentient being killed for you.

Mantrik said:
Thanks. That is what I was seeking to clarify.

What if you confine it, beat it, skin it alive etc.....surely there must be vipaka from the karma of making other beings suffer that way?

Malcolm wrote:
Sure, if you personally do these things or directly order others to do them, then there is vipaka. But if you didn't, there is none, even if you see it happening.

Author: Malcolm
Date: Sunday, March 18th, 2018 at 3:39 AM
Title: Re: Bonpo Trigram Legends
Content:
kalden yungdrung said:
Tashi delek.

As a TCM practitioner, i am involved on a regular base with Taosm principles like Yin and Yang. The Pa kua is a fundamental part used in one of the 5 Chinese classical Chings, the I Ching the book of oracles.

Here it is clear that the Pa Kua is very old and has as well in TCM as Bon so its own history with nice examples.

What is very similar in both cultures is the turtle as the source of the Pa Kua.

Further interesting philosophy regarding Taoism would be the prime cause or the Wu Chi out of everything is originated.

That resembles very much the emptiness aspect known in Dzogchen etc.

kirtu said:

I'm stunned. BTW - Taoism is essentialist, at least in the interpretation of my former Taoist teacher (and presumably his teacher). Essentialist in this case means something close to atmanistic if not directly atmanistic (because along the way to enlightenment in Taoism the spirit is basically an essential element and it is further development using a kind of spiritual alchemy).

Anyway, that Bon also has an interpretation of Bagua is stunning and fascinating.

Kirt

kalden yungdrung said:

Tashi delek K,

Yes it is stunning and i asked one very educated Geshela today about the source of the Pa Kua / Ba gua and he assured me it was a teaching of Buddha Tönpa Shenrab Miwoche.

We have also a Chinese "Kung Fu" style Pa Kua which is a certain style which is stepped in circle patterns, with a certain palm technic which goes round. Practised this for a short time in my youth, never finished it.

Then we can consider that the story of the turtle is also known in Taoism as well the "founder" of that, the Medicine man dressed in herbal leaves, forgot his name. Would be around 3000 - 5000 B.Chr.

The I Ching is one of the best divination books i know and it was my first book together with the Tibetan book of the dying.

Here the 64 signs or trigrams can predict for me every situation and it never fails in the right prediction.

The person who likes to know, throws my 3 blessed silver coins and i tell the person what he/she will meet/experience etc.

I Ching never was wrong and the persons who consulted me know that the hexagram "knew" the question .

The answer was always to the point and never mistaken and i could give always the right story, cannot explain that, it goes automatic.

So the Pa Kua is a very powerful tool to predict and it never fails to do so, based on my 49 years experience with this I Ching.

Therefore i can believe it that the Pa Kua is used also elsewhere, like in China and i can imagine myself that the Pa Kua is of Bön origin.

Ok here we can have different meanings, but i am convinced that Bön was spread to China and Uddhiyana.

if the Pa Kua would be Chinese of origin, then the Kalachakra Tantra would also be a mixed up Tantra somehow and that is what i do not believe.

Malcolm wrote:

Kalacakra does not have the trigrams in it.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 3:36 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

I think we all have to wrestle with the complexities of these issues..even when they appear to be clear cut. So, for example, you say that the insects are not intentionally killed in order to provide vegetables and fruit Mantrik.

I'm sorry but they are.

All commercial crops of vegetables, fruits and grains are treated with substances to kill insects. If they are grown on an organic farm they will be treated with Bordeaux mixture or nicotine or something similar.. which pass the criteria needed for the produce to be considered organic. But whose express useage is to kill invertebrates which otherwise will reduce yields considerably, in some cases the yield will be reduced to zero.

Obviously many invertebrates are killed unintentionally in order to produce food plants..but many others are killed with conscious intention.

Without organic insecticides, few brassicas would make it to the shops, due to caterpillars, and few potatoes would be free of wireworm.

What Situ R. et al are saying is that we in the west subconsciously assume that the life of a caterpillar is worth less than the life of a cow. Largely because they are smaller.

But a caterpillar avoids painful stimuli just as avidly as does a cow or sheep.

Mantrik said:

The insects are in the wrong place at the wrong time. The livestock have no choice.

Malcolm wrote:

No, in all of these cases it is the ripening of their own karma.

Mantrik said:

Now, we are in danger of conflating two issues. The issue is not about some perceived 'value' of each being's life, but their capacity to experience suffering etc.

Malcolm wrote:

Sentient beings are sentient beings. They experience pain and suffer.

Mantrik said:

To compare an insect's reaction to pain with a self-aware mammal and its anticipation of suffering, its life probably spent in misery in unnatural environments etc. is to completely ignore the facts. Unless you really think skinning a dog alive in a meat market is the same in suffering as treading on an ant.

Malcolm wrote:

This assumes insects are not self-aware (false) and bovine, etc., pain and suffering is somehow less trivial than the suffering of birds, insects and small mammals harmed in food production through dismemberment, poisoning, and crushing.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 3:32 AM

Title: Re: the great vegetarian debate

Content:

Mantrik said:

Well, I challenge that it is certain

Malcolm wrote:

No you don't.

Mantrik said:

but accept that it is likely. I can pick an apple and may not actually harm a sentient being, but the next day may crush an ants' nest and eat a maggot. Neither the insects nor the person can possibly know for sure what may happen as an UNINTENDED consequence. Again, if I buy veg or fruit I cannot possibly know what beings will be harmed when the store grows more.

Malcolm wrote:

It does not matter that you do not know the specific being being killed. It is sufficient to know that harm to sentient beings is an inevitable aspect of agricultural activity.

Mantrik said:

Since cattle and sheep also eat vegetation, this is added to the vipaka from meat production, and I can be absolutely certain that demand created for meat will result in killing.

Malcolm wrote:

Nope. There is no vipaka from eating meat bought from a market.

Mantrik said:

So, I want to know if the vipaka of the vegetarian who may cause unintended deaths is the same as the vipaka of the meat eater who also causes those unintended deaths and in addition the planned and deliberate killing of beings for their flesh.

Malcolm wrote:

In fact, there is no vipaka at all in any these scenarios. There is only vipaka if you see, hear of or order a sentient being killed for you.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:36 AM

Title: Re: the great vegetarian debate

Content:

Mantrik said:

Can we clarify the aspect of karma and vipaka here?

If I participate in the process of planned meat production by ordering a whole carcass (as Simon gave as an example) I am pretty sure of my intention and that the animal was killed 'for me'. So my karma in ordering it is directly connected to the suffering, pain and death. It is absolutely connected if I kill the being whilst hunting of course.

Malcolm wrote:

Depends on whether one orders a carcass before or after it was killed. If was killed on your order, then you own that karma and its ripening. If not, then not.

Mantrik said:

If I buy meat, I can be sure the store will plan future slaughter on the basis of the demand I create with others who eat their meat. (The Olympics, for example, have huge breeding and slaughter plans based on previous demand at events.) So my karma in buying it is, at best, indirectly linked to killing. If I order the meat from a farm, for example, then it is as the first example, directly connected.

If I eat veg and fruit, some beings are killed in the process. However, and this is a big however, I did not plan to identify specific beings and knowingly kill them or order their deaths. I did not round them up and spray them or slice them up with a plough, they just happened to be there. So, is my action considered 'complete'?

Malcolm wrote:

You can be certain that all the food you buy involves harming sentient beings, and that in creating more demand for more food, you will be harming more sentient beings.

You cause suffering just by wearing clothes. Cotton, for example, is one of the most pesticide-heavy crops there is. When wool is sheared, millions of creatures are sliced in half, not to mention the suffering of the sheep.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:30 AM

Title: Re: Killing & eating meat

Content:

seeker242 said:

And the question to ask now is: is causing unnecessary harm to others leading towards that end or away from that end?

Malcolm wrote:

If you step on insect while walking without being aware of it, will this lead you further to that end or away from it? Or is it irrelevant?

seeker242 said:

If you step somewhere knowing full well that stepping there will kill insects and you have an opportunity to step somewhere else, but you step there anyway, is that Irrelevant?

Malcolm wrote:

There are always sentient beings underfoot, every step we take. Just because we cannot see them does not mean they are not there.

seeker242 said:

The problem with the doctrine of Devadatta was that It didn't have anything to do with wanting to not harm animals.

Malcolm wrote:

Sure it did.

seeker242 said:

Vegan ideology doesn't involve trying to murder someone because you're jealous of them. Devadatta was jealous of the Buddha and that's all his doctrine was about.

Malcolm wrote:

No, this is false. Devadatta wanted the rules of strict asceticism imposed because he was afraid the Buddha and monks would be criticized by the Jains.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:24 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

This is really interesting, in the non-Bon tradition, I'm a metal Tiger....big difference.

Malcolm wrote:

You are also a metal tiger in Bon rtsi. There is virtually no difference between 'byung rtsi in Bön and Buddhism.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:22 AM

Title: Re: Bonpo Trigram Legends

Content:

kalden yungdrung said:

In the Bön chart:

bird = dragon

ox is elephant.

Malcolm wrote:

No, bird is garuda in Bon elemental calculation. Note: I see you changed it.

Please consult my translation available from Chapur Rinpoche's site, done in collaboration with him when he gave a course a couple of years ago.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 11:30 PM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

I understand it to be prep for completion stage practices in Kagyu, and done privately in a closed area. Is it customary to teach it that early and openly in Dzogchen?

Malcolm wrote:

Bairo Trulkhör does not require a creation stage, though at one time it may have been associated with Śrī Heruka (aka Yang dag) since it ultimately comes from Humkara.

M

Snowbear said:

Does anyone practice Bairo in the context of completion stage today or is it for the most part a stand-alone set of exercises that anyone can do?

Malcolm wrote:

Bairo Trulkhor also has various pranayāmas, and a kind of tummo. But no creation stage.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:36 AM

Title: Re: Response to Bernie

Content:

pemachophel said:

"Oh, I am not saying that it should not be kept within the confines of initiation. But the word "secret" in Dzogchen and Vajrayāna in general merely means that these principles are not known in lower vehicles, not that they are confidential like a top secret file."

the three teachers i'm thinking about kept dzogchen more secret than your description. no dzogchen until ngon-dro completed. one wouldn't even use the word rigpa.

Malcolm wrote:

Pretty hard to avoid using the word rig pa in a Dzogchen ngpondro.

Gathering accumulations and purification is a good thing. Different teachers have different approaches to how these things are bestowed. People have different karma, different experiences, and need different approaches. There is no one size fits all when it comes to Dharma.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:28 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

That does not mean that you get a free pass to be fast and loose with the rules of logic and valid reasoning.

Malcolm wrote:

All we need to do is show the opponents position is self-contradictory, as in your assertion there is an ultimate that is free from two extremes which is merely an affirmation of existence.

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Sherab said:

You keep refusing to accept that once existence and non-existence are properly defined and that when you work within those boundaries, you can no longer make your allegations against the analysis that I have presented, an analytical method that you

have so far been unable to say is incorrect. All you did is just to dance around my arguments in order to avoid having to confront the logical inconsistency in your very own statements of the ultimate and the conventional.

Malcolm wrote:

Your definitions are not consistent with the definitions of these things in scripture.

It is natural that when we accept the opponents definitions in toto, he has already won. But your definition of ultimate truth is wrong from the outset.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:20 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

Since there is no mind in a steak in a market, when you cook it are you harming a sentient being or not?

practitioner said:

Of course steaks don't just appear out of thin air and end up in a market. There is real suffering that must occur to produce that steak. And if the market for steaks is minimized, the suffering of cows will be as well.

Malcolm wrote:

Of course tomatoes do not just appear out of thin air either. There is real suffering that must occur for the millions of insects, birds, and rodents that are poisoned, trapped, and otherwise killed in the course of the production of vegetables, etc., for human consumption too. If the market for tomatoes, etc., was minimized, the suffering of insects, rodents, and birds would be minimized as well.

If we stopped eating tomatoes from the market, and fruit, and everything else, all that suffering would be prevented, right? Or would it? No, because in general the nature of samsara is suffering, and animals have no way out of it at all.

It just isn't a simple, "Don't eat meat and everything will be hunky dory." This is why Buddha rejected Devadatta's desire to force the Sangha to be vegetarian.

For example, if one saves the fly, the spider starves. Whose suffering is more important, that of the fly or the spider?

Author: Malcolm

Date: Saturday, March 17th, 2018 at 5:37 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

The only salient point is this: in Dharma, liberation is not predicated on one's diet. It is predicated on whether one is free of afflictions.

seeker242 said:

And the question to ask now is: is causing unnecessary harm to others leading towards that end or away from that end?

Malcolm wrote:

If you step on insect while walking without being aware of it, will this lead you further to that end or away from it? Or is it irrelevant? If you drive a car on a spring evening when you know millions of insects are flying around, is the harm you are certainly doing intentional or unintentional? Since there is no mind in a steak in a market, when you cook it are you harming a sentient being or not? If you heat your house at all with anything other than solar, are you harming all life on the planet or not?

The problem with Vegan ideology in Buddhadharma is that it is basically the doctrine of Devadatta. It is too extreme, and is not the middle way.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 4:27 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

I understand it to be prep for completion stage practices in Kagyu, and done privately in a closed area. Is it customary to teach it that early and openly in Dzogchen?

Malcolm wrote:

Bairo Trulkhör does not require a creation stage, though at one time it may have been associated with Śrī Heruka (aka Yang dag) since it ultimately comes from Huṃkara.

M

Author: Malcolm

Date: Saturday, March 17th, 2018 at 3:54 AM

Title: Re: Response to Bernie

Content:

pemachophel said:

ime, whether dzogchen is kept secret or not depends on the individual teacher. i've had three teachers who kept dzogchen extremely secret even though it was being broadcast openly all around them.

Malcolm wrote:

Oh, I am not saying that it should not be kept within the confines of initiation. But the word "secret" in Dzogchen and Vajrayāna in general merely means that these principles are not known in lower vehicles, not that they are confidential like a top secret file.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 2:34 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

The only salient point is this: in Dharma, liberation is not predicated on one's diet. It is predicated on whether one is free of afflictions.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:55 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Well, apparently some received ideas are myths so perhaps a few myths have crept into your preferred narrative. Anyway, like I said, it doesn't really matter, have to run.

Malcolm wrote:

Alternately, like many before you, you have fallen for the "secrecy" marketing scheme. Worked wonders for Masonry too.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:53 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Thank you. That presently has little meaning for me, but I will keep that in mind as I get familiar with it.

Malcolm wrote:

The true aspect/false aspect debate within Yogacāra was whether or not mental experience corresponded with an external reality. The false aspectarians, generally considered the more profound system, argued there was no correspondence.

Queequeg said:

I don't know if you looked at it, but in Jikai's latest outline, he briefly discusses the Three Natures - Tri-Svabhava. Is that related to the debate?

Malcolm wrote:

The three natures is central to the debate. The question is whether the imputed nature's appearance has an external correlate.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:14 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Out of curiosity, how do the Fa Hsiang Chinese writings compare with the Indian antecedents? Did you identify any differences?

Malcolm wrote:

Well, I have not really read anything other than the book recommended above. But it is pure, Indian Yogacāra from the middle period. A bit earlier than the true aspectarian-false aspectarian debates that came to dominate later Yogacāra discourse. As such, having read it, you will have no trouble with Bodhisattvabhūmi, Mahayānasamgraha, Madhyantavibhagabhasyaṃ and so forth.

Queequeg said:

Thank you. That presently has little meaning for me, but I will keep that in mind as I get familiar with it.

Malcolm wrote:

The true aspect/false aspect debate within Yogacāra was whether or not mental experience corresponded with an external reality. The false aspectarians, generally considered the more profound system, argued there was no correspondence.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:12 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Malcolm wrote:

The Lamdre Yantra system also has a system of 32 asanas that greatly resemble what we call Hathayoga. It's basic texts were codified in the 12th century.

YY is yantra in the traditional sense, actually. Whether it actually comes from Vairocana is a historical claim I cannot validate, but there are separate lineages of Bairo Trulkhor in Tibet, not just ChNN's. It definitely comes from Adzom Drukpa.

Snowbear said:

Do you know why ChNN felt OK to teach trulkhor openly?

Malcolm wrote:

He did so to see if people would be ready for his teachings in general. He was teaching Yantra in the early 70's in Italy, some years before he began to teach Dzogchen.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:08 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

The issue is not whether the existence of Dzogchen was secret or how large its associated literature is, but rather how rare it has been to receive the pointing out instructions or whatever.

Malcolm wrote:

Not rare at all. Instructions for ritual murder were and are much more restricted than any Dzogchen transmission. Then of course, any major treasure cycle must have three things: Guru, Avalokiteśvara, and Dzogchen.

dzogchungpa said:

This rarity may have varied historically, so citing certain specific cases is not sufficient. E.g., it is quite possible that there were more qualified students at various times etc.

Malcolm wrote:

In the 12th century, Nyangral Nyima Ozer states that after Chegom (early 12th century) the teaching of the 17 tantras were very wide spread in Tibet. There is simply no evidence that Dzogchen ever waned in popularity or was actually kept in the strictest of secrecy.

Finally, because Dzogchen was seen as controversial in the dominant monastic colleges of the day, it mainly spread outside monasteries among the laity, and the vast majority of Dzogchen literature, then as now, was committed to writing by lay tertons.

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:59 PM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

I'm quite willing to believe this but, just out of curiosity, how do you know this?

Malcolm wrote:

By reading Buddhist history and literature for the past 33 years?

dzogchungpa said:

Well, what did you read that shows that this was the case?

Malcolm wrote:

You mean is there one book that demonstrates this? No, but it is obvious when one reads through Tibetan history that Dzogchen was a very poorly kept secret for something so reserved, esoteric, and only for the elect. Dzogchen masters like Rigzin Godem had thousands of students, same with many popular tertons like Jatson Nying, Dudul Dorje, Jigme Lingpa, etc. For something so secret, it is amazing there is more literature on Dzogchen in Tibetan literature than any other tantric genre. I mean, if Dzogchen is so secret, how is it possible that 100,000 monks at Kathog attained rainbow body, as the story goes? Kathog was the earliest Nyimgma monastery, founded in the 12th century by Deshek Dampa, Phamgo Drukpa's younger brother.

That equals 100 monks a year for the past thousand years attaining rainbow body, 8.3 per month— one rainbow body every 3.6 days for the past thousand years!

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:49 PM

Title: Re: Uncertain about Key Point of Tantra

Content:

sangyey said:

Hello,

I know that Tantra speaks about the unity of conventional and ultimate truth or the feature of there being the unity of this in one act of consciousness but I am uncertain if this is something that runs through all of Tantra or if it something that comes into play only during a specific phase. For example, if you are practicing the generation stage with the visualization of the deity and the mantra repetition besides merely focusing on the deity or the mantra do you try to have the two aspects unified or is it something that will only occur in a specific section of the practice?

Thank you.

Malcolm wrote:

When you are a beginner, you generally practice the two stages, creation (relative) and completion (ultimate), in stages. But the real intention is that the two stages be unified from the beginning.

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:36 PM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

If you want to understand the Indian antecedents, there are a number of basic Yogacāra texts in translation these days.

Queequeg said:

Out of curiosity, how do the Fa Hsiang Chinese writings compare with the Indian antecedents? Did you identify any differences?

Malcolm wrote:

Well, I have not really read anything other than the book recommended above. But it is pure, Indian Yogacāra from the middle period. A bit earlier than the true aspectarian-false aspectarian debates that came to dominate later Yogacāra discourse. As such, having read it, you will have no trouble with Bodhisattvabhūmi, Mahayānasamgraha, Madhyantavibhagabhasyaṃ and so forth.

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:16 PM

Title: Re: Response to Bernie

Content:

Malcolm wrote:

Maybe not so much a problem when Dzogchen mind point out/rigpa tsal wang was so rarely given, so secret, and so strict in both guru and student's qualification, while nowadays.....

The idea that this was rare or difficult to get is an institutional myth. Secrecy is Vajrayāna's main marketing tool.

dzogchungpa said:

I'm quite willing to believe this but, just out of curiosity, how do you know this?

Malcolm wrote:

By reading Buddhist history and literature for the past 33 years?

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:10 PM

Title: Re: Comparing idioms.

Content:
Malcolm wrote:
Sarva dukkham, Suffering everywhere.

Author: Malcolm
Date: Friday, March 16th, 2018 at 10:43 PM
Title: Re: "One Mind" in Hua Yen thought
Content:
Matt J said:
I thought the four extremes were supposed to be exhaustive of conceptual positions.

Malcolm wrote:
Unless one turns that into a conceptual position.

There is nothing in the middle. Hence, this is why the "Freedom from Extremes" exponents report "gnas lug med pa," i.e., no reality.

Sherab does not seem to understand that all theism can be rebutted by Buddhapalita's simple argument: "Arising from self is invalid because arising would be purposeless and endless."

Author: Malcolm
Date: Friday, March 16th, 2018 at 10:33 PM
Title: Re: Response to Bernie
Content:
narraboth said:
It always puzzles me that, how come people who actually received mind instruction and 'got it' ever possible to stand up against that certain guru, as DJKR said 'you owe him the world for it'? Does that supposedly greatest moment so insignificant for some people, that they think when they find out the certain guru behaved badly, they don't owe that guru that favour anymore? Or actually it's so insignificant, because it was given in a wrong way, therefore insignificant for students?

Malcolm wrote:
People overrate their own capacity to "get it."

narraboth said:
When we need to seriously talk about samaya based on text and commentaries, including unconventional pointing-out instruction really make defining samaya establishing and breakage quite difficult.

Malcolm wrote:
This is all very clearly explained in tantras such as the Rigpa Rangshar. 1) A qualified guru is indispensable. 2) Empowerments are indispensable 3) Protecting the samaya one receives from empowerment is indispensable. 4) Gurus can break samaya, and if

so, the breach is irreparable.

narraboth said:

Maybe not so much a problem when Dzogchen mind point out/rigpa tsal wang was so rarely given, so secret, and so strict in both guru and student's qualification, while nowadays.....

Malcolm wrote:

The idea that this was rare or difficult to get is an institutional myth. Secrecy is Vajrayāna's main marketing tool.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:40 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Madhyamaka arguments are not formal proofs in logic. They are rebuttals of other's positions.

Sherab said:

That does not mean that you get a free pass to be fast and loose with the rules of logic and valid reasoning.

Coëmgenu said:

The four extremes, though, in a way, are logic to a certain extent, inasmuch as anything that one could "logically" come up with is included within those extremes.

Affirmation

Negation

Some combination of both

Suggesting "something else" as the solution.

The "logic" of Madhyamaka is in its consistency and internal justifications. Ultimately it is working with what is essentially a "illogical" proposition. Depending on how one views "logical", the entire Buddhadharma is illogical.

Malcolm wrote:

Madhyamakas do not make ultimate propositions at all. They merely show the flaws of others ultimate propositions. Thus we have no need to demonstrate any internal coherency since we are merely dismantling the propositions of others.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:40 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Madhyamaka arguments are not formal proofs in logic. They are rebuttals of other's positions.

Sherab said:

That does not mean that you get a free pass to be fast and loose with the rules of logic and valid reasoning.

Malcolm wrote:

All we need to do is show the opponents position is self-contradictory, as in your assertion there is an ultimate that is free from two extremes which is merely an affirmation of existence.

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:34 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Malcolm wrote:

The Lamdre Yantra system also has a system of 32 asanas that greatly resemble what we call Hathayoga. It's basic texts were codified in the 12th century.

YY is yantra in the traditional sense, actually. Whether it actually comes from Vairocana is a historical claim I cannot validate, but there are separate lineages of Bairo Trulkhor in Tibet, not just ChNN's. It definitely comes from Adzom Drukpa.

bryandavis said:

Malcom,

What dates do you put the root text of the trulkhor nyida khajor in the big yantra book?

Malcolm wrote:

No clue.

Author: Malcolm

Date: Friday, March 16th, 2018 at 4:59 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Malcolm wrote:

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Author: Malcolm

Date: Friday, March 16th, 2018 at 3:49 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

Hsüan Tsang and Vasubandhu:

http://www.bdkamerica.org/system/files/pdf/dBET_Alpha_ThreeTextsonConsciousnessOnly_1999.pdf?file=1&type=node&id=456

These are the roots.

Queequeg said:

Tip o'the hat, M.

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

If you want to understand the Indian antecedents, there are a number of basic Yogacāra texts in translation these days.

Author: Malcolm

Date: Friday, March 16th, 2018 at 3:48 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Do you have any recommendations for a Hosso primer? I'm working my way through Living Yogacara by Tagawa Shun'ei. Pretty accessible read, but not sure how its received generally. Any comments?

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

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These are the roots.

Queequeg said:

Tip o'the hat, M.

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

Author: Malcolm

Date: Friday, March 16th, 2018 at 2:12 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

jikai said:

Hosso

Queequeg said:

Do you have any recommendations for a Hosso primer? I'm working my way through Living Yogacara by Tagawa Shun'ei. Pretty accessible read, but not sure how its received generally. Any comments?

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

Hsüan Tsang and Vasubandhu:

http://www.bdkamerica.org/system/files/pdf/dBET_Alpha_ThreeTextsonConsciousnessOnly_1999.pdf?file=1&type=node&id=456

These are the roots.

Author: Malcolm

Date: Friday, March 16th, 2018 at 2:02 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Alak Zenkar...

Malcolm wrote:

Is an amazing person. I had the opportunity to meet him briefly at the translation conference, and all I could really say was "Thank you for your dictionary."

dzogchungpa said:

Nice. DJKR seems to think very highly of him.

Malcolm wrote:

Everyone does. He is one of the most important lama alive today.

Author: Malcolm

Date: Friday, March 16th, 2018 at 1:02 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Alak Zenkar...

Malcolm wrote:

Is an amazing person. I had the opportunity to meet him briefly at the translation conference, and all I could really say was "Thank you for your dictionary."

Author: Malcolm

Date: Friday, March 16th, 2018 at 1:01 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:
Sennin said:
Hi Malcolm,

I have to ask, is there a reason why the future volumes are in this order; is it according to how they are cataloged or particular topics?

Malcolm wrote:
I am working on the remaining one's with commentaries first.

Author: Malcolm
Date: Thursday, March 15th, 2018 at 11:51 PM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
Therefore in avoiding the extremes, we need to avoid only the two extremes of <E> and <N>, and then proceed to examine or analyse the region Not<E or N>.

Malcolm wrote:
Not <E or N> is also rejected as it is the fourth extreme.

You are confusing the Madhyamaka analysis of causal series, neither the same nor different, with the four extreme. This is the basis of most of your errors.

The reasoning why "not existent and not nonexistent" is rejected is because there are some who proposed that existents, while arising, have a phase where they are not existent and not nonexistent.

Madhyamaka arguments are not formal proofs in logic. They are rebuttals of other's positions.

Take the opening statement of MMK:

At no time, no where,
does any thing arise from (1) itself,
(2) from other than itself,
(3) from both, or (4) without a cause.

The first extreme is existence, arising from self; the second extreme is nonexistence, arising from other; the third extreme is both, arising from self and other; the final extreme is without cause, neither existence nor nonexistence.

All four extremes must be refuted. There is no short cut around this.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 11:32 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Arnoud said:

Thank you very much Malcolm. Truly extraordinary. How long did it take you to translate the whole text? Must have been a few days.

BTW, if anyone has lack of funds but has the requirements to read this text, please let me know. I will pay for three sets and shipping for those who can't afford it. It would be best if that was in the US as shipping overseas gets very expensive but let me know and I can see what I can do.

Malcolm wrote:

The initial draft of the Rangdrol took about three months, finished in Dec 2011, and subsequently, five drafts.

The initial draft of the Rangshar took about 6-7 months, that was completed in October 2012. It subsequently went through six drafts.

Then, after a hiatus where we worked on Buddhahood (originally translated over three months in the fall of 2012) to tighten up our lexicon, we returned to editing the Rangshar and Rangdrol which we envisioned publishing together.

After Wisdom agreed to publish this work, frankly due to the success of Buddhahood, I spent six months researching and writing essays to support the text, only 25 percent of which actually made it into these two volumes. In addition, the work altogether went through five rounds of editing with one of Wisdom's senior editors, Laura Cunningham. Wisdom had an expert in Sanskrit, Rory Lindsey, review all of the Sanskrit terms in the text for proper diacritics and accuracy, and it was proofread by Emily Bower, who used to be an editor at Shambhala but now works freelance. Right now it is being indexed, and all final changes will be implemented in April. So, from start to finish, this project will have taken eight years. Amazing. When I began to translate these two texts, I had no idea it would wind up this way.

We commissioned Tashi Mannon to do calligraphy for the two volumes. We also commissioned an original line image for Bhagavan Pawo Zhonnu Tobden, the teacher of both tantras, drawn according to how he is depicted in the Vima Nyinthig's Great Chronicle by a thangka painter, Urgyen Gyalpo, who lives and works in Toronto. The cover design was done by Gopa Campbell. The interior book design also is based on Gopa Campbell's original interior design for Buddhahood, but was executed by Wisdom's inhouse designer, Lyndsay D'Andrea.

Tulku Dakpa Rinpoche and Jean Luc Achard (a leading western authority on Dzogchen)

kindly wrote forwards for the book. In addition, Sangye Khandro has expressed amazing kindness in giving her support to our efforts, and there are a couple of other translators who have kindly agreed to lend their support, but until they actually send us their blurbs, they should remain anonymous for now. Credit is also due to the original sponsors of the Rangdrol.

It is really amazing how many hands touched this book to bring it to completion. It has my name on it, but in reality it was a huge team effort. We owe a great debt to Daniel Aitken for his vision in seeing the possibility of bringing our work to the reading public.

At present Team Zangthal is working on volumes three, four, and five of the series. Volume three has been submitted, the Without Syllables and its commentary. We are editing drafts of volume four, the Blazing Lamp and its commentary, and I have begun work on volume five, the Six Dimensions and its commentary. (And all of this does not count all the other translation work I have been involved with over the past 7 years.)

Arnoud, your offer is very generous, thank you.

M

Author: Malcolm

Date: Thursday, March 15th, 2018 at 6:04 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

You've read chapter 19 of the MMK? This might put a dent in your supposition that time is "real."

Coëmgenu said:

I think there's a disconnect in usages of "real" here.

Time is conventional and/or saṃsāric is what is meant by "real" in Snowbear's usage I think.

Snowbear said:

Right. Reading that chapter isn't going to make my experience any different.

Malcolm wrote:

No, but realizing that chapter might poke a hole in your experience.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 5:31 AM

Title: Re: Questions and Answers

Content:

Snowbear said:

Time is real...

Malcolm wrote:

You've read chapter 19 of the MMK? This might put a dent in your supposition that time is "real."

Author: Malcolm

Date: Thursday, March 15th, 2018 at 4:54 AM

Title: Re: Response to Bernie

Content:

heart said:

Paris and London where the best I think.

/magnus

Tiago Simões said:

The most fascinating thing is understanding that the things DJKR is saying in those videos is almost the same Malcolm as been saying here all along.

heart said:

Yes, there are similarities I agree.

/magnus

Malcolm wrote:

It is not surprising, we both were educated in Sakya.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 3:22 AM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Malcolm wrote:

"Ācārya Malcolm Smith has certainly given the world a rare gift by presenting to English-reading Dzogchen practitioners in the worldwide Buddhist community this skilled translation of Volume One of the Seventeen Tantras, the Self-Arisen Vidyā Tantra, and Volume Two, its accompanying commentarial tantra, the Self-Liberated Vidyā Tantra. The exceptional features of each of the seventeen tantras of Ati Yoga's quintessential secret cycle of the upadeśa class are described with metaphors. The Self-Arisen Vidyā

Tantra is described with the metaphor of the ocean. The eighty-six chapters of this oceanic treatise detail the pinnacle view, meditation, conduct, and result of all paths of Buddhадharma presented in this world. As the destined Dharma of this time, this translation is extremely timely. I wish to express deep gratitude to Malcolm and the wonderful Zangthal team for their noble aspiration and qualified capacity to finally bring these most precious teachings that exist in our world into the English language."

Sangye Khandro
Light of Berotsana Translation Group
Translator and Teacher

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:25 AM
Title: Re: Questions and Answers
Content:

Queequeg said:
LOL. I'm asking the questions, and I'm being advised not to hurt myself thinking too much, accused of iconoclasm. I've never claimed anything more than my own fumbling path. Others, on the other hand...

Malcolm wrote:
No, I am merely pointing out that this statement, "Or they just concluded they will never get it, gave up asking questions, and just parrot what they hear, passing that off as knowledge" is as applicable to you as it is to anyone else.

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:22 AM
Title: Re: Questions and Answers
Content:

Queequeg said:
Oh, we can't look at the big picture? Which myopia should we limit ourselves to?

Malcolm wrote:
Is your picture the only "big picture?"

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:07 AM
Title: Re: Questions and Answers
Content:
Queequeg said:
In the second watch of the night the Buddha awakened, he attained the second knowledge, which is most relevant here:

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the passing away & reappearance of beings. I saw — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified & surpassing the human — I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

MN4 Bhaya-bherava Sutta

This knowledge does not extend to the ability to see the future. Its limited to an insight into the nature of beings and how they fare on the path depending on circumstances.

Malcolm wrote:

This is also a Pali Canon sutta. In general, this class of sūtras does not really address Buddha's omniscience.

Queequeg said:

Arguably, the revelation of the Lotus Sutra fell somewhere between these two teachings, with the Buddha of the Lotus Sutra being closer to the Buddha of the Tripitaka than the Vaipulya Sutra.

Malcolm wrote:

This is called a top-down interpretation.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 1:41 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

First, you have to understand time is merely a convention, and buddhas are not limited by conventions.

dzogchungpa said:

Aren't buddhas also merely conventions?

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 1:22 AM

Title: Re: Questions and Answers

Content:

Jeff H said:

If an enlightened being knows exactly how all those momentary choices will play out across all time, it must mean that all the choices I make, and every action a buddha offers me in aid of clearing my obscured mind, have already been determined. There is, in fact, no option but to follow that predetermined path; therefore, infinite potentiality cannot be true.

Malcolm wrote:

It's not like that. Your mind is confined by signs. A Buddha's mind is not. Therefore, you frame the question in terms of limitations.

Jeff H said:

Well, it's things like this that keep me coming to DW. I get that there is something I'm not getting and I've heard some clues in this thread. I'll try to keep my mind open to catch the ray of light when it eventually dawns.

Malcolm wrote:

It is fairly straight forward. A samyaksambuddha has three kinds of omniscience: straight up omniscience (sarvajñātā), omniscience of all aspects (sarvākārajñātā), and knowledge of paths (margajñātā).

Jeff H said:

Unfortunately, this is not that ray of light. This does not sound straightforward to me at all.

One thing I hear now is that I used the concept of "playing out across all time", which I understand is a delusion not shared with buddhas.

Malcolm wrote:

First, you have to understand time is merely a convention, and buddhas are not limited by conventions.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 11:49 PM

Title: Re: Response to Bernie

Content:

narraboth said:

I was in his London discussion with Rigpa, and basically all the discussion about samaya was again within the already published articles. (Not saying it was not necessary or beneficial to meet Rigpa sangha face to face)

I have a feeling that DJKR really wants to help Rigpa, this probably biggest Nyingma organisation in the West, move out if not survive from all these, and I admire that very much, considering he already has lots of his 'own' organisations to take care of. The fact he met Rigpa sangha again and again, taking serious questions, posting lengthy reponses, show that he probably care about this 'SR's centre' more than any other lama who made comments.

heart said:

I think he really cares about Vajrayana in the West, rather than Rigpa, he also have a bunch of students here. There been a very black feeling spreading over social media giving many, me included, a feeling Vajrayana is really threatened as a backlash of the SR scandal. I think people are not giving DJKR credit for the enormous courage it takes to actually stand up for Vajrayana in a time like this. I also think DJKR shouldn't answer for what SR have done, I think SR should do that himself. DJKR can hardly be expected to "fix" Rigpa.

/magnus

Malcolm wrote:

Vajrayāna is supposed to be secret. All of this is a result of popularizing it.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 11:47 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

Hmm. I'm not getting it.

Snowbear said:

No one can. Anyone who claims to get it is selling you a bridge in Brooklyn.

Malcolm wrote:

It is fairly straight forward. A samyaksambuddha has three kinds of omniscience: straight up omniscience (sarvajñātā), omniscience of all aspects (sarvākārajñātā), and knowledge of paths (margajñātā).

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 10:58 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

If an enlightened being knows exactly how all those momentary choices will play out across all time, it must mean that all the choices I make, and every action a buddha offers me in aid of clearing my obscured mind, have already been determined. There is, in fact, no option but to follow that predetermined path; therefore, infinite potentiality cannot be true.

Malcolm wrote:

It's not like that. Your mind is confined by signs. A Buddha's mind is not. Therefore, you frame the question in terms of limitations.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 10:27 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

It doesn't seem like anyone has directly answered QQ's point about determinism. If there can be perfect knowledge of the present mental states of all beings (not questioned) AND perfect knowledge of which options they will choose into the future, out of all possible options, how can that not be determinism?

Granted the authoritative sources say Buddha is omniscient, but how can we understand "omniscience" without negating the infinite potentiality of emptiness, since all the realized potentials can be known in advance?

Malcolm wrote:

Since the Buddha's omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 7:08 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

Chinese doesn't have question marks. It can however, record a question.

Malcolm wrote:

But that passage is not a record of a question. People who see it that way are not understanding it correctly.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 7:02 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

While still on this topic of logic, another place where we disagree is this: whether there is two extremes or four extremes. I hold that when the two extremes of eternalism and nihilism are properly defined, there is no need for two of the extremes in the four extremes: the extreme of <eternalism AND nihilism> would be incoherent; the extreme of NOT <eternalism OR nihilism> would be indeterminate, which is say that anything that belongs to this set cannot be ascertained.

Malcolm wrote:

There are four extremes because there are opponents who adhere to each of the four extremes, such as yourself, who adhere to the fourth extreme, neither existent nor nonexistent, as your post above shows. And because these four extremes are clearly negated in many places in sūtra, tantra, and commentaries.

BTW, I did not negate the ultimate, I stated that ultimate truth must be a conventional truth because otherwise, it would not be effective (āṛthakriya).

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 5:38 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

Wonderful that you are omniscient!

May be relevant:

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/buddha-omniscience.pdf>

That Medicinal Herbs chapter is not at variance. There is nothing there about seeing the future. The Buddha has penetrating knowledge, but it falls short of omniscience.

Malcolm wrote:

That's not the case. The Buddha is omniscient concerning the three times.

Queequeg said:

The buddha can look at a being and perceive what is appropriate for them and lead them along to liberation, but as the beings' conditions change, so do their needs, and the Buddha responds accordingly. That's wholly consistent with the Buddha's rain.

Past is nothing but present recollection of things experienced in the past; the future is nothing but speculation. The Buddha's knowledge can't go beyond what is real.

Malcolm wrote:

The passage clearly states the Buddha knows this world and the next. Further, from the Lotus, chapter 5, directly addresses the Buddha's knowledge of the three times, stating:

The every way of teaching this
is a method of the buddhas,
but without omniscience,
nirvana cannot be undertaken.

In order to tame sentient beings,
with unlimited knowledge of the three times,
the supreme rishi has spoken of
the virtues of the six perfections,
emptiness, the absence of signs,
freedom from aspirations,
bodhicitta, and otherwise,
the dharmas which lead to nirvana,
the four Brahmaviharas,
and whatever is spoken in order to convert.

In Kern, these passages are 5:74-77, but his translation is deficient in a number of places, for example, he did not understand that paramarṣi is a reference to the Buddha.

Queequeg said:

That's why the Buddha can't necessarily know all the ways his children's foolishness will play out. The Buddha has a long memory, and so maybe he can anticipate, but that's not the same as knowing the future.

Malcolm wrote:

The Buddha omniscience is not limited with respect to time.

Queequeg said:

If you go further than this, 1. its speculation. If a text tells you this is the case and you choose to believe it, well, there's that. 2. This would imply complete determination, and we are nothing but billiard balls bouncing around the table according to Newtonian physics.

Malcolm wrote:

Your text tells us that the Buddha's knowledge (jñāna) about the three times is beyond limits (ananta).

Moreover, chapter six begins with Buddha's prediction of Kashyapa, his name, when he will be a buddha and so on.

Queequeg said:

The whole first half of the Lotus Sutra (which I must point out, contrary to your characterization, is not mine) is a series of predictions for the arhats.

This does present a serious question about the Buddha's ability to predict the future, and is something that I've considered. I have no idea what to make of it, as I don't know what to make of most of this.

But, I say this - such predictions are problematic because on their own logic, this would mean all time is static, and we only float along the surface observing, like watching a movie. One can readily see the problem with that sort of fatalism.

Malcolm wrote:

I amended by post above, but will reproduce that here, "Since his omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously."

Queequeg said:

The only way that the predictions to the arhats make sense is if they are therapeutic in nature, correcting the their mistaken view that arhatship is the real end, and that the real end the Buddha teaches is something else. And this would be consistent with the explanation of upaya in the sutra, and consistent with what I observe of reality, which is that it is dynamic and not determined.

Malcolm wrote:

Or, that the Buddha's omniscience transcends the three times, etc., and is unimpeded.

Queequeg said:

Knowledge of the three times, even unbounded knowledge, implicitly means that it only extends to what is knowable. Is the future known to the Buddha in all its detail? There's something of the Wizard of Oz quality to such a view.

Malcolm wrote:

The Buddha has two kinds of omniscience: omniscience concerning all aspects, and omniscience concerning all that is. Your theory confines the Buddha's knowledge to signs.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 4:49 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

once you have joined Vajrayāna teachings, you won't really be a Tendai, etc., practitioner anymore.

Why would that be?

Malcolm wrote:

There would be no point.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 4:34 AM

Title: Re: Questions and Answers

Content:

Admin_PC said:

Ch 5 was the thing that immediately came to mind reading this discussion.

The related bits even start on p95 of the BDK version:

Malcolm wrote:

QQ will counter that the doctrine that this chapter is from the provisional section, whereas his citation comes from the definitive section — imagine that, the Buddha's omniscience is provisional, and his supposed ignorance, definitive!

Queequeg said:

Wonderful that you are omniscient!

May be relevant:

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/buddha-omniscience.pdf>

That Medicinal Herbs chapter is not at variance. There is nothing there about seeing the future. The Buddha has penetrating knowledge, but it falls short of omniscience.

Malcolm wrote:

That's not the case. The Buddha is omniscient concerning the three times.

Queequeg said:

The buddha can look at a being and perceive what is appropriate for them and lead them along to liberation, but as the beings' conditions change, so do their needs, and the Buddha responds accordingly. That's wholly consistent with the Buddha's rain.

Past is nothing but present recollection of things experienced in the past; the future is nothing but speculation. The Buddha's knowledge can't go beyond what is real.

Malcolm wrote:

The passage clearly states the Buddha knows this world and the next. Further, from the Lotus, chapter 5, directly addresses the Buddha's knowledge of the three times, stating:

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but without omniscience,
nirvana cannot be undertaken.

In order to tame sentient beings,
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the supreme rishi has spoken of
the virtues of the six perfections,
emptiness, the absence of signs,
freedom from aspirations,
bodhicitta, and otherwise,
the dharmas which lead to nirvana,
the four Brahmaviharas,
and whatever is spoken in order to convert.

In Kern, these passages are 5:74-77, but his translation is deficient in a number of places, for example, he did not understand that paramarṣi is a reference to the Buddha.

Queequeg said:

That's why the Buddha can't necessarily know all the ways his children's foolishness will play out. The Buddha has a long memory, and so maybe he can anticipate, but that's not the same as knowing the future.

Malcolm wrote:

The Buddha omniscience is not limited with respect to time.

Queequeg said:

If you go further than this, 1. its speculation. If a text tells you this is the case and you choose to believe it, well, there's that. 2. This would imply complete determination, and we are nothing but billiard balls bouncing around the table according to Newtonian physics.

Malcolm wrote:

Your text tells us that the Buddha's knowledge (jñāna) about the three times is beyond limits (ananta).

Moreover, chapter six begins with Buddha's prediction of Kashyapa, his name, when he will be a buddha and so on. Since his omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 2:45 AM

Title: Re: Questions and Answers

Content:

Admin_PC said:

Ch 5 was the thing that immediately came to mind reading this discussion.

The related bits even start on p95 of the BDK version: “O Kāśyapa! You should know that the Tathāgata is the king of all the teaching. What he teaches is never false. He explains all the teaching using his wisdom and skillful means and what he teaches leads everyone to the stage of omniscience.

“The Tathāgata perceives the goal of all teachings and knows the underlying mental disposition of all sentient beings, perceiving all with no obstructions. He completely understands all teachings and displays omniscience to all sentient beings.

Malcolm wrote:

QQ will counter that the doctrine that this chapter is from the provisional section, whereas his citation comes from the definitive section — imagine that, the Buddha's omniscience is provisional, and his supposed ignorance, definitive!

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 2:33 AM

Title: Re: Your Spiritual Youth

Content:

Malcolm wrote:

We can set this down as your personal opinion, but it is not what the Buddha taught about his own omniscience of the three times. The Buddha knows the capacities of all sentient beings, what is suited for them, and when. This is in fact what the passage you cited states in Sanskrit. In short, there is nothing the Buddha does not know about the path, and what to teach to whom.

Queequeg said:

And this is your opinion.

Malcolm wrote:

Not just my opinion. It is also explained quite well in your preferred sūtra in chapter 5. In chapter 5 the Buddha states:

I fully know the present world and the other world just as it truly is with correct discerning wisdom. (I am) omniscient and all seeing. Devas and humans come before

me in order to hear the Dharma! I show the path, expound the path, know the path, and am the one skilled in the path.

The corresponding passage in the BDK version is at the top of the page 96.

This chapter leaves no room for your assumption that the Buddha does not know everything about the path, nor what practices are suited for every sentient being.

Queequeg said:

So how about providing a Malcolm endorsed translation?

Malcolm wrote:

Translating sūtras is the job of the 84,000 project. They do it quite well and eventually someone will do a version of the Lotus from Sanskrit with reference to the Tibetan and Chinese recensions there.

Queequeg said:

How do you square such an assertion with the illustrative parables in the text? It would have been quite easy to present the father as all knowing in those parables, but he is not.

Malcolm wrote:

The simile of the rain cloud that covers the billion world universe in chapter 5 is used to indicate the Buddha's omniscience.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 1:49 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

Tsongkhapa was really the last Tibetan to initiate the founding of a new lineage of teachings.

Astus said:

How does that compare to the revealed teachings in Nyingma, like the Longchen Nyingthig and the Lamrim Yeshe Nyingpo?

Malcolm wrote:

With respect to terma, both systems are based on Kama, as are all valid treasure revelations. With respect to Tsongkhapa, he did not actually invent some new set of teachings, he organized lineages he had received into a system of teachings, with a special emphasis on the father tantras. Some of his students got into polemical quibbles over matters of interpretation, but if you go to a Gelug initiation and then a Sakya initiation, and then a Kagyu initiation, you won't notice much difference, because the procedures governing how empowerments are bestowed were set down in India, and have not been altered by Tibetans extensively. Potential novelties introduced by Tibetans are addressed in such polemical works as Sapan's Three Vows, and the

responses to it that it continues to earn to the present day. You should read it in order to understand the issues we are addressing.

Astus said:

The original question involved mixing different levels of teachings.

It was along the lines of "we don't need to limit ourselves to one tradition, and we can take the best parts of many traditions as it helps us in our practice and daily life".

Malcolm wrote:

Yes, this means mixing levels of teachings. There is no such thing as the "best parts of many traditions" because all Buddhadharma is perfect in the beginning, middle, and end.

Astus said:

Lineage is the most important thing in Vajrayāna because the practice in general involves initiation into various mandalas, and the procedure must be like impressing a seal in wax.

Although this I haven't really heard about actually happening - except perhaps by Yogi Chen - if the method and transmission is left intact, any Vajrayana practice could be incorporated into another system, like in Tendai, could it not? Tantric rituals are still present in Chinese Buddhism, just as they were there in Zen in Japan before the 18th century reformations.

Malcolm wrote:

Tendai practitioners can practice Vajrayāna providing they follow Vajrayāna rules. The same goes for any Buddhist of any tradition. If they want to practice Vajrayāna, they must do so in a precise way, placing the guru as the head of all refuges, and guarding their samaya carefully. But once you have joined Vajrayāna teachings, you won't really be a Tendai, etc., practitioner anymore.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 12:42 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

His perfection is in his ability to respond to challenges, not that he knows what to do before the challenge arises.

Malcolm wrote:

We can set this down as your personal opinion, but it is not what the Buddha taught about his own omniscience of the three times. The Buddha knows the capacities of all sentient beings, what is suited for them, and when. This is in fact what the passage you cited states in Sanskrit. In short, there is nothing the Buddha does not know about the path, and what to teach to whom.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 11:21 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

This is how we roll in Vajrayāna. If you mix systems, it is considered very bad.

Astus said:

What was the point in history when systems became frozen and no new lineages emerged?

Malcolm wrote:

With the ascendance of the Geluk school. Tsongkhapa was really the last Tibetan to initiate the founding of a new lineage of teachings.

Astus said:

That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

That being so, it seems to be more of a Vajrayana issue, as nobody else is concerned with keeping the teachings and methods separate, even if there were periods when "purity of the tradition" was deemed important.

Malcolm wrote:

The original question involved mixing different levels of teachings. Lineage is the most important thing in Vajrayāna because the practice in general involves initiation into various mandalas, and the procedure must be like impressing a seal in wax. So in Sakya, the Hevajra empowerment has been given exactly the same way for over 900 years. Minor differences between lineages in the same general school can emerge, however, but they are minor.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 8:20 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

Questions and answers,
honesty, lies;
yes, no you can't,
but you can, and you know why.

Sham '69

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 7:23 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

When there is a problem in logic, it is either due to invalid logical structure or invalid premises. To resolve a problematic conclusion from a valid logical argument, you have to examine the structure and/or the premises. You have done neither.

Malcolm wrote:

You have not shown any logical incoherence in my position. You have merely stated it to be so.

Sherab said:

Any more more such assertions and I would begin to think that you are trolling me: What was the logical argument that I made? You said "even ultimate truth is merely a conventional truth" Call this statement 1. You also said, "An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity." Call this statement 2.

Statement 1 can be represented as $U \rightarrow C$, where U = ultimate truth and C = conventional truth

Statement 2 can be represented as $U = V$, $R = \text{not } V$, where V = veridical perception of a given entity.

Substituting 2 into 1 gives $V \rightarrow \text{not } V$, which is incoherent.

Anyone with an understanding of logic will tell you that the argument above is logically correct. Whether the argument is valid or not depends then on whether the premises, statements 1 & 2, are true. If we take your premises as true, then the argument is true and you have an incoherent conclusion. So one of your premises must be false. I would suggest that Statement 1 is false, namely that the ultimate truth is merely a conventional truth. I have already stated before that I thought that saying the ultimate truth is merely a conventional truth is to over negate. It is my view that the incoherence from over-negation implies the undermining of the possibility of knowing what reality is, a consequence that I tried to argue in an earlier post. In other words, when you negate the ultimate to such an extent that it reduces the ultimate to the convention, and since the convention excludes veridical perception, that veridical perception that is necessary for knowing the ultimate is excluded as well.

Refute the above argument if you can. If not, do not make wild allegations of misrepresentation of your position as it only serves to diminish your status.

From

<https://www.dharmawheel.net/viewtopic.php?f=53&t=27893&start=100#p437956>

Malcolm wrote:

I answered this in many ways, but the most expressive is that there simply is no reality beneath things. There is nothing to find. Not even something free from two extremes. Therefore, ultimate truth, emptiness, is a conventional truth, because it is effective at bringing about liberation.

Your attempt to reduce it to a formal proposition via western logic is a fools errand. Richardson already attempted this, and when he reduced Madhyamaka to statements in formal logic, he found they were incoherent. But he also missed the point of Madhyamaka, and the two truths.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 7:19 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

If you have understood my position in the thread, you will notice that it starts with the avoidance of the two extremes of existence (eternalism) and non-existence (nihilism).

Malcolm wrote:

Advaitans make precisely the same claim about brahmin as you make about your ultimate.

Sherab said:

You have not made the effort to understand what I wrote... correction, you chose to ignore my arguments and prefer to continue to make allegations based on your strawman picture of my position.

Malcolm wrote:

I understand what you wrote, as above, I think you are suffering from lack of understanding the what the two truths actually are, which causes you to adopt a transcendentalist/realist position with respect to the two truths. For you, the ultimate is something free from the two extremes. For me, ultimate truth is merely the perception of the absence of inherent existence/four extremes in entities which arise from conditions. Among the emptinesses Candrakirti lists, for example, is the emptiness of the ultimate:

Because it is the supreme necessity,
the ultimate is nirvana,
Whatever is the emptiness of that
is the emptiness of the ultimate.

The knower of the ultimate
taught the emptiness of the ultimate
in order to avert the grasping

of the thought that nirvana is real.

And:

Whatever is not an extreme
is described as transcending extremes;
since that is empty of itself,
it is conventionally the emptiness of the transcended extremes.

Now, the question for you is, is ultimate empty? Of what is it empty? If the ultimate is also empty, how can be it any thing other than a conventional truth?

And since you are fond of citing the two extremes, if freedom from extremes is empty, how can it be anything other than a conventional truth?

Since everything from matter to omniscience is empty, how can they be anything other than conventional truths? A true ultimate truth would not be empty, now would it?

Nāgārjuna said:

If there is something subtle that is not empty, there is something subtle to be empty;
but as there is nothing that is not empty, where is there something to be empty?

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:57 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

When there is a problem in logic, it is either due to invalid logical structure or invalid premises. To resolve a problematic conclusion from a valid logical argument, you have to examine the structure and/or the premises. You have done neither.

Malcolm wrote:

You have not shown any logical incoherence in my position. You have merely stated it to be so.

When one does not understand the basic definitions of the system one is examining, it is difficult, as your arguments show, to build a logically coherent structure. This is why I have tried to remedy your lack of understanding of the basics of the two truths.

You think the ultimate is something independent which can be uncovered. It isn't. The only thing that is an ultimate truth in Buddhadharma is emptiness, and that ultimate truth is also merely a conventional truth.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:49 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

This whole thing came up because there was a claim that there are no unanswered questions in Buddhism.

Malcolm wrote:

For a Buddha, there are no unanswered questions. The Buddha is omniscient concerning all paths. This is what it means to be on the path of "no more training," *aśaikṣamarga*.

Buddhists may have many questions, but then, they are not Buddhas.

Exhaustive citations can be provided.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:45 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

one cannot randomly use one completion method given in one system with that of another system

Astus said:

But one can use them systematically, like what is itself a combination of different methods from all three systems: the six dharmas of Naropa.

Malcolm wrote:

Suppose you are a Lamdre practitioner, this does not automatically allow you practice the six dharmas of Naropa (*Naro chos drug*). There is a specific transmission for this which you must receive from a lineage holder, and which is normally practiced on the basis of the creation stage of *Vajravārāhī*. True, the various of the six dharmas are derived from different tantras, but if you don't have that specific transmission, you cannot practice it.

Further, even if you have received the six Dharmas of Naropa and Lamdre, you cannot mix the two. I.e. you would not apply the Six Dharmas to Lamdre, nor would you apply Lamdre to the Six Dharmas. The basis of these distinctions is lineage of transmission.

Further, you would not apply the practice of Atiyoga to Sarma traditions. In the Tibetan

tradition, we maintain very strict boundaries around transmissions, and mixing transmissions is considered to be a personal fabrication. When you are practicing Lamdre, you practice Lamdre, when you are practicing Naro Chödrük, you practice Naro Chödrük. You don't mix. For example, in Sakya, there is Naropa's Khechari, but it is considered extremely bad form to mix Naro Chödrük with Naro Khachö, the completion stage for the latter is entirely dissimilar from the former, and has its own special transmissions and requirements.

Astus said:

And if one has learnt different techniques from different teachers, it is quite normal to practise them, from which comes a person who can then teach such previously diverse techniques as a single set.

Malcolm wrote:

No, this is mixing lineages. If you want to teach Naro Chödrük, then you do so based on the constraints of that transmission. For example, even if you have received Hevajra in a Kagyu tradition, this does not grant you permission to practice Hevajra in Sakya — the visualizations are different, the sadhanas are arranged differently, the oral instructions are different, and so on.

Astus said:

Isn't that rather the usual situation, while knowing only one technique and having a single teacher is fairly rare?

Malcolm wrote:

The usual situation is that when a teacher, holding multiple lineages of the same deity, for example, Hevajra, gives an empowerment of Hevajra, they do it according to one specific tradition, and do not mix other traditions in that transmission.

For example, let us say you are a Karma Kagyu who practices Shangpa as well. The six dharmas of Niguma are basically identical to the Naro Chödrük, however, in the Shangpa system, each yoga has a separate empowerment, and cannot be practiced with that empowerment, according to the dictates of the lineage. Naro Chödrük however, has a transmission, but does not have separate empowerments for each of the six. Hence, when teaching Shangpa, a Karma Kagyu teacher will respect the Shangpa tradition very precisely, and follow that system. When teaching Karma Kagyu Naro Chödrük, they will do it according to that school.

This is how we roll in Vajrayāna. If you mix systems, it is considered very bad. The point is to understand how each system agrees with the others in terms of meaning, but practice just that system without mixing other elements into it from other lineages. Even when you have broad heterogeneous systems like Lamdre, which assembles its practice out of nine separate upadesha transmissions, one does not just add the Naro Chödrük system to make a tenth. That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 3:29 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

So much nicer than speculating and impugning.

Malcolm wrote:

I don't think I was speculating.

For various problems with the Kern translation see:

<http://iriab.soka.ac.jp/content/pdf/aririab/Vol.%202%20%281999%29%20%5Brev.4Aug2010%5D.pdf> from page 125 or so on.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:40 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

何 this is the character that makes it a question.

Malcolm wrote:

That is the term katha rendered into Chinese.

In Sanskrit, katha (Tibetan ཅིན་ཀླུ་) is not functioning as a question at all in this case.

carim carim jāniya nityakālam

Always knowing (jāniya nityakālam) practices (carim carim)

vadāmi sattvāna tathā tathāham

This literally means, "I (aham) teach (vadāmi) those sentient beings (sattvāna tathā) in that way (tathā)," etc., it is not a question to himself in the Sanskrit, the whole passage is declarative statement about what he teaches sentient beings, knowing all practices, and who should practice them, in order they they are placed in awakening, and obtain buddhadharmas.

As for translators following precedents, they do it all the time. At the translators conference, I ever heard Thubten Jinpa opine we should follow older, incorrect translation equivalents merely because they are in use and have become standard.

As before, I made allowance for commentarial drift in Chinese from the Sanskrit for this

passage. But even so, when you are citing some passage, you have to make sure that it is acceptable to both parties, otherwise it is a failure right from the start.

I am afraid that without an agreed upon canonical reference, it is very hard to use citations to make one's arguments.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:15 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

OK, guys, no need to get worked up about one of my stupid jokes. I will point out that you can find a traditional reflection on the disgusting nature of the body in Khenpo Ngakchung's Zindri for example. Just for the record, I think the body is fantastic!

Malcolm wrote:

You mean the Longchen Nyinthig Ngondro commentary?

dzogchungpa said:

Yes, isn't that what it's called?

Malcolm wrote:

He has many Zintris

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:09 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

OK, guys, no need to get worked up about one of my stupid jokes. I will point out that you can find a traditional reflection on the disgusting nature of the body in Khenpo Ngakchung's Zindri for example. Just for the record, I think the body is fantastic!

Malcolm wrote:

You mean the Longchen Nyinthig Ngondro commentary?

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:40 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

Personally, I would start with observing the disgusting nature of the body, then do the Tara sadhana and finish with the Mu thing. Much less indigestion that way.

conebeckham said:

Either way, there is a contradiction in view. Vajrayana practitioners are not contemplating the disgusting nature of the body. If you're a Vajrayana practitioner and you're disgusted by the nature of the body, there's a pretty good chance you're "doing it wrong."

dzogchungpa said:

Well, I wasn't being entirely serious, but regular contemplation of the suffering of 'ordinary' things is recommended to many contemporary Vajrayana practitioners, e.g. as found in the four thoughts, is it not?

Malcolm wrote:

It is the regarding of the body as impure that is a problem from a HYT POV.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:26 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

The Chinese renders the final passage of the Life Span chapter as a question.

Malcolm wrote:

Prove it. Take the time to parse the passage for us so we can see that it is so.

Even so, Greg is not going to take the English rendering of the passage in question as authoritative, because the passage in question in the Tibetan translation as well as the Sanskrit do not present the Buddha asking himself a question.

When one is citing passages in a multi-tradition environment, one has to be sensitive to the fact that the reading one thinks is correct may not be considered correct by another tradition. And if there is some basis for contention, one should not be surprised nor should one impugn the motives of the person pointing out the discrepancy.

Here is the Sanskrit:

carim carim jāniya nityakālam

vadāmi sattvāna tathā tathāham|

katham nu bodhāvupanāmayeyam

katha buddhadharmāṇa bhaveyu lābhinaḥ||23||

Tibetan:

ལྷོད་དང་ལྷོད་པ་རིག་ནས་རྟག་པར་ཡང་། ཅི་ནས་བྱང་ཆུབ་ལ་ནི་དགོད་པ་དང་།
ཅི་ནས་སངས་རྒྱལ་ཆོས་རྣམས་ཐོབ་བྱེད་བྱིར། ལམས་ཅན་རྣམས་ལ་ང་ནི་དེ་བཞིན་སྟེ།

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:22 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

Neither Vajrayana nor Rinzai Zen means a specific method but they include various teachings and techniques, don't they?

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

conebeckham said:

...which depends on tradition, and on lineage.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:21 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

Astus said:

Is there anything in Vajrayana that could not be categorised under those two stages? If no, are all creation and completion stage practices equal? If no, why call it a specific method, when they are actually large categories of numerous methods?

Malcolm wrote:

All deities in highest yoga tantra possess two stages.

The procedures of creation differ very little from one to another. They all generally possess the five abhisambodhis and the four limbs of approach and accomplishment.

Completion stage practices vary quite a bit more, but one cannot randomly use one completion method given in one system with that of another system since the

transmission lineages are different, as well as the specific tantric system to which any given deity might belong, that is, father tantra, mother, tantra or nondual tantra, and that influences what kind of completion stage practice one engages in. However, there are some completion methods that are universal, like vajra recitation.

In sum, the method of Vajrayāna is the two stages and everything is included in those two.

Astus said:

Furthermore, what would not allow someone to practise first a sadhana of Tara, then contemplate on Joshu's Mu, and finish off with observing the disgusting nature of the body?

Malcolm wrote:

What people do in their own caves is their own business, but I have never heard Vajrayāna master teach Joshu's mu. It isn't needed.

As to observing that the body is disgusting, this contemplation cannot be performed by Vajrayāna (HYT) practitioners at all. People in kriya, cārya, and yoga tantra, on the other hand, can practice that contemplation since there is no vow of maintaining pure perception of the body 24/7/365.

Author: Malcolm

Date: Monday, March 12th, 2018 at 10:59 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

If you start practicing Vajrayana, you will no longer be someone who practices Rinzai, and vice versa.

Astus said:

Neither Vajrayana nor Rinzai Zen means a specific method but they include various teachings and techniques, don't they?

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

Author: Malcolm

Date: Monday, March 12th, 2018 at 10:56 PM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

You don't mean that, do you? That all the translators who translated the Chinese followed Kern's translation from Sanskrit?

Malcolm wrote:

Yes. They all follow Hurvitz, who in turn follows Kern.

Queequeg said:

Do you really think so little of these translators?

Malcolm wrote:

I just know what the Sanskrit and Tibetan say, and that Kern, someone with little knowledge of Buddhism, got this passage in particular wrong, and up to the present, the Kern translation has been regarded as the standard reference translation from Sanskrit. Thus, errors in Kern's presentation have unfortunately been enshrined and continuously repeated in every translation to the present since they were perpetuated by Hurvitz in his 1976 translation.

Sorry for being a pain in the ass and checking English translations of passages against Sanskrit and Tibetan before accepting them as scripture. I guess I shouldn't do that again, someone might get offended.

Queequeg said:

Where do you get this? You're speculating about the translation methods.

Malcolm wrote:

Nope, it is pretty clear. Scholars, like judges, tend to follow precedents.

Queequeg said:

It has nothing to really do with the Sanskrit original, which presents a different issue, but how Kumarajiva rendered the passage in Chinese. The question is how the Chinese reads.

Malcolm wrote:

I allowed for commentarial variation above.

Queequeg said:

The translators after Hurvitz' knew the weaknesses of his translation and we're careful about that, among them, he rather uncritically considered the Sanskrit version Kern translated as coming from a close recension to the one Kumarajiva translated. This has been established to not be the case. He also relied too much on Kern.

Malcolm wrote:

It is unlikely there was any drift for the passage in question among the differing Sanskrit recensions. According to <https://www.scribd.com/doc/284915735/Saddharma->

Pundarika-Sutra-Dr-P-L-Vaidya, the Kumarajiva recension closely resembles the Tibetan translation. Hence my contention that people translating the text are just relying on precedent. And in fact, Kern may be deferring to Burnouf's earlier French rendering. I don't read French, so I cannot be certain of this.

Queequeg said:

The fact is the recent translators have looked at the text with fresh eyes and have tried to render the Chinese as written. That's why this passage reads very differently in the several recent translations. In all of them, the Buddha explains he responds to conditions.

Malcolm wrote:

Actually, I have checked several translations for this specific passage, and they all basically say the same thing (Reeves, Threefold, BDK, Watson) in virtually identical language with respect to this passage.

Queequeg said:

This point about response not being just some thoughtless act is explained throughout the text in the examples of the fathers who, in response to conditions, try one thing without success and then contrive another to save their children.

I'm not really interested in a minute debate about the nature of the Buddha as presented in the Lotus Sutra. You have made clear you have your ideas about it and have preconceived notions that the text doesn't mean what it reads.

Malcolm wrote:

In fact, I have far less preconceived notions of the text than you, since it is not that important in our tradition. Nevertheless, when cited as scripture, is appropriate to check the citation.

The translation of the passage you cite simply is not that rigorous and stands on long, though erroneous, precedent. The Buddha simply is not asking himself a question in this passage. The word *katham* can be an interrogative, but more often than not, as reflected in the Tibetan translation, means "by all means."

Queequeg said:

Have a great day!

Malcolm wrote:

You too.

Author: Malcolm

Date: Monday, March 12th, 2018 at 8:55 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

If you start practicing Vajrayana, you will no longer be someone who practices Rinzai, and vice versa.

as long as they take care not to mix up the different levels of teachings.

Astus said:

So being "Drukpa Kagyu" or "Rinzai Zen" is not an issue and has no relevance. That's why I said that tradition and lineage were not the key factors.

With respect to the last point, however, that is really oriented towards mastering the five sciences.

What I referred to was the https://global.sotozen-net.or.jp/eng/library/glossary/individual.html?key=verse_of_four_universal_vows, and that says "Dharma gates", meaning Buddhist teachings.

Author: Malcolm

Date: Monday, March 12th, 2018 at 11:42 AM

Title: Re: Political discussions on Dharma Wheel

Content:

smcj said:

How do you guys feel about the bible thumpers in America that promote patriotism as a religious value? Do you understand why the U.S. Constitution has the separation of church and state?

Malcolm wrote:

Yes, to protect religious freedom, even if that means one is an atheist, that is, one is protected from being assaulted by the religious views of others.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:52 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Wayfarer said:

Again this is why Madhyamika is dialectical, i.e. a dialogue between two poles 'is' and 'is not'. Something becomes clear from that understanding of 'neither is nor is not'.

Whereas what we're always naturally inclined to do, is to hold to one side or another.

That is what makes Madhyamika dynamic, i.e. it's not a fixed view regarding 'what is', but an understanding of the conditioned nature of objects of perception and of the perceiver.

Sherab said:

If you have understood my position in the thread, you will notice that it starts with the avoidance of the two extremes of existence (eternalism) and non-existence (nihilism).

Malcolm wrote:

Advaitans make precisely the same claim about brahmin as you make about your

ultimate.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:50 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You are putting words in my mouth. That is misrepresentation. So far, I only claim that there is an ultimate and that ultimate is indescribable.

Malcolm wrote:

Your claim is no different than the claim of Christians, Muslims, Hindus and so on who similarly claim an ineffable absolute.

Sherab said:

That is what you think. And you think that what you think is correct. Such hubris, and coming from one who does not wish to confront the logical incoherence of his position when pointed out. That is precisely why no progress can be made in this discussion.

Go back and re-read the thread and you will not find anywhere where I claim that there is an ineffable absolute. I repeat, I made the claim that there is an ultimate. You are equating that the ultimate I claim is equivalent to an ineffable absolute. You have been repeating this claim so many times, despite my disputing your claim each time. I am beginning to think that you are hoping that by making the claim often enough, it will stick and allow you to win the argument. That would be consistent with your unwillingness to confront the logical incoherence in your position. This is not something that I expect from someone of your standing. It is truly disappointing.

Malcolm wrote:

An ineffable ultimate isn't the slightest bit different from an ineffable absolute. "Ultimate" and "absolute" are synonyms.

BTW, I guess you believe if you crow about my "logical inconherence" long enough, someone will believe you.

The long and short of it is, the only incoherence here is your position that there is some sort of ineffable, independent ultimate in Buddhism. There isn't. Emptiness is also empty.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:41 AM

Title: Re: Your Spiritual Youth

Content:

Malcolm wrote:

This passage is not in fact a question Buddha is asking himself, at least not in the Sanskrit original. This error in translation begins with Kern's translation from Sanskrit, and has been copied by every translator of the Kumarajiva recension since, including Hurvitz.

Queequeg said:

You don't mean that, do you? That all the translators who translated the Chinese followed Kern's translation from Sanskrit?

Malcolm wrote:

Yes. They all follow Hurvitz, who in turn follows Kern.

Queequeg said:

Do you really think so little of these translators?

Malcolm wrote:

I just know what the Sanskrit and Tibetan say, and that Kern, someone with little knowledge of Buddhism, got this passage in particular wrong, and up to the present, the Kern translation has been regarded as the standard reference translation from Sanskrit. Thus, errors in Kern's presentation have unfortunately been enshrined and continuously repeated in every translation to the present since they were perpetuated by Hurvitz in his 1976 translation.

Sorry for being a pain in the ass and checking English translations of passages against Sanskrit and Tibetan before accepting them as scripture. I guess I shouldn't do that again, someone might get offended.

Author: Malcolm

Date: Monday, March 12th, 2018 at 5:20 AM

Title: Re: Questions and Answers

Content:

Grigoris said:

That is why Nagarjuna did not set forth a position regarding ultimate truth, but rather explained what it isn't.

Malcolm wrote:

Not so fast, Kimosabe. Nāgārjuna writes in the Mahāyāna Twenty:

Because there is no birth in ultimate truth,
there is also no liberation in it as well.
Buddhas are just like space, and likewise,
the characteristic of sentient beings is the same.

He also wrote in the Ratnavali:

Saying "I exist," "it is mine"
is the opposite of ultimate truth,
Why? these two do not arise
when the way things really are is comprehended.
The aggregates arise from grasping a self,
that grasping at a self is, in reality, deceptive.

These are both positions concerning ultimate truth.

Grigoris said:

He also says: "If I had any thesis, then I would have that fault. Because I have no thesis I am only faultless."

Refutations of Objections

So which Nagarjuna are we going to roll with?

Malcolm wrote:

He is referring to inherent existence in that passage.

Author: Malcolm

Date: Monday, March 12th, 2018 at 3:48 AM

Title: Re: Political discussions on Dharma Wheel

Content:

kalden yungdrung said:

Yeh in that sense that left is extreme and right is the opposite of left also extreme and that is idiot too.

No middle way at the moment, so their adherents are imo opinion idiots, it does not make sense until now to adhere one of those extreme parties, who are also engaged in violence and that is idiot too.

The only thing which is left is Dharma practice and give compassion and HELP to those who are in need for that, that is not left nor right, that is the real thing and never idiot (for a Buddhist).

Malcolm wrote:

You are engaging in politics right now.

Author: Malcolm

Date: Monday, March 12th, 2018 at 3:26 AM

Title: Re: Questions and Answers

Content:

Grigoris said:

That is why Nagarjuna did not set forth a position regarding ultimate truth, but rather explained what it isn't.

Malcolm wrote:

Not so fast, Kimosabe. Nāgārjuna writes in the Mahāyāna Twenty:

Because there is no birth in ultimate truth,
there is also no liberation in it as well.
Buddhas are just like space, and likewise,
the characteristic of sentient beings is the same.

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Why? these two do not arise
when the way things really are is comprehended.
The aggregates arise from grasping a self,
that grasping at a self is, in reality, deceptive.

These are both positions concerning ultimate truth.

Author: Malcolm

Date: Monday, March 12th, 2018 at 2:17 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

we define traditions based on the disciplines we follow.

Astus said:

In that case those who take the five precepts, the bodhisattva vows, and the samayas, can follow sravaka, bodhisattva, and vajrayana teachings at the same time. After all, one of the four main Mahayana vows is mastering all teachings.

Malcolm wrote:

Yes, as long as they take care not to mix up the different levels of teachings. With respect to the last point, however, that is really oriented towards mastering the five sciences.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:54 AM

Title: Re: Your Spiritual Youth

Content:

kirtu said:

This highlights a limitation of language.

Shakyamuni is not asking a question, not even of himself, except rhetorically, as a teaching device. He is explaining Bodhicitta in conduct to the people he is addressing.

Kirt

Queequeg said:

How is language limited?

kirtu said:

Language does not exactly represent reality and relies on conventions that people have assented to socially.

On top of which, as Malcolm indicates, the translation is wrong.

I am however surprised that this specific verse hadn't already been discussed in commentaries on the Lotus Sutra within your own school (taking the Lotus schools as a set).

Kirt

Malcolm wrote:

It is possible Chinese commentaries treat it as a question. But I don't know, it sure is not a question in Sanskrit or Tibetan.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:44 AM

Title: Re: Political discussions on Dharma Wheel

Content:

Malcolm wrote:

You can always cease reading and posting in this board, if your delicate sensibilities are so wounded by having to see political speech on DW.

kirtu said:

And this response is supposed to be a reflection of the paramita of friendliness?

Malcolm wrote:

Nope, it is a reflection of my annoyance at the OP's bid to limit speech here.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:39 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

This is not true. They mean everything. For example, you will never find creation and completion stage in common Mahāyāna, nor the view of four-fold emptiness in Śrāvakayāna.

Astus said:

Is common Mahayana a tradition? What lineage claims to be its upholder?

Malcolm wrote:

Yes, of course. Anywhere where the bodhisattva vows are transmitted is a place where the tradition of common Mahāyāna is being upheld.

we define traditions based on the disciplines we follow.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:34 AM

Title: Re: Your Spiritual Youth

Content:

tenyang said:

On a side note, I still think that the Dharma and science should go hand in hand. They are just different tools or frameworks to seek out answers to different questions.

Grigoris said:

Buddhism is not about looking for answers to questions, all the asking and answering has been done already. Buddhism is about applying the answers and practicing for liberation.

Queequeg said:

I don't know if the Buddha would put it that way.

At all times I think to myself:

How can I cause living beings

to gain entry into the unsurpassed way

and quickly acquire the body of a buddha?

Shakyamuni Buddha, Lotus Sutra

Malcolm wrote:

This passage is not in fact a question Buddha is asking himself, at least not in the Sanskrit original. This error in translation begins with Kern's translation from Sanskrit,

and has been copied by every translator of the Kumarajiva recension since, including Hurvitz.

It properly reads in both Sanskrit and Tibetan:

Always knowing [who should] practice [which] practice,
likewise I teach sentient beings
in order place them in awakening by every means,
so that they obtain the buddhadharmas by every means.

Thus the passage in question, rather than expressing a question, expresses his knowledge of all modes.

Author: Malcolm

Date: Monday, March 12th, 2018 at 12:34 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

amanitamusc said:

ChNNR went to Kailash and wrote about it. It seems he thought it was important.

Did he write as extensively about the other places you mention?

Malcolm wrote:

ChNN's interest is more related to Tibetan culture and the location of Zhang Zhung than Dharma.

Author: Malcolm

Date: Monday, March 12th, 2018 at 12:07 AM

Title: Re: Shantideva?

Content:

Malcolm wrote:

as Shantideva points out, it is better to wear shoes than to try and cover the world in leather.

boda said:

Nice idiom. Shantideva?

Nicholas Weeks said:

Perhaps not original with Shantideva. The older text of the Yoga Vasistha uses a similar simile:

When one's mind is perfected, the whole world appears to him

to be full of nectar, just as to a man putting on a pair of shoes the whole earth appears, as it were, covered with leather. (V, 21, 14.)

Malcolm wrote:

Pretty sure the adage predates both...

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:34 PM

Title: Re: Political discussions on Dharma Wheel

Content:

Grigoris said:

More to the point: Considering things in dualistic terms of "dirty" and "pure" also tends to shoot Great Perfection (and Tantric and yogic practice) down in flames.

kalden yungdrung said:

Tashi delek G,

These disgusting political coverstations here aboard , i see on the level of Theravada / Sutra, the field of dualism. Therefore remarkable that Dzogchenpas are here involved, in these bad kind of dualisms and stamp the world accordingly their "opinions" about good and bad.

Malcolm wrote:

You can always ceased reading and posting in this board, if your delicate sensibilities are so wounded by having to see political speech on DW.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:32 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

Thinking in terms of tradition and lineage is not a particularly useful approach, because it focuses only on people and communities instead of the precepts and the teachings. Neither tradition nor lineage mean much in terms of view and practice.

Malcolm wrote:

This is not true. They mean everything. For example, you will never find creation and completion stage in common Mahāyāna, nor the view of four-fold emptiness in Śrāvakayāna.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:29 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pael said:

How about lineage of Shinran? It attracts me. Can it be combined with Dzogchen?

Malcolm wrote:

No need. If you practice Dzogchen, you will be reborn in buddhafiels automatically. Of course, if you Nembutsu, you can practice it. But there is not need to "combine" Pure land and Dzogchen.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 6:46 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Sherab's analysis merely indicates that ultimate truth is cognition, not that it is an independent reality....

Sherab said:

You are putting words in my mouth. That is misrepresentation. So far, I only claim that there is an ultimate and that ultimate is indescribable.

Malcolm wrote:

Your claim is no different than the claim of Christians, Muslims, Hindus and so on who similarly claim an ineffable absolute.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 12:23 AM

Title: Re: Political discussions on Dharma Wheel

Content:

Monlam Tharchin said:

Mantrik and Simon, instead of simply disagreeing, criticisms and insinuations about others' Dharma practice being cowardly or incomplete? Misrepresenting our position and dismissing us as snowflakes doesn't show any desire to communicate.

If this is how metadiscussion about politics goes, maybe you can see why some feel the way they do by the actual political discussions themselves.

I'm not sure about a ban on politics here but this thread is kind of a microcosm of the problem

Kalden Yungdrung and I aren't newbies here either. I would hope that input about DW from a member since 2010 would be met with more than derision.

Malcolm wrote:

KY is just mad because his anti-muslim alt-right agit-prop was shut down.

Had the board a moratorium on political speech from the start, this would be one thing — but DNS did not set that up. He followed E-Sangha's liberal policies towards speech.

If this board took a turn toward the illiberalism KY is advocating, I would abandon it in a second. So, to those who don't like political speech, my advice is that they should not read it.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 12:18 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Coëmgenu said:

How does the framing of the question on terms of "where is X" (regardless of if 'X' is a chariot, the self, or the 'scent of a flower') instead of "what is X" change the question & the answer?

Malcolm wrote:

"Chariot" is a conventional truth, meaning when we hitch it up to horses, etc., we can go places. We know what a chariot is. No one has doubts about what a chariot is.

But where the chariot is, this another issue altogether. Things are designated on a collection of parts. But a given thing cannot be found in any of the parts, all the parts together, or separate from the parts. So where is that given thing? The thing is found in our imputation and no where else. This is why the question of identity is what is this given thing, but where is this given thing. The purpose of this analysis, naturally, is to show that the self is merely an imputation on a collection of aggregates and that is all.

Sherab's analysis merely indicates that ultimate truth is cognition, not that it is an independent reality. In Abhidharma, Vasubandhu says the perception of water is relative truth, the perception of its wetness, coolness, and limpidity is ultimate truth.

Finally, if the ultimate truth of emptiness is not a conventional truth, it will not be effective in bringing about elimination of clinging, etc. Therefore, we say that ultimate truth is part of conventional truth.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:04 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

Tlalok said:

Any chance for a reading transmission for this bad boy like Buddhahood in This Life, Malcom?

Malcolm wrote:

There is a lung. But the colophon states that possession of the text by people qualified through empowerment is sufficient to read it, unlike the rest of the seventeen tantras, which do require a lung.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 6:26 AM

Title: Re: Is Mind Fundamental?

Content:

Malcolm wrote:

Lonchenpa and Dzogchen in general does not reject external objects.

treehuggingoctopus said:

I recall you saying that the Yogacarín model is kosher as well?

Malcolm wrote:

Yogacara Madhyamaka, ala Shantarakshita, not cittamatra.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 5:47 AM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

I'm not proposing subjective idealism.

treehuggingoctopus said:

Well, you said

Matt J said:

Without a doubt, Model B is much cooler.

treehuggingoctopus said:

Since

Malcolm wrote:

Model B is internally triadic, holds that percepts are the actually the activation of traces that provide the content of the world that we perceive as external.

treehuggingoctopus said:

I dare say you do belong in some sort of idealist camp. (Little wonder, too. I also think

Model B is cool.) It might be the Kantian one, where you will find Longchenpa, or the Yogacarian one (which is Longchenpaless. I still like it more.)

Malcolm wrote:

Lonchenpa and Dzogchen in general does not reject external objects.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 5:36 AM

Title: Re: Political discussions on Dharma Wheel

Content:

kalden yungdrung said:

Tashi delek,

IMO to discuss politics here aboard is not at all a good case.

Dharma

and

left and right winged, (is the middle way here possible ?)

based on discrimination,

illusions and political preferences

are not at all Dharma orientated, whereas i understand that they belong to Dharma in the sense of phenomenons or emptiness.

Therefore i want to suggest to forbid political discussions here aboard and discuss only Buddha Dharma matters, which go beyond politics, left and right winged idiots and the middle.

Maybe new TOS possible ?

KY

shaunc said:

For what it's worth, I agree with you. I don't think it'll ever happen here though. I just tend to ignore the conversation once it gets too political for me.

Malcolm wrote:

as Shantideva points out, it is better to wear shoes than to try and cover the world in leather.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 4:15 AM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

What is the source of the models, anyway? I assume that most people don't actually see bijas in the alayavijnana forming into material things, or seeing objects contacting sense organs leading to visual consciousness. Are these models established inferentially, with yogic perception, or simply through scripture?

krodha said:

Like Malcolm mentioned, there are two models. The latter model is indeed that there is no substantial external world, and that the appearances that are misconstrued for an external condition are generated by the minds of sentient beings with like karmic constitutions.

This means everything you experience is an appearance of mind, and there is no actual artifact-like world that lies beyond said appearances.

Malcolm wrote:

The former is a theory taught in the sutras. The latter is simple conventional truth.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:55 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Malcolm wrote:

The are the foundation of the Vajrayāna path.

Grigoris said:

I think he is more interested in the "why" it is the foundation of the Vajrayana path.

Malcolm wrote:

If they a protected, all qualities of the path arise swiftly, if they are neglected, one experiences obstacles.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:29 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

JMGinPDX said:

To be fair, my post was moved from the original thread to a new one, and taken out of that context seems to be more absolute than I intended it to be.

I'm all for tradition and lineage - my point was that it is counterproductive to hold too tightly to the notion of tradition, glorifying tenets of one while denigrating others (or at least not addressing them at all), worrying too much about whether one belongs in the tradition one is in, or if one should switch traditions, etc. etc.

As was stated elsewhere (including the original thread and here:

<https://dharmawheel.net/viewtopic.php?f=116&t=27756>), various highly respected teachers in different traditions have admiration for and utilize parts of "other" traditions - Thai Forest master Ajahn Amaro and Dzogchen, Ajahn Chah himself and Zen, various Vipassana/Secular/IM teachers combining elements of Theravada, Zen, and Tibetan, etc. etc.

Rather than worrying about being "true" to a specific tradition, and especially dismissing other traditions' teachings as impure or irrelevant simply because they are not echoed in one's own tradition, is the exact type of clinging to concepts that is the "enemy" of ALL Buddhist paths.

My point to the OP was - why worry about Mahayana vs. Theravada vs. Vajrayana? Find what resonates and works, and keep looking.

Malcolm wrote:

In general, this approach does not work well. Find one tradition, find a qualified teacher in that tradition, learn the practice. If you study separate traditions, still you must keep their approaches separate. You cannot mix Dzogchen with Vipassana, for example.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:03 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Malcolm wrote:

It is a set of commitments one makes to the guru, one's vajra siblings, and the path in general. Though they are in fact secret, they are openly discussed by many people here all the time.

Anders said:

karma-mechanically speaking, it is more than that though, right? What role do they play as an essential component of tantra practise? What it is, technically speaking, that makes it so crucial?

Malcolm wrote:

The are the foundation of the Vajrayāna path.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:59 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

krodha said:

And Candrakīrti isn't suggesting one break down the chariot, rather he is challenging you to locate the chariot in general.

Coëmgenu said:

By having us look at the suggested chariot at the level of its constituents rather than at the level of the suggested compounded object.

Quite literally deconstructing the suggestion.

Malcolm wrote:

The question is, where is the chariot?

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:58 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Unknown said:

Everything is emptiness, emptiness is not just a concept, the nature of all phenomena does not truly exist.

Malcolm wrote:

-- Khenpo Sodhar

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:23 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Anders said:

I do wonder why it is so difficult to give a straightforward explanation of it. It seems like something that ought to be taken on with clear comprehension.

Malcolm wrote:

The samaya vows are actually secret and technically, should only be explained during or after the empowerment.

M

Anders said:

Ok, so that's the content of Samaya. I guess you can work around that by investigating the guru that bestows them.

Is the nature of it also secret? Ie, what is samaya actually, technically speaking?

Malcolm wrote:

It is a set of commitments one makes to the guru, one's vajra siblings, and the path in general. Though they are in fact secret, they are openly discussed by many people here all the time.

Author: Malcolm

Date: Friday, March 9th, 2018 at 11:54 PM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Anders said:

I do wonder why it is so difficult to give a straightforward explanation of it. It seems like something that ought to be taken on with clear comprehension.

Malcolm wrote:

The samaya vows are actually secret and technically, should only be explained during or after the empowerment.

M

Author: Malcolm

Date: Friday, March 9th, 2018 at 8:08 PM

Title: Re: The Self-Arisen Vidya Tantra and The Self-Liberated Vidya Tantra A Translation of the Rigpa Rang Shar and Rigpa Rang

Content:

☉ Fimbul ☉ said:

Does this come in two physical volumes, one for each tantra, or just one? I am curious since the picture of the cover displayed on amazon seems to only be the Rigpa Rangshar.

Malcolm wrote:

Two volume box set

Author: Malcolm

Date: Friday, March 9th, 2018 at 12:34 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Wayfarer said:

A bank robbery was foiled when the robbers, having grabbed the cash, fled the building, only to find that their getaway car didn't actually exist. 'I was sure I had parked it there and left the engine running', said the driver, as he was hauled off in the police paddy wagon, 'but when we came back out, it couldn't be found. It turned out that it had only ever been an imputation, although it beats me how we used it to get there in the first place'.

Malcolm wrote:

What a car is, is not the question. We all know what a car is. Where the car is in what we think a car is, is a separate question.

Author: Malcolm

Date: Friday, March 9th, 2018 at 11:08 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Aryjna said:

Kailash seems to be an important place to visit. I am curious if it would be considered a priority over Bodh Gaya, Sarnath, etc. for Vajrayana practitioners.

https://en.wikipedia.org/wiki/Mount_Kailash

Malcolm wrote:

Buddha was not born at Kailash, nor did he attain awakening there, nor did he teach there, nor did he die there, nor is there any sūtra or tantra that mention it is an important site, even though it is one of the 24 places mentioned in the Cakrasamvara cycle, etc. So, no, it is not more important than these traditional four sites.

Aryjna said:

It is slightly disappointing that it is not mentioned more in the tantras.

Malcolm wrote:

It is mentioned in Sūtras, but not as a place of any special significance, just as a prominent geographical location. On the other hand, the lake near Kailash is held to be the home of Nagaraja Anavatapta, who is held to govern the rivers in India. And of course Kailash has been a common object of veneration for Indians and Himalayan's for many millennia.

Author: Malcolm

Date: Friday, March 9th, 2018 at 10:03 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

krodha said:

Yet there are no parts or pieces to an entity that was never there in the first place. Hence why Nāgārjuna asserts that even constituent aggregates are merely inferential conventions.

And Candrakīrti isn't suggesting one break down the chariot, rather he is challenging you to locate the chariot in general.

Malcolm wrote:

Yes. The question isn't, as some mistakenly suppose, what the chariot is, but rather where the chariot is. One finds it isn't anywhere at all, it's just an imputation.

Author: Malcolm

Date: Friday, March 9th, 2018 at 5:30 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Aryjna said:

Kailash seems to be an important place to visit. I am curious if it would be considered a priority over Bodh Gaya, Sarnath, etc. for Vajrayana practitioners.

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Malcolm wrote:

Buddha was not born at Kailash, nor did he attain awakening there, nor did he teach there, nor did he die there, nor is there any sūtra or tantra that mention it is an important site, even though it is one of the 24 places mentioned in the Cakrasamvara cycle, etc. So, no, it is not more important than these traditional four sites.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 7:07 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Your argument did not address correctly how analysis of the relative is done. As I mentioned before, analysis of the relative will hit a limit. But it does not mean that the limit cannot be breached through direct perception. Until you address this, your reasoning does not hold.

This is so simple really. Can there be an ultimate truth separate from relative truth? No. There is no ultimate independent of the relative. If you say that there is, you have not understood the Buddha's distinction of the two truths. There is no ultimate truth other than the absence of inherent existence in conditioned phenomena.

The Buddha spoke from the perspective of having penetrated to the ultimate but using conventions. It does not mean that there is no ultimate. But because your position is that there is no ultimate, I have argued that your position cannot withstand a deist/theist assertion that the Buddha claim that there is no Creator God cannot be true. You made an assertion, you have not proven it because your thesis is faulty in toto. Of course there is an external world and it is all because of dependent origination.

That was a typo, meant to say, "there is no external world at all."

Your position in this discussion was that the ultimate truth is the conventional truth. We have all along been debating this position of yours.

Correct, ultimate truth is a conventional truth because it is efficient in bringing about a result. That is what makes the ultimate truth conventional, as I have explained repeatedly. If you claim the ultimate truth is not conventional, the consequence is that it is also nonfunctional.

My position is that within the constraints of the two extreme of existence and non-existence, there is the ultimate and the relative. Your position, to put it another way, is

that within the region constraint by the two extremes, there is only the relative. Agree? My point of view is that within the constraints of the four extremes (there are four, not only two), the relative is not established, and therefore, the ultimate is also not established since it too cannot be established according to any of the four extremes. Sure, but there is the mind of white appearance, mind of red increase, mind of near attainment.

It is very inappropriate to mix Vajrayāna into a sūtric conversation.

Of course, you would argue that these are not different layers but different degree of subtlety of the mental consciousness.

I am not going to discuss these here: apart from mentioning these experiences are not different kinds of minds.

Even then, there is at least a difference between the sense consciousnesses and the mental consciousness. The sense consciousnesses depends on the elements. When the elements dissolve, they dissolve but the mental consciousness remains. The sense consciousnesses are therefore not fundamental.

The sense consciousnesses and the mental consciousness are the one and same, that is, the "eye-consciousness" is merely consciousness operating through the eye organ, taking form as an object; likewise, the mental consciousness operates through the mental organ, taking the dharma-āyatana/dhatu as its object. All consciousness are included in the vijñāna-skandha. There is therefore no distinction between a "fundamental consciousness" on the one hand, and secondary sensory consciousnesses on the other hand. We don't in fact have six consciousnesses, we have only one, given different names when it performs different operations. Likewise, all the vāyus in our body are actually the prāṇa vāyu, but it is given different names depending on whether it assists speech, movement, digestion, circulation, or sense perception.

The more you talk, the more misunderstandings you introduce.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 4:44 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

What I want to say is that the main method employed in trekchod is shamatha which is a sutric method.

Malcolm wrote:

No, you have a misconception. Trekchö is not sutric śamatha. In order to practice trekchö, one has to have experiential knowledge of the nature of the mind.

In Sūtra śamatha, one always takes some object. Not so in trekchö, etc.

WeiHan said:

This makes sense but it is still samatha. Moreover, sutric method also combined Shamatha with Vipassana and look into nature of mind at some stage.

Malcolm wrote:

You are really missing the point, so I am not going to continue this discussion with you. One, this in the Gelug forum. Two, trekchö is not "still śamatha." You have seized on the word, but you seem not understand the meaning. In order to engage in trekchö there are many preliminary practices one needs to complete before hand.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 4:04 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

What i want to say is that the main method employed in trekchod is shamatha which is a sutric method.

Malcolm wrote:

No, you have a misconception. Trekchö is not sutric śamatha. In order to practice trekchö, one has to have experiential knowledge of the nature of the mind.

In Sūtra śamatha, one always takes some object. Not so in trekchö, etc.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 3:19 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Aryjna said:

But it does not make much sense to say 'practicing with a conceptual understanding'. In that case that is not practicing trekchod in the first place. I don't think anyone is claiming people should be practicing it before they are ready for it.

WeiHan said:

I suppose you should read what Malcohms wrote. The concepts one gets from the introduction is just left aside temporarily. When in actual practice of trekchod, one simply rests on awareness without holding any concepts such as "this is empty" etc..one just rest on the clarity aspect.

Malcolm wrote:

One previously ascertains emptiness conceptually through rushan and semzin

exercises so that one has a correct inferential understanding of emptiness. One's rigpa, knowledge, is that this mind is inseparably clear and empty. One rests one's mind on that. One does not, as in the Sakya approach, "seal" emptiness with clarity, or seal clarity with emptiness. Right from the beginning one rests in simple unfabricated consciousness based upon the confidence one has gained from Dzogchen preliminaries — the complexity or simplicity of the guru yoga was does is irrelevant to the main part.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 3:07 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

Correct. And they are all conceptual under usual circumstances.

The Gelug is very clear about what the HYT practices are for. The other lineages is not so explicit but that doesn't mean their tsa Lung, tummo etc don't produce similar effects.

Malcolm wrote:

The difference between the example wisdom (jñāna) and the discerning wisdom (prajñā) born of analysis is that one in the former one is introduced to a moment of unfabricated consciousness, where as in mundane discerning wisdom born of analysis one only has a generic image of emptiness.

This moment of unfabricated consciousness is the actual view meditated in trekchö (and mahāmudra, the inseparability of samsara and nirvana, etc.). The view mediated in trekcö, etc, and so on is not a conceptual view born of analysis. Thus, when you see trekchö described as śamatha plus the view, you really need to understand here that view does not refer to the mundane discerning wisdom born of analysis.

Thus, there is a very great difference between trekchö and sūtrayāna. However, the reason it is said that all Mahāyāna schools practice something similar to trekchö is that in the Prajñapāramita, it is said, "There is no mind in the mind, but the mind's original nature (prakṛti) is luminous." The Gelugpas term this unfabricated mind "the mind of clear light" in English translation.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 2:38 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

Under usual circumstances, empowerment, pointing out instruction or direct introduction in Dzogchen only gave the students a conceptual view and not direct experience. after that, it is samatha resting on ordinary naked awareness-a sutric meditation.

Malcolm wrote:

No, this is not correct. The example wisdom of the Dzogchen direct introduction or empowerment is the same as the example wisdom pointed out in the word empowerment.

You are positing things from a strictly Gelug framework (subtle minds and so on).

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 10:54 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

The question is when no one is looking. I would like to experience your colorless, silent, unfelt, Antarctica. I think you are basically positing naive realism. Even conventional science and neurology agrees that the world we experience is mentally generated--- in the case of science, by the brain.

Grigoris said:

Give me a quotation where science says that things only exist when a consciousness is perceiving them. I dare you.

Matt J said:

Should I? Should I? Tempting, but I don't want to go down the quantum physics road.

But as pointed out, stating that all of our experience is mind doesn't mean that mind is a substratum or that my individual mind generates the universe and so on. It is a statement about what we know.

So you experience objects apart from colors, sounds, feeling sensations, etc.? I doubt it. You can doubt whatever you like. Buddhist models of perception posit three factors: the sense organ, the object of perception and the sense organ's mind. Notice how the object of perception is one of the three and not included in the sense organ's mind? I wonder why?

An object is nothing more than a bundle of perceptions plus a conceptual label. Unless some one can show me an object apart from perceptions.

Where did I say there were absolute boundaries? All I am saying is that I do not believe that the mind-to-form relationship is a one way street, as you are implying. Non-dualism does not mean that one overrides the other, but that they mutually influence each other.

What I'm positing is that mind is fundamental because that is what we experience--- we never experience matter. Again, if I'm wrong, please point out what matter is like

independent of mind and perception. "Matter" is usually based on some sort of enduring, underlying substance--- in ancient Buddhism, it is the atom-like Dharmas. In the modern West, it is atoms. Both have been refuted.

Malcolm wrote:

There are two Buddhist models of perception: Model A is externally triadic, that is, a percept arises based on the contact of a sense organ with an external sense object. Model B is internally triadic, holds that percepts are the actually the activation of traces that provide the content of the world that we perceive as external.

Madhyamaka is happy with either model. Both are relative, not ultimate.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:54 PM

Title: Re: Guru Devotion

Content:

Josef said:

It could.

We often make the assumption that upaya and pure view etc is limited to one side of the teacher student coin.

There may be times when the circumstances of wisdom and method require unorthodox behavior from both the teacher and or the student.

It's about the individual relationships and circumstances.

Thomas Amundsen said:

Assuming you have samaya with a teacher, how could you do this without damaging or breaking that samaya?

TharpaChodron said:

I was really talking about false gurus not being above reproach, as opposed to genuine lamas. Patrul Rinpoche talks about all the fake lamas in Tibet, the ones with greasy lips from eating meat and such.

As for breaking samaya with ones teacher, yeah, I think criticizing your guru after already making commitments and examining them and finding them to be not false teachers, that is a no-no.

But in our wonderful practice, we do believe in examining a teacher for a while and not merely accepting someone with a title or fan base as a great Lama. sorry I'm beating a dead horse with this old topic.

Malcolm wrote:

Appearances are deceiving. When one recognizes one has been deceived by this or that

guru, it is perfectly fine to withdraw one's devotion. After all, following a guru is not a catholic wedding with no hope of divorce if things go south.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:32 PM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Thomas Amundsen said:

stupas and large statues in North America

Fortyeightvows said:

like where?

Thomas Amundsen said:

<http://www.vajrayana.org/namdrol-pemay-gatsal/> stupa garden at Pema Osel Ling in Watsonville, California (near Santa Cruz). The 35 foot Vajrasattva statue and others at the <https://www.gettyimages.com/detail/news-photo/panorama-from-the-interior-of-a-building-in-mandala-garden-news-photo/542615198#/panorama-from-the-interior-of-a-building-in-mandala-garden-at-the-picture-id542615198> near Ashland, Oregon. And the <http://www.ewambuddhagarden.org/> in Arlee, Montana.

Malcolm wrote:

You need to do Khandroling and Mahasiiddha. There is a very beautiful Peace Pagoda quite near us as well.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 7:13 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

There is no ultimate layer, there is an absence of an ultimate layer. When sought, it cannot be found.

Sherab said:

This is merely an assertion (unreasoned argument) in response to my reasoned argument.

Malcolm wrote:

The ultimate is the inability to find the relative. Therefore, the ultimate depends on the relative. Since the relative has no nature, the ultimate has no nature. Both are therefore merely conventions.

Sherab said:

There is a serious consequence of this argument. It implied that the Buddha cannot claim that there is no Creator God because of the Buddha's inability to find the relative

and therefore concluded erroneously that there is no ultimate.

Malcolm wrote:

This consequence is invalid since it implies that the inability of relative truth to bear analysis validates causeless arising.

Sherab said:

This would leave the Buddha opened to the counterargument that how then can he claimed that there was no Creator God? The Buddha can claim that there is no Creator God because he knows what the ultimate is and it is not a Creator God.

Malcolm wrote:

The Buddha only asserts that there is no causeless arising. A creator ipso facto is a causeless cause. The Buddha never rejects this on the basis of an analysis of the relative, but only on the basis of common appearances everyone is witness too, to wit, no one ever perceives any thing at any time any where that arises without a cause. This does not require ultimate analysis at all. Therefore, your pervasion is faulty.

Sherab said:

If the ultimate is the inability to find the relative, the Buddha and all of us could be brains in vat, or living in the Matrix, or in a simulation, and can never look beyond that.

Malcolm wrote:

Well, there is the Yogacāra school, which will happily agree there is external world at all.

Have you considered that reality is simply the absence of the inherent existence of conditioned things and that is all? All Madhyamakas are univocal that the absence of inherent existence in things is reality. This is also the message of the Prajñāpāramitā sūtras.

Of course. Otherwise, how could I have pointed out that it leads to the logical incoherence/inconsistency/contradiction, which you conveniently evaded by claiming that you have all along equated words "ultimate truth" as referring to "enumerated ultimate truth". But this evasion did not hold up to scrutiny.

Of course it holds up to scrutiny. This is why you are unable to rebut my arguments — you have a position and I do not.

No, this is irrelevant.

Not in my view. I made this assumption because when I look at the description of the death process, it would appear that there are layers of consciousness, and sense consciousnesses seemed not to be fundamental.

"Sense consciousness" is merely a name for one's consciousness when it is operating through a sense organ. When it is not, it is mental consciousness. There are no layers of consciousness beyond that.

From all your responses, I conclude that you do not consider your position as wrong. I don't have a position with regard to the ultimate, that's your problem, not mine. All I

have done is show that there is no ultimate apart from the convention, "ultimate."

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:20 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Queequeg said:

Pilgrimage has arguably had a prominent place in Buddhist practice, particularly lay practice, from very early on. In Japanese Buddhism with which I am most familiar, it is a significant practice even today, and it seems important in other places around Asia, too. In the West it does not seem to figure into practice much... Perhaps because we don't have significant places to visit, yet.

How do you view pilgrimage practice? Is pilgrimage part of your practice?

Malcolm wrote:

The Buddha enjoined all followers to visit the four main sites: Lumbini, Bodhgaya, Sarnath (Deer park), and Kushinagara where he passed away.

I would opine that pilgrimage is very important to all Buddhists. We should all make an effort to visit these four crucial places.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:11 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

The relative is indescribable as well. If it were describable, it would not be empty of the four extremes.

Sherab said:

How do you examine the relative to come to the conclusion that it is indescribable? By examining what underlies the appearance. Therefore, you can only come to the conclusion that it is indescribable after examining all the layers underlying an appearance. So, you can only conclude that the relative is indescribable only after you come to the conclusion that the ultimate layer is indescribable and not the other way round.

Malcolm wrote:

There is no ultimate layer, there is an absence of an ultimate layer. When sought, it cannot be found.

The ultimate is the nature of the relative. Since the nature of the relative cannot be ascertained, there is no ultimate to ascertain, in other words the ultimate is simply the ascertainment of the absence of inherent existence of the relative, nothing else.

It is the nature of the ultimate that cannot be ascertained that makes the relative

indescribable. The nature of the relative is ultimately the nature of the ultimate and not the other way round.

The ultimate is the inability to find the relative. Therefore, the ultimate depends on the relative. Since the relative has no nature, the ultimate has no nature. Both are therefore merely conventions.

No, you have not established that the ultimate is nondeceptive, actually. You have only shown that the ultimate of a lower tenet system is the relative of a higher tenet system, that's it. You have not even shown the ultimate is inexpressible. The only way to show that the ultimate is inexpressible is to show that nothing relative is expressible. In fact, the ultimate depends on entirely on the relative. When the relative is not found, the ultimate vanishes.

If the ultimate truth is deceptive, then no wisdom or knowledge of reality is possible. Have you considered that reality is simply the absence of the inherent existence of conditioned things and that is all? All Madhyamakas are univocal that the absence of inherent existence in things is reality. This is also the message of the Prajñāpāramitā sūtras.

It is not possible to have a direct perception without sense media.

It all depends on whether one assumes the eye consciousness etc is an emergent property or not. If it is, then that would impose a limitation on what can be perceived through it.

No, this is irrelevant.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 8:51 PM

Title: Re: Is Mind Fundamental?

Content:

"Malcolm" said:

Science is good for blowing shit up.

Wayfarer said:

Also for making useful devices, such as those used by yourself to make that remark on the global network of interconnected users.

Malcolm wrote:

As I said, good for blowing shit up.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 6:14 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

Do you interpret that "do not exist" in the nihilistic sense where there is no possibility of

a continuum of the meditator or the dharmadhātu (in other words, no possibility of freedom from the two extremes)?

Malcolm wrote:

In (ultimate) reality there is no meditator nor a dharmadhātu. All such distinctions are conventional. I don't negate these things conventionally speaking, but ultimately they cannot be established at all.

With respect to this issue, I follow the position of the Jetsun Sakya Gongma who declare, "there is no reality (gnas lugs med pa)" and always have. In other words, since the four extremes cannot be established for relative phenomena, there is no way the four extremes can exist in the ultimate either. This being so, there is no reality as there isn't anything established which can be free from the four extremes. The ultimate is considered inexpressible not because it is something free from the four extremes, it is inexpressible because nothing can be established by way of the four extremes either relatively or ultimately.

As the Samputa Tantra puts it:

Nothing empty, nothing not empty, and nothing to perceive in the middle.

Sherab said:

This seems to be a rather evasive reply.

My reasoning for maintaining that there is a difference between the relative and the ultimate is simply this. If the ultimate is truly indescribable, then you cannot say that it is truly non-existent. If it is truly non-existent, then the word "non-existent" would be an accurate and exact description. If the ultimate cannot be described, then it truly cannot be described. And all we can say is what it is not and not what it is. Also, since we can say what the relative is, and since we cannot say what the ultimate is, the ultimate and the relative cannot be the same.

Malcolm wrote:

The relative is indescribable as well. If it were describable, it would not be empty of the four extremes.

Sherab said:

In brief, my view is that Buddhist ontology is simply that reality is constraint within the two extremes. Within this constraint, there is the ultimate reality and there is the relative reality. The ultimate is not deceptive but the ultimate [sic] is. The nature of the ultimate is the nature of the relative, so one can say that ultimately, the ultimate truth is the same as the relative truth. But we cannot say that the ultimate is the relative.

Malcolm wrote:

The ultimate is the nature of the relative. Since the nature of the relative cannot be ascertained, there is no ultimate to ascertain, in other words the ultimate is simply the

ascertainment of the absence of inherent existence of the relative, nothing else.

Sherab said:

In analyzing the relative, we look at the appearance and then ask what is underneath that appearance. So we look at an apple and see that it is formed from molecules. The apple therefore does not exist at the level of the molecules. The apple therefore is simply the appearance of the apple if we don't look at the underlying reality of the apple. Similarly, when we look at a molecule, we see that it is comprised of atoms. At the level of the atom, the molecule does not exist and is simply an appearance. When we look at an atom, we see that it comprises other particles such as quarks and electrons. Science has managed only to penetrate to this level of reality. Beyond that, it is still speculative. Taking the analysis to its logical conclusion, we come to the ultimate reality which is the basis of all the relative realities above it.

Malcolm wrote:

All this shows is that an "ultimate" is just a limit of one's analysis. Glad we agree on that — though it is a little odd to say that a limitation of analysis is the basis of anything at all.

Sherab said:

Therefore, the ultimate is not deceptive and all the various levels of relative realities above it are deceptive. According to the Buddha, this ultimate cannot be described. He did not say that it exists or did not exist. This is all we can say.

Malcolm wrote:

No, you have not established that the ultimate is nondeceptive, actually. You have only shown that the ultimate of a lower tenet system is the relative of a higher tenet system, that's it. You have not even shown the ultimate is inexpressible. The only way to show that the ultimate is inexpressible is to show that nothing relative is expressible. In fact, the ultimate depends entirely on the relative. When the relative is not found, the ultimate vanishes.

Sherab said:

It seems to me that for this reason, the approach of Buddhism to reality is apophatic and that it holds that the only way to know what reality really is is through direct "perception" without the intermediation of any sense media.

Malcolm wrote:

It is not possible to have a direct perception without sense media.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 5:47 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.

PSM said:

Hi Malcolm - what is the specific semdzin(s) you are referring to here? Something like yeshe zangthal?

Malcolm wrote:

In the classical tradition of seven semszins, the two final ones are gradual and sudden emptiness. You can find them described elsewhere.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 5:27 AM

Title: Re: Guru Devotion

Content:

Malcolm wrote:

Guru devotion does not entail following political leaders.

SunWuKong said:

Well, you and the Dalai Lama can argue about that.

Malcolm wrote:

No need, he has already made this abundantly clear in many places.

SunWuKong said:

As I said he has an entire nation of followers, in Europe, who have been loyal to him for centuries.

Malcolm wrote:

With respect to Kalmiyaks. I think you have a fundamental misunderstanding of what a guru is in Tibetan Buddhism. If you have not received empowerment from someone, that person cannot be considered your guru no matter how much faith and devotion you have for them.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 3:39 AM

Title: Re: A Western Philosopher's Take on Buddhist Violence

Content:

Queequeg said:

There are a couple points I would make.

1. Dharma is not a set of commands.

Malcolm wrote:

Correct, that is what Vinaya is for, governing our conduct.

Queequeg said:

So, when Buddhists commit violence, its not understood as a breaking of some commandment, but rather, the expression of our tendencies flowing from the three poisons.

Malcolm wrote:

When Buddhists commit acts of violence, they are breaking the precept of refuge in the Dharma, ahimsa. The Hinayāna vows govern our physical and verbal actions, while Mahāyāna precepts govern our intention.

Queequeg said:

And maybe the real disconnect here is not the surprise that Buddhists commit violence, but the real issue is the misunderstanding of what Dharma is and how the problems of violence are understood within the tradition.

Malcolm wrote:

There are many traditions— how violence is to be understand varies from tradition to tradition, which is apropos to your introductory statement.

Queequeg said:

2The authors seem to fall a little too heavily on the side that regardless of the dharmas, human beings will act out their nature, and that dharmas only serve as a rationalization after the fact.

Malcolm wrote:

I think this is a perfectly fair observation on the part of the authors, and is born out by many centuries of Buddhist authors parodying their less than diligent coreligionists and bitterly claiming since the fifth century C.E. (i.e. the fall of the Gupta empire) at minimum that we live in a degenerate age, which is only going to get worse, with the Dharma becoming more and more corrupted as time moves on.

Queequeg said:

IMHO, Dharmas do matter - maybe they don't have the precise impact of a meticulously followed set of commandments, but they have profound impact in ordering reality, establishing tropes and normative behaviors.

Malcolm wrote:

The problem the authors are pointing out is when a culture uses Dharma to normalize pathological behavior which is not consistent with ahimsa, for example Myanmar, Shri Lanka, Japan in WWII, and so on. In this case, the Dharma is being used specifically to target Muslims for harm. This is really far worse than a bhikṣu murdering a hundred

people.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 2:19 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

If there is really no difference between perfection of wisdom, Chan/Zen etc..What is the element in Treckcod that separates it from the rest as an extremely swift path? At least I have never heard that perfection of wisdom, chan/zen which are sutrayana practices can attain rainbow bodies in this very life.

Malcolm wrote:

Empowerment.

Sennin said:

Is gting gsal explained in vehicles beside Dzogchen?

Malcolm wrote:

I have not encountered it in other traditions.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 1:58 AM

Title: Re: Buddhahood in This Life

Content:

Grigoris said:

If they have eyes and understand English then of course they can read it, but it won't mean much to them and it may not be all that helpful.

fuki said:

Shoot! I have the book (haven't started yet)

I'll read it but when unhelpful, is there any place I can donate it too? All books I'm "done with" I give away if the "right person" appears. But having no Vajrayana introduction (apart from sitting with the Maitreya institute a few times which I assume doesn't count) is that institute a good place to donate it too?

Malcolm wrote:

Give it to someone who practices Dzogchen. I am sure there is someone here who may want it.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 1:48 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and trekchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.

WeiHan said:

If there is really no difference between perfection of wisdom, Chan/Zen etc..What is the element in Trekchod that separates it from the rest as an extremely swift path? At least I have never heard that perfection of wisdom, chan/zen which are sutrayana practices can attain rainbow bodies in this very life.

Malcolm wrote:

Empowerment.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 12:56 AM

Title: Re: Guru Devotion

Content:

SunWuKong said:

who is telling you how to have regard for a guru? goes unanswered except "everyone here" and that won't resolve the issue of how one pays due respect.

Malcolm wrote:

There are many instructions for this in both sūtra and tantra.

SunWuKong said:

Buddha is sufficient as a guru for me.

Malcolm wrote:

The Buddha passed away 2,500 years. When did you meet him?

SunWuKong said:

Let me give you an example of what i think guru devotion means. There is a Buddhist nation in Europe. Did you know this? It's called Kalmykia. They en masse relocated to the Volga region of Russia when Islam invaded Mongolia. They, as all Mongolians who remain Buddhist are loyal to the Dalai Lama, by a binding treaty between their people and the Dalai Lama's government of Tibet. The current status of the treaty is probably no

longer legally binding, because they are now living in Russia, and the exiled government is not ruling. None the less they are all followers of Dalai Lama's teaching. So there's no thrashing around trying to figure out what or who to believe. Its a given.

Malcolm wrote:

Guru devotion does not entail following political leaders.

Author: Malcolm

Date: Monday, March 5th, 2018 at 12:41 PM

Title: Re: Guru Devotion

Content:

TharpaChodron said:

Yes, yes Buddhadharma is not immune to scandal, but practitioners have a broader view than merely believing gurus are always above reproach. That sort of black and white thinking is best left to other faiths and Trump voters, not Vajrayana Buddhists.

Malcolm wrote:

The black and white approach seems pretty deeply entrenched in the Tibetan scene.

Author: Malcolm

Date: Monday, March 5th, 2018 at 12:34 PM

Title: Re: Alternative Aroma Offerings Besides Incense?

Content:

catlady2112 said:

My housemate has an allergy to incense and I am trying to find a replacement for an offering with an aroma. I've heard of people using perfume offering. I was thinking of some simple way to do this with perfume, such as everyday putting a drop of essential oil into something like a sponge which would allow it to give an aroma for about an hour, but a sponge seems kind of unpleasant to put on an altar. I prefer *not* to light candles because I live in earthquake country and I'm nervous I might forget to put it out. Any suggestions?

Malcolm wrote:

Essential oil, sandalwood would be best, using an aromatherapy diffuser is just fine.

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:20 AM

Title: Re: Guru Devotion

Content:

SunWuKong said:

I thinks it's mostly important concept in India and Tibet, you'd have to prove its efficacy in Vajrayana elsewhere, I'm open to it but skeptical.

Malcolm wrote:

There really is no Vajrayāna anywhere but among Himalayan and Mongolian people, apart from Western and Chinese devotees. Shingon is Mantrayāna, not really Vajrayāna. There is no practice of what is known as "unsurpassed yoga tantra" in Shingon. Shingon preceded the transmission of unsurpassed yoga tantra to countries outside of the subcontinent.

SunWuKong said:

And I'm almost sure it's only in lineages that transmit mahasiddhi transmission, because you don't need a guru to gain enlightenment.

Malcolm wrote:

Sure you do. Everyone does. It is axiomatic, even in sūtra.

SunWuKong said:

But some of your Tibetan transmissions are about other things, as I'm sure you know, and without a guru you'd probably be reduced to ashes or something.

Malcolm wrote:

Have you studied Tibetan Buddhism? I am really not sure what these "other things" are. Can you enlighten us as to what these "other things" might be?

SunWuKong said:

It's not an everyone everywhere issue. In fact I bet there's a lot of Tibetans that wouldn't give a crap about it one way or the other

Malcolm wrote:

How is this relevant to the discussion?

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:14 AM

Title: Re: Is Mind Fundamental?

Content:

SunWuKong said:

To be precise, your trying to make a broad generalization about all human minds? In Buddhism, it's thought that there is a commonality that the entire species shares. So if by "mind" you refer to the sentient knowing, understanding that takes place you might call that mind. But it doesn't define the difference between the knower and the known. To say that matter is really only mind is an unprovable statement. There are empirical tests that can determine the presence of matter independent of one's mind. In fact science itself is all about empirical proof. So the theory crumbles. And I'm not sure why this question is important. If it's to posit some kind of short cut to Nirvana by putting forth that matter is really only mind, the answer is no, it doesn't work that way.

Malcolm wrote:

It's a question of method — different conventional truth frameworks have differing applications—none are universally effective, otherwise they would not be methods.

Science is good for blowing shit up. Buddhadharma is good for liberation.

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:03 AM

Title: Re: Guru Devotion

Content:

PadmaVonSamba said:

Again and again we are reminded that Devotion to one's teacher is essential to vajrayana practice.

But what does it mean?

Tibetans histories are filled with examples, of course,

but what if one simply cannot develop what they imagine is required?

What if a teacher never really expresses a demand for it?

Is it an absolute concept? Is it different for different people?

Can one in fact be devoted, but simply not realize it, because, for example, it doesn't seem like anything exceptional?

There are also so many examples in various Indian (Hindu) traditions.

It's a concept that is difficult for many in the west. It sounds "cultish".

Is this a concept that needs to, itself, be a translated concept?

I have my own thoughts about this, but I just wondered...

What do you think?

.
. .

TharpaChodron said:

My understanding is that "Western culture" has an issue with what it sees as cultish obeisance to gurus because it misunderstands devotion in the guru-disciple relationship.

Malcolm wrote:

In all fairness, the 60's, 70's, and 80's were witness some pretty horrific gurus, and even now there are many pretty horrific gurus. Buddhadharma is also not devoid of scandal, as we know.

Devotion boils down to how many hours a day you spend on Dharma, such as 1 hour? 2?, 3?, 4?, 5?, 6?...? Of course, as Vajrayāna people, we are supposed to practice 24/7/365. Easy to say...

TharpaChodron said:

One has to realize that the guru's enlightened nature is none other than our own true nature, and is not separate from or above from us.

Malcolm wrote:
All fires are hot.

Author: Malcolm
Date: Monday, March 5th, 2018 at 6:58 AM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
Do you interpret that "do not exist" in the nihilistic sense where there is no possibility of a continuum of the meditator or the dharmadhātu (in other words, no possibility of freedom from the two extremes)?

Malcolm wrote:
In (ultimate) reality there is no meditator nor a dharmadhātu. All such distinctions are conventional. I don't negate these things conventionally speaking, but ultimately they cannot be established at all.

With respect to this issue, I follow the position of the Jetsun Sakya Gongma who declare, "there is no reality (gnas lugs med pa)" and always have. In other words, since the four extremes cannot be established for relative phenomena, there is no way the four extremes can exist in the ultimate either. This being so, there is no reality as there isn't anything established which can be free from the four extremes. The ultimate is considered inexpressible not because it is something free from the four extremes, it is inexpressible because nothing can be established by way of the four extremes either relatively or ultimately.

As the Samputa Tantra puts it:

Nothing empty, nothing not empty, and nothing to perceive in the middle.

Author: Malcolm
Date: Monday, March 5th, 2018 at 5:31 AM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
In normal usage, one would expect that when we see the words "ultimate truth", we would take the words as a holder for the entity that the words are pointing to. For example, when we see the word "apple", we see it as pointing to the entity apple. If we want to indicate something that deviate from the convention, we would qualify the word used. For example, we want to refer to an apple of a specific colour, we would use the words "the red apple".

Therefore, when we see the word "ultimate truth", it would be reasonable to expect

those words to point to the actual entity of ultimate truth. If we want to indicate something that deviate from the common understanding, say we want to point to an ultimate truth that is a concept, we would use the words "conceptual ultimate truth".

So when come across the word "ultimate truth" or "the ultimate" in the sutras, it would be reasonable to take those words as pointing to the entity of ultimate truth or the entity of ultimate. If not, the sutras, will not make any sense. If the conceptual understanding of the ultimate is being referred to, this should be obvious based on the context. For example, the Buddha said in the Samdhinirmocana that

"the ultimate is realized individually by the Aryas"

"the ultimate belongs to the signless realm"

"the ultimate is inexpressible"

"the ultimate is devoid of conventions."

Malcolm wrote:

Another citation (and this is as far away from Hua Yen as one can get), because it is useful— Mipham, commenting on Mañjuśrīmitra's Meditation of Bodhicitta states:

Since neither the state of affliction nor of purification [10/a] is established, because awakening (buddhahood) and non-awakening (sentient beinghood) are the same in terms of being equally without characteristics, there is no buddhahood to accept or sentient beinghood to reject.

Also, if the ultimate is not established, where will one see words that state “It is like this?” If there is an analysis in accordance with the meaning of how it is explained, all of those explanations for the so called “nominal ultimate”, “absence of arising and ceasing”, “sameness”, “nonduality”, “beyond thought”, “emptiness”, “the dharmadhātu”, and so on are didactic conventions. In the true definitive meaning, they are neither ultimate nor are they relative. If there is the perception, “The path is like this in accordance with the ultimate (which is not a convention),” then that is relative, but not ultimate. In reality, where is there a “relative and ultimate” that are inseparable as the two truths?

Mañjuśrīmitra's very next passage states:

Do not abandon or dwell in any Dharma at all, with or without doubt.

Since the meditator and the dharmadhātu do not exist, there is nothing to doubt and there is nothing to perceive as ultimate.

Mipham expands on this:

Since the Dharma of those with doubt who have not seen the true meaning and those without doubt who have seen it in reality is neither true nor false at all, do not abandon

the false nor dwell in the true. If it is asked why, in reality, because the meditator and the dharmadhātu do not exist, who has doubts about something? [10/b] Therefore, there is also nothing to perceive as ultimate in the Dharma that is without doubt because in scripture it is said that it is necessary for one to abandon craving to conducive Dharma and aversion to unconducive Dharma.

Author: Malcolm

Date: Monday, March 5th, 2018 at 4:33 AM

Title: Re: Mind

Content:

Queequeg said:

In East Asia, they relate it to the Amalavijnana which I understand is a development either in China or along the silk road... Not found in traditional yogacara.

Malcolm wrote:

The so-called amalavijñāna is the innovation of the Indian monk, Paramārtha. Sally B. King's Buddhanature discusses this in some detail.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:29 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

heart said:

Rigpa is utterly non-conceptual. If you can rest in rigpa for half a day, you are on the path of seeing. But ordinary Dzogchen practitioners can't rest in rigpa longer than a few moments at a time.

/magnus

Malcolm wrote:

Actually, what one is resting is empty clarity. However, below the path of seeing, the emptiness of that clarity is a conceptual inference. However, when meditating, we just rest in the clarity aspect without engaging in concepts like "this is empty." We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:25 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

I don't think I agree. For example, when one, a beginner, dissolves appearances into emptiness, is that emptiness conceptual or nonconceptual? When at the end of a sadhana one dissolves the deity into emptiness, is that emptiness conceptual or nonconceptual? If one is below the path of seeing, it is conceptual by necessity. The difference is that emptiness is based on the example wisdom of the empowerment rather than analysis.

WeiHan said:

OK. The difference is probably between analytical or not. While we are at it, maybe we can clarify the dzogchen ati practice. Does an authentic trechok practice requires one to be resting non-conceptually in Rigpa? If it is so, then all genuine practitioners of Trechok are necessarily at least on or above the path of seeing?

Malcolm wrote:

The question is framed incorrectly. Treckhöd is best described in general terms as a practice in which insight into emptiness and śamatha are combined. But below the path of seeing, this insight is conceptual, based on the example wisdom of the direct introduction. However, the emptiness meditated upon in trekchöd is also inferential until one mounts the path of seeing. There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and tregchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:19 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

The problem with positing a mind-matter duality are many: first, the essence of everything is the same (i.e. emptiness), so there is no foundation upon which to posit a duality.

Malcolm wrote:

Ultimately, not conventionally.

Matt J said:

If everything is empty, then so are boundaries, walls, divisions, and so on.

Malcolm wrote:
Ultimately, not conventionally.

Matt J said:
Second, if things were truly separate, they could not interact or have any relationship. If they did, they wouldn't be separate. This is why Samkhya philosophy collapses, and why materialists love to take on Cartesian dualism--- it is logically inconsistent.

Malcolm wrote:
Samkhya has two problems: one, all effects exist in the cause. Permanent knower that is passive. But Samkhya is really more of a phenomenology than an ontology.

Author: Malcolm
Date: Sunday, March 4th, 2018 at 11:14 PM
Title: Re: Read on the Kayas
Content:
Malcolm wrote:
love is the wish that sentient beings be happy. Compassion is the wish that they be free from suffering. Aspirational bodhicitta is based on compassion; engaged bodhicitta is carrying out the first four perfections.

weitsicht said:
This is about wish only, it doesn't advise on actions.
so Malcolm, compassion is absent of any guidance as concerns action (speech or body)?

Malcolm wrote:
Yes, without wisdom, compassion in general is blind.

Author: Malcolm
Date: Sunday, March 4th, 2018 at 11:12 PM
Title: Re: Vajrayāna/Dzogchen
Content:

weitsicht said:
Is that contradictory to what Malcolm said?

Are Dzogchen and Mahamudra outside the samaya frame or not?

Malcolm wrote:
Yes, the person who wrote that has no idea what they are talking about.

No, Dzogchen and Mahāmudra are not outside of the samaya framework at all. It is a misconception which goes back to at least the 12th century.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 6:47 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

None of the citations that you provided support your contention as I have mentioned before although you may insist that they do:

Nāgārjuna states:

Without depending on convention, the ultimate cannot be explained;
without realizing the ultimate, nirvana will not be obtained.

"Without depending on convention, the ultimate cannot be explained" does not imply that you can say "the ultimate = the conventional" or "the ultimate truth = the conventional truth". You depend on the Dharma boat to get to the shore of liberation, but this does not entail that the Dharma boat is the shore of liberation.

Malcolm wrote:

The teaching of ultimate truth is the boat, not the other shore. This is why it a conventional truth.

Sherab said:

Candrakīrti states in the Madhyamakāvatāra:

"Because all entities can be seen correctly and falsely,
entities possess a dual nature;
the correct perception of any object is true;
the false perception is called "relative."

Also false perception is asserted to be of two kinds,
clear sense organs and faulty sense organs."

There correct perception (1), false but unfaulty perception (2), and false and faulty perception (3). It does not follow that (1) = (2) or (2) = (3) or (1) = (3) or (1) = (2) = (3). In fact, it is patently incorrect to make such equations. You will have no problem in disagreeing that (2) = (3), yet you seem to have problem in rejecting the others.

Malcolm wrote:

I never stated that $1 = 2$. In other words, I never stated that veridical perceptions equalled non-veridical perceptions. I cited that so you would understand what an ultimate truth was since I was not, and am still not certain that you do not have a realist position with regard to suchness. For example, Advaitans deny that brahmin falls into the two extremes, and yet, they are still realists. The same applies to Yogacāra. Your comment about "other shores" leads me to believe you think nirvana is something other than the simple cessation of afflictions that cause rebirth.

I stated that ultimate true has to be a conventional truth in order to be functional for the worldly people. See next point.

Sherab said:

Candrakīrti states in his commentary on the 70:

Relative truth and ultimate truth are conventions used by the noble ones.

And:

Here, these are true through the power of a worldly, undistorted consciousness, and are defined as ultimate truth through the power of this absence of distortion.

And:

"Ultimate truth" is expressed on the basis of worldly convention."

What is the purpose of using conventions? So that you can convey the meaning. Just because the worlds "relative truth" and "ultimate truth" are used to convey meaning, does not mean that you can equate the meanings carried by the two sets of words.

Malcolm wrote:

Correct, we are conveying meaning with words. This is why Bhāvaviveka distinguishes two kinds of ultimate, enumerated or nominal, which is conventional, and an unenumerated ultimate which is not within the range of convention since it cannot be experienced by worldlings, but only by āryas.

A true relative truth is the apprehension of a functional object that is mistaken about the object's nature (self of phenomena). Such a relative truth is called conventional to indicate its functionality. Thus, when we describe emptiness, ultimate truth, this description, while ultimately true, is nevertheless part of conventional truth. When we cognize emptiness as an object below the path of seeing, it is only nominally an ultimate, thus, it is still conventional because it is not a direct perception of emptiness, but only an approximation.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 5:10 AM

Title: Re: Is Mind Fundamental?

Content:

krodha said:

Your position is that phenomena are established in an external environment and that we as sentient beings merely inhabit and encounter this pre-existing environment?

Grigoris said:

Nope. I believe that we are just as much a part of this environment as other phenomena (we are just a phenomenon anyway, we differ in that we possess sentience too: form AND mind).

Malcolm wrote:

I think what he is asking you is if you think the universe exists independently of minds.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 5:06 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

Whatever the case may be, the issue is not addressed at length in the Nikayas/Agamas.

Astus said:

So it is.

Malcolm wrote:

Another thing is that since the issue is not sufficiently addressed at length, people were able to invent these intrinsic characteristics and so on -- no wonder Mahāyānis had doubts about an arhat's awakening.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 4:51 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

Recently my wife floated the idea of me getting a vasectomy once we've either had our second and last child, or once we've decided we're gonna be one and done. She wasn't insistent, so that's not an issue, and I can't help but sympathize with her position of all other methods of birth control being basically all on her. But my concern is whether a surgery like this would be damaging to practice of Secret Mantra in general, and Dzogchen in particular. What say you, Malcolm, and others? Anyone spoke to their lama about this? I know my wife would take yet another one for the team if I told her it would be harmful to my practice. But would it?

Sonam Wangchug said:

Not only is the advice that it's fine to get Vasectomy grossly inaccurate, it's also incredibly harmful.

Malcolm wrote:

Why? You should present a reason, not merely an assertion. I will be interested to see your reasoning. I expect citations, not merely the opinions of this or that lama.

Sonam Wangchug said:

I was present once when one of the Nyingma lineage heads was talking about various karma's of sexual actions according to the view of the Mantrayana, when it came to the topic of Vasectomy, He said "You don't even want to think about the karma of a Vasectomy" He said that across the board, not only for individuals who are into the yogas.

Malcolm wrote:

How can receiving a vasectomy be a negative karma? This is like claiming the use of birth control is negative karma. Such a position does not make any sense at all.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 4:07 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

it is not extensively mentioned in these texts.

Astus said:

And the reason for that is that dharmas are not taught to have/be svabhava in them either, furthermore, even the concept of dharma as a fundamental element is missing. And according to Bhikkhu Bodhi (Comprehensive Manual of Abhidhamma, p 3): "Even in the Abhidhamma Pitaka itself the dhamma theory is not yet expressed as an explicit philosophical tenet; this comes only later, in the Commentaries."

Malcolm wrote:

I think you mean that the Mahāyāna taught extensively on absence of self in phenomena as a remedy to Sarvastivadin, etc., assertions of svalakṣaṇa and svabhāva, assertions absent in so-called Early Buddhism. Whatever the case may be, the issue is not addressed at length in the Nikayas/Agamas.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 3:50 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

I don't think other schools use the clear light mind attained through HYT to meditate on conceptual emptiness previously arrived at analytically. I only find this approach in Gelug's teaching.

Malcolm wrote:

Sakyas and Nyingmapas do not use the terminology, no.

WeiHan said:

Terminology aside, I do not see Sakya, Nyingma or Kagyu uses accomplishment state in completion stage to meditate on a conceptual emptiness derived through Madhyamika reasoning. Only Gelug.

Malcolm wrote:

I don't think I agree. For example, when one, a beginner, dissolves appearances into emptiness, is that emptiness conceptual or nonconceptual? When at the end of a sadhana one dissolves the deity into emptiness, is that emptiness conceptual or nonconceptual? If one is below the path of seeing, it is conceptual by necessity. The difference is that emptiness is based on the example wisdom of the empowerment rather than analysis.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 2:13 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

WeiHan said:

I don't think other schools use the clear light mind attained through HYT to meditate on conceptual emptiness previously arrived at analytically. I only find this approach in Gelug's teaching.

Malcolm wrote:

Sakyas and Nyingmapas do not use the terminology, no.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 2:11 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during

empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

Jeff H said:

Yes, I agree there's a difference in pedagogical approaches, but with the same ultimate outcome. I don't think you are disagreeing with that, right? When Josef says, <https://dharmawheel.net/posting.php?mode=quote&f=40&t=27883&p=438421#pr438417>, if he means sufficient to result in direct realization of emptiness or enlightenment, that's what I'm objecting to. I don't think Gelugpas claim that. And I'm quite certain they don't believe Buddhas have dualistic minds.

Malcolm wrote:

According the Gelug school, Buddhas can think thoughts, recognize objects, and so on. It is the position of the Sakya school that Buddhas are utterly free from thought at all times.

What the Sakyapas object to most about Gelug view is the statement that clinging to an intellectual representation of emptiness is acceptable and even necessary. Thus, there is some disagreement about what it means when Nāgārjuna says, "Without relying on the conventional, the ultimate will not be understood."

Author: Malcolm

Date: Sunday, March 4th, 2018 at 1:40 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 1:20 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

This the selflessness of the person, not of phenomena.

Astus said:

The selflessness of person is that there is no person, only the aggregates, while the selflessness of phenomena is that the aggregates themselves are without essence. The sutra talks about how phenomena themselves are dependent and without any will of their own, so it matches what the Lankavatara Sutra (2.24, tr Red Pine) says: "And what does it mean to know that dharmas have no self? It means to be aware that the self-existence of the skandhas, dhatus, and ayatanas is imaginary, that the skandhas, dhatus, and ayatanas are devoid of a self or anything that belongs to a self, that the skandhas, dhatus, and ayatanas are assemblages tied to desire and karma and that they arise from the interplay of conditions but are themselves passive, and that all dharmas are like this."

Malcolm wrote:

The main point, Astus, is that even though the selflessness of phenomena may be briefly mentioned in Agama and Nikaya texts, it is not extensively mentioned in these texts. On this point, Candrakīrti cites Nāgārjuna's Lokāṭīṣṭava:

You have said there is no liberation without realizing the signless, therefore, you have taught this completely in the Mahāyāna.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:59 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

As to your argument quoted above, are you saying that:

(1) It is not possible to gain insights from meditation when the meditator merely follows the meditation instructions from his teacher?

Malcolm wrote:

That depends on the instruction -- for example, there is no reason to assume anyone will give rise to vipaśyāna solely on the basis of śamatha instructions.

Sherab said:

(2) The so-called village meditators in Tibet were purportedly illiterate ordinary folks were not really illiterate ordinary folks and the stories have not even the tiniest element of truth?

Malcolm wrote:

Even the greatest scholar is ordinary if they have not realized the path of seeing. If those stories contain instructions which present the enumerated ultimate, it is possible that such illiterate folks will awaken if they meditate accordingly.

Sherab said:

(3) Those who do not comprehend tantric sadhanas should not have any expectation of

realization when they are given the sadhanas as a practice commitment? If so, why did the guru bother to give the commitment in the first place?

Malcolm wrote:

Insights gained from tantric practice are based in the example wisdom introduced at the time of the third and fourth empowerment, but this example wisdom is conceptual; not nonconceptual—hence the term "word empowerment."

Sherab said:

(4) Faith by itself can never be a valid path even if that faith is placed on an enlightened being?

Malcolm wrote:

Faith is part of the merit accumulation, so, it is an indirect cause.

Sherab said:

(5) If all beings have Buddha nature, that nature cannot be accessed in any other way except through intellectual comprehension? (I am assuming here that by comprehension as regards to mundane people, you are referring to intellectual comprehension and no other form of comprehension. If you are indeed referring to other form of comprehension, then you should have made it clear from the start.)

Malcolm wrote:

Tathāgatagarbha cannot be seen by any one other than buddhas. It is clearly taught it is something we are to have faith in. It is not something we can directly perceive.

Sherab said:

As to the root of our argument, this is how I see it:

(1) When you say that the ultimate truth is a conventional truth, while you are using conventions in your argument, your argument as I see it, is a statement of ontology. Your statement points to the what ultimate truth actually is. Your statement says that ontology of ultimate truth is the ontology of relative truth. If so, your statement should be amended to "the nature of the ultimate truth is the nature of the relative truth". Here veridical cognition is required to ascertain both the nature of the ultimate truth and the nature of relative/conventional truth.

Malcolm wrote:

I am not making an ontological statement, and neither is Nāgārjuna, it is rather a statement of pedagogy.

Sherab said:

(2) If by ultimate truth, you are referring to the enumerated ultimate truth (the intellectual understanding of ultimate truth or ultimate truth as a concept. Here non-veridical cognition is all that is required.), then yes, the statement that the ultimate truth is a conventional truth can apply.

Malcolm wrote:

I have provided adequate citations that indicate that the only ultimate truth which can be referred to is the enumerated ultimate. The non-enumerated ultimate cannot be put into words.

Sherab said:

The questions I have for you then are:

(1) When you make your statement that "the ultimate truth is conventional truth", were you referring to the actual inexpressible ultimate truth or were you referring to the enumerated ultimate truth?

Malcolm wrote:

Since I was using words, I was referring the enumerated ultimate. Of course, even the non-enumerated ultimate is merely the direct perception of the emptiness of a given conventional thing.

Sherab said:

(2) If you were referring to the enumerated ultimate truth, are you saying that that is the conventional use of the term ultimate truth? That when the label ultimate truth is used, it should always be treated as enumerated ultimate truth unless otherwise stated? If so, any reader should be able to go to any sutras and commentaries and substitute every instance of the label "ultimate truth" with "enumerated ultimate truth" and the sutra or commentary will still make sense?

Malcolm wrote:

Anytime you see the ultimate truth expressed in words, it needs to be understood as an example ultimate.

The term "ultimate truth" simply represents a limit of analysis, btw. This is why the ultimate truths of śrāvakas are overthrown by Madhyamaka. Madhyamaka is the only school also which uses no affirming negations but only non-affirming negations.

The main thrust of my point however is that without intellectual comprehension of the example ultimate, the actual ultimate truth cannot be realized. Thus, we have to accept the conventional ultimate as necessary since it is functional in the production of the result, nirvana.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:37 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

In fact, the idea of some sort of enduring matter may be another form of selfing.

Malcolm wrote:

The idea of some enduring anything is a self-view.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:13 PM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

One can infer the selflessness of phenomena from teachings in the Agamas, but it is not directly taught there.

Astus said:

Nor is it taught that they are self-existent, hence nothing to oppose the emptiness of appearances to. And as far as the aggregates and sense-areas go, they are taught to be without self many times.

Malcolm wrote:

This the selflessness of the person, not of phenomena.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:07 PM

Title: Re: Is Mind Fundamental?

Content:

Simon E. said:

Cough.

Define 'mind'.

Malcolm wrote:

Clear and knowing.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 5:50 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The Great Discourse on the Emptiness of Dharmas and its analogue do not really discuss the emptiness of phenomena, it refers to the emptiness of persons.

Astus said:

It might not be the best example, but that's how it is interpreted in the MPPS. And there is a reason to say that it confirms the emptiness of appearances, because it talks of how there is no self in dependent origination, in other words, appearances are empty.

Malcolm wrote:

One can infer the selflessness of phenomena from teachings in the Agamas, but it is not

directly taught there.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 5:10 AM

Title: Re: Question on right livelihood

Content:

ydnan321 said:

Would that type of work generate any negative karma?

https://en.wikipedia.org/wiki/Anti-ballistic_missile

Malcolm wrote:

Yup, any weapons business is wrong livelihood.

ydnan321 said:

Could you please elaborate more this? Personally, one could argue that since it is built for protection it is at times necessary. It could be used to prevent thousands of people from getting killed by a ballistic missile that carries a nuclear head, for example.

Malcolm wrote:

Weapons themselves breed violence.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 3:53 AM

Title: Re: Question on right livelihood

Content:

ydnan321 said:

Would that type of work generate any negative karma?

https://en.wikipedia.org/wiki/Anti-ballistic_missile

Malcolm wrote:

Yup, any weapons business is wrong livelihood.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:37 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Coëmgenu said:

Why is the sattvadhātu then not the sattvatādhātu?

The only attestation I can find of the internet for the usage of the term dharmatādhātu is in your own translation of Treasury of Ati. I am not doubting the term, but I am wondering

its source.

There is <https://dharmawheel.net/viewtopic.php?t=25259#p383673> on DharmaWheel that I found that addresses this. The Tibetan chos nyid dbyings is specifically dharmatādhātu not dharmadhātu, correct?

Could the poor attestation of dharmatādhātu on the internet be because of the availability of Sanskrit texts available romanized? Are the texts that contain usage of dharmatādhātu only extant in Tibetan? Do you know if any of these texts would also be in Chinese? I am wondering how they translated the term.

Malcolm wrote:

The term itself is mainly confined to the Saṃdhinirmocana Sūtra, but you can see many sūtras where the term dharmatā is systematically related to dharmadhātu. For example, the Bodhisattvapitika sutra among others makes the following statement:

That dharmatā should be understood to be a place, therefore, the dharmadhātu is called "a place."

Or, The Sarvabuddha-viṣayāvatāra-jñānālokālaṃkāra-sūtra states:

Whether the tathāgatas arise or not, dharmatā, dharmasthitikatā, and this dharmadhātu are only places.

The equivalence of this trio is repeated over and over again in the order, dharmatā, dharmadhātu and dharmasthitikatā.

There are further uses in Tantric literature but I generally exclude those here.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:15 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Coëmgenu said:

Why is the sattvadhātu then not the sattvatādhātu?

Malcolm wrote:

It is collecting sentient beings, not the nature of sentient beings.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:14 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?
Content:

WeiHan said:

The nuance in argument is so subtle that I can't stop wondering if the point of dispute is simply semantic.

Did the traditional interpretation before Tzong Khapa negates relative truth i.e. the cup?
Or Tzong Khapa's point is that the traditional interpretation self contradicts by maintaining that there is a relative yet it does not exist?

Thankyou Malcohlm for your clear synopsis.

Malcolm wrote:

No, but the four-fold negation can make it seem like conventional appearances are being negated.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:11 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

conebeckham said:

Fair enough! So, "Bumpa" should henceforth be "Pitcher?" Works for me.

Malcolm wrote:

Not suggesting we change things at this point, but in reality...

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:56 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

conebeckham said:

Vase Empowerment

Malcolm wrote:

It really should be called the "Pltcher empowerment."

This is not a vase:

This is a vase:

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:33 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

tā makes it a nature. dhātu makes it a field.

Coëmgenu said:

If you will forgive me a point-counter-point: dhātu makes it a nature, kṣetra makes it a field, if we have "Buddha" instead of "Dharma" in front of it.

Buddhadhātu is generally translated as "Buddha-nature", even though a better translation might be "Buddha-constituent" or "Buddha-element", even "Buddha-characteristic", yes? No?

Malcolm wrote:

The Tibetans translate the term dhātu as either khams (element) or dbying (a nature or a source) depending on whether it is Mahāyāna or not. Tibetan masters expert in Sanskrit such as Jetsun Dragpa Gyaltsen gloss it as source (ākara, 'byung gnas), and so does Longchenpa in its Mahāyāna context.

The term dhātu itself is a term that denotes a collection. A field of poppies could be called a poppy-dhātu; just as the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:27 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

It seems like a fine distinction based on the fact that there was no conception of an atman in phenomena so the Buddha's teaching on anatman was not enough to cover the emptiness of phenomena too.

Malcolm wrote:

Yes, this is the observation made about Nikaya/Agama sūtras.

Astus said:

The view that sravakas do not know the emptiness of phenomena is more a Yogacara interpretation than a universal one. After a number of quotes - e.g.

<https://suttacentral.net/en/sa297>

(<https://www.accesstoinight.org/tipitaka/sn/sn12/sn12.035.than.html>) - from the Agamas the <https://en.wikipedia.org/wiki/Mah%C4%81praj%C3%B1%C4%81p%C4%81ramit%C4%81upade%C5%9Ba> states:

"In place after place within the sutras of the Śrāvakas are discussions such as these which explain the emptiness of all dharmas."

(http://kalavinka.org/Jewels/book_excerpts/N6P_excerpts/N6P_X-Bk4_X-15.pdf, http://tripitaka.cbeta.org/T25n1509_018#0193c01)

Malcolm wrote:

The Great Discourse on the Emptiness of Dharmas and its analogue do not really discuss the emptiness of phenomena, it refers to the emptiness of persons.

For example, this passage actually refers to the selflessness of persons:

What is the great discourse on the emptiness of dharmas? It is this: Because this exists, that exists; because this arises, that arises. That is to say: Conditioned by ignorance, activities arise; because of activities, consciousness arises, and so on ..., and thus arises this whole mass of suffering.

"Regarding the statement conditioned by birth, aging-and-death arises, someone may ask: Who is it that ages-and-dies? To whom does aging-and-death belong?

"And he may answer: It is the self that ages-and-dies. Aging-and-death belongs to the self; aging-and-death is the self.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 10:55 PM

Title: Re: Looking for Dzogchen Semde material

Content:

Dharmasagara said:

A question to all in the know:

In my quest for getting some idea about the system(s) of Dzogchen presentation I am finding out that knowledge on mind class (semde, sems lde) is quite hard to come by. All the world talks about the instruction class - threkchö and thögal - but the mind class is seems forgotten. Due to some remarks here and there I even suspect that in the Nyingmapa tradition as a whole there is not so much left in active practice.

To make it short: If there is some good presentations of the mind class path out there could you please give me some hint where to look for?

Thanks so much in advance!

Sagara

Malcolm wrote:

Chogyal Namkhai Norbu has extensive materials on sems sde in his SMS program.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 10:53 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

Here is another way to look at the ultimate truth - conventional truth conundrum that I have pointed out:

If ultimate truth is conventional truth, then since conventional truth is deceptive, the ultimate truth must also be deceptive. If the ultimate truth is not deceptive, then the conventional must also be not deceptive. If the ultimate truth is both deceptive and not deceptive, then the ultimate truth is an incoherent truth. If the ultimate truth is neither deceptive or not deceptive, then the ultimate truth is indeterminate.

Malcolm wrote:

If the ultimate truth is not a conventional truth, the former could not be comprehended by mundane people, and therefore, there can be no buddhahood.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 7:15 AM

Title: Re: Response to Bernie

Content:

Sherab said:

It is really puzzling for me how someone like you who clearly understands that in terms of strength of an argument, the least is one that relies on authority, followed by one the relies on logical and valid reasoning, with the strongest being one that relies on direct perception.

Malcolm wrote:

I think you not really understand well the content of the authorities in our discussions, preferring instead to rely on your own musings— this is why with you, I insist on bringing up the texts, because you never reason based on citations. As Āryadeva notes in the 400, since we share the same school, citations are appropriate. If we did not, I would not use citations at all.

Now, from what I can see, you seem to think that an ultimate truth is something other than a cognition of an object. Thus we have a basic disagreement over terminology.

1) An enumerated ultimate truth can only be a conventional truth, and this is something that all Madhyamaka masters accept. The so-called non-enumerated ultimate truth

cannot be explained in words at all since it is the ārya's direct perception of emptiness.

2) When an ordinary, worldly person engages in analysis to ascertain emptiness, that enumerated ultimate truth, their perception of an inferential emptiness, is simply a convention which means, "I have reached the limit of my ability to analyze this object, and all I can come up with is that it is empty of inherent existence." That perception of emptiness, while designated an ultimate truth, is confined to conventional truth because it is the inferential perception of a mundane person. Thus, even this ultimate truth is non-veridical since it is an inference and not a direct perception. How are inferences non-veridical? for example, it is like mistaking mist for smoke and inferring there is a fire, or perceiving a mirage and inferring there is water. Even the common direct perceptions (mist, mirage) of the worldly are no insurance that their cognitions are veridical.

3) When an ārya explains their yogic direct perception of emptiness to worldlings, this ultimate truth is still a conventional truth i) because it is expressed in words and ii) because the perception of worldlings is by definition non-veridical. Why do we call this ultimate truth a conventional truth? Because it is functional in assisting the direct perception of emptiness. Āryas use either consequences or syllogisms to induce conceptual understanding of emptiness — but that is still an enumerated ultimate truth and thus, by definition, is a part of conventional truth. But as already stated, it is not part of false relative truth because conventional truths are functional. When we see a car, we can drive it. When we study the path, we can traverse it

If the enumerated ultimate truth is not a conventional truth, there is no way ordinary people can realize the non-enumerated ultimate truth, in other words, there is no way they can move from an inferential perception of emptiness on the path of application to the direct perception of emptiness on the path of seeing because ordinary people's cognitions are always deluded with respect to the true existence of things— even after they have analyzed phenomena and found them to be conventionally empty. That conventional emptiness is an ultimate truth, but as it does not have the power to still proliferation on its own, hence, it is also part of conventional truth.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 6:02 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Coëmgenu said:

Yes. This is what I said. I made a joke about "its" ātman having been emptied by "someone".

Malcolm wrote:

I wish there was an emoticon which clearly indicated that one was humorless.

Perhaps

Coëmgenu said:

I'm more curious about the division between dharmadhātu & dharmatā you have drawn up than if you find me funny, IMO I am very funny.

Nothing about dharmatā, in the word itself, signals it out as referring exclusively to the emptiness of any "particular" dharmāḥ instead of just "dharmāḥ in general", à la dharmadhātu. From where does this distinction come?

Dharmatā & dharmadhātu are completely identical, functionally, afaik, in their translated Chinese correspondences (i.e. they are synonyms in Chinese, more or less), but Chinese does all sorts of "interesting" things to Indic grammar & semantics.

Malcolm wrote:

tā makes it a nature. dhātu makes it a field. In this usage, dharmatā means emptiness. Of course, the term has many different uses, for example, it indicates the predicate of an argument in Logic, whereas dharmin represents the subject.

You should consult the Dharmadharmatāvibhanga by Maitreyañātha for a Yogacāra take on this, based on the Saṃdhinirmocana Sūtra, which itself has a whole section on the distinction between dharma and their dharmatā, and how they can neither be the same nor different.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:22 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Coëmgenu said:

Its called dharmadhātu...

Malcolm wrote:

Umm, no. The dharmadhātu, in Mahāyāna terms, is the emptiness of all phenomena.

Coëmgenu said:

Yes. This is what I said. I made a joke about "its" ātman having been emptied by "someone".

Malcolm wrote:

I wish there was an emoticon which clearly indicated that one was humorless.

Perhaps

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:17 AM

Title: Re: Buddhahood in This Life

Content:

Toenail said:

If I ask a Lama to give me the Lung for this book, how much time would he need for it?

Malcolm wrote:

About three hours.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:06 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

atman in phenomena

Coëmgenu said:

Its called dharmadhātu...

Malcolm wrote:

Umm, no. The dharmadhātu, in Mahāyāna terms, is the emptiness of all phenomena. Dharmatā is the emptiness of a specific entity.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:34 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

So it is talking about the emptiness of characteristics when referring to phenomena?

Malcolm wrote:

Another way of understanding it is that proliferation occurs because of not seeing the selflessness of phenomena. Bhavaviveka writes in his MMK commentary:

Whatever concepts cause karma and afflictions, since those arise from proliferation, those are called "from proliferation," that is, they arise from the proliferation of the characteristic of strong attachment to conventional truth.

If it is what can stop that proliferation, proliferation, as it is said, "is stopped by emptiness"... it is stopped by realizing the characteristic of the selflessness of phenomena."

He says more but I don't have time to translate it for you.

Grigoris said:

Thanks for the effort.

It seems like a fine distinction based on the fact that there was no conception of an atman in phenomena so the Buddha's teaching on anatman was not enough to cover the emptiness of phenomena too.

Malcolm wrote:

Yes, this is the observation made about Nikaya/Agama sūtras.

Grigoris said:

Seems to me that the emptiness of persons is covered by the emptiness of characteristics of phenomena, like it is a subset of this conception of emptiness.

Malcolm wrote:

Well, I think this difference is that a person never arose; there is no such thing as an atman, which is why Jñānaśrībhaddra compared an atman with something permanent that does not arise, hence it does not exist at all, like the son of a barren woman, etc. The selflessness of phenomena on the other hand is the recognition of that karma and affliction arise from proliferation due to clinging to conventional truth, i.e. clinging to functional phenomena. The first, the absence of self in persons is coarse; realizing it eliminates the afflictive obscuration; the second, the absence of self in phenomena is more subtle, and when realized, eliminates the knowledge obscuration.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:24 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Will there be an online broadcast of this event? I would be interested if that were possible and would still be happy to pay the donation fee. Thank you!

Malcolm wrote:

I cannot promise anything, but if you attended the online lung, then I think I can make the recordings available.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:23 AM

Title: Re: Buddhahood in This Life

Content:

Mr. G said:

I don't use facebook. Is there an alternative way to register and pay?

Malcolm wrote:

You are registered. Make your donation at the door.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:21 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

So it is talking about the emptiness of characteristics when referring to phenomena?

Malcolm wrote:

Another way of understanding it is that proliferation occurs because of not seeing the selflessness of phenomena. Bhavaviveka writes in his MMK commentary:

Whatever concepts cause karma and afflictions, since those arise from proliferation, those are called "from proliferation," that is, they arise from the proliferation of the characteristic of strong attachment to conventional truth.

If it is what can stop that proliferation, proliferation, as it is said, "is stopped by emptiness"... it is stopped by realizing the characteristic of the selflessness of phenomena."

He says more but I don't have time to translate it for you.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 2:48 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The two selflessnesses are the selflessness of persons and the selflessness of phenomena.

Coëmgenu said:

If I may, how does the literature in question differentiate between these two selflessnesses?

Grigoris said:

My guess is that the selflessness of persons refers to the lack of an essential self in the five skandha whereas the selflessness of phenomena has to do with their dependently arisen nature, but naught to do with the skandha. One could argue that the selflessness of persons is also included in the selflessness of phenomena.

Oh, but you asked for an example from literature, so you must excuse my interjection.

Malcolm wrote:

Citing the commentary on this sūtra by Jñānaśrībhadra:

"All of that which exists is momentary, like the sound of a finger snap or a waterfall. There is no self in persons since the permanent does not arise, it cannot be held to exist, that is, like the son of a barren woman and so on. The absence of self in phenomena is the qualities of form and so on such as thick and thin that are analytically destroyed with discerning wisdom (prajñā) and become empty like a house, a village, a forest, and so on."

Author: Malcolm

Date: Thursday, March 1st, 2018 at 11:44 PM

Title: Re: Can you practice Tibetan Buddhism without ever had a Guru?

Content:

drdoorma said:

What is the goal of your practice? Enlightenment? If so, anyone who says "you must have a teacher" must first show how their own teacher was indispensable in their attainment of enlightenment. If they cannot, their answer is only a suggestion. At best, they can explain how their guru devotion has not led them to enlightenment, but explain the benefits of where it has led them instead.

Malcolm wrote:

The necessity of having a guru is even spoken of in Sūtra, for example, in the 84th chapter of the Perfection of Wisdom in 18,000 lines it is said:

129. A bodhisattva residing on the stage of a beginner altruistically enters [the path of] the supreme awakening of the Buddha. Those excellent students devoted to the guru should always rely upon virtuous mentors.

130. If it is asked why, the qualities of learning arise from them because they teach the perfection of wisdom. The victor who possesses the supreme of all qualities has said, "Rely on the virtuous mentor for the buddhadharmas."

Thus, the Buddha has said a teacher is indispensable for awakening.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 10:46 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Buddhahood in This Life Seminar, Santa Fe, May 4-6

Author: Malcolm

Date: Thursday, March 1st, 2018 at 9:42 PM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The Lankāvatāra summarizes this succinctly:

All Mahāyāna is included in
five dharmas, a nature,
eight consciousnesses,
and two selflessnesses.

The five dharmas are name, sign, concept, correct knowledge, and suchness. Those are divided into the three natures: name is the imputed nature; sign and concept are the dependent nature; correct knowledge and suchness are the perfected nature.

The nature is the dharmadhātu.

The eight consciousnesses are the six sense consciousnesses, the afflicted consciousness, and the all-basis consciousness.

The two selflessnesses are the selflessness of persons and the selflessness of phenomena.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 11:00 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

If I want to start including the Sang offerings regularly in the mornings, is it okay to add it to the short Thun after the dolpa?

If so, where would it go in the medium Thun?

Lastly, is Frankincense or Sandalwood acceptable as Sang until I get some official Tibetan incense?

Thank You!

Malcolm wrote:

Sage Smudge is better if you are in the US.

climb-up said:

hmm, but the others are temporarily acceptable?

I can get some sage, but I'm a little worried about absolutely filling the house (no windows or ventilation in my converted-closet-meditation-room).

Malcolm wrote:
Sang generally is done outside.

Author: Malcolm
Date: Thursday, March 1st, 2018 at 9:57 AM
Title: Re: "One Mind" in Hua Yen thought
Content:
dzogchungpa said:
It's kind of amusing that a thread which began with a reference to the idea that all phenomena are expressions of an originally pure and undifferentiated one mind has proven to be so contentious.

coffeebeans said:
Difficult to blame anything other than our own Western culture for that.

Malcolm wrote:
Have you studied Buddhist polemics?

Author: Malcolm
Date: Thursday, March 1st, 2018 at 9:56 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
climb-up said:
If I want to start including the Sang offerings regularly in the mornings, is it okay to add it to the short Thun after the dolpa?
If so, where would it go in the medium Thun?

Lastly, is Frankincense or Sandalwood acceptable as Sang until I get some official Tibetan incense?

Thank You!

Malcolm wrote:
Sage Smudge is better if you are in the US.

Author: Malcolm
Date: Thursday, March 1st, 2018 at 6:58 AM
Title: Re: Response to Bernie
Content:

Sherab said:
Refute the above argument if you can. If not, do not make wild allegations of misrepresentation of your position as it only serves to diminish your status.

Malcolm wrote:
Nāgārjuna states:

Without depending on convention, the ultimate cannot be explained;
without realizing the ultimate, nirvana will not be obtained.

Candrakīrti states in the Madhyamakāvatāra:

"Because all entities can be seen correctly and falsely,
entities possess a dual nature;
the correct perception of any object is true;
the false perception is called "relative."
Also false perception is asserted to be of two kinds,
clear sense organs and faulty sense organs."

The point here is that one must have an entity in question in order to have a correct or incorrect perception. And those entities are themselves established on the basis of worldly convention which we are not supposed to contravene. The two truths are also conventions, as Candrakīrti states in his commentary on the 70:

Relative truth and ultimate truth are conventions used by the noble ones.

And:

Here, these are true through the power of a worldly, undistorted consciousness, and are defined as ultimate truth through the power of this absence of distortion.

And:

"Ultimate truth" is expressed on the basis of worldly convention."

The reason we can say that ultimate truth is conventional is that it is functional. If ultimate truth was not functional, its perception could not lead to liberation.

I suspect that you are conflating "truths," which are subjective perceptions, with emptiness. All objects have an ultimate nature, emptiness, which is a truth for those who can see it and is conventionally expressed as such. Also emptiness can be an object of distorted consciousness, which is why there are warnings about not apprehending it incorrectly.

Moreover, Candrakīrti says:

Any fabricated entity which appears as true
is that which the Muni called relative truth."

In other words, the perception that entities that arise from cause and conditions are

true is what we call relative truth. The perception that they are not true because they are empty is what we call ultimate truth.

Below the path of seeing that ultimate truth can only be a conventional truth because that perception is merely an approximation of the actual lack of inherent existence or absence of the four extremes for a given thing. Such a mundane perception of the ultimate truth of emptiness may be tinged with delusion because it is relative, but since it is functional in bringing about realization, it is conventional.

Finally, the two truths are in union because they exist as aspects of any given entity. There is no ultimate truth beyond entities that are known to the world.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 3:48 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Presumably many contemporary lamas, e.g. DJKR, are vajra siblings with Sogyal and this might explain their reluctance to publically criticize him.

Malcolm wrote:

Criticizing vajra siblings out of anger, not ok. But if there is a constructive beneficial purpose, it is ok.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 3:45 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Sure it is, even nonconceptual minds are conditioned and relative.

Grigoris said:

I disagree. I believe that one can have glimpses of the unconditioned but then reverts to conditioned means to express this experience (language), or relies on conditioned means to recall it (memory). Doesn't mean that the experience, or what was experienced, was conditioned.

Malcolm wrote:

All experiences are conditioned. A mind by definition cannot have an unconditioned perception since perception requires an object, a subject, and the act of perceiving.

Grigoris said:

I believe that the notion, or characterisation, of Nirvana is conditioned, but Nirvana

itself... If Nirvana is conditioned, then it means it is temporary. But we have had this discussion before, only we were on opposite sides of the discussion last time.

Malcolm wrote:

Nirvana is the cessation of afflictions due to the realization of the absence of the true existence of a self in persons and phenomena. That's it. Nirvana isn't conditioned, but it is a convention.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 12:43 AM

Title: Re: death

Content:

Jesse said:

Honestly I feel that the worst part of dying absolutely will be the anxiety and fear. If we can manage to tame those in our lifetimes death will not be that bad at all.

Malcolm wrote:

Yes. Having been declared dead on arrival once, I understand.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 12:13 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

justsit said:

Dick's, Major Gun Retailer, Will Stop Selling Assault-Style Rifles

<https://www.nytimes.com/2018/02/28/business/dicks-major-gun-retailer-will-stop-selling-assault-style-rifles.html>

A step in the right direction, as a direct result of Parkland:

"...immediately ending sales of all assault-style rifles in its stores.

The retailer also said that it would no longer sell high-capacity magazines and that it would not sell any gun to anyone under 21 years of age, regardless of local laws...."

"When we saw what happened in Parkland, we were so disturbed and upset," Mr. Stack said in an interview Tuesday evening. "We love these kids and their rallying cry, 'enough is enough.' It got to us."

He added, "We're going to take a stand and step up and tell people our view and, hopefully, bring people along into the conversation."

Malcolm wrote:

And he also said today on CNN one of his motivating factors was the fact that Cruz

bought a shotgun from them, even though it was not used in the shooting. The mere fact that he was one of their customers motivated him to cease selling to those under 21 and all assault/tactical rifles.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 11:55 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Grigoris said:

When reduced to functional phenomena via conceptualisation.

Malcolm wrote:

There are no other kinds of functional phenomena.

Grigoris said:

I am not really disagreeing except to say that one's experience, if non-conceptual, is not relative/conventional until one starts to conceptualise it. Post-meditation, for example.

Malcolm wrote:

Sure it is, even nonconceptual minds are conditioned and relative. There isn't anything other than conventional phenomena, even space and nirvana are conventional. Space is how we designated nonobstruction; cessation is how we designated the absence of cause for a series to continue. Emptiness is how we conventionally designate absence of inherent existence, but none of these exist from their own side.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 11:51 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

I deny that. I used your own words to demonstrate the incoherence/internal contradiction of your own words. Perhaps, you misrepresented yourself.

Malcolm wrote:

No, you didn't. You don't seem to comprehend what truths are.

Sherab said:

Whatever. It is clear to me that you simply can accept the fact that your own statements are contradictory. You can declare yourself victorious for all I care.

Malcolm wrote:

And you seem unable to accept the fact that you are a realist who accepts the ultimate is an inherent existent.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 9:12 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

... you have misrepresented everything I said

Sherab said:

I deny that. I used your own words to demonstrate the incoherence/internal contradiction of your own words. Perhaps, you misrepresented yourself.

Malcolm wrote:

No, you didn't. You don't seem to comprehend what truths are.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 7:28 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You said

You also said previously that "even ultimate truth is merely a conventional truth".

So according to your own words, "even ultimate truth (the veridical perception of a given entity) is merely a conventional /relative truth (a non-veridical perception of a given entity."

Or to put it more starkly, you have effectively said "even the veridical perception of a given entity is a non-veridical perception of a given entity."

Malcolm wrote:

All functional phenomena are conventional.

Sherab said:

Your reply is a non-reply since that which is veridical (ultimate) and that which is non-veridical (conventional) are both functional (in the context of this discussion). But your position effectively implies that what is veridical is non-veridical, which is incoherent.

Malcolm wrote:

Your rebuttal missed the barn by miles since you have misrepresented everything I said. More later.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 6:22 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

All functional phenomena are conventional.

Grigoris said:

When reduced to functional phenomena via conceptualisation.

Malcolm wrote:

There are no other kinds of functional phenomena.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 1:17 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You said

Malcolm wrote:

An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity.

Sherab said:

You also said previously that "even ultimate truth is merely a conventional truth".

So according to your own words, "even ultimate truth (the veridical perception of a given entity) is merely a conventional /relative truth (a non-veridical perception of a given entity."

Or to put it more starkly, you have effectively said "even the veridical perception of a given entity is a non-veridical perception of a given entity."

Malcolm wrote:

All functional phenomena are conventional.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 10:09 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

"One Mind" is an English mistranslation of —॥ (cittamatra), i.e., mind-only.

You can clearly see this if you examine the Sanskrit and the Chinese side by side.

<https://www2.hf.uio.no/polyglotta/index...xt&vid=441>

Dharma Flower said:

Whether it's termed the One Mind, the Universal Mind, or the Big Mind, it's been a concept in Ch'an/Zen for over a thousand years, regardless of its scriptural basis or lack thereof:

Malcolm wrote:

If you imagine there is really some transpersonal overmind, you are far outside the Buddha's teachings.

Dharma Flower said:

The One Mind is also a concept in Tibetan Buddhism:

Ālayavijñāna (Skt., Tib. kun gzhi rnam par shes pa) - the unified field of consciousness in the Universe. This universal mind is each individual's higher consciousness. Each living being is an individual "spark" of this one vast whole, in which we breathe and move and have our being. This whole universal consciousness is the living Cosmos itself, constantly evolving through the totality of all experience, and growing ever more "aware" over billions of years. Like a great ocean, the lives of all beings, planetary worlds and star-systems leave their impressions, or imprints, within the whole, which become stored, as it were, in the total body of Universal Mind. Ultimately this is the meaning of life, for we are all contributing our lives to the conscious whole, and the conscious whole is a growing entity moving towards eventual self-reflexive awakening. This is a uniquely mystical doctrine perceived through direct insight by the Masters of the Yogācāra tradition.

<http://www.dharmafellowship.org/library/essays/buddhist-glossary.htm>

Malcolm wrote:

This definition is very mistaken. Whoever wrote this is completely ignorant of Yogācāra. No educated Tibetan scholar of any school would accept this definition.

The ālayavijñāna is personal, not transpersonal. The ālayavijñāna is a description of consciousness which possesses traces. When traces of afflictions are removed, the ālayavijñāna ceases.

Please read the Mahāyāna Samgraha by Asanga for an authentic presentation of this concept.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 10:04 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Ultimate truth is the perception of the emptiness of dependently origination phenomena ...

Sherab said:

You mentioned earlier that even ultimate truth is merely a conventional truth. This would mean that the ultimate is a convention just like the relative. As the ultimate truth is also a conventional truth, and since you said that the ultimate truth is the perception of emptiness of dependently originated phenomena, that very perception is not a perception of emptiness etc. but is merely labeled as a perception and is every bit as illusory as any perceived relative phenomena.

Malcolm wrote:

This does not follow since truths in the specific usage of Buddhist texts are cognitions of objects. An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity.

Sherab said:

So even perception of emptiness cannot be trusted as a true perception. In fact, nothing can be trusted as true whether relatively or ultimately once the statement that the ultimate truth is merely a conventional truth is accepted. This is the circularity that I was alluding to.

Malcolm wrote:

This consequence does not apply.

In response to my argument that time becomes central to dependent origination when it is taken as causal chain, you replied It isn't. Dependent origination operates in three modes simultaneously: serially, momentarily, and simultaneously.

But serially, momentarily and simultaneously all carry the idea of time. So it is incorrect to say that they are not dependent on time.

Pretty clearly, you seem not to understand that in Buddhadharma, time is considered dependent on objects. Time is also something conditioned and relative.

Dependent origination taught by the Buddha is simply, "When this arises, that arises; with the arising of that, this arose."

The teaching looks simple, but it is that simplicity that gave it a generality that enables dependent origination to encompass various forms, from serially, momentarily, simultaneously and even atemporally. In other words, while dependent origination is often understood as a temporal chain, it does not rule out the possibility that it can also be understood as atemporal chain.

Simultaneous dependent origination is atemporal, all links functioning at once and together. However, dependent origination is also merely a convention we use to describe causal appearances.

Now, this mini-doversion is off-topic for the thread.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 12:19 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Moreover, even ultimate truth is merely a conventional truth....

Sherab said:

This to me looks like an over negation. It creates a circularity and/or contradiction to dependent origination that invalidate all modes of existences. In other words, if ultimate truth is merely a conventional truth, none of us can even be here debating about it.

Malcolm wrote:

This argument does not make any sense. It also contradicts Nagārjuna, "Without relying on convention, the ultimate will not be understood."

Sherab said:

What does dependent origination refers to? Dependent origination relies on the idea of causes and conditions. But conditions can be understood as a subset of causes. Therefore, many if not all, understood dependent origination as referring to a causal chain of one sort or another. But causal chains are temporal chains. And the flow of time is in my opinion what distinguished the relative from the ultimate.

Malcolm wrote:

That is your private idea, one which you will never find in any Dharma text. According to Candrakīrti, ultimate truth is the object of an unmistaken cognition, that's all.

Sherab said:

So, if the ultimate is merely a conventional truth, it would mean that the ultimate is the endless linear temporal chain of causes and effects.

Malcolm wrote:

Ultimate truth is the perception of the emptiness of dependently origination phenomena, nothing more and nothing less. Arising from conditions itself is beginningless, logic of dependent origination demands it.

Sherab said:

Alternatively, one must somehow argue that the endless chain is a closed loop. Such a position necessarily imply that the endless temporal chain of causes and effects ITSELF is real while the phenomena on this endless chain are not. If the closed loop of causal chain is accepted, it would mean accepting that phenomena hold itself up by its own bootstraps. Neither position seems satisfactory to me.

Malcolm wrote:

None of these consequences apply.

Sherab said:

If time is central in dependent origination,

Malcolm wrote:

It isn't. Dependent origination operates in three modes simultaneously: serially, momentarily, and simultaneously.

Sherab said:

then that in itself contradicts what is understood in the Special Theory of Relative by Einstein, a theory that has withstood all experiments so far. In Special Relativity, all frames of reference are valid. But the photon (a light "particle") experiences no time in its frame of reference. So an atemporal frame of reference is also valid. Causality as commonly understood only applies in frame of references other than that of the photon. That is why the speed of light can be understood as the speed of causality. Also, more theoretical physicists are now thinking that like space, time may not be fundamental.

Malcolm wrote:

Dependent origination taught by the Buddha is simply, "When this arises, that arises; with the arising of that, this arose."

Sherab said:

One can read in various places in the sutras how the state of enlightenment is really not something describable. I think dependent origination is similar and not easily describable ultimately by unenlightened beings like ourselves.

Malcolm wrote:

Dependent origination is profound, but it is also eminently describable.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 5:59 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

"One Mind" is an English mistranslation of 一心 (cittamatra), i.e., mind-only.

You can clearly see this if you examine the Sanskrit and the Chinese side by side.

<https://www2.hf.uio.no/polyglotta/index...xt&vid=441>

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 4:15 AM

Title: Re: Translatorhood

Content:

jake said:

Can you provide any evidence for this claim? Perhaps some of the posters here who have translated works would like to speak to how best we can support their efforts?

Malcolm wrote:

Support us directly, this puts money in our pocket and buy our books in a legal way, as this supports the companies that publish our works. We translators receive very little remuneration for our work, and publishers can only give us very small advances. Thus, without direct support from you, the interested reading public, there sure won't be many texts published.

jake said:

Thanks Malcolm. In regard to an earlier comment regarding patrons/taxes and your comment here about "support us directly" can you expand a bit? Do you mean a direct cash contribution to you as an individual or rather a charitable donation to a registered not-for-profit that works on supporting translators/translations. I ask because I would like to find a way to further support the important translation work needed for some specific Buddhist traditions.

Malcolm wrote:

In the United States, anyone may gift anyone else up to 13,000 (the amount changes yearly) without either you or the person who is receiving the gift needing to report it to the Feds. It is thus better to make gifts directly. If you pass it through a nonprofit, the amount the nonprofit tenders the recipient is treated as earned income and taxed accordingly.

jake said:

The economics of getting an established publisher to edit, layout, print and distribute books in traditions with a limited Western audience can be a real headache. I imagine this is what lead to the establishment of some of the publishers you've mentioned previous?

Malcolm wrote:

Yes, though of course Wisdom is a non-profit, Shambhala is a regular corporation, and then Universities have their own thing.

If you want to support the general publication of Dharma books, a donation to Wisdom is a good idea, and if you want to support a given tradition, an earmarked donation is what I recommend. If you want to support a translator directly, then, directly gifting them money up to the untaxed amount is the way to go.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 3:28 AM

Title: Re: Translatorhood

Content:

jake said:

I'd also like to say how disheartening it is to see people so readily sharing PDFs of books online. An act which certainly doesn't support the important work of translators.

PeterC said:

Re online PDFs. Completely agree that copyright theft of this kind both undermines the fragile economics of translation-to-publish and accrues negative karma.

Pero said:

You've fallen for the anti-piracy propaganda put forth by the entertainment industry. In fact, at worst, it does not not support them, it is more likely that the outcome is simply neutral, and at best it provides higher likelihood of more people actually buying the book.

jake said:

Can you provide any evidence for this claim? Perhaps some of the posters here who have translated works would like to speak to how best we can support their efforts?

Malcolm wrote:

Support us directly, this puts money in our pocket and buy our books in a legal way, as this supports the companies that publish our works. We translators receive very little remuneration for our work, and publishers can only give us very small advances. Thus, without direct support from you, the interested reading public, there sure won't be many texts published.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:51 AM

Title: Re: Read on the Kayas

Content:

weitsicht said:

I am quite confused about the three (plus one?) kayas and would like to read a bit closer into it.

Understanding seems to be utmost necessary on various levels also due to their interconnectedness to the dzogchen visions, the abhishekas, probably overall the path and the fruition.

I tried the dharmawheel search function but that didn't bring me anywhere. I'd appreciate any advice on a good read. Thanks.

Just to add: the same counts for compassion. A basic term I also don't get applied easily. When should I take action? Or not? In German we have Mitleid (co-suffering) whilst

compassion in the dharmic context is translated as Mitgefühl (co-feeling). Does it mean just being empathic, abstaining from any action is the way to go?!

Malcolm wrote:

love is the wish that sentient beings be happy. Compassion is the wish that they be free from suffering. Aspirational bodhicitta is based on compassion; engaged bodhicitta is carrying out the first four perfections.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:47 AM

Title: Re: How to Generate Merit?

Content:

WeiHan said:

This thread is many years old but it is worth adding more.

Besides the many amazing skillful means already mentioned that generate merit, I'll like to add recitation of King aspiration prayer of Bodhisattva Samantabhadra. I don't find many teachings in English but that are many in Chinese language. Khenpo Jigme Phuntsok said that if there is anything that he was still attached, it is the merit that everyone of his sangha member will recite this prayer at least once a day. The late Yangthang Rinpoche said that this is the most powerful prayer in sutrayana while Prayer of Kuntuzangpo is the most powerful prayer in tantrayana and there is an urgency to recite the former prayer many times these days. One eminent Sakya lama (name not specified) as mentioned by Khenpo Sodargye taught that reciting this prayer 3 times a day together with a short pureland practice will guarantee transference to western pureland at death (even more certain than powa practice).

This prayer is recited by all Monlams at Bodh Gaya each year, so the merit must really be fantastic.

Malcolm wrote:

The seven-limb prayer is the basic structure for all Buddhist practice in Indo-Tibetan Buddhism. It is built into most sadhanas.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:43 AM

Title: Re: Tiantai Meditation

Content:

Seishin said:

This single seamless meditation is called 'Endon Shikan' which means 'Perfect Sudden Shamatha/Vipashyana' (see Rory's post above for a description). The Endon Shikan can be described as the pinnacle of Tendai meditation. I have found the idea of Endon Shikan to be not too dissimilar to the idea of Japanese Zen (or Chinese Chan for that matter) in that Zen patriarchs often describe Chan/Zen as a meditation that

encapsulates both Shamatha and Vipashyana.

Malcolm wrote:

In terms of ultimate bodhicitta, unified śamatha and vipaśyāna is or should be the goal of all practitioners of Buddhadharma.

SunWuKong said:

Assuming that this is the case, how do we propose that a history of a single practice such as shikantaza or koan introspection arises? Does this only happen in Japan or does it also happen elsewhere in Zen/Ch'an/Seon/Thein? Or does it fact arise? Could it be omissions in translation or understanding? Or does a unified practice simply encompass what both practices previously encompass? It's an interesting question from a historical perspective, because one could assume no teacher from India could have proposed it? It could simply be that Zen represents a mashup of things on more than one level?

Malcolm wrote:

The goal of śamatha and vipaśyāna is to unify them. Some people have the capacity to unify them from the beginning, i.e., leaping with both feet; but most people can't leap very far and make more progress by first taking one step (śamatha), then another step (vipaśyāna) and so on, gradually developing their abilities.

Author: Malcolm

Date: Monday, February 26th, 2018 at 1:58 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Johnny Dangerous said:

Oh yeah, our system has a really great record with fairly implementing stuff like that and being prudent with uses of executive power, especially as regards marginalized groups. Oh wait no, the complete opposite is true.

With that, I'm done with the conversation, have fun.

Grigoris said:

So you do not trust "the system" to do it and you don't believe "the people" can do it. It seems you prefer rolling over and dying (or being shot, the choice is yours) to any attempt to change?

I wonder what would have happened in the U\$ if slavery abolitionists had the same attitude as you?

Johnny Dangerous said:

No, I want it to change. But, since I actually live in the country in question, and have experience with it's justice system....I find the idea of a total ban presumably

implemented by the executive ridiculous. Malcolms suggestion seems more sensible.

On the abolition thing, not only is hyperbolic, it's a bizarre comparison.

Malcolm wrote:

It is also another Mason-Dixon line thing. States that fought for the Union have, overall, far better gun control laws, and are also generally more prosperous. States that fought for the Confederacy have an interest in promulgating a revisionist history of the Civil War, and while the NRA was originally formed by former Union Officers, it has been largely coopted by those in this country who imagine that the 2nd Amendment was put into place to in order that we can protect ourselves from tyranny. This point of view is in fact extremely unpatriotic, though it poses as patriotism of the highest order.

Author: Malcolm

Date: Monday, February 26th, 2018 at 1:48 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

I wonder what would have happened in the U\$ if slavery abolitionists had the same attitude as you?

Ricky said:

I wonder if the holocaust would of ever happened had Hitler not taken away all guns?

Malcolm wrote:

Most of the Jews Hitler killed were not German Jews, so this is a specious question. The largest number of Jews killed by the Nazis was in Poland, 2,900,000 88% of the total population of Jews. By contrast, the number of German Jews killed by Nazis was only 130,000, 55% percent of the total population of Jews, and less than 1% of the general population.

<http://www.annefrankguide.net/en-US/bronnenbank.asp?oid=20747>

In response to this popular, but ridiculous argument, history professor Alan E. Steinweis wrote in a New York Times opinion piece:

The Jews of Germany constituted less than 1 percent of the country's population. It is preposterous to argue that the possession of firearms would have enabled them to mount resistance against a systematic program of persecution implemented by a modern bureaucracy, enforced by a well-armed police state, and either supported or tolerated by the majority of the German population. Mr. Carson's suggestion that ordinary Germans, had they had guns, would have risked their lives in armed resistance against the regime simply does not comport with the regrettable historical reality of a regime that was quite popular at home. Inside Germany, only the army possessed the

physical force necessary for defying or overthrowing the Nazis, but the generals had thrown in their lot with Hitler early on.

https://www.nytimes.com/2015/10/15/opinion/ben-carson-is-wrong-on-guns-and-the-holocaust.html?_r=0

He also points out that Nazis did not enact any new gun legislation until 1938, and when they did, it only concerned handguns, not rifles. In general Ricky, stop watching Fox News, it is rotting your ability to think objectively. Further, Professor Steinweis notes: The failure of Jews to mount an effective defense against the Waffen-SS in the Warsaw Ghetto in 1943 provides a good example of what happens when ordinary citizens with small arms go up against a well-equipped force.

Author: Malcolm

Date: Monday, February 26th, 2018 at 12:12 AM

Title: Re: Karma of the Shakya clan

Content:

PeterC said:

Look for the sutra that discusses that hypothetical. But it's very, very important to remember that that story was about a bodhisattva who could perceive perfectly the karmic effects of both action and inaction in that situation. A non-Arya being has no business trying to make this sort of judgement. And that's where Greg's comment is important. This sort of speculation doesn't help a practitioner in any way.

Malcolm wrote:

A non-ārya, a prthagjana, absolutely has business making these sorts of judgements. If not, then you are basically arguing Mahāyāna ethics are only for āryas, and that is patently false.

PeterC said:

I meant judgement in the sense of deciding on that course of action. Of course a non-omniscient non-arya would still have to decide whether to act or not to act. If they genuinely believed that the man was about to commit mass murder, then that takes you back to the OP's hypothetical.

I thought the point of the story was that the arya, perceiving that the man was about to commit murder and thereby condemn himself to a long period of suffering, pre-emptively kills the man and takes upon himself the negative karma thereof but by so doing prevents the man from suffering a worse fate. An non-arya would have lacked the ability to perceive the mans future actions and their consequences correctly and would therefore be unable to do the required karmic calculus. It was for that reason that I said that a non-arya has no business making that choice.

Malcolm wrote:

You don't need to do any karmic calculation. People are being threatened? You stop the person threatening them. No one trying to kill 50 people is up to any good.

Author: Malcolm

Date: Monday, February 26th, 2018 at 12:05 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

ummm...no...AR-15's are semi-auto not full auto, in other words one pull of the trigger = one round fired thereby making it virtually impossible to fire 13 rds per second...you must be thinking of the M-16 which can be fired full auto and is actually a military weapon. An AR-15 is not a military weapon...it was designed by Colt to look like an M-16 and sold to LE and civilians..... https://en.wikipedia.org/wiki/Colt_AR-15

Malcolm wrote:

Huh? The AR-15 is was not designed by Colt at all. It was designed by Armalite Rifles for the Army. It is absolutely a military weapon by design. The M-16 was Colt's rebranding of the AR-15. The M4, the present iteration of the AR-15, is merely an updated version of the original AR-15.

The stat of 13 RPS is based on its engineering specs. Practically speaking, fire rates of more than 2 RPS are unrealistic for any sustained amount of time.

That means a person can unload a 30 round clip at a crowd in one minute with ease. It takes about fifteen seconds to eject an empty clip and insert a full one. One can therefore plausibly get off a 120 rounds in three minutes and 30 thirty seconds.

This rate of fire is unnecessary for any civilian application.

The M-16 only ever fired on full auto for suppressive fire, because it is not a very accurate automatic weapon. It overheats and quickly jams. In fact, in most military uses, the M-16, and now M4, is switched to semi-automatic for accuracy since it is presumed you are aiming at a human being.

Fa Dao said:

Back in the mid-1980s -- before the shift to the M16A2 and the three-round burst -- active-duty infantry units kept to a strict rule that rifleman only fired their M16A1s on semi auto. Today's combat-experienced infantrymen are even more disciplined.

Malcolm wrote:

<https://www.military.com/kitup/2011/12/full-auto-battlefield-necessity.html>

The only difference between the M-16 class of rifles and the AR-15 is that without a

cheap modification, the AR-15 only fires on semi-auto. Therefore, this idea that the full auto mode is the important distinguishing feature in a rifle is nonsense. In reality, soldiers rarely use the full auto mode, and generally only when ordered to do so, which is rare.

There is little difference in the kind of round an AR-15 is designed to shoot as opposed to the M-16/M-4 (5.56 NATO round based on the .223 Remington). The main difference, ironically, is that civilian rounds are designed to cause MORE damage to the target since it is assumed the target will either be an animal or someone trying to harm you. Military rounds are FMJs, and do not cause as much terminal damage as civilian rounds are able to do.

So, frankly, your rebuttal is flawed for many reasons. You neglect to note: Colt's Manufacturing Company currently uses the AR-15 trademark for its line of semi-automatic AR-15 rifles that are marketed to civilian and law-enforcement customers. If you read further on the page, you will discover two things: 1. The AR-15 sold by Colt today is exactly the same design that Stoner created and patented for Armalite when they developed the weapon for the US Military.

2. Since the patent elapsed, many other gun manufacturers have been designing tactical rifles that either are based directly on the AR-15 or design tactical rifles with significant modifications in design and ammunition. Nevertheless, all of these use civilian rounds which are much more damaging even than FMJ military rounds. And all of these rifles can fire military rounds, which the military sells as surplus.

We really must stop pretending that the single shot Remington bolt action Model 700 hunting rifle is as dangerous as an AR-15.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:33 PM

Title: Re: Translatorhood

Content:

PeterC said:

If you're a patron, it can actually be frustratingly hard to find a way to finance translation projects, due to the way that most Dharma charities tend to work.

climb-up said:

What!!??? That is really weird!

This seems like something that could be fixed (...I assume ...by someone) and have some sort of portal or space for potential patrons and translators to connect.

I don't really know anything about patronage or on-line dating, but it seems like someone in the know might be able to make something happen.

Malcolm wrote:

The problem is, as always, taxes, among other things. Patrons can only give support up

to a certain amount before either they or their client has to pay taxes. Things just are not as simple now as they were.

Even then, there is little guarantee of the quality of the work. There are dishonest translators out there, who will bilk you of your cash, leaving you with badly rendered and poorly edited translations, if they even finish the job. There are translators, who while knowing Tibetan, are terrible writers in English, or whose English leaves much to be desired, either by translating too literally, or whose translations are far too interpretive and "poetic," etc.

At least with projects like the 84,000, and books published with Shambhala and Wisdom one is assured that the works have been vetted and peer-reviewed for quality and accuracy, properly edited, and so on, not to mention books published by academic publishers such as Cambridge, Oxford, Columbia, Princeton, Brill, and so on.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:30 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

Johnny Dangerous said:

How would it be enforced here, short of violating the 4th amendment more than we already do? How would such a law been applied even across economic classes? The answer of course, is that it would not be. That being the case, there is basically no chance of an actual 'gun ban' short of empowering federal or state governments to militarize even further, bust down doors etc. Not sure why anyone would even entertain the idea that the executive apparatus of this country could fairly enforce anything like that within the confines of our system.

Malcolm wrote:

We first repeal the second amendment, since it is archaic and has no relevance anymore (plus it was really put into the Bill of Rights to protect militias that would pursue runaway slaves). That is where we begin. We repeal and replace the second amendment with an amendment that details the specific rights and regulations with respect to the kinds of arms civilians can reasonably own for hunting and self-defense.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:22 PM

Title: Re: Karma of the Shakya clan

Content:

MatthewAngby said:

Hmm... yes yes. I have a really huge question on killing too. Suppose you know someone who is going to kill a group of 50 men, but you refuse to kill him that person because you are scared you will gain bad karma. But if you kill him, you save the 50 men. So like who gains the bigger “bad” karma in this situation.

PeterC said:

Look for the sutra that discusses that hypothetical. But it’s very, very important to remember that that story was about a bodhisattva who could perceive perfectly the karmic effects of both action and inaction in that situation. A non-Arya being has no business trying to make this sort of judgement. And that’s where Greg’s comment is important. This sort of speculation doesn’t help a practitioner in any way.

Malcolm wrote:

A non-ārya, a pṛthagjana, absolutely has business making these sorts of judgements. If not, then you are basically arguing Mahāyāna ethics are only for āryas, and that is patently false.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:21 PM

Title: Re: Karma of the Shakya clan

Content:

Sherab said:

Buddha Sakyamuni was undeniably an atheist. He stated clearly that there is no Creator God. That being the case, Buddhist ontology must be founded on natural laws. There are no two ways about it. From a buddhist viewpoint, the law of karma is therefore a natural law akin to a conservation law in science such as the conservation of information.

Therefore it should not be surprising that the Buddha taught that one should not engage in the killing of any sentient beings. If you do intend to kill any sentient being, you will have to face the consequences, whether immediate, in the future or in a future life.

As to the eating of fish out of starvation, the state of starvation that one finds oneself in would be a ripening of one's past karma. By resorting to killing fish in order to fend off one's starvation is to create new karma for oneself that will ripen in future. (Of course, if the fish died naturally, then there is no negative karma associated with eating that fish.) This is a decision that one has to make, and what that decision will be depend on how much one has internalized the Dharma.

MatthewAngby said:

Hmm... yes yes. I have a really huge question on killing too. Suppose you know someone who is going to kill a group of 50 men, but you refuse to kill him that person because you are scared you will gain bad karma. But if you kill him, you save the 50 men. So like who gains the bigger “bad” karma in this situation.

Malcolm wrote:

Mahāyāna ethics in general would hold that you should kill the man intent on killing the other fifty.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 11:59 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

fuki said:

Well civilians hunting is illegal in my country, I'd love to see it go too in other areas, but that's a bit too much to ask for concerning the differences in culture, any government who thinks it's alright to kill animals for sport yet frowns upon innocent people getting shot I find a bit shady.

Ah well, one step (planet) at a time I guess.

Malcolm wrote:

The Netherlands is a tiny country, go hunting there you are likely to accidentally hit a tulip.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 10:52 PM

Title: Re: Some questions on Karma and Merit

Content:

pael said:

In which case the motivation or view is supramundane, not the karma itself? For example: giving without conceiving of the three objects (the giver, the thing being given and the receiver of the thing) vs giving based in a dualistic view; where the karma in both cases is giving, whereas the view/motivation differs?

Malcolm wrote:

How do you give without conceiving? Is it when you give thinking: "there is no three

objects"? How does it differ from nihilism or from wrong view according to Mahācattāriśaka Sutta

paḥ said:

And what is wrong view? ' There is nothing given, nothing offered, nothing sacrificed.

Malcolm wrote:

.

[/quote]

The difference is the two truths; relatively, there is a subject, object, and action; ultimately, there is no subject, no object, or action — subject, object, and action are free from inherent existence.

This passage is criticizing materialists:

There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 10:35 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 5:57 AM

Title: Re: thugs kyi dgongs pa

Content:

conebeckham said:

ཐུགས་ཀྱི་དགོངས་པ་རིག་པ་རང་ཤར་གྱི་ངོ་བོ་བདག་ལ་

Keep in mind that the first phrase refers to the honorific "thugs" which is not just "mind," but potentially "Buddha's Mind," or Enlightened Mind. It can, however, refer to one's own mind in some instances, esp. when one is contemplating something.

This is not a full sentence, so the full context is missing. As for "rig pa rang shar kyi ngo

bo" "the quintessence of self-manifest awareness" is okay, but I would gloss the whole phrase as "taking as the object of contemplation, (Or as the "intent of contemplative mind") the essence of one's self-manifest Vidya...." Not merely "Awareness," but a knowledge of a specific sort of awareness.

Malcolm wrote:

dgongs pa here is not "intent," abhipraya. but samanvāhāra, which means something like "focuses on," "directed to," etc.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 4:10 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

Republicans crack me up with their oblivious hypocrisy. Obama deficits bad! Trump deficits good! I could go on, but I won't.

Got a problem with gun violence in schools? Obviously the solution is adding more guns!

Author: Malcolm

Date: Saturday, February 24th, 2018 at 4:05 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Nicholas Weeks said:

Part of the solution is making soft targets like schools, businesses etc. harder. Many kinds of door blockers are available and are being used now in some schools.

This is one kind: https://www.bilco.com/Store/ProductDetailPage/1DSI-1/Barracuda_Intruder_Defense_System_-_Model_DSI

Malcolm wrote:

Right because that is so much easier and far less expensive than getting rid of guns from our civil society in the first place.

The second amendment is not sacred. It is an amendment, and its needs to be repealed.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 3:57 AM

Title: Re: Samaya in Vajrayāna

Content:

Fortyeightvows said:

how far do you take that?

I strive to keep samaya, especially since many people have their own feeling about tibetan buddhism and vajrayana it is better to do so. but what about things like images

of one's yidam on the home shrine? or books on the bookshelf?

Malcolm wrote:

I do not allow people without empowerment in my shrineroom.

I keep my images covered when common people are around as much as possible.

HE Ratnavajra gave me an image once with explicit instructions never to show it to someone who had not had the empowerment itself. So I largely try to observe this principle myself.

Tenma said:

Uh oh. So if I made a history project on the classical period and drew pictures of the Buddha, Green Tara, Manjushri, Vajrapani, Chenrezig, and Saraswati, I am officially breaking my samaya and blessing the images with "Om Ye Dharma" and Om Ah Hum was a bad idea? What does one do if they already turned their project in and they now wish to purify this obscuration?

Malcolm wrote:

You are fine, these bodhisattvas are from lower tantra.Om ye dharma is a general mantra, etc.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 11:37 PM

Title: Re: Khandro Thugtig preliminaries - confused!

Content:

Konchog Tashi said:

Slightly off topic, but has anyone noticed that Dudjom Rinpoche's commentary on the mandala offering in this text is almost word for word identical to Jamgon Kongtrul's explanation in The Torch of Certainty?

I am not finding fault anywhere, I have always just been struck by this.

Malcolm wrote:

Traditionally, plagiarism was not a sin in Tibetan scholarship, not only is it not a sin, but innovation is frowned upon.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 11:21 PM

Title: Re: Some questions on Karma and Merit

Content:

Grigoris said:

Supramundane karma? Can you give some examples/sources please?

Malcolm wrote:

Pretty sure he means inexhaustible merit which arises from making dedications knowing there is no one dedication, no dedication, and not object of dedication in ultimate truth. For example, the Verses Summarizing the Perfection of Wisdom (Saṃcāyagathā) state:

If that is made into a sign, there is no dedication.
If there is no sign, it is a dedication to awakening.
The victor has said that the perception of positive phenomena
is just like eating good food mixed with poison.

Grigoris said:

In which case the motivation or view is supramundane, not the karma itself? For example: giving without conceiving of the three objects (the giver, the thing being given and the receiver of the thing) vs giving based in a dualistic view; where the karma in both cases is giving, whereas the view/motivation differs?

Malcolm wrote:

Yes, the view differs. Again from the Verse Summary:

Having understood such an accumulation of merit is
empty, hollow, vacant, and lacking a core,
as such, if one practices the sugatas' perfection of wisdom,
one holds inestimable merit when it is practiced.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 10:52 PM

Title: Re: Some questions on Karma and Merit

Content:

sth9784 said:

Thanks for the reply. That actually makes sense of the passage in <http://www.sutrasmantras.info/sutra34a.html>, where in Chapter 3 it mentions that the Bodhisattvas can not progress without their 'garland of merits' (as this translation has it).

Nyedrag Yeshe said:

There is mundane Karma and supramundane karma. In Mahayana, we generate supramundane karma with bodhicitta aspiration in mind in order to free ourselves and all beings from suffering. This kind of action leads to supramundane results that is Buddhahood!

Grigoris said:

Supramundane karma? Can you give some examples/sources please?

Malcolm wrote:

Pretty sure he means inexhaustible merit which arises from making dedications knowing there is no one dedicating, no dedication, and not object of dedication in ultimate truth. For example, the Verses Summarizing the Perfection of Wisdom (Saṃcāyagathā) state:

If that is made into a sign, there is no dedication.
If there is no sign, it is a dedication to awakening.
The victor has said that the perception of positive phenomena
is just like eating good food mixed with poison.

Author: Malcolm
Date: Friday, February 23rd, 2018 at 10:19 PM
Title: Re: Eido roshi passes away in Japan
Content:
Malcolm wrote:
The first Dharma teacher I ever sat with.

Author: Malcolm
Date: Friday, February 23rd, 2018 at 11:23 AM
Title: Re: deadliest mass shooting in the U.S.
Content:
DGA said:
Important context:

Gun ownership in the US is actually not so popular as you might think, even though there is a metric shit-ton of weaponry piled up. How so? The Guardian did a good job laying this out some months ago.

<https://www.theguardian.com/us-news/2017/oct/02/us-gun-control-ownership-violence-statistics>

Less than one-third of US households own a firearm today. That's less than it has been in decades past. So proportionately fewer households own guns. How, then, to explain the trend of increased gun ownership? About 3% of the population are hoarding weapons and ammo.

And these aren't sport weapons anymore. The "tactical turn" is a real problem. This is a change in US gun culture that has happened over the last twenty years or so. When I was in my early 20s, most of the guns for sale at your local sporting goods outlet would be explicitly for hunting or basic home or self defense. Think of the typical 30-06 Springfield hunting rifle with a walnut stock, or your grandfather's duck gun. These pieces are more fun to shoot than a "tactical" weapon like an ar-15, but they have fallen out of favor with the macho-insecurity set.

PeterC said:

Thanks for posting that article. The numbers do raise the question of how, exactly, the NRA became so politically powerful. Before Wayne LaPierre it really wasn't - GHB publicly cancelled his membership and criticized them over LaPierre's behaviour during his presidency, which is something unthinkable for a republican today. They've clearly done a remarkably good job of mobilizing the small, paranoid minority for whom this is an important issue. This segment - disproportionately rural, white and lower-income - was also very badly covered by the democrats over the past few decades.

Malcolm wrote:

The NRA is a cult with a wide following. Guns and Jesus.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 3:17 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Mantrik said:

How long, I wonder, before you can get arrested in the US for not having a gun; clearly aberrant behaviour.

Malcolm wrote:

There are towns in the US where the head of household is legally required to own and keep a gun in the home, for example, Kennesaw, GA.

Mantrik said:

Understandable in Switzerland, where they are military reservists, but in US households one wonders how many intruders are shot and how many are used to kill each other.

Malcolm wrote:

<http://www.latimes.com/opinion/opinion-la/la-ol-guns-self-defense-charleston-20150619-story.html>

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 10:32 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Mantrik said:

How long, I wonder, before you can get arrested in the US for not having a gun; clearly aberrant behaviour.

Malcolm wrote:

There are towns in the US where the head of household is legally required to own and keep a gun in the home, for example, Kennesaw, GA.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 9:45 PM

Title: Re: Recommendations for Yogacara works?

Content:

pueraeternus said:

Not quite - the Trikaya predated Maitreyanath as well. For example, in the Lankavatara, the Sambhogakaya is known as the Nisyandabuddha.

Malcolm wrote:

What I said was, " the doctrine of three kāyas which was first systematized by Maitreyanatha." This systemization was his elaboration.

There is no doubt sambhogakāya was elaborated to solve certain problems raised by "real buddhas" attaining buddhahood in Akaniṣṭha in the Lanka, but the point is that there was no systematic presentation of three kāyas prior to Maitreyanatha, hence my point stands.

pueraeternus said:

But the eight consciousness, etc were also systematized and elaborated by Yogacarins and laid the groundwork of how later Buddhists understand and debate these topics, so why focus only on the three kayas?

Malcolm wrote:

Because the three kāyas were the only doctrine that were basically adopted by Madhyamakas like Candrakīrti following the Maitreyan synthesis; the eight consciousnesses and so on were not universally accepted by Madhyamakas, and even today are not.

With respect to the so called niṣyandabuddha = sambhoghākāya, this is really only Suzuki's opinion.

The commentary on the Lanka by Jñānaśrībhadrā states this concept in only one place: a buddha produced from ripening is a form that arises from the ripening (nisyanda) of the merit and wisdom accumulations, while the buddhas of emanation are those who show nirvana.

And the Lanka is the only sūtra which uses the term "niṣyandabuddha," so I think that is a pretty weak position of Suzuki's, very tentative and not proven at all.

Asvabhava equates the nisyandakaya as the sambhogakaya. So this is not just Suzuki's opinion. Unless you want to quibble about the words -kaya and -buddha.

Well, it is Asanga who does that, in the closing words of the Mahāyānasamgraha, where niṣyanda is used as an adjective to describe the sambhogakāya where the issue of the impermanence of the sambhogakāya and nirmanakāya are raised. So I am still not convinced it is the intent of the Lanka that one can claim that niṣyandabuddha = sambhogakāya since the person who wrote down the Lanka seems to ignore the term entirely, where as nirmāṇa used in association with the rūpakāya of the Buddha has an

old history.

Niṣyanda means "corresponding cause," rgyu mthun pa, though in the Lanka there is still some influence from an earlier Chinese translation where the term is translated as rnam smin, ripened, which is normally reserved for vipaka. Interestingly, this term is completely absent from any of the five treatises, nor can it be found in any of the works on Abhisamayālaṃkāra.

Thus, I think it is still fair to say that the Yogacāra school really was responsible for the elaboration of the three kāyas over the older two kāya model, and it was elaborated to explain issues the two kāya model was not equipped to deal with. Most interestingly, Maitreyanatha imposes the three kāya model on the Perfection of Wisdom Sūtras, in which the terms sambhogakāya, niṣyandabuddha, etc., are completely absent. There is something there to consider.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 9:32 AM

Title: Re: Looking ahead...(split from ZFI topic)

Content:

Dan74 said:

I remember a great deal of displeasure and censure of things like a modern Zen understanding of "monk",

Malcolm wrote:

You don't recall the context. So let me recall it for you. In a diverse forum with many different traditions, people were becoming quite confused as to what constituted a "monk." Many people were showing up on the forum claiming ordination and teacher appointments in this and that school and we felt an obligation to force them to verify their ordinations/lama/teacher status to prevent misrepresentation and fraud.

There was a great deal of public discussion of whether wine-drinking, non-celibate westerners who had received shukke tokudo were equivalent to bhikṣus or not. This naturally caused some wine-drinking, non-celibate Zen priests frequenting the forum to become upset. But these are the kind of issues that must be addressed. However, there was no "censure" of Zen monks, merely a very heated discussion of what "monk" ought to mean. Ultimately, of course, one disgruntled member threatened to sue us and put up a ridiculous anti-Esanga Website.

I still maintain that if one is a wine-drinking non-celibate, one ought not refer to oneself as a monk.

In other words, we had Huifeng, Khedrup, and Dhammanando on the one hand, all ordained as either śrāmaneras or bhikṣus/bhikkus who did not like the work monk being used for Soto priests, etc., and the other, we had Jundo, Nonin, and so on, noncelibates

with day jobs who still wanted to be called "monks," as absurd as that sounds to me even now.

Someone at the SZBA must have been listening, since in this <http://szba.org/wp-content/uploads/Guidelines-for-the-Formation-of-Soto-Zen-Priests-in-the-West.pdf> they studiously avoid referring to people with shukke tokudo or shiho as monks, referring to them solely as priests.

You have no idea how difficult it is when you have a forum of 50k+ registered users. DW does not compare in either volume or complexity.

Dan74 said:

Malcolm, I don't hold any grudges and it is clear that people have different recollections of the events. At one stage a former ESangha admin shared with me his impression of how Zen folks were being mistreated, while another asserted that no such thing ever took place.

Let bygones be bygones, I say.

/|

Malcolm wrote:

You brought it up, not me.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 7:53 AM

Title: Re: Recommendations for Yogacara works?

Content:

pueraeternus said:

Not quite - the Trikaya predated Maitreyanath as well. For example, in the Lankavatara, the Sambhogakaya is known as the Nisyandabuddha.

Malcolm wrote:

What I said was, " the doctrine of three kāyas which was first systematized by Maitreyanatha." This systemization was his elaboration.

There is no doubt sambhogakāya was elaborated to solve certain problems raised by "real buddhas" attaining buddhahood in Akaniṣṭha in the Lanka, but the point is that there was no systematic presentation of three kāyas prior to Maitreyanatha, hence my point stands.

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The commentary on the Lanka by Jñānaśrībhadra states this concept in only one place: a buddha produced from ripening is a form that arises from the ripening (nisyanda) of the merit and wisdom accumulations, while the buddhas of emanation are those who show nirvana.

And the Lanka is the only sūtra which uses the term "niṣyandabuddha," so I think that is a pretty weak position of Suzuki's, very tentative and not proven at all.

When we examine sūtras by when they were translated into Chinese, not one sūtra translated into Chinese predates the Maitreyan synthesis containing the term "saṃbhoga" with one or two possible exceptions. The Ārya-dharmasaṃgīti-nāma-mahāyāna-sūtra mentions a Sambhogabuddha -- this was translated by Gunabhadra between 412-421. It says:

If it is asked what is a sambhogabuddha, a sambhogabuddha is equivalent in enjoyment and practice with bodhisattvas, equivalent in aspects, food, speech, procedures, and conduct.

Maitreyanatha actually uses this term as well. He says in the MSL:

Because pristine consciousness is the cause of everything,
pristine consciousness is similar to a great source;
it is the sambhogabuddha
because it produces the reflection of pristine consciousness.

The longer Suvarṇaprabhāsa Sūtra in Tibetan also has a chapter on the three kāyas, however, it seems quite likely that this chapter was a later addition, added after the time of Vasubandhu.

So in this case, if there is a canonical source for the term saṃbhoga, it would seem to be the reference to it in the Dharmasaṃgīti. Even so, it is not systematic, and it is a very slim basis for the elaborated system of three kāyas we find in the Maitreyan synthesis. Thus, I still stand by my observation that the most significant addition to Dharma by the Yogacara school is the doctrine of three kāyas

pueraeternus said:

Then there is this <http://read.84000.co/translation/UT22084-068-017.html> that explicitly talks about the three kayas, but I do not know if it pre or post dates Asanga.

Malcolm wrote:

It is quite late. It was never translated into Chinese.

pueraeternus said:

If we are talking about innovations, then with regards to the three kayas, I would say it is the addition of the svā-bhāvika-kāya as the fourth kaya. Was the svā-bhāvika-kāya ever mentioned elsewhere prior to the Abhi-samayālaṃkāra?

Malcolm wrote:

Only Haribhadra holds svabhāvakāya and dharmakāya are distinct, he is eight century.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 6:28 AM

Title: Re: Looking ahead...(split from ZFI topic)

Content:

Dan74 said:

I remember a great deal of displeasure and censure of things like a modern Zen understanding of "monk",

Malcolm wrote:

You don't recall the context. So let me recall it for you. In a diverse forum with many different traditions, people were becoming quite confused as to what constituted a "monk." Many people were showing up on the forum claiming ordination and teacher appointments in this and that school and we felt an obligation to force them to verify their ordinations/lama/teacher status to prevent misrepresentation and fraud.

There was a great deal of public discussion of whether wine-drinking, non-celibate westerners who had received shukke tokudo were equivalent to bhikṣus or not. This naturally caused some wine-drinking, non-celibate Zen priests frequenting the forum to become upset. But these are the kind of issues that must be addressed. However, there was no "censure" of Zen monks, merely a very heated discussion of what "monk" ought to mean. Ultimately, of course, one disgruntled member threatened to sue us and put up a ridiculous anti-Esanga Website.

I still maintain that if one is a wine-drinking non-celibate, one ought not refer to oneself as a monk.

In other words, we had Huifeng, Khedrup, and Dhammanando on the one hand, all ordained as either śrāmaneras or bhikṣus/bhikkus who did not like the work monk being used for Soto priests, etc., and the other, we had Jundo, Nonin, and so on, noncelibates with day jobs who still wanted to be called "monks," as absurd as that sounds to me even now.

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You have no idea how difficult it is when you have a forum of 50k+ registered users. DW does not compare in either volume or complexity.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 5:48 AM

Title: Re: Recommendations for Yogacara works?

Content:

Malcolm wrote:

In reality, the most important contributions of the Yogacara school was not the doctrine of mind-only, but rather, the doctrine of three kāyas which was first systematized by Maitreyanatha.

pueraeternus said:

There are many other important contributions as well, such as the eight consciousness model, Buddhist epistemology (pramanavada), the detailed path laid out in the Bodhisattvabhumi, etc.

Malcolm wrote:

The model eight consciousnesses existed in the sutras prior to the Yogacara elaboration of the three kāyas. Bodhisattvabhumi is basically a commentary on the Sūtra-alaṃkāra, but those paths and stages are also laid in in sūtra prior to Maitreyanath, but what isn't laid out and what appears to be a novelty introduced by Maitreyanatha is the doctrine of three kāyas.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 2:07 AM

Title: Re: Two solutions for karma and not-self paradox

Content:

fuki said:

so where should the notion of not-self (or self) come from, unless such notions were conditioned by reading a book about not self and thoughts become a string called thinking and one believes there's something called a "thinker" with any substantial past, present, or future.

Malcolm wrote:

"I, me, and mine" are the connate ignorance. That connate ignorance does not depend on reading a book, or some implanted belief, or some condition other than the mere fact of being a sentient being.

It is the basic mistaken we make which contradicts dependent origination. Even if we have an intellectual understanding of dependent origination, this is not sufficient to eradicate this connate ignorance. There is only one way to chip away at that connate ignorance, and that is through realizing the emptiness of self and the emptiness of phenomena. There isn't really any other way.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 1:18 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

There is really no reason at all for civilians to be carrying concealed weapons.

Malcolm wrote:

There is little need for them to carry them openly either. However, frankly I would rather that people carry their pistols concealed. I really don't want to see their penis extensions.

Grigoris said:

I meant that they should not be carrying pistols at all. I wonder how people packing pistols would react if they saw you wandering around with a dildo stuck in your belt. I wonder if that would cause more outrage than walking around with a pistol stuck in your belt? It would be telling...

Malcolm wrote:

Most def, it could get you arrested in some places.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 12:52 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

There is really no reason at all for civilians to be carrying concealed weapons.

Malcolm wrote:

There is little need for them to carry them openly either. However, frankly I would rather that people carry their pistols concealed. I really don't want to see their penis extensions.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 12:50 AM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

To complicate things, there is no sutra exclusively on Karma as far as I can see: the info seems to be scattered through various texts and is never consolidated. I am starting to think it may be a key part of Buddhism, at least, a key part in forming my overall understanding of Buddhism.

Oh, this is not true at all. Here are some sutras in the Tibetan canon:

karma-vibhaṅga

karma-vibhaṅga-nāma-dharmagrantha
karma-vibhaṅga
karma-śataka
karma-prajñapti

Not translated yet, but some Pali equivalents are:

<https://www.accesstoinsight.org/tipitaka/mn/mn.135.nymo.html>
<https://www.accesstoinsight.org/tipitaka/sn/sn35/sn35.145.wlsh.html>
<https://www.accesstoinsight.org/tipitaka/mn/mn.136.nymo.html>

The Diamond Sutra has some references to karma, as it sets out how we can overcome the fear of birth and death. A diamond itself is a composite of various materials and conditions coming together. The diamond was created in a sense by the earth itself and vice versa(!). Without gravity, specific elements, pressure, a certain geology, it couldn't have developed into what we now term a diamond. We ourselves are aggregates that coincide. The five skandhas are reborn every moment of time/space. yet that they lack any permanence/essence. All is empty, as in the quote on empty phenomena you provided, Malcolm.

You should understand that the title Vajracchedika means "Diamond cutter," i.e. it is a reference the perfection of wisdom which cuts through even the hardest things.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:26 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Too late for rainbow body? Sure. But not too late to be liberated into a Samboghakaya or Nirmanakaya buddhfield.

Malcolm wrote:

You don't need Liberation through Hearing in the Bardo for that.

Don't get me wrong, it is an excellent text, as is Karling Zhitro in general. But sometimes, the essence gets lost in such details.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:08 PM

Title: Re: Recommendations for Yogacara works?

Content:

Malcolm wrote:

In reality, the most important contributions of the Yogacara school was not the doctrine of mind-only, but rather, the doctrine of three kāyas which was first systematized by

Maitreyanatha.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:00 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

As I said earlier we as a nation need to make a conscious effort to change the narrative from one of the hero shooting his way out of overwhelming odds to one of the hero against all odds showing an unflinching reverence for all life. If at all possible this changing of the narrative needs to be done in such a way that is not viewed as being confrontational. I really don't believe that creating even more laws is going to change much of anything until the dominant narrative is changed. Unfortunately this will take at least a couple of generations of diligent effort....sadly I don't think there is any "quickfix" for this problem. Take for example Chicago..they have some of the most stringent gun control laws in the entire country, yet they in a weekend have had more gun deaths than the rest of the country combined...

Malcolm wrote:

Nah, we just need to get rid of assault rifles (for civilian use) in general. They have no value other than as weapons for hunting humans, for which they were specifically designed. We should also limit semi-automatic pistols as well for people who cannot demonstrate a legitimate need for them. We need to force gun owners to carry liability insurance on each weapon they own. And we need to have a national gun tracking database.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 9:49 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Birth, Life, and Death by Namkhai Norbu Rinpoche is an incredible book generally speaking, but doesn't have as much material on death as the other two.

Malcolm wrote:

Read it again more carefully.

Thomas Amundsen said:

I just skimmed through it again. It really depends on what OP is looking for. For a more generalized pithy overview, Birth, Life, and Death by Rinpoche probably is better. Everything is in there, that is for sure. But Karma Lingpa does go into a lot more detail. Where Rinpoche simply mentions "Buddhas of the five families", Karma Lingpa goes into explicit detail about their colors, hand implements, etc. I guess for students with some

capacity, Rinpoche's instructions really are all you need

I'm currently studying Karma Lingpa's text with my teacher in LA, so I might be a little biased towards appreciating that.

Malcolm wrote:

If you see hands and faces in the bardo, it is too late for you.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 10:04 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

He teaches using that language. But we could interpret that in various ways, for instance that it is a form of upaya manifested by his omniscience. An unexcelled nirmanakaya Buddha wouldn't have the mundane experience of self-awareness in the same way that afflicted beings have - would he/she?

Malcolm wrote:

Why not? They have the same basic capacity for consciousness. Why would we consider self-awareness de facto afflictive?

PeterC said:

Does a Buddha, after demonstrating achieving enlightenment, ever dwell in dualistic perception?

We need to define terms - what in Buddhist terminology are we referring to by self-awareness?

Malcolm wrote:

Svasamvedana seems to fit the bill, which, according to Madhyamaka reasonings, is an inference derived from memory. Pretty hard to be self-aware in absence of memory.

As to your first question, just what do you mean by duality? How can the Buddha have the two kinds of omniscience if a buddha is incapable of memory?

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 9:04 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

He teaches using that language. But we could interpret that in various ways, for instance that it is a form of upaya manifested by his omniscience. An unexcelled nirmanakaya Buddha wouldn't have the mundane experience of self-awareness in the same way that afflicted beings have - would he/she?

Malcolm wrote:

Why not? They have the same basic capacity for consciousness. Why would we consider self-awareness de facto afflictive?

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 4:14 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

And your suffering is not imagined?

fuki said:

I consider it to be. For instance 2 years ago I went through extreme pain for 3 days leading to a hospitalization. But during that pain there was no suffering, only pain (and a hour of Bliss) if that would have happened 5 years before the pain would have been suffering too. I also see suffering in the past was due to imagination and I see family and friends and other beings suffering, but to them it's real the suffering as it was to me. So to me pain is inevitable but suffering is optional, then again I also see it's not optional for so many poor souls. Things I once called suffering are now figments of imagination, though I might experience suffering in the future I do realize what I called suffering in the past was an imagination.

Malcolm wrote:

There are three kinds of suffering taught by the Buddha: The first is the suffering of suffering, which generally involves intense pain, mental or physical. The second is the suffering of change. These first two are related to sensations. The third is called the pervasive suffering, which is the simple fact that all conditioned phenomena are impermanent and in a constant state of disintegration. This is the most difficult suffering to overcome since it is not related to sensation at all. The only way to overcome this suffering is to attain nirvana.

It appears you think that dukkha is an emotional involvement with pain, but this is not so. All pain is dukkha, since it is the ripening of negative karma on the body (and negative karma only ripens on the body). All pleasure or bliss is the ripening of positive karma, and positive karma ripens only on the mind.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 12:36 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

Motova said:
I'll settle the debate.

If computers can demonstrate clairvoyance and/or siddhis then they are sentient beings.

Malcolm wrote:
Well, not even we can demonstrate this, ergo, we too are not sentient beings.

Motova said:
People have psychic experiences all the time, it's pretty common.

Malcolm wrote:
That is not a demonstration of actual clairvoyance.

Author: Malcolm
Date: Wednesday, February 21st, 2018 at 12:26 AM
Title: Re: Would advanced AI possess Buddha-nature?
Content:
Motova said:
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Malcolm wrote:
Well, not even we can demonstrate this, ergo, we too are not sentient beings.

Author: Malcolm
Date: Wednesday, February 21st, 2018 at 12:24 AM
Title: Re: Would advanced AI possess Buddha-nature?
Content:

Malcolm wrote:
The question then seems to be, do brains, biological or mechanical, provide the necessary mechanisms for self-awareness? Or is there something else required for self-awareness?

PeterC said:
That is the question. Without resorting to "it depends what you mean by..." games, it's difficult to answer as self-awareness is neither transpersonal nor objectively observable. So how does one assert its existence or not.

In the extreme case, self-awareness cannot simply be the self being aware of the self, in complete isolation from external phenomena. Even the formless realms posit more

stimuli than that. Awareness of self this has to be awareness of the self as distinct from other objects of awareness. In which case the brain alone is insufficient.

Malcolm wrote:

There are no stimuli at all in the formless āyatanas since there are no physical sense organs for beings of the formless āyatanas. Without vitarka and vicara, they cannot switch objects and remain focused solely on the conceptual samadhi that propelled their birth, without any other stimulation. It is doubtful they are self-aware except in the most basic sense that their innate grasping at self assisted their afflictive rebirth in this realm.

PeterC said:

I'm struggling with this because the only type of self-awareness that we can posit to answer this question is the unenlightened dualistic awareness. You'd have to answer the question in a very different way if we were talking about non-dualistic awareness, I think.

Malcolm wrote:

The Buddha apparently exhibits self-awareness, since he frequently uses the pronoun, "I."

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 11:48 PM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

I read a short note on karma that states there is a 'non aggregate self ' or a self beyond the 5 aggregates to explain the concept of karmic rebirth.

"The Buddha, however, postulates transcendent consciousness or Buddha consciousness beyond the aggregates. He does not limit the analysis to impermanent properties. The non-aggregate being is a Buddha who has achieved detachment from the aggregates... This "individual stream of consciousness" describes a "self" or "soul" beyond the aggregates. When awakened this is a Buddha."

But i don't think this is accurate in the context of Mahayana buddhism. If there were a non-aggregate self, the Buddha would have said so clearly and succinctly, right?

Malcolm wrote:

This is just the Pudgalavadin heresy poking its head up.

In short, there is no self that is all the aggregates, one of the aggregates, or separate from the aggregates. "Self" is just a label we apply to the aggregates of a person, but it is nothing other than a designation and does not signify anything real.

Supramundane said:

Hi Malcolm, may i ask, is the rebirth real then? Or is it too just a label?

Malcolm wrote:

Nāgārjuna's Verses on Dependent Origination state that while the aggregates are serially connected between this world and the next, nothing transfers from this world to the next:

Empty phenomena are produced
only from empty phenomena.
Phenomena are without a self and not of a self.
Though the aggregates are connected in a series,
the wise understand that nothing transfers.

This verse eliminates eternalism.

The following verse eliminates annihilationism:

Someone conceiving annihilation,
even for extremely subtle existents,
is not wise,
and will never see the meaning of "arisen from conditions."

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 10:01 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Birth, Life, and Death by Namkhai Norbu Rinpoche is an incredible book generally speaking, but doesn't have as much material on death as the other two.

Malcolm wrote:

Read it again more carefully.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 9:59 PM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

Haven't seen it - life's too short to watch sci-fi. But the arguments against the validity of

machine sentience, and that biological sentience is somehow different and superior, are essentially all arguments from intuition. Nothing wrong with believing that provided we don't pretend that it's demonstrable.

Malcolm wrote:

So far, computers seem to lack the potential for autopoietic self-awareness. This would seem to be the real stumbling block when considering sentience for a given software/hardware platform. At this point, it is relatively easy to show that machines have not developed such self-awareness.

PeterC said:

Is autopoiesis as a theory of cognition sufficiently elaborated to serve as a standard for awareness?

That aside, at this point, yes, machines with that capacity have not been developed. But we are already able to replicate in silico most of the lower-level mechanisms of biological brains, albeit on a much smaller scale. What is often overlooked about artificial neural networks is that as the name suggests, they were abstractions of how we thought biological neural networks function, and the former have done a progressively better and better job of emulating and in some cases surpassing the functionality of the latter. It's therefore quite possible to imagine a machine of sufficient complexity being developed within the next half-century that would meet the standard for awareness.

An old joke in machine learning used to run: what does AI stand for? 'Almost implemented'. Every time someone said they'd 'solved' an AI problem, someone would argue that that wasn't 'real' AI, it was just an implementation of an algorithm that solved a particular instance of a problem. As the problems being solved become more and more complex, that argument will seem increasingly unpersuasive.

Malcolm wrote:

The question then seems to be, do brains, biological or mechanical, provide the necessary mechanisms for self-awareness? Or is there something else required for self-awareness?

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 9:56 PM

Title: Re: Recommendations for Yogacara works?

Content:

fuki said:

The links Astus posted should be enough I reckon

After Buddhism was brought to China from India, the initial focus on sutra translation

gradually evolved into the eight Chinese schools of Mahayana Buddhism: the Three Treatise (Sanlun), Pure Land, Tian Tai, Consciousness-Only (also known as Yogachara), Huayan, Vinaya, Chan, and the Tantric schools. The late Chan Master Sheng Yen (1930–2009) compared the approaches of the eight schools to modern fields of study, stating: “The approach of the Consciousness-Only school resembles that of science, and the Three Treatise school is akin to philosophy. The approaches of the Huayan and Tian Tai schools parallel literature. The mantra school (Shingon shū) and Pure Land can be considered forms of aesthetics. Meanwhile, Chan embodies the core teachings of the Buddhadharma. Master Taixu [1890–1947] also said, ‘The crux of Chinese Buddhism is Chan,’ where the teaching of any of the other schools can be reduced to the spirit of Chan. As for the disciplines (Vinaya) school, it is the foundation of Buddhism.” (Master Sheng Yen 2007, 128)

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

ItsRaining said:

Hello, can you please recommend a version of the Madhyāntavibhāga? I'm interested in reading it and there seems to be three versions available: one from the Khenpo Shenga from the Nyingma school, another from Thrangu Rinpoche of the Kagyu Shentong tradition and the last one is a commentary from Sthiramati who Xuanzang lists as one of the ten great masters of the Yogacara and according to some people author of the commentary on the Uttaratantra which I read. The Kagyu one seems to be most recent whereas the Sthiramati is from 1936 so I don't know how accurate the translation will be.

I don't know much about Indo-Tibetan Buddhism, I'm more familiar with Chan and general Mahayana sutras so is there a particular one I should read?

<https://www.amazon.com/Middle-Beyond-Extremes-Madhyantavibhaga-Commentaries/dp/1559392703>

<https://libgen.pw/item/adv/5a1f04ea3a044650f5081ab5>

Malcolm wrote:

I think the one by Mario D' Amato is the probably the best. Maitreya's Distinguishing the Middle from the Extremes (Madhyāntavibhāga) Along with Vasubandhu's Commentary (Madhyāntavibhāga-bhāṣya): A Study and ... (Treasury of the Buddhist Sciences)

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:59 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Lindama said:

rest easy tho, the supreme court has just upheld a ban on vegetable gardens in the front yard in Miami.

<http://www.miamiherald.com/news/local/community/miami-dade/article199431784.html>

Malcolm wrote:

Well, It's Miami.

Norwegian said:

Like taken out of a dystopian novel...

Malcolm wrote:

I assure you this is quite normal for places in the US like Miami. But not everywhere is like that.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 11:47 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Lindama said:

rest easy tho, the supreme court has just upheld a ban on vegetable gardens in the front yard in Miami.

<http://www.miamiherald.com/news/local/community/miami-dade/article199431784.html>

Malcolm wrote:

Well, It's Miami.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 6:06 AM

Title: Re: Patrul Rinpoche advice question

Content:

javier.espinoza.t said:

Hello all,

You see, in Patrul Rinpoche's "Nine Considerations and Criteria for Benefiting Beings" says in the 6th point "Consideration of the pros and cons of generosity" the next:

4. Consideration of the pros and cons of giving protection from fear

If bodhisattvas possess the power to protect sentient beings from danger, they should act to do so. But if they do not, they should not act. If you have the power but it would cause harm to yourself, you should not act. Even if your power is small, if it would not harm yourself or others, you should act to protect and defend endangered beings as

much as possible.

so i was wondering why mr Patrul Rinpoche gave advice on giving material things and performing actions, but in this very case (underlined text) protection from fear is not to be applied at our own expenses.

this made me think that maybe i don't understand what "protect from fear" really means.

can anyone send some light on this? i found it very very interesting, but i don't get why the criteria here is different from other activities.

pd: Source: <http://www.lotsawahouse.org/tibetan-masters/patrul-rinpoche/nine-considerations>

Malcolm wrote:

For example, you should NOT run through a gun battle just to save a small dog. This is what it means. In other words, in order to benefit others one needs to protect oneself. Martyrdom is a Christian thing, not a Buddhist thing. We are supposed to attain buddhahood to benefit others, not uselessly throw away our lives out of some savior delusion.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 4:03 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

and if one day we should encounter a machine seeking the same, I'm sure we would not withhold transmission on the grounds that it was unqualified.

Malcolm wrote:

You've been watching too many episodes of Humans.

PeterC said:

Haven't seen it - life's too short to watch sci-fi. But the arguments against the validity of machine sentience, and that biological sentience is somehow different and superior, are essentially all arguments from intuition. Nothing wrong with believing that provided we don't pretend that it's demonstrable.

Malcolm wrote:

So far, computers seem to lack the potential for autopoietic self-awareness. This would seem to be the real stumbling block when considering sentience for a given software/hardware platform. At this point, it is relatively easy to show that machines have not developed such self-awareness.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:40 AM

Title: Re: Tiantai Meditation

Content:

Seishin said:

This single seamless meditation is called 'Endon Shikan' which means 'Perfect Sudden Shamatha/Vipashyana' (see Rory's post above for a description). The Endon Shikan can be described as the pinnacle of Tendai meditation. I have found the idea of Endon Shikan to be not too dissimilar to the idea of Japanese Zen (or Chinese Chan for that matter) in that Zen patriarchs often describe Chan/Zen as a meditation that encapsulates both Shamatha and Vipashyana.

Malcolm wrote:

In terms of ultimate bodhicitta, unified śamatha and vipaśyāna is or should be the goal of all practitioners of Buddhadharma.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:37 AM

Title: Re: Recommendations for Yogacara works?

Content:

Matt J said:

I don't know about that. The prime text of Chan used to be the Lankavatara.

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

I wasn't referring to a book.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:44 PM

Title: Re: Recommendations for Yogacara works?

Content:

ItsRaining said:

Hey! I wanted to get to know a bit more about the Yogacara do you guys suggest any works? I've read Living Yogacara, the Sandinirmocana, as well as the 20+30 verses with a short commentary and wanted to know a bit more.

fuki said:

The links Astus posted should be enough I reckon

After Buddhism was brought to China from India, the initial focus on sutra translation gradually evolved into the eight Chinese schools of Mahayana Buddhism: the Three Treatise (Sanlun), Pure Land, Tian Tai, Consciousness-Only (also known as Yogachara), Huayan, Vinaya, Chan, and the Tantric schools. The late Chan Master Sheng Yen (1930–2009) compared the approaches of the eight schools to modern fields of study, stating:

“The approach of the Consciousness-Only school resembles that of science, and the Three Treatise school is akin to philosophy. The approaches of the Huayan and Tian Tai schools parallel literature. The mantra school (Shingon shū) and Pure Land can be considered forms of aesthetics. Meanwhile, Chan embodies the core teachings of the Buddhadharma. Master Taixu [1890–1947] also said, ‘The crux of Chinese Buddhism is Chan,’ where the teaching of any of the other schools can be reduced to the spirit of Chan. As for the disciplines (Vinaya) school, it is the foundation of Buddhism.” (Master Sheng Yen 2007, 128)

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:08 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

justsit said:

The kids are going to march on Washington. Maybe someone will listen to them.

<https://www.ravelry.com/forum-images/sydney7/2z47x-fr2kae>

Pretty ironic - I just realized we have a shoot 'em up icon here.

Malcolm wrote:

Depicting AR-15 assault rifles, no less.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:07 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

I see on facebook that various individuals are starting to voluntarily hand in their assault rifles. People should be standing behind these personal initiatives.

Malcolm wrote:

Yeah, I saw a guy saw his AR-15 in half this morning on CNN. The Republican congress has been feckless so far, so maybe they will do the right thing, but I would not place money on it.

Author: Malcolm

Date: Monday, February 19th, 2018 at 4:48 AM

Title: Re: Prajñāpāramitā and it's most influential commentaries.

Content:

Sennin said:

Thank you. I was unaware of the Nyingma commentary.

Losal Samten said:

Paltrul's is mostly a slightly edited down version of Tsongkhapa's, from what I recall.

Malcolm wrote:

Yes, for the most part. Tsongkhapa's commentary is quite representative of the Sakya tradition coming from Yag ston, who was the pre-eminent commentator on this text in Tibet. His commentary is in eight volumes.

Author: Malcolm

Date: Monday, February 19th, 2018 at 3:41 AM

Title: Re: Prajñāpāramitā and it's most influential commentaries.

Content:

Sennin said:

Hi,

I'm interested in the most influential sutras and commentaries of the Prajñāpāramitā teachings. I am leaning towards studying the Abhisamayalamkara.

https://www.amazon.com/Gone-Beyond-Prajnaparamita-Realization-Commentaries/dp/1559393564/ref=pd_sim_14_6?_encoding=UTF8&pd_rd_i=1559393564&pd_rd_r=MXQ6P699NAXWENT518EW&pd_rd_w=jlVpX&pd_rd_wg=fjihf&psc=1&refRID=MXQ6P699NAXWENT518EW

Also I am interested in any resources you would recommend.

Thanks

Malcolm wrote:

Best to get Gareth Sparham's 4 volume translation of Vimuktisena and Haribhadra's commentaries. No point in studying later Tibetan systems of this until one has studied that. Also, among Tibetan commentaries available in English, Tsongkhapa's is probably the best in terms of clarity of the translation. It is also translated by Sparham.

https://www.amazon.com/Abhisamayalamkara-Vrtti-Aloka-Vol-1/dp/0875730116/ref=pd_sim_14_3?_encoding=UTF8&pd_rd_i=0875730116&pd_rd_r=SJQSQWS8RT7YVDNCMV4P&pd_rd_w=EfVS3&pd_rd_wg=qVhaf&psc=1&refRID=SJQSQWS8RT7YVDNCMV4P

https://www.amazon.com/Golden-Garland-Eloquence-Vol-1/dp/0875730159/ref=pd_sbs_14_1?_encoding=UTF8&pd_rd_i=0875730159&pd_rd_r=5GYF808P2WN4002R6PX2&pd_rd_w=9hmnG&pd_rd_wg=C0atd&psc=1&refRID=5GYF808P2WN4002R6PX2

Author: Malcolm

Date: Monday, February 19th, 2018 at 3:10 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

TharpaChodron said:

Since people think it's a mental health issue, my idea is a required psychological evaluation and background check for anyone trying to purchase these guns. In addition to a criminal background check, access to your mental health history, academic record, employment, social media history...which all goes into the psychologist's bio-psycho-social investigation, as well as an in-depth interview. And you pay for it. If you can't do this, do you really need an AR-15? Your probably what Trump would call a "loser" who doesn't "deserve" an AR-15.

Malcolm wrote:

It's a public health issue at this point—and of course the CDC is forbidden to research it.

Author: Malcolm

Date: Monday, February 19th, 2018 at 2:25 AM

Title: Re: How do we know if our predominant state of life is that of Buddhahood?

Content:

Minobu said:

everything is Buddha

Malcolm wrote:

Even Trump?

Author: Malcolm

Date: Monday, February 19th, 2018 at 12:51 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

There is another ekayāna narrative concerning the liberation of the Arhantaḥ, from the Venerable Nāgārjuna's Mahāprajñāpāramitāsāstra

Malcolm wrote:

It is quite unlikely that the Mahāprajñāpāramitāsāstra is a composition of Nāgārjuna. See Bronkhorst, Language and Reality: On an Episode in Indian Thought, from page 56 on.

Coëmgenu said:

Apologies. I was simply going with a traditional attribution. We can call him Pseudo-Nāgārjuna until there is consensus on who authored it, I suppose.

Malcolm wrote:

No need to apologize. As far as who the author is, we will never know.

Author: Malcolm

Date: Monday, February 19th, 2018 at 12:32 AM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Tiago Simões said:

What's the one you would recommend to gain more knowledge on death and dying?

Malcolm wrote:

The best description of the death process can be found in ChNN's Birth, Life, and Death. It is the clearest and most profound resource in English.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 11:17 PM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

and if one day we should encounter a machine seeking the same, I'm sure we would not withhold transmission on the grounds that it was unqualified.

Malcolm wrote:

You've been watching too many episodes of Humans.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 11:12 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

I am sure that a lot of people here are going to strongly disagree with this but what worked in Australia will not work here in the US...period. American culture is too deeply entrenched with heroes, guns and violence going all the way back to the founding of this country. "Shot heard around the world", Davy Crockett, Daniel Boone, The Alamo, The wild west, cowboys and indians, the quickdraw gunfighter, Tombstone, Wyatt Earp and Doc Holliday, Bat Masterson, Louis and Clarke, Have Gun Will Travel, Hopalong Cassidy, The Rifleman, Bonanza, all of the various cop shows, all of the various war movies and shows, Lethal Weapon, The Terminator...I think you all get the picture. Glorifying the hero who goes against all odds and prevails has been the narrative for over 200 years in books, folk stories, TV, movies, etc etc.

Bottomline is that making more and more laws will not work either...there is no quick fix for this...it will take at least a couple of generations of concentrated effort to change the narrative to a deeply held reverence for all life to the point that it trumps the longstanding narrative of the hero, guns, and violence....

just one mans opinion....

Malcolm wrote:

Actually, the idea that the 2nd Amendment meant that everyone had a right to own an individual firearm is really a post-Civil war interpretation by the SCOTUS. Prior to this, the idea that everyone was entitled to gun was highly contested, and the 2nd Amendment was broadly understood to mean that the right to bear arms was for the purpose of mustering state militias, since there was no professional army in the United States until 1791, shortly after the Constitution was ratified. Prior to the civil war, rifles and pistols were very expensive, costing a year's salary, and most people did not own firearms. However, there was also the Bliss decision in Kentucky that argued that the right to bear arms was personal. However, the Arkansas Buzzard decision, known as the Arkansas Doctrine, came down on the side of the militia interpretation. The turning point came after the Civil War over the question of whether freed slaves had the right to bear arms. At the same time, the availability of inexpensive, mass-produced firearms fostered catalogue sales of pistols and rifles during the westward expansion of the US, and advertising campaigns to sell these weapons were widespread. This is really the source of the "gun culture" of the US -- it was manufactured by marketing people.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:54 PM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

I read a short note on karma that states there is a 'non aggregate self ' or a self beyond the 5 aggregates to explain the concept of karmic rebirth.

"The Buddha, however, postulates transcendent consciousness or Buddha consciousness beyond the aggregates. He does not limit the analysis to impermanent properties. The non-aggregate being is a Buddha who has achieved detachment from the aggregates... This "individual stream of consciousness" describes a "self" or "soul" beyond the aggregates. When awakened this is a Buddha."

But i don't think this is accurate in the context of Mahayana buddhism. If there were a non-aggregate self, the Buddha would have said so clearly and succinctly, right?

Malcolm wrote:

This is just the Pudgalavadin heresy poking its head up.

In short, there is no self that is all the aggregates, one of the aggregates, or separate from the aggregates. "Self" is just a label we apply to the aggregates of a person, but it is nothing other than a designation and does not signify anything real.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:51 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LolCat said:

I remember reading that every meal should be a Ganapuja, that is what sparked my question.

Malcolm wrote:

You can accomplish that merely by reciting om ah hum over your food and then seeing it as the five meats and five nectars. No need to get meat or booze.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:46 PM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

There is another ekayāna narrative concerning the liberation of the Arhantaḥ, from the Venerable Nāgārjuna's Mahāprajñāpāramitāsāstra

Malcolm wrote:

It is quite unlikely that the Mahāprajñāpāramitāsāstra is a composition of Nāgārjuna. See Bronkhorst, Language and Reality: On an Episode in Indian Thought, from page 56 on.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 9:58 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

Worldly life and mundane concerns are meaningless. I think that's all that is being said.

fuki said:

What's meaningless today might be meaningful tomorrow, it's relative, and not letting go of relative thinking too binds one to the wheel of life and death.

To me meaningful and meaningless are fantasies the conditioned mind adds to perception, I woke up and fed the cats, meaningful/meaningless? Such things I would only think about when suffering some existential crisis.

Also separating meaning depending on "worldly life" and the dharma reeks a bit of self-importance. We all have jobs to do, the "worldly" and the "holy" one should fulfill them and not dwell so much on the meaning or meaningless of activities, again feels a bit too self-important. But if one needs meaning to let go of relative thinking then say its meaningful and get on with it, if one needs no meaning to let go of both meaning and non-meaning then say its meaningless and go on with it.

Malcolm wrote:

You are spending a lot of time spinning words you don't believe.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 9:53 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

fuki said:

Glad to be a Zenny, we don't give birth to concepts and then discuss if they have meaning haha

Malcolm wrote:

Zen forums must be very silent then.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:23 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

aflatun said:

But the cessation of, and the pursuit of the cessation of-affliction --> action --> suffering --> affliction- is meaningful, isn't it? Perhaps we're using the word "meaning" in different ways though.

Malcolm wrote:

The Dharma is meaningful. Life isn't.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:21 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

As I note above, 'I wonder if the question as to whether 'life has a purpose' was ever really articulated in traditional Buddhist narratives...

I still say the statement that 'life has no meaning' is nihilistic, and nothing said here will persuade me otherwise. Over and out.

Malcolm wrote:

As to your first point, this question was never articulated at all in any traditional Buddhist narrative.

As to your second point, things have meaning until one discovers they don't. Over and

out.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:20 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

TharpaChodron said:

What about falling into the trap of extreme views? The argument that life has no meaning seems to fall into one of the two extreme views: nihilism.

that life's meaning is relative and subjective is not to say it has no meaning. It has many meanings, perhaps.

Malcolm wrote:

Life has no meaning because life by definition is just affliction --> action --> suffering --> affliction.

In reality, questions like, "Is there meaning" are not Dharma language. From the point of view of Dharma, life has no meaning. This is why we have compassion for sentient beings who engage in constant meaningless toil life after life. We have compassion for sentient beings because life is meaningless. There is no point to it at all.

TharpaChodron said:

Personally, I feel everything and every action is deeply meaningful. I think this attitude corresponds to what I have been taught re: karma, etc. So, I have a difficult time accepting that the four seals of Buddhism includes thinking that life is meaningless, even on an existential level. I guess if one thinks that Samsara is pointless is the same as saying life is meaningless, maybe then that makes sense.

Aren't we warned against falling into the two extreme views of nihilism and eternalism? If not thinking of life as either ultimately meaningful OR meaningless, what does that exactly mean?

Malcolm wrote:

Understanding that life is meaningless is not nihilistic, it is how things are. The four summaries of the Dharma actually prove that life has no meaning. Everything compounded is impermanent. Everything compounded is suffering. All phenomena lack self. Nirvana is peaceful.

Since there are no aggregates in nirvana, how can life be meaningful?

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:42 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

TharpaChodron said:

What about falling into the trap of extreme views? The argument that life has no meaning seems to fall into one of the two extreme views: nihilism.

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Malcolm wrote:

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Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:38 AM

Title: Re: Ngakpas

Content:

heart said:

I might go along with that, but I am not sure that is what Joesph means. Anyway, I thought there was a lot of special teachings needed for giving other people transmissions?

/magnus

Malcolm wrote:

Depends on the teaching. But anyone who has been a chöbö, knows everything they need to know to give empowerments. Empowerments, in essence, are just ritual manuals.

heart said:

If an empowerment was just a ritual performed well, what would be the point of receiving it?

/magnus

Malcolm wrote:

It gives one permission to practice a specific path, that is the point of it. Basically, empowerments are a means of awakening. But if one does not awaken during the empowerment, then one has the sadhana method.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 4:40 AM

Title: Re: Ngakpas

Content:

pemachophel said:

"When sentient beings ask for teachings, a bodhisattva gives them."

Yes, but wouldn't you also say depending on whether the Teacher thinks the student(s) asking are ready for and capable of holding those teachings. One doesn't give a loaded gun to a toddler. In some cases it may be compassionate not to give certain, particular teachings to certain sentient beings.

Malcolm wrote:

A teacher has to judge what a student is ready to receive. For this reason we default to the gradual path.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 4:13 AM

Title: Re: Ngakpas

Content:

heart said:

So, are you saying that there is no need to get the permission to give empowerments from the master that actually gave you the empowerment? You can just decide for yourself when you are ready?

/magnus

Malcolm wrote:

It depends on circumstances. When sentient beings ask for teachings, a bodhisattva gives them. The exception would be if one's own teacher was easily accessible.

heart said:

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/magnus

Malcolm wrote:

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Author: Malcolm

Date: Sunday, February 18th, 2018 at 3:45 AM

Title: Re: Ngakpas

Content:

Mantrik said:

So, advice here is that there may be the need for either retreat or permission of your teacher before giving someone a lung of a mantra which is not sutric, and one Lama's recommendation of at least 100,000 repetitions.

I wonder what would happen if the clear stipulation was that you must have signs of attaining the function of any mantra before you are allowed to give to others.

And that, of course, brings us full circle back to having a teacher who can tell you when you have.

Josef said:

Many sadhanas indicate the signs, responsible and genuine practitioners should be able to determine for themselves what they are experiencing etc.

Im not saying that one shouldnt consult their teacher but I think we have a tendency to over-rely on our teachers when it comes to our practice and responsibility for upholding the transmission of the dharma.

If a practitioner receives empowerment, does the practice, and has signs of genuine experience, is asked to give the transmission, then they shouldnt be able to make the decision on whether or not to do so based upon their own relationship with the individual requesting and their willingness to take on the responsibility.

heart said:

So, are you saying that there is no need to get the permission the give empowerments from the master that actually gave you the empowerment? You can just decide for yourself when you are ready?

/magnus

Malcolm wrote:

It depends on circumstances. When sentient beings ask for teachings, a bodhisattva gives them. The exception would be if one's own teacher was easily accessible.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 2:48 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

fuki said:

This does not render them nonfunctional, as Fuki's use of the illusion example implies. Really? this was not my intention. I agree with everything you say above perhaps there's an error in my speech or that I struggle translating everything in English, I don't know. Where did I negate appearances or implied non-function?

Malcolm wrote:

You said:

you know pretty well that my comment meant that illusory cultivation doesn't produce "enlightenment" the buddhadharma is a skyflower, it cultivates illusion to "remove" Please examine your statement in light of the explanation above of how these metaphors are used or misused.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 2:24 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

Relying on conventional truth to cultivate is what relying on illusion to cultivate illusion means I believe. Illusion may be used to refer to only deceptive truths in certain traditions but in Chan it covers all conventional truths.

Malcolm wrote:

If the example of an illusion is being used merely to demonstrate arising from causes and conditions, this is a correct usage. If it is being used to negate appearances, it is being used incorrectly.

ItsRaining said:

The dharma when taught and practiced is in the realm of the conventional truths and relies on causes and conditions making it ultimately illusory.

Malcolm wrote:

If one is using the example of illusion to claim that Dharma paths and practices are not effective or functional, this is a nihilistic interpretation and is incorrect.

ItsRaining said:

Since both practices and the fruit is said to be empty. I think the user you were

responding to coming from a Zen POV will refer to all relative truths as illusion. So there are sayings in Chan like "The Buddha taught all Dharmas to cure all minds - I have not any of those minds, what need is there for the Dharma?"

Malcolm wrote:

The basis, path, and result are all empty. Of what are they empty? nature/inherent existence. This does not render them nonfunctional, as Fuki's use of the illusion example implies.

Moreover, even ultimate truth is merely a conventional truth. There is no ultimate truth per se, apart from correctly apprehending a given thing's absence of true existence. When we see things correctly, we see that they exist without any true existence. For this reason awakening does not arise randomly. Awakening only arises for those people who have correct view, and that correct view is profound dependent origination.

For example, when a magician manufactures the illusion of an elephant, we do not negate the appearance of the elephant, we negate only its functionality to do things an elephant does independently. But the cause and conditions through which that illusory elephant also cannot be negated. If they are, one cannot account for the appearance of the illusory elephant at all. If one declares the appearance of the elephant does not exist, then one is directly contradicting the evidence of one's own sense organs. Only sophists and fools will negate the evidence of their own, healthy sense organs.

ItsRaining said:

I'm not sure what is you mean by "its appearance is not a negandum.", don't appearances get negated in Madhyamaka as non-nonsensical? I remember reading Nagarjuna refuting distinct appearances and shared appearances (arise, stay, change, cease).

Malcolm wrote:

Madhyamaka does not negate appearances, it negates true existence or inherent existence. (It also goes further and negates the four extremes, but that is a technical point not needed here.)

ItsRaining said:

The Sutra of Perfect Enlightenment says this, is that the same as saying perception corresponds to suchness as both existence and non-existence is dispelled?

"Good sons, in the practice of Perfect Enlightenment of the causal stage of the Tathāgata one understands these 'sky-flowers,' thus there is no transmigration, nor body/mind to undergo life-and-death. But they are not caused to be non-existent. It is because they lack original nature. Now, this [prior] awareness is in itself void, like empty space. Yet since this awareness that perceives it to be like empty space is none other than the appearance of sky-flowers, you also cannot say that there is no nature of awareness. Existence and non-existence both being dispelled is called 'according with pure enlightenment.' "

I agree the mind that comprehends the arising from causes + conditions isn't deluded and corresponds to suchness but it doesn't make it substantially existent which is what

being illusory meant in this case.

Malcolm wrote:

As long as we understand examples such as sky flowers, etc., to mean that all phenomena from matter to omniscience do not ultimately exist, then there is no problem, because they have no essence. But if we use such examples to negate phenomena which arise from cause and conditions, we run into the problem that conventional phenomena arise from causes and conditions; sky flowers and so on do not arise because they have no causes.

The only place where use of such metaphors is acceptable is when we are making a case about the ultimate truth of a given thing. Ultimately, inherent existence and self are like sky flowers and so on because they have no cause, therefore, they do not arise, therefore they are utterly unreal, not even conventionally real. But there is a right way to realize this in accordance with suchness and ultimate truth, and a wrong way to realize this, which causes one to negate cause and condition in the relative. Thus, when we correctly observe phenomena, we see that in them there is no inherent existence and no self. The appearance of inherent existence and self is like the appearance of sky flowers, and so on, a complete delusion.

Illusions, mirages, and so on illustrate arising from causes and conditions. Thus, this class of metaphors needs to be distinguished from the class of metaphors involving sky flowers, hair on tortoises, horns on rabbits, and so on, which illustrate phenomena which do not arise from causes and conditions, and which are thus conventionally impossible.

The former set of metaphors indicates how conventional appearances arise in relative through cause and condition.

The latter set of metaphors describes how the imputation of self and natures (which never have any cause or condition) onto any phenomena which arise through cause and condition is utterly mistaken, even conventionally.

To put it most simple: when we see the example of illusion, we are seeing an example of arising from cause and conditions. When we see the example of a sky flower, we are seeing an example of the negation of self and nature.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 1:06 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

The only way I can rationalise it is that I think what is being rejected is the idea of 'meaning' in the sense of life being thought of as having a script with a definite meaning. If that is what is being rejected as 'meaning', then sure, I agree. Otherwise, I don't

understand the postings in this thread at all. Someone please straighten me out on this.

Malcolm wrote:

Meaning is relative, not intrinsic.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 10:59 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

If you want to understand how these terms are used in Dzogchen texts, I refer you to the book in my signature.

fuki said:

It will be a pleasure to read and get a better understanding of the terminology in Dzogchen, thanks.

It's even available on a dutchy site

<https://www.bol.com/nl/f/buddhahood-in-this-life/9200000058855905/>

Malcolm wrote:

Best if you go sit at the feet of Chogyal Namkhai Norbu.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 10:52 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

Does such a thing exist? How?

fuki said:

Since it is not permanent you already know the answer to that one.

Awareness is mental factor, conditioned and dependent. I have no idea what you mean by 'true awareness.'

Is this enough? I could also quote some Zen, or Advaita, or pseudo-zen-advaita-sickness for you

Malcolm wrote:

I don't agree with the translation of the term rig pa, vidyā as awareness. It has unfortunately become commonplace, but it is mistaken.

Rig pa principally means knowledge or knowing. Also translating the term rang rig as

self-awareness is generally mistaken in a Dzogchen context.

The term "timeless awareness" is a translation of the Tibetan term *ye shes*, which itself is translation of the Sanskrit term *jñāna*. It also really means a kind of knowledge in general. But please do not quote to me different translations of different Dzogchen texts by different translators. You are not qualified to judge these texts, and you clearly do not understand what you are reading. If you want to understand these texts, you will need to study under a qualified Dzogchen master for some years.

If you want to understand how these terms are used in Dzogchen texts, I refer you to the book in my signature.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 9:02 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

There is no point in returning one's attention to something transient and ephemeral like awareness, unless it is to observe that it is empty and dependently originated.

fuki said:

Quite the nitpick again Malcolm trying to separate sunlight from the sun again, you cognize awareness depending on how it makes sense to your conscious efforts in the comfort zone of a literalist. Not from true awareness as Lin Chi put it; "focus on the one that does not move".

Not everything posted is food for analysis and philosophy.

Malcolm wrote:

Awareness is mental factor, conditioned and dependent. I have no idea what you mean by 'true awareness.' Does such a thing exist? How?

Author: Malcolm

Date: Saturday, February 17th, 2018 at 12:23 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Queequeg said:

Isn't samsara due to the fact that we mistakenly project subjective significance on to something that is empty of any significance?

Malcolm wrote:

Samsara is the experience of suffering caused by karma that is motivated by affliction, that's all. When all those afflictions cease entirely due to insight, one becomes one of three kinds of buddhas: arhat, pratyekabuddhas, or samyaksambuddha, At that point, one is completely freed of birth, and that is the sole point of awakening. The innate

grasping at a truly-existing self is the root of the three poisons. That innate grasping at a truly-existing self is a very subtle delusion. But it is the basic delusion that informs all of our cognitive choices and discriminations. The only thing that has meaning is the correct recognition of this deluded, innate grasping at a truly-existing self so that this delusion can be extirpated from one's continuum. We are not even projecting something on to another thing, such as imputing a self upon the aggregates. The innate grasping at a truly-existing self needs no object of imputation to be imputed. It is naturally imputed as the mere thought, 'me' or 'I.'

Author: Malcolm

Date: Saturday, February 17th, 2018 at 12:07 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Lukeinaz said:

How would you counter the average gun nuts arguments made against Chicago's failed gun laws, and in particular the honest guys are the only ones that will turn in the guns leaving only the criminals armed?

Malcolm wrote:

Canada

Britain

Australia

New Zealand

France

Germany, etc.

This is the best argument there is, just like Universal Health Care. The United States probably needs to shift its economic model from a liberal market economy which emphasizes growth, to a coordinated market economy which emphasizes stability. The problem is that it will very hard for the US to make this transition for cultural reasons.

In other words, the US would have to go into gun addiction counseling for a decade before gun laws are really going to change in the whole country.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:55 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

QQ said:

the quality of emptiness is the lack of object-ness. Am I missing something?

Wayfarer said:

Not lack of 'object-ness' - absence of own-being, svabhava. Nothing is 'self-originated' i.e. existing from its own side. But if I throw a rock through your window, it will still break, and that will definitely mean something, like it not being able to keep the rain out.

Malcolm wrote:

Only if it happens to be raining, but I personally would be more worried about mosquitos, etc.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:54 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

boda said:

The topic has never been about this. Even newbies know that grasping BAD!

A curious question for someone who just claimed:

Jesse said:

I distinctly remember someone was having trouble reconciling the idea of meaning, with the reality of emptiness.

boda said:

Emptiness is meaningful, at least it is to me. I don't see what there is to reconcile.

Malcolm wrote:

Personally, I am glad life has no meaning -- it would be completely depressing if it did.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:51 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

It is using illusion to remove illusion.

Malcolm wrote:

The difference between conventional truth and false or deceptive relative truth is that the former is strictly common perception, whereas the latter also includes hallucinations, and other deluded states which are nonfunctional.

The point of this is that without resorting to conventional truth, one cannot understand and then realize ultimate truth, and therefore, nirvana is impossible.

The point of the illusion example is that an illusion, a deceptive relative truth, is understood to arise from causes and conditions, a veridical relative truth. And further, since this illusion arises from causes and conditions, it is natureless and lacks true existence, but its appearance is not a negandum.

The mind that apprehends the arising of phenomena from causes and conditions cannot be a deluded mind in anyway, since this perception corresponds with suchness. Whereas, the mind that apprehends an illusion can be deluded if it misapprehends the source of the illusion as something other than causes and conditions, i.e. permanent or annihilated.

Thus, illusion cannot be used to remove illusion since illusions are part of relative deceptive truth, rather than conventional truth.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 7:24 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

fuki said:

It's in the nature of mind to create subject/object where there is none, its only when we take the phenomenal center we imagine to be, which rides on the bus to go from A to B as something substantial or graspable that errors come into existence, like birth and death, being, not being, becoming, a past and a history, daydreams! It's sufficient to stop pretending it is otherwise and return (one's attention) to awareness,

Malcolm wrote:

There is no point in returning one's attention to something transient and ephemeral like awareness, unless it is to observe that it is empty and dependently originated.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 7:21 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

fuki said:

you know pretty well that my comment meant that illusory cultivation doesn't produce "enlightenment" the buddhadharma is a skyflower, it cultivates illusion to "remove" illusion.

Malcolm wrote:

No, this is not correct. Buddhadharma does not foster illusions in any way. It merely points them out.

Author: Malcolm
Date: Saturday, February 17th, 2018 at 7:12 AM
Title: Re: Kyab Rig
Content:

Johnny Dangerous said:

That does not make sense to me, if matter ultimately arises from the lights which arise from the basis, at what point does matter become completely "cut off" from awareness?

Malcolm wrote:

Matter is a an appearance of ignorance, not knowledge (rig pa).

Johnny Dangerous said:

How would it be possible to achieve the rainbow body etc. if that were so? Mind is present in some appearances but not in others? How is that explained?

Malcolm wrote:

The appearances of ignorance are the mutual traces of sentient beings appearing to one another. When that ignorance is removed, one can manifest rainbow body.

Author: Malcolm
Date: Saturday, February 17th, 2018 at 3:16 AM
Title: Re: New Translation: Prajnaparamita in 10,000 Lines
Content:
Malcolm wrote:

This perfection of wisdom of the victors is a great mantra of knowledge,
pacifying the misery and suffering of many kinds of sentient beings.
The guides of the ten directions, past and present,
having trained in this great mantra of knowledge, become unsurpassed physicians.

— Sañcayagatha

Author: Malcolm
Date: Saturday, February 17th, 2018 at 2:54 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

florin said:

These figures are insane.

I don't know what to say...

I mean, any percentage of gun owners that is above zero that live in places where gun control legislation is nonexistent or very lax, is a potential for dangerous and deadly

situations.

It is not too dramatic to think that people living in these places could expect to be shot dead any moment.

Malcolm wrote:

Well, it sounds worse than it is. More than 60 percent of deaths from guns in the US are suicides.

Grigoris said:

And the second largest group of killings is from domestic violence incidents.

Malcolm wrote:

And believe it or not, deaths from guns overall are down precipitously since 1990, along with crime, and so on.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:49 AM

Title: Re: Ngakpas

Content:

Malcolm wrote:

There is no real problem with encouraging people to recite things like the six syllable mantra or Arapacana since they are from sūtra and so do not require any special transmission.

However, it is more useful for such beginners to recite the Heart Sūtra.

Grigoris said:

Indeed, but practicing a (any) mantra like your life depends on it is exactly what is needed in the case of every mantra. You are overlooking the pedagogical aspect of my post in order to focus on procedural issues (irrelevancies in the case of tenma, who cannot focus on one thing for more than a millisecond).

Now instead of focusing on the mantra mentioned, they will start to ask a string of useless questions regarding the Heart Sutra mantra and any chance of them applying themselves properly to a practice will vanish up their cavity once again.

Malcolm wrote:

Well, the real issue here is not whether to recite mantras, or not, but whether they have a teacher or not.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:47 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

florin said:

I fear that there will be lots of people that having built a personal arsenal for very long time, and worked very hard at creating a warped mentality that justifies an insane amount of firearms, will resist and refuse to give in and surrender, even with the most prohibitive type of legislation.

Malcolm wrote:

They are only three percent of the population. I.e., in the US three percent of the population own 50 percent of the guns. Which means that 3 percent of the US population owns 22.5 percent of all the guns in the world, since 45 percent of the world's guns are owned in the US. It has been pointed out before that in the US most states require one to carry car insurance. This kind of legislation will have to go state by state, since there is no way it will pass on a federal level. For example, where I live, in Massachusetts, there is very low level of gun violence in general because our gun control laws are very strict, and AR 15's are illegal for civilians to buy. Most gun violence in the US take place in states with lax gun control laws Across the border, in Vermont, the rate of gun violence rises precipitously because gun control laws are very relaxed in Vermont.

All of these guns have been illegal to possess or buy in Massachusetts since 1994: Assault weapons are defined (with no exceptions, except pre 1994 models) as: (i) Avtomat Kalashnikov (AK) (all models), Action Arms Israeli Military Industries UZI and Galil, Beretta Ar70 (SC-70), Colt AR-15, Fabrique National FN/FAL, FN/LAR and FNC, SWD M-10, M-11, M-11/9 and M-12, Steyr AUG, INTRATEC TEC-9, TEC-DC9, TEC-22, revolving cylinder shotguns, Street Sweeper, and the Striker 12.
https://en.wikipedia.org/wiki/Gun_laws_in_Massachusetts

florin said:

These figures are insane.

I don't know what to say...

I mean, any percentage of gun owners that is above zero that live in places where gun control legislation is nonexistent or very lax, is a potential for dangerous and deadly situations.

It is not too dramatic to think that people living in these places could expect to be shot dead any moment.

Malcolm wrote:

Well, it sounds worse than it is. More than 60 percent of deaths from guns in the US are suicides.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:19 AM

Title: Re: Kyab Rig

Content:

Johnny Dangerous said:

If the Five Light arise from the basis, and all matter is ultimately the Five Lights, doesn't this mean that in fact, in some sense all matter is pervaded by awareness, just simply not "from it's own side"?

Malcolm wrote:

No, the reason for this is that such appearances are a result of traces, i.e., all appearances may be mind, but that does mean that a mind is present in every instantiated appearance. Hence, even though out of ignorance the five lights are reified into the five elements, rocks nevertheless do not possess minds or rigpa. As florin points out, the five lights are just symbols for the qualities of the five pristine consciousness, but even here it is important to remember that the five pristine consciousnesses are 'relative,' as opposed to the three pristine consciousnesses of the basis (essence, nature, and compassion) which are 'ultimate.'

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:12 AM

Title: Re: Ngakpas

Content:

Tenma said:

Uh oh! I gave a "lung" of Chenrezig(Om Mani Padme Hum) to one of my friends who wished for it while I gave the Aa ah sha sa ma ha script to a friend as a charm to be taken care of including the Simhamukha written on a script(all these in gold, I didn't say the Simhamukha mantra nor told how to pronounce) as something to where due to her having a ghost in her house. If this happens, what can I do to fix this?

Grigoris said:

Giving a printed version of protection mantra is not a problem. For the lung you gave I would recommend you practice the mantra like your life depends on it and don't do it again.

Malcolm wrote:

There is no real problem with encouraging people to recite things like the six syllable mantra or Arapacana since they are from sūtra and so do not require any special transmission.

However, it is more useful for such beginners to recite the Heart Sūtra.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:01 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

The only way the market can force people to give up their guns is by putting legislation in place which forces all owners of guns to carry insurance policies on each and every gun they own.

florin said:

I fear that there will be lots of people that having built a personal arsenal for very long time, and worked very hard at creating a warped mentality that justifies an insane amount of firearms, will resist and refuse to give in and surrender, even with the most prohibitive type of legislation.

Malcolm wrote:

They are only three percent of the population. I.e., in the US three percent of the population own 50 percent of the guns. Which means that 3 percent of the US population owns 22.5 percent of all the guns in the world, since 45 percent of the world's guns are owned in the US. It has been pointed out before that in the US most states require one to carry car insurance. This kind of legislation will have to go state by state, since there is no way it will pass on a federal level. For example, where I live, in Massachusetts, there is very low level of gun violence in general because our gun control laws are very strict, and AR 15's are illegal for civilians to buy. Most gun violence in the US take place in states with lax gun control laws Across the border, in Vermont, the rate of gun violence rises precipitously because gun control laws are very relaxed in Vermont.

All of these guns have been illegal to possess or buy in Massachusetts since 1994: Assault weapons are defined (with no exceptions, except pre 1994 models) as: (i) Avtomat Kalashnikov (AK) (all models), Action Arms Israeli Military Industries UZI and Galil, Beretta Ar70 (SC-70), Colt AR-15, Fabrique National FN/FAL, FN/LAR and FNC, SWD M-10, M-11, M-11/9 and M-12, Steyr AUG, INTRATEC TEC-9, TEC-DC9, TEC-22, revolving cylinder shotguns, Street Sweeper, and the Striker 12.

https://en.wikipedia.org/wiki/Gun_laws_in_Massachusetts

Author: Malcolm

Date: Friday, February 16th, 2018 at 11:59 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Queequeg said:

I think we keep this thread open as long as these shootings continue.

This is a shameful thread.

florin said:

Yes, that is what i meant.

It is sad and hopeless.It will happen again.

Malcolm wrote:

Yes, for as long as Americans have easy access to guns, there will be mass shootings,

even though gun violence in the US has in fact been decreasing steadily for years. What has increased however is the number of mass shootings. This is simple a function of there being too many guns in the US. The one variably present in all countries when it comes to mass shootings is the presence or absence of guns per capita. It is obvious the problem in the US is solely the ease with which guns can be purchased.

The only way the market can force people to give up their guns is by putting legislation in place which forces all owners of guns to carry insurance policies on each and every gun they own.

Author: Malcolm

Date: Friday, February 16th, 2018 at 11:19 PM

Title: Re: what do we mean by faith?

Content:

Wayfarer said:

I was taught that the Buddhist word for faith, 'saddha', means 'to place ones' heart upon'. Another definition I found helpful was 'confidence in the principles of Buddhism'.

Malcolm wrote:

It's is more useful to rely on native Buddhist definitions for terms. Saddha, as I mentioned already is a mental factor. It does not really correspond to the idea of belief, but it does somewhat correspond to the idea of confidence or trust.

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:59 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

I think One Mind used in the Awakening of Faith is often used to contrast with it's two aspects or the various dharmas we perceive. It definitely doesn't teach an universal mind.

Malcolm wrote:

We ought to be concerned with the fact that the term, "one mind," especially when it is capitalized for emphasis, carries ontological and philosophical connotations in English that may not be present in Chinese. In particular, it seems to trap people who have a naive understanding of the term "nondual," who assume when they see the term nondual or "without duality" in Buddhist texts that it means precisely the same thing as the nonduality spoken of by Advaitan and Neo-Advaitan exponents. This is why I referred to the term as "quasi-Vedantic."

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:48 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Meido said:

Upon further reflection, though, it is clear to me he was right. Many Buddhist types who reject "God" really just reject that which is easily rejected: the crudely anthropomorphized tribal deity. But they continue to hold tightly to a less-defined spiritual "oneness" or "source" of reality, and to view the goal of practice through the lens of atonement, "returning to" something, or "becoming one with" something. Even the choice often made to capitalize "One Mind" and "True Self" perhaps speaks to this. It's a factor worth acknowledging when discussing dharma in these parts.

fuki said:

Rejecting "God" or "Self" only creates a framework and thus asserts the "thing" in the very rejection.

Malcolm wrote:

"God" is not rejected out of hand, it is just that unconditioned creators contradict dependent origination.

fuki said:

...the source of the smile on Buddha's face and its unfathomable gifts are not a product of practise or correct buddhadharma.

Malcolm wrote:

Yes, actually it, as well as they, are indeed the product of correct buddhadharma, which is why the Buddha found his two teachers teachings limited and incomplete.

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:42 PM

Title: Re: Kyab Rig

Content:

Johnny Dangerous said:

So I often hear "rocks and stones don't have Buddha nature" where Kyab Rig is concerned, or something along those lines, Makes sense, kind of an obvious thing to say, but here is my question:

If the Five Light arise from the basis, and all matter is ultimately the Five Lights, doesn't this mean that in fact, in some sense all matter is pervaded by awareness, just simply not "from it's own side"?

If not, can someone explain the apparent contradiction, how/where is this concept

precisely explained?

Malcolm wrote:

According to JLA, <https://khyungmkhar.blogspot.com/2012/07/khyab-rig-final-word-from-drenpa-namkha.html> is a Bonpo term for tathāgatagarbha, that has been misunderstood to mean that inanimate things like rocks have rigpa. Read the series of posts in the posted link above.

M

Author: Malcolm

Date: Thursday, February 15th, 2018 at 6:54 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Vasana said:

What causes and conditions would result in the cessation of the appearance of Buddhahood if there are limitless appearances of (illusory) beings ? End of universal cycle?

I'm sure you mean this in a very Diamond/Heart Sutra way, Malcolm, but just checking I understood the implications of the above quote of yours.

Malcolm wrote:

The end of sentient beings is the end of the appearance of buddhahood.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 8:13 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

thecowisflying said:

Hmmm... yeah it only sounds Vedantic in English? In Chinese it suggests more like an individual mind and doesn't sound like an universal one.

Malcolm wrote:

You would have to review Suzuki to see what I am talking about.

ItsRaining said:

I mean you said Quasi-Vedanta use in Chinese Buddhism which I will disagree with. I don't see the point of reading Suzuki to understand Chinese Buddhism. Do you read Chinese?

Malcolm wrote:

No. But I have seen over time a lot of westerners following Zen in particular who seize terms like one mind with vedantic spins. The source of this problem is a) Suzuki b) Paul Reps.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 11:03 AM

Title: Re: Translatorhood

Content:

Motova said:

To be honest there is no money in anything related to Buddhism.

Malcolm wrote:

If I were in it for the money, I would have picked either Yoga Hinduism or Evangelical Christianity.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 6:48 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

dzogchungpa said:

I'm kind of feeling the need to justify my alienation from 'ordinary' life, so I thought I might leap into the discussion with the entry from "The Princeton Dictionary of Buddhism" on this topic:

Malcolm wrote:

The problem with this entry is that the term "ekacitta" is not attested in the Lanka, existing nowhere in the Sanskrit text or its Tibetan translation. It appears that the term ekacitta is used by Suzuki on page 269 of his study of the Lanka, but it is not listed as term appearing in his Chinese, Sanskrit, Tibetan glossary.

The quasi-Vedanta use of the term in Chinese Buddhism causes a lot of problems for westerners.

thecowisflying said:

Hmmm... yeah it only sounds Vedantic in English? In Chinese it suggests more like an individual mind and doesn't sound like an universal one.

Malcolm wrote:

You would have to review Suzuki to see what I am talking about.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 6:46 AM

Title: Re: Suttas/Sutras on smoke offering

Content:

Tiago Simões said:

What scriptures mention smoke offerings or the ritual burning of incense?

Malcolm wrote:

You mean sang? No sūtras mention Sang, since it is a native Tibetan custom.

Incense is mentioned frequently.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 5:38 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

dzogchungpa said:

I'm kind of feeling the need to justify my alienation from 'ordinary' life, so I thought I might leap into the discussion with the entry from "The Princeton Dictionary of Buddhism" on this topic:

Malcolm wrote:

The problem with this entry is that the term "ekacitta" is not attested in the Lanka, existing nowhere in the Sanskrit text or its Tibetan translation. It appears that the term ekacitta is used by Suzuki on page 269 of his study of the Lanka, but it is not listed as term appearing in his Chinese, Sanskrit, Tibetan glossary.

The quasi-Vedanta use of the term in Chinese Buddhism causes a lot of problems for westerners.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 3:03 AM

Title: Re: Translatorhood

Content:

csmorg96 said:

How does one support themselves as a translator of Sanskrit/Tibetan?

Malcolm wrote:

Well, getting a day job helps a lot.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 11:32 PM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

The kleśas are not something to remove from the mind, the wisdoms are not something to add to the mind; the kleśas are themselves self-liberated wisdom when one cuts through grasping even though there is nothing to cut.

Therefore, cutting through grasping is the actual practice of all paths, from hinayāna to atiyoga. The only difference between the yānas, lower to higher, is the coarseness of the grasping one cuts through.

Rinchen Samphel said:

Wait, so are you saying that if we cut through grasping, our afflictions will naturally liberate? So, is it the nature of things to self-liberate?

Malcolm wrote:

Things are neither liberated nor unliberated, The nature of self-liberation is total nongrasping.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 11:23 PM

Title: Re: Questions on Buddhas in Vajrayana

Content:

heart said:

The goal in Vajrayana is not to become a supreme Nirmanakaya but rather to fully realize our natural state. This is possible in one life and have been done by countless Vajrayana masters and their students in the past, right this moment and will be done in the future as well.

Malcolm wrote:

Have to disagree with you here, old friend. The goal in Vajrayāna is to attain anuttarasamyaksambodhi, unsurpassed, perfect, complete awakening, i.e., the state of full buddhahood, for the benefit of all sentient beings. Does not mean one manifests as a full-on supreme nirmāṇakāya in our next life. But eventually, in some world system, in some eon, we have that responsibility.

M

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 10:47 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Admin_PC said:

三界唯一心

Basic Definition: the triple realm is nothing but the one mind

Senses:

- The triple world is but one mind.

Malcolm wrote:

This is a citation of the Avatamska:

/di ltar khams gsum 'di ni sems tsam ste/

Thus, the three realms are only mind.

It uses very similar phrasing to the Lanka:

/di ltar khams gsum 'di ni rang gi sems tsam ste/

Thus, the three realms are only one's mind.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 9:10 AM

Title: Re: Upāya (continued from another thread)

Content:

DGA said:

And if I understand the quotation that you refer to, the answer isn't that a particular text or canon of texts is to be regarded as definitive. It must instead be a particular view.

Malcolm wrote:

Yes. I have always maintained this to be the case.

BTW, Candrakīrti's true brilliance is not just that he honed certain points of Madhyamaka, though that is what he most famous for. His true brilliance and best contribution is that he explains how to correctly understand Yogacāra doctrines from a precise and uncompromising Madhyamaka perspective, taking into account the Maitreyan synthesis. Candrakīrti represents the pinnacle of late Indian Buddhist Mahāyāna thought.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 3:28 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Fortyeightvows said:

Yes I know that tibetans translated everything and I know that what this thread is talking about tibetan texts, so maybe following tibetan translation rules is the right way to go, but then it raises the challenge of how to translate certain words and because many of these texts are being translated at the same time by different people you'll have several different translations given for the same term.

Malcolm wrote:

Yes, and eventually this will be ironed out. In the meantime, "let a thousand flowers bloom."

Fortyeightvows said:

I mainly advocate for the standardized translations of liturgy. It seems crazy to me that if I memorized in english very common prayers or sutras (heart sutra, 21 taras, amitabha sutra, even the tibetan refuge and dedications) there is almost no chance that I would be able to go and chant with another english speaker who memorized the same prayer because we would have memorized a different translation.

Malcolm wrote:

This is mainly an institutional problem.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 3:25 AM

Title: Re: Tibetan Medicine and Tinnitus

Content:

florin said:

I would be curious to know how does TM view this condition and whether it knows ways of alleviating it.

Malcolm wrote:

It is considered a wind condition, oil treatments for the ears are recommended, but not if your eardrum is perforated.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:38 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Sentient Light said:

Also worth pointing out that Bhikkhu Bodhi's teacher practiced the Bodhisattva path:
https://en.wikipedia.org/wiki/Balangoda_Ananda_Maitreya_Thero

The idea that Theravada rejects the path of bodhisattvas is a very recent one. What they reject is the Mahayana sutras, which is why their view of the bodhisattva path consists of ten perfections rather than six... Their bodhisattva path comes from a different literary tradition than ours.

Malcolm wrote:

We also have ten perfections. As far as I can tell, the Theravadin bodhisattva literature, what they have of it, is derivative of early Mahāyāna.

Thomas Amundsen said:

Loppon, would you have any idea why the six perfections are most commonly heard of in East Asian Buddhism (or maybe just Zen) and not the ten? Was it the later Indian scholars like Chandrakirti that emphasized these? I know I never heard of 10 perfections in Mahayana before studying Chandrakirti, and any Zen practitioner I've ever talked to only speaks of six perfections.

Malcolm wrote:

The six perfections are emphasized because they are the practice of the bodhisattvas of the impure stages. The remaining four are practices of the bodhisattvas of the pure stages.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:31 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Tiago Simões said:

I am also a bit confused by this one Loppön, what do you mean with "temporary hells"? Aren't all hells temporary?

Malcolm wrote:

The temporary (nyi tshe ba) hells are called "temporary" or "day hells" because they are

solitary (pratyeka), and generally last for a very short period.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:15 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Fortyeightvows said:

Following Tang Xuan Zang's five rules would be an excellent start.

DGA said:

Would you mind elaborating on this a bit? I'm not familiar with those five rules.

Fortyeightvows said:

He said that there are five instances where a word should be left untranslated (literally 五種不翻)

-If the word has multiple meanings (like arhat and bhagavat)

-Esoteric terms like mantras, incantations, etc

-Terms of reverence, if saying the word has some resonance (prajna-paramita, manjushri, amitabha, vairocana)

-Terms with no local equivalent/words for things that don't exist outside of india (no precise english word that really means the exact same thing)

This is why words like yaksha were not translated.

-Words that have been left untranslated by previous translators (in other words there is a precedent) (Following the spirit of this we could also arrive at the conclusions that words like refuge and empowerment have precedent.

Malcolm wrote:

Tibetans did not follow these rules, they translated everything. Thus, while these may be good guidelines, and I am in agreement with them, there is precedent in Tibetan translation standards for total translation, even names.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:12 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Motova said:

I don't understand.

Malcolm wrote:

Hell realms only exist in the mind.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:01 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 1:58 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

To what extent do hell beings inhabit our world of physical objects?

Malcolm wrote:

They don't.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 12:25 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Fortyeightvows said:

Nikaya buddhism of the pali suttas and mahayana...

Malcolm wrote:

This is not true. The evidence of this is that bhikṣus who followed Mahāyāna lived side

by side with non-Mahāyāna bhikṣus.

Sentient Light said:

Also worth pointing out that Bhikkhu Bodhi's teacher practiced the Bodhisattva path:
https://en.wikipedia.org/wiki/Balangoda_Ananda_Maitreya_Thero

The idea that Theravada rejects the path of bodhisattvas is a very recent one. What they reject is the Mahayana sutras, which is why their view of the bodhisattva path consists of ten perfections rather than six... Their bodhisattva path comes from a different literary tradition than ours.

Malcolm wrote:

We also have ten perfections. As far as I can tell, the Theravadin bodhisattva literature, what they have of it, is derivative of early Mahāyāna.

The main point is that arhats, pratyekabuddhas, and buddhas are all equal with respect to the eradication of afflictions.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:50 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

ItsRaining said:

Thanks for clearing things up. But when someone perceives something to be existent like a cup, normally they wouldn't be projecting inherent existence but rather just existence in general. Or am I getting them mixed up somehow?

Malcolm wrote:

There is a controversy here. Tsongkhapa maintains that it is very important to identify what he terms the subtle object of negation, inherent existence, because the coarse object of negation, existence, is an over-negation.

In other words, the cup is designated dependent on its parts. If you negate the existence of the cup, you are contradicting your own perception of the cup. If you negate only the cup's inherent existence however, you can maintain the conventional value of the cup that you perceive, but by understanding its lack of inherent existence, you can also acknowledge the cup is something which arises from conditions, since nothing that arises from conditions can be held to inherently exist—arising from conditions is simply a convention.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:44 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

thecowisflying said:

Why do Gelugs claim this

Malcolm wrote:

They do not claim that things exist without self-nature. They claim that things exist dependent on imputations made upon a collections of parts.

They claim that the emptiness taught by the Buddha is simply the emptiness of true existence that is the absence of the inherent existence of things.

thecowisflying said:

So from what I know about TB much of it is focused on Nāgārjuna so how does Tsongkhapa explain non-arising as only the absence of inherent existence? If something is non-arisen how can it exist at all even if it does so without inherent existence?

Malcolm wrote:

Arising from conditions means nothing arises inherently, that is, without a cause. Arising from causes is imputed upon parts. Things exist as dependent designations, thus, they are still nonarising.

M

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:40 PM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Motova said:

Why would any Mahayana practitioner ignore Amitabha's Pure Land?

Malcolm wrote:

I don't think that Nichiren was telling people to ignore Sukhavati.

DGA said:

This is an interesting topic. I don't know if he did or if he did not.

I do know that many of the contemporary Nichiren Buddhists I have engaged with do not view an aspiration for rebirth in Sukhavati as a good way to use the current lifetime one has. (Am I off base here?)

Malcolm wrote:

Apparently, one of Nichiren's beefs with Honen was not that Honen followed pure land sūtras, but rather, that he viewed Honen as advocating the discarding of all other sūtras besides the three pure land sūtras.

As for your second point, I agree with you that in conversations I have had with Nichiren Buddhists in the West, they generally deride Nembutsu as a false practice or irrelevant practice.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:36 PM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Malcolm wrote:

Can you list some more forms of Buddhism which are incompatible with other forms of Buddhism?

Fortyeightvows said:

Nikaya buddhism of the pali suttas and mahayana...

Malcolm wrote:

This is not true. The evidence of this is that bhikṣus who followed Mahāyāna lived side by side with non-Mahāyāna bhikṣus.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:33 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

Not if the translator is realized.

Malcolm wrote:

Hahahahahaahahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

A realized translator is a desiderata, but go ahead and show me one, and then tell me how it is that you know they are realized. And further, if the translator is realized, what is the point of his or her making translations when they can just teach directly from their experience?

weenid said:

Scriptural evidence and teacher's authority showing a realized translator:...

Vairotsana made translations because he knew that in the future some translators in the west will translate his translations.

Malcolm wrote:

I was talking about modern western translators.

weenid said:

To a part of a little bit of the knowledge of Vairotsana.

Malcolm wrote:

Vairocana was trained from the time he was a young kid to be a translator.

Author: Malcolm

Date: Monday, February 12th, 2018 at 3:29 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Ricky said:

Without any sort of practice and realization its not easy to believe. I admire those who entertain no doubts.

Dharma Flower said:

I have doubts about the more extravagant claims of the sutras. Did the Buddha literally emit a beam of light from between his eye brows? I have no idea. What I feel certain about is, in the very least, that the Buddha taught the path to Buddhahood, rather than just mere arahantship alone.

Ricky said:

I have no idea as well but Theravadins argue that the historical buddha only taught the path to arhatship and that there can only be one buddha per eon. Many contradictions between theravada and mahayana. I think both should be seen as separate religions rather than different vehicles.

Malcolm wrote:

It is pretty clear that Indian Mahāyāna Buddhists regarded arhats, pratyekabuddhas, and buddhas as equivalent with respect to liberation. From a Mahāyāna point of view difference between the three lies in cultivation of merit and the depth of their omniscience. Considering Mahāyāna to be a separate religion from the Śrāvaka schools is a big mistake. They merely did different things with the raw material the Buddha left us.

Author: Malcolm

Date: Monday, February 12th, 2018 at 3:10 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Dharma Flower said:

This is from D. T. Suzuki's translation of the Lankavatara Sutra, which I am currently reading:

It is like an image reflected in a mirror, it is seen there but it is not real; the one Mind is seen as a duality by the ignorant when it is reflected in the mirror constructed by their habit-energy.

From not knowing that all that is seen is of mind-only, there takes place discrimination and hence duality; but when it is known that it is nothing but Mind, no discrimination evolves.

http://lirs.ru/do/lanka_eng/Suzuki_Studies_in_the_Lankavatara.pdf

According to the above passage, there is not only the One Mind, but there is also nothing but Mind.

Malcolm wrote:

This passage says in fact:

Just as a reflection in a mirror appears but does not exist, the immature dualistically perceive concepts in the mirror of the mind.

Not knowing the mind and perceptual objects, dualistic concepts arise.
When the mind and objects are thoroughly known, concepts cannot arise.

The mind becomes a diversity, but when characteristics and the basis of characteristics are abandoned, also the appearance of activity does not appear, and are likewise just designations of the immature.

Since the three realms are mere concepts, outer objects do not exist, but are the appearance of diverse concepts: this is not understood by the immature.

As such, the term "One mind" does not appear in the passage at all. The commentarial literature on states that citta here refers to the eighth consciousness, the ālyavijñāna. The ālyavijñāna however is personal, rather than transpersonal.

M

Author: Malcolm

Date: Monday, February 12th, 2018 at 2:23 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

thecowisflying said:

Why do Gelugs claim this

Malcolm wrote:

They do not claim that things exist without self-nature. They claim that things exist dependent on imputations made upon a collections of parts.

They claim that the emptiness taught by the Buddha is simply the emptiness of true existence that is the absence of the inherent existence of things.

Author: Malcolm

Date: Monday, February 12th, 2018 at 2:17 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

Ven Zhìyǐ identifies *ekayāna* as the totality of the refined elements of three periods of teachings: *vaipulya* (corresponding to *Vimalakīrti*, *Viśeṣa-cinti-brahma*, *Laṅkāvatāra*, *Śūraṅgama-samādhi*, *Suvarṇa-prabhāsa-sūtra*, *Śrīmālā*, etc., (<http://www.acmuller.net/kor-bud/sagyoui.html>)), *prajñā* (the *prajñāpāramitā sūtras*), & the period of the Lotus Sermon.

Malcolm wrote:

The Tien Tai school's use of the term *ekayāna* has come to dominate discourse around it, since *ekayāna* is such a central term in their system. The unfortunate consequence of this is that the way the term is used by Buddhist scholars in Buddhism's native home, India, has been somewhat eclipsed. No one in India seems ever to have thought to make the term a centerpiece of their hermeneutics based on a historiographical idea of the three turnings (or five periods), just as the three turnings themselves are virtually ignored by Indian scholars, but are important to Tibetan scholars.

From the point of view of text critical methodology, there are a couple of points to bear in mind. Taking Chinese translations of *Mahāyāna Sūtras* as an approximate gauge of the date of their initial composition, there are no *sūtras* that use the terminology of the three *kāyas* that can be dated prior to Maitreyanatha ((ca. 270-350 CE). Thus, trying to use the term *sambhogakāya* with respect to *sūtras* earlier than Maitreyanath is

anachronistic. These sūtras describe the kāyas of the buddha solely as rūpakāya and dharmakāya. The earliest depictions of the sambhogakāya are in Maitreyanatha's texts, where "sambhogakāya" principally refers to the 32 signs and 80 marks. Moreover, there are no sūtras that I can find where the two terms, rūpakāya and sambhogakāya, can be found together.

It seems the earliest sūtra to fully embrace the terminology of three kāyas is the proto-tantric Suvarṇaprabhāsa Sūtra, first translated into Chinese by Dharmakṣema between 1414-421. (The question of why Maitreya-nātha found it useful or necessary to elaborate the concept of the sambhogakāya, and possible influences is an interesting question, but there is no room for it here.)

Given this, we come across an important distinction: any sūtras which use the terminology of three kāyas were composed after Maitreya-nātha's dates, that is, they must have been composed after 275-350 CE.

There is no discussion of ekayāna in Indian treatises that can be found in the Tibetan canon which can be dated earlier than Maitreya-nātha as well (I have no idea about what can be gleaned from the Chinese canon). Given the fact that there is no distance between what Vasubandhu reports about ekayāna and Candrakīrti, it is clear that for Indian paṇḍitas, Maitreya-nātha, Asaṅga, and Vasubandhu pretty much set the tone for how ekayāna, as well as the rest of Indian Buddhism, was to be discussed from then on. Given that this is the case, and given that the ekayāna is pretty much described as being the identical liberation of arhats, pratyekabuddhas, and buddhas in both Yogacāra and post 6th century Madhyamaka sources, it is not surprising then that Tibetan scholars themselves devoted virtually no attention to the concept.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 11:15 AM

Title: Re: What are the most important/widely studied sutras in Tibetan Buddhism?

Content:

Javierfv1212 said:

As the title states, I'd like know which are the most widely cited, studied and important sutra texts in Tibetan Buddhism. My understanding is that TB study generally focuses on the study of Sastras for the understanding of exoteric Buddhism. And yet there does seem to be at least some sutra study as the references to sutras in Mahayana sastras shows. Does anyone have a good collection or listing of major Mahayana sutras which are studied in the various Tibetan Buddhist schools? I have only found this link to an FPMT site which lists various sutras and dharani:

<https://fpmt.org/education/teachings/sutras/>

Is this a good indication of the main sutras studied in Tibetan Buddhism? If not, which sutras would be studied or at least referenced and cited by Tibetan monks during their education?

Malcolm wrote:

Perfection of Wisdom Sutras studies are a speciality of Tibetan scholastics.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 11:10 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

Short answer, since I lost a detailed post of sūtra citations.

1) Buddhayāna, Ekayāna, Mahayāna and Bodhisattvayāna are absolute synonyms.

2) The teaching of three vehicles is a skillful means. The trio Śrāvakayāna, Prayetyekabuddhayāna and Mahāyāna are more more common in sutras than the trio Śrāvakayāna, Prayetyekabuddhayāna and Buddhayāna, however, the last is always equated with Mahāyāna.

3) The teaching of Ekayāna is in no way unique to the Saddharmakpuṇḍarīka Sūtra. In the Tibetan Canon it is mentioned 145 times, only 19 of those times is in the aforementioned sūtra.

Queequeg said:

Round and round.

Malcolm wrote:

Yes, it's much better not to read sutras after all.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 6:10 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Tlalok said:

The truth is that the second the North got a warhead onto a rocket they completed their nuclear program. NK is now a nuclear power, and unfortunately there is nothing anyone can do to change that. They are never going to give up their nuclear weapons program. We have to learn to live in this world.

Malcolm wrote:

Yes, I agree.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 6:07 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Dharma Flower said:

This is from D. T. Suzuki's translation of the Lankavatara Sutra, which I am currently reading:

It is like an image reflected in a mirror, it is seen there but it is not real; the one Mind is seen as a duality by the ignorant when it is reflected in the mirror constructed by their habit-energy.

From not knowing that all that is seen is of mind-only, there takes place discrimination and hence duality; but when it is known that it is nothing but Mind, no discrimination evolves.

http://lirs.ru/do/lanka_eng/Suzuki_Studies_in_the_Lankavatara.pdf

According to the above passage, there is not only the One Mind, but there is also nothing but Mind.

Malcolm wrote:

Bad translation, unfortunately. You'd be better off with Red Pine's.

M

Author: Malcolm

Date: Sunday, February 11th, 2018 at 5:58 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

Short answer, since I lost a detailed post of sūtra citations.

1) Buddhayāna, Ekayāna, Mahayāna and Bodhisattvayāna are absolute synonyms.

2) The teaching of three vehicles is a skillful means. The trio Śrāvakayāna, Prayetyekabuddhayāna and Mahāyāna are more more common in sutras than the trio Śrāvakayāna, Prayetyekabuddhayāna and Buddhayāna, however, the last is always equated with Mahāyāna.

3) The teaching of Ekayāna is in no way unique to the Saddharmakpuṇḍarīka Sūtra. In the Tibetan Canon it is mentioned 145 times, only 19 of those times is in the aforementioned sūtra.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:35 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

That depends any grasping that it is so or not so on a conceptual level is falling into error, hence if understood no questions arise and theres nothing in need of explaining. Hence understanding the arising of the inquiry is sufficient and leaves no room for grasping "correct dharma"

Malcolm wrote:

Can you parse this out more?

fuki said:

Sometimes giving everything away is poison.

Malcolm wrote:

I meant write it in grammatically-correct English.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:28 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Tlalok said:

You do understand we are mobilizing for a war there?

If the US is seriously gearing up for a nuclear exchange with North Korea they are doing it terribly.

Malcolm wrote:

Are you surprised?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:25 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

If you wouldnt have read this thread, how would thoughts about inherent existence arise?

Kunga Lhadzom said:

I have thought about this many many times..before the thread....last night i was thinking (again) about WHAT IS LIFE ?

Malcolm wrote:

It is a faculty sentient beings are born with. It's duration depends on their merit.

Kunga Lhadzom said:

WHAT IS THE SUBSTANCE THAT MAKES SOMETHING ALIVE ? Christians would call it GOD. But what IS it that is LIVING ? And what IS it that leave the body, and that body is considered DEAD ?

WHAT IS THE LIFE FORCE ?

Atoms are even vibrating inside of rocks.

Malcolm wrote:

The substance that gives us life is called "life," prāṇavāyu, and it is the oxygen in the air you breath in and out. No air, no life. Very simple. Fish use gills to take oxygen from water, but the principle is the same.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:20 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

That depends any grasping that it is so or not so on a conceptual level is falling into error, hence if understood no questions arise and theres nothing in need of explaining. Hence understanding the arising of the inquiry is sufficient and leaves no room for grasping "correct dharma"

Malcolm wrote:

Can you parse this out more?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:18 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

markatex said:

What prompted this question? The answer is no. There is no way the two are compatible.

Malcolm wrote:

What an amazing world we live in, where one form of Buddhism is incompatible with another. Truly a degenerate age.

markatex said:

Oh, give it a rest. Lots of forms of Buddhism are incompatible with each other. I like DGA,

but I feel like he's trolling with these questions.

Malcolm wrote:

Can you list some more forms of Buddhism which are incompatible with other forms of Buddhism?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:17 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Motova said:

Why would any Mahayana practitioner ignore Amitabha's Pure Land?

Malcolm wrote:

I don't think that Nichiren was telling people to ignore Sukhavati. His axe to grind was against Honen, the founder of the Jodo-shu sect (Honen acknowledges he founded a new school of Buddhism in his seminal Senchakushū), who he believed was leading people away from the Dharma with an undue emphasis on Nembutsu, reciting the name of Amitabha Buddha, Namo Amida Butsu.

A significant factor in his conviction about this was his belief that people in Japan had forgotten about Śākyamuni Buddha (of course they hadn't, but that is a different story), and thus he advocated for the elimination of Pure Land Buddhism, which he considered a "one-sided teaching" as it was being practiced by Honen and his disciples.

Nichiren tied some of his polemics to his belief that the practice of Pure Land Buddhism has earlier caused the suppression of Buddhism by the Taoist Emperor Wuzong (814-846) during the Tang Dynasty in China, and later on, the death in 1221 of the cloistered Japanese emperor Go-toba after he led an unsuccessful rebellion against the Kamakura Shogunate and was exiled.

The interesting thing about this is that Go-toba actually banned Honen's Pure Land school, ordering the execution of some its adherents and the banishment of Honen. There was eventually a rapprochement, where Honen signed a pledge to reign in some of his more radical students. Despite all of this, clearly Nichiren held Honen's teaching and people response to it as being responsible for the death of Go-toba.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 3:10 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

fuki said:

On what does this question depend?

You "should" come to see why such questions are false and are unapplicable and not conducive to awakening.

Malcolm wrote:

Such questions are very good, and are easily answered, requiring no speculation at all, and are in fact very conducive to awakening. As Candrakīrti notes in the Madhyamakāvatāra:

Phenomena's lack of inherent existence,
is conventionally termed "emptiness" by the wise.
That emptiness is also asserted
to be empty of an empty entity.
That emptiness of so-called emptiness
is asserted to be the emptiness of emptiness,
taught in order to repel the grasping
of thinking emptiness is an entity.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 3:00 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

Malcolm wrote:

Nothing at all.

Kunga Lhadzom said:

Nothing is something....lol...what is nothing ?

Don't tell me nothing is everything...lol

oh that's right...everything IS nothing...so nothing IS everything...

Malcolm wrote:

There is no entity, either compounded or uncompounded, which inherently exists.
Hence, nothing exists inherently. Everything that exists, arises from conditions.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 2:45 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

Malcolm wrote:
Nothing at all.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 2:43 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

markatex said:

What prompted this question? The answer is no. There is no way the two are compatible.

Malcolm wrote:

What an amazing world we live in, where one form of Buddhism is incompatible with another. Truly a degenerate age.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 1:50 AM

Title: Re: Garchen Nyongtig Yabshi Germany 2018 Questions

Content:

Yeti said:

When someone asked Tulku Pema Wangyal about the benefits of this transmission... he said... the benefits will appear during one's journey in the bardo.

fckw said:

I don't mean to sound dismissing, but when I hear someone tell me that the benefits of a given practice will be reaped during bardo - I am not interested at all. What help is this to me in this current form? Why should I care more about a bodyless form in the bardo realm who, according to Buddhist theory, is not even "me" anymore, but just some karmic imprints traveling through the bardo like a lonely asteroid is travelling through space and time? Why should I care more about that form during bardo than about the current form in this body?

(Of course you're going to tell me that I got it all wrong, and that it's not at all what said tulku really meant and so on. But is it really?)

Malcolm wrote:

When one is in the bardo, during the first three weeks, one definitely remembers who one was, etc. When we talk about waking up in the bardo, it means that when we become aware during the bardo of dharmatā, which happens scant moments after we are dead from a Buddhist pov, we still have knowledge of our practice, our identity in this life, etc.

M

Author: Malcolm

Date: Sunday, February 11th, 2018 at 1:46 AM

Title: Re: Is dependant origination eternal?

Content:

dude said:

Too much head tfipping. Of course it s etetnal. You were never born. You willl never die. And you don,t really exist at all

Malcolm wrote:

Why the qualifier "really?" Is there some sense in which we do exist, are born, and die?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 12:43 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

Somebody, at some point, has to tell the kids who still don't get it by 5th grade that Santa Claus is mom and dad. The age of enchantment is wonderful - I'm living it with my 2 and 5 year olds right now. At some point, the age of enchantment ends. But not before they're ready for it to end.

Malcolm wrote:

What an impoverished view.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 12:00 AM

Title: Re: Is dependant origination eternal?

Content:

mechashivaz said:

Buddhism rejects eternalism regarding all compound things, but what about the flow of karma, cause and effect ever moving myriad things? Even after kalpas upon kalpas it would seem that it's posited that the process of being and non-being will continue indefinitely, thus creating an eternal system of flux.

Malcolm wrote:

Since the past is not established, since it has perished, and the future is not established, since it has yet to come to be, the present cannot be established either. Therefore, dependent origination is not an eternal process because no processes can be established, other than as conventions.

Further, dependent origination is about the afflicted processes that drive samsara, affliction, action, and suffering. When affliction is removed, action has no cause; and when action has no cause, the result, suffering cannot be produced. From this perspective too, dependent origination cannot be seen as eternal, since when one

attains realization, one becomes free from that process entirely.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 11:57 PM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

I addressed the limits of Maitreya's knowledge above.

Malcolm wrote:

There are no limits to Maitreya's knowledge, the omniscience of a tenth stage bodhisattva is equal to that of a buddha's. This is why your idea about limits to Maitreya's knowledge can't be taken seriously.

Queequeg said:

No substantive response to the quote? A blanket declaration without citation and remarks about the scope of my knowledge?

Sigh. Par.

Malcolm wrote:

You mean the same quote you keep trotting out?

With respect to Maitreya's or any another tenth stage bodhisattvas omniscience, the Buddha had this to say about it in the Perfection of Wisdom in 18,000 Lines:

If it is asked how a bodhisattva mahāsattva abiding on the tenth stage is called a "tathāgata," because such a bodhisattva mahāsattva has thoroughly completed the ten perfections, thoroughly completed the eighteen unshared buddhadharmas up to the omniscient knowledge of aspects, has totally relinquished traces, connections, and afflictions, and totally completed all buddhadharmas, Subhuti, a bodhisattva mahāsattva abiding on the tenth stage is called "tathāgata."

Thus, your idea that Maitreya's comment in that passage shows some limit to his knowledge is completely refuted.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 6:10 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

I addressed the limits of Maitreya's knowledge above.

Malcolm wrote:

There are no limits to Maitreya's knowledge, the omniscience of a tenth stage bodhisattva is equal to that of a buddha's. This is why your idea about limits to Maitreya's knowledge can't be taken seriously.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 5:32 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

Malcolm wrote:

No, they don't. Whatever gives you this idea?

Queequeg said:

I made reference to the basis of this remark above.

Malcolm wrote:

As I said, it can only be rhetorical.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 5:31 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

This is a questionable assertion. While it may accurately represent what the schools you mention maintain, it is not an easily defensible assertion.

DGA said:

I'd like to go back to Qq's assertions. There are two.

1. the three yanas are not real paths in themselves, but are instead upaya. Means to an end. Hold that thought.

2. in themselves, they do not lead to annuttarasamyaksambodhi.

OK, if 1 is true, and I think it is, then you have to consider what the objective of that upaya may be. I think they are means to the end of bringing beings to the Mahayana, which does lead to annuttarasamyaksambodhi. This means the purpose and function of the three yanas is to lead beings to annuttarasamyaksambodhi.

To my mind, as of this moment, 2 must be false if 1 is true. All three lead to Mahayana and therefore to annuttarasamyaksambodhi. There's one Dharma path but different maps and landmarks, if that analogy makes sense.

Maybe I'm misunderstanding Qq's post and Malcolm's objection to it.

If I'm mistaken, I invite the gallery to set me right.

Queequeg said:

The intervening cause that reconciles 1 and 2 is the Buddha delivering the sobering message - "Everything I've taught you is upaya. Here is what's really going on." The rich man's son was always the rich man's son, but he thought he was something else. The rich man treated him as a servant, but that was only because the son thought that was all he was. The father contrived the whole charade for the son's benefit, but there was one reality all along, and in the father's mind, one end. The son on the other hand is conducting himself within the paradigm of a servant until the father declares, "It was all a put on!" That charade was never going to lead to the son realizing his real identity. Sooner or later, the father had to pierce the fiction and reveal the truth. Once the son knows who he really is, the servant paradigm is shattered. Same thing - once the Buddha tells the sravaka, "That whole Hinayana was a story I told you because you think so little of yourself the only thing that would satisfy you was to annihilate desire, etc." How could Sariputra go back to the sravaka path once he hears he's destined for Buddhahood, and always was? The Phantom City has been dispelled, and Sariputra finds himself back on the trail. All he can do is say, with realization casting his entire sravaka endeavor in a new light, "Ohhhhh..... that's what that was...."

Malcolm wrote:

In his commentary on the Lankāvatara Sūtra, Vasubandhu opines:

To the immature, three vehicles, one vehicle, and no vehicle are taught; but to the āryas, the truth of the three vehicles is taught as nondual dharmatā.

On the other hand, Asvabhāva writes in his Extensive Commentary on the Ornament of Mahāyāna Sūtras:

Since it is culmination of all vehicles, it is called Mahāyāna; since there is no other special vehicle beyond that, it is called Ekayāna.

So from this point of view, Ekayāna is the bodhisattva path of perfections, and nothing else.

On the Madhyamaka team, the only thing Vimuktisena writes in his massive commentary on the Abhisamayālaṃkāra:

Since dharmatā is undifferentiated, all paths are the Ekayāna.

M

Author: Malcolm

Date: Saturday, February 10th, 2018 at 3:15 AM

Title: Re: Awakening kundalini?

Content:

SunWuKong said:

Milarepa was a sorcerer who used his powers to murder his own family. He must have been the most unhappy person on earth. Then he found a Guru, but his guru rejected him. He persisted and eventually became the Milarepa we know and love today. It says a lot about the power of redemption offered through the Buddhist tradition

Malcolm wrote:

Milarepa never murdered anyone in his own family. He was never rejected by his guru. Virtually everything Tsang Nyon Heruka has to say about Milarepa's life is completely false. Apart from the songs TNH collected, there is very little truth in his account of Milarepa.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 2:34 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Dharma Flower said:

Insisting that Amida either exists or does not exist, when seen in light of the Lankavatara Sutra, is an unnecessary dualistic distinction. The One Mind in all things just is, no matter what name or form we ascribe to it.

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 2:00 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

I am sorry, but I think you have zero understanding of the real situation with respect to

NK. You do understand we are mobilizing for a war there?
In the very possible eventuality that hostilities do breakout we'll be screwed, all of us.

Minobu said:
i fear you are right...but the we? i think it is a small group of militarists and trump .
Why is SK shaking hands with Kim's sister in front of the world.

Are they, the Two koreas, using the whole Olympic peace opening ceremony and joined team to put pressure to quash this intended war by the USA's administration as of late.

it certainly opposing views being put out ..and the Korea's seem to have very little say in what happens...

NK asked for oil to get a ferry back home...SK said it had to ask permission from USA.

the most precarious set of politics ever...

also i think the stock market is a real sign of what could happen, people are getting their money out slowly while making gains computer generated..for each rise of 300 you get a 1000 dump..it will go to 19,000 and hang there....gold will be at an all time high...people are heading for the hills...

Malcolm wrote:
What I had in mind was fallout and millions of dead Koreans. The stockmarket is hardly a consideration in the event true hostilities breakout.

Author: Malcolm
Date: Saturday, February 10th, 2018 at 1:59 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:

Minobu said:
do you see God the Creator as a false teaching, something made up and not real .
something to control populace?

Malcolm wrote:
It's erroneous but I also don't think that people picking up the banner of Buddhism will help anything at all.

Author: Malcolm
Date: Saturday, February 10th, 2018 at 12:19 AM
Title: Re: The Mahayana Is Not Diluted Theravada.
Content:

Malcolm wrote:
Indeed. However Zhiyi could not have read Candra.

DGA said:
How so?

Malcolm wrote:
Candra lived in the 9th century.

Author: Malcolm
Date: Saturday, February 10th, 2018 at 12:00 AM
Title: Re: Authority. A Reflection.
Content:
Simon E. said:
If you want to practice Vajrayana you have to have a teacher. Who may or may not be a monk. She might be a married woman with children.

Malcolm wrote:
She might be a women married to another women.

Author: Malcolm
Date: Friday, February 9th, 2018 at 11:48 PM
Title: Re: Authority. A Reflection.
Content:
SunWuKong said:
Following a guru is important in some traditions but not all. I'd never give up being responsible for my own choices, anyway. I consider it to be a cop-out.

Malcolm wrote:
That is not what following a guru is about. All Buddhist tradition emphasize the crucial importance of a teacher.

Author: Malcolm
Date: Friday, February 9th, 2018 at 11:19 AM
Title: Re: Goodbye
Content:
MiphamFan said:
Excerpt from a peterson speech:
And the other thing that's so interesting is that lobsters knew all this stuff. They cleaned their rooms 20 million years ago.

Malcolm wrote:
Obviously, someone needs to do a cutup of Peterson's speeches ala Gyson and

Burroughs. This shit is great.

Author: Malcolm

Date: Friday, February 9th, 2018 at 11:09 AM

Title: Re: Goodbye

Content:

“Malcolm” said:

All Buddhist discipline takes these ten natural principles based on our body, voice, and mind as the foundation for all vows, and so on. When we add bodhicitta on top of this, we arrive at the Mahāyāna path. This is why all Mahāyāna practice, including Dzogchen, takes the motivation to attain buddhahood for all sentient beings as the basis for the path.

Nonharming -- bodhicitta -- insight. These three are the essence of Mahāyāna ethics.

Wayfarer said:

I couldn't possibly disagree with any of that, as I think it's perfectly true. But in respect of Nāgārjuna's teaching of śūnyatā - if this says that nothing is real, or nothing truly exists, does this also apply to the elements of the Buddhist path, as outlined here? Or would that be a misunderstanding?

Malcolm wrote:

As Haribhadra pointed out, the path, from beginning to end, is an illusion, like anything else produced from conditions, such as mirages, optical illusions, and so on. The appearances that we see have no essence when they appear, and if they are sought out, they are only found with respect to how solid our own clinging to our own sense of self is. In other words, the more real we imagine our personal self to be, the more real we imagine phenomena to be. And when we have understood that our personal self really is just a designation upon shifting conditions, which are composed of still more shifting conditions, we simultaneously can understand that about all other appearances, and sever our clinging. In the meantime, we observe conventions and do not assume these illusory conditions don't have rules and apparent consequences. But it isn't fixed or real in any meaningful, ontological, way.

Author: Malcolm

Date: Friday, February 9th, 2018 at 11:00 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

rory said:

I think we're casting back our ideas of the predominance of Amida's pure land onto the past. As before Honen: monks practiced to get to a variety of Pure Land and yes that was a real ongoing practice and Nichiren has the Pure Land of Tranquil Light. According to single practice Pure Land schools such as Jodo Shu and Jodo Shinshu there is only one important pure land (they wouldn't deny the existence of others) Kannon sama has her own Pure Land of Mt. Potalaka, and that's totally fine too!

gassho
Rory

Admin_PC said:

Yah, but 浄土宗 Pure Land school, 浄土教 Pure Land teachings - always referred explicitly to teachings centered around Sukhavati.
Saying otherwise is historical revisionism.

Malcolm wrote:

Tibetan Buddhism has an extremely strong pure land component-- but it is not obvious because it is just part of the architecture of all Tibetan schools; especially Nyingma. In the Nyingma school, Amitabha is regarded as being the dharmakāya; Avalokiteśvara is the sambhogakāya; and Guru Padmasambhava is the nirmanakāya. They all have their own buddhafiels; but Amitabha's is indivisible from Akaniṣṭha Ghanavyuha. Avalokiteśvara's is Mt. Potala in S. India. Guru Padmasambhava's buddhafiels is on the continent of cannibals, the southwest continent of Camara (likely Madagascar).

By invoking any one of these aspects of the three kāyas, one invokes all.

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:53 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

Here is the way Ekayana is understood in East Asian Lotus Traditions - namely Tiantai, Tendai, Nichiren.

There is one vehicle - the Buddhayana. In response to the needs of the various beings, the Buddha, employing upaya, teaches the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. The Sravakayana is characterized by the teaching of the Four Noble Truths, Eightfold Path, etc. what we usually associate with Hinayana. The Pratyekabuddhayana is characterized by wisdom of pratityasamutpada, particularly through the teaching of the 12 linked chain of causation. The Bodhisattvayana is characterized by the teaching on the Six Paramita and the gradual path of 3 eons. None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi. Only the Buddhayana leads to annuttarasamyaksambodhi. These three vehicles lead along the path, but only incompletely. And actually, the Buddhayana encompasses these teachings, without any caveat, but these teachings do not encompass the Buddhayana. Neither do these teachings necessarily encompass each other. For instance, in some interpretations of the Bodhisattvayana, Sravaka, Pratyekabuddha, and Icchantika are precluded from ever attaining Buddhahood. Hence, that form of the Bodhisattvayana is called a Separate or Distinct teaching. All paths eventually lead to the pure Buddhayana, meaning, at some point, beings are told that the path they tread is upaya and that what they have always already been treading was the Buddhayana. That the three are provisional, and only the Buddhayana is real. This is the teaching called the Lotus. It is taught from time time, but not all the time.

In the third chapter of the Lotus Sutra, the Buddha tells the famous parable of the burning house. In short, a father finds his children obliviously playing in a burning house. He tries to get them out by pointing out the danger, but they don't listen. He contrives to tell them that there are goat, deer and ox carts outside, and if they would only come outside he would give each their own cart. The children come running out, but there are no carts. The father is happy because his children are safe, but now the children are demanding the carts. The father is then so happy he gives all the children great ox carts far beyond anything they expected and they ride off into the sunset.

The three carts that are promised are the sravakayana, pratyekabuddhayana, and bodhisattvayana. They don't actually exist. But, if people undertake these paths, they will be delivered from the burning house. Once they're out, the Buddha gives them the Buddhayana which is far beyond what they could have hoped for.

“O Śāriputra! You should know that the buddhas, with the power of skillful means, teach the single buddha vehicle, dividing and teaching it as three.”

Several other parables convey similar messages - for instance the parable of the phantom city.

The real controversy is about whether the Bodhisattvayana and the Buddhayana are actually the same. Both are referred to as Mahayana. However, in what is called the Honmon, or original gate teachings, meaning the second half of the Lotus Sutra, there comes a point when the assembly of bodhisattvas that includes Maitreya, Manjusri, Avalokitesvara, etc. etc., Bodhisattvas that are on the path of the six paramita, are stumped by a myriad of bodhisattvas who erupt out of the ground and which the Buddha identifies as his disciples since his enlightenment. Maitreya and the assembly cannot understand this, describing it like a young man introducing an old man as his son. This indicates that the bodhisattva who are the foremost in the assembly actually are limited. These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

This is where the bodhisattvayana is demonstrated to be an incomplete path - even Maitreya who is supposed to be the next Buddha doesn't realize that the path he treads is so limited.

In the next Chapter, the Buddha explains his life span which is understood to be eternal, and that all beings, are on this Buddhayana whether they realize it or not, all destined for Buddhahood. The Bodhisattvas don't even know the full scope of this path, let alone sravaka or pratyekabuddha.

I am sure there will be disagreement and critique, moaning about "This is not how the Indians understand it!"

All well and good. There really is nothing to argue about. This is it. This is fact. This is what Ekayana and the Three Vehicles means in East Asian Lotus discourse. Whatever

you think about it is opinion.

Malcolm wrote:

This statement below is indefensible.

Queequeg said:

There is one vehicle - the Buddhayana. In response to the needs of the various beings, the Buddha, employing upaya, teaches the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. The Sravakayana is characterized by the teaching of the Four Noble Truths, Eightfold Path, etc. what we usually associate with Hinayana. The Pratyekabuddhayana is characterized by wisdom of pratityasamutpada, particularly through the teaching of the 12 linked chain of causation. The Bodhisattvayana is characterized by the teaching on the Six Paramita and the gradual path of 3 eons. None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi.

Malcolm wrote:

And this can only be a rhetorical device at best

Queequeg said:

This is where the bodhisattvayana is demonstrated to be an incomplete path - even Maitreya who is supposed to be the next Buddha doesn't realize that the path he treads is so limited.

Malcolm wrote:

Maitreya, like Śākyamuni, is presently a nirmankāya, who will succeed Śākyamuni as the fifth in line of the 1002 buddhas of this fortunate eon. It is impossible for Maitreya to possess the ignorance you attribute to him. If Maitreya, a nirmankāya, possesses such ignorance, so does Śākyamuni, a nirmankāya. So that part of your narrative, friend is inconsistent. And save me the sermon about "The Buddha for this time and place." A nirmanakāya is a nirmanakāya is a nirmanakāya — they are either omniscient about the three times and everything in it, or they are not. Also, one can easily discover that Mañjuśrī attained full buddhahood countless eons ago, so claiming that he or any other bodhisattva belonging to the eight close sons, or even of the tenth bhumi were under the impression that Śākyamuni Buddha first attained buddhahood at Bodhgaya is totally ridiculous. It just means you ignore everything every other Mahāyāna sūtra has to say.

M

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:37 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

Malcolm wrote:

No, they don't. Whatever gives you this idea?

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:29 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

DGA said:

I don't see much daylight between the position you are describing, Malcolm, and the Tientai position.

Coëmgenu said:

The position is almost completely the same. I need to assemble some quotes but I see them as identical.

DGA said:

An amusing image emerges:

Young Zhiyi reads Chandrakirti (in Kumarajiva's translation). He notices the passage Malcolm has referred to, including the reference to the Lotus Sutra.

Reflecting on this passage, he reflects on the significance of the Lotus Sutra (in Kumarajiva's translation) with regard to the various vehicles.

It's not difficult to envision this as the kernel for Zhiyi's thinking on ekayana, the five periods, the supremacy of the Lotus Sutra, and so on.

This is just speculation on my part. Some scholar with a serious interest in this topic could excavate it, though.

Malcolm wrote:

Indeed. However Zhiyi could not have read Candra.

Author: Malcolm

Date: Friday, February 9th, 2018 at 6:03 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Yes, yes. The nastiness of the outcome is well understood and being evaluated by the U.S. side. Really beside the point. If the U.S. is forced to defend itself from NK, it will. End of story.

Malcolm wrote:
Wag the dog...

Author: Malcolm
Date: Friday, February 9th, 2018 at 6:02 AM
Title: Re: Authority. A Reflection.
Content:

Monlam Tharchin said:

How do you propose one emotional being help other emotional being Buddhists who, for instance, reject rebirth, don't take refuge in the Three Jewels, say suffering is just a bad attitude, etc.? I'm glad to see any connection to the Dharma, but the Eight Freedoms and Ten Endowments don't come by every lifetime. The question from what I can see comes down to where do we place authority rather than only what makes us emotionally comfortable.

marting said:

Very good questions. I don't think we can help anyone accept the Dharma. This can only come from their own volition, tempered of course with the karmic propensity to do so.

Malcolm wrote:
Yes, a point I have made many times, with surprising pushback from some.

Author: Malcolm
Date: Friday, February 9th, 2018 at 6:02 AM
Title: Re: Authority. A Reflection.
Content:

Ricky said:

The only authority should be what's written in the texts. Gurus are difficult to trust these days with all the chaos and scandals going on.

Malcolm wrote:
Which texts?

Ricky said:
Pali canon and mahayana sutras.

Malcolm wrote:
What about tantras?

Author: Malcolm

Date: Friday, February 9th, 2018 at 5:25 AM

Title: Re: Authority. A Reflection.

Content:

Ricky said:

The only authority should be what's written in the texts. Gurus are difficult to trust these days with all the chaos and scandals going on.

Malcolm wrote:

Which texts?

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:59 AM

Title: Re: Authority. A Reflection.

Content:

Monlam Tharchin said:

Yes, but in a space where Buddhists specifically come together to discuss the Dharma, it's a little different don't you think? I wouldn't be a Buddhist today without many fine individuals helping and answering questions along the way.

Malcolm wrote:

We all really have a hard time even agreeing on what Buddhadharma is.

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:30 AM

Title: Re: Seeing Things As They Are

Content:

Way-Fun said:

In the context of that post, "things as they are" indicates things the clear seeing...

Malcolm wrote:

Now you are qualifying your initial statement.

Way-Fun said:

It wanted to be qualified.

Malcolm wrote:

No, it needed to be qualified.

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:13 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

The piece shows when a government and it's people follow false teachings the people and the land suffers.

Malcolm wrote:

Which false teaching would that be?

Coëmgenu said:

Art of the Deal.

Malcolm wrote:

good one.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:48 AM

Title: Re: Authority. A Reflection.

Content:

Jeff H said:

But how is a statement like "everything is just based on our own damn opinion" reconciled with the indispensable need for a qualified teacher -- which, I think, is the topic of this thread.

Malcolm wrote:

Whether someone is qualified or not is based on our opinion. We can seek others opinions, but in the end, whether we accept their opinion or not is based completely on our own point of view, our own opinions. We can rely on credentials, certificates, and titles, but in the end, whether we think they are of value is just our own concept. We do our best.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:31 AM

Title: Re: Seeing Things As They Are

Content:

seeker242 said:

If one sees things as they are, then how can one even have delusions to begin with? As the very definition of "seeing things as they are" means "non-delusional"?

Simon E. said:

This.

Absolutely. Things 'as they are' are free from delusions. We impose the delusions and then do not see things as they are. 'Things' are not delusional. We are.

Way-Fun said:

In the context of that post, "things as they are" indicates things the clear seeing...

Malcolm wrote:

Now you are qualifying your initial statement.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:29 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

The piece shows when a government and it's people follow false teachings the people and the land suffers.

Malcolm wrote:

Which false teaching would that be?

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:21 AM

Title: Re: Pure vision, what's up with?

Content:

Kim said:

Sure. I guess this interpretation by Kunzang Dechen Lingpa (who I assume you referred to) is rather unique, since tertonship usually refers to someone who has been original disciple of GR.

Malcolm wrote:

KDL was such a person as well.

Author: Malcolm

Date: Friday, February 9th, 2018 at 1:19 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

the piece holds up to today in your very country.

Malcolm wrote:

How is it relevant to the US?

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:47 PM

Title: Re: Goodbye

Content:

weitsicht said:

I still somehow hope that there at least in spacetime is the last eternal value left.

Malcolm wrote:

The problem is that conditioned entities are in spacetime. If spacetime were unconditioned, it could not contain conditioned entities because any relationship between a conditioned entity and an unconditioned entity is impossible.

With respect to Buddhist values -- they are based on "natural" law, i.e. that the ten nonvirtues contribute in general to overall misery and the ten virtues contribute to overall happiness. All Buddhist discipline takes these ten natural principles based on our body, voice, and mind as the foundation for all vows, and so on. When we add bodhicitta on top of this, we arrive at the Mahāyāna path. This is why all Mahāyāna practice, including Dzogchen, takes the motivation to attain buddhahood for all sentient beings as the basis for the path.

Nonharming -- bodhicitta -- insight. These three are the essence of Mahāyāna ethics.

M

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:20 PM

Title: Re: Pure vision, what's up with?

Content:

Malcolm wrote:

My late teacher, an important tertön, said if you want to be a tertön, the only real requirement is faith in Guru Rinpoche. If you supplicate him strongly enough with genuine compassion for sentient beings, then you might be able to reveal terma.

Kim said:

How does this fit with the traditional view of who can be tertöns (GR's direct disciples)?

Malcolm wrote:

All termas are revealed through GP's blessings.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:43 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi.

Malcolm wrote:

This is a questionable assertion. While it may accurately represent what the schools you mention maintain, it is not an easily defensible assertion.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:35 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Fa Dao said:

And all 17 will be translated by you?

Malcolm wrote:

That's my plan.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:29 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

the white elephant (not ox)

Coëmgenu said:

Is this from the Nepalese LS?

Malcolm wrote:

no its my error, based on a hasty misreading of a secondary source in Tibetan.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 6:47 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i still am hoping for malcolm's sake thats all bullshit and he can give us a definitive source to the fact Pabongka was using upaya in his criticizes , which also are claimed

by the other side of the sectarian war.

Malcolm wrote:

I was reporting the views of others, for the third time.

Minobu said:

well i think thats unfair to do that in this sectarian war you back...just saying..

Malcolm wrote:

You can think whatever you like, friend. I am not in your brain pulling the strings.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 6:26 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

DGA said:

Mahayana (which is the same as Ekayana)

Coëmgenu said:

And therein lies the controverted point: is the Mahāyāna the ekayāna?

When I read the LS, I see three provisional paths outlined and one definitive path.

The three provisional paths being pratyayasambodhiyāna, śrāvakayāna, & bodhisattvayāna. I see one definitive path: buddhayāna, the ekayāna, found in all three.

Is bodhisattvayāna provisional, I suppose, is the question at hand?

DGA said:

Yes, I understand the Mahayana to be the ekayana. In the last analysis, the two terms are fungible into each other.

I don't think that the ekayana is found in all three provisional paths so much as all three provisional paths are means to the end of leading beings to Mahayana and hence Buddhahood. Maybe that is a distinction without a difference.

Malcolm wrote:

Actually, if you follow Candra's logic, the one path is based on the fact that everyone realizes the dharmadhātu.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 5:00 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Sennin said:

I have read that the rigpa rang shar has eighty-six chapters; and is first in the list of tantras listed in the dra tal gyur.

So I'm assuming this is one of the most exhaustive given the length of the text?

Malcolm wrote:

Yes, it is the longest of all.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:51 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Malcolm wrote:

You love flinging the critique that has zero calories since you never back your shit up. But you should take that to the other thread, since you are the expert.

Queequeg said:

LOL. Zero calories? Pot, meet kettle.

Malcolm wrote:

Yup, tastes great, less filling. From my point of view, the Kamakura period was a period of intense sectarian conflict in Japanese Buddhism, perhaps a reflection of social conditions, but sectarian nevertheless.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:40 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

The LS, like the Buddha, teaches a one vehicle path. Not two. Not three. Not four.

Malcolm wrote:

This is highly debatable, which is why there is debate about it.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:38 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The lens of sectarianism is problematic when projected onto what was going on during the Kamakura period.

Malcolm wrote:

First of all, you have no idea how much Buddhist history I have studied, including Japanese Buddhist history.

Second of all, sectarianism is sectarianism. It is not problematical at all to observe it in Kamakura Buddhism. Dogen was also sectarian, pretty firmly so. It's par for the course for people who are invested in their own ideology or someone else's to be sectarian.

So let's not be naive and pretend that sectarianism isn't rife in Buddhism, everywhere.

Queequeg said:

You'll have to pardon me. Your obtuse exchanges on Ekayana understood in East Asia going on in other sub-forums at present, a pretty important topic in Japanese Buddhism, give me reason to suspect your studies are limited.

Malcolm wrote:

You can think whatever you like. It has nothing to with reality.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:35 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Coëmgenu said:

But look at the placement of the macron in ekayanamagga.

Malcolm wrote:

Meaning son, the meaning.

Coëmgenu said:

The location of the placement of the macron is rather important. It determines the semantic value of the compound, or the meaning. For instance: ekayana with a macron on the second a is "one vehicle". Ekayana with the macron on the first a is not.

Malcolm wrote:

Somehow my reply did not take. It is more likely that the long vowel sandhi (eka ayana) was shifted when this term was translated from Prakrit to Sanskrit, i.e. Pali ekāyana -->Sanskrit ekayāna.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:10 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i still am hoping for malcolm's sake thats all bullshit and he can give us a definitive source to the fact Pabongka was using upaya in his criticizes , which also are claimed by the other side of the sectarian war.

Malcolm wrote:

I was reporting the views of others, for the third time.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Coëmgenu said:

One note of pedantry here: ekayāna is a Sinicism. It doesn't appear in Pāli.

Chinese translators read ekāyana in Sanskrit texts & mistranslated it as ekayāna (—乘).

Malcolm wrote:

Ahem:

Concentration means keeping the mind firmly centered in a single object — the direct path (ekayana-magga) — not letting it tip, lean, or waver under the influence of its preoccupations, whether good or bad, past or future; keeping the mind honest and upright.

<https://www.accesstoinight.org/lib/thai/lee/strength.html>

Ekayano ayam bhikkhave maggo = "This is the only way, O bhikkhus." Why did the Blessed One teach this Discourse? Because of the ability of the people of the Kurus to take in deep doctrine.

<https://www.accesstoinight.org/lib/authors/soma/wayof.html>

Etc.

Coëmgenu said:

But look at the placement of the macron in ekayanamagga.

Malcolm wrote:

Meaning son, the meaning.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:03 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Not at all.

Pema Rigdzin said:

Cool, thanks for the input! As an aside, what's the reasoning for such a young age cut-off for consort practice?

Malcolm wrote:

After 26, your nadis start degenerating, 220 a week or so.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:02 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

when malcolm refers to Nichiren's writing as bile and talks of the rishuonkukoron ...he should discuss the writing and not just call it bile...

Malcolm wrote:

I did not refer to the writing as bile, I said he, Nichiren, expressed bile towards Honen in his writing. Get it straight, cowboy.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:58 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

I should add, that in Pali scriptures, ekayāna refers to the direct path.

Coëmgenu said:

One note of pedantry here: ekayāna is a Sinicism. It doesn't appear in Pāli.

Chinese translators read ekāyana in Sanskrit texts & mistranslated it as ekayāna (一乘).

Malcolm wrote:

Ahem:

Concentration means keeping the mind firmly centered in a single object — the direct path (ekayana-magga) — not letting it tip, lean, or waver under the influence of its preoccupations, whether good or bad, past or future; keeping the mind honest and upright.

<https://www.accesstoinight.org/lib/thai/lee/strength.html>

Ekayano ayam bhikkhave maggo = "This is the only way, O bhikkhus." Why did the Blessed One teach this Discourse? Because of the ability of the people of the Kurus to take in deep doctrine.

<https://www.accesstoinight.org/lib/authors/soma/wayof.html>

Etc.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:19 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

That is a novel interpretation.

Coëmgenu said:

It just seems like Tiāntāi afaik. If it is horribly misinformed, I am similarly congruently misinformed, and me and Queequeg do not PM in order to synchronize our misconceptions. The only thing I might disagree with is "inconceivable to anyone within the three vehicles".

marting said:

Are there four or three yanas in the LS?

Malcolm wrote:

That seems to depend on whether you are Indian or Chinese.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:16 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

jake said:

Is your understanding of Ekayana that the other two vehicles lead to the Mahayana and then Anuttarasamyaksambodhi? Or that all three vehicles lead, eventually, to Anuttarasamyaksambodhi? Sorry if this is 'off topic' in the thread, recognizing of course the broad scope of this thread.

DGA said:

Mahayana (which is the same as Ekayana)

Coëmgenu said:

And therein lies the controverted point: is the Mahāyāna the ekayāna?

When I read the LS, I see three provisional paths outlined and one definitive path.

The three provisional paths being pratyayasambodhiyāna, śrāvakayāna, & bodhisattvayāna. I see one definitive path: buddhayāna, the ekayāna, found in all three.

Is bodhisattvayāna provisional, I suppose, is the question at hand?

Malcolm wrote:

This is not how it is understood by Candrakīrti. Candra, the preeminent representative of Nāgārjuna's school in India, understands Mahāyāna = Ekayāna.

Maitreyanath understands the Ekayāna idea to require interpretation, thus, not definitive.

There is no fourth yāna. Even Vajrayāna is just part of Mahāyāna.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:11 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

Minobu said:

I asked you twice now a third.

Where do you get where you claim pabongka was using upaya as the reason for the criticisms .

i asked for source for i fear some would think you just shot that fake news out to bolster your stance in the discussion with "Q".

Malcolm wrote:

I am not required to report to you where and when I have had this or that conversation with Gelug apologists for Pabhongkha. It is sufficient that I have had them and now report them to you.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:09 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The lens of sectarianism is problematic when projected onto what was going on during the Kamakura period.

Malcolm wrote:

First of all, you have no idea how much Buddhist history I have studied, including Japanese Buddhist history.

Second of all, sectarianism is sectarianism. It is not problematical at all to observe it in Kamakura Buddhism. Dogen was also sectarian, pretty firmly so. It's par for the course for people who are invested in their own ideology or someone else's to be sectarian.

So let's not be naive and pretend that sectarianism isn't rife in Buddhism, everywhere.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 2:17 AM

Title: Re: Pure vision, what's up with?

Content:

climb-up said:

I wonder if anyone can tell me a little about Pure Vision transmissions (if I even have the

terminology correct) and how they are received and verified.

I'm not so much interested in how one lama might verify another lama's pure vision (unless that is part of the process), because I know that these can be controversial and there can be disagreements, but about a lama or practitioner receives and verifies these.

Is it common for lamas to receive pure visions as part of their three year retreat, or through their practice in general?

Are these visions sought, or do they just arise?

How are they differentiated from a very strong imaginary experience?

(Just to be clear, ...I have received no pure visions and am not trying to verify any, just very interested in this process).

florin said:

You need to be a reencarnation of someone who has had the very rare privilege of having been personally chosen by Padmasambhava to receive the transmissions of said treasures.

These are some of his disciples. When the time comes for these treasures to be revealed the disciple should enter a period of retreat where he meets Padmasambhava himself in a vision or a dream and where past memories of empowerments and details about the terma to be revealed are awakened.

I guess the way this happens is not set in stone but this is how, more or less, Ratna Lingpa explains it.

climb-up said:

This is to be a tertön right?

Or is it the same to receive a pure vision?

Malcolm wrote:

My late teacher, an important tertön, said if you want to be a tertön, the only real requirement is faith in Guru Rinpoche. If you supplicate him strongly enough with genuine compassion for sentient beings, then you might be able to reveal terma.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 1:12 AM

Title: Re: Pure vision, what's up with?

Content:

Thomas Amundsen said:

Pure visions may be a little less "regulated" than termas. But my understanding of termas is that there are some checks and balances in the tradition, it's not completely wild and hairy. For one, I believe a tertön must be a reincarnation of one of Padmasambhava's 25 disciples. Secondly, there are six (up to nine?) terma lineages that must be intact for a terma to be considered valid. One of those is a prophecy lineage. The tertön should have already been prophesied by Guru Rinpoche that they would reveal this teaching at a particular time and place. Some of these prophecies really are quite detailed.

Malcolm wrote:
Most of these rules are later elaborations.

Thomas Amundsen said:
Ah, that makes sense. Later like 14th century, or much more recent?

Malcolm wrote:
It is cumulative, each generation added more rules.

Author: Malcolm
Date: Thursday, February 8th, 2018 at 1:11 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:

Queequeg said:
I just want to make clear, he had no sectarian perspective when he was making his criticisms because he had no sect.

Malcolm wrote:
Oh, come on. Of course he had a sectarian perspective, he was raised and educated in the Tendai tradition. It is pretty hard to read Risshōankokuron and not be surprised by the bile Nichiren expresses towards Honen's Jodo Shu.

He would have been appalled at Tibetan Buddhism.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 11:15 PM
Title: Re: Pure vision, what's up with?
Content:

Thomas Amundsen said:
Pure visions may be a little less "regulated" than termas. But my understanding of termas is that there are some checks and balances in the tradition, it's not completely wild and hairy. For one, I believe a tertön must be a reincarnation of one of Padmasambhava's 25 disciples. Secondly, there are six (up to nine?) terma lineages that must be intact for a terma to be considered valid. One of those is a prophesy lineage. The tertön should have already been prophesied by Guru Rinpoche that they would reveal this teaching at a particular time and place. Some of these prophesies really are quite detailed.

Malcolm wrote:
Most of these rules are later elaborations.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:13 PM

Title: Re: Seeing Things As They Are

Content:

Way-Fun said:

When reality is as it already is, you are already free, as you are.

Malcolm wrote:

When is reality not as it is? Thus, your own statement is self-contradictory since despite the fact that reality is already as it is, sentient beings still suffer from afflictions and karma.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:07 PM

Title: Re: Is Zen Buddhism the "Successor" of Classic Taoism?

Content:

Astus said:

Please look at Chengguan's words:

豈言象之能至。故云迴出。又借斯亡絕以遣言思。(T36n1736_p0002b19)

Words may resemble very much. But the cause (behind it) is very different. We borrow the words but not accept their meaning.

言有濫同釋教者。皆是佛法之餘。(T35n1735_p0521 b15-16)

Those who go too far and equate [false teachings] with Buddhism are all outside of the Buddhadharma.

無得求一時之小名。渾三教之一致。習邪見之毒種。為地獄之深因。開無明之源流。遏種智之玄路。誠之誠之。(T36n1736_p0107 a11-13)

Do not seek after the trivial reputation of a single age and confuse the three teachings as one. Studying the poisonous seeds of false views is a deep cause for being born in hell, opens up the wellspring of ignorance, and blocks of the road to omniscience. Take heed! Take heed!

Guifeng Zongmi on Confucianism and Daoism:

"The main thrust of the non-Buddhist teachings, however, is to establish the conduct for humanity, not to inquire into its ultimate origin. The myriad things discussed in the two teachings are limited to the phenomenal world. Although they point to the great Dao as the root, they do not completely explain agreeability and adversity, arising and ceasing, purity and defilement, or causes and conditions. Consequently, those who practice these teachings are not aware that the doctrines are provisional and cling to them as perfect teachings."

(Treatise on the Origin of Humanity, in Three Short Treatises, BDK ed, p 149)

Dogen wrote:

"no student of Kongzi and Laozi has ever fathomed the Buddha-Dharma. People today

of the great kingdom of Song mostly uphold the principle of agreement between Kongzi and Laozi and the Buddha's truth. It is the gravest of wrong views"

"Kongzi, Laozi, Zhuangzi, Huizi, and suchlike are just common people. They could not reach the level of even a srotāpanna of the Small Vehicle; how much less could they reach the level of the second [effect] or the third [effect] or an arhat of the fourth [effect]? That students, however, out of ignorance, put them on a par with the buddhas, is "in the midst of delusion, deepening delusion." Kongzi and Laozi are not only ignorant of the three times and ignorant of the many kalpas; they are not able to know one instant of mindfulness and not able to know one moment of the mind. They do not bear comparison even with the gods of the sun and the moon and they cannot equal the four great kings and the hosts of gods. Whether in the secular sphere or beyond the secular sphere, [seen] in comparison with the World-honored One, they are straying in delusion."

(Shizen-biku, in SBGZ, BDK ed, vol 4, p 268, 275-276)

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:03 PM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

ItsRaining said:

Just wondering, what is it like now? Is Gelug still the predominant philosophical view in Tibet?

Malcolm wrote:

For a long while, study of the Gelug school was predominant in academia. This is not the case anymore. Also, since the Ganden Phodrang was toppled, you could not say that in Tibet Gelug is the dominant school now.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:00 PM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 9:59 PM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Yeah, you are too old. 26 is the cutoff point.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:03 PM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Blame Kim.

Malcolm wrote:

That's naive.

marting said:

Thanks for catching that. Forgot to add, "...and blame China." I'll leave it up to you to decide which is the worst offender of the two.

Malcolm wrote:

Have you ever actually been there? China, I mean.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 11:11 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Sometimes you have to stand up to the bully, and

<https://www.politico.com/magazine/story/2017/09/14/north-korea-1976-axe-murder-incident-215605>

Malcolm wrote:

I am sorry, but I think you have zero understanding of the real situation with respect to NK. You do understand we are mobilizing for a war there? In the very possible eventuality that hostilities do breakout we'll be screwed, all of us.

marting said:

Blame Kim.

Malcolm wrote:

That's naive.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:15 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

You can try, but hard to justify the actions of bullies.

Malcolm wrote:

Trump isn't a bully? After all, his button is bigger than Kim's.

marting said:

Sometimes you have to stand up to the bully, and

<https://www.politico.com/magazine/story/2017/09/14/north-korea-1976-axe-murder-incident-215605>

Malcolm wrote:

I am sorry, but I think you have zero understanding of the real situation with respect to NK. You do understand we are mobilizing for a war there? In the very possible eventuality that hostilities do breakout we'll be screwed, all of us.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 8:33 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

You can try, but hard to justify the actions of bullies.

Malcolm wrote:

Trump isn't a bully? After all, his button is bigger than Kim's.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 8:31 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:28 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Trump just passed an insane tax cut bill. He's throwing money at the already rich. That's why he's tolerated. Mitt Romney couldn't do it, but Trump could squeak into office and get this done for reasons we don't need to get into but have everything to do with idiot baby boomers.

Handing already rich people a big ol' wad of capital, among other things, spurs inflation. Fears of inflation open onto bearish markets. And here we are.

Mantrik said:

But I thought it was all spin. The tax cut was less than Obama's according to UK media, just another way for Trump to lie to his dimwitted supporters.

Queequeg said:

Its a strange tax cut. For people at the bottom and the top it will make a difference. For most in the middle, its pretty much a wash. Small business owners will like this, unless they're accountants and lawyers. It also changes tax incentives. I understand, have not confirmed, it is favorable toward real estate investments at the expense of other types of investments... Gee, I wonder who put those provisions in there?

Malcolm wrote:

And gold courses, don't forget the oppressed golf course owners who are finally going to get those much needed deductions.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:27 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

Recently my wife floated the idea of me getting a vasectomy once we've either had our second and last child, or once we've decided we're gonna be one and done. She wasn't insistent, so that's not an issue, and I can't help but sympathize with her position of all other methods of birth control being basically all on her. But my concern is whether a surgery like this would be damaging to practice of Secret Mantra in general, and Dzogchen in particular. What say you, Malcolm, and others? Anyone spoke to their lama about this? I know my wife would take yet another one for the team if I told her it would be harmful to my practice. But would it?

Malcolm wrote:

Go for it.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:25 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

United States has done nothing to North Korea for decades. The image that they want nuclear weapons because they feel threatened from the United States is a pretense. Stop buying it.

Malcolm wrote:

The United States has put the screws on NK so tightly the people are starving because in Kim's paranoia, he'd rather buy weapons than food. Developing nukes is also part of the their constitution, BTW.

marting said:

Worth mentioning also that you're oblivious to Russia and China's tireless moves to check mate the U.S. off the world stage, economically, militarily, and politically, and the role a nuclear NK will play in that.

Malcolm wrote:

This is largely due to Trump's signaling that the US is withdrawing from its world leadership role with all this "America First" nonsense. And we know that Trump has a hardon for Putin. Trump buys into all this nationalist crap that Bannon was spinning. And all this "lets bring jobs back" is crap too. Who wants those jobs? No one. No one wants \$9000 iphones either. There are no coal jobs that are going to be created. We are far from being "checkmated" by China and Russia on any score, in pure military terms. And our economy is still the largest in the world and will continue to be so. Our economy, as of 2017, is 24.32 percent of the world economy. Now, let that sink in because while we only have 324 million +- people, China's economy is only 14.84 percent of the world economy with 1.4 billion people. Russia's economy is the same size as Italy's. So please, dispense with the ridiculous exaggerations about how our economic, military, and political place in the world is so precarious. We, along with Western Europe are the wealthiest, most technically advanced countries in the world. But Trump has no understanding of this and is throwing it away based on trying to make white people in middle America happy with jobs they will never have again. He is selling them snake oil, and if you have a brain in your head, you know it.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:40 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

...all he wants to do is dismantle everything the black guy did.

marting said:

Who, the guy that did nothing whatsoever about North Korea during his tenure?

Malcolm wrote:

North Korea is not a problem that will be solved by ramping up aggression. I am not sure you really understand what motivates them and why they hate the United States so much. Did you completely forget all principles of Dharma?

Hostilities aren't stilled
through hostility,
regardless.
Hostilities are stilled
through non-hostility:
this, an unending truth.

The people in this Administration are the most incompetent set of political appointees in
I cannot remember how long.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:31 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Pence could go full Caligula, though, when it's his turn.

Malcolm wrote:

I see him more going the Torquemada route, myself. "Kill them all, God will know his own."

Queequeg said:

All with that plastic smile.

His holocaust remembrance tweet was a travesty.

What a creep.

Malcolm wrote:

This whole administration is a travesty.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:30 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

More embarrassing is the inability to acknowledge corrosive ideologies advanced by capable, aggressive state actors.

Malcolm wrote:

The flawed ideology at work here is the ideology of a deeply incompetent administration that defunds the state dept and refuses to send qualified diplomats to S. Korea.

marting said:

No, no, you're missing the invisible gorill...who am I kidding, you're already in the advanced stages of anti-Trumpiritis. Carry on.

Malcolm wrote:

The man is a boob who does not understand anything at all about how foreign policy works, don't even get me started on what a fool he is about the EPA, and so on. He is such a racist asshole, all he wants to do is dismantle everything the black guy did.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:02 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Pence could go full Caligula, though, when it's his turn.

Malcolm wrote:

I see him more going the Torquemada route, myself. "Kill them all, God will know his own."

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 4:55 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

source please.

Malcolm wrote:

Source of what? Pabhongkha's sectarian remarks?

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and

well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

Queequeg said:

Those critiques were upaya.

Malcolm wrote:

That's what people say about Pabhongkha's criticisms too;

M

Minobu said:

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 4:48 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Mantrik said:

When the US sneezes, we all catch a cold.

Global indexes also fell.

In the UK we have the same issue - interest rates are set to rise so investment in shares becomes less attractive.

This stuff doesn't astound me.

What astounds me is that our UK economy took a major hit when the BREXIT process commenced, quite rightly recognising an insane plunge into the abyss. Meanwhile, in the US, the markets seemed blind to the election of an insane sociopath just because he happened to lie about favouring big businesses and actually meant bribing anyone who would pay him off once he was ousted.

Queequeg said:

The Roman Empire endured under some truly pathetic leaders for a very long time...

Historians credit the system Augustus left in place. Despite the lunatic in the White House, the rest of the government grinds along.

On that theme... I wonder if there is an argument to be made that Mueller/FBI/Justice Department is to Trump as Praetorian Guard is to Caligula...

Malcolm wrote:
More like Nero, I'd say...

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:56 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:
Queequeg said:
Those critiques were upaya.

Malcolm wrote:
That's what people say about Pabhongkha's criticisms too;
M

Minobu said:
source please.

Malcolm wrote:
Source of what? Pabhongkha's sectarian remarks?

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:27 AM
Title: Re: The Mahayana Is Not Diluted Theravada.
Content:

DGA said:
OK. I haven't studied Yogacara in any detail at all, so I wouldn't know.

I should have made my point differently. I don't know of any contemporary school of Mahayana that would claim that practitioners of sravakayana, even those who attain the goal of arhatship, do not eventually wind up practicing Mahayana and then attaining Buddhahood. Are there any such schools today?

jake said:
Hi DGA,

The way you've phrased the paragraph above has triggered a question. Is your understanding of Ekayana that the other two vehicles lead to the Mahayana and then Anuttarasamyaksambodhi? Or that all three vehicles lead, eventually, to Anuttarasamyaksambodhi? Sorry if this is 'off topic' in the thread, recognizing of course the broad scope of this thread.

DGA said:

Good one. My comments so far in this thread don't account for pratyekabuddhas. I've never met one so I can't say first hand. In fact, I'm just parroting what little I know of the Mahayana party line. Here's my best shot at that question.

I think you have to practice Mahayana (which is the same as Ekayana) in order to become a Samyaksambuddha. Which means that pratyekabuddhas don't attain anuttarasamyaksambodhi, because they haven't practiced Mahayana. Or is it possible for a pratyekabuddha to practice Mahayana? I don't know.

I think all sentient beings have Buddhahood available to them, and that the different schemes of different vehicles are little more than temporarily useful fictions or taxonomies.

I invite anyone with the patience to correct any mistakes I've made to do so.

Malcolm wrote:

See this post:

<https://dharma.wheel.net/viewtopic.php?f=102&t=27709&start=240#p434368>

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 3:24 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

Those critiques were upaya.

Malcolm wrote:

That's what people say about Pabongkha's criticisms too; I don't buy it personally. There is upāya, there is also grasping to views. I consider Pabongkha and Nichiren's condemnations of other schools to be examples of the latter. YMMV.

M

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 3:13 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

If all you have is madhyamika, I think the tendency is to be run into an emptiness pit. You have to return to the middle and allow for conventions, tentatively recognize dharmas, knowing their dependently arisen nature.

marting said:
I understand that Madhyamaka means "middle."

Malcolm wrote:
In general, it is the middle way between eternalism and annihilationism. But this does not mean there is something else between these two.

Whatever arises in dependence,
that is explained to be emptiness;
that is a dependent designation,
that itself is the middle way.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:03 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
marting said:
Which leads me to wonder...what is beyond mere Madhyamaka?

Malcolm wrote:
Nothing, nothing surpasses Madhyamaka.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:02 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
Queequeg said:
If all you have is madhyamika, I think the tendency is to be run into an emptiness pit. You have to return to the middle and allow for conventions, tentatively recognize dharmas, knowing their dependently arisen nature.

Malcolm wrote:
There is no middle.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:02 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Queequeg said:
You mean, Sudden and Perfect?

Malcolm wrote:
No, I would never describe mantrayāna in those terms. Mantrayāna is not sudden, it simply collapses the path of a buddha from three incalculable eons into one, seven, or 16 lifetimes depending on diligence, based on its special methods, creation and completion stage. Hence, Mantrayāna, aka uncommon Mahāyāna, is distinguished from common Mahāyāna solely by its method, but not by its view.

Queequeg said:
I was being a little facetious.

For the record - Sudden and Perfect in Tiantai is not the same as the notion of Sudden and Perfect where someone is enlightened in a Eureka moment.

Malcolm wrote:
Yes, I know. I respect the intellectual edifice that Zhiyi erected. But he makes historical assumptions I don't share.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 2:32 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
marting said:
To my limited understanding, Madhyamaka does indeed disabuse one of bias.

Queequeg said:
Agreed. AFAIK, Madhyamika is just an analysis that undermines any effort to establish a self-existent dharma. Efforts have been made over the millennia to make it something more, and they are bound to be undermined by the very thing they're trying to build something out of.

In East Asia, Nagarjuna is understood as teaching more than merely Madhyamika. The commentary on the Prajna Paramita Sutra attributed to Nagarjuna is probably as influential, if not more so.

Malcolm wrote:
But it too is just Madhyamaka.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 2:31 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:
Queequeg said:

Anyways, it seems we never get around to actual doctrines because people get hung up on the rhetoric.

Malcolm wrote:

That means the rhetoric is in the way. It is one of the problems Gelugpas have with Pabhongakha, actually. Non-Gelugpas just can't forget that Pabhongkha stated in his letters, that all other Buddhists apart from his school were all going to hell, and so on. Then Gelugpas get mad and claim we are getting hung up on rhetoric. Moreover, there are more than just a few Gelugpas who double down on the rhetoric, and I see the same thing happening among Nichirenistas. This is complicated by the fact that Nichiren Buddhism itself has a complicated history, with factions and differing ideologies, from peaceful drum bangers who build Nirvana Stupas around to the world, to aggressive street preachers (at least there were in the '80's).

Queequeg said:

I'm not going to disavow Nichiren's rhetoric.

Malcolm wrote:

You ought to. It's pure, undiluted sectarianism.

Queequeg said:

I do think it is appropriate against materialists and nihilists whose influence is posing an existential threat to humanity.

Malcolm wrote:

I personally think religious people are a much greater existential threat to humanity than materialists.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:25 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

You brought up Nisgardatta as someone who both advocated dependent origination and nonduality. I pointed out this was impossible.

fuki said:

I did not, I was asked if I found it in his teachings, the answer was yes due to practise, ofcourse I see the impossibility you demonstrate however theorized, framed with a particular agenda, I'm not an idiot (well not in that way)

Yes, because every time you do, Advaita will be found to be eternalist, advocating ultimate being, and therefore incompatible with the practice of Buddhadharma. There is nothing useful in Advaita for those who practice Buddhadharma, other than to be examined and shown to be a source of faulty views and a deviation. We don't even need to discuss Yoga, Samkhya, etc., since these darshanas have been well refuted. I've studied these things with Hindu masters of them, they have no problem with the

incompatibility of Buddhadharma with Samkhya and Advaita, or the incompatibility of Advaita with Samkhya and Buddhadharma and so on. They cheerfully acknowledge that there are clear differences and that they need to be respected.

I already said they were different.

You didn't get the "Mu" reference, well not its function.

Malcolm wrote:

I understand what the Japanese equivalent to A is.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:23 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Ricky said:

I really don't know much about it, just saw the price for a big name like that and was shocked.

Queequeg said:

Yeah, crown jewel of the American business world was run into the ground... IBM turned it around, but they are no longer making Business Machines. GE could regroup, but its probably not going to be making everything from jet engines to financial products. Even at its price now, you could lose money before you make money.

Malcolm wrote:

Yup, Buffet is out of GE completely.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:21 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

unless of course one practices secret mantra.

Queequeg said:

You mean, Sudden and Perfect?

Malcolm wrote:

No, I would never describe mantrayāna in those terms. Mantrayāna is not sudden, it simply collapses the path of a buddha from three incalculable eons into one, seven, or 16 lifetimes depending on diligence, based on its special methods, creation and completion stage. Hence, Mantrayāna, aka uncommon Mahāyāna, is distinguished from common Mahāyāna solely by its method, but not by its view.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:01 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Not positing a fourth. The three are upaya - the Buddhayana is taught in varying degrees of incompleteness in response to the needs of the beings.

Malcolm wrote:

You are: you are saying that the three vehicles are not complete, and that there is a fourth which is.

Queequeg said:

No. The three are conventions, upaya. There is one complete vehicle.

Malcolm wrote:

Yes, it is called Mahāyāna, which leads full buddhahood; and that takes three asamkheyakalpas to traverse, unless of course one practices secret mantra.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:52 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Malcolm wrote:

Yes, he is.

This thread should really be split into a thread called Ekayāna: controversies and continuities.

Queequeg said:

Not positing a fourth. The three are upaya - the Buddhayana is taught in varying degrees of incompleteness in response to the needs of the beings.

Malcolm wrote:

You are: you are saying that the three vehicles are not complete, and that there is a fourth which is.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:51 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Queequeg said:

Buddhayana is referred to as Sudden and Complete/Perfect/Round.

Malcolm wrote:

Unfortunately, Queequeg generally retreats into Tien tai private language about this issue.

But suffice it to say that what Indians took one vehicle to mean, and its subsequent understanding in Tibet, and what it means to Tientai folk are not really commensurate.

For us, Mahāyāna itself is the one vehicle; for them the one vehicle is sudden, perfect, complete awakening, which as far as I know has never happened for anyone, anywhere, at anytime.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:44 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Malcolm wrote:

Yes, he is.

This thread should really be split into a thread called Ekayāna: controversies and continuities.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:44 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The awakening of the pratyekabuddha does not equal the awakening of a Buddha. It is of an inferior nature.

Malcolm wrote:

If this were the case it would mean the dharmadhātu had levels and grades. But as above, we can see this is false, which is why according to Candrakīrti, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same in terms of liberation.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:38 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

jake said:

In your tradition, how would you describe this forth jeweled cart, the one pulled by a great white ox? Sorry to say, I remain rather ignorant of the specifics of the Tibetan traditions. (I also realize there are differing perspectives on what constitutes ekayana in Japanese traditions...)

jake

Malcolm wrote:

There is no "fourth" cart. There is only one cart, Mahāyāna, the practice of the six perfections which takes three incalculable eons. The jeweled cart drawn by the white elephant (not ox) is the result of Mahāyāna practice, buddhahood.

For example, the Lanka states:

"There are no other vehicles,
I teach only one vehicle;
but in order to guide the immature,
I explain different vehicles.

Candrakīrti observes:

"It is said 'There are persons for one vehicle and three,' but ultimately, there is only one vehicle. The teaching of Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna is for the

purpose of introducing sentient beings."

He then clarifies what this means for him:

Because there are no divisions in the dharmadhātu, those [three] were explained for introducing [sentient beings]. Ārya Nāgārjuna states:

Because there are no divisions in the dharmadhātu,
there are no divisions in vehicles;
the teaching of three vehicles
is for introducing sentient beings.

In that case, since the dharmadhātu is uniform, and because śrāvakas and so on do not differentiate the dharmadhātu, the vehicle is only one. Since there is traversing, there is a so-called vehicle, and because the absence of an entity of self of śrāvakas and so on are the same, there is one vehicle. Since this is traversed, it is a vehicle. Since they are equivalent in liberation, there is one vehicle."

Candra then goes on to point out that Yogacārinś like Maitreyanatha regard the one vehicle teaching as interpretable and not definitive. He summarizes his statement however by stating, " As such, the character of the Mahāyāna is established as the Ekayāna. " In other words, Candra defines the one vehicle from the standpoint of reality, the dharmadhātu, and since reality is one, the means of realizing it must all be the same.

In other words, for Madhyamaka, Mahāyāna is the Ekayāna, there is no Ekayāna apart from Mahāyāna. This is basically how the Ekayāna is understood in Tibet as well, since we are all Madhyamaka here, of the Prasaṅga variety, apart from some people that follow gzhan stong.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:54 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

I never said there was a non-duality, like in my previous post which you didn't quote. You brought up Nisgardatta as someone who both advocated dependent origination and nonduality. I pointed out this was impossible.

I'm not gonna engage the advaita-buddhadharma differences.

Yes, because every time you do, Advaita will be found to be eternalist, advocating ultimate being, and therefore incompatible with the practice of Buddhadharma. There is nothing useful in Advaita for those who practice Buddhadharma, other than to be examined and shown to be a source of faulty views and a deviation. We don't even need

to discuss Yoga, Samkhya, etc., since these darshanas have been well refuted. I've studied these things with Hindu masters of them, they have no problem with the incompatibility of Buddhadharma with Samkhya and Advaita, or the incompatibility of Advaita with Samkhya and Buddhadharma and so on. They cheerfully acknowledge that there are clear differences and that they need to be respected.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:37 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Queequeg said:

AMZN... Its expensive, but until the regulators start trying to break it up, they'll just keep bringing their capital to the table and disrupting industries with inefficiencies... very interested to see what they are going to do to the health insurance industry...

Malcolm wrote:

Buy a fund to take advantage of amazon. It is too volatile on the best of days for most people's comfort.

Apple has much better fundamentals. P/E ratio 16.22, Mkt. cap 811.89B

Amazon - P/E ratio 226.99, Mkt cap 675.09B

In other words, if you buy Amazon, you are paying \$226.99 for every dollar of asset value. This is not a bargain. Amazon is way, way, over priced. Same with Tesla. It's a suckers bet.

Queequeg said:

Fair points about AMZN and TSLA. They are at the high end of value and would not recommend buying right now - wait for a pull back - but I would argue these aren't really bets on the companies and so traditional valuations are not going to tell the whole story - they're bets on Bezos and Musk and emerging business and product innovations that are in uncharted territory. Bezos has the better track record, and until the regulators start to come down on AMZN, I don't see their expansion slowing.

I agree on AAPL. Solid financials and in terms of product, they've got a cult - the Apple Store aesthetic looks like such a nice and pleasant future! I want to live there!

In general, though, I would not recommend jumping into the market new right now if you've never been. There are aspects of this market that are really weird and could blow up. Do your homework. Get in slow. Like Malcolm touched on, start with funds, and as you get a feel for what's going on, focus on industries that you can relate to, and then you can start placing specialized bets.

Actually, investing is a great dharma practice in certain respects. You need to cultivate detachment and equanimity. Attachments can get you killed.

Malcolm wrote:

Take a long view, and understand that over a long period of time, the market typically averages out to a 10-11 percent return, subtract inflation, and you have your real return (hence the panic over inflation in the market for the past couple of trading days). Stocks are not for most people. This is why Buffet always tells people to put their money in funds that track the major indexes. Right now, a 50/50 or 60/40 split between domestic and foreign equities is a good way to go, keep 15 percent in bonds, and 5 percent in cash. Also, Fidelity and Vanguard are selling total portfolios where one can simply invest in one fund according to one's stomach for risk, which is balanced accordingly.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:29 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

fuki said:

Mu

Malcolm wrote:

You should really take the time to discover why Shantaraksita rejected Shankaracharya's embrace of nonarising. It was not because of sectarianism, it was because Advaitans propose, including Nisgardatta, that reality is a all pervasive nondual consciousness. Nisgardatta's point of view is not compatible with <http://www.nonduality.com/asmi2.htm>:

To identify oneself with the particular is all the sin there is. The impersonal is real, the personal appears and disappears. "I am" is the impersonal Being. "I am this" is the person. The person is relative, and the pure Being fundamental.

This is completely incompatible with dependent origination. I am surprised you do not understand this.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:00 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

No not the same.

Yes, non-duality and the void of own-being of that which arise, is at the heart of his teachings.

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

Simon E. said:

Precisely so.

Malcolm wrote:

Time for people to read the Heart Sūtra again, or even better, the <http://www.buddhistische-gesellschaft-berlin.de/downloads/ratnagunasamcayagatha.pdf>. I just wish there were a better translation than this.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:54 PM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Queequeg said:

AMZN... Its expensive, but until the regulators start trying to break it up, they'll just keep bringing their capital to the table and disrupting industries with inefficiencies... very interested to see what they are going to do to the health insurance industry...

Malcolm wrote:

Buy a fund to take advantage of amazon. It is too volatile on the best of days for most

people's comfort.

Apple has much better fundamentals. P/E ratio 16.22, Mkt. cap 811.89B

Amazon - P/E ratio 226.99, Mkt cap 675.09B

In other words, if you buy Amazon, you are paying \$226.99 for every dollar of asset value. This is not a bargain. Amazon is way, way, over priced. Same with Tesla. It's a suckers bet.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:36 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Soma999 said:

Everyone is right from his own point of view.

Malcolm wrote:

This does not mean everyone is "right."

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:35 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Simon E. said:

So in your view are Nisargadatta Maharaj's teachings the same as Buddhadharma?

fuki said:

No not the same.

Do they include Dependant Origination for example?

Yes, non-duality and the void of own-being of that which arise, is at the heart of his teachings.

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:19 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

hence they cannot describe the real-in-itself.

Malcolm wrote:

There is no "real-in-itself." This is just an importation of Kantian transcendental idealism into Nāgārjuna. But it is a wrong interpretation.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:51 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

The way Nāgārjuna is presented often is nihilistic. To say that nothing is real, or nothing exists, is nihilist, and it's also not what Nāgārjuna says.

Malcolm wrote:

He does say nothing is real. He does not say nothing exists.

fuki said:

"The task of philosophy is to show that reality conceived within the relativity-field is conceptual, and hence it has no essence of its own, i.e., it is not what it would be in itself"

- Nagarjuna

Understanding Nagar. is actually the true middle way, which is neither the extremes nor the middle, since the middle only designates the extremes.

Malcolm wrote:

Where is this from? The translation is a little strange.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:42 PM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

Anyways, it seems we never get around to actual doctrines because people get hung up on the rhetoric.

Malcolm wrote:

That means the rhetoric is in the way. It is one of the problems Gelugpas have with Pabhongakha, actually. Non-Gelugpas just can't forget that Pabhongkha stated in his letters, that all other Buddhists apart from his school were all going to hell, and so on. Then Gelugpas get mad and claim we are getting hung up on rhetoric. Moreover, there are more than just a few Gelugpas who double down on the rhetoric, and I see the same thing happening among Nichirenistas. This is complicated by the fact that Nichiren Buddhism itself has a complicated history, with factions and differing ideologies, from peaceful drum bangers who build Nirvana Stupas around the world, to aggressive street preachers (at least there were in the '80's).

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:15 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

Q: What is the right view?

A: To perceive without perceiving any object whatsoever is the right view.

Malcolm wrote:

This is absolutely correct, but there is a right way to arrive at this view of no view, and a wrong way.

The right way is to analyze phenomena and find that there are no phenomena which stand up to analysis. The wrong way is to take this "no view" as a statement of dogma and start barking it at everything you see.

Now, in the West we have many people training in Zen who do not even know the rudiments of Buddhadharma. This was not the case in China and Japan, where Zen/Chan training was engaged in by people who were well trained in Sūtra, Abhidharma, and so on.

So, it is not surprising in the least that in Zen circles there are people who are unable to distinguish at all what is Buddhadharma and why it is truly unique in the world. The same thing is true of Vipassana.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:02 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

Wayfarer has an aversion to Nāgārjuna, he understands it to be a form of nihilism.

Wayfarer said:

The way Nāgārjuna is presented often is nihilistic. To say that nothing is real, or nothing exists, is nihilist, and it's also not what Nāgārjuna says.

Malcolm wrote:

He does say nothing is real. He does not say nothing exists.

Wayfarer said:

Which is that things are empty of own-being, not merely or simply non-existent. Empty \neq non-existent. There are degrees of reality, that is why there can be 'two truths'.

Malcolm wrote:

No, the two truths are measure of how veridical a cognition is, it does not say anything at all about entities per se.

Wayfarer said:

I recognise and salute the superiority of the Buddha, otherwise I wouldn't consider myself Buddhist. But I can't agree with the statement that Buddhism is the only source of truth.

Malcolm wrote:

So you think that other traditions permit people to a degree of realization which is absolutely commensurate, say, with the path of seeing in Mahāyāna?

Wayfarer said:

What I see in the world's wisdom traditions, are accounts of the encounter with the Infinite, which is clearly embodied in Mahayana Buddhism.

Malcolm wrote:

Always knew you were a perennialist at heart.

Wayfarer said:

Buddhists have the best way of dealing with it - most consistent, most logical, and most profound. That's why I consider myself Buddhist. But it doesn't make everyone else's understanding wrong - that is just the kind of attitude that caused me to leave Christianity.

Malcolm wrote:

With respect to the nature of reality, all other religious understanding of it is wrong. If you believe otherwise, this means that you also believe that awakening has nothing to

do with view. That is knowledge obscuration I hope you someday overcome. There is no common basis between Buddhadharma and tirthika religions. HH Dalai Lama happily admits this, and with a grin, for example, is happy to state "When my Christian brothers want to talk to me about emptiness, I tell them emptiness is not their business."

This does not mean that all world religions are not based in some sense of moral responsibility and compassion for others, but compassion cannot eradicate afflictions which cause rebirth.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:57 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

No_Mind said:

How far a leap is it from mind stream to universal soul?

Malcolm wrote:

It's an uncrossable abyss.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:26 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

I think I follow: that the three would not be treading the path of Buddhayana without the Buddha? Just wanted to double check.

With the ekayana perspective can the three paths arise without the Buddha?

(Maybe the hang-up is that I'm just trying to understand the subject better. I'm not arguing.)

Queequeg said:

Right, the message of the Lotus seems to be that the Buddha teaches three paths to prepare beings for the Buddhayana.

Malcolm wrote:

I see, now you have retreated from your previous statement of certitude to "seems to be."

Queequeg said:

The Buddha is considered eternal, so the paths are eternal.

Malcolm wrote:

You are referring to the rūpakāya? If so, this is just not so. With respect to this assertion, the Buddha states in the PP in 100,000 lines:

If matter...is a phenomena that is permanent, stable, eternal and unchanging, this Mahāyāna Dharma would not be able to overwhelm the world with its devas, humans, asuras and gandharvas. Because matter...is a phenomena that is impermanent, unstable, transient and changing, this Mahāyāna Dharma is able to overwhelm the world with its devas, humans, asuras and gandharvas.

BTW, some Buddhas, like Sikhin, never ordain a monastic Sangha. So, just how are all paths eternal?

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:24 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Ekayana in the Lotus means that even when the Buddha teaches the the three vehicles he is actually teaching the one Buddhayana. Those on the sravakayana are taught arhatship and are aiming for arhatship; pratyekabuddhayana are aiming for pratyekabuddhahood; bodhisattvayana are taught a particular ideal of Buddhahood culminating after 3 eons of practice and they aim for that particular conception of Buddhahood. The actual goal of the Ekayana is not known within these paths. The Buddha is preparing them all to receive the Buddhayana. The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Malcolm wrote:

That is a novel interpretation.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 8:53 PM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Very dependent on whether or not one caught the anti-Trump fever last year.

Malcolm wrote:

Trump is fool, leading other fools.

marting said:

More embarrassing is the inability to acknowledge corrosive ideologies advanced by capable, aggressive state actors.

Malcolm wrote:

The flawed ideology at work here is the ideology of a deeply incompetent administration that defunds the state dept and refuses to send qualified diplomats to S. Korea.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 8:32 PM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Malcolm wrote:

Aapl

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:47 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The thread drifted off topic and addressed the OP really only on the first page. If you want to inflame passions, as you did in the OP of that post ("You can read the article for a full catalogue to see if Nichiren sent any patriarchs of your tradition to hell..."), that's your prerogative. Its the way you put things that draws your intent into question.

Malcolm wrote:

Your post basically claims there is only one correct understanding and one correct practice. You do understand why some of us think this position is risible?

Queequeg said:

If you're not seeking bodhi, you're doing it wrong. Is that a controversial statement from a Buddhist perspective?

Malcolm wrote:

The point is that your guy claims if you don't seek bodhi his way, you're out. That is the risible part.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:40 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Norwegian said:

As someone who goes for refuge to the Buddha, I have accepted the Buddha (indeed any Buddha) as the ultimate authority on Buddhadharma.

The Buddha then stating that outside of his teachings there is no liberation, means it's highly arrogant of me to question that statement (in the sense of implying that the Buddha is mistaken, and yet still after that say that I go for refuge to the Buddha). Or, if not arrogant, then just ignorant (how can I know more about these things than the Buddha himself?). The Buddha is a Buddha. This is supposed to mean something. If the Buddha says something, then I listen to it.

My attitude is that if I don't understand something, then I want to understand why it is so and so, instead of just discarding it. So far this has not disappointed me or let me down.

Malcolm wrote:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Norwegian said:

And for however long you hold that kind of view, for that long you'll remain mistaken. It is honestly quite straightforward: A basic study of Madhyamaka should dispense with that kind of view (of there being something truly real, somehow).

Malcolm wrote:

Wayfarer has an aversion to Nāgārjuna, he understands it to be a form of nihilism.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:39 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

“Malcolm” said:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Wayfarer said:

It is not something, but also not nothing.

Malcolm wrote:

And thus you stuck in the third extreme, positing something which is not nothing but also not something, which is just the extreme of existence restated.

Wayfarer said:

But that's not the reason. It's because we all have to get along in a pluralistic world. Most of my relatives are Christian (or post-Christian). My sons both had Bible readings at their weddings.

Malcolm wrote:

Yes, but this a Buddhist forum, and not your parlor. In your parlor, I wouldn't even discuss Buddhism, unless there was clear interest.

I don't discuss Buddhism with people unless they show interest.

Here, it is a different story. We are here to discuss Buddhadharma, and part of that discussion involves why Buddhadharma is unique and why it alone offers ultimate freedom.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:32 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The thread drifted off topic and addressed the OP really only on the first page. If you want to inflame passions, as you did in the OP of that post ("You can read the article for a full catalogue to see if Nichiren sent any patriarchs of your tradition to hell..."), that's your prerogative. Its the way you put things that draws your intent into question.

Malcolm wrote:

Your post basically claims there is only one correct understanding and one correct practice. You do understand why some of us think this position is risible?

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:06 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Dan74 said:

No Mind,

I find the approach as outlined here quite rigid as well. Life/spiritual practice are organic, not formulaic. Signposts (as in the Dharma) and one-to-one guidance from a teacher who knows your heart are vital, I agree, but any dogmatic approach as to what one needs (without even knowing where one is coming from) is naive at best.

Fora being the way they are, the view you are exposed here is symptomatic of this Forum's culture rather than what you are likely to hear in Vajrayana or Zen centres (in my experience), especially as a newcomer.

/

Malcolm wrote:

Also, these days most people are just into what feels good.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:05 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Dan74 said:

No Mind,

I find the approach as outlined here quite rigid as well. Life/spiritual practice are organic, not formulaic. Signposts (as in the Dharma) and one-to-one guidance from a teacher who knows your heart are vital, I agree, but any dogmatic approach as to what one needs (without even knowing where one is coming from) is naive at best.

Fora being the way they are, the view you are exposed here is symptomatic of this Forum's culture rather than what you are likely to hear in Vajrayana or Zen centres (in my experience), especially as a newcomer.

/

Malcolm wrote:

Everyone needs right view to practice Dharma. There is no way out otherwise.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:55 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

I don't agree with any form of 'religious triumphalism' - this way is the only way. We live in a pluralistic society which can accommodate many ways. And besides:

I have taught the Dharma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dharma as taught compared to a raft, you should let go even of Dharmas, to say nothing of Adharmas.

Norwegian said:

As someone who goes for refuge to the Buddha, I have accepted the Buddha (indeed any Buddha) as the ultimate authority on Buddhadharma.

The Buddha then stating that outside of his teachings there is no liberation, means it's highly arrogant of me to question that statement (in the sense of implying that the Buddha is mistaken, and yet still after that say that I go for refuge to the Buddha). Or, if not arrogant, then just ignorant (how can I know more about these things than the Buddha himself?). The Buddha is a Buddha. This is supposed to mean something. If the Buddha says something, then I listen to it.

My attitude is that if I don't understand something, then I want to understand why it is so and so, instead of just discarding it. So far this has not disappointed me or let me down.

Malcolm wrote:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:42 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

The ultimate goal is not Buddhist or Hindu or Christian, those distinctions only exist in the domain of phenomena. .

Tiago Simões said:

And given that we are not Buddhas, the domain of phenomena is all we have to play with.

Malcolm wrote:

Moreover, as the Sabba sutta points out, there nothing other than the domain of phenomena, and those are included completely within in the twelve āyatanas.

Another way to put it is that all compounded and uncompounded phenomena are included in one aggregate, one sense base, and one sense element, that is, the material aggregate, the mental sense base, and the dharma sense element. There are no phenomena outside of these three groups.

When we study Dharma in a proper way, we will abandon the notion that there is liberation for those outside of the Dharma. If we do not study Dharma in the proper way, maintaining the delusion that there is liberation for those outside of Buddhadharma is not only mistaken, but it is mistaken compassion.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:41 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

If liberation does not come from right view, than liberation has no cause and can arise at any time in anyone, whether they realized emptiness or not.

Kunga Lhadzom said:

But it would arise, if the karma for it ripened...maybe they practiced in a past life ?

Also if there is no beginning. ...no cause to cause a beginning....why couldn't liberation arise spontaneously ?

Malcolm wrote:

Why? It is because of the innate grasping at a nonexistent self which has not been eradicated by the realization of the emptiness of persons and phenomena that liberation cannot arise spontaneously. Since every other religion posits some kind of self as an ultimate reality, liberation is not possible for them.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:38 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

And exactly the same thing is being said of Christianity on Christian forums, and I don't accept that, either. I think liberation is ultimately beyond religions altogether - it is what they are pointing out, or pointing to, but as the parable says, they are 'fingers pointing at the moon'. The ultimate goal is not Buddhist or Hindu or Christian, those distinctions only exist in the domain of phenomena. But I'm not going to get into a long polemical debate about it.

Malcolm wrote:

Right, so for you liberation is not dependent on view, but something other mystical thingymabob that you cannot describe.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:31 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DNS said:

The U.S. DJIA dropped 1,175 points today after dropping 665 last Friday. It is the largest single day drop in U.S. history, however, in terms of percentage drop, it was -4.6% which is still very far from the -22.6% on 10-19-1987.

The pundits say it is because the jobs market is looking good, the economy is doing well, so the stock investors fear interest rates will be going up several times this year. That just makes me glad not to be part of that group, that wishes ill for the common workers,

so that the Fed will keep interest rates low. Of course, I am sure there are some investors who don't think like that, but that was the general consensus among the pundits.

Malcolm wrote:

It is a buying opportunity. The world economy is growing. Fundamentals of the economy are great.

The market dropped because if interest rates rise, money becomes more expensive, and this affects returns on investments made with borrowed money. At a micro level this is nothing, but at the macro level, mutual fund level, this gets very expensive very quickly.

This will cause some investors to move their money into bonds, since yields are going to rise. Of course, let's hope the new Fed chair keeps his head and is super cautious about raising the Fed rates.

This is not a dis on workers, but there is some risk of inflation, because we are at nearly "full" employment. If borrowing money becomes expensive, this makes commercial paper more expensive, and this can have an adverse affect on jobs and growth.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:12 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

I don't agree with any form of 'religious triumphalism' - this way is the only way. We live in a pluralistic society which can accommodate many ways.

Malcolm wrote:

Of course, many sentient beings have different karma, and thus follow many paths, but without right view, liberation just is not possible. That right view exists only in Buddhadharma.

If liberation does not come from right view, than liberation has no cause and can arise at any time in anyone, whether they realized emptiness or not.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 3:24 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Malcolm wrote:

Again, Kyle, this is too narrow. But I am not going to discuss it here other than to say one does not need to be an ārya to be said to know Dzogchen directly and experientially. You are mixing up sūtra and Dzogchen here.

krodha said:

I was attempting to offer an example of another distinction that is somewhat similar in nature.

In any case seems this conversation has probably ran its course.

The distinction isn't important anyway but Dawai Gocha's blatant refusal to even consider its merits is a bit strange to me.

Malcolm wrote:

I understand, it is just that the special feature of Dzogchen is that ordinary people are able to recognize their dharmatā experientially in a direct perception without having realized emptiness.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 3:13 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

krodha said:

And the "Dzogchenpa" distinction allows both of us to maintain our points of view in a rather harmonious way.

Dawai Gocha said:

Maybe check out my second post that wasn't approved until later, it might be worth entertaining.

Seems 'dzogchenpa' can be used in both contexts. Both dictionaries define it as 'practitioners of dzogchen' and teachers have used it in this way.

krodha said:

The main point is again, that "Dzogchen" is the living and experiential dimension of equipoise. Those who have known Dzogchen are awakened individuals.

Even within the scope of the buddhadharma, there are "practitioners of the buddhadharma" and then there are those who have awakened, given the title "ārya." In the same way only those who have awakened to their nature have come to know "Dzogchen," and those who have not yet awakened cannot be said to know the meaning of "dzogchen."

Nevertheless they are practicing to create circumstances that are conducive to awakening. Those who have awakened and have lapsed back into their relative condition are also creating conducive circumstances to continually re-visit said equipoise, as that is the entire point.

Just as in the buddhadharma the distinction of an ārya is made, I feel it is appropriate to make the distinction we are discussing. The āryas of the world have tasted chocolate so to speak, they have an experiential, working knowledge of that taste. Those who have not tasted chocolate do not possess that knowledge.

This all started because I said "as an alleged atiyogin, you know X to be the case." You then asked what I meant by "alleged" and this is what I mean, as someone who has allegedly tasted chocolate, you possess an experiential knowledge of that taste. Likewise a yogin of ati, or a "Dzogchenpa" is someone who, if they aren't knowing it constantly, has at least awakened to know "Dzogchen."

Malcolm wrote:

Again, Kyle, this is too narrow. But I am not going to discuss it here other than to say one does not need to be an ārya to be said to know Dzogchen directly and experientially. You are mixing up sūtra and Dzogchen here.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 2:22 AM

Title: Re: Hello All

Content:

Malcolm wrote:

No Mind explained his perspective right at the outset. It is mistaken. If no one sets him straight, he will continue in that misconception.

It is no more kind to allow someone to continue in a misconception than it is to allow a lost traveller to continue on their way without pointing out the correct path to their destination.

Time is passing and we are living in time.

fuki said:

I understand your angle of vision, yet I'm more cautious with people I do not have established a deeper connection with yet (or are not aware of yet).

Besides I'm a member of zen forums where actual qualified teachers, which I am not, can address misconceptions better than I. Even if I would say things correctly according to the dharma it does not mean it would function correctly it might have an undesirable effect. So my speech differs when I know someone better and have established a deeper connection. Blindly expounding the dharma to anyone who appears can also be a disservice to the dharma. We all differ in our approach, when a practitioner has seen through the cause and can drop self-grasping the gateway into Ch'an will naturally open. Again I am not a teacher and ofcourse right understanding is vital it is not always the time and place for me to address it, it might be different for you. No opposition there,

what is kind or not kind cannot be predicted, it is wisdom which gives compassion its direction, for me always addressing everyone's misconception can be like releasing a bird with one broken wing, which is then also my responsibility if it plummets to the ground. So when it doesn't come naturally I maintain silence. But again I wish your guidance and practise or anyone's will be of service to all sentient beings.

Malcolm wrote:

My attitude is that Buddhadharma is very precise. It is easy to measure what is in accordance with Buddhadharma and what is not. This is a forum for discussing that. Therefore, if someone offers a view that absolutely contradicts Buddhadharma, it is quite permissible, and even desirable, for that contradiction to be pointed out. I generally find that in the end people appreciate being corrected, even if in the beginning they are a little offended.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:45 AM

Title: Re: Hello All

Content:

fuki said:

I fear anything I will say will cause more division in the minds of ppl leading to more grasping, hence dukkha.

Malcolm wrote:

The aim of precision about this point is to eliminate the concepts that lead to grasping and clinging.

One does not eliminate views by proffering more views.

Dependent origination itself is the elimination of views. No Mind should understand this point a little better than he does at present.

And just to be clear, Nāgārjuna states:

Whatever is the nature of the Tathāgata, that is the nature of the world.

Since the Tathāgata has no nature, the world too has no nature.

fuki said:

Malcolm, I've been a practitioner of Buddhadharma for 20 years and you cannot force a flower to bloom, as you know it depends on causes and conditions. It isn't my flavour to speak in a manner like you do, as in "he should understand this point" I'm not sure if that would motivate him to deepen his practise and understanding, but again I cannot predict if it will or will not since that depends on a myriad of conditions. Perhaps you are of service to motivate him but putting in "shoulds" usually don't. It's no critique to you I value your assistance in the dharma but it's not my style of speech so I won't discuss that point. If you would address my understanding of the dharma I would engage but I never talk about the understanding or non-understanding of others.

Malcolm wrote:

No Mind explained his perspective right at the outset. It is mistaken. If no one sets him straight, he will continue in that misconception.

It is no more kind to allow someone to continue in a misconception than it is to allow a lost traveller to continue on their way without pointing out the correct path to their destination.

Time is passing and we are living in time.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:09 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

No_Mind said:

Probably because I am a relative newcomer to Buddhism (I became a Theravadan Buddhist in mid-2013 and I am an entirely self taught Buddhist) I do not yet subscribe to such a rigid view. Perhaps in time I will.

Malcolm wrote:

You need a teacher.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:07 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Simon E. said:

The Theravada is a valid vehicle in its own right for those whose ambition is Arhatship. But it has a different set of aims than does the Mahayana.

Coëmgenu said:

This is something one agrees with, for instance, if one is coming from a Tibetan perspective.

The notion that the śrāvakayāna leads anywhere other than anuttarāsamyaṁbodhi is not a universal Mahāyāna belief.

DGA said:

Can you give an example or two of a tradition that holds that the sravakayana doesn't lead, eventually, to Mahayana and hence to Buddhahood?

I can't think of one.

Malcolm wrote:
Yogacāra.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:06 AM

Title: Re: Wall Gazing

Content:

Astus said:

In Bodhidharma's case "wall gazing" likely meant not a physical posture but maintaining the mind like a wall, that is, without discrimination or attachment to emotions and ideas.

Malcolm wrote:

According to the Tibetan translation of Bodhidharma's account, the Chinese term "facing a wall" is translated as "Facing reality."

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:58 AM

Title: Re: Hello All

Content:

fuki said:

I fear anything I will say will cause more division in the minds of ppl leading to more grasping, hence dukkha.

Malcolm wrote:

The aim of precision about this point is to eliminate the concepts that lead to grasping and clinging.

One does not eliminate views by proffering more views.

Dependent origination itself is the elimination of views. No Mind should understand this point a little better than he does at present.

And just to be clear, Nāgārjuna states:

Whatever is the nature of the Tathāgata, that is the nature of the world.
Since the Tathāgata has no nature, the world too has no nature.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:55 AM

Title: Re: Hello All

Content:

No_Mind said:

Not with intention to ruffle any more feathers ..

I personally think there is no inherent contradiction between believing in DO (to understand punarbhava) and Buddha's teachings and also believing in "the underlying natural order of the Universe whose ultimate essence is difficult to circumscribe due to it being non conceptual yet evident" and/or "single binding unity behind diversity in all that exists in the universe."

Malcolm wrote:

This contradicts the view of the Buddha in its entirety.

No_Mind said:

I doubt it

Malcolm wrote:

The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All. [1] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

<https://www.accesstoinight.org/tipitaka/sn/sn35/sn35.023.than.html>

There is nothing at all behind the diversity of the world other than the actions of sentient beings which produce it.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:37 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Jeff H said:

I consider myself to be on a spiritual path, but I don't know how far along that path I will get in this life. When I look back on my life now, I can construct a narrative of that path twisting and turning through many religious, non-religious, and anti-religious processes, all leading to Buddhism – where I am now. If I look at any phase of this life, or if I project that trajectory over many lifetimes, how far did I get in any single lifetime? Those specific limits define discrete pinnacles and nadirs of my personal journey. But they all contributed to the possibility of realizing my complete potential.

I believe Buddhism holds the key, and Buddhists I respect very highly tell me it is possible to gain certainty of that. But even if I had such certainty, I don't think it would be appropriate to diminish non-Buddhist paths or to claim exclusivity. In fact, every religion does that. But the One True Path should be above that, confident that it's veracity will be recognized by those who arrive at its doors by whatever means. Those

prior means are contributory and complementary.

Malcolm wrote:

Āryadeva states quite clear that realization is based on view. It is not diminishing other paths to point out that the Buddhadharma is unique with respect to this view of empty dependent origination, and that from this perspective, it is not possible to be free from the afflictions that drive rebirth without realizing the meaning of empty dependent origination. We also do not need to apologize for asserting that without the eightfold path, liberation is not possible. We can also acknowledge that other paths have different baseline assumptions that are at odds with ours, have visions of liberation which are not consistent with ours, and therefore, propose results which are not commensurate with ours.

Jeff H said:

My position is based on considering the experiences of others. I don't dispute the importance of view, but it has no meaning to someone who isn't ready to see it.

Malcolm wrote:

Such a person is in a dark house.

Jeff H said:

And, yes, as a spiritual "end game" I'd agree that no other religion offers true liberation. But for the vast majority of people trying to make sense of conventional life, liberation in the Buddhist sense is not even a remote possibility. However, from their perspective, that doesn't diminish whatever beliefs and efforts they make now that may someday get them to that point.

Malcolm wrote:

Such people are like blind people trying to find their way.

Jeff H said:

I don't advocate apologies or refraining from pointing out differences. As illustrated in the Gelug treatment of the Tenet Systems, all wrong views can ultimately lead to right view. In my journey, I had questions about Christianity which Christianity couldn't answer for me but Buddhism has. That was one of the ways in which Christianity was a great benefit to my discovery of Buddhism.

Malcolm wrote:

The study of tenet systems is crucial. But its purpose is to lead one from the darkness of ignorance into light of the Buddha's Dharma. It is not the case that any of the nonbuddhist paths are part of the continuum to liberation. To the extent that people on nonbuddhist paths cultivate love and compassion, they will experience higher states of rebirth. But this is just not enough.

Jeff H said:

Some of us need to flounder around awhile and can't be rushed. Guided, yes; rushed, berated, and cajoled, no.

Malcolm wrote:

Samsara has neither a beginning nor an end. So there is plenty of time for people to buzz around samsara like bees stuck in a jar.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:33 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Kunga Lhadzom said:

What if you didn't practice any religion, only wanted with all your heart to know the truth, and strived to be a good human being, and had incredible love and compassionwouldn't the Buddha's and Bodhisattva's be able to see you and understand you, and have the compassion to guide you, even though you didn't practice any rituals, or religion or belief system?

No_Mind said:

My pov exactly.

Shall we say Mother Teresa's attainments are zero because she was not a Buddhist.

Malcolm wrote:

Dharmakīrti points out that compassion does not have the force to eliminate afflictions. So while certainly in many quarters Mother Theresa is regarded as a saint, from the point of view of Buddhadharma she cannot be accepted as a realized person. There is nothing in her life that suggests she understood anything about the Buddha's view of reality.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:35 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Jeff H said:

I consider myself to be on a spiritual path, but I don't know how far along that path I will get in this life. When I look back on my life now, I can construct a narrative of that path twisting and turning through many religious, non-religious, and anti-religious processes, all leading to Buddhism – where I am now. If I look at any phase of this life, or if I project that trajectory over many lifetimes, how far did I get in any single lifetime? Those specific limits define discrete pinnacles and nadirs of my personal journey. But they all contributed to the possibility of realizing my complete potential.

I believe Buddhism holds the key, and Buddhists I respect very highly tell me it is possible to gain certainty of that. But even if I had such certainty, I don't think it would be appropriate to diminish non-Buddhist paths or to claim exclusivity. In fact, every religion does that. But the One True Path should be above that, confident that its veracity will be recognized by those who arrive at its doors by whatever means. Those prior means are contributory and complementary.

Malcolm wrote:

Āryadeva states quite clear that realization is based on view. It is not diminishing other paths to point out that the Buddhadharma is unique with respect to this view of empty dependent origination, and that from this perspective, it is not possible to be free from the afflictions that drive rebirth without realizing the meaning of empty dependent origination. We also do not need to apologize for asserting that without the eightfold path, liberation is not possible. We can also acknowledge that other paths have different baseline assumptions that are at odds with ours, have visions of liberation which are not consistent with ours, and therefore, propose results which are not commensurate with ours.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:07 PM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Admin_PC said:

To be clear, I was talking about references like:

<https://www.accesstoinsight.org/tipitaka/kn/pv/pv.1.05.than.html> (from the Petavatthu of the Khuddaka Nikaya) - offerings benefit dead relatives.

<https://www.accesstoinsight.org/tipitaka/an/an10/an10.177.than.html> (from the Anguttara Nikaya) - which dead relatives can receive offerings.

<https://www.accesstoinsight.org/tipitaka/dn/dn.31.0.nara.html> (from the Digha Nikaya) - offering alms on behalf of dead relatives.

Since the OP is about Mahayana, the obvious sutra references are:

The Ksitigarbha Sutra

The Ullambana Sutra

Fascicle 40 of the Avatamsaka

Malcolm wrote:

That is quite a bit different than making offerings to ancestors. For example, it includes one's deceased children, deceased siblings, and so on. No doubt one can try to relieve the suffering of one's deceased relatives by making offerings of sur while they are in the bardo. But such people do not even need to be related to you as well.

As Merriam-Webster defines the term:

Definition of ancestor worship: the custom of venerating deceased ancestors who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living.

There are remnants of this in Tibetan culture in the form of rgyal po spirits -- almost every Tibetan family has something like this. But it is not part of Buddhadharma, it is a hangover from pre-buddhist Tibetan folk religion, and I suspect that it is the same in China, and Japan. In Shinto, there is definitely an idea of ancestor veneration in the form of the Kami.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:54 PM

Title: Re: Where is Sakyamuni Buddha?

Content:

heart said:

Seriously, you want to have a discussion about the words reality and truth? I am not interested.

/magnus

DGA said:

That's OK. I think it's an important distinction, but not all of us agree.

heart said:

Do you think relative truth is an reality, yes or no?

/magnus

Malcolm wrote:

Relative truth is a mistaken cognition about a given thing.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:40 PM

Title: Re: Hello All

Content:

No_Mind said:

Not with intention to ruffle any more feathers ..

I personally think there is no inherent contradiction between believing in DO (to understand punarbhava) and Buddha's teachings and also believing in "the underlying natural order of the Universe whose ultimate essence is difficult to circumscribe due to it being non conceptual yet evident" and/or "single binding unity behind diversity in all that exists in the universe."

Malcolm wrote:

This contradicts the view of the Buddha in its entirety.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:25 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

rory said:

Of course this is what Malcolm et al. is about: the Lotus Sutra undermines suppositions of TB, ideas about everybody becoming a buddha, karmic transfer by Buddhas and Bodhisattvas, Jizo preaching in Hell to all beings, animals, insects all sentient beings being equal to humans goes against their school and I daresay their egos.

DGA said:

Returning to this ^^

How does the Lotus Sutra undermine any supposition of any school of Tibetan Buddhism? What aspect of the Lotus Sutra are you referring to? What supposition are you referring to? And how is any of this warranted to the topic at hand?

If anyone cares to follow me down this rabbit hole, consider the posts below as a starting point:

<https://dharmawheel.net/viewtopic.php?f=102&t=27263&start=20#p422334>

Malcolm wrote:

Her statements is a misconception piled upon misconception.

Author: Malcolm

Date: Monday, February 5th, 2018 at 9:59 PM

Title: Re: "All Buddha-Nature is One"

Content:

DGA said:

"all Buddha-nature is one"

Astus said:

Buddha-nature is a quality, not an object, and that quality is emptiness.

florin said:

Qualities can only be thought of as existing in relation to something isn't it ?
So what is budha nature the quality of ?

Malcolm wrote:

Sentient beings.

Author: Malcolm

Date: Monday, February 5th, 2018 at 9:00 PM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

Yeah, I only ask because in the sang and serkyem booklet it says "for Sangchod you should prepare serkyem". I am still confused about what that means.

Malcolm wrote:

Means you need to make a serkyem for the offerings also. Sang and serkhyem are commonly done in the morning, after which one has a tea break with tea prepared for the rite.

When doing serkhyem in the evening, one also needs to have cups set out for the participants so they all have a little wine at the end. If doing intense Ngaggong or something, you need to take breaks, and during breaks, one has a drink -- this is the mthong brgyud, the seeing lineage.

Adamantine said:

Is that corresponding to making an inner offering to inner dharmapalas?

Malcolm wrote:

No, it is literally having a drink with the The Jewels and the protectors.

Author: Malcolm

Date: Monday, February 5th, 2018 at 8:58 PM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

florin said:

According to CNNr you "finally become a dzogchen practitioner" when you have achieved the level of released shine or the ability to integrate with circumstances.

Malcolm wrote:

That is one of the that things he has said, but not the only thing he has said on this issue.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:33 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Dawai Gocha said:

Just don't see the point in establishing this rigid intellectual trapping of the word. They

have Theravadins, Mahayanists, Tantrikas, etc., but those in dzogchen lineages can't be called dzogchenpas? Doesn't seem to make sense.

We have tulkus in our lineage and even at a few years old, I don't have a problem calling them dzogchenpas.

krodha said:

The point being made is that there are (i) those who actually possess a knowledge of their nature and (ii) those who don't.

Those who possess that knowledge [rig pa] have come to directly know the meaning of "Dzogchen." The same cannot be said for those who haven't.

Malcolm wrote:

Yup, but let's be sure not to turn that nature into an object too.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:05 AM

Title: Re: Mahayana and War

Content:

marting said:

I think a simpler explanation is that they were dealing with the real world around them.

Malcolm wrote:

"Dealing with the real world around them" is not karma hall pass.

marting said:

Stuff happens and they need to deal with it.

Malcolm wrote:

Rulers all go to hell. It's the price they all pay for power in this life.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:03 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

I don't think the leadership in Pyongyang is crazy. It's weird and it's bad, no doubt, but it's not crazy. It's highly consistent. It's not erratic. And that's one reason why the Trump administration's approach to NK is such a disaster.

More on this:

<https://theintercept.com/2017/09/26/north-korea-donald-trump-kim-jong-un/>

TharpaChodron said:

North and South Korea are joining together (so I hear) for the first time in a long while at the Olympics. I'm no fan of Trump, but what if all this bluster and drama brought the two sides together and ironically brought about more peace? I may be just talking crazy, but stranger things have happened.

DGA said:

Yes, and that aligns with what I've read and heard from South Koreans: the sentiment is that US policy and presence is a bigger impediment to peace than anything the North might think or do. That's how the people are feeling. Consequently, there is a beginning of rapprochement between North and South, implicitly against the US.

I really, really, really don't want to see a war on the Korean peninsula. It would be a bloodbath and could initiate a global conflict that none of us even want to think about.

Malcolm wrote:

It would be a disaster of biblical proportion.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:52 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

MiphamFan said:

Gross simplifications.

Right in your reply itself you admit that Hindus seek the atman while Buddhists talk about AN atman.

Lucas Oliveira said:

Yes

many Catholics developed virtues before finding the Buddha's teachings and this helped these people on the Buddhist path

the same with Hindus, Taoists, Shintoists and various people of other religions.

so I think it right to say that other religions can help people on the Buddhist path.

Malcolm wrote:

Religions, including Buddhism, are only as good or bad, kind or mean, as the people who practice them.

The realization of Buddhadharma is unsurpassable in meaning and benefit.

Author: Malcolm

Date: Monday, February 5th, 2018 at 7:14 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

I'm not advocating for war, but it seems like the Mahayana relationship with violence is a bit more complex than the complete condemnation of it in the Pali Canon. There is that famous story of the captain and the potential mass murderer, and plenty of episodes of Mahayana/Vajrayana masters seeming to endorse violent force in some contexts:

[https://info-](https://info-buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html)

[buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html](https://info-buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html)

marting said:

I think a simpler explanation is that they were dealing with the real world around them.

Malcolm wrote:

"Dealing with the real world around them" is not karma hall pass.

Author: Malcolm

Date: Monday, February 5th, 2018 at 7:12 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Way-Fun said:

Yes, of course.

Fear-as-fear is the feeling of not wanting to be afraid. In that case there is a thing, 'fear,' a place, 'here and now,' a person, 'me,' and 'I' want it to go away from 'here' in the immediate future, where that very same 'I' will soon be, so that I can go back to the way I was before I was afraid. Without a construing a 'here' and 'me,' and so on, what remains? When you know fear intimately, without conceptual elaboration, it is not-fear.

The Bodhisattva of Fear (you) awakens fear (you) through the dharma gate of fear (you).

You (fear) awaken you (fear) through the dharma gate of you (fear).

Fear is not afraid, desire does not want, thought doesn't know.

Grigoris said:

You are posting in the academic discussion sub-forum of a Buddhist board, so please quote a Buddhist source for your theory or I will be forced to delete your post.

kirtu said:

The general flow of exposition follows Zen Buddhist teisho form. You can find numerous published teisho saying essentially this.

Kirt

Malcolm wrote:
This isn't a Zendo.

Author: Malcolm
Date: Monday, February 5th, 2018 at 7:09 AM
Title: Re: What Does It Actually Mean to Practice Dzogchen?
Content:
krodha said:
The first instance of recognizing said nature is the point that "practicing Dzogchen" begins, at least in my understanding.

Malcolm wrote:
This is when you become a Dzogchenpa, not just a Dzogchen practitioner.

Author: Malcolm
Date: Monday, February 5th, 2018 at 6:57 AM
Title: Re: Potential for War in Korea: Causes and Conditions
Content:

marting said:
Very dependent on whether or not one caught the anti-Trump fever last year.

Malcolm wrote:
Trump is fool, leading other fools.

Author: Malcolm
Date: Monday, February 5th, 2018 at 6:54 AM
Title: Re: Potential for War in Korea: Causes and Conditions
Content:
Malcolm wrote:
Trump is an aggressive fool, and he wants to start a nuclear war with someone.

marting said:
No.

<http://thehill.com/opinion/international/370904-enabled-by-china-north-korea-is-still-a-bully-with-impunity>

Meanwhile, President Trump has broken from recent tradition by not pandering, yet he is criticized as the one inciting tensions. Enabler China will cheer on the regime at its 70th anniversary commemoration in September. Bullies don't call out bullies; they need each other.

Yes.

Malcolm wrote:

Yes, no. Osth is not a particularly reliable source.

<https://www.counterpunch.org/2013/12/20/pakistan-outs-three-us-cia-station-chiefs-in-three-years/>

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:52 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Aryjna said:

ChNNR says in 'Longchenpa's Advice from the Heart' At the beginning, we may dwell in our real potentiality or real nature for five or ten seconds in a period of twenty-four hours. Then, applying the practice more and more, we may be able to remain for some minutes, then for some hours, thus becoming Dzogchen yogins.

That would probably exclude a large percentage of the people who are practicing Dzogchen.

krodha said:

The first instance of recognizing said nature is the point that "practicing Dzogchen" begins, at least in my understanding.

The path [lam] consists of fluctuating between equipoise and post-equipoise, which is what Rinpoche is referring to.

Whether that excludes a large percentage I'm not sure.

Malcolm wrote:

This is too narrow a definition. If you are practicing practices characteristic of Dzogchen, etc., then you are a Dzogchen practitioner.

For example, if you are solely a practitioner of Lamdre, you are not a Dzogchen practitioner. On the other hand, there is no difference in meaning between Dzogchen trekcho, Kagyu Mahamudra, the view of the inseparability of samsara and nirvana, etc.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:49 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

dzogchungpa said:

Well, obviously, it means whatever Malcolm says it means.

Malcolm wrote:

Yes. See my post above.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:48 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

krodha said:

My point was this: I wouldn't call someone a mechanic if they have never touched a car engine. These individuals may be practitioners engaged in sadhānas, sure. Aspirants, certainly. But yogins of ati, I personally feel that is something different.

Even if they claim to be practicing tregcho and so on, how do I know what they are doing? One can claim to be practicing tregcho yet merely be sitting, distracted, in something that merely resembles samatha. Similarly, one can claim to be practicing thogal, yet just be sitting there, completely distracted, enjoying a light show. There is no way to tell who is applying these views accurately.

That being the case, are the individuals in question practicing Dzogchen? Outwardly it may appear that way. Inwardly though, where it truly matters, I cannot say. For all I know they may be just like someone dressed up in a police officer costume, outwardly appearing as such, yet in actuality not so.

In any case, for asking this question I've now been labeled: arrogant, pedantic, lost, a teapot filled with poison, a mess, and was told: Knowing your real name I'll also encourage others to stay clear.

Malcolm wrote:

Chogyal Namkhai Norbu's answer to this is simple— if you are doing practices which are included in the Dzogchen path, and that includes such preliminaries as creation, completion, rushan, and so on, you are a Dzogchen practitioner.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:37 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

MiphamFan said:

Malcolm is right actually.

Do you think Xi Jinping managed to carry out his anti-corruption measures without ruffling feathers? Bo Xilai is only the most prominent official he cracked down on.

Malcolm wrote:

From what I understand, the anti-corruption charges, while addressing real issues, are a cover for a turf war between four major political factions in China.

MiphamFan said:

Yeah, of course.

Another divide within China is between the old school Marxists and the liberals in power. Liberals in the (original) economic sense.

China is yuuuuuge, it is silly to assume it is united.

Malcolm wrote:

Yes, liberalizing the economy is dangerous to entrenched power -- this is why European monarchs resisted it for so long.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:34 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

TharpaChodron said:

I don't think it will ever happen. If anything, this seems more like political posturing, a la Reagan era "Star Wars." Smoke and mirrors. Both sides are poking a proverbial hornets nest and like Cuba, Russia, China...too much at stake to instigate an huge imbalance in global politics. The US works with China too much to flex on their little watch dog.

Malcolm wrote:

Trump is an aggressive fool, and he wants to start a nuclear war with someone. You don't recall that one of his first questions "to the generals" was "why can't we use them?"

I only hope to Buddha that Mattis or someone tackles the f&^%ing guy when he tries to press the button.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:33 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

MiphamFan said:

Malcolm is right actually.

Do you think Xi Jinping managed to carry out his anti-corruption measures without ruffling feathers? Bo Xilai is only the most prominent official he cracked down on.

Malcolm wrote:

From what I understand, the anti-corruption charges, while addressing real issues, are a cover for a turf war between four major political factions in China.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:25 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

China is not as stable as you think.

marting said:

I'm not sure about your assessment.

Malcolm wrote:

No country with 50 major ethnic groups that are under constant harassment can be considered stable.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:23 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Malcolm, we're talking about China, one of the most prosperous if not the most prosperous economy in the world and in the last few years has quickly and decisively consolidated power into the hands of a life-long dictator. You still think building up a country's economy will solve these problems?

Maybe I need some more coffee...

Malcolm wrote:

China is not as stable as you think. There is a massive turf war happening. What we see on the outside is not a reflection of what is going in inside.

However, Trump's trade policies with respect to China, as well as the rest of our trade partners are nothing short of absurd and foolish.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:11 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

kirtu said:

On top of that we have real lunatics making decisions both in Washington and

Pyongyang.

Malcolm wrote:

We don't agree on much when it comes to the US, but we agree on this.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:06 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

If the US wanted to solve this problem, just as in Cuba, they could have implemented something like a Marshall plan to build up the economy of NK.

marting said:

Right...we naively thought this would work with China. And to consider Cuba has been targeting U.S. diplomats leaving a number of them

<http://www.independent.co.uk/news/world/americas/us-diplomats-cuba-havana-embassy-deaf-secret-sonic-device-attacks-headaches-concussion-brain-injury-a7925376.html>. Same old, same old there. In any case I love reading backseat policy making.

Malcolm wrote:

Ummm, we have tortured Cuba since the revolution. We bombed NK into the f*&^ing stone age. You wonder why they hate us.

With respect to China and Russia, what do you suggest? That we keep them economically isolated? If so, our military budget, rather than being half of what we now spend, would be 90 percent.

The kinds of foreign policies we pursued in the 1950's and 1960's were not economically feasible.

There is only one way to create democratic countries: step one, lift them up economically; step two; encourage them to develop democratic institutions; step three, encourage them to liberalize their economies.

Neither China nor Russia have liberal economies, and in the end, this is what will bring about their downfall.

M

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:50 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

Why did Mahayana and Vajrayana masters of the past such as the Great Fifth and Amoghavajra use war magic though?

Malcolm wrote:

They used it as a means of coping with their own afflictions, and the afflictions of their patrons.

MiphamFan said:

OK, let's put aside the Great Fifth but what about more peaceful types of war magic just for defence as Amoghavajra used?

He didn't target the invading armies specifically, just did a rite to bring peace AFAIK. The same rite has still been done in Japan.

Malcolm wrote:

There are four activities; pacification is the first. We use these four all the time; the target is still the same -- why? It is because of the affliction in our own minds that sentient beings appear to us as friends and enemies.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:43 AM

Title: Re: Translate text from translation

Content:

weitsicht said:

Hi,

assume there is a tibetan Buddhist text I have in English.

I'd like to translate this into German because it seems it hasn't been yet.

Would it be considered OK if I'd do so, I mean not knowing Tibetan hence not being able to check about deviations that would alter the words chosen then in German language?

Malcolm wrote:

You could, but you would need to have it checked by someone who knows Tibetan against Tibetan to make sure you do not deviate from the meaning.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:39 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

It's a wag-the-dog, in other words. And it's a repulsive strategic consideration: to wage war with the intention of improving one's potential margin in Congress.

marting said:

I don't think this will be a factor in the decision.

Malcolm wrote:

I think this is the only factor in the decision. If the US wanted to solve this problem, just as in Cuba, they could have implemented something like a Marshall plan to build up the economy of NK. Instead we are starving them. As the Buddha said:

Thus from goods not being bestowed on the destitute, poverty... stealing... violence... murder... lying... evil-speaking... immorality grew rife.

Theft and killing lead to false speech, jealousy, adultery, incest and perverted lust...

We should not expect positive outcomes from crippling sanctions. It did not work in Iraq; it did not work with Iran; and it will not work with North Korea. It just causes these economies to focus all their GDP on their militaries at the expense of civilians. Arguably, Russian interference in our political process is also a result of sanctions.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:35 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

Why did Mahayana and Vajrayana masters of the past such as the Great Fifth and Amoghavajra use war magic though?

Malcolm wrote:

They used it as a means of coping with their own afflictions, and the afflictions of their patrons.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:34 AM

Title: Re: Mahayana and War

Content:

marting said:

Say you think the United States has been the most benevolent actor on the world stage out of all the contenders and you'll be looked at as nuts these days.

Malcolm wrote:

I happen to agree with you, which is why the Trump Presidency is such a shame. He has disowned the economic and political stability the US afforded the world (despite a sometimes checkered foreign policy) and has actively aided and abetted the forces of illiberalism to rise to the forefront. But part of that stability was assured because the Soviets and the Chinese had closed economies, and the US dominated the world in trade. With opening of China and the downfall of the Soviet Union, globalization has had the predictable effect of transitioning manufacturing jobs to cheaper labor markets without providing many Americans with jobs in their place. But the ridiculous rhetoric of

the Trump administration has been neatly refuted by Dave Chapelle, who pointed out we don't want jobs "to come back" from China because we don't want \$9,000 iPhones and \$1000 Nikes.

Global trade liberalization is a fact, and we can do it well or poorly, but we cannot sit out the game.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:21 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

You may be familiar with the proposal made within the Trump administration for a "bloody nose" strategy viz. North Korea. The idea is for US forces to make limited military strikes on North Korean targets with the intention of weakening and embarrassing the Kim regime, but in such a way as to somehow avoid a reprisal. That's impossible, by the way. More on that below.

More urgently, consider the implicit motivation for such an action:

White House National Security Council senior director for Asian affairs Matthew Pottinger reportedly said in a recent closed-door meeting with US experts on Korean Peninsula issues that a limited strike on the North might help in the midterm elections. http://english.hani.co.kr/arti/english_edition/e_editorial/830615.html?utm_content=buffer0b588&utm_medium=social&utm_source=twitter.com&utm_campaign=buffer

It's a wag-the-dog, in other words. And it's a repulsive strategic consideration: to wage war with the intention of improving one's potential margin in Congress.

here are some analyses explaining why the "bloody nose" idea is destined to failure and highly dangerous to global security.

<https://www.theatlantic.com/international/archive/2018/01/the-cataclysm-that-would-follow-a-bloody-nose-strike-in-north-korea/551924/>

<https://www.axios.com/why-a-bloody-nose-strike-1517590458-9d68a429-20b5-41f7-be8a-c26c1560605f.html>

Malcolm wrote:

The use of the poison of atomic weapons that have the power to destroy in a single second the presence of the Buddha's teachings and the lives of sentient beings on this great earth of ours, and every bit of goodness in the universe and its inhabitants, will destroy the human race. The time when these extremely lethal weapons never seen before will be used is not far off—signs and indications are growing each day. So, moved irrepressibly by insupportable sadness and intense fear, we must call out like children wailing for their mothers to the one who can stop this: Orgyen Padma.

<http://www.lotsawahouse.org/tibetan-masters/chatral-rinpoche/rishis-maledictory-incantation>

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:16 AM

Title: Re: Mahayana and War

Content:

Ricky said:

At the same time you should probably consider yourself lucky to have taken birth in it.

Malcolm wrote:

I am quite sure luck had nothing to do with it. We don't believe in luck in Buddhadharma, as it happens.

Ricky said:

Good karma I mean.

Thanks for all the Buddha quotes by the way.

Malcolm wrote:

Sure, the article where these quotes are drawn from is well thought out and should really be understood by all Buddhists, everywhere.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:41 AM

Title: Re: Mahayana and War

Content:

Ricky said:

At the same time you should probably consider yourself lucky to have taken birth in it.

Malcolm wrote:

I am quite sure luck had nothing to do with it. We don't believe in luck in Buddhadharma, as it happens.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:39 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

To whom this may be of interest:

The physicist claims two things being uncompounded: time and space.

There's where the difference lies.

Maybe in the future a new elementary particle for time will solve that?

We'll see.

Malcolm wrote:

Neither time nor space in physics are uncompounded since they both are subject to change and modification.

weitsicht said:

Hmmm -you mean that second kind of space as mentioned in your January 29th post?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:36 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

rory said:

If Malcolm and DGA really want to understand Nichiren Buddhism they should join the Zhiyi study group; Nichiren relied entirely on Zhiyi and Tendai philosophy which would explain the totality of NMRK. Unless they do not want to do the work but merely criticize and undermine people's faith.

gassho

Rory

Malcolm wrote:

Rory, you do realize that DGA is an ordained Tendai priest, who used to run a Tendai group in DC, affiliated with the Tendai monastery in Upstate NY? Hence his name, Jikan, which he generally prefers to go by, rather than Daniel. Jikan is very open minded, he has even studied Tibetan Buddhism, unlike you.

rory said:

As far as I know DGA was ordained a NY Betsuin doshu, meaning a kind of assistant priest, it's a preliminary ordination that you get when you start out. I have no idea what his training entailed as the NY Betsuin does things differently than Japan. I don't think he is a priest anymore but I could be wrong.

Malcolm wrote:

My point was only that Jikan actually has a lot of experience with Tendai. So while you can castigate me all you like, I thought it was a little strange to harsh out on Jikan.

rory said:

Rev. Jikai is a Tendai Shu priest, meaning he is an acarya; he went through esoteric training on Mt. Hiei. He also reads Japanese and Chinese, which I don't think DGA has.

Malcolm wrote:

I wasn't comparing them, merely pointing out that Jikan is not a hick from the sticks.

rory said:

If DGA understood Zhiyi and the intellectual background he would know where Nichiren is coming from, Queequeg certainly does, and he certainly would have understood our other conversation:\

<https://dharmawheel.net/viewtopic.php?f=102&t=27263&p=423053#p423053>

but you're invited Malcolm

gassho

Rory

Malcolm wrote:

Thanks.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:33 AM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

so you would have a drink from cup on altar and then put it outside?

Malcolm wrote:

No, you have a serkyen cup for the altar, and you have your own cup, When you are done, you drink your tea; and after take the shrine tea out.

Lukeinaz said:

Cheers!

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:27 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

rory said:

If Malcolm and DGA really want to understand Nichiren Buddhism they they should join the Zhiyi study group; Nichiren relied entirely on Zhiyi and Tendai philosophy which would explain the totality of NMRK. Unless they do not want to do the work but merely criticize and undermine people's faith.

gassho

Rory

Malcolm wrote:

Rory, you do realize that DGA is an ordained Tendai priest, who used run a Tendai group in DC, affiliated with the Tendai monastery in Upstate NY? Hence his name, Jikan, which he generally prefers to go by, rather than Daniel. Jikan is very open minded, he has even studied Tibetan Buddhism, unlike you.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:25 AM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

A couple questions about ChNN's sang and serkyem.

Can the serkyem materials be offered as well if you are just doing a sang offering?

heart said:

I never seen that done, I am not sure why you would do that.

For serkyem, does the practitioner consume any part of the offering when finished, or does it all go outside?

Thanks!

No, it is all going outside.

/magnus

Lukeinaz said:

Yeah, I only ask because in the sang and serkyem booklet it says "for Sangchod you should prepare serkyem". I am still confused about what that means.

Malcolm wrote:

Means you need to make a serkyem for the offerings also. Sang and serkhyem are commonly done in the morning, after which one has a tea break with tea prepared for the rite.

When doing serkhyem in the evening, one also needs to have cups set out for the participants so they all have a little wine at the end. If doing intense Ngaggong or something, you need to take breaks, and during breaks, one has a drink -- this is the

mthong brgyud, the seeing lineage.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:22 AM

Title: Re: sang and serkyem practice

Content:

Jay said:

Thanks Magnus- Yes, it is ChNN's practice. I'm really looking forward to it. I don't have any sang at the moment, but have some green tara incense from Bhutan. Would it be ok to use that? In the book, it says to empower the sang water...how do I do that?

I'm hoping a nice glass of merlot appeases my guests

J

Malcolm wrote:

You can grind up cedar needles, or use sage (smudge stick), or use artemisia, etc. Typically, with ser khyem, you would use tea in the morning, booze at night. You also have to have a drink as well, of either tea or booze.

Lukeinaz said:

so you would have a drink from cup on altar and then put it outside?

Malcolm wrote:

No, you have a serkyen cup for the altar, and you have your own cup. When you are done, you drink your tea; and after take the shrine tea out.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:57 AM

Title: Re: Sutras Extolling Benefits of Calm Abiding?

Content:

WeiHan said:

I'll be grateful if anyone can point to me the following which I'll describe.

I know of sutras that extol the benefits for a great variety of practices such as reciting the names of various Buddhas, developing loving kindness, refraining from 10 non-virtuous deeds, practicing generosity and developing bodhicitta etc...

However, probably I am not very erudite, I can't think of any sutras that extol the benefits of calm abiding meditation or even insight meditation. This doesn't click too well with understanding as calm abiding and insight meditation are crucial ingredients along the path for many schools in Buddhism. I'll be thankful if anybody help me out with this.

Malcolm wrote:

The Bodhisattva Pitika Sūtra is pretty comprehensive in this regard.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:48 AM

Title: Re: Contradicting sutras

Content:

cj39 said:

The five grave offenses include things like killing ones parents, drawing the blood of a Buddha, causing a monk our nun to fall, or creating a schism within the Sangha. With the exception of the last one, these are fairly easy to avoid.

Malcolm wrote:

The last one is extremely easy to avoid since a schism in the Sangha (sanghabheda) can only be committed by a fully ordained bhikṣu.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:28 AM

Title: Re: Mahayana and War

Content:

shaunc said:

We don't live in a Buddhist utopia. In this world there is evil and you have to box on with the best of them.

There's plenty of Buddhist countries out there and they all have a military, a police force and a judicial system.

Yes, I agree, if everyone in the world followed the dharma there would be not much use for these institutions but not everybody does so society has to protect itself from oppressors.

Ricky said:

I agree, in a practical functioning society you need military and police. I probably wouldn't be enjoying all these freedoms and privileges today if it wasn't for all those who sacrificed their lives fighting tyranny and oppression. Everyone including buddhists should be grateful for that.

Malcolm wrote:

Sorry, but if you are referring to the United States, our country was built on slavery and ethnic cleansing by a European minority whose only virtue was creating civil institutions that were able to evolve (albeit imperfectly) beyond the narrow limits imagined by the founders. So lets not get carried away with all the freedom fighting rhetoric. I personally think that democracy based on liberal economics is the way to go, but lets not kid ourselves into thinking that the US is some paragon of virtue. It really isn't.

Yes, we need police and an army, or course, and yes, like any country, the US has a right to defend itself. The Buddha said:

This, dear son, that you, leaning on the Dhamma, honoring, respecting and revering it, doing homage to it, hallowing it, being yourself a Dhamma-banner, a Dhamma-signal, having the Dhamma as your master, should provide the right watch, ward and protection for your own folk, for the army, for the nobles, for vassals and brahmins and householders, for town and country dwellers, for the religious world and for beasts and birds.

The Buddha observed that if a country is in the side of virtue, any attack against it will be <https://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>:

5. And the Blessed One addressed the brahman Vassakara in these words: "Once, brahman, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. [5] So long, brahman, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Thereupon the brahman Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, brahman." And the brahman Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

Victory is suffering:

Victory breeds hatred,
The defeated live in pain.
Happily the peaceful live,
Giving up victory and defeat.

Dhp. v. 201

The Buddha in fact recommends social welfare, unlike the present policies of this administration:

But perchance his majesty might think: "I'll soon put a stop to these scoundrels' game by degradation and banishment and fines and bonds and death." But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping

cattle and the farm, to them let his majesty give food and seed corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace pleased with one another and happy, dancing their children in their arms, will dwell with open doors.

In other words, Roosevelt's New Deal, Johnson's Great Society, Obama's Quantitative Easing policies and Obamacare are precisely the kind of policies the Buddha recommends for a peaceful society.

It is the neglect of the poor that Buddha describes as the downfall of society:

Thus from goods not being bestowed on the destitute, poverty... stealing... violence... murder... lying... evil-speaking... immorality grew rife.
Theft and killing lead to false speech, jealousy, adultery, incest and perverted lust...

Everything above comes from

<https://www.accesstoinight.org/lib/authors/harris/wheel392.html#fnt-45>.

The Buddha said nothing in Mahāyāna sūtras that adds anything to this at all.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:03 AM

Title: Re: What is an existential threat to Dharma?

Content:

Coëmgenu said:

My unfinished degree in ethnomusicology just fell off the wall it currently isn't hanging on when I read that.

Are you quite sure?

Malcolm wrote:

Yes, I am quite sure. Hand bells, thighbone trumpets, and damarus, yes, these come from India.

The rest, the massive horns (dung chen), the large drums (rnga chen), the misnamed rgya ling (Indian horn) is actually a <https://en.wikipedia.org/wiki/Sorna>, of Persian origin. The cymbal is definitely of Persian/Central Asian origin, called sil snyan in Tibetan. Then there is the Bonpo bell called a Shang (Zang in Persian) and so on.

The reason for this is simple. Tibetan adopted Nestorian monastic customs and hierarchies in Tibetan monasteries. Persia was the major cultural influence on Western Tibet, aka Zhang Zhung empire, where power in the Himalayas was concentrated until the 7th century with the rise of the Yarlung Dynasty.

Coëmgenu said:

Nestorian monastics using musical instruments? Were they allowed the usage of musical instruments? This is very interesting to me. Where is this substantiated?

Malcolm wrote:

Sorry, that is not what I meant to imply -- what I meant to imply was only that Central Asia is the source for much of Tibetan culture, and monastic musical idiom is no different. The music of Tibetan monasteries is war music, actually. It comes from Tibetan armies, they copied it from Central Asians like so much else in the deep fiber of Tibetan cultural influences. Basically, Tibetans adapted their "brass band" music to monastic uses.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:59 AM

Title: Re: Nepalese Lotus Sūtra

Content:

Coëmgenu said:

Is anyone aware of English translations of specifically the Nepalese or Gilgit Lotus Sūtra, rather than the more common Chinese recension?

Is the only translation of the Nepalese LS the French one from the 1800s?

Malcolm wrote:

It is definitely not as definitive as Kumarajiva's translation.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:57 AM

Title: Re: sang and serkyem practice

Content:

jay said:

Thanks magnus- Yes, it is ChNN's practice. I'm really looking forward to it. I don't have any sang at the moment, but have some green tara incense from bhutan. Would it be ok to use that? In the book, it says to empower the sang water...how do I do that?

I'm hoping a nice glass of merlot appeases my guests

J

Malcolm wrote:

You can grind up cedar needles, or use sage (smudge stick), or use artemesia, etc. Typically, with ser khyem, you would use tea in the morning, booze at night. You also have to have a drink as well, of either tea or booze.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:54 AM

Title: Re: What is an existential threat to Dharma?

Content:

Malcolm wrote:

for example, Tibetan monastic music, which ultimately derives from Persian martial music

Coëmgenu said:

My unfinished degree in ethnomusicology just fell off the wall it currently isn't hanging on when I read that.

Are you quite sure?

Malcolm wrote:

Yes, I am quite sure. Hand bells, thighbone trumpets, and damarus, yes, these come from India.

The rest, the massive horns (dung chen), the large drums (rnga chen), the misnamed rgya ling (Indian horn) is actually a <https://en.wikipedia.org/wiki/Sorna>, of Persian origin. The cymbal is definitely of Persian/Central Asian origin, called sil snyan in Tibetan. Then there is the Bonpo bell called a Shang (Zang in Persian) and so on.

The reason for this is simple. Tibetan adopted Nestorian monastic customs and hierarchies in Tibetan monasteries. Persia was the major cultural influence on Western Tibet, aka Zhang Zhung empire, where power in the Himalayas was concentrated until the 7th century with the rise of the Yarlung Dynasty.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:34 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Thomas Amundsen said:

Are you saying that the Lotus Sutra contradicts, say, Chapter Thirteen of the Guhyagarbha tantra? I had always thought they were compatible if interpreted in some kind of subtle way (i.e. the sravakayana and pratyekabuddhayanas necessarily funneling into the bodhisattvayana).

Malcolm wrote:

As you know, the Guhyagarbha's statment, "Incorrect realization, partial realization, and not realizing perfectly," refers respectively to nonbuddhists, śrāvakas and pratyekabuddhas, and those who practice the common Mahāyāna.

However, in the Indian treatises, "ekayāna" means different things. For example, in the Lankāvatāra, ekayāna does not include all the other vehicles. "The One Vehicle" refers to Mahāyāna only because it has not been obtained in the past by others. It is stated that it is because of the karmic traces and knowledge obscuration śrāvakas and pratyekabuddhas have that the Buddha teaches three vehicles, and that the teaching of one vehicle is actually only for Mahāyānis. Given that the Lanka was set down quite some time later than the Saddharmapundarika, we can understand this as a response to it. Likewise, the Nirvana responds to the prediction of all sentient beings as capable of attaining Buddhahood in Saddharmapundarika with the notion of the icchantika, while at the same time promoting tathāgatagarbha, as contradictory as that may seem.

Thomas Amundsen said:

Very interesting! Thanks, Loppon!

Malcolm wrote:

I should add, that in Pali scriptures, ekayāna refers to the direct path.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:32 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

That thread does not really contribute anything here at all.

Malcolm wrote:

Sure it does.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 11:59 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Admin_PC said:

Pali Sutas have a few references to making offerings to ancestors, even if only the hungry ghosts can collect.

Malcolm wrote:

There are references to ancestral offerings, but they refer to mundane rites belonging to a group, in so far as they do not involve killing.

I've never noticed offerings to ancestors mentioned.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 3:04 AM

Title: Re: Hello All

Content:

Simon E. said:

The TOS says quite clearly that 'this is a forum for the discussion of Mahayana and Vajrayana Buddhism' and also 'this is not a comparative religion site'

I think we should respect that.

Malcolm wrote:

Just riding the fence, Simon, making sure no cattle rustlers were stealing from the herd.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 3:03 AM

Title: Re: Hello All

Content:

Malcolm wrote:

Now, as far as I am concerned, if one's practice of the path is not grounded on the view of dependent origination, one will not be able to understand reality properly, and one will not be able to wake up. Dependent origination is the "original nature" of everything and there is no "original nature" apart from dependent origination.

fuki said:

I agree, but again practise in other paths are not excluded from seeing DO and I've personally known an advaita teacher who taught this, sure it might be the exception to the rule, but just our other talk (don't know/non-dwelling/neti) we seem to agree about many points but also speak past each other. DO teachings might appear in buddhadharma but its not an exclusive to buddhadharma since there is no division in reality, so its nonsensical to say that outside of buddhadharma ppl cant awaken or are never grounded in DO, you might have not met them but ok. DO has no trademark it might be recorded as we know in Buddhism but depended origination is realized in daily life not by effort of the intellect. Again I agree it is an exception to the "rule" but the claim that there are no realized ppl outside of buddhadharma I could not make, Im sure I can find ancient books where the earth was still flat, or better that it couldnt possibly ever be round.

Malcolm wrote:

There is no teaching of dependent origination outside Buddhadharma. It is the Buddha's unique teaching, and does not exist in other traditons, and is in fact explicitly rejected in the source texts of Advaita and so on, fiercely rejected by Shankaracarya, etc.

I really cannot know what this person you refer to taught. But if they taught there was

some truly existent ultimate reality then they were not teaching from the view point of dependent origination. No one who accepts and teaches dependent origination accepts there is such a reality.

The Samkhya teachings, which are the underlying structure for Hindu teachings in general, have something which might seem to be dependent origination, but it isn't.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:48 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

The Buddha sat on a hillside under a dead tree watching Kapilavastu being sacked and his relatives being enslaved by King Ajatasatru after having dissuaded Ajatasatru on an earlier occasion from invading.

What we do in Mahāyāna in response to pure evil is keep our eyes open and act as witnesses.

Ricky said:

So basically just sit there and watch while your whole town gets massacred by savages. I don't think this is a very practical response for some reason.

Malcolm wrote:

It depends on your understanding the real situation of samsara. If you don't understand— you join in, pick sides, and go to three lower realms. This is called having a one-lifetime view.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:43 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

DGA said:

Actually, I think it was me who was careless in reading your conversation in that other thread.

What other practices would be involved viz. NMRK apart from chanting? I recognize this may be a stupid question, but I'm trying to come to a better understanding of your perspective.

Thank you for taking the time.

Malcolm wrote:

I once went to hear a Shingon monk, Jomyo Tanaka Sensei, his description of Buddhism in Japan was amusing:

In Zen we have "just sit," the mudra of the body; in Nichiren, we have "just chant," the mudra of speech; in Pure Land we have "just faith," the mudra of the mind; but in Shingon we have all three.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

The funny thing is that they are commenting on a passage of an event which never happened, apart from Tsang Nyon Heruka's imagination, a.k.a., "pure vision." Why do we know this? Gampopa's bio reports that Mila was the son of a widower, not a widow. Much of the account in this "autobiography" is about real as Harry Potter.

liuzg150181 said:

So much what we assume to know abt Milarepa's life nowadays is nothing but Tsang Nyon Heruka's imagination, a.k.a., "pure vision."?

Malcolm wrote:

Yes. You need to read Peter Alan Roberts book on Rechungpa where he discusses at length the process by which Milarepa's biography is slowly altered over time, culminating in Tsang Nyon Heruka's fantasy novel. This, btw, does not mean that TNH's book is without literary merit -- quite the contrary. But we cannot rely on it for accurate information about Milarepa (or Marpa, etc.)

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:28 AM

Title: Re: Hello All

Content:

fuki said:

Even if that is so Malcolm (I'm not asserting or denying historical accuracy at all) then what is recorded is clearly words depended on condition and circumstances of the time when the Buddha was alive, afterall the dharma is fluid, not fixed. I also know realized Buddhist masters today who will not say that it is not possible that there are realized ppl "outside" of Buddhadharma which I cannot ignore just because it is recorded in ancient texts. But really for me it doesnt matter if it is recorded in sutras whether there are realized ppl outside of buddhadharma or not, but I wont say its impossible only

because it says so according to a sutra. But again it makes no difference to me, it doesn't affect practice. So I'm not in negation to what you claim, I also wouldn't assert it.

I made my reply to No Mind according to observed patterns I witnessed on the interweb, I rejoice in anyone who seeks to realize original nature, I'm just "afraid" his interest in Buddhism gets distracted from the usual trolling of ppl of demotivating him due to blindly locking him up in a mental "Hindu" picture. I hope I'm wrong.

Malcolm wrote:

The Buddha was pretty clear what Dharma and Discipline would contain awakened people, a Dharma and Discipline that contained the eightfold path. That path starts from right view.

Now, it is possible that someone, in isolation, based on having meditated Buddhist instructions in a past life, may in this life, for example, recall those and based on this attain awakening, a so-called pratyekabuddha. But they do not teach.

Now, as far as I am concerned, if one's practice of the path is not grounded on the view of dependent origination, one will not be able to understand reality properly, and one will not be able to wake up. Dependent origination is the "original nature" of everything and there is no "original nature" apart from dependent origination.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:13 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

To whom this may be of interest:

The physicist claims two things being uncompounded: time and space.

There's where the difference lies.

Maybe in the future a new elementary particle for time will solve that?

We'll see.

Malcolm wrote:

Neither time nor space in physics are uncompounded since they both are subject to change and modification.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:03 AM

Title: Re: Mahayana and War

Content:

Ricky said:

All I want to know is what is the Mahayana response when dealing with pure evil.

Bristollad said:

What is pure evil? Every sentient being has buddha nature.

Malcolm wrote:

As pointed out in another thread; the tathāgatagarbha theory is largely enumerated in the Nirvana Sūtra, the same sūtra that proposes a class of beings called icchantikas. Even Candrakīrti, while rejecting this theory in the face of it, admits there are some beings who are so evil, with so much bad karma, they will never attain liberation.

The Nirvana Sūtra also is the only Buddhist sūtra which advances something like a Buddhist concept of a just war.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:02 AM

Title: Re: Mahayana and War

Content:

javier.espinoza.t said:

Buddha taught non-violence.

Buddha did not taught violence.

Btw every single war in human history is motivated on wealth stealing, all the other motivations are politician excuses. You want to play the asura game? Go ahead, follow the advice of fools who perpetuate suffering, but know that there are always bad consequences.

Ricky said:

Nobody is talking about joining the military here. All I want to know is what is the Mahayana response when dealing with pure evil.

Malcolm wrote:

The Buddha sat on a hillside under a dead tree watching Kapilavastu being sacked and his relatives being enslaved by King Ajatasatru after having dissuaded Ajatasatru on an earlier occasion from invading.

What we do in Mahāyāna in response to pure evil is keep our eyes open and act as witnesses.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:59 AM

Title: Re: Hello All

Content:

Malcolm wrote:

This means there are no realized people at all outside of Buddhadharma.

fuki said:

Also there is zero proof that is what the Buddha actually said neither of us can know this, it's an assumption.

Malcolm wrote:

This is not at all the case. This is like claiming there is zero proof the Rig Veda survived intact as a oral text in more or less its present form for the past 3500 years.

The methods used by Buddhist monks during the time of the Buddha to memorize and then transmit what he said were very precise and specific, and frankly, their memories were trained to an amazingly high degree. There is too much agreement between what we have in the Agamas and the Pali Canon to imagine that the Buddha's words were not faithfully preserved. This does not mean there was no variation, or that no distortions crept in. But this particular assertion of the Buddha is so wide spread in so many different sūtras and suttas, that it cannot be ignored in the facile manner you have attempted to do so here.

No one who seriously studies these things refuses to acknowledge that the Agamas and the Pali Canon are a good record of what the Buddha taught his students in person.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:28 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Bristollad said:

Autobiographies are a primary genre in Tibetan literature. The autobiographies are by people who are held to be of high spiritual attainment (e.g., Gyatso, 1998, 103). It might seem incoherent for an enlightened Buddhist to write an autobiography — how can one affirm an autobiography while denying the self?

It is certainly clear that these texts make liberal use of the first person singular. The official rejoinder to this alleged incoherence is that these works treat the author as merely a “conventional” person, not an enduring ultimate self. It is possible to speak of persons in this merely conventional fashion, but Tibetan autobiographies suggest that this is not always consistently upheld. Often in these works, the author is reporting a past experience, and the recollections certainly do not seem to present the distanced perspective afforded by thinking that there really is no persisting self. Rather, they suggest a clear identification with the past experiencer. Consider, for instance, the most famous work in this tradition, *The Life of Milarepa*. We find the author describing a scene from years earlier in which he had returned to his ancestral home and found human bones among a heap of rags. He writes,

When I realized they were the bones of my mother, I was so overcome with grief that I could hardly stand it. I could not think, I could not speak, and an overwhelming sense of

longing and sadness swept over me. (Quintman, 2010, p. 118; see also Shabkar, 1994, p. 32; Kongtrul, 2003; 172–3)

This passage is hardly a dispassionate report that a conventional person consisting of fleeting traits included a set of perceptions. Instead, it seems to be a recollection of a devastating personal experience. It is most plausible that Milarepa, in reflecting on this terrible event, could not suppress the sense that he had the experience of discovering his mother's bones, even if, in a different register, he would deny that there is any self in which he consists, or that he is now the same person who endured that experience.

It seems like they thought that someone who has conquered self-grasping (Milarepa) should be suffering from depersonalisation disorder.

One would hope that Jay Garfield at least would know the differences between the approaches of the different TB schools.

Malcolm wrote:

The funny thing is that they are commenting on a passage of an event which never happened, apart from Tsang Nyon Heruka's imagination, a.k.a., "pure vision." Why do we know this? Gampopa's bio reports that Mila was the son of a widower, not a widow. Much of the account in this "autobiography" is about real as Harry Potter.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:14 AM

Title: Re: Hello All

Content:

Malcolm wrote:

Among those who do not agree, the Buddha.

fuki said:

Sit a while with case 32 of the gateless gate

Malcolm wrote:

This didactic story does not contradict what the Buddha has clearly stated in many sutras: to wit, outside of his Dharma and Discipline there are no realized person, no stream entrants, once-returners, never-returners, nor arhats. This means there are no realized people at all outside of Buddhadharma. As much as we may be fond of and recognize the value of some nonbuddhist masters, the height of their wisdom and words do not even reach the bottom slopes of the Buddha's incomparable wisdom.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 12:21 AM

Title: Re: Former Pentagon UFO official: 'We may not be alone'

Content:

Dan74 said:

Were the Germans of 1939 wiser than the Germans of 1812 (Beethoven meets Goethe)? I don't know. I don't think there is conclusive evidence that we really learn from history, or at least that it sticks. Look at our history. 3000 years and we make the same mistakes over and over...

Malcolm wrote:

Evidence shows that people really only have at best a two generation memory. We only live 80 years or so. Without books, very little knowledge gets transferred from one generation to another, and what manages to get transferred is easily lost when an oral culture faces crisis.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 12:03 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

It's easier to move the thread to the lounge.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 11:32 PM

Title: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

[Note: Split from

<https://dharmaheel.net/viewtopic.php?f=10&t=27799&p=434014#p433657>. This topic cuts a fine line. Although DW doesn't allow discussion of other paths per se, a general discussion about complementing Buddhist practice with non-Buddhist practices, views, etc should be ok. At least let's give it a try.]

fuki said:

To me many religions/philosophies/practises can compliment each other but most on forums will not agree. So be ready for that.

Malcolm wrote:

Among those who do not agree, the Buddha.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 12:07 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Pratyekabuddhahood ≠ Buddhahood.

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

ItsRaining said:

Lmao, do you know what the "One Vehicle" refereed to in his tradition actually means?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 8:10 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Bro... I don't even

Malcolm wrote:

Well, you cannot have it both ways. Either there is one vehicle, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is the same (Candrakīrti's point of view) or three, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is not the same.

Which one is it?

Thomas Amundsen said:

Are you saying that the Lotus Sutra contradicts, say, Chapter Thirteen of the Guhyagarbha tantra? I had always thought they were compatible if interpreted in some kind of subtle way (i.e. the sravakayana and pratyekabuddhayanas necessarily funneling into the bodhisattvayana).

Malcolm wrote:

As you know, the Guhyagarbha's statment, "Incorrect realization, partial realization, and not realizing perfectly," refers respectively to nonbuddhists, śrāvakas and pratyekabuddhas, and those who practice the common Mahāyāna.

However, in the Indian treatises, "ekayāna" means different things. For example, in the Lankāvatāra, ekayāna does not include all the other vehicles. "The One Vehicle" refers

to Mahāyāna only because it has not been obtained in the past by others. It is stated that it is because of the karmic traces and knowledge obscuration śrāvakas and pratyekabuddhas have that the Buddha teaches three vehicles, and that the teaching of one vehicle is actually only for Mahāyānis. Given that the Lanka was set down quite some time later than the Saddharmapundarika, we can understand this as a response to it. Likewise, the Nirvana responds to the prediction of all sentient beings as capable of attaining Buddhahood in Saddharmapundarika with the notion of the icchantika, while at the same time promoting tathāgatagarbha, as contradictory as that may seem.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 5:38 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

Queequeg said:

Bro... I don't even

Malcolm wrote:

Well, you cannot have it both ways. Either there is one vehicle, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is the same (Candrakīrti's point of view) or three, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is not the same.

Which one is it?

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 4:55 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

My position is, if you take any element away, the Buddha or one's own effort, Buddhahood is not happening.

Malcolm wrote:

Apparently Nāgārjuna disagrees, in MMK:18, final verse:

If the perfect buddha does not arise and the śrāvakas vanish,
even so, the wisdom of the pratyekabuddhas will arise without support.

Queequeg said:

Pratyekabuddhahood ≠ Buddhahood.

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 4:38 AM

Title: Re: Robot Buddhist Priests in Japan

Content:

Fortyeightvows said:

What's next? Empowerment, direct introduction and pointing out using robots?

Well alot of people on this forum advocate for empowerment over the computer so...

Malcolm wrote:

Not from computers...

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 3:48 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

My position is, if you take any element away, the Buddha or one's own effort, Buddhahood is not happening.

Malcolm wrote:

Apparently Nāgārjuna disagrees, in MMK:18, final verse:

If the perfect buddha does not arise and the śrāvakas vanish,
even so, the wisdom of the pratyekabuddhas will arise without support.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 12:59 AM

Title: Re: Younge Khachab Rimpoche

Content:

Josef said:

I'm surprised he is still around.

I would advise people to keep their distance from this one.

There is a significant and particularly gross controversy.

Temicco said:

Why is nobody actually expanding on what controversy there is?

Malcolm wrote:

Out of respect for the privacy of those involved. That is all I have to say about it.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 11:01 PM

Title: Upāya (continued from another thread)

Content:

Queequeg said:

Even the particular text of the Lotus as we know it is upaya. I have no problem with that.

Malcolm wrote:

Then it is not definitive and requires interpretation.

Queequeg said:

The Buddha actually asserts this in the Sutra. Its why Nichiren could collapse the Lotus, and the entire corpus of all teachings of the Buddhas, anytime, anywhere, into the title.

Malcolm wrote:

The practice of collapsing the meaning of texts into their titles is a pan-Indian hermeneutical device. It is not unique to Nichiren, nor even to Buddhism.

Queequeg said:

Its the name given to the Buddha's most sacred teaching at this time and place.

Malcolm wrote:

Such statements are statements of sentiment and not fact.

Queequeg said:

There is a definitive teaching. It finds expression in innumerable ways.

Malcolm wrote:

Those expressions cannot be definitive if they are innumerable. Since they are not definitive, the teaching they purport to express cannot be definitive either.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 12:43 PM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

War is always bad and everyone who dies fighting in one goes to hell because of the terrible state of mind that war is.

Fortyeightvows said:

Really? How about Guan Yu?

Also, I've heard that people who die doing something heroic will often be reborn in the heaven of the heavenly kings. Like someone who dies while trying to save lives, or

maybe fighting in a just war....?

Malcolm wrote:

The Buddha is pretty clear on this point.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 12:01 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

DGA said:

This is good DharmaWheel.

dzogchungpa said:

It's one of the finest displays of upāya I've seen on this board to date.

DGA said:

This thread has it all

*whimsical use of the quote function

*passive-aggressive posturing and, later, almost-aggressive counter-posturing by the same user against him- or herself

*I'm not sure what upāya means anymore

*generalizing from the particular

*and, with this post, meta-discussion

Author: Malcolm

Date: Friday, February 2nd, 2018 at 11:45 AM

Title: Re: Mahayana and War

Content:

Ricky said:

What would be the Mahayana position on war?

Can the wars that were fought against nazis, japan, jihadi terrorists, communists be justified in any way?

Malcolm wrote:

War is always bad and everyone who dies ifighting in one goes to hell because of the terrible state of mind that war is.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:32 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Could you flesh that out?

marting said:

Do you think anything or anyone outside your own actions and efforts can save you from samsara?

Queequeg said:

Sure. Guidance and instruction of the sages. That's one part. Which is essential. Then there are my own actions and efforts which are also essential. Both are necessary.

Malcolm wrote:

That is not what the Buddha said. He said, "One cannot wash away misdeeds with water. I cannot remove your suffering with my hand. I cannot bestow liberation upon you, but I can show you a path."

Buddhas can show a path. But the only thing essential is your own practice.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:27 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

The Nirvana Sūtra follows the Lotus, supposedly. In terms of text criticism it was definitely written later. So why would the Buddha reverse his position?

Queequeg said:

Upaya.

Malcolm wrote:

I see, so then we don't really need to take the Lotus Sūtra's prediction seriously at all, since it too can just be labeled "upāya."

Which means it is not definitive, since no upāya is ever definitive.

And this completely undermines your whole school, in terms of all the "definitive" rhetoric, in terms of how important the Lotus is, i.e., the king of all sūtras, with nothing

more definitive or complete, etc. Same with the infinite life span trope, and primordial buddhahood trope.

Basically, you've reduced yourself to the position that "Anything said in any sūtra is merely upāya, and none of it can be said to be definitive."

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:25 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

In a general way what, "there is some identity between some distant being in the past and a buddha in the present."

Queequeg said:

Doesn't compute. Can't parse the rest.

Malcolm wrote:

You said:

In a very general way, yes. Doesn't mean that connection is direct.

I am not sure what part of my question/statement you are replying to.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:20 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Right. Except, Buddhhood is not completely left to chance since there are actors tipping the scales (Buddhas and bodhisattvas).

Losal Samten said:

One can only be leant on if one has the karma for it to happen, and if someone has continually shite karma as to never encounter the Dharma etc. (due to the infinite probability deal) then it can still pass them by.

Malcolm wrote:

Madhyamakas generally reject the idea of icchantikas in principle, but admit that there are some sentient beings who are so awful that they might as well be icchantikas because the chance they will meet Dharma is slim to none.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:18 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Indeed. The Lotus opens Buddhahood to Icchantikas, and the Mahaparinirvana condemns them. Are there such things as Icchantikas? I believe the answer to that is, "no". Icchantikas are like balls on a eunuch.

Malcolm wrote:

So you are happy that the Buddha reverses himself on the question of icchantikas? First there isn't, but finally there is? How do you square this with your assertion that the Nirvana Sūtra is definitive?

Queequeg said:

Relatively, its not definitive. The Lotus is, in comparison. You know, "forty and more years", "has taught, will teach".

Malcolm wrote:

The Nirvana Sūtra follows the Lotus, supposedly. In terms of text criticism it was definitely written later. So why would the Buddha reverse his position?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:15 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You keep asserting there is some identity between some distant being in the past and a buddha in the present. There is a continuum from sentient being hood to buddhahood (the relative, clear aspect of the mind), but there is no identity there, no being at point a who becomes a buddha at point z.

There is a discontinuity in so far as what was once afflicted is no longer afflicted. But this does not mean that all or even any actions undertaken while in a state of affliction have any bearing at all in becoming free from affliction.

But your point seems to be that whatever one does while a sentient being inevitably leads to buddhahood. That, in my opinion, would be a very strange view.

Queequeg said:

In a very general way, yes. Doesn't mean that connection is direct.

Malcolm wrote:

In a general way what, "there is some identity between some distant being in the past and a buddha in the present."

If so, there is no identity at all between some moment in a continuum distant eons ago

and the present. It contradicts the very basis of dependent origination to claim so.

"All phenomena lack identity."

Queequeg said:

Augustine isn't Augustine without his sinful past. The Lotus doesn't grow on the high, dry plateau.

Malcolm wrote:

Conversations like these merely confirm my long held opinion that the Prajñāpāramitā is the definitive common Mahāyāna teaching, and everything else needs to interpretation.

Gate gate paragate parasamgate bodhi svāhā.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Queequeg said:

So is it correct to posit a break in the continuity of the being who turns from haphazardly coursing in samsara and turning toward Buddhahood?

marting said:

On a serious note I don't think anyone else can sketch out a picture of the path to Buddhahood as succinctly and poetically as Khenpo Tsultrim Gyamtso Rinpoche's <http://ibc.ac.th/faqing/files/progressive-stages-of-meditation-on-emptiness2014.pdf>.

Malcolm wrote:

If you like gzhan stong, maybe.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Indeed. The Lotus opens Buddhahood to Icchantikas, and the Mahaparinirvana condemns them. Are there such things as Icchantikas? I believe the answer to that is, "no". Icchantikas are like balls on a eunuch.

Malcolm wrote:

So you are happy that the Buddha reverses himself on the question of icchantikas? First there isn't, but finally there is? How do you square this with your assertion that the Nirvana Sūtra is definitive?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:58 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

every moment along the way since the infinite past is related to that event of Buddhahood.

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Queequeg said:

So is it correct to posit a break in the continuity of the being who turns from haphazardly coursing in samsara and turning toward Buddhahood?

Malcolm wrote:

You keep asserting there is some identity between some distant being in the past and a buddha in the present. There is a continuum from sentient being hood to buddhahood (the relative, clear aspect of the mind), but there is no identity there, no being at point a who becomes a buddha at point z.

There is a discontinuity in so far as what was once afflicted is no longer afflicted. But this does not mean that all or even any actions undertaken while in a state of affliction have any bearing at all in becoming free from affliction.

But your point seems to be that whatever one does while a sentient being inevitably leads to buddhahood. That, in my opinion, would be a very strange view.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:41 AM

Title: Re: The straying of new sentient beings

Content:

Sherab said:

I'm in the camp of those who think that new beings can arise because of the following:
(1) beings are countable phenomena and therefore can never be countably infinite in reality.

Malcolm wrote:

There is a teaching of the Buddha somewhere that the *sattvadhātu*, while infinite in number, is fixed, and does not increase.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The Buddha taught that we are all to be Buddhas.

Malcolm wrote:

Maybe. If you happen to accept that text. The Buddha also taught there were those who would never attain Buddhahood, so-called *icchantikas*, in a text you accept as proving the authority of the text you uphold as the Bees Knees of Buddhism.

Seems like a real contradiction to me, that is, in the last *sūtra* traditionally considered by *Mahāyānis* to have been taught by the Buddha, the *Nirvana Sūtra*, he teaches repeatedly on the impossibility of *icchantikas* attaining buddhahood, after having predicted all sentient beings for full buddhahood in the *Saddharmapundarika*. Don't see how you square that one.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:26 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

But you don't need to do anything to wake up since it is predetermined.

Queequeg said:

Your words, not mine. Can't help ya.

Malcolm wrote:

If buddhahood is predetermined, there is no point to doing anything about it. You used the word "determined," not I.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

every moment along the way since the infinite past is related to that event of Buddhahood.

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:17 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There still seems to be "free will".

Malcolm wrote:

There is?

Queequeg said:

I don't know what to call it. Hence the quotation marks. Uncertainty?

And even if it is completely fatalistic and determined, that would not change the need to make efforts. One still must go through the motions.

Why? What would be the point?

To wake up.

Malcolm wrote:

But you don't need to do anything to wake up since it is predetermined.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 5:23 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There still seems to be "free will".

Malcolm wrote:

There is?

Queequeg said:

And even if it is completely fatalistic and determined, that would not change the need to make efforts. One still must go through the motions.

Malcolm wrote:

Why? What would be the point?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 5:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

dzogchungpa said:

I don't think 'expedients' is standing for anything here. 'Expedient', in addition to being an adjective, is also a noun. However "This very bad English." is definitely bad English.

Malcolm wrote:

Really, a typo flame? How lame. Surely there are better things you can occupy yourself with.

dzogchungpa said:

Yeah, I really should get a life, shouldn't I?

Malcolm wrote:

I am sure you have a life. On the other hand, your time here could be spent more productively than the constant sniping you seem to get off on.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 4:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

dzogchungpa said:

I don't think 'expedients' is standing for anything here. 'Expedient', in addition to being an adjective, is also a noun. However "This very bad English." is definitely bad English.

Malcolm wrote:

Really, a typo flame? How lame. Surely there are better things you can occupy yourself with.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 2:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Can the Dharmakaya preach to an assembly of sentient beings? That's a serious question.

Malcolm wrote:

The dharmakāya has no form.

Queequeg said:

Regarding the commentary, its one commentary, by a fella who probably was Xuanzang's student and who had a vested interest in the three vehicles v. one vehicle debates and which maybe was composed in Chinese and translated into Tibetan.

Malcolm wrote:

I cited Vasubandhu's commentary, not Prithvibandhu's.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 1:31 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There are those who practice the four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon.

Grigoris said:

Yup, that quote seems to cover it. The one from the Lotus Sutra seems to be referring to the Dharmakaya though. At least that is how it reads to me.

Malcolm wrote:

According to the Indian commentarial literature, it is a reference to the sambhogakāya.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 1:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Grigoris said:

Do you have a scriptural source for this?

Queequeg said:

There's this from the Agamas, which falls short of "eternal", but suggests the Buddha's nirmanakaya could endure to the end of the eon:

There are those who practice the four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon.

O Ānanda, the Buddha has already practiced these four supernormal powers on many occasions and, being mindful of these experiences, he does not forget the use of them. If it is necessary, the Tathāgata can extend his life span for the remaining duration of the present eon, so that he may remove darkness, benefit the world, and make heavenly gods happier.

Ananda didn't take the hint to ask the Buddha to remain, so the Buddha let go.

Malcolm wrote:

Not precisely. It is recorded in various sources that the Buddha extended his life for three months.

Queequeg said:

Then in the Lotus Sutra, the Buddha explains that his life span is of incalculable duration - nitya - and actually endures through the end of the eon.

Since I attained buddhahood,

Immeasurable hundreds of thousands of myriads

Of koṭis of incalculable kalpas have passed.

I have been constantly teaching the Dharma,

Through these immeasurable kalpas,

Leading and inspiring

Innumerable koṭis of sentient beings

And enabling them to enter the buddha path.

Using skillful means

I have manifested the state of nirvana

To bring sentient beings to this path...

Malcolm wrote:

This passage is the one that the Prithvibandhu commentary (irrespective of its source) asserts is describing the nirmanakāya with the characteristics of a Sambhogakāya.

Vasubandhu is in agreement:

“My pure land does not decay yet living beings perceive its conflagration” means the true pure land of the enjoyment buddha, the Tathāgata, is incorporated in the highest truth.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 10:34 PM

Title: Re: What is a Man?

Content:

Monlam Tharchin said:

"Doesn't affect me" also isn't true for many women whose spaces, resources, and groups are being pressured into accepting newly minted women as both equally oppressed and as the new authorities on womanhood. The backlash against the Women's March is an example.

Malcolm wrote:

It is generational. About ten years ago, in my area a controversy was stirred up because a transwomen wanted to join the local moon lodge. Naturally, the older women-born women were uncomfortable with this. But the younger women demanded they allow this person to attend because she self-identified as female and had undergone surgery. This kind of issue has plagued at women's festivals, immortalized in an episode of Transparent where Maura Pfefferman is not allowed to attend the Idlewild Womyn's Music Festival, but has to hang out at the <https://tv.avclub.com/transparent-goes-to-a-feminist-music-festival-in-a-seas-1798186990>.

Genesis P. Orridge-Breyer's project of <https://www.newyorker.com/culture/culture-desk/the-reinventions-of-genesis-breyer-p-orridge> may be of interest to some.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 9:25 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Its not merely overthrowing or blurring distinctions.

Does the Buddha remember his past lives? Yes or no? If he does, then there is a connection between the Buddha's past as an ordinary being and the Buddha.

Malcolm wrote:

Of course.

Queequeg said:
Is Buddhahood the fruit of Bodhisattva Practice?

Malcolm wrote:
Of course.

Queequeg said:
They say that when you become a Buddha, one realizes that they had been awakened all along. Distinctions are then seen to be insubstantial.

Malcolm wrote:
Here, your conclusion does not follow from your premise.

Queequeg said:
There are different levels of view here. They don't all fit neatly with the other. That doesn't mean they are false.

Malcolm wrote:
And you just provided the proof that your conclusion does not follow from your premise.

Queequeg said:
Eradicating ignorance does not efface the path to Buddhahood.

Malcolm wrote:
Sounds nice, but I am not sure of your point here.

Queequeg said:
Contrary to what you think, I'm not playing games. I don't play games with Dharma. I joke, but I don't play games. You really ought to refrain from speculating about other's motivation. Its rude.

Malcolm wrote:
DW itself is just a big game, and we are the players.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 9:17 PM
Title: Re: Laughter or Martyrdom
Content:

The Cicada said:
Vimalakirti: A venerable and enlightened bodhisattva living within society as a successful layman. And people couldn't stand that guy.

Malcolm wrote:

What gives you the idea that people did not like Vimalakīrti?

Author: Malcolm

Date: Thursday, February 1st, 2018 at 10:17 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Some people think the people who think I am an asshole are assholes.

dzogchungpa said:

While this is probably true, I don't see how it is relevant.

Malcolm wrote:

This thread veered massively off topic ages ago, so everything and nothing is relevant.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 6:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Take Nichiren's Buddhism, I think his claim that chanting NMRK is the definitive Buddhist path is rubbish.

Queequeg said:

Well, you misunderstand it. That interpretation of Nichiren is not correct. But that's not the point.

Malcolm wrote:

No I don't, and it is-- heard it hundreds of times from Nichirenistas. But as you say, it is not the point.

Queequeg said:

Which raises the question, when is a teaching attributed to the Buddha an upāya, and when is it the opposite?

You leave out some alternate options - in some cases, the Buddha's teachings are upaya to some, inert to others. In other cases, they carry different meaning to different listeners. They're also, in all those cases, perfect expressions of Buddhahood.

Malcolm wrote:

Not according to Rogowcop and other people who waffle on endlessly about the "For forty years I have not told the truth."

Queequeg said:

I'm not sure that the Buddha's teaching could ever be the opposite of upaya.

Malcolm wrote:

This just brings up the question of what is a teaching of the Buddha and what is not. Big can of worms.

Queequeg said:

What I wrote was that there is no moment in the boundless lifespan of a being which can be distinguished from that being's Buddhahood. Buddha sees the entirety of his past, infinite lives.

Malcolm wrote:

A sentient being is by definition under control of the three afflictions and the two obscurations. Buddhas have no afflictions or obscurations. The distinguishing moment is the attainment of vajropama samadhi, which eradicates every last trace of afflictive and knowledge obscurations.

I know it is fun to follow intellectual theories which try to overthrow or blur this distinction, but they are intellectual theories only with no practical application.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 6:01 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Formations are for suckers.

So doesn't think the god dwelling in neither thought nor no thought.

Formations are expedients. So understands the Buddha's good little student.

Grigoris said:

This makes no sense. Is it meant to be gibberish, is that it's purpose?

Malcolm wrote:

He is being clever. Those in the highest formless āyatana, neither perception nor nonperception have only one thought which causes their birth in that formless realm, that is, "neither perception nor nonperception." Since they lack vitarka and vicara, they have no means of having any other thought since they cannot switch objects until the karma that sustains their life force in that āyatana expires and they fall into the hells.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 5:40 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Some people think the people who think I am an asshole are assholes.

Queequeg said:

Are you bragging about your fan club? Do they follow you on twitter?

Malcolm wrote:

I don't do twitter. I don't really do facebook either. This place is the primary extent of my social media engagement.

Queequeg said:

I like a good tall tale just as much as the next guy.

Some people call those tales "upaya".

Malcolm wrote:

Yes, they do. But not every upāya is for every person. Take Nichiren's Buddhism, I think his claim that chanting NMRK is the definitive Buddhist path is rubbish. So it is not an upāya for me. Rory thinks Tibetan Buddhism is rubbish. Obviously not an upāya for her. Dhammawheel thinks we are all nucking futs, so obviously Mahāyāna is not an upāya for them.

Which raises the question, when is a teaching attributed to the Buddha an upāya, and when is it the opposite?

All formations, including the Dharma, are impermanent.

Umm, no. The Buddha predicts everyone for full buddhahood because sentient beings have no fixed nature as sentient beings. It has nothing to do with some random cause. There are two causes for attaining buddhahood: merit and wisdom accumulations, and there is no third cause.

Nothing I wrote contradicts that.

Claiming some random event set one on the path to Buddhahood, pretty much does.

Instead, it is pretty clear that one event and one event only sets one on the path of buddhahood -- the impossible wish to take on the sufferings of others out of compassion (impossible, because it is impossible for someone else's karma to ripen upon oneself, for any reason). It is for this reason that in his Madhyamakāvatāra, Candrakīrti praises compassion before he praises buddhas and bodhisattvas.

I think these are different things.

The criteria with which we understand Dharma is pretty different.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 5:03 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The basis for suggesting "everything is a method" is because in some context, every experience causally results in bodhi. That connection might be eons in length, but that connection is there, nonetheless.

Malcolm wrote:

In this case, "upāya" refers to the Buddha's teaching for some sentient being. For example, we might say that Buddhas twelve deeds were skillful means for śrāvakas, to give them confidence that freedom was actually a possibility. The Sea Captain bodhisattva's murder of the thief is regarded as a skillful means, etc. There are whole sūtras on the subject.

Queequeg said:

Its why the Buddha can look at any being and predict their Buddhahood. That's the gradual version.

Malcolm wrote:

Umm, no. The Buddha predicts everyone for full buddhahood because sentient beings have no fixed nature as sentient beings. It has nothing to do with some random cause. There are two causes for attaining buddhahood: merit and wisdom accumulations, and there is no third cause.

Queequeg said:

There's also the sudden version in which any stimulus has the potential of triggering awakening, immediately.

Malcolm wrote:

I have heard about so called sudden awakening, but I have never encountered anyone who actually experienced this, apart from crazy people who claim to be so-called cig car bas, sudden realizers. It is possible, I suppose. Seems to be rather rare.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:23 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

One of the unfortunate things about hell is that no one can see anyone else, all one can hear is their screams. There really is no way to set an example for anyone.

The Bodhisattva earned merit through his act, and set himself on the long road to buddhahood. He neither set an example for anyone while in hell, nor did he have an example, beyond his own moment of pity for others based on his own suffering.

Anyway, you don't really take Dharma that seriously because you are just into promulgating your own version of Buddhism, and you try to twist everything into the Buddhist narrative you have signed up for.

Queequeg said:

Kindly back up, dude. It is remarkable what kind of a problem you have with anyone who doesn't immediately bow to your remarks.

Malcolm wrote:

I don't have a problem with anyone, whether they like my remarks or not.

Queequeg said:

Please tell about this moment of pity.

Malcolm wrote:

There really aren't many details. So speculating about the Bodhisattvas moment of pity in hell is just speculation. He had a moment of pity, and it set him on the bodhisattva path, according to some traditional Mahāyāna accounts. The other detail about this is that at that time, the Buddha of that epoch was a buddha from the same clan, the Śākya. You have to love the absolute disregard Indians had for time. This even happened many mahākālpas ago, but still the Indians thought there was a Śākya clan millions upon millions of eons ago.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:16 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Method, means. That is all it means. Nothing more. See my edit of last post.

Queequeg said:

How do methods manifest?

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

As I've stopped trying to keep up with PC names for things and people, I've stopped

trying to keep up on Buddhist vocabulary in translation. Luckily, language is fungible and a word like expedient could be (abusively, perhaps) expanded to encompass "upaya". It may present some problems in leading to understanding... so I suppose I should make an effort to update my language... I hope others will make allowances for my arcane language as one might give an old man a pass on calling people "colored" when it is completely free of malice.

Malcolm wrote:

You are not old, and I don't give people passes for using racist terms.

Anyway, old bad translations have a way of never disappearing, unfortunately.

The point about upāya is that it is a method or a means. It is skillful when it correct applied to a given situation, and unskillful when it is not.

But just saying "everything is a method" is somewhat lame. Why? Because there is also wisdom, prajñā. A method without wisdom cannot be skillful in anyway. Wisdom without method is ineffective at doing anything. So you need both. When you have both method and wisdom, your methods will be skillful, adroit, and appropriate.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:07 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

Thomas Amundsen said:

What is your preferred translation of bodhi?

Malcolm wrote:

Awakening, of course, since that is actually what the word means. The Tibetan translation of Buddha, sangs rgyas, reflects this, actually. The translation of bodhi itself into Tibetan, does not. The latter means "perfect (byang) comprehension (chub)."

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:02 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

When I give you water because you are thirsty, I am not absorbing your suffering, but I am relieving it.

Queequeg said:

And in showing kindness, one presents an example to emulate... and so emulating we commence our long climb out of hell. Where did we learn that kindness?

Malcolm wrote:

One of the unfortunate things about hell is that no one can see anyone else, all one can hear is their screams. There really is no way to set an example for anyone.

The Bodhisattva earned merit through his act, and set himself on the long road to buddhahood. He neither set an example for anyone while in hell, nor did he have an example, beyond his own moment of pity for others based on his own suffering.

Anyway, you don't really take Dharma that seriously because you are just into promulgating your own version of Buddhism, and you try to twist everything into the Buddhist narrative you have signed up for.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:57 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You are using the term from "expedient means," a rather dated translation of the term "upāya-kauśalya."

Queequeg said:

lol. no scorn. you though...

how do you translate upaya?

Malcolm wrote:

Method, means. That is all it means. Nothing more. See my edit of last post.

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:52 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Yes, you are misusing the word "expedient," as I already pointed out above.

Queequeg said:
Inconclusive. We're still working that out.

Malcolm wrote:
It's pretty conclusive, unless you are Humpty Dumpty:
“When I use a word,” Humpty Dumpty said, in rather a scornful tone, “it means just what I choose it to mean—neither more nor less.”
You are using the term from "expedient means," a rather dated translation of the term "upāya-kaśālya."

"Kaśālya" does not mean expedient, it means "m. a kind of pavilion Va1stuv. ; (%{am}) n. (g. %{{brAhmaNA7di}}) welfare , well-being , prosperity MBh. R. ; cleverness , skilfulness, experience (ifc.) SaddhP. Bhpr. ; (%{A}) f. see %{{kausalya}}."

The Tibetans translate it as mkhas pa, which means "expert," among other things.
"Expert" or "Skilled" in means or methods, in other words.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:51 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Malcolm wrote:
The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can.
Buddhas do not absorb anyone's sufferings.

Queequeg said:
Please square those?

Malcolm wrote:
When I give you water because you are thirsty, I am not absorbing your suffering, but I am relieving it.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:41 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Queequeg said:
Formations are expedients.

Malcolm wrote:
This very bad English.

Queequeg said:
Is it?

Malcolm wrote:
Yes, you are misusing the word "expedient," as I already pointed out above.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:40 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Malcolm wrote:
Buddhas do not use torture as an upāya. I know you think this is really clever, but it is actually really dumb. The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can. The Buddha of hell is not there to preside over their misery and use it as a "teaching moment."

Queequeg said:
That is a point well taken, and actually occurred to me as I was writing that in a putative form. Thank you for drawing that out.

Retribution is inescapable, but each time we emerged from hell, it was because we made causes to do so. Seems to me there is more in the Buddha's function than merely absorbing the sufferings on behalf of another.

Malcolm wrote:
Buddhas do not absorb anyone's sufferings.

Queequeg said:
And that doesn't really make sense. The Buddha could absorb and endure everyone's punishment indefinitely, but that would merely put off the retribution - suspend cause and effect. The karma is not dissipated.

Malcolm wrote:
Buddhas do not absorb anyone's suffering.

Queequeg said:
So then what is the function of Buddha in hell? As I understand, its the act of kindness in relieving the other's suffering, which sets an example for others to be internalized and then extended to others, and so starts their long climb out of hell.

Malcolm wrote:
It seems you are conflating the Bodhisattva's initial generation of compassion by wishing the sufferings of other hell beings would be visited upon him with the Nyingma

notion that Yamarāja is the Buddha of the hells, just as the preta Jvalamukha is the buddha of the preta realm, Śākyamuni the Buddha of the human realm, etc.

Queequeg said:

In the Jatakas, the Buddha appeared as the leader of his peers in all the various realms, leading by his example.

Malcolm wrote:

The Bodhisattva was indeed the leader of all his peers.

Queequeg said:

Your presentation of the Buddha is a little one dimensional.

Malcolm wrote:

Pretty hard to be dimensional on a chat board.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:22 AM

Title: Re: Do Pure Land practitioners go to the court of Yama?

Content:

Jingang said:

Wonderful, thanks. I'll shift my focus away from manis and back toward Amitabha mantra accumulations.

Malcolm wrote:

Sentient beings are fickle.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:20 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

Good luck with that one!

Malcolm wrote:

It is a major bone of contention between Nyingmapas and other schools.

Mantrik said:

If the number of sentient beings is infinite, and each rebirth is from one sentient form to another, do we need any new ones? Clearly not, nor do we need a 'beginning'.

Will it be like the 'Rapture' at the end of the mahakalpa and after liberation there will be no more left in samsara? Almost a universal Pure Land liberation without the need to ask?

What is taught about this, please?

Malcolm wrote:

Dzogchen tantras teach that by the end of the eon, when all sentient beings have vanished from all the realms below the fourth form realm, all those realms perish (as in Abhidharma), and in the end all sentient beings attain buddhahood (not in Abhidharma).

As I said, it is a difficult point, not easily addressed in a forum like this. I have discussed it elsewhere here several times.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:10 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Formations are expedients.

Malcolm wrote:

This very bad English.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There is no place in the three-fold world where the Buddha does not penetrate. Even in hell, the Buddha makes an appearance to lead beings to Buddhahood. I have a Tibetan Wheel of Life hanging in my house and I notice that even in the hell section, there is a Buddha. Am I reading that wrong to understand that even beings in hell are not beyond the Buddha's activity?

Malcolm wrote:

Yes, according to the teachings of the Nyingma school, there is a Buddha presiding over each of the six realms.

Queequeg said:

hence, for those beings, even the tortures of hell are upaya, because even that path inevitably ends in Buddhahood.

Malcolm wrote:

Buddhas do not use torture as an upāya. I know you think this is really clever, but it is actually really dumb. The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can. The Buddha of hell is not there to preside over their misery and use it as a "teaching moment."

Unless a being obtains a precious human birth with the eight freedoms and ten endowments, there is no possibility they will meet the Dharma, let alone practice, and so on. Groovy theories about the interpenetration of realms are pretty useless in this regard.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:51 AM

Title: Re: The straying of new sentient beings

Content:

Malcolm wrote:

It is one of those difficult points.

Grigoris said:

Good luck with that one!

Malcolm wrote:

It is a major bone of contention between Nyingmapas and other schools.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:45 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

I'll take a stab at answering my own question... probably for someone limited by the absolute limitations of arising and perishing. Oh, well whaddaya know? The Lotus is at least partly addressed to Sravaka and Pratyekabuddha who in respects can be characterized by their insights to arising and perishing... And to Bodhisattvas who, though transcending the scope of Sravaka and Pratyekabuddha, still are limited by arising and perishing.

"Takes a long time, but God dies, too, but not before he'll stick it to you!"

Malcolm wrote:

"All formations are impermanent."

-- the Buddha.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:40 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Yes, it is not convincing. One cannot wish away all contradictions by claiming that everything is an expedient device. The Buddha can no more dismiss the laws of causality than you or I. If someone is born, they die. End of story.

Queequeg said:

In this threefold world, what is not expedient? What is not subject to arising and perishing?

Malcolm wrote:

It seems you mean the term "upāya" by expedient. But you are misusing the word "expedient" in this context, in addition to misusing the term upāya. "Expedient" is not a useful translation of that term. In fact, it is wrong. Upāya means "method" or "means."

Queequeg said:

Expedient:

adjective

(of an action) convenient and practical, although possibly improper or immoral:

Malcolm wrote:

Hell, for example, is not very expedient, since it is very inconvenient and impractical to be stuck there.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Right, but then this Buddha is appearing to particular causes and conditions where an eternal duration would not be expedient.

Malcolm wrote:

Everything that arises, perishes. Fantasizing about eternal nirmanakāyas is, well, just a fantasy. There is no such thing.

Queequeg said:

Is this addressed to me? You seem to ignore my consistent use of the term, "expedient".

Malcolm wrote:

Yes, it is not convincing. One cannot wish away all contradictions by claiming that everything is an expedient device. The Buddha can no more dismiss the laws of causality than you or I. If someone is born, they die. End of story.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:16 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Malcolm wrote:

Not one popped out of a human womb.

Queequeg said:

Right, but then this Buddha is appearing to particular causes and conditions where an eternal duration would not be expedient.

Malcolm wrote:

Everything that arises, perishes. Fantasizing about eternal nirmanakāyas is, well, just a fantasy. There is no such thing.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:47 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Malcolm wrote:

Not one popped out of a human womb.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:15 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

rory said:

This is where your ignorance of Pure Land and the Lotus Sutra matters:

That's Ch. 25 the famous Kwan-Yin chapter of the Lotus Sutra; Kannon can use her karma to overcome the individual's bad karma, who calls upon her. The Pure Land sutras explain that Amida and Kannon build up huge amounts of good karma due to their vows and when individuals with crap karma call upon them, wishing to be born in their pure land, by karmic transfer those individuals can be born there. That's how it works: via karmic transfer. Now you can do this for others simply by transferring the merit of the pure land practice. So if I call upon Amida and pray for someone's Birth in the Western Pure land, I transfer the merit to them at the end of my practice. Everyone in East Asia does this practice: for the living for the dead for pets...all sentient beings.

Grigoris said:

This does not answer my question. I asked you where in the quoted section... and instead of (maybe) quoting me a piece from another part of the Lotus Sutra proving your point, you just post some general commentary. Again you need to read the Lotus Sutra, specifically Ch. 16 The Thus Come One's Life Span it spells it out quite clearly: The Buddha isn't dead, and never really died, he's on Sacred Vulture Peak. To the unenlightened it just looks like he lived and died. I'm really surprised to ever see you write such a thing;

His Nirmanakaya died. Mahaparinirvana and all that jazz. From the time I attained Buddhahood,

...

For the Buddha's words are real, not false.

<http://www.buddhistdoor.com/OldWeb/resources/sutras/lotus/sources/lotus16.htm>

This is referring to the Buddha's Dharmakaya. Siddhārtha Gautama died. According to your logic he could have healed himself (not lacking faith in Buddhahood and all) by praying to Buddha Amitabha, just like you claimed you did.

Again, I do not doubt that chanting and praying can have an effect, like I said: In Vajrayana we have this notion too. I just believe that there may be more factors in play, that we are not taking into account.

Malcolm wrote:

Greg, there is little point. While there are certain areas of overlap, for the most part, Lotus Sūtravadins seem incapable of hearing anything outside of their own echo chamber, even our friend Queequeg.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:12 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The Buddha's entire appearance, from birth to death, was a show for the purpose of teaching beings the Buddha Path.

Malcolm wrote:

That is part of the Mahāyāna catechism, for sure.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:09 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

If you plan on being a Bodhisattva, plan to be around for a REALLY long time.

Malcolm wrote:

Well, this is just one kind of bodhicitta, the bodhicitta of shepherd. The usual bodhicitta one develops in Tibetan Buddhism is the bodhicitta of a king.

What is the difference? Just as a shepherd does not rest until all their flock is penned at night, a shepherd bodhisattva puts off their own buddhahood until all sentient beings are liberated. On the other hand, just as king looks after his own benefit first, and then takes care of the kingdom, a king bodhisattva first attains buddhahood and then helps sentient beings. The first is superior to the second, but the second is more practical for sentient beings.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 12:56 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

If you plan on being a Bodhisattva, plan to be around for a REALLY long time. There are infinite sentient beings, that means no matter how many are liberated, there are still an infinite number waiting to be liberated.

Malcolm wrote:

Kris's question concerns the Dzogchen doctrine that all sentient beings in this mahākalpa will be liberated by the end of the mahākalpa. There are a couple of opinions recorded by Longchenpa about where "new" sentient beings come from at the beginning of a new mahākalpa, and whether it is proper to say that sentient beings are newly created at all. It is one of those difficult points.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 11:27 PM

Title: Re: The straying of new sentient beings

Content:

Sennin said:

New sentient beings cannot stray into samsara.

But why?

Malcolm wrote:

There are no "new" sentient beings.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 6:29 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Varis said:

How is ancestor worship/placation viewed from the perspective of Mahayana?

Malcolm wrote:

What would be the point? All of our ancestors have long since taken rebirth.

SunWuKong said:

More likely that it's Confucian, and there is plenty of overlap in populations into Taoism, Mahayana, and Confucianism.

Malcolm wrote:

In China, but not in India, Tibet, and so on.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 6:28 AM

Title: Re: What is a Man?

Content:

dzogchungpa said:

Honestly, I think it's about time we all started ma ning up.

Grigoris said:

Mahakala Maning is a eunuch, so unless you have no need for your family jewels...

Malcolm wrote:

Actually, this is a mistake made frequently by Western translators who do not understand the meaning as they have not received teachings on this form of Mahakala. Maning in Maning Gonpo refers to nonduality, and also the fact that it is the source of all the other Mahakala emanations.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:43 AM

Title: Re: Gyalpo spirits

Content:

Aryjna said:

The eight classes, or at least most of them, are classified as pretas that move through space in WOMPT. But as one of the eight classes is devas I suppose these are actually devas and not pretas, and perhaps this is true for 1-2 others.

Malcolm wrote:

Lha are not completely identical with devas, just as klu are not completely identical with nāgas.

Aryjna said:

Is it just because the two kinds of Lha belong to different systems of classification or is it that one of them are pretas and the other devas?

Malcolm wrote:

Lha and 'dre, so-called gods and spirits, are basically the eight classes, which are called "lha" when they act beneficially, and "'dre" when they act harmfully.

The eight classes is originally an Indian categorization which the Tibetans took over and adapted.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:40 AM

Title: Re: Nagas -- mythological?

Content:

Fortyeightvows said:

it is also worth noting that there are at least four different types of nagas.

Three translations of the same sutta:

<https://www.accesstoinight.org/tipitaka/an/an04/an04.067.than.html>

http://www.buddhanet.net/bp_sut05.htm

<https://suttacentral.net/en/an4.67>

Malcolm wrote:

There are also four castes of nāgas, the lowest caste are considered to be very stupid.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:11 AM

Title: Re: Gyalpo spirits

Content:

crazy-man said:
Gyalpo are a class of devas...

Malcolm wrote:
No, they are a class of spirits native to Tibet. Classifying them according to Indian lists is inaccurate.

They are basically pretas of a particularly powerful kind.

Mantrik said:
Are all spirits 'native to Tibet' as capable of causing problems world-wide?

Malcolm wrote:
sure.

Author: Malcolm
Date: Wednesday, January 31st, 2018 at 3:48 AM
Title: Re: What is a Man?
Content:

Mantrik said:
'Nonbinary gendered'

Malcolm wrote:
"Nonbinary" is the direct translation of the Tibetan term for such folks, ma ning.

Mantrik said:
In that context containing the unity of both? As with Mahakala Maning.

'Nonbinary' seems to mean unable to identify as either, which is a different thing of very modern coinage.

Malcolm wrote:
Not really.

Author: Malcolm
Date: Wednesday, January 31st, 2018 at 3:40 AM
Title: Re: Gyalpo spirits
Content:

Norwegian said:
No.

Gyalpos are pretas, and they live in the preta realm.

Josef said:

Definitely not.

Not all "spirits" are preta.

Gyalpo are one of the 8 classes of very powerful beings and are much more closely related to the beings of the higher realms than the lower.

They have little in common with preta other than being generally unseen sentient beings.

Aryjna said:

The eight classes, or at least most of them, are classified as pretas that move through space in WOMPT. But as one of the eight classes is devas I suppose these are actually devas and not pretas, and perhaps this is true for 1-2 others.

Malcolm wrote:

Lha are not completely identical with devas, just as klu are not completely identical with nāgas.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 3:39 AM

Title: Re: Gyalpo spirits

Content:

crazy-man said:

Gyalpo are a class of devas...

Malcolm wrote:

No, they are a class of spirits native to Tibet. Classifying them according to Indian lists is inaccurate.

They are basically pretas of a particularly powerful kind.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 3:36 AM

Title: Re: What is a Man?

Content:

Malcolm wrote:

nonbinary gendered people were incapable of being a basis for receiving Buddhist discipline.

Mantrik said:

'Nonbinary gendered'

Malcolm wrote:

"Nonbinary" is the direct translation of the Tibetan term for such folks, ma ning.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:59 AM

Title: Re: What is a Man?

Content:

Queequeg said:

He/She wanted to use the women's bathroom and the employer didn't want to permit it. This was twenty or so years ago before all this gender stuff became what it is now. The dispute ended up in binding arbitration, as required for almost all disputes arising under a collective bargaining agreement. The arbitrator himself was a grizzled old fella who had been in the trucking industry since Jimmy Hoffa was alive. The sides made their opening statements and then the arbitrator looked at the foreman and asked, "Do you stand or sit?"

The foreman wasn't expecting the question and stammered, "I stand."

The arbitrator said, "You use the men's bathroom."

Malcolm wrote:

Oh, by that standard Buddhist monks have to use the lady's room. They are required to squat or sit when urinating. No pulling up the robes and standing...

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:52 AM

Title: Re: What is a Man?

Content:

Norwegian said:

In some more radical extremist corners today, this Buddhist point of view would be regarded as hate-speech and as an act of violence...

Malcolm wrote:

In other parts of the world, just being a Buddhist may very well get you killed.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:49 AM

Title: Re: What is a Man?

Content:

Malcolm wrote:

Actually, there is quite a bit of discussion of gender in the Kośabhaṣyaṃ since it bears

on gender, and gender is a concern in ordination. There are several gender orientations that were barred from ordination. Also blond people were barred from ordination as well, since in India people with blond hair were considered demonic.

Grigoris said:

I have to admit that I have not dared to touch that one yet. I am currently slogging through his Abhidharmasamuccaya and haven't found anything in there yet either..

In other Abhidhamma and Abhidharma texts I have read, gender is not discussed.

Is the discussion in the Kosa related just to ordination, or to a wider analysis of the subject of gender?

Malcolm wrote:

Gender is principally discussed with regard to who is capable of holding the vows. The ancient Buddhists were basically of the opinion that nonbinary gendered people were incapable of being a basis for receiving Buddhist discipline. Jose Cabazon has a new book out on the subject, which should be very interesting, as he is a very talented scholar:

<https://www.wisdompubs.org/book/sexuality-classical-south-asian-buddhism>

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:22 AM

Title: Re: What is a Man?

Content:

DGA said:

A woman is an adult who identifies as a woman.

Why not? If Ms Jenner says she's a woman, I take her word for it.

I wouldn't loan her my truck, though. Not because she's a woman, but because... er... I'm not saying she's a terrible driver because she's a woman, but I am saying she is a woman and a terrible driver

Malcolm wrote:

From a Buddhist point of view, one cannot change one's gender. It is something one is born with, it is a portion of one's viapaka, ripened karma, and one cannot alter it by cutting, sewing, or use of prosthetics. One is born either male, female, or nonbinary (with it's five subcategories). The impulse to alter one's apparent gender is itself a sign that one has been born with a nonbinary gender indriya.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:52 AM

Title: Re: What is a Man?

Content:

Grigoris said:

None. It just talks about the "material phenomena of sex".

DGA said:

So it describes what it means for a body to be a specifically male or female one.

This is distinct from the question of what it is for a person to be a man. I'm curious to know if Abhidharma can capture the experience of not fitting into either categories "man" or "woman" in a tidy fashion, or the experience of being a woman but having a male body or being a man but having a female body.

manhood is a social construction. it's built up in different ways in different contexts, and all of them are full of contradictions.

Grigoris said:

I think it is telling that the Buddha and the Abhidharma do not waste time in discussing gender differences, race differences, etc...

Malcolm wrote:

Actually, there is quite a bit of discussion of gender in the Kośabhaṣyaṃ since it bears on gender, and gender is a concern in ordination. There are several gender orientations that were barred from ordination. Also blond people were barred from ordination as well, since in India people with blond hair were considered demonic.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:41 AM

Title: Re: What is a Man?

Content:

dzogchungpa said:

Another good question is: What is a "real woman"?

Ricky said:

That can be a tricky question these days.

DGA said:

I think it's an easy question.

A woman is an adult who identifies as a woman.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:37 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Varis said:

How is ancestor worship/placation viewed from the perspective of Mahayana?

Malcolm wrote:

What would be the point? All of our ancestors have long since taken rebirth.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:28 AM

Title: Re: What is a Man?

Content:

Ricky said:

So what would be a better model of masculinity?

Malcolm wrote:

The Bodhisattva, of course.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 11:37 PM

Title: Re: What is a Man?

Content:

Queequeg said:

There's a Southern Man for you, DGA.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:43 PM

Title: Re: Dharani of Glorious Vajra claws / Dorje Dermo

Content:

PeterC said:

I don't think we can advise someone to defer studying the dharma when they have genuine interest without endangering our own vows.

However that doesn't mean that we should advise them to begin immediately with the vajrayana. There are excellent reasons to delay that until the student has met and developed confidence in a qualified guru etc etc and also has the personal maturity to practice strictly according to the guru's instructions.

Most teenagers would be best served by shamatha and sutras first, blood-drinking four-headed herukas later. Though I can see the futility of trying to persuade them of that.

Malcolm wrote:

Ngondro was developed for teens.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:42 PM

Title: Re: Dharani of Glorious Vajra claws / Dorje Dermo

Content:

marting said:

No, Aryjna. I'm saying he should wait until he develops an adult brain.

Malcolm wrote:

Well, there is nothing wrong with an adolescent flirtation with Dharma. But serious Dharma practice is an adult pursuit, best left until, as you say, one's brain is fully formed, around 26 or so.

M

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:26 PM

Title: Re: How are Madhyamaka and Yogacara teachings actually realised?

Content:

ItsRaining said:

So the Madhyamaka and Yogacara teach emptiness and mind only respectively but how are they realised? In a previous thread I posted, I found out early Mahayana practitioners mostly did similar practices to Hinayana schools. So how did they realise Madhayamaka or Yogacara teachings while doing virtually the same thing as the Sravakas?

Malcolm wrote:

They practice the same path, the six perfections.

ItsRaining said:

But how did they realise the specific teachings in their systems? If they practiced the same things why were their teachings/realisation different?

Malcolm wrote:

Their realization differed because their view differed. From the perspective of Candrakīrti, for example, Yogacāra practice does not lead to the path of seeing. This was contested by Yogacārins, naturally.

If we examine the texts of the respective systems, we can see that the standard division of Madhyamaka and Yogacāra as deep and vast is grounded in reality.

Madhyamaka focuses on the profound view, whereas, Yogacāra focuses on a detailed explanation of the bodhisattva path. There is no difference in practice, but there is a difference in view. The de facto Indian position (while not entirely uncontested) is that Madhyamaka and the Perfection of Wisdom Sūtras are the summum bonum of Mahāyāna teachings.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:14 PM

Title: Re: What is a Man?

Content:

Queequeg said:

I'm surprised no one has brought up archetypes and male and female energy characteristics.

Malcolm wrote:

You mean like this?

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 1:09 PM

Title: Re: Nagas -- mythological?

Content:

Kim O'Hara said:

Thanks. That's a very good, succinct definition of the kind of truth Westerners usually assume, too.

Agreed, but do poetic truth, mythical truth, subjective truth, spiritual truth qualify as "phenomena"? Nagas might, but (e.g.) the statement that, "Truth is beauty, beauty truth," isn't. Nor is, "I am constantly amazed by the quality of the light over the Coral Sea," which is incontrovertible but can't be "conventionally known by ordinary people," as you put it.

Kim

Malcolm wrote:

Aesthetic evaluations are entirely subjective and emotive. They are supposed to be so.

Kim O'Hara said:

Fine, but my question was whether those statements are "true" or not, or in which way they might be "true". They are certainly not true in the way that "Paris is the capital of France" is true, but nor are they false.

Kim

Malcolm wrote:

This is why it is important to distinguish facts from aesthetics.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:30 AM

Title: Re: How are Madhyamaka and Yogacara teachings actually realised?

Content:

ItsRaining said:

So the Madhyamaka and Yogacara teach emptiness and mind only respectively but how are they realised? In a previous thread I posted, I found out early Mahayana practitioners mostly did similar practices to Hinayana schools. So how did they realise Madhayamaka or Yogacara teachings while doing virtually the same thing as the Sravakas?

Malcolm wrote:

They practice the same path, the six perfections.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:25 AM

Title: Re: Mind (duality and beyond)

Content:

Malcolm wrote:

Nothing. Should there be?

DGA said:

What's mind?

Nothing said:

ok. maybe we're limited by language here.....how about " that " which experiences Nirvana?.....can we call it " awareness?

Malcolm wrote:

There are no aggregates in nirvana, so how can there be awareness in nirvana?

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 9:46 AM

Title: Re: Nagas -- mythological?

Content:

Malcolm wrote:

The baseline standard for what is "true," from a Madhyamaka perspective, is that which can be conventionally known by ordinary people.

Kim O'Hara said:

Thanks. That's a very good, succinct definition of the kind of truth Westerners usually assume, too.

Phenomena beyond such conventional knowledge can be accepted based on testimony, but it is a very thin authority.

Agreed, but do poetic truth, mythical truth, subjective truth, spiritual truth qualify as

"phenomena"? Nagas might, but (e.g.) the statement that, "Truth is beauty, beauty truth," isn't. Nor is, "I am constantly amazed by the quality of the light over the Coral Sea," which is incontrovertible but can't be "conventionally known by ordinary people," as you put it.

Kim

Malcolm wrote:

Aesthetic evaluations are entirely subjective and emotive. They are supposed to be so.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 6:35 AM

Title: Re: Nagas -- mythological?

Content:

Josef said:

We like to assume that the word "myth" means "not true".

The primary definition of myth is: "a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon"

Mantrik said:

Folk tales indeed, as I mentioned earlier. Odd how neutral words acquire pejorative uses, like criticism, cult etc.

Kim O'Hara said:

We also (usually) have a strangely narrow view of "true", applying it only to publicly verifiable statements about the physical world, or (less often) logical truths. A lot of what we deal with here on DW is "true" in other ways - poetic truth, mythical truth, subjective truth, spiritual truth.

Are these kinds of truth imperfect (less valid) versions of the materialist truth? Or different-but-equal? Or not truth at all?

I would argue for different-but-equal, but it would be nice if we didn't have to use the same word for such different things.

Kim

Malcolm wrote:

The baseline standard for what is "true," from a Madhyamaka perspective, is that which can be conventionally known by ordinary people. Phenomena beyond such conventional knowledge can be accepted based on testimony, but it is a very thin authority.

There are also recognized cognitive limitations which ordinary people find insurmountable without a considerable amount of effort spent in developing the five eyes.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 2:04 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

Which is an identity, since that is how they are defined. The chief aim of Socialists was to awaken such people to their identity as the proletariat.

Grigoris said:

No. One can choose to identify with their class (or not), but somebody is a proletarian whether they identify with their relation to capital or not. It is the reason why white working class people are still proletariat, even if they are granted some advantages due to their skin colour. Even if they choose to support the capitalist class (cf Fascists). Regardless of whether they identify with other proletarians or not, they still do not own the means of production. That is the reality of a class view of politics.

Malcolm wrote:

It is still just a label, and therefore an identity.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 1:29 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

Even as a class, identity politics are at work, with the notion of the proletariat, and so on.

Grigoris said:

No. A proletariat is defined by their relation to capital (the means of production).

Malcolm wrote:

Which is an identity, since that is how they are defined. The chief aim of Socialists was to awaken such people to their identity as the proletariat.

And not surprisingly, Socialists in the US consistently maintained/and still maintain that African Americans had/need to stuff their issues with racism and subordinate them to class interests. Not surprisingly, Socialism has never done all that well among African Americans.

Author: Malcolm

Date: Monday, January 29th, 2018 at 10:41 PM

Title: Re: Four Dharma Seals

Content:

DGA said:

Actually, "being compounded" is the proof there is no such thing as "inherent existence."

weitsicht said:

No, three things are uncompounded. Or do you abnegate that?

So I understand you say "absence of inherent existence" always means "being compounded"? But then "presence of inherent existence" always means "being uncompounded"?

Malcolm wrote:

No, also, the three unconditioned dharmas also lack inherent existence since they also lack a self.

weitsicht said:

And no, I have no idea how uncompoundedness could be proven by logic.

Malcolm wrote:

There are two kinds of space discussed in Buddhist texts. The first and most important is space as "absence of obstruction." This is uncompounded or unconditioned space. The second kind of space is dimension, such as the dimension of the cavity in a cup. That kind of space is compounded.

The other two unconditioned dharmas, the two cessations, also lack inherent existence because they are the absence of causes, and do not by themselves exist.

Author: Malcolm

Date: Monday, January 29th, 2018 at 10:35 PM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Grigoris said:

It's a problem because it loses sight of 80% of the problem (class politics). It is the reason why so much time and energy is wasted on identity politics.

Malcolm wrote:

Class politics are identity politics.

Grigoris said:

Ummm... Yeah, right!

Malcolm wrote:

Well, in the US they are -- with roots dating back to the Colonial era when some people (whites) of the same class (poor) were given more rights than other poor people (blacks,

natives) in order to split their power.

Further, the Socialist movement in the US largely failed because of identity (this is not well known). Prior to the first world war, the majority of Socialists in the US were German-speakers, and Socialist newspapers and so on across the US were published principally in German. Non-German speaking Socialists like Italians were completely marginalized in the US, and had little or no voice in the Socialist movement -- identity politics at work again.

Indeed, identity politics were at the root of the Italian Fascist Movement because of the failure of Socialism to deal with identity at all.\

Even as a class, identity politics are at work, with the notion of the proletariat, and so on.

Author: Malcolm

Date: Monday, January 29th, 2018 at 9:01 PM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

It's not a problem at all. It's a feature, not a bug.

Grigoris said:

It's a problem because it loses sight of 80% of the problem (class politics). It is the reason why so much time and energy is wasted on identity politics.

Malcolm wrote:

Class politics are identity politics.

Author: Malcolm

Date: Monday, January 29th, 2018 at 9:59 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Provided that the list of the three unconditioned phenomena is conclusive, what makes things like space or paradoxity conditioned or compound (the latter was the term I started with because it was how it was taught to me) ?

Malcolm wrote:

Conditioned/compounded things have parts and causes.

Unconditioned/uncompounded things have no parts and no causes.

weitsicht said:

I reconsidered and I insist.

Paradoxes and time are uncompounded.

Malcolm wrote:

You can insist all you like, but paradoxes are not listed, and time is definitely compounded since it is divided into past, present, and future.

Author: Malcolm

Date: Monday, January 29th, 2018 at 5:06 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Provided that the list of the three unconditioned phenomena is conclusive, what makes things like space or paradoxy conditioned or compound (the latter was the term I started with because it was how it was taught to me) ?

Malcolm wrote:

Conditioned/compounded things have parts and causes.

Unconditioned/uncompounded things have no parts and no causes.

Author: Malcolm

Date: Monday, January 29th, 2018 at 3:27 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Grigoris said:

I think the problem with the left in the US is that it is dominated by liberalism and that whole "sanctity of the individual", whereas here the left is dominated by socialism.

Malcolm wrote:

It's not a problem at all. It's a feature, not a bug.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:58 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Still looking for a response.

And no, don't want to discuss "mind" here.

Malcolm wrote:

The three unconditioned phenomena are space, analytical cessation (nirvana), and

non-analytical cessation (simple absence of causation).

weitsicht said:

Thanks Malcolm.

Meaning (3) mind was wrong. And (2) Entrance into nirvana is little differently interpreted

What makes phenomena like paradoxy compound?

Malcolm wrote:

I don't know what a "paradoxy compound" is. Can you explain it a little better?

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:21 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

What is it that is uncompound?

I remember from a teaching, but cannot cite and may be wrong, there are three only:

(1) Nirvana

(2) Entrance into nirvana and

(3) mind

Could you please confirm or correct?

If so, why for example paradoxy is compound?

Still looking for a response.

And no, don't want to discuss "mind" here.

Malcolm wrote:

The three unconditioned phenomena are space, analytical cessation (nirvana), and non-analytical cessation (simple absence of causation).

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:20 AM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

You can have the moderators delete it then. I was clarifying to O_156 why it was a strange citation.

O_156 said:

Thank you for the clarification, I found it. I think its a translation of the word dharma-

mudrā, as far as I can tell.

But yes, moderators please feel free to delete my posts as well, if they distract the thread/topic.

Coëmgenu said:

Its ambiguous. 印 (seal; trace; mark; sign; imprint) has two radicals, 卩 (a hand) & 卩 (a kneeling man). This could potentially point to dharmamudrā at least in as much as folk linguistics has a tendency to point to much.

But 法印 (dharma seal) can also have come from dharmoddāna still. The <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E5%84%AA%E6%AA%80%E9%82%A3> (is this a working link for everyone?) has 印 as a semantic variant of 優檀那 (ʔiu dan na), which in turn is a phonetic transcription of the Sanskrit uddāna. Mind you, this reading seems only attested in a traditional Chinese-Sanskrit dictionary preserved at the end of the Taishō collection (T 2131).

Apologies for the aside into speculations as to the origin of various terms for "dharma seal".

Malcolm wrote:

That is not a problem, the only problem is when you use Chinese terms with no explanation of what they mean.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:18 AM

Title: Re: Mind (duality and beyond)

Content:

Nothing said:

Mind has two sides.

Delusion and non-delusion.....different sides of the same mind.

I.e. Samsara and Nirvana.

What is beyond this?

Malcolm wrote:

Nothing. Should there be?

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:01 AM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

I was having a difficult time following the citation as well, otherwise I would have responded with the section in question as well as the dictionary quotes. I made a thread about the sort of thing here.

The CBETA edition of T 262 I'm referencing only has 7 scrolls. This is citing a 9th scroll. This means that the scroll numbers and volume numbers are not always the same, and there seems to be no way to know if someone is citing a scroll or a volume.

So the Saṃgaṇikīkṛtaṃ Taiśotripiṭakaṃ Database (http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_.09,0015b05:0262_.09,0015c05.html) has it by volume number, and the citation there is T 0262_.09.0015b07, which corresponds to T 262.9.15b7 from the dictionary.

The Taishō Canon I consult lists it by scroll number, not volume number. So the citation for me is T 262.2.15b7. Maybe you can find it that way. Try looking for scroll 2 instead of volume 9.

This is the text: 故現於世 汝舍利弗 我此法印

This seems an odd citation to give for 三印, as the text actually has 法印.

Malcolm wrote:

For those who do not read Chinese, this is useless, especially in the Nyingma Forum.

Coëmgenu said:

You can have the moderators delete it then. I was clarifying to O_156 why it was a strange citation.

Malcolm wrote:

It's TOS, when using foreign terms, you must provide a translation for them.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:00 AM

Title: Re: Four Dharma Seals

Content:

Malcolm wrote:

Finally, in some presentations the second constraint is listed as "All that is contaminated is suffering," but surprisingly, it is very uncommon in this list which is mentioned through out Mahāyāna sūtras in many places. The reading above is the most common in the Sūtras. In one or two places you see "empty" attached to the third constraint, as in "All phenomena are empty and without a self."

Dorje Shedrub said:

Ven. Thubten Chodron presents the second constraint (she uses the term "seal") this way saying: "All polluted phenomena are dukkha—unsatisfactory or in the nature of suffering."

I'm curious how one uses "emotions" and another "polluted phenomena" Is this a Gelug thing?

<http://thubtenchodron.org/2011/08/core-buddhist-principles/>

Malcolm wrote:

The term in Sanskrit is sāsrava, literally "with outflows," often translated from Pali as "cankers." It is actually fairly rare in the sources texts, but Tibetans seem to have picked up on it and standardized it because it distinguishes formations from āsrava, outflows, cankers, etc.

M

Author: Malcolm

Date: Sunday, January 28th, 2018 at 11:56 PM

Title: Re: Four Dharma Seals

Content:

O_156 said:

I might be looking at a totally wrong place, but is 法華經 T 262.9.15b7 the correct place where 三印 (Three Seals) is mentioned? Because I'm not seeing it.

Coëmgenu said:

I was having a difficult time following the citation as well, otherwise I would have responded with the section in question as well as the dictionary quotes. I made a thread about the sort of thing here.

The CBETA edition of T 262 I'm referencing only has 7 scrolls. This is citing a 9th scroll. This means that the scroll numbers and volume numbers are not always the same, and there seems to be no way to know if someone is citing a scroll or a volume.

So the Saṃgaṇikīkṛtaṃ Taiśotripiṭakaṃ Database (http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_.09,0015b05:0262_.09,0015c05.html) has it by volume number, and the citation there is T 0262_.09.0015b07, which corresponds to T 262.9.15b7 from the dictionary.

The Taishō Canon I consult lists it by scroll number, not volume number. So the citation for me is T 262.2.15b7. Maybe you can find it that way. Try looking for scroll 2 instead of volume 9.

This is the text: 故現於世 汝舍利弗 我此法印

This seems an odd citation to give for 三印, as the text actually has 法印.

Malcolm wrote:

For those who do not read Chinese, this is useless, especially in the Nyingma Forum.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 9:27 PM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Pema Rigdzin said:

I've had the great fortune to receive some transmissions from Rinpoche on a couple occasions at Tashi Choling here in S Oregon, and he's always struck me as incredible. I wonder what the likelihood is that we'll see him back here anytime soon, though.

Malcolm wrote:

Yes, Sangye Khandron spoke very highly of him.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 4:52 AM

Title: Re: Buddhahood in This Life

Content:

Strive said:

Hello to Malcolm and all,

I was wondering if one will be able to read this book if they do not have direct introduction? The person in question is very religious but belongs to a different faith. If they are not interested in receiving DI then what can I do to secure their liberation permanently?

marting said:

My personal opinion is to secure liberation for yourself first and leave other people to choose their own religious worldview without persuasion or mediation.

Malcolm wrote:

And this is relevant to this thread because?

Author: Malcolm

Date: Sunday, January 28th, 2018 at 1:59 AM

Title: Re: Nagas -- mythological?

Content:

Malcolm wrote:

According to the conventional perception of ordinary human beings in the West, these things are all mythological. YMMV.

Losal Samten said:

Is there a reason why humans can see animals in general, but not nagas, garudas, etc.?

Malcolm wrote:

Well, some of these beings are devas, or classified among the devas, and are thus outside of our conventional perception.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 1:04 AM

Title: Re: Nagas -- mythological?

Content:

pemachophel said:

Loppon-la/Malcolm said in another thread:

"Generally, the opinion is animals do not have the capacity to attain awakening, though there are some special cases where mythological animals like nāgas are considered capable of doing so." (italics mine)

what do you think of his use of the word "mythological" in this context since the Bhagawat Himself has spoken about and to nagas in the sutras? if nagas are mythological, then are brahma, indra, mahadev mythological? what about yakshas, rakshasas, kimnaras, kumbhandas, and gandharvas? and how about mahoragas and sa-dag/lords of the earth?

let the fun begin.

Malcolm wrote:

According to the conventional perception of ordinary human beings in the West, these things are all mythological. YMMV.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 12:57 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

That's hardly a ringing endorsement.

Malcolm wrote:

My observation is that if 100 Tibetan Lamas won't given an endorsement, the 101th will. That is all the endorsement one needs for most Westerners.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 10:46 PM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

Apologies, I figured the Taishō number was the most straightforward way.

Malcolm wrote:

No worries, but it is an unattested reading, i.e., pretty baseless. Can you tell me exactly what chapter this comes from?

M

Coëmgenu said:

I can reproduce the relevant parts from the dictionary entry:

[From <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id%28%27b4e09-6cd5-5370%27%29>:] The three marks of the law. Three aspects of the Buddhist teaching that clearly distinguish it from non-Buddhist teachings: all things are impermanent 諸行無常, all things lack inherent existence (no-self) 諸法無我, and that nirvāṇa is perfect quiescence 涅槃寂靜. [法華經 http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_,09,0015b05:0262_,09,0015c05.html] Also written <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id%28%27b4e09-5370%27%29> (Skt. tri-dṛṣṭi-namitta-mudrā; Tib. phyag rgya gsum). [Charles Muller; source(s): YBh-Ind]

[If anyone has trouble accessing DDB, you just type 'guest' into the first line of the window that pops up and then hit enter.]

I don't know if 'Yhb-Ind' is a citation of a manuscript or something, or a scholarly work of some sort. The Taishō citation they give just links to the Chinese text. If indeed it was a reconstruction, I think it would have been nice for the dictionary compilers to try to mark it with at least an *asterisk.

Malcolm wrote:

The term phyag rgya gsum does indeed appear in Tibetan dictionaries, but in the bstan 'gyur it is a very rare term, showing up in only four texts, one of those the Korean commentary mentioned already (apart from Tantric texts where the term means something else). The term shows up in the bka' 'gyur, but again, here it does not refer to the formula "all formations," etc.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 9:11 AM

Title: Re: The Aro Authenticity Debate.

Content:

florin said:

For those still in doubt whether Aro was real maybe this could help things along.

After all Aro might have roots in the history of romanian automotive industry.

And yes that was a real car...

aro-10-3-1-9018-default-large.jpeg

Malcolm wrote:

Thank you, Florin. The mystery has now been put to rest.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 3:39 AM

Title: Re: 7th head of the Nyingmapa

Content:

Pero said:

But what does the head of the Nyingma actually do?

Malcolm wrote:

Gives the Kama, gives the Rinchen Terzod, etc., reports to HHDL, etc. etc.

Pero said:

I see. But don't other teachers also give Kama and so on?

Malcolm wrote:

Yes, but there is no one teacher responsible for all Nyingma monasteries without a head of sect. Rotating it means that rather than factions being able to develop around this teacher or that, more qualified teachers rather than less will be exposed to the limelight.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 3:37 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Me too, and I don't think that is necessarily a bad thing.

Grigoris said:

Except for maybe being a complete and utter waste of one's precious human existence.

Malcolm wrote:

Oh, with so many people wasting their precious human birth, what does one more matter?

Author: Malcolm

Date: Saturday, January 27th, 2018 at 2:12 AM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

Okay I lost that one. I'm

Malcolm wrote:

Not, really, Darwin did resist use of the term precisely because it implied "improvement," rather than simple adaptation.

And, as we know, the term has been used by racists, and so on, to imply some human beings are inferior to others.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:57 AM

Title: Re: Non-human capacity for wisdom

Content:

TravisM said:

To my understanding non-human animals have traditionally been all grouped together as a class of sentient beings. Are there any teachings, or does anyone have a thought, on whether some animals (say, whales) may be able to understand the dharma in their own way and even reach enlightenment?

Malcolm wrote:

Generally, the opinion is animals do not have the capacity to attain awakening, though there are some special cases where mythological animals like nāgas are considered capable of doing so.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:37 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

What about the peek-a-boo nipple? Just a bit naughty!

Malcolm wrote:

A thought has occurred to me numerous times, that the whole Aro thing is a deliberate parody...

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:06 AM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

We are tainted by a false doctrine of cosmic consciousness and cosmic evolution, neither of which are supported by Buddhist teaching. Things are what they are. None of that is going to help us. All we can cling to is Emptiness

weitsicht said:

At least I am not alone in here.

Tainted Love

Are you a nihilist, SunWuKong?

SunWuKong said:

My favorite strategy here is pointing out that Darwin never suggested evolution, he suggested natural selection, and our view of earth history is being confirmed as based on catastrophe. Not evolution.

Malcolm wrote:

The very last word in Origin of the Species is...wait for it..."evolved."

"From so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

-- Origin of the Species, Darwin

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:50 PM

Title: Re: 7th head of the Nyingmapa

Content:

Adamantine said:

What's most interesting is this new 3-year term rotation that's been developed. . . I suppose it's quite a burden so probably the idea was to share the responsibility and not put it all on one persons shoulders for too long?

Malcolm wrote:

They've copied it from the Sakyapas.

TaTa said:

So the head of the sakyapas its not always sakya trizin?

Malcolm wrote:

The head of the Sakyas is always the Sakya Trizin, they've merely turned it into a three year gig for the time being because there are so many Khon family members who have

been trained for the position.

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:45 PM

Title: Re: 7th head of the Nyingmapa

Content:

Pero said:

But what does the head of the Nyingma actually do?

Malcolm wrote:

Gives the Kama, gives the Rinchen Terzod, etc., reports to HHDL, etc. etc.

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:25 PM

Title: Re: 7th head of the Nyingmapa

Content:

XXIIIlluminatingVoid72 said:

Katok Getse Rinpoche was been appointed head of the Nyingma lineage for three years, yesterday in Bodhgaya

<http://tibet.net/2018/01/kathok-getse-rinpoche-appointed-as-the-7th-nyingma-head/>

Adamantine said:

What's most interesting is this new 3-year term rotation that's been developed. . . I suppose it's quite a burden so probably the idea was to share the responsibility and not put it all on one persons shoulders for too long?

Malcolm wrote:

They've copied it from the Sakyapas.

Author: Malcolm

Date: Friday, January 26th, 2018 at 10:21 PM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

you can't separate religion for culture

Malcolm wrote:

Sure you can. This is how secular states function.

Americans are more American than they are Buddhists, Catholics, and so on.

It is absolutely essential to distinguish culture from religion. If we don't, we erroneously conclude FGM in Sub-Saharan Africa, etc., is part of Islam, but it isn't. It is just pre-

Islamic African cultural practice. In Tibetan Buddhism, there are many practices which are cultural accretions, not part of the Dharma at all, for example, Tibetan monastic music, which ultimately derives from Persian martial music. Harmonic singing, which comes from Mongolian culture and was introduced to Gelug by Mongolian students, etc.

MiphamFan said:

I somewhat knew about the latter (Mongolian throat singing-Gelug chanting connection) although I never read any formal articles about it but the former is interesting. So our chants as distant cousins of Islamic nasheeds. Any sources on this?

Malcolm wrote:

If I recall correctly, R.A. Stein has something to say about this: but the horns, drums, shwams, and the way they are played comes from Persian martial music.

Author: Malcolm

Date: Friday, January 26th, 2018 at 9:51 PM

Title: Re: Four Dharma Seals

Content:

Simon E. said:

Some are Malcolm. Even this forum is not free from perennialist/universalists who think that all paths lead to the same goal and that it just takes time.

Malcolm wrote:

The he should have said "some of us."

Author: Malcolm

Date: Friday, January 26th, 2018 at 8:42 PM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

We are tainted by a false doctrine of cosmic consciousness and cosmic evolution...

Malcolm wrote:

We are?

Author: Malcolm

Date: Friday, January 26th, 2018 at 6:21 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Thomas Amundsen said:

Not sure what this title really means...

Malcolm wrote:
More work.

Author: Malcolm
Date: Friday, January 26th, 2018 at 5:53 AM
Title: Re: Four Dharma Seals
Content:

Coëmgenu said:
Most certainly could be. I am out of my depth in most of the things I am interested in.
Nonetheless, I found it interesting.

Malcolm wrote:
FYI, it would be helpful to include a Sanskrit title, like Saddharmapundarika-- assuming I am correct, this phrase is missing from the Tibetan text.

M

Coëmgenu said:
Apologies, I figured the Taishō number was the most straightforward way.

Malcolm wrote:
No worries, but it is an unattested reading, i.e., pretty baseless, Can you tell me exactly what chapter this comes from?

M

Author: Malcolm
Date: Friday, January 26th, 2018 at 4:48 AM
Title: Re: Four Dharma Seals
Content:

Coëmgenu said:
The Digital Dictionary of Buddhism lists 三印 ("the three seals") as a translation of tridṛṣṭinamittamudrā specifically in the case of T 262.9.15b7 (妙法蓮華經, Ven Kumārajīva translation). Very interesting.

Malcolm wrote:
Sounds like a reconstruction to me.

Coëmgenu said:

Most certainly could be. I am out of my depth in most of the things I am interested in. Nonetheless, I found it interesting.

Malcolm wrote:

FYI, it would be helpful to include a Sanskrit title, like Saddharmapundarika-- assuming I am correct, this phrase is missing from the Tibetan text.

M

Author: Malcolm

Date: Friday, January 26th, 2018 at 4:09 AM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

you can't separate religion for culture

Malcolm wrote:

Sure you can. This is how secular states function.

Americans are more American than they are Buddhists, Catholics, and so on.

It is absolutely essential to distinguish culture from religion. If we don't, we erroneously conclude FGM in Subsarahan Africa, etc., is part of Islam, but it isn't. It is just pre-Islamic African cultural practice. In Tibetan Buddhism, there are many practices which are cultural accretions, not part of the Dharma at all, for example, Tibetan monastic music, which ultimately derives from Persian martial music. Harmonic singing, which comes from Mongolian culture and was introduced to Gelug by Mongolian students, etc.

Author: Malcolm

Date: Friday, January 26th, 2018 at 3:06 AM

Title: Re: Four Dharma Seals

Content:

Quay said:

Thank you for the explanation of where the word seals came from in this context. I had no idea came through such a long journey through several languages. Constraint does seem to be a much better word. I have to think about this for a bit myself.

Malcolm wrote:

Neither did I until I looked it up in the bKa' 'gyur and bstan 'gyur last night. There are all kinds of received ideas we do not question.

Coëmgenu said:

The Digital Dictionary of Buddhism lists 三印 ("the three seals") as a translation of

tridṛṣṭinamittamudrā specifically in the case of T 262.9.15b7 (妙法蓮華經, Ven Kumārajīva translation). Very interesting.

Malcolm wrote:

Sounds like a reconstruction to me.

Author: Malcolm

Date: Friday, January 26th, 2018 at 2:00 AM

Title: Re: The Aro Authenticity Debate.

Content:

javier.espinoza.t said:

I have, partially; when i was looking for karmamudra teachings/instructions i've examined a few words without knowing of it's controversy and discarded it. Sorry. It lacked substance.

Don't know if this satisfy you all haha, it's only my experience, which is as valid as yours. Maybe someone else has karma or something for this to be useful in some way.

Btw, in the end i need oral -not from a book- instructions on Naropa's yogas, which contains the secondary practice of karmamudra, from a experienced lama/yogin, and the very best is taking Chakrasamvara initiation also, and of course integrate with the yidam. For recive this -specifically the karmamudra directions- i need to proove myself as a serious yogin. This is no toy, i mean it... i need some luck. That's of someone also want some info about.

And guys, the are quarrels here... kaliyuga sounds familiar?

Malcolm wrote:

If you are a Dzogchen practitioner, you do not need karmamudra at all, nor do you need to prove you are a serious yogin.

javier.espinoza.t said:

I'm a just a pretender, not a dzogchenpa. A little kid playing with mind. Simple contemplation is not rigpa.

I want to learn vajrayana by the way.

Malcolm wrote:

ok.

Author: Malcolm

Date: Friday, January 26th, 2018 at 12:34 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Has anybody here seen the terma/teaching/sadhana?

javier.espinoza.t said:

I have, partially; when i was looking for karmamudra teachings/instructions i've examined a few words without knowing of it's controversy and discarded it. Sorry. It lacked substance.

Don't know if this satisfy you all haha, it's only my experience, which is as valid as yours. Maybe someone else has karma or something for this to be useful in some way.

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And guys, the are quarrels here... kaliyuga sounds familiar?

Malcolm wrote:

If you are a Dzogchen practitioner, you do not need karmamudra at all, nor do you need to prove you are a serious yogin.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:37 PM

Title: Re: Kalacakra and shambala

Content:

DGA said:

You can read the commentary by Mipham that Malcolm alluded to in English translation if you've had the Kalachakra empowerment.

You'll need an account at kalachakranet.

What a strange thread this is.

Harold Musetescu said:

Hello DGA

You are aware that the Kalachakra empowerment say the Dalai Lama gives to the general public is only the "Outer" empowerment.

Malcolm wrote:

Harold, in fact, in Washington, DC, HHDL gave the whole kit and kaboodle.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:21 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

No, I never said the Buddha was eternal. What Maitreyanatha states is that "the refuge for going to the ultimate meaning is the Buddha alone because the Muni possesses the dharma body."

Grigoris said:

So now the dharmakaya is compounded too???

Malcolm wrote:

It's possible. There are a lot of debates about this, just as there are debates about what dharmakāya means.

Grigoris said:

It is obvious when you take into account everything the Buddha has said about his past lives in the Pali Sutta and his awakening, and do not merely select from one source sutta, as you have done.

If there is one thing I have realised it is that each Sutta has to be taken in it's specific context, it is when we try to generalise meanings across teachings (a mistake made by 99.9% of those that quote the Kalamas Sutta, for example) that we start to run into problems.

Malcolm wrote:

When it comes to Buddha's accounts of his awakening, I think it is vital to take them all into account, since together they paint a comprehensive picture.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:58 AM

Title: Re: What is an existential threat to Dharma?

Content:

MiphamFan said:

It's not about mleccchas being upset or not, it's just that the Kalacakra counts followers of Abraham as mleccchas.

Anyway on the OP in relation to this, I don't think the mleccchas will directly destroy

Buddhism. Buddhists are creating negative karma which drives people away and comes back and bite them in the ass (Lakar et al, advocating genocide etc), the mlecchas are just the instruments of karma.

Malcolm wrote:

The interesting thing about karmavipaka is that there are no instruments involved.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 5:52 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

But it is no more permanent than the Buddha. No buddha, no qualities.

Grigoris said:

Whoa there cowboy! A second ago you were quoting Maitreyanatha to the tune of "Only the Buddha is eternal". Now you are saying that the Buddha is not eternal?

Malcolm wrote:

No, I never said the Buddha was eternal. What Maitreyanatha states is that "the refuge for going to the ultimate meaning is the Buddha alone because the Muni possesses the dharma body." He does not state that the Buddha is permanent. He is saying that the two kinds of Dharma, that of scripture and realization, are perishable, as well as the Sangha.

Grigoris said:

Then you said something to the tune of: The Buddha is the Dharma. Well if the Buddha is the Dharma and the Buddha is eternal... Or am I making some sort of logic fallacy here?

Malcolm wrote:

Well, yes, you are making an error in logic, because you are mixing up the yānas. You cited something from a Pali Sutta, so I did.

But I began this part of our discussion by pointing out that only the Buddha was a refuge in contrast to your assertion that Dharma was eternal and imperishable, by which you apparently mean "constant," just as $2+2=4$ is a constant. If you say the Dharma is a constant, then I can agree with that language. If you say it is permanent, I cannot agree with that language because the Dharma isn't permanent, even though it is a constant.

Grigoris said:

But a second ago you said that the Buddha rediscovering the ancient path was based on what he received from past Buddhas, now you are saying...

Malcolm wrote:

It is obvious when you take into account everything the Buddha has said about his past lives in the Pali Sutta and his awakening, and do not merely select from one source sutta, as you have done.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 5:10 AM

Title: Re: 2018 Losar

Content:

Nyedrag Yeshe said:

Can somebody point out when and which days will fall 2018's Losar for the western hemisphere?

javier.espinoza.t said:

Friday 16 of February, 2018. According to IDC tibetan calendar.

I've been reading on tb astrology a bit and there are 2 calendar systems: one related to the gelugpas and the other to the kagyupas. The Losar is not in the same day in those both calendars so this can confuse us.

I don't know to which one the IDC calendar belongs, if belongs. I would think to the kagyupa, since ChNN studied in a kagyu school.

Also the calendars doesn't contain calcs on time zones. But thats what we have.

Malcolm wrote:

IDC calendar follows Gelug system.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 3:10 AM

Title: Re: What is an existential threat to Dharma?

Content:

shaunc said:

I can't believe that you two fellas would even attempt to justify such behavior. You're so far left you're off the road.

Malcolm wrote:

The Bodhicaryāvatāra, 4:64 (Wallace):

My hatred toward those who revile and violate images, stupas, and the sublime Dharma is wrong, because the Buddhas and the like are free of distress.

Now, you were saying?

Author: Malcolm
Date: Thursday, January 25th, 2018 at 3:00 AM
Title: Re: What is an existential threat to Dharma?
Content:
MiphamFan said:
I include Christians as mlecchas.

Malcolm wrote:
I am sure they will be very upset to hear that.

Author: Malcolm
Date: Thursday, January 25th, 2018 at 2:33 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:
BTW, the Saddharmapundarika Sūtra states:

If no phenomena are perceived at all,
that is the great wisdom that perceives
the whole dharmakāya.

Author: Malcolm
Date: Thursday, January 25th, 2018 at 1:01 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:
Dependent origination is simply, Where is arose, that arose; with the arising of that, this arises." If you assert the Dharma is dependent origination, then you will be asserting a impermanent, conditioned thing as the Dharma in contradiction to your claim.

Grigoris said:
??? What are you talking about ??? This is like claiming that gravity did not exist until Newton said it existed. Whether the explanation/teaching regarding Dependent Origination exists or not is irrelevant, Dependent Origination continues to function. Our lack of awareness of it does not mean it does not exist anymore.

Malcolm wrote:
"Dependent origination" cannot be found as some independent entity. It is not something that stands apart from dependently originated phenomena.
Dependent origination is just "Because this exists, that exists, with the arising of that, this arose."

Grigoris said:
I am happy to accept that teachings on dependent origination are the Dharma, since the

Buddha said, "Whoever sees dependent origination sees the Dharma, whoever sees the Dharma sees dependent origination." [M.I.190] But if you claim the Dharma is eternal, you will claim that dependent origination is eternal.

If we both agree that samsara is infinite, then you will have to agree that dependent origination functions infinitely too. Infinite and eternal being synonyms...

Malcolm wrote:

I agree that conditioned phenomena have no beginning. The term "dependent origination" is just a word we use to describe "arising from conditions."

Further, knowing dependent origination does not necessarily lead to liberation. That is why we need the Dharma, to explain how insight into dependent origination leads to the pacification of proliferation that characterizes nirvana or peace.

Grigoris said:

Likewise, at S.III.120, the Buddha says, "Whoever sees the Dharma sees the Buddha, whoever sees the Buddha sees the Dharma." Clearly, the Buddha is not eternal according to these sources, so claiming based on Pali sources that the Dharma or the Buddha is eternal is not going to fly.

If you believe he is speaking in reference to the Nirmanakaya and not the Dharmakaya then yes, it is not going to fly.

Malcolm wrote:

The Theravada concept of Dhammakāya is the qualities of the Buddha, such as the ten powers and so on. But it is no more permanent than the Buddha. No buddha, no qualities.

Even in Mahāyāna, dharmakāya is not a thing, per se.

Grigoris said:

A minute ago you were arguing that the Dharma expounded by the Buddha was based on his training in the stages under past Buddhas and now you say that realisation disappears with the dissolution of this particular combination of name and form. Make up your mind.

Malcolm wrote:

There is no contradiction. The Dharma of past Buddhas no longer exists, as least not in any complete form. What we know of the Dharma of past Buddhas comes from this Buddha. Even so, the Dharma is something with parts, something that is perishable. There is no Dharma outside of the scripture and realization -- but texts decay and realized people die.

If you want "Eternal" Dharma, look to Hinduism and its Sanatana Dharma.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 11:26 PM

Title: Re: What is an existential threat to Dharma?

Content:

Grigoris said:

The nonsense spouted by Buddhists is the greatest existential threat to Dharma.

Malcolm wrote:

That is quite true. And the Buddha himself said as much:

There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world.

<https://www.accesstinsight.org/tipitaka/sn/sn16/sn16.013.than.html>

The problem, however, people have very divergent opinions about what this passage means. Perhaps that in itself is the counterfeit Dharma, the fact that we cannot agree even on the most basic principles of what constitutes the Dharma.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 11:21 PM

Title: Re: Question about removing christian/etc. baptism

Content:

javier.espinoza.t said:

Hello all, the question is ¿is there a specific way to remove christian/catholic/etc baptism? I mean removing this in fact, not in an administrative way.

This is a personal choice, not a sectarian determination.

I searched a bit if there was the question already, but couldn't find it.

Best regards.

Carlita said:

Do you mean return your sacramental vows? If so, you'd have to go to your parish where they baptized you (I think or any church) and fill out paper work to debaptize you. Once you do that, you can't take the sacraments anymore. This is the States but I'm sure it's the same just I don't know about the opposition based on area.

javier.espinoza.t said:

No, I was talking about the christian mark, "empowerment", "initiation", (don't know how to call it but baptism), not to the papers related to it, which is something very different.

But it's within the limits of karma, so it can be removed through purification.

Malcolm wrote:

Assuming you were not baptized according to your own will, it will leave no karmic

imprint. There is no magic juju or contamination left over from being baptized. It is just an empty rite with no meaning, other than to Christians.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:56 PM

Title: Re: What is an existential threat to Dharma?

Content:

MiphamFan said:

Well, the mleccchas taking over the world was predicted in the Kalacakra Tantra.

Malcolm wrote:

And when the Kalacakra was written, they were taking over the known world, from Spain to Indonesia. Now, it is a different story.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:54 PM

Title: Re: What is an existential threat to Dharma?

Content:

shaunc said:

You've got to be bloody joking. Blowing up statues has got to be one of the biggest shows of a lack of respect I could think of.

Malcolm wrote:

How does someone's lack of respect injure you? Sticks and stones....

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:23 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha when referred to prior to his awakening is called the Bodhisattva in Hinayāna texts.

Grigoris said:

Are you repeating my point for your sake or for mine? In the Bhayabherava Sutta Buddha mentions that he recalled his myriad pasts lives, who he was, what his name was and so on during the first watch of the night of his awakening, prior to gaining awakening. You really think during that time he did not recall teachings he received from Buddhas in the past?

Ummmmm... We are not discussing the Bhayabherava Sutta (MN 4), we are discussing SN 12.65. Regardless of this fact, in MN 4 it is still not 100% clear whether he is referring to realisations arising during his life as a Bodhisattva in his last life (but prior to

his enlightenment during his last life) or in a previous life.

Malcolm wrote:

Yes, it is. It refers to Udraka Rāmaputra and Ālāra Kālāma.

Grigoris said:

Like I said: unlike Mahayana where the Buddha was already a Buddha before his appearance in this world, in Theravada he was a Bodhisattva up until the point where he sat under the bodhi tree and achieved enlightenment (but now I am repeating myself).

Malcolm wrote:

Yes, this is well known.

Grigoris said:

He does mention recollection of his past lives in MN 4, but he makes no mention of his knowledge arising from teachings he received from other Buddhas. So I fail to see why you mention the particular Sutta as it is not really evidence against the notion that Dharma is eternal ie it does not contradict my interpretation of SN 12.65.

Malcolm wrote:

Eternal things do not disappear, but conditioned things with parts, for example, the Dharma, do:

"That's the way it is, Kassapa. When beings are degenerating and the true Dhamma is disappearing, there are more training rules and yet fewer monks established in final gnosis. There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world. Just as there is no disappearance of gold as long as a counterfeit of gold has not arisen in the world, but there is the disappearance of gold when a counterfeit of gold has arisen in the world, in the same way there is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world

<https://www.accesstoinight.org/tipitaka/sn/sn16/sn16.013.than.html>

There are many things which lead to the perishing of the Dharma, Christopher Titmus lists a number of sources concerning this here:

<https://www.christophertitmusblog.org/the-rise-and-fall-of-the-dharma-according-to-the-buddha>

Dependent origination is simply, Where is arose, that arose; with the arising of that, this arises." If you assert the Dharma is dependent origination, then you will be asserting a impermanent, conditioned thing as the Dharma in contradiction to your claim. I am happy to accept that teachings on dependent origination are the Dharma, since the

Buddha said, "Whoever sees dependent origination sees the Dharma, whoever sees the Dharma sees dependent origination." [M.I.190] But if you claim the Dharma is eternal, you will claim that dependent origination is eternal.

Likewise, at S.III.120, the Buddha says, "Whoever sees the Dharma sees the Buddha, whoever sees the Buddha sees the Dharma." Clearly, the Buddha is not eternal according to these sources, so claiming based on Pali sources that the Dharma or the Buddha is eternal is not going to fly.

Beyond that, only two kinds of Dharma are defined the texts we have-- scripture and realization. Since texts and oral traditions vanish, and realized people die; both are impermanent. Thus, defining a third Dharma which is permanent or eternal is novel and without textual basis.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 5:06 AM

Title: Re: Kalacakra and shambala

Content:

methar said:

I won't ever tell anyone who my Tantric Lama is or what my tantric practice is.

Malcolm wrote:

Harold, your identity as someone who practices the Gyalpo is well known. In fact, your nym here is a reference to one of the Gyalpo's subordinate entities.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 4:26 AM

Title: Re: Kalacakra and shambala

Content:

methar said:

I don't and all I can do is guess about the Kalacakra War and anyone else who claims they know is either lying or breaking their tantric vows.

Malcolm wrote:

It is very clearly spelled out in Mipham's very long commentary on the root tantra, and other commentaries.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 4:12 AM

Title: Re: Kalacakra and shambala

Content:

Fortyeightvows said:

I very highly doubt that the texts in question were made to be interpreted as a mere psychodrama.

Malcolm wrote:

The real meaning of the Shambhala war is purely a metaphor, as anyone who studies the system in any detail understands.

It is not meant to be taken literally at all.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 3:26 AM

Title: Re: What is an existential threat to Dharma?

Content:

Malcolm wrote:

Historically means throughout all of history. But even now, Islam is not a threat to Buddhism. In these articles, you are presenting only the Buddhist side of conflicts with Muslims in SE Asia.

So, still fake news.

In particular, your posting evidence of attacks in Myanmar, while true, is rather appalling considering the serious ethnic cleansing Buddhists are engaging in there, which has been denounced by this board as genocidal. Buddhism in Burma is under no duress from Muslims.

Threatening to blow up statues and monuments is not a threat to Buddhadharma, as Śāntideva makes clear.

Fortyeightvows said:

Historically Islam has been the biggest threat to Buddhism

Malcolm wrote:

This is historically false, fake news in other words.

Fortyeightvows said:

<https://www.ndtv.com/india-news/after-recovery-of-2-bombs-in-bodh-gaya-nia-starts-probe-1802941>

<https://www.reuters.com/article/us-thailand-south-bomb/bomb-at-pork-stall-in-market-in-thailands-south-kills-three-wounds-22-idUSKBN1FB05M>

<https://www.thestar.com.my/news/world/2017/08/11/statue-of-chinese-god-stokes->

tension-in-muslimmajority-indonesia/

<https://www.nytimes.com/2017/08/10/world/asia/indonesia-chinese-statue-islam-muslims-protest-guan-yu.html>

<http://www.bbc.com/news/world-asia-31813681>

<http://www.ibtimes.co.uk/isis-threat-ancient-buddhist-temple-puts-indonesia-police-alert-1462352>

<https://www.benarnews.org/english/news/thai/south-arrests-01052018145828.html>

<https://www.reuters.com/article/us-thailand-south/history-of-thai-kings-a-new-topic-in-schools-of-conflict-torn-south-idUSKBN1EZ0Y9>

<https://www.benarnews.org/english/news/malaysian/militants-arrested-01222018125120.html>

<http://www.aljazeera.com/news/2016/10/attack-kills-myanmar-police-bangladesh-border-161010132157512.html>

<http://www.bbc.com/news/world-asia-37601928>

<https://www.nalandauniv.edu.in/about-nalanda/history-and-revival/>

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 3:00 AM

Title: Re: Four Dharma Seals

Content:

Quay said:

Thank you for the explanation of where the word seals came from in this context. I had no idea came through such a long journey through several languages. Constraint does seem to be a much better word. I have to think about this for a bit myself.

Malcolm wrote:

Neither did I until I looked it up in the bKa' 'gyur and bstan 'gyur last night. There are all kinds of received ideas we do not question.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 2:42 AM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

Historically Islam has been the biggest threat to buddhism

Malcolm wrote:

This is historically false, fake news in other words.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 2:16 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha is not here asserting the Dharma is permanent or eternal. He is asserting that in the course of practice during the night he awakened fully that in reviewing his past lifetimes he recalled the teaching he had received from past buddhas.

Grigoris said:

Say what??? Here is the original for context:

http://lirs.ru/lib/sutra/Connected_Discourses_of_the_Buddha%28Samyutta_Nikaya%29.Vol.I.pdf Starting on page 299 of the PDF, page 601 of the book.

He makes a mention of his sojourn in Sattvhi as a Bodhisattva but it is not clear whether he is talking about his current life just prior to his enlightenment (this is a Theravada text, remember, so the Buddha was not enlightened until he plonked his ass down under the bodhi tree, up until that fateful occasion he was a Bodhisattva). Also there is no mention in the text about teachings from previous Buddhas.

So... No!

Malcolm wrote:

The Buddha when referred to prior to his awakening is called the Bodhisattva in Hinayāna texts.

In the Bhayabherava Sutta Buddha mentions that he recalled his myriad pasts lives, who he was, what his name was and so on during the first watch of the night of his awakening, prior to gaining awakening. You really think during that time he did not recall teachings he received from Buddhas in the past?

M

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 11:12 PM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Taken from the Aro Authenticity Debate

<https://dharmawheel.net/viewtopic.php?f=49&t=27652&p=431249&hilit=four+seals#p431249>

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma. Whether well-spoken or not. Fun or not. Brocaded or not.

weitsicht said:

What are the Four Dharma Seals?

How can they be depicted?

Who authenticates them??

Malcolm wrote:

Hinayāna scriptures do not talk about the four "seals" at all. They do have a regular list of three items which excludes nirvana:

All formations ('du byed, saṃskāra) are impermanent.

All formations are suffering.

All phenomena lack a self.

In its earliest usage in Mahāyāna Sūtras, the so called "four seals" were termed the four summaries of the Dharma (chos kyi mdo bzhi), and took the following form:

All formations are impermanent.

All formations are suffering.

All phenomena lack a self.

Nirvana is peaceful.

The term the "four seals" comes from the Korean Master Won Chuk's commentary on the Samdhinirmocana Sūtra. He identifies several sources for them, but specifically, the Mahāyānasutrālaṃkāra is the source for the term phyag rgya. However the term "seal" is not a direct translation, and in my opinion has led to some confusion.

The term dharmoddānacatuṣṭayaṃ was translated into Chinese, from there into Tibetan as chos kyi phyag rgya bzhi in Wong Chuk's treatise. When translated directly from Sanskrit to Tibetan, it is chos kyi sdom ni rnam pa bzhi, i.e. the four constraints of the Dharma.

In reality, we have two terms used in Mahāyāna texts: 1) the four summaries of the Dharma and the four constraints of the Dharma, that latter coming from Mahāyānasutrālaṃkāra.

In my opinion, the term "four constraints" is more useful than "four seals," 1) because it shows us not how this or that teaching should be authenticated as a Dharma teaching with some seal of imprimatur, but rather, within what constraints a Dharma teaching should fall. 2) "Constraint" more accurately reflects the underlying original meaning of the term uddāna because it is derived from Sanskrit-->English, rather than the Sanskrit-->Chinese-->Tibetan-->English. Also, constraint/restraint is a widely accepted usage for translating the term sdom pa in this context.

Going forward, I suggest that we drop the usage "four seals of the Dharma" since it is misleading and not accurate.

Finally, in some presentations the second constraint is listed as "All that is contaminated is suffering," but surprisingly, it is very uncommon in this list which is mentioned throughout Mahāyāna sūtras in many places. The reading above is the most common in the Sūtras. In one or two places you see "empty" attached to the third constraint, as in "All phenomena are empty and without a self."

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 9:11 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha is not here asserting the Dharma is permanent or eternal. He is asserting that in the course of practice during the night he awakened fully that in reviewing his past lifetimes he recalled the teaching he had received from past buddhas.

For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms.

Grigoris said:

Take it up with the Buddha:

An ancient path rediscovered

"It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, & ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path... I followed it... I saw an ancient city, an ancient capital... complete with parks, groves, & ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, & well-populated, fully grown & prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration... I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... name-&-form... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial & human beings."

— SN 12.65

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:40 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Some of Jax's stuff I see on FB from time to time seems pretty well spoken to me.

practitioner said:

I've been reading this thread wondering when he would come up. I'm curious if he now gets the same benefit of the doubt as the Aro folks?

Malcolm wrote:

Just because I cast complete and total doubt on this fantasy that there is some kind of authority which tells us which groups and teachers are good and which are not should not be construed in any way as my approval of anyone. I think there are a lot of people out there in the spiritual marketplace selling defective wares in all kinds of ways. The most we can say is "Caveat Emptor," and not much more.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

...For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms....

Quay said:

Is this in anyway related to what I understand to be a Hinayana view on matter and substance, that it reduces ultimately to "partless particles"?

In any case, there are in addition to the Sutras already cited, other texts and teachings which speak about anything being timeless or actually eternal would then be unable to change. Seems to me that would apply to Dharma which at least outwardly has adapted to many cultures and times over the centuries.

Malcolm wrote:

The so-called four-fold summary of the Dharma does not actually define what is Buddhist and what is not for the very simple reason that the Vatsiputriya school, aka, Pudgalavadins, fail the test of the third summary — they asserted an inexpressible self or person that is neither the same as nor different than the aggregates.

But of course, they are still a Buddhist school.

Perhaps a useful topic for another thread.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:28 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Some of Jax's stuff I see on FB from time to time seems pretty well spoken to me.

Malcolm wrote:

There is no accounting for taste.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 7:38 AM

Title: Re: The Aro Authenticity Debate.

Content:

treehuggingoctopus said:

Not saying anything.

Mantrik said:

Well spoken, Ramana.

Doesn't 'well spoken' have a precise meaning? Sounds like it should have 'Ananda' appended and be Sutric. Not that Sutras are any more verifiable, but stylistically

Malcolm wrote:

The phrase has been used to justify accepting statements in non-Buddhist traditions as long as they conform to and do not contradict the Dharma, for example, encouragements to virtuous and so on. But in the main, it is aimed at Hinayāna monks who criticize Mahāyāna.

People of course know that I think non-Buddhist traditions are not well-spoken in general, but that is just me.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 7:24 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma.

Malcolm wrote:

So then you accept Advaita Vedanta as a valid path of realization leading to Buddhahood.

treehuggingoctopus said:
Not saying anything.

Malcolm wrote:

Yeah, so this really proves that people just believe whatever they want, without reference to any authority at all. For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms. This really is my whole point and the reason it is so fruitless to get all up in arms about people like Chogyam, and so on unless it can be proven beyond doubt they are harming sentient beings with anything more than the proliferation of delusion, which we do all the time here too. Then we have teachers who teach a Dharma everyone approves of, guys like Sogyal, who seem unstoppable in their ability to actually harm others with impunity.

Just for reference, the Tathāgata's Inconcievable Secret Sūtra (ārya-tathāgata-acintya-guhya-nirdeśa-nāma-mahāyāna-sūtra) states the purpose of four is as follows:

Guhyapati, the Tathagāta has summarized all Dharmas, presenting the summary of Dharmas as four-fold. What are the four? In order to destroy the idea of permanence in bhikṣus and brahmins who advocate eternalism, and the long-lived devas, it is said, "All formations are impermanent." In order to destroy the idea of happiness in devas and humans, it is said, "All formations are suffering." In order to destroy the non-Buddhist assertion of self, it is said, "All phenomena lack self." In order to destroy the strong pride of those engaged in conceptuality, it is said, "Nirvana is peace."

There are many places in sūtras and tantras where these four are discussed. But I think this is one of the best presentations because it shows the four summaries very clearly.

M

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 6:55 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

We've just covered this. The Dharma is impermanent, and subject to decay and destruction. It seems funny to call something subject to decay and destruction "ultimate truth."

Grigoris said:

No it is not. The conceptualised notion of Dharma is impermanent and subject to decay. If the Dharma was subject to change, then the Dharmakaya would also be conditioned and impermanent. And the Tathagatagarbha. And the gzhi. And the Dharmata. And...

Malcolm wrote:

It never states in any sūtra or tantra for that matter, that the Dharma, the teaching of the

Buddha, is permanent. Maitreyanatha in fact states just the opposite of your opinion.

Confusing dharmatā, etc., with the Dharma is confusing something unconditioned with something conditioned. But since one cannot establish the unconditioned since it never existed, it also makes no sense to claim that unconditioned dharmatā is some sort of stable refuge. Unconditioned dharmatā is just a name for the emptiness of conditioned, impermanent phenomena, and without that latter, there is no dharmatā at all, even conventionally.

Finally, if the Dharma were something permanent, the Buddha would not have spoken of its decline and disappearance, and neither would have Nāgārjuna, Maitreyanatha, and so on in very clear terms. All compounded phenomena are impermanent. The Dharma is compounded. If you imagine the Dharma is permanent you have contravened your own four seals, beginning with the first, "all compounded phenomena are suffering."

The rest as we know as the regularly stated in the sūtras "All compounded phenomena are suffering. All compounded phenomena are empty and lack self. Nirvana is peace."

If you claim the Dharma is permanent and ultimate, this is tantamount to declaring it is not empty and self.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:41 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

There is no ultimate truth, ultimately. But go ahead and try to find it. Be my guest.

Grigoris said:

The Dharma is the ultimate truth. That is why we take Refuge in it.

Malcolm wrote:

We've just covered this. The Dharma is impermanent, and subject to decay and destruction. It seems funny to call something subject to decay and destruction "ultimate truth."

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:38 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

You have certainly offered nothing as an objective standard for how to know what to accept and what to reject. I don't think you are up to the challenge either.

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma.

Malcolm wrote:

So then you accept Advaita Vedanta as a valid path of realization leading to Buddhahood.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Yeah, but that's just your opinion, and since there is no authority (and no ultimate truth) then your opinion is as valid as that of a dribbling moron.

Malcolm wrote:

That depends on whether in someone's opinion a dribbling moron's opinion is as valid as mine. I have seen all kinds of evidence that people take the opinions of people I think are really stupid and ill-informed as being much more valid than mine.

Strangely, you seem to have reified ultimate truth and authority as inherently existent things, and not the conventions that they are.

There is no ultimate truth, ultimately. But go ahead and try to find it. Be my guest.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:24 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

You really have to work on this new half-baked theory of yours. It is sadly lacking.

Malcolm wrote:

You have certainly offered nothing as an objective standard for how to know what to accept and what to reject. I don't think you are up to the challenge either.

There are plenty of Buddhists who think Krishnamurti is a fine fellow and that his teachings are wonderful, some of them are quite famous as well. Are they wrong?

Is Bon a false teaching? If so, why? If not, why?

The list goes on and on.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 4:35 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

To think that followers of any teaching can somehow figure out if their teacher is bonafide is a joke.

Malcolm wrote:

If one cannot figure out if teachers are bonafide, how can one figure out if the teaching is bonafide? You have neatly demonstrated how impossible it is to establish anything with appeals to authority since you have basically affirmed no one can decide what is bonafide and what is not.

That is quite a pickle you have gotten yourself into there, Harold.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 3:34 AM

Title: Re: The regenerative potential of primordial state

Content:

cloudburst said:

Could you please clarify as to whether, from your point of view, there are any differences between yeshe and rigpa, and if so what they are?

Malcolm wrote:

Ye shes is a quality of rig pa.

cloudburst said:

Thank you.

Further, can one manifest yeshe without manifesting rigpa?

What is it about rigpa that is not captured by the term 'yeshe'?

Malcolm wrote:

In answer to question one, Rig pa is the means by which ye shes "manifests", though in Dzogchen it is a little strange to parse it that way.

Basically, the basis is considered to be ye shes, that is, the luminous, empty pure nature of the mind, which is not known to us at present.

Recognizing this is rigpa.

There are other ways the term is used which suggest that rig pa itself also also the nature of the mind which is being recognized. Thus, we need to pay attention to the context in which the term is being used in any given text.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 2:02 AM

Title: Re: The regenerative potential of primordial state

Content:

climb-up said:

I am not doubting that many miraculous things are possible, and that folks that can do some miraculous things might choose not to call attention to them, but (just as an amusing aside) this is also a common excuse for not demonstrating powers by people who want to get credit for having them.

Malcolm wrote:

And in Mahāyāna it is explicitly ok to lie about having such powers if it causes people to have increased faith...so...

Kunga Lhadzom said:

But.... when they find out they were deceived ...then.....

Malcolm wrote:

One hopes they have long since achieved freedom from suffering, and will forgive such white lies.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 2:01 AM

Title: Re: The regenerative potential of primordial state

Content:

Malcolm wrote:

There are two levels of ye shes, pristine consciousness. The first level is the three pristine consciousnesses of the basis, essence, nature, and energy they are ultimate, unconditioned, etc. Then there are five relative pristine consciousnesses which are something like the rtal of the basis, which when not recognized are reified as the five elements.

cloudburst said:

Could you please clarify as to whether, from your point of view, there are any differences between yeshe and rigpa, and if so what they are?

Malcolm wrote:
Ye shes is a quality of rig pa.

Author: Malcolm
Date: Tuesday, January 23rd, 2018 at 1:41 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:

A friend following this discussion, who does not have an account, sent me some interesting remarks by Chokyi Nyima Rinpoche:

"Most people who consider themselves Buddhists do not tend to study what the Buddha himself taught, but instead just imitate one another. I don't know why it is but people just love to imitate one another and follow traditions. Nonetheless, it is not enough to just go around copying how other people act and dress, repeating what others say and do, dressing like yogis and dropping the names of lamas.

"However, the Buddha is not the true saviour or protector, the teachings known as the Dharma are, but you are the one who needs to apply them—hence it comes down to you saving yourself.

"Pondering this then, we must ask ourselves what we can actually place our trust in and rely upon. If we follow this line of reasoning we can see that we cannot even fully rely on the precious Buddha. Forget about our teachers, even the Buddha himself cannot completely protect us. All of the volumes of scriptures in the Buddhist canon cannot protect us. Even if we had a congregation of a thousand ordained monks whom we asked, "Please protect me; I am relying on you!" they couldn't do it, for they cannot grant true everlasting protection. So we really need to think about what it is that we can rely upon and trust completely and utterly with all of our body, heart and soul.

"So what is the true refuge, one that is 100% infallible? In the Buddhist teachings it is taught that one should take refuge in the dharmakaya, one's own mind. This statement is quite significant and contains a lot of meaning, so let me repeat it: you should take refuge in the dharmakaya, the nature of your own mind. The nature of your own mind is the only genuine, true protector; it is the only thing that is truly trustworthy and reliable.

"Don't accept this just because I say so, instead really question and examine whether this is how things are or not. You must look into it personally and decide for yourself whether it is true or not. We all need to get to the point where we have confidence in ourselves, instead of always placing our trust in others, letting ourselves be led by the hand and just following whatever others say and do."

Author: Malcolm
Date: Tuesday, January 23rd, 2018 at 1:28 AM
Title: Re: The Aro Authenticity Debate.
Content:

Malcolm wrote:

It is pretty simple -- there isn't the slightest bit of empirical evidence that from Mahāyāna onward any of these texts, sūtra and tantras, long oral lineage or short treasure lineage, were indeed spoken by the Buddha and so on.

Based upon this, I really think the standard of accepting and rejecting Buddhist teachings ought to be based not upon their putative origin, but rather, whether or not they are well-spoken.

If someone chooses to believe all the treasures we have received to date, for example, are the words of Padmasambhava, this is just fine. But it is a conscious choice for a Westerner not raised in Tibet in the Nyingma and Kagyu traditions to believe this.

This also presents problems. Many tantras are not "well spoken" if taken literally. But tantras that might be considered mere manuals of sorcery and necromancy are rendered "well-spoken" through a process interpretive extraction of meaning.

Many treasures are very beautifully composed, and correspond well with the meaning of sūtra and tantra as we have them. Many sadhanas we have, in all schools are well-spoken, beautiful compositions, that correspond well to the interpretative pyrotechnics used to extract the meaningful essence from the raw ore of the tantras.

My personal opinion is that Dzogchen tantras are among the most well-spoken of Buddhist texts, which is one of my main reasons for being enthusiastic about them, and which require almost no need for hermeneutic strategies like the six limits and so on commonly employed to extract meaning from tantras generally understood by western scholars to be composed in India.

When confronted with the things that people like Kim Katami say, or Majorie Quinn, and frankly, many other people advertising themselves as teachers these days, their statements and theories appear to me to very crude and not well stated, not in accord with what I personally understand to be well-spoken.

When confronted with novelties like Kalima as a yidam, it is very hard, as far as I am concerned, to justify her inclusion as yidam deity, as the basis of an authentic Buddhist path. So when Christy McNally is bestowing Kāli empowerments, and Michael Roach is writing Jesus Sadhanas, I personally think it is mistaken. But, obviously no one is listening to me. In the end it is left to each of us to be responsible for own path and practice.

Thus, the concern for proving the provenance of a lineage seems to be like chasing a willow wisp, it is something always just out of grasp, and the force we use to try and catch it, just pushes it slightly more beyond our reach.

In conclusion: the only proof anyone is able to offer for the validity of their own lineage is their own faith in it; and the only proof of the invalidity of some other lineage is their lack of faith in it.

This leads us, sadly, right back to the confusion of the Kalamas and the Buddha's reply:

It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 11:47 PM

Title: Re: The regenerative potential of primordial state

Content:

Malcolm wrote:

...

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

Quay said:

I asked a particular Rinpoche with whom I was well acquainted about such things once. He basically said that although such things are possible and with some pretty common, it was best not to do so in front of people because they would get caught up in the display and miss the point of it all. Instead of a help it would be a great hindrance to others.

climb-up said:

I am not doubting that many miraculous things are possible, and that folks that can do some miraculous things might choose not to call attention to them, but (just as an amusing aside) this is also a common excuse for not demonstrating powers by people who want to get credit for having them.

Malcolm wrote:

And in Mahāyāna it is explicitly ok to lie about having such powers if it causes people to have increased faith...so...

Author: Malcolm

Date: Monday, January 22nd, 2018 at 5:18 AM

Title: Re: The Aro Authenticity Debate.

Content:

DGA said:

Greg, if you are reading this thread still, what do you think of these two posts?

does it follow that Chogyam's disciples are ngakpa/ngakma in the Dudjom Tersar line?

Malcolm wrote:

Yeah, actually.

Grigoris said:

Any takers for the question regarding Doc Chogyam's teachers?

heart said:

If I remember correctly, at different times he been mentioning Dudjom Rinpoche, CR Lama, Ngagpa Yeshe Dorje and Kunzang Dorje.

Someone that was a student of LOTR told me LOTR, Lama Dawa, Lama Pema Dorje and other Ngakpas had been teaching to the Aro people in the past.

/magnus

DGA said:

If Magnus is correct, then it seems to me that many of us (most of us?) in the Nyingma sub must have samaya with the same teachers as the Aro folk. That is not insignificant.

Malcolm wrote:

I have sat in empowerments attended also by Chogyam (Vajrakilaya, HHST, NYC, 1992). That was one reason why I never opened my big mouth about the Chogaym/NYD conflict until 2001 on the Trike boards. But then, I became indignant, because I thought Aro folk were misusing NYD's name to promote themselves. The rest is history.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 5:13 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

No. But the only reason I brought up these two statements anyway, is to highlight your hypocrisy.

I'm done with this thread.

Malcolm wrote:

Well, glad you are satisfied. Now go do something more useful with your time than engaging in wild goose chases over true vs. false treasures.

Grigoris said:

It seems not...

<https://dharmawheel.net/viewtopic.php?f=40&t=11438&start=40#p148341>

Malcolm wrote:

Umm, can you enlighten me as to what that post means to you?

Author: Malcolm

Date: Monday, January 22nd, 2018 at 4:47 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

BTW, our friend, Doc Togden, is from a recognized lineage too — he is actually a Dudjom Tersar guy. I know a Bhutanese Khenpo, the teacher of some people here, for example, who attended Chogyam's Dudjom Tersar Troma Nagmo empowerment at Pema Osel Ling. Lama Tharchin certainly expressed no objection to Chogyam giving that empowerment there (though to be fair, they were just renting the place).

DGA said:

does it follow that Chogyam's disciples are ngakpa/ngakma in the Dudjom Tersar line?

Malcolm wrote:

Yeah, actually.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 4:07 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

No. But the only reason I brought up these two statements anyway, is to highlight your hypocrisy.

I'm done with this thread.

Malcolm wrote:

Well, glad you are satisfied. Now go do something more useful with your time than engaging in wild goose chases over true vs. false treasures.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:09 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

He was recognized by his uncle, first, then later by the 16th Karmapa.

But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Grigoris said:

So now there is authority?

Malcolm wrote:

No, they just like his termas, finding them "well-spoken." In terms of his being recognized as a tulku, it has never really been that important to me, though it is important to others, that is why I mention it on occasion.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:09 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

He was recognized by his uncle, first, then later by the 16th Karmapa.

But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Mantrik said:

People treat Adzom Drugpa's terma sadhanas etc. as valid, so as ChNN is Adzom Drugpa isn't it pretty automatic?

Malcolm wrote:

ChNN kept his termas pretty secret for a very long time. I know for a fact that there are still Nyingma Lamas who think they are fake.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:04 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Oh, so now LOTR is a terton? I thought this was just a pure vision. Who validated this

terma?

Grigoris said:

Hypocrisy, not inconsistency.

Malcolm wrote:

The point, Greg, is that you demand proof of validation for Aro ter, but not for your own teacher's termas. That seems contradictory to me.

I still find the idea of Kalima as a Buddhist yidam pretty "novel". But you clearly don't care a) whether this terma has been credentialed by a credentialing authority, and b) have no interest in any's opinion about it anyway. It makes you happy, so please do as you wish.

I think the Aro people are in much the same position as you.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:01 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

He was recognized by his uncle, first, then later by the 16th Karmapa.

But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 2:57 AM

Title: Re: The Aro Authenticity Debate.

Content:

PeterC said:

I think many are surprised to see Malcolm take position #2 given the strong views he has espoused elsewhere as to the invalidity of certain practices, not least in one long discussion he had with you on this topic. Maybe you can see an error of reasoning in his argument here; I can't.

Grigoris said:

You mean like when he said: "Honestly, it is a little incredible to me that Tibetan Buddhists who castigate Shugdenpas for holding that a rgyalpo spirit is a buddha, hold up the idea that Durga/Kali, etc., is an acceptable refuge. Have you all lost your minds? Further, can anyone tell me a single sūtra or tantra that upholds the idea that Durga, Kali,

etc., are valid refuges? No? I didn't think so."

Or this one: "Why would anyone want to seek out a teaching of uncertain provenance? This is the whole point. One establishes that a teaching is valid before one engages in it."

<https://dharmawheel.net/viewtopic.php?f=49&t=23725&hilit=kali+nagmo#p356093>

And all this (and more) about the terma of a recognised teacher (a Loppon none-the-less) from a recognised lineage?

Malcolm wrote:

Oh, so now LOTR is a tertön? I thought this was just a pure vision. Who validated this terma?

BTW, our friend, Doc Togden, is from a recognized lineage too — he is actually a Dudjom Tersar guy. I know a Bhutanese Khenpo, the teacher of some people here, for example, who attended Chogyam's Dudjom Tersar Troma Nagmo empowerment at Pema Osel Ling. Lama Tharchin certainly expressed no objection to Chogyam giving that empowerment there (though to be fair, they were just renting the place).

Author: Malcolm

Date: Monday, January 22nd, 2018 at 2:03 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Now if I were trying to attack Aro gTer, to demean them, to slander them personally, to cast aspersions on the character of their teachers, etc... I could understand why somebody would come to their defence. But I am not doing that. I am putting forward commonly accepted (in a Vajrayana context) criteria for authenticity and asking if they satisfy these criteria and NOBODY has made a relevant response.

Malcolm wrote:

Greg, there are no commonly accepted criteria. As I pointed out to you, there are Sakyas and Gelugpas who still reject the treasure tradition in toto. Many excellent scholars in from the 11th to the 14th century and later, wrote rebuttals to various traditions in a form of literature called sngags log sun 'byung, i.e. refuting false mantra. Traditions, texts and persons accused of being spurious and fraudulent include Chod/Shijey, the earliest Dzogchen texts (what even need to mention later texts?), the Guhyagarbha Tantra, Guru Chowang by name, and so on.

The basic rebuttal to these polemical attacks comes in the form of this citation by the Buddha from the Sūtra of Encouraging Altruistic Intent (ā rya-adhyāśaya-sañcodana-nāma-mahāyāna-sūtra):

Those bhikṣus claim, "Generosity and so on, is completely worldly behavior and is not a Dharma taught in the sūtras nor in vinaya. This is not Dharma, so do not give it respect!" Those foolish men do not know that anything at all that is well spoken is the word of the Buddha. Because they have been blessed by Māra, they reject the Dharma of those Dharma-upholding bhikṣus and engage in the karma of rejecting the Dharma. Because they engage in the karma of rejecting the Dharma, they fall into error.

Grigoris said:

Given the lack of evidence, I see no reason why any rational person would conclude that they are authentic.

Malcolm wrote:

In reality, the only evidence one needs to see is whether or not their Dharma, such as it is, is well-spoken.

Grigoris said:

Now it is granted that at the beginning of the terma "tradition" (it was not a tradition when it kicked off) there were no criteria to judge authenticity, but that was two centuries ago. I think that currently we can agree that there are methods to prove authenticity, albeit subjective.

Malcolm wrote:

Greg, the Treasure tradition is more than a thousand years old. So, I think you must have made a hasty mistake. The earliest Buddhist terton in the Padmasambhava sense of the term was Sangye Lama, who lived in the early 11th century. Bonpo termas also date to this period, with Shenchen Luga's revelations.

In all of that time, there really is no method for proving a treasure is valid or invalid, apart from some respected person expressing their approval of the treasure itself. Though, there have been people trying to act as tertons, who, much to their surprise, revealed boxes of turds because someone caught them out in their act and substituted their treasure for shit.

And even today, in Tibet, there are successful tertons who are accused of being frauds by some, and heralded as buddhas by others. It just isn't a certain enterprise with exacting standards. Even more problematical are pure visions -- for example, Shugden texts and so on are claimed to be a pure vision teaching.

As to your final point, apparently many rational people do conclude the Aro crew are authentic enough, and the proof of this is that they have many followers. Books by Aro people like Dangerous Friend remain popular and in print at Shambhala Pubs, and so on.

All of this attachment to credentials and validation is a māra of gigantic proportions.

I personally could care less if Aro teachings are authentic or not. I don't see you hassling Ivo, or the Flaming Jewel people, or Pema Khandro, and so on, thus your motives in

demanding Aro people to prove their authenticity are rather...misguided in my opinion.

When you examine the history of such polemics, their targets tend to ignore the fuss and just continue to do what they do, heedless of their critics. I suspect the Aro folk will do just that. At this point, you are banging your head against a wall of indifference to you or anyone else's opinion about them.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:21 PM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

So you really don't care if Ngak'chang Rinpoche has NOT BEEN RECOGNIZED BY ANYONE BUT HIMSELF?

Malcolm wrote:

Why should I?

methar said:

Malcolm do you really not care that the Aro gTer Nyigma Lineage is just made up by this SELF RECOGNIZED man?

Malcolm wrote:

Nope, not a bit. I used to care, but then I realized that was a mistake.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:14 PM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

Aroter is not an "existential threat" it is a REAL THREAT to the real teachings of the Dharma.

Malcolm wrote:

Only in the minds of children who still imagine there are monsters under their beds.

methar said:

Really Malcolm, thats all you got.???

Don't want to discuss a SELF RECOGNIZED TULKU AND HIS SELF RECOGNIZED

LINEAGE?

REALLY????

Vacant Dude just vacant.:

Malcolm wrote:

Harold, take a pill and calm down. You clearly have not been reading my posts. Or if you have, you have not understood them.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:06 PM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Dude, you are, like, totally planting the seeds for fundamentalism in your own mind.

PeterC said:

But isn't fundamentalism totally valid, too?

Malcolm wrote:

Sure, but I am not going to hang out with you if you go that route.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:05 PM

Title: Re: The Aro Authenticity Debate.

Content:

PeterC said:

I'm struggling a bit with the extreme relativist position here. Not because of its logical consistency or inconsistency - more because of its practical implications.

If you take it purely at face value then you would conclude that, say, Kim Katami might be on the 8th bhumi, Dominic Geshe Rinpoche might be an enlightened teacher rather than a fraud, and Christie MacNally may have revealed a valid Kali empowerment.

Malcolm wrote:

But people do conclude such things, and they do so every day. We understand that Kim Katami's strange notions about bhumis do not correspond to anything taught in any Dharma text with which we are familiar. It is an issue mainly of doxographical consistency, in his case.

Marjorie Quinn, as far as I can tell, as well as Katami, both have rather serious personality disorders.

Kālima empowerments seem to be growing in popularity in some Buddhist circles. It is a trend worth observing.

PeterC said:

We might be unable to *prove* that the Aro terma wasn't made up in the pub after a long evenings drinking. But that doesn't mean we just accept everything as potentially and equally valid because we cannot prove otherwise.

Malcolm wrote:

We don't have to accept anything that does not conform to our own judgement. Everything we accept, we accept based on our own judgement. There really is no way around this.

PeterC said:

We know there are and always have been frauds out there, and these frauds are extremely harmful if followed. I recall Malcolm referring to a certain type of unqualified guru as a "serial killer of disciples" not long ago.

Malcolm wrote:

I had in mind a certain type of guru who harms their disciples willfully, with no regard for them as human beings. Sociopaths in robes, in other words. The cat guru with mouse disciples comes to mind.

PeterC said:

Equally there are observable features that increase our confidence in a revealed teaching. Conformance to basic buddhavacana is one. Acceptance by other prominent teachers is another. Existence of notable practitioners who have practiced it and confirm that its good is a third. These are all forms of appeals to authority.

Malcolm wrote:

Obviously, not everyone feels the same way, otherwise there would be no other religions in the world apart from the one we think is "valid" because it conforms to our expectations, needs, and our limited ability to reason.

PeterC said:

But if we accept no authority, we are ultimately left with nothing. Why, then, follow any teacher or do any practice

Malcolm wrote:

.

And, Peter, I did set forth the only authority that actually matters -- one's own opinion. If we follow a teacher, it is because we decide it is of value. If we practice, we decide it is of value. No one else can decide these things for us. Correct? So obviously it follows

that the only authority that matters in matters of religion is ourselves. And further, if we think someone is a fraud, it is merely because we think so, there is actually no objective standard for determining such things, other than if someone claims they are Buddhist for example, but starts arguing that permanent functional phenomena are a core teaching of the Buddha. Obviously this can be rejected because it does not correspond to Buddhist doxography. But this merely is by comparison with what it says in this text, as opposed to claims someone might be making about what Buddhism asserts. It is merely a question of dogmatic rigor.

With respect to the treasure tradition, there is no source of doxographical consistency that permits one to know that this terma is true and this one is false, apart from a) embarrassing a prospective tertön by putting shit in his terma cache if he is going to reveal a terma in public; b) proving that this or that terma violates general Buddhist dogma, 3) relying on the opinion of some elder, whose opinion one has subjectively decided to follow for this or that reason.

If someone proclaims they have a Dharma that, in all truth cannot be found to contradict the basic teachings of the Buddha, it becomes increasingly difficult to reject their claim to be promulgating a legitimate teachings if it never contradicts what we understand the Buddha's teachings to be, in other words, if it corresponds to the dogmas we accept as Buddhism.

PeterC said:

There has to be some basic motivation for our choice of practice lineage beyond "I had a special feeling about it" (although that seems to be the main criterion for many practitioners today).

Malcolm wrote:

We are suffering, we look for a solution, we follow one that is suited to our proclivities, and try to measure up the doxographical standards we think it sets forth. That is all. There is absolutely nothing objective about such choices.

PeterC said:

This doesn't have to be unassailable logic, just reasonable evidence that leads you to conclude that it's a better use of your time than practicing something else or practicing nothing.

Malcolm wrote:

Well, people who follow Aroter think that pursuing these teachers and their teachings are a reasonable use of their time -- and since no one has produced any evidence whatsoever that they are teaching something which does not on all major points conform to the Dharma as we all understand it, then basically, critics of Aro are suffering from the fallacy of originalism: that is, the fallacy of claiming that of two teachings which conform to each other on all major points, one is valid and the other is false because we approve of the origin of the former and not of the latter.

PeterC said:

Between unassailable, definitive proof and completely arbitrary preference there is a large spectrum of relative confidence. Just because we can't get to unassailable proof doesn't mean we should discard everything in between.

Malcolm wrote:

We have not discarded anything, rather we have discovered a personal responsibility in that we ourselves alone are the only authority for any decision we make with respect to religion. Why else do you think separation of Church and State is such a crucial doctrine of the modern, liberal state?

Author: Malcolm

Date: Sunday, January 21st, 2018 at 11:18 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

Aroter is not an "existential threat" it is a REAL THREAT to the real teachings of the Dharma.

Malcolm wrote:

Only in the minds of children who still imagine there are monsters under their beds.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 9:55 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

amanitamusc said:

This is a nice distraction from trumps many problems coming to fruition.

Ricky said:

Don't know about that... US economy is booming. Unemployment is at its lowest since 1973.

Malcolm wrote:

Thanks to Obama...

Author: Malcolm

Date: Sunday, January 21st, 2018 at 9:16 AM

Title: Re: The Aro Authenticity Debate.

Content:

Quay said:

Kindly pardon me if I'm not correct in this, but it does seem you are not fully familiar with what an appeal to authority is. As Malcolm just noted if you both accept the

authority then there is no logical fallacy in appealing to it. Further, the appeal to authority fallacy is actually about an appeal to false authority and using such an authority as evidence in your argument when the authority is not really an authority on the facts relevant to the argument.

Generally speaking, in a section titled Tibetan Buddhism an appeal to the text of Maitreyanatha simply does not meet the definition of the logical fallacy of an appeal to authority.

Grigoris said:

If, according to earlier posts by our friend Malcolm, everything is just opinion. Then there is no such thing as an authority.

Malcolm wrote:

There is no authority beyond one's personal opinion, this is true.

Grigoris said:

In the meantime: Can you please show me the facts in Maitreyanatha's statement?

"the Muni has the dharmakaya"?

For example?

Sounds more like an opinion to me.

Malcolm wrote:

Sure, but if you agree, then for you this opinion is authoritative.

Grigoris said:

So he has to make up his mind: either there is truth and authority (albeit arrived at collectively), or there is no truth and authority.

Malcolm wrote:

A collective authority is just a bunch of people who have gathered together and agreed to hold the same opinions to be true.

Grigoris said:

This idea that he can have truth and authority when it suits him, is rather unsavoury and stinks of hypocrisy (rather than inconsistency).

Malcolm wrote:

Sorry to break it to you, but notions like "truth" and "authority" are merely conventions, and flimsy ones at that when it comes to the domain of religion. When you follow a religion, all you have is your own opinion that "this is true and this is false" since the most basic metaphysical principles in a religion can neither be proven nor disproven by conventional means at all— not god, not karma, not rebirth, not even awakening. The arrogant supposition that these things can be proven is one of the chief reasons people

turn into fundamentalist ninnies who madly wave sutras at each other in Buddhism, and other scriptures in other religions.

And when it comes to empirical validation, then, it is pretty stupid to say gravity does not function near an entity that has sufficient mass to attract objects to it, since these things can be easily verified by anyone with a bit of math and observation. Now, remind me, just what was the math that irrefutably demonstrates karma and rebirth?

Now, we can certainly agree, for example, that Maitreyanatha expressed a position, an opinion, that the only true refuge was the Buddha since he possesses the dharmakāya. But no one at all, not even Maitreyanatha, can prove the Buddha indeed had such a possession. It is just dogma. Dogma is fun, but it never liberated anyone from afflictions.

People who believe "truth" and "authority" as ultimate principles just plant the seeds for fundamentalism in their own minds. Ultimately, there is no truth and no authority, and in terms of conventional truths and authorities, we pick the ones we like, and we reject the ones we don't like. Hopefully the conventions and truths we pick are not harmful to ourselves or others.

And having said that, I still cannot see for the life of me why the existence of Aroter is such an existential threat to some Buddhists on this board. They are not harming anyone, and as far as I know, they all accept rebirth, dependent origination, karma, Padmasambhava, Samantabhadra, Buddha and so on as meaningful. Who cares if some of their deities look like something out of Pirates of the Caribbean? Most Buddhists in the world, who have an opinion about it, think that Vajrayāna is just a bunch of made-up corrupt, crypto-Hindu bullshit anyway, further corrupted by Tibetan shamanism. And some on this board really are throwing stones while inhabiting glass houses.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 7:04 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

Malcolm wrote:

But a government shutdown is always quite temporary, and is mostly a form of political theater.

Johnny Dangerous said:

Yep. this...reality TV.

Malcolm wrote:

Now, if they shutdown the newspapers, I would start to be seriously worried and probably start packing my bags and cashing out my account. But a Government shutdown? Meh.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:59 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

Mantrik said:

I understand from our UK media that the USA currently has no Government.

Malcolm wrote:

Ahem...that is not exactly true. The Government has not authorized spending, and some people will get furloughs if the "shutdown" goes on beyond this weekend.

But a government shutdown is always quite temporary, and is mostly a form of political theater.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:44 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratantra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Grigoris said:

You just appealed to authority and, like you said: "If any thing, this thread should have shown you that appeals to authority are pretty meaningless."

Malcolm wrote:

If we both accept a text as an authority, then appeals to authority work quite well, as long as we both agree they are authoritative. But if we don't agree a text is an authority, there is no point in citing a text because there is no basis for agreement, for example, citing Buddhist texts at Christians, or Nichiren Buddhists citing Nichiren at Tibetan Buddhists, or even Nyingmapas citing terma texts at Gelugpas.

So, if you do not accept Maitreyanatha as an authority, than just say so. And if you do, what is the problem?

BTW, you cannot really cite ultimate truth as an authority, since the ultimate truth is just

the nonestablishment and absence of true existence of conventional phenomena. In the ultimate, there is nothing to establish or reject.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:40 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratantra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Grigoris said:

You just appealed to authority and, like you said: "If any thing, this thread should have shown you that appeals to authority are pretty meaningless."

Malcolm wrote:

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So, if you do not accept Maitreyanatha as an authority, than just say so. And if you do, what is the problem?

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:55 AM

Title: Re: The Aro Authenticity Debate.

Content:

Quay said:

No, Dharma is simply another fabrication. The difference though between it and most everything else is that it is not an untrue fabrication.

Grigoris said:

No. The conceptualisation of Dharma by the mind is a fabrication, Dharma is unconditioned. Otherwise it would not be a valid object of Refuge.

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratāntra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:43 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Well, if this thread has taught me one thing, it is the danger of denying the validity of relative truth. How quickly and easily denying it's validity leads to ego-centered nihilism.

Malcolm wrote:

So you think you can prove the conventional validity of one lineage over another when they both use identical words? Good luck with that.

If any thing, this thread should have shown you that appeals to authority are pretty meaningless.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:11 AM

Title: Re: The regenerative potential of primordial state

Content:

Lucas Oliveira said:

3. And the Blessed One said: "Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. [21] The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it."

4. But the Venerable Ananda was unable to grasp the plain suggestion, the significant prompting, given by the Blessed One. As though his mind was influenced by Mara, [22] he did not beseech the Blessed One: "May the Blessed One remain, O Lord!. May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Malcolm wrote:

Yes, supposedly the Buddha gained power over his life force, but because Ananda was a slouch, he neglected to ask the Buddha to stick around for a thousand years, and so the Buddha died three months later.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:01 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Excellent, so now I can validly quote anything I want as an expression of Dharma. No more eternalists and nihilists, no more tirthika, Dharma is now anything I want it to be. Buddhism is now whatever-feels-good New Ageism!

Somehow, I don't think so.

Malcolm wrote:

This is how Theravadins feel about Mahāyanis. This is how Mahāyanis feel about Vajrayana. This is how Vajaryāna feels about Atiyoga.

Basically, the state of Buddhism today is that everyone feels everyone else is full of shit and deluded.

But as the Buddha noted in the Sutta Nipatta, the tongue is like a two-headed axe, as likely to hurt the person wielding it as it is the person it is used on.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:30 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

I like Machik Labdron's point of view, and I really think it applies to everyone, especially me:

Since the Dharma is practiced with a clinging mind because the mind that clings to Dharma is not destroyed, even the Dharma becomes a support of bondage.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:25 AM

Title: Re: The regenerative potential of primordial state

Content:

Fa Dao said:

Ok, so how does it work then if a master say puts his handprint in solid stone or does something else that appears to be impossible by what we know of the laws of physics?

Malcolm wrote:

Chogyal Namkahi Norbu and I were in his cabin once, and he showed me a picture of a Tibetan man, who with his siddhi had supposedly planted a wooden staff in a cliff face. He said, "I can do that too, if you give me a bucket of concrete...he he he."

Seriously, if one is an ārya in the equipoise of nondual emptiness, then such things are supposedly possible. There is a famous tale about Candrakirti being jeered by a student for bumping his head into a pillar at Nalanda, Candra then passed his hand right through that pillar and the student became embarrassed.

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

florin said:

But what do you make of the example that CNRR sometimes gives where someone who is very familiar with integration could in case of thirst just visualize white light and reintegrate with the essence of water ? Of course this probably happens very very late on the path and to very few , but still...

Based on this same principle why would not be possible to regenerate or replenish lets say the damaged or lack of fire essence in a given organ just by either visualizing the colour of the fire or by lighting a fire nearby resting in the primordial state and integrating with the essence of fire ?

These types of examples play hand in hand with my first question regarding whether the regeneration is possible while resting in the primordial state.

Malcolm wrote:

Hi Florin, that is a good question.

There are two levels of ye shes, pristine consciousness. The first level is the three pristine consciousnesses of the basis, essence, nature, and energy they are ultimate, unconditioned, etc. Then there are five relative pristine consciousnesses which are something like the rtal of the basis, which when not recognized are reified as the five elements.

Someone who is very advanced in the second vision, or in the third vision, may very well be able to live merely off the five pristine consciousnesses through dharmakāya chulen. I would not count on anyone else being able to match this accomplishment who has not reached a high level of practice of thogal, as in the case of Nyala Pema Dudul who lived off dharmakāya chulen in the manner you are suggesting. He only managed to do this for a few years before attaining the body of light, or so we are told.

In tregchod there is no integration with the elements in this way.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:06 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Harold, what the hell does Marjorie Quinn have to do with Aro?

jake said:

I just want to ask. Am I the only one that googled "Marjorie Quinn" and was really confused as to why Malcolm reference Dr. Quinn, Medicine Woman?

Malcolm wrote:

That's pretty funny -- Marjorie Quinn is the original name of the women who nows goes by the name Domo Geshe.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:05 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Hindus, Christians, Muslims, and Jews feel blessed by their own texts and traditions. I don't feel any blessings from their texts or traditions at all.

So the answer is both yes and no. For me, those texts have no blessings. But I certainly would not claim that they feel no blessings from those texts and traditions.

Grigoris said:

I didn't ask if people feel or do not feel blessings, I asked if the texts lack blessing.

Malcolm wrote:

And I answered you per the following:

Grigoris said:

As far as I am concerned, "blessing" is a word people use to express their satisfaction that they have made a good spiritual choice for themselves, and is nothing more than this.

Malcolm wrote:

Then why did you bring it up as a measure of the "Buddhist" validity of Bon texts?

Dzoki said Aro treasures have no blessings, because he is apparently well versed in ascertaining such things, so I thought examining some possibilities about "blessings"

was relevant, since people are always saying, This lineage has blessings," "this lineage has lost its blessings," "this lineage has no blessings," and so on.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:00 AM

Title: Re: The regenerative potential of primordial state

Content:

Fa Dao said:

Ok, so how does it work then if a master say puts his handprint in solid stone or does something else that appears to be impossible by what we know of the laws of physics?

Malcolm wrote:

Chogyal Namkahi Norbu and I were in his cabin once, and he showed me a picture of a Tibetan man, who with his siddhi had supposedly planted a wooden staff in a cliff face. He said, "I can do that too, if you give me a bucket of concrete...he he he."

Seriously, if one is an ārya in the equipoise of nondual emptiness, then such things are supposedly possible. There is a famous tale about Candrakirti being jeered by a student for bumping his head into a pillar at Nalanda, Candra then passed his hand right through that pillar and the student became embarrassed.

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:51 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

that your support for the authenticity of Aro gTer is also based on your own jaundiced eye. In which case you just hoisted yourself on your own petard.

Malcolm wrote:

Who ever said I supported it's validity. I am just tired of seeing people beating them up over and over again for no better reason other than to exercise their own prejudices and to confirm their own egos.

Grigoris said:

Well, I hope you apply this attitude to other groups and traditions too and don't restrict it just to the specific one.

Malcolm wrote:

I reserve the right to be completely inconsistent.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:50 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The usual excuse Buddhists give for Bonpo texts is that some kind Buddhist wrote a text using Bonpo lingo, in order to establish some kind of connection for Bonpos with Buddhism. But what of Bon texts that have no contact with Buddhists? Do they lack blessings?

Grigoris said:

One could then ask: Do Hindu and Abrahamic (and etc...) texts lack blessings?

If you say yes then you are asserting that there is an objective measure/standard (Dharma as the source of blessings), so this extreme subjectivism you are engaging in is invalid.

If you say no, then there is no Dharma, and anything goes.

Malcolm wrote:

Hindus, Christians, Muslims, and Jews feel blessed by their own texts and traditions. I don't feel any blessings from their texts or traditions at all.

So the answer is both yes and no. For me, those texts have no blessings. But I certainly would not claim that they feel no blessings from those texts and traditions.

As far as I am concerned, "blessing" is a word people use to express their satisfaction that they have made a good spiritual choice for themselves, and is nothing more than this.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:39 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

that your support for the authenticity of Aro gTer is also based on your own jaundiced eye. In which case you just hoisted yourself on your own petard.

Malcolm wrote:

Who ever said I supported it's validity. I am just tired of seeing people beating them up over and over again for no better reason other than to exercise their own prejudices and to confirm their own egos.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:14 AM

Title: Re: The Aro Authenticity Debate.

Content:

Pero said:

Let's take the example of Bonpo traditions: knock off forgeries or authentic Dharma with a valid lineage. What is your opinion?

I doubt it was as simple as that. In this case even if copies, most likely to get them someone had to actually receive the original and then made a copy.

Malcolm wrote:

The usual excuse Buddhists give for Bonpo texts is that some kind Buddhist wrote a text using Bonpo lingo, in order to establish some kind of connection for Bonpos with Buddhism. But what of Bon texts that have no contact with Buddhists? Do they lack blessings?

Pero said:

LOL! When you put it like that it sounds kind of bad haha. But I think this also is not as simple as that.

Malcolm wrote:

Yes, well, exactly, the Aro thing is not as simple as that either. In the early days, it pretty much was that simple.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:05 AM

Title: Re: The regenerative potential of primordial state

Content:

florin said:

First, is there such a thing and second if there is why is that whenever we ask for advice on our mundane worldly situation or on certain health issues we are advised, almost always, that we do the second best thing, tantric practice that is ?

My question points towards something specific not just the capacity for integration with worldly circumstances.

For example, if we have an illness can we just by resting in our nature rebalance and regenerate our bodies back to the way they were, without the need to do complicated and lengthy specific tantric practices ?

My question stems from hearing a lot that the primordial state is the highest thing there is and how it has the potential for all the qualities to arise.

Malcolm wrote:

The primordial state is not a state, it isn't a thing and it does not impede the arising and

cessation of phenomena in anyway, nor does it support the arising and cessation of phenomena in any way. This is why we have to rely on secondary practices for health, wealth, and so on.

It has no qualities, but when it is realized, every quality arises. It has no faults, but when it is not realized, every fault arises.

florin said:

CNNR calls it a "state", primordial state.

"...and rest in that state", remember ?

Isn't "regeneration" a quality?

Malcolm wrote:

He has also called the basis "George." So rest in George and see what happens.

Seriously though, the basis is unconditioned, your body and mind are conditioned. The unconditioned has no effect on the conditioned, and vice versa. If you are capable of resting in the basis, you do not need to regenerate your body at all. But if resting in the basis could regenerate the body, then no buddha would have ever gone to parinirvana.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:00 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

...

The same thing goes with Aro -- let us suppose it is just a copy of Nyingma termas -- let us suppose they have the seven line prayer revealed as part of the supposed treasures of an Aro Lingma of questionable historicity. Let us also suppose that these Aroistas chant this Aro seven line prayer, identical in every respect with the original apart from lineage, with total faith and devotion in Guru Rinpoche, and so on. Are you or any one else seriously claiming they will receive no blessings at all from this faithful copy? On the face of it, it is a claim that not only borders on the absurd, it falls headlong into absurdity. It is also a claim rooted in a pernicious fundamentalism we really should eradicate from Buddhism.

Pero said:

However, wouldn't with this logic empowerments and lungs be rendered meaningless?

Malcolm wrote:

Let's take the example of Bonpo traditions: knock off forgeries or authentic Dharma with a valid lineage. What is your opinion?

Pero said:

I just copy an empowerment from a text I found somewhere and start bestowing it,

people believe it as genuine, voila, blessings.

Malcolm wrote:

This is exactly, precisely, the very thing Sakya Paṇḍita accused Nyingmapas of doing, that is, finding old books in the ground for which they did not have the transmission, and just bestowing the empowerments anyway.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 2:30 AM

Title: Re: The regenerative potential of primordial state

Content:

florin said:

First, is there such a thing and second if there is why is that whenever we ask for advice on our mundane worldly situation or on certain health issues we are advised, almost always, that we do the second best thing, tantric practice that is ?

My question points towards something specific not just the capacity for integration with worldly circumstances.

For example, if we have an illness can we just by resting in our nature rebalance and regenerate our bodies back to the way they were, without the need to do complicated and lengthy specific tantric practices ?

My question stems from hearing a lot that the primordial state is the highest thing there is and how it has the potential for all the qualities to arise.

Malcolm wrote:

The primordial state is not a state, it isn't a thing and it does not impede the arising and cessation of phenomena in anyway, nor does it support the arising and cessation of phenomena in any way. This is why we have to rely on secondary practices for health, wealth, and so on.

It has no qualities, but when it is realized, every quality arises. It has no faults, but when it is not realized, every fault arises.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 1:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

"Harold, what the hell does Marjorie Quinn have to do with Aro?"

Well Malcolm It has everything to do with Aro and other questionable lineages.

It has to do with the aftermath of the devastating damage to these souls.

Some have spent decades before discovering the truth and that truth can utterly destroy

them and turn them from the dharma.

Malcolm wrote:

Harold, Marjorie clearly has a personality disorder, in my opinion.

But you clearly are not paying attention to the fact one person's questionable lineage is another person's Dharma tradition. So far, no one has produced one, single shred of evidence the Aro folks are teaching a dharma that contradicts the Dharma.

For example, let's take the Bonpo teaching -- is this valid Dharma or not? We can see that point for point Bonpos teach everything we find in Buddhism. If we think it is a copy, is it invalid because it is a copy, even though the meaning is the same in every way, through and through? If the meaning is the same, why won't the result be the same? If the copy is invalid, how can the original be valid? And if the original is valid, how can a copy be invalid if the meaning, point for point, is the same in every respect?

The same thing goes with Aro -- let us suppose it is just a copy of Nyingma terms -- let us suppose they have the seven line prayer revealed as part of the supposed treasures of an Aro Lingma of questionable historicity. Let us also suppose that these Aroistas chant this Aro seven line prayer, identical in every respect with the original apart from lineage, with total faith and devotion in Guru Rinpoche, and so on. Are you or any one else seriously claiming they will receive no blessings at all from this faithful copy? On the face of it, it is a claim that not only borders on the absurd, it falls headlong into absurdity. It is also a claim rooted in a pernicious fundamentalism we really should eradicate from Buddhism.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:46 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Harold, what the hell does Marjorie Quinn have to do with Aro?

methar said:

Simon E. wrote

"Sorry, not interested in scary stories, woo-woo capitalisation and slippery slope fallacies..

My advice would be in good faith and based on the visible and obvious fruits of the practices of the Aro students I have met.

How about KARMA Simon E?

"My advice would be in good faith" but not "good FACT".

Check out the "Gelug" form under "Norbu House".

Read about the former monk who spent years following a totally FAKE LAMA.

When he was still a monk he and other followers would have told you that this Lama and her Tulku lineage was totally legit.

He and his fellow monks, nuns and lay followers would have told you all these great stories about their beloved "Domo Geshe Rinpoche".

Simon E stated, "based on the visible and obvious fruits of the practices of the Aro students I have met".

Now he and other ex monks and nuns and followers must pick up the pieces of their shattered lives.

What about the people who still follow this FAKE TULKU?

What will their KARMA be in this life and their NEXT?

What will your KARMA be Simon E for your advice about Aro?

"Sorry, not interested in scary stories...", maybe you should be!!!

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:04 AM

Title: Re: The Aro Authenticity Debate.

Content:

fckw said:

By the way: Some Buddhist consider the whole Vajrayana tradition as not in accord with Buddhism. So, ultimately, things remain difficult...

Malcolm wrote:

This is why The Madman's Middle Way should be required reading in all Dharma centers and for all Tibetan Buddhists. It has been my constant companion for more than a decade. Read carefully, it really should put an end to the "authenticity wars" in Tibetan Buddhism. In short, everything is just based on our own damn opinion.

Actually, it should be required reading for all Buddhists in every school.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:02 AM

Title: Re: The Aro Authenticity Debate.

Content:

fckw said:

By the way: Some Buddhist consider the whole Vajrayana tradition as not in accord with

Buddhism. So, ultimately, things remain difficult...

Malcolm wrote:

This is why The Madman's Middle Way should be required reading in all Dharma centers and for all Tibetan Buddhists. It has been my constant companion for more than a decade. Read carefully, it really should put an end to the "authenticity wars" in Tibetan Buddhism. In short, everything is just based on our own damn opinion.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:59 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

fckw said:

Well, I don't want to take sides in this discussion and also not their tantric terma teachings. However, there are certainly some very unusual, let's call them, interpretations of Dzogchen teachings that in my eyes are so far off, that I would no longer consider them Buddha-dharma.

Malcolm wrote:

That is totally your prerogative.

<https://approachingaro.org/romance> said:

Take this for example: Dzogchen men-ngak-dé is largely concerned with practices of "viewing as." the Aro gTér teaches "viewing one's lover as a Buddha" in men-ngak-dé style.

Seriously? Viewing one's lover mengakde style? What sort of Dzogchen teaching is this supposed to be, and what is it supposed to mean? Don't get me wrong: There MIGHT potentially be value in such a teaching or view or practice or whatever it is, but in my eyes it just cannot be rightfully called Dzogchen anymore.

Malcolm wrote:

Again, that is your "valid knowledge" with your "adamantine scripture" to support it.

I am not recruiting for Aro, I am just saying that the indignant and self-righteous denunciations to which I have also contributed in the past are lame, boring, and unkind, since they really have no basis at all in anything other than opinionated bias.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:51 PM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

I dig. Maybe I'll give that Pema Khandro Rinpoche another chance!

Malcolm wrote:

Feel free. At least she has taken the pains to acquire a solid academic foundation in Buddhist Studies — that is always encouraging.

When we harbor suspicions about all these fruiting bodies sprouting from invisible rhizomes in the field of Buddhism, the first point is "who the frack are they kidding." But if in the end they harm no one, do not sexually harass, emotionally or financially abuse their students, well, in reality, who are we to criticize them?

So as I said, if you want to be in insect for her, go right ahead.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:30 PM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

And let's just run a quick rational review of the situation:

Aro gTer have no lineage. No amount of https://en.wikipedia.org/wiki/Tu_quoque logical fallacies can deny this.

The terma has not be ratified/certified/recognised by anybody other than it's writer and thus it's legitimacy is questionable.

Malcolm wrote:

It is not like there is a treasure ratification committee. Treasures are "ratified" because a highly respected person reviews the text by various means and decides it is good. But it is all based on the chain of authority that ends with one's own personal decision to accept or reject this or that teaching as "true or false."

This is the position the entire treasure tradition finds itself: the first well known tertön, Nyangral Nyima Özer, was not "authenticated" by anyone, and was roundly criticized by those outside his circle of disciples, and others with whom he associated who were also involved in treasure revelations.

For example, in his composition of the Indian biography of Padmasambhava, Jetsun Taranatha laughs at people who accept treasure biographies like the Life of the Lotus Born (bzang gling ma), and so on.

Nyang's successor, Guru Chowang, too was roundly criticized in 13th century Tibet for just making things up. Guru Chowang was not recognized by anyone as the reincarnation of Nyang Ral, he just went around and started telling people that he was Nyang Ral's incarnation. At that time, the treasure tradition was just getting a head of steam. Guru Chowang, BTW, is the original tertön of the Seven Line Prayer that you chant everyday.

Much later on, Dili Tertön, aka Dudjom Lingpa, without any teacher at all started writing down termas. But no one told him to go ahead and reveal treasures, and no one formally recognized him as the incarnation of Kathog Duddul Dorje.

Nyala Chanchub Dorje, ChNN's guru, just started revealing treasures, no one told him to. No one ratified his treasures, and they were largely unknown to anyone outside his direct circle of disciples in his region of Kham. He was well known as a physician, not a tertön.

The reason I point all this out is that stating something is questionable value because it was not "ratified" by anyone in fact even applies to Mahāyāna sūtras in general, and the tantras as well.

You see, Greg, the only reason you accept the treasure tradition as valid that you have decided to do so, and since you have decided for yourself this or that treasure was a valid teaching, you seek it out.

You can try and claim that you accept these as valid because it was ratified by this or that person, but even here, you are accepting this person's authority purely on the basis of your own opinions about what to accept and what to reject. The same goes for Dhogyal, its followers, and detractors as well. And that same is true for Hinduism, Islam, Judaism, Christianity, and so on. There is no objective authority in these matters, no objective standard by which we can confirm at the outset "this one is true, this one is false" apart from examining the teachings themselves to see if their meaning is in accord with the Dharma. Sometimes we decide that this or that does not conform to the meaning, sometimes we do. But it is all based on our personal opinions. The idea that it is based on anything else is ridiculous.

Even more problematical is the notion that false termas contain no blessings. Let us say for example, someone reveals some "mind" treasure, in every respect conforming with the meaning of sūtra, tantra, and atiyoga. It however is denounced as false because the tertön's character is suspect, etc. What does it mean to say that a treasure has no blessings? From the point of view of some Sakyas and Gelugpas, the treasure tradition in general lacks blessings completely because even though the meaning of the teaching may conform perfectly, there is no continuous lineage which can be traced back to an Indian master, and ultimately, to the Buddha.

Grigoris said:

This leaves us with one more important factor that can lend legitimacy to Aro gTer, or put an end to this pointless debate: Who is Doc's teacher?

Malcolm wrote:

His gurus include HH Dalai Lama, HH Sakya Trizin, HH Dudjom Rinpoche, Ngakpa Yeshe Dorje Rinpoche, CR Lama, etc., but his root guru is the late Kunzang Dorje Rinpoche, who composed the Tummo section of the Khandro Thugthig.

Grigoris said:

Who was the person that gave Doc permission to teach (let alone reveal terma)? I searched their site and found no information, except some vague references to their undeniably fake lineage.

Malcolm wrote:

As pointed out above, many tertons just start revealing termas without being told they should reveal termas. The usual procedure is to reveal them, and then practice them for many years in secrecy. Only when signs of their efficacy arise, do tertons in general start promulgating their revelations. But their efficacy can only be proven by practicing them oneself, and attaining awakening. So too, the only way to prove them false is to practice them and fail to attain awakening.

Grigoris said:

Undeniable, because the onus is on the people making the claim to prove it true, something which has not been done.

Malcolm wrote:

Can you provide anything more than anecdotal evidence that any treasure is "valid?" Apart from personally engaging in their practice themselves, the only pramāṇa, authority or valid cognition, upon which one may rely upon for authenticating treasures is śabdapramāṇa, the authority that depends on the testimony of a reliable witness. But in that case, how does one establish the witness as an authority?

In the end, śabdapramāṇa amounts to no more than this, as the great Dzogchen master and scholar, Gendun Chopel remarks:

Whatever most people like appears as the truth; whatever most mouths agree on appears as a philosophical tenet. Inside of each person is a different form of valid knowledge, with an adamant scripture supporting it.

Madman's Middle Way, pg. 63.

And:

Inferential valid knowledge is produced from direct awareness; inference analyzes whether direct perception is true or false; because the child is serving as the father's witness, I am uncomfortable about positing conventional validity.

Madman's Middle Way, pg. 62

And finally, to demonstrate the poverty of your wish for a certain proof that anything can be proven to be true or false with respect to validating a treasure and any other teaching at all:

One may think: "We concede that our decisions are unreliable, but when we follow the decisions of the Buddha, we are infallible." Then who decided the Buddha was infallible? If you say, "The great scholars and adepts like Nāgārjuna decided that he was infallible," then who decided that Nāgārjuna was infallible? If you say, "The Foremost Lama [Tshong kha pa] decided it," then who knows that the Foremost Lama is infallible? If you say, "Our kind and peerless lama, the excellent and great so and so decided," than infallibility, which depends on your own excellent lama, is decided by your own mind. In fact, therefore, it is a tiger who vouches for a lion, it is a yak who vouches for a tiger, it is a dog who vouches for a yak, it is a mouse who vouches for a dog, it is an insect who vouches for a mouse. Thus, an insect is made the final voucher for them all. Therefore, when one analyzes in detail the final basis for any decision, apart from coming back to one's own mind, nothing else whatsoever is perceived.

Madman's Middle Way, pp. 49-50

So your demand that the Aro people prove their treasures are valid is really quite foolish, and your denunciation of their teachings is based solely on your own jaundiced eye.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 9:58 PM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

All because Malcolm had some sort of epiphany and is now grovelling to seek favor from people that he was once hurling fecal matter at?

Malcolm wrote:

Well, you seem fully committed to hurling shit in my place. Carry on.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 6:29 AM

Title: Re: -ise vs -ize

Content:

Simon E. said:

However, Captain Beefheart wants to Booglarize Ya Baby....

DGA said:

It works best on West German TV. "a right burlesque title..."

IMO it's the weakest track on what must be Beefheart's strongest album.

I can and sometimes do listen to this crap all day long.

Malcolm wrote:

I believe it. I have seen your facial hair.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 4:25 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

The post was pretty clear. If one does not have pure vision, don't call out others for their lack of pure vision. If one does, one is a hypocrite, it does not matter if one is a beginner or a high tulku. I made absolutely no assessment of any particular person's mental state. There, now even stupid people reading this thread should be clear about it.

Grigoris said:

huh.jpg

Malcolm wrote:

Now you're meditating with gas...

Author: Malcolm

Date: Saturday, January 20th, 2018 at 3:09 AM

Title: Re: New Rigpa letter

Content:

Grigoris said:

You don't care if it sounds like you are calling SDR a hypocrite?

Malcolm wrote:

Nope. Intelligent people will understand that I am not saying that, and stupid people are not my problem.

philji said:

Why are stupid people not your problem.. are only intelligent ones worthy of enlightenment?

Malcolm wrote:

How did you get there?

Nope. Intelligent people will understand that I am not saying that, and stupid people are

not my problem.

Grigoris said:

Oh, okay, I get it: anybody that misinterprets your post because of it's lack of clarity is stupid.

Malcolm wrote:

The post was pretty clear. If one does not have pure vision, don't call out others for their lack of pure vision. If one does, one is a hypocrite, it does not matter if one is a beginner or a high tulku. I made absolutely no assessment of any particular person's mental state. There, now even stupid people reading this thread should be clear about it.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:31 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

gyamtsotrinle said:

oh,..I am sorry, this was not my intention to spread this discussion to the little bit different direction. I just want to only know where is he now. Not whether 16.Karmapa is like that or that. and so on. (anyway for me he is buddha, and Namkhai Norbu Rinpoche is buddha for some of you) I am apolozige.

Malcolm wrote:

This is standard DW. Totally discursive entertainment for the discerning consumer of Dharma drama.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:30 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

I find that as I get older, I tend to prefer apophatic practice; but certainly when I was younger in the Dharma, I was very enthusiastic about cataphatic practices (Greg, this is your cue to lecture me about misusing Greek words).

I do like practicing Chö liturgies though.

dzogchungpa said:

Well, Chö is a very phatic practice, if you catch my drift.

Malcolm wrote:

Well, singing pretty liturgies accompanied with a drum and bell is pretty phatic. But I emphatically insist that Chö itself requires no phat.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:19 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

& how about the faith that Patrul rinpoche elucidates in WOMPT, or Jigme lingpa's presentation for that matter (4 levels). "Vivid faith, Eager faith, and confident faith".

""Just as taking refuge opens the gateway to all teachings and practices it is faith that opens the gateway to taking refuge " (P171)"

Vivid faith -- "" the faith that is inspired in us by thinking of the immense compassion of the Buddhas and great teachers."(172). "

"We might experience this kind of faith on visiting a temple containing many representations of the buddha's body, speech, and mind, or after an encounter with a great teacher or spiritual friend we have just met personally or whose qualities or life-story we have heard described."

Eager faith -- "Eager faith is our eagerness to be free of the sufferings of the lower realms" (172)

Confident faith ""It is total trust in the Three Jewels alone that comes from the knowledge that they are the only unfailing refuge" (Patrul rinpoche 172). "

Malcolm wrote:

Of the Three Jewels, Maitreyanatha tells us in the Uttaratantra, the only true refuge is the dharmakāya. So in my arrogance, I consider that to be my refuge, when we talk about the Three Jewels.

As for these other objects, if they make one's mind clear, and less afflicted, they are positive. But we Buddhists turn buddhas into demons all the time because of our clinging and attachment. I see it here somewhat frequently and am also guilty as charged.

Sonam Wangchug said:

As far as the Outer, inner, and secret guru is concerned, there is no hierarchy where one is higher/better than the other.

& according to the 3rd jamgon kongtrul rinpoche, it is actually not appropriate to separate them. (since these aspects are inseparable)

To be fair, if arguing from the perspective of the Uttaratantra then all aspects of the Buddha are not compounded phenomena, even the buddha's body (major and minor marks). Shentongpa's will go so far as to say all of the major and minor marks are fully present within everyone even if not perceived. However I am not interested in that debate, just throwing it out there.

Malcolm wrote:

But from the aspect of the Prajñāpāramitā, as we know, whoever perceives a tathāgata through marks is not perceiving the tathāgata at all, to quote Conze's Diamond Sūtra translation:

The Lord continued: 'What do you think, Subhuti, can the Tathagata be seen by the possession of his marks?' Subhuti replied: 'No indeed, O Lord. And why? What has been taught by the Tathagata as the possession of marks, that is truly a no-possession of no-marks.' The Lord said: 'Wherever there is possession of marks, there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathagata is to be seen from no marks as marks.'

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:14 AM

Title: Re: New Rigpa letter

Content:

Malcolm said:

One does not start a sadhana, for example, beginning with pure vision.

marting said:

Yeah, you do.

Jeez, the internet...

Malcolm wrote:

No, you don't. You start a sadhana from the state of emptiness free from proliferation.

Prior to that, in one's ordinary impure form, one goes for refuge, generates bodhicitta, and generates merit on the pure and impure merit fields.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:07 AM

Title: Re: New Rigpa letter

Content:

pemachophel said:

"It will not become pure by imagining one's guru is a buddha." (italics mine)

agreed. it becomes pure by recognizing, i.e., directly experiencing, one's guru is Buddha.

Malcolm wrote:

One will never actually recognize that one's guru is a Buddha until one discovers buddhahood within oneself.

This is a profound point of Atiyoga, the rest is all play for children.

Being a child, I like to play a lot. I much prefer it to work.

Sonam Wangchug said:

However, viewing ones guru as a Buddha is a helpful condition in discovering buddhahood within oneself. That is why in Lama naljor for example the lama is not visualized in their "ordinary" form. (in case there are concepts the lama in his "ordinary form" is not the buddha)

Malcolm wrote:

And there are guru yogas where one does not visualize anything at all with five or more limbs. I tend to resort to the former more. I find that as I get older, I tend to prefer apophatic practice; but certainly when I was younger in the Dharma, I was very enthusiastic about cataphatic practices (Greg, this is your cue to lecture me about misusing Greek words).

I do like practicing Chö liturgies though.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:01 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I understand faith according to its basic definition provided by the Kośa: "śraddha (dad pa) is a mental factor that brings clarity to the mind." I don't have much use for faith beyond that. I do respect other's faith, but not when they use it as an argument in a discussion.

& how about the faith that Patrul rinpoche elucidates in WOMPT, or Jigme lingpa's presentation for that matter (4 levels). "Vivid faith, Eager faith, and confident faith".

""Just as taking refuge opens the gateway to all teachings and practices it is faith that opens the gateway to taking refuge " (P171)"

Vivid faith -- "" the faith that is inspired in us by thinking of the immense compassion of the Buddhas and great teachers."(172). "

"We might experience this kind of faith on visiting a temple containing many

representations of the buddha's body, speech, and mind, or after an encounter with a great teacher or spiritual friend we have just met personally or whose qualities or life-story we have heard described."

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Malcolm wrote:

Of the Three Jewels, Maitreyanatha tells us in the Uttaratantra, the only true refuge is the dharmakāya. So in my arrogance, I consider that to be my refuge, when we talk about the Three Jewels.

As for these other objects, if they make one's mind clear, and less afflicted, they are positive. But we Buddhists turn buddhas into demons all the time because of our clinging and attachment. I see it here somewhat frequently and am also guilty as charged.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:55 AM

Title: Re: New Rigpa letter

Content:

tranides said:

Malcolm what do you think about training in all paramitas, bodhicitta, kyerim and dzogrim, in fact - by all those trainings - i do train in pretending beeing awaken. Is it also worthless becouse of mental afflictions?

Malcolm wrote:

Pāramitās are not pāramitās unless one is free from grasping, right?

Bodhicitta with grasping is defective bodhicitta, right?

The creation stage is defective without the completion stage, right?

So in all of this, nongrasping in the most important point.

tranides said:

My teacher use to say, that even if we wont achieve the fruit of the path, we are planting karmic seeds of future acomplishehmt. Which is good anyway. I also have a question about thinking about the process lineary - except training in pure vision one will probably train in plenty other things, so his klesha will be purified gradually which means hes wannabe pure vision will become more and more pure (kinda stupid expression), wont it? Tho i might be completly wrong.

Malcolm wrote:

The kleśas are not something to remove from the mind, the wisdoms are not something to add to the mind; the kleśas are themselves self-liberated wisdom when one cuts through grasping even though there is nothing to cut.

Therefore, cutting through grasping is the actual practice of all paths, from hinayāna to atiyoga. The only difference between the yānas, lower to higher, is the coarseness of the grasping one cuts through.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:20 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Fair enough.

But do you believe it, and why? Is it not because you trust in your teacher, and is that not in fact a virtue instead of a hindrance.

Malcolm wrote:

I don't know that it is true, and I don't know that it is false. I trust my teacher anyway, not because I heard that his teacher experienced the small body of light, but because he opened the door of Atiyoga to me. I am not, by nature, what is known as a faith-follower. I am really arrogant, so I imagine I am more of a Dharma follower.

Sonam Wangchug said:

If memory serves, you even said that Rinpoche had two teachers who went into rainbow body,(it wasn't presented in any kind of doubtful, could have been, I believe it to be so kind of light) and that there is no other living master which the same can be said of (with all due respect not accurate) so pardon me, because you are having quite a different tone today, so I am getting adjusted here.

Malcolm wrote:

As was speaking of the qualities of my teacher's lineage, which you appreciate. I never claimed that I had personal knowledge of those two events. Not even ChNN has personal knowledge of those events, as he recounted them second and third hand.

Sonam Wangchug said:

In any case, Faith is the basis of all good qualities, and the ripening of faith is unchanging faith. But I doubt providing quotes will do any good here.

Malcolm wrote:

I understand faith according to its basic definition provided by the Kośa: " śraddha (dad

pa) is a mental factor that brings clarity to the mind." I don't have much use for faith beyond that. I do respect other's faith, but not when they use it as an argument in a discussion.

Sonam Wangchug said:

In any case, thanks for sharing your perspective and honesty, I am not saying that sarcastically. Whether you are a "faith-follower" or not, I do feel the sense of faith you have in your teachers, and trust, when you talk about them, and I appreciate that.

Malcolm wrote:

I have nothing but a sense of overwhelming gratitude to my teachers.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:03 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

So if someone points out that alcohol is harmful he is disrespectful towards alcoholics? This is quite hilarious.

Malcolm wrote:

You have not shown that the Aro folks have harmed anyone, that is actually the point. Can you show us someone ill-used by the Aro folk? If not, then...

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:02 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

1. you have not much to say apart from stating that it is their own opinion based on their own decision (which your own counter-opinion is somehow not?)

Malcolm wrote:

That is the point, my opinion is mine, yours is yours, and it all boils down to what we have decided for ourselves is true, and there is nothing beyond our own opinions in these matters. So trying to cite authorities to prove that this is authentic and this is fraudulent is a fools errand.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:59 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

All we can do is live and let live and each go our separate ways, which is how Tibetans actually deal with these issues. You might try following their lead.

dzogchungpa said:

Try to remember that the next time DJKR comes up.

Malcolm wrote:

No chance.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:57 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

We begin by meditating that all phenomena are empty, free from extremes.

pael said:

All phenomena are beyond coming and going?

Malcolm wrote:

Got it in one!

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:55 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

So do you believe that Chogyal namkhai norbu rinpoche's teacher went into rainbow body?

You weren't there.

I certainly wouldn't fault you for believing Rinpoche as a credible source, do you think I should?

Malcolm wrote:

It makes me happy to think that Chanchub Dorje may have manifested rainbow body, but I certainly do not know it to be a fact. I am not the kind of person who insists to others of such phenomena, "This is true since my teacher said it happened." I am also a terrible student.

Sonam Wangchug said:
Fair enough.

But do you believe it, and why? Is it not because you trust in your teacher, and is that not in fact a virtue instead of a hindrance.

Malcolm wrote:

I don't know that it is true, and I don't know that it is false. I trust my teacher anyway, not because I heard that his teacher experienced the small body of light, but because he opened the door of Atiyoga to me. I am not, by nature, what is known as a faith-follower. I am really arrogant, so I imagine I am more of a Dharma follower.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:50 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:
Do you even have to ask?

I'm guessing you haven't spent that much time with the Kamtsang.

Malcolm wrote:

Anecdotal tales do not constitute proof.

Sonam Wangchug said:

So do you believe that Chogyal namkhai norbu rinpoche's teacher went into rainbow body?

You weren't there.

I certainly wouldn't fault you for believing Rinpoche as a credible source, do you think I should?

Malcolm wrote:

It makes me happy to think that Chanchub Dorje may have manifested rainbow body, but I certainly do not know it to be a fact. I am not the kind of person who insists to others of such phenomena, "This is true since my teacher said it happened." I don't even insist on such things to myself, but then I am, admittedly a terrible student, and a worse Buddhist. I do however try to practice Buddhadharma as best I can.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:40 AM

Title: Re: New Rigpa letter

Content:

pemachophel said:

"It will not become pure by imagining one's guru is a buddha." (*italics mine*)

agreed. it becomes pure by recognizing, i.e., directly experiencing, one's guru is Buddha.

Malcolm wrote:

One will never actually recognize that one's guru is a Buddha until one discovers buddhahood within oneself.

This is a profound point of Atiyoga, the rest is all play for children.

Being a child, I like to play a lot. I much prefer it to work.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:34 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:

You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Sonam Wangchug said:

So is it that you do not accept the existence of any beings who are omniscient or have the kind of wisdom that can clearly identify nirmanakayas in the last century, or that you yourself do not believe the 16th karmapa possessed such wisdom? Or both.

Malcolm wrote:

Let's suppose I accept that there are such beings. Even so, as an intellectually honest person, at the end of the day I still will have to admit that it is all just based on my personal opinion, and that there are no substance to such beliefs beyond my opinion that they are true and not false.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:32 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

the 16th Karmapa's omniscience is demonstrably true.

Malcolm wrote:

So you are saying that the 16th Karmapa's omniscience is demonstrably true in the same way that it is demonstrably true that two groups of two pebbles added together makes four pebbles and never five?

You are saying that it is demonstrably true the same way evolution can be mathematically proven?

You are saying is demonstrably true in the same way that gravitation is demonstrably true?

How is the 16th Karmapa's omniscience demonstrably true? Really, I am all ears.

Sonam Wangchug said:

Do you even have to ask?

I'm guessing you haven't spent that much time with the Kamtsang.

Malcolm wrote:

Anecdotal tales do not constitute proof.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:30 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

It's called refuge.

Malcolm wrote:

Which you decided to accept based on your own personal opinion and needs.

Sonam Wangchug said:
Thank god.

Malcolm wrote:
Good one. Still doesn't mean you are able to escape the trap of everything you believe being nothing more than your personal opinion.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:28 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:

Sonam Wangchug said:
Via the Guhyasamaja tantra.

Malcolm wrote:
You decided to accept the Guhyasamaja is a source of authority. That was a decision you made, and that decision is nothing more than a personal opinion. You really cannot escape the consequence that you accept this as an authority based on your personal opinion.

Sonam Wangchug said:
It's called refuge.

Malcolm wrote:
Which you decided to accept based on your own personal opinion and needs.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:25 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
BTW Shiva is an emanation of chenrezig.

Malcolm wrote:
In your opinion.

The rest of the conversation is quite predictable.

Everything we believe is based on our own opinions merely because we decided that something was true.

Sonam Wangchug said:
Via the Guhyasamaja tantra.

Malcolm wrote:

You decided to accept the Guhyasamaja is a source of authority. That was a decision you made, and that decision is nothing more than a personal opinion. You really cannot escape the consequence that you accept this as an authority based on your personal opinion, and nothing more. All chains of authority lead back to personal bias.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:24 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:

You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Sonam Wangchug said:

the 16th Karmapa's omniscience is demonstrably true.

Malcolm wrote:

So you are saying that the 16th Karmapa's omniscience is demonstrably true in the same way that it is demonstrably true that two groups of two pebbles added together makes four pebbles and never five?

You are saying that it is demonstrably true the same way evolution can be mathematically proven?

You are saying is demonstrably true in the same way that gravitation is demonstrably true?

How is the 16th Karmapa's omniscience demonstrably true? Really, I am all ears.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:20 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
BTW Shiva is an emanation of chenrezig.

Malcolm wrote:
In your opinion.

The rest of the conversation is quite predictable.

Everything we believe is based on our own opinions merely because we decided that something was true.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:15 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:
You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:02 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:

Virgo said:
Nothing. But in this context, it means he is a non-Buddhist and the tulku system failed.

Kevin

Tiago Simões said:
Maybe that was his intent.

Virgo said:
Perhaps. Maybe to demonstrate to people that they should abandon refuge, take faith in a God, and believe in an eternal soul. And smoke chillums.

Kevin

Malcolm wrote:
I hear they have really good weed in CO. Perhaps he is smoking Blue Buddha Bud:

Author: Malcolm
Date: Friday, January 19th, 2018 at 11:58 PM
Title: Re: New Rigpa letter
Content:
Malcolm wrote:
I don't care.

Grigoris said:
You don't care if it sounds like you are calling SDR a hypocrite?

Malcolm wrote:
Nope. Intelligent people will understand that I am not saying that, and stupid people are not my problem.

Author: Malcolm
Date: Friday, January 19th, 2018 at 11:57 PM
Title: Re: New Rigpa letter
Content:
Malcolm wrote:
More to the point, if one has to train in pure vision one is afflicted. If one is afflicted, one's vision is not pure. One's vision will not become pure by imagining that one is a buddha in the middle of a palace surrounded by gods, goddesses, and so on. It will not become pure by imagining one's guru is a buddha.

Grigoris said:
Now what are you saying? That practice/training is useless??? One's vision will only become pure when one is free from grasping. Therefore, it is much better to train in nongrasping than it is to train in pure vision.
Somehow I do not think you can separate non-grasping from pure vision.

Malcolm wrote:
Nongrasping is more important than pure vision. How do we know this?

One does not start a sadhana, for example, beginning with pure vision. We begin by meditating that all phenomena are empty, free from extremes. Then, for a while we engage in conceptual proliferation that we pretend is pure. In the end, we let all that conceptual proliferation vanish back into emptiness free from extremes. This is the essence of the creation stage and the completion stage.

The completion stage is more important because the essence of the completion stage is nongrasping.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:48 PM

Title: Re: New Rigpa letter

Content:

Grigoris said:

I'm sorry, but did you just call Shenphen Dawa Rinpoche a hypocrite?

Malcolm wrote:

Of course not.

Grigoris said:

Well then, you should be careful with how you comment, because it was Shenphen Dawa Rinpoche that recommended people practice pure vision, and the discussion is about his recommendation. It can easily lead to all sorts of justified misinterpretations.

Malcolm wrote:

I don't care.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:43 PM

Title: Re: -ise vs -ize

Content:

DGA said:

I've lived in the US my whole life and never heard anyone use the word "burglarizer" in the way bristollad describes.

Malcolm wrote:

I have heard the term "burglarize" in gangster movies from the 1930's. But never in modern language. Must be a cop term:

"Three Stooges Burglarize Cell Phone Store"

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:24 PM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

or is it an empowerment (with samaya to observe)?

Grigoris said:

^^^This^^^ in the Dudjom Tersar.

heart said:

That is actually the only kind of ngakpa there is, someone who took a particular empowerment and then follow that samaya.

/magnus

Malcolm wrote:

Perfect.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:23 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

So you need to put yourself in their place, and see how things feel from their point of view, and frankly, stop being so unkind to them with your self-righteous denunciations. Just as you cannot prove the validity of your tradition, you also cannot prove their tradition is false.

Grigoris said:

You taking a cut of the profits or something?

Malcolm wrote:

Oh snap, an ad hom.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:22 PM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Who are we to judge?

Malcolm wrote:

We, both you and I, make all kinds of judgments in this forum all the time. It is a measure of our grasping and attachment.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:19 PM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

If one's own vision of all phenomena is not pure in every way, telling other people to practice pure vision is pure hypocrisy, whether or not one is a teacher.

Grigoris said:

I'm sorry, but did you just call Shenphen Dawa Rinpoche a hypocrite?

Malcolm wrote:

Of course not.

Grigoris said:

Are you saying that only a Buddha can practice pure vision?

Malcolm wrote:

Why would a Buddha need to practice pure vision? They are free of afflictions.

Grigoris said:

Surely one has to try (train in) practicing pure vision before reaching the 24/7 point?

Malcolm wrote:

Let me ask you — what is the purpose of pure vision? What does it mean to you?

Grigoris said:

Is everybody that is in training a hypocrite?

Malcolm wrote:

Those people, whose own afflictions are not in check, that demand or suggest others observe pure vision are definitely hypocrites, whether they are teachers or students.

Therefore, everyone (gurus included) should check and see whether their own afflictions are in check prior to criticizing what they imagine to be the afflicted perceptions of others. If people really did this, I bet the silence would be deafening.

Full disclosure-- everything I say and do is merely the glow of the raging bonfire of my own afflictions, which is why you never see me recommending to anyone that they should "practice" pure vision with respect to anything or anyone as a rebuke or a

remedy to some worldly controversy. I have discussed the notion of training in pure vision with respect to the creation stage, because that is the essential theory of the creation stage.

More to the point, if one has to train in pure vision one is afflicted. If one is afflicted, one's vision is not pure. One's vision will not become pure by imagining that one is a buddha in the middle of a palace surrounded by gods, goddesses, and so on. It will not become pure by imagining one's guru is a buddha.

One's vision will only become pure when one is free from grasping. Therefore, it is much better to train in nongrasping than it is to train in pure vision.

Author: Malcolm

Date: Friday, January 19th, 2018 at 10:56 PM

Title: Re: What it means to be a ngakpa

Content:

Mantrik said:

Of course defining yourself by a narrow set of criteria is a limitation. Taking vows is a limitation.

Grigoris said:

Hello! Vows in Vajrayana are liberatory. Remember?

Malcolm wrote:

A famous Khenpo, the teacher of my teacher Khenpo Migmar, told Khenpo Migmar, "Sometimes, taking a vow is taking a vow to create more nonvirtue."

Author: Malcolm

Date: Friday, January 19th, 2018 at 10:50 PM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

Furthermore Chogyam misused name of Ngagpa Yeshe Dorje and when Yeshe Dorje Rinpoche protested that, Chogyam decided to sue him.

Malcolm wrote:

That is not what happened. I was there, you were not.

dzoki said:

Aro Lingma is a fictional character, because Togden Rangrig had no such daughter, don't you think a tertön of her "stature" would be at least mentioned in his biography? Since vajrayana teaching depends on the lineage, even if the words of the teaching are not in contradiction with buddhadharma, if there is no lineage, there is no blessing. You can read biography of Tertön Rangrig here:

https://www.tbrc.org/#library_work_ViewInWindow-

W1GS45961%7CI1GS45964%7C1%7C1%7C1%7C374

Malcolm wrote:

Whatever made you think that the person described as the father of "Aro Lingma" is Nyala Rangrig Dorje? It certainly is not evident from the proffered bio one can find on the web. And you have to admit the melong tied to the guy's beard is a nice touch -- I have always found the Aro pirate themes amusing. Even if the backstory of Aro is entirely fantasy, we should keep our facts straight about what they are claiming as opposed to what they are not claiming.

What you seem to fail to understand that is that Buddhist texts are full of ahistorical persons, such as Mañjuśrī, Avalokiteśvara, Tāra, and so on. We have ballads of Gesar concerning his invasion and conquest of https://www.tbrc.org/#library_work_ViewByOutline-O1GS463171GS46408%7CW26078 which many Tibetans, for example, accept at face value.

dzoki said:

If anybody has doubt that Aro is a fake or authentic terma you can ask senior students of Chime Rigdzin, what Rinpoche, who was himself a terton, thought about Chogyam's activity as a "terton". You can ask James Law, Gudrun Knuasenberger or Ugyen Chencho Rinpoche.

Malcolm wrote:

You do understand that citing chains of authority only leads back to one's own judgment, right? In the end it is we ourselves who decide what is false and what is true. No one can do that for us, not even the Buddha.

So, you have decided the Aro trip is fraudulent, and that is totally cool with me.

But let me put it you this way. If some Sakyapa or Gelugpa came up to you and said that your practice was fraudulent because it had no lineage and was just a fantasy concocted by a Tibetan named Dili Terton, how would you feel? You would feel completely disrespected. Well, I am pointing out to you that there are hundreds of people who find a great deal of value in Aroter, who follow it, try to practice it, and if they were to read your denunciations of their tradition, I can imagine that they would feel completely disrespected. So you need to put yourself in their place, and see how things feel from their point of view, and frankly, stop being so unkind to them with your self-righteous denunciations. Just as you cannot prove the validity of your tradition, you also cannot prove their tradition is false.

All we can do is live and let live and each go our separate ways, which is how Tibetans actually deal with these issues. You might try following their lead.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:36 PM

Title: Re: New Rigpa letter

Content:

Mantrik said:

Are we? No, we aren't. If you don't expose and remove dry rot, then your whole edifice collapses. If you expose it and remove it, the strength is retained and you can build on it.

Grigoris said:

Again I agree. But what I see happening is that every time a teacher mentions the Vajrayana practice of pure vision... EVERY TIME.

Malcolm wrote:

If one's own vision of all phenomena is not pure in every way, telling other people to practice pure vision is pure hypocrisy, whether or not one is a teacher.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:21 PM

Title: Re: New Rigpa letter

Content:

dzogchungpa said:

<https://lerabling.org/lang-en/dzongsar-khyentse-rinpoche-vajrayana-buddhism-in-the-west-28-feb-2018> should be interesting.

Malcolm wrote:

Well, the Catholic Church murdered Galileo...but guess whose point of view we all have confirmed through reasoning confirmed with valid cognition...

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:15 PM

Title: Re: New Rigpa letter

Content:

Grigoris said:

I'm not trying to convince you of anything, I am just disagreeing with you and stating my viewpoint. You can like it, lump it, or ignore it, but resorting to ad hom logical fallacies in an attempt to negate it, is pretty weak and petty.

Malcolm wrote:

Not Greg, you got it backwards. I find it is of no use trying to convince people of anything.

Author: Malcolm

Date: Friday, January 19th, 2018 at 8:10 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

There is no harm in playing music, the harm is that he is teaching a fake terma. Anyway, enough about this. Let's go

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

dzoki said:

Come on Malcolm. Ok, just for a sport of it, I have one name for you: Aro Khyungchen Lingma - the originator of the terma, a lady who apparently lived in Tibet of Chogyam's imagination, in other words there is no lineage to this stuff.

Malcolm wrote:

You realize that this critique, absence of lineage, has been leveled against the whole treasure tradition, right? And frankly, just as there has never been any satisfactory answer to these critiques other than "I believe this," or "My teacher says it is true," (or false as the case may be) likewise here the criticism amounts to "I don't believe this." The same applies to all tantras, sūtras, and collections like Abhidhamma, likely the very first "terma" in the history of Buddhadharma.

Do you have any idea how many names of people there are in Buddhist texts for whom evidence of their historical existence is utterly lacking? Why do we believe in such people? The answer is simple — someone told us to and we do, even though we have no proof these names were ever connected with sentient beings who lived and died on this planet, or any other.

Aro Lingma may be a fantasy, or she may have been a historical person. I don't know and neither do you. We can have our opinions about these things, but opinions are not facts. Not only that, there are many termas and tertons that have come and gone in Tibet, whose names we have never heard of and will never know, too minor to have been recorded by anyone, too obscure, too remote. It is merely an accident that Chogyur Lingpa found favor with Khyentse Wangpo -- in Nangchen everyone thought he was a fraud and laughed him out of town. Even Kongtrul records that he doubted Chogyur Lingpa at first.

Having said all that, it could be useful for you to review Gendun Chopel's theory of confirmation bias:

Beyond each mountain pass is a different religious sect with thousands of scholars and fools who follow it saying, "Just this is true, this will not deceive you." This self-authorization of one's own truth delights a group of similar beings; when told to a group who does not agree, they are scornful.

—— The Madman's Middle Way, Lopez; Chicago, 2006.

This is how we sound, and we sound scornful.

dzoki said:

If you have doubts that Chogyam is teaching a load of BS, check out this article:

http://www.aroncyclopaedia.org/shared/text/t/tralame_ar_eng.php

Malcolm wrote:

bkra lam me (བཀྲ་ལམ་མེ) is an actual word. Apart from obvious phonetic mistakes like confusing bkra (brilliant) with khra (harrier), and not understanding that me reduplicates of the final consonant in lam as an intensifier, quite frankly, I have seen any number of fanciful etymologies of Tibetan words explained by Tibetans, based on similar kinds of errors, for example the fanciful etymologies we see for bye ma la mu tra, a.k.a Paṇḍita Vimalamitra of Vima sNying thig fame.

These kinds of fanciful etymologies are also found in Indian Buddhist text. All that this explanation shows is that Chogyam's Tibetan is awful.

In reality, he is talking about ojas (mdangs) the most subtle part of food refined into a subtle fluid that maintains health, vitality, sexual potency, and ultimately, one's life force. Ojas means "brilliant."

But he is not talking about the Dharma here, he is talking about the effect of stress, sexual misconduct, etc., on one's brilliance. The principle thing that degrades ojas is sadness and stress.

Trungpa invented a whole new vocabulary for Westerners out of Tibetan words that has little or nothing at all do with how they are actually understood in Tibetan culture. But I am sure you think he is an authentic tertön. Why?

So, you are going have to do a little better to find something Chogyam is teaching which really contradicts the Dharma. Fanciful explanations based on ignorance of Tibetan isn't sufficient, because Tibetans engaged in plenty of fanciful explanations based on ignorance of Sanskrit, as anyone knows who has taken the time to read Sakya Paṇḍita's Differentiation of the Three Vows.

A personal aside:

BTW, I was quite young in the Dharma when I met Ngagpa Yeshe Dorje Rinpoche (the recollection of whose name never fails to bring tears to my eyes), at a time when he and Chogyam did not get along anymore. But I have to admit that Ngagpa Rinpoche emphatically stated to me personally that he wanted no part in any conflict with Chogyam, despite Rinpoche's personal disappointment in many of Chogyam's decisions. In my youthful delusion that I mistook for faith, out of pride I took up a grudge that was not mine to carry. That is why I issued an apology for saying unkind things about the Aro folk, such as "Their teachings are fake terms."

There is no authority upon which we may rely, apart from our own judgement. But we are not omniscient, and many teachings loudly once decried as fraudulent are now praised everywhere without question. Who is to say that Aroter is not something like this? You? Me? Anyone?

Author: Malcolm

Date: Friday, January 19th, 2018 at 4:47 AM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

He's been performing as Doc Togden for years now. I recall a facebook fan page for him maybe seven or eight years ago.

What's the harm? He looks healthy and happy.

dzoki said:

There is no harm in playing music, the harm is that he is teaching a fake terma. Anyway, enough about this. Let's go

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

Author: Malcolm

Date: Friday, January 19th, 2018 at 4:16 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

Of course you don't agree Greg. You never do, about anything.

Grigoris said:

Instead of engaging in ad hom logic fallacies, something which you are doing with increasing frequency nowadays, why don't you just come up with a counter to my interpretation? Why don't you try proving my interpretation wrong?

Author: Malcolm

Date: Friday, January 19th, 2018 at 3:08 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

This is a blanket statement that only people with clairvoyance have the right to exercise

judgement about teachers not their own. I think this is one major point people find unconvincing.

Grigoris said:
I disagree

Malcolm wrote:
Of course you don't agree Greg. You never do, about anything.

Author: Malcolm

Date: Friday, January 19th, 2018 at 3:06 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

However, this is a missive directed to his own students, given the personal nature of the communication:

This guidance comes from me now not as a reprimand, but as a result of the fact that I love you all and I am concerned. It comes because I don't want you to cultivate more negativity which would bring about a narrowing of your mind.

So, whether we agree with this advice or not, it is not really meant for the public. It is meant for students of Shenphen Dawa Rinpoche specifically. It's pretty clear he is concerned about his students piling on the "Sogyal is a monster" train, and that he thinks this is bad for them and their practice.

dzogchungpa said:

Well, SDR's son Namgay Dawa Rinpoche posted it to the H.H. Dudjom Jigdrel Yeshe Dorje FB group, of which he (NDR) is an administrator, so presumably it is meant for anyone who is interested in Dudjom Rinpoche.

Malcolm wrote:

The letter of the infamous gang of eight was posted to facebook too, does that mean it was also "meant" for us? It was never meant for public consumption, actually.

Author: Malcolm

Date: Friday, January 19th, 2018 at 2:09 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

This is what I love about E-Sangha/DW/Vajracakra, etc. We can have basically civilized conversations about Buddhist hanging judges, that are occasionally soft on rapists, and who condemned Nazis to hang while practicing mindfulness of breathing with their spare time, etc., etc., in the middle of a conversation about whether there is a market for Ngakpa services, or whether it is even appropriate to use such language, the origin of the tradition, and so on. Keep up the good work! And we are evenly occasionally invaded

by crazy Malaysian Buddhist scholars who insist that black is white and white is black!

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:58 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

When Chnn says that mantra should be recited underbreath and without interrupting it means that one should also recite during in breath?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:54 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

I don't think that particular point is what people find unconvincing.

Grigoris said:

That is what I felt as being the main thrust of the letter. Is there something I missed?

Malcolm wrote:

I think the point some people find unconvincing is the idea that we should refuse to judge lamas on the basis of their observable behavior. Rinpoche says:

It is best not to criticize other teachers because you do not have the insight or the wisdom to do so. Your judgement is based on intellectual understanding and you do not have the depth of awareness or clairvoyance to see the many different lifetimes that a teacher has accumulated and practiced.

This is a blanket statement that only people with clairvoyance have the right to exercise judgement about teachers not their own. I think this is one major point people find unconvincing.

However, this is a missive directed to his own students, given the personal nature of the communication:

This guidance comes from me now not as a reprimand, but as a result of the fact that I love you all and I am concerned. It comes because I don't want you to cultivate more negativity which would bring about a narrowing of your mind.

So, whether we agree with this advice or not, it is not really meant for the public. It is meant for students of Shenphen Dawa Rinpoche specifically. It's pretty clear he is concerned about his students piling on the "Sogyal is a monster" train, and that he thinks this is bad for them and their practice.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:27 AM

Title: Re: New Rigpa letter

Content:

dzogchungpa said:

A message from Shenphen Dawa Rinpoche that seems to be referring to the current kerfuffle:

<https://www.facebook.com/groups/dudjomrimpoche/permalink/954458854709277/>

DGA said:

Do any DW-ers find this convincing? I do not. Please help me understand how this is convincing.

related discussion:

<https://dharmawheel.net/viewtopic.php?f=36&t=27325>

Grigoris said:

What do you find unconvincing about the logic that negative mind states generated in reaction to negative events/circumstances lead to suffering?

Malcolm wrote:

I don't think that particular point is what people find unconvincing.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:13 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Crestone colorado.

A local told me that he is stays in a trailer, that he is now a shaivite and smokes from a Chillum.

Malcolm wrote:

The wisdom display of awakened beings is amazing!

Author: Malcolm

Date: Thursday, January 18th, 2018 at 10:39 PM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

and wasn't it Kirkpatrick who was into the nudity thing, with Chogyam playing along for a while?

Malcolm wrote:

It's possible. I was told this by someone who said they liked the Aro trip, but after a while they found the nudity thing too much.

My info is old, so perhaps they do things differently. Never hung out with them at all, so I really would not know what past and present practices may be like.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:50 PM

Title: Re: What it means to be a ngakpa

Content:

Simon E. said:

* In contrast to those western Theravada lay people that attend teachings dressed all in white including white gym shoes...common in UK Theravadin circles..

Malcolm wrote:

The origin of the Ngakpa robes, sans red stripes on the upper robe which is a Tibetan innovation, is actually the white robes of the serious Indian Buddhist upāsaka and upāsikā, generally worn on fast days or when preparing for novice ordination. And of course, during the time of the Buddha, Indians generally never cut their hair unless they were mendicants since long hair was a mark of beauty in their culture.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:39 PM

Title: Re: -ise vs -ize

Content:

Bristollad said:

The use of -ize in British English is referred to as “Oxford Spelling” and claims to be more etymologically correct. It is regarded as an affectation that is used by the “properly educated” by many people (whereas the American tendency to add -ize etc. to everything is seen as just wrong e.g. burglarize hence burglarizer instead of burgle and burglar). Strangely enough according to Wikipedia, Oxford University recommends using -ise for its public relations material because it is more accepted by the public.

Malcolm wrote:

Read anything from the 17th century...spelling is merely a convention

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:36 AM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

It would be worthwhile for someone to do an objective study (ethnography or at least participant observation) of what contemporary ngapkas outside of the Tibetan cultural

sphere actually do with their time and their practice.

Malcolm wrote:

I have been led to understand from an insider that they do their ganapujas naked. This leads me to wonder if Chogyam didn't do a stint of Gardnerian Wicca.

And I have observed in the past that the Aro crew is most likely having more fun than we are...

Author: Malcolm

Date: Thursday, January 18th, 2018 at 6:34 AM

Title: Re: Upcoming TV Show with Buddhist Main Character

Content:

Queequeg said:

Daniel Dae Kim to play a former monk turned LA police detective.

<https://www.buddhistdoor.net/news/upcoming-tv-show-about-a-buddhist-detective-aims-to-bring-the-dharma-to-prime-time>

Malcolm wrote:

All I can say is that they better get the damn robes right.

Queequeg said:

Has that been an issue in shows/movies?

Malcolm wrote:

Oh, for sure.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 4:33 AM

Title: Re: Where are 1% of Americans?

Content:

Mantrik said:

As with the US, we really need a change of regime. Sadly, politics has become polarised and the left is now virtually communist and sees Venezuela as a role model, so we are between a rock and a hard place.

Malcolm wrote:

Hopefully, November will usher this in.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 3:45 AM

Title: Re: Where are 1% of Americans?

Content:

Mantrik said:

My experience in the UK is that facts really don't matter; so I'll just say what I am detecting:

Poor whites and poor blacks and poor asians all feel they are treated worst of all, have the least privileges, suffer the most discrimination etc.

These things ebb and flow, but after terrorist attacks it has been easy for politicians and others to galvanise poor whites into everything from voting for far right extremism to white gang vigilante actions. The presence of unemployed EU immigrants claiming social benefits and housing denied to others has played its part.

In a 'chicken and egg' situation, black and asian gang activity has become a major urban issue.

Young black males are disproportionately represented in UK jails. More of them are subjected to 'stop and search'.....and just maybe it is because most of the crimes are committed by people who fit that profile. And so the cycle continues. Meanwhile, our 'justice' system lets off pretty white girls who stab people because jail may harm their careers. We really are not far away from Hicksville, USA.

The Brexit vote was partly a manifestation of the fear and dislike of immigrants. A few think immigration has become uncontrolled and voted because of that. Others, however, just don't want those with dark skins and who don't speak English and have 'foreign' religions. They probably think Trump is a hero.

Malcolm wrote:

Well, in the US, poor whites are mainly pissed because they feel, wrongly, that their privilege has been eroded by 1) policies which enable the advancement of black people and 2) a shrinking demographic. Meanwhile, since Reagan, education funding in what we call red states has been stripped to the bone, and since in red states they historically depress property taxes and so on to attract retirees and industry, they cannot fund schools themselves. They imagine, wrongly, that they are being cheated, that their taxes are being squandered (they are, they just are blaming the wrong folks), and that all their problems lie in Washington, which is bullshit. Their problems are local, and a result of their own penchant for voting up guns and Jesus and voting down education, birth control, gun control, higher taxes on property and so on, they have basically screwed themselves, and things won't get better until they understand how pernicious the GOP vision for the USA actually is.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:52 AM

Title: Re: Upcoming TV Show with Buddhist Main Character

Content:

Queequeg said:

Daniel Dae Kim to play a former monk turned LA police detective.

<https://www.buddhistdoor.net/news/upcoming-tv-show-about-a-buddhist-detective-aims-to-bring-the-dharma-to-prime-time>

Malcolm wrote:

All I can say is that they better get the damn robes right.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:26 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

And it is also one reason why I generally discourage people from "becoming ngakpas."

Grigoris said:

And I think that this is the tragic mistake you are making: You are confounding the external appearances, with the Ngakpa practices per se. Of course they are related, but... Instead of warning people about getting hung up on the external appearances of being a Ngakpa, you are dissuading them from becoming Ngakpa.

Malcolm wrote:

When I say I dissuade people from becoming ngakpas. I don't mean that I tell people, "don't take empowerments, don't practice the two stages, don't recite mantras," I mean that when someone comes to me and asks me how they can be "ordained" as a ngakpa (and there is actually no such thing as a ngakpa ordination) by receiving the hair empowerment, etc., I tell them it is a bad idea to receive the hair empowerment because either you cannot cut your hair at all (my tradition) or you have to constantly apologize for cutting your hair through confessions (Dudjom Tersar).

So it is better that people, especially beginners, do not take on this commitment. If someone has done their ngondro, is stable in their practice, has experience of the two stages, and is committed to being the equivalent of a Buddhist sadhu in some respect, then that is fine and they are free to do as they wish.

Basically, if you have to ask someone, "Should I become a ngakpa," the answer from them should always be "No." If you have to ask, you are not ready.

This is completely separate from my evaluation of the pros and cons of the Ngakpa

tradition as a socio-economic phenomena in Tibetan culture.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:01 AM

Title: Re: Where are 1% of Americans?

Content:

Johnny Dangerous said:

It seems like you missed the main point of my post, but i'll bite I guess. There are plenty of white people (both urban and rural) low down enough of the socioeconomic ladder, with no prospects for education, work or betterment, whose communities are often dogged by the exact same plagues as minorities in a similar socioeconomic place, such that their "white privilege" amounts to a whole HELL of a lot less than their status as lumpen proletariat does. I acknowledge that whiteness even for them does carry some very marginal advantages, but the salient point is that at the lower you go, the amount of advantage it carries becomes close to trivial.

Malcolm wrote:

I don't agree. Poor whites have been systematically advantaged over others since the 18th century in law and custom in the US.

Johnny Dangerous said:

The main point for me is basically that evaluating oppression etc. based primarily on race, without any class analysis is just silly, it creates discrete categories that don't actually exist.

Malcolm wrote:

And thus Bernie Sanders lost the primary, largely because of this kind of thinking. Bernie lost the black vote because of his inability to overcome his habit of thinking in terms of class rather than race.

Johnny Dangerous said:

Beyond that, I was actually responding to self-described "liberal" people I know (I'm starting to like the term McResistance) making fun of "toothless hillbillies" and "white trash" in a way they would never dream of talking about minorities, for good reason - because it's a terrible way to see any people.

Malcolm wrote:

The right rather likes portraying itself as the party of white trash and toothless hillbillies. They have even devoted a whole segment of reality TV shows virtue signaling white trashiness— Duck Dynasty, Sarah Palin, and so on — which deliberately and cynically play into this stereotype for \$\$\$ and votes in order to create a false sense that white people experience systematic socioeconomic depression (they don't).

Johnny Dangerous said:

Hopefully you understand that regardless of what one wants to think of white privilege, that is some hypocritical behavior.

Malcolm wrote:

It is stupid for people to fall into that trap, since it is a trap that has been very skillfully set out to snare liberals by the right. It is also naive to imagine that this image has not been deliberately cultivated by the right since Obama was elected, as a kind of counter identity politics, a.k.a, the Tea Party.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 1:16 AM

Title: Re: Parinirvana without remainder

Content:

Jyoti said:

Basically, the rainbow body is received after death of the physical body, because the function of mind/jnana is not absorb into the absolute nature (nirvana), thus it has to continue to function, and the rainbow body is manifestation aspect of this mind/jnana.

Malcolm wrote:

This is completely wrong.

jhanapeacock said:

Why is it wrong, sir?

Malcolm wrote:

Because Jyoti's view is completely dualistic.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 1:06 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Malcolm was there too under the name 'namdro', but later he disappeared from newsgroup and hiding himself in the safe zone of moderated forums, being protected by like-minded followers

Malcolm wrote:

No, I simply grew tired of the unrelenting spam that came to dominate the alt.religion.buddhism.* newsgroups.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 12:47 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

And Malcolm believes that the efficacy of a practice is based on it's attractiveness?

Malcolm wrote:

I don't think I said that. I think what I said was the success or failure of Ngakpa tradition in the West will be largely dependent on whether there is a need for services provided by ngakpas. Right now, I am pretty sure the demand for doctors, psychologists such as yourself, and social workers will always be much higher than people who have gained expertise in making thread crosses, zors, and playing ritual instruments. Personally, I think there is a massive amount of "spiritual" materialism connected with interest in the Ngakpa tradition, but the same can be said of every tradition within Buddhism, which is a larger point. And it is also one reason why I generally discourage people from "becoming ngakpas." This has nothing to do with feeling that one's performance of Nāga pujas safeguards refugees. One does not need to be a "ngakpa" to do a Nāga puja, though it may seem more impressive when done by folks kitted out in full ngakpa gear.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 12:10 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

My objection has been towards the evaluation of practices in reference to their market value. I believe that this is irrelevant.

Malcolm wrote:

And I think you are kidding yourself.

Grigoris said:

For me the value of a practice is in it's efficacy to liberate, not in it's attractiveness.

Malcolm wrote:

Uh huh, but we are not talking about what you personally value. If we were, the thread would be titled, "What Being a Ngakpa Means to Grigoris." Now, certainly that is part of the conversation, but so is "What Being a Ngakpa Means to Bob, Malcolm, Alvin," and so on.

Grigoris said:

Of course if Buddhism is to take root in the West it has to offer something relevant to us, but, just because something seems relevant to us doesn't mean it is of any value. Pornhub has market value, does it make it more relevant?

Malcolm wrote:

It apparently has more value than Ngakpahub, but Pornhub is not relevant to this thread, unless of course it has a secret Vajrayāna section where one can see attractive young Buddhists copulating in full lotus posture very, very slowly to a Choying Drolma soundtrack.

Grigoris said:

No, for me, lack of a market does not signal a lack of relevance. You are making the mistaken assumption that the consumers are informed enough to make an intelligent evaluation.

Malcolm wrote:

That Buddhist consumers lack necessary information to make intelligent choices about their gurus, mentors and choice of traditions is also obvious, given the growing number scandals concerning sexual, emotional, and financial abuse in the Buddhist world.

Grigoris said:

But here we have a discussion where those that should be informing, so that people can make judgements for themselves, are instead making (negative) value judgements.

Malcolm wrote:

It is important to understand everything about a tradition. This is not a thread for recruiting people into white and red uniforms. This is a thread devoted to all dimensions of what it means to be a ngakpa, good and bad.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 11:26 PM

Title: Re: What it means to be a ngakpa

Content:

MiphamFan said:

Greg just has something against the idea of calling it a "market".

Malcolm wrote:

Yup, it offends his anti-capitalist prejudices.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 11:15 PM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

You know you are in Kali Yuga when a discussion about "What it means to be a ngakpa" devolves into a debate about the marketability of the practices, the commodification of the Dharma.

Malcolm wrote:

One, Śākyamuni Buddha is the buddha of the Kāli Yuga.

Two, Buddhism has always been commodified. Buddhism has been a big business at all its various points in development in Asia, both in its land of origin and in all lands to which it spread, generated and generates a huge amount of economic activity, and still continues to do so. Originally, Buddhism did not offer rites and so on for lay people. Why? Because as the Buddha said in the Mahaparinibbana Sutta, the brahmins faithful to the Buddha would be responsible for carrying out such activities. However, over time, in competition with brahmins, Buddhist ritualists began offering rites to compete with nonbuddhist brahmins both for money and influence through the performance of rituals. When Buddhism spread to Tibet, for example, foreign and foreign-trained Buddhist ritualists, exemplified by the archetypal ngakpa, Guru Padmasambhava, immediately began to compete with the indigenous ritualists (which we now call Bonpos) for religious, economic, and social influence. We see the same trend in Southeast Asia, the Far-East, and now, here in the West, where we have the affluence to import Tibetan ritualists to perform rituals on our behalf and train us to do them ourselves (one reason why ChNN trains us to do all kinds of rites in an essentialized form is so that we won't have to pay others to do them for us through lacking skill in Tibetan language).

The specifics of the kinds of contracts patrons and priests have may continue to be somewhat pre-modern (though this is rapidly changing), but the fact is that an enormous amount of money shifts from the pockets of lay people into the hands of Tibetan religious professionals lay and ordained, all over Asia. For example, remember this?

Grigoris said:

A Tibetan Leader in India Faces Currency Charges

Delhi — The Indian police have filed criminal charges against one of Tibetan Buddhism's most important figures in connection with more than \$1 million in cash discovered this year at his headquarters in the foothills of the Himalayas...

Malcolm wrote:

<http://www.nytimes.com/2011/12/09/world/asia/17th-karmapa-charged-in-india-over-illegal-currency.html>

Some people like to imagine that the commodification of Dharma, a.k.a Buddhism, is brand new. It isn't, it has been there right from the start. Ever since Anathapindika donated his garden to the Sangha, the professional Sangha has been involved in primitive capital accumulation, and has experienced all of the corruption and graft that entails. Evidence of this exists because there are rules governing misappropriation by monastics, which have rather severe penalties, say, as opposed to the total lack of penalty for drinking alcohol, killing animals, or harming plants. Further examples can be seen in the debate between Mahāyāna monastics and their non-Mahāyāna counterparts over the appropriateness of handling money, engaging in trade, and receiving fees for the performance of religious services and so on.

So, when we take a look at Buddhism as a human phenomena, we see that it also

carries with it all human frailties and faults. Why do you think I make a distinction between Buddhism and Buddhadharma? The Ngakpa tradition and ngakpas themselves (being human) are not exempt from human impulses, urges, and practices.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 1:13 PM

Title: Re: Where are 1% of Americans?

Content:

Ricky said:

Classism is also a big problem in the states. Terms like "white trash" and "hillbilly" are always being thrown out to describe poorer whites by upper class whites. Minorities on the other are being tormented for being minorities and lower class.

Johnny Dangerous said:

Yep, very accurate statement IMO. it's perfectly ok in some circles to be classist as long as it's towards disenfranchised poor white people, I'm amazed by some of the things I've heard my supposedly liberal acquaintances say in this vein.

Malcolm wrote:

Unlike blackness, asianess, latinoness, and so on, whiteness is an ever expanding category commensurate with socioeconomic success. So frankly, I don't have much sympathy for those who try and play the white trash card as if being poor and white in the USA is an unendurable burden with no way out, and which is exempt from white privilege— cause it ain't.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:12 PM

Title: Re: Instant Presence and Physical Pain

Content:

ItsRaining said:

Divākara from the Nalanda reported that in India there were two masters at Nalanda the abbot of Nalanda and Xuanzang's teacher Śīlabhadra and Jnanaprabha. The first taught the Three Turnings with the Third Turning as Yogacara and most definite whereas the latter taught the Madhyamka as the definite teaching.

But the Huayan Patriarch Fazang Xianshou notes that the Prajna Sutras cannot be classified as only second turning and in the end places Yogacara on a level lower than Madhyamaka.

Malcolm wrote:

This is anecdotal.

When you examine the bstan 'gyur, you will discover that there is almost nothing mentioned about the three turnings. The passage in the Saṃdhinirmocanasūtra about three turnings was ignored by Asaṅga in his commentary on the sūtra. The other commentary, by Jñānagarbha, also ignores the three turnings. It appears obvious then that this tiny section of the sūtra in question are regarded as being of little importance by Indian masters in India.

The notion of three turnings as a major device for interpreting sūtras was introduced to Tibet in the massive commentary on the Saṃdhinirmocanasūtra by the Korean master Won-ch'uk. However, this is almost entirely ignored in Chinese Buddhism as well which seems to generally follow the Tiantai school for dating and evaluating sūtras.

Madhyamikas would never accept this scheme since they regarded the Saṃdhinirmocanasūtra a provisional sūtra from the get go, and their criteria for evaluating definitive vs. provisional sūtras comes from the Akṣayamatinirdeśasūtra.

But this is all massively off topic.

ItsRaining said:

I found Śīlabhadra proposing the theory plausible as he is the teacher of Xuanzang (who in turn taught Won Chu'k) whose East Asian Yogacara school proposed the Three Turning teaching.

But I would agree that the Tiantai and Huayan evaluations are much better than the Three Turnings.

Malcolm wrote:

You're missing the point. Indian masters who wrote commentaries on this text didn't care about this tiny passage and it is evidently so since they ignore it completely.

Further, this is off topic.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 7:34 AM

Title: Re: Ye-drog meaning

Content:

pemachophel said:

thanks Loppon. so one of the translations i've seen is "360 accidents." like "360 misfortunes," this doesn't catch the fact that these accidents or misfortunes are due, at least in part, to evil spirits mucking about. any suggestion how to capture both meanings? "360 misfortunes [due to evil spirits]"? or maybe this is the place for a footnote.

Malcolm wrote:

good place for footnote. Incidentally, according R.A. Stein, when Tibetans translated texts from the Chinese Buddhist canon, they used the term to describe untimely death,

just to make things more complicated.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:43 AM

Title: Re: What it means to be a ngakpa

Content:

MiphamFan said:

I believe in the potential of the rituals but then I see all these younger monks who seem to be constantly distracted on their phones just as ordinary people are and I doubt if they really have the abilities to make a puja work.

Malcolm wrote:

Presenting....the modern Devaputra Māra

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:39 AM

Title: Re: Instant Presence and Physical Pain

Content:

climb-up said:

Oh!...

...snap!

Malcolm wrote:

That's dzogchungpa's line...

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:09 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Once you receive the direct introduction, you moved on with your life, instead of binding your life with the raft.

heart said:

When you receive the direct introduction that is the actual beginning of the path. This also where you realise why you need a Guru. It would seem that you missed out, but it is not to late.

/magnus

Jyoti said:

Everyone one has a choice in their lives, some choose to follow a guru, some follow a

career, some practice in solidary, some devote to study of sutra and develop their own thesis, some a mixture of this and that, I myself am a mixture of career and study. Direct introduction is important, but it is not a ritual where you have to receive repeatedly, although it is not restricted from doing so. I confessed I already know the teaching, including the meaning of thusness (presence) on reading books alone, but I took the direct introduction nonetheless.

I did not come here to learn anything, I am just a buddhist scholar who is feeling bore, because no one can discuss the definitive dharma with me. Now it seems clear to me that this dzogchen forum does not have the people I am looking for, my expectation is too high I guess, I will moved on as I did 6 six years ago, due to not finding the capable opponents.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:55 AM

Title: Re: Ye-drog meaning

Content:

Malcolm wrote:

It is properly spelled ཡེ་འབྲོག་གྲུ་བརྒྱ་དྲག་ཅུ་. But we see ye 'groggs and ye 'dregs as well.

According to Desid Sangye Gyatso, the 360 Yedrog have a couple of meanings. One has to do with the 360 joints of the body explained in Kālacakra which cause unhappiness of fear and so on when under the power of affliction.

But the meaning from "astrology" is more useful here. It has to do with connate gods and spirits (lha dang 'dre). He cites a text called Illumination (gnang gsal):

When the body and mind separate into two,
there are connate gods and demons.
Those gods accompany the mind (sems) upward,
the spirits accompany the intellect (yid) of the deceased,
further, accompany the demon (bdud) of the deceased downward.

He continues that this means when one has obscurations, one is accompanied by demons; when free of obscuration, one is accompanied by gods.

Also they are considered harmful non human spirits.

However, in terms of the rite you are translating, it is probably best to go with "360 misfortunes"

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:02 AM

Title: Re: What it means to be a ngakpa

Content:

Mantrik said:

Personally, I believe there is a huge market for pujas, blessing, divination and many of the services a Ngakpa may offer. It's just that others are offering them.

One of the strongest brands at the moment is Westernised 'Shamanism' - they'll do you a sweat lodge, rabbit entrail divination, bless your gemstones, give you Reiki whilst in trance, certificate you as a Shaman, sell you robes and retrieve your soul - all for just £500 and all in a weekend!

Ngakpas are missing out badly.

Cone's right - damn good job most Ngakpas aren't part of that spiritual gravy train, but there are a few who dress up and sell their wares to the saviour seekers.

Malcolm wrote:

That's cheap, in Sedona AZ that weekend would cost anywhere from \$5000 to \$10,000 US, room, meals, and airfare not included.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:01 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

It leaves is [sic] with Western Ngakpa hobbyists who have the means and time to pursue their hobby because we live in a more prosperous part of the world than my guru did. And so the economics are less pressing.

Grigoris said:

The implication being that somebody that does something as a hobby, is not as serious as one that does it for money/professionally? Or am I projecting again?

Malcolm wrote:

It leaves us with that fact that we do not need to learn rituals to keep from starving in the streets.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:53 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

We should understand this.

Grigoris said:

I understand this, I just believe it is not relevant to the Western context and should not be the primary reasoning/motivation behind us practicing in Ngakpa lineages (or not).

The same reasoning could be applied to monastic traditions in the West too, since there is not really a solid financial basis for their survival too.

So what does that leave us with then?

Malcolm wrote:

It leaves us with Western Ngakpa hobbyists who have the means and time to pursue their hobby because we live in a more prosperous part of the world than my guru did. And so the economics are less pressing.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:36 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

Well, actually, I didn't ask you that. You gave a relevant response to Matthew and then started on a largely irrelevant aside.

Malcolm wrote:

Personally, I think the socio-economic dimensions of the Ngakpa tradition are very relevant to any discussion of what it means to be a Ngakpa. Why? This in fact is one of the main reasons why every monastery wants to have a Tulku. No Tulku, no patrons. No patrons, no money. No money, no food.

My guru, Kunzang Dechen Lingpa, thoroughly trained his students in India to become proficient in ritual arts so that they could make a living, understanding that compared to the local Gelug monastery (which gets all the big donations and support from the CTA), his monasteries would struggle economically unless they were able to offer services useful to the local people. In many monasteries in India, for example, they have menus for how much this rite costs, how much that one costs, and so on. So yes, the market plays an important role in religious services, and those services are subject to the laws of supply and demand. Why do you think it costs millions of dollars to host HHDL, whereas to host your teacher it costs merely a few grand? Put simply, HHDL is in much greater demand than your teacher, my teacher, etc.

When KDL came to the USA to do Healing Chod tours, he made it explicitly clear he was here in this country (USA) to raise money from people to support his monastery projects, which required capital he was unable to raise in India. Of course, he never turned anyone away from these events, but on the other hand, he was clear he was here to raise money. If no one showed up with money for the events, he would have gone home — and he said as much to the people who came. So, there was some demand for his services and he happily supplied them.

I understand this to be part of the wider context of the socio-economic role monasteries and so on have played for Tibetans for generations. And quite frankly, Ngakpas in Tibetan society were not just doing rites for this and that reason out of the kindness of

their hearts. They expected to be paid for their services. We should understand this. You may be offended by treating the socio-economic facts of Buddhism in this way, but I live in the real world, where supply and demand is a constant issue.

Buddhism arose from the merchant class in India, among people who were very interested in making profits and generally contributed to the Sangha to generate merit so they would be more prosperous. Why? Because in sūtra after sūtra the Buddha encouraged lay people to a) generate profits through trade so that b) they could support the Sangha, and c) so that they could live happier lives.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:06 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

This is the non-grasping of the meaning. '

Mantrik said:

You seem to regard Sakyamuni as the only Buddha and only source of reliable teachings.

You did not personally hear him teach, nor did you hear him explain his teachings.

You are totally reliant on teachers who have transmitted the scriptures.

Without those teachers you have nothing.

You misunderstand Vajrayana and Dzogchen to the point where you are trying desperately to assert an understanding of the sky using someone else's description of how Shakyamuni described the rocks. Because you are locked into that limitation, people can't explain anything to you.

Jyoti said:

Your view point is valid for a beginner on this definitive teaching due to the requirement for direct introduction. But the definitive teaching of mahayana is based on the meaning of the third noble truth, which is the state of the cessation of suffering. This means the teaching assumes the audience already attains the knowledge (vidya) that is required for the arriving of the meaning of the third truth.

Therefore, my standpoint is the same as the definitive teaching of mahayana, that is, I am not here to learn the meaning (from someone or teacher), and I didn't assume anyone here needs to learn the meaning either. So this is the view that everyone is equalled as buddhas, this is a needed view because in the definitive teaching, there is no 'sentient beings' and no 'sufferings', as these are only the words of the provisional dharma, their real meaning is 'buddhas' and 'bliss' respectively.

In this perspective, in the standpoint of buddha, we have no other choice than the four reliances, 'a person' (or teacher) also is one of the elements of uncertainty, every person has their own agenda and opinions, so can never be recommended as a source to be

relied, in this case, only the dharma itself is the only reliable source, because the definitive dharma belongs to the side of the base which is changless and permanent. And as a 'buddha', our own view or understanding of the meaning of the scriptures that we relied is itself precious and has an authority on its own, it should not be judge/verify by the authority of person (or teacher) alone but by the meaning/truth of the dharma itself. This is the reason, we need the four reliances, and the reason why the Buddha want us to uphold them as his injunctions.

Malcolm wrote:

Jyoti, you are really going down a strange path with the assertion that in definitive sūtras there is no mention of samsara or sentient beings. It simply isn't true.

Also, this conversation is completely off topic in this forum.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:59 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

I am not the member of a monastery nor of a Ngakpa Dratsang, so this is completely irrelevant to me...

And why exactly should I care? How is this relevant to my practice?

Malcolm wrote:

Not every conversation is about you, Grigoris. You asked me a question about why demand for the marketable skills of a Ngakpa were relevant in a general conversation about what it means to be a Ngakpa. One of those contexts is what it means to be a Ngakpa in Tibet. And in Tibet, Ngakpas employ their skills for \$\$\$\$. That market does not exist in the West and it probably never will.

Grigoris said:

But you should not denigrate the practices, methods or motivation of others just because it does not fit into your narrow world view of supply and demand.

Malcolm wrote:

Grigoris, you are projecting again.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:51 AM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

Knowledge is not an obscuration.

pael said:

How about knowledge of other religions? I know many stories from Bible, Koran and Book of Mormon. Is it obstacle?

Malcolm wrote:

One should know everything. Knowledge is never an obstacle.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:31 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Dzogchen is of definitive teaching, vajrayana teaching is not definitive, that's why the latter need a teacher. This is the reason I never post in vajrayana related forum. Those of definitive teaching does not need a teacher, unless it is about direct introduction. But we are here for the discussion of the definitive dharma, not about direct introduction, which I did not assume my audience need it from me, nor I need it. The view point of definitive teaching does not automatically assume someone is ignorant, unless as proven by his/own words. Thus, there is no need for a teacher, because there was never an assumption that someone need a teacher.

Norwegian said:

It's astounding how wrong and mistaken you are.

Jyoti said:

When it comes to the definitive teaching, no one, no teacher here is greater than the Buddha (because he is the teacher of teachers) and his injunctions (the four reliances) to Kasyapa. When the teaching of the Buddha is available, there is no excuse to rely on the person (teacher), than the dharma (due to the fact that the scriptures are still available in abundance).

The Mahaparinirvana sutra stated:

Bodhisattva Kasyapa said to the Buddha: "Well said, well said! What the Tathagata says is true, not false. I shall accept [your] word with the greatest respect, for example, just as if I had received an adamant treasure. Just as the Buddha says, these bhiksus should stand [base themselves] on four things.

"What are the four? They should be based on Dharma, not the person; on the meaning, not the words; on the intelligence, not on consciousness; on the definitive sutras, not on the non-definitive sutras. They should well know these four things, but not four such

persons."

The Buddha said: "We say that we should base ourselves on the definitive sutras [those which dig deep into the true meaning of Buddha-Dharma], and not on the non-definitive sutras. The non-definitive sutras are the sravaka vehicle. Hearing even the depth-plumbing storehouse of the Buddha-Tathagata, doubts raise their heads as regards all things and the person does not realise that this storehouse arises from the sea of great Wisdom, as in the case of a child who cannot distinguish one thing from another. This is the non-grasping of the meaning. '

Malcolm wrote:

The four reliances are great with respect to sūtrayāna teachings, which all are based in intellectual analysis.

Dzogchen however is based on intimate instructions one receives from a guru which enable one's direct perception of dharmatā, rendering the four reliances irrelevant.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 1:36 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

For the spirit of academic/scholastic discussion of buddhism, one should uphold the Buddha's injunction as stated in the four reliances. One of that apply in this, is not to rely on the person (teacher) but the teaching (dharma). Therefore your asking for authority of teacher for anything being discussed, is an open opposition to the buddha's injunction, a sign of weakness in buddhist cultivation.

Malcolm wrote:

You are in the wrong forum, then lady. The ultimate authority in Vajrayāna is the guru.

Jyoti said:

Dzogchen is of definitive teaching, vajrayana teaching is not definitive, that's why the latter need a teacher.

Malcolm wrote:

Dzogchen requires a guru. Would you care for a citation avalanche?

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:19 AM

Title: Re: Parinirvana without remainder

Content:

Jyoti said:

Basically, the rainbow body is received after death of the physical body, because the function of mind/jnana is not absorb into the absolute nature (nirvana), thus it has to continue to function, and the rainbow body is manifestation aspect of this mind/jnana.

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

In fact, the Holy Writ maintains that when one is really making progress in one's practice of Dzogchen, one's body feels very light and pleasant, parasites flee the body (such as lice), one's need for food decreases, and so on. All of these signs are characteristic also of someone who has mastered sutrayāna style śamatha. Rongzom confirms this idea by his insistence that those who are gradual capacity people (all of us, I have never met a cig car ba) need to develop the first dhyāna (with it's characteristic five factors) combined with Dzogchen view, either in connection with mantra practice or just by doing regular śamatha.

Aryjna said:

I think I have read all the books by ChNNR on shine (only three of them that I could find), but none of them talk about how to develop it through mantra practice. One could say it is obvious but it would be useful if there was some more explicit material on this. I also have never seen him mention using the breath as an object, which is very common in other vehicles. Do you know if he has ever taught specifically on these options, and if there is some material available?

Malcolm wrote:

He talks about how mantra practice is mindfulness of breathing and gets very mad at people when they do not pronounce mantras according to proper breathing patterns because they are not paying attention or don't care.

A lot of the reasons he says this or that thing are not obvious until you study more. But in Vajrayāna somehow, people think it is more virtuous to blindly follow their teachers than it is to find out why they say this thing or that thing, or investigate the reasons behind this or that statement.

I personally prefer to figure out why my teachers say this or that so that I can explain it to others.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:08 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

A market? WTF does a market have to do with things?

Malcolm wrote:

How do you think monasteries support themselves? They do so based on demand for their services by the local lay populace. This is why they charge fees for this rite and that puja. The same is true of Ngakpa Dratsangs.

When you go have your obstacle reading done yearly and find out what rites you need for the coming year, you pay the astrologer, as well as the monks you hire to recite this massive collection of sūtras, or that one; if you are doing a thangkha painting for a deceased relative based in their death reading, you pay the artist and so on.

So yes, religious services in Tibet were tightly bound to market demand, and those practitioners regarded as more "powerful" got a lot more work, and fees for services than Joe Schmoe Ngakpa who spent his time drinking and sexually harassing the local girls. Weather controllers, invariably Ngakpas, who were unsuccessful in preventing hail, for example, were stiffly fined for their failure because their salaries were derived from taxes imposed on the local farmers who depended on their services.

Back to my point — there is very little market demand for such services in the West.

MatthewAngby said:

Too much of "real" world these days. Can't even be bothered by these so called "real" life people who only consider work , sex , fame and money as successful and being an achiever in life.

Malcolm wrote:

One has to make a living. No money = no food, no housing, no clothes.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:06 AM

Title: Re: What it means to be a ngakpa

Content:

pemachophel said:

i agree with Loppon-la/Malcolm -- very little demand for ngakpa services where i live.

Malcolm wrote:

Right, and you live in Colorado!

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:54 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

... there is very little market for the skills of Ngakpas in the West, and I doubt there will ever be much of one.

Grigoris said:

A market? WTF does a market have to do with things?

Malcolm wrote:

How do you think monasteries support themselves? They do so based on demand for their services by the local lay populace. This is why they charge fees for this rite and that puja. The same is true of Ngakpa Dratsangs.

When you go have your obstacle reading done yearly and find out what rites you need for the coming year, you pay the astrologer, as well as the monks you hire to recite this massive collection of sūtras, or that one; if you are doing a thangkha painting for a deceased relative based in their death reading, you pay the artist and so on.

So yes, religious services in Tibet were tightly bound to market demand, and those practitioners regarded as more "powerful" got a lot more work, and fees for services than Joe Schmoe Ngakpa who spent his time drinking and sexually harassing the local girls. Weather controllers, invariably Ngakpas, who were unsuccessful in preventing hail, for example, were stiffly fined for their failure because their salaries were derived from taxes imposed on the local farmers who depended on their services.

Back to my point — there is very little market demand for such services in the West.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:43 PM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

:

But the more one reads DW, the more it appears that in order to make heads or tails of the most basic and the most essential things he teaches (and thus properly practice them), you need to spend years reading around, studying Madhyamaka, Abhidharma, Vajrayana tantras, Dzogchen commentaries -- preferably in Sanskrit and Tibetan.

Malcolm wrote:

Right, just as ChNN did. Knowledge is not an obscuration. Lack of knowledge is.

In fact, the Holy Writ maintains that when one is really making progress in one's practice of Dzogchen, one's body feels very light and pleasant, parasites flee the body (such as lice), one's need for food decreases, and so on. All of these signs are characteristic also of someone who has mastered sutrayāna style śamatha. Rongzom confirms this idea by his insistence that those who are gradual capacity people (all of us, I have never met a cig car ba) need to develop the first dhyāna (with its characteristic five factors) combined with Dzogchen view, either in connection with mantra practice or just by doing regular śamatha.

For example, ChNN maintains that if we can be in "instant presence" for a very short period of time, a few seconds, our practice is continuing pretty well. I am not sure how useful being in instant presence for a few seconds is for evaluating the effectiveness of being in instant presence for pain management, though I am certain it is useful for understanding any physical sensation as phantasmagorical. On the other hand, I know very clearly the relationship between pain and śamatha, and I know that the Buddha himself (and there is no greater "Dzogchen master" than Śakyamuni Buddha in our epoch) relied on dhyāna to refresh himself and to deal with his own physical pain as he got older and older:

"It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable.

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

I also am not someone who just goes by the Holy Word as reported by my fellow coreligionists. While Dzogchen has its own characteristic practices, its assumptions about the mind and body are Buddhist assumptions, and fit within the boundaries of Buddhist discourse, practice and expectations very comfortably, are based upon them, or in dialogue with them.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:24 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Usually it is only related to a certain controversial sutras, we just have to read into the meaning of this sutras, that is all.

Malcolm wrote:

No, actually these controversies apply to entire classes of sūtras, and we have not even begun to get into tantras.

The whole idea of "three turnings" is very sketchy to begin with, and a hermeneutic device Indian masters wholly ignored.

ItsRaining said:

Divākara from the Nalanda reported that in India there were two masters at Nalanda the abbot of Nalanda and Xuanzang's teacher Śīlabhadra and Jnanaprabha. The first taught the Three Turnings with the Third Turning as Yogacara and most definite whereas the latter taught the Madhyamaka as the definite teaching.

But the Huayan Patriarch Fazang Xianshou notes that the Prajna Sutras cannot be classified as only second turning and in the end places Yogacara on a level lower than Madhyamaka.

Malcolm wrote:

This is anecdotal.

When you examine the bstan 'gyur, you will discover that there is almost nothing mentioned about the three turnings. The passage in the Saṃdhinirmocanasūtra about three turnings was ignored by Asanga in his commentary on the sūtra. The other commentary, by Jñānagarbha, also ignores the three turnings. It appears obvious then that this tiny section of the sūtra in question are regarded as being of little importance by Indian masters in India.

The notion of three turnings as a major device for interpreting sūtras was introduced to Tibet in the massive commentary on the Saṃdhinirmocanasūtra by the Korean master Won-ch'uk. However, this is almost entirely ignored in Chinese Buddhism as well which seems to generally follow the Tientai school for dating and evaluating sūtras.

Madhyamikas would never accept this scheme since they regarded the Saṃdhinirmocanasūtra a provisional sūtra from the get go, and their criteria for evaluating definitive vs. provisional sūtras comes from the Akṣayamatinirdeśasūtra.

But this is all massively off topic.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:00 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

thus the term 'suffering' does not exist (nor necessary) in the definitive teaching of mahayana.

Malcolm wrote:

Making up the Dharma as you go along, huh? Can you find me even one master in any tradition who maintains this point of view you are proffering?

Jyoti said:

For the spirit of academic/scholastic discussion of buddhism, one should uphold the Buddha's injunction as stated in the four reliances. One of that apply in this, is not to rely on the person (teacher) but the teaching (dharma). Therefore your asking for authority of teacher for anything being discussed, is an open opposition to the buddha's injunction, a sign of weakness in buddhist cultivation.

Malcolm wrote:

You are in the wrong forum, then lady. The ultimate authority in Vajrayāna is the guru.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 12:45 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

The tripitaka is very systematic and strict on what is definitive and what is not. The above criterias are fixed (not subject to doubt) and there are more.

Malcolm wrote:

No, actually it isn't — and it is for this reason that there are disputation and multiple opinions about what is provisional and what is definitive.

Jyoti said:

Usually it is only related to a certain controversial sutras, we just have to read into the meaning of this sutras, that is all.

Malcolm wrote:

No, actually these controversies apply to entire classes of sūtras, and we have not even begun to get into tantras.

The whole idea of "three turnings" is very sketchy to begin with, and a hermeneutic device Indian masters wholly ignored.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 12:43 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

thus the term 'suffering' does not exist (nor necessary) in the definitive teaching of mahayana.

Malcolm wrote:

Making up the Dharma as you go along, huh? Can you find me even one master in any tradition who maintains this point of view you are proffering?

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 11:08 AM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

Lobsang Chojor said:

Is there a book that you recommend on the commitments and vows?

Malcolm wrote:

BTW, this only counts for Vajrayāna materials...

Lobsang Chojor said:

I did think so, is there an equivalent for sutra materials?

Malcolm wrote:

Nothing apart from the general exhortation to regard anyone from whom one receives Dharma teachings to be like a Buddha.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 11:07 AM

Title: Re: What it means to be a ngakpa

Content:

ddorje said:

I take my personal cue from the lineage lamas of the tradition I follow, and while things like the 'hair vow' are still conferred, cutting the hair is optional.

Malcolm wrote:

Yes, in Dudjom Tersar, most people with the hair empowerment cut or trim their hair. For some of us in other traditions, while the other gear is optional, cutting or trimming the hair is not optional.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:16 AM

Title: Re: Parinirvana without remainder

Content:

jhanapeacock said:

What's the difference between parinirvana without remainder between hinayana and dzogchen? Conceptually speaking.

Malcolm wrote:

The difference is that the hinayāna nirvana without remainders is a faux nirvana, it is merely a samādhi of cessation after an arhat dies. The nirvana without remainder in Atiyoga is rainbow body where there are no remaining contaminated aggregates.

Ricky said:

Arhats have contaminated aggregates?

Malcolm wrote:

They do not have contaminated aggregates, but they have nonafflictive obscurations, and are required to enter the bodhisattva path in order to achieve buddhahood, according to Mahāyāna sources.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:14 AM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

Lobsang Chojor said:

What commitments does it entail?

Malcolm wrote:

The same as receiving an empowerment, but not as strong.

Lobsang Chojor said:

Is there a book that you recommend on the commitments and vows?

Malcolm wrote:

BTW, this only counts for Vajrayāna materials...

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:08 AM

Title: Re: Where are 1% of Americans?

Content:

Queequeg said:

Keep the poor whites and poor blacks at each other's throats so they don't stop to realize this guy is screwing them both:

Ricky said:

That's exactly what it is. If poor whites and blacks can unite it would be a powerful force.

Malcolm wrote:

This is why poor whites historically have been given privileges denied to poor blacks, in order to keep them from joining forces. This practice in the US goes back to the 18th century as a deliberate policy. When poor whites feel superior to black people merely for being white, they will have no reason to join with blacks and every reason to cooperate with white elites in the suppression and exploitation of blacks, latinos, asians, native peoples — the evidence of this is written in blood in the pages of US history. The Italians and Irish eventually managed to become white, but they were not regarded as "white" until after WWII. Jews didn't make it into the white club until the '70's.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:02 AM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

Well, Rinpoche disagrees, assuming resting in rigpa entails being in perfect śamatha.

Malcolm wrote:

What do you think "resting in rigpa" means? Let's define our terms here.

treehuggingoctopus said:

Exactly what Rinpoche means when he says "being in the natural state," "being in the state of Guru Yoga," "being in your primordial state," "being in instant presence," etc.

Malcolm wrote:

This is too vague. And you are not telling me what YOU think these phrases mean. For example, are these mental states or not? Are they samadhis or not? If they are samadhis, then what kind of one pointedness do they represent? As far as I can see, these slogans don't tell us anything really. Do you experience pain differently when you are doing guru yoga? How? If someone experiences normal pain when they are doing guru yoga are they failures? etc.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 5:21 AM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

Malcolm wrote:

Yes, there is a saying in Tibet, "Even a dog's tail can give a lung."

Basically, if you have the lung, you can give the lung. Whether anyone would want to lung from you is another issue, since receiving a lung from someone entails commitments to that person.

Lobsang Chojor said:
What commitments does it entail?

Malcolm wrote:
The same as receiving an empowerment, but not as strong.

Author: Malcolm
Date: Tuesday, January 16th, 2018 at 4:31 AM
Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions
Content:
fckw said:
I know lung, but what's the difference to wang and specially Pewang?

heart said:
A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

fckw said:
Now I am puzzled. I have never heard that a lung authorizes you - even if just theoretically - to pass a text further. So, what are the different positions on this point, what would be the prerequisites?

Malcolm wrote:
Yes, there is a saying in Tibet, "Even a dog's tail can give a lung."

Basically, if you have the lung, you can give the lung. Whether anyone would want to lung from you is another issue, since receiving a lung from someone entails commitments to that person.

Author: Malcolm
Date: Tuesday, January 16th, 2018 at 3:42 AM
Title: Re: Parinirvana without remainder
Content:
jhanapeacock said:
What 's the difference between parinirvana without remainder between hinayana and dzogchen? Conceptually speaking.

Malcolm wrote:
The difference is that the hinayāna nirvana without remainders is a faux nirvana, it is merely a samādhi of cessation after an arhat dies. The nirvana without remainder in Atiyoga is rainbow body where there are no remaining contaminated aggregates.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 3:25 AM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

I have heard ChNN say, and more than once, that when you are resting in rigpa the pain does not disappear tout court. It may lessen (he actually used the modal verb here) or be experienced differently.

Malcolm wrote:

When one is in perfect śamatha, one will not feel pain. Śamatha in fact was the historical Buddha's ibuprofen. This is mentioned in more than one sutta.

treehuggingoctopus said:

Well, Rinpoche disagrees, assuming resting in rigpa entails being in perfect śamatha.

Malcolm wrote:

What do you think "resting in rigpa" means? Let's define our terms here.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:16 PM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

heart said:

A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

Malcolm wrote:

There are differences of opinion on this point.

heart said:

This is what CNR told me while giving me a pewang, I never heard anything else about it.

/magnus

Malcolm wrote:

As I said, there are different opinions about this, just like everything else in Tibetan Buddhism.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:13 PM

Title: Re: what is your approach to Dharma?

Content:

Grigoris said:

Temporary (relative) happiness...

Malcolm wrote:

is called the suffering of change.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:12 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

fckw said:

I know lung, but what's the difference to wang and specially Pewang?

heart said:

A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

Malcolm wrote:

There are differences of opinion on this point.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:09 PM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Mastering śamatha is a preliminary practice for Dzogchen.

pael said:

How high Jhana/Dhyana? Form or Formless? Or nirodha-samapatti?

Malcolm wrote:

Perfect śamatha = first dhyāna

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:07 PM

Title: Re: What it means to be a ngakpa

Content:

PeterC said:

your most pressing problem is masturbation.

Malcolm wrote:

Snicker...

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:07 PM

Title: Re: What it means to be a ngakpa

Content:

MatthewAngby said:

As the title says it all - how is being a ngakpa an important significance ? What can the ngakpa do and not do due to the 14 vows? Also is being a ngakpa very hard in the modern world?

Does being a ngakpa make practice easier ?

What if you break the vows, does that make u are destined for hell?

Malcolm wrote:

Sociologically, in Tibetan society, Ngakpas fill the role taken by Brahmin priests in Indian society. The reason for this is that the rise of Buddhist Tantra in Indian involved lay and ordained Buddhists competing with Brahmins in the same roles, officiating at burnt offering rites, and so on. We can, for example, find sustained arguments by Indian Buddhists for why Buddhist burnt offering rites are more effect then their brahmanical counterparts.

That said, there is very little market for the skills of Ngakpas in the West, and I doubt there will ever be much of one. I don't think, in the context of Western Buddhism, we are ever going to see many Ngakpas in traditional gear. There will always be some, but not many.

That said, some people find it helpful to wear robes when they practice -- but this is really no different than Zen people who like to wear Zen gear when they practice — it sets a tone, a mood, a purpose.

Personally, apart from not cutting my hair, I don't really hold much with wearing Ngakpa gear. Putting on and taking off special clothes to practice Dharma just seems a bother to me. But then, I am very lazy. I have, however, been known to wear a stripped robe on special occasions.

M

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:41 PM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Directed thought is like a text-reciter who does his recitation silently. Evaluation is like him simply contemplating it.

Malcolm wrote:

Just wanted to add, vitarka and vicara are mental factors accompanying all minds in the desire realm, not just the first dhyāna.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:39 PM

Title: Re: Indus Valley people & genetics

Content:

tiagolps said:

Apologize for my ignorance of the subject... But could someone summarize what implications this study will have?

Malcolm wrote:

It will help settle the long standing debate between Western scholars and Hindutva adherents. The former claim Indo-European peoples gradually penetrated India between 1500 BCE and 1000 BCE. The latter claim that Harappa shows that India had a continuous unbroken civilization and that there was no Āryan invasion and that IE languages and people came from India originally.

Personally, I think the Hindutva people are nuts.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:35 PM

Title: Re: Instant Presence and Physical Pain

Content:

krodha said:

the master snapped his fingers and said, "May my realization take birth in your stream of being."

Malcolm wrote:

I don't believe tall tales of this kind.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:34 PM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

treehuggingoctopus said:

I have heard ChNN say, and more than once, that when you are resting in rigpa the pain does not disappear tout court. It may lessen (he actually used the modal verb here) or be experienced differently.

Malcolm wrote:

When one is in perfect *śamatha*, one will not feel pain. *Śamatha* in fact was the historical Buddha's *ibuprofen*. This is mentioned in more than one sutta.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:30 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

The tripitaka is very systematic and strict on what is definitive and what is not. The above criterias are fixed (not subject to doubt) and there are more.

Malcolm wrote:

No, actually it isn't — and it is for this reason that there are disputation and multiple opinions about what is provisional and what is definitive.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:27 PM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

I quoted a text which is classified as third turning, but you replied with non sequiturs

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Jyoti said:

This is not a definitive sutra since it discusses sentient beings and samsara. My point of the citation is just to answer your two questions. Your first question is rooted in the basis of nondefinitive teaching, that's why there is no direct answer that is definitive to that, but only indirect answer that is definitive, that is, if you can read the meaning.

Malcolm wrote:

All sūtras refer to sentient beings and samsara; therefore, by your logic there are no definitive sūtras at all.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:34 PM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

I quoted a text which is classified as third turning, but you replied with non sequiturs

Jyoti said:

In the non-definitive scriptures, it is mentioned as such, but not in the definitive scriptures of the third turning.

Since in the latter scriptures, the view of the teaching arrived at cessation of suffering, and it is not based on the stand point of the deluded mind, but of the intelligence/jnana.

Malcolm wrote:

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Ignorance and knowledge are respectively suffering and the absence of suffering.

Jyoti said:

The teaching of definitive meaning as expounded in the third turning is aimed at the position of the fourth noble truth, whereas all the nondefinitive scriptures (of the first and middle turning) discusses only the three noble truths, though they know the words

of the fourth noble truth, they don't know the meaning.

Referring to my post in 2011 in talk.religion.buddhism:

Due to lack of the four non-obstructions, there is obstruction to the law, meaning, words and speech. The lack of four non-obstructions is the four inversions. The four inversions are due to the practice of the three purities (renunciation of self, desire/pleasure, impurities of the 2 vehicles)

T12n0376_p0862a18(11) || 「此三種修於我法中亦無實義，間間苦修性昇降故，苦樂想顛倒， "These three practices do not have real meaning in my teaching, due to continue practice of renunciation, the nature arises and fall, the thought of suffering and pleasure become inverted."

The three purities and their corresponding inversions:

T12n0376_p0862a19(01) || 樂苦想顛倒，無常常想顛倒，常無常想顛倒，
"The thought of pleasure and pain is inverted, the thought of impermanence and permanence is inverted, the thought of permanence and impermanence is inverted,
T12n0376_p0862a20(01) || 非我我想顛倒，我非我想顛倒，不淨淨想顛倒，
"The thought of non-self and self is inverted, the thought of self and non-self is inverted, the thought of impurities and purities is inverted,
T12n0376_p0862a21(00) || 淨不淨想顛倒，如是四顛倒想者不識平等，
"The thought of purities and impurities is inverted, such is the four inversion which does not recognize the equanimity."

The three practice of purities have no real meaning, meaning is not gained, the gained is not the meaning. Thus, the gained is obstructed, the not gained is non-obstructed.

The position of mahayana is to accept the words of the 11 classes of sutras (include the 2 vehicles) which preached the gained, but neutralize words of these scriptures with the meaning that is not gained as preached in the vaipulya class of mahayana scriptures (方等大乘經典).

Further:

The sutra passage about the suffering is of the three dharma seal:

The practice of the three purities (renunciation of self, desire/pleasure, impurities of the 2 vehicles). The three poisons, desire, aversion and delusion support each other, the three dharma seal, no-self, suffering, and impermanence support each other. The three poisons, the three dharma seals and the four truths relate to each other. The five senses and the thoughts are considered as impured, thus there is antidote like visualization of corpse, thinking of impermanence of phenomena.

All these elements belong to the 25 gains, the gained has no meaning, and so it lead to

obstruction due to inversions.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:50 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Anyway, right now, as far as I understand right now: the Sautrantika definition of the dhyanas was pretty much accepted at least in the Mahayana world. Modern Theravadins who also try to go back to the sutras, as the Sautrantikas did in their time, came up with pretty much the same understanding of the dhyanas, such as Geoff in his <https://dhammawheel.com/viewtopic.php?f=43&t=5761#p89677>. Geoff quoted some interesting examples from the Pali Canon illustrating the vitarka, vicara etc which I find more illuminating than the Kosa definition. Do you think that his outline there is accurate from a Mahayana PoV?

Again, one needs to experience these things personally. As Dzogchen practitioners, we are supposed to gain experience in everything. As to your question, Geoff's analysis is fine and matches more or less what I can find in the sūtras and tantras (where these factors are also discussed at length in the commentaries).

MiphamFan said:

OK, thanks.

I would love to read more Mahayana commentaries on the Dhyanas and shamatha, but it seems that what is available in English is not as detailed as Theravadin/Pali versions. There was an Indian English translation of Bhavanakrama 1, but the translator does not write very lucidly IMO. I know that Theravadin lineages seem to be mostly a reconstruction (I posted that old thread back on VC after all), but I find stuff like Geoff's analysis interesting because he cites interesting quotes from the Pali canon itself and seems to draw similar conclusions to the Sautrantikas (maybe because he himself has had Mahayana teachers?)

For example, he cites these examples for vitarka and vicara from the canon that I find quite helpful: Just as when a man sees someone approaching in the distance he does not yet know whether it is a woman or a man, but when he has received [the apperception] that "it is a woman" or "it is a man" or that "it is of such color" or that "it is one of such shape," then when he has thought this he further scrutinizes, "How then, is he ethical or unethical, rich or poor?" This is examination. With directed thought he fixes. With examination he moves about and turns over [what has been thought].

And just as a winged bird first accumulates [speed] and then accumulates no more [speed when gliding], so too, directed thought is like the accumulation, and evaluation is like the outstretched wings which keeps preserving the directed thought and evaluation....

Directed thought is like a text-reciter who does his recitation silently. Evaluation is like him simply contemplating it.

Malcolm wrote:

Personally, I don't like directed thought and evaluation, but that is just a translation choice. In the Mahāyāna commentaries, they are generally glossed as a course and subtle attention. One point of difference is that the first Dhyāna for us (Sautrantikas, etc.) has no vitarka after one pointedness is reached. It maintains vicara however, because in the first Dhyāna one can still change one's focus.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:38 AM

Title: Re: Where are 1% of Americans?

Content:

TharpaChodron said:

I have a fair amount of experience with people currently or formerly incarcerated. I don't believe the prisons or any industry should profit from forced labor.

Malcolm wrote:

Sheeeeeit, that is the whole point of the 13th amendment, keeping slavery legal:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Required viewing for readers of this thread:

<https://www.netflix.com/title/80091741>

TharpaChodron said:

I don't have Netflix, but I did hear about this show. Yes, the whole system needs change. I could have sworn that the notion of prison was originally some sort of Quaker idea of rehabilitation and that it wasn't supposed to be punishment for the poor, as it was in debtor's prison back in the day. So, it's failed on those two counts.

The reality is a lot more complex, though. It sounds so sad, but then these are the people who committed assault, murder, armed robbery, rape. No one really wants these guys released and on the streets. And btw, a very good buddy of mine is a black man, who spent 9 years in state prison for a string of armed robberies. I'm sympathetic to the cause, just realistic.

Malcolm wrote:

Most people who are convicted of crimes committed those crimes while intoxicated on drugs or alcohol. This is an old article but I think it is still valid:

The report, which was released yesterday by the National Center on Addiction and Substance Abuse at Columbia University, determined that of 1.7 million prisoners in 1996, 1.4 million had violated drug or alcohol laws, had been high when they committed their crimes, had stolen to support their habit or had a history of drug and alcohol abuse

that led them to commit crimes.

<http://www.nytimes.com/1998/01/09/us/drugs-or-alcohol-linked-to-80-of-inmates.html>

Norways's approach, OTOH,

<http://www.businessinsider.com/why-norways-prison-system-is-so-successful-2014-12>

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:21 AM

Title: Re: Indus Valley people & genetics

Content:

Nicholas Weeks said:

In a month or so, some scientific journal will present the results of the DNA from some very old (4600?) skeletons. Here are four possible outcomes given in this report:

<https://nexusnewsfeed.com/article/ancient-mysteries/who-built-the-indus-valley-civilisation>

Malcolm wrote:

Fascinating. I hope this settle once and for all the question of who the Harappans were. Personally, I am betting on the Elamite connection.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

Aryjna said:

I thought you were talking about the case of someone who is a buddha. In my first post where I said that pain cannot be felt you seemed to disagree. Or did you mean that it can be felt by someone who has the knowledge but is not necessarily in the state every moment?

Malcolm wrote:

Correct, physical pain can be felt by someone who has knowledge of the basis, but who is not residing in a moment of unfabricated consciousness.

Physical pain cannot be felt by someone who is residing in the dhyānas or who is in a state of perfect śamatha. In this case, the only difference between a perfect śamatha and "instant presence" is whether that person has Dzogchen view or not. Dzogchen is many wonderful things, but it does not eliminate the framework of how karma functions, how mental factors function, and how śamatha functions and so on. Some people (not you) seem to think that Dzogchen is a "get out of Buddhism free" card. It isn't.

The reason I referenced ChNN's medical issues last year is that some people think that Rinpoche is in instant presence 24/7/365. He isn't, by his own admission.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:52 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

Are there two different definitions of rigpa? Or is the only difference between a buddha and someone who has a much lower capacity that the person of lower capacity will become distracted when the pain starts?

Malcolm wrote:

Yes, rig pa is used in many different ways in Dzogchen texts. In this case, rig pa refers one's continuum of unmodified consciousness that is momentary. Hence "instant presence." In this case rig pa is referring to the knower, rather than a kind of knowledge as it is used in other contexts.

It basically means that when you are in this state, mental factors associated with pain of the body have no means of arising.

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:50 AM

Title: Re: Where are 1% of Americans?

Content:

TharpaChodron said:

I have a fair amount of experience with people currently or formerly incarcerated. I don't believe the prisons or any industry should profit from forced labor.

Malcolm wrote:

Sheeeeeit, that is the whole point of the 13th amendment, keeping slavery legal:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Required viewing for readers of this thread:

<https://www.netflix.com/title/80091741>

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:44 AM

Title: Re: Instant Presence and Physical Pain

Content:

Pero said:

I'm not sure I'm getting you. What you are saying is that karma ripens both in the body and mind?

Malcolm wrote:

All painful sensations are the ripening of negative karma in the body. All pleasant sensations are the ripening of positive karma in the mind.

Pero said:

Ok I understand that but think I'm getting lost with the meaning of the word "sensation". Are feelings and sensations the same? Because I thought pain is a sensation, sadness a feeling (and would fall under mental suffering). And in context of this discussion do not see why a practitioner on the path could not experience both regardless of it being a sensation or feeling or something else. Am I completely wrong in this?

Malcolm wrote:

There are five sensations and only five: pain and pleasure for the body; sadness and happiness for the mind, and indifference for both.

The answers to so many of these questions are found in Abhidharma.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:42 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

In Mandarava Tsalung, page 60. Talking about someone who is always in instant presence.

Malcolm wrote:

Ok, this is a different use of the word "rig pa" -- this is remaining in a moment by moment state of unfabricated consciousness 24/7/365, i.e., a buddha.

When anyone is such a state, while in that state, they are free of the ripening of karma.

Aryjna said:

Are there two different definitions of rigpa? Or is the only difference between a buddha and someone who has a much lower capacity that the person of lower capacity will become distracted when the pain starts?

Malcolm wrote:

Yes, rig pa is used in many different ways in Dzogchen texts. In this case, rig pa refers one's continuum of unmodified consciousness that is momentary. Hence "instant presence." In this case rig pa is referring to the knower, rather than a kind of knowledge as it is used in other contexts.

It basically means that when you are in this state, mental factors associated with pain of the body have no means of arising.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:33 AM

Title: Re: Instant Presence and Physical Pain

Content:

heart said:

I am pretty sure suffering is a sensation. It is true, as long as one has a physical body one can experience physical pain and suffering. Also without a physical body one can experience mental pain and mental suffering. Pain and suffering are connected.

/magnus

Pero said:

I meant more like mental suffering. That is not a sensation to me, but perhaps I do not understand the word sensation correctly.

heart said:
How about mental pain? Is it a sensation?

/magnus

Malcolm wrote:
Pain is, as we know well, the suffering of suffering.

Author: Malcolm
Date: Monday, January 15th, 2018 at 5:31 AM
Title: Re: Instant Presence and Physical Pain
Content:

Pero said:
Is it really? Pain is a sensation. Suffering may not be a sensation. In any case, isn't it that as long as one has a physical body one can experience pain? Buddha had a headache too...

Malcolm wrote:
All painful sensations of the body are the ripening of past negative karma. All pleasant sensations of the mind are the ripening of past positive karma. Even what we consider negative mental sensations are actually the ripening of negative karma in the body, and vice versa for pleasant sensations of the body — they are actually the ripening of positive karma in the mind.

Pero said:
I'm not sure I'm getting you. What you are saying is that karma ripens both in the body and mind?

Malcolm wrote:
All painful sensations are the ripening of negative karma in the body. All pleasant sensations are the ripening of positive karma in the mind.

Author: Malcolm
Date: Monday, January 15th, 2018 at 5:30 AM
Title: Re: Instant Presence and Physical Pain
Content:

Aryjna said:

I was just reading something by ChNNR on this exact subject when I saw this thread. I'm not sure if I should mention it here as it is from a restricted book (though not really restricted material in itself), but I'm pretty sure it makes what I said above clear.

Malcolm wrote:

Which book, what page?

Aryjna said:

In Mandarava Tsalung, page 60. Talking about someone who is always in instant presence.

Malcolm wrote:

Ok, this is a different use of the word "rig pa" -- this is remaining in a moment by moment state of unfabricated consciousness 24/7/365, i.e., a buddha.

When anyone is such a state, while in that state, they are free of the ripening of karma.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:20 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

I think there is some confusion over the meaning of the word 'pain' by those that think that someone in rigpa feels pain. Pain is by definition unpleasant, so it is impossible for someone in rigpa to feel it.

Malcolm wrote:

Why do you think a person who has knowledge of the basis cannot feel pain? Certainly, last year, ChNN was completely miserable and in intense pain. Are you asserting that he was not "in rigpa" throughout this time?

Aryjna said:

I was just reading something by ChNNR on this exact subject when I saw this thread. I'm not sure if I should mention it here as it is from a restricted book (though not really restricted material in itself), but I'm pretty sure it makes what I said above clear.

Malcolm wrote:

Which book, what page?

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

KathyLauren said:

Correct. It is frequently attributed to Murakami, but the book to from which it was taken ("What I Talk About When I Talk About Running") was only published in 2007. The quote is documented much earlier than that in Alcoholics Anonymous literature. Murakami just heard it somewhere and used it, like I did.

And, while not Buddhist, it speaks well to the difference between pain and suffering.

Om mani padme hum

Kathy

heart said:

Since pain is the actual basis for suffering it is such strange distinction to make.

/magnus

Pero said:

Is it really? Pain is a sensation. Suffering may not be a sensation. In any case, isn't it that as long as one has a physical body one can experience pain? Buddha had a headache too...

Malcolm wrote:

All painful sensations of the body are the ripening of past negative karma. All pleasant sensations of the mind are the ripening of past positive karma. Even what we consider negative mental sensations are actually the ripening of negative karma in the body, and vice versa for pleasant sensations of the body — they are actually the ripening of positive karma in the mind.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:10 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

I think there is some confusion over the meaning of the word 'pain' by those that think that someone in rigpa feels pain. Pain is by definition unpleasant, so it is impossible for someone in rigpa to feel it.

Malcolm wrote:

Why do you think a person who has knowledge of the basis cannot feel pain? Certainly, last year, ChNN was completely miserable and in intense pain. Are you asserting that he was not "in rigpa" throughout this time?

Author: Malcolm

Date: Monday, January 15th, 2018 at 4:30 AM

Title: Re: Where are 1% of Americans?

Content:

Malcolm wrote:

Locked up for being black, mostly.

Author: Malcolm

Date: Monday, January 15th, 2018 at 4:28 AM

Title: Re: What's wrong with democracy?

Content:

Grigoris said:

I am not rationalizing anything. These are the facts.

Ownership is not a fact, it is a mode of relation to an object based on a particular philosophy/world view.

Malcolm wrote:

Oh, you mean it is a convention. Of course. In Western civilization, ownership, once conferred by sovereigns, is now conferred by the State. All conventions.

But it is a fact if I build a fence on my neighbor's property, they are going to take me to court. That is a convention too, and a court case I am likely to lose.

And the fact is that the Crown granted 40 acre tracts of lands to veterans of the French Indian war in what are now called the Hill Towns of Western Massachusetts. And it is a fact that prior to that war, no one lived here because it was too dangerous due to the long standing conflict between the Pocumtuc and Mohawk tribes. Indeed, tensions were sufficiently high that the Pocumtuc tribe built elaborate fortifications with palisades and ditches to (unsuccessfully) fend off attacks from the Mohawks.

Author: Malcolm

Date: Monday, January 15th, 2018 at 3:56 AM

Title: Re: Instant Presence and Physical Pain

Content:

heart said:

The Buddha said that the cause of suffering is ignorance.

Jyoti said:

In the non-definitive scriptures, it is mentioned as such, but not in the definitive scriptures of the third turning.

Since in the latter scriptures, the view of the teaching arrived at cessation of suffering, and it is not based on the stand point of the deluded mind, but of the intelligence/jnana.

Malcolm wrote:

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Ignorance and knowledge are respectively suffering and the absence of suffering.

Author: Malcolm

Date: Monday, January 15th, 2018 at 2:45 AM

Title: Re: What is the purpose of chanting?

Content:

mddrill said:

Thank you. I wish there was some kind of upvote button here.

Malcolm wrote:

Use this:

Author: Malcolm

Date: Monday, January 15th, 2018 at 2:24 AM

Title: Re: What's wrong with democracy?

Content:

Malcolm wrote:

Well, no this is a misrepresentation of US history.

All of the founders from the south were indeed slaveowners. Most of the founders from the North were not.

With respect to murdering Indians, at that point in history, Indians and Europeans were murdering each other with equal frequency, as we can see in the French-Indian war. By this point (1756), the 1.5 million people in the British colonies had expanded no further than the Appalachian mountains, inhabiting the 100-300 mile strip of land area to the east of them from the Carolinas to what is now Maine, only about a tenth of the total landmass of N. America. Beyond that it was all Indians until the Pacific. Of course, then there is the fact that people like Franklin consulted with the Iroquois Confederacy about their principles of governing, some of which were adapted to the new constitution.

The part of Massachusetts in which I live, the hills west of the Connecticut river, was uninhabited by the 17th century because of the constant wars the Pocumtuc confederacy had with the Mohawks who lived in the Hudson Valley. When the first European settlers arrived in 1764 in Ashfield, my town, there was literally no one living here or anywhere around. The whole Berkshire region was uninhabited because of the constant warfare the tribes of the Connecticut river and Hudson Valley were waging against each other for generations before Europeans arrived. Also smallpox definitely took its toll on the local tribe. Their remnant survives as the Abenaki Indians of Vermont.

<http://www.dickshovel.com/pocu.html>

Grigoris said:

I see that the rationalisation based on the legal concept of

https://en.wikipedia.org/wiki/Terra_nullius is happily applied by the offspring of white colonialists in America too.

Malcolm wrote:

I am not rationalizing anything. These are the facts. Eastern Forest Native Americans, unlike Europeans, did not have a concept of property. Instead, they had a concept of usufruct. Their wars were frequently over who had the right to use a given tract of land. Ownership just did not occur to them. However, the tribes fought many brutal wars with each other that had nothing at all to do with European colonialism.

They further thought the European concept of "property" was very strange, since they had a slash and burn type of agriculture and land management strategy. Thus, they also thought the European practice of growing plants in animal manure was disgusting.

In short, at least in New England, there was a total lack of understanding on both sides.

To your point about Terra Nullius, the Pilgrims and others of their era were pretty much steeped in ideas of divine mandate -- they did not assume, after they landed, that New England was unpopulated, they imagined themselves Israelites, as is show in this introduction to Increase Mather's account of King Phillip's War:

That the Heathen people amongst whom we live, and whose Land the Lord God of our Fathers hath given to us for a rightfull Possession, have at sundry times been plotting mischievous devices against that part of the English Israel which is seated in these goings down of the Sun, no man that is an Inhabitant of any considerable standing can be ignorant.

My point is that because of a long standing war that preceded the English occupation of New England, the region in which I lived was in fact a no man's land, (not in the sense of terra nullius, but because it was too dangerous to live here prior to the end of the French Indian war) between Pocumtuc and the Mohawk tribes. So, the point here is that in the eyes of settlers, the Americas were not terra nullius, as Cook declared of Australia, but rather, it was land bequeathed by God to the "English Israel," meaning Puritans.

Hobbes notes:

And though a People comming into possession of a land by warre, do not alwaies exterminate the antient Inhabitants, (as did the Jewes,) but leave to many, or most, or all of them their Estates; yet it is manifest they hold them afterwards, as of the Victors distribution; as the people of England held all theirs of William the Conquerour. Locke, coming later, deals with the notion of individual property as a function of labor rather than conquest:

Sect. 30. Thus this law of reason makes the deer that Indian's who hath killed it; it is

allowed to be his goods, who hath bestowed his labour upon it, though before it was the common right of every one. And amongst those who are counted the civilized part of mankind, who have made and multiplied positive laws to determine property, this original law of nature, for the beginning of property, in what was before common, still takes place; and by virtue thereof, what fish any one catches in the ocean, that great and still remaining common of mankind; or what ambergrise any one takes up here, is by the labour that removes it out of that common state nature left it in, made his property, who takes that pains about it. And even amongst us, the hare that any one is hunting, is thought his who pursues her during the chase: for being a beast that is still looked upon as common, and no man's private possession; whoever has employed so much labour about any of that kind, as to find and pursue her, has thereby removed her from the state of nature, wherein she was common, and hath begun a property.

Locke also addresses the limitations of usufruct:

Before the appropriation of land, he who gathered as much of the wild fruit, killed, caught, or tamed, as many of the beasts, as he could; he that so employed his pains about any of the spontaneous products of nature, as any way to alter them from the state which nature put them in, by placing any of his labour on them, did thereby acquire a propriety in them: but if they perished, in his possession, without their due use; if the fruits rotted, or the venison putrified, before he could spend it, he offended against the common law of nature, and was liable to be punished; he invaded his neighbour's share, for he had no right, farther than his use called for any of them, and they might serve to afford him conveniencies of life.

And his attitudes towards the peoples of the Americas, here:

Sect. 41. There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life; whom nature having furnished as liberally as any other people, with the materials of plenty, i.e. a fruitful soil, apt to produce in abundance, what might serve for food, raiment, and delight; yet for want of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England

.

Now, Locke's ignorance of Natives in America is of course staggering. But his attitudes reflect the general 17th and 18th century attitudes towards the Americas, and indeed, his understanding of the cultures of the Americas is one of the main points upon which he hangs his conception of the state of nature.

Naturally, in Buddhадharma we also have the idea of a state of nature, the origin of government when someone takes more than their usufruct rights should allow them, indeed in this there is much in common between the Aggañña Sutta and Locke's notions of the evolution of the property from labor, and the evolution of the state from the need to protect that property.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:34 AM

Title: Re: Instant Presence and Physical Pain

Content:

Reibeam said:

Could someone comment on how tremendous physical pain (such as gout or a kidney stone) would be experienced if one were to be able to be in instant presence during that moment?

My understanding is that this would be like any other experience except potentially more difficult. You would have the sensation of pain in the body and thoughts and feelings would arise relative to that experience but in instant presence they would dissolve as you observed them. You wouldn't be just disassociating from the body or "tuning it out".

You would still feel the pain but wouldn't be chasing after the experience and making it worse.

Horrible pain like this sucks but its also seems like an opportunity to practice and have a concrete experience. Perhaps like Rushen

Crazywisdom said:

Pain killers won't send you into hell.

Malcolm wrote:

Kidney stones are hell.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:28 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

...

Marc said:

Thx Malcolm for your answers, as well to MiphamFan and Aflatun for feeding & deepening the discussion.

I confess that I find it quite reassuring to hear via Malcolm that "hard dhyana / jhana " is not necessarily the one and only understanding / norm in Tibetan traditions.

Otherwise Rongzom's advice for "non- chigcharwas " would actually sound a bit depressing...

Wishing a nice sunday to all of you,

Cheers

M

Malcolm wrote:

According to my sources in the Kenjur and Tenjur, the only senses that cease operation in the first dhyāna are smell and taste. Sight, hearing, and tactile sensation remain active.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:26 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

But I didn't receive any teachings on those practices and AFAIK for Vajrayana practitioners, one's root guru is the ultimate arbiter in case of doubts.

This is a tiresome and repetitive excuse. Thanks goodness ChNN did not just remain passive. When he did not understand something related to practice, he took it to the cushion so he could have his own experience and understanding.

I didn't receive any teachings on dhyanas from a lineage, while I have for other teachings, so I will just continue with the practices I did receive as far as I understand them.

You are free to do as you like, but you, and everyone else, will be a much more solid practitioner if you cultivate the first dhyana. It involves cultivating these five mental factors. You start with mindfulness of breathing, four foundations of mindfulness, and so on. This is no different, really, than reciting a mantra. A mantra is just another way to perfect śamatha.

MiphamFan said:

I did try to read and research about shamatha, it just made me more and more confused about who's right, and more importantly, what to do.

Malcolm wrote:

You have to discover these things for yourself. That is the point I am making.

MiphamFan said:

In the end, I decided that I should just follow ChNN, as far as I can understand his teachings, in terms of my practice.

Malcolm wrote:

In every retreat, he talks about the five capacities: one of those is samadhi. That samadhi is just a one-pointed mind. In ChNN systems of SMS, after level two, one is expected to be able to sit in meditation for 2 hours a session. This is based on Rongzom's text we have been discussing. One practices either common śamatha or mantra practice, with an aim to arouse these five factors. Rongzom says it is irrelevant which way one practices as long as one combines them with Dzogchen view.

MiphamFan said:

but the practices I received are still primary rather than going off and trying to practise Hinayana/common Mahayana.

Malcolm wrote:

Mastering śamatha is a preliminary practice for Dzogchen.

MiphamFan said:

Anyway, right now, as far as I understand right now: the Sautrantika definition of the dhyanas was pretty much accepted at least in the Mahayana world. Modern Theravadins who also try to go back to the sutras, as the Sautrantikas did in their time, came up with pretty much the same understanding of the dhyanas, such as Geoff in his <https://dhammadownload.com/viewtopic.php?f=43&t=5761#p89677>. Geoff quoted some interesting examples from the Pali Canon illustrating the vitarka, vicara etc which I find more illuminating than the Kosa definition. Do you think that his outline there is accurate from a Mahayana PoV?

Malcolm wrote:

Again, one needs to experience these things personally. As Dzogchen practitioners, we are supposed to gain experience in everything. As to your question, Geoff's analysis is fine and matches more or less what I can find in the sūtras and tantras (where these factors are also discussed at length in the commentaries).

Author: Malcolm

Date: Sunday, January 14th, 2018 at 9:49 AM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Malcolm, I think the problem is that we don't understand what exactly priti, vitarka etc entail. They are just abstract terms we can't really connect with anything. You can rattle off Vasubandhu's definition, but we poor saps don't know what it means beyond the words.

Malcolm wrote:

Actually, it is not rocket science. Anyone who has done any serious meditation will recollect a time in their practice when they are able to maintain effortless one pointedness on the object, physical ease and mental happiness.

MiphamFan said:

I don't think it's that obvious if all the different schools back in Vasubandhu's time, who presumably all had masters of meditation, could not agree on what precisely marks out particular dhyanas (physical vs mental etc).

Malcolm wrote:

Sautrantikas on up generally agreed.

MiphamFan said:

Maybe the Abhidharma was practised back in India, but where are the practice manuals

and for that matter, the practice lineages? The Kosa has lots of definitions, but where are the techniques?

Malcolm wrote:

The Kośabhaṣyām is a practice manual.

MiphamFan said:

In Tibetan Buddhism there is a lot of material on Vajrayana practice techniques, but the material on the dhyanas is nowhere near as detailed and as easily applicable as what is available on Vajrayana techniques.

Malcolm wrote:

There is actually tons of material in Tibetan on these things. It just has not been translated.

MiphamFan said:

The Visuddhimagga of the Theravadins by contrast is really a practice manual, as detailed as Vajrayana practice manuals in its own right; according to it, only 1 in a million practitioners (in the most optimistic case) can hope to achieve the first dhyana;

Malcolm wrote:

This is nonsense.

MiphamFan said:

You mentioned the Bhavanakrama, as far as I see, the actual instruction on shamatha in the BHK is this

Malcolm wrote:

My bad, it is in the first.

MiphamFan said:

OK sure, it's enough to get started and help with some of the faults such as dullness. But it's nowhere near as detailed as the Visuddhimagga, and for that matter nowhere near the countless Vajrayana practice manuals with respect to their practices. "Sitting can be continued as long as one chooses", does that mean that you want to get into a state where you can meditate for weeks and weeks, like Shakyamuni Buddha?

Malcolm wrote:

The First Bhavanakrama has a very detailed explanation of the nine stages of śamatha. This instruction is followed in all four schools.

MiphamFan said:

But I didn't receive any teachings on those practices and AFAIK for Vajrayana

practitioners, one's root guru is the ultimate arbiter in case of doubts.

Malcolm wrote:

This is a tiresome and repetitive excuse. Thanks goodness ChNN did not just remain passive. When he did not understand something related to practice, he took it to the cushion so he could have his own experience and understanding.

MiphamFan said:

I didn't receive any teachings on dhyanas from a lineage, while I have for other teachings, so I will just continue with the practices I did receive as far as I understand them.

Malcolm wrote:

You are free to do as you like, but you, and everyone else, will be a much more solid practitioner if you cultivate the first dhyana. It involves cultivating these five mental factors. You start with mindfulness of breathing, four foundations of mindfulness, and so on. This is no different, really, than reciting a mantra. A mantra is just another way to perfect śamatha.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 5:53 AM

Title: Re: What do 'emanation of' means according to vajrayana?

Content:

Grigoris said:

It would probably be a good idea to see what the original term is.

dzoki said:

The original term is sprul pa, for example emanation of Manjushri is 'jam dbyangs kyi sprul pa, hence tulku = sprul pa'i sku.

In this way we have sku sprul, gsung sprul, thugs sprul, yon tan gyi spru l and phrin las kyi sprul.

The other term used in connection with reborn lamas is yangsi - lit. further existence, meaning new rebirth.

Mantrik said:

That's useful, but how accurate is 'emanation' as a translation?

It is a fairly precise English term, which I explored in my cack-handed way, but I guess the OP was seeking to discover what the original Tibetan or Indian concept means.

Specifically, is an emanation a part of a Buddha sent out, or just 'something' sent out?

What objects can be emanations, and what examples are given?

Are emanations without limitation in number and form?

Malcolm wrote:

Edgerton's BHS dictionary gives:

nirmita

[L=8428] [p= 302,2]

nirmita (= Pali nimmita), (1) ppp. of nirminoti, q.v.; (2) nt., a magic creation: bhagavān °taṃ visarjayati Divy 138.13; Av i.4.12; nirmitopamaṃ māyopamaṃ SP 137.10, like a magic creation, an illusory thing (mirage); (3) as n. of a class of gods, = nirmāṇarati; so very clearly in Mv ii.349.13 (vs) °tā (devāḥ), the verse equivalent of nirmāṇarati 348.17 (prose); elsewhere, SP 235.1--2 (prose, see s.v. samāvartayati); 237.2, 6; LV 45.11; 50.5 (read nirmitāś for nim°); 213.15; 215.13; 219.8; sg., one of the class, 241.2; (4) n. of a former Buddha: Mv iii.237.11; (5) n. of a Bodhisattva: Gv 442.3.

emanation (n.)

1560s, from Late Latin emanationem (nominative emanatio), noun of action from past participle stem of Latin emanare "flow out, spring out of," figuratively "arise, proceed from," from assimilated form of ex "out" (see ex-) + manare "to flow," from PIE root *ma- (3) "damp."

Tibetan sprul ba: generate (skyed), issue forth ('phro bar byed pa), issue forth as many ('gyed pa), transform ('gyur).

A sprul pa is a rnam par 'phrul pa (vikurvita).

BHS

vikurvita

[L=13624] [p= 481,2]

vikurvita, nt. (seems commonest of this group in BHS; orig. ppp. of vikurvati, but noted only as noun; not so used in Pali), miracle: dr̥ṣṭvā vikurvita mamā LV 119.8 (vs); buddha-vi° Mv i.266.17; ii.33.4 (both prose); nirīkṣitum Śākyamuner °taṃ Divy 269.7 (vs); others, Av i.258.9; Samādh 22.19; Bhad 45 (°vitu, acc. pl.; no v.l.); Kv 13.17; 24.10; Mmk 6.1 (read °taṃ for °tuṃ); Gv (common) 6.5; tathāgata-vi° 18.26, et passim.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 5:00 AM

Title: Re: What's wrong with democracy?

Content:

Grigoris said:

Given that the founders of U\$ democracy were slave owners and murderers of the indigenous residents of the land

Malcolm wrote:

Well, no this is a misrepresentation of US history.

All of the founders from the south were indeed slaveowners. Most of the founders from the North were not.

With respect to murdering Indians, at that point in history, Indians and Europeans were murdering each other with equal frequency, as we can see in the French-Indian war. By this point (1756), the 1.5 million people in the British colonies had expanded no further than the Appalachian mountains, inhabiting the 100-300 mile strip of land area to the east of them from the Carolinas to what is now Maine, only about a tenth of the total landmass of N. America. Beyond that it was all Indians until the Pacific. Of course, then there is the fact that people like Franklin consulted with the Iroquois Confederacy about their principles of governing, some of which were adapted to the new constitution.

The part of Massachusetts in which I live, the hills west of the Connecticut river, was uninhabited by the 17th century because of the constant wars the Pocumtuc confederacy had with the Mohawks who lived in the Hudson Valley. When the first European settlers arrived in 1764 in Ashfield, my town, there was literally no one living here or anywhere around. The whole Berkshire region was uninhabited because of the constant warfare the tribes of the Connecticut river and Hudson Valley were waging against each other for generations before Europeans arrived. Also smallpox definitely took its toll on the local tribe. Their remnant survives as the Abenaki Indians of Vermont.

<http://www.dickshovel.com/pocu.html>

Author: Malcolm

Date: Sunday, January 14th, 2018 at 3:13 AM

Title: Re: ChNN on presence

Content:

aflatun said:

So I think what they're asking is, is this "hard jhana" with a concomitant black out at the five senses and lose of body awareness the kind of first dhyana that Rongzom is advocating?

Malcolm wrote:

I think the Dārṣṭāntika (Sautrantika) opinion is the best.

See the Abhidharmakośabhāṣyam, vol. 4 pp. 1229-1236.

So no, there is no blackout of physical sensation until the third dhyāna.

aflatun said:

Thank you so much for the precise reference

Malcolm wrote:

In addition, the commentary on the Lanka states unequivocally that joy and bliss refer respectively to physical and mental bliss, as does the commentary on the Dasabhumika Sūtra, as does the commentary on the Abhidharmasammucaya, and as does Abhayakaragupta's Marmakaumudī. There are other Mahāyāna commentaries, Madhyamaka mainly, that do not make this distinction, or lean more towards the idea that joy is not physical.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:48 AM

Title: Re: ChNN on presence

Content:

aflatun said:

So I think what they're asking is, is this "hard jhana" with a concomitant black out at the five senses and lose of body awareness the kind of first dhyana that Rongzom is advocating?

Malcolm wrote:

I think the Dārṣṭāntika (Sautrantika) opinion is the best.

See the Abhidharmakośabhāṣyam, vol. 4 pp. 1229-1236.

So no, there is no blackout of physical sensation until the third dhyāna.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:32 AM

Title: Re: Liberation through Taste Medicine???

Content:

Aryjna said:

But isn't it a problem if someone overhears you saying the six syllables or another mantra? Excluding sutra mantras/dharanis.

Malcolm wrote:

With respect to the six spaces of Samantabhadra, 'a a ha sha sa ma, there is no problem at all. You want other beings to hear it. Maybe people will find it weird, but you can chant it for animals, and dying people. It is not like other mantras, wrathful mantras in particular.

Aryjna said:

Thanks, I knew that it was ok for animals but I was under the impression that it shouldn't be heard by other people under normal circumstances.

Malcolm wrote:

No, it is fine. This is why the only dance that can be taught openly, that is, to people without transmission, is the six lokas dance.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:16 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

As in the teacher one feels most devoted to?

Malcolm wrote:

Who is your main teacher?

liuzg150181 said:

If I can't decide or answered from my heart, then I don't have a main teacher for now?

Admittedly I am a new Buddhist (only slightly >1yr), but have been going and different teachings in order to decide which to follow in the end.

Though if not for the fact that the local DC gar got disbanded last year, very likely I would follow ChNNR's teaching mostly by now. Right now I am with the Chokling tersar local grp (focusing on ngondro for now), also receiving teaching from other rinpoche, such as Jigme Lodro Rinpoche and non-Nyingma Rinpoches such as Jhado Rinpoche.

Malcolm wrote:

If you have more heart for ChNN, then you should just follow him. But there is no problem with Choling Tersar, etc., their system is just a bit more gradual. But it will get you to the same place.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:14 AM

Title: Re: Liberation through Taste Medicine???

Content:

Malcolm wrote:

For example, with liberation through taste we give the dying person a little bit, or we can feed it to animals, or "liberation bomb" unsuspecting ordinary people; the same with special incense, we can use the six syllables, as in my sig, sing them, sing song of the vajra; we can make a tagdrol, which assists in practice; one can use their imagination.

Aryjna said:

But isn't it a problem if someone overhears you saying the six syllables or another mantra? Excluding sutra mantras/dharanis.

Malcolm wrote:

With respect to the six spaces of Samantabhadra, 'a a ha sha sa ma, there is no problem at all. You want other beings to hear it. Maybe people will find it weird, but you can chant it for animals, and dying people. It is not like other mantras, wrathful mantras in particular.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:20 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

So far I have a two differing views with regards to the 9 vehicles from different Nyingma lamas:

1.) the nine vehicles are self-contained itself, for different people of different aptitude and inclination

2.) One should start with Mahayoga, then Anuyoga, then Atiyoga. Not sure if the rinpoches or lamas mentioned about needing to traverse from Sutra three vehicle and the other three from outer tantras before that.

Which is the more mainstream Nyingma view? And how does one choose which view to follow?

Malcolm wrote:

You follow the approach of your main teacher.

liuzg150181 said:

As in the teacher one feels most devoted to?

Malcolm wrote:

Who is your main teacher?

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:17 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

It refers to practicing Dzogchen.

liuzg150181 said:

And also, better to let the others taste it, such as dissolving it in water? But isn't it more efficient to use liberation to sight or sound since many ppl can view or hear it (to a lesser extent smell, but it is expendable unlike the other two)?

Malcolm wrote:

They all have their different uses.

liuzg150181 said:

So no point doing HYT stuff that involves Creation and Completion stage once one is a serious Dzogchen practitioner?

Malcolm wrote:

In my opinion, not much. Of course we always have secondary conditions, and for some people the indirect Atiyoga path is more effective since it is a path based on symbols.

liuzg150181 said:

May you elaborate on the different uses part and Atiyoga path vis-a-vis HYT? For the latter do you mean creation and development stage with Dzogchen view?

Malcolm wrote:

The unsurpassed secret cycle of Atiyoga (aka sNying thig) is based on direct perception. The mind series on down is based on inference and mind.

In Atiyoga, after receiving transmission, whether elaborate or not, you practice rushan, then trekchö, then thögal. Many people, masters and students, use Anuyoga as supporting practices. But it is not the main path. The main path is rushan, then trekchö, then thögal.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:13 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

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liuzg150181 said:

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liuzg150181 said:

May you elaborate on the different uses part and Atiyoga path vis-a-vis HYT? For the latter do you mean creation and development stage with Dzogchen view?

Malcolm wrote:

For example, with liberation through taste we give the dying person a little bit, or we can feed it to animals, or "liberation bomb" unsuspecting ordinary people; the same with special incense, we can use the six syllables, as in my sig, sing them, sing song of the vajra; we can make a tagdrol, which assists in practice; one can use their imagination.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:59 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

So far I have a two differing views with regards to the 9 vehicles from different Nyingma lamas:

1.) the nine vehicles are self-contained itself, for different people of diff aptitude and inclination

2.) One should with Mahayoga, then Anuyoga, then Atiyoga. Not sure if the rinpoches or lamas mentioned abt needing to traverse from Sutra three vehicle and the other three

from outer tantras before that.

Which is the more mainstream Nyingma view? And how does one choose which view to follow?

Malcolm wrote:

You follow the approach of your main teacher.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:55 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

It refers to practicing Dzogchen.

liuzg150181 said:

And also, better to let the others taste it, such as dissolving it in water? But isn't it more efficient to use liberation to sight or sound since many ppl can view or hear it (to a lesser extent smell, but it is expendable unlike the other two)?

Malcolm wrote:

They all have their different uses.

liuzg150181 said:

So no point doing HYT stuff that involves Creation and Completion stage once one is a serious Dzogchen practitioner?

Malcolm wrote:

In my opinion, not much. Of course we always have secondary conditions, and for some people the indirect Atiyoga path is more effective since it is a path based on symbols.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:38 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

At times visiting Rinpoches would distribute some medicine of sort (usually black), and it is said to be beneficial to take everyday. One of them come in a paper wrapping which states something abt "Liberation Through Taste", what does it exactly mean? And is it

the only purpose of such medicine?

Posting in Nyingma sub-forum, as I recall this is something Nyingma-specific (and based on my memory, only Nyingma lamas and rinpoches distribute such substance).

Malcolm wrote:

The six liberations are liberation through sight, sound, smell, taste, touch, and mind.

The last is for practitioners, the others are for non-practitioners.

If you are a serious Dzogchen practitioner it is 100% guaranteed that you will attain buddhahood either in this life, the bardo, or the next life (in the nirmanakāya buddhahood if you do not find time to practice much in this life but possess the instructions and understand them) depending on your diligence. If you are not so serious, but have faith in Dzogchen teachings, then it is certain you will obtain buddhahood within a few lifetimes.

Why do I say this? It is because this is what is said in all of the six major commentaries we have on the 17 tantras, as well as what is said in the 17 tantras themselves.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:38 PM

Title: Re: ChNN on presence

Content:

bhava said:

Anyway it seems to be a different style of practice than what we have in Tibetan tradition, yidams, nyams, semdzins etc. View is different and way of practising is different.

Malcolm wrote:

The minds of people practicing are not different, and it is for this reason that Rongzom makes this an important point for those people who must use the indirect method of Atiyoga in chapter 6 of his Intro to Mahāyāna systems.

Instead of putting up resistance and arguing with me, go and have this experience for yourself. You will thank me, and incidentally, it is a requirement for SMS eventually.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:32 PM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Malcolm, I think the problem is that we don't understand what exactly priti, vitarka etc entail. They are just abstract terms we can't really connect with anything. You can rattle

off Vasubandhu's definition, but we poor saps don't know what it means beyond the words.

Malcolm wrote:

Actually, it is not rocket science. Anyone who has done any serious meditation will recollect a time in their practice when they are able to maintain effortless one pointedness on the object, physical ease and mental happiness.

MiphamFan said:

On the Tibetan side however, which contemporary Tibetan teachers really describe these factors in terms of practice and not just Abhidharma?

Malcolm wrote:

There is no difference. Abhidharma is a practice manual, not just a bunch of theory and arguments.

MiphamFan said:

ChNN never does AFAIK. If the gurus don't really teach us these factors in terms of practice then isn't it basically ending up like the situation in Theravada of us trying to reconstruct what exactly Rongzom meant?

Malcolm wrote:

You have to discover these things for yourself, through your own experience. That means you have to discover the state of śamatha and develop it perfectly. Also, you cannot be passive and just assume that everything you need is going to come out of your guru's mouth. That is like refusing to eat unless your doctor gives you the ok.

MiphamFan said:

If one has certain nyams by doing some yidam practices, is it priti or is it sukha/bde ba in the tantric three experiences framework or just some random experience? Are priti and sukha the same, different, overlap? Do we need to try to deliberately develop these factors or will they come along naturally if we continue with our practice of yidams/guruyoga/semdzins etc?

Malcolm wrote:

If you apply the nine stage approach of developing śamatha according to the methodology laid out in the middle Bhavanakrama, then you will indeed have this experience.

Saroruhavajra also describes a nine state śamatha system applied to the Hevajra creation stage and mantra recitation.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:16 PM

Title: Re: What's wrong with democracy?

Content:

Malcolm wrote:

The roots of individualism and liberalism in Anglo democracies stem from, once again, the Scottish Enlightenment -- Smith, Burke, Locke, and Hume. This has nothing to do with Christ or Christianity.

Wayfarer said:

Aside from it being the culture that gave rise to the 'Scottish Enlightenment'....

Malcolm wrote:

The culture that gave rise to the Scottish Enlightenment was a culture that was throwing off the shackles of religion. We have already discussed deism, and since "individualism" is a trait which tends to be associated with AngloAmerican culture, the influence of Epicurean atheism on the intellectual climate of the 17th and 18th centuries ought not be underestimated, as it often is.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:17 AM

Title: Re: Becoming a moderator?

Content:

MatthewAngby said:

How do I become a moderator ? I think I have just falled in love with this site.

Malcolm wrote:

don't do it.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:02 AM

Title: Re: What's wrong with democracy?

Content:

Wayfarer said:

under the influence of Machiavelli and Locke, the men who founded our system made two fateful errors. First, they came to reject the classical and religious idea that people are political and relational creatures. Instead, they placed the autonomous, choosing individual at the center of their view of human nature.

The foundation of Western individualism was the idea that Christ sacrificed himself for all mankind.

Malcolm wrote:

The roots of individualism and liberalism in Anglo democracies stem from, once again, the Scottish Enlightenment -- Smith, Burke, Locke, and Hume. This has nothing to do with Christ or Christianity.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 2:41 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

The five factors of the first dhyana are initial attention (vitarka), sometimes also referred to as coarse attention; vicara, sustained attention; sukha, i.e. physical ease; priti, i.e. mental ease, and one-pointedness. These are all described by Vasubandhu, and Rongzom does not differ in the way he uses these terms. He argues that whether one is doing ordinary śamatha or vipaśyāna or mantra practice is not important; what is important is developing the base of the first dhyāna/perfect śamatha using either method within the context of maintaining Dzogchen view.

Marc said:

Hi Malcolm,

Thanks for your answer. But, sorry, my question wasn't really clear.

When I spoke of "lack of consensus", I was referring to the "raging debate" in the Theravada world about dhyana / jhana:

"light / soft / sutta jhana" vs. "hard / deep / visudhimagga jhana" etc...

As per Alan Wallace's interpretation of Asanga, Tsongkhapa & Co. the commentarial tradition in Mahayana is pretty much in line with that of Theravada, i.e. 1st dhyana is said to be really deep & blissful state of absorption that can be unwaveringly and seamlessly sustained for 24 hours etc...

Is that your understanding as well ?

Thanks for your input.

M

Malcolm wrote:

The most salient characteristic of the first dhyana is it can be entered and dropped at will. Since both vitarka and vicara are absent in the second through the fourth, when one attains those, one remains in them for as long as one intends at the outset.

The first dhyana still retains mental activity. I can't really evaluate Wallace's ideas frankly because I was not trained that way.

Author: Malcolm

Date: Friday, January 12th, 2018 at 11:38 PM

Title: Re: "Forgiveness Is Not Buddhist" Article by McLeod in Tricycle

Content:

Wayfarer said:

But I think that McLeod is arguing that in the Buddhist tradition, that sense of indebtedness was never foundational in the first place so that importing forgiveness is introducing an essentially external attitude into the tradition.

Malcolm wrote:

He is wrong of course; the Buddha himself likened karma to a debt, and so too does Nāgārjuna. Given that Buddhism arose within the context of a civilization that was influenced by the Vedas, concern with debt was huge:

[E]ven the very earliest Vedic poems, composed sometime between 1500 and 1200 bc, evince a constant concern with debt—which is treated as synonymous with guilt and sin.

Graeber, David. Debt: The First 5,000 Years (p. 56). Melville House. Kindle Edition.

The Buddha also describes debt as a kind of suffering in many places.

Author: Malcolm

Date: Friday, January 12th, 2018 at 11:14 PM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Rongzom mentions that people who are not immediately launched into realization must a) develop the five factors of the first dhyāna, and b) the way they practice is total mindfulness within the horizon of absolute attention.

Marc said:

Hi Malcolm,

Given the lack of consensus about what qualifies as full / proper development of the five factors of the 1st dhyāna, could you please let us know where you stand ?

Thx

M

Malcolm wrote:

The five factors of the first dhyana are initial attention (vitarka), sometimes also referred to as coarse attention; vicara, sustained attention; sukha, i.e. physical ease; priti, i.e. mental ease, and one-pointedness. These are all described by Vasubandhu, and Rongzom does not differ in the way he uses these terms. He argues that whether one is doing ordinary śamatha or vipaśyāna or mantra practice is not important; what is important is developing the base of the first dhyāna/perfect śamatha using either method within the context of maintaining Dzogchen view.

Author: Malcolm

Date: Friday, January 12th, 2018 at 8:35 AM

Title: Re: The Real "Dark Age"

Content:

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

DGA said:

To your mind, is the director of The Cup a fake guru? Is his conduct a symptom of a dark age?

Malcolm wrote:

I have already stated my opinion of DKR's credentials. As far as I know, they are in order so far.

Author: Malcolm

Date: Friday, January 12th, 2018 at 5:50 AM

Title: Re: The Real "Dark Age"

Content:

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

Punya said:

I wasn't actually referring to you Malcolm (or Greg). IMO the views of serious practitioners should always be considered, even if we sometimes disagree with them. It would be nice if we could get off this topic though.

But really, are you now saying that DJKR is a charlatan?

Malcolm wrote:

I never even implied it.

Author: Malcolm

Date: Friday, January 12th, 2018 at 3:24 AM

Title: Re: ChNN on presence

Content:

bhava said:

Dear friends, I appreciate your answers. Noting/labeling is I guess one of the traditional methods that helps mind to be anchored in presence. In my experience it is very helpful, as the mind is all the time running in some conceptual thoughts anyway. Also contemplation/samadhi I think has different meaning in the context of Abhidharma and in the context dzogchen as used by CHNN. Similiary certain level of stability of presence/mindfulness seems to be a necessity for samadhi.

Anyway I would be very interested to know, if any of you guys have attained 1st dhyana or at least access (upacara) samadhi and how do you see the relationship between recognition of rigpa and having stability in rigpa in connection with training of the mind in the above mentioned stages of meditative absorbtion. With respect and metta...

Malcolm wrote:

Rongzom mentions that people who are not immediately launched into realization must a) develop the five factors of the first dhyāna, and b) the way they practice is total mindfulness within the horizon of absolute attention.

Author: Malcolm

Date: Friday, January 12th, 2018 at 3:15 AM

Title: Re: Wolff book about Trump

Content:

boda said:

But ideologically opposed to entitlements, oddly.

Malcolm wrote:

Yes, our friend Fa Dao is a red state freeloader.

Fa Dao said:

not actually from here...from one of the "bluer" states....but I guess we all have our "demons" to deal with eh?

Malcolm wrote:

You live there, that's enough. Anyway, New Mexico is awesome. If I were to live anywhere other than here in MA, it would be New Mexico.

Anyway, the main point is that red states are the taker states, where as the blue states are the maker states. So sure, reduce my taxes, the red states only put themselves deeper in the hole.

Author: Malcolm

Date: Friday, January 12th, 2018 at 2:00 AM

Title: Re: The Real "Dark Age"

Content:

TaTa said:

So now every thread about DKR is going to be a DKR bashing thread?

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:55 AM

Title: Re: The Real "Dark Age"

Content:

Grigoris said:

Yes, well, both of those were pretty weak replies, I must say.

Malcolm wrote:

"Disparaging a guru" means that someone who is a student of that guru criticizes them to the effect that they have broken their vows, engaged in nonvirtue, are not qualified to be teachers and so on.

The only way such false gurus can be held to account is if they are disparaged, i.e., shown to be worthless as spiritual guides.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:23 AM

Title: Re: The Real "Dark Age"

Content:

Grigoris said:

So in this case, for example, one does not find fault in what is being said, since what is being said is essentially faultless, so one turns to character assassination instead. So once you convince the reader of the passage, that the person that wrote the passage has a faulty character, what does that mean? That the passage is incorrect? Sounds like an ad hom logic fallacy to me.

Malcolm wrote:

Anyone can parrot a commentary.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:12 AM

Title: Re: The Real "Dark Age"

Content:

Malcolm wrote:

Some gurus should be disparaged, even by their own students.

Grigoris said:

I disagree. I think they should be held to account.

Malcolm wrote:

Under traditional definitions, that would be "disparaging" them.

Grigoris said:

I believe that people should be informed about their actions.

Malcolm wrote:

Under traditional definitions, that would be "disparaging" them.

Author: Malcolm

Date: Friday, January 12th, 2018 at 12:43 AM

Title: Re: The Real "Dark Age"

Content:

Josef said:

The dark age is marked by tulkus mocking victims of sexual abuse on the internet.

Grigoris said:

And Vajrayana practitioners disparaging Gurus...

Malcolm wrote:

Some gurus should be disparaged, even by their own students.

Author: Malcolm

Date: Friday, January 12th, 2018 at 12:13 AM

Title: Re: Wolff book about Trump

Content:

boda said:

Fact, overall, people in red states use more federal dollars than they pay out in federal taxes.

But ideologically opposed to entitlements, oddly.

Malcolm wrote:

Yes, our friend Fa Dao is a red state freeloader.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 11:53 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

CA is a blue state and although I haven't seen the figures as you apparently have I find it hard to believe they are not using more than their fair share as you say the red states are doing. That being said, I'm not familiar with statistically determined electoral districts but as long as it preserves each states rights and doesn't put CA, NY, and TX in control of the entire country then cool, right?

Malcolm wrote:

California receives less than a dollar back for every dollar they send to DC.

Fa Dao said:

For nearly 80 years, poorer, low-tax states — where anti-government ideology and hostility to Washington, D.C., have generally flourished — have benefited disproportionately from federal spending.

Malcolm wrote:

https://www.washingtonpost.com/news/made-by-history/wp/2017/10/30/blue-states-already-subsidize-red-states-now-red-states-want-even-more/?utm_term=.446d3d359241

Fa Dao said:

What the resulting map shows is that the most “dependent states,” as measured by the composite score, are Mississippi and New Mexico, each of which gets back about \$3 in federal spending for every dollar they send to the federal treasury in taxes. Alabama and Louisiana are close behind.

Malcolm wrote:

<https://www.theatlantic.com/business/archive/2014/05/which-states-are-givers-and->

which-are-takers/361668/

Fa Dao said:

[W]ho really benefits from government spending? If you listen to Rush Limbaugh, you might think it was those blue states, packed with damn hippie socialist liberals, sipping their lattes and providing free abortions for bored, horny teenagers. ...

As it turns out, it is red states that are overwhelmingly the Welfare Queen States. Yes, that's right. Red States—the ones governed by folks who think government is too big and spending needs to be cut—are a net drain on the economy, taking in more federal spending than they pay out in federal taxes. They talk a good game, but stick Blue States with the bill.

Malcolm wrote:

<http://www.businessinsider.com/red-states-are-welfare-queens-2011-8#!lpqnG>

Fa Dao said:

The extent to which the average American's tax burden varies based on his or her state of residence represents a significant point of differentiation among state economies. But it's only one piece of the puzzle.

What if, for example, a particular state can afford not to tax its residents at high rates because it receives disproportionately more funding from the federal government than states with apparently oppressive tax codes? That would change the narrative significantly, revealing federal dependence where bold, efficient stewardship was once thought to preside.

The idea of the American freeloader burst into the public consciousness when #47percent started trending on Twitter in 2012. And while the notion is senselessly insulting to millions of hardworking Americans, it is true that some states receive a far higher return on their federal income-tax contributions than others.

Just how pronounced is this disparity? And to what extent does it alter our perception of state and local tax rates around the country? WalletHub sought to answer those questions by comparing the 50 states in terms of three key metrics. Read on for our findings, expert commentary and a detailed methodology.

Malcolm wrote:

<https://wallethub.com/edu/states-most-least-dependent-on-the-federal-government/2700/>

Author: Malcolm

Date: Thursday, January 11th, 2018 at 10:53 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

If a way isn't found that would give each state equal say in how the country is governed it simply won't work...states will end up wanting to secede from the union. I have lived or visited all over the country and there is no way say Montana or Wyoming or New Mexico would be happy with the way say New York or California would have the country run. Face it, the electoral college isn't great but it's better than everything else out there...sad but true

Malcolm wrote:

Yeah, well, we blue states are sick to death of our taxes supporting the red states' inability to pay their own fucking way. Fact, overall, people in red states use more federal dollars than they pay out in federal taxes.

The reality is that the electoral college disenfranchises the urban/blue state vote. That shit just isn't going to stand.

Statistically determined electoral districts will eliminate the need for the EC and gerrymandering. It's the way to go.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 10:37 PM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

fckw said:

Alright, thanks for your replies. Not sure I will attend if there are expected only very little teachings. Otherwise I end up with a great transmission and no clue how it could meaningfully improve my meditation practice.

Malcolm wrote:

Depending on how it is given, the empowerments themselves are chock full of teachings.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 3:41 AM

Title: Re: Khenpo Sonam of Bhutan - Padgyal Lingpa lineage

Content:

WeiHan said:

This lady that is in charge of all these programmes quarreled with Gangteng Rinpoche, continues to use Rinpoche's centre "trademark" - "Yeshe Khorlo" as the centre's name, use it to host all other small names masters programme but Gangteng Rinpoche's programme is no longer hosted by this centre in Singapore. When Rinpoche accepted invitation by other group in Singapore for a Guru Rinpoche's retreat programme, she became jealous, quarrelled with some people who attend the other programme and it maybe the eventual cause that she quarrelled with Rinpoche later.

Malcolm wrote:

Interestingly, Singaporeans caused the Singapore Gar of Dzogchen Community to be disbanded last year. How? They quarreled in front of ChNN.

Virgo said:

That must have been a hefty quarrel.

Kevin

Malcolm wrote:

It was apparently. They had gone to Tenerife to resolve some disputes over integrating with the IDC, but there was one faction that insisted on control of the Gar. So the boss deep-sixed it since they could not get it together.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 3:21 AM

Title: Re: Khenpo Sonam of Bhutan - Padgyal Lingpa lineage

Content:

WeiHan said:

This lady that is in charge of all these programme quarreled with Gangteng Rinpoche, continue to use Rinpoche's centre "trademark" - "Yeshe Khorlo" as the centre's name, use it to host all other small names masters programme but Gangteng rinpoche's programme is no longer host by this centre in Singapore. When Rinpoche accepted invitation by other group in Singapore for a Guru Rinpoche's retreat programme, she became jealous, quarrelled with some people who attend the other programme and it maybe the eventual cause that she quarrelled with Rinpoche later.

Malcolm wrote:

Interestingly, Singaporeans caused the Singapore Gar of Dzogchen Community to be disbanded last year. How? They quarreled in front of ChNN.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 12:33 AM

Title: Re: Wolff book about Trump

Content:

PeterC said:

The electoral college should be consigned to the dustbin of history. It was intended to avoid a geographic segmentation of the electorate, though it's not clear it was ever really needed for that. It's now perpetuated an absurd situation where the presidential elections turn on a vanishingly small number of counties. Pretty sure Madison et al never in their worst nightmares imagined this.

Malcolm wrote:

The Electoral college was about preserving slavery, actually.

Luckily SCOTUS is reviewing not one, but two challenges to unfair gerrymandering.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 11:58 PM

Title: Re: Wolff book about Trump

Content:

PeterC said:

It would still not be a good idea to bet on a Democrat win in 2020. It is their absolute, pathetic failure as a party that has given us Trump's farcical presidency just as much as it was the venality of the Republicans. The same combination could quite possibly give us President Pence in 2020 if Trump has crashed and burned by that point. A Democrat senate this year is certainly possible, but that's the most we can reasonably hope for.

Malcolm wrote:

Actually, the Dems took the popular vote by more than 3 million. Had they run anyone other than Clinton, they would have won hands down. The Green Party, once again, screwed the Dems and left us with Trump. It is a fact that the Green Party took enough votes away from the Dems in Penn, Oh, and Wis to turn the electoral college in favor of Trump.

Fa Dao said:

Malcolm, with all due respect that is getting to be a rather lame argument. Bottomline, #1 Clinton was a horrible candidate, too many controversies over too many years as well as her being the poster child for establishment politics

Malcolm wrote:

Addressed in the second sentence.

Fa Dao said:

#2 You know full well that the electoral college is in place because if it wasn't then California, Texas, and New York would decide virtually all of the presidential elections...and nobody wants that.

Malcolm wrote:

I do.

Fa Dao said:

and #3 Trump, for all of his incredibly obvious downfalls knew this and outplayed her and the DNC at their own game.

Malcolm wrote:

No he hasn't. He is a bumbling fool who thought he was going to lose.

Fa Dao said:

Its ridiculous to think/say that all of Trumps supporters are white nationalists/racists..that would be almost half the country.

Malcolm wrote:

White people are pretty racist, in my experience, even in Massachusetts. Can't tell you how many times I have heard the N word attached to Obama's name, even up here. Given our history, thinking that almost half the country is racist really isn't a stretch at all.

Fa Dao said:

People all over the country are sick to death of "establishment politics as usual" ...

Malcolm wrote:

Well, they did not get that. They got a stronger Mitch McConnell and more deeply embedded establishment politics. Trump is doing the bidding of the establishment. To quote McConnell, "He will sign whatever we put on his desk." Trump himself stated as much yesterday.

Fa Dao said:

Sorry man, she lost fair and square..get over it and move on so that he doesn't do it again in 2020. Please understand...it truly is not my intention to piss you off...

Malcolm wrote:

I never said she did not lose fair and square. What I said was that votes for the Greens put Trump over the top in three battleground states -- this is demonstrable. But Clinton lost because she was a terrible candidate with an entitlement problem. But she would have been a far better president than Trump, as Bernie has said repeatedly.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 11:08 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

fckw said:

@heart: Then I'm a little confused. I understood that first there's the Yamantaka transmission that takes 2 days or so (22 - 23.9.). After this there the retreat is apparently going on till 30.9., so in other words for the Nyingtik Yabshi 7 days are planned in. I am just wondering, if I would like to receive concrete instructions how to practice after the transmission whom I could rely on.

Malcolm wrote:

I doubt there will be much teaching. Each empowerment at least one long day (8 hours plus) to give. Some are better given over two days.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 10:56 PM

Title: Re: Wolff book about Trump

Content:

PeterC said:

It would still not be a good idea to bet on a Democrat win in 2020. It is their absolute, pathetic failure as a party that has given us Trump's farcical presidency just as much as it was the venality of the Republicans. The same combination could quite possibly give us President Pence in 2020 if Trump has crashed and burned by that point. A Democrat senate this year is certainly possible, but that's the most we can reasonably hope for.

Malcolm wrote:

Actually, the Dems took the popular vote by more than 3 million. Had they run anyone other than Clinton, they would have won hands down. The Green Party, once again, screwed the Dems and left us with Trump. It is a fact that the Green Party took enough votes away from the Dems in Penn, Oh, and Wis to turn the electoral college in favor of Trump.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 1:36 AM

Title: Re: pre-emptive contemplation in difficult situations?

Content:

krodha said:

Jñāna is a function of rig pa [vidyā]. If you are resting in rigpa your modality of cognition is jñāna. Just as when you are in marigpa your modality of cognition is vijñāna [rnam shes].

Jyoti said:

The last point you mentioned also apply to the state of clinging to intrinsic awareness of dzogchen.

Malcolm wrote:

He is talking about rigpa. Vidyā = rigpa = intrinsic awareness (a horrible mistranslation of rang rig, aka rang gi rig pa, that is, one's vidyā).

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:20 PM

Title: Re: The Future

Content:

cyril said:

Apocryphal legend or not, the land of red faces is most likely Tibet, not the West.

<https://earlytibet.com/2007/09/18/red-faced-men/>

The West is the land of the blue-eye demons

TharpaChodron said:

You're probably right. But the Native Americans are also known as having red faces and skin, at least by European perspective. Hence, we have football teams called the Redskins.

cyril said:

Yes, I'm aware of that but I somehow I find it strange for a terma text to use some slang terms based on an European perspective. I heard that the redskin term derives from the now-extinct Beothuk people from Newfoundland which the Europeans encountered in their early stages of colonising North America and which used to paint their skin with red ochre. Later, the term was apparently extrapolated to all the other Native tribes despite the fact that most of them did not share that red ochre skin-painting custom with the Beothuk. So, I don't know, but somehow I find it hard to believe that Padmasambhava could have chosen this particular identifier for the Native American populations.

Malcolm wrote:

Especially since the references to red-face people come from a prediction about Tibetans found in a sūtra of Khotanese authorship in the Tibetan canon. Tibetan warriors used to paint their faces red. And they used to invade Khotan, a lot.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:18 PM

Title: Re: The Future

Content:

TharpaChodron said:

I'm finding all the comments on this subject very interesting. I hope Greg is right, though.

And so which of you can tell me if that story about the prophecy, you know the one where the Dharma spreads when the iron horse or whatnot flies (i'm obviously mangling it badly) is an apocryphal legend, or is there some truth that Pamasambhava made that prediction?

Malcolm wrote:

It is a prophecy that has no source that anyone can actually find. Thus, it is in the category of fake buddha quotes.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:11 PM

Title: Re: Urgent help people!

Content:

MatthewAngby said:

Hey guys. So today I went to an empowerment by Kyabgön Phakchok Rinpoche. There was a Puja and then empowerment. So I sat for 6-7 hours straight. However my body was so uncomfortable the whole day there - like literally being bodily tortured of some sort. I really enjoyed his teachings though and I do wish to go again tomorrow , but why do you think my whole body felt so uncomfortable ? - leg cramps butt cramps back pain. Do you think it might be ripening of intense bad karma ?

So I am now contemplating whether to go again tmr or not. Give me some advice guys please ... thanks! I just am afraid to get the pains again tmr . What should I do???

Malcolm wrote:

Sit in a chair.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 10:55 PM

Title: Re: Sum-pa Language?

Content:

tingdzin said:

In case it wasn't in the stuff you read, a theory is that the Sumpa are the same people earlier described as the Hsien-pi in older Chinese sources, i.e. proto-Monolians.

Malcolm wrote:

That makes sense phonetically.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 5:32 AM

Title: Re: Skillful means and Dzogchen

Content:

CedarTree said:

I post here because of the deep information that people like Kevin and Malcolm have even if I have to press and almost "trick" sometimes to get it lol.

Malcolm wrote:

If you are interested in Dzogchen teachings, get thee to a Dzogchen master.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 4:45 AM

Title: Re: The Future

Content:

Simon E. said:

But given the fact that many of us turned to Dharma because of our disillusionment with materialism it might be that for younger people social media might eventually be the 'schoolteacher' that leads them to Dharma.

Malcolm wrote:

I am not disillusioned with materialism, I am just not very good at it...

Author: Malcolm

Date: Monday, January 8th, 2018 at 11:39 PM

Title: Re: pre-emptive contemplation in difficult situations?

Content:

Jyoti said:

intelligence.

Malcolm wrote:

What Tibetan word do you mean by "intelligence."

Author: Malcolm

Date: Monday, January 8th, 2018 at 10:43 PM

Title: Re: The Debate of Astavakra

Content:

Grigoris said:

Uuuuuuummmmmmm... No?

"The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate, intentional stillness of the fool."

Ashtavakragita Chapter 18 Verse 52

The supreme soul unaffected by happiness and misery really exists-

Author: Malcolm

Date: Monday, January 8th, 2018 at 10:16 PM

Title: Re: The Debate of Astavakra

Content:

Grigoris said:

"You are free, still, self-luminous, stainless. Trying to keep yourself peaceful by meditation is your bondage."

Ashtavakragita Chapter 1 Verse 15

Malcolm wrote:

Why are you advocating a view of atman on a Buddhist forum?

Author: Malcolm

Date: Monday, January 8th, 2018 at 6:51 AM

Title: Re: Sum-pa Language?

Content:

pemachophel said:

loppon-la,

is that the same sumpa as in sumpa khenpo? if so, that'd place it in amdo. Yes?

in any case, thanks once again for your erudition.

Malcolm wrote:

It is the same sum pa.

Perhaps at the time the text was written, people in that region spoke a language substantially different than Tibetan. Usually, the list follows the order of languages it has been translated from, in this case from Zhang Zhung language, to Sum pa, then into Chinese, and then finally into Tibetan, meaning it is a text of Bonpo origin in all likelihood.

Author: Malcolm

Date: Monday, January 8th, 2018 at 6:40 AM

Title: Re: Sum-pa Language?

Content:

pemachophel said:

can anyone tell me what the "sum-pa" language is (as in sum-pa'i ked-du)?

e.g.,

Zhang-zhung-gi ked-du: Ta-la-pa-ta-ya-na-ha

Sum-pai ked-du: A-ra-na-ba-li-ya

Gya-gar ked-du: Naga Raja Dhaya

Bod ked-du: Lui Pang-kong

Malcolm wrote:

Sum pa is a region in northern Tibet.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:45 AM

Title: Re: People to Avoid

Content:

Motova said:

People who center their lives and identities around pride parades?

Malcolm wrote:

Nothing wrong with pride parades. I mean, who does not want to see paunchy old men wearing assless chaps?

Motova said:

I mean people whose whole life is a pride parade.

Similar to a Buddhist who might wear multiple malas, and chant mantras out loud on public transit (i.e. a Buddhist parade).

Malcolm wrote:

We don't condition others and neither do we care much what other people do as long as it does not harm others.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:37 AM

Title: Re: CHNN on presence

Content:

Motova said:

I was under the impression presence didn't need internal vocalization.

Malcolm wrote:

In the beginning it is necessary.

Motova said:

Does Rinpoche have a book that goes indepth into the development and stages of presence?

Malcolm wrote:

No, but he talks about presence/mindfulness in every retreat.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:37 AM

Title: Re: People to Avoid

Content:

Motova said:

People who center their lives and identities around pride parades?

Malcolm wrote:

Nothing wrong with pride parades. I mean, who does not want to see paunchy old men wearing assless chaps?

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:20 AM

Title: Re: CHNN on presence

Content:

liuzg150181 said:

Counting breath, or merely just put the mind between the nose and lip for the sensation (like method used by anapanasati)?

Malcolm wrote:

No, for five minutes you repeat to yourself everything you are doing. "Now I am breathing out, now I am breathing in; now I am drinking, now I am talking, now I am not talking, now I am going to the toilet, now I am eating, now I am talking on the phone, now I have hung up the phone, now I am posting on DW," etc.

Motova said:

I was under the impression presence didn't need internal vocalization.

Malcolm wrote:

In the beginning it is necessary.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:12 AM

Title: Re: People to Avoid

Content:

Invokingvajras said:

Only as instructed in the text, which is why I've begun to wonder if the range of association refer to those bodhisattvas who are already ordained.

Malcolm wrote:

The instruction to avoid visiting sex workers was for householder bodhisattvas.

Invokingvajras said:

Personal experience would so far dictate that there's a very good reason to presume a

connection between the degeneration of Dharma and the normalization of certain attitudes and behaviors in modern society. To be quite frank, we're barbarous in many ways.

Malcolm wrote:

There have been LGBTQ people always, in all cultures. It is good these things have been normalized. People should not be judged for their gender orientation.

As far as I am concerned, there is no connection between the degeneration of Dharma and the normalization of equality for blacks, women and LGBTQ people. If the institutions of Dharma have no room for them, then the institutions of Dharma are themselves is degenerate.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:57 AM

Title: Re: The Future

Content:

Simon E. said:

You think 20 or 30 years is enough to straighten out countless aeons of wandering?

Malcolm wrote:

In Dzogchen teachings, five minutes is about the right amount of time, and that might be too long.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:22 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

"Contemplation" is ChNN's translation of ting nge 'dzin, samadhi. Samadhi is a neutral mental factor possessed by all minds. It is what you do with it that turns it into a faculty for nirvana or a faculty for samsara.

Pero said:

See, this is just what I was talking about. I've never heard Rinpoche say anything like this. You're saying everyone has contemplation, where for Rinpoche contemplation is being in rigpa.

Malcolm wrote:

"Samadhi is a neutral mental factor possessed by all minds," is a basic definition from Abhidharma.

When Rinpoche discusses "contemplation," he most frequently resorts to an example from the Samadhirāja Sūtra which maintains that a second of samadhi purifies more karma than eons of merit based practices.

All sentient beings have samadhi, it is what they do with it that determines whether they continue in samsara or achieve awakening; there are mundane samadhis and transcendent samadhis and so on.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:02 AM

Title: Re: "Objectivity" and objective moral values

Content:

liuzg150181 said:

I see, basically just like "secular Buddhism".....

Btw, had googled abt the book and the author, sound interesting. Shall read it if I have the chance.

Malcolm wrote:

Secular Buddhists reject karma and rebirth, unlike Madhyamikas. But it would not be wrong to call Buddhadharma the deism of ancient India.

liuzg150181 said:

Very interesting PoV, since BuddhaDharma rejects first cause, including an eternal ontological Creator God while acknowledging and respecting (though not taking refuge) Vedic/Hindu deities as samsaric beings?

Malcolm wrote:

Those who followed Epicurean philosophy closely also rejected creation by a creator:
That in no wise the nature of all things
For us was fashioned by a power divine-
Book V, De rerum natura

Jefferson owned five copies of this book, and wrote a famous letter, I too am an Epicurean, in 1819.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:56 PM

Title: Re: CHNN on presence

Content:

Aryjna said:

Is there a specific book or text that you would recommend for instructions on mindfulness?

Malcolm wrote:

I would just follow Rinpoche's instruction -- first you try to be mindful for five minutes, when you are breathing, be mindful you are breathing, etc. Then increase to ten minutes, than an hour, than three, etc.

liuzg150181 said:

Counting breath, or merely just put the mind between the nose and lip for the sensation (like method used by anapanasati)?

Malcolm wrote:

No, for five minutes you repeat to yourself everything you are doing. "Now I am breathing out, now I am breathing in; now I am drinking, now I am talking, now I am not talking, now I am going to the toilet, now I am eating, now I am talking on the phone, now I have hung up the phone, now I am posting on DW," etc.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:53 PM

Title: Re: "Objectivity" and objective moral values

Content:

liuzg150181 said:

Huh? At one point a decade ago I was a dilly-dally Deist (with the idea of unity of the phenomenon of universe and self), and checked out Deism forum. It seems the members were rather antagonistic towards atheism and found more resonance with Monotheistic religion followers such as Christians. At the very least they believe a Creator God as first cause (albeit rather hands off with the creation).

Malcolm wrote:

This is a modern, reconstructed Deism. You should read the book written by Stewart. It is really interesting. He shows very clearly the Deism of Jefferson and Ethan Allen is just atheism.

liuzg150181 said:

The real story of America's philosophical origins properly begins in ancient Greece, and its first protagonist is the most famous atheist in the history of modern thought.

Malcolm wrote:

Stewart, Matthew. *Nature's God: The Heretical Origins of the American Republic* (p. 80). W. W. Norton & Company. Kindle Edition.

It is also important to recall that Candrakīrti quips in the *Prasannapāda* that the primary difference between materialists of his day and Madhyamakas is that materialists rejected karma, while Madhyamakas accepted it.

liuzg150181 said:

I see, basically just like "secular Buddhism".....

Btw, had googled abt the book and the author, sound interesting. Shall read it if i have the chance.

Malcolm wrote:

Secular Buddhists reject karma and rebirth, unlike Madhyamikas. But it would not be wrong to call Buddhadharma the deism of ancient India.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:29 PM

Title: Re: The Future

Content:

Malcolm wrote:

The presence or absence of Buddhadharma in the world is dependent on the presence or absence of the world's merit. When the world's merit is in decline, Buddhadharma declines, for example, we can see this with nations. As Tibet's merit as a nation declined, so too did Buddhadharma decline in that nation and the institutions which acted as supports for Buddhadharma also became increasingly corrupted, such as the tulku system, the monastic system, and so on.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:12 PM

Title: Re: ChNN on presence

Content:

Pero said:

My advice would be to take things you read from (most) people online with a large grain of salt (including me haha). Better to rely on authentic teacher's explanations whether oral or written. For example contemplation hasn't got much to do with the thinking faculty or intelligence as far as I know.

Malcolm wrote:

"Contemplation" is ChNN's translation of ting nge 'dzin, samadhi. Samadhi is a neutral mental factor possessed by all minds. It is what you do with it that turns it into a faculty for nirvana or a faculty for samsara.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 10:59 PM

Title: Re: People to Avoid

Content:

Malcolm wrote:

Yup, can't hang out with paṇḍakas or visit veśyās, what is a poor lay bodhisattva to do?

Invokingvajras said:

Well, most of us in the US have to hold onto a job, and often times coworkers and employers will fall under these categories.

Malcolm wrote:

You can't seriously be suggesting that you take those passages literally, or find cause in them to avoid LGBTQ folks, impotent men, sex addicts or sex workers?

Author: Malcolm

Date: Sunday, January 7th, 2018 at 10:56 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

I dont know man...smells like a setup...like some kind of misdirection...

climb-up said:

The book, or the entire Trump presidency?

...or both?

Fa Dao said:

The book, but I suppose you could also say his entire presidency as well. Everyone keeps making the mistake, IMO, of underestimating this man and until that stops he wont be stopped and will go on to win in 2020.

Malcolm wrote:

Oh for lord's sake -- that idiot only won by 77K votes in the three states which were crucial to his electoral college win, and in those states the Green Party took votes away from Democrats the latter otherwise would have had.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 4:14 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

climb-up said:

I don't have transmissions for Longde (I am correct that it requires it's own specific transmission, right?), but I am curious about this:

If ChNN's understanding of a teaching (longde in this case) is unique and not the same as generally taught or practiced it would seem that students of ChNN would practice according to his understanding. Is that correct or, having received transmission, are students free to investigate others understandings and come to their own conclusions?

Malcolm wrote:

Well, apart from ChNN, no Tibetan teachers actually teach sems sde and klong sde in the west. So it is all kind of a moot point.

climb-up said:

Oh, yes I guess it is then.

And it does need specific transmission right? Is it only given in SMS trainings?

Malcolm wrote:

ChNN gives Longde regularly, usually once a year or so.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 3:57 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

climb-up said:

I don't have transmissions for Longde (I am correct that it requires it's own specific transmission, right?), but I am curious about this:

If ChNN's understanding of a teaching (longde in this case) is unique and not the same as generally taught or practiced it would seem that students of ChNN would practice according to his understanding. Is that correct or, having received transmission, are students free to investigate others understandings and come to their own conclusions?

Malcolm wrote:

Well, apart from ChNN, no Tibetan teachers actually teach sems sde and klong sde in the west. So it is all kind of a moot point.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 3:11 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

florin said:

But are you suggesting that longde can still be seen as an independent path that starts with longde and finishes with longde, and is totally separate, independent from any preliminaries or practices that we may think it should precede the main practice ?

Malcolm wrote:

Yes. The Vajra Bridge makes it pretty clear that this is the case.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 2:49 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

florin said:

But if you do SMS program you would do lots of preliminaries before getting at the longde level isn't it ?

Malcolm wrote:

Each level has its prelims and main practice.

florin said:

Yes that is what i meant more or less.

I could be wrong but in my understanding, the view of CNNR when it comes to longde about when and in what circumstances we should practice it, assumes that we have tried lots of preliminaries and variety of practices that develop capacity for contemplation had some experiences developed some understanding yet we are still uncertain about our real nature.

Malcolm wrote:

That is due to ChNN's unique understanding of the relationship between the three statements and the three series. But the three statements of Garab Dorje as well as the three series found in the Nyinthig would have been unknown to Pang Mipham Gonpo, the two Dzengs, and so on. The Vajra Bridge literature does talk about three series, but they are sūtra, tantra, and ati; not sems, klong, and man ngag lde.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 2:22 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

Fa Dao said:

Interesting....Thanks Malcolm! So no prelims...they would just jump right in with Anuyoga style Ngondzong Gyalpo and 4 Da?

florin said:

But if you do SMS program you would do lots of preliminaries before getting at the longde level isn't it ?

Malcolm wrote:
Each level has its prelims and main practice.

Author: Malcolm
Date: Sunday, January 7th, 2018 at 2:21 AM
Title: Re: Longde/Vajra bridge rushens and semdzins
Content:
Fa Dao said:
Interesting....Thanks Malcolm! So no prelims...they would just jump right in with Anuyoga style Ngondzog Gyalpo and 4 Da?

Malcolm wrote:
So it seems.

Author: Malcolm
Date: Sunday, January 7th, 2018 at 1:22 AM
Title: Re: "Objectivity" and objective moral values
Content:

liuzg150181 said:
Huh? At one point a decade ago I was a dilly-dally Deist(with the idea of unity of the phenomenon of universe and self),and checked out Deism forum. It seems the members were rather antagonistic towards atheism and found more resonance with Monotheistic religion followers such as Christians. At the very least they believe a Creator God as first cause(albeit rather hands off with the creation).

Malcolm wrote:
This is a modern, reconstructed Deism. You should read the book written by Stewart. It is really interesting. He shows very clearly the Deism of Jefferson and Ethan Allen is just atheism.

liuzg150181 said:
The real story of America's philosophical origins properly begins in ancient Greece, and its first protagonist is the most famous atheist in the history of modern thought.

Malcolm wrote:
Stewart, Matthew. Nature's God: The Heretical Origins of the American Republic (p. 80). W. W. Norton & Company. Kindle Edition.

It is also important to recall that Candrakīrti quips in the Prasannapāda that the primary difference between materialists of his day and Madhyamakas is that materialists rejected karma, while Madhyamakas accepted it.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 12:39 AM

Title: Re: Good west coast wine?

Content:

Simon E. said:

Can a Brit make a nod towards the Duxoup range?

How affordable they are in terms of your domestic market I am not sure..but they are quality.

Malcolm wrote:

They are quite reasonable. Nothing more than 25\$.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 12:34 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

Well, reading A Sourcebook in Indian Philosophy is good for starters.

Marc said:

In this ocean of publications of fluctuating quality, do you know of one that particularly stand out ?

Thx

Malcolm wrote:

I meant the one called A Sourcebook in Indian Philosophy published by Princeton.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:39 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Reibeam said:

Thanks Pero

I have a recording on another computer in another state. I figured someone would know on here instead of me having to buy it again for one minute detail.

Malcolm wrote:

In general it is the melody in Shitro

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:23 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Reibeam said:

I was wondering if anyone remembers if in the Longsal Ngondro (six lokas combine with Vajrasattva) the long Vajrasattva mantra is sung the same way it is in the Shitro or if we do it the same way we do in the Ganapuja? If I am not mistaken I think you can do both depending on time and circumstances.

Malcolm wrote:

Get the recording...

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:14 PM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

There are two kinds of right view: mundane right view and transcendent right view. The latter arises from the former.

pael said:

What to read for achieving mundane right view? Is Sutta Nipata good?

Malcolm wrote:

Sure, but Prajñāpāramita is better.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:52 PM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

Fa Dao said:

In the Longde Vajra bridge does anyone know if they used rushens and semdzins? And if so were they the same or different as the ones more commonly used?

Malcolm wrote:

They do not.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:43 PM

Title: Re: Good west coast wine?

Content:

amanitamusc said:

Are there any good wine companies that are not owned by Gallo or Constellation Brands that are easily found and put out quality affordable reds and whites?

Malcolm wrote:

Duckhorn has a second label called Decoy. They make excellent, inexpensive Cabs, Merlots, Pinots, etc., primarily from Sonoma grapes. Average cost 20-25\$

Layercake is another even more affordable, but decent quality label, average price, 15-17\$. They source wine from CA, Chile, Australia, and France.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:40 PM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

From the records we have, of civilizations coming in contact with Hunter gatherer tribes, they sound like vicious people.

Grigoris said:

I imagine I would be vicious if I had to protect my family (tribe) and myself from destructive colonial encroachment, slavery and extinction.

Queequeg said:

There's no indication the Huns were being enslaved. No indication the Mongols or Manchus were being enslaved.

If you're talking about people at levels of development like tribes in the jungles of Borneo and the Amazon, you're trying to peer back into the mists of history. Maybe, but I'm skeptical it was such an ideal.

Malcolm wrote:

With respect to Amazonian Indians there is increasing evidence that they are the remnant of much more vast, populous civilization that collapsed in the century following the arrival of Colombus from disease. We know this because of the discovery of vast tracts of datable, prepared soil in many parts of the Amazon basin.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:34 PM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

... the study of real Samkhya, Yoga, Vedanta is a serious thing which I respect greatly, even though I think their view is mistaken. But there is a lot for Buddhists to gain by studying real Indian tenets if only so they can avoid porting such mistaken views into their own practice.

Marc said:

Hi Malcolm,

Would you have a some resources in mind to recommend for those of us who may want to do so ?

Thx

M

Malcolm wrote:

Well, reading A Sourcebook in Indian Philosophy is good for starters.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 6:02 AM

Title: Re: "Objectivity" and objective moral values

Content:

Wayfarer said:

The whole issue that I am trying to understand is 'how did scientific materialism become a substitute for religion?' It's really not a simple thing to understand. The Secular West is the expression of a conditioning process which unfolded over millenia and has arrived at a state of - let's see - false consciousness. So I'm trying to understand how that happened, and I've read quite a bit on this subject. The 'rise of nominalism' is one component.

Malcolm wrote:

The secular west is a natural consequence of the Scottish Enlightenment. In particular, it can be traced to the popularity of the rediscovery of Epicurean atheism in the writings of Lucretius's *De rerum natura*:

Whilst human kind

Throughout the lands lay miserably crushed

Before all eyes beneath Religion- who

Would show her head along the region skies,

Glowering on mortals with her hideous face-

A Greek it was who first opposing dared

Raise mortal eyes that terror to withstand,

Whom nor the fame of Gods nor lightning's stroke

Nor threatening thunder of the ominous sky

Abashed; but rather chafed to angry zest

His dauntless heart to be the first to rend

The crossbars at the gates of Nature old.

And thus his will and hardy wisdom won;

And forward thus he fared afar, beyond

The flaming ramparts of the world, until

He wandered the unmeasurable All.
Whence he to us, a conqueror, reports
What things can rise to being, what cannot,
And by what law to each its scope prescribed,
Its boundary stone that clings so deep in Time.
Wherefore Religion now is under foot,
And us his victory now exalts to heaven.
Deism was merely a polite name for 18th century atheists, and the term "nature's god"
is just a term used for natural laws of physics and the like:
RATH: So can you tell us - back in 1776, what did nature's God refer to?

STEWART: So nature's God is one - a deity that operates entirely through laws - natural
laws - that are explicable. And we have to approach this god through the study of nature
and also evidence and experience. So it's a dramatically different kind of deity from that
you find in most revealed religions.

<https://www.npr.org/2014/07/13/331133858/founders-claimed-a-subversive-right-to-natures-god>

Author: Malcolm

Date: Saturday, January 6th, 2018 at 5:18 AM

Title: Re: Wolff book about Trump

Content:

Wayfarer said:

There's an article by Wolff in <https://www.hollywoodreporter.com/news/michael-wolff-my-insane-year-inside-trumps-white-house-1071504> about the book. Wolff points out that at the outset, he asked Trump if he could spend time at the West Wing and write a book, and conveys the fact that Trump didn't really seem to understand the question, but didn't say 'no'. So the existence of this book itself is a consequence of Trump's incompetence! Wolff has hundreds of hours of recordings in support of the book. I would say he's performed an invaluable public service.

Malcolm wrote:

Yes, it is really going to be fun watching the USS Donald Trump sink with all hands...

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:55 AM

Title: Re: People to Avoid

Content:

Coëmgenu said:

Can you understand the text? I have been trying for a while. Its not like reading sūtra material at all.

That being said, these are all commentaries on the LS that deal with the 十惱亂, of which the 五不男 are one. If you are so obliged, if you can understand the Chinese, could you kindly PM me with what you can make of it?

PeterC said:

These commentaries are written to be read together with the text it's commenting on, which makes reading them out of context a bit harder. I'll need to go back to the original sutra to do a decent translation - may be a while before I have time to do that, though, at this time of the year. But the comments specifically on the 十惱亂 aren't particularly revelatory, mostly says that avoiding them assists your practice.

Invokingvajras said:

That's insightful. Personal experience would prove this to be rather true, though I can't help but wonder if it's full application would only be possible if one were ordained a bhikṣu. To practice the bodhisattva path as a lay person in today's world seems to make avoidance of the 十惱亂 virtually impossible.

Malcolm wrote:

Yup, can't hang out with paṇḍakas or visit veśyās, what is a poor lay bodhisattva to do?

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Simon E. said:

If its merely intellectual its not right view.

I am not sure you understand the terminology you are using....'Fuki'.

fuki said:

Are you familiar with correct and incorrect function?

For instance false speech or "untruths" can function correctly in order to shake up a student.

Many Buddhist teachers use it all the time, if you think all that comes out of your teachers mouth is always "right" you might have missed it

The Dharma is fluid, not fixed.

Malcolm wrote:

The Dharma has one purpose, freeing sentient beings from desire, hatred, and ignorance. That's it.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:03 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Yes, I never intended to say that it does or doesn't nor do I find such conversations to hold any merit though.

I'm 95% Buddhist btw eventhough there are no Buddhists only empty costumes pieced together from discarded bits of imagination

Virgo said:

Views govern the realm of the intellect, however, they also guide our meditation, and so on. Wrong views, can and will block our realization because of that. Therefore study and reflection become essential. Discussion is part and parcel of study and reflection, especially discussion with gentlemen like Malcolm, who are very learned.

Kevin

fuki said:

Yes and no (for me) for instance seeing dependent origination in everyday life (so not intellectual study) is a spontaneous observation or seeing which compared to the study of DO the doctrine is useless, it's the dharma of prajna. But as a Ch'an practisioner I also see many ppl holding "right view" according to the doctrine but yet are completely stuck in a loophole of their own narrative, right isn't always right if you catch my drift. I enjoy discussing with Malcolm we had some interesting encounters on E-sangha but then I left and resided on ZFI only, Malcolm is very learned indeed much more then I will ever be. Wrong view is the obstacle for sure, but right view can be just as much an obstacle, if the view is merely intellectual.

Malcolm wrote:

There are two kinds of right view: mundane right view and transcendent right view. The latter arises from the former. There can be a problem if a person mistakes their mundane conceptual right view for the transcendent right view of realization. For this reason we need genuine teachers who can set us straight if we err in mistaking our conceptual right view for the right view of realization. But people like Adyashanti are so far away from anything remotely resembling right view, well...you know what I think. On the other hand, people like Adyadhanti, Andrew Cohen, Eckart Tolle, etc. are not for serious people. They are for people who like spiritual fast food. Even though I think they contain errors, the study of real Samkhya, Yoga, Vedanta is a serious thing which I respect greatly, even though I think their view is mistaken. But there is a lot for Buddhists to gain by studying real Indian tenets if only so they can avoid porting such mistaken views into their own practice.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 3:05 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Ah I see what you mean, yes it looks like BS I agree, then again I know famous zen teachers who said something similar, it depends on the context and the function of the speech. To just put something like that in itself might be confusing, the perks of the intraweb.

can you tell me where that quote is from?

I suspect thats its about the nature of perception instead of what you think its about.

Malcolm wrote:

It comes from this:

https://d1c742hwzmv7ke.cloudfront.net/library/The_Way_of_Liberation_Ebook.pdf

It is filled with similar moronic platitudes and nonsense, like this little gem of meaninglessness:

Just as presence is an expression of being, so too is being an expression of the Infinite. The Infinite is ultimate Reality, and is beyond all conceptualizations and experiences. It is the ultimate ground of all being, all existence, all dimensions, and all perceptions. It is transcendent of all categories, all descriptions, all imaginings. It is beyond ego, self, presence, being (and non- being), and oneness, but it is not other than these either. Neither conceivable nor experienceable, the Infinite knows itself through a simple intuitive regard it has for itself in every aspect of itself. Thus the only thing that realizes the Infinite is the Infinite. And only such realization brings an end to the mind's restless search for God, Truth, and meaning.

Sadly, there are people that just lap up this kind of spiritual soft drink and rot their intellectual teeth.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

realized teachers such as adyashanti must be full of BS too.

Malcolm wrote:

Adyashanti is definitely full of shit. Total fraud.

fuki said:

Interesting none of my Ch'an teacher ever said such a thing, can you elaborate?

Malcolm wrote:

For example, this statement:

At this very moment, Reality and completeness are in plain sight. In fact, the only thing there is to see, hear, smell, taste, touch, or feel, is Reality, or God if you like.

This is completely wrong in every possible way. It sounds groovy, but it is total bullshit. If sense objects were reality, everyone and every creature would be free of delusion at all times. This is merely one of many problems with his "teachings." It is a bunch of uniquely Bay Area New Age Bullshit.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:16 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

realized teachers such as adyashanti must be full of BS too.

Malcolm wrote:

Adyashanti is definitely full of shit. Total fraud.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:07 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Why do you keep up bringing views?

Malcolm wrote:

Because, as the great Zen master Śākyamuni Buddha observed, right view is the first limb of the path.

And also, the great Zen master Āryadeva stated, "Realization comes from the view."

In other words you cannot get anywhere practicing with the incorrect views of nonbuddhists.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:47 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

I understand your concern but neti neti is non-affirmative, that is if understood and practised correctly. But it is not my intention to confuse, for myself practising under Ch'an and vendata systems the practise is the same, the "view" I have no business with, just the expedients and the outcome of practise.

Malcolm wrote:

Neti neti is most definitely an affirming negation. What does it affirm? The Upanishadic atman. The Buddha refutes this atman.

Which atman does the Buddha not refute? The conventional atman imputed upon the five aggregates.

The view of Chan and Vedanta cannot be the same. It is quite impossible.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

neti neti

Malcolm wrote:

Also irrelevant to Buddhadharma.

fuki said:

Not so, in Buddhism its called "don't know" (kwan um) or "non-dwelling mind" (hui hai) for instance.

Malcolm wrote:

It is so: neti neti is an affirming negation. "Don't know" is a non-affirming negation.

People who do not properly study tenet systems often make the mistake of conflating tirthika views with the view of Buddhadharma. It's a pity, because they block their realization with sophistry and concepts.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:16 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

neti neti

Malcolm wrote:

Also irrelevant to Buddhadharma.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:15 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

No, it really doesn't since the tathāgatagarbha sūtras definitely rebut the notion that tathāgatagarbha bears any resemblance to the atman of the tīrthikas.

Grigoris said:

While I agree, there are plenty of others out there that will disagree. Not that I want to play the Devil's advocate.

Malcolm wrote:

Those people who disagree are simply ignorant of the Buddha's teachings.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 12:30 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Simon E. said:

Yes you could. Take the first quoted verse about 'The Eternal Reality Of The Immortal Soul' for example. Squaring that with the doctrine of anatta could fill a rainy afternoon or two.

Grigoris said:

Depends on your view of the Tathagatagarbha.

Malcolm wrote:

No, it really doesn't since the tathāgatagarbha sūtras definitely rebut the notion that tathāgatagarbha bears any resemblance to the atman of the tīrthikas.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 12:27 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Sorry bout the typo. Lol. Right up there with minibus.

Malcolm wrote:

No, it surpasses minibus by a large margin.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:31 PM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Pizza is Italian.

Malcolm wrote:

Nah, it is as American as apple pie. And bagels. And hamburgers. And hot dogs.

aflatun said:

Totes. But that's one bad thing about California, or two. Pizza and bagels. Californians don't know shyte about pizza and bagels. I was recently back in NY and couldn't believe the level of pizza and bagel I had grown accustomed to on the best coast

Malcolm wrote:

Believe it not, but they did a test of bagels, using exact same production methods in NYC and in SF. The NYC bagels still tasted better. In the end, it was decided that the difference was the water used in the process.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:28 PM

Title: Re: Wolff book about Trump

Content:

Malcolm wrote:

This will be tossed out of court in a New York minute.

Wayfarer said:

Here's hoping!

Malcolm wrote:

In the US, public figures are generally barred from bring defamation suits. If I recall correctly, in fall of 2016 Trump tried to bring a defamation suit against someone and it was laughed out of court with the judge saying that Trump had so damaged his own reputation, no one could do worse.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:20 PM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Pizza is Italian.

Malcolm wrote:

Nah, it is as American as apple pie. And bagels. And hamburgers. And hot dogs.

Author: Malcolm

Date: Friday, January 5th, 2018 at 6:17 AM

Title: Re: "Objectivity" and objective moral values

Content:

Wayfarer said:

I think all the arguments against God can be used with equal facility against Buddhism.

Malcolm wrote:

Well, no, since most of the arguments against God have to do with refuting first causes, and Buddhism nowhere asserts first causes.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:41 AM

Title: Re: Wolff book about Trump

Content:

Malcolm wrote:

The government could not shut down the Pentagon Papers, what makes you think Trump can shut this down?

Wayfarer said:

Different kind of case - there's a clear 'national interest' case in the former, this case mainly concerns defamation. I'm not saying that I think it would be a good thing, but I think the publishers would have to be very mindful of being sued out of existence, which does happen in some cases. We'll find out pretty quickly, I imagine.

Malcolm wrote:

Dude, this is not England. This is America. This will be tossed out of court in a New York minute. Nothing Bannon, etc. said was in public. Therefore, it is protected speech under the First Amendment.

Henry Holt is part of Macmillan, which is a multibillion dollar publisher. There is no scenario in which Trump can outspend Macmillan.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:24 AM

Title: Re: Occult & Arcane!

Content:

climb-up said:

As I said;

"his is heretical and I apologize, I totally respect your POV"

Malcolm wrote:

It is not heretical, it is merely ignorance of certain facts about Dzogchen that cause people to make these kinds of claims.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:12 AM

Title: Re: Wolff book about Trump

Content:

Wayfarer said:

Trump's lawyers are seeking an injunction against the book being published. I think they'd have to have a pretty good case, wouldn't they?

Malcolm wrote:

Nope. This is America. The government could not shut down the Pentagon Papers, what makes you think Trump can shut this down?

Wayfarer said:

I noticed that on Slate, which is certainly no friend of the Trump presidency, there was a <https://slate.com/news-and-politics/2018/01/is-bannon-trump-michael-wolff-reporting-reliable.html> of Michael Wolff's overall reliability, saying that he has a track record of unattributed quotations and embellishments.

Malcolm wrote:

Wolff has recordings. Lots of them. The Trump Administration, in their continued display of complete incompetence actually permitted a gossip columnist 6 months of unfettered access to the White House. We don't even need to ask, "What were they thinking," because clearly no one is thinking inside the White House at all these days, not since Obama moved out.

Author: Malcolm

Date: Friday, January 5th, 2018 at 3:53 AM

Title: Re: Weed is now legal in California

Content:

Unknown said:

Attorney General Jeff Sessions issued a marijuana enforcement memo Thursday rescinding the Obama administration's guidance, which enabled states to legalize marijuana without federal intervention. His one-page memo makes it clear that marijuana possession and distribution is against federal law, and it will direct U.S. attorneys to approach these cases as they do all other cases when enforcing them.

The move now injects uncertainty into the growing industry in the regions of the country that have legalized the drug, CBS News' Jeff Pegues points out. Many are likely to be confused about whether it's okay to grow, buy or use marijuana in states where it's legal, since long-standing federal law prohibits it.

Malcolm wrote:

<https://www.cbsnews.com/news/jeff-sessions-marijuana-policy-announcement/>

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:22 AM

Title: Re: Occult & Arcane!

Content:

climb-up said:

I tend to agree. I believe (and this is heretical to many, and I apologize and totally respect that POV) that individuals have experienced the nature of mind outside of Buddhism specifically, and that things like contemplative prayer in the tradition of "The Cloud of Unknowing" (which is a practice based on view and not contradictory (IMO) with dzogchen; but these people have to explain their understanding and experience (if they even dare to) in a framework of the tradition they come from (just like Buddhists do).

Malcolm wrote:

???

Without the view of dependent origination and emptiness, one will not even experience, let alone understand, the nature of the mind.

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:18 AM

Title: Re: Wolff book about Trump

Content:

Queequeg said:

For giggles, schadenfreude, or alarm...

Michael Wolff: My Insane Year Inside Trump's White House

<https://www.hollywoodreporter.com/news/michael-wolff-my-insane-year-inside-trumps-white-house-1071504>

The letter by Beverly Hills-based attorney Charles J. Harder demanded the publisher, Henry Holt and Co., "immediately cease and desist from any further publication, release or dissemination of the book" or excerpts and summaries of its contents. The lawyers also seek a full copy of the book as part of their investigation.

The latest twist in the showdown came after lawyers accused Bannon of breaching a confidentiality agreement and Trump denounced his former aide as a self-aggrandizing political charlatan who has "lost his mind."

Malcolm wrote:

https://www.washingtonpost.com/politics/trump-slams-bannon-when-he-was-fired-he-not-only-lost-his-job-he-lost-his-mind/2018/01/03/21fb158a-f0aa-11e7-b3bf-ab90a706e175_story.html?utm_term=.46ef223afd5e

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:10 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Unsubstantiated gossip by somebody with a chip on their shoulder. We are really starting to scrape the bottom of the barrel with this thread.

Malcolm wrote:

Well, DW is mostly unsubstantiated gossip.

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:25 AM

Title: Re: Question on Kalachakra prophecy

Content:

Fa Dao said:

Seriously? You are comparing an ideology to a large and diverse group of people. It would be more accurate and less disingenuous to compare capitalism to islam itself...both of which are ideologies.

Malcolm wrote:

Capitalism, Communism, Christianity and Islam all share one feature in common -- they all regard the non-productive destruction of surplus value as socially unethical.

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:21 AM

Title: Re: Question on Kalachakra prophecy

Content:

Nemo said:

It seems the most dangerous thing to life on earth currently is capitalism, not Muslims.

Malcolm wrote:

No, the most dangerous thing on the planet for the environment is oil. And it is used freely by everyone regardless of ideology, economic system, or religion. World population did not explode because of capitalism, it exploded first because of the Colombian exchange, and then the discovery and development of all kinds of

technologies that use petroleum in the late nineteenth century.

<http://energyskeptic.com/2013/oil-production-fueled-population-growth-and-food-production/>

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:11 AM

Title: Re: Tibetan vinaya

Content:

Coëmgenu said:

Is the Tibetan Mūlasarvāstivādinaya available anywhere in English translation?

Malcolm wrote:

Just the basic text, translated by Prebish in Buddhist Monastic Discipline; which also contains a side by side translation of the Mahasamghika Prātimokṣa Sūtra.

Coëmgenu said:

If I may bother you further, do you know if the extant Tibetan Mūlasarvāstivādinaya is the same document as the extant Chinese Sarvāstivādinaya?

Malcolm wrote:

No, the MSV is a more developed Vinaya, which is why it is generally considered to be later than the SV vinaya.

Author: Malcolm

Date: Friday, January 5th, 2018 at 12:53 AM

Title: Re: Tibetan vinaya

Content:

Coëmgenu said:

Is the Tibetan Mūlasarvāstivādinaya available anywhere in English translation?

Malcolm wrote:

Just the basic text, translated by Prebish in Buddhist Monastic Discipline; which also contains a side by side translation of the Mahasamghika Prātimokṣa Sūtra.

Author: Malcolm

Date: Friday, January 5th, 2018 at 12:19 AM

Title: Re: Weed is now legal in California

Content:

DGA said:

Cannabis is good for a bellyache. Or certain kinds of pain.

Otherwise... boring. Maybe there's something wrong with my brain?

TharpaChodron said:

I think it has a lot to do with brain chemistry. Some people are like Willie Nelson, it just works for them. Others find it too hallucinogenic and it triggers their schizophrenia.

I disagree that it just invokes laziness etc for all people. I know some ingenious, industrious and very successful craftsmen who smoke regularly. The same guys don't like alcohol at all. Different brain chemistry, for sure.

And as for this whole thing that America has not contributed anything culturally to the world, I'd

say the total opposite. Music, movies, media, fashion, commerce, ideology, good and bad, much of it is heavily influenced by US culture.

It's not just Cajun food, there's also cornbread, chicken fried steak, dorito loco tacos, Barbeque...

Malcolm wrote:

And Pizza, don't forget Pizza, and General Tso's Chicken!

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:49 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

PeterC said:

I think most people agree that the person asking about receiving a specific teaching should just go. I certainly do. But that's going into a Rigpa center to receive a specific teaching with no further affiliation to the organization. Very different from advising them to become meaningfully involved with Rigpa.

Malcolm wrote:

We can express our opinion, but we cannot condition people.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:47 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

This gets back to the original point, do you want to attend Rigpa for teachings knowing they are still denying abuse occurred?

Malcolm wrote:

If there were some teachings I really thought I needed being given by a lama I respected at a Rigpa center than I would go without hesitation. I would also still watch a film

produced by Miramax.

Sogyal may very well be the Harvey Weinstein of Tibetan Buddhism, but not everything he has done or sponsored is entirely bad.

I know it is fashionable now in the days of the #metoo movement to boycott anything and everything someone accused of sexual misconduct may have been involved with, but I think that it is extremely short-sighted, a bandaid, not a cure.

Also, I am quite certain that Rigpa will survive Sogyal. There are literally thousands of people who don't care if or don't believe that Sogyal has actually done anything wrong. And Sogyal has colon cancer -- it is highly unlikely that he will last out another decade.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:32 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Exactly you are guessing. Where did I say I would be satisfied?

Just to refresh people's memories. I'm not the only one who has stated that Sogyal should spend time in prison. I recall Malcolm stating very categorically the same in this thread, on at least two occasions.

Malcolm wrote:

No. I stated that this was a matter for the courts. However, no criminal complaint has brought been against the man so far.

TRC said:

Well it appears you did, on p.18 and again on p.21 of this thread:

Malcolm wrote:

Observing that it may be a compassionate outcome for a person to spend some time incarcerated for a crime they have been convicted of is a far cry from praying for someone's incarceration.

Why would it be compassionate? In order to prevent them from committing other similar crimes. As I observed, however, Sogyal has yet to be brought up on criminal charges. The way it works in a Democracy is that everyone is entitled to their day in court. Jane Doe had her day and opted for payment rather than punishment, probably because her lawyer advised her to take the settlement rather than get bogged down in a lengthy court case with a less than certain outcome.

In other news:

Mary Finnigan writes:

Author: Malcolm

Date: Thursday, January 4th, 2018 at 10:15 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Well I'm still waiting for you to pull up the quote where I said I would be rejoicing in Sogyal's suffering if he went to prison.

dzogchungpa said:

Well, you said:

TRC said:

I'm saying a long-life prayer for Sogyal so he can spend a bit of that time in prison. This would be the best and most compassionate outcome for him to help ripen that huge back log of negative karma, and good for the victims of his abuse too, to see some justice done.

dzogchungpa said:

I'm guessing that means you want him to go to prison and would feel satisfaction if he does. I'm also guessing you understand that he would be suffering there, right?

TRC said:

Exactly you are guessing. Where did I say I would be satisfied?

Just to refresh people's memories. I'm not the only one who has stated that Sogyal should spend time in prison. I recall Malcolm stating very categorically the same in this thread, on at least two occasions.

Malcolm wrote:

No. I stated that this was a matter for the courts. However, no criminal complaint has brought been against the man so far.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Apparently you can't be a Mahayana practitioner if you want to see the natural course of justice take place and see people face up to their criminal behaviour, but you can still be a Mahayana practitioner if you sexually, physically, spiritually and emotionally abuse people.

Johnny Dangerous said:

You are just using a vague idea of justice to rationalize a desire that someone be harmed. You should apply antidotes, or whatever your approach dictates, instead of pretending a desire for vengeance is somehow motivated by virtue. The punitive end of the criminal justice system in most countries has little to do with 'facing up to criminal behavior', whatever it's other qualities or deficiencies.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:22 AM

Title: Re: An Account of the Tiāntāi Synthesis

Content:

Queequeg said:

Good luck finding the empty nature of dharmas, though.

Malcolm wrote:

When you don't find it, you have found it.

Queequeg said:

I've been searching for years... I must be getting close.

Malcolm wrote:

If you are still searching, you haven't found it.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:14 AM

Title: Re: An Account of the Tiāntāi Synthesis

Content:

Queequeg said:

Good luck finding the empty nature of dharmas, though.

Malcolm wrote:

When you don't find it, you have found it.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:07 AM

Title: Re: Weed is now legal in California

Content:

PuerAzelis said:

Same here. My last experience was a truly out of control flashback. The Fear. For hours and hours on end. No desire to repeat.

To be honest it was never my favorite. Hashish = assassin.

dzogchungpa said:

When I was 19 I was in Benares and I tried this stuff called bhang. My companions and I were completely incapacitated for many, many hours. All that was left of my mind was an experience of white light. Crazy stuff. We didn't even take that much of it, the guys in the shop were doing like two or three times as much.

Grigoris said:

Eating dope is so much more efficient than smoking. It takes longer but the effect is generally much more intense.

Malcolm wrote:

And debilitating.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:45 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Apparently you can't be a Mahayana practitioner if you want to see the natural course of justice take place and see people face up to their criminal behaviour...

Malcolm wrote:

It all depends on whether you have a one-lifetime view or a multiple lifetime view. If someone has faith in karma, the vipāka of sexual misconduct and so on is very clearly delineated. Wishing for someone to suffer, for any reason, is antithetical to Buddhist ethics in general, and Mahāyāna ethics specifically, since it involves abandoning one's compassion for that sentient being. One cannot in the same breath say, "I want to X to suffer in prison for their crimes" and say also, "I have compassion for X." No truly compassionate Buddhist person ever wants any sentient being to suffer for any reason.

TRC said:

but you can still be a Mahayana practitioner if you sexually, physically, spiritually and emotionally abuse people.

Malcolm wrote:

Yes, no one ever said pṛthagjana Mahāyāna practitioners were perfect. Anyway, you will have to be satisfied with the endless humiliation of Sogyal in the press and on boards such as these since it is highly unlikely he will be successfully brought up on charges. Being satisfied with the humiliation of a sentient being is also not very Buddhist.

We can address the issues of patriarchy and sexual abuse in Buddhist organizations without indulging in afflictive behavior ourselves, or at least we can recognize the afflictions that the perceived misdeeds of others raise within ourselves.

And if you accept rebirth, do you really believe that in some past life you have not done things far more awful to women than the crimes you impute onto Sogyal? I am pretty sure we have all been perps and victims, over and over again...

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:31 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Simon E. said:

But clearly they do or we would not be having this discussion.

The answer is not to rush to punishment. The answer is to raise the awareness of would be Dharma students. To encourage caution when approaching teachers. To take our time. To keep our eyes and ears open fully.

I am not interested in victim blaming, but it is a fact that Sogyal's reputation was widespread long before the scandals were in the public domain.

That did not help those already in the organisation where a different set of dynamics apply..but could have been a warning those thinking of joining.

Josef said:

No, they dont.

His behavior, and his apologists behavior removes them from the ranks of Mahayana practitioners.

TRC said:

Thank you Josef. That was exactly the point.

Malcolm wrote:

While I generally agree with Josef, on this point, I cannot agree. Papayin Māra's attempt to trick the Buddha by taking the bodhisattva vow to gain access to the Buddha's presence resulted in Papayin Māra's prediction to complete Buddhahood (Śūraṅgamasamādhi Sūtra), so it is impossible that Sogyal has been separated from the Mahāyāna gotra. You, TRC, are underestimating the tremendous merit of the bodhisattva aspiration.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:17 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Tongnyid Dorje said:

I dont know, guys. I think we can find ANY citation to support ANY view.

Malcolm wrote:
No, not really.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:48 AM
Title: Re: Weed is now legal in California
Content:

DGA said:
Native Oregonian here. I kind of like Walla Walla pinot and cabernet better than our stuff.

Malcolm wrote:
That's because Washington wine regions are drier and hotter, and make a more full bodied wine. Willamette growers emulate the more austere style of Burgundy, buy design. The French just don't like American creativity with wine making. But they do not know what they are missing. Also their meat sucks.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:40 AM
Title: Re: Weed is now legal in California
Content:

DGA said:
I like Gewürztraminers because they are orange and fizzy.

Malcolm wrote:
Best paired with a nice spicy curry.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:39 AM
Title: Re: Weed is now legal in California
Content:
Minobu said:
wine wine wine

Malcolm wrote:
wine wine wine

Queequeg said:
They made a movie about this called Sideways.

Malcolm wrote:
Minobu wouldn't be happy about how fruit forward the Santa Maria Pinots are.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:35 AM
Title: Re: Weed is now legal in California
Content:

Coëmgenu said:
I have a bit of a weird affection for the sheer bizarre eccentricity of German white wines.

Malcolm wrote:
Rieslings are the favored wines of sommeliers around the world. Why? They are light and refreshing.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:27 AM
Title: Re: Question on Kalachakra prophecy
Content:
Harimoo said:
In Kalacakra tantra, mleccas refers to muslims.

DGA said:
Yes. What is not clear to me is if the term mleccha refers to Muslims only, or also to others.

Malcolm wrote:
Generally, it refers to anyone speaking an unclear (to subcontinental Indians) language. In the context of the Kālacakra, muslims.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 1:57 AM
Title: Re: Sexuality, Marriage, Promiscuity and the Dharma
Content:

Ricky said:
If one is a Shin Buddhist then the 5 basic precepts are good enough.

Malcolm wrote:

If you are a Shin Buddhist you don't even follow those.

Ricky said:

True but its great to have some level of morals and decency in life.

Malcolm wrote:

Then it is better to choose bodhisattva ethics over pratimokṣa ethics.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:45 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

All I'm saying is it doesn't break the precept, not whether it's a good or bad thing.

Malcolm wrote:

It breaks the bodhisattva precepts, which, if one is a lay Mahāyāna practitioner, are more important than the five lay pratimokṣa precepts. The sūtra I cited also states that much of what is permissible for a Hinayāna practitioner is forbidden to a Mahāyāna practitioner, and vice versa. The five pratimokṣa precepts are not definitive for Mahāyānis, but the bodhisattva precepts are definitive.

Ricky said:

If one is a Shin Buddhist then the 5 basic precepts are good enough.

Malcolm wrote:

If you are a Shin Buddhist you don't even follow those.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:29 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

All I'm saying is it doesn't break the precept, not whether it's a good or bad thing.

Malcolm wrote:

It breaks the bodhisattva precepts, which, if one is a lay Mahāyāna practitioner, are more important than the five lay pratimokṣa precepts. The sūtra I cited also states that much of what is permissible for a Hinayāna practitioner is forbidden to a Mahāyāna practitioner, and vice versa. The five pratimokṣa precepts are not definitive for Mahāyānis, but the bodhisattva precepts are definitive.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:26 AM

Title: Re: Weed is now legal in California

Content:

Minobu said:

California wine is good in some cases but you cannot compare it to French or Italian ..

Malcolm wrote:

I have drunk wine in Italy, France, Spain, Napa, and Oregon. Californian and Oregonian wine is just as good and often better than wine from Europe.

You need to read about the <http://www.simonandschuster.com/books/Judgment-of-Paris/George-M-Taber/9780743297325>:

The Paris Tasting of 1976 will forever be remembered as the landmark event that transformed the wine industry. At this legendary contest—a blind tasting—a panel of top French wine experts shocked the industry by choosing unknown California wines over France's best.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:48 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

So now I assume you are going to smoke weed, take drugs, drink booze, and eat meat again? Amazing the permissions we can find in a little citation!

Grigoris said:

Quite amazing the conclusions that people jump to based on so little information. That is not what it is advising, and you know it!

Malcolm wrote:

Greg, in all seriousness, the Kun byed rgyal po citation is talking about the nature of the mind. The sūtra quote I posted was about how someone who holds bodhisattva vows should conduct themselves. I assume you hold three vows, because you are Vajrayāna practitioner. This means that observing bodhisattva vows are important to you, since I know that they are important to you. The citation is not saying, "don't visit prostitutes because they are bad people." The citation means, "Do not visit prostitutes for sex." We already agree on this.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:14 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

There are three things a householding bodhisattva should not do. Which three? One should not go near prostitutes; one should not depend on a man or a woman whose practice of speech and thought differ [from one's own]; and one should not stay in places where cows are slaughtered.

-- Trisaṃvara-nirdeśa-parivarta-nāma-mahāyāna-sūtra

Pero said:

Uh oh.

Grigoris said:

From my signature: "Butchers, prostitutes, those guilty of the five most heinous crimes, outcasts, the underprivileged: all are utterly the substance of existence and nothing other than total bliss."

The Supreme Source - The Kunjed Gyalpo

The Fundamental Tantra of Dzogchen Semde

Malcolm wrote:

So now I assume you are going to smoke weed, take drugs, drink booze, and eat meat again? Amazing the permissions we can find in a little citation!

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:09 AM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Well, for me it has nothing to do with beefs, being "down" with people (I have overdosed on "down" here on Lesbso) and ecolodging, it has to do with an interest in pre-Columbian meso-American culture. I am a bit of an "ancient rubble" junky.

Malcolm wrote:

Strictly speaking, you will find some of the best pre-Colombian "rubble" in New Mexico, Arizona, Colorado, etc. Then, in Missouri and Illinois there are the mound builders. The largest city north of Mexico Pre-Colombian America was the https://en.wikipedia.org/wiki/Cahokia_near_Cahokia,_Illinois.

Mexico is of course amazing in this respect, and if you have a chance to get the Archaeology Museum in Mexico City, go by all means. Then there is Mayan Mexico, Chiapas and the Yucatan, which I have not been to, and Oaxaca on the Pacific Coast,

the homeland of Mezcal. Honduras, El Salvador and Guatemala are presently really too dangerous for idle tourism, but Costa Rica and Belize are pretty safe. We have not even gotten to Peru, Chile, etc.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 8:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

I'm saying a long-life prayer for Sogyal so he can spend a bit of that time in prison.

Malcolm wrote:

Mahāyāna practitioners do not pray for the incarceration of anyone.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 4:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

What are the benefits of paying a membership? Is there like an data bank of past webcast or the replays are just the last ones?

heart said:

You support the community, that is the real benefit.

/magnus

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 3:58 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

It's not a subject that I deal with often, except in these conversations with you and the others, so I'll have to dig up the reference with the exact number. In the meantime, anyone interested, or who would like to search with me, can refer to <https://dhammawheel.com/viewtopic.php?f=42&t=22572#p323571> at Dhammawheel.

Malcolm wrote:

Dhammanando's opinion is not definitive.

It also does not apply to bodhisattvas, unlike the Mahāyāna sūtra passage I quoted above. Those who consider themselves Mahāyāna practitioners should by all means

avoid visiting prostitutes for sexual services.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 2:12 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Back to pot... the first time I went into a shop in Washington State where its been fully decriminalized for a few years, it took me a second to not feel like I needed to be looking over my shoulder, and then talking with a guy about different kinds of weed and weed derived products as though I was at Best Buy talking about TVs... very strange experience...

Malcolm wrote:

Before you all get too giddy on your sour diesel/pineapple express hybrids:

<https://www.politico.com/magazine/story/2017/12/16/jeff-sessions-marijuana-216109>

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 2:08 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Back to pot... the first time I went into a shop in Washington State where its been fully decriminalized for a few years, it took me a second to not feel like I needed to be looking over my shoulder, and then talking with a guy about different kinds of weed and weed derived products as though I was at Best Buy talking about TVs... very strange experience...

Also, the pot these days... WHOA. This aint the schwag we smoked behind the bleachers in high school... no seeds popping in your face, and you can actually choose the kind of high...

dzogchungpa said:

We've come a long way, baby. Check out this <http://www.mybpg.com/shop>.

Grigoris said:

I have hazy recollections of Amsterdam in 1990. The novelty wears off quite fast.

Malcolm wrote:

You can still remember 1990? Impressed!

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 2:08 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
best food and wine in the world.

Queequeg said:
Oh, I don't know about that. There are a lot of places with great food and wine. In terms of food, Tokyo might be the greatest place at this time in history - beyond just Japanese food.

Malcolm wrote:
Nothing beats Napa.

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 1:39 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
When was the last time you were in Cali?

Grigoris said:
???

Just reporting on a news item I read.

Actually I have no desire to visit California, or the US. None at all. Granted there would be some amazing nature to see there, but...

Ricky said:
Visit Canada instead. It's a cleaner and more civilized version of the US.

Malcolm wrote:
Perhaps, but it is also boring, with the exception of British Columbia.

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 1:36 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
Your loss. The US is a great place to live and practice Dharma.

Grigoris said:
Not all places in the US are great to live in, or practice Dharma. Like not all places in

Europe are great to live in or practice Dharma.

Malcolm wrote:

That depends. Granted cities are not good places to practice Dharma in general, but the US is comparatively unpopulated compared to the rest of the world. And California, while too expensive, is great -- best food and wine in the world.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 1:15 AM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

None at all.

Malcolm wrote:

Your loss. The US is a great place to live and practice Dharma.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:43 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Grigoris said:

]Personally I have no problem with sex workers, I have worked with (adolescent) prostitutes and had friends that were sex workers. The problems is not the girls and boys, it is the Johns. The "people" that USE the sex workers.

Malcolm wrote:

That is why householder bodhisattvas should not resort to prostitutes.

Grigoris said:

I agree fully, especially after witnessing the effects that sex work has on the workers psyche. It's not pretty.

Malcolm wrote:

Yes, it has nothing to do with phobias, as one person inaccurately described it, but rather caring for other human beings who are in exploited positions.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 10:45 PM

Title: Re: Requesting bodhisattvas for help

Content:

MatthewAngby said:

Okay.. let's say today I am going to buy 5 crabs from the stall... but I wait and pray for bodhisattvas to manifest in forms to save them. But what if they didn't manifest and the

crabs survival depended if I bought them.

Malcolm wrote:

Why they should they appear when there is already a bodhisattva on the scene?

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 10:37 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Grigoris said:

]Personally I have no problem with sex workers, I have worked with (adolescent) prostitutes and had friends that were sex workers. The problems is not the girls and boys, it is the Johns. The "people" that USE the sex workers.

Malcolm wrote:

That is why householder bodhisattvas should not resort to prostitutes.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:35 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Why do the rules for this change in Mahayana?

Malcolm wrote:

Because we are bodhisattvas, more concerned with the welfare of others than our own.

Ricky said:

I read something once that a bodhisattva can have sex with a hooker if it benefits her in some way. Maybe you know the sutra for this.

Malcolm wrote:

That's a very slippery and steep slope.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:20 AM

Title: Re: Weed is now legal in California

Content:

dzogchungpa said:

I just realized this. Mlght have to stop by <http://www.mybpg.com/blog/jan1/>, just out of curiosity, of course.

Grigoris said:

I wouldn't do that if I were you, unless you are a registered resident of California, coz it is

still a criminal offence for non-residents caught in California with ganja.

Malcolm wrote:

When was the last time you were in Cali?

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:15 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Why do the rules for this change in Mahayana?

Malcolm wrote:

Because we are bodhisattvas, more concerned with the welfare of others than our own.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 5:54 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

That's where I got the 5 prostitutes a day, where legal, rule from.

Malcolm wrote:

Specific source please.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 5:08 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

This was back on E-Sangha.

Malcolm wrote:

Definitely not.

Pero said:

It might not have been you but for sure it was sourced from some sutra.

Malcolm wrote:

Whoever presented this opinion presented it from Berzin's website:

Consider, for example, the discussion about having sex with a prostitute. In both the Indian and the Tibetan texts, having sex with a prostitute is perfectly okay, even for a married man, so long as the man pays for the prostitute.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/karma-rebirth/buddhist-sexual-ethics-main-issues#prostitution>

This what you said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. But we can see from the passage that I cited above it is not the case that visiting prostitutes was considered acceptable conduct for a householder bodhisattva.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:54 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. Ironically I think it was Malcolm who mentioned this first.

Malcolm wrote:

Definitely not.

Pero said:

This was back on E-Sangha.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:37 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. Ironically I think it was Malcolm who mentioned this first.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:03 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

It's also important to note that some convert Buddhists have hangups about what is permitted by the Buddha, such as the fact that frequenting prostitutes, where legal, is perfectly fine so long as one limits oneself to 5 a day. But these are just puritanical Christian hangups that have no place in Buddhism because the practice is perfectly fine so long as it is legal, as it is in Las Vegas here in the States.

Malcolm wrote:

There are three things a householding bodhisattva should not do. Which three? One should not go near prostitutes; one should not depend on a man or a woman whose practice of speech and thought differ [from one's own]; and one should not stay in places where cows are slaughtered.

-- Trisaṃvara-nirdeśa-parivarta-nāma-mahāyāna-sūtra

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 2:43 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Conservative family values = healthy and strong society.

Malcolm wrote:

Right, which is why Christian adolescents have much higher rates of STD's than the gen pop.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:46 AM

Title: Re: CHNN on presence

Content:

Vasana said:

As far as I heard, he gave these examples to illustrate that we generally make mistakes when we're not present (e.g- copying a text while distracted, cutting your finger when chopping vegetables, having a road accident) and that when we are familiar with the meaning of presence it is like a person who is well familiar with driving a car. In the beginning you have to use a lot of effort to maintain attention while driving but after some time, familiarity & integration, you can drive while having a complicated conversation with someone and yet not be distracted from what you're doing.

Malcolm wrote:

Yes, and he offers instructions in how to train in "presence" which differ not in the slightest from how one trains in mindfulness. His use of the term "presence" indicates his initial translation of dran pa into Italian.

Aryjna said:

Is there a specific book or text that you would recommend for instructions on mindfulness?

Malcolm wrote:

I would just follow Rinpoche's instruction -- first you try to be mindful for five minutes, when you are breathing, be mindful you are breathing, etc. Then increase to ten minutes, than an hour, than three, etc.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

liuzg150181 said:

After hearing the Sakya horror story from ChNNR, generation and completion stage seems less enticing now.

Btw, I only receive transmission during the Three anniversary, and miss this time's Ati Guru Yoga transmission, am I still allowed to practise Ati Guru Yoga?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:12 AM

Title: Re: CHNN on presence

Content:

Vasana said:

As far as I heard, he gave these examples to illustrate that we generally make mistakes when we're not present (e.g- copying a text while distracted, cutting your finger when chopping vegetables, having a road accident) and that when we are familiar with the meaning of presence it is like a person who is well familiar with driving a car. In the beginning you have to use a lot of effort to maintain attention while driving but after some time, familiarity & integration, you can drive while having a complicated conversation with someone and yet not be distracted from what you're doing.

Malcolm wrote:

Yes, and he offers instructions in how to train in "presence" which differ not in the slightest from how one trains in mindfulness. His use of the term "presence" indicates

his initial translation of dran pa into Italian.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 12:44 AM

Title: Re: CHNN on presence

Content:

Jyoti said:

Malcolm, thanks for the input. Its nice to read your words again after five years of my absence from this board.

Malcolm wrote:

Sure, actually, when Rinpoche discusses presence and awareness, he is referencing the terms dran pa (smṛti) and shes bzhin (samprajāna).

His five guidelines for practitioners are always:

- 1) Ati Guru Yoga.
- 2) Use presence and awareness.
- 3) Work with circumstances.
- 4) Do your best.
- 5) Relax.

Happy New Year.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 12:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

weitsicht said:

If you have the opportunity to participate in a teaching of a Rinpoche who follows Rigpa's invitation, hence you pay Rigpa for the tuition and play part in Rigpa's way of reciting Refuge and Dedication (inclusion Sogyal's chants from tape and a long life prayer for him) and you would have no other chance to have this teaching or see this Rinpoche otherwise, would you go or would you abstain?

Malcolm wrote:

If the teacher or teaching were important to me, I would go.

Author: Malcolm

Date: Monday, January 1st, 2018 at 11:37 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ignorant_Fool said:

Noob question - for the lungs that Rinpoche gave earlier, are we required to receive empowerment to practice (say Green Tara or Marici) anuyoga style? Is it ok to just do the root mantra?

Malcolm wrote:

Dzogchen transmission eliminates any need to have further empowerments for the lungs you have received.

Author: Malcolm

Date: Monday, January 1st, 2018 at 11:26 PM

Title: Re: Yes, you need a teacher.

Content:

WontonCarter said:

How I've done it so far is to not only read the works of many teachers of many traditions, but also work a lot with admirable friends, compare understandings, read the posts here and at DhammaWheel, as well as other forums, and listen to Dharma talks and lectures from highly-reputable teachers of both Mahayana and Theravada. I've also been in contact/have friendships with monks and nuns, exchanged letters, had conversations, etc. I spend a lot of time studying the Pali Canon and Mahayana sutras as well, and reading commentaries. Most importantly, I practice in line with these teachings and scriptures.

Malcolm wrote:

This is called training in the three wisdoms: hearing, reflection, and cultivation.

pael said:

How about reciting sutras without lung? Any merit?

Malcolm wrote:

Yes, of course. Sūtras have lungs, but do not require them for recitation and so on.

Author: Malcolm

Date: Monday, January 1st, 2018 at 9:16 PM

Title: Re: CHNN on presence

Content:

Jyoti said:

Instant presence is another alternative for the 'state of rigpa', 'rigpa' is just knowledge

and 'presence' is not just 'rigpa', it is the 'state of rigpa'. Many westerners just use rigpa to refer to the state of presence, this is an error.

Jyoti

Malcolm wrote:

Presence is Rinpoche's translation of dran pa, mindfulness.

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:11 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Not 100% sure about this but a married buddhist man can go see hookers on the side and not break the sexual misconduct precept.

Malcolm wrote:

False.

Author: Malcolm

Date: Monday, January 1st, 2018 at 6:24 AM

Title: Re: Occult & Arcane!

Content:

RengeReciter said:

When Buddhism came to Tibet, it merged with the indigenous shamanic system, Bon, and took on characteristics and practices from that tradition.

Malcolm wrote:

This is basically nonsense. Not your fault for repeating it, but it is bullshit. This is like calling Japanese Buddhism shamanic because many customs from pre-buddhist Japanese religion were preserved by Japanese Buddhists, such as worshipping the Kami and so on.

The Carmen Blacker book mentioned by Jikan has an excellent account of shamanic currents in Nichiren temples.

Author: Malcolm

Date: Monday, January 1st, 2018 at 6:19 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Johnny Dangerous said:

Modern 'family values' did not exist in the Buddha's time, because people did not conceive of the nuclear family the way we do, fairly obviously. Neither did the silly 'sex postivity' one currently finds on the other end of the spectrum.

Stefos said:

One can understand that, of course, "modern family values" which are joke by the way due to a LOT of issues with people and their images of the perfect man, woman, child, family, etc.

I asked for Textual sources sir.

Can you provide any for your particular stance please?

Thank you,
Stefos

Johnny Dangerous said:

I didn't mention a particular stance, other than that the Buddha (obviously) had little to say about modern sexual politics or ideas. I don't really feel like pulling anything up from access to insight because I'm on a mobile device.

Obviously though, if you are looking for Pali sources it is a mostly very dim view of sensual pursuits period, promiscuity would certainly fall under that, but the approach is so different from modern moralizing about it that there is no comparison really. That, and the fact advice on sex for celibate renunciation is obviously it's own deal.

The Buddha In Pali sources takes a negative view of household life period, that ain't no 'family' values.

Mahayana sources are all over the map...so exactly what kind of 'source' are you looking for?

Shore up your own ability to steer the conversation and be specific before complaining about not having sources etc.

Malcolm wrote:

When the Chinese were dismayed that they could not find any mention of such things as filial piety and so on, they composed sūtras to reinforce those values.

Author: Malcolm

Date: Monday, January 1st, 2018 at 5:53 AM

Title: Re: Happy new year !

Content:

Lucas Oliveira said:

Happy New Year Dharma Wheel !!!

Malcolm wrote:
Happy Fake Buddha Quotes!!!

Author: Malcolm
Date: Monday, January 1st, 2018 at 4:57 AM
Title: Re: Obstacle years

Content:
pemachophel said:
one of my teachers just told me the effects of the obstacle year can sometimes be felt six months in advance if it's going to be a really bad year.

also, there are practices for turning back these negative conditions, at least in part.

Malcolm wrote:
In general, for men the year before is also an obstacle year, for women, the year after.

kirtu said:
So there's actually at least a third obstacle year. Does the before -after male/female rule also apply to the 7th year?

Kirt

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 1st, 2018 at 4:55 AM
Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:
Malcolm wrote:
In reality, the Buddha said almost nothing about family life. He said absolutely nothing about monogamy, promiscuity, and so on. Why? These things belong to worldly social customs and really have nothing do with Dharma.

Author: Malcolm
Date: Monday, January 1st, 2018 at 3:45 AM
Title: Re: Obstacle years

Content:
pemachophel said:
one of my teachers just told me the effects of the obstacle year can sometimes be felt six months in advance if it's going to be a really bad year.

also, there are practices for turning back these negative conditions, at least in part.

Malcolm wrote:

In general, for men the year before is also an obstacle year, for women, the year after.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:39 AM

Title: Re: Obstacle years

Content:

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

kirtu said:

Well what if nothing particularly challenging happens in the centipede year?

Kirt

Malcolm wrote:

That is just fine. Not everyone has the same cycle of elements, mewas, parkha and so on. And, karma trumps astrology.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:38 AM

Title: Re: Obstacle years

Content:

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know

their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

Grigoris said:

So the year after your birth year is an obstacle year?

Malcolm wrote:

No, if you were born in a dog year, the dog year is your obstacle year. In Tibetan astrology, you are 1 year old the day you are born. Let's say you were born on the last day of this year, the fire bird year. On the first day of the following year, the earth dog year, you would be 2. Your thirteenth year would be the next bird year, that would be your obstacle year. Your 7-off side year would be the next rabbit year, which is the enemy of bird, another obstacle year. There are generally two obstacle years per 12 year cycle, your rang lo, or the animal year of your birth and the seventh year from that birth year.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:21 AM

Title: Re: Obstacle years

Content:

philji said:

When do obstacle years occur? Is it every 12 th year..i.e. if i am year of the dog sign they will arise in that year..or is it when the 12/24/36 th year etc ends and i enter 13/25/37 th year etc.

Malcolm wrote:

If you are a dog, then the next year is an obstacle year.

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:14 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Stefos said:

The Lord Buddha's wives died Malcolm.....He was running a concurrent "wife brothel."

Malcolm wrote:

Really, you have a sūtra citation for this?

Author: Malcolm

Date: Monday, January 1st, 2018 at 2:35 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

The point of this exercise of course is to dispel the notion that the Buddha advocated the "traditional family" based on Western monogamous values.

The Cicada said:

Okay then, Mahanatma, how should we then live?

Malcolm wrote:

However you like, as long as it does not harm others.

Author: Malcolm

Date: Monday, January 1st, 2018 at 2:34 AM

Title: Re: Occult & Arcane!

Content:

RengeReciter said:

This is similar to the shamanic elements that you see in Tibetan Buddhism.

Malcolm wrote:

What shamanic elements? You mean like the "Shamanic" elements in Nichiren Buddhism?

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:42 AM

Title: Re: Obstacle years

Content:

philji said:

When do obstacle years occur? Is it every 12 th year..i.e. if i am year of the dog sign they will arise in that year..or is it when the 12/24/36 th year etc ends and i enter 13/25/37 th year etc.

Malcolm wrote:

If you are a dog, then the next year is an obstacle year.

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:06 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Fortyeightvows said:

Buddha for sure supported traditional marriage. For one he himself only took one wife...

Malcolm wrote:

No, the Buddha had at least two wives, and according to some sources, three; as well as many mistresses. The Lalitavistara reports he had a wife named Gopa, who was his head wife:

Then indeed, in order to conform to worldly conventions, the Bodhisattva dwelt among 84,000 women and showed himself to partake of the amorous games with pleasure. Among the 84,000 women, the Śākya girl Gopā was consecrated as the foremost wife.

"Traditional" marriage exists in many forms: polygamy, polyandry, monogamy, and everything in between.

pael said:

It is often said to be Yasodhara. Who was third wife? Gopa was not Rahula's mom, right?

Malcolm wrote:

Gopa was the principle wife, Yaśodharā was the mother of Rahula, and Mrigajā was the third wife. There are other sūtras that mention six wives.

The point of this exercise of course is to dispel the notion that the Buddha advocated the "traditional family" based on Western monogamous values.

Author: Malcolm

Date: Monday, January 1st, 2018 at 12:57 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

Just to add a bit more here, the Abhiniṣkramaṇa-sūtra states that the Buddha had three

main wives, Gopa, Yaśodharā, and Mrigajā, as well as 60,000 other wives, that is to say, 20,000 wives as the retinue for the three main wives. Buddha's palace was literally crawling with wives.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 11:45 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Fortyeightvows said:

Buddha for sure supported traditional marriage. For one he himself only took one wife...

Malcolm wrote:

No, the Buddha had at least two wives, and according to some sources, three; as well as many mistresses. The Lalitavistara reports he had a wife named Gopa, who was his head wife:

Then indeed, in order to conform to worldly conventions, the Bodhisattva dwelt among 84,000 women and showed himself to partake of the amorous games with pleasure. Among the 84,000 women, the Śākya girl Gopā was consecrated as the foremost wife.

"Traditional" marriage exists in many forms: polygamy, polyandry, monogamy, and everything in between.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 10:32 PM

Title: Re: 'The observer is the observed' ---critique

Content:

Supramundane said:

The point of the first jhana is, i think, to gain awareness. But thought cannot be stopped. A good athlete can slow his pulse; he can't stop it.

Malcolm wrote:

No, the point of the first dhyana is to attain one-pointedness on an object of concentration.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 10:25 PM

Title: Re: Question on Kalachakra prophecy

Content:

cck123 said:

Hi friends,

regarding the kalachakra tantra:

what is the role of all the other religions and gods, esp. christians and jews, in the battle against the mleccchas? Do you find them among one of the two sides, or are all people areligious and the gods without might? Are they destroyed or converted by the mleccchas?

Good wishes for new year 2018!

Chris

Malcolm wrote:

Kālacakra treats all Abrahamic religions as the same, that is, pernicious.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 6:10 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

With the exception of the prohibition against intoxication, the wording of the first four precepts are identical for laypeople and ordained.

Grigoris said:

I asked if the wording refers specifically to humans. For example the wording in the Abrahamaic Religions is: Thou Shalt Not Kill.

Malcolm wrote:

As I said, it is clearly discussed in the commentaries.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 5:39 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

Does the exact wording of the precept refer to humans specifically?

Malcolm wrote:

With the exception of the prohibition against intoxication, the wording of the first four precepts are identical for laypeople and ordained. Since there is a qualifying proviso for novices and bhikṣus that clarifies that killing animals is a far lesser offense, and because in the commentaries on Vinaya "abandon taking life" refers specifically to human beings, we can understand that the first precept refers to killing humans.

As I wrote above, the killing of animals is covered under the general commitment to ahimsa we take on as part of going for refuge to the Dharma.

So, if you kill an animal, you may not have broken the first precept, but you have breached your commitment of ahimsa.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 5:26 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

I didn't say anything about the Buddha's standards, I said: "Anyway, for me, not being a monastic and all, the Vinaya is not my sole source of moral/ethical standards."

Malcolm wrote:

I thought this was Dharmawheel, not Grigoriswheel.

Grigoris said:

Needlessly harming plants. Scratching about in the dirt is another one on the list. So is going to see theater and music. Again though, I am not a monastic thus: "So what?"

Malcolm wrote:

The issue is not what you personally accept and reject. The issue is how the first precept is to be understood for lay people. While it is commonly understood to include animals, it doesn't. This does not make killing animals acceptable.

The Buddha knew that lay people could not observe the precept against taking life if it included animals -- India was not a vegetarian country at the time (actually, it still isn't).

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:59 AM

Title: Re: The siddhi of winning wars

Content:

climb-up said:

Here's one knowledgeable guy who (seems to, I believe) agree, at least in regards to the literalness:

Malcolm wrote:

Not with respect to Kālacakra, however — the text itself indicates that the Shambhala war, which is mostly discussed in chapter 5, the so-called Wisdom chapter, is symbolic. In the inner chapter it also states very clearly that the war visited upon the mleccchas will

be a vast illusion where it seems that there is killing and so on, but in reality it is all an illusion conjured to intimidate the mleccchas in Baghdad, and no one is actually harmed.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:36 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

No.

Ricky said:

Right, keep contradicting yourself and also wrong about the first precept as Malcolm has proven. Thanks Malcolm.

Malcolm wrote:

Killing animals may not be truly covered in the first precept, but the commitment of ahimsa, non-harming, is included in the commitment of refuge in the Dharma. It is not a precept, per se, but by going refuge in the Dharma, you are committing yourself to not harming living things.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:32 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

Well, killing animals is not the "not taking of life" indicated in the first precept. We can know this because if a novice or bhikṣu kills a human being, they are expelled from the Sangha. Killing an animal, like drinking alcohol, is downfall requiring confession only, with no punishment, one of the 96 pācittiyas in the Thervāda Vinaya.

Grigoris said:

I disagree. This may show that killing of animals is not considered as serious as killing humans, it does not show that killing animals is not included in the First Precept. If it meant that then it would not require confession, if it was okay to kill animals, it would not require anything at all.

Anyway, for me, not being a monastic and all, the Vinaya is not my sole source of moral/ethical standard.

Malcolm wrote:

Why would the Buddha have a higher standard for lay people than for bhikṣus and novices? That does not make any sense. And no one said it was "ok." However, in the Vinaya, masturbating is a much more serious downfall than killing an animal — requiring not only confession but temporary censure by the Sangha. This punishment means that you are put in isolation, and if you meet someone, you have to tell them

what you did. By contrast, if you have killed an animal, you merely confess that you have done so at Posadha and the offense is purified without any further punishment or notice. Harming plants is the same level of downfall as killing an animal, BTW.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:12 AM

Title: Re: Alan Wallace DZ related Q&A

Content:

ratna said:

I just meant his format of teaching is such that it includes the full reading of the texts he teaches, so that one receives the transmission if one attends in person.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:11 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

Technically, murder is the unlawful killing of one human being by another human being.

Grigoris said:

Technically... Yes. If you are a lawyer. I'm not. I am using it in the sense of premeditated killing.

Malcolm wrote:

Well, killing animals is not the "not taking of life" indicated in the first precept. We can know this because if novice or bhikṣu kills a human being, they are expelled from the Sangha. Killing an animal, like drinking alcohol, is downfall requiring confession only, with no punishment, one of the 96 pācittiyas in the Thervāda Vinaya.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:03 AM

Title: Re: Alan Wallace DZ related Q&A

Content:

ratna said:

His teachings are trilungs, i.e. reading transmission interspersed with oral commentary, using his own translations.

I've not attended in person but have listened to some of his retreats that are available for free as podcasts.

Malcolm wrote:

Can't get a lung from a recording...

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:49 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Ricky said:

And no hunting isn't murder, that is being a bit too dramatic.

Grigoris said:

No it is not. The first precept teaches that one should not take the life of a sentient being. So if killing a human is murder, then killing an animal... Would you call the Aboriginals who hunted bison murderers?

Completely irrelevant.

Malcolm wrote:

Technically, murder is the unlawful killing of one human being by another human being.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:27 AM

Title: Re: What is Dharmakaya?

Content:

krodha said:

Dharmakāya is not the space between two thoughts.

Aryjna said:

Yes, ChNNR points that out many times, it seems it is a relatively common mistake.

muni said:

Nobody said "is".

Malcolm wrote:

Sure you did:

Between two thoughts, there is a gap, indescribable openness revealing.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:05 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

DGA said:

See, this is one of those times where the liberal Western values of 1) accountability to reason in public discourse, 2) respect for the equality of persons regardless of gender, and 3) protection of the vulnerable from violence in institutional settings have real merit.

I'm highly skeptical of those doing their trade in the Marketplace of Spirituality under the

banner of resisting or rejecting those values.

context: this thread, starting somewhere around this post or the page before (?)

<https://dharmawheel.net/viewtopic.php?f=40&t=26803&start=100#p412120>

Josef said:

Since all three of those values are firmly in accord with fundamental dharma, I'm more than skeptical of any "dharma teacher" who resists or rejects them as well. Especially under the guise of being a less clever Trungpa knock off, which is what we seem to be seeing a lot of in today.

Malcolm wrote:

Actually, one should completely avoid any teacher who is into the narrative that a guru's job is to mess with their student's egos. It simply does not help the student on the path of liberation and in fact, often causes a lot of damage in the process.

A guru's job is to teach a path, not act as an impromptu shrink who completely lacks any professional training.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:01 AM

Title: Re: Unkindness at dharmawheel

Content:

DGA said:

Maybe this person will learn something this time?

Malcolm wrote:

From everything I have seen, very unlikely.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 2:59 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

DGA said:

I'm highly skeptical of those doing their trade in the Marketplace of Spirituality under the banner of resisting or rejecting those values.

Malcolm wrote:

You are obviously someone who should just "stick to the Mahāyāna..."

Author: Malcolm

Date: Sunday, December 31st, 2017 at 2:46 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:
Simon E. said:
Kirkpatrick aka 'Traktung Rinpoche'?

Malcolm wrote:
Indeed, the one and the same.

Author: Malcolm
Date: Sunday, December 31st, 2017 at 2:39 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:

DGA said:
Did this person ever attempt to teach in the United States?

Malcolm wrote:
He was brought to the US by Stewart Kirkpatrick in Michigan (Tsogyelgar), at one point. But something did not work out (I have no details). Kirkpatrick was claiming that he was Namkha's root guru, and Namkha felt compelled to issue a statement rejecting this claim.

Author: Malcolm
Date: Sunday, December 31st, 2017 at 12:55 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:
Malcolm wrote:
More in the comments section of this post:

<https://buddhism-controversy-blog.com/2013/05/21/use-common-sense-khandro-rinpoche-about-sexual-abuse-by-buddhist-teachers-in-the-tibetan-buddhist-tradition/>

Author: Malcolm
Date: Sunday, December 31st, 2017 at 12:37 AM
Title: Re: Does Tarthang Tulku teach dzogchen?
Content:
PeterC said:
So they use something they don't really understand as an analogy for something the audience doesn't really understand.

Malcolm wrote:
That would be largely Fritjof Capra's fault. For example:

<http://www.sutrajournal.com/science-and-spirituality-by-fritjof-capra>

PeterC said:

I read The Tao of Physics some decades ago, and even then it was clear that many of the statements on physics in it were wrong - it was simply written at a point when they didn't know a lot of things that they know now. Frankly it read like someone who'd taken an excess of hallucinogens and convinced themselves that they were vastly cleverer than they really were.

The purveyors of this nonsense seem to be asserting:

- (a) Dharma is profound
- (b) Quantum physics is profound
- (c) Dharma is....quantum physics, somehow.

Perhaps there's more to it than that. But not very much more.

Malcolm wrote:

It is a bit like people being worried about mass—energy conversion when rainbow body is attained -- they really have not understood anything...

Author: Malcolm

Date: Sunday, December 31st, 2017 at 12:10 AM

Title: Re: What's your opinion on Triratna Buddhist school?

Content:

Ervin said:

Hi, I was just wandering about what's your opinion on the Triratna Buddhist school?

Malcolm wrote:

Caveat emptor.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 11:42 PM

Title: Re: Does Tarthang Tulku teach dzogchen?

Content:

PeterC said:

So they use something they don't really understand as an analogy for something the audience doesn't really understand.

Malcolm wrote:

That would be largely Fritjof Capra's fault. For example:

<http://www.sutrajournal.com/science-and-spirituality-by-fritjof-capra>

Author: Malcolm

Date: Saturday, December 30th, 2017 at 12:24 PM

Title: Re: Dharmakaya in Mahayana

Content:

steveb1 said:

I have kind of skimmed scattered Dharmakaya references in various books, the "richest" of which was one volume by D.T. Suzuki. The notion continues to be mysterious to me, and I was hoping that some readers on here could refine a few points that are puzzling me.

My understanding is that the Dharmakaya is the most inclusive, "first" Buddha Body. It is unknowable to the human intellect and is manifested more "palpably" in the other two Bodies.

The Dharmakaya is not God, a god, or a divine Creator, yet it is described as the primal source of everything. Do I have this correct? Because if It is "the" Source, would It not also be the causal factor for Samsara and Samsara's associated limitations and sufferings?

Even if the Dharmakaya is not a creator, but is nonetheless "the Source", how is its activity explained, if not by creation? Does it express itself in, or as, a kind of serial "Emanation" as in the Kabbalah's conception of the Ein Sof, or in Gnosticism's conception of emanations derived from the Pleroma?

If anyone would care to address these questions, it would be much appreciated.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 7:08 AM

Title: Re: Turmeric

Content:

Simon E. said:

Malcolm, what does Tibetan Medicine say about the use of turmeric as a supplement ?

Malcolm wrote:

Turmeric is generally good, but it is heating, since it is related to ginger. So it can be a bit drying as well.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 6:00 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Tsoknyi Rinpoche responds: <https://whatnow727.wordpress.com/2017/12/28/tsoknyi-rinpoche-responds/>

Josef said:

Another point for basic humanity.

Malcolm wrote:

Yes, but then there is this:

Just when you thought it was safe to go back into the shrine room, along comes another eye watering revelation. This time it is not Sogyal – but one of his close buddies, a teacher from the Nyingma tradition of Tibetan Buddhism known as Namkha Rinpoche. He runs an outfit called Rigdzin which has centres in several European countries including Spain, Switzerland, the Netherlands and France. Namkha's career follows a similar pattern to Sogyal's – unsavoury rumours about his sex life have circulated within diaspora Tibetan Buddhism for many years. And some people have expressed doubts about his qualifications as a lama. Now one brave woman has blown the whistle about her experiences with Namkha – a horror story of exploitation and sexual abuse. This woman, who wants to be known as Tar, was close to Namkha for many years. Her story is corroborated by another individual who also wishes to remain anonymous. Their real names are known to me. Here is Tar's story. It was translated from French into English by Peter Robinson and edited by Mary Finnigan. The original French version is available on request.

At the end of 2005 I attended my first teaching in Lausanne given by NR. It was the Four Noble Truths. At 47, I was still looking for answers and this teaching made me want to go deeper.

NR spoke in Tibetan and was translated by a close student. The more advanced students dressed as ngakpas wearing the robes of Vajrayana practitioners. NR presented himself as a Tibetan refugee and a tulku. He is ngakpa, with a wife and 2 daughters.

The question of taking refuge in the 3 jewels and in addition the tantric vows was put to me. I wasn't informed that I would have to accumulate 100,000 prostrations and recite the refuge prayer 100,000 times. Until then I regularly practised recitations and prostrations. I was introduced to chine meditation sessions, which I found beneficial. Up until then, NR showed a peaceful appearance and presented himself as the father lama protector.

Everything changed when I received a call from NR who proposed to me to do a secret tantric practice in order to pacify my mind. I answered that it scared me and that at the same time I wanted to have a calm mind. I vaguely understood that I would be alone with him. He hastened to say that it was not because I was a beautiful woman but a sensitive being that he wanted to bring on the path of enlightenment.

I waited several months before giving him an answer. One day, I got a phone call from NR: he said that he had separated from his wife and had no idea where to sleep... I suggested he contact his secretary but she lived in an apartment right next to NR's wife. I was searching for a solution because I didn't want to invite him to my home, so I rented a room at an inn for him and we met there.

I helped him to settle into the room, then I suggested he should go to eat with the other

guests, which he refused. He prepared food in the room and I ate with him in silence. He asked me to stay, saying he had to get up the next day at 4 am to go to see a Lama friend. Suddenly, without any warning, he began to kiss me. He smelled very bad as if he has not washed for several days. It was an animal sexual relationship in which I had no role. He mumbled prayers in Tibetan and then remained in meditative position with an erection. He asked me to wake him up at 4 o'clock. I was so shocked, not understanding what happened. I did not close my eyes that night, I was in a state of semi stupor, which I believed to be a beginning of a state without thoughts.

When he woke up, he told me not to tell anyone what happened, otherwise a demon would take possession of me.

I continued to frequent the Buddhist centre. In 2008 the community lived on donations from participants, all quite modest financially (I gave 200 francs per month, plus flower offerings, and most of my free time outside my work as a nurse to severely disabled people). The committee and the lama planned to bring HH the Dalai Lama to Lausanne in 2009. A financial guarantee was required in case of cancellation of the event. I had a little money in an account after my divorce (22 years of life together and 3 children). I committed the sum of 25,000 Swiss francs, with the blessing of NR.

I remember that NR gave a lecture, he was drunk and told the assembly that we were all bad people ... It was already starting to worry me at that moment. The commercial side of the event was also aimed at bailing out the Rigdzin Centre's finances.

I started to be part of "lama care", the service to the lama doing admin duties during retreats and teachings. It was hard but I did not complain about this slave job. I had to promise not to create discord --- there were many tensions. That's when I discovered that "secret practice" was offered to almost all women in the community. Some left because they were afraid. Only one of them refused because she was married.

If my memory is good, I received another phone call from NR that year. I had to get him by car from his house and bring him to mine. This time it was a degree above the first experience. Still no clear teaching, but a kind of "bad sex party". But Yeshe Tsogyal offered her body, did she not?

Strangely, NR's wife knew nothing about Dharma, she was just a figurehead.

Then NR asked me to become the girlfriend of a half brother of his wife, with the intention that I married him so that he could get his papers. When I discovered the situation, I ended the relationship with the half brother. He was not practising the Dharma and was mocking me.

NR decided to find me a partner in the person of his tailor. What a horror, I measure 1 meter 73 and this little Tibetan was just 1 meter 50. I saw him once and he told me all his misery, his visits to prostitutes, his divorce. I cried partly out of compassion a little out of disgust. I made it clear to NR that it was over.

In 2010, my 87-year-old mother was at the end of her life. She had a strong faith in life, she was a strong and kind person. She was not a Buddhist but appreciated the Dalai Lama. I was looking forward to practising with her. She died on the day a lama was invited to the Rigdzin Centre. He taught powa ...and prayed for my mother (I had goose bumps, this lama was genuine and full of true compassion). His name is Ayang

Rinpoche. Of course, my mother was cremated according to the protestant ceremony with just close family there. She passed over in peace. Shortly after her death, NR asked me for money for the prayers that were made for her in monasteries in Tibet. I am not used to giving money for prayers, for me a prayer is a gift. However, I ardently hoped that my mother would be accompanied in the bardo. I discovered a sum of 5000 francs in a box that she left at the bank for me. So, I went with the 5000 francs in cash to see Rinpoche. Oddly, he said "It's a big sum, give it to my wife" I will never know if this money went to the monks or if it was used for the luxurious expenses of his wife. All that mattered to me right then were the 49 days of prayer for my mum.

At the end of the 49 days, I went back to see NR and humbly asked him if he knew where my mother has taken rebirth. His answer shocked me, he told me that he didn't know my mother and could not see how she had reincarnated. The positive side of this great lack of compassion is that I still practised and I promised myself that if one must go to hell for having compassion for her, then I will go with or without NR's blessing. I also experienced the following in 2010

I drove the translator's girlfriend to Drolo Ling, the Rigzin Centre in the south of France. NR gave an initiation. In the evening I went to sleep in a dormitory with thin walls between each room. To my surprise NR and Rinchen, the president of the French centre entered the "box" next to me. They did not know I was listening, but I heard a conversation in English (NR speaks basic English). What I heard is beyond my comprehension. Rinchen offered girls from ... 16 years old to NR for practices. The 2 men described them: they are beautiful. ... they were laughing. They are virgins ...

I spoke to the translator's girlfriend that I was shocked because at 16 they are minors in France! She did not take me seriously and I kept that to myself. I have a daughter who was 22 years old at the time and one day NR asked me: Will you give me your daughter?? I told him that I do not make decisions for her and that she would surely not agree.

I have more facts dating back to 2011. I was off work with a broken knee and I thought I would spend a few days at the Rigdzin residential centre Namkha Dzong in southern Spain. I slept in the corridor and almost every night NR made me go up to his room when the others slept. He was brutal, I was in pain but could not scream. I had bruises on my breasts and he pushed his fist into my vagina, which bled. That day he made fun of me asking me in front of other men: Isn't it true that you do not have sex? It was humiliating!

Back in Switzerland I had a gynaecological check. For the first time in my life I had a papilloma virus. My immune system defences were low. I followed a treatment and consulted a therapist. She understood everything and I could talk to her about what had happened.

At this point my body was weakened. I convinced myself that I wanted to continue practising for sentient beings. My poor knee did not allow me to do my daily practices. I could not sit in lotus anymore. One day I was doing my prostrations in the temple when

NR surprised me with a cushion to soften my prostration. He made a point to all the practitioners that a student who was using a cushion and had to start her accumulations all over again. I had painfully reached 75,000 prostrations. I came out in tears and learned that if I left once again I would be thrown out of the sangha.

At that time, we were going to receive special teachings. Some students who gave a lot of money were exempted from finishing their practice, I found it unfair, and I told NR about it and he told me that I would have teachings later. One student went and NR said she had maintained a vow of silence for 3 weeks. I said I did not believe it, and he again threatened to throw me out.

So, started the work of psychological destruction: I was the worst, I made him ashamed. I thought to myself that I would not let him throw me out. I will just leave!

I have taken ngakma vows. I remember that NR said that he had forgotten to give me them earlier and that his wife had interceded on my behalf. So, I put on the red and white zen. I remember being uneasy when I had to kneel at the feet of Rinpoche sitting on his throne, like an animal that surrendered. I also told the translator that I had a papilloma virus and that I thought I had caught from him in secret practices. I wanted a little compassion for myself and for all women who exposed themselves to contamination (never a condom). He told me that if I caught HIV it would have been better for me because then there would have been danger. I was nauseated. I said to him: Would you say the same thing if it was your girlfriend who was infected? I was disgusted. He trivialised the situation.

A little incident happened to me the night of taking ngakma vows. I made the water offerings in the temple and there were lots of small burning candles. It was necessary, as usual, to hurry up. My brand new zen caught fire. Fortunately, I was able to extinguish the flame and not burn myself

I started to avoid going to the annual retreats that took place in Switzerland in Evolène in the canton of Valais. The last retreat I did, I rented a hotel room to avoid having to sleep in a dormitory. (I slept with an insomniac practitioner and his dog, with a practitioner plugged into a respirator, I did not sleep, I even slept on a carpet in the temple).

I decided to make an appointment with NR in his office in Lausanne. It was almost impossible to have an interview without the translator's presence.

I told NR that I had a papilloma virus and that I was certainly not the only one. I told him, with compassion, that he would do well to watch over his wife. (I had learned not long ago that she had been hospitalised for "gynaecological problems.") His wife had undergone a procedure to remove pieces of vaginal mucous that could degenerate into cancer. He said he was going to talk to her.

I said in my polite way that I found these practices dangerous to women's health. I explained to him that it is men who transmit the virus but do not experience any symptoms.

I have stopped following the teachings. I regularly received messages from NR for a few months. He said to me "I was kidding, I'm not going to kick you out, come back because you also worked a lot for this Buddhist centre, take advantage of what you gave" He also added, "You are my dharma darling, I love you, come back ..." I told him that he was my

root lama and not my dharma darling. At that time many practitioners left Rinpoche and the sangha.

Rinpoche's secretary is the only one who tried to contact me. He knows a part of my story. He does not agree with these secret practices but at the same time he is not ready to directly oppose NR.

To this day, only one practitioner who has left the sangha, and who is a lawyer, has offered me her support if I testify about the things I saw in Rigdzin and with NR. She offered to confirm several occasions when NR spoke about me with contempt in front of the sangha.

One day in 2015 I received a message from the translator. He stated that I should not come back to Rigdzin, He asked me to resign. I told him I would prefer to go before a public meeting to explain the reason for my absence. I never heard from him in response. My intention is not to blame NR. I only want to shed light on his actions.

I want to heal and continue to practise kindness for all beings as an ordinary person. Then I will be able to help other women to heal.

I believe that the feminine energy is more than ever necessary for the planet, and for humanity, and I will struggle so that it is preserved and honoured.

<https://www.facebook.com/groups/1459918927422287/search/?query=NR%20>

Author: Malcolm

Date: Saturday, December 30th, 2017 at 1:49 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Coëmgenu said:

I went hunting with my dad once.

A bunch of elderly men getting very very very very high. Then going out into the woods to chill a bit on the pretension that something is going to be caught/shot.

That's hunting as far as I know it.

Ricky said:

Yeah its all oldies hunting these days. My generation would rather stay at home, eat doritos, and play call of duty on xbox. Very unhealthy lifestyles.

Malcolm wrote:

In my neck of the woods, it is mostly bow hunters...

Author: Malcolm

Date: Saturday, December 30th, 2017 at 12:32 AM

Title: Re: age of death in tibetan astrology

Content:

pemachophel said:

can anyone say anything on the predicted age of death in a tibetan birth horoscope? is

this a calculation of one's tshe (lie-span)? how accurate or predictive is this?

Malcolm wrote:

Are you talking about a life reading or a classic horoscope ala Jyotish, etc.?

Author: Malcolm

Date: Friday, December 29th, 2017 at 11:46 PM

Title: Re: Lots of questions about Dharmapalas & Yidams

Content:

heart said:

I am sorry Pumo, but Kim is an idiot.

Author: Malcolm

Date: Friday, December 29th, 2017 at 10:56 PM

Title: Re: People to Avoid

Content:

Invokingvajras said:

I'd like to request some further clarification.

I would assume the term often translated as "unmanly men" refers to the five classic descriptions of the pandaka. If anyone happens to have a copy on hand, I'm curious what terminology is used specifically in the Sanskrit or Chinese versions of the text. Perhaps female pandakas would fall under this category as well.

Malcolm wrote:

Also, the Saddharmapundarika Sūtra is of little importance in Indo-Tibetan Buddhism.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:45 AM

Title: Re: question about vaisravana

Content:

Grigoris said:

Sorry, my wrong. I often confuse Vaisravana as an epithet for Dzambhala.

Malcolm wrote:

They are the same.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:43 AM

Title: Re: question about vaisravana

Content:

crazy-man said:

Bishamon's (Vaisravana) rank as the most powerful of the four kings is also likely due to

his role as king of the north. Says independent scholar Michael D. Gunther: "In Chinese cosmology, still familiar today as 'feng shui' 風水, north is the most dangerous direction, such that dwellings (including the palaces of the Tang and Heian emperors) are built facing in the opposite direction (south). It follows that the Guardian of the North must be the leader of the other directional guardians, and that he must carry the most powerful amulets -- namely, the relics of Buddha's own body -- in order to defend against the malign northern influences. In a practical sense, the north was considered the 'bad' direction for at least two reasons: agriculturally (in the northern hemisphere), the sun is in the south, and therefore a southern exposure is most desirable, and a northern exposure is least desirable (all gardeners and farmers know this, even today); and in terms of geopolitics, the Mongol peoples of the north, against whom the Great Wall was built, presented the greatest danger to China throughout much of its history. <http://www.onmarkproductions.com/html/bishamonten.shtml>

Malcolm wrote:

But this has nothing to do with the Indian legends surrounding Vaiśravaṇa, where the south is regarded as the pernicious direction, associated with Yamarāja.

Vaiśravaṇa is associated with horses and horsemen in Uttarakuru, the northern continent, as well as Guhyakas, a kind of yakṣa who love treasures and secrets.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:26 AM

Title: Re: Lama Tsultrim Allione, Jan. 7

Content:

Pero said:

Is this Green Tara the same as we have it in Dzogchen Community or different (as I recall there was more than one Tara practice in AD's termas)?

Malcolm wrote:

Tārā is Tārā.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:20 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Ricky said:

Fresh meat

No hunting allowed in New York state?

Queequeg said:

Are you trying to tell us you hunt? Congratulations.

Hunting is legal and regulated like most jurisdictions. This is anecdotal, but it seems other than Don Jr. with his too-big-for-his-mouth incisors and make-believe safaris to

shoot exotic animals inside closed pens, hunting is not all that popular around here anymore. If you were to ask most people, they'd probably more or less tell you that killing things is just not that fun.

Malcolm wrote:

Yup, not as many drunk New Yorkers roaming the woods of New England shooting each other and anything else that moves during hunting season as there used to be say 30 years ago...there was a time though one had to paint one's dog orange so it would not get shot...

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:15 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ricky said:

About the white Ah visualization, is it supposed to be visualized from center of the chest or heart?

Malcolm wrote:

Center of the body.

Author: Malcolm

Date: Friday, December 29th, 2017 at 2:32 AM

Title: Re: People to Avoid

Content:

Invokingvajras said:

in the Sanskrit

Malcolm wrote:

paṇḍaka.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 10:05 AM

Title: Re: enlightenment in one life

Content:

Ricky said:

What happens to those lazy practitioners who receive transmission but are never able to see the direct perception of vidya? Will they continue to take rebirth in the 6 realms like everyone else?

Malcolm wrote:

Eventually, sooner rather than later, they will meet the teachings again and have another go at it.

Ricky said:

In that case it would be a good idea to combine pure land practice with dzogchen in order to avoid more rebirth in samsaric realms?

Malcolm wrote:

Or any other secondary practice which may be found in Buddhadharma, if you like. It is up to you.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 4:41 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhafi elds, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, “the appearances of samsara are impossible.”

Ricky said:

What happens to those lazy practitioners who receive transmission but are never able to see the direct perception of vidya? Will they continue to take rebirth in the 6 realms like everyone else?

Malcolm wrote:

Eventually, sooner rather than later, they will meet the teachings again and have another go at it.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 4:17 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Human beings are practical — when they encounter a new technology they tend to adopt it enthusiastically, for better or for worse.

Grigoris said:

Indeed. I think that it is imperative that we start to really assess what it was about First Peoples cultures (a form of technology) that allowed them to maintain a healthy and viable relationship with their environment, while we had managed to almost completely destroy ours, forcing ourselves into immigration in order to survive.

Malcolm wrote:

Overpopulation did not lead to European migration and colonialism, the desire to exploit capital resources did such as gold initially, then timber, etc.

As I said before, present population growth is primarily a function of energy inputs and outputs, i.e., physics.

Prior to learning how to unlock the energy potential of oil, human populations could only grow so fast. Oil completely changed that. Oil use, food availability and population track each other precisely.

<http://energyskeptic.com/2013/oil-production-fueled-population-growth-and-food-production/>

Grigoris said:

What Western model societies are doing to this planet has reached the point where we are going to drive a large portion of the living beings (including ourselves) into extinction and yet we fail to learn from those most capable of teaching us.

Malcolm wrote:

Human beings have always radically reshaped the environments of wherever they have lived, for their own use, for the benefit of no one but themselves. The pattern of human-driven extinctions is quite old and world-wide. Human-driven environmental collapse is also not a specifically Western thing, it has also been happening for millennia around the world. After all, humans are generally destructive to their environment. It is not a Western thing specifically.

Grigoris said:

“When we excavate the remains of past civilizations, we very rarely find any evidence that they as a whole society made any attempts to change in the face of a drying climate, a warming atmosphere or other changes”, Ur says. “I view this inflexibility as the real reason for collapse.”

Malcolm wrote:

<https://climate.nasa.gov/news/1010/climate-change-and-the-rise-and-fall-of-civilizations/>

Author: Malcolm

Date: Thursday, December 28th, 2017 at 1:42 AM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Nicholas Weeks said:

This non-bear creature is also called a 'mountain man' and does exist in the Himalayan regions.

Malcolm wrote:

These are mi rgod, literally wild men. My teacher, Kunzang Dechen Lingpa, found himself trapped in a cave by them for a couple of days. He saw an artists depiction of Homo floresiensis and identified that immediately as the creatures he encountered in the remote jungles of the southern Himalayas.

Ricky said:

How was he able to deal with them?

Malcolm wrote:

He just waited them out.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 1:32 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

Will norbu give direct transmission in this retreat?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 12:08 AM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Nicholas Weeks said:

This non-bear creature is also called a 'mountain man' and does exist in the Himalayan regions.

Malcolm wrote:

These are mi rgod, literally wild men. My teacher, Kunzang Dechen Lingpa, found himself trapped in a cave by them for a couple of days. He saw an artists depiction of Homo floresiensis and identified that immediately as the creatures he encountered in the remote jungles of the southern Himalayas.

But Yetis are definitely bears and only bears.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:55 PM

Title: Re: You Are Already Enlightened

Content:

KeithA said:

I would be lying if I said I really understood the furniture/living room metaphor

Malcolm wrote:

It's a variation on the white and black clouds metaphor.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:17 PM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Dan74 said:

I recall our resident Yeti expert, Malcolm, saying a very similar thing quite some time ago, no?

Malcolm wrote:

Yes, Yeti is a Tibetan name for a kind of bear.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:10 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

florin said:

Is this a teaching on the seven mind trainings from the dzogchen nyingthig ?

Malcolm wrote:

Not sure, but thun mong means common or shared; thun min means uncommon or unshared, i.e., specific to Dzogchen.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:07 PM

Title: Re: Pointing out instructions and commitments

Content:

conebeckham said:

Fourth abhisheka is one instance or method, yes. It can occur in other contexts, including in pith instructions. There are many methods, but they are usually specific

instances with intention on the teacher's part, and receptivity on the student's part. Ngo Tro, DI, "Word" empowerment, Rigpai Tsel Wang, all can be instances...

Malcolm wrote:

The ripening empowerment is not sufficient; one also needs the liberation instructions.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:03 PM

Title: Re: Pointing out instructions and commitments

Content:

weitsicht said:

Not being correct you refer to the last sentence He is doing it even as he sleeps. ?

Malcolm wrote:

Yes, it is a silly statement.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:01 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

It is a theory that basically says that all societies have to pass through certain stages of development in order to reach an existing pinnacle. Western society is considered the pinnacle and the standard by which all other cultures are judged. So, any society that, based on this standard of development, has not reached the level of Western society is considered primitive or underdeveloped.

Malcolm wrote:

I did not make this argument. I don't consider neolithic technology primitive. It does have its limitations, however. Typewriters are not primitive, but they too have their limitations in comparison to word processors.

Human beings are practical — when they encounter a new technology they tend to adopt it enthusiastically, for better or for worse.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 3:34 AM

Title: Re: How did the originally pure nature become defiled?

Content:

Vasana said:

I think Dzogchen cosmology speaks on this but I don't know what the regular mahayana take on it is.

In short, the appearances arising out of the mind's creative nature were not recognized as self-displays and so 'self and other' and the afflictions were set in motion driving the manifestation of the lokas. The purity was blinded /obscured by it's own creative potentiality just as we are 'blinded' by the mind's diverse creativity when dreaming when we don't recognize them as the mind's display. The purity never became impure but just obscured it's self from being known and experienced as pure and free of suffering.

Cognitive error

Malcolm wrote:

No, this is not how it is at all.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:19 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Of course you are, hopelessly so.

Grigoris said:

No I am not and continuously calling me a romantic is a moral judgment in the same category as calling you a racist. It is a Mexican standoff. What will be the outside event that will tip the scales? Cue western style music, composed by an Italian, in the background.

Malcolm wrote:

Sigh.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:17 AM

Title: Re: Skillful means and Dzogchen

Content:

makewhisper said:

Is intentional action always mind (sems)...

Malcolm wrote:

Intentional action is always a product of the sems 'byung or caitta, called " cetana " or volition; a mental factor always which accompanies the mind (citta, sems).

makewhisper said:

Thank you for your response Malcolm. Does the spontaneous compassion of the basis

produce action in the same way that mind produces action? Is the difference simply that cetana-motivated action produces karma while the spontaneous expression of rigpa in behavior does not? It seems like cetana is almost like a "middle man" in the compassion > volition > action chain. Is rigpa more like compassion > action? I think I'm trying to wrap my head around how the continuity of one's character traits and behaviors is maintained following a direct encounter with one's own nature. Why don't those with direct knowledge of rigpa engage in precisely the same actions when dwelling in their own state? I've seen on this forum where you've posted that minds are individual yet possessing the same qualities. This makes sense to me. In the state of rigpa, are we all simply acting precisely the way Samantabhadra would act in the presence of someone without knowledge of their own state?

Malcolm wrote:

When one has direct knowledge of one's own state, and sees that it is the solution to the existential problem for suffering, one automatically feels compassion for those that do not have this knowledge. It is just like someone who has fire seeing how the lives of those who do not know how to make fire will be immeasurably improved if they learned how to make fire.

The compassion of the basis however, is something else entirely. It is related to the nirmanakāya. Samantabhadra does not have a mind, per se. The activity of the buddhas is beyond thought, karma, etc. It is like the action of a wishfulfilling gem.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:00 AM

Title: Re: Skillful means and Dzogchen

Content:

makewhisper said:

Is intentional action always mind (sems)...

Malcolm wrote:

Intentional action is always a product of the sems 'byung or caitta, called " cetana " or volition; a mental factor always which accompanies the mind (citta, sems).

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:52 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Unknown said:

You are a romantic, idealizing an indigenous culture...

No I am not.

Malcolm wrote:

Of course you are, hopelessly so. It's ok. At least I do not shower you with moral judgments about who you are as a person for holding this or that opinion. The same

however, can not be said of you in return.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:41 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

I am done with discussing with you. I am not discussing anything with you, I am merely pointing out that your statement is racist, albeit cloaked. No matter how hard you try to write it off as my projection.

Malcolm wrote:

You are a romantic, idealizing an indigenous culture you can no more participate in than I can participate in the indigenous cultures in North America.

The difference between us that I do not idealize any human beings or culture at all, for any reason. With the sole exception of āryas, those who have actually realized the meaning of Buddhadharma, all human beings are driven by the three poisons, and whatever they do is colored by the three poisons.

Within that constraint, I regard liberal democracy as the best and most equitable possible form of government. You don't agree. That's ok.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:29 PM

Title: Re: private teaching

Content:

diamind said:

Blessings are necessary and if the Guru says you can practice without a lung that is a blessing of the lineage, albeit big or small.

Malcolm wrote:

One does not have a Vajrayāna guru sans empowerment.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:25 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So: insinuating that Aborigines are primitive and under developed...

Malcolm wrote:

No where did assert that Australian Aborigines were primitive or underdeveloped; I merely observed that their level of technology was at the neolithic stage.

Grigoris said:

It ain't shit, it's do-do. Try this: Go to a Native Amercian (my guess is it is easier for you to find a Native American than an Australian Aboriginal) and say to them: "You are not primitive or underdeveloped, it's just that your technology was at a neolithic stage." I recommend you wear a mouth guard when you do this because a broken nose is easy to deal with, but broken teeth cost a fortune.

Historical determinism is a colonialist philosophy aimed at degrading the value of non-Western cultures/societies by claiming they are at an earlier stage of development than their Western counterparts. It's an old ploy Malcolm and anybody that has been involved in rights movements for indigenous people for even the briefest period of time has learned to see through it.

Malcolm wrote:

You can project whatever you like into my statement, but just bear in mind they are your projections, and as such, have nothing to do with me at all. Also, I thought you were done with the thread?

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:05 PM

Title: Re: Eternal != Perpetual

Content:

MiphamFan said:

But in Dzogchen for example, which talks about the "fourth time", it seems harder to distinguish from what is called "eternal".

Malcolm wrote:

The so-called fourth time is description of how dharmatā is same through out the three times, that's all. It is also the name of a yoga.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 10:43 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So: insinuating that Aborigines are primitive and under developed...

Malcolm wrote:

No where did assert that Australian Aborigines were primitive or underdeveloped; I merely observed that their level of technology was at the neolithic stage.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 5:22 AM

Title: Re: What practices would Madhyamakin and Yogacarins actually have done?

Content:

ItsRaining said:

Most of the texts produced by early-mid Mahayana schools seem to be on philosophy and theory (or maybe I'm wrong since I'm not too well read) so what practices did they do?

Malcolm wrote:

They would have practiced the six perfections.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 4:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Not for food, but rather, for rare commodities like pepper, and so on.
And yet they came back with what are now European staples.

Malcolm wrote:

Potatoes were not introduced to Europe until the 1560s-70s.

Grigoris said:

No, not at all. The Colombian Exchange took after during a long period of population decline due to the Black Death and ensuing economic crisis in Western Europe. The Black death ended in 1353, Columbus did not launch on his first voyage until 1492.

Malcolm wrote:

Yes, and vast portions of Europe remained unpopulated as a result, even in 1492.

Grigoris said:

What stopped Australian Aborigines from developing into a colonial power was their material conditions, not their "culture." Again, physics.

No. Aborigines, especially in the south, south east and east coast of Australia had the material capacity, if they wished, of making exactly the same mistakes as Europeans. Shiiiiit... Europeans in Australia are currently making the same mistakes, utilising the material conditions of Australia. Everything was there for the using. Aborigines just

didn't see it the same way Europeans did.

Malcolm wrote:

No, metal was introduced by Cook, and adopted immediately by Aborigines with vigor. They simply never advanced out of the Neolithic era, like those in the Americas.

BTW, the Chinese also invented the gun, not just gunpowder. What stopped Chinese colonialism was its abandonment of its fleet, scuttled completely by 1525.

Grigoris said:

Few people in the West realise how economically and technologically advanced China was by the 1400s. The Treasure Fleet was vast -- some vessels were up to 120 metres long. (Christopher Columbus's Santa Maria was only 19 metres.) A Chinese ship might have several decks inside it, up to nine masts, twelve sails, and contain luxurious staterooms and balconies, with a crew of up to 1,500, according to one description. On one journey, 317 of these ships set sail at once.

Under the command of the eunuch admiral Zheng He, the Chinese were routinely sailing to Africa and back decades before Columbus was even born. Yet they did not go on to conquer the world. Instead, the Chinese decided to destroy their boats and stop sailing West.

In the 1470s the government destroyed Zheng's records so that his expeditions could not be repeated. And by 1525 all the ships in the Treasure Fleet were gone.

Why?

Historians have a variety of explanations. The Yongle Emperor was distracted by a land war against the Mongols, a conflict in which the navy was irrelevant, for instance. Others argue that the vast cost of the Treasure Fleet's expeditions far outweighed the actual treasure they came back with.

But Angus Deaton, the Nobel Prize-winning Princeton economist, prefers a different theory. In his book "The Great Escape: Health, Wealth, and the Origins of Inequality," he argues that the Chinese burned their boats (almost literally) in an attempt to control foreign trade.

The Treasure Fleet was abandoned at the urging of the political elite inside the Emperor's civil service who had become alarmed at the rise of a newly rich merchant class. "The emperors of China, worried about threats to their power from merchants, banned oceangoing voyages in 1430, so that Admiral Zheng He's explorations were an end, not a beginning," Deaton writes.

Malcolm wrote:

<http://www.independent.co.uk/news/world/americas/500-years-ago-china-destroyed-its-world-dominating-navy-because-its-political-elite-was-afraid-of-a7612276.html>

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:14 AM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

Well, obviously nobody explained the literalness of the technique to the invading Chinese armies.

Malcolm wrote:

Nevertheless, Tibetans threw a lot of zors at the Chinese, but bullets apparently are more effective than zors at killing enemies.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

After committing a physical genocide the colonists then embarked on a cultural genocide too.

Malcolm wrote:

Of course, but that is completely besides the point.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

European populations managed their environment quite well once they hit their carrying capacity until the Colombian exchange. The primary energy inputs that caused an explosion of population in Europe, as well as China, were two things, potatoes for the former, yams for the latter. Again, basic physics, not culture. The big thing was coal and oil. Again, physics, not culture.

Unknown said:

Again this is complete and utter hogwash: there would have been no need to expand European resource bases if needs were being met.

Malcolm wrote:

The Spanish adventure to the New World was based on trying to find shorter trade routes for the spice trade, not trees.

Unknown said:

Before the Colombian exchange Europe had already begun colonial forays into other parts of the world. But the key question is "why was there a need to expand resource bases"?

Malcolm wrote:

Not for food, but rather, for rare commodities like pepper, and so on.

Unknown said:

One of the main factors was overpopulation.

Malcolm wrote:

No, not at all. The Colombian Exchange took after during a long period of population decline due to the Black Death and ensuing economic crisis in Western Europe.

"It obviously came down to a question of power, indeed of force, and in fact there was intense Europe-wide lord/peasant conflict throughout the later fourteenth, fifteenth and early sixteenth centuries, almost everywhere over the same general issues: first, of course, serfdom; second, whether lords or peasants were to gain ultimate control over landed property, in particular the vast areas left vacant after the demographic collapse."

. The Brenner Debate: Agrarian Class Structure and Economic Development in Pre-industrial Europe (Past and Present Publications) (Page 35). Cambridge University Press. Kindle Edition.

Unknown said:

So what "stopped" them? Their culture stops them. A culture that is not based on the accumulation of physical possessions. A culture that emphasises other qualities.

Malcolm wrote:

What stopped Australian Aborigines from developing into a colonial power was their material conditions, not their "culture." Again, physics.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 2:19 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Neither example can be laid at the feet of liberal democracy, which only began in 1776,

with the American Revolution.

Liberal Democracy is a part of European culture, is it not? You wrote off the entirety of Australian Aboriginal culture on the basis of 0.09 deaths per year over 50,000 years, so you are just going to have to do me the favor and allow me (based on modern evidence) of the extremely bloodthirsty nature of European culture (and here I include politics and economy).

Brunelleschi said:

Singling out European culture as bloodthirsty is just trolling.

Malcolm wrote:

Yes, it assumes that somehow people of Indo-European language groups are more afflicted than others...

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 1:57 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

This is a function of energy inputs and outputs into a biological system rather than any conscious choice: physics in other words, not culture.

Grigoris said:

Complete and utter hogwash. So what happened to European societies? Did they break the laws of physics? You are really scraping the bottom of the barrel at this point.

Malcolm wrote:

European populations managed their environment quite well once they hit their carrying capacity until the Colombian exchange. The primary energy inputs that caused an explosion of population in Europe, as well as China, were two things, potatoes for the former, yams for the latter. Again, basic physics, not culture. The big thing was coal and oil. Again, physics, not culture.

Grigoris said:

It's got nothing to do with essentialism and everything to do with the dominant qualities emphasized by a particular culture.

Malcolm wrote:

That is precisely what essentialism is.

Grigoris said:

Ad if you are going to split up European cultures you are going to have to do the same for Australian Aboriginal cultures. Australia is a continent and there were over 500 distinct Aboriginal cultural groups just within the state of Victoria alone.

Malcolm wrote:

I did not make any global claims for aborigines in Australia, you did.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:54 AM

Title: Re: Barchey Lamsel

Content:

Grigoris said:

Does anybody know if the Barchey Lamsel prayer, from the Barche Kunsel terma cycle of Chogyur Lingpa and Jamyang Khyentse Wangpo, has a specific empowerment linked to it?

Malcolm wrote:

Not specifically, but each of the manifestations of Padmasambhava mentioned in the prayer has a specific empowerment.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:52 AM

Title: Re: The siddhi of winning wars

Content:

WeiHan said:

I thought Tantras cannot be read literally and that is why we need pith instruction from a Guru in order to understand and know how to practice them correctly? The mantra of Hevajra itself, contains words like "Slay slay.....bind, bind...the enemies" but I don't think they should be understood literally?

Malcolm wrote:

Mantras for destroying armies, pretty much literal.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:46 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sure they did, Aborigines used currency, had elaborate trade networks and so on.

Grigoris said:

Where are you getting this information from, because the Australian Aboriginal people we supported in their struggle for recognition (mainly the Koorie of Victoria State) told us a very different truth to the one you are claiming.

Malcolm wrote:

There are all kinds of resources you can consult to find out what kind of elaborate trade networks the Aborigines had, pre-contact.

Grigoris said:

They forced many species into extinction.

Yes, and learning from their mistakes they set up buffer zones between tribes where each tribe could not hunt their totem thus ensuring that the surviving species were not over hunted into extinction. The other evidence for the ecological nature of their culture was their lack of on material acquisition and their ability to keep their populations at levels that allowed them to not become an unbearable burden on the environment.

Malcolm wrote:

This is a function of energy inputs and outputs into a biological system rather than any conscious choice: physics in other words, not culture.

Grigoris said:

Neither example can be laid at the feet of liberal democracy, which only began in 1776, with the American Revolution.

Liberal Democracy is a part of European culture, is it not? You wrote off the entirety of Australian Aboriginal culture on the basis of 0.09 deaths per year over 50,000 years, so you are just going to have to do me the favor and allow me (based on modern evidence) of the extremely bloodthirsty nature of European culture (and here I include politics and economy).

Malcolm wrote:

European cultures (which ones? All, some?) are no more nor less bloodthirsty than any other human culture — to argue they are is to make essentialist arguments (as well as to ignore history), just as arguing for the (questionable) nobility of indigenous people is another kind of essentialism; both equally biased.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:17 PM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

The Noble Eightfold Path and the Five Precepts talk about not killing.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

如 诸 佛 尽 寿 不 杀 生, 我 某 甲 亦 尽 寿 不 杀 生

I undertake the training rule to abstain from killing.

Not all violence leads to death. So there is a vast grey area there

Malcolm wrote:

Ahimsa is a commitment of taking refuge in the Dharma.

mechashivaz said:

So what of the act of striking with a stick the monastic students in the Zen tradition? As

well as a host of stories of masters using apparently violent means fueled by bodhichitta to a greater good in the end. Can apparent violence ever be upaya?

Malcolm wrote:

The practice of using a flat stick to strike the shoulders of a person meditating is not to harm them, but rather, to stimulate their alertness and remedy their posture. Thus, it is not harmful.

A bodhisattva's ahimsa can and will include killing harmful sentient beings.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:14 PM

Title: Re: The siddhi of winning wars

Content:

Varis said:

Something that always struck me as odd when I was reading about Buddhist Tantra in the past was that some deity practices claim to confer the ability to conquer everyone in battle, invincibility, etc.

Grigoris said:

Source please. Which deities? Were they yidam or worldly deities?

Malcolm wrote:

There is a section in the Hevajra Tantra with mantras used for defeating armies.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:11 PM

Title: Re: Pointing out instructions and commitments

Content:

Malcolm wrote:

Agreed, this isn't correct.

diamind said:

So categorically the guru must be present when you recognise the TNM?

heart said:

TNM? Tokyo Natural Museum?

There seem to be 2 schools, one say yes and the other say that you first must have received the pointing-out but that you might then recognise it later on your own.

/magnus

Malcolm wrote:

There is a third school, (ChNN): when receiving direct introduction, in the beginning it may be too subtle for the student to "catch;" however, they did have the experience. It is then necessary is for them not to remain in doubt through use of various methods so they can continue in that state.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:47 PM

Title: Re: Drogön Chögyal Phagpaand and the Yuan Dynasty Daoist Debate

Content:

liuzg150181 said:

May you elaborate further as to why Taoism is similar or even the same as Samkya view?

Malcolm wrote:

There was something featureless yet complete, born before heaven and earth; Silent—amorphous—it stood alone and unchanging. We may regard it as the mother of heaven and earth. Not knowing its name, I style it the "Way." [2]

The Way gave birth to unity, Unity gave birth to duality, Duality gave birth to trinity, Trinity gave birth to the myriad creatures. The myriad creatures bear yin on their back and embrace yang in their bosoms. They neutralize these vapors and thereby achieve harmony. [3]

This is no different than prakriti. Notably, in Samkhya it is the three gunas that are responsible for the evolution of the 24 tattvas.

ItsRaining said:

I thought Samkhya was dualist, they have another substance called purusha?

Malcolm wrote:

Purusha is completely inactive. The issue is the principal of effects existing already in their cause, called satkaryavāda. This is how Samkhya and Daoism are similar.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:45 PM

Title: Re: Pointing out instructions and commitments

Content:

Spelare said:

I would not rule out spontaneous awakening; it could indeed happen at any moment,

without warning.

Malcolm wrote:

This is categorically rejected in Dzogchen tantras.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:44 PM

Title: Re: Pointing out instructions and commitments

Content:

diamind said:

So categorically the guru must be present when you recognise the TNM?

Malcolm wrote:

No one said this.

diamind said:

Theres many cases of the Buddha introducing the TNM just by being in his presence. It's spontaneous.

Malcolm wrote:

For example?

It seems you have this idea of gurus that they are like radioactive isotopes.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:40 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

This whole realization thing is not black-and white, it's not binary.

Malcolm wrote:

That depends on what you mean by realization. What I mean by realization is experience + understanding = realization.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:35 PM

Title: Re: "Summarizing" Buddhadharma

Content:

Coëmgenu said:

I don't actually claim the ability or qualification to "summarize" Buddhadharma, apologies for my title, but if I may ask, is the below, according to how you understand the dharma, correct?

The profoundly, truly, and absolutely clear mind encounters any thing/dharma whatsoever, and awakening is understood/has happened.

Malcolm wrote:
Avoid nonvirtue,
adopt virtue,
know one's mind.
This is the teaching of the Buddhas.

This, at base, is how one summarizes the Dharma.

Author: Malcolm
Date: Monday, December 25th, 2017 at 10:21 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:
I suggest you study warfare amongst Aborigines...

Grigoris said:
I have....as well as their pre-contact treatment of women.
I have studied that too.

No society is perfect, all humans are afflicted, I give the example of Australian Aboriginal society as one that did not rely on profit from exchange,

Malcolm wrote:
Sure they did, Aborigines used currency, had elaborate trade networks and so on.

Grigoris said:
was extraordinarily ecological,

Malcolm wrote:
They forced many species into extinction.

Grigoris said:
and did not rely on violence to the same degree as other organised societies.

Malcolm wrote:
Disagree.

Grigoris said:
Dr. Gideon Polya, a scientist, artist, writer and pro-peace advocate, wrote that roughly

123 years after the arrival of the British, the “Indigenous Aboriginal population dropped from about 1 million to 0.1 million in the first century after invasion in 1788.” By 1911, 90 percent of the population had been wiped out.

Malcolm wrote:

Sure, no doubt, disease being the major factor, just as in post-Colombian Americas.

Grigoris said:

And if this is considered a serious basis to reject Australian Aboriginal culture then what should we make of European culture if we consider the 40-60,000 people (80% of which were women) killed during the 16 to 18th Century Witch Trials? What should we make of the Holocaust?

Malcolm wrote:

Neither example can be laid at the feet of liberal democracy, which only began in 1776, with the American Revolution.

You'd be better off using the example of US Govt. clearances of native people off their traditional lands during the 19th century; but factually, pre-Colombian native people in the Americas have a long history of intense and brutal warfare with each other, as well as a long history of resource overuse and exploitation.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:57 AM

Title: Re: Pointing out instructions and commitments

Content:

CedarTree said:

But maybe I am off on what is experienced and pointed out in pointing out instruction and could be corrected?

Malcolm wrote:

You cannot explain the taste of an apple to a person who has never tasted fruit.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:47 AM

Title: Re: Nāgārjuna's Middle Way (Siderits/Katsura)

Content:

Malcolm wrote:

Yes, it is a perfectly decent translation.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:44 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Right, so you are an advocate of redistribution. That requires a hierarchy and force, something to which you are also opposed.

Grigoris said:

It does not require hierarchy, but it may require force.

Malcolm wrote:

The use of force always requires hierarchy and authority, even mob violence.

Grigoris said:

Yes, it is in our afflictive nature to be greedy, violent and nasty prats. When our society is predicted on those ideals it makes it that much easier. But it is not necessary. I recommend you read up on Australian Aboriginal societies to get a picture as to what your world can look like.

Malcolm wrote:

I suggest you study warfare amongst Aborigines, as well as their pre-contact treatment of women. Thanks, but I don't want that world nor the sad romanticism that imagines things were "better" there, then.

Grigoris said:

Paleopathologist Stephen Webb in 1995 published his analysis of 4500 individuals' bones from mainland Australia going back 50,000 years. (Priceless bone collections at the time were being officially handed over to Aboriginal communities for re-burial, which stopped follow-up studies).[15] Webb found highly disproportionate rates of injuries and fractures to women's skulls, with the injuries suggesting deliberate attack and often attacks from behind, perhaps in domestic squabbles. In the tropics, for example, female head-injury frequency was about 20-33%, versus 6.5-26% for males.

Malcolm wrote:

<http://quadrant.org.au/opinion/bennelong-papers/2013/05/the-long-bloody-history-of-aboriginal-violence/>

Author: Malcolm

Date: Monday, December 25th, 2017 at 6:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

No, actually, we cannot changed ripened karma at all, such as where we were born, etc. We can prevent unripened karma from ripening, but that is about it. And since we are continually creating new karma all the time, well...for most sentient beings it amounts to bailing water out of a boat that has already sunk.

Grigoris said:

You are just being intentionally obtuse. I may be born into certain circumstances, but I can act in a manner that will take me out of the circumstances, or at least give me a better start in the next lifetime. There is nothing radical about that idea.

Malcolm wrote:

Sure, but inequality is still a result of karma. The Buddha taught this very clearly.

Grigoris said:

So you claim, but I do not accept that this is factual.

You do not WANT to accept it as factual.

Malcolm wrote:

It is not a question of want or not want, it is a question of evidence.

Grigoris said:

Thus, don't hold your breath waiting for some socialist or anarchist messiah to come along and usher in a new age of global sharing and caring — it is not going to happen. I am not an authoritarian, so I am not waiting on somebody to do something. I just do the best I can. I learned a long time ago that I (by myself) cannot change the world, but if I can help one or two people that is much better than sitting idly by twiddling my thumbs waiting for Armageddon (and making excuses for its impending arrival).

Malcolm wrote:

Glad you are doing your best to improve the world. So am I.

Grigoris said:

The main problem with internal market economy is that it is not properly regulated in terms of environmental costs, pollution, etc.

No, the main problem is wealth inequity.

Malcolm wrote:

Right, so you are an advocate of redistribution. That requires a hierarchy and force, something to which you are also opposed. However, even if you have redistributed all the world's wealth equally, inequity will just pop right back up again with a few days. It is in the afflictive nature of human beings to seek to make profits, and of sentient beings in general, to try to accumulate wealth (hence the hoarding behavior of rodents, crows, and so on). The only way out of this is out -- i.e., becoming a total renunciate, like the Buddha.

Author: Malcolm

Date: Monday, December 25th, 2017 at 5:50 AM

Title: Re: Pointing out instructions and commitments

Content:

CedarTree said:

I would be interested to know on here who has received pointing out and actually feels and has been confirmed to have encountered the primordial mind and what that was like....

Malcolm wrote:

What do you mean by "primordial mind."

Author: Malcolm

Date: Monday, December 25th, 2017 at 5:49 AM

Title: Re: Pointing out instructions and commitments

Content:

Punya said:

Good question, I don't really know. I suppose I was thinking that it was establishing a connection that had greater samaya than an empowerment.

Malcolm wrote:

No, there is no samaya greater than empowerment. Direct introduction is an empowerment.

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:47 AM

Title: Re: Pointing out instructions and commitments

Content:

diamind said:

I don't know why people actually think there is this special moment when the guru introduces the nature of mind like he turns it on and off only for special empowerments. He is doing it even as he sleeps.

heart said:

This isn't correct, sorry man.

/magnus

Malcolm wrote:

Agreed, this isn't correct.

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:42 AM

Title: Re: private teaching

Content:

diamind said:

Anyway, I think its about time for people on this forum and everywhere else on the planet to stop saying categorically "you cant practice things without lungs and empowerment" because the truth is you can!

Malcolm wrote:

Requirements for practicing Secret Mantra start around 1:50...

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:25 AM

Title: Re: Pointing out instructions and commitments

Content:

Punya said:

Several current conversations on DW have led me to wondering: if you receive pointing out instructions from a particular teacher aren't you making, at least, a lifetime commitment to them? This is my understanding, but some people seem to talk about it in a more casual way.

Malcolm wrote:

Define what you understand by "commitment."

Author: Malcolm

Date: Monday, December 25th, 2017 at 2:04 AM

Title: Re: Gangteng Rinpoche: Buddha really was a giant

Content:

WeiHan said:

I did not criticise them for accepting Mt Meru or Giant Buddhas if you read carefully but I am not comfortable with the sweeping attitude towards science and the kind of advise given which can potentially ruin some naive people life. These people then become quite problematic which still stay in the circle and we are the one having to face them and manage them.

Malcolm wrote:

People, ultimately, are responsible for themselves and what they choose to believe. It is not my job, nor yours, to condition other people.

WeiHan said:

yes. then the circle, with more problematic people, will become less welcoming and more difficult to grow. Nobody works, then it closes down.

Malcolm wrote:
That's called life.

Author: Malcolm
Date: Monday, December 25th, 2017 at 1:56 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

WeiHan said:
I did not criticise them for accepting Mt Meru or Giant Buddhas if you read carefully but I am not comfortable with the sweeping attitude towards science and the kind of advise given which can potentially ruin some naive people life. These people then become quite problematic which still stay in the circle and we are the one having to face them and manage them.

Malcolm wrote:
People, ultimately, are responsible for themselves and what they choose to believe. It is not my job, nor yours, to condition other people.

Author: Malcolm
Date: Monday, December 25th, 2017 at 12:22 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

Simon E. said:
This thread has just become one person badmouthing a teacher. With or without good reason.

It's not edifying.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Monday, December 25th, 2017 at 12:21 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

WeiHan said:

It got to do with what irrational thinking can lead to in people real life.

Malcolm wrote:

Irrational thinking is not confined to religion. An example of irrational thinking is believing that engaging in haranguing a respected teacher of Buddhism on a Buddhism internet forum is going to result in anything other than criticism.

For example, there are famous teachers who have advanced cosmological views I consider anachronistic, but one's level of realization does not conform to whether one accepts Meru or not -- it conforms solely to how well one has eradicated the three poisons in one's continuum through the realization of emptiness and whether one is a truly compassionate person as a result. Therefore, I would not dream of criticizing them for accepting Mt.Meru or Giant Buddhas.

Author: Malcolm

Date: Monday, December 25th, 2017 at 12:15 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Maybe again the dzogchen view kicks in here.

No taste is to be rejected.

Ultimately there is no right or wrong.

Exceptionally everything is the effulgence of the dharmakaya

Malcolm wrote:

Ok, eat shit.

Ok, go kill someone and then bring them back to life.

Ok, pass through mountains and cliffs unimpeded.

When you do these three things, I will believe you have realized the view you advocate. If not, this is just an intellectual view, and intellectual views are from the beginning not Dzogchen view.

weitsicht said:

I consider stopping my activities in this forum.

Wishing you well, Malcolm.

Malcolm wrote:

Don't leave on my account. I am just one person, expressing an opinion. Meanwhile, a wise master once said:

Until one has realized the view, do not express the view in words.

BTW, this would be a very good opportunity for you to resort to one taste, no right or

wrong, and effulgence of dharmakāya. If you are going to be upset because of a few words I say, it really means that your view is merely intellectual posturing.

Author: Malcolm

Date: Monday, December 25th, 2017 at 12:12 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

And indeed you are forgetting the words of the Buddha who pointed out that all inequalities we see in samsara are a result of karma. We cannot change ripened karma. It just isn't possible.

Grigoris said:

We can change our karma so that the effects of past karma are reduced or nullified. That is what the Buddha taught, that is the idea that put him at odds with Hinduism.

Malcolm wrote:

No, actually, we cannot change ripened karma at all, such as where we were born, etc. We can prevent unripened karma from ripening, but that is about it. And since we are continually creating new karma all the time, well...for most sentient beings it amounts to bailing water out of a boat that has already sunk.

Grigoris said:

We cannot fix samsara, but we can try to improve what we can.

Indeed. But "trying to improve" is not tantamount to choosing between two equally flawed options. Luckily humans possess imagination and the capacity for innovation.

Malcolm wrote:

I don't think the two options are equally flawed, I think one is far more flawed than the other.

Grigoris said:

I have no confidence at all in utopianism of any kind. My observation is that liberal democracies and market economies in general make people's lives better and not worse. But it is all a work in progress and perfection will never be achieved.

You still fail to understand that your life being better is predicated on other's lives being worse.

Malcolm wrote:

So you claim, but I do not accept that this is factual.

Grigoris said:

Yes, but ignorant of karma and its ripening, they will simply create more negative karma

for themselves by fighting the Israelis and together they and the Israelis will both wind up in hell.

Yes well, it is easy to accept things, when things are really good. So instead of trying to share what you have, it is easier to say to those less fortunate than you: It's your karma, suck it up.

Malcolm wrote:

Who says I am against the USA sharing what it has? The US pays out far more money in aid than any other country in the world. I personally would prefer it if most of our military budget (1 trillion per year) went to improving conditions in the developing nations and so on. I would prefer it if that is what western nations in general chose to do with their military budgets. Someday, that could happen, right now, there is no international will for it. But our leaders, all of them, as well all sentient beings, including you and I, are driven by the three poisons. Thus, don't hold your breath waiting for some socialist or anarchist messiah to come along and usher in a new age of global sharing and caring — it is not going to happen.

In the meantime, I think that market solutions have brought more wealth and improved standards of living to more people around the world than ever before, and I think the economic facts of the world economy bear this out. Why do you think there is a populist backlash in the US where an aging white minority has convinced themselves that the global market, responsible for their standard of living, is denying them jobs because non-white people around the world are becoming more and more wealthy every year?

The main problem with internal market economy is that it is not properly regulated in terms of environmental costs, pollution, etc.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 9:38 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Maybe again the dzogchen view kicks in here.

No taste is to be rejected.

Ultimately there is no right or wrong.

Exceptionally everything is the effulgence of the dharmakaya

Malcolm wrote:

Ok, eat shit.

Ok, go kill someone and then bring them back to life.

Ok, pass through mountains and cliffs unimpeded.

When you do these three things, I will believe you have realized the view you advocate. If not, this is just an intellectual view, and intellectual views are from the beginning not Dzogchen view.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 9:18 PM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

Who said that Buddhism is non-violent?

Anders said:

Is this is a joke? Ahimsa is a foundational tenet of Buddhism.

Grigoris said:

The Noble Eightfold Path and the Five Precepts talk about not killing.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

如 诸 佛 尽 寿 不 杀 生, 我 某 甲 亦 尽 寿 不 杀 生

I undertake the training rule to abstain from killing.

Not all violence leads to death. So there is a vast grey area there

Malcolm wrote:

Ahimsa is a commitment of taking refuge in the Dharma.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 10:30 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra: simile; metaphor; parable [of which there are seven]; skillful or expedient means; logic; historical precedent; narration [current events and prior birth stories]; questions and answers; and most importantly, a direct exposition of his Enlightenment. When studying the Lotus Sutra one can reflect, "here the Buddha is speaking of his experience in a previous existence and here the Buddha is answering the question of Sariputra", etc. Are there worlds where the Buddha actually experienced parthenogenesis as the physiological method of reproducing the species or is it a metaphor or is it something else? Is the Treasure Tower a metaphor only? Bodhisattvas 500 feet tall on other worlds? Flying cars? Some things are fruitless to question or contemplate and the Buddha was silent.

Malcolm wrote:

Which raise all kinds of hermeneutical issues, not least of which is, did the Indian or

Indians who wrote this text down take it literally at all? Indeed, how literally were Mahāyāna sūtras taken by Indians?

illaraza said:

Vasubandhu demonstrated (believed) that even such phenomena as galaxies were produced by the karmic tendencies of a sole individual (Abhidharmakośa).

Malcolm wrote:

No he did not. That is a misreading of the first verse of the Karma chapter, one directly contradicted in other parts of the Kosha.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 10:28 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Hence Natural Capitalism + biocentricity.

MiphamFan said:

Marx might have recommended revolutions in 1850. By 1871, he advised the Paris Commune not to do it and try to build a Republic together with everyone else.

Revolutions ultimately are not the main point of communism, <https://therealmovement.wordpress.com/2014/05/14/proletarian-revolution-versus-the-real-movement-of-society-a-reply-to-siddiq/>. Unfortunately, most people just care about the politics and ignore the economics -- present day Marxists even take neoliberal theories of value rather than the labour theory of value. They don't realise that is the entire basis of Marxism -- production of goods based on profit results in more and more machinery, technology (constant capital), which reduces the need for human labour (variable capital) until labour is minimal/zero.

Now, whether this is true or not is a different matter, but really, it is not very different from what J S Mill said, and the dreams of a lot of techno-utopians. Techno-utopians are already kind of implementing "lite" communism with stuff like the sharing economy, open source software etc. With open source software, one programmer can write a piece of code that thousands after him can build on and use for free, that's pretty much constant capital.

I don't think utilitarian/marginal economics has much to counter this. They merely conflate value and price. I find the liberal idea that profits are the "wages of abstinence" milquetoast and retarded. The wages of abstinence are the wages of the ascetic, not of the capitalist. There certainly is a risk component to it, but then there are plenty of risk-taking entrepreneurs who end up with nothing.

I think the biggest criticism of communism (and really, most other forms of political economy which emerged in the industrial age) is not considering the inputs of nature,

and only looking at mankind's internal relations.

For example, w.r.t to the labour theory of value, Ricardo discovered this major oversight near the end of his life. He carried out a correspondence with Malthus in which Malthus challenged him on stuff like whether 50 oak trees costing 20 GBP each contained as much labour as a 1000 GBP block of stone. He tried to address some of the issues in the third edition of his Principles, but couldn't fully resolve them. He went on a different thread, talking about the "labour profile" of production, which I think his later successors (including the Ricardian Socialists, which Marx certainly learned from, and J S Mill) took up, but I think (my own opinion) all of them pretty much ignored nature's inputs in value.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:35 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

Johnny Dangerous said:

So basically, if one is pretty familiar already with Lojong/Tonglen, then you just apply the instructions with Dzogchen view/contemplation...it seems.

Malcolm wrote:

Or, alternately, Tonglen already is grounded in Dzogchen view; certainly Pabhongkha thought that the passage I cited was unduly influenced by Nyingma teachings, and so he changed the wording...remember, all early Kadampas were basically from Nyingma families.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:32 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Fair distinction. I included the quote to explain what I meant.

Malcolm wrote:

And since you do not believe it to be literally true, Minobu should be hassling you?

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra: simile; metaphor; parable [of which there are seven]; skillful or expedient means; logic; historical precedent; narration [current events and prior birth stories]; questions and answers; and most importantly, a direct exposition of his Enlightenment. When studying

the Lotus Sutra one can reflect, "here the Buddha is speaking of his experience in a previous existence and here the Buddha is answering the question of Sariputra", etc. Are there worlds where the Buddha actually experienced parthenogenesis as the physiological method of reproducing the species or is it a metaphor or is it something else? Is the Treasure Tower a metaphor only? Bodhisattvas 500 feet tall on other worlds? Flying cars? Some things are fruitless to question or contemplate and the Buddha was silent.

Malcolm wrote:

Which raise all kinds of hermeneutical issues, not least of which is, did the Indian or Indians who wrote this text down take it literally at all? Indeed, how literally were Mahāyāna sūtras taken by Indians?

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:28 AM

Title: Re: Gangteng Rinpoche: Buddha really was a giant

Content:

Malcolm wrote:

I don't see how any of this is relevant to whether Buddhas was a giant or not.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:26 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Of course it can, we just need to work on getting enlightened.

Malcolm wrote:

Unfortunately, a precious human rebirth requires the store of merit, and very few human beings possess that store; and increasingly, as we move into the Kali Yuga, fewer and fewer humans will have a precious human birth.

From a realistic Buddhist point of view, any socialist utopian vision is basically a fantasy, including the Kingdom of Shambhala, etc., and nothing is more hierarchical than a kingdom. Even Dzogchen Community, which is supposed to be nonhierarchical is anything but.

Grigoris said:

On the basis of that view we should just let people die of poverty, not worry about universal health care or education, not bother with trying to slow or halt global warming, etc... We should just dig a hole and [place our miserable existence in it waiting to die an inevitably slow and horrible death. Sounds like Hindu fatalism to me.

Malcolm wrote:

No, you are painting things in unnecessary extremes (as usual).

We do not have a universal world government, so millions in Africa are still going to die of starvation while war lords get rich; people will die of poverty around the world; the United States is still going to foolishly refuse to honor its obligation to the Paris Accord, toss millions off of health care, reverse decades of environmental regulations, and so on. Then, the Democrats will once again be in power, and attempt to repair the damage done by the Trump administration. And people will still engage in the afflictive politics of resentment which leads only to radicalism and violence.

But I don't see how having a violent revolution is going to make anything better. And indeed you are forgetting the words of the Buddha who pointed out that all inequalities we see in samsara are a result of karma. We cannot change ripened karma. It just isn't possible.

We cannot fix samsara, but we can try to improve what we can. I have no confidence at all in utopianism of any kind. My observation is that liberal democracies and market economies in general make people's lives better and not worse. But it is all a work in progress and perfection will never be achieved.

Grigoris said:

But like I said earlier: that is a sweet scenario for a white middle class dude living in the wealthiest and most powerful country in the West (since they will not have to live it), but if you ask a 16 year old Palestinian rights activists, they may have a different view.

Malcolm wrote:

Yes, but ignorant of karma and its ripening, they will simply create more negative karma for themselves by fighting the Israelis and together they and the Israelis will both wind up in hell.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:13 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

Thanks, Malcolm, I'm familiar with the book and the widespread endorsement of the message. I think it's quite honest in what it does, but what it does, doesn't go far enough it seems to me.

Malcolm wrote:

Any further and we start talking about command economies.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:42 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The evidence is desire, hatred, and ignorance. That is why your utopian scheme cannot work.

Grigoris said:

Of course it can, we just need to work on getting enlightened.

Malcolm wrote:

Unfortunately, a precious human rebirth requires the store of merit, and very few human beings possess that store; and increasingly, as we move into the Kali Yuga, fewer and fewer humans will have a precious human birth.

From a realistic Buddhist point of view, any socialist utopian vision is basically a fantasy, including the Kingdom of Shambhala, etc., and nothing is more hierarchical than a kingdom. Even Dzogchen Community, which is supposed to be nonhierarchical is anything but.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:28 AM

Title: Re: Contradicting sutras

Content:

Coëmgenu said:

This, though, is really close to the technical definition of "heresy" in Christianity. A heretic is someone who knows the true faith, departs from it, and encourages others to join him. For instance, the Catholic Church considers Luther a heretic. Modern day Lutherans, though, are not considered heretics, because they were born into that system. They never apostatized to a deranged doctrine and encouraged others to do so with them, because they were born to it.

Malcolm wrote:

Yes, the point is that only a fully ordained bhikṣu can do this, no one else. In Christianity, it is as simple as a confirmed lay person rejecting the Catholic Church and becoming a Buddhist, for example.

Coëmgenu said:

Well, because specifically Roman Christianity is a top-down system, one has an account of various "official" definitions for terms like "heretic". A Catholic who becomes a Buddhist can only be officially declared a "heretic" by the Catholic Church if they can be fully proven to have had a complete and perfect understanding of the Catholic faith. Terms like "complete" and "perfect", needless to be said, are endlessly problematic, and as such, almost all apostates from Catholicism are not declared heretics, nor would they be if they were popular enough to warrant attention from the Holy See.

Malcolm wrote:

They will be denied communion, which is effectively declaring them heretics. Hell, Church used to deny communion to people who married outside the Church.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:24 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

TaTa said:

He mentions this in his documentary "for the benefit of beings"

Malcolm wrote:

I would want to see a textual source.

Miroku said:

here

<https://dharmawheel.net/viewtopic.php?t=16164>

Malcolm wrote:

This is not at all different than old Kadampa tonglen system.

Consider all phenomena to be like a dream.

Investigate the natural state of non-arisen vidyā.

The antidote too is liberated in its own state.

The essence of the path is resting in the nature of the all-basis.

2.1.3:

Be an illusionist between sessions.

2.2: There are two in meditating relative bodhicitta, equipoise and post-equipoise.

2.2.1:

Train in alternating between giving and receiving,

Those two should be mounted on the breath.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:09 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sharing is a form of reciprocity, and reciprocity is a form of trade.

Grigoris said:

No it is not. One can give unconditionally, not expecting anything in return.

Malcolm wrote:

One might, but in reality, people do not work that way. Why? Desire, hatred, and ignorance.

Grigoris said:

Redistribution requires hierarchy. See Polanyi.

No it doesn't. It requires organisation. Organisation does not require hierarchy.

Malcolm wrote:

Of course it does.

Grigoris said:

But now you are speculating again. There is no evidence that what I am suggesting cannot work.

Malcolm wrote:

The evidence is desire, hatred, and ignorance. That is why your utopian scheme cannot work.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:04 AM

Title: Re: Drogön Chögyal Phagpa and the Yuan Dynasty Daoist Debate

Content:

ItsRaining said:

Thanks! Though I wish he wrote more on what he thought about Daoism. Interesting that Phagpa wrote that Daoism is like Samkya which seems like an odd observation.

Malcolm wrote:

No, it is perfect and accurate.

liuzg150181 said:

May you elaborate further as to why Taoism is similar or even the same as Samkya view?

Malcolm wrote:

There was something featureless yet complete, born before heaven and earth; Silent—amorphous—it stood alone and unchanging. We may regard it as the mother of heaven and earth. Not knowing its name, I style it the "Way." [2]

The Way gave birth to unity, Unity gave birth to duality, Duality gave birth to trinity, Trinity gave birth to the myriad creatures. The myriad creatures bear yin on their back and embrace yang in their bosoms. They neutralize these vapors and thereby achieve harmony.[3]

This is no different than prakriti. Notably, in Samkhya it is the three gunas that are responsible for the evolution of the 24 tattvas.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:00 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

People have also shared with each other (and continue to do so) without trading or exchange since humans were humans.

Malcolm wrote:

Sharing is a form of reciprocity, and reciprocity is a form of trade. Redistribution requires hierarchy. See Polanyi.

Apart from a complete and total social collapse on a global scale, and a similar collapse of population levels, this kind of economic arrangement is utopian fantasizing.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Coëmgenu said:

Engels made Marx better. The German Ideology is barely readable IMO.

Malcolm wrote:

Nevertheless, they both were bloody-minded, upper-middle class, living room revolutionaries who never were in any danger from the outcomes of their own irresponsible views.

Coëmgenu said:

I think of Marx as more of a Crypto-Christian would-be eschatologist for the human race. Thinking up a fanciful end-goal to replace the Christian eschaton he claims to have abandoned, being a "non-religious person". Perhaps I am alone in thinking this, though.

Malcolm wrote:

No, you are not alone in thinking this, his eschatology is fully within the Abrahamic tradition in general.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:24 AM

Title: Re: Contradicting sutras

Content:

Admin_PC said:

I don't think this is comparable to blasphemy in Christianity...

Malcolm wrote:

There is no real heresy in Buddhadharma, apart from Sanghabheda, splitting the Sangha — declaring one's own system to be better than that of Śākyamuni Buddhas. Sanghabheda is a misdeed that can only be done by a fully ordained bhīkṣu, for example, Devadatta.

Coëmgenu said:

This, though, is really close to the technical definition of "heresy" in Christianity. A heretic is someone who knows the true faith, departs from it, and encourages others to join him. For instance, the Catholic Church considers Luther a heretic. Modern day Lutherans, though, are not considered heretics, because they were born into that system. They never apostatized to a deranged doctrine and encouraged others to do so with them, because they were born to it.

Malcolm wrote:

Yes, the point is that only a fully ordained bhīkṣu can do this, no one else. In Christianity, it is as simple as a confirmed lay person rejecting the Catholic Church and becoming a Buddhist, for example.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:16 AM

Title: Re: Contradicting sutras

Content:

Admin_PC said:

I don't think this is comparable to blasphemy in Christianity...

Malcolm wrote:

There is no real heresy in Buddhadharma, apart from Sanghabheda, splitting the Sangha — declaring one's own system to be better than that of Śākyamuni Buddhas.

Sanghabheda is a misdeed that can only be done by a fully ordained bhiṣṣu, for example, Devadatta.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:12 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

None of these are quotes from Marx. The first quote is from the Communist Manifesto, it was written by Marx AND Engels.

Coëmgenu said:

Engels made Marx better. The German Ideology is barely readable IMO.

Malcolm wrote:

Nevertheless, they both were bloody-minded, upper-middle class, living room revolutionaries who never were in any danger from the outcomes of their own irresponsible views.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Market economies function better than command economies for the majority of the people in them. They are not perfect, however, which is why they require sensible and humane regulation.

Grigoris said:

There are options outside of the two that you propose. You frame the issue as if it is one or the other.

Malcolm wrote:

It is. Human beings like trading with one another, and resent being told what they can buy and what they cannot. 100,000 years of human history show this to be so.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:18 AM

Title: Re: Drogön Chögyal Phagpa and the Yuan Dynasty Daoist Debate

Content:

MiphamFan said:

Sam van Schaik made a blog post about this topic before:

<https://earlytibet.com/2008/09/30/phagpas-arrow/>

ItsRaining said:

Thanks! Though I wish he wrote more on what he thought about Daoism. Interesting that Phagpa wrote that Daoism is like Samkya which seems like an odd observation.

Malcolm wrote:

No, it is perfect and accurate.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:13 AM

Title: Re: Needed: Buddhist Terminology

Content:

SunWuKong said:

what is the correct Buddhist technical term for "indescribable joy that arises as a result of the Dharma, from practice?"

Malcolm wrote:

Koolaid.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:12 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

Malcolm wrote:

Tonglen is an old Kadampa thing. That said, there are certainly instructions on Tonglen by Dzogchen masters.

dzoki said:

I clearly remember hearing and reading about dzogchen style tonglen. Garchen Rinpoche spoke about this practice during one of his teachings. It was somewhat different from classical lojong style tonglen. As I said, some of his closer students could comment. If I bump into that instruction in written form I will post a link.

TaTa said:

He mentions this in his documentary "for the benefit of beings"

Malcolm wrote:

I would want to see a textual source.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:06 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Somehow I find it difficult to believe that Stalinism is what Marx had in store for the proletariat. Hardly a workers utopia!

Consider this though: If Stalinism was the solution, imagine how bad the problem was! [The workers] must work to ensure that the immediate revolutionary excitement is not suddenly suppressed after the victory. On the contrary, it must be sustained as long as possible. Far from opposing the so-called excesses – instances of popular vengeance against hated individuals or against public buildings with which hateful memories are associated – the workers' party must not only tolerate these actions but must even give them direction.

Malcolm wrote:

— Karl Marx & Friedrich Engels, Address of the Central Committee..., 1850

Grigoris said:

A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists.

Malcolm wrote:

— Friedrich Engels, On Authority, 1872

Grigoris said:

That force, however, plays yet another role in history, a revolutionary role; that, in the words of Marx, it is the midwife of every old society pregnant with a new one, that it is the instrument with the aid of which social movement forces its way through and shatters the dead, fossilised political forms

Malcolm wrote:

— Friedrich Engels, Anti-Duhring, 1877

Is it any wonder, with such blatant advocacy of violence and bloodshed, that Lenin, Trotsky, Stalin, and Mao were birthed by such sentiments?

Grigoris said:

None of these are quotes from Marx. The first quote is from the Communist Manifesto, it was written by Marx AND Engels.

Malcolm wrote:

Marx and Engels, one the patron, the other the priest. Both the founding fathers of Communism.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:06 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

I don't know why Malcolm seems to warm up to Capitalism.

Malcolm wrote:

Market economies function better than command economies for the majority of the people in them. They are not perfect, however, which is why they require sensible and humane regulation.

For example, people rail against capitalism because they view it as being the cause of the present environmental crisis. This is really quite false, but it feels good to believe it be so. It's nice to have convenient scapegoats.

In reality, the actual cause of climate change is simply human ignorance, and in many cases, criminal indifference. And this applies universally, it is not a problem which can be isolated to this or that country, or this or that political economy. Climate change is the result of countless human decisions made since the 18th century, and especially after the adoption of concentrated hydrocarbons in the 19th century (coal, then oil) as sources for fuel and fertilizers leading to an explosion in human populations.

Unfortunately in the United States, the science of the matter has, absurdly, become a matter of ideological debate, just as environmentalism was ideologically discredited in the USSR in the 1930's, with its obvious effects on the environment in communist countries such as the USSR and elsewhere.

Many of the excesses of capitalism can be solved, among other measures, by pricing the cost of undeveloped capital in its raw form, as suggest in Natural Capitalism (Hawken, Lovins, and Lovins, 1999). The fundamental assumptions of Natural Capitalism are as follows: The limiting factor to future economic development is the availability and functionality of natural capital, in particular, life-supporting services that have no substitutes and currently have no market value.

Misconceived or badly designed business systems, population growth, and wasteful patterns of consumption are the primary causes of the loss of natural capital, and all three must be addressed to achieve a sustainable economy.

Future economic progress can best take place in democratic, market-based systems of production and distribution in which all forms of capital are fully valued, including human, manufactured, financial, and natural capital.

One of the keys to the most beneficial employment of people, money, and the environment is radical increases in resource productivity.

Human welfare is best served by improving the quality and flow of desired services delivered, rather than by merely increasing the total dollar flow. Economic and environmental sustainability depends on redressing global inequities of income and

material well-being.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 1:23 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Marxism demonstrably produced communism.

Grigoris said:

Somehow I find it difficult to believe that Stalinism is what Marx had in store for the proletariat. Hardly a workers utopia!

Consider this though: If Stalinism was the solution, imagine how bad the problem was! [The workers] must work to ensure that the immediate revolutionary excitement is not suddenly suppressed after the victory. On the contrary, it must be sustained as long as possible. Far from opposing the so-called excesses – instances of popular vengeance against hated individuals or against public buildings with which hateful memories are associated – the workers' party must not only tolerate these actions but must even give them direction.

Malcolm wrote:

— Karl Marx & Friedrich Engels, Address of the Central Committee..., 1850

Grigoris said:

A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists.

Malcolm wrote:

— Friedrich Engels, On Authority, 1872

Grigoris said:

That force, however, plays yet another role in history, a revolutionary role; that, in the words of Marx, it is the midwife of every old society pregnant with a new one, that it is the instrument with the aid of which social movement forces its way through and shatters the dead, fossilised political forms

Malcolm wrote:

— Friedrich Engels, Anti-Duhring, 1877

Is it any wonder, with such blatant advocacy of violence and bloodshed, that Lenin, Trotsky, Stalin, and Mao were birthed by such sentiments?

Author: Malcolm

Date: Sunday, December 24th, 2017 at 12:26 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

dzoki said:

There certainly are dzogchen instructions on tonglen - Khenpo Munsel taught this to Garchen Rinpoche and there was one other instance where it was mention, if I remember right it was in some teaching by Jigme Phuntsog Rinpoche. Maybe some student of either Garchen Rinpoche or Jigme Phuntsog Rinpoche could comment on that.

Malcolm wrote:

Tonglen is an old Kadampa thing. That said, there are certainly instructions on Tonglen by Dzogchen masters.

dzoki said:

I clearly remeber hearing and reading about dzogchen style tonglen. Garchen Rinpoche spoke about this practice during one of his teachings. It was somewhat different from classical lojong style tonglen. As I said, some of his closer students could comment. If I bump into that instruction in written form I will post a link.

Malcolm wrote:

Maybe, but for example, Tonglen as written about by Adzom Drugpa in his version of the Chetsun Nyingthig Ngondro, it just old Kadamapa style.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 11:43 PM

Title: Re: Tonglen from a Dzogchen Pov

Content:

dzoki said:

There certainly are dzogchen instructions on tonglen - Khenpo Munsel taught this to Garchen Rinpoche and there was one other instance where it was mention, if I remember right it was in some teaching by Jigme Phuntsog Rinpoche. Maybe some student of either Garchen Rinpoche or Jigme Phuntsog Rinpoche could comment on that.

Malcolm wrote:

Tonglen is an old Kadampa thing. That said, there are certainly instructions on Tonglen by Dzogchen masters.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 11:42 PM

Title: Re: Wherever a Buddha appears - the world is purified

Content:
Queequeg said:
They say that deer gather around enlightened beings.

Malcolm wrote:
Then everyone in upstate NY must be enlightened, because the deer population is a positive road hazard there.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:40 PM
Title: Re: simultaneity of cause and effect
Content:

Coëmgenu said:
prompt and exact,

Malcolm wrote:
These ideograms are just reproducing "iti" and other similar formations.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:07 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Lindama said:
ideology, ideology.... whose the fairest of them all? it appears that marxism produced communism? ... is it true? I'm no expert but the nuances could be examined....

Malcolm wrote:
Yes, Marx wrote the Communist Manifesto.

Lindama said:
so, the USA elected a populist? haha

Malcolm wrote:
Democracy has its perils. Basically the US Green W. Party is to blame for 1) George Bush
2) Donald Trump.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:05 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:

Marxism produced communism, and for that reason alone, Marxism should be relegated to the dustbin of history.

Grigoris said:
Now who is being speculative?

Malcolm wrote:
Marxism demonstrably produced communism.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:04 PM
Title: Re: Non-conceptual thoughts ... ?
Content:

Malcolm wrote:
Devoid of true ascetics are the systems of other teachers.

-- The Buddha.

If you don't believe him, who will you believe?

weitsicht said:
Firstly, to me Buddhism is no religion, hence no belief.
Secondly, Malcolm, where I am raised, it is not nice to respond questions with counter-questions.
Thirdly, I still ponder.

This separation of self and other, right and wrong does feel deceptive to me.

Malcolm wrote:
First, I am not from where you are raised, so our expectations differ.

Second, do you reject rebirth and karma?

Third, the Dharma in the beginning, teaches us to distinguish right from wrong, higher from lower, and so on.

Since karma is unerring, wrong actions result in suffering, right actions in happiness.
This is basic Buddhadharma.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 7:21 AM
Title: Re: bar lung
Content:

Lukeinaz said:

Is the gentle vase as taught by TR the same as bar rlung?

Malcolm wrote:

who is TR?

\

Bar rlung is more or less the same.

Lukeinaz said:

Tsoknyi Rinpoche. Is there any use training in bar rlung before fully developing kumbhaka?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 7:20 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

I don't think so Queequeg, this, somoku jobutsu is one of my favourite aspects of Tendai and dear to me: "From Saicho's time on, Tendai scholars would argue the position that grasses and trees can indeed of themselves arouse the aspiration for enlightenment (bohdicitta, bodaishin), cultivate practice, and achieve enlightenment. Annen in particular devoted great attention to this issue."

Original Enlightenment p. 29

And here is another Japanese Vajrayana-Avatamsaka pov: Kukai saw plants and trees as participating ontologically in the five great elements that compose the Dharma body and that " therefore, without change in their essence, they may without objection be referred to as 'Buddha.'"

Ibid.

Now I'm off to chant at my altar, without sincere practice all this talk means nothing:~!

gassho

Rory

jake said:

I don't think Kukai and Tendai are talking the same thing here. Characterizing the mountains, seas, clouds, etc. as the preaching of the Dharmakaya is not really the same thing as claiming they are a "Buddha" ala somoku jobutsu, as Stone appears to imply in the quote above.

I am struggling a bit to follow this thread. Terms are being used interchangeably that I don't think really should be, tathagatagarbha, hongaku shiso, buddha-nature, etc.

Interesting read though, thanks!

Malcolm wrote:

Buddhasvabhāva and tathāgatagarbha are definitely synonyms and are used that way many times in the Nirvana Sūtra:

Son of a good family, the so-called self is the tathāgatagarbha. The buddhasvabhāva that exists in all sentient is the meaning of "self." The meaning of "self" is obscured by the afflictions (saṃkleśa) from time without beginning, therefore, it is not seen by sentient beings.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:58 AM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

Stefos said:

In the Pali texts, Lord Buddha says "The 5 clinging aggregates are suffering" This means that clinging is the causative for suffering not the aggregates in and of themselves per se.

Malcolm wrote:

The term is pañcopādānaskandha. Upādāna means "to take again," and bettered rendered "addiction." Thus, they are the five addictive aggregates.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:49 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Nobody is saying that authoritarian communism is not murderous, this is a straw man Malcolm threw up in order to draw attention away from his claim that capitalist societies are not responsible for mass exterminations. A ludicrous claim. It goes without saying that authoritarians kill people, that is the nature of authoritarianism: the complete destruction of all forms of dissent by any means necessary.

Nobody has disagreed with this.

Quay said:

If a person really buys Marxist analogies & philosophy, especially the endless cycle of thesis-antithesis-synthesis, then capitalism produced authoritarian communism and thus indirectly produced all the murderousness.

Malcolm wrote:

Marxism produced communism, and for that reason alone, Marxism should be relegated to the dustbin of history.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:49 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Nobody is saying that authoritarian communism is not murderous, this is a straw man Malcolm threw up in order to draw attention away from his claim that capitalist societies are not responsible for mass exterminations.

Malcolm wrote:

In the 20th century, no liberal democracy has ever indulged in the kind of wanton murder we find with authoritarian regimes of the right and the left. Capitalism is the economic system peculiar to liberal democracies. Marxists may have other definitions of capitalism; but in general capitalism only exists in those countries where universal rights to private ownership of property are guaranteed by the State. In many respects, Capitalism as we understand it today, is a post-WWI phenomena, though it has its antecedents principally in the shift of the British economy from mercantilism to global free trade during the 19th century.

That was my basic point.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:38 AM

Title: Re: bar rlung

Content:

Lukeinaz said:

Is the gentle vase as taught by TR the same as bar rlung?

Malcolm wrote:

who is TR?

\

Bar rlung is more or less the same.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 2:39 AM

Title: Re: Unkindness at dharmawheel

Content:

DGA said:

The truth is that we are NOT each other's teachers.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 2:35 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Dan74 said:

Sorry to butt in at this stage, but the 20 million directly killed by Stalin seems to be quite a stretch, Malcolm. I don't want to whitewash his crimes, but even Conquest's large estimate was 16mil and AFAIK there is no actual evidence to show that Stalin knew and understood of the catastrophic paranoia and competition for catching the saboteurs that had gripped the NKVD and the police of the USSR at the time. Of course the fish rots from the top and he was plenty paranoid himself, but this is different to say that he was directly complicit in the deaths.

Malcolm wrote:
Davies puts the number as high as 50 million.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 2:29 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:
...after a brutal war not of their making

Grigoris said:
Really? You believe that the Great Depression was not one of the causes of WWII?

Malcolm wrote:
No, Germany's economy began to recover as soon as they ceased paying reparations.

Grigoris said:
I disagree, it may seem that way but that is because in general, when it comes to politics, it is the innocents that are the first to be killed.

Malcolm wrote:
I meant, no one who is in politics, political struggles or wars on any side, are innocent. Dresden, for example, pure mass murder of civilians, like Hiroshima and Nagasaki.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 2:27 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Without US support the Nazi collaborators would have lost the civil war, even if the Greek Communists lacked Stalin's support.

Malcolm wrote:

Speculating about what could have been is only good for alternative history novels. You can't know this, in fact.

Grigoris said:

It is not speculation. The Communist Party of Greece had widespread popular public support, an experienced fighting force, guns and ammunition, and a well organised and functional structure. The collaborators were a small and disdained portion of the population (due to their role in killing countless fellow Greeks) that relied heavily on the immensely unpopular German Nazis for support. Unlike pre-Franco Spain, for example, the Greek leftists were unified.

Malcolm wrote:

You still cannot know this as a fact since it did not happen the way you might have wished it to.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 1:06 AM

Title: Re: I've been so wrong/pure lands

Content:

Pero said:

Uh oh, I checked what pandaka means and - aren't we pretty much all pandakas in our time? Or at least cutting it pretty close.

Malcolm wrote:

Something you are trying to tell us, Pero?

Pero said:

ROFLMAO!

I was thinking of <https://en.wikipedia.org/wiki/Pandaka>: "ussuyapandaka - A voyeur, a man who gains sexual satisfaction from watching a man and a woman having sex, and only becomes sexually aroused after that." Doesn't watching porn come pretty close to that?

Malcolm wrote:

If you can only be aroused by watching porn, then yes. If you do not need porn to become aroused, then no.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 12:46 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Also, to clarify, he's not telling bodhisattvas to not teach, he's saying, don't associate with them.

Malcolm wrote:

Literally:

na ca paṇḍakasya dharmaṃ deśayati, na ca tena sārdhaṃ saṃstavaṃ karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It is a flat out imperative statement.

Pero said:

Uh oh, I checked what pandaka means and - aren't we pretty much all pandakas in our time? Or at least cutting it pretty close.

Malcolm wrote:

Something you are trying to tell us, Pero?

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 12:14 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Regarding what is perceived or unperceived by the Buddha-eye, I was recently reviewing the Tathāgatagarbhasūtra:

In a similar fashion [as the visual miracle preceeding], good sons, when I regard all beings with my buddha eye, I see that hidden within the kleshas [negative mental traits] of greed, desire, anger, and stupidity there is seated augustly and unmovingly the tathagata's wisdom, the tathagata's vision, and the tathagata's body. Good sons, all beings, though they find themselves with all sorts of kleshas, have a tathagatagarbha that is eternally unsullied, and that is replete with virtues no different from my own

Malcolm wrote:

Yes, precisely, buddhas see buddhas, not sentient beings.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 11:36 PM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

Seeker12 said:

Anyway, some thoughts. In part it's prompted by English translations of Buddhist concepts which I think don't always convey the meaning perfectly.

Malcolm wrote:

Sukha originally refers to the ease with which a wheel turns on its axle. Dukha is the opposite.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:57 PM

Title: Re: yoga

Content:

Malcolm wrote:

Of interest:

http://www.ahandfulofleaves.org/documents/Samatha-yana%20and%20Vipassana-yana_Cousins_1984.pdf

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:23 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

pema tsultrim said:

When and where did Bhakha Tulku give the Guhyagarbha wang? I never heard about it. As he is one of my primary teachers, I would have loved to receive it from him.

P.T.

Malcolm wrote:

Bakha Tullku gave the Guhyagarbha Wang at his house in Berkely, CA in 1992.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:22 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

Same with Vajrayogini. Receiving Vajrayogini in Kagyu, does not qualify you to practice Naro Khachö in Sakya, even though the mantra is identical

Fortyeightvows said:

How was this done in india before there was kagyu and sakya?

Is this because the transmission or the sadhana come to the lineage masters directly from from the deity?

Malcolm wrote:

There are important differences in these two lineages concerning how the empowerments are given, instructions, and so on.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:20 PM

Title: Re: Morality of stockholding

Content:

MiphamFan said:

If you own index funds you probably own indirectly at least a tiny amount of alcohol-related and gun shares.

Malcolm wrote:

Depends on the fund. There are socially responsible funds:

<https://www.investopedia.com/articles/mutualfund/03/030503.asp>

However, they tend to underperform the market. However, some clean energy funds returned 40+ percent last year, a sign that internationally, the shift to solar and wind is finally becoming very profitable.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:15 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

We are just going to have to face the fact that Capitalism, when forced to choose between siding with Communism or Fascism/Nazism, always chooses the later.

Malcolm wrote:

Historically, given that Western Liberal Democracies viewed communism as an existential threat at the time, and had recently broken Fascism after a brutal war not of their making, they tended to support anyone who they viewed as anticommunist.

Given the 25 million people Stalin murdered directly and the 40 million that Mao murdered directly, it is not surprising.

The French also used Vichy collaborators in their zone because of their contacts with Germans.

Politics and war are a dirty game, no one is innocent.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:09 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Without US support the Nazi collaborators would have lost the civil war, even if the Greek Communists lacked Stalin's support.

Malcolm wrote:

Speculating about what could have been is only good for alternative history novels. You can't know this, in fact.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:05 PM

Title: Re: private teaching

Content:

Malcolm wrote:

You should attend the webcast retreat of Chogyal Namkhai Norbu and begin there. If you can, go to Tenerife, even better.

<http://webcast.dzogchen.net>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 11:43 AM

Title: Re: Morality of stockholding

Content:

Inge said:

I probably read most topics posted in the Dzogchen forum, so that is why I posted it there. What I want to know though, is if owning shares in a company accumulates negative karma, and if this in any way is making obstacles to realizing Buddhahood.

Malcolm wrote:

Depends on the company — I think owning shares of gun companies, not so good.

Inge said:

What about banks, or beer breweries?

Malcolm wrote:

depends on the bank, breweries, well selling alcohol is technically wrong livelihood.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 6:07 AM

Title: Re: Morality of stockholding

Content:

Inge said:

Do you think is it immoral to own shares in a company that makes profits from its employees?

Simon E. said:

The OP.

Because it was posted in the Dzogchen forum it is tempting to assume that Inge was making a particular case vis a vis Dzogchen.

But the point you make is valid. Being a Vajrayana practitioner of any hue including Dzogchen does not imply uniformity on all points of ethical behaviour or in political views.

Inge said:

I probably read most topics posted in the Dzogchen forum, so that is why I posted it there. What I want to know though, is if owning shares in a company accumulates negative karma, and if this in any way is making obstacles to realizing Buddhahood.

Malcolm wrote:

Depends on the company — I think owning shares of gun companies, not so good.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 6:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So, back to reality: The US used Nazi collaborators to put down the Communists (the Greek Civil War) and then placed them in positions of power. [

Malcolm wrote:

The reality is that Stalin never intended to help communists in Greece. It was all organized in the percentages agreement of 1944:

https://en.wikipedia.org/wiki/Percentages_agreement

It was really Britain that was involved in all of this, and the US only stepped in 1947 because Britain asked us to as they could not foot the bill. However, as Churchill said in 1956:

Stalin never broke his word to me. We agreed on the Balkans. I said he could have Romania and Bulgaria, and he said we could have Greece...When we went in in 1944 Stalin didn't interfere.

It might have been the opposite. But in reality, it was Stalin's lack of interest in Greece that led to all that happened in post-war Greece. And of course, the Chinese were not even in the running until 1949...

Author: Malcolm

Date: Friday, December 22nd, 2017 at 5:18 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

That's a nice fairytale. Where is a facepalm smiley when you need one? It would be more valid to say that Uncle Jo was rather overzealous in his attempt to deNazify the Eastern Bloc. You also are ignorant of the fact that not all the Eastern Bloc was under the influence of the Soviet Union. Yugoslavia and Albania, for example, were allied to China and not Russia.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Denazification>

Grigoris said:

And I quote: "Very soon after the program started, due to the emergence of the Cold War, the western powers and the United States in particular began to lose interest in the program, and it was carried out in an increasingly lenient and lukewarm way until being officially abolished in 1951. The American government soon came to view the program as ineffective and counterproductive. Additionally, the program was hugely unpopular in Germany and was opposed by the new West German government."

You can't keep a good Nazi down!

Malcolm wrote:

Yes, after 8 years, they have up on it.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 5:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

You know what all this talk about bodhisattva attainments makes me want to do?

Have a good gongyo and rejoice in the Buddhadharma!

Author: Malcolm

Date: Friday, December 22nd, 2017 at 4:19 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Queequeg said:

<https://www.buddhistdoor.net/news/the-buddha-of-oakland-transforms-california-neighborhood>

The statue had a remarkable effect, however. People stopped leaving garbage and, gradually, the local residents began cleaning up the accumulation of detritus from the area. The drug dealers and prostitutes moved elsewhere to ply their wares, and the graffiti, once removed, didn't return.

Malcolm wrote:

Fake news! (Kidding)

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:23 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Also, to clarify, he's not telling bodhisattvas to not teach, he's saying, don't associate with them.

Malcolm wrote:

Literally:

na ca paṇḍakasya dharmam deśayati, na ca tena sārdham saṃstavam karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It is a flat out imperative statement.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:22 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

If you have realized emptiness, you have no problem maintaining concentration, the former requires the latter.

Minobu said:

are you referring to sunyata or some Dzogchen emptiness thing?

Malcolm wrote:

I am referring to the śūnyatā taught by the Buddha in the Mahāyāna Sūtras.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:21 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

No, its definitely a story of Sariputra. I got the details wrong - not sure the actual source. The point was that he renounced the bodhisattva path, thereby setting himself back significantly. I've read versions where he then sank into samsara for a while before getting back on the path. Point stands, its easy to lop off your arm compared to the concentration needed to really advance on the path.

Malcolm wrote:

If you have not realized emptiness, then yes — however, Shariputra was not an bodhisattva mahāsattva at this point, he was an ordinary bodhisattva, below the path of seeing.

A bodhisattva mahāsattva, according to the Sarvapūṇya-samuccaya-samādhī sūtra, cannot fall into the faulty state of a śrāvaka. The Nirvana Sūtra states that a bodhisattva mahāsattva cannot be distracted by either the māra of afflictions or the māra of the aggregates and also says they have no fear of desire, hatred, ignorance, birth, aging, illness, death, or falling into hell realm, animal realm or preta realm because they dwell on the stage of fearlessness. The Pañcaviṃśatisāhasrikā-prajñāpāramitā states that a bodhisattva who courses in emptiness cannot fall to the stage of a pratyekabuddha or a śrāvaka.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:57 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

And that's quite possible, too. But then what do we make of the rest of the admonitions? Are those scribner biases also?

Malcolm wrote:

Sure, why not? If you take a text critical pov of the sūtra, I think most scholars agree that Devadatta section was added quite late.

Queequeg said:

LOL. Have this cake, and eat it, too!

Malcolm wrote:

Well, all those people need the Dharma most, one would imagine. One can well imagine this is a penetration of brahmanical bias.

So you have on the one hand the Buddha telling us, "I am the father of all sentient beings" and on the other saying, "Don't teach Dharma to this sentient being, and that sentient being..."

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:53 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The Buddha was definitely prosperity and profit oriented in his advice to lay people, at least the way he is represented everywhere in the sūtras.

treehuggingoctopus said:

Speaking to an audience 2500 years ago, the audience that lived in a world 2500 years away from ours -- the audience consisting of people starkly different from ours (even though equally afflicted by the three poisons).

Malcolm wrote:

So you are opposed to all profit?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:51 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Queequeg said:

And that's quite possible, too. But then what do we make of the rest of the admonitions? Are those scribner biases also?

Malcolm wrote:

Sure, why not? If you take a text critical pov of the sūtra, I think most scholars agree that Devadatta section was added quite late.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:50 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Illustrating this point, I just recalled the story of Sariputra who was on the verge of Buddhahood in the past such that when a brahmin asked him for his eye, he plucked it out and gave it to him. When the brahmin tossed the eye away in disgust, Sariputra lost his concentration, got angry, and wiped out the stores of good karma. Concentration is hard - that's why even though we've given our lives for family, friends and rulers more times than we can count, we're still here.

Malcolm wrote:

On the verge of buddhahood? Not possible. Otherwise, you are elevating the notion of one-pointedness to a ridiculous extreme.

I think you are confusing your story with that of Nāgārjuna's disciple, Āryadeva. In that version, Āryadeva gives his eye to a blind beggar women who promptly eats it. He experiences a moment of regret, and because of that, his eye was not magically restored.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:47 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

Thank goodness Buddhism \neq Buddhadharma.

Malcolm wrote:

So Buddha's words are not Buddhadharma?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:46 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

So your imagined wobbly factory is not privately owned by its workers? And profit is not an end? That isn't even Buddhist.

treehuggingoctopus said:
Evidently your Buddha is not my Buddha.

Malcolm wrote:

The Buddha was definitely prosperity and profit oriented in his advice to lay people, at least the way he is represented everywhere in the sūtras. If lay people are not prosperous, how are they going to support a Sangha that engages in no productive work?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:42 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:
What conclusion ought be drawn?

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Queequeg said:

I watched a youtube movie about a yogi... not sure where. Maybe Ladakh? Anyway, he remarked, hundreds of thousands of prostrations are easy compared to maintaining single pointed focus. Medals of Honor were given out posthumously on a regular basis in WWI and WWII to men who jumped on grenades to save their fellows. I seriously doubt there were many practicing Buddhists, let alone bodhisattvas among those recipients. I think you have it backwards about the difficulty of maintaining concentration.

Malcolm wrote:

If you have realized emptiness, you have no problem maintaining concentration, the former requires the latter.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:37 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

Capitalism:

- (1) private ownership of the means of production (which implies the owner/worker division), and
- (2) production for profit.

Economics 101.

In other words: no, cooperatives are not intrinsically capitalist, though they may co-inhabit the economic space with capitalist enterprises (assuming capitalists agree). Plenty of what is happening in the economic space of capitalist countries is in no way capitalist, btw, as Graeber nicely points out.

Malcolm wrote:

So your imagined wobbly factory is not privately owned by its workers? And profit is not an end? That isn't even Buddhist. The Buddha was definitely a capitalist by your definition:

The wise and virtuous shine like a blazing fire.
He who acquires his wealth in harmless ways
like to a bee that honey gathers,[6]
riches mount up for him
like ant hill's rapid growth.

With wealth acquired this way,
a layman fit for household life,
in portions four divides his wealth:
thus will he friendship win.

One portion for his wants he uses,[7]
two portions on his business spends,
the fourth for times of need he keeps.

<https://www.accesstoinight.org/tipitaka/dn/dn.31.0.nara.html>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:35 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

You're assuming these are bodhisattvas who have advanced that far.

Malcolm wrote:

It is basic to the definition of a bodhisattva mahāsattva.

Queequeg said:

What conclusion ought be drawn?

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:25 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The instruction is for the mahasattva-bodhisattva to avoid pretty much anyone who might distract them from the path. What Malcolm is doing here is called trolling.

Malcolm wrote:

It is a bit strange that bodhisattva mahāsattvas should be enjoined from associating with anyone, since presumably they are bodhisattvas on the pure stages who have realized patience towards the non-arising of phenomena and can without a second thought offer their eyes or even their heads to those in need. How could such a highly realized being be distracted by anything?

Queequeg said:

You're assuming these are bodhisattvas who have advanced that far.

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The instruction is for the mahasattva-bodhisattva to avoid pretty much anyone who might distract them from the path. What Malcolm is doing here is called trolling.

Malcolm wrote:

It is a bit strange that bodhisattva mahāsattvas should be enjoined from associating with anyone, since presumably they are bodhisattvas on the pure stages who have realized patience towards the non-arising of phenomena and can without a second thought offer their eyes or even their heads to those in need. How could such a highly realized being be distracted by anything?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:12 AM

Title: Re: I've been so wrong/pure lands

Content:

paël said:

Can one born as man become paṇḍaka in same lifetime?

Malcolm wrote:

Sure, if you have your sexual organs removed, come out of the closet, become impotent or sterile, etc.

Minobu said:

so pandaka is a generic term for any m,ale that is not hetero sexual?
eunuchs born or dismembered are pandakas as well?

i find this repulsive...the teaching is flawed and i would like to know where you got this stuff up and why are you teaching it?

Malcolm wrote:

There are five kinds of paṇḍakas; intersexed people, impotent men, homosexuals, eunuchs, and men who can only become aroused by watching others engaged in sexual intercourse.

The Lotus Sūtra states, in chapter 14 (chapter 13 in the Sanskrit and Tibetan recensions):

na ca paṇḍakasya dharmam deśayati, na ca tena sārḍham saṁstavam karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It says also:

strīpaṇḍakāśca ye sattvāḥ saṁstavam tairvivarjayet|

Avoid associating with female and paṇḍaka sentient beings.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:31 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Can't take credit, except for the flourish:

Lotus Sutra, Chapter 3

Lotus Sutra, Chapter 16

Malcolm wrote:

Unless, of course, they are paṇḍakas, in which case they apparently should be shunned.

pael said:

Can one born as man become paṇḍaka in same lifetime?

Malcolm wrote:

Sure, if you have your sexual organs removed, come out of the closet, become impotent or sterile, etc.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:28 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

https://en.wikipedia.org/wiki/Industrial_Workers_of_the_World

Malcolm wrote:

Just capitalism by another name.

treehuggingoctopus said:

Black is white, etc.

Malcolm wrote:

Well, if you have a factory, you have to have a market to sell the things the factory makes — it does not matter much whether that factory is owned collectively or privately. Also, a factory cannot make everything necessary for living, so it will have to issue wages in some form to the workers where they can buy food, clothes, and other things which the factory itself cannot make. As I said, capitalism by another name. Unless, of course,

you intend your factory to inhabit a command economy, and we have already ample evidence to see where those lead.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:25 AM

Title: Re: I've been so wrong/pure lands

Content:

CedarTree said:

I like this a lot

Themes of family, love, and the simple stuff - Gets at it way better.

Queequeg said:

Can't take credit, except for the flourish:

I am the father of living beings and I should rescue them from their sufferings and give them the joy of the measureless and boundless buddha wisdom so that they may find their enjoyment in that.

Lotus Sutra, Chapter 3

I am the father of this world,
saving those who suffer and are afflicted.

Lotus Sutra, Chapter 16

Malcolm wrote:

Unless, of course, they are paṇḍakas, in which case they apparently should be shunned.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:00 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

PuerAzelis said:

What's a Wobblie.

treehuggingoctopus said:

https://en.wikipedia.org/wiki/Industrial_Workers_of_the_World

Malcolm wrote:

Just capitalism by another name.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:54 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Oh, I am under no illusions about Capitalism, it's destructiveness and so on. I just

prefer living in a free country to living in a totalitarian regime, with all it's flaws. I think most people living in the West prefer living in the market economies.

Grigoris said:

What you are failing to understand is that your freedom is paid for by the oppression of others.

Malcolm wrote:

Yes and no. If you define oppression as some people having more than others, well, yes -- but that is karma.

One of the reasons for Trump's rise is that inaccurate perception by some that globalism is depriving the US of jobs. Actually, globalism has shifted the lives of millions of people in China, Vietnam and so on. I think their attitudes towards being "oppressed" are rather different -- a generation ago, these people faced working in rice paddies for life. Now, it may be noble to work in rice paddies, and there are all kinds of reasons for why the disruption of subsistence living in many parts of the world is not a positive thing, but I doubt many of those people would go back to the rice paddies.

So it is fun and all to take shots at the US and white middle class males, but you, a white middle class male, are not going to change the world, and frankly, no one is. When I look around the world, what I see is that people who live in Western Europe and the US (as well as Canada, Australia, and NZ) have the best living conditions and as far as it goes, the most democracy.

There is no pie in the sky system that will make sure everyone has an equal portion.

Grigoris said:

It is easy for you: a well educated white middle class male living in the wealthiest and most powerful country in the West to laud the benefits of capitalism, but if you ask a Honduran banana plantation worker what they think, you may get a different response.

Malcolm wrote:

Capitalism definitely has problems. The other systems are worse.

Grigoris said:

Unfortunately, the conditions of the Honduran are those of the majority of the world's population under capitalism, your conditions are those of a small minority.

Malcolm wrote:

Karma, dude. What did the Buddha say?

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born

people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Trying to replace capitalism with some other system is first, not going to happen; second, will do nothing to prevent inequality.

Grigoris said:

So the next time you are munching on your cut-price Honduran banana don't forget to praise capitalism and pass the bullets.

Malcolm wrote:

I only buy very expensive, fair trade bananas from stores that charge me a premium to assuage my white male capitalist guilt, thank you very much.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:38 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

i see that once attained you can no longer turn it off....which does not mean that the Buddha no longer knows what common mortals perceive.

Malcolm wrote:

Buddhas know what sentient beings perceive, they just don't perceive it themselves. For example, buddhas only perceive sentient beings as other buddhas, they do not perceive them as sentient beings. But they know that sentient beings suffer from delusion.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:29 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

That's a nice fairytale. Where is a facepalm smiley when you need one? It would be more valid to say that Uncle Jo was rather overzealous in his attempt to deNazify the Eastern Bloc. You also are ignorant of the fact that not all the Eastern Bloc was under the influence of the Soviet Union. Yugoslavia and Albania, for example, were allied to China and not Russia.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Denazification>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Basically, I think your perspective is romantic.

Grigoris said:

I think I prefer Toby's romanticism to your idea that our rapist is going to restore our virginity. But then again: I've always been a sucker for romance.

Malcolm wrote:

Oh, I am under no illusions about Capitalism, it's destructiveness and so on. I just prefer living in a free country to living in a totalitarian regime, with all it's flaws. I think most people living in the West prefer living in the market economies.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Need I remind you that Europe was essentially occupied by the US after WWII: remember the Marshall Plan?

Malcolm wrote:

Lucky for you, otherwise it would have been the Russians.

Grigoris said:

Yeah, we were so lucky in Greece to have the US support the Nazi collaborators against the popular (Communist) movement that liberated Greece from Fascist Italian, Nazi German and Bulgarian collaborationist control. Sometimes your level of political ignorance astounds even me. I put it down to the dregs of McCarthyism that still infect US political thought.

Malcolm wrote:

Yes, and the Allies used Japanese soldiers to police areas of liberated Asia, German troops to police areas of Germany and so on.

Communists in Europe at that time were just as totalitarian as fascists.

Thus, it is still better for you that the Allies (US, Britain, France) occupied Western Europe rather than the Soviets.

The Soviets, btw, never denazified east Germany or Austria, or the Ukraine, or any where else in their sphere of influence.

Once everything settled down after the war, the Allies systematically denazified West Germany, and defascized Italy, etc.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:55 PM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

Enter? I thought the point was to escape.

liuzg150181 said:

Edit: Got mixed up btw the movie title and its game counterpart:

https://en.wikipedia.org/wiki/Enter_the_Matrix

Queequeg said:

Someday they will make a rpg of the Bodhisattva path and you will need empowerments to play it. Oh wait, that's called life.

Malcolm wrote:

That was done in the 13th century by Sakya Pandita.

<https://www.himalayanart.org/items/101704>

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:53 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I think it is high time we agreed to disagree, Malcolm.

Malcolm wrote:

What's the point of that?

treehuggingoctopus said:

I am not quite sure if I understand your question.

Malcolm wrote:

We agreed to disagree a long time ago.

Basically, I think your perspective is romantic. You are advocating for a social system that has never existed anywhere at any time because you are hopeful that humans beings are not as awful as we actually are.

I happen to think that all of the environmental damage wrought by humans in the last 500 years would have happened under any kind of possible economic system, driven largely by the Columbian exchange.

Finally, it may be the case that our views on these matters are, as suggested above, entirely cultural, the difference between Continental and Anglo-American perspectives.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:33 PM

Title: Re: I've been so wrong/pure lands

Content:

liuzg150181 said:

Can't help it but to post this pic:

CedarTree said:

Wicked picture. Kinda gets at it.

liuzg150181 said:

Enter the Nirvana, I mean, Enter the Matrix.

Malcolm wrote:

Enter? I thought the point was to escape.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:32 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I think it is high time we agreed to disagree, Malcolm.

Malcolm wrote:

What's the point of that?

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:14 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I am a Wobbler and so all for building the new within the shell of the old. But essentially capitalism = institutionalised greed as the highest value.

Malcolm wrote:

No, the basis of Capitalism is the private ownership of property, based on Anglo-Roman law that is literally centuries old. And this institutionalized greed you speak of, I know of no political or economic system than can stem the affliction of greed, including Socialism.

As far as democratic socialism, Marx, in my opinion, never understood the Anglo-American system, and I do not think he understood democracy or the American revolution. His attitudes were born not within the sphere of Anglo-American ethics and jurisprudence, he was a devotee of Hegel, not Hume.

treehuggingoctopus said:

The sooner it goes (and is replaced with a healthier set of values), the greater our chance of protecting what remains of biodiversity -- and, who knows, maybe even retaining a planet where the homo sapiens can live.

Malcolm wrote:

Socialism is no more biocentric than Capitalism.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:06 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Need I remind you that Europe was essentially occupied by the US after WWII: remember the Marshall Plan?

Malcolm wrote:

Lucky for you, otherwise it would have been the Russians.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:45 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Malcolm, maybe it's a too far shot to ask about the Qualities of an enlightened Person and how someone else can see.

But how sure are you about theists or pagans being incapable to attain enlightenment.

I am just thinking of Rumi, Meister Eckhart, Heraclitus, ...

Malcolm wrote:

I am sure about the Buddha's Lion's Roar:

In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

weitsicht said:

can't someone adhere to the Noble Eightfold Path without knowing OR with calling it differently?

Padmasambhava was in one life in Africa, HH Dalai Lama remembers of Old Egypt - all regions where Dharama was not spread whatsoever.

Maybe one of These guys' conscious stream WAS Heraclitus hmmm...

Malcolm wrote:

Devoid of true ascetics are the systems of other teachers.

-- The Buddha.

If you don't believe him, who will you believe?

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:39 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sarkar is a major voice in that discourse.

treehuggingoctopus said:

Not in Europe.

Malcolm wrote:

Most socialists these days are democratic socialists.

Ok, you mean they advocate for a coordinated market economy -- this is still Capitalism.

treehuggingoctopus said:

No. I do not mean social democracy (e.g., Bernie Sanders) but democratic socialism.

Where "democratic" stands for the acceptance of the parliamentary process (or any other, more satisfying form of democracy), the process of getting there, and the decision-making process of the society to come. But it is still socialism, with all the three markers of socialism in one of the posts in the thread.

Malcolm wrote:

Ok, so there is no country that actually practices this.

Even Marxian socialists reject much of Marx's apparatus, or understand it in a totally different way

Sort of like Buddhism without rebirth.

No, for the reason I mentioned, i.e., the intrinsically dialectical nature of Marxian thought.

Right, sure — we can change our entire approach to things because Marx said our thought was dialectical...really, this is very weak.

Well, the resistance has not died out yet. You could put it differently: since the collapse of the welfare state and the emergence of neoliberalism we have not managed to even mitigate the ongoing planetary catastrophe called capitalism, let alone undo it.

In other words, Capitalism won. The only path forward is through Capitalism, which will either survive by properly pricing environmental risk, or we will all die gasping for air.

It seems to me that we have learned a few critically important lessons. More and more people on the left are now agreeing that what we need above all else right now is (1) a clearly articulated set of values (more than any well-defined solutions), the kind of values which are truly worth living out, and (2) narratives, big and small, centred upon and shedding light on these values.

Greed generally trumps values.

I am quite happy too that in Europe at least the genuinely green thought and the genuinely left-wing discourse are getting closer and closer to each other. Streeck has recently come out as a degrowth devotee, pretty much -- in his recent texts he advocates for an abstention-based culture.

Streeck on the crucial challenge which any genuinely left-wing project must face:

Ultimately it will have to answer the question how it will convincingly communicate the need for a global modernity that learns to conserve resources, physical and social, rather than continuing to use them up; to switch from creative destruction to creative protection, including protection from excessive free trade (not leaving this to the Trumps of this world); to appreciate the economics of subsistence as opposed to

expansion; to slow down rather than speed up; and to start a perestroyka that does not amount to uskoreniye, meaning acceleration, which was the late-communist reform project of Gorbachev, but to controlled deceleration, de-capitalization, more local development, more collectivism and solidarity – in short, a project as utopian as it can possibly be, but probably equally necessary
We will never see a greentopia in our lifetime.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:31 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Nicholas Weeks said:

Other than this Dzogchen practice, is there any other text or practice suggested?

Malcolm wrote:

This is the only text I know of that specifically recommends it be recited on solstices and equinoxes.

Nicholas Weeks said:

Is this (or any) Solstice, a merit multiplying time, generally speaking?

Malcolm wrote:

Not as far as I know.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:23 PM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

I don't see it. It is an axiomatic definition that buddhas are free from all traces and all obscurations. There are no conditions under which a buddha can experience anger, for example. This citation does not support your idea.

illaraza said:

The Buddha in the Nirvana Sutra and other Sutra certainly manifests anger for the sake of the Law:

Malcolm wrote:

Ah, no, there is no anger expressed in those words. You're tripping again mark.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:21 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmā):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muṣitasmr̥titā).
4. He has no notion of variety (nāsti nāmātvasaṃjñā).
5. He does not have an unconcentrated mind (nāsty asamāhitaṃ cittam).
6. He does not have thoughtless indifference (nāsty apratisaṃkhyāyopekṣā).
7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñmanadarśanaparihāṇiḥ).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapūrvamaṃgamaṃ jñānānuparivarti).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ

vākkarma jñānapūrvamgamam jñānānuparivarti).

15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manaskarma jñānapūrvamgamam jñānānuparivarti).

16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany asaṅgam apratihataṃ jñānam darśanam).

17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānam darśanam). [Page 511]

18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānam darśanam).

illaraza said:

The Buddha also taught that he attained Enlightenment for the first time under the tree. The Lotus Sutra has also demolished that earlier teaching, not to say that of your pie in the sky perfect (Christian-like) God-Buddha.

Malcolm wrote:

Mark, the 18 above listed special qualities are found in the Lotus Sūtra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:20 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Mantrik said:

Today is the Winter Solstice.

Is there any significance given to the Solstices in the Buddhist calendar, or any particular rituals associated with them, for example in Vajrayana?

Malcolm wrote:

A good day to read the Mon lam stobs po che, the aspiration of Adibuddha Samantabhadra.

Nicholas Weeks said:

Other than this Dzogchen practice, is there any other text or practice suggested?

Malcolm wrote:

This is the only text I know of that specifically recommends it be recited on solstices and equinoxes.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:06 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Really? Than why does Saral Sarkar insist that it will be necessary in his Ecosocialism book?

treehuggingoctopus said:

Sarkar is ultimately a marginal figure, in no way representative of ecosocialism (which so far has been a fundamentally heterogenous phenomenon), let alone socialism in general.

Malcolm wrote:

Sarkar is a major voice in that discourse.

treehuggingoctopus said:

Most socialists these days are democratic socialists.

Malcolm wrote:

Ok, you mean they advocate for a coordinated market economy -- this is still Capitalism.

treehuggingoctopus said:

Even Marxian socialists reject much of Marx's apparatus, or understand it in a totally different way

Malcolm wrote:

Sort of like Buddhism without rebirth.

treehuggingoctopus said:

After 1968 we thought that the marginalised will lead the way. They did not then, have not since, and identity politics quickly became the heart of the liberal (as opposed to the leftwing, or the conservative, etc.) discourse; neoliberalism can accommodate it as well.

Malcolm wrote:

In other words, Capitalism won.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:37 PM

Title: Re: New Tax Plan is a war on the Disabled, Poor, and a Boon to the Rich, Corporations, and Foreign Trade partners of the

Content:

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:34 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

crazy-man said:

US Has Killed More Than 20 Million People in 37 "Victim Nations" Since World War II

<https://www.globalresearch.ca/us-has-killed-more-than-20-million-people-in-37-victim-nations-since-world-war-ii/5492051>

Malcolm wrote:

Fake news.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:32 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

In fact, the peninsula was split into two in 1948, and the North invaded the South in 1950. And, it was a UN war, not a US war.

Grigoris said:

Last I looked the peninsula was still in one piece and there were two proxy governments wrangling over it's control.

The US was the UN back then.

Malcolm wrote:

Europe is one piece also.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:30 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Mantrik said:

Today is the Winter Solstice.

Is there any significance given to the Solstices in the Buddhist calendar, or any particular rituals associated with them, for example in Vajrayana?

Malcolm wrote:

A good day to read the Mon lam stobs po che, the aspiration of Adibuddha Samantabhadra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 8:08 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

When the Buddha witnesses a vase, he witnesses a vase. He doesn't witness a gourd, for instance, which can have a similar shape.

When I witness a vase, I witness a vase. I do not witness a gourd. Neither does the Buddha.

Thats how I see it at least.

The argumentation you set forth seems to me to imply that the Buddhas witness a reality that is substantially different, possibly 'opposite' in many ways, the reality we experience. This seems to me to imply that the relative truths is something very different from the ultimate truth, to the extent that a vase, looked at ultimately, may actually be a teacup, or a horse.

Malcolm wrote:

Well, the Lotus Sūtra actually says that buddhas do see a substantially different conventional reality than we do:

When sentient beings see themselves
Amidst a conflagration
At the end of a kalpa,
It is in fact my tranquil land,
Always full of devas and humans.
All the gardens and palaces
Are adorned with various gems...
Although my Pure Land never decays,
The sentient beings see it as ravaged by fire
And torn with anxiety and distress;
They believe it is filled with these things.
[BDK edition]

Coëmgenu said:

But, logically, if the Buddha's cannot "see" relative truth, they would have no way of knowing that sentient beings experience a conflagration at the end of a kalpa, and would have no way of knowing that they see it as filled with flame, and could not have preached this sutra, right?

Malcolm wrote:

A buddha's omniscience is such that even they do not perceive the phenomena of relative truth, they know how sentient beings perceive and teach accordingly, that's covered in the "omniscience of all aspects" part of a buddha's two fold omniscience.

I guess you need to study how buddhas know and what they know.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 6:32 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The Korean war was started by North Korea.

Grigoris said:

There is no north and south Korea, there is the Korean peninsula and a proxy war (which started after the defeat of the Imperial Japanese forces that had annexed Korea) which is continuing up until this day.

Malcolm wrote:

In fact, the peninsula was split into two in 1948, and the North invaded the South in 1950. And, it was a UN war, not a US war.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 6:17 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Somehow, I don't think those being murdered really care whether it is direct or indirect, the outcome for them is the same. But seriously, somehow I don't think that dropping a nuke on somebody or invading their country is all that indirect...

Malcolm wrote:

The US just does not compare with Stalin, Mao, or Hitler's numbers, even if we include the 19th century genocide of Native people in the US and slaves being murdered by whites.

Grigoris said:

Vietnam? Korea? Iraq? Afghanistan? Proxy wars? Support to dictatorships? Etc?

Malcolm wrote:

The Korean war was started by North Korea.

During the American occupation of Iraq, 2003-2011, less than a million people died either as a direct or indirect result of American military actions, around 500k.

Vietnam is:

Allied military deaths 282,000 (52k US)
NVA/VC military deaths 444,000
Civilian deaths (North and South Vietnam) 627,000

Afghanistan is 111,000 killed, including soldiers and civilians. By contrast, during the Soviet-Afghan war, by some estimates 2 million people lost their lives. The low end is 500k plus.

But frankly, Mao (40 million+) and Stalin (25 million+) murdered their own civilians.

The US just does not bat that high, never has.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 5:22 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So your report is based on an idealisation of the definition of capitalism to the point where no existing system can be called capitalism, thus exonerating capitalism of all blame?

If I remember correctly I gave at least five valid examples which you ignored.

Malcolm wrote:

All I am really pointing out is that liberal democracies tend towards directly murdering less people than authoritarian regimes, whether right wing or left. The economic system of all liberal democracies is capitalism, whether they are liberal market economies, like the UK, US, Canada, NZ and Australia, or coordinated market economies like Germany, Sweden, Japan, and so on.

Grigoris said:

Somehow, I don't think those being murdered really care whether it is direct or indirect, the outcome for them is the same. But seriously, somehow I don't think that dropping a nuke on somebody or invading their country is all that indirect...

Malcolm wrote:

The US just does not compare with Stalin, Mao, or Hitler's numbers, even if we include the 19th century genocide of Native people in the US and slaves being murdered by whites.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:49 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

If you lack of delusion results in a diminished capacity for perception, then I would call it a diminishment of capacity.

Malcolm wrote:

One would not say that a man who sees a rope as a rope has diminished capacity because he does not perceive it as a snake.

Coëmgenu said:

When the Buddha witnesses a vase, he witnesses a vase. He doesn't witness a gourd, for instance, which can have a similar shape.

When I witness a vase, I witness a vase. I do not witness a gourd. Neither does the Buddha.

Thats how I see it at least.

The argumentation you set forth seems to me to imply that the Buddhas witness a reality that is substantially different, possibly 'opposite' in many ways, the reality we experience. This seems to me to imply that the relative truths is something very different from the ultimate truth, to the extent that a vase, looked at ultimately, may actually be a teacup, or a horse.

Malcolm wrote:

Well, the Lotus Sūtra actually says that buddhas do see a substantially different conventional reality than we do:

When sentient beings see themselves
Amidst a conflagration
At the end of a kalpa,
It is in fact my tranquil land,
Always full of devas and humans.
All the gardens and palaces
Are adorned with various gems...
Although my Pure Land never decays,
The sentient beings see it as ravaged by fire
And torn with anxiety and distress;
They believe it is filled with these things.
[BDK edition]

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:04 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Before you were a Buddha, you used to be able to perceive relative truths. Now you cannot. Your capacities have been diminished?

Malcolm wrote:

No, before you were a buddha you were deluded, now you are not. How can you go from "cannot be deluded" to "diminished capacity"? It doesn't make sense.

Coëmgenu said:

If you lack of delusion results in a diminished capacity for perception, then I would call it a diminishment of capacity.

Malcolm wrote:

One would not say that a man who sees a rope as a rope has diminished capacity because he does not perceive it as a snake.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:02 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Buddhadharmana - can we get a working translation of this?

Malcolm wrote:

Yes, dharmāṇa is plural form of dharma. The Tibetan reads very clearly: sangs rgyas chos rnam, buddhadharmas. It is entirely unambiguous in Tibetan and Sanskrit. It is only ambiguous in Chinese since there are no plural forms for nouns.

Queequeg said:

There is nothing really ambiguous in Chinese.

Malcolm wrote:

Of course there is, for example, the absence of plural nouns makes Chinese ambiguous in many cases. It also changes the meaning completely.

Queequeg said:

If found a commentary where the 18 qualities are combined with the 32 features to make 60 features. I don't know what significance to give that.

Malcolm wrote:

Me either.

Queequeg said:

In any event, the import seems to be that the Buddha is constantly considering how to contrive the way for all beings to become Buddha - whether we emphasize the body or the qualities.

Malcolm wrote:

Yes, that is the point.

But the reason I brought it up is that when using citations, if they are not completely accurate, or at least explained within the context of a commentarial tradition, one can really go a wrong way and mislead others.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:56 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

On the other hand, if the Buddha "cannot see" relative truths, that means that becoming a Buddha diminishes your faculties/capacities.

Malcolm wrote:

not at all

Coëmgenu said:

Before you were a Buddha, you used to be able to perceive relative truths. Now you cannot. Your capacities have been diminished?

Malcolm wrote:

No, before you were a buddha you were deluded, now you are not. How can you go from "cannot be deluded" to "diminished capacity"? It doesn't make sense.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:31 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

does this goes back to your Buddhas only see other Buddhas...but further...

if i am right you are saying Buddhas can no longer perceive the conventional...and in this case that is the only word i can think of...and do not agree at all with it.

and then again you state

if you are saying that once attained Buddhahood limits ones perception

Malcolm wrote:

Relative truth is the deluded perception of sentient beings, this is basic to its definition.

Maintaining that buddhas perceive relative truths is the same as maintaining they are deluded.

The omniscience of the buddha has two components, a buddha is omniscience about all that there is and they are omniscience about every aspect, but it is not the case that they perceive the world the way we do, because if they did, the consequence would be that the buddhas would be deluded.

Coëmgenu said:

On the other hand, if the Buddha "cannot see" relative truths, that means that becoming a Buddha diminishes your faculties/capacities.

Malcolm wrote:

not at all

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

The source is the Mahāprajñāparamitāśāstra credited to Nāgārjuna. I thought it was clear in the link.

Queequeg said:

No. The rigpawki link that apparently is wrong.

Malcolm wrote:

I meant this link:

<https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:08 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmā):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muṣitasmr̥titā).
4. He has no notion of variety (nāsti nāmātvasaṃjñā).
5. He does not have an unconcentrated mind (nāsty asamāhitam cittam).
6. He does not have thoughtless indifference (nāsty apratisaṃkhyāyopekṣā).
7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñānadarśanapariāṇiḥ).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapūrvamgamam jñānānuparivarti).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ vākkarma jñānapūrvamgamam jñānānuparivarti).
15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manaskarma jñānapūrvamgamam jñānānuparivarti).
16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany

asaṅgam apratihataṃ jñānaṃ darśanam).

17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam). [Page 511]

18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam).

Queequeg said:

Thank you.

I was misled by this:

http://www.rigpawiki.org/index.php?title=Eighteen_unshared_qualities_of_a_buddha

Can you comment on this source and its reliability in general?

Malcolm wrote:

The source is the Mahāprajñāparamitāśāstra credited to Nāgārjuna. I thought it was clear in the link.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:02 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Minobu said:

does this goes back to your Buddhas only see other Buddhas...but further...
if i am right you are saying Buddhas can no longer perceive the conventional...and in this case that is the only word i can think of...and do not agree at all with it.

and then again you state

Malcolm wrote:

Again, this is noncontroversial. If there were no sentient beings, there would be no need for buddhas to appear.

Minobu said:

if you are saying that once attained Buddhahood limits ones perception

Malcolm wrote:

Relative truth is the deluded perception of sentient beings, this is basic to its definition.

Maintaining that buddhas perceive relative truths is the same as maintaining they are deluded.

The omniscience of the buddha has two components, a buddha is omniscience about all that there is and they are omniscience about every aspect, but it is not the case that they perceive the world the way we do, because if they did, the consequence would be that the buddhas would be deluded.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 2:56 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Buddhadharmana - can we get a working translation of this?

Malcolm wrote:

Yes, dharmāṇa is plural form of dharma. The Tibetan reads very clearly: sangs rgyas chos rnam, buddhadharmas. It is entirely unambiguous in Tibetan and Sanskrit. It is only ambiguous in Chinese since there are no plural forms for nouns.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 2:22 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

the ten powers, the four kinds of fearlessness, the four methods of gaining trust, the eighteen excellent qualities

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmas):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muṣitasmr̥titā).
4. He has no notion of variety (nāsti nāmātvasaṃjñā).

5. He does not have an unconcentrated mind (nāsty asamāhitaṃ cittaṃ).
6. He does not have thoughtless indifference (nāsty apratiśamkhyāyopekṣā).
7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñānadarśanapariāṇiḥ).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapūrvamgamam jñānānuparivarti).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ vākkarma jñānapūrvamgamam jñānānuparivarti).
15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manaskarma jñānapūrvamgamam jñānānuparivarti).
16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany asaṅgam apratihataṃ jñānam darśanam).
17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānam darśanam). [Page 511]
18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānam darśanam).

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:46 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

pemachophel said:

I do completely agree with Loppon that baidurya is star sapphire and not lapis. That being said, as someone who worked for 30 years as a Chinese to English translator, it's my experience that, once a wrong translation takes hold in either a profession or the general public, it's extremely difficult (if not downright impossible) to root that error out. I expect the rank and file will continue identifying baidurya as lapis lazuli.

Kunzang said:

Or sometimes the "correction" goes wrong as is the case with the Medicine Buddha sadhana in our sangha: they got rid of lapis lazuli, but changed it to sapphire instead of star sapphire.

Malcolm wrote:

That's ok.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:46 AM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

nichiren-123 said:

I've been thinking about this for a while: if suffering is related to physiological structures in the brain then how can suffering end without the destruction of these components? How does the acknowledgement of these structures effect the solution for the end of suffering?

My immediate thought is that suffering cannot be 'destroyed' but must somehow be 'accepted' in a way that reduces or effaces the original suffering.

What are your thoughts?

Malcolm wrote:

Pain is not suffering.

Seeker12 said:

How exactly would you define suffering? Or, alternatively, dukkha? Would it be reasonable to simply say that 'suffering' is simply that which is unwanted and leave it at that?

If defined as such, then 'pain' may or may not be suffering, depending on one's circumstances. To a BDSM lover, pain might be celebrated, but for that BDSM lover a lack of pain may be potentially 'suffering' if one yearned for it.

Malcolm wrote:

In the Pali Canon, the Buddha experiences pain, but of course he does not suffer.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:44 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

I asked this once before, but there was no consensus at the time.

Is the Sanskrit definitively older than Ven Kumarajiva's Chinese?

Malcolm wrote:

The oldest manuscript was found in Gilgit. That said, it was such a popular sūtra in India that I see no reason that the edited manuscript we have today is not essentially same text that was before Kumarajiva.

Coëmgenu said:

Also, is there an Indian commentary extant substantiating these 18 Buddhadharmas?

Malcolm wrote:

Of course there are. Many. For example, Vasubandhu's commentary on the Mahāyānasūtrālaṃkāra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:28 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

T 263 is the older Ven Dharmarakṣa translation.

In the same place @ [0117b01], it has:

如吾所歎， 所有土地， 則為佛身， 於彼經行。 佛聖於中， 如坐座上， 覺了所在， 遊居之處。」

The same 佛身 / Buddhakāya, "body of a Buddha" statement.

Malcolm wrote:

The Sanskrit clearly reads buddhadharmāṇa.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:24 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Citation for the 18 qualities please.

Malcolm wrote:

The Saddharmapundarika mentions them once in the Devadatta chapter:

Through the virtuous friendship of Devadatta I was able to become endowed with the six perfections, benevolence, compassion, sympathetic joy, generosity, the thirty-two marks, the eighty excellent characteristics, reddish-gold skin, the ten powers, the four kinds of fearlessness, the four methods of gaining trust, the eighteen excellent qualities, the transcendent powers, and the power of the path. It is all due to the good and virtuous friendship of Devadatta that I attained complete enlightenment and extensively saved innumerable sentient beings.

aṣṭādaśāveṇikabuddhadharmā Here the term is *avenika*, literally, "unbraided."

But in any case, they are mentioned in virtually every major Mahāyāna Sūtra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 12:48 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

katha buddhadharmāṇa bhaveyu lābhinaḥ|

and that by all means they attain the buddhadharmas.

Queequeg said:

That last line in Chinese is

速成就佛身

The translation I quoted is the BDK version which has it's points but also it's shortcomings. Not my favorite, but it's readily available online. I've never like their translation of that line because it does depart significantly from the Chinese.

Malcolm wrote:

It is not even close to the original.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 11:36 PM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

nichiren-123 said:

I've been thinking about this for a while: if suffering is related to physiological structures in the brain then how can suffering end without the destruction of these components? How does the acknowledgement of these structures effect the solution for the end of suffering?

My immediate thought is that suffering cannot be 'destroyed' but must somehow be 'accepted' in a way that reduces or effaces the original suffering.

What are your thoughts?

Malcolm wrote:
Pain is not suffering.

Author: Malcolm
Date: Wednesday, December 20th, 2017 at 11:31 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

kirtu said:
A frankly ridiculous statement.

The Belgian exploitation of the Congo alone is estimated to be between 1-15 M (with the 15M figure used quite a bit but it is a guess - a conservative estimate would be 10M).

Malcolm wrote:
That barely fits into the twentieth century, and was in its day a huge scandal, and Leopold was forced to give up control of the Congo to the Belgian Government — so it does not really count in the way in which you imagine. It was the inspiration for Apocalypse Now.

Coëmgenu said:
For the sake of consummate pedantry, was it not the inspiration for Heart of Darkness before it was the inspiration for Apocalypse Now?

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Wednesday, December 20th, 2017 at 11:30 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

Grigoris said:
So your report is based an idealisation of the definition of capitalism to the point where no existing system can be called capitalism, thus exonerating capitalism of all blame?

If I remember correctly I gave at least five valid examples which you ignored.

Malcolm wrote:
All I am really pointing out is that liberal democracies tend towards directly murdering less people than authoritarian regimes, whether right wing or left. The economic system of all liberal democracies is capitalism, whether they are liberal market economies, like

the UK, US, Canada, NZ and Australia, or coordinated market economies like Germany, Sweden, Japan, and so on.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:48 PM

Title: Re: Former Pentagon UFO official: 'We may not be alone'

Content:

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:47 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

No Malcolm, it really is not. Genuine social ownership and democratic control of the means of production in Venezuela?

Malcolm wrote:

Look, the Maduro people claim they are socialists. They, like Chavez, claim that they are preserving surpluses from oil revenue for the people. This is completely consistent with Marxian Socialist ethics.

treehuggingoctopus said:

It is a mixture of a typical neoliberal state and what Chomsky aptly calls a "state capitalist economy." No worker-controlled means of production, no worker-controlled government and no democratic control of anything.

Malcolm wrote:

Right, which is typical of the "dictatorship of the proletariat." Recall, Trotsky wanted the world turned into a concentration camp.

treehuggingoctopus said:

There are private businesses and big corporations there, and they are doing fine.

Malcolm wrote:

No one is doing fine in Venezuela. Just ask Elias Capriles.

Anyway, your "Socialism" is a fantasy. It never has happened anywhere, can't happen anywhere (as more than one failed centrally planned economy has demonstrated) and moreover, the so called "means of production," which are a product of Capitalism, are themselves toxic by nature.

Further, Communists were and are just as bloody minded as Fascists, operating out

class bias and resentments as opposed to racial/national bias and resentments. The sheer number of innocent people murdered by Communists and Fascists in the 20th century alone should make everyone as equally nervous about Marxist Socialism as they are about Fascism. Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

treehuggingoctopus said:

You are mixing categories, Malcolm.

Communism is not socialism, and communists are not socialists. The very first victims of the (Stalinist) communists after they took control of what is now called the post-Soviet bloc were socialists, and in many countries socialists were the backbone of the anti-communist resistance before the USSR collapsed.

The dictatorship of the proletariat is a commie thing. Marxist socialists stopped liking it years ago, non-Marxist ones never did.

Malcolm wrote:

Really? Than why does Saral Sarkar insist that it will be necessary in his Ecosocialism book?

treehuggingoctopus said:

The socialism I speak of can certainly happen

Malcolm wrote:

Centrally planned economies don't work, and neither do unregulated markets.

treehuggingoctopus said:

, and btw "your" Bookchinian libertarian municipalism is a variation on it.

Malcolm wrote:

Maybe.

treehuggingoctopus said:

I am seriously wondering, however, whether the capitalist colonial oppression was less bloody than the reign of the communists.

Malcolm wrote:

depends on what you mean by capitalist colonial oppression. If you define the Spanish crown as "capitalist colonialists" very likely. I don't, however.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:21 PM

Title: Re: Tibetan Astrology

Content:

Boomerang said:

I received a horoscope from <http://www.men-tsee-khang-exports.org>. I am happy with the horoscope itself, but I suspect that their website is insecure. If you want to purchase something through the website, I recommend that you use a browser addon like privacy (<https://privacy.com/>) instead of giving them your real credit card information.

Malcolm wrote:

Yes, in response to Western and Indian demand, Tibetans have begun to do charts, but it is not a traditional thing for Tibetans to do.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:18 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

Well, first of all, I don't think there are any awakened Advaitans, or Taoists, or Christians, or Muslims, or shamans, etc.

weitsicht said:

Malcolm, maybe it's a too far shot to ask about the Qualities of an enlightened Person an how someone else can see.

But how sure are you about theists or pagans being incapable to attain enlightenment.

I am just thinking of Rumi, Meister Eckhart, Heraclitus, ...

Malcolm wrote:

I am sure about the Buddha's Lion's Roar:

In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 7:10 AM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KeithA said:

Some of my best work, for sure.

I guess since I left a post, I am obligated to contribute something.

In a Zen Center I visit from time to time, there is a lineage chart tracing the founder of the tradition I practice in back to Shakyamuni Buddha. It is very easy for a student of history to poke that chart full of holes.

Ultimately, that is no concern of mine. I know for sure that something has been passed along. And I am forever grateful.

/

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 6:45 AM

Title: Re: Tibetan Astrology

Content:

fckw said:

I don't have any experience with Tibetan astrology, and close to none with Indian one. But I am regularly using Western astrology as a source of understanding the current qualities of my mind. Tantric practice can be combined very well with astrology, certain transits are related in their quality to certain deities. For example, an important transit of Venus might go well with deities that are linked to the arts. This also is true for energy practices. During certain transits, especially those related to lunar nodes (which are linked in Indian astrology also with the kundalini energy), energy practice goes nearly by itself. In fact, there is a lot left for research between tantra and astrology, as there are only relatively few practitioners who are deeply knowledgeable and skilled in both systems. Also, conjunctions of planets with certain fixed stars or asteroids in the radix often are a good indicator to find out about special powers, or extraordinary personalities.

I don't know exactly how this works in a monastic setting, I believe basics of astrology is part of a typical Geshe training, but I don't know how many Geshes study the subject more in-depth. Malcolm would probably know more about this than I do.

Malcolm wrote:

There is nothing like this in Tibetan calculation, in general they do not charts -- they have technique, but it never caught in in Tibet.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 6:43 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Queequeg said:

That is a good question.

The closing lines of the Lotus Sutra Life Span Chapter suggests an answer:

Always aware of which sentient beings

Practice the path and which do not,

I teach the Dharma in various ways,

According to their ability to be saved.

I am always thinking:

By what means can I cause sentient beings to be able to

Enter the highest path

And quickly attain the Dharma?

Can we accurately conceive this thought? The Buddha tells us this, but can we truly understand the import of these words?

The Life Span Chapter opens with the Buddha's exhortation:

“O sons of a virtuous family! You should believe the true words of the Tathāgata.”

Malcolm wrote:

There is a real problem with this translation you are referencing, it is just not accurate. I cannot evaluate the Chinese, but the passage you cite actually says:

carim carim jāniya nityakālam

vadāmi sattvāna tathā tathāham|

katham nu bodhāvupanāmayeyam

katha buddhadharmāṇa bhavye lābhinaḥ|

Always knowing their practices,

I likewise teach sentient beings

in order to place them by all means in awakening,

and that by all means they attain the buddhadharmas.

Here, buddhadharmas refers to the 18 unshared qualities, among others, that buddhas uniquely possess. It is a little hard therefore to accept imperatives such as:

kulaputrāḥ, abhiśraddadhadhvaṃ tathāgatasya bhūtāṃ vācam vyāharataḥ

Sons of a good family, have faith and confidence in my words, the Tathāgata!

Not because what the Tathāgata says is false, but because so many translations of his words are blatantly flawed.

Now to the real question: What does a buddha know, and when did he know it?

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 2:33 AM

Title: Re: Tibetan Astrology

Content:

Indrajala said:

Since Kālacakra is part of Tibetan Buddhism, it is worth noting that the Kālacakra includes a component of scientific astronomy, a bit of astrology and use of the tropical zodiac (in contrast to the normal sidereal zodiac of Indian astrology). I'm uncertain the extent to which modern practitioners pay attention to astrological concerns, but nevertheless it is part of the scriptures.

Malcolm wrote:

Indeed, but in reality, Kālacakra is used primarily for making calendars.

For every day practical use, elemental calculation is the preferred system.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:50 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

Furthermore, it is said that because of the cause of Buddhahood, the releasing of afflictions, that the Buddha is able to relate to ordinary beings.[/quote]

This opens up a can of buddhological worms.
[/quote]

Maybe this focuses the question, then. Can you elaborate?
[/quote]

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:48 AM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I infer that means in order of preference, Zhentong < Gelug Prasanga < "Sakya" Prasanga?
Also what constitute wrong view(s)?

Malcolm wrote:

As long as one understands that all phenomena are lack svabhāva, it does not matter much how you argue it.

liuzg150181 said:

Uh, there is no point to intensive sutra study?

Malcolm wrote:

It really depends on your time and interest.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:46 AM

Title: Re: simultaneity of cause and effect

Content:

DGA said:

Are you saying that plants, animals, and some objects are Enlightened?

By Enlightened, do you mean Buddha?

Queequeg said:

I don't know what Illaraza would say, but this is Tiantai doctrine, especially after Zhanran.

Malcolm wrote:

The insentient buddhanature trope. Interesting article on the development of this idea in Tien tai here:

<http://www.buddhism.org/?p=988>

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:37 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

I've been reviewing this idea that the Buddha has afflictions and where it comes from. First, I am almost certain that the assertion that the Buddha is subject to afflictions is wrong, though a somewhat common error.

Malcolm wrote:

I am certain of this...please join me in certitude.

Queequeg said:

It is said Buddhas attained enlightenment after a course of long practice as a Bodhisattva. Well, we are told that the Buddha actually started his long path to Buddhahood deep in hell. According to the Lotus Sutra, all of it was Bodhisattva practice. I digress.

Malcolm wrote:

Check, check, check — all normative Mahāyāna everyone accepts.

Queequeg said:

Buddhahood is the fruit of that long practice. That long practice is the cause of Buddhahood. The Cause and Fruit are inseparable. Without the cause of Buddhahood, no Buddhahood. Without Buddhahood, no cause of Buddhahood. The cause is of course the releasing from the afflictions, and Buddhahood, the fruit, is the realized release from afflictions. Without the afflictions, no release. What is somewhat surprising is that without release of afflictions, no afflictions.

Malcolm wrote:

All perfectly consistent with Mahāyāna analysis of the relation between cause and result. However, what is missing here is that the inseparability of causes and results lay in the fact that causes and results are neither the same nor different from a Madhyamaka perspective.

Queequeg said:

Furthermore, it is said that because of the cause of Buddhahood, the releasing of afflictions, that the Buddha is able to relate to ordinary beings.

Malcolm wrote:

This opens up a can of buddhological worms.

Queequeg said:

If the Buddha had not released his afflictions in the past, then there would be nothing for him to teach - no career as a deluded being to point to and hold up as his tracks and thereby give encouragement and instruction to beings.

Malcolm wrote:

This is a standard Mahāyāna idea, certainly.

Queequeg said:

This is the relative sublime teaching, alternatively called, upaya, or expedient means - the example of the man who became Buddha.

This of course is not the whole story. The Buddha also explains that his Bodhisattva career culminating in his awakening at Gaya is all expedient and that his real awakening

occurred in the inconceivable past... Gautama is just the latest Matryoshka Buddha who appeared here in Saha, with no original one, per se, because there is always another Primordial Buddha in the distant past, and there will be infinite further Buddhas, each a primordial Buddha for others long down the line. Thus we preserve cause and effect, while also collapsing it and revealing the Absolute Sublime and the immediate cause and effect of Buddhahood.

Malcolm wrote:

This is all standard Mahāyāna.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:22 AM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I see, and I think I had read somewhere that Zhentong Madhyamaka is none for Dzogchen?

Malcolm wrote:

No, it is fine as well. Madhyamaka is all on the level of intellectual analysis. However, according to Longchenpa and Jigme Lingpa, Prasanga is the Madhyamaka view most compatible with Dzogchen in general, and ChNN cites Jigme Lingpa to that effect.

liuzg150181 said:

I infer that means in order of preference, Zhentong < Gelug Prasanga < "Sakya" Prasanga? Also what constitute wrong view(s)?

Malcolm wrote:

As long as one understands that all phenomena are lack svabhāva, it does not matter much how you argue it.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:21 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Same thing happens in the self-organised communities in Greece. When the police cannot crush the movements, they send in the drug dealers. There have been violent clashes between drug dealers and self-organised citizens as they try to force the dealers out of their neighborhoods.

Malcolm wrote:

And here we see how governments inevitably arise out of small defense associations, as described by the Buddha in the Mahasammata Sutta, and much much later, by Robert Nozick in Anarchy, State, and Utopia.

Brunelleschi said:

Interesting stuff. Do you have any quotes from the Sutta?

Malcolm wrote:

My error, it is the Aggañña Sutta which recounts the election of Mahāsammata as King. See page 413 in the Long Discourses of the Buddha, Walsh.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:10 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

liuzg150181 said:

By bodhiseed mala is it referring to only Phoenix eye, or does it include others such as those made from *Daemonorops margaritae* ?

Malcolm wrote:

They come from a tree that grows in Nepal that has yet to be identified scientifically.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 11:52 PM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KiwiNFLFan said:

By chance, I came across a website yesterday that questioned the historical existence of Shakyamuni Buddha. Does anyone know any good resources to prove that the Buddha was indeed a historical person?

Indrajala said:

The crux of the problem is that we do not possess any scriptural or archaeological evidence from the purported time of the Buddha.

Malcolm wrote:

It is not a problem.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 11:31 PM

Title: Re: Tibetan Astrology

Content:

tiagolps said:

What are your experiences with Tibetan astrology? I'm really curious how effective it has been in people's lives.

Malcolm wrote:

Tibetan astrology really has nothing to do with astrology as we understand it. The term for it in Tibetan is jungtsi ('byung rtsis), which means literally, calculation of the elements, or nagtsi (nag rtsis), i.e. the calculation of Duhar Nagpo, the Chinese master whom legend holds introduced elemental calculation to Tibet during the imperial period, which was then hidden as a terma and revealed in the 11th century.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:10 PM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KiwiNFLFan said:

By chance, I came across a website yesterday that questioned the historical existence of Shakyamuni Buddha. Does anyone know any good resources to prove that the Buddha was indeed a historical person?

Malcolm wrote:

You should ignore Jayaraver's ravings.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:05 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Same thing happens in the self-organised communities in Greece. When the police cannot crush the movements, they send in the drug dealers. There have been violent clashes between drug dealers and self-organised citizens as they try to force the dealers out of their neighborhoods.

Malcolm wrote:

And here we see how governments inevitably arise out of small defense associations, as described by the Buddha in the Mahasammata Sutta, and much much later, by Robert Nozick in Anarchy, State, and Utopia.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:00 PM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

pemachophel said:

Sorry, I completely disagree with Loppon Namdrol on the benefits of different types of malas for different practices. But then I'm a student of a ngakpa who urged His students to use this or that mala for certain (not all) practices. For me, the ten-drel is quite obvious.

Malcolm wrote:

There is no denying that different materials are described as being useful for different actions, or even deities.

However, there is also no denying that a bodhiseed mala covers all four actions and is suitable for all deities, bar none.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 9:24 AM

Title: Re: Historicity of Shakyamuni Buddha

Content:

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:50 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Fortyeightvows said:

Really? In so many english books you find it written like lapis lazuli...

Malcolm wrote:

Yes, but they are all wrong. The actual Tibetan name for lapis lazuli is mu men.

Mantrik said:

I remember you wrote this quite a few years ago, yet the 'vaidurya/lapis' link persists in many places.

Leaving aside whether it is useful, those buying a lapis mala will be a bit shocked (and impoverished) if they feel they now have to replace it with one made of sapphire beads.

Malcolm wrote:

Just use bodhiseed malas. All the rest of this obsession with malas is bunk.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:31 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Fortyeightvows said:

Right now I can tell you the lapis lazuli for Medicine Buddha is completely wrong. The gem in question is actually star sapphire

Really? In so many english books you find it written like lapis lazuli...

Malcolm wrote:

Yes, but they are all wrong. The actual Tibetan name for lapis lazuli is mu men. It's chemical composition is $(\text{Na,Ca})_8\text{Al}_6\text{Si}_6\text{O}_{24}(\text{S,SO})$

Blue sapphire is called baidurya sngon po in Tbetan, and its chemical composition is Al_2O_3 .

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:04 AM

Title: Re: Intellectualism and Dzogchen

Content:

Thomas Amundsen said:

Loppon, I hope you don't mind me asking your personal opinion here. Do you, as a non-sectarian Dzogchen practitioner/translator/etc., consider the Guhyagarbha Tantra to be as important as the Nyingmapas do?

Malcolm wrote:

One should have a reasonably good understanding of Guhyagarbha, especially chapter 13.

Mantrik said:

Is this worth obtaining or is there a better analysis? :

https://www.amazon.co.uk/gp/product/1559393270/ref=oh_aui_detailpage_o00_s00?ie=UTF8&psc=1

Malcolm wrote:

This is fine.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:43 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Vasana said:

Does anyone have any good resources for learning about the roles, beliefs and uses of gems and crystals in T.B?

They seem quite prevalent but I only ever come across little snippets of information indirectly. E.G - Ratna Family, Lapis Lazuli medicine Buddha, all of the turquoise and Jade we see as jewellery and ornamentation.

Interested in Medical uses

Esoteric uses

Symbolic significance

Mythology and folklore

inherited beliefs from India, China and pre-Buddhist Tibet etc

I remember seeing a website years ago about the properties of malas made from different substances and what their effect was. I can't remember if it was an inauthentic source or info extracted from a Guru Rinpoche text. Anyone remember it? Know of other similar texts?

Malcolm wrote:

Right now I can tell you the lapis lazuli for Medicine Buddha is completely wrong. The gem in question is actually star sapphire.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:33 AM

Title: Re: Bumpa

Content:

conebeckham said:

The vajra with the 5 colored thread, held by the loppon usually during the Vase Generation practice.....the other end of the thread is affixed to another vajra which sits on the Bumpa.....

Malcolm wrote:

Or it can simply be tied to the vase. It is not actually necessary, but is used as a visualization support.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:32 AM

Title: Re: Intellectualism and Dzogchen

Content:

Thomas Amundsen said:

Loppon, I hope you don't mind me asking your personal opinion here. Do you, as a non-sectarian Dzogchen practitioner/translator/etc., consider the Guhyagarbha Tantra to be as important as the Nyingmapas do?

Malcolm wrote:

One should have a reasonably good understanding of Guhyagarbha, especially chapter 13.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

For one, I'm not quite sure where Illaraza is going with this, but the reference to "not revealing the truth in 40 years" specifically has to do with the Buddha's real life span.

Malcolm wrote:

Yes, and since it was such a complete non sequitur...

Queequeg said:

As for a Buddha with afflictions - maybe I've forgotten or am not aware of something.

Malcolm wrote:

This is the present subject of inquiry.

Queequeg said:

The significance of this teaching as I understand has to do with universal Buddhanature, particularly with the picture presented in the Lotus Sutra that we are all treading the path to Buddhahood, whether we are Devadatta who caused the Buddha to bleed, or Maitreya sitting in Tushita waiting for his time to appear.

Malcolm wrote:

Yes, this is very standard Mahāyāna accepted and followed by all Buddhists in all Mahāyāna countries. It is also not a doctrine unique to the Lotus Sūtra.

Queequeg said:

In all cases, the Buddha appears perfectly in response to our ignorance.

Malcolm wrote:

Again, this is noncontroversial. If there were no sentient beings, there would be no need for buddhas to appear.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:22 AM

Title: Re: Bumpa

Content:

Lingpupa said:

True, no doubt, for most people, but you could be doing a practice with vase generation, when you should really have one. But by the time you get to that stage, you would probably have learnt what you need to know about it.

Malcolm wrote:

If you are doing practices that involve vase generation, you basically are a lama.

conebeckham said:

Whether one is "allowed" to do Dak Zhuk, but not empower others, would be a more appropriate dividing line between "lamas" and Sadhakas, I think.

Malcolm wrote:

Anyone who has completed the necessary retreats to be able to do self-empowerment on their own is basically a lama.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:20 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is a critique of the assertion that the Buddha is separate from the threefold world.

Malcolm wrote:

Where did I ever assert such a thing? Why produce a polemic against a point I am not raising?

I said buddhas by definition are free of affliction.

In response, you wrote a few thing lines, became indignant that I did not understand the point of your statements since a) they did not appear to be relevant to the question and b) were not themselves particularly deep.

You topped that off with a nice sprinkle of ad homs, while ignoring the fact that Illarazza flat out stated that buddhas have afflictions.

Queequeg said:

LOL. Its not always about you.

I was giving background of this teaching - nothing to do directly with anything you have written in this thread.

Malcolm wrote:

When one sees a post written in response to something one says, one assumes that the post is directed at oneself.

You did not present this as "background."

Queequeg said:

My interjection earlier was trying to clarify a teaching that was not being treated accurately.

Malcolm wrote:

Yes, I understood that. I did not think your point was remarkable.

Queequeg said:

I guess you assumed Illaraza and I were tag teaming. That was not the case.

Malcolm wrote:

No, I did not assume anything of the sort. Time for you to take a break from moderating. You are losing your cool.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:10 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is a critique of the assertion that the Buddha is separate from the threefold world.

Malcolm wrote:

Where did I ever assert such a thing? Why produce a polemic against a point I am not raising?

I said buddhas by definition are free of affliction.

In response, you wrote a few thing lines, became indignant that I did not understand the point of your statements since a) they did not appear to be relevant to the question and b) were not themselves particularly deep.

You topped that off with a nice sprinkle of ad homs, while ignoring the fact that Illarazza flat out stated that buddhas have afflictions.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:33 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Zhiyi was not teaching some masturbatory intellectualism as you suggest.

Malcolm wrote:

I never suggested this anywhere.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:13 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

But, you're also not comprehending what I wrote.

Malcolm wrote:

Then it is up to you to explain your point in a form which is comprehensible. In other words, if you are not asserting buddhas possess afflictions, just what are you attempting to explain? If you are trying to explain for example, that liberation and bondage are relative concepts which are mutually dependent, that is quite trivial.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:05 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The point you seem to think you make was addressed before you made it.

Malcolm wrote:

How so? The discussion here is whether buddhas can possess afflictions in any form at all.

Queequeg said:

I explained it. You dismissed it. What else is there?

Malcolm wrote:

You offered an assertion, not a proof. A proof involves a citation, a reasoning, and a conclusion.

Apparently you think (unreasonably) that buddhas can possess affliction. This is an extremely strange point of view and is really outside of normative Buddhist discourse.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 12:33 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The point you seem to think you made was addressed before you made it.

Malcolm wrote:

How so? The discussion here is whether buddhas can possess afflictions in any form at all.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 12:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Sigh.

Congratulations. You're the winner!

Malcolm wrote:

Taken on the face of it, your statement "Buddha includes the afflictions" cannot be taken literally. You're basically making the argument that a buddha defines afflictions through exclusion.

Queequeg said:

Another sigh.

Malcolm wrote:

Great argument and exposition of your point.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:52 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

The fire is evil/affliction. The above is how Ven Zhiyi says the Buddha "is" evil/afflicted/the devil. It is not a straightforward equivalency like some people have been arguing.

Malcolm wrote:

I understand that the metaphor. There is no mention of buddhas possessing afflictions

in that passage. There is only mention of ordinary beings.

Coëmgenu said:

The way that some people have been arguing, they would say that:

"like inside bamboo there being the nature of fire. [It is] the object of fire, [...] it exists but [and does] burn [despite paradoxically not burning?] " <--- this is the interpretation that some here have been arguing.

Malcolm wrote:

This is what it says:

Turning over evils, there is virtue supporting them, like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn. When meeting with conditions the phenomenon comes to exist, and then it can burn things.

It does not reflect the interpretation you are sharing.

For example, there is a passage where Garab Dorje asks, "How will the bonfire of pristine consciousness (jñāna) burn without the fuel of afflictions?" But this does not mean a buddha possesses afflictions. In a buddha, even the fire of pristine consciousness has gone out since there is nothing further for a buddha to purify, to know or to do with respect to a path and all their actions are spontaneous like the rewards that come from possessing a wishful fulfilling gem.

Is this ambiguous interpretation you give coming from the Ziporyn fellow's books?

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:44 PM

Title: Re: nagarjuna basics?

Content:

nichiren-123 said:

So I was hoping for a quick and dirty description of what nagarjuna taught?

Malcolm wrote:

Nāgārjuna is the first Mahāyāna author. It is recorded that he recovered the Perfection of Wisdom Sūtras from the Nāgā realm, where they had been stashed until time was ripe for their promulgation in India.

Kunzang said:

Where is this history recorded?

Malcolm wrote:

You can look at Buton's history of Dharma, pretty sure it is there. It is one of the more widespread legends of Nāgārjuna.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:32 PM

Title: Re: Intellectualism and Dzogchen

Content:

Tolya M said:

NNR is not about buddhist teaching.

Malcolm wrote:

Sure he is, it is all he teaches. He generally begins with the 4NT, the five indriyas, etc. Please revise your comment.

Tolya M said:

I don't think so. Buddha teaching was not created by "mistaken dualistic mind of human beings". It is not "the real root of our suffering and of all our conflicts".

Malcolm wrote:

You are like a man with a fever who sees hairs in the sky where none exist.

ChNN is not including Buddhadharma within his notion of "philosophy created by the mistaken minds of human beings."

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:29 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

All I can say, is, read it one more time, the part I am commenting on is in the beginning, before the talk of dharmakāya & saṃsāra.

like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn

The above is relevant to how evil/affliction-in-Buddha is treated in Tiāntāi it seems.

Malcolm wrote:

I don't see it. It is an axiomatic definition that buddhas are free from all traces and all obscurations. There are no conditions under which a buddha can experience anger, for example. This citation does not support your idea.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:07 PM

Title: Re: nagarjuna basics?

Content:

Indrajala said:

I recommend that you read the Abhidharmakośa-bhāṣya before Nāgārjuna, for the simple reason that the categories and concepts that Nāgārjuna addresses in his work are based on an earlier Buddhist framework that is quite elegantly and thoroughly explained in the Abhidharmakośa-bhāṣya.

Malcolm wrote:

Seconded.

Also, Aryadeva's 400 is also more approachable than MMK.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:05 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The doctrine that the Buddha has afflictions is a little misleading.

Malcolm wrote:

Taken literally, it is a ridiculous fallacy.

Queequeg said:

The Buddha is discernible to us only as the enlightening function. The Buddha appears only in response to afflictions. The Buddha is the perfect liberation of afflictions and nothing more can actually be said of the Buddha without acknowledging that is just more upaya in response to our need to conceptualize the Buddha. We therefore say the Buddha is the complement of afflictions and can't be distinguished from afflictions. Further, if there are afflictions then there is Buddha response. As such, Buddha is said to be a part of the affliction-liberation complex. When this complex is defined in terms of Buddha, we say the Buddha includes the afflictions. When defined in terms of deluded being, we say the deluded being includes Buddha.

Malcolm wrote:

This is very intellectual. It is just a reiteration of the MMK's nondifferentiation of samara and nirvana.

Queequeg said:

Sigh.

Congratulations. You're the winner!

Malcolm wrote:

Taken on the face of it, your statement "Buddha includes the afflictions" cannot be taken literally. You're basically making the argument that a buddha defines afflictions through exclusion.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:04 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

So are the latencies of Ven Zhiyi, such as the latent fire "inside" of bamboo at all times, is this fire still considered "fire" despite not manifesting, and functionally not existing for all intensive purposes until it is brought out? Are these latencies understood as manifestations?

According to Ven Zhiyi evil dwells in the Buddha like the latent fire inside of a stalk of bamboo, if the fire is caused to "come out" of the bamboo, then the causes and conditions for fire have come together.

A fully awakened Buddha has only latencies, no manifestations. Like a stalk of bamboo whose internal fires are never "brought out".

How does this interact with the "normal" Nichiren view presented earlier?

To contextualize my earlier quotation, which is one of my "pet" quotations that I post frequently, I will admit:

Furthermore, a single moment of thought in the mind of a common being possesses the ten realms. They completely possess the nature and characteristics of evil karma, yet the nature and characteristics of evil are the nature and characteristics of virtue. It is due to evil that there is virtue. Apart from evil there is no virtue. Turning over evils, there is virtue supporting them, like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn. When meeting with conditions the phenomenon comes to exist, and then it can burn things. Evil as the nature of virtue is not yet an existent phenomenon. When it meets with conditions it become an existent phenomenon, and then there can be a turn to evil. It is like bamboo. Fire is emitted and returns, burning the bamboo. In evil there is virtue. When virtue comes to exist it returns, destroying the evil. This is why that which are the nature and characteristics of evil are the nature and characteristics of virtue. A single moment of thought of an ordinary being always possesses the consciousnesses, names and forms of the ten realms. The nature and characteristics of the path of suffering – they misunderstand this path of suffering, and saṃsāra remains expansive. This is

misunderstanding the dharmakāya as the path of suffering. There is no separate dharmakāya apart from the path of suffering, like mistaking south as north, there is no separate south. If one realizes saṃsāra, then it is the dharmakāya. Thus it is said the nature and characteristics of the path of suffering are the nature and characteristics of the dharmakāya.

(Ven Zhìyǐ, 法华玄义 [The Dharma Flower's Profound Meaning], CBETA, T 33 no 1716)

Malcolm wrote:

What the above says pretty clearly is that in a single moment of the mind of a sentient being there are "ten realms," six lokas plus four kinds of āryan beings. It does not say that a buddha possesses traces or latencies. This is a passage illustrating the relative nature of conceptual categories we use to describe various things, i.e., long and short, light and dark, samsara and nirvana, and so on.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:57 PM

Title: Re: Bumpa

Content:

Malcolm wrote:

You don't need a Bumpa for your home shrine, unless a lama is coming to bless your house.

Lingpupa said:

True, no doubt, for most people, but you could be doing a practice with vase generation, when you should really have one. But by the time you get to that stage, you would probably have learnt what you need to know about it.

Malcolm wrote:

If you are doing practices that involve vase generation, you basically are a lama.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:53 PM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I presume you meant "freedom from four extreme" Sakya Madhyamaka, but what abt Gelug Madhyamaka?

Malcolm wrote:

It's just fine. Debating with Gelugpas is just sport, there is nothing wrong Tsongkhapa's Madhyamaka, though some of his explanations suffer from prolixity.

liuzg150181 said:

I see, and I think I had read somewhere that Zhentong Madhyamaka is nono for Dzogchen?

Malcolm wrote:

No, it is fine as well. Madhyamaka is all on the level of intellectual analysis. However, according to Longchenpa and Jigme Lingpa, Prasanga is the Madhyamaka view most compatible with Dzogchen in general, and ChNN cites Jigme Lingpa to that effect.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:06 AM

Title: Re: Intellectualism and Dzogchen

Content:

Malcolm wrote:

Madhyamaka Prasanga and Dzogchen are very compatible, actually.

liuzg150181 said:

I presume you meant "freedom from four extremes" Sakya Madhyamaka, but what about Gelug Madhyamaka?

Malcolm wrote:

It's just fine. Debating with Gelugpas is just sport, there is nothing wrong with Tsongkhapa's Madhyamaka, though some of his explanations suffer from prolixity.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:40 AM

Title: Re: Intellectualism and Dzogchen

Content:

TharpaChodron said:

I'm just going to put this out there as a burning question that I have. Is there an all encompassing compendium of literature for a Nyingma practitioner? I know about those 2 books of volumes of Nyingma texts, but do they leave a lot out? I've got the important singular text here and there, like WOMPT and Cascading Waterfalls, but as for original sutras in English, I'm woefully empty handed.

Malcolm wrote:

The Guhyagarbha is the basic scripture of the Nyingma School.

Author: Malcolm

Date: Monday, December 18th, 2017 at 7:56 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

I wonder if it is better never to have encountered, for example, Madhyamaka Prasangika in the first place rather than subsequently needing to negate it.

Malcolm wrote:

MAadhyamaka Prasanga and Dzogchen are very compatible, actually.

Mantrik said:

I am a fan of explaining concepts as is done in Precious Vase but can happily do without thousands of words of commentarial explanation, elaboration etc which delights intellectuals but may not actually advance practice.

I guess Dzogchen is mostly encountered, though, after other studies, and so there is a need to understand what limitations we live with in order to abandon them.

Malcolm wrote:

Mostly, we just need to careful not to import non-buddhist concepts into Dharma, or lower tenets into higher ones.

Author: Malcolm

Date: Monday, December 18th, 2017 at 6:31 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

Ultimately, do all concepts impede?

Malcolm wrote:

No, some concepts help one's practice.

Mantrik said:

So I am leaning towards a continuum, where each individual has differing needs for detail and support.

I can't say if it is better for others to start with an approach which is analytical and pare it away, or begin with a very simple approach and develop understanding of concepts,

or the third way, which I think is perhaps most true.....that it is an iterative process.

Malcolm wrote:

For example, many people have errors in understanding which render their take on Dzogchen to be like Vedanta, or like Samkhya, etc. If you study these things and learn to identify these views, you can identify such misconceptions in your own thinking and weed them out. This is the purpose of reviewing both nonBuddhist as well as Buddhist tenets in such books as the Precious Vase.

For example, if someone asserts the basis is just lhun grub (self-perfected, spontaneously accomplished, and so on, pick your favorite term), this is a deviation into the Samkhya view and has many faults.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:50 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

So, am I really missing out by refusing to engage with detailed analysis of Buddhism any longer?

Malcolm wrote:

The purpose of studying is to remove concepts that block one's practice.

Mantrik said:

Ultimately, do all concepts impede?

Malcolm wrote:

No, some concepts help one's practice.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:42 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

I gave away over 1,000 books in the last year

“All the philosophical theories that exist have been created by the mistaken dualistic minds of human beings.

Tolya M said:

NNR is not about buddhist teaching.

Malcolm wrote:

Sure he is, it is all he teaches. He generally begins with the 4NT, the five indriyas, etc.
Please revise your comment.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:36 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

So, am I really missing out by refusing to engage with detailed analysis of Buddhism any longer?

Malcolm wrote:

The purpose of studying is to remove concepts that block one's practice.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:28 AM

Title: Re: I've been so wrong/pure lands

Content:

illaraza said:

The Lotus Sutra teaches that this IS the Eternal Pure land. The deluded like Malcolm see Samsara as a World of suffering. Like wise they think the Buddha has eradicated afflictions. The Buddha too gets hungry and eats. Likewise the Buddha has an urge to defecate and does.

DGA said:

Would you mind elaborating on what you mean by the Eternal Pure Land? Specifically: I'm trying to understand your perspective, but I don't see the connection between your claims on the here-and-now as the Eternal Pure Land and the need for Shakyamuni to eat and digest on one side, and your rejection of the idea that the present is also samsaric and that afflictions exist.

Coëmgenu said:

I do not claim to speak for Mark, but if I may add some unsolicited observation.

Compare the above to the below:

The nature and characteristics of the path of suffering – they misunderstand this path of suffering, and saṃsāra remains expansive. This is misunderstanding the dharmakāya as

the path of suffering. There is no separate dharmakāya apart from the path of suffering, like mistaking south as north, there is no separate south. If one realizes saṃsāra, then it is the dharmakāya. Thus it is said the nature and characteristics of the path of suffering are the nature and characteristics of the dharmakāya.
(Ven Zhìyǐ, 法华玄义, CBETA, T 33 no 1716)

This passage from 法华玄义 is essentially Madhyamaka, but I think that it and/or passages like it are sometimes used to underpin interpretations like the illarraza's above.

However, it only says the dharmakāya is misapprehended as the path of suffering. That quite as radical as some go with this Madhyamaka-derived nonduality.

Malcolm wrote:

This is not terribly radical. Nāgārjuna states in the Sixty:

As for samsara and nirvana, these two do not exist;
however, thorough knowledge of samsara is nirvana.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:25 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

Asanga defines a mahayanika this way: "What is a person belonging to the Great Vehicle? It is a person who, having obtained or not the attainments, dwelling in the Dharma of the Bodhisattvas, having sharp faculties by nature, set on the liberation of all beings, having the intention of attaining unestablished Nirvana, dependent on the Canon of the Bodhisattvas, practicing the major and minor virtues by means of the cultivation of vigor, ripens beings, cultivates the pure stage of the Buddhas, receives the prediction and attains Perfect Awakening." (Abhidharmasamuccaya, tr Boin-Webb, p 200)

Malcolm wrote:

I follow the Madhyamaka tradition of bodhisattva vow, not the Yogacāra system. They are quite different. Bodhisattvacāryāvatāra is an example of the former, rather than the latter. Chandragomin's Twenty is an example of the latter.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:12 AM

Title: Re: I've been so wrong/pure lands

Content:

Grigoris said:

I think you'll find he said the complete opposite: That a Buddha never has, or has had afflictions.

Malcolm wrote:

Umm no, read the thread again.

Author: Malcolm

Date: Monday, December 18th, 2017 at 12:58 AM

Title: Re: Tiantai in East Asia

Content:

Tatsuo said:

Hello everyone,

I was wondering about the state of Tiantai practices and studies in East Asia, apart from Japanese Tendai. In Korea, Cheontae (<http://www.cheontae.org/>) seems to be quite active. They have their own university (though it is probably rather small) and they have several large temples throughout the country. How about China, Taiwan, and Vietnam? Is there a modern Tiantai school with its own practices, temples, and study institutes? Or is Tiantai mostly a subject of scholars interested in religious history and it's texts studied only by few Chan monks? I read, that Guoqing Temple is mostly a tourist site now and not a vibrant center of Buddhism anymore.

I hope we can discuss this more or share articles about modern Tiantai.

Malcolm wrote:

Been reading the the Swanson book, it's influence on Zen is immediately evident.

Author: Malcolm

Date: Monday, December 18th, 2017 at 12:46 AM

Title: Re: Bumpa

Content:

tomfelt said:

This is not for empowerment, just for my home shrine. My lama is not in town often and then very busy with lots of supplicants, so I feel awkward asking him about this--it seems rather superficial.

Dzoki, does one obtain bumzey from one's lama, or is there a recipe?

Malcolm wrote:

You don't need a Bumpa for your home shrine, unless a lama is coming to bless your house.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:52 PM

Title: Re: What is convincing to you?

Content:

Malcolm wrote:

When I started out studying Buddhadharma many years ago, lacking any experience, I relied on śabdaprāmaṇā primarily, valid knowledge based on scripture. As I learned more, I increasingly began to rely more on anumāna, inference. These days, I primarily rely on pratyakṣa, direct perception.

When one relies on direct perception, there is no need for inference, what need to mention scripture? Valid knowledge derived from scripture is the weakest, it must be supported with inference (i.e. reasoning, with is inference for others). Reasoning is stronger than scripture but weaker than direct perception.

Any true expression of Buddhadharma wants to move people in the direction of direct perception. Over reliance on scripture without accompanying reasoning causes unsound Buddhist dogmatism.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:40 PM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

Do Dzogchen practitioners practice phowa as they are dying or is this practice not considered necessary for those who have genuinely discovered the nature of their minds?

Malcolm wrote:

They practice dharmakāya phowa.

pael said:

What if they have slandered Dharma, abandoned Three Jewels and transgressed all samaya vows more than three years ago? Are they doomed? I feel I have committed all these deeds. Do I have any hope?

Malcolm wrote:

Just practice Ati guru yoga.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:37 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The doctrine that the Buddha has afflictions is a little misleading.

Malcolm wrote:

Taken literally, it is a ridiculous fallacy.

Queequeg said:

The Buddha is discernible to us only as the enlightening function. The Buddha appears only in response to afflictions. The Buddha is the perfect liberation of afflictions and nothing more can actually be said of the Buddha without acknowledging that is just more upaya in response to our need to conceptualize the Buddha. We therefore say the Buddha is the complement of afflictions and can't be distinguished from afflictions. Further, if there are afflictions then there is Buddha response. As such, Buddha is said to be a part of the affliction-liberation complex. When this complex is defined in terms of Buddha, we say the Buddha includes the afflictions. When defined in terms of deluded being, we say the deluded being includes Buddha.

Malcolm wrote:

This is very intellectual. It is just a reiteration of the MMK's nondifferentiation of samara and nirvana.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:29 PM

Title: Re: I've been so wrong/pure lands

Content:

illaraza said:

That's why you hate the Lotus Sutra and its votaries...Because they overturn everything you believe and were taught for the last forty years. As the Infinite Meanings Sutra teaches, "In these last forty years, I have not yet revealed the truth "(Myo Ho Ren Ge Kyo). With this clear statement, he overturns his teachings of the last forty years and he overturns your pie in the sky Buddha who has eradicated all afflictions. A Buddha who has eradicated all afflictions, is an Expedient teaching, including the teachings of the first Fourteen Chapters of the Lotus Sutra. A corollary to this is that the Buddha first attained Enlightenment for the first time under the Tree when in fact He attained Enlightenment in the infinite past.

Malcolm wrote:

Mark, this is pure religious fanaticism. You poor man. You are so wrapped up in Buddhist dogma you cannot even have a real conversation with anyone.

Grigoris said:

I fail to understand why.

Malcolm wrote:

You think a Buddha has afflictions? Because, according to what Mark wrote there, the Buddha is afflicted, just like you and I. But more to the point, he is wrapped up in a Buddhist dogma so he never talks too people, only at them.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:27 PM

Title: Re: View in Mahayoga, Anuyoga and Atiyoga

Content:

Vasana said:

I think this is touched upon in the Supreme Source.

Malcolm wrote:

There is a difference in how appearances are treated in sems sde, klong sde, and man ngag sde. See Treasury of Dharmadhātu.

Vasana said:

Good point. I somehow forgot about that text despite having gone through it more times than the Supreme Source .Longchenpa's Treasure-Trove commentary (Baron) probably covers it.

Malcolm wrote:

It does.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:27 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

kirtu said:

A frankly ridiculous statement.

The Belgian exploitation of the Congo alone is estimated to be between 1-15 M (with the 15M figure used quite a bit but it is a guess - a conservative estimate would be 10M).

Malcolm wrote:

That barely fits into the twentieth century, and was in its day a huge scandal, and Leopold was forced to give up control of the Congo to the Belgian Government — so it does not really count in the way in which you imagine. It was the inspiration for Apocalypse Now.

kirtu said:

So we can pick and choose: Belgium, France, Spain, Portugal, the US (from Jefferson), Britain (from 1615-1820 or so), Germany (the history of the African colonies is nothing but a precursor for the Holocaust).

Malcolm wrote:

If you look, I was talking about the 20th century. There was no Fascism prior to WW1.

Further, all the examples of colonialism you mention were perpetrated by mercantile economies run by royal families, with the sole exception being the US since it is a republic, not a monarchy. And the American System, or Protectionism, is really a kind of mercantile economy.

kirtu said:

I led with Belgium because that history is not controversial, only the death toll range is in doubt but it is definitely in the millions with 15M commonly invoked. You could still counter with at least 12M for Nazi Germany and 25M or so for Soviet Russia, but the capitalist countries still get there together over a slightly broader range of history.

Malcolm wrote:

You forgot to add the 45 million people who died under Mao in four years, to that we can add the 3 million people killed by Pol Pot.

kirtu said:

You will have to at least retract "in your wildest dreams".

Malcolm wrote:

I was talking about the 20th century.

Not even the US was a truly capitalist society with free markets under the National System after the Civil war. Actually, it was really only in the 1970's that the US, under Nixon, adopted the free-trade, laissez faire system. Trump/Bannon is a right wing reaction to Nixon's globalist policies.

M

Author: Malcolm

Date: Sunday, December 17th, 2017 at 10:53 PM

Title: Re: View in Mahayoga, Anuyoga and Atiyoga

Content:

Vasana said:

I think this is touched upon in the Supreme Source.

Malcolm wrote:

There is a difference in how appearances are treated in sems sde, klong sde, and man

ngag sde. See Treasury of Dharmadhātu.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 2:42 PM

Title: Re: I've been so wrong/pure lands

Content:

Aryjna said:

Has the Ghanavyuha sutra been translated? I can't find much about it online.

ItsRaining said:

It's the Entering the Dharma Realm section of the Avatamsaka/Flower Adornment Sutra, there are translations by the City of Ten Thousand Buddhas and Thomas Cleary. The CTTB one is on their website here:

<http://www.cttbusa.org/avatamsaka/avatamsaka39.asp>

Malcolm wrote:

This is a common error, one I have made myself. The Ghanavyuha and the Ghandavyuha are two entirely separate sūtras. The one you are referring too is the latter.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 12:33 PM

Title: Re: I've been so wrong/pure lands

Content:

DGA said:

Nor do I recall reading anywhere that Malcolm has claimed that the Buddha has eradicated all afflictions, as you claim he has.

Malcolm wrote:

Urns

Let's set the record straight then. The Buddha has eradicated all afflictions, it is axiomatic. Only those whose understanding of the Dharma is completely perverse deny this.

illaraza said:

That's why you hate the Lotus Sutra and its votaries...Because they overturn everything you believe and were taught for the last forty years. As the Infinite Meanings Sutra teaches, "In these last forty years, I have not yet revealed the truth "(Myo Ho Ren Ge Kyo). With this clear statement, he overturns his teachings of the last forty years and he overturns your pie in the sky Buddha who has eradicated all afflictions. A Buddha who has eradicated all afflictions, is an Expedient teaching, including the teachings of the

first Fourteen Chapters of the Lotus Sutra. A corollary to this is that the Buddha first attained Enlightenment for the first time under the Tree when in fact He attained Enlightenment in the infinite past.

Malcolm wrote:

Mark, this is pure religious fanaticism. You poor man. You are so wrapped up in Buddhist dogma you cannot even have a real conversation with anyone.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 9:54 AM

Title: Re: I've been so wrong/pure lands

Content:

DGA said:

Nor do I recall reading anywhere that Malcolm has claimed that the Buddha has eradicated all afflictions, as you claim he has.

Malcolm wrote:

Let's set the record straight then. The Buddha has eradicated all afflictions, it is axiomatic. Only those whose understanding of the Dharma is completely perverse deny this.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 9:50 AM

Title: Re: I've been so wrong/pure lands

Content:

illaraza said:

The Lotus Sutra teaches that this IS the Eternal Pure land. The deluded like Malcolm see Samsara as a World of suffering.

Malcolm wrote:

Are you sufficiently insane that you think that this is not happening?

If so, frankly, you are just a religious wingnut who is not worth paying attention too.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Ricky said:

Luckily the tax bill will preserve current incentives.

Malcolm wrote:

Actually the tax bill is gutting wind and solar incentives.

My bad, old news.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:13 AM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

When a dzogchen practitioner is practicing phowa for someone else are they practicing nirmanakaya phowa?

Malcolm wrote:

Generally, yes.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:09 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

No Malcolm, it really is not. Genuine social ownership and democratic control of the means of production in Venezuela?

Malcolm wrote:

Look, the Maduro people claim they are socialists. They, like Chavez, claim that they are preserving surpluses from oil revenue for the people. This is completely consistent with Marxian Socialist ethics.

treehuggingoctopus said:

It is a mixture of a typical neoliberal state and what Chomsky aptly calls a "state capitalist economy." No worker-controlled means of production, no worker-controlled government and no democratic control of anything.

Malcolm wrote:

Right, which is typical of the "dictatorship of the proletariat." Recall, Trotsky wanted the world turned into a concentration camp.

treehuggingoctopus said:

There are private businesses and big corporations there, and they are doing fine.

Malcolm wrote:

No one is doing fine in Venezuela. Just ask Elias Capriles.

Anyway, your "Socialism" is a fantasy. It never has happened anywhere, can't happen anywhere (as more than one failed centrally planned economy has demonstrated) and moreover, the so called "means of production," which are a product of Capitalism, are themselves toxic by nature.

Further, Communists were and are just as bloody minded as Fascists, operating out class bias and resentments as opposed to racial/national bias and resentments. The sheer number of innocent people murdered by Communists and Fascists in the 20th century alone should make everyone as equally nervous about Marxist Socialism as they are about Fascism. Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:44 AM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

Do Dzogchen practitioners practice phowa as they are dying or is this practice not considered necessary for those who have genuinely discovered the nature of their minds?

Malcolm wrote:

They practice dharmakāya phowa.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:27 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Perfect example of a failed, centralized economy.

Market economies are better at providing goods and services, however they are also completely incapable of pricing environmental and social risk without solid, well thought out environmental and social regulation. Right now, for example, the Trump administration is going the wrong way with respect to regulation, and the consequence will be more rapid global warming, more climate instability, more industrial pollution, and losses in the trillions as the oceans continue inundate the coasts, where the majority of humans live and storms grown increasing more intense and damaging.

Ricky said:

Regulation is important when it comes to protecting the environment. More incentives

could also be given to companies who specialize in renewable energy. Luckily the tax bill will preserve current incentives.

Malcolm wrote:

There are a lot of other things the market cannot correctly price, like health care. This is why we need Universal Health care, when one digs deeper, one finds there are all kinds of other things that markets do not address without regulation.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:25 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Ricky said:

Luckily the tax bill will preserve current incentives.

Malcolm wrote:

Actually the tax bill is gutting wind and solar incentives.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:24 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

By the way: Venezuela is not, and has never been, a socialist state.

Malcolm wrote:

Sure it is.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 4:09 AM

Title: Re: Who is a slanderer of the Lotus Sutra

Content:

Malcolm wrote:

Incidentally, these are 25 other sūtras besides the Lotus Sūtra where the ekayāna is taught explicitly:

1. The Aṣṭasāhasrikā-prajñāpāramitā Sūtra

2. Buddha-avatamsaka

3. Varmavyūha-nirdeśa

4. Śrīmālādevī-siṃhanāda
5. Acintya-prabhāsa-nirdeśa
6. Saṃdhinirmocana
7. Laṅkāvatāra
8. Ghanavyūha
9. Mahāparinirvāṇa
10. Praśānta-viniścaya-prātihārya-samādhi
11. Samādhi-agrottama
12. Bodhisattva-gocaropāya-viśaya-vikurvāṇa-nirdeśa
13. Tathāgata-mahākaruṇā-nirdeśa
14. Druma-kiṃnara-rāja
15. Mahāyānopadeśa
16. Akṣayamati-nirdeśa
17. Aṅgulimālīya
18. Mahābherihāraka
19. Ratnamegha
20. Daśacakra-kṣitigarbha
21. Avaivartacakra
22. Saddharma-rāja
23. Paramārtha-dharma-vijaya
24. Dharmārtha-vibhaṅga
25. Upāyakaśālyā

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:37 AM
Title: Re: Who is a slanderer of the Lotus Sutra
Content:

DGA said:
That's what I learned today. Thank you and goodnight.

Malcolm wrote:
Chapter 22 of the Lotus Sūtra also states:
"In future ages if there are good man and good women who have faith in the wisdom of the Thus Come One, you should preach and expound the Lotus Sutra for them., so that others may hear and understand it. For in this way you can cause them to gain the Buddha wisdom. If there are living beings who do not believe or accept it, you should use some of the other profound doctrines of the Thus Come One to teach, benefit and bring joy to them. If you do all this, then you will have repaid the debt of gratitude that you owe to the Buddha."

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:15 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

Ricky said:
I would like to hear what you and others have to say about Venezuela.

Malcolm wrote:
Perfect example of a failed, centralized economy.

Market economies are better at providing goods and services, however they are also completely incapable of pricing environmental and social risk without solid, well thought out environmental and social regulation. Right now, for example, the Trump administration is going the wrong way with respect to regulation, and the consequence will be more rapid global warming, more climate instability, more industrial pollution, and losses in the trillions as the oceans continue inundate the coasts, where the majority of humans live and storms grown increasing more intense and damaging.

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:04 AM
Title: Re: I've been so wrong/pure lands
Content:

Queequeg said:

So, it seems to make more sense that instead of jumping to negative assumptions about others, we ought to give our fellows the benefit of the doubt.

Malcolm wrote:

I think the Buddha said it the best, "Mañjuśrī, seeing afflictions is bodhi."

My observation of sentient beings is that they are afflicted. Plain and simple. There are no sentient beings free from affliction by definition. Why? Because they do not see afflictions.

kirtu said:

Many do see afflictions (the gross ones). But they do not see the gross afflictions as harmful. Even the gross afflictions are not seen for what they actually are. For example, some people see afflicted sexual desire (beyond just experiencing it) as actually negative but are still unable to deal with it.

Kirt

Malcolm wrote:

That means they do not see afflictions as afflictions, thus they do not see them.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 11:38 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

So, it seems to make more sense that instead of jumping to negative assumptions about others, we ought to give our fellows the benefit of the doubt.

Malcolm wrote:

I think the Buddha said it the best, "Mañjuśrī, seeing afflictions is bodhi."

My observation of sentient beings is that they are afflicted. Plain and simple. There are no sentient beings free from affliction by definition. Why? Because they do not see afflictions.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 10:40 PM

Title: Re: I've been so wrong/pure lands

Content:

narhwal90 said:

If that's the theory that motivates one's practice, then the training is there when the toe is stubbed and the jerk cuts in front. It's easy to only talk the talk in any practice.

Queequeg said:

Malcolm knows well that view guides practice. I'm not sure why the negativity.

Malcolm wrote:

It is very easy to delude oneself with this kind of view. It is easy to kid oneself.

Of course, if one is perfectly honest with oneself, one will recognize when desire is desire, ignorance is ignorance, and hatred is hatred, and not an expression of anything other than a cause of karma which in turn results only in suffering.

Now if one knows and recognizes desire as desire when desire arises, and so on, then maybe one can say that at that moment bodhi begins to dawn every so slightly if that desire etc., does not lead to action which in turn leads inevitably to suffering. But if one excuses desire, etc., as bodhi and merely continues to inflame the three poisons, soon one will be joining all the buddhas in hell who don't know they are buddhas. Why, because they, like oneself, did not recognize the three poisons as the three poisons.

The problem with forums like these is that it is easy to have a view in one's mouth.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 10:22 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is the ideal we strive for, however imperfectly.

Malcolm wrote:

Hence, all the stubbed toes and road rage.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 9:57 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Queequeg said:

Distinguishing afflictions in that way is a wrong view for us. Bodhi expresses as afflictions - and it follows afflictions express as bodhi. It depends on the view.

Malcolm wrote:

Oh yawn. Theory is great until you stub your toe. These kinds of sentiments roll nicely off the tongue and make one feel good, until the road rage sets in...

Author: Malcolm

Date: Saturday, December 16th, 2017 at 11:02 AM

Title: Re: What's an emanation?

Content:

DGA said:

I'm bringing up this topic again because, as it turns out, this theme is consequential for how some practitioners approach their practice, and how certain practices are understood. To give an example from a DW thread a few years ago, here are portions of some posts that show how one particular interpretation of the emanations of Buddha Shakyamuni in the Lotus Sutra can lead a practitioner to reject one practice and embrace another (full text at the link):

<https://dharma.wheel.net/viewtopic.php?f=59&t=9389>

rory said:

I have a Tendai background and practiced pure land (which I heartily repent) so my allusion wasn't a shot or being mean, it's just my frame of reference.

When I read in the Lotus Sutra that Amida was a replica Buddha preaching the Lotus Sutra in Sukhavati and we should abandon provisional paths, it entirely resonated and I abandoned the practice.

DGA said:

I leave it to you to determine if the Lotus Sutra actually makes such a claim about Amitabha (I don't think it does, but you can see for yourself). What interests me in these posts is that a specific narrative about what a Buddha is and does, based on a related narrative about one sutra, could lead a Dharma practitioner to sincerely repent of having done serious Dharma practice.

I don't wish to condemn or commend this kind of action. I'm just marking it as extraordinary and remarkable, because it seems to me that it is.

This is why I think it's worthwhile for Dharma practitioners to have some clarity on what the word "Buddha" means, and how the three kayas work: your understanding of these matters can impact your practice dramatically.

Malcolm wrote:

Yes, regretting engaging in any Dharma practice seems rather strange, if not fanatical.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 5:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

What's the difference between a dbang chen and regular dbang?

Malcolm wrote:

a dbang chen has a very elaborate section for the vase empowerment. This is main difference.

Pero said:

I see, thanks.

Malcolm wrote:

Usually has a sand mandala or some kind of cloth mandala as well.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 5:44 AM

Title: Re: Mala Etiquette

Content:

javier.espinoza.t said:

If really Gurú Padmasambhava gave directions on mala characteristics, then it is important.

Is the posted info reliable?

Mantrik said:

The info I posted came from Gyatrul Rinpoche ("The Generation Stage in Buddhist Tantra") but I'm afraid I don't know the exact source the Lama was quoting.

Malcolm alluded to the Tantras containing some guidance, in another thread. Could you give us any links to sources please, Malcolm, about choosing and using a mala?

Malcolm wrote:

The tantras say a bodhiseed mālā is the best.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 4:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

What's the difference between a dbang chen and regular dbang?

Malcolm wrote:

a dbang chen has a very elaborate section for the vase empowerment. This is main difference.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 3:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

It will for sure be instructions, but wangchen seems unlikely. I don't think there is a wangchen for mandarava, I never heard ChNNR talk about that.

Malcolm wrote:

Yes, there is in fact a dbang chen for Mandarava, but he gives it very rarely.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 2:44 AM

Title: Re: Santa La Muerte

Content:

Tenma said:

Could you give an example of an affliction?

Malcolm wrote:

Desire, hatred, and ignorance. These are three afflictions. They are the forces that drive samsara.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 1:05 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

And to quote myself:

(And so ends my zen master in a motley bit)

Malcolm wrote:

And to quote myself:

rhetorical posturing

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:59 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

ahh i get this as Buddhism moved geographically it was met with all sorts.
i thought Dzogchen was a Bon thing basically at it's roots..and for some Mahayanists they saw fit to incorporate it into buddhism .
so there is no Bon thought in Dzogchen it is pure Buddhist thought?

Malcolm wrote:

No, there is no Bonpo thought in Dzogchen. It is a pure system of Buddhadharma.

Minobu said:

So there is no Bon thought in Dzogchen...just the Bonpos discarding Bon and turning total Buddhist?

Malcolm wrote:

More or less, this is the way things are. They have their own myths and legends of course, but for all purposes modern Bon is indistinguishable from Buddhism.

Minobu said:

I cannot find this emanation of Lord Sakyamuni Buddha Vajrahe and the beginnings of Dzogchen .

Malcolm wrote:

Of course not. Garab Dorje, (Vajrahe/Vajraprahe) arose much later in the time. His teaching in India was in a very small circle, and was controversial even in India, but for reasons that are completely Buddhist. The controversy over Dzogchen in India had to do with whether or not it was necessary to engage in many of the visualization practices we find in Vajrayāna. The Dzogchen position is that it is not necessary.

Minobu said:

what are your thoughts on making the Gohonzon and the deities and Buddhas and Bodhisattvas depicted on Gohonzon as your guru ?

Malcolm wrote:

I respect all images of the Buddha and bodhisattvas as nirmanakāyas, and all words and letters of the sūtras and tantras as sambhogakāyas. But these teachings cannot be pointed out by books and words because Dzogchen is the teaching of the Dharmakāya. That said, mostly what I do is spend my day translating commentaries on Dzogchen

tantras. Ironic, no?

Minobu said:

it seems to be working for me ...am i in some sort of delusional retrograde ...

Malcolm wrote:

No, you are following a Buddhadharma path based on your karma and inclinations, just as I am.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:53 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

any practice one with Mahāyāna motivation becomes a Mahāyāna practice

Astus said:

How can motivation be a sufficient criteria? That would mean even a mistaken idea about the path leads to buddhahood.

Malcolm wrote:

No, that consequence is an exaggeration. Mistaken ideas about the path are impediments to awakening, but they are not impediments to gathering accumulations, devotion, and so on, and gradually, one will overcome such mistakes, especially if one learns to train in ultimate bodhicitta, śamatha and vipaśyāna.

However, the force of generating the initial thought of awakening are so powerful that as Santideva says:

The moment bodhicitta arises,
the wretched one confined in the prison of samsara
is called “a child of the Sugatas,”
and worldly gods and people offer homage.

And the Avatamska states:

Child of good lineage, bodhicitta is the seed of Dharma of the Buddhas.

The Viradattagr̥hapatipariṣcchā states:

Whatever is the merit of bodhicitta,
if that existed in form,
it would more than fill
all of space.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Some Buddhisms, not naming any in particular, not even the Buddhism of this subforum necessarily, seem to insist that ordinary beings are already completely enlightenment Buddhas & that there is no progress to be made, no afflictions to be lost, the radical thing is when this is believed of both the ultimate & conventional perspectives. It makes for a very triumphalist Buddhadharma, in which everyone is on a nonretrograding coaster for awakening, and there is no need to practice anything ever, because the results of the practice are already in fruition.

Malcolm wrote:

This kind of "Buddhism" is as far removed from Buddhadharma as Advaita Vedanta.

Author: Malcolm

Date: Friday, December 15th, 2017 at 11:42 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Queequeg said:

What Buddha? What afflictions?

Malcolm wrote:

The afflictions that cause you, a buddha, to take rebirth in samsara. You can waffle all you like, but the fact of the matter is that if you are not practicing Dharma to alleviate the suffering caused by afflictions for yourself and others, you have not understood the point of Buddhadharma at all, and are wasting your time. I suspect you are practicing Dharma to alleviate the suffering caused by afflictions for yourself and others, so your protest is merely rhetorical posturing.

Author: Malcolm

Date: Friday, December 15th, 2017 at 10:57 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

Your answer is a non sequitur.

Astus said:

In that case I was simply wrong in my presumption that by that you were rejecting the whole section on there being more to Mahayana than having motivation.

Malcolm wrote:

The point was that you cited a passage from a sūtra which referred to āryabodhisattvas. But there are other bodhisattvas on the paths of application and accumulation, below the path of seeing. I was pointing out simply that any practice one with Mahāyāna motivation becomes a Mahāyāna practice, for example, if one ordains as a bhikṣu with the intent to attain buddhahood to liberate all sentient beings, that ordination becomes a Mahāyāna practice by definition. The true difference between Hinayāna and Mahāyāna is whether or not one practices Dharma with the intent to attain anuttarasamyaksambodhi or not.

Author: Malcolm

Date: Friday, December 15th, 2017 at 9:53 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Author: Malcolm

Date: Friday, December 15th, 2017 at 9:50 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

I don't accept the 55 level scheme.

Astus said:

I don't think that's a problem, since it is not important in Zen except for some advocates of gradual practice. The point still remains, however, that to have the bodhisattva motivation one needs some level of faith and understanding as well.

Malcolm wrote:

Your answer is a non sequitur.

Author: Malcolm

Date: Friday, December 15th, 2017 at 10:24 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

I don't accept the 55 level scheme.

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

Astus said:

What I meant is that vow is not enough, one also needs some level of understanding, faith, renunciation, and compassion, since without those even the vow is baseless. So for instance the Surangama Sutra teaches that even before one enters the ten stages of faith, one must obtain "dry wisdom", called dry because it is without sensual desire. Then the ten stages of faith means faith, remembrance, zeal, wisdom, concentration, non-retrogression, protection of the Dharma, reflection, discipline, and vow show the necessary qualities needed to progress to the following three times ten stages, then four additional practices, until one reaches the ten bhumis.

Hyjeong wrote about those 55 levels:

"The fifty-five stations are simply the results obtained after resting the mind and removing falsities. Therefore, before completing the full (final) station (of buddhahood), if you reach level one, you will be satisfied with gaining a little and give rise to a pride in knowing and understanding the Dharma (completely). But in the end, if you enter great awareness (enlightenment), the former stations you passed through will all be illusions, and be useless states. Therefore a patriarchal teacher said, "I would rather die than walk through the fifty-five stations.""

(Abstracts of the Essentials of the Mind Dharma, in Collected Works of Korean Buddhism, vol 3, p 231)

And Huangbo:

"there is fast and slow in realizing this mind: there are those who attain no-mind in a single moment of thought after hearing the Dharma; those who attain no-mind after [passing through] the ten faiths, the ten abodes, the ten practices, and the ten conversions; and those who attain no-mind after [passing through] the ten stages [of the bodhisattva]. In spite of the length of time it takes them to [attain it, once they] reside in no-mind there is nothing else to be cultivated or realized. Truly without anything to be attained, true and not false [is no-mind]. Whether it is attained in a single moment of thought or at the tenth stage [of the bodhisattva], its efficacy is identical. There are no further gradations of profundity, only the useless striving of successive eons."

(Essentials of the Transmission of Mind, in Zen Texts, BDK ed, p 16)

So Linji said:

"But because you students lack faith in yourselves, you run around seeking something outside. Even if, through your seeking, you did find something, that something would be nothing more than fancy descriptions in written words; never would you gain the mind of the living patriarch. Make no mistake, worthy Chan men! If you don't find it here and now, you'll go on transmigrating through the three realms for myriads of kalpas and thousands of lives, and, held in the clutch of captivating circumstances, be born in the wombs of asses or cows."

(Record of Linji, p 8, tr Sasaki)

Author: Malcolm

Date: Friday, December 15th, 2017 at 8:23 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Nowhere, that is where. Nevertheless, the universal healthcare thing is a no-brainer. Conservative economists in the 60's were calling for UH because they recognized that no one can make intelligent choices in a healthcare marketplace, and a free market depends on the ability to make rational and informed choices. We just have to extend Medicare for all, wallah!

Ricky said:

That will plunge the country into deeper debt unless we can reduce spending in some other places, but first priority should be to pay it all off rather than increasing the burden on future generations.

kirtu said:

Austerity is the path to bankruptcy.

Kirt

Malcolm wrote:

We agree on this much. The debt thing is a red herring.

Author: Malcolm

Date: Friday, December 15th, 2017 at 6:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

For starters, a viable minimal income + universal health care , these two alone, fix most problems.

Ricky said:

Country is already in colossal debt. Where will they get the money for these programs?

Malcolm wrote:

Nowhere, that is where. Nevertheless, the universal healthcare thing is a no-brainer. Conservative economists in the 60's were calling for UH because they recognized that no one can make intelligent choices in a healthcare marketplace, and a free market depends on the ability to make rational and informed choices. We just have to extend Medicare for all, wallah!

Author: Malcolm

Date: Friday, December 15th, 2017 at 6:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

Well, the future of the world is not dependant upon the exploitative empire occupying the middle of North America.

Malcolm wrote:

Yeah, it pretty much still is.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:59 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

Funny what you say about the US economy. It is in shambles but you and others (mostly with incrementalist Democrat tendencies) refuse to see it.

Malcolm wrote:

It is not in a shambles over all. Obama;s policies were largely successful. It may yet fall into a hole too big to dig out of as a result Herr Drumpf's meddling. We will see.

kirtu said:

But then you immediately follow that with violence being the only option. Why?

For starters, a viable minimal income + universal health care , these two alone, fix most problems.

Malcolm wrote:

By the time we are in Weimar territory, it will be too late for that. Anyway, that is what the Nazi's promised, and they delivered (at the expense of the Jews, and so on).

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:44 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

What being an Antifa, even a puerile poser, essentially entails is putting an obstacle between Fascists and their intended victims. I applaud those you use their white privilege against those trying to impose theirs on the (largely) defenceless. What people fail to understand is that for every blown out of proportion direct attack on Fascists that we see plastered all over the screens, there are scores of unreported attacks on innocents, by Fascists. Many of these attacks (eg by volunteer border patrol posse on wretched migrants) are sanctioned by the state. If you think that punching Spencer in the face is the same as shooting and killing migrants trying to escape bone-crushing poverty and conflict, then maybe you deserve a punch in the head to awaken you up from your somnambulism.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:43 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

Malcolm had to admit as much when he got pressed on the logic he was presenting.

Malcolm wrote:

That is not the case. I pointed out that Dharmakīrti's arguments were presented in the form of heuristic which basically state that if a person believes mind arises from matter, there was no further point in the discussion. Basically, no one in India bothered arguing with the Carvakas. What is the point of arguing with someone who believes only in direct perception as a valid means of knowledge?

My discussion with PA was centered around whether or not that was his/her POV.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:39 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Thanks Malcolm. Do you know if the deceased person has to be recently deceased ie within the 49 days, and is it possible to request their inclusion without attending the ceremony?

Malcolm wrote:

Can be for anyone who is deceased, no matter how long.

Punya said:

Curious. Wouldn't the vast majority have moved on to a new life and therefore no longer be "deceased".

Malcolm wrote:

It doesn't matter, it is always beneficial.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

"The thing about us fascists is, it's not that we don't believe in freedom of speech," the younger Tefft reportedly said to his father. "You can say whatever you want. We'll just throw you in an oven."

And:

Bray, for his part, believes that one can practice "everyday anti-fascism" by confronting bigots in nonviolent ways, "from calling them out, to boycotting their business, to shaming them for their oppressive beliefs, to ending a friendship unless someone shapes up." The point, as he sees it, is to shut down Fascists not just in the street but in every interaction. "An anti-fascist outlook has no tolerance for 'intolerance.'" he writes. "It will not 'agree to disagree.'"

<https://www.newyorker.com/books/page-turner/an-intimate-history-of-antifa>

kirtu said:

But in the article (and presumably in the book ["Antifa: The Anti-Fascist Handbook", Mark Bray]) it's violence all the way down.

Kirt

Malcolm wrote:

Well, Gandhian tactics would not have prevented Mussolini or Hitler...however, the reality on the ground is that in order for Fascism to truly viable in the US, we would need

an economy in shambles like the Weimar. At that point, violence really would be the only option.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:32 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

so like then it really isn't Buddhism...

it came out of Bon...

Malcolm wrote:

No, Dzogchen is fully Buddhist. The Bonpos borrowed it from the Buddhists, like so much else. That said, Bonpo Dzogchen is just fine.

Minobu said:

if you are going to negate buddhist realities and say dzogchen goes further....

Malcolm wrote:

Dzogchen is a Mahāyāna system. Within Mahāyāna it belongs to uncommon Mahāyāna secret mantra. Within uncommon secret mantra, it belongs to the inner tantras.

The main difference between Dzogchen and other systems of Buddhadharma is that other systems of Buddhadharma practice are based on mind. Dzogchen practice, from the beginning, is based on jñāna. But if someone is really curious about what that means, they have to go and find some guru who is willing to instruct them.

It is not, an elitist system, however. Vajrahe, emanation of Śākyamuni and first human teacher of Dzogchen said, "if there is one student who is not interested in Dzogchen, that is too many. If there are 100 students interested in Dzogchen, that is too few."

Many people who wish to follow Buddhadharma do not wish to have a close relationship with a guru. This is perfectly fine. There are all kinds of strands of Buddhadharma where the relationship with a teacher is not so vital. For people who are not interested in that kind of relationship with a teacher there are all kinds of practices.

But anyone who wishes to follow Dzogchen teachings must have a guru. There is no other way.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:16 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Thanks Malcolm. Do you know if the deceased person has to be recently deceased ie within the 49 days, and is it possible to request their inclusion without attending the ceremony?

Malcolm wrote:

Can be for anyone who is deceased, no matter how long.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:07 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Unknown said:

"The thing about us fascists is, it's not that we don't believe in freedom of speech," the younger Tefft reportedly said to his father. "You can say whatever you want. We'll just throw you in an oven."

Malcolm wrote:

And:

Bray, for his part, believes that one can practice "everyday anti-fascism" by confronting bigots in nonviolent ways, "from calling them out, to boycotting their business, to shaming them for their oppressive beliefs, to ending a friendship unless someone shapes up." The point, as he sees it, is to shut down Fascists not just in the street but in every interaction. "An anti-fascist outlook has no tolerance for 'intolerance.'" he writes. "It will not 'agree to disagree.'"

<https://www.newyorker.com/books/page-turner/an-intimate-history-of-antifa>

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:00 AM

Title: Re: Santa La Muerte

Content:

dzogchungpa said:

Male penises? Aren't they all male?

Malcolm wrote:

Gender, it seems is no longer connected with what kind of junk you have. Kind of a relief, I guess.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:51 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Reading some Longchempa and other Dzogchen texts, I've wondered the same thing. I can't think of specifics right now, but I actually wondered if Zhiyi's ideas might have drifted up into Tibet, or alternatively, and more likely, there were common sources.

Malcolm wrote:

No, not likely. The real gist of Dzogchen is so different than Lotus Buddhism and every other form of Buddhism that it really cannot be related to texts of the lower yānas at all, while at the same time incorporating their meaning fully.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:46 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Vajrayogini Changchog Ceremony to purify the negativities of the deceased to achieve higher rebirth and liberation.

Can anyone say more about this ceremony and its origins? I've heard of something like this before. If we have to purify our own negativities in this life, how is it possible for a master to help the deceased?

Malcolm wrote:

These rites are all based on the Sarvadurgatipariśodana tantra. They involve giving the deceased a kind of abhiśekha.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:40 AM

Title: Re: simultaneity of cause and effect

Content:

Sādhaka said:

I was only addressing your questions. I'm not particularly interested in Nichiren. Maybe there is a good reason they think the Lotus Sutra is so important?

Malcolm wrote:

There is no question that the Lotus Sūtra is an important text. Dogen, for example, esteems it above all other sūtras in the Shobogenzo.

Sādhaka said:

I would be interested in reading a Tibetan commentary on it with all the root text as well. It looks like Erick Tsiknopoulos is working on one; but it does not look like it has come to fruition yet.

Malcolm wrote:

As far as I know, there is only a short text by Chogyal Phagpa refuting the Tientai idea of sudden awakening which revolves around the daughter of Nāgārāja Sāgara.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:27 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Buddhist teachers tell us, being ignorantly awake and conscious is as unreal as a dream. Once you understand that, a whole range of possibilities opens up. Then you understand how the Buddha promising deer, goat and ox carts to lure us out of the house is not a lie, how the Buddha's parinirvana is not a lie. They're deformations of the dream world that induce us to expedient thoughts, words and deeds.

Malcolm wrote:

I really wonder what Zhiyi would have made of Dzogchen texts. Pity, we'll never know.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:01 AM

Title: Re: Santa La Muerte

Content:

Coëmgenu said:

Mictecacihuatl would love such an offering. Her favourite offering was the blood dripped into a cup directly from an incision in a male practitioner's penis.

That doesn't mean one should offer to her, or that Saint Death is the "same" as her.

cyril said:

Well, the blood of a sacrificial victim = life-force. The drop of blood you squeeze out of a pimple - hardly that IMO.

I totally agree that equating SM with Mictecacihuatl is some New Age BS. If anyone wants to work with SM, they should learn how to do that from those curanderos who know her likes and dislikes.

Coëmgenu said:

She did not want human sacrifices, she, like most Aztec and Maya gods, loved most sweetly the blood from live male genitals. You can find this substantiated online, if my word is not enough https://en.wikipedia.org/wiki/Bloodletting_in_Mesoamerica. Search "genitals". The rabbit hole does deeper, though, by far, when it comes to antique Mesoamerican religion.

Malcolm wrote:

Just another day on Dharmawheel.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:51 AM

Title: Re: simultaneity of cause and effect

Content:

Sādhaka said:

In his commentary on the Heart Sutra, the Dalai Lama implies that they all met there via dream practice or like what some would call astral projection.

Malcolm wrote:

So to reinforce Nichiren's POV, the Lotus Sūtra is does not depict a literal historical event, but rather, vision in a dream?

That is not really what I took Nichiren to mean from Q's comment. I took it to mean that the ordinary perception of beings is a dream. This still leaves it open to being a literal historical event.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:39 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

so lets have it then

"who heard from who and how". some sort of Dharmakaya thing?
a vision?

Malcolm wrote:

There are all kinds of literary strategies in Buddhist canonical texts, if you but take the time to ferret them out.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:26 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

No, fascism should of course be opposed with all our power. I'd argue (as I and others have done before) that going out and beating nationalist and proto-fascist groups just puts wind in their sails - gives them more exposure and sympathy of the fence-sitters and actually some moral legitimacy, since they paint themselves as an oppressed minority, besides actually being wrong.

Malcolm wrote:

I am not saying one should go out and punch Nazis. But I am not going to pretend that people who do are not doing us all a favor. Cornell West, for example, asserts that the Anitfa saved his life in Charlottesville.

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:46 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If the description of the assembly at the opening of the Sutra did not clue one into the nature of the teaching, the UFO emerging from the Earth should have removed all doubt. And this is coming from someone who believes the Sutra to be utterly true.

Malcolm wrote:

So you believe it be utterly true, rather than literally true?

Queequeg said:

Fair distinction. I included the quote to explain what I meant.

Malcolm wrote:

And since you do not believe it to be literally true, Minobu should be hassling you?

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:34 AM

Title: Re: Santa La Muerte

Content:

Tenma said:

so is it okay or not?

Malcolm wrote:

Totally not ok. This deity is not a dharmapāla, has sworn no oaths to the Buddha, Dharma, and Sangha.

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:32 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If the description of the assembly at the opening of the Sutra did not clue one into the nature of the teaching, the UFO emerging from the Earth should have removed all doubt. And this is coming from someone who believes the Sutra to be utterly true.

Malcolm wrote:

So you believe it be utterly true, rather than literally true?

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:58 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

While I share people's distaste for fascists, in the interest of intellectual honesty, I have to say there is no moral equivalence between minority lefties trying to stymie the tide of fascism as in Italy and Germany in early 20th Century and antifa beating small bunches of misfits and disgruntled yokels like now in the US and Australia.

Malcolm wrote:

Fascism in both Italy and Germany started with "small bunches of misfits and disgruntled yokels," for example, Hitler and Mussolini.

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:56 AM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

but that just leaves us claiming that the other side believes in a bunch of mythological hooey.

Malcolm wrote:

Yes, you finally figured it out...

Simon E. said:

I wouldn't go that far personally.

Myths can be very potent teaching aids.

What they are not is any kind of history or record of conventional reality.

Malcolm wrote:

I was pointing out the poverty of negating someone else's mythological hooey and trying to prove your own. Most Buddhist polemics boil down to exactly that unless they are strictly doctrinal, for example, Yogacara, Madhyamaka, etc.

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:34 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Coëmgenu said:

I think there is definitely Buddhism without rebirth, because many Buddhists (myself included) only have a tangential idea of what 'Buddhist' rebirth even is, inasmuch as they/we can even try to say "sure, my conception of rebirth is definitely mostly orthodox, I just have a few questions".

Malcolm wrote:

If only people would study Indian masters like Vasubandhu, etc. Or even the Buddha:

[The Buddha continued:]

O Ānanda, because of this causality, I know that sense contact arises from the cause of a mental and physical process, and that depending on a mental and physical process there arises sense contact. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that depending on consciousness there arises the mental and physical process? If consciousness does not enter into the mother's womb, could a mental and physical process arise?

— Great Causality Sutra

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:10 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i take it from what i've read you have written that Mahayana Sutra are just myths and legends....your words you wrote once.

Malcolm wrote:

I once speculated that Mahāyāna Sūtras were visionary revelations, but not records of actual historical events.

However, clinging to the events described in the Lotus Sūtra, or any other Mahāyāna Sūtra, opens up an uncomfortable can of worms for those who literally believe in the text of the sūtra in question.

For example, have you ever seen Vulture's Peak where the Buddha is said to have taught this sūtra?

How are 12,000 arhat bhikṣus supposed to fit there? Let alone, 2,000 extra, 6,000 nuns, and 80,000 bodhisattvas? Were they all levitating in space around the mountain?

Author: Malcolm

Date: Friday, December 15th, 2017 at 12:07 AM

Title: Re: Shakra-Indra as Xtian God

Content:

Stefos said:

Also, In Vedanta, Chaitanya or Pure Awareness is our actual state and THIS accords perfectly with Mahamudra & Dzogchen and what the Pali texts teach.

Malcolm wrote:

No. Vedanta is specifically refuted by Dzogchen tantras, and so is their concept of nonduality.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:55 PM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

but that just leaves us claiming that the other side believes in a bunch of mythological hooey.

Malcolm wrote:

Yes, you finally figured it out...

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:53 PM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

before being cisformed back into her normal form in that instant.

Malcolm wrote:

No, there is no support at all for this point of view in the text.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:41 PM

Title: Re: HHST Yamantaka initiation 2018

Content:

kirtu said:

Is this at a private house? It looks like one takes the Fichtburg line to Littleton. Can one then get a cab from there to the venue?

Thanks!

Kirt

Malcolm wrote:

It is not a private house, it is a motel. It is very difficult to get there by public transportation, but yes, one could get a cab or an uber.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:38 PM

Title: Re: young khachab rinpoche a terton?

Content:

tingdzin said:

Caveat emptor.

Malcolm wrote:

Indeed. Think #metoo

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:33 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Malcolm wrote:

Nationalism is fundamentally a right wing phenomena since it is based on exclusion.

Grigoris said:

While fundamentally I agree with you, there are left-wing national liberation movements too: EZLN, FMLN, PLO, etc...

Malcolm wrote:

National liberation movements are not identical with Nationalist movements. Why? The former are struggling for rights to which they have been deprived, the latter in every case wish to deprive rights from someone.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:31 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

I think the word you are searching for is "totalitarian."

tingdzin said:

People who deny that there is a problem with left-wing efforts at thought control, e.g. shouting down or violently assaulting those you disagree with, crashing their websites, etc. must read the news pretty selectively. Call it "fascist" or "totalitarian" it smells just as bad. Engaging in street violence may not make one a "fascist", but it does make one a thug, and there are no "goog guy" thugs.

Malcolm wrote:

Some people should be shouted down, i.e., fascists.

Are you asserting that in the union struggles in the US of the late 19th and early 20th centuries, there is a moral equivalence between union agitators and Pinkertons? I sure don't.

Are you asserting that the socialists who battled Fascists in the streets in Italy in the 20's, and Nazis in the streets of Germany in the 30's are morally equivalent to Fascists and Nazis? I sure don't.

Even if they have a penchant for violence, the black bloc folks are anarchists, not totalitarians. You can call them thugs if you like, but they were on the right side of history in Charlottesville. Shutting down Milo, Spencer, and Coulter is totally ok in my book. The latter have plenty of outlets to spew their hatred.

Moreover, do you really think the police and the army in the US are actually going to stand in the way of Fascism? They never have in the past.

It can happen here.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:27 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This resolves the question definitively. Yay.

Malcolm wrote:

Rory keeps claiming, erroneously, that I do not accept the idea that buddhahood can be attained in female form.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:05 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

In Sariputra's perception.

Malcolm wrote:

Yes, in the undistorted, i.e., veridical direct perception of an āryaśrāvaka.

Anders said:

Shall we crack open the vimalakirti sutra for some giggles on classical Mahayana takes on the perception of arhats' perception? Specifically sariputra's perception of gender...

Malcolm wrote:

His direct perception of gender was just fine, even in that sūtra.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:04 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

odysseus said:

Fascism is neither left nor right wing, it's a way of life. The classical Fascism from Italy during WWII brought both the left and right together.

Malcolm wrote:

No, Fascism in Italy was nationalist from the beginning. It had some leftist adherents in 1919, but they were swiftly pushed out when the landowners became involved, thus anything remotely progressive about the early months of the Fascist movement vanished.

odysseus said:

Of course the whole point was nationalist - that's where the social nationalist party of the Nazis also came from. That's why Mussolini was able to gather so many followers, whether they came from the left or right.

Malcolm wrote:

Nationalism is fundamentally a right wing phenomena since it is based on exclusion.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:45 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

odysseus said:

Fascism is neither left nor right wing, it's a way of life. The classical Fascism from Italy during WWII brought both the left and right together.

Malcolm wrote:

No, Fascism in Italy was nationalist from the beginning. It had some leftist adherents in 1919, but they were swiftly pushed out when the landowners became involved, thus anything remotely progressive about the early months of the Fascist movement vanished.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:34 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

Nāgārāja Sāgara's daughter first transforms her gender from female and male in Shariputra's presence, then he (formerly she) goes off the the world system Vimala and attains Buddhahood. It is really quite clear in the text.

Queequeg said:

In Sariputra's perception.

Malcolm wrote:

Yes, in the undistorted, i.e., veridical direct perception of an āryaśrāvaka.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:24 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

amanitamusc said:

That explains putins actions. Thanks.

How things change. At least Buddhism is still alive in Russia for the time being.

Malcolm wrote:

Yes, Russian morphed from leftwing totalitarianism to rightwing totalitarianism with a

veneer of democracy in single generation.

Ricky said:

We must liberate them from this tyranny.

Malcolm wrote:

No, they need to liberate themselves.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 1:28 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

The name is there, the content varies.

Motivation is only one half.

"If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 3)

Malcolm wrote:

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

pael said:

How then we ordinary sentient beings can seal dedication with emptiness?

Malcolm wrote:

Through bringing to mind the three wheels, no object of dedication, not dedication, and no one dedicating. But this is intellectual, not based on the realization of emptiness.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 12:47 AM

Title: Re: I like this forum

Content:

diamind said:

We convert people with logic and kindness.

Buddhist should preach and convert people more in my opinion. Maybe on that point, we could do with a new kind of evangelical branch of buddhism.

No idea way buddhist teachers take such a relax approach specially considering we are all on the verge of going to hell. You think they would be going mad and running in the streets to save people.

Motova said:
I hope you're not serious.

diamind said:
What does everyone keep saying that? Yes I'm serious. Boudha encourage his disciples to go forth and spread the good news.

Malcolm wrote:
The Buddha taught four means of conversion in order to interest others in hearing the Dharma: generosity, pleasant speech, beneficial conduct, and setting an example. In other words, one has to make oneself an exemplary practitioner. If one does so, then beings will be naturally attracted to oneself and one will not have to stand on street corners like evangelists of other religions.

diamind said:
If karma is true then so many people are planting the seeds for there eternal suffering. Don't you find that disturbing?

Malcolm wrote:
There is no eternal suffering. Suffering is by definition impermanent and conditioned.

Author: Malcolm
Date: Thursday, December 14th, 2017 at 12:20 AM
Title: Re: Buddhist Billionaire plans to change China
Content:

amanitamusc said:
Putin.

Malcolm wrote:
Putin is a ultra-rightwing nationalist who controls the press in his country with an iron fist, suppresses minorities, manipulates the Russian Orthodox Church for his own ends, etc. Thus, I would say that it is fair to describe Putin as a fascist. Basically, when the Communist Party in Russia fell apart, the KGB took over the government and adopted a ultra rightwing agenda.

amanitamusc said:
That explains putins actions. Thanks.

How things change. At least Buddhism is still alive in Russia for the time being.

Malcolm wrote:

Yes, Russian morphed from leftwing totalitarianism to rightwing totalitarianism with a veneer of democracy in single generation.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 12:03 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

Obviously your first contention is wrong since the four foundations of mindfulness are found by that name in countless Mahāyāna sūtras.

Astus said:

The name is there, the content varies.

Any practice done with Mahāyāna motivation becomes a Mahāyāna practice.

Motivation is only one half.

"If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 3)

Malcolm wrote:

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 11:44 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

amanitamusc said:

So you would classify Vlad Pushkatin a far-right fascist or a communist that manipulates the far-right fascist movements for his benefit?

Grigoris said:

Who is Vlad Pushkatin?

amanitamusc said:

Putin.

Malcolm wrote:

Putin is a ultra-rightwing nationalist who controls the press in his country with an iron fist, suppresses minorities, manipulates the Russian Orthodox Church for his own ends, etc. Thus, I would say that it is fair to describe Putin as a fascist. Basically, when the Communist Party in Russia fell apart, the KGB took over the government and adopted a ultra rightwing agenda.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 11:30 PM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

She was demonstrating to the misogynistic crowd, exemplified by Sariputra, that a female beast could instantaneously attain Buddhahood, as quickly as she could give a jewel to the Buddha.

Malcolm wrote:

Actually, nāgās are a complex issue. Some are animals (lowcast nāgās), but nāgārājas are more like a class of deva, but not exactly.

Nāgārāja Sāgara's daughter first transforms her gender from female and male in Shariputra's presence, then he (formerly she) goes off the the world system Vimala and attains Buddhahood. It is really quite clear in the text.

Queequeg said:

Sariputra has a hang up about male form as the passage makes clear (five classes of beings), so in terms he can accept (upaya) she appears to take male form and become a Buddha.

Malcolm wrote:

She does not merely appear to take on male form, she transforms her gender.

Queequeg said:

This recurrent controversy about male female forms reminds me of the scene where Sariputra gets punked by the sprite in Vimalakirti's house.

Malcolm wrote:

Gaṅgādevi is hardly a sprite. She is the personification of the Ganges river in female form. Her story is much more important in terms of undermining the Hinayāna assertion that only those in male forms can attain samyaksambodhi than the tale of Nāgārāja Sāgara's daughter in the Lotus.

It should go without saying, but in Vajrayāna, the principle that women can attain

samyaksambodhi in female form is axiomatic and exemplified in the story of Āryatārā. She is an example of a women who vowed to attain samyaksambodhi in female form and then did so.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:29 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Malcolm wrote:

Bannon is a fascist who actively promotes those who molest underage women.

Wayfarer said:

And looses!

Malcolm wrote:

Yes, thank Buddha. And it was telling yesterday's election happened on Dakini day.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:25 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Fa Dao said:

hmmm...I dunno Greg..you do bear a striking resemblance to Castro...could be his little brother or cousin or something...and just for the sake of clarity, if you look closely I also have a beard and have been called a fascist on here many times....there just might be a correlation...enquiring minds want to know! the TRUTH is out there!

Malcolm wrote:

If you voted for Trump and are a fanboy of Bannon, than you are a fascist. If not...

Fa Dao said:

We were given a choice between a turd pie and a crap sandwich...I realized I didnt have to choose either...so I didnt. That being said, I do believe that in the long term that history will show that trump is the very slightly lesser of two evils...

Malcolm wrote:

No, history will show no such thing. Hillary Clinton is not evil, she is mundane and clumsy, but not evil.

Fa Dao said:

not to mention the fact that the far left is just as fascist as the far right...

Malcolm wrote:

I think the word you are searching for is "totalitarian."

The far left isn't fascist, they can't be. Why? They are not nationalist (a defining feature of all Fascist movements in history), nor are they anti-semitic or racist.

These days, the far left is made up primarily of anarchists, but there are no totalitarian anarchists. It is contradiction in terms to call anarchists either "totalitarians" or "fascists." Engaging in street violence does not make one a fascist.

Now, communists are definitely totalitarian (dictatorship of the proletariat and all that bunk), but they are a vanishingly rare breed.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:14 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

There are of course differences in the presentations, but it is incorrect to state that the four foundations of mindfulness are absent in Mahāyāna, which was your contention above.

Astus said:

My points above were: 1. the four foundations of mindfulness is considered a hearer method, 2. the method taught within Mahayana is different from those in the sravakayana.

Malcolm wrote:

Obviously your first contention is wrong since the four foundations of mindfulness are found by that name in countless Mahāyāna sūtras.

Astus said:

So, I am not debating that there are various methods called four foundations of mindfulness in Mahayana, it's just that they are not identical to what one finds in Theravada.

Malcolm wrote:

Thervada is not the standard that defines them.

People studying Abhidharma in the Tibetan tradition practice them in the same manner.

Astus said:

I presume you mean the Kosha here, hence it is in the context of the Sarvastivada and Sautrantika teachings.

Malcolm wrote:

Any practice done with Mahāyāna motivation becomes a Mahāyāna practice.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:12 PM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

The difference between the Tibetan and Sanskrit and the Kumarajiva, is that the Chinese translation states that she transforms before the assembly:

Then the assembly there all saw the daughter of the nāga king instantly transform into a man,

The former state that she transformed her gender in "śāriputrasya pratyakṣam", that is, in the direct perception of Śāriputra. How? By causing her female sexual organs to vanish [strīndriyamantarhitam], and producing male sexual organs in their place [puruṣendriyam ca prādurbhūtam].

rory said:

Poor Malcolm doesn't get it

Malcolm wrote:

I was simply responding to your consistent misrepresentation of the tale of the nāgarāja's daughter. She did not attain buddhahood in a female form, no matter how much you insist that she did.

The rest of your post is therefore a non sequitur.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 8:14 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

Fa Dao said:

never trust a guy with a beard

Grigoris said:

Bzzzzzt... Irrelevant comparison. Try again. Not all bearded guys support Holocausts and ethnic cleansing, racism, sexism, etc... Nor are all bearded guys responsible for the deaths of tens of millions of people... Fascists, on the other hand...

Fa Dao said:

hmmm...I dunno Greg..you do bear a striking resemblance to Castro...could be his little brother or cousin or something...and just for the sake of clarity, if you look closely I also have a beard and have been called a fascist on here many times....there just might be a

correlation...enquiring minds want to know! the TRUTH is out there!

Malcolm wrote:

If you voted for Trump and are a fanboy of Bannon, than you are a fascist. If not...

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 8:12 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

Malcolm wrote:

It is a symbol of kadag and lhundrup, Everything is included, even mahāmudra. Symbols are just symbols, but one can attain awakening using a symbol, as is clearly stated by Manjuśrīmitra.

PuerAzelis said:

Is there really a difference between using it to proceed through the four “yogas” as opposed to just trying to find the mind?

PS: And then resting in that.

Malcolm wrote:

It is not an object of meditation. It is a symbol one uses to go beyond thought.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 6:25 AM

Title: Re: Morality of stockholding

Content:

Ricky said:

There is nothing immoral about owning stocks as long as they have nothing to do with guns or alcohol.

Josef said:

Owning shares of energy companies is wildly unethical and immoral in my opinion.

Ricky said:

According to buddhist morality:

"A lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison."

— AN 5.177

There's nothing about gas or oil.

Malcolm wrote:
It's here:
business in poison

Author: Malcolm
Date: Wednesday, December 13th, 2017 at 6:18 AM
Title: Re: Dzogchen and Mahamudra main differences
Content:
Malcolm wrote:
It is a symbol that contains the entire meaning of the path of Dzogchen.

PuerAzaelis said:
Ok ... so when we read Tilopa, he says:

When you look into space, seeing stops. Likewise, when mind looks at mind, the flow of thinking stops and you come to the deepest awakening.

That sounds to me like it can't apply to tigre in guru yoga bc ... well, there it is, it's there. So white A must remain as ... a preliminary? The unfindability of mind has to be different from an image that ... I can find.

Apologies I am out of the kiddie pool without a diaper.

PS: And if the image is there it must be generic. I must have manufactured it. Bc - that's all the mind can do. That's clarity.

Malcolm wrote:
It is a symbol of kadag and lhundrup, Everything is included, even mahāmudra. Symbols are just symbols, but one can attain awakening using a symbol, as is clearly stated by Manjuśrīmitra.

Author: Malcolm
Date: Wednesday, December 13th, 2017 at 5:55 AM
Title: Re: Morality of stockholding
Content:
Ricky said:
There is nothing immoral about owning stocks as long as they have nothing to do with guns or alcohol.

Josef said:
Owning shares of energy companies is wildly unethical and immoral in my opinion.

Malcolm wrote:

You mean oil and gas companies. Solar and wind, not unethical at all.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 5:36 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

PuerAzelis said:

I'm a little out of touch these days - sutra versus tantric versus essence styles - is that a discussion in dzogchen?

Malcolm wrote:

No. Dzogchen is strictly part of secret mantra.

PuerAzelis said:

Even in Semde. Ok. So out of curiosity in e.g. CNNR style, the tigre is considered to be - not a generic image?

Malcolm wrote:

It is a symbol that contains the entire meaning of the path of Dzogchen.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 5:18 AM

Title: Re: simultaneity of cause and effect

Content:

narhwal90 said:

Bikkhu Bodi has a series on the Lotus Sutra on youtube, IIRC he concurs that the dragon king's daughter did not turn into a man before attaining enlightenment & views the "turn into a man" proposition as a cultural distortion not supported by the text.

Malcolm wrote:

It is precisely supported by the text:

sāgaranāgarājaduhitā sarvalokapratyakṣaṃ sthavirasya ca śāriputrasya pratyakṣaṃ tat
strīndriyamantarhitāṃ puruṣendriyaṃ ca prādurbhūtaṃ bodhisattvabhūtaṃ cātmānaṃ
saṃdarśayati|

The difference between the Tibetan and Sanskrit and the Kumaraśīla, is that the Chinese translation states that she transforms before the assembly:

Then the assembly there all saw the daughter of the nāga king instantly transform into a man,

The former state that she transformed her gender in "śāriputrasya pratyakṣaṃ", that is, in the direct perception of Śāriputra. How? By causing her female sexual organs to vanish [strīndriyamantarhitāṃ], and producing male sexual organs in their place

[puruṣendriyaṃ ca prādurbhūtaṃ].

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 4:51 AM

Title: Re: Preparation for Ordination in Nyingma

Content:

Dharmasherab said:

I am making this thread more on behalf of an online group and its potential members who would be Nyingma Buddhists rather than myself.

The question is how to best prepare as a lay Buddhist in one's practice prior to ordaining in the Nyingma school of Buddhism? I am aware that in Nyingma just like most forms of Tibetan Buddhism there is lay ordination (like Ngakpas and Naljormas)

Malcolm wrote:

There is no Ngakpas and Naljormas ordination.

Procedures for monastic ordination are identical in all four or five schools of Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 4:18 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

PuerAzelis said:

I'm a little out of touch these days - sutra versus tantric versus essence styles - is that a discussion in dzogchen?

Malcolm wrote:

No. Dzogchen is strictly part of secret mantra.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 1:16 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

the Yogācārabhūmi śāstra, the encyclopaedic and definitive text of the Yogacara school

Malcolm wrote:

This is by Asanga and (probably other authors).

Coëmgenu said:

the Mahāyānasūtrālamkārikā, which presents the Mahāyāna path from the Yogācāra perspective

the Dharmadharmatāvibhāga, a short Yogācāra work discussing the distinction and correlation (vibhāga) between phenomena (dharma) and reality (dharmatā)

the Madhyāntavibhāgakārikā, 112 verses that are a key work in Yogācāra philosophy

the Abhisamayalankara, which summarizes the Prajnaparamita sūtras, which the Mādhyamaka school regards as presenting the ultimate truth

the Ratnagotravibhāga, also known as the Uttāratantra śāstra, a compendium of the Buddha-nature literature

Malcolm wrote:

These are by Maitreyanatha.

Coëmgenu said:

Is the aforementioned Tathāgatagarbha-perspective śāstra/commentary one-and-the-same with the Uttāratantaśāstra here?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 12:49 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

That's what I figured. It doesn't really seem to be a "school" in the sense of Yogācāra or Madhyamaka, or at least if it ever was, its distinctiveness is hard to find account of, other than the practice of naming Buddha-nature.

Malcolm wrote:

I think there is evidence it was a school in India, one to which there is a critical response in both Madhyamaka and Yogācāra sources (such as the Lanka).

It is my opinion that the Uttaratantra shows that it was a distinctive school. Given how much Indian literature was destroyed in the late 5th century by invasions, it is not surprising we have a limited view of Mahāyāna schools in India.

Coëmgenu said:

This is very interesting. I presume that they were not a 'sūtra-school' in the East Asian sense (most alleged 'sūtra-schools' aren't), how were they distinctive? I presume they

held the Tathāgatagarbhasūtrāṇi in high regard, but why are they named after them? Are they the specific 'school'/'body'/'community' that preserved this specific Buddhavacana, the 'Tathāgatagarbha ones', and proliferated it over the course of the Great Vast-Expansion/Mahāvaipulya?

Malcolm wrote:

Mahāyāna schools in India were "doctrine" schools, that is, they followed the lead of esteemed commentators like Nāgārjuna and Maitreyanatha for guidance in how to understand the contents of whole classes of sūtras.

It may be the case that at one time there were sūtra schools, but we have no records of such movements.

Basically, Maitreyanath identified three main streams of Mahāyāna thought, Tathāgatagarbha, Prajñāpāramitā, and Yogacāra, and wrote independent commentaries on each main stream. He then synthesized these three streams in his Mahāyānasūtrālaṃkāra. I call this the Maitreyan synthesis, since it was the most radical thing in Mahāyāna since Nāgārjuna. It indelibly stamped how Mahāyāna was studied in Indian Universities after the 6th century; and after these treatises were introduced to Tibet are the major source of controversy in Tibetan Buddhism.

It appears that in India the Uttaratantra received very little attention in India. The most attention was paid to the Abhisamayālaṃkāra, since it treated the Prajñāpāramitā, and proposed to unpack the stages of the path that were present in a hidden form within the Prajñāpāramitā sūtras. There is a rich commentarial tradition of debate between Madhyamaka and Yogacāra authors about this text.

Thus, in Tibetan Buddhism, there are three main controversies: 1) how are we to understand the Uttaratantra— is it definitive or provisional; 2) how are we to understand differences among various Indian Madhyamakas, the so-called prasanga/svatantra controversy; and 3) how are we to understand the three natures theory of the Yogacāra.

The texts which are followed in a manner similar to East Asian Buddhists are the tantras: the main exegetical tantra of both the Sakya and Kagyu school is the Hevajra Tantra and its commentaries; the Gelugpas base their exegesis of Vajrayāna on Guhyasamāja, the Nyingmapas on the Guhyagarbha (which can be classified as a tathāgatagarbha influenced text), and the Jonangpas base themselves on the Kalācakra Tantra.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 12:00 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

Are there any examples of a work or thinker who is specifically and only/strictly "of the Tathāgatarbha school " though? One who is not also a Madhyamaka or Yogācāra thinker? I only ask out of my own ignorance on the subject.

Malcolm wrote:

There are the ten Tathāgatarbha sūtras, and the Uttaratantra. Apart from that, not really.

Coëmgenu said:

That's what I figured. It doesn't really seem to be a "school" in the sense of Yogācāra or Madhyamaka, or at least if it ever was, its distinctiveness is hard to find account of, other than the practice of naming Buddha-nature.

Malcolm wrote:

I think there is evidence it was a school in India, one to which there is a critical response in both Madhyamaka and Yogācāra sources (such as the Lanka).

It is my opinion that the Uttaratantra shows that it was a distinctive school. Given how much Indian literature was destroyed in the late 5th century by invasions, it is not surprising we have a limited view of Mahāyāna schools in India.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:21 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Nicholas Weeks said:

He has a 3 year timetable to bring the rule of law & freedom to China:

<https://sg.news.yahoo.com/billionaire-guo-wengui-wants-regime-change-beijing-034446185.html>

Guo said he has met ten times with Bannon, the one-time Goldman Sachs investment banker and head of influential ultraconservative outlet Breitbart News and that they have discussed his new platform, which he did not describe in detail.

Malcolm wrote:

Bannon is a fascist who actively promotes those who molest underage women.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:17 PM

Title: Re: J. Stone's book on Original Enlightenment

Content:

ItsRaining said:

I think her language is suggesting that Tathagatagarbha formed a separate tradition beside that of the Yogacara in China (A few people like Zongmi and Chengguan classified it as such) not that Buddha Nature arose in China.

Malcolm wrote:

Tathāgatagarbha was a separate tradition from Madhyamaka and Yogacāra in India; thus there is no reason why it should not have been introduced to China as an independent tradition as well, prior to the Maitreyan synthesis.

Coëmgenu said:

Are there any examples of a work or thinker who is specifically and only/strictly "of the Tathāgatagarbha school " though? One who is not also a Madhyamaka or Yogācāra thinker? I only ask out of my own ignorance on the subject.

Malcolm wrote:

There are the ten Tathāgatagarbha sūtras, and the Uttarantra. Apart from that, not really.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:16 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Astus said:

And the four noble truths are not? Also, do you know a Mahayana tradition that actually practises what is written in the Satipatthana Sutta?

Malcolm wrote:

People studying Abhidharma in the Tibetan tradition practice them in the same manner.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:15 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

There are far more sources for the four foundations of mindfulness than that sutta. Mahāyāna is very rich with them.

Astus said:

The question still remains: who practises them? Also, what constitutes a "Mahayana smṛtyupasthāna" is not the same as in Theravada. Hence it is neither practised nor

accepted because it is viewed as a sravaka method.

Malcolm wrote:

There are of course differences in the presentations, but it is incorrect to state that the four foundations of mindfulness are absent in Mahāyāna, which was your contention above.

For example, the Akṣayamatīnirdeśa explains:

Furthermore, the meditation of the four close placement of mindfulness of bodhisattvas is not concluded. If it is what are the four, it is like this: the close placement of mindfulness of scrutinizing the body in the body, the close placement of mindfulness of scrutinizing sensations in sensations, the close placement of mindfulness of scrutinizing the mind in the mind, and the close placement of mindfulness of scrutinizing the phenomena in the phenomena. What is the bodhisattva's close placement of mindfulness of scrutinizing the body in the body? If asked about the bodhisattva's scrutinizing and dwelling on the body in the body, it is scrutinizing and dwelling on his own and other bodies: considering the prior limit of the body, considering the posterior limit of the body, also considering how the body arises in the present, that is, "Alas, the body arises from error, is formed by cause and condition, lacks sensation, lacks agency, lacks an owner, is not property, and is produced by causes and conditions. In this way, for example, it is like the grass outside, a branch of a tree, its sap, and a forest, these are all produced by cause and condition, lack sensation, lack agency, lack an owner, and are not property. In the same way, this body is like a grass, a branch of a tree, sap, a forest, trees, walls, or an optical illusion. That which is grasped by aggregates, sense elements, and sense bases lacks sensation, lacks agency, lacks an owner, is not property, and is empty of phenomena of I, mine, permanence, stability, perpetuity, immovability, invulnerability, and immutability. There is nothing that to be taken as mine in this body, however, this body that lacks an essential self will attain the essence, samyaksambodhi [...]

It continues for a couple of pages — the point being is that it is incorrect to assert that Mahāyāna lacks the four foundations of mindfulness.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 10:30 PM

Title: Re: J. Stone's book on Original Enlightenment

Content:

ItsRaining said:

I think her language is suggesting that Tathagatagarbha formed a separate tradition beside that of the Yogacara in China (A few people like Zongmi and Chengguan classified it as such) not that Buddha Nature arose in China.

Malcolm wrote:

Tathāgatagarbha was a separate tradition from Madhyamaka and Yogacāra in India; thus there is no reason why it should not have been introduced to China as an independent tradition as well, prior to the Maitreyan synthesis.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 7:27 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Astus said:

And the four noble truths are not? Also, do you know a Mahayana tradition that actually practises what is written in the Satipatthana Sutta? However, even if the four foundations of mindfulness are discussed, it is differentiated from the sravakayana version, or simply reinterpreted.

Malcolm wrote:

There are far more sources for the four foundations of mindfulness than that sutta. Mahāyāna is very rich with them.

You should learn one of the primary Buddhist languages, then you can search on and read these things for yourself rather than relying on the limited perspectives of scholars and their translations.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 7:25 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

... it is pointless to discuss this issue with someone who holds a physicalist perspective ...

PuerAzaelis said:

A "physicalist perspective" is not the proper way to engage with the argument ... that matter cannot produce mind.

Is that ... more or less correct?

PS: Just to re-cap, I made the assertion that rebirth cannot be proven inductively, and has to be accepted on faith. You seemed to challenge that, by making Dharmakīrti's argument, that since mind and matter are different, matter cannot produce mind. You're now saying that his point of view can't legitimately be discussed by ... I assume, materialists? I.e. an argument that matter doesn't produce mind can't be addressed by

a point of view that states that ... matter produces mind?

Malcolm wrote:

It can be inductively proven, however, there needs to be a common basis of departure: physicalists and Buddhists do not have that common basis.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 5:13 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

By whom?

Astus said:

By those who say that the sravakayana is the four noble truths.

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:59 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

However, from where does the mind arise at the first moment of conception? If it is restricted to this life, your examples fail because at this point there are no senses and no sense organs.

PuerAzelis said:

Why is that so?

Consciousness was not switched on, like a light switch, it developed gradually as my body grew, in my mother's womb, and after I was born.

If I take away the atoms of my brain, atom by atom, slowly my consciousness will fade until it's not there.

It won't suddenly disappear, like a light going out.

There's no "first moment of conception" of consciousness any more than there is a "first moment of tree" from a seed.

PS: There's no more reason to think that when I remove the final atoms of my brain 3 ... 2 ... 1 ... a "next mind" suddenly is somehow produced somewhere any more than when

the atoms of the brain of a fetus accumulate 1 ... 2 ... 3 ... then consciousness suddenly is produced from a "previous mind".

Malcolm wrote:

Dharmakirti's heuristic indicates it is pointless to discuss this issue with someone who holds a physicalist perspective, such as Carvakas/Lokayatis. His heuristic is not meant to convince materialists to abandon their views. His heuristic is aimed at eternalists who adhere to a view of a permanent self.

Thus, if you actually think your consciousness arises from your body, there really is no point for you to study Buddhism at all. Not only are you wasting your time, you are wasting the time of others by seeking to engage in them in something in which you have no confidence.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:40 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Dranyen said:

Hi- Can anyone advise on what form of Yamantaka this is?

I have reached out to the hosting center to ask, but haven't heard back.

Thanks!

Malcolm wrote:

Vajrabhairava,

conebeckham said:

13 deity? Solitary? Mal Luk?

I know Sakyas maintain many lineages of VajraBhairava.....

Malcolm wrote:

It will either be Mal lug or Rwa Lug.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:17 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

We are talking about reality.

Malcolm wrote:

No, we are talking about conventional truth. In ultimate truth, there is no birth, no death, and so on.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:16 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

... mind cannot arise from the four elements, since matter and mind are different kinds of substance (dravya), and just as material entities of different continua cannot arise from one another, i.e. corn cannot grow from wheat seeds, likewise, matter cannot produce mind nor can mind arise from matter.

PuerAzaelis said:

When I lift my arm, my arm lifts.

When I see a red object, I have a red percept.

When I touch a hot stove, I feel pain.

Matter and mind dependently produce each other.

This is contact - the red percept only occurs when there is a red object as a basis of imputation, utilizing a sense organ.

Since they interact, Dharmakīrti's assertion that mind can only be caused by a previous mind, is false.

Malcolm wrote:

These examples you provide do not negate Dharmakīrti's proof. Why? You have selected the wrong negandum.

We are talking about rebirth, not sense consciousness. In other words we are talking about the link, consciousness, not the link, sensation.

Dharmakīrti will happily agree that a direct perception of blue requires a blue object. However, from where does the mind arise at the first moment of conception? If it is restricted to this life, your examples fail because at this point there are no senses and no sense organs. There is only namarūpa. The point Dharmakīrti is driving home is that one has to decide if consciousness is something that arises from the body or not. If consciousness is only something that arises through physical contact, then this also eliminates mental consciousness, since a mental consciousness by definition takes a mental object as a sense base and arises on the basis of contact with that.

If we follow your example, there are only ten ayatanas, fifteen dhātus, or one skandha.

If however one decides that the consciousness is not produced by the body, then consciousness requires another cause that is not the body.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:37 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

I think a lot of that is meta premised still in dualism.

Malcolm wrote:

And dualism is a problem because?

CedarTree said:

But I was just kind of getting at in general that that kind of proof in a university higher level philosophy of mind class would not be well accepted.

That's before even going into Philosophy of language and how these could be problems made up by terms and their mis application.

Malcolm wrote:

And this is relevant to the discussion of rebirth exactly how?

CedarTree said:

Lol come on Malcolm.

Malcolm wrote:

We understand the terms, and in any case, what the Dennets, Nagles, and Searles think about consciousness is pretty irrelevant to Dharma.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:31 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

I think a lot of that is meta premised still in dualism.

Malcolm wrote:

And dualism is a problem because?

CedarTree said:

But I was just kind of getting at in general that that kind of proof in a university higher level philosophy of mind class would not be well accepted.

That's before even going into Philosophy of language and how these could be problems made up by terms and their mis application.

Malcolm wrote:

And this is relevant to the discussion of rebirth exactly how?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:18 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Dranyen said:

Hi- Can anyone advise on what form of Yamantaka this is?

I have reached out to the hosting center to ask, but haven't heard back.

Thanks!

Malcolm wrote:

Vajrabhairava,

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:16 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

Fine.

Malcolm, you re-state Dharmakirti's argument as follows:

Malcolm wrote:

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

PuerAzaelis said:

This cannot be his full argument, since there is no premise or argument that shows that the mind does not arise from matter.

Malcolm wrote:

I did not say it was his full argument. I stated it was his heuristic.

Basically, the argument that mind cannot arise from matter is that mind cannot arise from the four elements, since matter and mind are different kinds of substance (dravya), and just as material entities of different continua cannot arise from one another, i.e. corn cannot grow from wheat seeds, likewise, matter cannot produce mind nor can mind arise from matter.

When the Buddha grouped phenomena, he did so into six distinct dhātus; solids (earth), liquids (water), gases (air), heat (fire), space, and consciousness.

Four of these dhātus are material, two are nonmaterial. They are all nevertheless "substances." (dravya).

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:44 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

Please try.

PuerAzaelis said:

No. But since I trust you, and I know you wuv me, I'll take it on faith for now.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:40 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

In other words, acceptance of rebirth by that practitioner is not the result of a reasoning process.

Malcolm wrote:

The old Dharmakīrti heuristic

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

Some people instinctively accept rebirth. For them, this chain of reasoning is superfluous.

CedarTree said:

I've studied a bit of philosophy of mind and I think this is kind of weak.

Malcolm wrote:

Because?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:39 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

The only nonmaterial thing that can cause mind is mind.

PuerAzelis said:

Shockingly, the old Dharmakirti heuristic appears to have the same issues as the old Descartes heuristic.

I could poke as many holes in this as I could with Aquinas' "proofs" for the existence of God.

Malcolm wrote:

Please try. You make a lot of assertions, but offer up nothing in terms of proofs and reasonings. Get serious or get along.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:08 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

In other words, acceptance of rebirth by that practitioner is not the result of a reasoning process.

Malcolm wrote:

The old Dharmakīrti heuristic

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

Some people instinctively accept rebirth. For them, this chain of reasoning is superfluous.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:56 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

Are you saying that proving rebirth via induction is not only possible to do for a beginning practitioner, but necessary?

Malcolm wrote:

Of course. What would be the point of wanting to attain buddhahood unless one wants to be free of birth? If one does not accept rebirth, there is no need for Buddhadharma at all.

Rebirth is central existential problem the Buddha wanted to solve.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:47 AM

Title: Re: Western Myth of Zen

Content:

Matylda said:

Well, if you will become a zen master, then you will understand the real meaning of above quotations.

Malcolm wrote:

Pretty sure Astus considers himself a Zen master already.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:46 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

The smrtypasthana is considered mainly a sravakayana method.

Malcolm wrote:

By whom?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:45 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

Yes, and I'd go further.

If someone is incapable of placing some degree of irrational faith in some flying pink hippo (such as god, free will, immortality, etc), in some variant, consequently the only strictly logical alternatives are either "let us eat and drink, for tomorrow we die" or gun-in-the-mouth.

I.e., hedonism or despair. Attraction or aversion.

Malcolm wrote:

This is too extreme.

PuerAzelis said:

Ok ... in what way?

Malcolm wrote:

Your statement is premised on the acceptance of the irrational, but you have not shown

that accepting rebirth is irrational.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:30 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

People who do not accept rebirth are utterly wasting their time studying and practicing Buddhadharma. There is no point to it. If you want to be a "better" person, or have less anxiety, etc., you don't need Buddhism at all.

PuerAzelis said:

Yes, and I'd go further.

If someone is incapable of placing some degree of irrational faith in some flying pink hippo (such as god, free will, immortality, etc), in some variant, consequently the only strictly logical alternatives are either "let us eat and drink, for tomorrow we die" or gun-in-the-mouth.

I.e., hedonism or despair. Attraction or aversion.

Malcolm wrote:

This is too extreme.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 12:56 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

Do we really hold the mistaken cognitions of ordinary people to be the standard of truth?

PuerAzelis said:

Is it really necessary to build a CERN Large Hadron Collider in my basement in order to convince myself that the Higgs boson particle exists before I start learning about chemistry?

Malcolm wrote:

In terms of ascertaining rebirth in direct perception, it is necessary to develop the five abhijñās so that one can personally verify rebirth through one's own experience. Even those these abhijñās are mundane, they are not ordinary in the sense that while they are faculties anyone can develop through cultivating samadhi, few people do.

If one wishes to even start practicing Buddhadharma, it is a good idea to have an understanding of the what existential problem Buddhism presents (affliction-driven rebirth) and its solution to that problem.

People who do not accept rebirth are utterly wasting their time studying and practicing Buddhadharma. There is no point to it. If you want to be a "better" person, or have less anxiety, etc., you don't need Buddhism at all.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 12:44 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

It cannot be demonstrated either empirically or logically.

Malcolm wrote:

See Dharmakirti, he shows rebirth is true via logic. It is not demonstrable empirically because ordinary people do not have a means of cognition available to them with which they may verify it.

PuerAzelis said:

Yes unfortunately I don't subscribe to Gnostic Elite Weekly. I prefer Cat Fancy.

Malcolm wrote:

Do we really hold the mistaken cognitions of ordinary people to be the standard of truth?

Author: Malcolm

Date: Monday, December 11th, 2017 at 11:37 PM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

It cannot be demonstrated either empirically or logically.

Malcolm wrote:

See Dharmakirti, he shows rebirth is true via logic. It is not demonstrable empirically because ordinary people do not have a means of cognition available to them with which they may verify it.

Author: Malcolm

Date: Monday, December 11th, 2017 at 5:53 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra...

Malcolm wrote:

Teaching methods are methods used by someone to explain something. Methods of attaining awakening in common Mahāyāna are restricted to the six perfections.

The six perfections take a long time to complete, birth after birth, life after life.

As I said, the Saddharmapundarika does not teach a unique path.

Author: Malcolm

Date: Monday, December 11th, 2017 at 5:45 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

Our teachers are Shakyamuni Buddha of the Juryo Chapter of the Lotus Sutra and Nichiren Daishonin, teachers without peer.

Mark

Malcolm wrote:

In this sūtra, including the chapter you mention, there is no actual method demonstrated for an ordinary person to attain buddhahood in a single lifetime.

Author: Malcolm

Date: Monday, December 11th, 2017 at 3:40 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Thanks Malcolm. I figured that surrender would be the word you would have difficulty with. It does seem to equate with complete trust in this context, but it is a term more open to being misconstrued.

Malcolm wrote:

The only surrender a student has to make is to surrender the idea that they can extricate themselves from samsara without the intimate instructions of a qualified guru.

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:58 AM

Title: Re: simultaneity of cause and effect

Content:

Ricky said:

Buddhas having the ability to take someone out of samsara by reciting that particular buddha's name?

Malcolm wrote:

If someone with full faith recites Amitabha's name, they will take rebirth in Sukhavati. But it is still a slow path.

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:56 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

PeterC said:

Malcolm - where can we find this passage - I was looking for it in clear differentiation of the three vows but couldn't locate it, suspect I'm looking in the wrong text. Thanks

Malcolm wrote:

It is in a short text in Sapan's collected works, but TBRC is down right now so I cannot provide the link.

https://www.tbrc.org/#library_work_ViewByOutline-O01CT00264CZ122099%7CW22271

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:23 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Being a sycophant is unhealthy, but on the other hand each of us needs to continually examine whether the autonomy we seek is actually driven by ego.

Malcolm wrote:

The point of being a guru is to help sentient beings discover freedom. The point of being a guru is not to have sentient beings surrender themselves to you.

Ordinary sentient beings need help, this is why we have teachers for everything we do.

Punya said:

So does the term "lote lingkyur" exist in Tibetan and if so, how would you translate / understand it?

Malcolm wrote:

Yes, blo gtad ling bskyur is a real Tibetan term. It means "complete trust." One has to have complete trust in one's guru. For example, I completely trust ChNN. But I do not think this trust is something which is given as a concept. It is something which takes time to develop.

The issue before us is whether or not a guru can violate that trust. Some literalists will say no, it is not possible. I think it is possible and happens quite a bit, actually, especially to women. Then there is the sticky point of when one has genuinely entered into a true relationship with a guru, at what point does this occur? I don't think this necessarily happens just because one has received an empowerment.

Author: Malcolm

Date: Monday, December 11th, 2017 at 1:58 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

With respect to Avalokiteśvara (Kanon), of course Avalokiteśvara can manifest in any of the six lokas and bring solace to sentient beings in those realms. But no one can liberate anyone from any thing. Liberation is won by one's own effort alone. No one can practice the path for you.

liuzg150181 said:

Wait,you mean Tibetan Buddhism rejects 'other-power',even when Pure Land practice is concerned?

Malcolm wrote:

That depends on what you mean by "other-power." But from a Pure Land POV, TB is definitely a jiriki system, like Shingon, etc.

Author: Malcolm

Date: Monday, December 11th, 2017 at 12:09 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

DGA, the entire point of Prof. Nattier's article is the Thubten the Tibetan Buddhist monk was appalled that the Lotus Sutra contradicted everything he was taught.

Malcolm wrote:

Professor Nattier does not actually specify just what it was that Thubten the monk found challenging. She actually does not know, so she guesses:

Rather, in the Lotus the very idea of a path is radically undermined. Instead, practice is fulfilled by accepting, in all humility, Shakyamuni's word that through faith one will attain Buddhahood in the future. As the closing lines of chapter 2 of the sutra put it, "Have no further doubts; rejoice greatly in your hearts, knowing that you will become Buddhas."

It is this, I suspect, that was the primary cause of Thubten's consternation. Although Tibetan Buddhism has largely jettisoned arhatship as a valid goal, it has maintained a strong commitment to the notion of spiritual cultivation. To hear the Buddha proclaim that every practitioner is destined for Buddhahood—even those who, like the legendary betrayer of the dharma, Devadatta, are guilty of heinous crimes—would seem to subvert the very foundation of the long and demanding practice of the bodhisattva path. Such a statement does not undermine the need for a long and strenuous path, it is in fact a remedy for some Hinayāna notions that to attain buddhahood as a buddha, one must be a bodhisattva specifically predicted by a Buddha such as Dipaṃkara Buddha (as in the case of Śākyamuni himself in a past life) and so on. So here, in the Lotus, the Buddha is predicting all sentient beings for eventual buddhahood.

This is not even slightly controversial in Tibetan Buddhism (not that you will pay attention to a single word I say). For example, Master Sonam Tsemo states:

The fourth is the position of some masters among the followers of the Saddharmapundarika-sūtra.

That is, that there is a single result for the three paths, citing the parable of the burning house. The idea of Ekayāna is noncontroversial in Tibetan Buddhism.

When there is an analysis of vehicles it is from the point of view of inclination, not from the point of view of the result. There is only one result.

rory said:

The buddhanature of Devadatta is no different than my buddhanature or that of my cat or that of the Buddha.

This is the great Dharma that I and so many follow.

Malcolm wrote:

This idea of tathāgatagarbha simply is not unique to the Tien tai no matter what you may think.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:42 PM

Title: Re: simultaneity of cause and effect

Content:

rory said:

You don't have to be born as a human, specifically as a human male to reach liberation.

Malcolm wrote:

In order to attain buddhahood, one must be born a human being with eight freedoms and ten endowments.

One cannot attain buddhahood if one is born in any other condition— hell being, preta, animal, asura, or deva, or even a human being who is lacking the eight freedoms and ten endowments.

So for example, in the nāgā princess story of which you are so fond, the nāgā princess was already a ārya bodhisattva abiding on the bodhisattva stages.

With respect to Avalokiteśvara (Kanon), of course Avalokiteśvara can manifest in any of the six lokas and bring solace to sentient beings in those realms. But no one can liberate anyone from any thing. Liberation is won by one's own effort alone. No one can practice the path for you.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:25 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Being a sycophant is unhealthy, but on the other hand each of us needs to continually examine whether the autonomy we seek is actually driven by ego.

Malcolm wrote:

The point of being a guru is to help sentient beings discover freedom. The point of being a guru is not to have sentient beings surrender themselves to you.

Ordinary sentient beings need help, this is why we have teachers for everything we do.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:22 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

Do you mean to say when the guru is unqualified? things become unhealthy?

Malcolm wrote:

When they harm their students for their own benefit, or if they give an empowerment which they have not themselves received, etc., this renders a guru "unqualified."

ChNN tells a story about a cat guru who had a lot of mice disciples...you know how the story ends.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:19 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

CTR is supreme!

"An example of Padmasambhva's acting as a father figure for Tibet was the warning that he gave King Trisong Detsen. The New Years celebration was about to be held, which traditionally included horse racing and archery, among the other events.

Padmasambhava said, "there shouldn't be horse racing or archery this time." But no one listened and the King was killed by the arrow of an unknown assassin at the of the horse racing and archery " CTR

So much for autonomy.

Malcolm wrote:

This didn't happen. In other words, Trisong Detsen was not killed by an arrow, an assassin's or otherwise.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:14 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

PeterC said:

Malcolm - where can we find this passage - I was looking for it in clear differentiation of the three vows but couldn't locate it, suspect I'm looking in the wrong text. Thanks

Malcolm wrote:

It is in a short text in Sapan's collected works, but TBRC is down right now so I cannot provide the link.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 9:20 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

Slow and laborious like a horse and buggy (your Buddhism). Quick and svelt like a Concorde jet (the Lotus Sutra Buddhism of Nichiren).

Malcolm wrote:

Puffery is found in all lineages.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 9:19 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

If an eleven year old Dragon girl, can instantly transform into a Buddha the possiblity it open to all. Especially without lifetime after lifetime of practices to purge our bad karma.

Malcolm wrote:

The eleven year old nāgā princess was already an eighth stage bodhisattva, not an ordinary sentient being. In other words, she had already attained the path of seeing. And in fact she does transform into a male from prior to attaining buddhahood.

Author: Malcolm

Date: Saturday, December 9th, 2017 at 5:05 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

MeToo makes me happy for my daughter. Happy to an extent for my son, but also concerned for how the backlash against boys just got another round of ammo.

Malcolm wrote:

Just tell him to keep his hands to himself and his head down.

Ricky said:

Why stop there? How about castration of all boys? That should be the next logical step.

Malcolm wrote:

Really?

Author: Malcolm

Date: Saturday, December 9th, 2017 at 2:35 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

So some behaviour of the guru is unacceptable, while some is acceptable? But wouldn't that contradict the foundation of Buddha Dharma?

Vajrayana is extremely dangerous in that regard.

Malcolm wrote:

It does not contradict anything. And Vajrayāna is only dangerous for blind fools who leave their brains along with their shoes at the temple door.

diamind said:

Trouble is people don't have brains, therefore by default vajrayana is dangerous.

Malcolm wrote:

Pretty grim view.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:52 PM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

Thankful to all for pointing out flaws regarding this thread (and my other personal failings).

But no one has mentioned the biggest blunder - using the wrong Capitol for the title of this thread - should be Capital.

Malcolm wrote:

We are all too old for spelling flames...

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:32 PM

Title: Re: Colorado Nyingma Centers

Content:

Virgo said:

It seems like a very important land.

Kevin

Malcolm wrote:

Tara Mandala is a true beyul.

Virgo said:

Have you been there before Malcolm?

Kevin

Malcolm wrote:

Yes, I was there for a couple of weeks last summer.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:15 PM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If there is a conflict between Sutta/Sutra and Abhidhamma/Abhidharma, are you telling me the latter is authoritative? The teaching derivative of the Buddha's Pure and Far Reaching Voice, not the Voice itself?

Malcolm wrote:

You should not conflate Abhidhamma with Abhidharma.

Queequeg said:

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment.[1] Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of the deva realms, before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Ven. Sariputta the essence of what he had just taught.[2] Sariputta mastered the Abhidhamma and codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Pitaka of the canon.[3]

Malcolm wrote:

<https://www.accesstoinight.org/ati/tipitaka/abhi/index.html>

Abhidhamma is indeed held to be direct Buddhavacana.

Abhidharma is not, which is why we have a system of tenets.

Abhidharma is held to be the advanced discussion of arhats concerning the detailed and advanced points of the Agamas, Vinaya, etc. In Abhidharma, it is generally considered that the Sautrantikas are more authoritative than the Vaibhashikas because the Sautrantikas hold up Vaibhashika tenets to scrutiny viz. the Agamic sūtras.

Even so, "Abhidharma" still means "higher dharma." Everyone should study Abhidharma. If they did, it would end a lot of senseless conversations and prevent myriads more.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:07 PM

Title: Re: How do Lay People Become Khenpos?

Content:

Motova said:

What does one have to memorize?

What texts does one need to be familiar with?

What tasks does one have to complete?

Thank you.

Malcolm wrote:

The term khenpo (upādhyāya) actually refers to someone who can ordain monks.

Westerners have misunderstood the term to mean "professor."

A lay teacher is technically slop dpon, not a mkhan po. Some people who have graduated from shedras, monastic colleges, have kept the title, even though when they gave up their monastic vows the title no longer accurately applies.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:42 AM

Title: Re: Colorado Nyingma Centers

Content:

Mr. G said:

There's also a nice stupa devoted to Nyala Pema Duddul that was consecrated by ChNN.

<https://dharmawheel.net/viewtopic.php?t=8374#p121379>

Virgo said:

It seems like a very important land.

Kevin

Malcolm wrote:

Tara Mandala is a true beyul.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:40 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Abhidhamma/Abhidharma is derivative of the Sutta/Sutra.

Malcolm wrote:

Abhidharma is called "abhi" because it is higher and more advanced. For example, Dzogchen can be classified as part of Abhidharma, and there are texts which do so.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:37 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Sonam Wangchug said:

"Tertons are always challenging to people because they often act unconventionally.

Malcolm wrote:

I have had the extreme good fortune of being the disciple of three great tertons. None of them behaved in any strange way. And, they could not be kinder human beings.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:36 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

Sonam Wangchug said:

It all depends on the level of your purification and realization.

Malcolm wrote:

Yup.

What you are talking about is a bunch of conceptual proliferation which labels this and that as "pure" as opposed to "impure," "sublime," as opposed to "ordinary."

These are just white and black clouds in the sky. But they don't affect the sky at all.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:09 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Sonam Wangchug said:

However, what you call "special" is relative. HH the gyalwang drukpa has said, it's in fact not miraculous that Milarepa would fly around, what is more miraculous is that we are

not able to fly.

Malcolm wrote:

And Tulku Orgyen said there is no point since we have airplanes now.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:06 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that criticizes the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Sonam Wangchug said:

Since you are quoting from a Sakya master, it might be helpful to consider the perspective of the current head of the Sakya tradition.

Malcolm wrote:

What HHST says is perfect, but your citing it here is beside the point, because he is not contradicting Sakya Pandita, whose small commentary on samaya is quoted universally by everyone in all four schools as authoritative.

In order to have committed the downfall of criticizing a qualified master, one has to go the extreme mentioned by Sapan. The point of mentioning these things is not to encourage people to go around criticizing their gurus. The point of mentioning such things is to relieve people of the anxiety of thinking they have broken samaya merely because they may have uttered a critical word about their gurus in an unguarded moment of affliction. Sapan makes it very clear that such afflicted speech does not constitute a root downfall. A root downfall only occurs if one denies that one's qualified guru is actually a qualified guru. That is what "criticism" (brnyas pa) means.

Now then, in these kinds of discussions is best to keep ones remarks relevant to the

topic at hand.

Secondly, In fact, there is no actual samaya to regard to one's root guru as a perfect being (though it is recommended that it is best if one can). Good thing too, since if there was such a samaya, no one would be able to keep samaya at all.

And of course, since in reality virtually no one can maintain this kind of pure conceptual perception, we do not, in general, practice guru yoga with the ordinary form of our guru, we visualize them in the form of a Buddha such as Vajradhāra, or Guru Rinpoche, etc. Why? Because it is recognized maintaining pure perception of our root guru is in fact difficult, and not easy, and for beginners, impossible.

Also, in the Nyingma tradition, minor criticism of one's root guru does not result in a downfall either. Merely having an afflictive verbal response to something the guru does or says simply does not qualify as a downfall.

Finally, the whole point of practicing Dharma is to overcome afflictions. Sometimes our gurus behave strangely. Of course we have to learn to be flexible and not immediately decide we have made a poor choice in gurus and move on. Nevertheless, if while sincerely following a teacher we are overcome with affliction and voice our critical displeasure at this or that thing our guru does, this does not constitute a downfall; and whatever verbal nonvirtue we may have incurred as a result of some minor criticism we may make of our guru is easily rectified — this is why we have so many methods of purification, from Vajrasattva to the completion stage (yes, this is the best way to purify all downfalls — look it up).

So, when you experience that knee-jerk reflex to go off on something you see that I have said on the forum, think twice about what I have said before you go posting irrelevant rebuttals to things I have not said.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:34 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

MeToo makes me happy for my daughter. Happy to an extent for my son, but also concerned for how the backlash against boys just got another round of ammo.

Malcolm wrote:

Just tell him to keep his hands to himself and his head down.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:23 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

DGA said:

When I say he blew it, I mean that he didn't leverage his moment in the spotlight as strategically as he could have. He came off as frazzled and put-upon.

Malcolm wrote:

Oh, you mean he came off as he actually was. I agree.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:23 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Ricky said:

Nobody wants to blame the sexual revolution of the 60s for this grotesqueness?

Malcolm wrote:

Absolutely not. It was much worse for women in the 1960's and before. Before the 1960's, if husband beat his wife and kids, no one would interfere, not the cops, not the courts, and not the schools. Moreover, male infidelity was considered normal. Patting women in the ass, making lewd comments at work, etc., were all commonplace, not exceptions, and certainly no one would have been fired for what people are being dismissed for today.

Moreover, the sexual revolution was not a revolution at all in terms of how women were treated. The "revolution," such as it was, was that men were able to have sex with women without major fear of pregnancy. But "sexual revolution" merely exposed how one sided things were for women. Thus, women, taking a clue from the civil rights movement, started the feminist movement. Sadly, Europe is still very backwards when it comes to women's rights. This is why Buddhist teachers who like assaulting women avoid the US.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:04 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

I don't think there is a society without sexual harassment.

Malcolm wrote:

Yes, because patriarchy is embedded in every society in the world. The basis of patriarchy is the exploitation of women, economically, politically, and sexually.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:03 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

DGA said:

Franken blew it today, by the way.

Malcolm wrote:

He had no choice. His statement was correct:

I, of all people, am aware that there is some irony in the fact that I am leaving while a man who has bragged on tape about his history of the sexual assault sits in the Oval Office and a man who has repeatedly preyed on young girls campaigns for the Senate with the full support of his party.

The GOP has basically decided they don't care how awful a person one might be, they just care that one says and votes the way they want one to say and vote. As long as one goes along with their program, one can be an accused rapist (Trump) or pedophile (Moore) and still get elected. The GOP has abandoned anything like a moral standing.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:27 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Seeker12 said:

Man, it seems to me that this type of thing should be more widely known.

Malcolm wrote:

There is a huge tendency in Vajrayāna to encourage sycophancy and dependence amongst disciples. Many people do not understand that there are limits to the guru's authority. For example, Sapan also states with great clarity:

If he does not teach according to the words of the Buddha,
even if he is one's guru, one should remain indifferent.

This is not to say that we can get anywhere on our own in the Buddhist path, The Tattvāvatāra states:

The all-knowing one praises reliance on a guru,
not the independence of a disciple.
A blind person is not independent,
unable to climb a mountain.

Nevertheless, we must temper our understaing of the need to rely on a qualified master with common sense, so we do not wind up creating Buddhist cults which merely keep people imprisoned cages that seem like Dharma but are actually just clever prisons.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:11 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Josef said:

You're kidding I hope.

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:04 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

diamind said:

That's the view. Maybe it's better you stick with the sutras.

Malcolm wrote:

No, that is not the view. That just some cultist bullshit. Instead, authentic sources like the Padmini commentary on the Hevajra Tantra composed in the mid-10th century state:

"Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds; disciples should rely on those whose qualities predominate, and who have been thoroughly investigated."

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:51 AM

Title: Re: enlightenment in one life

Content:

Malcolm wrote:

Adzom Drukpa is also a tulku, ultimately of the Drukpa Kagyu polymath, Pema Karpo.

A bodhisattva on the first bodhisattva stage can have 100 emanations. I assume all these emanations are independent, but should they choose, they can be aware of each other since in some sense they are one continuum.

Seeker12 said:

In terms of a conceptual understanding of such statements, how do you reconcile such a statement with the idea that many Dzogchen masters have had numerous incarnations? Even ChNN is considered to be a tulku himself from a previous Dzogchen master.

Is it simply considered, for example, that he is then an emanation of a Buddha? In other words, if that's not the case, how could there be more than two 'births' from such individuals? Does it simply have to do with subtle understandings of what birth and death mean, what Buddhahood is, etc?

Malcolm wrote:

Tulkus are something relative, it is a social phenomena. When a Dzogchen practitioner passes away, each grade of practitioner will have a given number of emanations, will remain in the bardo of dharmatā for a set length of time and so on. It is not necessary to recognize all these emanations as tulkus. Ordinary people are also recognized as tulkus. Actually, all of us are tulkus. Some of us are tulkus of samsara, others tulkus of nirvana.

Seeker12 said:

Thank you for responding.

In general, my interest is not in whether or not someone is recognized as a tulku but rather trying to fit together the teachings coherently.

So with that said, a further question/clarification. If we take the case of ChNN, he is said to be the reincarnation of Adzom Drukpa. As I recall, he didn't particularly like this idea until he wrote a commentary which was almost word-for-word identical to that of a commentary by Adzom Drukpa, at which point he maybe accepted this to be true.

In another thread, as I recall, you have said that Dharmakirti argues that mindstreams are distinct. I will presume that you hold this view as well, although it wasn't explicitly said.

If this is the case, then, are we to understand that ChNN is the same mindstream as Adzom Drukpa? Or is ChNN simply one of many emanation bodies of Adzom Drukpa, the number of which is determined by the grade of his realization? Or are we to consider that ChNN is actually a fully enlightened Buddha himself that is simply manifesting as he is, which would mean that Adzom Drukpa did in fact achieve Buddhahood either during his life or shortly afterwards.

If none of those apply, and ChNN is in fact A) the same mindstream as Adzom Drukpa, and B) not a samyaksambuddha either currently or at least during this life, then I don't see how the teachings on all Dzogchen practitioners attaining samyaksambodhi in this life or shortly afterwards really fit together.

Of course, another option would be that the two are actually not related at all - that they are separate mindstreams - and the whole 'tulku' or 'reincarnation' aspect is simply mistaken.

I hope my question is clear. Thanks for any consideration.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:42 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

like the svatantrika position that things are produced by virtue of their own characteristics

Malcolm wrote:

This is not the position of any Madhyamaka, Bhavaviveka included.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:10 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

smcj said:

His affirmation of the benefits of practicing the Mahayana as a basis for the Vajrayana.

Malcolm wrote:

I am sorry, but this following statement is very silly:

Those who skip the Mahayana path and go straight to the Vajrayana path are obvious from a distance by the gleam of their oily hair. They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

These kinds of put-downs are simply not necessary.

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:07 AM

Title: Re: Morality of stockholding

Content:

Malcolm wrote:

Is it just me, or has this thread gone massively

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:51 PM

Title: Re: Bumpa

Content:

Lhasa said:

Thank you. And the deity vase is different from the bumpa?

Malcolm wrote:

There are two vases, typically. One is the activity vase, the contents of which are visualized as wrathful deities.

The other vase is the as mentioned above, the vase that represents the mandala. Its contents are visualized as the deity, mandala, and celestial mansion. It is from the latter vase one receives the vase empowerment related to the creation stage.

Lhasa said:

Garchen Rinpoche uses a bumpa with a deity card attached to it for the vase empowerment. If they use a second vase, it's not obvious. Unless it is the one they use to give purification water to the attendees. Thanks

Malcolm wrote:

The activity vase is used in the empowerment preparations, you won't see it used much during the actual empowerment.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:48 PM

Title: Re: The Only Capitol of Israel

Content:

Ayu said:

(I'm upset about the stupidity of Trump and his voters.)

Malcolm wrote:

Well, just make sure AfG does not gain more seats, or you will be following us down the same road...

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:47 PM

Title: Re: The Only Capitol of Israel

Content:

Ayu said:

....American rich people's purses great again.

Malcolm wrote:

Oh, there are plenty of German, French, English, Belgian, etc., arms dealers who will make lots of money for sure. Not to mention the Russians and the Chinese.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:16 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

I've tried researching on my own though never really got down to a complete resolution and seemed like the more I tried the more exhausted and frustrated I got. I will continue with my research when possible. On the other hand, any contribution in the forum on this, hopefully with references, to help me get over this is deeply appreciated.

Malcolm wrote:

Examine Yogacara explanations for why mind streams are unique and separate, even if there are no external objects.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:38 PM

Title: Re: Bumpa

Content:

Lhasa said:

What is bumzey?

dzoki said:

Bumdze (bum rdzas) is a mixture of ingredients (herbal and mineral) used for filling a vase representing a deity and its mandala.

Lhasa said:

Thank you. And the deity vase is different from the bumpa?

Malcolm wrote:

There are two vases, typically. One is the activity vase, the contents of which are visualized as wrathful deities.

The other vase is the as mentioned above, the vase that represents the mandala. It contents are visualized as the deity, mandala, and celestial mansion. It is from the latter vase one receives the vase empowerment related to the creation stage.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:34 PM

Title: Re: Trump Tweets

Content:

Mantrik said:

After managing to make the Middle East even more toxic, I suspect Trump's next Tweet will be along the lines of the need to bomb the rogue state of Al Jazeera. I suspect his understanding of the region is about the same as that of Bush.

Malcolm wrote:

Bush, at least, had the benefit of Darth Cheney.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:49 PM

Title: Re: The Only Capitol of Israel

Content:

Lindama said:

Trump is the latest pawn.

Malcolm wrote:

The pawn of whom?

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:47 PM

Title: Re: Trump Tweets

Content:

Lindama said:

The end result is that the US profited handsomely from the war as well as the opium fields in Afghanistan.

Malcolm wrote:

No, we have not even come close to paying off the war in Iraq. Sure, arms dealers have made a lot of money, contractors have made a lot of money, the US, not so much.

Lindama said:

The sitting idiot is just another false flag.

Malcolm wrote:

This suggests you think there is some conspiracy afoot. I would suggest to you that there

is a confederacy of idiots [the GOP], but how capable they are of pulling off real conspiracy is highly questionable in my opinion.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:40 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Malcolm wrote:

They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

Yup, I know many, many, many Tibetans and Chinese people to whom this applies; not so many westerners though.

MiphamFan said:

Well, not that I disagree, but he was talking about going to Taiwan and seeing such things.

Malcolm wrote:

Just making a point.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:38 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Harimoo said:

In villages, women suspected of adultery had their nose cut off (you could see noseless women in the Streets).

Malcolm wrote:

Probably sufferers of the "Chinese Pox," i.e. syphilis.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:34 PM

Title: Re: Liljenberg's Thesis "A critical study of the thirteen later translations of the Dzogchen mind series"

Content:

Pero said:

In any case, pretty big mistake, but is that from Lipman's translation already or her's?

Malcolm wrote:

No idea, and I generally don't comment on other folks translations — but that footnote was too funny.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:03 AM

Title: Re: The Only Capitol of Israel

Content:

TharpaChodron said:

Trump was quoted as saying he was pushed by the Zionists, quite a pathetic excuse.

Malcolm wrote:

It is truly pathetic that Trump's foreign policy concerning Israel is being driven by his damn fool son-in-law for the Kushner Family's person gain...but what else do you expect from the Trump clan?

At this rate, it will take 100 hundred years to straighten out the mess Trump has made in the world in less than 1. Our world must be sorely be lacking in merit.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:59 AM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

Could political or personal beliefs ever overcome compassion for all our mother sentient beings? No, certainly not possible there could be any nominal Buddhists.

conebeckham said:

If one truly possessed perfect compassion for all our mother sentient beings, there would be no personal or political beliefs to be held against such compassion. However, that does not obviate the need for appropriate action, and for the possibility of objecting to, protesting, or even contravening actions which are not beneficial to sentient beings. Theoretically, and also in Buddhist scripture, it is possible to act out of compassion in such a way that such actions may be deemed by the ignorant to be driven by political or personal beliefs.

I assume, though, that you are not arguing Trump's actions are driven by such perfect compassion.

Nicholas Weeks said:

"Perfect compassion" is your spin or sloppy reading, I did not write it or mean it.

I am just hoping for the day when compassion for every single being will be expressed on DW either by words or holding back on personal digs. Criticism & analysis fine, just save the zingers - if possible.

Malcolm wrote:
Harmful people are fools.
Trump is a harmful person.
Therefore, Trump is a fool.
Likewise, wise people are not harmful.

Author: Malcolm
Date: Thursday, December 7th, 2017 at 7:23 AM
Title: Re: Self-referential aspects of Lotus Sutra
Content:
Queequeg said:
Can't speak in general, but in East Asian Lotus tradition, True Mahayana (as opposed to Provisional Mahayana) is all considered the Lotus. My basis in saying this is that I've found that Mahaparinirvana Sutra will be quoted as referring to or elaborating the Lotus when the text literally refers to Mahayana.

Malcolm wrote:
The Nirvana Sūtra refers to the Lotus exactly once.

Author: Malcolm
Date: Thursday, December 7th, 2017 at 7:20 AM
Title: Re: simultaneity of cause and effect
Content:

Queequeg said:
LOL. Come on, bro. Are you really raising questions about the Buddha's authority?

Malcolm wrote:
Definitely, since "the Buddha" here is Buddha as literary figure in a document that has undergone considerable editing and revision.

Queequeg said:
While it is fair to question whether a teaching of the Buddha really means what it appears to mean, especially in light of and while discussing the Lotus Sutra which actually explains repeatedly the nature and motivation of upaya, that leaves us without much to actually discuss. After all, if we can't agree that a text means what it literally says, let alone how it could or should be interpreted, we're reduced to looking at each other and gesturing:

Malcolm wrote:

We can agree that red is red if someone says this thing is red — what the redness of this thing means, however, can be very different.

Queequeg said:

Since then more than forty years have passed.

Malcolm wrote:

That's true, I forgot about this passage. Buddha was eighty when he demonstrated parinirvana, so he would have taught this within the last four years of his life.

Queequeg said:

The Mahaparinirvana Sutra is considered a continuation of the Lotus. Actually, the entire body of the Buddha's teachings are considered a single, continuous teaching, with the Lotus at its heart.

Malcolm wrote:

Sure, but whether or not the Lotus Sūtra is the summum bonum of the Buddha's teachings, that is something which can be and should be questioned, just like any claim made in Buddhadharma.

Queequeg said:

You're stuck on a particular definition of sutra, one that you yourself don't hold, but you try to box me in with that definition. I've been pointing this out all along, in this way and that, but you just blow it off as "marketing." I can't help it if you selectively give my remarks weight depending on what is convenient for you to sustain a critique.

Malcolm wrote:

When people depend on a text, and define themselves by a text, then the definition of the nature of that text is important. As for your second comment, we all selectively give remarks weight, — you are a lawyer, so you know this intimately.

Queequeg said:

I have no idea what you're saying in those two first sentences. If the latter comes from realizing the former, then the latter is dependent on the former and not "distinct from one another as are heaven and earth." To distinguish the subject and object that way has its conventional purpose, but can't be sustained.

Malcolm wrote:

Sure it can, every sentient being is buddhanatured. There are not very many buddhas though.

Queequeg said:

It does not make Gotama's struggle for enlightenment any less real.

Malcolm wrote:

Oh, it absolutely does. The relationship of the nirmanakāya to the sambhogakāya is that

of an illusion to its maker. In other words the former is provisional, the latter, definitive.

Queequeg said:

you'll see that you were Buddha all along.

Malcolm wrote:

Yes, this is a statement by Haribhadra, in reference to the fact that entire path is an illusion, including the attainment of buddhahood.

Queequeg said:

You have it backwards. You have confused cause and result (again). These distinctions are not arbitrary, they are conventional. Conventions are not merely arbitrary designations. You might designate your rocking horse a horse, but it won't eat grass no matter how much you place before it.

I don't have it backwards, what I'm saying is that the cause and result can't truly be distinguished.

Malcolm wrote:

I assume by "truly" you mean ultimately — but the basis, path, and buddhahood are strictly conventional, not ultimate.

Queequeg said:

Do we really have to go through 3 aeons of strenuous practice?

Malcolm wrote:

Yup, in common Mahāyāna, definitely.

Queequeg said:

The purpose of studying tenet systems is eliminate concepts you may be subscribing to unwittingly, in other words, to eliminate diseases you do not you have. For example, like the belief that tathāgatagarbha is commensurate with buddhahood.

Commensurate, sure, but not the same.

Malcolm wrote:

Commensurate means equivalent. Buddhanature is not equivalent to buddhahood.

Queequeg said:

Right. So, in the end, I get your criticisms. Noted. But there's nothing definitive.

Malcolm wrote:

In the end, it appears to me that the Chinese needed to supply a historical context for a foreign religion, one the Indians had no need to provide for themselves. This has lead to a number of innovations in Chinese Buddhism that would never occur in the land of Buddhism's birth. We see very similar trends in Tibetan Buddhology.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 6:38 AM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

It will take a few years to actually have a building for the US Embassy in Jerusalem, but the President of the US has stated as policy what Israel declared in 1950.

<https://stream.org/why-it-matters/>

Most religious Jews & Christians are pleased.

Malcolm wrote:

Right, and he will bear the karma of the everyone who dies as a result by irresponsibly shitting 5 decades worth of US Foreign Policy. Trump is a fool, and so is every one who supports him.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 6:15 AM

Title: Re: Liljenberg's Thesis "A critical study of the thirteen later translations of the Dzogchen mind series"

Content:

dzogchungpa said:

It's available here: <http://eprints.soas.ac.uk/15851/>

Malcolm wrote:

It is interesting, but there are some funny mistakes like this footnote:

For example, see Norbu and Lipman 2001, p. 65, and p.121, lines 124-127. This passage quotes an unnamed teacher as stating that “pure symbolic consumption is also bodhicitta”: brda can yang dag len pa’ang byang chub yin zhes ston pas gsung. This probably denotes the ritual consumption of semen in the practice of sbyor ba. The same passage also refers to the Three Samādhi (ting ’dzin gsum po), and the Great Seal of the Dharma (chos kyi phyag rgya chen po).

In fact the line reads:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol,
in that case, this is the basis of the meditation that generates awakened mind.
After the three samadhis are stable and after binding the three symbolic mudras,
generate the mind as the great dharmamudra and meditate the recitation of the
essence [mantra].

Mipham's comment, based on the commentary found in the Tengyur, states:

If it is asked, “What is the method for realizing the definitive meaning through the indirect method?,” since nonactivity is illustrated with the activity of fabricated efforts, like pointing at the moon with a finger, also awakened mind correctly grasped through a symbol will accomplish awakening because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is “great awakening.” Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

In that case, this which is to be explained is the basis or cause of the meditation that generates ultimate awakened mind itself. If it is asked what that is, it is samadhi and mudra.

Now then, through the power of cultivating the three samadhis of suchness, universal illumination and the cause, [14/a] one will be stable, and not carried away by negative conditions. After the meditation of binding the three symbolic mudras of buddhahood—the body (mahāmudra), the mind (samaya mudra), and the activities (karmamudra)—generate the mind as the great dharmamudra (the symbol of speech). One should then meditate the recitation of the essence mantra.

If one meditates generating the thought that the samadhis and the mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one's mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one's continuum is blessed by the deity of pristine consciousness.

I just don't see any ritual consumption of semen in this text, damn!

M

Author: Malcolm

Date: Thursday, December 7th, 2017 at 5:02 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain

buddhahood.

Seeker12 said:

In terms of a conceptual understanding of such statements, how do you reconcile such a statement with the idea that many Dzogchen masters have had numerous incarnations? Even ChNN is considered to be a tulku himself from a previous Dzogchen master.

Is it simply considered, for example, that he is then an emanation of a Buddha? In other words, if that's not the case, how could there be more than two 'births' from such individuals? Does it simply have to do with subtle understandings of what birth and death mean, what Buddhahood is, etc?

Malcolm wrote:

Tulkus are something relative, it is a social phenomena. When a Dzogchen practitioner passes away, each grade of practitioner will have a given number of emanations, will remain in the bardo of dharmatā for a set length of time and so on. It is not necessary to recognize all these emanations as tulkus. Ordinary people are also recognized as tulkus. Actually, all of us are tulkus. Some of us are tulkus of samsara, others tulkus of nirvana.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 4:45 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

it's a matter of faith

Malcolm wrote:

I don't have much use for faith.

I prefer confidence (śraddha). What is śraddha? Śraddha is a mental factor that clarifies the mind.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 10:39 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Grigoris said:

While this may be true, it is also completely irrelevant to the point I was making. And ethnic Christians (WTF?) don't have much familiarity with the 10 commandments and the seven deadly sins, but they don't need to since most of it is codified in law. You don't need to know that "Thou shalt not kill" is the 5th (!) commandment in order to know that murder is not acceptable, or "Thou shalt not covet" is the 10th commandment to know that stealing is not okay.

Malcolm wrote:

The FNT and the 8FP were never codified into Tibetan law, or the law of any other Buddhist country.

Grigoris said:

Really? So taking life is allowed in Buddhist countries, as is taking what is not given? Somehow I think not. Thus...

Malcolm wrote:

People in Buddhist countries kill all the time. The precept of not taking life is not only applicable to human beings. In any case, the five precepts are not a part of the 4NT, and as far as right livelihood goes...I think you are being a tad idealistic.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 10:09 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

kirtu said:

There are in fact Westerners raised as Buddhists in a somewhat Buddhist culture (Buddhists in Hawaii for example, possibly in other parts of the US as well).

Grigoris said:

While this may be true, it is also completely irrelevant to the point I was making. Ethnic TB's do not necessarily have much familiarity with the Eightfold Path.

Kirt

And ethnic Christians (WTF?) don't have much familiarity with the 10 commandments and the seven deadly sins, but they don't need to since most of it is codified in law. You don't need to know that "Thou shalt not kill" is the 5th (!) commandment in order to know that murder is not acceptable, or "Thou shalt not covet" is the 10th commandment to know that stealing is not okay.

Malcolm wrote:

The FNT and the 8FP were never codified into Tibetan law, or the law of any other Buddhist country.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 1:38 PM

Title: Re: enlightenment in one life

Content:

lelopa said:

CHNN sometimes said about some terma teachings: I am very interested in this!

Malcolm wrote:

Sure, if it has to do with Dzogchen, why not?

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 1:35 PM

Title: Re: simultaneity of cause and effect

Content:

markatex said:

I'm not really sure why Malcolm keeps posting here. His dislike of East Asian Buddhism is well-known. What's the point?

Malcolm wrote:

That is a complete misrepresentation. Sinitic Buddhism is just fine. But just as I have doubts about interpretations of Dharma that I consider excessively parochial in Tibetan Buddhism, I have similar doubts about interpretations of Dharma found in Sinitic Buddhism that seem excessively parochial to me.

In particular, I find it fascinating that Chinese Buddhists latched onto individual sūtras like the Saddhamapundarika and the Avatamska and formulated whole systems of thought out of them, a trend which is notably absent in Indian Buddhism.

If Huayen [Kegon] was a living school I am sure that a lively conversation would ensue with them as well.

At base, the most interesting phenomena in these discussions is the unwillingness of my fellow discussants to simply admit that their acceptance or rejection of Lotus Buddhism for example, is based on very little else other than their own proclivity towards it. Instead they try to argue their adherence to this school of Buddhism is based on some objective measure which can be found in the words of the Lotus Sūtra, forgetting the only reason they believe this is that they chose to believe it and nothing more.

I for one am certainly willing to admit that my choice of practice schools is based on my own personal proclivities, and that I accept what I accept based purely on my own authority and I do not pretend that my biases are enshrined in the words of the Buddha.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:34 AM

Title: Re: enlightenment in one life

Content:

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

chimechodra said:

Any rushen in particular? I imagine purification of the six lokas in particular would be very helpful?

Malcolm wrote:

One does them all, step by step, starting with rushan of the body. It is of some import to go in this sequence.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:33 AM

Title: Re: nagarjuna basics?

Content:

SunWuKong said:

Scholars aren't even agreeing that there was one Nagarjuna, certainly seems like a lot of work for one man, but not impossible. Heart Sutra and Diamond Sutra are condensed from the Prajnaparamita, those are a good place to start IMHO

Malcolm wrote:

We are speaking of the Nāgārjuna of the MMK, the Ratnavali, Yutisatika, etc.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:32 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

So define why the Saddharmapundarika is complete, and the others are not. Bearing in mind of course this notion of "complete" versus "incomplete" Mahāyāna sūtras is completely alien to Indo-Tibetan Buddhism. We prefer to argue about provisional vs. definitive, i.e. that which requires interpretation as opposed to that which does not.

Queequeg said:

Because the Buddha said the Lotus is Complete.

Malcolm wrote:

That does not explain "why?" Your answer amounts to this:

"Why?"

"Because."

Queequeg said:

“To sum up, in this sutra I have clearly revealed and taught all the teachings of the Tathāgata, all the transcendent powers of the Tathāgata, all the treasure houses of the hidden essence of the Tathāgata, and all the profound aspects of the Tathāgata.

In other words, the Complete teaching.

Malcolm wrote:

Apart from having issues with the accuracy of the translation you are using (Kumarajiva), it is clear that the text makes this statement you quote. I just don't think it means what you think it means.

That, in large part, is because I have serious doubts about this notion that we can actually say that the Saddharmapundarika was taught towards the end of the Buddha's life. There is certainly no internal indication that this is the case.

Further, it brings up another point — if the Saddharmapundarika is the final word, why would the Buddha bother to go on to teach the Nirvana Sūtra? Clearly, the Nirvana Sūtra comes later, since it mentions the Saddharmapundarika by name due to its giving a prediction of buddhahood to the eighty mahāśrāvakas. It also mentions the Tathāgatagarbha Sūtra.

Queequeg said:

Once you hear it, that's it.

Malcolm wrote:

That's what?

Queequeg said:

No, that's actually a question.

Malcolm wrote:

A rhetorical question, as such, does not merit much notice. And the answer is of course one can attain full buddhahood by relying such sūtras, it just takes a really, really, really, long time. You can attain full buddhahood by relying on Hinayāna sūtras too, but it takes even longer.

Queequeg said:

Without Buddhanature, no Buddha. Buddhanature and Buddha are not definitively distinguishable, except as upaya. But as upaya, they're by definition not definitive.

Malcolm wrote:

Buddhanature and Buddhahood are as distinct from one another as are heaven and earth. The latter comes from realizing the former. Otherwise, there would be no need for

a path, etc. — a whole raft of negative consequences flow from misidentifying tathāgatarbha as buddhahood.

Queequeg said:

Because of compassion, we generate bodhicitta; through generating bodhicitta; we continue on a path. Sooner or later, we also attain buddhahood. No compassion, no bodhicitta; no bodhicitta, no buddha.

No Buddha, No bodhicitta, No compassion, No Buddhanature. These distinctions you assert, the particular relationship you assert, they're arbitrary. You're distinguishing things and asserting those distinctions are real.

Malcolm wrote:

You have it backwards. You have confused cause and result (again). These distinctions are not arbitrary, they are conventional. Conventions are not merely arbitrary designations. You might designate your rocking horse a horse, but it won't eat grass no matter how much you place before it.

Queequeg said:

I can see that. But, do you need to meticulously go through Yogacara, or whatever specific foot path, to arrive at awakening? What good is cold medicine if you don't have a cold?

Malcolm wrote:

The purpose of studying tenet systems is eliminate concepts you may be subscribing to unwittingly, in other words, to eliminate diseases you do not you have. For example, like the belief that tathāgatarbha is commensurate with buddhahood.

Queequeg said:

All do respect, you've pulled up one commentary attributed to an ethnically Indian Sub-Continent fellow, who might actually be Chinese, to assert the place of the Lotus in Indian Buddhism. You'll have to excuse me if I greet that with a smile.

Malcolm wrote:

That is the only Indic commentary that has survived. And, he is definitely not Chinese. There are semantic markers in Tibetan that distinguish translations from Sanskrit and translations from Chinese. This is very clear, for example, when you compare the Tibetan translation of the Nirvana Sūtra from Sanskrit and Chinese respectively.

Themes from the Saddharmapundarika Sūtra are cited quite frequently in Indian and Tibetan Buddhist sources. In other words, there are more sources than that commentary, and in fact, the way those sources use the Saddharmapundarika indicates what Indians found important and what they ignored. They cared little for historical assertions, for example, the three turnings of the wheel mentioned in the Samdhinirmocana, and tended to focus on that which was of doctrinal significance. Granted, this perspective is an exegetical perspective, and apart from inscriptions, we have almost no evidence of how these sūtras might have actually been treated in devotional communities in India.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 6:20 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

My point is that there is no reason to assume that Chan and Zen practice are not similarly influenced by body-based yogic experience, and that there has been very little translated yet into English that really speaks to such things — since academic scholars are generally more interested in intellectual analysis, even when they dress it up in poetry.

If there are translations of Daoist alchemy and yoga, not just philosophical works, why would Chan be an exception?

Malcolm wrote:

It may be the case that Chinese and Japanese Buddhists were eventually quite content with Daoist medicine, anatomy, and physiology, and saw no need to improve on it. Thus, there may be no such texts, as Matylda mentions.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 5:59 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

A text can run to millions of words, and yet, if they do not contain the complete teaching, they are incomplete.

Malcolm wrote:

So define why the Saddharmapundarika is complete, and the others are not. Bearing in mind of course this notion of "complete" versus "incomplete" Mahāyāna sūtras is completely alien to Indo-Tibetan Buddhism. We prefer to argue about provisional vs. definitive, i.e. that which requires interpretation as opposed to that which does not.

Queequeg said:

A text could be a single syllable but yet be complete. And that complete teaching will always be the Lotus Sutra, even if you call it a rose.

Malcolm wrote:

Can you get beyond the marketing to something substantive?

Queequeg said:

Let me ask you... ca the richness of the PP sutras, Samdhinirmocana, Lanka, Avatamsaka, Mahaparinirvana, etc., the explanations of the various teachings - do they lead directly to awakening?

Malcolm wrote:

Ok, this is an assertion, but so far, you have offered nothing in support of this assertion. I have been waiting to see something more than evangelical claims from you, but so far you have failed to put up.

Queequeg said:

You still need the cause for enlightenment. Also called the Lotus Sutra. Also called the Buddha.

Malcolm wrote:

The cause of awakening is compassion, not the Buddha. The Buddha is the result of awakening. So is are his teachings. You have confused cause and result here. For example, Buddha himself first generated compassion while in the hell realms. There was no Buddha around to give him inspiration, he was in hell. He decided that since he was already there, there was no need for the hell guardians to torture the other beings there, and asked them to mete out the punishments meant for others upon him. This was his first glimmer of compassion.

Because of compassion, we generate bodhicitta; through generating bodhicitta; we continue on a path. Sooner or later, we also attain buddhahood. No compassion, no bodhicitta; no bodhicitta, no buddha.

Queequeg said:

Please elaborate.

Malcolm wrote:

Quite frankly, the Chinese were a highly literate culture when they encountered Buddhadharma. They had already a very refined sense of literary aesthetics. Sutras like the PP Sūtras, the Yogacara Sūtras, are very Abhidharmic in their scope and language, and really, have very little narrative value. It is telling that Pramāṇa (aka Buddhist epistemology) never got off the ground in China. It is equally telling that such classics as the Maitreyan synthesis and so on were largely ignored in China, something really only Yogacara geeks like Xuantsang were into. It is not surprising therefore that the two sūtras with the grandest narrative structures, the Lotus and the Avatamska, came to be the two dominant and competing exegetical schools in China.

What strikes me repeatedly in these exchanges is how much you all value a great masterpiece of world literature without having much care for its place in the society that generated it, how little you care about its original context and range of influence.

It strikes me that for you, Buddhism begins in China in the fifth century, and anything that does not fit in with Tiantai historiography is just flat out ignored.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:56 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This is actually a Lotus Sutra school teaching attributable to Zhiyi, and its not just Mappo - its all times. And actually, this is the message of the Lotus Sutra itself. Its just that in Mappo, this sublime teaching is most appropriate. Sound familiar?

Malcolm wrote:

Right, I don't accept either Zhiyi's interpretation or Nichiren's of the Lotus Sūtra — I respect it, but I see no reason to believe it. It is a Sino-sphere thing, relevant only to it, based on a very parochial interpretation of what sūtras Buddha taught when during his lifetime. If one does not accept that scheme, which is not found outside Tiantai-Tendai ideas about Buddhist history...

Queequeg said:

I don't know if others would agree with me, but, there is an aspect of upaya that is central to Tiantai teachings. Each view has its unique cure. It may not seem like it, but Zhiyi offered a cure for the wrong views that prevailed in China at his time. Zhanran later addressed the wrong views of his time. Saicho likewise in Japan. Nichiren followed this tradition.

Malcolm wrote:

Yes, I am very familiar with the system of dancing on the books of tenet systems.

Queequeg said:

These particular therapeutic teachings are described as "Relative Sublimity" (my translation/terminology). There is another aspect of the teaching that is called the Absolute Sublimity which is the real teaching, unalloyed - "not upaya", the direct awakening of the Buddha. I can understand rejecting the teachings that qualify as "Relative Sublimity" because those are conditioned teachings. I don't think anyone can reject the Absolute Sublimity - that would be rejecting the Buddha. Again, people might have problems with particular terminology, which is derivative of Relative Sublimity, but the Absolute Sublimity teaching is another story.

Malcolm wrote:

If you want to experience the the samyaksambodhi of a Buddha, all you have to do is find a teacher who can open your eyes.

Queequeg said:

Oh, you just forget. Why do you think you had the karmic disposition to resonate with the Heart Sutra and Nagarjuna?

Malcolm wrote:
Traces.

Queequeg said:
The teacher is a medium through which the Buddha's Pure and Far Reaching Voice reaches us. No one attains enlightenment without having received teaching from a Buddha directly or indirectly. Whether in this life, or another.

Malcolm wrote:
At least we agree on the need for a teacher.

Queequeg said:
The real test is whether it is what it says it is. Chocolate cake?

Malcolm wrote:
Mahāyāna Sūtras express beautifully what the awakening of a Buddha is, however, they do not provide a quick path for realizing that awakening. The path they teach is laborious and slow.

Author: Malcolm
Date: Wednesday, December 6th, 2017 at 4:40 AM
Title: Re: simultaneity of cause and effect
Content:

Minobu said:
The problem with the sravakas, as is demonstrated in the Mahayana Sutras over and over is their arrogance that they think they know everything.
yeah i hear ya malcolm

toodleee do

Malcolm wrote:
Why are you quoting yourself?

Author: Malcolm
Date: Wednesday, December 6th, 2017 at 4:39 AM
Title: Re: simultaneity of cause and effect
Content:

Queequeg said:
The Lotus is the universal gate by which all enter the Buddhapath.

Malcolm wrote:

BTW, the Lotus is not the only sūtra which teaches ekayāna, upaya, etc. And, in fact, it is pretty thin, doctrinally-speaking, lacking the richness of the PP sūtras, Samdhinirmocana, Lanka, when it comes to explanations of emptiness, consciousness, the path, etc. However, I can see why the narratives found within the Avatamska and Lotus are very appealing to the Sinosphere.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:28 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

at the end of the day we both are seeking enlightenment..

Malcolm wrote:

I am not worried about enlightenment.

Minobu said:

i just tried to show you what the mahayana sutras do..

Malcolm wrote:

You have your ideas about Mahāyāna Sūtras, I just don't share them.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:26 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

cheap tactic

Malcolm wrote:

I never use cheap tactics, only very expensive ones.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:23 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Unknown said:

They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

Malcolm wrote:

Yup, I know many, many, many Tibetans and Chinese people to whom this applies; not so many westerners though.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:20 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

with this character assassination shit.

Malcolm wrote:

You ought to pull the beam out of your eye before complaining about the stick in mine.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:19 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This is actually a Lotus Sutra school teaching attributable to Zhiyi, and its not just Mappo - its all times. And actually, this is the message of the Lotus Sutra itself. Its just that in Mappo, this sublime teaching is most appropriate. Sound familiar?

Malcolm wrote:

Right, I don't accept either Zhiyi's interpretation or Nichiren's of the Lotus Sūtra — I respect it, but I see no reason to believe it. It is a Sino-sphere thing, relevant only to it, based on a very parochial interpretation of what sūtras Buddha taught when during his lifetime. If one does not accept that scheme, which is not found outside Tientai-Tendai ideas about Buddhist history...

Queequeg said:

The Lotus is the universal gate by which all enter the Buddhapath. Even you.

Malcolm wrote:

Nope. I became a Dharma practitioner because of the Heart Sūtra and Nāgārjuna, than you very much.

Queequeg said:

You know that whole thing you were arguing with Astus about needing a Buddha?

Malcolm wrote:

That was about needing a teacher. The Buddha's not around anymore.

Queequeg said:

As for popular appeal, you have it backwards. The simplicity is its reality. Accessibility is the mark of its sublimity.

Malcolm wrote:

It is a kind of marketing, I will grant you that. All institutional Buddhist schools need to market themselves to survive. It's competitive out there. No kings to prop up Dharma anymore apart from Thailand and Bhutan.

Queequeg said:

Those who accept Nichiren's approach do so based on the teleology of the five periods of the Dharma.

You mean people who accept the teachings about upaya and about the appropriateness of which teachings should be taught when and to whom?

Malcolm wrote:

I mean they, like Pure Landers, buy into the idea that this is a degenerate age, and therefore, etc., etc.,

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:52 AM

Title: Re: nagarjuna basics?

Content:

nichiren-123 said:

So I was hoping for a quick and dirty description of what nagarjuna taught?

Malcolm wrote:

Nāgārjuna is the first Mahāyāna author. It is recorded that he recovered the Perfection of Wisdom Sūtras from the Nāgā realm, where they had been stashed until time was ripe for their promulgation in India.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:44 AM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Johnny Dangerous said:

The fact is most people's spirituality period does not extend much beyond interest in social occasion and indirect blessing...regardless of culture.

Malcolm wrote:

Hence Ganapujas.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:38 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

malcolm the very thing you accuse Nichiren practitioners of...is exactly your character make up when you refer to us as commoners..

Malcolm wrote:

I was referring to you specifically as a commoner because you called me an elitist.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:38 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

can you give me some examples...

Malcolm wrote:

Just review your own posts.

<https://dharmawheel.net/viewtopic.php?f=66&t=27062&p=418029&hilit=dzogchen#p418029>

<https://dharmawheel.net/viewtopic.php?f=66&t=27062&p=418024&hilit=dzogchen#p418024>

<https://dharmawheel.net/viewtopic.php?f=59&t=26934&p=416425&hilit=dzogchen#p416425>

Minobu said:

spoken like a true elitist .

Malcolm wrote:

I was merely responding in kind. "Populist" is a more polite way of saying "commoner."

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:17 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i think you are mistaken as to who Nichiren claimed to be...he said he was Bodhisattva Jogyo .

his was not a unique approach either to the Lotus sutra...It was the same as our Lord and Master Buddha Sakyamuni .

Malcolm wrote:

As to the first point, you are right.

As to the second point, there is ample disagreement about this from every quarter. Everyone who practices any form of Dharma believes they are practicing the Dharma of Śākyamuni Buddha.

Minobu said:

i have always said the teachings are always perfect, it's about the time when employed...big difference in painting slander with the brush from a reactionary elitist.

Malcolm wrote:

Oh, you say that about the teachings you accept, but you regularly heap abuse on teachings you don't, which is typical of brash populists.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:59 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

You believe in a Buddhist teleology. This is very characteristic of Nichiren's thought in general.

Queequeg said:

I don't understand such big words as "teleology". Please explain.

Malcolm wrote:

Of course you do, you went to Law School, but I will explain. Nichiren viewed himself as an emanation of Vajrapani, a.k.a., Mahāsthāmaprāpta. This identification was bound up in his personal mission to teach his unique approach to the Lotus Sūtra as a) the defining document of Buddhism in Mappo, and b) the principle means of attaining awakening was honoring this document through through meditation and recitation based on the elaborate hermeneutics that developed in the Tendai school over time, which were also deeply infused with Buddhist esotericism, simplified however in order to ensure popular appeal. Those who accept Nichiren's approach do so based on the teleology of the five periods of the Dharma. Unique, however, to the Nichiren school in

general is the conviction that all other forms of Dharma practice have been utterly superseded and are worthless.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:36 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i guess it's exactly like those things that you use a lot...buddha never taught some of the stuff you teach but some guy told you or you read some guy ...made up sadhana stuff, as you go along and sometimes admonish people with.

Malcolm wrote:

No, it is not exactly like that at all.

Minobu said:

you get your knowledge outside the sutras..and then say it is Buddhist thought .and that's exactly it.

but whats worse...

you said and debased the sutra line where it states" I have not yet revealed the truth " as one line by, as you put it, by a nirmanakaya to disavow the edict.

then you use a group of people to define the three times periods according to sutras and what the Buddha said.

so it's ok sometimes and not ok others ..

Malcolm wrote:

We do not understand Buddhist teachings in the same way. You believe in a Buddhist teleology. This is very characteristic of Nicherin's thought in general. I don't share such sentiments. I am also very comfortable with the fact that you do not accept most of what the Buddha taught to be valid. That's your issue, not mine.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:26 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

Aside from Hakuin's incorporation of breath techniques, do you know of any other Buddhist school in East Asia that did something similar?

Meido said:

The general approach to Zen practice as a yogic or wholly psycho-physical undertaking rather than something purely psychological and intellectual doesn't originate with Hakuin, as I have said before in other threads. The records of early (Kamakura) Zen in Japan clearly show that this emphasis existed strongly in the teachings of the late Song Chan masters (e.g. Bukko) who arrived in Japan.

I can't speak for other E. Asian Buddhist schools, except to say that my experience training with a modern Chan teacher revealed the same understanding.

~ Meido

Malcolm wrote:

The arrival of Bodhidharma to China corresponds with an increased incorporation of anatomical and medical understandings of the relation of the human body to practice in India. Depending on when you think he arrived, he arrived either slightly before or slightly after the fall of the Gupta empire. It must be the case that he carried these kinds of instructions with him, though whether they were passed on in any significant way is anybody's guess.

In any case, sūtras like the Suvarṇaprabhāṣa, the Nandagarbhavikrānti, etc., exhibit a sophisticated knowledge of Ayurveda, and so on. As we know, these trends reached their apogee in the 10th century when Indian Vajrayāna grounded its entire practice in a specific understanding of the physiology and anatomy of the body. However, we also see an approach to this understanding in the so-called lower tantras which date to the 7th century.

In general, Mahayāna yogis began to incorporate these kinds of understandings into their practice, which in my opinion was first promulgated in the form of upadeśas to close disciples. Perhaps these Indian techniques never gained the popularity they experienced in India and the Himalayas because China already had a sophisticated medical system with an elaborate and functional anatomy and physiology. In any case, after the fall of the Gupta, in India we see the evolution of body-based systems of practice and trend away from the intellectual edifices of Madhyamaka and Yogacara, a trend away from intellectual analysis towards yogic experience. It is obvious to me, that this fusion of yogic praxis with local understandings of anatomy and physiology becomes a more prominent feature of Mahāyana practice as time moves on. For example, in Tibet, the vast intellectual edifice of Dzogchen Upadesha teachings (as opposed to the mind series and space series) serves merely to articulate the technical principles of the body-based experience which is crucial in Dzogchen Upadesha teachings, and without which there is no Dzogchen Upadesha practice to speak of. My point is that there is no reason to assume that Chan and Zen practice are not similarly influenced by body-based yogic experience, and that there has been very little translated yet into English that really speaks to such things — since academic scholars are generally more interested in intellectual analysis, even when they dress it up in poetry.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:00 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i guess it's exactly like those things that you use a lot...buddha never taught some of the stuff you teach but some guy told you or you read some guy ...made up sadhana stuff, as you go along and sometimes admonish people with.

Malcolm wrote:

No, it is not exactly like that at all.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 12:51 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

maybe the Rinpoche saw what you cannot ...along with others who taught the Nichiren priest and then low and behold the greatest physicist on the planetwho is not a Buddhist proved something that buddhists long taught...

Malcolm wrote:

The Buddha never taught a) that time as a circle. b) He never taught that all three times exist simultaneously.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 12:49 AM

Title: Re: Western Myth of Zen

Content:

Meido said:

The primary Western myth of Zen is that Zen practice and awakening are psychological affairs.

Malcolm wrote:

This is the primary western myth about Dharma in general.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:46 PM

Title: Re: enlightenment in one life

Content:

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

Aryjna said:

Is it more important than semdzins?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:17 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Unfortunately, I have done far worse in my life already than slandering the Buddhadharma.

Malcolm wrote:

There is nothing worse than slandering Buddhadharma. Slandering Buddhadharma is like killing your parents, etc.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:02 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Well, I think it did what it was intended to do brilliantly, namely, be a somewhat awkward and unworkable yet clearly recognizable limerick rendition of the opening.

Malcolm wrote:

You do realize there are karmic consequences which result from taking license with Buddhadharma?

Coëmgenu said:

I am already most likely going to several vajra hells. Several vajra hells is synonymous with "not being a Buddha" itself. If you think that my limerick has profoundly insulted the Dharma, I would direct you to the literature of Stephen Batchelor, which you enjoy skewering on public media.

Malcolm wrote:

Making jokes with the teachings generates obscurations for oneself. Rather than taking my observation as a rebuke, understand it to be a kindness.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 10:19 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

In other words, it is a fail.

Coëmgenu said:

Well, I think it did what it was intended to do brilliantly, namely, be a somewhat awkward and unworkable yet clearly recognizable limerick rendition of the opening.

Malcolm wrote:

You do realize there are karmic consequences which result from taking license with Buddhadharma?

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 6:45 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Madhyamaka accepts all three pramanas. Only Carvakas/Lokayatis reject all pramana other than direct perception.

PuerAzelis said:

?!

But the only inference it accepts is reductio, not syllogisms.

Malcolm wrote:

This is a myth. Madhyamaka accepts syllogisms, there is a whole school devoted to casting Madhyamaka arguments into syllogism, called Svatantra by the Tibetans, though no such appellation is known from any Indian text.

Even so-called Prasanga accepts syllogism, though with the caveat they do not accept syllogistic reasoning concerning the ultimate.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 6:41 AM

Title: Re: enlightenment in one life

Content:

makewhisper said:

Thank you for this. Out of curiosity, is the condition described in this citation that one has recognized vidyā or merely that one has received a Dzogchen empowerment like Norbu Rinpoche's DI? Thanks!

Malcolm wrote:

It refers to someone who has confirmed vidyā in a direct perception. However, successful completion of separation of samsara and nirvana of the body is described as having the same result.

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 5:00 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

the future has already AND is happening all the time

Malcolm wrote:

This idea is rejected even in Hinayāna (Sautrantika) tenets, not to mention Mahāyāna.

Minobu said:

first i heard...so the hawking theory of time as a circle along with teachings i received and talked about it from a rinpoche and a Shoshu priest are just wrong...?

as hawking said "I understand why i can recall yesterday but i do not know what i cannot remember tomorrow "

the sho shu priest i was talking to was over dinner and said it is like his plate.
the rinpoche said each time it happens it's a little different.

so what you think malcolm

Malcolm wrote:

The lowest Hinayāna school, Vaibhaśika, aka Sarvastivadins, maintain that "Everything exists in the three times." This concept was totally demolished by the Sautrantikas, who rightly understood it to be a non-Buddhist idea infecting Buddhists.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 4:40 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

the future has already AND is happening all the time

Malcolm wrote:

This idea is rejected even in Hinayāna (Sautrantika) tenets, not to mention Mahāyāna.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 3:20 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhafiels, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, "the appearances of samsara are impossible."

makewhisper said:

Thank you for this. Out of curiosity, is the condition described in this citation that one has recognized vidyā or merely that one has received a Dzogchen empowerment like Norbu Rinpoche's DI? Thanks!

Malcolm wrote:

It refers to someone who has confirmed vidyā in a direct perception. However, successful completion of separation of samsara and nirvana of the body is described as having the same result.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 2:13 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Its pretty straight forward.

There actually are no causes - because whatever is past does not presently exist. There are no effect of present actions, because the future has not come.

There is only this moment - what we conceive as past causes is nothing other than the present moment. What we think are future effects are nothing other than present action.

Malcolm wrote:

There isn't even a present moment, since without establishing a past moment, a present moment cannot come to be. Basic MMK:

Without depending on the past,
those two cannot exist.
Therefore, the present arising
and the future arising do not exist.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 2:08 AM

Title: Re: simultaneity of cause and effect

Content:

nichiren-123 said:

Found a relevant quote which explains it for me:

<http://ichinensanzen.ca/dependent-origination-the-doctrine-of-interdependence/...>

'oneself' and the 'environment' are a mutually co-arising phenomena of causes and conditions that simultaneously give rise each other. This transforms our basic understanding of cause and effect from one cause leading to an effect in a linear delineated fashion, to everything everywhere being both the cause and effect at the same time. This is also known as the simultaneity of cause and effect, which is in fact suggesting that there is no start or end to anything; everything is a borderless continuing process where all phenomena co-arise simultaneously ad infinitum as causes and conditions.

Malcolm wrote:

This is not particularly interesting. All conditioned things are simultaneously causes and effects.

Moreover, there is in Abhidharma a simple concept called karana-hetu. It simply means

that everything is a cause of everything other thing apart from itself. It is one of the six causes.

Moreover, there are four conditions, the causal condition, the dominant condition (aka karana-hetu), the object condition and the immediately antecedent and simultaneous condition.

Nāgārjuna systematically dismantles these one by one. Thus, arising from conditions is merely a convention and does not signify anything real.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:53 AM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzaelis said:

Ty _^_

Final q for now:

If pramana was just absorbed completely by madhyamaka and there is no more indirect pramana any more, i.e. valid cognition using inferences,

Malcolm wrote:

Madhyamaka accepts all three pramanas. Only Carvakas/Lokayatis reject all pramana other than direct perception.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:21 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Nevertheless, the bigger question at this point is whether it is possible for someone to learn Buddhism only from books (also perhaps audio/video materials) and that way gain correct understanding.

WontonCarter said:

How I've done it so far is to not only read the works of many teachers of many traditions, but also work a lot with admirable friends, compare understandings, read the posts here and at DhammaWheel, as well as other forums, and listen to Dharma talks and lectures from highly-reputable teachers of both Mahayana and Theravada. I've also been in contact/have friendships with monks and nuns, exchanged letters, had conversations, etc. I spend a lot of time studying the Pali Canon and Mahayana sutras as well, and reading commentaries. Most importantly, I practice in line with these teachings and scriptures.

Malcolm wrote:

This is called training in the three wisdoms: hearing, reflection, and cultivation.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:00 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Oh, we can reason about rebirth and karma, but to do so requires special knowledge which is not accessible to average people (i.e. empirical validation).

PuerAzelis said:

Ok, so we get into practice.

Practice requires the union of wisdom (i.e. a view) and experience (i.e. the application of the view).

Then, the result of practice is to affirm the view as a knowledge.

I.e. "oh, yes, now I know the view is correct".

This sounds a lot to me like the scientific method, i.e. there is a hypothesis, an experiment and a result.

Malcolm wrote:

The point is that confirming these things for oneself at the level of direct perception requires developing instruments of knowledge that are private, i.e., not accessible to anything other than testimony. Śabda is a valid form of knowledge for Buddhists, but not for scientists.

Author: Malcolm

Date: Monday, December 4th, 2017 at 11:27 PM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzelis said:

Even if we accept that karma and rebirth can't be empirically verified, both sides can still converse about them, if we accept that they can do so using definitions and synthetic propositions.

At the moment I think we have to be able to do this.

If we couldn't, we would then have to ask ourselves why we can validly reason about

things like emptiness - but not karma and rebirth.

Malcolm wrote:

Oh, we can reason about rebirth and karma, but to do so requires special knowledge which is not accessible to average people (i.e. empirical validation).

Author: Malcolm

Date: Monday, December 4th, 2017 at 11:01 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

If there is a denial of rebirth and karma, or a significantly dissimilar interpretation of rebirth and karma (for example, Hinduism), it is not Buddhadharma.

PuerAzelis said:

And so our task is to present a rational explanation of how those things plainly occur. Which I believe can be done if the teaching is good. And if such a rational explanation can be given, it won't matter what name anyone would like to give it.

Malcolm wrote:

In any religion, rebirth and karma are not falsifiable. That is why they are religions.

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:51 PM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzelis said:

Post-traditional need not equal "secular".

Malcolm wrote:

If there is a denial of rebirth and karma, or a significantly dissimilar interpretation of rebirth and karma (for example, Hinduism), it is not Buddhadharma.

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:23 PM

Title: Re: Trump Tweets

Content:

Grigoris said:

At least they are being sneaky and underhanded about their support, the blundering idiot the U\$ has for president, on the other hand...

Malcolm wrote:

Sneaky and underhanded, like, by loaning Le Pen millions?

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

I sort of like that the DC does it's own stuff, but is there an explicit reason they do not use an available streaming service?

I mean if the answer is that they want the DC to remain independent of these, that is a good thing, and we should take our lumps...but if not...

Malcolm wrote:

Initially, they developed their webcast platform hoping to also sell services to others.

Actually, the DC webcast platform is one of the most stable out there.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:45 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

In other words, it is a fail.

Coëmgenu said:

Neither stopping, nor starting, nor ending.

Neither endless, nor single, nor many.

I salute he who taught, the Buddha Full-wrought,
of dependent origination.

I could go further.

Malcolm wrote:

Your rendering is incorrect. it has only six terms, not eight:

Not ceasing, not arising,
not annihilated, not permanent,
not going, not coming,
not different, not the same,

And full wrought? What does that mean?

And how about pacification of proliferation?

Also the order, not ceasing, not arising, etc., is significant.

Coëmgenu said:

I've been scolded once before for not staying on topic!

But yes, the auspicious cessation of hypostatization is missing. Similarly, as you noted, two terms from the beginning list are omitted for the rhyme.

I originally had it ending like

The goodly, I laud, the D.O. he taught,
for the ending of reification

But I decided, since the effort wasn't a serious proposal for a all-limerick MMK, that it was ultimately more amusing to have the first post end with a rhyme based on "dependent origination" itself.

PS, and I forgot to add:

Malcolm wrote:

And full wrought? What does that mean?

Coëmgenu said:

"Full-wrought" it was happens when you try to squeeze "Fully Enlightened Buddha"/saṃbuddhas into 2 syllables and have it rhyme with "taught".

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:43 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

PadmaVonSamba said:

If body mandala visualization were the only means of practicing vajrayana,

Malcolm wrote:

The body mandala is not a visualization.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:35 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhahood, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, “the appearances of samsara are impossible.”

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:32 AM

Title: Re: enlightenment in one life

Content:

Rick said:

What about the Ferdinands of this world who swoop in and sniff deeply (and ecstatically) from Dzogchen, then from Advaita, then from Krishnamurti, then back to Dzogchen, and so on? Are we invited to the buddhahood party?

Malcolm wrote:

If you enter into Dzogchen teachings in a real sense, you won't be interested in other teachings at all.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:31 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood.

Yuren said:

What % of those manage to attain it in this lifetime? Obviously you can't know but if you had to take a guess?

Malcolm wrote:

No idea, but that does not concern me very much.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:30 AM

Title: Re: Guruyoga in daily life

Content:

Miroku said:

How can one practice guru yoga in daily life?

Malcolm wrote:

Atiguru yoga. It can be practiced hundreds of times a day in all activities.

Temicco said:

You didn't really answer the question.

Malcolm wrote:

I answered it very precisely, actually.

Author: Malcolm

Date: Monday, December 4th, 2017 at 2:02 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood.

Author: Malcolm

Date: Monday, December 4th, 2017 at 1:43 AM

Title: Re: The Six Lamps

Content:

Lindama said:

At the risk of being irreverent, I'd say follow your heart. I don't see Norbu lacking in generosity. And, consider this... there is something unhealthy when you can't say no to your guru. If you look thru the zen literature, you'll see this... it is welcomed.

Malcolm wrote:

I am afraid you don't understand Rinpoche's point. His point is very simple. It is easy to have misconceptions about thogal teachings if you read them without proper preparation. We see this all the time — people have wild fantasies based on so called "Dzogchen" cosmology, that is, how appearance of the basis arise from the basis, and what "basis" actually means.

When you have misconceptions about Dzogchen teachings, you will block your realization.

Now then, ChNN never said to anyone, "You cannot read thogal texts until you receive thogal teachings from me." He said, "You should not read thogal texts until you have received thogal teachings in a proper way."

Moreover, the presentation of the lamps is markedly different in these two different Dzogchen traditions, their names are different, and so on. Thus, while their meaning is the same, goal is the same, etc., they are different traditions and need to be respected. Just because you have received Bonpo teachings on Dzogchen does not mean you have the proper transmission to read any Buddhist thogal text. There are important differences in the two traditions based on terminology, and so on. Basically, if you want their transmissions, you must go out and seek them from someone qualified to give them, but not just start reading books because after all, we have the first amendment.

Author: Malcolm

Date: Monday, December 4th, 2017 at 1:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

in Rimpoche teachings is Vajrayana considered part of Mahayana or not?

i think that obviously yes, but another "old" practitioner said to me that no so i got confused and dissapointed hahahaha

Malcolm wrote:

Vajrayāna is part of Mahāyāna, definitely.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:10 AM

Title: Re: Guruyoga in daily life

Content:

Miroku said:

How can one practice guru yoga in daily life?

Malcolm wrote:

Atiguru yoga. It can be practiced hundreds of times a day in all activities.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:07 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

In English, it is not localizable to produce a philosophical document in verse.

Malcolm wrote:

Yes, and since there is really very little in Buddhist texts that are not of philosophical import...

Karikas and gathas should not be trivialized with awkward renderings to force them into some kind of metered, rhymed verse.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:06 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Go ahead, try.

Neither stopping, nor starting, nor ending.

Neither endless, nor single, nor many.

I salute he who taught, the Buddha Full-wrought,
of dependent origination.

I could go further.

Malcolm wrote:

Your rendering is incorrect. it has only six terms, not eight:

Not ceasing, not arising,

not annihilated, not permanent,
not going, not coming,
not different, not the same,

And full wrought? What does that mean?

And how about pacification of proliferation?

Also the order, not ceasing, not arising, etc., is significant.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 10:15 AM

Title: Re: The Six Lamps

Content:

Malcolm wrote:

The answer is really simple. Go get the transmission from a teacher you trust, Bon or Buddhist. Then, read whatever you like.

Johnny Dangerous said:

Glad everyone chimed in, I hadn't really thought about how complex this was, but here's the dilemma:

Indeed, I definitely consider ChNN my root Guru. I also take teachings with TWR, and have (very periodic) access to him in person. I am not bothered by the Bön/Buddhist dichotomy, for whatever reason, nor am I concerned in this conversation with some people's opinion's on TWR's books, opinions on Kyab Rig or whatever - just for the record, and to keep on topic.

Unfortunately, I am pretty sure I will never be able to get Thogal instructions, and perhaps no in person instruction at all from ChNN, even though he is my root teacher. I have thus far followed Rinpoche's advice on this to the letter, including skipping parts of books (e.g. Heart Drops) that I already owned and hadn't read yet when I found out his position, so I have followed his rule.

The dilemma is, am I supposed to do that forever, since I can never have in person instructions from ChNN on Thogal? I mean it isn't the hugest deal as I would never try to follow instructions from a book on something like Thogal anyway, and I am nowhere near ready for it, but it does seem to preclude me from reading a number of things I am interested in indefinitely. this coupled with the fact that Bönpo teachers seem to view it differently makes for some confusing decisions when I am deciding whether or not to try reading something. perhaps I should simply read less.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 5:28 AM

Title: Re: Dzongsar Khyentse Rinpoche

Content:

Miroku said:

Was he supposed to take part on the creation of this book? Or how did he ommit him?

Lukeinaz said:

Sorry that was a bit confusing. Totally off topic. I was referring to Khyentse Wangchug not appearing in the lineage tree found in this book.

Norwegian said:

Politics and/or total ignorance.

Malcolm wrote:

The latter, most likely.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 4:38 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

If the teaching in question is correct, than perhaps this is an illustration of a shortfall of the general tradition of basing perspectives of Buddhadharma around particular sūtrāṇi.

Malcolm wrote:

Yes. The Indians never had this custom.

Coëmgenu said:

the narrative that "There is no buddhahood/ in the desire realm or the formless realm." is quite problematized, if not outrightly rejected.

Malcolm wrote:

People often ignore what sūtras actually say.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 3:49 AM

Title: Re: Chatral Sangye Dorje

Content:

Simon E. said:

Chatral Rinpoche was the antithesis of most modern Vajra teachers.

He wrote nothing.

Malcolm wrote:

This is not actually true. He wrote books under pseudonyms.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 3:26 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Well, I said that this was a particularly Tibetan belief, because this strata of Indian Buddhism only survives in Tibet.

Malcolm wrote:

The Lanka only exist in Tibet? that's news to me.

Coëmgenu said:

Oh no, I referred to the interpretation of it.

Malcolm wrote:

It is not a statement requiring interpretation.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:39 AM

Title: Re: The Six Lamps

Content:

Lhasa said:

OP was asking about the Bonpo teachers' attitude toward this. In the Bon subforum not the DC.

Malcolm wrote:

He is a student of ChNN, in other words he considers ChNN his root guru. He asked for advice. We told him what his guru thinks. It is really that simple.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:31 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

Aesthetics are important.

Zhen Li said:

I happen to like 19th century translations with verse as verse. It's a matter of preference, and it also requires more skill on the part of the translator.

Malcolm wrote:

If you like clumsy, non-idiomatic translations, go for it.

Factually speaking however, you could never get the MMK into rhyme in English. You can't even really get into anything resembling a meter without doing violence to the text.

Go ahead, try. You will see what a dismal failure it is. Also, most of these 19th century translations are very, very, poor.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:27 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Well, I said that this was a particularly Tibetan belief, because this strata of Indian Buddhism only survives in Tibet.

Malcolm wrote:

The Lanka only exist in Tibet? that's news to me.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 12:49 AM

Title: Re: Trump Tweets

Content:

dzogchungpa said:

Isn't 'politics' singular?

Malcolm wrote:

"Politic" refers to the body politic, not politics.

dzogchungpa said:

OK, this is interesting. With reference to

<https://www.ahdictionary.com/word/search.html?q=politics> I feel that TC was using

'politics' in either the second, third or fourth senses listed there and apparently in those senses it can take either a singular or plural verb, something I didn't know. I can say that as a native American English speaker I find "US politics is boring" much more natural sounding.

Malcolm wrote:

Politic also means:

Showing sound or pragmatic judgment; prudent; judicious: found it politic not to mention his youthful indiscretions.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 9:36 PM

Title: Re: The Six Lamps

Content:

Johnny Dangerous said:

Can I just read this? Generally speaking, how do Bön teachers feel about people reading texts such as this? Are there any 'requirements' as such, or should one just use their judgment?

Norwegian said:

Since I know you're a student of ChNN: ChNN does not want his students to read these things before they receive it. He's very clear on that.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 9:34 PM

Title: Re: Trump Tweets

Content:

Queequeg said:

Flynn is fried. Next up: Kushner. The knot tightens...

TharpaChodron said:

One thing you can't say is that US politics are boring.

dzogchungpa said:

Isn't 'poltics' singular?

Malcolm wrote:

"Politic" refers to the body politic, not politics.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 5:43 AM

Title: Re: More bad news

Content:

Malcolm wrote:

BTW, while I am certainly a friend of Lama Tsultrim's, I am not her student. I think however that Tara Mandala is one of the best Dharma centers in the US. The people who are there are quite serious, very good practitioners in general. It is the one of the few Dharma communities in the US worth a damn.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 5:36 AM

Title: Re: More bad news

Content:

Malcolm wrote:

According to Lama Tsultrim, Tara Mandala had some issues with some Lamas who were at a drupchen led by Tulku Sangngak in 2009. As a result of their behavior, they were asked to leave, permanently.

Tara Mandala then came up with a form that all teachers, staff, and volunteers must sign, pledging they will not engage in behavior that might be construed as an unwanted advance. This includes Tulku Sangngak.

In Lama Tsultrim's estimation, Tulku Sangngak did not inappropriately touch this women. The incident, when it occurred was not in private, and there was no further contact between he and she.

This was shared with me in a conversation with her, and she expressed her wish that if it came up, that I should feel free to explain she has a different view of what happened.

Anyone who has further concerns about this should contact Tara Mandala's board of director's directly. Tara Mandala is not a place that covers up sexual harassment and they have a zero tolerance policy concerning it. I am personally aware of people who have been expelled from Tara Mandala, both Lamas and westerners for this reason.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:21 AM

Title: Re: More bad news

Content:

passel said:

“

Malcolm wrote:

This one does not show up.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:17 AM

Title: Re: Trump Tweets

Content:

fuki said:

Yup, but it has nothing to do with measuring worldly things like power and weakness, war and peace, etc.

In many cases it does, the length countries or ppl go through to acquire power or wealth is mostly based on the delusion of self, grasping/rejecting, hope and fear.

Malcolm wrote:

Great, so it is all based on hope and fear. Fantastic. Then what?

fuki said:

And ppl's measurement is often based on the same, your politicians are still making decision based on the cold war paranoia and citizens are being spoon fed to buy into it.

Malcolm wrote:

Not just my politicians, also your politicians in Europe are making the same kinds of decisions. You think Russia is a friend of Western Europe, or of democracy in general? I don't. The reason why NATO was created is still there.

fuki said:

Whether the actual measurement is based on facts (the way you refer to it) or not, one can measure the branches but I tend to view it from the root,

Malcolm wrote:

It is fine to view things from the root, but if you cannot cure it, you are like a hero without weapons.

fuki said:

hence we look at things differently depending on things in this conceptual universe, a word like power is relative after all hence we can look at it differently, which makes it fun. So I could say for the sake of the conversation yes to your version of powerful, but that kind of power is no power to me at all.

Malcolm wrote:

Apart from the fact that because of American power, Russians are not invading Europe, though they are trying to destroy the EU by backing fascists in every country.

<https://nltimes.nl/2017/11/22/wilders-defends-russia-speaks-russophobia>

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:08 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

TaTa said:

They uploaded an audio recording of tonights event

Aryjna said:

Where is it uploaded? I don't see any new recording in the replay page.

Malcolm wrote:

<http://webcast.dzogchen.net/data/uploads/files/20171201amchnnspeach.mp3>

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:38 AM

Title: Re: Trump Tweets

Content:

fuki said:

Don't remember the author (it was a rinpoche) who said;

"Ignorance is an omnipresent phenomena"

dzogchungpa said:

Perhaps you are thinking of the mahasiddha Zappa who famously said in one of his dohas:

Some scientists claim that hydrogen, because it is so plentiful, is the basic building block of the universe. I dispute that. I say there is more stupidity than hydrogen, and that is the basic building block of the universe.

fuki said:

It was this one

"We can observe many varieties of suffering and at the same time recognize a common basis that applies to all beings. This common basis is omnipresent ignorance, and it expresses itself in a constant alternation between hope and fear."

~Lama Gendun Rinpoche

Malcolm wrote:

Yup, but it has nothing to do with measuring worldly things like power and weakness, war and peace, etc.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:33 AM

Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol

Content:

Queequeg said:

"Searing" yeah, no doubt. I don't know how familiar you are with the underlying divide here but, folks take it pretty personally.

Can I ask how familiar you are with all this?

Malcolm wrote:

I have not read Ziporyn's book. I read Swanson's mentioned book some time ago.

One difference between Ziporyn and Garfield, is the latter has had a permanent and severe allergy to Dzogchen, which apparently has only recently abated somewhat.

Queequeg said:

If you have the time and inclination, I would be very interested in your take on Ziporyn and the whole subject.

Somehow, I'm not surprised that Garfield would not take to Dzogchen well. Hehe.

Malcolm wrote:

One thing I am curious about -- is Ziporyn a practitioner, or just a wordsmith?

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:09 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

Tenma said:

ChNN's webcasts are limited from what I found and protected with high prices.

Malcolm wrote:

No, they are free, actually,

Tenma said:

I mean as in that, and also are protected only to members. Can't access.

Malcolm wrote:

Depends on the webcast. Most are open, some are closed.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:06 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

Tenma said:

ChNN's webcasts are limited from what I found and protected with high prices.

Malcolm wrote:

No, they are free, actually,

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:04 AM

Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol

Content:

Queequeg said:

Garfield et al. seem to be suffering the same failure. They seem to be treating this as a scholastic game - Zhiyi was talking about the struggle and path of enlightenment, not some logic puzzle to be solved. The moment that you forget that this is what all those words are about, you have lost any hope of understanding Zhiyi.

Malcolm wrote:

Actually, Garfield, et al., are making a very searing observation about Ziporyn's intellectual laziness and lack of attention to detail regarding a very specific point.

Queequeg said:

"Searing" yeah, no doubt. I don't know how familiar you are with the underlying divide here but, folks take it pretty personally.

Can I ask how familiar you are with all this?

Malcolm wrote:

I have not read Ziporyn's book. I read Swanson's mentioned book some time ago.

One difference between Ziporyn and Garfield, is the latter has had a permanent and severe allergy to Dzogchen, which apparently has only recently abated somewhat.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 2:39 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

This is purely an aesthetic difference.

Malcolm wrote:
Aesthetics are important.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 2:29 AM
Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol
Content:

Queequeg said:
Garfield et al. seem to be suffering the same failure. They seem to be treating this as a scholastic game - Zhiyi was talking about the struggle and path of enlightenment, not some logic puzzle to be solved. The moment that you forget that this is what all those words are about, you have lost any hope of understanding Zhiyi.

Malcolm wrote:
Actually, Garfield, et al, are making a very searing observation about Ziporyn's intellectual laziness and lack of attention to detail regarding a very specific point.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 1:26 AM
Title: Re: Breaking (or is it fake?) News..... ;)
Content:
Lindama said:
NYT corrected that to say.... "expected to plead guilty"

Malcolm wrote:
he pled guilty.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 1:02 AM
Title: Re: Trump Tweets
Content:

Minobu said:
it's impolite malcolm.

Malcolm wrote:
No, it is precise. People who want to look at more context can just view your original post.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:56 AM

Title: Re: Trump Tweets

Content:

Queequeg said:

I wonder how we're going to repair this - we need a truly decent person to have the Bully Pulpit for at least 8 years to reset the course.

Malcolm wrote:

Well, people have to get their shit together and not leave the top of their ballots blank because they fell for Russian propaganda.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:54 AM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

I admonished you for going ad hom on Greg.

Minobu said:

actually it technically isn't .

Malcolm wrote:

This is what you said:

it says a lot about your character and the effectiveness of your Buddhist practice.

That is an ad hominem.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:40 AM

Title: Re: Trump Tweets

Content:

Minobu said:

you slammed me.

Malcolm wrote:

I admonished you for going ad hom on Greg.

In other news, we live on a blue marble in space. When negative things happen, it is everyone's karma, not just one nation's.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:26 AM

Title: Re: Trump Tweets

Content:

Minobu said:

so like the world has to suffer these fools?

Malcolm wrote:

Yes, it is called "the ripening of karma."

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:24 AM

Title: Re: When you first started... (lightweight question)

Content:

weitsicht said:

Don't mix the yanas

Boomerang said:

What do you mean by that?

Malcolm wrote:

She means don't use lower yāna explanations to try and explicate higher yānas principles, and vice versa. It is fine to cite something from lower yānas if it supports higher yānas, for example, citing the Uttaratantra to elucidate tathāgatagarbha in Vajrayāna texts, or Madhyamaka texts to elucidate the principle of freedom from extremes, but you would not cite Dzogchen tantras in a Madhyamaka commentary.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:22 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

As regards rhyming, again, this is about localization. English verse has metre and sometimes rhyme, but that it isn't present in the source text does not mean it needn't be

present in the translated text—

Malcolm wrote:

There is no need to force meter or rhyme on translations. It sounds very, very contrived and awkward. Very 19th century.

Zhen Li said:

one cannot get a one-to-one unmediated representation of a source text without reading the source text, and attempts to do so are always clumsy and Buddhist-Hybrid English.

Malcolm wrote:

Hence, we don't bother.

Zhen Li said:

Moreover, Sanskrit verse has various other features such as change of metre, and so forth, that free verse cannot replicate and it is also not true that Sanskrit does not feature rhyme, for instance, the Gītagovinda frequently employs rhyme, it is just not common.

Malcolm wrote:

Hence we don't bother trying to impose meter in translations. When we do, we always wind up with archaism, and non-idiomatic renderings in English.

Zhen Li said:

Moreover, with some material it works well, and sometimes it works better to not feature rhyme. But in the end, it's an aesthetic choice. I'm not against the translating of verse as prose, but just as you argue that Sanskrit and Tibetan does not rhyme, by that very logic we also should not slot verse translations into prose into lines as in English verse.

Malcolm wrote:

It's about the shape of the text, more than anything. The only reason to put verse in prose formatting is to cut down per-page cost in a book.

Zhen Li said:

Sanskrit pothī do not slot verses into vertical lines, they are organized just like prose except with verse numbers indicated.

Malcolm wrote:

Neither do Tibetan texts — well, in modern printed editions of Tibetan texts, they are beginning to adopt the convention of placing verse in vertical lines, but since Tibetan blockprints and manuscripts are modeled on pothī...

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:07 AM

Title: Re: Trump Tweets

Content:

Minobu said:

it says a lot about your character and the effectiveness of your Buddhist practice.

Malcolm wrote:

That was not called for, Minobu.

Author: Malcolm

Date: Friday, December 1st, 2017 at 11:44 PM

Title: Re: extibetanbuddhist dot com

Content:

Malcolm wrote:

There is this link which verifies some of what the fellow above has to say, that is, that he was tasked with starting programs in India.

<https://archive.li/Go0ik>

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:46 PM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

Lindama said:

And, the US is also the most dangerous country in the world...

Malcolm wrote:

It can be, yup, when it is run by foolish people.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:42 PM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

fuki said:

No such thing as a "most powerful" or "greatest country" in the world...

Malcolm wrote:

I did not say America was the "greatest" country, but it is the most powerful country in the world by any number of measures:

Economic
Military
Resources

I also never said this was a permanent condition. The most powerful nation in the world, after all, used to be Britain.

M

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:39 PM

Title: Re: Trump Tweets

Content:

Grigoris said:

Reign in your paranoia, the "minibus" was an auto correct by my smart phone.

Malcolm wrote:

Still, pretty funny.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:21 PM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

But for English, I don't personally think translations of verses should be lined up, to make them look like verses in English, if they are not in verse—if one isn't inclined to translate it as a verse, just translate it as a prose paragraph (Emmerick does this in his *Suvarṇaprabhāsa* translation and it works fine).

Malcolm wrote:

Speaking as someone who translates Buddhist texts (from Tibetan) all day long, day and day out: it doesn't work just fine. For one thing, there is no rhyming in Tibetan, Sanskrit, etc.

Secondly, translating verse as prose makes it harder to locate the line in the source

text.

Thirdly, it is a well established convention in English that verse should be rendered in a free verse structure, and it is fine to disregard meter, etc.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:14 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Of course there are. There are reams of passages that define the qualities of a kayānamitra. The terms guru and kalayānamitra are intimately connected in Mahāyāna Sūtras.

Astus said:

The reason I mentioned the exclusion of the monastic side is because it seems most of the kalyanamitras are within a renounced environment. Also, what types of good friends would you list?

Malcolm wrote:

Utterly besides the point.

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:42 AM

Title: Re: "Believe nothing unless..." quote

Content:

weitsicht said:

honestly, I am happy to having had more replies to my post than Malcom's

Malcolm wrote:

I never actually replied to the post you made.

emaho said:

Wow. Malcolm, you've really become much more affable than in eSangha days, but this post really reminds me of the good old time when there was a thread "How to cope with Malcolm"

Malcolm wrote:

The real question is, why do I cope with the rest of you?

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:24 AM

Title: Re: "Believe nothing unless..." quote

Content:

weitsicht said:

honestly, I am happy to having had more replies to my post than Malcom's

Malcolm wrote:

I never actually replied to the post you made.

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:18 AM

Title: Re: Yes, you need a teacher.

Content:

Admin_PC said:

Maybe we should talk about the various nuances of the term “teacher”? Astus touched on it before with discussion of the term “kalyanamitra” vs “guru”. There seems like there may be different levels to the term.

Astus said:

If the monastic side of things is put aside, then there aren't really any clear cut definitions

Malcolm wrote:

Of course there are. There are reams of passages that define the qualities of a kayānamitra. The terms guru and kalayānamitra are intimately connected in Mahāyāna Sūtras.

For example, the Ratnānanta Sūtra says of the virtuous mentor:

One must have strong devotion for the virtuous mentor. They are never satisfied in seeking the Dharma. They have much hearing, and are diligent. They pure investigation into the treatises. They train in discernment. They train in discerning philosophical positions. They are expert in rites. One should be devoted to the guru. One must never deny the guru. One must never violate the word of the guru.

The Akṣayamati-nirdeśa states:

Those virtuous mentors are without pride, and they should be held as dear as gurus, they should be held as dear as the teacher.

The Bodhisattva-piṭaka Sūtra states:

Since I pleased a master,

I have attained freedom and endowments.

Since I relinquished evil companions,

I have found a virtuous mentor.

In order to attain awakening,

I have disregarded my body and my life.

In order to attain the awakening of a buddha,

with thoughts of faith

for the master, the guru, the object of offering,
I always behaved with respect.

And:

One should circumambulate all gurus
thereby, merit is strengthened and one's brilliance increases.

The Buddha-saṅgīti Sūtra states:

Bodhisattvas on the second bodhisattva bhūmi think of eight Dharmas in their minds. If it is asked what are the eight, they are as follows: 1) they have pure discipline, 2) they are grateful and thoughtful, 3) they dwell in power of patience, 4) they are joyful and they bow, 5) they never abandon all sentient beings, 6) they are unconfused about great compassion, 7) they are devoted to the guru and consider them the Teacher (i.e. Buddha), and 8) they are diligent in the perfections.

The Suvikrāntacinta-devaputra-paripṛcchā states:

Devaputra, if a bodhisattva is endowed with four Dharmas they will be a master for all. What are these four? Absence of pride, devotion to the guru, conscientiousness, and strong aspiration.

The Śatasāhasrikā-prajñāpāramitā states:

Rely upon, attend, serve, and regard those virtuous mentors as gurus.

Author: Malcolm

Date: Friday, December 1st, 2017 at 3:18 AM

Title: Re: Trump Tweets

Content:

Minobu said:

this is all i am trying to tell you...and your screaming the numbers in the election is pissing in the wind.

Malcolm wrote:

I understand quite well the perception of Trump in the world.

Minobu said:

but do you understand those consequence and the spill over that he ends up painting americans with that brush....

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

Author: Malcolm

Date: Friday, December 1st, 2017 at 3:07 AM

Title: Re: Trump Tweets

Content:

Minobu said:

this is all i am trying to tell you...and your screaming the numbers in the election is pissing in the wind.

Malcolm wrote:

I understand quite well the perception of Trump in the world.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:49 AM

Title: Re: Trump Tweets

Content:

Minobu said:

and if you want to split hairs..he got in due to winning a majority.
the whole electoral and popular vote thing means nothing to the average schlub.

Malcolm wrote:

He lost the popular vote by more than 3 million, and his electoral college win was by the very slimmest of margins, less than 100,000 votes determined the outcome. I hardly call that a majority. He won due to the fact that people in Michigan, Pennsylvania and Ohio left the topic of the ticket empty, 80,000 people did this in Michigan, for example (the idiots).

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:36 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Is the webcast a broadcast of a retreat?

Malcolm wrote:

Yes. I suggest you follow the webcast for the upcoming retreat later in December.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:24 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

What organization should I become a member of? To have access to the webcasts and the teachers you noted?

Malcolm wrote:

International Dzogchen Community.

CedarTree said:

Lol this site is hard to navigate, I clicked membership up at the time near sign in and it took me to "sign in" lol

Where do I see membership options and prices and all that stuff... Lol

Malcolm wrote:

I suggest you follow some retreats first, before becoming a member.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:18 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

What organization should I become a member of? To have access to the webcasts and the teachers you noted?

Malcolm wrote:

International Dzogchen Community.

Author: Malcolm

Date: Friday, December 1st, 2017 at 1:50 AM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

Trump is a fascist. So are his supporters.

Minobu said:

The world sees this man as being voted in by the vast majority of Americans.

Malcolm wrote:
He wasn't.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:48 AM
Title: Re: Trump Tweets
Content:
Malcolm wrote:
Trump is a fascist. So are his supporters.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:44 AM
Title: Re: Yes, you need a teacher.
Content:
Admin_PC said:
Maybe we should talk about the various nuances of the term “teacher”? Astus touched on it before with discussion of the term “kalyanamitra” vs “guru”. There seems like there may be different levels to the term.

Malcolm wrote:
The term used in my translation, virtuous mentor, is a translation of kalyāṇamitra. You can see from the sūtras I cited above, there is no question but that in Mahāyāna one is supposed to serve this person with respect commensurate with their kindness in teaching the Dharma. Examples of this can found in the PP Sūtras, where Sadaprarudita, despite having visions of Tathāgatas, still endeavors to find a human teacher, the bodhisattva Dharmodgata, who can teach him the perfection of wisdom.

In Hinayāna, novice bhikṣus are supposed to serve a senior teacher for ten years.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:36 AM
Title: Re: Why Secular Buddhism is Not True
Content:
tiagolps said:
Again, evolution doesn't really matter, it doesn't change what the Buddha taught. That's what I'm trying to get at.

boda said:
It doesn't matter how many times you say it, the fact is that our understanding of the world has developed and in accordance with that development new understandings of Buddhism have come about.

Malcolm wrote:
That does not make those understandings Buddhadharma. Buddhadharma is

something very precise and specific.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:33 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Rather, you claim their interpretation of it is incorrect.

Malcolm wrote:

No, I am claiming they reject the concept in its entirety.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:31 AM

Title: Re: "Believe nothing unless..." quote

Content:

Jeff H said:

But to simply tell her it's wrong doesn't seem helpful to me.

Malcolm wrote:

It affords her the understanding that she must be more careful in accepting quotes from unvetted sources.

Jeff H said:

Quite true. "That's not the way."

Malcolm wrote:

What can be more helpful than that?

Jeff H said:

Adding direction. "Here is the way." (As you've done for me several times.)

Malcolm wrote:

Well, it is a group effort here, I am not the only one who can do some heavy lifting.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:13 AM

Title: Re: "Believe nothing unless..." quote

Content:

Jeff H said:

But to simply tell her it's wrong doesn't seem helpful to me.

Malcolm wrote:

It affords her the understanding that she must be more careful in accepting quotes from unvetted sources. What can be more helpful than that?

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:10 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

But you would have no access to one on one with teachers to really suss things out and really delve deeply into it? Or is that somehow built into the webcast system?

Norwegian said:

Try to travel if you can.

CedarTree said:

I might have to yah.

Does anyone know the place to sign up for the webcast and the cost?

Also the cost (I am guessing it's not Dana) of talking one on one with teachers if you travel to one of the centers, etc.

Malcolm wrote:

The webcasts are free, but in order to listen to replays, you must be a member.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:53 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Does one do all those practices in the lineage?

Malcolm wrote:

Some do, some don't.

CedarTree said:

Makes sense.

I have one last question for now. Then I think I have tapped my curiosity for the current period.

What happens if this lineage doesn't have an approved location/center in your country?

Malcolm wrote:

You follow Rinpoche by means of webcasts.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:48 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

And this really raises a big question for me. What is the role of Vajra Dance, Yantra Yoga, Khaita Dances, etc. When you go in this lineage do you study all of that stuff? I tried researching them but they seem only in line with that lineage. Any info you can share Malcolm as I am sure you know how it all fits in.

Malcolm wrote:

They are all secondary practices which aim at supporting the state of contemplation.

CedarTree said:

Does one do all those practices in the lineage?

Malcolm wrote:

Some do, some don't.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:39 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

And this really raises a big question for me. What is the role of Vajra Dance, Yantra Yoga, Khaita Dances, etc. When you go in this lineage do you study all of that stuff? I tried researching them but they seem only in line with that lineage. Any info you can share Malcolm as I am sure you know how it all fits in.

Malcolm wrote:

They are all secondary practices which aim at supporting the state of contemplation.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:20 PM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

But you're right, upon revisiting it I realize it is not what I read, even in a bad translation..
I concede there is no way it could be an actual quote.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

You claim abandonment but this is false, and because your argument rests on this basis
it's invalid.

Malcolm wrote:

They abandon rebirth completely. Therefore, what they advocate is not Buddhadharma,
despite whatever they may wish to call it.

BTW, you seem to lack an understanding of the four elements. They are not things, they
are properties.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:02 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Ok turn off your translator brain fir a sec

What are you arguing with me about? If you believe its a gloss on the actual wording of

the sutta..great, makes sense, I believe you.

Malcolm wrote:

I am saying that the "citation" in question is totally bogus, false, fake, a forgery, and that Buddha never said anything remotely like it. I don't consider it a gloss at all.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:01 AM

Title: Re: Yes, you need a teacher.

Content:

The Cicada said:

Seeing the way that some are willing to warp the Dharma to suit their own politics and proclivities...

Malcolm wrote:

Following your sterling example of course...

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:54 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Its from the Kalama Sutta, but usually gets decontextualized and used to advocate a form of skepticism which is unhealthy Dharma - wise.

Malcolm wrote:

It is not even in the Kalama Sutta at all. It is a bogus citation.

Johnny Dangerous said:

I remember reading the exact thing, or something extremely close in the Kalama Sutta, prior to even having access to much commentary (pre internet days) ...so if it is a bad quote, then I am pretty sure there are 'bad' versions of the Sutta floating around. By memory, I think it was A Buddhist Bible by Goddard that I read it in, but not positive. Hell, you could incorrectly extract the same idea from the access to insight version above.

Malcolm wrote:

It is a bogus citation. The Buddha never said anything remotely similar to "Believe nothing, unless it agrees with your own reason and your own common sense."

If he did, he would be contradicting himself:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its

goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

-- Eastern Gatehouse Sutta.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:42 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Its from the Kalama Sutta, but usually gets decontextualized and used to advocate a form of skepticism which is unhealthy Dharma - wise.

Malcolm wrote:

It is not even in the Kalama Sutta at all. It is a bogus citation.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:41 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

the path.

Malcolm wrote:

No teacher, no path.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:21 AM

Title: Re: Weitsicht New User

Content:

weitsicht said:

P.S. in absence of eligibility for signatures for newbies in this forum I'll post one here and for once:

πάντα ῥεῖ - everything changes and nothing remains still ... and ... you cannot step twice into the same stream. Hail to the Lord of Paradox.

Malcolm wrote:

Go to user control panel under your profile, select profile, then select edit signature.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:53 AM

Title: Re: Tibetan Buddhism and the Third Precept

Content:

Grigoris said:

According to the Buddha unwholesome sexual activity (sexual misconduct) is basically any non-consensual activity, or sexual activity with somebody that is married or betrothed. That's it.

Malcolm wrote:

And sex with children, animals, minors, as you say, those who cannot grant consent.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:26 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

either like yourself on the scholastic side or the heavy practice side?

Malcolm wrote:

Now you are being completely presumptuous.

CedarTree said:

Sorry I should have worded that better, I didn't mean it as a lack of you practicing just that you are exemplary for scholastic understanding.

Still curious who you think is exemplary in that lineage in the various fields

Malcolm wrote:

The senior yoga people are Fabio Andrico and Laura Evangelista.

The senior dance people are Prima Mai and Adriana Dal Borgo.

The senior teachers are Jim Valby and Elio Guarisco,

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:06 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

either like yourself on the scholastic side or the heavy practice side?

Malcolm wrote:

Now you are being completely presumptuous.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:05 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

There can be various reasons for an instruction. To establish the necessity of something, other options have to be excluded.

Bristollad said:

I still don't understand the distinction you are trying to draw.

Malcolm wrote:

Neither does he.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 2:30 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

This all is strictly the beliefs of Malcolm's particular tradition and where he comes from. "So we never really ever achieve buddhahood in the saḥāloka dhātu." is not an acceptable thing to say outside of Tibet necessarily.

Malcolm wrote:

This is straight from Mahāyāna Sūtra, and more than one.

Lankāvatāra Sūtra states:

[Those in] the divine palace of Akaniṣṭha
are free from all misdeeds,
always endowed with nonconceptuality,
free from the arising of mind and mental factors,
having obtained the powers and the faculty of clairvoyance,
and having obtained those samadhis,
the perfect buddhas attain buddhahood there;
the emanations attain buddhahood here.

And:

There is no buddhahood
in the desire realm or the formless realm;
you who are free from desire will attain buddhahood

in Akaniṣṭha of the form realm.

The Ghanavyuha Sūtra states:

The buddhas abiding in that place
praise Ghanavyūha.
Ghanavyūha has existed from beginningless time.
A self-originated emanation is there,
the stainless Buddha.
Dwelling beyond the three elements,
That place is without grasping to bliss,
it is free from the experience of I and mine,
it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.

And:

The Ghanavyūha buddhafield exists beyond the subtle particle nature of the other buddhafields. The Ghanavyūha buddhafield is without the sun, planets, and the moon. Because it's nature is unconditioned, it does not appear as the most subtle of subtle particles.

That this was normative for Indian Mahāyāna is shown by this passage from Abhayākara's Marmakaumudī commentary on the Aṣṭasāhasrikāprajñāpāramitā Sūtra.

After our teacher attained full buddhahood in Akaniṣṭha, the nirmanakāyas are born gradually and all at once in Tuṣita in one billion four-continent worlds contained within the Sāhā universe, and after dying there [in Tuṣita], exhibit birth in the continent of Jambudvīpa (India) and so on until he intended nirvana.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:45 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

dzogchungpa said:

Achard uses 'Awareness' in his new book btw.

Malcolm wrote:

Yes, but he also agrees it is a wholly inadequate rendering.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:44 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

I would have assumed you would be in that echelon.

Malcolm wrote:

I am not.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:41 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

I thought that was only for the practices not the overall understandings, terms, and histories, etc?

Malcolm wrote:

Terms and so on are experiential, they are related to the practice, so they really cannot be discussed either. This is why we don't discuss them, apart from the occasional kerfuffle about how rig pa is properly translated (knowledge, knowing, in rare cases, mind)

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:39 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Also what about my question about you being a teacher and available?

Malcolm wrote:

Everyone who has made such an inquiry has discovered that I will just recommend my teacher, Chogyal Namkhai Norbu.

So if you are interested in Dzogchen teachings, I recommend you start there.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:33 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

However having a correct conceptual basis and utilizing all the aspects of this body/mind I think is useful.

Malcolm wrote:

One is not qualified to study these things without empowerment, transmission, and instruction. These teachings are part of Secret Mantra. It is called "secret" for a reason.

One is not even permitted to look at these texts without transmission, let alone discuss their contents on an open forum such as this.

Those who have empowerment, transmission, and instruction are not permitted to discuss these things with those who lack empowerment, transmission, and instruction.

For example, if one buys a book on Dzogchen, no one is going to stop you, no one who is responsible will discuss the contents of the teachings with someone who is not qualified.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:22 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Ahh interesting, surprising though due to the nature of Thogal you would think those in the Mahamudra camp would have heard of it and been like "This is pretty epic, we should probably incorporate this" Lol

Malcolm wrote:

This discussion is not really appropriate. If you want to understand the difference you should endeavor to receive these instructions from qualified teachers.

CedarTree said:

I also think that there are many teachers not as knowledgeable about the different concepts and histories around those concepts as some of the posters like you and Kevin. Just the reality, being able to understand your resource base, what you have

studied, learn from you. It's almost invaluable.

Malcolm wrote:

I understand the desire to learn about these things, but it is not about different concepts and histories, it is about experience and realization.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 12:38 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Are there any good internet resources, books, or so forth that explain the historical developments of both Mahamudra and Dzogchen?

Seems surprising that two of the higher teachings that developed in the same region wouldn't include parts of each's teachings. Including Thogal.

heart said:

It is the Tibetan obsession with keeping the lineages pure, one don't "develop" things as much as people believe.

/magnus

CedarTree said:

Ahh interesting, surprising though due to the nature of Thogal you would think those in the Mahamudra camp would have heard of it and been like "This is pretty epic, we should probably incorporate this" Lol

Malcolm wrote:

This discussion is not really appropriate. If you want to understand the difference you should endeavor to receive these instructions from qualified teachers.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 6:16 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

A lot of the time we focus on how Mahamudra and Dzogchen are the same and have the same understanding.

I am curious what is different about them and what differences in understanding they have.

Malcolm wrote:
Thögal.

passel said:

Not a controversial statement- but I do recall reading in Essential Mahamudra- Thrangu Rinpoche's commentary on the long Tashi Namgyal- a statement but Thrangu that the Mahamudra equivalent of Thogal is something called 'lada'. I don't speak Tibetan and haven't come across this term elsewhere. So I wonder what he could have meant. There just wasn't enough context in the passage to see what he was getting at.

Malcolm wrote:

la bzla ba, it means "to transcend." This is merely a similarity in name, i.e. thod rgal as skipping stages. In actuality however, the concept of la bzla ba also exists in Dzogchen, but it has a different usage, while meaning "to transcend".

I had a brief conversation about this issue with Ringu Tulku, based on some speculative statements he made in his book on the Rime Movement. However, in the end he stated to me that the difference between Dzogchen and Mahāmudra was thogal.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 4:11 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Furthermore, the point that is still left unaddressed is that a recommendation is not a requirement.

Malcolm wrote:

The Śūraṅgama-samādhi Sūtra states:

Those who seek the Dharma must rely on a virtuous mentor.

The Jayamati Sūtra states:

Those who desire the Dharma should rely on a virtuous mentor.

The Nirvana Sūtra states:

Son of a good family, all sentient beings are just the same — without serving a virtuous mentor, they will not perceive the nature of the Buddha.

And:

Those who do not know how to serve the virtuous mentor will not know the very secret

tathāgatgarbha.

And:

One who does not rely on a virtuous mentor is a person who has not entered into the teaching of the Bhagavan Buddha, called "one with perverted craving." Such a person cannot be cured by the Bhagavan Buddha.

As I said, it is an imperative, not an option.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Yes, so what? You are still citing passages about what kind of associates one should have. Thus, they are entirely besides the point.

Astus said:

They are about the good friend one should have, or as you translated, the virtuous mentor, what is often simplified to the word teacher. Furthermore, the point that is still left unaddressed is that a recommendation is not a requirement.

Malcolm wrote:

I told you it is an imperative. Your citations are besides the point.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:43 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Simon E. said:

Twins (and earthworms) are entirely separate individuals. Even identical twins have major differences in temperament and sometimes in ability.

As to earthworms I wonder whether you are referring to the myth that if cut in half they grow a new half..?

If so it IS a myth. The back end always dies quickly because it has no mouthparts.

The front half sometimes survives for a while if the wound heals successfully..but usually also dies quickly.

Fortyeightvows said:

I didn't know it was am myth, thanks.

But in the case of twins, they do split after conception, so....

Malcolm wrote:

Yes, because two consciousnesses simultaneously are conceived in the same red and white elements, which then split the embryo due to vāyu. It is not a case where one consciousness splits into two.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:37 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

This is talking about associates, not teachers. It is therefore irrelevant.

Astus said:

The word translated as companion (sahāya) is a synonym for friend (mitta), as it's shown clearly in the same poem a few stanzas later where the "evil companion" (pāpaṃ sahāyaṃ) is opposed to the "eminent friend" (mittaṃ uḷāraṃ). There are also the Sigalovada Sutta (DN i.186) and the Meghiya Sutta (AN 9.3 / iv.357) where the two words are exchangeable.

"One should avoid an evil companion,
who shows what is harmful, one settled in
unrighteousness.
One should not freely associate
with one who is intent and heedless;
one should live alone like a rhinoceros horn.

One should resort to the learned, a bearer of Dhamma,
an eminent friend gifted with ingenuity.
Having known the benefits and removed doubt,
one should live alone like a rhinoceros horn."
(Snp 1.3, tr Bhikkhu Bodhi, p 164-165)

Malcolm wrote:

Yes, so what? You are still citing passages about what kind of associates one should have. Thus, they are entirely besides the point.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 2:00 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

thomaslaw said:

Do you have samaya?

Thomas Amundsen said:
Yes.

thomaslaw said:
What it is?

Malcolm wrote:
It's like Fight Club, you do not talk about it.

Author: Malcolm
Date: Wednesday, November 29th, 2017 at 1:13 AM
Title: Re: Why Secular Buddhism is Not True
Content:

Grigoris said:
Even Arhatship can require up to seven lives, from Stream Entry, to achieve. So just because somebody SEEMS to have reached the state of Arhatship in one lifetime, doesn't mean that this is the case.

Malcolm wrote:
I said:
Apart from arhats, who attain total liberation in this present life, the Buddha defines the other three realized persons in relationship to how many lifetimes it would take them to achieve arhatship and where they take rebirth.

Author: Malcolm
Date: Wednesday, November 29th, 2017 at 12:32 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
The quotes I provided are imperatives.

Astus said:
Imperatives are what one should do, it is the recommended way. A necessity, a need, is somewhat stronger and more restrictive.

"If one should find a judicious companion,
a fellow wanderer, of good behavior, resolute,
having overcome all obstacles, one should
live with him, satisfied and mindful.

But if one does not find a judicious companion,
a fellow wanderer, of good behavior, resolute,
like a king who has abandoned a conquered realm,
one should live alone like a rhinoceros horn.

Surely, we praised the excellence of companionship:
one should resort to companions one's equal or better.
Not obtaining these, as one who eats blamelessly
one should live alone like a rhinoceros horn."
(Snp 1.3, tr Bhikkhu Bodhi, p 163)

Malcolm wrote:

This is talking about associates, not teachers. It is therefore irrelevant.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 12:17 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

What follows from it?

Malcolm wrote:

It makes Buddhadharma pointless.

boda said:

So we're back to [I'll just cut & paste]: Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

There's no evidence to back up such claims so a good argument is needed to support them. No good arguments have been presented so far. Personally, I'd be very interested if any were presented.

Malcolm wrote:

Apart from arhats, who attain total liberation in this present life, the Buddha defines the other three realized persons in relationship to how many lifetimes it would take them to achieve arhatship and where they take rebirth.

Abandoning rebirth essentially means abandoning the whole framework of liberation the Buddha set out. That renders Buddhadharma meaningless.

Anyone who understands Buddhadharma understands this point and does not need it spelled out for them. Anyone who needs it spelled out for them does not understand Buddhadharma at all.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:54 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

A lot of the time we focus on how Mahamudra and Dzogchen are the same and have the same understanding.

I am curious what is different about them and what differences in understanding they have.

Malcolm wrote:

Thögal.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:46 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Necessary, not just beneficial.

Astus said:

The quotes you provided talked of the benefits and recommended having a good friend. Do you perhaps have some sources stating it as a necessity?

Malcolm wrote:

The quotes I provided are imperatives.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:25 PM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

PadmaVonSamba said:

This question came up many years ago during a question and answer period during a dharma teaching weekend.

The teacher replied that all beings have the same potential, and that all who are able to learn and understand the teachings are able to practice vajrayana.

Malcolm wrote:

It has to do with the body mandala, nothing else.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:14 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Anonymous X said:

I didn't think they corresponded exactly. I was more interested in the theoretical progression of jhanas into the subsequent states leading to complete cessation of mind and how that might fit with Dzogchen models.

Malcolm wrote:

There is no correspondence at all. The Dhyānas are mental states, real Dzogchen practice is beyond mind from the beginning.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:49 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Milarepa.jpg

Aryjna said:

Ah yes, I watched that a few years ago. I think there was supposed to be a second part but they didn't make one after all. Thanks.

Thomas Amundsen said:

This one's pretty cool. Tells the complete story, but in a very different style. It's more like an animated picture book with a soundtrack.

Malcolm wrote:

Led Zeppelin — hilarious.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:09 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Malcolm wrote:

And in particular stay away from the whole rang stong gzhan stong debate. It is completely irrelevant to Dzogchen.

Spelare said:

This is sort of a side question, but how is it that some people get the impression that it is

relevant? I was talking to someone recently whose view of emptiness is more from a Gelug perspective, and in his mind he associated Dzogchen with gzhan stong views. It's not that I want to get bogged down in those debates; rather, I want to familiarize myself with the exit door.

Malcolm wrote:

It is because a small number of very recent masters of Dzogchen favored a version of that view at the sūtra level.

But when it comes to Dzogchen, sūtra views are irrelevant since they are a product of intellectual analysis and do not go beyond it.

Anyway, you just tell them that Longchenpa and Jigme Lingpa both proclaimed Prasanga Madhyamaka to be the view of Madhyamaka closest to the intention of Dzogchen.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:07 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

Sorry, I'm still stuck on this, would be grateful if anyone could provide explanation stating why multiplicity of animal rebirths is not possible using scripture or well-known master's accounts/references? Links would be greatly appreciated.

Thanks,

YN

Malcolm wrote:

It is not possible. If you would do your own research, you will come to this conclusion and will have no further doubt about.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:06 AM

Title: Re: Unkindness at dharmawheel

Content:

The Cicada said:

Just look at the English word "love." How many of us can love like a "saint?"

Malcolm wrote:

If you have the feeling that you wish another happiness, this is precisely the love of a "saint."

If on the other hand, your "love" is principally concerned with desire and grasping, this is just a cause for more samsara.

The Cicada said:

Exactly. Easier said (or written) than done.

Malcolm wrote:

It is pretty easy to wish to others happiness. It is actually easier than the afflictive stuff. This is the Buddha's point about cultivating the four brahmaviharas.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:52 AM

Title: Re: Unkindness at dharmawheel

Content:

Mantrik said:

What words are used in Pali, Sanskrit or Tibetan, I wonder, which we have interpreted with English words, the meaning of which we barely grasp and rarely share?

The Cicada said:

Just look at the English word "love." How many of us can love like a "saint?"

Malcolm wrote:

If you have the feeling that you wish another happiness, this is precisely the love of a "saint."

If on the other hand, your "love" is principally concerned with desire and grasping, this is just a cause for more samsara.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:49 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Spelare said:

Any recommendations of particular texts or translations? Currently in my library (most of these are committee translations by Padmakara or Dharmachakra):

Vasubandhu

Thirty Verses on Consciousness Only

Asanga/Maitreya

Uttaratantra Shastra (Buddha Nature)

Madhyantavibhanga (Middle Beyond Extremes)

Dharmadharmatavibhanga (Distinguishing Phenomena from their Intrinsic Nature)

Nagarjuna

Mulamadhyamakakarika (Fundamental Wisdom of the Middle Way)
Letter to a Friend

Chandrakirti
Madhyamakavatara (Introduction to the Middle Way)

Shantarakshita
Madhyamakalankara (The Adornment of the Middle Way)

Shantideva
Bodhicharyavatara (The Way of the Bodhisattva)

Malcolm wrote:
All good.

Author: Malcolm
Date: Tuesday, November 28th, 2017 at 6:49 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
However, the Buddha taught it was necessary to rely on a teacher.

Astus said:
Necessary/needed and beneficial/recommended are not the same.

Malcolm wrote:
Necessary, not just beneficial.

Author: Malcolm
Date: Tuesday, November 28th, 2017 at 6:16 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
It is inapplicable because while the Buddha demonstrated the play of attaining buddhahood, in fact he did not attain buddhahood in that lifetime.

Astus said:
And the demonstration had a purpose, didn't it?

Malcolm wrote:
Yes, for people of Hinayāna persuasion. However, the Buddha taught it was necessary to rely on a teacher. In the Samcayagathas is it said:

Just as a group of patients relies on medicine to be cured,
one should rely unwaveringly upon a virtuous mentor.

In the Ratnamegha Sūtra, it is said:

Now then, since virtuous qualities will increase and nonvirtue will decline if one relies upon the guru, the preceptor [mkhan po, upādhyāyaḥ] will generate the thought of teaching those with greater or lesser hearing, or those with discipline or corrupted discipline.

In the Gandhāvyuha Sūtra it is said:

The virtuous mentor comprehends incorrect actions, correctly turns one away from shameless places, [12/a] extracts one from the city of samsara...Child of a good family, since one always thinks in that way, serve virtuous mentors.

And:

Child of a good family, since one is ill from karma and afflictions, generate the thought that one is a patient. Generate the thought that the virtuous mentor is a physician. Generate the thought that the Dharma instructions are the medicine. Generate the thought that one's diligent practice of such Dharma will cure the illness [...]

As did Maitreyanatha:

Rely on a virtuous mentor who is disciplined, peaceful, pacified, diligent in the highest qualities, very learned, understands the truth, eloquent, has a loving nature, and has abandoned regret.

And:

One should serve the virtuous mentor through veneration, wealth, attendance, and practice.

As did Nāgārjuna:

If you rely on those who are content, compassionate, and disciplined, with discerning wisdom that removes afflictions, through knowing them, give them respect.

And Śāntideva:

The virtuous mentor skilled in the meaning of Mahāyāna and possessing the supreme disciplined conduct of a bodhisattva

should never be abandoned, even at the cost of one's life.

Even the Three Hundred Verses on Vinaya states

Disciplined, knows the rites of Vinaya,
loving towards the ill, has a pure retinue,
diligent in giving assistance with Dharma and materials,
his instruction timely— such a guru is to be praised.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:04 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

How so? The whole life of a nirmanakaya is for the education of beings. So it is not some accident that Siddhartha had no teacher, that one of the primary characteristics of a buddha is that it is he who turns the wheel of Dharma in a time when there is no Dharma.

Malcolm wrote:

It is inapplicable because while the Buddha demonstrated the play of attaining buddhahood, in fact he did not attain buddhahood in that lifetime.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:48 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

florin said:

In the end, understanding or not understanding, it doesn't matter a bit.

Malcolm wrote:

Typical sems sde extremism.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:42 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Boomerang said:

Why shouldn't Tibetan philosophers be studied?

Malcolm wrote:

It is not that they should not be studied, but if one is mainly interested in practice, becoming familiar with the intricacies of the debates between different Tibetan scholars

is rather a large waste of time. They got involved in all kinds of debates which really are not germane to the main issues the Indian masters were explicating.

This is less of a problem when reviewing the works of pre-14th Century Tibetan scholars.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:24 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Spelare said:

I feel that it might be beneficial to study some non-tantric texts that are relevant to Dzogchen. My current knowledge is based mainly on tertiary sources and relatively concise explanations by lamas in the context of short retreats. In figuring out what comes next, I've decided I should probably read some primary texts with their commentaries by Dzogchen masters of the Nyingma or Rimé tradition. I already have access to some commentaries written by Mipham Rinpoche on texts concerning emptiness and buddha-nature, for example, but I don't know the best order in which to proceed. I also have the Padma Samye Ling Shedra series books on Madhyamaka and Rangtong/Shentong views. There's so much out there, though: commentaries on commentaries . . .

In your experience as a Dzogchen practitioner, can such study be helpful? If so, how? Which texts have been most helpful to you or are recognized as important in this regard?

Malcolm wrote:

Study Indian masters, not Tibetans. Nāgārjuna, Śāntideva, Vasubandhu, Asanga, and so. And in particular stay away from the whole rang stong gzhan stong debate. It is completely irrelevant to Dzogchen.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I thought it would be most fruitful to first try identifying the primary point of contention. You give no indication that I've been successful in this first step.

Malcolm wrote:

The primary point of contention is their rejection of rebirth, and all that follows from it.

boda said:

What follows from it?

Malcolm wrote:

It makes Buddhadharma pointless.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:14 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

All kinds of buddhas.

Astus said:

I specifically asked Siddhartha, as within the context of that life.

Malcolm wrote:

The question is inapplicable to nirmanakāyas.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:13 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I thought it would be most fruitful to first try identifying the primary point of contention.

You give no indication that I've been successful in this first step.

Malcolm wrote:

The primary point of contention is their rejection of rebirth, and all that follows from it.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:50 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

So if I were to construct an argument it would be based on the basic proposition that secular Buddhist metaphysics are analogous to the traditional and therefore no less potentially meaningful or potent.

Malcolm wrote:

There are no "secular Buddhist metaphysics" because it is a contradiction in terms.

boda said:

How so?

Malcolm wrote:

The whole point of what is called "Secular Buddhism" is to eschew the metaphysics found in Buddhism altogether.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:40 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Bodhisattvas learn from countless buddhas. But who was the teacher of Siddhartha Gautama?

Malcolm wrote:

All kinds of buddhas. Of course, one needs to understand that as a nirmanakāya, the Buddha's career here was merely play.

But in a real sense, in the last mahākalpa, when the Buddha was a young man named Generous Hand, he had a teacher named Virtuous Wisdom. Generous Hand attained buddhahood, and in this eon, it is out of his buddhahood that the three kāyas and the 1002 Buddhas of the Fortunate Eon emanate, including Buddha Śākyamuni, who is the fourth.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:32 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

Malcolm wrote:

You can receive the empowerments, but since your body mandala is incomplete, one cannot practice creation and completion.

Yanako said:

So only being blind or deaf is important or that's also the case for partial blindness or deafness, lacking more "minor" senses like taste and smell and mutilations not involving sensorial loss?

"incomplete body mandala" sounds a bit vague to me so I really don't know how to draw the line between complete and incomplete and I have not found anything about that on Internet so an explanation would be nice.

Thanks for your help.

Malcolm wrote:

If you are born lacking limbs, sight, etc., this is what is meant.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:29 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

So if I were to construct an argument it would be based on the basic proposition that secular Buddhist metaphysics are analogous to the traditional and therefore no less potentially meaningful or potent.

Malcolm wrote:

There are no "secular Buddhist metaphysics" because it is a contradiction in terms.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 3:07 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

Malcolm wrote:

With respect to having complete sense organs intact, if one does not, for example, it makes one unsuitable to be a Vajrayāna practitioner.

Yanako said:

What does having complete sense organs intact means in that context?

Are you unable to become a Vajrayāna practitioner if you are blind or deaf?

Malcolm wrote:

You can receive the empowerments, but since your body mandala is incomplete, one cannot practice creation and completion.

However, in Dzogchen there are methods for people who are blind and/or deaf.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 2:36 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Aryjna said:

I have only read the Tsangnyon Heruka version, but regardless of whether it is truthful or not the movie would be entertaining i think.

I would like to read the one written by Gampopa but I assume it has not been translated because I remember there being only two similar versions available in English.

Malcolm wrote:

Read the Biography of Rechungpa by Peter Alan Roberts. It clarifies these details in bold relief.

Aryjna said:

What about Shabkar's biography? Do you think Matthieu Ricard's translation is a good choice, or is there a better option?

Malcolm wrote:

Shabkar's bio is great. But it is not related to the present point.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 2:09 AM

Title: Re: Yes, you need a teacher.

Content:

conebeckham said:

Find me a Buddha who reached nirvana without a teacher.

Astus said:

Being a buddha...means awakening on one's own, without a teacher...

Malcolm wrote:

Only in Hinayāna.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 1:49 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

If that's the case, then that would mean Milarepa is real, is he not? Guru Rinpoche "supposedly" bound a bunch of "spirits and deities" of some mountains and performed some miracles such as being burned alive and transforming the fire into a lake. If that's

real, then how is Milarepa's tale not real? Explain.

Malcolm wrote:

Which letter in "legend" did you not understand? These people were real. The deeds attributed them are largely legend.

Tenma said:

So who were they in reality if their deeds are fiction?

Malcolm wrote:

People about whom we know virtually nothing in a historical sense.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 1:09 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Aryjna said:

Which movie is that?

Malcolm wrote:

The modern life of Milarepa is based on a fictionalized account written in the 16th century which has no support at all in the biography of Milarepa written by Gampopa (in fact the former contradicts the latter point by point on many critical details). It is however quite a dramatic tale, even if it is completely false with respect to the actual details of Milarepa's life, no doubt a gem of Tibetan fantasy literature. You can consider it about as veridical as the story of George Washington cutting down a cherry tree.

Aryjna said:

I have only read the Tsangnyon Heruka version, but regardless of whether it is truthful or not the movie would be entertaining i think.

I would like to read the one written by Gampopa but I assume it has not been translated because I remember there being only two similar versions available in English.

Malcolm wrote:

Read the Biography of Rechungpa by Peter Alan Roberts. It clarifies these details in bold relief.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:51 PM

Title: Re: Passing of Losang Tsering/Dechen Ling

Content:

Ayu said:

Does Dechen Ling Press still work and sell books?

Malcolm wrote:

As I understand it, David Gonzalez's books and translations are being taken over by Wisdom.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:10 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Next the life story of Buddha isn't going to be anything positive for "modern students" because people could misconstrue it and neglectfully abandon their families. Oy vey.

Malcolm wrote:

While it is certainly the case that the Buddha did not leave his family in a state of abject poverty, he violated certain norms of Indian life by becoming a mendicant renunciate long before completing his social duty as a family man.

paël said:

Did the Buddha cremate his father?

Malcolm wrote:

I am not sure if he attended his father's funeral. Good question.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:57 PM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

Malcolm wrote:

Which nontraditional metaphysics?

boda said:

I believe the point of secularity is not being confined to any particular metaphysical

beliefs.

Malcolm wrote:

No, the point of secularity is that one religious tradition cannot impose its beliefs via the medium of the state apparatus. There is no secular Buddhism, per se, merely people who would like to promulgate wrong view under the rubric of Buddhism.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:54 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

As well as the present Neten chokling rinpoche who made a movie about the life of Milarepa.

Aryjna said:

Which movie is that?

Malcolm wrote:

The modern life of Milarepa is based on a fictionalized account written in the 16th century which has no support at all in the biography of Milarepa written by Gampopa (in fact the former contradicts the latter point by point on many critical details). It is however quite a dramatic tale, even if it is completely false with respect to the actual details of Milarepa's life, no doubt a gem of Tibetan fantasy literature. You can consider it about as veridical as the story of George Washington cutting down a cherry tree.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:51 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Next the life story of Buddha isn't going to be anything positive for "modern students" because people could misconstrue it and neglectfully abandon their families. Oy vey.

Malcolm wrote:

While it is certainly the case that the Buddha did not leave his family in a state of abject poverty, he violated certain norms of Indian life by becoming a mendicant renunciate long before completing his social duty as a family man.

Thus, the scenario which you pain above actually happened. In response, the Buddha began to insist that to become ordained as a member of the Buddhist Sangha, one needed the permission of one's parents, that one be free from debt, etc. Men were

deserting their wives and families in droves in order to join the Sangha, especially his fellow tribesman, the Śākyas.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:17 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

Then isn't Guru Rinpoche fiction as well?

Malcolm wrote:

Guru Rinpoche was a real person, with a mother and a father. There are several versions of his life story.

The earliest one is found in the 'Bum nag Vajrakilaya commentary, commonly attributed to Yeshe Tsogyal.

But the writings on his life in general cannot be construed as history in the way in which we understand the term. We should understand them as legend.

Tenma said:

If that's the case, then that would mean Milarepa is real, is he not? Guru Rinpoche "supposedly" bound a bunch of "spirits and deities" of some mountains and performed some miracles such as being burned alive and transforming the fire into a lake. If that's real, then how is Milarepa's tale not real? Explain.

Malcolm wrote:

Which letter in "legend" did you not understand? These people were real. The deeds attributed them are largely legend.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:16 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

The point is that these stories have provided students throughout the centuries inspiration and insight in relating with their own teachers and practice.

Malcolm wrote:

The point is that these stories do not offer anything positive for modern students. When Western Vajrayana practitioners vigorously defend stories about Naropa handing over his girlfriend to Tilopa, or Drukpa Kunley having sex with his mother and so on, it actually makes them look like sycophantic sociopaths. These kinds of tales are

certainly titillating for certain kinds of disturbed people, but they are actually disgusting. There is nothing redeeming about them at all, not even symbolically. They are not skillful. Moreover, there is absolutely no reason why we should continue to relate these tales, they are not useful to anyone.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:22 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

Then isn't Guru Rinpoche fiction as well?

Malcolm wrote:

Guru Rinpoche was a real person, with a mother and a father. There are several versions of his life story.

The earliest one is found in the 'Bum nag Vajrakilaya commentary, commonly attributed to Yeshe Tsogyal.

But the writings on his life in general cannot be construed as history in the way in which we understand the term. We should understand them as legend.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:18 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

We know there are outrageous stories of many guru's occurring down to the present time, the Kagyus have no trade mark on that.

Malcolm wrote:

Not particularly impressed with outrageous stories.

Sonam Wangchug said:

Will you also deny the outrageous behavior of masters who have lived in the past 150 years? Teachers who have behaved like Marpa are not all that rare, I have heard a Khampa lama tell me that they prefer wrathful lama's in fact.

Malcolm wrote:

The earliest bios of Marpa and Mila do not portray them in particularly outrageous terms. For example, in the earliest bio of Mila by Gampopa there is no mention of any of the famous stories of Marpa giving Mila a hard time.

Sonam Wangchug said:

To write off the kagyu lineage stories as something which is just a fiction propagating Vajrayana sadomasochism is ridiculous.

Malcolm wrote:

Quite frankly, Tsangnyon Heruka's bio of Milarepa is so unreliable as to be nothing more than fiction.

Sonam Wangchug said:

I cannot say what milarepa did and didn't do as I was not around. However Milarepa is not someone merely to be found in texts, many, many masters have had visions of Milarepa, and Milarepa continues till this day to bless practitioners.

Malcolm wrote:

Milarepa was a great practitioner. Maybe he attained buddhahood, maybe not. For example, Khenpo Aphey was of the opinion that Mila did not attain complete buddhahood. YMMV.

Sonam Wangchug said:

What the stories have done have motivated countless practitioners in the past to enter into retreat and achieve realization. Almost every tshampa is familiar with those stories, and some own only the songs of Milarepa as their sole guide and book. Milarepa is one of the masters who is respected by all of the various lineages, which is something rare.

Malcolm wrote:

The point is that Marpa's mistreatment of Mila is fiction, not attested to in the earliest bios.

We have every reason to believe that most namthars are subject to such pious exaggerations.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:25 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

However, it would seem such 'abusive' tactics also can work to transmit the essence of Dzogchen, As in the famous case with Dza patrul rinpoche and his Lama Do khyentse yeshe dorje.

Malcolm wrote:

Of course, the story of Marpa treating Milarepa abusively is pure fiction, elaborated centuries after the fact by Tsangnyon Heruka. It never happened. You might want to take

a look at Peter Alan Roberts life of Rechungpa. Likewise, the twelve trials of Naropa are pure fiction.

With respect to Patrul Rinpoche, being spit at is an interesting way to receive introduction, but not especially outrageous.

The point of course is that these traditional stories of the Kagyus, even though they never happened, are being used over and over again to motivate students to accept any behavior of any guru as justified. And that is just plain sick bullshit. But you are free -- if you think being abused and shat upon is going to cause you to understand the nature of the mind more rapidly, go for it. Good luck with that. And if you understand already the nature of the mind without such extreme measures, what is the point of glorifying them? As far as I can tell, this is just a kind of Vajrayāna sado-masochistic machismo.

Tenma said:

What about the penis lord, Drukpa Kunley?

Malcolm wrote:

Fiction

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:29 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

However, it would seem such 'abusive' tactics also can work to transmit the essence of Dzogchen, As in the famous case with Dza patrul rinpoche and his Lama Do khyentse yeshe dorje.

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As far as I can tell, this is just a kind of Vajrayāna sado-masochistic machismo.

Author: Malcolm

Date: Monday, November 27th, 2017 at 7:57 AM

Title: Re: Enlightened and mundane Dakinis

Content:

TharpaChodron said:

Do you think the whole Dakini persona identification that some, insofar as I'm aware Western, female practitioners engage in is a bit of wishful thinking?

Malcolm wrote:

In general, I find there is a lot of weird fantasy tripping in which Vajrayāna practitioners in the West engage. They range from the masochistic, "Tilopa tortured Naropa so if my guru beat me he loves me" to the inflated "I am a sexy, powerful daka/dakini, see how sexy and powerful I am?"

It is all the more odd, because the pinnacle of Vajrayāna, the Great Perfection, has virtually no use for this kind of inflationary thinking. None of the siddhas in the Great Perfection lineage were subjected to the kinds of training we find recounted in the stories of Naropa, Mila, and so on. This Vajrayāna masochism really seems to be a huge Kagyu trip, more than anything.

Author: Malcolm

Date: Monday, November 27th, 2017 at 7:35 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

As I said, you cannot learn the Dharma from books. You need a teacher.

Astus said:

If it is as you say, what is the role of all the scriptures, treatises, etc.?

Malcolm wrote:

I already explained this to you. Reading is part of reflecting on the Dharma, the second wisdom. All those texts you mention, however, are meant to be heard first.

However, you were so busy looking up citations, you failed to pay attention. So, more hearing for you!

Author: Malcolm

Date: Monday, November 27th, 2017 at 6:33 AM

Title: Re: How to (try to) resolve family conflict?

Content:

Bum said:

I would really like to hear your own opinions on the following - in what way I could give advice and make my wife realize she should forgive herself, forgive her sister, establish some borders and not feel worthless because, probably, the relationship she wanted to have with her sister will probably never happen?

Malcolm wrote:

Dharma can never be used to change others. It can only be used to change oneself.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:57 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

In order to teach Dharma to people, you have to understand what they need. That means you have to get to know them. Getting to know them takes time. It means you have to be able to enter into the dimension of the person and understand what is beneficial to them. That is not likely to happen on an internet forum.

dzogchungpa said:

Or on a webcast, I might add.

Malcolm wrote:

Webcasts were never/are not intended to substitute for going to see ChNN personally. And if you have questions about your practice, your progress, you can always either ask Rinpoche personally at a retreat, or send him an email.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:55 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

As for the rest of his statement, he is merely being kind. But it is not to be taken very seriously.

Astus said:

He discusses the "dictates of the Sugatas" at an earlier section, in the context of the four types of guru as a prerequisite for mahamudra.

"In short, the basic instructions of meditation cannot be gained simply through reading books, or [by figuring it out by oneself, or from unqualified teachers without authentic lineage.]

However, while relying upon the root guru, the personal guru who holds the lineage
(p 25-26)

Malcolm wrote:

As I said, you cannot learn the Dharma from books. You need a teacher.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:26 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Malcolm said:

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Agreed!

Malcolm wrote:

Well that's good!

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:05 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Astus said:

"Of course if you have someone to teach the texts to you, that is best.

(Khenchen Thrangu Rinpoche: Pointing Out the Dharmakaya, p 157, 158)

Malcolm wrote:

As for the rest of his statement, he is merely being kind. But it is not to be taken very seriously.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:00 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

Fair enough, I can appreciate the reasoning there a lot. I still think there is the issue of skillfull means and knowing how best to modify our response and tone when speaking with different people.

Malcolm wrote:

What happens here is sharing; no teaching happens here at all.

In order to teach Dharma to people, you have to understand what they need. That means you have to get to know them. Getting to know them takes time. It means you have to be able to enter into the dimension of the person and understand what is beneficial to them. That is not likely to happen on an internet forum.

The same goes for popular Dharma books. People read them, and feel the author is speaking to them personally. Pema Chodron's mind training books are among the most popular books ever sold. But books are not teachers. Books cannot understand you. Books cannot respond to your questions. It is not that books are a poor substitute for a Dharma teacher, they are no substitute at all.

In fact, people tend to read "Dharma" books which reinforce their predilections and biases, preferring popular "Dharma" titles which appeal to people's vanity, egotism, and insecurity. Meanwhile, venerable classics languish on shelves, never opened. I mean, just look at the whole slew of books out there which paint Vajrayāna as the triple black diamond ski slope of religious paths, obviously marketed for those who are into spiritual extreme sports.

Dharma only lives in the interaction between the teacher and the student, based on what the student actually needs for their practice, not what they imagine they need for their practice. Once the student has reflected on and cultivated the meaning in realization, they too can act as teachers for others, but not before.

Author: Malcolm

Date: Monday, November 27th, 2017 at 4:12 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

By all means, a teacher is always the best route to go, but I think it's an extreme position to suggest that reading teachings one has not heard in person is not beneficial just because you read various texts for 5 years before hearing them.

Malcolm wrote:

How long have you been in the Dharma? The longer in you are, the more you will come to appreciate my words on this subject. It's hard to tell starving people they should eat slowly. But if they do not eat slowly, they get very bad indigestion and throw up. Receiving Dharma teachings is like that.

If one understands how important it is to hear the Dharma, then one will make efforts to

do so.

Author: Malcolm

Date: Monday, November 27th, 2017 at 4:00 AM

Title: Re: Yes, you need a teacher.

Content:

Johnny Dangerous said:

Just to play devil's advocate:

While I certainly agree with the premise of the thread, I think sometimes people (*cough* some DW "elders") are way too quick to use "find a teacher" as a knee jerk dismissal of questions they are annoyed with answering on DW, rather than as an appropriate suggestion. Sometimes people have questions that are quite valid, for which they do not need to go out and find a new teacher. Those sorts of questions are definitely a minority of these threads, but they do exist.

Vasana said:

Agreed.

Malcolm wrote:

"Find a teacher" is never a dismissal of a question. In fact, it is generally the most responsible answer.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:59 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Just because the method of delivery doesn't appeal to you, doesn't mean the right messages aren't getting through to some of us.

Malcolm wrote:

Yeah, watered down western pop psychology from the 70's just isn't my bag and I don't get anything from it at all. YMMV.

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:44 AM

Title: Re: My past posts here were egotistical and argumentative

Content:

Simon E. said:

Let me see if I have got this right.

In order to show a new found humility, you are posting on a Forum that exists to discuss The Buddha's Dharma..a teaching that denies the existence of God, in order to honour that God.

Is that correct?

KarmaOcean said:

Good point. I suppose I'm not really doing any "honouring". How could I do that when honour belongs to God?

I suppose it's more a case of paying tribute to God and admitting I was egotistical and argumentative.

Malcolm wrote:

No offense, but we really don't care. There is no God in Buddhadharma, we don't believe in your God (or anyone else's) so from our point of view if you are not apologizing to us, you might as well be apologizing to the wall.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:34 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Malcolm:

When you do, Grasshopper, you will understand there is no happiness in samsara at all. It is because of DJKR that his students understand this. Please stop misrepresenting him.

Malcolm wrote:

I didn't misrepresent him at all. I do think that Dzongsar, Sogyal, and many other Asian Dharma teachers have adopted a lot of 70's era pop psychology via Trungpa that they use with their Western students, because somehow they think we respond to it. Some of us may, I sure don't.

Messing with people's "egos" is not the same thing as helping people overcome the innate habit of I-making.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:16 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

To be, or not to be - that is the question.

Malcolm wrote:

From the point of view of Dharma, it is not a question at all.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:00 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Certainly. But no, I don't accept that version of the first noble truth. If there were not even an iota of happiness in samsara we wouldn't even know what it was. Sickness old age and death don't mean there is not even a pinhead of happiness in samsara.

Malcolm wrote:

This is one reason why you need to hear the Dharma, not just cherry pick. A good Dharma teacher will not let you wiggle out of uncomfortable topics. This is not about "confronting your ego," or other pop psychology memes Asian Buddhist teachers like Dzongsar and Sogyal have picked up from Trungpa as an excuse to mess with people, it is about helping you understand that there is no refuge in samsara at all — none.

Put simply, you do not understand the three kinds of suffering. When you do, Grasshopper, you will understand there is no happiness in samsara at all.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:59 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

What's the characteristic of dharma that prevents it from being studied in the context of a university whereas history, political science, etc, can be studied like that.

Malcolm wrote:

Professors, to put it plainly, are not Dharma teachers. Moreover, most of those attending an undergraduate course in Buddhism are interested in credits, not Dharma.

Professors cannot, apart from in a private Buddhist University, advocate for this religion over that one as it violates constraints about separation of Church and State.

I recall Malcolm David Eckel (at Harvard at the time) during a visit to his office sharing with me his great relief that he was a Christian, and not a Buddhist.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:53 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I can't accept the world is a lost cause like that. Anyway we're drifting into my own hang ups so

Malcolm wrote:

This is because you have not spent enough time listening to, then reflecting on, and finally cultivating, the topic of the faults of samsara. Therefore, you have not realized there isn't even a pinhead of happiness in samsara.

Your questions, all of them, are a direct reflection of your "hang ups."

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:51 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I'm starting to understand your (Malcolm's) distaste for the modern university, academics, peer-reviewed study, etc.

Malcolm wrote:

I don't have "distaste" for these things. I like the fact that being published by Shambhala or Wisdom means that one's books have been peer-reviewed.

However, if anyone thinks they are reading about the Dharma when they read a Buddhist studies PhD candidate's dissertation, they are kidding themselves.

The modern university setting is just fine if one wishes to become expert in the opinions of westerners about the history of Buddhism; but it won't inform one's practice of Dharma even slightly.

And of course, peer-review excludes review of one's work by so-called "native" experts.

PuerAzelis said:

So what's the difference between, say, that and history, or political science, or etc..

Malcolm wrote:

Are you asking "What is the difference between Buddhist studies in the Western Academy and the study of history, political science?" If that is your question, the reply is, virtually nothing apart from the subject matter.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:49 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

PS: the ultimate democracy and empowerment is education and literacy

Malcolm wrote:

I am all for education and literacy. In Dharma, that means getting off your ass and going and hearing the Dharma in person. Dharma is a preliterate tradition, it did not transform into a literate tradition just because people decided to use writing, considered a very base form of communication in ancient India, to record sutras, etc., so they would not be forgotten.

PuerAzelis said:

Little different in the West- you could argue that base form of communication liberated the world from bondage to the church

Malcolm wrote:

Even in your much vaunted "West," Dharma will continue to an aural tradition, something which must be heard from a teacher. Reading books simply is not a substitute for hearing the Dharma.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Class, lifespan, wealth, etc., are all determined by one's karma.

PuerAzelis said:

Sure, which we can change. And help each other to change. Which means there are no rules and regulations, our assistance does not have to be circumscribed by any particular means.

Malcolm wrote:

We cannot change these things in any samsaric way unless we continue to cultivate roots of virtue. And since those roots of virtue are contaminated, they are not permanent.

Buddhadharma in general — whether we are talking about Hinayāna or Dzogchen— is fundamentally about eradicating the causes for the addiction of rebirth. It does not matter much how we manage that, just so long as we do.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:42 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

PS: the ultimate democracy and empowerment is education and literacy

Malcolm wrote:

I am all for education and literacy. In Dharma, that means getting off your ass and going and hearing the Dharma in person. Dharma is a preliterate tradition, it did not transform into a literate tradition just because people decided to use writing, considered a very base form of communication in ancient India, to record sutras, etc., so they would not be forgotten.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:39 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Sure. Extremely.

Malcolm wrote:

Class, lifespan, wealth, etc., are all determined by one's karma.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:39 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I'm starting to understand your (Malcolm's) distaste for the modern university, academics, peer-reviewed study, etc.

Malcolm wrote:

I don't have "distaste" for these things. I like the fact that being published by Shambhala

or Wisdom means that one's books have been peer-reviewed.

However, if anyone thinks they are reading about the Dharma when they read a Buddhist studies PhD candidate's dissertation, they are kidding themselves.

The modern university setting is just fine if one wishes to become expert in the opinions of westerners about the history of Buddhism; but it won't inform one's practice of Dharma even slightly.

And of course, peer-review excludes review of one's work by so-called "native" experts.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:33 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Not trusting the peasants to be literate sounds like just another Mahayana anachronism to me.

Malcolm wrote:

You seem to be worried about class and hierarchy.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:50 AM

Title: Re: Pointing out only 3 times?

Content:

csmorg96 said:

I recently read a teaching from a well respected teacher of dzogchen that states that a guru can only attempt to point out the nature of mind to a given disciple three times. Can anyone shed some light on why this teacher makes this claim? Have I misunderstood something?

Malcolm wrote:

Really, what is the book in which this claim was made?

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

That really narrows it down.

PuerAzelis said:

Lol, I just don't get the hyper-Catholicism. cone, you just said you can't even be taught

refuge from a text. Even the basics need oral teaching, like the four dharma seals, four immeasurables? I don't mean to be rude but that seems crazy.

Malcolm wrote:

You can't be taught "going for refuge" from a text. "Going for refuge" means that you understand you are unable to extricate yourself from the floodwaters of samsara under your own power. When you understand this, you get off your ass and go for refuge, that means going and hearing the Dharma from a human being.

And yes, even the basics need to be heard. This is why I spent a year hearing Abhidharma, another year hearing Madhyamaka, yet another year hearing Lamrim, a year hearing tenet systems, etc., and 25 years hearing Dzogchen and other Vajrayāna teachings, over and over again, often the same topics.

Sitting respectfully and listening to another human being explain the Dharma simply cannot be matched by reading books alone in one's room, arm akimbo, feet up, snacks in hand, listening to one's favorite music.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:39 AM

Title: Re: Yes, you need a teacher.

Content:

Queequeg said:

Now the Blessed One spoke to the Venerable Ananda, saying: "It may be, Ananda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should not, Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone.

Mahaparinibbana Sutta

Malcolm wrote:

In that particular assembly, there was no one who was less than a stream entrant, meaning they had directly perceived the taste of liberation. In the Eastern Gatehouse Sutta:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

Taking it on conviction in others means seeking out a teacher and hearing the Dharma

from them.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:30 AM

Title: Re: Chomsky's Requiem for the American Dream - free ebook today

Content:

Johnny Dangerous said:

Thanks for mentioning this. Time for some serious intellectual masturbation.

Malcolm wrote:

Remember to use tissue.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:29 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Consequently, Mahayana becomes perpetual politics and sectarianism. That is what "we see here at Dharma Wheel".

Malcolm wrote:

To whom or to what post is this being addressed?

PuerAzelis said:

Everyone, the topic.

Malcolm wrote:

That really narrows it down.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:19 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

The fact that sola scriptura could only be a joke around here says something about Mahayana.

Malcolm wrote:

It can't work in Mahāyāna at all. Too many scriptura.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:16 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Consequently, Mahayana becomes perpetual politics and sectarianism. That is what “we see here at Dharma Wheel”.

Malcolm wrote:

To whom or to what post is this being addressed?

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:38 AM

Title: Re: Yes, you need a teacher.

Content:

markatex said:

In general, I would agree, though I don't follow Zen or Tibetan Buddhism, both of which place a far greater emphasis on it than the Nichiren tradition. There's this tendency to turn Buddhism into a completely solitary practice where one just reads books and visits Internet forums and then people end up more or less making things up as they go along and never really challenging themselves. We don't have anything like gurus in Nichiren Buddhism, and lay people don't enter formal student-disciple relationships, so I don't want to overstate the case. There's no "special transmission outside the scriptures." But without some kind of guidance, there's a tendency to just confirm your own prejudices in a solitary practice and you never really get anywhere.

Malcolm wrote:

Chapter 13 of the Saddharmapundarika states:

The wise generate devotion to the guru.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:19 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

and why is it called most important?

Malcolm wrote:

You know why.

javier.espinoza.t said:

it has the same significance in Vajrayana system?

Malcolm wrote:

Yes. The term "mūlaguru," tsawey lama, root guru comes from Vajrayāna.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:12 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

what do "root" means?

Malcolm wrote:

Most important.

javier.espinoza.t said:

and why is it called most important?

Malcolm wrote:

You know why.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

Malcolm wrote:

Which nontraditional metaphysics?

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:03 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

what do "root" means?

Malcolm wrote:

Most important.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:02 AM

Title: Re: Dead Root Guru?

Content:

TharpaChodron said:

but they are never really gone from us. Am I right or am I wrong?

Malcolm wrote:

You are correct.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:59 PM

Title: Re: Mingyur Rinpoche : The Importance of Retreat

Content:

TharpaChodron said:

But what about the importance of leaving retreat and engaging beneficially in Samsara. Is it somewhat important or not at all?

Malcolm wrote:

Samsara is also there in retreat, magnified quite intensely.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:52 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

I didn't hear the Dharma until I went to hear Sakya Trizin teach the Dharma in 1989. After that experience, I understood the necessity of hearing the Dharma.

kirtu said:

Hearing Dharma from a qualified lama/teacher is the decisive turning point. It is like the teacher turns a light on.

Malcolm wrote:

Yes. This is true.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:24 PM

Title: Re: Yes, you need a teacher.

Content:

Mantrik said:

Reading is amazingly useful, and can inform us, motivate us etc. But it is secondary to

Dharma instruction from a Guru, and that is the core.

Vasana said:

This is the party line you learn when you have already met a Guru. What about for newcomers who are still exploring dharma 101 in their favoured tradition and have not yet developed certainty that they want to attend teachings in person? What about when a person wants to practice a tradition with no corresponding sangha available to them? Not trying to be difficult here I just think that many 'well-seasoned' practitioners are already so familiar with the dharma that it can be easy for them to forget what it was like when they were first dabbling which can make it harder to then consider what it may be like for different people with different circumstances, be they inner or outer.

I'm not advocating newcomers go it alone but that some ammount of self-led exploration obviously has it's value up to a certain point.

Malcolm wrote:

My personal experience is that having spent five years studying on my own, reading voraciously, even attending college courses on Buddhism with Malcolm David Eckel, etc., I didn't hear the Dharma until I went to hear Sakya Trizin teach the Dharma in 1989. After that experience, I understood the necessity of hearing the Dharma. So I then heard Madhyamaka, Lamrim, Abhidharma, Lamdre, Mahāmudra, Dzogchen, and so on. I have received the lung for all of the texts I have published or will publish.

It is apparent in how people post and talk about the Dharma on this forum whether they have heard the Dharma, or are merely reading Dharma texts without having heard them in a proper way.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 3:28 PM

Title: Re: Vipasyana Meditation

Content:

Anonymous X said:

And, why does no one here refer to the Mahasatipattana Sutta for instruction in Vipassana practice? The Buddha, in his own words, lays it out. Is it not the proper place to start to learn about it?

Malcolm wrote:

Wrong kind of vipaśyanā.

The kind of vipaśyanā proper to Māhayāna is referred to in the Akṣayamati-nirdeśa:

"The consciousness that perceives the entry into reality is called "vipaśyanā." So-called vipaśyanā is perceiving phenomena correctly, perceiving phenomena as they are, perceiving phenomena truly, and perceiving phenomena as not otherwise, perceiving phenomena as empty, without characteristics, without aspiration, perceiving

phenomena to be unformed, likewise, nonarisen, unproduced, insubstantial, just as they are, pure, and as isolated. It is perceiving phenomena as unmoving, inactive, without self, wholly without grasping, inseparable, one taste, as the nature of space, and nirvana by nature," etc.

Anonymous X said:

There are many suttas that say the same thing.

Malcolm wrote:

There are no suttas that say the same thing.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 3:26 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

Where do hearing and reading overlap?

If you read some dharma and really get the message of a particular aspect of the teaching, how is that different from hearing it other than the absence of sound waves?

Granted some things must really be heard in real time since the dharma is dialogic but if all humans had to attend real-time dharma teachings on every topic before seeing any genuine progress in addressing samsara, afflictions and suffering etc, many people wouldn't get past that first hurdle.

Mantrik said:

Perhaps it is the difference between understanding Scripture and understanding Dharma.

I can read and understand how to drive a car, but it can't match having the instructor giving me directions.

Vasana said:

Would you say that applies to all teachings with absolutely no exception? What about when a person is still in an early introductory phase of their exploration of the dharma? Will absolutely all books/recordings have no value until a face to face encounter can occur?

I expanded my original reply above;

Maybe for the purpose of this thread it would be useful to explore which dharma tenets can be approached from books and videos effectively and which topics when approached without a teacher are ineffective.

And then supposing someone establishes a formal or informal student/ teacher

relationship, How much exposure to that spiritual friend is considered a minimum requirement for books and non-living explanations of dharma to then 'become' useful?

Malcolm wrote:

Without hearing the Dharma from a qualified teacher, one will not understand what one is reading. We see evidence of this here on Dharmawheel every day.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 2:47 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Your citations do not support your point.

No they don't.

Astus said:

"Those who grasp at emptiness slander the Sutras by maintaining that written words have no use. Since they maintain they have no need of written words, they should not speak either, because written words are merely the marks of spoken language. They also maintain that the direct way cannot be established by written words, and yet these two words, 'not established' are themselves written."

(http://www.thezensite.com/ZenTeachings/Translations/PlatformSutra_DharmaJewel.pdf, ch 10,, p 383-384, tr BTTS)

"Wherever this sutra is taught, read, recited, copied, or wherever it is to be found, one should build a seven-jeweled stupa of great height and width and richly ornamented. There is no need to put a relic inside. Why is this? Because the Tathāgata is already in it."

...

"The bodhisattvas are exactly like this. If they have not yet heard, understood, or been able to practice this Lotus Sutra, they should be known as people who are still far away from highest, complete enlightenment. If they hear, understand, contemplate, and are able to practice it, they realize that they are certainly nearing highest, complete enlightenment. Why is this? Because the highest, complete enlightenment of all the bodhisattvas is within this sutra. This sutra opens the gate of skillful means and reveals the marks of the truth."

(Lotus Sutra, ch 10, BDK ed, p 161, 162)

Mañjuśrī said: "In the ocean I always expounded only the Lotus Sutra."

Then Prajñākūṭa questioned Mañjuśrī, saying: "This sutra is profound and subtle. It is a jewel among sutras and rare in the world. If sentient beings diligently strive to practice this sutra, will they immediately become buddhas or not?"

Mañjuśrī answered: "Yes, they will."

(ch 12, p 183)

"if there are sentient beings who hear this sutra and who devoutly understand, accept and maintain, and read and recite it, they will definitely attain this Dharma, and will not

doubt it. How much more so if they cultivate according to its explanation!"

...

"This sutra extensively explains the inconceivable anuttarā samyaksaṃbodhi of the buddhas of the past, present, and future. Therefore, heavenly emperor, if good men and women accept and maintain, read and recite, and make offerings to this sutra, that is tantamount to making offerings to the buddhas of the past, present, and future."

(Vimalakirti Sutra, ch 13, BDK ed, p 171-172)

"Sutras of this type should, during the final period after my nirvana, be circulated extensively throughout Jambudvīpa by you and others with your numinous power, so [the Dharma] is not cut off."

...

"If in the future there are good men and women who seek the Mahayana, I will make certain that they get hold of such sutras. Using their power of mindfulness, I will cause them to receive and maintain, read and recite, and extensively explain them for others.

"World-honored One, if in the latter age there are those able to receive, maintain, read, recite, and explain them for others, one should understand that these will all be established by Maitreya's numinous power."

(ch 14, p 177, 178)

"Those who study this scripture will gain an opening into the true dharma, becoming excellent physicians themselves. You should understand, however, that those who never study it will be blind, lacking eyes of wisdom, their sight clouded by ignorance."

(Nirvana Sutra, ch 3, BDK ed, p 105)

"To his disciples the Tathagata teaches in succession the ninefold canon of scriptures so that they may become thoroughly familiar with that dharma. It is only after this that he teaches the hidden treasury that is the tathāgatagarbha, expounding the Tathagata's permanence for his disciples. The Tathagata expounds the Mahayana scripture, the Great Nirvana Sutra in this way for those who have already made their resolution for awakening as well as for those who have not, thereby creating a karmic cause for bodhi in both, with exception of the icchantikas. Thus, good man, this Mahayana scripture, the Great Nirvana Sutra, is immeasurably, innumerably, and inconceivably rare. You should understand it to be the most skilled of all skilled physicians, foremost and superior, the king among sutras."

(p 294)

"If one hears this sutra or retains even one four-line verse of it, that person will then access the stage of the Buddha's knowledge; one will be able to proselyte sentient beings with appropriate expedients and become the great spiritual mentor

(kalyanamitra) of all living things."

(Vajrasamādhi Sutra, ch 1, p 58, tr Buswell)

"If there is a sentient being who keeps this sutra, then in all other sutras he will have nothing more to seek. The dharma of this scripture encodes all dharmas and includes the essentials of all sutras. It is the unifying thread of the dharmas of all these sutras."

(p 302)

Author: Malcolm

Date: Sunday, November 26th, 2017 at 12:03 AM

Title: Re: Vipasyana Meditation

Content:

Anonymous X said:

And, why does no one here refer to the Mahasatipattana Sutta for instruction in Vipassana practice? The Buddha, in his own words, lays it out. Is it not the proper place to start to learn about it?

Malcolm wrote:

Wrong kind of vipaśyanā.

The kind of vipaśyanā proper to Māhayāna is referred to in the Akṣayamati-nirdeśa:

"The consciousness that perceives the entry into reality is called "vipaśyanā." So-called vipaśyanā is perceiving phenomena correctly, perceiving phenomena as they are, perceiving phenomena truly, and perceiving phenomena as not otherwise, perceiving phenomena as empty, without characteristics, without aspiration, perceiving phenomena to be unformed, likewise, nonarisen, unproduced, insubstantial, just as they are, pure, and as isolated. It is perceiving phenomena as unmoving, inactive, without self, wholly without grasping, inseparable, one taste, as the nature of space, and nirvana by nature," etc.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 11:31 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

One cannot get Dharma from black marks on white paper.

Astus said:

I think a good number of sutras disagree with that.

Malcolm wrote:

No they don't.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 11:01 PM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

You need a teacher for what?

Malcolm wrote:

For hearing the Dharma. One cannot get Dharma from black marks on white paper.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 2:47 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

Well said, though Malcolm I would really suggest you write books explaining and detailing points of practice. This could be a powerful offering to the community.

Malcolm wrote:

Well, I have don't really have time to write a book write now. I am too busy working on translations.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 2:06 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

could this be some semantic argument thing?

Malcolm wrote:

Buddhafiels are places where one can train Dharma without the kinds of obstacles one faces here in terms of limited life span, etc.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 1:36 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

so like i really thought this whole life in a pure land and life after death and looking down on the saha world from above was just weirded out

Malcolm wrote:

Buddhafiels are not heaven.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 1:29 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok, so I ordered the book because Rinpoche recommends it...however, can anyone clue me in to the reason why he wants everyone to read it?

Harimoo said:

Because you've got to know the previous life of your future guru ?

Malcolm wrote:

Yeshe Namkhai is only the guru of those who choose to follow his teachings.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 12:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Pero said:

That's not the only difference. By reading OT's account you get the impression Uncle Khyentse (of apparently questionable recognition to some) was just some ordinary dude who chanced into luxury etc.

Fa Dao said:

ok, so I ordered the book because Rinpoche recommends it...however, can anyone clue me in to the reason why he wants everyone to read it? Apparently there is a story going around that this version of events corrects?

Malcolm wrote:

Perhaps it was brought to his attention that the book was not selling well and that there were many copies which had not been sold.

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:48 AM

Title: Re: Enlightened and mundane Dakinis

Content:

climb-up said:

Wait, so the only dakinis that appear in this world are flesh eating karma dakinis,

Dakinis live in the three upperworlds, but are not humans, asuras or devas, but one of the sanskrit words for a human female with magical powers is dakini?

Malcolm wrote:

Who said it was a Sanskrit word for a human female?

climb-up said:

You may not have fully read the question that you responded to, which was "What is the Sanskrit word for "witch" then, as in the western sense of a human female (and occasional male) with magical power?"

Malcolm wrote:

Since human beings with magical power are not considered unusual or necessarily frightful or taboo in Indian societies and literature, there really isn't a word that corresponds to the term "witch" in Sanskrit. But there is a correspondence in the sense that like European witches, dākinīs fly in the sky, meet on specific days of the month where there is feasting and other libidinous entertainment, and so on.

Of interest under https://en.wikipedia.org/wiki/Witches%27_Sabbath:

"(The concepts) represent a combination of three older mythical components, all of which are active at night: (1) A procession of female spirits, often joined by privileged human beings and often led by a supernatural woman; (2) A lone spectral huntsman, regarded as demonic, accursed, or otherworldly; (3) A procession of the human dead, normally thought to be wandering to expiate their sins, often noisy and tumultuous, and usually consisting of those who had died prematurely and violently. The first of these has pre-Christian origins, and probably contributed directly to the formulation of the concept of the witches' sabbath. The other two seem to be medieval in their inception, with the third to be directly related to growing speculation about the fate of the dead in the 11th and 12th centuries."

<http://www.tandfonline.com/doi/abs/10.1080/0015587X.2014.896968>

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:29 AM

Title: Re: Sensations While Chanting

Content:

Unknown said:

Worse still, the effects tend to linger after I disengage from that session: racing thoughts, an inability to focus, impaired balance, and sensitivity to sensory stimuli.

Malcolm wrote:

This is symptomatic of vatta disorder.

<https://www.banyanbotanicals.com/info/blog-the-banyan-insight/details/signs-symptoms-of-vata-imbalance>

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:14 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

Motova said:

Just because Malcolm is cool and accessible doesn't mean one should be a gomer.

Personally, I'm interested in what languages Loppon knows, what his favourite non-Buddhist books are, and what he has memorized.

I bet he has read 1000+ books.

Malcolm wrote:

Just Tibetan and English, smattering of Sanskrit.

I used to read alot of Scifi, but these days I find that boring. I don't read much since I am busy working all day.

Author: Malcolm

Date: Friday, November 24th, 2017 at 3:40 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

What is the Sanskrit word for "witch"

Malcolm wrote:

ḍākinī, siddhayoginī, yoginī.

climb-up said:

Wait, so the only dakinis that appear in this world are flesh eating karma dakinis, Dakinis live in the three upperworlds, but are not humans, asuras or devas, but one of the sanskrit words for a human female with magical powers is dakini?

Malcolm wrote:

Who said it was a Sanskrit word for a human female?

Author: Malcolm

Date: Friday, November 24th, 2017 at 3:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Here, you mean:

https://www.amazon.com/Times-Jamyang-Khyentse-Ch%C3%B6kyi-Lodr%C3%B6/dp/1611803772#reader_1611803772

?

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Pero said:

That's not the only difference. By reading OT's account you get the impression Uncle Khyentse (of apparently questionable recognition to some) was just some ordinary dude who chanced into luxury etc.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, November 24th, 2017 at 2:33 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

What is the Sanskrit word for "witch"

Malcolm wrote:

ḍākinī, siddhayoginī, yoginī.

Author: Malcolm

Date: Friday, November 24th, 2017 at 2:04 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

Are they human beings or spirits?

Malcolm wrote:

They are ḍākinīs.

cyril said:

So, within the six realms scheme, which one do they belong to?

Malcolm wrote:

In three higher realms. But not humans, not asuras, and not devas.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:43 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Here, you mean:

https://www.amazon.com/Times-Jamyang-Khyentse-Ch%C3%B6kyi-Lodr%C3%B6/dp/1611803772#reader_1611803772

?

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Would you be so kind as to summarise the whole mysterious business in two-three sentences? I have an awful feeling that everybody in the room is talking about an incident I should so obviously know about -- but do not...

Malcolm wrote:

Retainers of Chokyi Lodo had problems with retainers of Chokyi Wangchuck. This lead to Chokyi Wangchuck's leaving Derge for good.

M

treehuggingoctopus said:

Thank you, Malcolm. Did the series end there and then, or are they still broadcasting new episodes?

Malcolm wrote:

The latest is the version of events recounted by OT in the JKCL, which on the face of it seem barely credible.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Would you be so kind as to summarise the whole mysterious business in two-three

sentences? I have an awful feeling that everybody in the room is talking about an incident I should so obviously know about -- but do not...

Malcolm wrote:

Retainers of Chokyi Lodo had problems with retainers of Chokyi Wangchuck. This led to Chokyi Wangchuck's leaving Derge for good.

M

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:07 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

Malcolm is there a book(s) (one or a few) that you would recommend that go over these understandings?

I feel like Dzogchen has some understandings of the path that are deeply meaningful. These would be such.

Malcolm wrote:

There is virtually nothing in English yet that clearly explains these points. Working on it.

CedarTree said:

Are points like this and detailed understandings present in the book you were saying will be available in 2018 or yours?

Malcolm wrote:

Some of these points are explained there. But in general, if you want to follow Dzogchen teachings you need to receive Dzogchen empowerments, ideal if one can, receive the Chetsun Nyinthing, Vima Nyinthing, etc., but if one cannot, then direct introduction will suffice from ChNN, Chokyi Nyima Rinpoche, etc. There is no benefit at all in reading Dzogchen tantras if one has not made the effort to receive Dzogchen transmission.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:00 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Malcolm wrote:

The only *dākinīs* that appear in the world are flesh-eating karma *dākinīs*.

Varis said:

Are they human beings or spirits?

Malcolm wrote:
They are dākinīs.

Author: Malcolm
Date: Friday, November 24th, 2017 at 12:36 AM
Title: Re: The "Self" in Tibetan Buddhism
Content:

CedarTree said:
Malcolm is there a books (one or a few) that you would recommend that go over these understandings?

I feel like Dzogchen has some understandings of the path that are deeply meaningful. These would be such.

Malcolm wrote:
There is virtually nothing in English yet that clearly explains these points. Working on it.

Author: Malcolm
Date: Friday, November 24th, 2017 at 12:31 AM
Title: Re: Vipasyana Meditation
Content:

Riju said:
Vipassana in Mahayana is done by watching with awareness the body pains/movements/sensations without any reaction.

Malcolm wrote:
No, vipaśyāna in Mahāyāna is the realization of the emptiness of all phenomena while resting in śamatha.

In Vajrayāna, vipaśyāna corresponds to the completion stage.

Author: Malcolm
Date: Thursday, November 23rd, 2017 at 11:48 PM
Title: Re: Enlightened and mundane Dakinis
Content:

Varis said:
I've been reading a bit about Dakas/Dakinis, and I was hoping someone could give me some clarity on the subject.

Are enlightened dakinis still considered to be witches like mundane dakinis are, albeit,

enlightened witches?

Is the state of being a Daka/Dakini a state of realization, an occupation (e.g. the village witch), or a form of rebirth? I've seen it described all three ways.

Thanks!

Malcolm wrote:

The only dākinīs that appear in the world are flesh-eating karma ḍākinīs.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 7:21 AM

Title: Re: Nothing further to seek...

Content:

florin said:

I guesss, in the way i understand things, it is.

Malcolm wrote:

Yes, because you have a tendency towards sems sde extremism.

florin said:

Whats this extremism you are referring to?

Explain

Malcolm wrote:

At the time of the basis there is no one or two. However, when buddhas and sentient beings appear, then there is a one and a two, and a three, etc.

People who follow sems sde tend to have extreme views about nonduality. But Dzogchen view is not nondualism.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:38 AM

Title: Re: Nothing further to seek...

Content:

florin said:

Isnt the recognition a cause, a condition?

Malcolm wrote:

Yes, is that a problem?

florin said:

I guesss, in the way i understand things, it is.

Malcolm wrote:

Yes, because you have a tendency towards sems sde extremism.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:16 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

What troubles me about this is that only detachment, only letting go, is an end in itself. But what about that gives rise to bodhicitta? Where is the 'energy of compassion'?

Malcolm wrote:

Bodhicitta arises naturally through the recognition that the source of all suffering is clinging and addiction.

florin said:

Isn't the recognition a cause, a condition?

Malcolm wrote:

Yes, is that a problem?

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:00 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

What troubles me about this is that only detachment, only letting go, is an end in itself. But what about that gives rise to bodhicitta? Where is the 'energy of compassion'?

Malcolm wrote:

Bodhicitta arises naturally through the recognition that the source of all suffering is clinging and addiction.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:14 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

If I remember correctly I saw a quote where Malcolm spoke about there most definitely being a "Self" in Tibetan Buddhism.

I have a feeling I know how he meant this but I would like maybe Malcolm and or others to explain how Tibetan Buddhism and Dzogchen/Mahamudra understand Self.

Malcolm wrote:

No form of Tibetan Buddhism suggests there is a self as a soul or atman, a permanent entity which moves from incarnation to incarnation. Where the term "self" is used in some tathāgatagarbha sūtras, it is a reference the dharmakāya of the buddhas.

CedarTree said:

Yes that is kind of how I thought it was being referenced but I wanted to check.

You have mentioned before though in other forums about the material world being transformed into the Five Pristine Lights could you talk about this a bit and how it works into the three bodies? I would be interested in this aspect and how it relates to Tibetan Buddhism understanding.

Malcolm wrote:

It actually works the other way. The five lights are reified as elements.

In Dzogchen teachings, three kāyas are path appearances and do not exist in the result.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:11 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

One of the reasons the topic is so long is that claims like this have been made but have not been supported by reasonable arguments.

Malcolm wrote:

Which claims?

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:07 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

If I remember correctly I saw a quote where Malcolm spoke about there most definitely

being a "Self" in Tibetan Buddhism.

I have a feeling I know how he meant this but I would like maybe Malcolm and or others to explain how Tibetan Buddhism and Dzogchen/Mahamudra understand Self.

Malcolm wrote:

No form of Tibetan Buddhism suggests there is a self as a soul or atman, a permanent entity which moves from incarnation to incarnation. Where the term "self" is used in some tathāgatagarbha sūtras, it is a reference the dharmakāya of the buddhas.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 4:50 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

how can you knock a Buddha's perfect Nirmanakaya incarnation?

Malcolm wrote:

I don't. I simply have a broader view of the Dharma than you.

Minobu said:

one would then practice something other than Buddhism ..like a mish mash of Shamanism and local teachers . not unlike Bon and Nyingma producing Dzogchen..

Malcolm wrote:

Dzogchen comes from India, 110%. It has nothing to do with Shamanism. That Bonpos adopted Dzogchen when it came to Tibet is merely a point in their favor.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:44 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

He does.

AND/BUT he paid for someone I know who was having a hard time financially, to attend teachings of a highly traditional manner of a kind that he (Batchelor) has turned his face against..

Malcolm wrote:

Kindness is a virtue.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:40 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

I have not yet revealed the truth...from a teaching point of view is not saying he was a liar just preparing you in the past for the shock of what is about to be taught.

Malcolm wrote:

It means he wasted everyone's time. Unless of course it does not mean what you intend it to mean, i.e., that the statement invalidates all the teaching that came before.

Also, the idea of restricting the teachings of the Buddha to one nirmanakāya's utterances is frankly absurd on the face of it.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:31 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

Having said that I have never heard him lecture in a formal sense..The times I have met him have been in an informal setting, where he has a quiet donnish wit and is very hospitable.

Malcolm wrote:

I am sure he is a gentleman. He still spouts piles of useless drivel like this:

<https://tricycle.org/magazine/quit-guru-yoga/>

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:24 AM

Title: Re: Mental Health and therapy vs. Dharma practice

Content:

Simon E. said:

One of the results of this is that most talking therapies are no longer funded by the state..there was simply too little evidence of their making a difference.

Malcolm wrote:

Precisely my point.

Simon E. said:

Another is that a simple form of CBT is being widely supported for certain conditions..because it actually can be shown to aid a return to 'normal' functioning.

Malcolm wrote:

CBT/DBT is based on confronting a person, gently, with how they perceive situations they are in with how things actually are. With enough patience, the client can be persuaded that their cognitive dissonance around this or that issue is debilitating and needs to shift. It is especially effective with people suffering from personality disorders. But it is palliative, it does not "cure" anything.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:18 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

Have you ever treated anyone with severe mental health issues?

Malcolm wrote:

Depends on what you mean by severe. I have worked with people suffering from acute mental health issues. I won't treat people who have placed on been heavy psych meds. It ruins their bodies and renders them ill-suited for treatment by other means.

Johnny Dangerous said:

What is your experience of the mental health care system?

Malcolm wrote:

Extensive.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:10 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

But honest enough to say that his views would be widely regarded as Wrong Views. And he says that publically. He always leaves his listeners with that choice. Which is why in my view he is wrong rather than villainous.

Malcolm wrote:

I saw him give a lecture about two years ago. I thought he was very flat and uninteresting as a speaker.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:41 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

He is, however, a villain of Buddhist forums.

Malcolm wrote:

No, but he is someone who encourages wrong view.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:10 PM

Title: Re: Bon as a form of Buddhism

Content:

kalden yungdrung said:

In Bön is Buddha Shakyamuni accepted, as one of the students of Buddha Tönpa Shenrab Miwoche.

According Bön, Buddha Shakyamuni got instructions from the Buddha Tönpa Shenrab to teach Dharma into this world.

Malcolm wrote:

Liker I said, alternate universe with alternate history.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:20 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

TharpaChodron said:

So, calling talk therapy bullshit may be fine for some, but for underrepresented, severely abused people, I think good talk therapy is damn good.

Malcolm wrote:

And I just see them re-traumatize themselves over and over again. I guess we just have different experiences of the mental health care system in this country. Personally, I think it is brutalizing. And I live in Massachusetts, where positive outcomes are supposed to very high. But positive outcomes in mental health care can be correlated with wealth. Thus, here in my state, mental health care is a much larger problem out here in the sticks than it is in wealthier Boston suburbs.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:30 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What would you tell a Buddhist with trauma from a rape, experiencing panic attacks, who was engaged primarily in shamatha practice?

Malcolm wrote:

Depending on how experienced a practitioner the woman was, the first thing I would tell them to do is to cease practicing any meditation whatsoever, especially shamatha, since anxious perseveration can become intense if one's three "humors" are out of balance. I would then advise them to seek out whatever they felt they needed for their care. I would also encourage them to seek out medical treatments from qualified Ayurvedic or Tibetan physicians. I would encourage them not to take any pharmaceuticals for anxiety or depression, because these issues are most effectively treated through diet, herbs, and external therapies.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Spelare said:

If I want to dedicate time to reading a Dzogchen text, say a tantra or a terma, does it make sense to integrate that into a thun?

Malcolm wrote:

Practice Ati Guruyoga in the beginning. Read with mindfulness and awareness. Authenticate with a dedication in end.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

In the Teachings on Thun and Ganapuja ChNNR says that gana refers to the accumulation of merits.

Malcolm wrote:

This is also true, the term gaṇa (tshogs) definitely means a group/grouping of both/either things and beings.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:55 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

CedarTree said:

Sometimes your a bit of an ass haha but still a treasure source of knowledge

Malcolm wrote:

Was that absolutely necessary?

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:36 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What kind? Do you realize how many different therapies make up the modern field, and how different they are?

Malcolm wrote:

Yes, and yes.

Johnny Dangerous said:

Then I think your blanket dismissal is silly, but I understand your point.

Malcolm wrote:

Waste of time and money for Buddhists.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:28 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Coëmgenu said:

This is all good and well. Mahāyāna sūtrāṇi confirm the vow of Amitābha.

But the argument was that the Saddharmapuṇḍarīkasūtra claims that nembutsu is invalidated by it, as far as I am able to understand the claim.

Malcolm wrote:

That was the claim, but no reasoning was given to support that claim. Apart from the

usual claim that the Lotus cancels out Buddha's earlier teachings, thus turning the Buddha into a liar.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:23 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Admin_PC said:

The reasoning behind the 10 chants

Malcolm wrote:

Ten thoughts, not ten chants.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:12 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What kind? Do you realize how many different therapies make up the modern field, and how different they are?

Malcolm wrote:

Yes, and yes.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

pure land...i just don't agree with the promise of three nembutsu chants and bingo your there.

that is what i have always said, in more or less words.

deathbed religious promises ..another gripe i have when selling this to the masses...

Malcolm wrote:

“Śāriputra, those sentient beings who hear of that land should aspire to be born there.

Why? Because they will be able to meet such sages of supreme virtue. Śāriputra, one

cannot attain birth in that land with few roots of good or a small store of merit. Śāriputra,

if a good man or woman who hears of Amitāyus holds fast to his Name even for one day,

two days, three, four, five, six, or seven days with a concentrated and undistracted mind,

then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants' minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus. Śāriputra, perceiving these benefits, I say: All sentient beings who hear this teaching should aspire to birth in that land."

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Minobu said:

fair enough...so all one has to do is chant the name...and ignore the meditation holds fast to his Name even for one day, two days, three, four, five, six, or seven days with a concentrated and undistracted mind, then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants' minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus
i think there is a difference...

Malcolm wrote:

If, when I attain buddhahood, sentient beings in the lands of the ten directions who sincerely and joyfully entrust themselves to me, desire to be born in my land, and think of me even ten times should not be born there, may I not attain perfect enlightenment.

No chanting, just wishing...the Buddha said it, not me.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:08 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

Lotus Sutra..

as I mentioned earlier if it is in the Sutra the daimoku will cause it to happen
no where in any sutra does chanting the Nembutsu cause this to happen.

it's the Lotus sutra which brought her to the Lotus seat.

hopefully you have dropped the idea that i do not believe in pure lands and will move on.

Malcolm wrote:

No, it was the vow of Amitabha that did so, from their point of view. Your point of view differs.

Minobu said:

ok...where then in what sutra...source?

Malcolm wrote:

18. If, when I attain buddhahood, sentient beings in the lands of the ten directions who sincerely and joyfully entrust themselves to me, desire to be born in my land, and think of me even ten times should not be born there, may I not attain perfect enlightenment. Excluded, however, are those who commit the five grave offenses and abuse the Right Dharma.

19. If, when I attain buddhahood, sentient beings in the lands of the ten directions who awaken aspiration for enlightenment, do various meritorious deeds, and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect enlightenment.

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:07 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

pure land...i just don't agree with the promise of three nembutsu chants and bingo your there.

that is what i have always said, in more or less words.

deathbed religious promises ..another gripe i have when selling this to the masses...

Malcolm wrote:

“Śāriputra, those sentient beings who hear of that land should aspire to be born there. Why? Because they will be able to meet such sages of supreme virtue. Śāriputra, one cannot attain birth in that land with few roots of good or a small store of merit. Śāriputra, if a good man or woman who hears of Amitāyus holds fast to his Name even for one day, two days, three, four, five, six, or seven days with a concentrated and undistracted mind, then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants’ minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus. Śāriputra, perceiving these benefits, I say: All sentient beings who hear this teaching should aspire to birth in that land.”

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:04 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Admin_PC said:

Let's play "guess which sutra this comes from"... If there is any woman five hundred years

after the parinirvāṇa of the Tathāgata who hears this sutra and practices according to the teaching, she will immediately reach the dwelling of the Buddha Amitāyus in the Sukhāvatī world, surrounded by great bodhisattvas, and will be born on a jeweled seat in a lotus flower. Never again troubled by the [three poisons] of greed, anger, or ignorance, by arrogance or jealousy, he will attain the bodhisattva's transcendent powers and the acceptance of the nonorigination of all dharmas. After attaining this acceptance, his faculty of sight will be pure; and with this pure eye faculty, he will see all the Buddha Tathāgatas, equal in number to the sands of seventy-two million koṭis of nayutas of Ganges Rivers.

Minobu said:

Lotus Sutra..

as I mentioned earlier if it is in the Sutra the daimoku will cause it to happen no where in any sutra does chanting the Nembutsu cause this to happen.

it's the Lotus sutra which brought her to the Lotus seat.

hopefully you have dropped the idea that i do not believe in pure lands and will move on.

Malcolm wrote:

No, it was the vow of Amitabha that did so, from their point of view. Your point of view differs.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 4:48 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

The old theories have their (huge) flaws, but their focus on depth is not one of them, IMO. CBT etc. is great but most modern stuff has become so solution focused and goal oriented, I wonder if that is a problem of and within itself.

Malcolm wrote:

Basically, talk therapy is bullshit.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 3:13 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

Queequeg said:

In this, these traditions have accomplished precisely what they set out to do - preserve Dharma in this Degenerate Age.

Malcolm wrote:

So has Shingon, Chan, Zen, Theravada, Tibetan Buddhism in general, and so on.

The polemics between this school and that are largely rubbish meant for the choir.

Queequeg said:

You're a funny guy. You seized on a comment, took it out of context and then turned it into something else.

Thanks.

Malcolm wrote:

Grasshopper, this is the way of Dharmawheel.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:55 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Malcolm wrote:

Therapy is useless for Buddhists. It is based on a one lifetime view.

Rick said:

Depends on the therapist. There are some who are either Buddhist or believe in rebirth/reincarnation. I worked with one a while back.

And it depends on the Buddhist. Not all Buddhists believe in literal rebirth. (And no I'm not trying to open the can of worms that is secular Buddhism.)

Malcolm wrote:

Sorry, just not a fan of psychotherapy. YMMV.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:47 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

What do you think of Mabja Jangchub Tsondu's commentary of the Dharmachakra

committee's translation?

Malcolm wrote:

It's pretty good. But it does not negate my point.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:36 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

climb-up said:

Do you feel like American Buddhists have more anger issues than the population as a whole?

Malcolm wrote:

Nope, quite a bit less, actually.

Rick said:

I would think that Buddhists, on average, take the dangers of anger to heart more than the general population. It's pretty obvious how potent a poison anger can be ... and Buddhists are trained to recognize toxic things that spread suffering. Of course it's not like every Buddhist catches every gush of anger venom as it is gushing. Hence the benefit of a good therapist in some situations.

Malcolm wrote:

Therapy is useless for Buddhists. It is based on a one lifetime view.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:34 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Of course it's not always easy to decide when Nagarjuna is making an opponent's argument or his own

Malcolm wrote:

It's is very easy. Just follow Buddhapalita.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:14 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

Queequeg said:

If anything, Nichiren and Pure Land Buddhism have been the vehicles that have preserved Buddhism in Japan long beyond the collapse of institutional Buddhism. In this, these traditions have accomplished precisely what they set out to do - preserve Dharma in this Degenerate Age.

Malcolm wrote:

So has Shingon, Chan, Zen, Theravada, Tibetan Buddhism in general, and so on.

The polemics between this school and that are largely rubbish meant for the choir.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:13 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

climb-up said:

Do you feel like American Buddhists have more anger issues than the population as a whole?

Malcolm wrote:

Nope, quite a bit less, actually.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:06 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Cessations simply don't exist.

PuerAzelis said:

In which case, following the same statement you cite:

Malcolm wrote:

... nonexistents are conditioned

PuerAzelis said:

... a cessation, since it "simply doesn't exist", is conditioned.

Malcolm wrote:

No, this does not follow since existents are productions, whereas cessations are not.

You are confusing bhava and abhava with asti and nasti. When one says that a cessation does not exist (nasti), one is not making the claim they are nonexistent (abhava). Nonexistents are defined from existents. There is no existent by which a nonexistent cessation might be defined since cessations are not produced to begin with, being unconditioned. Cessations have no being at all, of any kind, including nonbeing. Therefore, they do not exist.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:57 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Nagarjuna says in MMK 25:7-8:

If Nirvana is not a [positive] existent, how will nirvana be an "absence"?

Where there is no existent, there is no "absence".

And if nirvana is an "absence" how can nirvana be non-dependent?

There is no absence that exists without dependence.

So it's not possible to make a statement that cessation "simply doesn't exist".

Malcolm wrote:

Nirvana is unconditioned; existents and nonexistents are conditioned;
how can there be either existents or nonexistents in nirvana?

Cessations simply don't exist. How could they? They have no means of existence at all.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:38 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Doesn't apply.

PuerAzelis said:

it's the exact portion of chapter 25 that discusses nonexistence of Nirvana which is exactly what we're talking about.

Malcolm wrote:

It does not apply as a rebuttal to my point. You cited it without giving a context for why you were citing it.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:16 AM

Title: Mental Heath and therapy vs. Dharma practice

Content:

conebeckham said:

I know Buddhists who are adept at expressing anger, and not repressing it. It passes, like everything else. I suppose repression is an issue for many Western practitioners, and maybe for others as well, I can't say. I wonder what sorts of emotional suppression psychotherapists feel they are susceptible to?? None, I guess?

Malcolm wrote:

I am sure the resistance that guy was feeling was the general feeling that many Buddhists have that therapy is pretty useless in general. I know that is how I feel.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:49 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

DGA said:

The bit about the Nation...

Malcolm wrote:

Goes all the way back to Prince Shotoku.

Queequeg said:

Possibly further, but Shotoku is definitely credited with establishing a state in the Sinic sense.

Malcolm wrote:

Prince Shotoku is credited with bringing Buddhism to Japan, and setting up Buddhist practice for the benefit of the nation. We can see recommendations for kings to tie their national destiny with Buddhism in such sutras as the Suvarnaprabhasa and so on.

Some might see Lotus and Pure Land populism as a negative trend that undermined Buddhism in the long run in Japan, as well as a general symptom of political instability in the Kamakura period, the very fracture of the aristocracy that had given Buddhism its long standing patronage.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:00 AM

Title: Re: Dakini Script?

Content:

mutsuk said:

Using that method and a proper set of equivalences, I have seen JLA transcribed some of Dūdjom Lingpa's dakini scripts pretty easily.

Malcolm wrote:

The same applies to the Dakini script in Rinchen Phuntsog's Yangzab. There is a key, and one finds mostly names of predicted people.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 11:27 PM

Title: Re: Shakubuku and shoju a few thoughts

Content:

DGA said:

The bit about the Nation...

Malcolm wrote:

Goes all the way back to Prince Shotoku.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 10:49 PM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

The characteristic of cessation is absence of arising.

aflatun said:

Absence of arising of what?

Apologies Malcolm, I wasn't trying to be cute here, it was a sincere question.

When you often say things like "cessation is absence of arising" do you mean ALL arising? As in, cessation is the non arising of appearances, what is dependently originated, etc?

Malcolm wrote:

There are two kinds of cessation: analytical and non-analytical. The latter is simply the absence of causes for a series to arise. Example, a burnt seed. The former is the absence of causes due to analysis, for example, the absence of afflictions in an arhat. In absence of afflictions, one ceases taking rebirth. In both of these cases there is no ceased existent through which a nonexistent can be known.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 10:21 PM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

They have the same existence as anything which cannot be/is not produced. They simply don't.

PuerAzaelis said:

?

7.

If Nirvana is not a [positive] existent, how will nirvana be an "absence"?
Where there is no existent, there is no "absence".

8.

And if nirvana is an "absence" how can nirvana be non-dependent?
There is no absence that exists without dependence.

MMK, 25 (Siderits, scare quotes added by me)

Malcolm wrote:

Doesn't apply.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 11:56 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

Malcolm wrote:

I never discuss my practice. Long standing policy.

liuzg150181 said:

Personal policy or due to nature of secret Mantrayana?

Malcolm wrote:

Both.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 4:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra

Content:

Queequeg said:

MOVED FROM EAST ASIAN BUDDHISM FORUM

Have at it.

Please keep in mind you are all Buddhas to be. Don't write something that you will regret.

If I may suggest: Take three long breaths before you press send. Think about the person you are addressing with the first breath. Think about yourself with the second breath. And think about all living beings with the third.

Malcolm wrote:
Ok daddy.

Queequeg said:
As long as you understand who I am.

Malcolm wrote:
Umm, I have chronic problems with authority figures, or anyone who imagines they are one.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 4:07 AM
Title: Re: Morality of stockholding

Content:
tingdzin said:
Well, the term is so watered down now, it has become meaningless, just a way for people to feel trendy and "in" about what they're doing.

PuerAzelis said:
Kind of like "Buddhism" too. I don't see may "fake Guru Rinpoche quotes" on the internet.

Malcolm wrote:
Well, Dzogchen will never be trendy since it cannot be practiced without a guru, unlike mindfulness or what passes for it these days.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:56 AM
Title: Re: Dharma Wheel Heavy Weights

Content:
CedarTree said:
Things in practice that you wish you could tell your younger self.

Malcolm wrote:
Stay in retreat and never leave.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:55 AM

Title: Re: Who is a slanderer of the Lotus Sutra
Content:
Queequeg said:
MOVED FROM EAST ASIAN BUDDHISM FORUM

Have at it.

Please keep in mind you are all Buddhas to be. Don't write something that you will regret.

If I may suggest: Take three long breaths before you press send. Think about the person you are addressing with the first breath. Think about yourself with the second breath. And think about all living beings with the third.

Malcolm wrote:
Ok daddy.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:52 AM
Title: Re: Who is a slanderer of the Lotus Sutra?
Content:
Minobu said:
It's not a Lotus Sutra nor Nirvana Sutra thing ...or is it? I'm open to factual discussion on the matter...

Malcolm wrote:
There are a lot of assumptions about the history of Mahāyāna sūtras that we do not agree upon. We come from very different traditions and will get nowhere by making parochial assertions. It is better to simply respect our differences.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:32 AM
Title: Re: Rabbit's Horns
Content:

cloudburst said:
To be less sloppy, horns of rabbits can NOT actually be known by mind, as such a thing never existed. You could perhaps apprehend a generic image of Rabbit horns.

The point is that cessations and space, of course, do exist.

Malcolm wrote:
They have the same existence as anything which cannot be/is not produced. They

simply don't. The example for how things exist is space. The example for how space exists is hair on a tortoise— it just doesn't grow.

cloudburst said:

I guess its you vs Chandrakirti then

Malcolm wrote:

It isn't actually. It's between me and how you (mis)understand Chandrakirti.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:29 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

DNS said:

Maybe not, but you're a semi-famous person, especially in the Buddhist scene, have written some books, done translations, so if not a "public" person per se, something pretty close where someone might want to write a bio / wikipedia article, amazon.com bio, etc one day, so was curious.

Malcolm wrote:

I discourage curiosity about my personal life.

CedarTree said:

DNS your not the only one that has wondered this. I have often thought Malcolm supported himself with Tibetan Medicine or teaching. Definitely curious hah!

Also Malcolm could you go a bit more personal into your practice and translation work, any translations that have really stood out to you and why? Things in practice that you wish you could tell your younger self.

Malcolm wrote:

I never discuss my practice. Long standing policy.

I am very enthused our translation (Zangthal Editions) of two major Dzogchen tantras will be released by Wisdom August, 28th, 2018.

https://www.amazon.com/Self-Arisen-Vidya-Tantra-vol-Self-Liberated/dp/1614294860/ref=sr_1_1?ie=UTF8&qid=1511206169&sr=8-1&keywords=self-arisen+vidy%C4%81

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:21 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

it is weird...but i understand exactly what you said, are implying and why.

Why can't you understand that according to Lord Shakyamuni's Lotus Sutra the stuff i said was taught and handed down and protected by Buddha for me to read and understand in this life.

Malcolm wrote:

Yes, that is your karmic inclination. My point is that Vajrayāna teachings state precisely the same sorts of things.

It is rather strange when basically liberal, open-minded, tolerant people become all fundamentalist when it comes to the superiority of their chosen Dharma path.

Minobu said:

it's not so much the superiority of the path but the time when employed.

i always say these other paths , even non buddhist paths, are all part of the Turning of the Dharma Wheel.

i don't deny the path , only the time when employed.

Malcolm wrote:

As I said, also in Dzogchen teachings it is claimed that this degenerate age is the best time to put them into practice because other teachings are not effective in the present. That is my whole point. It does not matter why one is taking a fundamentalist attitude, all that matters is that one is taking a fundamentalist attitude. Your only authority for your claims is because your belief that they are true. I sure don't believe this and see no reason to accept your claims as true, at least, they don't work for me. Likewise, you don't accept my claims as true.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:19 AM

Title: Re: Extraordinary Women Practitioners

Content:

Simon E. said:

But....but...Malcolm. They are ladies..and they are caucasian and worse, they are goodlookin'.

Malcolm wrote:

And I know them personally and so can attest to their positive qualities as practitioners and teachers. Plus, they are western women, and it is high time westerners are recognized for their qualities of study and practice, especially women.

Simon E. said:

I think you know that my tongue was firmly in my cheek..You also know that I think inverse racial prejudice is a serious issue among Vajrayana students.

Malcolm wrote:

I know, that is why I posted pictures a couple western women I admire as Dharma practitioners.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 2:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

one should realize why a Nichiren practitioner views various other practices as no longer a cure for the darkness incurred in the present defiled age.

Malcolm wrote:

Oh, everyone has explanations like that. From a Dzogchen point of view you are all kidding yourselves. One just learns to accept that there are no authorities beyond what one personally accepts as true and leave it at that.

There are 84,000 gates of Dharma, not only one.

Minobu said:

it is weird...but i understand exactly what you said, are implying and why.

Why can't you understand that according to Lord Shakyamuni's Lotus Sutra the stuff i said was taught and handed down and protected by Buddha for me to read and understand in this life.

Malcolm wrote:

Yes, that is your karmic inclination. My point is that Vajrayāna teachings state precisely the same sorts of things.

It is rather strange when basically liberal, open-minded, tolerant people become all fundamentalist when it comes to the superiority of their chosen Dharma path.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 1:42 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

one should realize why a Nichiren practitioner views various other practices as no longer a cure for the darkness incurred in the present defiled age.

Malcolm wrote:

Oh, everyone has explanations like that. From a Dzogchen point of view you are all

kidding yourselves. One just learns to accept that there are no authorities beyond what one personally accepts as true and leave it at that.

There are 84,000 gates of Dharma, not only one.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:41 AM

Title: Re: question to the Konchog Cidu

Content:

gyamtsotrinle said:

Hii,

Recently I have got the concise version of Konchog Cidu practice. And at the end of practice there is a dedication before a completion phase. Normally, as I am use to, is that dedication is after compeltion phase. So, my question is, what is the reason for that?

Thank you for the answers

Gyamtso Trinle

Malcolm wrote:

It completely depends on which arrangement you are using. For example, in my text, it is in the normal place.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:38 AM

Title: Re: question to the Konchog Cidu

Content:

windoverwater said:

My text, which is in Tibetan, does not include dedication verses either. Perhaps there were not dedication verses specific to this liturgy in the original terma, but I do not know for certain. Maybe a more knowledgeable member here can comment on that.

What I do is chant a generic 4-line dedication prayer at the end. You may know this already because it gets used a lot.

In English transliteration it goes:

GEWA DI YI NYUR DU DAK
(INSERT NAME) DRUP GYUR NE
DROWA KYI KYANG MA LU PA
DE YI SA LA DRUP PAR SHOK

For this practice, I insert ORGYEN PEMA.

The translation of these verses would be something like:

By this merit, may I quickly accomplish [the enlightened state] of Orgyen Pema, and

having achieved that may I establish all beings without exception at that level.

Hope this is helpful to your practice.

Malcolm wrote:

In this case, it should be PEMO OBAR, since that is Guru P's actual name in this sadhana.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:36 AM

Title: Re: Extraordinary Women Practitioners

Content:

Simon E. said:

But....but...Malcolm. They are ladies..and they are caucasian and worse, they are goodlookin'.

Malcolm wrote:

And I know them personally and so can attest to their positive qualities as practitioners and teachers. Plus, they are western women, and it is high time westerners are recognized for their qualities of study and practice, especially women.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:27 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

pemachophel said:

Loppon, I don't remember if Tulku Sang-ngak referenced the text you mention, but it was quite clear He was reading from His own essay.

Can't comment on the logic or evidence.

Malcolm wrote:

The evidence that sang offerings, prayer flags (rlung rta, originally spelled klung rta) come from Indian Buddhism is basically nonexistent.

Not sure why this is even an issue, actually. For example, nag brtsi comes from China, and no one disputes this, as well as most of the gto rites.

Likewise Buddhists forgot the original meaning of sgra bla and started spelling it dgra lha.

Padmasambhava is recorded in one of the Kathangs was saying that since the gods and demons of Tibet were happy with Bon, some Bon rites were preserved.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:21 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

Malcolm wrote:

It is not relevant to discussions here.

DNS said:

Maybe not, but you're a semi-famous person, especially in the Buddhist scene, have written some books, done translations, so if not a "public" person per se, something pretty close where someone might want to write a bio / wikipedia article, amazon.com bio, etc one day, so was curious.

Malcolm wrote:

I discourage curiosity about my personal life.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:12 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

DNS said:

Okay, cool. So you make a living doing Tibetan medicine practice? Clients/patients see you or is it all online?

Malcolm wrote:

Nope, not that either.

DNS said:

Okay, then what is it? Or would you rather not say?

Malcolm wrote:

It is not relevant to discussions here.

Author: Malcolm

Date: Monday, November 20th, 2017 at 11:49 PM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

Thank you Malcolm, Tolya M, Pemachophel, Mantrik and Virgo for your comments from yesterday.

Just to bring the topic back to the thread - its about the three questions which I

originally asked especially if Bon have a Noble 8Fold Path, the 4 Noble Truths, Thirty-seven Qualities conducive to Enlightenment (Bodhipakkhiyadhamma)?

People who do not care about the questions or who try to dismiss the questions as unnecessary such people do not need to feel obliged to answer in this thread as those are not the type of responses I am looking for. So its just a waste of their time as well as my time.

Those who do not know the answer but who are interested in finding the connection would benefit from the helpful answers.

So far I am reading this texbook called 'The Four Wheels of Bon' which is based on the talks from Yongdzin Lopon Tenzin Namdak Rinpoche. I see a lot of similarity with Buddhism. Next I hope to read the book 'Opening the Door to Bon' by Nyima Dakpa.

Malcolm wrote:

They teach the four seals, as it is said in the Magic Keyhole of Discrimination, a text written by Nyamey Sherab Gyaltzen:

Impermanence summarizes all conditioned things. Suffering summarizes all contaminated things. Peace summarizes all of nirvana. Selflessness summarizes all phenomena.

I don't know if they teach the 37 bodhipakṣadharmas or not. I would be suprised if they didn't.

Author: Malcolm

Date: Monday, November 20th, 2017 at 11:29 PM

Title: Re: Yantra yoga health and knees

Content:

Miroku said:

So noone knows if yantra is damaging the knees?

Malcolm wrote:

Can be if you are not careful.

Author: Malcolm

Date: Monday, November 20th, 2017 at 11:02 PM

Title: Re: Extraordinary Women Practitioners

Content:

Author: Malcolm

Date: Monday, November 20th, 2017 at 10:49 PM

Title: Re: Morality of stockholding

Content:

tingdzin said:
How delusional.

Josef said:
Really?
Explain to us how the Dzogchen view is limited.

tingdzin said:
Well, the term is so watered down now, it has become meaningless, just a way for people to feel trendy and "in" about what they're doing. Next we'll hear about the Dzogchen approach to politics or tap dancing. All hogwash.

Malcolm wrote:
However, investing in the market is an excellent way to observe one's hope when the market rises, and fear when the market declines. So indeed, one can carry investing into the Dzogchen path. After nonduality is not the measure of Dzogchen practice, but rather, freedom from hope and fear. As John Bogle says, a successful investor buys while the market is falling, and sells while market is rising.

Author: Malcolm
Date: Monday, November 20th, 2017 at 9:57 PM
Title: Re: Extraordinary Women Practitioners
Content:

Author: Malcolm
Date: Monday, November 20th, 2017 at 9:33 PM
Title: Re: Does anyone know anything about www.dakiniswhisper.com?
Content:
Dharmaswede said:
<http://www.dakiniswhisper.com?>

Malcolm wrote:
I've met Choying Khandro, she is a very nice person. Seems very dedicated to this tradition.

Author: Malcolm
Date: Monday, November 20th, 2017 at 7:59 PM
Title: Re: Dharma Wheel Heavy Weights

Content:
Malcolm wrote:
I don't. No. No.

DNS said:
Okay, cool. So you make a living doing Tibetan medicine practice? Clients/patients see you or is it all online?

Malcolm wrote:
Nope, not that either.

Author: Malcolm
Date: Monday, November 20th, 2017 at 11:07 AM
Title: Re: Dharma Wheel Heavy Weights

Content:
Malcolm wrote:
I study Dzogchen. I practice Dzogchen. I translate ancient texts of Dzogchen. I take breaks for food, coffee, wine, sex, sleep, and tv.

DNS said:
How do you make a living? Do you earn income from the translations? Do you make income from teaching? (just curious)

Malcolm wrote:
I don't. No. No.

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:53 AM
Title: Re: Dharma Wheel Heavy Weights

Content:
CedarTree said:
I proposed this before but there was some hesitation I think maybe now might be a good time on the forum for it.

Astus

Malcolm

Coëmgenu

and other heavyweights *Let's be honest we all know who you are lol*

PuerAzelis said:
They all secretly PM dzogchungpa for practice advice.

Malcolm wrote:
How did you know?

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:33 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

CedarTree said:
I proposed this before but there was some hesitation I think maybe now might be a good time on the forum for it.

Astus

Malcolm

Coëmgenu

and other heavyweights *Let's be honest we all know who you are lol*

Tell us about your practice history, what were some big stand out things that you think happened or insights or things you learned or experienced and so forth that helped bring you to where you are now. And where are you now? *Meaning what are you doing, studying, practicing, and how do you see your life and practice as well as others and others practices*

Malcolm wrote:
I study Dzogchen. I practice Dzogchen. I translate ancient texts of Dzogchen. I take breaks for food, coffee, wine, sex, sleep, and tv.

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:04 AM
Title: Re: Bon - a form of Buddhism or not?
Content:

pemachophel said:
Gochen Tulku Sang-ngak Ten-dzin gave a long lecture last winter on how sang and prayer flags are not pre-Buddhist but have their roots in the sutras as Buddha vacana. It seemed like He was reading from a text He had written, obviously a rebuttal to currently held beliefs.

Malcolm wrote:
It is likely a text composed by Tsultrim Rinchen, an 18th/19th century Sakya master from East Tibet. I have read it, and it presents a very thin argument which is not even slightly convincing.

It is obvious that sang and so on are adapted practices. The very proof of this is that there are no practices in India where juniper, rhododendron, artemisia, etc. are used as fragrant offerings to purify the practitioner in order to placate local spirits, etc. There are many other things one could say. The reasonings given by Chogyal Namkhai Norbu for why sangs and so on are native Tibetan rites are far more convincing.

Saying that Sang does not come from Bon is like claiming that birthday parties for Tibetans isn't a western custom adopted by Tibetans.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:57 AM

Title: Re: Chogyal Namkhai Norbu books and so forth?

Content:

CedarTree said:

Nice, why those ones Malcolm?

Malcolm wrote:

Read them and find out.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:39 AM

Title: Re: Chogyal Namkhai Norbu books and so forth?

Content:

CedarTree said:

Great Chogyal Namkhai Norbu dharma talks and what are everyone's favorite books writings? and why?

links if possible for dharma talks

Malcolm wrote:

The books Norbu Rinpoche wrote that had the greatest impact on me personally were the Song of the Vajra commentary, the Precious Vase, and Crystal.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Has ChNNR said that it is better to do a ganapuja instead of thun at home?

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Motova said:

I thought ChNN said we should do it on Full Moon, Guru Rinpoche Day, New Moon, and Dakini Day.

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Malcolm wrote:

Generally, if one is alone one does the full medium thun with protectors instead of ganapuja.

Motova said:

Can you please explain why?

Malcolm wrote:

Because there is no group (gana) with whom one is making offerings (puja). On the other hand, these days they frequently webcast the ganapujas, so you can just get a little tsogs articles and participate that way.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:07 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Mantrik said:

If Bonpo wishes to make a claim to precedence then there must be clear evidence of chronology where a practice existed as Bon before it existed as a Buddhist practice. A Bon Khyung practice long before any mention of Garuda would maybe do ?

Malcolm wrote:

We have almost no evidence of pre-Buddhist religion in Tibet. Silent rock carvings don't really tell us much, and are extremely hard to date with any accuracy.

Mantrik said:

So, let's clarify: are you saying there is no evidence that Bon has any claim to chronological precedence for practices which are now common to Bon and Buddhism?

Malcolm wrote:

Correct, apart from those practices such as sang offerings, prayer flags and so on that Buddhists recognize come from Bon, and apart from autochthonic gods tamed and claimed by Buddhist as protectors.

We really just have nothing to study and no basis for comparison.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:57 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

My question therefore is:

1. When does one say the 4th vision has been completed or realized? At the culmination point (after stage 1 above), or only once stage 2 is completed as well?
2. Does the second stage have an end, or is going on forever? If so, what is the end?
3. If stage 2 has an end, is there a difference between people who die during this exhaustion process, and those who complete it before death? In other words, are the ones with incomplete exhaustion the ones reaching rainbow body during death, whereas the ones having completed exhaustion reaching it already during life?
4. And most importantly: What is the correct practice when one has reached culmination of stage 1 and is now in the exhaustion process? Does further Tögel practice matter at that stage at all?

Malcolm wrote:

The first part goes up to the third vision.

The second part is the exhaustion of dharmatā.

In part 2, you are still practicing.

You really need to study this with a teacher. It is not beneficial to continue this discussion in a public forum.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:51 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Mantrik said:

If Bonpo wishes to make a claim to precedence then there must be clear evidence of chronology where a practice existed as Bon before it existed as a Buddhist practice. A Bon Khyung practice long before any mention of Garuda would maybe do ?

Malcolm wrote:

We have almost no evidence of pre-Buddhist religion in Tibet. Silent rock carvings don't really tell us much, and are extremely hard to date with any accuracy.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:47 AM

Title: Re: What is the origin of this mantra?

Content:

Coëmgenu said:

When they stopped being able to understand Latin in Europe, people would hear "Hoc est corpus meus" (This is my body). This happens right before communion, so it is a significant set of words.

Some started to believe that "Hoc est corpus meus" was literally a spell that summoned down God as that he could dwell in the bread. They decided to try to use these "magic words" themselves. Hocus Pocus.

That is only one etymology, mind you, but it is a very traditional one. Other people believe there are other origins to the words.

Alternatively some people think that it is a Czech colloquialism. Go figure.

Malcolm wrote:

Hocus Pocus is derogatory. So, it likely was an English phrase from the Reformation meant to belittle Catholics and High Episcopalians.

<https://www.etymonline.com/word/hocus-pocus>

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:28 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Johnny Dangerous said:

I imagine one could get confused trying to take on parallel tantric practices in Bon and Buddhism also, depending on how much consistency one needs...

Malcolm wrote:

This fact is equally so for Bonpos.

When reading Bonpo texts, most of the terrain is familiar, but certain landmarks are different, causing one to feel like one has entered into a parallel Tibetan universe. For

example, in most Tibetan history books, Trisong Detsen is a good guy. In Bon history books he is a bad guy.

Mantrik said:

We know from John Vincent Bellezza and of course ChNN that there were ancient civilisations in Tibet, ancient petroglyphs and pictographs of, for example, Khyung-like images.

Which would you say, Bon or Buddhism, absorbed most of these cultural (animistic?) elements, or maybe both equally?

Malcolm wrote:

We really have no idea what Pre-Buddhist Tibetan religion looked like. If anything, it probably more resembled Scythian religion than anything else.

Author: Malcolm

Date: Monday, November 20th, 2017 at 1:38 AM

Title: Do Prayer Flags and Sang Offerings etc. Have Their Origin in Bon?

Content:

Malcolm wrote:

This topic is split from this thread:

<https://dharmawheel.net/viewtopic.php?f=66&t=27034&start=20>

Interesting discussion!

Kevin

Johnny Dangerous said:

I imagine one could get confused trying to take on parallel tantric practices in Bon and Buddhism also, depending on how much consistency one needs...

Malcolm wrote:

This fact is equally so for Bonpos.

When reading Bonpo texts, most of the terrain is familiar, but certain landmarks are different, causing one to feel like one has entered into a parallel Tibetan universe. For example, in most Tibetan history books, Trisong Detsen is a good guy. In Bon history books he is a bad guy.

Author: Malcolm

Date: Monday, November 20th, 2017 at 12:14 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

Does Bon include the 3 Refuges, the N8FP, the 4NT, the the Thirty-seven Qualities

conducive to Enlightenment (Bodhipakkhiyadhamma)?

Does anyone have a definite answer to this question because this is the most important question out of the ones I have asked. Giving reference to support claims would be of immense benefit.

Malcolm wrote:

They have refuge, bodhicitta, mandala offerings, a 100 syllable mantra, guru yoga. They call bhikṣus drang srong; bodhisattvas gyung drung sems dpa', etc.

I have studied a fair amount of Bon texts in Tibetan. Generally speaking, apart from using some different terminology, like sras mkhar instead of mandala, there is no difference in meaning. At worst, Bon is true Tibetanization of Indian Buddhism, like Shugendo, etc. At best, it is a complete path of liberation. If you are already practicing Buddhism, you don't need to study and practice Bon. But you have a karmic inclination, you can practice Bon.

The main difference between Bon and Tibetan Buddhism is that Dzogchen view is found sprinkled throughout most levels of Bon teaching, where as in Buddhism, it is only in Anu and Ati yoga.

One thing that will be difficult for most Buddhists to accept is the Bonpo assertion that their tradition is the true source of the Buddhist tradition, claiming various cycles like Vajrakilaya and so on are Bon in origin, and claiming that Buddha Śākyamuni was a disciple of Tonpa Shenrab, etc.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:54 AM

Title: Re: extibetanbuddhist dot com

Content:

Tenma said:

What about the Aleister Crowley who practiced occult such as the Key of Solomon and so on? Working with demons, scrying, magic, sex, and so on are of the path?

Malcolm wrote:

Not our path. Though I personally think Crowley was one of the best of his generation, rascal, though he may have been. 93/93

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:52 AM

Title: Re: extibetanbuddhist dot com

Content:

jkarlins said:

fascinating that Blavatsky had real teachers, I always assumed she was just making it up. Cool

Malcolm wrote:

She met some mongolian geshees and misunderstood nearly everything they taught her.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:28 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

It matters because in Vajrayana we take the 3 refuges. Taking refuge in Sangha means not to take non-Buddhists as spiritual guides. When taking empowerments/initiations in Vajrayana it is given to those who have taken certain vows including the 3 Refuges. So if Bon is not classified as a form of Buddhism then there is violation of samaya vows provided if one takes teachings from a Bon master. As for me I would like to see Bon as a form of Buddhism because I can see that Bon seems consistent with Buddhist teachings. However I prefer to know what the real situation is rather than following my feelings.

Malcolm wrote:

The real situation is Bon is just fine.

Some narrow minded Buddhists will think one violated refuge vows by taking Bonpo teachings. But they are narrow minded.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:28 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

How can it be confirmed by one's guru? By describing to him a specific experience that you think may be rigpa?

Malcolm wrote:

You confirm it for yourself based on paying attention to the guru's instructions. Rigpa means knowledge. When you know, you know. If you have to ask your teacher it means you don't know. There are two things essential for a Dzogchen practitioner to confirm: a moment of unfabricated consciousness free from contamination with concepts— this is the view, trekchö; and vidyā in a direct perception— this is the path, thogal.

Aryjna said:

Thanks. What did you mean by 'and that must be heard from one's guru'?

Malcolm wrote:

You must hear about these things from your teacher, in a proper way, in a proper setting, etc.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:16 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

By confirming vidya you mean being beyond doubt (the second point)? Or is it related to thogal?

Malcolm wrote:

Both.

Aryjna said:

How can it be confirmed by one's guru? By describing to him a specific experience that you think may be rigpa?

Malcolm wrote:

You confirm it for yourself based on paying attention to the guru's instructions. Rigpa means knowledge. When you know, you know. If you have to ask your teacher it means you don't know. There are two things essential for a Dzogchen practitioner to confirm: a moment of unfabricated consciousness free from contamination with concepts— this is the view, trekchö; and vidyā in a direct perception— this is the path, thogal.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:00 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

By confirming vidya you mean being beyond doubt (the second point)? Or is it related to thogal?

Malcolm wrote:

Both.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 12:46 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

Diligence in doing what? I understand that once the 4th vision is completed, there is no more progress or practice required. Thus, there are 2 possible explanations:

1. The level of realization (i.e. which type of rainbow body) is determined entirely BEFORE the completion of the 4th vision.
2. After completion of the 4th vision, more practice has the potential to lead to a higher type of rainbow body.

Could you explain, please? I'm confused. Maybe I am misunderstanding something, then I would like to know what it is.

Malcolm wrote:

The two kinds of rainbow body are based on whether you completed the fourth vision in this life, or in the bardo of the time of death.

But all this does not matter much. Even if in this life you only got the second vision, you will still wake up, attain buddhahood in the bardo of dharmatā, i.e. you will finish the fourth vision there. It just takes a longer time in the bardo depending on how much you practiced in this life. At worst, you will wake up in the nirmanakāya buddhafiels in your next life without ever returning to samsara again, but this assumes you barely practiced at all.

But all of this is dependent on confirming vidyā in a direct perception, and that must be heard from one's guru.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 12:09 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

I keep hearing conflicting viewpoints as to whether Bon is a type of Buddhism or not. Some Bonpos say that Bon is a type of Buddhism while others say it is distinct from Buddhism. So I have some questions to ask which I have numbered.

1. If Bon is a form of Buddhism then on which grounds is it a form of Buddhism?

Malcolm wrote:

They use the same term we do for describing a fully awakened person, i.e., sangs rgyas.

Dharmasherab said:

2. Does Bon include the 3 Refuges, the N8FP, the 4NT, the the Thirty-seven Qualities conducive to Enlightenment (Bodhipakkhiyadhamma)?

Malcolm wrote:

More or less, it is the same.

Dharmasherab said:

3. If Bon is not considered a form of Buddhism, then on which grounds is it not a form of Buddhism?

Malcolm wrote:

Most Buddhists absolutely doubt the origin story of Bon. Then there is the fact that of all the Bonpo texts we have at present, none can be dated earlier than the early 10th century. Bonpos will and do claim the reason for this is a result of suppression of Bon by the Tibetan court in the early 9th century.

The Bonpos who say Bon is different than Buddhism are making this distinction based on outer form. Those who say it is the same are making this identification based on inner essence.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 11:57 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

Rick said:

"Yes transmissions can be delivered remotely via Skype?"

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 11:09 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

What then makes the difference that some are able to realize a higher level of rainbow body than others?

Malcolm wrote:

Diligence in this life.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:30 PM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

To be less sloppy, horns of rabbits can NOT actually be known by mind, as such a thing never existed. You could perhaps apprehend a generic image of Rabbit horns.

The point is that cessations and space, of course, do exist.

Malcolm wrote:

They have the same existence as anything which cannot be/is not produced. They simply don't. The example for how things exist is space. The example for how space exists is hair on a tortoise— it just doesn't grow.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:29 PM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

Namkhai Norbu said

The calm state is the condition of the mind in which no thoughts arise. An example of this is the space that exists between the disappearance of one thought and the arising of another, a space that is usually imperceptible.

Malcolm wrote:

The term "space" here is not nam mkha'. The term here is " bar." In other words, this is describing the gap between two thoughts.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 6:13 AM

Title: Re: False Memories and Questionable Buddhist Lore

Content:

Leo Rivers said:

First is a teaching where he "says" "There have been Religions and Philosophies for thousands of years, yet human character and the consequences of human conduct remain unchanged. Therefore I say we must apply ourselves to our own salvation."

Malcolm wrote:

This seems to be mashup of a statement by bertrand russel about human knowledge vs. human wisdom.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:57 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

My question is simply this: Once someone has gone through the fourth vision in terms of Dzogchen is there any sort of further development thereafter?

Malcolm wrote:

No. At this point you attain samyaksambuddhahood and you are done.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:51 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Anyway it is strange to assert that all sides agree to the conventional truth that Nirvana is attained but at the same time it's forbidden to assert cessation exists even conventionally.

Seems pointless.

Malcolm wrote:

Who says we agree on this? I don't. As Nāgārjuna points out, since there are no aggregates in nirvana, what person could there be to attain it?

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:15 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Oh, well, if space is by definition an unconditioned dharma, even conventionally, then certainly there's nothing to debate.

Malcolm wrote:

Space is by definition one of the three unconditioned dharmas. There is also conditioned space, such as cavities and so on.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:04 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

PuerAzelis said:

You must exist in a really bizarre world beyond space and time then, like Schroedinger's cat.

Malcolm wrote:

Wrong space. Not talking about space in Einsteins relativity, we are talking about unconditioned dharmas. I think you ought to try rereading the analysis of the elements in MMK again.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:02 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

ha ha! cute

congratulations.

My point here is that terms can be used in different ways at different times and we mustn't try to win arguments by pretending we don't know that. Even people like CNN use the term existent in the sloppy sense when context is relevant.

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

cloudburst said:

if you don't believe cessations can be known by mind, in the everyday conventional sense of course, I suppose there's not much that can be done for you.

Malcolm wrote:

I don't accept that everything that can be "known by a mind" needs to be an existent in a formal sense.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 3:54 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Horns of rabbits can be known by the mind as well, therefore you have accept they are existents by your definition.

cloudburst said:

ha ha! cute

Malcolm wrote:

When I talk about these things, I use Dharma language, not sloppy everyday language.

cloudburst said:

congratulations.

My point here is that terms can be used in different ways at different times and we mustn't try to win arguments by pretending we dont know that. Even people like CNN use the term existent in the sloppy sense when context is relevant.

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 3:21 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

you support my point that we are using the term existent in different senses. You are using it as a translation of Ngowo, we are using it to mean that which can be known by mind.

Malcolm wrote:

Horns of rabbits can be known by the mind as well, therefore you have accept they are existents by your definition. When I talk about these things, I use Dharma language, not sloppy everyday language.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 2:59 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

cloudburst said:

This is that same old nonsense, the term "existent" is being equivocated. Space and cessations are non-arising, or permanent phenomena, and they are phenomena that can be known by mind, and therefore they exist in the conventional sense.

space and cessations are not permanently functional, they are not functional things. Atman can be refuted easily.

Malcolm wrote:

The word "phenomena" and the term "existent" are deceptive. The term "dharma" (chos) means, in this context, that which bears characteristics. Holding that space is an existent (vastu, dngos po) is totally wrongheaded.

However, space is a dharma because it has a characteristic, absence of impediment. The characteristic of cessation is absence of arising. Thus, since these three dharmas are unproduced, they cannot be held to be existents.

In other words, all existents are dharmas, but not all dharmas are existents.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 1:42 AM

Title: Re: Rabbit's Horns

Content:

Norwegian said:

Can you cite the part of the MMK which proves your assertion that cessations are existent phenomena? Citing Chandrakirti or Buddhapalita (their commentaries) for example, is also fine.

Thanks.

PuerAzelis said:

It would be Tsongkhapa's reading of Chapter 24 in its entirety.

The whole point is that according to him conventional phenomena are not negated by Madhyamika reasoning.

Malcolm wrote:

Conventionally, space and cessations are not products, so this does not support the idea that space and cessations are existents.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 1:10 AM

Title: Re: Source of Indra's Net?

Content:

Queequeg said:

Perhaps the source of this reference was an explanation that the translator gave which ended up getting worked into the translation. This would not be unheard of for commentary to be added... Speculative.

Malcolm wrote:

Another thing that happens, at least in Tibetan texts, is that marginalia is sometimes mistakenly incorporated into the text. Your scenario is also possible.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:56 AM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

We disagree.

Malcolm wrote:

It is not a question of agreement or disagreement, it is a question of basic definitions which come from Abhidharma.

The question of whether space and cessations were existents was settled a thousand years before Tsongkhapa.

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

Sticking your fingers in your ears and chanting niner niner niner in an attempt to drown out counterfactual statements just makes you look like a kid.

Bristollad said:

Or someone who prefers to listen to his own teachers from his own tradition rather than someone on a blog who is known to disagree strongly with that tradition

Whatever, the floor is yours.

Malcolm wrote:

In the study of Buddhadharma, it is not sufficient to learn catechisms, using the excuse, "this is how my teacher taught it." For example, I agree with Sakya Pandita about many

things, but not everything.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:59 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

Rick said:

This might be a ridiculously naive question (seems to be my specialty) but here goes:

Can one receive formal transmissions and pointing-out instructions from a qualified teacher remotely, over an electronic medium such as Skype?

If not ... are people who cannot travel to the teacher's actual location flat out of luck (in this lifetime)?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:59 PM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

As far as I can tell, Indra's net is an interpolation into the Chinese edition. It does not exist in the Tibetan edition of this sūtra.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:04 PM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

We disagree.

Malcolm wrote:

It is not a question of agreement or disagreement, it is a question of basic definitions which come from Abhidharma.

The question of whether space and cessations were existents was settled a thousand years before Tsongkhapa.

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

Sticking your fingers in your ears and chanting niner niner niner in an attempt to drown out counterfactual statements just makes you look like a kid.

Author: Malcolm

Date: Friday, November 17th, 2017 at 10:43 PM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

But cessations are existent phenomena...

Malcolm wrote:

No, they are not. They do not arise from causes and conditions. Why? Because they do not arise.

To be existent is to be conditioned. Neither space nor the two cessations are conditioned.

Author: Malcolm

Date: Friday, November 17th, 2017 at 10:29 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

After reading through the book, I have one nagging question that so far nobody could really give me a clear answer for. As I understand things, when someone has realized the 4th vision then the person has achieved basis enlightenment. However, the book clearly mentions stages even for buddhas (p 207). So, my question is: What happens after basis enlightenment? A teacher once explained that it's like a pot which held onions for a long time. When you remove the onions, it cannot be more emptied of onions anymore. However, a smell remains for some time until completely dissolved. Thus, if I interpret things correctly, then after basis enlightenment, a buddha enters a process of, let's call it, path enlightenment. This is - again, according to my understanding - what the whole chapter 11 in the book is really about. The great stage of liberation is really a process of completely exhausting all remainders. Whereas from one perspective nothing can be exhausted (after all, that's the whole point of having completed the 4th vision), from another perspective there usually are remainders like the smell of onions, and not yet all dharmatas are exhausted at the beginning. It seems that only extremely few practitioners are able to complete this process fully before death. Those who don't complete before death, complete at death. Those extremely few who complete before death then, as a consequence, are able to realize the second type of the three rainbow bodies.

Can anyone knowledgeable comment if this understanding is correct?

Malcolm wrote:

Not sure where you are coming up with these terms "basis enlightenment" and "path enlightenment."

The difference between buddhas of the 11th and 12th bhumi and the rest is that the former have not realized all phenomena as a display of pristine consciousness and the latter have. But in general, bhumis measure qualities rather than realizations. In particular, in this book, the 16 stages are analogues of the common paths and stages, but are not actually identical with them.

Author: Malcolm

Date: Friday, November 17th, 2017 at 4:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Find sth you are interested in. For example yantra yoga, dance of vajra, SMS, Mandarava, anything. But be present and do gy and sov every day. Maybe small retreat on some semdzin or rushen would help. And do ganapujas even if alone.

Aryjna said:

Has ChNNR said that it is better to do a ganapuja instead of thun at home?

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Malcolm wrote:

Generally, if one is alone one does the full medium thun with protectors instead of ganapuja.

Author: Malcolm

Date: Friday, November 17th, 2017 at 12:44 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Grigoris said:

Guess what came in today?

IMG_20171006_235348.jpg

Malcolm wrote:

Hope you enjoy it.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 5:38 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation (it is also one of the skandhas). After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

When you are burned by a stove, for example, you only snatch your hand away when you recognize the sensation of burning.

Rick said:

The reason I wrote this is that aflatun said that he thought you said that all experience is conceptual. Is that your view? If it is, then you are calling the pure sensation not-experience and the recognition/reaction to the sensation experience. Why?

Malcolm wrote:

Experience is conceptual since in order to be an experience a direct perception has to be recognized. For example, we have nonconceptual direct perceptions of all kinds of things throughout the day, but we don't experience them until we notice them, either in the moment or later on.

Rick said:

experience

noun

1 qualifications and experience: skill, knowledge, practical knowledge, understanding; background, record, history; maturity, worldliness, sophistication; informal know-how.

2 an enjoyable experience: incident, occurrence, event, happening, episode; adventure, exploit, escapade.

3 his first experience of business: involvement in, participation in, contact with, acquaintance with, exposure to, observation of, awareness of, insight into.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:12 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

those are not the same as using the word slogan in your context to describe Tien Tai's doctrine of Ichinen Sanzen and to do so is rude and boorish

Malcolm wrote:

Not my intent to offend, sorry if you took offense.

We also have another slogan, from Santideva, "Treat the angry one like a king, the desirous one like a child."

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:06 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Come now, Malcolm. No need to get all personal. Who's emotional? Do you really think I'm worked up about this? I just told a joke to lighten the mood.

I sincerely do hope Jikai leads the study of Mohezhikuan here at DW, or wherever he chooses to do. And I sincerely hope you will follow along because I would be very interested for your take.

Malcolm wrote:

well, it was like pulling teeth for you to admit that the slogan, ichinen zanzen, cannot be taken at face value. If it is read literally, it really does not transcend cittamatra.

Minobu said:

lol....

ok so i shall remind you constantly about the use or non use of the word slogan by you.

lol...

it will be great to see in other venues online...lol..

Malcom defines Budha Dharma as a bunch of slogans...

the three jewels is just a slogan over used by some...

Mind only school, just a slogan out of tune with Dzogchen ...

Karma , the ultimate slogan to describe everything from illness to lack of finding a parking spot.

Om Mane Padme Hum

Lord Avolikitashvara's slogan of choice...

wachth for this topic coming to other venues online.

roflamo...

malcolm do you believe yourself ...is this really just the use of a word...is there no ulterior motive in using it in this section... have you used it in other sections.. be honest now...

cause it might be just a tad emotional of you.

Malcolm wrote:

Sure, we call a whole section of Kadampa Mind Training statements slogans, things like, "Take all blame into oneself." "Don't turn a god into a demon." "Don't put the load of a yak on a dzo," "At all times, be a child of illusion," and so on.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:00 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

it' has nothing to do with the post and all to do with triggers and deflection...

Malcolm wrote:

Says the most emotional poster of all on DW, apart from smcj...and possibly, mark rogow.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:57 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Come now, Malcolm. No need to get all personal. Who's emotional? Do you really think I'm worked up about this? I just told a joke to lighten the mood.

Malcolm wrote:

well, it was like pulling teeth for you to admit that the slogan, ichinen zanzen, cannot be taken at face value. If it is read literally, it really does not transcend cittamatra.

Queequeg said:

I sincerely do hope Jikai leads the study of Mohezhikuan here at DW, or wherever he chooses to do. And I sincerely hope you will follow along because I would be very interested for your take.

Malcolm wrote:

When it comes to sūtra studies, there is nothing in Tibetan, Chinese, or Japanese Buddhism which is not already addressed and settled by Indian masters.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:50 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Tientai is a radically omniscient view, meaning any dharma can be the reference point.

Malcolm wrote:

So here you are claiming b) the statement requires further interpretation and cannot be taken at face value.

You guys really should learn how to debate issues with less emotion.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:49 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Explain to me why your speculation on a "slogan" deserves more?

Malcolm wrote:

It is not a speculation. The statement literally reads, as promulgated everywhere, "three thousands worlds are included a moment of mind."

Since the basic cittamatra statement is, "The three realms are mind only" I see no difference since three realms includes everything included in the three thousands worlds. Is there something included in the "three thousand worlds" of the slogan that is not included in the triloka/tridhātu?

Queequeg said:

Yes.

Malcolm wrote:

So, what is not included in the three realms in this statement? Anything? Keep it tight, cute analogies need not apply since they have no rigor.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:12 AM

Title: Re: Shakabuku Woes

Content:

narhwal90 said:

The triloka seems to have a different focus; various dimensions of form. There seems to be a general correspondence in some respects eg stages towards nirvana, but I think ichinen sanzen is working from a different angle with different predicates.

Malcolm wrote:

Either Ichinen Sanzen reduces all possible phenomena to a single moment of mind, or it does not. A) If it does, then the slogan does not go beyond cittamatra. B) If it does not, then the slogan needs further interpretation. You must accept either a or b, since there is no third alternative.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:48 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Sigh. I don't mean to be dismissive, but that is a load of horse poop.

Malcolm wrote:

Wow, what a decisive, well thought out refutation.

Queequeg said:

Explain to me why your speculation on a "slogan" deserves more?

Malcolm wrote:

It is not a speculation. The statement literally reads, as promulgated everywhere, "three thousands worlds are included a moment of mind."

Since the basic cittamatra statement is, "The three realms are mind only" I see no difference since three realms includes everything included in the three thousands worlds. Is there something included in the "three thousand worlds" of the slogan that is not included in the triloka/tridhātu?

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:36 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Sigh. I don't mean to be dismissive, but that is a load of horse poop.

Malcolm wrote:

Wow, what a decisive, well thought out refutation.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:07 AM

Title: Re: Shakabuku Woes

Content:

narhwal90 said:

The 3 factor of the 3000 includes; the 5 factors

(form,perception,conception,volition,consciousness), the realm of living beings, the environment- so seems to incorporate more than mind only, but also its action and where it operates.

Malcolm wrote:

If all of this is included in a moment of mind, it just does not go beyond cittamatra.

Recall, the basic assertion of cittamatra is "The three realms are only mind." This includes everything, buddhas, sentient beings, grass, trees, hell beings, the lot.

Now, if this mind is itself held to be empty, lacking any nature, then that is a different thing; and this statement cannot be considered complete in and of itself. If this mind is also empty (and given that it is momentary, it must be dependently originated) then Tien tai view would be akin to Yogacāra Madhyamaka, and would not go beyond that.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:04 AM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

Would it be valid to ever use "order" and "chaos" for these terms?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:33 PM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

What is the etymology of these words? The reason I ask is that I heard that they relate to the question of whether the fruit definitely results from (sastavadava) or does not dependably result from (ucchedavada) the seed. Hence they pertain more to a view of causation rather than existence.

Malcolm wrote:

The original usage is the one I gave. However, there are many implications that can be drawn.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:16 PM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

We are told that eternalism is the translation of "sastavadava" and nihilism is "ucchedavada".

Is there a reliable source for a literal translation of these terms? What do they actually mean?

Malcolm wrote:

Ucchedavāda means "those who advocate cutting off," that is annihilation rather than nihilism. It is the assertion that since the person ceases at death, there is no karma, not future lives, etc.

Śāśvatavāda is the assertion that an entity, an atman, a world, etc., is permanent and undergoes no change, hence eternalism.

Both positions contradict dependent origination, the middle way.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:10 PM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Mind only reduces to mind. One point of difference is that Zhiyi specifically identified this as bias. Moment of mind is also included in x, then moment of mind is identical with x and cannot exist apart from x. Therefore three thousand realms are a moment of mind.

Malcolm wrote:

The assertion does not work that way. The assertion is not that a moment of mind exists in three thousand x's. What this assertion is basically saying is that everything, all possible existences, from hell to buddhahood, are included in a single moment of mind. This assertion does not go beyond cittamatra. If this assertion is the pinnacle of Tien tai thinking, then Tien tai does not go beyond cittamatra, no matter how hard one tries to fight one's way out of the bag.

Queequeg said:

Well M, all I can say is, thank you for your final pronouncement on Zhiyi.

In all seriousness, hopefully Jikai will be able to lead the discussion on Mohezhikuan as planned and you will join us.

Malcolm wrote:

It was not a final pronouncement, since I rather doubt all of Tien tai thought can be reduced to this slogan. However, on the face of it, the slogan that "three thousand worlds are included in a moment of mind" does not go beyond cittamatra.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:53 PM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

I don't think it's that simple.

I recall reading Bertrand Russel suggest we only think in metaphors. Maybe more like tropes. "A is like this, B is like this", but all of them just approximations.

It's more radical than mind only.

Malcolm wrote:

If you say that x is included in a moment of mind, then x is identical with that moment of mind and cannot exist apart from that moment of mind. Therefore, it is just cittamatra.

Queequeg said:

Mind only reduces to mind. One point of difference is that Zhiyi specifically identified this as bias. Moment of mind is also included in x, then moment of mind is identical with x and cannot exist apart from x. Therefore three thousand realms are a moment of mind.

Malcolm wrote:

The assertion does not work that way. The assertion is not that a moment of mind exists in three thousand x's. What this assertion is basically saying is that everything, all possible existences, from hell to buddhahood, are included in a single moment of mind. This assertion does not go beyond cittamatra. If this assertion is the pinnacle of Tien tai thinking, then Tien tai does not go beyond cittamatra, no matter how hard one tries to fight one's way out of the bag.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:49 PM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

illaraza said:

Error

Malcolm wrote:

More like a bluescreen, I'd say.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:46 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

...When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation

aflatun said:

sensation=vedana?

After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

recognition = sanna?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:31 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

aflatun said:

I believe Malcolm has said that all experience is conceptual (elsewhere). I happen to agree with this: conceptual, but of course not necessarily discursive.

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation (it is also one of the skandhas). After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

When you are burned by a stove, for example, you only snatch your hand away when you recognize the sensation of burning.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:12 PM

Title: Re: Dakini Script?

Content:

Motova said:

From Dangerous Friend: The Teacher-Student Relationship in Vajrayana Buddhism by Rig'dzin Dorje:

Page 28:

"Khenpo Sonam Tobgyal demonstrated this in the most profound manner by attending Ngak'chang Rinpoche's teaching on chod (gCod) at Pema 'oSel Ling and receiving from him the empowerments of Troma Nakmo and Machig Labdron."

<http://www.riwoche.com/SonamRinpoche.html>

Before that the author mentions many other well known Rinpoche's supporting Ngak'chang Rinpoche, I'm just going to bed so someone else can post that.

Malcolm wrote:

It's the wrong Khenpo Sonam. The Khenpo Sonam Tobgyal who attended that empowerment is this fellow:

How do I know? We discussed it and he was a resident at Pema Osal Ling at the time. Further, Lama Tarchin, while friends with Chogyam, did not invite him to teach, but rather, the Aro folks rented POL for their event.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:05 PM

Title: Re: Shakabuku Woes

Content:

illaraza said:

"The essence of the sutras preached before the Lotus Sutra is that all phenomena arise from the mind. To illustrate, they say that the mind is like the great earth, while the grasses and trees are like all phenomena.

Malcolm wrote:

This simply means that mental factors (caittas) are mind (citta), rather than being something other than the mind. But ichinen sanzen is still a mind-only doctrine and cannot go beyond mind since it asserts that all phenomena are included in a moment of mind.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:02 PM

Title: Re: Shakabuku Woes

Content:

rory said:

Malcolm doesn't understand Tiantai philosophy which involves ichinen sanzen 3,000 worlds in one thought moment.

Malcolm wrote:

It's just a version of cittamatra, a.k.a, mind only.

Queequeg said:

I don't think it's that simple.

I recall reading Bertrand Russel suggest we only think in metaphors. Maybe more like tropes. "A is like this, B is like this", but all of them just approximations.

It's more radical than mind only.

Malcolm wrote:

If you say that x is included in a moment of mind, then x is identical with that moment of mind and cannot exist apart from that moment of mind. Therefore, it is just cittamatra.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 9:30 AM

Title: Re: Shakabuku Woes

Content:

rory said:

Malcolm doesn't understand Tiantai philosophy which involves ichinen sanzen 3,000 worlds in one thought moment.

Malcolm wrote:

It's just a version of cittamatra, a.k.a, mind only.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 5:06 AM

Title: Re: receiving transmission

Content:

lee said:

wow thank you for all the book suggestions,

i actually have most of them

iv just purchased the precious vase as well.

im going to settle back down now and just read what i already have that is not restricted and then go to the pundarika retreats, in terms of sms i think that might have to wait as weekly travels to london is fairly far for me right now.

can secondary practices from other traditions be used? i already have a deep background in alchemic practices and was wondering if that could be used as secondary itself?

Malcolm wrote:

Secondary practices means the thun practices like the short thun, etc.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 4:16 AM

Title: Re: Morality of stockholding

Content:

Malcolm wrote:

Index funds.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 3:07 AM

Title: Re: Dont follow a lineage (etc.), follow a teacher

Content:

Malcolm wrote:

You apparently missed the word "qualified."

Astus said:

That word was not used in that post.

Malcolm wrote:

The post was lifted from another thread.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 2:58 AM

Title: Re: Shakabuku Woes

Content:

Unknown said:

like i said you have had almost a thousand years of degenerate times to build a plethora of Buddhas...show me the money...

Malcolm wrote:

Go to Tibet. You will find many buddhas there.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 11:09 PM

Title: Re: Dont follow a lineage (etc.), follow a teacher

Content:

Astus said:

That sounds to be the very opposite of one of the four reliances:

Malcolm wrote:

You apparently missed the word "qualified."

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:55 PM

Title: Re: receiving transmission

Content:

Malcolm wrote:

Some people think that having a guru is like having a personal tutor. It is not like that. I suggest you take a gradual approach, hook up with an SMS teacher, read The Precious Vase, and begin that way. Step by step.

Aryjna said:

I have a related question about that. How do you hook up with an SMS teacher? I have emailed one that lives in the city I am currently in and asked a few questions and received answers, but I don't think they have the time for personal meetings or even frequent emails. Attending a yantra yoga group is something that I want to do but the

local one is temporarily on hold.

Malcolm wrote:

You should try to communicate with an SMS study group lead by an SMS teacher.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:54 PM

Title: Re: Empowerments from different lineages

Content:

MatthewAngby said:

Hello guys! I am planning to receive an empowerment from the Drikung Kagyu lineage.

Malcolm wrote:

Well, actually you are planning to receive an empowerment from a Drikung Kagyu guru. The guru is what counts here. Your motivation should be to receive teachings from this person, not their lineage.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:43 PM

Title: Re: receiving transmission

Content:

lee said:

well i attended the wwt yesterday but am also going to be going to the pundarika retreat next year.

My main need for wanting to know the structure of dzogchen is simply because the books i have read so far talk about learning exactly what dzogchen is prior to having a direct introduction.

Malcolm wrote:

What books have you read so far?

lee said:

i have no experience in Buddhism or anything. so advice is really appreciated,

Malcolm wrote:

Ok, well, first you will probably want some grounding in Buddhism. For example, if you do not know what emptiness is, for example, according to Madhyamaka, you will never understand trekchö, let alone thögal. You are trying to run before you have even learned to crawl.

lee said:

i am a member of the dzogchen community, but the size of it puts me off. I read that the student has to have a connection with the master or teacher, and something that big is surely going to pose hard to have a connection with the teacher.

Malcolm wrote:

Some people think that having a guru is like having a personal tutor. It is not like that. I suggest you take a gradual approach, hook up with an SMS teacher, read The Precious Vase, and begin that way. Step by step.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:17 PM

Title: Re: receiving transmission

Content:

lee said:

and what are the basics, i seem to be asking things about the basics but seem to not be getting anywhere.

Malcolm wrote:

Since the Great Perfection is part of Secret Mantra, it is not really permissible to discuss these things openly in a public forum. Sorry.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:16 PM

Title: Re: receiving transmission

Content:

lee said:

so with the practice of dzogchen i can literally use any type of practice, as long as it enables one to recognise and cultivate the state of rigpa?

Malcolm wrote:

Rigpa is what does the recognition. What it recognizes is the basis. The basis is the nature of the mind.

lee said:

so if theirs no actual structure then why does such practices like trekcho and togal require certain experience that is not simply just a deep experience in rigpa, they are the two practices of dzogchen, and if dzogchen has no structure surely that means that anyone who has a deep recognition and experience in rigpa can practice.

Malcolm wrote:

Where did you ever get the idea Great Perfection teachings have no structure?

You cannot practice trekchö unless you understand the view, since the view is trekchö. Without understanding the view, you cannot practice the meditation, thögal.

Without a proper teacher, you will just lead yourself deeper in error about the meaning of Great Perfection teachings.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:52 AM

Title: Re: Shakabuku Woes

Content:

Malcolm wrote:

But there is no buddhahood through vehicles of intellectual analysis or based on words written down on paper. The real sūtra has no letters. True buddhahood does not come from mind. The real result has no cause.

Queequeg said:

I agree with this with caveats: that the real sutra is also not exclusive of letters;

Malcolm wrote:

It's exclusive of letters. Sūtra means "thread." The "thread" under discussion here is the nature of the mind, this is the buddhahood that does not come from mind; as it has never been produced, it is the result without a cause.

This nature of the mind will never be discovered by reading books, any book. Even the Lotus Sutra. The White Lotus of the True Dharma is not a book and is not contained in letters.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:16 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

it no longer is the time or place for this stuff malcolm...it doesn't really lead these people to Buddhahood ...

Malcolm wrote:

Of course it does. Those people of highest capacity will attain buddhahood in this life; if they are a bit lazy, then in the bardo; and if they are lazier still, then in a natural nirmanakāya buddhafiield.

But there is no buddhahood through vehicles of intellectual analysis or based on words written down on paper. The real sūtra has no letters. True buddhahood does not come from mind. The real result has no cause.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:06 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

the degenerate times are here..and only the Lotus sutra will lead to Buddhahood. as taught by Lord Sakyamuni Buddha

Malcolm wrote:

On the contrary, only direct perception of dharmatā leads to buddhahood has taught by the Buddha. Everything else is just intellectual analysis.

Minobu said:

You are speaking from texts that no longer can lead to Buddhahood

Malcolm wrote:

No, I am speaking from the point of view of the intimate instruction that does not arise from any scripture about the result that does not arise from a cause that is the buddhahood that does not arise from the mind.

But, far be it from me to influence you in any way.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:00 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

And when the shining takes the form of the Buddha setting out to turn the wheel, then it takes the form of the Buddha setting out to turn the wheel, which is a decision to take action (even if that decision is all part of a show the Buddha puts on.) Similarly, a bodhisattva or even an ordinary person who conveys merely a line of Dharma for others.

Malcolm wrote:

Wishfulfilling gems don't take actions or make decisions, they mere respond spontaneously to the wishes of others. So it is with buddhas.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:57 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So what he is saying here is that any evidence of trauma on the part of the student is evidence of a defect in the teacher's skillful means. Right?

Pero said:

I think so but I actually think trauma can also be beneficial in specific (rare) cases. I'm looking at my own experience here, having experienced something traumatic a couple years back. Looking back now it was like I was asleep (in life while awake) and then someone woke me up, not by whispering my name (which probably wouldn't have worked) but by hitting me with a sledgehammer. This is kind of tangentialy related to the topic because it occurred to me recently that at that time a single email from my teacher (since I asked him for advice, he did not cause the trauma - just in case there is some confusion hehe) influenced the direction of my life to this point. My traumatic experience plus his advice ended up being positive for me long-term even though back then I really couldn't see anything good about my experience at all.

Malcolm wrote:

I don't think we are talking about healthy shocks, I think we are talking about people being traumatized by mistreatment.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:55 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

the degenerate times are here..and only the Lotus sutra will lead to Buddhahood. as taught by Lord Sakyamuni Buddha

Malcolm wrote:

On the contrary, only direct perception of dharmatā leads to buddhahood as taught by the Buddha. Everything else is just intellectual analysis.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:19 AM

Title: Re: Shakabuku Woes

Content:

DGA said:

I think you and Malcolm are closer than you might think. See below, the bolded part:

Malcolm wrote:

Sure it does. Karma is unerring.

One cannot convert people to the Dharma. One can only provide an opportunity for them to hear it, if they so choose. That is all the Buddha did, and that is all we can do as

well. If they have the merit to follow the Dharma, they will, and there is virtually nothing we need to do from our side other than make it available.

DGA said:

How is that not "the particular circumstances of the time"?

Queequeg said:

Sure. I think there is more flexibility on my end than Malcolm's. It might be more appropriate for you to address him.

"First, there seems to be a notion among Buddhists that active propagation is not a Buddhist thing to do. That instead, Buddha dharma should spread passively - like osmosis. I think this is incorrect."

Malcolm came out confirming the propriety of the passive method, stating that it is in fact correct. It's not that I think the passive approach is incorrect, but limiting to the passive approach is incorrect.

For me, providing an opportunity can encompass more engagement, more action. Malcolm has made clear on other occasions that he disagrees.

Malcolm wrote:

The Dharma is like a wishfulfilling gem. Wishfulfilling gems must be found, they do not advertise, other than by shining rather more brightly than other gems.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:38 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

All Malcolm is saying, "If the time is right, the time is right."

Says nothing about the particular circumstances of the time.

Our progress on the path is both prompting from without and from within. Nothing that Malcolm proposes has any definitive say on what prompting from without out looks like.

Malcolm wrote:

Time is also a function of our own merit. We have the merit to be born during the dispensation of a supreme nirmanakāya. But that merit does not come from outside. It comes from our own roots of virtue.

In terms of the eighteen qualities of a perfect human birth, there are ten endowments; five are personal, five are external. According to Nāgārjuna, the five personal endowments are:

A human, born in the central country, complete sense organs,
not engaging in wrong livelihood, faith in the object

The five external endowments are:

The Buddha has arrived, he has taught the Dharma,
the doctrine exists, there are followers of that,
and there is kindheartedness towards others.

In order to enjoy these ten endowments, one must have the eight freedoms:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.
Having acquired the freedom that is liberated from those states.
one must make effort in order to avoid them.

As such, converting others is impossible.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:10 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Yeah, Malcolm. I get what you are saying. It still doesn't add up to an answer.

Malcolm wrote:

Sure it does. Karma is unerring.

One cannot convert people to the Dharma. One can only provide an opportunity for them to hear it, if they so choose. That is all the Buddha did, and that is all we can do as well. If they have the merit to follow the Dharma, they will, and there is virtually nothing we need to do from our side other than make it available.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:00 AM

Title: Re: The DJKR Topic

Content:

Pero said:

...In other words, the results of genuine "crazy wisdom" are always positive and visible.

When a teacher uses an extreme approach that is rooted in compassion, the result is spiritual growth, not trauma. Trauma is a sure sign that the “crazy wisdom” behavior was missing the wisdom to see what would truly benefit the student, the compassion that puts the student’s interest first, or both.

Malcolm wrote:

So what he is saying here is that any evidence of trauma on the part of the student is evidence of a defect in the teacher’s skillful means. Right?

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:57 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

You can't say that an active and engaging approach to the propagation of dharma is incorrect for the simple fact that people have connected to dharma through such methods.

Malcolm wrote:

They had the merit to meet the Dharma. Plain and simple. If they had not cultivated roots of merit to meet the Dharma they 1) would not be born in a place where the Dharma existed 2) would not be interested in the Dharma even slightly.

This does not mean of course, that one should silently remain in one's house. But it does mean that only those people with the roots of merit to meet the Dharma will meet it and embrace it. In places where it is hard for the Dharma to take root, one can presume that that place is not a place where there are people with merit to take up the Dharma in this life.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:51 AM

Title: Re: The DJKR Topic

Content:

Pero said:

we don't visualize our teachers in their ordinary form because we generally don't really have such pure vision.

Malcolm wrote:

100% correct.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:30 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

And, yes, I think it is practical because nobody is saying that you cannot receive teachings from this person (and others) in the meantime, nor are they saying that you cannot practice. The 12 years is to see if you wish to devote yourself completely to the teacher. Once you have taken the time and you have made the decision then when they say jump, you should jump without question, because after 12 years you know they are not fraking you around.

Malcolm wrote:

No, it really means you should not take empowerments from a teacher whom you have not (ideally) known about for a period of 12 years.

Sakya Pandita points however this is not always wise, because sometimes the student dies or the teacher dies before this period of time is up.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:03 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

First, there seems to be a notion among Buddhists that active propagation is not a Buddhist thing to do. That instead, Buddha dharma should spread passively - like osmosis. I think this is incorrect.

Malcolm wrote:

It is completely correct. People who have the merit to meet Buddhadharma will meet it. It is that simple. No amount of convincing others will bring them to the Dharma. Not only this, there are myriad other places in the universe where one can meet the Dharma, not only here on this planet. Jambudvipa incidentally, refers only to India.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

While it's not clear how literally it is intended to be taken I think it is indicative of a traditional perspective that is at least worthy of consideration.

Malcolm wrote:

It means that one needs to take quite seriously from whom one is going to take

teachings. But of course what I do not accept is Dudjom Rinpoche's assertion that this means that if one's guru is a psychopath or a sociopath, one is screwed and one should continue to regard that person with respect or even devotion. I think that Dudjom Rinpoche's statement is hyperbolic, and need not be taken literally.

dzogchungpa said:

It takes a great being to be daring enough to cultivate a bad reputation. - Dzongsar Jamyang Khyentse Rinpoche

Malcolm wrote:

This is just another kind of sales pitch.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 12:09 AM

Title: Re: The DJKR Topic

Content:

smcj said:

OTOH, if you see someone else being abused M.R. says you can take action to protect others. Although not specifically articulated in Mingyur R's statement, what he says looks to me like the compassion involved in protecting others trumps the samaya with the guru.

<https://www.lionsroar.com/treat-everyone-as-the-buddha/>

Malcolm wrote:

He specifically says it trumps samaya:

However, it is another matter altogether when a teacher is committing serious ethical violations. Leaving a teacher on good terms makes sense when the issue is just a matter of fit between teacher and student. When the issue is people being hurt or laws being broken, the situation is different.

In that case, the violation of ethical norms needs to be addressed. If physical or sexual abuse has occurred, or there is financial impropriety or other breaches of ethics, it is in the best interest of the students, the community, and ultimately the teacher, to address the issues. Above all, if someone is being harmed, the safety of the victim comes first. This is not a Buddhist principle. This is a basic human value and should never be violated.

Physical, sexual, and psychological abuse are not teaching tools.

The appropriate response depends on the situation. In some cases, if a teacher has acted inappropriately or harmfully but acknowledges the wrongdoing and commits to avoiding it in the future, then dealing with the matter internally may be adequate. But if there is a long-standing pattern of ethical violations, or if the abuse is extreme, or if the

teacher is unwilling to take responsibility, it is appropriate to bring the behavior out into the open.

In these circumstances, it is not a breach of samaya to bring painful information to light. Naming destructive behaviors is a necessary step to protect those who are being harmed or who are in danger of being harmed in the future, and to safeguard the health of the community.

Author: Malcolm

Date: Monday, November 13th, 2017 at 11:41 PM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

Dudjom Rinpoche actually quotes what appears to be that verse in his ngondro commentary:

Such examination must be carried out before any connection is made through empowerment or teaching. But once one has received an empowerment or teaching, even if one's teachers have broken their vows by committing all four radical defeats, it is improper to examine them or lose faith, or do anything but regard them as objects of devotion and respect.

Malcolm wrote:

This may certainly be his opinion, but I don't agree with his opinion, and there are other opinions in traditional Vajrayāna sources which contradict this claim, opinions which I have already cited so there is no need to do so again.

Just to bring remind everyone, the four defeats are: killing a human being, sexual misconduct, stealing, and lying about one's realization.

Now, just to make it a bit more complex, in Mahāyāna of course, all four of these defeats are permitted if one is motivated by bodhicitta and possesses clairvoyance.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:45 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Yes, everyone from whom you receive empowerment, etc. from is your guru. They may not be your mulaguru or root guru, but they are indeed to be considered your guru.

Grigoris said:

Sorry, I was not being 100% clear, I was commenting in regards to the root guru.

That's why the comment by you and PeterC struck me as strange. Sorry about that.

Malcolm wrote:

And I was responding to the idea that one does not have an equal obligation to respect samaya with respect to all of one's gurus. This is why we unify all our gurus into one.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:43 PM

Title: Re: The DJKR Topic

Content:

Virgo said:

That is refreshing.

Simon E. said:

But it doesn't alter the fact that what we see is a crude and silly attempt to justify the unjustifiable wrapped in religious patter and accompanied by folkloric anecdotes that are, frankly, only valid currency among the credulous.

For goodness sake!

If all we can come up with after half a century of exposure to Vajrayana is credulity and a continuation of medieval world views recast with Asian stereotypes in place of populist Christianity, then we all need to go away and have a long hard think.

We start off with quaint notions like spit as Holy Relics and we end up with the equivalent of Torquemada defending the Holy Foreskinand bloated sociopaths having free rein with the womenfolk.

Well not in my name.

Sonam Wangchug said:

Wow.

To be honest, I don't exactly understand peoples peoples inner wishes to reform the Vajrayana.

Malcolm wrote:

In matters of religion people will always do as they please.

Sonam Wangchug said:

If you do not like the teachings of the Vajrayana,

Malcolm wrote:

Pretty sure Simon "likes" the teachings of Vajrayāna just fine.

Sonam Wangchug said:

you are perfectly welcome to practice the Mahayana tradition,

Malcolm wrote:

Vajrayāna is part of the Mahāyāna tradition.

Sonam Wangchug said:

no one forces anyone to take empowerments, samayas, or have an allegiance to the tantric path.

Malcolm wrote:

Indeed, but there really isn't a Vajrayāna orthodoxy. If you have any doubts about this, please consult more than 1000 years of polemical disagreements between masters of all schools on these very issues (and then go back and consult Indian sources of disagreement). Why don't you start with Distinguishing the Three Vows by Sakya Pandita? Then you can move onto Ngari Panchen's Perfect Conduct, and conclude with Kongtrul's quixotic effort to reconcile all these different polemics in Buddhist Ethics.

Sonam Wangchug said:

However, to start insulting Tradition as it's been practiced time and tested for hundreds and more years, is silly.

Malcolm wrote:

Tibetans have been insulting each other over these very same issues for more than a millenia, why should it stop with Tibetans?

Sonam Wangchug said:

The tantric texts and the oral instructions of lineage masters are not "Medieval world views" they are our sources of refuge.

Malcolm wrote:

All of these sources of refuge are temporary and unreliable. Since you are a student of DKR, surely you have studied his commentary on the Uttaratantra and understand that the only true refuge is the dharmakāya?

Sonam Wangchug said:

Personally, I think the view you expound here indicates everything wrong with Vajrayana in the west in 2017.

Malcolm wrote:

There is nothing wrong with Vajrayāna in the West, it is chugging along just fine, with all its disagreements and contradictions. It is a sign of health, not crisis.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:25 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

AND, because it seems you did not read the rest of my statement: I was talking about the Guru-student relationship. Taking an empowerment from somebody does not instantly make them your Guru (as you seem to be implying).

Malcolm wrote:

Yes, in fact it does.

Grigoris said:

Well then, I must have quite a few Guru then...

Malcolm wrote:

Yes, you must. I know I do, something like 40.

Grigoris said:

Do you have a source for this please?

Malcolm wrote:

Of course, Greg. Buddhist Ethics by Kongtrul, Perfect Conduct by Ngari Panchen, Distinguishing the Three Vows by Sakya Pandita, etc.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:24 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

When you receive an empowerment from a teacher you don't have commitments to a teacher, but you may have a commitment to practice. If the commitment was to the teacher, then when they passed away, your commitments would be nullified. they're not.

Not everybody you receive a HYT empowerment or pointing out instruction from is your Guru.

Malcolm wrote:

Yes, everyone from whom you receive empowerment, etc. from is your guru. They may not be your mulaguru or root guru, but they are indeed to be considered your guru.

Would you like the citation storm? Ratnākaraśānti's Kṛṣṇayamāripañjikā states:

Having heard even a single verse,
if one does not hold that person as a guru,
after being born one hundred times as a dog,
one will be born as a butcher.

There are many other such statements in the tantras and their commentaries.

Author: Malcolm

Date: Monday, November 13th, 2017 at 8:38 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

The regent was a western practitioner, he was expected to fail anyway.

By whom?

Trungpa himself for starters. He was supposed to act solely as an interim administrator for the Sawang.

Author: Malcolm

Date: Monday, November 13th, 2017 at 8:36 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

AND, because it seems you did not read the rest of my statement: I was talking about the Guru-student relationship Taking an empowerment from somebody does not instantly make them your Guru (as you seem to be implying).

Malcolm wrote:

Yes, in fact it does.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:30 AM

Title: Re: The DJKR Topic

Content:

MiphamFan said:

Even from the point of view of secular ethics,

<http://jme.bmj.com/content/early/2012/03/01/medethics-2011-100411>.

Malcolm wrote:

No, at least in the US, abortion after 20 weeks is illegal.

MiphamFan said:

A lot of "conservatives" criticized that paper when it was published but I thought it was perfectly logically valid and lends support to their arguments -- if you allow abortion, you should logically allow infanticide and vice versa if you ban one.

Malcolm wrote:

Totally specious arguments.

MiphamFan said:

Also "identity politics" have pretty much been adopted by the https://en.wikipedia.org/wiki/Identitarian_movement too.

Malcolm wrote:

You mean "perverted." These people are just bitching about preserving their privilege. Tiki torch bitches.

Author: Malcolm

Date: Monday, November 13th, 2017 at 9:28 AM

Title: Re: The DJKR Topic

Content:

MiphamFan said:

There are a number of issues with leftist liberalism/progressivism that IMO are incompatible with Dharma such as placing a priority on a woman's "right to choose" over the lives of human foetuses, "identity politics" which reify all these temporary, impermanent concepts, etc.

Malcolm wrote:

The point is that we don't want to go down the road of legislating religious beliefs. Therefore it imperative to support choice solely for that reason, regardless of one's personal convictions in the matter. If you don't live in the US or Europe where racism is the elephant in the room, you just won't get the importance of so-called "identity politics." In other words complaints about identity politics are themselves basically racist and sexist.

Author: Malcolm

Date: Monday, November 13th, 2017 at 2:04 AM

Title: Re: Which lineage to choose?

Content:

MatthewAngby said:

Hello again guys. I'm so confused to which lineage I should follow. Anyway I will tell you

all what my interests are and I hope you all could tell me which lineage actually fits my interests.

- I love to Chant mantras and put practise as my main
- I am interested in rituals and the use of ritual objects
- I am also interested in Kurukulle's practise
- I would prefer not to engage much in study (sorry if I have offended anyone)
- I like it when there are many different practices in the lineage .

So I hope you all could recommend a lineage to me. Thank you !

Malcolm wrote:

Having added my two cents above, that said, all four schools of Tibetan Buddhism (five if one counts Jonang) have Kurukulle practice.

All four or five schools have many different kinds of practice, rituals, mantras, etc.

Study is necessary, but it is not necessary to become a major scholar. One must study enough however that one understands Buddhadharma in a proper way. Remember, there are three trainings, discipline, samadhi, and wisdom; and in the latter there are three wisdoms; the wisdom of hearing, the wisdom of reflection, and the wisdom of cultivation. So some study is unavoidable. Sorry if this bothers you.

Author: Malcolm

Date: Monday, November 13th, 2017 at 1:59 AM

Title: Re: Which lineage to choose?

Content:

heart said:

Don't follow a lineage, follow a Guru.

Meido said:

Excuse me for chiming in here, but to my mind this is essential advice that applies across traditions.

I wouldn't be disappointed if these words were added to the top of the site page.

~ Meido

Malcolm wrote:

I would only add one word: "Don't follow a lineage, follow a qualified Guru.

Author: Malcolm

Date: Monday, November 13th, 2017 at 1:48 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The thing is, this subject should have been thrashed out decades ago. Sogyal was sued before, but even more painful and tragic was the whole Ösen Tendzin episode.

Malcolm wrote:

The regent was a western practitioner, he was expected to fail anyway.

smcj said:

So at some point people will have to come to terms about these teachings, this approach to Dharma, and what this society will accept as permissible behavior.

Malcolm wrote:

As ChNN points out, we have to work with circumstances, which means, according to him, complying with local laws of a country and not insisting even on "Dzogchen" rules.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:43 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...it's unusual to see people on the left critique the left, it's been so rare for a while now.

Malcolm wrote:

Huh? One of the main problems of the left is that they spend endless time critiquing each other for not being sufficiently leftist. This is why you hear people complain about the "purity police."

Johnny Dangerous said:

Most of the screaming and infighting that goes on does not constitute critique.

Malcolm wrote:

We read different leftist authors then. Whatever the case may be, the inability of the left speak in a single voice is its greatest weakness, and has been since the labor movement was destroyed by Reagan in the 1980's.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:34 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...it's unusual to see people on the left critique the left, it's been so rare for a while now.

Malcolm wrote:

Huh? One of the main problems of the left is that they spend endless time critiquing

each other for not being sufficiently leftist. This is why you hear people complain about the "purity police."

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:27 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The environment they grew up in did not allow for it.

Malcolm wrote:

This is absolute nonsense. Chogyal Namkhai Norbu has publicly discussed the phenomena of monastic pedophiles who targeted him and other young tulkus in the monasteries.

Tibet was not a country of laws. It was a country dominated by aristocrats, priests, and warlords. And quite frankly, the common people often suffered at the hands of all three.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 1:08 AM

Title: Re: Shakyamuni and bodhisattva vow

Content:

Thomas Amundsen said:

Shakyamuni Buddha never took that vow AFAIK.

Malcolm wrote:

Of course he received that vow.

Author: Malcolm

Date: Saturday, November 11th, 2017 at 9:11 PM

Title: Re: The DJKR Topic

Content:

Lindama said:

how can you give someone an illusion? that's the dependent part, isn't it? My first non-Buddhist teacher talked about "hand in glove".

Malcolm wrote:

One creates illusions for others in the same way that Balinese puppet masters create a shadow play using sticks, clay, and so on.

Author: Malcolm

Date: Saturday, November 11th, 2017 at 9:09 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

If, while seeing ourselves as the deity, we balk at the idea of cutting our head off in order to benefit others, then we will never realise the deity. Our practice will have been fruitless. We may as well have spent our time pursuing the eight worldly dharmas in the "real" world.

Malcolm wrote:

If we cut off our heads before we have realized a yidam, we will be guilty of harming the yidam. There is indeed a samaya against mistreating the aggregates which have the nature of yidam. It is one of the root downfalls.

So Greg, realize the deity first, then cut off your head to your heart's content. I suggest practicing a lot of chod first as a dry run.

Author: Malcolm

Date: Friday, November 10th, 2017 at 10:12 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Yes, that their practice was the Chinnamasta form of Vajravarahi. So, as expert in the creation stage they were capable of generating that illusion. It does not mean that they literally cut off their own heads.

Grigoris said:

Are you now saying that samsara (relative reality) is literal?

Malcolm wrote:

I am saying if taken literally it does not correspond to dependent origination, i.e., where this exists, that exists, etc.

For example, when Buddha levitated to the height of 14 palm trees, those who understand the principles underlying such yogic feats will not necessarily be impressed (it has to do with controlling the vāyu in the body). One of the side effects of mastering the two stages is the ability to generate illusions at will. Therefore, we really don't need to take these reports literally, especially when such tales also have an esoteric interpretation, many of which are found in the Caryagiti's commentary. For example, Virupa's stopping the sun is actually a reference to placing the winds in the central channel and so on. If Virupa literally stopped the sun for three days, it certainly would have been reported elsewhere in the world.

Or for example, Shabkar reports running into people who claimed repeatedly to have seen him flying in the sky. In his autobiography he denied having this ability, even though he admits to having dreams of flying, you can look into this yourself.

And Greg, when you yourself are capable of such things as cutting of your own head, I

will believe you. Until then, I think you are just being extremely gullible.

Author: Malcolm

Date: Friday, November 10th, 2017 at 10:07 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

as if the stories of the Mahasiddhas and realised beings like Mandarava and Machig Labdron are just silly theoreticals

Malcolm wrote:

It may be the case they are simply legends associated with prominent lineage masters. To give a modern example, I read once in the early '90's that during an empowerment, Khyentse Chokyi Lodo, when making a mandala offering in an empowerment, caused it to rain gold on the assembly, and people reported gold raining down miles away from Derge.

I did not give the tale much thought until ChNN brought it up during a teaching. It turns out that a wealthy Jindag had mixed gold dust into the mandala rice that was handed out. How did he know this? He was there.

M

Author: Malcolm

Date: Friday, November 10th, 2017 at 9:59 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

As you fully well know, no one is capable of cutting off their own heads and surviving to tell the tale.

As to the ethics of the request? Since everyone knows such a literal request is absurd and cannot possibly be met, the meaning of the story cannot be taken literally and nor can the request.

Grigoris said:

It's funny how somebody that spends so much time lambasting Secular Buddhists for their inability to conceive beyond the limiting scope of scientific-materialism, turns to scientific-materialism automatically and blindly when confronted with something that asks them to consider things outside of range the of their normal experience.

Mekhala and Kanakhala were Yogini Siddha, their realisations put them way beyond what we can understand as possible and impossible.

Malcolm wrote:

Yes, that their practice was the Chinnamasta form of Vajravarahi. So, as expert in the creation stage they were capable of generating that illusion. It does not mean that they literally cut off their own heads.

Author: Malcolm

Date: Friday, November 10th, 2017 at 5:55 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are not highlighting a Vajrayāna view of rape, in fact. How can you rape someone who is clairvoyant, knows what you are intending to do, and could paralyze you with a gaze? Thus, your example makes no sense.

Grigoris said:

I disagree.

Malcolm wrote:

You can disagree, but you are wrong.

Grigoris said:

The points you make actually highlight exactly how their views were Vajrayana:

Malcolm wrote:

Greg, there is no special Vajrayāna view of rape, plain and simple.

Grigoris said:

In one case the actions are seen in the light of pure selfless compassion and lead to the perpetrators enlightenment. In the second case Mandarava displays the fierce quality of her yidam in order to turn the would be rapists minds towards the Dharma.

Malcolm wrote:

That is not a Vajrayāna view of rape, that is a Mahāyāna practice of skillful means.

Author: Malcolm

Date: Friday, November 10th, 2017 at 5:50 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

okay, so let us look at the story of the Mekhala sisters, since it does not talk about rape and thus elicit knee-jerk reactions: Their Guru asked them to cut their heads off and offer them to him and they did.

Malcolm wrote:

As you fully well know, no one is capable of cutting off their own heads and surviving to tell the tale.

As to the ethics of the request? Since everyone knows such a literal request is absurd and cannot possibly be met, the meaning of the story cannot be taken literally and nor can the request.

Author: Malcolm

Date: Friday, November 10th, 2017 at 3:41 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

My examples attempt to highlight a Vajrayana view of rape that obviously do not accord with Western liberal interpretations.

Malcolm wrote:

You are not highlighting a Vajrayāna view of rape, in fact. How can you rape someone who is clairvoyant, knows what you are intending to do, and could paralyze you with a gaze? Thus, your example makes no sense.

Author: Malcolm

Date: Friday, November 10th, 2017 at 3:36 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

We were not discussing Yeshe Tsogyal, etc., allowing themselves to be raped as a skillful means. We were discussing gurus raping women. This is why I don't think your example corresponds.

Grigoris said:

Rape is not the applicable term when consent is present. Coercion okay, rape? I don't know. I don't think any of the guilty parties has been accused of rape. Though I may be wrong.

Malcolm wrote:

Sogyal has been so accused.

Grigoris said:

Again, I am not condoning rape. When it comes to matters like this I tend to follow the ideals found in the Eightfold Noble Path regarding/concerning sexual misconduct, where it is quite clear that consent and the ability to consent is the key.

Malcolm wrote:

Sleeping with spoken for partners is part of sexual misconduct, and Sogyal stands accused also of coercing married women into sexual relations with him, "You have had for decades, and continue to have, sexual relationships with a number of your student attendants, some who are married."

In some parts of the United States, Sogyal's behavior is statutory rape because he is a religious leader.

Author: Malcolm

Date: Friday, November 10th, 2017 at 2:20 AM

Title: Re: Socialism & Communism

Content:

TharpaChodron said:

We have a lot of welfare too in the US, but somehow it is different. I work next to the welfare office and you can see every homeless and poor person come there every month to pick up their checks and food stamps, but many drug addicts just use it to support their habits. They sell and trade their welfare for drugs and continue to live on the streets with no incentive to change. You can get welfare in the US your entire life and remain homeless and on drugs. It's enough money to do that, but if you start working they take away your benefits so a lot of people think it's better to not work or improve their lives, as backwards as that sounds.

Malcolm wrote:

What you are seeing is not welfare payments. Most of these people are on disability. Welfare in the US is really only available to mothers with children. Staying on foodstamps is a huge pain in the ass for these folks, because they must prove to the Gvt. they have a stove and an apartment. Disability payments however require no such proof. And yes, if you start working and earn more than a certain amount, your disability is pulled.

TharpaChodron said:

Hmmm, you may be right (you usually are), but I actually worked a bit inside the welfare program (Welfare to Work) and I learned about the eligibility requirements and how it works. Every state might be different, but in California a person can qualify for food stamps and receive them for their entire life, as it's only based on income (I believe).

Malcolm wrote:

Food stamps are not welfare.

TharpaChodron said:

I am 99% sure you don't need an actual home address in California to get food stamps. You can tell them you are homeless and they put the county's own P.O. Box address as your own and people come pick up their checks right at the office.

Malcolm wrote:

Since food stamps are a block grant program, different states have different rules. In Mass, you have to have a stove.

TharpaChodron said:

Oh, and I guess it looks like an adult can time out of the program, but children don't tie-out, so a person still receives benefits for the kids until they turn 18 (that's the CalWorks program).

Malcolm wrote:

That is across the board. But you know, these aid programs account for a minuscule percentage of the budget.

Author: Malcolm

Date: Friday, November 10th, 2017 at 2:13 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

I don't think Yeshe Tsogyal was raped by her teacher. But I do think she was raped by some bandits whom she then converted to Dharma, or so the story goes. I just don't see how your example applies, unless you are suggesting that women can be raped in enlightenment by their gurus, which I somehow think is not the point you were trying to make.

Greg, that was a typo, should be "unless you are suggesting that women can be raped into enlightenment by their gurus."

We were not discussing Yeshe Tsogyal, etc., allowing themselves to be raped as a skillful means. We were discussing gurus raping women. This is why I don't think your example corresponds.

Author: Malcolm

Date: Friday, November 10th, 2017 at 1:13 AM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

That DJKR sure is provocative, isn't he?

Malcolm wrote:

Well, he would sure like to be, apparently.

Author: Malcolm

Date: Friday, November 10th, 2017 at 12:13 AM

Title: Re: How to believe in rebirth

Content:

Wayfarer said:

But who can provide evidence of the existence of other realms and other life-bearing planets? I am open to any evidence, but what evidence is there?

Malcolm wrote:

Earth itself. If it can happen here, it can happen elsewhere. Simple probability. The universe is a pretty big place.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 11:51 PM

Title: Re: Socialism & Communism

Content:

TharpaChodron said:

We have a lot of welfare too in the US, but somehow it is different. I work next to the welfare office and you can see every homeless and poor person come there every month to pick up their checks and food stamps, but many drug addicts just use it to support their habits. They sell and trade their welfare for drugs and continue to live on the streets with no incentive to change. You can get welfare in the US your entire life and remain homeless and on drugs. It's enough money to do that, but if you start working they take away your benefits so a lot of people think it's better to not work or improve their lives, as backwards as that sounds.

Malcolm wrote:

What you are seeing is not welfare payments. Most of these people are on disability. Welfare in the US is really only available to mothers with children. Staying on foodstamps is a huge pain in the ass for these folks, because they must prove to the Gvt. they have a stove and an apartment. Disability payments however require no such proof. And yes, if you start working and earn more than a certain amount, your disability is pulled.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 12:41 PM

Title: Re: Harming spirits

Content:

Losal Samten said:

Nagas pass their lives in misery being tormented by garudas and rains of burning sand. In addition they are stupid, aggressive, and poisonous.

- Paltrul

Malcolm wrote:

The kind of nāga being referred to here are nāgas of the shudra caste.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 6:23 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

How does dissolution work in anu yoga practices? For example if i want to do a simple deity practice, i do Ati Gy, then invocation, self visualizstion and mantra and when im done i just drop everything or is there some sort of dissolution?

Malcolm wrote:

Depends on the sadhana.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 4:23 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

Grigoris said:

The medium of transference from this life to the next is the same medium of transference that functions from this moment to the next: the mind stream. The Abhidhar/mma is pretty clear about that.

Malcolm wrote:

Do explain.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 9:58 PM

Title: Re: Socialism & Communism

Content:

PuerAzaelis said:

Loppon, if you feel inclined pls elaborate. Labor is not the only factor of production. But it may be that many or most entrepreneurs are motivated by jealousy, etc. in which case capital is controlled by ... um, a-holes. Therefore labor surplus is really the only honest factor left.

Malcolm wrote:

Labor value does not account for the water/diamond paradox.

MiphamFan said:

There is no paradox -- Adam Smith was using "utility" in its commonplace English definition. Water is useful, diamonds were worthless in his time except for ornamentation (zero "value-in-use") and but still had great value-in-exchange.

There is only a "paradox" once people tried to read a utilitarian definition of "utility" into him, which is completely anachronistic.

Malcolm wrote:

There is a paradox, which is why Jevons, et al, came up with the marginal theory of value.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:45 PM

Title: Re: The DJKR Topic

Content:

Lindama said:

as I said, I've not been following this.

As I understand, what DJKR said is the source of this suffering. Have his actions been a subject of suffering also.... ie, has he acted unethically?

Malcolm wrote:

Not so far as anyone knows, he merely made some unfortunate comments that probably would have been better left unsaid.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:48 PM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

As far as lama Tsultrim allione is concerned, She seems to be a good practitioner devoted to carrying out some important works for the Machik tradition.

Malcolm wrote:

Wait a minute, a few pages ago you said she was a hypocrite. Can a hypocrite be a good practitioner?

Sonam Wangchug said:

Perhaps I have had too much tea...

Malcolm wrote:

Yeah, I'd look into that.

Sonam Wangchug said:

IMO it is a sign of the degenerate times that practitioners seem not to care about their own Root guru's relations (previous life and current) and views on a teacher...

Malcolm wrote:

Whose root guru are you talking about?

Sonam Wangchug said:

It is also a sign of the degenerate times that we talk much more about jokes a lama might make which we do not like, then we do their dharma activities and transmissions they bestow.

Malcolm wrote:

Well, no. We have not done that. Overall, if you examine all the comments on Dharmawheel about DKR, they are mostly positive, mostly fanboy and fangirl raving.

Any seemingly negative comments about him (about his recent posts, in fact) come from his posts on facebook. According to you, they are apparently not to be questioned, but should be treated as papal bulls.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:12 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

People tend to agree with what their root guru's stance is .. For example when you were strongly speaking years ago about Dzogchen (Images of a world with an ah on it) how you can be a dzogchenpa without being Buddhist, and upsetting many people, you likely were influenced by the teachings of CHNN.

Malcolm wrote:

If you are a Dzogchenpa, you can't avoid being a follower of Buddhadharma. There are many Buddhists who do not follow Buddhadharma.

Sonam Wangchug said:

Yes, like most of your views, they have changed over the years.

Malcolm wrote:

I still maintain one does not have to convert to Buddhism to be Dzogchen practitioner. But if you understand Dzogchen teachings, how can you not be a follower of

Buddhadharma? Buddhism in all its many forms and Buddhadharma are just not the same thing at all. The former is involved in all kinds of beliefs, judgments, bias, discrimination, etc. The latter is based on personal experience.

And who knows, maybe someday, as someone who has demonstrated mercurial flexibility and willingness to change their view, I'll will come to the view that Dzongsar has every quality you think he has. I never met him apart from offering him a khata once in the usual pro-forma khata line at a teaching of Jnanavajra's in Upstate NY, so I honestly have no idea. Many of my friends who know him like him quite a lot. This just isn't personal, it's about what he wrote, not who he is.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:08 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

That being said, if Your own root guru does insult Rinpoche, I at least can respect that. After all you're just being loyal to your teacher, and of course you will likely agree with their opinion.

Malcolm wrote:

Right, because after all Vajrayāna really is just all about clans, fealty, and tribes.

Sonam Wangchug said:

People tend to agree with what their root guru's stance is .. For example when you were strongly speaking years ago about Dzogchen (Images of a world with an ah on it) how you can be a dzogchenpa without being Buddhist, and upsetting many people, you likely were influenced by the teachings of CHNN.

Malcolm wrote:

If you are a Dzogchenpa, you can't avoid being a follower of Buddhadharma. There are many Buddhists who do not follow Buddhadharma.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:05 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

My certainty in the teachings isn't based on faith.

MalaBeads said:

in utmost sincerity, what is it based on?

Malcolm wrote:

The quality of my root gurus teachings, first and foremost, and my own study and practice.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:15 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Rinpoche has over 50 Guru's (spanning virtually all lineages) including some of the greatest of the past century living and dead, but I doubt if I provided you a list of beings who had faith in rinpoche despite their stature it would change your mind, because who cares what realized beings think, because some people got offended by a Facebook post.

Malcolm wrote:

The point of the teachings is not to accept them because the Buddha, etc., said they were true. The point is become realized oneself. I would be very happy if Dzongsar is a realized person, that would be fantastic. Every genuinely realized person is a boon to the world. But as you said yourself, it is virtually impossible to tell who is realized and who is not. Not only that, they don't need anyone's endorsement at all. Maybe you will come to that understanding someday.

BTW:

I think it points out a lack of faith on your behalf...

I have no use for faith of the kind you are talking about. My certainty in the teachings isn't based on faith.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:06 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

In other words you think his/her views are orthodox, meaning for example someone cannot be raped by their guru since it is merely their projection they are being raped?

Grigoris said:

"NAMO GURU PADMA SIDDHI HRI!

My sons you have met a sublime consort, the Great Mother,

Malcolm wrote:

I don't think Yeshe Tsogyal was raped by her teacher. But I do think she was raped by some bandits whom she then converted to Dharma, or so the story goes. I just don't see how your example applies, unless you are suggesting that women can be raped in enlightenment by their gurus, which I somehow think is not the point you were trying to make.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:03 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

It seems from your stance you do not care if all of the various lineage heads proclaim in their wisdom someone to be an authentic lama.

Malcolm wrote:

"Authentic lama" is not the same thing as "awakened bodhisattva" or a buddha. I am quite sure that one can be an authentic lama and have no realization beyond the path of application. The problem here, as with the problem of monastic vows, is that very few people actually understand the textual traditions to which they supposedly adhere. As a result, they simply believe anything they are told without critically investigating it.

Sonam Wangchug said:

I think it points out a lack of faith on your behalf, which is fine. However don't go parading that around as the Vajrayana. Why listen to anything these lama's teach anyway? since they are clearly confused, and cannot even tell the difference between awakened beings and ignorant ones.

Malcolm wrote:

Like the Khyentse Wangpo story of the lama who was reborn as a cow, I am pretty sure our lineage heads know that most of their recognitions are just upayas, means for keeping monasteries afloat with donations and to keep lineages going with trained lamas. One famous master whom you have referenced several times in this conversation was heard to remark once that 95 percent of all the recognized tulkus were not in fact the reincarnations of their predecessors.

Sonam Wangchug said:

Anyway, I cannot concede to your point that our masters are deluded.

Malcolm wrote:

That is not my point and I never made such a statement.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:53 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Good one. Use exaggerated examples to try to make viewing a teacher as having enlightened activity delusional.

Malcolm wrote:

It is only delusional to see a teacher's activities as awakened if they are demonstrably anything but awakened, for example, the activities of Sogyal Lakar; Trungpa's Regent, Osel Tenzin, etc.

Sonam Wangchug said:

That's a big If ..

Malcolm wrote:

No, it is a pretty small "if." It is recommended in the tantric literature that masters adopt a conduct in conformity with people's conventional moral expectations. For example, the Pradīpoddyotanābhisaṃdhiprakāśikā-nāma-vyākhyāṭikā states:

As such, the vajra master exhibits the essence of the five tathāgatas, and the sixth, Vajradhara. Such a master as that having the qualities of a vajraguru always upholds the qualities of discipline (śīla) and so on, and avoids upholding any sort of faulty negative behavior.

Sonam Wangchug said:

By the way it's very difficult to establish what is demonstrably awakened and what is not. I think that a fair amount of teachers who are revered these days had probably done a few things in their life someone would consider shocking.

Malcolm wrote:

So the solution is to err on the side of awakening based on arguments from authority? No, I think the solution is to err on the side of doubt. This is why we are instructed to observe teachers for a long while. And if a teacher proves in the end they are not qualified, there is no reason to hang around and pretend they are buddhas.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:06 AM

Title: Re: The DJKR Topic

Content:

Losal Samten said:

I consider saying that ChNN did more damage to the Nyingma than the Chinese an insult.

Malcolm wrote:

Where and when did Dzongsar say this?

Losal Samten said:

After the release of Drung, Deu and Bon IIRC. I'll try to get more info.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:05 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

That being said, if Your own root guru does insult Rinpoche, I at least can respect that. After all you're just being loyal to your teacher, and of course you will likely agree with their opinion.

Malcolm wrote:

Right, because after all Vajrayāna really is just all about clans, fealty, and tribes.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:04 AM

Title: Re: The DJKR Topic

Content:

Losal Samten said:

I consider saying that ChNN did more damage to the Nyingma than the Chinese an insult.

Malcolm wrote:

Where and when did Dzongsar say this?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:03 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I didn't say it was. My point is that smcj is not actually saying anything that would raise eyebrows around traditional Vajrayana practitioners...

Malcolm wrote:

We know very different "traditional Vajrayana practitioners."

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:01 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

What I don't like is how she used a Video of rinpoche to promote her center, and then years later when he posts something she doesn't like she is criticizing him on FB.

Malcolm wrote:

Dzongsar could gun someone down on 5th Avenue in NYC in broad daylight and you would still be posting about how this was actually enlightened activity.

Sonam Wangchug said:

Good one. Use exaggerated examples to try to make viewing a teacher as having enlightened activity delusional.

Malcolm wrote:

It is only delusional to see a teacher's activities as awakened if they are demonstrably anything but awakened, for example, the activities of Sogyal Lakar; Trungpa's Regent, Osel Tenzin, etc.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:52 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I don't think the views that smcj is putting forward are fairly standard and common understood orthodoxy.

Malcolm wrote:

You think they are or they are not?

Grigoris said:

I don't think they are anything but...

Malcolm wrote:

In other words you think his/her views are orthodox, meaning for example someone cannot be raped by their guru since it is merely their projection they are being raped?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:21 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I don't think the views that smcj is putting forward are fairly standard and common understood orthodoxy.

Malcolm wrote:

You think they are or they are not?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:14 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

I've never found you to be snarky, but I do think you are going round and round with some attempt at playing devil's advocate in this threads that appears to be nothing but calling out what you see as a lack of devotion in others, essentially.

You are also doing that in a thread which is ultimately about specific instances of abuse, attitudes towards women, and public responses to said attitudes and abuse.

IMO an inability to discuss -those things- in the context of the discussion is really strange, and I don't understand why you keep insisting on doing it.

Malcolm wrote:

What is helpful about Dzongsar's post is that he has outed himself as a conservative reactionary by pointing out continually for some time now all the things he does not like about Western culture: namely, liberalism, feminism, and democracy.

It's a good thing, in the end. It means that people who don't like those kinds of reactionary attitudes can look elsewhere for spiritual guidance, and they should.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:08 AM

Title: Re: The DJKR Topic

Content:

smcj said:

So DJKR equates the mind that is attached to "selective impure perception" as the dualistic mind. So, in other words, all your objections to the principles of Guru Yoga are demonstrations of your attachments to your dualistic minds.

I mean technically, that is.

(Slightly snarky I know. Maybe DJKR rubbing off on me.)

Johnny Dangerous said:

You're really gonna run through another post of stuff like this instead of simply talking about the abuse or situations that lead to it?

Who appointed you the cheerleader for criticism of other's pure perception anyway? Seriously man, who do you think you are, coming into a thread on this subject, and continuing to evangelize over and over about how everyone is wrong on Guru Yoga and pure perception of the guru but you, and refusing to discuss the pressing relative issues here?

That's some cowardly, obfuscating approach to this issue from my point of view, and I want no part of it. At least start a new thread where you can opine on how everyone else has one toe in with the Guru's bathwater but can't jump in, seriously...and how somehow that's a bigger issue than the abuse, shitty behavior, etc.

Malcolm wrote:

Yes, SMCI's strange attitudes (which seem to be getting stranger daily) are what caused me to go off on him/her the other day.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:06 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

What I don't like is how she used a Video of rinpoche to promote her center, and then years later when he posts something she doesn't like she is criticizing him on FB.

Malcolm wrote:

Dzongsar could gun someone down on 5th Avenue in NYC in broad daylight and you would still be posting about how this was actually enlightened activity.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 3:52 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I don't know much about the relationship between DJKR and Tsultrim allione, except that she hypocritically had used a video of him to condone Tara Mandala, and now, she apparently changed her mind.

Malcolm wrote:

How is it hypocritical for her to use an endorsement video of Dzongsar at time when all this stuff had not gone down?

Obviously he feels miffed that she did not observe a quid pro quo and voiced her lack of approval of his "joke."

That does not make her a hypocrite any more than it makes Dzongsar a hypocrite for having accepted many invitations to Lerab Ling even though he made it pretty clear he does not think much of Sogyal as a teacher. Or it makes them both hypocrites. You can't have it both ways.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:04 AM

Title: Re: The DJKR Topic

Content:

PeterC said:

I have put Malcolm on my "ignore" list.

Malcolm wrote:

SMCJ, you will get over it.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:01 AM

Title: Re: The DJKR Topic

Content:

smcj said:

He posted - as a 'joke' - a draft contract for consensual sex between teachers and students, as a comment on the Sogyal affair. Most people didn't consider it funny, and he deleted the post shortly after. Numerous people spoke critically of his missive on Sogyal and this 'joke'. He then decided to ridicule these people in his Sikkim announcement. That's very far away from making a point about guru yoga and secular worldview.

I've poked around here and Google for a copy of the joke. I haven't found it yet. I suspect he crossed a line in it and that's why he took it down.

The Sikkim statement is certainly meant to be highly inflammatory. But it's about Guru Yoga, not Sogyal. In substance it's not all that different than HHDL's telling ***** practitioners to stay away from HHDL's initiations due to samaya breakage. I see it as DJKR losing patience with our secularism. (But I don't speak for him.)

Josef said:

The Sikkim statement has nothing to do with Guru Yoga.

Malcolm wrote:

Yes, and it has everything to do with taunting those women who found his "joke" an exercise in blatant misogyny.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:25 AM

Title: Re: Interview with Malcolm on Wisdom Podcast

Content:

PuerAzelis said:

Lol I imagine said polymath would deny having forgotten anything.

Malcolm wrote:

Oh, I have forgotten all kinds of things, mostly things that I don't find all that important any more.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:23 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Of possible interest:

<https://tricycle.org/magazine/quit-guru-yoga/>

heart said:

Suddenly he don't feel all alone anymore, good for him.

/magnus

Malcolm wrote:

Batchelor is ridiculous.

You have some Western Buddhists, encouraged by cultural attitudes of Tibetans, who think that gurus are popes and one should never observe the fact that they pee, defecate, eat, make mistakes, and so on, and are fundamentally incapable of harming

their students for any reason once they and the student undertake a ritualized contract the students superstitiously believe is going to earn them a place in Vajra Hell if they do not accept every abuse handed out to them by a guru with poor conduct; and then you have the other extreme of Buddhists who are so timid they refuse to understand the importance of lineage transmission and that gurus are present in every level of Buddhist teachings, from Hinayāna to Vajrayāna.

Guess that is how it goes these days.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 10:09 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Losal Samten said:

Kashmir Saiva posits a single universal established consciousness, whereas Buddhists posit infinite non-established consciousnesses. As such, their realisations and the fruit of those realisations are de facto different, and is far beyond philosophical hair-splitting, but is experientially different.

srivijaya said:

True, though I'm not convinced that awareness abiding in non-duality has any reference to being either a single consciousness or one of a multitude. There's an interesting section on Anupaya (No-Means) in Dyczkowski's ' Doctrine of Vibration ', where Abhinava explains:. No-means is the experience of the absolute beyond both transcendence and immanence (Shiva and Sakti). Undefinable and mysterious, it is neither existent nor non-existent, neither is it both or neither.

Not grounded in anything, this (light) is not energy, the Great Goddess; nor is it God, the power-holder, because it is not the foundation of anything. It is not an object of meditation because there is none who meditates, nor is it he who meditates because there is nothing to meditate on.

traditional Kashmir Saiva is dead.

Yes that's a great pity, as it's a tradition which came close to matching Buddhism's sophistication. More the reason to give it advocacy in order to contrast the two, as there are no Kashmiri Shaivites who can now speak for themselves.

Malcolm wrote:

The difference between Buddhism and K. Shaivism (but not the only difference) is that in Dharma there is no apophatic absolute. This kind of absolute is completely absent in Buddhadharma, despite the fact that many people import their absolutist and theistic misconceptions into their understanding of Dharma.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 10:06 PM

Title: Re: The DJKR Topic

Content:

Adamantine said:

By saying Sogyal would be more in the wrong, he is still saying the students are in the wrong...

Grigoris said:

I agree that it could be seen to be implying that. Let's say that he is implying that.

Malcolm wrote:

It is not an implication, it is actually part of what he said.

Grigoris said:

I know many of you will roll your eyes and accuse me of copping out when I say this, but everything Sogyal Rinpoche's critical students are accusing him of is based on their projection.

The bottom line here is: if both student and guru are consciously aware of Vajrayana theory and practice, I can't see anything wrong in what Sogyal Rinpoche then does to his so-called Vajrayana students – especially those who have been with him for many years. Those students stepped onto the Vajrayana path voluntarily; it's a journey that they chose to make. At least, I assume they did.

Malcolm wrote:

He is actually saying that Sogyal did nothing wrong in his eyes.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:44 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Taken as a whole, and especially given that he is a hardliner about Guru Yoga, I think that DJKR has written a very critical piece on Sogyal R.

Malcolm wrote:

Again, you are really frickin confused about guru yoga.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:43 PM

Title: Re: The DJKR Topic

Content:

smcj said:

... if his students had received a Vajrayana initiation, if at the time they received it they

were fully aware that it was a Vajrayana initiation, and if Sogyal Rinpoche had made sure that all the necessary prerequisites has been adhered to and fulfilled, then from the Vajrayana point of view, there is nothing wrong with Sogyal Rinpoche's subsequent actions.

Malcolm wrote:

That is because Dzongsar, bizarrely, is feels that gurus own their students and possess the right to abuse them at will.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:01 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Well, actually all the lamas have been explaining Guru Yoga all along. These problems have come up because the lamas have not been in people's faces about what is really entailed. DJKR is now getting into people's faces about it.

Malcolm wrote:

The problem is that some people, complete ninnies, believe that following a guru means blind obedience. That sort of thing has nothing at all to do with guru yoga.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:58 PM

Title: Re: The DJKR Topic

Content:

smcj said:

That's the hardline defense of the principle of Guru Yoga I mentioned. That's the issue that people have yet to grok.

Malcolm wrote:

Your trip has nothing to do with Guru Yog and everything to do with grooming oneself to follow a cult leader.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:56 PM

Title: Re: The DJKR Topic

Content:

Lhasa said:

And the assumption that everyone must hate Trump. It's the Buddhist thing to do.

Malcolm wrote:

Hating Trump is not a Buddhist thing to do. Understanding that he is a deranged, harmful person, well, that is entirely something else.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:55 PM

Title: Re: The DJKR Topic

Content:

smcj said:

BTW I've put Malcolm on my ignore list. I see he has posted twice. My apologies for ignoring him, but I think the DW readers at large do not need to see more of our arguments.

Malcolm wrote:

Your cowardice is on view for all to see.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:54 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Did you guys read all the way to the end like DJKR asked people to do?

Malcolm wrote:

Yup, and my conclusion was, that most of his piece was logorrhea.

smcj said:

As unfortunate as the whole Sogyal R. episode is, at least this incompatibility of Guru Yoga and mundane view is finally getting highlighted. That needed to be done.

Malcolm wrote:

You somehow have concluded that guru yoga means blind obedience to a guru. This is the opposite of the message that Tilopa was trying to impart to Naropa.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:51 PM

Title: Re: The DJKR Topic

Content:

tiagolps said:

Discuss your view of DJKR.

sherabpa said:

I have never met him but I find it refreshing that there is a Tibetan Lama who does not take seriously concepts like 'rape culture' and 'patriarchy'. These are political concepts, grounded in a strand of postmodern thought originating in the 1970's and 80's unknown to the Buddhist tradition until recently.

There is a culture pressure I have experienced in Buddhist centers in the US (also but less so in Europe) to conform to the shibboleths and mores of the political left, most specifically the American Democratic party,

Malcolm wrote:

If you think Democrats are leftist, you must be extremely right wing.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:48 PM

Title: Re: The DJKR Topic

Content:

MalaBeads said:

djkr is being quite straightforward I think in telling people not to come to Sikkim.

Malcolm wrote:

The problem is not that he does not want this or that student. The problem is that he used an advertisement for a teaching he would like to give as a vehicle for expressing his resentment about how some women reacted to his "joke."

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:04 AM

Title: Re: Meat Eating Mantras

Content:

SuryaMitra said:

Could you please, say something more about it? From which sources/termas is the mantra used by Ch.NN ? Thnx .

Malcolm wrote:

From his teacher's termas.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:02 AM

Title: Re: The DJKR Topic

Content:

smcj said:

That is why I like ChNN's quote from Dzog Chen and Zen so much: A human being has his limits. And thus in every conceivable way, with every possible means, he tries to make the teaching enter into his own limits. Isn't that exactly what the buddhist secularists are doing, taking only the Dharma that fits into their opinions (unawareness)?

Malcolm wrote:

You clearly do not grok what my teacher is saying here.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Buddha himself left the palace where he had everything a man could want. And after his enlightenment the first thing he taught was the 1st Noble Truth so that people did not feel complacent about their lives. So happy and healthy are desirable, but that's not what Dharma is about.

Malcolm wrote:

It is as far as lay people are concerned, in general. You apparently never read the Siggolaka sutta, and various Mahāyāna texts devoted to wealth accumulation, health, political stability and so on.

smcj said:

A happy, healthy life with money, position, and prestige, with a wife and child, is what he literally left behind to start his quest.

Malcolm wrote:

Yes, this was a display he showed those who needed an example of renunciation because of their fear of samsara.

Buddha also demonstrated the mandala of Guhyasamaja to King Indrabhuti who requested a method of liberation where the latter would not need to give up anything.

This is the elementary difference between Hinayāna and Uncommon Mahāyāna Secret Mantra.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 3:21 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Or, put into statement form, our present, everyday, well adjusted, productive, happy & healthy awareness is the same thing as the afflicted-delusional problem that Dharma is teaching us to overcome.

Malcolm wrote:

I am pretty sure Buddha wanted people to have everyday, well adjusted, productive, happy & healthy awareness as a solid and firm basis to approach Dharma practice from.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:57 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

I still have doubt in my mind regarding Hsuan Hua's remarks regarding multiplicity of animal's rebirth. Though I do not believe such statements, they still linger and bother me. Seems like his impact is strong. I would need some sort of credible source to firm up my belief. Therefore, I am looking for sutra references to disregard such claim. Anyone knows of any sutras or authentic masters' writings mentioning rebirth accounts specifying that one human is reborn as one animal, or vice versa? Or if there are reliable treatises that explain of such rebirth law/physics, specifically denying such multiplicity claim.

Thanks,

YN

Malcolm wrote:

Dharmakirti makes strong arguments defending the idea that mind streams are separate and unique.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:35 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Please provide proof of this claim.

Grigoris said:

<https://www.theguardian.com/world/2013/apr/18/buddhist-monk-spreads-hatred-burma>

Malcolm wrote:

This not proof that he is guilty of justifying a genocide, as you claimed. He is awful, no doubt. But let's keep to the facts.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:26 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

I am quite certain that man understands the basic principles of Buddhism.

Grigoris said:

Yeah, well, I guess he must have skipped the classes on the Eightfold Noble Path then...

However, one thing needs to be pointed out -- do you have actual evidence that he is deliberately incited groups of people to kill Muslims? If not, then all this talk his going to lower realms is just empty chatter.

I didn't say anything about lower realms, you did. I asked: So who will spend more incalculable eons cultivating the root of merit for meeting the Dharma?

Malcolm wrote:

You said:

This guy claims he loves the Dharma and uses it to justify a genocide

.

Please provide proof of this claim.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:19 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

kirtu said:

And even though I hear that there are stands in Japan where items are left out untended and money is still given honestly for the items taken, I still have to wonder if the patrons aren't just afraid that Otoya Yamaguchi will jump out and sever their hands if they don't pay fairly.

See? Ghost stories can indeed have a positive effect sometimes.

Queequeg said:

I see these kinds of farm stands in the US. Not every place in this country is a Hobbesian vision of mayhem.

Malcolm wrote:

Yes, there is one of those kinds of farm stands everywhere in my town, and everywhere in my county. You want meat, you go up the street to get it from a freezer with no one standing around, you just leave your money. You want milk, same deal. Eggs, go for it. Maple syrup, you got it. And during the summer, everyone puts out their produce in unattended farm stands. But Kirt still refuses to move to Western Massachusetts because he seems to prefer the urban hell of the greater DC area.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:16 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Kim O'Hara said:

US President Donald Trump says the mass shooting in Texas that left at least 26 people dead was the result of a "mental health problem", not the country's gun laws, and labels the gunman "a very deranged individual".

<http://www.abc.net.au/news/2017-11-06/texas-church-shooting-donald-trump-says-mental-health-problem/9123900>

Kim

Malcolm wrote:

Well, in this case, the fellow was denied a gun license by the state of Texas. So he got one on the black market.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:11 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What if unawareness is perfectly exemplified by the idea, "things truly are the way I see them, and I know this for a fact because I see them that way"?

Johnny Dangerous said:

What if we were warned by countless teachers not to discard virtuous conduct in favor of the ultimate view....oh wait, we were.

Malcolm wrote:

On the other hand, Āryadeva mentions that if faced with a choice between virtuous conduct and emptiness, choose emptiness.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 12:38 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What if unawareness is perfectly exemplified by the idea, "things truly are the way I see them, and I know this for a fact because I see them that way"?

Malcolm wrote:

This would apply equally to buddhas and sentient beings.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:41 PM

Title: Re: The Void

Content:

PuerAzaelis said:

IMHO: Why ask why? Just rest in attention and do nothing. Return, rest, return, rest. Forever.

Malcolm wrote:

This is an excellent way to wind up in the āyatana of infinite consciousness.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:32 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

People go through all sorts of levels of education without truly understanding the most basic things.

You have, for example, biological scientists that are also Creationists.

Malcolm wrote:

I am quite certain that man understands the basic principles of Buddhism. However, one thing needs to be pointed out -- do you have actual evidence that he is deliberately incited groups of people to kill Muslims? If not, then all this talk his going to lower realms is just empty chatter.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:17 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

Yes... Well... I wouldn't bet on it.

Malcolm wrote:

I would. Karma is unerring.

Grigoris said:

You completely missed the point... I wouldn't bet on the fact that he understands that the Triple Gem is a flawless field. Actually I would stake all my cash on the fact that he doesn't.

Malcolm wrote:

He is educated monastic. Of course he understands this. It won't prevent him from birth in lower realms, given his purported actions, but it plants roots of virtue in his

continuum nevertheless. People in Daesh hate the Triple Gem and would seek to destroy it.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:08 PM

Title: Re: Meat Eating Mantras

Content:

SuryaMitra said:

In most sources it say`s A A SHA SA MA HA, yet N.N.Norbu Rinpoche uses Ha A HA SHA SA MA, can anyone tell me what`s the reason behind that, is it from different termas?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:58 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

ISIS, since even this fellow understands the Triple Gem is a flawless merit field.

Grigoris said:

Yes... Well... I wouldn't bet on it.

Malcolm wrote:

I would. Karma is unerring.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:37 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a sufficient root of merit for meeting the Dharma.

Grigoris said:

This guy claims he loves the Dharma and uses it to justify a genocide. So who will spend more incalculable eons cultivating the root of merit for meeting the Dharma?

Malcolm wrote:

ISIS, since even this fellow understands the Triple Gem is a flawless merit field.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:31 PM

Title: Re: Harming spirits

Content:

tiagolps said:

I've thought about this yesterday, do we harm spirits by harming their environment (without knowing we're doing it)? And do we produce negative karma? (without knowing we're doing it)

kalden yungdrung said:

Definitely sure we do.

...

tiagolps said:

So do these spirits actually get harmed by us? Or do they just get annoyed?

Malcolm wrote:

If someone destroyed where you live, would you feel harm?

Author: Malcolm

Date: Monday, November 6th, 2017 at 6:42 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

But turning away from ones misdeeds and then really cultivating merit in any of the three great lineages purifies even those misdeeds (of course merit itself creates the causes for positive experiences but the point is that one can continue to purify the karma even before Arya wisdom dawns).

And in the HYT a complete stop can be put to even these misdeeds (because the positive effect from HYT practice can overwhelm negative karma and indeed with the truly diligent negative karma of even the worst sort can be purified).

Kirt

Malcolm wrote:

The only way to cut off rebirth in the three lower realms is by achieving stream entry (Hinayāna) or patience on the path of application (Mahāyāna) or strong heat (Vajrayāna). With respect to patience, this takes many eons to reach on the common Mahāyāna path.

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a sufficient root of merit for meeting the Dharma.

Aryjna said:

What about Dzogchen? Or does it fall under Vajrayana in this regard?

Malcolm wrote:

One would have to have firm confidence in the first vision.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:58 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

Even those murders can actually attain enlightenment. For example, some former Khmer Rouge took robes and sincerely turned away from their sins.

Kirt

Malcolm wrote:

Turning away from one's misdeeds is nice, but it does not place a stop order to going to hell for mass murdering people. You have to attain stream entry.

kirtu said:

But turning away from ones misdeeds and then really cultivating merit in any of the three great lineages purifies even those misdeeds (of course merit itself creates the causes for positive experiences but the point is that one can continue to purify the karma even before Arya wisdom dawns).

And in the HYT a complete stop can be put to even these misdeeds (because the positive effect from HYT practice can overwhelm negative karma and indeed with the truly diligent negative karma of even the worst sort can be purified).

Kirt

Malcolm wrote:

The only way to cut off rebirth in the three lower realms is by achieving stream entry (Hinayāna) or patience on the path of application (Mahāyāna) or strong heat (Vajrayāna). With respect to patience, this takes many eons to reach on the common Mahāyāna path.

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a

sufficient root of merit for meeting the Dharma.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:47 AM

Title: Re: The DJKR Topic

Content:

dzoki said:

Yes they have changed the outer things, such as language melodies, mudras etc. but the core meaning of the teaching has not changed.

Malcolm wrote:

The core meaning of Vajrayāna is not different than the core meaning of Hinayāna, actually. Liberation means freedom from affliction.

Well, don't you think it brings us back to the point that both the teacher and the student should examine each other before entering into mutual relationship of teacher and student?

What needs to change is the cultural attitude that gurus own their students. But then, hey, I am a Norbuista and my teacher told me that his job, the job of a Dzogchen guru, is to make one free of the guru. My other guru, KDL, told me more than once that empowerments and so on, the main trappings of Vajrayāna, were just play for children.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:27 AM

Title: Re: The DJKR Topic

Content:

dzoki said:

I find the whole situation of vajrayana in the West to be both tragical and hilarious. Guru Padmakara said, that master taking on disciples without checking whether they are suitable recipient of secret mantra is like jumping of a cliff. Also in numerous texts it is said that the disciple should carefully discern whether master is qualified or not. Yet Tibetan teachers do not bother to really check their disciples and Western disciples do not bother to check their masters. In the end things go south and a lot of finger pointing on both sides ensues.

Malcolm wrote:

Vajrayāna and its teachers will have to adapt to the new, international circumstances in which it finds itself. Of course, given their penchant for following the dictates of the Communist Party, perhaps Chinese students will be more pliable to the dictates of "traditional" Tibetan gurus than we poor westerners who have been ruined by "Western Liberal Values" before we were ever born.

dzoki said:

Circumstances might be new, but samsara is one and the same. I don't see where and why vajrayana teachings should change.

Malcolm wrote:

Vajrayāna has changed massively since its origins in India. It would be absolutely historically naive to pretend otherwise. Vajrayāna was adapted by Tibetans to suit themselves. It will continue to be adapted by/adapt to the cultures in which it finds itself, or it will die.

dzoki said:

Vajrayana teaching is not for changing of worldly situation, it is for liberation from samsara and samsara is not somewhere outside, it is our own mind.

Malcolm wrote:

Vajrayāna has all kinds of methods for changing worldly situations, you know, like mantras for repelling armies and that sort of thing.

dzoki said:

Both Westerners and Tibetans alike would not be ruined by some political ideology - be it liberalism or patriarchal feudalism, but by clinging to the concepts (including liberalism and feudalism), by ego-clinging and by 8 worldly Dharmas.

Malcolm wrote:

Unfortunately, it now seems that the main thing propping up Vajrayāna is precisely the eight worldly dharmas. Why? Because Vajrayāna as social phenomena is mostly made up of worldly people like you and I. Sadly, we have come to a time when prominent teachers of the Dharma resort to petulant admonitions on Facebook when advertising their teachings in response to criticism of their jokes which were not well received by women in general and their defense of someone whom most people seem to agree is a very abusive person under the pretext of samaya.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:15 AM

Title: Re: Race in America

Content:

Malcolm wrote:

No?

<https://www.nytimes.com/2015/06/03/world/americas/canadas-forced-schooling-of-aboriginal-children-was-cultural-genocide-report-finds.html>

Minobu said:

but..we were genocidal in some respect towards the Native Nations .
The Catholic Church with provincial government consent allowed for residential schools.

<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

kirtu said:

Culturally genocidal - yes that is true (and we don't need a CBC or NYTs article to know that).

However the United States was physically, Holocaust scale genocidal and only stopped after the actions had been undertaken and then discussed in the press, provoking an outcry that put an end to the physical genocide.

Did Canada have a Wounded Knee or Sand Creek? The US had *MANY*.

Kirt

Malcolm wrote:

Conflicts along the Okanagan Trail in 1858 in British Columbia were related to the Yakima War in Washington Territory

Fraser Canyon War (1858) – British Columbia (white irregulars in British territory against the Nlaka'pamux)

Lamalcha War (1863) — British Columbia (Royal Navy vs Lamalcha people)

Chilcotin War (1864) — British Columbia (White workers against the Tsilhqot'in)

Fisherville War (1860s) — British Columbia

Tobacco Plains War (1860s) — British Columbia

Roseland War (1860s) — British Columbia

Red River Rebellion (1869) — Nord-Ouest/Rupert's Land

Wild Horse Creek War (1880s) — British Columbia (see Fort Steele)

North-West Rebellion (1885) — Saskatchewan Territory (Métis people against Canadian forces)

Poundmaker's War (1885) — Saskatchewan Territory (Canadian army against Cree warriors)

Battle of Cut Knife (1885) (Canadian army against Cree and Assiniboine warriors)

https://en.wikipedia.org/wiki/American_Indian_Wars

https://en.wikipedia.org/wiki/Oka_Crisis

<https://www.aadnc-aandc.gc.ca/eng/1314977281262/1314977321448>

The principle reason Canada seems to be more gentle on First Nations was that many tribes sided with British during war 1812.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:10 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

It was me that said: You do realise that he is quoting the aforementioned people? They actually said these things about him. If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes), would you then feel outraged because he is quoting you, or would you feel that maybe you should have chosen your words more carefully?

And it was you (Malcolm) that I was referring to regarding the choice of words. You are barking up the wrong tree.

Malcolm wrote:

Greg, I responded to that post of yours.

Now I am responding to a post of JD's.

You are aiming at the wrong barn. Typically, you are totally missing the point.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:51 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

It amounts to the same thing, AFAIAC.

Johnny Dangerous said:

It would if my post was the teeny bit you quoted, rather than the entire thing, which lends a context you missed to the thing you quoted.

Malcolm wrote:

It was what you lead your post with. Context is there for everyone else to read.

Johnny Dangerous said:

Also weird to single me out in the conversation, as for the most part I am NOT on DJKR's side here.

Malcolm wrote:

It was because of the way you started your post.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:45 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Perhaps your observation was not as skillful as it seemed to you when you hit submit.

Grigoris said:

Well nobody has said anything that would cause me to reassess my appraisal.

Malcolm wrote:

No one ever would. Your noggin is impenetrable.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:44 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

But to what extent is this valid in our time? Almost everyone has seen a picture of a stupa or a Buddha and therefore a seed has been planted.

Kirt

Malcolm wrote:

Completely valid. Think ISIS.

kirtu said:

Even those murders can actually attain enlightenment. For example, some former Khmer Rouge took robes and sincerely turned away from their sins.

Kirt

Malcolm wrote:

Turning away from one's misdeeds is nice, but it does not place a stop order to going to hell for mass murdering people. You have to attain stream entry.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:42 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:
I didn't say anything like that.

Malcolm wrote:
You recommended that they should choose their words more carefully. I am quite certain that you did not intend to marginalize them, but that is exactly what asking them to "choose their words more carefully" does.

Johnny Dangerous said:
I didn't say that, I said they could have chosen their words carefully, and qualified it by saying that was "possible".

Malcolm wrote:
It amounts to the same thing, AFAIAC.

Johnny Dangerous said:
I do not accept that I am somehow an example of your ideas about gender-biased language simply because you missed the implicit meaning of things I said.

Malcolm wrote:
The problem with gender-biased (as well as racially-biased) language is that people don't even know when they are using it.

Author: Malcolm
Date: Monday, November 6th, 2017 at 4:35 AM
Title: Re: The DJKR Topic
Content:
Grigoris said:
And just to make things clear: I think it is admirable that distinguished women teachers are speaking out against abuse.

Malcolm wrote:
You could have led with that rather than running down the metadiscussion rabbit hole. Just sayin...

Grigoris said:
I didn't expect that saying something so brain dead obvious as: students need to reassess their expectations of the student-teacher relationship instead of throwing all the onus of responsibility exclusively on the teacher, would have received the responses it has thus far.

Malcolm wrote:

Perhaps your observation was not as skillful as it seemed to you when you hit submit.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:31 AM

Title: Re: Race in America

Content:

kirtu said:

The Canadians were bad and brutal but not genocidal like in the US.

Kirt

Malcolm wrote:

No?

<https://www.nytimes.com/2015/06/03/world/americas/canadas-forced-schooling-of-aboriginal-children-was-cultural-genocide-report-finds.html>

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:26 AM

Title: Re: Race in America

Content:

Minobu said:

Maybe you just do not get it Malcolm...and you are trying to force your triangle american racism into a Canadian square hole.

Malcolm wrote:

Do you really need me to trot out the history of racism in Canada? It'll just spoil your day.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:24 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

An appeal to emotion by any chance?

Malcolm wrote:

I always find it interesting the way in which in our speech and culture, the disenfranchised are always the ones cautioned about being more careful with their words, their clothes, etc. I was not singling out JD in particular, but the way this way of speaking about people who are suffering systematic oppression are always the ones

who are supposed to be more careful, less offensive, etc.

Johnny Dangerous said:
I didn't say anything like that.

Malcolm wrote:
You recommended that they should choose their words more carefully. I am quite certain that you did not intend to marginalize them, but that is exactly what asking them to "choose their words more carefully" does.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:17 AM

Title: Re: The DJKR Topic

Content:

dzoki said:

I find the whole situation of vajrayana in the West to be both tragical and hilarious. Guru Padmakara said, that master taking on disciples without checking whether they are suitable recipient of secret mantra is like jumping of a cliff. Also in numerous texts it is said that the disciple should carefully discern whether master is qualified or not. Yet Tibetan teachers do not bother to really check their disciples and Western disciples do not bother to check their masters. In the end things go south and a lot of finger pointing on both sides ensues.

Malcolm wrote:
Vajrayāna and its teachers will have to adapt to the new, international circumstances in which it finds itself. Of course, given their penchant for following the dictates of the Communist Party, perhaps Chinese students will be more pliable to the dictates of "traditional" Tibetan gurus than we poor westerners who have been ruined by "Western Liberal Values" before we were ever born.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:11 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Grigoris said:
An appeal to emotion by any chance?

Malcolm wrote:
I always find it interesting the way in which in our speech and culture, the disenfranchised are always the ones cautioned about being more careful with their words, their clothes, etc. I was not singling out JD in particular, but the way this way of

speaking about people who are suffering systematic oppression are always the ones who are supposed to be more careful, less offensive, etc.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:07 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

And just to make things clear: I think it is admirable that distinguished women teachers are speaking out against abuse.

Malcolm wrote:

You could have led with that rather than running down the metadiscussion rabbit hole. Just sayin...

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:37 AM

Title: Re: Race in America

Content:

Minobu said:

True...but the French and English had to get along after the war...

Malcolm wrote:

It is news to me that the Anglophones in Canada get along with the Francophones. You know, I have read Anne of Green Gables. It's pretty racist about the French.

Minobu said:

so your basing the relationship on anne of green gables.
gee not much i can say to back up the fact that we do get along...
and we don't get along...
but the higher educated on both sides...do get along..
but hey you read anne of green gables...so what can i say.

Malcolm wrote:

I also know Canadian Francophones and Anglophones who really don't have nice things to say about each other.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:31 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

No, their statements concerned what he said. They were not statements about him as a person. They solely addressed the content of his joke. He made it about their persons.

treehuggingoctopus said:

You could argue that he is actually manipulating their words here -- to which he would probably retort: "Why can't you just relax, mate, and get the joke?" I think this is the scariest part of it all.

Malcolm wrote:

He is most definitely doing so.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:30 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I'd watch that.

Malcolm wrote:

No accounting for taste, I guess.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:11 AM

Title: Re: Race in America

Content:

Minobu said:

Also it is worth noting our relationship with the founding native nations...we never massacred them or went in to indian wars with American heroes like general custer...

Malcolm wrote:

Dude, you really need to study the history of First Nations relationship with the Canadian Gvt. You people were brutal to first nations, every bit as bad as the US.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:09 AM

Title: Re: Race in America

Content:

Minobu said:

Canada promotes a multicultural thing...

Malcolm wrote:

This is a pretty recent trend in Canadian culture, driven by a need for population expansion more than any deep-seated, white Canadian conviction in the virtues of multiculturalism.

Minobu said:

True...but the French and English had to get along after the war...

Malcolm wrote:

It is news to me that the Anglophones in Canada get along with the Francophones. You know, I have read Anne of Green Gables. It's pretty racist about the French.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:08 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

So this might be true, that indeed the people he is quoting should've chosen their words more carefully...and this was the genius behind his supposed "critique", I guess it's possible, remotely.

Malcolm wrote:

Why should women who are offended at blatantly sexist humor "choose their words more carefully?" Let's look at what they said:

"disrespectful to women."

"disgusting and disrespectful unfortunately not surprising and definitely not funny."

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Johnny Dangerous said:

I wasn't endorsing it...I was saying the vague possibility is there, outrage is one thing, an efficacious response is another. Our culture is at peak outrage right now. I think DJKR is mostly in the wrong here, for the record.

Malcolm wrote:

I don't see outrage in their words, I see simple, exhausted, disgust in the words of yet another patriarchal male complaining about how feminism is cramping his style. He might as well be on Fox News.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:02 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

You do realise that he is quoting the aforementioned people? They actually said these things about him. If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes), would you then feel outraged because he is quoting you, or would you feel that maybe you should have chosen your words more carefully?

So this might be true, that indeed the people he is quoting should've chosen their words more carefully...and this was the genius behind his supposed "critique", I guess it's possible, remotely.

Malcolm wrote:

Why should women who are offended at blatantly sexist humor "choose their words more carefully?" Let's look at what they said:

"disrespectful to women."

"disgusting and disrespectful unfortunately not surprising and definitely not funny."

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:58 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Greg, I think you being deliberately obtuse.

Dzongsar posted something he thought was funny. Many, many women called him out for his "joke." You can argue about the merits of their discomfort if you like.

Grigoris said:

I am not talking about the merit or demerit of their actions, you are bringing this judgment into the discussion. I said that all instances of attraction and repulsion originate in a sense of self/ego. I don't see what is controversial about that.

Malcolm wrote:

It's beside the point.

Grigoris said:

You can claim that being subject to ongoing sexual harrassment for decades and years is just "ego" if one finds it uncomfortable and reacts with shock when a high lama argues that gurus have the right to disrespect their students in any capricious fashion they choose. But then you would be in the wrong.

You see, you are taking your assumption about the motivation for DJKR's post as the only correct assumption and thus you come to the mistaken conclusion that I believe that the abuse of students is correct and acceptable (something I have never said).

Malcolm wrote:

I did not say you did claim this, I said you can claim this. And if you did, you would be wrong.

Grigoris said:

Anyway, he removed the post. He was so pissed about taking it down, however, he complained about it during his recent teachings in Mexico City. Now, he takes this occasion, in announcing his teachings in Sikkim, to call out one of the leading western women teachers?

You do realise that he is quoting the aforementioned people? They actually said these things about him.

Malcolm wrote:

No, their statements concerened what he said. They were not statements about him as a person. They solely addressed the content of his joke. He made it about their persons. He is making it personal.

Grigoris said:

If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes),

Malcolm wrote:

You mean the words where I said that most of his post about Sogyal was bullshit and then diagramed the part that I agreed with? Please, let him. Because in reality, I have not said very much about Dzongsar at all.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:50 AM

Title: Re: Race in America

Content:

Minobu said:

Canada promotes a multicultural thing...

Malcolm wrote:

This is a pretty recent trend in Canadian culture, driven by a need for population expansion more than any deep-seated, white Canadian conviction in the virtues of multiculturalism.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:36 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Greg, I think you being deliberately obtuse.

Dzongsar posted something he thought was funny. Many, many women called him out for his "joke." You can argue about the merits of their discomfort if you like. You can claim that being subject to ongoing sexual harassment for decades and years is just "ego" if one finds it uncomfortable and reacts with shock when a high lama argues that gurus have the right to disrespect their students in any capricious fashion they choose. But then you would be in the wrong.

Anyway, he removed the post. He was so pissed about taking it down, however, he complained about it during his recent teachings in Mexico City. Now, he takes this occasion, in announcing his teachings in Sikkim, to call out one of the leading western women teachers?

Are you really that ok with sexism and abuse of women? I guess your anarchist commitment to leveling hierarchy ends with what you perceive to be your samaya vows.

Falling back on the old "it's ego" is just fucking lame. There is such a thing as virtuous conduct and nonvirtuous conduct. We should accept the former and reject the latter. Using a teaching announcement to castigate those who offered criticisms of one's dumbass, juvenile, sexist pranks is an insult to the very Dharma one is supposedly upholding.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:20 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

Somehow I don't think the Vajrayana is in any danger at all.

Malcolm wrote:

Of course it isn't. This idea that Vajrayāna is being threatened by liberal values, or that Vajrayāna is inherently incompatible with such values is just hysterical and reactionary Sturm und Drang coming from Dzongsar.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:15 AM

Title: Re: The DJKR Topic

Content:

Adamantine said:

Well one old post of DJKR's which I happened to appreciate and which has generally influenced my conduct on FB, contains some advice I believe to be quite valuable.

<https://www.google.com/amp/s/www.lionsroar.com/dzongsar-khyentses-social-media-guidelines-for-so-called-vajrayana-practitioners/amp/>

Recently, he appears to be

largely ignoring his own advice in this regard.

Also, the Vajrayana teachings are “hidden” in the sense that their meaning is not apparent to someone who has not received the appropriate teachings. It’s like a foreign language. Because some of the imagery and symbolism can seem strange or even violent to the uninitiated, it’s generally recommended to keep it hidden so that it doesn’t put off newer practitioners, who might develop wrong views about the Buddhist path in general and the Vajrayana path in particular.

Don’t create disharmony: Try to be the one who brings harmony into the sangha community with your online chatter, instead of trouble and disputes.

Always be mindful of your motivation: Please do not attempt to display “crazy wisdom” behaviors online, just inspire others to have a good heart. If you think you are posting something out of compassion, try first to make sure you are doing no harm. Whenever you can’t let go of the itch to post something, make sure that it helps whoever who reads it and the Dharma.

Whether this corresponds to hypocrisy or skillful means will inevitably be debated. It's hard for me at the moment to recognize skill at play. However, some Vajra siblings I respect somehow do. . . This is a challenging mess.

Malcolm wrote:

Seems like Dzongsar should follow his own advice and put a sock in it.

Basically, Dzongsar has apparently decided to start a culture war, since he finds Western Liberal Values very frustrating. Then of course he will find ample support from online sycophants.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:14 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So you don't accept that power differentials make consent impossible?

Grigoris said:

There are power differentials in every single interpersonal relationship, does that mean that all instances of sexual activity are rape?

Malcolm wrote:

We are specifically talking about the power differential between professionals and their clients.

Grigoris said:

I think you'll find that everybody involved is acting from the position of ego. EVERYBODY.

Malcolm wrote:

Really, it is "ego" to find something like Dzongsar's joke repellant, something which reinforces the idea that gurus should have right to sexually abuse their students?

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:10 AM

Title: Re: The DJKR Topic

Content:

treehuggingoctopus said:

The "novelty" of such posts has worn off, and so has their shock value. He continues to offend those already offended, and endear himself to those who already cherish his crazy-wisdom-on-FB shtick.

Malcolm wrote:

Well, he has massively upped the ante by calling out Lama Tsultrim Allione publicly. It seems to me he wants this conflict to increase and spread, not decrease and dwindle.

Quay said:

And Loppon Yudron Wangmo (who posts here and on FB but is on social media holiday until mid-December.) She received her teaching authorization from Lama Pema Dorje, a Dudjom lineage holder, which just seems to make it even more of a conflict increasing post.

Malcolm wrote:

Yes, and Ian Baker, sigh, all of whom are my friends. It also occurs to me that the timing of this, while LTA is traveling in Bhutan, is not accidental.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:50 AM

Title: Re: Destruction of Spirits?

Content:

Malcolm wrote:

Their stream of nonvirtue is interrupted, generally. However, this does not mean that all their traces for rebirth are eradicated, or that they recognize their own state in the bardo of dharmatā.

cyril said:

I see. But still, if the stream of non-virtue is interrupted, how come that gyalpo in question keeps coming back in the form of a vengeful spirit? I imagine that, if that spirit has anything to do with the continuum of Drakpa Gyaltsen, then it should possess enough virtuous karmic traces able to propel it into a more favorable rebirth once the negative traces are eradicated.

Malcolm wrote:

Some traces are very, very, strong, when motivated by strong hatred.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:43 AM

Title: Re: The DJKR Topic

Content:

treehuggingoctopus said:

The "novelty" of such posts has worn off, and so has their shock value. He continues to offend those already offended, and endear himself to those who already cherish his crazy-wisdom-on-FB shtick.

Malcolm wrote:

Well, he has massively upped the ante by calling out Lama Tsultrim Allione publicly. It seems to me he wants this conflict to increase and spread, not decrease and dwindle.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:04 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

The clarity connected with lhun grub is not cognitive clarity, rather, clarity here is zang thal, pellucidity. This is the clarity of the basis.

Cognitive clarity is connected with vidyā; vidyā is both empty and clear. But vidyā is not the basis. Vidyā is the name for a consciousness that has recognized the basis.

This distinction is often glossed over, leading to much confusion.

Temicco said:

How does the clarity of the three experiences fit into the picture?

Malcolm wrote:

It is cognitive clarity, not the clarity of the basis.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:57 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So you think it is funny that a high lama publicly targets people and other lamas for ridicule? Especially, ridiculing these women for being concerned about the promotion of rape culture attitude?

Grigoris said:

It only counts as ridicule if you take it as a serious assault on one's sense of self.

Rape requires lack of consent

Malcolm wrote:

So you don't accept that power differentials make consent impossible?

As far as ridicule goes, it has nothing to do with an assault on one's sense of self, it means "the subjection of someone or something to contemptuous and dismissive language or behavior."

In other words, it is pretty clear Dzongsar is contemptuous of those people who found his "joke" something that promoted abuse of women. It seems to me the one feeling their sense of self is being assaulted is the writer of the ridicule and not his targets.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I liked this one, I thought it was funny

Malcolm wrote:

There is nothing funny about it at all. It's quite sad really.

Grigoris said:

I think it's funny, but then again I don't expect everybody to agree with (or understand) my sense of humor.

Malcolm wrote:

So you think it is funny that a high lama publicly targets people and other lamas for ridicule? Especially, ridiculing these women for being concerned about the promotion of rape culture attitude?

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I liked this one, I thought it was funny

Malcolm wrote:

There is nothing funny about it at all. It's quite sad really.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What about the Dharmakaya is worthy of devotion?

I'm assuming the connotation of adoration or love is a correct translation.

Malcolm wrote:

Depend on what Tibetan word. The Tibetan word most commonly translated as devotion is mos gus, or gus pa.

Mos gus is combined term that does not have a real Sanskrit term underneath it. It combined from mos pa and gus pa.

Mos pa only translates adhimokṣa and its various forms. It means confidence or interest. Gus pa translate two terms primarily, ādara and satkṛtya, both of which mean to pay respect.

Thus the terms we usually see translated as "devotion" really mean, "confident interest" and "respect".

Thus, when we see the term "devotion" in a Tibetan Buddhist book, we should understand that it really has nothing to do with the English history of the word, which really means "formal vow." Devotion means "love, loyalty, or enthusiasm for a person,

activity, or cause:" Of these three, it is only the third definition, enthusiasm, which is really indicated by the term in its Buddhist sense. This does not bar us from having love for or loyalty to our gurus, teachers, etc. But just to be clear, we should expect love from our gurus, since the texts on the qualities of the guru all describe the guru as loving, and they in return should expect our interest and respect.

Powerful bliss said:

Interesting perspective Malcolm. I had receive this explanation about the tibetan word devotion in tibetan. I am curious to know your take on it:

Devotion in tibetan = MUGU = LONGING = I WANT THIS, HAVING NO ARROGANCE.

You don't know the next steps so you come with the quality of no arrogance. I so want what I see. I come naked, no pretence. I need what you have. Humble, open-hearted, interested longing. Translated from Tibetan, DEVOTION = LONGING WITH NO ARROGANCE.

Malcolm wrote:

The term "devotion" is not a terribly accurate translation of mos gus. But we use it because it has become customary.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:39 PM

Title: Re: Enochian

Content:

jkarlins said:

Wonder what would happen if someone translated dharma texts into Enochian.

Jake

Malcolm wrote:

Enochian does not have a grammar, so it would be hard.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:37 PM

Title: Re: Feelings of Mind?

Content:

Tenma said:

So you mean he isn't to be meditated on for guru yoga? Then who is to be my root? If he is the refuge, then how does one know their root guru? The one who gives lungs, the one who gives any empowerments, or what exactly?

Lobsang Chojor said:

I'm not sure about guru yoga, Malcolm will know better.

The root guru in the Sakya tradition is the teacher who gives you a highest yoga tantra

empowerment.

Tenma said:

Does that mean I have to go out and find a root guru? Lama Dawa is no longer available, so I have no clue on who to accept as my root guru. Lama Dawa can't as he is a refuge lama and too faraway, so I dunno who.

Malcolm wrote:

You do not have to find a root guru. When you are ready, and the cause and condition is right, you will meet your root guru.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:34 PM

Title: Re: Feelings of Mind?

Content:

Tenma said:

I'll stick to my lama's Kagyu part as an incarnation of Sevan Repa.

Malcolm wrote:

Lama Kunga is a Sakya lama through and through.

Tenma said:

Not quite, he was raised into the Gelug tradition and later became a Sakyapa, though he was originally an incarnation of Milarepa's student, Sevan Repa, so I'm sticking to that part.

Malcolm wrote:

Whatever dude. But he is a Sakya lama through and through.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:30 PM

Title: Re: Destruction of Spirits?

Content:

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Rebirth.

cyril said:

Maybe I'm thick or just ignorant of these things but shouldn't rebirth be out of question once the continuum is liberated in the dharmadhatu? Wouldn't that be essentially a sort of wrathful phowa? If the entity is subsequently still subject to rebirth, there isn't much liberation to speak of, is it?

Malcolm wrote:

Their stream of nonvirtue is interrupted, generally. However, this does not mean that all their traces for rebirth are eradicated, or that they recognize their own state in the bardo of dharmatā.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 7:24 AM

Title: Re: Feelings of Mind?

Content:

Tenma said:

Then what's a root guru? This refuge lama I have also gave a lung to certain practices, but nothing with the high tantra. Does that count as a root guru or not?

Lobsang Chojor said:

In the Sakya and Gelug traditions the root guru is the guru who gives you a highest yoga tantra empowerment, in the Nyingma and Kagyu traditions it's the guru who shows you the nature of your mind.

Tenma said:

I'll stick to my lama's Kagyu part as an incarnation of Sevan Repa.

Malcolm wrote:

Lama Kunga is a Sakya lama through and through.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 4:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Hello, I had some indications it might be a good idea to do vajrapani practice. Is it possible to do it the same way as it is done in thun with simhamukha and guru dragphur? Please pm me if this info is too sensitive.

Malcolm wrote:

Yes. In the old short thun, Vajrapani was main male deity practice.

Mantrik said:

Which was the main female deity?

Malcolm wrote:
Simhamukha.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 4:26 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Hello, I had some indications it might be a good idea to do vajrapani practice. Is it possible to do it the same way as it is done in thun with simhamukha and guru dragphur? Please pm me if this info is too sensitive.

Malcolm wrote:

Yes. In the old short thun, Vajrapani was main male deity practice.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:56 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on "destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their life force.

Tenma said:

Then how come an exorcism of destruction fail? I've heard of one particular spirit who was destroyed by the 5th Dalai Lama, yet he still is worshiped today with his own oracle taking trance still. Why would that be?

Malcolm wrote:

Rebirth.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:37 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on

"destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Mantrik said:

Please could you explain the 'lower activities' liberation process relating to spirits?

I'd have a bash but I really don't know enough and it seems from recent threads people want to know more.

Malcolm wrote:

No, one should have this explained during the empowerment, and then when someone has done the approach mantra sufficiently of this or that wrathful deity, they can learn this from their teacher.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:13 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on "destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 2:53 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

I'm going to take a vacation for a little while.

Malcolm wrote:

Good plan.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 1:04 AM

Title: Re: Race in America

Content:

The Cicada said:

In the case of your brother, I imagine that he remembers the days when the ethic of civil democracy was strong and Americans identified themselves foremost as Americans rather than in terms of some partisan identity group or political allegiance.

Malcolm wrote:

Sure, if they were white, and not black or brown (or depending on the decade, Irish, Italian, Polish, Jewish. etc.)

The Cicada said:

This is what Trump represents. Whether you're a white American, male, black American, Native American, female, white nationalist, Semite, Aztec priest, former Zulu chieftan, Buddhist, Votary of Moloch, Sikh, Hindu, moderate Muslim, transgendered person, or Kekist neopagan, so long as you identify foremost as an American politically and are concerned with the interests of the nation as a whole rather than merely one's own faction at the expense of the whole or with globalism at the expense of the lower classes, Trump is appealing to you.

Malcolm wrote:

Trump is appealing to racist white people, that's about it, apart from some self-hating blacks and latinos.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 12:06 AM

Title: Re: The concept of the teacher's "blessings"

Content:

Losal Samten said:

Well, some Kagyupas, such as Jigten Sumgon, say that devotion is the ideal mindset for realising vidya (post-instruction, naturally). Whether this is agreed upon by other schools or not is irrelevant, insofar as that it's the orthodox teaching for Drigungpas.

Malcolm wrote:

I don't think that Jigten Sumgon was a Dzogchen practitioner, despite his other excellent qualities.

I assume when you use the term vidyā you are referring to the specific knowledge imparted by a Dzogchen master.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:34 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Losal Samten said:

Whether one gets to vidya via a cold methodology, or via overwrought devotionality is pretty irrelevant at the end of the day imo.

Malcolm wrote:

One is never going to accomplish vidyā through overwrought devotion, or even devotion at all. One will only accomplish it based on the intimate instructions of a qualified guru. Faith in such a guru is required, in so far as one needs to trust this person actually can impart the instructions you desire.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:24 PM

Title: Re: Socialism & Communism

Content:

MiphamFan said:

Smith's prose is excellent...

Malcolm wrote:

Those Scotsman knew how to write.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:21 PM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Personally I always liked the work of post-Marxist and neo-Marxists and also the theories of people like Guattari and Deleuze.

Malcolm wrote:

Nomadology is fun.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:54 AM

Title: Re: The concept of the teacher's "blessings"

Content:

conebeckham said:

Malcolm does not discount the teacher's "blessings," let's be clear about that. Nor do I. Nor should any Vajrayana practitioner.

Malcolm wrote:

In reality, what people should be focusing on is the five indriyas, the first set of components of the thirty-seven adjuncts to awakening.

This takes care of the whole issue.

But you know I am a DC person, and our teacher really has a very different take on these issues than many Tibetans. He does not teach devotional Buddhism at all.

conebeckham said:

That may be, but paradoxically he inspires a great deal of devotional activity. That you cannot deny.

Malcolm wrote:

He is kind, so he does not discourage it; he also does not take it seriously. People, Tibetans included, are devoted one minute, and gone the next to the next "important guru."

conebeckham said:

I assume by "five Indriyas" you're actually referring to the "Five Spiritual Faculties?"

Malcolm wrote:

Yes, the first of the eight indriyas of nirvana. The rest of the indriyas drag one down into samsara.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:34 AM

Title: Re: The concept of the teacher's "blessings"

Content:

conebeckham said:

Malcolm does not discount the teacher's "blessings," let's be clear about that. Nor do I. Nor should any Vajrayana practitioner.

Malcolm wrote:

In reality, what people should be focusing on is the five indriyas, the first set of components of the thirty-seven adjuncts to awakening.

This takes care of the whole issue.

But you know I am a DC person, and our teacher really has a very different take on these issues than many Tibetans. He does not teach devotional Buddhism at all.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:08 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

anjali said:

So, in other words, are you saying the Dzogchen view of Zen is that that tradition can only have partial knowledge (vidya/rigpa) since it has no teachings that everything appears and manifests out of one's own cognizant nature?

Malcolm wrote:

The clarity connected with lhun grub is not cognitive clarity, rather, clarity here is zang thal, pellucidity. This is the clarity of the basis.

Cognitive clarity is connected with vidyā; vidyā is both empty and clear. But vidyā is not the basis. Vidyā is the name for a consciousness that has recognized the basis.

This distinction is often glossed over, leading to much confusion.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 4:58 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

The purpose of the Dharma is to know awakening directly for oneself...

True.

...not to depend on faith in others awakening, not even the Buddha's.

You've just negated the Vajrayana as a method to know awakening directly for oneself.

Malcolm wrote:

Nope. I can have all the faith in the world in this or that guru. But if I don't practice according to their instructions, I might as well leave the beer on the shelf unopened and just admire the label.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 4:17 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

That's not what I'm saying. What I'm saying is that somebody that insists on holding on to their unawareness, which in this case is cultural prejudice against devotions and faith. cannot easily become enlightened.

Malcolm wrote:

The purpose of the Dharma is to know awakening directly for oneself, not to depend on faith in others awakening, not even the Buddha's.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 2:48 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

Any chance for an old dude like me — with a decent heart and decent brain and 40 years of various spiritual forays behind me, but quite new to Dzogchen — to make it to the other shore? Or should I be content for however far my little raft happens to go (this time around)? Just trying to be realistic here. Thanks!

Malcolm wrote:

Your only hope is Dzogchen, actually.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 2:48 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

With respect to Zen, of course there are awakened Zen masters. But since Zen and sūtra in general lack the teachings on lhundrup, they cannot not account for how delusion begins nor do they have the framework for attaining the body of light, etc. One might say they have partial rigpa, since they realize the emptiness side of phenomena, but not the apparent side of phenomena.

passel said:

With respect, the Samten Migdron is not the last word in zen.

Malcolm wrote:

My statement has nothing to do with Samten Migdron.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 1:51 AM

Title: Re: The concept of the teacher's "blessings"

Content:

MalaBeads said:

Malcolm,

In the "sakya" section you have posted the the upcoming (in April, 2018) HHST empowerment of yamantaka may be taken as a "blessing". What is this?

Malcolm wrote:

It means that HHST is allowing people to attend the empowerment without making a practice commitment.

MalaBeads said:

I understood that part. But if you don't make the commitment to practice, then what is being conferred?

Malcolm wrote:

The empowerment.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 1:02 AM

Title: Re: The concept of the teacher's "blessings"

Content:

MalaBeads said:

Malcolm,

In the "sakya" section you have posted the the upcoming (in April, 2018) HHST empowerment of yamantaka may be taken as a "blessing". What is this?

Malcolm wrote:

It means that HHST is allowing people to attend the empowerment without making a practice commitment.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 12:25 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Hey, if the Buddhas and Bodhisattvas find the Mt. Meru symbolism appealing I'm ok with offering it that way.

Malcolm wrote:

I think they don't care.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 12:12 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Anyway that just the crudest cosmology. In Kongtrul's book on cosmology, titled "Myriad Worlds" in English, he goes through various levels of cosmologies until he ends up with a Dzogchen cosmology. You don't like that either. You're kinda hard to please.

Malcolm wrote:

Dzogchen cosmology is simply a variant of the cosmology presented in Abhidharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:24 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

And I'm not selling. What I'm doing is attacking DW sacred cows. It's your karma, and your practice. You can do as you please.

Malcolm wrote:

No, you are not doing any such thing. You are making a tempest in a thimble.

smcj said:

People can do as they please. I am simply not going along with the DW echo chamber that thinks that the teachings on faith, devotion, blessings and the like, can be dismissed or can be interpreted in a way so as to be acceptable to our culturally preconceived values.

Malcolm wrote:

Faith, devotion, and blessings should be based on what is actually taught in sūtra and tantra about faith, devotion, and blessings.

smcj said:

Entertain the possibility that Vajrayana and secular culture are not compatible. If so, which do you chose? (That's not aping a Tibetan.)

Malcolm wrote:

Many tantras state that Mt. Meru is the center of our world. Also many sūtras. But there is no basis for this cosmology in science. Which do you choose? Do you go the fundamentalist route and insist, while flying around the globe, that there is a huge Mt. Meru in the middle of it and the world is actually flat, surrounded by a massive ocean bordered by iron mountains high enough to keep the fatal stench of the intermediate hells away, or not?

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:10 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

What he said about Tibetans is that they need to be more so. If we are less so than Tibetans, we need to double our efforts to become devotional compared to a Tibetan.

Malcolm wrote:

Actually, his critique of Tibetans is mainly rooted in Tibetans mistaking their cultural traditions for the Dharma, just as you mistake Tibetan cultural traditions for the Dharma.

It is not that Tibetan cultural traditions are not intrinsically valuable for Tibetans, but that Tibetan culture is not American or European culture.

The Dharma is relevant irrespective of culture, but aping Tibetans is not going to bring us closer to Dharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:07 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

And I'm not selling. What I'm doing is attacking DW sacred cows. It's your karma, and your practice. You can do as you please.

Malcolm wrote:

No, you are not doing any such thing. You are making a tempest in a thimble.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:05 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Karma Dorje said:

You are the one positing that blessing is fairy dust. I know quite well what blessing is in the context of my practice.

Malcolm wrote:

People have all kinds of ideas about all kinds of things. But it is pretty clear what Vajrayāna commentaries define blessings as, and it has nothing at all do with some kind of power that gurus possess and everything to with how interested one is practicing the Dharma.

In other words, even if your guru has the power to invert the earth, this won't help you at all.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:37 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

When a westerner can do the things I've seen Tibetans do then fine. Until then, stick to the undiluted source.

Virgo said:

no offense but this comes accross as pretty racist.

Kevin

Malcolm wrote:

SMCJ is the very picture of a self-hating western Tibetan Buddhist.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:36 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

"Blessings" are not some kind of magical fairy dust. The only external blessing one can receive is being shown the path. That's it. The rest is up to you.

That's a statement that belongs on DhammaWheel.

Malcolm wrote:

It is a statement that belongs on every Buddhist forum no matter what the stripe. The whole reason we in Tibetan Buddhism refer to ourselves as nang pas, insiders, is due to the fact that as insiders we understand that liberation comes about only through our own effort, not from appealing to external forces.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:27 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Karma Dorje said:

What do you think he would have to say about current practitioners from Europe and America? I doubt it would be very flattering.

Malcolm wrote:

You cannot know this. But we do know what he said about Tibetans.

Karma Dorje said:

I don't see any point in rejecting elements of Buddhist theory and praxis simply because of one's negative conditioning towards Christianity.

Malcolm wrote:

The issue is not whether one is rejecting "elements of Buddhist theory and praxis," but rather whether one is importing foreign ideas into elements of Buddhist theory and praxis, such as grace, and so on.

Karma Dorje said:

Blessings are simple and obvious.

Malcolm wrote:

"Blessings" are not some kind of magical fairy dust. The only external blessing one can receive is being shown the path. That's it. The rest is up to you.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:08 PM

Title: Re: Race in America

Content:

The Cicada said:

Not only do those who support Trump often represent the figurative backbone of the nation...

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:06 PM

Title: Re: Race in America

Content:

The Cicada said:

The "SJW" phenomenon

Malcolm wrote:

Is wholly a fabrication of the Right.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:25 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Their culture imbues their approach with respect, reverence, and credibility.

Malcolm wrote:

You have a lot of fantasies about Tibetans. I suggest you reread Words of My Perfect Teacher, and pay careful attention to how Patrul exposes the deep hypocrisies in Tibetan culture, including finding Tibetans quite deficient in faith, respect, and reverence to the Dharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:21 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Not interested. Never liked it.

Malcolm wrote:

Wow, your devotion is very fickle.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:47 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

When a westerner can do the things I've seen Tibetans do then fine.

Malcolm wrote:

You mean miracles? Magic? Siddhis?

Read the Diamond Sutra again.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 1:15 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Aha! Thanks. Makes sense. (Though I wonder: Is there an "enlightened" level of being/knowing that lotsa different spiritual traditions can get to? Yes each tradition's enlightenment might have a different flavor on account of the culture in which the teachings thrive and are administered. But do enlightened Zen Buddhists, Advaitins, Dzogchen'ers, Taoists, etc. all experience/know the same core stuff ... stand on the same "other" shore?)

Malcolm wrote:

Well, first of all, I don't think there are any awakened Advaitans, or Taoists, or Christians, or Muslims, or shamans, etc.

With respect to Zen, of course there are awakened Zen masters. But since Zen and sūtra in general lack the teachings on lhundrup, they cannot not account for how delusion begins nor do they have the framework for attaining the body of light, etc. One might say they have partial rigpa, since they realize the emptiness side of phenomena, but not the apparent side of phenomena.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:50 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

I guess, crassly put, do Tibetan Buddhists *own* rigpa? In the sense of: You want rigpa? Study with a Tibetan master, period.

Malcolm wrote:

Not just any Tibetan master, but a Dzogchen master. The meaning of the term is intimately bound up with Dzogchen teachings of the upadesha class.

Those teachings do not exist anywhere else. Using the term rigpa with reference to Advaita or Zen is so out of context as to be meaningless. Advaitans, Zen folks, Vipassanistas don't practice Atiyoga, and do not even have any of the conceptual framework that defines rigpa as rigpa.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:14 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

illarraza said:

No Guru Yoga in Shingon???

"I take refuge in the Great Guru, the Vajra of all pervading spiritual radiance." -- Shingon prayer

Who is kidding whom?

Malcolm wrote:

Taking refuge in a guru is not guru yoga. Guru yoga is a specific kind of practice that does not exist in the lower/outer tantras practiced in Shingon and Tendai.

As for Avici hell, you know what they say, heaven for the climate, hell for the company.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:12 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

Grigoris said:

Didn't the heir apparent to the Nepalese throne go batshit crazy with a sub machine gun and kill half his family, thus paving the way for democracy (at last)?

Malcolm wrote:

Nepal's King Birendra established a parliament. When he was assassinated by his nephew in 2001, (and not his son as is popularly alleged), his brother took power, dissolved the government, and then was forced to step down, etc.

https://en.wikipedia.org/wiki/Nepal#Kingdom_of_Nepal_.281768.E2.80.932008.29

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:04 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Bhutan was founded on the overthrow of a religious monarch by a secular monarch.

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

madhusudan said:

I'm happy to stand corrected as I'm confident you are more knowledgeable in this subject area. Can you inform me on how the Nepali royals injured the Dharma? I was impressed during my time there in the late 90s with people's devotion.

Malcolm wrote:

Well, the because of the instability caused by the assassination of the royal family, the Maoists gained a lot of control, and they exerted a lot of pressure on small monasteries in the countryside, etc., and Nepal has basically become a proxy for China, none of that is good for the Dharma.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 11:36 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

soon the core technical terms went untranslated

Malcolm wrote:

This is why I don't translate some of them, a short list of about twenty terms I think should remain either in Sanskrit or Tibetan.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 11:01 AM

Title: Re: Best political system for Dharma

Content:

madhusudan said:

I admit I was surprised to see monarchy as your proposed model, but when I thought about it, it seems true empirically if taking Bhutan and (formerly) Nepal as examples.

Malcolm wrote:

Bhutan was founded on the overthrow of a religious monarch by a secular monarch.

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:59 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

This rigpa thingie is really quite mysterious to me.

Malcolm wrote:

It just means knowledge of the nature of your mind, among other things.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:58 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

I'm looking at the glossary in his Heart of the Great Perfection now- he's got pristine awareness for rigpa.

Malcolm wrote:

That's too bad. It is not a very justified reading. Listen to my podcast to find out why.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 8:11 AM

Title: Re: How to say "Happy Birthday" to a tulku.

Content:

arturopablo said:

Hi, my name is Pablo and I am part of a little Buddhist community in Guayaquil, Ecuador. We are making a video for the birthday of the Venerable Namkhai Norbu. My knowledge of Tibetan is very basic, I can barely read and can only make smalltalk. Only recently I am beginning to study proper grammar. I'm using this as a opportunity to learn more about Tibetan language.

Malcolm wrote:

They don't say "happy birthday" in Tibetan at all.

They might say tashi deleks! though.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 8:09 AM

Title: Re: Socialism & Communism

Content:

PuerAzelis said:

Loppon, if you feel inclined pls elaborate. Labor is not the only factor of production. But it may be that many or most entrepreneurs are motivated by jealousy, etc. in which case capital is controlled by ... um, a-holes. Therefore labor surplus is really the only honest factor left.

Malcolm wrote:

Labor value does not account for the water/diamond paradox.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 4:47 AM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

There are no Patrons of Buddhism in democracy.

boda said:

How much patronage does Buddhism require?

I think it has renunciate ethic that other religions may lack, so it may be somewhat antithetical to require lavish cathedrals or whatever.

tiagolps said:

Patronage isn't about building fancy temples only. Monarchs were also patrons of translation projects.

Malcolm wrote:

That only lasted a short time in Tibetan history. Virtually none of the new translations school translators had anything like royal patronage.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 4:34 AM

Title: Re: Best political system for Dharma

Content:

Nemo said:

"Freedom without socialism is privilege & injustice,
And socialism without freedom is slavery & brutality."

- Mikhail Bakunin

Malcolm wrote:

Yes, old Bookchin, the architect of Libertarian Municipalism. His critique of Socialism/communism is spot on.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 12:33 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

how do you not want as a Buddhist universal health care...

Malcolm wrote:

Who said I didn't want Universal Health Care? I am a Berniecrat.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 12:21 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

Venezuela seems like some kind of pariah as of late as is Cuba...to you guys anyway.

Malcolm wrote:

Venezuela is a perfect example of the failure of a classical Socialist planned economy.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:20 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Hahaha, really, man — listen to yourself, "We can't really know for sure in what form religious freedom would exist in Europe if it were less democratic," we can know for sure. There would be less religious freedom.

And the diversity of Buddhism in the West is not a product of immigration. It is a product of westerners going to Asia and returning with Buddhist traditions, sometimes with monks in tow.

tiagolps said:

Liechtenstein is an example of a less democratic country in Europe with religious freedom.

Malcolm wrote:

Lichtenstein is a state where they practice Direct Democracy.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:06 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Which is jnana, not rigpa, yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:02 PM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

But modern democracy really hasn't done much for Buddhism...

Malcolm wrote:

Seriously, are you kidding? In the US and Europe, one can experience more or less every form of Buddhism there is. This is a directly result of Democratic institutions.

tiagolps said:

Well it's more of a result of immigration... Like I said before, we can't really know for sure in what form religious freedom would exist in Europe if it were less democratic. The Russian Monarchy is a good example.

Malcolm wrote:

Hahaha, really, man — listen to yourself, "We can't really know for sure in what form religious freedom would exist in Europe if it were less democratic," we can know for sure. There would be less religious freedom.

And the diversity of Buddhism in the West is not a product of immigration. It is a product of westerners going to Asia and returning with Buddhist traditions, sometimes with monks in tow.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:47 PM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

But modern democracy really hasn't done much for Buddhism...

Malcolm wrote:

Seriously, are you kidding? In the US and Europe, one can experience more or less every form of Buddhism there is. This is a directly result of Democratic institutions.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:18 PM

Title: Re: Best political system for Dharma

Content:

Diderot said:

Men will never be free until the last king is strangled with the guts of the last priest

DGA said:

Sure, call it hyperbole, but the principle is sound.

tiagolps said:

The question is, would that be true freedom?

Guys the question isn't "which political system is better?"
It's "which political system as been kinder to Buddhadharma throughout history?".

I'll continue to say that it has been Monarchy.

Malcolm wrote:

Your question actually is "Best political system for Dharma" with no qualifications.

And I still say that since the fortunes of Dharma when connected to the fortunes of kings decline when the fortune of this or that king declines, I'll pick modern Democracy, since it is predicated on separation of church and state.

For example, China, 843. The Taoist emperor of China, Wuzong ruthlessly destroyed 4600 Buddhist monasteries.

https://en.wikipedia.org/wiki/Great_Anti-Buddhist_Persecution

Langdarma was doubtlessly influenced by this guys move to eliminate the tax free status of Monasteries in Tibet and was assassinated for his trouble.

Also, various kings in Southeast Asia suppressed Mahāyāna and Vajrayāna.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:16 PM

Title: Re: Morality of stockholding

Content:

justsit said:

Employees are usually paid a wage to provide labor ... they are usually not "forced" to work at a particular company. It's what used to be called a social contract - I work for you, you pay me.

PuerAzelis said:

Does one employee have the same bargaining power as a company?

How many jobs can the employee afford to lose, versus how many jobs can the company afford to lose?

Malcolm wrote:

See? it is better to be a company.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:47 PM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

The CPUSA is not "expletive done", as their optimistic piece suggests. When more of the thuggish Left discovers where most of their ideas & practices came from, they will embrace their malign forebears' movement eagerly.

<http://www.cpusa.org/article/membership-surge-frames-upcoming-communist-conference/>

Malcolm wrote:

They are a fringe group. Communism is done. It's toast. Marx is for adolescents.

pothigai said:

I'd definitely agree that the 'Orthodox Marxism' of the 19th and 20th Centuries is done. A lot of what is thought of as 'Marxism' is pretty much Marx as he was interpreted by Engels and Lenin according to the conditions in which they lived. However, a lot of Marx's analysis of capitalism, both in Das Kapital and his earlier, more humanist work is definitely relevant in my opinion.

I think a lot of the failure of 20th Century Marxism is due to people reading a lot into rather undeveloped aspects of Marx's theory of capitalism, and also trying to read it through the lens of Hegel's Science of Logic.

Malcolm wrote:

Marx is not terribly original, IMO. His economics fall squarely in the Adam Smith school of the labor theory of value.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:18 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

I think pristine awareness i

Malcolm wrote:

It is his translation of ye shes.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 9:07 PM
Title: Re: BOUND. TORTURED. KILLED.
Content:

DGA said:
Really, Canada's national identity (and I'm speaking of hegemonic Canada here, which is English Canada) is based in anti-Americanism from the very start:

Malcolm wrote:
Yup, we kicked the Tory bastards right out..

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 9:03 PM
Title: Re: Best political system for Dharma
Content:
DGA said:
I don't know if there exists an exact term for a political system that would meet these criteria.

Malcolm wrote:
Equal measures of Libertarian Municipalism and Deep Ecology.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 11:16 AM
Title: Re: Best political system for Dharma
Content:
Malcolm wrote:
... democracy ...

PuerAzelis said:
Like the statement about communism which has become a bad joke (and perhaps capitalism too), it has never been tried.

Malcolm wrote:
Sure it has, and I'll take what passes for it, with all its warts and blemishes, over any other system which has been tried so far.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 10:39 AM
Title: Re: Best political system for Dharma
Content:
smcj said:

A political system that accommodates the Precious Human Rebirth.

Malcolm wrote:

At this point in time, I'd choose democracy then. The problem with tying the fortune of Dharma to kings is that history clearly shows when the fortune of kings suffer, so does the fortune of Dharma.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:16 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Dude, you give communism way, way too much power. It's [expletive to be supplied by your imagination] done. There is no more communism anymore, nor is it possible anymore. Corporations have amassed far too much wealth to ever permit anything like a communist revolution, save an absolute collapse of the world economy, in which they will be powerless to respond in any case.

Nicholas Weeks said:

The CPUSA is not "expletive done", as their optimistic piece suggests. When more of the thuggish Left discovers where most of their ideas & practices came from, they will embrace their malign forebears' movement eagerly.

<http://www.cpusa.org/article/membership-surge-frames-upcoming-communist-conference/>

Malcolm wrote:

They are a fringe group. Communism is done. It's toast. Marx is for adolescents.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:45 AM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

On the other hand what as Democracy done for Dharma...?

Malcolm wrote:

.

Allowed it to survive in age where we don't much like kings.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 6:54 AM
Title: Re: BOUND. TORTURED. KILLED.
Content:

Minobu said:
Canada is a socialist country and it works. free health care..

Malcolm wrote:
No, it isn't.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 4:56 AM
Title: Re: Approaching political subjects from the wrong angle/Too much focus on politics(?)
Content:
Brunelleschi said:
Hi all,

It seems that lately(?), there's been a lot of debates regarding current events. Whether it's Trump and the rise of right-wing extremism in the US and Europe, DAESH/ISIS/ISIL, the terrible situation for Rohingyas in Burma/Myanmar or "local" events such as the Transgender-debate in the US.

Perhaps there could be a better way of approaching this, by having a more 'Dharmic' focus. I.e. rather than just having your run of the mill political debate, why not try and approach it from a perspective more in line with the goals and objectives of this forum (as I see it), a constructive debate about Buddha Dharma, its practices and (positive) impact.

Here are two examples of books using Buddhist teachings to ameliorate our relation with our environment and patterns of consumption:

<https://www.amazon.com/How-Much-Enough-Consumerism-Environment/dp/086171685X>

<https://www.amazon.com/Interconnected-Embracing-Life-Global-Society/dp/1614294127>

Just a suggestion.

Malcolm wrote:
This is a Buddhist discussion forum. That means things will be discussed by Buddhists of various persuasions and political leanings.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:50 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

Socialism entails centrally planned economies.

Grigoris said:

So what about socialist democracies of the Northern European ilk? Are their markets incapable of providing goods and services?

Malcolm wrote:

They are capitalist economies with free markets.

The basic principle of a free market is that consumers need to be able to make informed choices. One of the things (even conservative economists used to admit this) is that people cannot make informed choices about health care, for example. Since people cannot make informed choices about some things, these kinds of things should be strictly regulated, as they are in those countries, and Canada.

But apart from things like healthcare and education, these countries you mention do not really have centrally planned economies. They are "socialist" only in so far as their governments provide social services to everyone. But in reality, they are no more socialist than the New Deal was socialist.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:13 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Malcolm wrote:

What I am saying is that this issue of infinite regress has been addressed by Indian masters in the past, and they find it to be a nonissue. They accept it since it is consistent with the Buddhist doctrine of dependent origination.

Queequeg said:

There is no dispute from me. I'm addressing the distress of identifying the Eternal Buddha that has been playing out on these boards over the last few weeks/months.

On that note... do you have references to the Indian masters discussed these issues?

Malcolm wrote:

Nagarjuna addresses it in the MMK somewhere.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:06 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

Socialism's track record shows that it fails worse.

Grigoris said:

I disagree, I think it failed in a different way and for different reasons.

He was right about capitalism being progressive. He was wrong about socialism.

By socialism you mean what exactly?

Malcolm wrote:

Socialism entails centrally planned economies.

Grigoris said:

"Free market" capitalists are also fantasists, just like socialists. They do not understand the relationship between power and markets. Most people don't.

You think "socialists" (still waiting on your definition) do not understand the relationship between power and market?

Malcolm wrote:

[/quote]

Yes, in fact I think they don't.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:38 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Queequeg said:

The problem with this is that for Buddhahood to be attained, Buddhahood had to a priori be an option. Further, since the Lotus Sutra is always the gate to Buddhahood, it needed to be taught by an even more primordial buddha, and so really, that Buddha is the primordial buddha - and yet that buddha needed to hear the Lotus Sutra, also... you see here we end up in an infinite regression.

Malcolm wrote:

This specific infinite regress is not regarded as a fault. There is no beginning to buddhas nor sentient beings. So there is no problem.

Queequeg said:

It is a problem if you go down that infinite regression trying to hit something solid,

looking for that one essential dharma that will catalyze reality into the solidity that our grasping mind thinks will lead to happiness. Its bound to end in disappointment. On the other hand, accepting it as the way things really are is (said to be) liberating...

Malcolm wrote:

What I am saying is that this issue of infinite regress has been addressed by Indian masters in the past, and they find it to be a nonissue. They accept it since it is consistent with the Buddhist doctrine of dependent origination.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:27 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Queequeg said:

The problem with this is that for Buddhahood to be attained, Buddhahood had to a priori be an option. Further, since the Lotus Sutra is always the gate to Buddhahood, it needed to be taught by an even more primordial buddha, and so really, that Buddha is the primordial buddha - and yet that buddha needed to hear the Lotus Sutra, also... you see here we end up in an infinite regression.

Malcolm wrote:

This specific infinite regress is not regarded as a fault. There is no beginning to buddhas nor sentient beings. So there is no problem.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:25 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

HHDL on Iraq, just wars, etc.:

The Dalai Lama said Wednesday that the U.S.-led war in Afghanistan may have been justified to win a larger peace, but that is it too soon to judge whether the Iraq war was warranted. "I think history will tell," he said in an interview with The Associated Press on Wednesday, just after he met with President Bush.

"In principle, I always believe nonviolence is the right thing, and nonviolent method is in the long run more effective," said the Dalai Lama, who after the Sept. 11 attacks had implored Bush to avoid a violent response by the United States.

The exile Tibetan leader, awarded the Nobel Peace Prize in 1989, said the Vietnam War increased suffering and was a "failure." But, he said, some wars, including the Korean War and World War II, helped "protect the rest of civilization, democracy." He said he

saw a similar result in Afghanistan - "perhaps some kind of liberation."

"The people themselves, I think, suffer a lot under their previous regimes," he said. But he was adamant that the United States not lose sight of rebuilding Afghanistan.

The Dalai Lama urged Bush, in a letter on Sept. 12, 2001, to "think seriously whether a violent action is the right thing to do and in the greater interest of the nation and people in the long run." Asked whether the Iraq war was just, the Dalai Lama said the situation there is "more complicated" and will take more time before he can judge.

The Dalai Lama said he had briefly raised these concerns to Bush during their meeting in the White House residence. He declined to say what Bush's response was.

The Tibetan Buddhist leader, who is a five-city, 20-day tour of the United States that is timed to coincide with the Sept. 11 anniversary, called on Americans to channel their lingering grief "into a source of inner strength."

"Big, unthinkable tragedies happen," he said. "Now, instead of keeping that and developing hatred or sense of revenge, instead of that, think long-term. The negative event, try to transform into a source of inner strength."

He likened the terrorist attacks to Tibetans' struggle to reclaim their country from Chinese rule. Communist troops took over Tibet in 1951, and the Dalai Lama fled in 1959 during a failed uprising. He now lives in India.

"In my own case, many experiences of unthinkable situations have happened, but we never lose our hope. We never let negative emotions (rule), so that's immense benefit - including my own health," said the Dalai Lama, who was hospitalized last year with stomach ailments. "More peace (of) mind, more calm mind, more compassionate mind - very good for my health!" he said with a hearty laugh.

The White House meeting irritated Chinese authorities, who said in the official China Daily newspaper that the visit to the United States "constitutes a serious intervention into China's internal affairs." Nevertheless, the Dalai Lama got an audience with Bush; Secretary of State Colin Powell and his top aide on Tibet, Paula Dobriansky; Laura Bush; White House chief of staff Andy Card; and a deputy to Vice President Dick Cheney, Scooter Libby.

The Washington-based International Campaign for Tibet, however, said it was high time Bush received the Dalai Lama in the Oval Office, not in the White House residence - a symbolic step that would signal a stronger commitment to the Dalai Lama's teachings, said John Ackerly, ICT's president.

"Our war on terrorism should include embracing nonviolent leaders, and not ushering them in through the back door of the White House," Ackerly said.

The Dalai Lama, regarded by Tibetan Buddhists as the 14th incarnation of the Buddha of

compassion, broke into laughter often during the interview, even when the conversation turned to serious topics.

He laughed when he described his political role as one of "semi-retirement," when he stumbled on a word, and again when he characterized Beijing's occasional "bullying" of Tibet.

He gestured continuously, the beads on his bracelet rattling at the end of his bare arms. The 68-year-old Dalai Lama had flecks of gray in his close-cropped hair, but looked decades younger than his age.

The Dalai Lama and his followers seek greater autonomy for Tibetans while keeping the region part of China. Beijing demands that the Dalai Lama publicly renounce any claim to Tibet's independence, and says he is welcome back as a religious leader, but may have no political role.

The Dalai Lama said he saw hopeful signs of an agreement. Direct contact between his envoys and Chinese officials resumed last year after an impasse of nearly a decade.

He called China's new president, Hu Jintao - a former top Chinese official in Tibet - "cautious," but said he hoped Hu will continue a process of liberalization. But he also said he was concerned about frustration among Tibetans after decades of Chinese rule, and amid an "overwhelming" influx of Chinese into Tibet. "Not necessarily intentionally, but unintentionally, the cultural genocide is taking place," he said.

Asked whether decades of frustration could lead to violence or even terrorism, he paused. "Oh, possible," the Dalai Lama said. "But up to now, Tibetans, in spite individual views or feelings, I think generally they listen to my approach. Strictly nonviolent."

<https://www.indymedia.org.uk/en/2003/09/277215.html>

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:11 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

show me where He tells people to kill people as you have told people to kill people.

Malcolm wrote:

BTW, I did not tell anyone to kill anyone. I expressed my opinion that eliminating Daesh was a good thing.

Buddhists do not like to address these issues. But not everything can be addressed with

nonviolence. Sometimes, in extreme situations, actions have to be taken which are regrettable.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:02 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

so in a thread on a Buddhist site where a Loppon is calling for the killing of humans...

Malcolm wrote:

We have a different point of view about what is permissible for a Mahāyānī to do. For example, the HH Dalai Lama maintains that when terrorists attack, countermeasures are needed. I also am of this point of view.

Minobu said:

does His countermeasures include killing human beings as well...

Malcolm wrote:

Yes, of course.

<http://www.nationalreview.com/article/220530/dalai-lamas-army-dave-kopel>

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:52 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

so in a thread on a Buddhist site where a Loppon is calling for the killing of humans...

Malcolm wrote:

We have a different point of view about what is permissible for a Mahāyānī believe. For example, the HH Dalai Lama maintains that when terrorists attack, countermeasures are needed. I also am of this point of view. If responding to terrorism involves the taking of human lives, always regrettable, so be it. In this case, I believe it is the right thing to do.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:50 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

Loppon are you calling for Buddhist to assist in this killing? [/size]

Malcolm wrote:

No, I am not saying that Buddhists should run out and join the army.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:38 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Capitalism always fails.

Malcolm wrote:

Socialism's track record shows that it fails worse.

Grigoris said:

Insofar as it is a necessary stepping stone to communism, not as an end in itself.

Malcolm wrote:

He was right about capitalism being progressive. He was wrong about socialism.

Grigoris said:

Somehow I think I can live quite happily without 99% of the goods and services offered by capitalism.

Malcolm wrote:

You would like to think so, but the collapse of capitalism will initiate a thousand years of barbarism.

"Free market" capitalists are also fantasists, just like socialists. They do not understand the relationship between power and markets. Most people don't.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:01 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

War is a machination of kings and governments.

Malcolm wrote:

Yup. And samsara is suffering from top to bottom, inside and out.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 11:16 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

These companies were not allowed to business just as they wished. They were subordinated to the wishes of the regime.

Grigoris said:

And? They didn't make profits? They were not allowed to exploit their employees?

Malcolm wrote:

Profit does not equal capitalism.

Grigoris said:

During the 1920 and '30's, it is true that many people who were opposed to the workers movement thought they would benefit more from backing fascists, but they were quite wrong in every respect.

The Argentinian economic experiment was not during the 20's and 30's.

Malcolm wrote:

It failed.

Grigoris said:

Again, the economy of Greece is in shambles.

Of course it is, nobody is denying that. Using neo-Nazis to push through monetarist and free market policies hasn't helped in the slightest either. Quite the opposite.

Malcolm wrote:

Greece is one of the losers in the EU common market.

Grigoris said:

China is not a capitalist society (I've been there several times).

Yes it is. It is a form of state capitalism. There is more than one type of capitalism out there. The "free-market" variety is not the only one.

Malcolm wrote:

This is a typical way to refer to states that want to compete in international capital markets, who themselves are not willing to allow their citizens to participate in those same markets. But in reality, China has a mercantile economy.

Grigoris said:

This is not a free market. True capitalism requires free markets and freedom of information. When one does not have these, markets become distorted and in the end,

this causes economic collapse.

No it doesn't. Capitalist economies collapse because of the inherent flaws in the capitalist system. Please refer to Marx.

Malcolm wrote:

Marx regarded capitalism as progressive.

Grigoris said:

However, no one has come up with a better way to deliver goods and services to people...

And we all know how important goods and services are, don't we kiddies????!!

Malcolm wrote:

Try living a for week without them.

Grigoris said:

In general, one of the main reasons for the failure of so many US attempts to open markets around the world is precisely due to the fact that "free markets" do not function well in authoritarian regimes.

Uuuuummmmm... No. I think you will find that "foreign" resistance to the US "opening up their markets" has to do with the fact that not everybody wants to become a producer of cheap goods for overfed walmart addicts. US imperialism includes economic, not just military, domination.

Malcolm wrote:

The standard of living for Chinese people has markedly increased under the Chinese policies that allow Chinese firms to manufacture goods for the US market. The same is true in Vietnam, etc. This has happened because these countries have embraced market economics, albeit, not fully.

At base, what we have are two functions related to the formation of states: power and markets. All states are created to protect markets. It is the only reason they have for existence. This is very clearly pointed out in Buddhists sūtras.

One can fantasize all one wants about stateless societies, and so on, but in fact as long as there are markets, there will be states. The only way to be rid of states is to be rid of markets. That will never happen.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 10:55 PM

Title: Re: Interview with Malcolm on Wisdom Podcast

Content:

Jyotish said:

@Malcolm

1) what was the critique of 84000 translation, if it's possible to mention?

2) you were saying it's more important to study Sanskrit than Tibetan for being a scholarly teacher? Did I misinterpret the point? At least it seems you were saying it's important to know both languages in your understanding?

Malcolm wrote:

As for the first, I don't recall making a specific critique. As for the second, I think what I was saying is that Sapan stated it was important to know Sanskrit so one could understand where some Tibetan translations were a little wrong. I was making the point that it is important for modern teachers to know Tibetan for the same reason.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 10:57 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

pothigai said:

The defining characteristic of capitalism is the structuring of society around production for market exchange. This form of economic life has manifested itself in many different ways; laissez faire, keynsianism, mercantilism, etc, but they are all capitalism, they all share this core of production for market exchange.

Malcolm wrote:

That rather depends on whose definition of capitalism one using. Adam Smith for example, was critical of mercantilism in toto. This is one of the reasons why he wrote Wealth of Nations. Capitalism ought not be confused with capital accumulation.

pothigai said:

Defining capitalism as a completely free market, free from any sort of government intervention, isn't an entirely useful definition, since no such economic system has ever really existed,

Malcolm wrote:

I never suggested this. What I suggested in response to Cicada's observation, is that State power exists to protect markets. The disposition or type of this or that market depends largely on whether that state is committed to democracy or not.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 6:04 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

However, the one thing the Nazis and the Left in those days shared was skepticism about capitalism. Why? Because true capitalism requires some level of democracy to preserve the autonomy of markets. Authoritarian governments on the right and the left always restrict markets as their first order of business. This is the main reason why capitalism does not function well in authoritarian countries. So again, follow the money.

Grigoris said:

The Nazi skepticism about capitalism did not last very long. The socialist wing of the Nazi party was purged pretty early in the piece. Some of Germany's biggest and most powerful corporations came straight out the Reich: IG Farben, VW, etc...

Malcolm wrote:

These companies were not allowed to business just as they wished. They were subordinated to the wishes of the regime.

Grigoris said:

Capitalism functions just fine under right wing regimes. Refer to Argentina, for example. Capitalists love Nazis because Nazis hate leftists and it is leftists that rile up the proletariat asking for wealth distribution, workers rights, etc...

Malcolm wrote:

During the 1920 and '30's, it is true that many people who were opposed to the workers movement thought they would benefit more from backing fascists, but they were quite wrong in every respect.

Grigoris said:

Here in Greece, for example, shipping tycoons use neo-Nazi goon squads to attack the leftists organising the dock workers.

Malcolm wrote:

Yes, business using fascist thugs has a long history. It does not however mean they do terribly well under fascist regimes.

Grigoris said:

The Greek center-right New Democracy party used neo-Nazis (alongside the state police force) to put down the anti-monetarist movement protests so that they could push through the reforms that the IMF and Troika wanted to impose.

Malcolm wrote:

Again, the economy of Greece is in shambles.

Grigoris said:

Capitalists (and Capitalism) thrives under authoritarian regimes. Refer also to China as a shining example.

Malcolm wrote:

China is not a capitalist society (I've been there several times). There are strict limitations on markets. The reason why China is pushing consumerism on its own citizens is that they are manufacturing more things than external markets can absorb.

Grigoris said:

Authoritarian governments restrict the production and sale of some goods, but open and protect other very lucrative markets. Let us also not forget the extent of the black market (and the profit it produces) in authoritarian regimes. Consider, for example, the amount of money made by criminal elements during the Prohibition.

Malcolm wrote:

This is not a free market. True capitalism requires free markets and freedom of information. When one does not have these, markets become distorted and in the end, this causes economic collapse.

Mind you, I am not suggesting that capitalism is the end all be all, it isn't. However, no one has come up with a better way to deliver goods and services to people yet that has worked out in practice on the broad international scale we see. In general, one of the main reasons for the failure of so many US attempts to open markets around the world is precisely due to the fact that "free markets" do not function well in authoritarian regimes. This is why the US always ties democracy to capitalism, and in those countries where democracy fails, capitalism demonstrably fails as well in favor of the kind of mercantile economies we see in China, etc.

Actually, one of the interesting things about Trumpism is its fundamentally anti-capitalist messaging. "Economic nationalism" cripples free-market capitalism.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 3:11 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

The Cicada said:

[Mod note: some off-topic stuff edited out.]

...

Malcolm wrote:

All you have to do is follow the money

The Cicada said:

... I notice that you often reduce the motivation of this or that issue or trend to money.

Money is an abstraction of resources and a means for power where the rule of law exists. However,... money and power can be decoupled.

Malcolm wrote:

Not really.

The Cicada said:

Money is an abstraction of resources. Power is derived from violence. The two are often used to pursue each as an end in itself as a way of perpetuating and growing each, but ultimately they are used to shape life in the way we wish. They enable us to achieve our aims, but are not ultimately aims in themselves.

Malcolm wrote:

Money is how markets function, power is how markets are maintained, expanded, and protected.

The Cicada said:

The Nazis arose because someone was able to rouse the masses on an emotional level through their shared values at a time when collective hardship was impossible to avoid. The root cause was the underlying values of the German masses. The economic issues were just an excuse to finally act on them.

Malcolm wrote:

Well, I don't think this argument works. Most Germans in 1933 were not Nazis, and were not allied with Nazis. The Nazis took power because they were more belligerent, more violent, and more organized in the Catholic parts of Germany which were their stronghold. The majority of Germans at that time were either centrists or leftists, and were unable to collaborate with each other to prevent a Nazi takeover. The centrists were basically afraid of the street violence between the right and the left, and the left was distracted by their internationalist aims which were distrusted by centrists. So the centrists by default wound up backing the Nazis.

The same thing seems to be happening in the USA.

However, the one thing the Nazis and the Left in those days shared was skepticism about capitalism. Why? Because true capitalism requires some level of democracy to preserve the autonomy of markets. Authoritarian governments on the right and the left always restrict markets as their first order of business. This is the main reason why capitalism does not function well in authoritarian countries. So again, follow the money.

The Cicada said:

The same is true for ISIS.

Malcolm wrote:

That is one point of view.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 3:00 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

unreal that you of all people are caught up in this worldly game

Malcolm wrote:

There are some things about which one should not remain passive and indifferent. One also goes to work, cooks food, etc.

Author: Malcolm

Date: Monday, October 30th, 2017 at 11:57 PM

Title: Re: Purchasing Buddhahood In This Life? Criteria?

Content:

CicadaCanto said:

Is it possible to purchase the Buddhahood In This Life text if one received the on-line transmission?

Malcolm wrote:

Yes, of course.

<https://www.wisdompubs.org/book/buddhahood-life>

or, if you want it at discount:

<https://www.amazon.com/Buddhahood-This-Life-Commentary-Vimalamitra/>

Author: Malcolm

Date: Monday, October 30th, 2017 at 10:35 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

No, you can see a bird, but when you don't see a bird, you aren't still seeing a bird, and you know that. This is called mindful awareness, but it is not rig pa.

Losal Samten said:

If you see a blue vase, and recognise that vase as blue, this is conceptuality, no? If you see a blue vase, and can distinguish it from a red vase next to it, this is conceptuality, no?

Malcolm wrote:

The problem is not concepts. The problem is being distracted by them. In order to experience the nature of the mind, first one has to overcome being distracted by concepts.

Author: Malcolm

Date: Monday, October 30th, 2017 at 10:19 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

Noticing the bird and then thinking about how pretty it is, where it came from, where it is nesting, what its song is like, etc., this is getting involved in the content.

Losal Samten said:

Also even noticing that the appearance is itself a bird, yes?

Malcolm wrote:

No, you can see a bird, but when you don't see a bird, you aren't still seeing a bird, and you know that. This is called mindful awareness, but it is not rig pa.

Author: Malcolm

Date: Monday, October 30th, 2017 at 9:21 AM

Title: Re: Science Based Mindfulness...

Content:

boda said:

This is on topic, as outlined in the OP. Modern knowledge vs traditional and their respective efficacy as it relates to practice, essentially. This is not a subject that anyone can approach with certainty, so it's open to debate.

Monlam Tharchin said:

The issue there for the ordinary person seeking to follow the Buddha is not certainty but where to put their faith since these things lie outside the purview of material sciences.

boda said:

You misunderstand me. I mean that no one can be certain which view is more efficacious, therefore the issue is open to debate. If the issue were certain then debating it would be useless.

Malcolm wrote:

Efficacy depends on having a goal in mind. One can easily ascertain which knowledge is more effective depending on that sort of parameters has for one's goal. In other words, different sorts of knowledge cover different sorts of domains, and conventionally at least, they often contradict one another since most knowledge is not born in transcendental knowledge of the path.

Author: Malcolm

Date: Monday, October 30th, 2017 at 2:34 AM

Title: Re: Starring Grigoris at 1:39

Content:

Ayu said:

One of the finest accents I ever heard. Where I live, people's English is a good deal worse.

Dan74 said:

Of course it's a fine accent. It was minted in Melbourne, Australia.

Grigoris said:

There is a touch of Wellington, New Zealand in there too.

Malcolm wrote:

Yeah, I heard the Kiwi more than the Oz.

Author: Malcolm

Date: Monday, October 30th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Of these three, it is only the third definition, enthusiasm, which is really indicated by the term in its Buddhist sense.

Thanks. Makes sense.

Malcolm wrote:

So, what does it mean to you to have enthusiastic interest in the Dharmakāya?

Author: Malcolm

Date: Sunday, October 29th, 2017 at 11:22 PM

Title: Re: Nothing further to seek...

Content:

seeker242 said:

Everywhere! If samsara is nirvana and nirvana is perfect, then it must follow that samsara is perfect also.

Malcolm wrote:

In which case eating meat is also perfect.

seeker242 said:

If you regard going to hell as no problem, then yea.

Malcolm wrote:

Buddha did not teach a diet-based liberation. That would be the Jain school.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 11:17 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Now all we need is an explanation of what "devotion to the Dharmakaya" means, 'cause it's not at all clear.

anjali said:

Not trying to be pedantic, but devotion means to be devoted, which in turn can mean "a feeling of strong love or loyalty", but also "an act of giving (as effort or time) to something." In this case, the way I look at devotion in a Buddhist context is as a steady flow of one's loving attention toward one's true nature (the Dharmakaya), which is inseparable from the true nature of the guru.

smcj said:

What about the Dharmakaya is worthy of devotion?

I'm assuming the connotation of adoration or love is a correct translation.

Malcolm wrote:

Depend on what Tibetan word. The Tibetan word most commonly translated as devotion is mos gus, or gus pa.

Mos gus is combined term that does not have a real Sanskrit term underneath it. It combined from mos pa and gus pa.

Mos pa only translates adhimokṣa and its various forms. It means confidence or interest. Gus pa translate two terms primarily, ādara and satkṛtya, both of which mean to pay respect.

Thus the terms we usually see translated as "devotion" really mean, "confident interest" and "respect".

Thus, when we see the term "devotion" in a Tibetan Buddhist book, we should understand that it really has nothing to do with the English history of the word, which really means "formal vow." Devotion means "love, loyalty, or enthusiasm for a person, activity, or cause." Of these three, it is only the third definition, enthusiasm, which is

really indicated by the term in its Buddhist sense. This does not bar us from having love for or loyalty to our gurus, teachers, etc. But just to be clear, we should expect love from our gurus, since the texts on the qualities of the guru all describe the guru as loving, and they in return should expect our interest and respect.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:40 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Conceptual movement itself, divorced from its content ... fascinating. I have an intuitive sense of what this means, but my intuition is a very fallible tool when it comes to Buddhist thought and practice! So how can I learn more about what "conceptual movement free of content" means?

Malcolm wrote:

When one is in a state of shamatha, from a Mahamudra/Dzogchen perspective, thoughts are allowed to come and go; but what one must not get involved with is their content. So for example, noticing a pretty bird while you are meditating is part of the flow of concepts, leaving it alone is not getting involved. Noticing the bird and then thinking about how pretty it is, where it came from, where it is nesting, what its song is like, etc., this is getting involved in the content.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:36 PM

Title: Starring Grigoris at 1:39

Content:

Malcolm wrote:

<http://www.aljazeera.com/news/2017/10/greek-refugee-camps-suffer-surge-migration-171028142719003.html>

I will never be able to read your posts again without supplying your accent....

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:25 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

The mind-watching I've been doing for the Alan Wallace course on Dzogchen meditation has got me revisiting this old(ish) posting of mine.

The mental thingies I've been naming non-conceptual thoughts and yous guys have been re-naming vedana, or concepts, or subtle thoughts are back in the spotlight. I find them quite fascinating. They are very difficult to see in real time — generally I see them

either partway through their lifespan or a moment after they are gone. And they manifest not so much as thoughts or feelings, rather: thoughts-feelings. (Hard to describe.) And when I become aware of them, it's as if they were zipped up into a very condensed zip file then unpacked. (Also hard to describe. Think of a seed suddenly revealing the entire tree.)

These subtle thought-feelings are only observable during a meditative mind state. In my normal waking state, they are hidden away beneath the threshold of my conscious awareness, i.e. in what is conventionally called my unconscious mind. During meditation, they become visible because that threshold moves, goes deeper, partway into the unconscious.

My intuitive sense is that it would be fruitful for me to dig deeper into that unconscious realm during meditation, that it will help me get closer to seeing/fathoming what's really goin' on (in) here. Sound about right?

Malcolm wrote:

There is no unconscious in Buddhadharma. What you are noticing in calm-abiding is conceptual movement itself, divorced from its content. When we are not in equipoise, we are usually involved with the content, so we do not see the overall movement of conceptuality.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:22 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Right ... slow gorgeous haunting brass chorale that appears from nowhere in the second movement?

How about the breathtaking Ahhhhhh of looking out the window and seeing a ridiculously beautiful purple sunset? Concept?

Malcolm wrote:

It is now.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:15 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

there remains a quality of perfection

Astus said:

Remains where?

seeker242 said:

Everywhere! If samsara is nirvana and nirvana is perfect, then it must follow that samsara is perfect also.

Malcolm wrote:

In which case eating meat is also perfect.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 9:56 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Xtian squabbles, bloody or otherwise has little to do with the modern Communist movement's annihilation of any sort of spiritual living. The countless Xtian sects are still Xtian, even if critical of many of their brethren.

Communism kills & extinguishes the spirit in mankind more effectively & deliberately than any other movement.

Malcolm wrote:

Dude, you give communism way, way too much power. It's [expletive to be supplied by your imagination] done. There is no more communism anymore, nor is it possible anymore. Corporations have amassed far too much wealth to ever permit anything like a communist revolution, save an absolute collapse of the world economy, in which they will be powerless to respond in any case.

You really should be worried far more by Fascists. They're the one's who will kill the press, close government offices, restrict access to government...oh, wait, this is the [expletive to be supplied by your imagination] Trump administration where all of this is happening right now.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:39 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

An exception that proves the general rule of Xtians being supportive of each other.

Malcolm wrote:

Oh sure, because that is why the Reformation happened. Albigensian crusade, and so on. Not to mention the suppression of every old world pagan religion from the time of Constantine on.

Nicholas Weeks said:

Talk about Red herrings - to coin a phrase.

Malcolm wrote:

You claimed that Christians did not oppress other Christians. This shows you have a misconception about the bloody, internecine struggles that have characterized Christianity since it emerged into dominance in the Roman Empire.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:37 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

You appear to have resolved all this in one fell swoop with a few lines of one dimensional dynamics.

Malcolm wrote:

Yes. All you have to do is follow the money.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:13 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

Name some places and teachers, in a personal context and really to delve into it I may be willing to go do that.

I have ventured other places to go to monasteries before and maybe this is a good way to go

Malcolm wrote:

There is a place in Oakland; Conway, Mass; NYC, these are three main places in the US.

CedarTree said:

It might have cut off your msg it only showed locations not names of organizations or teachers?

Malcolm wrote:
Dzogchen Community.

Author: Malcolm
Date: Sunday, October 29th, 2017 at 4:02 AM
Title: Re: I use to think "inner winds" were silly... Now...
Content:

CedarTree said:
Who and what places would you recommend?

Malcolm wrote:
Well, you can also go live near on the Gars of Dzogchen community and learn from folks there too, but in every case you will have to receive transmission, instructions, and so on.

CedarTree said:
Name some places and teachers, in a personal context and really to delve into it I may be willing to go do that.

I have ventured other places to go to monasteries before and maybe this is a good way to go

Malcolm wrote:
There is a place in Oakland; Conway, Mass; NYC, these are three main places in the US.

Author: Malcolm
Date: Sunday, October 29th, 2017 at 3:53 AM
Title: Re: I use to think "inner winds" were silly... Now...
Content:

CedarTree said:
I have no idea how it works as my practice history has been in monasteries were you are in very close proximity and delve in closely under a teachers guidance.

Malcolm wrote:
You can also do this. You would have to go live in India or Nepal.

CedarTree said:
Who and what places would you recommend?

Malcolm wrote:

Well, you can also go live near on the Gars of Dzogchen community and learn from folks there too, but in every case you will have to receive transmission, instructions, and so on.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:41 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I have no idea how it works as my practice history has been in monasteries were you are in very close proximity and delve in closely under a teachers guidance.

Malcolm wrote:

You can also do this. You would have to go live in India or Nepal.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:29 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

How is that possible with the platform that some of these well known teachers have to do now because of said popularity?

Malcolm wrote:

You have to rely on their senior students. And that is traditional, BTW.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:22 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Neither Xtianity nor Islam were hostile to their own forms.

tiagolps said:

The 4th crusade was a crusade on other Christians.

Nicholas Weeks said:

An exception that proves the general rule of Xtians being supportive of each other.

Malcolm wrote:

Oh sure, because that is why the Reformation happened. Albigensian crusade, and so on. Not to mention the suppression of every old world pagan religion from the time of Constantine on.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:22 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Neither Xtianity nor Islam were hostile to their own forms.

Malcolm wrote:

Excuse me? Look again. Christians have actively persecuted other Christians for their beliefs and forms, just as Muslims have actively persecuted other Muslims for the same reasons.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:54 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I feel I need to study these things and then put into practice.

Malcolm wrote:

Without empowerment, it is hopeless. You need to receive these things from a qualified teacher.

CedarTree said:

Malcolm can you detail a bit about why a qualified teacher is essential in this regard?

I can understand with practices such as Deity Yoga or Pointing out instruction but why in regards to something that should be objective like studying and practicing with these "body" aspects of practice.

As I've stated in various threads you know I respect your opinion a great deal in this school and so I would welcome your understanding.

Malcolm wrote:

Because in order to understand it properly you need proper instruction. That you can only get from a qualified teacher.

Otherwise, if you are not willing to study the Buddhist perspective on these issues in a proper way, you can always go and study Hathayoga.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:43 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

Questions coming up from practice:

Lately in my practice I have been doing more intensive meditation and I have noted some things.

Usually in the past when bliss states have arisen they seem more of a mental variety. I have now been experiencing the random arising of what seem like body bliss states centralized around arms and legs. They feel like intense pleasure in some form but can almost become "painful" in their intensity and length.

I have also noted various mental and physical phenomena that before I would just in my practice have assigned as "random" but now that my practice is more centralized and focused I don't really think so much about "random".

I am starting to feel in both regards that understanding and practicing the workings of tantric buddhism in particular in regards to the "inner winds" is very important.

Anyone have any suggestions on good books, internet resources? etc?

I feel I need to study these things and then put into practice.

Norwegian said:

If you want to study and practice these things, then you need to receive empowerment, transmission, and instruction on them from a qualified teacher. There's no other alternative.

CedarTree said:

I live in a place where that is not such a option or at least that I would have to look into it.

I also find that a lot of "teachers" don't seem so progressed in actual intensive meditation and practice. I like reading and studying on my own and having some basis to understand by my own objective reasoning.

This isn't a criticism of teachers as I value many teachers greatly from various traditions but I think being able to read books, compare presentations, put into practice, etc. That

is paramount. At least it has seemed to be in my life.

Malcolm wrote:

Study Hathayoga and Prāṇayāma, if you do not want to form a relationship with the qualified Vajrayāna master.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:41 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I feel I need to study these things and then put into practice.

Malcolm wrote:

Without empowerment, it is hopeless. You need to receive these things from a qualified teacher.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:06 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

No movement has been more hostile to all forms of spirituality than Communism. For a good one volume survey of it, this old classic was reissued recently - The Naked Communist by Skousen.

Malcolm wrote:

No true, Christianity is the most hostile, historically speaking. Then Islam.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 12:41 AM

Title: Money, markets and power in different economic systems

Content:

Dan74 said:

No Great Depression, no Hitler.

No nascent jingoism, no Hitler.

No disarray among other parties, no Hitler.

Malcolm wrote:

Because of the Versailles Treaty, Germany was forced to pay reparations. This led to out of control inflation in Germany during the Weimar Republic. Germany reneged on its repayments, which in turn caused British and French banks to panic. Unable to meet their obligation to American Banks (from which they had borrowed heavily in the War), this caused the American stock market collapse in 1929. Emboldened by the incompetence of Weimar Republic, as well as the inability of the other parties to muster a solid response to the economic climate of Germany, in this fractured political and economic environment the Nazis skated into Parliament by the skin of their teeth. The rest is history, and the cause of it all is the humiliation Germans felt because of the Versailles Treaty. The Great Depression, in other words, was a direct consequence of the Versailles treaty. At least, this is what I learned at Harvard.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 10:22 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

And, when it comes down to it, those that practice hate speech are normally those that would be the first to revoke the right to freedom of speech once they gain power. They use (currently existing) democratic rights to undermine democracy. History has shown this to be true a number of times.

Malcolm wrote:

Indeed, Karl Popper pointed this out:

“The so-called paradox of freedom is the argument that freedom in the sense of absence of any constraining control must lead to very great restraint, since it makes the bully free to enslave the meek. The idea is, in a slightly different form, and with very different tendency, clearly expressed in Plato.

Less well known is the paradox of tolerance: Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them. — In this formulation, I do not imply, for instance, that we should always suppress the utterance of intolerant philosophies; as long as we can counter them by rational argument and keep them in check by public opinion, suppression would certainly be unwise. But we should claim the right to suppress them if necessary even by force; for it may easily turn out that they are not prepared to meet us on the level of rational argument, but begin by denouncing all argument; they may forbid their followers to listen to rational argument, because it is deceptive, and teach them to answer arguments by the use of their fists or pistols. We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant. We should claim that any movement preaching intolerance places itself outside the law, and we should consider incitement to intolerance and persecution as criminal, in the same way as we should consider incitement to murder, or to kidnapping,

or to the revival of the slave trade, as criminal.”

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:53 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

People's right to free from harassment and exploitation is absolute.

Grigoris said:

If it was absolute then we wouldn't be discussing incidences of harassment and exploitation.

Malcolm wrote:

Sure we would, it is the basis for the discussion, actually. If this right did not exist, there would be no basis for discussion at all.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:39 PM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

When jihadists fought the Europeans in the early history of Islam...

Malcolm wrote:

The Europeans were the aggressors in the Crusades.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:29 PM

Title: Re: The DJKR Topic

Content:

smcj said:

...according to your perspective, which is based on your cultural values, which you seem to regard as definitive.

Malcolm wrote:

Again with cultural relativism.

Grigoris said:

Problem here Malcolm is that you are assuming that your position is an absolute, when in fact it is not. It is a view too. In the current situation it seems to be the correct view,

but it is still a view nonetheless and a view based on your (personal) dominant cultural values.

The same applies to smcj, of course.

Malcolm wrote:

People's right to free from harassment and exploitation is absolute. The only question is how much that right is respected, or even recognized (for whatever reason) by this or that teacher.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 7:58 AM

Title: Re: The DJKR Topic

Content:

smcj said:

So I am being the exact opposite of culturally relativistic. I am evaluating your beliefs, values and practices based on the criteria of Dharma, not western liberal values.

Malcolm wrote:

You have confused Tibetan culture with the Dharma. So in fact you are engaging in cultural relativism. Otherwise, according to you, abusing women is consistent with the Dharma.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 5:38 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Nazis were of course 'not caused by Versailles' though it certainly made it much easier for them to rise in prominence. There is an underlying ground that is fertile for such poisonous systems of thought and that is what needs to be addressed, IMO.

Malcolm wrote:

Sure they were; Versailles was the causal condition for Nazism in all kinds of ways.

Dan74 said:

As you often do, you are overstating your case, Malcolm.

http://www.bbc.co.uk/schools/gcsebitesize/history/mwh/germany/hitlerpowerrev_print.shtml

Yes, many historians hold the constraints imposed by the treaty to be the crucial factors, but that's not my point. People were susceptible to the Nazi memes of jingoism, enemies within and without, racial superiority and purity and power concentrated in the

hands of the Führer. Addressing these toxic notions is what I was talking about.

Malcolm wrote:

No Versailles Treaty, no Hitler. it's pretty clear.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 4:12 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Nazis were of course 'not caused by Versailles' though it certainly made it much easier for them to rise in prominence. There is an underlying ground that is fertile for such poisonous systems of thought and that is what needs to be addressed, IMO.

Malcolm wrote:

Sure they were; Versailles was the causal condition for Nazism in all kinds of ways.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 3:21 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Using the Tilopa/Naropa story to justify this is equally wrong.

...according to your perspective, which is based on your cultural values, which you seem to regard as definitive.

Malcolm wrote:

Again with cultural relativism.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:55 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I don't accept your premise of "the guru yoga,"

...or DJKR's either evidently.

Malcolm wrote:

I don't accept that the abuse and exploitation of women can be justified. It does not correspond to the Dharma.

Sakya Pandita notes:

If he does not teach according to the words of the Buddha,
even if he is one's guru, one should remain indifferent.
Arguing that students need to just "suck it up" when their teacher abuses them because
it is a part of "guru yoga" is totally wrong.

Using the Tilopa/Naropa story to justify this is equally wrong.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:39 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Yes, I agree they are a somewhat special case.

Malcolm wrote:

Well, that is the whole point.

Grigoris said:

Thing is, it seems to me that they are just a point along a continuum, that has been
developing and mutating since the US experiment with the Mujahedin. The
development of these types of movements has also been influenced by the
destabilisation of authoritarian regimes in the region and the use of (previously non-
existent) social media to spread their influence.

Malcolm wrote:

The Nazis were caused by the Versailles Treaty. They also used the latest new media
technology in their day to broadcast a sick ideology. Central Europe had been
destabilized by the War, then by the depression, etc.

Grigoris said:

Barbarity in the treatment of captives and cruelty in torture is nothing new. It is as old as
human ignorance.

Malcolm wrote:

The Nazis and Daesh share special skills in this department. That is why they must be
destroyed. Right now in the US there is a debate about whether hate speech really
should be protected speech.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:30 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Obviously you do not accept the premise of the guru yoga.

Malcolm wrote:

I don't accept your premise of "the guru yoga," which obviously involves the slavish submission of women to the desires of their "teacher."

smcj said:

Again, see my signature below.

Malcolm wrote:

Your sig does not matter.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:26 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I was not invoking cultural relativism.

Malcolm wrote:

Yeah, you were.

smcj said:

Obviously you do not accept the premise of the guru yoga.

Malcolm wrote:

I don't accept your premise of "the guru yoga," which obviously involves the slavish submission of women to the desires of their "teacher."

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:09 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

the good folks in the UK calling to indiscriminate murder of former Daesh recruits and the recruits themselves is blurring fast...

Malcolm wrote:

Yes, the Gvt. in the UK is seems to be taking a zero tolerance policy — they don't want

anyone to return at all.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:07 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Be all that as it may, we should not confuse Daesh, the organisation and individual recruits.

Malcolm wrote:

This is like saying we should not confuse the SS with camp guards in Dachau.

Dan74 said:

Yes. Even in that horrific war, people were held to the Geneva's Convention on the Rights of PoWs. People were tried for their crimes and not summarily executed.

Malcolm wrote:

I never called for summary executions, Dan.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:01 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Be all that as it may, we should not confuse Daesh, the organisation and individual recruits.

Malcolm wrote:

This is like saying we should not confuse the SS with camp guards in Dachau.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 1:42 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Suffice it here to say that DJKR was trying to make a point with his initial FB post regarding Sogyal R. It was not well understood or well received here. If someone wants to understand what DJKR was trying to say, I suggest a long conversation with a lama of Tibetan ancestry, as there are cultural assumptions in play here a western lama will

probably miss.

Malcolm wrote:

The reason it was poorly received in many quarters is that it was poorly conceived. Ethnic moral relativism is nonsense. Just because someone is a Tibetan does not make their misapprehension about gender roles in the modern west any more palatable or acceptable. Your suggestion is akin to suggesting we have a long chat with an Somalian Imam to way the relative merits of FGM.

smcj said:

I submit to readers of this thread the above post as a classic example of a white lama whose cultural assumptions make the guru yoga objectionable. If you want to understand the guru yoga, try seeing past those assumptions and try to understand how a Tibetan sees it.

Malcolm wrote:

Wow, incredible. As if guru yoga means spreading your legs for someone from whom one has received an empowerment. If a man sexually harasses women this means he sees women as objects to be used and discarded. This is about as disgusting and wrong headed as you can get. BTW, I am not a lama.

I mean, what is the point of this? Why should a women who has suffered sexual harassment from Tibetans who are acting in the role of spiritual guides care about their cultural perspective? It is obvious that the Tibetan cultural perspective devalues women. This is all we need to know. We all know what the cultural context is. Tibet is a culture where one of the commonly used names for women means "inferior birth" (skye dman).

You should be ashamed of yourself for even thinking to justify the abuse of women by invoking cultural relativism.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 1:31 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Suffice it here to say that DJKR was trying to make a point with his initial FB post regarding Sogyal R. It was not well understood or well received here. If someone wants to understand what DJKR was trying to say, I suggest a long conversation with a lama of Tibetan ancestry, as there are cultural assumptions in play here a western lama will probably miss.

Malcolm wrote:

The reason it was poorly received in many quarters is that it was poorly conceived. Ethnic moral relativism is nonsense. Just because someone is a Tibetan does not make their misapprehension about gender parity and sexual harassment any more palatable or acceptable. In other words, we don't care what his cultural assumptions are. He is

not living in pre-1959 Tibet, he is living in Western Civilization, circa 2017.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 12:58 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

But Daesh is a special case...

But that is where you are wrong.

Malcolm wrote:

Sorry, Greg, I am familiar with all the things you mention. Still, Daesh is a special case.

They have international reach and support. They have a well-oiled propaganda machine which attracts sick people from around the world to join their cause.

It really is on a scale not seen since the Nazis. And incidentally, Daesh arose from the oppressor class in Iraq. One of the reasons for their success is that 1) a large percentage of their commanders are ex- Iraqi Revolutionary Guard, and 2) a lot of the most effective foreign fighters are/were Chechens. who now have a brutal state tolerated by the Russians.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:44 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Like I said elsewhere: the problem is much-much more than ISIS.

Malcolm wrote:

Oh no doubt, there are problems in the Mideast that are larger than Daesh, but that is really beside the point here.

If we are to listen to you, the 65 nation coalition should just go home and let everyone in the middle east murder each other with abandon.

But I really do not believe this is a very reasonable solution to the problems in the region. Yes, of course we can blame the US and its allies (mainly Britain) for so totally destabilizing the region. But it is not reasonable to pretend it is someone else problem. We live in a single world. People who committed war crimes on all sides should be held to account. But Daesh is a special case. Feeding infants to their mothers, setting up slave markets, etc., this is beyond the even the worst crimes of the Syrians, and so on. There is the brutality of the Baathists such as Assad and Hussein, but then there is the sheer insanity of Daesh. The latter is in a special class all its own, not seen since the

Nazis. Not even Pol Pot comes close to this.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:26 PM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

Then your reply is out of point to my reply to Grigoris.

Malcolm wrote:

I am having my own conversation with Greg. You butted in.

Sherab said:

Members of this forum do take note: you are not permitted to comment on any comments exchanged between Greg and Lopon Malcolm, and by inference, any comments exchanged between another member of the forum with the said Lopon.

Malcolm wrote:

No, you can — but don't expect that I am going to take you seriously if your objection to my post is that it didn't take your contribution into account, particularly when your objection is off the wall.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:08 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Let me enlighten you with an account from one of my patients that was captured by the Syrian State armed forces.

...

ISIS is very normal.

Malcolm wrote:

No, Daesh is not very normal. They are very abnormal. They have exhibited the kind of mass cruelty we have not seen since death camps in WWII.

Author: Malcolm

Date: Friday, October 27th, 2017 at 9:35 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:
I am trying to normalise ISIS.

Malcolm wrote:
ISIS is not normal. They are abnormal.

Grigoris said:
No, in the specific context they are VERY normal.

Malcolm wrote:
No, ISIS is still abnormal.

Tribal killings are common in Iraq. This kind of thing has been going on there for the past 60 years, and longer.

Author: Malcolm
Date: Friday, October 27th, 2017 at 8:58 PM
Title: Re: Kill Daesh Jihadists from Britain says Government
Content:
Malcolm wrote:
In this country, 13 year olds can be tried as adults if the crime is sufficiently grave.

Nemo said:
Nope, illegal under the Geneva Convention to charge child soldiers.

Malcolm wrote:
I said in the US. For example, if an underage US citizen was caught in Iraq or Syria and returned to the US, they could be tried as an adult in this country, depending what they are charged with.

Author: Malcolm
Date: Friday, October 27th, 2017 at 8:50 PM
Title: Re: BOUND. TORTURED. KILLED.
Content:
Dan74 said:
I am trying to normalise ISIS.

Malcolm wrote:
ISIS is not normal. They are abnormal.

Author: Malcolm
Date: Friday, October 27th, 2017 at 10:38 AM
Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.
Content:

Sherab said:

So, you think that the Tibetan fighters should suffer the same recommended fate as Daesh fighters? The Chinese government would certainly love your proposal and might just even borrow your argument.

Malcolm wrote:

Of course not. How do you even get there from anything I have said?

Tibetans were fighting people every bit as bad as Daesh in those days. The Tibetans were fighting to defend the Dharma from extremely wicked people.

You really need to read better.

Sherab said:

Then your reply is out of point to my reply to Grigoris.

Malcolm wrote:

I am having my own conversation with Greg. You butted in.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:37 AM

Title: Re: Grievances, real and fictional

Content:

The Cicada said:

I do see the Left, as currently being in a dominant position in our society...

Malcolm wrote:

Apparently, you need to pay more attention to the news, because that shit just ain't true anymore. More's the pity, too.

Author: Malcolm

Date: Friday, October 27th, 2017 at 6:06 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

So, you think that the Tibetan fighters should suffer the same recommended fate as Daesh fighters? The Chinese government would certainly love your proposal and might just even borrow your argument.

Malcolm wrote:

Of course not. How do you even get there from anything I have said?

Tibetans were fighting people every bit as bad as Daesh in those days. The Tibetans were fighting to defend the Dharma from extremely wicked people.

You really need to read better.

Author: Malcolm

Date: Friday, October 27th, 2017 at 6:04 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You guys need to enlist then.

Malcolm wrote:

No, we just need to understand that common sense dictates that you cannot allow terrorists to act with impunity.

smcj said:

See my post above.

Malcolm wrote:

I saw it. You apparently think that retreating to caves is the way to deal with reality. Boy, would you have been shocked when Khenpo Gangshar came along and kicked you out of retreat to go doing something positive in the world.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:44 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You guys need to enlist then.

Malcolm wrote:

No, we just need to understand that common sense dictates that you cannot allow terrorists to act with impunity.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:27 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

You keep changing who you were referring to. You're getting more and more specific.

Malcolm wrote:

No, I have from the beginning been referring to Daesh fighters, people actively engaged in armed combat who refuse to put down their arms.

Mkoll said:

So if a 13 year old Daesh fighter engaged in armed combat was disarmed and captured (e.g. an airstrike knocked them out, his position was taken and he was captured), you'd be in favor of executing them?

Malcolm wrote:

That's not up for me to say. That would be up to a court to decide. People who are prisoners of war have rights accorded to them in the Geneva convention. We should observe them, even if fanatics like Daesh would not.

In this country, 13 year olds can be tried as adults if the crime is sufficiently grave.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:24 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

Passivity is the Hinayāna attitude.

HHDL is both a pacifist and political leader.

Malcolm wrote:

He is not a pacifist.

smcj said:

The Dalai Lama, a winner of the Nobel Peace Prize and one of the world's most prominent advocates of nonviolence, said in an interview yesterday that it might be necessary to fight terrorists with violence, and that it was "too early to say" whether the war in Iraq was a mistake.

"I feel only history will tell," he said. " Terrorism is the worst kind of violence, so we have to check it, we have to take countermeasures. "

Malcolm wrote:

<http://www.nytimes.com/2003/09/18/us/dalai-lama-says-terror-may-need-a-violent-reply.html>

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:13 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

PuerAzaelis said:

I think the point is according to Mahayana attitude, there is no outside the situation, we are all in the same boat.

smcj said:

There were wars and social problems in Sakyamuni's time. Did he go and fight the righteous fight? There have been wars and social problems ever since. Did his teachings stop that karma from ripening? There are wars and social problems now. And it is 100% certain that there will be wars and social problems going forward in time, even if we were to win at a crusade. People's karma cannot be stopped by a military victory.

So if you feel compelled to be either directly involved or simply emotionally invested in the drama, go ahead. Somebody has to do it. But the best you can do is set the stage for the next set of problems that needs addressing. That's the most you can accomplish in samsara. And there's a good chance you will create a lot of negative karmic connections with a huge assortment of beings.

So if that's your choice, fine. But my understanding is that the Teachings tell me to choose differently.

Malcolm wrote:

Passivity is the Hinayāna attitude. It is the opposite of HH Dalai Lama's message of universal responsibility:

I believe that to meet the challenge of our times, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources, and through concern for future generations, the proper care of the environment.

<https://www.lamayeshe.com/article/global-community-and-need-universal-responsibility>

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:04 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

You keep changing who you were referring to. You're getting more and more specific.

Malcolm wrote:

No, I have from the beginning been referring to Daesh fighters, people actively engaged

in armed combat who refuse to put down their arms.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:00 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

PuerAzaelis said:

I think the point is according to Mahayana attitude, there is no outside the situation, we are all in the same boat.

Malcolm wrote:

Exactly. We just have to decide who gets eaten first.

Author: Malcolm

Date: Friday, October 27th, 2017 at 4:59 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

We cannot stand out side this situation in the world as Buddhists. We have to involved. You need to check in with one of your teachers about this attitude.

Malcolm wrote:

Yeah, I really don't.

Author: Malcolm

Date: Friday, October 27th, 2017 at 4:34 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

As Buddhists we are supposed to be developing ourselves, not waging a crusade.

Malcolm wrote:

Part of self development, indeed, the main part of it is assisting others. Greg, for all our squabbling and disagreement, is actually doing admirable things in this respect, direct action, helping people who have been pushed into the worldwide stateless person crisis we are experiencing right now.

There are more stateless people in the world today than ever.

What the international community should be doing, and would be doing under other circumstances, is trying to address the issue. Instead, we have an irrational president, a sycophantic congress, and a growing Fascist movement in this country that is very bit as dangerous and bloody minded as Daesh.

We cannot stand out side this situation in the world as Buddhists. We have to involved.

Author: Malcolm

Date: Friday, October 27th, 2017 at 3:05 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You don't want to be part of that cycle if you can avoid it.

We are part of it, however.

We are part of cyclic existence. However we are not part of that specific negative feedback loop of killing and being killed within cyclic existence. Kalu R (previous) called that type of thing a "karmic cul-de-sac".

Malcolm wrote:

We are inside that loop. We pay taxes to a government that prosecutes those wars. We can pretend that we are free of complicity, but really, we aren't.

Our very lifestyle in the first world caused this. Neoliberal ideology supposes that if we just spread capitalism (under the guise of Democracy) on a wide enough scale, fast enough, everyone will be pacified with commodities. Of course this is not going to happen.

So these wars result. Amongst the people fighting these wars are those on both sides who use toxic ideologies to promote their cause. Some are more toxic than others.

Sooner or later human beings as a whole are going to have to accept that we live on a planet with limited resources that need to be equitably distributed to all.

But I don't see this happening, what I see happening is that we are just moving deeper and deeper into the Kali Yuga, and that about the best we can do is all palliative.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:29 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

The problem for the U\$ was that these governments were not particularly U\$ friendly. So they (the ruling elites of the U\$) preferred a chaos that they could then insert themselves into (to their monetary benefit) and they didn't care what the cost was.

Malcolm wrote:

No, that is really not how it went. Dick Cheney is a super paranoid person, and he really believed, and still believes against all evidence, that Hussein was months away from

working suitcase nukes. Once Bush found out that Cheney lied, he iced him.

But I know there are a lot of people on the right and the left who like conspiracy theories.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:25 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You still haven't answered to the key question: Who is going to do the Phowa?

Malcolm wrote:

You, Greg.

Mantrik said:

Malcolm, you described Liberation as a sort of wrathful Phowa.....and also referred to 'lower practices'.

Does this mean that, as with Phowa, it can be performed after the death of the body?

And does that mean the consciousness can be called to an effigy and liberated through that method?

Thanks.

Malcolm wrote:

In general, the object of such practices is generally provocations. But there are instances where people and indeed whole people, such as Mongolians, have been the objects of such rites as well.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:19 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

No one ever said it was "tantric liberation."

What I said in the beginning was that Daesh fighters in general fit the criteria of the ten fields. That is all I said. Then people went crazy with all kinds of assumptions.

Grigoris said:

This idea was originally posted in a thread that started with a news article about the UK government seriously considering drone bombing retreating ISIS members returning to their country of origin. It is not a crazy assumption at all given the context of the statements.

Malcolm wrote:

Yes, this is what the UK Government has decided:

Nearly all Britons who join Islamic State should be killed, the government made clear yesterday in a significant toughening of its line.

And:

The defence secretary warned her fellow volunteers: "If you are a British national in Iraq or Syria and if you have chosen to fight for Daesh . . . then you have made yourself a legitimate target."

I was pointing out that with Buddhaharma, there are provisions for dealing with absolutely wicked people and the kinds of criterion with which one decides how wicked they are.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:06 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

Other people take the point of view that Buddhists should under every circumstance take a pacifist position and argue that their respective governments should stay out of international affairs. I personally see that as an irresponsible point of view.

Grigoris said:

look son.jpg

Malcolm wrote:

Just pointing out that I think absolute pacifism is an erroneous position.

Grigoris said:

I have a pragmatic position. Until Daesh is out of the way, it is difficult to move forward in any thing like a lasting peace in the region. Just look at how the lack of de-Nazification is playing out in East Germany and Austria, as opposed to Western Germany.

look son 2.jpg

Malcolm wrote:

Just pointing out that Iraq, Syria and so on need to be de-Daeshified.

Look, Dick Cheney pretty much started this shit show single handedly. If there is anyone to ultimately blame, it is him. I did not vote for the bastards that started this whole mess, Cheney and co., and it has cost the US more than a trillion dollars, which is everything that Bin Ladin, and so on hoped for. It has been a tremendous waste of lives and resources. But the other sad fact is that the international community cannot simply sit idly by and watch those regions be ravaged by fanatics. We have an ethical obligation to support stable governments in the region who are able to come to some kind of internal balance, a problem that is still on going with the brewing four-way fight between Kurds, Iraqis, Turks, and Syrians, five, if one counts Iran.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:02 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

Who support the functional equivalent of White genocide by mass replacement of White Europeans with Middle Easterners...

Malcolm wrote:

Dude, you are hallucinating. There is no white genocide apart from the one in Alex Jone's febrile imagination.

The Cicada said:

Alex Jones = Texas, USA. Muslim immigration = Europe.

Malcolm wrote:

The narrative of "a white genocide" is the problem here. There is no such genocide taking place.

Author: Malcolm

Date: Friday, October 27th, 2017 at 1:52 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Mantrik said:

I did answer, read back. It is exactly the same people who can perform Phowa for any other being. You want their names or something?

Grigoris said:

NO, I am just showing all involved how ridiculous an idea it is to consider drone bombing retreating ISIS members as tantric liberation. It is stupid, verging on brain dead retarded.

Malcolm wrote:

No one ever said it was "tantric liberation."

What I said in the beginning was that Daesh fighters in general fit the criteria of the ten fields. That is all I said. Then people went crazy with all kinds of assumptions.

Amitabha is not going to sort anyone out here, I am afraid. It will be Yamarāja who does the sorting into various lower realms.

Author: Malcolm

Date: Friday, October 27th, 2017 at 1:21 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

That would explain why the Tibetans did not turn themselves into suicide bombers or go on random killing spree after China invade Tibet ... Tibet did not have crude oil and China was not a capitalist economy then.

Malcolm wrote:

The Tibetans conducted a guerrilla war backed by the CIA until 1969.

Sherab said:

Few, however, know that thousands of Tibetans took up arms against the invading forces of Communist China and for more than a decade waged a bitter and bloody guerrilla war of resistance. From the mid-1950s until 1969 the Tibetans were aided in their efforts by an unlikely ally: the CIA.

Author: Malcolm

Date: Friday, October 27th, 2017 at 12:59 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You don't want to be part of that cycle if you can avoid it.

Malcolm wrote:

We are part of it, however. It is not avoidable. So people take differing perspectives. Some people take the perspective that dealing with Daesh and other fanatic terrorist groups with military force is regrettable but unavoidable.

Other people take the point of view that Buddhists should under every circumstance take a pacifist position and argue that their respective governments should stay out of international affairs. I personally see that as an irresponsible point of view.

I have a pragmatic position. Until Daesh is out of the way, it is difficult to move forward in any thing like a lasting peace in the region. Just look at how the lack of de-Nazification is playing out in East Germany and Austria, as opposed to Western Germany.

Author: Malcolm

Date: Friday, October 27th, 2017 at 12:10 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You still haven't answered to the key question: Who is going to do the Phowa?

Malcolm wrote:

You, Greg.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 11:24 PM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

I'm assuming you didn't know that some ISIS fighters were kids when making those statements. So are you still in favor of executing all ISIS fighters, now knowing that some are brainwashed minors?

Malcolm wrote:

You can't seriously think that the international community can allow Daesh to survive anywhere. Of course there are ethical issues and concerns, as there always when dealing with death cults, recruitment of child soldiers is one of them and how to reintegrate them after they have been captured is something the international community is going to have to deal with.

I was specifically referring to those people who refuse to surrender.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:19 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

PuerAzelis said:

Um, before we go off to amputate gangrenous limbs or stop people upstream throwing the babies ... can we all agree that in the long run none of this will work? Giving causation a nudge isn't going to stop people headed for an animal rebirth, or worse.

Malcolm wrote:

Of course.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:09 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

Who support the functional equivalent of White genocide by mass replacement of White Europeans with Middle Easterners...

Malcolm wrote:

Dude, you are hallucinating. There is no white genocide apart from the one in Alex Jone's febrile imagination.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:07 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

For example, Antifa - a terrorist Communist group, its only raison d'etre to violently disrupt legal, peaceful gatherings of Republicans, conservatives, and Alt Right groups.

Malcolm wrote:

Disrupting the "Alt-Right," aka, neo-Fascists, is the whole point of Antifa. Can't give the Fascist bastards an inch. We fought a world war to put those bastards down.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:32 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

.... I was talking about, and am only talking about Daesh fighters. The rest of them need to be interviewed and observed, incarcerated if need be, depending on how committed to this perverted ideology they are.

Sherab said:

You are assuming that ALL Daesh fighters are hardcore supporters of Daesh ideology. That is an unsafe assumption. Even among fighters, there could be varying degree of commitment to Daesh ideology.

Malcolm wrote:

If they are there, they believe in what they are doing. Anyway, Daesh is on the way out.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:10 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

Drone bombing does not deal with the root of the problem.

Malcolm wrote:

The only person who is talking about drone bombing is you.

The only way to deal with these kinds of people in a real sense is ground troops with close air support.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:08 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You get rid of ISIS and something else will grow to take its place. Guaranteed. Unless you deal with the root of the problem.

Drone bombing does not deal with the root of the problem.

Thomas Amundsen said:

What is the root of the problem?

Malcolm wrote:

Some people do not understand that some infections, like gangrene, just need to be cut out. Then you treat rest of the patient's body with appropriate remedies.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:32 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

We need to make a distinction here that in real life, hate is not limited by race - its just one of the categories that we pay more attention to.

Malcolm wrote:

We are talking about the Tea Party and the Trumpistas here. Racist as f&^k. BTW, you can keep NYC. Ugggh. Hate that place. Sea level rise might be the best thing that happens to it since it the Dutch cheated Indians for it.

Queequeg said:

Right, and what I'm saying is that the Tea Party did not start out as what it became.

Malcolm wrote:

We will agree to disagree. It was racist from the get go.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:27 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Mantrik said:

So, you include everyone in the organisation - the kid who makes their meals, a jihadi bride who is proudly supporting her spouse, a fool jihadi from the US who is ideological but totally unable to be a combatant?

In terms of suitability for liberation, just how close do we need to be to the ones who are plotting and executing the killings?

Grigoris said:

And who and how does one need to be doing the killing, in order for it to qualify as liberation?

Malcolm wrote:

In this case, if they are stopped, they are prevented from engaging in more nonvirtuous deeds and harming more sentient beings. That is liberation enough.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:26 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Grigoris said:

It was not a trap, not intentional anyway... The reality is that from a drone the closest you'll get to knowing if somebody is a member of ISIS is if you see somebody with an assault rifle, a beard and a turban. In rural Syria that is about 80% of the adult male population.

AND I am not only doubting if all ISIS members are suitable objects for liberation, I am also doubting whether the subjects that are liberating are suitable too. It seems to me that by agreeing to drone strikes you are setting up drone operators for rebirth in the three lower realms; since their motivation is unlikely to be bodhicitta and they will not be engaging in the correct practices when blowing people into tiny pieces. They will just be committing plain and ordinary murder.

So it is my opinion that your view is completely mistaken and lacking in compassion, as it is setting up the causes and conditions for both the subjects and objects of the actions, to experience horrendous future suffering.

Malcolm wrote:

My friend, you introduced all these elaborate conditions. I don't think the US or Europe needs to be involved in these operations directly. I think the Iraqis, Kurds, and Syrians are doing an adequate job of cleaning out Daesh from Iraq and Syria. But they are not going to be able to sit back. We will all have to be vigilant for the next 100 years to make sure this kind of poison does not spread again.

I have compassion for Daesh. But I don't think there is any else to do. They are like rabid dogs. They need to be put down, just like any other animal with rabies.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:23 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Mantrik said:

So, you include everyone in the organisation - the kid who makes their meals, a jihadi bride who is proudly supporting her spouse, a fool jihadi from the US who is ideological but totally unable to be a combatant?

In terms of suitability for liberation, just how close do we need to be to the ones who are plotting and executing the killings?

Malcolm wrote:

Jesus, you are not paying attention. I was talking about, and am only talking about Daesh fighters. The rest of them need to be interviewed and observed, incarcerated if need be, depending on how committed to this perverted ideology they are.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:12 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

We need to make a distinction here that in real life, hate is not limited by race - its just one of the categories that we pay more attention to.

Malcolm wrote:

We are talking about the Tea Party and the Trumpistas here. Racist as f&^k. BTW, you can keep NYC. Ugggh. Hate that place. Sea level rise might be the best thing that happens to it since it the Dutch cheated Indians for it.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:56 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

I understand this my dear Malcolm, but what we are actually talking about ('ccept in the

case of Guru Rinpoche, maybe) is Military personnel dropping bones from drones on unknown people that look like ISIS members. Now if you consider that "liberation", well, then it seems you have strange ideas about tantric practice. Now if it was Guru Rinpoche manning the drones I might say okay, it would still kind of freak me out, but...

Malcolm wrote:

I don't see any reason why they all shouldn't be executed.

Mantrik said:

Note Greg's phrases 'unknown' and 'look like'. Guess you fell into the trap he set. (Originally you were referring to Daesh who were committed to killing, not random people fleeing a conflict zone.)

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:47 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

No, liberation is a kind of wrathful phowa, actually.

Grigoris said:

I understand this my dear Malcolm, but what we are actually talking about ('ccept in the case of Guru Rinpoche, maybe) is Military personnel dropping bones from drones on unknown people that look like ISIS members. Now if you consider that "liberation", well, then it seems you have strange ideas about tantric practice. Now if it was Guru Rinpoche manning the drones I might say okay, it would still kind of freak me out, but...

Malcolm wrote:

I don't see any reason why they all shouldn't be executed. Why? Because they are actually wicked. There are not that many people in the world that I think of as being wicked through and through. Daesh fits the bill.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:43 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

It started with finance guys who were screaming for the whole thing to collapse and reset

Now that I think about it, I wonder if this is part of the reason people are pissed.

They wanted to see a wholesale collapse of the present economic system - a reset

based on what they consider tangible value - hard work, ingenuity, GOLD. When the complete collapse didn't happen, they focused their anger on Obama because he stood in the way, bailing out people who took more loan than they could afford, as well as the banks that set up the macro-architecture of the whole scheme - mortgage backed securities.

I suspect there is an intersection here of doomsday preppers, white nationalists, and zombie show fans.

Malcolm wrote:

It is plain old white privilege and racism. I don't understand why you resist this.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:34 AM

Title: Re: Grievances, real and fictional

Content:

Malcolm wrote:

Before Obama, no tea party. After Obama...you connect the dots.

Queequeg said:

I was there at the beginning - see my link above. It started because of the bailouts. They hated Bush, too, especially Paulson's midnight stick-up of the treasury.

It started with finance guys who were screaming for the whole thing to collapse and reset, or alternatively, if the government was going to pay out money, calling for infrastructure instead of bank bailouts. Relevant:

Then the hoi polloi joined with the Koch brothers seeding the astro-turf phase. And then all that birther crap came up, but that was later.

Now, I'm not saying that the gold bugs and bond traders who started it all are not racist. But race was not the motivating issue for them. Sentiment breaks right among that crowd, but there were just as many calling for a New Deal. It wasn't until the yahoos got involved that the New Deal faction bailed out. A lot of them, I suspect turned out for Bernie.

Malcolm wrote:

This is racist as f^%K:

Do we really want to subsidize the losers' mortgages? This is America!

And we can see that his comments provoked immediate observations that his sentiments were racist.

Queequeg said:

Rick Santelli is heir to this legacy laced with racist overtones. Note the promo before the

rant in the video link at CNBC. CNBC has an upcoming special entitled The Rise of America's New Black Overclass. Fear mongering, it's worked before so let's try it again. It's back to the 1970s for the GOP and their rabid white ethnics.

Malcolm wrote:

https://opinionator.blogs.nytimes.com/2009/02/20/rick-santelli-tea-party-time/?_r=0

The tea party is racist as f&^k and always as been, including this rant by Santelli that started is all.

Queequeg said:

Santelli's "rant" was not really aimed at Big Government or corporate cronyism or high tax levels or corruption or any of the targets soon claimed for the tea party. It was a rant at those shiftless poor people who took out mortgages they should have known they could not repay and then expected virtuous successful people like Santelli himself to rescue them with his tax dollars. Perhaps Santelli did not have a racist bone in his body — how should I know? — but he was pushing a narrative beloved of racists at all times and in all places. They resent those people who seek to escape their just desserts via force, whether it's through street crime or the organized larceny of government redistribution.

Malcolm wrote:

<http://nymag.com/daily/intelligencer/2016/09/from-tea-to-trump-not-that-long-a-journey.html>

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:27 AM

Title: Re: Grievances, real and fictional

Content:

Malcolm wrote:

Samsara is a shitty place to try and raise a family.

Queequeg said:

Cop out.

Doesn't have to be this sort of shitty.

Malcolm wrote:

It could be much worse.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 2:13 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

Sorry, need to clarify myself on this - not entirely manufactured. There is definitely exploitation of deep and real concerns that are whipped up and sublimated into the exaggerated fear and anger associated with Trumpism/Tea Party.

Malcolm wrote:

Nah, the Tea Party was always racist. Now they have their racist messiah.

Queequeg said:

That is an awfully essentialist way to look at it.

Malcolm wrote:

Before Obama, no tea party. After Obama...you connect the dots.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 1:29 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

Grigoris said:

A rose by any other name... And since we are talking about my other comment referring to Daesh fighters, eliminating them prevents them from engaging in further nonvirtues. Maybe in this lifetime, but the karmic imprint would...

Malcolm wrote:

The karma from their actions assures their birth in hell realms anyway.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 1:27 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

Grigoris said:

A rose by any other name...

Malcolm wrote:

No, liberation is a kind of wrathful phowa, actually.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 12:51 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. Do you really think that? Because if you do, I do not see how you can have faith in him.

Grigoris said:

You have faith in the fact that there can be a justified (tantric) murder and yet you cannot see how somebody can have faith in a (tantric) murderer? That's pretty strange...

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

And since we are talking about my other comment referring to Daesh fighters, eliminating them prevents them from engaging in further nonvirtues. As it is, those people are going to spend eons in lower realms for their crimes against sentient beings. Just to be clear, Daesh is a special case, like SS soldiers. There really is only one thing to be done with them. In general, however, I don't support wars.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 12:48 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. I am quoting the translation of the Barchey Lamsel text. The word they use is "destroyed". You mean this line? It is the only mention of Bon:

10) Having done the accomplishment at Samye Chimphu, repelled negative conditions and bestowed siddhi, you placed the king and ministers on the path of liberation, the teaching of the Bon's demonic forms declined, and the teaching of the precious immaculate dharmakāya placed the fortunate on the stage of buddhahood.

gdon gzugs bon gyi bstan pa bsnuhs.

The word in the text is bsnuhs. It means either "med par gtong ba," "sent into nonexistence" or "nub par byed pa", "caused to decline."

It does not have the strong connotations of other Tibetan words, such as 'joms, to conquer, brlag pa, to crush.

The commentary by Dilgo Khyentse on this line states that the Bonpos were defeated in debate by Padmasambhava and Shantarakshita through citation and reasoning. They were then exiled by royal decree, and their teaching disappeared.

If you look at the broader history, this refers to a faction in the Tibetan court of Trisong Detsen that maintained connections to the overthrown Zhang Zhung kingdom whose power over Tibet had been shrugged off a century before when Srong Tsan Gampo engineered the assassination of King Ligmincha. "Bonpos" then are not the Bonpos we have today. And in other Kathang literature, we have clear examples of Padmasambhava interceding on behalf of some Bonpos whose practices did not involve animal and human sacrifice, so called "good Bonpos." So here, the so called "Bonpos" who were exiled were a specific political faction of Tibetans.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:47 PM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

I don't know if the grievances of people in "Trump Country" are fake or that their fears are manufactured.

Sorry, need to clarify myself on this - not entirely manufactured. There is definitely exploitation of deep and real concerns that are whipped up and sublimated into the exaggerated fear and anger associated with Trumpism/Tea Party.

Malcolm wrote:

Nah, the Tea Party was always racist. Now they have their racist messiah.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:40 PM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

Not to toot my own horn... but...

<https://dharmawheel.net/viewtopic.php?f=47&t=22958&p=343436&hilit=tea+party#p343436>

When we talk about Tea Party, what exactly do we mean these days? I ask because the Tea Party movement seems to have evaporated, replaced by Trumpism.

Malcolm wrote:

Tea Party = Trumpism. Trump is the Tea Party Messiah.

Queequeg said:

If that is the case... and I don't want to be accused of trumpeting for Trumpism... I don't know if the grievances of people in "Trump Country" are fake or that their fears are manufactured. I think this view underestimates the circumstances across a lot of places being left behind in the present economy and the social problems that have followed.

Malcolm wrote:

Samsara is a shitty place to try and raise a family.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:17 PM

Title: Re: Grievances, real and fictional

Content:

DGA said:

the tea party and its affiliates (living in a phantasmagoria of fake grievances and manufactured fears).

Queequeg said:

Not to toot my own horn... but...

<https://dharmawheel.net/viewtopic.php?f=47&t=22958&p=343436&hilit=tea+party#p343436>

When we talk about Tea Party, what exactly do we mean these days? I ask because the Tea Party movement seems to have evaporated, replaced by Trumpism.

Malcolm wrote:

Tea Party = Trumpism. Trump is the Tea Party Messiah.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 10:56 PM

Title: Re: The DJKR Topic

Content:

Lhasa said:

Well if the king is subjugated to an extremely powerful siddha, and converts to that religion, how can you say that that siddha is not personally involved?

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. Do you really think that? Because if you do, I do not see how you can have faith in him.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:40 AM

Title: Re: The DJKR Topic

Content:

Adamantine said:

Sort of like what's happening to Muslims in Myanmar?

Malcolm wrote:

The charge is not that there was a power struggle in Tibet between Tibetans who wanted to adopt Buddhism and those who didn't, the charge is that Guru Rinpoche was personally involved.

Adamantine said:

Right. I've been under the impression from what I've read that Guru Rinpoche's activities in Tibet were mainly subduing obstructing invisible beings and binding them under oath as protectors, along with his vast beneficial teaching efforts including concealing terma. The power struggle against the bonpo was more the King's department. Is that your take away?

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 10:30 AM

Title: Re: The DJKR Topic

Content:

Lhasa said:

In the 'Heart Essence of the Khandro' by Yongdzin Rinpoche, starting on page 148, you will find the Bonpo version of what happened. Phrases like, "set out to destroy the doctrines of Yungdrung Bon,...a time of devastation,.. Bon lamas, ministers and powerful noble people as well as ordinary folk were put to death or banished...property confiscated,... those who remained in Tibet were forcefully and sometimes brutally converted to the new religion, Indian Buddhism....gompas laid waste,... persecution of the Bonpos."

Good read.

Adamantine said:

Sort of like what's happening to Muslims in Myanmar?

Malcolm wrote:

The charge is not that there was a power struggle in Tibet between Tibetans who wanted to adopt Buddhism and those who didn't, the charge is that Guru Rinpoche was personally involved.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 4:37 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

One really must be more precise than "I seem to recall."

Grigoris said:

In the Barchey Lamsel it states that Guru Rinpoche in his incarnation as Dukyi Shechen while practicing in the Slate Mountain forest hurled his "phurba of recitation" and burnt the sandalwood forest and dried up the lake.

Malcolm wrote:

Yes, because there were harmful nonbuddhists there, etc. This manifestation is called "Great Enemy of Māra."

Grigoris said:

In his incarnation as Kalden Drendze he destroyed the teachings of the Bonpo. Give me some time and I'll find the bit about the tribe of Daka too...

Malcolm wrote:

What do you mean by destroy? In the supplication it pretty clear that Bon declined because the King, etc., were placed in the Dharma.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 3:08 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Coëmgenu said:

It is Saudi Islam.

Malcolm wrote:

Not really. Daesh is comprised of madmen, whose minds have been possessed by demons.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 1:37 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Minobu said:

well first up we need to know what exactly is Islamic Extremism ..what is it they read that turns them into human bombs.

No one tells you exactly what it is they are told and where it comes from...

we take this knowledge and go global with it...governments pay to have documentaries about it...teaching kids it's wrong..

unfortunately i do not know what it is so like maybe they cannot make documentaries about it for it could be politically incorrect and the world just has to live with this forever.

we might offend people ...it's very hard to understand.

Malcolm wrote:

It's not about Islam, not really. The minute people make Daesh about Islam, they lose sight of the real situation.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:52 PM

Title: Re: HHST Yamantaka initiation 2018

Content:

zerwe said:

Hi all.

Was wondering if anyone had any specifics about the upcoming Yamantaka initiation in Boston this April.

What sort of commitments does HHST typically give? And sort of related to another recent thread; how reconcilable

is receiving this initiation from HHST if one is a Gelug FPMT practitioner? My Lama's suggestion is to seek this initiation

when my mind is ready. I imagine this may be a discussion I need to have with him directly, but I strongly believe that he would not object.

Big Love,

Shaun

Malcolm wrote:

All empowerments HHST is giving can be taken without receiving a specific practice commitment.

<https://sakya.net/#HHST>

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:36 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Isn't that having an attachment to your views?

Malcolm wrote:

So is pure vision. This is why there is a completion stage.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:02 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

Please determine the existence of nagas or of hungry ghost realms using logical deduction.

Malcolm wrote:

The Buddha spokes of them, therefore, we can deduce they exist.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:17 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Yeah, because that's never been misused.

Malcolm wrote:

Unlike other countries, like China and Russia, the US and Western Europe are largely nations of laws. We really do maintain that. Can't say as much for the rest of the world.

Johnny Dangerous said:

Only because of civil institutions basically, increasingly militarism - including things like expanding approval extra judicial assassination, will put an end to what little restrains authoritarianism here, IMO.

Malcolm wrote:

I bet you will find out someday that Anwar Al Awlaki was tried in absentia in a FISA court before Obama ordered his death.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:15 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Anyway, I don't really wanna continue this, I see where you're coming from on an ethical level, i am not bothered by people wanting to go to war with Daesh, and I applaud groups like Rojava doing so..I just don't share your enthusiasm or trust for the Western world's "solutions".

Malcolm wrote:

I actually don't want to make war on anyone. But sometimes, when decent people are being deliberately murdered by savages, someone has to step up.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:12 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Yeah, because that's never been misused.

Malcolm wrote:

Unlike other countries, like China and Russia, the US and Western Europe are largely nations of laws. We really do maintain that, not perfectly, but we try. Can't say as much for the rest of the world. And I have travelled a lot of it.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:09 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Uh, the US killed Americans in Al Quaeda, it's already happened...

Malcolm wrote:

You mean Anwar Al Awlaki? He gave up his right to call himself an American the very first time he called for terrorist attacks on the United States.

Johnny Dangerous said:

You're welcome to believe that, it's certainly a common sentiment these days, but you're not going to convince me of the importance of extra-judicial assassination. I was simply mentioning it because it's relevant, as America has already killed it's own citizens sans due process int he War on Terror, though certainly it's been isolated.

Malcolm wrote:

He was a traitor to his nation. He committed treason. This is how the treason law works:

United States Constitution. Article III said:

Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

Malcolm wrote:

and:

18 U.S. Code § 2381 - Treason said:

Whoever, owing allegiance to the United States, levies war against them or adheres to their enemies, giving them aid and comfort within the United States or elsewhere, is guilty of treason and shall suffer death, or shall be imprisoned not less than five years and fined under this title but not less than \$10,000; and shall be incapable of holding any office under the United States.

Malcolm wrote:

His broadcasts and videos were quite sufficient evidence. Under these statutes, any US citizen who went to fight for Daesh, can be subject to the same punishments.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:05 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

That will just involve more US installation of friendly regimes, as much as I could agree in theory, I don't think any help the US gives will be about stopping ISIS or helping the nascent half-ass Iraqi government.

Malcolm wrote:

The installation of friendly regimes works for me.

Johnny Dangerous said:

Our country has such a terrible history of "assisting" with such things, I don't really see the point, it will never be above board.

Malcolm wrote:

We have an obligation to assist — after all, Daesh is somewhat a problem of our own making. We do need to clean up the messes our country makes.

Johnny Dangerous said:

I don't think the US has ever cleaned up a mess it has made, usually it installs it's own business interests backed by military presence and finagles things to make markets friendly, I don't think on the whole policy makers care about cleaning up our messes, though again I can agree in theory.

Malcolm wrote:

I disagree. I think Obama, Clinton, and Carter were very motivated to clean up messes we made. Unfortunately, for Obama and Clinton, they had hostile congresses to contend with.

As a matter of real politik, however, I think that Trump's nativism, etc., has really cost us. Frankly, I would rather live in a world where US power was dominant than Russian or Chinese power. Just sayin...

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:00 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Also worth mentioning, America has already done this with Al Qaeda.

Malcolm wrote:

Al Qaeda is not the same. They are enemies of the US certainly and perhaps, given the chance, they might be just as terrible as Daesh. But as it stands right now they are not. Daesh even disgusts them. Al Qaeda is the enemy of those western countries who happened to station troops in Saudi Arabia after the first Gulf War. They don't qualify.

Johnny Dangerous said:

Uh, the US killed Americans in Al Qaeda, it's already happened...

Malcolm wrote:

You mean Anwar Al Awlaki? He gave up his right to call himself an American the very first time he called for terrorist attacks on the United States.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:57 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

no one is interested in "eliminating" ISIS in any way that would realistically reduce the damage they are doing, or prevent them from morphing into something else.

Malcolm wrote:

Iraqis, Kurds and Syrians are pretty interested in this, as they should be, and we should assist them.

Johnny Dangerous said:

That will just involve more US installation of friendly regimes, as much as I could agree in theory, I don't think any help the US gives will be about stopping ISIS or helping the nascent half-ass Iraqi government.

Malcolm wrote:

The installation of friendly regimes works for me.

Johnny Dangerous said:

Niger and Nigeria is also interested in this, as well as what passes for a Somalian Gvt. We should assist them as well. We are already assisting Duterte in the Philippines, who of course is also another person who is extremely problematical.

This is not even a question of Islam, etc. These people are enemies of humanity (even their own) and this should be recognized. We should support those who oppose to the extent that we can.

Our country has such a terrible history of "assisting" with such things, I don't really see the point, it will never be above board.

Malcolm wrote:

We have an obligation to assist — after all, Daesh is somewhat a problem of our own making. We do need to clean up the messes our country makes.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:54 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Also worth mentioning, America has already done this with Al Qaeda.

Malcolm wrote:

Al Qaeda is not the same. They are enemies of the US certainly and perhaps, given the chance, they might be just as terrible as Daesh. But as it stands right now they are not.

Daesh even disgusts them. Al Qaeda is the enemy of those western countries who happened to station troops in Saudi Arabia after the first Gulf War. They don't qualify.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:50 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

no one is interested in "eliminating" ISIS in any way that would realistically reduce the damage they are doing, or prevent them from morphing into something else.

Malcolm wrote:

Iraqis, Kurds and Syrians are pretty interested in this, as they should be, and we should assist them.

Niger and Nigeria is also interested in this, as well as what passes for a Somalian Gvt. We should assist them as well. We are already assisting Duterte in the Philippines, who of course is also another person who is extremely problematical.

This is not even a question of Islam, etc. These people are enemies of humanity (even their own) and this should be recognized. We should support those who oppose to the extent that we can.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:45 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

DGA said:

I would assume that among Daesh all three categories of participants obtain. Should all three be treated the same, i.e., "lead poisoning"?

Malcolm wrote:

I was talking about Daesh fighters, people who run the Daesh state and are committed to it's really insane vision of the world.

Fortunately, the Iraqis, Kurds and some Syrians seem to be in the process of sorting out Daesh in Iraq and Eastern Syria. They understand very clearly the toxicity of Daesh, even if some people in the West do not.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:39 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

This kind of requires one to ask the question behind the motivation of killing Daesh/Isis.

Malcolm wrote:

They are harmful beings. In a rather short time, they have wrecked a number of large cities in the Middle East, and literally kept 2 or 3 million people in abject slavery, terror, and poverty. Yes, I am quite aware that without the second Iraq war, etc., we would not discussing this at all.

But when you have a rabid dog, first you put it down before you wonder where it got bit.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:35 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Jesse said:

Have I made the list yet?

Malcolm wrote:

No, you have not. You would literally have to be willing to harm the Dharma and all sentient beings as well (Like Daesh), and be utterly devoid of love and compassion to make it on the list,

I do suggest you get a handle on your anger, however.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 7:37 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Jesse said:

Who gets to decide who lives, and who dies? Based on what criteria? Based on the views/welfare of which nation-state?

Malcolm wrote:

I gave the criteria.

Jesse said:

I find you pretty intolerable most of the time, I suppose my killing you would be a service to sentient beings then.

Malcolm wrote:

I think you would only be scratching a homicidal itch and not getting the root of your problems.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 6:09 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Dan74 said:

It'll be a feat of serious sophistry to demonstrate that for each and every one of them, sight unseen. Seriously, Malcolm, you do a great deal of good. I hope you reconsider this. Look at what non-Buddhists do in Aarhus, Denmark, the success they've had in rehabilitating former Daesh people. And you would just give up on them and call for slaughter? Seems like a huge blind spot in compassion, let alone ethics and general sound policy.

Malcolm wrote:

I am talking about those who remain armed, who continue to fight and attempt to spread their evil creed. They have amply proven they will resort to genocide, etc. They would certainly harm any Buddhist they got their hands on.

And as far as those who have returned and have laid down arms, I would not trust them at all, and would make sure they were under constant surveillance. It is a crime in the US even to attempt to travel to join Daesh, as it should be in all civilized nations.

I am pretty liberal with respect to most things, but I have zero tolerance for Daesh.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 6:02 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

So killing a minister's son and having 5 consorts that include teens to practice with is a pure guru?

Malcolm wrote:

He was playing on the roof, and the staff slipped from his hands. It is not like Guru Rinpoche set out to murder the boy.

As for Yeshe Tsogyal, and the rest, when you were 16 in those days, you were a woman, ready to be married.

Tenma said:

Explain 12 year old Yeshe Tsogyal.

Malcolm wrote:

Her biography clearly states she was 16 when she met Guru Padmasambhava. She was 12 when her parents forced her into an arranged marriage with King Trisong De'tsen. But

the latter had many wives, not merely one or two.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:38 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Dan74 said:

I think this view expressed by Malcolm here is so selfevidently repugnant on many levels, it doesn't require counterarguments.

Malcolm wrote:

There are some sentient beings who are so harmful to other sentient beings the only compassionate thing to do is to liberate the former so they will not continue to harm the latter.

Fortunately, this fact has been recognized by the governments of the world and they are eliminating Daesh and its analogues as best they can. I support them in this. It is for the best.

Within Vajrayāna, there are ten criteria which must be fully met for a sentient being to be considered eligible for such liberation: 1) they harm the doctrine, 2) they despise the Three Jewels, 3) they rob the Sangha 4) they despise Mahāyāna 5) they harm the body of the guru, 6) they destroy the vajra family, 7) they cause obstacles to practice, 8) they utterly lack love and compassion, 9) they are utterly divorced from samaya vows, and 10) they have a false view of the result of karma.

Those who belong to Daesh, as far as I am concerned, satisfy all ten.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:21 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I seem to remember that some of his incarnations killed whole tribes of Daka, burnt forests, dried out lakes and other nastiness...

Malcolm wrote:

One really must be more precise than "I seem to recall."

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:15 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Malcolm wrote:

Daesh should be eliminated. They are exactly the kind of sentient beings that should be the object of the lower activity. It is the only compassionate way to deal with them.

Grigoris said:

I guess we should eliminate the Burmese government too. And the US government, I mean they have killed more people and destroyed more countries than Daesh ever will, even in their wildest wet dreams.

Malcolm wrote:

I am sure if you think about it a little bit, you can really understand the difference.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:12 AM

Title: Re: Huldufólk and Nagas

Content:

tiagolps said:

I might just be imagining any connection with Nagas. But hey, cute little curiosity anyways.

Malcolm wrote:

They are more like The'u rang...

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 4:45 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mantrik said:

I wonder at what point Buddhists would see killing as justified, if at all.

Malcolm wrote:

When someone is an enemy of the Dharma and sentient beings, like Daesh, then it is justified.

Mantrik said:

Do you mean if they are close to completing the karma of killing, specifically?

Malcolm wrote:

Daesh should be eliminated. They are exactly the kind of sentient beings that should be the object of the lower activity. It is the only compassionate way to deal with them.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 2:51 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

MalaBeads said:

Gyatrul Rinpoche made a somewhat cryptic comment about samaya once that I heard. He said "You don't even know what samaya is, let alone how to practice it." I thought to myself, "Ain't that the truth?"

All the rules surrounding samaya are not samaya. Rules. That shalt not. What about us rule-o-phobes? Can we not practice dharma? Certainly, the whole concept of samaya did not function in Shakyamuni's time. So when exactly did it enter the Buddhist pantheon? Does anyone know? Is it just a Tibetan thing? No other branches of dharma practice seem to have it. Wondering about the whole thing.

Malcolm wrote:

With Yoga tantra.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 2:02 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mantrik said:

I wonder at what point Buddhists would see killing as justified, if at all.

Malcolm wrote:

When someone is an enemy of the Dharma and sentient beings, like Daesh, then it is justified.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 1:23 AM

Title: Re: The DJKR Topic

Content:

smcj said:

...in your opinion.

Not just in my opinion. As before.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

These are all admonitions to avoid evil gurus. No argument there. You need to have citations saying that it is ok to break samaya with a guru once you have made a commitment to him.

Malcolm wrote:

No, Moksakara's advice clearly means that once you have understood this or that person to be evil, you shun them. You cannot break samaya with someone who is not qualified to bestow samaya or who has broken their own samaya. As the Rig pa Ranshar states:

If the master breaks samaya, there is no method of purification.

If one has broken samaya, one has no samaya to give.

Khenchen Ngalo states:

Furthermore, as previously explained, after one has requested Dharma and empowerments from a reliable, qualified vajramaster guru, despising him with thoughts such as, “this one’s discipline is corrupt,” “this one’s diligence is weak,” “he is confused” and so on is likened to despising all the buddhas.

If someone discovers their guru is not qualified, there is no obligation to continue to follow such a guru at all, or regard them as pure and so on.

What is a qualified guru? Again, Khenchen Ngalo comments:

it is definitely necessary that the guru has obtained the empowerment, possesses the lineage, is pure, all of his practices accord with the tantra division because he understands the meaning of the tantras, has completed the approach and accomplishment, guards the supreme samayas of the four empowerments like his life, is adorned with many intimate instructions [man ngag, upadeśa] of nāḍis, vāyus, dreams, etc., which correspond with the tantras, whose continuum is moistened with love, compassion, and bodhicitta, and who knows many scriptures and treatises of sūtra and tantra.

This is a qualified guru.

smcj said:

He incited people to try to kill him, yet his students saw him as pure.

Malcolm wrote:

???

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 1:12 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

So killing a minister's son and having 5 consorts that include teens to practice with is a pure guru?

Malcolm wrote:

He was playing on the roof, and the staff slipped from his hands. It is not like Guru

Rinpoche set out to murder the boy.

As for Yeshe Tsogyal, and the rest, when you were 16 in those days, you were a women, ready to be married.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Well, it kind of follows, if one has actual conviction in a lama being a "Khyentse." then one wouldn't be so inclined to view their actions through an ordinary lens.

It was you who mentioned a quote about Guru's being a mix of positive qualities and faults, which was obviously to undermine my post that surprise surprise enlightened activities could manifest even in ways not everyone understands!

Malcolm wrote:

It was a reality check sourced from an authoritative commentary on a major tantra. It is a citation which I stand by. There is no living person alive today, in this Kali Yuga, who is completely free of misdeeds. Therefore, when picking a guru, one must see whether their qualities far outweigh their faults. This is much more reliable method for choosing a guru than chasing tulku titles. Of course, having chosen a guru, one must endeavor to see their minor flaws as teaching methods.

Sonam Wangchug said:

In reality, when these conversations crop up, I think it bears reminder, the tremendous confidence in which these lama's who are MOST of our refugees have placed in Rinpoche.

Malcolm wrote:

There is no tantra or sūtra anywhere that mentions a system of tulku recognition through dreams, divinations, oracles or any other means.

Sonam Wangchug said:

Why it is relevant, has to do with actions coming either from realization or confusion. While of course, a lama can become realized in the course of that lifetime, if indeed we are convinced of their being recognized by someone with less cognitive veils as a nirmanakaya then that helps.

Malcolm wrote:

It involves a chain of authority, and is not immune to Āryadeva's criticism of relying on claims of royal paternity.

Furthermore, according to Guru Padmasambhava in the Transcendent State of

Samantabhadra cycle of teachings, an actual nirmanakāya is fully conscious when conceived, throughout the term of gestation, and through their birth. Bodhisattvas on the stages are conscious of being conceived, and are conscious throughout gestation, but lose consciousness at the time of birth. Ordinary sentient beings are conscious of being conceived, but are not aware throughout their gestation, and do not recall being born.

Sonam Wangchug said:

I doubt that the hardliners against Rinpoche will change their stances no matter who says what, but in the sea of this trend of aversion I just seek to offer another angle which I know (though not everyone publicly shares it) others feel.

Malcolm wrote:

You are confused. I am not a hardliner who has arrayed themselves against anyone, least of all Dzongsar Khyentse. He is a qualified teacher, well trained and educated. That's enough in itself without all the extra baggage of tulkuhood.

I am totally skeptical of the tulku recognition system, something I have never hidden, ever. I consider the system of tulku recognition to be a Tibetan cultural custom, and that as a cultural practice, it is often is carried out in ways that are inconsistent with the Dharma. This is not to say this social strategy on the part of Tibetans to manage inheritance and lineage transmission has always been unsuccessful. However, there is a within Tibetan literature much fun poked at tulkus, and not a little healthy skepticism. For example Paltrul Rinpoche ironically notes in the The Oral Advice of Guru Samantabhadra:

Although they have not even the slightest qualities of hearing, reflection, and meditation in their continuums, they think they are better than others— “I am a guru,” or similarly, “I am a reincarnation,” “I am a bodhisattva,” “I am a master,” and so on. Furthermore, they also consider “My family is like that,” guarding their family like brahmins. Alternately, even though they have modest qualities of hearing, reflection, and meditation, [8/a] they do not practice with pure motivation for the benefit of future lives but do so for this life fearing personal loss such as the residence of the guru and so on. Like a grindstone made of wood, they do not have the ability to tame the continuums of disciples.

Though their own continuums lack even the modest qualities that should make them better than common people, other fools have faith in them, according them status without examining them. Their continuums are bloated with acquisitions and respect.... It is the Sogyals, Segals, and Burroughs of the world that should give one pause about tulku recognitions in general, not to mention the Fifth Dalai Lama's autobiographical account of how he was fraudulently recognized as the reincarnation of the fourth Dalai Lama by the regent, Sonam Rabten (1595–1658).

I therefore claim that teachers and gurus need to be examined based on their own character and deeds, rather than their titles, no matter how lofty or awakened the person handing out such recognitions may seem to us.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:49 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Before I go any further I think that I need to make it clear I'm an enthusiastic supporter of Minyur R. and HHDL's position on abuse by gurus. Nothing I say should be interpreted to mean that I think somebody should stay in an unhealthy situation. The current discussion I'm trying to have with Malcolm is about the theoretical framework for guru yoga. That framework is designed around the ideal scenario where you guru actually is an enlightened Buddha.

Evidently there was a time when that was reliably the case.

Malcolm wrote:

I do not think this is a wise assumption.

smcj said:

Obviously these days those kinds of gurus are few and far between, if they have continued to exist at all.

Malcolm wrote:

It is the case that, as the Hevajra commentary Padmini cites the Approach to the Ultimate:

Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds;

disciples should rely on those

whose qualities predominate, and who have been thoroughly investigated.

No need for a citation. If you think you should have pure perception of a criminal guru like the one I mentioned (i.e. murderer, rapist, pedophile, et al.) you are an idiot. Anyone who encourages you to think so is an idiot. Anyone who agrees with them is an idiot. ...in your opinion.

Not just in my opinion. As before.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault

is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

smcj said:

So in the case of Padmasambhava, if someone was his disciple, would it not be correct for them to see all his actions as pure, even though he behaved in ways that provoked criticism?

Malcolm wrote:

Sure, as long as he was not 1) murdering people, 2) molesting children, 3) raping women, 4) stealing and 5) lying.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:24 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I do not believe that text is referring specifically to Nirmanakaya's who appear in "inconceivable variety, for the benefit of sentient beings." and actually do not take rebirth because of karma but because of compassion.

Malcolm wrote:

There is a difference between actual nirmanakāyas and recognized tulkus. The former need no recognition at all since their qualities are evident in their compassionate deeds which benefit sentient beings, for example, Dudjom Lingpa who was never recognized by anyone as a tulku of Duddul Dorje.

As for myself, I have met quite enough nominally recognized tulkus to be quite convinced that the tulku recognition system should be put out of business, a sentiment I believe Dzongsar Khyentse largely shares.

Sonam Wangchug said:

There are also recognized tulkus who are actual Nirmanakaya's ,you make it sound as though the two are mutually exclusive.

Malcolm wrote:

The point is that such beings would manifest their qualities whether they were recognized or not by some hierarchy.

I am sure too you are familiar with the story of Khyentse Wangpo becoming tired of the doubts of a recently deceased lama's disciples. Since they had doubts about the recognized tulku, Khyentse took them to a barn, called out the lamas name, and when a calf answered, he said, "This is your actual Lama."

BTW, I have no interest in debating the authenticity of Dzongsar's recognition. You brought that up. I have no idea why, actually. But it is your trip, not mine. I am quite

happy for the positive things that he does, like the 84,000 project and so on. I frankly don't care whether he is an "authentic" tulku or not. It would never enter my mind to select a teacher based on their tulku recognition status. It would never enter my mind to do so because such a criteria is just not important to me at all.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:12 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Mostly other people's, not so much his own.

MalaBeads said:

That's because he sees himself as the Vajrayana master.

In that sense he gets a free pass.

Malcolm wrote:

That is called "entitlement." And perhaps, that is why he does not like western liberals like myself. We don't care much for authority, aristocrats, and entitled hierarchies, spiritual or otherwise.

MaybeTibetan Buddhism is in need of a "Protestant" reformation. Whatever the case, there is certainly a growing rift between traditional hierarchies and Western students over such as issues as sex, power, money, and authority. These things need to be discussed openly and without fear of repercussion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 10:57 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I do not believe that text is referring specifically to Nirmanakaya's who appear in "inconceivable variety, for the benefit of sentient beings." and actually do not take rebirth because of karma but because of compassion.

Malcolm wrote:

There is a difference between actual nirmanakāyas and recognized tulkus. The former need no recognition at all since their qualities are evident in their compassionate deeds which benefit sentient beings, for example, Dudjom Lingpa who was never recognized by anyone as a tulku of Duddul Dorje.

As for myself, I have met quite enough nominally recognized tulkus to be quite convinced that the tulku recognition system should be put out of business, a sentiment I believe Dzongsar Khyentse largely shares.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 10:18 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Whatever a lama may do externally, we must be convinced of their integrity. I am absolutely certain in Rinpoche's integrity and I do not view him as the kind of lama who would deceive people what so ever. There are rinpoche's who act right, and say all the rights things in public, that i'm not so sure about.

Malcolm wrote:

In the Hevajra commentary Padmini, another text is cited called Approach to the Ultimate. It says:

Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds;

disciples should rely on those

whose qualities predominate, and who have been thoroughly investigated.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 9:34 AM

Title: Re: The DJKR Topic

Content:

smcj said:

If your guru engages in murder, pedophilia, rape, theft, or lying and you still see this as pure, you are an idiot and should have your head examined.

Citation plz.

Malcolm wrote:

No need for a citation. If you think you should have pure perception of a criminal guru like the one I mentioned (i.e. murderer, rapist, pedophile, et al.) you are an idiot. Anyone who encourages you to think so is an idiot. Anyone who agrees with them is an idiot.

If your guru engages in actions contrary to the Dharma, they are a false guru and should be abandoned immediately. And yes, I can find a citation for that.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

The Dvikramatattvabhāvanā-nāma-mukhāgama:

If one does not rely on a perfect guru,
one will not realize the meaning of this.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 8:29 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

How does the yogi find a real, human mudra? Normally, she is delivered by his pupil. This is also true for the Kalachakra Tantra. "If one gives the enlightened teacher the prajna [mudra] as a gift," proclaims Naropa, "the yoga is bliss" (Grünwedel, 1933, p. 117). If a 12- or 16-year-old girl cannot be found, a 20-year-old will suffice, advises another text, and continues, "One should offer his sister, daughter or wife to the 'guru'", then the more valuable the mudra is to the pupil, the more she serves as a gift for his master (Wayman, 1977, p. 320).

Malcolm wrote:

These people have no idea what they are talking about.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:17 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Attachment, yes. But sensuality is singled out in the Sutra quote that no one, even DGA, who is trained in the EA tradition, I believe, is willing to address. Why is it singled out? Why does it get so much traction here and throughout history? Because folks, included the Buddha, were hung up on it? I don't think so.

Malcolm wrote:

The aggregate of sensation is a mental factor, isolated because it is the strongest thing binding us to samsara.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:15 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Attachment, yes. But sensuality is singled out in the Sutra quote that no one, even DGA, who is trained in the EA tradition, I believe, is willing to address. Why is it singled out? Why does it get so much traction here and throughout history? Because folks, included

the Buddha, were hung up on it? I don't think so.

Monlam Tharchin said:

Isn't sensuality attachment to pleasurable sensations?

Malcolm wrote:

Yes. as well as aversion to unpleasant sensations. Both are included.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:07 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

As an addendum:

If your guru engages in murder, pedophilia, rape, theft, or lying and you still see this as pure, you are an idiot and should have your head examined. The four defeats for a monk are also four defeats for a guru. If one does not understand this, one does not understand the Dharma at all.

smcj said:

Do you accept that the guru yoga teachings say that, if you make the commitment, you are to see all the guru's actions as pure no matter how objectionable they seem?

Malcolm wrote:

They don't say that in fact. For example, if one of one's gurus decided to rain bullets down on a crowd of people listening to country western, one should not see that as pure because it isn't.

Only poorly educated and trained people believe they must accept all possible actions that could be done by their teachers as pure, when clearly some actions are beyond the pale. For example, if your guru kills sentient beings but lacks the ability to bring them back to life, there is no reason to regard this action as "pure."

smcj said:

That's basically what DJKR's FB post regarding Sogyal was about.

Malcolm wrote:

Yes, the old Tilopa/Naropa trope, which is tired and overused precisely because in the annals of guru/disciple relationships it is an outlier, an extreme example exaggerated out of all proportion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:51 AM

Title: Re: The DJKR Topic

Content:

heart said:

I made a joke and you can't believe how serious people took it" (not an exact quote).

Malcolm wrote:

When one is a famous teacher, with a penchant for gab, one eventually learns that one needs to limit what one says, otherwise, one can risk one's reputation.

Buddha did not crack jokes, for example. Neither did Guru Rinpoche.

Of course, we like jokes, and many people found his joke very funny. I admit that I even found it mildly amusing in a rather sophomoric way, but I knew it was going to create a minor shitstorm.

I just don't buy his knockoff Trungpaesque Burlesque Show, if you will. Wrong era. Taunting western liberals in the age of Trump is not well considered. Especially given the rise of the racism and nationalism around the world.

But of course many people like him, because he is "outrageous." I don't find him especially outrageous. Just off-base sometimes.

M

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:44 AM

Title: Re: The DJKR Topic

Content:

Monlam Tharchin said:

Is another way to look at it that in Mahayana, there are teachings of buddha-nature whereas in Hinayana, there are not? Unless I'm very mistaken.

Grigoris said:

I fail to see how my way of thinking and Tathagatagarbha are mutually exclusive.

Actually it would seem the complete opposite: Because one has Tathagatagarbha that means they don't need to be born anywhere in particular to achieve enlightenment.

Malcolm wrote:

If one accepts Mahāyāna, one accepts that in order to attain buddhahood according to the common Mahāyāna path, one must traverse five paths and the ten bodhisattva stages for a minimum of ten incalculable eons.

On the three pure stages, one no longer resides in the desire realm, but in various form realm heavens, as well as the buddhafield of Ghanavyuha.

A supreme nirmanakāya will, in their last birth prior to manifesting supreme buddhahood, reside as the bodhisattva Svetaketu (really a title more than a name) teaching the Tushita gods. They will then select a family from either the merchant, warrior, or priestly family and descend into the mother's womb and display the 12 deeds.

It may be objected that a tenth stage bodhisattva is not a buddha, but in fact Maitreyanath states, "that stage beyond the ninth stage is a stage of buddhahood." And even so, as the Lanka states, "The actual buddha (the samboghakāya) attains awakening in Akaniṣṭha, the nirmanakāya displays the attainment of buddha here."

All mandalas such as Vajrakīlaya, Kalacakra, etc., are in fact symbolic representations of Akaniṣṭha Ghanavyūha, which is why one can in this body attain buddhahood in this lifetime providing one is an extremely diligent practitioner. In other words when you perfect the creation stage as an ārya bodhisattva, you are abiding in the samadhi of Akaniṣṭha, and therefore, through the completion stage, one can attain buddhist in this life time in this very body.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:32 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Do you accept that the guru yoga teachings say that, if you make the commitment, you are to see all the guru's actions as pure no matter how objectionable they seem?

Malcolm wrote:

They don't say that in fact. For example, if one of one's gurus decided to rain bullets down on a crowd of people listening to country western, one should not see that as pure because it isn't.

Only poorly educated and trained people believe they must accept all possible actions that could be done by their teachers as pure, when clearly some actions are beyond the pale. For example, if your guru kills sentient beings but lacks the ability to bring them back to life, there is no reason to regard this action as "pure."

smcj said:

That's basically what DJKR's FB post regarding Sogyal was about.

Malcolm wrote:

Yes, the old Tilopa/Naropa trope, which is tired and overused precisely because in the annals of guru/disciple relationships it is an outlier, an extreme example exaggerated out of all proportion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:25 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

I do see a lot of pissing and moaning from you however, complaining about something no one here is rejecting.

Cool! So you accept that you are supposed to pray to your guru for blessings?

Malcolm wrote:

One supplicates (gsol 'debs) blessings (bad translation of byin rlabs, but what to do?) from one's guru/s. Nothing strange about it at all.

One should regard one's guru's actions as being teachings, how he or she walks, sits, sleeps, etc. And if one can't, one should move onto a guru in whom one can have more confidence.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:03 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What is the theoretical framework of guru yoga? Citations please, not just opinion.

Primary sources preferable.

Any NgonDro commentary on the guru-yoga will give an outline that is effectively being rejected here.

Malcolm wrote:

Not rejecting anything.

smcj said:

I'm traveling, so I don't have access to my books, but in the guru yoga chapter in "Foundations of Tibetan Buddhism" the previous Kalu R. highlighted the difference between a general Mahayana teacher and a Vajrayana teacher. The Mahayana teacher is worthy of our confidence and respect, but the Vajrayana teacher you are supposed to actually pray to for blessings. This of course is a complete non-starter for a liberal westerner. Not only is the idea of praying for blessings objectionable, but in particular having a living, breathing human being be the focus of such is completely repugnant.

Malcolm wrote:

You really have strange ideas. I know many extremely liberal Christians who pray for blessings all the time, both for themselves as well as others.

smcj said:

My understanding of the theoretical framework for how and why this is appropriate comes mostly from private conversations with my own teachers. I will start with a couple of credited quotes.

Lama Phuntsok (Kagyu/Toronto) gave me two separate analogies for guru yoga. The first was that the radiance of the Dharmakaya was like sunshine, and our practice was like a piece of paper that we are trying to light on fire. The sunshine will not be able to set the paper on fire without a magnifying glass. In this analogy the guru acts like a magnifying glass to focus the sun's rays.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

smcj said:

The second analogy starts with the understanding that what we are really devoted towards is the Dharmakaya. In that analogy the Dharmakaya is like snow on a mountain, and the student's devotion is like the sun. The sun melts the snow turning it into water, and the lama acts as a pipeline from the mountain to the student's practice.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

smcj said:

More later. That's enough of a hornet's nest for now. The next step is about having devotion to the Dharmakaya. That's another non-starter for people.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

I do see a lot of pissing and moaning from you however, complaining about something no one here is rejecting.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 3:44 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...about how "liberal" westerners and their neuroses can't get past this or that...

Grigoris said:

Is it really nonsense? Coz it seems to me we "can't get past this or that". Seems to me we have been discussing this in never ending circles since it happened but not really proposing anything intelligent apart from saying: "Speak out about it!"

Johnny Dangerous said:

Oh sure there's some truth it. It was always one of my favorite things about DJKR that he would kind of poke at sacred cows like this.

Malcolm wrote:

Well, he seems to like to poke some sacred cows more than others. Mostly other people's, not so much his own.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 1:15 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Mandalas are just the Akaniṣṭha Ghanavyuha realm. So yes, if you are not a Vajrayāna practitioner, you are never going to attain Buddhahood in this life.

Hi Greg:

So we are humans on the periphery of Akanistha training to be Buddhas in order to manifest as beings, that are pretending to become enlightened, even though they are already enlightened???

Yes. This is the basis of the whole system of tulkus, actually. A genuine tulku seems to be an ordinary person who goes through the stages of the path, but in reality they fully woke up in their previous lives.

Shakyamuni Buddha was a human that achieved Buddhahood and thus humans are capable of achieving Buddhahood in this lifetime, is a MUCH easier concept for me to wrap my head around.

This is the Hinayāna view of buddhahood.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 1:05 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I'm not a big fan of DJKR, but he does highlight some issues that need clarification.

Malcolm wrote:

For example?

smcj said:

Our attachment to our own cultural values versus our unwillingness to accept even the theoretical framework of the guru yoga.

Malcolm wrote:

What is the theoretical framework of guru yoga? Citations please, not just opinion.

Primary sources preferable.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I'm not a big fan of DJKR, but he does highlight some issues that need clarification.

Malcolm wrote:

For example?

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 8:56 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

Grigoris said:

In which case we cannot achieve Buddhahood in this lifetime since we are human beings and are not born in Akanistha. Unless you are saying that we are all putting on a show?

Malcolm wrote:

Mandalas are just the Akaniṣṭha Ghanavyuha realm. So yes, if you are not a Vajrayāna practitioner, you are never going to attain Buddhahood in this life.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 8:55 PM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Regarding the 'I haven't heard it said' - well, whether in regard to the recent scandals or the Eido Shimano scandal in NY a few years back, there are always plenty of apologists.

Regarding 'the rudderless nature' of the thread, the Sutra quote was meant to be the rudder, but no one seems to want to engage with the content. Granted it is more of a East Asian Sutra, so I don't expect Tibetan Buddhists to take it as authoritative.

Malcolm wrote:

It does not exist in the Tibetan canon.

With respect to desire, in Mahāyāna in general, desire is seen as a workable affliction, whereas, anger is not.

Dan74 said:

Then also when Buddhist teachers have not yet mastered their lust, or come up with rationalisations and apologetics like some recent ones, is it a deal-breaker for potential students?

Malcolm wrote:

The requirement for engaging in karmamudra practices is that one is free from desire. Otherwise, there is what is known as the yoga of passion, where one's partner and oneself engage in lovemaking in the form of the one's chosen deity. However, this requires both partners have the same empowerments and practice.

Also, from a Dzogchen point of view, karmamudra and other practices which try to harness desire are generally viewed as being expedients for people with excessive desire in until they are ready for serious practice. Also, from a Dzogchen perspective, the benefit of karmamudra practice is only for men due to differences in male and female biology (i.e., female orgasm is not connected with ejaculation).

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 12:44 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.
- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Tuybachau said:

- You were seeking some feelings of interest in the words.
- You were seeking some novel meanings in the words.
- You were indicating that you are striving for sth outside/more than the words.
- You really attach to the eyes, ears.. consciousnesses in which there are persons on the internet and there are buddhas somewhere else.

Malcolm wrote:

All imputations with no basis in fact.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 12:01 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- There is nothing wrong with the words. It's you who is wrong to seek something in it.

Malcolm wrote:

You are being presumptuous.

Tuybachau said:

- There is nothing wrong with feelings, perceptions, intentions, consciousness. It's you who is wrong to seek sth in them.

Malcolm wrote:

Again, you are being presumptuous

Tuybachau said:

- Providing conditions for sentient beings to be mature.

Malcolm wrote:

Hahahaha, hoisted on your own petard. If you keep talking, you will just wrap yourself in more contradictions.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:29 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

...you have a position.

Malcolm wrote:

So do you.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:28 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.
- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Tuybachau said:

- There is nothing to realize in the words.

Malcolm wrote:

Then stop saying them.

Tuybachau said:

- There is also nothing to realize outside the words such as in feelings, perceptions, intentions, consciousness...

Malcolm wrote:

Then stop having them.

Tuybachau said:

- What are you trying to achieve?

Malcolm wrote:

Why do you care?

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:09 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- But there is no way you can attain/realize.. it.

Malcolm wrote:

Your position is rather pyrrhic and pointless.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 10:34 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

We all know that the three gates of liberation are śūnyatā, alakṣaṇa, and apraṇidhana.

But this is something one experiences in āryan equipoise. It is not accessible to ordinary people such as myself. I have no idea about you.

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.

- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 6:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

So you're saying Sakyamuni was not human?

Malcolm wrote:

Correct, he was an emanation, not a human.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:31 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

No buddha is human. It is a contradiction in terms.

Grigoris said:

Not even up to the point of his Parinirvana?

Malcolm wrote:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

What are good dc practices to remove obstacles?

Malcolm wrote:

Ozer Chenma is the best for this purpose.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:07 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

rachmiel said:

Dodrupchen Rinpoché states in Wonder Ocean that all treasure revealers have consorts.

Malcolm wrote:

Most, not all. He mentions significant exceptions like Rigzin Jatson Nyingpo, etc.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 3:25 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Didn't Padmasambhava say that after he passed away that people could pray to him and he would be there?

Malcolm wrote:

Padmasambhava never passed away.

smcj said:

Also buddhas are not human. Why? Buddhas are not sentient beings and are not subject to afflictions which cause birth as humans.

So you're saying that it is impossible to attain Buddhahood while still in human form?

Malcolm wrote:

I never implied such a thing. But if you become a buddha, you are a buddha, not a human.

smcj said:

Padmasambhava is not a god, he is not a human, he does not belong to the three realms.

He wasn't human?

Malcolm wrote:

No buddha is human. It is a contradiction in terms.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 2:31 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I think we should backtrack a bit and consider a hypothetical situation where the lama in question really is a Buddha. Maybe we should take Padmasambhava as an example. In that scenario is it wrong to deify a human? He seems pretty deified to me in the Nyingma tradition.

Malcolm wrote:

Yes, it is wrong to deify any human. Also buddhas are not human. Why? Buddhas are not sentient beings and are not subject to afflictions which cause birth as humans.

Padmasambhava is not a god, he is not a human, he does not belong to the three realms.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 2:14 AM

Title: Re: The DJKR Topic

Content:

PuerAzelis said:

Maybe I can get people to bow to me too.

Malcolm wrote:

That depends on how good your line of bullshit is. It also depends on how much you really wish to cope with the neurosis and projections of your putative disciples, not to mention that you will have no time at all to deal with your own crap since you will be too busy engaged in a spiritual ponzi scheme.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 1:21 AM

Title: Re: The DJKR Topic

Content:

Matt J said:

I think the moral of the story is to choose your teacher very carefully.

Malcolm wrote:

nondualism.org seems to defunct.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 11:21 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- suchness is not a state, so is its realization. That's why i told you confuse buddha nature with view.

Malcolm wrote:

I did not say a state of suchness, I said "a state of equipoise..." However, the term "state" is used for suchness in such sutras as the PP in 8000 lines and so on.

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Tuybachau said:

若見諸相非相則見如來

Yavat Subhute laksana-sampat tavan mrsa, yavadalaksana-sampat tavan na mrseti hi laksana-alaksanatas Tathagato drastavyah.

'Wherever there is possession of marks, there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathagata is to be seen from no marks as marks.'

Malcolm wrote:

Yes. So what? This is not some amazing revelation you have produced for us. We all know that the three gates of liberation are śūnyatā, alakṣaṇa, and apraṇidhana.

But this is something one experiences in āryan equipoise. It is not accessible to ordinary people such as myself. I have no idea about you.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:49 PM

Title: Re: Nichiren and Tantra - Split from Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Minobu said:

Well i think the practice that Nichiren laid out is tantric in nature.

Malcolm wrote:

It is certainly true that Mantrayāna certainly deeply influenced all 13th century expressions of Japanese Buddhism stemming from the Tendai school.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:46 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- suchness is not a state, so is its realization. That's why i told you confuse buddha nature with view.

Malcolm wrote:

I did not say a state of suchness, I said "a state of equipoise..." However, the term "state" is used for suchness in such sutras as the PP in 8000 lines and so on.

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:23 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

So should the teachers be seen as Buddhas or as fallible human beings? If you say "a bit of both" then you have to clearly outline exactly how much of each in order to avoid future misunderstanding. If you say "neither" then you need to come up with something new coz clearly the current situation is not working.

Malcolm wrote:

If you have to pretend to see your guru as a Buddha, you already have failed to see them as a Buddha. Therefore, you have no choice but to see them as an ordinary person, since in fact you do see them as an ordinary person. So let's not kid ourselves here. Most of us perceive our teachers to be no different than ourselves, other than the fact that they have knowledge and experience we may not possess at the moment, but to which we aspire.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 9:33 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

The true path is not really a "path" as it does not lead to anywhere in or out of the three spheres.

Coëmgenu said:

...like Tiantai is arbitrarily denied being?

Tuybachau said:

Well, he did not tell you that the sutra also teach

- incalculable eons are but as long as a single thought.
- trichilocosm is but as large as a single pore.
- there is no gradualness, no suddenness as past, present, future are not established.
- there is no body, no mind, no bodhisattva, no bhumi, no buddha, no attainment.

I was reminding those who don't know not to seek anything such as "sudden attainment of buddhahood in this body" in or out of the three spheres.

Malcolm wrote:

All of this is true when in a state of equipoise on suchness. None of it is true from the conventional, deluded point of view. Now, ask yourself, are you a Buddha or are you a sentient being? There is no much difference between the two...but, the difference is a

chasm.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 11:26 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

passel said:

Huh. Then who modern day would represent the Nyima Drakpa folks? Anyone teaching the West?

Malcolm wrote:

I am not sure who transmits his terms, but his lineage of karling shitro is also widespread in Kathog and so on.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:52 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

In referring to nagas, or ghosts or whatever, they cannot be determined by deduction.

Malcolm wrote:

Sure they can. Deductions always depend on what assumptions one holds.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:51 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

Grigoris said:

In which case both sides were following mad guides?

Malcolm wrote:

No, Nyingmapas who have an opinion about this generally feel that Migyur Dorje was the problem.

You can read about about this conflict in Brian Cuevas's book on Karling Shitro.

Grigoris said:

Yes, well, I am sure the followers of Mingyur Dorje would have a different opinion... But then that's the norm with religious schismatic conflicts. Everybody thinks they are

correct.

Malcolm wrote:

Migyur Dorje is commonly referred to even by his followers as "Ternyon (gter smyon)," i.e., "the mad tertön." His capacity for displaying irrational behavior is legendary.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:48 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

passel said:

Dumb question but I'm assuming you guys mean the Palyul Mingyur Dorje who was the prodigy teacher/student to Karma Chagme?

(And is there a connection to the current Mingyur Rinpoche, or is that just a coincidence of names?)

Malcolm wrote:

No, Yonge Migyur Dorje, a Karma Kagyu tertön with close ties to the tenth Karmapa. Yes, there is a connection with the present Migyur Rinpoche.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 5:48 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

jmlee369 said:

I respect everyone's choice in not taking initiations within a certain lineage. But there's no reason to imply that the entire Gelug school, by virtue of its core lineages being transmitted through a samaya breaker, is now broken and impotent.

Ayu said:

I have to agree. And it might be good intended, but what is going on in this thread is "anti-gelug sentiment" nevertheless.

Malcolm wrote:

No, I was expressing my opinion about a person who happens to be a Gelugpa, who was engaged in intense sectarianism, not merely in his old age, but in his middle years through his old age, and the fact that I would never take any teaching in which that person was present as a lineage holder.

I would maintain the same attitude towards any Sakyapa, Nyingmapa, or Kagyupa who demonstrated the same behavior.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 4:36 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

Malcolm wrote:

For example, there was a conflict between the tertön Nyima Drakpa and the Yonge Tertön, Mingyur Dorje. To this day many Nyingmapas will not receive the transmission of any of Yonge Mingyur Dorje treasures. Likewise, many Kagyus avoid the transmission of Nyima Drakpa's transmission of the Karling Zhitro, etc.

Grigoris said:

In which case both sides were following mad guides?

Malcolm wrote:

No, Nyingmapas who have an opinion about this generally feel that Migyur Dorje was the problem.

You can read about about this conflict in Brian Cuevas's book on Karling Shitro.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:37 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

This is called "disassembling."

The Cicada said:

One day... when all of my child support obligations have been expiated, I might give up household life to pursue vigorous Buddhist study and argue with you in strenuously pedantic fine detail about seemingly abstruse vectors of Buddhist doctrine until, eventually, like the Mongols declaring war upon the world in a remote yurt on the steppes, a powerful sword of Dharmic wisdom will cut through the Gordian knot of seemingly disparate Buddhist doctrines down to the very atom, unleashing a light from the internet that will usher in a new age of awakening for the Earth in the interim until the next Buddha and transform the karma of the entire world-system.

Malcolm wrote:

You will be reborn as my disciple first.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:31 PM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

emaho said:

Inspired by the discussion in <https://dharmawheel.net/viewtopic.php?f=40&t=26765> thread:

Nobody's perfect. Suppose you're testing a teacher and notice certain faults in his behaviour. Which kinds of faults of a teacher are harmless and which are actually "contaminating" the transmissions he could possibly give, so that it is not advisable to take initiations from him?

Are there objective rules or is it all just wishy-washy as in "if you see the teacher as perfect anything goes"?

Malcolm wrote:

The rule is, if a teacher's faults outweigh their qualities by a large margin, then that is a teacher to avoid. If a teacher's qualities outweigh their faults by a large margin, then this is a teacher one might consider adopting. If a teacher's faults are in even proportion to their qualities, also this is a teacher to avoid.

If a teacher's activities are largely harmful to the Dharma, such a promulgating mistaken views and practices, engaging in political violence to subdue religious enemies, harming disciples through inappropriate actions and so on, then one can consider this person a mad guide, someone whose very lineage must be avoided.

For example, there was a conflict between the tertön Nyima Drakpa and the Yonge Tertön, Mingyur Dorje. To this day many Nyingmapas will not receive the transmission of any of Yonge Mingyur Dorje treasures. Likewise, many Kagyus avoid the transmission of Nyima Drakpa's transmission of the Karling Zhitro, etc. For many centuries, Ngorpas avoided receiving the transmission of Lamdre and Naro Khacho from the Tshar subschool, and so on. There are in Tibetan history many examples of this kind of thing.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:45 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Queequeg said:

I don't think it's the same meaning. Might be something lost in my explanation, but the Threefold Separate Truth is distinguished from the Threefold Integrated Truth. It may be a subtle difference, but it's considered very significant in Tientai.

Malcolm wrote:

The two truths are inseparable, no matter which way they are parsed.

Queequeg said:

Yeah, sorry, we're not on the same page. We are talking about different things.

Malcolm wrote:

Not really. Things can only be perceived in two ways, as they seem or as they are. There is no third alternative.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:37 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

Different words, same meaning — that is exactly how the Gelugpas understand buddhanature. The Gelugpas would merely point out that relative and ultimate are isolates of one entity, but they are unified in that given entity.

Queequeg said:

I don't think it's the same meaning. Might be something lost in my explanation, but the Threefold Separate Truth is distinguished from the Threefold Integrated Truth. It may be a subtle difference, but it's considered very significant in Tiantai.

Malcolm wrote:

The two truths are inseparable, no matter which way they are parsed.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:08 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

Tendai is not skeptical towards the two truths, they simply reconcile them into a third truth, which is more or less the same as the widespread notion that the two truths are inseparable.

Queequeg said:

That is not wholly correct. That is Three Truths in the Separate Teaching. That is not Three Truths in the Perfect Teaching.

In the Perfect Teaching there is no reconciliation, but rather mutual identification [and intersubsumption - edit added], each with the other two. The Relative and Absolute are very much understood in the Madhyamika sense, but the Middle in the Perfect Teaching is Buddhanature.

Malcolm wrote:

Different words, same meaning — that is exactly how the Gelugpas understand

buddhanature. The Gelugpas would merely point out that relative and ultimate are isolates of one entity, but they are unified in that given entity.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:01 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Malcolm wrote:

I would never take any teaching that has a lineage through Pabhongkha. But HHDL holds many non-Gelug lineages and I would happily receive any of those from him. Otherwise...

Fortyeightvows said:

Sounds pretty sectarian to me

Malcolm wrote:

It is not sectarian to wish to avoid receiving lineages from a teacher who openly advocated the destruction of Nyingma, Sakya, and Kagyu monasteries, statues of Guru Padmasambhava, as well as Dharma scriptures.

But if you think it is "nonsectarian" to receive lineages through such teachers, go right ahead.

Author: Malcolm

Date: Friday, October 20th, 2017 at 4:57 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Malcolm wrote:

The only thing you really need to ascertain is whether his lineage goes through Pabhongkha or not. I personally would never receive any teaching that comes through this teacher, for obvious historical reasons. It is not good to have negative feelings about any lineage master.

Fortyeightvows said:

So that is really most geluk lamas. So by that you'd be including Lama Zopa, Zong Rinpoche, Khensur Rinpoche Lobsang Tsephel, His Holiness Dalai Lama (whose two teachers were students of pabonkha).....

Malcolm wrote:

I would never take any teaching that has a lineage through Pabhongkha. But HHDL holds many non-Gelug lineages and I would happily receive any of those from him. Otherwise...Pabhongkha aided and abetted the destruction of Dharma in schools he had philosophical differences with.

Author: Malcolm

Date: Friday, October 20th, 2017 at 3:34 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

Tientai is a gradual path, even its Perfect teaching is in fact a gradual path.

Queequeg said:

Why do you say so?

Malcolm wrote:

It is pretty clear from the descriptions of the perfect teaching path found in various places. In theory it is nongradual, but in practice it is gradual.

Queequeg said:

But it is like smelting iron: [in the process of smelting,] gross impurities first run off, even though that was not the original purpose of the task. The intent resides in becoming a vessel. Before the vessel is cast, the impurities must first be removed. Even though one sees them being removed, not even a moment of satisfaction is derived from this. Why not? Because he has not yet achieved his purpose. The practitioner of the Perfect Teaching is just like this. Even though [the removal of mental disturbances] is not his original aim, they are naturally removed first.

Malcolm wrote:

<https://web.archive.org/web/20140221125844/http://www.acmuller.net/kor-bud/sagyoui.html>

Author: Malcolm

Date: Friday, October 20th, 2017 at 2:43 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

It means in this body one transcends the all the paths and stages.

Queequeg said:

Your comment is short on detail, but this sounds like the Tientai Sudden and Perfect Teaching.

Malcolm wrote:

Tientai is a gradual path, even its Perfect teaching is in fact a gradual path.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:43 AM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

Can you explain, briefly, what is meant by "Buddhahood in this body" and how this differs from the Mahayana view?

Malcolm wrote:

General Mahāyāna view holds that one needs to traverse the path for 3 incalculable eons. There is no "buddhahood in this body" doctrine in sūtra, any sūtra.

Queequeg said:

I get that. What I am asking is more substantive. What does it mean to attain "Buddhahood in this body"?

Malcolm wrote:

It means in this body one transcends the all the paths and stages.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:42 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

The point of view on the relationship of Sūtra and Mantrayāna in Tendai is a little similar to the Gelugpa school in that both schools subordinate Vajrayāna practices to a sūtrayāna view. Needless to say, there is much dissent from this perspective both in Japan and Tibet.

DGA said:

That's OK as far as it goes, but it seems to me (and I'm not 100% clear on what the Gelugpa party standard is) that the Gelug and Tendai views depart significantly. The Tientai/Tendai skepticism toward the two truths* would likely be objectionable to both Gelugpas and Zhentongpas for exactly the opposite reasons. But that's a topic for a separate thread in a different subforum.

Malcolm wrote:

Tendai is not skeptical towards the two truths, they simply reconcile them into a third truth, which is more or less the same as the widespread notion that the two truths are inseparable.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:13 AM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

Can you explain, briefly, what is meant by "Buddhahood in this body" and how this differs from the Mahayana view?

Malcolm wrote:

General Mahāyāna view holds that one needs to traverse the path for 3 incalculable eons. There is no "buddhahood in this body" doctrine in sūtra, any sūtra.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:40 PM

Title: Re: Nichiren and Tantra - Split from Shakyamuni as the Eternal Buddha

Content:

narhwal90 said:

Theres an article online about the role of "kaji-kito" rituals and talismans in the Nichiren tradition, generally centered around Nichiren Shu but relates some of Nichiren's as well. Its unclear to me how much of that is cultural vs part of doctrine. IIRC its written by Dolce.

Queequeg said:

Yes. Lucia Dolce's dissertation is on the esoteric aspects of Nichiren's teachings, as well as some articles available online. Still trying to get a hold of Dolce's dissertation.

Jacqueline Stone also writes about some of these aspects.

It just occurred to me, the two Western scholars working on Nichiren are both women. Hm.

Malcolm wrote:

Then there is Jan Nattier.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:39 PM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

I think there are some different ideas at play to an extent.

Malcolm wrote:

Not in Mahāyana, really. Once one accepts the commonly held Mahāyāna ideal that Śākyamuni Buddha in fact attained buddhahood countless eons ago, any hope of maintaining the idea that he actually attained buddhahood under the bodhitree, rather than merely displayed such an attainment, flies out of the window.

Bodhisattvas on the pure stages dwell in Akaniṣṭha. When they are ready to mount the stage of buddhahood, they receive an abhisheka of light from all the tathāgatas in the ten directions.

Queequeg said:

There is on one hand the supreme buddhahood, and then there is buddhahood in this body. I defer to you on this subject.

Malcolm wrote:

"Buddhahood in this body" is a Mantrayāna slogan introduced to Japan by Kukai. The very notion of it is grounded in Mantrayāna. It is not a common Mahāyāna idea. The common Mahāyāna idea is the very opposite.

The point of view on the relationship of Sūtra and Mantrayāna in Tendai is a little similar to the Gelugpa school in that both schools subordinate Vajrayāna practices to a sūtrayāna view. Needless to say, there is much dissent from this perspective both in Japan and Tibet.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:21 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

This Saha World is the mandala in which the struggle for enlightenment plays out.

Malcolm wrote:

Buddhahood does not happen in this Sahaloka, though the nirmanakāya generates appearance of the attainment of buddhahood under the bodhitree as play to give people confidence that they can attain buddhahood. Actual buddhahood is attained in Akaniṣṭha.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:10 PM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

It is not necessary to believe that nagas exist in order to realize the true nature of one's mind.

Malcolm wrote:

Who said you had to believe in Nāgās? I mean, if you don't you are more likely to disturb them and cause problems for yourself and others, but you are not required to believe in them.

As a Dharma practitioner, however, you will never realize the true nature of your mind if you negate rebirth and karma.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:08 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

paël said:

How about reading Pabhongkha's book Liberation in the Palm of Your Hand? Should we avoid places where they talk about him?

Ayu said:

HHDL divides Phabongkha's life into two: the early and the older Phabongkha. He performed great work when he was younger and he was a great practitioner as well. Later in his life he became sectarian and very offending against Nyingmas. So, HHDL condemns this, but he says Phabongkha's whole life was more than only this sectarianism in his old age.

Malcolm wrote:

This is HHDL's cross to bear.

Pabhongkha acted harmfully against the Dharma because his intense sectarianism was clearly motivated by his relationship with the Gyalpo and inflamed by it. It was not a minor thing.

No one talks about the fact that Devadatta was a pure monk in the beginning, with devotion to the Buddha; we only discuss the fact that later he tried to harm the Buddha.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 10:24 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

illaraza said:

Here is what Nichiren teaches about men such as Malcolm...

Malcolm wrote:

These kinds of polemics are not only cheap, but excessively parochial, not to mention completely anachronistic.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 10:22 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

I don't remember what I ate for lunch the day before yesterday. In fact, after I started keeping a serious journal, I was amazed at how many very important details I'm apt to forget. Sometimes even major events I put behind me and move on without thinking about them in depth for quite some time. Sometimes we forget to visit our father in this life and more so Shakyamuni on Eagle Peak. Sometimes we forget the arrows we drove through solid rock. Sometimes we forget eternity. But I have it on good authority that, in a way, I never left, and there are times during my practice when I've genuinely felt like it, and times when the positive results of sincere practice were too concrete to deny.

Malcolm wrote:

This is called "disassembling."

But perhaps if you actually travel to India, and climb up Vulture Peak, you will have a pure vision. I sincerely hope so.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 3:49 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

Lord Buddha is the parent, teacher, and sovereign of sentient beings in this world. He is the Hero of the World who has proclaimed, "Only I can save sentient beings from suffering," and preaches forever above mount Eagle Peak as heavenly beings beat drums and sing songs of praise. Read the Lotus Sutra and Nichiren's venerable epistles.

Malcolm wrote:

Uh huh, and when is the last time you were at Vulture Peak Mountain and saw the Buddha teaching there?

Not in this lifetime, I wager.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 9:16 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

This discussion has long gone down a rabbit hole.

Malcolm wrote:

All discussions on Dharmawheel are rabbit holes.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 11:32 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

We should revere ours: Shakyamuni Buddha.

Malcolm wrote:

We should revere buddhahood itself, and not its various epithets.

The Cicada said:

Buddhas are not restricted by time and space. Buddhas also do not "reach out." Their compassion is spontaneous, like a wishfulfilling gem that satisfies all wishes.

Buddhas do not appear. Malcolm does not "speak" online, or "write," or "type," or "exist."

Buddhas do "reach out," in a way.

Malcolm wrote:

No, buddhas do not reach out in any way whatsoever. Buddhas never saved anyone from anything. That's not their job.

Once the Buddha sat above Kapilavastu and watched the Śākya Tribe, all of his relatives, be slaughtered and taken captive by the Kosalians.

The Cicada said:

This Sahaloka is an impure buddhafield because the experience of the various sufferings of this world system are unthinkable. Of course the Buddha was kind to prepare this buddhafield, but don't kid yourself into thinking there aren't better places to be.

Things only appear this way due to your ontological misapprehensions. There is no "place" beyond "here" and no "here." There is no other place and time and this place and time are shunyata.

Malcolm wrote:

You must think the Buddha had ontological misapprehensions, he constantly spoke of places, both here and beyond here, and in time as well. To deny this is foolish, and to try and explain it away, trite. The emptiness of things in no way contradicts their appearance and order.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 4:48 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

conebeckham said:

Well.....not meaning to but HHDL's lineage also comes through Pabhongkha, no?

Malcolm wrote:

For Vajrabhairava, yes. And for that reason I would not receive that empowerment from HHDL. I would not be able to recite the lineage prayer.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 2:26 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

narhwal90 said:

I have misplaced the reference, but IIRC the interplay between Sakyamuni and Prabhutaratna is foundational to the development of the eternal vs distant past vs present manifestation, related to the guest/host roles.

Malcolm wrote:

This discussion is beginning to sound like film school.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 2:12 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Miroku said:

I just said what would be my first thing to do in case I considered taking teachings from him. You probably understand that it is a reasonable step for someone like me who has never heard of Jhado Rinpoche and only knows that he is from gelug school.

emaho said:

Ah, sorry, misunderstanding. I thought you were alluding to something. I've received teachings from Jhado Rinpoche in a local Gelug center that is highly critical in this regard, if there was the slightest doubt that Jhado Rinpoche might be involved in obscure practices they would have never invited him. And I think the same can be said about the FPMT. Also, Jhado is connected very closely to the Dalai Lama and the Namgyal Monastery.

https://fpmt.org/wp-content/uploads/teachers/touring/pdf/Jhado_Rinpoche.pdf

Miroku said:

I is okay, it is me who is sorry after all this is a sensitive topic. I looked up some info about Jhado Rinpoche and he seems to be a great master. You are very lucky.

Malcolm wrote:

The only thing you really need to ascertain is whether his lineage goes through

Pabhongkha or not. I personally would never receive any teaching that comes through this teacher, for obvious historical reasons. It is not good to have negative feelings about any lineage master.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:53 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

MRK is not merely the title of the sutra - its the Lotus Sutra itself, as well as the Buddha of the Lotus Sutra. In the latter respect, its similar to chanting refuge in Amitabha - namuamidabutsu, or, Namo Buddhaya, and Nichiren says as much.

Malcolm wrote:

The idea that the title essentializes a text is not unknown in Indian exegesis. The idea however that the words of a title are the actual Buddha indicated in the sutra is a novelty.

There is nothing novel about a given sūtra or tantra existing in many forms, short to long, which are in essence the same text. But of course, are there really texts in Dharma? In fact what there are is artifacts representing the realization of the Buddha which exist in many forms throughout the eons.

Queequeg said:

True. True. Text are srarira. So in that sense, they are the Buddha... Anyway there's no argument from me about the precedent.

Malcolm wrote:

Basically, all sūtras and tantras are the reverberation of the intrinsic sound of dharmatā, heard differently according to differences in capacity and inclinations.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:30 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

MRK is not merely the title of the sutra - its the Lotus Sutra itself, as well as the Buddha of the Lotus Sutra. In the latter respect, its similar to chanting refuge in Amitabha - namuamidabutsu, or, Namo Buddhaya, and Nichiren says as much.

Malcolm wrote:

The idea that the title essentializes a text is not unknown in Indian exegesis. The idea however that the words of a title are the actual Buddha indicated in the sutra is a novelty.

There is nothing novel about a given sūtra or tantra existing in many forms, short to long, which are in essence the same text. But of course, are there really texts in Dharma? In

fact what there are is artifacts representing the realization of the Buddha which exist in many forms throughout the eons.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:03 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

also like to point out...my Teacher is this practice...it serves me well .

Malcolm wrote:

I have no problem with chanting the title of a sūtra. Classical textual exegesis indicates that people of very high caliber are able to understand the meaning of an entire text merely from the title.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 12:45 AM

Title: Re: logic behind NMRK?

Content:

Queequeg said:

This is why Nichiren could refer to Sadaparibhuta's twenty-four character Lotus Sutra. Alternatively, he could entertain, somewhat skeptically, the notion that the Mahavairocana Sutra is the Lotus with mudras and mantras. That in some places, the Lotus Sutra is taught in fragrances. In other places it is billions of volumes long, and why for him, it was only 5 or 7 characters.

There is a collection of essays on the Lotus Sutra called "The Buddhist Kaleidoscope." The title itself invokes this idea that the Lotus is ever adaptive. In there is an essay suggesting that the structure of the text itself lends itself to the reader reading themselves into the text... I picture it something like the little boy in Never Ending Story getting to the point in the book where he is reading about himself reading the book. The text does not remain on the page, but pours forth, bleeding into the world in which it is found. And that's how the text actually describes itself.

From a literature perspective, its brilliant story telling. As a dharma text, its the embodiment of the very upaya it describes.

Malcolm wrote:

Again, very standard Mahāyāna.

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:33 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Minobu said:
I guess that first Nirmanakaya is Samantabhadra Buddha ...who is not Lord Sakyamuni Buddha

Malcolm wrote:
In Dzogchen teachings it gets a little complicated with nine kāyas, dharma of dharma, sambhoga of dharma, and so on.

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:20 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:
Queequeg said:
I would say most East Asian Buddhists rely on commentaries also...

Malcolm wrote:
But not Indian commentaries, for the most part. For example, there is no precedent in Indian Buddhism for taking the title of a sūtra and turning it into a chanting practice in Indian Buddhism at all (actually, there is no precedent for it in Sino-Japanese Buddhism either).

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:08 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Queequeg said:
It should be pointed out here, though, that Thubten is not reacting to a Chinese interpretation of the sutra, but the sutra itself. In fact he had to go back and check the Tibetan translation to be sure what he was reading in English, presumably translated from the Chinese, was accurate.

Malcolm wrote:
My point is that the later (post Yogacara) Indian tradition took a synthetic and systematic view where the sūtras were viewed as raw material out of which systemic approaches to the Dharma were elaborated, and sūtra exegesis became subordinate to these Indian philosophical schools. For example, take the disregard with which

Madhyamaka would treat Yogacara sūtra sources, etc.

I have also observed Tibetans being quite surprised at what is actually stated in this or that tantra, because Tibetans in general depend on scholastic manuals for everything, rather than primary materials. It is only the expert senior scholars who work with primary materials.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:53 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

There is only one Teacher.

paël said:

Could you explain this, please?

Malcolm wrote:

The dharmakāya, the mind of all the buddhas, is the teacher.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:52 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

Might be relevant:

<https://tricycle.org/magazine/greater-awakening/>

Coëmgenu said:

Quite brilliant article! Although it certainly has it's 'angle' in how it frames the Tibetan monk and his tradition, I must say.

Malcolm wrote:

Thubten's lack of familiarity with the Lotus Sūtra is normal. However the assumptions of the one yāna teaching presented in the Lotus Sūtra is very much present in Tibetan Buddhism, explicitly based on that sūtra.

The reason why such a monk might be surprised by such a teaching has to do with the fact that for the most part Tibetan and Indian Buddhist scholars tended to rely on commentaries; whereas Chinese Buddhists preferred to rely on sūtras directly. Since the latter did so, various forms of Buddhism arose unique to China, with assumptions about Dharma Indians, and later Tibetans, apparently never would hold.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:45 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

I guess it all comes down to the belief that the LS is the definitive teaching of the Buddhas, who are all, in this framework, conceived of as identical to Śākyamuni Buddha.

Because of this differing perspective of Lotus Buddhism, all Buddhas (I still can't bring myself to type 'sarvabuddhāḥ' for some reason, I suppose there is a limit to even my own pretentiousness), and all Buddha-nature, are not only referred to as, but are also conceived of as, identical completely to Śākyamuni Buddha & Śākyamuni Buddha's respectively, who, in this context, is not a (normal Mahāyāna) nirmāṇakāya because of the constraints and limitations applied to such nirmāṇakāyāḥ. The LS differently presents the nirmāṇakāya. If one approaches Śākyamuni Buddha under the presumptions normative for a nirmāṇakāya in non-LS Buddhism, than one basically gets a huge Buddhist heresy.

Thoughts? Is this off the mark completely?

Malcolm wrote:

There is only one Teacher. This the normative Mahāyāna view. There is only one yāna, this is also the normative Mahāyāna view.

Śākyamuni Buddha is a normal supreme nirmanakāya, fourth in a sequence of 1001.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 11:48 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

You could also just call these Buddhas Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, our Lord Shakyamuni Buddha, since he actually appeared in this world to teach us. This takes us back to Nichiren's teaching: Why revere other Buddhas when this one is close by and reaching out to us?

Malcolm wrote:

Several buddhas have appeared in this world to teach us, and many more will appear (another 997).

Buddhas are not restricted by time and space. Buddhas also do not "reach out." Their

compassion is spontaneous, like a wishfulfilling gem that satisfies all wishes.

This Sahaloka is an impure buddhafiield because the experience of the various sufferings of this world system are unthinkable. Of course the Buddha was kind to prepare this buddhafiield, but don't kid yourself into thinking there aren't better places to be.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:48 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Queequeg said:

It cannot be a reference to the rūpakāya.

Malcolm wrote:

I misspoke, I meant nirmanakāya.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:23 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Queequeg said:

It has to be rupakaya. Only rupakaya appear to living beings.

Malcolm wrote:

We have been over this before. There are two divisions in the rupakāya.

Queequeg said:

In any event, I assume you're referring to these lines?

Malcolm wrote:

Yes, and they way they are interpreted by some.

Queequeg said:

Śākyamuni Buddha was indeed kind to emanate in this world system. My guru however is even more kind.

Can there be kindness more kind than limitless kindness of the Buddha? Well, all I can say is, blessed.

Malcolm wrote:

Yes, one's guru is even more kind than the buddhas of the three times all together.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

As Shakespeare said:

'Tis but thy name that is my enemy;

Thou art thyself though, not a Montague.

What's Montague? it is nor hand, nor foot,

Nor arm, nor face, nor any other part

Belonging to a man. O! be some other name:

What's in a name? that which we call a rose

By any other name would smell as sweet;

Queequeg said:

Some of my fellows may call me a slanderer for agreeing with this.

Malcolm wrote:

That's their problem, not yours.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:56 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

If there are living beings, then the Buddha in Three Bodies are arisen in perfect complement. Since there is no beginning to living beings, there is no beginning to Buddha. We call this timeless Buddha Shakyamuni. We also call this Buddha Myohorengekyo. We also call this Buddha the Original Buddha. We also call this Buddha the Eternal Buddha.

Malcolm wrote:

You can also call this buddha Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, etc.

However, "who obtained the three bodies more than numberless major world system dust particle kalpas ago" is standard Mahāyāna. The Buddha attained buddhahood at some point in the distant past and did not start out as an awakened being.

Queequeg said:

Yep, I just responded to this point in the thread in the Mahayana forum, along these lines. In this forum, I refer only to Shakyamuni or Myohorengekyo.

Malcolm wrote:
As Shakespeare said:
'Tis but thy name that is my enemy;
Thou art thyself though, not a Montague.
What's Montague? it is nor hand, nor foot,
Nor arm, nor face, nor any other part
Belonging to a man. O! be some other name:
What's in a name? that which we call a rose
By any other name would smell as sweet;

Author: Malcolm
Date: Tuesday, October 17th, 2017 at 3:48 AM
Title: Re: lotus sutra - lifespan of the tathagata..???
Content:

Queequeg said:
True, true, true. Zhiyi would agree with this, with caveats that are significant in his system.

Malcolm wrote:
...and only in his system.

Queequeg said:
When Shakyamuni in the Lotus says that he is "nitya", I understand it as speaking from the perspective of the waves in general, not the specific wave that rose and crashed on the Saha world 2500, nor exclusive of it.

Malcolm wrote:
It cannot be a reference to the rūpakāya. For example, it makes no sense whatever to take literally the statement that Vulture Peak will still be there after the world has been pulverized into smithereens during the death of this universe, or the destroyed by some other conditions. I mean, you can take it literally if you choose to, but in my opinion that statement cannot be taken literally.

Queequeg said:
But we, deluded little beings of this world, refer to Shakyamuni because Shakyamuni takes up the entire visible field; when you surf, the only wave is the wave you're on - it dominates the entire sensual sphere. Other waves surely are out there, but they have no immediacy, and to the extent that those other waves can be conceived and even perceived, they are understood in the context of the present wave.

Malcolm wrote:

Śākyamuni Buddha was indeed kind to emanate in this world system. My guru however is even more kind.

But more importantly, Śākyamuni passed into parinirvana and is not physically present on this planet, other than some bones, ash, and teeth of questionable provenance, and the next Buddha will be Maitreya. So it is written, so shall it be.

M

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:39 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

Malcolm wrote:

Through this merit, may all living beings
perfect the accumulations of merit and wisdom,
and obtain the two sublime kāyas
that arise from merit and wisdom.

Minobu said:

thank you...

ok so what are the two sublime kaya bodies Lord Nagarjuna is talking about.

i'm guessing..the Dharmakaya and the Sambhogakaya .

Nirmanakaya being not sublime but conventional?

Malcolm wrote:

The sublime kāyas are the dharmakāya and the rūpakāya; the rūpakāya is further subdivided into the sambhogakāya, which is a permanent rūpakāya, and the nirmanakāya, whose instantiations are transient.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

If there are living beings, then the Buddha in Three Bodies are arisen in perfect complement. Since there is no beginning to living beings, there is no beginning to Buddha. We call this timeless Buddha Shakyamuni. We also call this Buddha Myohorengekyo. We also call this Buddha the Original Buddha. We also call this Buddha the Eternal Buddha.

Malcolm wrote:

You can also call this buddha Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, etc.

However, "who obtained the three bodies more than numberless major world system dust particle kalpas ago" is standard Mahāyāna. The Buddha attained buddhahood at some point in the distant past and did not start out as an awakened being.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 2:59 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

Malcolm wrote:

Nirmanakāyas are like the waves one sees in the ocean. A wave is transient phenomena, but its nature is water. Likewise, nirmanakāyas are transient phenomena, but they arise and subside into the ocean of the dharmakāya and do not have a nature that is different than the dharmakāya.

Minobu said:

So was there a time when then the Nirmanakaya never was?

Malcolm wrote:

No, since the activity of buddhahood is ceaseless, and has no beginning. But it is the case that nirmanakāyas are not always present everywhere all the time, but they are always present somewhere all the time. And remember, nirmanakāyas are born out of the realization we call "dharmakāya." Without that realization there is no dharmakāya to speak of. This is why in the Ratnavali Nāgārjuna wrote:

Through this merit, may all living beings
perfect the accumulations of merit and wisdom,
and obtain the two sublime kāyas
that arise from merit and wisdom.

The nirmanakāya's principle function is to encourage sentient beings that they too can attain buddhahood and teach them the way to do so. The nirmanakāya serves no other purpose than that. When there are no more sentient beings, there will be no more nirmanakāyas.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 2:01 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

DGA said:

The super long but still finite nirmanakaya is the form body he takes.

Queequeg said:

The Nirmanakaya in most cases is thought to be Gotama. In the Lotus, Shakyamuni explains that his birth, awakening, teaching, and parinirvana are expedients.

Malcolm wrote:

Not only in the Lotus Sūtra, in many Mahāyāna Sūtras.

Queequeg said:

This means that the Nirmanakaya is not what everyone thinks it is. He, Shakyamuni, also says in the Lotus that he is nitya - timeless. Its not clear that Shakyamuni is describing a finite lifespan.

Malcolm wrote:

Nirmanakāyas are like the waves one sees in the ocean. A wave is transient phenomena, but its nature is water. Likewise, nirmanakāyas are transient phenomena, but they arise and subside into the ocean of the dharmakāya and do not have a nature that is different than the dharmakāya.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 1:29 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

thomaslaw said:

The origin of the essential Mahayana doctrines (such as the middle way of emptiness, conditioned arising) is found in Samyutta/Samyukta-Nikaya/Agama. See The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutra-anga portion of the Pali Samyutta-Nikaya and the Chinese Samyukta-agama (by Choong Mun-keat, Harrassowitz Verlag, 2000).

Malcolm wrote:

No, the origin of the essential Mahāyāna doctrines is the Buddha's realization of the dependently originated nature, and therefore nonarising nature, of all conditioned phenomena.

It does not come from books. It comes from realization.

thomaslaw said:

It certainly first comes from the Buddha's 'realization' of 'conditioned arising' and also 'ceasing' nature, indicated in the books, Samyukta/Samyutta.

Malcolm wrote:

Why scare quotes?

And why site the Samyukta Agama as being particularly relevant to Mahāyāna Doctrines?

The record of Buddha's Mahāyāna teachings are found Mahāyāna Sūtras.

Author: Malcolm

Date: Monday, October 16th, 2017 at 9:21 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Ayu said:

Doesn't Guru Yoga mean to connect oneself with this certain lineage? Shouldn't one be convinced to be part of this lineage before taking any such commitments?

Malcolm wrote:

The lineage is the line of masters of the deity which comes from India, not this or that Tibetan institution.

Guru Yoga means integrating with the state of knowledge of the teacher, it is not a political affiliation.

Ayu said:

Good to know. So, one can practice the six session Guru Yoga visualising the own root guru disregarding the lineage.

This is not self-evident. I mean: it has to be explained.

Malcolm wrote:

In Sakya and Gelug, any master from whom one receives a major empowerment is one of your root gurus.

When it comes to guru yoga, one unifies all gurus into one. Thus, one does not need to practice a separate guru yoga for each lineage one has received. One only needs to practice a single guru yoga, and this covers all.

Author: Malcolm

Date: Monday, October 16th, 2017 at 8:42 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Ayu said:

Doesn't Guru Yoga mean to connect oneself with this certain lineage? Shouldn't one be convinced to be part of this lineage before taking any such commitments?

Malcolm wrote:

The lineage is the line of masters of the deity which comes from India, not this or that Tibetan institution.

Guru Yoga means integrating with the state of knowledge of the teacher, it is not a political affiliation.

Author: Malcolm

Date: Monday, October 16th, 2017 at 8:28 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

paël said:

Such as?

Malcolm wrote:

Such as some beings who are so contaminated by afflictions they will never get out of samsara even though everyone has the potential to become awakened.

kirtu said:

But to what extent is this valid in our time? Almost everyone has seen a picture of a stupa or a Buddha and therefore a seed has been planted.

Kirt

Malcolm wrote:

Completely valid. Think ISIS.

Author: Malcolm

Date: Monday, October 16th, 2017 at 11:07 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

Dharmadhātu though is just emptiness is it not? Since that is the (only?) universal principle/characterization of the dharmāḥ in their totality? Yes? No? If so, what can "come from" or be arisen from emptiness?

EDIT: Malcom beat me to it. Either way, Ven Nāgārjuna's MMK addresses this.

Malcolm wrote:

The dharmakāya comes from the accumulation of jñāna, that is, the cultivation of the nonconceptual equipoise of a yogic direct perception of emptiness.

Coëmgenu said:

Interestingly, it is specified that the teaching of the Lifespan chapter comes to us from

abhiññā ("direct-knowing").

「汝等諦聽，如來祕密神通之力。

"You all listen carefully, to the Tathāgata's mysterious hidden abhiññāyāḥ ("direct-knowing's") power.

If my pretentious declension is correct.

Malcolm wrote:

The six abhiññā's are part of a buddha's qualities.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:41 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Vasana said:

If you don't think you can keep the commitments, best not to get the empowerment imo...especially if you're still working out which path to take. If you haven't done much extensive sadhana already and worked out which schools and teachers you have an affinity for, a daily commitment could be a bit too much?

There will always be other opportunities to receive the Yidam if you want it enough. And if not, there will always be another Yidam capable of helping you realize the same accomplishments.

liuzg150181 said:

Keeping commitment from now to the very end is doable for me, and I don't mean I will give up my commitment should I opt for other school. Just that it narrows down as to what other commitments I could take in future given the time constraint, esp for non-Gelug commitments.

Apart from which Yidam to accomplish the same, the other issue is accessibility of teaching, since it can be quite frustrating to have empowerment and not much explanation of the practice. At least for Gelug, there are centres which give such teachings every now and then.

Malcolm wrote:

Six session guru yoga in its shortest form is merely a few lines long, like 8 or 12.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:35 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

Secular buddhism simply rejects what cannot be verified.

Malcolm wrote:
Their means of verification are faulty.

liuzg150181 said:
So how do one verify,through meditative equipoise?

Malcolm wrote:
One must verify the Buddha's teaching through one's own realization. Until that point, one must accept on faith the testimony of others who have realized those teachings. Hence the necessity for a qualified teacher in Buddhadharma in general.

The Buddha clearly discusses this, in among other places, the (inconvenient) Eastern Gatehouse Sutta.

Author: Malcolm
Date: Monday, October 16th, 2017 at 10:04 AM
Title: Re: What would Buddha have thought of Mahayana?
Content:

thomaslaw said:
The origin of the essential Mahayana doctrines (such as the middle way of emptiness, conditioned arising) is found in Samyutta/Samyukta-Nikaya/Agama. See The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutra-anga portion of the Pali Samyutta-Nikaya and the Chinese Samyukta-agama (by Choong Mun-keat, Harrassowitz Verlag, 2000).

Malcolm wrote:
No, the origin of the essential Mahāyāna doctrines is the Buddha's realization of the dependently originated nature, and therefore nonarising nature, of all conditioned phenomena.

It does not come from books. It comes from realization.

Author: Malcolm
Date: Monday, October 16th, 2017 at 10:02 AM
Title: Re: What would Buddha have thought of Mahayana?
Content:

PadmaVonSamba said:
Secular buddhism simply rejects what cannot be verified.

Malcolm wrote:
Their means of verification are faulty.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:01 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

Here is a pedantic and overly cosmologically oriented question that I am sure will get no one anywhere.

Is dharmadhātu sufficient for dharmakāya or is 'contact' with a Buddha's realization required?

Oh the scholasticism.

I also think it might be a redundant and self-answering question, but this could suddenly turn interesting. Or not.

Minobu said:

i think the dharmakaya body is won when one is awakened to the DharmaDhatu...or it just happens when one awakens.

i'm starting to think all comes from dharmadhatu ???

Coëmgenu said:

Dharmadhātu though is just emptiness is it not? Since that is the (only?) universal principle/characterization of the dharmāḥ in their totality? Yes? No? If so, what can "come from" or be arisen from emptiness?

EDIT: Malcom beat me to it. Either way, Ven Nāgārjuna's MMK addresses this.

Malcolm wrote:

The dharmakāya comes from the accumulation of jñāna, that is, the cultivation of the nonconceptual equipoise of a yogic direct perception of emptiness.

Author: Malcolm

Date: Monday, October 16th, 2017 at 9:29 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

i'm starting to think all comes from dharmadhatu ???

Malcolm wrote:

Dharmadhātu is a collective name for the emptiness of all phenomena.

Author: Malcolm
Date: Monday, October 16th, 2017 at 9:28 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Coëmgenu said:
Is dharmadhātu sufficient for dharmakāya or is 'contact' with a Buddha's realization required?

Malcolm wrote:
Dharmakāya is the omniscience that comprehends the emptiness of all phenomena (dharmadhātu).

Author: Malcolm
Date: Monday, October 16th, 2017 at 9:26 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Coëmgenu said:
pick Akṣobhya Buddha as a random choice, had delivered this sūtra, and said the exact same things, or said them differently, it wouldn't have made Śākyamuni Buddha any less the 'True Buddha'/dharmakāya and it wouldn't make Akṣobhya Buddha any more the 'True Buddha'/dharmakāya. That's how I see it at least.

Malcolm wrote:
Correct. There is only one teacher since the dharmakāya of all buddhas is the same. And it does not matter if you name that buddha Samantabhadra, Vajradhara, Śākyamuni, Amitabha, Mañjuśrī, Vajrasattva, Mahāvairocana, Akshobhya, Tāra, Vajravārāhī, etc.

Author: Malcolm
Date: Monday, October 16th, 2017 at 4:14 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Minobu said:
No. The dharmakāya is the definitive buddha. The other kāyas are provisional, or conditional.
could be what i am trying to understand..
how can there be a buddha without first being a common mortal.?

Malcolm wrote:
There cannot be. All buddhas started out as ordinary sentient beings. Śākyamuni's

career began in the hell realms, in fact.

The dharmakāya is the definitive buddha because dharmakāya is a buddha's realization of the dharmadhātu.

Buddhahood, in other word, is the realization that produces the qualities we associated with Buddhas.

Author: Malcolm

Date: Monday, October 16th, 2017 at 1:41 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Coëmgenu said:

Is there such a time as when a Buddha does not have dharmakāya?

Malcolm wrote:

No. The dharmakāya is the definitive buddha. The other kāyas are provisional, or conditional.

Author: Malcolm

Date: Sunday, October 15th, 2017 at 10:24 PM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

It won't happen. One cannot practice with wrong view and expect anything other than error as a result.

That's simply didactic. If one can, then one can.

Why is it "wrong view" not to accept on faith alone, or simply because someone has said it, or simply because someone told you that the Buddha taught it, concepts such as hell realms and nagas, certain concepts of rebirth, and other things one cannot verify through one's personal experience?

Malcolm wrote:

Simply put, it is wrong view to reject rebirth and karma because by doing so one rejects the dependent origination of the mind. Also, these things can be personally verified. You just have to do the work.

Author: Malcolm

Date: Sunday, October 15th, 2017 at 1:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

this is a finite number. It shows He did not first attain enlightenment under the Bodhi Tree.

Malcolm wrote:

The idea that Buddha first attained awakening under the Bodhitree is a Hinayāna idea. It is not shared by any Mahāyāna school. All Mahāyāna schools understand the Buddha attained buddhahood infinite eons ago.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 10:10 PM

Title: Re: Can buddha nature be proved?

Content:

Monlam Tharchin said:

I'll ask a different way: why is "proper" a more correct term than "possible" in that verse? I'm hoping Malcolm, in the not-24/7/365 time he is on here, could explain some of his thinking behind that. Thanks

Malcolm wrote:

It has to do with the difference between the Tibetan translation and the Sanskrit original. The Tibetan term is rung ba, which means suitable, proper, but also possible, in the sense of one can do this or that. The Sanskrit term here is more restrictive. The first time I wrote down the quote, I wrote it down hastily based on my memory of the Tibetan verse; but Sherab is correct, if everything were possible because of emptiness, then buddhahood could revert, etc., corn could become wheat, and that is not what the verse intends. So I went back to the Sanskrit and looked at Buddhapaṇḍita's commentary for clarification.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 7:31 AM

Title: Re: Can buddha nature be proved?

Content:

Sherab said:

Monlam Tharchin asked what is the meaning of proper in this context.

Malcolm wrote:

I know it seems like all I do is sit in front of a computer 24/7/365...but it is not true.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 3:12 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

Queequeg said:

Personally, I think Prabhutaratna, Shakyamuni, and the emanation Buddhas are all mutually identified. We can distinguish them because they embody different upaya, but fundamentally, they are iterations of Dharmakaya in response to conditions, and that Dharmakaya can only appear to beings in response to their conditions. To try and identify them as distinct entities is frustrating because Buddhas are beyond those sorts of distinctions...

Malcolm wrote:

The dharmakāya cannot directly appear to beings at all. Only buddhas can see the dharmakāya. However, the dharmakāya manifests the rūpakāya to beings, and those rūpakāyas appear in various forms suited to the inclinations of various sentient beings in the six realms (hells through devas).

Coëmgenu said:

Perhaps this is some 'folksy Buddhism', but I swear that I had heard it explained that, since the dharmakāya does not 'appear', we 'see' sambhogakāya when 'looking at' dharmakāya, assuming attainment.

Is this right at all?

Malcolm wrote:

Not unless you are an eighth stage bodhisattva or up. Below that, beings can only perceive a nirmanakāya. Why? Because only nirmanakāyas appear in the three realms. The sambhogakāya cannot appear in the desire realm, but it can appear to the mind of bodhisattva in the pure stages in a samadhi or Akanishtha, for example.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 2:14 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

i would suggest you try doing what Lord Buddha Sakyamuni said is called for in this defiled age of degeneration..

Malcolm wrote:

The Buddha said many things. It is up to each of us to decide which thing he said is the most important. This is why I am a follower of Secret Mantra, then among Secret Mantra, Ati Yoga, since I think this is the most profound teaching the Buddha taught for sentient beings in this degenerate age. YMMV.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 12:14 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

Queequeg said:

Personally, I think Prabhutaratna, Shakyamuni, and the emanation Buddhas are all mutually identified. We can distinguish them because they embody different upaya, but fundamentally, they are iterations of Dharmakaya in response to conditions, and that Dharmakaya can only appear to beings in response to their conditions. To try and identify them as distinct entities is frustrating because Buddhas are beyond those sorts of distinctions...

Malcolm wrote:

The dharmakāya cannot directly appear to beings at all. Only buddhas can see the dharmakāya. However, the dharmakāya manifests the rūpakāya to beings, and those rūpakāyas appear in various forms suited to the inclinations of various sentient beings in the six realms (hells through devas).

Author: Malcolm

Date: Friday, October 13th, 2017 at 11:50 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

so would you recommend putting your apples in which basket?

Malcolm wrote:

I prefer to hedge my bets, rather than placing all my apples in one basket.

Minobu said:

The best is attaining full buddhahood in this life.

so if you don't do it here then why would the Bardo with all its confusion multiplying every seven days be a place to attain buddhahood.

Malcolm wrote:

One has seven times more clarity in the bardo than in this life because one is not encumbered with a physical body.

Minobu said:

in a buddhfield in the next life

am i wrong in assuming that this is really really hard to get to.

Malcolm wrote:

Yup.

Minobu said:

Do you believe some totally afflicted person with a daily practice that shows no fruition in their daily lives of the practitioner will instantly transport the person and the afflictions to a pure place such as a Pure Land .

Malcolm wrote:

It depends on what their daily practice is.

Author: Malcolm

Date: Friday, October 13th, 2017 at 9:09 PM

Title: Re: Can buddha nature be proved?

Content:

Malcolm wrote:

Nāgārjuna again:

For those whom emptiness possible, everything is possible;
for those whom emptiness is impossible, everything is impossible.

Sherab said:

I think this cannot be taken as an absolutely true statement. Why? Because that would mean that it is possible for a Buddha to become a deluded sentient being again. In other words, the recognition of things-as-they-are can unravel and be lost.

Malcolm wrote:

Yes, it really should read:

For those whom emptiness proper, everything is proper;
for those whom emptiness is not proper, for them nothing is proper.

Buddhapalita comments on this:

Those for whom emptiness is proper as an intrinsic nature, everything mundane and supermundane is proper. Those for whom emptiness is not proper as an intrinsic nature, for them everything mundane and supermundane is improper.

Author: Malcolm

Date: Friday, October 13th, 2017 at 10:28 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

If you can practice secular Buddhism and attain realization, then it's authentic.

Malcolm wrote:

It won't happen. One cannot practice with wrong view and expect anything other than error as a result.

Author: Malcolm

Date: Friday, October 13th, 2017 at 10:26 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Mkoll said:

We're talking about the "American people" here...

Malcolm wrote:

No such thing, by design.

Author: Malcolm

Date: Friday, October 13th, 2017 at 4:53 AM

Title: Re: No self (and no non-self)

Content:

rachMiel said:

When you say "it really should be" do you mean you have access to Nagarjuna's original text (in Pali? Sanskrit?) and you have the expertise to say, with certainty, that the "true and false" translation is more accurate than Garfield's?

Malcolm wrote:

Yes.

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyaṃ eva ca
naivātathyaṃ naiva tathyaṃ etad buddhānuśāsaṃ|

Tathya means "true."

rachmiel said:

On <https://www.quora.com/What-is-difference-between-satya-and-tathya> (the first answer especially) they say tathya means fact and satya means truth. Based on that and on the following quote from the linked page I can see why Garfield chose real/unreal instead of true/false:

"Etymologically, Satya has its roots in the sanskrit root 'sat' meaning the essence of. It also forms the basis of sattva, which is equivalent of existence or reality. Tathya has the equivalent base in tattva which means matter."

Malcolm wrote:

He was translating from Tibetan. Even so when looking at traditional Indian commentaries true and false are the correct readings.

Author: Malcolm

Date: Friday, October 13th, 2017 at 3:11 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

A bit of a tangent:

If the "actual ultimate" (as opposed to "approximate ultimate") truth is unfathomable, inconceivable, inexpressible, etc. ... how can one know it is not just a fairy tale?

Malcolm wrote:

The actual ultimate truth is a direct perception which is inexpressible since there is no entity within it that can be discussed in conventional terms.

It is approximated by Shantideva:

When neither an entity nor a nonentity remain before the mind,
since there is no other alternative, the mind is pacified.

Author: Malcolm

Date: Friday, October 13th, 2017 at 3:06 AM

Title: Re: No self (and no non-self)

Content:

Malcolm wrote:

But this is quite a different use than what you originally advanced: self, no self, both, and neither.

rachmiel said:

Yes. I'm learning. Anyway, it really should be:

8. Everything is true, false,
both true and false,
and neither true nor false.

This is Lord Buddha's teaching.

When you say "it really should be" do you mean you have access to Nagarjuna's original text (in Pali? Sanskrit?) and you have the expertise to say, with certainty, that the "true and false" translation is more accurate than Garfield's?

Malcolm wrote:

Yes.

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyam eva ca
naivātathyaṃ naiva tathyam etad buddhānuśāsanam|

Tathya means "true."

Author: Malcolm

Date: Friday, October 13th, 2017 at 2:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

There is no retreat scheduled for November. I would not assume anybody can turn up there in person and be admitted. For all we know, there may be no WWT event with Rinpoche in person at all.

Malcolm wrote:

Any member of the DC can go to any gar any time.

Author: Malcolm

Date: Friday, October 13th, 2017 at 2:23 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

Just worked through Chapter 18 (in Garfield's Fundamental Wisdom of the Middle Way).
This verse seems to get at what I'm exploring here:

8. Everything is real and is not real,
Both real and not real.
Neither real nor not real.
This is Lord Buddha's teaching.

Here is (part of) Garfield's commentary on the verse. I included it because, without understanding the two senses (Two Truths) that underlie the verse, it's easy to misunderstand what Nagarjuna meant.

This is the positive tetralemma regarding existence.

Everything is conventionally real. Everything is ultimately unreal.

Everything has both characteristics — that is, everything is both conventionally real and ultimately unreal.

Nothing is ultimately real or completely nonexistent. That is, everything is neither real in one sense nor not-real in another sense.

Applying this to self yields:

Self is conventionally real. Self is ultimately unreal.

Self is both conventionally real and ultimately unreal.

Self is neither ultimately real, nor conventionally unreal.

The same logic can be applied to all objects: aggregates, teachings (karma, dependent arising, rebirth), things (trees, rocks, ideas).

Malcolm wrote:

But this is quite a different use than what you originally advanced: self, no self, both, and neither.

Anyway, it really should be:

8. Everything is true, false,
both true and false,
and neither true nor false.

This is Lord Buddha's teaching.

However, the traditional understanding is that the first term, "everything is true and false," means that the Buddha follows mundane convention and proclaims it to be true. If something is not true according to worldly convention, the Buddha proclaims it to be false. If the world says that something is both true and false, also the Buddha agrees. And if the world says something is neither true nor false, again Buddha agrees.

Buddhapalita then uses the example of pictures on a wall. Let's use the Buddha. There is a picture on the wall of Buddha, so we agree it is Buddha. But it is false if one says this is the real Buddha. It is both true and false in that it is true it is picture and it is false in that it is not the real Buddha. It is not a real buddha, hence not true, but it is also not a representation of someone other than Buddha, hence not false. This is the sense in which that statement should be understood.

Author: Malcolm

Date: Friday, October 13th, 2017 at 1:58 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

Do you really believe the best you can do is die and go to pure land...and do you really think it is that easy as some claim...and do you believe that when some totally affiliated being just does the required criteria and dies ...he gets all cleaned up and goes to pure land...

you do realize people are saying this is what Buddhism is all about...at the very least when you die you get to know...and live happy ever after ...

Malcolm wrote:

The best is attaining full buddhahood in this life. If not that, then attaining buddhahood

in the bardo, and if not that, in a buddhafield in the next life.

There are plenty of options.

Author: Malcolm

Date: Friday, October 13th, 2017 at 1:13 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

Now now , play nice... i would not go that far as referring to people who believe Nichiren is an emanation of the Primordial Buddha as wack jobs.

Malcolm wrote:

It is one thing to claim Nichirin is an emanation of the Buddha, that claim I have no problem, though of course I do not believe it. I was referring to the claim of some Nicherinistas that Nicherin is really the supreme buddha. That claim, if made by an ordained monk, is a sanghabheda, a schism in the Sangha. If made by a lay person, it is simply ignorant foolishness.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:52 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

Shakyamuni's Perfect teaching is suited for all beings in the Saha world now.

Malcolm wrote:

Yes, and all Buddhists follow Śākyamuni Buddha's teachings now because this is his dispensational era. Who ever said otherwise?

Queequeg said:

Some have.

Malcolm wrote:

We are not referring to cultists and whack jobs like those idiots who think Nicherin is the "true buddha."

Queequeg said:

However, are you asserting that in all one billion worlds in the Sahaloka, that the present Buddha's teachings are spread there?

Yes, and no.

Yes, since dharmakaya is the same for all worlds. No, because upaya arise in response to causes and conditions and are therefore different.

Malcolm wrote:

So you mean some buddhas have five deeds, the others have 20? I don't think so.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:49 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

I wrote "only imperfectly appeared in this Saha world".

Malcolm wrote:

What does this even mean? How does a buddha imperfectly appear? Do you mean he is lacking arms and legs, a head, is blind in one eye?

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:48 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

Shakyamuni appeared in this Saha world in perfect complement to the us beings here. He is the perfect upaya for us. Amitabha, Mahavairocana and other buddhas of the ten directions, all of which are emanation bodies of this same Buddha, have only imperfectly appeared in this Saha world, and most only when summoned to testify to the veracity of Shakyamuni's most profound teachings.

Malcolm wrote:

Mahavairocana does not appear in this world at all, well, he does in a sense because Shakyamuni (nirmanakāya) is an emanation of Mahavairocana (sambhogakāya), and as stated in several sūtras, actual buddhahood is not attained here, but rather, in Akaniṣṭha. This also is course the reason eighth stage bodhisattvas and so in general do not take birth in the desire realm birth prior to manifesting the play of the twelve deeds of a supreme nirmanakāya buddha.

And as far as appearing in this world, Śakyamuni is but the fourth buddha who will appear on this Jambudvīpa, there are another 997 to go, until the Bhadrakalpa runs its course.

Queequeg said:

In comparison, in this world, for the causes and conditions of the beings in this world, they can only offer incomplete or at best, mixed benefit..

Malcolm wrote:

You absolutely cannot assert this with a straight face. The idea that the teaching of any

buddha offers inferior or incomplete benefits to any beings in any world system is absolutely ludicrous.

Queequeg said:

We honor Shakyamuni as the supreme buddha...

Malcolm wrote:

Correction, as the supreme nirmanakāya buddha...

Queequeg said:

he is our teacher in this world.

Malcolm wrote:

Correct, Śākyamuni is our teacher, and all Buddhists here on this Jambudvipa recognize this.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:22 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Queequeg said:

Shakyamuni's Perfect teaching is suited for all beings in the Saha world now.

Malcolm wrote:

Yes, and all Buddhists follow Śākyamuni Buddha's teachings now because this is his dispensational era. Who ever said otherwise?

However, are you asserting that in all one billion worlds in the Sahaloka, that the present Buddha's teachings are spread there?

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:07 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

narhwal90 said:

There may be several disjoint "3 Realms"- Tientai ichinen-sanzen proposes the 3 Realms of Existence;

The five components, a living being as their temporary combination, and that being's environment all manifest the same one of the Ten Worlds at any given point in time.

<http://www.nichirenlibrary.org/en/dic/Content/T/165>

Malcolm wrote:

I am referring to the traidhātuka of classical Indian cosmology

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:22 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

...This is much more of a Mason/Dixon line issue than anyone is willing to admit.

Quay said:

Oh there are plenty of people especially in the South who not only admit this but also wish to talk about it. However in the current climate anyone trying to do so is shouted down, the idea being that if the opposition simply talks loud enough and long enough the "pansy," "libtard" people who want to "take away our guns" will just shut up. Or move to Massachusetts or some other "God-forsaken hellhole, like Sweden." Or even "get right with God and stock up on some good, traditional 1911's."

(Words in quotation marks directly overheard by this writer.)

Malcolm wrote:

Well, I for one definitely want to take away all of their semi-automatic weapons. They can keep their single shots, flintlocks, and even winchesters.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:20 PM

Title: Re: Deity outside of sadhana

Content:

Miroku said:

Hello,

I would like to ask whether it is possible to practice a deity outside of sadhana, by which I mean just visualizing yourself as the deity (after refuge and bodhicita ofcourse) then doing mantra, then dissolve and dedicate, without having any specific sadhana.

For example today I received via webcast a white tara empowerment from Garchen rinpoche and would very much like to practice it, however I don't know if I can practice according to the sadhana called "refined drop of immortality" and there was no lung of any sadhana, so can I just visualize myself as white tara? Or was some sadhana transmitted with the empowerment?

Malcolm wrote:

usually the lung comes with the jenang.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:42 PM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

The Madhyamaka asserts that phenomena have neither self, nor non-self, nor both, nor neither.

Malcolm wrote:

This not a usage of the negation of self found in Madhyamaka texts.

rachmiel said:

According to Garfield

(https://jaygarfield.files.wordpress.com/2014/01/garfield_nihilism1.pdf) Nagarjuna does just that (without using the term 'self' explicitly) in Verse 11 from Chapter 12 of the MMK (Examination of the Tathagata):

11. We do not assert “empty.”

We do not assert “nonempty.”

We neither assert both nor neither.

They are asserted only for the purpose of designation. [Ocean 447]

Malcolm wrote:

Correct. But a self is always posited on the basis of a composite entity, whereas existence, emptiness, and so forth are not necessarily posited on the basis of a composite entity. But don't you think it is better to look at chapter 18, the examination of self?

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:35 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

If you will forgive me more questions, how is the above this contextualized in light of us being considered 'in the body' of Vairocana in some Buddhist discourses I am poorly exposed to? Is his body different than his Pure Land?

Having only bodhisattvāḥ of X attainment be able to see the "Akaniṣṭha Gandavyuha-ness" of Akaniṣṭha Gandavyuha makes sense, having it outside and apart from the three realms seems contrary to the entire framework of Tiantāi, possibly Madhyamaka? Then again, these are only my own understandings likely producing these dissonances.

Malcolm wrote:

Sukhavati is also outside the three realms.

Coëmgenu said:

Hmmm. I am thinking of "the three realms" in a different way then. I will return a reform my question better, from a more informed perspective as to what I mean.

Malcolm wrote:

The three realms are the desire realm, the form realm, and the formless realm. They are all places of afflictive rebirth.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:09 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

But is akaniṣṭha, the Pure Land of Mahāvairocana, not also understood in exactly the same way?

.

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Coëmgenu said:

If you will forgive me more questions, how is the above this contextualized in light of us being considered 'in the body' of Vairocana in some Buddhist discourses I am poorly exposed to? Is his body different than his Pure Land?

Having only bodhisattvāḥ of X attainment be able to see the "Akaniṣṭha Gandavyuhanness" of Akaniṣṭha Gandavyuha makes sense, having it outside and apart from the three realms seems contrary to the entire framework of Tiāntāi, possibly Madhyamaka? Then again, these are only my own understandings likely producing these dissonances.

Malcolm wrote:

Sukhavati is also outside the three realms.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:09 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The identification of Prthivibandhu with Kuiji -

Looking up Kuiji, I am finding that he was born in Chang'an. This does not mean he was ethnically Chinese, but, given his importance in Chinese Buddhism, would the compilers of the histories gotten this wrong?

If the Chinese and Tibetan texts can be identified with each other, whether the latter is an earlier version or an incomplete version, then why should we accept the assertion in colophon to the Tibetan version over the Chinese records regarding Kuiji?

Malcolm wrote:

Not a question I can answer. I know what the Tibetan colophon says and I see no reason to dispute it.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:19 PM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

The Madhyamaka asserts that phenomena have neither self, nor non-self, nor both, nor neither.

Malcolm wrote:

This not a usage of the negation of self found in Madhyamaka texts.

rachmiel said:

This goes much further than the non-Madhyamaka assertion that phenomena have no self, period.

Malcolm wrote:

Which non-Madhyamakas do you have in mind?

rachmiel said:

The Madhyamaka assertion seems to burn the entire concept of self -- in all of its guises -- to ashes. The non-Madhyamaka assertion leaves open the possibility that phenomena have non-self.

Malcolm wrote:

I am afraid you are not properly understanding the use and limits of the tetralemma.

A self is something designated on an composite existent; when such existents are examined, one cannot find that they exist, do not exist, both or neither. Therefore, there is no where to hang a self.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:14 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Mkoll said:

Because guns are embedded deeply within our culture, like football and cheeseburgers and movies. People get very defensive about their culture and cherished traditions.

Malcolm wrote:

That does not answer why. If you want the answer, you have to look at pre-Civil war attitudes towards the 2nd amendment (militias) and post Civil war, when the NRA began actively encouraging an understanding of the 2nd Amendment as something for personal gun ownership.

Mkoll said:

Obviously it's not the whole story. Just the most significant and relevant part of it.

Malcolm wrote:

Well, as I pointed out already, we do not have a culture of guns in Massachusetts, and this is shown by the fact that we have among the lowest rates of gun violence in the country. Places where gun violence are highest are also the places in the country where people from South moved after the Civil War. This is much more of a Mason/Dixon line issue than anyone is willing to admit.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:12 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

kirtu said:

Come on Malcolm, that's not an answer. Why is the NRA's lobbying amongst the American people so successful?

Mkoll said:

Because guns are embedded deeply within our culture, like football and cheeseburgers and movies. People get very defensive about their culture and cherished traditions.

Malcolm wrote:

That does not answer why. If you want the answer, you have to look at pre-Civil war attitudes towards the 2nd amendment (militias) and post Civil war, when the NRA began actively encouraging an understanding of the 2nd Amendment as something for personal gun ownership.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:58 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Malcolm wrote:

There is ultimately no distinction between fecal matter and a Shinola watch, between

one's backside and a hole in the ground. These distinctions are merely matters of utility based on what is most beneficial to us—and what we perceive to be.

But still, there is no buddha in a buddha, and we come by this knowledge via convention as well. The minute you start believing there is a buddha in a buddha, you begin to make ridiculous distinctions such as claiming this buddha is better than that buddha and so forth, that Śākyamuni is better than Amitabha or Mahāvairocana. Such distinctions are utterly false and deluded.

The Cicada said:

The effectiveness of a teaching is determined by its skillfulness. In the same manner, the best cure for hypochondria is the medicine of placebo, and the best cure for the ailments of sentient beings in the Saha realm during the degenerate age is the example of Shakyamuni Buddha and the teaching of the Lotus Sutra. This is the appropriate medicine that reveals the mystic cintamani jewel hidden within the seams of our vestiges in accordance with our collective karma.

Malcolm wrote:

The Lotus Sūtra is a nice sūtra, like all sūtras. But your hermeneutic is excessively parochial.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:28 AM

Title: Re: Can buddha nature be proved?

Content:

nichiren-123 said:

I'm gonna play devil's advocate and ask you how the "eternal Buddhic Essence (svabhava) of all sentient beings." i.e. the source of all phenomena can be emptiness?

Malcolm wrote:

Nāgārjuna again:

For those whom emptiness possible, everything is possible;
for those whom emptiness is impossible, everything is impossible.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 8:23 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

The Cicada said:

To posit sentient beings which can make ontological errors and are distinct from other beings called "Buddhas" who are awakened is to admit conventionality...

Malcolm wrote:
Yes.

The Cicada said:
by using it to explain the point you aren't making. It is only our shared delusion that makes this exchange comprehensible—or incomprehensible, depending on the "delusions" "one" "has."

Malcolm wrote:
Yes.

The Cicada said:
There is ultimately no distinction between fecal matter and a Shinola watch, between one's backside and a hole in the ground. These distinctions are merely matters of utility based on what is most beneficial to us—and what we perceive to be.

Malcolm wrote:
But still, there is no buddha in a buddha, and we come by this knowledge via convention as well. The minute you start believing there is a buddha in a buddha, you begin to make ridiculous distinctions such as claiming this buddha is better than that buddha and so forth, that Śakyamuni is better than Amitabha or Mahāvairocana. Such distinctions are utterly false and deluded.

Author: Malcolm
Date: Thursday, October 12th, 2017 at 8:19 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

kirtu said:
Why is the 2nd Amendment deified especially in light of the massive misuse of the right to bear arms?

Malcolm wrote:
NRA.

kirtu said:
Come on Malcolm, that's not an answer. Why is the NRA's lobbying amongst the American people so successful?

Kirt

Malcolm wrote:
It is the congress they lobby, not the people, and they have been at it since right after

the civil war.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:45 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

don't have to wait till tonight...so buddha's of a given eon denotes plural Buddhas.

Malcolm wrote:

Yes, there will be 1001 buddhas, i.e., supreme nirmanakāyas in this Bhadrakalpa, or fortunate eon. They all have the same dharmakāya, or realization, however.

Apart from that, there are infinite buddhas manifesting all the time.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:04 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

you are talking plural entities and saying they do not follow or have followed other buddhas to be buddhas..

Malcolm wrote:

Do many buddhas appear or only one?

Minobu said:

for me it has always been ...what exactly is the Primordial Buddha ...for a Buddha is once a common mortal and then awakened.

the primordial buddha is just not fitting into an awakened being.

Malcolm wrote:

The adibuddha, the primordial buddha, has two meanings: one, it refers to the first buddha of a given great eon; two, it refers to the nature of reality which is what one must realized to become a buddha.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:01 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Purification practices removes the conditions for the ripening of the traces of negative karma and improve the conditions for the ripening of traces of conducive karma. Why? Because confession of misdeeds blunts their ripening because the strength of a given misdeed is related to object, intention, the deed, and satisfaction. The expression of regret for negative actions committed in the past counters the strength of intent and satisfaction. If these two are sufficiently weakened, a negative karma may never ripen.

Losal Samten said:

So "this purification practice is superior to others" rhetoric has no basis then, no matter where it comes from, as the other three powers are in actuality mere supports for the power of regret.

Malcolm wrote:

Yes, when we are talking about purification practices which involve the four powers. However, there are Ati purification practices which are based on samadhi, rather than concepts, and these are indeed more powerful, for example, the purification of the five elements, the 25 thigles, etc.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 2:09 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

Rather than asserting

The phenomena we perceive have no self.

doesn't the Madhyamaka assert:

The phenomena we perceive have no self and no non-self.

?

So when I look at these words popping up on this computer screen, the words (and the screen (and the looker = me)) have no self, no essence, no ultimate identity. But, that's only half the story. The rest: Neither do the words/screen/looker have non-self, no essence, no ultimate identity.

I'm asking this because "having no self" is a cornerstone of Buddhist teaching. But, again, per the Madhyamaka (and the Heart Sutra, if I'm reading it correctly) it seems like just a half-truth.

Malcolm wrote:

It is a half-truth — ordinary beings do not perceive absence of identity in persons and

phenomena. This is called the relative. But when persons and things are perceived as they truly exist, no identity of persons and things can be perceived at all. Thus "self" is relative, and "no self" is ultimate. In other words, it is perfectly fine to denote composite things with names; but those names do not correspond to anything intrinsically real within that composite entity.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 1:56 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Supplicating the three roots, etc., accumulates merit. When one's merit outweighs one's negative karma, it seems that one's obstacles diminish. But try supplicating a buddha to free one from death. I don't think it will work out for you very well. Suffering is ripened karma, it cannot be removed, it must be experienced.

Losal Samten said:

Do you believe that relative purificatory practices can lessen the experience of a karma that has yet to ripen, or is in the process of ripening? Or are they just another slant of merit accumulation?

Malcolm wrote:

Purification practices removes the conditions for the ripening of the traces of negative karma and improve the conditions for the ripening of traces of conducive karma. Why? Because confession of misdeeds blunts their ripening because the strength of a given misdeed is related to object, intention, the deed, and satisfaction. The expression of regret for negative actions committed in the past counters the strength of intent and satisfaction. If these two are sufficiently weakened, a negative karma may never ripen.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 1:46 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

it completely contradicts the teaching you are laying out. I bolded out and underlined to show you are talking about plural Buddhas.

Malcolm wrote:

So you think there is a person in a buddha and thus one buddha can be superior to another?

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 11:09 PM
Title: Re: Authentic?
Content:

Soma999 said:

It's like a spiritual guide : he will not by magic dissolve all your difficulty, but empower you so that you can navigate through them, transform them or dissolve them. And sometime, if he or she is skillful, this guide can even dissolve suffering for you, dissolve obstacles and create many positive circumstances, joy, and opportunities.

Malcolm wrote:

Suffering is ripened karma, it cannot be removed, it must be experienced.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:38 PM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"
Content:

Malcolm wrote:

... there is only one dharmakāya, or state of realization, of the buddhas?

paël said:

Do buddhas share it? Is buddha same as dharmakaya?

Malcolm wrote:

All buddhas have the same realization. Hence, there is only one dharmakāya.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:18 PM
Title: Re: Can buddha nature be proved?
Content:

Malcolm wrote:

That is our nature. Nāgārjuna said:

paël said:

What is nature? What does it mean?

nichiren-123 said:

Nature means something unchanging within us. I think what malcolm means is that

nothing has a nature, which, ipso facto, means that no-nature is the nature of all things. However, in the nirvana sutra we hear that the buddha nature is an "uncreated, unbegotten, utterly pure, unconditioned, inviolate, indestructible, steadfast and unshakeable, eternal Buddhic Essence (svabhava) of all sentient beings."

(<http://www.nirvanasutra.net/basic teachings.htm>)

And this seems directly opposed to the no-nature (i.e. emptiness) doctrine???

Malcolm wrote:

Emptiness is all of these things: uncreated, unbegotten, utterly pure, unconditioned, inviolate, indestructible, steadfast and unshakeable, eternal.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:39 PM

Title: Re: Authentic?

Content:

Vasana said:

How do you interpret the very literal sounding vows and promises we read of various Buddhas and Bodhisattvas on the Bhūmis?

Malcolm wrote:

I think these vows are part of aspirational bodhicitta. For example, Śāntideva raises an objection about the perfection of generosity, wondering how the Buddha could have perfected generosity if in the world there is still poverty. The answer is that the Buddha could not remove all the poverty of the world, but he truly wished to, and thus he perfected the perfection of generosity.

Vasana said:

So then the question remains as to why do we bother supplicating the 3 roots to remove obstacles in the first place ?

Malcolm wrote:

Supplicating the three roots, etc., accumulates merit. When one's merit outweighs one's negative karma, it seems that one's obstacles diminish. But try supplicating a buddha to free one from death. I don't think it will work out for you very well.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:12 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other

buddha?

The Cicada said:

You don't exist, so how could "you" be making a point?

Malcolm wrote:

It is true there is no person in Malcolm. That does not prevent Malcolm from making a point. Buddhas however are unlike malcolm, they have all realized in a definitive sense that there is no person in the aggregates, separate from them, or in one of them alone. While malcolm might erroneously perceive a malcolm in malcolm, while cicada might erroneously perceive a cicada in cicada, buddhas are not subject to such error. So how can one follow another or be subordinate to another in anyway at all, especially since there is only one dharmakāya, or state of realization, of the buddhas?

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:06 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

kirtu said:

Why is the 2nd Amendment deified especially in light of the massive misuse of the right to bear arms?

Malcolm wrote:

NRA.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:05 PM

Title: Re: Can buddha nature be proved?

Content:

nichiren-123 said:

Now all of these concepts make sense to me except for buddha nature. After all, how can we have an essential nature if we are ultimately empty and impermanent, with no reality as any single thing?

Malcolm wrote:

That is our nature. Nāgārjuna said:

Whatever is the nature of the tathāgata, that is the nature of the world;
as the tathāgata has no nature, so too the world has no nature.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:43 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

so how does one live with oneself then..i mean like what is it like to live knowing you and nothing actually exists ...this is a bit extreme for me...where is the middle path...you seem to have none...you have annihilated everything..to the point it is either a blue pill or a red pill...no yellow pill.

Malcolm wrote:

There is no blue pill, actually, and further, there is no need for one.

Minobu said:

so total annihilation of everything leads to Buddhahood...where this state is totally unconcerned with anything due to being nihilistic by nature...not even nature...nothing...everything and nothing is annihilated...so there is total emptiness and nothing is left to be empty..

Malcolm wrote:

There is no person in buddhahood. Either one can accept this or one has a view of self.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 11:03 AM

Title: Re: Jim Carey experiences no - self

Content:

TharpaChodron said:

Leonard Cohen, Lou Reed, probably a bunch of others have found that running away to a beach house in Malibu isn't going to solve anything.

dzogchungpa said:

Apparently what worked for Cohen was running away to Bombay. I don't know what worked for Lou though.

Malcolm wrote:

Smack, at least for a while.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 11:02 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:
are you speaking from an emptiness point of view...?
all conventionalism is out the window for you?

Malcolm wrote:
There is no conventional persons in either buddhas or sentient beings. Why? Because conventions are themselves empty. For this, the whole identity question is a red pill/blue pill question. If one wants to get sucked into false identities, take the blue pill.

Minobu said:
so how does one live with oneself then..i mean like what is it like to live knowing you and nothing actually exists ...this is a bit extreme for me...where is the middle path...you seem to have none...you have annihilated everything..to the point it is either a blue pill or a red pill...no yellow pill.

Malcolm wrote:
There is no blue pill, actually, and further, there is no need for one.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:54 AM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?
Content:
Malcolm wrote:
There is no person in sentient beinghood either.

Minobu said:
are you speaking from an emptiness point of view...?
all conventionalism is out the window for you?

Malcolm wrote:
There is no conventional persons in either buddhas or sentient beings. Why? Because conventions are themselves empty. For this, the whole identity question is a red pill/blue pill question. If one wants to get sucked into false identities, take the blue pill.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:38 AM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?
Content:
Minobu said:
what about you...like if you attain Buddhahood...malcolm disappears? there never was a malcolm anymore..

Malcolm wrote:
There is no person in sentient beinghood either.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:37 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other buddha?

Minobu said:

what about the nirmana kaya ..historical Buddhas....different times....different planets....different big bangs ... different infinite kalpas...

what about you...like if you attain Buddhahood...malcolm disappears? there never was a malcolm anymore..

Malcolm wrote:

As I said, there is no person in buddhahood, so these kinds of identity questions are a total waste of time.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:21 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

Hmm. How are you using the word understand here? I think most folks would accept that it is possible to understand what the law of moral causation is, and what Buddha's teachings on it are, but still reject it as a factual claim.

Malcolm wrote:

In fact, karma is more about aesthetics than morals — and this is something that people often do not understand about the Dharma in general.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:18 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other buddha?

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 5:53 AM

Title: Re: About Alara Kalama

Content:

Malcolm wrote:

We do not in fact know that Alara was a Samkhya teacher. The only source that mentions this is the Buddhacarita, written more than half a millenia after he passed away.

Fortyeightvows said:

I think it is generally accepted that he was...even
mircea eliade calls him a teacher of "pre-classic" samkhya.
Also I take asvasagosa as a good source

Malcolm wrote:

There is no confirmation of this in any source that predates the Buddhacarita.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 4:56 AM

Title: Re: About Alara Kalama

Content:

smcj said:

Which is a good reason to not dismiss out of hand non-Buddhist traditions.

Malcolm wrote:

We do not in fact know that Alara was a Samkhya teacher. The only source that mentions this is the Buddhacarita, written more than half a millenia after he passed away.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 4:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

I think they understand it just fine.

Malcolm wrote:

If they understood the Dharma, they would just accept rebirth and karma. Their rejection of karma and rebirth is all the proof one needs that they do not understand the Dharma.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:58 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

nichiren-123 said:

So I'm trying to understand how the different teachings relate to each other. I started with tiantai's 5 periods but quickly realised that it wasn't historically accurate. Realizing that the Mahayana doctrines aren't the words of the literal Buddha but later innovations, I wonder what the real Buddha, Sakyamuni would have thought about the Mahayana sutras? Do they hold true to the Buddha's meaning or would he have thought of them as wrong? What do you guys think?

Malcolm wrote:

Of course Mahāyāna is the word of the Buddha.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:47 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

But unless one is a very high bodhisattva one cannot encounter a sambhogakāya manifestation like Tāra, etc., so I really have to express my doubt about the so called visions of this or that buddha which ordinary people claim to have.

Losal Samten said:

They still send out nirmanakayas though, traditionally spoken of as bridges, books etc. Could not they arise in an individual's vision too? Or must nirmanakayas by necessity have to be apparent to multiple people?

Malcolm wrote:

Tāra might emanate nirmanakāyas, for example, but how, without clairvoyance, would you know you have encountered one? Same applies to bridges and other such emanations.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:28 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

What is a "blessing?"

Vasana said:

Different people will say different things. Some will say it's essentially inspiration to practice, teachings and empowerment and some will say there are tangible blessings like swift recovery of an otherwise fatal illness, finding wealth, accomplishing certain activities etc

Malcolm wrote:

In other words, it is a vague term that does not have a precise meaning. However, we can find a precise meaning. The Ratnāvalīkā states:

A blessing (byin rlabs, adhiṣṭhāna) is any activity of buddhas that benefits either bodhisattvas or by which the latter benefit sentient beings.

Now the Buddha has, as we have seen, ruled out that he can wash away misdeeds, remove suffering with his hand, give someone liberation, and so on. So what remains? Teaching.

Of course, if your teacher comes to visit you in the hospital, gives you ten bucks, gives you an amulet, a mantra, a ride, and so on, all of these can be called "a blessing," albeit, very temporary. Buddha, having passed away centuries ago, cannot actively give you blessings, other than the teachings he has left behind which we may study and thus edify ourselves, and through the lineage of teachers whom he proclaims are to be understood as his emanations.

But unless one is a very high bodhisattva one cannot encounter a sambhogakāya manifestation like Tāra, etc., so I really have to express my doubt about the so called visions of this or that buddha which ordinary people claim to have.

Vasana said:

Ok, 'power beyond our own' wasn't the best way of phrasing. I meant in the sense that if you ask someone to help you lift a heavy item, when you move that item with them, part of it is being moved by a force which is not rooted in your own physical strength even if your verbal request played a part in them helping. I mentioned the word 'combination' a few sentences before and have spoke on the coemergence of our actions, vows, invocations, merit, karma and their compassionate natures, samaya etc elsewhere in this thread already. The question still remains though; If upon supplication, the Guardians and Dakinis can remove obstacles which have outstayed their karmic visit, then why would it be wrong to think the Buddhas can also do the same?

Malcolm wrote:

[/quote]

Obstacles that have outstayed their karmic potential dissipate without any help. Those that have karmic potential cannot be dissipated by anything, not even Buddha has the power to remove our karma.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:00 AM

Title: Re: Authentic?

Content:

Vasana said:

You've seen the countless recorded experiences of how beings have perceived blessings from a Deity like Tara, Chenrezig or Medicine Buddha. Not all of them were direct teachings and some were more akin to 'miraculous' interventions. Some may be fanatsy but I doubt that can be said for all accounts of them.

Malcolm wrote:

What is a "blessing?"

Vasana said:

My point was that in this case, the obstacles are being removed in combination of what we do and what they do. The retinue may ultimately be non-dual but that activity is rooted in a power beyond your own. You supplicate and they respond.

Malcolm wrote:

Power beyond our own? What happened to dependent origination?

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:40 PM

Title: Re: Authentic?

Content:

Vasana said:

Yeah. I have never disagreed that the karma, merit and interest of beings is a factor involved nor do I think they can remove our Karma for us.

Malcolm wrote:

If they cannot remove our karma, they cannot remove the result of that karma, our suffering.

Vasana said:

If the result of our karma is suffering, the source of it is ignorance. If they can work with our minds, then they are by nature working with the basis of our karma and suffering although it's us who ultimately decide how to apply what we're presented with. I.e - If we have merit, they can appear, teach and provide skillfull means to purify or liberate that karma.

Why would Dakinis and Guardians be described as having the capacity for clearing away obstacles if at least a portion of the obstacles they're able to disperse have no enduring relation to our positive karma & merit etc.

Malcolm wrote:

And how would they work with our minds, if not through granting us teachings which we request?

Will Guardians remove obstacles if we do not supplicate them? Why should we have to beg them?

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:36 PM

Title: Re: Jim Carey experiences no - self

Content:

Johnny Dangerous said:

<https://www.avclub.com/jim-carrey-explains-weird-metaphysical-fashion-week-in-1817066418>

This got brought up at a teaching I went to, I hadn't heard about it because I don't read stuff like this.

Yeah, he says some funny stuff about tetrahedrons and other new age sounding stuff, but it seems that through acting, Jim Carey had an initial experience of Anatta. Amusingly, to most commentators, he appears to be "crazy", and almost every article I read just dismisses him as such.

For myself at least, it was just such an experience that solidified my interest in Dharma, mine came from working at weddings all the time, one day I just couldn't get over the "this is not real", "this is like a play" feeling when I was watching people dance, hobnob, put on airs, etc.

Anyway, despite being kind of disjointed, I felt like his words actually had some wisdom, and he says some things that are -exactly- what these people need to hear.. and the reaction to them says a lot about our society. Their reaction to his words really makes clear the vapidness of celebrity culture.

Later on someone asks him about the interview and he says:

‘Who’s Jim Carrey? Oh, he doesn’t exist actually.’ There’s just a relative manifestation of consciousness appearing, and someone gave him a name, a religion, a nationality, and he clustered those together into something that’s supposed to be a personality, and it doesn’t actually exist. None of that stuff, if you drill down, is real.”

Malcolm wrote:

Field of energy dancing for itself....hahahaha.

reminds me of that dumb billy idol (also famous circulating STDs) song:

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:31 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

There are some people who will say "I'm not religious, I'm spiritual!". Saying, 'I'm not religious or spiritual, I follow the Buddha's Dharma!', might mean something clear for you, but it won't mean anything significant for those in the world who lump it all together.

Malcolm wrote:

Then they need further education.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:19 PM

Title: Re: Authentic?

Content:

Vasana said:

Yeah. I have never disagreed that the karma, merit and interest of beings is a factor involved nor do I think they can remove our Karma for us.

Malcolm wrote:

If they cannot remove our karma, they cannot remove the result of that karma, our suffering.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:04 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Jeff H said:

I have used religion and spirituality for myself in what I consider useful, but non-academic, senses. Spirituality is the drive to plumb the depths of the experience of life, and religion is a structure intended to facilitate that drive. Unfortunately, religion can at times restrict that drive because it is too much a human creation of the superficial aspects of life. But seeking clarity in life without guidance is all but futile.

As a Christian I distinguished between being “christian” (one who acts like Christ) and being “a Christian” (one who belongs to a church). As a Buddhist my spirituality is seeking liberation, but my religion is the specific teachings and practices I used to enable that effort.

Malcolm wrote:

I just say I practice Dharma. Whose Dharma? Buddha's Dharma. I don't consider myself to be either a particularly religious or spiritual person.

In fact the last Bother Wayne Teasdale warned a friend of mine that I was not a spiritual person (we met at a teaching). He was quite right.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:55 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

Bodhisattvas like Tāra, etc., have continuums. But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

Vasana said:

So if they have continuums, they are spontaneously active for the benefit of beings. I doubt the continuum of the Bodhisattva Tara is inactive. If even Bodhisattvas on the first bhumi can emanate 100 emanations, then they're already 'doing' a lot to help sentient beings even without grasping at self-natures, persons, lifepsan, self etc.

Malcolm wrote:

Actually, they emanate 100 emanations to go visit buddhas to receive teachings.

Vasana said:

As for beliefs and merit, this is why I said that I personally think that Thugs rje and the blessings of Buddhas is a two way street. Our capacity for liberation, compassionate aspirations, merit, karma, invocations, vows and samayas along with their compassionate nature, previous vows and samayas all serve as necessary co-emergent factors for the ongoing appearance of dreamlike beneficial deeds. So long as beings have merit and interest, they appear.

Malcolm wrote:

So you are basically admitting the compassion of buddhas is obstructed by the lack of merit of hell beings, for example.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way Catholics think of saints.

Like I said, I can relate to Tara in more ways than one without it really being a problem for me or my practice just as the outer and inner tantras have more or less refined takes on deities and jñānasattvas without there being contradiction in the 9 yānas.

There are lots of contradictions in the nine yānas.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:17 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way Catholics think of saints.

Losal Samten said:

Minds can influence other minds, as in the case of the lady who thought herself a tiger and terrified a village. If the villagers didn't have the karma to be afraid of a tiger or the traces to give rise to the impression of that tiger, they would have a different reaction.

Similarly, a buddha proffers help unconditionally, however it is dependent on an individual's karma etc. to be receptive to it.

Malcolm wrote:

You missed the point of that example. Shabkar, for example, uses it to point out that strong traces in other people's minds can generate perceptions in our own minds.

As to your second statement, this merely proves my point. Buddhas are powerless to help sentient beings in any kind of material way. What Buddhas can do is teach the Dharma. That is all they need to do.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:05 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

The Buddha has said very clearly, one cannot wash away misdeeds, he cannot remove suffering with his hand, he cannot give one liberation, but he can teach.

So then, what is the use of praying to Buddhas and bodhisattvas, apart from accumulating merit?

Vasana said:

Merit, purification, blessings, inspiration, direct teachings apt for the individual, assistance with magnetizing or dispersing secondary circumstances, clearing away obstacles, health, wealth, safety, longevity etc I'm sure you would get many different answers to that question based on who you ask. Don't many of the Mahayana sutras and teachings themselves explain the benefits of recalling the Buddhas, their names etc?

Malcolm wrote:

Further, if Tāra represents the state of Dzogchen, whose state is that?

If, in a thogal vision, some master reveals a treasure, from where is that treasure revealed?

Vasana said:

Innermost Tara/Guru as your own state doesn't invalidate any timely intervention any 'outer' Tara may offer, even if her form and actions are illusory appearances governed by non dual wisdom. Until you're unwavering in your own state of Dzogchen/Tara, the outer Tara will still be there. Didn't you also once say that deities like Tara, Manjushri still possess their own mindstreams? How does that tie in to it?

I'm sure you've also read the stories of how a given Deity has manifested very tangible benefit, assistance in people's lives etc.

Maybe my opinions and understanding on all of this may change in time but I personally find more benefit and it rings truer for me personally to relate to Deities like Tara in multiple ways without there needing to be conflict between them.

Malcolm wrote:

Bodhisattvas like Tāra, etc., have continuums. But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way

Catholics think of saints.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 9:34 PM

Title: Re: Authentic?

Content:

Vasana said:

When great masters converse with Dakinis or Guardians etc, I don't buy that they are having a conversation purely with themselves, with their own clarity and that these appearances are mere 'philosophical zombies'.

Malcolm wrote:

You should read the section on the uncommon nidāna in Buddhahood.

Vasana said:

I can't claim to have perfect understanding of that section but I also don't think that the teacher/retinue non-duality part 'explains away' the 10 powers as taught in common Mahayana and the 8 doors in Dzogchen. (notably thugs rje).

At this point, what I don't know and can't talk about eclipses whatever I do know and can talk about and these topics aren't something I've had much success in understanding their deeper extended contexts since even the commentaries need commentaries for some topics. The quotes I've read on thugs rje from you and elsewhere via the Dra Thalgyur still speak on the connection between beings and the kayas unceasing deeds and emanations etc. I still don't think they're zombies but I get that their deeds are spontaneous and uncontrived.

Malcolm wrote:

The Buddha has said very clearly, one cannot wash away misdeeds, he cannot remove suffering with his hand, he cannot give one liberation, but he can teach.

So then, what is the use of praying to Buddhas and bodhisattvas, apart from accumulating merit?

Further, if Tāra represents the state of Dzogchen, whose state is that?

If, in a thogal vision, some master reveals a treasure, from where is that treasure revealed?

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:51 PM

Title: Re: Authentic?

Content:

Vasana said:

When great masters converse with Dakinis or Guardians etc, I don't buy that they are having a conversation purely with themselves, with their own clarity and that these appearances are mere 'philosophical zombies'.

Malcolm wrote:

You should read the section on the uncommon nidāna in Buddhahood.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:29 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

kirtu said:

One of the most obvious solutions to eliminating mass shootings are to confiscate all guns and outlaw the sale of weapons. The justification for this is that no one, or almost no one, hunts for survival anymore. And in the current situation the "well-regulated militia" (the National Guard) has their own weapons.

Kirt

Malcolm wrote:

The 2nd amendment is just an amendment, it can be repealed, but good luck with that.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:10 PM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

I wasn't thinking of obligation in its root sense of a formal promise. I was thinking of "obligation" in terms of synonyms such as commitment, requirement, or necessity. In Buddhism, there are many requirements on the path of practice.

Malcolm wrote:

There is only one real obligation if one wishes to be free of samsara — discover one's real state and live in that knowledge.

anjali said:

Indeed. Reverence is a deep respect for someone or something. I've never experienced fear in association with reverence for any of my teachers or their teachings. And time and again, my teachers and the Dharma they embody have shown themselves by their conduct and qualities to be worthy of my deepest respect and gratitude. I just don't see how fear enters into the picture.

Malcolm wrote:

The word reverence has come to mean admiration or deep respect, but it is rooted in a word which means fear.

anjali said:

Karma and rebirth being one. For another example, I doubt a secular Buddhist would commit to developing proficiency in the practice of transfer of consciousness at the time of death. And so on...

Malcolm wrote:

This is because they do not understand the Dharma. It has nothing to with religion or spirituality. One reason why I don't want to lump Dharma in with religion or spirituality is that Voodoo, for example, is a religion and spirituality, one that involves killing animals. For that matter, so is Islam, some forms of Hinduism, etc. These people also have faith, devotion, etc., but it is perverted.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:04 PM

Title: Re: Authentic?

Content:

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience [rang-snang] mistaken for being solely external [gzhan snang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Mantrik said:

Does that relate to Tsongkhapa's Eight Difficult Points, as an answer? Things are not real but they still exist, purely in Mind? I always considered whatever Mind believes to be real, is real.

Malcolm wrote:

Everything is absolutely equivalent to an illusion.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:03 PM

Title: Re: Authentic?

Content:

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience [rang-srang] mistaken for being solely external [gzhan srang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Vasana said:

Yet there are still nominal designations used to communicate. Even you speak of essence, nature and compassion and the rupakayas ensuring benefit for beings for as long as samsara endures (beyond these dharmas ever being established).

There's no two truths but there are still conventional expressions used to explain the open dynamic and resonance between those that abide in a liberated modality and those whose wisdom is obscured.

Malcolm wrote:

Right, and according to conventional expression, 1) the awakening of the buddha does not exist 2) the illusory appearances of buddhas are false appearances for deluded sentient beings

Somehow you are committed to the idea of conventionally valid, external rūpakāyas hanging around to benefit beings. My point is that you are reifying buddhas and sentient beings as existents, rather than seeing them for what they are, illusions. Once one understands everything is absolutely equivalent to an illusion, one's anxiety about such matters begins to diminish.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

In Dharma there are actual blessings, faith and devotion are well founded, etc.

Malcolm wrote:

You sound like a Christian. There are no external blessings, and faith and devotion to external things is the opposite of what it means to be a nang pa, an insider. Liberation is based on one's own realization, not on any external blessings,

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 6:19 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

There is no formal promise, no contract, etc.

Uh, "samaya"?

Malcolm wrote:

Samaya is not a contract, though it can be interpreted as such and often is.

Some people think when they receive an empowerment that they are making a commitment in the sense of making a promise to another person. But that is a very catechistic and naive concept of samaya.

The real samaya of a practitioner is to discover their own state, and that is neither a religious nor a spiritual endeavor. It is however what one does if one is a Dharma practitioner. We really need to drop these western religious terms in our reception of Buddhadharma. This is why I seldom use such terms in my own translations.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 5:40 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

It's worth noting that "religious" comes from the Latin religiosus, from religio 'reverence, obligation'.

Malcolm wrote:

Religare, the probable origin of the term religion, means "to bind," which is the opposite of what Dharma intends, which is to free.

anjali said:

Perhaps. There are <http://www.etymonline.com/word/religion> for religion. Even if we go with "to bind", I take it in the sense of "place an obligation on". If we wish be free, are we

not obliged to practice the Buddhadharma?

Malcolm wrote:

The necessity of entering the Dharma in order to become free of afflictions, etc., is not an obligation in this sense. There is no formal promise, no contract, etc.

anjali said:

"To consecrate" something means to make or declare something sacred. We decide what is sacred by declaring it so in our hearts. From a practical point of view, what it means for me is that something is deserving of my reverence, and I feel and know it at a deep level. Of all paths, do we not declare the Buddhadharma to be deserving of utmost reverence, and, in a sense, sacred above all other paths--at least for us?

Malcolm wrote:

Not really into fear-based words either. Dharma is something to celebrate, not to be afraid of.

In any case, I personally do not relate to the words "religion" or "spirituality" — I am neither religious nor am I "spiritual." And I am definitely more irreverent than reverent.

Dharma simply means in this context, setting things straight. If one wants to be free of suffering, etc., one must get set straight on a few things.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:29 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

It's worth nothing that "religious" comes from the Latin religiosus, from religio 'reverence, obligation'.

Malcolm wrote:

Religare, the probable origin of the term religion, means "to bind," which is the opposite of what Dharma intends, which is to free.

anjali said:

The definition of "sacred" which I like is that which is deserving of reverence.

Malcolm wrote:

Really means something consecrated.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:26 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

Maybe we should agree on definitions for “spiritual” and “religious”.

Malcolm wrote:

Dharma is beyond such things.

smcj said:

Depending on how those terms are defined, plus how “Dharma” is defined, I could either agree or disagree with that statement. Hence the need to clarify what we collectively understand those terms to mean within the context of this thread.

Malcolm wrote:

The two terms, "religion" and "spirituality," really do not have correlative terms in either Tibetan or Sanskrit. In Tibetan, the term chos is the imperative form another term, 'cos, which in one of its meanings, means "to correct." It can also mean a tradition (lugs srol, defined as the continuation of a past custom).

The term "Dharma" in Sanskrit is well defined, but there is nothing in the ten definitions of dharma that corresponds to either terms "religion" or "spirituality."

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:17 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

There there was the Pop Group. I once hung out of Mark Stewart when I was living in Boston. Odd dude.

dzogchungpa said:

If you were hanging out of him, he must have been a very odd dude indeed...

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:37 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Yes, in fact they are.

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience

[rang-s nang] mistaken for being solely external [gzhan snang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:35 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

Maybe we should agree on definitions for "spiritual" and "religious".

Malcolm wrote:

Dharma is beyond such things.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:34 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

treehuggingoctopus said:

I happen to value Heidegger's thought a lot, flawed as it is (whose isn't?)

Malcolm wrote:

Nāgārjuna, etc.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:33 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

I don't know, I kind of favor Crass for politics, like this gem released in 1978:

<https://crass.bandcamp.com/track/do-they-owe-us-a-living-6>

TharpaChodron said:

bit too hard core for my delicate ears, but I hear their fold out album sleeves opened up into cool posters.

Malcolm wrote:

Oh sure, they are pretty dissonant. But they were fun.

There there was the Pop Group. I once hung out of Mark Stewart when I was living in Boston. Odd dude.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 1:14 AM

Title: Re: Authentic?

Content:

Vasana said:

...but the point I've been trying to make was in response to Grigoris who said there was no external Sangye Menla and that any appearance of help or assistance from Deities/Buddhas/Dakinis/Guardians with associated mindstreams are purely sourced from the side of the practitioner, disconnected from the nominally designated continuum's and 10 powers of a Buddha , previous vows and the naturally arising rupakayas that ensure benefit for dream-like beings.

Malcolm wrote:

As long as we are deluded, there are external buddhas and so on. But they are false appearances. In removing delusion, one also removes external buddhas.

Vasana said:

Yeah I can accept that. But they are not just false in the same way a rope perceived as a snake is false.

Malcolm wrote:

Yes, in fact they are.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 12:56 AM

Title: Re: Authentic?

Content:

Vasana said:

...but the point I've been trying to make was in response to Grigoris who said there was no external Sangye Menla and that any appearance of help or assistance from Deities/Buddhas/Dakinis/Guardians with associated mindstreams are purely sourced from the side of the practitioner, disconnected from the nominally designated continuum's and 10 powers of a Buddha , previous vows and the naturally arising rupakayas that ensure benefit for dream-like beings.

Malcolm wrote:

As long as we are deluded, there are external buddhas and so on. But they are false appearances. In removing delusion, one also removes external buddhas.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 12:42 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

TharpaChodron said:

The Clash did it well.

Malcolm wrote:

I don't know, I kind of favor Crass for politics, like this gem released in 1978:

<https://crass.bandcamp.com/track/do-they-owe-us-a-living-6>

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:59 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Matt J said:

I wonder how the multiple tulku phenomenon fits into the discussion.

Malcolm wrote:

There is no canonical basis for the idea of reincarnations of body, speech, mind, etc.

That said, there is canonical basis for bodhisattvas having exponentially more emanations from the first bhumi onward which increase by powers of ten, thus a tenth stage bodhisattva can have 100,000,000,000,000,000,000, i.e. one hundred septillion emanations.

And every Buddha has an emanation in every world in a given billion-world universe (1000 to the third power).

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:28 PM

Title: Re: Why Secular Buddhism is Not True

Content:

tiagolps said:

I can see that people have had the exact same discussion with boda in 2014, why repeat? Boredom?

Malcolm wrote:

For the same reason we keep taking rebirth — afflictions.

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:17 PM

Title: Re: Authentic?

Content:

Vasana said:

I'm aware of Milarepa's teachings. I still don't follow your reasoning for mentioning your preference for Milarepa in relation to the dialogue between Grigoris, Malcolm and myself...unless you came to that conclusion independently in this thread but replied to my post for some reason.

You can follow and attend teachings from more than one school you know.

Tenma said:

I thought you had to follow only your school! Huh, looks like the Gelugs were wrong on the entire "destruction of other sects" thing and rivalry with the Nyingma and so on.

Malcolm wrote:

Strong adherence to historical schools in Tibet is anachronistic.

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:14 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

Do you even boycott any little shop that supports Trump?

Malcolm wrote:

I do.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:41 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

That is not what the passage means. Mipham clarifies:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

Vasana said:

I'm not seeing where what I said was in opposition to that?

The point me and Greg were converging on was whether blessings, for lack of a more precise word, arise purely from the side of the enlightened nature of the individual or a

combination of the compassionate nature and vows of certain Buddhas and Bodhisattvas and the practice, merit and karma of the being. Outer Tara, outer medicine Buddha , inner Tara/ medicine Buddha etc.

Does a Buddha still possess a mind stream? If so they are not passive and inactive but their illusory false appearances still bring benefit to beings.

Malcolm wrote:

"Since the awakening of the sugata does not exist," think about that.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:22 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

Mañjuśrīmitra wrote:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

And:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

Vasana said:

my point was that these illusion-like emanations spring forth from a liberated continuum that is free of grasping at signs and characteristics.

Malcolm wrote:

That is not what the passage means. Mipham clarifies:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:00 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Who gives a shit about religion or spirituality? We are supposed to be talking about Dharma which has nothing to do with either.

boda said:

Who gives a shit about talking about Dharma? We are supposed to be practicing the Dharma.

Malcolm wrote:

Discussing the Dharma is practicing the Dharma.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:45 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

treehuggingoctopus said:

I have never understood the cult status of Death in June. I mean, all controversies aside, they always sounded so mediocre...

Malcolm wrote:

They were in some respect copying stylistic trends from Psychick TV, though PTV was never fascist in nature. When PTV started the faux '60's folk thing, many people in the Industrial Music scene followed.

Death in June, Boyd Rice, and others, however, apparently did not get the message that Fascism, while worthy of exploration from which to mine themes, was not to be glorified nor taken seriously on its own merits.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:30 AM

Title: Re: Authentic?

Content:

Tenma said:

...Tilopa who was a prostitute

Malcolm wrote:

??? What ever gave you this idea?

Tenma said:

and Virupa who ended up having excrement germs on him from a mala...

Malcolm wrote:

Excuse me?

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:28 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Wayfarer said:

There was something I was taught when I studied Comparative Religion concerning the definition of the word 'religion'.

The first derivation is from the Latin word 'religio' meaning 'attitude of awe towards the Gods'.

The second derivation is from 'religare', which is rather less straightforward. The 'ligare' in that word is the same root as 'ligament', so 'religare' means 're-joining' or 'binding'.

boda said:

I think this binding is a defining characteristic. Bound in values, purpose, and ultimately meaning. This can be an incredibly powerful and good thing, or it can be an incredibly bad thing. Minus spirituality, it could be an ideology, political movement, or any sort of brand. That's basically how I see it anyway.

Malcolm wrote:

Who gives a shit about religion or spirituality? We are supposed to be talking about Dharma which has nothing to do with either.

Author: Malcolm

Date: Monday, October 9th, 2017 at 4:26 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

jorden said:

And sutrayana is here used to differentiate from vajrayana? Does the vajrayana in a way by-step the whole question?

Malcolm wrote:

No, it provides a physical basis for the mind in the bardo, the mahāprāṇavāyu.

Author: Malcolm

Date: Monday, October 9th, 2017 at 4:06 AM

Title: Re: Authentic?

Content:

Vasana said:

Greg, If you can believe that sentient beings have distinct mindstreams and distinct karmas then can you believe that Buddha's, Bodhisattvas etc have their own mental continuums distinct from our own? The mental continuums of beings are alike in essence and nature but when you encounter somebody else in the street, that person possesses their own continuum separate from yours even if for you, that other person is an appearance within your mind. How is what you seem to be suggesting not a kind of mind-only take or solipsism?

If you say that the continuums of Buddhas and beings are not distinct, then why are beings not already Buddhas in anything other than unripened seed or potential? If you agree that they are distinguishable in terms of the presence or absence of grasping at signs, then why would it be wrong to suggest that buddhas and emanations manifest in dependence with the needs of beings without having ever left the natural state of wisdom free of grasping? How could we account for the various manifestations of the sambogakaya if there were not some discriminating faculty Buddhas possess in knowing which forms are best suited to guide or subdue particular beings?

Maybe this is all getting lost in translation and is really down to the trouble of balancing conventions with the ultimate?

Malcolm wrote:

Mañjuśrīmitra wrote:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

And:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:57 AM

Title: Re: Why Secular Buddhism is Not True

Content:

jorden said:

In the same debate Sujato offers a computer analogy (software/hardware) for rebirth:

<https://youtu.be/NGhoKbzBbEg?t=2890>

Malcolm wrote:

Abhidharmic accounts of rebirth are generally lack coherency. The software/hardware analogy is one such incoherent attempt to explain rebirth completely steeped in cartesian dualism.

jorden said:

What do you mean with 'abhidharmic accounts' in this context?

Malcolm wrote:

Only Abidharma tries to account for rebirth, at the sūtra level.

jorden said:

The fragment ends with Sujato and Batchelor agreeing the precise mechanism of rebirth is not explained very extensively in the sutras. Is this the reason the different abhidharmic solutions are lacking coherency, i.e. the lack of detailed mention in the sutras of the mechanism of rebirth?

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:36 AM

Title: Re: Why Secular Buddhism is Not True

Content:

jorden said:

In the same debate Sujato offers a computer analogy (software/hardware) for rebirth:

<https://youtu.be/NGhoKbzBbEg?t=2890>

Malcolm wrote:

Abhidharmic accounts of rebirth are generally lack coherency. The software/hardware analogy is one such incoherent attempt to explain rebirth completely steeped in cartesian dualism.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:12 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

treehuggingoctopus said:

Not a bore, contrary to what Malcolm believes, but a brilliant mind

Malcolm wrote:

Being brilliant does not preclude being boring. For example, Herbert Guenther.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:57 AM

Title: Re: Confrontation with Heidegger

Content:

emaho said:

I couldn't find the english translation of this passage online (and neither the German original, btw.) but since we're discussing a German philosopher here, a German quote by one of his critics is hopefully not out of place:

Daß Heidegger am Wahrheitsbegriff, wenngleich in der angedeuteten schillernden Weise, immerhin festgehalten hat, kann als Indiz dafür gewertet werden, daß, wie ich vorhin behauptet habe, sogar Heideggers entrationalisierte Konzeption noch unbemerkt vom Vernunftbezug lebt. Wohin aber diese entrationalisierte Konzeption von Wahl und der entrationalisierte Wahrheitsbegriff führen kann, läßt sich an einer Rede sehen, die Heidegger im November 1933 zur Unterstützung von Hitler vor dem Volksreferendum zum Austritt aus dem Völkerbund gehalten hat. Sie beginnt so: "Das deutsche Volk ist vom Führer zur Wahl gerufen; der Führer aber erbittet nichts vom Volke, er gibt vielmehr dem Volke die unmittelbare Möglichkeit der höchsten freien Entscheidung, ob das ganze Volk sein Dasein will, oder ob es dieses nicht will. Das Volk wählt morgen nichts Geringeres als seine Zukunft." Und dann heißt es: "Was ist das also für ein Geschehen? Das Volk gewinnt die Wahrheit seines Daseinswillens zurück, denn Wahrheit ist die Offenbarkeit dessen, was ein Volk in seinem Handeln und Wissen sicher, hell und stark macht." [3] Diese Zitate zeigen, daß Heideggers Nazismus keine zufällige Angelegenheit war, sondern daß ein direkter Weg von seiner Philosophie - von seinem entrationalisierten Wahrheitsbegriff und dem von diesem bestimmten Begriff der Selbstbestimmung - zum Nazismus führte. Und doch würden wir auf philosophische Einsichten verzichten, wenn wir deswegen nicht von Heidegger lernen wollten, was wir von ihm lernen können. Es kommt darauf an, die genaue Stelle zu sehen, die zum Irrationalismus führte und nicht das Kind mit dem Bade auszuschütten."

Ernst Tugendhat, Selbstbewußtsein und Selbstbestimmung, Seite 243 (Last paragraph of lecture no 10)

(Maybe somebody has the english edition, Self-consciousness and self-determination?)

Malcolm wrote:

I like Negative Dialectics by Adorno who proves that Heidegger's thought is through going philosophical fascism:

"Existential thinking crawls into a the cave of a long-past mimesis. In the process it is

nevertheless accommodating the most fatal prejudice from the philosophical history which it has laid off like a superfluous employee: the Platonic prejudice that the imperishable must be the good, which is to say no more than that in permanent warfare the stronger is always the right...Of the eternal idea in which the entity was to share, or by which it was to be conditioned, nothing remains but the naked affirmation of what is anyway—the affirmation of power."

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:02 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

That's all cool and I don't excuse Wagner's anti-Semitism, Heidegger's Nazism and Adams' defense of Trump. But that doesn't stop me from giving them credit where credit is due. That's back to the issue of man as a monolith. 'Coz it's not.

emaho said:

I generally agree with you, if a philosophical work or a piece of art has no inherent connection with its author's views or his actions, if you can really isolate somebody's work from his personality, then there's no reason to throw the baby out with the bath water. One infamous example could also be Jean-Jacques Rousseau, who gave his own children to an orphanage and wrote books about love, compassion and education. But on a sidenote, in the case of Heidegger it is highly controversial among philosophers if his philosophical theory can or cannot be seen in isolation from his Nazism. (And that's about all I can say on that topic because I could never really digest Heidegger work because I'm appalled by the way he operates with language, sorry @treehuggingoctopus...)

treehuggingoctopus said:

Having spent quite a few years reading Heidegger, heideggerians, anti-heideggerians and post-heideggerians, I have arrived at the conclusion that poor Martin is no different from Jean-Jacques in this respect. But it is entirely and as the thread addresses pressing issues, perhaps we could all go

Malcolm wrote:

Heidegger was a colossal bore and his Greek, pitiful.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:00 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

We were talking about individuals with questionable beliefs, now you counter by talking about individuals who committed horrific actions. This is called Category Error, one of

logical fallacies, I believe.

Grigoris said:

The Chicago School economic theorists didn't commit horrific actions.

Ayn Rand didn't commit any atrocities.

The members of the white power skinhead band Skrewdriver didn't kill anybody either.

All of them, in one way or another, contributed to the development of Western culture and society. Credit where credit is due.

kirtu said:

No, two of them contributed to the American POV. Their ideas are marginalized outside of the United States to varying degrees. And we can test the degree of penetration of their ideas in other societies. I doubt if they penetrated much outside of the English speaking world. Ayn Rand and the Chicago School's views are mostly rejected worldwide.

BTW, is Skrewdriver an influential group? I've never heard of them, myself.

Malcolm wrote:

They were an English punk band who had a single on Chiswick Records in 1977, 'I Don't Like You', where the b-side had a cover of the Stones' '19th Nervous Breakdown' off of the record, 'All Skewed Up'.

At this point there were no white supremacy themes in their music.

They later became very involved in the international white supremacy movement. This became evident when they released their second album in 1984, 'Hail the New Dawn'.

Interestingly, Death in June's founder, David P., was in another Chiswick band called Crisis — a hard left punk band. He then became a fellow traveler on the right.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 11:41 PM

Title: Re: are all troma nagmo sadhana's chod sadhanas?

Content:

dzogchungpa said:

Well, http://www.tibetan-treasures.com/Empowerment_Required-Concise_T_hroma.html isn't.

Grigoris said:

How can you tell? I can't see shit!

The concise Throma sadhana from the Dudjom Lingpa tradition is a chod.

Malcolm wrote:

No, it the ye shes snying po, which is a creation stage practice. No chod. The four feasts of chod are a completely separate text.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 10:43 PM

Title: Re: Confrontation with Heidegger

Content:

Author: Malcolm

Date: Sunday, October 8th, 2017 at 10:41 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

emaho said:

One infamous example could also be Jean-Jacques Rousseau, who gave his own children to an orphanage and wrote books about love, compassion and education.

PuerAzelis said:

Or Marx, who occasionally “worked” as an “independent” (cough) journalist but who basically mooched off Engels.

Malcolm wrote:

Well, know, it is more like careened through one meager inheritance after another because he was committed to raising his daughters in a petite bourgeois manner.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 6:23 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Malcolm wrote:

You know, Scott Adams is a major Trumpista, so you might not really want Dilbert as your avatar.

Dan74 said:

This is very much off topic but perhaps an interesting tangent.

Scott Adams, the creator of Dilbert (my avatar is actually Wally, but from the same cartoon - look it up especially if you are a techie) is known as something of a defender of Trump. <https://maxnewmanblog.wordpress.com/2017/07/21/scott-adams-and-sam-harris-on-trump/> though I wouldn't call him a "Trumpista" even remotely.

But suppose that we agree that his no matter how tepid, his defence of Trump is morally egregious, is it wrong to love his creative output such as Dilbert?

In maths, we've had some geniuses who were real arseholes, in chess, anyone remember Bobby Fischer? Not to mention the very dodgy Aleksandr Alekhine, etc etc. Wagner was a rabid anti-Semite. Heidegger, a Nazi. So should we avoid brilliant works done by unsavoury characters and even folks with questionable personality traits or unpalatable political views? Has the world become so partisan?

Malcolm wrote:
Sometimes.

Author: Malcolm
Date: Sunday, October 8th, 2017 at 2:45 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

Fa Dao said:
Wow..you make so much sense...youre right...even though I have had extensive training in the past, both civilian and military, I should just let those homeless people that I see every night at work fend for themselves...what was I thinking??

Malcolm wrote:
how many people have you shot defending others?

Fa Dao said:
Fortunately..zero...
just producing it when the threat level allows for it is usually enough. Actually shooting someone is the absolute last resort when everything else has failed and your life or someone elses is in imminent danger. Only psychos like shooting people...

Malcolm wrote:
How many times have you pulled your gun?

Author: Malcolm
Date: Saturday, October 7th, 2017 at 11:50 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

Fa Dao said:

Yes..and a lot of nice innocent people in the meantime will get caught in the crossfire. Which is why I am in the process of getting my concealed weapon permit...somebody has to protect those that cant protect themselves. Not all of us live in nice crime free areas. I really dont like conflict and violence and shy away from it whenever possible but somebody has to do it.

Grigoris said:

Yeah, you're right... Somebody has to perpetuate violence and conflict and who better than a white man with a gun?

Fa Dao said:

Wow..you make so much sense...youre right...even though I have had extensive training in the past, both civilian and military, I should just let those homeless people that I see every night at work fend for themselves...what was I thinking??

Malcolm wrote:

how many people have you shot defending others?

Author: Malcolm

Date: Friday, October 6th, 2017 at 11:16 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Wayfarer said:

I think the harsh reality is that American politicians have decided that the so-called 'second amendment freedoms' outweigh the fact of tens of thousands of innocents being killed every year. In other words, they are willing to tolerate a very high rate of murder, for what they think of as 'freedom'. They give pious 'prayers and wishes' whenever it happens, but they won't lift a finger to stop it from happening.

Malcolm wrote:

Correct, and it is deeply misguided. But it is suicide they are willing to tolerate, since suicides are by far the highest numbers in gun violence in all countries apart from war zones. Supposedly the GOP is tough on crime.

Author: Malcolm

Date: Friday, October 6th, 2017 at 11:14 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

I get that and I know that the news tend to paints a caricature of any country (which inevitably contains multitudes), but whether gun homicide, polarisation in politics,

waging wars in distant lands, rhetoric of the its leaders, the US consistently comes across as a bellicose bully at war with itself and half the world. It is an unfair portrayal, of course, but like all caricatures, perhaps there's a smidgeon of truth in it.

Malcolm wrote:

You know, Scott Adams is a major Trumpista, so you might not really want Dilbert as your avatar.

Right now, the US is at war with itself, and the entire world because our president is a bellicose, sociopathic bully.

Author: Malcolm

Date: Friday, October 6th, 2017 at 7:03 AM

Title: Re: Bey-yuls or hidden lands? Is this real in Buddhism?

Content:

M.G. said:

I recently heard an acquaintance who is a fairly serious dharma practitioner made a reference about there being a notion of Bey-Yuls (transliterated, so spelling may not be correct) or hidden lands in Tibetan Buddhism.

Is this authentic or just Western fantasy? And if the first, what can be publically said?

Malcolm wrote:

The idea of Hidden Lands first gained attention in Tibet through the revelations of Rigzin Godem in the 14th century, who among seven hidden lands, identified the upper valley of Sikkim as a hidden land, a safe place for practitioners to find refuge in times of war and strife.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:51 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

Not at all, I prefer to think of myself as something more like the conscience of DW. However, since this is all meta-discussion, perhaps we should leave it at that.

Malcolm wrote:

How modest of you.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:51 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

Also, sentient beings cannot be reborn as non-sentient beings such plants.

makewhisper said:

Malcolm, I'm approaching this question of mine from a place of genuine curiosity rather than a need to contradict or debate. I recall a recent(?) topic in which you appeared to argue the possibility of plant sentience with reference to a text that recounts an encounter with the deva "inhabiting" a tree. I believe that you or someone else made the argument that the deva could have even a personification of the tree's hypothetical mind. How does the discussion in that topic square with this statement of yours I'm quoting? Have your views evolved, or did you never hold the opinion that plants are sentient? Thanks for your time!

Dharma blessings,

Eric

Malcolm wrote:

Hi Eric:

Yes, I have entertained the idea of plant sentience because like any living thing, they have life force (prāṇa) and they breath. But I make a clear distinction between my speculative inquiry and what is actually taught in Buddhadharma,

Classical Buddhist doctrine, including Dzogchen does not admit to such an idea; apart from some trends of Sino-Japanese Buddhism.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:48 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

With respect to the idea of an awakened master transferring their "mind" (thugs) to a disciple, this is a form of blessing. It does not mean that now the student has all the teachers thoughts and knowledge, memories, experiences, and so on.

Adamantine said:

Well.. a funny claim of that happened here and is an obvious distortion, but they refer to it as an example of drongjuk...

is that the official Tibetan term for transferring thugs to a disciple or it a related but different phenomenon they're referencing?

<https://www.domogeshetruth.com>

Malcolm wrote:

Drong juk (grong 'jug) refers to transferring one's consciousness into a recently deceased corpse.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:39 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

I take your point. It is sloppy to generalise about the US since it is a huge and a very diverse country. Nevertheless, it is still one Federal Government and so maybe even folks outside Nevada and those other states that sell assault rifles willy-nilly can do something to rein in the madness.

Malcolm wrote:

It is unlikely. Everytime there is a mass shooting like this, the GOP snowflake declare it is insensitive to bring the issue to congress.

Dan74 said:

And I totally get that Americans don't enjoy folks from other nations butting in and telling you what's wrong with your country. It is an incredible country, home of the best and the worst of humanity, as the cliché goes and we don't really know 'what's best for you' since it is a different place with a different history and mindset. Rules and customs can't just be transplanted. Speaking just for myself, I am simply sad for the loss of life and the continued suffering.

Malcolm wrote:

I have no problem with people from other countries making observations about the US, I am not some zealous patriot ala "USA is the only way!" type.

I just want you to understand that given the low density of population in the US, though it may seem on TV we are glutting ourselves on an orgy of violence, the reality is quite different.

Gun culture in this country is determined at the state level because that is where guns are regulated, apart from automatic weapons, which are illegal for civilians to own according to federal law.

To put it another way, people who really, really like guns are less likely to live in a state like Massachusetts or Hawaii where gun laws are very stringent. You are more likely to find them in Vermont or Nevada where rates of gun deaths are much higher.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 4:11 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:
the Dharma.

Malcolm wrote:

Something it seems you have little interest in discussing, most of the time.

dzogchungpa said:

Actually, I have a great interest in discussing the Dharma and regularly do so but I came to the conclusion long ago that it is essentially impossible on internet forums.

Malcolm wrote:

Oh, so now you admit you are merely a troll.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 4:09 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

Dude: Mexico is not counted as part of the Western World. Just in case you didn't know. That's why Trump wants to build a wall, to stop all the brown people, remember?

Malcolm wrote:

Talk to Mexicans about that. I think they will heartily disagree with you.

Now if Dan has simply said, between the US and the EU, the US has a much higher rate of murder, I would not argue the point because that is true.

But the US is a much larger place than the EU with a much less dense population. So the idea that there are gunfights on every street every day is a TV produced delusion.

I have lived in the US my entire life and apart from TV, I have never once ever seen someone shot, by police or otherwise.

Dan74 said:

Malcolm, I was in Chicago a year ago and had a great time. But like Mantrik, I do believe the stats. Call me naive, if you like.

Malcolm wrote:

Oh the stats are quite real, no question. They just do not apply everywhere in the US.

For example, I live in Massachusetts with among the strictest gun control laws in the country, and one of the lowest gun violence rates as well, comparable to Europe. The gun death rate for Massachusetts in 2015 was 3.13 per 100K, which is comparable with your country, which has an average gun death rate of about 3.01 per 100K per year, and lower than Finland, at 3.25 per 100k in 2013.

For example, it is very difficult to get a concealed carry license here, and in Boston, if you want to take your gun to the range to shoot it, you have to call the police and inform them that you are traveling with your weapon (this does not apply however to nonurban areas where the regulations are slightly looser, but not by much).

Another thing to keep in mind that is that half of the guns in the US are owned by just 3% of the population.

Gun ownership is also declining as hunting is becoming less popular.

So, understanding gun death rates in the US should be done on a state by state basis, not country wide. If you consider the whole country, you will be misled by the stats and make incorrect inferences about the level of violence in one state as opposed to another state.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:44 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

"appearance" covers both material appearances as well as mental appearances.

Monlam Tharchin said:

Would you say Secular Buddhism upholds material appearances while denying mental appearances, or at the very least subsumes them as a type of material appearance? Or is your view of what's amiss different?

Malcolm wrote:

The thing that most characterizes Secular Buddhism is its rejection of rebirth and karma.

There are too many different interpretations of consciousness to lock SB's into a specific theory of consciousness.

I am not even sure why they insist on the term Buddhism. They would be better off describing themselves as secular humanists with an interest in meditation. They certainly owe no allegiance to Buddhadharma since they rejects its very basis.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:37 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

"Form" when I pair it with "emptiness" is appearance, luminosity, the seeming play of phenomena. The form/emptiness dialectic of the Diamond Sutra and deity teachings.

Malcolm wrote:

The form (rūpa) in the Heart Sutra passage refers to matter. It is properly translated as "matter is empty, emptiness is matter," etc. It then lists the other four aggregates, "So too are sensation, perception..."

Then there is form (rūpa) which is the object of the eye. Same word, totally different meaning.

Monlam Tharchin said:

Thanks, Malcolm! That's my bad. What's the technical term for the counterpart to sunyata, when e.g. discussing the nature of Chenrezig as simultaneously "appearance" and emptiness?

Malcolm wrote:

"appearance" covers both material appearances as well as mental appearances.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:30 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

Dude: Mexico is not counted as part of the Western World. Just in case you didn't know. That's why Trump wants to build a wall, to stop all the brown people, remember?

Malcolm wrote:

Talk to Mexicans about that. I think they will heartily disagree with you.

Now if Dan has simply said, between the US and the EU, the US has a much higher rate of murder, I would not argue the point because that is true.

But the US is a much larger place than the EU with a much less dense population. So the idea that there are gunfights on every street every day is a TV produced delusion.

I have lived in the US my entire life and apart from TV, I have never once ever seen someone shot, by police or otherwise.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:11 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

"Form" when I pair it with "emptiness" is appearance, luminosity, the seeming play of phenomena. The form/emptiness dialectic of the Diamond Sutra and deity teachings.

Malcolm wrote:

The form (rūpa) in the Heart Sutra passage refers to matter. It is properly translated as "matter is empty, emptiness is matter," etc. It then lists the other four aggregates, "So too are sensation, perception..."

Then there is form (rūpa) which is the object of the eye. Same word, totally different meaning.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:04 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

And maybe more importantly that the US culture is so saturated in violence

Malcolm wrote:

It isn't, actually. People watch too much TV.

Dan74 said:

So the highest rate of homicides in the western world is not indicative of the culture?

Malcolm wrote:

The idea that the US is saturated in violence is ridiculous. Mexico, for example, is a country saturated in violence. It is second to Syria only.

Also, the US does not have the highest murder rate in the Western World. That would be Mexico again.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:46 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Dan74 said:

And maybe more importantly that the US culture is so saturated in violence

Malcolm wrote:

It isn't, actually. People watch too much TV.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:34 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

the Dharma.

Malcolm wrote:

Something it seems you have little interest in discussing, most of the time.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:30 AM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

And yet... this does not happen.

Malcolm wrote:

It does not happen in Switzerland either, which has a similar system.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 11:43 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Grigoris said:

The honky on the motorcycle does half half a point though: Gun control is not going to stop gun killings.

Not by itself, it isn't.

I made the following point in another thread following the Orlando massacre:

Here in rural Greece, the place is crawling with guns. Apart from hunting weapons, the island I live on is full of assault rifles given out to National Guards.

Malcolm wrote:

I am quite sure though there must be precedent for people to pick up their weapons if they are guardsman. In other words, it is not like you can just take your gvt. issued weapon out for a lark.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:57 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

Well, I'm not sure. Next time perhaps you could try "was assimilated into" or something along those lines.

Malcolm wrote:

Maybe you could stop trying to modify other people's speech.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:47 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

First off, the man had an automatic not semiautomatic assault weapon. For the average citizen a fully automatic weapon is very difficult to own.

Malcolm wrote:

As pointed out, he had no automatic weapons. Only semiautomatics with extended clips.

Fa Dao said:

For example, France has very strict gun control laws and yet a small group were able to shoot up the bataclan and kill numerous unarmed people.

Malcolm wrote:

And you think that if the French had looser gun control laws this incident would not have happened? Logic please?

Fa Dao said:

The 2nd amendment as envisioned by the founding fathers was not only about hunting or self protection it was also about the general populace being able to defend itself

against a potentially tyrannical government.

Malcolm wrote:

No. This is completely wrong. The Second Amendment was conceived in very much the same way that the Swiss Army exists today. The idea was that communities had to maintain civilian militias in order to muster armies when there was a threat to the United States, either externally or internally.

Fa Dao said:

A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

Malcolm wrote:

The framers of the Constitution were not providing a right to bear arms so that the US Govt. itself could be overthrown. They were providing a right to bear arms so that citizens could defend the State. The reason why felons are denied the right to bear arms is that they are a risk to the State.

But now we have a professional Army, professional police. We have no need of militias anymore.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:34 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

oh Malcolm..tell us all a story about the Buddha and the ship captain...come on, you know the one...

Malcolm wrote:

Oh, you mean the one where the bodhisattva ship captain with clairvoyance killed a thief to protect five hundred merchants, and then went briefly to hell for his action? You mean that one?

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:33 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

Very disingenuous article..Im surprised Malcolm. Did it ever occur to you that the states listed with the least amount are also some of the highest socio-economic areas in the

US?

Malcolm wrote:

It is not disingenuous at all. It indicates that states that are not run by Republicans have the lowest rates of violence in the country.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:31 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

And you think gun control laws and taking guns away from law abiding citizens is going to keep criminals from getting them and using them?

Malcolm wrote:

Most definitely, as England, Australia, etc., prove without doubt.

Crime has been steadily decreasing in the US for decades.

So yes, I definitely want to see gun ownership severely restricted in the US. But hey, I am from Massachusetts, with some of most stringent gun control laws in the country and the some of the lowest gun violence stats as well.

It is has become a public health issue. It must stop.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:23 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Jeff H said:

Carrying a gun is not bad karma.

Malcolm wrote:

Carrying weapons predisposes one to violence with those weapons. One will not carry a gun or other deadly weapon unless one has some aggressive impulses or fear leading to such impulses.

Karma begins in the mind. Just the act of carrying a gun means that one has already engaged in one of the three mental nonvirtues. If someone is not prepared to kill a human being, they should never carry a gun. If someone is carrying a gun, this means they are prepared to kill another human being, or in the case of hunters, other sentient beings. I would therefore argue that owning and carrying guns and weapons is automatically bad karma.

Buddha taught very clearly that those who die fighting never experience any of the three

higher states of rebirth in their next life, even if the war they are in is a so called "just war."

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:12 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Fa Dao said:

Virtue signaling and righteous indignation are so satisfying to the ego...arent they?

Pull your heads out of the clouds..this is samsara..it cant be fixed. Face it..there are bad people in the world who dont care what you think about, well, basically anything...and simply cant be reasoned with and have no problem making you a victim in one way or another. If it is bad karma for me to carry a gun to protect those who cant (or wont) protect themselves, then so be it.

Malcolm wrote:

It is pretty clear, less guns = less deaths by guns.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:10 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

Queequeg said:

I'd rather face a psychopath wielding a knife rather than an AR-15.

Malcolm wrote:

It depends at what range. Seven feet or less, I would prefer the to face the guy with the gun.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 9:31 PM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

It's cool that you read it before deciding which bin it belongs to.

Malcolm wrote:

The bin is determined by what the author says.

boda said:
Which bin does this belong to?

Malcolm wrote:
Politics.

Author: Malcolm
Date: Wednesday, October 4th, 2017 at 9:12 PM
Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?
Content:

Fortyeightvows said:
1)I'm telling you bro, in alot of places, to alot of people, it is a buddhist thing in a buddhist context.
As two people pointed out even Master Hsuan Hua has taught about it.
It surprises me a bit that so many people here have never heard of it or disparage it (not that you have).

Malcolm wrote:
It is a completely wrong view.

The Buddhist teaching about such things is that every sentient being, mosquitos included, has a unique mind stream with its own set of causes and conditions, it's own accumulation of karma and ripening of karma.

With respect to the term bla, today it means more or less vitality. In ancient pre-buddhist traditions in Tibet, it is a rather complicated subject; commonly however today in the Buddhist context, bla is understood to be synonym for consciousness (Tibetan Medicine) or an alternate term for life force. So called "soul retrieval" (bla 'gugs) rites are in reality little more than rites for summoning the vitality of the five elements to reinforce one's own five elements.

There is also a medical condition called bla 'khyams, "wandering bla," which is diagnosed in people who exhibit dissociative disorders, especially from trauma. There is also the idea that provocations, spirits, can steal one's bla, which results in a kind of wasting disease.

With respect to the idea of an awakened master transferring their "mind" (thugs) to a disciple, this is a form of blessing. It does not mean that now the student has all the teachers thoughts and knowledge, memories, experiences, and so on.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 4:16 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I'm currently reading Why Buddhism is True, the book that Ajahn Sujato classifies (without reading it) as SB. The author, Robert Wright, explicitly acknowledges the potential for anuttara samyak sambodhi.

Malcolm wrote:

On page 261 the author explicitly states he does not accept rebirth and karma. This automatically means he is subject to wrong view, and can rightly be cast into the bin of the Secular Buddhists.

boda said:

It's cool that you read it before deciding which bin it belongs to.

Malcolm wrote:

The bin is determined by what the author says.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 3:59 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

Secularists deny samsara so they deny nirvana as the Buddha meant it, full and complete, anuttara samyak sambodhi. Traditionalists also start as beings in samsara but they eventually become buddhas beyond it because they someday understand samsara is empty, not "all there is". With no beyond, there is no destination and therefore no path out of suffering.

boda said:

I'm currently reading Why Buddhism is True, the book that Ajahn Sujato classifies (without reading it) as SB. The author, Robert Wright, explicitly acknowledges the potential for anuttara samyak sambodhi.

Malcolm wrote:

On page 261 the author explicitly states he does not accept rebirth and karma. This automatically means he is subject to wrong view, and can rightly be cast into the bin of the Secular Buddhists.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 3:30 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Dan74 said:

Some teachers give idiosyncratic teachings that don't square well with what we understand about the Dharma. I think we shouldn't get too hung up on it, unless it is a central element of their teachings. Maybe we don't understand correctly, maybe the translation is wrong, or maybe they were wrong. In any case, it's not necessarily a deal-breaker, or shouldn't be.

Malcolm wrote:

It represents a completely wrong view and should be understood as a false teaching.

Dan74 said:

You're right. I've just interviewed several mosquitoes who happen to have past life recall, and all of them have attested to never having been 1/1000 of a human, though one remarked that after a good meal that's what it mostly is.

Malcolm wrote:

It is a teaching that violates the most basic tenets of karma-vipaka. It contradicts both scripture and reason. It is hard to understand how any properly trained Buddhist could come to believe such rubbish.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 2:51 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

No, what happened was that you encountered authentic teachings, and then abandoned the misconceptions you picked up. Secular Buddhism is nothing other than a thicket of views.

DGA said:

Sure. But would I have had the good fortune to encounter the good stuff...

Malcolm wrote:

Yes, of course, because of your past merit accumulations from studying authentic Dharma.

Basically, if someone accepts Secular Buddhism, it is more or less proof that they have followed a false Dharma in the past.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 1:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

Secular-Buddhism can also be a gateway to traditional forms of Buddhism for some.

Malcolm wrote:

Never seen it happen yet.

DGA said:

I went that way. I assume I'm not the only one.

Malcolm wrote:

No, what happened was is that you encountered authentic teachings, and then abandoned the misconceptions you picked up Secular Buddhism is nothing other than a thicket of views.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 1:20 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Dan74 said:

Some teachers give idiosyncratic teachings that don't square well with what we understand about the Dharma. I think we shouldn't get too hung up on it, unless it is a central element of their teachings. Maybe we don't understand correctly, maybe the translation is wrong, or maybe they were wrong. In any case, it's not necessarily a deal-breaker, or shouldn't be.

Malcolm wrote:

It represents a completely wrong view and should understood as a false teaching.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 11:31 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

This is a completely erroneous doctrine, unsupported by any authentic and valid sūtra. It also does not stand up to reasoning in any way at all.

The idea that one person can become millions of mosquitoes simultaneously in their next life is frankly ridiculous.

Mind streams are serial, one birth at a time.

Also, sentient beings cannot be reborn as non-sentient beings such plants.

ydnan321 said:

Well, when I read the article below I was quite bewildered - Master Hsuan Hua basically said that a person would go through rebirth as multiple animals or plants simultaneously due to his 'soul' being fragmented. In some other articles I read, he mentioned that these fragmented souls would need to join together again to take rebirth at a higher forms (e.g. multiple roosters' souls need to be integrated together to reborn as a horse, then multiple horse's souls then integrate to be a human.)

Controversial and contradictory as it sounds to me, I have not been able to convince myself to disregard this notion - being fragmented into multiple animals and even plants - and it's been bothering me. The fact that he mentioned this came from his "Five Eyes" capability. My search to invalidate this to convince and calm my mind has been to no avail. I sure hope someone who is knowledgeable enough could present accounts from the Buddha and/or other masters to help me with this matter. Much appreciated.

<http://www.dharmasite.net/BuddhaRootFarm/>

The Venerable Master Hsuan-Hua comments:

Question: "When you eat one bowl of rice, you take the life of all the grains of rice, whereas eating meat you take only one animal's life.

The Master: On the body of one single animal are a hundred thousand, in fact, sever million little organisms. These organisms are fragments of what was once an animal. The soul of a human being at death may split up to become many animals. One person can become about ten animals. That's why animals are so stupid. The soul of an animal can split up and become, in its smallest division, an organism or plant. The feelings which plants have, then, are what separated from the animals's soul when it split up at death. Although the life force of a large number of plants may appear sizeable, it is not as great as that of a single animal or a single mouthful of meat. Take, for example, rice: tens of billions of grains of rice do not contain as much life force as a single piece of meat. If you open your Five Eyes you can know this at a glance. If you haven't opened your eyes, no matter how one tries to explain it to you, you won't understand. No matter how it's explained, you won't believe it, because you haven't been a plant!

"Another example is the mosquitoes. The millions of mosquitoes on this mountain may be simply the soul of one person who has been transformed into all those bugs. It is not the case that a single human soul turns into a single mosquito. One person can turn into countless numbers of mosquitos.

"At death the nature changes, the soul scatters, and its smallest fragments become plants. Thus, there is a difference between eating plants and eating animals. What is more, plants have very short lifespans. The grass, for example, is born in the spring and dies within months. Animals live a long time. If you don't kill them, they will live for many years. Rice, regardless of conditions, will only live a short time. And so, if you really look into it, there are many factors to consider, and even science hasn't got it all straight."

(Buddha Root Farm, 64)

Top

Post Reply

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 10:41 PM

Title: Re: deadliest mass shooting in the U.S.

Content:

justsit said:

Guns won the American West and are deeply ingrained in American culture.

Malcolm wrote:

Actually, they didn't, it was railroads. The gun culture in this country was largely a post-Civil War phenomena created by mail order catalogues such as Sears and Roebucks who helped Smith and Wesson, etc., maintain their wartime production quotas after the war by selling cheap mass produced guns into the civilian market. Prior to the Civil War, most guns were very expensive, handmade items. In 1835, however, Colt began to mass produce revolvers, etc.

The mass production of guns for the civilian market however ramped up under Winchester in 1873, with the repeating rifle.

Combined with penny novels, these catalogues romanticized gun ownership, and along with low prices, guns began to become a very predominant force in American society, in the South and West in particular. Here in the Northeast, we generally have a more civilized attitude towards guns, and for example, this kind of incident could never happen in Massachusetts because assault weapons are banned in this state, and second, all guns that one owns must be registered, and third there are laws about how they are stored and how they can be moved.

However, we clearly need a national gun control law in this country, the Second Amendment does not prohibit gun control laws and never has.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 10:07 PM

Title: Re: What is Bon?

Content:

Sādhaka said:

The first Dharma taught at the beginning of the 'universe' is Dzogchen.

Modern Bön (described on this forum by Mutsuk as a Sarma phenomenon; with similarities to Gelug, interestingly enough) may seem to have many teachings copied from Buddhism; but since ShangShung Nyengyud and the Twelve Small Tantras are original Bönpo Dzogchen Teaching...

Malcolm wrote:

You neglected the part where in repeating the opinion of Chogyal Namkhai Norbu, he states clearly that the twelve little tantras, which is the only part of Zhang Zhung Snyan rgyud he considers pre-buddhist, do not form a path. They are oral teachings about the

basis.

His opinion is that modern Bon, so called Yungdrung Bon, is structured on the basis of Buddhism and is for the most part wholly derivative of Buddhism, apart from obviously autochthonic concepts and practice such as Sang, Lungta, etc. We can see this in Ye khrid mtha' sel, for example, which presents a Bon version of Naro Khachodma complete with a version of the triple OM mantra.

The original Bon, according to ChNN, was basically a state religion based on twelve lores (not connected in anyway with the twelve little tantras)

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 9:58 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

jikai said:

To confirm, I don't read Tibetan so I can't confirm it's the same as the Chinese. However, there is quite a lot of scholarship that suggests this. I have spoken to people who can read Tibetan and Chinese, and they largely agree it is Kuiji's text, not a Sinhalese work. Even if we don't accept that the evidence for the text being Kuiji's is conclusive, the fact that it is a translation from Chinese, and that even if it isn't a Chinese text originally, Sinhalese doesn't necessarily equal Indian.

Malcolm wrote:

The colophon of the Tibetan is pretty clear, the commentary was written by a Sinhalese ācārya named Prthivibandhu, but this does not a) bar him from having written the commentary in China, b) does not bar him from having been a student of Xuanzang, and c) does not bar him from being privy to debates about Mahāyāna sūtras and their Indian interpretation because a) being Sinhalese does not bar one from traveling to India or China and b) does not bar one from having a Chinese Buddhist teacher.

Further, the fact that Tibetan text is shorter than its Chinese sister could very well mean that the Chinese commentary was amended with further chapters after the text was translated into Tibetan, either from Sanskrit or Chinese. There is no indication in the Tibetan colophon of the Dege edition as to whether it was translated from Sanskrit or Chinese.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 8:06 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Nemo said:

Weird but didn't Jetsumna do all these things. Banging students half her age, excessive luxuries, smoking weed all the time, casting black magic rituals on her ex-husband, hiding child molesters in her Sangha,.....Maybe she is all better now.

Malcolm wrote:
ancient history...

Author: Malcolm
Date: Tuesday, October 3rd, 2017 at 8:03 AM
Title: Re: Why Secular Buddhism is Not True
Content:

jorden said:

So, steady retreat under pressure of the encounter with the modern world or drawing a line in the sand and proclaiming: nothing goes, this is the tradition as it is handed over to me by my teachers (i.e. nagas and all)? Or is there a third option I'm missing?

Malcolm wrote:

There is no steady retreat under an encounter with the modern world. We live in a degenerate age, proven by nuclear weapons, dying oceans, poisoned atmosphere, infertile soil, etc. In this age there is no wisdom, only materialism and self-interest.

Buddhadharma has no need to retreat from such conditions. If people would simply follow Buddhadharma, the world would not be as sad as it is now.

Author: Malcolm
Date: Monday, October 2nd, 2017 at 10:17 PM
Title: Re: Why Secular Buddhism is Not True
Content:

PuerAzelis said:

So, to sum up - we should affirm that rebirth and causation exist so then we can negate that they ultimately exist.

Otherwise we'd lose our balance on that raft trying to bow properly.

Makes about as much sense as usual.

Malcolm wrote:
Extreme 1: no rebirth
Extreme 2: permanent, autonomous entity undergoes rebirth

Resolution of extremes: there is rebirth, but there is no permanent, autonomous entity that passes from this life to the next.

Right view involves understanding that there is rebirth, karma, and so on, but that there is no ultimate agent which experiences rebirth, karma and so on.

Author: Malcolm

Date: Monday, October 2nd, 2017 at 8:53 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I think there's a difference between sticking to a hard-and-fast rule about what is needed for the Right View (doctrinaire) and adopting a flexible approach. The two aren't actually mutually exclusive - one can be firm on some aspects and flexible with others.

Malcolm wrote:

Right view is something very precise and specific. It is not something that can be adjusted to suit pedagogical needs.

Practicing without right view is like driving blindfolded.

Author: Malcolm

Date: Monday, October 2nd, 2017 at 6:28 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Wayfarer said:

So I find myself wondering about the literalistic vs symbolic interpretation of such texts. I actually don't doubt the reality of re-birth. But I do wonder about the literal truth of such expressions as 'recalling a million previous lives' in all their details; I can't see how this could be literally true.

Malcolm wrote:

The knowledge of sentient beings is fragmented. The knowledge of buddhas is seamless and whole. Which one are you?

Author: Malcolm

Date: Sunday, October 1st, 2017 at 11:20 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

OK, I will translate a few key passages from it when I have a chance next.

Malcolm wrote:

It's ok, I google translated it.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 10:18 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

That's cool, Malcolm, I think we are beginning to repeat ourselves. I don't think I can add anything to what I've said already. Thank you for contributing your view.

Malcolm wrote:

The basic problem here Dan, is that you seem to think right view is a) not important, b) not possible for ordinary people.

And you never did answer my question about what pure perception was, you merely claimed that it was a problem for some Tibetan Buddhists you knew without specifying anything further.

Dan74 said:

Not really. Never claimed that 'Right View is not important', just that there is a number of takes on what is essential (which anyway varies due to karmic predispositions), that it starts off inevitably tainted (mundane/with effluents - but is then refined through application of other factors in the path, which all feed into each other) and what is needed is different at different stages of practice.

Of course, the simplicity and certainty of a doctrinaire position is attractive but human beings are messy creatures and nothing ever works so smoothly and mechanically. This is why a teacher is paramount.

Malcolm wrote:

And my point is, that if you do not have right view, beginning with mundane right view, your path, such as it is, will not work at all. And I have seen this over and over again -- people who think they are going to start practicing meditation according to this or that Buddhadharma tradition, who either are not instructed in right view at first or reject it when they hear it.

Dan74 said:

As for the second - I did link a talk in German a few pages ago, did you not see it? There was a discussion about it elsewhere which made it clear that it was a widely misunderstood teaching. The teacher (in the talk) says so too.

Malcolm wrote:
I don't do German.

Author: Malcolm
Date: Sunday, October 1st, 2017 at 9:56 PM
Title: Re: Why Secular Buddhism is Not True
Content:
Dan74 said:

That's cool, Malcolm, I think we are beginning to repeat ourselves. I don't think I can add anything to what I've said already. Thank you for contributing your view.

Malcolm wrote:
The basic problem here Dan, is that you seem to think right view is a) not important, b) not possible for ordinary people.

And you never did answer my question about what pure perception was, you merely claimed that it was a problem for some Tibetan Buddhists you knew without specifying anything further.

Author: Malcolm
Date: Sunday, October 1st, 2017 at 9:40 PM
Title: Re: Why Secular Buddhism is Not True
Content:

Dan74 said:
I'm sorry, James, I didn't intend to cast any accusations. My aim was that we look closer, under the lupe of practice, to see what's really helped, and what's really needed right now. I find that these discussions tend to be scholastic and abstract and I am inclined to a more practical and detailed approach.

Malcolm wrote:
There is nothing scholastic or abstract about it. Right practice comes from right view. This is an entirely practical observation and it applies to everything we do, from cooking to laundry, from driving to sitting down to work at a computer.

Dan74 said:
It is the one of the teacher's roles to see what teachings and practices are right for the student and guide him or her on this path.

Malcolm wrote:
Right view is requisite for right practice.

Dan74 said:

Frankly, rebirth has not been a huge part of my practice, despite some little funny events here and there involving hints that it is in fact true. I just don't see it as such a central teaching and it seems that it wasn't a part of Right View in the early stages.

Malcolm wrote:

Nonsense. The four types of realized people are defined precisely by how many rebirths one undergoes before attaining nirvana.

Dan74 said:

However, I have no issue with folks for whom it is central. For me, this life and this very moment is where we practice (or fail to), nowhere else.

Malcolm wrote:

Rebirth is the central existential problem to Buddha set out to solve. It may not be central for you, but who cares about what is important to you in a discussion such as this? What is important for people to understand is that right view, from the beginning, was about not negating rebirth, karma, and so on.

Dan74 said:

As the Buddha said "knowledge of the arising of vexations and knowledge of the ceasing of vexations." This is the Right View. Not really beliefs and dogmas.

Malcolm wrote:

If one does not accept rebirth and karma, one cannot be said to have right view even if one has been awarded the title of Zen master, etc., one hundred times over.

Dan74 said:

As for the Secular Buddhist folk, well, they are just more sceptical than you and me. They think the Buddha may have been wrong about a thing or two (esp when it clashes with our modern scientific understanding or appears to). It's tougher for them, when they can't be 100% sure of the teachings, they've got to work it all out for themselves. But hey, there is no way of knowing where they'll end up in their practice and where you and I will. If indeed anywhere. All the best to them, I say. Let all flowers bloom.

Malcolm wrote:

Secular "Buddhists" are not practicing Buddhadharma, whatever else they might be practicing.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 9:13 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

It refers to those materialists who assert nothing has a cause, that everything that arises, arises spontaneously.

Fortyeightvows said:

Am I correct that the only things that do not have a cause are the uncompounded (space and two types of cessation) and that everything else has a cause?

Malcolm wrote:

Correct. And space and cessations are not entities.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 5:20 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

No, I am not conflating. I am putting forward that Right View is tainted by ignorance and delusion.

Malcolm wrote:

Then you are simply mistaken in your understanding of what right view entails.

Dan74 said:

The Noble Eightfold Path isn't a linear progression, but each part feeds into all others. As we progress in wisdom, so we progress in the Right View.

Malcolm wrote:

Yes, actually it is a linear progression that starts with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view...

Dan74 said:

No, Malcolm, it seems to me that you are mistaken. Firstly, what I called "taints" in the Pali literature is called "effluents". The Right View with effluents is a well-known teaching.

Malcolm wrote:

It is not right view that possesses āsravas, it means a person who has āsravas can also have right view. This is what mundane right view is. This simply means that possession mundane right view is not a sign that one has begun the processes of eradicating the

afflictions. But this does not mean that right view is "tainted."

Dan74 said:

Secondly as Mahacattarisaka Sutta shows, Right View runs and circles around Right Resolve, Right Speech, Right Action, etc. Ven Dr Walpola Rahula writes in What the Buddha Taught (p46):

It should not be thought that the eight categories or divisions of the Path should be followed and practised one after the other in the numerical order as given in the usual list above. But they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of the others. These

Malcolm wrote:

None of the others can be developed in absence of right view.

Dan74 said:

Bhikkhu Bodhi writes (Ch II of

<http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>

):

The eight factors of the Noble Eightfold Path are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength.

Malcolm wrote:

[/quote]

It is very clear that the path begins with right view, and cannot begin otherwise. This, in essence, is why Batchelor's Secular Buddhism is impotent and fruitless — it starts out with wrong view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 5:14 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

Malcolm, out of curiosity, could you explain what wrong view the Buddha is talking about with "no mother, no father"? I haven't seen that before. Thank you!

Malcolm wrote:

It refers to those materialists who assert nothing has a cause, that everything that arises, arises spontaneously.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 4:55 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Again, Right View is a great deal more than what your words seem to suggest.

Malcolm wrote:

Note the "etc." in my comment.

Dan74 said:

This is how we start off with some basics to get going with practice and probably a host of mistaken notions but in time refine them into something resembling the Right View.

Malcolm wrote:

It is better to start with view before one begins meditation. Then one's meditation is sure to move in the right direction, which is of course why right meditation follows after right view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 4:52 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

No, I am not conflating. I am putting forward that Right View is tainted by ignorance and delusion.

Malcolm wrote:

Then you are simply mistaken in your understanding of what right view entails.

Dan74 said:

The Noble Eightfold Path isn't a linear progression, but each part feeds into all others. As we progress in wisdom, so we progress in the Right View.

Malcolm wrote:

Yes, actually it is a linear progression that starts with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly,

proclaim this world & the next after having directly known & realized it for themselves.'
This is wrong view...

Author: Malcolm

Date: Sunday, October 1st, 2017 at 2:51 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Of course people have tainted "right view", hence not really right. We see them all around Dharma centres, some of them even teachers, folks practicing for years while becoming even more of a selfish arsehole than before.

Malcolm wrote:

No, it is not possible to have "tainted right view." One either has right view — which means accepting karma, rebirth, and so on (even the Buddha has said so) or one does not.

Dan74 said:

I doubt that any of us capable of introspection and retrospection, would not admit to have held very mistaken notions of what Right View entails, though hopefully not as bad as that.

Malcolm wrote:

As long as one holds the proper understanding of cause and effect, karma and rebirth, etc., then one can be said to hold right view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 2:49 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Right View as an absolute to be found nowhere.

Malcolm wrote:

You are here conflating ultimate truth with the relative truth. Relative truth does not stand up to ultimate analysis, but relative truth does stand up to conventional analysis, purely on the basis of mundane perception.

But you have created a situation in your own mind where you cannot even accept awakening since according to you all views are contaminated.

Dan74 said:

But... it IS very important to get some things right in order to really get started on that house. That said, we often have to return to the foundations and rebuild them, don't we?

Malcolm wrote:

How can one return to a foundation if one does not in principle accept right view, the first limb of the eightfold path? Right view leads to right realization. It is for this reason that Āryadeva stated that realization arises from the view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 1:54 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I was not putting that forward as the Dharma. The scriptures are certainly clear and in agreement with you. I was replying to your saying that dependent origination doesn't make sense without rebirth. Because i think it does just fine.

Malcolm wrote:

Not the pratīyasamutpāda of the Buddha. The Buddha taught dependent origination in three ways: serial (multiple lives), momentary, and simultaneous. All three are complementary, and none may be excluded from one's understanding of the Buddha's teaching.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 1:14 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

A few months ago, in the wake of the recent Rigpa scandal, I was pretty shocked to find out how much confusion exists in the TB community about the key practice of pure perception, even among long-term practitioners. So why do folks keep hammering this old Right View chestnut when they are clueless about their basic practice? I don't know, it just seems wrong-headed on so many levels.

What makes you think Tibetan Buddhists are confused about the practice of pure perception?

Dan74 said:

Conversations with Tibetan Buddhists.

Malcolm wrote:

What do you think pure perception entails?

Dan74 said:

Well, we had this conversation before. In order start building a house, you need concrete and some timber.

Malcolm wrote:

Right view is the ground upon which one's Dharma house is built.

Dan74 said:

My view aligns closer with the Lotus Sutra, ie fake gold leaves to entice the children out of the burning house. Truth is a very dangerous ground to pitch one's tent on. Better not abide, but use appropriately.

Malcolm wrote:

No, you are confusing the parable of the different kinds of carts used to lure children out of the burning house with the notion of right view. There is most certainly right view in Buddhadharma. The Buddha states in the Lalitavistara sūtra:

Right view is an illuminated door of Dharma, which may be entered without fault.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 12:53 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I think there is much more to delusion than what you describe, Malcolm. How we apprehend the meaning of Dharma, relate it to ourselves, others, grasp on to our understanding as something to possess and fetishise, delusion permeates every aspect of our being. The very way we perceive is imbued with the burdens and obscurations of delusions, so of course any "view" will be tainted. And it cannot, in and of itself, cure anything, it can only help guide us towards insight and release. So at a given time, mistaken views about rebirth may be the least of one's problem.

Malcolm wrote:

You do not distinguish the distinction between the relative and relative truth. When we begin to study Dharma, we first study relative truth, learning to distinguish what to reject and what to accept. For example, we learn to reject the ten nonvirtues, and adopt the ten virtues; we learn to accept a true refuge and reject a false refuge. We learn to accept the authority of āryas and reject the authority of worldlings where they contradict the words of āryas. We learn that we are not undertaking the practice of Dharma solely for our own benefit, but to become buddhas to benefit all sentient beings. Any person who chooses virtue, a true refuge, accepts the words of the Buddha, and is motivated to attain buddhahood for the benefit of all sentient beings cannot be called deluded, even if they are mistaken about this thing and that.

Right view cannot be tainted, because then it would not longer be right view. There is a

mundane right view which is the way an ordinary person sees the four truths: suffering, the cause, cessation, and the path. But there is nothing tainted about maintaining mundane right view. In fact, right view is a path dharma, and among conditioned entities, only path dharmas are uncontaminated. So there is no chance one who has right view has a contaminated view.

Indeed, as Nāgārjuna points out it is by relying on conventional truth that one understands the ultimate. So your portrayal of the hopeless confusion of the common person applies only to those who have not entered the door of Dharma. That door is only entered by seeking refuge in the Buddha, Dharma, and Sangha.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:42 PM

Title: Re: Bonpos vs Gelugs?

Content:

Ayu said:

I neither ever heard of any "hate" against any tradition or religion by Gelugpas.

Malcolm wrote:

You need to study Tibetan Religious history. The Gelugpas have a long history of forcibly converting monasteries and suppressing the works of those they consider dangerous. This continued until the present Dalai Lama put a halt to it.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:38 PM

Title: Re: Why Secular Buddhism is Not True

Content:

DharmaChakra said:

...

tiagolps said:

No disrespect but... were did you get all this from? just curious

DharmaChakra said:

From living and travelling in circle of sadhus in India from a fairly early age for almost 30 years and belonging and initiated into to oral traditions.

Malcolm wrote:

So basically, you are not a follower of Buddhadharma.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:37 PM

Title: Re: Why Secular Buddhism is Not True

Content:

DharmaChakra said:

Yes Siddharta when he realized Buddha, found Sanatana Dharma

tiagolps said:

That's Hinduism buddy.

DharmaChakra said:

Not exactly as I dont know of any isms in Dharma traditions, do you know the Pali, Sanskrit or Tibetan word for ism. They are Sanskrit words, meaning that Dharma is eternal, or ever existing, and no it doesnt have anything to do with eternalism or is unique to any religious order.

Malcolm wrote:

Bauddhadharma is one thing, Sanatanadharm something else. The latter, Sanatanadharm, has always attacked Bauddhadharma since the 10th century.

DharmaChakra said:

Sanatana Dharma and Buddha Dharma are one.

Malcolm wrote:

Not from the point of view of those who follow Bauddhadharma and find many wrong views in the Vedas, Vedanta, the Puranas, and so on.

DharmaChakra said:

How did Buddha discover and continue traditions of Sanatana Dharma

Malcolm wrote:

He didn't.

DharmaChakra said:

He declared that His path is the Sanatan Dharm ("Eso Sanatanno Dhammo").

Malcolm wrote:

No, such a phrase does not exist in the sūtras.

DharmaChakra said:

I can understand why people in the Tibetan Traditions have some issues with Stephen Batchelor.

Malcolm wrote:

He rejects rebirth and karma, he therefore rejects Dharma.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 10:57 PM

Title: Re: Bonpos vs Gelugs?

Content:

Miroku said:

Oh, are they? Didn't know that. Can you show us some more recent instances of this hate?

Malcolm wrote:

Well, when I was in Amdo, driving over this mountain pass, the Bonpos would paint out Om mani padme hum, and paint their own six syllable mantra, Om ma tri mu ye sa le du, over it. The Buddhists would do the same thing to the Bon mantra, and this was repeated over and over again in this part of Amdo.

If you talk to many Tibetan Lamas, their attitude towards Bon is that it is an imitation of Buddhism with a fake history.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 10:51 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Yeah sure, but what is really meant by "conceives of right view"? What is to "possess the Dharma"? I don't know. To me it seems that a deluded wordling is by definition incapable of "conceiving of right view". In his or her mind, even the words of the Buddha will be chopped down to his own size, beaten into his conceptual framework and twisted by his clinging and aversion. Aye, there's the rub...

Malcolm wrote:

There are two kinds of right view: mundane and supermundane.

You are overextending the notion of "deluded" to mean incapacitated.

When we use the term "deluded," we simply mean that someone is mistaken about whether or not there is a self that can be found, which is either the same as or different from the aggregates, or that someone is mistaken about the consequences of their actions, or is mistaken about what is a real source of refuge. It does not mean that such a person cannot distinguish between cars and chairs.

Mundane right view cures mistaken notions about the self, mistaken notions about causes and effects, as well as mistaken notions about sources of refuge.

It is possible to be an ordinary, unawakened person, and also be undeluded in a conventional sense. This is what the two paths below the path of seeing entail. These two paths are the path of accumulation and the path of application. People who have taken the bodhisattva vow, and are applying themselves to understanding emptiness are not deluded in a conventional sense even if they have not "seen the truth" one sees on the path of seeing.

Basically, when one rejects rebirth (which is a rejection of cause and effect), when one is mistaken about the sources of refuge, or when one is mistaken about the existence of the self, then we can say one is deluded.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 9:14 PM

Title: Re: Bonpos vs Gelugs?

Content:

Miroku said:

Anyway the hate you talk about is long gone and was between shamanistic traditions and buddhism.

Malcolm wrote:

Are you kidding? Bonpos are still the redheaded stepchildren of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 9:12 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I confess to be puzzled on many levels by this attack on SB. From where I stand, he offers a brand of Dharmic teachings that are easily palatable to many of those folks who are put off by various forms and beliefs of more traditional settings. Thanks to him, these folks have an access to Dharmic teachings and this is a wonderful thing. Tony Packer was another such teacher, though with a much lower profile.

Malcolm wrote:

There is no Buddhadharma without rebirth in samsara as its context. Buddhadharma is specifically a solution to the existential problem of rebirth, and therefore, samsara. If one removes the doctrine of karma and rebirth, one removes the very reason for Buddhadharma's existence. People who do not accept rebirth and karma are not interested in Dharma.

What Batchelor does is try to force some so called "early Buddhist text" into a tortured reading in order to justify his denatured "Buddhism." But as we know, "Buddhism" is one thing, and Buddhadharma, quite another.

Dan74 said:

A few months ago, in the wake of the recent Rigpa scandal, I was pretty shocked to find out how much confusion exists in the TB community about the key practice of pure perception, even among long-term practitioners. So why do folks keep hammering this old Right View chestnut when they are clueless about their basic practice? I don't know, it just seems wrong-headed on so many levels.

Malcolm wrote:

What makes you think Tibetan Buddhists are confused about the practice of pure perception?

With respect to right view, it applies to all followers of Buddhadharma, even if they might be a little confused about Vajrayāna practices such as pure perception. Right view is fundamental to Buddhadharma and all liberation proceeds from cultivating right view and eschewing wrong view.

Dan74 said:

The title of this thread offers a clue, perhaps. "Why Secular Buddhist is Not True". Is Buddhism really about being true?

Malcolm wrote:

I can't speak to "Buddhism," there being so many kinds today. I can speak to Buddhadharma however, and yes, Buddhadharma is about truth: the truth of suffering, its origin, its cessation, and the path (which begins with right view, of course).

Dan74 said:

I thought it was medicine to cure the delusion. It either works for a practitioner, or it doesn't, or (a third possibility) it works up to a point but then brings him or her to a dead end because of the assumptions built into it, like the Buddha's own teachers prior to his enlightenment did. True, per se, got nothing to do with it.

Malcolm wrote:

Truth, per se, has everything to do with it. The reason why Udraka Ramaputra and Alara Kamala's path were incomplete is because they did not understand the four truths that are the bedrock upon which Buddhadharma is based.

Dan74 said:

Whether in this life or next, these folks will have still benefitted from receiving and practicing some Dharmic teachings even if they were somewhat flawed and incomplete, as opposed to receiving none.

Malcolm wrote:

It is questionable how "Dharmic" Batchelor's teachings in fact are. I think the opposite, actually, because his own understanding of the Buddhadharma is so deeply adulterated with his intellectual contrivances.

Secular Buddhism is defective from birth.

Author: Malcolm

Date: Thursday, September 28th, 2017 at 12:40 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

Maybe its a distinction without real significance, but with the exception of certain interpretations within the Japanese Single Practice schools, holding one sutra or another as primary does not equate to holding one sutra or another exclusively. Rather, the primary text is the basis of the school's view through which other texts are interpreted and understood.

Malcolm wrote:

There is no evidence of such a trend in India.

Queequeg said:

It may not be the case that schools in India were organized around particular texts, but there certainly were schools advocating various distinct views.

Malcolm wrote:

Yes, in general, divided into the four siddhanta.

Queequeg said:

And I'm not quite sure that Indian schools were not organized around particular texts, or bodies of texts - aren't the respective collections of texts and commentaries the basis by which schools of Buddhism in India were defined? Hinayana was based on the Agama/Nikaya, Mahayana based on the Mahayana sutras, and within these broad divisions were other sectarian divisions.

Malcolm wrote:

Certainly schools were organized around canons, but it really does not appear that there were systematic schools based around individual sūtras per se. The closest you can come to this is the broad divisions of Indian Mahāyāna sūtras into three categories: Prajñāpāramitā, Yogacāra and Tathāgatagarbha Sūtras.

Queequeg said:

Maybe distinguishing East Asian schools because of their foundation on particular texts is a distinction without real significance.

Malcolm wrote:

I think it is one of the hall marks of East Asian Buddhism, actually.

Author: Malcolm

Date: Wednesday, September 27th, 2017 at 1:13 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

DGA said:

The Lotus Sutra makes particular claims on those persons who are said to uphold the sutra. In Japanese Buddhism especially, it is not unusual to find persons who describe themselves as "upholders of the Lotus Sutra" or similar. In contrast, from the perspective of classical Indian Mahayana, would the meaning of an "upholder" of this sutra differ significantly? Specifically, if the Lotus Sutra is seen as part of a continuous canon of teachings and not as a singular event, then what could it mean to "uphold" the sutra?

Malcolm wrote:

All claims have a context. No substantial evidence has ever been put forward suggest Indians formed schools around individual sūtras, suggesting that the context of such claims found in Saddhammapundarika Sūtra are extremely different in India than they grew to be in China and later, Japan. So yes, the meaning of an "upholder" of this sutra differs in significant ways.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 4:04 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

Secular-Buddhism can also be a gateway to traditional forms of Buddhism for some.

Malcolm wrote:

Never seen it happen yet.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 4:01 AM

Title: Re: enlightenment in one life

Content:

ilaria said:

i am a very practical person, i don't like doctrin...so i was asking you (and myself) HOW we can reach enlightenment...

i know the theory ...etc etc but which is the way?

Malcolm wrote:

Relying on a realized master is in fact the only way to attain awakening in a single lifetime.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 1:13 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

I apologize Malcolm for deciding something about you...that being you don't believe in Mahayana.

.

Malcolm wrote:

No worries.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 5:22 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

The nirmanakāya, being an emanation (hence the appellation, nirmana) can come, go or stay forever — it has nothing to do with durability. If there is no Sahaloka, for example, Buddha can hang out in space, but if there are no sentient beings there to teach, what is the point?

Queequeg said:

And in the Lotus, the Buddha says, I stay forever, always have been here and and always will. All of this goes without saying that there are sentient beings. To posit a circumstance in which there are no living beings is... moot.

Malcolm wrote:

The rūpakāyas are basically illusions. They are not substantial entities.

Queequeg said:

"The trikaya teaching appeared after the Lotus appeared." If you accept the three kāyas, such a statement makes no sense.

Sure it does - Buddha taught different teachings in different contexts, which is why he appears to contradict himself. Such as when he says, "Tomorrow I enter parinirvana." "I don't really enter parinirvana." As you admit, you have to take into account context.

Malcolm wrote:

According to your own tradition, the Saddharmapundarika was taught towards the end

of the Buddha's life. How can it possibly make sense that the trikāya and five certainties "appear later?"

It is one thing to reconcile seemingly contradictory statements, it is another thing to compound an already complicated situation by introducing such Western historical notions into your understanding such as Lotus appears in 100 BCE; but trikāya starts with Maitreyanath , and so on.

Queequeg said:

My conclusion is not in contradiction to the text of the sūtra itself. Buddha's words are not just simple exhortations to be taken literally. For example, in some places the Buddha says we should kill, lie, cheat, and steal. But one cannot take such pronouncements literally. The Buddha's words must be taken as a whole, not in isolation from one another.

Your point is that Shakyamuni attributes aspects of Sambhogakaya to himself, but that this is just upaya to generate faith.

Malcolm wrote:

I did not say that. I said that Prithvibandu made this assessment. This is how Indians understood the passage in question. We are unfortunately stuck with only a single subcontinental commentary. However, the influence of the Saddharmapundarika was very great, and was a key sūtra in Indian and post Indian Mahāyāna everywhere. Indians read these sūtras together, as a whole, and unlike the Chinese and Japanese, did not elaborate schools based on this or that sūtra.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 4:12 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The only point I disagree with is the distinction drawn between nirmanakaya and sambhogakaya in the Lotus. The whole point of the life span chapter is to explain to the assembly that their perception that the Buddha is born and enters parinirvana is upaya. He is talking about himself as the Buddha that ordinary beings see - the nirmanakaya. He says that he is constantly dwelling in the Saha world leading beings, whether as Shakyamuni or in some other appearance. The point is that the nirmanakaya is durable.

Malcolm wrote:

The point is that ordinary beings can only see a nirmanakāya, if they are lucky.

Queequeg said:

What you are claiming as the Indian view can only prevail if all that business about constantly abiding in the Saha world is upaya - and indeed that is your claim. This is our

impasse.

Malcolm wrote:

The nirmanakāya, being an emanation (hence the appellation, nirmana) can come, go or stay forever — it has nothing to do with durability. If there is no Saḥaloka, for example, Buddha can hang out in space, but if there are no sentient beings there to teach, what is the point?

Queequeg said:

The trikaya teaching appeared after the Lotus appeared. To the extent that later Lotus proponents labored to find the trikaya in the Lotus, its because they were resolving distinctions that came up later and were then used to analyze the sutras. We use more words to resolve the breaches that words created in the first place.

This apparently means you do not accept the teachings of the three kāyas as the Buddha's teaching.

Where do you get that I do not accept trikaya teaching?

Malcolm wrote:

"The trikaya teaching appeared after the Lotus appeared." If you accept the three kāyas, such a statement makes no sense.

Queequeg said:

Trikaya and 5 Certainties are teachings that emerged at a time later than the Lotus.

Malcolm wrote:

This is a Western text critical claim.

Queequeg said:

Perhaps if Trikaya and 5 certainties were part of the vocabulary at the time that the Lotus emerged, the teaching would have taken a slightly different appearance. But they weren't. This does not mean Trikaya and 5 certainties are to be rejected. However, care is necessary to apply them in other contexts.

Malcolm wrote:

Again, this way of looking at things is rooted in Western text criticism.

Queequeg said:

Why? It appears in many sūtras. This is why I chided you for relying on text critical scholarship when it suits you, and ignoring it when it doesn't.

That is one way to look at it. Another is to take into account the nature of upaya and understand that context matters - that a teaching which is illuminating in one context may create confusion in another. I don't think that this is a controversial statement.

Malcolm wrote:

You are dressing up your devotion to Western text criticism in "upayic clothing." If you try

to mix text critical scholarship with Buddhadharma, you get a very strange result.

Queequeg said:

I am always grateful to discuss Dharma matters with you, Malcolm. I treasure you as a good (virtual) dharma friend, and no doubt you have given me plenty to think about. You can insist that you are right as much as you want, but unless you address the actual text of the sutra where the Buddha makes statements that are incompatible with your conclusion, I'm at a loss as to where we can go from here.

Malcolm wrote:

My conclusion is not in contradiction to the text of the sūtra itself. Buddha's words are not just simple exhortations to be taken literally. For example, in some places the Buddha says we should kill, lie, cheat, and steal. But one cannot take such pronouncements literally. The Buddha's words must be taken as a whole, not in isolation from one another.

Queequeg said:

At this point, it would be very interesting to me to see this commentary myself. Do you have a citation for the French translation that I've seen referenced online?

Malcolm wrote:

Sorry, I read the text directly in Tibetan, so do not have a handy reference.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 1:23 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Coëmgenu said:

I must be confused. I'm not really exposed to discourses or teachings surrounding Akaniṣṭha Gandavyuha, since that mode of expression of the dharma isn't really a part of anything I practice, so its likely that I have some misconceptions as a result of not educating myself on the matter.

I had (mis)understood Akaniṣṭha Gandavyuha as the Pure Land of Vairocana, and I had thought that in, at least some(?) Buddhist cosmologies "we" (within a 'smaller' Pure Land) are (mis?)understood to be 'within' this Akaniṣṭha Gandavyuha, whatever that spatialized language means in this context. How absurd is it to have thought that?

Malcolm wrote:

The Ghanavyūha Sūtra states:

The buddhas abiding in that place
praise Ghanavyūha.

Ghanavyūha has existed from beginningless time.
A self-originated emanation is there,
the stainless Buddha.
Dwelling beyond the three elements (fire, air, and water),
that place is without grasping to bliss,
it is free from the experience of I and mine,
it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.
And:
The Ghanavyūha buddhafield exists beyond the subtle particle nature of the other
buddhafields. The Ghanavyūha buddhafield is without the sun, planets, and the moon.
Because it's nature is unconditioned, it does not appear as the most subtle of subtle
particles.
Thus the Buddha teaches that all buddhas attain buddhahood in Ghanavyūha.

And, it is really not a place within time or space:
When consciousness transforms,
it is Ghanavyūha free from mind.
It is not the domain of those with concepts.
The palace of the Tathāgata, Ghanavyūha,
did not arise in the past and has no end;
it arises from the power of natural perfection;
without a cause, does not arise from karma;
it is not created by Iśvara;
it exists truly beyond
the desire, form, and formless realms.
As it is beyond the desire realm,
beyond the form realm, the formless realm,
the unconscious beings, and the cause of darkness—
this beautiful Ghanavyūha buddhafield
formed from space,
is not the domain of those with causes,
free from existence and nonexistence,
free from sameness and difference.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 12:20 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

In Dzogchen, the tathāgatagarbha is not the ālayavijñāna. The ālayavijñāna is a product of the delusion of the imputing ignorance. Tathāgatagarbha is the gzhi. When it is recognized, there is nirvana, when it is not recognized, there is samsara. Tathāgatagarbha does not prevent delusion nor does it stimulate awakening.

Grigoris said:

This is the Dzogchen view then. Fair enough. The basis of liberation is right view. I get your point now. Thank you.

Malcolm wrote:

Phew!

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:26 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

I quote the Buddha's words from the sutra without caveat. It is the Buddha's teaching. How it came to be written, some time in the 1st c. BCE ~ 1st c. CE, I have no idea.

Malcolm wrote:

It's good that you have no idea. You also have no idea when it was committed to writing. So why waste your time assuming that things like the five certainties are "younger" than the Saddharmapundarika Sūtra? If we follow your text based logic, also the sambhogakāya is "younger" than the Saddharmapundarika Sūtra.

Queequeg said:

Cut the games.

Malcolm wrote:

Even when it seems like I am playing games, the purpose is serious.

illaraza said:

Hello Old Pal Malcolm. Here is my take:

Malcolm wrote:

Thanks for your input.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:25 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

[...]

One might consider akaniṣṭha in light of the Buddha's Pure Land in specifically described in Chapter 16.

[...]

Queequeg said:

This analysis can certainly be applied. What is poignant is that Shakyamuni's Pure Land is the Saha World. Ordinary beings see it aflame, but is actually tranquil.

Coëmgenu said:

But is akaniṣṭha, the Pure Land of Mahāvairocana, not also understood in exactly the same way?

.

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:14 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Madhyamaka categorically rejects the Yogacara doctrine of icchantikas, still they admit that there are some sentient beings who may never attain buddhahood.

paël said:

Such as?

Malcolm wrote:

Such as some beings who are so contaminated by afflictions they will never get out of samsara even though everyone has the potential to become awakened.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 9:24 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Grigoris said:

You hear that?

That's the sound of a Bodhisattva vow breaking...

Malcolm wrote:

No, a bodhisattva has to understand whom they can help, and whom they do not have the capacity to help. Just because I may leave you to your misconceptions does not mean I cease wishing you to be free of them.

Grigoris said:

Chill out dude, I am joking!

These Bodhisattvas are just too serious for their own good!

Malcolm wrote:

I understood that you were joking, but it is also a serious point as well.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:23 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

What do you mean by 'text based logic'?...

I do have a bias in favor of the sutra. If that is 'text based logic', then that is an accurate characterization.

Malcolm wrote:

Your hermeneutical criteria has been overdetermined by Western text critical scholarship.

Can you imagine any traditional scholar arguing about the five certainties in the Saddharmapundarika Sūtra based on some idea that it was written down between 100 BCE — 100 CE? I can't.

Queequeg said:

Now you're just dancing.

Our exchange is published above. The outstanding issues are there.

It would not be outrageous for someone to conclude you don't want to deal with the sutra.

Malcolm wrote:

You reject the five certainties because according to you they are a later Mahāyāna

teaching. But it is not actually the case that they are a later Mahāyāna teaching. All sūtras present the five perfections: a perfect place, perfect teacher, perfect retinue, perfect teaching, and a perfect time, including Hinayāna sūtras. The distinction between the nirmanakāya and the sambhogakāya is that the five perfections are constant in the case of the latter, but in the case of the former, the place is different, the teacher may be different, a different retinue, a different teaching, or a different time.

For the sambhogakāya, the place is always Akaniṣṭha, the teacher is always the sambhogakāya of the Buddha, the retinue is always not-retrogressing bodhisattvas as well as buddha-emanations, the teaching is always Mahāyāna, or Ekayāna, whichever term you like, and the time is always.

Further you claim:

The trikaya teaching appeared after the Lotus appeared. To the extent that later Lotus proponents labored to find the trikaya in the Lotus, its because they were resolving distinctions that came up later and were then used to analyze the sutras. We use more words to resolve the breaches that words created in the first place.

This apparently means you do not accept the teachings of the three kāyas as the Buddha's teaching. Why? It appears in many sūtras. This is why I chided you for relying on text critical scholarship when it suits you, and ignoring it when it doesn't.

The Buddha is quite clearly stating that Rajagriha is a sambhogakāya buddhafield since it will not perish when the Saḥaloka perishes. He states he will always be present there. He states the Dharma he will teach there, etc. He states that its continuous presence cannot be observed by everyone. It is really quite clear.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:08 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

It seems to me that the Tathagatagarbha is the "cause" of Nirvana and samsara in the same way that the Dharmata or the gzhi is the cause of...

Malcolm wrote:

In Dzogchen, the tathāgatagarbha is not the ālayavijñāna. The ālayavijñāna is a product of the delusion of the imputing ignorance. Tathāgatagarbha is the gzhi. When it is recognized, there is nirvana, when it is not recognized, there is samsara.

Tathāgatagarbha does not prevent delusion nor does it stimulate awakening.

Grigoris said:

If the Tathagatagarbha is not the basis of liberation, then what is? Are you implying that not all sentient beings possess Tathagatagarbha? Only Buddhists? Only Buddhists have the ever-present potential for enlightenment?

Malcolm wrote:

The basis of liberation is right view. We have covered this already. The rest of your questions are inapplicable.

Grigoris said:

Well, all I can say then is you seem not to understand the difference between following the Vajrayāna path and the common sūtra path.

I didn't know they were separate, I thought they were complimentary.

Malcolm wrote:

They have the same goal. But the common sūtra path is for those of less capacity and intelligence who imagine it is necessary to practice in a very external way to gather the two accumulations. The Vajrayāna path is for those who are intelligent and highly motivated to attain buddhahood.

Grigoris said:

Is there a sentient being out there that will not achieve Buddhahood?

Malcolm wrote:

Madhyamaka categorically rejects the Yogacara doctrine of icchantikas, still they admit that there are some sentient beings who may never attain buddhahood.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 7:55 PM

Title: Re: Vegetarian and Tibetan Buddhism

Content:

thomaslaw said:

Hi everyone,

Are Tibetan monks vegetarian? If not, any meats they are not allowed to eat, or they are allowed to any meats?

Malcolm wrote:

No. The standard meats classes (humans, carnivores) that Buddha forbade monks apply.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 7:53 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

amanitamusc said:

Sad.

Grigoris said:
You hear that?

That's the sound of a Bodhisattva vow breaking...

Malcolm wrote:
No, a bodhisattva has to understand whom they can help, and whom they do not have the capacity to help. Just because I may leave you to your misconceptions does not mean I cease wishing you to be free of them.

Author: Malcolm
Date: Thursday, September 21st, 2017 at 11:18 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Queequeg said:
What do you mean by 'text based logic'?...

I do have a bias in favor of the sutra. If that is 'text based logic', then that is an accurate characterization.

Malcolm wrote:
Your hermeneutical criteria has been overdetermined by Western text critical scholarship.

Can you imagine any traditional scholar arguing about the five certainties in the Saddharmapundarika Sūtra based on some idea that it was written down between 100 BCE — 100 CE? I can't.

Author: Malcolm
Date: Thursday, September 21st, 2017 at 11:13 AM
Title: Re: Did the 84 mahasiddhas practice Ngöndro?
Content:
Malcolm wrote:
...People like Magnus were quite proper to correct him...

yagmort said:
unlike you he didn't present any support to his arrogant remarks...

Malcolm wrote:
The last thing in the world that Magnus is, is arrogant.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 9:33 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

The Buddha's parinivana dates to roughly around 407 BCE if you follow the dates put forward by Cousins, etc, much earlier if you follow more traditional dates. Yet you claim that Lotus itself dates to a period 300—500 years later. So, is it 1) the Buddha's teaching or 2) merely the work of an inspired Mahāyāni, or 3) do you accept the tradition that the Mahāyāna sūtras were kept hidden for hundreds of years by bodhisattvas and slowly revealed?

Queequeg said:

I quote the Buddha's words from the sutra without caveat. It is the Buddha's teaching. How it came to be written, some time in the 1st c. BCE ~ 1st c. CE, I have no idea.

Malcolm wrote:

It's good that you have no idea. You also have no idea when it was committed to writing. So why waste your time assuming that things like the five certainties are "younger" than the Saddharmapundarika Sūtra? If we follow your text based logic, also the sambhogakāya is "younger" than the Saddharmapundarika Sūtra.

Queequeg said:

Cut the games.

Malcolm wrote:

Even when it seems like I am playing games, the purpose is serious.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:41 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

But basically, yeah. Indications of Buddha Nature are expressed in normal life too, although in immature, incomplete, stunted ways--at least as per the Vajra Master of Sherab Ling Monastery.

Malcolm wrote:

I prefer what the Buddha says. Your mileage may vary.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 5:55 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Queequeg said:

That's ridiculous. Thanks for the drive by.

Malcolm wrote:

The Buddha's parinivana dates to roughly around 407 BCE if you follow the dates put forward by Cousins, etc, much earlier if you follow more traditional dates. Yet you claim that Lotus itself dates to a period 300—500 years later. So, is it 1) the Buddha's teaching or 2) merely the work of an inspired Mahāyāni, or 3) do you accept the tradition that the Mahāyāna sūtras were kept hidden for hundreds of years by bodhisattvas and slowly revealed?

Author: Malcolm

Date: Thursday, September 21st, 2017 at 5:48 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

The Buddha never taught anything that remotely resembles this.

Grigoris said:

(On the basis of the Buddha's teaching in the Lankavatara Sutra)

Some schools equate the Tathagatagarbha with the Alayavijnana (which they claim is intrinsically pure) and thus the basis, or cause, of all wholesome actions.

Malcolm wrote:

Some schools? Which schools? Can you name some for me?

In fact it is the Lankāvatara which equates tathāgatagarbha with the ālayavijñāna, but not for the reason you present here.

According to this sūtra, tathāgatagarbha was taught in order to convert to Buddhadharma those immature people who were afraid of the teaching of selflessness.

It also teaches that the tathāgatagarbha/ālayavijñāna is the cause of both kusala and akusala, positive and negative actions. The sūtra says that while the tathāgatagarbha/ālayavijñāna is intrinsically pure, since it is afflicted with adventitious afflictions it appears as if it is impure. Finally, the Buddha's last statement about the tathāgatagarbha in the Lanka is that the tathāgatagarbha is the cause of both samsara and nirvana, as well as both happiness and suffering.

It really does not correspond with the picture you paint of the tathāgatagarbha being this engine of bodhi driving everyone to awakening regardless of their religious affiliation.

Grigoris said:

In Vajrayāna it is clearly explained that such bodhisattvas are not fortunate.

Well, from my personal standpoint, caught in the joyful blender known as Samsara (and with no real exit in sight), I consider 8th level Bodhisattvas fortunate.

Malcolm wrote:

Well, all I can say then is you seem not to understand the difference between following the Vajrayāna path and the common sūtra path.

Grigoris said:

And let's clear up an assumption of yours: Do you really believe that all Buddhists are motivated by Bodhicitta? I'm not convinced (again, based on my limited experience).

Malcolm wrote:

Not all Buddhists are followers of Buddhadharma. Many millions of "Buddhists" are culturally "Buddhist" with no understanding of Buddhadharma. Only some so-called "Buddhists" are followers of Buddhadharma.

Those who have taken the bodhisattva vow are motivated by Mahāyāna bodhicitta. Otherwise they would not have taken the vow. And lest, for example you complain that some people may take it without meaning it, the Surangama Samadhi Sūtra teaches that Māra tried to deceive the Buddha by taking the bodhisattva vow; but guess what— even if one takes the bodhisattva vow with the intent to deceive, it still has such force that even Papayin Māra received a prediction for full buddhahood.

There are many people who practice Hinayāna who have no interest in Mahāyāna. But they too are generally motivated by love and compassion.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:45 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

I think my pro-Christian postings probably need a disclaimer. I see Christianity as effectively unworkable--for me at least. (For me), being a practicing Christian would be like trying to put on a production of "Hamlet" when the only script you've got has mostly

been put through a paper shredder. I'd know it's all still there, but only bits and pieces are still intelligible.

So I can appreciate those bits and pieces without any intention of investing myself whole heartedly in it. Thus I can have a positive attitude and not feel as if I am in any way taking from my practice of Dharma. I feel no need to be defensive or threatened by a positive attitude towards it. My Refuge in the 3 Jewels is not at risk by doing so.

Not a big deal.

Malcolm wrote:

Recognizing what is good in nonBuddhist religions is easy: love, compassion, and encouragement to behave kindly and virtuous.

But that's it. And of course there is no harm in it.

Otherwise, as the Buddha said:

All tīrthikas are crazy,
proclaiming extremes of existence and nonexistence,
therefore, they will not be liberated.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:44 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:30 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Minobu said:

all Mahayana sutras as you know start with thus i heard.

Malcolm wrote:

My point was, what is the point of all this arguing about what the Saddharmapundarika Sūtra means if one does not even believe it was taught by the Buddha? If it was not taught by the Buddha, what is the point?

Our friend is trying to reconcile the findings of Buddhologists with traditional Chinese and Japanese doxography. It will never work.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 1:59 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 1:02 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

Malcolm, being incorrect is not a problem.

Malcolm wrote:

It is, if like Lay-Man, you hastily proclaim things as fact when you actually do not have all the facts before you. Lay-Man participated actively in spreading his ill-sourced info. He is responsible for that. People like Magnus were quite proper to correct him.

yagmort said:

You did come up with your example of Jatson Nyingpo just recently.

Malcolm wrote:

If I spent all my time doing research to dispel all the misconceptions I see on DW, I would never get any work done. As it is I spend too much time on here anyway.

I suppose it would be better to leave you all to your misconceptions, whatever they may be.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:40 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Yes, had you bothered to read the tathāgatagarbha sūtras (try Shri Māla Devi sūtra, for example) or even the Uttaratānta, you would have understood only Buddhas can see tathāgatagarbha, not even 10th stage bodhisattvas can see it. For common people like ourselves, tathāgatagarbha is only something to have faith in, according to sūtra presentation. Dzogchen, of course, is different.

Grigoris said:

I have read them. My understanding is that one's enlightened nature shines through the haze of ignorance constantly and can be seen in all those small acts of generosity, etc... that we engage in on a day-to-day level, since it is the source of all "wholesomeness"

Malcolm wrote:

The Buddha never taught anything that remotely resembles this.

There are two kinds of gotra, the natural capacity that any sentient being has to awaken, and activated gotra, which comes from taking the bodhisattva vow. Without the latter, full buddhahood is not possible. It is not even possible to be a bodhisattva, much less a bodhisattva on the stages. This is all clearly explained by Maitreyanātha.

Grigoris said:

Eighth stage bodhisattvas are still one incalculable eon away from buddhahood. Again, this is very clearly explained in sūtra.

Yeah, but the Bodhisattvas, so it's not like they are tapping their foot waiting for time to pass so they can reach enlightenment. They willingly signed up for the job.

Malcolm wrote:

In Vajrayāna it is clearly explained that such bodhisattvas are not fortunate. You supposedly are a ngakpa, so you should understand things from a Vajrayāna point of view, and not reject it. Otherwise, you are just a guy engaged in cosplay.

Grigoris said:

Luckily my early exposure to ideas like that has inoculated me to them. See, there are benefits to being an ex-Christian too!

Malcolm wrote:

Your ex-Christian background has inoculated you against understanding very basic principles of the Dharma.

You can argue with the Buddha if you choose. These things are very clearly explained in sūtra, the Abhisamayālaṅkāra and elsewhere.

The Buddha states in the Lankāvatara Sūtra:

Though indeed tīrthikas conceive of liberation.
they will not be liberated.

And:

All tīrthikas are crazy,
proclaiming extremes of existence and nonexistence,
therefore, they will not be liberated.

But you seem to be like many people in the West, basically making up your own religion
as you go along.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:21 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I, in my daily life, see plenty of examples of other (non-Buddhist) people that seem to be
doing a much better job of this, so I am in no position to condemn their path.

Malcolm wrote:

Pointing out to someone who imagines they are going to New York when they are
actually headed to LA is not condemning someone's choice of path. One is simply
informing them they have picked the wrong road. They may even make it to LA, but they
will still have to turn around if they really want to go to New York.

Other paths do not lead to Buddhahood. It is really that simple. The Buddha stated this
in unequivocal terms in many places. If you don't believe him, why even call yourself a
follower of the Buddha?

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:19 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Vipaśyāna is dependent on right view. There is no Dzogchen tantra that states otherwise,
much less any other teaching of the Buddha. Moreover, in Dzogchen, awakening is
dependent on a guru's direct introduction.

Grigoris said:

And all those Sutra Mahayanis staring at their Tathagatagarbha, confused as hell,
waiting for a Dzogchen guru to point it out to them...

Malcolm wrote:

Yes, had you bothered to read the tathāgatagarbha sūtras (try Shri Māla Devi sūtra, for
example) or even the Uttaratantra, you would have understood only Buddhas can see
tathāgatagarbha, not even 10th stage bodhisattvas can see it. For common people like
ourselves, tathāgatagarbha is only something to have faith in, according to sūtra

presentation. Dzogchen, of course, is different.

Grigoris said:

Eighth stage bodhisattvas who have not had the good fortune to enter into Vajrayāna do not experience things in a "completely Vajrayāna way."

I find it hard to imagine that an 8th stage Bodhisattva would be in need of "good fortune" whether of the Vajrayana variety or not...

Malcolm wrote:

Eighth stage bodhisattvas are still one incalculable eon away from buddhahood. Again, this is very clearly explained in sūtra.

Grigoris said:

PS, all this devil's advocate stuff is really quite boring and wasteful of other people's time.

I am not playing Devil's advocate, I actually disagree with you. I do not think that Buddhism has a monopoly on liberation. I believe that Tirthika can gain insight and achieve liberation because of the innate capacity which exists in all sentient beings: the Tathagatagarbha.

Malcolm wrote:

They can, but they have to take refuge in Buddhadharma first. Then they are no longer tīrthikas.

Grigoris said:

I think all paths (well, not all, not Satanism for example) contain teachings which can lead to the two accumulations.

Malcolm wrote:

This is a mistaken belief. There is no possibility tīrthikas (who are specifically what we term Hindus, actually), much less other nonBuddhists faiths gather the so called merit and wisdom accumulations.

If they practice the four immeasurables, love, compassion, etc., as well as avoid non-virtue, they will remain in higher realms, depending on their past karma.

However, the merit accumulation depends on having developed bodhicitta (the motivation to become a buddha for the benefit of all sentient beings). When one dedicates one's merit free from the three wheels, it becomes inexhaustible. This is the only way to gather the merit accumulation. Otherwise, one always spends whatever merit one has, eventually, and winds up in lower realms. There is no need to even discuss the wisdom accumulation.

M

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 11:59 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

CTR was trying to help people with no experience of Vajrayāna during the seminars from 1973-1980 gain a (very) gross approximation of Vajrayāna view by using examples from European intellectual history. Taking him literally on this point is mistaken. When reading CTR's books, all edited from f-bombs filled transcripts into smooth prose, we have to understand too that he was doing acid and smoking pot with his students because he was trying to relate to them at their level.

dzogchungpa said:

Wait, he used the f-word when he was teaching at the seminars? Well, now I don't know what to think.

Malcolm wrote:

Yes, little one. Indeed he did. Shocking, no?

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:02 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Ask yourself how is it possible that a German man with no experience at all of Buddhadharma, let alone Vajrayāna, can understand and experience things in a completely Vajrayāna way?

Grigoris said:

Because true insight is not dependent on "-isms and schisms", but on one's enlightened nature. You, as a Dzogchenpa, should be well aware of that.

Malcolm wrote:

Vipaśyāna is dependent on right view. There is no Dzogchen tantra that states otherwise, much less any other teaching of the Buddha. Moreover, in Dzogchen, awakening is dependent on a guru's direct introduction.

One's "enlightened nature," by which I assume you mean the nature of the mind, is something that one discovers through it being pointed out. Dzogchen teachings make it very clear that without a guru one will never have confidence in the nature of the mind if one discovers it oneself. So as someone who aspires to practice Dzogchen, I understand that a Dzogchen guru is the one thing indispensable for practicing Dzogchen. This is clearly stated in Dzogchen tantras. Not only that, but the need to

follow a guru is clearly explained in Buddhadharma in general, including sūtra.

Grigoris said:

How can you know whose student this "german man" was in previous lives? How do you know if that he was not a non-regressing Bodhisattva that trained at the feet of any number of Buddhas before incarnating here to lead Christians to the Dharma?

Malcolm wrote:

Eighth stage bodhisattvas who have not had the good fortune to enter into Vajrayāna do not experience things in a "completely Vajrayāna way."

And there is no evidence whatsoever that Meister Eckhardt led anyone to the Dharma, much less Christians.

PS, all this devil's advocate stuff is really quite boring and wasteful of other people's time.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 9:26 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

In that regard i am thankful to Lay-Man as he stated both names and dates by naming 18th century and Khyentse, Kongtrul and Wangpo right away in his first reply. .

Malcolm wrote:

And he was incorrect. I am quite certain if one keeps poking at the pile of texts which survived we will find even earlier examples of the five bums. I am quite certain that Rigzin Jatson Nyingpo was not the first person to recommend this.

Text criticism involves a kind of myopia in which if one could not find a tradition in a book somewhere, it must have not existed.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 9:21 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

I'd like to think it could open a few minds here and there.

Malcolm wrote:

Before people's minds are "open," they actually ought to first understand the subject

matter.

Grigoris said:

And CTR definitely did not know what he was talking about!

Malcolm wrote:

Ask yourself how is it possible that a German man with no experience at all of Buddhadharma, let alone Vajrayāna, can understand and experience things in a completely Vajrayāna way? If you think that it is possible, you have fallen from someone who follows Dharma to someone who has become an all-oner, an advocate of a foolish perennialism.

As far as the comment goes to which you are responding, I was referring to dzogchung's opinion that reading CTR's book might "open minds."

CTR was trying to help people with no experience of Vajrayāna during the seminars from 1973-1980 gain a (very) gross approximation of Vajrayāna view by using examples from European intellectual history. Taking him literally on this point is mistaken. When reading CTR's books, all edited from f-bombs filled transcripts into smooth prose, we have to understand too that he was doing acid and smoking pot with his students because he was trying to relate to them at their level.

M

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 8:48 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

I made two points here that are not contradictory.

1. The sutra itself does not support your contention that Shakyamuni's life span is mere upaya to inspire faith. To arrive at that position one must introduce assumptions not found in or supported by the text.

Malcolm wrote:

Everything is interpretable. Your notion that the text must be taken literally is an assumption you are introducing to the text, which is not supported by the text itself and is directly contradicted by the text:

The Buddhas teach the Dharma

With myriads of uncountable skillful means,

According to the capacities of sentient beings;

The inexperienced cannot understand this.

Queequeg said:

2. To the extent that the Five Certainties stand for the eternity of Sambhogakaya, but not Nirmanakaya, it is inapplicable here. Again, because the text itself resists conformity.

Malcolm wrote:

My comment is based on Prthvibandhu's commentary. This is how the sūtra was commonly understood by Indian exegetes. In other words, Śakyamuni, in this sūtra, is attributing to himself the qualities of a sambhogakāya which are commonly understood to the audience of bodhisattvas. Since only eighth through tenth stage bodhisattva are privileged to see the Sambhogakāya in Akaniṣṭha, he is in this passage making a statement about the inseparability of the three kāyas. Further, to understand this passage in question, one must also understand it in reference to the statement about the purity of the Sahaloka in the Vimalakīrti-nirdeśa sūtra.

There are many ways to unpack a sūtra's meaning — the literal meaning of the words is generally the least useful and interesting.

The text does not "resist" conformity, as you put it. The idea of the three wheels, for example, or that sūtras are to be understood in light of when in Buddha's career he supposedly taught them is actually the basis for your entire exegesis of this sūtra — but that idea is also not supported in the sūtra. Where did the Buddha say, "You can disregard everything I have said in the past?"

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 11:13 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

As a follow up note:

C, you seem to have interpreted the "Word games" comment as directed at you personally. That is not the case.

I do think your prose is difficult to understand, but the "Word games" comment was directed at the substance of your comment. In your comment you appear to describe what amounts to a verbal shell game where meanings are variously ascribed to the particular names of buddhas, or aspects of buddhas, ostensibly to conform to one particular view or another.

As the rest of my comment tries to point out, Shakyamuni as eternal is not an intellectual somersault but the import of the Lotus Sutra text itself. I pointed out that Malcolm suggesting that this message in the Lotus is another upaya in the manner he suggests it is, is not compelling as it is not supported by the text of the sutra, and instead is a complete contradiction.

The Five Certainties, as I can gather, seem to have been a much later development in Indian Buddhist thought. It is, in the very least, awkward to use it to analyze a text that long predates it.

Malcolm wrote:

You are contradicting yourself here. You assume that you can apply someone's traditional exegesis to a text, and discard someone else's traditional exegesis based on some text critical criterion which you merely accept arbitrarily so it won't contradict your prejudices. The five certainties are found within Sūtra.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:21 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

I'd like to think it could open a few minds here and there.

Malcolm wrote:

Before people's minds are "open," they actually ought to first understand the subject matter.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:19 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

Malcolm, thank you for the new info on Jatson Nyingpo.

Malcolm wrote:

Ya'll need to understand that more than 80% of all Tibetan literature was destroyed in the cultural revolution. This is why modern Tibetan text critical scholarship is basically bullshit.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 7:10 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

Back in the early '60s Shenpen Hookam asked CTR what she should read to better understand Buddhism and he told her to read Meister Eckhardt. I guess CTR came across him at Oxford.

Malcolm wrote:

No wonder her view of gzhan stong is so strange.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:53 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

If indeed this source stems from the 16th C...

Malcolm wrote:

If indeed? Are you completely bereft of your senses?

Lay-Man said:

Ha Ha. Point taken.

Malcolm wrote:

Also, your point about the Sakya Ngondro book is pointless. Ngondro is Ngondro, whether it is part of a sadhana or part of a guru yoga.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:18 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

If indeed this source stems from the 16th C...

Malcolm wrote:

If indeed? Are you completely bereft of your senses?

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:17 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

CTR said:

So although Meister Eckhardt understood and experienced things in a completely vajrayana way...

Malcolm wrote:

Oh really? Absolutely not.

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 10:04 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

Take the language used in early translations of the Kungyed Gyalpo as an example.

Malcolm wrote:

What makes you think Neumaier-Dargyay had any experience at all?

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 9:54 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Sakya is perhaps the easiest. Dezhung Rinpoche' wrote the first Sakya Ngondro that I know of that is codified as an independent or stand-alone practice. Accumulations are there as it was written in the 20th C.

Malcolm wrote:

The first Sakya Ngondro is actually part of the Triple Continuum literature, specifically, the section of meditating the inseparability of samsara and nirvana. One is supposed to practice the preliminaries until one achieves signs.

The first formal text focusing on Sakya Ngondro was inspired by Kun bzang bla ma'i zhal lung, and composed by Nalendra Khenpo Ngalo in the 1940's or thereabouts. I have translated this text. It covers Ngondro for Hevajra, Vajrayogini, Yamantaka, and Tsembupa Chenrezi.

Rigzin Jatson Nyingpo (1585-1656) writes:

From that outer, inner secret and ultimate practice with the final action practice, in brief, no matter what kind of creation or completion practice one is doing, the preliminary of the best is one hundred thousand refuges, intents to awaken and prostrations; one hundred thousand Vajrasattvas. One hundred thousand mandalas, and one hundred thousand supplications. If this done before, in the main practice, the obstacles to practice will naturally non-exist, and the signs will quickly appear, and the result will be able to appear according to what is stated in the sadhanas. That is the instruction of the Guru Rinpoche. I, Jatson, have definitely experienced this
Therefore, you will have to revise this statement:

However, in practice, the codification of Ngondro as practiced today by the most promulgated cycles derive from Longchen Nyingthik. There are no source commentaries of these ngondro practices, or ANY other that I can find from other Terma tradition which predate Jamyang Khyentse Wangpo's works from the 19th century, specifically Illuminating the Path of Omniscience, which denote the 100,000 accumulation requirement.

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 12:22 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Unknown said:

It central to all dharma traditions however you label them to give up dharma when the time is right.

Malcolm wrote:

That is not what "the emptiness of all phenomena" means.

Author: Malcolm

Date: Monday, September 18th, 2017 at 11:54 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Sherab said:

That was why I asked whether non-Buddhist system of practices actually teach the abandonment of all views (which logically should be at the end of the path). As I mentioned before, I don't think they do.

Grigoris said:

I don't think it matters. If one has true insight into the nature of phenomena then somehow I don't think they will be wasting their time with theories, whether Buddhist or non-Buddhist.

Malcolm wrote:

If someone has true insight into the nature of phenomena, they will waste their time with the view to the extent that they are trying to communicate the view to others.

The reason for "wasting one's time" with theories is to eliminate concepts which one may not recognize as being a wrong view or a lower view.

Buddhadharma, despite some people's knownothingism, is not an anti-intellectual tradition. This should be obvious.

Author: Malcolm

Date: Monday, September 18th, 2017 at 7:26 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I think you may be misunderstanding what I am saying: I am saying that an intellectual understanding of Right View is not enough. Taking Right View as a mental object means that, like all mental objects, it can become yet another means of self identification: I

have Right View, YOU do not have Right View. You see it happening all the time. For me, an intellectual understanding is not enough. Realisation through insight is essential.

Malcolm wrote:

Without an intellectual understanding of right view, realization through insight is impossible.

Grigoris said:

I did not say an intellectual understanding is not necessary, I said it is not sufficient.

Malcolm wrote:

No one said it was sufficient. All that was said is that it was necessary. Thus, you agree with the statement, "liberation is impossible without right view." The next point is, "In what Dharma can one find right view?" Only in Buddhadharma.

Author: Malcolm

Date: Monday, September 18th, 2017 at 10:46 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I think you may be misunderstanding what I am saying: I am saying that an intellectual understanding of Right View is not enough. Taking Right View as a mental object means that, like all mental objects, it can become yet another means of self identification: I have Right View, YOU do not have Right View. You see it happening all the time. For me, an intellectual understanding is not enough. Realisation through insight is essential.

Malcolm wrote:

Without an intellectual understanding of right view, realization through insight is impossible.

Author: Malcolm

Date: Monday, September 18th, 2017 at 2:22 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Right view cannot become an object of grasping to a self. It is automatically the recognition of the absence of the self of the person, at minimum.

Someone who has right view is automatically liberated, in comparison to someone who has wrong view. A person with wrong view will never achieve liberation for as long as they hold wrong views.

Grigoris said:

Any idea can be an object of grasping and identification. An intellectual grasp of Right View is not a guarantee of liberation or freedom from attachment and aversion.

Realisation though, that's a different story.

Malcolm wrote:

It states in sūtra:

They abide on this path
though right view.

And:

Having fully understood wrong view,
whoever conceives of right view
they possess the Dharma.

And:

Those who possess right view,
those people go to higher realms.

And:

Entering onto the plain of right view,
the qualities of the buddhas will be increased with water,
an excellent rain of flowers of buddhadharmas will fall...

The Prajñāpāramita states:

Whoever wishes to be established in right view, should train in the perfection of wisdom.

Ratnakuta states:

Right view is the abandonment of the view of that the aggregates are a self (satkāyadr̥ṣṭi).

Dharmakīrti states very clearly:

Well cultivated right view
destroys craving and its companions.

Author: Malcolm

Date: Monday, September 18th, 2017 at 12:22 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

...

Losal Samten said:

Do supreme nirmanakayas always teach both Hinayana and Mahayana dharma? Or
sometimes one and not the other?

Malcolm wrote:

They always teach the three yānas.

Author: Malcolm

Date: Monday, September 18th, 2017 at 12:03 AM

Title: Re: Prayers for my Aunt Gail

Content:

KrisW said:

My Aunt Gail passed away yesterday after a battle with breast cancer.
I am not really quite sure what to do as a practitioner except do Shitro.
So I am doing Shitro practice for my Aunt, but if anyone can do any additional practices or know a way to connect her to the dharma in some way, I beg of you to please do.

Malcolm wrote:
My condolences.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 11:47 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Sherab said:

Also, if liberation is possible in non-Buddhist Dharma, then in a kalpa where the Buddha Dharma is not present and a Buddha has yet to turn the wheel of Dharma, then liberation would be possible in such a kalpa. That would contradict what the Buddha taught.

Grigoris said:

It is possible. Pratyeka Buddhas do it.

Malcolm wrote:

Pratyekabuddhas are those who achieved the āryamarga in a past life under the teaching of a samyaksambuddha, and then in a future life, awaken on their own when there is no samyaksambuddha in the world.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 11:44 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

If liberation is not connected with right view, then even people with wrong view (such as believing that killing sentient beings is a path of liberation) will attain liberation. I.e. liberation will have no cause, it will be random, and can arise in anyone at anytime.

Grigoris said:

Anyone can be liberated, because they all possess the "cause" for liberation:
Tathagatagarbha.

Anyway, what I meant is that having (especially an intellectual grasp of) Right View doesn't not mean that one is liberated. Especially if Right View becomes an object of grasping and identification (with a self).

Malcolm wrote:

The very fact that you put tathāgatagarbha in scare quotes shows that you recognize that it is merely a formal cause, not an efficient cause.

Mundane right view is necessary for realizing supramundane right view. This is the difference, for example, between the paths of accumulation and application (mundane right view) and the path of seeing (supramundane right view).

Right view cannot become an object of grasping to a self. It is automatically the recognition of the absence of the self of the person, at minimum.

Someone who has right view is automatically liberated, in comparison to someone who has wrong view. A person with wrong view will never achieve liberation for as long as they hold wrong views.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 10:40 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

KrisW said:

Excellent, is the Guruyoga included in those text or is it something that still has to be translated, inquiring minds want to know.

Norwegian said:

Malcolm said on Vajracakra that the Guru Yoga practices referred to in yesterday's event, are not found in these two books, but that they are specific to the Gongpa Zangthal, and that he and Tulku Dakpa Rinpoche will translate them.

heart said:

The five nails is a part of the Gonpa Zangtal and TDR also gave "lung" for this text yesterday. The guru yogas are, if I understood correctly, not a part of the "five nails" Ngöndro practice. So it seems he gave "lung" for four texts yesterday.

/magnus

Malcolm wrote:

What Tulku Dakpa explained to me was that in Northern Treasures, there are several different guru yoga for different cycles that get swapped in and out of the five nails depending on what cycle you are practicing.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 5:58 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

The other thing that discussions like this make crystal clear, is the fact that having a conceptual grasp of right view does not necessarily lead to any sort of liberation. Mainly due to the grasping to (right) view.

Actually, I dare somebody to show me how this logic:

Without Buddhist Right View you cannot be liberated.

Differs from the Evangelical Baptist idea:

Without Baptism one is condemned to Hell.

Because to me there seems to be no discernible difference between these two attitudes, nor in the "reasoning" behind them.

Malcolm wrote:

If liberation is not connected with right view, then even people with wrong view (such as believing that killing sentient beings is a path of liberation) will attain liberation. I.e. liberation will have no cause, it will be random, and can arise in anyone at anytime.

Author: Malcolm

Date: Saturday, September 16th, 2017 at 5:16 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

Malcolm wrote:

Working on it

Author: Malcolm

Date: Thursday, September 14th, 2017 at 7:29 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Understood. I guess from my POV, Tantra is indeed itself an evolution of Buddhism.

Malcolm wrote:

And from our POV, Vajrayāna is a revelation of the profound methods of Buddhadharma. The source of all teachings is the Realms and Transformations of Sound Tantra, which was taught in the first eon by Nangba Dampa.

Lay-Man said:

My statement was in response to Heart's remark that there is no substantiation that

Ngondro had evolved over time, which simply is not true.

Malcolm wrote:

Ngondro is means of purification and gathering the two accumulations. It is the path all buddhas have trod. Therefore, it is absolutely false to call it some kind of Tibetan innovation.

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:49 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

What is the point? Of doing practices for which one has no lineage?

Grigoris said:

For worldly purposes.

For example: Hanuman is considered the protector of Nak Muay (Muay Thai fighters/practitioners), so every Saturday morning I do some offering practices to garner favour. I know that it is not going to lead me to ultimate liberation, but I do lots of other things on a daily basis that do not lead to liberation, but make my day-to-day life easier. Paying taxes, for example.

Malcolm wrote:

You missed "...for which one has no lineage."

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:42 AM

Title: Re: Buddha nature vs Soul

Content:

Sherab said:

I allow for the possibility of the unmanifest.

Malcolm wrote:

The Buddha himself never spoke of such a thing.

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:13 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

With regards to your position that there is no clear evidence of the "evolution of Ngondro" I would only offer this simple point. Buddha Shakyamuni did not teach on the 4 extra-ordinary practices of Ngondro. In-fact there is no Sutric source for the 4 extra-

ordinary practices themselves.

Malcolm wrote:

Why would there be a sūtra source for practices such as Vajrasattva, Maṇḍala and Guru Yoga? The first comes from Yoga Tantra, and the second two are found in the Guhyasamāja Tantra.

The klong gsal 'bar ma nyi ma nyi ma rgyud, revealed by Nyang Ral Nyima Odzer in the late 12th century, explicitly lists the four common foundations, impermanence, death, karma, and suffering of samsara, as well as refuge, bodhicitta, mandala, Vajrasattva, and Guru Yoga. It is almost certain that this pattern of preliminaries dates from this tantra. This tantra itself set the pattern for Nyingma practice up until today.

With respect to Vajrasattva, it explicitly states it should be recited "Recite this one hundred, one thousand, one hundred thousand or countless times."

Author: Malcolm

Date: Thursday, September 14th, 2017 at 3:39 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Javierfv1212 said:

It's not a big deal but I wonder what the tradition would say of it

Malcolm wrote:

What is the point? Of doing practices for which one has no lineage? We are not Sikhs, we are not Hindus. Chanting Namaḥ Shivaya is not wrong, but why bother?

If one wants to do Shiva protector practice one should receive the transmission of Shiva from a qualified Lama so that one's practice actually has blessings of the lineage, and so that Shiva obeys the oaths to protect the Dharma to which he was bound by Guru Padmasambhava.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:09 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

DharmaChakra said:

eternalism (whatever that is supposed to mean) is a coined phrase by western academics and philosophers.

Malcolm wrote:

No, the term, sāśvata-dṛṣṭi, is a Buddhist term used to for tīrthikas.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

A general question about reading transmissions. If you are getting the lung in Tibetan, should you be able to understand it more or less, e.g. by following the original text along with a translation, or is it not necessary?

Malcolm wrote:

Just pay attention to the stream of words.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

Is there also going to be a facebook stream? Just asking because a few days ago there was an event with the Dalai Lama on livestream and it was not possible to watch it there, while it was working normally on facebook, apparently this happened to several people.

Malcolm wrote:

Yes, there will be a Facebook stream as well.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 4:18 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Brahman is not śūnyatā.

rachmiel said:

Nor is it anything else. Hence: attributeless = free from reference/focal points. (Though not as it is often taught.)

Malcolm wrote:

Yes, nirguna Brahman is indeed without qualities. But it is held to be a pure consciousness. Without understanding the three gunas it is impossible to understand the context of what nirguna means. Purusha is also nirguna. Both Brahman and purusha are held to be permanent and true, the main difference between Samkhya and Advaita is whether there are multiple purushas or only one.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 10:29 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Well its been an interesting process of trying to explore these other sources that Malcom and Heart have offered.

Related to the texts referred to by Heart, I have not been able to dive into the cited texts without ordering them as I have found no versions online. Both texts are from much earlier time periods than I have found for other texts which is encouraging, however in looking at the index of each, they seem to address preliminary practices associated with the Mahasandhi approach, and I can see no mention of actual numerical accumulations \!

Malcolm wrote:

Cyrus Sterns is of the opinion it is rather late. I am not as certain. For example, Taratnatha mentions doing 100,000 prostastions combined with refuge in this text.

tA ra nA tha , thub bstan dge legs rgya mtsho , tshogs gnyis rgya mtsho , 'jam dbyangs mkhyen rab rgya mtsho . "kha 1) thun mong gi sngon 'gro/." In jo nang mdo sngags rig pa'i dpe tshogs/ . TBRC W1PD95746. 20: 35 - 91. khreng tu'u: si khron dpe skrun tshogs pa / si khron mi rigs dpe skrun khang , 2009.

[http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441\\$W1PD95746](http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441$W1PD95746)

Taranatha is the late 16th-early 17th century, and he certainly did not invent the idea. I did not investigate whether other prelims had similar numbers assigned.

Lay-Man said:

Thanks Malcom. This is certainly a good lead for sure. I will look more thoroughly.

Thanks for the link.

I also explored much of the Drikung Kagyu texts I could find, including Gong Chik, and I didn't seem to find anything codified until around the 17th Century?

Dunno. I don't know why I get on these neurotic tangents, but any how the info is great!

Malcolm wrote:

Looks like I erred -- this text was written in the fifteenth rab 'buying, sometime in the nineteenth century.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 7:53 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

so does anybody know when did the ngondro the way it is practiced today - that is accumulating 111000 of each - first appear?

Lay-Man said:

Well its been an interesting process of trying to explore these other sources that Malcom and Heart have offered.

Related to the texts referred to by Heart, I have not been able to dive into the cited texts without ordering them as I have found no versions online. Both texts are from much earlier time periods than I have found for other texts which is encouraging, however in looking at the index of each, they seem to address preliminary practices associated with the Mahasandhi approach, and I can see no mention of actual numerical accumulations \!

Malcolm wrote:

Cyrus Sterns is of the opinion it is rather late. I am not as certain. For example, Taratnatha mentions doing 100,000 prostastions combined with refuge in this text.

tA ra nA tha , thub bstan dge legs rgya mtsho , tshogs gnyis rgya mtsho , 'jam dbyangs mkhyen rab rgya mtsho . "kha 1) thun mong gi sngon 'gro/." In jo nang mdo sngags rig pa'i dpe tshogs/ . TBRC W1PD95746. 20: 35 - 91. khreng tu'u: si khron dpe skrun tshogs pa / si khron mi rigs dpe skrun khang , 2009.

[http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441\\$W1PD95746](http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441$W1PD95746)

Taranatha is the late 16th-early 17th century, and he certainly did not invent the idea. I did not investigate whether other prelims had similar numbers assigned.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 6:54 AM

Title: Re: Buddha nature vs Soul

Content:

Sherab said:

I surmised therefore that was why the Buddha never explicitly answer the question of whether a self exists or not.

Malcolm wrote:

Nonesense, even in Vinaya it clearly states:

All conditioned entities are impermanent. All phenomena are without self. Nirvana is peace.

These three statements are repeated by the Buddha in countless sūtras.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 2:23 AM

Title: Re: Thodgal

Content:

Virgo said:

At the moment, since you are a complete beginner, thogal shouldn't even really be on your radar. If it is applied before trechko has been stabilized it can be useless, or even harmful.

tomamundsen said:

I've heard that the Palyul tradition teaches Thogal before Trekcho. Any thoughts on that?

Malcolm wrote:

It's not exactly what you might think.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 12:10 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Because the dharmadhātu is free from all reference/focal points.

rachmiel said:

So is brahman.

Malcolm wrote:

Brahman is not śūnyatā. Śūnyatā is not a self. "Dharmadhātu" is a name for the collective śūnyatā of all things. Dharmatā is the name for the śūnyatā of a given thing.

Author: Malcolm

Date: Monday, September 11th, 2017 at 10:28 PM

Title: Re: Peeling the onion

Content:

White Lotus said:

Malcolm, why is view wrong to assert a single focus in sunyata sunyata that is the heart of non cognitive awareness/Mind?

Malcolm wrote:

Because the dharmadhātu is free from all reference/focal points. If one's meditation has a reference/focal point, it is limited, extreme, and a proliferation. It will not be space-like and free from extremes. One will not be a yogi of space.

Author: Malcolm

Date: Monday, September 11th, 2017 at 9:16 PM

Title: Re: Peeling the onion

Content:

MiphamFan said:

OK so this is one of the key differences between samkhya and Dzogchen?

From a Dzogchen PoV, samkhya basically:

- takes conditioned mind to be permanent and the origin of all things
- does not recognise primordial consciousness (yeshe) as the basis
- just rests in conditioned mind

Is this right?

So from a Buddhist PoV, is this a cause for rebirth in the arupadhatu?

Malcolm wrote:

The purusha is a passive knower, deluded into thinking the transformations of the three gunas of pradhana/prakriti— sattva, tamas, and rajas— are distinct as the 24 tattvas — from mahat/buddhi down to the earth element. When a purusha recognizes all of this is nonself, it withdraws from all of it and abides in its own permanent, unique effulgence. There are infinite purushas.

The criticism of the Samkhya system of other yogis, is that not recognizing purusha, they mistake the most subtle form of sattva, i.e., mahat, as the self and rest in that state. But prakriti is not sentient, its sentient appearance is a reflection of the effulgence of purusha. So basically, they assert the nirvana of the Buddhists, for example, is simply resting in unmanifest prakriti, in a state where the three gunas are in stasis.

Of course we know the Buddhist criticisms of Samkhya are: they assert a permanent self, they assert identity of cause and effect, and they assert prakriti and purusha as real.

It is important to understand Samkhya well, since it is the foundation for all Hindu thought.

So called Neo-Advaita does not go beyond Samkhya in many respects. The reason why many people think that Advaita and Dzogchen, etc., are the same is that they do not understand Samkhya. All this business about the pure knower, the witness, etc., has its roots in Samkhya tenets.

The main difference between standard Advaita and Samkhya is that Advaita asserts that when purusha does not recognize its own state, it is saguna Brahman, and that purusha

is itself brahman, and there is only one, and third, that the transformations of the three gunas are not real, but are Māya. Therefore, when one recognizes that all the appearances of the 24 tattvas are not self, one recognizes brahman as oneself and one rests in that state.

MiphamFan said:

OK, so in Samkhya:

-In samsara, purusha, pure consciousness, passively "knows" prakriti, which includes all the various physical and mental phenomena (the tattvas).

Malcolm wrote:

Yes.

MiphamFan said:

-To achieve liberation, one must distinguish purusha from prakriti in one's lifetime.

-In the process of achieving liberation, one makes use of intellect (buddhi) to distinguish the lower tattvas from the purusha

Malcolm wrote:

The process actually is balancing the three gunas so that sattva becomes predominant. When one is thoroughly sattvic, then one notices also that buddhi is not the self either, and the jñā aka purusha, becomes embarrassed and turns away from prakriti altogether.

MiphamFan said:

-Upon death, the purusha permanently separates from prakriti, knows itself and is liberated forever.

-Both purusha and prakriti are real and eternal.

Malcolm wrote:

Yes.

MiphamFan said:

So I guess where people confuse samkhya with Dzogchen is that they:

- get tripped up by the similarity in expression of "distinguishing mind from nature of mind" in Dzogchen and "distinguishing purusha from prakriti"

- confuse rigpa as being a permanent purusha that "knows itself"

Malcolm wrote:

Yes, since rigpa is not a purusha, it is knowledge.

Interestingly enough, however, Samkhya also uses the terms vidyā and avidyā in a way very similar to Dzogchen. But the meaning is totally different.

MiphamFan said:

However, they forget the part where samkhya asserts purusha is permanent and separate from prakriti. Whereas in Dzogchen, what samkhya calls "prakriti" is simply the display of five lights, not separate from your own state. So what samkhya calls "prakriti" and "purusha" are both part of your own state. And rang gi rig pa is not something that "knows itself" like (A) knows (A) but simply knowledge that arises from oneself about one's state.

Malcolm wrote:

Yes.

MiphamFan said:

Also, I guess the methods involved in both are quite different.

Malcolm wrote:

Yes.

MiphamFan said:

So in base, path and fruit they are all different. The only similarities are some expressions in translated English texts. If anything, samkhya seems more similar to realist Hinayana schools to me?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, September 11th, 2017 at 8:48 PM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

The PP in 100,000 Lines, it is said:

If it asked what is the samadhi known as the lamp of pristine consciousness, abiding in that samadhi is clearly explained as the absence of self in phenomena and persons.

Author: Malcolm

Date: Monday, September 11th, 2017 at 7:26 PM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

Behoves us all to remember that when the Buddha was asked 'does the self exist, or not' that he didn't answer.

Malcolm wrote:

Sure he did.

Author: Malcolm

Date: Monday, September 11th, 2017 at 3:22 AM

Title: Re: Peeling the onion

Content:

White Lotus said:

The nature of Mind is emptiness, inseparable clarity, but within that clarity is found emptiness of emptiness and within that appears a point of focus.

Malcolm wrote:

If there is a point of focus, your view is wrong, and your meditation will fall into limitation.

Author: Malcolm

Date: Monday, September 11th, 2017 at 1:00 AM

Title: Re: Tögal for dzogchen beginners?

Content:

Bubbles said:

Am I missing something? Is webcast worldwide transmission on guru yoga sufficient to start the Tögal practice on our own? Thanks.

Malcolm wrote:

Yes. You are missing a teacher who can guide you. No, WWT is not sufficient.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:36 PM

Title: Re: Peeling the onion

Content:

Losal Samten said:

Do you know if in Samkhya when the purusha turns back on itself and rests as the Jna it takes itself as an object?

Also do you know if as the result the Perfected Nature takes itself as an object according to Yogacara?

Malcolm wrote:

No, in Samkhya, one simply rests in one's own effulgence, the state known as "kaivalya."

In Yogacara, due to the transformation of the basis, the four mental aggregates express themselves as the four buddha families.

MiphamFan said:

OK so this is one of the key differences between samkhya and Dzogchen?

From a Dzogchen PoV, samkhya basically:

- takes conditioned mind to be permanent and the origin of all things
- does not recognise primordial consciousness (yeshe) as the basis
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Is this right?

So from a Buddhist PoV, is this a cause for rebirth in the arupadhatu?

Malcolm wrote:

The purusha is a passive knower, deluded into thinking the transformations of the three gunas of pradhana/prakriti— sattva, tamas, and rajas— are distinct as the 24 tattvas — from mahat/buddhi down to the earth element. When a purusha recognizes all of this is nonself, it withdraws from all of it and abides in its own permanent, unique effulgence. There are infinite purushas.

The criticism of the Saṃkhya system of other yogis, is that not recognizing purusha, they mistake the most subtle form of sattva, i.e., mahat, as the self and rest in that state. But prakriti is not sentient, its sentient appearance is a reflection of the effulgence of purusha. So basically, they assert the nirvana of the Buddhists, for example, is simply resting in unmanifest prakriti, in a state where the three gunas are in stasis.

Of course we know the Buddhist criticisms of Samkhya are: they assert a permanent self, they assert identity of cause and effect, and they assert prakriti and purusha as real.

It is important to understand Saṃkhya well, since it is the foundation for all Hindu thought.

So called Neo-Advaita does not go beyond Saṃkhya in many respects. The reason why many people think that Advaita and Dzogchen, etc., are the same is that they do not understand Saṃkhya. All this business about the pure knower, the witness, etc., has its roots in Saṃkhya tenets.

The main difference between standard Advaita and Saṃkhya is that Advaita asserts that when purusha does not recognize its own state, it is saguna Brahman, and that purusha is itself brahman, and there is only one, and third, that the transformations of the three gunas are not real, but are Māya. Therefore, when one recognizes that all the appearances of the 24 tattvas are notself, one recognizes brahman as oneself and one rests in that state.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 8:54 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:
Malcolm wrote:
Bump

<https://livestream.com/wisdompublications/buddhahoodinthislifetransmission>

Author: Malcolm
Date: Sunday, September 10th, 2017 at 8:03 PM
Title: Re: Thodgal
Content:

chimechodra said:

I'm assuming this is the same as Phakchok Rinpoche? Haven't seen that variation of spelling his name before. I'm wondering, does he teach Dzogchen much actively? I know he is a Nyingma lineage holder, but from the teachings I've seen him give, he seems more focused on Mahamudra/Taklung Kagyu with sometimes dipping into the Barchey Kunsel terma. I've met him a few times and he is quite wonderful, but I've never seen him offer any teachings related to Dzogchen before. Hopefully this is just my karma and that will change soon.

Malcolm wrote:

He is a Dzogchenpa. Barchey Kunsel is based on the three inner tantras. It contains complete Dzogchen teachings.

dharmafirststeps said:

From my experience he is a wonderful teacher. However, from what I know, he is also quite critical of the idea of introducing students to Dzogchen from the beginning, as it "leads to unstable practitioners". Don't take that as gospel, as I'm by no means expert in his approach, but I wouldn't necessarily expect Dzogchen teachings/direct introduction until one has put in a lot of serious study and practice with him.

Malcolm wrote:

A qualified teacher will teach a qualified student, as I said above.

Author: Malcolm
Date: Sunday, September 10th, 2017 at 7:54 PM
Title: Re: Questions on the Mulamadyamaka Karika
Content:

ItsRaining said:

So in the first chapter of the Mulamadyamaka Karika Nagarjuna seems to have refuted the idea that fruits will arise from causes, how fruits are already in the cause, etc. But what are the implications of this? All phenomenon are empty? But if no fruits can arise from causes why do we see a world that's constantly changing? How is it different to the arrow paradox where while it seems to suggest something can never happen but will

happen if you test it out?

Malcolm wrote:

The implication of this is that arising from conditions is merely a convention what does not stand up to analysis.

ItsRaining said:

Thank you! So even dependent origination which the Savakayana would consider an 'ultimate truth' is just an convention in the Mahayana.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 7:48 PM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

But I wasn't actually trying to make an arcane philosophical point. All I had said was 'buddha nature was not found in the early Buddhist texts'. And it wasn't.

Malcolm wrote:

This is quite arguable. For example, Asanga claims that the bhavanga citta (which is pure, according to Buddhaghosha) is the ālayavijñāna, and the Lankāvatara Sūtra maintains that tathāgatagarbha is a name for the ālayavijñāna. Now, it may be argued that the bhavanga citta is not that early, but in any case, it is pretty clear that Mahāyānists understand the luminous citta to be what we are terming buddhadhātu.

Wayfarer said:

So, you can say that actually it was, that was what the 'luminous mind' sutta actually meant, which I guess is true, but it then drags the whole question into arcane interpretive issues.

Malcolm wrote:

What we can say is that Theravadins do not have interpretive authority over the Pali Canon, as much as they may wish to convince everyone this is the case.

Wayfarer said:

I was trying to keep it simple, although experience should tell me that this kind of question always ends up being anything but, on Dharma Wheel. :

Malcolm wrote:

Yes, you should definitely know better.

M

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:30 AM

Title: Re: Thodgal

Content:

Malcolm wrote:

Qualified teachers like... Pachog Rinpoche...

chimechodra said:

I'm assuming this is the same as Phakchok Rinpoche? Haven't seen that variation of spelling his name before. I'm wondering, does he teach Dzogchen much actively? I know he is a Nyingma lineage holder, but from the teachings I've seen him give, he seems more focused on Mahamudra/Taklung Kagyu with sometimes dipping into the Barchey Kunsel terma. I've met him a few times and he is quite wonderful, but I've never seen him offer any teachings related to Dzogchen before. Hopefully this is just my karma and that will change soon.

Malcolm wrote:

He is a Dzogchenpa. Barchey Kunsel is based on the three inner tantras. It contains complete Dzogchen teachings.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:28 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm in 2017 said:

If you assume that the basis of Advaita and gzhan stong are similar, you have really erred in your view.

Malcolm in 2010 said:

I once forced Khenpo Tsultrim Gyatso to admit.....that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view

smcj said:

Do you think that post of yours from 2010 was written in disappearing ink? I don't get how you think you can now put forward a different narrative.

Malcolm wrote:

You really don't understand the context of the conversation I had with KTG, nor why I asked the question. I have tried to explain this to you many times, but you refuse to listen.

I will explain it one more time. I noticed a similarity in structure between Advaita and

gzhan stong arguments, not a similarity in content. I asked him about this, and while he allowed there was a structural similarity, there was no similarity in content.

In other words, the basis is different, the path is different, the result is different.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:24 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

Ok. I'd have to go back to my previous notes, but I thought the second kind of suffering had to do with the impermanent condition nature of all phenomena and the third kind of suffering related to basic dualism.

Malcolm wrote:

No, the second kind of suffering has to do with the unreliable nature of mundane happiness, it is called the suffering of change because even higher realms are impermanent. Kings can become beggars and so forth.

The third kind of suffering is the mere perishability of phenomena. This suffering is not even a feeling.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:07 AM

Title: Re: Sampa Lhundrupma

Content:

CicadaCanto said:

Q: I am familiar with the Le'u Dünma and it's 7th Chapter, the Sampa Lhundrupma. One of my teachers, doesn't matter who, it's irrelevant, recently suggested we chant Sampa Lhundrupma in advance of this large hurricane. Makes sense. This seems to be common too. I am curious if there is a long history of this recitation for such disturbances of the elements, or if this is a recent development, and so on. There are the teachings and prayers themselves, but I often don't know the backstories and that takes scholarship and experience far outside my pay grade.

Thanks for your attention.

Malcolm wrote:

We are in the time of the five degenerations. One of those is time, which includes elements being out of balance.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:06 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

I think DJKR is saying that morality and ethics fall into the lowest class of compassion.

Malcolm wrote:

He very clearly says it is an object of compassion, included in compassion for sentient beings.

If I were to speculate, I would speculate that what he meant is that moral conduct may be a cause of suffering for sentient beings.

Punya said:

Agreed. Morality generally involves the good-bad dichotomy, which is dualistic thinking. This can also be accompanied by an inflexibility, rather than looking at each situation on its merits.

Rinpoche also makes reference to the three kinds of suffering, which I was taught in the Gelugpa tradition are: suffering of suffering, suffering of change and all pervasive suffering.

Is it correct, Malcolm, to understand that the three kinds of compassion are directed at the three kinds of suffering?

Malcolm wrote:

No, because the second kind of compassion is oriented towards the third suffering, which has to do with the impermanent condition nature of all phenomena.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:04 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

There is no similarity in terms of the basis, path, and result, that was the essence of Khenpo Tsultrim's reply, and I agree with him. There is no buddhahood in Advaita. I'm a Buddhist, not an Advaita Vedantan. We haven't been talking about the similarities in the Path per se. That's a whole other subject which I don't think is very interesting.

Malcolm wrote:

If you assume that the basis of Advaita and gzhan stong are similar, you have really erred in your view.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:59 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

I think DJKR is saying that morality and ethics fall into the lowest class of compassion.

Malcolm wrote:

He very clearly says it is an object of compassion, included in compassion for sentient beings.

If I were to speculate, I would speculate that what he meant is that moral conduct may be a cause of suffering for sentient beings. For example, there are many types of religious vows people take which just make them miserable and lead to no result.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:44 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Vasana said:

I imagine this may be related to 'the compassion which takes dharma practice as its object' / cho la migpai nyinje. It's not to be confused with taking a concept as an object of compassion since concepts don't experience suffering.

Malcolm wrote:

Actually, he said it was related to the first compassion, compassion with reference to sentient beings. It is a strange statement. It is not worth trying to guess what he meant. I am sure he has a reason for his statement, but he did not articulate it particularly well.

In sum, there are three kinds of compassion: compassion with reference to sentient beings, compassion with reference to phenomena, and nonreferential compassion. The first is compassion for the suffering of sentient beings; the second is for the impermanence of all phenomena (which of course is the basis of suffering), and the third is meditating on emptiness.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:02 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

You know that Shentong posits a universal ground. You know it. I know you know it. You know I know you know it. I know you know I know you know it. Then why do you insist on playing ignorant about it?

Malcolm in [u]2017[/u] said:

I know no such thing.

Malcolm in [u]2010[/u] said:

I once forced Khenpo Tsultrim Gyatso to admit (I have a witness, incidentally) that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view

smcj said:

Ok, well in that case...

Malcolm wrote:

Yes, there are structural similarities, but a similarity does not mean an absolute equivalence. For example, both a pot and cup are structurally similar in that they both have a bottom, a mouth, and are containers, but pots and cups are not the same thing.

You are taking this notion of no "substantial difference" the wrong way. What I mean is that in Advaita, nirguna brahman is empty of saguna brahmin, it is empty of anything you might call a relative entity. Likewise, in gzhan stong, it is argued that the perfected nature is empty of the two relatives natures. In this way there is a structural similarity between the two systems. But it does not mean, nor did I ever assert that Advaita and gzhan stong were equivalent in every respect. After all, it was my question and I assume I have a better memory of asking it than you do.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 1:00 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

I once forced Khenpo Tsultrim Gyatso to admit (I have a witness, incidentally) that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view.

smcj said:

<https://dharmawheel.net/viewtopic.php?f=48&t=8318&p=102251&hilit=advaita%20greg#p102251>

Malcolm wrote:

Correct, there is a structural similarity with respect to how their arguments are framed. There is no similarity in terms of the basis, path, and result, that was the essence of Khenpo Tsultrim's reply, and I agree with him. There is no buddhahood in Advaita.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 12:57 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

[You know that Shentong posits a universal ground. You know it.

Malcolm wrote:

I know no such thing. You are completely wrong in your understanding of gzhan stong. Dolbupa is laughing at you right now from whatever Buddhafield he is in.

Honestly, you should just stop playing at philosophy and do another Ngondro to repair the traces of wrong view you have allowed to infect your mind.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 12:54 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

I once forced Khenpo Tsultrim Gyatso to admit (I have a witness, incidentally) that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view. His only response was a sectarian polemic "But there is no buddhahood in Vedanta!" Now, mind you, I am not saying that there is such a thing. But when you study these texts, you come to realize, even as Bhavaviveka and Shantaraksita both observed, that language of Advaita and the language of Madhyamaka are more or less identical. Shantaraksita complains in his Tattvasiddhi to the effect "If you accept the nature of things is non-arising, why do you not become Buddhist!?"

Now, again, I am not saying that if you practice Advaita you will become a buddha -- I honestly do not know. But I am saying that when you study these things, philosophically, at any rate, it is very hard to show the difference between Advaita and Madhyamaka. The main difference between them is that Hindus accept the Vedas as self-originated and Buddhists do not.

All conditioned phenomena are impermanent.

All afflicted phenomena are suffering

All phenomena lack identity

Nirvana is bliss.

You can find these four seals in Advaita Vedanta as well. Just substitute brahman for nirvana and you have a perfect match. It is very hard to differentiate brahman from nirvana. Really, go ahead and try.

rachmiel said:

Hold the presses! Did Malcolm **really** say/write these? They sound very un-Malcolm ... Maybe his views have changed since 2010?

Malcolm wrote:

Nope, the distinctions between Advaita and Madhyamaka are very subtle, which is understandable since Advaita philosophers cribbed Madhyamaka, causing no end of confusion for modern students who are unaware of the history of Indian philosophy in general. Nevertheless, the differences are important, and that fact that Advaitans had to

resort to Madhyamaka, in essence, to Buddhists to refute their co-religionists is just one more proof of the superiority of Buddhadharma. (cue: lion's roar).

Author: Malcolm

Date: Saturday, September 9th, 2017 at 11:09 PM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

Ok, then in English I'll say that the 3 natures are imaginary, dependent, and ultimate, with the ultimate as being empty of anything other than its own innate pure qualities and Buddha Nature.

Pretty standard Shentong view and terminology.

Malcolm wrote:

No, the three natures are the imputed (*parikalpita kun brtags*), the dependent (*paratantra, gzhan dbang*), and the perfected nature (*paraniṣpanna, yongs grub*) .

The way the Tibetans who follow *gzhan stong* understand things such as Kongtrul, Khyentse Wangpo, and so on understand things — the perfected nature refers to the luminosity of the mind, which is considered to have infinite, ultimate qualities. It does not however refer something apart from the mind.

Khyentse Wangpo states:

From among the three natures, both the imputed and dependent nature are temporary phenomena, i.e., the intrinsically empty relative. The two aspects of perfected nature are the pristine consciousness of the *dharmadhātu*, the extrinsically empty ultimate meaning.

Among the outer, inner, and alternate; the external container universe and the inhabiting sentient beings are the mutable, temporary *dharmā*, i.e., the intrinsically empty relative. The alternate is the *sugatagarbha*, the unchanging fundamental *dharmatā*, i.e., extrinsically empty ultimate meaning.

In general, among the basis, path, and result, the basis is the *sugatagarbha*, the pristine consciousness of the all-basis, the basis of the transformation of all *samsara* and *nirvana*— 1) the basis of purification of the aspect of faults and 2) the basis of manifesting the aspect of qualities.

The path is the method of exhausting the aspect of faults in that basis, and the method of manifesting the aspect of qualities, accompanied by the two accumulations. The accumulation of pristine consciousness removes the covering obscuration of the qualities of the *dharmakāya* that have always existed as naturally perfected from the beginning. The accumulation of merit gradually develops the qualities of the *rūpakāya* which did not previously exist.

The result is 1) the result of separation, the dharmakāya, the ultimate meaning, the suchness kāya, and 2) the generated result, the rūpakāya, the symbolic, relative kāya, which exist as the abundance of one's own benefit and other's benefit.

This is all a discussion of one's own dharmatā, not a soul, nor an overarching universal pleroma.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:19 PM

Title: Re: Questions on the Mulamadyamaka Karika

Content:

Vasana said:

Emptiness refutes existents but doesn't claim complete non-existence. Emptiness and dependently originated appearances are not mutually exclusive.

ItsRaining said:

I mean I know that emptiness isn't non existence, I was wondering more specifically about the first chapter of the Mulmadhyamaka Karika where he says things do not arise from causes and conditions however in reality we see that things do arise from conditions. I thought emptiness meant things are empty of inherent existence as they are only causes and conditiond (which themselves are empty) but if no dharma arises from causes then how can they be empty if emptiness means things arise from conditions?

Thanks

Malcolm wrote:

Nāgārjuna states later:

If there were something subtle that was not empty, there would be something subtle to be empty.

As there is nothing that is not empty, where is there something to be empty?

It means that the analysis of emptiness has no limit. Whatever you perceive is found on analysis to be empty.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:16 PM

Title: Re: Questions on the Mulamadyamaka Karika

Content:

ItsRaining said:

So in the first chapter of the Mulamadyamaka Karika nagarjuna seems to have refuted the idea that fruits will arise from causes, how fruits are already in the cause, etc. But what are the implications of this? All phenomenon are empty? But if no fruits can arise from causes why do we see a world that's constantly changing? How is it different to the arrow paradox where while it seems to suggest something can never happen but will happen if you test it out?

Malcolm wrote:

The implication of this is that arising from conditions is merely a convention what does not stand up to analysis.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:11 PM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

The point is that there is no point to eternalism if there is no eternal agent or object.

Defining terms:

I'm using "eternalism" to refer to an Ultimate Reality that is unborn or non-manifest.

My understanding of "soul" is an identity or something manifest that is unchanging.

For instance, Kalu R gave the example of a being that is born successively as an elephant, then fish, then bird. Can you say that the true identity of the fish is really that of the elephant? Or say that the bird's identity is really as a fish? No. There is nothing essential and unchanging about any of those successive identities. Nothing about the continuity that goes between lifetimes limits the metamorphosis between lives. Thus there is no essential unchanging identity, no "soul", involved in the continuity. Part of its nature is limitless freedom to be expressed as anything whatsoever.

Malcolm wrote:

The term "ultimate reality" does not exist in Buddhist texts. This is a very misleading English gloss. The terms we have for an "ultimate" are 1) ultimate truth, i.e, paramārtha or don dam, which means "ultimate meaning" or "ultimate sense"; suchness, i.e. tatāta or de bzhin nyid; dharmatā or chos nyid refer to the ultimate essence of relative phenomena. Indeed, these terms, and others like them, are all pointing out something definitive about relative phenomena or beings.

There are terms in Buddhism that mean "reality," like gnas lugs, bhutatā, but there is no need to add the adjective "ultimate" to such terms because what is real is real. There is no relative reality as opposed to an ultimate reality. The first would be contradiction in terms, since the relative is not real, not constant, not unchanging, etc. The second is redundant since the real is constant, unchanging, etc.

There is no separate unmanifest reality which stands apart from manifest phenomena. This "nonarising" you seek is precisely the nonarising nature of dependently originated phenomena, their emptiness of arising, ceasing, and abiding.

Emptiness is the quality of things that allows them to undergo change and transformation.

Nonarising, aka, emptiness is ultimate truth and reality. Emptiness and nonarising are

ultimate truths, veridical cognitions arrived at through an analysis of dependently originated phenomena. Emptiness and non-arising are real because they withstand analysis, i.e., they are the result that one finds upon analysis, they are the content of āryan cognition in equipoise.

But emptiness and nonarising are not ultimate realities because if they were, there would be nothing other than a blank void.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 11:08 AM

Title: Re: Thodgal

Content:

Bubbles said:

Thank you Malcolm. Have you heard of Geshe Chaphur?

Malcolm wrote:

Yes. I know Chapur Rinpoche and received the transmission of the main Bonpo Dzogchen teaching, the Zhang Zhung Nyangyu from him.

He is a very nice person, and is quite generous with his students.

M

Author: Malcolm

Date: Saturday, September 9th, 2017 at 10:08 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

What is the point of eternalism if isn't something to be eternal?

smcj said:

As Shakespeare said, "The play's the thing". Even so, every play needs a stage. No need for an actor to get stuck in a role just because the stage stays the same.

Malcolm wrote:

The point is that there is no point to eternalism if there is no eternal agent or object.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 8:17 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

Of course the alayavijnana, the 8th consciousness which goes from life to life, has been accused of being akin to a soul.

krodha said:

You really like souls and Jesus.

smcj said:

And eternalism. You forgot eternalism. Actually souls not so much.

Malcolm wrote:

What is the point of eternalism if isn't something to be eternal?

Author: Malcolm

Date: Saturday, September 9th, 2017 at 8:16 AM

Title: Re: Do Bodhisattvas experience a continuity of identity?

Content:

M.G. said:

Something I've wondered.

How much continuity of identity, if any, do Bodhisattvas experience as between incarnations?

It's hard for me to imagine that almost all of the components of identity - memory, personality, cognition - aren't devastated or obliterated by death, but then again, I'm not any kind of a yogi.

Malcolm wrote:

Depends on how high. 8th stage on up, yes.

Temicco said:

Source?

Malcolm wrote:

This is the stage in which bodhisattvas attain power over birth. Source, Abhisamayalamkāra, etc.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 7:38 AM

Title: Re: Do Bodhisattvas experience a continuity of identity?

Content:

M.G. said:

Something I've wondered.

How much continuity of identity, if any, do Boddhisattvas experience as between incarnations?

It's hard for me to imagine that almost all of the components of identity - memory, personality, cognition - arent devastated or obliterated by death, but then again, I'm not any kind of a yogi.

Malcolm wrote:

Depends on how high. 8th stage on up, yes.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 5:48 AM

Title: Re: Nyingma/Sarma rabbit hole

Content:

smcj said:

the formation of Nyingma was not so much a response to as an extension of the Sarma Renaissance

Sounds like the Nyingma recovery from persecution is being conflated either the introduction of the Sarma to me.

Malcolm wrote:

Nyingma was persecuted? Just when did that happen?

Author: Malcolm

Date: Saturday, September 9th, 2017 at 5:23 AM

Title: Re: Counting mantras

Content:

HandsomeMonkeyking said:

I have not yet understood why the counting is important at all.

Malcolm wrote:

There are three ways to do a deity retreat, the best is to practice until you achieve a sign; the medium is doing some practice for a set period. The inferior is counting. Most people are inferior.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 4:39 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

In book 1 of Kongtrul's T.o.K. titled "Mryiad Worlds" he goes through different cosmologies. The last cosmology is based on the Dzogchen view. He prefaces the chapter by saying he is discussing what Ultimate Reality is like before there are either

sentient beings or buddhas. I don't have the page number handy.

Malcolm wrote:

Kongtrul is talking about the so called spyi gzhi, the generic basis, which is original purity, which is emptiness free from all extremes, which in turn is just talking about the nature of the mind, not some separate ultimate reality.

smcj said:

I've gone through these arguments before. I do not enjoy them. I'm not doing it again.

Malcolm wrote:

That's good, because you have made it clear you do not understand Dolbupa, nor Kongtrul, let alone Dzogchen.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 3:34 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Again, this is a relatively newer invention, to my knowledge. Likely 200-300 years old.

heart said:

Yes, and your sources for this statement is?

/magnus

Lay-Man said:

Well, I guess I am my own source!

I have yet to see Ngondro Commentary or manual written prior to the 17th/18th century which prescribes the 100,000 recitations as an accumulation requirement for preliminary practices.

If you have something, I would love to see it.

Malcolm wrote:

Look in Drikung Kagyu. This is merely one example.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 3:32 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ultimate reality is rejected in Buddhadharma, unity is rejected in Buddhadharma, etc.

It used to be rejected before Dolpopa. Now in some quarters it's ok. It depends on who

you talk to.

Just sayin'...

Malcolm wrote:

It is also rejected by Dolpopa.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:47 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

well i am not questioning benefits of ngöndro, i already done 90k prostrations and doing ~900 each day. my question is about history research of ngöndro.

Malcolm wrote:

Prostrations in the early history of Tibetan Buddhism seem to have been combined with purification practices. Sakya Pandita writes about this. He also points out that their yogic benefit is extraordinary.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:34 AM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

On the other hand folks over at the other Wheel argued that this luminosity is simply an aspect of contact, and anything else is overreaching. You can have a look at the thread I linked.

/

Malcolm wrote:

Mahāyāna forum, Mahāyāna rules.

Dan74 said:

Sure thing, but the sutta in question is a Pali sutta, hence the relevance of Theravada view on it. But OK, happy to let this rest.

/

Malcolm wrote:

Nagārjuna uses Hinayāna sūtras to illustrate points in Mahāyāna where Hinayāna

practitioners have not understood the import of their own sūtras. This is an example of that.

Mahāyāna accepts both Hinayāna and Mahāyāna sutras, but considers Mahāyāna sūtras to reveal the true meaning of statements found in Hinayāna sūtras, like this Prabhasvara Sūtra, known in the Pali canon as the Pabbhara Sutta.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:31 AM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Is he a human ? A "god" ? The ultimate reality ? The unity from which everything originates ? The cause of the seed of unity ? What can't be apprehended ? The first visible form of the non manifested ?

Malcolm wrote:

Ultimate reality is rejected in Buddhadharma, unity is rejected in Buddhadharma, etc.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:29 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

When one reads the sūtras and tantras taught by the Buddha, one can see very clearly that all these schools are refuted either directly or indirectly as wrong views.

paël said:

Could you say how existence of evil all-mighty god is refuted in texts? Or all-mighty god twins of Zoroastrianism (Ahura Mazda and Ahriman)?

Malcolm wrote:

Ahura Mazda is a creator god. Therefore, axiomatically rejected in Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 11:23 PM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

On the other hand folks over at the other Wheel argued that this luminosity is simply an aspect of contact, and anything else is overreaching. You can have a look at the thread I linked.

/|

Malcolm wrote:
Mahāyāna forum, Mahāyāna rules.

Author: Malcolm
Date: Friday, September 8th, 2017 at 11:03 PM
Title: Re: Teacher & Root Guru
Content:
dechenpa said:
In that spirit it would be better to drop the highly dubious Bhavideva/Ashvagosa identification as a historical fact.

Malcolm wrote:
Indeed, it is an attribution error.

There are many such errors and as you note, Tibetans were aware of them and took pains to clean them up. However, being conservative, Tibetans also like to keep things as they are. I heard a famous Tibetan recently at a conference assert that we should keep old translation terms, even if they are inaccurate, because they simply have gained the respect of time and usage. It is too soon for such conservatism in my book.

Author: Malcolm
Date: Friday, September 8th, 2017 at 10:58 PM
Title: Re: ChNN on Jesus?
Content:
Soma999 said:
Hi Malcolm,

I am quiet surprised by your answer.

In the Bhagavad Gita - quiet a major scripture - for exemple, the liberation presented, and which is quiet strongly adopted by many schools, is a freedom from the circle of birth and death.

Malcolm wrote:
Yes, of course, all Indian schools who propose liberation propose that liberation means freedom from the cycles of birth and death.

Buddha disagreed with all of these schools completely, and taught it was only through

adopting right view, i.e., the four truths of nobles, that one could attain freedom from the cycle of birth and death.

He taught that they mistook various types of mental states for liberation, mental states which in some cases last millions and millions of years.

The Bhagavada Gita for example, is an example of an eternalist scripture, and it proposes the best way to achieve liberation is through pure devotion to Krishna as embodiment of Godhead, though it lists other paths as well.

Sāṃkhya is described as an incorrect view because it proposes that causes and effects are merely transformations of one substance. Yoga also suffers from this view.

Jainism is clearly refuted by the Buddha. This is a no brainer. The Buddha thought that Mahāthera was a complete fool.

Nyaya and Vaisheshika did not exist during the time of the Buddha, but their eternalist atomism was soundly negated by later Buddhist scholars such as Bhāvaviveka and so on.

The Mīmāṃsā do not believe in liberation at all, but rather believe in appeasing the gods through rites in order to assure mundane good fortune.

Advaita also did not exist by name during the time of the Buddha, but it is refuted for proposing that all reality is ultimately one undifferentiated consciousness.

When one reads the sūtras and tantras taught by the Buddha, one can see very clearly that all these schools are refuted either directly or indirectly as wrong views.

Wrong view cannot be lead to liberation.

There is only one right view, and that is the view of dependent origination.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:32 PM

Title: Re: Thodgal

Content:

Bubbles said:

Dear Friends

I would like to learn Thodgal. I read there are gazing visual and breathing exercises. Which are best books to get instruction? Are there illustrations for the exercises?

Thank you

Kathy

Malcolm wrote:

Dear Kathy:

You need a teacher. There are many qualified Nyingma masters who will teach qualified students the highest teaching of the Buddha, the complete path of Dzogchen, including Thogal.

I suggest you make a connection with such a teacher. Qualified teachers like Chogyal Namkhai Norbu, Chokyi Nyima, Tsoknyi Rinpoche, Pachog Rinpoche, Tulku Sangngag, HH Shenphen Dawa Rinpoche, Tulku Dakpa, and so on can be easily met and studied with. If you want to really practice Dzogchen, true devotion to a qualified guru is a necessary precondition. Following their instructions carefully is the next step. If you do this, you will undoubtedly receive such teachings.

If you like Bonpo teachings, you can study with a number of Bonpo Lamas as well. They also teach a complete path of Dzogchen, and guru devotion is no less important in their school.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:27 PM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

Yes, one can argue that, but one can also argue that this is not about Buddha-nature at but a characteristic of the mind. After all, can Buddhanature, or enlightened mind be defiled?

Malcolm wrote:

Buddhanature (buddhadhātu) can be covered with obscurations. This is the purpose for the discussion in the Uttaratantra of the nine examples of how the buddhadhātu is covered with obscurations, which come from the ten tathātagarbha sūtras.

Buddhanature is nothing other than dharmakāya covered with afflictions (Luminous, monks, is the mind.[1] And it is defiled by incoming defilements); dharmakāya is nothing other than one's mind when it is freed from all obscurations (Luminous, monks, is the mind. And it is freed from incoming defilements.).

Wayfarer said:

I'm sure that, from the Mahayana perspective, that verse can be taken to refer to Buddha Nature, but does the actual term 'tathāgatagarbha' appear in the Pali? And do

you think a Theravadin would agree that that is what is meant by it?

Malcolm wrote:

The meaning is what is important. I used the Pali canon for convenience. But this sutta also exists in the Agamas. Statements like it exist in Mahāyāna sūtras as well.

Thus, your question, will a Hinayāna practitioner recognize that this as a reference to tathāgatagarbha, no. But that is not important since we in Mahāyāna understand the meaning of Agamas, etc., from the point of view of Mahāyāna, not from the point of view of Hinayāna.

I cited the Pali text to show a continuity in Buddha's teaching about the luminosity of the mind, which is an important connecting thread between Buddha's Hinayāna teachings and his Mahāyāna teachings.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:16 PM

Title: Re: Buddha nature vs Soul

Content:

takso said:

Awareness is a ground condition that 'supports' consciousness. The nature of awareness is effulgence and it is in a not-knowing state before the appearance of object. Consciousness, on the other hand, is appearance of objects in the mind. When awareness touches on objects, consciousness would arise simultaneously. Consciousness is naturally looking outward to objects and it is flitting all the time.

Malcolm wrote:

No, in fact it is rather the reverse. Awareness is a quality of consciousness.

There is no term for "awareness" the way you are using the word in any Buddhist sūtra, The Buddhist term for "awareness" is samprajana. It accompanies mindfulness.

takso said:

It can be either way. Firstly there is the arising of preliminary awareness, then there is the arising of consciousness cum intermediary awareness, thereafter the arising of consciousness cum advanced awareness, and lastly the arising of ultimate/full awareness - samprajana.

Just like the emptiness of phenomena is both the cause and consequence of the dependent nature of phenomena.

Malcolm wrote:

No, it cannot be either way. There is no word in Sanskrit Buddhist texts, or in Tibetan texts, that corresponds to the way you are using the word "awareness."

Awareness is a mental factor which belong the to the samskara skandha.

Author: Malcolm

Date: Friday, September 8th, 2017 at 9:59 PM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Moksha is not liberation ? Just wondering...

Malcolm wrote:

Moksha is a word that means liberation. Most Indian schools— of six orthodox darshanas Mimamsa being the only exception— propose a theory of liberation.

Buddhadharma however rejects all of these as leading to true liberation, asserting the result of these schools is rebirth in a deva realm (at best), rather than the ending of birth in samsara.

Author: Malcolm

Date: Friday, September 8th, 2017 at 9:02 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

If I were in the business of evangelizing Buddhism to nonBuddhists it might, but since I am not, and since I have no interest in doing so, it is no benefit to me at all to raise here arguments I might raise with a nonbuddhist.

Grigoris said:

That is a pretty poor excuse my friend. I am a Buddhist and I still find the intellectual laziness/sloppiness off-putting. If you cannot be bothered making a well thought out point, it may be more useful not to make a point at all. I know: pot, kettle, black... Just sayin'...

Malcolm wrote:

You actually want me to run through the list of anti-theist and anti-nihilist arguments you know perfectly well. What is the point?

The point I am making is that we can see over and over again the Buddhas stating unequivocally that outside his Dharmavinaya there is no liberation. It is not like the Buddha made coherent arguments for his case. He merely stated it was so. One either accepts his statements or not.

The principle reason of course is that the Buddha's view is dependent origination, and it is by seeing the cause of suffering and so on with respect to the three realms he attained buddhahood.

The thing is, we have, most of us, been talking about these same issues for years. I assume, perhaps wrongly, we are for the most part familiar with the Dharma to a sufficient extent that it is not necessary to fully litigate every statement which asserts liberation from samsara is the exclusive domain of Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 8:54 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

The precondition for meeting the Dharma is a human birth with the eight freedoms and ten endowments, nothing else.

pael said:

One of them is freedom from incomplete faculties. What it means? Someone with incomplete faculties can listen Dharma talks. Is it meeting the Dharma for them? I think I have incomplete faculties.

Malcolm wrote:

Generally it means being blind or deaf.

Author: Malcolm

Date: Friday, September 8th, 2017 at 8:53 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

but did accumulation of prostrations exist along the practices of guru-yoga, Dorje Sempa and mandala offerings?

Malcolm wrote:

Not in India.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:10 AM

Title: Re: Buddha nature vs Soul

Content:

takso said:

Awareness is a ground condition that 'supports' consciousness. The nature of awareness is effulgence and it is in a not-knowing state before the appearance of object. Consciousness, on the other hand, is appearance of objects in the mind. When awareness touches on objects, consciousness would arise simultaneously. Consciousness is naturally looking outward to objects and it is flitting all the time.

Malcolm wrote:

No, in fact it is rather the reverse. Awareness is a quality of consciousness.

There is no term for "awareness" the way you are using the word in any Buddhist sūtra, The Buddhist term for "awareness" is samprajana. It accompanies mindfulness.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:07 AM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

The Buddha Nature teachings developed in much later forms of Buddhism, they are not found in the Pali scriptures.

Malcolm wrote:

Yes, in fact they are:

"Luminous, monks, is the mind.[1] And it is defiled by incoming defilements." {I,v,9}

"Luminous, monks, is the mind. And it is freed from incoming defilements." {I,v,10}

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it actually is present, which is why I tell you that — for the uninstructed run-of-the-mill person — there is no development of the mind." {I,vi,1}

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that — for the well-instructed disciple of the noble ones — there is development of the mind." {I,vi,2}

<http://www.accesstosight.org/tipitaka/an/an01/an01.049.than.html>

The above sutta is precisely a teaching on tathāgatagarbha.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:03 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

Thus, buddhas remain in the world for as long as there are sentient beings who require their assistance, manifesting when needed. When there are no more sentient beings, there is no further need for buddhas in the world.

RobbyS said:

If there ever is an end to sentient beings, does that mean there will be nothing left in the world? No earth, no planets? Just a black void?

Malcolm wrote:

There will be only buddhas and buddhafiends.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:02 AM

Title: Re: Buddha nature vs Soul

Content:

Queequeg said:

Malcolm,

As I understand, Buddha-nature is a translation of Buddha dhatu.

Could you give some color on what "dhatu" means or refers to in the context of Buddha-nature? What is its scope here?

Malcolm wrote:

=

Dhātu means "source." The nature of the mind is the source of buddhahood. There is no buddhahood apart from realizing the nature of one's mind.

Author: Malcolm

Date: Friday, September 8th, 2017 at 6:19 AM

Title: Re: DC Ödzer Chenma practice

Content:

Karinos said:

There is Sutra of Ödzer Chienma (Marici) which you can easily practice without any permissions.

There are also Kriya Tantra empowerments for Marici.

Personally never heard of higher yoga tantra practices but probably there are some.

Not sure how NNR practice is categorized.

Malcolm wrote:

There is also a rdzog chen man ngag sde tantra of Marici.

Author: Malcolm

Date: Friday, September 8th, 2017 at 5:07 AM

Title: Re: Image of Buddha?

Content:

Grigoris said:

but to say they did not bring their philosophy etc... is 100% untrue, especially when you look at the Hellenic influences on the art.

Malcolm wrote:

Not to mention Hellenistic influence on Astrology, logic, and so on.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:56 AM

Title: Re: ChNN on Jesus?

Content:

Jeff H said:

I have found my vehicle and I'm implementing it to the best of my ability. But a path implies stages of development. I believe that having the causes and conditions to receive buddhadharma implies lifetimes of prior preparation, just as progressing in buddhadharma implies gradual, step-wise changes over time. This position is based on the fact that the practical presentation of Buddhism that convinced me initially was lam rim. My path is evolving. Believing that I have found, what is for me, the exclusive path is quite a different thing than flatly concluding that every other path is utterly futile.

Malcolm wrote:

That really depends on how much confidence one has in sūtra and tantra about the distinction between paths of samsara and paths of nirvana. There is a reason we use the term "tīrthika."

And need I remind everyone again that the Buddha is quite firm about the impossibility of liberation outside of Buddha's Dharmavinaya.

Jeff H said:

I agree that liberation requires buddhadharma. But I believe there are paths that constitute a prelude to Buddha's path.

Malcolm wrote:

But I still think I needed Christianity to bring me to Buddhism.

No, you came to Buddhadharma because of past life accumulations and aspirations to meet the Dharma again in future lives. In other words, you had already met the Dharma.

Jeff H said:

Does this mean there are no conditions for meeting the Dharma initially?

Malcolm wrote:

The precondition for meeting the Dharma is a human birth with the eight freedoms and ten endowments, nothing else. The precondition for that is avoiding the ten nonvirtues and practicing the ten virtues. Other religions have nothing to do with it, beyond the extent to which they encourage virtuous behavior.

Jeff H said:

Do you mean that everyone, in all six realms, who is not liberated now has previously met Dharma, fallen from it, and needs to re-enter by means of aspirations and accumulations? Or are some beings excluded from liberation?

Malcolm wrote:

I don't think implied that.

Jeff H said:

With what I've learned so far, I extrapolate that in previous lives we experience things that are not buddhadharma but nevertheless help prepare the causes and conditions to meet it and accept it.

Malcolm wrote:

See above. If faith in Jesus, Allah, Krishna, and so on help one to be a virtuous and kind person, one might indeed experience the result of a human birth with the eight freedoms and ten endowments. But it has nothing to do with faith in these nonBuddhist teachers and everything to do with practicing the ten virtues. But the practice of the ten virtues and compassion will not by themselves lead to liberation. Liberation requires insight into the nature of reality, emptiness.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:44 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

it would benefit you to deal with these flaws.

Malcolm wrote:

If I were in the business of evangelizing Buddhism to nonBuddhists it might, but since I am not, and since I have no interest in doing so, it is no benefit to me at all to raise here arguments I might raise with a nonbuddhist.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:42 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Would you like me to be less "fundamentalist?"

I have said for many, many, many, years, over and over again that there is no liberation outside the Dharma of the Buddha. Not sure why this surprises you.

Grigoris said:

Well, for starters you went through an anti-Buddhist phase for quite a while, but we'll leave that aside for now...

Malcolm wrote:

I was never anti-Buddhist, and I still don't necessarily identify as a Buddhist, since that means too many things to too many different people. I am however and have always claimed to be a follower of Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:04 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I suspect that you are not particularly upset, but I do apologize.

Malcolm wrote:

No apology necessary. And no, the ramblings of people in the internet don't upset me.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:03 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Grigoris said:

I am going to ignore your red herrings and draw attention to the fact that you seem to be avoiding answering to my point that the arguments you make for, and the "logic" you use to support, the validity of your position are no different to the arguments made by

fundamentalists of any religion. As such they are not all that convincing and hardly befitting a person with your level of (Buddhist) education.

Malcolm wrote:

Would you like me to be less "fundamentalist?"

I have said for many, many, many, years, over and over again that there is no liberation outside the Dharma of the Buddha. Not sure why this surprises you.

Author: Malcolm

Date: Friday, September 8th, 2017 at 1:40 AM

Title: Re: ChNN on Jesus?

Content:

joy&peace said:

By the way -- yesterday. . . on this thread -- I know it may seem people are disagreeing and such. . . but reading it. . . I felt a deep sense of peace and bliss.. And a tremendous amount of metta between everyone.. I mean, people are expressing in a kind and heart felt way.. It was really wonderful. Anyway -- just wanted to say.

So, while one person said please close it -- my reaction was quite opposite, quite literally,.... Feeling metta in that discussion.. Quite wonderful.

dzogchungpa said:

It is indeed a marvelous thread. So much joy and passive-aggression on display.

Malcolm wrote:

Not very passive:

And in my own, incredibly witty and hilarious way, I am pointing out some issues I have with some of what he says.

Malcolm has, as always, made many wonderful points and clarifications. He has also been rude, dismissive and (in my humble opinion) very rigid and dogmatic.

I have no problem with his point of view, I have some issues with his style.

I assume it is being presented in good faith. I also assume that (most) fundamentalists deliver their hellfire rhetoric in good faith.

Author: Malcolm

Date: Friday, September 8th, 2017 at 1:17 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Oh, this is old. Krodha trotted this out

<https://dharmawheel.net/viewtopic.php?t=17401&start=60#p251929...>

Author: Malcolm

Date: Friday, September 8th, 2017 at 12:24 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Of course, when there is no supreme nirmanakāya in the world, pratyekabuddhas can arise, but pratyekabuddhas do not teach.

liuzg150181 said:

One question I have in mind, do pratyekabuddhas have refuge before attaining nirvana?

Malcolm wrote:

Pratyekabuddhas are those who have trained under a buddha in a past life, but attain awakening independently on their own in a future lifetime. So yes, at one point, they went for refuge to the Three Jewels.

Author: Malcolm

Date: Friday, September 8th, 2017 at 12:06 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Jeff H said:

I have found my vehicle and I'm implementing it to the best of my ability. But a path implies stages of development. I believe that having the causes and conditions to receive buddhadharma implies lifetimes of prior preparation, just as progressing in buddhadharma implies gradual, step-wise changes over time. This position is based on the fact that the practical presentation of Buddhism that convinced me initially was lam rim. My path is evolving. Believing that I have found, what is for me, the exclusive path is quite a different thing than flatly concluding that every other path is utterly futile.

Malcolm wrote:

That really depends on how much confidence one has in sūtra and tantra about the distinction between paths of samsara and paths of nirvana. There is a reason we use the term "tīrthika."

And need I remind everyone again that the Buddha is quite firm about the impossibility of liberation outside of Buddha's Dharmavinaya.

Jeff H said:

But I still think I needed Christianity to bring me to Buddhism.

Malcolm wrote:

No, you came to Buddhadharma because of past life accumulations and aspirations to meet the Dharma again in future lives. In other words, you had already met the Dharma.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 11:15 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Axiomatically, Christians, etc., have wrong view, thus wrong realization, etc.

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 11:14 PM

Title: Re: ChNN on Jesus?

Content:

joy&peace said:

Yet there are similarities as well. Seeing a Buddhist / Bodhisattva is said to remove great amount of karma, and so many other benefits.

So this would apply for a guru -- but, it wouldn't have to be under any circumstances..

Malcolm wrote:

And this is what the Buddha said:

Misdeeds cannot be washed away with water,
suffering cannot be taken out with the hand,
I cannot give you liberation in the palm of my hand
but I can teach you the path to liberation.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 10:11 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

There is no wish to become a buddha in Christianity.

Grigoris said:

I am sure Evangelists consider themselves enlightened... Buddhists are not the only religious nutters that think they have a monopoly on liberation.

Malcolm wrote:

As I said above, liberation in Buddhadharma is something quite specific. If you have abandoned that definition, how can you even consider yourself a follower of Buddhadharma? Whatever liberation might be in the eyes of Christians, it certainly is not the liberation understood by those who follow Buddhadharma.

Realization comes from view. Liberation comes from realization. If your view is wrong, your realization is wrong, and liberation is out of the question for you.

Axiomatically, Christians, etc., have wrong view, thus wrong realization, etc.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 10:08 PM

Title: Re: ChNN on Jesus?

Content:

Jeff H said:

I believe universal loving compassion can be attained by many means. And, while recognizing true enlightenment is a topic that's way over my head, I think that exclusivity could only be verified by a fully realized being.

Malcolm wrote:

Compassion is not a means to liberation. It is also not bodhicitta. Many people are confused about this point.

The definition and requirements for liberation are set out very clearly in sūtra, tantra, and śāstra. Maybe people should spend more time studying these than wasting their time on Dharmawheel.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 9:25 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Bodhicitta, the wish to become a Buddha in order to benefit all sentient beings, does not even exist in Hinayāna, much less nonBuddhist traditions.

Grigoris said:

What about Evangelism then? I am sure Evangelists and Baptists believe they are trying to benefit sentient beings.

Malcolm wrote:

Bodhicitta is the wish to become a buddha in order to benefit all sentient beings.

There is no wish to become a buddha in Christianity.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 9:24 PM

Title: Re: Buddha nature vs Soul

Content:

doublerepukken said:

Hey all,

I have been reading more into the concept of Buddha-nature and honestly I am very lost. I was under the impression that in Buddhism all things are subject to change and are impermanent, yet here is a concept of something eternal that is present in all beings... I don't understand how this is different from atman. Also apparently from the Lotus sutra, Buddhas are actually also eternal and everlasting? This is all very confusing lol. If anyone is able to clear this up for me I would greatly appreciate it

Malcolm wrote:

"Buddhanature" is a name for the nature of the mind. It means since the nature of the mind, clarity and emptiness, can be found in all minds, that nature of the mind can be realized by all beings, given the proper causes and conditions.

As to the permanence of Buddhas — when someone frees their mind from the afflictions that cause rebirth in samsara, and attains omniscience, that person is a buddha. Buddhas are permanent in so far as there are no conditions which can inhibit their continuums. Thus, buddhas remain in the world for as long as there are sentient beings who require their assistance, manifesting when needed. When there are no more sentient beings, there is no further need for buddhas in the world.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 8:57 PM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Taking refuge is taking the teaching of the Buddha to heart. It has nothing to do with honouring - or not - other traditions. Wake up ! There are enlightened people in every tradition, and in no tradition also, in every place, at all kind of moments !

Malcolm wrote:

Depends on what you mean by "enlightened." If by "enlightened" ones means having overcome basic ignorance into the nature of reality, then no, there are no enlightened people outside of Buddhadharma.

Soma999 said:

If Buddha can manifest only in the context of a "buddhist tradition", it's really nothing. So little.

Malcolm wrote:

Buddhas and high bodhisattvas can manifest in all kinds of ways, but the extent to which they can teach the path of liberation is dependent on whether or not conducive conditions exist for such teachings. When a supreme nirmanakāya has not manifested in the world, than those conditions do not exist. When such a supreme nirmanakāya has manifested in the world, such as Śākyamuni Buddha, only within that supreme nirmanakāya's dispensation can the path of liberation be found.

Of course, when there is no supreme nirmanakāya in the world, pratyekabuddhas can arise, but pratyekabuddhas do not teach.

Soma999 said:

If the spirit of awakening cannot be touched in other context than "buddhist tradition", it's very little...

Malcolm wrote:

Bodhicitta, the wish to become a Buddha in order to benefit all sentient beings, does not even exist in Hinayāna, much less nonBuddhist traditions.

Soma999 said:

Buddha never "took refuge".

Malcolm wrote:

Of course he did. That is how he became a Buddha in the first place. The Buddha,

Śakyamuni Buddha, followed many Buddhas in past lives by his own account.

M

Author: Malcolm

Date: Thursday, September 7th, 2017 at 8:50 PM

Title: Re: ChNN on Jesus?

Content:

Vasana said:

What is the essence of the experience in both cases? I'm not sure it's been properly defined here yet.

Grigoris said:

What is the essence of any experience?...many people treat visits by famous Lamas like they're darshans.

This is exactly why it is wrong to say that there is no darshan in Buddhism, when there quite clearly is. Maybe there is no darshan in Buddhadharma, but there certainly is in Buddhism.

Malcolm wrote:

In Hinduism, darshan is a systematic religious phenomena. For example, in Tibetan Buddhism, while indeed there is the term mthong lam, darśana marga, there is no religious term which corresponds to the Hindu term darśana, in the sense used with respect to Aṃ and so on.

The same term has very different meanings in different schools from India. If they are conflated, nothing other than confusion results.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 6:22 AM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

but there is no place for any religion with the text of Padmasambhava in the beginning.

Malcolm wrote:

???

Tolya M said:

Did I say something wrong?

Malcolm wrote:

I don't understand what this part of your sentence means.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 5:47 AM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

I did not say anything bad about him. He himself teaches according to the canon and adds his terma to it. I have not read anything above the basic level, but there is no place for any religion with the text of Padmasambhava in the beginning.

Malcolm wrote:

???

Author: Malcolm

Date: Thursday, September 7th, 2017 at 4:28 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

In general, Māra appears in visions and dreams. When one has such visions and dreams, there are ways to test whether or not that vision or dream is a Māra. The point of course is that one needs to be careful about trusting visions and dreams. This is discussed in both the sūtras and the tantras.

Dorje Shedrub said:

In what ways may we test if a dream is a Mara?

Malcolm wrote:

For people who have received secret names, it is a little easier. In your dream, you ask the teacher, etc., who is teaching you to tell you your secret name. If they know, then you can understand this is a trustworthy experience.

I am not sure how people in sūtra deal with visions and ascertain whether they are true or not.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 4:07 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Basically, if you going to practice Dzogchen, you are practicing Buddhadharma. Just deal with it.

dzogchungpa said:

Well, I'm just trying to deal with my boredom here.

Malcolm wrote:

Well, this is what DW is here for.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:59 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Huh, so would, say, being a Christian be a contravention of bodhisattva vows?

Malcolm wrote:

One cannot be a Christian and hold bodhisattva vows because taking bodhisattva vows requires holding pratimokśa vows, and those are obtained by going for refuge to the Three Jewels. One of the precepts of going for refuge to the Buddha is not going for refuge in other teachers and their paths. So it is axiomatic that one who holds bodhisattva vows cannot be a Christian, a Hindu, and so on.

dzogchungpa said:

OK, but one can be a Christian and practice Dzogchen, right?

Malcolm wrote:

If you really believe Jesus is going to save you, no, if you really believe the whole Jesus trip. It won't work because your view is wrong right from the beginning. You can try though, and perhaps in your next life you will be reborn in a Dharma family.

If however you are a "cultural" Christian, someone who observes Christian holidays, goes to church now and again, etc., without any really faith in the Church or its teachings, other than the standard nice Jesus things everyone likes to repeat, then it might work.

Basically, if you going to practice Dzogchen, you are practicing Buddhadharma. Just deal with it.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:45 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Huh, how exactly is "too much" defined here?

Malcolm wrote:

To study them at the expense of studying Buddhist teachings. Indeed, the same goes for Hinayāna sūtras; spending too much time with Hinayāna teachings is a contravention of bodhisattva vows as well. It is the principle reason the Hinayāna canon was not translated into Tibetan, apart from representative sūtras.

dzogchungpa said:

Huh, so would, say, being a Christian be a contravention of bodhisattva vows?

Malcolm wrote:

One cannot be a Christian and hold bodhisattva vows because taking bodhisattva vows requires holding pratimokśa vows, and those are obtained by going for refuge to the Three Jewels. One of the precepts of going for refuge to the Buddha is not going for refuge in other teachers and their paths. So it is axiomatic that one who holds bodhisattva vows cannot be a Christian, a Hindu, and so on.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:37 AM

Title: Re: Perplexity

Content:

madhusudan said:

“My father is wisdom and my mother is voidness.

My country is the country of Dharma.

I am of no caste and no creed.

I am sustained by perplexity;

and I am here to destroy lust, anger and sloth.”

~Padmasambhava

I would appreciate any comments or explanation on the line, "I am sustained by perplexity."

Is that in reference to the state of being in the Middle Way free from extremes? Or something else...

Thanks

Malcolm wrote:

It is a bad translation. Look at page 34 of the Lotus Born were you will see the same passage as translated by Eric Pema Kunsang.

Erik Pema Kunsang said:

My father is the wisdom of spontaneous awareness.

My mother is the Ever-Excellent Lady, the space of all things.

I belong to the caste of indivisible space and awareness.

I have taken the unborn dharmadhatu as my homeland.

I sustain myself by consuming the concepts of duality.

My purpose is the act of killing disturbing emotions."

Malcolm wrote:

Welcome to the mosh pit, Erik!

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:20 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Yup, that kind of awareness is just a story

Losal Samten said:

Do you know if in Samkhya when the purusha turns back on itself and rests as the Jna it takes itself as an object?

Also do you know if as the result the Perfected Nature takes itself as an object according to Yogacara?

Malcolm wrote:

No, in Samkhya, one simply rests in one's own effulgence, the state known as "kaivalya."

In Yogacara, due to the transformation of the basis, the four mental aggregates express themselves as the four buddha families.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:07 AM

Title: Re: ChNN on Jesus?

Content:

Mantrik said:

I see a lot of this in Vajrayana, whatever name it goes by. Given a statue, treated as an

actual Buddha, I see little difference in the actual practice, however the purists may dress it up - for most people it is worship with a hope of gaining blessings.

Malcolm wrote:

Any image of the Buddha is a nirmanakāya and should be treated with respect.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:06 AM

Title: Re: ChNN on Jesus?

Content:

Mantrik said:

When I was in India and went to 'Hindu' temples, people called their visit to the deity and 'eye to eye' contact 'Darshan(a)'. The worshipper gains blessing through such contact. I have never heard anyone refer to it in the context of a living teacher.

Malcolm wrote:

Oh, this practice is huge with living teachers.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:45 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Trusting the deluded vision of Ole Nyadhal is a bit too much, quite frankly.

Back in the day he was authorized by HHK 16 to talk about Dharma and give Refuge.

Malcolm wrote:

Big deal.

smcj said:

At the time much of what he spoke about were those shaktipat type blessings.

Malcolm wrote:

So he is spread his confusion around as widely as possible. This is normal.

smcj said:

Also in that time period there was a woman in LA that received such a blessing.

Malcolm wrote:

Uh huh, and so now she is a Buddha in some buddhafield who manifested high realization in one lifetime?

Shaktipat is total bullshit. Jeez, I wish I was a con artist. You people are easy marks.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:42 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

You don't understand, Māra can appear in the form of the Buddha, Karmapa, etc.

dzogchungpa said:

Huh, so how do we know that all of our teachers, and all the masters of the lineage etc, even you, Acharya, are not Māra apparitions?

Malcolm wrote:

In general, Māra appears in visions and dreams. When one has such visions and dreams, there are ways to test whether or not that vision or dream is a Māra. The point of course is that one needs to be careful about trusting visions and dreams. This is discussed in both the sūtras and the tantras.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:40 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

"liberation through seeing".

Malcolm wrote:

Liberation through seeing is a very specific Dzogchen idea, part of the six liberations: sight, hearing, smell, taste, touch, and thought.

It simply means that some positive cause for meeting the teachings is instilled in the continuum of the sentient being who sees this or that. It certainly does not mean that seeing the Karmapa's black hat causes one to be liberated in this life.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:34 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ole Nydahl used to get blasts from HHK 16 where he would have a vision of HHK filling the sky, among other transmissions.

Malcolm wrote:

This is convincing just how? Māra also can appear in the form of a buddha, give Dharma teachings, etc.

smcj said:

Evidently it was convincing to Ole. I don't think accusing HHK of being Mara incarnate is a very good idea.

Malcolm wrote:

You don't understand, Māra can appear in the form of the Buddha, Karmapa, etc.

Trusting the deluded vision of Ole Nyadhal is a bit too much, quite frankly.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:28 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ole Nydahl used to get blasts from HHK 16 where he would have a vision of HHK filling the sky, among other transmissions.

Malcolm wrote:

This is convincing just how? Māra also can appear in the form of a buddha, give Dharma teachings, etc.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:28 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

No.

Grigoris said:

Now that is a convincing argument, I must say.

I guess next you will say: "Because I said so." and send me to bed without dessert?

Malcolm wrote:

Greg, direct introduction does not resemble shaktipat because shaktipat is a form of grace. Direct introduction is not a form of grace. It is a way of imparting knowledge.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:26 AM

Title: Re: Very Serious in Myanmar

Content:

Grigoris said:

I think people are dropping a little too much blame on Aung San Suu Kyi for what is

happening. While it is true that she is not really standing up against what is happening, it is still the military that controls Burma and she could be back under arrest quicker than you could say "Buddhist inspired genocide".

Malcolm wrote:

She denies there is ethnic cleansing in Burma. What else do we need to know?

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:24 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

On the significance of darśana in Mahayana thought, Paul Harrison writes: "By the second century CE... the vision of the Buddha (buddha-darśana) and the accompanying hearing of the Dharma (dharma-śravaṇa) are represented as a transformation experience of decisive importance for practitioners, be they who have renounced (mundane life) "ascetics" or householders."

Malcolm wrote:

Having a vision of the Buddha and hearing his accompanying teaching is hardly what is meant by "darshana," and you know it.

Grigoris said:

Indian Mahayana philosophers Vasubandhu and Asanga acknowledged five paths to liberation, of which the third is darśana-marga, the "path of seeing".

Malcolm wrote:

Yes, the path of seeing is called darshana marga. However, you know this is not what I am talking about.

Grigoris said:

Even going by that definition, if one correctly ascribes/recognises the source of the insight, we find something VERY similar to the pointing-out experience.

Malcolm wrote:

No. It is not at all similar. Not on any level.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:08 AM

Title: Re: ChNN on Jesus?

Content:
Grigoris said:
You are joking, right???

Malcolm wrote:
Nope.

Grigoris said:
What is Dudjom Lingpa's "Buddhahood Without Meditation" if not a darshan frenzy?

Malcolm wrote:
A collection of transcribed meetings Dudjom Lingpa has with various masters of the past, guardians, and so on. But it certainly does not resemble this:

When I say "darshana," I am referring the Hindu custom of organized meetings where one goes specifically only to see a holy person, with the belief that the mere sight of them, someone like Sadhu Baba Shri Shri Shri Shri Mangala Trailokya Vijaya Shivarati Bhairava Lakshmi will remove your samskaras.

Grigoris said:
What is the experience of successful pointing out if not a type of (correctly ascribed) shaktipat?

Malcolm wrote:
Shaktipat is a Shaiva practice that has a very specific meaning. This is a good summary of the subject: <https://en.wikipedia.org/wiki/Shaktipat>. This kind of system does not exist in Buddhadharma.

Grigoris said:
I'm sure you will come back with some pedantic nuance-based hair-splitting statement to counter what I am saying.

Malcolm wrote:
Nuance is terrible, isn't it? But it is not necessary here. Darshana and Shaktipat do not exist in our school.

Author: Malcolm
Date: Thursday, September 7th, 2017 at 12:43 AM
Title: Re: ChNN on Jesus?
Content:
Malcolm wrote:
You do realize it is a contravention of bodhisattva vows to take too much interest in NonBuddhist schools?

dzogchungpa said:
Huh, how exactly is "too much" defined here?

Malcolm wrote:
To study them at the expense of studying Buddhist teachings. Indeed, the same goes for Hinayāna sūtras; spending too much time with Hinayāna teachings is a contravention of bodhisattva vows as well. It is the principle reason the Hinayāna canon was not translated into Tibetan, apart from representative sūtras.

Author: Malcolm
Date: Thursday, September 7th, 2017 at 12:22 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

jbaumannmontilla said:
I had a question. I participated in a retreat with Rinpoche where he gave formal empowerment of Medicine Buddha and Orgyen Menla. As part of the empowerment we were given pictures of Medicine Buddha and Padmasambhava that had been empowered with mantra. I wasn't sure how you are supposed to treat these. I framed them and put them on my altar, but not sure if that is the right thing. Also, I'm not focused on that practice right now. I don't keep an elaborate altar with offerings, just a framed A and a picture of Rinpoche. What is the proper respectful way to keep and treat these? many thanks in advance.

Malcolm wrote:
If you do not want to have them up. Keep them properly in a drawer.

Author: Malcolm
Date: Wednesday, September 6th, 2017 at 11:35 PM
Title: Re: What attracted you to Dzogchen?
Content:
Malcolm wrote:
Past life traces.

Author: Malcolm
Date: Wednesday, September 6th, 2017 at 11:34 PM
Title: Re: ChNN on Jesus?
Content:

treehuggingoctopus said:
No Buddha is. You can entirely disregard what Chogyal Namkhai Norbu Rinpoche says if he is not your teacher -- and even if he is, you obviously can disagree with him.

It is not. He has made such statements more than once (I have heard him say such things at least thrice). And the Mirror interview is authorised.

Malcolm wrote:

ChNN also said that when he goes to nonBuddhist religious places, he sings SOV mentally to transform them into places of the Dharma...

treehuggingoctopus said:

"In order to make it possible for the church-goers to develop a connection with Dzogchen teachings," he says.

Malcolm wrote:

Yes, and to transform the place itself he also has said...anywhere SOV is sung becomes a sacred place.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:27 PM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

ChNN is not Buddhist canon.

treehuggingoctopus said:

No Buddha is. You can entirely disregard what Chogyal Namkhai Norbu Rinpoche says if he is not your teacher -- and even if he is, you obviously can disagree with him.

Tolya M said:

PS In general it is doubtful that NNR said that.

treehuggingoctopus said:

It is not. He has made such statements more than once (I have heard him say such things at least thrice). And the Mirror interview is authorised.

Malcolm wrote:

ChNN also said that when he goes to nonBuddhist religious places, he sings SOV mentally to transform them into places of the Dharma...

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:23 PM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Right, this kind of awareness that you mention does not exist. It is just someone's conceptual fantasy.

rachmiel said:

Just sharin' stories around the campfire ...

Malcolm wrote:

Yup, that kind of awareness is just a story...oft told in internet nonduality forums.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:20 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So you see a difference between "an enlightened being" and "an emanation of a bodhisattva"?

Malcolm wrote:

Yes. Emanations can be worldly in nature. For example, Dorje Yudronma is a worldly protector, while at the same time being an emanation of Vajrayogini.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:19 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

And if our practice of Dharma has been poisoned by importing negative attitudes as preconditions and a premise for how we will practice, that is central to everything that follows.

Malcolm wrote:

You do realize it is a contravention of bodhisattva vows to take too much interest in NonBuddhist schools? By the same token, we do not harshly criticize them because they do encourage their followers to generally adopt a path where they cultivate the ten virtues, and hopefully, develop the limited compassion such paths encourage their followers to cultivate.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:07 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So people either have to open their minds and let go of their negative attachments, or

else they have to rationalize what he says away.

Malcolm wrote:

Such opinions by Buddhist masters for centuries have always been contextualized with the notion of emanations of bodhisattvas that appear to nonBuddhists in order to encourage them to follow virtuous paths so they can take birth in higher realms, and hopefully, eventually meet the true Dharma.

I don't happen to agree with ChNN that Jesus was an enlightened being, but I can understand why he would say so and the context in which it was said.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:00 PM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I have some issues with his style.

Malcolm wrote:

Get over it.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 10:58 PM

Title: Re: ChNN on Jesus?

Content:

Dorje Shedrub said:

Loppon Malcolm, have you changed your position since you made these comments in 2012 or am I misunderstanding?

Malcolm wrote:

As ChNN says, if you regard god a symbol of your primordial potentiality, then there is no problem. In any event, you can just keep assuming that your point of view is right until you decide differently. For example, last night I had a discussion with an SMS teacher, and he felt there was no problem at all in including Jesus in your refuge tree.

I was reporting someone else's opinion, not my own.

With respect to symbols, if we called Dzogchen "George" and by "George" we understand we are referring to the original basis — essence, nature, and compassion — than there is no problem. The point is understanding essence, nature, and compassion.

In general, what one does in one's own cave is one's own business. But we have to understand the difference between what is a reliable refuge and what is not.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 10:40 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Nope, this isn't Hinduism and we don't do shaktipat or darshans.

Grigoris said:

You are joking, right???

Malcolm wrote:

Nope.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:33 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

[

Generally speaking, I think because it's true. Although, I'm not sure it's accurate to say that all Buddhist teachers have taught precisely the same view for the past 2500 years, and especially not in regard to non-Buddhist paths.

Malcolm wrote:

The view of all teachers of Buddhadharma is dependent origination. The view of all teachers of Buddhadharma is that there is no liberation outside the Buddha's Dharmavinaya since only Buddhadharma teaches dependent origination.

M

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 8:12 AM

Title: Re: ChNN on Jesus?

Content:

Dorje Shedrub said:

Years ago during a retreat I remember ChNN saying that you could use Jesus in guru yoga if you understood him to represent the guru that unifies all, but he also commented that he didn't know why someone would do this since Jesus had no connection to Dzogchen.

Malcolm wrote:

I have heard him say on many occasions that you would not do this under any circumstances. Guru Yoga is a teaching which is absolutely restricted to the three inner

tantras; it does not exist in the three lower tantras, much less Mahāyāna or Hinayāna teachings, let alone in nonBuddhist traditions.

Dorje Shedrub said:

I also remember him saying something to the effect that Dzogchen is not necessarily Buddhist as it is beyond concepts and limitations, and was taught in other worlds, but in our world it has been taught in connection with Buddhism.

Malcolm wrote:

Buddhas are beyond concepts and limitations, but strangely enough, only Buddhas teach Dzogchen.

There are many Buddhist schools that do not teach Dzogchen (most in fact) or Vajrayāna in general, but Dzogchen (and Vajrayāna) is only taught by Buddhas and those in their lineage. Dzogchen and Vajrayāna in general are Buddhadharma, and do not exist in other traditions, either on this planet or any other.

The fact that ChNN has said that anyone can come to him and receive Dzogchen teachings has inadvertently led to a kind of false ecumenicalism on the part of some people who really seem to have neglected important parts of their training in Dharma.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 7:58 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

ChNN can certainly believe that Jesus was an awakened person (an emanation of a bodhisattva since there was no Dharma for him to study — this is the only way.

dzogchungpa said:

I wonder why ChNN would believe that the founder of a tradition that was rubbish from top to bottom was an emanation of a bodhisattva?

Malcolm wrote:

For the same reason many Indian Buddhists believed that Śiva, the founder of a system they thought was rubbish from top to bottom, was an emanation.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 7:03 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I'm confused about the part that you're saying I have misunderstood.

I think you're saying that I am trying to go for refuge in Jesus. Is that what you're saying?

I am certainly not.

Malcolm wrote:

I am saying the question of Jesus being enlightened or not is completely irrelevant and should be of no interest to those who follow the Dharma.

The only way Jesus could be an awakened person is if Jesus was an bodhisattva emanation for nonBuddhists (if they have them in hell, why not Israel?). Even then, there would nothing in his teachings of interest to those who follow Buddhadharma.

Jesus can't even have been a pratyekabuddha, since the latter can only exist when there is no formal Dharma dispensation in the world.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 6:57 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Lama Jampa thaye speaks about it beautifully in his book "Wisdom in exile". But to explain a bit, both atheist and christians have the same view on time, that it has a beginning and an end, that it is a straight line. Buddhadharma sees it has a circle, with no ending and no beginning.

Malcolm wrote:

Buddhadharma does not picture time as a circle. Time is considered a convention, and as such, is illusory.

tiagolps said:

Samsara is envisioned as an illusory circle right? so time would be an illusory circle, no?

Malcolm wrote:

Samsara is envisioned as this:

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 5:59 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Lama Jampa thaye speaks about it beautifully in his book "Wisdom in exile". But to explain a bit, both atheist and christians have the same view on time, that it has a beginning and an end, that it is a straight line. Buddhadharma sees it has a circle, with no ending and no beginning.

Malcolm wrote:

Buddhadharma does not picture time as a circle. Time is considered a convention, and as such, is illusory.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 5:58 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

My hopes from this thread were solely to see if ChNN had stated his views on Jesus. These hopes were fulfilled in the very first response.

Malcolm wrote:

What you seem not to have understood is that Buddhists claim, generally, that anything good in nonBuddhist paths is in reality the work of some emanation who emanates in a nonBuddhist form because those beings are too dull and or barbaric to appreciate the Dharma, for which they are not ready.

For example, Śiva, in the Buddhist sūtras (Karandavyuha), is stated to be someone who was tamed by Avalokiteśvara and brought into the Dharma, and attained realization. But Śiva remains a worldly refuge and not one in whom we take refuge. To do so would be to completely misunderstand the meaning of refuge. ChNN can certainly believe that Jesus was an awakened person (an emanation of a bodhisattva since there was no Dharma for him to study — this is the only way. While the dispensation of a Buddha is in the world, there can be no pratyekabuddhas, thus ruling out Ramana Maharshi as an awakened person as well), but his opinion about Jesus as a refuge is clear — not a proper object for guru yoga. Then we have fools like Michael Roach who compose Jesus Sadhanas.

But I see people get all hopeful all the time, and think that when someone like HHDL, TNH, etc., proclaim their notion that Jesus might have been an "enlightened person," this someone means Jesus is on the same level as the Buddha, or even Avalokiteśvara.

This kind of thinking has its roots in the bane of all reason, the source of the New Age movement, and a great deal of racist ideas about history, the Theosophical Society.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 2:15 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

But back to Malcolm's clear point from the quote: why not Confucius?

I have no connection whatsoever to Confucius and don't really have any interest.

Malcolm wrote:

I see, so the one's opinion of whether or not someone is an awakened being is reduced to our personal interest in them. Interesting criteria.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 1:01 AM

Title: Re: ChNN on Jesus?

Content:

pael said:

How about thinking Avalokiteshvara Bodhisattva (Guanshiyin Bodhisattva) comes to save?

The Wonderful Dharma Lotus Flower Sutra Ch25 The Buddha told Inexhaustible Intention Bodhisattva, "Good man, if any of the limitless hundreds of thousands of myriads of kotis of living beings who are undergoing all kinds of sufferings hear of Guanshiyin Bodhisattva and recite his name single-mindedly, Guanshiyin Bodhisattva will immediately hear their voices and rescue them."

<http://www.cttbusa.org/lotus/lotus25.asp>

Malcolm wrote:

This assumes you are taking refuge in the Three Jewels.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:58 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Umm, I was asking about what the game says, since it is apparently an authoritative source regarding ChNN's views on these matters.

Malcolm wrote:

The game says there is no direct route for a Christian to Dzogchen heaven. The only people with sure bets on liberation are āryas on any of the Buddhist pathways. When you hit an āryan pathway (arhat, bodhisattva in the stages, etc.) in the game of liberation, you never return to any of the nonBuddhist rebirths, hells, heavens, etc.

It is a very interesting game. I recommend it.

dzogchungpa said:

So it doesn't explicitly describe the possible destinies of the Christian Dzogchenpas. Is there anything about Dharmawheel in that game?

Malcolm wrote:

If you are an unawakened human being, the Game of Liberation treats you as equally liable to fall into lower realms, move into higher realms (from which you eventually fall)

or enter into a Buddhist path of liberation (the only kind the game permits since there are no nonBuddhist paths of liberation). The only direct access to paths of liberation is through the human realm, if I recall correctly.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:49 AM

Title: Re: Peeling the onion

Content:

rachMiel said:

Essence of mind sounds like pure awareness, no felt subject/object division.

Malcolm wrote:

"Awareness" requires an object. No object, no awareness.

The essence of the mind, the mind essence, sometimes referred to as "the nature of the mind," is inseparable clarity and emptiness. Clarity is beyond awareness, it does not require an object.

rachmiel said:

When I say 'pure awareness' I'm using it in a Direct Path sense: to point to nonduality. Pure awareness has no subject, no object, and clarity doesn't even come up, because it implies an entity which possesses an attribute of being clear.

Awareness is one of those terms that has non-trivial, sometimes even dramatically different meanings in different traditions. I should be really careful how I use it here in a Buddhist forum!

Malcolm wrote:

Right, this kind of awareness that you mention does not exist. It is just someone's conceptual fantasy.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:45 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Hmm, so, if a Christian practices Dzogchen, what does the game say happens to them?

Malcolm wrote:

If a Christian practices Dzogchen, they necessarily must abandon eternalist and annihilationist views, understand the meaning of refuge, etc. I am pretty sure such a person remains a Christian in name only. If they still think Jesus is going to save them, then they are not Dzogchen practitioners at all no matter how many teachings on thogal

they may have had.

dzogchungpa said:

Umm, I was asking about what the game says, since it is apparently an authoritative source regarding ChNN's views on these matters.

Malcolm wrote:

The game says there is no direct route for a Christian to Dzogchen heaven. The only people with sure bets on liberation are āryas on any of the Buddhist pathways. When you hit an āryan pathway (arhat, bodhisattva in the stages, etc.) in the game of liberation, you never return to any of the nonBuddhist rebirths, hells, heavens, etc.

It is a very interesting game. I recommend it.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:39 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

From the OP.

Is this a widely known position of ChNN? Is it being disputed here?

Malcolm wrote:

It is a widely known position and no, it is not being disputed here. Of course, it is also a widely known position that ChNN insists you cannot do Dzogchen Guru yoga with Jesus because Dzogchen does not exist in Christianity.

dzogchungpa said:

Hmm, so, if a Christian practices Dzogchen, what does the game say happens to them?

Malcolm wrote:

If a Christian practices Dzogchen, they necessarily must abandon eternalist and annihilationist views, understand the meaning of refuge, etc. I am pretty sure such a person remains a Christian in name only. If they still think Jesus is going to save them, then they are not Dzogchen practitioners at all no matter how many teachings on thogal they may have had.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:35 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I can't speak for smcj, but for me this isn't about "going to Jesus for refuge." It's about

respect for a remarkable spiritual figure and also about skilful means - use whatever helps you unseat bad habits and delusion.

Early on in Dharma practice it can be useful to forcefully reject every other path, to focus 100% on the one you picked. Then, once faith has taken root, I think it can be useful sometimes to delve into other teachings. Not to say 'necessary'. Whatever works.

We all suffer from blinkered narrow views and hubris. But we also know that the heart/mind does not open to the essence with such an approach. At some point, the right point, all this needs to be shed. Hopefully, our precious teachers will encourage us to do that, and that we heed their advice.

/|

Malcolm wrote:

The only thing one needs is right view. The rest follows from there. Realization follows the view, not meditation. This critical point is not well understood by many Western Buddhists.

Dan74 said:

Not sure how your post relates to mine you quoted. Malcolm.

I am not one to diss study and the Right View. It can indeed be very helpful, but it's not anywhere near sufficient. To say it's the only thing one needs is either wrong or a very strange mental contortion (to include everything else under it) That's why it's an Eightfold Noble Path, not a One Fold.

Meditative insight informs the Right View, just as the Right View, the Right Conduct, the Right Resolve and Effort prepare the ground for meditation that leads to insight.

/|

Malcolm wrote:

Right view is the foundation of the Buddhist path:

When a person has right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, & right release, whatever bodily deeds he undertakes in line with that view, whatever verbal deeds... whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious.

"Just as when a sugar cane seed, a rice grain, or a grape seed is placed in moist soil, whatever nutriment it takes from the soil & the water, all conduces to its sweetness, tastiness, & unalloyed delectability. Why is that? Because the seed is auspicious. In the

same way, when a person has right view... right release, whatever bodily deeds he undertakes in line with that view, whatever verbal deeds... whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious."

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:30 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

From the OP.

climb-up said:

We all know that ChNN says you can be a Christian and practice Dzogchen

smcj said:

Is this a widely known position of ChNN? Is it being disputed here?

Malcolm wrote:

It is a widely known position and no, it is not being disputed here. Of course, it is also a widely known position that ChNN insists you cannot do Dzogchen Guru yoga with Jesus because Dzogchen does not exist in Christianity.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:48 PM

Title: Re: Peeling the onion

Content:

Virgo said:

Making stories is the function of mind. In Dzogchen we learn to separate mind from the essence of mind, if you will (rigpa and marigpa). This is the key in the Dzogchen teaching.

rachmiel said:

Essence of mind sounds like pure awareness, no felt subject/object division.

Malcolm wrote:

"Awareness" requires an object. No object, no awareness.

The essence of the mind, the mind essence, sometimes referred to as "the nature of the mind," is inseparable clarity and emptiness. Clarity is beyond awareness, it does not require an object.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:41 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

The living tradition of what? Another mistaken path in Samsara?

In ChNN's game of liberation, landing in the Christian Heaven sends you right back to the deva realm, asura realm, or into the human realm, where, if you are lucky, you have to pick up a Buddhist path based on achieving the precious human birth with the eight freedoms and ten endowments if you want achieve liberation. This illustrates ChNN's actual take on Christianity — i.e. it does not lead out of Samsara.

Jyotish said:

Basic buddha dharma, guys. Thanks Malcolm! My understanding was from the heaven you could drop down to even lower realms right? It's not like Christian heaven is a rupa brahma Loka for sure.

Malcolm wrote:

In CNN's game of liberation, from Christian Heaven you go to deva, asura, or human realm, from there you can go anywhere.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:23 PM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I can't speak for smcj, but for me this isn't about "going to Jesus for refuge." It's about respect for a remarkable spiritual figure and also about skilful means - use whatever helps you unseat bad habits and delusion.

Early on in Dharma practice it can be useful to forcefully reject every other path, to focus 100% on the one you picked. Then, once faith has taken root, I think it can be useful sometimes to delve into other teachings. Not to say 'necessary'. Whatever works.

We all suffer from blinkered narrow views and hubris. But we also know that the heart/mind does not open to the essence with such an approach. At some point, the right point, all this needs to be shed. Hopefully, our precious teachers will encourage us to do that, and that we heed their advice.

/

Malcolm wrote:

The only thing one needs is right view. The rest follows from there. Realization follows the view, not meditation. This critical point is not well understood by many Western

Buddhists.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 6:26 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Ok, dude. I won't presume. I will take your word that he didn't get any Dzogchen. Merely being in the presence of a great master for someone receptive, would not count as a Dzogchen teaching?

Malcolm wrote:

Nope, this isn't Hinduism and we don't do shaktipat or darshans.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:42 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Did he not spend time with Chatral Rinpoche and another teacher too? Granted he may not have received many teachings, but it is not always the length of time one spends with a teacher that matters. For one who is ripe, even a day may suffice. But I may have overstated it. Still he is a good contemporary source on contemplative Christianity.

Malcolm wrote:

Dude, I won't presume to inform you about Zen, don't presume to inform me about what it takes to receive Dzogchen teachings.

Chatral Rinpoche never gave Dzogchen teachings to anyone who had not finished their preliminary practices first.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:33 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Many people here were surprised and/or offended by DKR's rant against post modern political correctness in his FB post about Sogyual R.

Malcolm wrote:

No, I just thought his trip about blaming naive students was wrongheaded.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:32 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We had a drink the other night over a pizza, and boy does he think these Christians are a weird bunch.

I could see how He would not approve. The whole "indulgences" thing was really out there.

The gist of all this is that we are (mostly) 1st generation Buddhists.

Malcolm wrote:

No such thing. I have been a Buddhist for many lifetimes. Maybe you are a Buddhist for the first time in this life, but not me.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:07 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Apart from ChNN, a Dzogchen practitioner whose take on Jesus I find of some interest is (Brother) Thomas Merton. In case anyone is interested in the living tradition.

Malcolm wrote:

The living tradition of what? Another mistaken path in Samsara?

In ChNN's game of liberation, landing in the Christian Heaven sends you right back to the deva realm, asura realm, or into the human realm, where, if you are lucky, you have to pick up a Buddhist path based on achieving the precious human birth with the eight freedoms and ten endowments if you want achieve liberation. This illustrates ChNN's actual take on Christianity — i.e. it does not lead out of Samsara.

Merton never practiced Dzogchen and he never received Dzogchen teachings. He did not know Tibetan and Chatral Rinpoche refused to teach through a translator.

Harold Talbot, who was with Merton during this time in India, recounts his memoirs here: Talbott: The fact is that he told the Dalai Lama that wanted to study Dzogchen so the Dalai Lama spent hours preparing him to find a Dzogchen guru. And he found him in the Chatral Rinpoche. He went down to Sri Lanka where he convinced himself that he had the experience of dhamakaya (emptiness), seeing the status of the Shakyamuni statues and Ananda.

Then he was electrocuted and died and we are left to sit here and talk about how Dzogchen was the final bestowal on Merton by a divinely compassionate savior.
<http://welcomingbuddhist.org/archives/115>

Merton never had time to study or practice Dzogchen. He just heard about it, found someone willing to teach him, and then died.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 4:24 AM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Did someone here met Jesus and have personal experience to relate ?

Malcolm wrote:

We had a drink the other night over a pizza, and boy does he think these Christians are a weird bunch.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:55 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

But hey, I'm a Karma Kagyupa. We have issues like Ösel Tendzin and the Karmapa controversy. And I live at Lama Norlha's. So from inside my glass house maybe it is understandable why I'm not going to throw stones at Christianity.

Malcolm wrote:

I could not be bothered to throw stones of Xtianity. Too much effort.

I might shoot spitballs at them now and again, out of boredom.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:54 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

This means his companions heard a voice but did not see anyone. It does not mean that Paul did not see Jesus.

Uh huh.

Malcolm wrote:

Hearing a voice, but seeing no man.—We are told by St. Paul himself (Acts 22:9) that

they “did not hear the voice.” What is meant is clearly that they did not hear the words—could attach no meaning to the sounds which for Saul himself had so profound a significance. So, in like manner, they saw the light, but did not see the form. In Acts 26:14, they also are said to have fallen on the ground in terror.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:36 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We can see ChNN as the ultimate refuge of the anti-religious, and here not only is he being pro-religious, but he isn't even willing to support our anti-Christianity.

Malcolm wrote:

Whose anti-Christan? In order to be anti-Christian, you have to think Christianity is relevant or important.

dzogchungpa said:

If you don't think Christianity is important, with all due respect, you are tripping.

Malcolm wrote:

Depends on what you mean by "important."

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:29 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

...and a disembodied voice that others heard also. I posted the passage already.

Malcolm wrote:

Not disembodied, sure why you insist on this...

smcj said:

The full quotation is at the top of this page.

ibid:...I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do." The men who were traveling with him (Paul) stood speechless, hearing the voice but seeing no one.

Not sure why you insist on this...

Malcolm wrote:

"The men who were traveling with him (Paul) stood speechless, hearing the voice but seeing no one."

This means his companions heard a voice but did not see anyone. It does not mean that Paul did not see Jesus.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:28 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We can see ChNN as the ultimate refuge of the anti-religious, and here not only is he being pro-religious, but he isn't even willing to support our anti-Christianity.

Malcolm wrote:

Whose anti-Christan? In order to be anti-Christian, you have to think Christianity is relevant or important.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:25 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

There are a few people here that have deep antipathy for Christianity.

Malcolm wrote:

In order to have antipathy, you have to have strong feelings.

smcj said:

And so we come here with huge preconditions, that Dharma not have any of the elements that we find offensive in Christianity. So we downplay or dismiss any religiosity in our approach and understanding of Dharma. Deities, hell realms, faith and the like are either discounted or sidestepped. If someone is adamant about practicing Dharma and keeping all their attachments to their anti-religious attitudes intact, it is likely that they will end up at Dzogchen without a Vajrayana context.

Malcolm wrote:

No, it is more likely they will wind up in Zen or Vipassana.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:04 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Yes, which he understood as an actual, physical encounter.

Grigoris said:

A physical encounter with a light...

smcj said:

...and a disembodied voice that others heard also. I posted the passage already.

Malcolm wrote:

Not disembodied, sure why you insist on this...

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 1:53 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Yes, in fact he was, according to his own account:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born."

1 Corinthians 15:3-8

Grigoris said:

His is referring to his "encounter" on the road to Damascus.

Malcolm wrote:

Yes, which he understood as an actual, physical encounter.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 1:52 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

I don't agree to anything. I don't care about Christianity at all, since I think it is rubbish from top to bottom.

dzogchungpa said:

Well, you could still agree to something about Christianity, even if you don't care about it at all. For example, if someone were to say "Christianity is rubbish from top to bottom." presumably you would agree with that, right?

climb-up said:

As stated, thinking something is rubbish top to bottom says nothing about whether or not you can agree on something. Certainly not whether or not you can agree on the account of something. You could just say: "yes, I agree, that is the account... ...and it's rubbish!"

Of course, if thinking something was rubbish did mean that you couldn't agree on the accounts, then why did the whole discussion of the resurrection, whether it was physical or spiritual (complete with bible verse citations) even come up?

Malcolm wrote:
Boredom.

Author: Malcolm
Date: Monday, September 4th, 2017 at 11:46 PM
Title: Re: ChNN on Jesus?
Content:
Malcolm wrote:

"...Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles...

smcj said:

So we agree on the account of a physical resurrection....and last of all he appeared to me also, as to one abnormally born."

My English Standard Version translates this as, "...as to one untimely born...". I read that as meaning "...too late to have seen Him in the flesh...".

Elsewhere Paul does speak as if he has had conversations with Jesus, but I don't remember it being implied that Jesus was physically present.

Malcolm wrote:
I don't agree to anything. I don't care about Christianity at all, since I think it is rubbish from top to bottom.

Author: Malcolm
Date: Monday, September 4th, 2017 at 10:01 PM
Title: Re: ChNN on Jesus?
Content:
Grigoris said:

You need new reading glasses. PHYSICAL, not personal.

Malcolm wrote:
We have already established that Jesus's post resurrection appearance was physical, flesh and bone.

Grigoris said:
Paul was not amongst the disciples that saw Jesus post-resurrection.

Malcolm wrote:

Yes, in fact he was, according to his own account:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born."

1 Corinthians 15:3-8

Author: Malcolm

Date: Monday, September 4th, 2017 at 9:24 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Since when is a revelation not personal? Also, Paul makes it very clear that he was the last person Jesus met with after the resurrection, prior to the ascension. Jesus and Paul may have never met prior to Jesus's crucifixion, but they were contemporaries. Paul was five years younger than Jesus.

Grigoris said:

You need new reading glasses. PHYSICAL, not personal.

Malcolm wrote:

We have already established that Jesus's post resurrection appearance was physical, flesh and bone.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:54 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Paul was a post ascension convert. He had no personal contact with Jesus as a physical being, either pre or post crucifixion

Malcolm wrote:

Man, you need to relearn your Christian history. Paul claimed direct revelation from Christ, not from any human intermediary.

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Grigoris said:

smcj did say: "Jusus(sic) as a physical being..."

Malcolm wrote:

Since when is a revelation not personal? Also, Paul makes it very clear that he was the last person Jesus met with after the resurrection, prior to the ascension. Jesus and Paul may have never met prior to Jesus's crucifixion, but they were contemporaries. Paul was five years younger than Jesus.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:28 PM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Cue:

Since there is no onion, there are no peels.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:26 PM

Title: Re: Surangama Five Great Hearts . Sanskrit

Content:

jmlee369 said:

Interestingly, the Tibetan parallel for the Shurangama mantra has opted to translate the majority of the dharani, leaving only small sections in Sanskrit.

Malcolm wrote:

The Tibetan translation of this sūtra was made from Chinese in the 18th century on the order of the Kunlun Emperor. It never existed in Tibetan prior to this time.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:24 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Paul was a post ascension convert. He had no personal contact with Jusus as a physical being, either pre or post crucifixion

Malcolm wrote:

Man, you need to relearn your Christian history. Paul claimed direct revelation from Christ, not from any human intermediary.

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Author: Malcolm

Date: Monday, September 4th, 2017 at 10:46 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Sherab said:

Contradiction of what the Buddha clearly stated with your assertion here:

<https://dharmawheel.net/viewtopic.php?f=102&t=25902&p=395964#p395964???>

Malcolm wrote:

In order to make sure that people actually understand what they are saying, it is necessary sometimes to take an opposing position.

Author: Malcolm

Date: Monday, September 4th, 2017 at 6:41 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. t It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Here Paul is speaking of normal death, not about Jesus.

Malcolm wrote:

You should read the whole passage. Your error will be quite apparent when you do.

Author: Malcolm

Date: Monday, September 4th, 2017 at 3:14 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

Gospel evidence for the bodily resurrection includes the empty tomb. It also includes the words of Jesus, which presumably trump the words of Paul, "“Look at My hands and My feet. It is I Myself! Touch Me and see; a ghost does not have flesh and bones, as you see I have”

Malcolm wrote:

So much for Jesus having rainbow body.

climb-up said:

If he were to have achieved rainbow body it would have been at the ascension, not the resurrection.

Malcolm wrote:

That was sarcasm...

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:34 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Are we talking about Jesus from the bible or Jesus from the Quran ?

Malcolm wrote:

Good point, no resurrection at all then, just retirement and a quite family life.

Of course the Nestorians rejected the divinity of Jesus altogether.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:27 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

The teaching to the Corinthians was not given by Christ.

Malcolm wrote:

Paul's epistles are the among the earliest texts in the New Testament. The recorded sayings of Jesus in the gospels are all post-Pauline records.

Grigoris said:

Well... I would say that they are post-Pauline interpretations, not post-Pauline records. .

Malcolm wrote:

They are post-Pauline texts, codified from oral traditions after Paul's death in 67 CE.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:26 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

Gospel evidence for the bodily resurrection includes the empty tomb. It also includes the words of Jesus, which presumably trump the words o Paul, ""Look at My hands and My feet. It is I Myself! Touch Me and see; a ghost does not have flesh and bones, as you see I have"

Malcolm wrote:

So much for Jesus having rainbow body.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:15 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

1 Corinthians 15:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. t It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

Grigoris said:

The teaching to the Corinthians was not given by Christ.

Malcolm wrote:

Paul's epistles are the among the earliest texts in the New Testament. The recorded sayings of Jesus in the gospels are all post-Pauline records.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:40 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

This is contradicted in the New Testament itself. Paul clearly states that Jesus's resurrection was spiritual, not physical.

Citation?

Malcolm wrote:

1 Corinthians 15:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:34 PM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

You should absolutely get in touch with ChNN and the Dalai Lama explain the flaws in their view and refuge.

odysseus said:

Hm, the Dalai Lama clearly says that Christ was a bodhisattva. You may disagree, but tread carefully because this is a grey area and Christ means a lot to billions of people. He must be more enlightened than what we say, just because we are not god-believers.

Malcolm wrote:

Yes, and Trump must be making America great again, because millions of Americans voted for him...

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:33 PM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

After Stream Entry a person has at most seven more rebirths before Arhatship. The Layperson that is about to attain Arhatship would logically have been a vow-holding monastic up to seven lifetimes before this event.

Malcolm wrote:

There is also Mahāyāna stream entry, i.e., attaining the first bhumi.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 6:05 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Malcolm, you said there were no stream entrants, once-returners, never-returners or arhats outside of his Dharma and Vinaya
, now you seem to be prevaricating. "even attain merely through following" ain't the same as "no [...] outside of".

Malcolm wrote:

No, "Dharma and Vinaya" is one term in Sanskrit, Dharmavinaya. The point is that there were arhats who attained arhatship merely through following their monastic vows and achieved sufficient insight through this alone to end the ten fetters.

Dan74 said:

And as for the second para, sorry, I won't play.

Malcolm wrote:

I will take this as an admission of ignorance on your part.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 6:03 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Why do we have to imagine Jesus had any realization, probably or otherwise, at all?
Bhumi? Are you kidding?

climb-up said:

Why do you think ChNN considers him enlightened?

Malcolm wrote:

That is not something which I am qualified to speculate upon.

climb-up said:

Any thoughts on Mary and Tara?

Malcolm wrote:

People like mother goddesses that are nurturing, warm, and quick to respond to prayers.

climb-up said:

Any thoughts on Jesus rising bodily to heaven?

Malcolm wrote:

This is contradicted in the New Testament itself. Paul clearly states that Jesus's resurrection was spiritual, not physical.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:51 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Vinaya? Really?? Could you parse that for me, please? So you have to follow the Vinaya to attain stream-entry?

Malcolm wrote:

One can attain even arhatship merely through following Vinaya.

Dan74 said:

Malcolm, there's little doubt in my mind that folks all over the world and in places which have never heard of the Buddha, the Dharma and Vinaya, have attained stream-entry, and it boggles my mind how you can think otherwise, but I will leave it there. No point arguing this.

Malcolm wrote:

Dan, can you tell me what "stream entry" is? How is it defined, who attains it, and why? Based on your comment, I am not all sure you understand the concept.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:23 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for your first point, I was thinking of arahats, not Buddhas...

Malcolm wrote:

The Buddha said there were no stream entrants, once-returners, never-returners or

arhats outside of his Dharma and Vinaya, in many sūtras, not only the one I cited.

Dan74 said:

...folks like Bahiya or Huineng or many many others, who heard a profound teaching and were enlightened.

Malcolm wrote:

Bahiya heard teachings directly from the mouth of the Buddha. Huineng heard a Buddhist reciting the Vajracchedika Sūtra. It is said he had an "initial awakening" as a result, but this is so vague as to be useless.

Dan74 said:

In such a way, even a teaching by Jesus could lead one to enlightenment.

Malcolm wrote:

According to this standard, hearing something from the late Louise Haye might have the same result...but somehow, I don't think so.

Dan74 said:

But I don't claim that he was a Buddha, but probably a remarkable human being with a deep realisation (which bhumi? I haven't the faintest).

Malcolm wrote:

Why do we have to imagine Jesus had any realization, probably or otherwise, at all? Bhumi? Are you kidding?

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:01 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I never claimed that Jesus taught Buddhadharma complete as we know it. Mind you over the course of millennia, folks were awakened without every aspect of the Noble Eightfold Path spelled out to them, at least in their last rebirth.

Malcolm wrote:

Ummm, every Buddha recalled all of their pasts lives. You think they left out the one's where they were given teachings by the Buddhas of the past? Not likely.

Dan74 said:

And Jesus taught many wonderful teachings. So without even stretching as far as to say that what he taught could have led to awakening, what he taught could have led to a lessening of the vexations and cultivation of Paramitas. And this is already wonderful. If you fail to see such an obvious point, I don't think I could make it any more accessible.

Malcolm wrote:

Confucius also taught many wonderful things that might have led to a lessening of vexation and a cultivation of the perfections — but I don't see many people piling on to claim that Confucius was an "enlightened being." We can say the same thing about Marcus Aurelius and so on.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:35 AM

Title: Re: Aung San Suu Kyi denies ethnic cleansing

Content:

Grigoris said:

It is not that complicated: The Burmese are engaging in the ethnic cleansing of Rohingya. It is that simple.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:34 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Dan74 said:

It's all very clear to those it is clear to, Malcolm. Circular reasoning is the best justification of our current beliefs.

What is precisely this Dharma and Discipline? There's more than one definition, more than one understanding of it. Just as there's more than one take on what Jesus had taught.

/

Malcolm wrote:

The Dharma and Vinaya of the Buddha, of course, where the 8-fold path exists. That begins with right view, and continues with the rest.

You claim there is more than one understanding of right view? No. "Right view," according to the Buddha, means understanding the four noble truths: suffering, its cause, its cessation, and knowledge of the path leading to the end of suffering. People who do not understand this and accept it as fundamental are not followers of Buddhadharma.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:03 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 2:44 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

By whom are they not listed as mahāsiddhas? They certainly are listed as mahāsiddhas in the empowerment text of the 84 mahāsiddhas. This is why they are called the grub chen brgyad bcu rtsa bshi, i.e. 84 Mahāsiddhas.

For example, it is clearly explained in the commentary of the song I quoted that Goraksha attained awakening.

Grigoris said:

In Dowman's book some are listed as Mahasiddha (Nagarjuna, for example), while others are listed as Siddha.

Malcolm wrote:

Does he give a criteria for listing them as such?

Grigoris said:

Just that, for me, it seems that even the attainment of mundane siddhi is something well beyond my capacity so I applaud those that have the tenacity and one-pointed purpose to attain even the most mundane siddhi.

Malcolm wrote:

People with "powers" who are not on the path of Dharma are going nowhere other than lower realms. They do not have precious human births, and as such, are nothing other than objects of compassion.

I would rather obtain one line of Dharma teachings than attain all the mundane siddhis in the universe.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 2:04 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

They are not listed as Mahasiddhas, just Siddhas.

Malcolm wrote:

By whom are they not listed as mahāsiddhas? They certainly are listed as mahāsiddhas in the empowerment text of the 84 mahāsiddhas. This is why they are called the grub chen brgyad bcu rtsa bshi, i.e. 84 Mahāsiddhas.

For example, it is clearly explained in the commentary of the song I quoted that Goraksha attained awakening.

And, sorry, I simply don't believe Jesus was an awakened person, just as I don't think Krishna was an awakened person, nor Mohammed, Appolloneous of Tyana, etc.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:49 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Mahā siddhas are characterized by their attainment of the first bhumi (aka supreme siddhi), not through their attainment of mundane siddhis.

Grigoris said:

Goraksha? Caurangipa? (both of whom were Nath) Kankaripa? Vinapa? Camaripa? etc... They are included in the list but they are not Mahasiddhas, just plain old Siddhas. They are also not good enough for you either? Do you set the bar that high for yourself too or are you happy enough just to criticise other's attainments?

Malcolm wrote:

As I said, I really see no reason whatsoever to believe that Jesus had any attainments at all.

Gorakshanātha was a mahāsiddha:

Gorakṣa sees nondual suchness,

The cowherd king of the three realms is amazing!

As was Caurangi:

Long ago, Caurangi cut down

that great tree of ignorance

with the axe of the intimate instruction of the sublime guru

and the three discerning wisdoms.

And Vinapa:

Viṇāpa realized selflessness

by practicing nonarising sound.

And Camaripa

The one who makes the boot of the effortless dharmakāya

is Camaripa, the supreme bootmaker.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:30 AM

Title: Re: Sentience & Insentience

Content:

CedarTree said:

Subject is more definitely that That is what the headline and subject matter of the post was.

odysseus said:

OK. I take another shot: Sentient beings have volition to distinct themselves from non-sentient properties like trees, plants, rocks which have no consciousness. Hm.

Inanimate objects do not have the 5 skandhas.

Malcolm wrote:

Nor do all sentient beings. For example, formless realm beings have no material aggregate.

In any case, the dividing line between sentient and nonsentient is not very precise.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:19 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

paël said:

1.Is webcast free? 2.Do I need account?

Malcolm wrote:

1.Yes.

2. No

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 12:36 AM

Title: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

Malcolm wrote:

Buddhahood in This Life Transmission with Tulku Dakpa

Fri, Sep 15 from 5:00 - 9:30pm EDT

Discover a profound text that has influenced Tibetan teachers for generations. Buddhahood in This Life is a complete translation of the earliest Tibetan commentary on the Dzogchen secret instructions. Zangthal Editions and Wisdom Publications present a conversation between Tulku Dakpa Rinpoche and Daniel Aitken (Publisher, Wisdom Publications) from 5:00-6:00, immediately followed by the Reading Transmission for Buddhahood in This Life (<https://tinyurl.com/yd2xrogd>) from 6:30-9:30.

Tulku Dakpa Rinpoche was educated at Mindroling Monastery and recognized by His Holiness the 11th Mindroling Trichen. Tulku Dakpa Rinpoche is the founder and director of Dhanakosha Dharma Center in Finland (<http://www.danakosha.fi/>). He speaks English fluently and has been teaching students in Europe and America for over 10 years.

Webcast URL:

<https://livestream.com/wisdompublications/buddhahoodinthislifetransmission>

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 11:06 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

I think the Little Prince's world is actually larger than mine.

odysseus said:

Try not to upset the Christians with calling him that. You are entitled to your scepticism, but they keep a keen eye on Buddhists.

Malcolm wrote:

Oh dude, I was talking about this:

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:35 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Siddhis are not representative of the attainment of realization (in the Buddhist sense of the term). The corollary is that those who are realized (in the Buddhist sense of the term) do not necessarily attain siddhis.

Grigoris said:

So the Mahasiddhas were not realised?

Malcolm wrote:

Mahā siddhas are characterized by their attainment of the first bhumi (aka supreme siddhi), not through their attainment of mundane siddhis.

Grigoris said:

So why should we care whether Jesus walked on water or not. There is not one thing we have a record of him saying which would indicate that he was anything other than a charismatic rabbi and a political threat to the Roman occupation of Judea.

Is the idea of Jesus having some degree of realisation so much of a threat to your little world?

Malcolm wrote:

Should it be? After all, my world is really very, very tiny. I think the Little Prince's world is actually larger than mine.

In any case, I see no evidence for Jesus being an awakened person.

M

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:07 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

This statement assumes Jesus had any attainment at all. Why should we assume this?

Grigoris said:

Siddhi are a consequence of attainment.

Malcolm wrote:

Siddhis are not representative of the attainment of realization (in the Buddhist sense of the term). The corollary is that those who are realized (in the Buddhist sense of the term) do not necessarily attain siddhis.

So why should we care whether Jesus walked on water or not. There is not one thing we have a record of him saying which would indicate that he was anything other than a charismatic rabbi and a political threat to the Roman occupation of Judea.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:00 PM

Title: Re: Timothy Morton Wants Philosophers to Face Their "Buddhaphobia"

Content:

jkarlins said:

He's trying to mix Western philosophy and the dharma.

Are you interested in this kind of project or direction, Malcolm?

Jake

Malcolm wrote:

It sounds to me like the guy has no understanding of Dharma at all.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 9:37 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

This statement assumes Jesus had any attainment at all. Why should we assume this?

Grigoris said:

Dude, I imagine that if we take the combined attainments of all the critics of Jesus in this thread they would not amount to 1% of those of Jesus. If the accounts are anything to go by, he was quite clearly a siddha.

And as for the simplicity of Jesus's message, one do well to remind oneself of the simplicity of Garchen Rinpoche's message. An essential message is not necessarily a simple message.

How many here can live up to the teaching:

"The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." Mark 12:31

The question that arises in my mind is: Do any of the detractors here know the context of this statement? I bet they don't.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 1:55 PM

Title: Re: Timothy Morton Wants Philosophers to Face Their "Buddhaphobia"

Content:

Malcolm wrote:

This guy is a dilettante.

Author: Malcolm

Date: Friday, September 1st, 2017 at 11:12 AM

Title: Re: Why plants don't have citta?

Content:

mutsuk said:

You mean the passage about bem (inert whatever) and rig (awareness) are seen as dual, constituting a wrong view? If yes, it's clear bem is referring here to the body. If not, can you give the quote (in tibetan)?

Malcolm wrote:

Yes, that is the quote. But I do not think bem here strictly refers to only the body. I would have to look at the Tibetan again. It basically states that it seems like like they are different, but that this is not to be believed.

M

mutsuk said:

This is the passage from the KNT I think :

'o na sku dang ye shes ni stong gsal ci'i ngo bor yang ma grub cing skye shi dang bral la rgyus bskyed pa'i phung po 'di 'jig pa: gong gi mtshan nyid dang 'gal lo snyam na de ni ma go ba yin te rig pa stong nyid gsal ba'i gnad de ma shes pas der 'dzin 'byung ba lnga byung zhing de'i dangs ma la rgyu'i thig le: de la lus byung de la ye shes kyi rtsal dbang po sgo lnga byung : de la yul lnga byung de la 'dzin pa lngas nyon mongs pa lnga: de thog ma'i ye shes kyi rtsal gyis bskyed nas: bar du 'byung ba 'dus pa'i dangs ma'i lus kyang ye shes lnga dngos su yod pa ma shes: yid dpyod kyi lta ba las ma rtogs pas bem rig gnyis su snang ste: yid ma ches so: 'dir thog ma yang ye shes lnga dngos: bar du yang ma rig pa der 'dzin gyis 'byung ba 'dus nas lus grub pa'i dus na'ang ye shes lnga dngos: phung po: dbang po: nyon mongs lnga yang ye shes lnga dngos: tha ma yang de nyid dngos su rtogs pas spang blang dgag sgrub kyi mtha' las 'das pas de ltar bla ma'i man ngag gi shes pas bem rig gnyis su med de gcig pa'i gnad kyis zag bcas med par ye shes su yal 'gro ba ni gnyis su med pa'i rtags so:

I will try to translate that back to English from JL's french translation, although I think there is already the version by Erik Fry-Miller which must be readily available (that would save me time!)

Malcolm wrote:

Not necessary, this is passage in question and you are right. On the other hand padmasambhava also makes the point earlier with respect to the conditioned rgyu thig le that all perception of the five elements comes from misperceptions of the five lights.

Author: Malcolm

Date: Friday, September 1st, 2017 at 1:16 AM

Title: Re: FLOODS

Content:

Dan74 said:

What many of us on the Left do, namely label people and speech racist too hastily, in the hope that if we name and shame enough, the problem will just go away, is a wrong approach, I feel. It will just foster resentment and feed these attitudes with people expressing them away from the public eye in increasingly worse ways. It drives the problem underground where it becomes even harder to tackle it. Racism and its much more mildmannered cousin tribalism, are deep human characteristics and have to be dealt with not with violence (whether in act or speech) but in an atmosphere of openness and acceptance, where people can speak out loud about their concerns, share stories, hear each other out and build bridges.

Malcolm wrote:

Sorry, not really into giving White Nationalists, Fascists, Nazis, the KKK, and other right wing creeps an opportunity to speak out loud about their concerns, share their stories, build bridges and so on.

Author: Malcolm

Date: Friday, September 1st, 2017 at 1:03 AM

Title: Re: Election advice from Lama Zopa Rinpoche

Content:

Nicholas Weeks said:

https://www.lamayeshe.com/advice/advice-after-us-election?utm_source=August+2017&utm_campaign=Eletter+August+2017&utm_medium=email

Malcolm wrote:

In the meantime, it is necessary to stem the rising tide of Fascism and environmental devastation ushered in by the Trump Administration.

Author: Malcolm

Date: Friday, September 1st, 2017 at 12:14 AM

Title: Re: Dharma Fellowship

Content:

Lingpupa said:

Web sources say "at Siling", but I have no idea where that is.

Malcolm wrote:

Xining, in Qinghai Province. The Tibetan pronunciation is roughly Siling.

Author: Malcolm

Date: Thursday, August 31st, 2017 at 11:44 PM

Title: Re: Why plants don't have citta?

Content:

mutsuk said:

Insentients having a Buddha Nature is already gone way too far. Far outside Buddhism actually.

Malcolm wrote:

There is however the inconvenient statement by Padmasambhava in the Khandro Nyinthag rgyab chos where he declares that the distinction between the sentient and the insentient is not to be believed, and that it in fact disappears when one attains rainbow body. FWIW.

mutsuk said:

You mean the passage about bem (inert whatever) and rig (awareness) are seen as dual, constituting a wrong view? If yes, it's clear bem is referring here to the body. If not, can you give the quote (in tibetan)?

Malcolm wrote:

Yes, that is the quote. But I do not think bem here strictly refers to only the body. I would have to look at the Tibetan again. It basically states that it seems like like they are different, but that this is not to be believed.

M

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:35 AM

Title: Re: FLOODS

Content:

Kim O'Hara said:

Here in Oz we're seeing at least four times as much coverage of the US flooding as of the Asian flooding, and it's really hard to see any good reason for that.

Malcolm wrote:

Racism. Who cares what happens to brown people?

Strive said:

smh

if u ever went to houston u will find out it is mostly mexican and black ppl that live there

Malcolm wrote:

Yes, and they are the most impacted by the flooding. I wonder why?

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:27 AM

Title: Re: Why plants don't have citta?

Content:

Queequeg said:

Hongaku is usually translated into English as "Original Enlightenment" and is a strain of thought that emerged in Japanese Buddhism where it was believed no effort on the path is necessary because we are already enlightened.

Malcolm wrote:

Definitely a wrong view, even in Dzogchen.

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:25 AM

Title: Re: FLOODS

Content:

Punya said:

... I don't think it only happens in the USA.

Kim O'Hara said:

Here in Oz we're seeing at least four times as much coverage of the US flooding as of the Asian flooding, and it's really hard to see any good reason for that.

Malcolm wrote:

Racism. Who cares what happens to brown people?

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:24 AM

Title: Re: Why plants don't have citta?

Content:

mutasuk said:

Insentients having a Buddha Nature is already gone way too far. Far outside Buddhism actually.

Malcolm wrote:

There is however the inconvenient statement by Padmasambhava in the Khandro Nyingthig rgyab chos where he declares that the distinction between the sentient and the insentient is not to be believed, and that it in fact disappears when one attains rainbow body. FWIIW.

Author: Malcolm

Date: Wednesday, August 30th, 2017 at 5:14 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

It is so sad you do not know what this passage really means.

Anonymous X said:

BUDDHAHOOD IS NOT ATTAINED BY PURPOSEFUL ACTION

If secret rigpa, the actual buddha-dynamic, eludes us,
to attain release by any purposeful action is no option.

“Everything is impermanent and bound to perish”—

how can a tight mesh of body, speech, and mind
reach out to touch its indestructible core?

In the event of failure to intuit intrinsic rigpa, which is pure being there is no chance that we can attain release in this lifetime by any deliberate physical, verbal, or mental act. Religious practice becomes a tense constraining mesh constricting and veiling rigpa, and although some small satisfaction may follow, the product is conditioned and thus certain to fade away, perishing like an earthen pot. Such practice can never attain to the indestructible reality of pure being. Whatever is deliberately created is conditioned and transient, whereas its opposite, the uncreated, is imperishable. Since it is indestructible, pure being can only be seen by nondeliberate, unintended relaxation into the natural state; goal-oriented action is a mesh of constraint

leading us closer to buddhahood by not so much as a hair's breadth.
Such ambition may well be regarded as a futile samsaric trap.

Longchenpa's words seem pretty clear to me.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 1:38 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

But of course they are not, how could they? Buddhadharma is a religious endeavour which implies an ethical, epistemological and existential commitment, the kind of commitment that leaves little room for anything else in your life: we are religious freaks.

Malcolm wrote:

That means that they are like people who study medicinal plants without any confidence in their curative properties.

treehuggingoctopus said:

Not really. Some of them are as confident as it gets. To belabour your metaphor a bit: they study medicinal plants without necessarily making use of them.

Malcolm wrote:

.

The Buddha had a thing or two to say about such tog ge ba rnam.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 12:07 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

My objection is to how Buddhist studies in the West are generally being conducted in Academia, not individuals within Academia, with some notable exceptions who will not be mentioned here.

People are not learning the Dharma in these Universities

treehuggingoctopus said:

But of course they are not, how could they? Buddhadharma is a religious endeavour which implies an ethical, epistemological and existential commitment, the kind of commitment that leaves little room for anything else in your life: we are religious freaks.

Malcolm wrote:

That means that they are like people who study medicinal plants without any confidence in their curative properties.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 12:00 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsuk said:

Seriously ? Not good indeed...

Malcolm wrote:

Seriously. Sangye was calling him on his lack of respect, not his capacity in Tibetan.

mutsuk said:

I see, I had misunderstood your previous statement.

Malcolm wrote:

No worries. I should emphasize that fewer and fewer highly trained khenpos are willing to work with western scholars, primarily due to a lack of care and respect many western scholars exhibit for the subjects of their study. There are not many people like JLA in the Western Academy.

Author: Malcolm

Date: Monday, August 28th, 2017 at 1:05 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsuk said:

Germano .

Malcolm wrote:

BTW, he declared publicly that samaya, something we all think is important, did not apply to him in anyway whatsoever. This really is the essence of the problem.

mutsuk said:

Seriously ? Not good indeed...

Malcolm wrote:

Seriously. Sangye was calling him on his lack of respect, not his capacity in Tibetan.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:57 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I think there is a fundamental misinterpretation of what you think enlightenment entails. You are interpreting words with no real experiential change in the way you function.

Malcolm wrote:

And I think you are equally full of shit. So what? You have no idea what I am talking about.

Anonymous X said:

Please don't tell my mom.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:52 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I'm not arguing that a Buddha is not in possession of knowledge of his own state. It's just that this kind of information has really nothing to do with our own state.

Malcolm wrote:

Of course it does. It allows one who is in possession of knowledge of their own state to understand that it is possible to be possession of the knowledge of one's own state 24/7/365, and that the only difference between a buddha and oneself is whether that knowledge is continuous or interrupted.

Anonymous X said:

I think there is a fundamental misinterpretation of what you think enlightenment entails. You are interpreting words with no real experiential change in the way you function.

Malcolm wrote:

And I think you are equally full of shit. So what? You have no idea what I am talking about.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:35 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsum said:

Germano .

Malcolm wrote:

BTW, he declared publicly that samaya, something we all think is important, did not apply to him in anyway whatsoever. This really is the essence of the problem.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:33 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

There really is no way to know this. This statement seems metaphysical to me.

Malcolm wrote:

It isn't. It is pragmatic. Sentient beings are not always in possession of knowledge of their own state. Buddhas are always in possession of knowledge of their own state.

Anonymous X said:

I'm not arguing that a Buddha is not in possession of knowledge of his own state. It's just that this kind of information has really nothing to do with our own state.

Malcolm wrote:

Of course it does. It allows one who is in possession of knowledge of their own state to understand that it is possible to be possession of the knowledge of one's own state 24/7/365, and that the only difference between a buddha and oneself is whether that knowledge is continuous or interrupted.

Author: Malcolm

Date: Monday, August 28th, 2017 at 8:08 AM

Title: Re: Weather

Content:

Strive said:

very big claims u making there Malcolm. if all buddhas have that ability why still so much death and destruction from natural disasters?

Malcolm wrote:

Buddhas are omniscient, not omnipotent.

Strive said:

you just said your teachers who i assume are buddhas have the ability to stop

hurricanes and tsunamis. how is that not omnipotence? lol

Malcolm wrote:

Buddhas are not omnipotent. Just trust me on that.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:24 AM

Title: Re: Weather

Content:

Strive said:

were they able to stop hurricanes, tsunamis, tornadoes etc?

Malcolm wrote:

Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

Strive said:

very big claims u making there Malcolm. if all buddhas have that ability why still so much death and destruction from natural disasters?

Malcolm wrote:

Buddhas are omniscient, not omnipotent.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:12 AM

Title: Re: Weather

Content:

Strive said:

Do buddhas have the ability to control the weather?

Malcolm wrote:

My teacher, Kunzang Dechen Lingpa, had this ability, as did my other teacher, Ngakpa Yeshe Dorje, who was the official weather controller for the Tibetan Government in Exile until the mid-1980's.

Strive said:

were they able to stop hurricanes, tsunamis, tornadoes etc?

Malcolm wrote:

Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:01 AM

Title: Re: Weather

Content:

Strive said:

Do buddhas have the ability to control the weather?

Malcolm wrote:

My teacher, Kunzang Dechen Lingpa, had this ability, as did my other teacher, Ngakpa Yeshe Dorje, who was the official weather controller for the Tibetan Government in Exile until the mid-1980's.

Author: Malcolm

Date: Monday, August 28th, 2017 at 6:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

As I have mentioned before, it is because you have assumed that dependent arising is identical to temporal causality. I have explained previously that dependent arising is very broad and can encompass more than mere temporal causality.

Malcolm wrote:

There are only three kinds of dependent origination: serial, momentary, and simultaneous. But all three operate within temporal causality. Dependent origination is presented after cause and condition and before karma for this reason.

Sherab said:

Presented by the Buddha himself? If so, where?

Malcolm wrote:

You can understand this from the Ahidharmakosha and its commentaries, especially the one which contains extensive citations from the agamas.

Author: Malcolm

Date: Monday, August 28th, 2017 at 6:19 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Powerful bliss said:

Hi there,

To Malcolm: you know that HHDL doesn't have authority in all the sects and some affirm that his teachings are an evolution and not the tradition. Of course for my part I bow to whatever word he pronounces.

You seem very well learned, can you give some classical sources about my first post:
“I read the whole thread but I can't still figure out whether an inauthentic (or non-qualified) teacher like Sogyal Rinpoche could confer empowerments. The idea here would be that if he has broken completely his samayas, the chain is broken. So for his students there would be no samaya at all from all his empowerments. A solid text of reference other than Shamar Rinpoche on "the meaning of samaya" (quoting the 8th Karmapa) would be very useful”.

Malcolm wrote:

I have already given this source, the Rigpa Rangshar tantra.

Powerful bliss said:

Malcolm, sorry to be so ignorant

If I understood well, you are currently translating the Rigpa Rangshar tantra and Norwegian gave an abstract?

Wouldn't it possible to get a translation of the full chapter about samaya? Or did Norwegian produce the whole thing? What is the relation with Longchenpa?

Malcolm wrote:

The text will be published next year by wisdom. But i have also cited the relevant portions here in a number of threads.

Author: Malcolm

Date: Monday, August 28th, 2017 at 2:44 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Powerful bliss said:

Hi there,

To Malcolm: you know that HHDL doesn't have authority in all the sects and some affirm that his teachings are an evolution and not the tradition. Of course for my part I bow to whatever word he pronounces.

You seem very well learned, can you give some classical sources about my first post:
“I read the whole thread but I can't still figure out whether an inauthentic (or non-qualified) teacher like Sogyal Rinpoche could confer empowerments. The idea here would be that if he has broken completely his samayas, the chain is broken.

So for his students there would be no samaya at all from all his empowerments. A solid text of reference other than Shamar Rinpoche on "the meaning of samaya" (quoting the 8th Karmapa) would be very useful”.

Malcolm wrote:

I have already given this source, the Rigpa Rangshar tantra.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:58 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Mantrik said:

Having established that samaya can be regarded by the student as not bonding if the Guru goes against the Dharma, my initial question was what creates the 'qualified Vajra Master' in the first place?

Malcolm wrote:

Minimum qualifications are that one has received the empowerment for the mandala or deity which one intends to transmit, and has either done the retreat in a perfect way or has the permission from one's guru to give the empowerment. This is the absolute bare minimum to be a "vajramaster."

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:56 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

If vidya/jnana, which is the cessation of ignorance, and supposedly that realization of Buddha, were effected in equipoise, one instant of it would end all circular thinking which it does not as we can see in our own lives. .

Malcolm wrote:

The rigpa of sentient beings is fragmented. The rigpa of buddhas is unfragmented. This is the sole difference between sentient beings and buddhas.

Anonymous X said:

There really is no way to know this. This statement seems metaphysical to me.

Malcolm wrote:

It isn't. It is pragmatic. Sentient beings are not always in possession of knowledge of their own state. Buddhas are always in possession of knowledge of their own state.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:15 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

HHDL, to quote an unimpeachable authority, is on record stating over and over again that if there is a person posing as a Dharma teacher or even a Vajrayāna guru who is behaving in a manner which is not in accordance with the Dharma, and continues to

persist in such behavior after being rebuked by his or her students, the students have no choice but to expose the conduct of that teacher. What else do you want? Some opinion from the Talmud?

dzogchungpa said:

An opinion from the Talmud would be nice.

In all seriousness, there is a passage in Khenpo Ngachung's commentary on WoMPT that makes me wonder if HHDL's view is actually all that traditional. Anyway, it's not so much for me that I am asking but it seems that this is the kind of thing Powerful bliss is after.

Malcolm wrote:

There are plenty of examples in Tibetan history of people driving away fake lamas.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:06 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

OK, I think the following question should be answered definitively, if possible:

Assume a fully qualified guru gives an empowerment in such a way that samaya with a given student is definitely established. Is it possible that such a guru eventually goes off the rails? If that happens, is the student still bound by samaya?

Perhaps the key terms involved, such as "qualified guru", "samaya" and "going off the rails", need to be clarified, but I think this is an important question.

Malcolm wrote:

If the guru in question merely goes insane, harmlessly, yes, the student is still bound by samaya. If the guru begins to break his own samaya by harming others, going against the Dharma, repudiating the Dharma, etc., then the student is free of samaya. For example if some guru starts claiming they have a teaching more profound than the Buddhadharma, this would be a clear sign that it is ok to exit.

dzogchungpa said:

OK, can you provide sources for this? "Harming others" is kind of vague. Just to give a well-known, possibly stupid, example, there is the story of Do Khyentse hunting and so on.

Malcolm wrote:

Do Khyentse, according to legend, was capable to reviving animals he hunted from their butchered remains, so he does not count. In any case killing animals is not grounds for the expulsion of a monk from monastic Sangha, neither is drinking for that matter. But killing a human being constitutes such grounds. I don't think there are any stories of Do

Khyentse killing anyone.

dzogchungpa said:

It seems to me one could easily conclude that a guru is harming others, but actually be mistaken in that assessment. In that case would one break one's samaya by denouncing them, say? Note, I am not saying this with the Sogyal people in mind.

Malcolm wrote:

HHDL, to quote an unimpeachable authority, is on record stating over and over again that if there is a person posing as a Dharma teacher or even a Vajrayāna guru who is behaving in a manner which is not in accordance with the Dharma, and continues to persist in such behavior after being rebuked by his or her students, the students have no choice but to expose the conduct of that teacher. What else do you want? Some opinion from the Talmud?

It is absolutely clear what "Not in accordance with the Dharma" means — taking the life of human beings (including abortions), stealing, sexual misconduct, lying and other verbal non-virtues out of malice, greed, or ignorance. In other words, if a guru has a pattern of behavior which is based on the ten nonvirtues, it is pretty clear that such a guru should be abandoned, and if their behavior warrants it, they should be exposed.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:51 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

If vidya/jnana, which is the cessation of ignorance, and supposedly that realization of Buddha, were effected in equipoise, one instant of it would end all circular thinking which it does not as we can see in our own lives. .

Malcolm wrote:

The rigpa of sentient beings is fragmented. The rigpa of buddhas is unfragmented. This is the sole difference between sentient beings and buddhas.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:37 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Arnoud said:

[

Malcolm, you have translated either of these texts?

Malcolm wrote:

Buddhahood in This Life covers exactly the same topics as the Tshig Don mDzod.

My job right now is to work on the 17 tantras and their commentaries, so I am devoting my attention to those. I think JLA has translated the whole lot in French, and more.

Mutsuk will have more information on that score.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:22 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

I cannot tell you the number of obvious errors I see in PhD dissertations on a regular basis, particularly with respect to Vajrayāna topics.

mutsum said:

And I could say the same of all those "dharmic" translations of Vajrayana and Dzogchen texts. For instance, there is not a single translation of the Ye-shes bla-ma available in published form that is worth the price it costs. They are all flawed. And Sangye Khandro "putting Germano in his place" should first start to learn a little bit of classical tibetan before she starts criticizing others. Her Tshig-don mdzod is replete with mistakes, imprecise renderings, misidentifications of the grammatical subject in sentences, incapacities of contextualizing quotations (and therefore, again, misidentifying the grammatical subject) and so forth. On the other hand, with the exception of the lexicon (and I guess everyone has his/her own lexicon), I haven't found any such mistakes in Germano's works so far.

Malcolm wrote:

Whatever one may think of Lama Chonam and Sangye's translations, she would never be so arrogant as to present togal topics in a public setting in which many people had no transmission of Dzogchen. People will be able to listen to the recording of the conference and judge for themselves.

It is a question of respect for the Dharma here that is at issue, not translations. The errors to which I refer are not translations errors per se, but errors in basic knowledge of Dharma which one cannot learn properly in present day academic settings, a point with which I am sure you will agree.

Naturally, those people who have first received a traditional shedra education or some approximation of the same before going into western degree programs are not as likely to make those basic errors.

M

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:18 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

OK, I think the following question should be answered definitively, if possible:

Assume a fully qualified guru gives an empowerment in such a way that samaya with a given student is definitely established. Is it possible that such a guru eventually goes off the rails? If that happens, is the student still bound by samaya?

Perhaps the key terms involved, such as "qualified guru", "samaya" and "going off the rails", need to be clarified, but I think this is an important question.

Malcolm wrote:

If the guru in question merely goes insane, harmlessly, yes, the student is still bound by samaya. If the guru begins to break his own samaya by harming others, going against the Dharma, repudiating the Dharma, etc., then the student is free of samaya. For example if some guru starts claiming they have a teaching more profound than the Buddhadharma, this would be a clear sign that it is ok to exit.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 10:32 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

...People are not learning the Dharma in these Universities....

Quay said:

Yup. It all depends on one's priorities and what any one person desires in this life. For me, as a former member of academe, this expresses my thoughts and view clearly:

Knowledge is as infinite as the stars in the sky;
There is no end to all the subjects one could study.
It is better to grasp straight away their very essence--
The unchanging fortress of the Dharmakaya.
--Longchenpa

Author: Malcolm

Date: Sunday, August 27th, 2017 at 9:56 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

My objection is to how Buddhist studies in the West are generally being conducted in Academia, not individuals within Academia, with some notable exceptions who will not be mentioned here.

People are not learning the Dharma in these Universities. I cannot tell you the number of obvious errors I see in PhD dissertations on a regular basis, particularly with respect to Vajrayāna topics.

The situation with Madhyamaka, and so on is a bit better, but not much.

M

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:38 AM

Title: Re: Can someone explain the False Aspectarian View vs the True Aspectarian View?

Content:

Losal Samten said:

Therefore, the authentic Chittamatra is the system of the True Aspectarians (who are authors of excellent treatises). On the other hand, in saying that the outer object is not even truly existent as the mind, the False Aspectarians are a little closer to the understanding that things are empty of true existence and thus provide, in a manner of speaking, a bridge to the Madhyamaka. Although in the correct ordering of things the False Aspectarians are, as a result, placed higher on the scale of views, nevertheless, because the system exhibits many inconsistencies on the level of the conventional truth, the conventional should be expounded according to the system of the True Aspectarians.

Malcolm wrote:

This is Mipham following Rongston Sheja Kunrig.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:32 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

[

I especially appreciate that they usually don't say outrageous things and then three

months later say the opposite.

Malcolm wrote:

Yes, they just say outrageous things and refuse to change at all.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:18 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I repeat, you are stating something that I have addressed early in this discussion.

Astus said:

The only place you seem to have addressed this was on <https://dharma.wheel.net/viewtopic.php?p=401570#p401570>. There you state that the ultimate is both functional and impermanent. Such a statement actually turns the ultimate into the relative.

Sherab said:

As I have mentioned before, it is because you have assumed that dependent arising is identical to temporal causality. I have explained previously that dependent arising is very broad and can encompass more than mere temporal causality.

Malcolm wrote:

There are only three kinds of dependent origination: serial, momentary, and simultaneous. But all three operate within temporal causality. Dependent origination is presented after cause and condition and before karma for this reason.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 6:53 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Mantrik said:

Perhaps you mean US academia. Martin Boord, Robert Mayer and Cathy Cantwell appear friends to Buddhадharma in my experience.

Malcolm wrote:

Exceptions prove the rule, though Robert Mayer, who seems a very nice person, has no personal interest in Tibetan Buddhism apart from intellectual curiosity.

treehuggingoctopus said:

Duckworth? Pettit? Wallace? Dahl? Koppl?

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

You really have no idea how much the Western Academy has alienated their former informants. It has gotten to the point where many very respected khenpos refuse to admit "researchers" to their teachings at all.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 3:27 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

tiagolps said:

That sounds interesting, is there a video of that?

Malcolm wrote:

There will be an online recording. It is was during the contemplative language plenary.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 3:16 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

Mantrik said:

Perhaps you mean US academia. Martin Boord, Robert Mayer and Cathy Cantwell appear friends to Buddhadharma in my experience.

Malcolm wrote:

Exceptions prove the rule, though Robert Mayer, who seems a very nice person, has no personal interest in Tibetan Buddhism apart from intellectual curiosity.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 12:45 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

So, to sum up, yup.

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 11:38 PM

Title: Re: General questions on getting started

Content:

Varis said:

And again, building off the last question, how does one actually begin in the Sakya sect? I know, for example, Gelugpas start first with the Lam Rim, but what do Sakyapas start with? Some centers public classes seem to focus on teaching Shantideva's Bodhicaryavatara, others seem to only hold lessons on basic meditation publically.

Malcolm wrote:

Sakyapas usually start with Vajrayāna practice right away and fill in the graded path as one goes along.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 1:46 PM

Title: Re: Major hurricane hitting Texas

Content:

Malcolm wrote:

From the Effortless Accomplishment of Wishes:

SA CHU ME LUNG JUNG WEY BAR CHEY KYI/

When fearful times come and there is danger for the illusory body

GYU LUS NYEN CHING JIG PEY DU JUNG TSE

because of obstacles of the elements of earth, water, fire and air;

YID NI THE TSOM MEY PAR SOL BA DEB

by offering a supplication without second thoughts or doubt

ORGYEN JUNG WA ZHI YI LHA MOR CHEY

to Padmasambhava with the goddesses of the four elements

JUNG BA RANG SAR ZHI WAR THE TSOM MEY

without doubt the elements will be naturally pacified:

ORGYEN PADMA JUNG NEY LA SOL WA DEB

I supplicate Padmasambhava of Oddiyāna

SAM PA LHUN GYI DRUB PAR JIN GYI LOB

bless us that our wishes be effortlessly accomplished!

Tenma said:

I'm in Texas, so I would like to recite this prayer. However, which form of Padmasambhava is this to and a mantra for this? I'm reciting the Nagesvararaja as the hurricane seems to be more of angry nagas, so I'm using that instead. Though Padmasambhava seems better, so what can I use?

Malcolm wrote:

You just recite this prayer.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 12:12 PM

Title: Re: Major hurricane hitting Texas

Content:

Malcolm wrote:

From the Effortless Accomplishment of Wishes:

SA CHU ME LUNG JUNG WEY BAR CHEY KYI/
When fearful times come and there is danger for the illusory body

GYU LUS NYEN CHING JIG PEY DU JUNG TSE
because of obstacles of the elements of earth, water, fire and air;

YID NI THE TSOM MEY PAR SOL BA DEB
by offering a supplication without second thoughts or doubt

ORGYEN JUNG WA ZHI YI LHA MOR CHEY
to Padmasambhava with the goddesses of the four elements

JUNG BA RANG SAR ZHI WAR THE TSOM MEY
without doubt the elements will be naturally pacified:

ORGYEN PADMA JUNG NEY LA SOL WA DEB
I supplicate Padmasambhava of Oddiyāna

SAM PA LHUN GYI DRUB PAR JIN GYI LOB
bless us that our wishes be effortlessly accomplished!

Author: Malcolm

Date: Saturday, August 26th, 2017 at 6:41 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

tingdzin said:

I haven't had time to read the whole paper yet (if it's worth it, and if the discussion is still continuing next week, I may have more to say), but the "main thesis" in the quote by Grigoris that started the ball, to wit:

Grigoris said:

The main thesis of this paper is that in the medieval period, Tantric Buddhism (mantranaya, vajrayāna) and Tantric Śaivism (mantramārga) were conterminous, coeval, and co-functional.

tingdzin said:

...is wrong right off the bat.

Malcolm wrote:

Yup.

tingdzin said:

Even if one accepts the dependence on certain so-called Yogini tantras were influenced

by or even derived from Shaiva tantras (an assertion which is still being refined -- and bitterly contested -- by those scholars who have the most in-depth knowledge of these two subjects), the author is (to begin with) completely ignoring the whole esoteric tradition within Buddhism that had already been developing in Central and East Asia during the period in question ("medieval" is a loaded word better not used unless defined), relying on, traditionally the Mahavairocana and Vajrasekhara scriptures, but also including a lot of practices and lines that have since died out. These Vajrayana practices were not transgressive (mostly), and were in no way dependent on either the Yogini tantras or Shaiva stuff.

Malcolm wrote:
Yup.

tingdzin said:
This tendency to equate Vajrayana Buddhism with late Indian-tantra-based Buddhism is common among narrow-minded Indic specialists, but it ignores a lot of factual information about the development of what is called Vajrayana. But even if the author had added the qualifier "in India" to the above quote, it still is biased towards those scriptures which happened to make their way into Tibet and provided the main esoteric scriptural authority for the surviving New Transmission schools in Tibet, and is thus still incomplete.

Malcolm wrote:
Yup.

Author: Malcolm
Date: Saturday, August 26th, 2017 at 3:32 AM
Title: Re: We are a Kali Yuga culture
Content:

Strive said:
too much whining going on here. if maybe u ppl spent some time in 3rd world countries then u would feel more grateful. maybe this is one of the reason why theres so much depression and drugs in the west. it is because of ungratefulness

Malcolm wrote:
Yes, we should be grateful to the third world for providing those who live in the West the lifestyle to which we have become accustomed at the expense of the world's environment.

Author: Malcolm
Date: Saturday, August 26th, 2017 at 1:19 AM
Title: Re: We are a Kali Yuga culture
Content:

Nyedrag Yeshe said:

But we can't deny that huge social and cultural advancements do exist!

Malcolm wrote:

Global pollution, cancers, mass extinction, environmental destruction, and global warming hardly deserve to be called "huge social and cultural advancement."

Nyedrag Yeshe said:

Sarcasm, rhetorics and typical Malcolm arrogance! Point out when I said that these things are advancements!? I was very clear in pointing out which things have some positive changes regarding today's world and the ancient one!

You like putting out your expertise, but can you interpret a text proeprly?

Malcolm wrote:

In general, we live in the age of the five degenerations. One can try to paint things in a better light, but I don't think things are better at all.

Author: Malcolm

Date: Friday, August 25th, 2017 at 11:55 PM

Title: Re: We are a Kali Yuga culture

Content:

Nyedrag Yeshe said:

But we can't deny that huge social and cultural advancements do exist!

Malcolm wrote:

Global pollution, cancers, mass extinction, environmental destruction, and global warming hardly deserve to be called "huge social and cultural advancement."

Author: Malcolm

Date: Friday, August 25th, 2017 at 1:32 PM

Title: Re: Semen

Content:

Jyotish said:

Clearly the tibetan medicine treats semen as a waste product.

tingdzin said:

This does not follow from the quote you cite.

Jyotish said:

Their impure part is the stomach phlegm, bile, sebum, grease, teeth and nails, oil of the pores and the anus, reproductive fluid (sa bon).

tingdzin said:

One reason the teachings on thigle are (or were formerly) kept secret is because of

reductionist understandings of the relevant vocabulary that can lead to serious errors in practice.

Malcolm wrote:

Since semen, the reproductive fluid, is instrumental in male bliss, it is supposed to be conserved if one is doing completion stage practice. It is however still a waste product of digestion. Ojas, mdangs, is more important than semen.

Author: Malcolm

Date: Wednesday, August 23rd, 2017 at 9:04 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Lhasa said:

Does khrid need to be live in person, or if the Lama says read this book, it's good enough?

Malcolm wrote:

If the guru says read this book it is enough.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:15 PM

Title: Re: Rigpa and mindfulness

Content:

CedarTree said:

I am no Dzogchen student or master, but do you think Rigpa is somewhere?

Malcolm wrote:

Rigpa has a location. Ditto about what said above.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:14 PM

Title: Re: Rigpa and mindfulness

Content:

Malcolm wrote:

If you want to understand what this means you need to find a Dzogchen master and dedicate yourself to the teachings. Your speculations are way off base. But I cannot correct them because this is not a proper forum for doing so.

Aryjna said:

This quote seems to relate to a question I have had recently but have not had an answer for yet:

da khyed rang rnam rig pa mdun gyi nam mkha' la/ bzo med du ce re/ yengs med du hrig ge/ dmigs med du gsal le ba/ 'od ka'i ngang du zhog cig bya

"Now, you all [meaning the students] should look without artifice at [your] vidyā in the sky in front [of you]; vividly without distraction; clearly without support; resting in the state of radiance.

It is from this thread:

<https://dharmawheel.net/viewtopic.php?f=66&t=23461&start=380#p353991>

Unless it is a figure of speech, it implies that rigpa (at least in the case of someone who is still a beginner) may be found specifically where one applies mindfulness at a given moment. If you are focusing on the eye consciousness for example, you may be able to integrate that and be in rigpa in your eye consciousness. With this idea in mind, one may consider the various methods for recognizing rigpa to work on the same assumption. Then again, the above quote perhaps would be more correctly read as an instruction not to focus on vision but on nothing in particular. But the question still stands.

As I understand, it is not possible to be mindful of everything simultaneously. For example, you may be mindful of your vision, but doesn't that mean that at that moment you are not really mindful of your hearing?

Is there a connection between rigpa and mindfulness in this regard, where rigpa is found in the specific experience only, or is rigpa all-encompassing? I have never seen this discussed before.

I am inclined to think that rigpa is not tied to mindfulness in this way, but that would probably mean that it is possible to fall in a ditch because you did not notice it while being in rigpa.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:09 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot a variation depending on Nyingma influenced), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

KrisW said:

Is the tonwang of the namcho shitro sufficient, or are you mentioning a specific shitro

empowerment?

Malcolm wrote:

In ChNN's system Dzogchen transmission is all you need, and then the lung and khrid for a given deity.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 12:33 PM

Title: Re: We are a Kali Yuga culture

Content:

Strive said:

Kali yuga is nonsense. we live in more peaceful time than ever before in human history. and average human age is increasing too.

Malcolm wrote:

Uh huh, sure.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 8:52 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I could not find your quotation in Sutta Nipata.

Malcolm wrote:

It is in the sutta where someone asks the Buddha what happened to a given arhat who had died.

Sherab said:

The closest I could find is this "For when a person is inwardly quiet, there is no where a self can be found; where then could a non-self be found?" Tuvataka Sutta. It is likely that you made a mistake.

Malcolm wrote:

No, I did not make a mistake.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 12:07 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Minobu said:
actually there are three questions.

1)why cannot can one make Buddha Mahavairocana their guru , even though you cannot meet them in person.

2)
so one can never make a Buddha their Guru, or just Buddha Mahavairocana as your guru ?

3)
I heard different Tibetans Lamas met with Buddha goddess Tara, Buddha Manjushri, Buddha Avalokiteshvara and received teachings from Them...so is this myth?

Malcolm wrote:
No, because you cannot meet them in person. There is no way they can give you transmission.

You also cannot make the Buddha your guru, since he passed 2500 years ago.

as to three, these lamas were highly realized, but even they began with human lamas.

Author: Malcolm
Date: Monday, August 21st, 2017 at 11:36 PM
Title: Re: Wangdu prayer flags, and new vs old termas
Content:
pemachophel said:
Loppon,

When you say your teacher (H.H. Kunzang Dechen Dorje?) told you it's better to practice newer terma because there is less chance the lineage has been damaged by broken samaya, are we talking about one's own particular lineage or all existent lineages of a terma cycle?

Malcolm wrote:
He named Longchen Nyinthig, Chetsun Nyinthig, and so on as examples of older termas where the lineage has been weakened by broken samaya.

pemachophel said:
IOW, if one lineage of a particular cycle has been damaged, does that affect all lineages of that cycle?

Malcolm wrote:
Yes, I am pretty certain that is what he meant.

pemachophel said:

Or, if one knows their particular lineage of a particular terma cycle has not been damaged by broken samaya, is one "good to go?" For instance, one's particular lineage of Lonchen Nyingthig since you (or your Teacher) used that as an example.

I ask this because one frequently hears Tibetans say that their particular lineage of this or that terma is "special," "pure," "unbroken," etc.

Malcolm wrote:

He was pretty clear that the shorter the lineage the better.

Of course, this does not mean that these older teachings are worthless, of course not. But if you can receive teachings from an authentic tertön, directly or from someone like Thrinley Norbu, Dzongsar, Chatral Rinpoche, Garab Doje, Khenpo Lodo Tsultrim, Khenpo Namdrol, etc., who received them directly, it is better.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:27 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

You can't meet Mahavairocana in person.

Losal Samten said:

As an aside, can 8th bhumi bodhisattvas meet the mahasambhogakaya, or only regular sambhogakayas?

Malcolm wrote:

They meet whoever is in Akanistha

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:12 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

heart said:

I never heard anyone, except you, say this. Do you have a source for this?

/magnus

Malcolm wrote:

Well, Ayang Rinpoche mentioned this in a retreat. Bakha Tulku reaffirmed it when he gave us the Guhyagarbha empowerment, since I asked him about it.

heart said:

Maybe I don't understand but are you saying that if you have the Shitro empowerment you don't need a Khrodha Kali empowerment to practice Khrodha Kali, for example in the Dudjom tradition?

/magnus

Malcolm wrote:

According to my understanding, if you have a major Shitro empowerment, it covers all deities because all yidams are included in the 100 peaceful and wrathful deities. Of course it is better to have the wang, but it is not completely necessary.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:07 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Minobu said:

how does one go about making Buddha Mahavairocana one's guru without any human contact, or human guru?

It would seem like the best option , if it is available.

Malcolm wrote:

You can't.

Minobu said:

why?

Malcolm wrote:

You can't meet Mahavairocana in person.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:06 PM

Title: Re: Wrathful Black Hayagriva

Content:

Toenail said:

Lung is a tibetan invention.

Malcolm wrote:

No, in fact it is grounded in how Vedic texts were passed on.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:54 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:
antbird said:
Hello Friends, have some one ordered here recently successfully?
No respond, no book so far...

heart said:
I also ordered and got nothing. Pretty bad.

/magnus

Malcolm wrote:
Some people when through this before with eric.

Author: Malcolm
Date: Monday, August 21st, 2017 at 7:17 AM
Title: Re: Empowerment question Krodha Kali / Dudjom Tersar
Content:
Malcolm wrote:
The Nyingma view is that if you receive a Shitro empowerments, then all you really need for any deity is the lung and khrid.

heart said:
I never heard anyone, except you, say this. Do you have a source for this?

/magnus

Malcolm wrote:
Well, Ayang Rinpoche mentioned this in a retreat. Bakha Tulku reaffirmed it when he gave us the Guhyagarbha empowerment, since I asked him about it.

Author: Malcolm
Date: Monday, August 21st, 2017 at 7:09 AM
Title: Re: Tibetan Zen
Content:
Sherab said:
I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

Sherab said:

I could not find your quotation in Sutta Nipata.

Malcolm wrote:

It is in the sutta where someone asks the Buddha what happened to a given arhat who had died.

Author: Malcolm

Date: Monday, August 21st, 2017 at 6:30 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

antbird said:

Hello Friends, have some one ordered here recently successfully?

No respond, no book so far...

Malcolm wrote:

As far as I know he has been at Tara Mandala translating for their Drupchen.

Author: Malcolm

Date: Monday, August 21st, 2017 at 6:28 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

Everything is included in the guru — this is why one's choice of guru is so crucial, and why the importance of choosing a qualified one is paramount.

Minobu said:

how does one go about making Buddha Mahavairocana one's guru without any human contact, or human guru?

It would seem like the best option , if it is available.

Malcolm wrote:

You can't.

Author: Malcolm

Date: Monday, August 21st, 2017 at 1:56 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

michaelb said:

The two main Dudjom Tersar Drolo practices discovered by Dudjom Rinpoche have the same lineage, the same mandala (pretty much), and the same mantra, but require different empowerments. Always wondered why but if it's like that with one Dudjom Tersar yidam, I imagine it would be the same for others. The two tersar Vajrakilaya practices also require separate empowerments, but they are more different than the two Drolo practices.

Malcolm wrote:

With respect to those two Drollo wangs, one is more related to mahāyoga and the other is more related to anuyoga.

When I received this from Ngagwa Yeshe Dorje, however, he combined the two empowerments together.

M

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:46 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot of variation depending on Nyingma influenced), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

Grigoris said:

Thank you for this clarification.

Malcolm wrote:

Norbu Rinpoche and Kunzang Dechen Lingpa's view (and other Dzogchen masters) is that if you have received Dzogchen transmission, all you need is the lung and khrid, you do not even need a formal wang. Since Dzogchen transmission is the essence of all empowerments.

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:30 AM

Title: Re: Wangdu prayer flags, and new vs old termas

Content:

Malcolm wrote:

With respect to older termas, and traditions, the problem is mainly that accumulation of broken samaya in the lineage overtime. On the other hand, if you receive an older terma or teaching on Lamdre for example, from a highly realized person, then it is the same as receiving a fresh terma. However, it is axiomatic that a tertön is a highly realized person.

paël said:

How to know who is tertön? Is The 41st Sakya Trizin tertön?

Malcolm wrote:

HH Sakya Trizin, I have heard, has revealed some termas. But I have no confirmation of this for sure. He is the reincarnation of Apam Tertön.

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:15 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

The mantras are different, the mandalas are different, the lineage is different, and the teaching is different.

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot of variation depending on Nyingma influenced), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 11:39 PM

Title: Re: Wangdu prayer flags, and new vs old termas

Content:

michaelb said:

I was thinking about this in relation to practising a yidam like Vajrakilaya. So, supposing one's yidam is Vajrakilaya, would it be better to practice a recent terma Phurba practice like that of Khenpo Jigme Phuntsok rather than Dudjom Tersar, Putri Regphung, and better to practice Putri Regphung rather than Namchak Pudri, and better to practice Namchak Pudri rather than Longchen Nyingthig's Vajrakilaya, and better to practice Longchen Nyingthig's Vajrakilaya rather than Jigme Lingpa's Phurba Gyu lug or Khon lug Phurba?

Surely, age isn't the only deciding factor? Khenpo Jigme Phuntsok's Phurba Gurkukma is quite short and unelaborate compared to, say, Namchak Pudri. Maybe that would be better as a main practice as it includes lots of other stuff?

Any thoughts would be gratefully received.

Malcolm wrote:

Any teaching you can receive directly from an authentic tertön will have the most blessings, especially if they are still living. Any recent terma which has as short a lineage as possible will have more blessings than a longer one. For example, these days people practice Putri Repung as the sadhana, on the basis of Namchag Putri, which has many instructions.

With respect to older termas, and traditions, the problem is mainly that accumulation of broken samaya in the lineage overtime. On the other hand, if you receive an older terma or teaching on Lamdre for example, from a highly realized person, then it is the same as receiving a fresh terma. However, it is axiomatic that a tertön is a highly realized person.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 11:33 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

No. It does not. The lineage is completely different.

Grigoris said:

Since when are Yidam and their activities lineage specific? Is the Dudjom Tersar Thorma Nagmo a different Thorma Nagmo to the one Pepijn received? Does this hold true just for Thorma Nagmo or for every Yidam empowerment that is not "shared"?

Seems sort of weird to me...

Malcolm wrote:

The mantras are different, the mandalas are different, the lineage is different, and the teaching is different.

For example, on the basis of receiving Hevajra in Sakya, one cannot practice the Ngok lugs tradition from Marpa and vice versa. Same with Vajrayogini. Receiving Vajrayogini in Kagyu, does not qualify you to practice Naro Khachö in Sakya, even though the mantra is identical.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 10:52 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Bodhi Bhadra said:

Hi there,

I got a question: I received the empowerment of Krodha Kali / Troma Nagmo during the Dam NGAG DZO empowerments (CHOD-Zhije) that I received from DKR. Now I am mostly practicing Dudjom Tersar and was thinking does this empowerment also service as a basis for the practice of Troma Nakmo of Dudjom Lingpa?

Thank you,

Pepijn

Malcolm wrote:

No. It does not. The lineage is completely different.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 1:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Norwegian said:

Greg, it's really stupid behavior to post a spoiler from an episode that hasn't officially aired yet on HBO. The episode in question was a leak.

Virgo said:

Honestly, you don't have him on ignore? What the FRACK!????!!! Tht is SO CRAZY FRACKIN' BULLSHIT that you don't/ end of the world.

Kevin

Malcolm wrote:

Well it looks like this thread has truly run its course.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 1:26 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Norbu rinpoche is the most criticized teacher in all of Tibetan Buddhism, and his students also. We are used to it.

Calling someone a bore is not an attack, btw, it is an opinion.

Grigoris said:

I am sure you can justify it to yourself in any number of ways, but your "opinion" is a personal attack on Rinpoche's character and personality and, as such, serves no positive purpose. Like I said: if somebody else did the same thing to Norbu Rinpoche...

Malcolm wrote:

You are definitely entitled to your opinion.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 12:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Of course, I'm not disagreeing, but DJKR likes to provoke..

Malcolm wrote:

He is not provocative, he is a tiresome bore, yada yada yada, always going off on the same point, like a scratched cd.

Grigoris said:

Dude, relax, you are talking about the teacher of a number of people here. If somebody launched personal attacks about your teacher's personality and style, you would have a hissy fit. So chill out.

Malcolm wrote:

Norbu rinpoche is the most criticized teacher in all of Tibetan Buddhism, and his students also. We are used to it.

Calling someone a bore is not an attack, btw, it is an opinion.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:56 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

BTW, where is your teacher Namkhai's response?

Malcolm wrote:

Does he need to have one?

dzogchungpa said:

Well, he's kind of a member of the Tibetan Buddhist stratosphere. His guidance would be quite helpful at this time, don't you think?

Malcolm wrote:

Maybe for someone else, I don't need it though. I have my own mind and do not depend on my gurus for my political and social convictions.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:23 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

And what about Dzongsar's own preconceived ideas? Or are we to assume he doesn't have any? It's all pure compassion untainted with any ignorance at all?

dzogchungpa said:

Well, you have to admit, he did a little better than:

Malcolm wrote:

Sogyal's realization is a nonissue. All that matters is whether he has any civil or criminal liability. The rest of it is irrelevant.

dzogchungpa said:

BTW, where is your teacher Namkhai's response?

Malcolm wrote:

Does he need to have one? Basically, Dzongsar's students need to understand that if their guru is going to criticize others, he is opening himself up for criticism in return.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:22 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

heart said:

I find this relevant: <http://levekunst.com/club-nondualite/>

EPK said:

There is no need for someone else to cut down your ego, since there never was an ego to find anywhere.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:06 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Of course, I'm not disagreeing, but DJKR likes to provoke..

Malcolm wrote:

He is not provocative, he is a tiresome bore, yada yada yada, always going off on the same point, like a scratched cd.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 10:51 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

I don't think DJKR's text was as bad as this makes it out to seem:

I mean, was her faith in the dharma really only dependent on one Rinpoche's words?

Grigoris said:

On the misunderstanding of one Rinpoche's words?

tiagolps said:

Exactly, the way he wrote that text is no different than the way he writes everywhere else. He evens speaks like that, all one has to do is hear one of his free online dharma talks, so it's not like he made the text confusing or long on purpose.

And the funny thing is, he warned that "readers of the New Yorks Times" would "pick and choose the bits and pieces that fit in with their own preconceived ideas". And thats exactly what she did in that one.

Malcolm wrote:

Really, just readers of the NYT? You mean there aren't tons of folks lining up behind Dzongsar, picking and choosing the bits that fit in with their own preconceived ideas. And what about Dzongsar's own preconceived ideas? Or are we to assume he doesn't have any? It's all pure compassion untainted with any ignorance at all?

Author: Malcolm

Date: Saturday, August 19th, 2017 at 9:35 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Vajrayāna fundamentalism is a real problem when people are being physically, sexually, and emotionally abused by their teachers. Fortunately, Migyur Rinpoche and HH Dalai Lama have shown that not everyone in the Tibetan Buddhist stratosphere is more concerned with maintaining appearances than student welfare.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 9:10 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

How does an Arahant come out of this to continue to Buddhahood?

or

What comes out of this to continue to Buddhahood?

Malcolm wrote:

Let's not conflate Hinayāna with Mahāyāna. I was responding to Sherab using a Hinayāna text to rebut a point he made using a Hinayāna text.

CedarTree said:

Thanks for that clarification Malcolm, I thought you were coming from a Mahayana context.

I would still be interested to know what of an Arahant or how the Arahant comes back from Nirvana in a Mahayana context? I have never seen this discussed much only that it happens on the development towards Buddhahood to which Tibetan Buddhism in particular usually has a great corpus of understanding developed versus Zen (Zen I believe simply has not developed this area of development to nearly the degree of Tibetan understanding).

Malcolm wrote:

Arhats mistaken an absorption of cessation, nirodhasamapati, for nirvana. They remain in this forever unless they aroused by a buddha. This is found in the Lankasūtra, etc.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 7:44 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

CedarTree said:

How does an Arahant come out of this to continue to Buddhahood?

or

What comes out of this to continue to Buddhahood?

Malcolm wrote:

Let's not conflate Hinayāna with Mahāyāna. I was responding to Sherab using a Hinayāna text to rebut a point he made using a Hinayāna text.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 7:09 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Are you saying that there is no annihilation of the causes for the arising of afflictions? That there is no reason whatsoever for the absence of a cause for arising? And that cessation being a mere absence of <whatever> just happens to be?

Malcolm wrote:

Correct. Otherwise cessations would be conditioned, but they are not. When emptiness

is truly seen the causes for samsara just disappear. That is the point.

Sherab said:

I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 4:32 AM

Title: Re: Individuality, Nonduality, Anatta, Nirvana

Content:

Wayfarer said:

As far as there being 'agents' - clearly there are agents, otherwise, there would be no Dharmawheel, as all the entries are written by people. It's the agent's 'wishing to experience enlightenment' which is the issue. So long as there is the thought of 'something to attain', then that is not realising emptiness.

Malcolm wrote:

There are no agents. There are only actions. This is covered in the refutation of moving movers in chapter two of the MMK.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 12:23 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

I'm not trying to be rude to you, but you haven't had either realization of Avaita or Dzogchen yet you speak as if you know them intimately. You cannot judge anything using conceptual imagery. Read the poems again, please. There is a message there for you, and all of us!

Malcolm wrote:

Neither have you, as far as I know.

Anonymous X said:

That was the message.

Malcolm wrote:

Ezcellent. So we are all this:

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:34 PM

Title: Re: Newly-translated Patrul Rinpoche Chod text

Content:

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:29 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

Within the Buddhist Vajrayana context, how can there be a samaya bond to a root guru, if you haven't yet found the true nature of mind?

Malcolm wrote:

This is definitely a Dzogtchen point of view. Dzongsar's point of view seems more informed by Sakya, which means that any major empowerment you take creates that sort of bond.

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:20 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

I'm not trying to be rude to you, but you haven't had either realization of Avaita or Dzogchen yet you speak as if you know them intimately. You cannot judge anything using conceptual imagery. Read the poems again, please. There is a message there for you, and all of us!

Malcolm wrote:

Neither have you, as far as I know.

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:13 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

My remark assumes you are following a qualified guru.

Grigoris said:

Need I point out that people believe all sorts of nutcases are qualified gurus because there is n't like a guru university with a guru degree and postgrad that you can check on. A person that is qualified in one lineage may not be considered qualified in another. Etc...

Malcolm wrote:

The qualifications of the guru are mentioned in many tantras.

And in fact there are guru universities, called shedras. Graduates of them are called loppons, khenpos, and geshe.

My advice to beginners is to always seek teachings from lineage heads, and then work out from there.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:57 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Oh, and BTW, bringing up Naropa and Tilopa, etc. is bullshit. Please stop doing it. The twelve trials are just stories, didactic stories to show what a huge egotist Naropa was. They doubtless have some basis, but they are exaggerated way beyond anything anyone can reasonably accept as anything other than Indian/Tibetan dramatic hyperbole.

tiagolps said:

BTW, aside from his relationship with Naropa, how do you feel about Tilopa's famous stories about him eating live fish and frogs and his ability to liberate the consciousness of each animal?

Malcolm wrote:

This is a common trope about Mahāsiddhas. Is it literal or a didactic story? Don't know, I wasn't there. But I think it can be better understood as a symbol.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:07 PM

Title: Re: Dharma Fellowship

Content:

Malcolm wrote:

This is bold:

For centuries this simple and direct mode of meditation has been taught within the formal context of traditional Buddhism. Natural Mind Meditation is also known as

Mahamudra or Dzogchen. Certain forms of Chinese Ch'an or Japanese Zen are the same as Natural Mind Meditation.

<http://www.naturalmindmeditation.com/school>

At this point, there is also no direct link to Connie Mitchell's profile anywhere in the site. No direct link to Devenish either.

tiagolps said:

hum Nevertheless, it has been our ambition to extract, repackage and present the essence of these precious teachings in a manner completely free of religious belief or dogma. The religiously unaffiliated and affiliated, alike, benefit equally from this curriculum.

Malcolm wrote:

Yup, new age bullshit.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:59 PM

Title: Re: Dharma Fellowship

Content:

Malcolm wrote:

This is bold:

For centuries this simple and direct mode of meditation has been taught within the formal context of traditional Buddhism. Natural Mind Meditation is also known as Mahamudra or Dzogchen. Certain forms of Chinese Ch'an or Japanese Zen are the same as Natural Mind Meditation.

<http://www.naturalmindmeditation.com/school>

At this point, there is also no direct link to Connie Mitchell's profile anywhere in the site.

No direct link to Devenish either. You have to dig a bit through past

<http://www.naturalmindmeditation.com/who-we-are>.

Seems very new agey, all this talk of octaves,

BTW, you can the first three octaves today for the low, low, price \$999 (Canadian I hope).

Has the best marketing for westerners too, "A Natural Mind Meditation teacher doesn't just decide to teach. She or he is "installed" to teach," the promise of a career path always works for westerners.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:46 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Vasana said:

I really think it's as simple as Malcolm said earlier which was roughly something like 'If you have confidence you've received it, then you did.'

Grigoris said:

I don't think it is that easy: what if the lama did not have the training to give the empowerment? The realisation? What if the empowerment procedure/text was not followed correctly? What if it was not an actual empowerment but something made up by some charlatan? Etc...

Not simple at all.

Malcolm wrote:

My remark assumes you are following a qualified guru.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:43 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

Lamas are not deity impresarios.

smcj said:

Impresarios? No.

Conduit? Eh, maybe.

Embodiment? Supposedly.

Sambogakaya Service Provider? Too cutesy.

How would you put it?

Malcolm wrote:

Everything is included in the guru — this is why one's choice of guru is so crucial, and why the importance of choosing a qualified one is paramount.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:16 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

Thanks i'll look at it tonight/ over the weekend. Though if it's just more preaching, shoving his peculiar, partly medieval world view down our throats, I shan't be impressed.

Punya said:

Entirely up to you. You said you were searching for information. If you start a new thread we can discuss "the peculiar, partly medieval world view" thingy too.

buddhagirl said:

This is off topic, i know. The funny thing is that, while everyone's telling me to start a new thread, I was already entertaining an idea today for a General Dharma subject, 'Dharma Parenting, it's not as easy as you think'. Having recently stumbled across the Instagram posts of the son of a certain lama, today he's posted some rather surprising pics. Think wads of money, a splif (i believe that's the stoner terminology). Ok, i just felt like sharing that -- sometimes the apple does fall quite far from the tree, it seems.

Malcolm wrote:

Link?

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:16 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

Hey Norwegian, i don't "completely misunderstand"!!! Please at least follow the genesis of this sub-topic so that you understand - Malcolm has, quite rightly, mentioned patriarchy a number of times in this thread, while i made a passing reference to feminism and was told i was off topic. And please stop telling me what to do! No wonder there aren't many women around here! Phew!

Malcolm wrote:

I think you misunderstood my point. I was suggesting that a wide ranging discussion of patriarchy was beyond the scope of this thread. I was not suggesting that a focused discussion of how patriarchal tendencies in our global culture are relevant to the Sogyal debacle is off topic.

buddhagirl said:

Yep. OK. For the record, what i wrote re DKR "...and has put down feminists in earlier talks/writings." OK, end of story.

Malcolm wrote:

Yup, he sure has.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:15 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

In a discussion largely triggered by Sogyal's misogynistic treatment of women there is

nothing off topic about raising the topics of patriarchy/sexism/feminism, as your own frequent mentions of patriarchy in this thread attest. And i barely touched on 'feminism' in any case. So the need to shoo me off seems pretty sexist. Irony much?

Norwegian said:

No, you completely misunderstand.

The creation of a specific dedicated thread to that particular topic can allow one to explore more thoroughly (and in depth) that subject matter, where the space for that issue is 100% dedicated to it, instead of the primary subject matter discussed here, and some of the related ones.

The question then is, if you're really interested in an extended discussion on that topic, why are you not making such a thread? You've had plenty of time to do so, but so far nothing.

Just make a thread with a good title and opening post where you present the issue you want to discuss, and your thoughts on it, and I'm sure it'll gain traction.

buddhagirl said:

Hey Norwegian, i don't "completely misunderstand"!!! Please at least follow the genesis of this sub-topic so that you understand - Malcolm has, quite rightly, mentioned patriarchy a number of times in this thread, while i made a passing reference to feminism and was told i was off topic. And please stop telling me what to do! No wonder there aren't many women around here! Phew!

Malcolm wrote:

I think you misunderstood my point. I was suggesting that a wide ranging discussion of patriarchy was beyond the scope of this thread. I was not suggesting that a focused discussion of how patriarchal tendencies in our global culture are relevant to the Sogyal debacle is off topic.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:03 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Inge said:

What is the english word for samaya?

Malcolm wrote:

"Samaya" basically means "coming to a mutual understanding , agreement , compact , covenant , treaty , contract , arrangement , engagement , stipulation , conditions of agreement, terms."

It is rooted in a notion of contractual obligation which results when two people agree on something. In this case, before a guru offers an empowerment, the disciple has to agree

to some terms in order to enter the mandala for which the teacher is giving an empowerment. The teacher also has obligations which he or she must fulfill in order to be able to offer than empowerment.

This is the base level definition of samaya. There are much deeper understandings, like the four unbreakable samayas of the Great Perfection.

Lhasa said:

Is refuge with that Lama necessary for truly receiving an empowerment?

Malcolm wrote:

Lamas are not deity impresarios. When one takes any empowerment refuge in the guru comes before refuge in the Three Jewels.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:51 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Yes, any more examples? Two instances is not enough to justify the use of 'often'. If you come up with a few more I will downgrade my bullshit rating.

Malcolm wrote:

No one is more blind than a person in love.

dzogchungpa said:

Still waiting for more examples, friend.

Malcolm wrote:

Two are sufficient.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:28 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Cessation is an annihilation. It is an annihilation of the drivers/causes of samsara in an individual. And only what belongs to the relative can be annihilated.

Malcolm wrote:

Cessation is not annihilation. Analytical cessation is the absence of the arising of afflictions which continued birth in samsara due supermundane insight on the path of seeing and meditation. Nonanalytical cessation is is simple absence of a cause for arising, like a burnt seed.

Neither are annihilation.

Sherab said:

Are you saying that there is no annihilation of the causes for the arising of afflictions? That there is no reason whatsoever for the absence of a cause for arising? And that cessation being a mere absence of <whatever> just happens to be?

Malcolm wrote:

Correct. Otherwise cessations would be conditioned, but they are not. When emptiness is truly seen the causes for samsara just disappear. That is the point.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Is that actually true? I've listened to and heard a fair amount of his stuff and I don't recall him using that word very often, or even at all. He's certainly not afraid to use 'shit' and its derivatives but I honestly don't think he says "Such and such is bullshit." very often. So, I daresay, this comment of yours is 100% bullshit.

Norwegian said:

Some random Dzongsar Khyentse: [...]If it is an interfaith religious conference, again I have to be hypocritical and I have to sort be careful, oh ya ya all religion are same. You know like everything leads to the heaven and all of that. But that's actually a bullshit. Because it is not.

I'm also very wary of the way too many teachers (even those belonging to Krishnamurti's organization) extract just one aspect of Buddha's teachings, bury the Buddhist jargon, then claim that everything they say is their own revelation. It's complete bullshit! Every word they say can be traced back to the sutras and tantras. So never forget that these 'new age' teachers merely focus on a single point that already exists in Buddhadharma, then present it as their own.

dzogchungpa said:

Yes, any more examples? Two instances is not enough to justify the use of 'often'. If you come up with a few more I will downgrade my bullshit rating.

Malcolm wrote:

No one is more blind than a person in love.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:51 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Dzongsar likes using the word "bullshit," he does so often to describe this and that.

dzogchungpa said:

Is that actually true? I've listened to and heard a fair amount of his stuff and I don't recall him using that word very often, or even at all. He's certainly not afraid to use 'shit' and its derivatives but I honestly don't think he says "Such and such is bullshit." very often. So, I daresay, this comment of yours is 100% bullshit.

Malcolm wrote:

Google.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:44 AM

Title: Re: sex with prostitute

Content:

Strive said:

that is horrible. the hookers here where i live charge lots of money and live expensive lifestyle. it seems they would rather have sex for quick cash rather than make honest living for themselves. maybe u want to paint those women as victims cuz of patriarchy or whatever lol but it would seem like an insult to the successful women who thru strong work ethics live honest lives. i feel like most women are smart to be responsible human beings to make their own choices. it is same thing with me as a man. do i want to work hard in construction or factory for 12 hour shifts or take the easy way and start to sell drugs to make cash quickly? the choice and responsibility is mine

Malcolm wrote:

The lack of empathy is palpable.

Strive said:

stop your sexist view telling the women they are all helpless victims

Malcolm wrote:

As I said, the lack of empathy is more than palpable.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

If you have to make an effort to have pure vision, you are already screwed.

Adamantine said:

Well DJKR's explanation in his FB post re: pure vision of the Guru as you might see them in his examples "appear to be" drowning or forgetting something seems to require a good amount of effort, and possibly cognitive dissonance. . although that seems standard practice in Vajrayana pre-Atiyoga view.

Malcolm wrote:

It is a misapplication of the principle.

For example, if I am a very mature student, deeply devoted to my teacher, I will see everything that happens to me as the kindness of my guru. I will understand everything he or she does, whether fart, shit, belch, rant, rave, die, and so on, as a Dharma teaching for me personally.

But it is not realistic to expect that anyone is going to develop that kind of devotion to anyone in a day, a year, a decade, or even many lifetimes.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:21 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Inge said:

What is the english word for samaya?

Malcolm wrote:

"Samaya" basically means "coming to a mutual understanding , agreement , compact , covenant , treaty , contract , arrangement , engagement , stipulation , conditions of agreement, terms."

It is rooted in a notion of contractual obligation which results when two people agree on something. In this case, before a guru offers an empowerment, the disciple has to agree to some terms in order to enter the mandala for which the teacher is giving an empowerment. The teacher also has obligations which he or she must fulfill in order to be able to offer than empowerment.

This is the base level definition of samaya. There are much deeper understandings, like the four unbreakable samayas of the Great Perfection.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:12 AM

Title: Re: sex with prostitute

Content:

shaunc said:

But I've made a living and supported a family working as a labourer and my wife has helped me working as a shop assistant and cleaner. It's basically just people that

won't/cant accept responsibility for their own poor choices.

Malcolm wrote:

This is incredibly wrong-headed, worthy of being repeated by Fox News.

Most prostitutes are forced into prostitution while young teenagers, this is why it is referred to as "human trafficking." The average age of entry into prostitution in the United States is between 12-14.

Strive said:

that is horrible. the hookers here where i live charge lots of money and live expensive lifestyle. it seems they would rather have sex for quick cash rather than make honest living for themselves. maybe u want to paint those women as victims cuz of patriarchy or whatever lol but it would seem like an insult to the successful women who thru strong work ethics live honest lives. i feel like most women are smart to be responsible human beings to make their own choices. it is same thing with me as a man. do i want to work hard in construction or factory for 12 hour shifts or take the easy way and start to sell drugs to make cash quickly? the choice and responsibility is mine

Malcolm wrote:

The lack of empathy is palpable.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:06 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Johnny Dangerous said:

Pure/Impure Vision is a Vajrayana thing, and it strikes me as an incongruent model as far as the Dzogchen view goes as taught by ChNN.

tomamundsen said:

That would be interesting. I hadn't thought about it that way before, but I guess perhaps it makes sense.

Malcolm wrote:

Impure vision is trekchö; pure vision is thögal. However, with the latter there is nothing you have to transform. You just have to get really, really, good at integrating with impure vision (trekchö) before you are generally given instructions (thögal) on how to allow pure vision to naturally unfold right before your very eyes without making any effort to transform anything or even entertaining thoughts such as "this is pure."

If you have to make an effort to have pure vision, you are already screwed.

Author: Malcolm

Date: Friday, August 18th, 2017 at 4:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Punya said:

Everyone is deserving of respect, regardless of who they are or where they come from. Being a Buddhist teacher certainly does not entitle one to more respect than anyone else.

Yes and no. I guess we'll have to disagree on this one. If I was standing somewhere and a bomb went off I know who I would be protecting first.

Malcolm wrote:

Small children.

Punya said:

So, in my view, Buddhist teachers are more precious than the rest of us (because they carry the thread) and therefore should be treated as such.

Malcolm wrote:

No one is more precious than anyone else. Either we are all precious, or no one is.

Author: Malcolm

Date: Friday, August 18th, 2017 at 3:20 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Punya said:

If you read Aryadeva's 400 verses you will discover there the Madyamaka refutation of family lineages.

Are you making a distinction between lineage and family lineage, Malcolm?

HHDL has said:

Within the context of Tibetan Buddhism, the importance of lineage extends far beyond the ordinary sense of a particular line of inheritance or descent. Lineage is a sacred trust through which the integrity of Buddha's teachings is preserved intact as it is transmitted from one generation to the next. The vital link through which the spiritual tradition is nourished and maintained is the profound connection between an enlightened master and perfectly devoted disciple.

Are you disagreeing with this?

Malcolm wrote:

I think Āryadeva's rebuttal of lineage can apply to Buddhist lineages as well, especially Vajrayāna lineages. The longer the lineage, the more chance that someone in the lineage broke samaya. This is akin to a king being unsure of who fathered his son and heir, which is the example Āryadeva used.

This is why my guru counseled me that it was best to practice new termas, and

discouraged me from practicing older terms like Longchen Nyinthig, etc.

As for HHDL's comment, I don't think there are very many awakened masters or perfectly devoted students at all in this age of the five degenerations.

Punya said:

Some might view it is free speech, but to me describing someone's argument as 'bullshit' is disrespectful regardless of who it's directed to.

Malcolm wrote:

Some people are a little more sensitive than others. Dzongsar likes using the word "bullshit," he does so often to describe this and that.

Punya said:

Personally I think all genuine Buddhist teachers, tulkus or otherwise, and regardless of tradition, should be respected. There are precious few of them.

Malcolm wrote:

Everyone is deserving of respect, regardless of who they are or where they come from. Being a Buddhist teacher certainly does not entitle one to more respect than anyone else.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:46 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Cultural artifact or not, it has also become an artifact of dharma since it reflected the dharmic aspirations of the first Karmapa when he decided it was the right thing to do to further establish the Kagyu. For genuine tulkus it's just Skillful means, imo.

Malcolm wrote:

We will agree to disagree. I could give a shit about the tulku system, and I think it has nothing to do with the Dharma.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:44 AM

Title: Re: Semen

Content:

paël said:

It says in Sky Dancer: The Secret Life and Songs of Lady Yeshe Tsogyel, page [42]: I think it speaks semen. In which initiation this is related? Which of 9 yanas? Is this so hopeless?

Malcolm wrote:

No, it refers to the refined essence, which is called "ojas."

Semen is something that is a waste product.

pael said:

What is ojas? How to know have I losed/leaked it?

Malcolm wrote:

You would only leak/lose it you had a very poor diet.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:24 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

Malcolm previously made a comment regarding "samaya blooming" or "blossoming," or something

Malcolm wrote:

Samaya deepens as one continues on the path. Even if one has a perfect understanding of the empowerment, one gets it, and so on, when one is a beginner one's samaya is weak. One needs to marinade in samaya so it permeates you.

As it is said, if you leave ordinary wood in a sandalwood forest, eventually the wood absorbs the scent of sandalwood.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:16 AM

Title: Re: Semen

Content:

pael said:

It says in Sky Dancer: The Secret Life and Songs of Lady Yeshe Tsogyel, page [42]: If there is leakage of bodhichitta, the Buddha Unchanging Light is slain, and since there is no superior presence to whom such a crime can be acknowledged and thus atoned, such karma as that of the Avichi Hell results.

I think it speaks semen. In which initiation this is related? Which of 9 yanas? Is this so hopeless?

Malcolm wrote:

No, it refers to the refined essence, which is called "ojas."

Semen is something that is a waste product.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Pero said:

Right. However you have somewhat muddled the waters for me in this discussion. Am I getting you - you think that unless one has understood 100% what's going on during the empowerment one has not received the empowerment?

Malcolm wrote:

Pretty much. If you did not understand 100 percent, you did not receive the whole thing.

Vasana said:

What about if you understood it but an hour later...or 5 day later...or a month? But still practiced it in the mean time ? I think intention and level of sincerity must play a part in the cases where it may have only been understood superficially or not as in depth. I'm sure if those who are worried if they receive past empowerments or not would receive positive answers most of the time if they asked those who gave them.

Malcolm wrote:

If you have doubt you received it, you didn't. If you are sure you did, you did.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

liuzg150181 said:

So how does one know whether there is samaya and reception of empowerment? And why does it becomes poison?

Malcolm wrote:

One cannot practice Secret Mantra without empowerment.

Pero said:

Right. However you have somewhat muddled the waters for me in this discussion. Am I getting you - you think that unless one has understood 100% what's going on during the empowerment one has not received the empowerment?

Malcolm wrote:

Pretty much. If you did not understand 100 percent, you did not receive the whole thing.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:25 AM

Title: Re: We are a Kali Yuga culture

Content:

Queequeg said:

Is Kali Yuga an event brought about by collective karma or is there a distinct cause such that we are all more or less just along for the ride?

Malcolm wrote:

It is a measure of degeneration of human culture.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:23 AM

Title: Re: Chagdud Gonpa's "Feasts of Chöd"

Content:

makewhisper said:

Hello friends,

A vajra sister gifted me the Feasts of Chöd from Dudjom Lingpa's Throma Nagmo cycle.

This is the text I received: http://www.tibetantreasures.com/T_hroma-Feasts_of_Chod_Text.html

This practitioner told me that I could practice this text as no empowerment is required. The website for Tibetan Treasures itself lists the practice under texts not requiring empowerment.

Still I wanted second and third and fourth opinions before undertaking this practice. Is any kind of transmission or permission required before practicing the Feasts of Chöd?

Thanks, and blessings,

Eric

Malcolm wrote:

At the very minimum you need the lung from a lama in the lineage. Best to have the empowerment though.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:15 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Surely if even just 1 out of 5 tulkus are authentic rebirths, this is enough to justify the tulku system, no? If a genuine tulku will be able to fast track their education and inherit various resources to further the teachings and continue where they left off, this is surely

a good thing regardless of whether a lot of them are just regular beings.

Expressing lack of faith in the tulku system is one thing but how to avoid throwing the baby out with the bath water in the case of genuine Tulkus who are in an advantageous and more qualified position for dharma activity?

I'm not sure how easy it is to quantify the benefit to harm ratio.

tiagolps said:

In the words of DJKR, "In the end of the day, buddhism is more important than tulku system. Who cares about tulku? what happens to them..."

Malcolm wrote:

Yes, this is one area I unreservedly applaud DJK's cynicism, i.e., his cynicism about the tulku system. He even said that he fears the tulku system will destroy Buddhism.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:14 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Surely if even just 1 out of 5 tulkus are authentic rebirths, this is enough to justify the tulku system, no? If a genuine tulku will be able to fast track their education and inherit various resources to further the teachings and continue where they left off, this is surely a good thing regardless of whether a lot of them are just regular beings.

Expressing lack of faith in the tulku system is one thing but how to avoid throwing the baby out with the bath water in the case of genuine Tulkus who are in an advantageous and more qualified position for dharma activity?

I'm not sure how easy it is to quantify the benefit to harm ratio.

Malcolm wrote:

Genuine reincarnations of awakened people figured out how to benefit sentient beings in India, China, Korea, Japan, etc., for 1700 years without the tulku system and are still doing so,

The tulku system is a Tibetan cultural artifact. Vajrayāna existed for 800 years before the tulku system got off the ground.

The tulku system is a Tibetan cultural artifact. But it is not needed for the furtherance of the Dharma.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:11 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Buddhism identifies 7 different gender orientations. These are a combination of biological and afflictive patterning.

Losal Samten said:

Male/Female/Hermaphrodite and the other 4 pandaka types?

Malcolm wrote:

Yup

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:07 PM

Title: Re: sex with prostitute

Content:

shaunc said:

But I've made a living and supported a family working as a labourer and my wife has helped me working as a shop assistant and cleaner. It's basically just people that won't/cant accept responsibility for their own poor choices.

Malcolm wrote:

This is incredibly wrong-headed, worthy of being repeated by Fox News.

Most prostitutes are forced into prostitution while young teenagers, this is why it is referred to as "human trafficking." The average age of entry into prostitution in the United States is between 12-14.

Educate yourself:

Journalist Victor Malarek describes prostitution as "the experience of being hunted, dominated, harassed, assaulted and battered ... it is sexual terrorism against women at the hands of men."

http://www.soroptimist.org/trafficking/prostitution_faq.html

shaunc said:

It is a problem in Canada, where 2,000 to 3,000 of these young women are brought in every year. Or it's a problem in the United States, where 20,000 to 40,000 women are trafficked every year. It's a huge problem throughout the European Union, particularly in Germany, the Netherlands, even Great Britain, even Spain, Italy, Turkey, Greece. You find these women everywhere. You find them in Japan, in Hong Kong. You find them in the strangest of places, like Costa Rica and Dominican Republic.

Malcolm wrote:

<http://www.pbs.org/wgbh/pages/frontline/slaves/needs/malarek.html>

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:02 PM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Strive said:

does this look ok?

Malcolm wrote:

If someone wants to marry Charles Manson, that is their trip. I think it is deluded, but it is pretty clear she had to go to him deliberately.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:46 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Sonam Wangchug said:

Though I am sure opinions vary, I have heard from one lineage holder of the Kagyu that for an authentic Nirmanakaya, it is impossible to act out of self interest. Now whether one considers someone an authentic nirmanakaya or not is also another issue.

Malcolm wrote:

I addressed this issue above. Only a buddha is free from error.

Sonam Wangchug said:

For me, the fact that HH Dilgo khyentse rinpoche immediately identified rinpoche the first time seeing him, but kept it on the low, as HH Sakya trizin rinpoche was the agreed one and the only one to do the recognition yet said " If Sakya trizin is omniscient he will

say the same thing." And then later owing to a Dakini dream 7 years later (from JKCLR's passing) in fact said the same exact thing, is sufficient for me.

Malcolm wrote:

I have no faith in the tulku system whatsoever. That said, there are a number of tulkus I do like, and I understand that in its best expression the tulku system can be a means of preserving the continuity of a lineage. But to me it seems mostly a source of corruption in Tibetan Buddhism — just look at the Karmapa debacle.

Sonam Wangchug said:

Anyway, tulku system aside,

Malcolm wrote:

The tulku system is the real sacred cow in Tibet. The tulku system is an artifact of Tibetan culture. Culture is not Dharma. This is not to say that there are no authentic reincarnations, because we are all reincarnated and some of us are reincarnations of realized people. But the system of recognizing tulkus is corrupt, utterly so, and Sogyal proves it.

Sonam Wangchug said:

I have good reason to believe for example, that Sogyal R did not go through this process and never went deep into Tsa lung teachings, (ruling out peoples fantasies of him practicing union practice.) DJKR clearly mentions that Sogyal R was not properly trained, something which for one Rinpoche to say of another is really a huge diss in fact, yet most seem honed in on other parts of the article.

Malcolm wrote:

It was noted. On the other hand, it was embedded in such a huge amount of equivocation...the reason I considered the piece self-indulgent is that it was poorly edited, and could have said succinctly in a thousand words or less what it took DKR 10,000 words to say.

Sonam Wangchug said:

While I am sure the refutations of family lineage are found in the Madhyamaka, As far as at least the Nyingmapa's are concerned, the Bone lineage from the fathers side is considered quite important.

Malcolm wrote:

Another patriarchal idea from Tibetan culture, and not Dharma. Why is the bone lineage more important than the blood lineage? It takes both semen and an ovum to make a human being. Our fathers did not carry us in their bodies, suckle us on their breasts, change our shitty diapers and so on.

Sonam Wangchug said:

While I am sure this idea might also meet some resistance, but it's also said that for example in the case of the Mindroling and Sakya family lineages previous members made aspiration prayers that may bodhisattvas take birth through their family, which is

one reason why people from those families are revered. The Dudjom family has incarnated as an auspicious mandala, and if one goes into deeper detail one can reveal how the members are all connected from their previous lives.

Malcolm wrote:

There are a lot of ideas like this among Tibetan families. They are very nice ideas, and they are even possible. Even in the Pali canon Buddha mentions that people who love each other can aspire to be born near each other in the next life.

Sonam Wangchug said:

The problem with Sogyal Rinpoche, is that I do not believe him to be an authentic Trulku of Terton Sogyal. For me, it's clear that in that regard it is H.H Khenpo jigme phuntsok. Sogyal R has brought shame through association to the name of Terton sogyal, and the many great masters that he has hid behind.

Malcolm wrote:

You will not find me disagreeing with you here. Khenpo Jigphun is one of my important root gurus. Sogyal proves that the tulku system is corrupt and not to be trusted. But it is something ordinary Tibetans find important so they insist that monasteries continue to find and enthrone reincarnations. But it is not Dharma, it is culture.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:08 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm still not fully understanding this point. Surely if a commoner developed samadhi it would naturally burn away the afflictions in the same way it would for an Arya if the samadhi was exactly the same?

Malcolm wrote:

A commoner is afflicted. An ārya who abides in Vajraopama samadhi is, in Mahāyāna, already on the 10th bhumi. In the Hinayāna, they are on the supermundane path of meditation.

You need to study the samapattis as they are discussed in the Abhidharmakosha, chapter 8.

aflatun said:

Is there a reliable English translation of the Abhidharmakosha available?

Malcolm wrote:

There are two.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:06 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

And he is just as culpable, really. Without DJK visiting places like Rigpa, knowing what is going on, Sogyal would never have been so successful.

kirtu said:

Ah, no, he addressed exactly this in his statement as well.

Kirt

Malcolm wrote:

He addressed it by equivocating about it.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:05 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Gender is determined by afflictive patterning, genetics, but mostly by the mother's conduct in the first three weeks of pregnancy when there is a chance the gender of the fetus can be changed during week three.

liuzg150181 said:

Afaik that totally contradicts how modern science understand the determination of gender, since it is fixed in stone the moment the egg is fertilized by the sperm. Though I prefer to keep my mind open with regards to this.

buddhagirl said:

Some confusion above on terminology - Gender is a construct, a person's sex is biological - that's straight from my psych textbook. When doing research on people, it's sex-male, or sex-female. Of course now there's a lot more permutations but that's another story!

Malcolm wrote:

Buddhism identifies 7 different gender orientations. These are a combination of biological and afflictive patterning.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:03 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

DKR...has put down feminists in earlier talks/writings.

.

Malcolm wrote:

The Tibetan establishment, being for the most part patriarchal, takes a dim view of feminist discourse since it threatens their patriarchy. It is really just that simple. The truly delightful <https://tricycle.org/trikedaily/gender-revisited-are-we-there-yet/> wrote: Also, in both Asia and the West, many Buddhist women work very hard for their male teachers. They give their lives. Men are generally the lineage holders and heads of organizations, and often their success is because of the work of women. Should we ignore contributions by women? As liberated as Western Buddhists may be, we may also be influenced by lingering sexist preconceptions. Sad to say, women have been trained to respect the accomplishments of men, but not always the accomplishments of women. It's important to recognize our own internalized sexism. Women support unbalanced institutions. And as we take our places at the table, we must use our power wisely. For example, if there are four speakers on a panel, we can make sure that half are women, and if we give material support, we can make sure it goes to men and women equally.

but this is rather off topic and would be better served discussed elsewhere.

buddhagirl said:

Malcolm you've mentioned the patriarchy a number of times in this thread - so how come when a woman (me) brings up feminism, it's "off topic"? Less off topic than suddenly deviating into a discussion of when one's sex is determined. And by the way, today where i am it's nyichu tsenga - so respect, please!

Malcolm wrote:

The larger topic of patriarchy and Buddhism is off topic in this thread, and if we go down that road it will be split into a different thread anyway.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:47 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Which one was that? There have been many.

Malcolm wrote:

Jane Doe in Connecticut, with whom Sogyal settled out of court for a handsome sum in

return for a nondisclosure agreement.

TRC said:

Well I guess it was not just speaking out publicly in that case, but actually taking it to court. I do recall, that although she received significant compensation she was also wanted acknowledgement of the abuse and an apology as part of the settlement.

Malcolm wrote:

It was likely part of the nondisclosure agreement.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:37 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Lhasa said:

And without samaya, whatever that is, we are trying to go up a creek without a paddle?

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

liuzg150181 said:

So how does one know whether there is samaya and reception of empowerment? And why does it becomes poison?

Malcolm wrote:

One cannot practice Secret Mantra without empowerment.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:27 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

DKR...has put down feminists in earlier talks/writings.

.

Malcolm wrote:

The Tibetan establishment, being for the most part patriarchal, takes a dim view of feminist discourse since it threatens their patriarchy. It is really just that simple. The truly delightful <https://tricycle.org/trikedaily/gender-revisited-are-we-there-yet/> wrote: Also, in both Asia and the West, many Buddhist women work very hard for their male teachers. They give their lives. Men are generally the lineage holders and heads of

organizations, and often their success is because of the work of women. Should we ignore contributions by women? As liberated as Western Buddhists may be, we may also be influenced by lingering sexist preconceptions. Sad to say, women have been trained to respect the accomplishments of men, but not always the accomplishments of women. It's important to recognize our own internalized sexism. Women support unbalanced institutions. And as we take our places at the table, we must use our power wisely. For example, if there are four speakers on a panel, we can make sure that half are women, and if we give material support, we can make sure it goes to men and women equally.

but this is rather off topic and would be better served discussed elsewhere.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:25 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

As to upholding the idea of genderlessness— it is true that the mind has no gender. It is equally true that our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb. The point is not be gender blind, this is like the fantasy that the USA is racially blind. It isn't. We still have deal with the fact that after forty years of the women's movement, women still earn on average \$0.78 to every \$1.00 than a man earns. We live in a society with deep issues with both gender and race. Hoping to smooth it away with gender blindness is just not going to work.

liuzg150181 said:

Our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb? Point a i understand from Buddhist perspective, but point b seems to contradict modern understanding that gender is determined by father sperm, which contributes the sexual chromosomes that determines gender (X or Y, whereas mother is always X under normal circumstances). Unless you mean by point b during sexual intercourse.

Malcolm wrote:

Gender is determined by afflictive patterning, genetics, but mostly by the mother's conduct in the first three weeks of pregnancy when there is a chance the gender of the fetus can be changed during week three.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:22 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Justin Whitaker does an excellent job of methodically breaking it down and pointing out

all the fallacies, inconsistencies and ambiguity in DJKR's "arguments".

smcj said:

For me it boils down to this:

DJKR said:

I'm sorry, but we can't bend the rules on this point. When both the giver and receiver of a Vajrayana initiation are fully aware and clear about what has happened, they must then both accept that pure perception is the main view and practice on the Vajrayana path. There is no room whatsoever for even a glimmer of an impure perception.

smcj said:

Contrary to Malcolm's protestations, this is standard Vajrayana orthodoxy. I don't get that all you knowledgeable guys are either surprised or offended.

Malcolm wrote:

The point I addressed was that it is not clear there is any samaya here broken at all since it is not clear there is any samaya to break. Secondly, there is the question of who is qualified to act as a guru. Is it just anyone who knows how to read Tibetan, has done retreat, received permission, and so on? Or is something more required? If one follows what Dzongsar writes above, it seems to be a mere transaction. Well, to me that is a very shallow view of samaya.

Also, conceptual pure vision is impure vision.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:19 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

PeterC said:

Finally - I'm still waiting for Rigpa as an organisation to apologize to the lady who, years ago, publicly spoke out against Sogyal for abuse and was roundly condemned for it. They rallied around their teacher at the time; when they're done with their introspection, they owe her a sincere apology.

TRC said:

Which one was that? There have been many.

Malcolm wrote:

Jane Doe in Connecticut, with whom Sogyal settled out of court for a handsome sum in return for a nondisclosure agreement.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:11 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Sonam Wangchug said:

Again Malcolm's bias against DJKR becomes painfully clear here.

Malcolm wrote:

I am not biased against Dzongsar. I think he is a highly qualified teacher. I have encouraged people to study with him, if they are interested to, and I still would.

Sonam Wangchug said:

Right .. A "Highly qualified teacher." of the Vajrayana, who composes something that is "96 percent bullshit." and acts "Self indulgent." ..

Last time I checked, Highly qualified teachers in the Vajrayana posses wisdom, and therefore their compositions are not delusional.

Malcolm wrote:

We perhaps means different things by "highly qualified." What I means is that he has received valid transmissions from authentic masters, has understood what he has received, has practiced it I expect, has been entrusted to transmit those teachings to those who have faith in him, and over all has had a very good education in Sakya.

I do not however equate "highly qualified" with "highly realized," and I honestly don't at all care what other high lamas have said about his realization. One of the things I have come to learn about Tibetan culture is the gross amount of public hyperbole said about teachers. Dzongsar himself alludes to this when he points out that a) Tibetans do not seek out Sogyal as a teacher and b) that what they say in public is very different from what they say in private. Thus, I don't believe the hype.

Sonam Wangchug said:

Furthermore, genuine teachers of the Buddhadharma do not act from self indulgent motives, but rather to benefit sentient beings.

Malcolm wrote:

This is exactly the kind of hero worship that gets both students as well as teachers into trouble. Unless you are in fact a buddha you can makes errors, even if you are a genuine teacher of the Buddhadharma. Even bodhisattvas on the lower stages can act out of pride (nga rgyal, māna). This fetter is not eradicated entirely until one is a bodhisattva on the eighth bhumi. To repeat, even highly realized teachers on the seven impure bhumis can act out of pride and conceit.

Sonam Wangchug said:

I don't know if you are being diplomatic, or what, however, it appears to be a contradiction.

Malcolm wrote:

Diplomacy, as you may have noticed, is not my strong suit. Being straight forward and

direct however, is.

Sonam Wangchug said:

But, I guess .. (according to the perceptions of some here.) The guy is a bit of a dull-whit, as some people think he doesn't even know what Samaya is, despite the fact of having by very high likelihood received more teachings, then anyone here in their lifetime has or ever will on the topic.

Malcolm wrote:

I think he expresses a rather mechanical view about the subject of samaya, as if samaya is something received from a ritual because you have recited a few words after someone in an empowerment. I think a catechistic approach to three vows is a very limited view. It may not be his real view, but it is a view he has expressed in a number of pieces he has authored.

Sonam Wangchug said:

It's not about absolute authority based on worldly ambitions, it's a matter of respect and devotion for lineage masters.

Malcolm wrote:

I respect Dzongsar, but if he says something I think is poorly spoken, a.k.a. "bullshit," then I will call it as I see it. I do not respect authority for the sake of authority. One has to earn my respect. I don't just hand it out because a bunch of people say, "Oh, this is a really important lama," etc. This is one huge difference I see between Americans and Tibetans. We threw off the shackles of hereditary aristocracies more than 200 hundred years ago (though to be fair, we replaced it with the class inequalities produced by Capitalism), so we do not automatically respect someone merely because they have 1) a good family, 2) a good teacher, and last and not least, 3) good personal qualities. If you read Aryadeva's 400 Verse you will discover there the Madhyamaka refutation of family lineages. And if anything, for us, good personal qualities are far more important than family lineage or teacher.

Sonam Wangchug said:

Some people seem to think Rinpoche has nothing better to do with his time then benefit from his position, (Despite the fact that for example at one of his last major events he urged people not to keep offering many things, due to his concern about them being properly used, to not create waste, and to instead donate towards Translating the words of The Buddha, if they were to want to donate.)

You can also find at the back of his most recent book The Guru drinks Bourbon that all the Proceeds were being donated by rinpoche to charity. Enough is enough of unfounded and unsubstantiated claims. Rinpoche is an authentic teacher of the dharma, and while he can have a bewildering air about him at times, if one truly observes, they will see how far reaching his vision is, and how much concern he has for the Dharma, (not just the tibetan tradition either.)

Malcolm wrote:

You are raising objections to sentiments that have not been voiced by me.

You know, it is funny, but just the other day (Saturday) I was talking with some friends about the Sogyal thing, and I pointed out to them that there is a great difference between the activity of Trungpa and Dzongsar when one compares Sogyal to them. In other words, Sogyal's activities are rather paltry by comparison. Just because I voice a criticism of Dzongsar's statement published on Facebook, does not mean I do not recognize or support his other contributions to the Dharma.

But if I see bullshit, I will call it bullshit, even if it was said by the Buddha himself. We do not have sacred cows in Buddhadharma.

I will always reserve my right to speak out whenever I feel the need. As an American, I always reserve the right of free speech. And you can just pity me for my impure vision and wrong-headed insistence on my liberal, individualistic, Western values.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

If you subscribe to the emptiness of emptiness, you will have to conclude that emptiness is conditioned.

Malcolm wrote:

No, you just have to conclude that emptiness also has no nature. This is why I told you, and still tell you, your qualm is a nonissue.

Otherwise, the pervasion follows that the unconditioned is conditioned because of the emptiness of the unconditioned.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:14 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

which says nothing about students going to hell.

Malcolm wrote:

I pointed this out already.

dzogchungpa said:

" and as a result an immature student breaks the most fundamental root samayas. "

Malcolm wrote:

The point is that the student in question has no samaya to break. The student faces only the consequence of having had a fraud as a teacher. That can be truly devastating, as I have personally observed in the fallout resulting from the unethical financial and sexual conduct of the one unqualified teacher I had the displeasure of knowing. And no, I am not going to say who this teacher is.

dzogchungpa said:

I do not claim to really understand samaya, and I also like your POV here. I think that the passages I quote are not so clear, at least to me. My only point is that DJKR nowhere implies that any of Sogyal's students "had broken samaya and were likely hell bound" as far as I can tell.

Malcolm wrote:

No, but he included enough of the standard Vajrayāna machismo warnings to make it pretty clear he does not approve of the student's actions either. And Orgyan Tobgyal was absolutely clear, all those people are samaya breakers with one way tickets to lower realms.

And he is just as culpable, really. Without DJK visiting places like Rigpa, knowing what is going on, Sogyal would never have been so successful. Yes, I understand a valid argument can be made that there are earnest and sincere people in this place who deserve to receive teachings, etc. Much of the Tibetan Buddhist establishment in exile is somewhat culpable in the Sogyal Frankenstein. They permitted and abetted this situation, and did not shut him down in the 90's when he should have been shut down. But the attraction of devoted students, incense, beautiful statues, nice donations which can be used for your monastery and shedra back in India, and so on are powerful fumes which overcome one easily, even if you do not take a penny for yourself.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:02 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

This does not mean that it is not there to be directly known...

Malcolm wrote:

Yes, actually it does. This is why it is said in diverse sutras and tantras that there is nothing to see in the middle.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:01 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Most physicists would argue that space is not fundamental and that it is an emergent.

Malcolm wrote:

Do not conflate the conditioned space of physics with ākāśa. They do not refer at all to the same thing.

Sherab said:

Yes, they have to be different if you wish to say that ākāśa is unconditioned.

This is another reason why you adopted the position that there is no ultimate.

Malcolm wrote:

I said there was no ultimate reality. Such a thing cannot be found on analysis.

Sherab said:

Yes, the ultimate cannot be found analysis. That is why in relation to the ultimate, it is said to be ineffable because any form of analysis and communication among deluded beings must necessarily involve languages and languages are referenced only to the relative and imputed rightly or wrongly on the ultimate but can never describe it.

Malcolm wrote:

Cessation is considered an extreme in Mahāyāna, an extreme to be avoided.

A cessation is not an annihilation however. A cessation is not annihilation since an annihilation requires an existent to be destroyed. A cessation is simply the absence of a cause for arising.

Sherab said:

Cessation is an annihilation. It is an annihilation of the drivers/causes of samsara in an individual. And only what belongs to the relative can be annihilated.

Malcolm wrote:

Cessation is not annihilation. Analytical cessation is the absence of the arising of afflictions which continued birth in samsara due supermundane insight on the path of seeing and meditation. Nonanalytical cessation is is simple absence of a cause for arising, like a burnt seed.

Neither are annihilation.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:54 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

In fact, if the teacher hasn't laid the proper foundations, if the teacher takes advantage of a student physically, emotionally or financially, and if the teacher gives the highest yoga tantric teachings to those who have not established a proper foundation and as a result an immature student breaks the most fundamental root samayas, then the teacher will also suffer extremely grave consequences – consequences even more serious and terrible than those faced by the student.
which says nothing about students going to hell.

Malcolm wrote:
I pointed this out already.

dzogchungpa said:
" and as a result an immature student breaks the most fundamental root samayas. "

Malcolm wrote:
The point is that the student in question has no samaya to break. The student faces only the consequence of having had a fraud as a teacher. That can be truly devastating, as I have personally observed in the fallout resulting from the unethical financial and sexual conduct of the one unqualified teacher I had the displeasure of knowing. And no, I am not going to say who this teacher is.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:49 AM
Title: Re: sex with prostitute
Content:
rory said:

It's amazing in all the millennia of prostitution, with horny men buying women's bodies it's only about now that the widespread idea of making the buyer, the man, get punished is taking hold.

The better answer finally, criminalizing the men who buy prostitutes services:
<https://www.theguardian.com/commentisfree/2014/aug/08/criminsalise-buying-not-selling-sex>

If you think it's okay to buy a prostitute for sex is it okay for a man to buy your daughter for sex. How about your mother selling herself to buy some food for you? Does that make you happy?

As a woman, maybe the only one in this thread, I can tell you the majority of women worldwide want respect, love, intimacy, companionship from men.

They do not want to sell themselves as a hole for men to deposit their sperm.

gassho
Rory

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:48 AM
Title: Re: sex with prostitute
Content:
Anders said:
Yes.

It's not a straightforward topic, there are evidently people here who seem to have the straight of it. I'd like to see it properly argued.

Malcolm wrote:
The difference is that when I buy a homeless person's newsletter, I am not exploiting them. When I use the services of a prostitute, I am. This is why, generally speaking, in Buddhist writings, especially in East Asia, it is held that buying the services of prostitutes is a kind of sexual misconduct, but the selling of the same service is not.

Anders said:
I am really not being wilfully stupid here, but assuming no pimping, can you explain in which way it is exploitative? What's the obvious better alternative for the desperate would-be prostitute?

Malcolm wrote:
She does not have an alternative. This is why buying her services is exploitation. She is selling her body, placing herself at risk of pregnancy, beatings, sexually transmitted diseases, and even murder. If you want to give a prostitute her fee without using her services, this is dāna. It may not be the most intelligent dāna, but at least you are not using her to masturbate.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:43 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:
Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

dzoki said:
I don't mean to say that those issues are unimportant, they are important, but as it is,

the text by DJKR is quite long, it would be much longer if he were to address everything, so cut him a bit of slack, would you?

Malcolm wrote:

Why? He never cuts anyone any slack.

dzoki said:

I agree that sexist BS is rampant within Tibetan community, but it also partly lies with women, who are too often willing to suppress their sisters in Dharma and prevent them from taking more prominent role.

Malcolm wrote:

This is called patriarchy. Patriarchy has always had female backing. Mothers currying favor for their sons, husbands, etc. There are women who derive a lot of power from patriarchy indirectly.

dzoki said:

Some male teachers are even actively working to alleviate this situation, so while it is far from being satisfactory, there is some improvement, especially if we compare it to the situation say a 100 years ago.

Malcolm wrote:

Yes, there is some improvement. But it seems that this improvement is considered a degeneration of the Dharma by many Tibetans, and their western students.

dzoki said:

As for Tibetan privilege, to be honest I am in no way surprised that it exists...

Malcolm wrote:

"Tibetan privilege" means you can be completely ignorant doofus, and yet you will still have far more students than the western teacher, who is ten times more educated than you.

dzoki said:

for I have not seen many Westerners who have completed a whole "khenpo" course in shedra, or who have completed a retreat longer than 7 years. There are very few, and I would be surprised if there is a single one, who has done both. At least 90% of Western Dharma teachers that I met or heard their teaching, had somewhat if not completely faulty presentation of Dharma, that even I, a person who has not done a great deal of study or practice, could discern. One problem with most of such teachers is that they do not teach from the texts (I strongly doubt that they would have capacity to teach from experience), but they only have a loose lecture based on whatever comes to their mind regarding given topic.

Malcolm wrote:

This is not fair. You have not heard even a fraction of all the Western Dharma teachers out there. Be honest, you are grossly exaggerating.

dzoki said:

Basically many Western teachers (self proclaimed lamas and tulkus, "approved" lamas and tulkus, instructors, "resident teachers", you name it) suck hard - at least most of whom I have seen - from Nyingma and Karma Kagyu, can't speak for Sakya or Gelug, or other traditions.

Malcolm wrote:

If these western teachers "suck hard," it is because they have managed to make a deal, gain recognition, students, aided and abetted by the Tibetan establishment.

dzoki said:

But don't you worry, if we, Westerners, spend our time doing practice and studying Dharma at least as much as we hang out on the internet and write things on forums such as this one, there will be more and more high quality practitioners and eventual teachers.

Malcolm wrote:

I am not worried at all. There are already fine western teachers out there, like Lama Tsultrim Allione, and so on.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:35 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

Adamantine said:

One positive development in this regard involves DJKR's own uncle, Dungse Shenphen Dawa Norbu Rinpoche, who a few years ago enthroned four female senior disciples as Lamas out of seven Lamas total. So the numbers swayed to the female in that expression of the Dudjom Tersar lineage. Perhaps this was a way of addressing these inequalities through action instead of words. I'm sure it's also because they were the most qualified however, so perhaps there was zero consideration about gender...which would also be significant.

Malcolm wrote:

Buddhadharma generally expresses itself by adapting to the needs of the people who

are to be befitted by it. This does not mean there are not fractious and difficult challenges ahead, especially for Tibetan reactionary conservatives who imagine that the Dharma is going to be destroyed as it slowly adjusts itself to the needs of western liberals, whom it primarily serves in the West.

The question that must be raised is whether a Dharma culture that includes liberal, anti-patriarchal, democratic values is truly all that bad. To read some of DKJ's posts, this seems to be worse than have boiling gold poured down one's throat. How is it that the Dharma is so inflexible, so intellectually moribund, that it cannot meet the needs of a given client population? Well, I do not believe for one second that Dharma is that inflexible and intellectually moribund.

The fact is that there are more women in the Dharma in the West than there are men. This is undoubtedly one reason why Shenphen Rinpoche raised four women to be lamas. He has more female students than male students.

As to upholding the idea of genderlessness—it is true that the mind has no gender. It is equally true that our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb. The point is not be gender blind, this is like the fantasy that the USA is racially blind. It isn't. We still have deal with the fact that after forty years of the women's movement, women still earn on average \$0.78 to every \$1.00 than a man earns. We live in a society with deep issues with both gender and race. Hoping to smooth it away with gender blindness is just not going to work.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:18 AM

Title: Re: sex with prostitute

Content:

Anders said:

He described sexual misconduct as immoral.

Malcolm wrote:

As far as I am concerned, exploiting women through buying their services is sexual misconduct. It generally falls under the category of having sex with those who are not independent.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:14 AM

Title: Re: sex with prostitute

Content:

Anders said:

I think it needs to be shown here how selling sex out of desperation is morally different from selling a homeless' newsletter out of despeation.

Malcolm wrote:
Seriously?

Anders said:
Yes.

It's not a straightforward topic, there are evidently people here who seem to have the straight of it. I'd like to see it properly argued.

Malcolm wrote:
The difference is that when I buy a homeless person's newsletter, I am not exploiting them. When I use the services of a prostitute, I am. This is why, generally speaking, in Buddhist writings, especially in East Asia, it is held that buying the services of prostitutes is a kind of sexual misconduct, but the selling of the same service is not.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:12 AM
Title: Re: sex with prostitute
Content:
Malcolm wrote:
Since prostitution is rooted in patriarchy,

The Cicada said:
No it isn't. Nothing is rooted in patriarchy. It's a fiction.

Malcolm wrote:
You poor, deluded man. You probably believe there were some good people among the Nazis in Charlottesville too.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 3:07 AM
Title: Re: sex with prostitute
Content:
Malcolm wrote:
Since prostitution is rooted in patriarchy, it is probable that it will never be nonexploitative, since the economy that produces prostitutes is inherently exploitative. In a nonpatriarchal economy prostitution will not exist even though there may be sex workers of various kinds.

Karma Dorje said:
Why the assumption that prostitutes/sex workers are women? The economy is exploitative regardless of your job. We can't escape it at that level. Anyway, I don't think we really disagree.

Malcolm wrote:

Most are. And yes, patriarchy is exploitative of men and women. It's just more exploitive of women.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 2:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I gave up on pretending to be holy a while ago and just decided to be real. Unfortunately my "real" is not as "nice" as my feigned saintliness.

Malcolm wrote:

I don't know, you might try feigning saintliness again — practice makes perfect, fake it 'till you make it, etc.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 2:02 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

In days ago...the only way to see a lama was to take an empowerment. They would come into town, give an empowerment and then leave without a word. So much for checking them out...let alone for up to 12 years!

Malcolm wrote:

Yes, so one cannot really take any samayas they handed out very seriously, can one?

Seems a very risky thing to give empowerments to a bunch of students you do not know, considering all the rhetoric about it.

MalaBeads said:

Fortunately or not, I never did take the empowerments all that seriously. Certainly not as seriously as is warranted by all discussion. I knew why I was there and also knew that I did not understand a whit of what was happening. I can't say that I still really understand it. That is certainly why I appreciated dzongsar khyentse's long albeit rambling "explanation". If only something like that had been available then! But what can we really say? We are among the first, the pioneers if you will, of dharma coming to the west. So of course there will be things we did not understand. The hazards of the first generation. And the dumb! But then, I shouldn't be quite so hard on myself. I was there for the experience, not for "enlightenment". Live and learn I guess.

Malcolm wrote:

Basically, what happens when unethical teachers breach their commitments with their students is that the establishment resorts to tribal punishment memes. This is what Orgyen Tobgyal did when he accused the students at Rigpa of breaking their samaya.

It is understandable, albeit wrong-headed. It is like claiming, "Well, you took Ramsey Bolton as your guru, and now you are just screwed—your bad."

Tantric commitments are for encouraging harmony in a Vajrayāna Sangha, and the guru is the head of that Sangha. But when a guru's unethical actions threaten that Sangha itself, there is really something for the students to say and something for them to, and they should resist misguided traditionalists who go all Tilopa on them.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:53 AM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Karma Dorje said:

Yes, I agree that the sex industry has a horrible record of exploitation, from trafficking to physical and sexual abuse, stealing of money, etc. What I am saying is that it ain't necessarily so. It's not the selling of sex for money that is exploitative, it's the current industry practice.

Malcolm wrote:

Since prostitution is rooted in patriarchy, it is probable that it will never be nonexploitative, since the economy that produces prostitutes is inherently exploitative. In a nonpatriarchal economy prostitution will not exist even though there may be sex workers of various kinds.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:44 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

Ok. That follows if you already subscribe to Buddhist thought but some Advaitans also say that Atman is false/illusory in the sense that only Brahman is true -i.e there is only Brahman. Atman was never Atman and the thought of atman is subsumed within the realization of being Brahman and so on. Some advaitans even use 'unborn' when describing Brahman which muddies the waters even further. I suppose at this point it circles back to discussion from earlier in the thread in that believing in the final realization of Brahman also constitutes a belief in some kind of transcendental super-self.

Malcolm wrote:

It constitutes belief in an ultimate, all pervading, truly existing essence. To say brahman is unborn is to say it is eternal.

Vasana said:

I was hoping to avoid epistemology and ontology and focus on meditation alone but I suppose it's impossible to speak about them when the meditation follows the view.

Malcolm wrote:

Meditation follows view. If your view is wrong, your meditation will be wrong.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:42 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

...my karma does not propel another to act non-virtuously.

Grigoris said:

I didn't say it did. But "why?" their shitty non-virtuous actions come your way and not your neighbours (for example) has to do either with a karmic debt of yours being repaid OR, of course, a new karma debt of theirs being formed. Either way... It is karma all the way down.

Malcolm wrote:

Afflictions generate karma; karma generates suffering, rinse, repeat.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:40 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

MalaBeads said:

In days ago...the only way to see a lama was to take an empowerment. They would come into town, give an empowerment and then leave without a word. So much for checking them out...let alone for up to 12 years!

Malcolm wrote:

Yes, so one cannot really take any samayas they handed out very seriously, can one?

Seems a very risky thing to give empowerments to a bunch of students you do not know, considering all the rhetoric about it.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Karma is not about allocating blame. It is not about punishment and reward. It is not about simple dualistic ideas of victim and perpetrator, it is a little more subtle and complex than that. But I imagine, as a Buddhist, you know this, right?

Malcolm wrote:

Karma is about how our nonvirtuous actions result in physical suffering, and how our virtuous actions result in mental happiness.

Mature practitioners know that most harms which manifest in their vision are the result of *lan chags* (literally "attachment to repayment"). With respect to being beaten, raped, and so on, my karma does not propel another to act non-virtuously.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:21 AM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:18 AM

Title: Re: sex with prostitute

Content:

Anders said:

I think it needs to be shown here how selling sex out of desperation is morally different from selling a homeless' newsletter out of despeation.

Malcolm wrote:

Seriously?

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:14 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

So then by that token, An advaitan developing a stable nirvikalpa samadhi is progressing in the same manner as a Dzogchenpa developing a stable vajropama samadhi ? Don't such samadhi's serve to 'scratch the surface' of the obscurations at least?

Malcolm wrote:

Nope. The result of a nonaryan's nirvikalpa samadhi is rebirth in the realm of unconscious devas. Nonbuddhist samadhis merely suppress afflictions, they do not even scratch their surface.

Vajropama samadhi will only come at the end of the path, even if one is a Dzogchen practitioner. In order for Vajropama samadhi to function, one has to be on the verge of buddhahood.

Vasana said:

Right, I suspected this would lead to meditation devas. It still doesn't explain some Advaitan's insistence that the realization of a Jivanmukti is synonymous with the eradication of any more karma coming to fruition in the future.

Swami Sivananda on Nirbija Samadhi:

"Without seeds or Samskaras [...] All the seeds or impressions are burnt by the fire of knowledge [...] all the Samskaras and Vasanas which bring on rebirths are totally freed up. All Vrittis or mental modifications that arise from the mind-lake come under restraint. The five afflictions, viz., Avidya (ignorance), Asmita (egoism), Raga-dvesha (love and hatred) and Abhinivesha (clinging to life) are destroyed and the bonds of Karma are annihilated [...] It gives Moksha (deliverance from the wheel of births and deaths). With the advent of the knowledge of the Self, ignorance vanishes. With the disappearance of the root-cause, viz., ignorance, egoism, etc., also disappear."

Is this assertion correct or are they just hanging out in the meditation realms for eons taking it to be full realization?

Malcolm wrote:

This assertion is not correct since atman is an inherently wrong view. Since their view is wrong, they are mistaken in their meditation, and their conduct and result is also false and samsaric.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:07 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

You are still of the opinion that watching a previously-recorded video doesn't confer empowerment, I assume?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm still not fully understanding this point. Surely if a commoner developed samadhi it

would naturally burn away the afflictions in the same way it would for an Arya if the samadhi was exactly the same?

Malcolm wrote:

A commoner is afflicted. An ārya who abides in Vajrapama samadhi is, in Mahāyāna, already on the 10th bhumi. In the Hinayāna, they are on the supermundane path of meditation.

You need to study the samapattis as they are discussed in the Abhidharmakosha, chapter 8.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:03 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

Yes, there must be. Nirvikalpa Samadhi is not a final resting place, so to speak, per Ramana Maharshi and others.

Malcolm wrote:

There is no difference between nirvikalpa samadhi and vajropama samadhi apart from the person who is experiencing them: an ordinary afflicted being or someone about to enter buddhahood. In the case of the former, such a person has not even scratched the surface of the two obscurations; in the case of the latter, vajropama samadhi eradicates the last vestige of the two obscurations.

Vasana said:

So then by that token, An advaitan developing a stable nirvikalpa samadhi is progressing in the same manner as a Dzogchenpa developing a stable vajropama samadhi ? Don't such samadhi's serve to 'scratch the surface' of the obscurations at least?

Malcolm wrote:

Nope. The result of a nonaryan's nirvikalpa samadhi is rebirth in the realm of unconscious devas. Nonbuddhist samadhis merely suppress afflictions, they do not even scratch their surface.

Vajropama samadhi will only come at the end of the path, even if one is a Dzogchen practitioner. In order for Vajropama samadhi to function, one has to be on the verge of buddhahood.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

tiagolps said:

In DJKRs Defence, he does glance at that problem some times...just maybe not about buddhist circles exactly.

A Celebrity Falls Sick by Dzongsar Khyentse Rinpoche said:

“So, where is your female form now?” asked the goddess.

“It is no more,” replied Śāriputra, and they discuss what is meant by ‘no more’. As there is no such thing as truly existing gender, they said, how can it change once, let alone twice.

This conversation about gender equality took place near the beautiful and remote north Indian city of Vaiśālī, in the presence of perhaps the most significant and consequential spiritual practitioners alive at that time. And it happened more than two thousand five hundred years ago, centuries before the Christian and Islamic religions were founded, and more than two millennia before the French writer Olympe de Gouges published her Declaration of the Rights of Woman and the Female Citizen in 1791 and the English philosopher Mary Wollstonecraft added her feminist voice with A Vindication of the Rights of Woman in 1792.

Malcolm wrote:

In fact, this is a dodge. It shows how much sexism there is in Buddhism. When you have a story about how a goddess has to call an arhat correct on sexism, this shows there is a deep problem with sexism in Buddhism and there has been since its inception. This is what that story means.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:51 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

On reflection, I will agree with this position, Malcolm.

Malcolm wrote:

Come on, cone, if you agree with me there is nothing to discuss!

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:47 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

I will note the DKR calls attention to the "poor preparation" of students by the Rigpa organization, and I think that's right.

heart said:

No to mention his attention to the training of the teacher.

Malcolm wrote:

I addressed this explicitly.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:45 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

MalaBeads said:

No orthodoxy, eh? How so?

Malcolm wrote:

It is summed up in this old Tibetan saying, "Every valley has a different language; every lama has a different Dharma."

Kirt thinks that broad commonalties, largely based in the Kadampa tradition, between the four schools counts for an orthodoxy, or that the goal of all schools is to liberated sentient beings (it is true they all give lip service to this idea).

But we all know that Tibetan culture is extremely brutal to animals (hence Patrul's' long diatribes about meat eating, agriculture practices, shearing of sheep and so on), and we also know that Tibetans were extremely brutal to each other. The aristocrats in Tibet oppressed the shit out of their subjects, all the while mouthing pretty mores about compassion, bodhicitta, and so on. I certainly do not mean to suggest, by the way that Western Capitalist culture is a vast improvement. In 1850 there were 3,204,313 slaves in bondage in the USA.

Quite frankly, so called "orthodoxy" in Tibetan Buddhism merely serves the class

interests of the religious caste in Tibetan society.

This is not to say that Tibetan Buddhism has not produced thousands of awakened people, because it has — but as far as I can tell, most of these people were on the margins, like Milarepa, not connected with institutional Buddhism in Tibet, for the most part.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:33 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I actually think he clarified a lot of issues.

Malcolm wrote:

For example?

Grigoris said:

He talked at length of the Teacher's job to prepare the students. This, to me, does not look like a condemnation of students. Then he talked about how students should assess their teacher before entrusting themselves to them. This, to me, does not look like a condemnation of teachers.

Actually, what this makes clear to me, is that that the relation between student and teacher is not a one way affair, in either direction. It shows me that the relationship is one of mutual dependence, that both sides have to have an intelligent and informed attitude to the teacher-student relationship, otherwise it'll end up as a disaster (or will just be pointless). I fail to see why this is controversial.

Malcolm wrote:

He did indeed discuss this, which I took pains to point out.

However, he still lays blame on the students who have picked a faulty guru and he still insists that if such students criticize that guru or perceives the guru as disqualified or at fault, they have broken samaya with that guru, even if in the end it is the guru's own damn fault because that guru himself broke samaya with his or students, subjecting those students to abuse — physical, sexual, financial, or emotional.

I can understand why people like Dzongsar, who have literally thousands of vajra disciples, might be anxious about the issue of samayas. You have to have a titanium stomach to bear all that broken samaya.

There are a lot of samaya heroes out there who arrogantly proclaim that that "Vajrayāna isn't for pussies." Vajrayāna machismo primarily injures woman— it really does need to end.

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:02 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

These are all good suggestions, but they need to take it step further and completely disassociate with Sogyal, as in the Kripalu example I mentioned before.

M

Lucas Oliveira said:

Sogyal Rinpoche Resigns from Rigpa

Rigpa also announced an independent investigation into the abuse allegations, and the creation of a new code of conduct and spiritual advisory group to guide the Rigpa organization:

“The governing boards and management teams of Rigpa, having sought professional and spiritual advice, will assure that the following steps are taken:

1. Set up an independent investigation by a neutral third party into the various allegations that have been made.
2. Launch an international consultation process to establish both a code of conduct and a grievance process for Rigpa.
3. Establish a new spiritual advisory group to guide the Rigpa organization.

These steps are being taken by the boards and management teams of Rigpa worldwide, in a true spirit of collaboration. Channels will be established so that any member of our community has the opportunity to express their wishes, views and concerns.” (Rigpa International)

<https://www.buddhistdoor.net/news/sogyal-rinpoche-resigns-from-rigpa->

Even in Kali Yuga justice is present. Because the truth is immortal.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:43 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I actually think he clarified a lot of issues.

Malcolm wrote:

For example?

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:06 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm trying to understand the difference between these two states in terms of practice rather than the usual dialect of Brahman being taken as an absolute existent . The extinction of subject and object seems to be common to both traditions as does the burning away of Samskaras/vasanas and mental activity as a result of such samādhi/jñāna. So what is the experiential difference between the jñāna In Advaita that results in the extinguishing of karmic traces and conceptualization and the jñāna in Dzogchen that results in the karmic extinguishing of traces and conceptualization?

Is there still some subtle knowledge-obscuration [jneyavarana] that Advaita's Nirvikalpa Samadhi fails to make obsolete?

Anonymous X said:

Yes, there must be. Nirvikalpa Samadhi is not a final resting place, so to speak, per Ramana Maharshi and others.

Malcolm wrote:

There is no difference between nirvikalpa samadhi and vajropama samadhi apart from the person who is experiencing them: an ordinary afflicted being or someone about enter buddhahood. In the case of the former, such a person has not even scratched the surface of the two obscurations; in the case of the latter, vajropama samadhi eradicates the last vestige of the two obscurations.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 9:52 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

Punya said:

Oh really. You disagree with DJKR? What a surprise!

(Sorry to be late with these comments, but some of us only have time for work, practice and household matters during the week and the other thread got closed down.)

Sonam Wangchug said:

Again Malcolm's bias against DJKR becomes painfully clear here.

Malcolm wrote:

I am not biased against Dzongsar. I think he is a highly qualified teacher. I have encouraged people to study with him, if they are interested to, and I still would.

Nevertheless, I thought much of his spiel on Facebook with respect to the Sogyal debacle was bullshit. It was long winded, repetitive, rambling, self-indulgent and overly blaming of students. That is my opinion of the piece he wrote. I am sure that you, like others, have a different opinion.

Sonam Wangchug said:

Just because you disagree with a Rinpoche doesn't mean you have to be disrespectful, "A lot of bullshit." "Self indulgent babble" .. who are YOU to say such a thing?

Malcolm wrote:

Why should I have to be any particular kind of person at all? Not only that, I do not find that Dzongsar is especially respectful of those who are the object of his oft-voiced criticisms.

Do you maintain a double standard? It's ok for Dzongsar to be rude and cutting because he is a "rinpoche" while ordinary people who do not bear hereditary titles, peons such as myself, need to take a respectful tone with their superiors? Sorry, that is exactly why we Americans kicked out the British. I am not going to bend a knee to anyone merely because they possess a title.

Sonam Wangchug said:

I may not agree with everything CHNN does, but realizing people like YOU and others are his students and have faith in him, I find it pretty arrogant and rude to insult teachers.

Malcolm wrote:

I did not insult him, I found his piece to be wanting, imprecise, and largely unfair and unbalanced.

Sonam Wangchug said:

As a Sakya loppen, there is a bit more weight on you to act with some decency, especially when the head of Sakya says Rinpoche is one of the most learned and

realized rinpoche's of our times .. somehow doesn't really equate with "self indulgent babble."

Malcolm wrote:

Dzongsar takes a lot of opportunity to be a social critic. He delights in it. No one says, "Hey Dzongsar, that's bullshit." Instead everyone just applauds him and tells him how wonderful his words are — as if he is a prince and we are in his court.

If you can dish it out, you have to be able to take it, especially when you dish it out in public. The court of public opinion is a rather different kind of court than a royal court.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:42 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Konchog1 said:

Do this mean the Three Heaps Sutra or something else?

Malcolm wrote:

the footnotes on the tantra refer to a different text.

Konchog1 said:

Any chance of finding this in English?

Malcolm wrote:

In 2018 when my translation of the Rigpa Rangshar will be published by Wisdom.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:40 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

Although on one level correct, I think I'm going to say this how things look when you completely lack pure view.

Malcolm wrote:

"Pure view" is simply a measure of how much delusion you can stand without getting sucked into it. Buddhas have an infinite capacity to not be sucked in by delusion. Us, not so much. Even our so called "pure vision" is just a conceptual delusion.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:38 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

kirtu said:

You are being unnecessarily provocative on this point. There is definitely an orthodoxy and it is reflected in what people and esp. gurus consider normative. In that sense it is a potentially fluid orthodoxy.

Kirt

Malcolm wrote:

There is no orthodoxy. Sakyapa? Gelugs, Kagyus, and Nyingmas disagree with you. Gelug? Kagyus, Nyingmas, and Sakyapas disagree with you and so it goes.

The establishment of orthodoxy is just about when the dry rot of religion sets in.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:21 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:20 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

So, perhaps a clarification of this samaya aspect and how it directly relates to Sogyal Rinpoche would be good, to get this topic back to focus and relevancy?

Malcolm wrote:

I think the assumption that needs to be tested is the assumption that these students

have any samaya at all with Sogyal as a teacher.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:17 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It also gives warning signs that one has broken samaya:

These are the warning signs of broken samaya:

various misfortunes arise,

diseases are rampant and harmful,

various contagious diseases occur,

and there are also provocations and misguiders.

If one is killed, one becomes a hell being.

One's eyes cannot see form.

One cannot hear and one's work cannot be done.

Leprosy and blistering diseases arise.

Thieves and royal punishments occur.

One contracts contagious diseases others do not get.

One's sons and daughters die.

The whole country arises as one's enemy.

One's activities become completely pointless.

When such warning signs arise,

recite a confession as previously explained.

If confessions are recited, then these signs will be successfully averted.

Konchog1 said:

Do this mean the Three Heaps Sutra or something else?

Malcolm wrote:

the footnotes on the tantra refer to a different text.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:14 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

smcj said:

Malcolm, would you have enough confidence in an online initiation to do a retreat on

that specific practice without having had the initiation duplicated elsewhere?

Malcolm wrote:

If I had confidence in the guru, I would absolutely have that confidence.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

Lhasa said:

And without samaya, whatever that is, we are trying to go up a creek without a paddle?

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

conebeckham said:

Is it your opinion that all on-line transmissions transmit Samaya? For that matter, do Jenangs and Jinlabs transmit the same samayas as Wangkurs and Wangchens? If so, is it not a requirement that such samayas are elucidated, or is merely "maintaining bodhicitta in one's heart" sufficient?

Malcolm wrote:

It is my opinion that if a qualified guru wishes to create samaya bonds with people who are a) tuning in over the internet or b) are present in the room, that is their prerogative. I see no reason at all why refuge ceremonies, monastic ordinations, bodhisattva vow rites, and so on as well as full abhishekas cannot be conferred online. The only difference I see is whether or not some guru feels comfortable with doing so or not. If they feel comfortable with it, that is fine with me and I will respect that their students received the transmission they say they received. Obviously gurus who are not comfortable with giving transmissions and empowerments online will not be online for that reason.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:57 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

Alright.

I am going to say something that may make me unpopular, but if you've only taken teachings or "empowerments" on-line, I think there are no "classic" samayas.

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

conebeckham said:

I did not make that argument. Nor do I intend to.

I do, however, not mind being wrong. I do not believe there have been full wangkurs given on-line, where the vidhyadhara vows are recited. If I am wrong, so be it. Someone can correct me with specific examples, and I will eat my proverbial hat. If such full wangkur were in fact given, live via the internet, it would follow that, as is traditional, the explanation regarding the various samayas would also be given, in detail, just as it is, in full wangkurs, in "meat space."

Malcolm wrote:

What is the difference between the internet and sitting in a room watching the whole thing on a big screen with the lama hundreds of feet away being listened too on a local fm radio channel, and the samaya substances just being handed out to 4,000 people at the end? The samaya substances? Is that all? Geographical proximity? As far as I can tell, the only difference between an empowerment given live online and one being given locally is the preference of the lama.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:37 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:33 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Adamantine said:

actual samaya being able or not being able to be conferred by unqualified or unrealized Gurus? It appeared you had indicated there were passages that covered that territory.

Malcolm wrote:

From chapter nine of the same text:

A master lacking a connection with a lineage of scholars,
who is self-important,
stupid, literal-minded,
who does not understand the meaning of Secret Mantra,
has harsh words for others, is boastful,
has entered false paths, has not seen the mandala of the empowerment, disregards
samaya,
is unable to answer questions,
has little learning, and great pride —
such an unexamined master is a m̄ara for the disciple.
He is not a master who can teach Secret Mantra

and is unable to teach the Great Perfection, Ati.

Adamantine said:

Thank you Malcolm. That's a lot of conditions to meet. The translation has the list end with an AND great pride.. so was the intent of the source text to imply only if a master fulfills all of these negative descriptions they can not teach Secret Mantra? Or is just one or two potentially enough to disqualify them?

Malcolm wrote:

I think a number of different kinds of gurus are included in this list. I do not take it to mean that someone must possess all of these faults in full; but if they have enough of these faults then this passage applies to them. "Enough" means enough of these faults which demonstrate through their conduct that these faults exist in them.

Adamantine said:

It's not clear in this excerpt as it's not addressed: in the case of an unqualified master granting Empowerment that a samaya link is not made in some way, or if a samaya link is made through the temdrel of mutual intent and the ritual enactment of the source tantric texts etc. so I'll assume you have concluded that samaya is not transmitted from your own logical inference?

Malcolm wrote:

It is made very clear: "He is not a master who can teach Secret Mantra and is unable to teach the Great Perfection, Ati." It is an unequivocal statement.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:25 AM

Title: Re: Individuality, Nonduality, Anatta, Nirvana

Content:

Queequeg said:

The confusion, it seems to me, arises with the attempt to directly "experience" emptiness, or alternatively anatta - these are more or less similar insights.

Wayfarer said:

'Experience' always implies 'an experiencer'. So you can't 'experience emptiness' - if you have an experience of it, then it's not empty, it contains something, namely 'the experiencer'.

Malcolm wrote:

There is no "experiencer" since there is no agent. There is merely experience, and all experience is empty.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 7:29 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

Grigoris said:

Wait a second there Malcolm... You yourself, in another thread, said that one cannot receive the Vase Empowerment without getting knocked on the head, which means the empowerment would be incomplete. Now you are saying that the samaya water is not necessary to complete the empowerment?

Seems contradictory to me.

Malcolm wrote:

The consequence of maintain our friend Cone's POV is that Garchen is wasting his time.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 7:24 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

Just how many unconditioned (saṃskṛita) dharmas do you think there are? By my count, there are only three: space and the two cessations. Space has no function at all, and neither do the two cessations. Space never changes, it is permanent. Cessations never change, they are permanent.

Emptiness also has no "function." Emptiness is also permanent and changeless.

Space, cessation, and emptiness also are not real so their permanence is merely a formal statement.

Only conditioned dharmas have "functions."

Sherab said:

Most physicists would argue that space is not fundamental and that it is an emergent.

Malcolm wrote:

Do not conflate the conditioned space of physics with ākāśa. They do not refer at all to the same thing.

Sherab said:

Space, cessation and emptiness are not real to you because as far as you are concerned, they are merely concepts and nothing else. They have no correspondence

to reality.

Malcolm wrote:

Space, cessation, and emptiness do not arise. Space is a description of absence of obstruction. Cessation is a description of absence of a cause for arising. Emptiness is a description of the absence of nature. These terms describe absences.

Sherab said:

This is another reason why you adopted the position that there is no ultimate.

Malcolm wrote:

I said there was no ultimate reality. Such a thing cannot be found on analysis.

Sherab said:

Correct me if I am wrong. If I am right, then cessation for you is the same as annihilation because nothing is left after cessation. That is an extreme position in my view.

Malcolm wrote:

Cessation is considered an extreme in Mahāyāna, an extreme to be avoided.

A cessation is not an annihilation however. A cessation is not annihilation since an annihilation requires an existent to be destroyed. A cessation is simply the absence of a cause for arising.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:49 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Adamantine said:

actual samaya being able or not being able to be conferred by unqualified or unrealized Gurus? It appeared you had indicated there were passages that covered that territory.

Malcolm wrote:

From chapter nine of the same text:

A master lacking a connection with a lineage of scholars,
who is self-important,
stupid, literal-minded,
who does not understand the meaning of Secret Mantra,
has harsh words for others, is boastful,
has entered false paths, has not seen the mandala of the empowerment, disregards
samaya,
is unable to answer questions,
has little learning, and great pride —
such an unexamined master is a mārā for the disciple.
He is not a master who can teach Secret Mantra

and is unable to teach the Great Perfection, Ati.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:37 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

Honestly? You cannot address this question on an internet forum.

Lhasa said:

Yes, honestly, some of us only have online teachers and no where to ask questions. All I've heard is Garchen Rinpoche say to keep your mind full of love, bodhicitta.

conebeckham said:

Alright.

I am going to say something that may make me unpopular, but if you've only taken teachings or "empowerments" on-line, I think there are no "classic" samayas.

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:35 AM

Title: Re: Tantric Vows after Death

Content:

Minobu said:

I was taught that tantric vows after we die become null in void so to speak.

If this is the case it seems much more compassionate than the hell fire and brimstone that is going on in other threads concerning Tantric vows.

It produces a fear instead of joy..

maybe it's just some sects. it does not make sense that the stopping of a Buddhist practice should cause any harm to the sentient being.

Malcolm wrote:

Yes, they do. They are connected with the physical body. When that perished, so do the samayas.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:48 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Right don't disagree with ye there. where you getting at?

Grigoris said:

That not all Western cultures are purely Kali Yuga cultures.

.

Malcolm wrote:

Yes they are. Why? Because the humans in them are all 100% grade A kali yuga people.

All of the people of the world are 100% Kali Yugins.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:31 AM

Title: Re: The Mahamudra of Sakya Pandita, paper by Julia Stenzel

Content:

Malcolm wrote:

This short text has been translated, more than once.

kirtu said:

On Academia.edu, you will have to register to download it.

http://www.academia.edu/10145199/The_Mah%C4%81mudr%C4%81_of_Sakya_Pa%E1%B9%87%E1%B8%8Dita, Julia Stenzel, Indian International

Journal of Buddhist Studies Volume 15 (2014)

Sakya Pandita Kunga Gyaltsen (Sa skya pa[^] ðita kun dga' rgyal mtshan, 1182–1251) of the Sakya school of Tibetan

Buddhism viewed Mahāmudrā practice as being solely a part of the

Tantric practice path—a path to which disciples may be introduced

only after having passed through the initiations and required stages

of the Niruttarayogatantra. He criticised the non-Tantric

Mahāmudrā approaches of Kagyü (Bka' brgyud) masters such as

Gampopa (Sgam po pa, 1079-1153) and Lama Zhang Tsalpa (Bla ma

Zhang tshal pa, 1123-93). The controversy between representatives

of the two schools has been discussed by Roger Jackson (1982) ,

David Jackson (1990, 1994) , and others. Western scholarship has

been less concerned, however, with the positive statements of

Sakya Pandita on Mahāmudrā, i.e. with the question of what a

correct understanding of Mahāmudrā would be in his eyes. This

fact is partly due to the secrecy with which the Sakya School

handles Tantric texts. However, in a dialogue (dris lan) text in the collected works of the Sakya masters (Sa skya bka''bum), Sakya Pandita gives a short account of the topic in response to questions posed by Tokden Gyan (Rtogs ldan rgyan). 1 This text, available from the Tibetan Buddhist Resource Center and as yet untranslated, 2 will serve as the basis for an analysis of Sakya Pandita's Mahāmudrā. His presentation will be supplemented by explanations drawn from A Clear Differentiations of the Three Codes, 3 and Taking the Result as the Path (Stearns 2006) . Since controversies and debates have the advantage of clarifying divergent viewpoints by highlighting crucial differences, I will include a discussion of the Kagyü Mahāmudrā approaches that Sapan criticizes wherever it seems helpful in illuminating Sakya Pandita's standpoint. For this part of the research, I will rely on the Western scholarship mentioned previously. My analysis does not aim at justifying either side of the controversy. Both Sakya and Kagyü Schools have continuously taught their respective meditation systems for nearly a millennium, which I like to see as a proof that a significant number of individuals have found meaning in their divergent approaches. As Western scholars and practitioners explore Tibetan Buddhism, it is important to understand controversial positions as thoroughly as the secret content of the debated material allows, so as not to perpetuate a thousand year-old debate on the basis of partial information. It is my hope that this paper contributes to clarifying the position of Sakya Pandita in the Mahāmudrā controversy.

Kirt

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:22 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Uuuuummm... I think you are talking about US culture here, coz Greek society, for example, predates the beginning of the Kali Yuga (3012 BCE) and also happens to be Western culture. Greek Neolithic society is kicked off about 7000BC, highly developed Helladic, Minoan and Cycladic societies existed about 100+ years before the beginning of the Kali Yuga.

Malcolm wrote:

Every culture in the world is a kali yuga culture. Your view is excessively synchronic.

Grigoris said:

Ever culture in the world is CURRENTLY a Kali Yuga culture. Pre-3012BCE Indian culture can not be considered Kali Yuga culture.

Malcolm wrote:

Right, I am talking about now, not 3012BCE.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:12 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Completely out of the blue question, you mentioned on a facebook post that "Tibetans were a violent culture, and their ritual preferences reflect this" and "Indians were a more erotic culture, and their ritual preferences reflect this too".

Out of curiosity, what do we westerners reflect?

Malcolm wrote:

We are a Kali Yuga culture, so it is a little too soon to say.

Grigoris said:

Uuuuummm... I think you are talking about US culture here, coz Greek society, for example, predates the beginning of the Kali Yuga (3012 BCE) and also happens to be Western culture. Greek Neolithic society is kicked off about 7000BC, highly developed Helladic, Minoan and Cycladic societies existed about 100+ years before the beginning of the Kali Yuga.

Malcolm wrote:

Every culture in the world is a kali yuga culture. Your view is excessively synchronic.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:55 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

...

tiagolps said:

Completely out of the blue question, you mentioned on a facebook post that "Tibetans were a violent culture, and their ritual preferences reflect this" and "Indians were a more erotic culture, and their ritual preferences reflect this too".

Out of curiosity, what do we westerners reflect?

Malcolm wrote:

We are a Kali Yuga culture, so it is a little too soon to say.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:32 AM

Title: Re: DJKR on Rigpa Scandal

Content:

Crazywisdom said:

I 100% agree with this,

<https://www.buddhistdoor.net/news/dzongsar-khyentse-rinpoche-issues-public-statement-on-recent-criticism-of-sogyal-rinpoche>

Malcolm wrote:

I don't, for many reasons. Mostly self-indulgent bullshit. There are a few things in it with which I agree. Mostly it is a bunch of irrelevant silliness and posturing.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:24 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

In short, people should consult the Rigpa Rangshar's chapter on samaya and cease laying blame on blameless students who have the misfortune of choosing mad guides.

Adamantine said:

Is there an existing English rendition of this chapter? If not, could you give a summary and at least a couple of relevant lines translated for us to consider? Otherwise it is simply not possible for non-lotsawas to consult with the text in a timely way regarding this issue. Thank you.

Not sure if you missed this Malcolm, as you've been since active in the thread.. hope you'll consider helping us look into your reference. Thanks!

Malcolm wrote:

This is with respect to breaking the samayas of the body, from chapter 10 of the Rig pa rang shar:

If the master breaks samaya, there is no method of purification.

Both master and disciple are born in the hell of great wailing.

If the disciple breaks samaya, there is a method of purification.

recite the vast discourses

and turn the vast wheel of the ganacakra.

It is also said that one should completely purify the three wheels.

It also gives warning signs that one has broken samaya:

These are the warning signs of broken samaya:

various misfortunes arise,

diseases are rampant and harmful,

various contagious diseases occur,

and there are also provocations and misguiders.

If one is killed, one becomes a hell being.
One's eyes cannot see form.
One cannot hear and one's work cannot be done.
Leprosy and blistering diseases arise.
Thieves and royal punishments occur.
One contracts contagious diseases others do not get.
One's sons and daughters die.
The whole country arises as one's enemy.
One's activities become completely pointless.
When such warning signs arise,
recite a confession as previously explained.
If confessions are recited, then these signs will be successfully averted.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:49 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

pael said:

I want to know how deep I am in samaya. ChNN manifested sickness after I sent questions to him with e-mail on 11th of May 2017. Is this my fault?

Malcolm wrote:

Oh lord, no. You should not think that way at all.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

makewhisper said:

Based on your study and practice, what conditions are necessary for a successful empowerment and conferral of samaya?

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

makewhisper said:

As a neophyte, I'm not quite sure what this means.

Malcolm wrote:

It means you have to know what you are doing. You have to understand the Dharma. You have to examine the teacher. You have to understand the commitments you are taking on. For example, if you do not understand the commitments you are taking, you don't have samaya at all. It is really that simple.

If you do understand the commitments, you do know what you are doing, and so on, a teacher's conduct has to be pretty outrageously abusive before you can legitimately say, this teacher has broken samaya and now my commitment to him or her is null and void. If he or she likes fancy cars, too bad; if they like expensive food and wine; too bad. If they have a penchant for gold and silver, and insist that their students pay outrageous fees for teachings, too bad. If they like having multiple partners and are up front about it, too bad. If they are gay, too bad. If they are trans, too bad.

But if they systematically abuse their power, or are dishonest, or are physically and/or sexually abusive, well, then one might have a case that this teacher is bad news. Even here, it is best to just leave their company and move on. However, sometimes it is bad enough to warrant a public outing. In this case, don't worry about your samaya, your obligation to sentient beings is more important.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

These days, empowerments are handed out as a means of attracting followers to people who no idea what they are doing, even though sometimes they have been "following" Tibetan Buddhism for decades. How can one even imagine that any of these people have actually received samaya? It is only possible to believe this if one thinks that merely attending a ritual and repeating some words has the power to confer samaya. I don't believe this, but you are free to disagree.

makewhisper said:

Based on your study and practice, what conditions are necessary for a successful empowerment and conferral of samaya?

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:11 AM

Title: Re: Guru Yoga thought experiment

Content:

Grigoris said:

I agree, and I also think that his point of people entering Vajrayana without a grasp of Buddhist basics, is also very important.

MalaBeads said:

Yes.

Miroku said:

Yes exactly. Few days ago my friend and I had a discussion about informing people about samayas when preparing them for di from ChNN. Nobody ever tells them anything about some samayas and preparation is usually done in a matter of few minutes. No wonder Rinpoche's health is bad.

Malcolm wrote:

ChNN never mentions samaya when discussing Direct Introduction, or when he does, he says it is too much to remember and quite relative anyway. He does recommend that if someone is unhappy with someone they discover is an unqualified teacher, they are free to leave. But that they should not slander that teacher in anyway. In this respect, he is quite traditional.

For him, samaya means doing guru yoga, and not causing problems in his boat.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

paël said:

Can samaya be received, if receiver has incomplete faculties (being cripple or something else)?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:45 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

paël said:

Can seed be nonviable, if receiver has incomplete faculties (being cripple or something else)?

Do you need to know exact translation of recited words? Teachers often just say: "repeat these samaya words" Is this enough?

Malcolm wrote:

You need to know what you are doing so that you have no doubt about what you are doing. Repeating "samaya" words you don't understand is not sufficient.

All of these problems come about for three reasons: power, money, and sex.

pael said:

Does this mean knowing how many root vows there is or content of few of them?
All I know is basically from Berzin Archives.

Malcolm wrote:

The problem of course is that, traditionally, one is not allowed to know the contents of samaya prior to receiving it, and after one's receives it, it is held it is too late to give it back or refuse it.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:33 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Samaya is a seed that slowly grows into a tree. Sometimes that seed is nonviable, because of 1) the soil in which it is planted is not properly prepared,

pael said:

Can seed be nonviable, if receiver has incomplete faculties (being cripple or something else)?

Malcolm wrote:

One receives by them by reciting some words after a teacher at the beginning of the empowerment, and then at the end saying, "Ok boss, I'll do whatever you say" (btso bo ji ltar bka' bstsal pa, de dag thams cad bdag gi bgyis."

pael said:

Do you need to know exact translation of recited words? Teachers often just say: "repeat these samaya words" Is this enough?

Malcolm wrote:

You need to know what you are doing so that you have no doubt about what you are doing. Repeating "samaya" words you don't understand is not sufficient.

All of these problems come about for three reasons: power, money, and sex.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:29 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

DJKR does mention the same thing:

Grigoris said:

I know he does, I was talking about the participants in this thread...

tiagolps said:

In the end our fear of Abrahamic judgement is always projected onto karma, as if both had the same basis, nobody likes to be "blamed". It's very easy to misunderstand karma when talking about abuser-abused situations.

For example I remember DJKR giving the example of how "it's the victims karma to have a human body at that time and place", of course, it's the abusers karma to feel uncontrollable sexual urges.

Malcolm wrote:

This is rather like saying that a raped woman is culpable for being raped because she has a vagina, and just maybe she was wearing a dress that made her look attractive.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:30 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

Here is why 'unconditioned' is not a suitable term to describe emptiness and therefore the ultimate:

<https://dharma.wheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>

Malcolm wrote:

Defining emptiness as unconditioned is axiomatic; for example,

Abhisamayālaṃkāravṛtti kīrtikalā:

The conditioned depends on cause and conditions, for example, the desire realm and so on. The unconditioned does not depend on cause and condition, for example, emptiness and so on.

Sherab said:

Yes, the unconditioned does not depend on cause and condition. But that does not automatically mean that the unconditioned cannot function. The unconditioned is only non-functional only if it is taken to be the same as permanent, totally incapable of any change.

Malcolm wrote:

Just how many unconditioned (saṃskṛita) dharmas do you think there are? By my count, there are only three: space and the two cessations. Space has no function at all, and neither do the two cessations. Space never changes, it is permanent. Cessations never change, they are permanent.

Emptiness also has no "function." Emptiness is also permanent and changeless.

Space, cessation, and emptiness also are not real so their permanence is merely a formal statement.

Only conditioned dharmas have "functions."

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:28 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

@Malcolm,

I argued previously that: (see

<https://dharmawheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>)

When something is dependently arisen, it implies that the something is not unconditioned. If you assert that emptiness is dependent arising or dependent co-arising, and if you also assert that emptiness is empty as well, then you would be implying that emptiness is not unconditioned. Your reply did not address the logical problem raised.

So far, you have avoided addressing this issue. If you want to resolve the logical conundrum, you have to look more closely at what dependent arising is. If you take dependent arising as strictly a temporal causal chain, you cannot get out of this conundrum. If you cannot get out of this conundrum, you will have to take the view that there cannot be an ultimate because of dependent arising and merely assert that emptiness is unconditioned even when the emptiness of emptiness implies otherwise, which is exactly what you have done. So I am not surprised by your position.

Anyway, I think I have already stated my position and the relevant supporting arguments. Until the above is addressed, the debate will not end. So I am going to leave this discussion until such time you address the logical conundrum that I posed.

Malcolm wrote:

I have not addressed the issue because it is a nonissue. Whatever arises in dependence (relative truth) is empty (ultimate truth). The two truths are inseparable.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:23 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

narraboth said:

They are two contradictory statements. Does 'not preparing students properly' automatically make empowerment invalid? If yes, there is no 'so much broken samaya today'. If not, people in Rigpa who have received full empowerments from SR have samaya with SR.

Malcolm wrote:

Only if you believe that attending an any empowerment ritual at all withy any teacher at all creates magic vajra dust that you carry around with you forever because of the magic power of a ritual. HHDL has said on more than one occasion that when he gives these large Kalacakras, he does not feel that most people in attendance have even received the empowerment at all, much less samaya.

narraboth said:

You will need to draw a line on what do you mean for sufficiently preparing students and what is not, thus who is qualified and who is not. There are rules in tradition about the qualification of giving empowerment/ being vajra masters, I don't think 'preparing students properly' is one.

Malcolm wrote:

Dzongsar Khyentse clearly thinks that preparing students is the responsibility of the teacher.

Where I disagree with him is the notion that improperly prepared vessels have any samaya at all to break.

I also think it is quite questionable to believe that reciting words after a teacher in a language one does not understand qualifies as "receiving vows." After all, how does one receive a vow in Vajrayāna. One receives by them by reciting some words after a teacher at the beginning of the empowerment, and then at the end saying, "Ok boss, I'll do whatever you say" (btso bo ji ltar bka' bstsal pa, de dag thams cad bdag gi bgyis."

narraboth said:

'Knowing how to prepare students properly' might be one; if the teacher did not do what they supposed to do, there're consequences, but that doesn't make students have 'no samaya' with him.

Malcolm wrote:

Sure it does, unless you similarly take the position that attending an ordination with an unqualified upādhyāyaḥ confers ordination vows or that someone who is in debt, etc., can take ordination.

These days, empowerments are handed out as a means of attracting followers to people who no idea what they are doing, even though sometimes they have been "following" Tibetan Buddhism for decades. How can one even imagine that any of these people have actually received samaya? It is only possible to believe this if one thinks that merely attending a ritual and repeating some words has the power to confer samaya. I don't believe this, but you are free to disagree.

narraboth said:

Not sure what the Rigpa Rangshar says, I will have a read if you can qoute the full tibetan title. But from the common three-vows commentaries, which translation are available, I don't see Malcom's definition in it.

Malcolm wrote:

Honestly, the three vows literature is filled with nonsense. It is principally polemical in nature, thanks to Sakya Pandita, and there are so many contradictory opinions as to render this whole class of polemical literature basically useless as a guide for what one is to accept and reject unless one should stay in the narrow silo of a particular interpretation. It is a technical literature for scholars with too much time on their hands and who do not practice enough. It is not a literature which will clearly explain to one how one is to practice the three vows. For example, Sapan claims it is ridiculous to expect that someone who has not received full ordination should nevertheless follow all the vows of a fully ordained monk or nun, and at the same time, we see other famous presentations of this literature which insists that this is the case. Sapan claims the three vows do not have one intention; but in Drigung it is clearly held that they do. Thus, there is no common three vows literature. Sapan claims it is absurd to dedicate merit to the dharmadhātu, etc. There are so many points of disagreement and the whole of the three vows literature was spawned by Sapan's polemics.

narraboth said:

I also don't think a person needs to be "realised" (to what degree??) to perform a valid empowerment ritual (pointing out teaching is another issue). At least not in Sakya's view from what I heard. We need to be extremely careful here. If I have chance to meet HHST again I will try to ask.

Malcolm wrote:

If a person who is not realized performs a qualified rite, with all the bells and whistles, in a proper way, that empowerment is valid as far as it goes. It can serve as a basis for someone's practice of this or that sadhana. But the unrealized person giving that empowerment cannot expect that he or she has bestowed much in the way of samaya, especially if their own samaya is not really in perfect order. In any case, the notion of the 22 common samayas is a scholastic construct. There is no tantra that gives a defined list of 14 root and 8 branch samayas.

narraboth said:

To push further, I have been in Rigpa centre limited time listening to other masters' teaching. I don't think the consequences of samaya breakage were not mentioned; I heard Kyabje Trulshik Rinpoche talked about it and it was translated, emphasized and repeated again. If it was mentioned too late or not I don't know. People were already there, bought tickets, paid for the meals and beds.... like almost every major event in other places. You can of course say it was too loose, but again, that doesn't make students free from samaya.

Malcolm wrote:

Were we talking about Trulshik Rinpoche? I don't think so. We were talking about what happens when unrealized teachers give empowerments to poorly prepared students — which has unfortunately become the rule, rather than the exception.

I know of at least one example where a teacher accused his student of completely

breaking samaya, telling others this person was going to hell. This student, understandably upset, went to Tulku Nyima Gyaltzen and explained the situation. Tulku Nyima Gyaltzen's reply was that the Tibetan teacher granting the empowerment was not qualified to give empowerments at all (despite having done three year retreat, being a recognized tulku, etc.) and the student in question had no samaya to break despite being the sponsor for the empowerment in question.

Thus, the picture painted by some within the tradition of an inviolable bond with absolutely strict and mechanical outcomes (the old snake in a tube example) seems to be rather not as hard and fast as some teachers and students imagine.

narraboth said:

The only way I find to get around is, I don't think SR gave full empowerment often.

Malcolm wrote:

I think this class of statement betrays an attachment to rules and rituals. This is a fetter, no matter what level of Buddhadharma we practice. As I mentioned above, attachment to rules and rituals is a huge problem in Vajrayāna in general. It makes people very superstitious, which is why the Buddha identified attachment to rules and rituals as one of the ten fetters to begin with.

narraboth said:

Most of time he invited other lama to do so, or because it's me only go there when my own guru visiting. Actually, when did SR last time gave a full empowerment?? That makes a big difference on the guru-students relationship. Indeed, dzogchen pointing out teaching also counts, but I think that's a different requirement for qualification and that might actually more suit Malcom's definition.

Malcolm wrote:

Thinking the mechanical attendance of an empowerment creates samaya is just superstition. Samaya is a seed that slowly grows into a tree. Sometimes that seed is nonviable, because of 1) the soil in which it is planted is not properly prepared, or 2) because the gardener is inept.

However, promising infernal consequences if someone busts a teacher purporting to teach Vajrayāna and give Vajrayāna teachings when they behave in a manner which proves they are not at all qualified to care for students is fundamentalism of the worst kind. I don't accept that, it does not make common sense, it is not just, it is not right, and should be protested vigorously.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 9:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

tiagolps said:

What parts did you find bullshit?

Quay said:

I'd rather hear about the non-bullshit parts myself.

Malcolm wrote:

Most of the piece was self-indulgent babble. The essence of the bullshit in this piece is that Dzongsar blames students for rejecting and abandoning deluded gurus when those students find out about the delusion of their deluded guru. It is not fair, it is not rational, and it is pure superstition to imagine that attending a ritual, no matter how profound and meaningful when administered by a realized person to a group of well prepared students, creates an irreversible bond when administered by foolish and deluded teachers. No one imagines that attending a monastic ordination lead by a madman would have any force at all. Such thinking represents the worst example of the fetter of attachment to rules and rituals. Indeed, this whole idea comes from such fettered thinking.

Why should we imagine that empowerments administered to poorly educated Western Dharma students by deluded fools who imagine themselves gurus, whether Tibetan or any other ethnicity, would have any binding power via samaya other than through accepting an irrational interpretation of how rites that impart Vajrayāna vows actually function? Most people have no idea what is happening when they attend empowerments. They do not understand the visualizations as they happen, and so on. Even if the gurus in question are realized, if the student does not understand what is going on, no samaya is transmitted.

I would suggest, honestly, that there are probably few people who actually have samaya at all among so called Vajrayāna students—— by and large because they have no idea what is happening during empowerments, direct introductions, and so on. There is no magic bond created by an empowerment, none whatsoever. The only true bond or samaya we have is our understanding of Dharma, how deep it goes, and our appreciation of the teacher and community within which this blossoms.

The other samayas are relative. But it is the relative ones that receive all the attention. Even in terms of relative samaya, samaya is something that gradually builds, matures, and becomes deeper as the student matures in their understanding of profound Secret Mantra.

I would suggest also that there are very few gurus alive today who can actually impart samayas, since they have not realized the meaning of the teachings they are imparting. I will discuss this in the conclusion.

When we think about debacles like Rikpa (as it presently exists), we should not even be

discussing the issue of breaking samaya. First of all it is bad for the students. It demoralizes them. Secondly, we are not sure that they have samaya from Sogyal. It has yet to be determined that he ever was a qualified teacher. If he was never a qualified teacher, they never received samaya. When we read comments such as the one below it is seem very questionable whether Sogyal is a qualified teacher, (the part of the article which is not bullshit, apart from just a little):

I know a little about Sogyal Rinpoche because I have visited several Rigpa centres and have witnessed the Rigpa set-up first hand. To be frank, I didn't see enough evidence to convince me that the appropriate warnings had been given, or that adequate foundations had been laid, or that the fundamental teachings were properly given. On several occasions it seemed to me that some of the students had been Christians until perhaps the day before they attended the teaching, then suddenly, 24-hours later, they were hearing about guru devotion, receiving pointing out instructions and practising Guru Yoga – it was as extreme as that.

If that's how it happened – if no proper warnings and no fundamental training were given prior to the Vajrayana teachings – then Sogyal Rinpoche is even more in the wrong than his critical students. Why? Because it is his responsibility to prepare the ground in accordance with the Vajrayana's prescribed and well-established foundation teachings and practice. There is no question that the person with the greater knowledge, power and therefore responsibility is also more culpable when those obligations are not fulfilled.

If Sogyal is in the wrong, and did not prepare his students properly, this automatically means he is an unqualified teacher and his students have no samaya with him at all, apart from as a Vajra brother. If Sogyal is in the wrong, it is axiomatic that his critical students are not in the wrong at all, from a samaya point of view, and thus this line is bullshit because they have no samaya with him.

Dzongsar also says this, which is 2% bullshit, 96% ok, and 2% requires a little more comment. Ok part in green; bullshit part in red, other part in orange:

If the teacher and student have reached a genuine understanding about the path being practised, and if all the necessary and appropriate foundations have been laid and a clear idea of possible consequences conveyed, but the student still has a wrong view and acts on it by slandering and criticizing the teacher, then, according to tantra, that student will face grave and unimaginable consequences.

But the same also applies to the teacher. In fact, if the teacher hasn't laid the proper foundations, if the teacher takes advantage of a student physically, emotionally or financially, and if the teacher gives the highest yoga tantric teachings to those who have not established a proper foundation and as a result an immature student breaks the most fundamental root samayas, then the teacher will also suffer extremely grave consequences – consequences even more serious and terrible than those faced by the student.

With respect to the section marked in orange: the serious and terrible consequences to a student that has been taken advantage of by a guru or teacher is that their trust in Dharma might be damaged for some time in this life or even multiple lifetimes, and they may suffering secret obstacles which prevent them from applying the Dharma. This is

what renders the broken samaya of a teacher irreparable.

In short, people should consult the Rigpa Rangshar's chapter on samaya and cease laying blame on blameless students who have the misfortune of choosing mad guides. It not fair, it is not just, it is not right, it is not rational, and should not be accepted regardless of what the traditions seems to say on the matter because to take all this literally is merely an expression of the fetter of attachment to rules and rituals. What do I mean by "literally?" By "literal" I mean that empowerments given by gurus who are not truly realized have very little force. They have very little force to produce realization in their disciples, for many, many reasons. Likewise, they also have very little power to impart any real samaya.

The reasons why we see so much broken samaya today is not the fault of students, it is the fault of too many unrealized teachers giving empowerments which they are not qualified to give in the first place.

Oh, and BTW, bringing up Naropa and Tilopa, etc. is bullshit. Please stop doing it. The twelves trials are just stories, didactic stories to show what a huge egotist Naropa was. They doubtless have some basis, but they are exaggerated way beyond anything anyone can reasonably accept as anything other than Indian/Tibetan dramatic hyperbole.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 6:57 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

Whatever is unconditioned is permanent; there are no impermanent unconditioned entities. Whatever is conditioned is impermanent; there are no permanent conditioned entities.

Sherab said:

Here is why 'unconditioned' is not a suitable term to describe emptiness and therefore the ultimate:

<https://dharmawheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>

Malcolm wrote:

Defining emptiness as unconditioned is axiomatic; for example,

Abhisamayālaṃkāravṛtti kīrtikalā:

The conditioned depends on cause and conditions, for example, the desire realm and so on. The unconditioned does not depend on cause and condition, for example, emptiness and so on.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 6:09 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Of course the Hindus will claim freedom from the two extremes. They have been assimilating whatever they can assimilate of Buddhism into their religion and philosophy so as to render Buddhism irrelevant. But the ultimate reality of Hinduism is monistic. That contradicts their claim of freedom from the two extremes.

Malcolm wrote:

Any claim at all that there is an ultimate reality is an extreme.

Sherab said:

Try to understand why freedom from the two extremes precludes monistic claim first.

Malcolm wrote:

First, try to understand why dependent origination precludes any possibility of an ultimate reality.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 5:53 AM

Title: Re: Tibetan Zen

Content:

krodha said:

How is your own view different than a non-Buddhist "Hindu" ultimate?

Malcolm wrote:

It isn't. Hindus also claim that Brahmin is free from the four extremes, etc.

The basic difference between Hindu traditions and Madhyamaka on up is that Hindus state there is an ultimate reality. The Buddhist position, Madhyamaka on up, is that there is no ultimate reality.

Sherab said:

Of course the Hindus will claim freedom from the two extremes. They have been assimilating whatever they can assimilate of Buddhism into their religion and philosophy so as to render Buddhism irrelevant. But the ultimate reality of Hinduism is monistic. That contradicts their claim of freedom from the two extremes.

Malcolm wrote:

Any claim at all that there is an ultimate reality is an extreme.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 5:47 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

DJKR take on it:

<https://www.facebook.com/djkhyentse/posts/2007833325908805>

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 3:53 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

Malcolm, I have been thinking of two things you said and I think it would benefit the community here to have you elaborate on them a bit.

You mentioned "Nirvana being an "undesirable extreme in Mahāyāna"

This for me and I am sure others needs some further explaining.

You also mentioned that in Dzogchen the highest realized masters (Rainbow Body) have the material elements transform into the five pristine lights? Can you elaborate what these Pristine Lights are and how Noumenal World can change like that without destroying casualty for all things?

Thank you.

Malcolm wrote:

Nirvana is the cessation of afflictions, and parinirvana is cessation of birth. The latter is an extreme because if buddhas cease in fact they cannot directly benefit anyone. Mahāyāna nirvana is called "non-abiding." This means though in one's continuum afflictions for rebirth in samsara has ceased, upon attaining buddhahood one continues to benefit sentient beings directly until samsara is emptied.

On the other hand, the Dzogchen view is stated succinctly by Mañjuśrīmitra:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Mipham comments on this line:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

As for your second question, it is exactly the same as the example of a liquid substance that appears differently for the being of the six realms.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 1:16 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

It is also easy to understand why many are confused between the Buddhist ultimate and the non-Buddhist ultimate, especially Hindu ultimate.

krodha said:

How is your own view different than a non-Buddhist "Hindu" ultimate?

Malcolm wrote:

It isn't. Hindus also claim that Brahmin is free from the four extremes, etc.

The basic difference between Hindu traditions and Madhyamaka on up is that Hindus state there is an ultimate reality. The Buddhist position, Madhyamaka on up, is that there is no ultimate reality.

Author: Malcolm

Date: Monday, August 14th, 2017 at 11:05 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

I have explained a few times previously that 'unconditioned' is not a suitable word to describe the ultimate. You have conflated 'unconditioned' with 'permanence'.

Malcolm wrote:

Whatever is unconditioned is permanent, whatever is permanent is unconditioned.

Sherab said:

The consequence is the same. When there is no ultimate reality, there is then only the relative reality. If there is only the relative reality, then it is its own ultimate reality.

Malcolm wrote:

Only dependently originated entities are "real" (nondependent entities like space and cessations are not "real," i.e. they have no putative state of being at all), either perceived falsely (relative truth), or correctly (ultimate truth).

The reason why, in Mahāyāna, dependently originated entities are likened to space is that they are not actually real; they only appear to be real when essences are imputed to them. The reason that in Mahāyāna it is said that all phenomena are in the state of nirvana from the start is because as Mañjuśrī points out, whatever arises in dependence does not truly arise. Nirvana is a cessation. Nirvana does not arise.

Sherab said:

The ultimate, like the relative, is free from the two extremes. They are functional. That is why when the word 'unconditioned' is applied to the ultimate, one must not assumed immediately that 'unconditioned' means 'permanence'.

Malcolm wrote:

Whatever is unconditioned is permanent; there are no impermanent unconditioned entities. Whatever is conditioned is impermanent; there are no permanent conditioned entities.

Sherab said:

The relative is but an emergent thingy of the ultimate. That is why the relative can be argued as being an illusion. It is also why the relative can never be separated from the ultimate because without the ultimate, there is no possibility of an illusory relative.

Malcolm wrote:

There are no categories in Buddhadharma of relative and ultimate entities (dharmas). There are only conditioned entities (everything belonging to nama and rūpa) and unconditioned entities (space and the two cessations.)

[/quote]It is also easy to understand why many are confused between the Buddhist ultimate and the non-Buddhist ultimate, especially Hindu ultimate.[/quote]

The Buddhist ultimate truth is strictly a veridical perception (either analytical or nonanalytical) of any entity (whether conditioned or unconditioned). The Buddhist relative truth is a nonveridical perception (either analytical or nonanalytical) of any entity (whether conditioned or unconditioned).

Author: Malcolm

Date: Monday, August 14th, 2017 at 2:38 AM

Title: Re: Tibetan Zen

Content:

aflatun said:

When you say "below" do you mean Sautrantika is considered "highest" of the non Mahayana tenet systems? Is this hierarchy based on views of Nibbana specifically?

Malcolm wrote:

Yes, it is the highest tenet system in Hinayana, but this is it specifically related to nirvana.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:02 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

In short, there is no independent ultimate, or nirvana, etc., other than in the mistaken

view of Hinayāna tenets.

aflatun said:

Don't be silly, everyone knows that in Hinayana, Nirvana=atheist death I wish there wasn't some truth in that actually...

(Are you referring to Vaibhasika, Buddhaghosa, all of the above? The sautrantika were kind of nihilistic as I recall, not really eternalist...)

Malcolm wrote:

There is a range, but in general, everything below Sautrantika has a rather eternalist viewpoint of nirvana. Sautrantikas argue that nirvana is simply nonexistence.

All of these views about nirvana are mistaken. Also, one must understand that nirvana is regarded as an undesirable extreme in Mahāyāna.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 7:59 PM

Title: Re: Tibetan Zen

Content:

Bakmoon said:

it is clearly presented in the Pali Suttas as well where the Kotthita Sutta teaches that to say that there is or isn't something in Nibbana is a mistake because it
<http://www.accesstoinsight.org/tipitaka/an/an04/an04.174.than.html>

Malcolm wrote:

This does not mean that. It is similar to a suuta in the Sutta Nipata where it is pointed out by the Buddha that one cannot speak of the nonexistence of an arhat who has passed away because there is no existence by which his nonexistence may be described.

Similarly, one cannot speak of the nonexistence of a given thing which has ceased because there is no given thing there to talk about. Fundamentally, cessation is the absence of a cause, either through insight, or naturally, like a burnt seed. We cannot speak properly of the nonexistence of a shoot from a burnt seed because such a thing never existed from the start. All we can say is "That seed will not germinate." Likewise, of an arhat one can only say, "He or she will not be born."

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:24 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

heart said:

Mexican food was treated in USA in places like Taco Bell, it has all the right names but totally lack the taste.

Malcolm wrote:

Mexican food isn't necessarily all that great in Mexico. It can be, but it can also be awesome in the USA.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

What is atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising, that is the ultimate, the state of buddhahood.

Malcolm wrote:

And the difference between this and Brahmin is? As we have seen, this kind of buddhahood is refuted by Nāgārjuna right at the outset.

Sherab said:

What distinguished a Buddhist ultimate from a non-Buddhist ultimate is freedom from the two extremes of eternalism and annihilation, the two dead zones that I mentioned in an earlier post.

What springs from the ultimate and therefore not separable from the ultimate is the supported, the fabricated, the manifest, the communicable, the causal, i.e., the relative, the realm of both pure and impure phenomena.

Malcolm wrote:

False, a conditioned entity cannot have an unconditioned cause.

Sherab said:

The consequence of saying that there is no ultimate is that the relative becomes the ultimate: the atemporal, the unsupported, the unfabricated, unmanifest, ineffable and self-arising. The relative no longer makes any sense.

Malcolm wrote:

I did not say there was no ultimate truth — there is an ultimate truth. What I said was that there is no ultimate reality. Two entirely different statements altogether.

Sherab said:

Extremes are non-functional. It looks like there is a new extreme, a dysfunctional one, namely, the relative is its own ultimate.

Malcolm wrote:

By declaring there is an ultimate, atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising, you have already slipped off the other side of the horse into

eternalism.

Neither the atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising nor the temporal, supported, fabricated, manifest, effable and arising from another can be established in any way. When one understands that nothing can be established in any of the four extremes in anyway whatsoever outside of conventions, then one has a slight glimpse of the wisdom of the Buddha. As long as one insists there is an atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising in contrast to the the temporal, supported, fabricated, manifest, effable and arising from another one has not escaped from any extreme at all. One is still trapped in the two extremes of permanence (the atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising) and annihilation (the temporal, supported, fabricated, manifest, effable and arising from another). I am surprised that do not easily see the flaw in your reasoning.

In short, there is no independent ultimate, or nirvana, etc., other than in the mistaken view of Hinayāna tenets.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 12:04 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

the challenge of finding a means of controlling population that would be at the same time feasible, effective and ethically sound...

Malcolm wrote:

Birth control, deciding not to procreate, etc. For example, I have no children.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 11:36 PM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

with DG ideas slowly but steadily seeping into left-wing institutions, including those on the left-wing mainstream. Which the article I liked shows.

Malcolm wrote:

Not nearly rapidly enough.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 10:00 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Dan74 said:

Many interesting points. Glad to see some practice focused posts here.

Malcolm wrote:

I don't know about that — I observe a lot of griping and disrespect of Buddhadharma, for example:

This is what the Buddha stepped out of. And now, it is being re-created in his name. Just like the rest of the religions of the world attempt to do in the name of their own 'saviours'.

A simple study of Madhayamaka should end all this, but that is not what has happened.

It is turned into a 'system' which misses the whole point.

Anonx's posts are full of this kind of shite.

Anonymous X said:

tsk, tsk, tsk, Malcolm. And what you have just said is not shite? You misunderstand much of what I say because you are so invested in your studies and memorization of Buddhist teachings that become your filter for judging the world around you. It's your way or the highway. Your dismissive attitude has been criticized by many on this board and I fail to see how this is instructive or even compassionate, to use a Buddhist term, that gets bandied about so often. You sound like a spiritual elitist and a snob. This is the Open Dharma thread. If you can't be open, then just stick to your Dzogchen world and receive the praises of those who think like you do.

Malcolm wrote:

It is up to you to clearly express yourself. Blaming others because you are not clear is a copout.

Buddhadharma is something very specific, very precise. Much of what you say does not correspond to Buddhadharma on any level.

There have been 125 generations of awakened masters who have followed in the Buddha's footsteps in Hināyāna, Mahāyāna and Vajrayāna. I am not sure how it is you think you have exceeded their realization. As a consequence, you wind up saying many disrespectful things about Buddhadharma and its various expressions. The corollary of that is that I and others find your stated understanding wanting.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 9:08 PM

Title: Re: Socialism & Communism

Content:
treehuggingoctopus said:
The green turn I had in mind:

<https://www.counterpunch.org/2017/08/11/capitalism-and-its-discontents-what-are-we-living-for/>

The piece's conclusion is as follows:

William Hawes said:
The only democracy possible is an ecological democracy, with a long-term planning, and rational, sustainably-oriented national constitutions, a 90-95% reduction in fossil fuel use within a few decades at most, and an international consensus which will guarantee safeguards against habitat destruction, even in the face of democratic majority opposition. If we don't face up to these facts, and collectively and courageously organize, we may in fact be due for the Kali Yuga, as the Hindus prophesied.

treehuggingoctopus said:
and it is Counterpunch, not the Trumpeter...

Malcolm wrote:
And none of it is possible without a massive reduction in human population to pre-18th century levels. This global need for population reduction is what freaks out the materialist left more than anything else. Present levels of human population can only be sustained with a petroleum based industrial economy, exactly the same economy that got us into the present mess to begin with. That is why socialism is reactionary and not progressive with respect to ecological issues. He points this out very clearly:
Most mainstream socialists (important exceptions being Ian Angus, Paul Burkett, and John Bellamy Foster) have so far been too committed to a flailing, abstract ideology; specifically, wrongly committed to a Eurocentric, technocratic, anthropocentric worldview; to capture people's imaginations. Developing an ecological worldview, one that acknowledges our interdependence and interconnectedness with all species, is crucial.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 11:27 AM
Title: Re: Tibetan Zen
Content:
Malcolm wrote:
Since the conditioned is never established, how can the unconditioned ever be established?[/i]/[list]
M

Sherab said:
Just because the unconditioned cannot be established does not mean that it is not

there.

Malcolm wrote:

Yes, that is what it means. Otherwise, the consequence is that the conditioned is also there, even though it cannot be established. This is a pervasion you must accept if you insist on your point of view. Such a point of view is utterly outside Mahāyāna.

Sherab said:

It simply means that the unconditioned can never be established through conventional reasoning.

Malcolm wrote:

See above, the pervasion of your statement is that conditioned also cannot be established through conventional reasoning.

Sherab said:

Like I argued before, if the unconditioned is not there, statements like there is no arising and ceasing ultimately makes no sense because the statements will end up being circular. In the end, if even the state of buddhahood is not even real, striving for liberation and omniscience also makes no sense. It is a denial of the validity of Udana 8.3.

Malcolm wrote:

You did not make an argument, you made an unproven assertion. I showed that this assertion is unfounded.

Udana 8.3 merely shows that liberation is also a convention, bound up in the dualism of samsara and nirvana, etc. I imagine you also have quite a bit of difficulty with Nāgārjuna's assertion that nirvana and samsara are not even slightly different.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 6:54 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

There is no self to cease. Nothing ever arose at any time, any where.

Sherab said:

This only makes sense if there is an ultimate reality. Why? Because if otherwise, the statement has no basis at all. In other words, even "there is no self to cease" is an illusion. "Nothing ever arose at any time, any where" is also an illusion. It is not possible to say that the statements are true because what the statements point to is an illusion and therefore untrue. This is the result of circular reasoning.

Malcolm wrote:

You claim that when statement points to an illusion, if there is no ultimate basis with

which to contrast an illusion the statement is rendered false? This is poor reasoning.

Statements are conventions and do not require any ultimate basis in order to be accepted conventionally, i.e., nonanalytically. Nor does analysis of conventions such as arising require some ultimate basis in order to ascertain they are false. Conventions can be examined and found false without any reference at all to any ultimate basis. To suggest otherwise is fall prey to the kind of pathological, realist substantialism the Buddha's Dharma is meant to cure.

I repeat, conventions require no ultimate basis in order to be conventionally true.

In worldly conventional perception things appear to arise from causes and conditions.

MMK 1:1

No thing arises at any time, anywhere
from itself, from other than itself, or without a cause.

When analyzed it is found there are no causes and no conditions — this analysis forms the entire body of the rest of the MMK -- arising from conditions is merely a convention and when investigated no arising can be found at all (and thus no abiding or perishing either).

You must have real difficulties reading Nāgārjuna:

Since arising, abiding, and perishing are not established, the conditioned is not established.

Since the conditioned is never established, how can the unconditioned ever be established?

In light of the above, I think you may wish to retract your hasty and erroneous critique,

M

Author: Malcolm

Date: Saturday, August 12th, 2017 at 2:52 AM

Title: Re: Justification of killing in Buddhism

Content:

CedarTree said:

Malcolm is there a good site that has English translations available of the Tantric writings for people to view.

Malcolm wrote:

You can read *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism*.

CedarTree said:

I am guessing a lot of Tantric literature is only for those initiated?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 2:50 AM
Title: Re: Lama Norlha
Content:

Minobu said:
It is also does not have anything to do with what i am talking about.

and saying no one ever taught us that tulkus are living buddhas is just propaganda.

Malcolm wrote:
You may have been taught that. I question the quality of the people who taught you that.
They are thieves of the teachings.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 2:25 AM
Title: Re: Lama Norlha
Content:
Minobu said:
But i did not pluck this out of thin air and i know my understanding of Tulku has nothing to do with Chinese anything.

Malcolm wrote:
It is also does not have anything to do with the Tibetan thing either.

For example, there is a famous traditional story. Jamyang Khyentse Wangpo, one of the few famous Tibetan who really attained buddhahood, was pestered by some monks who were unhappy with the newly recognized tulku for their monastery, so they pestered him with their doubts.

After growing a little impatient with them, he said, "Let's go see your lama."

He led to them to the cattle yard, and called out the recently deceased lama's name. A young bull calf trotted over. "There" Khyentse said, "This is your lama."

The Tibetan penchant for devotional hyperbole is hard for westerners to deal with. We tend to take everything so literally.

M

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:46 AM

Title: Re: Lama Norlha

Content:

Minobu said:

i attended many a medicine buddha initiation with cancer patients hoping and nothing except death from cancer.

i never really saw anything except in Lotus Buddhism..sorry ...thats my eyes...

Malcolm wrote:

You do realize Medicine Buddha has a section in the Lotus Sutra?

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:30 AM

Title: Re: Justification of killing in Buddhism

Content:

Seeker12 said:

Is there a scriptural basis for this that I can read? I'm not disagreeing, just interested.

Malcolm wrote:

Yes, in the tantras, in fact.

CedarTree said:

Malcolm is there a good site that has English translations available of the Tantric writings for people to view.

Malcolm wrote:

You can read The Taming of the Demons: Violence and Liberation in Tibetan Buddhism.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:27 AM

Title: Re: Lama Norlha

Content:

Minobu said:

too many let downs in the Tibetan thing..the one biggy was when i asked a tulku Rinpoche if as a householder i could attain enlightenment through Tantra and the various teachings ...he said no...he was honest.

Malcolm wrote:

He was totally mistaken.

Author: Malcolm

Date: Friday, August 11th, 2017 at 11:19 PM

Title: Re: Lama Norlha

Content:

Minobu said:

a tulku is not a catholic priest or anything near a gakki anything.

A tulku is supposed to be a living Buddha.

Malcolm wrote:

This is a huge misconception that has arisen from a mistaken Chinese translation of the term "sprul sku" as "living buddha."

There are several kinds of tulkus. The kind of tulku we mostly encounter are "blessed" tulkus. The process of enthroning them is virtually identical with consecrating a buddha statue. We find a small boy, with proper signs, maybe they even correctly pick out some of the items of their predecessor. With this done, they are blessed as the incarnation of their predecessor and the rest is history. The process of identifying candidates is an art, not a science, and sometimes great political turmoil arises because of disagreements among senior monastics over who is the "right" choice.

The kind of tulku who is a living buddha is generally a self-proclaimed incarnation, not a recognized incarnation.

Also, the modern Tibetan Buddhist establishment, recognizing the kind of misunderstandings that arise from the use of the term tulku for reincarnations has taken to calling them yang srid, rebirths, rather than tulkus.

M

Author: Malcolm

Date: Friday, August 11th, 2017 at 10:04 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Dan74 said:

Many interesting points. Glad to see some practice focused posts here.

Malcolm wrote:

I don't know about that — I observe a lot of griping and disrespect of Buddhadharma, for example:

This is what the Buddha stepped out of. And now, it is being re-created in his name. Just

like the rest of the religions of the world attempt to do in the name of their own 'saviours'.
A simple study of Madhayamaka should end all this, but that is not what has happened.
It is turned into a 'system' which misses the whole point.
Anonx's posts are full of this kind of shite.

Author: Malcolm

Date: Friday, August 11th, 2017 at 9:36 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

[

I can understand your investment in Dzogchen and your continued beliefs that you will achieve realization of something.

Malcolm wrote:

You really don't understand what I am talking about.

Anonymous X said:

It is this very grasping/training that I question deeply. It doesn't seem compatible with what the Buddha and other masters taught about the cessation of self on every level and what I witnessed in my own teacher.

Malcolm wrote:

There is no self to cease. Nothing ever arose at any time, any where.

In any case, attaining buddhahood has two benefits, one's own and others. Of these two benefits, the benefit of others is more important.

Author: Malcolm

Date: Friday, August 11th, 2017 at 4:53 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

Grigoris said:

I remember, in another thread, that you said that nothing can obscure the experience of Clear Light at the time of death, so it was okay for people that are terminally ill to take sedation to dull their pain, as it will not effect the experience and their chances of liberation.

Is my memory unclear on the subject?

Malcolm wrote:

If someone is not buddhist, and has no instructions, then they should be comfortable. But if you are a practitioner, you need to have a clear mind at the time of death.

Grigoris said:

But surely it is not the coarse mind that recognises the Clear Light? So what difference does it make?

Malcolm wrote:

Sedatives obscure the clarity of the mind in toto because of the way they affect the body.

Author: Malcolm

Date: Friday, August 11th, 2017 at 12:51 AM

Title: Re: Justification of killing in Buddhism

Content:

CedarTree said:

Killing fellow living beings is not noble according to Buddhism.

Malcolm wrote:

There are exceptions to this rule. It is fine to kill specially pernicious beings, it is bodhisattva activity, in fact.

Seeker12 said:

Is there a scriptural basis for this that I can read? I'm not disagreeing, just interested.

Malcolm wrote:

Yes, in the tantras, in fact.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 11:32 PM

Title: Re: Tibetan Zen

Content:

liuzg150181 said:

One question that lingers in my mind, how do we tell whether a master is realized? During empowerment?

Malcolm wrote:

Good question.

No, one can tell a master is realized by observing them for a long while and seeing how their qualities manifest.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:18 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I agree, but I don't agree about your assertion that only through a Dzogchen teacher can someone have this 'intro'. That's a very hard sell, sir.

Malcolm wrote:

Though one can find descriptions of the nature of mind in sūtras, the methods of introducing it do not exist in sūtras. One must find a teacher who has the intimate instructions.

Further, introduction to the nature of the mind is not confined to Dzogchen masters, but it is confined to Vajrayāna. Even here, such introductions as they may be found in Vajrayāna empowerments tend to be overly brief, ritualized, cryptic and obscure.

Though you may find methods of introduction described in some books, for example, some lengthy Mahāmudra manuals come to mind, they must be received from a teacher who has realized the meaning of such instructions in themselves because such methods are experiential, not intellectual.

If someone wishes experiential training in the nature of the mind, one should find an old master who has done many years of retreat and who has also guided many students personally. One must do whatever it is he or she might command. In general, one will not be able to receive such teachings from famous teachers, with a very, very, short list of exceptions.

M

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:04 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

Knowing how rare true realization is, I remain skeptical of your statement.

Malcolm wrote:

You have not met the teachers to whom I refer. If you had, you would not be skeptical.

Anonymous X said:

Perhaps I have met some, and perhaps I would remain skeptical.

Malcolm wrote:

I don't think so. But even the Buddha had his doubters, like Sunakṣatra.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:45 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

You do understand that most gurus ARE unrealized.

Malcolm wrote:

I don't know about most gurus, but I have had the fortune of being in the presence of several realized teachers in my lifetime, one of whom is still alive.

Anonymous X said:

Knowing how rare true realization is, I remain skeptical of your statement.

Malcolm wrote:

You have not met the teachers to whom I refer. If you had, you would not be skeptical.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:34 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

As per ultimate truth or ultimate reality, no one can show you this. An ultimate truth is only measured by the conventional which cannot know ultimate anything, just knows it's own appearance.

Malcolm wrote:

An ultimate truth is a) an analytical cognition of the nature of phenomena b) a nonanalytical direct perception of the nature of phenomena. The former is conceptual, and therefore, conventional. The latter is nonconceptual, and burns away misconceptions about how things are.

One can certainly be lead to an understanding of the analytical ultimate truth. The nonanalytical ultimate is your responsibility to discover.

However, neither of these has much bearing on being introduced to the nature of the mind.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:15 PM

Title: Re: Assisted Suicide/ euthanasia

Content:

Malcolm wrote:

The problem is that one should be aware when they die.

Grigoris said:

I remember, in another thread, that you said that nothing can obscure the experience of Clear Light at the time of death, so it was okay for people that are terminally ill to take sedation to dull their pain, as it will not effect the experience and their chances of liberation.

Is my memory unclear on the subject?

Malcolm wrote:

If someone is not buddhist, and has no instructions, then they should be comfortable. But if you are a practitioner, you need to have a clear mind at the time of death.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 7:37 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

You do understand that most gurus ARE unrealized.

Malcolm wrote:

I don't know about most gurus, but I have had the fortune of being in the presence of several realized teachers in my lifetime, one of whom is still alive.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 7:35 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

If the nature of one's own mind were truly a sufficient teacher, we would have all actualized rainbow body by now and there would be no more samsara. So obviously, something a little more is needed in the teacher department.

Anonymous X said:

A truly realized guru can only show you your own illusions, your own grasping, your own mistakes. They do not show you practices of 'how to realize ultimate truth'. As you noted before in an inspired moment of intellectual understanding, there is no ultimate truth. This is the most difficult thing to understand for a seeker, that what you think you're after, simply doesn't exist.

Malcolm wrote:

I said there is no ultimate reality. There is however an ultimate truth. Truths, in Buddhadharma, are cognitions. Emptiness, for example, is not an ultimate reality, but it is an ultimate truth. Even ultimate truths represent limits to cognition and analysis, and are nothing other than measures of them.

On the other hand, helping one discover the nature of one's own mind is a the role of a Buddhist guru, and this is not merely a process of being shown one's illusions, grasping, and mistakes.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:13 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

Malcolm wrote:

However, if people used drugs like sublimaze (a curare derivative), which merely stops the heart, painlessly, one can be fully present during the death process.

Fentanyl is not a good way to die.

Meido said:

Malcolm, I read your reference to sublimaze with interest. But then the follow-up confused me: I'm seeing sublimaze described as a brand name for fentanyl, itself described as an opioid (no reference to curare).

Did I miss something?

~ Meido

Malcolm wrote:

Nope, I missed something. Anyway, my primary point is that practitioners need to die as clear as possible. If one is not afflicted, one is clear about why one is choosing to die, and has no regrets, then no problem.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 5:31 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

The key words are "should one choose to inquire". Sadly, the more common condition is external inquiry into the external world for answers only, where the inner world is ignored, is it not. Thus outer, inner, and non-dual realization is implied in realizing the nature of mind; while ignorance (marigpa) is the semi-static condition where the inquiry has failed. For example, meditation.

Malcolm wrote:

People do not even know they should inquire.

Many people seek inwardly for answers too, but not recognizing the right questions to ask, they come up with many incorrect answers.

If you want to know the secret guru, first you must discover the inner guru; and to

discover that inner guru, a realized outer guru is indispensable.

People have a very huge misconception about gurus, particularly in Dzogchen teachings. No guru is going to hand you awakening in their hand, or pick out the perfect yidam for you to practice, or give you a tailor made path to buddhahood. But they can transmit their own knowledge of the teachings, and help you encounter your own state directly. A realized guru is indispensable in this case. In Dzogchen and Mahāmūdra, an unrealized guru, however, is a serial killer of disciples. An unrealized guru can set one back many lifetimes. An unrealized guru breaks their own samaya the minute they open their mouths.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 5:03 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

TharpaChodron said:

Assisted suicide has been legal in California since 2016 and it looks like it will be staying. 111 people died with assisted suicide in the first 6 months of it being legal in the state.

I've personally wondered about this issue. I'm for euthanasia being legal and available, but I've wondered how it's viewed from a Buddhist standpoint. I'm pretty sure it's a no-no. But, is this an issue which, as modern Buddhists, we need to balance modern day reality etc. with view? How do end of life practices come into play when one is choosing to die?

Malcolm wrote:

The problem is that one should be aware when they die. These days, they use a sedative cocktail. However, if people used drugs like sublimaze (a curare derivative), which merely stops the heart, painlessly, one can be fully present during the death process. If one is a practitioner and is relatively free from afflictions, there is no problem with such a death. There are for example arhats of whom it is recorded that they ended their lives when faced with a lot of pain.

TharpaChodron said:

That's the problem I was concerned about. It would be great to be given the option of taking fentanyl, but I have no idea how that works. consciousness at the time of death is important, yet there's many times when I'm sure people die unconscious due to various reasons.

As I have a hard time with all or nothing thinking, the Arhat story is nice. Okay, maybe not "nice," but you get what I'm saying.

Malcolm wrote:

Fentanyl is not a good way to die.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:47 AM

Title: Re: Her Eminence Mindrolling Jetsün Khandro Rinpoche

Content:

Toenail said:

What I always wondered: If she is so realized, why does she never give something like Vajrakilaya etc? I know this is wrong view and so on, but I wonder why these female teachers are obviously not green-lighted to give wrathful or major empowerments and every small tulku gives whatever he pleases. It is all chenrezig and talks about karma. Patriarchy?

Malcolm wrote:

Khandro Rinpoche gives all kinds of major empowerments to her students. But you have to be her student and go to places like Lotus Garden if you want to receive such things from her. She follows more of the old Vajradhātu model.

M

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:45 AM

Title: Re: Is Maya/Mara becoming stronger?

Content:

Supramundane said:

Is Maya becoming more and more powerful?

Malcolm wrote:

No, but we do live in the age of the five degenerations:

degeneration of lifespan, time, afflictions, views, and experience.

http://www.rigpawiki.org/index.php?title=Five_degenerations

Strive said:

lifespan is increasing

Malcolm wrote:

You think "lifespan" only refers to the lifespan of human beings?

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:37 AM

Title: Re: Question re Nagas

Content:

Grigoris said:

From what I hear <https://www.amazon.com/Naga-Indian-Iconography-R-K->

Sharma/dp/8173055157 has a lot of info (and great pictures) but is somewhat expensive...

Malcolm wrote:

It is a good book, but the Tibetan indigenous cultural understanding of Nagas (klu) expands considerably on the Indian one, and needs to be considered in its own right as well.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 2:38 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

Inner wisdom teacher? You mean breath? Heartbeat? The flow of blood? Is there someone inside?

Sahajaya said:

It's the nature of your own mind, should one choose to inquire. The physical parts, are just that, fragments that reflect primordial presence. You know that already.

Malcolm wrote:

If the nature of one's own mind were truly a sufficient teacher, we would have all actualized rainbow body by now and there would be no more samsara. So obviously, something a little more is needed in the teacher department.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 2:36 AM

Title: Re: Mahāvairocana etymology?

Content:

Coëmgenu said:

I know that Mahāvairocana is 大日如來 in Chinese, "Great Sun Tathāgata".

However, the Sanskrit escapes me, due to my lack of familiarity with that language.

One etymology I read said it meant "Great Shining Sun Buddha". Another said it meant "Great One Who Comes from the Sun".

What is the etymology?

Malcolm wrote:

Vairocana: vi means aspects, here it means "to emanate"; rocana means the sun. So, the term is a word for the sun which means "to illuminate."

Author: Malcolm

Date: Thursday, August 10th, 2017 at 12:15 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

TharpaChodron said:

Assisted suicide has been legal in California since 2016 and it looks like it will be staying. 111 people died with assisted suicide in the first 6 months of it being legal in the state.

I've personally wondered about this issue. I'm for euthanasia being legal and available, but I've wondered how it's viewed from a Buddhist standpoint. I'm pretty sure it's a no-no. But, is this an issue which, as modern Buddhists, we need to balance modern day reality etc. with view? How do end of life practices come into play when one is choosing to die?

Malcolm wrote:

The problem is that one should be aware when they die. These days, they use a sedative cocktail. However, if people used drugs like sublimaze (a curare derivative), which merely stops the heart, painlessly, one can be fully present during the death process. If one is a practitioner and is relatively free from afflictions, there is no problem with such a death. There are for example arhats of whom it is recorded that they ended their lives when faced with a lot of pain.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 12:04 AM

Title: Re: Is Maya/Mara becoming stronger?

Content:

Supramundane said:

Is Maya becoming more and more powerful?

Malcolm wrote:

No, but we do live in the age of the five degenerations:

degeneration of lifespan, time, afflictions, views, and experience.

http://www.rigpawiki.org/index.php?title=Five_degenerations

paël said:

Why did we born in the age of the five degenerations?

Malcolm wrote:

1) Because this time is part of the Kali Yuga,
Why we live in the age of the five degenerations?
See number 1.

pael said:

Are beings born nowadays more defiled than former ages?

Malcolm wrote:

Yes.

pael said:

Or is this age more defiling than former ages?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 11:18 PM

Title: Re: Dharma Fellowship

Content:

methar said:

I could be wrong so please check "Vijayapath" with the headquarters of Namgyal Rinpoche at the Dharma Centre of Canada.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 10:04 PM

Title: Update on Chögyal Namkhai Norbu's Program

Content:

Malcolm wrote:

Dear All,

Our dear Maestro Chögyal Namkhai Norbu is continuing his convalescence and his health is steadily improving.

He has decided not to undertake the journey planned for Asia and to remain at Merigar. This is for various reasons and various obstacles that are manifesting in connection with this journey.

The Gakyil of Merigar

<http://melong.com/chogyal-namkhai-norbu-program-update/>

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 9:57 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

crazy-man said:

Dans l'attente qu'une évolution heureuse soit établie, l'Union Bouddhiste de France suspend la qualité de membre de Rigpa Lérab Ling et Rigpa France.

<http://www.bouddhisme-france.org/espace-presse/article/communiquer-suite-au-scandale-lie-a-sogyal-rinpoche.html>

Malcolm wrote:

According to Google Translate, this means:

The master of Tibetan Nyingmapa Buddhism, Sogyal Rinpoche, is subject to concordant accusations, which, as we know it and as they are stated, do not in any way correspond to Buddhist ethics and prove unjustifiable at all points of views.

In anticipation of a successful outcome, the Union Bouddhiste de France suspends the membership of Rigpa Lérab Ling and Rigpa France.

The UBF expresses with sincerity and compassion all its spiritual support to the people concerned by this affair and to the international community of this school.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 9:12 PM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

I am glad you are all in with Orton. Just drop your attachment to the word "socialism" and we won't have anything argue about, and much to discuss.

Grigoris said:

You would probably gain a lot from dropping your aversion to the word "socialism". The McCarthy era is long gone, praise Stalin!

Malcolm wrote:

It is not an aversion, it just isn't the solution the present ecological crisis.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 8:44 PM

Title: Re: Is Maya/Mara becoming stronger?

Content:

Supramundane said:

Is Maya becoming more and more powerful?

Malcolm wrote:

No, but we do live in the age of the five degenerations:

degeneration of lifespan, time, afflictions, views, and experience.

http://www.rigpawiki.org/index.php?title=Five_degenerations

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 11:11 AM

Title: Re: Question re Nagas

Content:

jkarlins said:

Ok, thanks Malcolm.

Malcolm wrote:

This does not mean one remains passive, there are many remedial things one can do such as klu bsangs, sgrib bsangs, bsnol bsangs (sang offerings to nagas, for removing obscuration, and for removing contamination), certain kinds of chöd practices, prayer flags, treasure vases, stupas building, placing stones carved with the Guru Rinpoche mantra in the water, and so on. Also First Nations peoples have many methods, one can collaborate with them for this common purpose.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:37 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

And thank you for sharing your understanding

Malcolm wrote:

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There is no living tradition of the sTon mun (Chan) tradition which has survived in Tibet, though perhaps there is a vestigial remnant of it in the Kagyu Mahāmudra tradition.

However, the clearest explanation of these traditions as they existed in Tibet may be found in the *The Lamp of the Eye of Dhyāna* by Nubchen Sangye Yeshe. Here it is clearly explained with respect to sūtrayāna systems, the Chan tradition's view and practice is much superior to the Indian system of view and practice brought to Tibet as presented to the Tibetans by Kamalashila. Without this background, I am afraid Tibetan Zen will be rather obtuse.

As evidenced by the preservation of a debate in an 11th century text by Mañjusfīkirti, there was a serious debate in the mid 8th century between Indian exponents of the tradition we now term "The Great Perfection" (Śrī Singha being mentioned by name) and a more gradualist style of Vajrayāna which came to be the normative position. However,

echoes of the earlier Indian nongradual tradition may be found in some of the Mahāmudra dohas, especially those of Saraha. Klaus Dieter Mathis has done some remarkable work in this area.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:22 AM

Title: Re: Question re Nagas

Content:

jkarlins said:

Anyone have suggestions for practical household issues relating to nagas and spirits?

I wonder about things like this, do folks run afoul of nagas by doing things like this, dumping the wrong stuff down the drain, and so on.

Jake

Sahajaya said:

According to my teachers, yes, avoid polluting your environment and angering nagas as much as possible. YMMV, of course.

sarva mangalam

Malcolm wrote:

Nāgas lash out indiscriminately. It might be your neighbor dumping toxic shit down the drain, but your family winds up with the horrible skin diseases, not his.

This merely points to the fact that apart from the clear stupidity of pissing in ponds and streams, problems with Nāgās and other nonhumans is systemic and pervasive, as the First Nations have been warning us for centuries.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:17 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

Hear, hear, btw. The one and only problem here is exactly what I said: a very narrow definition of socialism. That aside, I am, and have been for years, all with Orton.

Malcolm wrote:

I am glad you are all in with Orton. Just drop your attachment to the word "socialism" and we won't have anything argue about, and much to discuss.

Unfortunately, like the swastika, it is too late to rehabilitate socialism. As Orton writes in

his essay above (italics mine):

— The Declaration assumes that it is capitalism, not industrialism, which is the main problem. Left biocentrists see industrial society's social and technological formation as the main problem, and it can have a capitalist or a socialist face...

— I feel that generally the Declaration underplays the primary contribution of the environmental and green movements, which have not, in the main, been driven by a socialist consciousness. Socialists have mainly been in the wings, not in the activist vanguard.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 2:40 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Bookchin self-identified as an anarchist.

treehuggingoctopus said:

Anarchism is libertarian socialism.

No, socialism is too bound up with class hierarchy to even approach anarchism.

Socialism is also a product of patriarchy, and bears the faults of it as well.

Again, depends on how you construe the label. Orton was right, in his time, to distance himself from the neoliberal atrocity that was then trying to pass for the socialist alternative.

I don't really agree with this assessment. Orton distanced himself from socialism for this reason, among others:

It seems to me that "socialism" or "ecosocialism", as a description of a future deep ecology-inspired and socially just post-capitalist society, is not adequate or inspirational. The type of future ecocentric and socially just social formations is up for discussion. There are no worked out social models that can be simply adopted.

Socialism is in many ways an expression of the industrial proletariat, and while its legacy of social justice remains valid, and indeed needed for a future ecocentric society, it is not correct to say that "ecosocialism" will describe the future post-industrial ecocentric society. The features of such a society are a work in progress for all of us to engage with.

Malcolm wrote:

<http://climateandcapitalism.com/2011/06/23/deep-ecology-versus-ecosocialism-part-two/>

more later.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 1:07 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

yet his methods of reproving could use polishing.

Malcolm wrote:

You ever heard of a mirror, buddy?

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 1:02 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Mélenchon is just an old school leftist. The old left is precisely what Orton is criticizing. Even Bookchin departed from his old left roots in the formation of his libertarian municipalism (with which I am sympathetic, but think it is too anthropocentric), despite his trenchant materialism. Frankly, I have not seen an ecosocialist analysis that goes beyond Saral Sarkar's ecological dictatorship of the proletariat.

treehuggingoctopus said:

I have seen quite a few. It seems to me that your definition of socialism is much narrower than mine. As far as I am concerned, Bookchin is a socialist -- a libertarian socialist, libertarian-municipalist socialist, to be exact, but socialist nonetheless.

Malcolm wrote:

Bookchin self-identified as an anarchist.

treehuggingoctopus said:

Orton was one as well -- and it was Orton who created late in the 90s the cornerstone of deep green socialism ("left biocentrism") that, as a living political platform, is still to come.

Malcolm wrote:

Left -biocentrism is also not socialist, from the

<http://home.ca.inter.net/greenweb/lbprimer.htm>:

"Left" as used in left biocentrism, means anti-industrial and anti-capitalist, but not necessarily socialist.

treehuggingoctopus said:

There are few sets of eco-friendly political platforms in the West which might help foster a genuinely left movement that is also really and truly biocentric. One of them is obviously European Greens. Another is the broad array of socialist parties. Yet another is, however surprising it may be, the so-called Catholic Left, rallying around Francis (the green encyclical proves that the Catholic church is presently undergoing a sea-change

in this respect: <http://earthministry.org/wp-content/uploads/2015/05/Laudato-Si.pdf>).

Malcolm wrote:

What most people do not understand about deep ecology is that it has room for many different level 1 principles —Buddhist, Taoist, Muslim, Hindu, Christian, Philosophical, Socialist, etc.— which will lead to a deep ecological view, which is level 2 (levels three and four, where social ecology finds its best expression, is pragmatic, as well as and policy/solution oriented, but also necessarily shallow).

What eco-socialists and the Bookchinists fail to grasp and constantly criticize is the diversity of level 1 principles that can lead to a deep ecological perspective. Sarkar, Bookchin, and other materialist thinkers in the ecology movement devote/waste an enormous amount of time criticizing the spiritual and philosophical underpinnings of the deep ecological view, because of traditional left wing dogmatism and intellectual rigidity that continues to infect the materialist left to this day. They completely miss the point that how one arrives at one's ecological view is far less important than the fact that one has arrived at it, and thus they persistently act and behave in ways counterproductive to the ecological movement as a whole — it is for this reason and this reason alone the Green Parties are so ineffective.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 12:45 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Namdrol

Malcolm wrote:

Please cease from addressing me as Namdrol. Thanks. I do not use that name in my daily life, and have ceased using it as a nym on the internet for a number of years. I do not welcome the assumed familiarity of total strangers on the internet who pretend they know me, when they are not themselves forthcoming with their actual meat space identities.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 11:09 PM

Title: Re: Justification of killing in Buddhism

Content:

CedarTree said:

Killing fellow living beings is not noble according to Buddhism.

Malcolm wrote:

There are exceptions to this rule. It is fine to kill specially pernicious beings, it is bodhisattva activity, in fact.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 8:33 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

I guess you would say that the "undifferentiated stage of Samantabhadra the meaning of Dzogchen", is an illusion.

Malcolm wrote:

Of course. You ought to read Rongzom's <http://www.shambhala.com/entering-the-way-of-the-great-vehicle.html>

You might also recall that Nāgārjuna points out that since the conditioned cannot be established, neither can the unconditioned.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:17 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

But the fastest growing jobs sector in the US is in wind and solar installation.

Too little, too late and at too slow a rate... China will continue to lead due to it's central planning.

Malcolm wrote:

In order the three largest carbon producers in the world today:

1. China
2. US
3. EU

The US however is the second largest carbon producer per capita, Saudi Arabia is the the largest.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:09 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

HHDL and others have said that present circumstances demand to unveil them and

make them public. I agree.

Malcolm wrote:

Publishing books does not negate the need for proper transmissions of the teachings contained in those books from qualified teachers who actually understand those teachings and how to present them properly and to whom.

People who post wildly inaccurate translations on the internet, present their misunderstandings of the same, incapable of actually recognizing the content of the teachings they supposedly are presenting, and then defend their error under the mistaken belief they have been given a mandate to do so by HHDL, are more deluded than deluded.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:03 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

I thought the topic was Tibetan Zen. How did this get to the superiority of the dzogchen view?

Malcolm wrote:

You brought it up.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:02 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

It's sad that you refuse to get out of your shell a tiny bit...

Malcolm wrote:

It's sad that you have no idea what you are talking about.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:00 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Asserting that Samantabhadra is real, while negating the Dharmakaya, is only

conceivable (not inconceivable) only if one is hopelessly lost in delusion.

Malcolm wrote:

Someone asserted Samantabhadra was real? Not even Samantabhadra would assert that.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 6:23 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Is that how you read "thams cad nas thams cad du sangs rgyas pa med pa'i che ba"?

Malcolm wrote:

You could read this rendition of the greatness as "the greatness of the nonexistence of buddhahood in toto" or "...in all ways every way."

"Total" however is simpler, and the "du" particle here means that it is the verb being modified and not the noun.

Sherab said:

I have no issue with "thams cad nas thams cad du".

Where I have a problem with is "sangs rgyas pa med pa". It seems to me that treating that as a verb or verbal phrase makes more sense. In other words, it is saying that there is totally no attainment of enlightenment. .

Malcolm wrote:

Well, you can think whatever you like, but the commentarial tradition is pretty clear on what this greatness means. Rongzom states:

Even this demonstration of "buddhahood" is either a faultless quality which exists or does not exist as such a characteristic. Either everything is buddhahood or is everything free from even the nominal designation "buddhahood."

And:

To determine the greatness of the total non-existence of buddhahood, if buddhahood and non-buddhahood are non-dual, why is one seeking? Determine there is nothing to seek. The yogins in whom such a meaning is present effortlessly abide on the undifferentiated stage of Samantabhadra. The undifferentiated stage of Samantabhadra is universal stage of all Buddhas. Whatever the meaning of Dzogchen might be, that is it. The verb here is med pa, nonexistence; sangs rgyas is a noun.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 5:28 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Although such comes from a premier Dzogchen master, it does appear to describe anu yoga dzogrim (completion stage).

Malcolm wrote:

No, it has nothing to do with anuyoga. It is 100% man ngag sde.

It requires transmission and explanation.

Sahajaya said:

Such Dharmakaya Buddha does 24/7 if you listen and follow.

Malcolm wrote:

Only buddhas can see and "hear" dharmakāya. If you have not understood this, you have understood nothing.

Sahajaya said:

A needless and may I suggest corrupt closeting of Mahasandhi teachings have become manufactured...Of course, I may be wrong.

Malcolm wrote:

You are definitely wrong. It is proven by your absolute misunderstanding which led you to post the corrupt translations above.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 5:24 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

Sahajaya said:

In lieu of negating Buddhism, the four noble TRUTHS, the two TRUTHS free from extremes, and Buddhadharma, it is far better to act inclusive. Buddha taught freedom from ignorance and illusion. By contradicting Buddha's fundamental teachings, such teachings no longer become Buddhadharma.

Malcolm wrote:

It is better to rely directly on sutras like the Prajñāpāramita which states:

Even the unshared Dharmas of a buddha are like a dream, like an illusion.

Or for example, the Ārya-bhadramāyākāra-vyākaraṇa-nāma-mahāyāna-sūtra states

Just as fire spreads outward

in a field with butter or oil,

likewise, Bhadra's illusions
definitely show the Buddha to be an illusion.
And the Ārya-caturdārika-samādhi-nāma-mahāyāna-sūtra states:
In the same way, all conditioned things
are likewise illusory, without essence;
the buddhas and śrāvakas too
are not different, are just the same.
And since you like Mañjuśrimitra, he states in his Meditation on Bodhicitta:
Since the awakening of the sugata does not exist, his magical apparitions appear to the
deluded, similar to an illusion.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 4:14 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Just to get things straight: if you think that, for me, Social Ecology vs Deep Ecology is a competition of any interest at all, you are severely mistaken. As far as I am concerned they both have their positive and negative qualities.

Malcolm wrote:

You so frequently deride deep ecology, it is hard to take you seriously on this.

Grigoris said:

If I lean more towards the side of Social Ecology it is for the following reason:

The fact that Burlington, VT runs on 100% renewable electricity, for example, is a result of Vermonters taking Bookchin's ideas seriously and applying them to a small city.

That's great, but really it is a piss in the ocean. Especially when one looks at the direction things are going at the Federal level in the US, it is quite clear that anti-ecology movement is winning.

Malcolm wrote:

The appointment of a few reactionary bureaucrats does not mean the anti-ecology movement is "winning."

Grigoris said:

And why is it winning? For the very reason that you critique Bookchin: because the power imbalances at the intra-human level do not allow for the expression of ecological consciousness. Even if the majority of people developed a non-anthropocentric view, if the majority that hold power do not agree with this view... Of course the opposite can also occur, but not under a capitalist economic system.

Anyway, if we are going to talk about advances in ecologically (more) sound power production, then the example par excellence is China, not Burlington Va. China, of course, is socialist and quite clearly China has not moved in this direction due to a sudden upsurge in ecological consciousness, but merely because: 1. Solar energy is now the cheapest energy. 2. It has gotten to the point, in China, where nobody living in an urban environment (rich or poor, powerful or powerless) can breath.

Malcolm wrote:

China basically has the advantage of possessing access to large stores of rare earth minerals that are not combined with radioactive isotopes. That is principally why they are leading in solar.

But the fastest growing jobs sector in the US is in wind and solar installation.

Grigoris said:

Like I said: humans are generally self-centred and egotistical at this point in history, if you cannot appeal to this mindset, then essentially any philosophy, no matter how intelligent, is doomed to failure.

Malcolm wrote:

When people's children cannot survive, they will be motivated.

In any case, it is a consciousness raising effort.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:59 AM

Title: Re: Yangzab Shitro

Content:

thogme19 said:

I wonder whether anyone here has English Yangzab Shitro text or not.

Malcolm wrote:

Contact Drikung Dzogchen Community in VT. If anyone has one, they will.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:39 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

Malcolm wrote:

Whichever one you can obtain the transmission for. They are all the same in intent and meaning. In general you want the Mañjuśrī/Sarasvati yab yum form.

Of course the Sapan Guru Yoga is fantastic too, but it is very specific, and if you are not a Sapan fanatic...

dzogchungpa said:

OK, I understand. I will keep an eye out for that practice.

Malcolm wrote:

As it is not given frequently, since it is not as popular as entrails-chewing demon destroyers, you will probably need to make a special request for it.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:26 AM

Title: Re: Buddhist version of Mahavidya Bhairavi?

Content:

crazy-man said:

Bhairavi - Shri Devi (Palden Lhamo)

Malcolm wrote:

not even remotely

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:10 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

OK, thanks for the info. I've been wanting to have a Manjushri practice for a while now, so this sounds quite promising.

Malcolm wrote:

I rarely give advice, but what you really want is 'jam dpal smra ba'i seng ge.

dzogchungpa said:

I think there are several practices by this name. Do you mean the one from Dudjom Lingpa?

Malcolm wrote:

Whichever one you can obtain the transmission for. They are all the same in intent and meaning. In general you want the Mañjuśrī/Sarasvati yab yum form.

Of course the Sapan Guru Yoga is fantastic too, but it is very specific, and if you are not a Sapan fanatic...

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:02 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

OK, thanks for the info. I've been wanting to have a Manjushri practice for a while now, so this sounds quite promising.

Malcolm wrote:

I rarely give advice, but what you really want is 'jam dpal smra ba'i seng ge.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:59 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Although such comes from a premier Dzogchen master, it does appear to describe anu yoga dzogrim (completion stage).

Malcolm wrote:

No, it has nothing to do with anuyoga. It is 100% man ngag sde.

It requires transmission and explanation.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:57 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

ratna said:

sa 'jam sbag sgrub.

dzogchungpa said:

OK, thanks. I don't see how "sbag sgrub" gets pronounced as "bagtuk" though. What does 'sbag' mean here?

Malcolm wrote:

Merged.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:56 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

Can anyone provide some information about <http://www.ewamchoden.org/?p=4397?>

E.g. how is "Sajam Bagtuk" spelled, a link to a Tibetan text and/or a translation, history and significance of this practice etc. Thanks in advance.

Malcolm wrote:

It is a practice based on the pure vision of the famous Sakya scholar, Yagton (gyag ston). It is referred to as the 'jam dpal dang sa paṇ sbags te sgrub, i.e. Mañjuśrī and Sakya Pañdita Merged and Accomplished.

<http://www.tbrc.org/eBooks/W23681-2417-303-340-any.pdf>

It is an extremely important practice in the Sakya School, one which I did for many years. If you do this practice seriously, you will realize the actual meaning of Mahāmudra.

It also has a supplement, a pure vision of Dilgo Khyentse's where the sbags sgrub serves as the outer sadhana, as well as an inner and secret sadhana as well. This is included in Dilgo Khyentse's collected works.

<http://www.tbrc.org/eBooks/W21809-1847-585-596-any.pdf>

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 1:45 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Deep Ecology fizzled socially/politically after a short burst mainly because of it's inability to speak to human suffering directly, given it's main audience was humans, it failed to convince.

Malcolm wrote:

Greg, you are a little isolated on the island of yours.

Deep Ecology is not dead, not even slightly. There is Bill McKibben and the <https://350.org/2016-annual-report/> in the US. If you think they are not a significant force, they have emerged as much more effective than the monkey wrenchers following Edward Abbey's vision. When you read pro-oil blogs and books, they constantly freak out at deep ecologists like McKibben, not social ecologists like Bookchin. Since Bookchin passed, the social ecology movement has faltered. Nevertheless, despite the deep misunderstanding of deep ecology by the socialist left, it is actually THE principle ecological voice today.

Grigoris said:

Social Ecology died in the ass too (especially) after the failed Green Party experiment in Germany and some other parts of the Western world.

Malcolm wrote:

The Green Parties have largely failed in because in the end party politics are, as Bharo, pointed out, blackholes that destroy life. Liberation Municipalism, Bookchin's most valuable contribution, has actually taken off in many (liberal) parts of the US. The fact

that Burlington, VT runs on 100% renewable electricity, for example, is a result of Vermonters taking Bookchin's ideas seriously and applying them to a small city.

Grigoris said:

I might add: unfortunately, as they were the only two visions that would have stopped (or slowed) humanity burning itself to death in a hellish fireball.

Malcolm wrote:

Personally, I think what is needed is a broad merging of Deep Ecology and Social Ecology/Libertarian Municipalism. Deep ecology, or rather Naess' ecosophy model specifically, provides the necessary philosophical framework needed for sustaining a broad, intellectually diverse, radical ecology movement; Bookchin's writings show a way out of the patriarchal social systems that have landed us in this mess to begin with.

The difficulty with Naess's writing is that they are not obviously systematic, and really require a lot of thought. If I fault Bookchin for anything, it is his insistence that we first must create a nonhierarchical society, and then deal with the issue of the environment — if only we had so much time! However, I think we can create nonhierarchical communities in an effort to meet his challenge. At the same time however, we must support Al Gore, McKibben, David Graber, and so on. At this point I am a bit loathe to lend my support the Green Party in the US, because they run a top down ship, and there is virtually no room for new leadership. Jill Stein also began to sound like crazy person during the election, repeating Russian agitprop taken from pro-Russian "anti-Atlantacist" right wing nutjobs like Richard Spencer and other Alt-right lunatics.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:14 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

It is totally illusory just like everything else.

For example, one of the five greatnesses of the Great Perfection is the total non existence of buddhahood.

Sherab said:

Is that how you read "thams cad nas thams cad du sangs rgyas pa med pa'i che ba"?

Malcolm wrote:

You could read this rendition of the greatness as "the greatness of the nonexistence of buddhahood in toto" or "...in all ways every way."

"Total" however is simpler, and the "du" particle here means that it is the verb being modified and not the noun.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:08 PM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

Orton's piece was written a few years ago, and it seems to me that he is familiar mostly with the American scene. Also, he uses a very narrow definition of ecosocialism.

Lots and lots of people within European socialist movements of various stripes have been becoming more and more enthusiastic about degrowth. What might have initially seemed like a momentary "deviation" has turned out to be a steady and lasting tendency. In France for example it is already pretty much part of the mainstream left:

<https://www.thenation.com/article/could-leftist-jean-luc-melenchon-win-the-french-presidency/>

Malcolm wrote:

Mélenchon is just an old school leftist. The old left is precisely what Orton is criticizing. Even Bookchin departed from his old left roots in the formation of his libertarian municipalism (with which I am sympathetic, but think it is too anthropocentric), despite his trenchant materialism. Frankly, I have not seen an ecosocialist analysis that goes beyond Saral Sarkar's ecological dictatorship of the proletariat.

Greg brought up the issue of not romanticizing First Nations. This is a very good point. But he also misses something in the Sturm und Drang of people freaking out over the Deep Ecological observation that our planet has exceeded our carrying capacity. 1) Wild animal populations plummeted 58% between 1970 and 2002. Only 15% percent of the land mass of the planet has been set aside for reserves.

At population levels circa 1780, human beings still largely lived within nature. This is not to argue that the impact of human being has never been felt before in history. Obviously the desertification of North Africa, the Middle East, up into the Gobi Desert in Central Asia, and so on are a direct impact of human social and economic activity. It is speculated that the epidemics that wiped out indigenous people in the Americas led to a period of global cooling, because there was a marked decrease in slash and burn agriculture. But the point is that we were nowhere near exceeding the carrying capacity of the planet.

We should also take into consideration that humans have managed our environment for countless millennia. Is any of this inconsistent with Deep Ecology? Of course not. The most distressing fable I hear from its detractors is that ecological management is incompatible with the goals of Deep Ecology (by which I mean the discipline put forth by Arne Naess, and not the Primitivism mentioned by Greg— these two are frequently confused).

The fundamental expression of Naess's thought is the idea that ecological thinking fosters self-realization:

Self-preservation, or in our terminology, self-realization, cannot develop far without sharing joys and sorrows with others or, more fundamentally, without the development of the narrow ego of the small child into the comprehensive structure of a Self that comprises all human beings. The ecological movement—like many earlier philosophical movements—goes a step further and asks for a deep identification of individuals with all life.

Naess, Arne (2009-05-01). *The Ecology of Wisdom: Writings by Arne Naess* (pp. 172-173). Counterpoint. Kindle Edition.

Here, Naess is asking us to extend the boundaries of our self-identification from human beings, or our nation, or our state, neighborhood, or tribe, to all of life in all its diversity. This kind of thinking is completely absent from ecosocialist thought, indeed, Sarkar makes a sustained argument for anthropocentrism.

Bookchin's point of view is much better, he writes:

Thus, unlike most deep ecologists, social ecologists understand that until we undertake the project of liberating human beings from domination and hierarchy — not only economic exploitation and class rule, as orthodox socialists would have it — our chances of saving the wild areas of the planet and wildlife are remote at best.

<http://climateandcapitalism.com/2012/02/15/anthropocentrism-versus-biocentrism-notes-on-a-false-dichotomy/>

Nevertheless, Bookchin unfairly characterizes deep ecologists. Naess writes:

At the end of this century we see a convergence of three areas of self-destructiveness: the self-destructiveness of war, the self-destructiveness of exploitation and suppression among humans, the self-destructiveness of suppression of non-human beings, and of degradation of life conditions in general. The two first gave rise to the global peace movement and the global social justice movement, the third gave rise to the much younger global movement, that of deep ecology.

<http://trumpeter.athabasca.ca/index.php/trumpet/article/view/431/706>

We see that Naess explicitly acknowledges Bookchin's point:

So far as I can understand, all-round maturity of humans facilitates acts of identification with every kind of living being. This again facilitates negative attitudes towards wanton limitation of the fulfilment of life potentialities of such beings. When manifest exploitation and suppression are performed a reason is demanded: are they necessary for the satisfaction of vital needs of humans? The deepening and widening of the human ecological self results in increasingly limiting its own realization, when exploitation and suppression are applied. Potentialities of self-realization are destroyed. In this sense the third movement seeks to reduce the self-destructiveness of present globally relevant human behavior.

<http://trumpeter.athabasca.ca/index.php/trumpet/article/view/431/706>

In this speech, Naess clearly acknowledges the need for social justice, and the elimination of dominance and hierarchy within human populations. He does not

consider this to be the main thrust of the radical ecology movement. But he considers the three movements he mentions—the anti-war movement, the social justice movement, and the radical ecology movement—to be moving in the same direction, ultimately with the same goal. He continues:

The self-destructiveness of present policies seems clear to a great many, and it has been adequately formulated, but 'to turn the tide' seems politically overwhelmingly difficult. The self-destructiveness of wars has been announced clearly since the atomic bomb changed 'everything'. The long range self-destructiveness of large scale exploitation and suppression based on race, sex, or dominant economy are by now gradually seen to undermine the exploiters or suppressors themselves. (The false masculinity has crippled the male sex.)

In short, I argue ecosocialists such as Sarkar have in no way transcended their Marxist roots, that they insist on an economic dictatorship which in the end will only escalate into the kind of situation we had in Soviet Union, where, as McLaughlin writes, "Ecology was also seen as reactionary because it cast doubt on the view that socialism could and should transform nature." (pg. 52, Regarding Nature).

Another problem is that most people, like Greg for example, take Deep Ecology as interpreted by David Forman to truly representative of Deep Ecology in toto. It is not.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:01 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

There is no ultimate reality.

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

For example, one of the five greatnesses of the Great Perfection is the total non-existence of buddhahood.

Author: Malcolm

Date: Monday, August 7th, 2017 at 10:29 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism. Bookchin's Social Ecology is a case in point, actually.

treehuggingoctopus said:

The properly, genuinely (i.e., post-anthropocentric, de-growth) eco-socialist theory is already here.

Malcolm wrote:

I thought I was pretty current on ecosocialist thought, frankly I have not seen such a trend.

treehuggingoctopus said:

We do need ecological justice, obviously. We also need social justice. The two must go together, there is no other way.

Malcolm wrote:

The former is the latter, actually.

<http://climateandcapitalism.com/2011/06/23/deep-ecology-versus-ecosocialism-part-two/>

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:51 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

It does not take much to reframe socialism in such a way that it accords with biocentrism. It can be done. It has been done. It is (relatively) easy because, ethically speaking, socialism is about one's responsibility for (and rejoicing in) the (human) Other. Its mythology is that of the collective. One needs only to purge it of its anthropocentrism, and lo and behold, you already have biocentric and degrowth-friendly ecosocialism.

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism. Bookchin's Social Ecology is a case in point, actually.

treehuggingoctopus said:

The properly, genuinely (i.e., post-anthropocentric, de-growth) eco-socialist theory is already here.

Malcolm wrote:

I thought I was pretty current on ecosocialist thought, frankly I have not seen such a trend.

treehuggingoctopus said:

We do need ecological justice, obviously. We also need social justice. The two must go together, there is no other way.

Malcolm wrote:

The former is the latter, actually.

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:41 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

No. But it is a view grounded in a biocentric spiritual impulse, something that makes many Social Ecologists uneasy, and which they too easily conflate with romanticism.

Grigoris said:

Yawn!!! The main point is that we need to transition to a steady state world economy, i.e., a no growth economy. Neither Capitalism nor Socialism can accommodate this.

Hogwash. This idealistic trend in the Deep Ecology movement is exactly why it has made no political progress for (at least) the past 30 years.

Malcolm wrote:

I wasn't aware this was about politics, I thought this was about a paradigm shift in how modern humans relate to our world and all the living beings in it.

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:36 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that part and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth differentiated reality as its witness. Only in the subsumption of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed.

Aye, more easily said, than done.

Malcolm wrote:

There is no ultimate reality.

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

Author: Malcolm

Date: Monday, August 7th, 2017 at 5:19 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

One might think so, but the book Regarding Nature has a very good argument for why socialist systems subordinate the environment to the political dictates of providing commodities to their citizens.

Grigoris said:

Socialist systems, or socialist rulers/dictators wishing to maintain the status quo?

Socialism is a political system of distribution (as is capitalism) if it can be tethered to ecological politics, well... It is not like capitalism which depends on profit, so it is much more malleable.

The other major problem with Deep Ecology is its romanticised view of an ecological society which does not differ from the ideal of Adam and Eve in the Garden of Eden.

Malcolm wrote:

You've confused Deep Ecology with something else.

Grigoris said:

The Deep Ecological view is basically a Romanticist view.

Malcolm wrote:

No. But it is a view grounded in a biocentric spiritual impulse, something that makes many Social Ecologists uneasy, and which they too easily conflate with romanticism. Actually, Deep Ecology is very inclusive of other ecological movements, as Naess says, "The Front is long."

The main point is that we need to transition to a steady state world economy, i.e., a no growth economy. Neither Capitalism nor Socialism can accommodate this.

Author: Malcolm

Date: Monday, August 7th, 2017 at 4:59 AM

Title: Re: Tibetan Zen

Content:
Sahajaya said:
Another Translation
The Six Meditation Techniques of Acarya Manjusrimitra

"O Noble One, should you wish to experience the Continuum of Awareness (vidya-santana) in all its unveiled nakedness, then:

- (1) focus on absolute Awareness as the object [of Meditation];
- (2) press the points of the body with the mudra;
- (3) retain the coming and going of the breath;
- (4) aim [the arrow] at the target [of the crown bindu];
- (5) rely on the immovability (acala) of body, eyes, consciousness;
- (6) and grasp the Vast Openness [of absolute Awareness].

Colophon

This is the last testament of Sri Manjusrimitra."

Malcolm wrote:
This translation is even worse than the last.

Author: Malcolm
Date: Monday, August 7th, 2017 at 2:20 AM
Title: Re: Socialism & Communism
Content:
Grigoris said:
Yes, but neither one has to be.

Malcolm wrote:
Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

treehuggingoctopus said:
It does not take much to reframe socialism in such a way that it accords with biocentrism. It can be done. It has been done. It is (relatively) easy because, ethically speaking, socialism is about one's responsibility for (and rejoicing in) the (human) Other. Its mythology is that of the collective. One needs only to purge it of its anthropocentrism, and lo and behold, you already have biocentric and degrowth-friendly ecosocialism.

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism. Bookchin's Social Ecology is a case in point, actually.

Author: Malcolm

Date: Monday, August 7th, 2017 at 2:07 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that part and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth differentiated reality as its witness. Only in the subsumption of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed. Aye, more easily said, than done.

Malcolm wrote:

There is no ultimate reality.

Sahajaya said:

Malcolm, after a night's rest, here is my response going back to the OP, that in essence, there is no difference in result.

Wholeheartedly recognizing and being absorbed into our innate buddhanature, the nature of mind, mind's essence, or ultimate bodhicitta, etc, is essentially the same, in essence.

Ultimate reality (no-thingness) is incomplete if viewed as *apart from* phenomena in the non-dual context of interdependence by definition. Svabhavikakaya is all inclusive where subsumption heals all apparent rends. Yes, it is through breaking through the veil of illusion that the noble truths are read.

Rainbow Light bodies, wisdom bodies, sambhogakayas, yidams, yogic illusory bodies, cannot manifest independent from Dharmakaya (Dharmabody), just as phenomena are not to be separated from Dharmadhatu (Dharmata) -- such act as buddha's self-radiant vehicles.

It may be worthwhile to contemplate what Vairochana studied in Shang Shung and Khotan, why he was exiled to the region of the "great Chinese mountain", and the lives of Sri Singha, Manjushrimitra, and Vimalamitra in this regard, or not. Perhaps, it seems

that you have already done this work? Breaking apart and breaking through, my tea is waiting.

It seems to this ignorant reader that much of history is unclear and that the Dunhuang excavations have brought forward an undiluted syncretism that has been ignored or forgotten in traditional circles. Of course, I may be wrong to speculate.

“O son of good family
If you wish to see the continuity
Of naked awareness
Then focus on absolute awareness as the object
Press the points of the body
Close the way of going and coming
Focus on the target
Rely on the unmoving
And grasp the vast expanse.”

~ Manjushrimitra, “Six Experiences”

Malcolm wrote:

What I can tell you is that this translation is pretty bad. You should not rely on it.

The dharmakāya is a path experience— it does not exist in the result.

Author: Malcolm

Date: Monday, August 7th, 2017 at 2:03 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

Grigoris said:

I disagree. If one had a socialist system where the citizens have an ecological outlook/consciousness there is no reason for the environment to lose.

Malcolm wrote:

One might think so, but the book Regarding Nature has a very good argument for why socialist systems subordinate the environment to the political dictates of providing commodities to their citizens.

Author: Malcolm

Date: Monday, August 7th, 2017 at 12:38 AM

Title: Re: Dharma Fellowship

Content:

Lingpupa said:

And does anyone know who the "Kunpal Rinpoche" might be, or what the "Vijaya Lineage of the Kagyu School" might be?

Malcolm wrote:

Vijaya is a reference to Namgyal (rnam rgyal = vijaya). Apparently Leslie George Dawson aka Namgyal Rimpoche, or his students, imagine that he spawned an independent Karma Kagyu Ladrang.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 10:54 PM

Title: Re: Socialism & Communism

Content:

Dan74 said:

There's a lovely post on the short lived Spanish anarchy by Dan Mathews, WikiLeaks cofounder, research mathematician and former colleague:

<http://danielmathews.info/blog/2017/01/eighty-years-ago-spanish-people-responded-to-the-far-right-with-social-revolution/>

Incidentally, in some places the majority favour a return to Communism - don't assume that capitalism automatically means a better life for everybody. Especially a capitalism without proper safeguards.

/

Malcolm wrote:

Both capitalism and socialism are ecologically irrational systems.

Grigoris said:

Yes, but neither one has to be.

Malcolm wrote:

Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 10:01 PM

Title: Re: Socialism & Communism

Content:

Dan74 said:

There's a lovely post on the short lived Spanish anarchy by Dan Mathews, WikiLeaks cofounder, research mathematician and former colleague:

<http://danielmathews.info/blog/2017/01/eighty-years-ago-spanish-people-responded-to-the-far-right-with-social-revolution/>

Incidentally, in some places the majority favour a return to Communism - don't assume that capitalism automatically means a better life for everybody. Especially a capitalism without proper safeguards.

/

Malcolm wrote:

Both capitalism and socialism are ecologically irrational systems.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 9:19 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

MiphamFan said:

It probably was a diffusion of culture with some genetic component and some conflicts between autochthons and Indo-Aryans.

The people of the Orkney Islands barely have any West Asian DNA, which is the key indicator of proto-Indo-European genetic descent, but they assimilated to PIE culture(s) millennia ago.

Same for various isolated European groups like Basques.

Malcolm wrote:

Genetics, language, and culture are not co-terminus.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 9:20 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that part and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth

differentiated reality as its witness. Only in the subsummation of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed. Aye, more easily said, than done.

Malcolm wrote:
There is no ultimate reality.

Author: Malcolm
Date: Sunday, August 6th, 2017 at 3:04 AM
Title: Re: Tibetan Zen
Content:
Sahajaya said:
Bodies are formations.

Malcolm wrote:
The body of light is free from conditions.

Sahajaya said:
There is no result, ultimately.

Malcolm wrote:
There is no basis, or path, ultimately. The ultimate represents a limit of analysis. It is not some thing out there.

Author: Malcolm
Date: Saturday, August 5th, 2017 at 11:31 PM
Title: Re: Tibetan Zen
Content:
Sahajaya said:
Thogal, trechod, rainbowbody, dis and dat are processes...

Malcolm wrote:
Not exactly. Trekcho is the basis, thogal is the path, rainbow body aka body of light is the result of the exhaustion of dharmata.

CedarTree said:
I may be wrong but as I have understood the Rainbow body it is the liberation of the body into a Sambhogakaya that the then deceased master can manifest by their enlightened compassion in numerous places.

Can you maybe broaden that understanding and explain how it ties into the "exhaustion of dharmata".

Thank you Malcolm, we are very appreciative of your understanding.

Malcolm wrote:

"Rainbow body" is the reversion of the physical elements of the body into their original form as the five lights of pristine consciousness. In Dzogchen, the three kāyas are path appearances, they do not exist in the result.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 11:30 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

Crazywisdom said:

We are Punjabis are Aryans.

Malcolm wrote:

Part Indo-Iranian, you mean. It seems that the migration to India was not an "invasion," but a piecemeal migration by single men over some number of centuries. I imagine, given patrilineal inheritance in the Proto Indo-European community in general, these were young men whose older brothers stood in line of inheritance.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 8:46 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

The Cicada said:

There's also tenuous evidence of pre-Buddhist Chinese influence on ancient Mesoamerican cultures.

<http://www.ancient-origins.net/news-history-archaeology/scientist-explores-connection-between-china-and-peru-020153>

<http://mexicounexplained.com/chinese-contact-ancient-mexico/>

Malcolm wrote:

There has been contact between the Americas, Asia, and Europe for millennia. Vikings are the first people who left definite archaeological remains confirming the presence of Europeans in the Americas.

While it is certainly reasonable to speculate that Chinese ships may have reached American shores prior to Columbus, there has yet to be any proof of this in either Chinese records or in the archaeological record.

However, Gavin Menzies is a https://en.wikipedia.org/wiki/Gavin_Menzies.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 6:22 PM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Thogal, trechod, rainbowbody, dis and dat are processes...

Malcolm wrote:

Not exactly. Trekcho is the basis, thogal is the path, rainbow body aka body of light is the result of the exhaustion of dharmata.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 11:17 AM

Title: Re: How genetics is settling the Aryan migration debate

Content:

TharpaChodron said:

I was going to rename myself "Buddhist Barbi" maybe that would be more obvious.

The Cicada said:

Why not go with something très tubular like, "The Modest Matron?"

TharpaChodron said:

There's a minor controversy here with Native Americans who argue against the whole migration from Asia theory, as well. Their legends say that they were born on this land, and didn't come from Asia. it's pretty ridiculous.

The Cicada said:

There are some anapistic ancient statues of corn and sunflowers that were found in India.

<http://econ.ohio-state.edu/jhm/arch/maize.html>

Pretty much proves that Indians are Mexicans, not the other way around.

Malcolm wrote:

Unlikely.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 9:53 AM

Title: Re: What is your favorite Tantra, Sutra, Etc.

Content:

Malcolm wrote:

Author: Malcolm

Date: Saturday, August 5th, 2017 at 9:49 AM

Title: Re: Tibetan Zen

Content:

MalaBeads said:

There is no rainbow body, or thogrol instructions in zen. Is that what you are referring to Malcolm?

So the "realization of rainbow body" would be one difference in realization between the two methods.

Matylda said:

Yes there is nothing like that.. however there is an interesting story about ryokan.. when he died and was cremated his bones had sing of the 5 colors.. trekcho instructions seem to be very close to advanced zen instructions..

CedarTree said:

Matylda, Thank you for sharing that story of Ryokan. He is a very interesting Soto Zen Monk to say the least If anyone may have achieved Rainbow body maybe it was him,

Malcolm wrote:

Relics are common to all traditions. Rainbow body is something very specific and not shared with traditions outside Tibetan Vajrayana.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 12:24 AM

Title: Re: How genetics is settling the Aryan migration debate

Content:

TharpaChodron said:

Hold up a sec. I'm not a dude, for one thing. And another, this isn't about whether is was true, but you don't think people believed it? Didn't people also believe that God created Adam and Eve and the world was created in 7 days (or something) until Darwin? Even if my linguist was full of shite, there is apparently a Biblical linguistic theory that involves the Tower of Babel which is long debunked, but still persists in some Christian people's minds.

Grigoris said:

Sorry about the "dude" thing, it is hard to tell from the picture and the name, though that does not mean I should have assumed you are a "dude". Malcolm is right though: I don't get out much. I find "out" incredibly boring, especially after a week of the tales I hear at work.

Anyway, I was more referring to the "Christian West" thing. Greece was part of the "Christian West" (and East) and I am sure they knew that their language existed well before the "Tower of Babel" story.

Malcolm wrote:

Chodron is basically a women's name, dude. The first Chodron (Chos sgron) was the female arhat, Dhammadipa, a direct disciple of the Buddha. She teaches an entire sutta in the Majjhima Nikaya.

Author: Malcolm

Date: Friday, August 4th, 2017 at 11:09 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

TharpaChodron said:

Hold up a sec. I'm not a dude, for one thing.

Malcolm wrote:

Don't mind Greg, he doesn't get out much.

Author: Malcolm

Date: Friday, August 4th, 2017 at 10:18 PM

Title: Re: Question re Nagas

Content:

tingdzin said:

The Tibetan naga literature comes from a variety of sources, there is a mass of lore, and there is no Naga Encyclopedia that has all the answers in a consistent way. Furthermore, naga mythology from India, etc. was overlaid onto the pre-existing Tibetan concepts of the klu (lu), which usually referred to ill-defined subterranean powers, not necessarily serpents. The two cannot be seen as simply the same, although they have been running in harness for so long it is difficult to separate the concepts derived from the two sources.

Malcolm wrote:

There is at least one encyclopedic source in Tibetan: the klu 'bum dkar nag khra gsum. Granted, these volumes, which belong to the Bon school, show considerable evidence of Indian overlay, but they also contain tons of native Tibetan lore.

According to Bon text, the klu 'bum dkar po (White Volume of the Nāgās), the nāgas are the offspring of the union of the king of the Gnyan, Gnyan spar ba Dung mgo g.yu'i thor tshugs (The gNyan Flying Conch Head with Turquoise Topknot) with the Sa bdag bstan ma, Gser mdog gser gyi bum pa can (The Golden One with a Vase of Gold). In this text, nāgās are held to live in springs.

Author: Malcolm

Date: Friday, August 4th, 2017 at 11:33 AM

Title: Re: Satori at a Grateful Dead Show

Content:

Malcolm wrote:

For me it was Zeppelin --> 801 Live --> Pistols --> Throbbing Gristle --> PTV --> Tibetan Buddhism (That is sort of a very general outline). Dub Music in general, from Black Uhuru on. These days fond of Bonobo, etc.

Queequeg said:

Saw in the other thread dzogchungpa linked you confessed to being a skin head... interesting that you went the TB route. That crowd usually goes Zen.

Malcolm wrote:

One does not confess to being a skinhead. One proudly announces it to a properly-shocked audience. I was a skin because of Ska, Oi and because it was a clean-cut postmod style, not because I was a racist. It was also an excellent outfit for working in kitchens, warehouses, construction yards, and so on, which is what I did at the time.

Author: Malcolm

Date: Friday, August 4th, 2017 at 6:38 AM

Title: Re: Question re Nagas

Content:

Grigoris said:

There are also two types of Naga: black and white.

We (mainly) subjugate the black and appease the white.

Malcolm wrote:

There were five castes of nāgas: royal, brahmin, merchant, farmer, and outcasts. It is the outcasts that cause the problems.

Author: Malcolm

Date: Friday, August 4th, 2017 at 6:35 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

The mind and it's emptiness together are one entity, inseparable, just as space and the characteristic of space are not two separate entities, whereas clothe and its dye are not one entity and not inseparable. The Mahasiddha Virupa observed, the sole difference between space and the mind is that a mind has the capacity to know. But the emptiness of the mind is part of the entity of the mind and not something separate from the mind itself, just as the capacity for the mind to know is also inseparable from the entity of the mind itself. That empty knowing is the mind essence. That is Buddhahood. There is nothing to realize beyond that.

Bakmoon said:

I'm still confused. The mind and emptiness are a single entity, but that doesn't mean it is the mind's sole characteristic, or that emptiness is equivalent to everything else about the mind. For example, earlier you said that clarity and emptiness are isolates of the mind, so obviously they are a single entity. But emptiness and clarity aren't identical to one another because they refer to different aspects of the mind.

Malcolm wrote:

Clarity and emptiness cannot in truth be differentiated from one another. They are inseparable like fire and heat.

Author: Malcolm

Date: Friday, August 4th, 2017 at 2:16 AM

Title: Re: Question re Nagas

Content:

Proclus said:

I have a question regarding Nagas. In some Sadhanas or apologies, it seems that we are befriending Nagas, but in other Sadhanas, it seems that we are subjugating Nagas, for example, visualizing a Garuda devouring a Naga.

I am confused as to how to maintain both positions - how can I befriend Nagas and also subjugate them.

Thank you

Malcolm wrote:

The Nāga kings are beneficial, in general, though easily angered. The lower class nāgas are the main problem.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:27 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

As a path, there are differences in method. The ultimate realization is the same (no essential difference).

Malcolm wrote:

No, there are differences.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:27 AM

Title: Re: How genetics is settling the Aryan migration debate

Content:

Queequeg said:

I'm aware this is controversial, but can someone explain exactly why its controversial in contemporary India?

Malcolm wrote:

Indians do not like the way the Max Muller and other characterized the influx of Indo-European speakers into the India, so they pushed back and came up with alternate (and incorrect) counter theories.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:20 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Grigoris said:

Are you a Nazi sympathiser by any chance?

Malcolm wrote:

Oh, he absolutely is.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:19 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

The Cicada said:

They often say that "liberals are the real racists." Think about it. They love environmentalism like Nazis,

Malcolm wrote:

No.

The Cicada said:

are vegetarians like Hitler,

Malcolm wrote:

No.

The Cicada said:

and are deeply authoritarian

Malcolm wrote:

No.

The Cicada said:
and concerned with population control.

Malcolm wrote:
No.

The Cicada said:
Modern liberals are basically the new Hitler.

Malcolm wrote:
Not even remotely.

Author: Malcolm
Date: Friday, August 4th, 2017 at 12:55 AM
Title: How genetics is settling the Aryan migration debate
Content:

Unknown said:
The thorniest, most fought-over question in Indian history is slowly but surely getting answered: did Indo-European language speakers, who called themselves Aryans, stream into India sometime around 2,000 BC – 1,500 BC when the Indus Valley civilisation came to an end, bringing with them Sanskrit and a distinctive set of cultural practices? Genetic research based on an avalanche of new DNA evidence is making scientists around the world converge on an unambiguous answer: yes, they did.

Malcolm wrote:
<http://www.thehindu.com/sci-tech/science/how-genetics-is-settling-the-aryan-migration-debate/article19090301.ece>

The only people who will doubt this are climate science deniers.

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 9:48 PM
Title: Re: Tantra vs Sutra Emptiness
Content:

tomamundsen said:
Is the Nyingma view of that shastra closer to the Kagyu or Sakya view?

Malcolm wrote:
It depends on how close to a Sakya, Kagyu or even Gelugpa monastery a given Nyingma scholar was raised.

These days, via Mipham and Khenpo Zhenga, Nyingma view skews Sakya in formal academic studies. But a lot of Nyingmapas, nevertheless, adhere to Kongtrul's ideas.

These rose to great prominence in the late nineteenth century in Eastern Tibet and have influenced many very famous masters such as Dudjom Rinpoche and Dilgo Khyentse Rinpoche, among others. On the other hand, we find masters like Jigme Lingpa, Shabkar, and the Drodrukchens whose outlook on formal academic studies are completely influenced by their proximity to Gelug institutions of higher learning.

Sherab said:

I find this disconcerting, if true. I'd rather they espouse an accurated view rather than a view of a school. I won't be disconcerted if they espoused an accurate view but were strawed-men into one category of view or another.

Malcolm wrote:

Everyone thinks their own view is accurate, including you. Most of us are mistaken.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 9:13 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It can be compassionate to toss someone in jail.

MalaBeads said:

Always good to know what you think, Malcolm.

Malcolm wrote:

Sometimes people need a serious time out. Jail can be good for that. However, do not read that as an endorsement for the penal justice system as its stands in the US today. It is way too racist.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:30 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

smcj said:

On other threads you've expressed very, uh, 'interesting' interpretations of that chapter. Now I'll get a chance to run your ideas by a real Kagyu Khenpo.

Malcolm wrote:

He'll just tell you I am a Sakyapa. And it is true, my entire "undergraduate" training is in the Sakya School.

tomamundsen said:

Is the Nyingma view of that shastra closer to the Kagyu or Sakya view?

Malcolm wrote:

It depends on how close to a Sakya, Kagyu or even Gelugpa monastery a given Nyingma scholar was raised.

These days, via Mipham and Khenpo Zhenga, Nyingma view skews Sakya in formal academic studies. But a lot of Nyingmapas, nevertheless, adhere to Kongtrul's ideas. These rose to great prominence in the late nineteenth century in Eastern Tibet and have influenced many very famous masters such as Dudjom Rinpoche and Dilgo Khyentse Rinpoche, among others. On the other hand, we find masters like Jigme Lingpa, Shabkar, and the Drodrukchens whose outlook on formal academic studies are completely influenced by their proximity to Gelug institutions of higher learning.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:17 AM

Title: Re: Satori at a Grateful Dead Show

Content:

narhwal90 said:

I never "got" the Dead. I partied with the deadheads for years, listened to the songs lots of times but all the concert tapes sounded pretty much the same to me even the famous ones with various events and solos that people traded recordings of. I do like a few of their songs but the others.... lots of noodling around with no end in sight is mostly how it sounds to me.

lol, I might say the same about Rush and I went to one of their concerts a few years ago which goes on record as the most boring concert I've ever attended and I had a girlfriend drag me to see Journey back in the day.

Now put on some Zeppelin and we're getting somewhere...

TharpaChodron said:

I'd pretty much agree (especially the Rush part). but I admire the Grateful Dead, and the passionate following that they created. Although I'm not old enough to really have ever been too into the Dead, my Buddhist roots do go back to the Beat era. I think it was reading Kerouac that really got me started. And then I had the pleasure as a teen to get in touch with Herbert Huncke while he was living in the Chelsea Hotel and talk to the old junky before he kicked the bucket. Jazz, man, it's all about the Jazzzzz.

Malcolm wrote:

For me it was Zeppelin --> 801 Live --> Pistols --> Throbbing Gristle --> PTV --> Tibetan Buddhism (That is sort of a very general outline). Dub Music in general, from Black Uhuru on. These days fond of Bonobo, etc.

Dead, I went to a show in 1979, dropped some acid, waved a glow stick around for a while, then hitched home at midnight after the show let out. Really, quite an unremarkable experience. However, I saw James White and the Blacks on peyote buttons at Max's Kansas City in 1978, and that was really quite an experience, as was

the whole city of New York that night.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:04 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

I don't understand. From what I understand, Tsongkhapa is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Tsongkhapa said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

Malcolm wrote:

The mind and its emptiness together are one entity, inseparable, just as space and the characteristic of space are not two separate entities, whereas cloth and its dye are not one entity and not inseparable. The Mahasiddha Virupa observed, the sole difference between space and the mind is that a mind has the capacity to know. But the emptiness of the mind is part of the entity of the mind and not something separate from the mind itself, just as the capacity for the mind to know is also inseparable from the entity of the mind itself. That empty knowing is the mind essence. That is Buddhahood. There is nothing to realize beyond that.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:59 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

???

smcj said:

On other threads you've expressed very, uh, 'interesting' interpretations of that chapter. Now I'll get a chance to run your ideas by a real Kagyu Khenpo.

Malcolm wrote:

He'll just tell you I am a Sakyapa. And it is true, my entire "undergraduate" training is in the Sakya School.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:44 AM

Title: Re: Lama Norha

Content:

Strive said:

so much sex abuse wierd who to trust these days? better to practice alone i think lol

yan kong said:

These I think are exceptions rather than norms. But then there's no reason to publish articles about all the Dharma centres that go about there day to day activities quietly, peacefully and ethically.

Headline: Vancouver Canada Dharma centre has its weekly Tara Puja. Everyone is civil and things go as expected.

Malcolm wrote:

Well, if all news were good news we'd all be completely depressed at how dreadful our lives are compared to everyone else.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:42 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

TharpaChodron said:

A honey pot for fascists, ha. I've met some people I'd lovingly call Buddhist nazis, but not like real fascist Nazi Buddhists. It's a strange world.

The Cicada said:

They often say that "liberals are the real racists." Think about it. They love environmentalism like Nazis, are vegetarians like Hitler, and are deeply authoritarian and concerned with population control. It's almost as if you're looking at what Nazis would have become if they'd been subjected to prolonged exposure of low level intensity metta rays emanating from the Buddha's heart—which consequently has a giant swastika on it...

FB_IMG_1492198300933.jpg

TharpaChodron said:

As I said, you can't argue with crazy.

Malcolm wrote:

However, one can calmly repeat "No" in response to their insanity.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:38 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

robh said:

Malcom,

You wrote: A lot of so called "guru abuse" is a co-created problem where students lose their perspective and feed a guru's ego, the latter in turn begin to feel invincible, and there is kind of snowball effect of ego inflation: the student feels their master is enlightened, the master begins to believe student mythology, and then the master loses perspective.

You refer to such a "guru" as a "master". What has such a "guru" truly mastered in regards to embodying the dharma if he acts in such a manner?

Malcolm wrote:

The term "master" has two connotations: 1) one who has mastered a subject or a body of knowledge and 2) someone who has been given or taken authority of some portion of another person's life choices.

One hopes that someone termed "a master" in Buddhadharma has actually mastered some portion of the Dharma.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:34 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

smcj said:

(I'm sure the very idea of it gives Malcolm the chills.)

Malcolm wrote:

???

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:33 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

TharpaChodron said:

A honey pot for fascists, ha. I've met some people I'd lovingly call Buddhist nazis, but not like real fascist Nazi Buddhists. It's a strange world.

The Cicada said:

They often say that "liberals are the real racists." Think about it. They love environmentalism like Nazis,

Malcolm wrote:
No.

The Cicada said:
are vegetarians like Hitler,

Malcolm wrote:
No.

The Cicada said:
and are deeply authoritarian

Malcolm wrote:
No.

The Cicada said:
and concerned with population control.

Malcolm wrote:
No.

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 12:26 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:

Aryjna said:
Having followed the world wide transmission does one also have the transmission for the song of the vajra?

Malcolm wrote:
Yes.

Aryjna said:
Thanks. One more question: having the transmission, can one read and practice the 21 semdzins, the lojongs, rushens, and semdzins from the other book, and the precious vase? I think the answer is yes again, but I don't think I've seen it mentioned explicitly, for all these.

Malcolm wrote:
Yes, you can.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 12:04 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

The problem with Harris and his followers is that they apply double standards because they are blind to their Western privilege.

Dharma Flower said:

Sam Harris, Richard Dawkins, Bill Maher, and others on the left who are critical of Islamic extremism can and do condemn Christian extremism for what it is as well. They are also just as likely to point out violence in the Bible as they are to point out violence in the Koran.

Malcolm wrote:

No, in fact they do not. I watch Maher regularly.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 12:03 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Dharma Flower said:

Sam Harris, Richard Dawkins, Bill Maher, and others on the left

Malcolm wrote:

None of these guys are really on the left. Bill Maher may be a pot smoking Democrat, but he is certainly not a leftist. Harris, for all intents and purposes, is a neoconservative. Dawkins is a neoliberal, hardly a bastion of the left wing.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 10:49 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Having followed the world wide transmission does one also have the transmission for the song of the vajra?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 10:34 PM

Title: Re: How “new atheism” slid into the alt-right

Content:

Dharma Flower said:

It's not racist or anti-Muslim to be honest about these atrocities, just as it's not anti-Christian to be honest about the witch trials, the Crusades, the Inquisition, etc.

Someone like Sam Harris tries to be honest about the problems caused in the world by theistic belief and religious fundamentalism, rather than simply singling out Islam. He's said some very important things about Christian extremism and other forms of religious extremism too.

If we do not condemn Islamic extremism for what it is, then we risk allowing all Muslims, including moderate Muslims, being lumped in with the extremists. I fully support the rights and dignity of moderate Muslims, so I don't want them to be lumped in with the extremists. If we don't name Islamic extremism for what it is, we risk allowing moderate Muslims to be lumped in with the extremists.

Malcolm wrote:

We do not label terrorism perpetrated by Christians "Christian extremism," why should we do the same for terrorism perpetrated by Muslims?

We do not attack the Bible because it contains Leviticus and Deuteronomy, why should we attack the Q'uran?

The problem with Harris and his followers is that they apply double standards because they are blind to their Western privilege.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:18 PM

Title: Re: How “new atheism” slid into the alt-right

Content:

Malcolm wrote:

He was an inept fool, as well as a murderer.

The Cicada said:

He was trying to save a Buddhist country—and Buddhism itself—from the same force that demolished Tibet.

Malcolm wrote:

No, he wasn't. He was trying to set himself up in a Conradian novel.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:17 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

conebeckham said:

Where is emptiness, aside from the mind? Can you show me emptiness?

Tsongkhapafan said:

That's right, they are inseparable but not the same, like a cloth and the colour of the cloth.

Malcolm wrote:

The color of the cloth is extraneous to the cloth and can be changed. The emptiness of the mind cannot be changed because emptiness is inherent to the mind. Therefore to say that the mind and emptiness are two different things is a basic category error.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:15 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

I don't understand. From what I understand, Tsongkhapafan is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Tsongkhapafan said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

Malcolm wrote:

The mind is empty, emptiness is not a thing.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:53 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Strive said:

about alabama women that could be so lol but truth be told i wouldnt feel safe. maybe i read too much about klue klux klan and all the hatred that the black ppl have to go thru there. i dont want to judge tho. maybe i will go there someday n have better feelings about them.

The Cicada said:

I honestly believe that you might. I also get the impression that Muslims you meet in the West are, generally a bit more circumspect than their counterparts back home. The Baptist church lady might just be saying aloud what the Muslim is thinking, bless her heart. I would recommend visiting Alabama before Saudi Arabia—or putting yourself in a box like Nermal the cat and shipping yourself off to Abu Dhabi.

Regarding the OP... I find the source questionable, the author biased, and the remarks of the original poster to be hyperbolic. As Buddhists, we practice compassion. However, if a bunch of white dudes jump onto a movement and discover that, when 3 people are left in the sun, one will get a nice bronzy tan, another will shrug off the exposure with no change, and another will turn crisp and red and develop melanoma skin cancer, I can't see why anyone is rightfully outraged by this. If it angers liberal, rich white women... I can't say that this concerns me, either. There's no "other side of the planet" for innovative men to sail to anymore. If reason offends, society may just have to learn to deal.

All I know is that Baron Ungern-Sternberg is a great man.

Malcolm wrote:

He was an inept fool, as well as a murderer.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 5:03 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Bakmoon said:

I don't understand. From what I understand, Tsongkhapafan is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 4:39 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Tsongkhapafan said:

The non-deluded duality of mind and emptiness is simply a fact. Anyone who thinks that emptiness can perceive objects has a wrong view because emptiness is not mind and is in fact unconditioned whereas mind is conditioned.

Malcolm wrote:

As I said...

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 4:05 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 3:05 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

However I am of the personal view that the Pali Canon is an Authoritative text though I don't assert this on anyone else.

Malcolm wrote:

The Pali canon is the word of the Buddha. So is Mahāyāna. Mahāyāna supercedes the Pali Canon in many instances, where it does, I follow the former and not the latter. The same is true with respect to Vajrayāna and Mahāyāna.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:28 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

A for the first, no, the unconditioned cannot be a direct object of the mind. Mind is conditioned. You are confusing conditioned space (space as a cavity) with unconditioned space (space as absence of obstruction). The latter space permeates the hand that is waving. The hands waves in conditioned space. It stops waving as soon as it hits a tree limb, for example.

Tsongkhapafan said:

Unproduced space is the nature of produced space. I experience lack of obstructive contact all the time when I walk around.

Malcolm wrote:

Until you walk into a wall. Unobstructed space, unlike you, is not impeded by the wall.

I thought you would make this error. The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

It's not an error. Absence of inherent existence is the non-existence of inherent existence which is fine because inherent existence has never existed.

Then it cannot be perceived at all, like hair on a tortoise, horns on a rabbit, or the son of a barren woman.

No. At this point the mind, when in equipoise, is in a nondual absorption, completely free of subject and object.

No. the experience of being in equipoise is the apparent freedom from the duality of

subject and object but that is not actually the case unless you are asserting that mind is emptiness. Emptiness is always an object of mind because it is not clarity and cognizing. In equipoise on emptiness, there is no separate mind to find that is different from its emptiness at all. According to you, emptiness is something other than the mind. This is a very mistaken idea.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:20 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Minobu makes a great point sometimes when we really delve into the depth of certain aspects of practice we have to make sure we don't lose context within the broader dhamma as presented by the Buddhas. Does it mean topics can't be explored and content explained of course not, that is literally what Mahayana is in contract to say the Pali canon which is systematic and extremely well presented but limited on some subjects where Mahayana expands but it has to find itself within the larger context of these authority of works

Malcolm wrote:

If you are saying that the authority of Mahāyāna must bow to that of the Pali Canon, I completely disagree. It is the other way around.

M

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:18 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

well, no, it is an alt-right honey pot, it draws people of fascist sympathies from far and wide.

Queequeg said:

Oh, jeez. Is that something to be encouraged?

Malcolm wrote:

It is useful to see who, on this board, has such sympathies.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:02 AM

Title: Re: How “new atheism” slid into the alt-right

Content:

The Cicada said:

There are many beautiful women in Alabama.

Queequeg said:

Had a girl from Alabama in one of my classes back in school. My heart skipped a beat when she'd answer a question in class... that debutante Southern accent...

Roll Tide!

Sorry off topic, but this thread is pretty much used up garbage anyway.

Malcolm wrote:

well, no, it is an alt-right honey pot, it draws people of fascist sympathies from far and wide.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 1:56 AM

Title: Re: How “new atheism” slid into the alt-right

Content:

The Cicada said:

But that's just me. I also think Roman von Ungern-Sternberg is an unsung Buddhist hero for protecting the Dharma from the communists—who are the cause of the occupation of Tibet, the Tibetan Exodus to India, and their global diaspora, after all.

Malcolm wrote:

Hahaha, seriously dude you are too funny, but it figures you would admire a murderous <https://seanmunger.com/2016/03/13/the-mad-baron-of-mongolia-the-incredible-story-of-roman-von-ungern-sternberg/>:

Ungern finally achieved his goal of power over Mongolia—but only briefly. After a long and complicated series of wars against various Chinese and Russian armies, he restored the Bogd Khan to the throne of Mongolia on February 22, 1921, but he was just a figurehead ruler. Ungern held power from March 13 until August 20. His short reign was pretty brutal. Ungern hated Jews and had what few Jews he could find in Mongolia rounded up and executed. ...Ungern's number was up when the Reds counterattacked in summer 1921. As it turned out he wasn't as brilliant a military commander as Genghis Khan. An ill-advised foray across the Russian border sapped Ungern's forces, and under the pressure of another Bolshevik attack a revolt by his own men ultimately caused the collapse of his fragile dictatorship. The “Mad Baron” was captured by Soviet forces, interrogated, given the courtesy of a trial that lasted all of six hours, and then

faced a firing squad on September 15, 1921.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 1:16 AM

Title: Re: Practicing dharma as a pair

Content:

gyamtsotrinle said:

Hello firends,

I would like to ask (or better to say if you can share) to the topic which I did not find on the DW,..maybe is there somewhere, but anyway. Are you practicing Dharma with your husband or wife? Are you involved both in the Dharma? Is it something which quite rare and precious when both together practising? Especially when you have the same lineage and teacher,...If you do not mind can you share your experiences or opinion? I hope I have asked right and clear way:-)

thank you

P

Malcolm wrote:

It is best to have the same teacher and same lineage.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 12:14 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

aflatun said:

Could you illustrate the distinction with an example ?

Malcolm wrote:

An affirming negation is the negation of the presence of an existent, the example used by Asanga, for example, is a forest is empty of a city. The forest exists, but it is empty of something else, that is why we know it is a forest. It is a kind of apoha theory.

A nonaffirming negation is the direct negation of something that does not exist at all, in this case, essences. When we negate essence, we are not affirming the existence of anything else.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 10:55 PM

Title: Re: Lama Norlha

Content:

Grigoris said:

While people are busily trying to deconstruct Tibetan feudal patriarchy (fat chance), I would recommend two easy applicable guidelines for simple solutions to the issue:

Malcolm wrote:

The point is that patriarchal power relations flow seamlessly from one patriarchy (Tibetan) into another (ours).

Adamantine said:

That's a fair point, but power alone should also be noted as a corrupting influence. And according to current studies, actually a literal cause of brain damage:

"The historian Henry Adams was being metaphorical, not medical, when he described power as "a sort of tumor that ends by killing the victim's sympathies." But that's not far from where Dacher Keltner, a psychology professor at UC Berkeley, ended up after years of lab and field experiments. Subjects under the influence of power, he found in studies spanning two decades, acted as if they had suffered a traumatic brain injury—becoming more impulsive, less risk-aware, and, crucially, less adept at seeing things from other people's point of view."

<https://www.google.com/amp/s/www.theatlantic.com/amp/article/528711/>

I would surmise that anyone in the Guru's seat—male or female (let's not gloss over "The Buddha from Brooklyn")—who hasn't truly been able to uproot or transform their afflictions is likely to be corrupted simply by the power the role affords.

Malcolm wrote:

Interesting, and indeed, Catherine Burroughs is a whole other kit and kaboodle.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 10:00 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

The unconditioned is a direct object of mind.

Absence of obstruction can be directly perceived (waves hand through empty space)

Malcolm wrote:

A for the first, no, the unconditioned cannot be a direct object of the mind. Mind is conditioned. You are confusing conditioned space (space as a cavity) with unconditioned space (space as absence of obstruction). The latter space permeates the hand that is waving. The hand waves in conditioned space. It stops waving as soon as it hits a tree limb, for example.

Tsongkhapafan said:

The absence of inherent existence can be directly perceived since it is mere absence of all the phenomena we normally see or perceive

Malcolm wrote:

I thought you would make this error. The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

Tsongkhapafan said:

The emptiness that is meditated upon below the path of seeing is a generic image of emptiness that leads, through familiarity, to the direct non-conceptual experience of emptiness.

Malcolm wrote:

That is the theory.

Tsongkhapafan said:

That meditation from the path of seeing onwards is not a non-meditation but a direct experience of the object emptiness in which experientially the perceiving subject does not appear, however there is still a subject/object relationship between emptiness and the mind realising emptiness.

Malcolm wrote:

No. At this point the mind, when in equipoise, is in a nondual absorption, completely free of subject and object.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 9:54 PM

Title: Re: Lama Norlha

Content:

Grigoris said:

While people are busily trying to deconstruct Tibetan feudal patriarchy (fat chance), I would recommend two easy applicable guidelines for simple solutions to the issue:

Malcolm wrote:

The point is that patriarchal power relations flow seamlessly from one patriarchy (Tibetan) into another (ours).

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 9:50 PM

Title: Re: Lama Norlha

Content:

MiphamFan said:

As I asked previously -- do Tibetan lamas actually do this kind of thing and get away with it in Tibetan cultural areas?

I'm not talking about just taking consorts. Talking about pressuring nuns into sex, and other forms of abuse.

heart said:

You tell us.

/magnus

MiphamFan said:

I don't know, that's why I am asking.

Malcolm wrote:

Yes, this happens. Abuse of women is very high in the Tibetan community, both in Tibet and in India. Abuse of women is also high in the West.

MiphamFan said:

People keep blaming it on patriarchy in Tibetan culture. Yes for sure there is some patriarchy, but if it were completely due to that, then we would find the same behaviour amongst Tibetans themselves.

Malcolm wrote:

We do. It is a complex issue, and the Tibetan herstory is still being written.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 4:45 AM

Title: Re: Lama Norlha

Content:

conebeckham said:

Feudal relations--

Malcolm wrote:

Power dynamics in Tibetan Dharma centers are nothing more nor less than vestiges of a particular kind of feudalism.

conebeckham said:

is that one one calls sexual blackmail, verbal and physical abuse, lust for wealth and status, unbridled hedonism?

Malcolm wrote:

The forms in which they are perpetuated in Tibetan Buddhist Dharma centers are feudal.

conebeckham said:

Or are those simply human failings, potential pitfalls of any human being, but certainly aided and abetted by hierarchical power structures?

Malcolm wrote:

They are human failings, but the extent to which we just suck up Tibetan social patterns without reflection means that a lot of unresolved Tibetan cultural bullshit gets pushed onto Westerners.

conebeckham said:

But I think the only clear way forward is for some sort of explicit discussion about boundaries and expectations. Some folks will disagree.

Malcolm wrote:

First, let's identify the pathology.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:58 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Your words stand on their own.

Grigoris said:

...Your opinions though, well they don't.

Malcolm wrote:

Sure they do, Greg.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:57 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

It is my belief that Buddhадharma asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on. Sooner or later we are just going to have to deal with the fact that Buddhism arose in a very sexist, patriarchal culture, and deal with this unpleasant fact, and understand that this

traditional background of Buddhism has negative consequences for Buddhadharma in the West, unless we openly acknowledge these issues and confront them honestly.

tiagolps said:

What about the Vimalakirti Sūtra?

Malcolm wrote:

It is one of those sūtras that is notable because it challenges the sexist status quo in India. But that message of gender irrelevance in terms of awakening may have been given lip service in Vajrayāna, but that is as far as it goes.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:56 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Yes, this is why karma works the way it does. Motivation for a negative action can ameliorate the action, but this is not something easy to ascertain.

There are ten natural nonvirtues in Buddhadharma: killing, stealing, sexual misconduct, lying, harsh speech, calumny, idle speech, greed, malice, and ignorance.

Grigoris said:

Karma is not an ethical force, there is no judge and nobody handing out punishment/reward. We are the ones that project an ethical component onto karma. Karma is a mechanical force whereby "this action" leads to "that outcome".

Malcolm wrote:

These ten nonvirtues and their opposite govern the karmic results of all sentient beings, not just human beings. This is why predators have a more difficult time escaping the animal realm than song birds, for example. All actions are either positive, meaning they correspond with ten virtues; neutral, meaning they have no positive or negative intention behind them, or negative. Negative actions are wholly attended by the six afflictive mental factors that all beings in the desire realm who have afflictive minds possess. This is not a "projection." This is how the Buddha taught the principles of karma and its retribution.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:52 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapa said:

Emptiness is unconditioned as well as being an object of mind and the true nature of all phenomena.

treehuggingoctopus said:

How could the unconditioned be an object of the mind?

Tsongkhapa said:

How could it not? if it is not, it is unknowable and unrealisable.

Malcolm wrote:

The unconditioned cannot be a direct object of the mind. It can only be inferred by the mind. Unconditioned space is an absence of obstruction. It cannot be directly perceived. Cessation is the absence of a cause. It also cannot be perceived directly. Likewise, emptiness—the absence of inherent existence in your preferred parlance—cannot be directly perceived. All three of these types of unconditioned phenomena (there are no others in Buddhism) can only be inferred.

Therefore, the emptiness meditated upon below the path of seeing is merely a conceptual stand in for actual emptiness. The emptiness meditated above the path of seeing is not an object of the mind, since it is actual emptiness. That meditation is a nonmeditation because it is completely free from all objectification.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:30 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Nope. I never maintained that.

You did.

Grigoris said:

No I didn't, so unless you have somehow mastered omniscience, and know what I said, and my motivation for saying it, better than I do; I kindly request you keep your completely mistaken opinion to yourself.

Malcolm wrote:

Your words stand on their own.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 2:15 AM

Title: Re: Lama Norlha

Content:

conebeckham said:

I agree with all of this, but wonder if these reflections of inequality are "Buddhist" or more "Tibetan." Of course, pre-Tibetan Buddhism arose in Patriarchal India, and was transmitted to patriarchal Tibet, and now finds itself in all areas of the (almost entirely) patriarchal world.

In other words, does the quote about inferior merit mean that women are by nature inferior, or is it the recognition that, in this cultural situation, men have greater opportunity?

Malcolm wrote:

It means they are by nature inferior.

conebeckham said:

It is my belief that Buddhadharmā asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

Malcolm wrote:

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on.

conebeckham said:

Yes, I know. But-are those references expedient? From the POV of Sakyamuni, or Guru Rinpoche, etc., etc., of course women have inferior position in the world. From the POV of the Dharmakaya, there is no gender.

Malcolm wrote:

All gender expression is a result of afflictive patterning. It is questionable that the affliction of anger which leads to male gender expression is something superior to desire, which leads to female gender expression, or ignorance, which leads to intersexed gender expression, and so on.

conebeckham said:

It is more than patriarchy, unless you define patriarchy not merely as male dominance, but the "father figure" as authority over all, regardless of the subservient one's gender. Which, come to think of it, may be a valid definition of "Patriarchy."

Malcolm wrote:

Patriarchy is a social system, spread throughout most of the world, that involves the economic and social subjugation by one gender of all other genders.

Merriam Webster states:

Patriarchy: 1) social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line; broadly: control by men of a disproportionately large share of power

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 2:03 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

treehuggingoctopus said:

Are you sure you are expressing a Mahayana view here?

Tolya M said:

Non abiding nirvana recognized in Mahayana is far more broad than that of Lesser vehicle. If the last is a mind object what to say about Mahayana? Buddha is aware of his awakening. How it can be otherwise? It can't.

treehuggingoctopus said:

A Buddha's knowing of their being awake is hardly mind, is it?

Malcolm wrote:

Depends on what you mean by "mind," actually.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 1:56 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is skyes dman, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a women... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

conebeckham said:

I agree with all of this, but wonder if these reflections of inequality are "Buddhist" or more "Tibetan." Of course, pre-Tibetan Buddhism arose in Patriarchal India, and was transmitted to patriarchal Tibet, and now finds itself in all areas of the (almost entirely) patriarchal world.

In other words, does the quote about inferior merit mean that women are by nature inferior, or is it the recognition that, in this cultural situation, men have greater opportunity?

Malcolm wrote:

It means they are by nature inferior.

conebeckham said:

It is my belief that Buddhadharma asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

Malcolm wrote:

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on. Sooner or later we are just going to have to deal with the fact that Buddhism arose in a very sexist, patriarchal culture, and deal with this unpleasant fact, and understand that this traditional background of Buddhism has negative consequences for Buddhadharma in the West, unless we openly acknowledge these issues and confront them honestly.

conebeckham said:

That's my personal opinion, obviously. From my point of view, we should stand against inequality whenever we find it, and hold people accountable for their actions. This is incredibly difficult, given the inherent inequality in the Guru/Disciple relationship.

Malcolm wrote:

The job of a guru is make their students free, not keep them bound in a set of basically feudal relations (as the present system does).

conebeckham said:

In the other high profile news story, it's not confined to gender and sex abuse issues, in fact. Patriarchy is definitely an issue, but perhaps the issue is bigger.

Malcolm wrote:

It's patriarchy all the way down. This is why situations like the Rigpa affair can last for decades with nothing concrete ever being dealt with effectively.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 1:52 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

For example, here you claim there is no power imbalance in these situations:

Grigoris said:

I said nothing of the sort. Here you claim that abuse is culturally subjective:

Of course it is. What is considered abuse in some countries/cultures is not considered abuse in others. Are you saying there are moral/ethical absolutes?

Malcolm wrote:

Yes, this is why karma works the way it does. Motivation for a negative action can ameliorate the action, but this is not something easy to ascertain.

There are ten natural nonvirtues in Buddhадharma: killing, stealing, sexual misconduct, lying, harsh speech, calumny, idle speech, greed, malice, and ignorance.

Grigoris said:

1) There is no power differential involved in these incidents.

Nope. I never maintained that.

Malcolm wrote:

You did.

Grigoris said:

2) The women involved were consenting adults

They were adults, I do not know if they consented, they were capable of consent though.

Malcolm wrote:

Consent in power differential situations is questionable.

Grigoris said:

3) That abuse is culturally malleable.

The IDEA of what is abuse is culturally malleable. Something that you have not proven false.

Malcolm wrote:

Abuse is not a culturally malleable condition. Abuse is abuse. Abuse constitutes unwarranted harm inflicted on another. In situations where a more powerful person desires things from a less powerful person, this opens up all avenues of abuse.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 12:23 AM

Title: Re: Lama Norlha

Content:

Sādhaka said:

Buddhist Patriarchy is a good thing.

Malcolm wrote:

All patriarchy is a bad thing.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 12:23 AM

Title: Re: Lama Norha

Content:

Grigoris said:

No, I am not going to defend your straw men, I am more than happy to (and have been) defending what I have actually said though. If you want to misrepresent what I say so that it makes an easier target for you, then go for it. I am not playing your silly game though.

Malcolm wrote:

Greg, you have basically said that it these women bear all responsibility for their own conduct, and tough shit if they felt hurt — they are adults and should have known what they got themselves into. You have also excused womanizing by lamas as culturally acceptable since the status of women is low in Tibetan society, it's just their culture (it isn't actually).

I have responded that the issue is a great deal more complicated, that it has to do with patriarchy, power differentials, etc., all of which you reject as irrelevant.

Grigoris said:

No, I did not say that. Maybe you should go back and actually read what I said.

Malcolm wrote:

For example, here you claim there is no power imbalance in these situations: Now take the leader and put him in a Western nunnery. The girls there are not young and naive, most of them are adults with life experience. They are not reliant on their practice in order to live. They do not have the social pressure to remain. They have been brought up in a culture where not only is sexual abuse not acceptable, but it is illegal. Etc...

Sounds like a recipe for disaster, right? A ticking bomb waiting to go off.

But this idea that somehow there is this massive power imbalance (like there is in the first example), well, quite clearly there is not. If it were a university or a school and one's future survival depended on getting through, getting high grades, etc... Well, yes, then there is some tangible pressure. A very real sense of dependence. But...

Still an unsavory state of affairs, of course...

Here you claim that abuse is culturally subjective:

Maybe in your WASP neck of the woods it is, but then again Lama Norlha is not a WASP is he? Neither is the majority of this planet.

What is "inappropriate", unfortunately, is culturally subjective/specific.

You say here:

I have played devil's advocate because I see a whole heap of negativity being advocated, but at no point, if you read my statements, will you find that I support these actions. I don't know enough, I am not capable of solving the issue, I am not personally involved at any level.

You are continually making excuses for these kinds of actions, stating for example: I disagree. If one is not in a monogamous relationship and the woman one is womanising consent then there is no reason at all for it to be abusive. Not in the slightest.

So there are three things which you have maintained:

- 1) There is no power differential involved in these incidents.
- 2) The women involved were consenting adults
- 3) That abuse is culturally malleable.

As to the first point, there is clearly a power differential — an "abbot" holds a position of power. That power can be abused. In cases where an abbot preys on celibate(!) female students for his own pleasures, it is clearly a violation of ecclesiastical authority.

As to the second point, since the power differential is real, it compromises these women's freedom to consent.

As to the third point, sexual abuse, whether womanizing or human trafficking, is not culturally relative. It is part of a continuum of abusive patriarchal relations and power structures that renders women in this world second class citizens in most of the world, and vulnerable to predation by men. This is no less true in the West than it is in the East. It needs to be said that patriarchy injures men too, and is the fundamental set of social relations which has brought the climate to its knees under capitalism.

Author: Malcolm

Date: Monday, July 31st, 2017 at 11:49 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

I imagine defending in the indefensible is not very much fun. No wonder you have lost your heart for it.

Grigoris said:

No, I am not going to defend your straw men, I am more than happy to (and have been) defending what I have actually said though. If you want to misrepresent what I say so that it makes an easier target for you, then go for it. I am not playing your silly game though.

Malcolm wrote:

Greg, you have basically said that it these women bear all responsibility for their own

conduct, and tough shit if they felt hurt — they are adults and should have known what they got themselves into. You have also excused womanizing by lamas as culturally acceptable since the status of women is low in Tibetan society, it's just their culture (it isn't actually).

I have responded that the issue is a great deal more complicated, that it has to do with patriarchy, power differentials, etc., all of which you reject as irrelevant.

Author: Malcolm

Date: Monday, July 31st, 2017 at 11:38 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Well, I'm sick of your straw men, so I am not even going to bother any more.

Malcolm wrote:

I imagine defending in the indefensible is not very much fun. No wonder you have lost your heart for it.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:20 PM

Title: Re: How “new atheism” slid into the alt-right

Content:

Dharma Flower said:

You seem to care more about liberal politics than Asian Buddhists being persecuted.

Malcolm wrote:

You are not being very specific. Which Asian Buddhists? Where?

Coëmgenu said:

I am detecting conspiracy theories about how Muslim men allegedly rape hundreds of Burmese women each year, because that is the standard anti-Muslim lie, wherever it pops up: Burma or Alabama.

Lets hope it doesn't descend to that.

Malcolm wrote:

What it will descend to is the myth that Buddhism fell to the Muslim sword. Buddhism indeed fell to the sword, but that was in the late fifth century, and the swords were those of Huns, not Muslims.

Buddhism and Islam lived side by side for centuries in Central Asia. And by 1200, Buddhists had only two major monasteries in India, the Hindus having taken over or

destroyed the rest. The first person who projected Muslim power beyond the Punjab was Mohammed Ghuri (1162-1206), who sacked central India and destroyed 80 temples, all but two were Hindu temples.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:06 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

The fact that you are writing from a position of privilege as a male person who will never be subject to sexual harassment by a Tibetan Lama in a Dharma center is glaringly obvious.

Grigoris said:

I imagine it would be. You are in the same position too though...

Malcolm wrote:

The difference between us is that you are using that position to defend male privilege in this respect by placing all responsibility on the women involved in these sad incidents. I find this strange because you seem to think that these women in Dharma centers are in positions of equal privilege with the men who are assaulting them sexually, when normally, for example, I am pretty sure you would not be sympathetic with johns who exploit African women prostitutes in Italy, etc., and would clearly understand the power differentials involved and why the sex trade in these countries was grossly unfair and dangerous for the women. However, these women in Dharma centers are not in positions of equal privilege, and I have personally witnessed an entire community unravel because the teacher involved was discovered to have been grossly hitting on women, some cases successfully, in every Dharma center he visited, with very negative consequences for everyone involved.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:00 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

It means you have not taken into account that the onus of sexual misconduct in this case is traditionally held to fall on the person with power — that it why it is sexual misconduct to sleep with someone's else spouse, children, the ordained, etc.

Grigoris said:

I did not talk about misconduct, I said that when I take a vow I take it for myself, not for others.

Malcolm wrote:

And part of those vows are to refrain from pursuing sexual relations with those who are ordained, even they have just taken one day fast vows, even if they are your wife. For that day you just restrain yourself.

Grigoris said:

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is skyes dman, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a women... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

Malcolm wrote:

I don't doubt it, and neither do I condone it. I said that a teacher coming from this cultural milieu will have very different standards to those encountered in some Western countries and this inevitably will lead to conflict. I fail to see what is so controversial about that.[/quote]

When in Rome, do as the Romans. The onus is on Tibetan teachers to discover what kind of culture they intend to spread Dharma in. If they are not up to changing their views, adapting their teachings to the situation they find in the West, they should just stay home. Most people do not realize that nunneries in India and Tibet are major refuges for women fleeing human trafficking and the sex trade. These women take up vows because they are tired of being sexually exploited. You need to read up on the very real inequality Tibetan and Himalayan women face under Buddhism (among other nations like Thailand).

When Lamas come to the West, and then begin having sexual relationships with women in their Sanghas, womanizing, getting them pregnant, forcing them to have abortions on the pain of self-exile back to India, refusing to speak with them after they have decided to end the affair, and so on, this is completely wrong and we should not stand for it.

I personally have no problem with Tibetan Lamas meeting a female student and then having a serious relationship with them where they are accorded personal respect as befits them as human beings. There are some good examples of such partnerships. But women are becoming increasingly suspicious of Tibetan Lamas, rightly so, and this is a problem for the flourishing of the Dharma in the West.

As to your oft repeated cultural relativism: Tibetan women do not enjoy and they do not like the sexism in their culture.

Tibetans in general do not like it when Lamas womanize. They consider it vulgar and unseemly. Such lamas do not attract large followings in Tibetan culture in general. The

fact that some lamas come to the west and get away with this behavior has more to do with the fact that they were able to get away with it here where they could not possibly get away with this in the tight knit communities in Tibet and the Himalayas, as well as exile communities. Drukpa Kunley's are few in Tibetan culture. Most people cannot be Drukpa Kunley.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:43 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

There is an awful lot of male privilege in Greg's opinions on this matter.

Grigoris said:

There is an awful lot of lack of substance in your flippant one line write-offs.

Malcolm wrote:

The fact that you are writing from a position of privilege as a male person who will never be subject to sexual harassment by a Tibetan Lama in a Dharma center is glaringly obvious.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:42 PM

Title: Re: Lama Norha

Content:

Grigoris said:

I'm sorry, but when I take vows I take them for myself not others. I do not expect others to respect, or even understand my vows. My expectations are for myself, not for others.

Malcolm wrote:

Engaging in sexual activity with someone who has taken vows of celibacy is clearly defined as sexual misconduct in Buddhadharma.

Grigoris said:

Yes, but this does not render what I say irrelevant or untrue.

Malcolm wrote:

It means you have not taken into account that the onus of sexual misconduct in this case is traditionally held to fall on the person with power — that is why it is sexual misconduct to sleep with someone's else spouse, children, the ordained, etc.

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has

very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is skyes dman, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a women... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:27 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Sherab said:

But this still does not resolve the dilemma of whether emptiness is conditioned or unconditioned.

Malcolm wrote:

Emptiness is the unconditioned nature of things. There are no appearances that are not conditioned and dependently arisen, therefore, there is no need to bracket appearance/emptiness as something distinct from dependent origination/emptiness, they are the same thing.

Why do we say emptiness is unconditioned? No one made emptiness, no one can increase emptiness, no one can decrease emptiness, no one can destroy emptiness. You might argue, well, what is the emptiness of a thing that has ceased to exist? Does that emptiness exist or not? If the emptiness of a given thing is conditioned, one should be able to describe how it arose. Merely stating that a thing's emptiness arose with the arising of thing itself is not adequate. When a thing perishes there is no need to discuss the nature of a nonexistent. When we examine the meaning of emptiness, we find that emptiness refers to the absence of four extremes of being in phenomena. Since all phenomena are free from four extremes, emptiness is therefore unconditioned.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:20 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

This is an extremely narrow view of Islam.

Dharma Flower said:

You are saying things that are very hurtful for someone who actually cares about the Asian Buddhists who've been persecuted under Islam.

Malcolm wrote:

What about the Muslims that have been persecuted under Buddhism such as the Rohingya?

Dharma Flower said:

You seem to care more about liberal politics than Asian Buddhists being persecuted.

Malcolm wrote:

You are not being very specific. Which Asian Buddhists? Where?

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:14 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Yes, in the West people tend to see Buddhism as a type of psychotherapy, but it is not.

treehuggingoctopus said:

It is the ultimate therapy, of the one-to-rule-them-all sort.

Grigoris said:

This leads to all sorts of problems since people approach Buddhism (and Buddhist teachers) with a whole lot of misconceptions and expectations and suddenly they find out that *gasp*, their teacher is human and makes mistakes! Shock, horror, swoon and faint... If people were more realistic in their expectations, then they would not fall from the clouds so often...

treehuggingoctopus said:

You need not bring psychotherapy into it at all. As we all know, in Vajrayana we have to see our guru as a living Buddha and not as a human being -- reconciling this with "realistic expectations" is obviously quite a challenge.

Grigoris said:

Maybe those coming to Buddhism should be seeking psychotherapy instead, since that, it seems, is what they need?

treehuggingoctopus said:

They certainly need Buddhadharma. Most of them -- of us, that is -- seem to need psychotherapy very much as well. But my point was different, and still stands: our gurus need to be realistic about who we are as well. And we are, most or at least great many of us, deeply troubled persons. We are not Tibetans, and we do not fit the profile of who becomes a good Dharma practitioner in Tibet or India -- those who go into Buddhadharma there would probably strive to be good Christians here. Most of us "Western" Buddhists are broken people who are ill at home in our culture, very often in our family, and pretty much always with ourselves.

It does not mean we will make lousy disciples. It does mean our problems need to be taken into account.

Malcolm wrote:

There is an awful lot of male privilege in Greg's opinions on this matter.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:13 PM

Title: Re: Lama Norha

Content:

smcj said:

I've got a recent update on the strictly traditional approach from the lama who is Situ R's representative in administrative matters. He said something to the effect of, "You are responsible for your own decisions. Think of all the things your lama tells you to do but you don't do them. But when he suggests having sex suddenly you think, 'I've got to do what the lama says.' It doesn't work that way."

Malcolm wrote:

Awesome way of passing the buck.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:11 PM

Title: Re: Lama Norha

Content:

TharpaChodron said:

Leonard Cohen told someone who was critiquing the retreat center as a place where crazy people go by saying that is what it's partly there for, for people who are sick and need help, sometimes.

Malcolm wrote:

And lets not forgot that Cohen's teacher, Sasaki, hit on women so badly that the staff felt the need to entrance council women that they might be hit on, their breasts grabbed and so on.

They enabled the crap out of their teacher.

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:57 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Sorry, but did I say the actions were karmically positive? That still does not the fact that the person that takes the vow is the one that is responsible for holding it. And, since when was rape (non-consensual penetration) a sexual act? Rape is an act of violence.

Malcolm wrote:

I will repeat what I said: a part of sexual misconduct is engaging in sex with someone who holds vows of celibacy.

In patriarchy, "consent" is an afterthought in power relations between men and women, especially in those situations where men exclusively hold ecclesiastical authority.

Grigoris said:

Because a lama is not a health professional and is not obliged, by law, to avoid sexual contact with his "flock".

Malcolm wrote:

In the United States, it is a state by state case. There are in fact many states where religious professionals are legally bound to follow a code of ethics similar to psychologists and so on.

Grigoris said:

The other thing that is important to take into consideration here is that Buddhism is not therapy, when a patient comes to me it is assumed that they have mental health issues that effect their normal personal and social functioning, this is not the case with Buddhism.

Malcolm wrote:

Buddhadharma is not psychotherapy, but it is medicine for suffering. It was for this reason the Buddha was called "The Great Physician." I am not sure how you can hold lamas, responsible as they are for treating patients with the diseases of samsara to a lesser standard than you would a psychologist, etc. If anything, the standards should be much more rigorous.

Grigoris said:

Let me reiterate the point also that ALL social interactions involve power imbalances.

Malcolm wrote:

The power imbalance between two children playing with a ball and the power imbalance of a lama preying on his female students is rather different, don't you think?

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:47 PM

Title: Re: Lama Norha

Content:

Grigoris said:

The other thing that is important to take into consideration here is that Buddhism is not therapy, when a patient comes to me it is assumed that they have mental health issues that effect their normal personal and social functioning, this is not the case with Buddhism.

treehuggingoctopus said:

I think it definitely should be, at least in the West. We all know what sort of people are drawn to the Dharma, do we not?

Also, does not being mired in marigpa and addicted to dukkha spell the greatest insanity of them all? Let us face it: we are all one sandwich short of a picnic here.

Grigoris said:

The suffering of Samsara is endemic, every sentient being suffers. Psychological illness on the other hand is a specific type of suffering.

Yes, in the West people tend to see Buddhism as a type of psychotherapy, but it is not. This leads to all sorts of problems since people approach Buddhism (and Buddhist teachers) with a whole lot of misconceptions and expectations and suddenly they find out that *gasp*, their teacher is human and makes mistakes!

Malcolm wrote:

Well, you just tossed pure vision of your guru right out the window.

Grigoris said:

Shock, horror, swoon and faint... If people were more realistic in their expectations, then they would not fall from the clouds so often...

Malcolm wrote:

Perhaps the problem is the with teachers, and not the students. Did this occur to you?

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:46 PM

Title: Re: Lama Norha

Content:

CedarTree said:

Follow that line of thinking and create a "dream bubble". Imagine you in a traditional setting in Tibet or some other place and you are sitting around a revered leader and then when you are alone he touches you.

Grigoris said:

I imagine it would be horrific. Your family has put a whole heap of expectations on you. You are probably young and poor without any other avenue of escape from your poverty. You may have actually been informed that this will happen to you and you are dreading it. Etc...

Frackin' awful!

Now take the leader and put him in a Western nunnery. The girls there are not young and naive, most of them are adults with life experience. They are not reliant on their practice in order to live. They do not have the social pressure to remain. They have been brought up in a culture where not only is sexual abuse not acceptable, but it is illegal. Etc...

Sounds like a recipe for disaster, right? A ticking bomb waiting to go off.

But this idea that somehow there is this massive power imbalance (like there is in the first example), well, quite clearly there is not. If it were a university or a school and one's future survival depended on getting through, getting high grades, etc... Well, yes, then there is some tangible pressure. A very real sense of dependence. But...

Still an unsavory state of affairs, of course...

Arnoud said:
Grigoris,

I know you are not victim blaming and shaming...

Malcolm wrote:
In fact, he is.

Author: Malcolm
Date: Monday, July 31st, 2017 at 8:44 PM
Title: Re: Lama Norha
Content:
heart said:
If the retreat lama don't respect your vows, who will?

/magnus

Grigoris said:
I'm sorry, but when I take vows I take them for myself not others. I do not expect others to respect, or even understand my vows. My expectations are for myself, not for others.

Malcolm wrote:
Engaging in sexual activity with someone who has taken vows of celibacy is clearly defined as sexual misconduct in Buddhadharma.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:56 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Sam Harris said:

We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Koran.

Malcolm wrote:

This statement is blatantly ignorant.

Dharma Flower said:

He's saying that we're at war against international jihad, which is the drive to take over the world for Islam that has been part of Islam from the beginning. Millions of Asian Buddhists have died at the hands of Islamic conquest. Is there any Asian Muslim country that wasn't converted by the sword?

What Sam Harris is saying is that the Muslim world needs an enlightenment and a reformation, the same way that the West had an enlightenment and a reformation. Christianity had a very violent, brutal history too, but the West is different today because of the reformation and the enlightenment.

Malcolm wrote:

This is an extremely narrow view of Islam. You need to read:

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) University of Pennsylvania Press.

Otherwise, you are just reciting the biased and flawed narrative of far-right radicals such as Alex Jones, and so on.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:42 AM

Title: Re: Lama Norha

Content:

Malcolm wrote:

2.) Womanizing is abusive.

Grigoris said:

Maybe in your WASP neck of the woods it is, but then again Lama Norlha is not a WASP is he? Neither is the majority of this planet.

What is "inappropriate", unfortunately, is culturally subjective/specific.

Malcolm wrote:

Womanizing is abusive and inappropriate no matter where in the world it happens and no matter in which culture. It is also inappropriate no matter who is doing it, tulku, lama, etc.

Strictly speaking, one should not be hitting on women who are in retreat, and who have adopted vows of celibacy.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:32 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Minobu said:

=

Malcolm wrote:

this scandal is merely a symptom of a much broader problem. Alas, we keep treating symptoms without addressing the cause.

The broader issue to which I was alluding is patriarchy.

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:20 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

As I said in the other thread, "This is not an issue of sex: this is an issue of patriarchy and power."

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:19 AM

Title: Re: Lama Norha

Content:

Grigoris said:

Let's not freak out here: not everyone that went into retreat was savaged sexually by Lama Norlha Rinpoche.

We are talking about 8 women having sex with him over a forty year period. Six of which had bad sex with him!

Malcolm wrote:

It appears we are talking about someone who was not "having sex," but rather, apparently abusing his position of power to find sexual partners. This is a serious problem in Tibetan Buddhism. I have heard countless accounts of this kind of thing going on in numerous Sanghas such as the Sakya school, the Nyingma school, and the Kagyu school. Most American women I have discussed this with consider this a real

problem, and all have been inappropriately approached on one occasion or another by lamas, monastic and and nonmonastic.

Woman do not expect to be hit on when they seek religious guidance. When they are, there are a variety of responses, most of them negative.

This is not an issue of sex: this is an issue of patriarchy and power.

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:13 AM

Title: Re: Lama Norha

Content:

Grigoris said:

Is Lama Norlha Rinpoche a monastic?

Malcolm wrote:

What matters here is that, "Most of the women (6) reported they felt the relationship to be detrimental to their psychological and personal wellbeing."

Grigoris said:

Yes, I agree, but it seems that people are up in arms because of his Buddhist religious status, rather than his actions.

I was looking to clarify if his sexual activity "in general" contravened his vows. If he is a lay teacher then there is no reason for him to abstain from having sex.

Malcolm wrote:

1.) He was womanizing, it does not matter if he was a monk or lay person.

Grigoris said:

If his sexual activity is abusive, well that is a completely different kettle of fish.

Malcolm wrote:

2.) Womanizing is abusive.

Grigoris said:

PS In the article it states that a number of the women involved in the "scandal" felt that the sexual activity benefited them and were upset over the ensuing publicity.

Malcolm wrote:

It seems that the majority of women were upset.

Author: Malcolm
Date: Monday, July 31st, 2017 at 1:45 AM
Title: Re: Lama Norha
Content:
Grigoris said:
Is Lama Norlha Rinpoche a monastic?

Malcolm wrote:
What matters here is that, "Most of the women (6) reported they felt the relationship to be detrimental to their psychological and personal wellbeing."

This is not new news, incidentally, even though the board of Wappingers Falls apparently only first heard about this in January. I myself have heard buzz about this for almost a decade.

M

Author: Malcolm
Date: Monday, July 31st, 2017 at 12:51 AM
Title: Re: How "new atheism" slid into the alt-right
Content:
Strive said:
I think he has racist feelings against muslims...

Grigoris said:
Muslims are not a race, they are followers of a religion. A religion that any member of the human race (of which there is one) can become members of.

Strive said:
most muslim ppl are arabic and have brown skin color. if muslims were white instead do u feel there would be all this hatred against them? i doubt it Grigoris

Malcolm wrote:
No, the majority of Muslims are non-Arabic, 80%. In other words, only 2 out of every 10 Muslims are Arabic.

Author: Malcolm
Date: Sunday, July 30th, 2017 at 11:14 PM
Title: Re: Lama Norha
Content:
kalden yungdrung said:
Tashi delek,

Lama-Norlha-Rinpoche.jpg

Is this fake news or not ?

<https://tricycle.org/trikedaily/kagyutshubtencholingmonastery-working-sex-impropriety/>

Malcolm wrote:

No. It is real.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:51 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Dharma Flower said:

It's sad when Sam Harris' words are taken out of context in order to discredit him. Harris' words were taken from an interview with a Muslim activist against religious extremism.

Malcolm wrote:

Pretty hard to take this out of

<http://www.washingtontimes.com/news/2004/dec/1/20041201-090801-2582r/>:

Sam Harris said:

We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Koran.

Malcolm wrote:

This statement is blatantly ignorant.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:34 PM

Title: Re: sem-ngo tropa ?

Content:

dzogchungpa said:

How about <https://books.google.com/books?id=ILbWj-GRzUMC&pg=PA263&lpg=PA263&dq=%22sems+ngo%22?>

kirtu said:

I had seen sems ngo 'phrod while I was researching the above and it looked promising but the Ranjung Yeshe Online Dharma Dictionary didn't have sems ngo 'phrod pa (it just listed sems ngo 'phrod and sems ngo 'phrod song pas). And then the tie-in with sems rtogs pa !

Thanks!

Kirt

Malcolm wrote:

What Eric PK meant was that the experience of Kensho and the experience of introducing the mind is the same experience. The difference of course is that the latter is a discovery, the former is an introduction.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:49 AM

Title: Re: Semen

Content:

jkarlins said:

Thanks for this discussion! I wonder about this. I'd consider myself a very minimal sadhana practitioner, not a bigtime yogi. How important is it to retain semen? I don't want to get gross, but I do notice my practice gets diffuse and weak if I less so when I spend time with my wife. Sorry for the euphemisms, I'm pretty direct in person, but I don't want to offend anyone or be gross online.

Just wondering how important it is to retain as a basic sort of meditator, not doing 6 yogas, Dzogchen, anything like that. And I know I should ask my teacher, but I'm a little uncomfortable asking him.

Malcolm wrote:

Not important at all if your diet is rich enough in fat and oil and you are not doing tummo, karmamudra, or chulen practice.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:35 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

TharpaChodron said:

Who would have thought that a philosophy created by all white, Western/European males could ever possibly be sexist, homophobic or racist?

A little diversity in their groupthink might go a long way. But, the whole viewpoint of "New Atheism" is rather anti-diverse. I've never been to a "Reason Rally" but I can certainly imagine what it's like.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:31 AM

Title: Re: Semen

Content:

tingdzin said:

Why is this is the Dzogchen forum? IMO the general Tibetan Buddhist forum would be better.

climb-up said:

I can't remember where, but I thought that ChNN in one of his books said precisely what Malcolm said above, but said that it was specifically a dzogchen understanding.

...I can't remember which book. I'll try to check.

tingdzin said:

Well, the whole ojas thing is Indian rather than Dzogchen, and seminal retention is also practiced by Taoists, among others.

Malcolm wrote:

In Tibetan, ojas is translated a mdangs. This fluid is discussed in the four medicine tantras, specifically in the explanatory tantra, in the chapter on physiology, chapter 5: . The metabolic heat of each individual tissue ripens the extract. The extract travels the path of the liver in nine channels that draw the extract from the stomach, changing into blood in the location of the liver; flesh from blood; from flesh changing into fat; from fat changing into bone; from bone changing into marrow; from marrow changing into semen (khu ba, śukra).

Their impure part is the stomach phlegm, bile, sebum, grease, teeth and nails, oil of the pores and the anus, reproductive fluid (sa bon).

The final state of the semen tissue (khu ba kham, śukra dhātu) is the supreme life-sustaining fluid (mdangs, ojas), located in the heart, pervading the entire body, and causes longevity, radiance, and brilliance.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:25 AM

Title: Re: Semen

Content:

tingdzin said:

Why is this is the Dzogchen forum? IMO the general Tibetan Buddhist forum would be better.

climb-up said:

I can't remember where, but I thought that ChNN in one of his books said precisely what Malcolm said above, but said that it was specifically a dzogchen understanding.

...I can't remember which book. I'll try to check.

Malcolm wrote:

Birth, Life, and Death.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 1:10 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

You're pushing what appears to be a glossed-over view of Refuge that doesn't account for subtlety and the views and vows of the subsequent Yanas.

If you hold all three sets of vows, the higher vows trump the lower ones if they appear to conflict. According to the Bodhisattva yana the crucial aspect of an action is the motivation. By responding to the suffering of others with compassionate action stemming from pure motivation, that does not indicate any failure of refuge vows, because it's keeping one's Bodhisattva vows. To imply otherwise will lead others astray on a Mahayana forum.

Even 10th level Bodhisattvas take Refuge from their own unawareness. if you hold all three sets of vows, the higher vows trump the lower ones if they appear to conflict. Yes. And I've been taught that the Vajrayana Vows can be summarized as "Never criticize anything."

Malcolm wrote:

.

The person who told you this was an idiot.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 10:04 PM

Title: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

From the Enlightenment to the Dark Ages: How "new atheism" slid into the alt-right:

<http://www.salon.com/2017/07/29/from-the-enlightenment-to-the-dark-ages-how-new-atheism-slid-into-the-alt-right/>

Author: Malcolm

Date: Saturday, July 29th, 2017 at 9:53 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Dzogchen means understanding both how things are and how they appear, and then behaving accordingly.

smcj said:

Correct. And that Buddha Activity perfectly accords with the situation spontaneously, without deliberation of any kind, right? Therefore without condemnation also, right?

Malcolm wrote:

This isn't Christianity. No one is saying Sogyal is going to burn in an eternal lake of fire (though apparently some Tibetan Lamas think that is what is going to happen to his student who have recoiled at his alleged actions).

smcj said:

In seeing 'how things appear' enlightenment also sees a sentient being's mistaken understanding. Compassion is the motivation for helping, not condemnation. No judgment or criticism need be involved.

Malcolm wrote:

I don't see any enlightened people in this game, neither Sogyal, nor the students. It is useless to pretend to be enlightened. It can be compassionate to toss someone in jail.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 9:50 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Sherab said:

It is possible to talk sensibly of emptiness as an object for a subject? If so, what are we to make of the inseparability of clarity and emptiness?

Malcolm wrote:

Clarity and emptiness are isolates of the mind: when we experience the clarity of the mind, we seal it with emptiness; when we experience emptiness, we seal it with clarity.

Sherab said:

When the mind experience emptiness, does it have emptiness as its object? That is the question which is not answer by your response above.

Malcolm wrote:

No, if it did that would be a concept of emptiness.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:00 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

If "In the Vajrayana there is no criticism." means "Vajrayana practitioners should not

criticize anything or anyone." then, frankly, that is ridiculous.

smcj said:

Funny, I thought it was Dzogchen.

Malcolm wrote:

Dzogchen means understanding both how things are and how they appear, and then behaving accordingly. In this case it is pretty clear there is a big problem, and it does not seem to be the students, but rather the teacher. No amount of pious appeals to pure vision and so on are likely to remedy that situation.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 7:45 AM

Title: Re: klesavarana and jneyavarana in Dzogchen

Content:

Temicco said:

How do klesavarana and jneyavarana work in Dzogchen? If Dzogchen is a single state, is it innately free from both, such that one is entirely free of all obscuration so long as one is in rigpa? If so, then how is there any state of being free of klesavarana but not yet jneyavarana? If not, then how does it work?

Malcolm wrote:

Dzogchen is a uniform state. When it is recognized that is vidyā, rigpa; when it is not, that is avidyā, ma rig pa. The two obscurations exist when we are in a state of ma rig pa, ignorance.

Ma rig pa itself is the basis knowledge obscuration from which the obscuration of afflictions arises.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 7:43 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Tsongkhapafan said:

There is no difference in the object, what is different is the mind that is realising emptiness. The meaning of emptiness is the same whether it is being realised by a gross mind or by the mind of clear light.

Sherab said:

It is possible to talk sensibly of emptiness as an object for a subject? If so, what are we to make of the inseparability of clarity and emptiness?

Malcolm wrote:

Clarity and emptiness are isolates of the mind: when we experience the clarity of the mind, we seal it with emptiness; when we experience emptiness, we seal it with clarity.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 4:44 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tolya M said:

There is the possibility of infinite voids even if this refers to a way of classifying phenomena. I do not know if it is written somewhere in the Mahayana sutras, but comparing the lists of prajnaparamita, yogachara and Patisambhidamagga, such a conclusion seems plausible. The practice of looking into the sky, by the way, is partly from the Prajnaparamita sutras.

CHRISTOPHER HATCHEIL Naked Seeing said:

Then, Sakra, the lord of the gods, asked the venerable

Subhuti: "Noble Subhuti! When one practices yoga in this Perfection of Wisdom, on what does one practice yoga?"

Subhuti replied: "Kausika! When one practices yoga in this Perfection of Wisdom, one practices yoga in space. Kaurika!

Someone wishing to train and practice yoga in this Perfection of Wisdom should practice yoga in [a place] without cover."

Malcolm wrote:

This passage is discussed in Kalacakra commentarial literature by Naropa among others, but there it is said that the meaning of this is to be learned from a guru.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:39 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Are you able to speak about the pointing out practice or would this violate the practice?

Malcolm wrote:

Direct introduction needs to be received from a master.

CedarTree said:

Absolutely amazing. Is there any origin on how this practice came to be?

Malcolm wrote:

Introduction is part of the three inner tantras of the nine yāna scheme. It does not really exist in lower tantras.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:29 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Are you able to speak about the pointing out practice or would this violate the practice?

Malcolm wrote:

Direct introduction needs to be received from a master.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:00 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Grigoris said:

So emptiness is conditioned?

Malcolm wrote:

Of course not, but the mind that realizes it is conditioned.

Grigoris said:

But if the experience of an object is dependent on the mind experiencing it, doesn't that make the object conditioned?

Malcolm wrote:

Emptiness is not really an object, it is the state of things. In sutra, emptiness is arrived at inferentially. The so called "direct perception of emptiness" is in every respect the absence of the perception of substantiality in/of things. This absence of perception is in fact an inference below the path of seeing in sūtra as well as Dzogchen, Mahāmudra, and so on.

The difference lies in whether or not the nature of the mind is directly pointed out. In sūtra it is not, and in Vajrayāna it is — gradually, in the case of Mahāmudra, or all at once, as in the case of Dzogchen.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:38 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the mind that realizes it.

conebeckham said:

The "mind" that realizes emptiness in Tantra is a different "mind" than that which realizes emptiness via the path of analysis--I think even the Geluk lineage asserts this, yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:06 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the mind that realizes it.

Grigoris said:

So emptiness is conditioned?

Malcolm wrote:

Of course not, but the mind that realizes it is conditioned.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

A class action based on physical assault would be what I would advise.

With another reading of the letter something became obvious to me. Since it is all the top people in the organization that are making the complaint, then going to court would be ridiculous. They'd be suing themselves!

Malcolm wrote:

No, they would be suing the corporate entity of Rigpa, a legally separate person. In any case, the person who should be sued is Sogyal, right?

Author: Malcolm

Date: Friday, July 28th, 2017 at 10:56 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the mind that realizes it.

Author: Malcolm

Date: Friday, July 28th, 2017 at 10:44 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

There is no difference between the meaning of emptiness in Sutra and Tantra

Malcolm wrote:

There is however a great difference in how they are realized. If this were not the case, there would be no difference between Sutra and Vajrayāna.

Tsongkhapafan said:

Of course, but there's no difference in the object.

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

I'll go by the eight senior signatories who composed the letter to Sogyal outlining the harm and abuse. I am going to trust their account, as they are the closest to him and have seen and witnessed his actions and the results of his actions. They are also long-term Dharma practitioners and are best placed to make a judgement.

Here is what they said to Sogyal in their reply to him. I've already quoted this, but it's worth quoting again. They actually deal directly with this point:

Grigoris said:

Like I said: "I think our vision is too obscured to be able to make the necessary judgments without falling prey to aversion and attraction."

I am not going to deny that it SEEMS that there is abuse.

TRC said:

Ours might be, but not the eight senior signatories of the letter, or for that matter those who have been abused. They might actually know if they have suffered actual harm.

Malcolm wrote:

"Harm" is subjective, that's why we have courts. If Sogyal was a monk, the standard would be more clear. He isn't, he is a layperson, and since this is a religious organization rather than the professional one, professional standards that apply to physicians, etc., may not apply. Then there is the issue of EU law. This is why I council that the Rigpa students need to take matters into their own hands, ala Kripalu.

TRC said:

In 1994, revelations surfaced of sexual relationships between Desai and several female ashram residents. When these and other alleged abuses of power were confirmed, Kripalu's Board of Trustees called for Desai's immediate resignation. Since 1994, and continuing today, there is no formal relationship between Kripalu and Desai.

Malcolm wrote:

<https://kripalu.org/about/kripalu/our-history>

Of course, Amrit Desai is still actively teaching and has many students.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:37 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Tolya M said:

Will the transmission by reading be given for the guru-yoga of Vimalamitra? Thank you!

Malcolm wrote:

It will be taken under advisement. we will see.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:36 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

There is no difference between the meaning of emptiness in Sutra and Tantra

Malcolm wrote:

There is however a great difference in how they are realized. If this were not the case, there would be no difference between Sutra and Vajrayāna.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 10:17 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

There has been some discussion that Tantra provides a deeper understanding of Emptiness than Sutra.

I thought it would be of benefit to contrast how Sutra and Tantra handle emptiness and broaden our understanding of Dharma.

To those that are knowledgeable about Mahamudra and Dzogchen please elaborate how emptiness is detailed/broadened in your tradition.

Malcolm wrote:

The mind that apprehends emptiness is held to be more subtle in Vajrayāna -- at least this is how the Gelugpas explain the difference.

The Nyingmapas, Sakyapas, and Kagyupas argue that the nature of the mind is introduced experientially and nonanalytically in Vajrayāna; whereas the analysis used in

sutra is coarse and overly conceptual.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 10:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Malcolm wrote:

On September 15, 2017 Zangthal Editions and Wisdom Publications present a conversation between Tulku Dakpa Rinpoche and Daniel Aitken (Publisher, Wisdom Publications) from 5:00-6:00

pael said:

Is hearing of this conversation necessary for receiving transmisson?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 5:38 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

cloudburst said:

Reting hatched a plot to have Taktia murdered. The Dalai Lama explains that he saw the order in Reting's own handwriting. Let's not get carried away.

smcj said:

You guys got sources for your histories?

Malcolm wrote:

Melvin Goldstein, among others.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 4:14 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

cloudburst said:

Reting hatched a plot to have Taktra murdered. The Dalai Lama explains that he saw the order in Reting's own handwriting. Let's not get carried away.

Malcolm wrote:

There was indeed a plot by Reting's followers, but Reting maintained his innocence in the plot. In any case, political assassination is an old story in Tibet.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 3:54 AM

Title: Re: Most Powerful Dharmapala?

Content:

Malcolm wrote:

I would add that all Dharmapālas protect all Dharma practitioners, whether they are Vajrayāna practitioners or not — that's their job.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 2:28 AM

Title: Buddhahood in This Life Transmission: 09/15/17

Content:

Malcolm wrote:

Who: Tulku Dakpa Rinpoche

Where: First Parish Unitarian Universalist, 3 Cambridge Street, Cambridge, Massachusetts

What: Buddhahood in This Life Reading Transmission

When: 5:00-9:30 PM

On September 15, 2017 Zangthal Editions and Wisdom Publications present a conversation between Tulku Dakpa Rinpoche and Daniel Aitken (Publisher, Wisdom Publications) from 5:00-6:00, immediately followed by the Reading Transmission for Buddhahood in This Life (<https://tinyurl.com/yd2xrogd>) from 6:30-9:30. This event is FREE. Please join us in person if you can or by webcast (URL forthcoming).

Tulku Dakpa Rinpoche was educated at Mindroling Monastery, the only tulku recognized by His Holiness the 11th Mindrolling Trichen. Tulku Dakpa Rinpoche is the founder and director of Dhanakosha Dharma Center in Finland (<http://www.danakosha.fi>). He speaks English fluently and has been teaching students in Europe and America for over 10 years.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 2:20 AM

Title: Re: Very sad news

Content:

cky said:

Thank you!

Adamantine said:

Which regent did HHDL speak out about? Surely not the Reting Rinpoche, who was murdered?

Tenzin1 said:

I don't know that he specified which Regent.

Malcolm wrote:

HHDL indicated that it was Taktia Rinpoche, the regent appointed by the Shugden faction who had deposed Reting.

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:48 AM

Title: Re: Very sad news

Content:

kirtu said:

People are not supposed to perform divination at all. And in the West there is very little opportunity to avail oneself of Tibetan (or other) practices such as mirror gazing. And we cannot expect people just coming to the Dharma to do so anyway.

Kirt

Malcolm wrote:

.

In Hinayana people are not supposed to resort divination, etc. Secret Mantra is different.

kirtu said:

I am not speaking from a Hinayana perspective at all (ironically divination is rife in Asian

Theravada).

Malcolm - you know perfectly well that there is no emphasis or encouragement at all in doing divination in Vajrayana by students. And few lamas I know encourage it at all. Different students are in fact treated differently on this by the same lamas btw.

At any rate a Vajrayana students is not supposed to do Mo until, what, they have finished a long Manjushri retreat? Yes, of course Mipham and probably Kongtrul wrote about divination (Mipham in detail). These are generally not taught to students. And mirror divination? That is not a common practice at all amongst students (or western monks). Even mala divination is not taught, at least not openly.

Kirt

Malcolm wrote:

This is just not my experience, kirt. For example Longsal Yudron ma dice divination is given by ChNN all the time, and there are many other mo systems ordinary Tibetans use all the time like mala mos, etc.

But this off topic.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:46 AM

Title: Re: Very sad news

Content:

Norwegian said:

And there are different kinds of divination practices. It's not just connected to Manjushri.

kirtu said:

Of course. And most of those not connected to Manjushri are really esoteric and locked away.

Kirt

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:28 AM

Title: Re: Most Powerful Dharmapala?

Content:

Tenma said:

I've been a bit curious, who is the most powerful dharmapala? Also, who would be the most fastest dharmapala with quick results and which dharmapala would be the most

wisest? Not only that, but which dharmapala would be the safest especially for a fourteen year old to practice and which would be the most violent and dangerous dharmapala to practice?

Malcolm wrote:
Lojong training.

Author: Malcolm
Date: Wednesday, July 26th, 2017 at 1:32 AM
Title: Re: Very sad news
Content:

dzogchungpa said:
Khenpo Ngachung's commentary on the "Examining the Teacher" section of WoMPT begins as follows:
Examine the teacher from a distance by what you hear said about him, from close up by what you can see for yourself, and by such means as divination and mirror gazing.

kirtu said:
People are not supposed to perform divination at all. And in the West there is very little opportunity to avail oneself of Tibetan (or other) practices such as mirror gazing. And we cannot expect people just coming to the Dharma to do so anyway.

Kirt

Malcolm wrote:
.

In Hinayana people are not supposed to resort divination, etc. Secret Mantra is different.

Author: Malcolm
Date: Tuesday, July 25th, 2017 at 2:52 AM
Title: Re: Very sad news
Content:

Malcolm wrote:
Yes, this a major reason these discussions should be handled with care. Ultimately it his needs to handled by the Rigpa Sangha. Kripalu offers a possible model.

Minobu said:
this sense of entitlement that leads led this rinpoche to this...is this common among these men with rinpoche in their title.?

Malcolm wrote:

It is common in all patriarchal cultures, and ours is no exception.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:51 AM

Title: Re: Very sad news

Content:

Minobu said:

my god man...this is not about whether it is a scandal or not...

this guy was supposed to be a Dzogchen master highly evolved..read my last post...

Malcolm wrote:

There is a great deal of hyperbole in Tibetan culture. Don't believe the hype.

Minobu said:

what about my Karma mudra post and the other stuff malcolm.

are you really just going to do this..

the post reminds me of Sogyal's action..leave for retreat and prepare to die.

you know if this guy was really about all this have fun with wealth abuse the student women..it shows he is a fraud..actually never was what people claimed him to be.

end of.

have fun helping the guy out of this jam malcolm.

Malcolm wrote:

I have no interest in aiding or harming Sogyal. It is a broader issue, and this scandal is merely a symptom of a much broader problem. Alas, we keep treating symptoms without addressing the cause.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:47 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Yes, this a major reason these discussions should be handled with care. Ultimately it has to be handled by the Rigpa Sangha. Kripalu offers a possible model.

CedarTree said:

The really sad thing is that a lot of people are going to see the news about this,

discussions like this and others and not want to be involved with Gurus and or teachers.

Does this mean we shouldn't talk about it of course not but we should all practice noble speech and stress repeatedly that there are excellent teachers.

I can't even imagine how horrible it would be if we didn't have teachers like Ajaan Thanissaro, Bhikkhu Bodhi, Bhikkhu Analayo, Ajahn Amaro, Shōhaku Okumura Roshi, Shoryu Bradley, Mahasi Sayadaw & Sayadaw U Pandita, or Luang Por Chah!

Without these heavy weights that have been supported solely by lay people and have been able to deeply explore, draw out content, develop teaching and practices, and help guide many of us in different situations the Dhamma may be very hard in some senses to develop and or get started on.

Though these teachers are also pretty amazing examples. Usually live incredibly modestly (Some robes and a bowl) and in the Zen masters I mentioned one lives off the grid.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:42 AM

Title: Re: Very sad news

Content:

Grigoris said:

Is the problem really so widespread? Seems to me to be odd rotten apple here and there, but you seem to be implying that it is endemic. Is it?

Malcolm wrote:

People like scandals. They find them enjoyable.

Minobu said:

my god man...this is not about whether it is a scandal or not...

this guy was supposed to be a Dzogchen master highly evolved..read my last post...

Malcolm wrote:

There is a great deal of hyperbole in Tibetan culture. Don't believe the hype.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:49 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

The more voices raised to declare that this behaviour is unacceptable, the more chance

of real reform in our Buddhist organizations.

Grigoris said:

Is the problem really so widespread? Seems to me to be odd rotten apple here and there, but you seem to be implying that it is endemic. Is it?

Malcolm wrote:

People like scandals. They find them enjoyable.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:48 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Complain all you want (and you will), it will do nothing to prevent any harm you perceive being inflicted by Sogyal on others.

dzogchungpa said:

This is definitely false. I can say for a fact that some people will be deterred from getting involved with him due to such complaints.

Malcolm wrote:

And a lot people won't. In the end it is really not our business.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:38 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity.

justsit said:

How about we don't compound the problem by referring to women as pussy?

Malcolm wrote:

Thank you

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 12:07 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity.

justsit said:

How about we don't compound the problem by referring to women as pussy?

Karma Dorje said:

That's of course a fair point but I wasn't equating women with pussy. I meant that this guy is simply objectifying and using women without consideration for their needs, desires and autonomy. We have enough of that here in the West already (which is probably why he came here in the first place, come to think of it). I put it this way specifically because it doesn't look any different to me than frat houses on vacation in Cancun.

Malcolm wrote:

Well, that is your karmic vision. Other people have different visions of Sogyal. Why is yours true and theirs false?

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 12:02 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

Of course bad actions by those acting from a position of authority can pose obstacles to the faithful. If we substitute Gilbert Gauthe for Sogyal, and the Catholic sexual abuse scandals for this current 20-year long Rigpa trainwreck, would you really say "Well that's just those boys' karma"?

Malcolm wrote:

We are not Catholics and no one yet has accused Sogyal of pedophilia. And yes, everything is a result of karma. That does not make it "correct," however, the relationship between harmer and harmed is karmic.

Karma Dorje said:

Of course we have all done worse things many times over in previous lives, but that's not the point.

Malcolm wrote:

It is the point from which we must analyze ourselves before criticizing others.

Karma Dorje said:

This is not a question of policing morality but of trying to prevent further harm. The more voices raised to declare that this behaviour is unacceptable, the more chance of real reform in our Buddhist organizations.

Malcolm wrote:

All I can say is that this is fantasy. Complain all you want (and you will), it will do nothing to prevent any harm you perceive being inflicted by Sogyal on others. Only a criminal or civil finding will put an end to it.

Karma Dorje said:

That is the democratic principle in operation.

Malcolm wrote:

The Democratic principle is that if one person feels injured by another, they file a complaint in court and seek redress through the legal system. The accused is presumed innocent until guilt is proven.

Karma Dorje said:

Threads like this can help inform vulnerable students that they can and should say no to unscrupulous teachers.

Malcolm wrote:

Threads like this mainly serve to rouse people's afflictions, hence my description of it as Mi kha.

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity. If Sogyal wants to do that, he at very least should not abuse the position of trust he is in to do so.

Malcolm wrote:

If it is just a matter of seeking sexual partners, everyone involved presumably is a consenting adult. Whether it is liberating activity or just sex is not something we actually have the capacity to perceive with our limited samsaric vision. If Sogyal was forcing his women student to have abortions after he impregnated them, for example, then this would be entirely different, of course. Therefore, this is none of our business, in absence of other information.

Physical assault is a criminal act, either a misdemeanor or a felony depending on how severe the resulting harm. A punch in the stomach is likely a misdemeanor unless there is some damage to an organ. However, the proper forum adjudicating this is the courts, not DW. Hence my observation that Sogyal has become the OJ of Tibetan Buddhism.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:56 PM

Title: Re: Very sad news

Content:

Karma Dorje said:

One ought not to use a term like "lynch" to describe criticism of an authority figure for hypocrisy and moral turpitude, particularly when you live in a not so open, not so democratic country that has actually lynched people of colour in the not-so-distant past.

Malcolm wrote:

In point of fact, he is being accused of far more than "hypocrisy and moral turpitude."
Your have aversion to the country of your birth is irrelevant.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:50 PM

Title: Re: Very sad news

Content:

TRC said:

Yes, all that matters is that Sogyal hasn't done anything legally wrong in the regards to the law, not whether he has done anything ethically and morally wrong in regards to the Dharma.

Malcolm wrote:

Correct, we ought not lynch people in an open democratic society. The general principle is innocent until proven guilty.

This whole thread is Mi kha.

Karma Dorje said:

One ought not to use a term like "lynch" to describe criticism of an authority figure for hypocrisy and moral turpitude, particularly when you live in a not so open, not so democratic country that has actually lynched people of colour in the not-so-distant past.

This is not a court of law. You are free to choose not to speak out about the bad behaviour of your coreligionists. It is not the moral high ground you are presenting it as, however. I have first hand experience of the obstacles this kind of depravity can put in the way of new and potential Buddhists. While you choose not to speak of it, you have had the same experience with friends of yours (as you have shared). There have already been several out-of-court settlements for large sums of money made by Sogyal/Rigpa to his accusers. This is not mere rumour. or gossip.

After consideration and reflection I will continue to speak out about what I see as wrong. At least the conversation here is not devolving to talking about lizard creatures and Big Pharma poisoning the water and our food supply, or opining that the reason people have a problem with this fiasco is that they don't like Asian men sleeping with white women like that other Vajrayana forum.

Malcolm wrote:

I am not claiming any moral high ground at all. I am simply observing that no one here is in possession of facts. All we have is allegations of misconduct and one or more settlements out of court (which are not admissions of guilt). I would also observe that truly unethical teachers are rarely, if ever, "brought down" by "outing" them. I have no opposition to his students releasing their letter. However, the perseveration, speculations, moral indignation, and pointless gossip present in this thread serves no one.

No one can put obstacles in front of new Buddhists (are there any in truth?), including a bad teacher. If we make a connection with a bad teacher, that is on us. That is our karma. We learn from that experience and move on. We all have lived many lifetimes, and have done many worse things in our past lives than Sogyal's accusers allege against him. When criticizing others it is useful to maintain a multi-life perspective about oneself. And of course there is Angulimala.

The tone of this thread is rather WASPy, and not very Buddhist at all. I am not defending Sogyal, incidentally. My point is completely different. And if in the end Sogyal is actually guilty of all these alleged misdeeds, he will suffer the result of his own karma. Karma is unerring.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:04 PM

Title: Re: Very sad news

Content:

TRC said:

Yes, all that matters is that Sogyal hasn't done anything legally wrong in the regards to the law, not whether he has done anything ethically and morally wrong in regards to the Dharma.

Malcolm wrote:

Correct, we ought not lynch people in an open democratic society. The general principle is innocent until proven guilty.

This whole thread is Mi kha.

Author: Malcolm

Date: Monday, July 24th, 2017 at 1:26 PM

Title: Re: Very sad news

Content:

Malcolm wrote:

Sogyal's realization is a nonissue. All that matters is whether he has any civil or criminal

liability. The rest of it is irrelevant.

Karma Dorje said:

With all due respect, if this fat, abusive Sogyal prick was a Mormon we would all be going on about how degenerate the Mormon religion is and not hemming and hawing about whether he "has realization".

I am sorry, but all of the equivocation on this is not good for Tibetan Buddhism in the West. The ridiculous level of sexism and misogyny in Tibetan culture has to stop, if not in Tibet and the diaspora, then certainly among western practitioners. This is not a case of he said/she said. There are years of reports from some of his closest students that substantiate Sogyal's abusive, predatory behaviour.

If we can't draw clear lines against behaviour like that, it is no wonder that western sanghas with a few exceptions are the domain of aging hippies and GenX'ers. Even if this alleged tulku has the realization to carry on like this without harm to himself, he is clearly harming others. I mean, Jesus H. Christ have we learned nothing from the Osel Tenzin fiasco? This is not a difficult topic.

What would we say about abusive Catholic priests molesting young boys? That it was OK because it brought the boys closer to God? Give me a break.

Whether you are Sogyal Lhakar, Younge Khachab or Osel Tenzin if you can't keep your pants on, don't call yourself a Dharma teacher.

Author: Malcolm

Date: Monday, July 24th, 2017 at 11:18 AM

Title: Re: Very sad news

Content:

dzogchungpa said:

I am not trying to defend the notion that SR has realization but it is interesting to note the following passage from <http://all-otr.org/public-talks/1-following-the-dzogchen-path>:

dzoki said:

Statements like these mean nothing. Only buddha can see realization of others.

kirtu said:

Only a Buddha can accurately or possibly directly know the realization of others. But Shantideva clearly says "where there is smoke, there is fire (in a positive way). Although we are personally afflicted we can examine the good qualities of others and infer some level of realization (or not). Secondly there are other guidelines and these were apparently used in the mid 1800's by Jamgon Kongtrul and Janmyang Khyentse Wangpo to evaluate each other's levels of realization (probably initiated on the part of JKW).

Kirt

Malcolm wrote:

Sometimes smoke is not smoke, but mist.

Author: Malcolm

Date: Sunday, July 23rd, 2017 at 9:44 PM

Title: Re: Very sad news

Content:

cky said:

Could someone with some knowledge on the topic of Samaya (Malcolm?) please be so kind and say a few words to clear up the following?

1) We're harming Samaya by exposing our Guru after we've have been sexually or physically abused by him

Malcolm wrote:

It is a delicate subject and should be treated with care. Simply finding that you do not like a guru after all, and feel he or she is not being super nice to oneself and meeting one's expectations is not a grounds for "outing" a guru. In our culture we are overly sensitive about being respected. If you wanted to sleep with your guru, and then found out they have other partners, that is your problem. If on the other hand you or someone you know are physically damaged by a teacher, sexually assaulted/raped, or subjected to clear psychological abuse, this may be sufficient grounds for exposing a teacher.

A lot of so called "guru abuse" is a co-created problem where students lose their perspective and feed a guru's ego, the latter in turn begin to feel invincible, and there is kind of snowball effect of ego inflation: the student feels their master is enlightened, the master begins to believe student mythology, and then the master loses perspective. In this case, students really need to reflect on their own role in their own "abuse" in terms of how much they were involved in inflating their master's ego in order to inflate their own. In short, it may be a practice to view our guru as enlightened, but we really should not keep telling them that over and over again. If our guru is truly realized, it will be evident when they die. Until then, it is best to maintain a balanced perspective and keep good boundaries.

If our guru is a truly harmful being, it is they who are breaking samaya and not we. They cannot repair samaya they break with their students. We can always repair our samaya with respect to all our teachers.

It is very perilous to be a guru. It is a great responsibility. And, it is the case that sometimes flawed gurus generate a great deal of benefit for the majority of their students, at the expense of a few.

With respect to the Sogyal affair, I have no personal opinion about the matter which I

choose to share, apart from my comment about his letter. I was not there, I did not see what happened, and in this country, America, accusations are not sufficient proof to convict, despite movies, testimonies, and so on. I am afraid that Sogyal is now something like the OJ Simpson of Tibetan Buddhism, his letter is the white bronco, and one's opinion of his guilt or innocence depending on which side of the ethnic/traditionalist divide you stand.

One thing to bear in mind is that Sogyal has had a huge hand in introducing thousands of western students to luminaries like Dilgo Khyentse and so on, whom they otherwise may have never met or would have had great difficulty receiving teachings from. His book, whether personally authored or ghostwritten, has been a major introduction to Tibetan Buddhism for hundreds of thousands of people. Like any person living in a democracy, he deserves the right to a fair trial, not the incessant sniping on the internet to which he has been subjected for decades. If someone has a criminal or civil complaint, they should file it in the French Courts. Otherwise, this is all hearsay, and hearsay bears no legal weight whatsoever. If he is not doing anything for which he may held criminally or civilly liable, one may find his lifestyle and choices distasteful and disturbing, but it is also none of one's business. One is not obligated to participate in his Sangha.

M

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 9:03 PM

Title: Re: Very sad news

Content:

Vasana said:

All sounds very messy. Let's just hope for all involved that samayas are repairable.

Malcolm wrote:

When a guru breaks samaya, it is irreparable.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:47 PM

Title: Re: Very sad news

Content:

Johnny Dangerous said:

I wish the best to the Rigpa community and pray for some serious healing to take place.

CedarTree said:

I second this.

I think we need to start creating ethical standards though were money and lifestyles are humble. This is a spiritual path after all.

Malcolm wrote:

There is nothing wrong with wealthy teachers. How they derive their wealth however is of some concern.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:46 PM

Title: Re: Very sad news

Content:

dzogchungpa said:

FWIW, here's a response from SR:

<https://whatnow727.wordpress.com/responses/>

Malcolm wrote:

Doesn't seem to be worth very much: a lot of me, me, me, and not very much else.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:07 PM

Title: Re: Loppon Ogyan Tanzin Rinpoche European Teaching Tour 2017

Content:

Grigoris said:

No, according to the "strict" definition Rinpoche is not a Terton. He is not even a Tulku so how can he be a Terton? These teachings are Pure Visions.

Malcolm wrote:

Being a recognized tulku is not a precondition for being a terton.

Grigoris said:

A Terton has to be one of the 25 disciples of the Guru Rinpoche, correct? So how can one be a Terton, without being a Tulku, given that they would have to be a rebirth of one of the 25 disciples?

Malcolm wrote:

One can be an emanation of Guru P, for example, Rigdzin Jatson Nyingpo.

Author: Malcolm

Date: Friday, July 21st, 2017 at 10:01 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

Bakmoon said:

Also, I find this is an extremely useful proof-text to show that emptiness is a definitive teaching, especially against the hard line true-self Buddha-nature people who generally

subscribe to the three turnings idea.

Malcolm wrote:

I have written on this subject here a lot, you should look up my posts on the subject.

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:57 PM

Title: Re: Transmission

Content:

Malcolm wrote:

You should receive transmission if you are interested in Dzogchen. Otherwise it is like looking at a coffee grinder and never plugging it in.

lee said:

Hi all,

I have only been reading about Dzogchen for the last 6 weeks and with the transmission coming up, i have doubts whether or not i'm ready to receive it.

I am nearly through the GuruYoga book and have the worldwide transmission dvd to practice with, but with such little time to develop the practice, i'm stuck wondering whether or not i should participate in the event.

As for understanding Dzogchen (the basics) i'm still very much in my infancy and for me i kind of feel like i should be focusing more on developing both the guru practice (to receive correctly not to develop it in the same way as after the transmission) and gain a little deeper into my understanding of the structure and basic theory of it.

Whats your thoughts on this, should i keep studying non restricted content and develop the mantras and movements of GuruYoga or do i go ahead with the upcoming transmission with very little understanding of it's structure and little practice of the event itself?

The reason why i ask is that im getting mixed signals on the topic, some people are saying get it done because his health is getting worse and from what im getting from the books iv read is, the student understands the theory of it and practices the event in order to be able to have the capacity to receive it.

Thank you

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:48 PM

Title: Re: The Hundred-Syllable Mantra

Content:

mutasuk said:

BTW Lung tha and Kalden Yungdrung are one and the same person, right ? I thought having two accounts was prohibited and against the rules...

Malcolm wrote:

No, definitely not.

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:42 PM

Title: Re: Loppon Ogyan Tenzin Rinpoche European Teaching Tour 2017

Content:

Grigoris said:

No, according to the "strict" definition Rinpoche is not a Terton. He is not even a Tulku so how can he be a Terton? These teachings are Pure Visions.

Malcolm wrote:

Being a recognized tulku is not a precondition for being a terton.

Author: Malcolm

Date: Friday, July 21st, 2017 at 12:16 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

The basis of the bodhisattva path is renunciation, which is obvious even to beginners, let alone scholars.

Tuybachau said:

The basis of the bodhisattva path is the Buddha Nature which has nothing to do with renunciation or/and appropriation... That is what the definitive teaching is about and why it is to be relied on.

Malcolm wrote:

You seem to have a problem distinguishing view and path.

Author: Malcolm

Date: Thursday, July 20th, 2017 at 11:58 AM

Title: Re: original buddhism

Content:

Tuybachau said:

You keep on asserting that a bodhisattva's path is bounded by renunciation...

Malcolm wrote:

The basis of the bodhisattva path is renunciation, which is obvious even to beginners, let alone scholars.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 11:27 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Expedient means are also used by bodhisattvas for their own training, for example, śīlapāramita, the perfection of discipline which necessarily involves renunciation such as abandoning killing, stealing, lying, sexual misconduct and intoxication.

A bodhisattva may engage in any of those five misdeeds for the benefit of others, but not for his or her own benefit. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- The monastic codes, vinaya, should not be confused with the definitive teaching on which the bodhisattvas rely. Bodhisattvas can choose to assume any role such as that of a fully ordained, a sramana, who keeps 250 precepts or an apprentice, a samanera, 10 precepts, or an upasaka 5, or someone like Devadata, or a prostitute. The path of a bodhisattva is not defined by one or more of the expedient means that bodhisattva employs but:

"

Wisdom is the bodhisattva's mother,
expedient means his father;
of those who guide and teach all beings,
there are none not born of these.

"

From Chapter 8 THE BUDDHA WAY of the Vimalakirti Sutra

Malcolm wrote:

Mahāyāna indeed has both provisional teachings and definitive teachings. For example, the Avatamska teaches the definitive teachings on practicing the path, which involve renunciation, etc., included in the seven limbs.

For their own practice of the path, bodhisattvas are obliged to abandon the ten nonvirtuous deeds, eating meat and so on. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- For his/her own practice of the path, a bodhisattva relies on the definitive teaching to employ one or more of the expedient means. In the definitive teaching:

"

Here, Sariputra, a Bodhisattva, a great being, having stood in the perfection of wisdom, by way of not taking his stand on it, should perfect the perfection of giving, by way of seeing that no renunciation has taken place, since gift, giver, and recipient have not been apprehended. He should perfect himself in the perfection of morality, through not transgressing into either offence or non-offence. He should perfect the perfection of patience and remain imperturbable. He should perfect the perfection of vigour, and remain indefatigable in his physical and mental vigour. He should perfect the perfection of meditation, and derive no enjoyment (from transic meditation). He should perfect the perfection of wisdom, on account of the fact that he apprehends neither wisdom nor stupidity.

"

From Chapter 2 THE THOUGHT OF ENLIGHTENMENT of The Large Sutra on Perfect Wisdom

"

Subhuti : If, O Lord, form should be seen as empty of form, etc. to: enlightenment as empty of enlightenment, how can of a Bodhisattva who courses in perfect wisdom the coursing take place?

The Lord : A noncoursing is the bodhisattva's coursing in perfect wisdom.

Subhuti : For what reason?

The Lord : Because no perfect wisdom can be apprehended, no Bodhisattva, no coursing, no one who courses, nor that whereby or wherein he courses. It is thus that a Bodhisattva's coursing in perfect wisdom is a noncoursing in which all these discourings are not apprehended.

"

From Chapter 63 MANY QUESTIONS CONCERNING THE DUALITY OF DHARMAS of The Large Sutra on Perfect Wisdom

- As I said before, those who confuse worldly things with bodhisattvas' wisdom and practice do not know this path.

Malcolm wrote:

And I as said before, those who do not understand that bodhisattvas rely on the two truths, and not just one, do not understand Mahāyāna. You keep on asserting there is no use for the relative things of the path for a bodhisattva themselves.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 7:53 AM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

Wayfarer said:

David Brazier's recent book 'Buddhism is a Religion' is a series of essays protesting the 'secularisation' of Buddhism.

Malcolm wrote:

Yes, this trend will destroy the Dharma.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 7:52 AM

Title: Re: original buddhism

Content:

Tuybachau said:

[

- The expedient are expedient as they are employed to lead sentient beings to the realization of the definitive teaching. Things are not expediently used when they are confused with the definitive.

Malcolm wrote:

Expedient means are also used by bodhisattvas for their own training, for example, śīlapāramita, the perfection of discipline which necessarily involves renunciation such as abandoning killing, stealing, lying, sexual misconduct and intoxication. A bodhisattva may engage in any of those five misdeeds for the benefit of others, but not for his or her own benefit. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- Mahayana teaches the definitive meaning. Bodhisattvas who rely on the definitive meaning can use whatever expedient means they see fit: renunciation, appropriation, abandonment, attainment..

Malcolm wrote:

Mahāyāna indeed has both provisional teachings and definitive teachings. For example, the Avatamska teaches the definitive teachings on practicing the path, which involve renunciation, etc., included in the seven limbs.

For their own practice of the path, bodhisattvas are obliged to abandon the ten nonvirtuous deeds, eating meat and so on. Therefore, the bodhisattva path is a renunciate path in general.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 1:36 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

common Mahāyāna

Queequeg said:

Sorry to interrupt. I have not been following along except the last page.

Is this a technical term?

Malcolm wrote:

Yes. It refers to all non-Vajrayāna traditions including Chan/Zen.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 1:15 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

Anonymous X said:

Being present...

Malcolm wrote:

... just means you know what you are doing when you are doing it.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 7:02 AM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

michaelb said:

It's hardly fair to judge Harris by what people say on his forums.

Malcolm wrote:

Correct. But Harris has said enough to cast his understanding in doubt. (mic drop)

michaelb said:

The question wasn't his understanding but his attitude; whether he was being insincere and cynical, "like a musk deer hunter." I don't think he was. He seems to have had an ongoing relationship with Tulku Urgyen over the last five years of TUR's life. He valued what Tulku Urgyen taught him as the most valuable thing he has ever been taught and, whilst not setting himself up as a dzogchen teacher, has done his best to convey what he understood from what TUR and others taught him.

Malcolm wrote:

Musk hunters also value musk glands for their scent, which is extremely valuable. One needs musk deer to obtain musk glands. The very fact he dismisses samaya as anachronistic demonstrates his attitude is incorrect.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 6:58 AM

Title: Re: original buddhism

Content:

pael said:

Where to get Bodhisattvapitika Sūtra in English?

monktastic said:

From a brief search it seems to be a synonym for the Avatamsaka Sutra, which can be found in many places (e.g.,

http://www.cttbusa.org/avatamsaka/avatamsaka_contents.asp).

Malcolm wrote:

It is not that sutra. It is an separate sūtra.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 6:58 AM

Title: Re: original buddhism

Content:

Tuybachau said:

By claiming that mahayana, the path of bodhisattvas, is a path of renunciation, one slanders the dharma.

Malcolm wrote:

This suggests your understanding of the Mahāyāna is somewhat deficient You should perhaps read the Bodhisattvapitika Sūtra, Bodhicaryavatara, Siksasammucaya, and so on.

Tuybachau said:

If you aspire to the path of bodhisattvas, mahayana, you should learn to rely on the definitive meanings not the provisional 依了義、不依不了義.

See Mahaparinirvana sutra chapter 8 The Four Reliances/Dependables 四依止 and this sutra:

http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra8/T13n0420.pdf

Malcolm wrote:

Relying on the definitive meaning in no way contradicts the path of renunciation which is clearly taught as the principle expedient means in Mahāyāna. To insist that it does means abandoning the relative in favor of the ultimate. Buddha taught two truths; the one of worldly convention, and the ultimate truth. These two truths are not in contradiction. Someone who does not understand that common Mahāyāna is a path of

renunciation does not understand the meaning of the two truths.

Author: Malcolm

Date: Monday, July 17th, 2017 at 11:10 PM

Title: Re: Reliance on Rites and Rituals

Content:

Wayfarer said:

When I took my formal refuge ceremony, at Nan Tien Temple, in 2005, one of the points I particularly noticed in the vows, was to avoid 'reliance on rites and rituals.' It struck me as a little incongruent, as what I was engaged in was indeed 'a rite', namely, the rite of taking refuge. I read this again the other day while studying a Dharma text - that the bodhisattva is to avoid reliance on rites and rituals. But Buddhism has its rituals - even a daily meditation is a ritual, or so it seems to me. And as I understand it, life in many Buddhist monasteries is a constant succession of recitations which I would have thought were 'rites'?

So, what do I make of this apparent discrepancy between principle and practice, if indeed it is? Is there a difference between chanting the Buddhist precepts, and what is considered a rite or ritual?

Thanks to all

Malcolm wrote:

It means believing that rites result in liberation.

Author: Malcolm

Date: Monday, July 17th, 2017 at 11:07 PM

Title: Re: original buddhism

Content:

Tuybachau said:

That classification teaching is either provisional or dishonest.

Malcolm wrote:

Or your understanding itself is incomplete. Have you considered this possibility?

Tuybachau said:

By claiming that mahayana, the path of bodhisattvas, is a path of renunciation, one slanders the dharma.

Malcolm wrote:

This suggests your understanding of the Mahāyāna is somewhat deficient You should perhaps read the Bodhisattvapitika Sūtra, Bodhicaryavatara, Siksasammucaya, and so

on.

Author: Malcolm

Date: Monday, July 17th, 2017 at 1:48 PM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

Johnny Dangerous said:

I have to say I find it hilarious that there are people on his forums fretting because they can't find "secular" Dzogchen and Mahamudra teachers, i've actually read through some of those threads.

michaelb said:

It's hardly fair to judge Harris by what people say on his forums.

Malcolm wrote:

Correct. But Harris has said enough to cast his understanding in doubt. (mic drop)

Author: Malcolm

Date: Monday, July 17th, 2017 at 1:41 PM

Title: Re: original buddhism

Content:

Tuybachau said:

- Bodhisattvas practicing Prajnaparamita on the Mahayana path do not either renounce or appropriate either Samsara or Nirvana.
- Mahayana is not about renunciation and/or appropriation.

Anonymous X said:

From the Dzogchen point of view, Malcolm is repeating how the sutra system is classified, a path of renunciation, both Hinayana & Mahayana.

Lopon Tenzin Namdak: From Bonpo Dzogchen Teachings,

Both the Buddhist and the Bonpo teachings are divided into Sutra, Tantra, and Dzogchen. Each of these three systems has a different Base, a different Path, and thus they lead to a different Fruit or result. The method proper to the Sutra system is the path of renunciation (spong lam), the method proper to the Tantra system is the path of transformation, (sgyur lam), and the method proper to Dzogchen is the path of self-liberation, (grol lam).

Tuybachau said:

That classification teaching is either provisional or dishonest.

Malcolm wrote:

Or your understanding itself is incomplete. Have you considered this possibility?

Author: Malcolm

Date: Saturday, July 15th, 2017 at 11:18 PM

Title: Re: Where does the idea of the three paths come from?

Content:

heart said:

So this distinction is coming from the Bon tradition?

/magnus

Malcolm wrote:

Rangjung Dorje also discusses this.

Author: Malcolm

Date: Friday, July 14th, 2017 at 7:52 PM

Title: Re: Dudjom Dzambala Practice

Content:

Karinos said:

this is nice, but many western "ngagpas" I met have little clue about Mahayana motivation and are just simply attracted to Tibetan shamanism. They look for exotic courses and empowerments for wealth, healing and power to get rich, healthy and powerful. Fortunately Lamas are smart to use this occasion to teach something about Mahayana, Tantra or Dzogchen, so there is still hope

Malcolm wrote:

The ngakpa ordination is connected with both Dzogchen view and great compassion for sentient beings, so you might be talking about ngakpa wannabes, people who like wearing the outer paraphernalia of ngakpas, but you are not talking about real ngakpas, western or otherwise.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 2:00 PM

Title: Re: Dudjom Dzambala Practice

Content:

Miroku said:

However if we receive teachings from an accomplished lama with whom we can be sure he has not broken his samaya, then the teaching should be still as powerful as powerful as at the beginning if the lineage of that teaching is pure, right?

Isn't breaking samaya quite hard though?

Malcolm wrote:

The issue is not generally with the Lamas in a lineage, The issue is the students.

TharpaChodron said:

why should the students, who are by nature learning and imperfect, be an issue with the value of the teaching and the Lamas?

Malcolm wrote:

When students break samaya it affects their Guru's possibility of manifesting Rainbow body, among other things, and generally degrades the power of a given lineage. This is why in every generation there are tertons like Dudjom Rinpoche, and so on. But after some time broken samayas on the part of the students degrade the blessings of these teachings and they are not as effective, signaling the need for new terms.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 8:05 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

I would argue that the lack of insight on the emptiness of all phenomena is what enable a grasping at a self. If there is insight on emptiness, there will be no grasping at a self.

Malcolm wrote:

It is called connate ignorance in other teachings than Dzogchen because sentient beings do not recognize the nature of their own minds, inseparable clarity and emptiness. The way the Sakypas frame this, for example, is because the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self. So, it is not simply a matter of lacking insight into emptiness alone. It is a matter of not recognizing the nature of the mind in its totality. The Dzogchen account, given above, is very different. The Sakya theory has another interesting twist— they identify tathāgatagarbha as the inseparability aspect of inseparable clarity and emptiness because clarity and emptiness are themselves extremes to be avoided.

Sherab said:

It looks as if you use "connate" here to mean "inherent" or inborn. Whereas when you use "connate" in relation to Dzogchen, you appear to mean "co-emergent" or "arising simultaneously". Am I understanding you correctly?

When one talks of extremes, one normally talks of polar opposite. Therefore I find it strange that Sakya theory considers clarity and emptiness as polar opposites. A combination of polar opposites i.e. extremes, if at all possible, simply gives rise to a third extreme.

Malcolm wrote:

Connate means connate, not innate.

It is not the case that clarity and emptiness are polar opposites, they are inseparable, but as I said, "the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self."

These are three aspects to the nature of the mind, also termed the all-basis. You can consult any text on Lamdre.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 7:38 AM

Title: Re: Dudjom Dzambala Practice

Content:

Adamantine said:

Yes but what is the math happening in the minds of wisdom masters like ChNN, Dudjom Rinpoche, Garchen Rinpoche, HHDL, Karmapa, etc. who decide that giving large public transmissions—even some globally webcast ones—have benefits that outweigh the pitfalls?

Malcolm wrote:

That is a good question, and one I am not prepared to answer for them. All I can tell you is what I have found in classical literature on the subject. For example, ChNN pointed out that Longde practitioners ceased attaining rainbow body at a certain point in time because of broken samayas in the lineage. And of course, I have no idea if any present day Longde practitioners are going to attain rainbow body either, even though ChNN's revival of Longde in Longsal is a very important development. All we can expect, as practitioners of recent terma cycles, is that the samayas in these lineages are pure and thus the teachings will be very, very effective for their practitioners.

Miroku said:

However if we receive teachings from an accomplished lama with whom we can be sure he has not broken his samaya, then the teaching should be still as powerful as powerful as at the beginning if the lineage of that teaching is pure, right?

Isn't breaking samaya quite hard though?

Malcolm wrote:

The issue is not generally with the Lamas in a lineage, The issue is the students.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 6:53 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Sherab said:

I prefer to think of this third consciousness as primary, basic or fundamental 'consciousness'. Or perhaps, pre-consciousness may be more accurate.

Malcolm wrote:

It is actually termed "neutral consciousness" in Dzogchen teachings.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 10:58 PM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Anonymous X said:

Consciousness is unaware of itself. Is this the same as consciousness without an object? Is there consciousness without an object?

If the ignorance is identical with the cause, it would mean the end of consciousness and its display (8 consciousnesses) in full Buddhahood, no? Where do you put this reflexive awareness (svasamvedana)?

Please try to answer simply, if possible.

Malcolm wrote:

Svasamvedana is not part of Dzogchen teachings. It is a theory of Sautrantikas and Yogacara.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:23 AM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Minobu said:

Nice to learn madame Blavatsky had visited and studied in Tibet in the late 1800's.

i never knew this i always thought she was just someone who Aleister Crowley studied and received knowledge from after she died.

I think they worked on the tarot deck Toth together.

Malcolm wrote:

No, Crowley worked on the Thoth Tarot with Lady Frieda Harris towards the end of his life. It was his magnum opus in many ways.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:20 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

And this is why we have the various sects in Buddhism and other religions. Sectarianism in Buddhism started around 285 BCE, shortly after the Second Council. The differences started out small and then through the polemics got exacerbated. The initial differences were small and usually were around Vinaya issues.

Malcolm wrote:

No, it started much earlier than that. It started during the time of the Buddha. Devadatta was the first sectarian. I am sure there were others.

David N. Snyder said:

Correct and the Devadatta schism was over Vinaya issues on how strenuous the rules should be for monks. The wide scale differences of other schools of Buddhism was after the Second Council.

Malcolm wrote:

I think it is highly unlikely that the disputes recorded during the third council originated only after the second council. But this merely my opinion.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:10 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

And this is why we have the various sects in Buddhism and other religions. Sectarianism

in Buddhism started around 285 BCE, shortly after the Second Council. The differences started out small and then through the polemics got exacerbated. The initial differences were small and usually were around Vinaya issues.

Malcolm wrote:

No, it started much earlier than that. It started during the time of the Buddha. Devadatta was the first sectarian. I am sure there were others.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:08 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is connate. It has always been there.

Sherab said:

I would argue that the lack of insight on the emptiness of all phenomena is what enable a grasping at a self. If there is insight on emptiness, there will be no grasping at a self.

Malcolm wrote:

It is called connate ignorance in other teachings than Dzogchen because sentient beings do not recognize the nature of their own minds, inseparable clarity and emptiness. The way the Sakypas frame this, for example, is because the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self. So, it is not simply a matter of lacking insight into emptiness alone. It is a matter of not recognizing the nature of the mind in its totality. The Dzogchen account, given above, is very different. The Sakya theory has another interesting twist— they identify tathāgatagarbha as the inseparability aspect of inseparable clarity and emptiness because clarity and emptiness are themselves extremes to be avoided.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:03 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is

connate. It has always been there.

While the answer to why there is a grasping at a self is answered in Dzogchen teachings, the rest of Buddhist teaching merely treat it as an ineluctable fact of being sentient.

Anonymous X said:

What is short answer for grasping at a self in Dzogchen teachings?

Malcolm wrote:

In Dzogchen teachings, when the potential of consciousness manifests as its own display, if that display is not recognized as its own state, this is called "the connate ignorance." It is called connate (lhan gcig skyes) because it arises in the presence of a similitude of subject and object perception, i.e. it is the the ignorance that arises with the display. Even Samantabhadra experiences this ignorance.

When the perceived display is reified as other, self-grasping ensues immediately. This reification following nonrecognition is called "the imputing ignorance." Following this the twelve limbs of dependent origination begin and there is a bifurcation between samsara and nirvana, often described as "samsara and nirvana turning their backs on one another."

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:51 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

Correct, however it was still anatta/emptiness, in their view, just their interpretation of it.

Malcolm wrote:

I don't see how you can say that. It certainly was not how their opponents saw it

Coëmgenu said:

I read a paper recently that claimed that the Pudgalavāda polemicized against "anātmanvāda", or anātman-framed-as-Buddhist-heresy.

Malcolm wrote:

We have the detailed polemics with Pudgalavadins recorded both in the Katthavatthu and the ninth chapter of the Koshabhashyam. It is very clear they thought the present "no self" orthodoxy of modern Buddhism was a complete misunderstanding of Buddha's teachings. In Tibetan texts this is frequently brought up as a caveat about

defining Buddhist teachings in terms of the three or four seals of the doctrine.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:41 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The most widespread school of Buddhism in ancient India were the Pudgalavadins, who insisted, based on the hinayana sutras. That there was an inexpressible self that was different than the aggregates

David N. Snyder said:

Correct, however it was still anatta/emptiness, in their view, just their interpretation of it.

Malcolm wrote:

I don't see how you can say that. It certainly was not how their opponents saw it

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:25 AM

Title: Re: original buddhism

Content:

Nyedrag Yeshe said:

But as I pointed out to Lucas, other religions like Hinduism and Jainism, present something similar to 4NT, like the existence to Duhkha up to the path to cessation! While it does differ in many aspects with regards to Buddha's path, it does has many similarities like renunciation! While dependent arising and emptiness is a 100% Buddhist thing, as Malcolm pointed out.

David N. Snyder said:

However, they differ from Buddhism right at the outset with their insistence of Atman, diametrically opposed to the anatta of Buddhism.

Malcolm wrote:

The most widespread school of Buddhism in ancient India were the Pudgalavadins, who insisted, based on the hinayana sutras. That there was an inexpressible self that was different than the aggregates

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 12:29 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

The fundamental ignorance is grasping a self.

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is connate. It has always been there.

While the answer to why there is a grasping at a self is answered in Dzogchen teachings, the rest of Buddhist teaching merely treat it as an ineluctable fact of being sentient.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 12:24 AM

Title: Re: original buddhism

Content:

Seeker12 said:

The bottom line is that it seems to me that all Buddhist teachings can fit under the 4 noble truths, but not all Buddhist teachings can fit under DO.

Malcolm wrote:

Give me an example of a "Buddhist" teaching that does not fit under DO, and I will show you it is a non-Buddhist teaching.

Seeker12 said:

Let me put it another way, actually, as I think that my last post was a bit questionable...

The relative manifestation of all Buddhist teachings falls under the umbrella of the 4 NT, properly understood, I think.

The relative manifestation of the teaching on DO would fall under the header of the 4 NT.

However, the relative manifestation of teachings on, say, the different realms, or teachings on the nature of nirvana, etc could be conceived of as distinct from that of DO, which has it's own relative manifestation.

Ultimately, as I said in the quote from the Avatamsaka Sutra, I think enlightened knowledge is unfragmented. But its relative manifestations are myriad. All of those relative manifestations fit under the 4 NT, conceptually.

Malcolm wrote:

Dependent origination is peace, freedom from proliferation, it is nirvana.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:51 PM

Title: Re: original buddhism

Content:

Seeker12 said:

The bottom line is that it seems to me that all Buddhist teachings can fit under the 4 noble truths, but not all Buddhist teachings can fit under DO.

Malcolm wrote:

Give me an example of a "Buddhist" teaching that does not fit under DO, and I will show you it is a non-Buddhist teaching.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:45 PM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Malcolm wrote:

Nice find. I would amend his translation of the cited verse as follows however:

sems can sems nyid 'od gsal zhing |
gdod nas skye 'gag gnas bral te |
thog ma med pa'i sngon rol nas |
dang po mchog gi sangs rgyas te |
rgyu med rkyen gyis ma bslad pa |

The mind essence of sentient beings is luminosity,
from the start free of arising, ceasing and abiding.
From the beginningless past
the adibuddha
lacks a cause and is uncontaminated by conditions.

Crazywisdom said:

So this does not square w the geluk view of Buddhahood arising by conditions, no?

Malcolm wrote:

The Gelugpa would argue the mind essence here, luminosity, is their mind of clear light, which they regard as a permanent continuum which has no first cause, thus it is without a cause; and is not altered by conditions.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:42 PM

Title: Re: original buddhism

Content:

Seeker12 said:

some common conceptions of religions just basically don't want to feel suffering and, instead, they want to feel a 'good' state instead.

Malcolm wrote:

Buddhism is no different here. Buddhists wish to cease suffering. The absence of suffering is "feeling a good state." After all, the Buddha has only pleasant sensations, no painful ones.

Seeker12 said:

It seems to me that from the perspective of an enlightened one, everything in Buddhism fits within the 4NT.

Malcolm wrote:

Again, the first three truths are a diagnostic methodology. But they are not the essence of the teachings. What is the essence of the teachings?

ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat, teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇa

Roughly, "The Tathāgata has spoken of the cause of the production of phenomena, and likewise the great mendicant has also spoken of their cessation."

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:34 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

So the difference between levels of tantras is more a function of empowerments than deities.

So if I understand you correctly, it depends on the specific empowerment given. That means two people could be sitting side by side doing the same practice the same way, but if one had a more elaborate empowerment than the other they would effectively be practicing different levels of tantra. Is that right?

Malcolm wrote:

Yes, two people, sitting side by side, practicing Mahakarunika, the four armed form of Avalokiteśvara, could be practicing completely different teachings based on whether they received a carya tantra transmission or an anuyoga transmission.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:32 PM

Title: Re: original buddhism

Content:

Seeker12 said:

some common conceptions of religions just basically don't want to feel suffering and, instead, they want to feel a 'good' state instead.

Malcolm wrote:

Buddhism is no different here. Buddhists wish to cease suffering. The absence of suffering is "feeling a good state." After all, the Buddha has only pleasant sensations, no painful ones.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:28 PM

Title: Re: Where did buddha teach the tantra?

Content:

diamind said:

Where did buddha teach the tantra? Any books explaining where he taught what?

Malcolm wrote:

Different tantras were taught in different places. Not in only one place.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:20 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

So then the standard 4 arm Chenrezig is which level of tantra?

Grigoris said:

Every level, as far as I have been taught.

smcj said:

As in there are different versions for all 4 levels, or as in the standard Tongton Gyalpo version has elements of each level?

Malcolm wrote:

Thangton Gyalpo's sadhana is basically a kriya tantra sadhana. Kriya tantra sadhanas can be practices as self-generation practices from the point of view of Caryā tantra.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:19 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

If self-generation isn't the defining characteristic of HYT, what then defines a HYT practice? Yab Yum deities?

Malcolm wrote:

Kriya tantra through -yoga tantra has the vase empowerment.

Yoga tantra introduces the vajramaster empowerment, as well as the empowerments of the five families.

Highest Yoga Tantra introduces the inner three empowerments, secret, Prajna's pristine consciousness and word empowerment.

So the difference between levels of tantras is more a function of empowerments than deities.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:04 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

There are more important principles deserving of consideration in Buddhadharma, notably, dependent origination.

Seeker12 said:

Is that not included in the 4NT?

In the Khenjuk, and I think likewise in the Abhidharmasamuccaya, within the 4th NT of the "Path" it says basically that "as a remedy for delusion, 'contemplation of interdependence' establishes the fact that all outer and inner phenomena originate in dependent connection, and thus arise free from eternalism or nihilism..." This quote is from the Khenjuk, and the AS says, basically the same: "For those whose character is dominated by delusion (bhuyomohacarita) the object is meditation on conditioned origination (pratityasamutpada) which concerns conditioned nature (idam pratyayata)..."

It seems to me that dependent origination is sort of a subset of the 4NT, in other words, and is included in the 4th NT (and perhaps in the 2nd as well in an explanatory role). Generally all knowledge of samsara would be included in the 1st, all knowledge of the cause of samsara would be included in the 2nd, all knowledge of the end of samara

would be included in the 3rd, and all knowledge of the means to that end - including understanding DO - would be included in the 4th. This can absolutely be understood from a Mahayana point of view.

Malcolm wrote:

You are missing the point: all religions recognize that suffering exists, that it has a cause, and it can cease. They merely disagree about the means. In that case then, what is unique about Buddha's teachings? Certainly not the first three truths. Moreover, every religion has their idea of right view, etc. So the eightfold path, arguably, is not so unique either. So we are left with the question: what doctrine is absolutely unique to Buddhadharma? That, I would argue, and have for many years, is dependent origination and its corollary, emptiness free from extremes. Moreover, the Buddha did not invent this idea. This has been the consistent teaching of all the Buddhas of past, is the teaching of the Buddha of the presence, and will be the teaching of all Buddhas of the future.

Author: Malcolm

Date: Monday, July 10th, 2017 at 10:22 PM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Malcolm wrote:

Nice find. I would amend his translation of the cited verse as follows however:

sems can sems nyid 'od gsal zhing |
gdod nas skye 'gag gnas bral te |
thog ma med pa'i sngon rol nas |
dang po mchog gi sangs rgyas te |
rgyu med rkyen gyis ma bslad pa |
The mind essence of sentient beings is luminosity,
from the start free of arising, ceasing and abiding.
From the beginningless past
the adibuddha
lacks a cause and is uncontaminated by conditions.

Author: Malcolm

Date: Monday, July 10th, 2017 at 10:13 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

Sherab said:

If one is not aware that one has a sickness, would one even bother to take the medicine? How would one know if one has a sickness? One needs a diagnostic tool.

A thorough understanding of the 4NT is what would establish one properly on a Dharmic path. In that sense, I would argue that it is an essential Buddhist teaching.

Malcolm wrote:

This diagnostic idea is common to all religions: there is a problem, the problem has a cause, the problem can be resolved because there is a method to solve that problem. There is no need to enshrine common sense as a religious dogma.

There are more important principles deserving of consideration in Buddhadharma, notably, dependent origination. As the Buddha said, "Whoever sees dependent origination sees the Dharma. Whoever sees the Dharma sees me." When Nāgārjuna set out to correct Hinayāna deviations from the Buddha's true message, he did not focus on the 4NT, his refrain again and again was that one needed to understand what "arising from conditions" really meant and how understanding the Buddha's actual message undermined all substantialist misunderstandings of what the Buddha taught. Elevating the 4NT bears the error of promoting a prescriptive understanding of Buddhadharma when there are more important principles to understand.

Author: Malcolm

Date: Monday, July 10th, 2017 at 12:04 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

rachmiel said:

Is emptiness -- like annica, dukkha, karma, rebirth, the two truths, dependent arising -- an expedient/provisional, rather than certain teaching?

In other words, upon enlightenment, does "emptiness" reveal itself to have been just another story, another log of the raft?

Malcolm wrote:

Emptiness is the definitive teaching of the Dharma.

Author: Malcolm

Date: Monday, July 10th, 2017 at 12:02 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

David N. Snyder said:

Here is what you wrote on page 4 of this thread:

Sherab said:

I would reiterate that the 4NT and the 8FP are foundational to any specific path. Even if they are not taught in a specific path, they are unspoken assumptions.

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Correct, the path offered by the 4NT is specific to Hinayāna teachings. Hinayāna teachings are part of the Dharma, but they are not its essence.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:40 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Since you like text critical methodology you might want to reconsider this point of view.

https://en.m.wikipedia.org/wiki/Dhammacakkappavattana_Sutta

David N. Snyder said:

Some of the scholars suggest that they may not have been part of the first sermon and "are a matter of ongoing discussion and research.[12][13][14][15][note 5]" nothing conclusive yet (in their views). But they agree that the 4NT are part of the Dharma and other research on the topic has shown that the repetitiveness of the teachings found in the Tripitakas, demonstrate that it is central to the Dharma.

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:05 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Since you like text critical methodology you might want to reconsider this point of view.

https://en.m.wikipedia.org/wiki/Dhammacakkappavattana_Sutta

David N. Snyder said:

The Four Noble Truths were the first teachings of the Buddha, found in both the Theravada and Mahayana Canons (Pali Canon and Mahayana Tripitaka).

From an older thread here:

Sönarn said:

What do you not understand? The 4 NT is the most important teaching of the Buddha, it's a Direct Introduction, it points directly to the essence ...

Sönarn

(from Dzogchen view of 4 Noble Truths, thread here:

<https://dharmaheel.net/viewtopic.php?t=13390>)

How to Knowingly Practice

The Four Noble Truths of The Enlightened,
The First Teaching of Buddha Shakyamuni

Compiled, translated, and composed by
His Eminence Dzogchen Khenpo Choga Rinpoche
<http://www.thebuddhapath.org/>

Chogyal Namkhai Norbu said:

Even if we have different methods in the teaching, such as Tantra and Dzogchen, they are always based on the Four Noble Truths. There is a teaching that is universal to all Buddhists called the Four Noble Truths.

https://books.google.com/books?id=m4Oj1VGwj4cC&pg=PA14&lpg=PA14&dq=four+noble+truths+dzogchen&source=bl&ots=JaKbRnyW-O&sig=np0hPzNEXI0L0_Mkh832zSlDtCg&hl=en&sa=X&ved=0ahUKEwjbgJu6yf3UAhVQ8mMKHR3WAlU4ChDoAQhGMAs#v=onepage&q=four%20noble%20truths%20dzogchen&f=false

14th Dalai Lama Tenzin Gyatso said:

When the great universal teacher Shakyamuni Buddha first spoke about the Dharma in the noble land of India, he taught the four noble truths: true sufferings, true origins or causes of sufferings, true stoppings or cessations of sufferings, and true pathway minds or paths leading to the stoppings of sufferings.

Thich Nhat Hanh said:

The first Dharma talk of the Buddha after his enlightenment was about the Four Noble Truths. They express the cream of his teachings and method of practice. The Buddha continued teaching the Four Noble Truths right up until his “great passing away” (mahaparinirvana). It is important for us to study and learn deeply the practice of the Four Noble Truths.

Author: Malcolm

Date: Monday, July 10th, 2017 at 8:16 AM

Title: Re: original buddhism

Content:

Strive said:

there is no liberation without 4 noble truths and practicing 8fold path

Malcolm wrote:

Of course there is.

Author: Malcolm

Date: Monday, July 10th, 2017 at 7:26 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

.... there are two kinds of ignorance (āvidya): afflictive ignorance and non-afflictive ignorance.

Afflictive ignorance is the first segment of the twelve segments of dependent origination.

Within non-afflictive ignorance there are also two kinds: the the ignorance of the absence of omniscience, for example, in Arhats and Pratyekabuddhas, and the knowledge obscuration from which innate self-grasping arises, which in turn is the cause for the three poisons. This knowledge obscuration is only eradicated in full buddhahood.

Sherab said:

I prefer to see these "ignorances" as one level up from the more basic meaning of ignorance, namely the lack of insight. These definitions of ignorances are definitions that incorporate their (direct?) consequences.

Malcolm wrote:

The fundamental ignorance is grasping a self.

Author: Malcolm

Date: Monday, July 10th, 2017 at 4:30 AM

Title: Re: Practical Recognition of Ignorance

Content:

Jesse said:

I was thinking earlier, and I began to wonder.. what is ignorance really?

Malcolm wrote:

First one has to recognize there are two kinds of ignorance (āvidya): afflictive ignorance and non-afflictive ignorance.

Afflictive ignorance is the first segment of the twelve segments of dependent origination.

Within non-afflictive ignorance there are also two kinds: the the ignorance of the absence of omniscience, for example, in Arhats and Pratyekabuddhas, and the knowledge obscuration from which innate self-grasping arises, which in turn is the cause for the three poisons. This knowledge obscuration is only eradicated in full buddhahood.

Author: Malcolm

Date: Monday, July 10th, 2017 at 1:46 AM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

Gandalf (what's his mantra in any case?)

Malcolm wrote:

Oṃ aḥ hūṃ vajraguru gandalf siddhi phala hūṃ

Author: Malcolm

Date: Sunday, July 9th, 2017 at 11:19 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

A couple of questions for Cone:

In the standard Chenrezig practice one does visualize oneself as the deity while doing the mantra recitation.

A. Wouldn't that aspect require an initiation?

B. Also, doesn't that by definition make it a HYT practice?

Malcolm wrote:

Self-generation exists in Carya tantra on up through anuyoga.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 10:43 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

The one thing that Hinayāna and common Mahāyāna do share however is that they are both paths of renunciation.

Tuybachau said:

- Bodhisattvas practicing Prajnaparamita on the Mahayana path do not either renounce or appropriate either Samsara or Nirvana.
- Mahayana is not about renunciation and/or appropriation.

Malcolm wrote:

Common Mahāyāna is precisely about renunciation. This is so well known there is no point in even arguing about it. Like Hinayāna, common Mahāyāna regards the five aggregates and their sense objects as something poisonous to abandon.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 10:41 PM

Title: Re: Dudjom Dzambala Practice

Content:

dzogchungpa said:

Well,-what about ChNN's authority? Presumably he doesn't think that making Dzogchen popular will weaken its benefit, does he?

Malcolm wrote:

He often mentions that if people do not keep their samaya, it will damage the teachings. When you make teachings more popular, more people with broken samaya come into contact with them, etc. You do the math.

Adamantine said:

Yes but what is the math happening in the minds of wisdom masters like ChNN, Dudjom Rinpoche, Garchen Rinpoche, HHDL, Karmapa, etc. who decide that giving large public transmissions—even some globally webcast ones—have benefits that outweigh the pitfalls?

Malcolm wrote:

That is a good question, and one I am not prepared to answer for them. All I can tell you is what I have found in classical literature on the subject. For example, ChNN pointed out that Longde practitioners ceased attaining rainbow body at a certain point in time because of broken samayas in the lineage. And of course, I have no idea if any present day Longde practitioners are going to attain rainbow body either, even though ChNN's revival of Longde in Longsal is a very important development. All we can expect, as practitioners of recent terma cycles, is that the samayas in these lineages are pure and thus the teachings will be very, very effective for their practitioners.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:45 AM

Title: Re: Dudjom Dzambala Practice

Content:

dzogchungpa said:

Well,-what about ChNN's authority? Presumably he doesn't think that making Dzogchen popular will weaken its benefit, does he?

Malcolm wrote:

He often mentions that if people do not keep their samaya, it will damage the teachings. When you make teachings more popular, more people with broken samaya come into contact with them, etc. You do the math.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:16 AM

Title: Re: Best english translation of the bardo thodol?

Content:

odysseus said:

W Y Evans Wentz. The original Enligsh translation, nothing beats that one.

Malcolm wrote:

surely you are kidding,

odysseus said:

No, actually this is my first reading! It has a charming attitude of old English understanding. I don't even know if there is anything better.

Malcolm wrote:

It has the charming attitude of being completely wrong in so many ways.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:14 AM

Title: Re: Dudjom Dzambala Practice

Content:

Malcolm wrote:

Kunzang Dorje states. "All Dharmas are weakened through popularity," meaning the more popular a teaching is and the more widespread it becomes, the weaker its benefit.

dzogchungpa said:

Well, maybe, but I don't really see how that could be established.

Malcolm wrote:

It is established through the authority of many masters in all traditions, and in fact is the primary justification for the Terma tradition: i.e., that as termas are promulgated more widely, their blessings weaken correspondingly. It is for this reason that so many transmissions were "gcig brgyud" transmissions, transmissions restricted to one

recipient.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:11 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Remember the nine yānas are each independent vehicles, with their own basis, path, and result.

Seeker12 said:

I don't think I understand this, as the 16 mind moments that comprise the path of seeing basically all consist of experiential realization of the 4 noble truths. This is taught clearly in the Mahayana and by Vajrayana masters such as Patrul Rinpoche.

Malcolm wrote:

The 16 moments of the Hinayāna path of seeing are not shared with Mahāyāna at all. Though 16 moments with respect to the four truths are mentioned in the Abhisamayālaṅkāra, they are completely different and have to do with recognizing, for example, that there is no truth in the truth of suffering at all, i.e. the truth of the suffering is the fact that suffering is not established, that suffering has the nature of the dharmadhātu, and so on. Moreover, the Abhisamayālaṅkāra that for Mahāyanis the truth of the path is the six perfections and not the 8FP. The one thing that Hinayāna and common Mahāyāna do share however is that they are both paths of renunciation.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:15 AM

Title: Re: original buddhism

Content:

Grigoris said:

Tell that one to all the Vajrayana nuns and monks (renunciates) and see what their response is.

Malcolm wrote:

If you are a Vajrayāna practitioner who happens to be ordained, your Vajrayāna practice is more important than your path of renunciation vows.

Grigoris said:

Uh-huh.

I noticed that you've been avoiding my other question, so I'll take it you have no better alternative to the Four Dharma Seals to judge teachings by then...

I guess I'll just stick to my naive insistence...

Malcolm wrote:

I do have a better alternative, it is found in the Akṣayamati-nirdeśha sūtra.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:11 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas.

Wayfarer said:

I have never encountered that interpretation before. Does it say this explicitly that the Buddha learned the truth of dependent origination, in previous lives, from other Buddhas? The brief description of his recollection of earlier lives that I am familiar with is this one:

When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of recollecting my past lives. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.

— MN 36

Malcolm wrote:

Yes, "Thus I remembered my manifold past lives in their modes & details..." How can one imagine he did not recall teachings he had received from the many buddhas he attended in the past? It is not thinkable.

Wayfarer said:

The canonical declaration of the Buddha as 'self-enlightened' is this:

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "One suffers if dwelling without reverence or deference. Now on what brahman or contemplative can I dwell in dependence, honoring and respecting him?"

Then the thought occurred to him: "It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another brahman or contemplative, honoring and respecting him. However, in this world with its devas, Maras, & Brahmas, in this generation with its brahmans and contemplatives, its royalty and common-folk, I do not see another brahman or contemplative more consummate in virtue than I, on whom I could dwell in dependence, honoring and respecting him.
— Iti 112

Malcolm wrote:

"self-awakened" is a translation gloss. It is not accurate. It is a result of interpretive license.

Wayfarer said:

So, these sources don't 'state clearly' that the Buddha learned from earlier Buddhas in previous lives. Is that stated somewhere else in the Nikayas?

Malcolm wrote:

It is daft to ignore all the suttas where Buddha describes being a student of Buddhas in past lives, such as Dipamkara. Seriously.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:07 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read the Majjhima Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained buddhahood.

David N. Snyder said:

So even if we use your view of past buddhas for determining the original Dharma (and not just Gautama's Dispensation), there is still this which you have quoted yourself and goes to show that buddhas review their myriad past lives, recall dependent origination and attain buddhahood. Using your own words, there is still an original Dharma there that is taught by all buddhas. This is the Dharma Gautama rediscovered and taught, the Path.

Avoid all evil, Cultivate the good, Purify your mind; this is the teaching of the Buddhas.
Dhammapada 183

This is an original Dharma too, taught by all buddhas.

" So too, monks, I saw the ancient path, the ancient road traveled by the Perfectly Enlightened Ones of the past. And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth ... existence ... clinging ... craving ... feeling ... contact... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation. Having directly known them, I have explained them to the monks, the nuns, the male lay followers, and the female lay followers. This spiritual life, monks, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans. "

(SN 12:65; II104-7)

Malcolm wrote:

You said "original Buddhism," I said there was no such thing. It is impossible. These citations do not negate my point, they reinforce it. That is why I brought them up (thought the sutta reference I was referring to is more or less an identical passage in the Majjhima Nikaya).

But buddhas have also taught an even more direct path than the reversal of dependent origination.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:01 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Grigoris said:

Tell that one to all the Vajrayana nuns and monks (renunciates) and see what their response is.

Malcolm wrote:

If you are a Vajrayāna practitioner who happens to be ordained, your Vajrayāna practice is more important than your path of renunciation vows.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 2:59 AM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

The great Garchen Rinpoche, at a series of empowerments in L.A. a couple of years ago, also discussed this issue. He talked about the commitments and the dangers inherent in failing to keep those commitments. He said He had thought a lot about whether it is good to give empowerments to all-comers. At the end, He decided that the potential benefits out-weighed the potential dangers -- meaning Enlightenment in this, the next, within eight, or within a maximum of 16 lifetimes. However, at least one Lama I have studied with said that "guarantee" depended on at least the bare minimum of keeping samaya.

Malcolm wrote:

Correct, if you do not maintain samaya, the max 16 lifetime promise is a no go.

pemachophel said:

As a corollary of this, somewhere on line I once read something by a Lama who said that, if all people wanted was a no-strings-attached blessing, then that's what they should ask for, not an empowerment. Sorry I don't remember what Lama said that and where it is on line.

Malcolm wrote:

This is a comment made frequently by ChNN. He maintains there is no such thing as an empowerment "given as a blessing." All empowerments, he maintains, come with commitments. And since all empowerments contain refuge and bodhicitta ceremonies, it is impossible to give someone an empowerment who has not taken refuge.

pemachophel said:

I'm more talking about the bind we find ourselves in here in the Kaliyuga where everything, including the Dharma, is degenerating.

Malcolm wrote:

With respect to this, Kunzang Dorje (1130-?), the author of the Vajra Bridge Longed commentary, was relating the fact that his teacher, Dzeng Dharmabodhi (1052-1168) was a direct disciple of Phadampa Sanggye. Dzeng met Phadampa when he was eighteen, and spent a year and a half with him. With respect to the surprising amount of material in Zhi byed, Kunzang Dorje stated it was impossible for Padampa to have actually said that much since he primarily taught with symbols and did not chatter very much with people, or give teachings with many words. With respect to that, Kunzang Dorje states. "All Dharmas are weakened through popularity," meaning the more popular a teaching is and the more widespread it becomes, the weaker its benefit. Such observations should temper our evangelical zeal, especially with respect to Vajrayāna cycles.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:52 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read the Majjhima Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained buddhahood.

David N. Snyder said:

Yes, I fully accept that. I think the whole issue is as LE noted, just semantics. You are taking a different notion of original Buddhism. I am fine with it just being the historical Gautama Buddha and his Dispensation beginning with his awakening around 528 BCE. I fully accept that there were other buddhas, in fact I like those teachings, it makes the Dharma universal, applicable to all places and all times, all worlds. It is just that for original Buddhism, I am using it in the historical sense of the historical Gautama from the 6th century BCE.

Malcolm wrote:

Yes, and I am saying it is an entirely inaccurate way to look at the Dharma, one which privileges western text critical methodology even when it flies completely in the face of what the Buddha actually taught about buddhas.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:41 PM

Title: Re: Best english translation of the bardo thodol?

Content:

WuMing said:

What about the new translation done by Elio Guarisco

<http://shop.shangshungfoundation.com/en/books/312-the-tibetan-book-of-the-dead-awakening-upon-dying-9781583945551.html>?

Has anybody read it? Any thoughts about it?

Johnny Dangerous said:

I really loved it personally. I have no idea about the accuracy of translation or anything, but I thought this edition was wonderful...mainly for the fact that it includes a sizeable chunk of commentary and explanatory material from ChNN, and is presented in a Dzogchen context. My only previous experience was with the Trungpa/Fremantle version.

Malcolm wrote:

The Bardo Thos grol is Dzogchen through and through

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:40 PM

Title: Re: Best english translation of the bardo thodol?

Content:

odysseus said:

W Y Evans Wentz. The original Enligsh translation, nothing beats that one.

Malcolm wrote:

surely you are kidding,

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:38 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Not more semantics...it proves there is no original Buddhism.

David N. Snyder said:

Okay, we'll just have to agree to disagree on that then.

Malcolm wrote:

If you read the Majjihma Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained buddhahood.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:35 PM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

Sometimes it's almost as if Tibetan Buddhism is a business and empowerments are the product, with Lamas coming to the West mainly to raise money for their monasteries back home.

Malcolm wrote:

Tibetans made the same observation about Indians. Not much has changed in a thousand years.

Adamantine said:

Well that must be a good sign that the transmission lineage is intact!

Though the Indian masters must have been better businessmen, since they managed to get bags of gold and modern Lamas maybe an envelope with \$21 tops. . .

Malcolm wrote:

Depends on the lama, what he is selling, and where.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:30 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Not more semantics...it proves there is no original Buddhism.

No one is perfectly enlightened by themselves. If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas. We know this is the case from the sheer number of times he recounts anecdotes from when he was a disciple of other buddhas.

David N. Snyder said:

Again, more semantics. I could have said "perfectly enlightened by himself when he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas." It still doesn't change the fact that Gautama Buddha taught many things at Jeta Grove, Deer Park in Sarnath, Sravasti, Kushinagar, etc which means there was some Dharma taught at those places and monks, nuns and lay people listened and practiced what they were taught, i.e., some Path.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:09 PM

Title: Re: original buddhism

Content:

Sherab said:

(2) Your post also appears to suggest that there is no distinction between Buddhism and certain Hindu schools because the latter also claim the four seals. But one of the seal is on emptiness. .

Malcolm wrote:

No. None of the seals are on emptiness:

All conditioned/compounded entities/dharmas are impermanent.

All contaminated entities are suffering.

All entities are not self.

Nirvana is peaceful.

It is perfectly possible to read these four statements in a manner consistent with certain Hindu schools, such as classical Advaita Vedanta.

Sherab said:

Looks like there are different versions of the four seals. Here's the one I am referring to:

‘Dus-byas-thams-cad-mi-rtag-pa-red,
“Everything that is conditioned is impermanent.”
Zag-bcas-thams-cad-sdug-bsnga-red,
“Everything that is stained brings suffering.”
Chos-thams-cad-stong-zhin-bdag-med-pa-red,
“All phenomena are empty and devoid of a self.”
Myan-‘das-ni-zhi-ba-red,
“Nirvana is peace.”

I think everyone here would agree that emptiness as taught by the Buddha is definitely something that distinguishes Buddhism from all other religions.

Malcolm wrote:

The source? It has to be non canonical because of the red particle.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 11:38 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Gautama is an emanation of Samantabhadra.

David N. Snyder said:

Okay, then we're still talking the Dispensation of Gautama. It's just that I see Gautama Buddha as a Samyaksambuddha, perfectly enlightened by himself and you see him as an emanation but in the end it is Gautama's Dispensation. I think this just confirms what LE wrote here:

Malcolm wrote:

No one is perfectly enlightened by themselves. If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas. We know this is the case from the sheer number of times he recounts anecdotes from when he was a disciple of other buddhas.

Now then, Samantabhadra, of whom Śākyamuni is an emanation, was also an ordinary person, who received teachings, became a buddha as a result, and manifested in this eon as the adibuddha, aka first buddha.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:55 AM

Title: Re: Six Syllables of Samantabhadra

Content:

Tolya M said:

I read a short article about these syllables and I have two questions

1) Do syllables stand for certain words or roots (Sanskrit, Gandhari, Tibetan)? For example, the first "A" is for anutpada, aprapancha\avikalpa, vaisAradya. The second "A" is for anabhoga, "Sha" is for ksetra for example... I am familiar with Sanskrit at the level of "saw" in the brackets, unfortunately. I would be very happy if someone responds according to the texts or commentaries.

2) How to write them correctly and in what language? Can I make two rows of three letters for an amulet? Something like the image in the picture, but from clay? I want to replace my Phra Somdej. It split at the corners when I was in the hospital and accidentally dropped it)))

Thank you!!!

Malcolm wrote:

'A (ॐ), according to Longchenpa, represents a sound found in the the Language of Oddiyāna.

'A corresponds to one of the six lokas, and represents its pure aspect. The same with the other five.

The six syllables are themselves the syllabic form of the nirmanakāyas of the six lokas.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:53 AM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

Sometimes it's almost as if Tibetan Buddhism is a business and empowerments are the product, with Lamas coming to the West mainly to raise money for their monasteries back home.

Malcolm wrote:

Tibetans made the same observation about Indians. Not much has changed in a thousand years.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:48 AM

Title: Re: original buddhism

Content:

Sherab said:

I would reiterate that the 4NT and the 8FP are foundational to any specific path. Even if they are not taught in a specific path, they are unspoken assumptions.

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Remember the nine yānas are each independent vehicles, with their own basis, path, and result.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:38 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

I just explained, there are Hindu schools which can also claim them.

Grigoris said:

Let's say there are, and let's say they actually conform to them, does the fact that they call themselves "Hindu" mean they are not Dharma?

And what is the alternative (more trustworthy) measure of Dharma-ness?

Bump.

Malcolm wrote:

It means that their basis, path, and result is different even though they will broadly agree with the four seals.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 7:56 AM

Title: Re: original buddhism

Content:

Norwegian said:

You are referring to the Bodhisattva. Malcolm is referring to the Buddha.

David N. Snyder said:

Okay, no problema, different strokes for different folks. Then this thread is referring to

the Dispensation of Gautama.

Malcolm wrote:

Gautama is an emanation of Samantabbadra.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 5:22 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

We are not in Dipankara's Dispensation; but rather the Dispensation of Gautama.

Malcolm wrote:

I am in the dispensation of Samantabhadra.

Author: Malcolm

Date: Friday, July 7th, 2017 at 9:38 AM

Title: Re: original buddhism

Content:

Sherab said:

(1) Your post appears to suggest that there is no underlying view and principles to the Dharma taught by the Buddha. .

Malcolm wrote:

If there was an underlying principal followed by the Buddha, it was solely to remedy ignorance and replace it with knowledge.

Author: Malcolm

Date: Friday, July 7th, 2017 at 9:34 AM

Title: Re: original buddhism

Content:

Sherab said:

(2) Your post also appears to suggest that there is no distinction between Buddhism and certain Hindu schools because the latter also claim the four seals. But one of the seal is on emptiness. .

Malcolm wrote:

No. None of the seals are on emptiness:

All conditioned/compounded entities/dharmas are impermanent.

All contaminated entities are suffering.

All entities are not self.

Nirvana is peaceful.

It is perfectly possible to read these four statements in a manner consistent with certain Hindu schools, such as classical Advaita Vedanta.

Author: Malcolm

Date: Friday, July 7th, 2017 at 7:21 AM

Title: Re: Belief

Content:

climb-up said:

As I mentioned in a previous post, you have a tendency to be very concise.

Malcolm wrote:

After writing thousands of posts on the internet over the past 20 years, that happens.

climb-up said:

I figure that I your going to practice dzogchen (or try to, as I try to) then you do it and the tradition says you need a guru so you need a guru. That's enough for me.

Malcolm wrote:

Tradition says that if you wish to discover the mind essence, you need a guru to point it out. Why? Because the mind essence will not be discovered by ordinary people trapped in the thicket of concepts and views without the aid of a guru. For example, if someone does not understand the difference between pyrite and gold, they can be deceived because of a similarity in color if they do not have instruction in how to test them. Likewise, without having a way to test the difference between the mind essence and the mind, one can be easily deceived thinking that one is the other because their "color" is similar. Only a qualified guru can help one distinguish mind from the mind essence, just as only a skilled gemologist can help one distinguish between a fake diamond and a real one.

climb-up said:

Similarly, if someone doesn't want to they don't need to. If they feel another path is right for them, I hope they get what they are after and are happy.

Malcolm wrote:

This thread is the Dzogchen forum, last I looked.

climb-up said:

If they don't think they need a guru I certainly don't feel qualified to tell them they do, their just not doing dzogchen (or vajrayana, or anything else that explicitly requires a

teacher).

Malcolm wrote:

If someone does not want a guru, then of course they will wind up wandering in samsara for a very long time.

Author: Malcolm

Date: Friday, July 7th, 2017 at 7:16 AM

Title: Re: original buddhism

Content:

Sherab said:

While Buddhas teach according to sentient beings need, they still teach THE DHARMA.

Malcolm wrote:

What this Dharma is has not yet been quantified in this thread. For example, David thinks it is the 4NT and the 8FP. I don't.

The only thing that distinguishes the Buddha's teaching from that of non-Buddhists (excluding Bonpos) is emptiness— not just the simple absence of a self, but emptiness free from extremes.

Author: Malcolm

Date: Friday, July 7th, 2017 at 5:43 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Despite some people's naive insistence that Buddhadharma has to conform to three seals...

Grigoris said:

Why do you consider it naive to judge a teaching as Dharma based on it's conformance to the Four Dharma Seals? What would you consider a better standard of comparison?

Malcolm wrote:

I just explained, there are Hindu schools which can also claim them.

Author: Malcolm

Date: Friday, July 7th, 2017 at 4:12 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

...all buddhas teach the same Dharma, same path.

Malcolm wrote:

But they clearly don't. They teach whatever Dharma sentient beings need. Some need one kind of Dharma, others other kinds of Dharma. Despite some people's naive insistence that Buddhadharma has to conform to three seals, we can even find nonBuddhist traditions that corresponds to the three seals inso far as they assert all conditioned phenomena are impermanent, all contaminated phenomena are suffering, and all phenomena are not self (brahmin being outside what can be considered "phenomena."

David N. Snyder said:

It is additionally moot, because even if we do accept that different buddhas teach different paths (not a view I hold), then original buddhism could still refer to the Path of this dispensation, that of Siddhartha Gautama.

Malcolm wrote:

No, it cannot because Gautama was not the first Buddha.

David N. Snyder said:

Yes, my approach is a historical one

Malcolm wrote:

One out of many possible historical approaches.

David N. Snyder said:

The historical and original is something some Buddhists aspire to, notably, yes, more so among Theravadins.

Author: Malcolm

Date: Friday, July 7th, 2017 at 4:06 AM

Title: Re: Belief

Content:

climb-up said:

All I am pointing out is that you made an argument purporting to logically prove that you cannot discover the nature of mind without a guru.

Malcolm wrote:

I did not make any such argument. I made a declaration and used an example.

climb-up said:

Oh, well there you go.

To be fair, you did in fact present it as a logical proof, you made a statement and then declared that there was proof of it (see the quotation below with bolded lettering), and

that's what I responded too.

Malcolm wrote:

No, I made a statement, declared it was a fact, and used an example to illustrate my point.

Author: Malcolm

Date: Friday, July 7th, 2017 at 1:02 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

What standard are you using? Mahāyāna? In this case the original teaching of Śākyamuni Buddha would be the Avatamska Sūtra. Vajrayāna? In this case there are any number of tantras that will claim this position. Dzogchen? The answer is as above.

Lazy_eye said:

Not a question of my standard, but rather David's. He's clearly using the historical approach, which you reject.

Malcolm wrote:

He is using one historical approach. There are others.

Author: Malcolm

Date: Friday, July 7th, 2017 at 1:01 AM

Title: Re: Belief

Content:

Anonymous X said:

I sincerely hope your mind is open enough to allow non-Buddhists, non-Dzogchenistas, to awaken fully to their own nature.

Malcolm wrote:

Everyone will become a buddha eventually. First, however, they have to be in the stream of Buddhadharma.

Anonymous X said:

My own teacher was such a one

Malcolm wrote:

I can't speak to this. I do not know who your teacher is.

Author: Malcolm

Date: Friday, July 7th, 2017 at 12:57 AM

Title: Re: Belief

Content:

climb-up said:

All I am pointing out is that you made an argument purporting to logically prove that you cannot discover the nature of mind without a guru.

Malcolm wrote:

I did not make any such argument. I made a declaration and used an example.

climb-up said:

If people could attain realization of their mind essence without a cause, it would just happen randomly. But it does not. That is the point.

Your saying that saying one can realize the nature of mind without a guru is the same as saying you can do it without a cause.

Malcolm wrote:

Correct.

climb-up said:

Why would those be the same thing? That would be one example (speaking theoretically) of realization without a guru, but just as all pigeons are birds but not all birds are pigeons there are more things that would qualify under the heading of realization without a guru than spontaneous realization with no cause whatsoever.

Malcolm wrote:

Sentient beings do not realize the mind essence without a guru, they cannot see it just as they cannot see their own faces without a mirror. To see the mind essence, one needs the mirror of the guru. Even Samantabhadra has a back story as an ordinary sentient being who received teachings from a Buddha, and then attained buddhahood.

climb-up said:

Also, why would it be random?

Malcolm wrote:

What would some of these other putative causes be?

climb-up said:

If people who have legitimately experienced the nature of mind can still act out of affliction then you can use acting out of affliction as evidence that someone has not experienced the nature of mind.

Malcolm wrote:

When acting out of affliction, one is distracted. It is possible for people who have recognized the mind-essence to be distracted, especially if they spend little time cultivating that and remain content with just a small taste. When one is distracted, one is not maintaining the essence, so to speak.

Author: Malcolm

Date: Thursday, July 6th, 2017 at 10:02 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I still would not call this the original Buddhism. Buddhas do not teach according to some plan. Buddhas teach according to the needs of sentient beings. For example, the first buddha of this eon taught Dzogchen, not the 4NT and 8FP. But somehow, I do not think you are likely to accept this. Based on the latter fact, claiming there is some original Buddhism is basically just a faith-based claim, not grounded in facts.

Lazy_eye said:

There seems to be an issue of semantics. When David uses the term "original Buddhism," does he actually mean "the core teachings of all Buddhas past and present, in all world systems that have ever existed"?

Or does he mean "the core teachings that can be attributed, with some certainty, to Siddhartha Gautama" ?

I thought it was the latter, personally. David?

Malcolm wrote:

What standard are you using? Mahāyāna? In this case the original teaching of Śākyamuni Buddha would be the Avatamska Sūtra. Vajrayāna? In this case there are any number of tantras that will claim this position. Dzogchen? The answer is as above.

Author: Malcolm

Date: Thursday, July 6th, 2017 at 9:57 PM

Title: Re: Belief

Content:

climb-up said:

In this case, there is no cause by which one can discover one's own nature in a concrete sense such that one is without doubt in absence of a guru. The primary difference between the paths of Mahāyāna and Vajrayāna is introduction to one's real state. That is a reason or why your statement would be true, based on theory and tradition, but I don't see how it is a logical proof.

Malcolm wrote:

One cannot see one's own face without a mirror. Likewise, can cannot see the mind essence without a guru.

climb-up said:

You said that the proof that something couldn't happen was that it didn't happen all the time, so I asked why that would prove anything.

Malcolm wrote:

You are suggesting that people can attain realization without a cause. This is rejected in Dzogchen teachings in general. If people could attain realization of their mind essence without a cause, it would just happen randomly. But it does not. That is the point.

Using the example of a crowd, if I tell you to go find John Doe in a large crowd, whom you have never met nor seen a picture of, it is unlikely you find him. Even if you meet a person claiming to be John Doe, you will still have to find someone who knows the John Doe for whom you are searching to confirm you have met the right John Doe. However, once you have met John Doe, and it is confirmed to be the correct John Doe, you will always be able to recognize him on your own. So it is with the mind essence.

climb-up said:

Still, I think that makes my point. Since we all (fully enlightened Buddhas excepted of course) act out of affliction, even those who have discovered the nature of their mind, then we can't look from the outside and consider our judgments of others afflicted actions as being proof of their not having discovered anything.

Malcolm wrote:

It is not the case that all apart from Buddhas act out of affliction. Where did you get this idea? It is not true. Even ordinary persons who have achieved patience on the Mahāyāna path of application no longer act out of affliction.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 8:52 PM

Title: Re: Belief

Content:

Malcolm wrote:

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

climb-up said:

So can people believe that they have discovered the nature mind without a guru or not?

Malcolm wrote:

They can believe this.

climb-up said:

If you they can, as you say in the first quote above, then asking themselves if they have found it without a guru would not elicit the answer no, as you say in the second quote.

Malcolm wrote:

The second quote was directed to a person who by their own admission has a teacher, more than one.

climb-up said:

We can know for a fact that no one, ever, anywhere can discover their real nature because:

- 1)It doesn't happen 'all the time' and
- 2)people continue to act out of affliction.

Malcolm wrote:

Yes, in other words, discovering our real nature has a cause.

climb-up said:

I am failing to see the logic here?

Why would the possibility of something happening mean that it necessarily would happen all the time?

Malcolm wrote:

In this case, there is no cause by which one can discover one's own nature in a concrete sense such that one is without doubt in absence of a guru. The primary difference between the paths of Mahāyāna and Vajrayāna is introduction to one's real state.

climb-up said:

If the proof that people don't find the nature of mind on their own is that they act out of affliction; firstly, in regards to the above, are you saying that you know the actions of EVERYONE? That would be quite impressive.

Malcolm wrote:

The actions of all sentient beings who are not on a path are afflicted. The actions of sentient beings on the path are also afflicted, though they are likely to be more mindful of afflictions as they arise and thus act with more restraint.

climb-up said:

Secondly, that would mean that everyone who has discovered the nature of mind does not act out of affliction. That would be similarly impressive.

Malcolm wrote:

People who are in true possession of the knowledge of their own state are less likely to act out of affliction.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 3:06 AM

Title: Re: Belief

Content:

Malcolm wrote:

Having one's awakening confirmed is not an option, it is a necessity.

MalaBeads said:

I would think this is true only if one wants to teach or have a 'career' in Buddhism.

Whatever happened to 'way-seeking' for the ordinary person? I am quite happy with just this.

Malcolm wrote:

A ordinary person should not remain in doubt.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 2:59 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Johnny Dangerous said:

A related issue I think:

The general iconoclasm of Zen has a completely different context within a Buddhist culture than it does in a secular one with protestant leanings.

You take something like "if you see the Buddha on the road kill him",.

Malcolm wrote:

Yes, while forgetting the saying has its roots in the story of Angulimala, the mass murderer.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:27 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Anonymous X said:

Your statement can also apply to Japanese delusions. Certainly Ch'an changed when it was adapted in Japan.

Matylda said:

In a way yes in a way no... there was big difference in adopting zen in China, Japan and the West...

Anonymous X said:

How so? Please explain.

Malcolm wrote:

For one, in the case of Chan --> Zen, it was largely a monastic movement among highly educated Buddhists. Zen --> West, largely nonmonastic, poorly educated Buddhists.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:24 PM

Title: Re: Belief

Content:

Anonymous X said:

Your real nature, your dharmatā, the jewel you lost eons ago.

This might be another fable.

Malcolm wrote:

It isn't. It is something which can be pointed out, but it is not something which can be discovered without a guru. If it were, everyone would discover it all the time. But they clearly don't. Why can we know this is a fact? Because people and other sentient beings continue to act out of affliction and with no natural restraint whatsoever.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:13 PM

Title: Re: Belief

Content:

Malcolm wrote:

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

Anonymous X said:

This is one way of discovering, not the only way. Plus, I was actually referring to the confirmation part of your statement.

Going further, what do you mean 'discovering my own state'?

Malcolm wrote:

Your real nature, your dharmatā, the jewel you lost eons ago.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:11 PM

Title: Re: Belief

Content:

Anonymous X said:

Plus, I was actually referring to the confirmation part of your statement.

Malcolm wrote:

Yes, I know. Even Buddha has his awakening confirmed by someone else. Just read the traditional accounts. If you are fond of Zen fables, Buddha confirmed Kashyapa's awakening and so on. Having one's awakening confirmed is not an option, it is a necessity.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:00 PM

Title: Re: Belief

Content:

Malcolm wrote:

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Anonymous X said:

This is a statement that cannot possibly be proven to be true.

Malcolm wrote:

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 10:40 PM

Title: Re: Belief

Content:

smcj said:

I believe that negative actions ripen as suffering, so I make an effort to avoid them.

Isn't that useful?

Malcolm wrote:

It happens whether you believe it or not. Like gravity.

climb-up said:

But is that the point raised?

The ripening into suffering happens regardless of belief, but the effort to avoid the ripening happens because of it. So it's potentially useful, yes?

Malcolm wrote:

The effort to avoid the ripening of suffering does not need to be grounded in belief. It can be grounded in simple, empirical observation. The latter is more useful in the avoidance of suffering than the former.

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 10:37 PM

Title: Re: original buddhism

Content:

David N. Snyder said:

Original buddhism refers to this path; 4NT and 8FP.

Malcolm wrote:

I doubt you will find that all Buddhas teach 4NT and 8FP.

For example, there is a verse in the Vinaya that is more likely to be the core teaching of all Buddhas:

Abandon non-virtue.

Cultivate virtue.

Observe one's mind.

This is the teaching of the Buddhas.

I still would not call this the original Buddhism. Buddhas do not teach according to some plan. Buddhas teach according to the needs of sentient beings. For example, the first buddha of this eon taught Dzogchen, not the 4NT and 8FP. But somehow, I do not think you are likely to accept this. Based on the latter fact, claiming there is some original Buddhism is basically just a faith-based claim, not grounded in facts.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 1:53 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Nicholas Weeks said:

Perhaps Vasubandhu's comments (Thurman's version) will make clear, what does not seem so unclear. First the root verse 60 of Maitreya, then Vasubandhu. Verse 61 is skipped:

60. You have achieved the ultimate!
You have transcended all the stages!
You have become the chief of all beings!
You are the liberator of all beings!

The buddha character is explained here under headings: nature, cause, result, activity...

The ultimate achieved is pure suchness, which is the natural reality body of the buddhas. The transcending through all the bodhisattva stages is the cause. The achievement of supremacy over all beings is the result. The liberation of all beings is the activity.

Whether one puts the emphasis on the paramita practices during the 10 stages, or the notion of 'transcending through' which DZ folk may prefer, it seems clear enough.

Malcolm wrote:

I think "rising through" is more apt, it just means going through the stags, either one by one, or by skipping stages, as is the case for some bodhisattvas.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 1:02 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Anonymous X said:

What would be a 'cause' for Buddhahood?

Nicholas Weeks said:

Ju Mipham comments on XXI:60 at the end of the text: (my underlining)

The characteristics of the ground of buddhahood are discerned in the following way.

First, the essence of the buddha ground is the accomplishment of the ultimate objective, or reality, which is great enlightenment endowed with both natural purity and the purity that manifests in the absence of the adventitious stains. The cause of such enlightenment is the emerging definitively and perfectly beyond all of the grounds, and its effect is a forever unfailing supremacy among all sentient beings.

Maitreya. Ornament of the Great Vehicle Sutras.

Anonymous X said:

This really doesn't make a lot of sense to me. How could anyone understand this?

Malcolm wrote:

Looks like an editorial fail.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:47 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

Could be, though Dolpopa is normally shown with both hands on his knees (like a double earth touching mudra).

Malcolm wrote:

He is depicted in both ways.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:38 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

I've never seen Nagarjuna in a pandita's hat. He's almost exclusively displayed with a topknot.

Thanks for trying.

Malcolm wrote:

It is not a topknot, it is an uṣṇīṣa, indicating he is the "second" Buddha.

Grigoris said:

One mans top knot is another man's usnisha!

But seriously: do you have any idea who the guru in the gau may be?

Malcolm wrote:

I suspect it may be Dolpopa.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:26 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

I've never seen Nagarjuna in a pandita's hat. He's almost exclusively displayed with a topknot.

Thanks for trying.

Malcolm wrote:

It is not a topknot, it is an uṣṇīṣa, indicating he is the "second" Buddha.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:57 PM

Title: Re: Best english translation of the bardo thodol?

Content:

rleebaker said:

Just as with many ancient texts we also need to understand often Chapters and Chapter breaks were added by the translator.

Malcolm wrote:

In this case the chapter breaks and chapters are in the original text as written down by Karma Lingpa.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:39 PM

Title: Re: Belief

Content:

smcj said:

I believe that negative actions ripen as suffering, so I make an effort to avoid them.

Isn't that useful?

Malcolm wrote:

It happens whether you believe it or not. Like gravity.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:16 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Nicholas Weeks said:

So even though all beings have buddha potential or nature, if no causes arise, then no buddhahood manifests.

Malcolm wrote:

Dzogchen rejects this point of view. All sentient beings will eventually obtain buddhahood.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 12:48 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Vasana said:

If we are to take the bodhisattva ideal literally, then why wouldn't you expect all beings to attain Buddhahood? If compassion is a natural quality of realization and time is not a restricting factor, then why would some beings be excluded from that?

Losal Samten said:

Presumably because just as time is infinite, so are sentient beings, so mathematically speaking there's always going to be someone that's out of reach. (IIRC that was one Yogacarīn argument for the existence of icchantikas?)

Some sūtras state that the saṃvādhātu neither increases nor decreases (anunātvaapurnatva), is this to be only understood in the non-conceptual ultimate sense, or relatively too, since whether infinity +1, or infinity -1, it still equals infinity?

https://www.academia.edu/30408695/The_S%C5%ABtra_on_the_Residence_of_Ma%C3%B1ju%C5%9B%C4%AB

Malcolm wrote:

This point is addressed by Longchenpa at the end of the difficult points chapter in the Treasury of the Supreme Vehicle. He resolves the difficulty by stating that while all sentient beings are liberated at the end of the great eon, because there is never any limit to latent traces in the dharmadhātu, new sentient beings can always arise. He claims these two points of view are not contradictory.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 12:29 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Vasana said:

If we are to take the bodhisattva ideal literally, then why wouldn't you expect all beings to attain Buddhahood? If compassion is a natural quality of realization and time is not a restricting factor, then why would some beings be excluded from that?

I was reading Dzogchen Ponlop's commentary on the Aspiration of Samantabhadra earlier today. After the root text it mentions it's from the 9th chapter of The Tantra of the Great Perfection which shows the penetrating wisdom of Samantabhadra. "Which presents the powerful aspiration which makes it impossible for all beings not to attain Buddhahood"

Malcolm wrote:

It is from the 19th chapter of that text, actually.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 11:25 PM

Title: Re: incarnation in families

Content:

Punya said:

On the other hand, HH the Dalai Lama was reborn into a simple farming family. I dare say there were reasons for this too.

Malcolm wrote:

They were not that simple, they were wealthy enough to have already had tulkus nearby at Kumbum Monastery (HHDL's oldest brother). Thus, his family was already on the ecclesiastical radar.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 11:22 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Anonymous X said:

I wonder if the Buddha ever said this?

Malcolm wrote:

In many places.

Anonymous X said:

Can you give us a quote?

Malcolm wrote:

The Buddha predicts all sentient beings for Buddhahood in the Lotus Sūtra, among other places.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 10:25 PM

Title: Re: original buddhism

Content:

Johnny Dangerous said:

the Buddha himself said there was no original Buddhism, and I'm inclined to believe him.

David N. Snyder said:

Where does the Buddha say "there is no original Buddhism"? Do you have a reference?

Malcolm wrote:

How could there be an "original" Buddhism? I have read somewhere many years ago that existence of Kanakamuni's disciples was reported during the time of Gautama.

Then there is Buddha's metaphor of discovering an ancient, forgotten city in the jungle...

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 9:34 PM

Title: Re: Differences in Paths of Mahāmudra, Dzogchen, and Prajñāparamitā

Content:

Marc said:

Yongdzin Tenzin Namdak being pretty traditional / canonic in his teaching, I guess this may be one of the few differences between Bön & Nyingma Dzogchen...

Malcolm wrote:

ChNN generally maintain that the result of Dzogchen and Mahamudra are identical.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 9:33 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Malcolm wrote:

Yes, this may be taught in sūtras, good thing this is an idea rejected completely in Atiyoga where it is held that all sentient beings will attain buddhahood.

discussionbuddhist said:

Which Atiyoga scripture or teacher taught all sentient beings will attain buddhahood?

Thanks

Anonymous X said:

I wonder if the Buddha ever said this?

Malcolm wrote:

In many places.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 4:20 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

smcj said:

The question I'd like to ask you is: how is suffering seen/understood in Dzogchen?

Malcolm wrote:

A mistake. Delusion is not part of the basis at all.

smcj said:
Ok.

Malcolm wrote:
One's primordial state aka the basis is originally pure. Pure of what? Delusion. It was never deluded, it is not deluded now, and will never be deluded later on.

The sense in which Dzogchen has a gzhan stong view is that delusion is absent in one's primordial state— it is empty of delusion, delusion is extraneous to it. Samsara and nirvana all arise because one did not see one's nature.

Author: Malcolm
Date: Sunday, July 2nd, 2017 at 3:14 AM
Title: Re: Sems, Dharmata and Dharmadhatu
Content:

cepheidvariable said:
(2) Should I be concerned about ending up in Vajra Hell, haven taken DI with ChNNR and received one lung for a ngondro text, with no other empowerments? I've seen that Sam Bercholz -- of Shambhala Publications -- has a new book called "A Guided Tour of Hell." If one of the senior students of Thinley Norbu Rinpoche ended up there, what hope is there for me?

HandsomeMonkeyking said:
Whats Vajra Hell?

Malcolm wrote:
It is a name for Avici Hell in Vajrayāna.

Author: Malcolm
Date: Sunday, July 2nd, 2017 at 2:05 AM
Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita
Content:
Malcolm wrote:
Maybe among Kagyus.

smcj said:
Ah, good that you dropped in.

The question I'd like to ask you is: how is suffering seen/understood in Dzogchen?

Malcolm wrote:
A mistake. Delusion is not part of the basis at all.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 1:00 AM

Title: Re: Cultural dancing and dressing up

Content:

philji said:

<https://youtu.be/0Jv2yFcItN4>

Malcolm wrote:

Yes, Tibetans do not wear clothes like that. This what Tibetans wear:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 12:39 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

smcj said:

But then there is the Kagyu take on Dzogchen in which I think it is more widely accepted, Kongtrul being a case in point.

Malcolm wrote:

Maybe among Kagyus.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 12:14 AM

Title: Re: Cultural dancing and dressing up

Content:

philji said:

I hear on here a lot from dzogchen community members that dzogchen is free from cultures, religion, even buddhism. Why do members therefore engage in tibetan dance and dressing up as tibetans?

Malcolm wrote:

Because Norbu Rinpoche likes Tibetan pop music and dance. He also feels it is a way of instilling mindfulness. They do not dress up as Tibetans. Tibetans do not wear such clothing.

Author: Malcolm
Date: Saturday, July 1st, 2017 at 11:56 PM
Title: Re: Buddhahood in This Life
Content:

Marc said:
Hi Malcolm
17th is a Saturday...
Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?
Thx

Malcolm wrote:
It will be streamed, and it looks like the 18th, my bad.

pael said:
Do you know which service will stream it yet?

Malcolm wrote:
No, we have not set up those details as of yet. Will keep you posted.

Author: Malcolm
Date: Saturday, July 1st, 2017 at 2:49 AM
Title: Re: Buddhist Brain Surgery
Content:

dzogchungpa said:
Yes, I'm sure you are absolutely correct. My own experience completely confirms the unique role of the teacher. I just don't like the idea of a rigid separation between "hearing" and other forms of study.

Malcolm wrote:
There are all kinds of study. They do not make up the trio of wisdom: hearing, reflection, and meditation.

Author: Malcolm
Date: Saturday, July 1st, 2017 at 1:44 AM
Title: Re: Buddhist Brain Surgery
Content:

Meido said:
But the point is that all of this occurs against the backdrop of training with one's teacher. Encounter with the teacher is, in fact, the primary practice of Rinzai Zen: the entire path

is structured around the mutual investigation of Zen (sanzen) with the teacher.

Malcolm wrote:

The Dharma lives in the interaction between teacher and student, it does not live in books.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 1:10 AM

Title: Re: Buddhist Brain Surgery

Content:

dzogchungpa said:

Well, I agree that it is basically an oral tradition but IMO it is ridiculous to rigidly exclude reading from hearing in this context. All of my initial contact with Buddhism, as a young boy, was through books. I didn't hear a single syllable about it but there is no doubt in my mind that reading served, at least in a rudimentary way, the same function as hearing for me at that time.

conebeckham said:

I'm sure this is true, but, at least in Vajrayana tradition, you must admit that all of this was preparation.

Being with a qualified teacher, having a relationship with a teacher, taking empowerment in person from a qualified teacher, obtaining transmission of explanations from a qualified teacher, these are the the essence of the Vajrayana path, and this includes Dzogchen and Mahamudra. No amount of reading will create the same impact that this essential relation creates. I think you would agree?

dzogchungpa said:

Sure, but Buddhism is not just Vajrayana.

Malcolm wrote:

When sūtras describe "reading," they describe reading in assemblies so that the Dharma may be heard.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 1:04 AM

Title: Re: Buddhist Brain Surgery

Content:

paël said:

How about Webcasts of Namkhai Norbu? I don't think he will visit in my country (Finland). I can't travel.

Malcolm wrote:

webcasts are fine, as I already pointed out. But there is a very excellent teacher in your country, Tulku Dakpa Rinpoche, at Dhanakosha. You should be in touch with him.

pael said:

I thought he requires ngondro for Dzochen. What should I ask him? Do you have suggestions? He gave me Shakyamuni gomde with (Teyata om muni muni mahanua soha) text once. They do it weekly. It is sutric mantra?

Malcolm wrote:

He is running a retreat next week on Longchenpa's Chariot of Supreme vehicle. Second year in a five year course.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 12:15 AM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

What about hearing dharma talks - particularly (I'd imagine) on video-?

Malcolm wrote:

It does not really count. Even webcasts, while better, are no substitute for being in the presence of teacher with whom one can interact. A video tape will never make you as uncomfortable as a teacher can.

pael said:

How about Webcasts of Namkhai Norbu? I don't think he will visit in my country (Finland). I can't travel.

Malcolm wrote:

webcasts are fine, as I already pointed out. But there is a very excellent teacher in your country, Tulku Dakpa Rinpoche, at Dhanakosha. You should be in touch with him.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:48 PM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

So is an update to the teachings needed perhaps?

Malcolm wrote:

No, at base Buddhadharma is an oral tradition.

dzogchungpa said:

Well, I agree that it is basically an oral tradition but IMO it is ridiculous to rigidly exclude

reading from hearing in this context. All of my initial contact with Buddhism, as a young boy, was through books. I didn't hear a single syllable about it but there is no doubt in my mind that reading served, at least in a rudimentary way, the same function as hearing for me at that time.

Malcolm wrote:

No, it didn't.

It may have served you to become inspired enough to seek out a teacher eventually, but reading a book can in no way be considered hearing.

Buddhadharma must be heard from a teacher. There is no substitute. This is what my experience has shown me.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:30 PM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

What about hearing dharma talks - particularly (I'd imagine) on video-?

Malcolm wrote:

It does not really count. Even webcasts, while better, are no substitute for being in the presence of teacher with whom one can interact. A video tape will never make you as uncomfortable as a teacher can.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:28 PM

Title: Re: Buddhist Brain Surgery

Content:

Malcolm wrote:

until very recently, people did not just go to bookstores and buy books on Buddhadharma.

undefineable said:

So is an update to the teachings needed perhaps?

Malcolm wrote:

No, at base Buddhadharma is an oral tradition.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:53 PM

Title: Re: who's ngondro is it anyway

Content:

emaho said:

Wasn't Chatral Rinpoche attacked by someone who tried to strangle him with a khata?

Malcolm wrote:

Yes, a gyalpo worshipper from the West.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:44 PM

Title: Re: who's ngondro is it anyway

Content:

michaelb said:

Suddenly, HH Dalai Lama was right in front of me and put a khata around my neck and pulled it tight. I woke up gasping for breath.

Malcolm wrote:

Tulku Drakpa Gyaltsen was murdered with a white kata. Sounds like the Gyalpo to me.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:37 PM

Title: Re: Buddhist Brain Surgery

Content:

dzogchungpa said:

So you don't feel that reading has anything to do with wisdom in a Buddhist context?

Malcolm wrote:

If we needed to put reading somewhere within the three wisdoms, it would belong to reflection, not hearing.

Anonymous X said:

Did you check somewhere to modify your original statement?

Malcolm wrote:

No, reading is not part of the classic trio of wisdoms because until very recently, people did not just go to bookstores and buy books on Buddhadharma.

Reading in the classic Mahāyāna sūtras is a merit-producing endeavor, meaning reciting the text aloud, usually in an assembly.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:35 PM

Title: Re: Buddhist Brain Surgery

Content:

Anonymous X said:

What about the book he wrote?

Malcolm wrote:

I make it very clear in the introduction to my translation that people really ought to receive the appropriate level of teachings in order to read my translation. This is why I have made an effort to arrange a transmission for the text by a qualified teacher. Even so, this is not enough. One needs to receive proper transmission of a school in order to understand its literature. For example, I rarely opine about Chan/Zen or Theravada (apart from reciting Sarvastivada doxology, or discussing the various opinions of Tibetan scholars on Chan). Why? Because I have no transmission in those schools at all.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:15 PM

Title: Re: Buddhist Brain Surgery

Content:

emaho said:

But I think your statement is going a little too far. I've always taken it that reading belongs to studying which is a part of reflection.

Malcolm wrote:

I don't disagree with this. However, reflection must be preceded by hearing.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:14 PM

Title: Re: Buddhist Brain Surgery

Content:

Malcolm wrote:

There are three wisdoms: hearing, reflection, and meditation. The last I checked, reading was not one of those wisdoms.

dzogchungpa said:

So you don't feel that reading has anything to do with wisdom in a Buddhist context?

Malcolm wrote:

If we needed to put reading somewhere within the three wisdoms, it would belong to reflection, not hearing.

Author: Malcolm

Date: Friday, June 30th, 2017 at 8:37 PM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

So again to clariy, For me there IS a substratum: Emptiness, Clarity and Bliss

Is this what Sri Nagarjuna taught?

Malcolm wrote:

You are confusing three experiences that cause deviation: bliss, clarity, and emptiness (nonconceptuality) with the basis: essence, nature, and compassion.

Here, emptiness means being in a state free of thoughts. But it is not the emptiness spoken of by Nāgārjuna.

As mentioned before, there were several Nāgārjunas. The first was the founder of the Madhyamaka school. He did not assert that emptiness was a substratum.

Ramana Maharshi is completely irrelevant here.

M

Author: Malcolm

Date: Friday, June 30th, 2017 at 6:41 AM

Title: Re: Buddhist Brain Surgery

Content:

Meido said:

I happen to feel that the natural and best course of action for someone interested in Zen is to seek out a qualified teacher, and then to practice according to that teacher's instructions as befits one's conditions and the particular path one has entered.

Malcolm wrote:

This is true not only with respect to Zen, but all forms of Buddhadharma. There are three wisdoms: hearing, reflection, and meditation. The last I checked, reading was not one of those wisdoms. Thus, to receive Buddhadharma, one must find a teacher and here the Dharma from that person.

Without hearing the Dharma, there is no possibility of reflection; without reflecting on the Dharma, there is no possibility it can be meditated upon.

There are no self-taught Buddhists, just as there never have been any self-taught Buddhas.

Author: Malcolm

Date: Friday, June 30th, 2017 at 12:41 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

Why is Sunya declared by Nagarjuna to be the only real thing or substratum to everything?

Malcolm wrote:

Nāgārjuna nowhere states that emptiness is the only real thing. In fact he never states that emptiness is a substratum at all.

Stefos said:

By "substratum" I mean the original ground, which is the Dharmakaya qualified by Emptiness, Clarity & Bliss.

So, yes, there is a substratum according to that definition I believe sir.

Malcolm wrote:

One, you are now conflating Nāgārjuna's point of view, who never heard of "Dzogchen," with Dzogchen teachings.

With respect to the latter, the term "basis" refers to something one has not realized. It does not refer to an entity as such. The thog ma gzhi, the original basis, the mind-essence, is the basis of the recognition or nonrecognition of the nature of one's consciousness. If one reifies this as a substratum, one winds up in Advaita land.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 10:24 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

monktastic said:

Thanks Malcolm-la. But doesn't this still mean everything I perceive as my world?

Malcolm wrote:

No, you also perceive the mental projections of others.

Also the material aggregate is not one's own, strictly speaking.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:49 PM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

Why is Sunya declared by Nagarjuna to be the only real thing or substratum to everything?

Malcolm wrote:

Nāgārājuna nowhere states that emptiness is the only real thing. In fact he never states that emptiness is a substratum at all.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:47 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

HHDL said:

A: I understand the Primordial Buddha, also known as Buddha Samantabhadra, to be the ultimate reality, the realm of the Dharmakaya-- the space of emptiness--where all phenomena, pure and impure, are dissolved. This is the explanation taught by the Sutras and Tantras. However, in the context of your question, the tantric tradition is the only one which explains the Dharmakaya in terms of Inherent clear light, the essential nature of the mind; this would seem imply that all phenomena, samsara and nirvana, arise from this clear and luminous source. Even the New School of Translation came to the conclusion that the "state of rest" of a practitioner of the Great Yoga--Great Yoga implies here the state of the practitioner who has reached a stage in meditation where the most subtle experience of clear light has been realized--that for as long as the practitioner remains in this ultimate sphere he or she remains totally free of any sort of veil obscuring the mind, and is immersed in a state of great bliss.

We can say, therefore, that this ultimate source, clear light, is close to the notion of a Creator, since all phenomena, whether they belong to samsara or nirvana, originate therein. But we must be careful in speaking of this source, we must not be led into error. I do not mean that there exists somewhere, there, a sort of collective clear light, analogous to the non-Buddhist concept of Brahma as a substratum. We must not be inclined to deify this luminous space. We must understand that when we speak of ultimate or inherent clear light, we are speaking on an individual level.

monktastic said:

<http://hhdl.dharmakara.net/hhdlquotes22.html>

I do not understand this. All phenomena in "my" world -- including the colorful splotches I describe as "other beings" -- originate from "my" Samantabhadra. What sense does it make to speak of "other" worlds (or beings with their own Samantabhadras), if, by definition, I can never encounter them in any way?

If everything I could ever call "world" came from "my" Samantabhadra, then I still have no way of distinguishing this concept from "god."

Edit: Except, of course, that I should look for it "inside" and not "outside."

Malcolm wrote:

It is commonly misunderstood that when one says "all the dharmas of samsara and

nirvana" this refers to entities out there in the world. It does not. It refers to one's own aggregates, sense bases, and elements. "All phenomena" means the one aggregate, the material aggregate with its external objects made of the four elements; one sense base refers to the sense base of the mind; and elements refers to the dharmadhātu which contains all the mental factors and unconditioned phenomena.

Thus, when one does not recognize the basis for what it is, one reifies the five lights of one's own pristine consciousness as the five elements; at the same time oneself is doing this, so are infinite myriads of other sentient beings. Shabkar for example, uses the example of how a woman who meditated on herself as a tigress terrified a small village in order to show that our own mental projections can generate appearances for others and vice versa:

When a devaputra asked the Buddha:

"Who made Meru, the sun and the moon, and so on?"

The Buddha said:

"There is no other creator here.

The attachment of the traces of one's conceptuality imputes them, grasps them and then they appear in that way. Everything is created by one's mind."

When the devaputra asked the Buddha again:

"How can the attachment of my concepts make the hardness and stability of Meru, the sun and moon, and so on?"

The Buddha said:

"In Varanasi, an old woman meditated her own body as a tiger.

Since the villagers saw her as a tiger, they evacuated the village.

If one is able to appear like that for a little while, if one cultivates mental traces for beginningless lifetimes, one will be able to appear like this for a year."

Therefore, everything is created by the mind.

M

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:30 PM

Title: Re: original buddhism

Content:

David N. Snyder said:

As a follow-up to my recent DhammaWiki article on Pudgalavada (and topic here), I made this analysis / interpretation of original Buddhism. I'm sure it will have some detractors from both hard-core Theravadins and hard-core Mahayanists, but that's okay:

https://dhammawiki.com/index.php?title=Original_Buddhism

As I note at the top of the article:

(This is just one historical analysis and interpretation. There are other views and interpretations which vary from this one. It is recommended for those interested to review the literature in the References and make their own conclusions.)

Perhaps it's not about Theravada vs. Mahayana, but rather some blend of the early schools . . .

Malcolm wrote:

There is no original Buddhism. Not even Gautama's direct teaching is original Buddhism. By all accounts, there were many buddhas prior to him.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 5:18 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

It represents the elimination of obstacles. Likewise, if you dream of monks, it is usually a sign of gyalpo provocation.

michaelb said:

Thanks, Malcolm. I dreamt that my lama had died years ago, and it really shit me up. I also had a dream of a "well-known" monk who went to strangle me with a khata and that shit me up, too.

Going back to the topic of this thread, I think I had the first dream whilst I was doing Vajrasattva part of ngondro. I was so concerned I phoned my lama from Tso Pema to check he was alright.

Malcolm wrote:

The first sounds like a good dream. The second sounds terrible.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 4:53 AM

Title: Re: Differences in Paths of Mahāmudra, Dzogchen, and Prajñāparamitā

Content:

Marc said:

Hi

Sure Malcolm is a treasure trove of Dharma knowledge. And so were so many of the great masters of the Rime movement.

No question here

I simply wanted to bring to the fore that some of the greatest Dzogchen teachers of our time insist that Dzogchen is unique from "every angle": Base, Path and Fruition.

Ex: Lopön Tenzin Namdak for the Yungdrung Bön Dozgchen, and for the Nyingma, it

seems to me that ChNN has a similar stance.... (Though Malcolm statement casts a serious doubt on what I think to be ChNN's position)

Cheers

M

Malcolm wrote:

The Rig pa rang shar states:

If someone does not dwell in words and does not dwell in names,
that is Prajñāpāramitā,
the transcendent state of buddhahood itself.

And:

Migrating beings are led with the noose of the method
through concrete objects to wisdom.

Therefore it is the Prajñāpāramita.

The vast dhātu of Samantabhadra
arises in the dharmatā of unceasing play.

The dhātu of wisdom, the transcendent state,
lacks attachment, the nature of grasping.

Since it is nonconceptual, it is beyond speech and thought.

For example, like a magic display in the sky,

it is said to be free from the Dharma of expression.

Thus we can see that Prajñāpāramita and Great Perfection have equivalent meanings.

The Union of the Sun and Moon Tantra, source of Song of the Vajra, states:

Someone who has not settled into concentration
will settle naturally with this.

When the yogin is lethargic,
when revitalized by this, samadhi is good;
it seals one's mind with bliss,

joined with the state of mahāmudra;
one can enter into all of the guru's intimate instructions;
emptiness is also supported on the continuum;

Perceptions are liberated in their own place;
mental entities are purified.

Therefore, sing the song of the vajra
and always do the vajra dance.

Therefore, one can understand that Mahāmudra is nothing other than the state of Dzogchen.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 4:33 AM

Title: Re: 3 obstacles / 4 devils

Content:

Malcolm wrote:

The one great root Māra
is the concept that grasps a self.
— Self-Liberated Vidyā Tantra

Author: Malcolm

Date: Thursday, June 29th, 2017 at 3:47 AM

Title: Re: who's ngondro is it anyway

Content:

michaelb said:

Yes, why would that be a good sign?

Malcolm wrote:

The reasons for such signs being good or bad are rarely indicated.

michaelb said:

Yes but, why, though? Maybe you could indicate now?

Malcolm wrote:

It represents the elimination of obstacles. Likewise, if you dream of monks, it is usually a sign of gyalpo provocation.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 2:38 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Personally I would prefer him dying in my dream than dying in reality...

Malcolm wrote:

That is inevitable.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 2:00 AM

Title: Re: Is the "Self" a "Rabbit's Horn"?

Content:

Anonymous X said:

Whatever you decide to do, there is only grasping. You can neither stop it or control it. It is created by this activity of separation. All movements of thought are part of it.

Manjusrimitra: "Through not understanding what the grasping of experience through thought ultimately is, one is deceived by this grasping. The stream of thought continues, and so there is no opportunity to turn away from deluded thought later on."

conebeckham said:

If one decides not to decide, is one then grasping?

Agree that all movements of thought are grasping, that is essential. But Manjuśrimitra's quote implies an alternative, does it not? There are thought-free moments, and also awarenesses of grasping and thought which may not be deceptive.

But perhaps this is tangential to the original discussion.

Malcolm wrote:

For as long as there is movement of the mind, for that long it is the domain of Māra — the path is subtle.

Do not abide in the convention of movement and stillness; also, do not abide in that abiding.

That middle way without appearance is the awakened mind proclaimed by the Sugata.

This is further clarified:

Even the slightest movement which is not Mañjuśrī is [Mañjuśrī]; there is no abiding there.

Mipham comments:

If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

In other words, movement and stillness have the same nature. It does not matter whether one has concepts or not. All that matters is whether one is deceived by them or not.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 1:56 AM

Title: Re: Is the "Self" a "Rabbit's Horn"?

Content:

conebeckham said:

In my opinion, there is no grasping. Better to relax in the lack of finding.

Anonymous X said:

Whatever you decide to do, there is only grasping. You can neither stop it or control it. It is created by this activity of separation. All movements of thought are part of it.

Manjusrimitra: "Through not understanding what the grasping of experience through thought ultimately is, one is deceived by this grasping. The stream of thought continues, and so there is no opportunity to turn away from deluded thought later on."

conebeckham said:

If one decides not to decide, is one then grasping?

Agree that all movements of thought are grasping, that is essential. But Manjuśrimitra's quote implies an alternative, does it not? There are thought-free moments, and also awarenesses of grasping and thought which may not be deceptive.

But perhaps this is tangential to the original discussion.

Malcolm wrote:

For as long as there is movement of the mind, for that long it is the domain of Māra — the path is subtle.

Do not abide in the convention of movement and stillness; also, do not abide in that abiding.

That middle way without appearance is the awakened mind proclaimed by the Sugata.

This is further clarified:

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Mipham comments:

If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 10:41 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Quite often. For example, negative dreams are often understood to be positive signs. If you dream your guru dies, this is a very good dream.

Lobsang Chojor said:

Just wondering, is there a reason why this is seen as a positive sign? Just doesn't seem like a good sign your guru dying.

michaelb said:

Yes, why would that be a good sign?

Malcolm wrote:

The reasons for such signs being good or bad are rarely indicated.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 9:33 AM

Title: Re: Belief

Content:

climb-up said:

Should those who have not discovered it for themselves believe you that it is possible to have this experience?

Malcolm wrote:

They don't have to believe anything. They just need to be interested enough in the question to find out the answer. It is the same with any kind of knowledge. Knowledge is not based on belief. It is based on what one can discover for oneself.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:46 AM

Title: Re: Belief

Content:

Mantrik said:

So, do we not have to have a belief that this experience will help us to remove that delusion and assist us to gain that control?

Before we get to the experience of abiding etc. we have to have that belief, I assert, or we wouldn't attend. Having done so, if the experience is transformative, we gain a belief that it is effective and may conclude therefore that further steps on the path are worthwhile.

I don't think anyone is challenging the position that belief without experience is pretty useless, but even if we base our path on the experiences of ChNN and engage in Dzogchen in order to have our own experiences, it is not wholly useless, surely.

Malcolm wrote:

Belief is useless. For example, I am ill. Whether I believe a medicine will help me or not is irrelevant. If the correct medicine is given for the illness it will be cured. It does not matter whether I believe it or not.

For example, if you do some practice believing in some effect it is supposed to have, and you do not have that experience, you may lose confidence.

If you approach practices without any belief in them one way or another, then you are more likely to discover the point of that practice.

Belief is thinking something is true without knowing whether it is true. This is not the standard we apply in Dzogchen teachings. We apply a higher standard. You do not believe what you know. The main term in Dzogchen is "rig pa," "to know."

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:25 AM

Title: Re: Belief

Content:

Mantrik said:

Please can you give examples of experiences entered into deliberately of the 'no belief necessary' type.

Malcolm wrote:

I am not interested. To much nitpicking.

Grigoris said:

So basically you just want him to believe you when you say that belief is useless?

Malcolm wrote:

Nope. I want him, and the rest of you to discover this for yourself. No amount of belief in Buddhahood, awakening, karma, etc., will substitute.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:00 AM

Title: Re: Belief

Content:

Mantrik said:

Please can you give examples of experiences entered into deliberately of the 'no belief necessary' type.

Malcolm wrote:

I am not interested. To much nitpicking.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:58 AM

Title: Re: Belief

Content:

Mantrik said:

Your example of unstable belief is not really relevant, and could equally be applied to experience: today I experienced heat and it was pleasant, but yesterday I experienced heat and it was unpleasant - therefore experience alone is unreliable since it depends upon my mind processing it and changing my understanding.....my belief in what is true and real.

tomamundsen said:

I don't think those are the kinds of experiences that Rinpoche is referring to.

Mantrik said:

Neither is the tasting of sugar Malcolm has used throughout as his example.

Malcolm wrote:

Actually, when he related this, he precisely used the example of tasting sugar.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:45 AM

Title: Re: Belief

Content:

Mantrik said:

Your example of unstable belief is not really relevant, and could equally be applied to experience: today I experienced heat and it was pleasant, but yesterday I experienced heat and it was unpleasant - therefore experience alone is unreliable since it depends upon my mind processing it and changing my understanding.....my belief in what is true and real.

Malcolm wrote:

Ok. If you choose not to understand the point, I cannot help you.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:04 AM

Title: Re: Belief

Content:

Mantrik said:

I think I read, possibly from you, that 'capacity' is also to do with interest. It would be hard to have interest in something if we did not believe it worthwhile. ChNN would have no students unless people believed it was worth being taught by him. I think a casual remark he made is having far too much read into it. He could just as easily have said discussion is useless.

Malcolm wrote:

The context of the remark was one in which ChNN was contrasting "belief" against "direct experience." Hence his statement, "You can believe in anything." Beliefs are just concepts. They shift and change. One day you believe doing this practice is the best, the next day, you believe another is better. One day you believe America is a great place, the next day, you believe it sucks.

But in Dzogchen, beliefs are useless. The only thing that counts is personal experience born out of direct perception.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 2:19 AM

Title: Re: Belief

Content:

dzogchungpa said:

Well, now I don't know what to believe!

Malcolm wrote:
Good place to start.

Author: Malcolm
Date: Wednesday, June 28th, 2017 at 1:10 AM
Title: Re: Belief
Content:

climb-up said:
Yes, and even more so with Dzogchen, because you have to intentionally receive DI (I *believe*) whereas you could potentially trip and land face first in a pile of sugar, tasting it with no previous intention (...if I had a nickel...).

Malcolm wrote:
Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

Lukeinaz said:
Malcom, I seem to recall you saying at one point that you just decided to believe in rebirth since you could see that not doing so was hindering. Has this belief helped your practice?

Malcolm wrote:
Nope. It is still something I accept as true, however, something I believe. But like all beliefs, it is pretty useless. Despite, there are lots of helpful things in Dzogchen teachings for dealing with this or that belief we may have.

Author: Malcolm
Date: Wednesday, June 28th, 2017 at 1:06 AM
Title: Re: Belief
Content:
Malcolm wrote:
Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

dzogchungpa said:

I'm going to believe that my teacher is the greatest teacher in the whole world!

Malcolm wrote:

I am quite sure you accept that as true.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:46 AM

Title: Re: Belief

Content:

tomamundsen said:

What Tibetan word is being translated as "faith" in the passage below? From Rongzom's Entering the Way of the Great Vehicle:

Rongzom said:

When this Great Perfection approach to the path is taught in a condensed manner, it is said that the bases of all phenomena are included simply within mind and mental appearance; the nature of the mind (citta) itself is awakening (bodhi) and thus referred to as the mind of awakening (bodhicitta). There is nothing to be taught other than this. People with faith in the Great Perfection approach realize and penetrate it through being shown this alone.

tomamundsen said:

Is the phrase "belief is useless" compatible with the above?

Malcolm wrote:

The word Rongzom uses is "faith," dad pa or śraddhā. But we have to point out what śraddhā actually means. According to Vasubandhu, faith is the mental factor that brings clarity to the mind. So, "faith" is not belief, per se. In fact, it is one of the five faculties, which are part of the thirty-seven adjuncts to awakening.

When we look at what the word means in Tibetan, the first definition is confidence (yid ches pa) (the second definition is joy (dga' ba) or attachment(chags pa)). Thus, the passage would be more accurately translated, "People with confidence in the Great Perfection approach realize and penetrate it through being shown this alone." Norbu Rinpoche tends to translate this term as "interest," thus the passage could also be rendered, "People interested in the Great Perfection approach realize and penetrate it through being shown this alone."

Dominic (a nice guy, very smart) also translated "tshul" as "approach," where as I would prefer here to say "principle", thus "People interested/confident in the principles of the Great Perfection realize and penetrate it through being shown this alone."

So yes, the phrase "belief is useless" is absolutely compatible with the above.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:10 AM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

Perhaps Malcolm misunderstands my questioning of DGA? And, perhaps Malcolm is also defensive about Dzogchen and its need for 'protection'? This is all chit chat. Isn't that what this board is about?

Malcolm wrote:

No defensive about Dzogchen at all. I think you are holding DGA to a standard you don't observe for yourself.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:09 AM

Title: Re: Belief

Content:

Malcolm wrote:

No, no more than you have to believe sugar is sweet before you try some.

Mantrik said:

That was not my point. Unless you believed the experience was worthwhile you wouldn't bother tasting it. You wrote it yourself - people 'want' experience, therefore they must hold the belief that it is worthwhile having.

Wading in a quicksand of unsubstantiated belief without taking action is useless, for sure.

Unless you just happened to encounter it by chance, I'll wager most people experience DI because they have a belief it is worth experiencing.

Experience is not a substitute for belief, but often a confirmation or negation of it, and that is often iterative.

climb-up said:

Yes, and even more so with Dzogchen, because you have to intentionally receive DI (I *believe*) whereas you could potentially trip and land face first in a pile of sugar, tasting it with no previous intention (...if I had a nickel...).

Malcolm wrote:

Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 11:35 PM

Title: Re: Belief

Content:

dzogchungpa said:

Look, obviously all kinds of ordinary "beliefs" are necessary for any kind of undertaking, even Dzogchen. A statement like "Belief is useless" can be useful, but only in a given context etc.

Malcolm wrote:

When it comes to Dzogchen, belief is useless. There are many other things for which belief is also useless.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 11:34 PM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

They are just ideas. Do you actually engage in Ch'an practice, or do you just read books?

Malcolm wrote:

You know, this is a loaded question as in, "Do you actually engage in Dzogchen practice or do you just read books?"

Anonymous X said:

Let the poster answer the question. And we're talking about Ch'an.

Malcolm wrote:

I am merely pointing out that you are maintaining a double standard. You feel eminently qualified to opine about Dzogchen, which you do not practice, but question DGA about his practical experience with Chan. Just saying.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 10:43 PM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

I don't know where you got these ideas from.

DGA said:

Yes you do, because I told you in the part you quoted. See: Liberating Intimacy, P. Hershock. It's worth your time to read that one.

Anonymous X said:

They are just ideas. Do you actually engage in Ch'an practice, or do you just read books?

Malcolm wrote:

You know, this is a loaded question as in, "Do you actually engage in Dzogchen practice or do you just read books?"

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 10:15 PM

Title: Re: Belief

Content:

Malcolm wrote:

Some people want religion, other people want experience. Belief is good the former, not for the latter.

Mantrik said:

If you want experience you must hold the belief that it is something worth desiring.

Malcolm wrote:

No, no more than you have to believe sugar is sweet before you try some.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 4:11 AM

Title: Re: Indian Vajrayana

Content:

Adamantine said:

Caucasian, African, Latin? Seems like within human form we cling to Buddhas appearing Asian

Malcolm wrote:

Give it time.

Matylda said:

Isn't it that oldest original buddhist sculptures were of some Greek origin? Those which I saw in museums were more of European outlook... east Asian or south Asian figures seem to be of later development, when Buddhism took deeper roots in those regions.

Am I wrong?

Malcolm wrote:

There are two trends: the Gandhara trend, influenced by Greek sculpture, and the Mathura tradition, which is much less so and more Indian in appearance.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 4:03 AM

Title: Re: Belief

Content:

Malcolm wrote:

One can believe anything. What counts is direct experience. One can believe that sugar has all kinds of different tastes. The point is that one only knows sugar by tasting it.

Mantrik said:

Well, the belief that belief is useless may be useful in some circumstances. Perhaps if there is an assumption that belief is like 'blind faith' and a conclusion rather than a motivation.

Are we all clear about when belief ends and faith begins, I wonder? I'm not.

We may posit that enlightenment is possible, and use that belief as motivation for our path, without any experience of enlightenment itself, nor any evidence that what others have experienced, including our Gurus, is actually taking them there.

So without belief, where is motivation, path and fruit?

First DI? No, first a motivation, so a belief that DI is something worth having before we have any experience of it.

I'd say the process is iterative - we have enough belief to embark on the path, to experience, to reinforce. But there is no conclusive belief unless we cease to gain new experiences; hence we may need many lives to attain the enlightenment we believe to be possible, and in doing so may regard our earlier beliefs as incomplete or even totally wrong.

Malcolm wrote:

Some people want religion, other people want experience. Belief is good the former, not for the latter.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 3:48 AM

Title: Re: Awakening is a collective venture

Content:

Lazy_eye said:

Isn't this just substituting one type of self-view for another? Instead of a static unchanging self, we get a continually fluctuating self. Is this really anātman, though?

Malcolm wrote:

The Buddha has already allowed the conventional designation of the aggregates as a self. After, all, how many times in the suttas does the Buddha refer to himself in the past tense when discussing his own previous lives?

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 3:14 AM

Title: Re: Belief

Content:

climb-up said:

Could it be that belief alone is useless?

It seems to me that belief cannot truly be useless. We have to believe that it is worthwhile to continue our sadhana for example.

Even if we have experienced contemplation, if we are not fully enlightened Buddhas we have to believe that continuing on without doubt will, at the very least, improve our condition.

Also, even if it isn't 100% necessary, I would imagine that for those who have an unwavering belief in the stories of Buddha, Guru Rinpoche, et al. and in the claims of the tantras, this would be a very useful belief for continuing on in times of doubt.

Right?

Malcolm wrote:

One can believe anything. What counts is direct experience. One can believe that sugar has all kinds of different tastes. The point is that one only knows sugar by tasting it.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 2:09 AM

Title: Re: Awakening is a collective venture

Content:

Johnny Dangerous said:

For the life of me, I don't understand how this question trips people up the way it does.

Can you watch a movie and understand it's being performed by actors, and that the

narrative is not real? If so, this concept is not so difficult, certainly there is an ex[experience of a conventional self.

Lazy_eye said:

Ok, so let me make sure I get this. The answer is that it is a self-concept, but it's the conventional self. And the Two Truths doctrine explains why there is a conventional self. Correct?

As to how the question trips people up the way it does, I obviously can't speak for everyone who has stumbled over it. But it's well known (I think) that Buddhists across the traditions have grappled with some ambiguities and apparent contradictions between different things said in different scriptures, going all the way back to the early texts.

For example, in <http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.046.than.html>, the Buddha explicitly rejects the view that "the one who acts is the one who experiences."

On the other hand, according to

<http://www.accesstoinight.org/tipitaka/an/an05/an05.057.than.html>, "I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator." The statements in these two suttas don't quite align with each other.

It's not always clear how to resolve the seeming contradiction. I understand that a great deal of later Abhidharma and Mayahana doctrinal elaboration, including the Two Truths as well as alaya-vijnana, grew precisely out of the effort to explain this.

Of course I can watch a movie, but I have a functioning memory that allows me to follow the narrative and believe that the same experiencer is sitting in the movie theater from beginning to end. Transmigration across lifetimes is more like watching a movie and having your memory erased halfway through, so you don't remember anything that came before or who you were when you entered the theater.

Anonymous X said:

Staying with the Two Truths doctrine, you only get part of the Totality. Now, for the Three Truths:

From Zongmi on Chan: "The nature axiom has three truths: nature (voidness); characteristics (origination by dependence); and self substance (true mind). The self substance is neither voidness nor form, etc.; it is the potentiality to be both. This corresponds to a mirror's specific images, the voidness of those images, and the brightness or reflectivity of the mirror itself.

The difference between them concerning the two truths and the three truths. All scholars know that the voidness axiom says that all dharmas, both mundane and supramundane, do not go beyond the two truths. There is no need for quotations to elucidate this. The nature axiom, however, gathers up nature, characteristics, and the

self substance [xing xiang ji ziti], and considers them together as the three truths. It takes all dharmas that originate by dependence, such as forms, etc., as the worldly truth and takes [the truth that] conditions lack a self nature and [hence] all dharmas are void as the real truth. (This much is no different in terms of principle from the two truths of the voidness axiom and the characteristics axiom.) That the one true mind substance is neither voidness nor form [but] has the potentiality to be void and the potentiality to be form is the truth of the highest meaning of the middle path.”

For me, without the inclusion of the Tathagatagarbha doctrine, Mahayana and Madhyamaka teachings don't point directly to the heart of the matter.

Malcolm wrote:

There is no two truths, three truths, and so on. There is delusion and nondelusion. That's all.

Author: Malcolm

Date: Monday, June 26th, 2017 at 9:01 PM

Title: Re: Awakening is a collective venture

Content:

Lazy_eye said:

For example, in <http://www.accesstosight.org/tipitaka/sn/sn12/sn12.046.than.html>, the Buddha explicitly rejects the view that "the one who acts is the one who experiences."

Malcolm wrote:

He also rejects the opposite extreme: "the one who acts is other than the one who experiences."

This is because, in the logic of dependent origination, causes and effects are neither the same nor different.

Author: Malcolm

Date: Monday, June 26th, 2017 at 2:07 AM

Title: Re: Indian Vajrayana

Content:

Adamantine said:

Caucasian, African, Latin? Seems like within human form we cling to Buddhas appearing Asian

Malcolm wrote:

Give it time.

Author: Malcolm

Date: Monday, June 26th, 2017 at 1:49 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ya but what you gonna emanate as a Buddha? There's a form body and it's symbolic

Malcolm wrote:

Form body emanations are determined by sentient beings, not buddhas.

KrisW said:

Since buddhas have no confused perception, and are inseparable from the dharmakaya then the benefit for beings to be guided is ensured through the rupakayas/compassion and the ability of ordinary beings to perceive these emanations.

If this is so then buddhas see rupakayas as clearly apparent but not truly existing arising in response to other beings. And since there is no confused perception from the perspective of buddhabood, a Buddha perceives what arises for others and can be of benefit through omniscience.

But sentient beings only perceive these emanations depends on the purity of the karma of that individual?

Malcolm wrote:

Buddhas have no specific form kāya per se. What form would a Buddha want? Male, female, neutral? One head, one thousand?

If we were elephants, Samantabhadra would appear to be a blue elephant. Sentient beings perceive buddhas in their own image.

Author: Malcolm

Date: Monday, June 26th, 2017 at 12:55 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

We need a translation of the complete Kalachakra Tantra.

Malcolm wrote:

MIpham's entire commentary has been translated and can be found.

Crazywisdom said:

What's it's called please?

Malcolm wrote:

Sunshiner is how it is translated, by Ives Waldo. You can download it from the Kalacakra Network.

Author: Malcolm

Date: Monday, June 26th, 2017 at 12:53 AM

Title: Re: Awakening is a collective venture

Content:

Malcolm wrote:

Jay is glossing over the fact that while selves may be refuted, individual mindstreams are strongly defended in Mahāyāna. So, he is just deceptively waltzing down the Secularist path, i.e., "Buddhism" without rebirth.

Lazy_eye said:

Since this is a recurring area of confusion, perhaps you would be willing to take a moment and explain the difference between a "self" and an "individual mindstream"? What is the answer to the charge that "individual mindstream" is just a semantic ploy intended to allow a self-concept back into the Dharma?

One could argue also that the distinction being made is between two different kinds of self-concept -- a static one (maybe a pre-Buddhist "atman"), and a dynamic one that allows for change and impermanence. But as long as it's an "individual" mindstream, there is still this troublesome attribute of "individuality," which sounds like a synonym for selfhood.

Malcolm wrote:

Mindstreams are individuated and unique— they have to be, otherwise my karma could ripen on you and vice versa.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:59 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

Crazywisdom said:

Ya but what you gonna emanate as a Buddha? There's a form body and it's symbolic

Malcolm wrote:

Form body emanations are determined by sentient beings, not buddhas.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:58 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

Crazywisdom said:

We need a translation of the complete Kalachakra Tantra.

Malcolm wrote:

Mrpham's entire commentary has been translated and can be found.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:09 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

So you can't even relish it a little bit?

Malcolm wrote:

Honen said, "What is the use of visualizing leaves in Sukhavati, when I can hold the leaves of Mt. Hiei in my hand?"

dzogchungpa said:

Well, yes, but can the same be said of visualizing Vajrayogini?

Malcolm wrote:

Only if you want to get arrested for harassing sixteen year old woman.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 10:41 PM

Title: Re: Awakening is a collective venture

Content:

rachmiel said:

Jay Garfield, in <https://opinionator.blogs.nytimes.com/2014/04/27/what-does-buddhism-require/>:

"The project of full awakening is a collective, not an individual, venture."

I think it's really important to keep this in mind during the journey. And sometimes easy to forget ... for me at least.

Malcolm wrote:

Jay is glossing over the fact that while selves may be refuted, individual mindstreams are strongly defended in Mahāyāna. So, he is just deceptively waltzing down the Secularist path, i.e., "Buddhism" without rebirth.

Buddhadharma without rebirth makes no sense, likewise, there awakening is not a collective venture.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 10:34 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

dzogchungpa said:

So you can't even relish it a little bit?

Malcolm wrote:

Honen said, "What is the use of visualizing leaves in Sukhavati, when I can hold the leaves of Mt. Hiei in my hand?"

Author: Malcolm

Date: Sunday, June 25th, 2017 at 10:05 PM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

I don't relish any more the complex symbolism of the two stages.

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 9:20 PM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

Riju said:

I understand Buddhism as a practical science. For me space in buddhism and our physics is same. Separating is to complicate matters and make buddhism abstract.

Malcolm wrote:

No, in physics, space is conditioned. In Buddhism, space is unconditioned.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 9:10 PM

Title: Re: Trumpcare is immoral

Content:

Dharma Flower said:

Trumpcare will result in the loss of healthcare coverage for millions of people, including children, the elderly, and the disabled, all so that the very wealthy can receive hundreds of billions of dollars in tax cuts. I fail to see how this fits with the Buddha's teachings, or with Trump's promises to improve healthcare in America.

Grigoris said:

You mean you believe him when he promised to improve healthcare in America?

Malcolm wrote:

At this point, the Senate bill is going to fail.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 9:09 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Really So don't build war machines?

Malcolm wrote:

Yes, don't build the war machines presented in outer Kalacakra.

Crazywisdom said:

Low tech anyway. So where how does it explain a metaphor ?

Malcolm wrote:

The Kalacakra war as a metaphor is most fully explained in chapter 5 on the completion stage. In chapter 2, the inner Kalacakra chapter, it is clearly explained that in the war, Rudracakravartin will create an illusion for the Muslims that they are being slaughtered in battle to intimidate them, but that in reality no one is being harmed in anyway.

As for myself, I will just stick with Dzogchen. I don't relish any more the complex symbolism of the two stages.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 8:58 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So close cousin doesn't work. It's married.

Malcolm wrote:

Yes, ostensibly the message of the Kalacakra is that Buddhist and Hindus should unite to fend off Muslim encroachment. But this is metaphorical and should not be taken literally, as the text itself makes clear.

Crazywisdom said:

Really So don't build war machines?

Malcolm wrote:

Yes, don't build the war machines presented in outer Kalacakra.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 8:55 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Kalacakra is only dealing with purusha and prakriti.

Malcolm wrote:

No, it presents the complete set of tattvas.

Crazywisdom said:
So close cousin doesn't work. It's married.

Malcolm wrote:
Yes, ostensibly the message of the Kalacakra is that Buddhist and Hindus should unite to fend off Muslim encroachment. But this is metaphorical and should not be taken literally, as the text itself makes clear.

Author: Malcolm
Date: Sunday, June 25th, 2017 at 8:27 PM
Title: Re: Indian Vajrayana
Content:

Malcolm wrote:
Basically, Samkhya is of the "self is different from the aggregates" persuasion.

Manas is the Buddhist consciousness aggregate.

Mantrik said:
Ah, thanks, that makes sense.

There are also subtle elements, tanmatras, linked to sense organs, and also the five gross Elements. It seems like a close cousin rather than a brother.

Crazywisdom said:
Kalacakra is only dealing with purusha and prakriti.

Malcolm wrote:
No, it presents the complete set of tattvas.

Author: Malcolm
Date: Sunday, June 25th, 2017 at 3:37 AM
Title: Re: Indian Vajrayana
Content:

paël said:
Even consciousness/mind? Five elements are earth, water, fire, air and space?

Malcolm wrote:
No, consciousness is a separate dhātu.

Mantrik said:
In the 24 Tattvas, how does 'Manas' relate to the Buddhist 'Consciousness' ?
From the little I've read it seems tied to the physical brain.

Malcolm wrote:

Basically, Samkhya is of the "self is different from the aggregates" persuasion.

Manas is the Buddhist consciousness aggregate.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 3:09 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ok so samkhya now is the wisdom of emptiness then purusha is luminous clarity emptiness and prakriti is the impermanent materials that flow from it as Maya, unreality. No problem.

Malcolm wrote:

... in Buddhism in general, the five elements are regarded as primary, from which everything springs, ...

paël said:

Even consciousness/mind? Five elements are earth, water, fire, air and space?

Malcolm wrote:

No, consciousness is a separate dhātu.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 3:03 AM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

Matt J said:

I wasn't criticizing, I really don't know what it means.

What does that mean, space is nonobstruction? I hear "nonobstructi-"(-ive, -ing) as an adjective, but here you've made it into a noun.

Malcolm wrote:

At least it is the nouning of a verb rather than the verbing of mistranslated noun.

The Sanskrit word for space is defined through its quality of nonobstruction.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 9:02 PM

Title: Re: "Chop wood, carry water." Why bother?

Content:

Jesse said:

"Chop wood, carry water" Insinuates still grasping on to our basic impulses. The impulses to eat, drink, shit, survive. No?

Isn't continuing to live still grasping on to life? What in a sense 'motivates' a totally free person?

Malcolm wrote:

Compassion, service to others.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:41 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

There is a strong tradition of light physical mortification in all Buddhist traditions, for example, the Dhutāṅga austerity practices of monks.

dzogchungpa said:

Forget about Dhutāṅga, how about shaving your head, no sex/masturbation and only eating before noon? I certainly don't consider those to be "light" austerities.

Malcolm wrote:

Well, the first is good for preventing lice, the second is good for not having children, and the third is good for maintaining a trim, monkly figure.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:07 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

But Buddhism also says samsara has no beginning or ending unless one ends it with prajna. What your describe sounds extremely close to the awakening of Samatabhadra that you've written about. So then how does the kalacsakra fix this Saṃkhya up?

Malcolm wrote:

Dzogchen Tantras like the Self-Arisen Vidyā take special pains to negate Saṃkhya, from the recognition that the two systems can be easily confused for one another.

I had meant to add that Patanjali, those who do not know the idea of puruṣa get lost in sattva, forever contemplating only on this most subtle aspect. Buddhists, I believe,

were his main targets with this charge.

Kalacakra's Saṃkhya is modified because purusha in this system is replaced with emptiness.

Crazywisdom said:

Well Indians who call themselves Samkya prolly don't all agree on what the tenets are. It means reasoning. I can see being convinced of another rationale and it still Samkya.

Maybe not Samkya if 400 BC. But updated. I think the central approach is that there is something to wrap

The mind around and that can be the samadhi and liberation. Like all you need is to be told the facts of life and the ship rights itself.

Malcolm wrote:

Saṃkhya is the something like the Abhidharma of Hinduism. Without understanding it, Hindu schools are difficult to understand.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:05 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ok so samkhya now is the wisdom of emptiness then purusha is luminous clarity emptiness and prakriti is the impermanent materials that flow from it as Maya, unreality. No problem.

Malcolm wrote:

Saṃkhya ideas also show up explicitly in other Indian Buddhist Tantras, such as the Samputa. It is very likely they penetrated Buddhist texts via Ayurveda.

Perhaps the earliest text treatment of Samkhya we have is presented in the Carakra Saṃhita, when Caraka provides proofs for rebirth by positing an atman, and then outlining the Saṃkhya system.

The other main place where Buddhism and Samkhya are mismatched, is that in Buddhism in general, the five elements are regarded as primary, from which everything springs, whereas in the Samkhya system the five elements are the grossest aspect of tamas and are the last things to evolve.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:36 PM

Title: Re: who's ngondro is it anyway

Content:

Nyedrag Yeshe said:

No, the notion of Tapasya, is that suffering and austerities in itself, purifies Karma and

delusions, and can even lead to liberation. This makes no sense in a buddhist POV!

dzogchungpa said:

Dude, tapas is an Indic word used by all the traditions.

Grigoris said:

I thought it was a Spanish food for yummy finger food!

Malcolm wrote:

Just as samsara is a perfume:

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:32 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Prostration are not penance. It is not like you do them to suffer in order to ameliorate past negative actions.

Malcolm wrote:

One does prostrations to purify the body and traces of negative actions connected with the body.

Grigoris said:

Yes I agree, but not through suffering. That was the main point I was trying to make.

Malcolm wrote:

I have definitely both read in traditional texts and heard from teachers that the pain of prostrations is part of the purification process. There is a strong tradition of light physical mortification in all Buddhist traditions, for example, the Dhutānga austerity practices of monks.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:20 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Permanent sense object? They say these are mutable, in combination, and changing. Prakriti is not the permanent side, purusha is. No?

Malcolm wrote:

Prakriti does not in fact change. It's evolutions are a product of purusha not recognizing itself, thus cause the three gunas to appear to transform. When meditating according to the Samkhya system, even getting the buddhi/mahat level, the most sattvic level is still

a deviation. Patanjali speaks about yogis who get involved with the most subtle level of the three gunas, without realizing that even the most subtle aspect of sattva is still not the self, not the purusha. It is only when purusha turns back on itself, resting its own radiance, that the apparent, but unreal evolutions of a real prakriti cease. Prakriti is as real as Purusha, both are permanent, but samsara comes about from not knowing (āvidyā) that the evolutes produced out from prakriti are not itself. When it is known (vidyā) that the display of prakriti is not the self, then the purusha turns away from prakriti and one reaches the state of kaivalya. Basically, what happens is that the radiance of purusha illuminates prakriti, because while purusha is sentient, prakriti is not sentient. Purusha mistakes its radiance reflected back to itself off of prakriti as other. Saṃkhya is a very interesting, rational system. But it is realist and eternalist in characteristic.

Crazywisdom said:

But Buddhism also says samsara has no beginning or ending unless one ends it with prajna. What you describe sounds extremely close to the awakening of Samatabhadra that you've written about. So then how does the kalacakra fix this Saṃkhya up?

Malcolm wrote:

Dzogchen Tantras like the Self-Arisen Vidyā take special pains to negate Saṃkhya, from the recognition that the two systems can be easily confused for one another.

I had meant to add that Patanjali, those who do not know the idea of purusha get lost in sattva, forever contemplating only on this most subtle aspect. Buddhists, I believe, were his main targets with this charge.

Kalacakra's Saṃkhya is modified because purusha in this system is replaced with emptiness.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:04 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Prostration are not penance. It is not like you do them to suffer in order to ameliorate past negative actions.

Malcolm wrote:

One does prostrations to purify the body and traces of negative actions connected with the body.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 10:38 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So I guess where sankhya is lacking is their theory of causation, where the effect is preexistent in the cause. Nagarjuna in a sense could have been seen as fixing that. Sankhya just means reasoning.

Malcolm wrote:

Samkhya has serious two flaws: 1) a permanent knower 2) permanent sense object.

Crazywisdom said:

Permanent sense object? They say these are mutable, in combination, and changing. Prakriti is not the permanent side, purusha is. No?

Malcolm wrote:

Prakriti does not in fact change. It's evolutions are a product of purusha not recognizing itself, thus cause the three gunas to appear to transform. When meditating according to the Samkhya system, even getting the buddhi/mahat level, the most sattvic level is still a deviation. Patanjali speaks about yogis who get involved with the most subtle level of the three gunas, without realizing that even the most subtle aspect of sattva is still not the self, not the purusha. It is only when purusha turns back on itself, resting its own radiance, that the apparent, but unreal evolutions of a real prakriti cease. Prakriti is as real as Purusha, both are permanent, but samsara comes about from not knowing (āvidyā) that the evolutes produced out from prakriti are not itself. When it is known (vidyā) that the display of prakriti is not the self, then the purusha turns away from prakriti and one reaches the state of kaivalya. Basically, what happens is that the radiance of purusha illuminates prakriti, because while purusha is sentient, prakriti is not sentient. Purusha mistakes its radiance reflected back to itself off of prakriti as other. Samkhya is a very interesting, rational system. But it is realist and eternalist in characteristic.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 9:30 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So I guess where sankhya is lacking is their theory of causation, where the effect is preexistent in the cause. Nagarjuna in a sense could have been seen as fixing that. Sankhya just means reasoning.

Malcolm wrote:

Samkhya has serious two flaws: 1) a permanent knower 2) permanent sense object.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:25 PM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

Matt J said:

What does that mean, space is nonobstruction? I hear "nonobstructi-"(-ive, -ing) as an adjective, but here you've made it into a noun.

Malcolm wrote:

Nope. Space in Buddhism is nonobstruction and unconditioned. .

At least it is the nouning of a verb rather than the verbing of mistranslated noun.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 4:56 AM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

tomamundsen said:

Hi all,

Is "Space" in Dharma the same as it is understood in modern physics?

Thanks

Malcolm wrote:

Nope. Space in Buddhism is nonobstruction and unconditioned.

boda said:

What about air? or are you talking about the abstract concept of space?

Malcolm wrote:

I am talking about the Buddhist definition of ākāśadhātu. Air is the vāyudhātu, the principle of motility.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 4:53 AM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

Consciousness [shes rig] is the partless solitary knower [jñā] who is an enjoyer, is neither a nature nor an evolute, only this is conscious, the others held to be without consciousnesses [bem po].

Luminosity, the primal nature of the mind, is said to be consciousness [shes rig, i.e., puruṣa]. As such, these phenomena of the body are said to exist in the manner prakṛti and puruṣa.

Losal Samten said:

Do you know if it takes its prakṛiti to be illusory a la trisvabhava's imputed nature/Advaita's prakṛiti or if it takes them to be existent a la Samkhya proper?

Malcolm wrote:
Illusory.

Author: Malcolm
Date: Friday, June 23rd, 2017 at 3:42 AM
Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?
Content:
tomamundsen said:
Hi all,

Is "Space" in Dharma the same as it is understood in modern physics?

Thanks

Malcolm wrote:
Nope. Space in Buddhism is nonobstruction and unconditioned. Space in physics is conditioned. There is also a kind of conditioned space in Buddhism, but again it is not the same. Conditioned space is holes and cavities.

Author: Malcolm
Date: Friday, June 23rd, 2017 at 3:41 AM
Title: Re: Indian Vajrayana
Content:

dzogchungpa said:
According to CTR:

Malcolm wrote:
Well, it really only had Hindus in it until they were converted to Buddhism through receiving the Kalacakra initiation and made into a single vajra family.

dzogchungpa said:
Times change. Apparently CTR once quipped that he had so many Jewish students that they constituted a new sect: the "Oy Vey" school of Buddhism.

Malcolm wrote:
Yes, Shambhala is now exclusively inhabited by Muslims.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:33 AM

Title: Re: Indian Vajrayana

Content:

Losal Samten said:

Any other views present in Shambhala that we know of or is that it?

dzogchungpa said:

According to CTR: The Shambhala vision does not distinguish a Buddhist from a Catholic, a Protestant, a Jew, a Moslem, a Hindu. That's why we call it the Shambhala kingdom. A kingdom should have lots of different spiritual disciplines in it.

Malcolm wrote:

Well, it really only had Hindus in it until they were converted to Buddhism through receiving the Kalacakra initiation and made into a single vajra family.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:23 AM

Title: The Red Pill

Content:

Unknown said:

It started with Sam Harris, moved on to Milo Yiannopoulos and almost led to full-scale Islamophobia. If it can happen to a lifelong liberal, it could happen to anyone

Malcolm wrote:

<https://www.theguardian.com/commentisfree/2016/nov/28/alt-right-online-poison-racist-bigot-sam-harris-milo-yiannopoulos-islamophobia>

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:06 AM

Title: Re: Indian Vajrayana

Content:

Losal Samten said:

Is this seen as definitive?

Malcolm wrote:

Meaning is it accepted as Buddhadharma? Yes.

Losal Samten said:

Any other views present in Shambhala that we know of or is that it?

Malcolm wrote:

That is it, AFAIK.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 2:51 AM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

There is a Saṃkhya of Shambhala.

Losal Samten said:

Is this seen as definitive?

Malcolm wrote:

Meaning is it accepted as Buddhadharma? Yes.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 2:16 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Malcolm wrote:

I guess what I am saying is that there is no original literature. There is no ur-text. There is no single canon and there never was. Buddhism has no GUT (Great Unified Teaching). Searching for one is an eminently Christian pastime.

Coëmgenu said:

And this is something that is readily acknowledged in EBT studies, in my experience, but only selectively so.

Proponents of EBTs and related scholastic ventures are very ready to point out that "schisms" in "Early Buddhism" do not follow the common mould the West expects from its Christian heritage: schisms over points of doctrine and doctrinal interpretation.

For context: almost all schisms in early Christian history are doctrinal schisms over the correct way to conceptualize the divine and human aspects of Jesus Christ. It began first with dehumanizing tendencies (Docetism, Eutychianism) which rejected Jesus Christ's humanity, and later heresies were produced from the opposite extreme: doubting the divinity of Jesus Christ and framing him as an "ascended master" or just a regular monotheistic prophet (Arianism, Psilanthropism, etc). These are all "conceptual" schisms, or schisms over Christology/Theology.

Instead we have schisms over Vinaya-adaption, monastic practice, and preservation of vinaya observance. It seems that having an "orthodoxy" ("one true teaching") was simply less of a concern. Serious wrong views, we can rest assured, would have been dealt with, but schisms in "Early Buddhism" do not occur over points of doctrine or even

points of interpretation of doctrine until a much later period.

Why then do we assume that there was indeed "one true teaching" that served as the ur-teaching for all Buddhisms, and why do we assume the Buddhisms produced by the alleged ur-teaching are necessarily inferior?

It seems the notion of an early Buddhism that does not "schism" over points of doctrine and an early Buddhism that has "one true teaching" are not readily compatible with one-another, unless one wants to argue that Buddhism stayed unschismated with "one teaching" for an extremely unlikely long time (which would contradict much historical evidence for sectarianism).

Malcolm wrote:

Devadatta is a perfect example of schism that happens during the life of the Buddha.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:53 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Malcolm wrote:

I guess what I am saying is that there is no original literature. There is no ur-text. There is no single canon and there never was. Buddhism has no GUT (Great Unified Teaching). Searching for one is an eminently Christian pastime.

At a recent translators conference, Jan Nattier gave an excellent talk about the fact that everything we have, Pali canon included, is a translation and that this process of translation began during the Buddha's time. There are no original texts, everything we have is a translation from another language.

Coëmgenu said:

Indeed, all earliest extant Buddhist literature, Buddhavaṇṇa included, comes from transmissions of Buddhavaṇṇa preserved along sectarian lines with particular interpretations and orthodoxies in mind.

That being said, there is also a smaller body of literature (sūtrāṇi & āgamāḥ) from within the "sectarian literature" (as Buddhist history in EBT studies, it seems, for better or worse, is marked by the notion of a older theoretical "Great Unified Teaching" stage of Buddhādharma-history, which becomes hidden under sectarian misinterpretations over time) which does display a certain amount of convergence that is not as apparent in certain other bodies of literature (such as different schools' Abhidharmāḥ).

I was discussing a similar matter to this, that is: how exactly we go about treating this body of apparent "EBTs", on SuttaCentral a while ago, and I hope I am not violating any forum policy of DharmaWheels by quoting something from over there that deals with some of the complicated "fuzzy edges" reconstructed EBT-based Dharma-orthodoxies may well have, contrary to public narratives about EBTs and "Early Buddhism": The EA

actually preserves some āgamāḥ which clearly expound Mahāyāna teachings, from EA 27.5:

聞如是：一時，佛在舍衛國祇樹給孤獨園。

Heard thus truly: one time, Buddha dwelt [at] Śrāvastī [in] Jetavana.

爾時，彌勒菩薩至如來所，頭面禮足，在一面坐。

At that-time, Maitreya Bodhisattva came [to the] Tathāgata's location, head facing [downward] bowing [from the] foot [i.e. prostrating or hiding his feet], [then] beside [the Buddha] [to] one side sat.

爾時，彌勒菩薩白世尊言：

At that-time, Maitreya Bodhisattva addressed [the] Bhagavān saying:

「菩薩摩訶薩成就幾法，而行檀波羅蜜，

"[Do] Bodhisattvāḥ Mahāsattvāḥ accomplish myriad dharmāḥ, and perform dānapāramitā,

具足六波羅蜜，疾成無上正真之道？」

possess [the] path [of] six pāramitāḥ, swiftly accomplish nothing higher correctly [and] truly[,] [the] path?

[The passage in question then goes on to explore the other five pāramitāḥ and have the Buddha agree with Maitreya Bodhisattva's questioning of if the Buddha approves of practice of the six pāramitāḥ (dāna, śīla, kṣānti, vīrya, dhyāna, & prajñāpāramitā) as a path to awakening.]

If we take āgamāḥ like this at face value, it implies that Mahāyāna and Bodhisattvayāna are far older than believed to be. However, there is essentially unanimous consensus among those informed concerning Buddhist textual criticism that āgamāḥ like the one I just quoted above (although there are other more problematic and less clear-cut cases, such as the āgama-parallel of the Paccayasutta) are Mahāyāna accruals, not original literature from the same layer as the rest of the āgama-material.

Because of this, there is a small deal of controversy within the EBT subcommunity of Buddhist textual criticism, as to if the āgamāḥ and nikāyā together constitute a coherent body of literature or if they are ultimately incoherent (i.e. sectarian) and cannot be used to reliably reconstruct a common Ur-tradition of "Early Buddhism".

A proponent of the alleged (partial, I am phrasing this far stronger than he would ever) incoherence between the āgamāḥ and the nikāyā is Ven Thích Minh Châu, his text The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya is a good text for exploring this presented perspective.

This perspective is disagreed with by proponent of what we could call "EBT coherency", namely our own Ven Sujato and Ven Brahmali, whose text I will now quote, namely, The Authenticity of Early Buddhist Texts, from page 84:

4.3.5 Claims of incoherence

Scholarship has not succeeded in finding consequential contradictions within the EBTs.

An important challenge to our contention that the EBTs are coherent comes from those who have argued that Buddhism contains fundamental teachings that are hard to reconcile. Probably the most important of these arguments is the claim that Buddhism, specifically the Buddhism of the Pali sources, gives contradictory accounts of the goal of the Buddhist practice, including contradictory accounts of the path of meditation that leads to these goals.

This is not the place to assess these claims in detail, but a few general remarks seem called for. A major problem with these claims, here exemplified by those of Griffiths, is that they often do not distinguish between EBT and non-EBT material. Griffiths says, "The canonical and commentarial literature will be treated here as a unity ... because the thrust of this paper is structural and philosophical rather than historical, and for such purposes differentiation between canon and commentary is of small importance."

This is assuming a point that needs to be proved. In the absence of such proof, it is not possible to ascertain the coherence of the EBTs, or the lack thereof, by relying on non-EBTs. The EBTs need to be considered on their own merits.

Another problem with Griffith's proposition is his reliance on a very limited number of texts from the EBTs. His main reference is to the Satipaṭṭhāna Sutta. However, in establishing any point about the EBTs one needs to consider the literature as a whole. It is our contention that the problems identified by Griffiths and others fall away once this is done.

This addresses an academic named Griffiths, whose work I cannot access, and does not specifically address Ven Thích Minh Châu's work.

Another proponent EBT coherency, Ven Āṇalayo, has however specifically addressed Ven Thích Minh Châu's work from a perspective informed by EBT coherency. His paper, in response to Ven Thích Minh Châu, is available freely online if one googles "The Chinese Madhyama-āgama and the Pāli Majjhima-Nikāya – In the Footsteps of Thich Minh Chau Āṇalayo".

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:46 AM

Title: Re: Indian Vajrayana

Content:

invisiblediamond said:

Also he mixes up Samkya with Vajrayana.

Malcolm wrote:

So does Kalacakra.

liuzg150181 said:

Referring to Jonang's Zhentong view?

Malcolm wrote:

No, referring to the contents of the Kalacakra itself. There is a Saṃkhya of Shambhala.

In Kalacakra, according to Tagtsang Lotsawa:

Consciousness [shes rig] is the partless solitary knower [jñā] who is an enjoyer, is neither a nature nor an evolute, only this is conscious, the others held to be without consciousnesses [bem po].

Luminosity, the primal nature of the mind, is said to be consciousness [shes rig, i.e., puruṣa]. As such, these phenomena of the body are said to exist in the manner prakṛti and puruṣa.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:38 AM

Title: Re: who's ngondro is it anyway

Content:

liuzg150181 said:

Apology for digging out a relatively old reply, but:

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is completely different. They are separate paths. The latter bypasses creation and completion stage completely.

liuzg150181 said:

Does that mean the latter is cig car approach?

Malcolm wrote:

No, it is not really a cig car approach.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:37 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

heart center

Losal Samten said:

As an aside, the SaṃkhyaYoga atman tattva is still considered as self-less as it's still part of the prakṛti, correct? Or does it have a special relationship to the puruṣa?

Malcolm wrote:

You mean the ahamkara, the I-making principle that grasps Prakriti has a self. Yes, it is not part of purusha at all. Purusha stands alone.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:11 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Coëmgenu said:

pre-sectarian Buddhism

Malcolm wrote:

Pre-sectarian Buddhism is a myth, just like the unicorn, often mentioned, never found.

There were factions in the Sangha right from the beginning.

Coëmgenu said:

Indeed, but rather than challenging the entire premise of a lot of peoples' worldviews (and unnecessarily, perhaps, affecting their faith in Buddhism, if the argumentation is severe enough and well-executed enough), I am just trying to point out that many EBTs already speak of a dharmakāya, and it is clear that it is not always just "the collection of the teachings".

Like I said earlier though, this essay is addressed to a predominantly non-Mahāyāna audience, so there will be some redundancies that wouldn't need mentioning to someone interested in and informed about what is reconstructable about the history of early Mahāyāna. I thought it might just interesting to have it here though anyways and as well, because I find that EBT-studies is so often used to point out anything not found in the Pāli Canon as "not an EBT", and any time that EBTs disagree, the Pāli or what "agrees most" with the Pāli is almost always given precedence (as evidenced by the SF hypothesis being used to edit Sarvāstivāda texts to conform with an "EBT orthodoxy"). This essay is mostly to challenge that tendency and to expose one particular misconception: that the dharmakāya is a Mahāyāna "innovation".

Malcolm wrote:

At a recent translators conference, Jan Nattier gave an excellent talk about the fact that everything we have, Pali canon included, is a translation and that this process of translation began during the Buddha's time. There are no original texts, everything we have is a translation from another language.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:06 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Guru yoga is a very specific practice with a very specific theory related to the vajra body

and the indestructible bindu.

rai said:

where could we find more about that theory? there is so much on Kyerim but on Guruyoga i don't know any sources, i mean about how and why it works etc. I have your book, is it somewhere there? thank you anybody? please :)

Malcolm wrote:

You have an indestructible bindu in your heart center. When you do guru yoga, and meditate on the guru in the heart, this causes the vāyu to enter the central channel and dissolve. That indestructible bindu is your rigpa.

M

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 11:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

Your willingness to use it so casually and easily

Malcolm wrote:

I did not use it casually and easily. I used it deliberately. I don't often call people bigots. But when they are being bigots, then it is proper to refer to them as such.

PuerAzelis said:

It is not "hysterical" to believe that this degradation of language itself, its descent into incoherence and double talk, is the primary issue.

Malcolm wrote:

In my opinion, you are getting worked up about nothing.

PuerAzelis said:

You may say this is the cart leading the horse, but I completely disagree. The moral "valence" (to use the psychologists' word) of language precedes its use. An assessment of utility precedes objective description. As such, if the utility of a certain language is squandered, whether or not it objectively describes anything becomes irrelevant.

Malcolm wrote:

Harris needs to be called out on his bigotry. Bigots have bigotry by definition.

PuerAzaelis said:

bigot |'bigət|

noun

a person who is intolerant toward those holding different opinions

Malcolm wrote:

Bill Maher is another bigot.

So is Trump. And so, apparently, are you since you are expressing extreme intolerance of our difference of opinion.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 11:00 PM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Coëmgenu said:

pre-sectarian Buddhism

Malcolm wrote:

Pre-sectarian Buddhism is a myth, just like the unicorn, often mentioned, never found.

There were factions in the Sangha right from the beginning.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:42 PM

Title: Re: Ju Mipham's Mode of Being

Content:

Nicholas Weeks said:

No glossary, so what are "Drala and Werma deities"?

Malcolm wrote:

These ancient Bonpo entities, pre-Buddhist. IN this context, it is related more to the Gesar cycle of practice composed by Mipham in general.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

With respect to FGM:

Female circumcision in the USA

Clitoridectomy and other circumcision-like operation on girls and women had a longer

career in United States, where doctors deplored Baker Brown's disgrace and The Medical Record defended him with the question "What now will be the chance for recovery for the poor epileptic female with a clitoris?" [11] There was also a vigorous attempt to apply the theories of Lewis Sayre – that many nervous diseases were caused by a tight or non-retractable foreskin – to women, and a number of doctors urged that girls also should have their clitoral hoods excised if there was any suspicion of adhesions of the accumulation of "secretions". In 1892 another defender of Brown (he was "almost on the right track"), Dr Robert Morris, went so far as to suggest that, since 80 per cent of American women suffered from preputial adhesions, all schoolgirls should be inspected to ensure that proper separation between prepuce and clitoris had occurred. He was apparently confident that most of the girls would require surgery, and added: "The separation of adhesive prepuces in young unmarried women should be done by female physicians anyway, and such physicians can be abundantly occupied with this sort of work". [12] It was a valiant effort to expand the market for medical services, and he must have been disappointed that his suggestions were not more widely taken up.

http://www.historyofcircumcision.net/index.php?option=com_content&task=category§ionid=13&id=76&Itemid=6

So it is not just a "Muslim" thing and predates Islam by millenia.

Unknown said:

The history of FGM is not well known but the practice dated back at least 2000 years. It is not known when or where the tradition of Female Genital Mutilation originated from. It was believed that it was practised in ancient Egypt as a sign of distinction amongst the aristocracy. Some believe it started during the slave trade when black slave women entered ancient Arab societies. Some believe FGM began with the arrival of Islam in some parts of sub-Saharan Africa. Some believe the practice developed independently among certain ethnic groups in sub-Saharan Africa as part of puberty rites. Overall, in the history, it was believed that FGM would ensure women's virginity and reduction in the female desire.

Many commentators believe that the practice evolved from earliest times in primitive communities that wished to establish control over the sexual behaviour of women. The Romans performed a technique involving slipping of rings through the labia majora of female slaves to prevent them from becoming pregnant and the Scoptsi sect in Russia performed FGM to ensure virginity.

The practice is supported by traditional beliefs, values and attitudes. In some communities it is valued as a rite of passage to womanhood. (for example in Kenya and Sierra Leone) Others value it as a means of preserving a girl's virginity until marriage, (for example in Sudan, Egypt, and Somalia) In most of these countries FGM is a pre-requisite to marriage and marriage is vital to a woman's social and economic survival. It is believed by some African women that if their daughters are not circumcised would not get husband. This (FGM) harmful tradition has been guided by taboos from generation by generation.

FGM is rooted in culture and some believe it is done for religious reasons, but it has not been confined to a particular culture or religion. FGM has neither been mentioned in the Quran nor Sunnah.

It has been highlighted that FGM was practised in the United Kingdom and United States by the Gynaecologists to cure women of so-called "female weakness" The practice of FGM continues within some communities in various form and even in the 20th century girls and women are still subjected to this harmful tradition.

Malcolm wrote:

http://www.fgmnationalgroup.org/historical_and_cultural.htm

Johnny Dangerous said:

You seem to be shifting the conversation from the "PC" state of discourse on the left, and making it into simply being against FGM and its supporters - not exactly a controversial position, i'm guessing we will all agree it's abhorrent.

PuerAzelis said:

So then it was a stupid example, never mind.

DGA said:

I think FGM specifically and the systematic abuse of children generally is a worthwhile discussion to have. Maybe it's worth a separate topic? One thing I have observed: with regard to FGM as it happens in some Islamic communities, the best advocates against it are typically the parents of children who have endured it and regret their own parents convincing them it was a good idea. It's the maternal grandmother you have to watch out for in these situations.

You throw a stick in the air it'll come down on someone calling you a bigot.

1. Stop throwing sticks like that. You could put someone's eye out.

2. I wonder why I don't have this problem. Do you really experience life that way? Does anyone else here? Am I failing to notice a chorus of chides? Or... alternatively... could it be that if you don't talk or act like a bigot to the best of your ability, you tend not to have this problem? That's a rhetorical question.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:00 PM

Title: Re: Indian Vajrayana

Content:

invisiblediamond said:

Also he mixes up Samkya with Vajrayana.

Malcolm wrote:

So does Kalacakra.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:48 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzaelis said:

And this is also dangerous. Because the inheritors of the language you just created will misuse it - perhaps against you.

Malcolm wrote:

You're being a little hysterical here. Our little discussion over whether Harris is a bigot (my opinion) or a righteous crusader for Western Liberal Values (michaelb's opinion) against the terrors of Wahhabism has little affect in the world. It merely shows that Buddhists have strong differences of opinion over the question of the intrinsic evil of Islam as an entity, divorced from its monotheistic ideology held in common with Christianity and Judaism. Arguably, Christianity is the most pernicious and aggressive religious movement in history, and continues to be so.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:42 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The cause of terrorism from Muslim countries is Western economic imperialism.

Karma_Yeshe said:

If this were the case, then why are so many Muslims in Arabia victims of terrorism from Muslims?

Malcolm wrote:

Because the US and its allies have completely disrupted the major economies of this area, that should be obvious.

What is less obvious is the role climate change is playing in these conflicts. For example, the riots in Syria that led to the civil war were sparked by drought.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:39 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Muslims became radicalized when Western powers started attacking Muslims. Muslims

did not start attacking the West.

[...]

The cause of terrorism from Muslim countries is Western economic imperialism. Harris does not understand, or refuses to understand the real causes of violence that is coming against the West from the Muslim world. And even here, that violence is minimal, compared to the violence that competing factions fighting resource wars against each other in the Middle East, etc. are inflicting upon one another.

michaelb said:

Absolute nonsense. Muslims became "radicalised" in the wake of the fall of the ottoman empire. The ottoman empire was every bit as aggressive and expansionist as its western counterparts and launched attacks against the west and against western interests - anything from the Barbary corsairs, armenian genocide, to the continued occupation and illegal settlement building on Cyprus.

Malcolm wrote:

The Ottoman Empire perished a century ago. Were they expansionist? Yes. Was it for religious reasons? Largely not. Was it moribund and in decline for the last 100 of its rule? Definitely. Was the Ottoman Empire allied with any Western countries? Yes, France, for example, was a major ally of the Ottoman Empire.

michaelb said:

I see your perverse attempt to portray sunni jihadist violence against non-sunni people in the west as a response to "economic imperialism", but sunni jihadist violence against non-sunni people in other countries (Buddhists in SE Asia, Animists in S Sudan, Christians in Pakistan, etc.) as "resource wars."

Malcolm wrote:

All wars are resource wars.

michaelb said:

In fact, we know what the jihadists want and why they do what they are doing, because they tell us so. Now, the global sunni islamist movement has momentum and, no matter how much you and chomsky like to beat yourselves up over the evils of western imperialism, it won't stop them.

Malcolm wrote:

It does not really have that much momentum. And I am not beating myself up over Western Imperialism. I am observing that Western Imperialism caused this mess. That said, I would rather have US Imperialism than Russian, Chinese, or Saudi Imperialism. Just because I correctly identify the mistakes the West has made does not bear the correlation that I think the West should give up its armies and go home. But I do think we have a responsibility to understand the failures of our foreign policies. After all, most of this mess is Britain's fault, when you get right down to it. Followed up with American naivety in the postwar period.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:26 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The cause of terrorism from Muslim countries is Western economic imperialism.

PuerAzelis said:

Naturally. Well thank goodness Noam Chomsky isn't a bigot or anything like that. Like Sam Harris is a bigot. Thanks for clearing that up.

Malcolm wrote:

Harris' point of view is rooted in bigotry because it does not address the real issues and relies on scapegoats.

PuerAzelis said:

Ah. Thank you for the reminder about irony. I was wondering when we were going to get to the irony.

Malcolm wrote:

Correct, Chomsky is not a bigot.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 9:37 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The difference between what I am saying and what Harris says is that I am saying is that monotheism itself is the problem, not any of its particular expressions.

aflatun said:

Well that's news to me. Last I checked the problem was good old hatred, greed, and delusion.

Malcolm wrote:

[/quote]

The Buddha was fairly clear that some views are more pernicious than others.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 9:33 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:
PuerAzelis said:
PC police.

Malcolm wrote:
Red herring of all red herrings.

The problem with Harris is that he blames Muslims for not being sufficiently Western and liberal. This is why I think he is a bigot. He targets Islam, and Muslims for special venom in his writing, etc. This is amazingly clear evidence of his bigotry:

4. It is perfectly possible—and increasingly necessary—to speak about the ideological roots of Islamism and jihadism, and even about the unique need for reform within mainstream Islam itself, without lapsing into bigotry or disregarding the suffering of refugees. Indeed, when one understands the problem for what it is, one realizes that secular Muslims, liberal Muslims, and former Muslims are among the most desirable allies to have in the West—and, indeed, such people are the primary victims of Islamist intolerance and jihadist terror in Muslim-majority countries. Muslims became radicalized when Western powers started attacking Muslims. Muslims did not start attacking the West.

He continues to talk about "reform within mainstream Islam itself," while having zero expertise in Islam, being completely ignorant of its history, tradition, language, and doctrines.

He then says:

6. The next acts of jihadist terrorism to take place on American soil will most likely be met with terrifyingly blunt (and even illegal) countermeasures by the Trump administration. If all that liberals can do in response is continue to lie about the causes of terrorism and lock arms with Islamists, we have some very rough times ahead. The cause of terrorism from Muslim countries is Western economic imperialism. Harris does not understand, or refuses to understand the real causes of violence that is coming against the West from the Muslim world. And even here, that violence is minimal, compared to the violence that competing factions fighting resource wars against each other in the Middle East, etc. are inflicting upon one another. Harris' point of view is rooted in bigotry because it does not address the real issues and relies on scapegoats.

My intellectual distaste for monotheism as a socio-religious-economic system is distinct from my lack of sympathy for Harris' politics of scapegoating.

Author: Malcolm
Date: Thursday, June 22nd, 2017 at 6:31 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
Malcolm wrote:

I think that you are not properly distinguishing the power differential between ourselves, and those who live in muslim nations, most of which are second and third world nations.

For example, if a white person is biased against black people, this is a more powerful kind of bias than one group of black people having bias against another, for example, the frequent bias black people raised in American express against black people raised elsewhere, and vice versa.

One can expect bias against Muslims from Jeff Sessions. The fact that Harris so shamelessly promotes his bias against Islam is nothing short of appalling.

PuerAzelis said:

Oh, for the Namdrol of old.

I suspect it is extremely aggravating for people (such as Sam Harris) to have their words proof-texted. But, well, c'est la vie, once that mud starts flying, things tend to spiral out of control. Hell, before you know it, you're living in some place called Moscow in 1934 and there's no court of appeal and that court officer with the jackboots and revolver is making you nervous.

But I forget myself. One man's bigotry is another man's subtle postmodernist critique. As we all know. Since we are all enlightened post-enlightenment whatever-we-ares-based-upon-our-present-whim. Indeed, one man's bigotry may be another man's championing of the downtrodden and the oppressed, who all, I have no doubt, would unhesitatingly appreciate all of his sentiments without question. And if they did question these sentiments, well, no need to take the noble savages at their word. They are oppressed, therefore delusional, so our words can be safely uttered in order to liberate them, after all. As long as you are preaching to the correct choir. Or talking about the perfectly appropriate topic, "power differential", as opposed to, I dunno, cultures, or books, or ideologies, or belief-systems or ... well whatever topic it is that makes your points valid and the other man's invalid.

Malcolm wrote:

Different day, different point. You will note that I do not spare Christianity nor Judaism from the charge that they are religions essentially founded on the basis of culture wars and ethnic cleansing.

What we are witnessing now is a fundamentally Christian exercise of power over the Muslim world. Terrorism against Western populations is a direct consequence of US wars of aggression the Middle East, and the failure of an anti-Communist foreign policy that made crucial policy errors in the 50's, not limited to the CIA's replacement of Mosedeq with the Pahlavi family in Iran.

I fully understand the anxiety of Europeans who are fearful. I also think that the Harris response, i.e., to try and blame Muslim terrorist behavior on books absurd.

The difference between what I am saying and what Harris says is that I am saying is that

monotheism itself is the problem, not any of its particular expressions.

I am not apologizing for Islam, I saying that Harris is a bigot who has problems with Muslims based on their belonging to a religion. For example he claims:

"While the other major world religions have been fertile sources of intolerance, it is clear that the doctrine of Islam poses unique problems for the emergence of a global civilization...The only future devout Muslims can envisage—as Muslims—is one in which all infidels have been converted to Islam, politically subjugated, or killed."

This statement is such absolute bullshit coming from a person who lives among Fundie Christians in the US. His laughable defense of the Second Iraq war is equally pathetic.

He summarizes, "It is not at all clear how we should proceed in our dialogue with the Muslim world." Yes, it is not at all clear when one engages in dehumanizing and humiliating others based on what you imagine they believe.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 5:15 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Just to be clear: I am not being contrary, just trying to flesh out the subject. I am trying to understand here. The reality is that I am quite thick at times:

I feel that the problem with this (having the text that explains the signs) is that one then does a practice, with a specific goal in sight, which may not be the actual goal of the practice.

For example: If one is doing Guru Yoga (let's say) expecting certain signs (outcomes) wouldn't it be possible they would lose sight of the actual aim of the practice? Or are the signs a guarantee that the aim of the practice has been achieved? Somehow though I could see that knowing what to expect may actually take you further away from the outcome... Like when you know what the "effects" of each jhana are BEFORE engaging in practice and you aim for the effects... Do you get what I am asking?

Malcolm wrote:

I do, and you cannot fake the kinds of signs talked about in the texts. You can lie about them to others, but you cannot lie to yourself about them. For example, Virupa had some nightmares, or what he thought were nightmares. But Nairatmya explained to him these were signs of the winds doing this thing and that in his body as a result of doing the Yogini completion stage.

The signs don't guarantee anything other than that you are generating "heat."

florin said:

So violent dreams can sometime have a positive meaning ? Like things are progressing and moving in the right direction ?

Malcolm wrote:

Quite often. For example, negative dreams are often understood to be positive signs. If you dream your guru dies, this is a very good dream.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 3:59 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

You just need a text that explains what the signs are.

Grigoris said:

Just to be clear: I am not being contrary, just trying to flesh out the subject. I am trying to understand here. The reality is that I am quite thick at times:

I feel that the problem with this (having the text that explains the signs) is that one then does a practice, with a specific goal in sight , which may not be the actual goal of the practice.

For example: If one is doing Guru Yoga (let's say) expecting certain signs (outcomes) wouldn't it be possible they would lose sight of the actual aim of the practice? Or are the signs a guarantee that the aim of the practice has been achieved? Somehow though I could see that knowing what to expect may actually take you further away from the outcome... Like when you know what the "effects" of each jhana are BEFORE engaging in practice and you aim for the effects... Do you get what I am asking?

Malcolm wrote:

I do, and you cannot fake the kinds of signs talked about in the texts. You can lie about them to others, but you cannot lie to yourself about them. For example, Virupa had some nightmares, or what he thought were nightmares. But Nairatmya explained to him these were signs of the winds doing this thing and that in his body as a result of doing the Yogini completion stage.

The signs don't guarantee anything other than that you are generating "heat."

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 3:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzaelis said:

And so am I and so are you and so are all the Sunnis and Shiites themselves. So who gets to draw where the line should be. rhizzone? Who died and appointed them the dictatorship of the proletariat?

Malcolm wrote:

So you are defending bigotry against Muslims on the principle that one group of Muslims hates another? Wow.

PuerAzaelis said:

So from your own statement that there is a continuum of bigotry you conclude that someone who agrees with that, and points out that there are certain people who are themselves Muslim but who hate other Muslims, is "defending bigotry"? Wow.

Malcolm wrote:

I think that you are not properly distinguishing the power differential between ourselves, and those who live in muslim nations, most of which are second and third world nations.

For example, if a white person is biased against black people, this is a more powerful kind of bias than one group of black people having bias against another, for example, the frequent bias black people raised in American express against black people raised elsewhere, and vice versa.

One can expect bias against Muslims from Jeff Sessions. The fact that Harris so shamelessly promotes his bias against Islam is nothing short of appalling.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 2:53 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

michaelb said:

A puerile hatchet job that has no business being posted on a Dharma forum.

Malcolm wrote:

So then you are basically stating the author's claims are themselves false.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 2:51 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Sessions and Harris just shades in a continuum of bigotry against Muslims.

PuerAzelis said:

And so am I and so are you and so are all the Sunnis and Shiites themselves. So who gets to draw where the line should be. rhizzone? Who died and appointed them the dictatorship of the proletariat?

Malcolm wrote:

So you are defending bigotry against Muslims on the principle that one group of Muslims hates another? Wow.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 1:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

No, I would say it was his irrational bias towards Muslims. Being a lightweight isn't a sin.

PuerAzelis said:

Fine. But he hasn't exactly limited his biases. The Southern Baptist Convention and the Anti-Defamation League aren't exactly his groupies either.

This is why I have such a visceral reaction to a character assassination of someone who is basically an equal opportunity sh**t-thrower.

I mean good bloody God if the bloody rhizzone is seriously throwing Sam bloody Harris of all people into the same cesspool as (say) Jeff Sessions (who apparently btw just got a 60-year-old woman arrested simply because she laughed out loud at his recent testimony) ... this kind of approach is what is left of revolutionary socialism? Seriously, that's the conversation we need to have. Sam Harris is a legit target. I mean, are you kidding? That's really the position, we need less of that kind of person, not more?

Nothing to do with OP obviously ... I read "Waking Up". It was an definitely, absolutely, incredibly, utterly, completely, truly... lightweight book. I preferred The Power of Now.

Malcolm wrote:

Sessions and Harris just shades in a continuum of bigotry against Muslims.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 1:19 AM

Title: Re: who's ngondro is it anyway

Content:

Mantrik said:

it ends up becoming the 'Greg and Malcolm Show'.]

Malcolm wrote:

Fine, I will cede the floor to Greg since it is so boring for you.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:54 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

You yourself admit that signs are not so easy to recognise (shiiiiiiiit, not even the Mahasiddha Virupa could recognise them),

Malcolm wrote:

He wasn't a mahasiddhi, or even a siddhi then. He was an ordinary person just like you or I, and as I explained, had not received the instructions on how to recognize the signs of accomplishment.

Grigoris said:

so if you use them as a guide... Numbers and time are also imperfect since signs can manifest well before the completion of the counting or time period (as you stated earlier).

Malcolm wrote:

Yes, this is why signs are the best indication, all texts agree on this point.

Grigoris said:

Or, if one is anal retentive about the measuring and cuts off the practice before signs manifest, then one may be selling themselves short (maybe even by a few days or a few hundred repetitions).

Malcolm wrote:

This is why signs are the best indicator. You practice until you have them. Then numbers and time don't matter.

Grigoris said:

I guess that is why it is important to have a teacher (or a more experienced practitioner) oversee the process.

Malcolm wrote:

You just need a text that explains what the signs are.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:
cky said:
... its a pretty decent book ...

PuerAzaelis said:
As far as I can tell Sam Harris' only sin is that he is a lightweight.

Malcolm wrote:
No, I would say it was his irrational bias towards Muslims. Being a lightweight isn't a sin.

Author: Malcolm
Date: Thursday, June 22nd, 2017 at 12:42 AM
Title: Re: who's ngondro is it anyway
Content:
Grigoris said:
If you think that my goal in this discussion, or any other, is just to oppose you, then you are sadly mistaken.

Malcolm wrote:
I was just pointing out that your responses are habitually contrarian.

Grigoris said:
No they are not! I think you are reading something into them which is not actually there.

Malcolm wrote:
Whatevs

Author: Malcolm
Date: Thursday, June 22nd, 2017 at 12:41 AM
Title: Re: who's ngondro is it anyway
Content:
Grigoris said:
By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time and energy wandering around in circles.

Malcolm wrote:
Numbers, time, or signs. The latter is best.

Mantrik said:
Tut tut... 'Former' and 'latter' are used when there are two alternatives. For more than two, use 'first' and 'last'.

We dun things gooder when I were a profeshnal writer.

.

Malcolm wrote:

Really, you are actually twitting me on grammar?

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:35 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

It seems to me that no matter how you measure your progress, it can become a source of obstacles.

Malcolm wrote:

I say white, you say black. I say black, you say white.

Grigoris said:

If you think that my goal in this discussion, or any other, is just to oppose you, then you are sadly mistaken.

Malcolm wrote:

I was just pointing out that your responses are habitually contrarian.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:19 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Personal experience indicates to me that signs are better, and that they often come before one has done a complete number or time.

Grigoris said:

It seems to me that no matter how you measure your progress, it can become a source of obstacles.

Malcolm wrote:

I say white, you say black. I say black, you say white.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:14 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

I am just a delicate teacup, but I think I get the argument here ... Extremely well regarded social critic Ben Afflek says that Sam Harris says naughty things about Muslims, therefore Sam Harris is an imperialist crusader, therefore Sam Harris is bad and stupid.

Have I got that, roughly?

boda said:

More specifically, the article agrees with Afflek's characterization of Harris's views of regarding Muslims as "racist." I didn't know Muslims were a race. Learn something new everyday.

Malcolm wrote:

Hatred for Muslims is often racist in character, since what people are reacting to is ethnicity, not religion. Muslims are, by and large, not white people. Religion is just used as an excuse. For example, look at the way Catholics were treated in the US. Irish, Germans, and Italians were all represented with characteristics that were at best subhuman in the press of the day. Most of the so called "anarchists" who were tried in US courts were from Catholic countries, Sacco and Vanzetti being just one famous example of Catholics being tried and convicted of crimes in which they had no involvement.

However, perhaps "racist" is the wrong word for Harris. I would settle for "bigot."

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 11:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

He must have accumulated an incredible amount of merit in past lives to have access to so much wealth and leisure and to connect with a great master like TUR, don't you think?

Malcolm wrote:

People waste their precious human birth in the most amazing ways. And I don't mean connecting with TUR.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 11:28 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time

and energy wandering around in circles.

Malcolm wrote:

Numbers, time, or signs. The latter is best.

Grigoris said:

They are not mutually exclusive. One can achieve the signs within the numbers or time. Sometimes signs may not manifest during the specific practice though, do you believe maintaining the practice is a good idea in that case or would it be better to move on and (possibly) gain the signs later, possibly during another practice?

Was it Maitripa that got sick of accumulating without experiencing signs, and so threw his mala into the latrine in frustration and then...?

Malcolm wrote:

Virupa. However, Virupa had many signs, but since he never received the intimate instructions connected with Vajrayogini from his gurus, he did not properly understand the signs he was having, and interpreted them as bad omens and signs of failure. Thus he became despondent, tossed his mala in the toilet, which led to his dream of Nairatmya, and his subsequent meeting with her in human form. She then sorted him out, and he achieved six bhumis in six days as a result of her teachings.

Personal experience indicates to me that signs are better, and that they often come before one has done a complete number or time. For me the worst practice was mandala, and it was the practice in which I had the best signs. Then the rest of my retreat was a breeze.

The Sakya approach to Ngondro has always been much less number oriented anyway — classically it was based on time periods, one month of this, then that, etc.. The number trip is a rather modern thing for Sakyapas. I did follow it, actually, but in retrospect, I would have done things a little differently. In any case, no matter, I finished my retreat. Another thing, the signs I had from mandala I did not recognize at the time as being specific to mandala, etc. But later on, some years later, I read a commentary that specified the signs of each of the ngondro practices and I can report that I had those experiences.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 10:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

smcj said:

The article makes a big deal out of his trust fund financial status from his "Hollywood parents". His dad was a soap opera actor. That's small potatoes.

Malcolm wrote:

I think the dead salmon and claim to be a neuroscientist is more the issue here...

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 10:02 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time and energy wandering around in circles.

Malcolm wrote:

Numbers, time, or signs. The latter is best.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 9:21 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 8:59 PM

Title: Re: Do we have free will?

Content:

pael said:

Do we have free will?

Malcolm wrote:

Does not apply in Buddhadharma. The question only applies in theistic traditions.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 3:41 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is

completely different. They are separate paths. The latter bypasses creation and completion stage completely.

anjali said:

Is "bypass" the best choice of wording here?

Malcolm wrote:

Bypass is apt.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 3:24 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Since we live in Kali Yuga, if it says 100, you now have to do 400.

tomamundsen said:

No, people need to do however many their guru tells them...

Malcolm wrote:

I think you rather missed the point.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 2:39 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Yes, śamatha and vipaśyāna are not guru yoga. Nor is practicing the six perfections, nor do any of the three lower tantras have guru yoga. Guru yoga exists only in highest yoga tantra on up.

Meditating on the guru is held to be more effective than yidam practices, and so on.

Grigoris said:

Yes, but I want to go to my original point, which you did not answer too: If the Yidam and the Guru are seen as inseparable, then surely the one practice is as effective as the other?

Malcolm wrote:

What I am saying is that the guru is the ultimate yidam which is peerless and beyond compare.

Grigoris said:

If the Six Perfections are seen as the qualities of the perfect teacher, etc... Surely it is more a matter of view then it is a matter of specific practices?

Malcolm wrote:

There is no guru yoga in common Mahāyāna.

Grigoris said:

If the Guru is the source of all blessing (and no doubt the Guru is), then wouldn't any teaching bestowed by the Guru (including the "lowly" practices of śamatha and vipaśyāna) be on par with a "formal" Guru Yoga?

Malcolm wrote:

Why would they be? Guru yoga is a very specific practice with a very specific theory related to the vajra body and the indestructible bindu.

Grigoris said:

With the right view wouldn't all teachings be a Guru Yoga since the Guru is the source of those teachings?

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is completely different. They are separate paths. The latter bypasses creation and completion stage completely.

In Nyingma they have many practices related to Guru Rinpoche. For example, in Dudjom Tersar it is common to practice Drollo as the Guru, Kilaya as the Yidam, and Troma as the Dakini, for blessings, siddhis, and activities respectively.

In Konchok Chidu, we have the outer, inner, and secret guru, Pema Obar, Guru Dragpo, and Simhamukha as guru deva and dakini.

But in the end, it is the practice of guru yoga that is most important in all schools. All a Nyingma practitioner really needs is Shower of Blessings by Mipham, or something similar.

The long Dudjom Tersar Ngondro states that it itself is enough, and that there is no need to do other creation or completion stage practices. Taking this as a basis, then one is given teachings on the three spaces and the text on rushan, and thogal.

But since people's karma is different, there are many practices of the three roots for people of various dispositions and karmas.

M

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 2:09 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Grigoris said:

What I am asking is: if practiced properly, is there a practice/path that is not guru yoga?

Malcolm wrote:

Yes, śamatha and vipaśyāna are not guru yoga. Nor is practicing the six perfections, nor do any of the three lower tantras have guru yoga. Guru yoga exists only in highest yoga tantra on up.

Meditating on the guru is held to be more effective than yidam practices, and so on.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 12:17 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

Also, I don't know much German, and I know even less about Heidegger so I can't really answer questions relating to this term, at least, not yet.

Malcolm wrote:

So it is even worse, we have an absurd neologism based upon a questionable translation of a German word because someone is infatuated with Heidegger and Guenther.

Basically, Heidegger was the worst thing that ever happened to Dzogchen.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 12:00 AM

Title: Re: who's ngondro is it anyway

Content:

Matylda said:

Anyway I wonder if in fact there is no some remote origin of Tibetan ngondro in India... somehow Tibetan masters had to come to conclusion with ngondro, and probably it was not out of the blue.

Malcolm wrote:

Indian ngondro consisted primarily of Vajrasattva, Mandala offerings and supplications to the guru. Refuge and Bodhicitta were added by Tibetans, as far as I can tell.

dzogchungpa said:

Was it typically numbers-based, i.e. you have to do (at least) a certain amount of each practice, and basically a prerequisite?

Malcolm wrote:

As far as I know, it was signs based. You did each practice until you have a sign. In SMS level 2 and beyond, it is all signs based, AFAIK.

The number thing comes from lower tantra. Since we live in Kali Yuga, if it says 100, you now have to do 400.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 11:50 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

Um, for the record, I am not a fan of Guenther's stuff either. I just thought "absurd neologisms" was a bit too flip.

Malcolm wrote:

I said it, and I am sticking too it: "ground-presencing" is an absurd neologism. Incidentally, anwesen is also a noun in German meaning "property." Sure you didn't mean "anwesend," adj. "present?"

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 11:19 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Grigoris said:

You won't see me disagreeing. But why define guru yoga so narrowly?

Malcolm wrote:

I haven't defined it narrowly. I have defined it as the most important of all practices. The guru is the Buddha, the guru is the Dharma, likewise the guru is the Sangha, the guru is Śrī Heruka,

the guru creates everything.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 10:07 PM

Title: Re: who's ngondro is it anyway

Content:

Matylda said:

Anyway I wonder if in fact there is no some remote origin of Tibetan ngondro in India... somehow Tibetan masters had to come to conclusion with ngondro, and probably it was not out of the blue.

Malcolm wrote:

Indian ngondro consisted primarily of Vajrasattva, Mandala offerings and supplications to the guru. Refuge and Bodhicitta were added by Tibetans, as far as I can tell.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 10:04 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

It is better that someone recall the guru for an instant than meditate one hundred thousand deities for ten million years.

— The Great Array Tantra

Grigoris said:

Sure, but if one sees the unity of guru, deva and dakini... Well... Killing three birds with one stone, really.

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 9:46 PM

Title: Re: who's ngondro is it anyway

Content:

Anonymous X said:

In Japan, as Matylda points out, the Shingon also incorporate this, but the influence in Shingon is derived from Tibet, not Japanese culture.

Malcolm wrote:

No, Japanese Shingon does not depend on Tibetan Buddhism at all for anything. It is a

completely independent stream of Vajrayāna.

Anonymous X said:

Thanks for the correction. I had always assumed it came to Japan via China and Tibet.

Malcolm wrote:

No, India --> China --> Japan.

Shingon is a little older than the Vajrayāna that went to Tibet.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 9:41 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Guru yoga isn't a preliminary. It is the main practice, far more important than any deity yoga.

Grigoris said:

I didn't say it is a preliminary practice, I said it is normally part of the preliminaries. And, excuse me if I am wrong, but isn't one meant to see the guru as the deity? As the protector? As the... So I fail to see why you would delineate between Guru Yoga practice and Yidam practice...

Malcolm wrote:

It is better that someone recall the guru for an instant than meditate one hundred thousand deities for ten million years.

— The Great Array Tantra

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 8:49 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

In this case I believe 'presencing' originally comes from English translations of Heidegger's 'anwesen'.

Malcolm wrote:

Even worse. There is no use in mixing up Dzogchen language with the jargon of Western Philosophers.

Lingpupa said:

I agree with my whole heart!

But I reply because, although it is quite a few years since I read any significant amount of Guenther's work, I recall that one of the great difficulties was that he threw terminology from the phenomenological/existentialist tradition exemplified by Heidegger into his translations without explanation, almost as if to imply that the terminology had a clear, obvious, and usable meaning, or as if to imply that it was necessary to have studied that continental philosophical thinking before being able to engage properly with Buddhism. Perhaps, in this case, he did explain it, but I would be surprised.

Malcolm wrote:

Guenther's works cannot be taken seriously as studies of Dzogchen texts. Despite his obvious kindness to the tradition and number of people like Steve Goodman and Jim Valby whom he encouraged to study it, his books are not about Dzogchen. They are about mapping Western philosophy onto a non-Western tradition. I predict Guenther studies will become a thing someday.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 8:43 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

The fact that all teachers give preliminary practices/exercises, of one type or another, is rather more telling than the opinions of internet experts.

To me, if anything, it underlines the extreme need for the guru yoga practice (which is normally part of the preliminaries for any serious Vajrayana practice).

Malcolm wrote:

Guru yoga isn't a preliminary. It is the main practice, far more important than any deity yoga.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 8:42 PM

Title: Re: who's ngondro is it anyway

Content:

Anonymous X said:

In Japan, as Matyida points out, the Shingon also incorporate this, but the influence in Shingon is derived from Tibet, not Japanese culture.

Malcolm wrote:

No, Japanese Shingon does not depend on Tibetan Buddhism at all for anything. It is a completely independent stream of Vajrayāna.

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 10:36 AM
Title: Re: who's ngondro is it anyway
Content:
Arnoud said:
What is Dharma?

Malcolm wrote:
Knowledge of your own state.

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 8:08 AM
Title: Re: who's ngondro is it anyway
Content:
Malcolm wrote:
Practicing Ngondro is nice, but practicing Dharma is better.

TaTa said:
Well i guess this could be apply to other practices scenarios and i agree

Malcolm wrote:
Indeed, practicing Dzogchen is nice, but practicing Dharma is better.

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 6:32 AM
Title: Re: who's ngondro is it anyway
Content:
Johnny Dangerous said:
So to my mind part of the issue is the assumption that ngondro is something everyone should be doing in the first place, not just in how it's done. I mean ultimately we listen to our teachers of course...

Malcolm wrote:
There are ngondros and then there are ngondros, for example, in Dzogchen, the Dzogchen preliminaries are indispensable. But prostrations, recitations of refuge verses and bodhicitta verses, etc., these are all dispensable in Dzogchen.

That said, I did a full ngondro, and it didn't hurt me none.

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 6:29 AM
Title: Re: who's ngondro is it anyway
Content:
Johnny Dangerous said:

I wonder how much of the argument is people ending up in the wrong place, especially after having been told that they should follow the "correct" approach, when in fact there does not appear to be such an animal.

dzogchungpa said:

It seems to me that very few people have the chance to get any truly personalized advice, based on real familiarity with their condition, so what you describe is probably quite common.

Malcolm wrote:

This is in part due to a somewhat corporate approach in Vajradhātu, that spread widely. I know people who did seminary in the '80s who still have not completed their ngondro, and thus never went any further in that system.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 4:39 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Practicing Ngondro is nice, but practicing Dharma is better.

conebeckham said:

LOL, as if the two are always mutually exclusive.

Malcolm wrote:

Well, I see a lot of people practicing Ngondro who don't seem to practice Dharma at all. On the other hand, I see a lot of people who never practice Ngondro who seem to have the Dharma in their hearts. Hence my observation.

Happy Dakini day, incidentally.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 4:28 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Practicing Ngondro is nice, but practicing Dharma is better.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 12:54 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

In this case I believe 'presencing' originally comes from English translations of Heidegger's 'anwesen'.

Malcolm wrote:

Even worse. There is no use in mixing up Dzogchen language with the jargon of Western Philosophers.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 12:20 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

We all experience "instant presence" all the time. The reason we have no confidence in this is that we have not been clearly introduced to it. When one is clearly introduced to it, the words do not matter very much.

Anonymous X said:

I disagree with you that all of us experience 'instant presence' all the time. It is like saying we are already enlightened, but you just don't know it. On some level, it may be true, but on a practical level, an aware level, the experience of 'instant presence' is unforgettable and not limited to Dzogchen lineage.

Malcolm wrote:

We all experience moments of unfabricated consciousness at all times, but those moments are contaminated by cognitions. This is what is known in Dzogchen parlance as "unripened rigpa."

Unless our experience is confirmed by an experienced teacher, we, on our own, have no way of validating whether what we think we are experiencing is conceptual blather or moments of unfabricated consciousness.

As far as other lineages go, I don't practice them and I cannot comment on people's experience.

Author: Malcolm

Date: Monday, June 19th, 2017 at 11:42 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Rongzom Pandita stated that the words of Dzogchen are very simple, but their meaning is profound. It seems the hardest task in the world for Dzogchen translators to put these texts into simple language. Much of this is Herbert Guenther's fault. Thus we wind up with absurd neologisms like "ground-presencing" which mean absolutely nothing in

English.

dzogchungpa said:

Well, I'm not sure what you mean by 'absurd' here but if you leave terms untranslated they are essentially neologisms that mean nothing in English so I don't see really see what your objection is.

Malcolm wrote:

My objection is to absurd neologisms, not to neologisms in general. No one knows what "ground-presencing" means since it is not English at all. "Presence" is a noun. There is no verb "to presence" in English.

By contrast, a few simple Buddhist technical terms kept in Sanskrit (and a couple in Tibetan such as khregs chod and thod rgal) will keep translations much cleaner and neater.

Author: Malcolm

Date: Monday, June 19th, 2017 at 9:43 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

Correct me if I'm wrong, but it would stand to reason that the actual experience of instant presence would be apparent to anyone who has had it. The problem might arise if that person described it in a way to someone else who used a different word or phrase to describe the same thing. Add a third person using yet another word or phrase and it becomes confusing to a listener who has not had it and it could be perplexing to someone who has had it, too.

Malcolm wrote:

We all experience "instant presence" all the time. The reason we have no confidence in this is that we have not been clearly introduced to it. When one is clearly introduced to it, the words do not matter very much.

Rongzom Pandita stated that the words of Dzogchen are very simple, but their meaning is profound. It seems the hardest task in the world for Dzogchen translators to put these texts into simple language. Much of this is Herbert Guenther's fault. Thus we wind up with absurd neologisms like "ground-presencing" which mean absolutely nothing in English.

Author: Malcolm

Date: Monday, June 19th, 2017 at 9:36 PM

Title: Re: Lamas willing to teach from afar?

Content:

okay said:

Thanks so much, I'll check it out. Do you maybe know if there's also a way to ask personal practice questions?

Malcolm wrote:

Rinpoche answers all emails from all students. Though maybe not right now, since he had recently a very bad bout with arthritis that has probably made that not as possible.

M

Author: Malcolm

Date: Monday, June 19th, 2017 at 12:23 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

You make good points about the words. I would think that among the Tibetans, they would arrive at a word or phrase that most teachers could agree describes a term like rigpa.

Malcolm wrote:

Actually, these definitions are quite clearly made in Tibetan texts.

All that remains is for Westerners to stop conditioning Tibetan Lamas with mistranslations from their own naive misunderstandings of Dzogchen texts so that we can have good reliable translations of them based on native definitions of words. For example, with respect to the term dhātu, the actual Tibetan explanation is that a dhātu (dbyings) is a 'byung gnas," a source, hearkening back to the original Sanskrit meaning of dhātu as a "mine."

We must keep in mind that some of the most influential Dzogchen translations were made at a time when not only did the translators not understand Tibetan very well, let alone Dzogchen, but that the Tibetan Lamas involved knew almost no English.

This is not to fault anyone, but merely to point out that Dzogchen translation is still in its infancy. But when one talks about translations, people get all mad because they invest a lot in what they thought they understood through translations they like.

Author: Malcolm

Date: Monday, June 19th, 2017 at 12:17 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

What is ChNN's choice of translation now?

Malcolm wrote:

He gives two glosses, depending on context. One is "instant presence." This is more in reference to the state discovered in direct introduction.

The second is "knowledge of your primordial state [ye thog gzhi]." This is more global use of the term, when the term rigpa is used for the actual essence of Dzogchen.

His translators just generally phoneticize the term as rigpa these days, or use instant presence with rigpa in brackets. And his translators also understand that rang rig is not "self-knowing," but rather "one's knowledge."

Author: Malcolm

Date: Sunday, June 18th, 2017 at 11:54 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

I see, so it is easy to get a taste of the "the basic space of phenomena?"

dzogchungpa said:

Well, at least it provides some food for thought.

Actually, I prefer that technical terms be left untranslated but if you have a somewhat general readership in mind it's problematic without extensive glossaries, contextualization etc. Some words would probably require short essays to explain. So, I can see both sides of the issue but I basically agree with you.

Malcolm wrote:

Dharma is like any science or area of specialized knowledge, it has some technical terms that must be learnt. And we do have dictionaries.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 11:20 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Some people want to translate everything into English, whereas I want to make some terms English, like dharmadhātu, dharmatā, etc. After all, no one translates the word "gaucamole" or "puttanesca" into English? They have become English words in their own right.

dzogchungpa said:

That's true, but it's not so hard to get a taste of guacamole or puttanesca and the same can not be said for dharmadhātu, dharmatā, etc.

Malcolm wrote:

I see, so it is easy to get a taste of the "the basic space of phenomena?"

And the use of awareness for rigpa is like giving someone salt and telling them it is sugar.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 10:09 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

Anonymous X said:

Malcolm, which Longchenpa translations float your boat?

Malcolm wrote:

They are all transitional, first attempts to translate a difficult subject by a difficult writer into English. Longchenpa's prose style is considered very elegant in Tibetan, but in English it has been generally rendered very turgidly so far. His verse translates into English somewhat more elegantly, but without considerable intellectual contrivance on the part of the translator, his verse, like most Tibetan verse, winds up being rendered very prosaically.

But as with all first attempts, there can be errors, sometimes important ones, like the calque for dharmadhātu, "basic space of phenomena;" or the use of "ineffability" for nonexistence (med pa), which was the result of a translator/editorial team imposing a top down interpretation on a text, rather than reading the text itself, and more importantly, the tradition as a whole. Sometimes inertia just sets in, where people just follow what people before them did out of lack of certainty, clear research, or laziness.

Some people want to translate everything into English, whereas I want to make some terms English, like dharmadhātu, dharmatā, etc. After all, no one translates the word "gaucamole" or "puttanesca" into English? They have become English words in their own right.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 9:11 PM

Title: Re: Lamas willing to teach from afar?

Content:

okay said:

Hi,

First: great forums, really impressed.

I have a question: I've been a practicing Buddhist for decades. Got some personal instruction and also direct introduction to the nature of the mind, and studied. My Teacher passed away, and I recently begun strongly wanting to deepen my practice again but where I live now there are absolutely no centers, no Lamas to talk to face to face. I guess a Tibetan might call the place where I live a barbaric land... sigh, anyway, I have no means of travel so that's that.

Do you maybe know qualified Lamas who would be willing to give instruction by skype or any way that's not face to face, but from afar?

Not ideal, not as good as meeting in person, but also not as bad as not having the karma to get any instruction at all. So I'm looking.

Thanks

Malcolm wrote:

Webcasts with Chogyal Namkhai Norbu.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 11:36 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

PuerAzelis said:

In The Eighteenth Brumaire of Louis...

Queequeg said:

Um. What language is that? Is that American? I couldn't understand.

Tl;dr please.

Malcolm wrote:

U can't be serious.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 6:00 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

boda said:

I coincidentally read another critique of the Resistance yesterday. This one coming from

within the Buddhist circle. Brad Warner's recent blog post titled "Resistance? What Resistance?", expresses his deep thoughts

Malcolm wrote:

Brad Warner has deep thoughts?

Author: Malcolm

Date: Saturday, June 17th, 2017 at 3:56 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

Grigoris said:

Anyway, this whole left/right thing is pretty arbitrary anyway.

Malcolm wrote:

See, you agree with me. I said it was a matter of perspective, you say it is arbitrary.

Grigoris said:

CNN propaganda tends to be economic-liberal and politically center-right, no matter which angle you view it from.

Malcolm wrote:

CNN is socially liberal, economically progressive, in line with the NYT, WaPo, etc. Politically, they are center left, no matter which angle you view it from.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 3:53 AM

Title: Re: Some Dos and Don'ts of Mantric or Tantric Healing

Content:

naljor said:

Very interesting, thanks, is it from the point of view of lower tantras? For example it says Nettle soup diminishes mantra power for half a month – but wasn't there a yogi who lived on nettle soup?

Malcolm wrote:

Yes, Milarepa.

naljor said:

What is most interesting for me is how successfully alternate periods of doing mantra with ordinary speech activities in daily life.

Malcolm wrote:

All speech is mantra.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 3:34 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

boda said:

This is so sad to watch I'm going to actually help you troll me, Grigoris. Out of social status, intelligence, morality, and I guThing is that I wasn't trolling. You really do have to be on some serious drugs to consider CNN a liberal news service, unless, of course, you are talking about economic liberalism.

Malcolm wrote:

Or, you have to be a fairly left-wing person to consider CNN conservative or right wing. It's all a matter of perspective, no?

Author: Malcolm

Date: Friday, June 16th, 2017 at 9:51 PM

Title: Re: The Resistance goes live-fire... Really?

Content:

The Cicada said:

If anything, as a Mexican-American, I'm highly dangerous. So dangerous I think I would be afraid of myself if I could feel fear.

I'm serious about this. Ask Queequeg. He's completely freaked out by me.

Jesse said:

Alas.. There is also much animosity, and anger coming from many left-wing groups, that is like dumping fuel on the Trump Nation fire.

The Cicada said:

No one envisioned an endpoint to the social grievances that were given voice in the civil rights era. There was no point envisioned where those deemed to have been oppressed, in whatever way, would stop and say, "This is sufficient. The society that wronged our parents has been fair to us, and we stand as equal to those who brought our ancestors into it, or upon them, as life and fate will allow." Subsequently, such grievances have become powerful levers for persuasion by the elites to create strategic divisions within the population and maintain their respective agendas.

Malcolm wrote:

Pretty much total nonsense.

The Cicada said:

One of the things that gets me the most about the negative media commentary on Trump is that, besides the deliberately bombastic statements he's made about his opponents, much of what he says and promises wouldn't have caused such a stir 20

years ago.

Malcolm wrote:

Yes, they would have. You seem to forget his ignorant and racist ads placed in the NYT.

The Cicada said:

Enforce immigration laws? Good idea—that's why we made the laws in the first place.

Malcolm wrote:

Tell that to the farmers that grow all that cheap food you eat. Worst thing for American food prices and fast food labor is cracking down on illegal immigrants.

The Cicada said:

Bring jobs back from overseas...

Malcolm wrote:

You're kidding, right?

The Cicada said:

Defeat ISIS? We broke the whole area with half-assed efforts over a war started on dubious pretexts, might as well clean up our mess.

Malcolm wrote:

Great, another 15 years in the Middle East.

The Cicada said:

But the media wants to point out his Twitter typos, take his statements out of context, and paint him as an avatar of Hitler.

Malcolm wrote:

Umm no, his mistakes are his, and he has left nothing to the imagination in terms of his intentions.

The Cicada said:

He asked whether the Civil War was necessary in our history or whether the differences that caused it could have been worked out peacefully, and somehow this implies everything but the obvious, peace-making and unifying message, he meant to communicate by sharing this thought.

Malcolm wrote:

Man, you really have drunk the kool-aid.

The Cicada said:

Meanwhile, the state of California signed an environmental deal with China—a foreign nation—adding to the precedents that will lead to some part of the US becoming autonomous by de facto, de jure, or postbellum within our lifetimes. A precedent different from the usual threats of secession by Cali and Texas after the odd and symbolic inter-state travel ban over transgender bathrooms a few years ago on the East Coast—a seemingly innocuous issue that historians will someday recognize as a prominent symptom of the growing ideological disagreement within the nation over what it means to be a part of it and the implications of that for the individual.

Malcolm wrote:

The Right-wing in this country seems to have always felt they have a right to dictate people's bodies.

M

Author: Malcolm

Date: Friday, June 16th, 2017 at 10:28 AM

Title: Re: Dzogchen and Vajrakila/Vajrakilaya

Content:

Mantrik said:

Is there a special relationship between the Dzogchen path and Vajrakilaya?

I seem to remember a reference in the 'Golden Letters' by John Myrdhin Reynolds but can't recall if Vajrakilaya was especially useful in following the teachings of Garab Dorje.

Malcolm wrote:

Dudjom Lingpa has an extensive terma called Namchag Putri, Razor of Meteoric Iron, a Vajrakilaya cycle that has an extensive presentation of the Dzogchen path within it.

M

Mantrik said:

How does this relate to the Putri Rehpung, please?

Malcolm wrote:

It is like father and son.

Author: Malcolm

Date: Friday, June 16th, 2017 at 4:05 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is just a means of enforcing correct view.

Astus said:

Do you not consider it a valid path for non-conceptual wisdom?

Malcolm wrote:

Madhyamaka is not a path. If you want a path, look at Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2017 at 3:53 AM

Title: Re: Dzogchen and Vajrakila/Vajrakilaya

Content:

Mantrik said:

Is there a special relationship between the Dzogchen path and Vajrakilaya?

I seem to remember a reference in the 'Golden Letters' by John Myrdhin Reynolds but can't recall if Vajrakilaya was especially useful in following the teachings of Garab Dorje.

Malcolm wrote:

Dudjom Lingpa has an extensive terma called Namchag Putri, Razor of Meteoric Iron, a Vajrakilaya cycle that has an extensive presentation of the Dzogchen path within it.

M

Author: Malcolm

Date: Friday, June 16th, 2017 at 3:45 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka does not establish a basis, a path, and result. No one said they did. They accept the basis, path, and result put forward by general Mahāyāna, as witnessed by the Madhyamaka commentaries (by Vimuktisena, Haribhadra, etc.) on the Abhisamayālaṃkāra. You were the one who claimed that Madhyamaka was a complete and independent teaching, not me.

Astus said:

I wrote that Madhyamaka is a complete teaching, and not something that is meant simply to be used as a correction for other systems. But if it were used as an arbiter over others, then their methods would suffer from it. And before calling it a complete teaching, I also noted that it is not a doctrine establishing things on its own but relying on others, as a response to you stating that Madhyamaka not only negates but enforces rationality. So now when you write that they accept what others put forward, that is exactly what I meant by building on others, and not rationalising others.

Malcolm wrote:

Madhyamaka is just a means of enforcing correct view. That's all. In fact, the system of Bhavaviveka is used for refuting non-buddhists, while the system of Candrakīrti is used for refuting Buddhists. That's it. There are no other purpose for Madhyamaka. It is strictly a critical approach for correcting other systems. It has no system of its own, but it does enforce rationality by subjecting propositions to the test of whether or not they have hidden statements of essences within them. Why? Because assertions of essence are irrational.

Author: Malcolm

Date: Friday, June 16th, 2017 at 2:24 AM

Title: Re: Rabbit's Horn and Bull's Horn (from Dzogchen the Self-Perfected State)

Content:

Seeker12 said:

First of all, I apologize as this is not necessarily specifically a Dzogchen question. However, it is from a Dzogchen book and I'm aware that a number of you are student's of ChNN, so I thought this was perhaps an appropriate place to ask.

Basically, in the book, when discussing voidness in the Prajnaparamita Sutras in Chapter 3, a footnote says, "To understand correctly the concept of voidness, the examples are given in the Sutras of the "rabbit's horn" and the "bull's horn". There has never been such a thing as a rabbit's horn, and so it would be useless to deny its existence. If we were to deny the existence of a bull's horn, on the other hand, we would be directly denying the existence of something whose existence we consider real and material. In the same way, the "void" is not an attribute of an "abstract condition" of things, but is the very nature of their materiality."

The only reference I can find to a rabbit's horn is from the Platform Sutra which basically says "To search for Bodhi apart from the world
Is like looking for a hare with horns". I see no reference to a bull's horn.

Can anyone elucidate what is meant by this reference or provide references?

Thanks. If it's appropriate I can post this in the Mahayana or Sutra section, but given the source I thought I'd start here.

Malcolm wrote:

It means we do not bother negating something that is impossible, like the horns on a rabbit, hair on a tortoise, the son of a barren woman, etc.

Author: Malcolm

Date: Friday, June 16th, 2017 at 1:18 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

This passage does not negate the convention of going. It only negates the motion of nondependent entities.

Astus said:

As the Madhyamaka convention goes, conventions are not debated. But once conventions are analysed, there is nothing left to posit or rely on. That's why establishing things like basis, path, and result are not the Madhyamaka method.

Malcolm wrote:

Astus, you are debating conventions.

Madhyamaka does not establish a basis, a path, and result. No one said they did. They accept the basis, path, and result put forward by general Mahāyāna, as witnessed by the Madhyamaka commentaries (by Vimuktisena, Haribhadra, etc.) on the Abhisamayālaṅkāra. You were the one who claimed that Madhyamaka was a complete and independent teaching, not me.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 10:44 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is strictly a critical school, and does not offer basis, path, and result that is in anyway distinct from Yogacāra.

The role of Madhyamaka is to make sure that Buddhist assertions remain in line with the Buddha's teaching of emptiness and dependent origination — that's all.

Astus said:

If one should apply the reasoning provided in Madhyamaka to all doctrines, there can be neither basis nor path, much less anything to attain as a result.

"One who is a real goer does not perform a going of any of the three kinds.

Neither does one who is not a real goer perform a going of any of the three kinds.

One who is a both-real-and-unreal goer does not perform a going of any of the three kinds.

Thus there is no going, no goer, and no destination."

(MMK 2.24-25, tr Siderits)

Malcolm wrote:

This passage does not negate the convention of going. It only negates the motion of nondependent entities.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:40 PM

Title: Re: please help identify these two figures

Content:

heart said:

The second one is Padampa Sangye.

/magnus

dzoki said:

Actually it is Brahmanarupa Mahakala.

The first one appears to be Luipa, though usually Luipa is depicted with fish entrails in his left hand, sometimes he is depicted with kapala.

heart said:

Very cool Mahakala, I had no idea.

/magnus

Malcolm wrote:

Yes, this is the exoteric presentation of Caturmukha Mahakala, the main protector of the Sakya doctrine.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:30 PM

Title: Re: Japanese Fascism

Content:

DGA said:

The first draft of Fascism, Mussolini's Italy, was not particularly concerned with race until after falling under the influence of its neighbor to the north.

Malcolm wrote:

Well, that is debatable, from the start Mussolini was concerned with "spazio vitale," which the Nazi's also adopted.

What is interesting is how much in common Trump's ideology has with Mussolini's. Like Mussolini, Trump is obsessed with the idea that other countries are interfering with American economic expansion. Like Mussolini, Trump ran on campaign targeting inferior outsiders (in Mussolini's case it was Slavs he was worried about.) Fortunately Trump is a rich old fart who avoided entering the service rather than a war veteran, like Hitler and Mussolini, so he cannot really command respect of disgruntled vets, though

he tries lamely.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:07 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is charged with making sure it all makes sense.

Astus said:

How so? Madhyamaka is a complete teaching as it is, so are others as well. Even in a several vehicles setting, as in Tibetan Buddhism, Madhyamaka is used separately, not as a correction. So, I'm not sure what you're referring to here.

Malcolm wrote:

Madhyamaka is not an independent vehicle, not even in the nine yāna setting.

Madhyamaka is a division in the Bodhisattva vehicle, like Yogacāra. Madhyamaka is strictly a critical school, and does not offer basis, path, and result that is in anyway distinct from Yogacāra.

The role of Madhyamaka is to make sure that Buddhist assertions remain in line with the Buddha's teaching of emptiness and dependent origination — that's all.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 10:40 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

boda said:

She makes liberals sound worse than ISIS. Is there any truth to this?

Malcolm wrote:

Zero. It's Anne Coulter after all.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 12:45 AM

Title: Re: Pudgalavada

Content:

Wayfarer said:

But I don't take it to mean there are no persons, as many seem to do.

Malcolm wrote:

There is no ultimate person; a person is a convention. But no ultimate person may be

found either in the aggregates or apart from the aggregates. A person is a convention designated on the basis of the aggregates, but apart from that kind of person, there is no other kind of person.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 10:07 PM

Title: Re: Eight Trigrams

Content:

DGA said:

I'm referring to these guys, familiar to those who have surveyed the I Ching:

<https://en.wikipedia.org/wiki/Bagua>

What role do these have in Tibetan culture and in Vajrayana in particular? I have seen them turn up in amulets and things; do they have a function elsewhere? Are they arranged differently from the canonical Chinese treatments?

thanks

Malcolm wrote:

They are a part of Nag rtsi or 'byung rtsi. There are various rites related to them.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 7:22 AM

Title: Re: Buddhahood in This Life

Content:

Arnoud said:

Cool. I might have missed it but who will offer the lung?

Malcolm wrote:

Tulku Dakpa Rinpoche.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 7:19 AM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm

17th is a Saturday...

Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?

Thx

Malcolm wrote:

It will be streamed, and it looks like the 18th, my bad.

DGA said:

Now I'm confused. I read on another forum that it was rescheduled for September.

either way I'm looking forward to it

Malcolm wrote:

Correct, my double bad. The lung will be given in sept on Sunday the 17th

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 4:04 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Final details are being worked out. It will happen in the boston area, at this point on Sunday the 17th.

Marc said:

Hi Malcolm

17th is a Saturday...

Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?

Thx

Malcolm wrote:

It will be streamed, and it looks like the 18th, my bad.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 3:57 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

It enforces rationality with respect to conventional truth through the negation of essences.

Astus said:

That is a very good point.

On the other hand, every Buddhist tradition seems to attempt to build a rational system, beginning with Abhidharma. And compared to others, Madhyamaka does not build much, but rather relies on what others have already set up.

Malcolm wrote:

Madhyamaka is charged with making sure it all makes sense.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 1:02 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

Madhyamaka is not just a simple refutation of entities, as you seem to think.
What more is there to it?

Malcolm wrote:

It enforces rationality with respect to conventional truth through the negation of essences.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 12:18 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

I'm not sure if this is the right example for "causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity". Rather, as it says in the commentary, the idea of something becoming another thing is mistaken, because there is no thing in the first place.

Malcolm wrote:

No, it clearly states that milk does not become butter, but there can be no butter in absence of milk: enforcing two things, homogeneity of causes and effects (i.e., butter will not come from water) and avoiding the identity issue I mentioned above.

Madhyamaka is not just a simple refutation of entities, as you seem to think.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 10:57 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

all that remains is the idea that I owe you some money.

Astus said:

What holds the idea of a karmic debt then?

With the example of milk and butter.

Could you please be more specific about the location of that section?

Yes, like a debt collector calling in a note.

What/Who is karma's debt collector?

Malcolm wrote:

Astus, don't be silly, if you consider karma a convention, it does not really matter which convention you choose to use as long as it is rational, and functions conventionally. If we call karma a debt, it is just fine.

Milk and curd location is MMK 13:6

The only rational way to understand this section is to understand that causes and their effects are neither the same nor are they different. It is more fully explained by Buddhapalita than Candrakīrti.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 9:58 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

"Sometimes, a long period of time elapses after the action has ceased, but no matter—know that its fully ripened result will most certainly arise, and there is absolutely nothing contradictory about its doing so."

(Mikyo Dorje, in *The Moon of Wisdom*, p 111)

Malcolm wrote:

Yes, like a debt collector calling in a note.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 9:56 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Yes, like a debt.

Astus said:

The problem with the position mentioned in the MMK and by others is the idea that there needs to be a connection between action and fruit, as it's based on a substantialist approach, something that Madhyamaka does not need to posit. A debt is something that stays around until it is repaid, so it is conceived as an enduring entity.

Malcolm wrote:

A debt is merely a convention. If I borrow money from you, spend it on food, and then eat it, the capital is gone and all that remains is the idea that I owe you some money.

There is no money left nor food, just a piece of paper scribbled with IOU. When I die, the

paper is no good.

Astus said:

He also proposes a solution: causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity.

Where is that proposed by him?

Malcolm wrote:

With the example of milk and butter.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:50 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

To truly resolve the issue of Islamic terrorism, the cause has to be addressed.

Malcolm wrote:

You have not even come close to the cause of terrorist acts committed by disgruntled Muslims. You keep insisting it comes from a book, which is a major error.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:46 PM

Title: Re: lung ta

Content:

MiphamFan said:

What about Nubchen's serkyem?

Malcolm wrote:

If one is doing sang, then do sang first. If not, well, just go ahead with the serkyem.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:45 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

Then if it's asked how can there still be cause and effect, the answer is that it's a mere nominal appearance, an illusion, just like with everything else.

Malcolm wrote:
Yes, like a debt.

Author: Malcolm
Date: Tuesday, June 13th, 2017 at 8:44 PM
Title: Re: "Near-vana"....?
Content:
PuerAzaelis said:
I can't see how that helps your point it only appears to hurt it.

Astus said:
Candrakirti lists four different ways others tried to solve the problem of connecting a ceased cause with a later arising effect.

Malcolm wrote:
He also proposes a solution: causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity.

Author: Malcolm
Date: Tuesday, June 13th, 2017 at 12:47 AM
Title: Re: "Near-vana"....?
Content:
Astus said:
Since the mental organ is not physical, how is it influenced by fetal development in any way?
I guess you refuse to answer the question, since you cannot.
The question seems to be based on the assumption that the mind is produced by the body, so it should be influenced/defined by fetal development. But if it is not based on the body, then the question makes no sense.

Malcolm wrote:
I did not make this claim. Manas is a consciousness that exists in the past, in the sense that its objects are second order perceptions, not direct perceptions.

One assumes a fetus has five skandhas. So, what kind of a consciousness does a fetus experience in absence of sense inputs prior to the formation of the six sense organs and contact? You are basically advocating for a Cartesian substance dualism, Astus. It is a very problematical view, apart from your dogmatic and unreasonable rejection of ālayavijñāna.

Author: Malcolm
Date: Tuesday, June 13th, 2017 at 12:44 AM
Title: Re: "Near-vana"....?

Content:

Astus said:

It may be established as a fact that all the commentaries imply verses Mmk 17.13-20 to be spoken by an opponent and this was the interpretation, which became important for the ensuing textual tradition."/i]

Malcolm wrote:

It is not a fact that all the commentaries make such an implication. I have already provided you with the counterfactual that negates such a claim.

At best, you might object that this section of MMK is open to interpretation since we clearly have some traditional scholars who think it is part of the opponents view, and other scholars who think it is a view accepted as reasonable by Nāgārjuna. I happen to think the latter are correct. You disagree.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 12:05 AM

Title: Re: "Near-vana"....?

Content:

PuerAzelis said:

Why take the time and energy justifying the best interpretation from Abhidharma if he's just going to go ahead and reject it in 17.21?

Malcolm wrote:

I already addressed this point: Nāgārjuna runs through the various theories current during his day, rejecting them one by one, until he arrives at the one actually taught by the Buddha in the sūtras, i.e., that karma is like a debt, or a bond to put this in modern parlance, that does not expire until it reaches maturity. Among all these, Nāgārjuna accepts that latter is reasonable. He then goes on to deconstruct karma from an ultimate point of view, having already settled on the best conventional theory available to him.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:49 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

AlexanderS said:

Its a much less sadistic form of terror though than inflicting harm on others.

Malcolm wrote:

It is nevertheless a deluded act, just like strapping on a vest and pushing the button.

AlexanderS said:

Deluded act on what level?

Malcolm wrote:

Every level. Suicide is suicide.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:40 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

You talked as if I deny the role of US foreign policies. I did not.

By your argument, we should expect Tibetans to be terrorizing cities in China with suicide bombing and other acts of terror.

Malcolm wrote:

Self immolation is an act of terror.

AlexanderS said:

Its a much less sadistic form of terror though than inflicting harm on others.

Malcolm wrote:

It is nevertheless a deluded act, just like strapping on a vest and pushing the button.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:26 PM

Title: Re: lung ta

Content:

pemachophel said:

A quick BTW: When doing both sang and serkyem, sang should always come before serkyem.

Lobsang Chojor said:

Sorry to go off topic. Is there a reason for doing sang before serkyem?

Malcolm wrote:

Purification (bsangs) in this case should come before the offering of the beer in a golden cup (gser skyems). Skyems is the honorific for chang. We must purify ourselves before the gods will accept our offering. This is likely based on the ancient nomadic Tibetan custom of having visitors to one's camp pass through juniper smoke (to prevent communicable diseases) before they are offered repast.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:14 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

It is not an eternalist view. The avipranashas do not survive death. They are therefore not permanent. They "imperishable" only in the sense that while one is alive that "debt" remains current.

Astus said:

There is actually one such unperishable dharma that carries over karma to the next life.

"At the moment of rebirth there occurs a single [unperishing] with respect to all actions of the same sphere, both dissimilar and similar."
(MMK 17.17, tr Siderits)

Malcolm wrote:

And it is destroyed once one has taken rebirth.

Astus said:

And, if as you say, the Vaibhasika idea is something Nagarjuna agrees with, why then follow it up with a refutation of those ideas and replacing the unperishing dharma with showing that action is unperishing because it has not arisen in the first place?

Malcolm wrote:

It is not a Vaibhasika idea, it is an Ariya-Sammittya idea. Walleaser, in his book on Nāgārjuna, notes Nāgārjuna's preference for this idea points to the very real likelihood that he was in fact an Ariya-Sammitya monk (the monastic order dominant in Andra Pradesh).

Astus said:

"Why is an action not arisen? Because it is without intrinsic nature. And since it is unarisen, it does not perish."
(MMK 17.21)

Malcolm wrote:

You really seem to not understand the point Nāgārjuna is making. He is saying that among all these Hinayāna views, the Sammitya one is reasonable. The others are not. I suggest you expand your reading. Just because some traditional scholars have not understood the point Nāgārjuna was making, does not mean that they all have failed to see the point. Some, like Khenpo Shenga grasped the point perfectly and comment on the passage in question correctly.

Astus said:

Because in a fetus there is no differentiation of sense perception and there can be no consciousness according to you because even the mental organ requires a mental object, otherwise it does not exist. Since a fetus prior to the six sense organ stage and contact stage (19 weeks) has no sense organs and cannot perceive anything, is it merely a lump of flesh or is it sentient?

Since the mental organ is not physical, how is it influenced by fetal development in any way?

Malcolm wrote:

I guess you refuse to answer the question, since you cannot.

Astus said:

The object of the mental consciousness are mental phenomena, i.e. thoughts. How is that related to fetal status?

Malcolm wrote:

[/quote]

What thoughts do fetuses have prior to six sense organs and contact?

Author: Malcolm

Date: Monday, June 12th, 2017 at 7:45 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

He states that he accepts it provisionally.

Astus said:

May interpret it so if you read the opponent's position as if it were Nagarjuna's.

Malcolm wrote:

Absolutely not. The idea that karmic actions are like a debt is absolutely Nāgārjuna's own position.

Astus said:

Furthermore, Nagarjuna accepting such an eternalist view seems more contradictory than Tsongkhapa's idea of disintegratedness (zhig pa).

Malcolm wrote:

It is not an eternalist view. The avipranashas do not survive death. They are therefore not

permanent. They "imperishable" only in the sense that while one is alive that "debt" remains current.

Astus said:

So the fetus is just an inert lump of matter until stage of six sense organs? Then how does it become conscious at all?

Consciousness is not the product of physical development, so why would being a fetus matter?

Malcolm wrote:

Because in a fetus there is no differentiation of sense perception and there can be no consciousness according to you because even the mental organ requires a mental object, otherwise it does not exist. Since a fetus prior to the six sense organ stage and contact stage (19 weeks) has no sense organs and cannot perceive anything, is it merely a lump of flesh or is it sentient? If it is sentient you have removed your objection to the ālayavijñāna, it is not sentient you cannot account for life at all.

Astus said:

Evidence of this unsubstantiated claim?

Evidence of what part? That the alayavijnana is momentary, or that no being can be aware of alayavijnana?

Malcolm wrote:

The latter.

Astus said:

So what is the object of the manas in the womb? If it has none, you have again removed your own objection to ālayavijñāna. If it has one, what is it?

Do you mean the seventh consciousness by manas?

Malcolm wrote:

[/quote]

No, I mean the sixth consciousness.

Author: Malcolm

Date: Monday, June 12th, 2017 at 6:57 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

Self immolation is an act of terror.

tingdzin said:

Hogwash and horse manure.

Malcolm wrote:

The Chinese find Tibetan self-immolations terrifying indeed. All acts of terror are grounded in the rage and despair that results from oppression. We Buddhists are nangpas, so we direct that violence inward,

Author: Malcolm

Date: Monday, June 12th, 2017 at 6:53 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

The Cicada said:

I have no problem with the cultural practices of people immigrating to the West from Muslim countries, but only with the doctrines of the Islamic religion, including the Koran itself.

Malcolm wrote:

Hahaha, if you have problems with Islam, you should have the same problem with its mother and father, Judaism and Christianity.

Author: Malcolm

Date: Monday, June 12th, 2017 at 9:06 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

I was referring to the Iraq war, and the racheting up of hostilities against Iran. Not to mention the open violence being inflicted upon Muslims in many Christians countries.

Sherab said:

You talked as if I deny the role of US foreign policies. I did not.

By your argument, we should expect Tibetans to be terrorizing cities in China with suicide bombing and other acts of terror.

Malcolm wrote:

Self immolation is an act of terror.

Author: Malcolm

Date: Monday, June 12th, 2017 at 3:50 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

conebeckham said:

Indeed...though I wonder how much of our aggression is driven by fundamentalist ideology, and how much fundamentalist ideology is a cover story for materialist greed and thirst for power. Both seem to be stemming from an authoritarian impulse.

The Cicada said:

In the case of the Christian evangelicals? All of it. People who assume that no one takes ideology seriously and that everyone simply looks after their own selfish interests while viewing all other concerns as subsidiary to that are projecting their own attitudes onto the world.

Malcolm wrote:

Christian evangelicals are merely looking out for their own selfish interests.

Author: Malcolm

Date: Monday, June 12th, 2017 at 3:49 AM

Title: Re: Can I reject direct introduction?

Content:

Malcolm wrote:

Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Mantrik said:

It is sometimes said that Dzogchen Guruyoga satisfies all samayas. I recall reading that HHDL thinks so and practices accordingly. Do all Vajrayana masters accept that or is it more a case that all Dzogchen masters accept that?

TaTa said:

Well i have heard from close people that HHDL does very extensive comminets that he does even when traveling.

Not that i disagree with the dzogchen principle

Malcolm wrote:

he is a lineage holder, it's different for them.

Author: Malcolm

Date: Monday, June 12th, 2017 at 2:55 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

in the same way that debt, though not tangible, doesn't vanish until it is either paid off or forgiven.

Astus said:

That is the example given in 17.14, My question is, what is your reason to say that it is proposed there as a theory acceptable by Nagarjuna?

Malcolm wrote:

He states that he accepts it provisionally.

Astus said:

How could there be a consciousness without anything that it is conscious of?

Malcolm wrote:

So the fetus is just an inert lump of matter until stage of six sense organs? Then how does it become conscious at all?

Astus said:

No, because the problems are that it is claimed to be a consciousness that no being can ever be aware of, and that it is proposed to solve the problem of continuity when actually it is itself only momentary.

Malcolm wrote:

Evidence of this unsubstantiated claim?

Astus said:

The set of manovijnana-dharma-dharmadhatu is not material to require a physical organ.

Malcolm wrote:

So what is the object of the manas in the womb? If it has none, you have again removed your own objection to ālayavijñāna. If it has one, what is it?

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:57 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in rebirth. It is synonymous with citta.

Astus said:

How does that answer the problems with it?

Malcolm wrote:

What is the object of consciousness during gestation prior to the appearance of the six sense organs?

If you answer it has none, then you have also removed your own objection to ālayavijñāna. If you answer that it has one, then what is the object and what is the sense organ?

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:53 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in rebirth. It is synonymous with citta.

Astus said:

How does that answer the problems with it?

Either there are slight errors in the translations, or the authors themselves have erred.

It is very clear that Nāgārjuna finds the concept of karma being like a debt reasonable.

Putting aside then the commentators and the tradition, why do you say it is reasonable to think that Nagarjuna finds it acceptable that there can be such a thing as a non-disappearing dharma?

Malcolm wrote:

Hahah, yes, in the same way that debt, though not tangible, doesn't vanish until it is either paid off or forgiven. It is quite clear in Khenpo Zhenga's annotations, which closely follow Buddhapalita and Candrakirti, that it all the previous positions prior to the Sammitiya position that Nagārjuna rejects.

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:29 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

The commentaries of Kumarajiva, Mabja Jangchub, and Tsongkhapa attribute that part to an opponent, not Nagarjuna's own view or anything he accepts, but rather something that he refutes.

Malcolm wrote:

Either there are slight errors in the translations, or the authors themselves have erred.

It is very clear that Nāgārjuna finds the concept of karma being like a debt reasonable.

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:06 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is nothing other than the vijñāna skandha.

Astus said:

"What is the characteristic of consciousness? Knowing is the characteristic of consciousness."

(Abhidharmasamuccaya, I.1, p 4)

"What is consciousness? It is awareness of an object."

(Pancaskandhaprakarana, in Inner Science of Buddhists Practice, p 239)

This is held true for the six active consciousnesses, not the other two (i.e. they are not actually aware). The role of manas and citta is to maintain the continuity of afflictions when the six active consciousnesses cease. While the extra parts are said to serve as a bridge, it is also maintained that the seeds, just as the storehouse, are momentary. So, if there is no problem with the alayavijnana ceasing every moment, why is it a problem with the six active consciousnesses? And because the alayavijnana is unconscious and momentary, the very theory of it is problematic and redundant.

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in rebirth. It is synonymous with citta.

M

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:56 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The supposition of everything is purely theoretical. When is the last time you perceived your mental consciousness? Your statements amount to "I did not see it, so it does not exist."

Astus said:

Thoughts are apparent, just as the five other types of objects of consciousness. The alayavijnana, even though it is called a consciousness with innumerable seeds as its objects, there is nobody who can be aware of those seeds, so it is a consciousness without consciousness.

Malcolm wrote:

The ālayavijñāna is nothing other than the vijñāna skandha.

Astus said:

The seeds are inferable, and inference is a valid basis of knowledge in Buddhadharma, etc.

The seeds are deductible, but my point is that the argument used for that deduction is not good enough, as the existence of an alayavijnana is self-contradicting.

Malcolm wrote:

It is a perfectly fine argument since the ālayavijñāna is nothing other than the vijñāna skandha, just like the other 7 consciousnesses.

Astus said:

Nāgārjuna accepts the Sammitya theory of the avipranasha, but when is the last time you saw one?

He does not, but rejects both the seed theory and the non-disappearing dharma theory, and gives his interpretation at the end where he talks about empty karma. This is made clear in the commentaries and similarly summed up in Madhyamakavatara 6.39-40.

Malcolm wrote:

[/quote]

Yes, he most certainly does accept this theory of karma, and states quite clearly he likes it the best out of all the Hinayāna options, before moving onto a deconstruction of karma framed in ultimate terms.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:41 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

PuerAzelis said:
Christopher Hitchens

Malcolm wrote:
Not someone notable for depth, nuance, and critical acumen.

Author: Malcolm
Date: Sunday, June 11th, 2017 at 7:54 PM
Title: Re: Respect for the cultural differences of Western Muslims
Content:

Malcolm wrote:
I was responding to the "for now part," which in my estimation is mistaken.

Sherab said:
I wrote: "Yes, the violent form of Christianity is over ... for the time being. "
You said your reply was in response to the "for the time being" part. If so, you must be referring to non-physical violence which would be highly unusual given the context of the discussion. Either that or you simply could not admit to making a simple mistake.

Malcolm wrote:
I was referring to the Iraq war, and the racheting up of hostilities against Iran.
Not to mention the open violence being inflicted upon Muslims in many Christians countries.

Author: Malcolm
Date: Sunday, June 11th, 2017 at 5:55 PM
Title: Re: Respect for the cultural differences of Western Muslims
Content:

Sherab said:
Did you even realize that the part of my posting that you truncated did not disagree with what you are saying, except not in so many words as in your "reply" to my post?

Malcolm wrote:
I was responding to the "for now part," which in my estimation is mistaken.

Sherab said:
I wrote: "Yes, the violent form of Christianity is over ... for the time being. "
You said your reply was in response to the "for the time being" part. If so, you must be referring to non-physical violence which would be highly unusual given the context of

the discussion. Either that or you simply could not admit to making a simple mistake.

Malcolm wrote:

I was referring to the Iraq war, and the racheting up of hostilities against Iran.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:02 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

Did you even realize that the part of my posting that you truncated did not disagree with what you are saying, except not in so many words as in your "reply" to my post?

Malcolm wrote:

I was responding to the "for now part," which in my estimation is mistaken.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 12:48 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Nāgārjuna accepts the Sammitiya theory of the avipranasha, but when is the last time you saw one?

PuerAzelis said:

!

Where does he say something like that?

Malcolm wrote:

In the chapter on karma. It is only place in the MMK where he expresses a personal opinion.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 12:16 AM

Title: Re: Caste system and Hinduism

Content:

Mantrik said:

If karma vipaka determines in the type of rebirth we take, is it better to be born into a high caste or low caste, with regard to the next rebirth?

Malcolm wrote:
High caste of course.

Author: Malcolm
Date: Saturday, June 10th, 2017 at 11:57 PM
Title: Re: "Near-vana"....?
Content:

Astus said:
That issue of self-awareness is another matter. Alayavijnana is per definition unknown.

Malcolm wrote:
No, it is inferable.

paël said:
Is Alayavijnana anatta? How Alayavijnana is anatta?

Malcolm wrote:
The ālayavijñāna is not a self and does not pertain to a self.

Astus is making an error in so far as the ālayavijñāna is just the vijñāna-skandha, named from the role consciousness plays as a repository of karmic traces. There are in reality not eight different consciousnesses, but rather eight names for consciousness based on its distinct and various functions.

Author: Malcolm
Date: Saturday, June 10th, 2017 at 10:44 PM
Title: Re: "Near-vana"....?
Content:

Astus said:
That issue of self-awareness is another matter. Alayavijnana is per definition unknown.

Malcolm wrote:
No, it is inferable.

Author: Malcolm
Date: Saturday, June 10th, 2017 at 10:43 PM
Title: Re: "Near-vana"....?
Content:

Malcolm wrote:

Yes, its role on the path is to undergo transformation through recognizing that the seeds within it that ripen as the appearances of the three worlds are nothing other than appearances to one's mind that arise from the ālaya.

Astus said:

The seeds are unknown and never seen, in other words, latent, even though they're said to be the objects of the storehouse consciousness. The very supposition of such a storehouse is purely theoretical, as it's never perceived by anyone. So, when it's claimed that "it" is transformed, such a transformation doesn't occur to any being.

Malcolm wrote:

The supposition of everything is purely theoretical. When is the last time you perceived your mental consciousness? Your statements amount to "I did not see it, so it does not exist."

The seeds are inferable, and inference is a valid basis of knowledge in Buddhадharma, etc. Nāgārjuna accepts the Sammitya theory of the avipranasha, but when is the last time you saw one?

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:40 PM

Title: Re: Can I reject direct introduction?

Content:

pael said:

Is samaya from DI practice of Guruyoga?

Malcolm wrote:

Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Mantrik said:

It is sometimes said that Dzogchen Guruyoga satisfies all samayas. I recall reading that HHDL thinks so and practices accordingly. Do all Vajrayana masters accept that or is it more a case that all Dzogchen masters accept that?

Malcolm wrote:

Pretty much every tradition accepts that Guru Yoga is the most important practice in which all samayas can be maintained.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:09 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

Frankly, living as I do in the US, I am more concerned about the venomous form of Christianity that is entrenched in some parts of this country. I am not worried about Islam in the least. Fundamentalist Christians on the other hand...they have wrecked more havoc on the planet these days than all of ISIS put together.

Sherab said:

Yes, the violent form of Christianity is over ... for the time being.

Malcolm wrote:

You do realize that the Bush administration was filled with fundamentalist Christians, including GWB, who are convinced that we are in the end times? You do realize that the US Gvt.'s. continued support for Israel is as much a fundamentalist Christian concern as a geopolitical concern? The violent form of Christianity is far from over. You do realize that Eric Prince, the founder of Blackwater, and brother of Betsy Devos, is a radical fundamentalist Christian? And did you not hear Trump directly address the militant fundamentalist Christian base from the White House many times?

Sorry, but White Fundamentalist Christians are the ones behind climate denial, and the main promulgators of white supremacy in the US. They are far more dangerous than all the Muslims in the world put together, and most certainly more dangerous than ISIS and Al Qaeda. So lets just have some rational perspective here that is based on facts rather than hysteria and religious bigotry.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:03 PM

Title: Re: Can I reject direct introduction?

Content:

Anonymous X said:

[If someone receives DI, aren't the samayas part of the practice of Dzogchen?

Malcolm wrote:

Of course. People who think otherwise do not understand Dzogchen.

pael said:

Is samaya from DI practice of Guruyoga?

Malcolm wrote:

Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 11:53 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

Without addressing the underlying ideology, there is always the danger that the virulent venomous form of Islam can rear its ugly head at any time, once the conditions are ripe.

.

Malcolm wrote:

Frankly, living as I do in the US, I am more concerned about the venomous form of Christianity that is entrenched in some parts of this country. I am not worried about Islam in the least. Fundamentalist Christians on the other hand...they have wrecked more havoc on the planet these days than all of ISIS put together.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:18 AM

Title: Re: Can I reject direct introduction?

Content:

Anonymous X said:

[If someone receives DI, aren't the samayas part of the practice of Dzogchen?

Malcolm wrote:

Of course. People who think otherwise do not understand Dzogchen.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:17 AM

Title: Re: Can I reject direct introduction?

Content:

Boomerang said:

Ibut I don't want samaya.

Malcolm wrote:

Then you should not go.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:57 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

MMK 17 shows only that there can be no ultimate continuum.

Astus said:

Since it's illusory anyway, why struggle with building a whole system of it? I mean, alayavijnana is not perceptible by anyone, it is admittedly based only on "holy teaching and proper reasoning" (Cheng Weishi Lun, BDK ed, p 83), so it's posited as a mere theoretical workaround, but even if it's better than those proposed before it, if investigated a bit, it suffers from a number of inconsistencies, starting with the problem of being a consciousness nobody is conscious of. Aside from that, alayavijnana has no practical role on the path.

Malcolm wrote:

Yes, its role on the path is to undergo transformation through recognizing that the seeds within it that ripen as the appearances of the three worlds are nothing other than appearances to one's mind that arise from the ālaya.

Your objection does not hold at all. According to some kinds of Madhyamaka, no one is conscious of their own consciousness at all.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:01 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Of course it is directly connected with the path of liberation. Otherwise there would be no purpose in teaching the ālayavijñāna.

Astus said:

What is the purpose of teaching it? To give a plausible explanation of the continuity of being. But as it is shown in MMK 17, establishing a continuity is not possible. How is it connected in your view?

Malcolm wrote:

MMK 17 shows only that there can be no ultimate continuum.

Author: Malcolm

Date: Friday, June 9th, 2017 at 7:09 PM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

It's interesting but I doubt that it will be a game-changer since electric cars are already well on their way to acceptance.

Malcolm wrote:

I don't think you understood the point. This electric "battery" is an electrolytic fluid that stores a charge and can be pumped into a car when needed.

That is the game changer. No more six hour recharges, etc.

Kim O'Hara said:

Oh, I understood the point all right. I just didn't - and don't - think it will make an enormous difference because (1) we're going to go to electric cars anyway and (2) the new technology does have some negatives.

You have nailed its (only?) advantage: quicker refuelling. As against that, it requires a network of tankers shuttling fluid around the place, like gas tankers now but moving the fluid both to and from the 'refinery', and a network of 'service stations' fitted with doubled sets of tanks.

Malcolm wrote:

It also means more flexible storage for wind and solar farms. The solid-battery approach is just not effective and is itself an environmental nightmare. This electrolytic fluid is made of water and ethanol. No lithium, cobalt, or other toxic metals which are a toxic waste issue.

Kim O'Hara said:

That's a fairly big cost which would have to be borne, in the end by the consumers. With conventional battery systems, most users (afaik) can charge their cars at home while they sleep, so recharge time is not an issue except for the occasional trip which exceeds battery range. Taxis, delivery trucks, buses, etc, that are on the road for hours every day would get a bigger advantage from the reduced recharge time. We will see what happens.

Malcolm wrote:

It's a gamechanger. It untethers electric cars to outlets, and that is the point.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:52 AM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

Coal really is dead -

Malcolm wrote:

Oil will be soon <https://www.purdue.edu/newsroom/releases/2017/Q2/instantly-rechargeable-battery-could-change-the-future-of-electric-and-hybrid-automobiles.html>.

Kim O'Hara said:

It's interesting but I doubt that it will be a game-changer since electric cars are already well on their way to acceptance.

Malcolm wrote:

I don't think you understood the point. This electric "battery" is an electrolytic fluid that stores a charge and can be pumped into a car when needed.

That is the game changer. No more six hour recharges, etc.

Author: Malcolm

Date: Friday, June 9th, 2017 at 6:23 AM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

Coal really is dead -

Malcolm wrote:

Oil will be soon <https://www.purdue.edu/newsroom/releases/2017/Q2/instantly-rechargeable-battery-could-change-the-future-of-electric-and-hybrid-automobiles.html>.

Author: Malcolm

Date: Friday, June 9th, 2017 at 5:52 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Is there anything that isn't a conventional model?

Astus said:

Right. My point is that it is a secondary teaching in the way that it is not directly connected to the path of liberation, it is not a necessary element.

Malcolm wrote:

Of course it is directly connected with the path of liberation. Otherwise there would be no purpose in teaching the ālayavijñāna.

Author: Malcolm

Date: Friday, June 9th, 2017 at 5:24 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

According to whom? Even Candrakīrti accepts it.

Astus said:

Provisional, in the sense of being a convenient explanation of karma, a conventional model.

Malcolm wrote:

Is there anything that isn't a conventional model?

Author: Malcolm

Date: Friday, June 9th, 2017 at 3:52 AM

Title: Re: "Near-vana"....?

Content:

Anonymous X said:

it is not an entity separate from the eighth consciousness.

Astus said:

The eighth consciousness is a provisional teaching

Malcolm wrote:

According to whom? Even Candrakīrti accepts it.

Author: Malcolm

Date: Friday, June 9th, 2017 at 12:43 AM

Title: Re: Islam-bashing from buddhists???

Content:

lostitute said:

Pretty sad how ignorance can fuel baseless hate.

Malcolm wrote:

Indeed:

“There is no compulsion where religion is concerned.” (Holy Quran: 2/ 256)

Author: Malcolm

Date: Thursday, June 8th, 2017 at 9:32 PM

Title: Re: Melong in Dzogchen

Content:

DGA said:

I've noticed that DC people, including ChNN, wear the melong as a pendant more or less at heart level.

I've read in exactly one source that the melong is worn in a sash at one's navel level on the right flank of the body.

Malcolm wrote:

That kind of melong is a as astrological melong, worn as a talisman of good luck, basically.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 1:12 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

As I pointed out already, the idea the formless realms are actually formless is a debatable point upon which there is disagreement. According to the the Theravada tradition as well as the Dzogchen tradition, there are no disembodied minds anywhere in the three realms, and with respect to the latter, not even in the bardo.

Astus said:

It is a debatable point that is addressed in the Kathavatthu (VIII.8, XVI.9) and refuted, i.e. the arupaloka cannot contain rupa, i.e. matter.

"You can predicate them truly of the Rupa-sphere, where there yet is matter. But this sphere is not identical with the Arupa-sphere. And if you predicate matter of the Arupa-sphere, you must show that matter agrees with the description you can truly give of the Arupa-sphere as a state of existence, a destiny, etc."

(Kathavatthu, VIII.8, tr Aung & Davids, p 220)

What source do you use regarding the Theravada interpretation?

Malcolm wrote:

Kosha. So apparently there is disagreement between continental Vaibhajyavadins and those in Śrī Lanka.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:43 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

Astus said:

There is a whole realm for minds without bodies. There are also bodies without mind.

Also, if bodies are defined in terms of the experiential perspective, then they refer to the instances of certain sensory occurrences, that is: sight, sound, smell, taste, and touch, and those are not always present.

Malcolm wrote:

As I pointed out already, the idea the formless realms are actually formless is a debatable point upon which there is disagreement. According to the the Theravada tradition as well as the Dzogchen tradition, there are no disembodied minds anywhere in the three realms, and with respect to the latter, not even in the bardo.

M

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:41 AM

Title: Re: Enlightenment success rate

Content:

dzogchungpa said:

I didn't know that about Theravada. Other schools don't say that though, do they?

Malcolm wrote:

Sarvastivadins hold that "formless" means absolutely without form. However, it is somewhat ridiculous idea to hold as they do that formless realm beings still possess a jivitindriya, a life-force faculty when they have no body.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:24 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

dzogchungpa said:

Below Dzogchen, aren't formless realm beings considered not to have bodies? i seem to rememeber you saying something about how the idea that formless realm beings had some kind of body was unique to Dzogchen.

Malcolm wrote:

Both Dzogchen and Theravada assert "formless" means very subtle form.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:08 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

Both — the division between mind and body (nāmarūpa) is formal, not actual.

Astus said:

In what interpretation? Rupa stands for earth, water, fire, and wind - neither of them carries any sentience. .

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 10:25 PM

Title: Re: Enlightenment success rate

Content:

Wayfarer said:

How to make pottery. How to play the piano. How to raise a child. How to ski.

Astus said:

Do those knowledges reside in the mind or the body?

Malcolm wrote:

Both — the division between mind and body (nāmarūpa) is formal, not actual.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 10:20 PM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Would you agree that the naming of it is not the actual point?

Malcolm wrote:

Knowledge and awareness are not the same thing.

Anonymous X said:

They may not be, but putting a name on either one doesn't help to give one the experience of it. By your own admission, you say that there is no common word for Rigpa that Dzogchen translators agree upon. I think at best, we get a concept of what is meant by the word, but that is not the actual experience of it.

Malcolm wrote:

There may be no common agreement on what the word rig pa means among some translators, but the commentarial literature is extremely clear on what the word means— it means "knowledge" in general, and specifically, knowledge of the essence. The reason it is best not to use the term "knowledge" in Dzogchen translations, is that the term "knowledge" in English attenuates the meaning too narrowly. Rig pa is a knowledge, but it is a very special kind of knowledge. Rig by it self some cases in

Dzogchen texts means "knowing," as in the phrase shes zhing rig, i.e. "consciousness and knowing," or one could say, "conscious and aware." But it never means the noun, "awareness." And commonly in its verbal form, rig bya, it means literally, "one should know."

The experiential knowledge indicated in Dzogchen by the term rig pa cannot be discovered independently, it can only be discovered on the basis of a teacher's intimate instruction. Those who disagree simply do not understand rig pa is in Dzogchen.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 11:18 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Would you agree that the naming of it is not the actual point?

Malcolm wrote:

Knowledge and awareness are not the same thing.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 7:22 AM

Title: Re: Enlightenment success rate

Content:

smcj said:

Awareness is an inadequate, unattested, unjustified rendering for rig pa.

You wouldn't have perchance attended the recently concluded translator's conference in Boulder would you? You could've raised the issue there.

Malcolm wrote:

It was raised with many people.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 1:06 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Wouldn't you think if ChNN was consulted, he would have gone over the text and suggested some changes? I'm not disputing what Malcolm wrote, just wondering why there is a difference in interpretation when ChNN was helping him out?

Malcolm wrote:

It is really quite simple. This translation, one of the earliest made of a Dzogchen

introduction text, was made in 1985, 32 years ago. Both teachers with whom Reynolds consulted were not fluent in English at the time this translation was made. We have made considerable progress in Dzogchen studies since that time. This should not be construed as a criticism of Reynolds, he did his best with limited resources.

The use of "awareness" for rig pa in Dzogchen translations has become a chronic issue, one that causes a great deal of misunderstanding, and one it seems few translators have the courage to face. There are really no good words in English which capture the full semantic range of the term rig pa as it is used in Dzogchen, just as "avocado sauce" does not really capture the meaning of the term "guacamole" (from Nahuatl ahuacamolli, from ahuacatl 'avocado' + molli 'sauce.'). Given this, it is as useful to translate rig pa as "awareness" as it would be to translate rig pa as "guacamole."

Anonymous X said:

I get your point, but ChNN also uses the term awareness.

Is there another more recent translation of this treatise that you can recommend?

Malcolm wrote:

There is Gyurme Dorje's, but it suffers from the same issue. Awareness is an inadequate, unattested, unjustified rendering for rig pa. I am afraid we are stuck with it until enough people have studied enough primary commentaries so the tides shift in a better direction.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 1:03 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

I get your point, but ChNN also uses the term awareness.

Malcolm wrote:

Not for the term rig pa. He uses the term "awareness" as it should be used, for shes bzhin (samprajāna), which is the companion of presence (dran pa, smṛti) a.k.a mindfulness.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 12:43 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Wouldn't you think if ChNN was consulted, he would have gone over the text and suggested some changes? I'm not disputing what Malcolm wrote, just wondering why there is a difference in interpretation when ChNN was helping him out?

Malcolm wrote:

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The use of "awareness" for rig pa in Dzogchen translations has become a chronic issue, one that causes a great deal of misunderstanding, and one it seems few translators have the courage to face. There are really no good words in English which capture the full semantic range of the term rig pa as it is used in Dzogchen, just as "avocado sauce" does not really capture the meaning of the term "guacamole" (from Nahuatl ahuacamolli, from ahuacatl 'avocado' + molli 'sauce.'). Given this, it is as useful to translate rig pa as "awareness" as it would be to translate rig pa as "guacamole."

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 11:13 PM

Title: Re: Hrih or Hrim?

Content:

Grigoris said:

The one your lama gave you is the correct one.

Malcolm wrote:

Unless the Lama has made a mistake of course.

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 9:50 PM

Title: Re: The White-Robed, Dreadlocked Community

Content:

Grigoris said:

Yeah, I blame Gampopa actually, although he was a ngakpa too...

Malcolm wrote:

No, he was a fully ordained Kadampa monk, who ordained following the death of his beloved wife. When he was a lay person, one might say he was a ngakpa, but his main occupation was practicing medicine.

Grigoris said:

Was he a Vinaya upholder during his time with Milarepa?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 8:17 PM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Read...

Astus said:

I'm asking about your interpretation, your view, what you call "intrinsic awareness". If one takes it to be something other than the aggregates, it is no different from the mistaken view of the self. If it is not different from the aggregates, it cannot be called intrinsic.

Malcolm wrote:

The passage is:

E ma

da lta'i rig pa dngos med bsal ba 'di/

'di ka lta ba kun gyi yang rtse yin/

Amazing!

This clear, insubstantial knowledge (rig pa)

alone is the absolute pinnacle of all views.

The term "intrinsic" (rang) occurs nowhere in the passage.

In case anyone continues to harbor doubt that rig pa should be understood as knowledge, Longchenpa clearly states in the Treasury of the Supreme Vehicle:

The definition of rig pa: the knowledge (rig pa) gained through the guru's instructions which was formerly unknown (ma rig pa) is rig pa.

BTW, if something is not different from something, that makes it intrinsic. For example, water is intrinsically wet.

M

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 7:10 PM

Title: Re: The White-Robed, Dreadlocked Community

Content:

Grigoris said:

Yeah, I blame Gampopa actually, although he was a ngakpa too...

Malcolm wrote:

No, he was a fully ordained Kadampa monk, who ordained following the death of his beloved wife. When he was a lay person, one might say he was a ngakpa, but his main occupation was practicing medicine.

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 5:20 PM

Title: Re: Trump pulls out of Paris accord

Content:

The Cicada said:

Whelp, no more excuses for anti-Trump, bourgeois communist types who hate America at this point.

Malcolm wrote:

I am sure all the pro-Trump, lumpen fascist types who hate Americans will very welcome in Russia. Adios!

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 3:37 AM

Title: Re: London Bridge

Content:

The Cicada said:

There was nothing in the Christian religion that mandated slavery...

"[S]laves, obey your earthly masters with fear and trembling" (Ephesians 6:5)

[T]ell slaves to be submissive to their masters and to give satisfaction in every respect" (Titus 2:9).

Malcolm wrote:

As for lynching, segregation, and ethnic terrorism:

When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you...you shall utterly destroy them. You shall make no covenant with them and show no favor to them. Furthermore, you shall not intermarry with them.... For they will turn your sons away from following Me to serve other gods. Then the anger of the Lord will be kindled against you and He will quickly destroy you. But thus you shall do to them: You shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. (Deut. 7:1-5)

Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes. But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you, so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God. (Deut. 20.16-18)

Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep,

camels and donkeys.” (1 Sam 15:2-3)

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 3:32 AM

Title: Re: London Bridge

Content:

Dharma Flower said:

Please also keep in mind that more attacks in the United States are committed by white racists or fundamentalist Christians than by Muslims, something that the mainstream media and the right-wing choose to ignore.

Queen Elizabeth II said:

No.

<https://areomagazine.com/2017/05/28/no-youre-not-more-likely-to-be-killed-by-a-right-wing-extremist-than-an-islamic-terrorist/>

Malcolm wrote:

Yes.

<https://www.splcenter.org/hatewatch/2017/03/13/trumps-second-travel-ban-once-again-misidentifies-source-domestic-terrorist-threa>

It all depend on the era in which one begins the clock, what criteria one uses for "right-wing," and whether or not killings by the police of unarmed civilians ought to be regarded as "extra-judicial" since they are obviously prejudicial in every case since they involve policemen and women prejudging a situation and then taking fatal actions.

Your article includes killings outside the US, a deceptive device, as well as tallies in 9/11. It excludes documented police terrorism in Black and Latin neighborhoods, and so on.

Then of course there is Oklahoma City. Not as imaginative or as devastating as 9/11, but still...

Author: Malcolm

Date: Monday, June 5th, 2017 at 1:44 PM

Title: Re: Just how omniscient, is "omniscient"?

Content:

ClearblueSky said:

Can a Buddha be wrong? Or more accurately is it written/taught that a Buddha either can/can't be mistaken about something very relative (e.g. the example of nature metaphors that are inaccurate).

Malcolm wrote:

Buddhas are free from error.

Author: Malcolm

Date: Monday, June 5th, 2017 at 6:21 AM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Sādhaka said:

Females get it from males, usually not the other way around. I.e. bisexual males spread it to females.

Grigoris said:

Substantiate this ridiculous claim.

Mantrik said:

It's getting very off-topic, but I know what you're driving at. The truth is simply that one person gives it to another, regardless of gender. I'm more interested in the Gurus who people seem to think can be enlightened beacons of compassion whilst exploiting followers for sex and passing on STD's. Malcolm's seeming dismissal of any serious consequences does not sit well with me, having seen people destroyed within the (cult which cannot be mentioned) and another die in very relevant circumstances. Yes, sex is OK between consenting adults, but not when one is a brainwashed victim of the other.....gender is irrelevant as the relationship is between exploiter and exploited.

Malcolm wrote:

I know many students of Sogyal. I have never seen any evidence that any of them are "brainwashed." The same applies to students of CTR.

Author: Malcolm

Date: Monday, June 5th, 2017 at 3:35 AM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

PuerAzelis said:

Why wasn't he charged with a crime for that behavior btw? It seems like some kind of reckless assault or even homicide to me, like drunk driving.

Malcolm wrote:

Osel Tenzin died before such negligence laws about knowingly transmitting HIV were passed. He also apparently believed his penis was so magical it would not transmit the virus.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 11:08 PM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Anonymous X said:

The fetishization of "enlightenment" by "students" is a greater obstacle than unethical conduct of "teachers." The former almost certainly leads to the latter.

Nosta said:

Both are bad, but in the case of Sogyal, if it is true the sexual abuse, then that's even worse than anything else.

Malcolm wrote:

Sogyal's students are all adults. People may not approve of Sogyal's behavior, but on the other hand, it really is no one's business with whom he has sex and who has sex with him as long as it does not amount to rape. After all, Trungpa slept with many, many of his students.

People are very hung up on and neurotic about sex in Western Buddhism.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 10:44 PM

Title: Re: Just how omniscient, is "omniscient"?

Content:

ClearblueSky said:

I'm wondering if anyone can shed some additional light on what is meant by a Buddha being "omniscient". Is it an accurate translation, and is there any specificity describing what exactly a Buddha can know? Presumably every possible thing, if the term is accurately translated. And considering the number of times the sentence "I can't know your level of realization because I'm not enlightened" is written on this board, at least some level of literal omniscience seems to be implied.

Looking from early teachings attributed to The Buddha, all the way to recent masters, it is clear that highly revered beings don't truly know everything, in the sense that there are teachings about the world being flat, or large misunderstandings about how disease works, or that no one spoke to whether bacteria are sentient (and for the sake of this conversation, we have to assume these were not skillful lies/omissions).

So, are the teachings about Buddhas being literally omniscient false, or is it used in a different sense?

Malcolm wrote:

The omniscience of buddha is a deep topic. But at base, it means that buddhas have complete comprehension of whatever they direct their attention towards. It does not mean that they know everything all the time. This was a claim made by the Jains for Mahāthera, and rejected by the Buddha directly.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 10:39 PM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Anonymous X said:

It's unfortunate that Tendzin contracted and died of HIV. Within Trungpa's domain, there was a lot of promiscuity and alcohol abuse.

Malcolm wrote:

Promiscuity?

How terrible.

Drinking?

Oh my gawd...

This issue is tired and old. Trungpa was a genius, who cares if he was "enlightened?" Sogyal has been criticized over and over again.

The fetishization of "enlightenment" by "students" is a greater obstacle than unethical conduct of "teachers." The former almost certainly leads to the latter.

Author: Malcolm

Date: Saturday, June 3rd, 2017 at 11:58 AM

Title: Re: Direct Introduction Always Works

Content:

pael said:

I meant, can lama give DI just by saying 'Hi' or touching you kindly first time you meet him? Without mentioning it was DI? I was wondering was it DI? Tilopa received it by hit from shoe?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, June 2nd, 2017 at 9:00 PM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Donald Trump is not fit to be president of the United States.

The Cicada said:

The Russian allegations are just baseless accusations used for political maneuvering by Trump's opposition—and to distract from the provable corruption of his former challenger for the presidency, among other things. The mainstream media—who Trump challenged—is now making a big huff that Trump is acting like, of all things, a politician! Suddenly this behavior is a problem from one particular individual.

Malcolm wrote:

"Mr. Putin raised the possibility of attacks on foreign votes by what he portrayed as free-spirited Russian patriots."

<https://www.nytimes.com/2017/06/01/world/europe/vladimir-putin-donald-trump-hacking.html>

Author: Malcolm

Date: Thursday, June 1st, 2017 at 5:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javadm said:

dears,

do we need lung for 100 syllable mantra of Vajrasattva?

Malcolm wrote:

All mantras require a lung.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:37 AM

Title: Re: Enlightenment success rate

Content:

Admin_PC said:

.

While, a mind purified of defilements is a common theme - the idea of original purity is not.

Malcolm wrote:

The idea of original purity comes directly from the perfection of wisdom sūtras.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:33 AM

Title: Re: Buddhahood in This Life

Content:

Seeking Wisdom said:

I'm thinking of attending a lung of the Tshig Don Mzod. I have "Buddhahood in this Life"

trans. by Malcolm. And I understand that the lung for that text will be offered by webcast. Considering that Longchenpa's text is an expansion/revision of the former, is there any reason, related to practice, why I should attend an in-person lung of the Tshig Don Dzod, or would getting the lung of the text Malcolm translated suffice for practical purposes?

Thank you in advance.

Malcolm wrote:

You should attend the lung of the Tsigdon Dzod, by all means.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:31 AM

Title: Re: Buddhahood in This Life

Content:

fckw said:

Is the information on the webcast already out? If so, where can I find the details?

Malcolm wrote:

Final details are being worked out. It will happen in the boston area, at this point on Sunday the 17th.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:25 AM

Title: Re: Direct Introduction Always Works

Content:

pael said:

Can DI be received without knowing it?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, May 30th, 2017 at 4:42 AM

Title: Re: Donald Trump Impeached

Content:

boda said:

What about Bernie Sanders and social democracy? Socialism is back in fashion, I hear.

Malcolm wrote:

Neither Capitalism nor Socialism are ecologically-rational socio/political/economic systems.

boda said:

Have you heard of any socio/political/economic theory that could address

contemporary challenges? Challenges such as the environment, increasing automation, and population growth? It seems to me that any possible solution would lean towards socialism, and democracy.

Malcolm wrote:

https://books.google.com/books/about/Regarding_Nature.html?id=8xotV05WZtkC

Author: Malcolm

Date: Monday, May 29th, 2017 at 1:05 PM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Part of the problem of the Left is that unlike the Right, they have no doctrine at all anymore and so they pale in the face of Power, Might, and Authority. This is the actual problem. Nothing else. The Left has no courage in their convictions anymore because they have benefitted so much from the accumulation of capital characterized by neo-liberalism.

boda said:

What about Bernie Sanders and social democracy? Socialism is back in fashion, I hear.

Malcolm wrote:

Neither Capitalism nor Socialism are ecologically-rational socio/political/economic systems.

Author: Malcolm

Date: Monday, May 29th, 2017 at 11:34 AM

Title: Re: Donald Trump Impeached

Content:

tingdzin said:

The left needs to quit being so blinkered and doctrinaire, and above all, must lose the smug attitude of moral superiority to the yahoos in flyover country, or it will cease altogether to be a counterweight to looming fascism.

Malcolm wrote:

Part of the problem of the Left is that unlike the Right, they have no doctrine at all anymore and so they pale in the face of Power, Might, and Authority. This is the actual problem. Nothing else. The Left has no courage in their convictions anymore because they have benefitted so much from the accumulation of capital characterized by neo-liberalism. The right has no convictions any more because they have lost their minds in an orgy of capital accumulation they allow nothing to prevent their participation in.

Author: Malcolm

Date: Monday, May 29th, 2017 at 6:57 AM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

<http://www.spiegel.de/international/world/donald-trump-is-a-menace-to-the-world-opinion-a-1148471.html>

Donald Trump Is a Menace to the World: Opinion - SPIEGEL ONLINE

Donald Trump is not fit to be president of the United States. He does not possess the requisite intellect and does not understand the significance of the office he holds nor the tasks associated with it. He doesn't read. He doesn't bother to peruse important files and intelligence reports and knows little about the issues that he has identified as his priorities. His decisions are capricious and they are delivered in the form of tyrannical decrees.

He is a man free of morals. As has been demonstrated hundreds of times, he is a liar, a racist and a cheat. I feel ashamed to use these words, as sharp and loud as they are. But if they apply to anyone, they apply to Trump. And one of the media's tasks is to continue telling things as they are: Trump has to be removed from the White House. Quickly. He is a danger to the world.

Trump is a miserable politician. He fired the FBI director simply because he could. James Comey had gotten under his skin with his investigation into Trump's confidants. Comey had also refused to swear loyalty and fealty to Trump and to abandon the investigation. He had to go.

Witnessing an American Tragedy

Trump is also a miserable boss. His people invent excuses for him and lie on his behalf because they have to, but then Trump wakes up and posts tweets that contradict what they have said. He doesn't care that his spokesman, his secretary of state and his national security adviser had just denied that the president had handed Russia (of all countries) sensitive intelligence gleaned from Israel (of all countries). Trump tweeted: Yes, yes, I did, because I can. I'm president after all.

Nothing is as it should be in this White House. Everyone working there has been compromised multiple times and now they all despise each other - and everyone except for Trump despises Trump. Because of all that, after just 120 days of the Trump administration, we are witness to an American tragedy for which there are five theoretical solutions.

The first is Trump's resignation, which won't happen. The second is that Republicans in the House and Senate support impeachment, which would be justified by the president's proven obstruction of justice, but won't happen because of the Republicans'

thirst for power, which they won't willingly give up. The third possible solution is the invocation of the 25th Amendment, which would require the cabinet to declare Trump unfit to discharge the powers of the presidency. That isn't particularly likely either. Fourth: The Democrats get ready to fight and win back majorities in the House and Senate in midterm elections, which are 18 months away, before they then pursue option two, impeachment. Fifth: the international community wakes up and finds a way to circumvent the White House and free itself of its dependence on the U.S. Unlike the preceding four options, the fifth doesn't directly solve the Trump problem, but it is nevertheless necessary - and possible.

No Goals and No Strategy

Not quite two weeks ago, a number of experts and politicians focused on foreign policy met in Washington at the invitation of the Munich Security Conference. It wasn't difficult to sense the atmosphere of chaos and agony that has descended upon the city.

The U.S. elected a laughing stock to the presidency and has now made itself dependent on a joke of a man. The country is, as David Brooks wrote recently in the New York Times, dependent on a child. The Trump administration has no foreign policy because Trump has consistently promised American withdrawal while invoking America's strength. He has promised both no wars and more wars. He makes decisions according to his mood, with no strategic coherence or tactical logic. Moscow and Beijing are laughing at America. Elsewhere, people are worried.

In the Pacific, warships - American and Chinese - circle each other in close proximity. The conflict with North Korea is escalating. Who can be certain that Donald Trump won't risk nuclear war simply to save his own skin? Efforts to stop climate change are in trouble and many expect the U.S. to withdraw from the Paris Agreement because Trump is wary of legally binding measures. Crises, including those in Syria and Libya, are escalating, but no longer being discussed. And who should they be discussed with? Phone calls and emails to the U.S. State Department go unanswered. Nothing is regulated, nothing is stable and the trans-Atlantic relationship hardly exists anymore. German Foreign Minister Sigmar Gabriel and Bundestag Foreign Affairs Committee Chair Norbert Röttgen fly back and forth, but Germany and the U.S. no longer understand each other. Hardly any real communication takes place, there are no joint foreign policy goals and there is no strategy.

In "Game of Thrones," the Mad King was murdered (and the child that later took his place was no better). In real life, an immature boy sits on the throne of the most important country in the world. He could, at any time, issue a catastrophic order that would immediately be carried out. That is why the parents cannot afford to take their eyes off him even for a second. They cannot succumb to exhaustion because he is so taxing. They ultimately have to send him to his room - and return power to the grownups.

Author: Malcolm

Date: Monday, May 29th, 2017 at 5:56 AM

Title: Re: Donald Trump Impeached

Content:

The Cicada said:

Trump is not going to be impeached

Malcolm wrote:

Of course not, he will resign in the face of the criminal prosecution of key members of his campaign. And there won't be riots, since Trump has broken every campaign promise he made, or has proven to be so incompetent, incapable of carrying out those he has no yet broken.

Most.Incompetent.President.Ever.

Most Americans will be glad he is gone. And on the off chance he does last four years, that will be it.

M

Author: Malcolm

Date: Monday, May 29th, 2017 at 5:49 AM

Title: Re: The Teacher-Disciple Relationship

Content:

Malcolm wrote:

Your teacher is not your friend. He or she is someone in whom you've placed your trust to guide you in the Dharma.

Arnoud said:

Yes, but Dharma is connected to daily life. So, what if you disagree with their daily life choices or advice on your daily life? Is that guidance in the Dharma or just their opinion which is not related to Dharma?

If a teacher is truly realized, isn't it all Dharma? Or at least it should be, no? I think reconciling those--at times conflicting--views can be difficult.

Malcolm wrote:

One must use one's own wisdom too, when evaluating a teacher. Since they are not your friend, you can be more dispassionate in your analysis. Also, you are not practicing Dharma to please anyone.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 10:33 PM

Title: Re: Portland bodhisattva

Content:

tingdzin said:

It appears from his name that the man killed defending some Muslim women in Portland from a lunatic was Buddhist. Grateful for any details about him.

Malcolm wrote:

Taliesin Myrrdin Namkai-Meche might have been a Buddhist, or someone whose mother had some Buddhist + new age ideas. His sister is named Vajra Alaya-Maitreya.

A former platoon sergeant, Ricky John Best, who was also killed defending the same two women, apparently had no Buddhist ties.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 10:21 PM

Title: Re: The Teacher-Disciple Relationship

Content:

Dharma Flower said:

How concerned should we be over whether our teacher likes us or not? What if a teacher and a disciple don't like each other as people? Can it still be a beneficial relationship? Can a Dharma relationship transcend personal likes and dislikes? I appreciate your help.

Malcolm wrote:

Your teacher is not your friend. He or she is someone in whom you've placed your trust to guide you in the Dharma.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 11:17 AM

Title: Re: Crisis of Faith

Content:

Grigoris said:

Another option is to examine these practices via the prism of the Four Dharma Seals, if they satisfy the requirements, then theoretically they are Dharma and so...

Konchog1 said:

What about the passage in the Chakrasamvara Tantra teaching methods to sneak into harems and sleep with women? I'm not being sarcastic. I want an answer. How is that Buddhist?

Malcolm wrote:

Liberation through contact.

Author: Malcolm

Date: Saturday, May 27th, 2017 at 7:43 AM

Title: Re: Who Benefits Posting on a Buddhist Forum?

Content:

dharmagoat said:

I agree with Ivo on a <https://dharmawheel.net/viewtopic.php?f=10&t=22134#p388298>

that a Buddhist forum like this can be very misleading for newcomers, with its myriad of contradictory and conflicting views and the inevitable confrontations that follow.

Malcolm wrote:

Buddhism period has a "myriad of contradictory and conflicting views and the inevitable confrontations that follow..." Why would this board be anything other than a reflection of that?

Author: Malcolm

Date: Saturday, May 27th, 2017 at 7:41 AM

Title: Re: Is suicide OK?

Content:

Queequeg said:

I've always been told that suicide is not a feasible option according to Dharma.

Malcolm wrote:

If you are free of afflictions, then you can off yourself with impunity. At least one arhat did so.

Author: Malcolm

Date: Saturday, May 27th, 2017 at 1:46 AM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

tingdzin said:

It may also be helpful to remember that "jnana" does not have the same connotations in non-Buddhist literature as in Buddhist, and that the term has certainly undergone some evolution throughout the long history of Indian philosophical speculation.

Malcolm wrote:

In any case, Sapan excoriates people for etymologies of ye shes as ye nas shes pa, but he was an Indiophile.

MiphamFan said:

What's his preferred etymology?

Malcolm wrote:

He claims ye was added merely to distinguish the term jnana from prajna in Tibetan and that other wise it has no meaning.

Author: Malcolm

Date: Friday, May 26th, 2017 at 11:45 PM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

tingdzin said:

It may also be helpful to remember that "jnana" does not have the same connotations in non-Buddhist literature as in Buddhist, and that the term has certainly undergone some evolution throughout the long history of Indian philosophical speculation.

Malcolm wrote:

In any case, Sapan excoriates people for etymologies of ye shes as ye nas shes pa, but he was an Indiophile.

Author: Malcolm

Date: Friday, May 26th, 2017 at 8:31 PM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

MiphamFan said:

OK, so ye shes really is closer to "pristine consciousness"/"primordial consciousness"/etc rather than "wisdom".

Understanding this point, helped me resolve some doubts. Wisdom in English, especially in historical usage, was often used to translate/mean Latin "prudentia" or Greek "phronesis", both of which indicate decision-making, quite different from ye shes. In the Havamal, purported to be the words of Odin, Odin also says it is better for a man to be "middling wise" in the sense of not being overly learned nor too uneducated. Again this historical use of "wise"/"wisdom" is quite distant from ye shes.

Does this gloss also exist in Sanskrit commentaries for jnana?

Malcolm wrote:

Not as far as I know.

Author: Malcolm

Date: Friday, May 26th, 2017 at 9:04 AM

Title: Re: Melong in Dzogchen

Content:

Malcolm wrote:

As far as dzogchen goes, no.

DGA said:

That's helpful, thank you. One more issue to clarify:

Does the melong serve a purpose in the context of Dzogchen apart from its symbolism, its function as an aide memoire to practice, or as a fashion statement?

Malcolm wrote:

A D.C. Melong is a symbol, mnemonic device, and a tagdrol.

For some it may be a fashion too.

Author: Malcolm

Date: Friday, May 26th, 2017 at 7:05 AM

Title: Re: Melong in Dzogchen

Content:

DGA said:

I wanted to follow up on some other conversations we've had here about our old friend, the melong, in the context of Dzogchen practice.

Are any or all of these claims true regarding the use of the melong in this context?

May hold a 'data bank' of esoteric knowledge;

Is aware and responds with autonomous action (consciousness);

Holds/retains energy and resources useful as tools for the shaman;

Can be 'programmed' with the shaman's conscious intention;

Has attributes that can be perceived meditatively or may be 'gifted' by the mirror;

Has an inherent network to communicate with other mirrors;

May have the agency of healing when applied to biology and psyche;

May have the agency of protection or force when used for warfare; and

Can act as an instrument of amplification or enrichment.

<http://www.generalintention.com/research/2012/7/7/the-shamans-mirror-ancient-animism-tool-of-shamanism.html>

Malcolm wrote:

As far as dzogchen goes, no.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 8:35 AM

Title: Re: The Importance of the Body

Content:

boda said:

Perhaps a more straightforward question would be: how often do you visit the gym?

Malcolm wrote:

Irrelevant.

boda said:

I think Mr. Swolenormous may disagree with you, if not outright flip you off.

Staying fit and exercise does improve mental function and reduce stress. That can't only help Buddhist practice.

Malcolm wrote:

It is irrelevant the subject of the conversation I am having, not sure about others.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 8:05 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,

that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Fa Dao said:

I don't suppose any of this "unique stuff" has been translated has it?

Malcolm wrote:

working on it.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 7:05 AM

Title: Re: The Importance of the Body

Content:

Johnny Dangerous said:

I've taken teachings from HHST too. I don't have a strong opinion on Ray, I like him but he's not a particular source of inspiration for me. That said, I still don't really understand your sharp criticism of him..

If you're saying that he isn't teaching anything new, then I think you are basically right, but he doesn't claim to.

Malcolm wrote:

JD, I was not objecting to Ray in this case, I was objecting to chung's fanboy exaggeration.

Johnny Dangerous said:

Gotcha.

Malcolm wrote:

Look, people object often and loudly to my fanboy boosting of ChNN (the greatest master of Dzogchen alive today)...

Author: Malcolm

Date: Thursday, May 25th, 2017 at 7:03 AM

Title: Re: The Importance of the Body

Content:

Johnny Dangerous said:

If you have been around the block, Ray's contribution is not "great;"

I've taken teachings from HHST too. I don't have a strong opinion on Ray, I like him but he's not a particular source of inspiration for me. That said, I still don't really understand your sharp criticism of him..

If you're saying that he isn't teaching anything new, then I think you are basically right, but he doesn't claim to.

Malcolm wrote:

JD, I was not objecting to Ray in this case, I was objecting to chung's fanboy exaggeration.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 6:40 AM

Title: Re: The Importance of the Body

Content:

dzogchungpa said:

Well, Ray does a lot more than "notice" it, but whatevs.

Malcolm wrote:

The entire practice of Vajrayana is predicated on the body and the experience of being embodied.

Johnny Dangerous said:

He teaches on this in detail. I mean if you have an actual critique of him that's great but, pretending he merely "notices" or only teaches mindfulness of the body etc. is not so.

Malcolm wrote:

That is not what I said. What I said was: "Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution" in response to chung's "The importance of the body is one of the central themes of Reginald Ray's teaching and I think this is a great contribution on his part."

If you have been around the block, Ray's contribution is not "great;" anyone who teaches anything to do with Vajrayāna must by definition frame these things with reference to the body. For example, in the very first teaching on Vajrayāna I ever received from HHST, he made it very clear that the main difference between Vajrayāna and other forms of Buddhism was our emphasis on methods connected with the body which are wholly absent in sūtra. This is why we have yantra yoga, prāṇāyama, and so on in Vajrayāna.

Then I mentioned that in common Mahāyāna etc., there is mindfulness of the body.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 6:12 AM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

i was referring to the primordial source that all things come from...a Creationist Thing...i believe Dzogchen teaches that as well ...

Malcolm wrote:

Sometimes Dzogchen uses language that seems creationist, but it is intentional and not to be taken literally, but the same is true of the Hevajra Tantra and others. The texts themselves direct us to understand such language is metaphorical and not literal. Again, some people, through a casual reading of these texts, misunderstand everything.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 5:29 AM

Title: Re: The Importance of the Body

Content:

boda said:

Perhaps a more straightforward question would be: how often do you visit the gym?

Malcolm wrote:

Irrelevant.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 4:39 AM

Title: Re: The Importance of the Body

Content:

Malcolm wrote:

Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution."

dzogchungpa said:

Well, Ray does a lot more than "notice" it, but whatevs.

Malcolm wrote:

The entire practice of Vajrayana is predicated on the body and the experience of being embodied.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 10:11 PM

Title: Re: The Importance of the Body

Content:

dzogchungpa said:

As far as I can tell, the Vajrayana is all about the body. In other parts of Buddhism, maybe not Zen so much, the body seems to be somewhat neglected, it's true. The importance of the body is one of the central themes of Reginald Ray's teaching and I think this is a great contribution on his part, see e.g.

<https://www.dharmaocean.org/meditation/somatic-meditation/>.

Malcolm wrote:

Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution."

Secondly, the first foundation of mindfulness is the foundation of mindfulness of the body, so one cannot maintain that paths of renunciation neglect the body either.

The reality is that since the body culture of India and Tibet was only come to us in fragments and dribs and drabs, quite often people overlook the vast literature on physical cultural, health, and illness that exists in these traditions, or because of biomedical prejudice, ignore it.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 9:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If we actually look at what he says about dzogchen he uses exactly the same kind of terminology and as Tulku Urgyen Rinpoche and his translators and dharma heirs.

Malcolm wrote:

Parrots and Magpies also can repeat words. The point is not that Harris does not understand what he was taught (I have no idea if he does or not, don't know the man). The point is that it is easy to seem like we understand something by repeating words we have heard and think we understand.

We see this here on DW all the time.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 9:47 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Like someone above, you assume he was dead on correct about Advaita but totally confused about Dzogchen.

Malcolm wrote:

I think he is confused about both, actually.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:56 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

You're a Kagyu, right? You might want to run that idea by your lama.

Grigoris said:

It is not my idea, it is what my lama have taught me.

smcj said:

In the same vein, if I were to do the ritual properly could I give a valid empowerment?
(That's a rhetorical question.)

Malcolm wrote:

Yes, providing you had done a least one major yidam retreat and or had permission from your own guru.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:44 AM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

I realize that no Buddhist claims a God the Creator ...but a primordial source is a Creationist View.

Malcolm wrote:

The "source of things" is whether or not one recognizes the nature of one's mind. If one does not, that nonrecognition produces all the dharmas of samsara. If one does, that

recognition produces all the dharmas of nirvana. But the nature of the mind itself is beyond samsara and nirvana from the beginning. There is no samsara or nirvana outside of the mind.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:34 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Anonymous X said:

What did I actually quote, then?

Malcolm wrote:

It is impossible to quote the Nirvana Sūtra in defense of a nonbuddhist like atman because the sūtra itself rejects the idea outright.

The Nirvana Sūtra is a very large text. The version translated from Chinese into Tibetan anywhere from 600 folios to a 1000, depending on the canon edition.

The direct translation from Sanskrit is 15--200 folios depending on the canon edition.

Anyway, what the text says concerning tīrthikas is:

In order to refute tīrthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tīrthikas is like letters carved by worms. Therefore I said there is self does not exist in all sentient beings.

The Buddha then goes on explain the atman found in the Upanishads that is the size of a thumb or a grain of mustard that exists in the heart does not exist. He explains elsewhere in the text that the self to which he is referring is the buddhadhātu. He also equates the "self" he teaches with a vajra. He also equates it with dharmakāya. He uses the same set of adjectives to describe the self and the dharmakāya throughout the text: permanent, stable, eternal, and peace.

The Buddha in this sūtra identifies himself as the dharmakāya.

Your post also again illustrates the dangers of the casual reading of profound texts.

Typo:

In order to refute tīrthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tīrthikas is like letters carved by worms. Therefore I said a self does not exist in all sentient beings.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 4:23 AM

Title: Re: BumShi in English? Bon Traditional Tibetan Medicine tantras

Content:

mahabuddha said:

Is the Bon Traditional Tibetan Medicine tantras, BumShi, translated in English? Does it still exist in Tibetan? Any help would be greatly appreciated.

Yours in the Dharma,
Chimed Dorjee

Malcolm wrote:

It still exists in Tibetan and is 98 percent identical with the rgyud bzhi.

mahabuddha said:

Malcolm,

Do you know of an online resource where the bumshi is in Tibetan? I'd love to practice translating it.

Thanks!

Malcolm wrote:

<https://www.tbrc.org/#!rid=W1GS4>

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 2:49 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

I do not think these sorts of popularizations of the teachings do anything more than confuse people.

Grigoris said:

People are confused anyway, so introducing them to, and sparking interest in, Dzogchen and/or Advaita is not necessarily negative. A person's karma will influence where they will settle after that.

Anyway, after years of reading threads (like these) and a variety of books, many times I still fail to see the difference between the Advaita and the Shentong view... So I imagine that for a complete and utter newb...

Malcolm wrote:

gZhan stong does not assert a unified field of consciousness, since it comes from the Yogācāra tradition. This is one very important difference between gZhan stong and Advaita. It asserts, like every other buddhist tradition, that mind streams are unique and distinct.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 2:48 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

But I just quoted passages from the Mahaparinirvana sutra stating differently.

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Anonymous X said:

What did I actually quote, then?

Malcolm wrote:

It is impossible to quote the Nirvana Sūtra in defense of a nonbuddhist like atman because the sūtra itself rejects the idea outright.

The Nirvana Sūtra is a very large text. The version translated from Chinese into Tibetan anywhere from 600 folios to a 1000, depending on the canon edition.

The direct translation from Sanskrit is 15--200 folios depending on the canon edition.

Anyway, what the text says concerning tirthikas is:

In order to refute tirthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tīrthikas is like letters carved by worms. Therefore I said there is self does not exist in all sentient beings.

The Buddha then goes on explain the atman found in the Upanishads that is the size of a thumb or a grain of mustard that exists in the heart does not exist. He explains elsewhere in the text that the self to which he is referring is the buddhadhātu. He also equates the "self" he teaches with a vajra. He also equates it with dharmakāya. He uses the same set of adjectives to describe the self and the dharmakāya throughout the text: permanent, stable, eternal, and peace.

The Buddha in this sūtra identifies himself as the dharmakāya.

Your post also again illustrates the dangers of the casual reading of profound texts.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 1:24 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

These quotes seem to contradict what you just said. There are many more like these in the Tathagathagarbha 'class' of sutras.

Malcolm wrote:

Tathatāgatagarbha is just a name for dharmakāya covered with afflictions. As such, it refers to the nature of the mind, that's all. It's doctrine was formulated as a reaction to the idea that the ultimate nature of sentient beings, beings with consciousness, is a blank emptiness. Hence, these sūtras and their commentary, the Uttaratantra, while acknowledging the essence of the mind is emptiness free from all extremes of proliferation, emphasize that the nature of the mind is an unconditioned clarity, just as for example, fire is not merely heat, but also light, for example, water is not just wet, it is also limpid.

Also, the Nirvana Sūtra and so on explicitly reject the atman of non-buddhists.

M

Anonymous X said:

But I just quoted passages from the Mahaparinirvana sutra stating differently.

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:28 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

He even goes as far as calling this 'True Self'. Of course, we immediately think of Advaita and it's posit of an atman as true self. This kind of conception is not very different from each other, and the Buddha lived in a time where this kind of teaching must have been prevalent. Buddhist scholars have argued this point of 'positive' essence vehemently, both for and against this kind of thinking. How do you personally interpret this? Is it just semantics that we get lost in and both systems are talking about the 'ineffable' using different terms? What would the difference between Brahman and buddhanature really be?

krodha said:

The term "true self" [satyātman] actually never appears in any of the tathāgatagarbha sūtras. Its presence in select English texts is a translational gloss chosen by a couple authors to fit their own biases.

Further, the Laṅkāvatāra is explicitly clear that the tathāgatagarbha is not to be conflated with the self of the non-buddhists.

The Laṅkā also states:

O Mahāmati, with a view to casting aside the heterodox theory, you must treat the tathāgatagarbha as not self [anātman].

Bhāviveka demonstrates the proper way to view buddhanature:

The statement "The tathāgata pervades" means wisdom pervades all objects of knowledge, but it does not mean abiding in everything like Viśnu. Further, "Tathāgatagarbhin" means emptiness, signlessness and absence of aspiration exist the continuums of all sentient beings, but is not an inner personal agent pervading everyone.

Anonymous X said:

These quotes seem to contradict what you just said. There are many more like these in the Tathagathagarbha 'class' of sutras.

Malcolm wrote:

Tathatāgatagarbha is just a name for dharmakāya covered with afflictions. As such, it refers to the nature of the mind, that's all. Its doctrine was formulated as a reaction to the idea that the ultimate nature of sentient beings, beings with consciousness, is a blank emptiness. Hence, these sūtras and their commentary, the Uttaratantra, while acknowledging the essence of the mind is emptiness free from all extremes of proliferation, emphasize that the nature of the mind is an unconditioned clarity, just as for example, fire is not merely heat, but also light, for example, water is not just wet, it is also limpid.

Also, the Nirvana Sūtra and so on explicitly reject the atman of non-buddhists.

M

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 9:01 PM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

Personally I don't consider all that Dharma with a capitol "D".

Malcolm wrote:

Then why the heavy allegiance to gzhan stong? It does not appear in Sūtra at all.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 8:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

No, the point is, to Harris the difference is irrelevant.

Malcolm wrote:

That means there is a problem with his view. The difference is crucial.

michaelb said:

Why? He doesn't go into any kind of detail about it. We can't say his view is wrong because he doesn't say what his view is. He neither explains what he means by advaita nor what he means by dzogchen in any kind of detail. We can't just assume that and to him it is irrelevant because that is not what his book is about.

Malcolm wrote:

He does indeed say what he means by Advaita. He is a student of Poonja-ji, like Andrew Cohen, Ganga-ji, Mooji and so on. Thus, we have a very clear idea of what Advaita means for him.

He also paints a very clear picture of what Dzogchen means for him. This is one of the reasons why I characterized his description of Dzogchen as Vipassana gussied up in Tibetan drag.

He describes his religious career very precisely: He first practiced Burmese-style Vipassana; he then went on to study with Poonja-ji, and then he spent a few years (5) taking teachings from Tulku Urgyen.

His book is entitled, "Waking Up: A Guide to Spirituality Without Religion." In this book he describes his view of religion in general, and Advaita and Dzogchen very thoroughly.

Now, as for myself, I really do not have anything more to offer on the subject of this book, other than that as a "purist," someone who has devoted to the past 25 years of my life to studying and practicing Dzogchen, I do not think these sorts of popularizations of the teachings do anything more than confuse people. People are very influenced by the first book they read on a given subject, and it pains me to think that the first book someone might read on the subject of Dzogchen teachings is Harris's book.

M

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 8:03 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

No, the point is, to Harris the difference is irrelevant.

Malcolm wrote:

That means there is a problem with his view. The difference is crucial.

michaelb said:

Of course, people here who wish to discredit Harris want to show his knowledge of the nature of mind is incorrect.

Malcolm wrote:

I can't address his experience, only what he says in print.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:12 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

I know that early 20th century Tibet had a lot going on that wouldn't necessarily have passed muster at Nalanda, but if it was producing enlightened masters who am I to nit-pick about this or that?

Malcolm wrote:

And for you, Sam Harris too passes muster.

smcj said:

If his teacher has realization, and if his teacher gives him the thumbs up, I would, yes.

Since I'm not sure either of those conditions are true, at this time I hold judgement.

Malcolm wrote:

TUR certainly was a realized person. As far as I know, he did not really know Sam Harris very well. Certainly not well enough to say, " Sam Harris understood and realized what I am teaching."

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:05 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

I know that early 20th century Tibet had a lot going on that wouldn't necessarily have passed muster at Nalanda, but if it was producing enlightened masters who am I to nit-pick about this or that?

Malcolm wrote:

And for you, Sam Harris too passes muster.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:04 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

smcj said:

So basically he is saying to the "purists" that he doesn't care. As an admitted dilettante myself I personally don't have a problem with that.

Malcolm wrote:

In other words, you too don't care about the Dharma.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 3:11 AM

Title: Re: Confused about nature of mind introduction

Content:

dzogchungpa said:

I'm sure time passes quickly in Sukhavati...

Malcolm wrote:

Consider that most people born there have to wait five hundred years in that land before they can even hear to see Amitbha, 500 Sukhavati years that is...

dzogchungpa said:

Well, like I always say, I'm going for Abhirati myself but I'm sure there are worse things to do than wait five hundred years in Sukhavati...

Malcolm wrote:

I don't know, it reminds me of the scene in Spinal Tap where Harry Shearer is caught in

his pod on stage.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 3:01 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Still don't buy it. Just because it's written doesn't mean it's true. I just can't see how that would work, you see?

Forget karma. We make ten recitations with the aspiration to be reborn in a pure land and we're off the hook? I mean, ten recitations are something so easy to perform that I wonder why Buddha gave a single teaching other than that. The conditions to attain enlightenment in a Pure Land are so more favourable that such method would render most practices irrelevant. Sounds too good to be true...

Malcolm wrote:

The caveat is that since a single day there is many thousands of human years long...

dzogchungpa said:

I'm sure time passes quickly in Sukhavati...

Malcolm wrote:

Consider that most people born there have to wait five hundred years in that land before they can even hear to see Amitbha, 500 Sukhavati years that is...

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 2:42 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Still don't buy it. Just because it's written doesn't mean it's true. I just can't see how that would work, you see?

Forget karma. We make ten recitations with the aspiration to be reborn in a pure land and we're off the hook? I mean, ten recitations are something so easy to perform that I wonder why Buddha gave a single teaching other than that. The conditions to attain enlightenment in a Pure Land are so more favourable that such method would render most practices irrelevant. Sounds too good to be true...

Malcolm wrote:

The caveat is that since a single day there is many thousands of human years long...

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 1:58 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

Grigoris said:

Personally, for me: If a teaching coincides with the Four Dharma Seals, then it is Dharma, regardless of who wrote it.

smcj said:

You might want to rethink that. For instance I could write something that coincides with the Four Dharma Seals. It wouldn't be Dharma. Dharma is Dharma only if it comes from a realized person. That realized person need not be Sakyamuni.

Malcolm wrote:

So you mean all those hundreds of śāstras in the bstan 'gyur, and all the hundreds of thousands of subsequent Tibetan commentaries, etc., were all written by awakened people? No, it is not possible.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 11:15 PM

Title: Re: Confused about nature of mind introduction

Content:

Malcolm wrote:

However, Ati guruyoga is about the easiest practice in the world.

pael said:

Do you mean easier than Amitabha chanting of Pure Land Buddhism?

I understood birth in Sukhavati is guaranteed by saying his name ten times.

Malcolm wrote:

Yes, it is a much more direct path than pure land practice.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

"What we should recognise is the state of nondual emptiness and cognizance." Rainbow Painting. p.173

Malcolm wrote:

"Cognizance" is how EPK has been translating gsal ba, generally rendered as "clarity."

michaelb said:

"You need to be able to dissolve dualistic mind in nondual awareness, rigpa." Rainbow

Painting p.69.

Malcolm wrote:

This is a gloss on what TUR said in Tibetan.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:40 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

That he says both seek an insight into the non-duality of consciousness doesn't mean that they both seek the same insight.

Malcolm wrote:

He says on pg. 132, very clearly and unequivocally, that they seek the same insight.

Moreover, in footnote 9, on pg. 210, he says:

Sam Harris, Waking Up said:

"Purists will insist on important differences among the various schools of Buddhism and the tradition of Advaita Vedanta developed by Shankara (788-820). Although I touch upon some of these distinctions, I do not make much of them. I consider the differences to be generally a matter of emphasis, semantics and (irrelevant) metaphysics — and to esoteric to be of interest to the general reader."

Malcolm wrote:

In other words, when he says that two traditions seek to promote the same insight, he means it literally.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:17 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Rangjung Yeshe that stick most, it seems, to rigpa = awareness.

Malcolm wrote:

Yes, but that was years ago.

The first person to use the term awareness for rig pa was Guenther in his earlier translations. John Reynolds used in his works, and still does — this has influenced the Bonpos quite a bit. Jean Luc Achard uses the term capitalized, but agrees it is not an adequate translation.

But the word in fact means "knowledge," and in the context of Dzgchen it means knowledge of your own nature.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 9:54 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Malcolm wrote:

Permanent ... self ...

PuerAzelis said:

?!

Really?!

Malcolm wrote:

Yup, but you need to make sure understand that this is not taken literally.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:43 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

why can't someone please just explain Buddha nature in terms that is simple.

.

Malcolm wrote:

Permanent, pure, self, blissful.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:42 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

smcj said:

So how does this thread relate to the "DI Always Works" thread?

Malcolm wrote:

It always works because anyone who receives direct introduction will inevitably become a buddha, sooner, rather than later, including Sam Harris.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:31 PM

Title: Re: Confused about nature of mind introduction

Content:
paël said:
Will Ati guruyoga compensate all those?

Malcolm wrote:
According to the boss, 100%.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:25 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
michaelb said:
many translators like Keith Dowman, Richard Barron...

Malcolm wrote:
BTW, neither Barron nor Dowman translate rig pa as "knowing" or "knowledge."

Barron uses "intrinsic awareness," Dowman uses "pure presence," or something like that.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:07 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
michaelb said:
It's Rangjung Yeshe that sticks to awareness.

Malcolm wrote:
No, these days EPK leaves it untranslated because apart from a few holdouts, everyone agrees "awareness" is not the right word for " rig pa."

The problems with translations of terms is that the field shifts more rapidly than we can reedit earlier work to reflect advances in our knowledge. Like deprecated or legacy code which has a large install base and is hard to upgrade, deprecated translations have a very long half-life, and people resist upgrading their terms. But the reason why deprecated code is deprecated is that it causes errors in computation. Likewise, legacy translations can cause errors in understanding. For example, many times you see texts translating *rlung* as *prāṇa*, when in fact *rlung* is a translation of *vāyu*. *Prāṇa* is properly translated into Tibetan as *srog*, life, and *prāṇavāyu* is translated as *srog 'dzin rlung*, lit., "the wind that sustains life." But over and over again we see people using the term *prāṇa* to refer to the five *vāyus*. This inaccuracy is a holdover from the introduction of Yoga to the West, from which these terms were first introduced.

Thus, students also have to keep up with the times, and when there is a major shift in

how this or that term is understood, they have to shift with it.

When it comes to clarity, however, clarity in Dzogchen is not a cognitive faculty. A commentary on the Blazing Lamp Tantra clarifies perfectly that the clarity discussed in Dzogchen is not the clarity found in the three realms, but is rather clarity (gsal ba) in Dzogchen means zang thal, pellucidity, or 'od gsal ba, luminosity.

Finally, the point is not to make one person right and another person wrong. This is like science. When the facts change, we change accordingly.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 7:56 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Are you equating 'mind essence' with 'buddhanature'?

Malcolm wrote:

In general, in Dzogchen and mahāmudra teaching mind essence = sugatagarbha.

A Dzogchen commentary called the Vajra Bridge explains:

The actual realization of one's mind essence is the meaning of the sugatagarbha (one's mind essence) arising simultaneously with the transcendent state of buddhahood.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:21 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

PuerAzaelis said:

When fabrications stop at least one of the aggregates have to stop since nothing is outside of the aggregates.

Malcolm wrote:

Which one? And who told you there was nothing outside of the aggregates? Certainly not the Buddha.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:17 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

This empty clarity is what Harris refers to as non-dual awareness...

Malcolm wrote:

He is mistaken in so far as he equates this empty clarity with the insight Advaita supposedly provokes.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Either of you read Harris's book?

Malcolm wrote:

How can you say that when I quote actual page numbers and cite actual passages? You might as well do the same.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

treehuggingoctopus said:

Some phenomenologists used 'cognisance' to refer to the kind of being-in-the-world in which the figure/ground tension melts away.

Malcolm wrote:

What does this have to do with Dzogchen?

Author: Malcolm

Date: Monday, May 22nd, 2017 at 4:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Dzogchen and Mahāmudra seek to identify the so called mind-essence.

michaelb said:

Please explain the features and characteristics of mind-essence? Is mind-essence in any way cognizant?

Malcolm wrote:

The mind essence is unconditioned, empty clarity. The mind is conditioned. A person who has directly perceived their own mind essence is someone who has rig pa, knowledge.

The mind essence is not cognizant, however, any more than a mirror is cognizant of the

reflections on its surface.

For example, to use a metaphor Norbu Rinpoche frequently employs for making people understand clarity, when you look at a vista and swiftly move your head from one side to the other, all of the impressions on your sense organ of the eyes (in this example) are part of your clarity, but one has no awareness or cognizance of any object within that field. If you recognize something in that field and pick it out, that is mind, not clarity.

"Cognizant" (meaning to know of or be aware of something,) means that one must have something to be cognizant of. It's built into the way the word is used in our language. You never use the verb without "of" being appended to it.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 2:20 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

PuerAzaelis said:

How could it be an experience when cessation is the end of the aggregates? What is left to have any experience?

Malcolm wrote:

Cessation is the end of which aggregates now?

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:48 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Grigoris said:

I ain't talking about heroes, there are rarely heroes in wars, mainly just innocent victims.

Malcolm wrote:

We don't often agree about much, but we definitely agree about that.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:29 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Sādhaka said:

Aren't Iran, Russia, Assad (and Hezbollah) the ones who are actually fighting al-Qaeda/ISIS/daesh?

Malcolm wrote:
Not really.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:26 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Grigoris said:

Behind the smiles and the sword dances lies the truth of the US-Saudi alliance.

Malcolm wrote:

The whole thing is just a proxy war between the US and Russia, in reality. I hold them all responsible. One side is not better than the other. They are all engaged in wickedness of one kind or another. That is just how it is with secular governments.

US --> Saudis --> Yemen <--Iran <-- Russia.

Of course, the Houthis are no https://en.wikipedia.org/wiki/Flag_of_Houthis:

Anyone who flies a flag that says "Curse the Jews" is a problem, the third red line.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:19 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

aflatun said:

Malcolm:

In Dzogchen, is it correct to say that buddha nature refers to the dharmata of the mind?

Malcolm wrote:
You can say that.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 12:02 AM
Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen
Content:
Anonymous X said:
I think what you are referring to is a state of mind.

Malcolm wrote:
No. Definitely not.

Author: Malcolm
Date: Sunday, May 21st, 2017 at 11:56 PM
Title: Re: The Middle Length Discourses of the Buddha
Content:

Malcolm wrote:
So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Anonymous X said:
These kinds of questions are very sophomoric for someone like yourself to be asking. Spontaneous action is always possible. Why put it into a right and wrong context? You act according to the situation when you really pay attention. There is no place called samsara.

jake said:
I'm honestly having a very difficult time putting your comments into context as they often sound so different from what I have studied and learned over the years. From what tradition do you spring forth? Or, if prefer not to "label" yourself, what are the key Sutra upon which you base your comments? Just so I can gain a better understanding of where you are coming from, please?

Malcolm wrote:
He has never studied Buddhadharma with a teacher. He seems like a Rajneesh type of guy.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:55 PM

Title: Re: The Middle Length Discourses of the Buddha

Content:

Anonymous X said:

No, I don't. It's only a problem if you want to oppose things or try to control things.

Malcolm wrote:

So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Anonymous X said:

These kinds of questions are very sophomoric for someone like yourself to be asking. Spontaneous action is always possible. Why put it into a right and wrong context? You act according to the situation when you really pay attention. There is no place called samsara.

Malcolm wrote:

Why put it into a context of right and wrong? Right actions result in happiness for oneself and others; wrong actions result in suffering for oneself and others.

Samsara is a result of all actions that are driven by afflictions. Nirvana is the opposite.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:41 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

Anonymous X said:

I've said it before, there is no part of you that can separate and identify such a thing. You are only suggesting an experience of Mind, not buddhanature. If I said this very moment was a manifestation of buddhanature, would you be able to separate buddhanature from it? It's not a 'thing' and I don't try to experience it.

Malcolm wrote:

No, I am not suggesting an experience of mind or Mind (whatever that is).

When you've met a person, you can always spot them in a crowd. So it is with buddhanature.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:26 PM

Title: Re: The Middle Length Discourses of the Buddha

Content:

Lobsang Chojor said:

So you don't see samsara as a problem?

Anonymous X said:

No, I don't. It's only a problem if you want to oppose things or try to control things.

Malcolm wrote:

So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:17 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Buddha nature is not any 'thing'. It can never be separated from what arises, and what arises is impermanent by nature. So I say Buddhanature is Impermanence. This is a truly non dual teaching where there is no separation from anything, nothing to attain, nothing to know. Your literal physical appearance is Buddhanature. It can be called by whatever name one chooses but it will never be found separate from all universes.

Malcolm wrote:

What exactly do you think "buddhanature" is?

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:02 PM

Title: Re: Confused about nature of mind introduction

Content:

Malcolm wrote:

The point is that all teachings one has received and their lineages are included within one's own state, represented in the visualization.

smcj said:

Elegant.

Malcolm wrote:

Yes, and very unelaborate. Of course, this does not mean that one is precluded from doing more elaborate forms of guru yoga is one if so inclined and has time.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:56 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

My impression is that it skips the historical lineage and just goes to the heart of the matter with the guru being the primordial "AH".

Malcolm wrote:

Not my place to discuss the deeper meanings of the practice. The point is that all teachings one has received and their lineages are included within one's own state, represented in the visualization.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:49 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

However, Ati guruyoga is about the easiest practice in the world.

Serious question: How is Ati guruyoga different than regular guruyoga?

Malcolm wrote:

If you really want to know, I recommend you attend a retreat.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:48 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

People who truly understand Dzogchen know that it is incomparable. Others are like "Dzogchen? Meh."

dzogchungpa said:

I think it is mostly the "Dzogchenpas" that provoke the latter reaction, honestly.

Malcolm wrote:

Yeah, maybe but "meh."

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:08 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Why would Buddhanature not be impermanence?

Malcolm wrote:

Because it is a contradiction in terms. Buddhanature is not a conditioned thing. Therefore, it cannot be impermanent.

Anonymous X said:

Buddha nature is not any 'thing'. It can never be separated from what arises, and what arises is impermanent by nature. So I say Buddhanature is Impermanence. This is a truly non dual teaching where there is no separation from anything, nothing to attain, nothing to know. Your literal physical appearance is Buddhanature. It can be called by whatever name one chooses but it will never be found separate from all universes.

Malcolm wrote:

What exactly do you think "buddhanature" is?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:47 PM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

dharmagoat said:

All I really wanted to say is that I feel that Buddhism has become unnecessarily

convoluted and esoteric.

Malcolm wrote:

No, people are convoluted.

dharmagoat said:

It is the source of so much confusion.

Malcolm wrote:

No, people are the source of confusion. There is a Dharma gate for every single confusion a person has. People have a lot of confusion, so there are many Dharma gates.

dharmagoat said:

A large proportion of posts on Dharma Wheel involve members wrestling with this confusion and apparently making very little progress.

Malcolm wrote:

You simply are not in a position to make this assessment.

dharmagoat said:

There is a better way: practice without too much regard for theory. In my 30 years as a mediocre Buddhist, I can personally vouch for the effectiveness of basic Buddhist practice.

Malcolm wrote:

There are three wisdoms in Buddhadharma, the wisdom of hearing, the wisdom of reflection, and the wisdom of meditation. One needs to integrate all three.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:29 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

smcj said:

But the fact that he continues to state that the point of Dzogchen is the same as Advaita (nondual consciousness) to me shows that he misunderstood the intent of Dzogchen teachings.

Not everyone has a need to keep Dzogchen so unique that there can be no comparison (contamination) to anything else.

Malcolm wrote:

People who truly understand Dzogchen know that it is incomparable. Others are like "Dzogchen? Meh."

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:27 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Anonymous X said:

I'm glad you use your own words, but I still insist that Buddhanature is not an experiential thing.

Malcolm wrote:

Not for sentient beings.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:46 PM

Title: Re: James Ford on kensho, from Pathos

Content:

boda said:

The judgment is still being made, it's merely done unconsciously. This is not always a good thing, as when expressed in various types of prejudice

Wayfarer said:

Which is why self-awareness is so important, and also, so foundational to every school of Buddhism.

Malcolm wrote:

I am assume you mean mindfulness here, knowing what you are doing when you are doing it.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:34 PM

Title: Re: Mahamudra same as Shikantaza

Content:

fckw said:

I see. So, where according to the Mahamudra traditions comes ignorance into play? (And what vocabulary are you referring here to denote emptiness and appearance regarding the Mahamudra teachings?) I'm just realizing that the theoretical framework of Mahamudra is less clear to me than Dzogchen.

Malcolm wrote:

Mahāmudra does not divide ignorance up the way it is done in Dzogchen. Mahāmudra merely asserts that ignorance is connate with the mind. It is with the mind from the beginning.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:32 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

Nice of you to allow for that.

Malcolm wrote:

Dzogchen is only for people who are truly interested in it. Others should find paths more suited to their wishes, As Pagor Vairocana said to Paṇḍita Prajñāsiddhi, when asked with which vehicle can the result be attained, he replied:

The individual entrances into the innermost view of ultimate dharmatā are differentiated by grades of capacity.

The result will also be obtained by realizing any vehicle of the sublime Dharma taught by the Buddha.

pael said:

How about after DI or initiation finding it insuitable for their wishes or capabilities? What to do then?

Malcolm wrote:

They practice what they are able to. As ChNN says, "Do your best." However, Ati guruyoga is about the easiest practice in the world.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:19 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If you think dzogchen seeks a dualistic consciousness, please say.

Malcolm wrote:

Dzogchen does not seek a "dualistic" consciousness, because consciousness is always dualistic. It is always with concepts.

Dzogchen and Mahāmudra seek to identify the so called mind-essence. This teaching does not exist in Advaita, and there is nothing remotely like it in that system. There is therefore no way that one can say that Dzogchen and Advaita seek to provoke the same insight. This is why I pointed out that Dzogchen rejects Yogācāra, because indeed, Yogācāra is predicated on seeking a nondual consciousness.

It is an error to dismiss the fact that the underlying view of Dzogchen teachings is emptiness, whereas the underlying view of Advaita is a truly existing yet featureless

consciousness called "brahmin."

The insight provoked in Dzogchen couldn't be further away from Advaita.

michaelb said:

Harris talks about his experience from the first person and not through studying the literature. He gives an overview of his experience and how he interpreted it. To expect a dissection of various schools of Indo-Tibetan philosophy would be stupid.

Malcolm wrote:

The Dzogchen literature over and over again gives a detailed summation of the various yānas. Why? So that people will not confuse their experiences in this or that yāna with the underlying principles Dzogchen is based upon.

It seems attractive when people "share" their experience. But it is always an error because experiences are temporary and deceptive. Knowledge on the other hand, is not.

michaelb said:

It is Harris's discussion of receiving teachings from Tulku Urgyen Rinpoche that I find most interesting. He says that Tulku Urgyen introduced him to the nature of mind and I have no reason to doubt what he says or how he describes it.

Malcolm wrote:

Many people have been introduced to the nature of the mind by this or that famous Dzogchen master. It does not mean they understood what they were being introduced to. But the fact that he continues to state that the point of Dzogchen is the same as Advaita (nondual consciousness) to me shows that he misunderstood the intent of Dzogchen teachings.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:50 AM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

What I'm NOT saying is that everyone should practice Dzogchen.

Nice of you to allow for that.

Malcolm wrote:

Dzogchen is only for people who are truly interested in it. Others should find paths more suited to their wishes, As Pagor Vairocana said to Paṇḍita Prajñāsiddhi, when asked with which vehicle can the result be attained, he replied:

The individual entrances into the innermost view of ultimate dharmatā are differentiated by grades of capacity.

The result will also be obtained by realizing any vehicle of the sublime Dharma taught by the Buddha.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:22 AM

Title: Re: Donald Trump Impeached

Content:

Wayfarer said:

That Patriotics blog site looks very much 'fake news' to me, I wouldn't touch it with a barge pole.

Malcolm wrote:

Louis Mensche reported last fall (scooping the Times and everyone else) that there was a FISA warrant out on members of the Trump campaign. She was absolutely correct. When the Times, etc., were able to corroborate her story, well, that's history now. So we will wait and see, won't we?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

He explicitly and repeatedly does NOT equate advaita with dzogchen.

Malcolm wrote:

He explicitly does, right on page 132, "The two traditions seek to provoke the same insight into the nonduality of consciousness..."

michaelb said:

Are you suggesting that dzogchen does not seek to provoke insight into the nonduality of consciousness?

Malcolm wrote:

Yogācāra already offers insights into the nonduality of consciousness. Indeed, that is the point of the whole school.

Since Dzogchen rejects Yogācāra insights (i.e. a Buddhist nondual realism) concerning the nonduality of consciousness, why would it accept Advaita (i.e. a non-Buddhist nondual eternalism) presentations concerning the nonduality of consciousness? Dzogchen texts and teachings take explicit pains to differentiate themselves from non-Buddhist schools such as Saṃkhya, Vedānta and so on, as well as Yogācāra and so on. Mañjuśrīmitra takes pains to explain why Dzogchen and Yogācāra are not commensurate views. So does Rongzom, so does Longchenpa, etc.

More importantly, he makes a gross error in asserting that Dzogchen and Advaita seeks

to provoke the same insight. Nothing could be further from the truth.

I also expect you will now withdraw your claim, "He explicitly and repeatedly does NOT equate advaita with dzogchen," because he repeatedly and explicitly does.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 5:09 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

I read his book. Sympathetically at first— and then less as I continued. Really, when it comes right down to it, the only value it may have with respect to Dzogchen teachings, apart from whatever merits it may or may not have, is that someone might go out and actually find out what Dzogchen really is, as opposed to the watered down silliness in his book.

Another point about which he is utterly confused is that he falsely equates Advaita and Dzogchen.

michaelb said:

He explicitly and repeatedly does NOT equate advaita with dzogchen.

Malcolm wrote:

He explicitly does, right on page 132, "The two traditions seek to provoke the same insight into the nonduality of consciousness..."

michaelb said:

His presentation is interesting precisely because he studied with teachers of different traditions.

Malcolm wrote:

So have I (meaning Buddhist and Hindu (Advaita, Samkhya, Yoga).

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:43 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Ergo, Dzogchen is not the "practice (of) a form of awareness." It is the cultivation of a specific kind of knowledge. What knowledge? Knowledge of sugatagarbha.

But Harris's Dzogchen is nothing more than secular mindfulness gussied up in Tibetan drag.

Absolute nonsense. You completely disregard everything Harris says on the subject. He very carefully explains the process of acquiring the "knowledge" of dzogchen using

numerous metaphors and examples of pointing out instructions. He, very carefully shows how dzogchen is different and indeed in opposition to shamata and vipassana and other techniques that take objects, gross or subtle, as the focus of concentration.

I would sincerely recommend anyone on this board to read or listen to his book, available free as part of an Audible trial. I feel Harris explains dzogchen with greater clarity than many dzogchen teachers, Tibetan or western.

Malcolm wrote:

I read his book. Sympathetically at first— and then less as I continued. Really, when it comes right down to it, the only value it may have with respect to Dzogchen teachings, apart from whatever merits it may or may not have, is that someone might go out and actually find out what Dzogchen really is, as opposed to the watered down silliness in his book.

Another point about which he is utterly confused is that he falsely equates Advaita and Dzogchen.

michaelb said:

I would sincerely recommend anyone on this board to read or listen to his book, available free as part of an Audible trial. I feel Harris explains dzogchen with greater clarity than many dzogchen teachers, Tibetan or western.

Malcolm wrote:

He does not explain it at all.

M

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:11 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Yes, some teachers do all sorts of stuff. Doesn't mean I'm cool with that.

tingdzin said:

Who are you?

Dechen Norbu said:

If a teacher is said to be a Dzogchen teacher, then he should teach Dzogchen from the start,

tingdzin said:

Who are you to judge? As I said, there are different approaches, and people make their

own decisions. Are you going to say that all the teachers who teach a more traditional way are just wrong? What arrogance.

Malcolm wrote:

I think what he is saying is that there are some teachers who are like the example of a dishonest merchant, setting out a deer's tail and selling donkey meat instead to unsuspecting customers.

I've met such people.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:07 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If I want to know what New York is like, I want to be there and experience it, I couldn't care less about the "knowledge" of it.

Malcolm wrote:

When you have experienced something, then you have know what it is. Until then you don't. When you taste sugar, then you know what sugar is. When you have experience of the mind essence, then you know what it is. That is why rig pa is a knowledge and not an awareness.

michaelb said:

Sure, and that is exactly how Harris explains dzogchen practice. Be introduced, recognise and get used to it. But when people teach dzogchen they often talk about the character of the "experience", just as they may talk about the sweetness of sugar rather than just saying they know what sugar tastes like.

Malcolm wrote:

Ergo, Dzogchen is not the "practice (of) a form of awareness." It is the cultivation of a specific kind of knowledge. What knowledge? Knowledge of sugatagarbha.

But Harris's Dzogchen is nothing more than secular mindfulness gussied up in Tibetan drag.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:51 AM

Title: Re: Donald Trump Impeached

Content:

Mantrik said:

Maybe they could ban his immigration back into the USA on the grounds that he is making the trip to meet international terrorists...

Grigoris said:

\$110bn sure buys a lot of starving cholera racked Yemenis...

Malcolm wrote:

Yes, this is horrible. But the US Gvt. could care less.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:27 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

[

Luminosity is a completion stage experience in which all appearances subside.

Mahāmudra is the experience of union, in which appearance and emptiness are a seamless unity. Rather than being treated as relative (appearance) and emptiness (ultimate), here the two truths are seamless and unified where the distinctions between ultimate and relative, conditioned and unconditioned, etc., are seen through.

fckw said:

Ah, thanks, that again clarifies something.

Would you say this is fairly comparable to the kadag and lhundrup aspects of the base in Dzogchen?

Malcolm wrote:

Well, sort of. The difference is that ka dag can never be a basis for delusion, since it has no appearances. In Dzogchen teachings, the basis for delusion is lhundrup.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:03 AM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Warning: this might be total bullshit, but we can only

[https://patribotics.blog/2017/05/20/exclusive-judiciary-committee-considering-articles-of-impeachment/...](https://patribotics.blog/2017/05/20/exclusive-judiciary-committee-considering-articles-of-impeachment/)

Unknown said:

By Louise Mensch and Claude Taylor

Multiple sources close to the intelligence, justice and law enforcement communities say that the House Judiciary Committee is considering Articles of Impeachment against

the President of the United States.

Sources further say that the Supreme Court notified Mr. Trump that the formal process of a case of impeachment against him was begun, before he departed the country on Air Force One. The notification was given, as part of the formal process of the matter, in order that Mr. Trump knew he was not able to use his powers of pardon against other suspects in Trump-Russia cases. Sources have confirmed that the Marshal of the Supreme Court spoke to Mr. Trump.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 2:57 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If I want to know what New York is like, I want to be there and experience it, I couldn't care less about the "knowledge" of it.

Malcolm wrote:

When you have experienced something, then you have know what it is. Until then you don't. When you taste sugar, then you know what sugar is. When you have experience of the mind essence, then you know what it is. That is why rig pa is a knowledge and not an awareness.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 1:58 AM

Title: Re: Socialism & Communism

Content:

tingdzin said:

I don't care if a cat is black or brown, as long as it catches mice. Unfortunately, neither capitalism nor socialism has proven to be worth a damn in that respect.

Nicholas Weeks said:

Only buddhas, bodhisattvas & arhats 'catch mice'. Any social or political ism built by worldly humans will never 'catch mice'.

Malcolm wrote:

No political system has ever been set up by an awakened person. Why? It would be like herding cats.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 1:45 AM

Title: Re: Harvard study on Media Bias

Content:

Nicholas Weeks said:

<https://shorensteincenter.org/wp-content/uploads/2017/05/News-Coverage-Donald-Trump-100-Days-1.pdf>

Journalists need to resist even the smallest temptation to see themselves as opponents of government.

Malcolm wrote:

It was Trump and Bannon (and Roger Stone) who declared war on journalism, not the other way around.

That said, at this point, the courts and the press are our present last bastion of defense against these incompetent fools the GOP allowed into office.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:52 PM

Title: Re: Donald Trump Impeached

Content:

smcj said:

If Trump had a heart attack and died today he has still done permanent damage to our international standing.

Malcolm wrote:

That ship sailed when GWB convinced Congress that invading Iraq was a good idea.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:32 PM

Title: Re: Socialism & Communism

Content:

tingdzin said:

I don't care if a cat is black or brown, as long as it catches mice. Unfortunately, neither capitalism nor socialism has proven to be worth a damn in that respect.

Malcolm wrote:

Yes, and then there is the fact that neither system is ecologically rational.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 10:41 PM

Title: Re: Donald Trump Impeached

Content:

Jeff H said:

I think impeachment and article 25 (incompetency) are lose-lose propositions. I don't share DGA's domino theory that sees Pence falling right after Trump. I think Pence has shown himself to be cautious and aloof from Trump-mania.

Malcolm wrote:

He also lied. If DJT goes down, so will Pence.

Jeff H said:

Trump is dangerous for his thoughtless miscalculations, but it could be that Pence would show real political savvy and competence in power.

Malcolm wrote:

No, Pence is also an idiot.

The Trump administration crash and burn all but assures a sensible reversal of congressional and executive power back the Democratic Party.

People who sat out the last election will not sit out the next two (2018, 2020). When overall voter turn out is high (not just in battle ground states), the Dems win every time.

People will tolerate this bizarre GOP melange of Ayn Rand cultists and Jesus Camp people for only so long.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 9:47 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I think this thread has gone off topic in discussing zen but also in discussing the definition of rigpa. I think it is clear that Harris, and others that talk about awareness, not as a translation of rigpa, but as a feature of the ground. Phrases like open awareness, empty cognisance, non-dual awareness, etc. are used as terms for mind's nature not knowledge of it.

Malcolm wrote:

Harris uses awareness for rigpa. Waking Up, pg. 134:

"The Dzogchen master must precipitate an insight on the basis of which a student can thereafter practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism."

This point of view does not go beyond Yogacara. Yogācāra is great, but let's not confuse it with Dzogchen.

michaelb said:

I disagree. Rigpa is the insight the Dzogchen master must precipitate. I concede, like many others, Harris uses awareness to refer to different things, (confused awareness, concentrated meditative states, knowledge of the ground, etc.) his main use of awareness, arguably like Yongey Mingyur Rinpoche, is of awareness as the ground, the cognisant aspect of non-dual awareness.

I think you have got tied up with this because most use terms like awareness to refer to

different things and mostly, when talking about dzogchen, they are talking about sem nyid not rigpa.

Malcolm wrote:

"... practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism"

This is the problem. This is not what the term rig pa means. You cannot "practice" rigpa. You either have it or you don't. If you don't, you have ma rig pa, ignorance.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 9:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

If I understand your question: you are asking if rig pa is the substance of consciousness? I have already provided an authoritative citation from a commentary on a primary tantra which answers this question:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Tolya M said:

Oh, it's like a raging flame that destroys the vegetable treatments of the new age and the advaita-vedanta's demagoguery for western donators. Where does the quote come from, please???

Malcolm wrote:

The commentary on the Tantra Without Syllables.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 8:08 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Why would Buddhanature not be impermanence?

Malcolm wrote:

Because it is a contradiction in terms. Buddhanature is not a conditioned thing. Therefore, it cannot be impermanent.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:54 PM

Title: Re: Mystery Object - Dotty Melong

Content:

Mantrik said:

"Numbers 1-9. In Tibetan, these are called the me-wa gu. In English, this is a so-called magic square where any line added up across, down, or the hypotenuse through the middle equals 15. These nine numbers are correlated to the nine stars. It is a system of numerology/astrology. It was borrowed from the Tibetans from the Chinese, remembering that Tibetans use both kar-tsi (white or Indian astrology) and nak-tsi (black or Chinese astrology). (The white and black are abbreviations for the Tibetan for India, gya-kar, vast white, and China, gya-nak, vast black.

Malcolm wrote:

Unfortunately, the idea that Nga rtsi comes from rgya nag rtsi is slightly wrong. The reason why elemental calculation is called Nag rtsi has to do with its founders, who while indeed Chinese, was also named Du har Nag po. Thus, Nag rtsi in reality means "The calculation of Nag po."

Mantrik said:

So, the system was named after the person rather than the other way around. Interesting, thanks.

Malcolm wrote:

Also, kartsi is not "white calculation" (dkar rtsi), it is rather "stellar calculation" (skar rtsi). This name has nothing whatsoever to with India (rgya gar).

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:36 PM

Title: Re: Mystery Object - Dotty Melong

Content:

Mantrik said:

"Numbers 1-9. In Tibetan, these are called the me-wa gu. In English, this is a so-called magic square where any line added up across, down, or the hypotenuse through the middle equals 15. These nine numbers are correlated to the nine stars. It is a system of numerology/astrology. It was borrowed from the Tibetans from the Chinese, remembering that Tibetans use both kar-tsi (white or Indian astrology) and nak-tsi (black or Chinese astrology). (The white and black are abbreviations for the Tibetan for India, gya-kar, vast white, and China, gya-nak, vast black.

Malcolm wrote:

Unfortunately, the idea that Nga rtsi comes from rgya nag rtsi is slightly wrong. The reason why elemental calculation is called Nag rtsi has to do with its founder, who while indeed Chinese, was also named Du har Nag po. Thus, Nag rtsi in reality means "The calculation of Nag po."

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:07 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Emptiness and luminosity ('od gsal) are synonyms. When one is in the experience of emptiness or luminosity there are no appearances. In Mahāmudra there are appearances. Which appearances? The appearances of the world.

Temicco said:

How do "appearances" differ from "form", practically? What does the experience of Mahamudra entail that distinguishes it from emptiness/luminosity, such that it entails appearances while the other does not?

What of the saying, "Mind without projection is mahamudra"?

Malcolm wrote:

Luminosity is a completion stage experience in which all appearances subside. Mahāmudra is the experience of union, in which appearance and emptiness are a seamless unity. Rather than being treated as relative (appearance) and emptiness (ultimate), here the two truths are seamless and unified where the distinctions between ultimate and relative, conditioned and unconditioned, etc., are seen through.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:04 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

he second is called "vipaśyāna," because one recognizes that movement and calmness are identical in nature.

fckw said:

Now I'm curious - what instructions are usually given out on this particular point in Sutra-Mahamudra?

Malcolm wrote:

Freedom from proliferation, aka, simplicity.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:59 PM

Title: Re: Donald Trump Impeached

Content:

Wayfarer said:

There was some news footage from the House of a Democratic congressman (or senator?) formally calling for the impeachment. I think he has a perfectly good cause to do that, but it's simply politicking at this moment. That's probably what the news is about - and it is true that impeachment was called for, so it's not fake news. But that particular motion is probably not going to go anywhere.

Personally, I think if a James Comey memo comes out, showing that T. really did ask him to drop the investigation into Flynn, which he has since categorically denied - then that will be checkmate.

Malcolm wrote:

We will see what the special prosecutor turns up. It won't be pretty and some people are definitely going to jail. Whatever the case may be, Trump has injured the GOP's brand for a long time.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:59 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

A cause that does not produce a result is a non cause.

aflatun said:

Agreed, although Nirvana, at least in the Pali tradition (which I'm not pushing) does have a sense in which all phenomena do cease, depending on who you ask, Nirvana without residue/Arahattaphala Samadhi (Nanananda), Timless, Cessation of the Personality Factors/Unconstructed Discernment (Peter Harvey), Nirvana without residue post mortem (Buddhaghosa). But we're not talking about that so I'm happy to leave it there.

Nirvana is the cessation of hatred, greed and delusion. I said "destruction" before, and it seems you took issue with this word. I'll take your word for it, as you are a scholar and I respect that. But the general form of the proposition is not controversial as I understand it.

While I appreciate this exchange (I mean that) I'd like to return to where it started. When I asked why cessation wasn't an experience you said:

Can you explain how this relates?

You also said:

I still need help with this. Nirvana is the cessation of the three poisons. Saying they never grew (why is this in the past tense) in the state of nirvana sounds redundant to me. Of course they didn't, the state of nirvana is itself their irreversible cessation. What were you getting at here?

Further, Nirvana is in one sense precisely experience which is no longer conditioned by hatred, greed and delusion. So it is six sense base experience marked by the absence of cognitive and affective distortions. For Buddha Joe, those afflictions were once present, after awakening they're absent. This absence would have to be discernible. How? For one, suffering is now impossible, always and forever.

Further you stated:

I can't resolve the two bolded statements. Help?

Malcolm wrote:

.

The absence of a cause is not the absence of something since there is nothing by which that absence may be identified.

aflatun said:

How does this follow? The cause is the three poisons. They are assuredly something (barring any one upmanship here). Their absence is identified by the cessation of suffering, birth, death, etc.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:33 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

There is no reason any positive dharma's will cease as a result of insight. The purpose of insight is to see what is negative and remove the causes for that.

aflatun said:

Agreed, although Nirvana, at least in the Pali tradition (which I'm not pushing) does have a sense in which all phenomena do cease, depending on who you ask, Nirvana without residue/Arahattaphala Samadhi (Nanananda), Timless, Cessation of the Personality Factors/Unconstructed Discernment (Peter Harvey), Nirvana without residue post mortem (Buddhaghosa). But we're not talking about that so I'm happy to leave it there.

Nirvana is the cessation of hatred, greed and delusion. I said "destruction" before, and it seems you took issue with this word. I'll take your word for it, as you are a scholar and I respect that. But the general form of the proposition is not controversial as I understand it.

While I appreciate this exchange (I mean that) I'd like to return to where it started. When I asked why cessation wasn't an experience you said:

Malcolm wrote:

All experiences are necessarily conceptual.

aflatun said:

Can you explain how this relates?

You also said:

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

aflatun said:

I still need help with this. Nirvana is the cessation of the three poisons. Saying they never grew (why is this in the past tense) in the state of nirvana sounds redundant to me. Of course they didn't, the state of nirvana is itself their irreversible cessation. What were you getting at here?

Further, Nirvana is in one sense precisely experience which is no longer conditioned by hatred, greed and delusion. So it is six sense base experience marked by the absence of cognitive and affective distortions. For Buddha Joe, those afflictions were once present, after awakening they're absent. This absence would have to be discernible. How? For one, suffering is now impossible, always and forever.

Further you stated:

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

aflatun said:

I can't resolve the two bolded statements. Help?

Malcolm wrote:

.

The absence of a cause is not the absence of something since there is nothing by which that absence may be identified.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 10:54 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

No, advocate and inspire people to ignore materialistic cravings. Instead turn them toward living the buddhadharma.

Malcolm wrote:

Oh yes, and throwing in your lot with Fundamentalist Christians Like Pence is really going to advance that agenda...

Nicholas Weeks said:

Ho Hum - straw man again...

Malcolm wrote:

No, this is what conservatism means now, guns and Jesus.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:59 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For goodness sake, you really think it ended?

Malcolm wrote:

Definitely. Capitalism won.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:58 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

The secular ideologues of much of the Left still prefer political so-called solutions to try and fix samsara.

dharmagoat said:

What else? Do we leave it to rot?

Nicholas Weeks said:

No, advocate and inspire people to ignore materialistic cravings. Instead turn them toward living the buddhadharma.

Malcolm wrote:

Oh yes, and throwing in your lot with Fundamentalist Christians Like Pence is really going to advance that agenda...

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:57 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For those who prefer videos to texts, ponder (not react immediately, if possible) on these offerings:

<https://www.youtube.com/user/VOCvideos>

Malcolm wrote:

Oh for lord's sake man. You're still fighting the cold war.

Nicholas Weeks said:

For goodness sake, you really think it ended? The secular ideologues of much of the Left still prefer political so-called solutions to try and fix samsara.

Malcolm wrote:

You prefer the Christocratic Right?

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:21 AM

Title: Re: Confused about nature of mind introduction

Content:

Johnny Dangerous said:

Song of the Vajra only requires that you've had direct introduction, Same for Rushens, Semdzins, Lojong. It doesn't have a separate lung or anything that I know if.....

Pero said:

Song of the Vajra is a mantra and requires lung. But Rinpoche gives it every retreat.

Johnny Dangerous said:

Really? I don't recall that in any of the lists of lungs given in the ones I've done, but i'll take your word for it.

Malcolm wrote:

Dude, it is in the short thun, etc.. And he always gives the lung for it when he explains Ati Guru Yoga.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:20 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For those who prefer videos to texts, ponder (not react immediately, if possible) on these offerings:

<https://www.youtube.com/user/VOCvideos>

Malcolm wrote:

Oh for lord's sake man. You're still fighting the cold war.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:15 AM

Title: Re: Donald Trump Impeached

Content:

Nicholas Weeks said:

We conservatives ground our teeth for 8 years, you can suck it up can you not?

Malcolm wrote:

I am sorry, do you mean to say that you have changed your position and now actually believe this person is qualified to be president?

This is not a right/left issue. Oh wait, except the the fact that very few people in the GOP have any ...

And one more thing since we are on it — violence at protests is not confined exclusively to the far left. The far right is heavily invested in it as well.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 3:49 AM

Title: Re: Donald Trump Impeached

Content:

Coëmgenu said:

Exactly why I made this post.

Malcolm wrote:

Just stick with papers of record.

Coëmgenu said:

What does the term "papers of record" entail? Original documents?

Malcolm wrote:

https://en.wikipedia.org/wiki/Newspaper_of_record

In the US, that would be the NY Times, the Post, the LA Times, and the Wall Street Journal.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 3:30 AM

Title: Re: Donald Trump Impeached

Content:

smcj said:

I guess the left has fake news too.

Coëmgenu said:

Exactly why I made this post.

Malcolm wrote:

Just stick with papers of record.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:54 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

Has any dharma whatsoever arisen in the state of nirvana? Why are the three poisons exempt? Aren't they empty like everything else?

On your reading what distinguishes the two? What has changed? (Besides the fact that

perception and feeling have "resumed" and one is walking about, etc). I'm guessing you wouldn't accept "the destruction of hatred, greed, delusion" as a valid answer here

Malcolm wrote:

In the context, nirvana is not the cessation of all phenomena, it is the cessation of all afflictive phenomena.

The three poisons are not things that can be destroyed, like pots. In order to destroy them, you would have to destroy the mind. In other words, you would have to "Destroy the village to save it, sir."

aflatun said:

Can you explain what the context is then?

Malcolm wrote:

There is no reason any positive dharmas will cease as a result of insight. The purpose of insight is to see what is negative and remove the causes for that.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:51 AM

Title: Re: One Upmanship places on DW

Content:

Crazywisdom said:

PS game is what language is; its inescapable if the escape

Is sought from language. Actually yoga is the only escape , refuge, etc. Milarepa often used the phrase, play words. We could also like Wittgenstein refer to the language game. Or word games. Arranging syllables to direct an effect, this is a strategy. Strategy is game. In language the game is to affirm potential of ego. They call ego games. It seems to me that's all that happens ever. Look at me. I'm right. Feels good. Do it again. Now you challenge or join the team.

Malcolm wrote:

The old "I am not gonna play your game" play.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Definitely knockoffs.

DGA said:

This looks like one of Rinpoche's designs for melong, no?

[https://www.etsy.com/listing/268851337/melong-small-handmade-buddhist-
pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_sear
ch_query=melong&ref=sr_gallery_1](https://www.etsy.com/listing/268851337/melong-small-handmade-buddhist-pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_1)

anyone know who the maker might be?

thoughts?

edit: another one

[https://www.etsy.com/listing/268266865/melong-handmade-buddhist-
pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_sear
ch_query=melong&ref=sr_gallery_18](https://www.etsy.com/listing/268266865/melong-handmade-buddhist-pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_18)

and other

[https://www.etsy.com/listing/493959203/buddhist-pendant-melong-made-
from?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_
query=melong&ref=sr_gallery_3](https://www.etsy.com/listing/493959203/buddhist-pendant-melong-made-from?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_3)

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:08 AM

Title: Re: Donald Trump Impeached

Content:

Coëmgenu said:

Is Donald Trump actually getting impeached? I just read an article claiming that it was "official" "confirmed" and "inevitable".

Malcolm wrote:

We can only hope.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 12:25 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

The three poisons never arose in the state of nirvana, they are not in a state called unborn or nonarisen. There can be no such state, by definition

aflatun said:

Has any dharma whatsoever arisen in the state of nirvana? Why are the three poisons

exempt? Aren't they empty like everything else?

Malcolm wrote:

You also have to distinguish between the absorption of cessation, nirodhasamapatti, and the subsequent attainment of cessation, where one is no longer subject to birth and death.

aflatun said:

On your reading what distinguishes the two? What has changed? (Besides the fact that perception and feeling have "resumed" and one is walking about, etc). I'm guessing you wouldn't accept "the destruction of hatred, greed, delusion" as a valid answer here

Malcolm wrote:

In the context, nirvana is not the cessation of all phenomena, it is the cessation of all afflictive phenomena.

The three poisons are not things that can be destroyed, like pots. In order to destroy them, you would have to destroy the mind. In other words, you would have to "Destroy the village to save it, sir."

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:43 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

I don't think I've ever heard you say 'in a discussion with my teacher', or 'my teacher said this'. That's fine with me. I'm not setting you up for Malcom.

Malcolm wrote:

Astus has studied with a number of Zen teachers, and couple of Kagyu ones too, if I am not mistaken.

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:41 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

aflatun said:

So the cause here would be ignorance? And the arising here would mean the arising of any dharma whatsoever?

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

aflatun said:

I think you're saying in the state of nirvana the three poisons (and any dharma) are unborn and unarisen (correct me if I misunderstand). But in saying this is not an experience you're not saying it is rather a cognitive blackout, or a blank void?

Malcolm wrote:

The three poisons never arose in the state of nirvana, they are not in a state called unborn or nonarisen. There can be no such state, by definition.

You also have to distinguish between the absorption of cessation, nirodhasamapatti, and the subsequent attainment of cessation, where one is no longer subject to birth and death.

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:31 PM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

Uh oh. Does this mean that I have not received rigpa tsal wang?

I've been reading some heavy stuff under the impression that I had. Might this be what's creating obstacles? What would you suggest as a course of action Malcolm?

Malcolm wrote:

You received it. The transmission anniversaries are no substitute for attending a webcast retreat, that is all I am saying. But they will give you a "kick in the pants."

Author: Malcolm

Date: Friday, May 19th, 2017 at 7:02 AM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

@Malcolm, Song of the Vajra is restricted. So not sure it's fair to expect a newbie to have read it going into things. I'll add it to my list though. And here I thought Dzogchen was the lazy man's path.

Malcolm wrote:

There is a very great misunderstanding that has arisen around the so called "transmission days." Originally they were anniversaries where the DC would gather every where in the world at the same time to do a practice related to that days anniversary.

Then, sometime in the late 90's, ChNN came up with the idea of doing remote transmissions guided by video tape. This was soon replaced by webcast transmissions.

But if you have not at least listened to ChNN intro to Dzogchen talks and so on, it is unlikely you will be properly prepared to receive transmission. So many people attend these webcast transmissions, but not understanding the real principle, they remain confused through no fault of their own.

Author: Malcolm

Date: Friday, May 19th, 2017 at 6:01 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

EDIT: In your initial statement that these things (cessation of craving, insight into emptiness) are not experiences, perhaps you meant that they are not transient meditation states? Not that they aren't literally within the domain of experience?

Malcolm wrote:

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

Author: Malcolm

Date: Friday, May 19th, 2017 at 5:56 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

No quarrel with that from me.

If I'm following you, you're contrasting nonconceptual wisdom of seeing emptiness for example (jnana, etc), vs. experience (always conceptual)?

Even if that's the case I'm not sure I understand how the cessation of craving is not an experience, as Astus said. Something that was previously present is gone (forever) and that absence is experienced. Thoughts?

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

aflatun said:

We're talking about cessation qua 3rd NT right? Nirvana is not the absence of hatred, greed, delusion?

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

Author: Malcolm

Date: Friday, May 19th, 2017 at 3:07 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

Could you unpack this some? If they're not experiences what are they?

Malcolm wrote:

All experiences are necessarily conceptual.

aflatun said:

No quarrel with that from me.

If I'm following you, you're contrasting nonconceptual wisdom of seeing emptiness for example (jnana, etc), vs. experience (always conceptual)?

Even if that's the case I'm not sure I understand how the cessation of craving is not an experience, as Astus said. Something that was previously present is gone (forever) and that absence is experienced. Thoughts?

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

Author: Malcolm

Date: Friday, May 19th, 2017 at 2:14 AM

Title: Re: James Ford on kensho, from Pathos

Content:

dharmagoat said:

"Seeing", however it is meant metaphorically, still pertains to experience.

Astus said:

Not really. The third noble truth is the truth of cessation, the end of craving - that is not an experience. Seeing emptiness, the nature of phenomena, is the end of fabricating a self/substance, the cessation of conceptualisation, so again - that is not an experience.

aflatun said:

Could you unpack this some? If they're not experiences what are they?

Malcolm wrote:

All experiences are necessarily conceptual.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:36 AM

Title: Re: Confused about nature of mind introduction

Content:

conebeckham said:

Yes, different.....in some sense. And there are many other different methods---the Lama may make gestures, or speak a few words. Different approaches, but same goal. The more "gradual" questions are more in line with Mahamudra, or with Sem De Dzogchen, I think. Rigpai TselWang is a more "instant" approach, if that makes sense.

Malcolm wrote:

There are all kinds of "rig pa'i rtsal dbangs." For example, the fourth empowerment of the King's Tradition Avalokiteśvara is called "the empowerment of the potential of vidyā," there are eighteen rig pa'i rtsal dbangs connected with Sems sde, and so on.

conebeckham said:

They are all, more or less, "instant," though, yes? As opposed to, questioning/investigation sorts of approaches?

Malcolm wrote:

Not really, the eighteen rig pa'i rtsal dbangs takes a fairly long time, with a lot of explanations, etc. However, they work with experiences as well, not so much question and answer, as in the sems khrid approach.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:31 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

You are the one providing the quotes here.

Astus said:

I find it a good way to avoid stating things that are incompatible with the Dharma, furthermore, it allows everyone to cross reference it.

Anonymous X said:

Off the top of my head, the Buddha silently holds up a flower amidst a gathering of his followers. Only Kasyapa responds with a knowing smile. Hence, the transmission of the Dharma to Kasyapa, the first patriarch of Chan. These are nice stories, but how does this help you uproot the foundation of the self structure?

Malcolm wrote:

It helps if you know what kind of flower it was.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:28 AM

Title: Re: Confused about nature of mind introduction

Content:

michaelb said:

I was wondering about the difference between the kind of direct introduction or rigpa'i tsal wang, where the lama shouts phat or some such syllable, compared to a more conversational pointing out, where the lama asks questions. Where/what is the mind, etc. Actually, at one Rigdzin Dupa wang the lama shouted a question. Traditionally, are these two approaches seen as different?

conebeckham said:

Yes, different.....in some sense. And there are many other different methods---the Lama may make gestures, or speak a few words. Different approaches, but same goal. The more "gradual" questions are more in line with Mahamudra, or with Sem De Dzogchen, I think. Rigpai TselWang is a more "instant" approach, if that makes sense.

Malcolm wrote:

There are all kinds of "rig pa'i rtsal dbangs." For example, the fourth empowerment of the King's Tradition Avalokiteśvara is called "the empowerment of the potential of vidyā," there are eighteen rig pa'i rtsal dbangs connected with Sems sde, and so on.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:26 AM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

Hello every one. I've been browsing this board since I found it recently and haven't been able to find a concern I've been having in any other thread, so thought I'd register and

ask.

I've been chasing after the dzogchen experience for some time now and earlier this year I watched a webcast with Chogyal Namkhai Norbu Rinpoche where he introduced rigpa through a guru yoga of Garab Dorje. I keep reading over and over that the introduction is to introduce you to the state of rigpa, and then afterwards you work with integrating what you were introduced to. It just so happens that I did not recognize anything (at least consciously) during the introduction, so I'm unsure how to work with meditating on something I had no recognition of in the first place. I paid full attention during the retreat and followed along closely with the visualizations and recitations. Am I just not a suitable candidate for Dzogchen?

What is the course of action I should take here, if any? If any one has any thoughts on this I'm all ears.

Thanks.

Malcolm wrote:

You do not understand the principle of the three transmissions, it seems. ChNN describes them very precisely on page-15-17 of the Song of the Vajra book.

In essence, a teacher communicates with words and symbols in order to generate an understanding of the meaning of the Great Perfection in the students mind. If you do not have an understanding of the verbal and symbolic transmissions, there is no way you will enter into direct transmission. The direct transmission means being in the same state of knowledge as the teacher at the same time. This is why ChNN, when he gives retreats, explains the meaning of the direct introduction through words and symbols before he gives it. If you do not have a conceptual understanding of the meaning of Dzogchen going into direct introduction, you may not recognize what is being pointed out during transmission. He says:

Chogyal Namkhai Norbu said:

The third method, direct transmission, implies that one already has the knowledge of the oral and symbolic transmissions. Through these two, one has an idea of how to enter the real nature; then by using different experiences together, and by entering into that real nature at the same moment as the teacher, there is the possibility that one also receives direct transmission. So direct transmission implies the possibility of receiving knowledge, when the student already knows how to work while the teacher transmits that knowledge.

Author: Malcolm

Date: Friday, May 19th, 2017 at 12:04 AM

Title: Re: Presence and Awareness

Content:

Malcolm wrote:

If you are a student of ChNN, you have three main jobs:

- 1) Guru Yoga as a means of finding and then sustaining knowledge of your own state (rig pa).
- 2) Being present and aware, i.e. mindful and aware.
- 3) Working with circumstances.

dharmagoat said:

Hello Malcolm.

How would you describe what "working with circumstances" entails?

Malcolm wrote:

It means understanding your life in a practical way.

Author: Malcolm

Date: Friday, May 19th, 2017 at 12:04 AM

Title: Re: Presence and Awareness

Content:

TaTa said:

Would you say that sov is next in importance to those?

Malcolm wrote:

Song of the Vajra is a component of Guru Yoga, a support for it, if you will. So it comes in 1.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:44 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How would you know what it is like to be in the presence of a Buddha or fully awakened being? There are many stories in Buddhist literature of sudden awakening in the presence of such a one.

Astus said:

Could you provide a few quotes from the sutras where people attained enlightenment because of the presence of a buddha?

Malcolm wrote:

Should be:

"Could you provide a few quotes from the sutras where people attained enlightenment because of being in the mere presence of a buddha?"

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:17 PM

Title: Re: One Upmanship places on DW

Content:

Malcolm wrote:

Over on another

<https://dharmawheel.net/viewtopic.php?f=39&t=25540&start=20#p388058>, I identified a common oneupmanship play in the constant game of "Dharma" oneupmanship that goes on here at DW.

Please use this space to share your favorite oneupmanship plays and strategies here.

Possible themes for discussion

The nonduality play

The humblebrag play

etc.

Anders said:

Nice try, Malcolm. But you are simply not enlightened enough to fathom the plays that those of us who really get it play. You're just going to have to trust that I am doing it for your sake. Of course, your rampant prapanca can't stomach that. But don't worry. That's why I am here for you.

Malcolm wrote:

You sound like Anonx.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:13 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How would you know what it is like to be in the presence of a Buddha or fully awakened being?

Malcolm wrote:

The real question here is how would you? You keep on waffling on about Chan, yet you've never practiced it. You keep waffling on about koans, but you've never practiced the koan method. In fact, just as your posts over in the Dzogchen forum were deeply arrogant and uninformed (and no one who has not received teachings from a master is

informed about Dzogchen), so too are your posts here.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:46 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

that is more or less correct, but not in the way you are putting it.

Malcolm wrote:

Buddhadharma is a direct oral tradition. You either in it or out of it.

Anonymous X said:

Neither in, nor out. Neither not in nor not out. Any others?

Malcolm wrote:

You can play all the word games you want. But what's the point?

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:38 PM

Title: Re: James Ford on kensho, from Pathos

Content:

dharmagoat said:

Don't forget Malcolm, you are in Zen territory here.

This subforum is populated by members that do not uphold the Vajrayana or Dzogchen view, and are generally willing only to accept the guidance of fellow Zen practitioners and teachers. With this in mind, please consider that your efforts here (no matter how well-intended) may be interpreted as trolling.

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

Anonymous X said:

that is more or less correct, but not in the way you are putting it.

Malcolm wrote:

Buddhadharma is a direct oral tradition. You either in it or out of it.

You just can't get it from books.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:32 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

dharmagoat said:

Feel free to engage him on a general or non-Zen subforum.

Malcolm wrote:

I will engage with whomever I please on whichever sub-forum I please, thank you very much.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:27 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

So?

Malcolm wrote:

You just don't get it. Lack of a proper teacher is likely the root of it.

dharmagoat said:

Don't forget Malcolm, you are in Zen territory here.

This subforum is populated by members that do not uphold the Vajrayana or Dzogchen view, and are generally willing only to accept the guidance of fellow Zen practitioners and teachers. With this in mind, please consider that your efforts here (no matter how well-intended) may be interpreted as trolling.

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

Author: Malcolm
Date: Thursday, May 18th, 2017 at 12:24 PM
Title: Re: James Ford on kensho, from Pathos
Content:
Anonymous X said:
So?

Malcolm wrote:
You just don't get it. Lack of a proper teacher is likely the root of it.

Anonymous X said:
From your point of view, yes? Said, according what you wish to achieve.

Malcolm wrote:
Who said there was anything to achieve? That is not what the Buddha taught.

Author: Malcolm
Date: Thursday, May 18th, 2017 at 11:48 AM
Title: Re: James Ford on kensho, from Pathos
Content:
Anonymous X said:
So?

Malcolm wrote:
You just don't get it. Lack of a proper teacher is likely the root of it.

Author: Malcolm
Date: Thursday, May 18th, 2017 at 11:43 AM
Title: Re: James Ford on kensho, from Pathos
Content:
Anonymous X said:

I believe I mentioned some already in one of my posts above. When you spend 10 years around someone that doesn't grasp, you begin to understand the scope of this a lot more and how very rare it is. Living effortlessly without a shred of dis-ease. No self, no mind. Nothing to accomplish. Total presence. No fluctuations of any inner disturbance. That dude died while alive, much the same as Ramana.

Malcolm wrote:
Such a state does not indicate awakening. For example, in the Yoga Sūtras, there is what they call "Kaivalya." A person who has attained kaivalya might appear much as you describe Ramana to be. Certainly my yoga guru discussed this in these terms: when you achieve liberation through Yoga, for you there will be nothing to do, just sit in your apartment, breath, eat, shit, until you die, absorbed in purusha.

But what distinguishes such a person? How does one know they are awakened, as

opposed to resting in a mundane samadhi?

If your notion of liberation is divorced from putting an end to samsaric rebirth, how is it even relevant at all to Buddha's teachings? And if it is not relevant to Buddha's teachings, why waste your time here?

M

Anonymous X said:

Don't worry about me wasting my time. It is not your concern, thanks.

As my teacher used to say, that person who sought liberation is gone. All questions regarding statements like samadhi and awakening are only relevant to that person who was the seeker. The question of how do you know is not relevant and never comes up. There is no movement to pose and answer these questions. Only when there is self do these questions get asked.

Because you believe in the system you follow, every experience is going to be filtered through this model. This is the thing that has to stop, IMO. It is a form of grasping and shows that the comparative mind is still dominant. It is nothing more than an intellectual exercise that we think is 'sacred'. Every thing you do revolves around your sense of self. If that ever stops, really stops, let me know. I will be the first in line to wait for you.

Malcolm wrote:

You really don't get the point. But it is not surprising since you are not someone who has entered Buddha dharma.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 4:14 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

boda said:

They should be at least relatively stress-free, right? There are many observable expressions of stress.

Malcolm wrote:

There are all kinds of stress. Some more observable than others.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 2:41 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Anonymous X said:

My main teacher was not a Buddhist...

Malcolm wrote:

That explains everything.

Anonymous X said:

A path is always tied to time and space.

Malcolm wrote:

So are you.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 2:05 AM

Title: Re: Me too! Me too!

Content:

smcj said:

From "Moonbeams of Mahamudra" by Treleg R. introduction:

(The erratic capitalization is from the book.) It is important to understand that this Mahamudra system goes beyond Tantra. The text contains a discussion on the relationship between Tantra and Mahamudra but Mahamudra is not confined to conventional tantra practices. The goal of all higher tantric practices is to realize mahamudra, but Mahamudra meditation is a distinct meditative system. Conventional tantra practices include visualizations of deities, mantra recitation, ritual practices, chanting, and so on. Not so in Mahamudra meditation. Mahamudra does not rely on any of these things or even regard them as important. We can practice Mahamudra without practicing Tantra or we can practice it in conjunctions with Tantra, but the Mahamudra system as presented in this manual is a complete and distinct practice in its own right. I just wanted to make the point that Dzogchen does not monopolize this kind of approach.

(Me too! Me too!)

Malcolm wrote:

Correct, but indeed, as Machig Labdron says of the dharmadhātu after going through all the yānas, including Dzogchen and Mahāmudra:

The ignorant and confused are deluded

because they know and apprehend the dharmadhātu as an object [...]

All of these knowledges (rig pa)

are knowledges that know objects.

Those [knowledges that] possess objects are not true.

There is nothing to know in the mind without objects.
Whoever knows is bound by knowledge.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 1:49 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

Anonymous X said:

I believe I mentioned some already in one of my posts above. When you spend 10 years around someone that doesn't grasp, you begin to understand the scope of this a lot more and how very rare it is. Living effortlessly without a shred of dis-ease. No self, no mind. Nothing to accomplish. Total presence. No fluctuations of any inner disturbance. That dude died while alive, much the same as Ramana.

Malcolm wrote:

Such a state does not indicate awakening. For example, in the Yoga Sūtras, there is what they call "Kaivalya." A person who has attained kaivalya might appear much as you describe Ramana to be. Certainly my yoga guru discussed this in these terms: when you achieve liberation through Yoga, for you there will be nothing to do, just sit in your apartment, breath, eat, shit, until you die, absorbed in purusha.

But what distinguishes such a person? How does one know they are awakened, as opposed to resting in a mundane samadhi?

If your notion of liberation is divorced from putting an end to samsaric rebirth, how is it even relevant at all to Buddha's teachings? And if it is not relevant to Buddha's teachings, why waste your time here?

M

Author: Malcolm

Date: Thursday, May 18th, 2017 at 1:03 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:41 AM

Title: Re: Presence and Awareness

Content:

HandsomeMonkeyking said:

Hello,

Some teachers speak about presence and others about awareness, others use both terms. Is there a difference or are these synonyms?

CNN also uses the word contemplation. What is the Tibetan word he uses 'contemplation' for?

Thank you

Malcolm wrote:

Presence = dran pa = smṛti = mindfulness

Awareness = shes bzhin = saṃprajāna = awareness

Contemplation = ting nge 'dzin = samadhi = samadhi.

Smṛti and saṃprajāna always accompany one another. If you are being mindful, you are being aware. If you are being aware, you are being mindful.

If you are a student of ChNN, you have three main jobs:

- 1) Guru Yoga as a means of finding and then sustaining knowledge of your own state (rig pa).
- 2) Being present and aware, i.e. mindful and aware.
- 3) Working with circumstances.

That's it.

We can add a fourth:

Do your best.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:33 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Malcolm wrote:

(bracketing Chan/Zen here).

.

Queequeg said:

What do you mean? Zen is or is not Sutrayana?

Malcolm wrote:

Zen/Chan is special case. It is included with sūtrayāna in general. But we cannot say that its methodology is strictly analytical or merit accumulation based.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 9:25 PM

Title: Re: Jiddu Krishnamurti

Content:

Grigoris said:

I have read the history of this and it does not seem COMPLETELY unlikely to me. Again though: the point is that Christians found the essence of the tale important enough to include it in their canon.

Malcolm wrote:

It does not mean that they were aware of its origin, and there is no evidence to suggest that they were, since the tale was quite garbled and out of its context by the time it reached the the Christian world, and also quite a long time after the last Buddhist monasteries in Eastern Iran, etc. were deserted.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 9:21 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Malcolm wrote:

But if for example, one still believes in purusha or brahmin as an ultimate self/principle, then you will not make much progress in your practice beyond accumulation merit for a better rebirth, as well as having made a solid connection with a Buddhist guru.

Losal Samten said:

Believing in the ontologically existent perfected nature would also merely lead to cultivating merit, no? it is a breakage of samaya to abandon the view of emptiness free from extremes. So there is that as well.

And Yogacara's emptiness is not nisprapanca.

Malcolm wrote:

As for question one: provided that one engaged in the standard set of virtuous deeds, but not on its own as a belief.

Yogācārins certainly thought their presentation of emptiness was niṣprapañca. So do Theravadins.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 8:56 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Anonymous X said:

Can you really state that Jesus' view is incorrect

Malcolm wrote:

Sure.

Anonymous X said:

And, btw, what do they do with all those dead non-buddhists? Where do they go?

Malcolm wrote:

They remain right here with us in samsara until they meet the Dharma.

Anonymous X said:

Is the after life segregated? And, how bout those billions of Muslims?

Malcolm wrote:

There is no "afterlife," there is just this endless round of samsara. Most sentient beings will not get out anytime soon.

Anonymous X said:

Are the Vajrayanas really top shelf...?

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 8:49 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

A person like that could have confidence in place of doubt. Through a mixture of arrogance, optimism, and under-education, they could believe that they understand Buddhadharma at its core. And if anyone objects to the idea that Brahman and emptiness are equal, it's just a sign that the objector is confused. If a person like that received empowerment and practiced a sadhana on the basis of that empowerment, could they become a Buddha?

Malcolm wrote:

No, because their fundamental confusion will interfere with the meaning of the view pointed out during empowerment. Of course, if through practicing they abandoned this confused idea well then, no problem.

It is not the same with respect to Yogacara and Madhyamaka. Both advocate emptiness as correct view.

Boomerang said:

Alright, if I'm understanding this correctly, there are multiple views of reality. The ultimate view is the tantric view. Below that, there are various sutra mahayana views. All of these are okay for receiving empowerment. Below that there are non-Buddhist views of reality, and these interfere with empowerment such that attaining Buddhahood is impossible. However, even if one receives empowerment while holding a confused view, they can grow out of it through practicing, and then they can become a Buddha.

Is all of that correct?

Malcolm wrote:

The view gained through empowerment/direct introduction is experiential. The views of sūtra are analytical (bracketing Chan/Zen here).

In sutrayāna, it is important that one's view in equipoise and post-equipoise match. It is for this reason that Madhyamakas such as Candrakīrti assert one cannot attain the path of seeing via Yogācāra. This is because one's view in equipoise is a product of analysis.

If one faithfully practices the methods of sadhana, however, the method itself familiarizes one with the experiential view gained in empowerment that corresponds with the correct view arrived at in sūtrayāna equipoise. Then, it does not matter whether you advocate Yogācāra or Madhyamaka, since both are within the general rubric of Mahāyāna and emphasize the two-fold emptiness.

With respect to that, even if you hold very wrong views, such Advaita, Samkhya, and so on, theoretically cultivation of sadhana methods of the Buddha can help you overcome these views through the development of the two accumulations. But if for example, one still believes in purusha or brahmin as an ultimate self/principle, then you will not make much progress in your practice beyond accumulation merit for a better rebirth, as well as having made a solid connection with a Buddhist guru.

There is however one other slight problem with thinking you can hold Hindu views while practicing Buddhist Vajrayāna sadhana — it is a breakage of samaya to abandon the view of emptiness free from extremes. So there is that as well.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 12:15 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

If a person received empowerment and practiced a sadhana on the basis of that empowerment all while believing Brahman and emptiness were synonymous, could they become a Buddha?

Malcolm wrote:

No, I don't think so. Why? Because they would have a fundamental doubt about the veracity of Buddhadharma.

Boomerang said:

A person like that could have confidence in place of doubt. Through a mixture of arrogance, optimism, and under-education, they could believe that they understand Buddhadharma at its core. And if anyone objects to the idea that Brahman and emptiness are equal, it's just a sign that the objector is confused. If a person like that received empowerment and practiced a sadhana on the basis of that empowerment, could they become a Buddha?

Malcolm wrote:

No, because their fundamental confusion will interfere with the meaning of the view pointed out during empowerment. Of course, if through practicing they abandoned this confused idea well then, no problem.

It is not the same with respect to Yogacara and Madhyamaka. Both advocate emptiness as correct view.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 11:50 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

Thank you for the answers everybody. Okay, so if I understand this correctly, two people practicing Vajrayana could have diametrically opposed beliefs on what emptiness means, but as long as they both had Mahayana motivation they would both become Buddhas.

Malcolm wrote:

No, it is based on the fact they both have received empowerments and are practicing their sadhana on the basis of those empowerments.

Boomerang said:

If a person received empowerment and practiced a sadhana on the basis of that empowerment all while believing Brahman and emptiness were synonymous, could they become a Buddha?

Malcolm wrote:

No, I don't think so. Why? Because they would have a fundamental doubt about the veracity of Buddhadharma.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 11:22 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

Thank you for the answers everybody. Okay, so if I understand this correctly, two people practicing Vajrayana could have diametrically opposed beliefs on what emptiness means, but as long as they both had Mahayana motivation they would both become Buddhas.

Malcolm wrote:

No, it is based on the fact they both have received empowerments and are practicing their sadhana on the basis of those empowerments.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:33 AM

Title: Re: Entry into gcod

Content:

michaelb said:

Probably a good idea to receive Yumka Dechen Gyalmo empowerment, though. There's only a peaceful dakini (Dechen Gyalmo) and wrathful dakini (Sengedongma) empowerment in LN, and other practices (like Tara, maybe) rely on those.

Malcolm wrote:

No, you just need to receive direct introduction.

michaelb said:

What do you mean by "direct introduction", what term are you translating here? I assume you would also need lung and tri?

I suppose I'm wondering what the difference between nam mkha'i sgo 'byed, ngo sprod spras pa and rig pa'i rtsal dbang is.

Just to add, I think it's quite a Longchen Nyingthig thing to receive empowerments and that rather than just rely on direct introduction(?)

Malcolm wrote:

This particular chod is grounded in Dzogchen. All you need to practice this chod is direct introduction, ala, first phrase of Garab Dorje.

Of course you also need the lung for the practice, but you certainly do not need to receive any kind of empowerment, including "the opening of the sky door." Having said

that, it is not a fault to receive Dechen Gyalmo, etc. It just isn't necessary.

This of course has a lot to do with a difference in perspective about empowerments from an Ati point of view and a Maha or Anuyoga point of view.

[Mod note: This topic had been necroed and was split to here:]

<https://www.dharmawheel.net/viewtopic.php?p=663428#p663428>

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:25 AM

Title: Re: Turning the light around (asraya-paravrtti)

Content:

鐵觀音 said:

Yet,

when I hear this translation from Linji, the only thing which sounds close is the advaitic technique of "being aware of awareness". Ramana's self-inquiry is a close second.

Malcolm wrote:

Pardon me for butting in here, but there is a strong sympathy in Western Zen circles for Advaita.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:22 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

By "wrong" view, I'm referring to the shentong-rangtong divide. Apparently, certain schools of Tibetan Buddhism favor one over the other. And apparently, people practitioners from both sides have become enlightened.

Malcolm wrote:

It is because the "view" in Vajrayāna is not a result of intellectual analysis, it is experientially based on the third and fourth empowerments/direct introduction/pointing out instructions.

So, from this perspective, it really does not matter much what your post-equipose intellectual view may be.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 4:36 AM

Title: Re: Jiddu Krishnamurti

Content:

Malcolm wrote:

They did not know it was from the Buddha's life. If they had, they would have excluded it.

Grigoris said:

You are assuming they did not know it. Given the amount of intellectual cross-fertilisation that existed in the region my assumption would be that they did know it was the life of Buddha but they changed names and identities to protect the innocent.

Malcolm wrote:

No, it is completely unlikely. Please read the history of this.

Grigoris said:

The fact that they considered it important enough to include it in their narrative shows the value they attached to it.

Malcolm wrote:

I understand it as a dis of Buddhists and Buddhism. Your mileage may vary.

Grigoris said:

I would hardly call Kalacakra's description of all the leading patriarchs of the Abrahamic religions respectful in anyway.

I also fail to see the relevance of this statement.

Malcolm wrote:

According to you, it should be AOK, since it is in someones religious book.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 3:03 AM

Title: Re: One Upsmanship places on DW

Content:

Nicholas Weeks said:

How about favorite oneupmanship players? I nominate thee, Malcolm.

Malcolm wrote:

Glad I rate as one of your favorites, Nick.

Anonymous X said:

Malcolm, since you put yourself in the position of arbiter of these things so often with your one line posts that usually make a statement but not much of a real explanation, it's hard to wrap my head around most things you post except the most rudimentary responses of yes and no. If you're going to act as a teacher, which your title supposedly says you are, I'm not seeing much compassionate response to the ignorance of many of us. Teachers are often inspirations. They act with benevolence and caring. I would take a page out of Meido's book and try for a more balanced response in posting.

Malcolm wrote:

1) I am not the arbiter of anything. 2) Who said I am acting as a teacher? 3) Meido is Meido and Malcolm is Malcolm. Just accept it. This is not a beauty contest. You're kind of new around here so I guess it is taking you a little while to acclimatize to the altitude.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 2:54 AM

Title: Re: Jiddu Krishnamurti

Content:

Malcolm wrote:

But they has no idea the story of Baarlam and Josaphat was in fact based on the Buddha's life.

Grigoris said:

So what? The point is that they identified the positive characteristics/message in the tale of the Buddha's life and considered it important enough to make it part of their canon.

Malcolm wrote:

They did not know it was from the Buddha's life. If they had, they would have excluded it.

Grigoris said:

I don't see how being an Avatar of Vishnu could possibly be disrespectful. Followers of Vishnu worship his avatars because their actions were expressions of the will of their god. How is that disrespectful???

Malcolm wrote:

it is disrespectful, for example, because it is clearly a political narrative penned at the expense of Buddhists. On the other hand, when people call for infidels and heretics to be slaughtered because their god tells them too, I guess that is not disrespectful either. Onward Christian Warriors!

Grigoris said:

Buddha fooled the Asura, Parashurama destroyed the greedy Kshatriya clans, Vamana vanquished the demon king Bali after he abused his powers and starts to destroy the universe, etc... Isn't Vishnu's tenth avatar the Kalki that features as one of the saviours of humanity, and bringer of the Golden Age, in the Kalachakra?

Malcolm wrote:

Kalachakra definitely uses the scheme of the ten avatars of Vishnu for its own purposes.

I would hardly call Kalachakra's description of all the leading patriarchs of the Abrahamic religions respectful in anyway.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 2:21 AM

Title: Re: Jiddu Krishnamurti

Content:

Grigoris said:

The Buddha Shakyamuni is also considered an Avatar of Vishnu, a Christian Saint in Orthodox Christianity and Catholicism (St Josaphat), etc... So why would it seem strange that a "non-Buddhist" would show respect for the Buddha?

Malcolm wrote:

But they has no idea the story of Baarlam and Josaphat was in fact based on the Buddha's life.

As an avatar, it is hardly a respectful thing — Buddha was an avatar of Vishnu sent to deceive the Asuras.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 1:00 AM

Title: Re: Interaction with spirits

Content:

RikudouSennin said:

How does TB view the spirits of a given religion like Yemoja for example?

I assume they may just be considered worldly beings, not worthy of refuge but may be helpful in particular situations

Malcolm wrote:

They are worldly, so, use care.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 12:31 AM

Title: Re: One Upmanship places on DW

Content:

dzogchungpa said:

Great thread, but I think we should use gender-neutral language, i.e. 'one-uppersonship' etc.

Malcolm wrote:

Nice move. We have to unclude this in the PC strategy guide.

Author: Malcolm
Date: Wednesday, May 17th, 2017 at 12:15 AM
Title: Re: One Upsmanship places on DW
Content:

Malcolm wrote:
Glad I rate as one of your favorites, Nick.

Nicholas Weeks said:
As 'one of' ? Come now, you know you are The One.

conebeckham said:
What should we call this particular strategy?

Malcolm wrote:
Ironical flattery.

Author: Malcolm
Date: Tuesday, May 16th, 2017 at 11:57 PM
Title: Re: One Upsmanship places on DW
Content:
Nicholas Weeks said:
How about favorite oneupmanship players? I nominate thee, Malcolm.

Malcolm wrote:
Glad I rate as one of your favorites, Nick.

Author: Malcolm
Date: Tuesday, May 16th, 2017 at 11:30 PM
Title: Re: How is this not Advaita?
Content:
Malcolm wrote:
SMCJ, you are just so relative.

smcj said:
Well yes, and proudly so. 40 years ago I figured out that if on the ultimate level there is nothing to be done then I need not concern myself with it. But since I don't like suffering it was/is important for me to focus my attention on the relative. Like, you could not even be in the same place with nonduality at the same time.
I've always understood nonduality to be how things actually are. If so, how is it possible to be apart from it again? What a loser.
I'm 62 and still doing NgonDro. So guilty as charged.

Malcolm wrote:

Well, then there is the "irony is lost on you play."

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:22 PM

Title: One Upsmanship places on DW

Content:

Malcolm wrote:

Over on another

<https://dharmawheel.net/viewtopic.php?f=39&t=25540&start=20#p388058>, I identified a common oneupmanship play in the constant game of "Dharma" oneupmanship that goes on here at DW.

Please use this space to share your favorite oneupmanship plays and strategies here.

Possible themes for discussion

The nonduality play

The humblebrag play

etc.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:18 PM

Title: Re: How is this not Advaita?

Content:

Malcolm wrote:

An addendum, the other oneupmanship play, though more rarely seen, is the "speak from your own experience" play. This play is designed to shut down any all discussion whatsoever, because most people are not so foolish as to say things like, "Yeah man, I am so totally sure my samadhi has destroyed all my afflictions because that is my experience, man."

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:04 PM

Title: Re: How is this not Advaita?

Content:

smcj said:

...so it won't happen.

Promise?

Malcolm wrote:

SMCJ, you are just so relative. Like, you could not even be in the same place with nonduality at the same time. You are also so totally cognizable, absolutely subject to madhyamaka analysis. Sheesh. What a loser.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:00 PM

Title: Re: If everyone has buddha nature...

Content:

smcj said:

Buddha Nature is a popular translation of "Tathagatagarbha". From Wiki:

Malcolm wrote:

In fact it is a translation of buddhagarbha.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 10:50 PM

Title: Re: How is this not Advaita?

Content:

smcj said:

It is always fun to watch the ultimate oneupsmanship game on DW which always ends in the stalemate of ultimate truth.

I look forward to the time, probably soon, when I can quote that back to you.

Malcolm wrote:

Time is empty, so it won't happen, and even if it does happen, it won't be real. And even you do quote it back to me, I will be comfortable in the knowledge it is all just your proliferation, far away from the meaning of nonduality, truth, Jesus, the Akashic record, and the advent of Lord Maitreya (who, I am reliably informed, works as a quant for Morgan Stanley).

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 10:33 PM

Title: Re: How is this not Advaita?

Content:

Astus said:

"To say that the mind is rattled and the nature is composed is the view of other ways; to say that the nature is clear and deep and the form shifts and moves is the view of other ways. The study of the mind and study of the nature on the way of the buddha are not like this. The practice of the mind and practice of the nature on the way of the buddha are not equivalent to the other ways. The clarification of the mind and the clarification of the nature on the way of the buddha, the other ways have no share in."

(Dogen:

https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/sesshin_sessho/translation.html)

Malcolm wrote:
Excellent case in point.

Author: Malcolm
Date: Tuesday, May 16th, 2017 at 8:43 PM
Title: Re: How is this not Advaita?
Content:
Malcolm wrote:

It is always fun to watch the ultimate oneupsmanship game on DW which always ends in the stalemate of ultimate truth.

Such conversations always begin with person A giving a perfectly sensible and rational proposition from the perspective of conventional truth. Person B then seems absolutely compelled to blow up the former's statement by invoking some principle they regard as ultimate such as emptiness, nonduality, freedom from extremes, to show that person A's proposition is invalid. It is really funny and really pathetic at the same time.

Author: Malcolm
Date: Tuesday, May 16th, 2017 at 7:52 PM
Title: Re: Entry into gcod
Content:

Malcolm wrote:
No, there is no specific empowerment for this chö text.

Khechara said:
Thank you for the information!

michaelb said:
Probably a good idea to receive Yumka Dechen Gyalmo empowerment, though. There's only a peaceful dakini (Dechen Gyalmo) and wrathful dakini (Sengedongma) empowerment in LN, and other practices (like Tara, maybe) rely on those.

Malcolm wrote:
No, you just need to receive direct introduction.

Author: Malcolm
Date: Tuesday, May 16th, 2017 at 5:08 AM
Title: Re: Western geshes and khenpos
Content:
Virgo said:

Malcolm is one of the few people who hold the distinguished title of Loppon.

Kevin

Adamantine said:

What is the difference between loppon and khenpo?

I know a loppon who has a very limited breadth of knowledge, I think it was just an honorary title I guess. . or maybe it acknowledges their competence and capacity in a particular focus of Dharma practice and study, rather than a wide one. I think Khenpo usually indicates someone with a vast breadth of knowledge in the Dharma, that's why I am asking.. never been clear on the meaning of loppon.

Virgo said:

It means the Tibetan for acharya.

Kevin

Malcolm wrote:

I have met some pretty stupid khenpos...there are some who are really just business khenpos.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 1:54 AM

Title: Re: Selfhood between births and karma

Content:

pothigai said:

The assertion that only animals and humans forget their past lives is based on the Abhidharma, which I would suppose is considered to be a authoritative source for such an assertion in the context of Buddhist discourse.

boda said:

I just downloaded the manual of Abhidhamma from buddhanet.net. There's not a single instance of 'clairvoyant' contained within it.

Malcolm wrote:

The term in Pali is Abhiññā:

Abhiññā¹ (f.) [fr. abhi + jñā, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiññā), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin i.10 = S iv.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated; wrong -- doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D iii.131; A

iii.325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought -- reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D iii.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D i.89 sq. (trsl. Dial. i.89 sq.); M i.34 (see Buddh. Suttas, 210 sq.); A i.255, 258 = iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the adj. chaḷabhiññā ("endowed with the 6 Apperceptions"). At S ii.216 we have five, and at S v.282, 290 six abhiññā's mentioned in glosses to the text. And at S ii.217, 222 a bhikkhu claims the 6 powers. See also M ii.11; iii.96. It is from these passages that the list at D iii. has been made up, and called abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. a.d.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd1 108, 328 (expln. of ñāṇa); Nd2 s. v. and N0. 466; Ps i.35; ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayam abhiññā sacchikatvā and abhiññā -- vosita see abhijānāti. The late phrase yathā abhiññam means 'as you please, according to liking, as you like', J v.365 (= yathāhippāyam yathāruciṃ C.). For abhiññā in the use of an adj. (° abhiñña) see abhiñña

Author: Malcolm

Date: Monday, May 15th, 2017 at 7:36 PM

Title: Re: Interaction with spirits

Content:

Malcolm wrote:

... And of course, confessions are a very important part of the Sang rite; absent, for example in Chö.

Quay said:

Perhaps in some, but certainly not all? For instance in a widely practiced medium-length Thröma practice one finds the confession:

The karma, delusion and non-virtue of all my lives,
I acknowledge and confess with intense remorse.

Or am I misunderstanding the remarks about sang, confession and such as regards offerings to the four classes?

Malcolm wrote:

That is a deity yoga sadhana, not the four feasts per se. Of course, in the preliminaries of

a given cho rite there might be a standard confession in the seven limb framework, but in the main body of the practice.

Author: Malcolm

Date: Monday, May 15th, 2017 at 7:33 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

You are avoiding my question, and I am not engaging in nitpicking, I am trying to understand your opinion.

I am not engaging in judgement of others, I am engaging in this line of questioning because I find MYSELF sometimes engaging with non-afflicted objects in an afflicted manner.

Which is why your statement comes as a surprise to me: not on the basis of my experience of the actions of others, but on the basis of my own experience.

Malcolm wrote:

If one's "practice" is involved with the eight worldly dharmas, it is not sublime Dharma practice, and in the words of the Kadampa seven point mind training, one should not reduce gods to demons.

If one's set one's activities with the right motivation, how can they lead to anything other than the development of the 37 adjuncts to awakening, beginning with the five indriyas: faith, diligence, mindfulness, samadhi and wisdom?

Author: Malcolm

Date: Monday, May 15th, 2017 at 9:44 AM

Title: Re: Tersar

Content:

Punya said:

Thanks for the extra info.

I'm still interested in why some recent terma collections are known as tersar and some are seemingly not.

Malcolm wrote:

Gsar means new or recent.

Author: Malcolm

Date: Monday, May 15th, 2017 at 3:34 AM

Title: Re: all emotions are pain?

Content:

Grigoris said:

If an un-afflicted object can give rise to an afflicted state, then why would the reaction to the object (an object in it's own right) not be capable of giving rise to an afflicted state?

I mean surely one can approach circling a stupa as a possession: "My circumambulation."

Or circumambulation can be practiced for self-centred purposes.

Etc...

Malcolm wrote:

Even the Buddha talked about "his robes, his sangha." Conventional markers of identity and possession are not necessarily afflictive.

The point of practicing Dharma is to cause positive path dharmas to arise in the mind, and transforming afflictive positive mental factors into nonafflictive positive mental factors.

I really have no idea why anyone practicing Dharma would practice for any other reason. Certainly there are people who appear to be practicing sublime Dharma who are in fact practicing the eight worldly Dharmas, but what is the point of dwelling on the mistakes of others?

You initially brought up this unqualified example:

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress (or I feel a desire/need to experience the positive feeling again and this brings me distress.

I responded to your example with the assumption that you were presenting in good faith an example of sublime Dharma practice that somehow could lead to suffering. Now I find myself in another exchange with you that seems to be heading nowhere but to pointless nitpicking over what are, from my perspective, needless trivialities.

Author: Malcolm

Date: Monday, May 15th, 2017 at 2:06 AM

Title: Re: all emotions are pain?

Content:

Grigoris said:

Let's try this from a different angle then: Would you agree that an un-afflicted object (a Buddha-rupa) for example, can elicit an afflicted mental state?

Malcolm wrote:

If approached as a possession, yes — which turns it into a zag bcas, a contaminated

thing. If approached with devotion, no.

However you used the example of a Dharma practice (circumambulation), which is why I responded the way I did.

Author: Malcolm

Date: Monday, May 15th, 2017 at 12:25 AM

Title: Re: An interesting series of articles on Islamic mysticism...

Content:

Malcolm wrote:

This is very likely one of the best academic treatments of the subject: Mystical Dimensions of Islam by Annemarie Schimmel. Her Wiki page is here:

https://en.wikipedia.org/wiki/Annemarie_Schimmel

"Even prominent Sufis acknowledged her as one of the foremost experts on their history and tradition."

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:43 PM

Title: Re: TODAY'S MYSTERY OBJECT

Content:

MiphamFan said:

Reminds me more of Southeast Asian depictions of the Garuda

Malcolm wrote:

It's a Makara.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:39 PM

Title: Re: Interaction with spirits

Content:

Vasana said:

Would you mind elaborating on the various ways of going about clearing karmic debts if sang offering can sometimes be problematic?

Malcolm wrote:

Contemplation is the best way to remove all problems.

Vasana said:

True, problems and immediate threats subside naturally with contemplation just as the weapons of maras transformed into flowers when Buddha was close to [re]awakening.

But what about at other times when the strength of contemplation is not so unwavering due to various conditions? Or when all of the contemplation engaged with thus far has not rendered all debts clear? Or when you want to 'make peace' and make amends by addressing the particular debtor[s] more directly/personally ?

Malcolm wrote:

There is no chance you can ever clear these debts completely. We have been in samsara since beginningless time. There is absolutely no way we can eliminate all those obscurations by any methods of relative purification.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:20 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Ah, perhaps it is just this sadhana then, or I misinterpreted:

"NGÖN GYI LEN CHAK TAM CHE CHANG GYUR CHIK

May all my karmic debts from the past be purified!

DA TA GYÜ LA MI NE TOL LO SHAK

In the present so that they do not remain in my mind-stream, I confess them!

MA ONG DRIB PE KHOR LOR MA GYUR CHIK

And in the future, may I never be drawn into the wheel of obscuration!"

Malcolm wrote:

Karmic debts are not just to the eight classes. The eight classes manifest as demons rather than gods because of such karmic debts; but that is not the whole extent of karmic debts. There are also beings who ignore us because of karmic debt, etc., who will not help us, even if they do not actively harm.

Vasana said:

Would you mind elaborating on the various ways of going about clearing karmic debts if sang offering can sometimes be problematic?

Malcolm wrote:

Contemplation is the best way to remove all problems.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:16 PM

Title: Re: all emotions are pain?

Content:

dzogchungpa said:

I'm beginning to think that all discussions between Malcolm and Grigoris are pain.

Malcolm wrote:

Interactions with human beings always carry that risk.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:51 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

Didn't say it was, I said the attachment to it is. Attachment can occur to a pleasant feeling arising from a non-afflicted object too.

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress (or I feel a desire/need to experience the positive feeling again and this brings me distress.

Malcolm wrote:

No, circling a stupa creates path dharmas. They will never result in suffering. They may be conditioned, but they are not contaminated.

Grigoris said:

You are quite obviously not reading what I am saying, so I am not going to attempt to engage you any further.

Malcolm wrote:

That pleasurable feeling is a path dharma. It will never bring you distress, and the desire to feel that again is in fact a positive mental factor called "faith." The distress at not doing something virtuous is another path dharma.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:39 PM

Title: Re: all emotions are pain?

Content:

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not. The pleasant emotion is not in itself painful.

Grigoris said:

Didn't say it was, I said the attachment to it is. Attachment can occur to a pleasant feeling arising from a non-afflicted object too.

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress

(or I feel a desire/need to experience the positive feeling again and this brings me distress.

Malcolm wrote:

No, circling a stupa creates path dharma. They will never result in suffering. They may be conditioned, but they are not contaminated.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 9:40 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

True, but ultimately even "positive" and pleasurable emotions can lead to suffering as they (in most cases) can lead to clinging and attachment to the pleasurable state.

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not. The pleasant emotion is not in itself painful.

In any case, painful is also a poor translation of dukkha.

tiagolps said:

What translation would you give to the seal?

Malcolm wrote:

"All afflicted phenomena are suffering."

This refers to both material as well as mental states since all conditioned things are either afflicted or afflictive, apart from path dharma. Pain is not really a good word for dukkha since pain means "Middle English (in the sense 'suffering inflicted as punishment for an offense'): from Old French peine, from Latin poena 'penalty,' later 'pain.'"

Suffer means "Middle English: from Anglo-Norman French suffrir, from Latin sufferre, from sub- 'from below' + ferre 'to bear.'" When we look at Tibetan, it is sdug bsngal; sdug means in this context, means misery; ngal ba means exhausted or difficult. Thus we could gloss sdug bsngal as "exhausting misery."

Author: Malcolm

Date: Sunday, May 14th, 2017 at 9:22 PM

Title: Re: Tersar

Content:

Punya said:

TerNying meaning terms in the Nyingma tradition I suppose. Thank you, that takes care of my "new and recent" question. Any other thoughts or comments?

Malcolm wrote:

Gter rnying means old termas. All gter mas are by definition rNying ma since they are all connected with the legends surrounding the transmission of Dharma to Tibet by Padmsambhava, Vimalamitra, Vairocana, the king and the 25 five disciples.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 8:13 PM

Title: Re: Selfhood between births and karma

Content:

Boomerang said:

It is part of their karmic condition.

Malcolm wrote:

It has more to do with their specific mode of birth. Hell beings, pretas, devas and asuras, and bardo beings are all born by means of apparitional births. Thus they are all clairvoyant. All animals are born either via eggs, heat and moisture, or wombs. Humans of course are born from wombs.

Boomerang said:

Thank you Malcolm. Where does this teaching come from? I remembered hearing this fact about womb-birth versus apparitional birth somewhere, but because I don't know the source I didn't mention it in my previous posts.

Malcolm wrote:

Abhidharma.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 7:43 PM

Title: Re: all emotions are pain?

Content:

Odin said:

What does that mean that all emotions are pain?

Malcolm wrote:

Emotion is poor translation of kleṣa, i.e. affliction. A kleṣa is a painful mental state. Not all emotions are painful.

Grigoris said:

True, but ultimately even "positive" and pleasurable emotions can lead to suffering as

they (in most cases) can lead to clinging and attachment to the pleasurable state.

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not.
The pleasant emotion is not in itself painful.

In any case, painful is also a poor translation of dukkha.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:50 AM

Title: Re: all emotions are pain?

Content:

Odin said:

What does that mean that all emotions are pain?

Malcolm wrote:

Emotion is poor translation of kleṣa, i.e. affliction. A kleṣa is a painful mental state. Not all emotions are painful.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:42 AM

Title: Re: Tersar

Content:

Punya said:

I've read that Tersar (Wylie: gter gsar) means a new or recently-revealed collection of treasure teachings from one treasure revealer (new and recent being relative terms) and have heard of the Dudjom Tersar and the Chokling Tersar.

But I'm aware there are other terma collections around, such as those by Jamyang Khyentse Wangpo, but I don't see them being called a Tersar. What constitutes a Tersar - is it a large volume of termas from one treasure revealer or does it have something to do with how widely they are taught?

Malcolm wrote:

All tersars become ternyings eventually.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 2:24 AM

Title: Re: Selfhood between births and karma

Content:

boda said:

Why do only humans and animals forget their past lives?

Boomerang said:
It is part of their karmic condition.

Malcolm wrote:
It has more to do with their specific mode of birth. Hell beings, pretas, devas and asuras, and bardo beings are all born by means of apparitional births. Thus they are all clairvoyant. All animals are born either via eggs, heat and moisture, or wombs. Humans of course are born from wombs.

Author: Malcolm
Date: Sunday, May 14th, 2017 at 12:34 AM
Title: Re: Shamanistic influence on Tibetan Buddhism
Content:

Lhasa said:
The thing is, they are long-time tantric practitioners, have siddhis, know all about how to use transmission links for negative activities and can easily counter my practice. I don't need practice, I need intervention. And I don't have a teacher who would do that.

Malcolm wrote:
You just need a repelling rite like Simhamukha. If you do this practice, then whatever negativities they send will bounce off of you and back at them.

Lhasa said:
Ok, and what about the negativities already received and manifesting? I've done Simhamukha and Yamantaka for several years, it only seemed to make things worse. But I also had a naga problem at the same time, and that has been pacified because someone stepped forward to help with that. Maybe those practices will work better now. Things like shaktipat do not just go away, they need to be expelled. Thank you

Malcolm wrote:
I cannot give you a diagnosis. I can make general recommendations.

Author: Malcolm
Date: Saturday, May 13th, 2017 at 11:45 PM
Title: Re: Shamanistic influence on Tibetan Buddhism
Content:

Lhasa said:
A former student of the 16th Karmapa, now an Advaita-Vedanta pujari huckster, and some Kashmir Shaivite vampires. Old Shiva-running-a-muck-ananda....among others.

treehuggingoctopus said:

Sounds like a Bollywood remake of a Hammer classic. Seriously though, has your teacher recommended any practices? Have you thought about Simhamukha?

Lhasa said:

The thing is, they are long-time tantric practitioners, have siddhis, know all about how to use transmission links for negative activities and can easily counter my practice. I don't need practice, I need intervention. And I don't have a teacher who would do that.

Malcolm wrote:

You just need a repelling rite like Simhamukha. If you do this practice, then whatever negativities they send will bounce off of you and back at them.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 9:02 PM

Title: Re: Making Sense of Tantric Buddhism by Christian Wedemeyer

Content:

tingdzin said:

I have just read this book, and if anyone is interested in the various theories about the "origin" of tantra/ Vajrayana, this is a must-read. Even though I don't agree with everything the author says, he clearly shows the flaws in some other theories.

Malcolm wrote:

Christian Wedemeyer is an extremely nice person with whom I had the pleasure of spending a few hours over glasses of wine at the last Tsadra translation conference. He is very bright and knowledgeable. His book is definitely worth the read. It stands as one of the best pieces of critical writing about western scholarship on Vajrayāna to date.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

paël said:

Who can do it? Whose job is it?

Malcolm wrote:

Someone who feels motivated to go there and tame this being, and more importantly, has the capacity to do so.

paël said:

Where this being resides?

Malcolm wrote:

Yes, generally, in the area where it frequents, in this case the Island of Lesbos, where

Greg makes his home.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:10 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

smcj said:

From: "Stream-entry in a Mahayana context"

Malcolm wrote:

Nirvana in Mahāyāna is nonabiding nirvana, meaning that buddhas are active in the world and have infinite emanations.

ItsRaining said:

Since Buddhas (Or Rather Dharmakayas) have infinite emanations as stated here and in the Brahma Net Sutra

"Now, I, Vairocana Buddha, am sitting atop a lotus pedestal; on a thousand flowers surrounding me are a thousand Sakyamuni Buddhas. Each flower supports a hundred million worlds; in each world a Sakyamuni Buddha appears. All are seated beneath a Bodhi-tree, all simultaneously attain Buddhahood. All these innumerable Buddhas have Vairocana as their original body."

Why does each world system only have one Buddha? Why are there not a Buddha every generation to uphold the right teachings and keep the Dharma Wheel spinning?

Malcolm wrote:

There are. They are however not supreme nirmanakāyas, but they are nirmanakāyas nevertheless.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:09 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

So do it.

Malcolm wrote:

Not my job.

pael said:

Who can do it? Whose job is it?

Malcolm wrote:

Someone who feels motivated to go there and tame this being, and more importantly, has the capacity to do so.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:33 AM

Title: Re: Meditative concentration on impermanence (for example)

Content:

prsvrnc said:

I don't understand how it would be possible to obtain meditative concentration on many objects because those objects aren't solid or stable. Do they have a particular quality that is single... that one focuses on?

Lobsang Yeshi said:

You start the meditation session by working out your lines of reasoning related to the topic. The goal is to dispel any doubts you might be harboring about the truth of the teaching. So using your example topic of impermanence, you could start the session by asking yourself, is there anything that might actually be permanent? Or, is there anything that I treat as if it is permanent, without consciously realizing that I'm doing this? Whatever objects come up in response to these or similar questions, analyze them, searching for permanence, and use logic to prove to yourself that in actuality they are not permanent, and that the permanence you suspected might be there is actually illusory. You need to get good at seeking out genuine points of doubt and be honest about the persuasiveness of your internal reasoning, since this won't work if you just go through the motions as a sort of kabuki theater in your head.

If your analytical meditation is successful, at some point you will experience a strong feeling of certainty regarding the truth of the teaching on impermanence. This feeling of certainty is what you want to stabilize and hold as your concentration object for as long as you can. You are right that this is not a very stable object, and probably would not be the best choice to use to develop calm abiding, but the primary purpose of this practice is to increase your understanding of the teachings and conviction that they are truthful and beneficial.

Anonymous X said:

The object of meditation is only a provisional step to calm and gather the focus on mind. Any object of meditation is either let go of or dissolves as cognizance of impermanence increases. Certainty, or any other object in the field of cognition gives way to total presence. Conceptual and non-conceptual are both seen as impermanent. Nothing is held on to. Holding on is a reification of a concept. This is deep habit energy. I'm not even sure that samadhis really touch this.

Malcolm wrote:

Depends on the samadhi and who has engaged in it.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

MiphamFan said:

The early Christian version of hell seems to be quite different from later versions.

Valhalla sounds like a Buddhist hell too.

Malcolm wrote:

Valhalla sounds like the Asura realm.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Read again my post! I use the term 'underwolrd'!

Malcolm wrote:

The concept of hell/underworld is very similar among Indo-European peoples in general. The idea of hells with levels is likely ported from Buddhism through Islam to Christianity.

Nyedrag Yeshe said:

How? Did not Christianity predate Islam? You mean a later influence of Islam on Christianity?

Malcolm wrote:

Obviously.

Nyedrag Yeshe said:

How about ideas of salvation that were already part of Greco-roman world, like the ones posited by mystery cults, like Eleusinian Mysteries, that were probably even older than Buddhism?! Orphism being a contemporary maybe. But do you believe in the theories that connects it to Buddhism and Vedism?! Or others that connect Shiva to Dionysios?

Malcolm wrote:

What about them?

Nyedrag Yeshe said:

Also, wasn't the Aeneid (with the descent to 'Inferno' and all else) based on the Greek Homeric accounts?

Malcolm wrote:

The Aeneid is a literary composition based on a minor character, a Trojan, who shows up in the Illiad and about whom there were independent legends. While certainly the Illiad influenced it, for the most part it was based on Cato the Elder's histories of the founding of Rome.

Nyedrag Yeshe said:

The name Hades from 5th BC was already widely used to designate the actual place of the dead, people and the Mysteries in particular preferring the use of the word 'Plouton' for the actual God!

Malcolm wrote:

No, I don't think so.

Nyedrag Yeshe said:

The Idea of an underworld was also present in cultures in no way related to Indo-european ones. Like the Maya (xibalba) and Aztec. In both, like the ancient Greek, heaven was a reward to warriors and heroes! The Xibalba also had many levels, palaces and different places not unlike the Greco-Roman version!

Malcolm wrote:

Quite irrelevant.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 1:58 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

As always Greg, you are right, and everyone else is so, so wrong about everything. Have fun on your little self-made island of righteousness.

Grigoris said:

Is it really so hard for you to admit that you do not have the same understanding of the nuances of the Greek language that a Greek does? .

Malcolm wrote:

No, that is not what I am referring to. I am happy for you that you have a superior understanding of Modern Greek.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:58 PM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Anonymous X said:

No one is born and no one who dies according to Mahayana teachings.

Malcolm wrote:

Ultimately, but the teaching of Mahāyāna is two truths...

aflatun said:

Thank you all for the responses, and with regards to what Malcolm just said, I was asking about the conventional nature of Buddhahood in Mahayana (I hope that's appropriate terminology?).

I somewhat regret making the comment about controversy within Theravada about Nibbana, as I know Arahantship from the point of view of Mahayana is not Buddhahood, I was just making a point (poorly executed), and was not interested in delving into that.

Its Buddhahood in Mahayana I was interested in, vs. the "lower stages." Thank you all for the references also, plenty to read up on!

metta

Malcolm wrote:

Nirvana in Mahāyāna is nonabiding nirvana, meaning that buddhas are active in the world and have infinite emanations.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:51 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins.

Malcolm wrote:

Hell, whether it is a mere pit in the ground that is cold and lifeless, or a place of many levels as in Buddhadharma, is no fun.

Hades was a god, not a place, until Christians began to use the term Hades for what they understood as Hell. Early Greek-speaking Christians referred to what we call hell as κόλασις. The word Hades used as a synonym of Hell really only enters English around 1600.

Nyedrag Yeshe said:

Read again my post! I use the term 'underworld'!

Malcolm wrote:

The concept of hell/underworld is very similar among Indo-European peoples in general. The idea of hells with levels is likely ported from Buddhism through Islam to Christianity.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:31 PM

Title: Re: Identifying Vajragarbha / Dorjé Nyingpo

Content:

Palzang Jangchub said:

Can anyone help a friend and i better identify Vajragarbha (Dorjé Nyingpo)? He's quite early on in the lineage for the Hevajra Tantra, but we're not aware of who he truly is and what he's known for/associated with.

Any assistance from the more learned is much appreciated!

Malcolm wrote:

He is the tenth stage bodhisattva who received the Hevajra Tantra and wrote a commentary on it. Other than that, there is no biography.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:29 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

So when it was quoted by Matthew, in his version of the bible, as the words of Jesus in reference to the "unmerciful" or ἀσπλαγχοί, its meaning was rather different. It was more a reference to a type of eternal jail, rather than an eternal torment.

Malcolm wrote:

As always Greg, you are right, and everyone else is so, so wrong about everything. Have fun on your little self-made island of righteousness.

Author: Malcolm

Date: Friday, May 12th, 2017 at 10:11 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Anonymous X said:

No one is born and no one who dies according to Mahayana teachings.

Malcolm wrote:

Ultimately, but the teaching of Mahāyāna is two truths...

Author: Malcolm

Date: Friday, May 12th, 2017 at 10:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

But their view of afterlife drew heavily from Greek traditions.

Malcolm wrote:

This is quite overstated.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:46 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Roman Religion was heavily influenced by the Greek one, not only directly but also through it's Etruscan antecedent. The underworld even encompassed an 'paradise' or the Elysium, after it they could even reach the Isle of the Blessed, they usually reached this through rebirth.

Avernus was once also a part of Magna Graecia!

Malcolm wrote:

Roman religion was quite distinct from Greek religion in fact. I recommend you read Archaic Roman Religion by George Dumézil.

Nyedrag Yeshe said:

I agree, in many aspects yes, in others no! Ancient world religions tended to be quite syncretic then. In case of Roman Religion some traditions came from Etruscan Religion, others from Greece(Bacchic rites), Egypt(Isis) or Asia (Cybele) and many places all over the Empire!

As I said, Cumae and Averno were once part of Magna Graecia before the Empire, so it was born within a Greek cultural setting.

Malcolm wrote:

While the Romans certainly adopted many cults external to Roman culture especially during and after the expansion of the Empire, the essentials of Roman religion were quite unique to Romans.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:43 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins.

Malcolm wrote:

Hell, whether it is a mere pit in the ground that is cold and lifeless, or a place of many levels as in Buddhadharma, is no fun.

Hades was a god, not a place, until Christians began to use the term Hades for what they understood as Hell. Early Greek-speaking Christians referred to what we call hell as κόλασις. The word Hades used as a synonym of Hell really only enters English around 1600.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:32 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Roman Religion was heavily influenced by the Greek one, not only directly but also through it's Etruscan antecedent. The underworld even encompassed an 'paradise' or the Elysium, after it they could even reach the Isle of the Blessed, they usually reached this through rebirth.

Avernus was once also a part of Magna Graecia!

Malcolm wrote:

Roman religion was quite distinct from Greek religion in fact. I recommend you read Archaic Roman Religion by George Dumézil.

In any case, as we can often see here in threads, the road to hell is paved with good intentions.

Author: Malcolm

Date: Friday, May 12th, 2017 at 8:43 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

But we are talking about Romans...

<https://en.wikipedia.org/wiki/Avernus>

Avernus refers to a volcanic lake west of Naples that would kill birds who flew over it, and was regarded as the entrance to Hell.

Grigoris said:

Again: careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins. Ancient Greeks also believed in reincarnation (cf references to reincarnation in Plato's Republic), so...

Ancient Greeks did not really have a concept of sin, for them the concept of ὕβρις was more predominant, a word which has come to denote blasphemy in Modern Greek, but which had more of the meaning of ACTS that insulted the Gods (and could thus invoke their ire), in Ancient Greece.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:51 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Question: have you read any of the classic literature of Chö?

Grigoris said:

Yes I have. That is what has lead me to believe that the goal of Chod is to overcome grasping to the sense of self, free oneself from the fear that this produces and realise the true (ie selfless nature) of all phenomenon. ie It is geared towards the Perfection of Wisdom.

Malcolm wrote:

You missed one point, in Chod the way you identify this sense of self is to deliberately induce fear. Fear makes the sense of self stand out in bold relief.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:49 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

As for Virgil: Virgil would have been a practitioner of Ancient Roman religion. If the Ancient Roman religion is anything like the Ancient Greek (and Zeus/Dias/Jupiter knows they stole large portions of it and rebranded it as Roman), then there is no hell, per se. There is only Hades. Hades is not hell.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Avernus>

Avernus refers to a volcanic lake west of Naples that would kill birds who flew over it, and was regarded as the entrance to Hell.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:44 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

Excuse me if I am wrong, but isn't the whole idea of Chod to realise that there is no harmer, harmed or harm?

Malcolm wrote:

There is considerably more to it than that. It is not just a pretty rite with nice haunting melodies. When you are inviting guests with the kangling, all kinds of formless spirits come. When one goes to a wild place (gnyan sa), one is deliberating trying to invite guests to test one's sense of fear and dread, the surest sign of self-grasping. Question: have you read any of the classic literature of Chö? Machig says: If one goes to wild places and is not harmed by ghosts ('dre), the conceited mind that arises is the māra of exhilaration.

Author: Malcolm

Date: Friday, May 12th, 2017 at 4:03 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

By Protestant Christians. Which is to be expected from a bunch of anally-retentive tight-fisted pricks.

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "L'enfer est plein de bonnes volontés ou désirs."

Even your man Karl Marx used it, "Our capitalist, who is at home in his vulgar economy, exclaims: "Oh! but I advanced my money for the express purpose of making more money." The way to Hell is paved with good intentions, and he might just as easily have intended to make money, without producing at all."

DGA said:

Marx liked to use the truisms of bourgeois religion (particularly that of the English, corresponding more or less to the "protestant work ethic") as sticks with which to beat the capitalist. hence "metaphysical subtleties and theological niceties" he finds in the commodity.

Malcolm wrote:

Yes, since he was a bourgeois German, it makes sense.

Author: Malcolm

Date: Friday, May 12th, 2017 at 3:50 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "
L'enfer est plein de bonnes volontés ou désirs."

Grigoris said:

Well, I was brought up Eastern Orthodox and there was no mention of it.

Malcolm wrote:

That does not make it Protestant. Arguably, the saying in fact goes back to Virgil, "facilis
descensus Averno," i.e., falling into hell is easy.

Author: Malcolm

Date: Friday, May 12th, 2017 at 2:56 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

The road to hell is paved with good intentions, or so it is said.

Grigoris said:

By Protestant Christians. Which is to be expected from a bunch of anally-retentive tight-fisted pricks.

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "
L'enfer est plein de bonnes volontés ou désirs."

Even your man Karl Marx used it, "Our capitalist, who is at home in his vulgar economy, exclaims: "Oh! but I advanced my money for the express purpose of making more money." The way to Hell is paved with good intentions, and he might just as easily have intended to make money, without producing at all."

Author: Malcolm

Date: Friday, May 12th, 2017 at 2:48 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Lhasa said:

So my question with Sang and Chod is, my intent is to work on my karmic imprints, not duel with blazing demons, although if I must, I must. Is working within my own mind, with no intent to provoke any outer being, going to p*ss off worldly beings anyway? I

suppose the ones actively attacking might object. Please don't tell me to ask my Lama, I don't have an available tantric teacher.

Grigoris said:

You can piss off anybody, doing any thing.

For example: there are groups of "people" here in Greece that get pissed off if you tell them that you are helping refugees.

Should that stop you from doing something that is positively motivated?

Malcolm wrote:

The road to hell is paved with good intentions, or so it is said.

Author: Malcolm

Date: Friday, May 12th, 2017 at 1:19 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

A lot of unintended consequences can result from making offerings to worldly beings. For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones. But everyone thinks Sang offering are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area through doing Sang, through doing Chö, through doing Serkyem, etc. When you go and piss off some nāga for making an offering at the wrong time, or with the wrong incense for example, the effects may not hit you, because nagas strike out at random when they are annoyed — this is just one example.

Lhasa said:

This is the second time in the last couple months I've heard a warning about doing Sang. One of the Ligmincha lay teachers did a facebook live Sang ceremony and he said they had changed the text because the wording to the protectors was so strong. And if one could not follow through, if one 'didn't have the goods' to back up what was said, then very bad things could happen. And now here is Malcolm saying the same thing. So I'm not doing that practice anymore.

But at the time I did the Sang practice with the facebook live ceremony. Proper incense, mustard seeds etc., in my living room. What an amazing shift in energy inside the circle of mustard seeds! So there are now mustard seeds around the perimeter of every room, around the foundation outside and along the property lines.

So my question with Sang and Chod is, my intent is to work on my karmic imprints, not duel with blazing demons, although if I must, I must. Is working within my own mind, with no intent to provoke any outer being, going to p*ss off worldly beings anyway? I

suppose the ones actively attacking might object. Please don't tell me to ask my Lama, I don't have an available tantric teacher.

Malcolm wrote:

I never said one should not do Sang. One just needs to be careful where one does Sang.

Author: Malcolm

Date: Friday, May 12th, 2017 at 12:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

humble.student said:

Is this Barcelona retreat going to be webcast openly? I couldn't find any indication on the melong or dzogchen.net website. Thanks!

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, May 12th, 2017 at 12:14 AM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

Are there any sutric deities commonly depicted in sexual union? I guess not, but just curious.

Malcolm wrote:

Zero. This does not mean however that deities like Avalokiteśvara and Mañjuśrī do not have consorts in higher tantra, but these are not supposed to be shown to ordinary people who lack empowerments.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 11:55 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

I guess the follow-up question is then: Which deities are based on Sutras? Do you know of any good resources (books, articles etc.) giving an overview on the topic?

Malcolm wrote:

Principally Buddha Śākyamuni, Amitabha, Medicine Buddha; bodhisattvas such as Avalokiteśvara, Mañjuśrī, Samantabhadra; as well as the great mother, Prajñāpāramitā.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 8:21 PM

Title: Re: cycles

Content:

Punya said:

Perhaps I could ask an even more basic question. What is a terma "cycle".

Malcolm wrote:

The term in Tibetan skor. Skor ba literally means "to turn." But in this usage, it refers to a class or group of things. The reason we often translate it as "cycle" is that it reflects the English usage of the term when it means "a complete set."

Author: Malcolm

Date: Thursday, May 11th, 2017 at 8:16 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

Grigoris said:

(tri, lung and wang).

Malcolm wrote:

Wang, lung, and tri.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 9:07 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

dzogchungpa said:

You guys are silly.

Malcolm wrote:

says the silliest of them all...

Author: Malcolm

Date: Thursday, May 11th, 2017 at 2:52 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

so what is shamanism, exactly?

what would a shamanistic influence look like?

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 11:12 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

Does anyone know if the retreat this weekend involves direct introduction/ transmission?

Malcolm wrote:

Anytime ChNN explains Ati Guru Yoga, this is exactly direct introduction. He has said this over and over again. ChNN always gives Dzogchen transmission in every retreat, none excepted.

Vasana said:

Thanks. I thought as much but wasn't certain. Just wanted to confirm for a friend who is wanting to participate.

Malcolm wrote:

Sure thing. This is a FAQ.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 11:09 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

Does anyone know if the retreat this weekend involves direct introduction/ transmission?

Malcolm wrote:

Anytime ChNN explains Ati Guru Yoga, this is exactly direct introduction. He has said this over and over again. ChNN always gives Dzogchen transmission in every retreat, none excepted.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 9:55 PM

Title: Re: cycles

Content:

HandsomeMonkeyking said:

It seems to me that longchen nyingtik is the most popular terma cycle. At least thats my impression by always seeing it written somewhere. I wonder if that assumption is wrong and what other cycles are there.

Malcolm wrote:

Most of the more popular treasure cycles benefitted from aristocratic or institutional patronage. For example, one reason LNT is so widespread, apart from its intrinsic merits, is that Jigme Lingpa was the guru of the daughter of the King of Derge, the Dagchens of

Sakya, and so on. This kind of sponsorship is not always responsible for the popularity of a given cycle however, case in point, Dudjom Tersar.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 8:12 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

Malcolm wrote:

By definition there is no yidam practice without empowerment. Yi dam is a translation of samādāna. Samādāna means to undertake a promise. One only receives a yi dam, a commitment, from a guru.

One may, out of devotion, choose to engage in a cycle of offerings and praises to any buddha or bodhisattva, including reciting their mantras/dhāranis which are found in sūtra. But this does not make this practice a yi dam or samādāna practice.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 3:23 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

And my Dzogchen is too small in order for it to entered into a Dzogchen measuring contest!

treehuggingoctopus said:

Thank goodness Dzogchen enlargement pills are no longer merely a wet dream these days! Perfectly easy to apply and always readily available literally everywhere, too, provided one knows where to look!

dzogchungpa said:

I'm told it's not so much the size as the tsal that matters.

Malcolm wrote:

Think this has enough "tsal?"

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 1:54 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Crazywisdom said:

Yidam and mantra are boring. And not very shamanistic. Using nature and elements is very shamanistic, like color and light. Oooo

Grigoris said:

I neither identify as a shaman, nor do I consider Tibetan Buddhism "shamanistic" so I really don't have a horse in the race.

And my Dzogchen is too small in order for it to entered into a Dzogchen measuring contest!

Malcolm wrote:

The you have to call it Dzogchung.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 11:58 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

The implications of your statement are that Padmasambhava did not regard his main practice as the path. This makes no sense to me, could you clarify?

Malcolm wrote:

It was his main recitation practice.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 8:29 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Confession of deeds in order to include them in the purification of karmic debt owed to all the classes?

Malcolm wrote:

No, just confession of deeds in general.

Mantrik said:

Ah, perhaps it is just this sadhana then, or I misinterpreted:

"NGÖN GYI LEN CHAK TAM CHE CHANG GYUR CHIK

May all my karmic debts from the past be purified!

DA TA GYÜ LA MI NE TOL LO SHAK

In the present so that they do not remain in my mind-stream, I confess them!

MA ONG DRIB PE KHOR LOR MA GYUR CHIK

And in the future, may I never be drawn into the wheel of obscuration!"

Malcolm wrote:

Karmic debts are not just to the eight classes. The eight classes manifest as demons rather than gods because of such karmic debts; but that is not the whole extent of karmic debts. There are also being who ignore us because of karmic debt, etc., who will not help us, even if they do not actively harm.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 6:51 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Confession of deeds in order to include them in the purification of karmic debt owed to all the classes?

Malcolm wrote:

No, just confession of deeds in general.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 10:27 AM

Title: Re: Dzogchen wikipedia article

Content:

Javierfv1212 said:

I have recently been working on editing this article,

<https://en.wikipedia.org/wiki/Dzogchen>

I have mostly been adding to section 3 "Conceptual background", drawing a lot from Buddhahood in this life and some books by Sam van Schaik.

However I am still somewhat of a beginner in this topic and I was wondering if you folks could take a look at this article and let me know what in this article needs to be fixed, or is just incorrect. Also is there any important material you feel is missing?

Malcolm wrote:

On thing I can tell you that the illustration titled "Illustration of the channels or nadis of the subtle body as taught in Dzogchen" is completely wrong, and is in fact an anatomical drawing of biliary channels.

Javierfv1212 said:

Are these biliary channels used in Dzogchen at all or should this image simply be removed?

Malcolm wrote:

Remove.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 6:19 AM

Title: Re: Interaction with spirits

Content:

MiphamFan said:

That's my understanding of protector rites in TB, sang offerings etc. Correct me if I am wrong.

Malcolm wrote:

The original purpose of Sang, as I understand it, is that one has made some error, one purifies this mistaken through fumigation with aromatic plants. The second ancient idea of Sang related to nomads was that one would make any newcomer who came to your camp through juniper smoke, etc., to decontaminate them. When doing Sang with Tibetans, this custom is still observed. Later Sang became merged with the Buddhist idea of making offerings to the four classes of guests, but this is not part of the original, pre-Buddhist custom. And of course, confessions are a very important part of the Sang rite; absent, for example in Chö.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:50 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

As for me, I have trouble understanding why, if you could be familiarizing yourself with the most direct method, you would start in with the two stages.

Malcolm wrote:

A Dzogchen practitioner should have experience with all kinds of teachings. That does not however mean that he or she regards teachings which belong to the eight lower yānas as the path.

cloudburst said:

A Dzogchen practitioner should have experience with all kinds of teachings...

Malcolm wrote:

I include here non-Buddhist teachings of any kind. Dzogchen practitioners have to learn how to integrate.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:40 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Seeker12 said:

Also, is all of this from the Abhisamayalankara?

Malcolm wrote:

More or less...

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:10 AM

Title: Re: Entry into gcod

Content:

heart said:

Yes, but today it seems he will give the "Khadroi Gadgyang", he already transmitted his own chöd practice the last two days.

/magnus

michaelb said:

Cool. A great opportunity for everyone able to watch/listen in. I understand there is no specific wang for the khando'i gejung so it would be interesting to see what form such a transmission usually takes and how Rinpoche does it.

Khechara said:

Sorry, I know it is a very old thread but I specifically want to clarify whether or not there is a specific wang for the Sound of Dakini Laughter Practice. Also, which teachers besides Lama Wangdu are currently offering this teaching in Nepal?

Thank you

Malcolm wrote:

No, there is no specific empowerment for this chö text.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:04 AM

Title: Re: Buddhahood in This Life

Content:

PeterC said:

Malcolm - this may be an overly broad question, but I'm curious - what would you consider as the essential reading list for a practitioner? What is the minimum set of texts that someone should have received and be familiar with, irrespective of which particular lineage of teachings they practice?

Malcolm wrote:

Impossible to answer such a broad question.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:02 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Coëmgenu said:

How is stream-entry defined and contextualized from a Bodhisattvayāna-informed perspective specifically? Is there any significant difference in how Mahāyāna and Theravāda define contextualize and regard stream-entry?

Malcolm wrote:

First stage is Mahayana stream entry

Seeker12 said:

What are the full correlations? That is, if stream entry is the first Bhumi/path of seeing, then what are the correlates for a once returner, non-returner, and arhat/arahant?

Thanks.

Malcolm wrote:

Mahāyāna once returner = sixth bhumi; Mahāyāna never returner = eighth bhumi.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 4:59 AM

Title: Re: Dzogchen wikipedia article

Content:

Javierfv1212 said:

I have recently been working on editing this article,

<https://en.wikipedia.org/wiki/Dzogchen>

I have mostly been adding to section 3 "Conceptual background", drawing a lot from Buddhahood in this life and some books by Sam van Schaik.

However I am still somewhat of a beginner in this topic and I was wondering if you folks could take a look at this article and let me know what in this article needs to be fixed, or is just incorrect. Also is there any important material you feel is missing?

Malcolm wrote:

On thing I can tell you that the illustration titled "Illustration of the channels or nadis of the subtle body as taught in Dzogchen" is completely wrong, and is in fact an anatomical drawing of biliary channels.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 4:40 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

As for me, I have trouble understanding why, if you could be familiarizing yourself with the most direct method, you would start in with the two stages.

Malcolm wrote:

A Dzogchen practitioner should have experience with all kinds of teachings. That does not however mean that he or she regards teachings which belong to the eight lower yānas as the path.

Author: Malcolm

Date: Monday, May 8th, 2017 at 8:17 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

I think we need to be cautious in generalizing about the being and characteristics of other people's deities. This is because it's good to be respectful, but it's also good not to be uncritical and take such narratives at face value

treehuggingoctopus said:

Sounds reasonable. There is also a good chance that in many situations nobody picks up the phone, there being nobody to begin with -- just the ordinary, mountain-moving faith and devotion.

I am afraid that is all just prapanca, though, and a prapanca of a really useless sort -- although it is certainly a less damaging kind of prapanca than interpreting the features of a religion one does not follow in terms of the religion (or Buddhadharma) one follows. An archangel being a gyalpo is very nearly as offensive as a Buddha being a devil.

Malcolm wrote:

Buddhas typically do not kill dragons nor decimate armies.

Author: Malcolm

Date: Monday, May 8th, 2017 at 5:28 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Buddhas etc., are greatly outnumbered by false teachers and paths.

Vasana said:

False paths...false by Buddhist standards but valid for them. It's difficult to quantify and compare when the teachings say that both Buddhas and beings are innumerable. In terms of how things appear in this world, the ratio doesn't look so great.

If we take the Bodhichitta vow literally and based on what you've said before, all beings will become Buddhas eventually. Some illusions continue much longer and feel more painful than others is all. Contemplating that scale of time and the duration of life in God realms is difficult for us to really comprehend directly. I always wondered why it is that beings may have the merit for heavens, but lack the merit for their to be an abundance of Dharma in that heaven.

dzogchungpa said:

V, apparently some people have brainwashed themselves into objectifying their religion as being something more than a narrative, a story, as someone or other once put it.

Malcolm wrote:

Religion is one thing, Dharma is another.

Author: Malcolm

Date: Monday, May 8th, 2017 at 3:04 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones.

Grigoris said:

Of course many of the beings we make Sang offering to may be quite fickle. People are fickle when you make gifts to them, so I imagine other beings would be too But everyone thinks Sang offering are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area through doing Sang, through doing Chö, through doing Serkyem, etc.

True. But the thing is that regardless of the attack, if one can maintain their samaya and view, then the attacks are essentially rendered ineffectual.

Malcolm wrote:

You are forgetting about collateral damage to others. That was the point of the example.

Author: Malcolm

Date: Monday, May 8th, 2017 at 1:30 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Greater in number perhaps, but not in strength.

Malcolm wrote:

Buddhas etc., are greatly outnumbered by false teachers and paths.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:40 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Maybe so, maybe not. I think cosmology of the realms in general and the motivations and activities of non-humans is likely far more complex than us worldings can really see or determine. Which sounds like a cop-out but I think all speculation is just that.

Malcolm wrote:

Dude, they are driven by the three poisons, just like we are. This is why worldly beings who are not bound to the Dharma are not reliable at all. Even then, those who are periodically need to be reminded of their commitments.

Vasana said:

Yeah in the grand scheme of things, I can totally accept that, which I'm happy to highlight is fundamentally the most important point here. It's the particularities and complexities involved such as categorizing A.A.M as a gyalpo or a being who needs propagating that I think are just speculations. I'll even admit that my own 'conclusions' are also ultimately speculative and based on incomplete information and inadequate immediate perception of the matters at hand. If there's really an immediate threat, you would have thought that a Buddha, mahasiddha or Dharmapala would have done something about it by now.

Malcolm wrote:

It's a war out there. The forces of Māra are greater than the forces of Dharma. It is obvious.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:29 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

I can accept that. I just interpreted your use of 'taming' and gyalpo to indicate that he requires special wrathful subjugation when it's more likely (to me) that he's a peaceful deva with guardian activity. (Guardian of his traditions, not a Dharmapala)

Not all beings can meet the dharma. It's just the way it is that some people encounter paths that lead to hanging out in heaven realms for a while.

Malcolm wrote:

Michael is an angel of wrath, not peaceful at all, a nāga slayer, one who decimated the armies of Sennacherib. In order to believe that Michael is peaceful, you sort of have to side the Israelites.

Vasana said:

Maybe so, maybe not. I think cosmology of the realms in general and the motivations and activities of non-humans is likely far more complex than us worldings can really see or determine. Which sounds like a cop-out but I think all speculation is just that.

Malcolm wrote:

Dude, they are driven by the three poisons, just like we are. This is why worldly beings who are not bound to the Dharma are not reliable at all. Even then, those who are periodically need to be reminded of their commitments.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:17 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

I completely disagree. A.A Michael is not malevolent to humans at all. If anything, he's a Deva, and protector of the traditions associated with him, not a worldly being. He can also swiftly deal with various provocations.

Malcolm wrote:

Vasana, are you claiming that Michael is a bodhisattva on the stages? Because otherwise, he is just a sentient being cycling through samsara, like Shiva, Kali, Brahma, Indra, Vishnu, etc., if he even exists at all.

Vasana said:

I can accept that. I just interpreted your use of 'taming' and gyalpo to indicate that he requires special wrathful subjugation when it's more likely (to me) that he's a peaceful deva with guardian activity. (Guardian of his traditions, not a Dharmapala)

Not all beings can meet the dharma. It's just the way it is that some people encounter paths that lead to hanging out in heaven realms for a while.

Malcolm wrote:

Michael is an angel of wrath, not peaceful at all, a nāga slayer, one who decimated the armies of Sennacherib. In order to believe that Michael is peaceful, you sort of have to

side the Israelites.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:07 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Yes, that's what new agers preach. I'm neutral in regards to this. But agree that labelling a Gyalpo may be quite complicated issue!

Cosmology and variety of 'supernatural' beings is not rigidly confined solely to the descriptions found in any one given tradition.

Malcolm wrote:

There is a clear dividing line: there are beings who are āryas and then there is the rest of us samсарins, including Jesus, Michael, Gabriel, etc.

The Buddha clearly states in so many places that outside his Dharma and Vinaya there are no stream entrants, one returners, never returners, and arhats.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:03 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Nyedrag Yeshe said:

New agers would think otherwise!

Vasana said:

I completely disagree. A.A Michael is not malevolent to humans at all. If anything, he's a Deva, and protector of the traditions associated with him, not a worldly being. He can also swiftly deal with various provocations.

Malcolm wrote:

Vasana, are you claiming that Michael is a bodhisattva on the stages? Because otherwise, he is just a sentient being cycling through samsara, like Shiva, Kali, Brahma, Indra, Vishnu, etc., if he even exists at all. I suppose you can use Pabhongkha's logic, which is to say that if you believe a worldly being is a buddha, then for you it is so. However, look where that logic led the Tibetan state.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:00 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Not my job.

Grigoris said:

So what is your job then? Offering unsolicited advice and criticizing valid practical advice?

Malcolm wrote:

You might wish to think about that the next time you offer unsolicited advice.

A lot of unintended consequences can result from making offerings to worldly beings. For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones. But everyone thinks Sang offerings are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area through doing Sang, through doing Chö, through doing Serkyem, etc. When you go and piss off some nāga for making an offering at the wrong time, or with the wrong incense for example, the effects may not hit you, because nagas strike out at random when they are annoyed — this is just one example. But you are a great Ngakpa now, so you can ignore my opinions.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:09 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Interesting that it's Archangel Michael. I suspect as you say, Greg, that the followers are more blood-thirsty and greedy than he is. A.A Michael is known for his protective qualities and subjugation of other harmful beings. I really don't think he would interfere with anyone's Dharma activities whatsoever and is not a being that needs 'taming'. Sounds like the people need taming.

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Nyedrag Yeshe said:

New agers would think otherwise!

Malcolm wrote:

New agers are also worldly beings, not within samaya, definitely in need of taming.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:07 PM

Title: Re: Rigdzin Sokdrup

Content:

Malcolm wrote:

invocation of Drala ... which can also be added

rai said:

great, does it exist in english? thank you

Malcolm wrote:

Someone must have translated it, but I am not sure who.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:03 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Grigoris said:

So do it.

Malcolm wrote:

Not my job.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:55 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Interesting that it's Archangel Michael. I suspect as you say, Greg, that the followers are more blood-thirsty and greedy than he is. A.A Michael is known for his protective qualities and subjugation of other harmful beings. I really don't think he would interfere with anyone's Dharma activities whatsoever and is not a being that needs 'taming'. Sounds like the people need taming.

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in

need of taming.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

gzodzilpa said:

Aside from ye she, what are the the other properties?

Malcolm wrote:

Infinite.

gzodzilpa said:

So like mtha bral, mtha yas, or mtha med?

Malcolm wrote:

bsam mi khyab

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I think this thread has gone off topic in discussing zen but also in discussing the definition of rigpa. I think it is clear that Harris, and others that talk about awareness, not as a translation of rigpa, but as a feature of the ground. Phrases like open awareness, empty cognisance, non-dual awareness, etc. are used as terms for mind's nature not knowledge of it.

Malcolm wrote:

Harris uses awareness for rigpa. Waking Up, pg. 134:

"The Dzogchen master must precipitate an insight on the basis of which a student can thereafter practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism."

This point of view does not go beyond Yogacara. Yogācāra is great, but let's not confuse it with Dzogchen.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:35 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:
Malcolm wrote:
ye she is a property of rig pa.

gzodzilpa said:
Aside from ye she, what are the the other properties?

Malcolm wrote:
Infinite.

Author: Malcolm
Date: Sunday, May 7th, 2017 at 3:52 AM
Title: Re: Shamanistic influence on Tibetan Buddhism
Content:
Mantrik said:
If you could persuade the others to abandon the killing it would be fantastic.

Grigoris said:
The slaughter is actually illegal (because they kill the bull without rendering it unconscious first), so really it is up to the police to stop it. Have you ever tried to stop a baying mob of blood lusting zealots?

The church ain't going to stop it because the entire festival/spectacle is highly profitable.

The protector will not want them to stop because it is a source of power for them.

So unless a Guru Rinpoche comes along I don't think the practice will stop any time soon.

Mantrik said:
We can only do our best. Trite, but true.

Malcolm wrote:
It certainly wont happen by attempting to placate blood thirsty local spirits with red dough sculptures. First they must be tamed. Otherwise, they will continue to encourage blood sacrifices to themselves.

Author: Malcolm
Date: Sunday, May 7th, 2017 at 2:56 AM
Title: Re: Understanding non-duality
Content:
Crazywisdom said:
Yeah. Maybe. ChNN never says this.

Malcolm wrote:

Never says what?

Crazywisdom said:

I've never heard him use the wetness/heat analogy. I have heard him and Garchen travel to Advaita land. I tend to go with your approach, but I've not heard a lama go there.

Malcolm wrote:

No, but he does say over and over again, your primordial state is your own primordial state, not someone else's.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 1:16 AM

Title: Re: How to practice generosity in modern society

Content:

boda said:

There's one difference right there, in modern society you can drive to Vons buy the tigers a roast or whatever.

Malcolm wrote:

Well, now you've outed your general location.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 1:10 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Actually, I question the use of the word at all with respect to indigenous religion cultures.

If we confine it Mongolians, fine. But then in order to be a Mongolian shaman, one has to kill animals as part of one's initiation rites.

Mantrik said:

Well, that was what the OP asked about, so we can attempt to answer or simply state that the question cannot be answered as one of the terms does not really apply in this context.

I agree that it is fraught with problems, made much worse by the worldwide hijacking of the 'shaman word' and also the 'indigenous' word.

In the case of 'indigenous' people take it to mean tribal or ethnic as opposed to 'belonging to a specific place'. Hence I have 'indigenous shamanism' being conducted down the road in Glastonbury where it is neither indigenous nor shamanic, but a nice little earner with a killbunny sweatlodge weekend course and a real Certificate to prove you are ready to start drumming up your very own psychic storm. Thankfully, some of

those running the courses are moving on the 'mindfulness' , which I'm sure will be 'shamanic mindfulness' before the year is out.

In the case of the Mongolian shamans, I am under no illusions.....goats, and later on dogs etc. in initiations. I do see some signs of change, however, as some of those soon to become elders would like to move to other forms of offering, but whether they have the courage to do so once they have actually become elders remains to be seen. I'm told lots of Gelugs there worshipped the Gyalpo in the past but no longer do so, so maybe that will also help make a less fearful society.

Malcolm wrote:

Or trance mindfulness, spirit animal meditation timers

Author: Malcolm

Date: Sunday, May 7th, 2017 at 12:40 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

In Tibet specifically, which is the topic here ? Others have adopted and confuddled the 'shaman' term across the globe so much as to make it meaningless. If we stick to Tibet, or at least the Himalayas, we have a fighting chance of defining characteristics. Trance seems to be the glue binding them all, but there may be traditions which don't use it in the Himalayas?

Malcolm wrote:

People keep on claiming that Bon descends from Tibetan Shamanism. And if trances are your defining characteristics, new age channelers are also shamans.

Mantrik said:

Malcolm, firstly, I was specific about the Himalayas and the need to be narrow in order to define shamanism there. Secondly, your logic is akin to saying that 'all swans are white therefore all white things are swans'. I asserted that those shamans I have encountered or read about all seem to use trance, and thus it is a defining characteristic. It makes no sense to then conclude that all who use trance are therefore shamans, and I did not assert that at all, because it would be daft to do so.

I further qualified what I said by asking if 'there may be traditions which don't use it in the Himalayas? If not, my definition is strengthened, as a description of what is authentically shamanic in Tibet and the wider Himalayas.

I would add that traditionally, the job may have had a title like 'Pau', but then some adopted the 'shaman' label to help people understand what they did. The word has since become very widely misused and debased, but it is the best we have for this

discussion in the absence of a detailed list and map of all the shamanic forms and their interactions with Vajrayana. As I wrote way back, nobody knows for sure, but some best guesses are helpful, and ChNN's book I mentioned picks up at the point where history is more certain.

You do seem to like to argue with points you wish people had made rather than the ones they actually made.

Malcolm wrote:

Actually, I question the use of the word at all with respect to indigenous religion cultures.

If we confine it Mongolians, fine. But then in order to be a Mongolian shaman, one has to kill animals as part of one's initiation rites.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 10:30 PM

Title: Re: How to practice generosity in modern society

Content:

Queequeg said:

The Jataka Tale about Prince Vessantara has always made me feel uneasy.

That story relates the Buddha's last incarnation in the human realm before his birth as Siddhartha Gautama.

In the course of the story, he gives away everything, including his wife and child. IIRC there is a happy ending, but, the ideal posited is extreme. Dana is perfected, but at tremendous cost to the Prince's kingdom, and then ultimately, his family. Its also not quite clear if the donees benefited since their motivation in asking the Prince for his property is tinged with malice.

Malcolm wrote:

Maybe according to one tradition.

According to Tibetan tradition, the Jataka where he throws himself off a cliff to feed the mother tigress and her cubs is his last life as a human being before taking birth in Tushita, and then as Śākyamuni. The site of this event is called "Body offered to the tigress" (rtag mo lus sbyin) AKA Namu Buddha in Nepal.

Queequeg said:

That's an interesting contrast. Offering of one's own body does not raise the same concerns as giving away the livelihood of your kingdom and your family.

Malcolm wrote:

Sakya Pandita remarks:

Third, the three in the generosity of one who has obtained patience towards the nonarising of all dharmas: renunciation, increased renunciation and great renunciation.

The first is giving up a kingdom. The second is giving up one's cherished relatives, children, wives, and so on. The third is giving up one's body, head and limbs and so on. From this point of view, bodhisattva giving his body to the tigress is great renunciation, the Jataka of Viśvaṃtara giving away his family is increased.

Queequeg said:

AFAIK, the offering to the Tigress is included in all jataka collections, but not as the last incarnation. I assume the Vessantara story is included in the Tibetan canon? Do you know where it appears?

Malcolm wrote:

Jataka of Viśvaṃtara occurs in the Jatakas in the collection of Jatakas.

The tradition that the bodhisattva offered his body to the tigress and then was born in Tuṣita comes from the Sūtra of the Wise and Foolish (translated into Tibetan from Chinese):

"After I gave my body to the starving tigress, I was born in the place of the Tuṣita devas."

Thus, in Tibetan Buddhism, this is the general tradition.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 10:01 PM

Title: Re: Understanding non-duality

Content:

Crazywisdom said:

Yeah. Maybe. ChNN never says this.

Malcolm wrote:

Never says what?

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:57 PM

Title: Re: How to practice generosity in modern society

Content:

Queequeg said:

The Jataka Tale about Prince Vessantara has always made me feel uneasy.

That story relates the Buddha's last incarnation in the human realm before his birth as Siddhartha Gautama.

In the course of the story, he gives away everything, including his wife and child. IIRC there is a happy ending, but, the ideal posited is extreme. Dana is perfected, but at tremendous cost to the Prince's kingdom, and then ultimately, his family. It's also not

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Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

Shamanism is too ill-defined to be a valid descriptor.

This notion that trance is somehow a defining characteristic of shamanism is also a little off.

Mantrik said:

In Tibet specifically, which is the topic here ? Others have adopted and confuddled the 'shaman' term across the globe so much as to make it meaningless. If we stick to Tibet, or at least the Himalayas, we have a fighting chance of defining characteristics. Trance seems to be the glue binding them all, but there may be traditions which don't use it in the Himalayas?

Malcolm wrote:

People keep on claiming that Bon descends from Tibetan Shamanism. And if trances are your defining characteristics, new age channelers are also shamans.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:26 PM

Title: Re: Understanding non-duality

Content:

fckw said:

Thanks, Malcolm, that's very clear now. Btw, just ordered your book and looking forward to receiving it.

Malcolm wrote:

I hope you enjoy reading it. If you have questions, don't hesitate to ask, either here or by pm.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:25 AM

Title: Re: The Rinzai Zen Way: A Guide to Practice

Content:

Meido said:

Friends,

I'm very pleased to announce that my book *The Rinzai Zen Way: A Guide to Practice* is currently in production with Shambhala Publications, and expected to be available in February or March 2018. Shambhala distributes through Penguin Random House, so this should be available in all the usual places one finds books these days.

Malcolm wrote:

Congratulations. I am sure your book will be well received.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 4:22 AM

Title: Re: Understanding non-duality

Content:

florin said:

However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:

No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

fckw said:

Just for me to make sure I understand this particular point, Malcolm: So you are saying that in Dzogchen, "non-dual" refers to the "wetness of drops of water". Because all drops of water are wet, they are said to be "non-dual". In contrast, Dzogchen does not state that "all drops are one water", i.e. it does not interpret non-duality according to the idea that there drops lose individuality any point in time and merge into one unified water entity.

Is this correct, is this what you mean?

Malcolm wrote:

Correct.

fckw said:

This position does make sense to me, yet one thing that I find puzzling about it is that it does not clearly elaborate on the occurrence of individuality. Are there multiple individual bases (gzhi) or not? Or is it rather hold that individuality (and the absence thereof) arises in the base like everything else? If so, then how could the base be said to be either one or many or none?

Malcolm wrote:

The basis is ka dag, i.e., emptiness. It does not make sense to say that emptiness is one thing or many things. However, the emptiness of all things is the same; and yet it makes no sense to speak of emptinesses that are not the emptinesses of specific things. This is why we call the basis, "the generic basis." This basis, though nondual since existence, nonexistence, and so on do not apply to it, is also neither one thing nor many things. If it was one thing, it cannot manifest as a diversity; if it is many things, its single nature is contradicted. The Cuckoo of Vidyā states:

The primal nature of diversity is also nondual;
in reality, free from the proliferation of partiality.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 3:11 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

There is a typo "This also rules out most so called "shamans" for whom trance states are NOT a feature of their practice."

Mantrik said:

The shaman business is full of fakers, and faking trance as dramatically as possible is part of their tomfoolery.

I would agree that those genuinely using trance are few and far between.

Malcolm wrote:

I am just saying that the rubric of shamanism does not always include trances.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 2:38 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

Defining Shaman:

If we examine practitioners as opposed to followers, Shamans tend, in my experience, to use trance as a medium through which to contact their spirits and also be possessed by them. This defines the shamanic as opposed to the village healers, Ngakpas etc. In the Vajrayana, very few practitioners use trance, so in general do not fit the shamanic definition and thus we can differentiate.

Malcolm wrote:

This then rules out most pre-Buddhist religious practice in Tibet in which trance is not a feature at all. This also rules out most so called "shamans" for whom trance states are a feature of their practice.

Mantrik said:

Pre-Buddhist religious practice in Tibet - what do you mean by religious? spiritual? Bon? Pre-Bon?

Then we have the equally thorny definition of 'trance'. Some shamans 'journey' with no recollection of it, others have good recall. There are many variants.

There is little documentation of shamanism per se, let alone pre-Buddhist Tibet, so how are you sure about 'most' ?

Not sure I understand the second sentence.....do you mean the present day? Some have long lineages, so perform according to the teaching of their elders, others are just in it to fleece dopey westerners.

Malcolm wrote:

There is a typo "This also rules out most so called "shamans" for whom trance states are NOT a feature of their practice."

I mean Tibetan religion prior to 600 c.e.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:54 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

I assume you are referring to Newar Buddhism — however, you fail to notice that Shingon is actually earlier than Tibetan Buddhism, and it is also still practiced.

Nyedrag Yeshe said:

Yes, I know this detail about Shingon, I know too that no Sakya, Gelug or Kagyu existed in India! I'm referring to the emphasis given by these lineages to later tantras and related practices. That are virtually absent from Nyingma and are but are also practiced in Newar Tradition. Samvara Tantra being important in Newar Tradition. But what about dzogchen? The Six Yogas didn't came also from India, from Naropa? I don't know about the present state of it among them, but some of it accomplishers were ethnic newaris

as you know!

Malcolm wrote:

Śrī Heruka is an early form of Hevajra, and was Padmasambhava's main practice.

The Laghusamvara indeed is a later tantra, appearing long after the Guhyasamaja and so on were translated during the first promulgation of tantras to Tibet. What makes it more valid than a whole host of earlier tantras in the Nyingma corpus, for example, the Guhyagarbha? This text definitely was translated from Sanskrit into Tibetan during the early ninth century. Did it ever occur to you that the circles in which tantras like Guhyagarbha, Vajrakīlaya and so on were necessarily smaller since Vajrayāna was still an extremely new movement in India? Indians were just like Tibetans, going after newer revelations, and neglecting older ones. In fact, Indian panditas who came to Tibet in the 11th were unable to read the palm leaf manuscripts from the late 8th/early 9th century at Samye because in that 200 year period, scripts had changed so much. Dzogchen was a teaching which existed at Nalanda during the eighth century. We know this because there are several Indian commentaries on that tantra, we have mentions of a commentary for the rdo rje sems dpa' nam kha' che by Śrī Singha quoted by Nubchen. Why do we accept the Chan masters he quotes as being real people and real texts, but throw shade on the Dzogchen texts and masters he mentions? It is shitty scholarship to do so.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:39 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

Defining Shaman:

If we examine practitioners as opposed to followers, Shamans tend, in my experience, to use trance as a medium through which to contact their spirits and also be possessed by them. This defines the shamanic as opposed to the village healers, Ngakpas etc. In the Vajrayana, very few practitioners use trance, so in general do not fit the shamanic definition and thus we can differentiate.

Malcolm wrote:

This then rules out most pre-Buddhist religious practice in Tibet in which trance is not a feature at all. This also rules out most so called "shamans" for whom trance states are a feature of their practice.

Mantrik said:

Aspects of divination are shared, as are ritual implements, in some cases quite literally, between shamans and lamas.

Malcolm wrote:

There are many divination methods in Indian tantras, mirror divination not least among them.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:37 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Plus we have more documentation about the lineages that originate the later Sarmas lineages ,were originally practiced in "India" and how the transmission occurred...

Malcolm wrote:

I just want to add that because of this orientalist and largely gsar ma inspired anti-Nyingma agenda, the true roots of much of so called Nyingma tantra in Indian texts have either been overlooked, ignored, or not properly vetted.

Vajrakilaya, Śrī Heruka, Guhyagarbha, etc., are all cases in point. There is no reason to doubt that Vairocana received Dzogchen teachings from Śrī Simha, since the latter is mentioned in at least one later polemical text the most prominent in a group of scholars who argued the creation stage was unnecessary, etc.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:27 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Nyingma is more related to Yungdrung Bon and other traditions labeled as "Shamanic" in character.

Malcolm wrote:

- 1) What do you mean by Shamanic?
- 2) How is Yungdrung Bon shamanic at all?
- 3) How is Nyingma related to Yungdrung Bon, what specific practices do you mean? You cannot possibly mean Dzogchen because Dzogchen's roots in "India" are very clear and well established.

As far as I can tell, you are just repeating old orientalist tropes from the early 20th century.

Nyedrag Yeshe said:

- 1)With this a I can agree with you that it's a vague term and notion, with this i'm referring to pre-buddhist practices, native to Tibet.

Malcolm wrote:

Then you should say "pre-Buddhist practices found in Tibet."

Nyedrag Yeshe said:

2) I also agree that it's not shamanic in any sense! But read again, I said its normally labelled as such by people who promote the so-called "shamanic origins" of TB

Malcolm wrote:

Is it useful to continue to promote such misunderstandings?

Nyedrag Yeshe said:

3)Yes, Dzogchen, and their divisions of Yanas being similar. Also their lower Yanas focus on divination and healing practices that tend to be associated with "shamanism". Plus their claims that their tradition predates Buddhism introduction. At least David Germano, asserts that separate lineages bearing the label dzogchen are absent in "India" (Oddiyana, Bharata Varsha, Aryavarta or whatever name you want to call it).

Malcolm wrote:

There is also no Sakya Lineage, Gelug lineage, Mahamudra lineage, etc. in India either.

Bonpos may claim their Dzogchen tradition predates Buddhist Dzogchen, but there is no evidence for this apart from the claim that it is so.

Nyedrag Yeshe said:

Of course many of its practices and concepts have its origins there, and were practiced there certainly, and the words mahasandhi and atiyoga are present in the Tantras. But the concept of Dzogchen as lineage of practice can be a Tibetan thing!

Malcolm wrote:

Just as the concept of a Lamdre Lineage, or a Mahāmudra lineage is a Tibetan thing. In fact, the whole obsession with lineages seems to be a wholly Tibetan thing.

Nyedrag Yeshe said:

Plus we have more documentation about the lineages that originate the later Sarmas lineages, were originally practiced in "India" and how the transmission occurred, besides plain Tibetan mythology!

Malcolm wrote:

You must be kidding. When one looks into the gsar ma lineages as recorded by Tibetans, there is nothing but a morass of conflicting accounts and legends.

Nyedrag Yeshe said:

And its more recent, and related lineages and practices are also present and practiced outside of TB to this day.

Malcolm wrote:

I assume you are referring to Newar Buddhism — however, you fail to notice that Shingon is actually earlier than Tibetan Buddhism, and it is also still practiced.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 12:12 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Nyingma is more related to Yungdrung Bon and other traditions labeled as "Shamanic" in character.

Malcolm wrote:

1) What do you mean by Shamanic?

2) How is Yungdrung Bon shamanic at all?

3) How is Nyingma related to Yungdrung Bon, what specific practices do you mean? You cannot possibly mean Dzogchen because Dzogchen's roots in "India" are very clear and well established.

As far as I can tell, you are just repeating old orientalist tropes from the early 20th century.

Author: Malcolm

Date: Friday, May 5th, 2017 at 11:59 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

You seriously think smoke offerings came from shamanism in Tibet , specifically? I won't repeat or restate my answer for the third time.

Malcolm wrote:

Bsang offerings are something which are very specific and indeed they have pre-Buddhist Tibetan origins. That there are similar customs of burning fragrant herbs and wood in other parts of the world cannot be denied, but bsang is something very precise, specific, and pre-Buddhist.

Mantrik said:

Those specific practices yes, but that was not what was written or asserted. Smoke offerings occur widely, and vary according to who was making them to which spiritual being and for what purpose. I would find it hard to believe that Buddhism lacked any forms of smoke offering before it encountered Tibetan shamans.

Malcolm wrote:

Buddhism had the custom of offering incense, part of the standard set of offerings we find in Indian religion. That's it. But it was nothing like a purifying Sang offering, or Native American rites using sage and other aromatic plants for purification. Such smoke offerings are absent from all Buddhisms apart from Himalayan Buddhism.

I also think it is not useful to say that these things are "shamanic," the term is too vague and ill-defined.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:58 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

I recall reading a claim among scholars that sang offerings in particular are pre-Buddhist Tibetan rituals. It may have been in Drung, Deu, and Bon, but my memory is poor.

Malcolm wrote:

It was, ChNN, building on Samten Karmey's research, points out that a specific custom we find in pre-Buddhist Tibetan rites is that they always detail the history and purpose of the rite as a prolegomena, and that recitation is integral to the rite itself. This distinguishes autochthonic Tibetan rites from Indian imports.

I would argue that this custom has carried over into Tibetan Buddhism as a concern for lineage and origin narratives, a concern largely absent from Indian Buddhism in general.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

On the contrary, the formal Vajrayana as practiced in Gelugpa and Sakya institutions, was in many ways a plainly Indian thing !

Malcolm wrote:

No, this is a conceit of these schools, and at one time I believed this, but in reality, in their own way, the practice of Vajrayāna in Gelug and Sakya is as far removed from Indian modes of practice as it is in Nyingma. The Gelugpas and Sakyas also make use of thread cross rituals, sang offerings, elaborate tormas, Drala rites, and so on.

Nyedrag Yeshe said:

Yes Namdrol,

Malcolm wrote:

Please use my given name, thanks.

Nyedrag Yeshe said:

But what about what I term the "bulk" of practices, like the two stages of completion and generation, the six yogas, retreats, Guru Yoga. This actually came from India or not?

Malcolm wrote:

The practices you mention indeed have sources in tantras (which by and large come from Oḍḍiyāna, BTW, not "India") why single out Sakya and Gelug? All of these practices are shared by Nyingma and Sarma alike.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:18 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

You seriously think smoke offerings came from shamanism in Tibet , specifically? I won't repeat or restate my answer for the third time.

Malcolm wrote:

Bsang offerings are something which are very specific and indeed they have pre-Buddhist Tibetan origins. That there are similar customs of burning fragrant herbs and wood in other parts of the world cannot be denied, but bsang is something very precise, specific, and pre-Buddhist.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:08 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

On the contrary, the formal Vajrayana as practiced in Gelugpa and Sakya institutions, was in many ways a plainly Indian thing !

Malcolm wrote:

No, this is a conceit of these schools, and at one time I believed this, but in reality, in their own way, the practice of Vajrayāna in Gelug and Sakya is as far removed from Indian modes of practice as it is in Nyingma. The Gelugpas and Sakyas also make use of thread cross rituals, sang offerings, elaborate tormas, Drala rites, and so on.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:05 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

The problem with this conversation is that the term "Shamanism" is too vague and imprecise. We have a pretty precise idea of what Buddhism is, in all its aspects, and we know quite well its flexibility in accommodating local cults. But we do not have a very precise idea of what the blanket term "Shamanism" entails.

Author: Malcolm

Date: Friday, May 5th, 2017 at 5:57 AM

Title: Re: Bronze vs Iron Phurba

Content:

DGA said:

does one attain the same through the practice of Guru Dragphur, or only Kilaya?

Malcolm wrote:

Yes, since it is included.

Author: Malcolm

Date: Thursday, May 4th, 2017 at 10:55 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

So who is right...?

Malcolm wrote:

Try to order it and you will find out...

Author: Malcolm

Date: Thursday, May 4th, 2017 at 9:31 PM

Title: Re: How to practice generosity in modern society

Content:

javier.espinoza.t said:

mm should one judge what people do with our gifts?

Malcolm wrote:

One has to give wisely and understand whether our generosity causing harm or benefit.

If we think a gift we give will be used harmfully by the recipient, it is better we do not give.

Author: Malcolm

Date: Thursday, May 4th, 2017 at 7:57 PM

Title: Re: Offering and Accomplishing Mandala

Content:

sangyey said:

What is the difference between an Offering Mandala and an Accomplishing Mandala?

Thank you.

Malcolm wrote:

One goes on your shrine, the other you use for counting.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 8:05 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

pael said:

How long it takes to translate all seventeen?

Malcolm wrote:

I'll tell you when I am finished.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 11:46 AM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

I am..however I have a question...does one need to know/understand all of the topics to be able to accomplish rainbow body? Hasnt there been regular people who werent brainiacs like Vimalamitra, Vairocana, and Padmasambhava who realized rainbow body?

Malcolm wrote:

The unelaborated topics are for those who do not need the more elaborate approach. It is in the book.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 4:55 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

RikudouSennin said:

Will Zangthal Editions be doing any self-publishing of short translations and the like?

Malcolm wrote:

we are working on that

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 1:39 AM

Title: Re: Angulimala Sutra

Content:

Su DongPo said:

I am searching, but no luck yet.

Here's a video to keep you occupied in the meantime --

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Anonymous X said:

In this oral interpretation, he seems to be talking about an Advaitin point of view, not a Buddhist. Where in this sutra does the Buddha talk about the reality of Atman?

Malcolm wrote:

It is one of the ten tathāgatgarbha sūtras.

Author: Malcolm

Date: Tuesday, May 2nd, 2017 at 8:08 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

I understand the sections added by H.H. Dudjom Rinpoche, but are you sure Lhatsun'S original was not longer? This what we were told in Sikkim two years ago when we did pilgrimage there and primarily did Riwo Sangchod in all of Guru Rinpoche'S caves. I remember being told the original practice was an all-day affair, but I've never seen the original terma.

Malcolm wrote:

I am quite sure. It may be found in the dag snang section of his collected works.

Author: Malcolm

Date: Tuesday, May 2nd, 2017 at 5:23 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Without conceptual elaboration, there is no rigpa word or any teaching, which is exactly my point.

Malcolm wrote:

This citation seems apropos:

Though one cannot speak of emptiness,
it is very important to match words and meanings.
The nature, method, and result
can be explained without contradicting

the intention of the unfabricated Great Perfection.

-- Equal to the End of Space Tantra

Author: Malcolm

Date: Monday, May 1st, 2017 at 10:04 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

H.H. Dudjom Rinpoche condensed Lhatsun's original version that is much longer and then made it His personal daily practice. This led to its wide popularization.

Malcolm wrote:

No, in fact the original is shorter. Dudjom Rinpoche added refuge, a self-creation, and dedication prayers. There are ancillary texts such as the invocation of Drala and the invocation of prosperity which can also be added which are connected with this sang offering but not actually part of the original text.

conebeckham said:

Right. Kamtsang add a protector offering, Shangpa add a short NgaSol prayer for Chagdrupa, and we do not do the blessing of offerings or GR generation, which was added by Dudjom Rinpoche.

And it has been done in Sikkim for a long, long time--I think Rumtek figures in the popularization of this practice as well.

Malcolm wrote:

It was a pure vision Lhatsun received when he was trying to locate the hidden land of Dremojong, "Rice Valley." He was told to do this practice as a support for that.

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:33 PM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Yeah they can be simultaneous or not. But it not exactly true they are separate and distinct systems. Six yogas is always practiced within FFPM, but not always the other way around.

Malcolm wrote:

That is because they are different systems.

Crazywisdom said:

One system lol

Malcolm wrote:
Two times an infinite set...

Author: Malcolm
Date: Monday, May 1st, 2017 at 9:25 PM
Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa
Content:
Crazywisdom said:
One system as I demonstrated. Five-fold path is like the overarching umbrella that everything falls under and is included within.

Malcolm wrote:
No, you did not demonstrate that. You demonstrated that, in your words, "They can be treated as distinct but then again they can be mixed in."

Crazywisdom said:
Yeah they can be simultaneous or not. But it not exactly true they are separate and distinct systems. Six yogas is always practiced within FFPM, but not always the other way around.

Malcolm wrote:
That is because they are different systems.

Author: Malcolm
Date: Monday, May 1st, 2017 at 9:07 PM
Title: Re: Understanding non-duality
Content:
florin said:
However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:
No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

florin said:

I know how these things are explained with the help of fire and water example but i was playing the devil's advocate for a bit.
I cannot help but think that such statements as the one we are discussing are quite misleading for lots of people.

Malcolm wrote:

Yes, in particular people do not really understand what "nondual" means in sūtras and tantras. People always assume that it is some kind of yogacara absence of subject and object; but reality it is the absence of extremes.

florin said:

If we go back to it and dig a bit deeper, non separation and separation are two situations that depend on each other. So we cannot have a non separation without a previous situation where the two things were already separated.

Malcolm wrote:

Yes, this is why many dzogchen texts say that the basis is not one, not many, that it is neither dual nor nondual.

florin said:

So now we have non-separation where "they" as in plural are "one and the same thing" where "one and the same thing" doesn't seem to refer to a characteristic like the hotness of fire-as you seem to propose-but to how "they" from their previous condition of individuality and independence have now become "one and the same thing".

Malcolm wrote:

It works for Hindus, but not for Buddhists.

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:03 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Not simple the way you describe it.

Malcolm wrote:

Yes,in fact it is simple— for those who do not allow conceptual elaboration to get in their way.

Anonymous X said:

Without conceptual elaboration, there is no rigpa word or any teaching, which is exactly my point. It is what I quoted from Mipham. Who is it that allows or doesn't allow?

Malcolm wrote:

Seems a rather pyrrhic point.

Author: Malcolm

Date: Monday, May 1st, 2017 at 8:35 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

H.H. Dudjom Rinpoche condensed Lhatsun's original version that is much longer and then made it His personal daily practice. This led to its wide popularization.

Malcolm wrote:

No, in fact the original is shorter. Dudjom Rinpoche added refuge, a self-creation, and dedication prayers. There are ancillary texts such as the invocation of Drala and the invocation of prosperity which can also be added which are connected with this sang offering but not actually part of the original text.

Author: Malcolm

Date: Monday, May 1st, 2017 at 8:26 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

To define any term, you must use it in a context that relates it to one's own experience. The above quote, which you may or may not agree with, is such an attempt at context with regard to rigpa. There is no isolation of rigpa that is going to have any real meaning, only an interpretation.

Malcolm wrote:

Of course, you are wholly ignoring the fact that the whole passage is predicated on defining knowledge (rig pa) with respect to its opposite, ignorance (ma rig pa).

For example, Mipham warns about fabricated knowledge that arises from analysis:

Making effort for a long time in growing the huge poisonous tree of the appearance of clinging to union that is fertilized with the empty clarity of a fabricated vidyā that analyzes each extreme is a ground of deviation in the luminous Great Perfection.

Author: Malcolm

Date: Monday, May 1st, 2017 at 12:41 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Not simple the way you describe it.

Malcolm wrote:

Yes, in fact it is simple— for those who do not allow conceptual elaboration to get in their way.

Author: Malcolm

Date: Monday, May 1st, 2017 at 11:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Well, there's a notion of "five undefiled aggregates", "zag med kyi phung po lnga" in Tibetan. Maybe you could fit rigpa into one of those.

Malcolm wrote:

This applies only to buddhas and arhats, but perhaps if you had studied abhidharma you would have already understood this and provided proper context.

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:59 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

aflatun said:

I think I do understand that much, but how are these functions not "in the aggregates?" Admittedly I wouldn't be sure "where" to put them, perhaps "in" sankhara and sanna, but I dunno

Malcolm wrote:

What I said was that knowledge and ignorance are not listed as mental factors, etc. This is why they are not part of the aggregates, per se. I never implied that cognitions, which are mental factors, did not belong to the aggregates.

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:57 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Hush. That's not exactly true.

They can be treated as distinct but then again they can be mixed in. Drikung is big on that.

Malcolm wrote:

They are different systems, as you demonstrate above, so hush yourself.

Crazywisdom said:

One system as I demonstrated. Five-fold path is like the overarching umbrella that everything falls under and is included within.

Malcolm wrote:

No, you did not demonstrate that. You demonstrated that, in your words, "They can be treated as distinct but then again they can be mixed in."

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:48 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

You realize I cited Gampopa's own words, right?

To connect it w yangti Gampopa explains by remaining in rigpa the kayas emerge without conscious thought as various minds like a sparkling gemstone. Still simultaneous. The difference is dzogchen masters made the connection w visible bindu luminosity and the mandalas of the deities so there's the possibility of less questions due to the unmistakability.

Malcolm wrote:

Right, I still don't see that passage referring to them as being simultaneous. If someone realizes nonmeditation they have no need for the three other yogas.

Crazywisdom said:

They are all aspects of the same condition.

Malcolm wrote:

That is a nice interpretation, and I can see your point, but I still do not believe that is what the passage you cited means, given everything else is attributed to Gampopa on the subject, for example, his presentation in the String of Pearls which clearly presents them as a step by step approach.

Author: Malcolm

Date: Monday, May 1st, 2017 at 1:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

Malcolm wrote:

If I understand your question: you are asking if rig pa is the substance of consciousness? I have already provided an authoritative citation from a commentary on a primary tantra which answers this question:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Anonymous X said:

When a word like rigpa is introduced to me as a central concept in a teaching, I have to try to understand how this word is translated into English. From your description, I am left wondering even more what rig pa means in English. That's not your fault, it is an inherent problem in translation and the different interpretations from one translator to the next. From your explanations, I can't fathom what you are talking about.

Malcolm wrote:

It is pretty damn simple -- rig pa is knowledge, and in the context of Dzogchen it refers to a very specific kind of knowledge.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 11:56 PM

Title: Re: Understanding non-duality

Content:

florin said:

However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:

No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:33 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

Malcolm wrote:

No, rig pa is a kind of knowledge. All sentient beings are born with consciousness, and aspect of consciousness is the ability to know things. Sentient beings are not born with rig pa. Rig pa is something one learns from a teacher experientially. Before one has rig pa, one has ma rig pa. This applies even to Samantabhadra, the adibuddha.

Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

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Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:30 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

Malcolm wrote:

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Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

Malcolm wrote:

ChNN reinforces this point continually.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:21 PM

Title: Re: Understanding non-duality

Content:

dharmafirststeps said:

Please forgive me confusion, I'm fairly new to this and am trying to unpack the following line by ChNN concerning direct transmission:

"because the state of the teacher and the student are nondual, it is possible for them to be in that state at the same time. There is no separation; they are one and the same thing."

I realise my understanding of non-duality is fairly minimal. Duality I get, quoting ChNN from The Crystal: "a spurious `subjective self' or `ego' that experiences the world as separate from itself, external and objective, and which continually tries to manipulate that world in order to obtain satisfaction and security." That seems fairly straight forward.

When it comes to non-duality I think I'm confused on several levels, including between the relative and the absolute.

So the purpose of the Dzogchen teaching is to experience our real condition as it is - rigpa, our primordial state. Correct me if I'm wrong but isn't our awareness of rigpa individual. My continuum of consciousness, the all-ground consciousness (ālayavijñāna), that is stuck in the cycle of samsara, is individual to everyone else's is it not? My karma is mine alone. When someone else experiences enlightenment that is individual to them, I am not also enlightened.

What is that is nondual, and allows for direct transmission, what is "one and the same" between teacher and student?

Malcolm wrote:

It is like one flame explaining to another flame their mutual nature of hotness.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:59 PM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Hush. That's not exactly true.

They can be treated as distinct but then again they can be mixed in. Drikung is big on that.

Malcolm wrote:

They are different systems, as you demonstrate above, so hush yourself.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:44 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

conebeckham said:

Rigpa is not bare awareness in Dzogchen. It is knowledge of the basic state, which is, i think, a certain aspect of bare awareness, consciousness, beyond "mind" per se.

It is "being in the recognition of mind's nature," which is Rigpa, and not mind's nature itself, yes?

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

Malcolm wrote:

No, rig pa is a kind of knowledge. All sentient beings are born with consciousness, and aspect of consciousness is the ability to know things. Sentient beings are not born with rig pa. Rig pa is something one learns from a teacher experientially. Before one has rig pa, one has ma rig pa. This applies even to Samantabhadra, the adibuddha.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:41 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Are you sure? Malcolm, in another post, said that the pointing led to an intellectual

recognition of mind's nature.

Malcolm wrote:

There are three transmissions in Dzogchen, mind, symbol, and verbal. The teacher explains things verbally using symbols, and if the student can be in that state with the teacher at the same time, this is the mind transmission.

Direct introduction is different. With direct introduction the teacher uses experiences to show the student the nature of their mind. There are introductions through ka dag and lhun drub. They are different, but bear on the same point.

At this point, since what you really want to discuss is comparisons between Dzogchen and Zen, I suggest that you open a separate thread since this is kind off topic in a thread devoted to Sam Harris.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:37 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

You realize I cited Gampopa's own words, right?

To connect it w yangti Gampopa explains by remaining in rigpa the kayas emerge without conscious thought as various minds like a sparkling gemstone. Still simultaneous. The difference is dzogchen masters made the connection w visible bindu luminosity and the mandalas of the deities so there's the possibility of less questions due to the unmistakability.

Malcolm wrote:

Right, I still don't see that passage referring to them as being simultaneous. If someone realizes nonmeditation they have no need for the three other yogas.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:23 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

I'm not arguing that the two have different approaches. And, I'm not trying to say one is better than the other. But, Chan is not a sutra practice as evidenced by Bodhidharma saying: 'A special transmission outside the scriptures'.

Malcolm wrote:

This is statement dates from a text from

http://www.thezensite.com/ZenEssays/HistoricalZen/A_Special_Transmission.htm.

While certainly it must have been a slogan circulating in Chan circles prior to this time, attributed to Bodhidharma, to paraphrase the way it shows up in Tibetan Chan texts "When one has ascertained the view, from then on do not rely on scriptures."

It is well known that Bodhidharma introduced his teachings in the context of the Lankāvatara Sūtra, which is a sūtra that contains the sudden method used in Chan.

Anonymous X said:

Furthermore, Chan also has its 'pointing out' emphasized in Zongmi's 10 Levels Of The Awakening Sequence, No. 1 being: The good friend shows the sentient being the true mind of original awakening. This is the first step as it is in Dzogchen.

Malcolm wrote:

There is certainly a similarity, but again, in the Broughton book, this is not a direct introduction, this is more like someone hearing about the Perfection of Wisdom teachings and activating traces of having practiced Mahāyāna in a past life. It is also true that one will never even hear the word "Dzogchen" in this life without some past life connection with the teaching. Apart from these topographical similarities, however, I see no reason to assume that step 1 of Zongmi is identical in content to what we call direct introduction in Dzogchen without further concrete evidence in how Chan/Zen is transmitted in the present day.

In brief, Both Chan and Dzogchen maintain they are "outside the scriptures." But this too is merely a topographical similarity. In the case of the former, it is outside sūtras, but depends on sūtras for its context. In the case of the latter, it is outside tantras, but depends on tantras for its context. So when we say that Chan is a sūtra teaching, it means that it is part of the Perfection Vehicle and all of its rhetoric turns on themes found in Mahāyāna sūtras. When we say that Dzogchen is a secret mantra teaching, it means it is part of secret mantra and all of its rhetoric turns on themes found in outer and inner tantras, with less attention paid to the three vehicles of characteristics.

There exists only one sustained discussion of the similarities and differences between Chan and Dzogchen in one text written by the Tibetan master, Nubchen Sanggye Yeshe, which is also one of our earliest sources for Dzogchen prior to the 10th century in Tibet. There is an interesting little book published recently by Van Schaik called Tibetan Zen: Discovering a Lost Tradition which will certainly add the conversation. However, the main point I am making is that Tibetans familiar with Chan grouped it in with the sūtrayāna while at the same time respecting that Chan termed itself a sudden path and a teaching nominally outside of the sūtras since it depended on experience rather than intellectual analysis. Dzogchen is also a path which depends on experience rather than intellectual analysis (but in fact the same may be said of all classes of tantra), but the contexts of the two teachings are really different because of the milieus in which each arose.

Whether a translation of Nubchen's text will prove interesting to Chan/Zen people is doubtful, because apparently the Chan in that text represents the long dead Northern School, and not a living tradition of Chan.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Of course it did. No great Zen master can introduce you to Dzogchen teachings.

Jyotish said:

This part of buddha dharma is terribly confusing to me. If the final realization of all the mahayana is same buddha hood and same stages of bhumis, why wouldn't a Zen teacher be able to introduce you to Dzogchen or similarly a Dzogchen teacher to teach zen?

Malcolm wrote:

Well, simply put, the buddhahood realized in Vajrayāna is deeper than the buddhahood realized in Mahāyāna because the means are different.

Mahāyāna only leads to the eleventh bhumi. Vajrayāna in general leads to the 13th bhumi, Vajradhara. What is the difference? According to the Saṃputa Tantra, buddhas of the eleventh and twelfth bhumis do not recognize all phenomena as being the display of their own pristine consciousness. This realization is confined to buddhas of the thirteenth bhumi. Of course, whether someone accepts this or not depends very much on whether one accepts the Saṃputa Tantra, a general commentary tantra on the mother tantras, as being valid. Why is there this difference? Because the paths or means are different.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:44 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Kushi said:

Hi,

I wasn't entirely sure whether this should go in the Tantra Talk forum or not, but hopefully it's general enough to fly here in the Kagyu subforum. My questions are pretty basic. Does the Drikung Fivefold Mahamudra practice encompass any of the activities associated with the 6 Yogas of Naropa? Are the Completion Stage practices within this lineage tied to the Yidam, and are they substantially different from Completion Stage

practices not practiced in a Mahamudra context?

Thank you!

- K

Malcolm wrote:

Five Fold Mahāmudra it is its own thing. Separate from the Six Yogas of Naropa. It is prevalent primarily in Drikung and Drugpa Kagyu since it is based on the teachings of Phagmodrupa.

Kushi said:

I see. And as its "own thing", is its implementation (in Drikung, anyway) generally understood to make something like the 6 Yogas obsolete?

Malcolm wrote:

No, it is just a different system.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:12 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Kushi said:

Hi,

I wasn't entirely sure whether this should go in the Tantra Talk forum or not, but hopefully it's general enough to fly here in the Kagyu subforum. My questions are pretty basic. Does the Drikung Fivefold Mahamudra practice encompass any of the activities associated with the 6 Yogas of Naropa? Are the Completion Stage practices within this lineage tied to the Yidam, and are they substantially different from Completion Stage practices not practiced in a Mahamudra context?

Thank you!

- K

Malcolm wrote:

Five Fold Mahāmudra it is its own thing. Separate from the Six Yogas of Naropa. It is prevalent primarily in Drikung and Drugpa Kagyu since it is based on the teachings of Phagmodrupa.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:08 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Lukeinaz said:
From Carefree Dignity:

"Rigpa means awareness. But this is not awareness that is dualistic, in terms of subject looking at object. It is nondual awareness."

He then later says rigpa is equivalent to mind essence.

Malcolm wrote:
The term rig pa is used as an equivalent for mind essence in Mahāmudra texts teachings. But we are not talking about Mahāmudra. We are talking about Dzogchen, not mahāmudra.

Lukeinaz said:
I just started this book but he talks a lot about dzogchen and has not mentioned mahamudra at all.

Malcolm wrote:
He does talk about mahamudra in this book. On page 33, he offers a useful distinction.

On page 67 he says, "When seeing the three qualities simultaneously, this is called seeing the nature of the mind. In Dzogchen, this is called rigpa, or you can call it the Dzogchen view."

Very clearly, he describes seeing the nature of the mind as rigpa. And I agree with this completely. Again, on 68, "When the clapper strikes the bell, it is like a moment of seeing the nature of the mind. That is rigpa."

When I read this book, I understand him to say that seeing the nature of the mind is rigpa. Therefore, I do not see a real difference between the essentials of what he is saying and what I am saying.

M

Author: Malcolm
Date: Sunday, April 30th, 2017 at 6:23 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
dzogchungpa said:
I decided to see how my man Guenther wound up translating "rigpa" in his final book. Apparently he went with "supraconscious ecstatic intensity". What do you all think, yay or nay?
No takers?

Malcolm wrote:
Early Guenther is pure awareness.

Author: Malcolm
Date: Sunday, April 30th, 2017 at 6:20 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:

zenman said:
You don't think shikantaza is a rigpa ripening practice?

Malcolm wrote:
That depends on whether the person is a Dzogchen practitioner or not. Rigpa in Dzogchen is something very precise and specific. I have never encountered such descriptions or instructions in Chan or Zen.

zenman said:
You mean separating rigpa and alaya vijnana?

Malcolm wrote:
They are definitely different.

Author: Malcolm
Date: Sunday, April 30th, 2017 at 4:24 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:

zenman said:
I'm not talking about dzogchen "teachings" but rigpa.

What are you saying?

Malcolm wrote:
Rig pa is just the start of the Dzogchen path, not the end. Rig pa must first be ripened, than cultivated, than brought to its full measure, etc.

zenman said:
You don't think shikantaza is a rigpa ripening practice?

Malcolm wrote:
That depends on whether the person is a Dzogchen practitioner or not. Rigpa in Dzogchen is something very precise and specific. I have never encountered such descriptions or instructions in Chan or Zen.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 4:17 AM

Title: Re: Bronze vs Iron Phurba

Content:

Lhasa said:

I don't mind that the topic has strayed into practice.

Garchen Rinpoche just gave a two day empowerment of Vajrakilaya along with empowerment to use

a phurba and some instructions and demonstration, rather brief.

I've attended every Vajrakilaya empowerment/drubchen he has given online in the last five years.

This is the first time he has given instructions on using a phurba online. But it was very brief.

You all are being very helpful because it is almost impossible to ask him questions via email anymore.

Thank you.

Malcolm wrote:

I would go with a phurba made from mixture of sky metal and a weapon that has killed someone. A light saber phurba would be cool too.

Ok, here is the real deal. According to the Vajrakīlaya Anudhamapratipana-tantra

Iron or black wood

is the material for a wrathful action phurba.

So now you have your answer. An iron kīla is what you need.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 4:03 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Because that's what he's talking about. Don't get me wrong he talks about them in a sequential way to others I the book. But he also discussed them from a non gradual perspective too.

Malcolm wrote:

I don't see it. But I don't have the book, and I really do not have a horse in this race.

Crazywisdom said:

Look again

if everything has been realized as non-dual, even though there are differing grounds and paths, there is no gradual process of opening them up

Malcolm wrote:

Yes, I addressed this point earlier. It is well known that in Gampopa's mahāmudra the paths and stages are regarded as little more than distractions, and not important. That still does not make the four yogas any less sequential. The error is asserting that the mapping of them to the paths and stages was definitive or even necessary. This is what freaked out the Sakyas — "irresponsible" Kagyu yogis telling them they didn't need no stinkin paths or stages.

According to Gyalwa Yangonpa, the four yogas are for those who, in his words, cannot be in this state:

It is not soiled by experience and sensations, it is not corrupted by realization and certainty, it is not divided by view, meditation and conduct, it is not sectioned into a basis, path and result, all of these phenomena of appearance and existence, samsara and nirvana are neither removed nor added, bound nor freed, nor fixed with an antidote. Recognition of and self-liberation into one's own state is called "mahāmudra."

It is for people who do not experience buddhahood through intimate instructions; with respect to that, the four yogas are like thögal in Dzogchen.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:59 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I'm not talking about dzogchen "teachings" but rigpa.

What are you saying?

Malcolm wrote:

Rig pa is just the start of the Dzogchen path, not the end. Rig pa must first be ripened, then cultivated, then brought to its full measure, etc.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:57 AM

Title: Re: Bronze vs Iron Phurba

Content:

Mantrik said:

Can we please clarify here.

I know very little, but I think I understand what Malcolm is saying about readiness, and of course buying a scalpal does not make a person a surgeon.

However, the topic was about the relative qualities of materials, so it has strayed, as discussions do, into the performance of practice itself.

The person who decides if a practitioner is ready to perform lower activities is their Guru.

Nobody else can decide upon that.

Malcolm wrote:

The point I am making is that until one has gained siddhi, any phurba will do.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I am neither convinced of most zen masters out there but those who stand out of the mass can and do marvelously point out.

Malcolm wrote:

I am sure they do a fine job of teaching Zen. Zen and Dzogchen are different.

zenman said:

Receiving di from Norbu Rinpoche didn't land me on a different place compared to couple of great zen masters.

Malcolm wrote:

Of course it did. No great Zen master can introduce you to Dzogchen teachings. Direct introduction is the starting point of Dzogchen, just the beginning.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:54 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Apparently you can do pretty well even without that inconvenient little thing called "direct introduction".

Malcolm wrote:

Sure, lots of people have. But no one who is practicing Dzogchen teachings.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:50 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Malcolm wrote:

Yeah, ok, still not sure why you think this renders the four yogas nonsequential.

Crazywisdom said:

Because that's what he's talking about. Don't get me wrong he talks about them in a sequential way to others in the book. But he also discussed them from a non gradual perspective too.

Malcolm wrote:

I don't see it. But I don't have the book, and I really do not have a horse in this race.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:46 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

None of the five skandhas are rig pa because rig pa is knowledge. You will never find a single text that includes knowledge, or ignorance for that matter, as one of the five aggregates.

aflatun said:

Could you expand on this point a bit, Malcolm? Are you saying knowledge (rig pa) is something outside of the aggregates? Similarly for ignorance?

(I'm not implying that's what you're saying, in fact I don't think it is, which is why I'm asking for clarification)

If its not "something outside" of them then what is it?

I'm just bumping this because I'm assuming it fell off the radar, sorry for the nuisance

Malcolm wrote:

Knowledge and ignorance are modes of cognition. Vidyā is a undeceived cognition
Avidyā is a deceived cognition. It is really that simple.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:32 AM

Title: Re: Bronze vs Iron Phurba

Content:

michaelb said:

Yes, of course. So, the phurbu is not "just a chunk of matter" once one has accomplished any yidam, not just Vajrakilaya? By "lower activities" (smad las?) are you referring to specific smad las practices or any use of a phurbu, such as the bsgral ba offering in tshogs feasts? I suppose what I am asking is, you are not saying that accomplishing Vajrakilaya is necessary before you can use a phurbu in any practice, are you?

Malcolm wrote:

Generally, the offering of liberation is performed by the Guru in behalf of the group. Even so it is symbolic and not really the lower activity.

And no I am not saying that no one can use a phurba before having finished a retreat. But it is little crazy to get all worried about what kind of phurba one should get based on its use by a siddhi prior to having attained siddhi oneself.

michaelb said:

Yes but, if one accomplishes Hayagriva, for example, one can use a phurbu in lower activities of Hayagriva?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:26 AM

Title: Re: Bronze vs Iron Phurba

Content:

michaelb said:

Is it only accomplishment doing Vajrakilaya? What about other yidams where phurbus are used, like Hayagriva?

Malcolm wrote:

The siddhi of Kilaya is accomplished by doing Kilaya. The siddhi of Hayagriva is accomplished by doing Hayagriva.

Generally, before one is permitted to engage in the lower activities with wrathful implements like a kila, it is assumed that at least one has finished the accomplishment retreat.

michaelb said:

Yes, of course. So, the phurbu is not "just a chunk of matter" once one has accomplished any yidam, not just Vajrakilaya? By "lower activities" (smad las?) are you referring to specific smad las practices or any use of a phurbu, such as the bsgral ba offering in tshogs feasts? I suppose what I am asking is, you are not saying that accomplishing Vajrakilaya is necessary before you can use a phurbu in any practice, are

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Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:22 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

The production from realization is a person who has training; it is spoken of as the sahaja luminosity, un-outflowed emptiness to be seen in direct perception. It is spoken of as the dharmin which is mutually reliant on both types of bodhicitta. Geshe Gyayon Dag said to me, "In Tibet, there is a dearth of dharma which have been sweetened for easy digestion like food chewed before giving it to a child. For example, there is the so-called "Dzogpa Chenpo" of one group which who say, "If you realize it in the morning, you are a buddha in the morning and if you realize it in the evening you are a buddha in the evening". And there is the the so-called "Characteristics" of one group who say, "If dissection is done using free.

from one and many, I will by this be buddha". And there is the so-called called "Paramita" of one group who say, "Relying on method and prajñā, I will by this be buddha". And there is the so-called "Mantra" of one group who say, "Relying on the channels, winds, and drops and development and completion, I will by this be a buddha". And there is the so-called "Kadampa" of one group who say, "There are the oral instructions for relying on the three beings great, middling 194 I will by this be buddha." The whole lot of them are mistaken; I dare them to give me a reply, what are you doing?!" He said, "The whole lot of them are mistaken; they are not doing anything except for changing from the ten non-virtues to the ten virtues!" He said, "Those with greater intelligence will change from outflowed virtue to unoutflowed virtue! He said, "There is a group who say, "The ten non-virtues will not contaminate me!"; they have befriended evil deeds!"

He said, "The Buddha taught eighty four thousand dharma doors. If the whole lot are summed up, they condense down to body, speech, and mind. And moreover, body and speech even are retinue. The principal one is mind." He said, "Not even one moment of non-virtue should be done. And do not lose yourself either to one moment of indeterminacy from the perspective of the antidote". He said, "I heard rinpoche say, "It is necessary to travel the three types of path: inference has to be made into path; blessings have to be made into the path; and direct perception has to be made into the path. He said, "Characteristic or Pāramitā is the one that makes inference into the path. Great Vehicle Secret Mantra makes, through reliance on the pair development and

completion, blessings into the path. The one that makes direct perception into the path is co-emergence, luminosity.”

Malcolm wrote:

Yeah, ok, still not sure why you think this renders the four yogas nonsequential.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:19 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I guess you never met a zen master one on one in sanzen (sometimes translated as meditation meeting).

Malcolm wrote:

It is not the same thing. Direct introduction is something very precise and specific.

Also, I am not convinced the caliber of so called Zen masters in the west is very high.

zenman said:

I am neither convinced of most zen masters out there but those who stand out of the mass can and do marvelously point out.

Malcolm wrote:

I am sure they do a fine job of teaching Zen. Zen and Dzogchen are different.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:58 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

P 97

Malcolm wrote:

I do not see evidence for your assertion in this summary. Just saying...

Crazywisdom said:

He says, no gradual process of opening up... he mentions no bardo for the best. This

passage is Sahaja with no stages. There are many mentions of Sahaja in the text.

Malcolm wrote:

Sorry, still seems sequential to me. The absence of bardo for the best is the same in all teachings.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:49 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

P 97

“For the four yogas, the yoga of one pointedness is that moment of awareness where there is no stoppage of the clarity. The yoga of freedom from elaboration is that rigpa’s entity is seen as birthless. There is no hope upwards to buddhahood, no concern downwards to saïśåra, and in between with no grasping to appearances, no being deceived by other. The yoga of one taste is that you realize the inseparability of appearance and emptiness. The yoga of non-meditation is that, whichever comes forth, whichever is produced, it shines forth in one entity thus, everything at the time of the thought process comes as meditation.”

Malcolm wrote:

I do not see evidence for your assertion in this summary. Just saying...

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:09 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

.... Dzogchen.... nor without the inconvenient little thing called "direct introduction," which is absent both in Sūtra in general, and Zen/Chan.

zenman said:

I guess you never met a zen master one on one in sanzen (sometimes translated as meditation meeting).

Malcolm wrote:

It is not the same thing. Direct introduction is something very precise and specific.

Also, I am not convinced the caliber of so called Zen masters in the west is very high.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 1:51 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

I wasn't implying that nature of mind was separate. I thought I had implicitly stated that. From what you wrote, I see no difference in Zongmi's teaching of his Chan gate.

Malcolm wrote:

Yes, for some people it is hard to see the difference between Chan and Dzogchen. But their approaches are quite different, and for this one has to look to those Tibetan masters who practiced both.

The difference in approach is based on whether you are a Sūtra practitioner or a Secret Mantra practitioner. In some respect, whether you practice sūtra or tantra is a little irrelevant if you are studying with real Dzogchen master. But because Dzogchen is grounded in Secret Mantra, one cannot practice it without a guru, nor without the inconvenient little thing called "direct introduction," which is absent both in Sūtra in general, and Zen/Chan.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 1:45 AM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

michaelb said:

Is it only accomplishment doing Vajrakilaya? What about other yidams where phurbus are used, like Hayagriva?

Malcolm wrote:

The siddhi of Kilaya is accomplished by doing Kilaya. The siddhi of Hayagriva is accomplished by doing Hayagriva.

Generally, before one is permitted to engage in the lower activities with wrathful implements like a kila, it is assumed that at least one has finished the accomplishment retreat.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 12:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Original mind (gnyug sems, adyācitta), on the other hand, refers to the basic state of a moment of unfabricated clear and empty consciousness. It is also called ordinary consciousness (tha mal gyi shes pa). However, there is no nature of the mind separate from the mind. Sustaining equipoise in unfabricated clear and empty consciousness is what is termed "the view" in Dzogchen, Mahāmudra, Lamdre, etc. This unfabricated clear and empty consciousness is the basis upon which rests the path of Secret Mantra.

treehuggingoctopus said:

You are referring to rigpa qua instant presence, right?

Malcolm wrote:

If you have this experience, then that can be called knowledge of this state, so yes.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 12:15 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Tony Duff has a text on Gampopa Mahamudra where all this is reiterated as nauseam

Malcolm wrote:

Ganges Mahāmudra is not the tradition of the four yogas.

Four yogas is Gampopa's innovation applied to Saraha's tradition.

Crazywisdom said:

That's true. I didn't really learn Gampopa mahamudra

Malcolm wrote:

Well, check the title of the thread.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:17 PM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Arnoud said:

If it is a terma Phurba, then it can have magical properties?

Malcolm wrote:

Not in the hands of a beginner. For a beginner, a phurpa is a shrine object, something to be taken to a teacher and blessed and put away until they can drive a wooden phurba into a rock.

Also, to attain the siddhi of phurba you do not need a phurba. You just need a mālā.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:14 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Lukeinaz said:

From Carefree Dignity:

"Rigpa means awareness. But this is not awareness that is dualistic, in terms of subject looking at object. It is nondual awareness."

He then later says rigpa is equivalent to mind essence.

Malcolm wrote:

The term rig pa is used as an equivalent for mind essence in Mahāmudra texts teachings. But we are not talking about Mahāmudra. We are talking about Dzogchen, not mahāmudra.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:08 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

treehuggingoctopus said:

Over the years I must have read these passages more than a hundred times, I think. Still not sure if I am getting them right. The gist of Rinpoche's explanation of why rigpa =/= nature of the mind seems to me to be something like that:

(1) sems-nyid is a term found in all HYT, rigpa is a strictly Dzogchen thing;

Malcolm wrote:

No, because it is found also in Mahāmudra teachings, especially translations of Mahāmudra texts by Vairocanarakṣita, an Indian master lived in Tibet in the 11th century and translated these texts into Tibetan independently.

treehuggingoctopus said:

The last passage of Rinpoche's, however, seems to identify rigpa as both the Base ("Rigpa means that underlying condition of essence, nature, and energy of which the individual has had no experience up to now, with which he's not had contact") and the direct, lived knowledge of the Base ("Now the teacher has put him in contact with it, given him that experience, and now he has lived it or perceived it. Now, that experience, however minimal, that which is now perceived, that's what we're calling rigpa")*. Frankly, there are many early texts of Rinpoche's in which the Base and rigpa are depicted like that. If the translated into English and published texts and teaching transcripts of ChNN are in any way representative here, Rinpoche starts to consistently define rigpa as our knowledge (in the sense of "being in") of our primordial state towards the end of the 1990s. Or so has my amateur textual study led me to believe.

Malcolm wrote:

No, you can find these distinctions made in the famous green book, etc. The hardbound manuscripts of teachings in US in the early '80's.

treehuggingoctopus said:

*One could also read it it like that:

(5) sems-nyid is a concept which refers to the Base before we have recognised it, rigpa can be meaningfully used to refer to it only after we have recognised our real nature.

Malcolm wrote:

[/quote]

There is this ambiguity in some texts. But when one has a comprehensive understanding of the man ngag sde tradition as a whole and how that term is used within it, this is no longer so confusing.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:00 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

In another thread, I mentioned 'knowing' as the nature of mind.

Malcolm wrote:

I am afraid that without triangulating terms with Sanskrit, comparisons between Dzogchen texts and Zen texts amount to an exercise in chasing one's tail.

Anonymous X said:

Because different schools use different approaches and terminology, it is not a bad idea to see the same thing from a different point of view. This Knowing is also called jnana, but I don't like to use that term because it is often mixed up with Advaitic meaning and their world view.

Malcolm wrote:

You are correct to observe that one should refrain from mixing Advaita usages into Buddhist usages.

Jñāna is generally translated into Tibetan as ye shes (depending on context) then from there into English as wisdom, primordial wisdom, timeless awareness, pristine awareness, pristine gnosis, or pristine consciousness, etc.

Anonymous X said:

Personally, I don't see the difference in meaning, just the interpretation. Some people would also call this Knowing, Awareness. I don't need to analyze the words as the presence of Knowing is all encompassing.

Malcolm wrote:

The Dzogchen tradition has very precise definitions and introduces its own psychology into the mix. Vidyā, which refers to a very specific kind of knowledge, is not always present, it is conditional until it is cultivated to the point where it eclipses ignorance completely.

Anonymous X said:

One might think, 'substance'? Substance is not a thing. It cannot be apprehended. True Mind is Buddha Mind is Primordial Mind. Knowing illuminates each thing and reveals the essential emptiness, which is infinitely Open and free of all views.

Malcolm wrote:

Original mind (gnyug sems, adyācitta), on the other hand, refers to the basic state of a moment of unfabricated clear and empty consciousness. It is also called ordinary consciousness (tha mal gyi shes pa). However, there is no nature of the mind separate from the mind. Sustaining equipoise in unfabricated clear and empty consciousness is what is termed "the view" in Dzogchen, Mahāmudra, Lamdre, etc. This unfabricated clear and empty consciousness is the basis upon which rests the path of Secret Mantra.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:43 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

bc Dzogchen texts are pulled out of thin air

Malcolm wrote:

Oh, this is not true at all. The five early lungs brought to Tibet by Vairocana are authentic. Garab Dorje, Mañjuśrimitra are historical persons. Śrī Simha is called out by name by later Indians who were upset that he was part of a movement at Nalanda in the mid 8th century that dissed the creation stage, etc. Śrī Simha's commentary on the rDo rje sems dpa' nam mha' che is definitely authentic — it is mentioned by name by Nubchen Sanggye Yeshe.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:14 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Tony Duff has a text on Gampopa Mahamudra where all this is reiterated as nauseam

Malcolm wrote:

Ganges Mahāmudra is not the tradition of the four yogas.

Four yogas is Gampopa's innovation applied to Saraha's tradition.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:46 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

I'm aware there's more than one teaching lineage within Drikung. .

Malcolm wrote:

Gyalpo Rinpoche has them all.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:29 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

They emphasize single moment understandings for everything from 6 Paramitas to 3 turnings to four yogas, gongchig etc, etc. one moment one intent one view, meditation, action and one realization. All one single moment.

Malcolm wrote:

The Drikungs depend on Dzogchen for their final mahāmudra view, in fact. But this is

hard for them to openly admit. You will see this when the Essence of Mahāyāna is published by the Garchen Institute in Europe. They recruited me to do the the mahāmudra section.

Gyalpo Rinpoche's presentation of the four yogas is derived from Longchenpa.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:26 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Personally, I kind of like the word "awareness".

Malcolm wrote:

Yes, as a translation of saṃprājana, it is quite alright. As a translation of rigpa it is totally and utterly wrong.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The place to start that correction is correcting their use of the word "awareness" vis rigpa.

michaelb said:

But as long as people want rigpa to refer to something like semnyi or Buddha Mind they will keep calling it something like awareness.

Malcolm wrote:

Then they should continue to be corrected until they stop.

michaelb said:

If there's a problem with Dharma being confused with advaita that's not because of a mistranslation of rigpa but because of a misunderstanding of the ground.

Malcolm wrote:

A mistranslation of rigpa is one of the main reasons there is such confusion, in my opinion.

michaelb said:

Anyway, I think we are in basic agreement. I've always said knowledge is a better

translation but using awareness doesn't, in itself, invalidate Harris's presentation of dzogchen.

Malcolm wrote:

If he thinks rigpa is the basis, this in itself invalidates his presentation of Dzogchen from the start.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:22 AM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Fortyeightvows said:

No sympathetic magic?

Also, what is the siddhi of kilaya?

Malcolm wrote:

You should receive the empowerment and do the practice. This is the only way you will find out in a real sense.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 9:23 AM

Title: Re: Bronze vs Iron Phurba

Content:

Grigoris said:

Brass is an alloy of copper and zinc, bronze is an alloy of copper and tin. The end effect is basically the same (a gold-ish colour) and it is the colour that counts in the specific instance, as it is associated with the Ratna Buddha family in both instances.

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 9:17 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

The point, it seems to me, is that people think that rigpa refers to the nature of mind rather than the knowledge of the nature of mind. They take it as like a synonym for

Buddha Nature rather than just the recognition of that.

Malcolm wrote:

Yes, and they are mistaken to do so. ChNN states over and over again that rig pa is not the nature of the mind.

michaelb said:

Yes, I know, I listen. It's just the strange prominence the word Rigpa has amongst western Dharma students. It's promoted more than other dzogchen terms and ideas. I blame Sogyal Rinpoche. People should actually be more interested in the ground, nature of mind, what we really are. If someone goes off on an advaita trip about it, that needs correcting rather than their use of the word Awareness.

Malcolm wrote:

The place to start that correction is correcting their use of the word "awareness" vis rigpa.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 8:22 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Btw, four yogas are one in a single moment, at least for the Drikung

Malcolm wrote:

This is not how Lamchen Gyalpo Rinpoche explains it. I have received the Drikung take on the four yogas from him personally, one on one.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 8:21 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Crazywisdom said:

Rather, these

Are deeper

http://www.rigpawiki.org/index.php?title=Four_Dharmas_of_Gampopa

The Four Dharmas of Gampopa (Tib. ངགས་པོ་ཚས་བཞི།, Wyl. dwags po chos bzhi)

lo chö su dro war chin gyi lop

Grant your blessing so that my mind may turn towards the Dharma.

chö lam du dro war chin gyi lop
Grant your blessing so that Dharma may progress along the path.

lam trul wa shyik par chin gyi lop
Grant your blessing so that the path may clarify confusion.

trulpa yeshé su char war chin gyi lop
Grant your blessing so that confusion may dawn as wisdom.

༥ རྒྱ་ལུ་ལ་བ་ཞིག་པར་བྱིན་གྱིས་རྒྱབས། །

ཆོས་ལམ་དུ་འགོ་བར་བྱིན་གྱིས་རྒྱབས། །

ལམ་འཁྲལ་བ་ཞིག་པར་བྱིན་གྱིས་རྒྱབས། །

འཁྲལ་བ་ཡེ་ཤེས་སུ་འཆར་བར་བྱིན་གྱིས་རྒྱབས། །

Johnny Dangerous said:

Are these specifically from Gampopa or a rephrase of something more universal? I am familiar with a slightly different translation of this from Sakya stuff. Meaning, are they attributed solely to him, or are they stuff he ..sort of synthesized? Or, have they simply been adopted by basically everyone?

Malcolm wrote:

This is Gampopa's verse.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 8:20 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

The point, it seems to me, is that people think that rigpa refers to the nature of mind rather than the knowledge of the nature of mind. They take it as like a synonym for Buddha Nature rather than just the recognition of that.

Malcolm wrote:

Yes, and they are mistaken to do so. ChNN states over and over again that rig pa is not the nature of the mind.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 5:24 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

PuerAzelis said:

What if the natural state is (gasp) ordinary?

Malcolm wrote:

How very Shambhalian of you.

PuerAzaelis said:

Hm unfortunately I can't afford to be quite that ordinary.

Malcolm wrote:

True, their "ordinary" has become quite pricey.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 5:22 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Stewart said:

Hence why I didn't elaborate further.

Malcolm wrote:

Of course, I was referring to dzogchungpa's desire for gossip.

Stewart said:

Fair enough.

To be clear, I was simply commenting that a short video really doesn't do justice to Mingyur Rinpoche's style and ability to transmit intimate instructions.

I never met Tulku Urgyen, but I've been told by one of his students that Mingyur Rinpoche emulates TUR perfectly.

Interestingly, as you know, TUR never spoke English, yet succeeded in transmitting Dzogchen to hundreds of students. I'm unsure his translator used/uses 'knowledge' as a translation of rig pa, but through the thorough explanations and introductions by TUR, many people had a concrete experience of their natural state.

Malcolm wrote:

How many people have cruised through here, including people who have gone to this and that Dzogchen master (ChNN, TUR, YMR, Tsoknyi, etc.), convinced that the "awareness" neo-advaitans talk about is the same thing as rig pa?

What is important is that someone learns what rig pa is. This is why I do not translate the word, why EPK does not translate it anymore, why Adriano Clemente does not translate it, and so on. But if we are going to explain what the word means in English, it clearly

means "knowledge" and "knowing", and not awareness.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:35 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Your point being?

Malcolm wrote:

That point being that is purely vicarious and serves no useful purpose.

Stewart said:

Hence why I didn't elaborate further.

Malcolm wrote:

Of course, I was referring to dzogchungpa's desire for gossip.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:29 AM

Title: Re: Teachings of the previous buddhas

Content:

zenman said:

Have teachings of the buddhas previous to Shakyamuni have been preserved? Any idea when they might have lived? I remember reading that some of the recent Tibetan buddhist masters have been close students of Shakyamuni in their previous lives. Anyone of them ever referred to the previous buddhas as being students of them? Thanks.

Malcolm wrote:

According to tradition, the virtually Dzogchen tantras are said to have been taught by past Buddhas and then restated by Garab Dorje.

Garab Dorje also shows as a student of these buddhas in his previous emanations.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:23 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Now I'm kind of curious about the "various reasons" TD no longer translates for MR and TR.

Malcolm wrote:
This is pure gossip.

dzogchungpa said:
Your point being?

Malcolm wrote:
That point being that is purely vicarious and serves no useful purpose.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 4:09 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
dzogchungpa said:
Now I'm kind of curious about the "various reasons" TD no longer translates for MR and TR.

Malcolm wrote:
This is pure gossip.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 4:03 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
Stewart said:
I don't think it's fair to judge Mingyur Rinpoche from a 5 minute video

Malcolm wrote:
Of course not.

But when discussing such translation issues with me, people often bring up how this or that lama translates this or that thing, and if I don't agree, am I supposed to remain silent? Of course, I cannot remain silent since the whole point of the exercise was to try and negate my point.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 2:14 AM
Title: Re: The four contemplations and gampopa's mahamudra
Content:
PuerAzelis said:
What if the natural state is (gasp) ordinary?

Malcolm wrote:

How very Shambhalian of you.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 2:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:

It is still conditioned and relative.

michaelb said:

I think there is a problem of terminology here. If someone is using awareness, non-dual awareness, selfless awareness or whatever to denote rigpa, as "none of the five skandhas are rig pa", then awareness, as they mean it, is not conditioned and relative.

Malcolm wrote:

None of the five skandhas are rig pa because rig pa is knowledge. You will never find a single text that includes knowledge, or ignorance for that matter, as one of the five aggregates.

michaelb said:

Take Sam Harris, for example. He could have directly perceived the nature of mind when it was pointed out to him by Tulku Urgyen. He could refer to this non-dual unconditioned knowledge as "awareness". His use of this word does not mean his experience was conditioned and relative.

Malcolm wrote:

All experience is conditioned and relative. There is no such as an experience which is not conditioned and relative.

michaelb said:

One could argue the same of Yongey Mingyur Rinpoche. Just because he teaches about awareness a lot, doesn't mean he has no realisation and his understanding is just conditioned and relative.

Malcolm wrote:

Apart from pointing out that use of language can either enhance or impede one's message, I have never commented about YMR's state of realization or understanding, except to remark that in Tibetan I am sure his teachings are perfect.

michaelb said:

I agree that using words accurately is important but that can only take you so far and denying people's knowledge or understanding because they choose a word that we may not choose is going too far.

Malcolm wrote:

Yes, but I did not do that.

michaelb said:

They alone know their experience and what they have understood following their lama's instruction is not knowable by us.

Malcolm wrote:

This is not why I have doubts about Sam Harris. It appears to me that he thinks Dzogchen is an exotic, Tibetan form of Vipassana.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 1:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:

It is still conditioned and relative.

Anonymous X said:

Can you explain how awareness is conditioned and relative?

Malcolm wrote:

Awareness (saṃprajāna) is a mental factor (caitta) which is always associated with mindfulness (smṛti). Mental factors arise simultaneously with a mind. There is no other "awareness" spoken of in Buddhadharma.

The mind (citta), consciousness (vijñāna), or intellect (manas) is a conditioned (saṃskṛta) entity by nature, and so too are mental factors.

Author: Malcolm

Date: Friday, April 28th, 2017 at 7:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:
It is still conditioned and relative.

Author: Malcolm
Date: Friday, April 28th, 2017 at 7:48 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
michaelb said:

I was wondering a few things since last night. Firstly, is it the case that when Harris (or Yongey Mingyur Rinpoche) say "awareness" are they always implying Rigpa? Take the video I linked earlier with Yongey Mingyur Rinpoche. If we substitute his use of awareness for the word Rigpa we get things like this:

"Rigpa is with us all the time; whether you have thought or not, whether you have emotion or not, whether your mind is distracted or not, whether you become unconscious or not, rigpa is always there. But the main point is that we have to realise our rigpa, recognise our rigpa."

This shows the limit to using awareness as a translation for rigpa as we are using awareness for three different things: ordinary deluded awareness, nature of mind and understanding of nature of mind.

Malcolm wrote:
Yes, because when one is unconsciousness one is necessarily unaware. If one is aware, one is necessarily conscious.

Author: Malcolm
Date: Friday, April 28th, 2017 at 7:46 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
dreambow said:
Can we say aware of awareness?

Malcolm wrote:
No more than we can say a "walking walker."

Author: Malcolm
Date: Friday, April 28th, 2017 at 7:45 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
dreambow said:
Can we say aware of awareness?

michaelb said:

Yep, we might say rang rig or rang gi rigpa, self awareness or more correctly (?) knowledge of self. Maybe intrinsic awareness.

Which of the five skandhas would rigpa, rang rig, or even semnyid be?

Malcolm wrote:

Rang gi means "one's own"; in Tibetan; it is the genitive case, showing possession. Thus, rang gi rig means "one's rig pa." I'll spare you the citation avalanche.

None of the five skandhas are rig pa. However, in one usage, rig pa refers to the mind's capacity to know.

Author: Malcolm

Date: Friday, April 28th, 2017 at 11:54 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

You say um no, that's no argument...I can say um yes. Will that convince you?

Malcolm wrote:

No, because awareness is mundane and conditioned.

Author: Malcolm

Date: Friday, April 28th, 2017 at 11:50 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

As I see it Sam Harris leans towards Dzogchen. The unadorned truth is awareness or just be...not this or that or any added adjunct.

Malcolm wrote:

Um no

Author: Malcolm

Date: Friday, April 28th, 2017 at 9:24 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

DGA said:

Congratulations, Malcolm, on this publication. I hope it finds its audience. I'm glad Wisdom is getting behind these projects.

Meanwhile...

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

DGA said:

I'm ignorant of these texts (for now). The upcoming volume will contain translations of the first two tantras, correct? Will the third one, Without Syllables, also find print in English?

Malcolm wrote:

Yes, that is the plan.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:32 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

rangjung yeshe?

Malcolm wrote:

Rang byung ye shes means a pristine consciousness that one discovers for oneself. It can also mean a pristine consciousness for which no evident cause may be found when it is discovered. In general however, rang byung is short for rang las byung, arising from oneself.

michaelb said:

How does rangjung yeshe relate to rigpa and what Sam Harris calls (inter alia) awareness?

Malcolm wrote:

ye she is a property of rig pa.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:29 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

anjali said:

It seems to me that as one gains more stability in rigpa with fewer selfish emotions (and lessening of self-cherishing in general), then that in turn should lead to some tangible

behavioral results.

Malcolm wrote:

This is a function of cultivating knowledge of one's primordial state, not merely having a glimpse of it.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Huh? Talk about moving the goal posts. Of course translating a list of five areas of knowledge or study, knowledge is a better way to refer to them than awareness, but this is a just jargon, and jargon unrelated to dzogchen's rigpa, unless you think science is preferable to knowledge? Anyway, seriously enough of this. I concede the point - knowledge is better than awareness but only because then marigpa can be ignorance.

Malcolm wrote:

You are incorrect, look at the citation I provided for you from a commentary attributed to Vimalamitra on one of the seventeen tantras:

Again:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

All of these things are included under the term vidyā in Dzogchen teachings.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

rangjung yeshe?

Malcolm wrote:

Rang byung ye shes means a pristine consciousness that one discovers for oneself. It can also mean a pristine consciousness for which no evident cause may be found when it is discovered. In general however, rang byung is short for rang las byung, arising from oneself.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:18 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

Let me be clear that I am not talking about expectations about the nature of the experience, but the effect of the experience itself on one's mind stream.

Malcolm wrote:

There are a lot of people who have had such a glimpse, and then do not cultivate it. Those who do may experience some transformation of their basic attitudes. Those who don't, not so much.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:00 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

.For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that consciousness has rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

michaelb said:

For example, the consciousness at the time of the basis is certainly aware. However, it is only when it is aware it's own appearances are its own state, that we can say that consciousness has rig pa, a state of awareness. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it is not aware those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance

I know and I'm aware I'm pushing the point a bit (it would work if you have two different words for mistaken cognition and unmistaken cognition) but it's not such a massive error.

Malcolm wrote:

Your reframing of my statement fails because awareness is always present when there is consciousness, but knowledge is not always present when there is consciousness and awareness. It really is that simple.

Further, there is no such thing as the five awarenenses. There is such a thing as the five sciences (pañcavidyāsthana).

Another problem with your defense of "awareness" as a proper translation of vidyā/rig pa is that it does not correspond even with respect to common language. Absolutely no

one says "I am aware of how to drive" when they mean "I know how to drive." They do not say, "I am aware of how to tie my shoes" when they mean "I know how to tie my shoes."

Even when we examine the root of "to know," according to the OED, we find the word descends from Old English *cnāwan* (earlier *gecnāwan*) 'recognize, identify,' of Germanic origin.

Aware, on the other hand comes from "Old English *waru* 'commodities,' of Germanic origin, having the primary sense 'object of care.' Hence awareness is far more apt for *shes bzhin*, the mate of mindfulness, *dran pa*.

michaelb said:

...other than Harris's mistranslation of *rigpa* (and views on science, geopolitics and Islam), discredits his presentation of *dzogchen*?

Malcolm wrote:

He has no idea what he is talking about in a real sense since he thinks the *cit* of Advaita and *rig pa* are fundamentally the same. In fact, that latter is an acquired knowledge, and the former is just consciousness mistaken for a permanent entity.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Mantrik said:

It is not so clear cut in English. Knowledge can mean being aware that something exists, so you are correct in that, as it is one of the definitions. However, it can also be defined as understanding, which is different.

I believe that here it is the case that awareness of something is not the same as understanding it, knowing about it, hence the vocab difference.

michaelb said:

Sure, but then understanding would be a better word. Awareness can also connote understanding, knowledge, recognition, cognition, etc. You can be aware of details, differences, characteristics, good points, bad points, whatever. I agree that knowledge is better, largely because it is the opposite of ignorance but anyway, it's not really a big deal, which is why, on balance, Sam Harris using awareness (he uses loads of other words, too) isn't proof that his presentation of *dzogchen* is flawed. I'm not saying that proof doesn't exist but mistranslating one word isn't it.

Malcolm wrote:

Sam Harris's *Dzogchen* is stuck in early '90's translations. It is 25 years out of date.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:40 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

Grigoris said:

Taking a dump has an effect on one's mental state, and expect me to believe that seeing one's true nature (the transition from avidya to vidya, even momentarily) does not effect one's mental state? I find that hard to believe.

Malcolm wrote:

I was addressing the notion of expectation of psychological change. For example, you have said you cannot deal with DC people, you think they are jerks. ChNN says that he has met a lot of students of a lot of teachers, and in his opinion, his own students have the best overall grasp of Dzogchen and rig pa. So there you go. One might assume that in your case, an experience of the nature of mind might have the effect of lessening your intensely judgmental personality. I see no evidence of this.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:35 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

conebeckham said:

Indeed it does.

Yongay Mingyur Rinpoche, in the course of pointing out instructions, would often comment as to how we all likely have experienced such moments of "clarity," at times in our life. But until one recognizes the significance of such moments, due to the skill of a qualified teacher, one attaches no particular importance to such moments of "clarity." I suppose one could say there is no "Vidya" until one actually has the "knowledge" of the significance of such moments. But once it's known, one must stabilize...and therein lies the rub, right? Conditioning is so strong, Samsara and habit are so strong--that one conceptualizes and reifies such moments, and deludes oneself that one has "achieved something" or has produced a result. Or worse. That's my sense, at least.

Malcolm wrote:

There is a commentary which states that the difference between buddhas and sentient beings is that the vidyā or rigpa of buddhas is continuous, whereas the vidyā of sentient beings is fragmented.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:32 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

To have knowledge is to have awareness and vice versa. But, in any case, whatever word is chosen, some explanation is necessary, as rigpa is a technical term used specifically in dzogchen as well as a common word used in other contexts.

Malcolm wrote:

I disagree about knowledge = awareness. To be conscious is to be aware. Awareness is a quality of consciousness. Knowledge is something else. For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that consciousness has rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

Awareness is present in both rig pa and ma rig pa since knowledge and ignorance are the knowledge and ignorance of a consciousness. According to the definition you provide, awareness cannot be present in ma rig pa, it will be a state of unconsciousness. But even ignorant minds are consciousness and aware. Since awareness is in fact a quality of consciousness, awareness is found states of both knowledge and ignorance.

This is why it is important to separate Dharma language from common parlance.

Mantrik said:

So an understanding of the nature of oneself being aware is rig pa?

Malcolm wrote:

I did not say that. But it is a start.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

To have knowledge is to have awareness and vice versa. But, in any case, whatever word is chosen, some explanation is necessary, as rigpa is a technical term used specifically

in dzogchen as well as a common word used in other contexts.

Malcolm wrote:

I disagree about knowledge = awareness. To be conscious is to be aware. Awareness is a quality of consciousness. Knowledge is something else. For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that consciousness has rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

Awareness is present in both rig pa and ma rig pa since knowledge and ignorance are the knowledge and ignorance of a consciousness. According to the definition you provide, awareness cannot be present in ma rig pa, it will be a state of unconsciousness. But even ignorant minds are consciousness and aware. Since awareness is in fact a quality of consciousness, awareness is found states of both knowledge and ignorance.

This is why it is important to separate Dharma language from common parlance.

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:57 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Interesting, thanks. CTR goes on in the text to connect this to "first thought, best thought", a phrase that comes up a lot in his teachings:

Malcolm wrote:

No, not exactly. When the neutral consciousness that arises with the rising of the compassion aspect of the basis (which is defined in Dzogchen tantras as personal and individual) recognizes its appearances as it's own state, this recognition is called "rig pa." However, prior to this recognition or non recognition, this neutral consciousness possesses two of the three ignorances (ma rig pa). If this neutral consciousness does not recognize its own appearances, this non-recognition is the imputing ma rig pa, which initiates the process of development of what are called the "six intellects," grouped under the name "sems."

If CTR had said, "Before sem even begins to work, there is a chance at a first glimpse of reality, called rik pa" then I would agree..

dzogchungpa said:

Well, I think we can chalk it up to poetic license.

Malcolm wrote:

I changed my post slightly while you were replying. That said, I have almost no use for poets. However, as it says in the Hagakure, minor failures are permissible in major

undertakings...

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:47 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:39 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Interesting, thanks. CTR goes on in the text to connect this to "first thought, best thought", a phrase that comes up a lot in his teachings: Rikpa is the clearest and most precise discovery. Before sem even begins to work, rikpa has a first glimpse of reality.

Malcolm wrote:

No, not exactly. When the neutral consciousness that arises with the rising of the compassion aspect of the basis (which is defined in Dzogchen tantras as personal and individual) recognizes its appearances as it's own state, this recognition is called "rig pa." However, prior to this recognition or non recognition, this neutral consciousness possesses two of the three ignorances (ma rig pa). If this neutral consciousness does not recognize its own appearances, this non-recognition is the imputing ma rig pa, which initiates the process of development of what are called the "six intellects," grouped under the name "sems."

If CTR had said, "Before sem even begins to work, there is a chance at a first glimpse of reality, called rik pa" then I would agree.

Author: Malcolm

Date: Friday, April 28th, 2017 at 2:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

I'm having a look through the third volume of CTR's "Profound Treasury" and there's actually quite a lot about rigpa in there. This passage caught my eye: Sem is generally

regarded as ordinary, as samsaric. But there is an interesting term for sem, "transcendent sem," which is said to have been coined by the great nineteenth-century Nyingma master, Mipham Rinpoche. In Tibetan, transcendent sem is called nyuk sem, or "primordial sem," which is the same as rikpa.

Malcolm wrote:

CTR is referring to series of three polemical texts by Mipham, one of which Hopkins translated as "fundamental mind." Mipham's rendering of gnyug sems in Sanskrit is ādyacitta, which actually means "first," etc. In this text Mipham quotes from the Great Tantra Clarifying The Meaning of Freedom From Proliferation:

In the context of explaining the illustrative examples of that basis, it is said to be empty and pervasive like space; immaculate like a crystal; unchanging like a vajra; the source of all blessings like a jewel; unimpeded illumination like the heart of the sun and so on. [7/a] It is the opposite of ignorance (avidyā) and inertness, existing as nature of a veridical consciousness, it is knowledge (vidyā). Since it is beyond cause and condition, it is self-originated. Since it does not arise adventitiously, it is the pristine consciousness that has become the nature of the vidyā that has always existed. It is the basis from which all samsara and nirvana appear.

Author: Malcolm

Date: Friday, April 28th, 2017 at 2:06 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I fail to see how Yongey Mingyur Rinpoche's teaching would be improved by changing awareness to knowledge. Indeed, such a change may lead to further confusion. Knowledge of what, like book knowndedge, etc.

Malcolm wrote:

Knowledge of the essence, as in the citation.

michaelb said:

fair enough, but I feel both "knowledge" and "awareness" are broad enough words in English to take in the meaning of rigpa, and also to miss the meaning. I think even though Yongey Mingyur Rinpoche could have been more accurate, it does not mean his teaching is totally mistaken. And I would say the same is true of Harris, to a degree.

Malcolm wrote:

I never said that YMD was "totally mistaken." In Tibetan, I am quite sure his teachings are absolutely perfect.

Look, I am a translator. Being neurotic about words is my stock in trade. But if you say to me, "Tibetan teacher says X in contradistinction to what you claim," I am never going to say, "Oh gee, I guess I was wrong." I never make statements about these things without very sound research. Sometimes I do more research and change my mind, but not about this one.

For those who want to believe I am just an intellectual, this is fine by me. I could care less.

The fact is that word awareness as a translation of rig pa is plain wrong: no ifs, ands, or buts about it. People continue to use it because of Herbert Guenther's translations. But he was wrong, and that is that.

Author: Malcolm

Date: Friday, April 28th, 2017 at 1:58 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

TaTa said:

Do you think hes distintion between normal awareness, meditative awareness and pure awareness is helpfull? Or maybe someone like alan wallace with pristine awareness? Or is it the word awareness that you consider flawed too use in this context?

Malcolm wrote:

Wallace translates ye shes as "pristine awareness." This is fine, however I prefer "pristine consciousness." But there is no major difference. When awareness is used for the word " shes pa ", this ok, and it also how I use the term depending on context.

But using the term awareness for rig pa is, as you put it, too flawed and leads to great misunderstanding.

TaTa said:

Thanks dor the clarification. Its been a while since ive read alan,s stuff.

Knowledge is the word uae by chnn? Whats the difference between his use of contemplation and knowledge.

Srry for all the questions

Malcolm wrote:

Rig pa is used in two ways by CHNN: the first is "instant presence;" the second is "knowledge of one's primordial state."

Contemplation is how he translates ting ge 'dzin, samadhi.

Author: Malcolm

Date: Friday, April 28th, 2017 at 1:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Well yes, just watch his [Sam Harris] silly bullshit on Bill Maher's show.

boda said:

The challenge was to substantiate the claim that Harris is massively confused both emotionally and intellectually.

Malcolm wrote:

Yes, that was the challenge you put forth, I merely pointed out that I think Harris has a chauvanistic attitude towards Islam that is not grounded in any real appreciation for the subject of his bia, he says for example:

Muslims everywhere who love freedom must honestly grapple with the challenges that a politicized strand of their religion poses to free societies.

He has make many such statements, and yet nowhere does he show this danger to free societies exists. In fact, ISIS, etc, is only a danger to those societies that have been fractured and damaged as a result of US adventurism into the Middle East and Central Asia. ISIS poses no threat to " Western Civilization(tm)."

Yes, it is certainly true that two centuries of racist policies in Europe have created tension between former colonial powers and workers they imported from North Africa, Pakistan, and so on. But in reality, Europe has been dealing with terrorists of one stripe or another for decades. As far as I am concerned, the rise of neo-fascism is a much more of an existential threat than a bunch of violent sociopaths in Syria and Iraq who have proven they are so despicable the world agrees they should be utterly and completely rubbed out.

Author: Malcolm

Date: Friday, April 28th, 2017 at 12:12 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

You can read a little about CTR's take on this issue here:

<https://www.nalandatranslation.org/choosing-the-right-word/rikpa/>

As far as I know, CTR has been the only tertion to date to make a thorough study of English vocabulary, so I tend to regard his input quite highly.

Malcolm wrote:

Their Post-Trungpa decision to translate rig pa as awareness is a mistake. Not a big fan of insight, but it is better than awareness, since prajñā and vidyā are synoymys in Dzogchen texts. Valby uses 'intelligence," but not a big fan of that gloss either.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 11:49 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Yes, of course, rigpa refers to knowledge, but does being inaccurate on this point make the content of his teaching is wrong?

Malcolm wrote:

It means he is less effective at communicating his knowledge.

michaelb said:

How much does word choice really matter if the way it is explained and demonstrated are accurate?

Malcolm wrote:

How can anything be explained accurately if the words and meanings do not correspond? Dzogchen tantras of all classes spend an inordinate amount of time on language, meaning, and words.

michaelb said:

I fail to see how Yongey Mingyur Rinpoche's teaching would be improved by changing awareness to knowledge. Indeed, such a change may lead to further confusion. Knowledge of what, like book knowndge, etc.

Malcolm wrote:

Knowledge of the essence, as in the citation.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 11:12 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

TaTa said:

Do you think hes distintion between normal awareness, meditative awareness and pure awareness is helpfull? Or maybe someone like alan wallace with pristine awareness? Or is it the word awareness that you consider flawed too use in this context?

Malcolm wrote:

Wallace translates ye shes as "pristine awareness." This is fine, however I prefer "pristine consciousness." But there is no major difference. When awareness is used for the word " shes pa ", this ok, and it also how I use the term depending on context.

But using the term awareness for rig pa is, as you put it, too flawed and leads to great misunderstanding.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 10:55 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

michaelb said:

Thanks for the feedback. I think there is definitely a simplification in his presentation but I'd be interested if you explained his big mistake more fully. His emphasis on "awareness" seems similar to other teachers like Yongey Mingyur Rinpoche, for example.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

thanks.

Malcolm wrote:

Mlgyur Rinpoche is not a native speaker. He relies on translators he trusts. However, this is not a criteria for accuracy. When the word rig pa is examined in its context in Dzogchen texts, there is really no way that anyone can justify the gloss "awareness" in a real sense. As a noun, it means "knowledge"; as a verb, it means "to know."

For example, the commentary on the Tantra Without Syllables clarifies this point precisely:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 10:33 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

DGA said:

Congratulations, Malcolm, on this publication. I hope it finds its audience. I'm glad Wisdom is getting behind these projects.

Meanwhile...

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

DGA said:

I'm ignorant of these texts (for now). The upcoming volume will contain translations of the first two tantras, correct? Will the third one, Without Syllables, also find print in English?

Malcolm wrote:

Yes, after the first two, and with its complete commentary.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 8:44 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 8:00 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

What was I thinking.

Malcolm wrote:

I have that reaction to virtually all of your posts in the Dzogchen forum, "What is this guy thinking?"

Anonymous X said:

Somehow, you and I are on two different wave lengths. Why do you assume yours is the better?

Malcolm wrote:

Not better, just far more informed about the subject matter at hand, the teaching of the Great Perfection.

For example, I don't know anything about Chan/Zen, apart from the polemics about it found in early Dzogchen commentaries which date from the late 9th century. So I rarely venture into the Zen forums because I am not really qualified to talk about Chan. All I am qualified to do with respect to Chan and Zen is to ask questions, when they occur to me to ask them, as well as relate what early Tibetan Dzogchen masters thought about the Chan tradition as it existed in Tibet in the late 8th century. I expect that people who have no background in Dzogchen teachings to exercise the same respect when they visit these boards.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:58 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

Anonymous X said:

Perhaps you can lead us back to the correct view of it?

Malcolm wrote:

You can read my introduction in Buddhahood in this Life, Wisdom, 2016, where I discuss the term rig pa and other important terms in the system of Dzogchen. There are some translators who persist in using the gloss "awareness" for rig pa; but there has been a strong movement among Dzogchen translators for leaving the term rig pa either untranslated, or as in my case, back-translating it into Sanskrit, vidyā.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:53 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

What was I thinking.

Malcolm wrote:

I have that reaction to virtually all of your posts in the Dzogchen forum, "What is this guy thinking?"

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:46 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

Same question. What has this done for you? Can we assume that you do things for a result?

Vasana said:

Best not to assume anything. If you understood the context of these teachings and how the base, path & fruit of Dzogchen & Mahamudra is presented, you probably wouldn't feel the need to ask those questions in the first place. Dzogchen begins with direct introduction, then you come to confidence about what was introduced through applying various means, then the rest of the path is simply continuing in that state, where thoughts are self-arisen and self-liberated.

Anonymous X said:

I am asking a straight forward question. What has this practice done for you? Has discursive thinking stopped? Has the subject/object dichotomy been resolved? Has there been any transformative experience or understanding that is now irreversible and functional? This being in contrast with philosophical or dialectical constructs. Is there a mind or no-mind, or neither a mind or a no-mind? Maybe something else? Some other description that is bulletproof in your own being? I'm not being glib.

Malcolm wrote:

You have completely missed the side of the barn with your question due to your clear unfamiliarity with the subject matter (Atiyoga).

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:44 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:33 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Marc said:

As far I as can tell, Direct Introduction renders the tibetan ngo sprod (pronounced "ngotrö"), where one is introduced to Rigpa in its "nakedness".

Malcolm wrote:

"Direct introduction" is ChNN's translation of rang ngo thag tu sprad, which could otherwise be translated as "directly encountering one's own state." This is the first phrase of the famous three phrases of Garab Dorje.

Marc said:

Whereas the rig pa'i rtsal dbang (pronounced "rigpé tsel wang"), is the Empowerment (wang) of Rigpa's Expressive Power / Dynamic Display (Tsal).

Before reading Malcolm comments, I would have said that the rig pa'i rtsal dbang is the gateway to the practice of Thögal, while rigpa'i ngo sprod is the gateway to Dzogchen in general, and Trekchö more specifically.

But apparently, this is an oversimplification / generalization...

Malcolm wrote:

The term rig pa'i rtsal dbang, (empowerment of the potential of vidyā) is used in many contexts — for example, there are the eighteen rig pa'i rtsal dbangs of the so called mind series; the fourth empowerment of the King's Tradition of Avalokiteśvara from the Mani Kabum is called the empowerment of the potential of vidyā, where it is also noted that it forms the root of all other empowerments.

ChNN has stated many times that "direct introduction" is an empowerment of the potential of vidyā. Thus, I use them interchangeably.

makewhisper said:

Would you say that śamatha is vital to recognition during the direct introduction?

Malcolm wrote:

Normally, during the course of a direct introduction, the master will ask people to remain in a calm, undistracted state. I am under the impression from one of Tulku Urgyen's students that he was impressed with the śamatha of the some Vipassana people who became his students and thought it was a great preparation for Dzogchen practice. The serious practice of the mind series teachings in Santi Mahā Sangha requires the development of śamatha. And in the 21 semzins of the intimate instruction series, there are methods for developing śamatha very quickly.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 9:53 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

boda said:

Well, no.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Try again, anyone?

Malcolm wrote:

Well yes, just watch his silly bullshit on Bill Maher's show.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 3:00 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

ratna said:

Fantastic news!

Malcolm wrote:

You will be in the bibliography again.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 1:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

boda said:

Can you in any way substantiate the claim that Harris is massively confused emotionally and intellectually?

Malcolm wrote:

Well, there is his chauvinism against Islam for one...

Author: Malcolm

Date: Thursday, April 27th, 2017 at 1:15 AM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

seraphim said:

A very close dharma brother of mine, who was one of Geshe Konchog's close students, mentioned that he is a Dzogchen Longde practitioner.

ZenChanChan said:

But he was a Gelugpa monk? According to his biography his main practice was Vajrayogini.

Malcolm wrote:

There is no contradiction.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 1:06 AM

Title: Seventeen Tantras Volume 1 & 2

Content:

Malcolm wrote:

Dear Friends:

It is my pleasure to announce that Wisdom Publications and Zangthal Editions will collaborate in bringing out the Self-Arisen Vidyā Tantra (rig pa rang shar) and the Self-Liberated Vidyā Tantra (rig pa rang grol) as the Seventeen Tantras: Volume 1 & 2. The first edition of this two volume set will be hardbound, in a clothbound slip case. Publication of these two translations are presently scheduled for late summer/early fall, 2018. Together with an introductory essay with text critical overview of the history and origins of the Seventeen Tantras as related in the Vima Nyinthig, index, glossary, etc., to be included in vol. 2, I expect the page count to be somewhere around 900 pages all totaled.

One thing people should understand is that with respect to the Self-Arisen Vidyā Tantra, according to Chetsun Sengge Wangchuk, possession of the text itself is permission to read it. So while I encourage readers who are interested to have Dzogchen transmission, there is no absolute need to have the lung for this text, though of course it is also good in you can obtain the lung.

I will keep you posted with updates here.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 12:47 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

can i ask you to elaborate? Im reading on the subject but i cant seem to grasp it.

Malcolm wrote:

Which subject. The four ting nge 'dzins?

TaTa said:

Why one is gradual and the other not. Is it because one has DI and the other no?

Malcolm wrote:

They both depend on a kind of introduction. However, the four samadhis are based on the experience of the rig pa'i rtsal dbang, while the four yogas are introduced in a gradual process of pointing out.

That said, it is vital to both approaches to discover the experience of śamatha in the beginning. Without that experience, there are no four contemplations nor four yogas.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 10:04 PM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

Anonymous X said:

Fascinating stuff. I wonder if anyone will have them scientifically analyzed.

I was always under the impression that Dipankara Buddha was the one before Sakyamuni. In the article it says Kasyapa Buddha. Never heard this before.

Malcolm wrote:

Dipamkara Buddha was the Buddha from whom Śakyamuni received his prediction eons ago in the last major eon. In this eon, the Fortunate Eon, there are six buddhas prior to Śakyamuni (for a total of 1001). The Theravadins preserve an account of 27 buddhas prior to the present one.

paël said:

What are names of those 1001 buddhas? Where I can find names of them?

Malcolm wrote:

You can find the names of these buddhas in the Bhadrakalpa Sūtra, translated as the Fortunate Eon, Dharma Publishing.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 9:33 PM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

ZenChanChan said:

From what I read, he was recognized by the Dalai Lama to be a greatly high realized yogi. He left behind a myriad of five colored, gem-like relics. Many pictures of his relics can be found.

Lama Zopa Rinpoche also said that the five coloured relics show that he has achieved the five wisdoms of Buddha (complete enlightenment).

According to his attendant Tenzin Zopa, lama Konchog was appeared so humble and so simple that most people, even his close attendant Tenzin Zopa, didn't realize he was someone as special as he was and no one expected relics at all.

There is also an article of Vicky McKenzie on Tricycle about the study of Lama Konchog relics called Jeweled Demise <https://drive.google.com/file/d/0B09d-8OZewcyb2pqa0FkN25Nd0k/view>

Aside from the movie "Unmistaken Child", does anyone personally know him?

Anonymous X said:

Fascinating stuff. I wonder if anyone will have them scientifically analyzed.

I was always under the impression that Dipankara Buddha was the one before Sakyamuni. In the article it says Kasyapa Buddha. Never heard this before.

Malcolm wrote:

Dipamkara Buddha was the Buddha from whom Śākyamuni received his prediction eons ago in the last major eon. In this eon, the Fortunate Eon, there are six buddhas prior to Śākyamuni (for a total of 1001). The Theravadins preserve an account of 27 buddhas prior to the present one.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 9:30 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Malcolm wrote:

The latter are gradual, the former are not.

TaTa said:

can i ask you to elaborate? Im reading on the subject but i cant seem to grasp it.

Malcolm wrote:

Which subject. The four ting nge 'dzins?

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 11:16 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Malcolm wrote:

The latter are gradual, the former are not.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 10:30 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Oh yes? Why don't you tell me what my opinions are?

Malcolm wrote:

I will when I see one. But, for example, you are clearly critical of the idea that Dzogchen does not depend on the lower vehicles. You have also expressed admiration for a number of nonbuddhist teachers, etc. It is not hard to tell that you are of a perennialist persuasion. You are definitely a fanboy of Khyentse, Trungpa, etc., but not so much of ChNN, etc.

You must think we are very stupid if you imagine we have not got your number years ago. And sadly, you add virtually nothing of value to any discussions. Sometimes, however, you are amusing—in a sad, class clown kind of way.

TaTa said:

People here should virtually chill more

Malcolm wrote:

He asked.

Author: Malcolm
Date: Wednesday, April 26th, 2017 at 10:06 AM
Title: Re: Dzogchen Sadhana Practice
Content:

dzogchungpa said:

Friend, this is all meta-discussion. All I will say is that it is probably for the best that I do not generally state my opinions.

Malcolm wrote:

You telegraph your opinions constantly. In fact, you are one of the most unsubtle posters here.

dzogchungpa said:

Oh yes? Why don't you tell me what my opinions are?

Malcolm wrote:

I will when I see one. But, for example, you are clearly critical of the idea that Dzogchen does not depend on the lower vehicles. You have also expressed admiration for a number of nonbuddhist teachers, etc. It is not hard to tell that you are of a perennialist persuasion. You are definitely a fanboy of Khyentse, Trungpa, etc., but not so much of ChNN, etc.

You must think we are very stupid if you imagine we have not got your number years ago. And sadly, you add virtually nothing of value to any discussions. Sometimes, however, you are amusing— in a sad, class clown kind of way.

Author: Malcolm
Date: Wednesday, April 26th, 2017 at 9:21 AM
Title: Re: Dzogchen Sadhana Practice
Content:

dzogchungpa said:

Actually, I do really care but since I am anonymous, apparently my input is regarded by some with only slightly more regard than the ramblings of the town drunk.

Finney said:

I personally don't care that you're anonymous. However, I do wish that now and then your "input" would be more than just pokes and feints. Presumably you have opinions, why not just come right out and say them? You're obviously not bashful about posting, why not post something of substance?

dzogchungpa said:

Friend, this is all meta-discussion. All I will say is that it is probably for the best that I do

not generally state my opinions.

Malcolm wrote:

You telegraph your opinions constantly. In fact, you are one of the most subtle posters here.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 5:37 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Webcasts aren't particularly intimate, are they?

RikudouSennin said:

Of course they are. To hear the instructions is key. And to listen without the three faults. By listening well to the dharma, the fault of the toxic container is dispelled. By listening attentively, the fault of an upside-down container is dispelled. And by bearing the teachings in mind, the fault of a leaky container is remedied.

All six paramitas are complete in listening to the dharma.

dzogchungpa said:

Dude, the six paramitas are, like, totally lower yana.

Malcolm wrote:

Chapter 24 in the Marvelous Mind that Realizes Purity states:

Naturally completing the ten perfections,
the mind that realizes purity is marvelous!
This marvelous mind that realizes purity
is the perfection of all Dharmas,
it is the treasury of all Dharmas,
it is the inexhaustible treasury,
it is full buddhahood as unsurpassed awakening,
this tathāgata, samyaksambuddha arises from this perfection of wisdom.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 1:17 AM

Title: Re: A very interesting article on the chakras...

Content:

HandsomeMonkeyking said:

And where does one get some basic training in Tibetan Medicine?

What should one read? Might there be someone in Merigar?

Malcolm wrote:

Birth, Life and Death by CHNN is a good start.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 1:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Am I not talking and quoting from Buddhist masters and Sutras?

Malcolm wrote:

You are quoting sūtras and masters from the vehicles of cause and result. The vehicles of cause and result are just fine, much better than the mundane vehicles of the tirthikas.

This specific subforum however is devoted to the vehicle that is beyond cause and result, Atiyoga.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:50 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

When I read about rigpa, it could be the same as intrinsic awareness.

Malcolm wrote:

Right, so you actually do have no clue what you are talking about. Therefore as you say, "[It] is not to say that there is no usefulness for the intellectual, but it cannot be relied on for real understanding."

Anonymous X said:

I've already been cast as a heretic, by the brahmins of this group.

Malcolm wrote:

You are not a heretic, you are someone spouting off about Zen in a Dzogchen forum since in fact you are unfamiliar with the teachings of the Great Perfection.

Dzogchen teachings are something very precise, very specific. You cannot understand Dzogchen by reading some books.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:24 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Tongnyid Dorje said:

of course direct introduction. what i mean is, that we are not all the highest capacity, (chigcharwa? <- if i remember correctly), so after direct introduction, if we even succeed to recognize anything, we need to sustain this recognition by some method, right? if we havent recognized anything, then we need another method.

Malcolm wrote:

The method is applying the method of direct introduction for ourselves, over and over again, until we recognize that nature and have confidence in it.

Tongnyid Dorje said:

and exactly that is what is meant by doing practice.

Malcolm wrote:

You said we need "another method." There is only one real method in Dzogchen teachings — direct introduction.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:07 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

[

I'm afraid you might be confused about this. If this were really the case, that obstacles are identical to the true nature, you would not be here talking about this kind of thing. That is not the case except in some abstract dream that one could concoct from all this 'dharma' talk. Phenomenon, your experience, is unreal, it is empty and void. Mind's nature is Knowing.

Malcolm wrote:

That is a very trivial nature of the mind. It does not go beyond cittamatra.

Anonymous X said:

Yogacara concepts are merely a gate. No one is stopping there, but you have to begin somewhere. Knowing is not some trivial nature. It is not the knowing of something.

Malcolm wrote:

You stopped there, in your post.

Anyway, define your terms. What is "knowing?"

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Tongnyid Dorje said:

of course direct introduction. what i mean is, that we are not all the highest capacity, (chigcharwa? <- if i remember correctly), so after direct introduction, if we even succeed to recognize anything, we need to sustain this recognition by some method, right? if we haven't recognized anything, then we need another method.

Malcolm wrote:

The method is applying the method of direct introduction for ourselves, over and over again, until we recognize that nature and have confidence in it.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 10:09 PM

Title: Re: How to practice generosity in modern society

Content:

Malcolm wrote:

First you have to understand that there are four kinds of generosity. All four can be practiced today.

pael said:

How they can be practiced today?

Malcolm wrote:

The four gifts are things such as food, and other kinds of material things; giving protection; giving writing implements and paper; and finally, giving Dharma.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 9:00 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other than Dzogchen, that there is nothing separate to Dzogchen.

Malcolm wrote:

Yes, but there is a difference between recognizing that and not recognizing that. The point that Dzogchen tantras consistently make is that practicing the two stages of creation and completion are at best an indirect means of coming to that recognition, and at worst a total deviation from the meaning of the Great Perfection. Rongzom points out that one should not discriminate between mantra or sūtra practice when it comes to the indirect approach. Recognition is the important point in Dzogchen, nothing else.

Tongnyid Dorje said:

nice, but if you don't have method/practice how to recognize it, you will not recognize anything.

Malcolm wrote:

The method is direct introduction. As it is said in the Tantra Without Syllables, "The dharmakāya is encountered in the intimate instructions."

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:31 PM

Title: Re: How to practice generosity in modern society

Content:

javier.espinoza.t said:

Hello all,

Here we go, first question is ¿how to practice generosity in modern society?, and ¿what happens in -side of- us when we try to give what we like?, to me these are interesting questions and would like to know what you all think and learn from the different kind of views and experiences.

best regards

Malcolm wrote:

First you have to understand that there are four kinds of generosity. All four can be practiced today. The supreme generosity is of course the gift of the Dharma.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:12 PM

Title: Re: A very interesting article on the chakras...

Content:

Jyotish said:

So Malcolm, are the points of view you present in this topic or in other threads a standard view in Tibetan medical studies?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:11 PM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

When you are visualizing yourself as a deity with a hollow body made of light, there is no need to adhere to some anatomically correct idea of the nadis and so on. If you are a Dzogchen practitioner doing Yantra Yoga, for example, you visualize your ordinary body as a light form. Same principle applies.

Mantrik said:

For the practice of the Purification of the 6 Lokas as well?

Malcolm wrote:

yes

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:46 PM

Title: Re: Dorje Yudronma safe or not?

Content:

Tenma said:

Okay, I've read that Dorje Yudronma should be realized by now and would either be enlightened or a high bodhisattva. However, from other teachings, I've found that she is not to be practiced for common students with empowerment. If she is enlightened, wouldn't it be safe to recite her mantra? Although I'm still confused on her visualization, would it be alright to do her practice? as she is also a form of Tingi Shalzungma, a retinue of unenlightened Tseringma and enlightened Palden Lhamo, I am not too sure if she is enlightened or not and safe or not.

Malcolm wrote:

Are you a student of ChNN?

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:39 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

[

I'm afraid you might be confused about this. If this were really the case, that obstacles are identical to the true nature, you would not be here talking about this kind of thing. That is not the case except in some abstract dream that one could concoct from all this 'dharma' talk. Phenomenon, your experience, is unreal, it is empty and void. Mind's nature is Knowing.

Malcolm wrote:

That is a very trivial nature of the mind. It does not go beyond cittamatra.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:37 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

You forgot, there is also no Dzogchen.

Malcolm wrote:

Sure there is. However, I do not see anything in your posts reflective of any actual understanding of the subject. You have already disqualified yourself as capable of judging English translations of Dzogchen texts. You do not sound like a person who has ever studied Dzogchen with a Dzogchen master. You sound like an all-oner.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:50 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Seriously though: I believe you and Crazy Wisdom are selling your previous teachers and practice short by not acknowledging the fact that your past practice paid off by generating the merit necessary for you to meet your precious gurus. Instead of denigrating what were quite possibly the means by which you arrived at your current state/position/realisation, you should be extraordinarily grateful. You should not be trying so hard to dissuade others as you may actually be encouraging them to abandon the only means they currently have at hand, to reach the point that you are currently at.

Malcolm wrote:

I am not dissuading anyone from anything. People are free. If they wish to practice the two stages, let them. I am encouraging people who are interested in Dzogchen teachings to understand that Dzogchen is an independent path, which does not depend on the vehicles of cause and result.

It may be the case that in modern Tibetan Buddhism Dzogchen has become mixed with anuyoga teachings, especially at the level of empowerments. For example, the Longchen Nyinthig is mostly deity practices. The Dzogchen section of it is very short, only a few very short texts (Yeshe Lama is not part of the Longchen Nyinthig, though it is included in the supporting text material).

Further, it is a very common practice to include the empowerment of the potential of vidyā (rig pa'i rtsal dbang) within a standard deity yoga empowerment (sometimes

called "the fifth empowerment") or to include that in the fourth empowerment. But Dzogchen also has its own independent empowerments which are not based on any kind of deity yoga path.

You are continuing to talk about empowerments like Troma Nagmo and Namchak Putri which are mixed cycles:

Grigoris said:

I know that, but I am. I am continuing to explain my point.

Malcolm wrote:

"Mixed" means that they introduce a yidam as part of the path, they are more gradual cycles. No one disputes that people attain rainbow body from practicing such cycles. Of course they do, they contain the main practices of Dzogchen, trekchöd and thögal.

For example, Vajravārāhī is an important part of the Gongpa Zangthal. There is also a Shitro. It is said there that Vārāhī is present for people of intermediate capacity. The same can be said of the Khandro Nyinthig. The retreats of the deities of these cycles are one week, not months and years.

But this is not what CW and I are talking about. We are talking about Dzogchen as it is presented within the Dzogchen tantras themselves and their related instructions such as the Vima Nyinthig, which have zero deity yoga practices as part of the path.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:23 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Crazywisdom said:

So... having realized one's nature as the prerequisite one then engages in the guru's upadesha until the four visions appear on their own. To do that one has to remain speechless as a mute, etc.

Grigoris said:

Different strokes for different folks... If one realized the nature of the deity during the empowerment then, theoretically, the sadhana would be the means by which one is reminded of this realization and the repetition would be the means by which it is stabilised.

Malcolm wrote:

CW is not talking about empowerments which introduce one to this or that yidam as a path.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:01 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

They may get in the way before recognition, theoretically though, after recognition, there ain't that much that can really get in the way.

Malcolm wrote:

Greg, you do not know what you are talking about here. I am not saying this to put you down. I am saying this because you lack instructions.

You appear to believe that Dzogchen is gussied up Mahāmudra. It isn't.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 4:37 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

A white guy in the sky with long hair and a bushy beard.

Malcolm wrote:

I thought as much.

Grigoris said:

Well you, being humorless, thought wrong.

Malcolm wrote:

Ever heard of sarcasm?

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 4:28 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

I don't disagree. But they both have the same source.

This is the central teaching that is repeated continuously in the Kungyed Gyalpo: everything, EVERYTHING, has a single source. ONE SOURCE.

Malcolm wrote:

What is this "one source?"

Grigoris said:

A white guy in the sky with long hair and a bushy beard.

Malcolm wrote:
I thought as much.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 4:22 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Mantrik said:

Surely, the point is not whether they may be integrated into a Dzogchen path, or are an obstruction to it - you know that applies to any daily activity and that sadhanas are no different from the perspective of integration. The issue you were both discussing is whether any of them is essential to recognition of the state and to the Dzogchen path.

Grigoris said:
The only thing that is essential to the recognition of the state is the state itself and the introduction to the state by the guru. No doubt about this. After the recognition of the state everything becomes the dzogchen path.

Malcolm wrote:
Sustaining that recognition is the path, nothing else.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 4:17 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Grigoris said:

IWith this view you are putting ignorance on the same level as Dzogchen and setting them up as polar opposites. That seems to me to be a fail of monumental proportions.

Malcolm wrote:
Rig pa and ma rig pa are opposites. Neither are the state of Dzogchen (the basis), per se.

Grigoris said:
I don't disagree. But they both have the same source.

This is the central teaching that is repeated continuously in the Kungyed Gyalpo: everything, EVERYTHING, has a single source. ONE SOURCE.

Malcolm wrote:
What is this "one source?"

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 1:43 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

Cause and effect, samsara and nirvana arise from ignorance of our own state. There is neither samsara nor nirvana in the state of Dzogchen.

Grigoris said:

With this view you are putting ignorance on the same level as Dzogchen and setting them up as polar opposites. That seems to me to be a fail of monumental proportions.

Malcolm wrote:

Rig pa and ma rig pa are opposites. Neither are the state of Dzogchen (the basis), per se.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:16 AM

Title: Re: A very interesting article on the chakras...

Content:

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Grigoris said:

Fair enough. How would you then explain the variety of visualisations of the chakras which is tied to specific deities and their mandala where the number of chakra, their placement, their colour etc... differs from yidam to yidam?

Malcolm wrote:

When you are visualizing yourself as a deity with a hollow body made of light, there is no need to adhere to some anatomically correct idea of the nadis and so on. If you are a Dzogchen practitioner doing Yantra Yoga, for example, you visualize your ordinary body as a light form. Same principle applies.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:09 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything.

The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Grigoris said:

So now the nature of existence is personalised and variegated...

"My Dzogchen is bigger than your Dzogchen!"

Malcolm wrote:

The state of dzogchen is to persons what heat is to fire. All fires are hot, but the heat of one fire is not the heat of another fire. However, one partial aspect of the basis is that it is variegated. Asserting that the basis is only variegated, however, is a defective proposition. There are five other defective propositions about the basis, the state of dzogchen, which are defective as well. The only non-defective proposition about the state of dzogchen is that it is originally pure, ka dag.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:08 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen. This could not be more clear in the All-Creating King:

Oh mahasattva, listen!

this is the explanation for doubts about the purpose.

In countless past eons,

since fortunate Atiyogins

with devotion to me, All-Creating Bodhi,

do not meditate a view, do not protect samayas,

do not engage in activities, do not progress on a path,

do not train on stages, do not have cause and result,

do not have relative and ultimate,

perceive there is nothing to meditate or accomplish,

do not generate altruistic intentions, nor use antidotes,

that perception of the nature of the all-creating mind

is the explanation of the purpose.

That said, if someone likes doing sadhanas, they are free.

Grigoris said:

I'm not talking about what is needed or what is not, I am asking if you believe that cause and effect are separate to the nature of mind (Dzogchen/Mahamudra). I am asking if you believe there is something in phenomenal experience or existence that is not born of the nature of mind (Dzogchen/Mahamudra).

You seem to be saying that Dzogchen is separate to samsara.

Malcolm wrote:

Cause and effect, samsara and nirvana arise from ignorance of our own state. There is neither samsara nor nirvana in the state of Dzogchen. As the Tantra of the King of the Infinite Great Dimension states:

Since there is neither before and after, there is no cause and result.

Since there is no cause and result, there is no samsara and nirvana.

Since there is no samsara and nirvana, there is no awakening.

Those who assert a result

turn their backs upon the true meaning.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 12:54 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Vasana said:

I don't personally know what the written Dzogchen perspective on Zen is....

Malcolm wrote:

Based on definitive sūtras, inferior to Mahāyoga.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 12:52 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

good, when people use capitalized "Being" and so on when discussing Dzogchen, it generally means they have either read too much Husserl, etc., or they are some kind of neo-advaitan.

dzogchungpa said:

People using "Supreme Absolute Being" very much excepted of course.

Malcolm wrote:

Oh, you mean the Ramana quote that Elio used without informing the boss...which was then removed in the reprint. So no, no exceptions.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 12:49 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

A passage from Buddhahood, pg. 161 is instructive here, as it is repeated all over various Great Perfection texts:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Vasana said:

And so i think it's fair to say that deliberate effort and dilligence in applying the instructions of the Guru is needed to realize effortless liberation even if that liberation it's self is not the result of the causal process of effort. As you said earlier, 'creation and completion are at best an indirect means of coming to that recognition.' Sounds like a pretty good outcome for those suited to it even if it's indirect. I guess the problem is that there's a thin line between it being an aid or a deviation.

Malcolm wrote:

The indirect means has the same principle— recognizing concepts as dharmatā. This is also based on a guru's instructions. In both cases, recognition is the point. For example, when you encounter someone you know in a crowd, there is no effort involved in recognizing them. If you have not met someone and only know their name, unless there is someone who can introduce you, you will spend a long time asking every person in the crowd if they are so and so.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 12:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen. This could not be more clear in the All-Creating King:

Oh mahasattva, listen!
this is the explanation for doubts about the purpose.
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since fortunate Atiyogins
with devotion to me, All-Creating Bodhi,
do not meditate a view, do not protect samayas,
do not engage in activities, do not progress on a path,
do not train on stages, do not have cause and result,
do not have relative and ultimate,
perceive there is nothing to meditate or accomplish,
do not generate altruistic intentions, nor use antidotes,
that perception of the nature of the all-creating mind
is the explanation of the purpose.
That said, if someone likes doing sadhanas, they are free.

Vasana said:

While I appreciate that this is all valid from the perspective of the meaning of Dzogchen, doesn't the insistence of no effort required then lead to the argument that sentient beings should already be realized Buddhas in actuality and not just potentiality? Using the various Dzogchen preliminaries as an example, these involve initial effort even if the actual state recognized is beyond effort. I can't remember who said it but it makes me think of the phrase, 'The Artificial leads to the natural' & 'The path of effort leads to effortlessness'. Tulku Urgyen Rinpoche from 'As it is vol 2,

“Honestly, for a beginner, without the mindfulness of reminding, there is no recognition of mind essence. That is called deliberate mindfulness. It is dualistic mind that reminds you to recognize, but the seeing of no thing to be seen is rigpa, the awakened state free of duality. This becomes clearly discerned through practical experience. In other words, a yogi can distinguish the difference between these two, while a beginner cannot. Therefore, in the beginning it is indispensable to be 'remindful'. After all, rigpa has been caught up in sem, dualistic mind, from beginningless lifetimes. The essence has been lost in its expression“

As for conduct and Samaya, this also has to reflect one's level of actual realization. Tulku Urgyen Rinpoche again,

“Padmasambhava said: ‘Though the view should be as vast as the sky, keep your conduct as fine as barley flour.’ Don’t confuse one with the other. When training in the view, you can be as unbiased, as impartial, as vast, immense, and unlimited as the sky. Your behaviour, on the other hand, should be as careful as possible in discriminating what is beneficial or harmful, what is good or evil. One can combine the view and conduct, but don’t mix them or lose one in the other. That is very important

I think the main point is different people have different capacities at different times and there are many ways up a mountain. Going the long way round might seem silly to those who know all of the direct shortcuts but then some people might have very little chance of reaching the top or encountering these shortcuts without going the indirect way first.

Malcolm wrote:

A passage from Buddhahood, pg. 161 is instructive here, as it is repeated all over various Great Perfection texts:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:41 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything. The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Anonymous X said:

I think you mean Brahman, not brahmin. But, that is not what I was referring to at all.

Malcolm wrote:

good, when people use capitalized "Being" and so on when discussing Dzogchen, it generally means they have either read too much Husserl, etc., or they are some kind of neo-advaitan.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:36 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Can someone tell me where sadhana fits into this?

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other Dzogchen, that there is nothing separate to Dzogchen.

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything. The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Author: Malcolm

Date: Monday, April 24th, 2017 at 10:43 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

The point, Greg, is that the state of Dzogchen is not something to attain through effort and practice, like putting in a foundation, erecting walls, and putting on a roof. The state of Dzogchen is not something to be attained through perceiving a cause and an effect. The state of Dzogchen is beyond cause and effect.

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen. This could not be more clear in the All-Creating King:

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do not engage in activities, do not progress on a path,

do not train on stages, do not have cause and result,

do not have relative and ultimate,

perceive there is nothing to meditate or accomplish,

do not generate altruistic intentions, nor use antidotes,

that perception of the nature of the all-creating mind

is the explanation of the purpose.

That said, if someone likes doing sadhanas, they are free.

Author: Malcolm

Date: Monday, April 24th, 2017 at 10:10 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Can someone tell me where sadhana fits into this?

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other Dzogchen, that there is nothing separate to Dzogchen.

Malcolm wrote:

Yes, but there is a difference between recognizing that and not recognizing that. The point that Dzogchen tantras consistently make is that practicing the two stages of creation and completion are at best an indirect means of coming to that recognition, and at worst a total deviation from the meaning of the Great Perfection. Rongzom points out that one should not discriminate between mantra or sūtra practice when it comes to the indirect approach. Recognition is the important point in Dzogchen, nothing else.

Author: Malcolm

Date: Monday, April 24th, 2017 at 9:51 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

And this your experience, right? You are not just regurgitating a half-digested theory, right?

Malcolm wrote:

The point, Greg, is that the state of Dzogchen is not something to attain through effort and practice, like putting in a foundation, erecting walls, and putting on a roof. The state of Dzogchen is not something to be attained through perceiving a cause and an effect. The state of Dzogchen is beyond cause and effect.

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:47 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

"I have no devatā but the devatā of the nature of my mind."

-- Vairocana.

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:26 PM

Title: Re: A very interesting article on the chakras...

Content:

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Vasana said:

Is much of this "sgeg sel" literature currently available?

I know that the appendices in the Yantra Yoga book lists some of the relative functions of the practices but what you're speaking of sounds more specific.

Malcolm wrote:

No, it is not really available. Unfortunately, to date very few Dharma translators have the necessary training in Tibetan Medicine to understand the medical import of much of what they read in yogic texts. Indeed, "fake yoga" ideas about cakras and so on have impeded proper understanding of Vajrayāna texts for decades. One example, mislabeling vāyu (rlung) as prāṇa. Prāṇa (srog 'dzin) is not rlung, it is one of the five rlungs (vāyu).

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:13 PM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:01 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Fa Dao said:

your book seems to have considerably more breadth to it....gotta say it again...so many "gaps" that are being filled....know what I mean? I know now why you chose this... gotta tell ya man...the way you laid out the introduction....very nice...like a preview of coming attractions...please consider doing it that way in the future on all of your translation work..makes it easier for "regular" folks to "get it"...know what I mean?

Malcolm wrote:

Thank you. I am glad you are finding it edifying.

Author: Malcolm

Date: Monday, April 24th, 2017 at 4:47 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Can you go into more detail? Clearly the broad concept itself not bullshit, since lung is so tied to emotional states, what I'm curious about is HOW they are bullshit in comparison to the real thing (tm). Again this author on the one hand says they are bullshit, but in the next sentence or so describes the emotional problems created by incorrect practice of westerners.

.

Malcolm wrote:

They are bullshit because those associations are based on the Zelator papers of the Hermetic Order of the Golden Dawn and Crowley's subsequent elaboration of the same in 777.

Johnny Dangerous said:

Ah ok, I get it now, but this applies mainly to the systems encountered in non-Buddhist stuff right...i.e the standard 7 chakra deal?

Malcolm wrote:

Yup and fake yoga stuff.

Author: Malcolm

Date: Monday, April 24th, 2017 at 4:35 AM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

Yes, those associations are bullshit.

Johnny Dangerous said:

Can you go into more detail? Clearly the broad concept itself not bullshit, since lung is so tied to emotional states, what I'm curious about is HOW they are bullshit in comparison to the real thing (tm). Again this author on the one hand says they are bullshit, but in the next sentence or so describes the emotional problems created by incorrect practice of westerners.

.

Malcolm wrote:

They are bullshit because those associations are based on the Zelator papers of the Hermetic Order of the Golden Dawn and Crowley's subsequent elaboration of the same in 777.

Author: Malcolm

Date: Monday, April 24th, 2017 at 3:46 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Read this recently too and enjoyed it...the thing about viewing chakra as organs seems totally pervasive in the western Yoga view of them.

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Johnny Dangerous said:

So this article doesn't go into great detail, but it says that psychological functions associated with various chakra are also a "modern" thing, but this seems like an iffy claim to me, as just those sorts of physical functions are "traditionally" associated with certain psychological maladies, mind states etc. He also goes briefly into the idea that western practitioners have certain personality characteristics due to incorrect practice, which seems contradictory to the statement that chakra have no psychological function traditionally.. Can you give me the scoop on that?

Malcolm wrote:

Yes, those associations are bullshit.

What I am talking about is different and is covered in the formation of the body sections in many different tantras.

Author: Malcolm

Date: Monday, April 24th, 2017 at 3:26 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Read this recently too and enjoyed it...the thing about viewing chakra as organs seems totally pervasive in the western Yoga view of them.

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 10:49 PM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

Malcolm,

a few questions if you don't mind indulging...

1. Out of all the Dzogchen texts/Tantras out there that have not been translated what made you choose this one?

2. Could you do a contrast compare between this work and the Choying Dzod? Not to say that one is better but to highlight the differing focus of each text

3. Would this be a good complementary companion for studies/practice of the Choying Dzod?

Thank you for your time!

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Fa Dao said:

your book seems to have considerably more breadth to it....gotta say it again...so many "gaps" that are being filled....know what I mean? I know now why you chose this...

Malcolm wrote:

It chose me. It was part of the four volume cycle of the Gongs pa zang thal. Though Longchenpa's tshig don mdzod has many more citations, it is not fundamentally different than this text, and excludes topics such as the nidana section, and so on.

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 8:04 PM

Title: Re: Energy stuck in the head, insanity, anger, going nuts

Content:

frankc said:

I have had this problem for so many years. I have been to monks, I have been to teachers, I have seen my guru many times, nothing ever, ever, permanently fixes this problem. When I meditate, energy moves into my head, it builds into a giant ball of pressure, and then anger, delusion, confusion, and insanity start to arise as a result. For years I have tried to fix it, I have been taught so many techniques to fix it, nothing fixes this problem. When the pressure builds up in my head, it starts to hurt my heart and lungs below. I have felt like I was going to have a heart attack before. Every morning I wake up, there it is, the big ball of pressure stuck in my head, i meditate, it gets worse and worse. Everyday is another day of suffering and misery. Horrible horrible emotions constantly arising day after day due to this energy being stuck in my head. Is there anyone in this world that knows how to fix this problem? I haven't met one yet.

Malcolm wrote:

You need to go to an Ayurvedic doctor, a very good one.

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 7:50 PM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

Malcolm,

a few questions if you don't mind indulging...

1. Out of all the Dzogchen texts/Tantras out there that have not been translated what made you choose this one?

2. Could you do a contrast compare between this work and the Choying Dzod? Not to say that one is better but to highlight the differing focus of each text

3. Would this be a good complementary companion for studies/practice of the Choying

Dzod?

Thank you for your time!

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:34 PM

Title: Re: Wrathful Deities

Content:

Tirisilex said:

I don't believe that Wrath is a quality of a Buddha so I don't think Wrathful deities are full of wrath. Are they?

Malcolm wrote:

Peaceful deities are related to the eight consciousnesses. Wrathful deities are related to the senses organs.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:31 PM

Title: Re: Anonymity on Buddhist forums

Content:

muni said:

I find as I said earlier that an investigation about people's behavior would be interesting, whether so called anonymous or not. A forum is not a closed place, our behavior is all what we expose.

Johnny Dangerous said:

Great, what is your opinion on the subject of forum anonymity then?

muni said:

Okay. Regarding a Buddhist forum, anonymity or not itself will not result in caring behavior.

Malcolm wrote:

No, but that is not the point. The point is that it may result in more careful behavior.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 7:01 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

The culture here has become disdainful of the very idea of sadhana practice under the guise of insulating Dz from all other practices. That goes beyond mere triumphalism.

Malcolm wrote:

In a nutshell: you are wrong.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 9:18 AM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

. As for one, secondary practices are useful

Ok, great. As for your second question, no, I am not dismissive of their "validity"

Ok, so they are both valid and useful. That's a good start.

What can they be useful for? When should they be used? Do you personally do any, even sporadically? Under what circumstances would you see doing one as advantageous?

Malcolm wrote:

Since when have I ever discussed my personal practice?

As far as your question goes however, obstacle removal, life extension, winning friends and influencing people, etc., the usual circumstantial things people want.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 9:08 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

Pretty funny that my simple opinion has led to multiple page threads both here and on Vajracakra...

Oh, by the way: Malcolm Farleigh Estes Smith, Ācārya, DTM, aka Namdrol, Kunga Namdrol, Loppon Kunga Namdrol, etc.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:50 AM

Title: Re: Tertön

Content:

Palzang Jangchub said:

What about when a person claims "I received a vision that if you do X, Y, and Z, you will

reveal a pure vision treasure"? When things like this are said unprompted and unbidden, do they get examined seriously just in case, or are they simply to be regarded as jokes in poor taste and/or signs of mental disturbance?

Malcolm wrote:

People who say things like that are usually idiots.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 7:15 AM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

It has to do with his attitude towards sadhana practice, which is included in this thread.

To your credit you willingly made the point yourself. I'm just highlighting it.

My take on your post(s) is that you are more "Dzogchen exclusive" than ChNN is. For instance I don't easily imagine you sitting down and doing a Tara sadhana. Nothing wrong with that. That's your karmic trajectory.

Like I said, I'm just highlighting the point you just made about ChNN's apparently more tolerant approach to sadhanas than your own.

Malcolm wrote:

I find it amazing when people who have no relationship with nor have ever sat in his company for any extended period of time feel confident in commenting on ChNN's point of view about this and that in an effort to fit him into their own views about Dharma. This is remarkable indeed because of the consistent disagreement with which their comments meet from people who are actually the man's students.

FYI, in ChNN's teachings all sadhanas of whatever stripe are considered secondary practices.

smcj said:

That was never contested. Point conceded.

So now let us discuss sadhana practice as secondary practices.

Would you agree that ChNN's endorsement of sadhana practices as secondary is an endorsement of their value and validity in general? Would you also agree that your own position on the value of sadhana practices in general, even as secondary, is dismissive of their validity?

Malcolm wrote:

As for one, secondary practices are useful. As for your second question, no, I am not

dismissive of their "validity" per se.

The point is that creation and completion stages practices do not form part of actual Dzogchen practice, regardless of whether mantra practices are an indirect means of realizing the meaning of Dzogchen teachings from the perspective that Mañjuśrimitra outlined.

The fact that Dzogchen practice as outlined in the Dzogchen tantras are not involved with the standard secret mantras methods of creation and completion should not be construed as a condemnation of such practices. Dzogchen simply does not make any great use of them. It does not mean they are bad, or that someone who is practicing Dzogchen should avoid them, if they have reason for their use. However, a practitioner of Dzogchen should understand that such practices are not the main point, and that the vehicles that promulgate cause and result with respect to buddhahood suffer from certain deviations with respect to Dzogchen, including anuyoga. Such practices in general are secondary primarily because the vehicles from which they spring have an incomplete understanding of the meaning of Dzogchen.

One does not need to get involved with those vehicles to practice Dzogchen. One can start out as Dzogchen practitioner, practice the path of Dzogchen, and realize the result of Dzogchen without reciting a single mantra or practicing a single sadhana from any of other five levels of tantra.

Of course, if someone is trained in what has come to be regarded as the "traditional" approach, typically one practices common and uncommon ngondro, three roots, and then enters the special preliminaries of Dzogpachenpo (hopefully, one will complete these before one becomes too old to practice actual Dzogchen practice). But this is not necessary, and never has been.

This not a question of "pure Dzogchen" as opposed to some other kind. This is a question of what those instructions that have come down to us in the tantras of and commentaries on the Kun byed rgyal po, etc., the Vajra bridge, etc., and the so called intimate instruction series actually say.

The point is to understand what the path of Atiyoga is, not the paths of Mahāyoga and Anuyoga which regard Atiyoga as some kind of result that is attained through a cause.

Author: Malcolm

Date: Friday, April 21st, 2017 at 11:44 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

If he's interested in longevity he must not be dismissive of all "causes and conditions", right?

What does that have to do with Dzogchen.

It has to do with his attitude towards sadhana practice, which is included in this thread.

To your credit you willingly made the point yourself. I'm just highlighting it.

My take on your post(s) is that you are more "Dzogchen exclusive" than ChNN is. For instance I don't easily imagine you sitting down and doing a Tara sadhana. Nothing wrong with that. That's your karmic trajectory.

Like I said, I'm just highlighting the point you just made about ChNN's apparently more tolerant approach to sadhanas than your own.

Malcolm wrote:

I find it amazing when people who have no relationship with nor have ever sat in his company for any extended period of time feel confident in commenting on ChNN's point of view about this and that in an effort to fit him into their own views about Dharma. This is remarkable indeed because of the consistent disagreement with which their comments meet from people who are actually the man's students.

FYI, in ChNN's teachings all sadhanas of whatever stripe are considered secondary practices.

Author: Malcolm

Date: Friday, April 21st, 2017 at 7:08 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

Does this mean that Dzogchen masters ruled out an indirect path for unfortunates? No. "Unfortunates"? I have heard the boss state, more than once, that he does not maintain a regular practice schedule of thun practices. That said, for his longevity, it is well known that he relies in Mandarava. He also is fond of Tara, and Ozer Chenma. If he's interested in longevity he must not be dismissive of all "causes and conditions", right?

Malcolm wrote:

What does that have to do with Dzogchen.

Author: Malcolm

Date: Friday, April 21st, 2017 at 10:26 AM

Title: Re: Anonymity on Buddhist forums

Content:

Quay said:

So your source is a name given to you by other people? Interesting concept of a source.

Malcolm wrote:

When we know who a person is, what they do, who their teachers are, there is more basis for trust in what they say.

Author: Malcolm

Date: Friday, April 21st, 2017 at 10:23 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

You say you were never that anonymous, yet I had no idea a who you were and came to respect you nonetheless. Your point was that if unknown to you someone not using their own name was therefore someone whose views must be disregarded.

Methinks tis the sport to have the engineer hoist by his own petar.

Malcolm wrote:

You could have easily ascertained who I was if you had cared to. After all, my meat space identity was never a secret. Your apathy at learning who I was is not a measure of my desire for anonymity. BTW, I stopped using Namdrol because I decided it was ridiculous for me to use a Tibetan name. I am not Tibetan.

Author: Malcolm

Date: Friday, April 21st, 2017 at 8:44 AM

Title: Re: Tertön

Content:

philji said:

A very interesting book on this subject is "Tibetan Treasure Literature" by Andreas Doctor.

By the way, referring back to an earlier post from Malcolm... who guards the termas which are in rocks etc...is it nagas only or are there specific beings entrusted with this duty?

Malcolm wrote:

In general, terma guardians are often naga like demons.

Author: Malcolm

Date: Friday, April 21st, 2017 at 8:06 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Sādhaka said:
Wait a minute.

I thought that Buddhafields are mentioned in even the highest (?) class(es) of texts, which are supposed to be definitive.

Dudjom Lingpa is not necessarily implying here that Stephen Batchelor is not completely wrong after all, is he?

Or is "somewhere else" the key phrase here?

RikudouSennin said:
From my limited understanding it seems as if the buddhafields are viewed as enlightened qualities as opposed to actual locations or destinations.
I'm certain Malcolm could answer you more clearly though.
Peace.

Sādhaka said:
Okay, thanks for your reply.

Then perhaps " somewhere else " is the key phrase here, meaning that the Buddhafields are inside rather than being external places that one is transported to.

If such is the case, then I don't think that Dudjom Lingpa was trying to go "Stephen Batchelor" on us.

Or maybe there is a third alternative here that I'm not seeing.

Malcolm wrote:
There are no buddhafields external to one's own state, from the perspective of Dzogchen.

Author: Malcolm
Date: Friday, April 21st, 2017 at 6:55 AM
Title: Re: Dalai Lama's daily practice - specific details
Content:
MiphamFan said:
What "culture"?

ChNN also practices his own sadhanas daily. Many Dzogchen masters do so.

Malcolm wrote:
I have heard the boss state, more than once, that he does not maintain a regular practice schedule of thun practices. That said, for his longevity, it is well known that he

relies in Mandarava. He also is fond of Tara, and Ozer Chenma.

Author: Malcolm

Date: Friday, April 21st, 2017 at 6:51 AM

Title: Re: Anonymity on Buddhist forums

Content:

dzogchungpa said:

Well, as far as I can see, the whole reason this thread exists is because I asked Anonymous X to tell us about the connection between his or her Buddhist and non-Buddhist study/practice. Apparently this was a bit too much for some. Generally speaking, I think that when people start "taking names" it is basically a form of intimidation.

Malcolm wrote:

No, it is a means of ascertaining the source of people's mental peregrinations.

Author: Malcolm

Date: Friday, April 21st, 2017 at 6:15 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Jeff H said:

I spent 4½ years in online courses through Jamyang. Among the requirements for both courses was participation in the online discussions. Many people were reticent to share because they were embarrassed to express their ideas to the group.

In a classroom setting I am the same way, but online I always found that odd because, first, we were learning that our personhood in general is an imputed fiction, and furthermore we were unlikely to ever meet each other. We were essentially anonymous anyway, even though we used our "real" names.

I think people tend to identify with their online personas just as they do their societal personages, and allow those identities to color their behavior. What's more, trolls are trolls, whether anonymous or known, online or in person.

Your feeling seems particularly strange to me, Malcolm, because you seem to be saying the validity of a posting depends on the identity of the writer rather than the quality of what they write.

Malcolm wrote:

When it comes to Vajrayana, the sutric dictum to follow the Dharma, not the person needs to be taken with a grain of salt.

Author: Malcolm

Date: Friday, April 21st, 2017 at 5:30 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

dzogchungpa said:

Malcolm is apparently quite fond of town drunks, see:

Malcolm wrote:

He did recommend that world never abandon booze.

Author: Malcolm

Date: Friday, April 21st, 2017 at 5:25 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

Malcolm wrote:

I was never terribly anonymous.

Author: Malcolm

Date: Friday, April 21st, 2017 at 4:48 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Author: Malcolm

Date: Wednesday, April 19th, 2017 at 8:21 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Coëmgenu said:

How is stream-entry defined and contextualized from a Bodhisattvayāna-informed perspective specifically? Is there any significant difference in how Mahāyāna and Theravāda define contextualize and regard stream-entry?

Malcolm wrote:

First stage is Mahayana stream entry

Author: Malcolm

Date: Wednesday, April 19th, 2017 at 2:23 AM

Title: Re: Dzogchen/Mahamudra and Pali Buddhist morals & meditation..

Content:

Anonymous X said:

If I introduce myself, I will no longer be Anonymous. We can't have that, can we?

anjali said:

You can introduce yourself as Anonymous X. People can maintain their meatspace anonymity while still introducing themselves. Lots of folks have done so.

Malcolm wrote:

A practice I completely disapprove of.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 4:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Anonymous X said:

Yes, agreed. What I was implying is that the natural state encompasses all actions rendering them harmless and appropriate. There are no choices to be made if one truly is living this as there is only that.

Malcolm wrote:

Hi Jax, please take your new age pastiche elsewhere.

Anonymous X said:

Whoever Jax is, it is not me.

Malcolm wrote:

Regardless, take it elsewhere.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:46 AM

Title: Re: Avijnapti

Content:

Queequeg said:

Working through Abhidharmakosabhyasam.

Can't figure this out. Google searches have not been fruitful.

What is avijnapti?

Malcolm wrote:

Avijñāpti is a dharma proposed by the Sarvastivadins and rejected by the Sautrantikas. It is a kind of matter that is created when one takes a vow. This means that vows create a physical state that cannot be perceived (avijñāpti). It is irrelevant to everyone above the level of Sarvastivada. But it is an interesting theory.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:41 AM

Title: Re: Dzogchen/Mahamudra and Pali Buddhist morals & meditation..

Content:

Anonymous X said:

Does it really sound like I'm speculating?

Malcolm wrote:

It sounds like you are an all-oner.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:40 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Grigoris said:

A single glimpse of one's true nature is enough to render useless entire encyclopedias of terminology and learning.

Malcolm wrote:

The point is that a guru is indispensable for glimpsing one's "true nature." You cannot find even one single tantra or intimate instruction that suggests otherwise.

Author: Malcolm

Date: Monday, April 17th, 2017 at 7:59 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Grigoris said:

I thought you would say something profound, like: It is a question of experience.

Definitions can be found in dictionaries and books, experience and realisation though...

Marc said:

It is indeed a matter a lexicon...

It seems to me that modern Dzogchen oral traditions tends to "simplify" things a bit with Rigpa as a kind heuristic, that encompasses Rigpa, The Base, Dharmakaya etc...

While, as far as I can tell, in ancient Dzogchen texts and tradition, Rigpa has a precise meaning and definition, (tentatively paraphrased hereafter)

The recognition of the indivisible Empty-Clarity of the Base pointed out by the Guru.

Given these lexicon differences, what may sound even more shocking to modern ears yet while solving many pseudo-paradoxes and also emptying a lot of spiritual wanking "à la you know who":

Not only is Rigpa "conditional" but it is also impermanent.

For the practionner on the path, the recognition of the ever-present Base is not ever-present itself. At the level of the Path (not the Base) moments of Recognition and distraction do alternate.

When this apparence has vanished, one has regained the Primordial Throne and one is a Buddha in actuality.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:36 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

Malcolm, you can believe whatever you want, but belief is useless.

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Grigoris said:

I thought you would say something profound, like: It is a question of experience.

Definitions can be found in dictionaries and books, experience and realisation though...

Malcolm wrote:

In this case however, it is not profound since it is a simple question of definitions.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Anonymous X said:

Sorry to nitpick at you, Vasana, but.....I think your first sentence is sufficient. The activity of accepting and rejecting are not the way towards stability, they are in fact obstructing it, as well as any idea of cultivation of merit or rejection of the negative.

Vasana said:

In terms of equipoise, then yes, accepting ,rejecting and reification is an obstruction. But in terms of going about your daily life you still need to know what conduct is acceptable and conducive for recognizing & stabilizing your recognition and what conduct harms it and is not conducive for recognizing & stabilizing your recognition.

This is why Guru Rinpoche says even if your view is as wide as the sky, attention towards action, cause and effect should be as fine as flour. If you went about your day in a state of ma-rigpa, doing whatever you pleased, you might be beyond accepting and rejecting by deed, but that won't be coming from a place of understanding unless you're actually in a state of knowledge at that time of committing any given action.

Anonymous X said:

Yes, agreed. What I was implying is that the natural state encompasses all actions rendering them harmless and appropriate. There are no choices to be made if one truly is living this as there is only that.

Malcolm wrote:

Hi Jax, please take your new age pastiche elsewhere.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:11 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

Malcolm, you can believe whatever you want, but belief is useless.

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Author: Malcolm

Date: Sunday, April 16th, 2017 at 10:44 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

I'm not sure what you mean when you say "vidya/rigpa is conditional upon introduction and does not exist without it." Perhaps the way you phrased the words is not what you really meant.

Malcolm wrote:

No, I said exactly what I meant.

Anonymous X said:

I'm sure you are not saying that rigpa is not always present, but you need someone to make it the case.

Malcolm wrote:

Yes, that is exactly what I am saying.

Anonymous X said:

If you mean that you need someone to help you see your own intrinsic nature of awareness that is obscured by your habitual thinking, then I it can make sense. But, even further, anyone at anytime can come to see rigpa, intrinsic awareness, and is not dependent on another.

Malcolm wrote:

Knowledge (vidyā, rigpa) depends on a guru's intimate instructions, without which one will never have that knowledge (vidyā).

Anonymous X said:

It depends on the person. Sticking to dogmas will eventually obstruct any kind of real knowing and illumination. All paths have this danger. I am not advocating not practicing, just being mindful of the fixations and dangers of 'travel'.

Malcolm wrote:

To the extent that a person has the good fortune to meet Dzogchen teachings, it depends on the person. Without meeting a qualified guru, however, there is no hope that one will discover that knowledge for oneself alone. As the Tantra Without Syllables states:

The dharmakāya is encountered in the instructions.

Vimalamitra states:

Sentient beings experience samsara, cycling within it again and again. Although they abide in samsara, they have never seen the characteristic of samsara because they lack the instruction of a guru.

And:

As such, the nature of vidyā pervades all migrating beings, but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception.

So, you are free to do as you please, but Dzogchen yogis rely on the intimate instructions of their guru.

Author: Malcolm

Date: Sunday, April 16th, 2017 at 9:50 AM

Title: Re: How easy was it to get empowerments in Tibet?

Content:

Boomerang said:

So now I'm curious, did people in Tibet actually do the "examine a guru for 12 years" thing...?

Malcolm wrote:

generally no.

Author: Malcolm

Date: Sunday, April 16th, 2017 at 3:19 AM

Title: Re: Full disclosure

Content:

smcj said:

...but henceforth I will certainly be more patient with people who choose to do that.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Saturday, April 15th, 2017 at 10:00 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Crazywisdom said:

Bump

Malcolm wrote:

It is not how it was explained in the early manag de tantra s and commentaries. The way the early commentaries explain this is that trekcho is the path for lazy chikcharwas; togal is for diligent rimgipas.

Crazywisdom said:

I would contend there is always some display of dharmata, like a bluish light. So the exhaustion of dharmata is not like tregcho.

Malcolm wrote:

I don't contend anything. I just report what I read.

Author: Malcolm

Date: Saturday, April 15th, 2017 at 8:47 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

Crazywisdom said:

And what do you say to Thogal is the path and tregcho the realization like the completion stage?

Bump

Malcolm wrote:

It is not how it is explained in the early manag de tantra s and commentaries. The way the early commentaries explain this is that trekcho is the path for lazy chikcharwas; togal is for diligent rimgipas.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:51 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

gzodzilpa said:

Sorry to press the issue and perhaps I am overthinking this, but will you further clarify the difference? Is the difference a matter of merely coming across the natural state versus directly apprehending the true character of the natural state?

Malcolm wrote:

one is based on ascertaining the nature of the mind, the second is confirming rig pa in one's direct perception via one's sense organs.

Marc said:

So if I get you right, this distinction is one of the superiorities of Thögal over Trekchö ?
Right ?

Malcolm wrote:

That is one way to put it.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:49 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

gzodzilpa said:

Will you expand a bit on this please?

Marc said:

Upvote for this !

Could you please Malcolm further clarify this distinction ?

What do you translate as "moment of unfabricated consciousness" ?

Malcolm wrote:

Shes pa ma bcos pa skad gcig ma.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:45 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people (not you) do. They are not the same thing.

gzodzilpa said:

Sorry to press the issue and perhaps I am overthinking this, but will you further clarify the difference? Is the difference a matter of merely coming across the natural state versus directly apprehending the true character of the natural state?

Malcolm wrote:

one is based on ascertaining the nature of the mind, the second is confirming rig pa in one's direct perception via one's sense organs.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:34 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people do. They are not the same thing.

heart said:

I think it is very much out of line to think you know anything about my practice Malcolm. I am really disappointed I must say.

/magnus

Malcolm wrote:

Hi Magnus, my comment was not directed at you personally.

Author: Malcolm

Date: Friday, April 14th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

But if you've already had a hint of that direct perception, methods from other yanas can be used while knowing the flavour of the main point. You can still experience brief uncontrived moments interspersed in an elaborate practice if you choose to practice in

that way.

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people (not you) do. They are not the same thing.

Author: Malcolm

Date: Friday, April 14th, 2017 at 5:38 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yanas will not lead even to a hint of the direct perception of rigpa.

heart said:

Of course it will, if you got direct introduction.

/magnus

Malcolm wrote:

Nope.

Author: Malcolm

Date: Friday, April 14th, 2017 at 2:17 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Norwegian said:

And while of course one can practice the methods of creation and completion from Vajrayana, or a method from Sutra too if that's something one likes and gets benefit from, it's this often proposed idea people have which is so peculiar, that one must supplement Dzogchen with something else, because Dzogchen somehow is lacking in methods.

Vasana said:

I don't think anyone here was arguing that if you practice Dzogchen, you must supplement with something else or that it's in any way lacking. As you said, it's something you can do if you feel it has any kind of benefits. The debate seems to be centred on whether the other yanas are able to produce the same recognition.

Malcolm wrote:

They are incapable of producing the direct perception of rigpa since they do not even discuss it.

Author: Malcolm

Date: Friday, April 14th, 2017 at 1:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yanas will not lead even to a hint of the direct perception of rigpa.

Vasana said:

But if you've already had a hint of that direct perception, methods from other yanas can be used while knowing the flavour of the main point. You can still experience brief uncontrived moments interspersed in an elaborate practice if you choose to practice in that way.

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

Author: Malcolm

Date: Friday, April 14th, 2017 at 1:12 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

The master pointing it out don't make you capable to continue in that state continuously, unfortunately. Nor does it make it effortless to return to that state when you loose it or even to make a clear distinction between rigpa and mind. It is a big job.

/magnus

Crazywisdom said:

True but at least you know what he's talking about. And you can get the job done when you put your mind to it.

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yanas will not lead even to a hint of the direct perception of rigpa.

Author: Malcolm

Date: Thursday, April 13th, 2017 at 6:05 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Thanks for the citation magnus. This is the first time I have ben able to sit down with a computer in some days.

heart said:

I had an email conversation with a friend about the two accumulations and he wrote the following:

/magnus

Malcolm wrote:

The Tantra Without Syllables states:

Since the appearance of vidyā is intrinsically perfect,
I do not assert the two accumulations of syllables.

The Blossoming Lotus commentary on this passage by Vimalamitra states:

Everything is perfect within the appearances of vidyā itself. Since [the appearance of vidyā] is intrinsic, it is perfect. Asserting the two accumulations of merit and [pristine

consciousness] as the cause of awakening is a deviation— not realizing the meaning of Ati which is free from accomplishment through effort. Within the reality of Ati, the two accumulations of merit (the cause) and pristine consciousness (the result) are not asserted in my self-originated vidyā.

With respect to the creation stage, it says:

Since there is neither emanating nor gathering in me,
the meanings of syllables are totally perfect.

Vimalamitra comments:

Since there is no effort of emanating and collecting the assembly of syllables in my self-liberated appearance, there is no need for a creation stage, like the syllables. The way the syllables located in the ultimate natural nāḍīs are totally perfect is that Samantabhadra father and mother abide within the balls of light, perfect like oil in a small seed—the deities that do not need to be created are innate attributes.

Further:

Since there is no cause in vidyā itself,
where can there be a generation stage syllable?

Vimala comments:

There is no connate cause in vidyā. Since it has always self-appeared without being created by a cause, there is no need in the present to generate that [appearance]. Since it has always been intrinsically complete, where can there be a generation stage seed syllable? Since that is not understood, outer and inner mantra from Mahāyoga on down are deviations.

Further:

Since pristine consciousness and the five kāyas are intrinsically complete,
there is also no A of the completion stage.

Vimala states:

Since pristine consciousness and the five kāyas are complete as innate attributes in vidyā itself, they have always existed. Since the completion stage that depends on the syllables of outer and inner Secret Mantra (based on the syllable A and so on) is a deviation, it also does not exist in Ati.

Vimala also mentions possible deviations within Ati:

Since Mahāyoga Tantra asserts that the outer universe is the celestial mansion and the inhabitants are deities in the utterly pure relative based on words, it deviates from the transcendent state of the self-liberation of the appearances of the six relaxed senses.

Since Anuyoga Tantra asserts the dhātu and pristine consciousness as ultimate based on words, it deviates from the meaning of making the result of Ati Yoga (the sole, unique bindu) into the path, the absolute perfection in which nothing is abandoned.

Furthermore, the proponents of Ati who assert words that are approximations deviate by:

1) leaving the view in the basis, 2) leaving meditation as the mode of the arising of qualities, 3) leaving experience in syllables, 4) leaving conduct in reality, 5) leaving everything as being the mind, and 6) asserting the potentiality and play of appearances as ultimate. Since all of these proponents lack experience, they deviate by grasping a view and meditation of intellectual analysis. As such, because of being free from these assertions of words, there is no emanation and withdrawal. As vidyā itself is not within the range of wisdom (prajñā), it is confirmed as a direct perception which is beyond

intellectual analysis.

Since with the three critical points one abides together with the nonarising dharmatā, there is no need for the activities of hearing, reflection, and meditation. Likewise, there is no distinction between sharpness or dullness in capacity.

Since the experience itself is approached in the self-appearance, the extreme of doubt is eliminated. Since there is freedom from benefit or harm in gathering accumulations or misdeeds, and since this can be immediately applied in experience, vidyā is beyond virtues or misdeeds. In this way, since appearances are liberated directly, there is no great hope for some other antidote. Since the meaning of inexpressibility is experienced on the basis of one's own voice, those who are beyond words and expressions are those of the unmistakable Atiyoga which is beyond a ground of deviation. Since Ati does not fall into any sort of a ground of deviation, those who assert other designations with words and syllables are explained to be those who deviate.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 8:30 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

madhusudan said:

I've read this thread with interest over the past days, and thank each poster for adding their perspective. Since the primordial Buddha spontaneously manifests as teacher and disciples, I thought the relative practices were aspects of compassion. Due to lack of merit and conceptual obscurations sentient beings don't recognize the natural state, so they need some help. I think Milarepa didn't get it immediately either, so people who need purification and accumulation are in good company. Looking at the state of most people on Earth today, I think teachings on ethics are most compassionate. So many people headed to a burning hell, preta realm or animal it's truly sad. How will they ever realize the natural state then?

Malcolm wrote:

Without a qualified guru, never. With such a guru, easily.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Such sentiments don't really have anything to do with how creation is practiced. In fact such sentiments are made from perspective of the completion stage.

Vasana said:

I think the distinction to be made is that 'creation stage' is also used in other contexts as

a descriptive term for a characteristic of [knowing] reality and experience, not purely just the method.

Apart from the explanations of creation stage Tulku Urgyen Rinpoche that I think Cone, Magnus and others already shared, Thrangu Rinpoche's commentary on the mind instructions of Khenpo Gangshar says something similar;

While in that state, your body is left to itself without fabrication, free and easy.

That is the body of all the victorious ones.

That is the essence of the creation stage.

[...]When we see the essence of the mind, are we at that point actually doing the creation stage of visualizing a deity? We are not, but the essence of the creation stage is the realization of the nature of all phenomena as they are. That is why this practice is the essence of the creation stage and why this is the body of all the victorious ones, even though we are not doing anything in particular with our body other than just letting it rest and relax. These are the benefits for the body.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 4:07 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

How do you know?

Crazywisdom said:

Bc his quote says so.

You know Cone, the Drikung guys shared we me Lawapa's Dakini Mahamudra. Milarepa used this. It's supposed to be their fastest method even in a half day. But I practiced it for 5 years. It so secret he said if I shared it he'd shoot me. The key point of creation is instantaneous and without a doubt. The completion finishes with a seed syllable that you visualize in nonmeditation. If you can grok that. Or does it just appear as blessing? not so easy to say. So I totally get where you guys are coming from. But, while it's fast and equal and great, it's not the same thing as spontaneous appearances in DC like the day and dark practices.

conebeckham said:

That's nice.

There are indeed many profound practices that relate to creation stage, and related to completion stage with signs. Most people know very little about these things, and consider deity yoga as merely some sort of imaginary construct, or as a method of obtaining specific "goals" or mundane siddhis, etc. With regard to the methods of Creation and Completion, and with regards to Paths outside the two stages, I have transmissions and explanations, but I know only a hair's tip. But I'm glad you've found something that you enjoy, and that you feel connected to, and that you feel brings

benefit.

Malcolm wrote:

Creation stage is a constructed imaginary pure vision. As such, it is very far away from the meaning of the great perfection.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 8:45 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This idea, that Madyamaka/prajnaoaramita path has same result as HYT is already directly contradicted by the Samputa Tantra.

Vasana said:

It's not a Tantra I have any familiarity with beyond a passing quote. Know which chapters? From a PHD thesis on the first 4 chapters of the Samputa Tantra it mentions the 15th century scholar, Mkhas grub rje who states, "The doctrine (dar ana)of all (four) sections of the tantras is Prasah-gika." I guess that's disputable?

Even so, what would the reasons then be for the many proclamations we find of their same underlying ground? It seems like more than just skillfull means for settling disputes or unifying splits but I don't know.

'This freedom from cogitation is the Mahamudra.

The freedom from extremes is the great Middle-Way.

Encompassing everything, it is also called the Great Perfection.

May i obtain confidence in this single reality that, once understood, brings about all realizations.'- 3rd Karmapa Rangjung Dorje

'It is the perfection of wisdom, the Middle Way.

Is it what pacifies proliferations and sufferings, the Great Seal.

It is the essential reality, the Great Perfection.

The primordially extinguished state, the basic reality,

it is the clear light, the mind's nature, the self-arisen wisdom [Yeshe],

Although it is labeled using many names,

the meaning [of those systems] is one in nature.'- Longchenpa

Malcolm wrote:

Prajnaparamita as a path only results in 11th bhumi buddhahood. Lower tantra, according to this tantra only result in 12th bhumi buddhahood. These yanas do not comprehend all phenomena as the display of pristine consciousness and do not lead to the result called Vajradhara, the 13th bhumi. Prajnaparamita, madhyamaka, and so on as names for reality are synonymous with Dzogchen, Mahamudra and so on.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 9:42 AM

Title: Re: Bon Dzogchen & Nyingma/Kagyu Dzogchen...same or different?

Content:

gzodzilpa said:

Hi,

I wasn't referring to rainbow bodies, though you are right to also point that out as for some reason that is a common misunderstanding on the web.

Look here:

<https://dharmawheel.net/viewtopic.php?f=40&t=25145&p=382340&hilit=path+appearances#p382340>

Malcolm wrote:

Most of the confusion here results from the fact that in the Great Perfection, the three kāyas are regarded as the path appearances, and not the result.

Marc said:

Hmmm... Interesting ! Thanks for pointing that out.

"The Three Kayas as appearances of the Path" is something I had heard before, but not to cancel out those at the level on the Fruition...

The context I heard it in was that of affirming / "proving" the necessity of the Path and its practice, based on the fact that the 3 Kayas were not the level on the Base, but "appearances of the Path"...

It would be interesting to have Malcolm deepening & clarifying this nuance...

Cheers

M

Malcolm wrote:

It is asserted in some early Dzogchen commentaries attributed to Vimalamitra that the three kayas do not exist in the result.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 9:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Reynolds claims that Bonpos indeed argue that the fruit of Dzogchen excels that of the

path of transformation.

And we know that the of transformation has a result that excels that of sutra.

One can find also arguments in ancient Buddhist Dzogchen commentaries that the practice of various yanas, apart from ati, lead only to various heavens where further practice is needed.

Vasana said:

Doesn't that contradict the usual comparisons of the fruit of Prajnāpāramitā, Mādhyamika, Mahāmudrā and Dzogchen being alike?

Malcolm wrote:

This idea, that Mādhyamaka/prajñāpāramitā path has same result as HYT is already directly contradicted by the Samputa Tantra.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 2:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Reynolds claims that Bonpos indeed argue that the fruit of Dzogchen excels that of the path of transformation.

And we know that the of transformation has a result that excels that of sutra.

One can find also arguments in ancient Buddhist Dzogchen commentaries that the practice of various yanas, apart from ati, lead only to various heavens where further practice is needed.

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Gyurme Kundrol said:

If this came from HH Getse Rinpoche I doubt he means that Dzogchen is somehow within the limits of this, or that Dzogchen is somehow bound to this.

Having heard him teach I can say that he definitely has taught at least one time that Dzogchen can be practiced in itself, by itself, by people who have no special requisites beforehand like Ngondro or mantra recitations and without involvement in creation and completion stage practice as a necessity for engaging Dzogchen. He never said of course that people shouldn't practice, he did nothing but encourage people to be humble and practice and generally said it's a good idea to practice, but never said it is a

must.

conebeckham said:

Again, I am not arguing method, per se, but looking at experience from the POV of a Two Stages model. If you feel that Dzogchen is somehow outside the limit of the Two Stages, not as method, but as experience, you are in a sense arguing that the result of the Two Stages, or the "fruition," if you want look at this from a gradualist perspective, differs from the completely stable Dzogchen

I obviously have no way in which to know his true meaning and lack his ability in Dharma in every respect, but if I had to guess at a meaning here I would think he meant that since all phenomena arise from the same ground from which either the phenomena of Samsara or Nirvana arise, nothing we do, whether we succeed or not in doing it, moves from that ground. Creation and completion stage also never move from this- what one might call "the limits of our experience". In this sense experience refers to knowable phenomena and limits refers to the full range of that phenomena from the peak of mundane existence all the way to the grossest appearance of a physical body, all of which can be reified by conceptual mind and bifurcated as either the states of Samsara or Nirvana, all of which can be clung to and can act as a basis for generating karma. Unlike ultimate reality which falls outside of what you might call "limited" and "experience", since the nature of ultimate reality is endowed with the seven vajra qualities like immutability, indestructibility and so forth it is not really limited, and since it falls outside being part of the conceptual realm it is beyond experience. Ultimately all appearing phenomena are in the stage of "creation" and all dissolving phenomena are in the stage of "completion" and this is all that's ever been happening, willed or not, intentional or not, successful or not. All appearing phenomena never move from the space of one's own primordial awareness and so whether there is the appearance of a deity or of a cigarette butt, in either case it's a self appearing, self arisen phenomena that is arising, abiding, and dissolving in the same way that all other knowable phenomena have always been doing.

I understand the meaning to be something like this, yes. The only question I would ask is regarding your assertion, or assumption, that all "experience" is within the conceptual realm. Certainly we reify experiences in conceptual thought.

Author: Malcolm

Date: Monday, April 10th, 2017 at 11:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

When we talk about them, yes.

When we practice, maybe--or perhaps not. Either way, there is nothing beyond the limits of creation and completion. Whether we know it or not.

Malcolm wrote:

Well, it certainly is a characteristic sarma view that Dzogchen is part of the completion stage. But this negates Dzogchen being an independent vehicle.

conebeckham said:

First, I am paraphrasing Kathok Getse Rinpoche, not really a "Sarmapa."

Second, I never said Dzogchen isn't an "independent Path."

Malcolm wrote:

We've been over this. Modern Nyingma is pretty Kadampified.

Author: Malcolm

Date: Monday, April 10th, 2017 at 7:50 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

You bet. And Dzogchen.

Malcolm wrote:

So you are asserting that both are conceptual.

conebeckham said:

When we talk about them, yes.

When we practice, maybe--or perhaps not. Either way, there is nothing beyond the limits of creation and completion. Whether we know it or not.

Malcolm wrote:

Well, it certainly is a characteristic sarma view that Dzogchen is part of the completion stage. But this negates Dzogchen being an independent vehicle.

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Malcolm wrote:

Even mahamudra?

conebeckham said:

You bet. And Dzogchen.

Malcolm wrote:

So you are asserting that both are conceptual.

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:22 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Malcolm wrote:

Even mahamudra?

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:17 AM

Title: Re: Bon Dzogchen & Nyingma/Kagyu Dzogchen...same or different?

Content:

Stefos said:

Hi everyone,

What is the difference between the Bon Dzogchen lineage and the Nyingma/Kagyu Dzogchen lineage?

Is the Bon Tenzin W. Rinpoche teaches non Buddhist?

Thank you,

Stefos

Malcolm wrote:

Dzogchen is Dzogchen. No difference in meaning at all.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

muni said:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

But then is it of no importance whether there are Compassionate action to relieve the

pain of a fellow? We see how the Bodhisattvas act for the welfare of all in simple ways, as helping them out of samsara as much as possible. How Buddhahood can be realized without trying/wishing to help fellows, not to leave them "alone" in despair or distress of samsara?

Help is possible when the obscurations aren't, when perfect perception is, right? The Kindness of such help, we receive, is just incredible amazing!

Malcolm wrote:

Compassion is part of the basis of each and every sentient being. It functions naturally even in a state of obscuration.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:21 AM

Title: Re: Aren't all Tantras essentially mind termas/pure visions?

Content:

ClearblueSky said:

Though there is a distinction made between these two, I'm not sure I actually understand the difference when it comes down to it. I'm particularly referring to "pure visions", which are often said to be received from deities (as opposed to something that was necessarily hidden by Padmasambhava to be found later), and they contain a practice (as opposed to someone just seeing a deity for example).

When I look at the lineages of early tantras, that are not considered termas, it appears the same way, e.g. something like: A primordial Buddha, to some Bodhisattva or deity, eventually to some historical human and so on.

Assuming neither have an unbroken oral lineage from Shakyamuni Buddha, they basically seem like the same thing. So other than their age, lineage, or possibly size... is there actually a difference?

Malcolm wrote:

Not really.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:20 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

That is exactly what everybody else seems to be talking about.

Malcolm wrote:

Well, then they are missing the point.

Author: Malcolm

Date: Monday, April 10th, 2017 at 1:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Yes, there are some people, who because they have some understanding of emptiness, make this kind of mistake. However, this is not what I am talking about.

dzogchungpa said:

The following passage from ChNN's commentary on Longchenpa's "Advice From The Heart" seems relevant:

The Fifteenth Word of Advice

Proffering mindless talk on emptiness and disregarding cause and effect,
You may think that non-action is the ultimate point of the Teaching;
Yet to abandon the two accumulations will destroy the good fortune of spiritual practice.
Integrate them both! This is my advice from the heart.

Some people who have only an intellectual understanding think that emptiness is the real nature of everything and say, 'Everything is empty, so it does not matter whether we do good or bad'. Saying this, they disregard the relative level, the relationship between cause and effect. There are many people who have this attitude. Among the followers of Dzogchen many think that this teaching requires no limitations, and that they are free to do anything they like, and they actually live out that idea. However, this attitude amounts to disrespect toward the relationship of cause and effect. Why? We are not always in a state of emptiness; we simply have a knowledge of emptiness. We know with our intellect that everything is empty, but in reality, we eat and sleep and so on, and all these actions occur in the relative condition. In the relative condition we must give the proper consideration to the relationship between cause and effect. Disregarding that will bring many unwanted consequences for our future.

Moreover, in the Dzogchen teachings it is said that when one dwells in instant presence, in the continuation of that state, one does not need any effort nor any concepts. To apply effort or to harbor concepts at that time would be negative. For that reason, Dzogchen speaks of there being 'nothing to do' or 'non-action'. This is different from thinking of oneself as a Dzogchen practitioner simply because one has an understanding that all is empty. That is just intellectual knowledge, and, on the pretext of that knowledge, believing that one is in a state of Dzogchen, one neglects the two accumulations of wisdom and merit.

Accumulation of merit means performing good actions—for example, cleaning the temple, placing flowers or lights before the statues of the buddhas, making various offerings, helping the poor people we meet. With these actions we accumulate merit.

Accumulation or increase of wisdom means, when time permits it, staying in a calm state or, if we have knowledge of our real nature, developing that knowledge. If we do not apply these two accumulations, our spiritual practice will not unfold in a perfect way. Thus, Longchenpa advises us that the relative condition and contemplation must not be separated but should go together. When we notice that we are not in a state of contemplation, we should try to make the best of the relative condition we are in.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 11:08 PM

Title: Re: Re:

Content:

Vasana said:

But it does lead to the conducive circumstances required to meet and practice the teachings that can lead to Buddhahood. Just as the mind purified of obscurations and samsaric seeds can help someone practice the teachings that can lead to Buddhahood with less obstacles and perhaps more clarity and other conducive mental states like inspiration and diligence.

Like someone said earlier, unless you're non-distracted in Rigpa, or the natural state in any given moment, you're in ma-Rigpa. If you're distracted and in ma-Rigpa, you might as well be enacting the liberative karmas that aren't extinguished until complete Buddhahood. If we're not in the natural state or generating conditioned virtue, the chances are we're fostering distraction and negative acts. I get that on the one hand, these aren't causal realizations, but we have our relative condition of body speech and mind that can be influenced positively or negatively while on the path which can't be separated from the stabilisation of the meditation/result.

Malcolm wrote:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

Vasana said:

I think it all still applies. Practicing still means stabilizing non distraction which is not guaranteed if you let your dualistic habits run wild without recognition. People can find relative purification and accumulative practices helpful in shaping overall mind state to life & practice.

Then there's the need/benefits of upholding the regular Samayas if not abiding in the knowledge of the profound samayas. Not to mention the consequences of not doing so.

Malcolm wrote:

It's all just hope and fear, man. I would address your points at more length but I am on a road trip, replying from a phone. But in brief, you have received the teachings, you have

understood the profound point, you should be confident in that. There is literally nothing else you have to do.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:43 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

Malcolm wrote:

BTW Khenpo Palden Sherab has a book on the subject.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:41 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

tingdzin said:

In Nubchen Sangye Yeshe's now-well-known work, he lists the profundity of approaches in ascending order as Sutrayana (presumably if not actually represented by Kamalashila), Ch'an (or what he understood as Ch'an, represented by the Hva Shang), the mantra path, and Dzogchen. The whole subject in all its nuances has been done to death in the scholarly literature by people who can read Sanskrit, Tibetan, and Chinese, and if you are really interested in the subject, you might start by reading some of that, because, as you are aware, internet posters on the subject generally have an axe to grind, and discussions usually dissolve into self-justifying polemics very quickly. If you like, I could recommend some books and articles to get you started. Van Schaik's book, which was recommended by the poster above while I was writing, would have been on my list.

Malcolm wrote:

Very few of those scholars have any practical experience with the subject matter. They too often have axes to grind, one way or another.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:37 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

Malcolm wrote:

...Hashang's view is much more profound than Kamalashila's. But centuries of misrepresentation and politics have obscured this fact.

Brunelleschi said:

This is very interesting. Could you please expound as to why it is that Hashang's view is actually more profound?

What I had gathered from the standard accounts of the debate was that Hashang's view

was based on the path of renunciation and hence, from a Tibetan Buddhist-perspective less profound than a Tantric perspective (path of transformation). Do I interpret you correctly if I say that Hashang's view was actually a part of/or closer to the path of self-liberation(Great Perfection)?

I'm not interested in polemics. I'm genuinely interested.

Relevant prior threads:

Tibetan Buddhist View of Zen - <https://dharma.wheel.net/viewtopic.php?t=3886>

Malcolm wrote:

The primary difference, practically speaking, is that Kamalashila's method is to meditate the two truths alternately; Hashang's method is to meditate them simultaneously. Nubchen states that the former is based on provisional sutras; the latter, definitive sutras. Nubchen further clarifies that while mahayoga is gradual, since it possesses direct introduction it is actually more rapid than Chan. But because its view is causal it is inferior to the approach of Dzogchen.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 8:22 PM

Title: Re: Re:

Content:

Malcolm wrote:

They may say such things, but then they turn around and insist that their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

Grigoris said:

It is probably because they can see that their students are not going to achieve Buddhahood in this lifetime and so they give them the tools and means to deal with things for their next few hundred-thousand lifetimes.

Let's face it: very few people "get it" during direct introduction and of those that "get it" even fewer still can stabilise it. That means that Dzogchen essentially becomes a doorway into Vajrayana Yoga practice as the student requires something to stop them slipping into further delusion. The two accumulations are that "something". They teach the two accumulations out of compassion for their students.

Nothing strange about that.

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 8:19 PM

Title: Re: Re:

Content:

heart said:

Could be he said that, but are you showing respect now? He also said recently that we accumulate merit whenever we can with dedication.

/magnus

Malcolm wrote:

Accumulating merit is fine, it just does not lead to buddhahood.

Vasana said:

But it does lead to the conducive circumstances required to meet and practice the teachings that can lead to Buddhahood. Just as the mind purified of obscurations and samsaric seeds can help someone practice the teachings that can lead to Buddhahood with less obstacles and perhaps more clarity and other conducive mental states like inspiration and diligence.

Like someone said earlier, unless you're non-distracted in Rigpa, or the natural state in any given moment, you're in ma-Rigpa. If you're distracted and in ma-Rigpa, you might as well be enacting the liberative karmas that aren't extinguished until complete Buddhahood. If we're not in the natural state or generating conditioned virtue, the chances are we're fostering distraction and negative acts. I get that on the one hand, these aren't causal realizations, but we have our relative condition of body speech and mind that can be influenced positively or negatively while on the path which can't be separated from the stabilisation of the meditation/result.

Malcolm wrote:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 6:11 AM

Title: Re: Re:

Content:

heart said:

I see, but it isn't one or the other. Even if you have recognised the natural state gathering the two accumulations is still a good idea. That is also a lot easier if you recognised the natural state.

/magnus

Malcolm wrote:

Once, when explaining the dedication of merit that refers to the two accumulations, ChNN said we recite it out of respect, but we (meaning Dzogchen practitioners) don't believe it.

heart said:

Could be he said that, but are you showing respect now? He also said recently that we accumulate merit whenever we can with dedication.

/magnus

Malcolm wrote:

Accumulating merit is fine, it just does not lead to buddhahood.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:37 AM

Title: Re: Re:

Content:

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience don't correspond with that at all.

I also never heard a Nyingma master say that Dzogchen is a result acquired from causes. Where do you get this things from?

/magnus

Malcolm wrote:

They may say such things, but then they turn around and insist that their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

To each their own.

heart said:

I see, but it isn't one or the other. Even if you have recognised the natural state gathering the two accumulations is still a good idea. That is also a lot easier if you recognised the natural state.

/magnus

Malcolm wrote:

Perhaps, if you doubt your experience.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:34 AM

Title: Re: Re:

Content:

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience don't correspond with that at all.

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/magnus

Malcolm wrote:

They may such things, but then they turn around and insist the their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

To each their own.

heart said:

I see, but it isn't one or the other. Even if you have recognised the natural state gathering the two accumulations is still a good idea. That is also a lot easier if you recognised the natural state.

/magnus

Malcolm wrote:

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Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:19 AM

Title: Re: Re:

Content:

heart said:

I just have to ask, the fact that ChNNR just finished a 10 day long drubchen with "sadhanas, malas, vajras and bells" doing his own Mandarava practice don't make you feel a little uncomfortable about that statement?

I think Florin made the point earlier, quoting from the Kunjed Gyalpo, that practicing lower yanas will block your access to Dzogchen for a very long time. But perhaps that is only when other teachers do it?

I don't mean any disrespect but it really makes no sense to me.

/magnus

Malcolm wrote:

Mandarava is a secondary practice, and malas, vajras and bells are extraneous even with respect to such practices. The ritual instruments are mainly a collective practice thing. So, I feel no discomfort making such statements since ChNN has made such statements countless thousands of times.

As far as Florin's comment goes, if someone thinks that the state of Dzogchen is a result they will acquire from causes, this indeed will block them.

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience doesn't correspond with that at all.

I also never heard a Nyingma master say that Dzogchen is a result acquired from causes. Where do you get these things from?

/magnus

Malcolm wrote:

They may say such things, but then they turn around and insist their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

To each their own.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:01 AM

Title: Re: Re:

Content:

dzogchungpa said:

You have, however, said

<https://dharmawheel.net/viewtopic.php?f=48&t=23955#p372457>:

Malcolm wrote:

.

Yup.

heart said:

I just have to ask, the fact that ChNNR just finished a 10 day long drubchen with "sadhanas, malas, vajras and bells" doing his own Mandarava practice don't make you feel a little uncomfortable about that statement?

I think Florin made the point earlier, quoting from the Kunjed Gyalpo, that practicing lower yanas will block your to access to Dzogchen for a very long time. But perhaps that is only when other teacher do it?

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Malcolm wrote:

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As far as Florin,s comment goes, if someone think that the state of Dzogchen is a result they will acquire from causes, this indeed will block them.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 1:57 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

Grigoris said:

I think you will find that any one of us here will make the same statement about our teachers too, which kind of cancels out the relevance of the statement, really...

Malcolm wrote:

I don't think you really comprehend ChNN.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 1:55 AM

Title: Re:

Content:

smcj said:

Yep. And Trungpa is the only lama to teach Kagyu Dharma the way it is supposed to be taught.

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

dzogchungpa said:

You have, however, said

<https://dharmawheel.net/viewtopic.php?f=48&t=23955#p372457>:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālās, vajras, and bells.

.

Yup.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 11:26 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

Yep. And Trungpa is the only lama to teach Kagyu Dharma the way it is supposed to be taught.

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 8:13 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

I'm starting to think these 'caveat emptors' are disclaimers more for your own posts and 'buyers'.

If you read the signature at the bottom of all my posts you'll see that everything I write always has a disclaimer. As far as I'm concerned the best reaction to any of my posts is if it precipitates some contact with a traditional lineage holding teacher. Of course that includes Nyingmapas, hence my disagreement with Malcolm's dismissiveness.

Think of it this way; what if I was dismissive of all Kagyu lamas except Trungpa? There are many people that feel that way. None of them happen to post here. But if I were to express the sentiment that only Trungpa has the Kagyu teachings right, don't you think I should expect to get called on it every now and then?

Malcolm wrote:

I didn't state that ChNN was the only person teaching Dzogchen, nor did I denigrate any of other teachers who are. For the most part, however, they do not interest me very much. All I stated that ChNN was the only person teaching Dzogchen right now that I find interesting.

As for my opinion about Tibetan Buddhism's moribund state of development, it is a sentiment I have expressed many times before. There hasn't been a single interesting development in the intellectual history of Tibetan Buddhism since the 15th century. Since the 15th century, the intellectual history of Tibetan Buddhism has been one merely of institutional consolidation, money, and power. This should not be construed as an argument that there have been no interesting authors, teachers and so on. It is a statement that even despite the fact that there have most certainly been interesting authors since the 15th century, (Ganden Chopel comes to mind) and doubtlessly, realized masters, there has been virtually no development in the intellectual history of Tibetan Buddhism.

ChNN's chief role has been the experiential revival of Dzogchen traditions that had fallen into obscurity, as well as opening the West to the broad range of the teachings of the Great Perfection and the ancient pre-modern Nyingma tradition — not just Yeshe Lama and texts like it that form the main body of what Tibetans practice as Dzogchen in the present day.

In Tibet, of course, we had my teacher, the late Khenpo Jigme Phuntsog, who is perhaps one of the pre-eminent interpreters of Longchenpas oeuvre; Khenpo Munsel and his students, who took great pains to gather and publish all he could find of obscure Nyingma texts and publish them in what we call "The Very Large Kama"; Dudjom Rinpoche before him who edited whatever he could find into what we call the "Large Kama."

And, BTW, I never called ChNN an "outlier" — that is a term you have insisted on introducing the conversation in your quixotic attempt to explain tradition of which you have little understanding (for example, your silly attempt to force gzhan stong down everyone's throat as "orthodox Nyingma view."). In other words, my friend, you really have no idea what you are talking about. But I am sure that my admonition will not prevent you from continuing to share with us the effluvia of misguided logorrhea to which you are prone when it comes to the subject of the Nyingma school.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 12:44 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

I still think you're still reading too much in to that sentence personally. Voicing a preference to follow Garab Dorje doesn't equate to disparaging the Nyingma system in the slightest.

smcj said:

Or maybe it does.

Malcolm wrote:

You really have no idea how much early Nyingma ideas completely contradict the modern, institutionally-sanitized, homogenized, intellectually-moribund Tibetan Buddhism we see at present.

smcj said:

However he does place ChNN into context this way:

Malcolm wrote:

It is these texts that interest me. Pre-15th century, very interesting; post 15th century, increasingly less so with every passing century. (Except of course, the writings and teachings of ChNN. But he is really old school.)

smcj said:

Suffice it to say that he sees ChNN as being an outlier--which he likes.

Caveat Emptor.

Malcolm wrote:

You are a Kagyu. Dzogchen is none of your business.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 8:01 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

If it was not for the institutionalisation of the Nyingmapa, I don't know how many of the precious teachings that have currently have been handed down to us would be in existence.

Malcolm wrote:

In fact, the institutionalization of Nyingma is has lead to a precarious existence for many teachings. Older more obscure ones get left on the shelf in the favor of the latest terma craze — even Mipham complains about this at length.

For example, Longchenpa lists a total of 84 texts that accompanied the 17 tantras — only 10 of these have been located and published. Hopefully more exist moldering in some library, but for now, we have a paucity of material from the early period of Nyingma, especially Dzogchen — but we have enough. It is these texts that interest me. Pre-15th century, very interesting; post 15th century, increasingly less so with every passing century. (Except of course, the writings and teachings of ChNN. But he is really old school.)

Author: Malcolm

Date: Saturday, April 8th, 2017 at 6:52 AM

Title: Re: what the buddha didn't teach

Content:

Wayfarer said:

Do you find teachings about chakra anywhere apart from tantra or Buddhist yoga?

Grigoris said:

Do you find teachings about karma anywhere apart from Buddhism?

Malcolm wrote:

Hinduism, Jainism.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 6:16 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

By this comment, you are differentiating between Nyingma and Dzogchen?

Grigoris said:

He already did that about 5-6 pages ago, calling everyone (except himself, the only true Dzogchenpa and follower of Garab Dorje) a Nyingma modernist.

<https://dharmawheel.net/viewtopic.php?f=48&t=25216&start=180#p383762>

Malcolm wrote:

No, Greg. That is fake news. What I mean by modern Nyingma is the rise of the Nyingma school in general as an institutional entity. This happened in the 17th century. Prior to this, Nyingma had only one major monastic institution founded by Phagmo Drupa's younger brother, Dampa Desheg, in Eastern Tibet during the 12th century, and expanded in 1656.

Dorje Drag in 1659, and Mindroling in 1676 were established under the patronage of the Fifth Dalai Lama; Palyul was founded in 1665; Dzogchen in 1685 and Shechen, in 1735.

Basically, prior to the 17th century, Nyingma had no major institutions, unlike Sakya, Kagyu and Gelug, Jonang, or even Bon. Prior to this Nyingma persisted primarily in family lineages and on the fringes of other monastic institutions.

The person who benefitted the Nyingmapas the most, as can be seen from the above, was the Fifth Dalai Lama. He was responsible for the rise of modern Nyingma.

This has both positive and negative aspects. The positive aspect is that of course Nyingma received major funding and patronage.

The negative aspect is that by the 19th century, Nyingma had lost much of its iconoclastic flavor and has come to resemble the Sarma schools far more than it is different from them. I consider this the Kadampification of Nyingma (and of course, we will all recall Milarepa was no fan of the Kadamapas, calling Dromton a demon who had crippled the Dharma in Tibet because of his control over Atisha).

Indeed, one of the reasons Longchenpa became so popular, apart from his systematization of the Great Perfection literature of the Nyinthig, is that after lingering in total obscurity for nearly three hundred years, as a result of his Sakya/Kadampa education, he had created an amazing graduated curriculum in the Sems nyid ngal so cycle. This has become the basis for the institutional presentation of Nyingma teachings today, especially as a result of the revival of his popularity by Jigme Lingpa. Ironically, Longchenpa himself was no fan of gradualism in a real sense, writing in defense of Hashang Mahāyāna. Longchenpa also largely remained aloof from the polemical battles that later Nyingmapas waded into with gusto in the 15th, 16th, and 17th centuries.

The adoption Sakya, Gelug, or Kagyu monastic curricula in these monasteries has also impacted Nyingma in the sense that modern Nyingmapas are trained in a lam rim curriculum heavily influenced by the Kadampa school. Hence, I distinguish modern Nyingma from the wilder, woolier, more interesting, and more heterodox Nyingma of Nubchen, Rongzom, early Nyinthig and other earlier trends of the Great Perfection. You

really have no idea how much early Nyingma ideas completely contradict the modern, institutionally-sanitized, homogenized, intellectually-moribund Tibetan Buddhism we see at present.

We can see an encroaching homogenization of Nyingma which really begins during 17th century, once the Nyingmapas began to have a coherent institutional stake in the Tibetan games of power, prestige and influence.

I have to say Greg, for an Anarchist, you certainly are a staunch supporter of the religious hierarchy of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 5:24 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Or for those who misunderstand Dzogchen. It is presented that way, as well. But it's all a fable, as is much that has been written about Milarepa. Nevertheless, all Tibetan Buddhist practitioners are happy to claim some relationship to him as a lineal ancestor, or practitioner of their system --except, perhaps, the Sakyapas.

Malcolm wrote:

And Nyingma

conebeckham said:

By this comment, you are differentiating between Nyingma and Dzogchen?

Malcolm wrote:

Nyingmapas do not really claim Mila as one of their own, despite the fact that he passed on some important Nyingma lineages.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 3:11 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

sherabpa said:

Milarepa's encounter with Dzogchen is a cautionary tale for all would-be simultaneists!

Grigoris said:

His encounter with Dzogchen is a cautionary tale for all those that believe Dzogchen is the one-and-only path to liberation.

conebeckham said:

Or for those who misunderstand Dzogchen. It is presented that way, as well. But it's all a fable, as is much that has been written about Milarepa. Nevertheless, all Tibetan Buddhist practitioners are happy to claim some relationship to him as a lineal ancestor, or practitioner of their system --except, perhaps, the Sakyapas.

Malcolm wrote:

And Nyingma

Author: Malcolm

Date: Saturday, April 8th, 2017 at 12:11 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

sherabpa said:

Milarepa's encounter with Dzogchen is a cautionary tale for all would-be simultaneists!

Malcolm wrote:

Not at all. Mila had ten Nyingma gurus before he met Marpa. I think the account of Mila meeting with Rongton is clearly a political story meant to denigrate Dzogchen teachings, reflective of the uncertainty about Dzogchen among Tibetans because of various log sngags sun phyung texts in circulation at that time influential in Kadampa circles. In fact Mila received Dzogchen teachings from at least two teachers.

Also keep in mind that Mila is universally regarded as an emanation of Mañjuśrimitra in Kagyu.

Author: Malcolm

Date: Friday, April 7th, 2017 at 11:54 PM

Title: Re: man ngag sde question

Content:

Malcolm wrote:

In the Bon tradition, Dzogchen is much more widely mingled with its literature overall.

gzodzilpa said:

Ah that makes sense.

A little more if you'll indulge me, I am trying to get a better grip on the different presentations of kun gzhi in Dzogchen.

Okay in the man ngag sde system, the gzhi is a set of generic qualities of an individual consciousness. When the neutral awareness latent in this is ignorant of the gzhi's true condition, it stirs the vayu which in turn leads to the arising of the kun gzhi, and from there to the kun gzhi rnam shes and so forth. Assuming I have that right, it is the kun gzhi that is the repository of traces (or is it the kun gzhi rnam shes or both)? Furthermore

since here kun gzhi basically equates to ignorance, it indeed dissolves upon realization?

Malcolm wrote:

In man ngag lde, the kun zhi is another name for mind, and is distinct from the gzhi. Bonpo texts do not seem to make a distinction between gzhi and kun gzhi, at least not in the ZZNG. In ZZNG, kun gzhi is equated with byang chub sems. For example, the the ZZNG the kun gzhi is defined as having the nature of the three kāyas.

In the Rig pa rang shar, however, those who identify the kun gzhi as dharmakāya are strongly negated.

So there is a difference in terminology, with ZZNG using kun gzhi where man ngag sde uses gzhi.

Author: Malcolm

Date: Friday, April 7th, 2017 at 10:45 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

Thanks. So one could say that the commentary that mentions this in reference to Dzogchen practice and alludes to the Six Essential Points text is providing a maha view on ati practice? For example in JLA's The Six Lamps, the section on complimentary instructions pg. 127.

Malcolm wrote:

Bon does not make use of the division of maha, anu, and ati. The comparison does not apply and it is best not to mix Bonpo doxologies with Buddhist ones.

gzodzilpa said:

I didn't think it made use of it, and it is informative to know that an approximate comparison does not apply. Thanks for the exchange Lapon, your time is much appreciated.

Malcolm wrote:

In the Bon tradition, Dzogchen is much more widely mingled with its literature overall. Of course, it is also considered a separate independent path, the path of self-liberation.

Author: Malcolm

Date: Friday, April 7th, 2017 at 9:20 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

In the man ngag sde system is it also held that thigles enter and dissolve in the central channel, or is that considered a deviation?

Malcolm wrote:

Dzogchen practice is not based on moving and dissolving bindus.

gzodzilpa said:

Thanks. So one could say that the commentary that mentions this in reference to Dzogchen practice and alludes to the Six Essential Points text is providing a maha view on ati practice? For example in JLA's The Six Lamps, the section on complimentary instructions pg. 127.

Malcolm wrote:

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Author: Malcolm

Date: Friday, April 7th, 2017 at 7:40 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

In the man ngag sde system is it also held that thigles enter and dissolve in the central channel, or is that considered a deviation?

Malcolm wrote:

Dzogchen practice is not based on moving and dissolving bindus.

Author: Malcolm

Date: Friday, April 7th, 2017 at 7:38 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

Marpa taught Mila Mahamudra. Mila taught Mahamudra.

Just accept it.

Malcolm wrote:

Marpa was not Mila's only teacher. Just accept it.

Author: Malcolm

Date: Friday, April 7th, 2017 at 4:54 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This is based in the principle found in the Sandhivāyākaraṇa Tantra:

The single beautiful vajra phrase

becomes many different ones

according to the divisions in the inclinations of migrating beings.

tomamundsen said:

How wonderful!

Malcolm wrote:

This is a very common idea. For example, according to the Four Medicine Tantras, when Medicine Buddha taught the four retinues, he emanated the teacher Rigpa'i Yeshe, who appeared to the four retinues—the buddhists, devas, rishis, and nonbuddhists—each perceived their own teacher teaching the four tantras, but heard them as texts in their own tradition. In other words if a Buddha is teaching Dharma, a Christian will hear the gospels and a Muslim, the Koran.

Author: Malcolm

Date: Friday, April 7th, 2017 at 12:07 AM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

And for that many years there was no evolution or change in terms of human consciousness(intelligence), merits, etc.?

Malcolm wrote:

The Buddhist point of view is that at the beginning of the Mahābrahma eon, lifespans could not be counted. As the merit of beings decline and afflictions increase, the lifespan drops to 10,000,000 years, then to 100,000, 80,000, 70,000, 60,000, 10,000, 5,000, 1000, 500, 300 and finally 100 years, our present age.

So basically, the Buddhist account is one of continued degeneration, and things will get worse from here on out. There is another point, which is that based on certain conditions, according to Dzogchen tantras, the length of the Buddha's teachings in Jambudvīpa itself are divided into three periods which last a total of 15 million years.

During the first period, the primary mode of practice is making offerings to the images of the buddhas and so on. This period, called the period of the doctrine of the body, lasts 7.5 million years. The period of the doctrine of speech lasts five million years, and during this time, recitation and deity yoga are the main practices to follow. In the final 2.5 million years, the doctrine of mind, only samadhi is effective. The four yugas last 3,456,000 years. Thus, it could be argued that, from a Dzogchen point of view, at this time only samadhi is an effective means of liberation.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:52 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Dharmic said:

The term used in the Sūtra is saṃkṣobha.

Malcolm wrote:

The Sanskrit term for the five degenerations is pañcakaṣāyāḥ.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:50 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

So when these Buddhist texts say end of kali yuga, can you possibly say when they say this ends?and for last 432,000 years we have been on this kali yuga and all the Buddhas who were born in this time are also said to be of kali yuga? And for that many years there was no evolution or change in terms of human consciousness(intelligence), merits, etc.?

Malcolm wrote:

It ends when the lifespan of human beings drops to ten years, we still have to go through the age of disease and famine and the age of weapons— this is when human beings lifespan drops to ten years. These are all parts of the Kāli Yuga.

Buddhist texts measure time periods mainly in terms of the life spans of human beings.

Jyotish said:

If they mention kali yuga, do these Buddhist sources mentioned also the dvapara yuga, satya yuga and treat yuga?

Malcolm wrote:

Yes. all four yugas are included in one day of Brahma.

Jyotish said:

What should our attitude be towards commentary on this kind of subject? Because for example kalachakra tantra apparently offers a model of the physical universe that Edward Henning says is not true although that was taken literally. Like things that just don't match up astronomically.

Malcolm wrote:

Henning said the opposite, he said it was impossible that the Kālacakra authors took the Meru Cosmology in the Kālacakra literally.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Anybody practicing a Dzogchen Path is not practicing Dzogchen. I think Malcolm (being a Dzogchen purist) will agree.

Malcolm wrote:

This is facile. Of course there is a Dzogchen path. What does that mean? It means that Dzogchen has its own view, its own meditation, and its own conduct. You will not find those in Mahāyoga nor in Anuyoga.

Grigoris said:

Broad, sweeping and un-nuanced generalisations tend to be. You should go back and read some of your statements and judge them in the same light as mine.

Malcolm wrote:

No thanks.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:19 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

Malcolm has already clarified that degenerate age doesn't mean kali yuga at all rather that dharma declines every 500 years .

Malcolm wrote:

I did not say this. I said that the five degenerations are related to another idea as well as the idea that the Buddha was the Buddha of the Kāli Yuga. Please refer to my post above which is sourced in Indian texts on the subject matter.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:18 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

Debatable issue. But turns out anyways that when they say degenerate age they don't mean kali yuga or such. So I would look to other traditional and more reliable sources about this and there are many Hindu yogis who give astronomical reasoning as to why this is dvapara yuga which I would trust unless there were texts in buddha dharma strictly saying otherwise.

Malcolm wrote:

The Buddhist system of understanding the Kāli Yuga is found in the Saddharmasmṛty-upasthāna Sūtra. It is defined by the lifespan of human beings:

In the Kāli Yuga, the very longest lifespan of human beings in Jambudvīpa is one hundred years.

In the Kālacakra commentary, Padmañi-nāma-pañjikā, the Kāli Yuga is characterized by the five degenerations:

The so called "Kāli Yuga" is the time of the five degenerations.

And:

Through the power of the Kāli Yuga, the life span of human beings is one hundred years.

The Madhyamaka commentary, Saṃskṛtāsaṃskṛtaviniścaya states:

A long time after the parinirvana of Krakucchanda, at the end of the Kāli Yuga, our teacher, the Tathāgata called Śākyamuni arose in the world.

Finally, the Amarakoṣaṭīkākamadhenu states the Kāli Yuga lasts 432,000 human years.

We are at the end of that period of time, according to all Buddhist sources.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 9:24 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Anybody practicing a Dzogchen Path is not practicing Dzogchen. I think Malcolm (being a Dzogchen purist) will agree.

Malcolm wrote:

This is facile. Of course there is a Dzogchen path. What does that mean? It means that Dzogchen has its own view, its own meditation, and its own conduct. You will not find those in Mahāyoga nor in Anuyoga.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 9:20 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Really? You don't know Dzogchen masters that teach the Four Noble Truths (for example)?

conebeckham said:

Oh, they may teach it, but they will say it is not the "Path of Dzogchen."

Nyoshul Khen Rinpoche said:

When a Dzogchen Yogi hears Shakyamuni Buddha turning the Wheel of the Dharma of the Four Noble Truths he hears Samathabhadra proclaiming the most profound Dzogpachenpo.

Malcolm wrote:

This is based in the principle found in the Sandhivyaṅkaraṇa Tantra:

The single beautiful vajra phrase

becomes many different ones

according the divisions in the inclinations of migrating beings.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 6:39 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I do remember that Khenpo Ngagchung kind of goes off in his comments on the Guru Yoga section of WoMPT about how devotion to the Guru is absolutely the most important practice in Dzogchen, and how this is a somewhat special characteristic of Dzogchen, at least in the sense of completely relying on that.

Malcolm wrote:

Sure. But there are two kinds of devotion. One is based on mind, the other is based on pristine consciousness. The latter does not resemble what is commonly brought to mind when the word devotion.

dzogchungpa said:

Well, that is an interesting distinction and I would like to learn more about it. I understand that 'devotion' may not be a really accurate translation here, but in the English translation of that section there are several instances of variations on the phrase "pray with devotion", e.g. from the subsection on Atiyoga: What then is the most important thing here? It is to pray to the teacher with such devotion that we see him as a Buddha. If we do so, the wisdom of realization will take

birth in our minds.

Are you saying then that there is a kind of prayer based on pristine consciousness?

Perhaps there is, but it seems to me that would not be something beginners could really do.

Malcolm wrote:

I am saying that in this instance Khenpo Ngachung's point is not particularly profound or unconventional.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 1:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

Which is always worth reiterating but that doesn't discount the technical nuances concerning Maha , Anu & Ati that Malcolm and others have brought up. With that being said, I also agree with Magnus in that these practices can be best approached if you've already discovered the natural state. Sometimes it's seen as a deviation to practice in that way, where as at other times and for other people, they can be a useful method for making the mind and voice 'supple' enough to stabilize the natural state more readily.

Grigoris said:

I think that people that rant and rave against the Yoga's have failed a)to understand the reasoning behind these practices and b)to understand that they may currently be in the position to forgo these practices because they have already practiced them (either in this lifetime or in previous one's).

Anybody that believes that the Yoga's are somehow separate to Dzogchen, has failed miserably in understanding Dzogchen.

I imagine b) occurs because as Westerners we have not been raised to naturally consider that where we are now, is the consequence of countless previous lifetimes of effort.

Malcolm wrote:

I will restate what I already said: Dzogchen is an independent path that has its own theory, empowerments, and methods of practice that do not involve anything in the eight lower vehicles, i.e., the paths of renunciation and transformation.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 1:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

Well, apparently Jamyang Khyentse Wangpo's main practice was indeed a form of guru yoga, so what was up with that? Did he not understand what you are saying here? Seriously, I find this kind of confusing.

Malcolm wrote:

I highly doubt anything written down in words was JKW's main practice.

dzogchungpa said:

Fair enough. I do remember that Khenpo Ngagchung kind of goes off in his comments on the Guru Yoga section of WoMPT about how devotion to the Guru is absolutely the most important practice in Dzogchen, and how this is a somewhat special characteristic of Dzogchen, at least in the sense of completely relying on that.

Malcolm wrote:

Sure. But there are two kinds of devotion. One is based on mind, the other is based on pristine consciousness. The latter does not resemble what is commonly brought to mind when the word devotion.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 9:41 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

Well, apparently Jamyang Khyentse Wangpo's main practice was indeed a form of guru yoga, so what was up with that? Did he not understand what you are saying here? Seriously, I find this kind of confusing.

Malcolm wrote:

I highly doubt anything written down in words was JKW's main practice.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 8:56 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

My practice is that of the Nyingtik and you might think it is inferior...

Malcolm wrote:

I honestly do not understand why people take this issue personally.

And why would I think Nyingthig is inferior? Which Nyingthig? You mean Chetsun Nyingthig? I don't think any such thing.

What I do know is that people, Tibetans included, get attached to this lineage, and that terma cycle, forgetting the whole thing is rooted in the Kama tradition.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 8:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

We talked about this a lot in the past. I find it very helpful to do sahanas and guru yogas and you don't get it.

The sadhanas and guru yogas don't surpass the natural state they just adorn it and continuously inspire me in my practice.

Malcolm wrote:

I do get it.

But from my point of view, it is like having an absolutely-beautiful, natural, crystal diamond that is perfect in every way, and thinking that one has to paint some flowers on it to make it prettier.

What I am also saying is that sadhanas and so on are not part of the main practices taught in the three series of Dzogchen. And as Florin rightly notes, those who think one can approach the Great Perfection through mahāyoga and anuyoga have a flawed perspective.

If one is going to take the indirect approach, it has to be done as Mipham clarifies: If one meditates generating the thought that the [three] samadhis and the [four] mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one's mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one's continuum is blessed by the deity of pristine consciousness.

But frankly, this approach is more trouble than it is worth.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 8:07 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Now you got me confused, isn't Guru Yoga a main Dzogchen practice?

Malcolm wrote:

Of course not. The main Dzogchen practice is the direct perception of your own state. Even guru yoga is a practice that works with mind, rather than pristine consciousness -- even Ati guru yoga. Thus, guru yoga is a method related to the second phrase of Garab Dorje, "decide one thing/remain without doubt." One uses guru yoga, or rushan, etc., to introduce oneself to the mind essence over and over as many times as one needs until one has attained some stability in recognizing it and sustaining that recognition.

Once you have "decided on one thing/no longer remain in doubt", then you do not remain passive, you shift your focus to "continue in the confidence of liberation/continue in that state," relying principally on the primary methods of the Great Perfection found in so called "man ngag lde," trekchö and thögal.

heart said:

If your practice centers around this recognition how could it possibly be a deviation no matter what Yana it formally belongs to?

Malcolm wrote:

If your practice centers around this recognition, what else could you possibly need to do? What guru yoga, deity practice, and so on can surpass that point? This does not mean you are forbidden from doing any practices from the eight lower yānas— after all, we have various relative needs and requirements such as long life, health, wealth, removal of obstacles, etc. It just means that one does not have to do any of them.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 6:21 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

What I was griping about is being passaiive-agressively poo-pooed by someone for sometimes using "lower practices" when necessary...

Grigoris said:

I feel that the "you shouldn't do this" fundamentalism that is displayed by some around here is as boring and off-putting as the "you have to do this" fundamentalism of others.

Malcolm wrote:

For example, if someone claims they are a Jungian analyst, but instead is practicing DBT and calling it Jungian analysis, one would call it blameworthy. Likewise, if someone is claiming to teach Dzogchen, but instead they teach the methods of Mahā and Anuyoga and call this "Dzogchen," one should call it blameworthy. Most Nyingma teachers do not do this. But there are some who do, and one should be aware that the situation these days is similar to merchants who show beef, but sell horse meat instead.

Finally, just because some sadhana has really pretty Dzogchen words like "ka dag," "lhun grub," etc., does not mean that sadhana actually belongs to Dzogchen teachings. A case in point is the Chetsun Nyingthig. The Chetsun Nyingthig's actual Dzogchen instructions are included only in a very short section at the very end of the root text. The rest of it is devoted to discussing the empowerment, the ngondro practice, the sadhana of Chetsun, and so on. It is a wonderful practice, excellent in every way. But when you are practicing some sadhana reciting mantras, you are practicing the two stages, not Dzogchen. This does not mean the Chetsun Nyingthig sucks, does not have blessings (whatever that means) and so on. It means that in that system, when you have finished the two stages connected with the practice of Chetsun, then you move on to actual Dzogchen preliminaries and the main practice of Dzogchen. The main emphasis of the Chetsun Nyingthig is the Guru Yoga of Vimalamitra. It is very profound. But the main practice of Dzogchen is more profound, as Vimalamitra would agree.

My point is simply that people should have a very clear, formal understanding of the differences between this and that yāna, so they know what they are doing and why. This is the reason why there is a detailed discussion of the nine yānas.

Some people like to follow the modern Nyingma system. I prefer to follow Garab Dorje. We are all free to do as we like.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 5:59 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

... they never bothered to finish (much less start) Ngondro...

Grigoris said:

So now, according to you, the various Dzogchen lineage ngondro are of no value? So Dudlom Lingpa did not know what he was doing or talking about when he taught/outlined the Dudjom Tersar ngondro?

Malcolm wrote:

I never said they were of no value. Purification practices have their place. I will say however that Dudjom Tersar Ngondro, Longchen Nyingthig Ngondro, the "Semde" Ngondro by Sogdogpa Lodo Gyaltsenn, etc. are not Dzogchen practice, per se. These are elaborate Guru Yogas based in Mahāyoga, since one takes the four empowerments. There is absolutely no difference between practicing the "tantric" ngondro of one school and that of another school apart from lineage.

To use another example, from the time of Dzeng Dharmabodhi, the practice of Heruka Ngondzog Gyalpo has been associated with the so called Longde teachings. But no one thinks practicing Ngondzog Gyalpo's sadhana is Longde practice, even if, in order to be introduced to Longde teachings this empowerment is indispensable since this is how

the transmission of Longde has been passed on since the time of Dzeng. But before Dzeng, it was not the case that Longde was ever associated with any practice belonging to the two stages. And even if one receives this empowerment, there is no reason to practice that sadhana unless you are planning to give the empowerment yourself, apart from the Guru Yoga practice as a preliminary.

Dudjom Tersar Ngondro is just fine, it is just not Dzogchen Ngondro. That is something else, very precise and specific.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 5:50 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Since when have you been able to read minds?

Grigoris said:

A long time now, it is part of the trade I plunder. Anyway, you don't have to be a clairvoyant to know what people are thinking. Your mother always knew when you were about to get up to shit and she was didn't work at carnival side shows as a medium and soothsayer.

Malcolm wrote:

You definitely have to be clairvoyant if you are trying judge others you know solely through the internet.

Grigoris said:

You should know you cannot judge realization based on outer behavior.

I think that in many instances you can. What is manifested through speech and bodily action if not the mind?

Malcolm wrote:

Reams of Mahāyāna sūtras, not to mention tantras, contradict this notion. Śakyamuni Buddha in a past incarnation was a very strict monk who was critical of another monk whose students hung out in bars with townsfolk, ate meat and so on. The karmic effect of this was that Buddha's Sangha has been fragmented by sectarianism.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 4:59 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

I have yet to see ordinary person who practice the Great Perfection eradicating the coarse aspect of the two obscurations even while they have not realized the direct

realization of emptiness.

Malcolm wrote:

Since when have you been able to read minds? You should know you cannot judge realization based on outer behavior.

conebeckham said:

Aye, and there's the rub. As a non-psychic, how am I to determine that those of my friends who recommend dispensing with "outer practices," ritual, or so-called "lower paths" are really on the right path? And who among them are deceiving themselves, and possibly others?

The answer is: it doesn't matter, of course. All that matters is my own personal path, my own capacities and abilities, my own recognition, or non-recognition, of my nature, and how I integrate that recognition, or create circumstances to cause it to "arise."

Malcolm wrote:

Yes, and what I am saying is that people who are practicing the methods prescribed in the Dzogchen teachings— which does not include the two stages, deity yoga and so on — should be confident in those practices without thinking they are missing something because, for example, they never bothered to finish (much less start) Ngondro, have not done a retreat on the three roots and so on.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:53 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

I have yet to see ordinary person who practice the Great Perfection eradicating the coarse aspect of the two obscurations even while they have not realized the direct realization of emptiness.

Malcolm wrote:

Since when have you been able to read minds? You should know you cannot judge realization based on outer behavior.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Some great masters dedicated their entire lives to ngondro practices.

dzogchungpa said:

I don't know how accurate this is but, in "The Wish-Fulfilling Jewel", Dilgo Khyentse

Rinpoche says that the Guru Yoga from the Longchen Nyingthig ngondro described in that book was Jamyang Khyentse Wangpo's main practice.

Malcolm wrote:

Sure, and the Sakyas claim his main practice was the Amoghasiddhi Guru Yoga from Sakya Lamdre.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:51 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

What is meant by "the coarse aspect of the two obscurations"?

Malcolm wrote:

Pretty simple, it means that the two obscurations have a coarse aspect and a subtle aspect.

Eliminating the coarse aspect of the afflictive obscuration means that one will not take rebirth in any of the three lower realms, nor outside of Dharma families and so on.

The subtle aspect of the afflictive obscuration means that one will still be subject to afflictions, but markedly less so than other ordinary people.

Eliminating the coarse aspect of the knowledge obscuration means that one will begin to manifest the six clairvoyances, find it very easy to understand difficult Dharma topics and so forth.

The subtle aspect of the knowledge obscuration means that one will still be subject to innate self-grasping, will lack the two omnisciences and so on.

What Khenpo Ngachung is stating is that these coarse obscurations cannot be eliminated by those who have not achieved the path of seeing of the lesser vehicles.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

heart said:

Who recognised the natural state while doing Ngondro?

/magnus

Malcolm wrote:

And this demonstrates what? Do you think it was Ngondro practice that was responsible for his recognition? I am sure that is not what you mean.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 2:14 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

Grigoris said:

No my friend... I have no doubt Khenpo Ngachung is a realised teacher, but you assert that: "an ordinary person who practices the Great Perfection can eradicate the coarse aspect of the two obscurations even while they have not realized (what is understood in lower vehicles as) the path of seeing, the direct realization of emptiness."

Malcolm wrote:

I definitely fault your eyesight — I did not make this claim, Khenpo Ngachung made this claim.

Grigoris said:

because I have yet to see ordinary people practicing the the Great Perfection...

Malcolm wrote:

What an extremely strange thing to say. You think only realized people can practice Dzogchen teachings? If this were true, it would defeat the whole purpose of Dzogchen teachings. But it is definitely a common opinion among those who really have no understanding of Dzogchen, both Tibetans and Westerners.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 1:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

People who doubt my assertion need to read the works of Khenpo Ngachung.

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 1:32 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Gyurme Kundrol said:

If someone rejects practice telling others that it will somehow hold them back, implying that practice is somehow "harming" them, then they are not really holding the authentic view of Dzogchen in my opinion. In that view there are no sentient beings, so where is all this concern coming from regarding what other people are doing? What kind of realized Dzogchenpa who is in Rigpa 24/7 conjures up this delusion of beings practicing and this dualistic notion that they should or shouldn't do those things? It's absurd to claim to be an advanced practitioner who is beyond all this then turn around and engage in acceptance of one thing and rejection of another, taking positions of what is good or bad, high or low. It's a sure sign that we should not listen to people who talk like this and should instead listen to whatever our Guru has taught us.

Malcolm wrote:

The dichotomy you appear to be setting up is that if a Dzogchen practitioner is not a first stage bodhisattva and beyond, then somehow they need to be practicing sadhanas, generating merits, and so on, as in the lower vehicles. But this is not the case.

Put in terms of the five paths and ten stages: an ordinary person who practices the Great Perfection can eradicate the coarse aspect of the two obscurations even while they have not realized (what is understood in lower vehicles as) the path of seeing, the

direct realization of emptiness. This is a special point of the superiority of the Great Perfection teachings. In the eight lower vehicles, it is impossible to eradicate the coarse aspect of the two obscurations below the path of seeing. People who doubt my assertion need to read the works of Khenpo Ngachung.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 10:04 PM

Title: Re: Robert Spatz and Ogyen Kunsang Choling

Content:

crazy-man said:

it ´s a shame

Malcolm wrote:

It is an outrage, and every Tibetan Lama who knew about this up should be publicly shamed as well.

Further, Tibetan Lamas really do need to investigate from whom they are receiving donations. They cannot excuse themselves with the "I didn't know" nonsense.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 9:42 PM

Title: Re: What does chos kyi dbyings mean in the plural?

Content:

emaho said:

I have to do some chores now ...

dzogchungpa said:

Like researching and posting Roxy Music/Bryan Ferry videos?

jk

Anyway, I'm curious about dharmatadhātu now, never seen that before. Is it possible that's just an error in the Sanskrit?

Malcolm wrote:

It is occurs often enough.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 7:03 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:
Maybe that's just me, LOL.

Malcolm wrote:
Yes. I agree with this assessment.

conebeckham said:
Thanks for the vote of confidence, LOL.

Malcolm wrote:
I definitely agree that you were expressing your own point of view on the matter. Kagyus in general always try to jimmy Dzogchen into their gradualist framework.

Author: Malcolm
Date: Tuesday, April 4th, 2017 at 6:50 AM
Title: Re: "highest practices" and anti-intellectualism
Content:

conebeckham said:
That's true, of course. But although I am no mind reader, and have no idea of the capacities of anyone else, I strongly feel such comments are excuses.

Malcolm wrote:
There is nothing called "higher or lower" capacity in Dzogchen teachings, as Shabkar states:

If this is practiced, all will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.
Even if one is skilled in all the explanations of the nine vehicles,
it is like telling a story of a distant place one has not seen;
one is even further from the stage of full awakening than heaven is from the earth.

Author: Malcolm
Date: Tuesday, April 4th, 2017 at 6:46 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Maybe that's just me, LOL.

Malcolm wrote:

Yes. I agree with this assessment.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 6:45 AM

Title: Re: Buddhist Anarchism

Content:

kirtu said:

The US is only 15% of the climate change problem. This is bad but there is not much to be done.

Malcolm wrote:

We and Europe are 100 percent responsible for the present climate effects that we are witnessing now (Industrial Revolution effects). We have diminished our footprint some, but there are a lot of effects that we are still indirectly responsible for.

kirtu said:

Western Europe has diminished it's 1990 greenhouse gas emissions by 25%-50% depending on the country whereas US greenhouse gas emissions have increased since 1990. Even though they decreased during the Obama years they are still higher than in 1990.

Western Europe has taken significant action and the United States hasn't.

Kirt

Malcolm wrote:

I see, so you agree with me in the form of a disagreement.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 4:11 AM

Title: Re: Buddhist Anarchism

Content:

Grigoris said:

Either I am seriously underestimating the stupidity of American citizens or you (Malcolm) are underestimating the power of mass media (or a little of both)...

Malcolm wrote:

Direct democracy, as with all democracies, requires that a) people are educated and b) have good information upon which base their decisions.

If either of those two conditions are not met, then not only will direct democracy fail, all forms of democracy will fail.

This is why I maintain that while direct democracy is great at the town meeting level; it does not scale to running a large country and never can because even with a good education, no individual person can hope to have a grasp of all the information needed to make good policy decisions about every aspect of a nation, and if asked to weigh in on these questions, average people are likely to respond from a position of an absence of knowledge, unlike their intimate knowledge of their local community.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 3:21 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Tulu Urgyen Rinpoche often said this: "The Mahayoga teachings are combined within Anu yoga, the Anu yoga are combined within Ati yoga, the Ati yoga are combined within sadhana, and sadhana is combined within one's application." I think it makes a lot of sense.

Malcolm wrote:

This nothing other than the indirect approach to Dzogchen practice.

The point is that when one is engaged in Dzogchen practice there is no Mahāyoga, no Anuyoga.

Practicing secondary practices with Dzogchen view is the indirect approach indicated by Mañjuśrimitra, and later, by Rongzom in chapter six of his Intro to Mahāyāna.

heart said:

Even if it is an indirect approach to Dzogchen, it still is an approach. Reading the Rongzom book right now.

/magnus

Malcolm wrote:

Yes, but let us be very clear what we are doing and how such approaches deviate from

the approach the Great Perfection itself.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:45 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Tulu Urgyen Rinpoche often said this: "The Mahayoga teachings are combined within Anu yoga, the Anu yoga are combined within Ati yoga, the Ati yoga are combined within sadhana, and sadhana is combined within one's application." I think it makes a lot of sense.

Malcolm wrote:

This nothing other than the indirect approach to Dzogchen practice.

The point is that when one is engaged in Dzogchen practice there is no Mahāyoga, no Anuyoga.

Practicing secondary practices with Dzogchen view is the indirect approach indicated by Mañjuśrimitra, and later, by Rongzom in chapter six of his Intro to Mahāyāna.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:07 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

amanitamusc said:

Secondary practices including the 8 lower yanas are not Dzogchen but they can be practiced with the Dzogchen view.

Malcolm wrote:

Which means we understand that for us they are not the main path.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:06 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

binocular said:

If they're all so advanced and have it all figured out, then it shouldn't be hard for them to clarify things for me the way the Buddha did for Saccaka.

Malcolm wrote:

Seems to me you are trying to start a fire with a wet log.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

If it wasn't like that nothing would make much sense.

Malcolm wrote:

It isn't like that. For example, the short thun is not a Dzogchen practice, nor is the medium thun, nor the long thun, nor the invocation to the protectors and so on. These are all secondary practices, but they are not Dzogchen practice per se.

heart said:

Maybe they are not "Dzogchen practice per se", even if there are a number of sadhanas that are said to be Dzogchen sadhanas ,but it will be pretty difficult to take the Dzogchen out of the practitioner in order to apply a Anuyoga practice.

/magnus

Malcolm wrote:

Anuyoga is a special case because it's explanation of the basis is the same as the Great Perfection. However, even Anuyoga practice is not Dzogchen since it regards Dzogchen as something to attain. This is why it is classed as part of the 8 lower vehicles. Practices like Chetsun Nyinthig, Thigle Gyachan, etc., are not Dzogchen practices. Even these practices with very nice words, and so on, are part of the indirect approach to Dzogchen teachings. They approach the main practices of Dzogchen as a completion stage. But the two stages do not exist in Dzogchen per se.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:29 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Direct democracy simple does not work at a national level, and shouldn't. For example, I would not want people voting directly issues of national security about which they necessarily have little or no information.

Grigoris said:

Whereas the educated and informed dudes in the Pentagon make all the right decisions

when it comes to national interests. They are not driven by financial and political bodies???

Malcolm wrote:

As the armed forces are under the control of the civilian government, they are supposed to be driven by our political body, the Congress. Only the Congress has the right to declare war. The executive branch has limited abilities to use the military in the case of attacks by other countries, but does not have the right to declare war [hence most of the so called "war on terror" is based on the latter idea].

The people in the Pentagon as well as the Intelligence Services are generally quite highly educated. For example, the Pentagon has accepted human-driven climate change for decades, irrespective of the deluded opinions of the flat-earthers presently in the White House and the GOP in general. So yes, in matters of military goals and strategies, I generally think when it comes to defense of the US, they do a pretty good job. When there are screwups like the Iraq Invasion, it is not on the military, it is on the civilian government. In my opinion, in a direct democracy campaign US citizens would have overwhelmingly made the choice to invade both Iraq and Afghanistan. So, again, in my opinion, the Congress acted out the will of the people in those two wars, as foolish as they were.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:04 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

If it wasn't like that nothing would make much sense.

Malcolm wrote:

It isn't like that. For example, the short thun is not a Dzogchen practice, nor is the medium thun, nor the long thun, nor the invocation to the protectors and so on. These are all secondary practices, but they are not Dzogchen practice per se.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 12:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

Where do you draw the distinction then, there are lots of Dzogchen practitioners practicing Anuyoga, Kriya yoga, maybe some shine etc.

Malcolm wrote:

These are secondary practices for overcoming relative problems. But they are not practices proper to the Dzogchen path.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 12:00 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

binocular said:

What I'm not doing is mindlessly going with the program. I'm not "misinformed". I'm not submissive enough to be able to be religious.

And thank you, you keep proving my points.

Have it.

Malcolm wrote:

I have to say, I find it odd when people with no interest in Buddhadharma hang around Buddhist sites. Don't you think your time would be better spent on sites where others share your interests? Just a thought.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:51 PM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

Every Tibetan teaching I go to they keep talking about degenerate age and I wonder if the calculation is wrong.

Malcolm wrote:

This is in relation to the the idea that that Buddhadharma declines in 500 years periods, with this age being the age of the five degenerations: view, afflictions, time, lifespan, and merit. However, it is also due to the idea that Śakyamuni Buddha is the Buddha for the Kāliyuga.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 10:39 PM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

@malcolm

I was referring to calculation of planetary position in signs. Tibetan astrology do have these right?

The link referred to indrajalas blog post mentions this about Tibetan system.

Malcolm wrote:

There are many systems of calculation in Tibetan Buddhism. One is derived from Kalacakra, this is used mainly for calendar-making, it also has a version of horary and natal astrology, but Tibetans do not use it much.

Another is derived from the Sarvodaya Tantra, it is very complicated, and never received much attention.

The third is the system of 'byung rtsi or n ag rtsi elemental calculation. It is derived from the treasures concealed by one Chinese master, Du har Nag po (hence the name nag rtsi) and discovered and translated in the 11th century by one Kham pa Khra mo. This system is very connected with the system of apotropaic rites known under the Rubric of Gto. While Tibetan "Astrology" contains as a whole contains elements from all three of these systems, in general it is the third upon which Tibeatans most rely.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 10:22 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

madhusudan said:

Since sentient beings are as infinite as space, the Buddha's compassionate teachings are also infinite, but can be categorized into 84,000 kinds depending on beings' needs. I would guess that those who see no need for the lower teachings are usually those who need them the most.

One thing I find kinda funny is that it is said that for practitioners of the highest faculty, the title of a teaching is enough to intuit the full meaning. The rest of the explanation, then, is for those that didn't "get it" and need further help. So, are the highest teachings spelled out for the slow pokes who just couldn't get to the other shore from madhyamaka, bodhicitta, or the 4 noble truths for that matter?

I'm a very basic practitioner, but I always thought the goal was to practice the 9 yanas simultaneously. Like, keeping the highest view but still minding your Ps and Qs.

Malcolm wrote:

Each of the nine yānas is in independent, self-sufficient vehicle. Otherwise, there is no point in calling them individual "vehicles."

The actual name is Theg pa rim dgu, the nine progressive vehicles. The implication of this however is not that one learns for example, śrāvakayāna, then one moves on to pratyekabuddhayāna, etc. The intention of this is that higher vehicles embrace the intention of the lower vehicles. Thus, if you have been introduced to Dzogchen teachings, there is no need to practice common Mahāyāna since the intention of

common Mahāyāna is fully included in the vehicle of Atiyoga. It is not the case however that the lower vehicles can encompass the higher vehicles, because the view and practice of the nine progressive vehicles moves from lower to higher. It is generally regarded as a downfall to prefer to practice a lower vehicle having been introduced to the practices of a higher vehicle: for example, preferring to observe one's pratimokśa vows rather than breaking them to benefit another according to Mahāyāna vows.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 8:57 PM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

In New England and elsewhere, consensus decision making and direct democracy is alive and well in New England town halls, etc.

Grigoris said:

That is not enough. If a consensus decision is reached at a local level, only to be overturned at a national level due to political and economic affiliation (and not the validity of the content of the decision), then that is not direct democracy. The main problem with US Democracy is not how the system is set up at present; the main problem is apathetic citizenry.

Has it ever occurred to you that the citizenry is apathetic because they know that the system does nothing to actually represent their needs?

Malcolm wrote:

The scope of direct democracy must necessarily be limited to local decisions, for example, whether a town wishes to allocate money to installing a broadband network.

Direct democracy simple does not work at a national level, and shouldn't. For example, I would not want people voting directly issues of national security about which they necessarily have little or no information.

As for your second observation, an engaged citizenry can have their needs represented and met. Countless examples in the US show this.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:58 AM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

I had no faith in Tibetan system of calculation

Malcolm wrote:

It is not astrology. It is a system of calculating the phase relationships between the elements. The man ngag sde system of Dzogchen also has an important system of

elemental calculation.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:56 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

boda said:

Perhaps this is a good attitude, considering that the one guy everyone agrees achieved supreme unsurpassed enlightenment didn't have the benefit of "Common Mahayana/prayers/Sutra/Tantra etc."

Malcolm wrote:

According to whose narrative?

Author: Malcolm

Date: Monday, April 3rd, 2017 at 9:03 AM

Title: Re: Buddhist Anarchism

Content:

kirtu said:

This statement is true but it is also ridiculous because it implies that there is little that can be done.

We can massively reduce inequality by restructuring societies. Or we can move to Norway (or Australia or Holland or ...).

Malcolm wrote:

....

The USA is the problem, run as it is by a bunch of climate denying gangsters. So, to the extent that we can affect change in the world, it is best to try and affect change here in this country.

kirtu said:

The US is only 15% of the climate change problem. This is bad but there is not much to be done.

Malcolm wrote:

We and Europe are 100 percent responsible for the present climate effects that we are witnessing now (Industrial Revolution effects). We have diminished our footprint some, but there are a lot of effects that we are still indirectly responsible for.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:44 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Oh, so you actually mean a Republican Democracy, like the US. As I said elsewhere, direct democracy is fine in small communities. It does not scale.

Grigoris said:

What are you talking about dude? Does what I described sound anything like the current U\$ system? Where is the consensus decision making and direct democracy in the current U\$ system?

Malcolm wrote:

In New England and elsewhere, consensus decision making and direct democracy is alive and well in New England town halls, etc.

Grigoris said:

The U\$ system is (loosely) based on representative democracy. The representatives make decisions ON BEHALF of (and most times in direct contradiction to the needs of) their constituent.

Malcolm wrote:

Not if those representatives wish to keep their jobs.

The main problem with US Democracy is not how the system is set up at present; the main problem is apathetic citizenry.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:41 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

boda said:

I suppose my point is that the Buddha obviously wasn't a scholar of Buddhism, and could not have known even the basic concepts of Buddhism. That being the case, how important could these things be?

Malcolm wrote:

Many basic concepts of Buddhism were already present in Indian society: karma, rebirth, etc.

There are many other things a person may need to know that have nothing to do with Buddhism.

Author: Malcolm
Date: Monday, April 3rd, 2017 at 3:25 AM
Title: Re: "highest practices" and anti-intellectualism
Content:
boda said:
Was the Buddha a scholar?

Malcolm wrote:
Yes, in fact.

boda said:
What, where did he study? Was it Hindu?

Malcolm wrote:
He was educated, learned in the sciences of his day.

Author: Malcolm
Date: Monday, April 3rd, 2017 at 3:23 AM
Title: Re: Buddhist Anarchism
Content:
Malcolm wrote:
No, it won't actually. On a large scale, "direct democracy" poses the very real risk of majoritarian extremism.

Grigoris said:
On a large scale direct democracy works via a confederate system. Representatives of the position of their community meet with other representatives and work on a consensual decision based on the variety of views. Representatives do not have the right to change the view/opinion of their community, nor override it with their personal view. In the case of a complete deadlock over a decision that HAS to be made? Majority vote.

Malcolm wrote:
Oh, so you actually mean a Republican Democracy, like the US. As I said elsewhere, direct democracy is fine in small communities. It does not scale.

Author: Malcolm
Date: Monday, April 3rd, 2017 at 2:33 AM
Title: Re: "highest practices" and anti-intellectualism
Content:
Johnny Dangerous said:
I could have just as easily posted this in the Zen section due to the parallels involved, I remember thinking same thing when I practiced Zen, but figured this was better here.

So something I've run into in my Dharma experiences, a kind of clash of personality

types among practitioners that gets me wondering:

An attitude you find in practice groups among some folks goes something like this: "You don't need [Common Mahayana/ prayers/ Sutra/ Tantra etc.], all you need is [Zazen/ Shikantanza/ abiding in Rigpa] man".

This sort of approach has always seemed sophomoric to me, as I have my doubts that anyone can be anything like a "pure" practitioner that makes no use of "lower" teachings. Or at least, it seems like such people are exceedingly rare.

It sometimes feels to me like in our culture this approach risks turning into a Dharmic form of anti-intellectualism, and is often accompanied by "dude you can't learn Dharma from a book" (which while true in many ways, is sort of beside the point, and devalues scholarship and study). Am I just being paranoid, is it just my quirks and pet peeves, or is this a real trend that others have observed?

I mean, I get that one should not cling to or be conditioned by practices, that intellectual knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of protestant approach where any "lower" practice requiring what is viewed as effort are frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

What do all y'all think?

boda said:

Was the Buddha a scholar?

Malcolm wrote:

Yes, in fact.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 2:21 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Joka said:

Anarchism is where nobody gets to pick.

Grigoris said:

Anarchy is where everybody gets to pick, not just an elite few. A directly democratic solution based on consensus, is a solution that takes into account everybody's needs.

Malcolm wrote:

No, it won't actually. On a large scale, "direct democracy" poses the very real risk of majoritarian extremism.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 10:40 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

Malcolm wrote:

Since you have taken DI, you should stop worrying about samsara.

Marc said:

Hi Malcolm

Could you please elaborate a bit on this piece ?

Even if, as you stated in another thread, DI always works and therefore inflict a kind of "fatal wound" to once "samsaric mind", without actual recognition and even more so "preservation" of the Natural State, one could still wander for quite a while... No ?

Malcolm wrote:

That's up to you.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 10:25 PM

Title: Re: The Navagraha in Buddhism

Content:

Indrajala said:

I have not heard much modern discussion of this in Buddhist traditions. I would be curious to know what people think. Have your teachers ever touched on the subject of astrology, or specifically the navagraha?

Malcolm wrote:

You should look into the Tibetan lore around the protector, Zadud Rahula. Look at Gods and Demons of Tibet.

Indrajala said:

Do you mean...

Oracles and demons of Tibet : the cult and iconography of the Tibetan protective deities
Nebesky-Wojkowitz, René von, 1923-1959
Graz, Austria : Akademische Druck-u. Verlagsanstalt
1975

?

Malcolm wrote:

Yes, sorry, exactly. This is best english language resource into these sorts of things.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 9:57 PM

Title: Re: The Navagraha in Buddhism

Content:

Indrajala said:

I have not heard much modern discussion of this in Buddhist traditions. I would be curious to know what people think. Have your teachers ever touched on the subject of astrology, or specifically the navagraha?

Malcolm wrote:

You should look into the Tibetan lore around the protector, Zadud Rahula. Look at Gods and Demons of Tibet.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 9:03 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

muni said:

Dzogchen, I only have been told is master * student

Malcolm wrote:

So, you mean, you have no idea what Dzogchen teachings are since you have never received them?

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 8:57 PM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

It is possible to ameliorate some of the inequality that is in the world, but this also depends on the merit of the recipient.

kirtu said:

This statement is true but it is also ridiculous because it implies that there is little that can be done.

We can massively reduce inequality by restructuring societies. Or we can move to Norway (or Australia or Holland or ...).

Malcolm wrote:

All formations are subject to decay.

It is unlikely that within the horizon of our lifetime much will change for the better.

Moving to any of the countries you suggest will change very little. Why? Because these countries are not really the problem. The USA is the problem, run as it is by a bunch of climate denying gangsters. So, to the extent that we can affect change in the world, it is best to try and affect change here in this country.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 2:50 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

One liquid, six realms.

Grigoris said:

Using Buddhist theory to justify one's negativity is also the wrong attitude.

Malcolm wrote:

Yes, of course it is. That is not the point of the analogy. You insist that somehow we are able to control how other people think of us. In practice, this is rarely true. For example, you are absolutely incapable of controlling the way people think about your contributions to this forum, which many people experience as aggressive, loud, bullying, arrogant, condescending, and rude.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 1:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This thread has definitely run its course.

Author: Malcolm
Date: Saturday, April 1st, 2017 at 10:00 PM
Title: Re: "highest practices" and anti-intellectualism
Content:

dzogchungpa said:
No? Or is it so relevant that you just blew your mind?

Malcolm wrote:
Irrelevant.

Confidence can be mistaken for arrogance, especially by those with inferiority complexes.

Grigoris said:
And arrogance can be seen as arrogance, especially by those that do not have an inferiority complex.

Sometimes what one sees is what actually exists. Blaming others for what they see, in order to justify one's own negative behaviour, is not exactly the correct attitude.

One can be confident without being arrogant, if one chooses to do so.

Malcolm wrote:
One liquid, six realms.

Author: Malcolm
Date: Saturday, April 1st, 2017 at 7:01 AM
Title: Re: Sems, Dharmata and Dharmadhatu
Content:

cepheidvariable said:
Even unconditioned dharmas have a dharmatā.

Malcolm wrote:
Is the dharmatā of unconditioned dharmas, the same as that for conditioned ones? Buddhahood and the path are unconditioned, yet empty of inherent existence? Or is this a misread?

Yes, emptiness.

cepheidvariable said:
And our view towards akasa is the same as the Abhidharmikas?

Malcolm wrote:
Basically, yes.

cephheidvariable said:

Can you speak at all towards whether the material that Vimalamitra surveys (the 17 upadesha tantras) is fundamental to Dudjom Lingpa's method of presenting the material? He seems to have a rather unique way of doing so. But then again, what do I really know. (I know, I know, I'm a Dudjom Lingpa fanboy...or rather, a Padmakara fanboy...)

Malcolm wrote:

It is fundamental to all presentations of so called "man ngag sde."

cephheidvariable said:

Do you think receiving the lung when it's webcasted would be worth my while? Even though I highly doubt I'm going to practice any of the Vima Nyingthig?

Malcolm wrote:

The Vima Nyingthig is the root of all modern Dzogchen. It is all based on the VN. The 17 Tantras, their related texts, and the Vima Nyingthig constitute the basis of all modern Dzogchen teachings.

So yes, you should get the lung.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 6:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

but then again: I don't have a superiority complex!

Malcolm wrote:

Me either.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 3:27 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

So to my understanding, this part and parcel to Dzogchen practice, we are not limited to, or confined by practices, period. And yet, I see out there (also I could say the same in Zen) every so often someone says "oh, you don't actually need to do any of that lower stuff, unless you are inferior".well, it seems safe to say that most people are, to one

degree or another, at one time or another, "inferior" in just this way.

"

Malcolm wrote:

No, it just means that you work with circumstances. It has nothing to do with inferior or superior persons. In Dzogchen, there is no such distinction.

There is a distinction between higher and lower paths however. If you have entered Dzogchen teachings, but then adopt the view of lower vehicles, this is regarded as a fault or a deviation.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 2:39 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I feel <https://tsegyalgar.blogspot.com/2016/10/fire-on-mountain-chogyal-namkhai-norbu.html> is relevant.

Malcolm wrote:

Nope, not relevant at all.

dzogchungpa said:

No? Or is it so relevant that you just blew your mind?

Malcolm wrote:

Irrelevant.

Confidence can be mistaken for arrogance, especially by those with inferiority complexes.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 2:08 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I feel <https://tsegyalgar.blogspot.com/2016/10/fire-on-mountain-chogyal-namkhai-norbu.html> is relevant.

Malcolm wrote:

Nope, not relevant at all.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 1:29 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

If this were the case, no one would have bothered writing detailed analysis of why this is so in so many tantras and commentaries from the five early extracts translated by Vairocana forward.

tingdzin said:

And this literature was formerly read by a very small minority of people who, if they were reading it, usually already had some understanding and practice experience.

Malcolm wrote:

Rongzom's book was intended for Kadampas who were negating Dzogchen.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 1:16 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

From a Dzogchen point of view, the practices of the eight lower vehicles will not get you where you want to go because they are all based on mind, whereas Dzogchen is based on pristine consciousness. That point is hard to grok until you have had a direct perception of vidyā.

tingdzin said:

O.K., but for those who have not, it is pointless to just harp on how superior the Dzogchen (or the ultimate, beyond-the-mind Zen perspective) is.

Malcolm wrote:

If this were the case, no one would have bothered writing detailed analysis of why this is so in so many tantras and commentaries from the five early extracts translated by Vairocana forward.

Even if one has not experienced direct perception, one can still practice according to Dzogchen view, as Rongzom notes in chapter six of the Intro to Mahāyāna.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 12:08 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

Right, what i'm talking about is a dismissive attitude about practices and praxis though, not view.

Malcolm wrote:

From a Dzogchen point of view, the practices of the eight lower vehicles will not get you where you want to go because they are all based on mind, whereas Dzogchen is based on pristine consciousness. That point is hard to grok until you have had a direct perception of vidyā.

Author: Malcolm

Date: Friday, March 31st, 2017 at 11:30 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

I mean, I get that one should not cling to or be conditioned by practices, that intellectual knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of protestant approach where any "lower" practice requiring what is viewed as effort are frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

Malcolm wrote:

Dzogchen is the most intellectually elaborate Buddhist system there is. It also cannot be learned from books, it is a system that depends principally on receiving intimate instructions from a qualified guru.

Johnny Dangerous said:

I get this, but it is not really what I'm talking about exactly. I would argue that -no- form of Dharma can truly be learned from books anyway, in anything but a really limited form.

Malcolm wrote:

I agree. The difference lies in the path. There is a path for śrāvakas, pratyekabuddhas, etc., and they all, from a Dzogchen perspective, miss the point. They are provisional means, like hitching a ride— they will get you part of the way you want to go, but not all the way.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:33 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

bryandavis said:

Malcolm,

So in essence, Rainbow body of the great transference or rainbody at the time of death

allows Buddhahood without going through the bardo process. Would a practitioner of HYT be able to garner the same realization using the path of transformation?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:32 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

Another one, am I wasting my time with the Kosha if I just want to get to Maha-rainbow-body (and thus engender faith in non-practitioners), as quickly as possible? Can you think of anything wrong with this motivation?

Thanks again, sir!

Malcolm wrote:

Dzogchen practitioners should study abhidharma, etc., if only so they know what the difference is between what we practice and our view of the path and what other people practice and their view of the path. This includes looking into non-Buddhist schools. The function of studying tenets is to eliminate concepts.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:30 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

It refers to all afflictive ideation.

So, say, when I'm analyzing my mind (for its color, etc.) I have trouble pinpointing (or I guess, separating) the mind from the sensory consciousnesses. The lhungrub (possibly wrong word to use here) of the ayatanas from mental ideation. Visual consciousness is there, aural consciousness is there, etc. So the afflictive qualities of the sensorial consciousness would be included in this?

Malcolm wrote:

Mind, in Dzogchen, refers to the repository of traces.

cephheidvariable said:

Oh, he is. I'm just saying. Had this not been just an NDE and been a finality, it's not very reassuring that there's much hope for an immensely deluded person such as myself. I don't know, perhaps I should just stick to the bodhisattvayana and skip the eternal hell thing altogether, but having taken DI, I suppose that may not be an option any longer.

Malcolm wrote:

Since you have taken DI, you should stop worrying about samsara.

cepheidvariable said:

So, dharmata is the nature of any possible dharma (minus the uncompounded ones), i.e., empty of it's own inherent existence?

Malcolm wrote:

Even unconditioned dharmas have a dharmatā.

cepheidvariable said:

Vasubandhu states that the three uncompounded dharmas are space, cessation due to realization and cessation not due to realization (I'm having trouble with the last one). I take it we Dzogchenpas take issue with at least one of these. Idk.

Malcolm wrote:

No, not at all. Non-analytical cessation is the simple absence of a cause.

cepheidvariable said:

Thank you so much for your help, Loppon-la. By the way, I picked up Buddhahood in This Life. Waaaaay over my head, but from the standpoint of spiritual materialism I'm happy to have it available. Thanks for the lotsawa work, and that talk you gave that's on facebook was pretty cool. Glad to have the opportunity to pick your brain a little.

Malcolm wrote:

[/quote]

It is a very dense book. In time it will become more clear as you practice more and receive more teachings.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:21 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

I mean, I get that one should not cling to or be conditioned by practices, that intellectual knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of protestant approach where any "lower" practice requiring what is viewed as effort are

frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

Malcolm wrote:

Dzogchen is the most intellectually elaborate Buddhist system there is. It also cannot be learned from books, it is a system that depends principally on receiving intimate instructions from a qualified guru.

Author: Malcolm

Date: Friday, March 31st, 2017 at 2:14 AM

Title: Re: Does it matter if you reveal your yidam?

Content:

tingdzin said:

This is the highest viewpoint, but when one is just starting yidam practice, it might not be helpful to be too facile about the whole thing. There is the ever-present peril of over-intellectualizing one's practice.

As I said, if you do keep your Vajrayana practices secret, you can't go wrong.

Malcolm wrote:

Sure, especially if your main practice is the mani mantra.

Author: Malcolm

Date: Friday, March 31st, 2017 at 1:46 AM

Title: Re: Won't even be able to find the outer guru anymore

Content:

The Guru Drinks Bourbon, by Dzongsar Jamyang Khyentse, page 12 said:

Therefore, the outer guru is necessary until you at least have the gist of the inner and secret gurus. When you realize the inner and secret gurus, you won't even be able to find the outer guru anymore.

Kelwin said:

Won't even be able to find the outer guru anymore? Can anyone explain that statement?

Malcolm wrote:

It means you a) will have no more questions b) you will need no further transmissions.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 11:40 PM

Title: Re: Gap in the Dharma?

Content:

madyhamika said:

What appears to be missing is a Buddhist exposition of how the illusion of inherent existence arises as a conventionally existent psychological phenomena in the first place, and secondarily, how the illusion of inherent existence leads to suffering in psychological terms.

Malcolm wrote:

This is one of the main subjects of the so called intimate instruction series of the Great Perfection.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 11:29 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

zenman said:

Is there buddhahood without rainbow body? Is Yeshe Lama another name for buddhahood? Or Kuntu Zangpo?

Malcolm wrote:

Yes, there is a kind of Buddhahood without rainbow body. And to your second question, yes.

zenman said:

What kind of buddha was Shakyamuni then? Trying to figure this out. Are there different stages in being a buddha?

Malcolm wrote:

According the Dzogchen tradition, following the general Mahāyāna tradition, Śakyamuni was a nirmanakāya, an emanation of the sambhogakāya Vajradhara/Vairocana Jñānasagara.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 9:47 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Malcolm, I get that Rainbow body=Buddhahood...what I was wondering was if there is anything written about the process/experience of Rainbow body found specifically in the Dzogchen Tantras or commentaries?

Malcolm wrote:

There is.

Fa Dao said:

Can you elaborate or is it meant to be secret and not talked about? Its just that all of us who practice Dzogchen know that this is the ultimate goal we are working towards but most dont know what that goal actually entails...would be nice to know...ya know?

Malcolm wrote:

You can look at the final chapter in Buddhahood in This Life.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 8:50 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cepheidvariable said:

Hello dear friends,

Some quick questions for you guys, seeing as you've all been so helpful previously.

(1) When we refer to "Sems" in the sense of Dzogchen, are we referring to all of the ayatanas? Or just that of mental ideation?

Malcolm wrote:

It refers to all afflictive ideation.

cepheidvariable said:

(2) Should I be concerned about ending up in Vajra Hell, haven taken DI with ChNNR and received one lung for a ngondro text, with no other empowerments? I've seen that Sam Bercholz -- of Shambhala Publications -- has a new book called "A Guided Tour of Hell." If one of the senior students of Thinley Norbu Rinpoche ended up there, what hope is there for me?

Malcolm wrote:

Last I knew, Bercholz was alive and well.

cepheidvariable said:

And finally, (3) I seem to recall Allan Wallace saying that Dharmata is a shortening of dharmadhatu? I assume this is incorrect, what is the relationship of these two terms. I have been working with the hypothesis that dharmadhatu kind of refers to what would be called in set theory "the set of all possible sets/elements." Is this incorrect?

Malcolm wrote:

Dharmatā can refer to many things. In this context it refers to the emptiness of a single thing; dharmadhātu refers to the emptiness of all things.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 8:38 AM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Malcolm, I get that Rainbow body=Buddhahood...what I was wondering was if there is anything written about the process/experience of Rainbow body found specifically in the Dzogchen Tantras or commentaries?

Malcolm wrote:

There is.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 11:30 PM

Title: Re: Does it matter if you reveal your yidam?

Content:

Boomerang said:

yidam

Malcolm wrote:

"Yi dam" means "promise," actually. Thus, if you are a Dzogchen practitioner, your promise is vidyā. If you say that you are a Dzogchen practitioner, you are essentially claiming that vidyā is your yidam. Everything else is secondary.

Boomerang said:

So when a person on Dharmawheel says they practice Dzogchen they are openly claiming that vidyā is their yidam, and this doesn't break vows of secrecy like it would in Mahayoga or Highest Yoga Tantra? Is it only harmful when you talk about Dzogchen with the wrong person, such as a person with no interest in dharma?

Coincidentally, one of the aforementioned biographies was of your late guru, Yeshe Dorje Rinpoche. I wonder if the circumstances regarding secrecy were different or him, since he was constantly revealing his attainments by doing his job. What do you think?

Two other gurus who openly talk about deities they practice are Garchen Rinpoche and Namkhai Norbu Rinpoche. Is this a subtle way of saying, "I have attained siddhi, so there's nothing for me to lose by revealing this?" Or maybe it's okay for them to reveal those yidams because they aren't the main yidam?

Malcolm wrote:

Anytime you take an empowerment, you are making a commitment to that method of practice from now until awakening. That is essentially what a yidam is, i.e., a commitment to the path of awakening. The whole idea of "special yidams" is a bit of quasi theistic superstition. It does not matter who anyone's yidam is since the

continuum of pristine consciousness of all yidams is the same.

People have karmic relations with this or that practice. But in reality, everyone in Mahāyāna has the same yidam: buddhahood.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 9:27 PM

Title: Re: Does it matter if you reveal your yidam?

Content:

Boomerang said:
yidam

Malcolm wrote:

"Yi dam" means "promise," actually. Thus, if you are a Dzogchen practitioner, your promise is vidyā. If you say that you are a Dzogchen practitioner, you are essentially claiming that vidyā is your yidam. Everything else is secondary.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 8:44 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

zenman said:

Is there buddhahood without rainbow body? Is Yeshe Lama another name for buddhahood? Or Kuntu Zangpo?

Malcolm wrote:

Yes, there is a kind of Buddhahood without rainbow body. And to your second question, yes.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 7:47 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Can you elaborate or is there just not much that is written?

Malcolm wrote:

Rainbow body is buddhahood. So any standard description of a Buddha's experience of the inexhaustible ornamental wheel of the body, speech, mind, qualities, and activities of the Buddha would apply.

M

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 4:24 AM

Title: Re: Yamantaka with Protection Sphere

Content:

conebeckham said:

Just keep in mind that the Yamantaka practice done in Drikung, with Garchen Rinpoche, differs from the Vajrabhairava practices that Geluk folks do.

Drikung's Yamantaka is a terma. Nyingma tradition.

Malcolm wrote:

its actually a kama tradition (from Nubchen) reinforced with pure visions.

I have seen the original six armed Yamantaka statue at Samye, made in India. It looks very little like Tibetan representations.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 12:58 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

dzogchungpa said:

Possibly of interest:

https://www.academia.edu/2430819/Simulating_Liberation_The_Tibetan_Buddhist_Game_Ascending_the_Spiritual_Levels_

Malcolm wrote:

Chogyal Namkhai Norbu's

http://shangshung.org/store/index.php?main_page=product_info&products_id=574 has 108 total positions, and includes the 13 dimensions where Dzogchen is taught. The Muslim hells are the hardest from which to escape, apart from Vajra Hell.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 10:30 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Are there any of the Dzogchen Tantras or commentaries that talk specifically about what its like to have rainbow body? How one functions? what it "feels" like? All that we are told as Dzogchen practitioners is how to get there and that its the ultimate but that seems to be as far as it goes....

Malcolm wrote:

Spontaneously and blissful.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 9:19 PM

Title: Re: Book on Non Conceptualization?

Content:

Tirisilex said:

Can someone please suggest a book on Non conceptualization.. I tried a search on Amazon and got nothing. I really want to explore the concept of non conception.

Malcolm wrote:

You should look at Klaus Dieter Mathis writings on Kagyu Mahāmudra.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 8:47 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

I have been waiting for a month to get my user account activated at the website to access webcast replays. I have sent two emails to the addresses given about this without answer. Any ideas?

Leif said:

I believe webcast replays are generally only accessible to IDC members.

zenman said:

I am talking about membership, cost me 130 euros. Are there different kinds of memberships?

Malcolm wrote:

You have to go through your local gakyil.

Author: Malcolm

Date: Monday, March 27th, 2017 at 9:46 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

smcj said:

Instantaneous types are the most rare since you would need a high degree of past-life realization & familiarity as well as having met conducive circumstances in this life. My Gelug teacher elaborated on this by saying that instantaneous enlightenment is really a fiction. The "work" of dharma practice is always there, but it may be in a previous life and therefore unseen. Thus if viewed from this life only it may appear as effortless and instantaneous but that is simply not seeing the entire picture.

Malcolm wrote:

It is not a fiction, but it is as rare as a star seen during the daytime.

Author: Malcolm

Date: Monday, March 27th, 2017 at 8:41 PM

Title: Re: Is Kunjed Gyalpo the word of Garab Dorje ?

Content:

florin said:

In a way i consider the kunjed gyalpo collection as a reactionary tantra against the schema of 8 yanas and their methodologies.

Malcolm wrote:

I prefer to consider it a dialogue.

florin said:

But how well known was this schema at the time of Garab Dorje ?

Malcolm wrote:

If the nine yāna scheme existed in India, it was among a very small circle of scholars, and quite late (i.e. late 8th century). There is zero chance the Kun byed rgyal po is something other than a Tibetan compilation of disparate texts— some Indian, some Tibetan— forged into whole sometime in the late ninth, early tenth century.

florin said:

My thoughts are that the repeated rejection of this schema it was generated as a reaction and a response to an already existing audience that was already familiar with this schema.

Malcolm wrote:

There is a long history in India of masters who practiced graduated paths and then came to consider them provisional. The earliest wave of these people are represented by Śrī Siṃha, Vimalamitra and so on. Later on we have Saraha and Vairocanaraṣita (an 11th century Indian who travelled to Tibet and stayed there, who was responsible for translating many of Saraha's more radical dohas).

Author: Malcolm

Date: Monday, March 27th, 2017 at 2:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

kirtu said:

That's why I'm surprised that you chose that metaphor.

Kirt

Malcolm wrote:

I chose that metaphor because it is a traditional one in Dzogchen. For example, Mañjuśrīmitra's Meditation on Bodhicitta is nicknamed "rdo la gser shun," Smelting Gold from Ore.

Mipham states:

Having established the intrinsic, natural uniformity of the mind of perfect realization [byang chub sems, bodhicitta], the ultimate dharmatā, as the unmistakable meaning of the Great Perfection, the intimate instruction of how to meditate is the treatise exemplified by a skilled smith smelting the element of gold in gold ore into liquid, meaning that it is actually extracted, which uses the principle of connecting the example and the meaning.

Author: Malcolm

Date: Monday, March 27th, 2017 at 2:27 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

The approach of Dzogchen is like smelting ore to extract gold.

kirtu said:

The smelting metaphor is a transformation, a fabrication.

Why is the approach not actually more like testing the gold and then realizing/confirming that it really is gold? The preliminaries maybe are more like smelting just as purification but once introduced then it is training in confidence, etc.

Kirt

Malcolm wrote:

No, it is not a transformation nor a fabrication. You are not changing one thing into another thing. You are not creating something new.

Author: Malcolm

Date: Monday, March 27th, 2017 at 1:34 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

Then I will be better equipped to be a barista. In general, I will be more literate and more adaptable than someone with a technical degree or technical school education. You see, I am a great believer in education purely for the sake of learning.

binocular said:

Have you ever actually have to live and work like this?

Malcolm wrote:

Sure. I worked a dishwasher for many years, then as a house painter, etc.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 9:51 PM

Title: Re: "Deaths of despair"

Content:

dreambow said:

"People with liberal arts educations are generally better equipped in life" well in my neck of the woods you may end up working as a barista.

Malcolm wrote:

Then I will be better equipped to be a barista. In general, I will be more literate and more adaptable than someone with a technical degree or technical school education.

You see, I am a great believer in education purely for the sake of learning.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 8:48 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

In which case you are saying that conventional mind can be enlightened (experiences enlightenment), or that is enlightened already (but not perceived of as enlightened)?

Malcolm wrote:

The approach of the Sakyapas and Gelugpas is alchemical— they want to take the base matter of the five aggregates and transform them into the five wisdoms.

The approach of Dzogchen is like smelting ore to extract gold.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 8:17 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

The GOP, etc., understand that liberally educated people are their worst nightmare. So they have sought to cut funding for liberal, comprehensive education where people are taught to think for themselves.

Wayfarer said:

That's a depressing thought. I wonder if that is a conscious decision as much as one of the many consequences of 'economic rationalism', i.e. regarding education as being a function of the 'market-driven economy'?

I must say, I had an excellent education at Uni of Sydney. When I finished the Buddhist Studies degree, the address given at my Graduation Ceremony was on the theme of 'an unexamined life is not worth living'. It captured so many excellent points about a true liberal arts education and the ability to think for oneself.

(The subjects I have studied have never really been directly relevant to my means of livelihood - in fact that is an major issue in some ways - but on the other hand, I've gained an understanding that I never would have done had I studied law or medicine, which is what my family background would have suggested.)

I think one of the obvious problems of Western culture, generally, is nihilism - the death of meaning, community, a sense of relatedness to those around you and the cosmos. I think many people are dying of loneliness and meaninglessness. In much poorer environments, I suspect that people are less prone to suicide because they're fully occupied just trying to survive, so they don't sit around and wonder 'why am I doing this?'

Malcolm wrote:

People with liberal arts educations are generally better equipped in life.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 4:53 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

Solidifying either a "conventional mind" or a "nature of Mind" are just conceptual traps, and, as Malcolm said, not helpful. This is a real crucial point, I think. That's why too much talk is not useful, esp. here on the Internet.

Malcolm wrote:

Since there are no phenomena that are not one's mind, the diversity [as mind] is the mind series. The sole intent of these [texts] is to refute that the mind is anything other than the self-originated pristine consciousness.

-- Longchenpa.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 1:52 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

It is a question, not a suggestion. That is why there are question marks in the statement.

There seems to be a distinction between ... and ... but the question is whether they have the same nature or not.

Malcolm wrote:

The mind essence (sems nyid, cittatā) is the essence or nature of the mind by definition. What does it mean to say mind essence? It means that the mind's essence is inseparable clarity and emptiness. There is no nature of the mind beyond this. It is also not meaningful to speak of a further nature of the mind essence.

conebeckham said:

Would you say the crucial point is whether one "sees" this clarity/emptiness, or not? And for how long? At some point, with training, one "always sees" this clarity/emptiness?

Malcolm wrote:

The nature of the mind is seen in a moment of unfabricated consciousness. This moment of seeing is called vidyā. The difference between buddhas and sentient being solely depends on how fragmented this vidyā is. In buddhas vidyā is unbroken and continuous; in sentient beings it is fragmented and discontinuous.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 9:12 PM

Title: Re: "Deaths of despair"

Content:

dreambow said:

Interesting, a lot of people I know with university degrees are unemployed or under employed. The few I know who have full time jobs have no job security as they are all on contracts. Many jobs have been outsourced to India or the Philippines. It's hard to compete with these low wage countries. Of course universities are being run like businesses and have been run that way for many years, so students often from Asia who pay up front can usually get into any subject they please and are often passed accordingly. Money speaks louder than ability.

Every second student is clamouring to get into commerce, banking and become an economist....its the buzz word, its your ticket to employment.

Yes many people are sad and dispirited.

Malcolm wrote:

It is the nature of samsara to be sad and dispirited. That said, the US has disinvested in education, and has done so for decades, since Reagan. It was deliberate. The GOP, etc., understand that liberally educated people are their worst nightmare. So they have sought to cut funding for liberal, comprehensive education where people are taught to think for themselves.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 9:02 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

Are you saying that "conventional mind" has a different nature than "the nature of mind"???

Marc said:

Hi Grigoris

Are you somehow suggesting that the distinction between sems and sems nyid isn't a crucial key point in Dzogchen ?

Grigoris said:

It is a question, not a suggestion. That is why there are question marks in the statement. There seems to be a distinction between ... and ... but the question is whether they have the same nature or not.

Malcolm wrote:

The mind essence (sems nyid, cittatā) is the essence or nature of the mind by definition. What does it mean to say mind essence? It means that the mind's essence is inseparable clarity and emptiness. There is no nature of the mind beyond this. It is also not meaningful to speak of a further nature of the mind essence.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 8:46 AM

Title: Re: "Deaths of despair"

Content:

Rakz said:

For what?

Malcolm wrote:

For being a learned, cultured person with a sense of history and perspective.

STEM programs are fine, but they need to be supplemented by ample amounts of Liberal Arts.

For example, people with Liberal Arts degrees often make much better programmers than STEM graduates, because they have more flexible thinking.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 8:34 AM

Title: Re: "Deaths of despair"

Content:

Rakz said:

Maybe this has more to do with the failure of second/third wave feminism? Studies have shown that women are much less happier than they were in the 50s. I wonder why.

Malcolm wrote:

Really? What studies? By whom?

Rakz said:

<http://www.dailymail.co.uk/femail/article-1189894/Women-happy-years-ago-.html>

Malcolm wrote:

The study does not support your thesis that this is a result of the failure of feminism. The study specifically states that "Rather than immediately inferring that the women's movement failed to improve the lot of women, we conclude with a simple taxonomy for organizing alternative explanations of this paradox."

They then address the issue of feminism in a nuanced fashion, "Finally, the changes brought about through the women's movement may have decreased women's happiness. The increased opportunity to succeed in many dimensions may have led to an increased likelihood of believing that one's life is not measuring up. Similarly, women may now compare their lives to a broader group, including men, and find their lives more likely to come up short in this assessment. Or women may simply find the complexity and increased pressure in their modern lives to have come at the cost of happiness."

It also says, "It has been recognized that an individual's assessment of their well-being may reflect the social desirability of responses and Kahneman (1999) argues that people in good circumstances may be hedonically better off than people in worse circumstances, yet they may require more to declare themselves happy. In the context of the findings presented in this paper, women may now feel more comfortable being honest about their true happiness and have thus deflated their previously inflated responses."

But quite frankly, not a single one of the woman that I know would dream of trading in their independence and so on for some putative happiness that exists on TV in Ozzie and Harriet land.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 5:35 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

binocular said:

In which case, it is not education itself that provides people with better tools and resources to deal with adversarial conditions. Education is just a means to an end in our

particular system.

But education doesn't really solve anything, it just shifts the same problem to another level. Education only offers an advantage to a person as long as enough other people don't get that education. But when more people get that education, the competition is just the same, and many lose out again. IOW, you could educate everyone, and many people would still be unemployed. This is because our systems of production are far too efficient for everyone to have room to have a job.

Rakz said:

Only useful education is a STEM degree, but even that is no guarantee of a job nowadays.

Malcolm wrote:

Total nonsense. We need more liberal arts education, not less.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 5:34 AM

Title: Re: "Deaths of despair"

Content:

PuerAzelis said:

Right. The article made it clear that while similar deaths in Hispanic and black communities were decreasing, the aggregate ratio remains far higher than in white communities. But - the headline essentially means that the community with the best mental health is deteriorating. The headline did not say that the communities with the worst mental health were improving. So I'd say the odd focus of the article means that an improvement of mental health in Hispanic or black communities is not characterized as a relevant success of American culture.

Malcolm wrote:

Precisely. White women have been offing themselves with drugs and alcohol for decades and decades. Mommy's little helper and all that,

Rakz said:

Maybe this has more to do with the failure of second/third wave feminism? Studies have shown that women are much less happier than they were in the 50s. I wonder why.

Malcolm wrote:

Really? What studies? By whom?

Author: Malcolm

Date: Saturday, March 25th, 2017 at 3:07 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

binocular said:

In which case, it is not education itself that provides people with better tools and resources to deal with adversarial conditions. Education is just a means to an end in our particular system.

But education doesn't really solve anything, it just shifts the same problem to another level. Education only offers an advantage to a person as long as enough other people don't get that education. But when more people get that education, the competition is just the same, and many lose out again. IOW, you could educate everyone, and many people would still be unemployed. This is because our systems of production are far too efficient for everyone to have room to have a job.

Malcolm wrote:

I have always understood education to mean "being trained how to think." That has been missing in the US educational system for anyone who is not had access to good primary, secondary and higher education. That access is becoming increasingly rare.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 1:47 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

People with less education have fewer tools and resources to deal with adversarial conditions.

binocular said:

This needs elaborating.

What education does one get in school that provides the student with better tools and resources to deal with adversarial conditions? They generally don't teach life skills in schools. But it does take a lot of life skills to successfully complete a course of education.

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 1:41 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

Can we agree that you won't "see" either clarity or emptiness, but you will somehow

experience the nature of empty clear awareness?

After all, as Karmapa Rangjung Dorje said, "even the Buddhas do not see it."

Tsongkhapa said:

Why would experiencing the conventional nature of the mind lead to an experience of emptiness? Our mind is obscured and we perceive all phenomena as inherently existent including the mind. Without specific meditation on emptiness you will never perceive the empty nature of things and you certainly won't simply by focusing on conventional truths.

Conrad Beckham said:

Who said anything about meditating on conventional nature of mind? Not me. Not the Dohas or Upadeshas, really, either. That is your own fabricated conclusion. I don't think you read the Upadesha from Tilopa, because you would not mistake the object if you had read it, and the commentary by Khenchen Thrangu Rinpoche.

I do wish you would read outside your own ghost-written tradition, with an attempt to be open-minded and with no tortured attempts to turn words and meaning to your purpose. It's transparent and intellectually dishonest.

Nowhere in the upadesha, nor in any of the quotes I have provided in this thread, does anyone suggest "conventional mind" to equate with primordial awareness. If you assert that "Nature of Mind," the empty yet cognizant awareness which is nonconceptual and without beginning or end, is conventional, please provide sources from sutra, Tantra, or upadesha to support this assertion. Frankly, every quote and every source provided thus far, and every Doha and pith instruction any of us could trot out in future, contradicts your position when read plainly without superimposition or needless twisting.

You can continue to parrot your dogma to the end of time and you will still have no idea what the Mahasiddhas are talking about in their pith instructions. You've gotten in your own way. I cannot say it more plainly. Go read and contemplate the Ganges Mahamudra Upadesha Tilopa spoke to Naropa, and read the commentary from the master, Thrangu Rinpoche, it is a gift--do not throw it away carelessly or break it.

Malcolm wrote:

Most of the confusion here results from the fact that in the Great Perfection, the three kāyas are regarded as the path appearances, and not the result. Since TKF has no idea about this, he is naturally confused about it.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 12:08 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

So you mean all the despair of blacks, latinos, and women amounts to nothing? It is only a failure of American Culture when white men start to off themselves through drugs, alcohol and depression?

PuerAzaelis said:

Right. The article made it clear that while similar deaths in Hispanic and black communities were decreasing, the aggregate ratio remains far higher than in white communities. But - the headline essentially means that the community with the best mental health is deteriorating. The headline did not say that the communities with the worst mental health were improving. So I'd say the odd focus of the article means that an improvement of mental health in Hispanic or black communities is not characterized as a relevant success of American culture.

Malcolm wrote:

Precisely. White women have been offing themselves with drugs and alchohol for decades and decades. Mommy's little helper and all that,

It is interesting too to note that addiction rates are much lower in Europe in general.

Author: Malcolm

Date: Friday, March 24th, 2017 at 9:22 PM

Title: Re: "Deaths of despair"

Content:

Wayfarer said:

That is very sad and also very concerning. I see it as a sign of the real failure of American culture, society and politics, on a deep level.

Malcolm wrote:

So you mean all the despair of blacks, latinos, and women amounts to nothing? It is only a failure of American Culture when white men start to off themselves through drugs, alcohol and depression?

Wayfarer said:

This sense of despair is what got Trump elected - he promised that he can turn it around.

Malcolm wrote:

77,000 votes got Trump elected. Please bear in mind he lost the popular vote by 3 million+

Wayfarer said:

But, it's a terrible situation, made worse by the fact that really nobody in Government - or nobody who gets any media - is doing anything to address it.

Malcolm wrote:

The reality is that the correlation does not track ethnic identity, it tracks education.

People with less education have fewer tools and resources to deal with adversarial conditions.

If there is a correlation with the Government policies, the correlation lies in the steep cuts to public education and related funding since the Reagan era.

Author: Malcolm

Date: Friday, March 24th, 2017 at 8:55 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:

A merely imputed self does exist.

Malcolm wrote:

There are two kinds of imputation: valid and false.

The imputation of a self is a false imputation. That false imputation exists, but the self it imputes does not.

Author: Malcolm

Date: Friday, March 24th, 2017 at 2:18 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

His Buddhism is a result of a thousand years of doctrinal politics

Tsongkhapa said:

Buddhadharma is really not about politics at all.

You can blame certain Dalai Lamas for corrupting political elements.

Malcolm wrote:

No, I was talking about the ancient politics of Sba bzhed annals. etc., sources you use without even realizing it. Where do you think all this nonsense about Hashang comes from to begin with? But you have no idea. You just inherited a doxology that you have never seriously questioned nor critically examined, taking myths and legends to be historical facts.

Author: Malcolm

Date: Friday, March 24th, 2017 at 2:10 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

One thing I do want to make clear, though, is that it is always good to recognize the limits of one's experience and knowledge. You make black/white assertions quite a bit, you know, and the BuddhaDharma doesn't really operate that way. 84,000 teachings, you know? Expedient Meaning.

Tsongkhapafan said:

I agree it's good to recognise one's limits.

As far as black and white assertions are concerned, just because things are empty doesn't mean you can believe anything. Missing out important parts of the path in the name of a 'pathless path' isn't going to lead anywhere.

Malcolm wrote:

That is the point, there is nowhere else to go.

Author: Malcolm

Date: Friday, March 24th, 2017 at 1:41 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

You make black/white assertions quite a bit, you know, and the BuddhaDharma doesn't really operate that way.

Malcolm wrote:

His Buddhism is a result of a thousand years of doctrinal politics, based in part on annals written to bolster Pro-Indian clans over Pro-Chinese clans. This is why these conversations always degenerate into "Your view is Hashang"!

But we know, from a clear study of Samten Migdron, that Hashang's nongradualist view, based on definitive sūtras, was much more profound than Kamalashila's view, based as it was on provisional sūtras.

Author: Malcolm

Date: Friday, March 24th, 2017 at 1:21 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

There's a reason why there are four empowerments in HYT - they plant the seeds for the four bodies of a Buddha. Cultivating one seed, i.e., that planted by the fourth empowerment, is not sufficient.

Malcolm wrote:

It is absolutely sufficient:

Tsongkhapa said:

Actually, it really isn't. The Sambhogakaya arises from the Dharmakaya and the Nirmanakaya emerges from the Sambhogakaya due to having trained in the three bringings of generation and completion stage; in other words, the two stages. Do you think this happens automatically? If there is no motivation, no love, no great compassion, no bodhicitta, no three bringings, none of this will happen automatically. You can't build a house without a solid foundation.

How many stages are you missing out? renunciation? Bodhicitta? Correct view of emptiness?

Don't be in too much of a rush because you'll miss something important.

As for the Chandrakirti analogy, consequences are a useful way of realising emptiness but syllogisms are also important and play their part - don't be in a hurry to bin something that might be important. Even contemplating consequences is a gradual path.

Malcolm wrote:

When you realize dharmakāya, everything else happens automatically. Since the three kāyas are innate, there is no need for effort on a path to realize them. In fact, effort obscures them.

Author: Malcolm

Date: Thursday, March 23rd, 2017 at 10:45 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:

There's a reason why there are four empowerments in HYT - they plant the seeds for the four bodies of a Buddha. Cultivating one seed, i.e., that planted by the fourth empowerment, is not sufficient.

Malcolm wrote:

It is absolutely sufficient:

For example, the trikāya chapter in the Suvarnaprabhāsa Sūtra states:

For example, lightening arises in an empty sky and light appears based upon lightening. Likewise, the sambhogakāya appears based on dharmakāya and the nirmanakāya appears based on the sambhogakāya.

The Mahāyāna-sūtrālaṃkāra states:

The divisions of the kāyas of the buddhas
are the svabhāvakāya and the sambhogakāya,
and the other one is the nirmanakāya.

The first two are supports.

And:

The svabhāvakāya is uniform,
subtle, connected with [the sambhogakāya],
exhibits the enjoyment of all joys,
and is asserted as the cause of the abundance of the sambhogakāya.

The svabhāva/dharmakāya is what one realizes for oneself. This realization
spontaneously produces the other two kāyas. Therefore, it is sufficient to realize the
dharmakāya alone.

The difference is that people of your inclination, gradualists, are algorithmic in their
approach and understanding of practice and realization. People of our inclination, non-
gradualists, are dialectical in our approach and understanding of practice and
realization.

In fact, the whole Prasanga approach of Candrākīrti makes gradualism unnecessary.
Just as one does not need to use syllogism (a form of algorithm) to demonstrate
emptiness, and can demonstrate emptiness through consequences (a form of
dialectics), likewise, one can realize dharmakāya dialectically, without the need to go
step by step. Even in sūtrayāna, such persons are called thod rgal bas, people who skip
stages.

Author: Malcolm

Date: Thursday, March 23rd, 2017 at 2:14 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:

as I have said before, generation stage is an essential part of the spiritual path and
cannot be bypassed.

Malcolm wrote:

It is not essential in the least.

Tsongkhapa said:

Buddha Vajradhara, Tilopa, Naropa and all realised Tantric adepts disagree with you.

Malcolm wrote:

No, they don't.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 11:56 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

Perhaps I am expressing myself badly, I am rather saying that bskyed rim doesn't really work without rDzogs chen.

/magnus

Malcolm wrote:

I can go along with that.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:49 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

as I have said before, generation stage is an essential part of the spiritual path and cannot be bypassed.

Malcolm wrote:

It is not essential in the least.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:48 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

Thinking you need perfect shamata to arrive at vipassana is common but the truth is that shamata always have some vipassana. In fact it is impossible to develop shamata without a little bit of vipassana.

Malcolm wrote:

Really, so all Hindus have a little bit of vipaśyāna in their śamatha? Really?

heart said:

In the same way completion is impossible without development and development without completion. It is, or should be, integration with the natural state.

Malcolm wrote:

If we take you seriously, you are claiming that rDzogs chen is impossible without bskyed rim and rdzogs rim!

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:37 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

dreambow said:

How to define liberation: "Not being bound, attracted or repulsed by any one particular 'realm' is called the dawning of the Svabhavikakaya in the mindstream.

When activities of body, speech and mind no longer entail karmic consequences, one is said to have attained Abhisambodhikaya (perfect kaya of complete awakening)"

Many definitions and all true pointers.

Malcolm wrote:

I think you need to study the stages of the path a little more systematically.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:36 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

What my ultimate goal in picking apart things, per se, is that there are people who cannot even understand Mahamudra, Dzogchen, Tantra or deeper levels of "meditative absorption" or Jhanas, let alone "attain" it or them, what have you.

Malcolm wrote:

Dzogchen/mahāmudra are for everyone who wishes to understand them.

Stefos said:

If the perception isn't there, the understanding of the concept isn't there.

If a physiological problem is present such as a TBI, Schizophrenia (full blown) or Wet brain syndrome....things get even more dicey.

Malcolm wrote:

This called "lacking a precious human birth."

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:32 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

Would you accept that Mahamudra is a completion stage realisation, or is it something else?

Malcolm wrote:

“Mahāmudrā” is a mental imputation of the childish.

Virupa

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:30 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

Hashang was wrong to want to abandon all conceptuality...

Malcolm wrote:

Classic example of fake news. Hashang's view is much more profound than Kamalashila's. But centuries of misrepresentation and politics have obscured this fact.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:28 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

Conceptual minds create, and the conceptual minds of generation stage create the cause for completion stage experiences.

Malcolm wrote:

The purpose of the creation stage is remedy attachment to impure perception. The purpose of the completion stage is to eliminate attachment even to pure perception.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:14 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Matt J said:

No doubt, if the Dzogchen Atiyoga is the primordial vehicle, which rather than being a philosophical system is the direct, nonconceptual Vision (of) the primordial state, and which qua primordial vehicle is (as stated in the Samten Migdrön) the universal ancestor of all vehicles, by no means could it be circumscribed to a single religious system, a single country or a single culture.

--- Elias Capriles (DC instructor)

Malcolm wrote:

Indeed, Samantabhadra claims that all vehicles are his vehicles, he then sets out which of those vehicles view keep one trapped in samsara (60), and he then presents the nine vehicles which lead one out of it.

though my vehicles are inconceivable,

they are included in two categories:

samsara and nirvana.

Further, samsara includes: [53/b]

the false view and the eternalist view.

The false vehicle

is held to be 360 beliefs in a self.

The nine vehicles of course, are the vehicles of nirvana.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:06 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Matt J said:

It is logical to hypothetize that Shaivism may have had its roots in Bön, which prevailed in the region of Mount Kailash ever since Tönpa Shenrab Miwochei established it there some 3.800 years ago, and which contains its own Dzogchen teachings, part of which may have leaked into Shaivism.

--- Chogyal Namkhai Norbu

Malcolm wrote:

I am afraid that this speculation by Norbu Rinpoche cannot stand up to scrutiny. We can hypothesize all we want, but especially when there is counterfactual evidence, such a hypothesis cannot stand. There are no Great Perfection teachings in Shaivism, Kashmiri or otherwise.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:01 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

How about on purely mental level?

Malcolm wrote:

Not sure what you mean.

zenman said:

How about on purely mental level?

Vasana said:

Dzogchen Semde is probably the most mind oriented in terms of it's approach to practice- i.e, no deliberate modification of body or breath or any visualization.

Malcolm wrote:

No, this is wrong. "Sems sde" also involves prāṇayāma, etc.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 4:58 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

I don't agree. Doing the generation stage make you have experiences that can't be grasped or understood by conceptual ideas. If Dharma was a conceptual idea everyone would have figured it out by now, enlightenment would be a university course.

Malcolm wrote:

The creation stage is completely conceptual. Experiences are nothing but concepts. The reason we have a completion stage to begin with is to remedy the conceptuality of the creation stage.

heart said:

That is only true if you practice them in that order, the annutaratantra style. In the Nyingma they are inseparable development and completion once you received the direct introduction.

Malcolm wrote:

Even in the gsar ma schools, creation and completion are supposed to practiced as an inseparable unity. Nevertheless, in fact people generally practice sadhanas, regardless of school, in two phases. Even if you are practicing the creation stage and completion stage inseparably, the fact is that the reason you do so is because the creation stage is completely conceptual since it is based in words and concepts.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 1:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

I don't agree. Doing the generation stage make you have experiences that can't be grasped or understood by conceptual ideas. If Dharma was a conceptual idea everyone would have figured it out by now, enlightenment would be a university course.

Malcolm wrote:

The creation stage is completely conceptual. Experiences are nothing but concepts. The reason we have a completion stage to begin with is to remedy the conceptuality of the creation stage.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 1:34 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

Yantra yoga, pranayāma, etc., are all practices which in Dzogchen do not require deity yoga. In general, one can understand that Dzogchen utilizes many methods from the completion stage without requiring the creation stage.

zenman said:

How about on purely mental level?

Malcolm wrote:

Not sure what you mean.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 12:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

What are the names of those methods that do the same preparation without deities?

Malcolm wrote:

Yantra yoga, pranayāma, etc., are all practices which in Dzogchen do not require deity yoga. In general, one can understand that Dzogchen utilizes many methods from the completion stage without requiring the creation stage.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 11:54 PM

Title: Re: Buddhahood in This Life

Content:

zenman said:

I saw the date for the lung (18.6.) but not the name and the way the lung is given. Is this information available yet?

Malcolm wrote:

It will stream live over the web. I will have more definitive information soon.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 11:52 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

No deity allergy here. I am just wondering if such a method exists or not. I suppose not based on your comments which I am grateful for.

Malcolm wrote:

Yes, many.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 10:50 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

Are there ways of practice of dzogchen or mahamudra that uses something else than tantric deity/ies as a method of practice?

Malcolm wrote:

There are many practices within Dzogchen that do not involve deity yoga. But one should not be allergic to deity practices if one is a Dzogchen practitioner.

Guru Yoga, however, is indispensable.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 10:08 PM

Title: Re: Are Tibetans racist?

Content:

tingdzin said:

IMO, "racism" is an imprecise and badly overworked word. In the present context, for example, are Tibetans really a "race"? What does the word mean, really? Certainly there are vast phenotypical (meaning visually apparent) differences between Tibetans who come from the border areas of Amdo, for example, and those who come from areas near Ladakh. I suspect there is also considerable genotypical variation. Similarly, there are Thai people who look like Chinese, Burmese, Malays, Khmer, etc., but there is a concept of "Thainess" that has more to do with cultural assumptions than physical appearance or even political citizenship.

A more precise word might be "ethnocentric". Granted, it does not lend itself to name-

calling as well as the word "racist", but it seems more accurate in a lot of cases where the term "racism" is bandied about.

Malcolm wrote:

I have met a a number of Tibetans who have pretty negative attitudes about "mi nag pos," blacks. In Tibet, a lot of Tibetans are very bigoted towards Chinese Hui Muslims, and invent outrageous tales about them.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:55 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

monktastic said:

Other religions don't have refuge and bodhicitta. Of course, neither does Buddhism: it is the practitioners that have those things. For one who naturally takes refuge in the principle we happen to know as "Buddha," who knows what is possible?

Stefos said:

Monktastic,

The Theravadas don't have bodhicitta nor rlung nor Dharma protectors.

Malcolm wrote:

They have all three actually. Theravadin texts discuss vāyu/marut because it is part of the Indian system of medicine (Ayurveda). They have bodhicitta, in other words, one can take the bodhisattva vow in Theravada, they merely understand it quite differently than Mahāyāna. They indeed have dharmapālas, look at the <http://www.accesstoinight.org/tipitaka/dn/dn.32.0.piya.html> in the Digha Nikāya

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:48 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

Monktastic,

The Theravadas don't have bodhicitta nor rlung nor Dharma protectors.

monktastic said:

Yes, and from the POV of much of Mahayana, they do not attain the same realization. This isn't the place to discuss that (nor am I the person to discuss it with), but given the very different metaphysical assertions they arrive at, it doesn't seem unreasonable. Perhaps it's not crazy to think there's more in common between the mystical traditions of different religions, than between any of them and their orthodox roots.

Hence: refuge in the principle that we (Mahayanists) just happen to call "Buddha."

Malcolm wrote:

According to all Mahāyāna texts, śrāvaka arhats, pratyekabuddhas and buddhas are all the same in terms of their liberation. The difference between them is omniscience.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:46 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

muni said:

How can there be nondual nature/dzogchen, while at the same time perceiving others with another nondual nature? Nondual = not one, not two, not many. Or no self-no other. And still there is perception of other selves with a characteristic which is believing in a self-nondual by its doctrine?

Malcolm wrote:

The Great Perfection, like all other expressions of Buddhadharma, posits that individuals are unique and independent from one another. Everyone bears their own karma and results, everyone accumulates and purifies afflictions individually, everyone cycles through samsara on their own through the power of their own delusion.

The Buddha never rejected a conventional self, just as he never rejected the principle of the individual accumulation and ripening of karma.

The term "nondual" in Dzogchen texts, depending on context, either means freedom from the extremes of existence and nonexistence, or it means that we confuse our personal, individual experience of the world as a self and an other in absence of self and an other which can be established.

It does not mean that everything is one substance or one consciousness, etc. The latter proposition is a nonBuddhist point of view with no place in Buddhadharma at all.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:39 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

dreambow said:

How to define liberation is difficult.

Malcolm wrote:

The definition of liberation is consistent in Buddhadharma, from the canon of the śrāvakas to the tantras of the Great Perfection. In all these Buddhadharma traditions, liberation is defined as freedom from afflictions that cause rebirth in the three realms. Apart from that, there is no other liberation taught in Buddhadharma.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:37 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

dreambow said:

Ramana Maharshi said "One consciousness, equally distributed everywhere because of delusion we give it unequal distribution. No distribution, no everywhere"

The teachings of 'advaita' whether it be Ramana, Dattatreya or Nisargadatta is no different to Dzogchen 'the great perfection'. You can knit pick if you want but I can't see any glaring difference.

Malcolm wrote:

The Great Perfection is completely different than Advaita in any form.

In the Great Perfection, vdyā/rigpa is understood to be particular and unique to each sentient being. There is no "unified field" of vidyā or field of consciousness which permeates all beings in the Great Perfection. Those who believe so have not understood a single word of Great Perfection teachings, much less a single word of the teachings of the Buddha.

Great Perfection Tantras explicitly reject the point of view you espouse above, going so far as to list Śankaracarya in the list of 60 teachers who teach wrong view.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:32 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

Consider what R.M. said and then see "Does this match Mahamudra?" "Does this match Dzogchen?"

Malcolm wrote:

What RM says is consistent with Advaita, not Mahāmudra or Dzogchen.

Stefos said:

The Buddha himself did practice what his 2 famous teachers taught him, as is found in the Pali Nikayas.

Although not leading to liberation, he never said "Well.....you know.....just forget it because it's completely useless."

He used what they taught him.

Malcolm wrote:

The Buddha found the formless āyatana concentrations he was taught by Udraka Ramapūtra and Ārāla Kālāma useless in so far as they did not lead to liberation, but instead merely created traces for taking rebirth in the formless āyatanas. So, yes, he did state these were completely useless.

Most people do not realize that meditation is a kind of karma that creates results. When ordinary, common people meditate on the form realm dhyānas for the formless dhyānas they are creating seeds for rebirth in these realms. When Buddha meditated on these dhyānas he did so in order to observe that they were suffering, a cause for suffering, and that there was a cessation and a path from that suffering. When he had meditated and recognized the pernicious nature of all of these meditative "accomplishments," he entered the Vajropama-samadhi which destroyed every last trace of latent affliction which would cause rebirth in the three realms.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:23 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

Do teachings or practices of mahamudra or dzogchen without tantric empowerment, and deity practice, exist?

Malcolm wrote:

There is no dzogchen or mahāmudra practice without direct introduction, at minimum.

Deity yoga practice is meant for those who do not understand the meaning of dzogchen or mahāmudra directly. Deity yoga is the indirect means of realizing dzogchen and mahāmudra.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 5:17 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Grigoris said:

Which American identity?

binocular said:

Exactly. I think it was discussed earlier in this thread, or some other that while there is a strongly established concept of there existing and "American identity," it's not clear what that "American identity" actually is. American people keep talking about American this, American that, so one would think they mean something by it, but it's not clear what exactly they refer to. Perhaps this is what is the central characteristic of "American identity," even as it flies in the face of the concept of "identity" as such. I.e., identity as an

empty shell or an outer layer under which it is not acceptable...

Malcolm wrote:

They are mostly referring to our national myth.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 12:31 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

I have yet to see any Buddhist writer or commentator confirm or affirm ANY meditative accomplishment from anyone outside of Buddhadharma.

dzogchungpa said:

Perhaps you should try talking to one privately.

Malcolm wrote:

Yes, because we all know how reliable personal opinions about such issues are, especially when they fly in the face of 2500 years of consistent, reasoned assertions to the contrary by people counted in our tradition as awakened in their own right.

Author: Malcolm

Date: Monday, March 20th, 2017 at 9:23 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Joka said:

I'm confused, are you saying that there is no European collective ethnicity or identity?

Malcolm wrote:

Correct. There is no collective European ethnicity or identity.

binocular said:

I've often seen that Americans tend to think of Europe as basically similar to the US...

Malcolm wrote:

Americans are somewhat provincial in their outlook on the world. It is understandable, we are the new Rome.

Author: Malcolm

Date: Monday, March 20th, 2017 at 9:01 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

What's going on here between the polemics of Buddhadharma & Sanatana Dharma?
I have yet to see any Buddhist writer or commentator confirm or affirm ANY meditative accomplishment
from anyone outside of Buddhadharma.
Why is it that?

Malcolm wrote:

The Buddha and his disciples have always considered that nonBuddhists suffer from wrong view. That wrong view prevents them from attaining liberation.

Buddha declared in many places, "Outside of my Dharma and discipline, I do not see any liberated persons."

Author: Malcolm

Date: Monday, March 20th, 2017 at 5:36 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I can appreciate the detailed articulation. But I do not think the recognition of the nature of mind is dependent on as complex articulation.

Malcolm wrote:

Upon what do you think it depends?

zenman said:

Guru.

Malcolm wrote:

And are there gurus who point out the nature of the mind outside of Buddhadharma? if so, who? And from whom did they receive this introduction?

Author: Malcolm

Date: Monday, March 20th, 2017 at 4:53 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Joka said:

[

Alright, what's wrong with people having a national identity then especially for various Europeans?

Malcolm wrote:

There is nothing wrong with people having ethnic or national identities, per se.

The problem arises when people discriminate against others based on imaginary differences between human beings based on ethnicity.

In fact, there is only one human race, and we live on one planet. We have to make this planet work for everyone, as best we can.

Author: Malcolm

Date: Monday, March 20th, 2017 at 4:41 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I always felt it strange how buddhists are so keen to deny that people from other religions couldn't recognize their nature of mind.

Malcolm wrote:

It is not strange at all. Other religions do not even parse things in these terms. How can you realize something you cannot even articulate?

zenman said:

I can appreciate the detailed articulation. But I do not think the recognition of the nature of mind is dependent on as complex articulation.

Malcolm wrote:

Upon what do you think it depends?

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:14 AM

Title: Re: Any Vajrayana centers in or near Iowa/Minnesota border?

Content:

Grigoris said:

No I'm not moving, I am asking on behalf of a friend of mine.

Malcolm wrote:

Lama Dawa

<http://saraswatibhawan.org>

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:11 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I always felt it strange how buddhists are so keen to deny that people from other religions couldn't recognize their nature of mind.

Malcolm wrote:

It is not strange at all. Other religions do not even parse things in these terms. How can you realize something you cannot even articulate?

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:10 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Malcolm wrote:

Otherwise, the consequence is that one is asserting that Padmasambhava is asserting, contra all sūtras on the subject, that the self of the nonBuddhists is equivalent with the tathāgatagarbha, the all-basis, and so on.

Grigoris said:

It seems to me that what he is saying is that the Tirthika confuse their experience of the all-basis and mistakenly label it as a "self".

None of my teachers have ever claimed that Mahamudra is a quality/state of relative mind, so it seems bizarre to me that it should be equated in this manner.

Malcolm wrote:

The mahāmudra of the basis is the all-basis. The all-basis mind has a relative aspect as well as an ultimate one. It is also often said that in mahāmudra texts that buddhahood cannot be found outside of the mind. For example, Tilopa says "When the mind lacks a reference point, this is mahāmudrā."

Author: Malcolm

Date: Monday, March 20th, 2017 at 1:31 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Malcolm wrote:

This is a common misunderstanding of this passage. What the passage is actually referring to is the different names people have for the mind, the relative aspect...

Grigoris said:

Tathāgatagarbha, Mahāmudra and the All-basis as names for the relative mind?

Malcolm wrote:

Definitely. For example, in Dzogchen teachings (of which this text is one), the all-basis(kun gzhi, ālaya) is considered merely a repository of traces. It is different than the

the basis (gzhi, sthana). In the Yogacara school, tathāgatagarbha is considered to be another name of the ālayavijñāna.

Otherwise, the consequence is that one is asserting that Padmasambhava is asserting, contra all sūtras on the subject, that the self of the nonBuddhists is equivalent with the tathāgatagarbha, the all-basis, and so on.

On the other hand, the text later clarifies the meaning of the madhyamaka, tathāgatagarbha, ordinary mind, and ālaya with respect to vidyā, but it never invokes the self of the nonBuddhists in that discussion.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 9:17 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

The book, Self-liberation through seeing with naked awareness (trans. John Myrdhin Reynolds), which is a teaching of Guru Rinpoche, says that the views of the tirthikas, the buddhists and the dzogchen refer to the same truth, on page 12.

Malcolm wrote:

This is a common misunderstanding of this passage. What the passage is actually referring to is the different names people have for the mind, the relative aspect.

"The so-called mind is knowing (rig rig) and clear (tur tur),

With respect to its existence, it does not exist as even one thing;

with respect to a source, it is the source of the variety of samsara and nivana, happiness and suffering.

With respect to assertions about it, there are assertions about it according to eleven vehicles.

It [the mind] is given inconceivable individual names.

(1) Some call it "the mind-essence," "the mind-essence."

(2) Some non-Buddhists give it the name "the self."

(3) Śrāvakas call "oral instruction," "oral instruction." (absence of self of persons taught by the Buddha)

(4) Cittamātrins give it the name "mind."

(5) Some call it "prajñāpāramitā."

(6) Some give it the name "tathāgatagarbha."

(7) Some give it the name "mahāmudra."

(8) Some give it the name "sole unique bindu."

(9) Some give it the name "dharmadhātu."

(10) Some give it the name "all-basis."

(11) Some give it the name "ordinary."

Thus, we can see from this that the text, The Introduction to Vidyā entitled "The Self-liberation through Naked Seeing, is not claiming that all vehicles are party to the same truth, but rather, that everyone has different names for the mind.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 8:40 PM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Grigoris said:

Why would it surprise you?

Malcolm wrote:

Every other account of the Buddha's mother in all schools held that she was a queen, not a whore.

Grigoris said:

The two professions are not mutually exclusive. Take Trump's wife, for example.

Malcolm wrote:

The point is not whether a prostitute or a courtesan can be elevated to the level of a queen. The point is that this is an anomalous account.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 7:11 AM

Title: Re: Don't pay for Dharma Books?

Content:

Malcolm wrote:

Question 1: how many of you own Natural Liberation (Wisdom Pubs)?

Question 2: how many of you have the lung for it?

Pero said:

I don't own it and don't have the lung for it.

Malcolm wrote:

Yes, but many people here do.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 7:09 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Grigoris said:

Why would it surprise you?

Malcolm wrote:

Every other account of the Buddha's mother in all schools held that she was a queen, not a whore.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 5:16 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

RikudouSennin said:

Malcolm wrote: If they were beginners, they just wore white like everyone else in public, and in private, they wore their requisite ornaments if they could afford them or carried a card painted with them.

1)Was it typical for the sadhu wearing bone ornaments to be naked?

2)Can you describe a little more the painted card, is this a replica ornament?

Malcolm wrote:

The painted card has a picture of the six bone ornaments, khatvanga, bell, vajra, etc.

Yes, in India, the bone ornaments would be worn while naked:

Author: Malcolm

Date: Sunday, March 19th, 2017 at 5:11 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

Those things don't surprise me anymore.

/magnus

Malcolm wrote:

It is a very strange claim.

heart said:

If he was the son of a prostitute or the son of a king his activity was equally impressive and inspiring for me.

/magnus

Malcolm wrote:

The only reason it is a strange claim it is the only time I have ever seen such a claim made anywhere. When I read it, it really surprised me.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 2:36 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are roused from samadhi, and are set upon the bodhisattva path.

Brev said:

Loppon, after an arhat is roused from samadhi, is it possible for them to fall into the lower realms and away from the Dharma? Or is there cessation of afflictions permanent?

Malcolm wrote:

No, it is not possible for them to fall into lower realms as a result of affliction, through for the purpose of skillful means it is possible.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:53 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

BTW, you will be very surprised to learn that in the Great Chronicle it is claimed that Śakyamuni was the son of a prostitute rather than a king.

heart said:

Those things don't surprise me anymore.

/magnus

Malcolm wrote:

It is a very strange claim.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:28 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

If I understand correctly Dharma Senge made a "critical edition" of the The Great Image based on five other versions of the same text. At least that is what he says and I see no particular reason to don't trust that. It is anyway pretty clear to me that it is a very inspiring book.

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

BTW, you will be very surprised to learn that in the Great Chronicle it is claimed that Śakyamuni was the son of a prostitute rather than a king.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:21 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

If I understand correctly Dharma Senge made a "critical edition" of the The Great Image based on five other versions of the same text. At least that is what he says and I see no particular reason to don't trust that. It is anyway pretty clear to me that it is a very inspiring book.

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:09 AM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Pero said:

If so, then we are practically all Dharma thieves since I very much doubt that none of use have in their entire lifetime read no books which we didn't have transmissions for. It's a pretty strange opinion to hold for you too, since you just published a book which most people don't have a transmission for, in effect making anyone who reads it a

dharma thief according to this reasoning.

Great book btw.

Though I haven't read it in full yet. Looking forward to the lung!

Malcolm wrote:

As long as people intend to try and at least find a proper Dzogchen teacher, than as far as I am concerned, they can read whatever they want and their teacher will sort out any misconceptions they may have gained. If they do not intend to find a teacher, they can still read tregchö and thögal instructions that have been published by famous teachers on the web and buy them in books with no questions asked, like Natural Liberation.

Question 1: how many of you own Natural Liberation (Wisdom Pubs)?

Question 2: how many of you have the lung for it?

A lot of this business about restricted texts is western neurosis. I have mentioned before that in my opinion, there is a lot of stuff from Anuttarayoga tantra that is far more deserving of being "restricted" than anything one can read in a Dzogchen tantra.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:02 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Grigoris said:

Would you say that the above pictured yogins are caught up in the rind because they maintain the samaya of ngakpa garb and accouterments?

Malcolm wrote:

I would have to meet them personally to find out. I don't judge people from pictures.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:01 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Karma Jinpa said:

Garchen Rinpoche also explained the symbolism of the red and white striped zen during the Yamantaka Wangchen over the recent Winter Teachings at GBI. He said that on the ngakpa robes, white represents love and compassion, or relative bodhicitta, and red represents ultimate bodhicitta.

Malcolm wrote:

That is certainly one explanation though it is not the explanation in my tradition.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 12:55 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

florin said:

Isn't kama literature based on transmission and this transmission itself based on historical figures ?

Are we to disregard that ?

To me this is being grown up, being able to trace back in time the entire lineage of transmission of a said text, tradition, etc.

But historically we cannot do that .

For example CNNr places Garab Dorje's existence as far back as 200 BCE maybe even earlier.

What happens to the transmission of dzogchen between this date and early 8th or 9th century ?

We have a gap of around 1000 years where we know nothing about dzogchen transmission .

heart said:

Have you read "The Great Image"? <http://www.shambhala.com/the-great-image.html> It contains a very long and interesting Dzogchen lineage.

I always rely on the traditional accounts of lineage, even if there is no historical facts supporting it right now. Why? Because if you can accept that Vimalamitra gave Chetsun Senghe Wangchuk complete transmission of the Vima Nyingtik then everything is possible. Just like ChNNR received so much teachings over the years in dreams from so many different masters of the past. Like the Longsal Yangtik being a direct transmission from Duntso Repa himself and so on. The lineage can look pretty strange for ordinary eyes but it doesn't mean that it isn't true.

/magnus

Malcolm wrote:

Hi Magnus:

The Great Image translated by Ani Jinpa is a very flawed book (though not because of her translation). If you look at the colophon, you will see that it was cobbled together and edited from various sources in the late 19th century by Dharma Senge because he thought the original terma version which was taken out by Jomo Menmo was too

difficult for non-scholars to understand since it has many, many, interesting citations. Even though it is a terma, it is not a terma in the traditional sense in that it was composed by another Tibetan, Zhang Gnas gsar, who is 12th in line of the oral transmission from Vairocana. So it was not written down until a couple of centuries later.

The earliest recension of the accounts found in the 'Dra 'bag chen mo that are available to us is in the commentary on the Cuckoo of Vidya that I mentioned above which is found in the Bairo rgyud 'bum. The Bairo 'gyud 'bum text mentions the lineage you mention, but states that it happens within the span of 200 hundred years or eight human generations. So if we assume that Vairocana meets Śrī Siṃha in the late eight century, this means that Garab Dorje's birth can be dated at the earliest around 600 CE.

In short, there is nothing wrong per se with the various conflicting lineage histories of Dzogchen. But when doing history we should not take them literally as facts, in the same way that we do not take Tonpa Shenrab's birth 18,000 years ago as a fact merely because the Bonpos claim it to be so. As I mention above, when it comes to history, it needs to correspond to ordinary human perception. This applies the Buddha, Jesus, Tonpa Shenrab, Garab Dorje, Muhammed, Shankaracarya, and any other founder or major figure of a religion about whom fantastic legends gradually develop. If we do take them as facts, we will wind up becoming fundamentalist ninnies.

With respect to visionary encounters, such as that between Vima and Chetsun, that is a whole different ball of wax. That cannot be subject to any kind of analysis. One either accepts it or not.

The real lineage of Dzogchen cannot be found in a book.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 12:33 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

florin said:

Isn't kama literature based on transmission and this transmission itself based on historical figures ?

Are we to disregard that ?

Malcolm wrote:

The only bka' ma traditions of Dzogchen are "sems sde" and the Vajra Bridge. Everything else, all of it, is terma.

For example, Dagma Lhungyal discovered the 17 tantras 30 years before he passed them onto Chetsun Senge Wangchuk, and Chetsun was only 15 when he received them.

He received them, according to the only account we have, after the passing of Atisha. Atisha passed away in 1054. We do not know exactly how long after Chetsun met Dangma Lhungyal that Atisha passed. But, what we do know is that Zhangton received the 17 tantras from Chegom Ngapo in 1108. The only really firm fact we have in any of this is that Zhangton studied with Chegom for one year in 1108, according to Zhangton's son and revealed the Vima sNying thig in 1118. And of course, this presumes that the Nyingthig lineage account is the most definitive, which is questionable. But it makes for very fun reading, with dragon-riding dākinīs and so on.

florin said:

To me this is being grown up, being able to trace back in time the entire lineage of transmission of a said text, tradition, etc.
But historically we cannot do that .

Malcolm wrote:

We can trace the historical part back to Śrī Siṃha. There is definitely an aural transmission. It is my point of view that the textual tradition developed out of this preexisting tradition. It seems that in India there were some short texts written, like the Great Space of Vajrasattva that were systematized into the Kun byed rgyal po, but there is zero chance, in my opinion, that the bulk of the Kun byed rgyal po is a translated text, unlike the four chapters which are incorporated into it based on the five early translations made by Vairocana [the fifth is the Cultivation of Bodhicitta by Mañjuśrīmitra, which I regard his actual composition]. We do not need to doubt the historicity of Garab Dorje, Mañjuśrīmitra, and Śrī Siṃha, but it is unlikely, in my opinion, that Garab Dorje and Mañjuśrīmitra lived any earlier than the late seventh and early eighth centuries. Valby thinks the Mdo bcu was written by Vairocana, for example, but it is presented as an independent text in the sems sde section. As I have noted elsewhere, the whole division of Dzogchen into the three series is something which first appears in the Vima Snying thig in 1118. It is possible this idea was floating around in the very limited circles of those who were promulgating the 17 tantras prior to this time, but there is zero evidence for it.

florin said:

For example CNNr places Garab Dorje's existence as far back as 200 BCE maybe even earlier.

Malcolm wrote:

As far as dating Garab Dorje (Vajraprahelā) based on the Great Chronicle written by Zhangton — the Great Chronicle places the the birth of Garab Dorje 360 years after the parinirvana of the Buddha. It places the removal of the Vima Snying thig 1568 years after the parinirvana. Subtracting 360 from 1568 equals 1208, and subtracting 1208 from 1118 = -90, thus we arrive at a date of 90 BCE for the date of Garab Dorje's birth according to the Great Chronicle.

florin said:

What happens to the transmission of dzogchen between this date and early 8th or 9th century ?

Malcolm wrote:

The earliest sems sde history we have is from the Bairo rgyud 'bum. But is probably written in the 12th century and is contemporary with the Great Chronicle and the Vajra Bridge history. But it could not be more different in content and scope. In any case, there are two different versions of the birth of Garab Dorje, two of which agree on some details (klong sde and man ngag sde): he was born in Danakosha, a region or an island in Oddiyāna, he was born of a virgin birth, and his mother was the daughter of the king which suggest a common source. The names however of the king and the daughter differ completely. In the Vajra Bridge account there is no mention that the daughter is a nun. It is a major point in the Great Chronicle. The manner of conception differs as well — in the Vajra Bridge, Garab Dorje's birth is heralded by a turquoise cuckoo. No such mention is made in the Great Chronicle. The earliest "sems sde" account, the commentary on the Rig pa'i khu byug in the Bairo rgyud 'bum lacks any mention of these events.

florin said:

We have a gap of around 1000 years where we no nothing about dzogchen transmission .

Malcolm wrote:

It is only the Great Chronicle which gives positive dates for Garab Dorje, 90 BCE to 454 CE. According to it, Mañjuśrīmitra I rainbows in 740. Supposedly the second Mañjuśrīmitra II, his emanations comes in 1065, but of course this is much too late. In fact the chronology of events in the Great Chronicle does not stand up to scrutiny at all. So we cannot take it seriously with respect to dates of this or that person since it places the second Mañjuśrīmitra II not only after Śrī Siṃha, but also after Vimalamitra leaves for China.

Also the sems sde commentary mentioned above states there are 23 masters in the sems sde lineage spanning only 8 human generations. A generation is 25 years, thus the lineage is only 200 years old when it reaches Vairocana, if we accept the sems sde account in the Bairo rgyud 'bum. The Vajra Bridge lineage is short: Garab Dorje, Mañjuśrīmitra, Śrī Siṃha, and Vairocana.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 10:48 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

Thank you everybody for your answers. I still have some questions.

If is just a matter of dressing to blend with the sangha, why is that there are empowerments for each garment and earrings, and hair and else, is not just a vow to

wear them but an empowerment right? why is the long hair considered the mandala of dakinis? I mean I think wearing all of these must have a profound meaning, is not just fashion.

Malcolm wrote:

Long hair is not considered a mandala of ḍakinīs, it has to be blessed that way. Otherwise long hair is just long hair.

In Indian Vajrayāna, each deity has its own special commitments in terms of accouterments. For example, if you receive the Cakrasamvara empowerments, you were expected to have a set of six bone ornaments. In the beginning, when one's practice is at the level of weak heat on the path of application, one would be expected to wear these in private, and when one's practice becomes stronger, one would be expected to test one's resolve in practice by wearing them in increasingly public settings. For example, the reason why Padmasambhava holds a skullcup and a vajra is that is part of the commitments of having received the Śrī Heruka (Yang dag) empowerment, his main yidam.

Tibet is a different place than India and a different culture, so a different set of accouterments developed over the Indian layer. Slowly, over time, in a different culture, a new set of accouterments developed and became meaningful. Tibet is a country where it is difficult to run around half-naked like an Indian sadhu. In India, no mantrins wore a red and white shawl. If they were beginners, they just wore white like everyone else in public, and in private, they wore their requisite ornaments if they could afford them or carried a card painted with them. Tibet is a pretty cold place, so it is not practical for most people to run around without clothes.

Since we are in the Dzogchen forum, I will speak plainly. Dzogchen practitioners have no need of these kind of things. It has nothing to do with Dzogchen practice directly. The real point of the hair empowerment, as it relates to Dzogchen, is to have uncontrived hair, uncontrived clothes, and uncontrived dwellings, because the principle of Dzogchen is nonfabrication. To summarize, having an elegant Ngakpa kit defeats the whole meaning of uncontrived hair, cloths, etc.

When my guru Ngakpa Yeshe Dorje emerged from his first three year retreat in the early 1950's, he looked like a ragged bum. When he went to see Dudjom Rinpoche in Kongpo, he arrived where Dudjom Rinpoche was teaching, and sat in the back. But when Dudjom Rinpoche saw him there, he made fun of all the elegant Ngakpas sitting in the Gonpa for their carefully tended hair, ornaments, and robes, and asked Ngakpa Yeshe Dorje come and sit next to him, commenting that Ngakpa Yeshe Dorje was a real Ngakpa, unlike all the elegant so called Ngakpas sitting in the assembly. So if we want to be Ngakpas, it should be our intention to be real Ngakpas. Also, if we wish to kit up and run around in Ngakpa gear, it is probably better that we first develop some power of mantra. This does not happen overnight. For this reason, some teachers forbid their students to wear Ngakpa gear until they have some juice in their practice.

Now, for someone who is following a Dzogchen path, Ngakpa ordinations can be

aspirational. But it is not necessary for Dzogchen practitioners to receive these kinds of empowerments. If we do, it is probably a result of past karma, as Greg mentioned.

A Dzogchen practitioner has no need to become a monk, but there are many monks that practice Dzogchen. It is not necessary for a Dzogchen practitioner to become a ngakpa, but there are many ngakpas who also practice Dzogchen. In the primary empowerment texts of the Dzogchen tradition, you will never discover an empowerment which requires one to wear anything. It is not even necessary for a Dzogchen practitioner to become a lay person with all five vows. It is not even necessary for a Dzogchen practitioner to formally declare allegiance to this or that form of Buddhism, Tibetan or otherwise. Why? Because Dzogchen is the essence of Buddhadharma. Buddhism is fragmented into sects and traditions. Dzogchen is beyond sects and traditions. Buddhism is cultural. Dzogchen is beyond culture. Buddhism is a religion. Dzogchen is beyond religion.

I am not telling you this because I do not like the Ngakpa tradition. The Ngakpa tradition is just fine. But it really does not have anything to do with being a Dzogchen practitioner. When one is a Dzogchen practitioner, it is important to go to the core of the teachings and not be caught up in the rind.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 10:04 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Grigoris said:

It's funny though how westerners will always attribute one's desire to practice as a ngakpa with ego, and seem incapable of considering that it may be due to past karma. But then we do tend to (mistakenly) consider our ego as the driving force of our existence.

Malcolm wrote:

Self-grasping is the driving force of our existence. Without it, we would not take rebirth in samsara.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 4:07 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

florin said:

In that case the entire conventional and traditional narrative of how dzogchen was transmitted and evolved on our planet is completely false. Moreover, the existence of the first early masters is in doubt.

Malcolm wrote:

With respect to this, there is a mythical origin of Dzogchen teachings, legendary one, and a historical one.

The former involves all discussions of teachers in the distant past. The legendary one involves some accounts of the Buddha and Garab Dorje, etc. The historical one begins with persons that can be verified by more than one Indian source, in this case, the Buddha, Śrī Simha, and possibly Manjuśrimitra and even Garab Dorje. The legendary and historical are intermixed until roughly the 12th century.

But if you approach these traditional accounts as historical facts, then I am sorry to disappoint you. From the ordinary human point of view, these things are not historically factual. We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

Accepting these as literal means accepting human beings who lived for 80,000 years and so on.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 3:34 AM

Title: Re: Buddhist Anarchism

Content:

Grigoris said:

I think that it is true that what we deem as inequality is due to a large degree to past karma ie circumstances we are born into are a consequence of past karma.

Thing is though that our present karma can address the current situation in order to mitigate the problem, to an extent. While I may be born with a larger share of power and wealth due to my generosity in the past, the only thing that is stopping me from sharing my current power and wealth with this in a less fortunate state, is my actions right now. Buddhism addresses this issue through the application of the Paramita, these would not be espoused if they were not actually effective. Okay, ultimately the Paramita are practiced for reasons of Buddhahood and not for political utopian projects, but I don't think they are mutually exclusive.

Malcolm wrote:

It is possible to ameliorate some of the inequality that is in the world, but this also depends on the merit of the recipient.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 3:07 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

florin said:

I find the commentaries to KG utterly inspiring .

Malcolm wrote:

The commentary on KG is definitely very interesting, nevertheless, the KG, like the whole Atiyoga textual tradition, depends very heavily on the Guhyagarbha for structure, content, and exegetical direction.

florin said:

In what way is this significant ?

What kind of significance does this information hold for someone who wants to study the views of these texts and commentaries ?

Is it somehow meant to cast some doubt on the origin of KG ?

Malcolm wrote:

It means if you really want to understand the Kun byed rgyal po, a composite text which cannot date earlier than the 10th century, one should examine the commentaries on the Guhyagarbha, especially Longchenpa's Dispelling Darkness in the Ten Directions and Rongzom's Jewel Commentary. Why? Because the exegetical precedents we find in the Guhyagarbha influence all later Great Perfection exegetical traditions. For example, the idea that Samantabhadra is a byed pa po, a creator, is more clearly explained in these commentaries than it is in Zhenphan Ozer's commentary on the Kun byed rgyal po itself, the latter depending heavily on the former. In other words, the Guhyagarbha gives us the general model, based on which Dzogchen tantras were composed. It is a literary issue, not a criticism of the contents of the Kun byed rgyal po per se.

Apart from the markedly tantric context of Great Perfection texts, they really are just a continuation of the Yogacara synthesis that begins with Maitreyanatha in the 4th century. Why do I say this? Because ideas like Akaniṣṭha and the three kāyas do not appear before this time. Indeed, there are only two sūtras in bka' 'gyur that actually mention all three kāyas by name — the Suvarṇaprabhāśottama Sūtra and the Trikāya Sūtra. This is truly amazing when you consider a) the sūtra division of the Bka' 'gyur is 78 volumes of texts and b) the three kāyas are the principle explanatory scheme around which all Tibetan Buddhist schools revolve and the result they all intend to gain. There is a distinct possibility in fact that the Trikāya chapter in the Suvarṇaprabhāśottama Sūtra is based on the Mahāyānasūtrālaṃkāra rather than the other way around. It is certain the Trikāya Sūtra is a condensation of the Trikāya chapter in the Suvarṇaprabhāśottama Sūtra.

Norbu Rinpoche, when considering the question of the date of Tonpa Shenrab states, "[S]ince history must be studied in congruence with ordinary human perception, I prefer not to base myself on these traditions." In the same way, when considering the origin of Great Perfection teachings, I have to say that traditions around their dissemination are contradictory in the first place, and in the second, do not stand up to historical research.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:45 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Temicco said:

I've tried searching about this but I'm still confused so I thought I'd make a new post.

Does one need lung to read the Kunje Gyalpo? I'm interested in reading The Supreme Source which contains excerpts of the tantra, but I'm not sure how restrictions and transmissions work exactly. Can one read anything, but lung (or dbang? or both? I don't really get the difference) is the proper basis required for practice? Do all tantras need lung/(dbang)? How does ChNN's direct introduction to guruyoga factor into the necessity of specific lungs/dbangs like this? Also, I don't really understand transmission just yet, so it feels like every time I come across a new text/practice I have to ask others if you need dbang/lung for it. Is this typical or is there some memo I'm missing?

~merci~

Malcolm wrote:

At minimum you should have received direct introduction. On the other hand, it is an openly published book. There is nothing very revolutionary in sems sde tantras.

florin said:

I find the commentaries to KG utterly inspiring .

Malcolm wrote:

The commentary on KG is definitely very interesting, nevertheless, the KG, like the whole Atiyoga textual tradition, depends very heavily on the Guhyagarbha for structure, content, and exegetical direction.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:40 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

Malcolm

First of all thank you for giving me a clear answer and not giving a moral sermon like others.

In general, you don't need robes to a Dharma practitioner.

So, you don't wear robes but you don't cut your hair, why is this vow more important than the robes or the earrings?

Malcolm wrote:

No, I generally never wear robes. I have them, but I don't wear them. In my tradition, [Kunzang Dechen Lingpa] one's hair is blessed as mandala of ḍākinīs. Whether one wears ngakpa gear or not, one cannot cut one's hair at all. In the Dudjom tradition, there is more flexibility. Many of the Dudjom Ngakpas I know trim their hair from time to time. This kind of defeats the purpose of the Dudjom hair wang, but that is their business and not mine. They do a little confession.

mani said:

As far as Ngakpa vows go, if you have taken any major empowerment, you already have them.

I have received major empowerments, I didn't know I had them though but I will study them and try to keep them. Does this mean I can dress as a ngakpa now because I already have the vows? Does this mean I took the vow of not cutting my hair?

Malcolm wrote:

Unless you received a hair empowerment specifically, you have no obligation to keep your hair long. As far as the other vows go, anyone who has received a major empowerment in any tradition needs to maintain and respect the fourteen root downfalls and the eight branch downfalls. Then there are the 27 samayas of body, voice, and mind which are the main set of samayas to follow with Nyingma. You can read all of these things in Buddhist Ethics by Kongtrul.

Whether or not you can wear ngakpa gear depends on your guru.

mani said:

In terms of wearing a striped shawl, as you have already discovered, the criteria for wearing these shawls shifts from Sangha to Sangha. What you can ascertain from this is that there is no canonical rule. The use of the striped shawl is a Tibetan innovation that evolved gradually over time. Lay mantra practitioners in India wore white, like other lay people.

What is the meaning of this shawl? What was the purpose for dressing like this in old Tibet?

Malcolm wrote:

It means different things in different lineages, and that meaning depends on how it is explained during the empowerments. Of course, empowerments with a red and white shawl are strictly a Nyingma thing. There is also no set costume for Ngakpas. Ngakpas in different places wore different things. The present Ngakpa outfit that we commonly see in the West is largely a result of Dudjom Rinpoche's influence. Repkong Ngakpas look completely different.

mani said:

Therefore, you should do as your primary teacher suggests, and not worry about what other people do.

My primary teacher is Padmasambhava, all my Nyingma lamas are his manifestations and they tell me different things about this. What does Padmasambhava say? Can

anyone quote him?

Malcolm wrote:

The striped shawl evolved long after Padmasambhava left Tibet, so I think he has very little to say on the subject. There is one spurious tantra floating around on the internet that makes some claims, but its source is highly questionable. No Tibetan original seems to exist for this text.

Ngakpas like the Sakya family commonly wear a white lower robe and an upper red shawl. My personal opinion is that the striped shawl evolved out of this custom. When we see depictions of ancient Ngakpas like the 25 disciples, they are never depicted with the striped shawl. We can understand from this that it is a relatively modern custom that originated in Eastern Tibet within the last 400 hundred years.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:04 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

Literally in person, no webcast on thogal?

Malcolm wrote:

Correct. Never. So far. Who knows what the future will bring.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:13 PM

Title: Re: John Oliver interviews the Dalai Lama

Content:

Joka said:

Horse milk in Mongolia?

Malcolm wrote:

They make a kind of alcoholic drink out of it called "kumis."

climb-up said:

Wait, what!?

Maybe I'm misremembering but wasn't he saying he used that to cure alcoholism?

It kind of undermines the success if he was using an alcoholic drink right!? lol!

Malcolm wrote:

He was implying that Mongolians should not drink vodka which is from Russia and very strong, while kumis is native to Mongolia and pretty weak.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:12 PM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Temicco said:

I've tried searching about this but I'm still confused so I thought I'd make a new post.

Does one need lung to read the Kunje Gyalpo? I'm interested in reading The Supreme Source which contains excerpts of the tantra, but I'm not sure how restrictions and transmissions work exactly. Can one read anything, but lung (or dbang? or both? I don't really get the difference) is the proper basis required for practice? Do all tantras need lung/(dbang)? How does ChNN's direct introduction to guruyoga factor into the necessity of specific lungs/dbangs like this? Also, I don't really understand transmission just yet, so it feels like every time I come across a new text/practice I have to ask others if you need dbang/lung for it. Is this typical or is there some memo I'm missing?

~merci~

Malcolm wrote:

At minimum you should have received direct introduction. On the other hand, it is an openly published book. There is nothing very revolutionary in sems sde tantras.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:08 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

So, before I decide, I would like to know if someone can clarify these points for me.

Malcolm wrote:

In general, you don't need robes to a Dharma practitioner.

As far as Ngakpa vows go, if you have taken any major empowerment, you already have them.

In terms of wearing a striped shawl, as you have already discovered, the criteria for wearing these shawls shifts from Sangha to Sangha. What you can ascertain from this is that there is no canonical rule. The use of the striped shawl is a Tibetan innovation that evolved gradually over time. Lay mantra practitioners in India wore white, like other lay people.

Therefore, you should do as your primary teacher suggests, and not worry about what other people do.

Author: Malcolm

Date: Friday, March 17th, 2017 at 8:34 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Maybe so, but this inequality is only increasing with the modern world being the epitome or apex of it.

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Joka said:

Anarchism is where nobody gets to pick.

Malcolm wrote:

I think you ought to read *Anarchy, State and Utopia* by Nozick. You should also read Bookchin.

Author: Malcolm

Date: Friday, March 17th, 2017 at 1:18 AM

Title: Re: John Oliver interviews the Dalai Lama

Content:

Joka said:

Horse milk in Mongolia?

Malcolm wrote:

They make a kind of alcoholic drink out of it called "kumis."

Author: Malcolm

Date: Friday, March 17th, 2017 at 1:17 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

That is why I support small time localism within a sort of anarchist direct democracy because as nations become too big or large corruption becomes paramount along with tyrannical mismanagement that we find only in representative democracies and similar organizations.

Democracy rests upon how educated people are? The upper echelons of society are more able to make more educated coordination of society at large? No, the wealthy and educated highly skilled professional segments of society vote with their wallet or bank account in terms of their own self interests only. This is why a representative democracy like the United States there is huge swathes of social inequality concerning the huge divide of the very wealthy and very poor.

There are plenty of highly educated corporate lobbyists running representative democracy amuck worldwide.

Malcolm wrote:

There will always be inequality. This is a result of karma.

Joka said:

Maybe so, but this inequality is only increasing with the modern world being the epitome or apex of it.

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Author: Malcolm

Date: Friday, March 17th, 2017 at 12:34 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

The only genuine democracy that exists is direct democracy. I view representative democracy as a sham or fraudulent version of itself. One only needs to look at the present United States as example for the corruptible nature of what all representative democracies turn into.

Malcolm wrote:

Direct democracy does not scale well. It works fine at the village and town level, but that's about it. Secondly, the success of any democracy depends on the education level of its constituents. Poorly educated people tend to make poor choices.

Joka said:

That is why I support small time localism within a sort of anarchist direct democracy

because as nations become too big or large corruption becomes paramount along with tyrannical mismanagement that we find only in representative democracies and similar organizations.

Democracy rests upon how educated people are? The upper echelons of society are more able to make more educated coordination of society at large? No, the wealthy and educated highly skilled professional segments of society vote with their wallet or bank account in terms of their own self interests only. This is why a representative democracy like the United States there is huge swathes of social inequality concerning the huge divide of the very wealthy and very poor.

There are plenty of highly educated corporate lobbyists running representative democracy amuck worldwide.

Malcolm wrote:

There will always be inequality. This is a result of karma.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 10:41 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Marxism and communism fails because of the inevitable corruption of the political vanguard and once the prevailing ruling class is destroyed this vanguard or organization of the proletariat becomes the new ruling class. Once more what is sad and a testament of the corruptible influences of human nature is that the proletarian vanguard once achieving power turns on all other non-inner party proletarians viciously.

pothigai said:

The theory of the necessity of an authoritarian vanguard party is not common to all strains of Marxist political thought, but is particularly associated with Marxism-Leninism. Many Marxists, on the contrary, seek to establish a social order in which the means of production, and all other institutions, are truly democratic.

Joka said:

The only genuine democracy that exists is direct democracy. I view representative democracy as a sham or fraudulent version of itself. One only needs to look at the present United States as example for the corruptible nature of what all representative democracies turn into.

Malcolm wrote:

Direct democracy does not scale well. It works fine at the village and town level, but that's about it. Secondly, the success of any democracy depends on the education level of its constituents. Poorly educated people tend to make poor choices.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 9:19 PM

Title: Re: Eight Doorways of Spontaneous Manifestation

Content:

dawnbird said:

Hi all,

Is the following correlation correct?

Eight doors of spontaneous manifestation :: Eight dissolutions (empty, black, red, white, flame, fireflies, smoke, mirage)?

Thanks.

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 9:03 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Your type of cultural or racial Marxism is nothing I'm not already acquainted with and is divisive to its core instead of bringing people of all backgrounds together.

Malcolm wrote:

Hmmm, let's see, you invoked globalists in combination with corporatism, praised nationalism, and now invoke cultural Marxism. So far this makes three alt-right themes you have repeated here. Just how are your views different than Steve Bannon's? Are you a regular reader of Breitbart? Do you haunt 4chan?

Joka said:

When you want world government over the entire globe I don't care who else uses that terminology that makes a person a globalist. I am not a political conservative and I am in no way affiliated with a conservative party or any political party for that matter.

Malcolm wrote:

You can count me as a globalist then, or at least, an internationalist. I suspect we will have a world wide gvt with the next two centuries. Let's hope it is a liberal democratic one, run out of the UN. None of us however, will live to see it. Until then, I hope we will continue to see broad cooperation between nations based on open borders and free

trade. In fact, I would like to see Mexico, Canada and the US go one step further than NAFTA, and create something like the EU.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 4:39 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Your type of cultural or racial Marxism is nothing I'm not already acquainted with and is divisive to its core instead of bringing people of all backgrounds together.

Malcolm wrote:

Hmmm, let's see, you invoked globalists in combination with corporatism, praised nationalism, and now invoke cultural Marxism. So far this makes three alt-right themes you have repeated here. Just how are your views different than Steve Bannon's? Are you a regular reader of Brietbart? Do you haunt 4chan?

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:55 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Oppression and tyranny are race color blind.

Malcolm wrote:

Total nonsense.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:54 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

Whole entire economic systems have become tools of exploitation, slavery, oppression, and tyranny. Economic systems are not immune to conflict.

Malcolm wrote:

Sure. South Africa, The US under slavery, etc.

Joka said:

If virtuous nations have a right to defend themselves and nations are comprised of individuals then I would think virtuous individuals have a right to defend themselves as well, no?

Malcolm wrote:

The notion of "rights" is completely divorced from the notion of karma. A king has an obligation to protect his nation, but this not an endorsement of violence.

<http://www.accesstoinsight.org/lib/authors/harris/wheel392.html#ch2>

Joka said:

Somehow I think Japanese people would disagree.

Malcolm wrote:

Buddhist monks are not permitted to kill human beings. If they do so, they immediately lose their status as monks.

That being said, the so-called warrior monks is a big and complicated subject. If you wish to educate yourself about it you can read Teeth and Claws of the Buddha: Monastic Warriors and Sohei in Japanese History by Adolphson.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:33 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

If you have to ask that question I don't think any level of explanation would suit your expected response.

Malcolm wrote:

I don't think you have a real reply. But if you do, now is the time to trot it out.

Joka said:

Oppressed and disenfranchised people have to provide evidence for their own oppression or disenfranchisement?

Malcolm wrote:

You need to define which people you think are oppressed and disenfranchised systematically in the US. Are you referring to black communities? Undocumented immigrants? White people living in Minnesota? Native Americans?

If you are white, you hardly qualify as a person suffering under an oppressive tyranny. In

other words, you need to be more precise.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:16 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Yes, no matter the different politics or government organizations tyranny is same and is employed with the same standard.

Malcolm wrote:

So you are suggesting the US is a "tyranny?" If so how, specifically?

Joka said:

If you have to ask that question I don't think any level of explanation would suit your expected response.

Malcolm wrote:

I don't think you have a real reply. But if you do, now is the time to trot it out.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:15 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Vibhūticandra says much the same thing in his commentary on the Bodhicaryāvatāra: With respect to the traces of emptiness, since śrāvakas and so on cannot bear the fact that all phenomena are empty, it is said they are liberated solely through seeing four truths of nobles. Since they obtain freedom only through the direct perception of the "truths" — suffering, the origin, the cessation, and the path— of what use to them is seeing emptiness?

sherabpa said:

This is a mistranslation. Here Vibhūti he is simply restating the shravakas objection to the Mahayana emptiness, which is 9.40ab of the Charyavatara, i.e. that emptiness is pointless because they meditate on the Four Truths instead. Vibhūti then gives the response (9.40cd), which as usual is to quote Mahayana sutras for the need to meditate on emptiness, and hence there follows a dispute about why the shravakas should accept the Mahayana sutras.

Malcolm wrote:

Which means that Śāntideva is portraying śrāvakas as not meditating on emptiness directly.

It is also somewhat foolish to assert that arhats realize the selflessness of phenomena when it has nothing at all to do with how they achieve their realization since they never

even meditate the view of the emptiness of the person let alone emptiness in general.

sherabpa said:

This is contradicted by many masters, e.g. Mipham says in Beacon of Certainty, 'Our own position in that whatever types of shravakas and pratyekabuddhas appeared of yore and reached arhatship did not become liberated without realizing the emptiness of the self that is the apprehension of the aggregates; but just having that realization does not mean that they realized selflessness entirely.'

Malcolm wrote:

But they do not meditate the emptiness of the person directly. They meditate on impermanence and so on. Emptiness of the person is the result they realize, it is not the view they meditate. Your Mipham quote agrees: "...did not become liberated without realizing the emptiness of the self that is the apprehension of the aggregates."

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:42 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Yes, no matter the different politics or government organizations tyranny is same and is employed with the same standard.

Malcolm wrote:

So you are suggesting the US is a "tyranny?" If so how, specifically?

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:37 PM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

To conquer it in oneself is a great thing but still there is a wide world of other people out there that do not share those convictions or ideals.

What is a Buddhist to do say in the presence of a group of people that above all else desire power and will do anything to keep that power including all spectrums of human unspeakable acts or behaviors? Does the Buddhist sit on their hands and feet sitting idle?

Malcolm wrote:

That very much depends. In most cases, I think Buddhists will flee such a situation or resist nonviolently— for example, Tibet

Joka said:

Flee to where? Where in the world does sanctuary from all of this exist?

The type of world we are living in makes nonviolent resistance either impotent for change or an impossibility.

Malcolm wrote:

You have to be kidding. Nonviolence is the only avenue for resistance against oppression unless you are prepared to destroy whole economies.

Joka said:

This leads me to believe that sometimes war or fighting is necessary and can be justified.

Malcolm wrote:

As I said, Buddha stated that virtuous nations have a right to defend themselves.

Joka said:

Another reason I created this thread because in ancient past Buddhist warrior monks like the Sohei fought very passionately for what they believed in.

Malcolm wrote:

This is a Japanese corruption of Buddhadharma.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:33 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Capitalism is in the process of collapsing the world over.

Malcolm wrote:

You are kidding yourself.

Joka said:

I think here in the west nationalism gets a horrible reputation but elsewhere in the world nationalism is appreciated.

Malcolm wrote:

Nationalism inevitably rests on creating otherness. Otherness leads to pogroms and downright oppressions. Nationalism is a political drug.

Joka said:

Not kidding myself actually as there are limits to monopoly economics and finance where eventually parasitic crony capitalism collapses on itself. This will become more apparent within the next decade. We are reaching the threshold of those very limits right now.

Nationalism can be reformed like anything else and doesn't have to be so discriminating. I believe all people have a right to autonomy and self determination.

Malcolm wrote:

People have been predicting the collapse of capitalism since Marx. They have all been wrong.

We are definitely reaching environmental sustainability limits, but that has nothing to with capitalism (apart from the fact that capitalism is destroying the planet and the only way to prevent that is a global government that sets strict environmental limitations).

Nationalism is a disease. It has no place in the modern world. Eventually, people will see this. It might take them a couple of centuries. Hopefully we will not blow up the planet before then.

People have a right to autonomy and self-determination. This does not mean that Nationalism is the way to go.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:06 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Capitalism is in the process of collapsing the world over.

Malcolm wrote:

You are kidding yourself.

Joka said:

I think here in the west nationalism gets a horrible reputation but elsewhere in the world nationalism is appreciated.

Malcolm wrote:

Nationalism inevitably rests on creating otherness. Otherness leads to pogroms and

downright oppressions. Nationalism is a political drug.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:04 PM

Title: Re: Eastern and Western 'Mindfulness'?

Content:

Queequeg said:

<https://mobile.nytimes.com/2016/04/24/jobs/achieving-mindfulness-at-work-no-meditation-cushion-required.html>

From the article:

There are two approaches to mindfulness: Eastern and Western. The Eastern view indeed positions meditation as an essential tool to achieving a mindful state. But the Eastern view is more about quieting the mind and suspending thought. This philosophy is almost the complete opposite of the Western view of mindfulness, which centers on active thinking.

Curious what Dharma Wheelers think of this and the author's argument more generally.

Malcolm wrote:

Flawed.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:03 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Joka said:

I find conversations like this interesting and so my post here is going to be one from neutrality in that I'm neither for or against the propositions being discussed in this thread. So let me get this straight then, all forms of European ethnic identity are horrible border lining on taboo or blasphemous but the ethnic identity of everybody else, is alright then? I'm very confused here.

Malcolm wrote:

There is no "white" ethnicity, except in the US and the former British Empire, where it used to mean Anglo-Saxon Protestants (Poles, Germans, the Irish, Scots, Italians, Spaniards, were all excluded). Now in the US, since Germans, the Irish, Scots, Italians and so on have achieved a measure of social and economic success, they are now counted as "white."

Joka said:

I'm confused, are you saying that there is no European collective ethnicity or identity?

Malcolm wrote:

Correct. There is no collective European ethnicity or identity.

Joka said:

No German, French, Italian, English, or even Hungarian ethnicity as example?

Malcolm wrote:

There are indeed national identities within Europe, but there is no collective European ethnic identity.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:00 PM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

The old adage that malice thrives when people do nothing at all or sit idly by I suppose is a big problem for me concerning pacifism and the non-aggression principle. I suppose that is why I created this thread.

More importantly I don't think pacifism or nonaggression is always up to the task of challenging and defeating human malice in the world.

Malcolm wrote:

The Buddha's approach to defeating malice was to uproot it from yourself.

Joka said:

To conquer it in oneself is a great thing but still there is a wide world of other people out there that do not share those convictions or ideals.

What is a Buddhist to do say in the presence of a group of people that above all else desire power and will do anything to keep that power including all spectrums of human unspeakable acts or behaviors? Does the Buddhist sit on their hands and feet sitting idle?

Malcolm wrote:

That very much depends. In most cases, I think Buddhists will flee such a situation or resist nonviolently— for example, Tibet

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:59 PM

Title: Re: Democrats and Republicans

Content:

Joka said:

Democrats and Republicans, both owned by Wallstreet along with its subsidiaries. (Backed by military industrial complex and globalists bent on world domination.) I think

that pretty much covers American politics.

Malcolm wrote:

"globalist" — use of this term paints you as part of the rightwing fringe. I suppose next you are going to start griping about the "administrative" state.

Joka said:

I use the term globalist for describing those that seek power internationally and on a global scale beyond simple state national boundaries. A global government is every tyrant's wet dream.

I know the term or word is used in conservative circles but I hold no political affiliations myself. I am not loyal to any particular political party.

Administrative state? Please explain.

Malcolm wrote:

In fact we desperately need a global government because we have a global economy. It does not obey the outmoded borders drawn up by the colonial powers in the early part of the 20th century. It is also still the case that stronger nations can easily exploit weaker nations. We will probably struggle with this for another couple of centuries, but eventually we will have a global government. One hopes it is democratic.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:37 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

we live in a post socialist or capitalist world.

Malcolm wrote:

No, we live in a Capitalist World. Capitalism has won. However, there are people of nationalist sentiment that are unhappy that it did not also involve the continued economic ascendancy of the Europe and the US. Now we have competition, and the nationalists among us don't like it very much.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:34 PM

Title: Re: Democrats and Republicans

Content:

Joka said:

Democrats and Republicans, both owned by Wallstreet along with its subsidiaries. (Backed by military industrial complex and globalists bent on world domination.) I think that pretty much covers American politics.

Malcolm wrote:

"globalist" — use of this term paints you as part of the rightwing fringe. I suppose next you are going to start griping about the "administrative" state.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:32 PM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

The old adage that malice thrives when people do nothing at all or sit idly by I suppose is a big problem for me concerning pacifism and the non-aggression principle. I suppose that is why I created this thread.

More importantly I don't think pacifism or nonaggression is always up to the task of challenging and defeating human malice in the world.

Malcolm wrote:

The Buddha's approach to defeating malice was to uproot it from yourself.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Sentient Light said:

But you're correct that white consciousness must also mean conscious of the privilege that it affords, because if there is no honesty about that, then how can we (the confederation of "Other" cultures) possibly interact and engage with white American culture? There's room for all of us here if we could just talk to each other and be honest with one another and, somehow, drop away the fear we have that the other's viewpoint is a threat to our own existence.

Malcolm wrote:

The problem with the normalization of a "white ethnic consciousness" is that it is not a true consciousness, it is a false consciousness, a dangerous one.

Joka said:

I find conversations like this interesting and so my post here is going to be one from neutrality in that I'm neither for or against the propositions being discussed in this thread. So let me get this straight then, all forms of European ethnic identity are horrible border lining on taboo or blasphemous but the ethnic identity of everybody else, is alright then? I'm very confused here.

Malcolm wrote:

There is no "white" ethnicity, except in the US and the former British Empire, where it used to mean Anglo-Saxon Protestants (Poles, Germans, the Irish, Scots, Italians, Spaniards, were all excluded). Now in the US, since Germans, the Irish, Scots, Italians and so on have achieved a measure of social and economic success, they are now counted as "white."

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 7:48 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

So, not actually ceased, then.

Malcolm wrote:

Right, samadhi of cessation does not mean cessation in fact.

IN response to your other question mind streams are permanent in so far as they never cease, impermanent in so far as they are constituted of moments.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 6:00 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

So Arhats are reborn when it finishes? That can't be right. Or then cease to exist, in which case the original question I asked isn't answered.

Malcolm wrote:

They are roused from samadhi, and are set upon the bodhisattva path.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 3:00 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

This probably has been discussed ad nauseum but I am wondering in all the many Buddhist traditions if there is ever the notion of justified war or conflict.

.

Malcolm wrote:

The Buddha says that kingdoms have a right to defend themselves against aggressors.

He also points out that people who kill each other in combat all go to hell. So kings and soldiers may, for the welfare of their kingdoms defend them with arms, but the sacrifice is much greater than merely losing one's life.

amanitamusc said:

This would depend if the person killing did so as a complete karma.

Malcolm wrote:

There is that, but the Buddha does not make this distinction. He assumes warriors like violence.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 2:37 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

This probably has been discussed ad nauseum but I am wondering in all the many Buddhist traditions if there is ever the notion of justified war or conflict.

.

Malcolm wrote:

The Buddha says that kingdoms have a right to defend themselves against aggressors. He also points out that people who kill each other in combat all go to hell. So kings and soldiers may, for the welfare of their kingdoms defend them with arms, but the sacrifice is much greater than merely losing one's life.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 12:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

Hallo

That is my question too.

I have received Norbu Rinpoche's DI a few times. As a member of DC am I eligible to order restricted books other than those that require tantric empowerment or lung? The books that I am referring to are "Lojong, semdzin, rushen", Shine and Lhagtong" and "Dzogchen State ad Syllabe Phat".

Thank you

Malcolm wrote:

Yes.

Author: Malcolm
Date: Wednesday, March 15th, 2017 at 12:54 AM
Title: Re: Dzogchen Longde Tantras
Content:
florin said:
I never knew what to do with this information.

Malcolm wrote:
The phrase "pinch of salt" comes to mind.

Author: Malcolm
Date: Tuesday, March 14th, 2017 at 10:26 PM
Title: Re: if we are Buddhas are we the 3 Kayas
Content:
Tsongkhapafan said:
...my view accords with Buddha...

Malcolm wrote:
In your opinion, but not in fact.

Author: Malcolm
Date: Tuesday, March 14th, 2017 at 8:41 PM
Title: Re: The attainment of the Arhats
Content:
Malcolm wrote:
[Arhats] have no physical existence in samsara, per se, but they continue in a samadhi of cessation.

Wayfarer said:
That is hard to reconcile with the idea that everything is impermanent, isn't it?

Malcolm wrote:
I don't think so. Why do you?

Author: Malcolm
Date: Tuesday, March 14th, 2017 at 11:19 AM
Title: Re: Dzogchen Longde Tantras
Content:
Fa Dao said:
cool man..thanks for the info...is this book connected to what you were referring to: "The Nature of Mind: The Dzogchen Instructions of Aro Yeshe Jungne" and if so is it any good?

Malcolm wrote:

I think it is by Khenpo Palden Sherab. Anything by him is good.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:22 AM

Title: Re: Don't pay for Dharma Books?

Content:

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

binocular said:

Does this include books one borrows from the library while not having received transmission for them?

If I borrow a ChNN book from the library, while I have no transmission, am I stealing the Dharma?

Malcolm wrote:

Depends on the book. Some ChNN books are for everyone; some are for those with transmission. It is unlikely the latter will be in your library.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:21 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

Have you perhaps encountered this small book: Maha Boowa: The Path to Arahantship?

Malcolm wrote:

This is exactly the kind of thing Mahāyāna sūtra are criticizing:

"Since when did the earth element ever die? When they decompose and disintegrate, what do they become? All parts of the body revert to their original properties. The earth and water elements revert to their original properties, as do the wind and fire elements. Nothing is annihilated. Those elements have simply come together to form a lump in which the citta then takes up residence...The citta itself is the real culprit, not the lump of physical elements. The body is not some hostile entity whose constant fluctuations threaten our well-being. It is a separate reality that changes naturally according to its own inherent conditions.

Astus said:

The four elements—earth, water, wind and fire—they don't die.

Malcolm wrote:

The emptiness he talks about is not Mahāyāna emptiness, the absence of characteristics. The emptiness he talks about is a result of vairāga, dispassion.

This kind of statement is impossible in Mahāyāna:

Saṃkhāras arise and cease with distinct beginnings and endings, like flashes of lightning or fireflies blinking on and off.

Here is a very nice expression of the emptiness of the person:

Then, from that neutral, impassive state of the citta, the nucleus of existence—the core of the knower—suddenly separated and fell away. Having finally been reduced to anattā, brightness and dullness and everything else were suddenly torn asunder and destroyed once and for all.

But I have to say, there is nothing there which is not anticipated by Mahāyāna critiques of the limitations of the śrāvaka teachings.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:07 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

Since there is no evidence that śrāvakas negate characteristics through a vipaśyāna analysis that allows them to see through characteristics, there is also no evidence that they are free from clinging to characteristics.

The four noble truths are what is taught to be the definitive insight one needs to gain on the śrāvaka path. And there what one needs to recognise is how there is suffering, how suffering arises, how it ceases, and how one can bring it to cessation. In short, the goal is not to have or maintain any ideas of what characterises phenomena, but to let go of them, to end one's clinging. So, what I don't see the evidence of is how there can remain anything one keeps being hooked on anything.

Malcolm wrote:

The point is that arhats suffer from obscurations, and that their wisdom is insufficient to perceive the real nature of phenomena, even though they have a partial realization through which they can claim to be liberated (and liberation in Buddhadharma simply means being free of the afflictions that cause rebirth in saṃsara).

Astus said:

One assumes that ancient Mahāyānis had ample contact and debate with those who were reputed to be śrāvaka arhats.

I'm not so sure. It rather seems to me that what they tend to refute are their own interpretations of abhidharma materials.

Malcolm wrote:

It is a certainty, considering that they rubbed shoulders.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 4:29 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

This is only the selflessness of persons, not phenomena, because there is no refutation of characteristics themselves. But, for example, in Mahāyāna, even the characteristics by which phenomena are apprehended are refuted. This is the main difference.

Astus said:

Yes, that is a clear difference. On the one side it's rise and fall, birth and death, while on the other it's unarisen and unceasing, unborn and undying.

Malcolm wrote:

Yes, that is what I have been saying all along.

Astus said:

The absence of a self in persons is only mentioned in these Mahāyāna sūtras. Did you do a search specifically for pudgala naitratmya? That (人無我) doesn't seem to be a common term in Chinese either, although using synonyms can turn up further results.

Malcolm wrote:

I specifically searched for all instances of dharmanaitratmya and pudgalanaitratmya in their various forms.

Astus said:

śrāvakas and pratyekabuddhas have trained in characteristics of the aggregate, etc., that lack a self because of being impermanent and so on, rather than in emptiness. Contemplation of the three characteristics are what is said to bring about the realisation of the three gates of liberation, so there is a correlation.

Malcolm wrote:

There is a correlation in terms of liberation, but not in terms of omniscience. This is the principle distinction that the PP sūtras make.

Astus said:

It is asserted that they cling to characteristics, not that they cling to the aggregates, etc., per se.

An this is something I have difficulty to take literally on a practical level. Sure, most of the usual criticisms of arhats look valid for people obsessed with total cessation and/or systems and lists of dharmas. But I fail to see them as anything but common warnings

one can find in all sorts of teachings, and that is likely the reason why Mahayana traditions kept this view of the arhat alive (at the same time, arhats in East Asia are also popular spirit/deity/bodhisattva-like beings).

Malcolm wrote:

Don't confuse the cult of the 16 arhats, who are all bodhisattva emanations, with the śrāvaka arhat that is the object of Mahāyāna criticism.

Astus said:

Although looking at the <http://www.vipassanadhura.com/sixteen.html> can give the impression that the criticism is valid, it's also possible to say that as both body and mind are let go of, there can be no hindrances left, nor even clinging to characteristics, since even those are just thoughts.

Malcolm wrote:

Personally, I think you are reading with a Mahāyāna bias, and interpolating your own view on the view of śrāvakas. Since there is no evidence that śrāvakas negate characteristics through a vipaśyāna analysis that allows them to see through characteristics, there is also no evidence that they are free from clinging to characteristics. One assumes that ancient Mahāyānis had ample contact and debate with those who were reputed to be śrāvaka arhats.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 4:18 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Look bro, wasnt trying to be confrontational...this is just what I read in NN's books...just wanted some clarification

Malcolm wrote:

I understand. The historical narrative of the arrival of Dzogchen teaching in Tibet was radically altered by the revelation of the Vima Nyingthig in 1118, so much so that it literally eclipsed earlier narratives. There are no traditional Tibetan teachers that question this narrative, even though it definitely is the case that prior to the VN, the lingo of the three series was never used by anyone. For example, the earliest comprehensive history of Dharma composed by Nyangral in the late 12th does not mention these terms at all.

He refers to five main systems of Dzogchen. The first one is the the one we understand as klong sde, which he simply summarizes as the lineage given to Yudra Nyingpo connected with the five tantras typically now associated with klong sde. But he does not

mention Mipham Gonpo, nor 'Dzeng. It appears that he does not know about the Vajra Bridge at all.

He mentions the lineage of Aro Yeshe Jungney. He mentions the cycle of the Kun byed rgyal po. He mentions the Brahmin cyle. He also mentions the unsurpassed Dzogchen cycle of the 17 tantras. He never mentions anything about the three series anywhere. He was a generation younger than Zhangton Tashi Dorje, the tertön of the VN, so this definitely shows that in the late twelfth century, the idea of the three series was restricted to the circle around Zhangton. Thus, it is really only in post- 12th century texts outside of the VN where we begin to see the systemization of the three series applied to Dzogchen teachings.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 1:49 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

The part where it is true is that the path described that way is what is found in the abhidharma works, although there can be differences. The part where it is not true is the Nikayas/Agamas and those Theravada teachers who don't follow the abhidhamma. Look at this description for instance: <http://measurelessmind.ca/anattasanna.html>.

Malcolm wrote:

Nothing here goes beyond the selflessness of persons. For example, here the Buddha is not describing the selflessness of phenomena:

Thus he abides contemplating selflessness with regard to the six internal and external sensory spheres. This, Ānanda, is called the recognition of selflessness.

This is only the selflessness of persons, not phenomena, because there is no refutation of characteristics themselves. But, for example, in Mahāyāna, even the characteristics by which phenomena are apprehended are refuted. This is the main difference.

Astus said:

Also, it is quite common in Mahayana to describe arhats by their realisation of the emptiness of self, and sometimes even by the realisation of the emptiness of phenomena.

Malcolm wrote:

The absence of a self in persons is only mentioned in these Mahāyāna sūtras:

śatasāhasrikā-prajñāpāramitā, 1 mention

ārya-daśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra, 1 mention

ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra, 3 mentions

ārya-laṅkāvatāra-mahāyāna-sūtra, 26 mentions
ārya-ghanavyūha-nāma-mahāyāna-sūtra, 1
ārya-mahāyāna-prasāda-prabhāvana-nāma-mahāyāna-sūtra, 1 mention
ārya-ratnamegha-nāma-mahāyāna-sūtra, 3 mentions.
Rājadeśa-nāma-mahāyāna-sūtra, 1 mention

Absence of a self in phenomena is mentioned in these sūtras:

śatasāhasrikā-prajñāpāramitā, 9
Pañcaviṃśatisāhasrikā-prajñāpāramitā, 2
ārya-aṣṭādaśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra, 1
ārya-prajñāpāramitā-nāma-aṣṭaśataka, 2
Giri-ānanda-sūtra, 1
ārya-niṣṭhāgata-bhagavaj-jñāna-vaipulya-sūtra-ratnānanta-nāma-mahāyāna-sūtra, 1
ārya-sarvabuddha-viśayāvatāra-jñānālokālaṃkāra-nāma-mahāyāna-sūtra, 1
ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra, 13
ārya-laṅkāvatāra-mahāyāna-sūtra, 47
ārya-sarvapuṇya-samuccaya-samādhi-nāma-mahāyāna-sūtra, 1
ārya-sāgara-nāgarāja-paripṛcchā-nāma-mahāyāna-sūtra, 1
ārya-anavatapta-nāgarāja-paripṛcchā-nāma-mahāyāna-sūtra, 1
ārya-ghanavyūha-nāma-mahāyāna-sūtra, 4
ārya-karuṇāpuṇḍarika-nāma-mahāyāna-sūtra, 1
ārya-mahāyāna-prasāda-prabhāvana-nāma-mahāyāna-sūtra, 1
ārya-sāgaramati-paripṛcchā-nāma-mahāyāna-sūtra, 1
ārya-akṣayamati-nirdeśa-nāma-mahāyāna-sūtra, 1
Rājadeśa-nāma-mahāyāna-sūtra, 1
ārya-ratnamegha-nāma-mahāyāna-sūtra, 3
ārya-samyag-cāravṛtta-gaganavarṇa-vinaya-kṣānti-nāma-mahāyāna-sūtra, 1
ārya-dīpaṃkara-vyākaraṇa-nāma-mahāyāna-sūtra, 1

What we can see from the above is that the main sūtra that deals with this issue is the Lanka, the main polemical sūtra in this respect.

In general, what is discussed in the Perfection of Wisdom sūtras is the limitations upon the omniscience of arhats and pratyekabuddhas, and this is why in that body of sūtras there is an extensive discussion of how emptiness is understood with respect to arhats and pratyekabuddhas where it is primarily stated that one should avoid their result because śrāvakas and pratyekabuddhas have trained in characteristics of the aggregate, etc., that lack a self because of being impermanent and so on, rather than in emptiness.

For example, the Lanka responds to your question, "to what do arhats grasp?" Further, if it is asked what is the śrāvakas to the nature of conceiving entities, it is like this, having perceived...the elements that arise without a creator, intrinsic and general characteristics, reasonings, scripture, and authority, they cling to the nature of those. Note, I am not addressing the issue of how Mahāyāna commentators deal with the absence of the two selves. That is a whole different question.

Astus said:

The issue is whether they are attached to the aggregates or not. In order to keep any form of traces, obscurations, or defilements for arhats, they necessarily have to still cling to the aggregates and the areas,

Malcolm wrote:

It is asserted that they cling to characteristics, not that they cling to the aggregates, etc., per se.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 12:12 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

After their nirvana, arhats have no location per se, being like "logs floating on the ocean, moved by the waves."

Are they not utterly non-existent, then? That would seem to follow from the whole trajectory of 'cessation'.

Malcolm wrote:

No, arhats do not just poof out. They have no physical existence in samsara, per se, but they continue in a samadhi of cessation.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:05 PM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

good to know...please elaborate...

Malcolm wrote:

Ask ratna to post his master's thesis. Of anyone here, he knows the most about klong sde. You also have to keep in mind that so called sems sde and klong sde lineages do not self-identify as such since the idea of sems, klong, and man ngag sde come from the Vima Nyingthig and do not appear prior to its revelation in 1118.

Fa Dao said:

ok..but what about Vairocana who is said to have received and transmitted the semde and longde that he received from Shri Singha? Wasnt that before 1118? Also what about Dzin Dharmabodhi who is said to have lived at the time of Machig Labdron (1031-

1139) and integrated into the longde tantric methods of transformation?

Malcolm wrote:

The terms sems sde and klong sde come from the Vima Nyinthig. You will never find these terms used prior to that time. The original name of the klong sde tradition was the Vajra Bridge (rdo rje zam pa), based on the short instruction given to Mipham Gonpo. This is the tradition that comes from Dzeng Dharmabodhi. There is another set of writings that divide the path into nine spaces. This is another Varja Bridge commentarial tradition through Se Bandhe.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:57 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Like most German Jews, Marx was completely bourgeois right down to insisting that he always had a house servant and educating his girls in French and piano lessons.

Grigoris said:

I don't think you could call Marx a Jew, though he was from a Jewish family, unless you are one of those types that consider Jews a race. It seems that he did have a wealthy background, even though he lived in squalor (albeit with a housekeeper). I guess housekeepers were cheap back in the good ol' days.

Malcolm wrote:

Jews are an ethnic group, not a race. There is only one human race. Within it are many ethnic and regional identities. The point about Marx is that he was very much a person of his time.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:51 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,
that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Fa Dao said:

good to know...please elaborate...

Malcolm wrote:

Ask ratna to post his master's thesis. Of anyone here, he knows the most about klong sde. You also have to keep in mind that so called sems sde and klong sde lineages do not self-identify as such since the idea of sems, klong, and man ngag sde come from the Vima Nyingthig and do not appear prior to its revelation in 1118.

Author: Malcolm

Date: Monday, March 13th, 2017 at 7:25 AM

Title: Re: Lifetime of Śakra

Content:

KarmaOcean said:

I was reading about Śakra, Lord of the Gods, and that the lifetime of Śakra is limited.

Do we have any indication of how long this period is ?

Malcolm wrote:

Yes, The devas in the heaven of thirty-three, of which Indra is the ruler, live for 36,000,000 years.

Author: Malcolm

Date: Monday, March 13th, 2017 at 7:22 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,
that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Author: Malcolm

Date: Monday, March 13th, 2017 at 3:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

In Buddhadharma in general, there are only three unconditioned phenomena: space (as

absence of obstruction), analytical cessation (nirvana), and nonanalytical cessation (simple absence of a cause).

Tsongkhapa said:

Are you saying that emptiness is conditioned?

Malcolm wrote:

No, I am saying that in general Buddhadharma there are only three unconditioned dharmas. Emptiness is not a separate dharma, like space or the two cessations.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:55 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Marx did not do math. He was not an economist. He was a petite bourgeoisie historian/journalist.

Grigoris said:

Marx was petite bourgeois??? He relied on Engels (who was a factory owner) for money. I wouldn't call him a historian though. More a political philosopher. His analysis of capitalism had a mathematical element to it as well, it was a pretty accurate prediction of the accumulative nature of capitalism though, even if it was not mathematically based.

Maybe he was off on the prediction of where this accumulation would lead regarding the politicization of the proletariat. I don't think he was aware of exactly how competitive people WITHIN a class can be, when it comes to acquiring resources for their survival.

Malcolm wrote:

Like most German Jews, Marx was completely bourgeois right down to insisting that he always had a house servant and educating his girls in French and piano lessons. He generally spent most of his life running through one inheritance after another.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:29 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Piketty proved it. Marx merely suggested it.

Grigoris said:

I think you'll find that capitalism proved it, not Piketty. Marx did a little more than suggest it, unless you consider three volumes of economic analysis a "suggestion".

Have you even read Capital bro?

Malcolm wrote:

Many years ago. My favorite part is his sarcastic analysis of British Imperialism at the end.

Marx did not do math. He was not an economist. He was a petite bourgeoisie historian/journalist.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:20 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The observer is empty of inherent existence because his very existence is dependent upon causes and conditions.

Wayfarer said:

This point is tangential to the argument about physics, but I'm not sure about this. You see, 'dependent on causes and conditions' applies to 'all compounded phenomena'. But there is 'that which is unmade, uncreated', which is not dependent on causes on conditions. We have to be careful not to reify the unconditioned by treating it as an object. But, is the Tathāgata dependent on causes and conditions? I know that's a difficult question but it should be considered.

Malcolm wrote:

In Buddhadharma in general, there are only three unconditioned phenomena: space (as absence of obstruction), analytical cessation (nirvana), and nonanalytical cessation (simple absence of a cause).

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:14 AM

Title: Re: Buddhist Anarchism

Content:

Vasana said:

Economists like Thomas Piketty have shown that the accelerated accumulation of capital by a few is built into the system.

Grigoris said:

I think Marx may have come up with idea... not Piketty.

Malcolm wrote:

Piketty proved it. Marx merely suggested it.

Author: Malcolm

Date: Monday, March 13th, 2017 at 1:59 AM

Title: Re: The attainment of the Arhats

Content:

PuerAzelis said:

He just quoted three sutras answering precisely that. What else is he supposed to do?

Astus said:

The three quotes merely state that

"Śrāvakas and pratyekabuddhas have not abandoned all connection with traces"

"not completely destroyed traces"

"they are confused through the other traces of affliction"

and the questions raised are in response to that concept of remaining traces.

PuerAzelis said:

He just quoted three sutras answering precisely that. What else is he supposed to do?

Astus said:

The three quotes merely state that

"Śrāvakas and pratyekabuddhas have not abandoned all connection with traces"

"not completely destroyed traces"

"they are confused through the other traces of affliction"

and the questions raised are in response to that concept of remaining traces.

Malcolm wrote:

The location of traces is in the mind stream of course. Daṃṣṭrasenam, in his commentary on the 100,000 lines Perfection of Wisdom Sūtra, notes that the result of possessing those traces mentions specifically that arhats can err, gossip, can be unattractive, are forgetful, and so on.

But the above only refers to past traces, the absence of which is how the eighteen unshared qualities of a buddha are defined. But that is not really the most important point. Below we will see too that it is claimed that arhats also do not abandon the traces of conceptuality.

The most important point is that śrāvakayanists in general do not meditate on the view of emptiness. As we will see below, they meditate in the four truths and this is how they attain their awakening. They realize the person as a momentary formation and this is what it means to say that an arhat realizes "the selflessness of persons." But they do not meditate directly on the view of emptiness in anyway. The Goenka Vipassana school is

an excellent example of this principle.

Bhavaviveka II mentions in the Tarkajvala that the difference between nirvana of a buddha and an arhat is the latter's nirvana is result of totally abandoning the two obscurations, while the latter's nirvana is merely severing the continuum of their physical body in samsara. He remarks too that the traces of affliction from cultivating afflictions from beginningless time exist within arhats. He distinguishes buddhas by pointing out that they totally eliminate all afflictions along with their traces by cultivating the view of emptiness for a long while, and they eliminate the knowledge obscuration the same way. This is not how arhats attain their realization since their realization is attained not by meditating on emptiness, but rather by meditating the four noble truths in sixteen moments on the path of seeing.

Vibhūticandra says much the same thing in his commentary on the Bodhicaryāvatāra: With respect to the traces of emptiness, since śrāvakas and so on cannot bear the fact that all phenomena are empty, it is said they are liberated solely through seeing four truths of nobles. Since they obtain freedom only through the direct perception of the "truths" — suffering, the origin, the cessation, and the path— of what use to them is seeing emptiness?

Jayananda's commentary on the Madhyamakāvatāra states:

Therefore, śrāvakas and pratyekabuddha do not abandon the affliction of the traces of conceptuality, but because bodhisattvas, beginning on the eighth bhūmi, are able to exhaust the affliction of the traces of conceptuality through the power of the path of effortlessness and characteristiclessness, they are able to attain buddhahood.

Thus, it is somewhat inane to speculate about where traces reside in an arhat. It is also somewhat foolish to assert that arhats realize the selflessness of phenomena when it has nothing at all to do with how they achieve their realization since they never even meditate the view of the emptiness of the person let alone emptiness in general.

Finally, concerning the Lanka and its samadhi-intoxicated arhats, Jñānavajra states: With respect to that, the three liberations are the three awakenings which are equivalent in abandoning afflictions.

"The absence of self in phenomena," and so on means that the ultimate suchness and the pristine consciousness which realizes that is liberated from afflictions and abandons the obscuration of knowledge — this is Mahāyāna of the result.

It is taught that śrāvakas cannot realize that. "Just as..." and "They are distracted by characteristics" means they are distracted because they conceptualize particular and universal characteristics of the aggregates and so on, and thus cannot abandon the knowledge obscuration. In the same way, though they indeed abandon the active causes of the afflictive obscuration, they cannot abandon the latent ones. Through perceiving sensation and perception as flaws, they solely rely on the method of pacifying them and are intoxicated with an intoxicating samadhi that lacks the wisdom that realizes the truth. Since they abandon the manifest causes of affliction, they reside in the uncontaminated dhātu. If is asked whether that is their ultimate result, they do not reach an ultimate result apart from that. That being the case, if it is wondered whether

or not they are outside of and turned away from samsara, through realizing the emptiness of the person as being a momentary formation and understanding a self is an agent of action, there is no further accumulated karma for birth in samsara and the causal condition for the active cause of craving and addiction are absent, just as a log floating on the ocean does sink to the bottom, there is no certainty of their remaining in one place. If it is wondered how long they remain in the the uncontaminated dhātu, it is said "Samadhi, etc..."

"Then I will cause them to obtain the dharmakāya..." means that as explained already, when through their own roots of virtue and the blessings of the tathāgata they awaken from uncontaminated dhātu and generate the mind for supreme awakening. Having filled their compliment of the two accumulations, they will obtain the dharmakāya." Thus we can also see there is no place where such arhats "reside" after death, no Hinayāna pure land. After their nirvana, arhats have no location per se, being like "logs floating on the ocean, moved by the waves."

Author: Malcolm

Date: Sunday, March 12th, 2017 at 1:38 AM

Title: Re: The attainment of the Arhats

Content:

White Lotus said:

Oneness. Buddha and arhat are not the same not different and yet they both see mind, as does any child or dog, but they know what they see. One vehicle/eckayana. Everything is enlightened. Mind, emptiness. Oneness.

Malcolm wrote:

Well, guess you better start writing your own sūtras.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 1:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Temicco said:

I have a few questions after reading Guruyoga in preparation for today's webcast. (Realized I should have done this sooner so I could spend some more time memorizing the recitations and could have caught the explanatory conference call, but oh well...)

What is a "Tun"? We're apparently supposed to know how to do them. It seems like the "Tun Book" contains a decent amount of material used in the transmission. Is it something one should buy for that sake?

Malcolm wrote:

Thun means "session" or period of time.

Temicco said:

How exactly should we visualize the thigle and white A? Like we're looking at our bodies externally and the thigle is just kind of projected on us? And eyes open or closed?

Malcolm wrote:

The A is visualized facing outward.

Temicco said:

The visualizations in general have a lot going on. Is there a precise way we're technically supposed to do them, or is it fine to just kind of try your best to do what seems right?

Malcolm wrote:

You just think about it briefly and then let it go.

Temicco said:

The introduction and p.37/38 present guruyoga ultimately as being in the state of rigpa as reflected in the teacher, but then on page 32, 36, and 44 guruyoga is presented as the key for discovering our real nature, and consisting of thigle visualization during transmission. Page 43 seemingly discusses it in both ways at once. So are there 2 main guruyogas in dzogchen, the one of being in rigpa and the one done during transmission or at other times in order to unlock rigpa?

Malcolm wrote:

Ati Guru Yoga is both a method of introduction and a means for discovering what was introduced if you did not succeed.

Temicco said:

The introduction makes it sound like the fourth chapter is about conduct and integrating guruyoga, so does that mean that all of the instructions contained therein are only for people who have had an experience of rigpa already? (I don't understand what "integration" could be being talked about otherwise, nor how one could know how to be in instant presence otherwise.)

Malcolm wrote:

No, it is for anyone who is interested to know what conduct is from a Dzogchen perspective, so one can gradually integrate it into one's life.

Temicco said:

The worldwide transmission just consists of ChNN giving oral, symbolic, and then direct

transmission, right?

Malcolm wrote:

It is an Anuyoga practice which involves direct introduction.

Temicco said:

Does the melody and so on matter? I only have the Guruyoga book and it is too late this time to catch the explanatory conference call for the other details. Lacking them, I can still pay attention and do the visualizations and so on, but will transmission still occur if I'm not well prepared for the singing and recitations? (Also, I assume the visualizations and mental stuff going on at each recitation are the most important thing, so is it better not to recite if it would be distracting?)

Malcolm wrote:

Just follow along with ChNN. (I wish I had a bouncing ball gif).

Temicco said:

After being present for the transmission, what next? I'm very confused about empowerments and so on and what I am allowed to / should practise at each step (particularly given that I would practice alone, seemingly). On page 60 he says that "the root of all transmissions is Guruyoga; the same applies in the case of Rushens and Semdzins". So, are those something that should be practiced after following the instructions for the transmission?

Malcolm wrote:

Yes. You can immediately begin to apply semzins and rushans.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 12:23 AM

Title: Re: The attainment of the Arhats

Content:

4526547 said:

This is only the "Hinayana" sutras' perspective, naturally, and Mahayana perspective may or may not differ.

Malcolm wrote:

Correct. What is being explored here, Tilt, is the Mahāyāna perspective on what it means to be an arhat.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 12:19 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

now you think that arhats are tathāgatas.

Astus said:

The problem I'm raising here is that ascribing attachment to arhats is not supported by reason. So far there has been no substantiated argument against that. It is another issue if buddhahood is defined on the basis of the complete absence of attachment.

Malcolm wrote:

Attachment is not the issue, traces are. For example, the Prajñāpāramitā states: Subhuti, while there is no difference in the abandonment of affliction, the Tathāgata has abandoned all connection with traces. Śrāvakas and pratyekabuddhas have not abandoned all connection with traces...there are aspects of bodily and verbal desire, hatred and ignorance in śrāvakas and pratyekabuddhas. However, the traces of those are not harmful in the same way they are for common immature people.

Or the Ārya-bodhisattva-piṭaka-nāma-mahāyāna-sūtra states:

The uncontaminated pristine consciousness (jñāna) of the śrāvakas has not completely destroyed traces.

The Ārya-laṅkāvatāra-mahāyāna-sūtra states:

Just as a log floating on the ocean

is always moved by waves,

likewise confused śrāvakas

are moved by the "wind" of characteristics.

Though prevented from being activated,

they are confused through the other traces of affliction,

and intoxicated by the bliss of samadhi,

they abide in the uncontaminated dhātu (nirvana).

Author: Malcolm

Date: Saturday, March 11th, 2017 at 11:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Brunelleschi said:

So this is Guru Yoga, from an Ati-Yoga perspective, which in itself contains the Direct Introduction?

ratna said:

Yes. When done at the same time as the teacher, it includes the DI.

Malcolm wrote:

And also afterwards, when one does it oneself.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 4:55 AM

Title: Re: Buddhahood in This Life

Content:

oldbob said:

That said, there appears to be a difference between doing translations as a Dharma activity with the motivation to make appropriate teachings as available as possible, and on the other hand, doing translations with the motivation of only selling the translations to those who can afford them.

Malcolm wrote:

If people want to wait 75 years for the copyright to expire, well....then they can upload Buddhahood as much as they like. In the meantime, it is in the interest of the continued production of good translations from Wisdom, Snow Lion/Shambhala, etc., that one should pay for the Dharma books that one wishes to own.

There is an additional benefit to the production of translations by professional Buddhist publishers — these books enter the Library of Congress. One cannot hope to see most independently published books there. They have strict rules about what books they accept and how to submit them.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:48 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

The mind is not emptiness because emptiness cannot cognize. Mind is the nature of emptiness.

Malcolm wrote:

We have understood for a long time you are an advocate of an inert emptiness. But that is not the profound view of mantrayāna.

Tsongkhapafan said:

Emptiness is inert. Is emptiness permanent or impermanent?

It is permanent therefore it cannot function - and it certainly cannot cognize because it is not mind.

Malcolm wrote:

Thus your view is no different than that of nonbuddhist annihilationists.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:35 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Freedom from attachments does not equal freedom from proliferation.

Astus said:

When no concepts grasped, how can there be proliferation?

"There's no trail in space,
no outside contemplative.

People are smitten with objectifications (papanca),
but devoid of objectification (nippapanca) are the Tathagatas."

(<http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.18.than.html.254>)

If it did, arhats would be omniscient. They also could not fall back from the state of arhatship, but some do.

Those are clearly problematic points, but secondary.

Malcolm wrote:

I see, so you have become a follower of Tilt Billings, and now you think that arhats are tathāgatas.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:34 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

... until the mind mixes with emptiness directly and the path of seeing is attained.

Grigoris said:

But the mind is emptiness anyway, so...

Tsongkhapa said:

The mind is not emptiness because emptiness cannot cognize. Mind is the nature of emptiness.

Malcolm wrote:

We have understood for a long time you are an advocate of an inert emptiness. But that is not the profound view of mantrayāna.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 1:23 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Unproduced space can be apprehended just as lack of inherent existence can be apprehended. Your continued insistence that non-affirming negatives cannot be apprehended contradicts both Je Tsongkhapa's teachings and my own meditative experience, therefore I reject it.

Malcolm wrote:

You are meditating on concepts about emptiness.

Āryan equipoise is the state that arises when one has eliminated all proliferation about phenomena. That freedom from proliferation is emptiness. But it cannot be taken as a conceptual object since conceptual objects are proliferation. The way to discover freedom from proliferation is exactly as Śāntideva describes it, and I paraphrase, when neither an entity nor a nonentity rests before the mind, at that moment since there is no other alternative, the mind is pacified. That is āryan equipoise.

Tsongkhapafan said:

They are not concepts about emptiness. It's true that the non-affirming negative, lack of inherent existence is initially known through the medium of a generic image appearing to a conceptual mind, but through this image we can know emptiness itself. Eventually, through continuous familiarity in meditation, the generic image of emptiness becomes fainter and fainter until the mind mixes with emptiness directly and the path of seeing is attained.

According to Tsongkhapa's teachings there is no other way to gain a direct realisation of emptiness.

Malcolm wrote:

It doesn't work.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 12:59 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:
The lack of obstructive contact is not.

Malcolm wrote:
There are two kinds of space. Area and dimension is conditioned space. That is the kind of space in which you can wave your arms. Unconditioned space is also unimpeded by solid objects. For example, you cannot wave your arms in a room full with solid rock. The former, being conditioned, can be apprehended. The latter, being unconditioned, cannot be apprehended. The latter space is a metaphor for emptiness, the former is not.

Tsongkhapa said:
Unproduced space can be apprehended just as lack of inherent existence can be apprehended. Your continued insistence that non-affirming negatives cannot be apprehended contradicts both Je Tsongkhapa's teachings and my own meditative experience, therefore I reject it.

Malcolm wrote:
You are meditating on concepts about emptiness.

Āryan equipoise is the state that arises when one has eliminated all proliferation about phenomena. That freedom from proliferation is emptiness. But it cannot be taken as a conceptual object since conceptual objects are proliferation. The way to discover freedom from proliferation is exactly as Śāntideva describes it, and I paraphrase, when neither an entity nor a nonentity rests before the mind, at that moment since there is no other alternative, the mind is pacified. That is āryan equipoise.

Author: Malcolm
Date: Saturday, March 11th, 2017 at 12:38 AM
Title: Re: The attainment of the Arhats
Content:
Malcolm wrote:
The question is not whether they are bound. The question is "what kind of realization is necessary for freedom from rebirth?" The answer is: "Not very deep."

Astus said:
How is that the question? What realisation is deeper/higher than what is free from all attachments, hence also free from conceptual proliferation?

Malcolm wrote:
Freedom from attachments does not equal freedom from proliferation. If it did, arhats would be omniscient. They also could not fall back from the state of arhatship, but some do.

Author: Malcolm
Date: Friday, March 10th, 2017 at 11:44 PM

Title: Re: How to not intellectualize my interest in buddhism?

Content:

Rakz said:

I have this same issue with the Dharma. Read too much of it but practice is always kept to a minimum.

binocular said:

Reading (and studying) can be a part of the practice, too.

For example, you can make a point of practicing the four brahmaviharas as you read, so that your responses to what you read are within the framework of the four brahmaviharas.

Malcolm wrote:

Yes, wisdom has three components, hearing (studying), reflection, and cultivation. First we hear, then we reflect on what we have heard, then we cultivate what we have heard.

Author: Malcolm

Date: Friday, March 10th, 2017 at 11:31 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Think a bit more simply - wave your arms in the air. Do you experience any obstructive contact? That's unproduced space.

Are you apprehending it now?

Malcolm wrote:

O, that is. Conditioned space.

Tsongkhapa said:

The lack of obstructive contact is not.

Malcolm wrote:

There are two kinds of space. Area and dimension is conditioned space. That is the kind of space in which you can wave your arms. Unconditioned space is also unimpeded by solid objects. For example, you cannot wave your arms in a room full of solid rock. The former, being conditioned, can be apprehended. The latter, being unconditioned, cannot be apprehended. The latter space is a metaphor for emptiness, the former is not.

Author: Malcolm

Date: Friday, March 10th, 2017 at 10:51 PM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Rakz said:

What if you have transmission and download it for free?

Malcolm wrote:

For me personally, it affects nothing. The amount of money I will make from this book is truly paltry. It would be much more lucrative for me to self-publish. However, the practice of pirating books undermines the Buddhist book industry.

Anonymous X said:

What if you bought the book, scanned it, and wanted to share it with others because you felt it was beneficial? What if you just bought the book and shared it with your immediate friends? This would not be considered stealing anything. All this gets into very sketchy territory. Sometimes people go too far in their views and attachments to all of this. Let the lawyers figure it out.

Malcolm wrote:

Loaning a book is one thing. Copying a few pages is one thing. Uploading an entire book with the intent to make it freely available to all and sundry is quite another. As I pointed out to Rakz, it undermines Buddhist book publishers. We need them. They keep editorial and production standards high because they are professionals and they know what they are doing.

Author: Malcolm

Date: Friday, March 10th, 2017 at 10:50 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

binocular said:

Where did he go wrong?

Malcolm wrote:

He continued to think the guru was his state rather than recognizing his own state based

on the guru's instructions.

Author: Malcolm

Date: Friday, March 10th, 2017 at 7:49 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Emptiness (lack of inherent existence) or unproduced space (lack of obstructive contact).

Bakmoon said:

It is begging the question to use the example of emptiness because that's the very thing under dispute. That would constitute circular reasoning.

And I don't think actual unproduced space is apprehended either. If I were to look off into empty space I wouldn't see space, I would see blackness, and unproduced space doesn't have color of any kind. If it did have a color then everything would be obscured by that color because everywhere is pervaded by unproduced space.

Tsongkhapafan said:

Think a bit more simply - wave your arms in the air. Do you experience any obstructive contact? That's unproduced space.

Are you apprehending it now?

Malcolm wrote:

O, that is. Conditioned space.

Author: Malcolm

Date: Friday, March 10th, 2017 at 7:48 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

dzogchungpa said:

Yes, it's too bad he didn't have a friend like you to remove it for him.

Malcolm wrote:

Not my job.

Author: Malcolm

Date: Friday, March 10th, 2017 at 5:54 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 11:17 PM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 10:32 PM

Title: Re: How to not intellectualize my interest in buddhism?

Content:

ClearMountainWay said:

I'm an extremely analytical person. My studies were in Philosophy. I hyper-analyze, philosophize and ponder every aspect of life and anything that I've ever been interested in. I literally spend any bit of my free time immersed in books and papers and articles, for no reason other than a strong insatiable desire to understand and understand and to see and understand further and question and further question ad nauseum.

Malcolm wrote:

It is not a problem. Go with it.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 10:22 PM

Title: Re: Buddhahood in This Life

Content:

oldbob said:

This book will eventually be of great help to many. I look forward to the pdf being on the

web in 20 years.
Good job Malcolm!:namaste:

Anonymous X said:
It's already on the web!

Malcolm wrote:
This just means that people are stealing the Dharma. Pity. But their karma is their own.
Hopefully the benefit of contacting the Dharma will outweigh their stinginess.

Author: Malcolm
Date: Thursday, March 9th, 2017 at 10:21 PM
Title: Re: Buddhahood in This Life
Content:
zenman said:
I didn't get from whom Malcolm got this lung. Khenpo Jigme Phuntsok, Taklung Tsetrul
or someone else? A nice lecture.

Malcolm wrote:
HH Taklung Tsetrul Dorjechang

Author: Malcolm
Date: Thursday, March 9th, 2017 at 5:03 AM
Title: Re: Must you regard a refuge lama as your guru?
Content:
Boomerang said:
When I took refuge I did it with the understanding that you should respect that teacher
as the person who introduced you to the three gems, but you don't have to view them as
a Buddha. Today I read a book (The Heart of the Path: Seeing the Guru as a Buddha) that
says your refuge lama should be viewed as a guru-Buddha even if you had no intention
of forming that relationship.

Which is correct? Is it only a matter of opinion?

Malcolm wrote:
There is a difference between the Mahāyāna idea of regarding your teacher to being like
a Buddha, as opposed to the Vajrayāna ideal that you should regard your guru as an
actual Buddha.

Author: Malcolm
Date: Thursday, March 9th, 2017 at 5:02 AM
Title: Re: if we are Buddhas are we the 3 Kayas
Content:

Tsongkhapafan said:

Non-thing is not a concept, it's an existent. Is a blue sky a concept? No, it's an existent, an appearance to mind that is apprehended by mind. Emptiness is not a concept either, it's an existent object to be perceived directly like a blue sky.

Malcolm wrote:

So emptiness is an existent nonthing?

Tsongkhapafan said:

Yes, of course! All non-things are existent. Even nothing is an existent.

Malcolm wrote:

So the past and future are existent?

Author: Malcolm

Date: Thursday, March 9th, 2017 at 4:37 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Of course emptiness is an object - anything that can appear to mind and be understood is an object. It's not a thing but it's a non-thing.

You seem to be saying that emptiness and nothingness are the same - they aren't.

conebeckham said:

Things that appear to mind include "external phenomena," and internal phenomena-- thoughts, feelings, concepts, etc.

Emptiness as a "non-thing" is a concept. Is it your assertion, therefore, that the limit of meditation on emptiness is meditation on a concept? An idea?

Tsongkhapafan said:

Non-thing is not a concept, it's an existent. Is a blue sky a concept? No, it's an existent, an appearance to mind that is apprehended by mind. Emptiness is not a concept either, it's an existent object to be perceived directly like a blue sky.

Malcolm wrote:

So emptiness is an existent nonthing?

Author: Malcolm

Date: Thursday, March 9th, 2017 at 3:27 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:
binocular said:
I don't want to be a part of. I don't want to be that calf.

Malcolm wrote:
The very first time I went to see ChNN, he informed us that the job of a Dzogchen Guru was to make their students independent, not dependent. Your mileage may vary with gurus in the four schools of Tibetan Buddhism.

Author: Malcolm
Date: Thursday, March 9th, 2017 at 1:23 AM
Title: Re: Root Lama versus Dzogchen transmission
Content:
Lhasa said:
Siddhis don't make a saint.

Garchen Rinpoche once said, "Find the Lama who loves you."

Karma Jinpa said:
Upon being asked if I could be his direct student, Rinpoche said to me:

"Whether you are my student or not is up to you. I love all beings equally."

binocular said:
It seems that finding a teacher like that is very difficult!

Malcolm wrote:
ChNN.

Karma Jinpa said:
Kyabjé Garchen Rinpoche.

Malcolm wrote:
It is interesting when people post their own teacher's name in response to my posting "ChNN" rather than merely expressing their confidence in their own teacher. It assumes that I am comparing my teacher with others.

Author: Malcolm
Date: Thursday, March 9th, 2017 at 12:45 AM
Title: Re: Is Vajrayana really the fastest path?
Content:
MiphamFan said:
OK, why don't you look for some sources to back up your argument

Coëmgenu said:

I should have something prepared by the weekend, when I have more time to pursue leisure work on the Internet.

My apologies, post forthcoming. Malcolm is (quite obviously) more qualified than I to speak of something as "tantric" or not tantric, so if he says tantra was not practiced at a certain time, that should probably be believed even if it appears to contradict some archaeological findings, given the esoteric nature of tantric discourse, and, I assume, the commentarial tradition of addressing the tantric tradition itself that is no doubt present within that tradition. The archaeological findings I was referring to (and am slowly working on making that post on) are some seemingly Vajrayana-influenced or at least Mahayana statuary, art, and artefacts that date from after the destruction of the Abhayagirivihāra occasionally appearing in the material records of history. Indicating, to me, that there was at least some divergent "non-Theravāda" being practiced by a minority, that at the very least appropriated Mahāyāna iconography and visual language to suit its ends. But artefacts does not necessarily a living historical tradition make I will certainly admit.

Malcolm wrote:

Vajrayāna spread into SE Asia from India, along with Hinduism. The only survival of this is brahmin families with court duties to the Kings of Thailand. But Varjayāna was eradicated along with Mahāyāna.

Vajrayāna and Mahāyāna never spread to SE Asia from Śrī Lanka.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 12:13 AM

Title: Re: Tough times for religious studies

Content:

steveb1 said:

Christianity, like it or not, was the US's moral backbone and metaphysical bulwark since the nation's inception.

Malcolm wrote:

I completely disagree with this sentiment.

steveb1 said:

But secularism, humanism ...

Malcolm wrote:

Secularism and humanism spring directly out of the Enlightenment, the actual source for moral and philosophical underpinnings of the US. I am in complete favor of the continued secularization of our educational system. The Gvt. should not fund religious schools in anyway since it is a violation of the establishment clause.

steveb1 said:

One unfortunate effect of this is the attempt to be religious by embracing non-religious religion, such as "Death of God" Christianity and the new forms of secular forms of Buddhism which utterly reject the Transcendent and the Buddha Realms. This kind of substitute religion is, paradoxically, opposed to religion; opposed to any idea of Transcendence, whether of a divine Absolute or the reality of a non-material subjective human entity. Matter and its processes reign supreme. All else is illusion and delusion. A terribly corrosive thing for religion and spirituality.

Malcolm wrote:

From a Dzogchen point of view:

Since there is no object to attain, there is nothing other than the three realms.

steveb1 said:

These factors being in place, it is not surprising that religious education is on the wane. This is personally painful for me. Maybe there are things to be done that could revitalize religion in the public eye. But if not, the Buddhist teaching that all things are impermanent might need to be applied to this issue.

Malcolm wrote:

We do not need religion. We need direct perception.

M

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 11:53 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Astus said:

If one has a view but does not cling to that view, does one actually have a view? For instance, an arhat has the view that a particular robe is his, still, it is not a view that binds him. Similarly, all teachings are recognised as pointing to liberation, and not something that one should remain attached to.

Malcolm wrote:

The question is not whether they are bound. The question is "what kind of realization is necessary for freedom from rebirth?" The answer is: "Not very deep."

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 11:20 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Bakmoon said:

Of course emptiness isn't apprehendable. If it were, then it wouldn't be a nonimplicative negation because you'd be replacing one thing with another. Do you think that on the path of seeing one perceives some sort of object called emptiness? It is abundantly clear from a cursory reading of the Prajnaparamita Sutras that this is not the case. Rather than apprehending an object called emptiness, one doesn't apprehend anything at all, and this very non-apprehension is itself what is called realizing emptiness.

To turn emptiness into an object like this is in fact the exact error of Dolpopa Sherab Gyaltzen, the great Jonangpa teacher.

Tsongkhapafan said:

Of course emptiness is an object - anything that can appear to mind and be understood is an object. It's not a thing but it's a non-thing.

You seem to be saying that emptiness and nothingness are the same - they aren't.

conebeckham said:

Things that appear to mind include "external phenomena," and internal phenomena-- thoughts, feelings, concepts, etc.

Emptiness as a "non-thing" is a concept. Is it your assertion, therefore, that the limit of meditation on emptiness is meditation on a concept? An idea?

Malcolm wrote:

Not only that, but emptiness is nowhere listed in the dharmāyatana, the domain of objects of the mind.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 10:46 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

binocular said:

It seems that finding a teacher like that is very difficult!

Malcolm wrote:

ChNN.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 10:44 PM

Title: Re: John Oliver interviews the Dalai Lama

Content:

Queequeg said:

The Trump farce is comedy I could do without.

Malcolm wrote:

Yes, but since we have no choice, I suggest you gain whatever cynical enjoyment you can from it.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 2:38 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

The four extreme views are concepts. Concepts are within the domain of the aggregates. Arhats do not cling to the aggregates, hence they cannot have the four extreme views. Where is the disconnect here?

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Admin_PC said:

Would Buddhaghosa's Visuddhimagga be representative of the Arhat view/stance?

Malcolm wrote:

Yes, considering that atoms in that text are considered illustrative of ultimate dharmas, etc.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 2:17 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

You have not shown this to be so. In other words, there is a disconnect between your assertion that arhats are free from clinging to their aggregates and your assertion that they realize emptiness free from the four extremes.

Astus said:

The four extreme views are concepts. Concepts are within the domain of the aggregates. Arhats do not cling to the aggregates, hence they cannot have the four extreme views. Where is the disconnect here?

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:43 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

It is nevertheless incorrect, and therefore, it is not surprising in the least that Arhats have an incomplete understanding of emptiness, which is the point of this whole exchange.

Astus said:

If by emptiness you refer to a conceptual explanation, yes, there can be misunderstandings. But if you mean freedom from the four extreme views, then they are necessarily free from those.

Malcolm wrote:

You have not shown this to be so. In other words, there is a disconnect between your assertion that arhats are free from clinging to their aggregates and your assertion that they realize emptiness free from the four extremes.

The emptiness the arhats realize is the implicative emptiness described in the Cullasunatta sūtra; not the nonimplicative emptiness of the Perfection of Wisdom.

But you feel free to believe whatever warms your heart.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:18 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

One may have no attachments, but this still does not preclude one from imputing substantiality to this or that dharma.

Astus said:

Even if one free from attachments would have an incorrect assumption about something, it would be an assumption not grasped at.

Malcolm wrote:

It is nevertheless incorrect, and therefore, it is not surprising in the least that Arhats have an incomplete understanding of emptiness, which is the point of this whole exchange.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:13 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

Honestly, I think it can be quite difficult to find a suitable Vajrayana teacher, i.e. one that can really benefit you. I think it's actually quite rare.

Malcolm wrote:

That's why we have ChNN.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:35 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

Vasana said:

I have nothing to add on the matter of the Root Guru beyond what's already been shared but in regards to the topic of the 6 yogas of Naropa and practising Dzogchen as per ChNNR, I believe I remember hearing Rinpoche say on at least one occasion that if you want to study and apply the 6 Yogas individually then that's fine but that it should be noted that you're able to do many of the same practices just by virtue of having received Direct Introduction and any relevant auxiliary instructions.

Malcolm wrote:

Correct.

Vasana said:

The general basis for Tummo can be found within the framework of Yantra Yoga (with qualified instructors and adequate practice), the Yoga of the clear light, Milam and Bardo are all present in ChNNR's transmission too. The yoga of the illusory body can be spoken of in more gross and subtle aspects and although isn't explicitly focused on in the D.C (to my knowledge), the underlying subtle framework for it is all still there. I also don't know if Phowa is taught but if you concentrate on the available practices, you'll be practising on them for long enough to gain the experience and understanding of whether Phowa is something personally indispensable for you or not.

Malcolm wrote:

There is actually a Longsal text on illusory body. ChNN teaches phowa somewhat regularly.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:33 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Understanding that there is no ghost in the machine is not a refutation or negation of the machine's substantiality.

Astus said:

The machine is not the cause of the problems, it is the illusion of the ghost. Once there is no clinging, how could it matter what the status of something is? Even the concepts about the machine are let go of.

Malcolm wrote:

Not necessarily.

Becoming free from the clinging to the aggregates is possible merely through understanding they are impermanent. There is no need for a nondual understanding to attain arhatship, much less stream-entry.

Astus said:

Understanding impermanence is the path, abandonment of all attachments is the result. The point is that without attachment there is no basis for any view.

Malcolm wrote:

This does not necessarily follow. One may have no attachments, but this still does not preclude one from imputing substantiality to this or that dharma.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:10 PM

Title: Re: How to meditate on death?

Content:

binocular said:

I mean that I'm not sure I can do it right without the proper guidance and empowerments; harm could come, from me doing it wrongly.

Malcolm wrote:

There is no empowerment. This is sūtra.

amanitamusc said:

What about for Sutra Terma?

Malcolm wrote:

Same.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:09 PM

Title: Re: Direct Introduction Always Works

Content:

Penor said:

There are cases where a fully qualified master gives direct introduction to a student and the student is not aware he has received it. This happened to a friend of mine.

Malcolm wrote:

Nevertheless, he received it.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 9:17 PM

Title: Re: The attainment of the Arhats

Content:

tiagolps said:

But to realize the emptiness of self you have to have some understanding of the emptiness of aggregates that make up the self, no?

Astus said:

The argument is that since in Hinayana the focus is on the method of recognising that there are only the aggregates but no self, they take the aggregates to be substantial. However, if we think about this a bit, this reasoning doesn't hold up, because shravakas need to realise that the aggregates are neither self nor the possessions of a self, so to say that they are regarded as substantial contradicts the teachings.

Malcolm wrote:

Non sequitur. Understanding that there is no ghost in the machine is not a refutation or negation of the machine's substantiality.

Astus said:

Similarly, as in the Lankavatara Sutra, there is the argument that shravakas do not know that there is no grasping and no grasped, but that is again refutable once we consider that without attachment to the aggregates there is no basis any more for such a duality. Hence what is called the shravakayana in Mahayana scriptures refers practitioners who misunderstood things, and not what is actually found in the Hinayana works.

Malcolm wrote:

Hahaha, this is again a very poor argument. Becoming free from the clinging to the aggregates is possible merely through understanding they are impermanent. There is no need for a nondual understanding to attain arhatship, much less stream-entry.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 3:09 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

DJKR said:

I'm sure many of the readers of this book have received more than fifty initiations

already and probably didn't even have a clue what was going on.

Malcolm wrote:

I am sure this is not the fault of the readers, but rather the fault of the teachers, like Dzongsar Khyentse. It would be nice if he owned this fact.

dzogchungpa said:

Thank you for using 'DJKR'.

Have you by any chance attended one of his empowerments?

Malcolm wrote:

No. I am sure they are entertaining, however.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 2:18 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

No, a stream enterer is free from the fetter of attachment to wrong views. Such a person is not bound by the aggregates

Astus said:

A stream-enterer is still bound by the three poisons, hence attached to the aggregates. Having correct view is the beginning, not the end, and that's why there is a need for cultivation.

Malcolm wrote:

No, not all three poisons. And while there is need for the eradication of latent afflictions from strong/strong to weak/weak, there is no change in view at all. In other words, Arhats and stream entrants have identical views of selflessness.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 1:25 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

DJKR said:

I'm sure many of the readers of this book have received more than fifty initiations already and probably didn't even have a clue what was going on.

Malcolm wrote:

I am sure this is not the fault of the readers, but rather the fault of the teachers, like Dzongsar Khyentse. It would be nice if he owned this fact.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 1:03 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Your argument is internally incoherent. According your argument, a stream entrant should be Vajradhara.

Astus said:

How so? A stream-entrant has correct view, but still very much bound by the aggregates.

Malcolm wrote:

No, a stream enterer is free from the fetter of attachment to wrong views. Such a person is not bound by the aggregates, they are subject to the effects of latent afflictions that keep them in samsara for a further 7 births. But they have no wrong views concerning the absence of persons in the aggregates at all, despite whatever other misconceptions they may hold.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 12:49 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Since skandhas, āyatanas, and dhātus are regarded as ultimate and real, even by arhats, they do not perceive the emptiness of phenomena.

Astus said:

Once there is no attachment to the mental aggregates, there can be not grasping at views either.

Malcolm wrote:

Sure there can.

Astus said:

If no mental aggregate is clung to, in what form can there be attachment to any view? Unless concepts are beyond the aggregates, I do not see how that is possible.

Malcolm wrote:

Your argument is internally incoherent. According your argument, a stream entrant should be Vajradhara.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 12:20 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

the śrāvakas maintain these dharmas — aggregates, āyatanas, and dhātus — are substantially real

Astus said:

Aside from terminology, it is agreed on by both parties that a shravaka does not assume a self and has no clinging to the aggregates. So while the abhidharma style presentation may be criticised as incomplete, not the realisation, as being without attachment toward phenomena is the goal even in Mahayana.

Malcolm wrote:

Since skandhas, āyatanas, and dhātus are regarded as ultimate and real, even by arhats, they do not perceive the emptiness of phenomena.

Astus said:

But until we come to Madhyamaka, there is no school that can escape the charge of being substantialist, including Yogacara (a form of nondual substantialism).

I have seen Madhyamaka interpreted in a similar way, where emptiness is considered some sort of ultimate substratum. Then one might argue that is the wrong interpretation, however, the same could be said about arguments put against abhidharma and yogacara as well.

Malcolm wrote:

But, in the case of emptiness, it is not substantial at all. Since everything is empty, nothing is substantial.

Astus said:

But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

Once there is no attachment to the mental aggregates, there can be not grasping at views either.

Malcolm wrote:

Sure there can.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:40 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Also, Candrakīrti's comments about the realization of the emptiness of phenomena

with respect to arhats is only considered from the point of view of recognizing the absence of inherent existence. But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

tiagolps said:

Because Śrāvakas focus on the extreme of "existence" and the extreme of "non existence",but not on the extremes of "both existence and nonexistence" and "neither existence nor non existence"?

Malcolm wrote:

It is because the fourfold emptiness is unknown to śrāvakas.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:18 PM

Title: Re: The attainment of the Arhats

Content:

tiagolps said:

But to realize the emptiness of self you have to have some understanding of the emptiness of aggregates that make up the self, no?

Astus said:

The argument is that since in Hinayana the focus is on the method of recognising that there are only the aggregates but no self, they take the aggregates to be substantial. However, if we think about this a bit, this reasoning doesn't hold up, because shravakas need to realise that the aggregates are neither self nor the possessions of a self, so to say that they are regarded as substantial contradicts the teachings.

Malcolm wrote:

No, since the śrāvakas maintain these dharmas — aggregates, āyatanas, and dhātus — are substantially real. Vasubandhu uses the example whereby a pot is a relative truth, its shards, are ultimate.

But until we come to Madhyamaka, there is no school that can escape the charge of being substantialist, including Yogacara (a form of nondual substantialism).

Also, Candrakīrti's comments about the realization of the emptiness of phenomena with respect to arhats is only considered from the point of view of recognizing the absence of inherent existence. But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:12 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

Personally, I like the definition of "root lama" I recently read in "The Excellent Path To Enlightenment" by Dilgo Khyentse Rinpoche as "the one for whom you have the strongest natural devotion".

Malcolm wrote:

This is a very Sakya point of view, but then, Tulku Rabsel Dawa was as much a Sakyapa as he was a Nyingmapa.

Author: Malcolm

Date: Monday, March 6th, 2017 at 11:57 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

Stefos said:

Hi everyone,

I wanted to know what to do because I have received Direct Transmission under CNNR and

I want to learn Mahamudra as well as the 6 yogas of Naropa.

I want to combine all of them actually.

I have taken formal refuge vows under a Drikung Kagyu lama but have received Direct Transmission from CNNR.

I don't really understand at what point the lama I'm studying under "becomes" my root lama.....forgive my ignorance.

I thought a root lama is one from which one takes Bodhisattva vows under.

My quandry is twofold:

1. I wanted to move to Arizona, potentially. If I participated in the Drikung Kagyu lineage there, Would the resident lama be my root lama?

2. What constitutes the actual "root lama?"

Please help me clarify because I'm coming from a Dzogchen perspective

Thank you,
Stefos

Malcolm wrote:

The person who helps you resolve your confusion about your real nature is, from a Dzogchen point of view, your root guru.

Author: Malcolm

Date: Monday, March 6th, 2017 at 5:46 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

... Jñānavajra's commentary, Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṅkāra-nāma...

kirtu said:

You have cited this commentary before. Does it exist in any non-Asian language anywhere?

Thanks!

Kirt

Malcolm wrote:

Unfortunately, not at this time.

Author: Malcolm

Date: Monday, March 6th, 2017 at 3:27 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

It is a sūtra. No harm will come.

binocular said:

I mean that I'm not sure I can do it right without the proper guidance and empowerments; harm could come, from me doing it wrongly.

Malcolm wrote:

There is no empowerment. This is sūtra.

Author: Malcolm

Date: Monday, March 6th, 2017 at 2:22 AM

Title: Re: Direct Introduction Always Works

Content:

Anonymous X said:

oldbob, I'm not going to quote your post in my reply for obvious reasons!

Just wanted to say thank you for the energy and intention you put into your reply.

Malcolm wrote:

If you wish to understand in a precise way how direct introduction works and how three transmissions in direct introduction work you should endeavor to read a copy of ChNN's Song of the Vajra commentary where the principle is explained in much detail.

Author: Malcolm

Date: Monday, March 6th, 2017 at 2:21 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

binocular said:

Are you sure this sort of practice is meaningful and doesn't cause harm -- even if one doesn't have empowerments?

Malcolm wrote:

It is a sūtra. No harm will come. If this is how you think when you die, then it is very good.

Author: Malcolm

Date: Monday, March 6th, 2017 at 12:23 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Both commentaries state that while in reality the Buddha taught one vehicle, he did not teach the ekayāna to everyone. He taught the three vehicle system to śrāvakas and pratyekabuddhas.

Astus said:

That is what the sutra explicitly says. But the question is whether arhatship can be a final attainment as nirvana without residue or not.

Malcolm wrote:

According to the Lanka, no. Why? because even though arhats have no active or latent afflictions, they still have traces. This also applies to pratyekabuddhas.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 11:54 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

No, they are arhats. Jñānavajra's commentary

Astus said:

What does he say about the difference between the gotras then? I'm asking because since the Lankavatara was an important text for the Yogacarins, and they (Asanga, Vasubandhu, Xuanzang, etc.) did not accept the idea of a single vehicle, then that interpretation you referred to is not that obvious.

Malcolm wrote:

Both commentaries state that while in reality the Buddha taught one vehicle, he did not teach the ekayāna to everyone. He taught the three vehicle system to śrāvakas and pratyekabuddhas.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 11:19 PM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

binocular said:

Then how can you be sure that it has been transformed by its contact with the West?

Given its nature, shouldn't Dzogchen be immune to cultural influences and appropriations?

Malcolm wrote:

I was talking about Buddhisms, not Dharma. But there will be people who will create a Buddhism called "Dzogchen." They are already trying. But it is going the wrong way.

climb-up said:

Would you mind giving some examples of the wrong way?

I'm very curious about your thoughts on certain teachers, but I don't know if that's something you talk about publicly (...Lama Surya Das?). Otherwise, general trends?

I see a lot of books teaching sky gazing or something like that with no mention at all of DI or anything related. Tara Brach's book (which I like a lot) has a whole series of meditations throughout and the last is a 1.5 page guided dzogchen meditation. Are these the wrong ways you mean?

Malcolm wrote:

The wrong way means using Dzogchen teachings to advertise oneself, to promote oneself, to turn it into a business, etc. There are unfortunately some teachers today who use the word Dzogchen to lure students, who then never teach them any genuine Dzogchen teachings at all.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 10:58 PM

Title: Re: The attainment of the Arhats

Content:

kirtu said:

LVI (56), verses 207-210 : http://lirs.ru/do/lanka_eng/lanka-chapter-2.htm#chap2

Astus said:

Thanks. The sravakas described there have not attained arhatship, but mistaken cessation for nirvana. So that applies to those of indeterminate family, not those fixed to the attainment of arhatship.

Malcolm wrote:

No, they are arhats. Jñānavajra's commentary, Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṅkāra-nāma, clearly describes them as aśaikṣa āryas, āryas who are at the end of their path, i.e., śrāvaka arhats.

Jñānaśrībhadrā states in his Vṛtti:

The way it is taught to ārya śrāvakas is that the mind in which are no appearances is nirvana for those in whom the seed of compassion is absent. As it says:

"Since they are intoxicated by the intoxication of samadhi, they abide in the dhātu free from effluents."

Author: Malcolm

Date: Sunday, March 5th, 2017 at 10:13 AM

Title: Re: Phurba Practices?

Content:

dzogchungpa said:

Well, I could be but dzogchungma would probably kill me.

Malcolm wrote:

Then it definitely did not work. Kurukulle is a power deity.

dzogchungpa said:

I suspect she may have been practicing it too.

Malcolm wrote:

You cancelled out each others siddhis than. Is she also a Republican?

Author: Malcolm

Date: Sunday, March 5th, 2017 at 6:12 AM

Title: Re: Phurba Practices?

Content:

dzogchungpa said:

It worked for me.

Malcolm wrote:

If you are not with two attractive women it didn't work.

dzogchungpa said:

Well, I could be but dzogchungma would probably kill me.

Malcolm wrote:

Then it definitely did not work. Kurukulle is a power deity.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 5:59 AM

Title: Re: Direct Introduction Always Works

Content:

Anonymous X said:

These are not the 'decisive experience' that Longchenpa writes of. When I said acausal, I was referring specifically to the decisive experience he mentions. This is not the same thing as insight or any meditative result of absorption. He specifically mentions all meditation falls short in this respect. There is no concentration or effort that can cause this. The Christians would call this grace. Can you understand what I'm talking about?

Malcolm wrote:

Longchenpa, in this case, is writing about the second word of Garab Dorje, "Decide one thing." ChNN parses this as "remain without doubt." How do we remain without doubt or decide on one thing? By using different kinds of experience to discover knowledge of the our state, aka the basis.

Also, it states in chapter 5 of Realms and Transformations of Sound Tantra (sgra thal gyur) very clearly:

"The fault of not meditating
is the visible appearance of samsara.

The recognition of the basis is nothing at all like grace. Dzogchen teachings require a great deal of effort until you actually do decide on on thing — then you can continue in the confidence of liberation, or as ChNN puts, "continue in that state."

However, just so we can be absolutely clear the context from which you are speaking, precisely which of Longchenpa's statements are you referring to? Which book? Which translation? Which chapter? Which page?

There is no grace in Dzogchen teachings at all. For example, when we talk of "the teaching through blessings" or the lineage of the transcendent state of the victors, what is actually meant is that the Sambhogakāya communicates the teachings through light to the buddhas of the five families and so on. But there is no concept in Dzogchen which resembles the concept of Christian grace at all, i.e., "the free and unmerited favor of God, as manifested in the salvation of sinners and the bestowal of blessings."

Author: Malcolm

Date: Sunday, March 5th, 2017 at 5:44 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

florin said:

I was given the impression that dra talgyur tantra has been ignored for very long time(maybe centuries?) and its transmission lost .

Malcolm wrote:

The lung survives. ChNN gave it a couple of years ago.

The sgra thal gyur was not ignored, but its commentary, as well as the commentaries for the remaining 17 tantras were lost for centuries. They were recovered only in the 1980s.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 5:43 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:

Very much so.

Malcolm wrote:

The classical notion of the two truths hinges on vidyā and āvidyā being different, the former veridical and the latter false. But in fact vidyā and avidyā are just opposite sides of one coin, or even avidyā has vidyā.

Lukeinaz said:

Ok so this sounds very much Tsongkhapa's presentation as well. That the two truths are polar opposites of the same isolate.

Malcolm wrote:

You have it backwards, the two truths are considered isolates designated upon one entity, following Candrakīrti's state that all things have two natures, one relative, one ultimate.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 2:17 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

amanitamusc said:

Malcolm would you say ChNNR follows the " Dra Tal Gyur, the Reverberation of Sound

Tantra" more closely than any Dzogchen Master now living?

Malcolm wrote:
yup

Author: Malcolm
Date: Sunday, March 5th, 2017 at 1:15 AM
Title: Re: Phurba Practices?
Content:
Grigoris said:
Does the realisation of the yidam lead to the siddhi of being a hot-chick magnet?

Malcolm wrote:
In the case of Kurukulla, yes.

dzogchungpa said:
It worked for me.

Malcolm wrote:
If you are not with two attractive women it didn't work.

Author: Malcolm
Date: Saturday, March 4th, 2017 at 11:56 PM
Title: Re: Phurba Practices?
Content:
Nemo said:
I think there was an online course.

Grigoris said:
Does the realisation of the yidam lead to the siddhi of being a hot-chick magnet?

Malcolm wrote:
In the case of Kurukulla, yes.

Author: Malcolm
Date: Saturday, March 4th, 2017 at 11:50 PM
Title: Re: Dzogchen and the Two Truths Doctrine
Content:
Grigoris said:
While I can understand your devotion, statements like this are a tad embarrassing and

tend to point towards a form of personality (cult) worship.

Malcolm wrote:

In this case, no, not on my part. It is based on the recognition of the master who really brought Dzogchen teachings to the west (hint: it wasn't Trungpa, Dudjom, etc.).

dzogchungpa said:

I don't really understand this response. Are you saying that, e.g., Dudjom Rinpoche was not the master who really brought Dzogchen teachings to the west and therefore he was not a Vidyādhara?

Malcolm wrote:

No. That is not what I am saying. Also, he is no longer with us for some decades now.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:54 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings.

Grigoris said:

While I can understand your devotion, statements like this are a tad embarrassing and tend to point towards a form of personality (cult) worship.

Malcolm wrote:

In this case, no, not on my part. It is based on the recognition of the master who really brought Dzogchen teachings to the west (hint: it wasn't Trungpa, Dudjom, etc.).

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:22 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation.

Astus said:

Do you know where this interpretation began?

Malcolm wrote:

The Lanka.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:14 PM

Title: Re: Direct Introduction Always Works

Content:

Anonymous X said:

Thanks for your reply. I was under the impression that what you mentioned are not really Dzogchen practices, per se, but come under the general Vajrayana banner and preliminary teachings involving mind training and other preparatory work. I don't see Dzogchen being a 'how to' teaching and Longchenpa makes it clear there is no meditation involved in realizing anything. It seems it is an inspired exposition of the nature of awakened mind and its metaphorical qualities such as emptiness, openness, unity, etc., which attempt to 'liken' it to experiences that the ordinary mind can somewhat conceptualize, but never really grasp. He talks about effortless being and a 'decisive experience' that instantaneously awakens mind to this all. Time and effort are not involved in this. Am I taking this too literally? There are masters from many traditions and no traditions who have reported similar occurrences.

Malcolm wrote:

There is a Dzogchen path. It involves the seven mind trainings, semzins, rushans, etc., all as means to discover what was introduced, eliminate doubt about it, and thereby obtain confidence in it.

You can't have read very much Longchenpa if you really believe what you wrote above.

Anonymous X said:

I've read and been exposed to quite a bit of his work. I understand there is a process of mind training, up to a certain point. But, I don't see this training as a springboard to this 'decisive experience' that Longchenpa mentions in his writings. For me, the training is about cultivating a life that is not neurotic and harmful. It is a kind of psychology. What Longchenpa writes about awakened mind is not the same thing as an intellectual understanding of his writings where a model is built in the mind and repeated again and again. It seems to me that what he talks about is an organic change in the whole being that is far beyond an exercise, a lack of doubt, or a gaining of confidence. This decisive experience is acausal and does not happen because of.....

Malcolm wrote:

For example, the seventh mind training is involved with gaining experience in bliss, clarity, and nonconceptuality so that one does not mistake them for one's vidyā (rig pa).

The idea that discovering knowledge (rig pa) of one's state (byang chub sems) is acausal is ludicrous since the consequence of such a statement is that no one needs direct introduction at any time ever and that discovering knowledge (rig pa) of one's state (byang chub sems) can happen at any time to anyone including animals, hell beings and pretas. In fact the point is made over and over again that the cause for discovering knowledge (rig pa) of one's state (byang chub sems) is the intimate instructions of one's guru.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:12 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation. They then begin on the bodhisattva path, starting at the bottom.

kirtu said:

But they proceed very quickly because of their accumulation of wisdom. The real issue here is that they spend eons in their cessation samadhi. Thus their attainment is said to be an obstacle to full enlightenment.

Kirt

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 5:05 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

tiagolps said:

Well true, I guess a theravadin can ask a bodhisattva to teach him hinayana.

Malcolm wrote:

Thervada has a different concept of bodhisattvas than Mahayana.

tiagolps said:

I haven't really put much study into the therevada view of bodhisattvas, in what ways do they differ?

"Very offtopic I know"

Malcolm wrote:

Bodhisattvas in their view are barred from stream entry because of their vow to attain perfect buddhahood.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 4:22 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

tiagolps said:

You might find Mahayana influences, like monks praying for a bodhisattva to be born.

Malcolm wrote:

No need to look to Mahāyāna for that.

tiagolps said:

Well true, I guess a theravadin can ask a bodhisattva to teach him hinayana.

Malcolm wrote:

Thervada has a different concept of bodhisattvas than Mahayana.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 3:58 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

I don't think there is precedent for the tradition ending just because the monks are persecuted. They were fully enracinated in their community, and I don't think there is reason to think that they had no lay supporters. The decision to destroy the monastery was likely not popular in each-and-every single corner of society. And times change. Societal tastes wax and wane. One generation may respond to the perceived "heresy" of Mahayana with force, another may not be so inclined.

The persistence of periodic anti-Mahayana reforms in Thailand and to a far lesser extent Sri Lanka attest to the fact that someone though Mahayana was still being practiced widely enough for it to be a "problem" from their POV.

Malcolm wrote:

I think you need to study a bit more of the history of Buddhism and restrain your speculations for the time being.

There is virtually no evidence for Mahāyāna in Thailand after the collapse of the Khmer empire in the 13th century. Mahāyāna, including Vajrayāna, in SE Asia collapsed with the collapse of Buddhism in India since it was dependent on Indian Buddhism.

tiagolps said:

You might find Mahayana influences, like monks praying for a bodhisattva to be born.

Malcolm wrote:

No need to look to Mahāyāna for that.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 3:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Mahāyāna ended in Srī Lanka when the Abhayagirivihāra was destroyed and its monks forced into lay clothing.

Coëmgenu said:

I don't think there is precedent for the tradition ending just because the monks are persecuted. They were fully enracinated in their community, and I don't think there is reason to think that they had no lay supporters. The decision to destroy the monastery was likely not popular in each-and-every single corner of society. And times change. Societal tastes wax and wane. One generation may respond to the perceived "heresy" of Mahayana with force, another may not be so inclined.

The persistence of periodic anti-Mahayana reforms in Thailand and to a far lesser extent Sri Lanka attest to the fact that someone though Mahayana was still being practiced widely enough for it to be a "problem" from their POV.

Malcolm wrote:

I think you need to study a bit more of the history of Buddhism and restrain your speculations for the time being.

There is virtually no evidence for Mahāyāna in Thailand after the collapse of the Khmer empire in the 13th century. Mahāyāna, including Vajrayāna, in SE Asia collapsed with the collapse of Buddhism in India since it was dependent on Indian Buddhism.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 2:40 AM

Title: Re: Direct Introduction Always Works

Content:

climb-up said:

Not speaking for Oldbob, but ChNN differentiates Dzogchen itself from Dzogchen teachings.

Of course Dzogchen is beyond all concepts and limitations, but if we are not fully manifested Buddhas yet we use Dzogchen teachings and practices like Anti guruyoga, or semdzins or whatever to realize our true nature.

I believe that is correct, and in that case of course we practice within Dzogchen.

Anonymous X said:

Thanks for your reply. I was under the impression that what you mentioned are not really Dzogchen practices, per se, but come under the general Vajrayana banner and preliminary teachings involving mind training and other preparatory work. I don't see

Dzogchen being a 'how to' teaching and Longchenpa makes it clear there is no meditation involved in realizing anything. It seems it is an inspired exposition of the nature of awakened mind and its metaphorical qualities such as emptiness, openness, unity, etc., which attempt to 'liken' it to experiences that the ordinary mind can somewhat conceptualize, but never really grasp. He talks about effortless being and a 'decisive experience' that instantaneously awakens mind to this all. Time and effort are not involved in this. Am I taking this too literally? There are masters from many traditions and no traditions who have reported similar occurrences.

Malcolm wrote:

There is a Dzogchen path. It involves the seven mind trainings, semzins, rushans, etc., all as means to discover what was introduced, eliminate doubt about it, and thereby obtain confidence in it.

You can't have read very much Longchenpa if you really believe what you wrote above.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 11:54 PM

Title: Re: Vajrakilaya GURKHUKMA

Content:

SuryaMitra said:

Guys, thank you very much. The video you have mentioned , do you remember the title ? Anyway, I will try to find it in Vimala. I have and read Red Dark Amulet, as well as The Practice Of Vajrakilaya, but these commentaries are about different practices of V.K , not the one I am looking for. I will ask a Khenpo from Palyul, maybe he can help with it .

Malcolm wrote:

There is no commentary on this practice. You will have to find someone who has received this teaching and practiced it, or at least, been given the instruction directly from Khenpo Jigphun. I suggest you seek out Khenpo Namdrol, he is the best person to receive this from.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 10:02 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

[

The destruction of the monastery itself does not mean the end of Abhayagirivihāra discourse at large. Mahayana Buddhism is hardy.

Malcolm wrote:

I do not think you can point to a single surviving work. So it is a huge conjecture to claim

that Abhayagirivihāra discourse has not defunct, completely and thoroughly.

Coëmgenu said:

I don't think there's any reason why we should assume that the Dharma dispensation undertaken at the Abhayagirivihāra would end just because their texts were destroyed. Unless all of the monks and novices were systematically executed they still had people who knew the scriptures, I daresay who may have known them for very well. Even if their orthodoxy had lost royal patronage I don't think there is reason to think they would necessarily stop their teaching and their Dharma-dispensation. Even if they had outlawed the Abhayagirivihāra teachings, Mahayana Buddhism has survived state persecution before.

Malcolm wrote:

Mahāyāna ended in Sṛī Lanka when the Abhayagirivihāra was destroyed and its monks forced into lay clothing.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 9:49 PM

Title: Re: The attainment of the Arhats

Content:

kirtu said:

This is not very good advice, at least not as written.

If TKF's teachers are traditional, then this is very bad advice although one could in fact pose questions based on the sutra's, etc.

If one's teachers were ordinary, uneducated non-traditional teachers then one should reconsider that relationship.

In fact oral teaching from my Sakya teacher partially supports TKF's assertion although I would not have put it as he did ("Hinayana Pure Lands"). The standard Sakya view is that Arhats are indeed reborn in some kind of Pure Realm where they are intoxicated by samadhi.

Kirt

Rakz said:

You would rather follow what your teacher says even if what he/she says is completely false and contradicts what the Buddha actually said in the scriptures? That's mind boggling. I wouldn't trust any teacher who would say something like that no matter how "traditional" they appear to be. What's wrong is wrong.

Tsongkhapafan said:

Wrong according to who? What my Teacher said was not false as evidenced by Buton

Rinchen Drub.

Having said that, we can't just rely on literal translations of scriptures, we also have to use our intelligence and experience of Dharma, as well as our Teacher's direct instructions.

Malcolm wrote:

It merely means that your teacher repeated something erroneous stated by Buton. Buton is very popular among Gelugpas. Not so popular in Sakya.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 9:48 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

The standard Sakya view is that arhats are not reborn anywhere. They remain in a samadhi of cessation (the samadhi body), similar to formless realm beings. They are indeed revived from this samadhi of cessation to continue on the bodhisattva path, starting from the beginning on the path of accumulation.

Konchog1 said:

So this is my question.

When a Arhat dies, you are saying that the Arhat rises from the clear light into the three and so forth. How does this happen without karma?

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation. They then begin on the bodhisattva path, starting at the bottom.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 5:39 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

In Sanskrit: Arya atajñana nama mahāyāna sutra

In Tibetan: 'Phags pa 'da' ka na ye shes she bya ba theg pa chen po'i mdo

In English: Noble Pristine Consciousness at the Time of Death Mahayana Sutra.

Homage to all the Buddhas and Bodisattvas.

At one time this was heard by me: the Bhagavan was staying in the palace of the king of the gods in Akaniṣṭha teaching Dharma to the whole retinue. After Akashagarbha made prostrations to the Bhagavan, he made this request:

“Bhagavan, how should a bodhisattva view the mind at the time of death?”

Then the Bhagavan replied:

“Akashagarbha, at the time a bodhisattva dies, he or she should meditate on the pristine consciousness at the time of death. That pristine consciousness is: since all phenomena are pure by nature, the thought of the non-existence of things is the best meditation. Since all phenomena are included in bodhicitta, the thought of great compassion is the best meditation. Since all phenomena are imperceptible and luminous, the thought which has no attachment to things at all is the best meditation. Because the mind is realized to be pristine consciousness, the thought that does not seek buddhahood elsewhere is the best meditation.”

The Bhagavan spoke these verses:

Since all phenomena are pure by nature,
meditate the thought of the non-existence of things.
With bodhicitta,
meditate the thought of great compassion.
Imperceptible by nature, luminous,
meditate without any attachment to things at all.
Mind is the cause of the arising of pristine consciousness,
do not seek buddhahood elsewhere.

Thus the Bhagavan spoke, and and retinue, the bodhisattva Akashagarbha, etc., was very pleased. and praised the Bhagavan’s words.

The Pristine Consciousness at Time of Death Mahāyāna Sūtra is complete.

Translated by Malcolm Smith

Lobsang Chojor said:

Thank you for this great translation Malcolm, can I print a copy of this off for myself? Or will you be publishing this?

Malcolm wrote:

Print away.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 5:39 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

[

The destruction of the monastery itself does not mean the end of Abhayagirivihāra discourse at large. Mahayana Buddhism is hardy.

Malcolm wrote:

I do not think you can point to a single surviving work. So it is a huge conjecture to claim that Abhayagirivihāra discourse has not defunct, completely and thoroughly.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:27 AM

Title: Re: How to meditate on death?

Content:

binocular said:

Thank you all for your replies. I'm working on devising a daily practice for meditating on death.

My key question is, "Are you ready to go?", focusing on putting my affairs in order and maintaining the house and property in a state where they will be as unburdensome to those that come after me.

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

In Sanskrit: Arya atajñana nama mahāyāna sūtra

In Tibetan: 'Phags pa 'da' ka na ye shes she bya ba theg pa chen po'i mdo

In English: Noble Pristine Consciousness at the Time of Death Mahayana Sutra.

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“Bhagavan, how should a bodhisattva view the mind at the time of death?”

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do not seek buddhahood elsewhere.

Thus the Bhagavan spoke, and and retinue, the bodhisattva Akashagarbha, etc., was very pleased. and praised the Bhagavan's words.

The Pristine Consciousness at Time of Death Mahāyāna Sūtra is complete.

Translated by Malcolm Smith

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:21 AM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

Malcolm wrote:

Too soon to tell.

binocular said:

Then how can you be sure that it has been transformed by its contact with the West?

Given its nature, shouldn't Dzogchen be immune to cultural influences and appropriations?

Malcolm wrote:

I was talking about Buddhisms, not Dharma. But there will be people who will create a Buddhism called "Dzogchen." They are already trying. But it is going the wrong way.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Mahāyāna and Vajrayāna in SE Asia were based on Indian Buddhism spreading to the east. Their scriptures were in Sanskrit, as is the case with Mahāyāna that spread to China and Tibet. It has never been the case that the scriptures of any branch of Theravada were based in Sanskrit.

Coëmgenu said:

These traditions venerated both Sanskrit and Pali material, and by "these traditions", I refer specifically to the Abhayagiri vihāra and Yogāvacara traditions.

Malcolm wrote:

The Abhayagiri tradition was destroyed completely in the 12th century, at least one of its monks came to study in Sakya, Tibet. It has no influence on S.E. Asia after this date. It is anachronistic to term them Theravadins as well.

With respect to the kind of Buddhism present in SE before the

http://www.ahandfulofleaves.org/documents/Articles/Sects%20and%20Sectarianism_The%20Origins%20of%20Buddhist%20Schools_Sujato.pdf:

A similar situation must have obtained throughout south-east Asian Buddhism, for we know that the areas of Thailand, Burma, and Cambodia where Theravāda now flourishes were formerly dominated by Mahāyāna, or Sanskrit Śrāvaka Buddhism. We note the widespread occurrence of the cult of Upagupta throughout this region, which is totally absent from Sri Lanka, and wonder whether this gives a hint as to the kind of Buddhism prevalent before the Theravāda orthodoxy. According to I-Tsing, in the lands on the eastern boundaries of India all four major schools flourished, while in the island regions the Mūlasarvāstivāda predominated.

When these areas 'converted' to Theravāda (which mainly occurred around the 11th-12th Centuries), it is impossible that all the monks took new ordinations. Of course, the official histories will assert that when the religion was reformed that all the monks conformed to the new system. But the practicalities of this are absurd: sending city administration monks wandering through 1000s of miles of tiger-stalked, bandit-infested, ghost-haunted jungle tracks seeking out countless little villages, trying to persuade senior monks that their ordination is invalid or improper and must be done again, all on the basis of some political compromise in a far-distant capital, in a region of ever-shifting borders and allegiances. As history this is sheer fantasy, and the reality must have been that the reforms would directly affect only certain central monasteries.

The Yogāvacara tradition is a syncretic tradition with no Indian antecedents or relationship with Vajrayāna at all of the kind we find in Tibet and Japan. We might indeed call it an indigenous tradition, but to call it "Tantric" results from a misunderstanding of what Buddhist tantra is and what tantras are.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:26 AM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

binocular said:

In what way has Dzogchen been transformed by its contact with the West?

Malcolm wrote:

Too soon to tell.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:25 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

But Theravada Buddhism had no stable identity apart from Mahayana and Vajrayana

Malcolm wrote:

This is completely wrong.

Coëmgenu said:

And caveated by what I wrote later in the same post concerning the Mahavihara monastery.

Malcolm wrote:

Mahāyāna and Vajrayāna in SE Asia were based on Indian Buddhism spreading to the east. Their scriptures were in Sanskrit, as is the case with Mahāyāna that spread to China and Tibet. It has never been the case that the scriptures of any branch of Theravada were based in Sanskrit.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:22 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

But Theravada Buddhism had no stable identity apart from Mahayana and Vajrayana

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 1:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

He also briefly touches on the past tantrism that used to be a mainstream feature of Theravada Buddhism

Malcolm wrote:

Vajrayāna was never a mainstream feature of Theravada. However, Vajrayāna penetrated SE Asia and Śri Lanka quite deeply.

Coëmgenu said:

Well, regardless of what we call it, in Thailand and Sri Lanka in particular, what we now call "Theravada" used to be highly syncretic with Vajrayana Buddhism, to the point where when tantric practices faced persecution, it amounted to a "reinvention" of Buddhism in the area, which was the birth of Theravada Buddhism in its modern day form. Is that fair?

Malcolm wrote:

No, since Vajrayāna belongs to Mahāyāna, and Mahāyāna in general does not belong to any of the so-called 18 schools, though it is heavily dependent on the Abhidharma perspective offered by the Sarvāstivādins.

Mahāyāna Buddhism in general was the main form of Buddhism practiced in Southeast Asia from 5th to the 13th century. Theravada was revived during the Pagan empire in the 11th century, and with the collapse of the Khmer empire in the 13th century, Mahāyāna and Vajrayāna went into decline in that region.

Coëmgenu said:

The argument being that what is now considered mainstream Theravada Buddhism is actually a product of the 1800s during Rama IV's suppression of tantric practices in Thailand. What was practiced before was a free interchange and inter-mixing of Tantrism and some proto-Theravada elements with Tantrism by-far dominating.

Do you disagree?

Malcolm wrote:

I absolutely disagree. There can be no Vajrayāna without well established Mahāyāna traditions. Calling folk magic practices "tantric" practices is just a way of discrediting Vajrayāna by associating it with popular magical practices found in Thailand etc.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:49 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Vajrayāna has an unbroken transmission from the dharmakāya.

Dharmakāya --> sambhogakāya --> nirmanakāya (Śākyamuni, Garab Dorje, Padmasambhava, etc.) --> siddhas, etc.

Justmeagain said:

I guess there's a LOT of faith involved in subscribing to that view?

Malcolm wrote:

Unlike Theravada, Tibetan Buddhism's meditative traditions were never interrupted, necessitating a revival. We can trace with certainty the entry point of every lineage into Tibet from late 8th century onward. The situation on the ground in India between is a little messier. Theravadin schools apparently cannot make this claim for continuity due to a number of the factors.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:41 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

binocular said:

Just to be sure: What exactly do you mean by siddhis in this context?

If you mean the kind of powers like levitating, reading minds and such -- yes, you can find Theravadins who don't think highly of them.

Boomerang said:

Yes, that stuff.

binocular said:

As far as I have come to know Theravada, that kind of siddhis are not regarded as important in the quest for making an end to suffering, nor are they regarded as a mark of high realization or attainment.

Malcolm wrote:

There are two kinds of siddhis: mundane and supreme. The former is for others' benefit; the latter, for one's own.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:38 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Justmeagain said:

[

Regarding the 'unbroken tradition of the transmission of meditative praxis' I'd posit the Forest tradition of Ajahn Cha et al comes pretty close.

Malcolm wrote:

Ajahn Cha was a student of Ajahn Mun, one of the two founders of the Forest Tradition in 1900. Before that, there was no Forest Tradition.

Justmeagain said:

Yep...thats correct. But I don't see the First Turning as the start of a 'tradition'. So I gathered you meant unbroken tradition from a certain teacher or school.

Can you clarify, are you saying that Vajrayana has an unbroken tradition from Siddhartha? I'm just trying to understand what you're alluding to.

Malcolm wrote:

Vajrayāna has an unbroken transmission from the dharmakāya.

Dharmakāya --> sambhogakāya --> nirmanakāya (Śākyamuni, Garab Dorje, Padmasambhava, etc.) --> siddhas, etc.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:33 PM

Title: Re: The attainment of the Arhats

Content:

Rakz said:

TKF you are very mistaken on this. Read the actual suttas where the Buddha talks about arahats rather than going by what your teacher says. That's the best advice I can give you.

kirtu said:

This is not very good advice, at least not as written.

If TKF's teachers are traditional, then this is very bad advice although one could in fact pose questions based on the sutra's, etc.

If one's teachers were ordinary, uneducated non-traditional teachers then one should reconsider that relationship.

In fact oral teaching from my Sakya teacher partially supports TKF's assertion although I would not have put it as he did ("Hinayana Pure Lands"). The standard Sakya view is that Arhats are indeed reborn in some kind of Pure Realm where they are intoxicated by samadhi.

Kirt

Malcolm wrote:

No, this is not a standard Sakya view.

The standard Sakya view is that arhats are not reborn anywhere. They remain in a samadhi of cessation (the samadhi body), similar to formless realm beings. They are indeed revived from this samadhi of cessation to continue on the bodhisattva path, starting from the beginning on the path of accumulation.

Buton's views on this and that are not main stream Sakya.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:06 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Justmeagain said:

[

Regarding the 'unbroken tradition of the transmission of meditative praxis' I'd posit the Forest tradition of Ajahn Cha et al comes pretty close.

Malcolm wrote:

Ajahn Cha was a student of Ajahn Mun, one of the two founders of the Forest Tradition in 1900. Before that, there was no Forest Tradition.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:59 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

KarmaOcean said:

If Buddhism states that the Universe itself is sentient...

Malcolm wrote:

It doesn't.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:57 PM

Title: Re: Ayahuasca vision?

Content:

4526547 said:

During an ayahuasca ceremony years ago, I had a vision that was full of the brightest solid rainbow colors. Upon this colored background appeared some text in (gold?) letters that looked like Tibetan script (it was a very angular Brahmic-looking script). Surrounding this text was an ideal golden rectangle (its sides had no thickness), which may have zoomed into and out of the text. There were also several golden arrows outside it, on its sides, that were intently pointing at the boxed text, as if earnestly and urgently telling me to read it. I looked at it and tried, but was not able to decipher it, not being familiar with the language, and also being somewhat overwhelmed by the experience. It felt like a "place" that was exceedingly pure (in a way that felt "too"

transcendental) and entirely made of mind.

This happened before I became interested in Buddhism, and although the experience doesn't necessarily seem to be related to Buddhadharma, my mind connected the experience to it, and imagined it might have been some Vajrayana teaching I was clueless to.

I'm not familiar with what kind of visions people might have in Vajrayana practice, if any (I currently practice in the Theravada tradition), so was wondering if such things can occur, if any meaning is to be extracted from this experience, or if it's just a substance-induced delusion.

Grigoris said:

Looks like your practice in the Theravada tradition is not all that solid, given you are off deliberately breaking precepts.

Malcolm wrote:

Did he say that he was practicing Dharma then?

Further, at least in our tradition, one does not have to follow all five precepts. Thus, if one chooses not to follow the precept against intoxication, there is no breakage.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:55 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Justmeagain said:

[

I think your understanding of Theravadin practice is rather skewed too, sorry but its really rather a sweeping statement to suggest what you are.

Malcolm wrote:

If you are referring to the practice of *śamatha-bhāvana*, etc., it is true that as of the late 19th century, the practice of meditation had died out completely in Śrī Lanka.

It appears that in Burma the practice of meditation in general was revived towards the end of the 19th century by Ledi Sayadaw.

The Forest Tradition in Thailand dates from 1900, founded by Ajaan Mun and Ajaan Sao Kanatasilo.

Unlike Tibetan Buddhism and Chan/Zen, I am not aware that there is a continuous, unbroken tradition of the transmission of meditative praxis in Theravada Buddhism in general.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:36 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

He also briefly touches on the past tantrism that used to be a mainstream feature of Theravada Buddhism

Malcolm wrote:

Vajrayāna was never a mainstream feature of Theravada. However, Vajrayāna penetrated SE Asia and Śri Lanka quite deeply.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:15 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

The difference between a table and "emptiness" is that the former has apprehensible characteristics, being conditioned, while the latter does not, being unconditioned.

Tsongkhapafan said:

Are you saying that emptiness is not apprehendable at all?

Malcolm wrote:

By what would it be apprehended? What is its apprehensible characteristic?

Tsongkhapafan said:

You don't accept that absence can be an object of meditation?

Malcolm wrote:

It cannot be an object of equipoise, no, since by definition emptiness is not an object.

Tsongkhapafan said:

Yes it does. Are you saying that negative phenomena cannot appear to the mind, only positive ones? This is incorrect.

Malcolm wrote:

There are no such thing as "negative" phenomena.

Tsongkhapafan said:

If you go out to the place where you parked your car, and there's no car there, you have a very vivid experience of 'no car'. That is an absence that has a meaning. Its apprehendable characteristic is absence of what you expected to find - 'no car'.

Malcolm wrote:

This is an implicative negation, the absence of something which exists elsewhere.

Tsongkhapa said:

Similarly, the apprehendable characteristic of emptiness is 'the absence of all the phenomena we normally see or perceive' or 'lack of inherent existence'.

Malcolm wrote:

The lack of inherent existence is a nonimplicative negation— having been negated, there is no inherent existence somewhere else. Therefore, since the examples to do match, your reasoning is flawed.

Tsongkhapa said:

If what you say is correct, it would be impossible to do mahamudra meditation which is meditating on a mind that is clarity, completely lacking physical characteristics.

Malcolm wrote:

The pervasion does not apply — the mind has clarity as a characteristic, therefore it is apprehensible.

Tsongkhapa said:

A non-implicative negation has nothing by which it can be apprehended.

Of course it does. Buddhists have been meditating on emptiness since Buddha first explained how to.

Malcolm wrote:

Protestations without reasons and appeals to authority show poor reasoning.

Tsongkhapa said:

The absence of inherent existence also has no apprehensible characteristic. What is its shape? What is its size? What is its number?

An object doesn't need physical qualities in order to be ascertained. A good example is the mind, which is clarity, the absence of physical characteristics. If what you say is true, it would be impossible to do mahamudra meditation.

Malcolm wrote:

Again, you repeat the error you made above. Clarity, as we know from Dharmakīrti, etc., is the characteristic of the mind through which the mind can apprehend itself.

Emptiness has no such characteristic through which it may be apprehended. Therefore,

it cannot be an object of equipoise.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 6:11 AM

Title: Re: The attainment of the Arhats

Content:

Rakz said:

Does it say this anywhere in the suttas?

Malcolm wrote:

No, this idea advanced by TKF finds no scriptural basis in sūtra, tantra, vinaya, abhidharma or anywhere else.

I know because I looked.

Also, the five pure abodes are not buddhafiels/pure lands. They are perishable realms in the sense that beings are born there and pass away. They are in fact part of samsara.

Tsongkhapafan said:

There you go, grasping at samsara existing from its own side. For a being with a pure mind, samsara doesn't exist and the five pure abodes are pure lands - Hinayana pure lands though, mind you, not Buddhlands.

Malcolm wrote:

They are not pure lands. They are the top five "heavens" of the 17 form realm "heavens." Thus, they are part of samsara. You know, conventionally speaking.

For a being with a pure mind, Avici hell is no different than Akaniṣṭha Ghanavyuha, the buddhafiels of Vairocana/Vajradhara.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 4:43 AM

Title: Re: Is living off-grid realistic in today's technological age?

Content:

DGA said:

I don't know if living off the grid is, in all instances or even most, a better choice environmentally. has anyone studied this?

Malcolm wrote:

Not in terms of carbon usage. Wood heat is pretty bad in terms of large particulate pollution.

A few years ago, large areas of Connecticut were left without power in the winter (Hurricane Sandy), so much so, that there were severe air pollution warnings from wood

burning.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 2:47 AM

Title: Re: The attainment of the Arhats

Content:

Tsongkhapafan said:

I understand that they take rebirth in Hinayana Pure Lands.

Rakz said:

Does it say this anywhere in the suttas?

Malcolm wrote:

No, this idea advanced by TKF finds no scriptural basis in sūtra, tantra, vinaya, abhidharma or anywhere else.

I know because I looked.

Also, the five pure abodes are not buddhafiels/pure lands. They are perishable realms in the sense that beings are born there and pass away. They are in fact part of samsara.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 2:24 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Form is a manifestation of emptiness, but it is not emptiness. Emptiness appears as form but they are different.

Of course emptiness has a generic image - all experiences of emptiness on the paths of accumulation and preparation are conceptual experiences of emptiness; it's completely perceptible otherwise it could not be realised. It is impossible to go from no experience of emptiness to a direct, non-conceptual experience of emptiness.

Malcolm wrote:

The "emptiness" meditated on those paths is not emptiness. It is an intellectual fabrications of the mind. It is not in anyway a generic image of emptiness, unless of course you think the word "emptiness" that appears in our mind when we think of emptiness is its generic image. Otherwise, unlike a pot, for example, which has apprehensible characteristics, emptiness has no apprehensible characteristics. It is blindly ignorant to assert that it does.

Tsongkhapafan said:

So now you're telling me that the cause of the direct realisation of emptiness on the path of seeing is a meditation on something that is not emptiness? Go figure! Do you accept that through the generic image of table we can know table? Similarly, through the generic image of emptiness we can know emptiness, initially conceptually and later non-conceptually.

Malcolm wrote:

The difference between a table and "emptiness" is that the former has apprehensible characteristics, being conditioned, while the latter does not, being unconditioned.

Tsongkhapafan said:

Emptiness is a phenomenon that is realised through the explicit negation of inherent existence.

Malcolm wrote:

"Negation of inherent existence" is a concept. It does not render emptiness something with apprehensible characteristics, like a pot or a table.

Tsongkhapafan said:

The generic image that remains after this negation is emptiness and is the object of wisdom realising emptiness.

Malcolm wrote:

A non-implicative negation has nothing by which it can be apprehended. An implicative negation on the other hand, something like, "A forest is empty of a village," bears apprehensible characteristics.

Tsongkhapafan said:

The characteristic of emptiness is mere absence of inherent existence. It is ignorant to assert that emptiness has no definable characteristics - by what uncommon sign would it be known, then, and without an uncommon sign how could you distinguish emptiness from nothingness or from empty space?

Malcolm wrote:

The absence of inherent existence also has no apprehensible characteristic. What is its shape? What is its size? What is its number?

You keep on defining one inapprehensible thing by another. Space is used as a synonym for emptiness precisely because like space, emptiness has no apprehensible characteristics, since emptiness is unconditioned.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 1:17 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

Actually, the text says quite literally, "matter is empty, emptiness is matter." It is an identity proposition, just as Nāgārjuna famously states:

Samsara isn't the slightest bit different from nirvana;

nirvana isn't the slightest bit different from samsara;

whatever is the limit of nirvana,

that is the limit of samsara—

those two are not even slightest bit different.

BTW, emptiness has no generic image since it is not perceptible entity.

Tsongkhapa said:

Form is a manifestation of emptiness, but it is not emptiness. Emptiness appears as form but they are different.

Of course emptiness has a generic image - all experiences of emptiness on the paths of accumulation and preparation are conceptual experiences of emptiness; it's completely perceptible otherwise it could not be realised. It is impossible to go from no experience of emptiness to a direct, non-conceptual experience of emptiness.

Malcolm wrote:

The "emptiness" meditated on those paths is not emptiness. It is an intellectual fabrications of the mind. It is not in anyway a generic image of emptiness, unless of course you think the word "emptiness" that appears in our mind when we think of emptiness is its generic image. Otherwise, unlike a pot, for example, which has apprehensible characteristics, emptiness has no apprehensible characteristics. It is blindly ignorant to assert that it does.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 12:39 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

What happened to "Matter is empty, emptiness is matter, there is no matter apart from emptiness, there is no emptiness apart from matter?"

Tsongkhapa said:

It's still there - the four profundities from the Heart Sutra also has the meaning that although form and emptiness are the same entity or nature they also are nominally distinct, not identical phenomena. This is the implicit meaning of 'emptiness is not other than form, form also is not other than emptiness'.

If form and emptiness are identical, they would have the same generic image but they don't. There would be no need for two names, only one; To have a union of the two truths there needs to be two truths, not just one.

Malcolm wrote:

Actually, the text says quite literally, "matter is empty, emptiness is matter." It is an identity proposition, just as Nāgārjuna famously states:

Samsara isn't the slightest bit different from nirvana;
nirvana isn't the slightest bit different from samsara;
whatever is the limit of nirvana,
that is the limit of samsara—
those two are not even slightest bit different.
BTW, emptiness has no generic image since it is not perceptible entity.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 11:27 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This is like claiming water and wetness are nominally distinct and therefore not identical.
This is an error.

Tsongkhapa said:

Water and wetness are not identical. Wetness is a characteristic of water but not water itself. Emptiness is a characteristic of the mind, not the mind itself and it is an error to think otherwise. Such subtle distinctions are important.

Malcolm wrote:

Nāgārjuna shows that distinguishing an entity from its characteristic is deluded, in fact he shows that there is no difference at all.

What happened to "Matter is empty, emptiness is matter, there is no matter apart from emptiness, there is no emptiness apart from matter?"

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 9:49 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This is because you do not consider emptiness and mind to be nondual. Therefore, you make false distinctions such as "emptiness is not aware of anything."

Tsongkhapa said:

I do consider them non-dual but that doesn't mean they are identical because they are nominally distinct.

Malcolm wrote:

This is like claiming water and wetness are nominally distinct and therefore not identical.
This is an error.

Tsongkhapa said:

I think the difference is that you do not accept conventional truths so for you, anything ultimate has to be unconditioned whereas Tsongkhapa accepted the validity of conventional truths and taught the union of the two truths; although mind and emptiness are one entity they are not identical.

Malcolm wrote:

"although mind and emptiness are one entity they are not identical"

This is incoherent.

Tsongkhapa said:

You are both talking about the same thing, *ye shes/jñāna*. Some people translate it as "primordial wisdom", others as "wisdom."

I don't think we are. You assert that Primordial Wisdom is permanent but because it is mind, it cannot be permanent. Emptiness is not wisdom, it is the object of wisdom. Wisdom is mind and its object is emptiness and as I said before, they are not the same.

Malcolm wrote:

You are getting attached to two English terms meant to translate the same Tibetan word, *ye shes*.

Tsongkhapa said:

He is talking about luminosity. When the mind is merged with its own luminosity, it becomes unconditioned. It becomes buddhahood.

Luminosity is just the conventional nature of the mind. Why would something that is impermanent (luminosity) which is the conventional nature of the mind (also impermanent) become permanent? It's impossible. A conditioned phenomenon can never become unconditioned. Furthermore an unconditioned phenomenon cannot function, so an unconditioned Buddhahood would be inert and pointless; it would lack the very ability to perform the function for which it was attained - the benefit all living beings.

Malcolm wrote:

[/quote]

Luminosity is not impermanent nor is it conditioned. Your statement contradicts the Buddha's own words from the *Lalitavistara Sūtra*:

The ambrosial Dharma I obtained is
profound, immaculate, luminous, and unconditioned.
Even if I explain it, no one will understand.
I think I shall remain silent in the forest.
That which is free from words cannot be understood through words,
likewise, the nature of phenomena is like space,
totally free of the movements of mind and intellect.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 11:02 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Firstly, thanks for the explanation.

conebeckham said:

There are two "gotras," or "elements," or "potentials." There is the Naturally present potential, and the Developing potential. The Geluk position, stated simply, is that this naturally present potential is merely the emptiness of each sentient being's mind. In Nyingma and Kagyu presentations, the Naturally Present Potential is also emptiness, but it is the Wisdom that is the union of emptiness and primordial awareness.

Tsongkhapa said:

It doesn't make any sense to assert that naturally abiding Buddha nature is anything other than emptiness, as increasing Buddha nature is the very subtle mind and because this is mind, it is aware; emptiness is not aware of anything.

Malcolm wrote:

This is because you do not consider emptiness and mind to be nondual. Therefore, you make false distinctions such as "emptiness is not aware of anything."

Tsongkhapa said:

From the Gelugpa viewpoint there is no such thing as Primordial Wisdom, otherwise living beings would not be ignorant. Sentient beings are not cognitive errors any more than the pus and blood that appears to a hungry ghost is a cognitive error - it's a valid karmic appearance and it exists for a hungry ghost even though it is created by ignorance and karma. For Buddhas there are no sentient beings because they have completely pure minds.

Malcolm wrote:

You are both talking about the same thing, ye shes/jñāna. Some people translate it as "primordial wisdom", others as "wisdom."

Tsongkhapa said:

It seems incorrect to me to assert that Primordial Wisdom is permanent, yet it is wisdom. Wisdom is only related to mind and mind is not permanent otherwise it could not function; thus Primordial Wisdom does not exist.

Malcolm wrote:

He is talking about luminosity. When the mind is merged with its own luminosity, it becomes unconditioned. It becomes buddhahood.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 5:23 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Johnny Dangerous said:

You seriously need to read the Uttaratantra or The Lankavatara section on the Dharmata Buddha. Buddhas, (and by extension Buddha Nature) don't have effort, nor "will" of the kind you describe. The final fruit of something like Bodhisattva aspiration prayers - which are a thing of effort, is a state which is beyond effort, and benefits beings without "will" or anything similar, as far as I understand it.

Minobu said:

yeah well i don;t have the time or the book today..
but i will say this...

There is a reason Lord Sakyamuni never spoke of God the Creator.

And make no mistake what i read here is a form of creationism when you refer to "THIS STATE" in the way you all so easily can...

and i now see why Malcolm and Tonskappafan has all this discourses about Lord Buddha Nagarjuna and Madyamika and the concept of emptiness from madyamika...it can't jive with this form of creationism...

and always be suspicious when someone won;t answer directly...tells you to go get a master on the subject and become their pupil or simply go read this book first....

as per the will ...go back and read the context in which i first used it...it's not about a discussion of will or the term i made up on the fly...

with Big Love
d

Malcolm wrote:

"The state" is talked about also in the Lotus Sūtra, just not extensively:

Tathāgata is suchness [tathāta]. Suchness is the limit of reality. The limit of reality is the dharmadhātu. Suchness, the limit of reality, and the dharmadhātu are names for Dharma of the Saddharmapuṇḍarika.
FYI, there is no creationism in Dzogchen.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 4:27 AM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

The inability to discern a correct path from a wrong path and a higher path from a lower path is a form of ignorance.

Rakz said:

Since all paths in Buddhism lead to enlightenment, it's a useless activity to label a path higher or lower. It benefits nobody and causes unnecessary division.

Malcolm wrote:

Some paths are more rapid than others. Some paths do not lead all the way to complete buddhahood.

Rakz said:

All Buddhist paths lead to some realization, but those realizations are surpassable until one reaches the apex of yānas.

Malcolm wrote:

There's no such thing as the "apex of yanas". This line of thinking does nothing but boost the ego which is why we often see Vajrayanists(not all) belittle other practices and think it is perfectly fine when they are just creating more bad karma for themselves.[/quote]

Of course there is an apex of yānas. For example, Śāntideva points out that the ultimate of the lower is the relative of the higher in reference to tenet systems. Thus the view of Vaibhāṣika is lower than that of Sautrantika; the view of Sautrantika is lower than that of Yogacara, the view of Yogacara is lower than that of Madhyamaka and so on.

While indeed it is incorrect to needlessly belittle anyone's path, whether Buddhist or nonBuddhist, it is much worse karma to abandon a higher path for a lower path.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 2:13 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

'khor lo.

Losal Samten said:

Huh, cheers. The Indians used dhatu, just to clarify, right?

Malcolm wrote:

Pretty sure they used the term cakra.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 2:01 AM

Title: Re: Indigenizing Dharma

Content:

Rakz said:

Someone who is always knocking down "lesser" paths is a sign of low realization.

Malcolm wrote:

The inability to discern a correct path from a wrong path and a higher path from a lower path is a form of ignorance.

By your reasoning, it is also incorrect to state that nonBuddhist paths do not lead to any realization at all.

All Buddhist paths lead to some realization, but those realizations are surpassable until one reaches the apex of yānas.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 1:58 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

the three wheels of the emptiness

Losal Samten said:

Any reason you choose 'wheels' as the translation as opposed to the usual 'spheres'?

Malcolm wrote:

'khor lo.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 11:40 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

AlexanderS said:

What is the short explanation on the difference between mundane and transcendent accumulations?

Grigoris said:

First thing that popped into my head too. I've never heard of merit being categorised in this manner.

Malcolm wrote:

Mundane merit is exhaustible. For example, this eon begins with a compliment of natural merit; but as latent afflictions become more and more prevalent in the sentient beings who inhabit it, that merit declines resulting the destruction of the billion world system aka the universe.

Transcendent merit is merit dedicated keeping in mind the three wheels of the emptiness of someone dedicating merit, someone to receive it, and the act of dedication. This merit is indestructible and ripens as the major and minor marks, etc.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 11:04 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

The statement "Buddhahood in one lifetime" refers to a complete beginner with no accumulations.

Grigoris said:

Must have some pretty decent accumulations to have been born as a human with all the qualities, characteristics and endowments necessary for enlightenment.

Anyway, right now you are asking us to buy that there are beings that, during their infinite round of rebirths in samsara, have acquired no accumulations at all???

Malcolm wrote:

There are two kinds of accumulation of merit: mundane and transcendent — the accumulations I was referring to were the latter.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 10:43 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

smcj said:

I believe that only the vajrayana offers the possibility of Buddhahood within one lifetime. So do I.

But then I've also been taught that since i can't see karma I can't tell how many lifetimes

a person has already been practicing. So maybe somebody has been at it for a long time already and is ripe to the point where any little thing might tip be what it takes for them to become enlightened. Individual karma trumps general principle.

Grigoris said:

^^^This often overlooked (especially by western Buddhists) point!^^^

Malcolm wrote:

The statement "Buddhahood in one lifetime" refers to a complete beginner with no accumulations.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 10:22 PM

Title: Re: Enthronement Ceremony of the 42nd Sakya Trizin

Content:

methar said:

Once there is a new 42nd Sakya Trizin what will happen to the 41st Sakya Trizin.

Will he still have the title of the 41st or will he now have to change his name?

I look forward to the enthronement.

Malcolm wrote:

Sakya Trizin will become Sakya Trisur.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 10:14 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

Similarly, many great Vajrayāna sages have taught Pure Land practices and accepted them as necessary elements for a complete and all-embracing Dharmic tradition in traditional Tibet.

Malcolm wrote:

The "pure land" tradition in Tibetan Buddhism is entered via empowerment. It is not a sūtrayāna tradition.

Tārāmitra said:

That is a nuance worth mentioning. I don't think it changes anything I've said regarding the relevance of inclusion of the Pure Land approach in general though. Did you read Tashi Nyima's article, and if yes, what did you think?

Malcolm wrote:

I generally dismiss cultural arguments for the usefulness of this or that teaching. Such commentaries do not speak to the reality of the situation on the ground, in my opinion.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 9:50 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

Similarly, many great Vajrayāna sages have taught Pure Land practices and accepted them as necessary elements for a complete and all-embracing Dharmic tradition in traditional Tibet.

Malcolm wrote:

The "pure land" tradition in Tibetan Buddhism is entered via empowerment. It is not a sūtrayāna tradition.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 5:01 AM

Title: Re: Is Buddha the ultimate teacher

Content:

florin said:

I wouldn't consider Buddha, an external being, as the ultimate teacher.

The ultimate teacher would have to transcend all limitations related to space, time and always be present, constantly teaching and displaying wisdom beyond any limited consideration of teacher-student relationship.

Malcolm wrote:

This corresponds to the sambhogakāyas five certainties.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 5:00 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

As for the debate concerning the relevance of various Dharmic paths under these conditions, my own take on the matter is thus: accelerated paths like the Vajrayāna are complex and extremely elaborate and the strictly Tantric dimension is not the one suited to the largest number of people as far as the ultimate result is concerned.

Malcolm wrote:

This is not the perspective of the tantras themselves. Their perspective is quite the opposite.

Tārāmitra said:

Vajrayāna CAN lead to enlightenment in one lifetime for SOME people, and in these cases, concerning individuals of a highly yogic predisposition, Vajrayāna is certainly a more effective way.

Malcolm wrote:

Someone who received abhisheka and maintains their basic samaya, will, without any practice in this lifetime at all achieve buddhahood within at most 16 lifetimes, or so the tantras promise us.

Tārāmitra said:

But when it comes to MOST western seekers today, a more simple path like Pure Land can be just as beneficial, as in these cases rebirth in a Pure Land is present as the most realistic potential for immediate result of practice in one life.

Malcolm wrote:

It is nevertheless a slow path.

Tārāmitra said:

The vastness of Vajrayāna may simply seem overwhelming for many people and more intricate than it has to be in order to secure the best result most people can really expect in these degenerate times.

Malcolm wrote:

The essence of Vajrayāna practice is guru yoga, not practicing the Kalacakra or [insert yidam here] creation and completion stages.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 4:52 AM

Title: Re: Indigenizing Dharma

Content:

Grigoris said:

I guess we are defining tension differently then. Tension, as a psychological term (associated with the fight or flight reaction), is also linked to alertness and vigilance. Which are also positive mental functions.

Malcolm wrote:

You are defining this from the point of maintaining an object, ala sutrayāna.

Grigoris said:

I'm defining it from a quasi behavioural science pseudo Abhidharmic position.

The fact of the matter is that saying that tension--->distraction is like saying relaxation--->dullness. It is not 100% valid. Excessive tension can lead to distraction and excessive relaxation can lead to dullness. But realistically, both are necessary (or unnecessary)

to a degree.

Malcolm wrote:

What you are describing is slackness, not relaxation.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:41 AM

Title: Re: Integrating Dzogchen ect

Content:

Grigoris said:

WTF are you talking about? Is there any activity that does not originate from the natural state?

Miroku said:

I do realize now that it sounds horrible, however what I meant is that he doesn't have to feel stressed out about visualisations like he (at least from my understanding of the op) kinda is. Although it can be all perfectly integrated it is still better not to feel stressed out about visualisations, right?

Lukeinaz said:

Yes, a bit stressed.

About that "soup" would it be advisable to have two separate practices then?

For instance start with ati guru yoga finish then start my traditional (secondary practices) including seven limb prayers, deity practice ect?

Malcolm wrote:

If you are doing some kind of Guru Yoga already, you do not have to change anything.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:37 AM

Title: Re: Indigenizing Dharma

Content:

Grigoris said:

Tension (as opposed to relaxation) is not an aspect of the nature of mind?

Malcolm wrote:

If you are tense, you are distracted.

Grigoris said:

It doesn't answer what I asked, but I'll take the bait:

If you are too tense, yes. But if you are too relaxed, also yes.

A degree of tension is also one of the ingredients of vigilance and attention.

Malcolm wrote:

No, tension interferes with mindfulness and attention.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:14 AM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

If you wish to see the nature of your mind, you are not going to do so within a state of tension.

Grigoris said:

Tension (as opposed to relaxation) is not an aspect of the nature of mind?

Malcolm wrote:

If you are tense, you are distracted.

Author: Malcolm

Date: Friday, February 24th, 2017 at 10:31 PM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

If you felt more relaxed, this is a good thing.

Grigoris said:

Taking benzodiazepenes also makes you feel more relaxed. So does good sex. So what?

Malcolm wrote:

If you wish to see the nature of your mind, you are not going to do so within a state of tension.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 10:27 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

When I got interested in receiving DI from ChNN I looked as hard as I could for any scandals, shady behaviors or anything related.

Nothing.

As for his approach. Have you read any of his publicly available books introducing

Dzogchen?

The only reason I ask is that if you are sincerely interested in receiving his teachings (and obviously you are at least sincerely interested) then reading some of his books is not too much work AND all of the answers that you've got so far are given in his books, along with the context of explaining his understanding of Dzogchen.

"Dzogchen the self perfected state" is probably my favorite. It is very clear about non-denominational, but it very clearly explains everything.

"Crystal and the way of light" is a little thicker, goes a little deeper into technical stuff and is autobiographical. Really wonderful read!

"Dzogchen teachings" is one that I found in a bookstore early on and found useful even if I didn't understand it all at the time.

I came to Dzogchen from outside of Buddhism, with no interest in it whatsoever. For me personally I have found it very useful to study more Buddhism, both to understand the culture that the dzogchen teachings come from and to help me in those times that I can't constantly rest in non-dual contemplation. So, while "Buddhism" is not the main point (although Buddhism main point is the main point, and is contained within the beautiful dzogchen teachings), you could say that my learning dzogchen brought at least one person to the dharma (and I'm sure many others).

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 9:53 AM

Title: Re: Indigenizing Dharma

Content:

Rakz said:

i have a tough time believing dzogchen is superior above all other methods just because some texts from tibet say so...

Malcolm wrote:

You don't need to believe anything. Understanding is the point.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 5:25 AM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

That is not what I mean. Direct introduction always works. Anyone who receives it can then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Rakz said:

I received transmission in november 2015. Practiced it for a little while as well. Nothing really happened except for feeling a bit calmer. Doesn't seem different from any other meditation.

Malcolm wrote:

If you felt more relaxed, this is a good thing.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 4:13 AM

Title: Re: Indigenizing Dharma

Content:

smcj said:

That is not what I mean. Direct introduction always works. Anyone who receives it can then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Right.

So do you include Jax in that statement?

Malcolm wrote:

I include anyone who has received introduction in that statement. He too can use the methods to discover what he has not discovered or reinforce what he has discovered. Jax's problem is that he rejected his teachers and has even rejected direct introduction. So in his case, he has impeded himself.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

I don't think there's really much more to be said in this particular debate. But to answer one direct question:

Not for Buddhists, no. For people arriving straight from the street without any Buddhist practice, I am personally of the view that a basic grounding in Sutra is the safest approach rather than going straight onto Dzogchen and Dzogchen only, but I understand and accept that there are other views on the matter.

Johnny Dangerous said:

Are you interested in whether Rincpohe's approach would fit you, or simply in trying to

find fault with it through the lens of orthodoxy though? That's always an exercise you can engage in, but I don't know if it will get you anywhere.

Tārāmitra said:

Sir, if you have read all my posts in this discussion, I would be surprised if I was not able to clearly express my respectful and sincere motives. I have never questioned his orthodoxy, only trying to establish whether his approach will be compatible with the requirements of my own path. It started with my asking for testimonies as to the quality of Rinpoche's conduct, in view of the fact that we are asked to carefully scrutinise prospective masters, a need reinforced by the bad examples that occasionally surface in this regard. Then someone said he places no emphasis at all on śīla (but personally behaves respectably), leading to the discussion on that.

Malcolm wrote:

I think you would have more difficulty with DC people. Many of them have no interest in Buddhadharma apart from ChNN's own teachings.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:52 AM

Title: Re: Indigenizing Dharma

Content:

smcj said:

Plus simply giving someone DI right off the bat only rarely works.

Malcolm wrote:

This means you do not understand that is meant in Dzogchen by direct introduction. It always works.

smcj said:

There is a perspective where all Dharma works all the time. The late Kalu Rinpoche once said that he saw all the monks as Arhats. From the ultimate perspective the vows they took also always worked and were fully accomplished upon taking them.

So yes, that type of perspective where Dharma always works is present in Vajrayana. That does not mean that the group of monks I was sitting behind were actually Arhats, but that from the ultimate perspective the simultaneous fruition of their practice could be seen--even in the lowly Pratimoksha Vows. There's no such thing as "a little bit pregnant", and on the ultimate perspective there no such thing as "a little bit enlightened". The presence of Dharma at all is the presence of "a little bit enlightened".

But effectively there is a difference.

Malcolm wrote:

That is not what I mean. Direct introduction always works. Anyone who receives it can

then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:24 AM

Title: Direct Introduction Always Works

Content:

Malcolm wrote:

MOD NOTE: Split from topic "Indigenizing Dharma" in the Lounge.

-MOD QQ

smcj said:

Plus simply giving someone DI right off the bat only rarely works.

Malcolm wrote:

This means you do not understand that is meant in Dzogchen by direct introduction. It always works.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:10 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

The most suitable teaching for westerners is one that cuts through all their modernist conditioning and makes them detach from the zeitgeist dominating the modern world.

Malcolm wrote:

No, the most suitable teaching for Westerners is one that introduces them to their real nature as fast as possible.

smcj said:

Hypothetically, it is entirely possible that "cutting through modernist conditioning and the zeitgeist dominating the modern world" is the fastest route to successfully introduce them to their true nature. It depends on one's karma.

Malcolm wrote:

People do not really wish to live in a pre-modern era. If they think they do, they are kidding themselves.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:57 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

The most suitable teaching for westerners is one that cuts through all their modernist conditioning and makes them detach from the zeitgeist dominating the modern world.

Malcolm wrote:

No, the most suitable teaching for Westerners is one that introduces them to their real nature as fast as possible.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

If one has to rely on a vow to be honest, one is not very honest.

Yes, one might say that. But the Lord Buddha nevertheless saw it as necessary, given the degenerate condition of mankind in his days. Today mankind has become even more spiritually reduced than in the Śākyamuni's time. We are not primordial men. The perfect selflessness that would make one spontaneously act with perfect purity without guidance by any formal support may be awakened through long practice, it is not natural and actual in the beginning of the spiritual journey. So that is my own understanding of the matter, anyway. I am certainly not saying everyone must believe as I do.

Johnny Dangerous said:

That is actually an argument more in favor of Tantra or Dzogchen in this age, than in favor of sutra-style viewpoints on sila.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

I get your meaning, Malcolm. Thank you for your patient explanations.

I am not so much saying that vows as such are required. What I do think is required is clear teachings on śīla, that to be understood in principal depth and interiorised. For example, the precept against theft is more subtle in essence than what is immediately evident, perhaps. It is rather straight forward to avoid shop lifting, for example, but there are far more subtle and hard to detective ways of taking from others, for example by (often impulsively and unconsciously) playing various games of manipulation in order to suck energy from other people.

This is not covered in the precepts. The five precepts only cover physical actions.

It would obviously depend on whether he was in a position to identify the deviation and attempt to correct it.

Malcolm wrote:

When he thinks people are going a wrong way, he lets them know.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 1:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Rinpoche places no emphasis at all on śīla.

dzogchungpa said:

This is not exactly true.

Malcolm wrote:

It is entirely true.

Rinpoche includes these things because they need to be understood, not because this is how one is to practice. He states in the same book:

However, those who follow Dzogchen teachings on the basis of clear understanding of the fundamental characteristics of the kinds of conduct in the diverse paths should apply themselves until they are able to unify or integrate their essential points in the dimension of the behavior of Samantabhadra of Ati.

And, having been his student for the past 25 years, I really do know his point of view concerning vows. If someone finds being a bhikṣu helpful in their practice, then he is all for it. But it is not necessary. It is not even necessary for Dzogchen practitioners to take the five precepts or engage in a refuge ceremony. From his point of view, one begins with direct introduction first, not first taking pratimoksha vows, then bodhisattva vows, then vajrayāna vows and so on.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Let me clarify that I am not seeking controversy here, or disputation for its own sake, and I hope I am not, without intention, coming across as offensive or arrogant. I certainly accept that my approach to this question is not the only valid one in all cases, but I still hold that it is the safest approach for most contemporaries interested in Dzogchen. Maybe I am mistaken, but that seems to be an open question.

My thanks to Norwegian for his elaborate reply:

Sutra is the path of Renunciation. Tantra is the path of Transformation. Dzogchen is the path of Self-Liberation. All three paths are unique and complete on their own. Malcolm just said Dzogchen is the essence of Mahayana, which seems somewhat dissonant with this view of three separate self-sufficient vehicles; but Mahayana is basically based on Sutra teachings. Of course, inasmuch as Dzogchen too aims at realising Buddhahood for the sake of all beings, they are the same in essence.

Malcolm wrote:

Dzogchen is the essence of Mahāyāna because it results in the anuttarasamyaksambodhi described in Mahāyāna sūtra.

Tārāmitra said:

How about pitfalls? Is it really impossible for a Dzogchen practitioner to have downfalls? Seems unrealistic to me that one is guaranteed success just by being a Dzogchen practitioner. Without any formal ethical supports the danger would seem to be greater.

Malcolm wrote:

One only needs a vow if one has a problem to curb. For example, if you are addicted to killing things, you can take a vow to stop. If you are addicted to stealing and so on, same deal. If you do not engage in taking life, taking what has not been given, lying, and so on, what possible use is a vow to refrain from those things?

A Dzogchen practitioner might observe a vow against drinking if they have a problem with alcohol that causes them to lose their mindfulness. Otherwise, there is no need for that.

Tārāmitra said:

Nobody replied to this question of mine:

To leave the question of śīla up to the disciples seems dangerous. Will not Rinpoche suffer certain consequences if some of his disciples go down wrong paths which they justify to themselves through Dzogchen, and end up in hell-states?

Malcolm wrote:

Of course not. Their misconceptions are not his.

Tārāmitra said:

I don't have any knowledge about how these dangers are viewed in Dzogchen, but I know that this danger is massively present in Tantra.

Malcolm wrote:

People have managed to turn the three vows into a kind of golden chain.

If you are a Dzogchen practitioner, you do not really need to worry about vows and so on. It is better to work with circumstances.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

If one has to rely on a vow to be honest, one is not very honest.

Yes, one might say that. But the Lord Buddha nevertheless saw it as necessary, given the degenerate condition of mankind in his days.

Malcolm wrote:

So you think all nonbuddhists are liars?

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Personally I am of the opinion that Dzogchen should be supported by a firm Buddhist platform and shouldn't be taught on its own to seekers not established in fundamental Dharma.

Malcolm wrote:

This is your limitation. It is not the limitation of Dzogchen. Dzogchen is an independent, self-contained vehicle that includes the meaning of all lower yānas.

Tārāmitra said:

How often did this isolation of Dzogchen actually occur in traditional Tibet, though?
How many people entered Dzogchen without first being Buddhists?

Call it a limitation, but I'm not abandoning my commitment to the Mahayana in order to practice Dzogchen on its own. Would my approach be a problem?

Malcolm wrote:

Dzogchen is the essence of Mahāyāna.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 11:46 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Personally I am of the opinion that Dzogchen should be supported by a firm Buddhist

platform and shouldn't be taught on its own to seekers not established in fundamental Dharma.

Malcolm wrote:

This is your limitation. It is not the limitation of Dzogchen. Dzogchen is an independent, self-contained vehicle that includes the meaning of all lower yānas.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 11:34 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Thank you for your helpful replies.

Rinpoche places no emphasis at all on śīla. He also is not a "crazy" wisdom kind of guy. Very well. But as for śīla, does this mean Rinpoche instructs Western disciples in Dzogchen without first (or at the same time) making sure they are established in basic Sutra Buddhism?

Malcolm wrote:

What do you mean by established? When he begins a retreat, he always spends an hour or so discussing the essential differences between the paths of renunciation (Hinayāna and common Mahāyāna), the paths of transformation (Vajrayāna), and the path of self-liberation (Dzogchen/Mahāmudra).

Tārāmitra said:

I think it's highly crucial that modern westerners interested in pursuing a profound esoteric path like Atiyoga first master basic śīla and the like. For example, can one who habitually lies to his fellow men ever become the Truth? Obviously not.

Malcolm wrote:

If one has to rely on a vow to be honest, one is not very honest.

Norbu Rinpoche does not require anyone to take vows, or undergo formal refuge, and so on.

You will just have to find out for yourself whether you can overcome your prejudices and find benefit from Rinpoche's teachings.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 10:37 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

'cept that Sangharakshita was not a celibate AND there is no "natural order of things".

Malcolm wrote:

Well, what he did was argue that he had not broken any monastic vows because his original ordination was not valid.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 10:35 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

So is Rinpoche's conduct consistently and in easily recognizable essence and appearance in conformity to basic Buddhist Sila, or does he engage much in the profoundly paradoxical "grey zone" of the sort of "crazy wisdom" behaviour that may or may not be actual wisdom and often turns out not to have been demonstrably skilful, as in the case of good ol' Trungpa Rinpoche (whose insights I still greatly appreciate)? What is Namkhai Norbu Rinpoche's position?

Malcolm wrote:

Rinpoche places no emphasis at all on śīla. He also is not a "crazy" wisdom kind of guy.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 9:05 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

appeared to be one of the successful efforts to indigenize Buddhism in the West.

We need realized Western teachers, and a lot of them, sooner than later. IMO, our best bet is to establish the institutional support for them to appear and develop within. WBO seemed like a good start.

DGA said:

I agree 100% on the need for realized teachers everywhere, in all nations, speaking all languages.

kirtu said:

We're not going to get that.

Malcolm wrote:

Sure we are.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 6:27 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

Wayfarer is wary of nihilist readings of Mahāyāna.

Malcolm wrote:

Asserting that a cessation is a nonexistent is incorrect. In Mahāyāna, a nonexistent requires an existent.

Wayfarer said:

I have heard that explanation before, and I am not convinced by it.

When it is declared unequivocally, 'there is an unborn, an unmade, an unfabricated' and that, were there not an unborn, there would be no escape from the born and the made' - I interpret that verse literally.

Malcolm wrote:

This simply means that one's cessations, and birth driven by them can cease.

Wayfarer said:

But the unborn is not something that exists, it is never an object of cognition.

Malcolm wrote:

You need to review what Buddha says about those who claim transcendent principles that are unseen and can never be objects of cognition.

Wayfarer said:

That is why the Aspiration verse says 'it is not existent, even the Victorious ones don't see it.' But it is not non-existent, it is 'the basis of all samsara and Nirvāṇa.' That is what is beyond birth and death, but it is not an object of cognition - one cannot know it apart from the dissolution of the separate self into it.

Malcolm wrote:

Huh? What are you taking about? This is talking about the nature of mind which is empty (it is not existent, even the Victorious ones don't see it) and clear (But it is not non-existent, it is 'the basis of all samsara and Nirvāṇa.').

Wayfarer said:

That is the significance of the dhyana states, that one goes beyond the sense of 'self and other' within which all phenomena arise.

Malcolm wrote:

Dude, no. This Mahāmudra aspiration has nothing to do with dhyāna.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 6:13 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

Wayfarer is wary of nihilist readings of Mahāyāna.

Malcolm wrote:

Asserting that a cessation is a nonexistent is incorrect. In Mahāyāna, a nonexistent requires an existent. In Mahāyāna, we say regularly all phenomena do not arise, are unconditioned, are in a state of nirvana from the beginning, etc. Is this nihilistic? No. Sūtra citations, voluminous ones, can be provided.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:58 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

But there is 'the unconditioned, the unbornd, the unmade', which doesn't arise and cease. ... the extinction of desire (rāgakkhayo) the extinction of hatred (dosakkhayo), the extinction of illusion (mohakkhayo)

Astus said:

It is the extinction of the three poisons that is called the unconditioned. It is not a new state or being, but simply the end of attachment. However, this ending, this absence is no different from other kinds of absences in being unconditioned, hence cessation without analysis (apratisaṃkhyā-nirodha) is counted among unconditioned dharmas.

Malcolm wrote:

Wayfarer keeps holding out for an positive unconditioned.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:46 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Jeff said:

Then how would you respond to the Avatamsaka Sutra...

.

Malcolm wrote:

The Ārya-ghanavyūha-nāma-mahāyāna-sūtra is the final section of the Avatamsaka Sutra.

Jeff said:

So then would Buddhahood be like hitting the eject button? Losing the ability to differentiate like Great bodhisattvas? If so, what is the point of the Sambhogakaya?

Malcolm wrote:

To enjoy (bhoga) the Dharma together (sam) with buddhas and bodhisattvas who are his own embodied (kāya) emanations, as well as bodhisattvas who are reborn in Akaniṣṭha Ghanavyuha.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:44 AM

Title: Re: Quickie on the nature of "I"

Content:

Astus said:

Is there such a thing that does not arise and cease?

Wayfarer said:

No, there is no thing which doesn't arise and cease. That's why I wrote no thing =/= nothing. But there is 'the unconditioned, the unbornd, the unmade', which doesn't arise and cease.

O bhikkhus, what is the Absolute (Asaṃkhata, Unconditioned)? It is, O bhikkhus, the extinction of desire (rāgakkhaya) the extinction of hatred (dosakkhaya), the extinction of illusion (mohakkhaya). This, O bhikkhus, is called the Absolute.

SN1

As is made clear in many other passages, it is a mistake to reify the unconditioned. But it's also a mistake to discard the ladder before it's been climbed.

Malcolm wrote:

This just means that the unconditioned is cessation of afflictions, and nothing else. Apart from this cessation, there is no other unconditioned apart from space, which is also a nonentity.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:11 AM

Title: Re: The Secret Chö of the Khadro Chaphur Rinpoche

Content:

Lhasa said:

This will be live-streamed. Register on the link given, free or donation.

DGA said:

that's helpful. I clicked the link to register for the webcast but I don't know how to answer the question "Zoom?"

anyone have the decoder on that?

Malcolm wrote:
it is a video conferencing software

Author: Malcolm
Date: Wednesday, February 22nd, 2017 at 4:05 AM
Title: Re: Fears mount over scale of Buddhist sect sexual abuse
Content:

Queequeg said:
He explained to me that WBO (now Triratna) drew on all Buddhist traditions because it is not clear what path or paths will be productive for Westerners.

.

Malcolm wrote:
It has always been clear. Vajrayāna, because we like technology and methods.

Queequeg said:
Not Vajrayana because its too weird with all the demons and fornicating gods.

Malcolm wrote:
Definitely, Vajrayāna because it has fornication built right in. The demons are a bonus.

Author: Malcolm
Date: Wednesday, February 22nd, 2017 at 3:57 AM
Title: Re: if we are Buddhas are we the 3 Kayas
Content:

Jeff said:
Then how would you respond to the Avatamsaka Sutra...

.

Malcolm wrote:
The Ārya-ghanavyūha-nāma-mahāyāna-sūtra is the final section of the Avatamsaka Sutra.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 3:55 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

He explained to me that WBO (now Triratna) drew on all Buddhist traditions because it is not clear what path or paths will be productive for Westerners.

.

Malcolm wrote:

It has always been clear. Vajrayāna, because we like technology and methods.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 3:53 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

WBO seemed like a good start.

Malcolm wrote:

FWBO was deeply flawed from the start. Not only is Lingwood's understanding of Buddhadharma idiosyncratic and partial, he has been lying about himself for decades, since the 1950's.

Discomfort with him in normative Buddhist circles is the rule, rather than the exception, and has been since he returned to England from Asia.

His early career was also checkered with scandal in India as well.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 12:03 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Malcolm wrote:

Yes, senior order members were encouraged to have sexual relations with junior members. This is one reason this organization is so off. You had one predator at the top encouraging his underlings to emulate his predatory behavior.

Grigoris said:

I said "mainly" one person. Do we know the real extent of this problem?

But, realistically speaking, encouraging gay sex between adults is hardly the same as raping little boys now, is it? No, I'm not saying that you said that, but others here seem

to be trying to make this exact point.

Malcolm wrote:

Some people were underage. Then there is the power differential issue -- you know, the one that forbids you as a therapist from sleeping with your patients. It goes a lot deeper than someone once pressuring another into a relationship. It was a rather systematic problem in that organization, which you can discern by looking into it.

Grigoris said:

The saddest part is how he used Buddhism (or pseudo-Buddhist theory) merely to satisfy his lust, rather than the fact that some guys felt that maybe they were pressured into having sex.

Malcolm wrote:

The saddest part is how once again a person in a position of power used that power to harm others.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:36 PM

Title: Re: Quickie on the nature of "I"

Content:

Astus said:

And where is that heartwood, where is that self, if not in the five aggregates and six sensory realms?

Wayfarer said:

I don't think the heartwood is 'a self', but it is 'that which is not subject to arising and ceasing'.

Malcolm wrote:

Which is precisely what a self is, i.e. something that is not subject to arising and ceasing.

The view of the Buddha is that "self" is just a convention used to describe the five aggregates.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:35 PM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

What do you think the import of 'heartwood' is? Why is it part of the analogy?

Malcolm wrote:

A person, like a plantain/banana tree, lacks a core.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:29 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

This was (apparently) a one off incident back in the 70's, perpetrated mainly by one person.

Malcolm wrote:

Definitely not.

DGA said:

So this went on for a long while, and was perpetrated by more than one individual?

Malcolm wrote:

Yes, senior order members were encouraged to have sexual relations with junior members. This is one reason this organization is so off. You had one predator at the top encouraging his underlings to emulate his predatory behavior.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 10:23 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

This was (apparently) a one off incident back in the 70's, perpetrated mainly by one person.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 2:34 AM

Title: Re: Quickie on the nature of "I"

Content:

rachmiel said:

I don't understand what "clear" means in this context, and why grasping at it would result in the feeling of a self.

Malcolm wrote:

"Clear" means that your mind is obvious. It is the bedrock of all of one's experience.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 12:06 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

DGA said:

It seems as though this is a new disclosure regarding actions taken many years ago.

Problems of this kind in the FWBO/Triratna org have been documented for a long time. This story looks like another log on that fire.

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Monday, February 20th, 2017 at 11:41 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

Been there, done that...

Again?

Malcolm wrote:

Current event.

Author: Malcolm

Date: Monday, February 20th, 2017 at 10:29 PM

Title: Fears mount over scale of Buddhist sect sexual abuse

Content:

Malcolm wrote:

From the <https://www.theguardian.com/world/2017/feb/19/buddhist-sexual-abuse-triratna-dennis-lingwood>:

One of the UK's largest Buddhist orders has been forced to report allegations of sexual abuse after a former follower claimed he was coerced into sex with one of its elders. In a separate development, the group's founder has apologised for having relationships with its members – some of which, he has previously acknowledged, may have been against their will.

Triratna, which has tens of thousands of followers, is battling to protect its reputation, both in the worldwide Buddhist community and among its own members who are

questioning the extent to which the coercion was perpetrated and how long it continued...

Author: Malcolm

Date: Monday, February 20th, 2017 at 10:10 PM

Title: Re: Origin of mankind and animals according Buddhism.

Content:

Seishin said:

I have heard some scholars say that this sutta was not meant to be taken literally, but was a rebuttal, almost taking the mickey, of the Brahman creation story. What are your thoughts on this?

Malcolm wrote:

It is clear that it was taken seriously across a broad spectrum of Buddhist schools and still is. The Aḡañña Sūta does not exist in a Tibetan recension, but the barebones of the story are preserved in Various Mahāyāna sūtras and some śāstras.

Author: Malcolm

Date: Monday, February 20th, 2017 at 5:38 AM

Title: Re: Quickie on the nature of "I"

Content:

rachmiel said:

I know what you mean about grounded vs. starry-eyed. Thing is, both views speak unto me ... I find myself flip-flopping between them: I am Awareness, "I" is a mirage, I am Awareness, "I" is a mirage. Perhaps there's a way to bridge these seemingly mutually exclusive views of the I-construct ... though I'm guessing it would have to be way down at the level of tathata (and I ain't there yet!)

Malcolm wrote:

The nature of mind is clear and empty. When the clarity aspect is grasped onto, it is mistaken for a self. When the emptiness aspect is grasped onto, it is mistaken for a nonexistent.

Author: Malcolm

Date: Monday, February 20th, 2017 at 3:45 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Johnny Dangerous said:

Sigh..

Guys, depersonalize the language if you want this to keep going. Once things go in the direction "you do this", "you are this" etc., it tends to go downhill. Not trying to monitor you for thought crime or anything, just saying..the thread will go a predictable direction if you don't step back a bit.

It's also swerved greatly off topic so..can we return to the OP or start a new thread on whatever it is you are focusing in on?

Author: Malcolm

Date: Monday, February 20th, 2017 at 3:27 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

It's not clear why that would be the case. If how things usually are for living beings (ie. beset by aging, illness, and death, in their various forms) has any bearing on how things really, ultimately are, then a dog-eat-dog Darwinist scenario (and thus a Christian) one seems most likely

Coëmgenu said:

Darwinism and Christianity are not often thought of as synonymous. When are Christians taught that they should behave like dogs competing in the wild? I don't follow your characterization here.

“As man advances in civilization, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races. [If they appear different] experience unfortunately shews us how long it is before we look at them as our fellow creatures. Sympathy beyond the confines of man, that is humanity to the lower animals, seems to be one of the latest moral acquisitions... This virtue [concern for lower animals], one of the noblest with which man is endowed, seems to arise incidentally from our sympathies becoming more tender and more widely diffused, until they extend to all sentient beings.”

Malcolm wrote:

— Descent of Man, Charles Darwin

Author: Malcolm

Date: Monday, February 20th, 2017 at 1:57 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Miroku said:

I am not sure but I think it was about 3 hours with the lung of the sadhana. And about 1 hour or 1 hour and half with the empowerment, I think.

paël said:

Does it matter if you didn't watch whole lung?

Malcolm wrote:

Yes, it means you did not get the whole lung.

Author: Malcolm

Date: Monday, February 20th, 2017 at 1:05 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

None of them. The only thing that counts is one's personal intuition of how things are.

Minobu said:

thats so nice to say...and spot on ,on so many levels.

but how do we know if our intuition is spot on and being tweaked by all the right things or are we deluded.

Malcolm wrote:

Here, I am using the term intuition in its philosophical sense, i.e., direct knowledge.

Author: Malcolm

Date: Monday, February 20th, 2017 at 12:20 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Karma Jinpa said:

Once we've been given and actually received an empowerment, it is said we've been initiated into or entered into that deity's mandala. That's a traditional way of speaking about it. We've been let into the mandala of the deity and are part of the inner circle with our fellow vajra brothers and sisters, whereas the uninitiated are outside the boundaries of the mandala, and certain things shouldn't be shared with them for fear of breaking our samaya and/or being the cause of them giving rise to wrong views.

Malcolm wrote:

One can be initiated into a mandala without being given the subsequent empowerments. This is a holdover from lower tantra where indeed often disciples would only be gradually given empowerments over a number of days or months.

Author: Malcolm

Date: Monday, February 20th, 2017 at 12:09 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

Indeed, we all know that Dzogchen is the original Buddhadharma.

binocular said:

Maybe I am just too damaged from the way Catholics have treated me. Like when a tree falls over in a storm, but it is only partly uprooted, so that parts of it are still alive, but the rest is rotting, and it can never stand up straight again.

Malcolm wrote:

Dzogchen is not a religion. It is one's original state that can only be accessed through one's own personal intuition. There are however methods to assist one in doing so.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:58 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

dzogchungpa said:

Well, you said that, according to the Nyingma, a Shitro empowerment suffices for any deity while the Sarma schools do not accept this, so presumably it is not completely straightforward.

Malcolm wrote:

This statement has no relevance to the subject.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:57 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

Lhasa said:

Being an online-only practitioner definitely has a down side. Most online teachers teach their old-timers, not new-comers, so some important points can get skipped now and then. This is one.

Malcolm wrote:

I explained this to you a long time ago when there was some discussion of what it means to take an empowerment.

In short, the guru generates himself as the mandala of the deity, and then generates the mandala of the deity in front of himself. The latter mandala is the one from which one takes the empowerment. The teacher guides one to the doors of the mandala, and one requests admission. Then, one is allowed inside the mandala and shown all of the details of the mandala. This happens before the vase, secret, prajña's pristine consciousness and word empowerments happen. When the empowerment is over, the guru dissolves both mandalas. (This is why it is impossible to receive empowerments from recordings).

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:30 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:58 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

The one question I have been consumed with for years is, "Which religion is the right one?" That has been my quest.

Malcolm wrote:

None of them. The only thing that counts is one's personal intuition of hows things are.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:11 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

Do you experience me as "contesting everything you say"??

Malcolm wrote:

Nope. You are a secular humanist trying to find meaning in religions. You be better off reading a novel.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 9:20 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

To a person searching for the truth, trying to figure out which religion is the right one, if any, this is all very confusing, and fills one with hopelessness.

How is one supposed to know which one is the right one, when they all make the claim to supremacy?

Malcolm wrote:

The Kalamas faced a similar quandary.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 9:08 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I don't contest that. The problem I see with it is that it is circular, self-referential, self-fulfilling, and that therefore, before one fully commits to that path, there is no way to even just have a hint as to whether it is worth it or not.

Malcolm wrote:

This is why Buddha said, "Come and see."

It isn't like there is a Consumer Reports for religion.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 8:33 PM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm,

Pardon my asking again (I'm surprised no one else did):

Is there any update as regards to this possible Oral Transmission of Vimalamitra's Great Commentary ?

Many thanks in advance

Malcolm wrote:

It will happen in June.

PeterC said:

Thank you for the book - it's remarkable.

If there's anyway that the lung could be done online, those of us who can't be in the US for it would be eternally grateful - or at least, grateful for the remainder of this life.

Malcolm wrote:

Glad you enjoyed the book.

The lung will be given online. It will very likely take place on June 18th.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 8:32 PM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

If you limit yourself to the Pali Canon, you are like a person who decides they like walking with the chains on their feet when they could choose wings.

binocular said:

I haven't "decided to limit myself to the Pali Canon", the Pali Canon is just the body of scriptures I am familiar with to some extent by now and which I use as a reference point.

Malcolm wrote:

You need a better reference point.

No. Mahāyāna provides more means for discovering that, and Vajrayāna even more still. Also, bodhicitta is lacking in all the śrāvaka schools and canons. Since buddhahood is the through comprehension of how things are, one needs to develop bodhicitta to even be interested in the complete realization of how things are.

binocular said:

From where I am, this is still essentially the same as what one can hear from a Christian, only the names are different.

Malcolm wrote:

It is a question of content. The personal intuition that Buddha describes and the means to realize it are not discussed in the Pali Canon.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:11 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I wouldn't use "we" in your sentence above.

And I'm not sure about the patience part

<http://www.accesstoinight.org/tipitaka/an/an04/an04.111.than.html>.

Malcolm wrote:

There is no point engaging with people who are not interested in Dharma.

Tsongkhapa said:

You would because of compassion. I'm sure we have Gurus in this life because in our previous lives we were people who were not interested in Dharma but our Guru connected with us in some mundane way, and he had in his heart a wish to give us Dharma and that later ripened in our meeting him in the capacity of a spiritual teacher. There is always a point in engaging with people if we have a good heart because we can maybe benefit them now and definitely in the future. You don't become a Buddha without wanting to connect with and benefit everyone.

Malcolm wrote:

You are not getting the context of my statement — it has to do with training: people who are easy to train; and people who are difficult to train. But some people are intractable. Santideva says of such people that we must smile at them and be polite, but avoid intimacy with them because they are childish beings.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 5:12 AM

Title: Re: primordial buddhism

Content:

Coëmgenu said:

Plenty of people consider the teachings of the Pāli Canon to be highly efficacious, and not comparable at all to chains that bind progress.

Malcolm wrote:

Highly efficacious at what? Liberation from afflictions? Yes. Knowledge of the way things are? No. In the latter respect, they are extremely limited.

Coëmgenu said:

Aren't they just as limited as anyone else, given that

Malcolm wrote:

"How things are" is a personal intuition. The Buddha taught us that we could discover this for ourselves.

Coëmgenu said:

?

Malcolm wrote:

No. Mahāyāna provides more means for discovering that, and Vajrayāna even more still. Also, bodhicitta is lacking in all the śrāvaka schools and canons. Since buddhahood is the through comprehension of how things are, one needs to develop bodhicitta to even be interested in the complete realization of how things are.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 5:08 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

If you limit yourself to the Pali Canon, you are like a person who decides they like walking with the chains on their feet when they could choose wings.

Coëmgenu said:

Plenty of people consider the teachings of the Pāli Canon to be highly efficacious, and not comparable at all to chains that bind progress.

Malcolm wrote:

Highly efficacious at what? Liberation from afflictions? Yes. Knowledge of the way things are? No. In the latter respect, they are extremely limited.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 2:59 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

It is not wrong to say that " Vajrayana practice continues on , or affects the mind stream in future lives" because Vajrayāna guarantees buddhadhood with 16 lifetimes at worst.

pael said:

Even if you break vows?

Malcolm wrote:

No, you need to maintain your samaya well in this lifetime.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:49 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

AlexanderS said:

Ok. Do you put Jesus in the same class?

Malcolm wrote:

Jesus was just a guy. Nothing special.

AlexanderS said:

Is this based on your reading of the new testament?

Malcolm wrote:

That, and history.

But as I clarified before. I was not raised in a Christian household, so I do not have any residual traces that might cause me to think that Jesus was anything special.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:40 AM

Title: Re: primordial buddhism

Content:

binocular said:

The Vimalakirti Sutra is a Mahayana sutra. Do you know any references to this phenomenon in the Pali suttas?

You said: "Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others."

I cannot imagine anyone seriously meaning that and stopping at that.

Usually, I have heard things to the effect of

"How things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others, but if you look into your heart and are truly honest, you will know that Jesus is your Lord and Savior."

Whenever I have heard people talk about how things really are, this was always followed by making clear their specific religious or political etc. affiliation.

I have never heard anyone actually stop at "It's deeply personal, it's not possible to talk about it."

Sometimes, there are people who seem to stop at that, but a closer look reveals they are actually referring to something that they don't want to talk about (with the person they're talking to), and that it isn't something that would be impossible to talk about.

Malcolm wrote:

"How things are" is a personal intuition. The Buddha taught us that we could discover this for ourselves.

If you limit yourself to the Pali Canon, you are like a person who decides they like walking with the chains on their feet when they could choose wings.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:38 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

If we were worthless idiots, the Buddha would not have taught, and would have remained silent. Since we are not worthless idiots, he taught, quite patiently, since there is in fact no difference between his state and our state, other than personal recognition.

binocular said:

I wouldn't use "we" in your sentence above.

And I'm not sure about the patience part

<http://www.accesstoinsight.org/tipitaka/an/an04/an04.111.than.html>.

Malcolm wrote:

There is no point engaging with people who are not interested in Dharma.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:01 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

So you think he is looking down on you.

binocular said:

I don't think it's anything so personal. I really don't think I even register in his awareness.

What else would spiritually advanced people have for plebeians (such as myself), other than pity or contempt?

I mean, look at what Buddhist writings usually say about puttujanas -- that we're basically worthless idiots.

Malcolm wrote:

If we were worthless idiots, the Buddha would not have taught, and would have remained silent. Since we are not worthless idiots, he taught, quite patiently, since there is in fact no difference between his state and our state, other than personal recognition.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:55 PM

Title: Re: primordial buddhism

Content:

binocular said:

Neither. To the best of my knowledge, I internalized it before my cognitive apparatus has developed any critical thinking powers.

PuerAzaelis said:

What's the difference between believing something as a result of "critical thinking powers" and believing something as a result of "making up your own mind" or being "up to the individual to decide" or "choosing a political party"?

binocular said:

The difference I was talking about is between internalizing something so early in life that one has no memory of when it happened, and

trying to internalize something deliberately.

This is immense.

?

Malcolm is presenting a view of Buddhism that I have never encountered before, and which, if true, has immense implications for how one approaches Buddhism.

Malcolm wrote:

well, for example, it is exemplified in Vimalakīrti's famed silence in response to Buddha questioning various members of his audience on their understanding of nonduality.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:51 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I think that those who are initiated into the "secret teachings" are looking down on us plebeians with, at best, pity, or otherwise, with contempt, and that this is pretty much all there is to it.

Malcolm wrote:

Really, you think HH Dalai Lama is looking down on you "plebeians" with contempt?

binocular said:

In his case, I think it's pity. I'd like to think he's merciful like that.

Malcolm wrote:

So you think he is looking down on you.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:18 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I think that those who are initiated into the "secret teachings" are looking down on us plebeians with, at best, pity, or otherwise, with contempt, and that this is pretty much all there is to it.

Malcolm wrote:

Really, you think HH Dalai Lama is looking down on you "plebeians" with contempt?

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:16 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Grigoris said:

Maybe I am missing something....

Why would something we received/practiced in a past life not (possibly) ripen in this life?

Malcolm wrote:

The Vajrayāna vows, like Pratimoksha Vows, are taken primarily on the body. They do not survive death.

As for the question of ripening — if someone has received empowerment in a past life however, it is more likely they will meet Vajrayāna teachings again.

Minobu said:

I understand that when one dies all commitments are off the table.

If one breaks those commitments, is there any residual effect?

Also is it wrong to say that all growth from Vajrayana practice continues on , or affects the mind stream in future lives.

Malcolm wrote:

Pratimokṣa and Vajrayāna vows perish at death. Bodhisattva vows on the other hand, never perish and are carried forward from life time to life time because unlike the former two, they are taken until one attains complete buddhahood.

It is not wrong to say that " Vajrayana practice continues on , or affects the mind stream in future lives" because Vajrayāna guarantees buddhadhood with 16 lifetimes at worst.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:57 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

/.../ But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

binocular said:

What do you think Abrahamists (would) think of their God being characterized in this way?

Doesn't characterizing the Abrahamic God as a preta or gyalpo amount to "Badmouthing of other spiritual paths" according to the TOS here, which is not allowed?

Malcolm wrote:

I don't much care what Abrahamists think of their god being characterized in this way. I am not talking to them and would not discuss this with them in any case since there is no common basis for a discussion at all.

Some gyalpos are tractable, others are not. In any case, I was responding to a question.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:57 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

AlexanderS said:

I remember a reading a post by you many years ago where you reckoned that good old Yahweh was Indra.

Malcolm wrote:

This is what some comparative religionists think. But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

AlexanderS said:

Ok. Do you put Jesus in the same class?

Malcolm wrote:

Jesus was just a guy. Nothing special.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:09 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

conebeckham said:

Pretty sure "empowerment" received in previous lives don't count in this one.....

Am I missing something?

Grigoris said:

Maybe I am missing something....

Why would something we received/practiced in a past life not (possibly) ripen in this life?

Malcolm wrote:

The Vajrayāna vows, like Pratimoksha Vows, are taken primarily on the body. They do not survive death.

As for the question of ripening — if someone has received empowerment in a past life however, it is more likely they will meet Vajrayāna teachings again.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 9:02 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

AlexanderS said:

I remember a reading a post by you many years ago where you reckoned that good old Yahweh was Indra.

Malcolm wrote:

This is what some comparative religionists think. But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 4:50 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

What, then, is the metaphysical god of Greek culture that you posited earlier?

Malcolm wrote:

The god of Aristotle,

<http://www.logicmuseum.com/ontological/aristotleontological.htm>.

DGA said:

And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

what you're describing is a concept rather than a being, then? Do Aristotle et al adhere to an abstraction, or to a spirit in your view?

Malcolm wrote:

He proposed a principle. This does not preclude gyalpo worship existing side by side in the case of those who wished add some philosophical sophistication.

Basically, most religions, with the exception of Buddhadharma, begin as some kind of spirit worship.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 4:00 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Hence, regressive.

Grigoris said:

Well... I wouldn't say that every aspect of the Roman Empire was progressive, thus I cannot judge Christianity as wholly regressive.

Malcolm wrote:

Nothing is wholly anything. Christianity was a symptom of its decline, and then carried with its all those traits which contributed to the decline of Rome in the form of the Church.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 3:57 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Oh, I disagree. Claiming that Christianity was too disorganized to be repressive until 500 CE means that for the past 16 hundred years Christianity has been a politically and culturally regressive force.

Grigoris said:

I don't know how politically regressive it was initially, it did manage to be a contributing factor to the destruction of the Roman Empire.

Malcolm wrote:
Hence, regressive.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 3:28 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Grigoris said:

Actually, political based intolerance (ie expressed through the state) was quite a late development in for Christianity. Although many would like to believe that the link between Christianity and the state started with the Byzantine Empire, the fact of the matter is that Constantine was a Apollonian (sun worshipper) up until he converted to Christianity on his death bed.

Far from being a Christian Empire the Byzantine emperors allowed for and funded the worship of all "pagan" religions up until the reign of Theodosius I (the last emperor to rule a unified Byzantine Empire) who issued edicts against "pagan" worship in 395AD. But even with this development the basis for the legal system remained Roman civil law.

But it was Justinian I (482-565AD) that brought about the end, and began the active persecution, of "pagan" religions in the Empire. It was during his reign that "pagan" temples were destroyed and Christian churches were built on their foundations (many times using materials from the destroyed temples). Not only did Justinian persecute "pagans" but he also ran crusades against Christian "heresies" and Jews too. He was the first to use the idea of a single empire be unified under a single (Christian) faith. It was at this point in history that the pre-Christian European religions were completely wiped out (except for the bits that managed to be absorbed into the new "mainstream" and state sanctioned Christian practice).

Malcolm wrote:

Oh, I disagree. Claiming that Christianity was too disorganized to be repressive until 500 CE means that for the past 16 hundred years Christianity has been a politically and culturally regressive force.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 2:41 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Johnny Dangerous said:

Yeah, ok, but "hard" Monotheism doesn't really explain the nearly pantheist and panentheist ideas that eventually found their way into Judaism.

Coëmgenu said:

Do you mean Medieval Jewish mysticism? They also, some of them, started to believe in a form of soul-transmigration around that time.

Johnny Dangerous said:

Was Mamonides considered a mystic? All I know is that there is distinct strain of Jewish thought about God being fairly non-personal for a "hard monotheism". I don't know all the scholarly stuff, but I know enough Jews to tell you this seems certainly true in practice.

Malcolm wrote:

Moses Maimonides is very, very late.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 1:54 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

It is really not the same. How things really are is not a "fact." Facts require empirical agreement. There is no way that "how things really are" can be subject to such empirical agreement. Why?

Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others.

binocular said:

I hear this for the first time!

Could you direct me to some reading about this?

This is immense.

Malcolm wrote:

The Buddha stated this principle very clearly pretty much everywhere.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 1:00 AM

Title: Re: primordial buddhism

Content:

binocular said:

It's the same pattern -- in both cases, it is proposed that there are absolute facts (especially in religious matters) which exist separately from how people cognize them.

Malcolm wrote:

It is really not the same. How things really are is not a "fact." Facts require empirical agreement. There is no way that "how things really are" can be subject to such empirical agreement. Why? Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others. It is something that must be known for oneself. Thus the Buddha declared, "Ehipaśyika," "Come and see!"

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:50 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

The notion that the Greeks "monotheized" Judaism used to be big in the 60s, back when they also thought Christian Gnosticism predated the Pauline Christianity. This theory, now though, is almost never taken seriously.

Malcolm wrote:

They did it to themselves. Most Jews around the time of Christ spoke Greek. They read Greek Science, Philosophy, etc. While it is true that Zoroastrianism is frequently given a candidate for the shift in Judaism from henotheism to monotheism, the formal articulation of these ideas in philosophical language was left to hellenistic Jews living outside of Judea.

You will recall the first major translation project we know of is the Septuagint.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:24 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

Not at all. You are proceeding from the idea that there are absolute facts which exist separately from how people cognize them.

binocular said:

Indeed.

Malcolm wrote:

Then you are realist who proposes that things have independent existence.

binocular said:

Buddhism actually rejects this point of view without in turn making all of reality dependent upon just one person's perceptions.

I'm not sure I understand.

What do you see as an alternative to both solipsism as well as to authoritarian cognitive externalism (to call it somehow -- "absolute facts which exist separately from how people cognize them")?

One of the alternatives to that could be a kind of epistemic universalism coupled with an unquestioning regard for every human, regardless of the state the human is in. Ie. basically granting that every human is essentially sane and can know "how things really are" without an external party posing as an epistemic authority.

Malcolm wrote:

Buddhism proposes that all humans are basically deluded, but are equipped with the capacity to know "how things really are."

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:08 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

It's more like choosing a political party than solipsism.

binocular said:

In that case, such a chooser is trivializing the metaphysical/cosmological claims that the religion (he is choosing) makes.

I think it is cognitively and morally corrupt to demote religion to the level of a political party; although it's probably quite common, and perhaps even the only way in which one can actually choose a religion.

Malcolm wrote:

Not at all. You are proceeding from the idea that there are absolute facts which exist separately from how people cognize them. Buddhism actually rejects this point of view without in turn making all of reality dependent upon just one person's perceptions.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:46 PM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

The metaphysical god to which Christians devote themselves comes from Greek Philosophy. It is not part of the Abrahamic tradition until quite late. The legacy of Hellenistic culture was the transformation of Judaism from henotheism to the monotheism which now characterizes Christianity, Islam, and Judaism.

treehuggingoctopus said:

OK. Thank you for that post. Before it the thread had seemed to me to be yet another

exercise in misrepresenting (and bashing) monotheism.

Malcolm wrote:

I was never raised a Christian, was never baptized, was never raised in a church. My father was a secular philosopher. I was raised in the tradition of Western Secular Philosophy. My roots lie in the secularism of Lucretius and Epicurus, not in the metaphysics of Platonius or Aristotle.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:40 PM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

DGA said:

I'm trying to probe this question of whether the author of Leviticus and the author of The Phenomenology of Spirit (to give two touchstones) were really committed to the same being, and if not, how to characterize those beings.

Malcolm wrote:

<http://www.sunypress.edu/p-328-hegels-concept-of-god.aspx>

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:37 PM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

DGA said:

What, then, is the metaphysical god of Greek culture that you posited earlier?

Malcolm wrote:

The god of Aristotle,

<http://www.logicmuseum.com/ontological/aristotleontological.htm>.

DGA said:

And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:04 PM

Title: Re: Is there such a thing as beings that lack all 5 aggregates?

Content:

Coëmgenu said:

Are devāḥ considered, traditionally, to lack the 5 aggregates? Is there such a thing as a being with no aggregates?

Malcolm wrote:

No. Even formless realm devas have two of the four mental aggregates, formations and consciousness.

Coëmgenu said:

I am posting this question here as a general inquiry. My intent is not to "question/be skeptical" of the claim above, I seek only clarification.

In all Buddhist traditions, are devāḥ considered, universally, in the Buddhavacana, to only have 2 of the 5 "human/sentient?" aggregates?

If devāḥ lack the 5 aggregates, what are the five aggregates, are they only the aggregates of human/"human-realm" beings? Do hell-dwellers have all 5 aggregates?

Is there a level of karmic attainment where someone is not "burdened" with 5 aggregates? Does having "all 5" aggregates "help" someone realize the Buddhadharma? Is being born a "human" a "higher birth" than being born a deva, with "higher birth" meaning "a birth that is more conducive to practicing Buddhadharma"? Many Buddhist cosmologies count being "born human" as the most beneficent birth for pursuing Buddhadharma, are they wrong?

Malcolm wrote:

Most devas have five aggregates. Formless realm devas do not.

You would save yourself a lot of time if you would read the Abhidharmakośabhaṣyaṃ by Vasubandhu. It is like a map to the world of Dharma.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:01 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

Since the dévas are at least partly comparable to the angelic hierarchies of the Abrahamic faiths, could māras, now in the special sense of a class of beings, possibly be considered as “fallen” dévas paralleling the “fallen angels”—dévas who become evil while retaining powers that give them a certain influence within our realm? Any opinions?

Malcolm wrote:

No, since they occupy the top rank of desire realm devas.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:53 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

With that said, are you positing the metaphysical god of Plotinus as, also, a preta or something else?

Malcolm wrote:

Well, no, of course not, since Plotinus denied his "One" could be sentient or a self-aware creator God, etc. His disciple Porphyry was the first person to employ systematic literary criticism of the Bible in his [long destroyed] *Adversus Christianos*.

DGA said:

similarly, if one or more of the gods honored in the Abrahamic faiths are gyalpos, shouldn't a powerful enough yogin be able to collaborate with Pehar to bind them by oath to Dharma?

Malcolm wrote:

Not every spirit like Pehar can be tamed. Some need to be destroyed.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:34 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Konchog1 said:

Malcolm,

I recall you said that the Muslim god is a gyalpo, is the Jewish god a gyalpo then or a general preta? Is the Christian god the same being, or a different one?

As for devas not being interested in human affairs, what about mundane protectors like Indra, Brahma and the like? Do you mean that they answer prayers only, whereas pretas are always trying to involve themselves in human concerns?

Malcolm wrote:

Devas do not demand blood sacrifices. Pretas can and do.

The metaphysical god to which Christians devote themselves comes from Greek Philosophy. It is not part of the Abrahamic tradition until quite late. The legacy of Hellenistic culture was the transformation of Judaism from henotheism to the monotheism which now characterizes Christianity, Islam, and Judaism.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:29 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

I share your position on this. Most of us are of Western ancestry, meaning that most of our ancestors over the last millennia lived and breathed a culture in which Christianity was the definition of truth and the meaning of spirituality. For that reason we should show some basic respect for that tradition and try to understand it in some depth, even though one may have decided to follow Buddhism due to a personal affinity for that vehicle.

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Vidyavajra said:

Not to respect anything at all belonging to such a rich tradition and long history because of occurring elements that can be considered extremes of intolerance seems to me itself to be an extreme. It is not a subtle and nuanced approach at all.

Malcolm wrote:

Christianity does not encompass every aspect of Western Tradition. Indeed, in the West, Christianity has for the most part been an entirely regressive rather than progressive institution.

Fortunately, there is a rich non-Christan tradition of ethics and philosophy which the West can claim as an inheritance.

Vidyavajra said:

What is better for inter-religious peace, that Buddhists in general respect Christianity and work for mutual understanding while remaining true to their own tradition, following the eminent example of the Dalai Lama—or that Buddhists in general believe that all of Christianity is to be condemned and disrespected because of certain historical institutional actions or attitudes that are, in hindsight, blameworthy? I know which of these conforms to wisdom and compassion.

Malcolm wrote:

You clearly did not read my reply with care:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Most of that which is worth respecting in Christianity came from Greek philosophy.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:20 PM

Title: Re: primordial buddhism

Content:

tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:

That was the point of my reply. And it illustrates the second of tingzin's point, "you'll have to do a lot of research and make up your own mind."

binocular said:

And how does this differ from what is, for practical intents and purposes, solipsism?

To say that it is up to the individual to decide whether $2 + 2 = 4$ -- that's just crazy.

Leaving it up to the individual to decide (in whatever way, whether through research or through gambling) which Buddhist school is the original one, that's like leaving it up to the individual to decide whether $2 + 2 = 4$.

If everything everyone claims to be true is in fact true, then we're living in a chaotic universe in which human action is of no consequence, and suffering a constant.

Malcolm wrote:

It's more like choosing a political party than solipsism.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:14 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Coëmgenu said:

Do you mean "a tradition that has been so deeply intolerant of others for millennia" like Buddhism has historically been?

Malcolm wrote:

Christianity has been far, far, worse in terms of its repressions and pogroms against others than even Islam.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:11 AM

Title: Re: The body in Dzogchen

Content:

makewhisper said:

This is a broad topic. And I'm not sure what I'm asking. But I hope some knowledgeable practitioners can discuss the place of the body and of the perception of sensation in the realization of instant presence.

I'm very new to Dzogchen, and the more I practice GY or semdzin, the more I feel limited by my own body. For example, when I notice various sensations in specific parts of my body—the vibration of the sound in my head, the "contraction" in my experience after I've come to the end of my breath etc. But it seems that in automatically noticing these sensations I'm reinforcing the dualistic sense that I have a body that is experiencing a sensation. I feel trapped by my perception of sensation, and this instant presence of which I have no knowledge, seems further and further off the edges of my experience.

How does someone with no knowledge of rigpa deal with the perception of sensation in practice? What practices are recommended?

Malcolm wrote:

One has to learn how to integrate them by not regarding them as other or distractions. If you experience any otherness your experience is automatically dualistic even though your state never is.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:08 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

I share your position on this. Most of us are of Western ancestry, meaning that most of our ancestors over the last millennia lived and breathed a culture in which Christianity was the definition of truth and the meaning of spirituality. For that reason we should show some basic respect for that tradition and try to understand it in some depth, even though one may have decided to follow Buddhism due to a personal affinity for that vehicle.

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:46 AM

Title: Re: Is Māra a deva?

Content:

Admin_PC said:

That's my understanding, yes - with the caveat that he is also identified with the 5 Skandhas.

Coëmgenu said:

Are devāḥ considered, traditionally, to lack the 5 aggregates? Is there such a thing as a being with no aggregates?

Malcolm wrote:

No. Even formless realm devas have two of the four mental aggregates, formations and consciousness.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:39 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Papayin Māra is a Paranirmitavaśavartino deva, according to the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra.

Coëmgenu said:

Is the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra available in English translation? If not, what is the "Paranirmitavaśavartino deva"?

Malcolm wrote:

They are the highest class of devas in the desire realm, as you rightly mentioned earlier. No, it is not in translation.

Also, māras are frequently mentioned as a separate class of beings, along with devas, etc.

However, in general, in Tibetan Buddhist circles, we do not place much emphasis on Papayin Māra. He was there to torment the Buddha. He does not care about little people like us.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:34 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

Yes, from a contemporary perspective, but many other Buddhists of the past, whose Buddhism was equally "authentic" as modern Buddhists' Buddhisms, have believe him to be a deva.

Malcolm wrote:

Devaputra māra is not a person, nor is kelśa māra and so on.

Papayin Māra on the other hand, is the character who plays a role in many sūtras, and he is a deva.

Coëmgenu said:

So "Paparin Māra" is a deva but Māra, in general, is not? Which figure appeared to torment the Buddha? This is the Māra that was referred to before. The anthropomorphic Māra that appears in ancient sūtrāṇi. This is the Māra that we are talking about, or that I was talking about at least, and was the Māra referred to in the DhammaWheel post that inspired this one.

Malcolm wrote:

Papayin Māra is a Paranirmitavaśavartino deva, according to the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṅkāra.

This is the character which appears in Sūtra. Māra in general refers to various kinds of obstacles on path, death, afflictions, pride, and the aggregates. These were the four māras that were conquered by the Buddha.

Papayin Māra though is a sort of divine fool, who constantly tries to make trouble for the Buddha but always fails miserably.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:26 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

Almost all of the Buddhist literature and Buddhist traditions I am familiar with consider Māra a deva, the Lord of the highst of the sense-pleasure heavens (kāmadhātavaḥ). Devaputramāra. On what grounds do you say he is not a deva?

Malcolm wrote:

Devaputra māra is not a person. It is pride. It is true that Papayin Māra is considered a deva.

Coëmgenu said:

Yes, from a contemporary perspective, but many other Buddhists of the past, whose Buddhism was equally "authentic" as modern Buddhists' Buddhisms, have believe him to be a deva.

Malcolm wrote:

Devaputra māra is not a person, nor is kelśa māra and so on.

Papayin Māra on the other hand, is the character who plays a role in many sūtras, and he is a deva.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:19 AM

Title: Re: Where does the Abrahamic God (יְהוָה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Māra is not a deva.

Devas do not interact with humans much.

Coëmgenu said:

Almost all of the Buddhist literature and Buddhist traditions I am familiar with consider Māra a deva, the Lord of the highest of the sense-pleasure heavens (kāmadhātavaḥ). Devaputamāra. On what grounds do you say he is not a deva?

Malcolm wrote:

Devaputra māra is not a person. It is pride. It is true that Papayin Māra is considered a deva.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:04 AM

Title: Re: Where does the Abrahamic God (יְהוָה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

So why do you think the Abrahamic God might belong to the rank of preta rather than deva? This post was inspired by another post over at DhammaWheel that asserted that the Abrahamic God was Mára. Mára is a deva, yes? Or is Mára also a preta?

Malcolm wrote:

Devas have no interest in human beings. To them we smell bad. Pretas on the other hands are very interested in human beings.

Coëmgenu said:

But don't devāḥ in the lowest heavens enjoy exercising power over the human world?

Aren't they worshipped by humans, to good or bad effect, and engage in relations with them, for good or ill? Is Māra a deva? In traditional Buddhist narratives, he certainly takes interest in us, regardless of how he thinks we smell.

Malcolm wrote:
Māra is not a deva.

Devas do not interact with humans much.

Author: Malcolm
Date: Friday, February 17th, 2017 at 4:42 AM
Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?
Content:
Coëmgenu said:
Are preta considered that powerful?

Malcolm wrote:
Some are.

Coëmgenu said:
So why do you think the Abrahamic God might belong to the rank of preta rather than deva? This post was inspired by another post over at DhammaWheel that asserted that the Abrahamic God was Mára. Mára is a deva, yes? Or is Mára also a preta?

Malcolm wrote:
Devas have no interest in human beings. To them we smell bad. Pretas on the other hands are very interested in human beings.

Author: Malcolm
Date: Friday, February 17th, 2017 at 4:35 AM
Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?
Content:
Malcolm wrote:
Abrahamic god is a preta.

Coëmgenu said:
Are preta considered that powerful?

Malcolm wrote:
Some are.

Author: Malcolm
Date: Friday, February 17th, 2017 at 4:28 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

Author: Malcolm

Date: Friday, February 17th, 2017 at 1:27 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Vidyavajra said:

Excuse my ignorance, but is the general consensus in Vajrayana nowadays that empowerments transmitted using the support of internet communications are fully effective? Perhaps there is a thread somewhere about this topic.

Malcolm wrote:

No, there is no consensus on this matter.

Author: Malcolm

Date: Friday, February 17th, 2017 at 12:11 AM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

According to my personal interpretation it is metaphysical claims (or call them truths, once you accepted them as factual) that actually make up a religion.

Malcolm wrote:

Buddhism is a variety of religions which adopt different metaphysical beliefs depending on school.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 11:40 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This not a Tibetan idea, this is throughout Mahāyāna in Indian texts.

Zhen Li said:

Can you please point me to those?

Malcolm wrote:

It is based on statements in the Lanka such as:

There is no buddhahood in the desire realm,
it is accomplished in Akaniṣṭha.

And:

In the divine palace of Akaniṣṭha
free from all misdeeds,
always free of concepts,
free of mind and mental factors,
having obtained strengths and the faculties of clairvoyance,
after obtain the faculty of samadhi,
the perfect Buddha attains buddhahood there,
the emanations obtain buddhahood here.

And:

In the form realm's Akaniṣṭha
free from desire, you obtained Buddhahood.
The Ārya-ghanavyūha-nāma-mahāyāna-sūtra
The perfect buddhas attain awakening
in the supreme place, Akaniṣṭha,
there is no buddhahood in the desire realm,
the deeds of the buddhahood are not performed there...

You can easily find in many Madhyamaka and Yogacara treatises systematically elaborating upon these ideas about the five certainties which the nirmanakāya lacks. This is also taken up systematically in Indian Vajrayāna commentaries.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 10:05 PM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

Johnny Dangerous said:

Still unclear on what a "metaphysical truth" is in terms of this question.

boda said:

Is rebirth metaphysics or is it an actual process?

Malcolm wrote:

It is a metaphysical theory which some people, such as myself, think is an actual process.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 10:00 AM

Title: Re: Role of Yidam in acquiring siddhis

Content:

Vidyavajra said:

Thanks for your reply, I concur with that.

But when Guru Rinpoche poses as a rhetoric question:

«If there is no yidam, where is the source of siddhis?»

Malcolm wrote:

In Tibetan, "yid dam" means "sublime mind." It represents a mind integrated with its own state. Therefore, siddhis are only possible if one's mind is so integrated.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 9:58 AM

Title: Re: Role of Yidam in acquiring siddhis

Content:

Vidyavajra said:

why wouldn't it be possible to attain siddhis by the means of Atiyoga, for instance, without any reliance on deity yoga?

Malcolm wrote:

It is very possible, indeed, it is much easier. But the understanding which makes that possible is much harder to come by.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:31 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

smcj said:

[He] replied that members of the Rnying ma and Bka'brgyud traditions had to accept ("khas len dgos red) the gzhan stong because it was the view of Bdud 'joms Rin po che, Dil mgo mkhyen brtse Rin po che and Ka lu Rin po che.

Notice when he was speaking about Nyingma he specified Dudjom R. and Dilgo Khyentse R.'s view. Evidently their position is not universally accepted within the Nyingma.

As a footnote, the first time I ever heard about Empty of Other/Shentong was from Deshung R. who was teaching at a Kagyu center in the early 1980s. So I guess he was pretty open minded about it.

Malcolm wrote:

Dezhung understood quite well that Madhyamaka is not the point for Vajrayāna practitioners.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:22 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

I get that it was an exaggeration. But still, wouldn't the view of someone like Dilgo Khyentse count as very acceptable for a Nyingmapa?

Malcolm wrote:

Sure, but you have to understand that Dzogchen supercedes Madhyamaka of any stripe for Nyingmapas and Longchenpa's own position was a) that Madhyamaka formulation of Candrakirti represents the definitive intent of Madhyamaka and b) it corresponds with the view of Dzogchen.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:09 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Cool, thanks for the recommendations, everyone.

By the way, Malcolm: What's your take on this footnote I came across in Cyrus' 'The Buddha from Dolpo'?

"In the late 1970s I once asked the late Sde gzhung Rin po che, Kun dga' bstan pa'i nyi ma, about the view of the gzhan stong teachings in the different Tibetan traditions. [He] replied that members of the Rnying ma and Bka'brgyud traditions had to accept ("khas len dgos red) the gzhan stong because it was the view of Bdud 'joms Rin po che, Dil mgo mkhyen brtse Rin po che and Ka lu Rin po che. When I asked about followers of the Sa skya tradition, [he] laughed and said they had to keep an open mind about the topic ("dag snang dgos red"). When I asked about the Dge lugs pa position, [he] exclaimed that they viewed the gzhan stong teachings as "the enemy of the Doctrine" ("bstan pa'i dgra bo red"). (P.215, •138)

(Of course, it is true that zhentong as sometimes presented in non-Jonang contexts is not identical with the Omniscient Dolpopa's.)

But anyway, was Rinpoche's claims generally true at that time? Has the situation changed since then?

Malcolm wrote:

Dezhung was exaggerating. Most Nyingmapas now and then do not accept gzhan stong as the definitive Madhyamaka view. Some may.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 1:48 AM

Title: Re: Uposatha

Content:

paël said:

Can you take 8 precepts, if you can't abstain from eating after noon for health issues?
Do you need to abstain from watching TV during 8 precept day?

Malcolm wrote:

1) Yes.

2) Yes.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 12:53 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

You are forgetting the five certainties of the Sambhogakāya.

Zhen Li said:

Though I have not encountered them in sūtra literature in Sanskrit or Chinese, what I have said is not exclusive of them.

Malcolm wrote:

The Sambhogakāya has five certainties: time, teaching, teacher, place, retinue. The time is always. The teaching is Mahāyāna. The teacher is Vairocana. The place is Akaniṣṭha Ghandavyuha. The retinue is buddhas and bodhisattvas.

This not a Tibetan idea, this is throughout Mahāyāna in Indian texts.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 12:31 AM

Title: Re: 5 precepts. Alcohol?

Content:

paël said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

paël said:

Do you lose refuge vow if all five are broken?

Malcolm wrote:

No, since your vow of refuge is not dependent on the five precepts. The only way to lose your vow of refuge is to declare that you are no longer a disciple of the Buddha.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:40 PM

Title: Re: 5 precepts. Alcohol?

Content:

pael said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

pael said:

Does initiation without hair cutting ceremony contain refuge vows? I'm going to hair cutting ceremony. I want to feel i'm really buddhist. I don't really feel being buddhist even though I have taken initiations. Does it mean that I already have refuge vows? I want to make it more official and get refuge name.

Malcolm wrote:

Yes, all initiations have refuge as well as bodhicitta built in. The haircutting ceremony is not necessary, nor is a name. But you are free.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:24 PM

Title: Re: 5 precepts. Alcohol?

Content:

pael said:

May I ask does taking alcohol at ganachakra/ganapuja/tsog break precept against alcohol?

Malcolm wrote:

No, since in this case the higher vows (Vajrayāna) modify the lower vows (pratimoksha).

pael said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:18 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

I took a HYT initiation from a Gelug lama a while back. He said that if you break the samaya of the initiation and end up in Vajra Hell that it was still a great blessing. So yes, there is that kind of perspective.

Maybe you shouldn't quote someone if you think what they are saying is b.s.

Malcolm wrote:

Maybe you shouldn't confuse Vajrayāna vows with pratimoksha vows, since the latter is clearly what we are discussing here.

pacl said:

May I ask does taking alcohol at ganachakra/ganapuja/tsog break precept against alcohol?

Malcolm wrote:

No, since in this case the higher vows (Vajrayāna) modify the lower vows (pratimoksha).

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:44 PM

Title: Re: Need help from highly realised or very perceptive practitioner

Content:

Malcolm wrote:

You possibly have a provocation (spirit) related disorder. This is common with people who take ayahuasca in such situations. You should investigate so called soul-retrieval practices (bla 'gugs)

Lightseeking said:

Hi,

Sorry, this a lengthy message I hope some of you will take the time to read it, you might find it interesting. For me it is of great spiritual import so I hope you will persevere to get to the nub of the issue. Anyway, it needs some explaining and also some context to communicate a very painful experience I have had recently that has caused a lot of suffering to myself, and any advice for its treatment.

Now 46 years of age, I'm a male Buddhist that started practising back in 2002 upon reading "The Art of Happiness". Up until 9 months months ago I have been mostly very grounded, strongly intuitive man who has not suffered any mental health issues of any kind, except a few shortish periods of mild depression, not unusual. Having stated this, it should be noted that I suffered a deeper depressive period around 2009, a family breakdown and a few short but fairly extreme periods of alcoholic drinking, part of my past. Besides these periods I have always been engaged with continued spiritual practice although lost a bit of connection at times to my Buddhist roots.

Leading up to May last year I feel that I have suffered a loss of mental clarity and that the 3 Jewels were a bit distant which allowed me to make an uncharacteristically bad decision to join a "Shamanic" style retreat where participants take a psychotropic substance as part of the retreat practice. Without naming the substance I can say that it is a very powerful hallucinogen and has started to become popular with westerners not only visiting South America to attend these type of retreats but are now appearing in first world countries like mine, Australia.

During the retreat on the first night when I took the substance and it started to come on, I had a massive electric/energetic jolt that seemed to originate in my heart centre and knocked me out of my chair. At the same time I saw in my mind's eye/visualised a silver cord retreat up into a dark sky. Just prior to this I also visualised red clouds (blood?) in my mind's eye billowing and dark. After this event I continued to meditate and notice a lot of feelings and energy releases moving up through the body mostly from my Solar Plexus energy centre.

The second night we took the substance again and not long after the effect started to come on I entered a highly anxious state and felt like this whole thing was an entrapment and that the leader of the retreat was a sorcerer. Understandably this could be thought of as a paranoid episode and the continuing experience that night was the most horrific thing that had happened to me in my life up to that point. I ran from the retreat for fear of my life and had this horrifying feeling that I had been permanently cut off from the Dharma and enlightenment. I was eventually picked up by an ambulance and spent the night in a hospital under surveillance. A lot more could be said of my experience that night but this is already a long read.

The next day I was ok and returned to the retreat to say goodbye and go home as the retreat was over. I was OK for about 1 week then the horrifying thoughts and feeling returned to my mind, they did abate though after talking at length with my Buddhist teacher. The thoughts returned again a few days later for a period of hours, then went again after talking to another friend. By 3 weeks after the retreat I was dealing with constant horrifying thoughts that I had been permanently cut off from the possibility of spiritual advancement. These thoughts were strengthened as my mind kept returning to the vision of the cord retreating into the sky and a sense that my Pineal Gland may have been damaged, this is said to be the seat of consciousness and 'connection to the heavens'.

Only a week later, the thoughts in my head reached a crescendo and I went into a paranoid psychosis by definition, after arriving home from an intensely mentally stressful day I saw people chasing me and feared for my life, this began a psychotic bender over about 4 days. I say psychotic as this would be the definition, but the events I experienced were not just hallucinations and mental aberration of some type, some of the things I experienced were verifiably real.

I can share more specifics with anyone who is interested in private message/chat or even on Skype but that is enough for now.

My main aim here is to seek some advice about what my main fear is, which is this silver cord is real and it is how we receive spiritual nourishment or connect more with it, and that mine has been cut, since then I have had hellish experiences, cut off from the heavens, am I damned to some sort of hell? Is there something I can specifically do to repair/reconnect/develop/maintain the source connection. Recently I have been able to start reconnecting with some of my formal practices and can feel some light and lightness, but there are definitely differences in my mind since the event. My ability to visualise is now greatly impaired, short term memory is also impaired, my heart centre also seems to be 'offline'. Also I have lots of dark thoughts and sometimes ones that don't really feel like they are coming from me. I am aware of the obsessional and paranoid aspects, but this is alleviated somewhat by my Sangha connections and Vajrasattva practice.

Any helpful comments are welcomed.

Love.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:20 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

smcj said:

As far as the 3 Kayas go, they are: 1.the non-manifest essential enlightenment of a Buddha (Dharmakaya), 2.the communication of a Buddha manifesting (Sambhogakaya), and 3.the physical presence of a Buddha manifesting (Nirmanakaya). So technically your "Kayas" are presently being expressed as your body, speech, and mind. Essentially they can be said to be present as Kayas. Some Tibetan authors (Dolpoba) see it that way. Effectively however that is at best a moot point. Their manifestations are limited by unawareness.

Zhen Li said:

I am not sure about the idea of a 'latent' sambhogakaya or nirmanakaya. As I understand it (coming from a non-tantric perspective), both sambhogakaya and nirmanakaya are illusory, like conditioned experience. They're devices employed by a fully awakened Buddha to help beings. The only buddhakaya that we have prior to attaining buddhahood, or the tenth bhumi as a bodhisattva, is the dharmakaya. In the

end, that is the only kaya we have, but it has multiplicity from the perspective of deluded beings..

Malcolm wrote:

You are forgetting the five certainties of the Sambhogakāya.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:18 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Is it better to take and break them than not to take them at all?

No.

Malcolm wrote:

Nonesense, Sakya Pandita says exactly the opposite. The merit of taking them outweighs the demerit of breaking them.

smcj said:

I took a HYT initiation from a Gelug lama a while back. He said that if you break the samaya of the initiation and end up in Vajra Hell that it was still a great blessing. So yes, there is that kind of perspective.

Sakya Pandita said:

The merit of taking them outweighs the demerit of breaking them.

Malcolm wrote:

The point I am addressing, and it is a very normative view in Buddhism, is that taking vows makes our virtue more virtuous. But this is actually quite silly if you really put on your thinking cap.

smcj said:

Maybe you shouldn't quote someone if you think what they are saying is b.s.

Malcolm wrote:

Maybe you shouldn't confuse Vajrayāna vows with pratimoksha vows, since the latter is clearly what we are discussing here.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 6:06 AM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Is it better to take and break them than not to take them at all

No.

Malcolm wrote:

Nonesense, Sakya Pandita says exactly the opposite. The merit of taking them outweighs the demerit of breaking them.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 4:41 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

Okay, so in Tibetan Buddhism if I lie it does not take away from my good karma of abstaining from drugs or alcohol? Basically each Precept are individualized? Correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 4:40 AM

Title: Re: Shinran Shonin: "There is no Buddha apart from the mind."

Content:

Johnny Dangerous said:

In Vajrayana it is not as if there is an argument made that Samantabhadra or Vajradhara has some unique components not shared by other Buddhas that make him the primordial Buddha, well, not really.

Dharma Flower said:

That which is not shared between Amida and all other Buddhas is that, according to Shinran, Amida came first. In the words of Shinran, Amida "attained Buddhahood in the infinite past."

Malcolm wrote:

So did all the other buddhas, according to standard Mahāyāna doxology.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 12:38 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

For me, this topic raises another question. Is the violation of one Precept equal to the violation of another. For example, is drinking alcohol equally wrong as sexual misconduct or harming living beings? Is lying just as bad as having a drink or having one too many drinks?

Malcolm wrote:

In Theravada, yes. In Tibetan Buddhism, no.

ChrisK said:

Sorry to bother but could you explain the difference. I'm sure it's a lengthy explanation but can you dumb it down for me. Thank you.

Malcolm wrote:

In Tibetan Buddhism, it is generally held that vows are kept broken one by one. Thus, if you lie, you have not broken your vows against killing, and so you do not lose all your lay vows. In Theravada however, the approach is more like a monks defeat, you break one, you lose all. The difference is that you can take them again.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 12:23 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

For me, this topic raises another question. Is the violation of one Precept equal to the the violation of another. For example, is drinking alcohol equally wrong as sexual misconduct or harming living beings? Is lying just as bad as having a drink or having one too many drinks?

Malcolm wrote:

In Theravada, yes. In Tibetan Buddhism, no.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 10:18 PM

Title: Re: anything similar to Choying Dzo...

Content:

Stewart said:

...and "pixel" for Thigle!?

Malcolm wrote:

Which of course is wrong because thigles are round whereas pixels are square or rectangular. In general, in Dzogchen teachings, corners represent limitations.

Karma Dorje said:

There are many ways to represent pixels. They are only square in the case of things like LCD displays. Your limitation.

Malcolm wrote:

Geometry of color elements of various CRT and LCD displays; phosphor dots in a color CRTs display (top row) bear no relation to pixels or subpixels.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 4:14 AM

Title: Re: anything similar to Choying Dzo...

Content:

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

Josef said:

That must be where Dowman picked that one up.

Stewart said:

...and "pixel" for Thigle!?

Malcolm wrote:

Which of course is wrong because thigles are round whereas pixels are square or rectangular. In general, in Dzogchen teachings, corners represent limitations.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 1:16 AM

Title: Re: anything similar to Choying Dzo...

Content:

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

ratna said:

Indeed, unfortunately.

By the way, didn't you translate CYD back in the day? I seem to remember you quoting passages from the text on some forum (IIRC). Did you translate the whole thing?

R

Malcolm wrote:

I translated a large portion of it a long time ago. Now, I need to redo it from scratch.

Author: Malcolm

Date: Monday, February 13th, 2017 at 11:47 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Malcolm wrote:

The people who voted for the incompetent boob who presently is using up precious oxygen in the white house were idiots to do so. This is just a factual assessment, for example, like observing that it is raining outside.

anjali said:

Why do you believe that? It's certainly a matter of fact that people voted for Trump. It seems to me that it is a matter of opinion whether people are idiots because of it.

Malcolm wrote:

Have you been paying attention to the news? The saddest thing about it is that they have convinced themselves that the media is evil while they consume Donald J Trump who himself has been generated by the media for their consumption.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:55 AM

Title: Re: THL is a wonderful resource but...

Content:

Lobsang Chojor said:

Malcolm, is it better to do a solid half an hour or break it into sessions totalling to half an hour?

Malcolm wrote:

one half hour without break.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:24 AM

Title: Re: THL is a wonderful resource but...

Content:

florin said:

How about correct pronunciation and reading ?
Can they be learned without a teacher ?

Malcolm wrote:

There are any number of courses out there. However, in general, for most people, conversation is not the point.

florin said:

But if we want to be able to read and chant the texts of the various liturgies we would need serious work on pronunciation and that can only be done with the help of a native.

Malcolm wrote:

Which dialect? Lhasa? Amdo? Khams?

florin said:

Also if one wants to listen to advice and dharma talks in tibetan one would need to know how everything is pronounced and sounds, in which case just the written word found in books doesnt help much.

Malcolm wrote:

If you want to listen to to Dharma talks, you need much more than 1/2 hour a day. You need to be in a serious college level course for two years.

But to read a little bit and use a dictionary, etc., then my recommendation still stands.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:22 AM

Title: Re: THL is a wonderful resource but...

Content:

Malcolm wrote:

If you spent one half an hour a day studying Tibetan, within a year you would be able to effectively use that dictionary.

Grigoris said:

Half an hour a day? Challenge accepted! Could you please recommend a resource?

Malcolm wrote:

For home study, Manual of Colloquial Tibetan is ideal.

Author: Malcolm

Date: Monday, February 13th, 2017 at 2:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

RikudouSennin said:

The Yoga of Prana for Clarity and Emptiness

http://shangshung.org/store/index.php?main_page=product_info&products_id=751

Does this text require a transmission or is it for general prana practice?

Is yantra yoga lung and instructions sufficient?

Malcolm wrote:

It requires transmission. Write to the boss.

Author: Malcolm

Date: Monday, February 13th, 2017 at 2:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Hello all,

Where may I find Rinpoche teaching about the Three Roots? I have started practising guru yoga and the words Deva and Dakini don't really mean anything to me, as I know not of what they represent.

Thank you

Malcolm wrote:

One practices the guru for blessings. The Deva is practiced for siddhis (devas are all male meditational deities). The dakini is practiced for activities (these include Simhamukha. etc.).

Author: Malcolm

Date: Monday, February 13th, 2017 at 1:58 AM

Title: Re: anything similar to Choying Dzo...

Content:

Norwegian said:

I just struggle reading Richard Barron's translations of Longchenpa's Seven Treasuries (what is published so far). It's a kind of Dharma English that is a little different from what I'm used to and prefer, and that makes it harder for me.

tomamundsen said:

Is there another English translation of the commentary to Choying Dzod?

ratna said:

There's Ives Waldo's unpublished translation that was available upon request in the early 2000s on his now-defunct website.

R

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

Author: Malcolm

Date: Monday, February 13th, 2017 at 12:52 AM

Title: Re: THL is a wonderful resource but...

Content:

florin said:

How about correct pronunciation and reading ?
Can they be learned without a teacher ?

Malcolm wrote:

There are any number of courses out there. However, in general, for most people, conversation is not the point.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 10:48 PM

Title: Re: THL is a wonderful resource but...

Content:

Fa Dao said:

half an hour? I could do that...although Im a little skeptical as I did Chinese language/literature/history for my undergrad and I seem to remember that it took considerably more time...but hey, youre the expert....cool thanks...what do you think of the TLI under Lama David Curtis for a learning resource?

Malcolm wrote:

It is fine.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 9:00 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Dharma Flower said:

Calling people idiots simply for voting differently from you doesn't convey Buddhist compassion, wisdom, or loving-kindness, especially since it ignores the serious weaknesses and shortcomings of Hillary Clinton as a candidate.

Wikileaks revealed how mainstream media outlets unethically colluded with the DNC and the Clinton campaign against Bernie Sanders:

<https://observer.com/2016/11/mainstream-media-recap-who-colluded-with-the-clinton-campaign/>

If Clinton lost the election, perhaps it's because she deserved to lose. Perhaps losing was her karma. Who knows? Nonetheless, I voted for her anyway.

Malcolm wrote:

The people who voted for the incompetent boob who presently is using up precious oxygen in the white house were idiots to do so. This is just a factual assessment, for example, like observing that it is raining outside.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 8:58 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Sādhaka said:

Political debates on a Dharma forum is an cesspit (well, all political discussions are an cesspit; and Buddhist ones are certainly no exception).

Malcolm wrote:

Then why are you contributing effluents to it?

Author: Malcolm

Date: Sunday, February 12th, 2017 at 8:57 PM

Title: Re: THL is a wonderful resource but...

Content:

Fa Dao said:

Dont have 3+ hours a day for the next 10 years...was just looking for a little help at making some of these things more understandable to aid my practice.

Malcolm wrote:

The problem with that dictionary is that it is a collection of translations. Without learning Tibetan to some degree, it will be of little use to you.

If you spent one half an hour a day studying Tibetan, within a year you would be able to effectively use that dictionary.

Fa Dao said:

Some of us have to work full time jobs and any extra hours are used for actual practice...thanks anyways...

Malcolm wrote:

Learning a primary Dharma language is part of actual practice.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 10:05 AM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

What status do (Vajrayana-) Buddhists give to the open, space-like quality of mind in relation to an epistemic or ontological position?

Malcolm wrote:

It is free from all those positions.

Author: Malcolm
Date: Sunday, February 12th, 2017 at 10:02 AM
Title: Re: primordial buddhism
Content:
Minobu said:
so Malcolm what about overself guiding us

Malcolm wrote:
You have to be kidding...

Author: Malcolm
Date: Sunday, February 12th, 2017 at 9:58 AM
Title: Re: Is Amida Buddha a real buddha?
Content:

Dharma Flower said:
Shinran understood Amida himself, above all other Buddhas, to be the Dharma-body from which all other Buddhas emanate .

<http://dharmawheel.net/viewtopic.php?f=60&t=24825>

Shinan's understanding of Amida was similar to how esoteric Buddhists view Vairocana as the primordial Buddha. I am sorry if I am not explaining this very well.

Malcolm wrote:
The dharmakāya is beyond name. "Amitabha" is a name, as is Vairocana, Vajradhara, Samantabhadra, etc.

Dharma Flower said:
I recommend starting with the Essential Shinran by Alfred Bloom, which provides the essential teachings of Shinran in an easily digestible format, while providing very little of Bloom's own commentary.

Malcolm wrote:
I have read all of Shinran that has been translated into English. I like Shinran. Nevertheless, the dharmakāya is beyond any name, and any name you give to it is but a mere facet of its actuality.

Author: Malcolm
Date: Sunday, February 12th, 2017 at 6:24 AM
Title: Re: THL is a wonderful resource but...
Content:
Fa Dao said:
<http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>

This is a great way to copy/paste Tibetan passages and get more than one dictionary giving a definition. The problem is that trying to put it into comprehensible English can be somewhat problematic. Any suggestions on a simple method one can use to do this so that one can have a deeper understanding of various passages and or sadhana?

Malcolm wrote:
Learn Tibetan.

Author: Malcolm
Date: Sunday, February 12th, 2017 at 6:19 AM
Title: Re: The Free Speech Wars Have Begun
Content:
kirtu said:
https://en.wikipedia.org/wiki/Greek_Volunteer_Guard

So again, why has this not resulted in war crimes trials at The Hague? Vitalis also claimed that Greek volunteers travelled to the conflict area with the supposed knowledge of senior Greek politicians .[18] Michas focused on inaction : "No-one tried to stop them and the Greek legal authorities made no attempt to assist the work of the International Criminal Tribunal for the former Yugoslavia at The Hague by pursuing inquiries about crimes the volunteers may have committed themselves or known about".[15]

One solution is to force compliance by removing them from NATO and the EU.

Kirt

Malcolm wrote:
Good that you now acknowledge truth in Greg's claim. See, it wasn't so hard.

kirtu said:
It is what Hellenes have long feared: the shattering of a conspiracy of silence that has surrounded the role of Greek volunteers who proudly flew their flag at Srebrenica, after participating in Europe's worst massacre since the Second World War, when 7,000 men, women and children died.

Next week, as Greece settles into the presidency of the European Union, Milan Milutinovic, Serbia's recently retired president, will be brought before the war crimes tribunal at The Hague. Greek involvement in the atrocity, as well as other secrets Athens would prefer buried, could be revealed when the 60-year-old testifies...

A Dutch documentary investigating Greek complicity in the Serb wars was aired on local television in which a director of the semi-official Athens News Agency, Nikolas Voulelis, admitted to widespread censorship. During the wars the Greek media was fanatically

pro-Serb, portraying Yugoslav Muslims as 'infidel Turks' bent on destroying their Orthodox brethren. 'Editorial interference was a given,' he said.

Malcolm wrote:

<https://www.theguardian.com/world/2003/jan/05/balkans.warcrimes>

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:18 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

To allege that Andreas Papandreou played a role in the recruitment of Greek volunteers for genocide in Bosnia and Serbia is incendiary.

Kirt

Malcolm wrote:

Greg never once made that allegation. However, from the above Reuter's article: Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

kirtu said:

Greg didn't. But you did:

Secondly, Mr Vitalis admits that the recruitment of Greek volunteers for the war against the legitimate government of Bosnia took place with the implicit approval of the leading Greek politicians Andreas Papandreou and (to a lesser extent) Constantine Mitsotakis.

As he puts it:

“The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreou and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly diplomatic initiatives of Constantine Mitsotakis.”

Kirt

Malcolm wrote:

I did not make that assertion, that was the author of the book quoted above who argues that Vitalis made this claim. Further, it does not state Papandreou explicitly approved this, the author says that Vitalis claims that this recruitment took place with Papandreou's implicit approval, and then quotes in full what Vitalis said, "As he puts it: "The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreou and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly

diplomatic initiatives of Constantine Mitsotakis.””

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:07 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

To allege that Andreas Papandreou played a role in the recruitment of Greek volunteers for genocide in Bosnia and Serbia is incendiary.

Kirt

Malcolm wrote:

Greg never once made that allegation. However, from the above Reuter's article: Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:04 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

And where is the reliable reporting about this?

Kirt

Malcolm wrote:

You yourself could have spent five minutes looking this up.

kirtu said:

It is incumbent upon the accuser to present evidence.

Malcolm wrote:

Nonsense, in this day and age, it is incumbent upon us all to fact check for ourselves. These are not normal times.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:42 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

And where is this evidence? And why are the participants not being pursued by the World Court for war crimes? Why did this not come out in the various war crimes trials in The Hague?

Kirt

Grigoris said:

Thye evidence is all over Greek Fascist and anti-Fascist sites. War crimes? Hague? International law? WTF you talkin' about?

kirtu said:

And where is the reliable reporting about this?

Kirt

Malcolm wrote:

You yourself could have spent five minutes looking this up.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:41 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

What facts do you have that volunteer Greek fascist forces took part in the Yugoslavian Civil wars?

Kirt

Grigoris said:

Photo's and testimonies from the actual participants. Don't forget that these bozo's are actually proud of what they did. They consider it something positive: helping defend our Serbian Orthodox brothers against Islamic influence (and other such nonsense).

I have even seen photo's and testimonies of Greek Fascist volunteers in Syria fighting alongside Assad's forces. Again the photo's and testimonies are from the fighters themselves.

kirtu said:

And where is this evidence? And why are the participants not being pursued by the World Court for war crimes? Why did this not come out in the various war crimes trials in The Hague?

Kirt

Malcolm wrote:

Michas, Takis (2002). *Unholy Alliance: Greece and Milosevic's Serbia in the Nineties*. Texas A&M University Press. ISBN 1-58544-183-X.

kirtu said:

"Takis Michas' *The Unholy Alliance* constitutes an insightful analysis and devastating critique of Greece's reactive ethnonationalism. It should be essential reading not only for those in the West that are interested in Balkan politics but also for all those Greeks that take seriously the Socratic saying: 'Know thyself.'"--Nicos Mouzelis, London School of Economics

Greece starts probe into Srebrenica massacre

27 Jun 2005 11:09:59 GMT

Source: Reuters

By Karolos Grohmann

ATHENS, June 27 (Reuters) - An Athens prosecutor launched a preliminary investigation on Monday to determine whether Greeks took part with Bosnian Serbs in the 1995 massacre of up to 8,000 Muslims in Srebrenica.

The slaughter of the unarmed men and boys taken by the Bosnian Serb army from the U.N. protected area at Srebrenica was Europe's worst atrocity since World War Two.

Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

An unspecified number of Greek citizens volunteered to join fellow Orthodox Christian Serb forces fighting in the Yugoslav wars of the 1990s, saying they volunteered to support their "Orthodox brothers" in battle.

"A preliminary investigation is already under way by the prosecutor ... to determine whether there were Greek nationals involved in this," a Justice Ministry official told Reuters.

"Obviously this will not be a short investigation. It will not take just a few weeks. It will be longer than that."

The investigation, coming before the massacre's 10-year anniversary on July 11, was triggered by a Greek deputy's question to the country's justice minister to probe the matter of Greek participation in the massacre.

At the time, several of the Greek volunteers openly talked about their missions in the

Greek media, but there had never been any mention of involvement in the Srebrenica massacre.

Greece, which traditionally has had better ties with Serbia and formerly with Yugoslavia than any of its other Balkan neighbours, was one of the strongest opponents of the NATO-led bombing campaign against Serbia during the 1999 Kosovo war.

While Belgrade has yet to officially acknowledge its support of Bosnian Serb forces during the Bosnian war, compelled by unrelenting Western pressure, the Bosnian Serb parliament earlier this year admitted the scale of the Srebrenica atrocity and Bosnian Serb responsibility for it.

Malcolm wrote:

And:

TAKIS MICHAS: Yes. First of all Mr. Vitalis explicitly admits that Greeks (i.e. himself) took part in the planning and execution of the Serb “re-occupation” (as he calls it) of Srebrenica. As he says in his press statement “I was present with a group of senior Serb officers in all the operations for the re-occupation of Srebrenica by the Serbs”.

Secondly, Mr Vitalis admits that the recruitment of Greek volunteers for the war against the legitimate government of Bosnia took place with the implicit approval of the leading Greek politicians Andreas Papandreu and (to a lesser extent) Constantine Mitsotakis. As he puts it:

“The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreu and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly diplomatic initiatives of Constantine Mitsotakis.”

<http://www.bosniak.org/interview-greek-journalist-sued-for-writing-about-the-presence-of-greek-paramilitaries-in-bosnia/>

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:06 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

climb-up said:

Speaking of iffy...

...what do folks think about this?

<https://www.youtube.com/watch?v=hXVNT1rTTPI>

Malcolm wrote:

This guy is a student of Norbu Rinpoche's.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 2:30 AM

Title: Re: Is Amida Buddha a real buddha?

Content:

Dharma Flower said:

Shinran understood Amida himself, above all other Buddhas, to be the Dharma-body from which all other Buddhas emanate .

<http://dharmawheel.net/viewtopic.php?f=60&t=24825>

Shinran's understanding of Amida was similar to how esoteric Buddhists view Vairocana as the primordial Buddha. I am sorry if I am not explaining this very well.

Malcolm wrote:

The dharmakāya is beyond name. "Amitabha" is a name, as is Vairocana, Vajradhara, Samantabhadra, etc.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 1:23 AM

Title: Re: primordial buddhism

Content:

tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:

Indeed, we all know that Dzogchen is the original Buddhadharma.

anjali said:

Tingdzin, Malcolm's reply is a good example of your first point.

Malcolm wrote:

That was the point of my reply. And it illustrates the second of tingzin's point, "you'll have to do a lot of research and make up your own mind."

Author: Malcolm

Date: Saturday, February 11th, 2017 at 11:24 PM

Title: Re: Is Amida Buddha a real buddha?

Content:

DGA said:

In my opinion, that's their problem. I think you are better off relying on the guidance of authentic masters such as Shinran.

Dharma Flower said:

If one reads the writings of Shinran, one can see that he understood Amida to be more than a literal flesh and blood Buddha, but instead Dharma-body itself, the ultimate source of all Buddhahood.

Malcolm wrote:

The dharmakāya of all buddhas is single. There is only one teacher, the dharmakāya. Amitabha, Śākyamuni, etc., are all emanations that come from the dharmakāya.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:35 PM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

Is the doctrine of "no-self" and/or "emptiness" merely meant to be merely a teaching device (i.e.: if you meditate on this you will gain certain specific insights) or is it meant to be a metaphysical truth?

Malcolm wrote:

It has both epistemic and ontological ramifications. Its epistemic ramification is that belief in a self is a false belief since there is no entity which can be taken as a self. Its ontological ramification is that questions of being and nonbeing are strictly conventional.

That being said, Buddhadharma certainly has a metaphysics, such doctrines as karma, rebirth, and so on are metaphysical in nature. Abhidharma deals with many metaphysical issues, such as the nature of time, the nature of causality, and so on. The literature of the Prajñāpāramita deals with the metaphysics of the bodhisattva path and so on.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:09 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

boda said:

I've even started to visit Breitbart and the like, to counter whatever cognitive bias I may be clinging to. It's not so bad once you get over the initial gag response.

Malcolm wrote:

Oh please. Breitbart is a cesspit. I look at it merely to observe the pathology of the far right.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:07 PM

Title: Re: Karmapa launches new multilingual Dharma-Ebooks and resources website

Content:

Vasana said:

"Today [10.2.17], the Gyalwang Karmapa launched his new website, Dharma eBooks, which will be a growing collection of texts, practices and commentaries - some of which have been difficult to find.

<http://www.dharmaebooks.org>

Dharma Ebooks is a site featuring ebook editions primarily of the Buddhist canon in Tibetan, Buddhist philosophical texts from the Tibetan traditions, and practice texts. Dharma Treasure has undertaken this project in accordance with the wishes of the Gyalwang Karmapa Ogyen Trinley Dorje.

Each text is translated into various languages and is available for download to iOS, Android, Kindle and others so that students can access Dharma books from wherever they are."

Malcolm wrote:

Too bad it is horribly slow.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 9:59 PM

Title: Re: primordial buddhism

Content:

tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:

Indeed, we all know that Dzogchen is the original Buddhadharma.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 3:01 AM

Title: Re: Pedling Chökhör in France

Content:

Grigoris said:

Any idea what the cost will be?

Malcolm wrote:

<http://pelingtreasures.com/registration/>

Author: Malcolm

Date: Saturday, February 11th, 2017 at 1:12 AM

Title: Re: lets talk The Buddha of Kuon Ganjo/Gakki view.

Content:

Queequeg said:

As far as I understand, Samantabhadra, who is the Primordial Buddha in Dzogchen, which is where Malcolm comes from, realized Buddhahood when this fundamental ignorance first arose. The rest of us, got tripped up by that fundamental ignorance and stumbled down into the muck of samsara.

I have never heard of this explanation of the first Buddha in the Lotus school.

The difference may be that Samantabhadra seems to be asserted as Dharmakaya only. I may be wrong. I don't know enough about it. I am only discussing this as way to illustrate what seems to be asserted in the Lotus schools.

Malcolm wrote:

The dharmakāya is the source of the rūpakāya. The nirmanakāya is not always manifest within time. This does not mean that there are no three kāyas. There are always three kāyas. But the nirmanakāya does not always manifest. For example, when the universe is in a pralaya state. At that point, only the sambhogakāya manifests. Specific conditions must be met for the manifestation of a supreme nirmanakāya. This is the subject of an elaborate buddhology in Dzogchen teachings.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 12:44 AM

Title: Re: Help! I think I'm slipping into nihilism ...

Content:

rachmiel said:

There's NOTHING, no solace, no balm, no fairy tales to get me through, no sense of ground, of wisdom. Just: a kind of all-encompassing despair.

Malcolm wrote:

When you realize there is no solace, no balm, no fairy take to get you through, no sense of ground, then you are free. Why? Because there is no solace, balm, convenient fairy tale, and no ground.

Why? Because there is no ultimate meaning. Meaning is relative.

Author: Malcolm

Date: Friday, February 10th, 2017 at 11:38 PM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

All right, thanks for the explanation. I'll just accept that for now as I'm not sufficiently learned anyway.

What would be the best step to take in order to enter the Dzogchen path for one based in Northern Europe, not speaking Tibetan and who is not currently in a position to travel far and wide?

Grigoris said:

<http://www.nyingma.com/ogyen-cho-khor-ling/tanzinrinpoche.htm> comes to Europe for teaching tours every summer. He teaches in Germany and the UK if you do not want to, or cannot, travel further south.

treehuggingoctopus said:

Greg, the link will not open.

Malcolm wrote:

<http://www.nyingma.com/ogyen-cho-khor-ling/tanzinrinpoche.htm>

Author: Malcolm

Date: Friday, February 10th, 2017 at 10:43 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

Recognizing that people's politics, including our own, are hugely influenced by our demographics and not some meticulously thought out platform, I don't see the point in equating ignorance with active malevolence.

Malcolm wrote:

At this point, if people do not understand what is happening, it is in my opinion willful ignorance on their part.

boda said:

Willful ignorance is not overcome by an assumption of active malevolence. I see Monlam's point.

Malcolm wrote:

Willful ignorance is beligerant by nature.

Author: Malcolm

Date: Friday, February 10th, 2017 at 10:37 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

I agree. The left is conceding the high moral ground and choosing to mirror the tactics of the right. I'm not surprised, but I must confess I am quite disappointed at the views here. As Bodhisattvas dedicated to ending the suffering of all beings, it seems a bit inconsistent to grab immediately onto the tactics of violence and/or property destruction.

Malcolm wrote:

With respect to the environment, monkey wrenching is nothing new.

Matt J said:

If Buddhist practitioners of the Mahayana, who have profound teachings and practice for the sake of all beings are so eager to drop non-violence for violence and/or property destruction, then there is little hope for the world that has not accessed the teachings or availed themselves of the practices.

Malcolm wrote:

Ahimsa is deep, Evaluating harm to sentient beings and arriving at a rational response is not something which may be evaluated on the basis of superficial appearances. Also, it is not like we have not been here before.

Author: Malcolm

Date: Friday, February 10th, 2017 at 4:53 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Monlam Tharchin said:

Okay, you win Malcolm.

Malcolm wrote:

The point is in this time we need more direct action. Not violence against people, but I have no problem with monkey wrenching or anything else that impedes the wholesale destruction of the world.

Author: Malcolm

Date: Friday, February 10th, 2017 at 4:09 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Monlam Tharchin said:

If the only choices people see are to either yell louder or to inflict harm on our enemies, then things will only escalate, and have.

Grigoris said:

We only have one choice: to stop those that are wanting to, or are causing, harm.

Have you ever been on the receiving end of fascist violence?

Monlam Tharchin said:

Let's please not make assumptions like this. I'm not comfortable talking in more depth on my own experiences as a minority on a public forum.

Also, the rest of my post I thought was clear enough on why I personally will not condone anger in my life.

Also, MLK still spoke to compassion and working to speak to the hearts of our enemies even in the circumstances he faced.

I find that inspiring and a personal goal.

Malcolm wrote:

He also excluded property damage from his definition of violence. And in fact, so does the law. Crimes against property (destruction, theft, etc.) are all defined as nonviolent; crimes against people (assault, rape, murder, etc.) are all defined as violent.

He also said:

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

And:

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action'; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a 'more convenient season.' Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

And:

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was “well timed” in the view of those who have not suffered unduly from the disease of segregation. . . . We have waited more than 340 years for our constitutional and God-given rights.”

“Letter from a Birmingham Jail,” April 16, 1963

Monlam Tharchin said:

And one day we must ask the question, ‘Why are there forty million poor people in America? And when you begin to ask that question, you are raising questions about the economic system, about a broader distribution of wealth.’ When you ask that question, you begin to question the capitalistic economy. And I’m simply saying that more and more, we’ve got to begin to ask questions about the whole society.”

Malcolm wrote:

Speech to SCLC, Atlanta, Georgia, Aug. 16, 1967

Monlam Tharchin said:

The evils of capitalism are as real as the evils of militarism and evils of racism.

Malcolm wrote:

Speech to SCLC Board, March 30, 1967

It is not a time for moderation.

Author: Malcolm

Date: Friday, February 10th, 2017 at 3:03 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

And there is a decided lack of mutual care and tact in nearly all political dialogue I've witnessed, including on DW.

Malcolm wrote:

Are you now claiming to be inside people's heads? We live in a time where the GOP, as a matter of policy, is encouraging fiscal, military, and environmental policies which are wholly irresponsible and will damage all life on the planet for centuries, if not millenia. Sorry, but I think that outweighs any concern for the feelings of the people contributing to this catastrophe. I simply do not care about their feelings. They are destroying the world.

Monlam Tharchin said:

Malcolm, this is an example of what I mean.

Accusations is a poor way to continue a conversation.

As I said in my post you quoted, I tend to end up as far left on the scale as a test can put me.

So I find any policy which harms people and the environment, often for the sake of a few extra dollars or a little more power, to be really detrimental both to society and to the people crippled by selfishness.

This to me seems to be common sense, and a basic empathy for others.

So I'm not at all arguing about the GOP or Dems but the way these things get talked about.

Malcolm wrote:

We have to talk about these things honestly. When we do, it will hurt their feelings and frighten them.

Monlam Tharchin said:

Recognizing that people's politics, including our own, are hugely influenced by our demographics and not some meticulously thought out platform, I don't see the point in equating ignorance with active malevolence.

Malcolm wrote:

At this point, if people do not understand what is happening, it is in my opinion willful ignorance on their part.

Monlam Tharchin said:

The moment we turn someone's harmful view into "bigot" or "people who actively want me to die" (as a friend said) then there is no grounds for reconciliation. Few things seem to conjure up Self and Others as quickly as politics, and suffering isn't far behind.

Malcolm wrote:

People who hold biased views against Muslims, Jews, Latinos, Blacks, etc., are bigots. There is no other word for it.

Monlam Tharchin said:

I'm not at all advocating inaction or passive martyrdom. Hatred/anger or inaction is a false dichotomy.

Malcolm wrote:

Not sure what you are advocating, other than you do not like the tone of the present political climate. Strap in, it will get worse before it gets better.

Author: Malcolm

Date: Friday, February 10th, 2017 at 2:36 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

Firebombing GOP headquarters in North Carolina?

treehuggingoctopus said:

I do not think that punching a Nazi can be compared to firebombing GOP headquarters.

Monlam Tharchin said:

Neither are excusable to begin with, are they?

Malcolm wrote:

Are you a pacifist?

Author: Malcolm

Date: Friday, February 10th, 2017 at 2:17 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

And there is a decided lack of mutual care and tact in nearly all political dialogue I've witnessed, including on DW.

Malcolm wrote:

Are you now claiming to be inside people's heads? We live in a time where the GOP, as a matter of policy, is encouraging fiscal, military, and environmental policies which are wholly irresponsible and will damage all life on the planet for centuries, if not millenia. Sorry, but I think that outweighs any concern for the feelings of the people contributing to this catastrophe. I simply do not care about their feelings. They are destroying the world.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:44 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

I think I mentioned it in another thread, but among my peers, being conservative or even not supporting X or Y position automatically makes you racist/sexist/bigoted/hateful.

Malcolm wrote:

The consequence of Republican politics is racist and sexist. This way, republicans get to support racist and sexist policies without having to individually cop to being personally racist or sexist.

Monlam Tharchin said:

I don't know, I feel the rest of my post already answered what you're saying.

Caring for all beings like a mother for her only child includes Republicans.

I find the rhetoric used on the Left (such as with my friends and sometimes here on DW) does not reflect this, and does not help the issue.

Malcolm wrote:

Caring for people does not preclude one from observing their faults.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:29 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

I think I mentioned it in another thread, but among my peers, being conservative or even not supporting X or Y position automatically makes you racist/sexist/bigoted/hateful.

Malcolm wrote:

The consequence of Republican politics is racist and sexist. This way, republicans get to support racist and sexist policies without having to individually cop to being personally racist or sexist.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:25 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

Firebombing GOP headquarters in North Carolina?

Malcolm wrote:

We do not know who did this. No one has been arrested. No one has taken credit.

Author: Malcolm

Date: Friday, February 10th, 2017 at 12:30 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

It seems to me that we may be witnessing an increased radicalization of the left, and the left deciding it may be more comfortable with the use of violence to secure political ends (in the USA anyway).

Malcolm wrote:

I don't see left wing people facing down the ATF and FBI, armed to the teeth, anywhere. But this happens on the lunatic fringe of the right with regularity. There exist no lunatics like Alex Jones on the left.

It has been two decades+ since the last left-wing terrorist attack happened in the USA.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 11:40 PM

Title: Re: The Free Speech Wars Have Begun

Content:

Fa Dao said:

interesting commentary by Dave Rubin...

https://www.youtube.com/watch?v=p_KUf_giuZo

Malcolm wrote:

The free speech wars really haven't begun.

This is just whinging from people like Sam Harris et al who want to be able to say nasty, inaccurate things about religious groups without other people complaining about their bullshit in response. In a society based on free speech, you have to expect pushback when one says controversial things.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 11:03 PM

Title: Re: Offering Mandala

Content:

alexprice said:

A practice I'd like to do requires making an offering mandala "the size of one's forearm." What does making an offering mandala entail? In its most basic essential form.

Also, there are instructions to sprinkle it with rakta. I know what this means but am wondering what is usually used for it in actual practice?

best

alex

Malcolm wrote:

You do not sprinkle your mandala with blood, symbolic or otherwise. You sprinkle it with saffron water.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 10:12 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Attend all webcasts of Chogyal Namkhai Norbu you can and receive transmission, work with some Dzogchen methods, decide to go somewhere and meet him when you have the chance, and then continue to learn Dzogchen from him directly. He generally spends 6 months a year in Tenerife. He is there presently. He is the most interesting master alive today, without parallel.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 10:05 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

All right, thanks for the explanation. I'll just accept that for now as I'm not sufficiently learned anyway.

What would be the best step to take in order to enter the Dzogchen path for one based in Northern Europe, not speaking Tibetan and who is not currently in a position to travel far and wide?

Malcolm wrote:

Attend all webcast of Chogyal Namkhai Norbu you can, receive transmission, work with some Dzogchen methods, decide to go somewhere and meet him when you have the chance, and then continue to learn Dzogchen from him directly. He generally spends 6 months a year in Tenerife. He is there presently.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 6:06 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Thanks for replying, but honestly that goes a bit over my head at the moment.

Do not many Dzogchenpas sympathise with the Zhentong view at least insofar as Madhyamaka is concerned? Likewise Dzogchen is a part of the Jonang instructions, though practice of Vajrayoga is more universal within that tradition.

Malcolm wrote:

Some Dzogchenpas may, but it is nowhere near universal. Longchenpa states quite clearly that the view of Dzogchen and the view of Prasanga Madhyamaka are compatible.

Vidyavajra said:

The eminent Dzogchen masters that were also the instigators of the Rimé movement were at least highly approving of zhentong (see 'The Buddha from Dolpo' for more information on this). Jonang 'maha-madhyamaka' embraces both zhentong and rangtong as sides of the same coin anyway.

Malcolm wrote:

There is no such thing as rang stong. This is a strawman position that gzhan stong pas invented with which to contrast their view.

In the 15th century, Gorampa Sonam Senge, a major Sakya critic of gzhan stong view, pointed out that in Vajrayāna it does not matter very much what sutrayāna view one holds because the actual view one practices is based upon the experience introduced in the fourth empowerment.

Khyentse Wangpo, in light of this fact, therefore treated all version of madhyamaka equally, presenting the freedom from extremes view, the other emptiness view, and the view of Tsongkhapa side by side without making any preferential statements as to which he preferred.

Vidyavajra said:

For example, Chogyal Namkhai Norbu has, several times over the years, explained why gzhan stong view is incompatible with Dzogchen. It mainly has to do with the gzhan stong assertion that qualities are already fully formed within sentient beings, not as mere potentials which can manifest.

Just out of curiosity, have you studied any full-length works of Dolpopa yourself, or Taranatha's elaborations on the matter?

Malcolm wrote:

Yes, and Śākya Chogden, Kongtrul, Tsongkhapa, Kedrupje, etc., etc.

Vidyavajra said:

I respect Chogyal Namkhai Norbu, but I don't take him as a final authority on this question when clearly other views on the matter are legitimate too.

Malcolm wrote:

In terms of masters both living and present, no one is in a position to argue with Norbu Rinpoche about whether or not gzhan stong view is ultimately compatible with Dzogchen practice. Suffice it to say that the Dzogchen view of the basis holds that it is utterly empty of all extremes and is not itself something real. The qualities of the buddha are not manifest in the basis, and as such, this is rejected in the first of the six faulty argument concerning the basis, which is a standard presentation in Dzogchen Man ngag sde.

It is sufficient to take Longchenpa as the final authority on the matter. Longchenpa proclaimed that Prasangika was the definitive madhyamaka view; he also proclaimed that the tathāgatagarbha sūtras were definitive. Doesn't this make him a gzhan stong pa? No. The primary reason is that he eschewed the gzhan stong attempt to reconcile the three natures with the two truths. The latter point in fact is the where gzhan stong position goes astray.

Vidyavajra said:

The distinction you point out does not seem to be of great consequence as far as actual realization is concerned. It's mainly petty bickering about how to verbalise and conceptualise the same truth in the most precise way.

Malcolm wrote:

No, there are serious flaws in the gdzhan stong presentation of the three natures which contradict the way they are explained by Maitreyanatha, Asanga, and Vasubandhu. You should read <http://wordpress.tsadra.org/?p=1215>. He is perhaps on the world's leading expert on gzhan stong and is Indian antecedents.

We can argue the relative merits of this sūtrayāna point of view or that one, but they are all the same in so far as they are intellectual analysis and in the end do not actually lead anywhere except to endless proliferation. At a certain point, they must be dropped and abandoned so that one can enter the experiential view gained in the fourth empowerment/direct introduction/pointing out.

M

Author: Malcolm

Date: Thursday, February 9th, 2017 at 1:03 AM

Title: Re: Retroactivity of Awakening

Content:

Minobu said:

Sometimes do Dzogchen views differ from other mahayana views concerning how Buddhas exist.

Malcolm wrote:

Not really so much. They are a little more elaborate perhaps, but not really different at all. Even though Dzogchen talks about an "adibuddha" for example, it is didactic, not actual.

Minobu said:

are Dzogchen teachings on things like how Buddhas perceive time and even more importantly exist in time or not exist time vastly different from other mahayana views .

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:42 PM

Title: Re: Retroactivity of Awakening

Content:

Coëmgenu said:

Basically, there are two (or more) notions: Buddhahood is without time, from the perspective of Buddhahood, there has never been delusion, because Awakening is retroactive:

Malcolm wrote:

As for obscurations, they are not real, substantial things that need to be removed, like a stain from clothes. As the famous Haribhadra points out, when one achieves buddhahood, one understands one was never deluded all along. As Maitreyanath states, "Nothing here to add, nothing here to remove."

I think what is confusing is your use of the term "retroactive."

Buddhas do not live in time. They do not perceive time. Time is a relative cognition. Buddhas have no relative cognitions. Nevertheless, conventionally, buddhas arise in time, and at one time there was a moment when every buddha was not a buddha, including Buddha Samantabhadra, the so called "adi-buddha." This is why in Dzogchen teachings we talk generically about a time when buddhahood has not been realized and there were no deluded sentient beings.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:23 PM

Title: Re: Retroactivity of Awakening

Content:

Malcolm wrote:

Which Buddha? Śākyamuni?

Coëmgenu said:

All of them. The specific literature being dealt with specifically deals with Śākyamuni, but it doesn't not label him necessarily as a special Buddha who is significantly different than any other Buddha in regards to his Awakening/Lifespan/etc. I don't think, at least.

Malcolm wrote:

This idea then flies in the face of dependent origination. It means that aspirations for buddhahood, etc., are all meaningless.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:01 PM

Title: Re: Retroactivity of Awakening

Content:

Coëmgenu said:

Greetings all,

A while ago, I proposed a thought-experiment based on a surface-level, or literalist, reading of the description of the Buddha's Awakening and Buddhist Lifespan based on Chapter 16 of the Lotus Sutra, which declares one (or both) of the following readings (or neither, to cover myself if my wrongness in these speculative interpretations is irreconcilable with any mainstream Buddhology).

1) the Awakening of the Buddha is retroactive, having never occurred once it has occurred, as much of a contradiction that may seem, speaking on terms of general

conventionality. It is in this way that Buddhahood is beginningless.

2) the Awakening of the Buddha is non-retroactive, thus is temporal, and is fundamentally tied to the conditions and historical reality of a certain moment in time, perhaps even a certain specific and particular experienced dharma, most likely the particular asamskrta (unconditioned) dharma of nirvana itself. Chapter 16 merely labels the experience of the asamskrta-dharma as occurring "measureless" time before because the amount of time that has passed, since the asamskrta-dharma-experience, is uncountable by anyone or anything on account of the sheer size of the number, for no other reason. Since the beginning of this Buddhahood, as a date/time, is unknowable, it falls beyond the purview of the "All" as outlined in, say, the Sabbasutta of the Pāli nikāya-literature, and thus cannot be said to exist. It is in this way that Buddhahood is beginningless.

Which one of these readings (or neither) seems more likely?

Malcolm wrote:

Which Buddha? Śākyamuni?

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 9:34 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Johnny Dangerous said:

Voting for Trump is not a moral failing, frankly, if anything it's probably an intellectual one.

Malcolm wrote:

It is both.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 9:29 PM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Thanks for replying, but honestly that goes a bit over my head at the moment.

Do not many Dzogchenpas sympathise with the Zhentong view at least insofar as Madhyamaka is concerned? Likewise Dzogchen is a part of the Jonang instructions, though practice of Vajrayoga is more universal within that tradition.

Malcolm wrote:

Some Dzogchenpas may, but it is nowhere near universal. Longchenpa states quite clearly that the view of Dzogchen and the view of Prasanga Madhyamaka are compatible.

For example, Chogyal Namkhai Norbu has, several times over the years, explained why gzhan stong view is incompatible with Dzogchen. It mainly has to do with the gzhan stong assertion that qualities are already fully formed within sentient beings, not as mere potentials which can manifest.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 4:26 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

But we have strayed from the original topic, have we not?

Malcolm wrote:

Always an ever present risk on DW.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 4:01 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

It is exceptionally true.

Malcolm wrote:

No, it is just your opinion.

Vidyavajra said:

I don't think the view I expressed regarding Buddhahood is pessimistic. For the bodhisattva, it does not matter how long it will take to completely manifest Buddhahood, because he realizes that Samsara and Nirvana are just expressions of the same Reality. We are aware that we already live through Enlightenment, the entire long, hard quest is real only on the relative and illusory level, so we do not feel trapped in this quest or craving for immediate release. Completely manifested Buddhahood will come in its time, and meanwhile we do what we do in utter freedom.

But look, which masters alive today do actually claim to be total Buddhas? Which of these many Buddhas is the Buddha Maitreya? Perhaps this guy, who does claim to be a Buddha superior even to Shakyamuni?

Malcolm wrote:

There is no point to Vajrayāna if we take your view seriously.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:40 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Well, I'll have to do some deeper inquiries into this myself. It seems a strange classification to me, but I am not a master.

Malcolm wrote:

Mlpham lists Nāgas at the head of his list of animals in Sanskrit/Tibetan glossary, followed by birds, etc.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:28 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Are there bodhisattvas alive today who have had high illuminating realizations? Yes, but not one single person who cannot still go much further. In other words, no Buddhas. So you see, even for humans this is an extremely difficult realization.

Malcolm wrote:

This is excessively pessimistic.

Vidyavajra said:

It is exceptionally true.

Malcolm wrote:

No, it is just your opinion.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:25 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Can the claim that animals may achieve Buddhahood be firmly established from traditional sources? I don't think so.

Malcolm wrote:

Yes, it can. Nāgas, mahorāgas, kinnaras, etc., are kinds of animals and they are clearly depicted in Mahāyāna sources as capable of attaining awakening. This is an old

argument, settled a long time ago.

Vidyavajra said:

Here I actually have to strongly disagree. 'Animals' is a large category of beings, but not one single natural animal on our Earth is comparable to how the Nagas are traditionally described in Indian traditions ranging from Hinduism to Buddhism. Nagas have an intellect that resembles humans rather than any animal on this planet. Why then consider the Naga an animal?! Of course, moderns see humans as just another animal as well, but traditional Buddhadharma doesn't. Nagas are traditionally known for their intelligence.

Malcolm wrote:

Traditional Buddhism classifies nāgas as animals. As I said, this is an old argument, settled along ago.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:12 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Are there bodhisattvas alive today who have had high illuminating realizations? Yes, but not one single person who cannot still go much further. In other words, no Buddhas. So you see, even for humans this is an extremely difficult realization.

Malcolm wrote:

This is excessively pessimistic.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:10 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

javier.espinoza.t said:

Animals can achieve buddhahood but in general not through teachings intended for other beings nor can be tamed in conventional way. First we need the capability of communicate with them effectibly, second we need the right message according to their individual condition[...etc]

Vidyavajra said:

Can the claim that animals may achieve Buddhahood be firmly established from traditional sources? I don't think so.

Malcolm wrote:

Yes, it can. Nāgas, mahorāgas, kinnaras, etc., are kinds of animals and they are clearly depicted in Mahāyāna sources as capable of attaining awakening. This is an old argument, settled a long time ago.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 2:37 AM

Title: Re: Bodhisattvas and No self or others?

Content:

Monlam Tharchin said:

Thank goodness helping others is just a matter of projection and perception. Then I don't ever have to leave my house.

The person starving at my doorstep or my estranged family member will be equally helped as if I had heard their needs and tried to respond.

I'm bringing this up in a cantankerous way, but can someone please explain how this is a faulty interpretation?

Whenever I see "saving" or "helping" others explained as a kind of trick of perception I get very concerned and confused.

Malcolm wrote:

It is an established doctrine in several Tibetan Buddhists schools that buddhas only see buddhas, and that compassion for sentient beings is spontaneous and not intentional.

Monlam Tharchin said:

Greetings, Malcolm. How does this apply to the 99.9% of us who are not yet buddhas?

Malcolm wrote:

Compassion is an innate part of our nature. So one should feel free to let it express itself.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 12:35 AM

Title: Re: Bodhisattvas and No self or others?

Content:

dzogchungpa said:

Here's a passage that seems relevant, from Thinley Norbu's "Echoes": In the Nyingma tradition, saving all sentient beings from suffering is described in terms of one's own perception. This means that the field that we experience as "other" is based on the perception of a "self," and social experience is based on individual experience. This does not make individual experience or the individual himself any more important, however, and individual perception remains erroneous. But if one can recognize fundamental awareness, the basis of one's own perception, one can transform individual experience into wisdom and therefore attain realization. With the attainment of this freedom of wisdom, there is no longer any erroneous projection of an external world. Ceasing to project an erroneous external world is called "saving all sentient beings from suffering in terms of one's own perception."

Monlam Tharchin said:

Thank goodness helping others is just a matter of projection and perception. Then I don't ever have to leave my house.

The person starving at my doorstep or my estranged family member will be equally helped as if I had heard their needs and tried to respond.

I'm bringing this up in a cantankerous way, but can someone please explain how this is a faulty interpretation?

Whenever I see "saving" or "helping" others explained as a kind of trick of perception I get very concerned and confused.

Malcolm wrote:

It is an established doctrine in several Tibetan Buddhist schools that buddhas only see buddhas, and that compassion for sentient beings is spontaneous and not intentional.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 12:25 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Wonderful Law-Flower said:

I didn't start this thread to promote Donald Trump. I didn't vote for the man and I find him to be distasteful, to say the least. My only point was to show tolerance and understanding for Buddhists who, for whatever reason, voted for him. For the sake of compassionate understanding, here are some testimonies of Buddhists who voted for Trump:

hardcorezen.info/buddhists-for-trump/4994

hardcorezen.info/buddhists-for-trump-part-2/5006

Malcolm wrote:

These people are idiots. They have no idea what they have done to the world.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 11:01 PM

Title: Re: Shinnyo-en?

Content:

Karunamata said:

Both the Tibetan and the Shingon lineages are thoroughly focused on monks and nuns. At least Tibetan monks travel and teach. But when you go to a venue to receive teaching, you risk getting a cramp in your neck, looking up to the monk, seated in an elaborate throne, high above us mere mortals.

Malcolm wrote:

A completely false mischaracterization of Tibetan Buddhism.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:21 PM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Thank you for your reply, Malcolm.

Are there other reasons also for your opinion that Dzogchen is more profound aside from its lack of the two stages anuttarayogatantra approach?

Regarding Mahamudra, I was of the impression that it still is more closely related to Kalacakra Vajrayoga than Dzogchen since it is anuttarayogatantra?

I get what you're saying about the view, but even amongst Jonangpa practitioners an often recurring question seems to be about the exact difference in view between Dzogchen and the tradition of their own school, meaning that it is not always so obvious. See for example:

<http://www.jonangfoundation.org/blog/dzogchen-zhentong>

Malcolm wrote:

Kalacakra and other niruttara systems rely on relative nāḍīs and bindus; Dzogchen relies on ultimate nāḍīs and bindus.

Jonang errs in holding that the basis is only naturally perfect. They do not accept that the basis is intrinsically empty as well as naturally perfect. The Dzogchen view of the basis is called "great original purity," in other words, the basis is both intrinsically empty and naturally perfected.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:15 PM

Title: Re: Longchenpa - custom of study and practice for 145 days

Content:

hupa3000 said:

In HHDL's Book 'Meditation on the Nature of Mind'

By Dalai Lama, Khonton Peljor Lhundrub, Jose Ignacio Cabezon

and also as can be seen here

"Dalai Lama speaks on Nyingma Dzogchen (Nature of the Mind) 2009"

<https://www.youtube.com/watch?v=nWvY-05OA90>

HHDL mentions:

Such an approach, where a vast body of literature is taken as individual instructions for

practice, is also possible, for example, in regard to the Seven Treasuries of Longchenpa. I normally recommend that those who wish to practice Dzogchen proceed by first studying Longchenpa's Treasury of Philosophical Tenets, to follow that with study of his Treasury of the Wish-Fulfilling Jewel, and then to move to his Mind at Ease, part of his so-called Trilogy on Being at Ease.

There is a custom of engaging in the study and practice of this latter text over a period of 145 days.

From that point one proceeds to Longchenpa's Treasury of the Supreme Vehicle and then to his Treasury of the Ultimate Expanse. This represents a very systematic and holistic approach to the study of Dzogchen. My more general point here is that it is very important to have an overall understanding of the basic framework of the Buddhist path. Of course, some fortunate individuals with positive karmic imprints from previous lives may be able to generate spiritual realization spontaneously by way of a tailored instruction from an experienced master. Such individuals are called "exceptional." But generally, for most practitioners, it is better to have this broad understanding of the structure of the whole Buddhist path and to engage in specific practices on the basis of that understanding.

Anyone know about this custom of study and practice for 145 days please?

I've had a quick look online and in some books but couldn't find anything specifically related

Thank you

Malcolm wrote:

There is a specific book in the Trilogy referred to above that divides the topics of meditation into 145 sessions.

Tulku Dakpa is teaching the above text in Finland, and as part of the curriculum, he is having people practice in this way.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:15 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

How much does the approach of Dzogchen/Atiyoga and the Vajrayogas of the Kalacakra completion stage (primarily held by the Jonang Zhentong tradition) differ from one another?

Malcolm wrote:

Completely. The former is not based on the two stages; the latter is based on the two stages.

Vidyavajra said:

To what degree, if any, do they bring different results? For example, can the fruition of Vajrayoga manifest the rainbow body, or is this result exclusively linked to Dzogchen realization?

Malcolm wrote:

One can achieved rainbow body with either system. Dzogchen is more direct and efficient because its view and practice is more profound.

Vidyavajra said:

Would you say that Vajrayoga is closer related to Mahamudra than Atiyoga in terms of practice-approach?

Malcolm wrote:

Kagyu Mahāmudra is very similar to Dzogchen Mind Series in view and approach.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:14 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

smcj said:

Even ChNN, who eschews most of the Vajrayana ...

dzogchungpa said:

This is going to be good.

Malcolm wrote:

Fake news.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 1:12 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

Malcolm wrote:

The single jewel which includes all.

Coëmgenu said:

Would you characterize this as a common term in mainstream Tibetan Buddhism? Like if I said "one-jewel practice" or "single jewel practice" would people know I was talking about interpreting the 3 jewels as metaphorically subsumed within the teacher? If it is such a term, what is the Tibetan-language rendering?

Thank you for your time. I have little access to actual Vajrayāna in rural Ontario, being beholden to books and what I find on the internet.

Malcolm wrote:

Not necessarily. However, all will be acquainted with the idea that the three refuges are included in the Guru.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 12:40 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

Coëmgenu said:

I recently learned that "Lamaism" is a term coined by an Arian-supremacist Buddhologist, and carries all sorts of old British colonial weight to it, whereas before I had always assumed that name was employed because of the practice of interpreting the the 3 refuges as having an inner core of meaning that pertain to the role of the Guru/Lama (i.e. the mind, speech, and body of the guru).

Since Lamaism is an offensive term (and also apparently racially charged), what is the actual native Tibetan term for this interpretation of taking refuge in the three jewels?

Malcolm wrote:

The single jewel which includes all.

In fact, the Lotus Sūtra predicts that the Buddha will emanate as gurus in the future. The Lotus Sūtra is used in Tibetan Buddhism as a proof text for the practice of guru yoga.

Coëmgenu said:

Is the "single jewel" analogous to ekayāna?

Malcolm wrote:

No, it is a reference to the idea that the Guru includes the Three Jewels— his mind is the Buddha, his speech is the Dharma, and his body is the Sangha.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 12:25 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

Coëmgenu said:

I recently learned that "Lamaism" is a term coined by an Arian-supremacist Buddhologist, and carries all sorts of old British colonial weight to it, whereas before I had always assumed that name was employed because of the practice of interpreting the the 3 refuges as having an inner core of meaning that pertain to the role of the Guru/Lama (i.e. the mind, speech, and body of the guru).

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Malcolm wrote:

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In fact, the Lotus Sūtra predicts that the Buddha will emanate as gurus in the future. The Lotus Sūtra is used in Tibetan Buddhism as a proof text for the practice of guru yoga.

Author: Malcolm

Date: Monday, February 6th, 2017 at 11:19 PM

Title: Re: Guru Yoga & Lamaism: Speculations on Shingon and Nichiren Schools

Content:

Coëmgenu said:

No one made up "Lamaism" because they hated Tibetans.

Malcolm wrote:

False, the term was coined by Waddel, who hated Tibetans as much as he was fascinated by them.

Author: Malcolm

Date: Monday, February 6th, 2017 at 11:17 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Oh come, get serious. This is about as likely to happen as Trump's wall being built. This is hysteria.

michaelb said:

Whether the aims of extremists are realisable or not is not the point. The point is they wish to subvert and undermine democracy and they can then act in various ways to do that. In some constituencies during the last UK election some Jihadists were reportedly telling Muslim constituents not to vote.

<http://www.independent.co.uk/news/uk/politics/generalelection/general-election-2015-posters-seen-in-cardiff-tell-muslims-not-to-vote-10186497.html>

There are other more violent ways to subvert democracy, of course, and non-violent Islamist groups have been at the forefront in disseminating jihadist propaganda and encouraging Muslims to travel to Syria to join IS. Almost a thousand UK citizens have made that journey.

It is interesting that you view the impossibility of realising an aspiration as reason not to worry about it. So, we should not worry about Trump's wall?

Malcolm wrote:

No, there are not. Please consult this and stop spreading baseless rumors.

<http://www.independent.co.uk/voices/the-truth-about-muslims-and-sex-slavery-according-to-the-quran-rather-than-isis-or-islamophobes-a6875446.html>

michaelb said:

As the article you link to makes clear, Islamist extremists are very happy to justify their

rape of non-muslims using quotes from the Quran. Abu Bakr al Baghdadi, with his PhD in Islamic Studies focusing on Sharia Law (you will have to ask him which version), certainly uses the Quran to justify his actions, such as the repeated rape and murder of "Free Tibet" activist Kayla Mueller. Luckily for Kayler, it wasn't rape because she ended up married to the Caliph, though I can't say for sure that coercion was not involved. The point is, the rape of non-muslims can be justified with the Quran. You or any other person is 'free' to disagree with this interpretation, as I'm sure Maajid Nawaz would, but that does not mean that neither IS nor muslim rape gangs do not and cannot use the Quran to justify their behaviour.

Malcolm wrote:

Baghdadi is a pervert, and has been roundly condemned in
<http://www.lettertobaghdadi.com>, notably:

The re-introduction of slavery is forbidden in Islam. It was abolished by universal consensus.

It is forbidden in Islam to force people to convert.

It is forbidden in Islam to deny women their rights.

It is forbidden in Islam to deny children their rights.

Germans had to invent the Jews as an evil force, because there were so few of them in Germany. It is similar today with Israel and its conflict with Muslims. There are not that many jews in the world, but they do a lot of heavy lifting in terms of being targets. But when you look at who engaging in antisemitic acts in Europe and England, it is indeed mainly people from North Africa, Pakistan, etc. And they are not exactly the topic of the social heap.

Yes, poor Lord Ahmed. If only I had the disadvantage to be an unelected representative receiving a generous pay and expenses package. What would I do?

???

Moreover, Islamic/Jewish relations have been punctuated with far more tolerance and openness than Christian/Jewish relations. The antisemitism of the Islamic world today was invented in Europe. Muslims have just adopted the themes (Rothschild, Elders of Zion). Why? Because the Muslim world itself had to borrow antisemitism from Europe. That must be where Hamas gets its antisemitism for its charter from.

Yes, http://avalon.law.yale.edu/20th_century/hamas.asp:

For a long time, the enemies have been planning, skillfully and with precision, for the achievement of what they have attained. They took into consideration the causes affecting the current of events. They strived to amass great and substantive material wealth which they devoted to the realisation of their dream. With their money, they took control of the world media, news agencies, the press, publishing houses, broadcasting stations, and others. With their money they stirred revolutions in various parts of the world with the purpose of achieving their interests and reaping the fruit therein. They were behind the French Revolution, the Communist revolution and most of the revolutions we heard and hear about, here and there. With their money they formed secret societies, such as Freemasons, Rotary Clubs, the Lions and others in different parts of the world for the purpose of sabotaging societies and achieving Zionist interests. With their money they were able to control imperialistic countries and instigate them to

colonize many countries in order to enable them to exploit their resources and spread corruption there.

Hadith from Sahih al Burkari said:

"The Day of Judgement will not come about until Muslims fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Muslims, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews."

Good job the Europeans wrote the most trusted collection of Hadith. Without it where would muslims get their antisemitism from?

Malcolm wrote:

Please see the above. It is quite clear Hamas learned their antisemitism from European antisemites.

Hadith from Sahih al Burkari said:

I agree, but South Africa (and 1950s America) was something very very much worse.

Malcolm wrote:

No, I think not.

You can thank European Antisemitism for that — this is where present day anti-semitism comes from.

I think we both know that there are antisemitic verses in the quran and hadith and these verses are used to justify attacking jews by IS and other jihadist groups. I am not saying their interpretations are justified or correct but they are used by Islamic scholars who have an violent agenda to promote.

Antisemitism, as such, did not exist in the 7th century Arabia.

Quran 5.59 said:

Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

[5.60] Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.

[5.63] Why do not the learned men [rabbis] and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

[5.64] And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred

among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

Malcolm wrote:

This is not antisemitic.

That all Muslims are being subjected to intolerance and hatred because of what a few people nominally referred to Muslims may have done or are planning to do is equally vile. And for this reason, we have to separate out terrorist criminals from Muslims in general, and not give them the satisfaction of giving them any religious credibility at all by allowing their acts to be tagged "Muslim."

I think this is disingenuous. Firstly, I don't think "all Muslims" are being subjected to anything.

You have your head in a canvas bag with no eye or ear holes then.

Also, I cannot agree that someone like Abu Bakr al Baghdadi is only nominally referred to as a Muslim. If he said the shahada, has been on Hajj, prays five times a day, attended Islamic university up to PhD level and heads a group many Muslims claim is the valid Caliphate how can a couple of Buddhists claim he is only nominally a Muslim? Because a large consensus of leading Islamic scholars have proclaimed that it is so. In fact they have condemned him as <http://www.christianpost.com/news/international-coalition-of-muslim-scholars-refute-isis-religious-arguments-in-open-letter-to-al-baghdadi-127032/#alofbuSoiLhg0zS.99>:

"You have misinterpreted Islam into a religion of harshness, brutality, torture and murder," the letter states. "This is a great wrong and an offense to Islam, to Muslims and to the entire world."

Of course, you can say that he doesn't interpret the Quran the way that you would like him to, or that his actions contradict the teachings of Muhammed (if so, which ones?), but he seems to have pretty much given his life over to following a particular path. Not very fair of a non-muslim who, let's face it, doesn't even have a BA in Islamic studies, to come along and say he isn't a Muslim. The best we can say is that he doesn't represent the kind of Islam that we like. And who does? I reckon someone like Maajid Nawaz is close, and as such should be encouraged rather than demonised.

You are now drawing an equivalence — legitimizing both Baghdadi and Nawaz as equal voices in Islam. This is an error.

How many Muslims have died in the past year from political violence? Now ask yourself how many Jews. Do you see any difference in numbers?

Proportionately, given that the Muslim community of the UK is six times larger than the Jewish population, there are, per capita, more attacks on Jews in UK than Muslims.

I did not ask about attacks on Jews in England. I asked about fatalities of Jews compared to Muslims.

I would say at this point, while antisemitism is disturbing, Islamophobia is a far greater threat to world security at this point and the people who even unintentionally lend to its spread need to be called out for it, people like Nawaz, Harris, Maher, as well as obvious

people like Donald Trump.

World security is threatened by people not seeing where dangers lie. Those on the left seem to view the world as a lovely place were it not for US imperialism, the British empire and (shhh...) the jews.[/quote]

This is a ridiculous characterization of the left, completely false in every respect.

My suggestion would be to wake up and empower liberal muslim voices like Maajid Nawaz rather than put him on a stupid list.

My suggestion is that we start to see terrorism as a politically motivated crime, rather than a feature of a culture war. When we go down the latter road, we are just pouring kerosine on the fire.

Author: Malcolm

Date: Monday, February 6th, 2017 at 10:32 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

Coëmgenu said:

Oh its a dated term for certain, like "Amidism" for Pure Land, like "Mohammedan" for Muslim, etc, but I had always thought that the reason why people made up that term in the first place was in reaction to the notion that when you take refuge in the Three Jewels, in traditions that were called "Lamaist" by old Buddhologists, you also take refuge in 3 aspects of the Guru/Lama, who is treated as the Buddha. That is the root of this term is it not?

Malcolm wrote:

No, it is was meant originally as a way of delegitimizing Tibetan Buddhism.

Author: Malcolm

Date: Monday, February 6th, 2017 at 3:43 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Which Sharia Law? This a huge problem with these generalizations. Sharia law is a vast complicated subject with hundreds of schools, though five or six are now dominant. There is no monolithic Sharia legal code.

michaelb said:

Oh, a nice obscurantist attempt to deflect the simple charge by adding complexity. Point is, a number of Islamist groups (Hizb ut-Tahrir, etc.) seek to overturn western democracy in favour of an Islamic state in whatever mold they see fit.

Malcolm wrote:

Oh come, get serious. This is about as likely to happen as Trump's wall being built. This is hysteria.

There are no such thing as Muslim rape gangs. When you say "Muslim" rape gang you are implying that the group of men in England who engaged in these crimes did so feeling they had religious justification for their actions. But obviously this is not the case. They were men of Pakistani origin who were engaged in a human trafficking ring.

Not all the perpetrators were of Pakistani heritage but all, as far as I am aware, were muslim. They may not have had it in mind but there definitely are Quranic religious justifications for raping non-muslim girls.

No, there are not. Please consult this and stop spreading baseless rumors.

<http://www.independent.co.uk/voices/the-truth-about-muslims-and-sex-slavery-according-to-the-quran-rather-than-isis-or-islamophobes-a6875446.html>

It is not equivalent. Muslims in France, for example, are disadvantaged, alienated and heavily discriminated against in French society. You cannot make the same argument for rightwing nationalists in the 1930's. Yes, anti-semitism is today rampant in the Islamic world, but we all know why this is so —Israel.

I wouldn't say that the populations that bought into fascism during the great depression didn't also see themselves as disadvantaged, alienated and discriminated against. The antisemitic trope of jews being advantaged and in power was as alive then as it is now when you look at Islamic antisemitism. Islamic antisemitism stretches back to Khaybar, way before the modern state of Israel.

Also, looking at the lives of privilege of many Jihadists, enjoying wealth, education and opportunities that western democracies afford, I think the narrative of the poor disadvantaged Muslim killing jews because of poverty is a myth, Germans had to invent the Jews as an evil force, because there were so few of them in Germany. It is similar today with Israel and its conflict with Muslims. There are not that many jews in the world, but they do a lot of heavy lifting in terms of being targets. But when you look at who engaging in antisemitic acts in Europe and England, it is indeed mainly people from North Africa, Pakistan, etc. And they are not exactly the topic of the social heap. Here in the US, most antisemitism is carried out by whites.

Moreover, Islamic/Jewish relations have been punctuated with far more tolerance and openness than Christian/Jewish relations. The antisemitism of the Islamic world today was invented in Europe. Muslims have just adopted the themes (Rothschild, Elders of Zion). Why? Because the Muslim world itself had to borrow antisemitism from Europe.

This is not happening. There is a myth that the academic community in the US is leftist. It is entirely false.

It is happening in UK universities and UK generally with people barred entry to the country whose views are seen as extremist, just as Maajid is seen as extremist.

Extremists are also barred from entering the US.

I am totally opposed to the way Israel has conducted itself in setting up an Apartheid state.

The idea of Israel as an Apartheid state is another myth.

Israel is an Apartheid state and Palestinians living there are second class citizens at

best.

I'm not saying Israel is perfect. It is not. But its existence and the status of Palestinians are commonly used by Middle East dictators as a conspicuous enemy to focus attention away from what the Arab countries are doing.

Yes, the Arab states do manipulate the Palestinians as well. They are pawns.

The very idea that I would be opposed to a race of people (all Turks because of the Turkish govt's treatment of Kurds, or all Bhutanese because of the Bhutan govt's treatment of Nepalis, or all Egyptians because of the Egypt govt's blockade of the Gaza Strip and destruction of Palestinian homes) is obscene.

You can thank European Antisemitism for that — this is where present day anti-semitism comes from.

That a person can seek to justify an armed attack on a Jewish school in Paris because of what the Israeli govt is doing is vile.

That all Muslims are being subjected to intolerance and hatred because of what a few people nominally referred to as Muslims may have done or are planning to do is equally vile. And for this reason, we have to separate out terrorist criminals from Muslims in general, and not give them the satisfaction of giving them any religious credibility at all by allowing their acts to be tagged "Muslim."

How many Muslims have died in the past year from political violence? Now ask yourself how many Jews. Do you see any difference in numbers? Let's take Israel.

<https://www.hrw.org/world-report/2016/country-chapters/israel/palestine>:

Israel continued in 2015 to enforce severe and discriminatory restrictions on Palestinians' human rights, and to build unlawful settlements in and facilitate the transfer of Israeli civilians to the occupied West Bank. Israeli authorities also arbitrarily detained peaceful Palestinian demonstrators, including children.

There was a sharp rise in killings and injuries related to Israeli-Palestinian hostilities beginning in October. Overall, Palestinians killed at least 17 Israeli civilians and 3 Israeli soldiers, and injured 87 Israeli civilians and 80 security officers in the West Bank and Israel as of November 27. Israeli security forces killed at least 120 and injured at least 11,953 Palestinian civilians in West Bank, Gaza, and Israel as of the same date, including bystanders, protesters, and suspected assailants.

...

Neither Israeli nor Hamas authorities have prosecuted anyone for alleged crimes committed during the 2014 Israel-Gaza war, which, according to the UN, killed 1,462 Palestinian civilians, including 551 children, and 6 civilians in Israel, including one child. Israel and Egypt have maintained their partial but highly damaging closure of Gaza's borders, an unlawful act of collective punishment; they impeded the rebuilding of Gaza's devastated economy by severely restricting exports from Gaza.

I would say at this point, while antisemitism is disturbing, Islamophobia is a far greater threat to world security at this point and the people who even unintentionally lend to its

spread need to be called out for it, people like Nawaz, Harris, Maher, as well as obvious people like Donald Trump.

Author: Malcolm

Date: Monday, February 6th, 2017 at 3:00 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

The left has turned a blind eye to violence and intolerance...

Grigoris said:

The institutional left, not "the left".

Malcolm wrote:

Not even the institutional left.

Author: Malcolm

Date: Monday, February 6th, 2017 at 1:32 AM

Title: Re: Rudraksha mala

Content:

philji said:

What kind of mantras are chanted using rudraksha mala. I have a small very beautiful rudraksha mala, can one chant Guru Rinpoche mantras on it???

Malcolm wrote:

Vajrakilaya, Dorje Drollo, that sort of mantra.

Author: Malcolm

Date: Monday, February 6th, 2017 at 1:17 AM

Title: Re: Hate speech is Free Speech?

Content:

Zhen Li said:

Last week you were willing to accept Grigoris' claim that killing Rohingya is done in the name of enforcing the five precepts (which is a false claim anyway)...

Malcolm wrote:

I made no such statement from which you can deduce this.

I supported his observation that nations nominally devoted to Buddhism can perpetrate horrible crimes of political violence against human beings.

Author: Malcolm

Date: Monday, February 6th, 2017 at 1:15 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

Ken Livingstone

Malcolm wrote:

We can assume you are not in the Labour Party, then. So our discussion about this is merely going to reflect right/left disagreements about what is wrong with the world.

michaelb said:

I was a member of the Labour Party. I left due to the obvious antisemitism and double standards I saw both in the leadership and local members. It is deeply troubling that a party that projects itself as speaking out against racism and hate should harbour such hate and racism.

and if you are asking if I think gays should be executed and jews should be killed, as Qaradawi does, no, I don't.

Malcolm wrote:

I can't speak for the labour party, as an American I am presently registered a Green (if they would just get their shit together though, it would be nice.)

I am totally opposed to the way Israel has conducted itself in setting up an Apartheid state.

Author: Malcolm

Date: Monday, February 6th, 2017 at 12:59 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Sorry, we simply disagree on the whether it is appropriate to target groups of people based upon their religious or political beliefs.

You apparently support the idea of surveilling people on the basis of what you imagine their beliefs to be. This is nothing more nor less than McCarthyism.

michaelb said:

If people's political and religious beliefs entail the overthrowing of the state, it would be idiotic for the state not to gather intelligence on these people. That's not to say that all people of one religion should be targeted, but those that have espoused Islamist views (the view that western democracy is wrong and should be replaced with an Islamic state under sharia law) obviously should be targeted.

Malcolm wrote:

Which Sharia Law? This is a huge problem with these generalizations. Sharia law is a vast complicated subject with hundreds of schools, though five or six are now dominant.

There is no monolithic Sharia legal code.

Secondly, Sharia law only applies to Muslims, and the vast majority of Muslims think this is the way it should be.

michaelb said:

I'm sure, if you look into it you will see that nobody has argued for anything more than this obvious position. In the UK though, authorities have been very slow to react to some threats, whether Muslim rape gangs, Islamists infiltrating a local education authority, or the spreading of radicalising propaganda, for fear of being branded Islamophobes.

Malcolm wrote:

There are no such thing as Muslim rape gangs. When you say "Muslim" rape gang you are implying that the group of men in England who engaged in these crimes did so feeling they had religious justification for their actions. But obviously this is not the case. They were men of Pakistani origin who were engaged in a human trafficking ring. When you call them "Muslims," the implication is that they engaged in these crimes because of the moral failings of Islam. You could have said Southasian rape gang, Pakistani rape gang, etc. But for you, the identifying feature of these men is that they are Muslims and therefore, Islam is to blame for their crimes.

The nationalist right in Europe, the UK and the US are doing to Muslims what they did to Jews in the 1930s.

The muslims of europe are doing to the jews what the nationalist right in europe did to the jews in the 1930s. Try and be jewish in Paris or Malmo right now. Proportionately, attacks on jews vastly outnumber attacks on muslims in the UK, and statistically, who are the main perpetrators? Guess.

It is not equivalent. Muslims in France, for example, are disadvantaged, alienated and heavily discriminated against in French society. You cannot make the same argument for rightwing nationalists in the 1930's. Yes, anti-semitism is today rampant in the Islamic world, but we all know why this is so —Israel.

So in France for example, we have a vicious cycle where there are French attacks against Muslims, Muslims then attack Jews, viewing them as privileged in French Society and so on. However, the Muslims are adopting fascist tropes for their
<https://www.theatlantic.com/magazine/archive/2015/04/is-it-time-for-the-jews-to-leave-europe/386279/>:

Yet the new anti-Semitism flourishing in corners of the European Muslim community would be impoverished without the incorporation of European fascist tropes.

Dieudonné M'bala M'bala, a comedian of French Cameroonian descent who specializes in Holocaust revisionism and gas-chamber humor, is the inventor of the quenelle, widely understood as an inverted Nazi salute. His followers have taken to photographing themselves making the quenelle in front of synagogues, Holocaust memorials, and sites of past anti-Jewish terrorist attacks. Dieudonné has built an

ideological partnership with Alain Soral, the anti-Jewish conspiracy theorist and 9/11 “truther” who was for several years a member of the National Front’s central committee. Soral was photographed not long ago making the quenelle in front of Berlin’s Holocaust memorial.

The union of Middle Eastern and European forms of anti-Semitic expression has led to bizarre moments. Dave Rich, an official of the Community Security Trust, a Jewish organization that monitors anti-Semitism in the United Kingdom, wrote recently: “Those British Muslims who verbally abuse British Jews on the street are more likely to shout ‘Heil Hitler’ than ‘Allahu akbar’ when they do so. This is despite the fact that their parents and grandparents were probably chased through the very same streets by gangs of neo-Nazi skinheads shouting similar slogans.”

The marriage of anti-Semitic narratives was consummated in January of last year, during a so-called Day of Rage march in Paris that was organized to protest the leadership of the French president, François Hollande. The rally drew roughly 17,000 people, mostly far-rightists but also many French Muslims.

As far as Malmo goes, that is the responsibility of Sweden to look after. If they do not protect their citizens, it is a fault of their government. And the situation is not helped by the fact that Mayor of Malmo was an antisemite by the name of Ilmar Reepalu until 2013. I have met Swedes who are very anti-semitic as well.

Blaming the left for pointing out that Nawaz, Sam Harrid, Bill Maher, and so on feed into the right's Islamophobia is misguided.

Blaming Nawaz for feeding into the right's islamophobia is stupid.

I don't think so.

To date, no one's right to speak in the US has been shut down, not even Milo's.

Maybe not by law but with academic institutions "no platforming" people of contrary views we are looking at something more like the '50s.

This is not happening. There is a myth that the academic community in the US is leftist. It is entirely false.

No doubt the far right are on the rise. Many people feel disenfranchised and ignored by political leaders who are supposed to represent them but are too busy hosting their friends from Hamas and Hezbollah.

Israel policies towards Palestinians created and continue to exacerbate a very unstable situation.

Author: Malcolm

Date: Monday, February 6th, 2017 at 12:05 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Grigoris said:

...I have no problem disregarding and marginalizing people with these views. There is no reason at all for me to take what they say seriously. Even if they have a logical or factual

basis for their view (ie the fact that Greek people are struggling against poverty) their solutions and the reasoning behind their solutions is not worth pissing on. Why? Because we have already seen where giving legitimacy to these views take us. Some of us are intelligent enough to learn from our past mistakes and sometimes we have to stop others (by force if need be) to not commit them again. Like a mother violently pulls a child away from a burning object to stop it harming itself any further.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Sunday, February 5th, 2017 at 11:59 PM
Title: Re: Hate speech is Free Speech?
Content:
madhusudan said:
evil

treehuggingoctopus said:
Not my word. Metaphysical framing does not help.

madhusudan said:
aggressive violence is self-defense

treehuggingoctopus said:
Punching someone in their face is "aggressive violence"? How then would you describe leg-breaking, face-cutting, stabbings, GBH and murder, which is what Nazi thugs have always done in Europe -- and now are doing more openly than ever, with little fear of being caught and punished?

I hate violence. But passive resistance against boneheads will only get you into hospital (if you are not unlucky, that is). You could just as well try passive resistance on the Daesh.

Malcolm wrote:
Of course, these things are always described as "crimes" and never as politically motivated violence. This is the huge problem with identifying terrorism engaged in by people of Muslim backgrounds as Islamic Terrorism. It isn't. It is political violence through and through with nothing religious about it at all. Do people use religious themes to motivate political violence? Of course they do. But we must make a hard distinction between political violence and religions. One of the reasons why people in the Obama administration refuse to use the term Radical Islamic Terrorism is that to claim that this is our enemy violates the Constitution in a way that say identifying Communist Terrorism, etc., does not. This is why also there is such a strong push on the part of the Trump Administration and the right in general to redefine Islam as a political movement rather than a religious faith. Well, allowing the right to redefine Islam as a

political movement is a very slippery slope.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:56 PM

Title: Re: Dorje Dudulma in Sanskrit

Content:

tingdzin said:

Why would someone assume that a Tibetan name must be based on an "original" Sanskrit? Granted, there were narrow-minded pedants in the New Translation schools who thought that everything in Tibetan Buddhism must come from Indian sources or it was not valid, but there are plenty of examples of "back translations" from Tibetan into Sanskrit which are obviously made up, and never existed in Indic languages.

Malcolm wrote:

In general, a name like rdo rje bdud 'dul ma will be based on a list of names handed out during an initiation. Apart from this though, your point is well taken.

As to your second point, it is well taken. For example, the endless confusion about the proper translation of sgra thal gyur since it was erroneously back translated as śābdaprasaṅga in the Derge Edition of the Nyingma Gyudbum.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:53 PM

Title: Re: what is Russia up to?

Content:

dzoki said:

Anyways Russia has huge problems, so it might collapse by itself before Putin ´s grand plan is realized. Their economy sucks hard, there is a massive depopulation due to alcoholism, drug abuse and emigration. So unless they somehow solve these problems, Russia will slowly slide onto her knees.

Malcolm wrote:

This all depends on whether Trump lifts sanctions.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:50 PM

Title: Re: Hate speech is Free Speech?

Content:

treehuggingoctopus said:

there are indeed human actions and social phenomena which one must not tolerate at any cost.

Malcolm wrote:

Yes, this is the lesson the rise of Fascism taught us in the 1930's.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:48 PM

Title: Re: Hate speech is Free Speech?

Content:

Monlam Tharchin said:

Malcolm, people with hateful views perhaps respond to shame if they can see the error of the views, but if the motivation to stop hate is also hate and anger, nothing gets done. The conversation is shut down.

Malcolm wrote:

Some conversations are not worth having. Conversations where people are allowed justify their bigotry and hatred are not worth having. In fact, people know that being racist and sexist is wrong, which is why the right spends so much time pretending that racism and sexism are old problems we do not face anymore. Then, they uses dog whistles like "crime", "fraud," and so on to enact and continue the same racist policies, like voter id laws and so on.

Monlam Tharchin said:

It's not a matter of condoning hate speech but of putting our money where our mouth is as Buddhists and responding to ignorance and hatred with compassion.

Malcolm wrote:

Sometimes you have yell at children to prevent them from playing with fire.

Monlam Tharchin said:

Our mother beings locked in hate are bound for a hellish destination unless something changes.

Malcolm wrote:

We cannot change others, we can only change ourselves. This is the unfortunate limitation we have.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:27 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

Ken Livingstone

Malcolm wrote:

We can assume you are not in the Labour Party, then. So our discussion about this is

merely going reflect right/left disagreements about what is wrong with the world.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:22 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

Three things are feeding into a fear of Islam. The actions of Islamist Jihadist groups, the reluctance of the left and liberals to tackle the issue for fear of being branded islamophobic, and the right jumping on this reluctance as some kind of proof of a grand conspiracy.

The only thing that will defuse both fear of Islam and radicalisation of Muslims is dialogue and discussion and not shutting down a person's right to speak by labelling them as a islamophobe, extremist or bigot.

Malcolm wrote:

Sorry, we simply disagree on the whether it is appropriate to target groups of people based upon their religious or political beliefs.

You apparently support the idea of surveilling people on the basis of what you imagine their beliefs to be. This is nothing more nor less than McCarthyism.

The nationalist right in Europe, the UK and the US are doing to Muslims what they did to Jews in the 1930s.

Blaming the left for pointing out that Nawaz, Sam Harrid, Bill Maher, and so on feed into the right's Islamophobia is misguided.

To date, no one's right to speak in the US has been shut down, not even Milo's.

We still have a free press and libel is much harder to prove here than in the UK.

And in the UK, as in the US, far more attention needs to be paid to

<http://www.newsweek.com/2016/02/12/right-wing-extremists-militants-bigger-threat-america-isis-jihadists-422743.html>. In an article for Huffpo last week,

http://www.huffingtonpost.co.uk/waqar-ahmed/now-is-not-the-time-to-qu_b_14500532.html writes:

For over a decade communities have discussed and debated policies aimed at challenging the rise of international terrorism, often citing the need to win hearts and minds of impressionable young people, in the main this debate has focused on Muslim communities. Whilst such approaches have been discussed at length, terror attacks have continued and are constantly evolving in nature and methodology. Now we see far-right nationalist movements experiencing a steady but worrying increase in momentum, using the anxiety of people to spread fear and hate by attributing the rise in terrorism to ineffective domestic and foreign policies, particularly towards immigration and Muslims.

For practitioners working on policies to challenge radicalisation and extremism, these are developments that come as no surprise, The media focus, and community debate, on policies such as Prevent in the UK has focused on terrorism from a global violent jihadist perspective, but front-line workers up and down the country have always worked on all forms of extremism and have been dealing with a rise in referrals from far-right extremism, in fact in many parts of the country such referrals far outweigh those of an Islamist nature.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:49 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

First of all pairing Nawaz with Sam Harris hardly wins you points on the Islamopositive scale.

michaelb said:

That is exactly the type of lazy, stupid argumentation that has led to the death of the left and the rise of demagogues. It doesn't matter what someone thinks, the views they hold or the positions they put forward. The person they are talking to, who they are standing next to, who they are "sharing a platform with" tells you enough to totally disregard whatever they say, then go back to watching MSNBC or Fox News or Keith Olberman or Infowars, etc.

The article you posted was a turgid example of this kind of stupidity where the writer chose to slur as many people as possible as bigots and then extended that to anyone that ever had anything to do with them. Absolutely idiotic. Judge people's views according to logic and evidence not according to who they talk to.

If anyone had spent any time at all reading or listening to the views of Maajid Nawaz they would see that labelling him and anti-Islam extremist is totally stupid beyond belief. Utterly ignorant and worthy of derision.

Malcolm wrote:

I have both read and listened to Nawaz. You know, the guy who supported the idea of the British Gvt. spying on British Muslims back in 2009. The intolerance of the New Atheists with respect to Islam is a best troubling. I watch Bill Maher, but when it comes to Islam, he is a total jerk.

Nawaz has also used <https://www.theguardian.com/uk/2010/aug/04/quilliam-foundation-list-alleged-extremism%22> in his work. Thus it is not surprising after all this time he would wind up on a list at SPLC. The fact is that Nawaz and the Quilliam Foundation are feeding into Islamophobic hysteria.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:14 PM

Title: Re: Hate speech is Free Speech?

Content:

Monlam Tharchin said:

when one person calls another a bigot, the conversation is over between them.

Malcolm wrote:

Unfortunately, the right is demanding the privilege of being able to use hate speech with impunity.

Calling someone a bigot because they espouse bigoted views is not hate speech. Bigots generally only respond to shame, not to reason. It is the one thing that has kept them on the fringes of our society. But to give in to the right's demand for the privilege of being able to use hate speech with impunity simply goes too far. There are well established limits to free speech, and hate speech is not protected speech in this country nor should it ever be.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:27 PM

Title: Re: Tri Ralpachen

Content:

Losal Samten said:

On this topic Minister Gar is also said to have had relations with Princess Wengchen whilst he was delivering her to Songtsan.

Malcolm wrote:

Yes, it was why their journey was so long delayed. The Chinese have actually turned their side of the story into a national myth proving the Chinese claim to Tibet.

Lobsang Chojor said:

Not to go to far off topic but how have they done this?

Malcolm wrote:

State sponsored operas, movies, the whole 9 yards.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:25 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

For this reason, I cannot understand why anyone should be complaining about the left in the west. The left for now is in defeat.

kirtu said:

Correction: the left in the United States can be seen as in defeat (although there was not a real left in the United States since at least the 1950's - the moderate conservative establishment Democrats are not a left).

Malcolm wrote:

The American Left ceased to resemble in any way the European Left after the war. The American Left, since the 1960's has not been entrenched in class issues, it has been mainly concerned with social justice and environmental issues. It is temporarily in a state of defeat and reorganization.

kirtu said:

However in Canada and much of Western Europe it is okay, still. France? Not so much, at least not for one election cycle. Nonetheless practically no where will the social democratic state be rolled back. Except backward, conservative UK perhaps. And it *IS* possible that the Dutch will take a slight step back but I doubt it.

Malcolm wrote:

All of Europe is in revolt against the EU. I think it is only gives advantages to Russia.

kirtu said:

OTOH the commitment to the defense of civil liberties world wide has taken a beating because of the mishandling of the current world wide refugee crisis. Basically only Canada, Germany, Belgium, Luxembourg and Switzerland are assisting people fleeing war zones and each of those countries has their own limits and the policies are variously under some fire there too.

Malcolm wrote:

The problem is so much worse that anyone is willing to admit. There were 60 million refugees or displaced people last year. Half the Syrian population, 10,000 million, have been displaced and are refugees. This is worse than the total number of refugees during WWII. Large populations of Europeans and Americans both have voiced outright Eurocentric Xenophobia, and the US has the worst case of the disease right now. Hands down, I admit that. We are heading down to the road to full scale fascism.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:13 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

The left for now is in defeat.

tingdzin said:

And they will continue to remain so until they come up with real responses to the right's appeal, instead of just preaching to their own self-righteous choir. I despise the new fascists, but I'm also really sick of political correctness. Left-wing censorship is a reality,

and to deny this only gives the fascists more ammunition.

Malcolm wrote:

Please — the media, and public opinion has been shifted to the right for decades by well -organized and efficient conservative think tanks. It was they after all who gave us Obamacare, for which now the left bears the blame. Neat trick. I at least can remember Walter Cronkite and the high quality of journalism in this country. It still exists, though under assault from by the social conservatives for decades. If people are not discriminating they will come to an irrational distrust of the press, from whom ironically they gain all their information with which they distrust the press.

Insisting that minorities be granted the simple dignity of not being subjected to racist and discriminatory words and deeds is not politically correct. It is simply correct.

People become angry about what they term "political correctness" because they feel unfairly judged for their racist and sexist instincts. Too bad.

The left may be down and out for the time being, but this is not a permanent state of affairs.

But if we permit our capitalist culture to destroy world civilization due to our own greed and jealousy, one hopes there will still be people left over to pick up the pieces and start again. If not, I hope that life on earth continues to evolve in all its beauty, even if no humans remain to enjoy it.

Finally, shouting down someone like Milo is hardly a sin. I suspect it is in fact a virtue.

P.S. Some asshole from Michigan yesterday suggested that the way to deal with the campus protests was to have another Kent State. Threatening to shoot students is really not an appropriate way to deal with political correctness on college campuses. A much more troubling phenomena than political correctness on campuses is allowing college campus deans to adjudicate rape cases to keep them out of the course system.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:43 AM

Title: Re: Tri Ralpachen

Content:

Karma Jinpa said:

Iso read that he wrongfully put one of his ministers to death, killing off a main ally for the Buddhist cause based one rumors of him sleeping with the queen.

tingdzin said:

The "sleeping with the queen" theme also appears in some Chospa accounts of Vairocana's life, as you are probably aware.

Losal Samten said:

On this topic Minister Gar is also said to have had relations with Princess Wengchen whilst he was delivering her to Songtsan.

Malcolm wrote:

Yes, it was why their journey was so long delayed. The Chinese have actually turned their side of the story into a national myth proving the Chinese claim to Tibet.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:40 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

In this way the left is no longer liberal as it uses censorship every bit as much as dictatorships on the right.

Malcolm wrote:

First of all pairing Nawaz with Sam Harris hardly wins you points on the Islamopositive scale.

Second of all, Islamophobia, homophobia and so on are social diseases, and like all diseases, they should be eradicated.

I submit to you that at present the West is far more in danger of falling victim to Fascism than it is in danger of being attacked by a few deluded people raised in Muslim families who are driven by a mistaken world view.

For this reason, I cannot understand why anyone should be complaining about the left in the west. The left for now is in defeat.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 6:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

I don't think you've understood. That which people call Dharmakaya is the ultimate nature of a Buddha's mind. This is permanent.

Are you saying that Buddhas don't have mind? In which case they cannot be objects of refuge because they cannot emanate, cannot teach, cannot bless the minds of sentient beings because they cannot function.

Malcolm wrote:

You've just claimed that the dharmakāya is conditioned and relative. Even your

terminology is strange. There are no terms in any Indian text that correspond to "Wisdom Truth Body and the Nature Truth Body." The term *ye shes chos kyi sku* is indeed a term found in Gelugpa exegesis. But it is not found outside your school. Therefore, you cannot expect anyone to accede to your presentation outside of your coreligionists.

Tsongkhapafan said:

Well, that's great then - we can agree to disagree. I'm not expecting anyone to accede to anything; in fact arguing about views is a bit pointless really.

Malcolm wrote:

The point is that you keep on presenting the path in your tradition as if it is somehow universal and more valid. For example, in Sakya, they do not use the terminology at all. For Sakyapas, as indeed for Nyingma and Kagyu as well, with respect to the "nature body" aka *svabhākaya*, in Vajrayāna practice is simply the fact that the three *kāyas* are an inseparable unity, while in the *sūtra* presentation it is generally understood to be synonym of the *dharmakāya*. Your presentation is an adaptation of Haribhadra's interpretation of the *svabhāvakakāya* to Vajrayāna, but I am not really certain it is appropriate to mix up *sūtra* and tantra in this way.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 5:52 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

No, because an actual true cessation is the emptiness of a mind that has attained a final cessation of any fault. It's an emptiness not a mind so it is permanent and unconditioned.

The ultimate true cessation is the emptiness of a mind that has permanently abandoned the very subtle obstructions to omniscience. This emptiness is called the Nature Truth Body. Because the two truths are the same nature, the Wisdom Truth Body and the Nature Truth Body are one entity. the Wisdom Truth Body is a functioning thing and its emptiness is the Nature Truth Body.

Malcolm wrote:

This does not escape the inevitable consequence that you are claiming the *dharmakāya* is conditioned and relative. This contradicts both *sūtra* and tantra.

Tsongkhapafan said:

I don't think you've understood. That which people call *Dharmakaya* is the ultimate nature of a Buddha's mind. This is permanent.

Are you saying that Buddhas don't have mind? In which case they cannot be objects of refuge because they cannot emanate, cannot teach, cannot bless the minds of sentient

beings because they cannot function.

Malcolm wrote:

You've just claimed that the dharmakāya is conditioned and relative. Even your terminology is strange. There are no terms in any Indian text that correspond to "Wisdom Truth Body and the Nature Truth Body." The term ye shes chos kyi sku is indeed a term found in Gelugpa exegesis. But it is not found outside your school. Therefore, you cannot expect anyone to accede to your presentation outside of your coreligionists.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 5:08 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Yes, it's a conventional truth and when it is completely purified it becomes the Wisdom Truth Body of a Buddha.

Malcolm wrote:

Which makes dharmakāya relative and conditioned, whoops!

Tsongkhapafan said:

No, because an actual true cessation is the emptiness of a mind that has attained a final cessation of any fault. It's an emptiness not a mind so it is permanent and unconditioned.

The ultimate true cessation is the emptiness of a mind that has permanently abandoned the very subtle obstructions to omniscience. This emptiness is called the Nature Truth Body. Because the two truths are the same nature, the Wisdom Truth Body and the Nature Truth Body are one entity. the Wisdom Truth Body is a functioning thing and its emptiness is the Nature Truth Body.

Malcolm wrote:

This does not escape the inevitable consequence that you are claiming the dharmakāya is conditioned and relative. This contradicts both sūtra and tantra.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 4:21 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Thanks

conebeckham said:
You're welcome.

So, is this subtle clear light mind a potential? An existent? A "conventional truth?"

Tsongkhapafan said:
Yes, it's a conventional truth and when it is completely purified it becomes the Wisdom Truth Body of a Buddha.

Malcolm wrote:
Which makes dharmakāya relative and conditioned, whoops!

Author: Malcolm
Date: Sunday, February 5th, 2017 at 3:27 AM
Title: Re: Primordial Buddha: A Reprise
Content:

conebeckham said:
As Malcolm noted, Milarepa practiced Varahi and Samvara. When asked by a disciple what his yidam was, his reply was that he relied on "the little red one." That's not just a reference to Vajravarahi.

Mila's practice is hard to fathom, but he was a practitioner of the Six Yogas of Naropa, and especially of Tummo. When we Kagyupas speak of Mahamudra, we mean something different, though our Mahamudra can, and ideally should, encompass the two stages as well. My tradition includes the instructions of the Karma Kagyu, which includes Dzogchen and Mahamudra, and of the Shangpa Kagyu, which has its tradition of "Clear Light Mahamudra" that is quite different in some respects. But I don't want to talk about techniques, etc., here or in public, in general. My questions were directed at the nature of this "very subtle mind," and it's relationship to Buddha Nature, and to, perhaps, "primordial Buddha." In a sense, all practice, including the Six Yogas practices of Clear Light, which are actually "night-time" practices, and the main yogas of Tummo and Illusory Body, are means to recognize the Nature of Mind, and not merely a direct cognition of emptiness, though that is one aspect of the experience as I understand it.

Tsongkhapafan said:
Thanks

conebeckham said:
You're welcome.

So, is this subtle clear light mind a potential? An existent? A "conventional truth?"

Malcolm wrote:
It is conventional and relative. It takes ultimate clear light as its object, according to the Gelug presentation.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:58 AM

Title: Re: Hate speech is Free Speech?

Content:

Malcolm wrote:

This is what the right would like you to believe. They are wrong. Also, no jobs are coming back. This is a total fantasy. It's a bait and switch. Promise jobs, and when none are forthcoming, blame [x].

Queequeg said:

Infrastructure jobs are in play. It's short sighted, but it will win elections and that's what matters.

Malcolm wrote:

If you believe this, I have a bridge for sale. The point is that Trump is claiming to bring back manufacturing jobs, but the white working class (defined by absence of a college education) is not qualified for these jobs since they require college level education in STEM subjects.

Queequeg said:

Their followers are not the issue. The issue is working class who flipped for Trump. If they don't flip, Trump doesn't win.

Malcolm wrote:

This analysis is wrong. First, the working class did not "flip" for trump. Most Trump voters are in the \$75,000+ salary range and white. The working class in this country is predominantly black and latino. They did not vote for Trump. Some white working class voters did,

Second, Trump lost the election not just by 2.8 million votes that went to Clinton. He also lost the 6 million votes that went for Johnson and Stein.

This means that while he won the electoral college, (by barely 300,000 votes) he very badly lost the popular vote.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:45 AM

Title: Re: "Winds"

Content:

Karma Jinpa said:

"Winds" is a literal English translation of lüing (rlung), the Tibetan translation of Sanskrit

prāṇa, which you're probably more familiar with through the equivalent Chinese term <https://en.wikipedia.org/wiki/Qi>.

.

Malcolm wrote:

No. rlung is a translation of vāyu; srog 'dzin is a translation of prāṇa. Hence we have the prāṇavāyu or srog 'dzin rlung.

Coëmgenu said:

I hear Buddhists who I assume come from a Tibetan tradition talk about "wind/winds" a lot, generally in relation to the mind, I think.

What are "winds"?

Malcolm wrote:

Vāyu is a concept common to Ayurveda, Tibetan Medicine, and both Buddhist and Hindu yogic traditions. In Buddhist Tantra, vāyu is the material basis for the mind, its steed if you will, which carries the mind about the body. Further, various vāyus are responsible for all of the body's functions including digestion, movement, speaking, circulation, sense perception and so on. The nature of the the vāyus is the element of air.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:39 AM

Title: Re: Hate speech is Free Speech?

Content:

Queequeg said:

Progressives and Dems don't seem to get this, and instead they're coalescing around identity issues, rather than the stuff that is going to make a difference politically in the coming interim elections - "the economy, stupid." Jobs in flyover country is what will resonate. Not lamenting over immigration - as problematic as the recent executive orders have been. That fight is a loser and will only reinforce the disconnect between the coasts and the middle of the country.

Identity politics plays into Trump/Bannon's playbook. Its Lucy pulling the football.

Malcolm wrote:

This is what the right would like you to believe. They are wrong. Also, no jobs are coming back. This is a total fantasy. It's a bait and switch. Promise jobs, and when none are forthcoming, blame [x].

Queequeg said:

Bannon is an economic nationalist. "America First" is him. He's fighting the fight that matters. He's building a coalition in part of the underemployed workers who used to make up the middle class. These are the people who voted for Obama in the past two elections, but flipped this time because Clinton never even bothered to try and speak to

them. If Trump gets the infrastructure programs going and gets these people employed, the Dems are going to lose them for a generation.

Bannon also uses a modified Southern Strategy, appealing to voters in the South and other rural areas where whites feel like they're on the defensive. What is distressing about this is that the northern blue collar guys who flipped for Trump will start internalizing the Trump minority defamation.

Malcolm wrote:

Bannon and Trump are fascists. Fascism is always more popular after a major economic downturn. Their followers are fascists also. They would like it very much if Trump suspended the constitution. They are not even pretending anymore. Just go check the comments at Brietbart.

There is only one appropriate political response to fascism and fascists — opposition, resistance, organization.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:16 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Milarepa received his realisations through the practice of Hevajra as his Guru Marpa did.

Malcolm wrote:

No, Milarepa's main practice was Cakrasamvara/Vajrayogini.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:29 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

The very subtle mind of clear light and its mounted wind that cannot be accessed by a gross mind and cannot be purified except through completion stage meditation, which depends upon generation stage meditation, which depends on the three principal aspects of the path as explained in Buddha's Sutra teachings.

Malcolm wrote:

Nice little box you have constructed for yourself.

Tsongkhapafan said:

Actually, Buddha constructed it. It's called a spiritual path.

Malcolm wrote:

The box is your dogmatism, your assertion that there is only your way or the highway and your negating the legitimacy of other paths, which you do constantly in a very uninformed manner, worthy of any fundamentalist.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 9:53 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapa said:

Just understanding that you have natural purity is no method. There has to be a basis, a path and a result.

conebeckham said:

. What's the basis, then?

Tsongkhapa said:

The very subtle mind of clear light and its mounted wind that cannot be accessed by a gross mind and cannot be purified except through completion stage meditation, which depends upon generation stage meditation, which depends on the three principal aspects of the path as explained in Buddha's Sutra teachings.

Malcolm wrote:

Nice little box you have constructed for yourself.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 9:21 PM

Title: Re: Tri Ralpachen

Content:

Malcolm wrote:

The answer is that Ralpachen did not have much of a story with Guru Rinpoche. So he was important mainly for his activities in sponsoring translations for 21 years. A large number of texts were translated and edited during this period providing the basis for the Dharma in Tibet.

Karma Jinpa said:

A salient point. It's not as exciting (especially to the Tibetan people) without the Second Buddha from Oddiyana, admittedly.

Songtsen Gampo didn't have contact with him either, but he had the acclaim of being the first Dharma King, with him seen as Tibet's patron deity Chenrezik and his two

princess-brides being Tara and Bhrikuti Devi (which later became White Tara and Green Tara).

Would you agree, though, Malcolm, that Ralpachen's role was crucial in establishing the Dharma in Tibet? Perhaps it isn't as sexy as building the Jokhang or inviting Guru Rinpoche, but he sure had a lot of temples built, and got some major portions of the canon translated from Sanskrit to Tibetan.

Do we have records of who he invited to do the translations, and what they translated? That would be interesting to know, and any sources would be much appreciated.

Malcolm wrote:

Van Schaiks' book, Tibet, a History, paints a rather unfavorable picture of Ralpacan, describing him as weak, mentally unstable, and ineffective as a ruler.

M

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:27 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vidyavajra said:

Is it correct to say that it has not given any good results, though? How about Milarepa and countless others?

Malcolm wrote:

Milarepa did not abandon anything. He was already free. He realized that. The how doesn't matter much.

Vidyavajra said:

Milarepa's songs...

Malcolm wrote:

...are quite often not by him at all.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:14 AM

Title: Re: Tri Ralpachen

Content:

javier.espinoza.t said:

oh you are doing research mm

Karma Jinpa said:

Not really doing serious research in the academic sense. It just struck me as odd is all, and I'm curious to find out the reasons behind it. That said, I have seen mention of the Three (or sometimes Four) Great Dharma Kings of Tibet since starting this thread.

Still puzzles me why Ralpachen doesn't get more recognition and credit, though Tingdzin may have a lead on that it seems.

Malcolm wrote:

The answer is that Ralpachan did not have much of a story with Guru Rinpoche. So he was important mainly for his activities in sponsoring translations for 21 years. A large number of texts were translated and edited during this period providing the basis for the Dharma in Tibet.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:06 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vidyavajra said:

Is it correct to say that it has not given any good results, though? How about Milarepa and countless others?

Malcolm wrote:

Milarepa did not abandon anything. He was already free. He realized that. The how doesn't matter much.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 9:43 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vidyavajra said:

I haven't read through most of this thread, so might be missing something. But have there been any noteworthy records of dialogues between masters of Dzogchen and Advaita Vedanta that might be shared? I think that would be much more interesting than reading only the views of Buddhists, some of whom do not know Vedanta in any great depth.

dzogchungpa said:

Well, I think the expression "Advaita Vedanta" gets used carelessly here sometimes, but if you are willing to accept H. W. L. Poonja, AKA Papaji, as an example of a master of Advaita Vedanta then there is a discussion between him and Chokyi Nyima Rinpoche in this book:

<http://davidgodman.org/gen2/p/books/godman.papaji-interviews.html>

I can't seem to remember if I have read it or not.

papaji said:

never advise anyone to renounce the world. This is not the way to get enlightenment. It has been tried both in the West and the East for thousands of years, but it has not given any good results. My advice is different. I simply say, 'Keep quiet. Stay wherever you are. Don't reject your worldly activities. Simply keep quiet for a single second and see what happens.'

Malcolm wrote:

This is good advice.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 4:02 AM

Title: Re: Hate speech is Free Speech?

Content:

Grigoris said:

Consider the fact that you now consider CNN liberal

Malcolm wrote:

I don't consider them liberal. They are not. They are center-right.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 3:32 AM

Title: Re: Hate speech is Free Speech?

Content:

madhusudan said:

The link in the OP was from CNN, far from a trusted news source.

Malcolm wrote:

Hahaha, CNN is awesome merely for the fact that they pissed off the Trump administration so much that the Trump admin has declared war on them.

Queequeg said:

When that is the standard of awesomeness, we're living in some pathetic times.

Malcolm wrote:

Anything that makes Trump angry is awesome.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 3:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Yolo said:

Have gave the lung in sections as he went throughout the retreat, but then gave the full lung yesterday as requested by some of the webcast attendees. If you watched all of the teachings you should have the full lung I believe.

Leif said:

Is lung necessary to practice rushen or parts of it, or will having transmission suffice.

I could only attend parts of teachings on most days, and only attended the last day completely, thus I'm sure I didn't receive the lung for rushen (just all the lungs transmitted on the last day).

Malcolm wrote:

In general the requirement for practicing rushan is just direct introduction, you don't need a lung to practice rushan.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 2:48 AM

Title: Re: Hate speech is Free Speech?

Content:

madhusudan said:

The link in the OP was from CNN, far from a trusted news source.

Malcolm wrote:

Hahaha, CNN is awesome merely for the fact that they pissed off the Trump administration so much that the Trump admin has declared war on them.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 12:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

No, this is an mistaken point of view. Water is always pure. This is why when it is allowed to be still, any turbidity settles naturally and all that remains is limpid water. This is the meaning of the Buddha's statement, "Monks, the mind is luminous and afflictions roll in; monks, the mind is luminous and afflictions roll out." Afflictions are not part of the nature of the mind. If they were, the mind could never be pure.

Tsongkhapafan said:

It's actually mistaken to say that muddy water is pure. Of course dirt is not the nature of water because then water could never be pure - yet water with dirt in it is dirty water; how can you say it is pure?

Malcolm wrote:

When you leave muddied water alone, the mud settles, having never affected the water.

Tsongkhapafan said:

Yet the mind is contaminated by afflictions and failing to uncontaminate it will not lead to Buddhahood. Simply believing in the 'natural purity' of water will not liberate it from its muddy state. You cannot be introduced to the natural purity of something that is adventitiously impure.

Malcolm wrote:

Even the afflictions of the mind are naturally pure.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 3:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

If you have dirty water, you have water that has the potential to be pure. It's not the same thing as pure water.

Malcolm wrote:

No, this is an mistaken point of view. Water is always pure. This is why when it is allowed to be still, any turbidity settles naturally and all that remains is limpid water. This is the meaning of the Buddha's statement, "Monks, the mind is luminous and afflictions roll in; monks, the mind is luminous and afflictions roll out." Afflictions are not part of the nature of the mind. If they were, the mind could never be pure.

Tsongkhapafan said:

Similarly, if you have a defiled mind, it's not the same as an undefiled mind. We cannot say that the mind before attaining Buddhahood at the mind at the time of Buddhahood are the same.

Malcolm wrote:

They are exactly the same. The only difference is context. For example, when one is in a dark room one cannot see anything, even though one has eyes which are healthy. But when light is added to that room, one can see everything automatically without needing any training at all. But nothing about one's eyes has changed at all. They are the same in both cases.

Tsongkhapafan said:

If sentient beings are Buddhas they do not need to do anything - there are no obscurations, no suffering, no need for a path and no result needed.

Malcolm wrote:

The only thing sentient beings need to do is recognize their own state. Beyond that there is nothing they need to do.

Tsongkhapafan said:

Clearly, this is incorrect; if it were true, Buddhism would be unnecessary.

Malcolm wrote:

Buddhism is necessary because sentient beings become convinced they have problems, but those problems are not real. For as long as sentient beings suffer from the delusion they are not awake, for that long they will seek paths and stages and create karma. But the solution to this is really not so complicated as lower vehicles make it out to be. Sentient beings can be introduced to their own state of buddhahood directly, even when they are under the power of afflictions. This method is called "direct introduction."

Tsongkhapafan said:

On the other hand, If sentient beings are Buddhas with obscurations, they aren't Buddhas! We can, however, say that sentient beings are potential Buddhas. They have the potential for purity just as dirty water has the potential to be pure water if the dirt is removed.

Malcolm wrote:

As above, water is already pure. It cannot be contaminated by mud. Likewise, the mind is already pure, it cannot be contaminated by afflictions.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:57 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Is the Tantra of the Great Array one of the Nyingma Tantras in the Kangyur?

Malcolm wrote:

No, but the absence of a text in the bka' 'gyur is no indication of invalidity. For example, there are many protector tantras, for example, the Shasanapatti tantra, which are not in the bka' 'gyur.

Tsongkhapafan said:

I see, so what is the undisputed word of Buddha? How can it be proved?

Malcolm wrote:

It is not something that can be proven. For example, there is the famous Tara Tantra. It exists in the bka' 'gyur, yet it, along with a number of other "gsar ma" tantras of the Kriya Tantra are not accepted by Ngorchen Kunga Zangpo.

One cannot prove any text to be spoken by the Buddha. This is why, when challenged over the doctrine of the bardo, Vasubandhu simply states, "merely because you do not read it does not mean it is invalid." This is his response to the charge that this or that text is not Buddhavacana.

This is why my response to you is that merely because you do not read this or that text, does not invalidate it. Moreover, just as Nāgārjuna warned Hinayanists who criticized Mahāyāna it was better oif they merely put it aside without criticizing it, likewise too, you would be better off putting Dzogchen aside without criticizing it.

As for obscurations, they are not real, substantial things that need to removed, like a stain from clothes. As the famous Haribhadra points out, when one achieves buddhahood, one understands one was never deluded all along. As Maitreyanath states, "Nothing here to add, nothing here to remove."

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:26 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

ok so why do you use Sakyamuni Buddha and say that he stated stuff in the Tantra of the Great Array (bkod pa chen po rgyud)

how is that possible? teach me like i am a total moron. which maybe i am...I have no sense of false pride when it come to humbling myself to learn one thing in Buddhism....

Was it Garab Dorje that first put to pen Tantra of the Great Array (bkod pa chen po rgyud)...who put it to pen.

i just want to know, how the prediction got into Buddhism .

Malcolm wrote:

The same way the Lotus Sūtra got into Buddhism, it was taught by the Buddha.

Tsongkhapafan said:

Is the Tantra of the Great Array one of the Nyingma Tantras in the Kangyur?

Malcolm wrote:

No, but the absence of a text in the bka' 'gyur is no indication of invalidity. For example, there are many protector tantras, for example, the Shasanapatti tantra, which are not in the bka' 'gyur.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:02 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

i want to know when this was introduced to our history

Malcolm wrote:

Śākyamuni Buddha, in the Tantra of the Great Array (bkod pa chen po rgyud), stated that Garab Dorje would appear 360 years after his parinirvana. When Garab Dorje was 32 years old, he began teaching all the Dzogchen tantras, in addition to various tantric cycles such as Yamantaka and so on. He did not just teach Dzogchen.

Minobu said:

ok so why do you use Sakyamuni Buddha and say that he stated stuff in the Tantra of the Great Array (bkod pa chen po rgyud)

how is that possible? teach me like i am a total moron. which maybe i am...I have no sense of false pride when it come to humbling myself to learn one thing in Buddhism....

Was it Garab Dorje that first put to pen Tantra of the Great Array (bkod pa chen po rgyud)...who put it to pen.

i just want to know, how the prediction got into Buddhism .

Malcolm wrote:

The same way the Lotus Sūtra got into Buddhism, it was taught by the Buddha.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 1:26 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

The Realms and Transformations of Sound Tantra,
i want to know when this was introduced to our history

Malcolm wrote:

Śākyamuni Buddha, in the Tantra of the Great Array (bkod pa chen po rgyud), stated that Garab Dorje would appear 360 years after his parinirvana. When Garab Dorje was 32 years old, he began teaching all the Dzogchen tantras, in addition to various tantric cycles such as Yamantaka and so on. He did not just teach Dzogchen.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 11:54 PM

Title: Re: Recognizing rigpa

Content:

cepheidvariable said:

\Would it be considered, "stealing teachings" if I were to reach out to the DC and maybe attend a webcast after already haven received lung in a different tradition?:

Malcolm wrote:

Nope. It is perfectly fine.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 11:46 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Malcolm says that sentient beings are already Buddhas...

Malcolm wrote:

No, the Buddha said this in The Questions of Kāśyapa:

"If sentient beings are buddhas by nature, just what is the difference between buddhas and sentient beings?

‘They both differ not in nature, but differ by virtue of realization and non-realization.’

The Hevajra Tantra states:

Sentient beings are buddhas,

but they are temporarily obscured by taints—

when removed, they are buddhas.

This is why sentient beings do not need a prediction for buddhahood. The anuyoga tantra, Sarvatathāgata-citta-jñāna-guhyārtha-garbha-vyūha-vajra-tantra-siddhi-yogāgama-samāja-sarvavidyāsūtra-mahāyānābhisamaya-dharmaparyāya-vivvyūha-nāma-sūtra, states:

With respect to seeing or not seeing

natural, primordial buddhahood—

that is not seen in inferior conditions,

it is seen in superior conditions.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:47 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

jlhundrup said:

Dear all, Today Rinpoche has given the transmission and a slight explanation of the chod practice of Jigme Lingpa: "The Sound of Dakini Laughter". Is enough with this lung to be able to practice it? No need any initiation? And also, there is a book translated by Tony Duff titled: "Longchen Nyingthig Chod Practice Sound of Dakini Laughter". After receiving this transmission, is it possible to read it? Thanks and forgive the questions, I'm a newbie. Thank you.

Malcolm wrote:

The lung is enough. You can find Jigme Lingpa's chod on the webcast website if you poke around in the files section.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:42 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

There is no contradiction at all between being a practitioner of Hevajra and being a practitioner of Dzogchen. Dzogchen is the meaning of the Hevajra Tantra, as it is of all tantras.

Tsongkhapafan said:

Um, so you say It's funny how Buddha Vajradhara didn't mention Dzogchen as being the meaning of all the Tantras.

Malcolm wrote:

Why sure he did, here are Buddha Vajradhāras precise words:

Because the lion roars, the other predators are shocked and frightened.

The nomenclature of the Great Perfection shocks all in the lower vehicles.

The meaning of Ati, the unparalleled Great Perfection,

is the most distilled secret of all the buddhas,

the location of the supreme Dharma, and the mind of all buddhas.

Tsongkhapafan said:

It is also clear cut that Atisha wrote a wonderful little text on Dzogchen view, meditation and conduct which is preserved today in all versions of the bstan 'gyur. You may find it inconvenient that this is so (just as you find it inconvenient that a wonderful text on Dzogchen exists in all editions of Tsongkhapa's collected works, in the first volume), but it exists.

Malcolm wrote:

As I said, he didn't write it and everything you say is a matter of interpretation[/quote]

Yes, in fact Tsongkhapa wrote the text down in his own hand and preserved it among his writings. Your obstinance in resisting this fact is as entertaining as Trump's denial that he lost the popular vote.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:25 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Monlam Tharchin said:

He explains principle object of refuge for Mahāyānis is the dharmakāya.

A side question for Malcolm.

For instance when I take refuge in the Sangha, I try to visualize like a sea of teachers, bodhisattvas, and so on before me while bowing.

But the Dharmakaya isn't a specific form I thought, so what does taking refuge in it "look like" in practice?

Malcolm wrote:

When you take refuge in any buddha, you are taking refuge in the dharmakāya.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:32 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

1. The prediction does matter... because its actually one of the steps to becoming a Buddha.

Malcolm wrote:

The prediction does not matter. No one predicted Buddha Samantabhadra. Buddha Samantabhadra merely recognized his own state and woke up without traveling a path or taking any steps. Sentient beings do not need a prediction for buddhahood. They're already buddhas.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 6:33 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

I have no comment about other "variegated" nirmanakayas.

Malcolm wrote:

This is standard Mahāyāna doctrine. One supreme nirmanakāya at a time, all other nirmanakāya buddhas during the dispensation of a supreme nirmanakāya are considered variegated in that they do not display all the major and minor marks, and can appear in any form at all, even as a bridge for example.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 6:30 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

The various vows the various Buddhas extend to us here in the Saha world aside, Shakyamuni is our "original" teacher in this world.

Malcolm wrote:

This is not at all true. Śākyamūni is the fourth or seventh teacher in this world, depending on how you count it. Prior to him there was 1) Vipasyin, 2) Śikhin, 3) Viśvabhū, 4) Krakucchanda, 5) Kanakamuni, 6) Kaśyapa and then 7) Śākyamuni. After the latter, 8) Maitreya Buddha will arrive.

Apart from these seven supreme nirmanāyās, there are infinite variegated nirmanakāyas like Padmasambhava, Garab Dorje, etc.

Clinging to Śākyamuni is a mistake.

Tsongkhapafan said:

Wow, reinventing history as well? Buddha Shakyamuni is the fourth Buddha of the Fortunate Aeon and Krakucchanda is the first - where did these others come from?

Malcolm wrote:

This list of seven buddhas comes from our Vinaya, the Mulasarvastivada Vinaya. It may also be found here:

<http://www.accesstosight.org/tipitaka/dn/dn.32.0.piya.html>

http://tipitaka.wikia.com/wiki/Maha-padana_Sutta

Tsongkhapafan said:

And Buddha Shakyamuni is indeed the original Teacher of Buddhism in this world in this age and the principal object of refuge for all Buddhists. Without him, there's no Buddhism for us - no need to cling, it's a fact.

Malcolm wrote:

Śākyamuni is not the original Buddha of this world and this eon. If you count via the Bhadrakalpa Sūtra, he is the fourth of 1002.

Secondly, a nirmanakāya is never the principle object of refuge, as Maitreyanatha explains in the Uttaratantra. He explains principle object of refuge for Mahāyānis is the dharmakāya.

Tsongkhapafan, you should really learn to ask questions first, instead of issuing hotheaded statements that are easily corrected and merely show that you are not well-studied.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:37 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

The various vows the various Buddhas extend to us here in the Saha world aside, Shakyamuni is our "original" teacher in this world.

Malcolm wrote:

This is not at all true. Śākyamūni is the fourth or seventh teacher in this world, depending on how you count it. Prior to him there was 1) Vipasyin, 2) Śikhin, 3) Viśvabhū, 4) Krakucchanda, 5) Kanakamuni, 6) Kaśyapa and then 7) Śākyamuni. After the latter, 8) Maitreya Buddha will arrive.

Apart from these seven supreme nirmanāyās, there are infinite variegated nirmanakāyas like Padmsambhava, Garab Dorje, etc.

Clinging to Śākyamuni is a mistake.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:32 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

It is very solid.

Grigoris said:

Only if you believe it...

Malcolm wrote:

Sure, that is the whole point. People make irrational claims based on books all the time.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:08 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Since when did you decide to follow text critical academic Buddhist history?

Grigoris said:

I didn't, but the textual justification is not all that solid, is it now?

Malcolm wrote:
It is very solid.

Author: Malcolm
Date: Thursday, February 2nd, 2017 at 5:06 AM
Title: Re: Primordial Buddha: A Reprise
Content:

Tsongkhapafan said:
The inclusion of the Nyingma Tantras in some editions of the Kangyur has been a subject of some debate in the past but we're all free to decide what we regard as canonical. I'm still mystified as to how a teaching by Buddha Krakuchchanda could exist today.

Malcolm wrote:
By the time the bka' 'gyur was compiled by Buton Rinchen Drup, this debate had been stilled.

Tsongkhapafan said:
I'm still mystified as to how a teaching by Buddha Krakuchchanda could exist today.

Malcolm wrote:
I guess you will be surprised to learn that the teaching "Avoid negative deeds, engage in positive deeds, observe your mind — this is the teaching of the Buddha" are actually the words of Buddha Krakucchanda preserved in the Vinaya.

There is nothing mystifying about it. Since the mind of all buddhas are the same, they all have access to all Dharma that has ever been taught by any buddha anywhere at anytime.

Tsongkhapafan said:
As for Atisha, this matter is far more clear cut: he was a practitioner of Highest Yoga Tantra, in particular Hevajra Tantra.

Thanks for your reply.

Malcolm wrote:
There is no contradiction at all between being a practitioner of Hevajra and being a

practitioner of Dzogchen. Dzogchen is the meaning of the Hevajra Tantra, as it is of all tantras.

It is also clear cut that Atisha wrote a wonderful little text on Dzogchen view, meditation and conduct which is preserved today in all versions of the bstan 'gyur. You may find it inconvenient that this is so (just as you find it inconvenient that a wonderful text on Dzogchen exists in all editions of Tsongkhapa's collected works, in the first volume), but it exists.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 3:47 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

Not to disparage Dzogchen in any way...but as a reference to actual predictions by Lord Buddha Sakyamuni.

Malcolm wrote:

As I said, the prediction of Śākyamuni Buddha and Garab Dorje are both in the Realms and Transformations of Sound Tantra, which was taught by the teacher Sublime Appearance (snang ba dam pa) in the first eon when life spans were measureless.

Minobu said:

If it is in some Sadhana made up by a guy and useing Lord Sakyammuni's name as the source of the prediction...if you are going to teach us this...well people wonder the whole thing...

Malcolm wrote:

It is not in a sadhana made up by some guy.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 3:20 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

I've heard this before somewhere...what text are you going by? I would really like to know this for this is really really important for me at this juncture in my practice...so please as much as you can...

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of

Dzogchen. The other Buddha we know about from others sources which is included in this list is Buddha Kaśyāpa.

Tsongkhapafan said:

Can you please give a scriptural reference to a Sutra where Buddha Shakyamuni taught Dzogchen?

How could the teachings of Buddha Krakuchchanda still be existing in this world when even the teachings of Buddha Kanakamuni and Buddha Kashyapa have passed away? Is there a way to access this text?

Malcolm wrote:

I just did give a scriptural source, The Realms and Transformations of Sound Tantra. Then there is the Kulyarāja Tantra (D 828) (Sarvadharmā-mahāśānti-bodhicittakulayarāja), which is in all bka' 'gyurs. This tantra mentions Śākyamuni Buddha in chapter thirty-four in which it is explained that Kulyarāja, the teacher of all teachers, encompasses the mind of Samantabhadra, Vajrasattva, the seven buddhas including Śākyamuni, the 1002 buddhas of the Bhadrakalpa, and buddhas no matter where they are or when they are. The transcendent state of all the buddhas that has always been naturally perfected from the beginning in the dimension of the unconditioned, all-pervading dharmadhātu is equal with space. In other words, the three kāyas of all the victors are contained within the mind of perfect realization (byang chub sems, bodhicitta) which generates everything.

There is also the Sarvatathāgata-citta-jñāna-guhyārtha-garbha-vyūha-vajra-tantra-siddhi-yogāgama-samāja-sarvavidyāsūtra-mahāyānābhīśamaya-dharmaparyāya-vivūha-nāma-sūtra, Sarvatathāgata-cittaguhyajñānārthagarbha-krodhavajrakula-tantra-piṇḍārthavidyāyogasiddhi-nāma-mahāyāna-sūtra, Śrī-guhya-garbha-tattva-viniścaya, Devijāli-mahāmāyā-tantra-nāma and the Śrī-heruka-karuṇākṛīḍita-tantra-guhya-gaṃbhīra-uttama-nāma.

All of these tantras, which all exist in the bka' 'gyur, all teach Dzogchen.

Then there is the Bodhicittamahāsukhāmnāya composed by Atisha, D 1696, which is text explaining the view and meditation of Dzogchen, which supports the view of the Nyingthig tradition that Atisha attained his realization through practicing the Great Perfection.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 2:12 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

You haven't corrected anything, no more than Vasubandhu was corrected by Theravadins who claimed there was no antarabhāva since they did not read the sūtra in which the antarabhāva is taught.

Coëmgenu said:

You made a universal claim that was not universal. You made a disputed claim. I merely called it what it is: disputed, or, more politely, "according to some".

Malcolm wrote:

The only way to dispute it is to call the text itself into question. Sure you want to go there?

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:59 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

According to some. The notion that a tantra was the first Dharma taught, in this era or not, is definitely not a belief with universal mainstream consensus.

Malcolm wrote:

Not merely, according to some, according to the Buddha. You may not read *The Realms and Transformations of Sound Tantra*, but this does not form a sound justification for rejecting it.

These things do not depend on consensus for their validity.

Coëmgenu said:

It is according to some that it is according to the Buddha. I have not rejected anything, I have just corrected a universal claim about when a certain thing came chronologically, because such a claim was not truly universal.

Malcolm wrote:

You haven't corrected anything, no more than Vasubandhu was corrected by Theravadins who claimed there was no antarabhāva since they did not read the sūtra in which the antarabhāva is taught.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:29 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon

Coëmgenu said:

According to some. The notion that a tantra was the first Dharma taught, in this era or not, is definitely not a belief with universal mainstream consensus.

Malcolm wrote:

Not merely, according to some, according to the Buddha. You may not read The Realms and Transformations of Sound Tantra, but this does not form a sound justification for rejecting it.

These things do not depend on consensus for their validity.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:27 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of Dzogchen. The other Buddha we know about from others sources which is included in this list is Buddha Kaśyāpa.

Grigoris said:

Has this text been dated? And if so, how? I could write a text now that justifies current innovations in spirituality and make it look that it predicts and rubber stamps current teachers and trends.

Malcolm wrote:

Since when did you decide to follow text critical academic Buddhist history?

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:00 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Minobu said:

I've heard this before somewhere...what text are you going by? I would really like to know this for this is really really important for me at this juncture in my practice...so please as much as you can...

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of Dzogchen. The other Buddha we know about from others sources which is included in

this list is Buddha Kaśyāpa.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 11:04 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Queequeg said:

Its not the absolute superiority of the teaching - but a question of most appropriate for this world. Shakyamuni has a connection to this world and its beings who appear here. His teachings are for us. Notwithstanding, I don't think those predictions had reached Japan by the 13th c.

Malcolm wrote:

We all recognize this world system is dominated by the supreme nirmanakāya Śākyamuni, in this particular time in the Bhadrakalpa. But times change and to take this into account Śākyamuni Buddha either directly taught different teachings for different time periods, or predicted the teachers who would. We now live in the period of the five degenerations, and so the path of renunciation teachings are not longer very effective because the afflictions of sentient beings are too strong.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 10:22 PM

Title: Re: Primordial Buddha: A Reprise

Content:

tomamundsen said:

Isn't the Youthful Vase Body "unique" in some way?

Malcolm wrote:

The youthful vase body is a description of the homeostatic nature of reality before the liberation of buddhas and the delusion of sentient beings.

Queequeg said:

Is that posited as having happened, or is it a hypothetical for the purpose of elaborating the teaching?

Malcolm wrote:

There are a couple of ways of understanding it. But in general it is a didactic device.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:24 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Coëmgenu said:

Perhaps you should take that up with Nichiren

He would call that statement right there Buddhadharma-slander, if my impression of him is at all correct. Which it is likely not to be.

Queequeg said:

Not quite.

When the Buddhas are viewed in terms of the unchanging equality of their enlightenment, there are no distinctions to be made among them. But when they are viewed in terms of the ever-present differences among their preaching, then one should understand that each of them has his own realm among the worlds of the ten directions, and that they distinguish between those with whom they have already had some connection, and those with whom they have no such connection.

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:14 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

Traditional Buddhist discourse surrounding the Awakening of the Buddha is superior.

.

Malcolm wrote:

Which one, the Hinayāna one or the Mahāyāna one?

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:13 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Coëmgenu said:

Perhaps you should take that up with Nichiren

Malcolm wrote:

He would most certainly lose the debate.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 5:59 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

It is also important to understand the dharmakāya of the buddhas of the three times is single. It is the same realization. It is never a different realization. The buddhas have one transcendent state. It does not matter if you call a buddha Samantabhadra, Vajradhara, Vajrayogini, Mañjuśrī, Vairocana, Vipassī, Śākyamuni, etc. They all have the same mind. The dharmakāya is single.

tomamundsen said:

Isn't the Youthful Vase Body "unique" in some way?

Malcolm wrote:

The youthful vase body is a description of the homeostatic nature of reality before the liberation of buddhas and the delusion of sentient beings.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 5:15 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Jeff H said:

This discussion is way over my head, so pardon me for interrupting. But here's what it sounds like to me. Am I missing the point?

Shakyamuni sat down as an ordinary being but arose as a buddha. The crossing over into enlightenment occurred for Shakyamuni under the bodhi tree, but the pristine mind of the buddha who arose cannot be understood with any reference to time.

Malcolm wrote:

No, Mahāyāna doxology in general maintains that Śākyāmunī is a nirmanakāya, a manifestation of the sambhogakāya Vairocana. It is accepted in all Mahāyāna schools that Śākyamuni Buddha's 12 deeds were merely a display, a mere show to inspire sentient beings. Indeed, that his entire career explained in the Jataka tales, offering his

body to the starving tigress, residing in Tuṣita Heaven as the deva Svetaketu, and even his very first moment of bodhicitta in hell was merely a dramatic display for sentient beings.

The one Indian commentary we have on the Lotus Sūtra suggests that references in the sūtra to the nirmanakāya's longevity and so on are to be understood as attributes of the sambhogakāya and dharmakāya. There are five certainties with respect to sambhogakāya: place, teacher, retinue, teaching, and time. The place is Akaniṣṭha Gandavyuha (only accessible to bodhisattvas on the pure stages). The teacher is always Vairocana. The teaching is always Mahāyāna. The retinue is always bodhisattvas on the pure stages. The time is always. The nirmanakāyas on the other hand does not possess these five certainties. However, in order to generate faith, the 15th chapter of the Lotus deliberately ascribes qualities, a lifespan, and the five certainties to the nirmanakāya normally reserved for the dharmakāya and sambhogakāya.

It is also important to understand the dharmakāya of the buddhas of the three times is single. It is the same realization. It is never a different realization. The buddhas have one transcendent state. It does not matter if you call a buddha Samantabhadra, Vajradhara, Vajrayogini, Mañjuśrī, Vairocana, Vipassī, Śākyamuni, etc. They all have the same mind. The dharmakāya is single. Therefore, there is only one Teacher, no matter how many manifestations of that teacher appear. This is the actual profound point the Lotus Sūtra is making with respect to the person of the Buddha. There is a manifestation of the Teacher's nirmanakāya beyond all limitations for each and every sentient being.

When this chapter is read with reference to the wider context of general Mahāyāna doxography, it becomes quite clear what the intent is. The intent is to make people understand that the three kāyas are inseparable. Wherever there is a nirmanakāya, that nirmanakāya possesses also the other two kāyas, and vice versa.

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 2:25 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

That is the narrative that the text sets for itself, that it is a very very "difficult to believe" teaching that is ultimately true. I don't think it says "difficult to understand". I think it says "difficult to believe", but I will have to go check.

Malcolm wrote:

The Buddha states in the Mahāparibanna sutta that there is no actual limit to his lifespan. In that Hinayāna scripture, he demonstrates parinirvana only due to Ānanda's delinquency in asking him not to pass into nirvana. Indeed, this is why, in the seven limb

prayer we ask the Buddhas not to remain in a state of nirvana. It is a common assumption in Mahāyāna in general that on attaining Buddhahood, the one attaining buddhahood now is completely free to manifest nirmanakāyas in a potentially unlimited number of worlds for as long as samsara exists.

Coëmgenu said:

The theorized original Prakrit Lotus Sutra is so far lost that I am almost sure that very few Buddhists we could easily name ever read any edition of the Lotus Sutra that was not primarily in Chinese. The Prakrit-Sanskrit originals have been completely lost as far as I know. The contemporary Sanskrit versions available are from a much later recension, as far as I know. "Primordial" however is an Englishism. "Source Buddha" or "Root Buddha" are better translations I think, but what do I know?

Malcolm wrote:

Nāgārjuna? Vasubandhu? Asanga? I can give you a list of Indian Panditas as long as your arm.

The contemporary Sanskrit edition is indeed later than the recension the Tibetan translation is based upon. But there are no serious differences between the recension the Tibetan translation is based upon and the recension that Kumarajiva used. It goes without saying that the Tibetan translation is more accurate than the Chinese translation, of any period.

[/quote] Well I don't even necessarily believe that either, but it is a valid reading of what the text literally says, and for many Buddhists, nothing around the Chapter 15-17 mark of the Lotus Sutra is at all provisional.[/quote]

The point of chapter fifteen is to explain why, among other things, the Buddha manifested nirvana when in fact he had no need to:

If it is asked why show nirvana without going to nirvana,
if I was always to be seen,
the ignorant who do not understand would become lazy.

And as for the lifespan issue, Pṛthivībandhu explains:

The lifespan with which nirmanakāya of the Tathāgata is endowed is an expedient explanation so that sentient being will generate devotion to [the Tathāgata] because the qualities and lifespan of the dharmakāya and sambhogakāya is incalculable

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:48 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

a time when there will not exist a Buddha cannot be said to exist any amount of time in the future. The Buddha did not, in truth, according to one reading of the literature in question, achieve Awakening at Bōdh Gayā, he attained Awakening a time ago that is

immeasurable and boundless. That does not necessarily mean that the Buddha was ever not Awakened.

Malcolm wrote:

Primordial Buddhahood of this kind is rejected as irrational by Indian masters. Any assertion that there can be a primordial Buddha in the sense you mention above is "heretical," outside the pale of Dharma.

It is well understood that Śākyamuni is a nirmanakāya, i.e., an emanation of the sambhogakāya Vairocana, who in turn is the emanation of the dharmakāya, sometimes referred to in Yoga tantra and so as Samantabhadra. This means that the Buddha's 12 acts were merely a play. But it does not mean that there wasn't a continuum at some point that realized the nature of reality and attained the dharmakāya level of realization, manifesting in myriad ways to benefit sentient beings according to the latter's inclinations.

However, just as there is no beginning of samsara, there was never a time when there were no buddhas guiding sentient beings.

But when we speak of buddhas living outside, in the world, etc., this is a very external view. It had nothing to do with how the three kāyas relate to ourselves and our own nature. The latter is far more important than provisional buddhological cosmologies.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:04 PM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Malcolm wrote:

Oṃ simply means "auspicious."

Coëmgenu said:

Why do you think it means that?

Malcolm wrote:

Because that is how it is universally explained by Buddhist Panditas.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:02 PM

Title: Re: The Prayer of Kuntuzangpo:

Content:

javier.espinoza.t said:

the meaning is much more important than language here anyway:)

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 6:38 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

So the Lotus Sutra does still use the language of "attaining Buddhahood", which could be interpreted as to say that there exists a "beginning" to Buddhahood, that there existed a time when a being conventionally called Śākyamuni was not Buddha, but the wording of this sutra establishes the beginning of the Buddha's Buddhahood as without measure or limit. In short, according to the Lotus Sutra, there was never a time when the Buddha was not the Buddha, as the Buddha is established therein as beginningless. But good men, it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained buddhahood.

Malcolm wrote:

Thus means the person saying this was once an ordinary being.

Coëmgenu said:

I think immeasurable and without boundary/limit is more heavy a claim than you are making it. In fact it is more or less directly stated that such a date of "when the Buddha became enlightened" is impossible to conceive of.

Malcolm wrote:

It does not matter now long ago, at one point the Buddha was an ordinary person like you and I. Once buddhahood is attained, then normal mortal limitations do not apply.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 6:25 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

there was never a time when the Buddha was not the Buddha, as the Buddha is established therein as beginningless.

Minobu said:

so no cause then?

I don't think thats possible. You have to be a defiled human in order to become a Buddha.

unless we are talking about something else. Which starts to border on God Themes.

Coëmgenu said:

Ignorance is also causeless/beginningless, but it is not a god. "Bhikkhus, this is said: 'A first point of ignorance, bhikkhus, is not seen such that before this there was no

ignorance and afterward it came into being.'
(AN 10.61)

Or, if you prefer, the āgama-parallel is more ambiguous: I have heard thus: Once, the Buddha travelled to Śrāvastī and stayed at Anāthapiṇḍada's Park in Jeta's Grove.

At that time, the World Honored One addressed the bhikṣus: "That the craving for existence is the ultimate origin for it is unknowable. Or is there no craving for existence at the origin? But, there does presently arise this craving for existence."
(MA 51)

Malcolm wrote:
Ignorance is conditioned. Is buddhahood conditioned?

Author: Malcolm
Date: Tuesday, January 31st, 2017 at 6:15 PM
Title: Re: Primordial Buddha: A Reprise
Content:

Coëmgenu said:
So the Lotus Sutra does still use the language of "attaining Buddhahood", which could be interpreted as to say that there exists a "beginning" to Buddhahood, that there existed a time when a being conventionally called Śākyamuni was not Buddha, but the wording of this sutra establishes the beginning of the Buddha's Buddhahood as without measure or limit. In short, according to the Lotus Sutra, there was never a time when the Buddha was not the Buddha, as the Buddha is established therein as beginningless. But good men, it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained buddhahood.

Malcolm wrote:
Thus means the person saying this was once an ordinary being.

Author: Malcolm
Date: Tuesday, January 31st, 2017 at 5:43 AM
Title: Re: Primordial Buddha: A Reprise
Content:
Grigoris said:
My "realization" came during your post...

Basically it is quite simple: if you take the Lotus Sutra as the only authoritative teaching by Shakyamuni Buddha and the commentary by Nichiren (for example) as the only authoritative commentary then you are going to arrive at a certain view.

Malcolm wrote:

A very narrow one.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 5:12 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Grigoris said:

I saw that already, but I don't see how it answers my question.

DGA said:

because there is at least one Buddhist school that upholds that there is a Primordial Buddha, and that said Buddha is Shakyamuni Buddha.

Malcolm wrote:

This of course is an extremely foolish, completely irrational, and indefensible doctrine.

DGA said:

Further, as reflected in the post above, if you disagree with this, then you are bringing an Indian Buddhist bias to bear on the improvements made upon Buddhist doctrine in East Asia.

Malcolm wrote:

The trials and tribulations of dealing with a multicultural Buddhist world...and Dzogchen practitioners in particular.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:56 AM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Minobu said:

I always thought that Om was supposed to be the true sound or vibration of the Universe.

Malcolm wrote:

Om simply means "auspicious."

Minobu said:

Then there is a school of thought that it is more AUM ...

Malcolm wrote:

Not in Buddhist texts.

Minobu said:

Then when I got into Nichiren Shonin's Dharma i thought they both have six syllables and they both talk of the lotus...

Malcolm wrote:

Pundarika is a white lotus; Padma is a red lotus. Different plants altogether.

Minobu said:

Thanks Malcolm.

So in Buddhist terms do the colour of the lotus blossoms have meaning

Malcolm wrote:

Yes, definitely. Padma shows that Avalokiteśvara belongs to the lotus family of buddhas and bodhisattvas. The Pundarika is a symbol of purity.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:31 AM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Minobu said:

I always thought that Om was supposed to be the true sound or vibration of the Universe.

Malcolm wrote:

Om simply means "auspicious."

Minobu said:

Then there is a school of thought that it is more AUM ...

Malcolm wrote:

Not in Buddhist texts.

Minobu said:

Then when I got into Nichiren Shonin's Dharma i thought they both have six syllables and they both talk of the lotus...

Malcolm wrote:

Pundarika is a white lotus; Padma is a red lotus. Different plants altogether.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

For slightly more context, I recall Rinpoche saying something loosely along the lines of,

"Belief is useless in the Dzogchen teachings, it is discovery that is the most important."

This may not have been the exact phrase but 'belief' and 'discover' were definitely paired for contrast. As in, you can't just believe or intellectualise your way to recognizing and stabilizing Rigpa since it has to be discovered in a concrete way beyond any doubts or fabrications.

Malcolm wrote:

He has made this point very often. And he does not only confine it to Dzogchen. He often says, "you can believe anything."

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:24 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tiagolps said:

I have not seen his teachings but now I have a question. At what stage can one say that he has no beliefs if they are useless?

Malcolm wrote:

I will give you a simple example — I believe in rebirth but I do not know if it is true, and won't be able to find out if it is true until I have the capacity to be aware at some future moment during a time of death, the bardo, and the conception of my mindstream. However, my confidence in Dzogchen teachings is not based on a belief because I have confirmed them for myself experientially. This allows me to reasonably infer other Buddhist beliefs I have may be true, but they remain unconfirmed beliefs. So, one should be very diligent in distinguishing that which one knows as opposed to that which one simply believes.

tiagolps said:

Ahh I understand. Thanks acharya! So if one has not confirmed them for oneself experientially, then do they have any value?

Malcolm wrote:

They may or they may not.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

While of course there is no substitute for direct experience but cannot belief help until we get there?

For instance if we understand the benefits of practice and believe they are true we are more likely to follow the teachings.

Malcolm wrote:

One never knows whether or not a belief is true.

tiagolps said:

I have not seen his teachings but now I have a question. At what stage can one say that he has no beliefs if they are useless?

Malcolm wrote:

I will give you a simple example — I believe in rebirth but I do not know if it is true, and won't be able to find out if it is true until I have the capacity to be aware at some future moment during a time of death, the bardo, and the conception of my mindstream. However, my confidence in Dzogchen teachings is not based on a belief because I have confirmed them for myself experientially. This allows me to reasonably infer other Buddhist beliefs I have may be true, but they remain unconfirmed beliefs. So, one should be very diligent in distinguishing that which one knows as opposed to that which one simply believes.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Belief is useless in any teaching; in general, it is useless in life.

Lukeinaz said:

While of course there is no substitute for direct experience but cannot belief help until we get there?

For instance if we understand the benefits of practice and believe they are true we are more likely to follow the teachings.

Malcolm wrote:

One never knows whether or not a belief is true.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Belief is useless in dzogchen teaching."

I believe this is closer to what was said today.

How can I find more about the vajra position? And then does one simply roll over and lay down? Rinpoche used a word here that sounded like "narwop" when we recognize mind and the nature of mind.

Wonderful!

Belief is useless in any teaching; in general, it is useless in life.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 2:43 AM

Title: Re: Documentation on Stupa building [Request]

Content:

javier.espinoza.t said:

Dear all,

Besides say hello, i would like to request formal documentation on stupa building. This is for a personal long-term project, as i would like to honor and thank the Buddhas of all directions through this as a public building open for all.

This is intended to exist on a major city in my country -about ten years from now- as a building where people can enter -inside-, but due that i don't know if there are specific instructions from Guru Padmasambhava or Buddha Sakyamunni or Mahasiddhas, i'm requesting such important information.

Also would like to say that this project is not intended as a lineage or school philosophy form-like stupa, in this sense original -old like- information is very appreciated.

By now this project is in prefeasibility stage, so this is why i need this information related to the dimensions, materials, and essential elements needed in general.

Best regards.

Malcolm wrote:

You should ask Chogyal Namkhai Norbu, since you are part of the DC. You might think of making a Longsal stupa.

javier.espinoza.t said:

i came to the same conclusion haha. i wonder how to make crystal material construction possible. thank you M.

Malcolm wrote:

Well, the problem of course is that you cannot have an empty stupa. But they made a Longsal stupa in Romania.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 2:15 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

In Dzogchen - is Samantabhadra Adi-Buddha?

If so, then

How does Samantabhadra relate to Manjusri in terms of AdiBuddha?

Malcolm wrote:

Mañjuśrī, Samantabhadra, Vajrasattva, Vairocana, cittavajra, tathāgatagarbha, prajñāpāramitā, mind-essence, ordinary mind, luminosity, emptiness, pristine consciousness, bodhicitta, etc., are all just synonyms for the same thing: one's own unfabricated mind. As Ju Mipham states:

That luminosity of the primordial original basis, the original reality, is the ultimate dharma-tā of all phenomena. All appearances of samsara and nirvana arise from that state. As soon as they arise, [3/b] it is impossible that there is a single phenomena other than abiding in that state. Since this is the ultimate ground of liberation, this is called "the dharmakāya of ultimate reality." When the ultimate obscuration along with temporary traces are purified, the truth of cessation of the supreme vehicle is called "the svabhāvakāya that possesses the two ultimate purities." That basis in which there is neither delusion nor liberation is the totally uniform nature.

The Self-Arisen Vidyā Tantra states:

Everything is gathered into the essential state of Mañjuśrī,
the pristine consciousness of all Secret Mantra,
the measure of the unerring transcendent state.

Therefore I am called the jñānasattva.

Everything is part of the family
of Mañjuśrī no matter where it is,
utterly pure, issuing from my state.

I am the Bhagavan victor

But as Norbu Rinpoche said again today, belief is useless because you can believe or have faith in anything. Only direct experience is useful, because then a) you will not need to believe anything and b) you will have no doubt.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 1:50 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:
Following up on my post.

The Primordial Buddha's enlightenment being always positioned in the remote past - the corollary is that our enlightenment is infinitely in the future.

This is the relative sense.

The Primordial Buddha being "eternal", then opens the path for immediate enlightenment, also.

Malcolm wrote:
But there is no basis in sūtra for such an idea.

Queequeg said:
After years of trying to make a \$ out of 99 cents, I think I have to agree with that, unless "reading between the lines" counts.

Malcolm wrote:
No, there is no reading between the lines in this.

The term ādibuddha canonically arrived with the Mañjuśrī-jñānasattvasya-paramārthanāma-saṃgīti, where the term adibuddha is used as a name for Mañjuśrī by Śākyamuni Buddha:

The adibuddha lacks a cause.

Garab Dorje define the phrase as follows:

"The adibuddha lacks a cause" means self-originated pristine consciousness

"Self-originated" here means something discovered within oneself, not something that was shown to one from outside.

Mañjuśrimitra explains the line as follows:

[Mañjuśrī] is the adibuddha because his identity from the first is dharmatā.

Vimalamitra explains the line in a more general sense, based on the passage that precedes:

If is asked how it is free from cause and condition,
since there is no beginning and end in buddhahood,
the activity of the Buddhas of the three times,
the adibuddha lacks a cause—
the single eye of pristine consciousness is untainted.

He comments:

The activity of the buddhas of the buddhas of the three times is guiding sentient beings, but since there is no source for buddhahood in the beginning, nor a place to go in the end, it has no first cause. Since the taints of dualistic grasping are absent in it, the eye of pristine consciousness is single.

Thus, in the text spoken by the Buddha, adibuddha refers not to a person, but rather to a principle.

The instance on the part of Nicherin Buddhists on Śākyamuni Buddha as "the adibuddha" misses the mark, in my opinion.

There are an 32 different writing on various aspects of this text attributed to Mañjuśrimitra alone out of a total of 79. It is probably the most commented upon tantra.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:58 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

Following up on my post.

The Primordial Buddha's enlightenment being always positioned in the remote past - the corollary is that our enlightenment is infinitely in the future.

This is the relative sense.

The Primordial Buddha being "eternal", then opens the path for immediate enlightenment, also.

Malcolm wrote:

But there is no basis in sūtra for such an idea. The idea was obviously tossed around in India, but as noted above, Indians largely rejected it, in the pre-tantra period, including Vasubandhu.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Belief is useless."

-- Chogyal Namkhai Norbu

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:36 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

No. Also in the Lotus Sutra he explains that at one point he was an ordinary person.

DGA said:

It follows from a casual reading of the Lotus Sutra that if there is such a thing as Primordial Buddhahood, it must be something that inheres in ordinary persons, can be recognized by ordinary persons when pointed out to them by Buddhas who create situations in which such recognitions are made possible (see chapters 3-4), and is not limited to one historical personage (Shakyamuni Buddha).

correct or no?

Malcolm wrote:

First one would have to establish whether this sūtra actually teaches the idea of primordial buddhahood.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:09 AM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm,

Pardon my asking again (I'm surprised no one else did):

Is there any update as regards to this possible Oral Transmission of Vimalamitra's Great Commentary ?

Many thanks in advance

Malcolm wrote:

It will happen in June.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:09 AM

Title: Re: Documentation on Stupa building [Request]

Content:

javier.espinoza.t said:

Dear all,

Besides say hello, i would like to request formal documentation on stupa building. This is for a personal long-term proyect, as i would like to honor and thank the Buddhas of all directions through this as a public building open for all.

This is intended to exist on a major city in my country -about ten years from now- as a building where people can enter -inside-, but due that i don't know if there are specific

instructions from Guru Padmasambhava or Buddha Sakyamunni or Mahasiddhas, i'm requesting such important information.

Also would like to say that this project is not intended as a lineage or school philosophy form-like stupa, in this sense original -old like- information is very appreciated.

By now this project is in prefeasibility stage, so this is why i need this information related to the dimensions, materials, and essential elements needed in general.

Best regards.

Malcolm wrote:

You should ask Chogyal Namkhai Norbu, since you are part of the DC. You might think of making a Longsal stupa.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:02 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The term is much misunderstood with respect to Dzogchen teachings and also Vajrayāna.

DGA said:

...and entirely distinct from the notion that when Buddha Shakyamuni claims in the Lotus Sutra that his lifetime is really, really, really long (but still finite), that he really meant to say that his lifetime is eternal and primordial, correct?

Malcolm wrote:

No. Also in the Lotus Sutra he explains that at one point he was an ordinary person.

Author: Malcolm

Date: Monday, January 30th, 2017 at 11:15 PM

Title: Re: Primordial Buddha: A Reprise

Content:

DGA said:

Depending on how you count, this is the second or third attempt to discuss this topic.

<http://dharmawheel.net/viewtopic.php?f=53&t=23832>

"Primordial Buddha" is a concept that is emphasized in different ways across Mahayana traditions. It would be useful to put this concept in the context of Mahayana thought generally, and its various permutations. It would also be useful to identify differing understandings or definitions of this concept, and instances in which this concept is not upheld at all.

Any takers?

Malcolm wrote:

Well, the term does not exist in sūtras, it is basically a tantric term.

The literal concept rejected by Mādhyamikas such as Jayananda, (11th-12th century), supported by Yogacara authors such as Ratnakaraśanti (who was also a contemporary of Naropa's at Nalanda).

The term is much misunderstood with respect to Dzogchen teachings and also Vajrayāna.

Author: Malcolm

Date: Monday, January 30th, 2017 at 7:41 PM

Title: Re: Help! Ran into a problem with meditation

Content:

SoapBubble said:

I am now utterly convinced that the mind doesn't exist.

Malcolm wrote:

You need to observe the mind that cannot find its own nature. When you observe that, that is called "clarity."

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:13 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I am not sure you really know what you are arguing for.

Malcolm wrote:

I am arguing for a universal, secular society based on humanist ethics. I think it is superior to any society based on any religious system.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:04 PM

Title: Re: Mahamaya and Buddhakapala

Content:

conebeckham said:

Sakyapas have Gyepa Dorje and Naro Khachoma

Malcolm wrote:

In fact Lamdre has a collection of completion stage practices derived from the Guhyasamaja, Hevajra, and Cakrasamvara systems

Yogini in turn is based on Naropa's Kalacakra influenced presentation of Cakrasamvara completion stage practices.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:01 PM

Title: Re: Mahamaya and Buddhakapala

Content:

Karma Jinpa said:

So basically this means that the yogic practices originate from those cycles of tantra, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 30th, 2017 at 7:56 AM

Title: Re: Karmic retribution

Content:

Minobu said:

your quotes are very beautiful, but once you declare The Lotus Sutra as something below a slice of bread you insult The Tathagata .

What goes on inside your head and your interpretations that suit your agendas....I see that now a little more clearly. Ego can be amazingly destructive Malcolm.

The Lotus Sutra states ,"I have not yet revealed the Truth " and then went on to teach us the Truth. All Sutras are then analyzed through the lens of the Lotus Sutra, not texts Malcolm likes. .

Malcolm wrote:

Correction, you analyze everything through the Lotus Sūtra. I feel no need. I do not find your hermeneutics or those of Tien Tai, etc., even slightly compelling.

I analyze all texts through the above criteria and that set forth in the Sandhivyaākaraṇa Tantra:

The beautiful single vajra word

became many different words

through the differences in the inclinations of migrating beings.

Minobu said:

Fair enough , I don't . At the end of the day The Buddha's words in the Lotus Sutra states that you too will eventually attain Buddhahood. If thats your goal, you will have it . If it is

not , you will have it.

love
d

Malcolm wrote:

The Ekayāna doctrine is not in doubt. Your limitation of it to one person's understanding in 13th century Japan is very much so.

Author: Malcolm

Date: Monday, January 30th, 2017 at 4:09 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Admin_PC said:

... yet his own corpse was burned the day after he died. Wonder why that is?

Malcolm wrote:

Poor guy. Bad move, it takes three days for consciousness to leave the body.

Author: Malcolm

Date: Monday, January 30th, 2017 at 4:06 AM

Title: Re: Karmic retribution

Content:

Malcolm wrote:

So no, I do not actually base my Buddhist practice on any texts. But in terms of texts I like.

Minobu said:

your quotes are very beautiful, but once you declare The Lotus Sutra as something below a slice of bread you insult The Tathagata .

What goes on inside your head and your interpretations that suit your agendas....I see that now a little more clearly. Ego can be amazingly destructive Malcolm.

The Lotus Sutra states ,"I have not yet revealed the Truth " and then went on to teach us the Truth. All Sutras are then analyzed through the lens of the Lotus Sutra, not texts Malcolm likes. .

Malcolm wrote:

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I analyze all texts through the above criteria and that set forth in the Sandhivāyākaraṇa Tantra:

The beautiful single vajra word

became many different words
through the differences in the inclinations of migrating beings.

Author: Malcolm

Date: Monday, January 30th, 2017 at 3:07 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Karma_Yeshe said:

This secretarian attitude of some of ChNNs students is really annoying.

KY

Malcolm wrote:

Wanting all humans on this planet to receive Dzogchen teachings from ChNN is not sectarian. It is a very kind and generous thought.

Author: Malcolm

Date: Monday, January 30th, 2017 at 3:05 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Can someone pm me about which rushens practice was being referred to in today's webcast, and if/where it might be found?

Malcolm wrote:

The text has not been translated yet. But it is very short, so I see no reason why it should not be released soon.

Anyway, these rushans are a little different than what is in the precious vase, but the latter are also perfectly fine to use.

Take good notes and you should be fine.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:49 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Minobu said:

I'm aware that there are certain tricks people have learned to do at the point of death. I'm sure that one would have to be fairly enlightened to them to actually enact them. Not your everyday buy the initiation and voila your set to go.

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

Minobu said:

could you show me where Lord Nagarjuna states this. As you know I thirst for knowledge from Lord Nagarjuna. anything more to add from this statement would be appreciated.

Malcolm wrote:

He states it very clearly in the MMK, karma chapter. He states that one's next rebirth is determined by the ripening of special karmic trace at the point of death.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:45 AM

Title: Re: Karmic retribution

Content:

Minobu said:

Also like all Mahayana teachings that have power ,one should be careful in disparaging them.

Malcolm wrote:

The Lotus Sūtra is fine. I just don't think it is the best thing since sliced bread.

Minobu said:

so you don't base your Buddhist practice on the Sutras??? You ignore certain aspects They declare????

Malcolm wrote:

I base my practice on wisdom. In other words, the Buddha said:

Follow the Dharma, not the person.

Follow the meaning, not the words.

Follow the definitive meaning, not the provisional meaning.

Follow wisdom, not mind.

The definitive meaning is set forth by the Akṣayamatīrdeśa sūtra:

Any sūtrānta that explains a self, a sentient being, a living being, a human being, a person, a man, human, a creator, a feeler in so many words, which shows that which lacks a self to be a self, those sūtrāntas are called "the provisional meaning."

Any sūtrānta that explains emptiness, signlessness, wishlessness, nonformation, nonarising, nonproduction, nonexistence, nonself, no sentient being, no living being, no

person, no lord, and shows the gates of liberation, those sūtrāntas are called "the definitive meaning."

So no, I do not actually base my Buddhist practice on any texts. But in terms of texts I like, I prefer the sūtras that meet the criteria listed in about.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:09 AM

Title: Re: Karmic retribution

Content:

Minobu said:

Also like all Mahayana teachings that have power ,one should be careful in disparaging them.

Malcolm wrote:

The Lotus Sūtra is fine. I just don't think it is the best thing since sliced bread.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:56 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

Minobu said:

could you you show me where Lord Nagarjuna states this. As you know I thirst for knowledge from Lord Nagarjuna. anything more to add from this statement would be appreciated. People should be very concerned with their state of mind at the moment death. Being in a state of anger or attachment at the moment of death can ruin a life of devout practice.

From a Lotus Buddhist perspective it is more important on how you lived your life .The experience at the last moments of death would not toss it all out the window from a confused deathbed moment.

Malcolm wrote:

Yeah, actually it can. It has nothing do to with what kind if Buddhism you follow. It has to do with your state of mind at death.

Minobu said:

There can be great benefit in mummifying the bodies of great masters.
I never heard of this in Buddhism, how so ?

Malcolm wrote:

They are relics.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:40 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

dzogchungpa said:

Well, I know I will get in trouble for mentioning this...

Malcolm wrote:

Never seems to have stopped you before...

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:24 AM

Title: Re: Karmic retribution

Content:

Queequeg said:

Uncompromisingly recognizing buddhahood in ourselves and all other beings and conducting ourselves accordingly is met with antagonism in this world. Enduring that antagonism, even at the cost of one's life, is the practice that immediately expiates karma. It is such a powerful practice that it overwhelms everything else, like a giant wave overwhelming ripples on the surface. This is exemplified by Sadaparibhuta (Never Disparaging). Nichiren practiced this.

Malcolm wrote:

There are much easier ways to eliminate all karma of taking rebirth in the six realms than experiencing intense austerity and suffering from antagonism.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:01 AM

Title: Re: Question about processes

Content:

Khenpo Brothers said:

On the absolute level, phenomena have no substantial existence whatsoever; they are dependently arisen mere appearances, like reflections in a mirror.

rachmiel said:

So:

On the conventional level, the process of the earth revolving around the sun exists.

Malcolm wrote:

If you maintained that arising and dissolution of existents are indeed seen, arising and dissolution are only seen because of delusion.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:59 AM

Title: Re: Mahamaya and Buddhakapala

Content:

Karma Jinpa said:

The Shangpa Kagyu lineage propagates five tantras of the Anuttara yoga class, each tantra is considered the seminal expression of a principal sadhana:

Hévajra tantra is the zenith of candali (heat) yoga

Chakrasamvara tantra is the zenith of consort yoga (karma mudra)

Guhyasamaja tantra is the zenith of illusory body and clear light yogas

Mahamaya tantra is the zenith of dream yoga

Dorje Jigdzé is the zenith of enlightened action.

Malcolm wrote:

All this means is that each practice is found in the tantric cycles connected with each of these Yidams.

Thus, the main completion stage practice of Hevajra is Tummo, and so on.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:45 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

Even a life of devout practice could be ruined by a moment of distress at death. .

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

People should be very concerned with their state of mind at the moment death. Being in a state of anger or attachment at the moment of death can ruin a life of devout practice.

There can be great benefit in mummifying the bodies of great masters.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 11:30 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

They'll go to hell.

The Dharma is for benefit and welfare. There's no connection to anything I have said. You're just grasping at straws.

Malcolm wrote:

In reality, greg provided counterfactual evidence to your claim that people who ostensibly live under the Dharma are more likely to be virtuous.

In reality, there is little or no connection between the ideals a government claims it promulgates and what it actually does. Case in point, the USA.

M

Author: Malcolm

Date: Sunday, January 29th, 2017 at 6:13 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

Looks like everything just went offline...

Malcolm wrote:

it is back up

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:59 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Earlier this morning Rinpoche was using two terms I couldn't quite pick up. From memory they are something like kudon and lungdza referring to our non-dual natural state. Can someone please tell me the actual words he was using? Thanks again!

Malcolm wrote:

Kadag, original purity, and lhundrup, self-perfection, in DC lingo.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

I was unable to attend today's teaching. Was transmission of any text given? Or will that begin tomorrow?

Malcolm wrote:

He discussed his dream connected with this transmission.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:32 AM

Title: Re: Dorje Dudulma in Sanskrit

Content:

Karma Jinpa said:

Currently having trouble translating one of Machik's names (back) into Sanskrit. Her form in Kechara is known as Dorje Dudulma (rdo rje bdud 'dul ma), but I can't find it rendered in Sanskrit in any of the texts I have.

It should be Vajramara_____ because dorje = vajra and dud = mara, but I can't figure out what "tamer" should be. Anyone know the name, or have a decent command of Buddhist Hybrid Sanskrit and care to help me out?

Thanks.

Malcolm wrote:

Based on Mahavyutpatti. it is Varjamārajit.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 1:51 AM

Title: Re: Thun how long

Content:

migacz said:

god evening all and everywhere

i wolud like to ask how long should last one thun?

i mean: "THE PRACTICES OF THE BASE OF SANTIMAHASANGHA (One day of practice corresponds to four thuns. If you cannot do long retreats, you can do the required number of thuns in a longer time according to your own possibilities.)" from The Precious Vase, appendix.

3 hours x 4 =12 Am i right?

i'll be gratefull for any help.

Malcolm wrote:

A thun generally should last two hours. But it can be shorter, it depends on your time — don't force.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 11:36 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force people to take refuge, and without refuge, they do not possess pañcaśīla.

Zhen Li said:

If a large number of people in proportion to the population support the Dharma, that is better than otherwise.

Malcolm wrote:

You were born in the wrong country.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 11:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force people to take refuge, and without refuge, they do not possess pañcaśīla.

Grigoris said:

Well, Burma seems to be a nation trying to enforce this ideal, and we can clearly see the outcome of this sort of thinking.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:49 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

The sila taught by the Buddha does not necessarily lead to liberation. It can simply bring benefit and welfare in the here and now. I stand by the claim that the Buddha's ethics are the best, regardless of the motivation.

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force people to take refuge, and without refuge, they do not possess pañcaśīla.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:34 AM

Title: Re: Difference in guru yogas

Content:

Malcolm wrote:

In Gelug, as in Sakya, your root guru is considered to be any person from whom you have received a major empowerment such as Kalackara, Hevajra, etc.

fckw said:

Out of curiosity: What about the Nyingmas and Kagyus?

Malcolm wrote:

The person from whom you understood the nature of the mind.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Thank you Dharma Wheel friends! I really enjoyed the teaching today so thanks for steering me over there.

He mentioned a short text by Sakya Pandita on Mahamudra. Anyone know this?

Also, I thought I heard mention that our vows are only good for this life??

Malcolm wrote:

Hinayāna and Vajrayāna vows only last a single lifetime, since they are connected with the body.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:29 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Admin_PC said:

But the claims made; as recorded in the article, are personal. They consist of personal attacks against a long list of masters based on claims of insider knowledge and details given that neither match up to historical biographies nor academic fact. The claims that appear in the article simply cannot be defended.

Malcolm wrote:

An early practitioner of alternative facts, perhaps?

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:28 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Malcolm wrote:

The prevalence of the three turnings ideas in Tibetan Buddhism comes from Korea, not India.

Queequeg said:

No kidding? That is interesting. How did it get from Korea to Tibet?

Malcolm wrote:

Through the Tibetan translation of a commentary on the Samdhinirmocana Sūtra written by Yüan-tse, the Chieh-shên-mi-ching-shu.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 5:06 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

This has been a feature of Mahayana since the beginning, though. The first major distinction was between Hinayana and Mahayana. But even in the Nikaya/Agama there are differences in teaching for lay people and renunciates. Later you had the Three Turnings. Etc. This sort of analysis has its start in India. It took on its own life in East Asia.

Malcolm wrote:

In India, the three turnings had almost no play. It was of no importance. Again, it was East Asian Buddhists who took this up. The prevalence of the three turnings ideas in Tibetan Buddhism comes from Korea, not India.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 5:01 AM

Title: Re: Chinese New Year one month before Tibetan this year??

Content:

topazdreamz said:

Why is the Chinese New Year celebrated tomorrow, but Tibetan New Year next month? Aren't they usually at the same time?

Malcolm wrote:

The Tibetan calendar has an extra month this year.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 4:10 AM

Title: Re: Difference in guru yogas

Content:

SangyeMenladharma said:

Thank you Malcolm.

I have received many empowerments - most from different lamas. (Not those you mention though). Perhaps this is why I find it difficult to know who my root guru is.

I will stop practicing the lama chopa for now.

Thanks again.

Malcolm wrote:

In general, this is a very specific Gelug practice, and you should be able with some effort to find someone who can teach you it.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:47 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

Following the East Asian Buddhist tradition of ranking sutras in terms of profundity, he put the Lotus Sutra in third place, below the Avatamsaka (2nd) and the Vairocana Sutra (iirc) first.

Admin_PC said:

Yeah but his premise of inauspicious signs on the body doesn't hold up for Kukai whatsoever.

Queequeg said:

Why? Because he's seated in eternal samadhi at Oku-no-in?

Nichiren's answer would be, "you can't believe what his followers tell you."

Malcolm wrote:

That is a blade that cuts both ways.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:36 AM

Title: Re: Difference in guru yogas

Content:

SangyeMenladharma said:

Hi everyone, just registered with this forum. I've been a practicing buddhist since 2004 but am still unclear about Guru Yoga. Thanks for the info about the differences between

lama chopra and lama tsongkhapa guru yoga. As an isolated practitioner I have been reciting the former at home but didn't realise it required HYT empowerment. Which I have not received by the way. Sorry for my ignorance.

Also, who are we supposed to visualise in this sadhana? Who is the root guru? Who is 'my guru'? Are they both the same eg is one HH Dalai Lama and one the main teacher of the particular group I sometimes visit? Is it Buddha Shakyamuni, an archetype, or is it both mixed with Tsongkhapa? I am really confused.

Thanks in advance.

Malcolm wrote:

In Gelug, as in Sakya, your root guru is considered to be any person from whom you have received a major empowerment such as Kalackara, Hevajra, etc.

Without these kinds of empowerments, you are not authorized really to practice Lama Chodpa.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:28 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

When talking about theory, what's not intellectual and contrived?

Malcolm wrote:

Direct perception.

Queequeg said:

Direct perception, though, is not theory, not intellectual, not contrived.

Malcolm wrote:

There is also a theory of the direct perception of buddhahood. The difference between intellectual theories about buddhahood and the theory of the direct perception of buddhahood however is that the latter can be confirmed easily and the former can never be confirmed, ever.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 2:29 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Malcolm wrote:

Seems all rather intellectual and contrived.

Queequeg said:

When talking about theory, what's not intellectual and contrived?

Malcolm wrote:

Direct perception.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 2:04 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

This thread complements Pork Chop's thread on Kamakura Buddhism.

Yes, those texts are considered authentic. Some survive in his own hand.

You have to understand Nichiren's teaching to understand why he said these things. And he was vocal and untiring in his assertions.

His teachings are based on the Lotus Sutra and the Tiantai-Tendai teachings.

1. Nichiren asserted that a direct connection to the Buddha's enlightenment is the only real path to Buddhahood. Everything else, all upaya, if taken as a final path, is just a painful austerity.

2. The moment you hear the Buddha's name, ie. you are introduced to the real nature of the Buddha, whether you understand it or not, you are unalterably on the path to enlightenment. As the Avatamsaka Sutra explains, entering the path is fundamentally not different than achieving the goal. In the Tiantai-Tendai-Nichiren view, the Buddha is revealed in full, without expedients, only in the Lotus Sutra. Hence, the Lotus Sutra is the profoundest teaching. Everything else in comparison is upaya and coarse/unrefined/provisional.

3. For Nichiren, the field of endeavor of the Buddhist path is the saha world. Escape from the Saha world for Nichiren is a Phantom City. This is where the endeavor for Buddhahood plays out. This is the swamp from which the Lotus sprouts. Buddhahood is attained now, in this body.

Nichiren's teaching is radically oriented to this moment. At the same time, understood through ichinen sanzen, this moment is the apex of the cosmos - the profoundest moment where enlightenment is achieved. Practice undertaken now in this moment is the awakening of enlightenment. This moment is THE crucial moment.

Any teaching that does not directly teach this immediate path is an upaya that is to be discarded in light of this teaching (its a little more refined than that - the revelation of the immediate path is said to transform expedients into the immediate path - opening the provisional to reveal the real). Teachers who obfuscate the immediacy of enlightenment

lead people wrong, and are karmically culpable. Hence, the teachers he asserted fell into hell are in his view, people who knew this immediate teaching but obfuscated the immediacy of enlightenment and caused people to waste this precious human life on fruitless austerities.

Malcolm wrote:

Seems all rather intellectual and contrived.

Author: Malcolm

Date: Friday, January 27th, 2017 at 9:57 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I don't think that the Sangha should be councillors. However, the Dharma preserved and propagated by the Sangha can help us to overcome harmful emotions.

Malcolm wrote:

You have to drink the koolaid first. Not everyone is a Dharma practitioner, even in Buddhist countries. The Tibetans have a useful concept, mi chos and lha chos; mi chos, human Dharma, means secular ethics. They apply to everyone. Then there is lha chos, divine Dharma, this is the Dharma for dealing with afflictions and leads to eventual liberation.

But we have to start with mi chos.

Author: Malcolm

Date: Friday, January 27th, 2017 at 10:43 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I don't think that there are foundations of societies. But I think that Buddhism is a moral framework that, when individuals or societies live up to it, results in benefit and welfare.

Malcolm wrote:

No system at all results in benefit and welfare. But we try.

Author: Malcolm

Date: Friday, January 27th, 2017 at 4:16 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

It's silly to accuse me of backing up the right wing

Malcolm wrote:

What I have noticed lately is an increasing number of left wing people poaching stereotypes from the right.

Author: Malcolm

Date: Friday, January 27th, 2017 at 3:43 AM

Title: Re: The left is no longer liberal

Content:

YogaDude11 said:

People stayed home because of Hillary's undeniable crookedness. It should have been Sanders vs Trump, but Hillary made sure that would never happen.

Malcolm wrote:

Hillary's crookedness is quite deniable; in fact.

Apart from that, I agree with you it should have been Sanders vs. Trump. Sanders would have won.

But I don't think the people who stayed home would have turned out for another white guy either.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:17 AM

Title: Re: Bön Ngöndro Free online course

Content:

Miroku said:

Hello,

just wanted to share an event. Chaphur rinpoche will be giving teachings on bön ngöndro and it will be via webcast.

Here is the link <http://gyalshen.org/ngondro-practice-online/>

Also I would like to ask about Chapthur rinpoche, does anybody here follow his teachings? I would like to know if you would recommend him as a teacher, he seems to be quite charming and interesting teacher and I am interested in following this teachings.

Also I would like to ask on the ngöndro. Does anybody know where the text can be bought? Or could someone tell me more into detail about bön ngöndro as it seems slightly different from other ngöndros.

Malcolm wrote:

I have met Chapur Rinpoche, and he is a very nice person.

Bon ngondro is basically the same as any other ngondro. No difference at all really.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:15 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

That is a pretty reductionist view, I don't find that often on "the left" any more outside of classical Marxism or Communism.

How is the thread about Islam, other than the Majid Nawaaz etc. stuff?

Malcolm wrote:

Oh, because Fa Dao selected, tellingly, these two figures as a basis to complain about the SPLC.

There are a lot of white guys on the left, like Bernie, who don't get the identity thing at all (and you know I admire Bernie highly).

Johnny Dangerous said:

I don't think it's that they don't "get it", inasmuch as they are probably tired of seeing liberalism fail utterly because it cannot create a mass movement that's capable of responding to "Trumpism", precisely because liberalism is class-blind, by design. Trump successfully united White identity politics, nativism, and racism (if that ain't relevant to this thread, what is lol) with a working class message. As toxic and terrible as it is, the mainstream liberal establishment has nothing in response to this.

Malcolm wrote:

Trump won because people stayed home.

Johnny Dangerous said:

Dollars to donuts not only will you be disallowed from having a contrary opinion, but you will be shut down and called a racist for daring to believe that you can have common cause across racial lines, or that indeed you can share a struggle in common with "People of Color" without some obligatory means-testing.. This is the opposite of solidarity, which is what is needed right now, and yet, it is the kind of attitude that prevails among "liberals" and many who class themselves "progressive' even.

Malcolm wrote:

Sorry, but I live in one of the most liberal areas of the country, and I just do not see this stereotype as valid. In fact, it is a favorite republican stereotype and I am not sure why

you think it is useful to reinforce it.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:07 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I'm only speaking of ideals. But somewhere like Taiwan where Buddhism is deeply entrenched is clearly better for it.

Malcolm wrote:

Taiwan is hardly a model of a diverse society.

Zhen Li said:

You would be surprised. Besides the aborigines, of whom there are over 14 tribes, each of whom has different customs and rites, the "Chinese" population is very diverse.

Malcolm wrote:

Sorry, but half a million people out of 23 million does not make for a diverse culture.

Zhen Li said:

The Hakka, Hokkien, and the post WWII immigrants each have different sets of customs and languages, though there are many they share in common, like Chingming.

Malcolm wrote:

70 percent of Taiwan is made up of the so called Hoklo, the rest Hakka and Mainlanders. But in reality, they are all Han Chinese, albeit, different migrations

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:38 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

Huh? Classical Marxists deny the need at all for identity politics, whereas most other versions of Marxism see racial struggles as necessary, but only when connected to the working class struggle thing. I have never seen a Marxist saying that it should be addressed separately, if anything that is the dominant liberal position - that there is such a thing as an exclusive racial identity to organize around, that doesn't need to be connected to socioeconomic class.

For myself, I certainly see the need for groups like BLM doing what they do, but I think this very election was proof that "liberals" in the US don't get class, because a freaking

billionaire scoby do villain just won the election partially because he injected working-class messages into his campaign and sadly, modern liberals politics are -SO- blind to such messages that they ignored it.

Not sure what point you are trying to make, don't mistake me for a "racism doesn't exist" person please, i can have my own opinion without falling into the category you expect.

Malcolm wrote:

Sorry, that was a typo, I mean to write, "does not need to be addressed separately from the question of class."

In other words, leftists need to understand that identity issues cannot be solved by addressing class only.

Johnny Dangerous said:

That is a pretty reductionist view, I don't find that often on "the left" any more outside of classical Marxism or Communism.

How is the thread about Islam, other than the Majid Nawaaz etc. stuff?

Malcolm wrote:

Oh, because Fa Dao selected, tellingly, these two figures as a basis to complain about the SPLC.

There are a lot of white guys on the left, like Bernie, who don't get the identity thing at all (and you know I admire Bernie highly).

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:27 AM

Title: Re: The left is no longer liberal

Content:

Malcolm wrote:

Social justice is linked with class. But it does not help anyone to pretend, as many white people on the left do (mainly Marxists), that identity, whether gender or racial, needs to be addressed separately from the question of class.

Johnny Dangerous said:

Huh? Classical Marxists deny the need at all for identity politics, whereas most other versions of Marxism see racial struggles as necessary, but only when connected to the working class struggle thing. I have never seen a Marxist saying that it should be addressed separately, if anything that is the dominant liberal position - that there is such a thing as an exclusive racial identity to organize around, that doesn't need to be connected to socioeconomic class.

For myself, I certainly see the need for groups like BLM doing what they do, but I think this very election was proof that "liberals" in the US don't get class, because a freaking billionaire scoby do villain just won the election partially because he injected working-class messages into his campaign and sadly, modern liberals politics are -SO- blind to such messages that they ignored it.

Not sure what point you are trying to make, don't mistake me for a "racism doesn't exist" person please, i can have my own opinion without falling into the category you expect.

Malcolm wrote:

Sorry, that was a typo, I mean to write, "does not need to be addressed separately from the question of class."

In other words, leftists need to understand that identity issues cannot be solved by addressing class only. And yes, identity alone can be organized around, such as civil rights, women's movement, and so on. Class struggles did not address the issues facing these identities.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:26 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

Yes, that was an awful mistake, the SPLC is like ADL and other "anti discrimination" groups in some ways, in that they often lack any nuance to their decisions, and spend too much time "shaming" rather than actively working against racism, making good arguments etc.

Malcolm wrote:

What? Don't be silly. SPLC is excellent. Maajid Nawaz is on their list because he has a questionable history and has connections with Frank Gaffney.

<https://medium.com/insurge-intelligence/donald-trump-s-trojan-horse-in-britain-bdb40f7d1867#.8ta22tay6>, as does Hursi Ali.

I am sorry, but this thread is just seems to be a pretext for our friend Fa Dao to exercise his aversion to Islam. And you, JD, just fell for it, hook, line, and sinker.

Johnny Dangerous said:

I didn't fall for anything, I follow Maajid Nawaaz and think he occasionally says some decent stuff, and think that indeed the SPLC is a bit of a boneheaded organization from time to time, though I appreciate their work, especially in these times.

It is possible you know, to critique someone with complete condemnation, and still appreciate what they do. Islam has yet to be brought into the conversation in anything but the context of Ayaan Hirsi Ali or Nawaaz, so please do not somehow accuse me of "falling for" something simply because I'm willing to critique the SPLC.

Here's an article on the happening for anyone who is interested:

<http://www.theatlantic.com/international/archive/2016/10/maajid-nawaz-splc-anti-muslim-extremist/505685/>

Malcolm wrote:

This thread is not really about liberals or identity politics. It's about, and boringly so, Islam.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:14 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

A big fat straw man. I didn't say racism doesn't exist, nor that discrimination based on it is unimportant. I'm very aware of just the sort of thing you're talking about.

I said liberals generally don't talk about class, and that their politics hinge on not acknowledging it.

Malcolm wrote:

No, you've confused liberals with conservatives.

Johnny Dangerous said:

The basic idea that our society can be made into some sort of a "fairer" meritocracy with total class mobility and racial justice is a mainstream liberal position, this is the reason that somehow things like how many female CEO's we have can be equated in the minds of some with actual struggles for racial justice of oppressed people.

Malcolm wrote:

No, this is just a measure of how few women CEOs there are in fact.

Johnny Dangerous said:

Whereas, someone on "the left" proper generally sees that racial justice and class are deeply linked, and that it is not possible to have the kind of racial justice that liberals want under the structures of system as they stand now. Lots of different viewpoints in

that continuum, but I think that's the case.

Malcolm wrote:

Social justice is linked with class. But it does not help anyone to pretend, as many white people on the left do (mainly Marxists), that identity, whether gender or racial, needs to be addressed separately from the question of class.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:09 AM

Title: Re: The left is no longer liberal

Content:

Fa Dao said:

JD,

and how about the part where he talks about Majid and Ayan Hursi Ali being put on the SPLC's list? Unbelievable, right?

Johnny Dangerous said:

Yes, that was an awful mistake, the SPLC is like ADL and other "anti discrimination" groups in some ways, in that they often lack any nuance to their decisions, and spend too much time "shaming" rather than actively working against racism, making good arguments etc.

Malcolm wrote:

What? Don't be silly. SPLC is excellent. Maajid Nawaz is on their list because he has a questionable history and has connections with Frank Gaffney.

<https://medium.com/insurge-intelligence/donald-trump-s-trojan-horse-in-britain-bdb40f7d1867#.8ta22tay6>.

So does Hursi Ali.

I am sorry, but this thread is just seems to be a pretext for our friend Fa Dao to exercise his aversion to Islam. And you, JD, just fell for it, hook, line, and sinker.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 11:08 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

naljor said:

What kind of practice is precisely Thig le rgya can? Is it Anuyoga?

Malcolm wrote:

The practice itself is an anuyoga level guru sadhana. It originally had no empowerment. Khyentse Wangpo wrote one, however.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:16 PM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

because liberalism refuses to acknowledge class, and identity politics is a fantastic way of avoiding conversations on class entirely.

Malcolm wrote:

This is nonsense. For example, you have Sanders. One reason Sanders lost was because of his inability to understand racism was not a class issue, it was an identity issue. Why? Because among the working class, certain groups have always been isolated because of their identity. For example, Italian socialists returning from the US were upset with the German domination of Socialism in the US. This actually informed the rise of Fascism in Italy. African-Americans have been historically marginalized among so called "working class people" because of their race. Indeed, during the 18th century, laws were established in many southern colonies to advantage poor whites over blacks in order to prevent them from uniting against the wealthy in those colonies.

The best way to deny someone's civil rights is to claim their identity does not matter. For example, the campaign to legally eliminate American Indian Tribes in the late 19th century.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:05 PM

Title: Re: The left is no longer liberal

Content:

Fa Dao said:

JD,

and how about the part where he talks about Majid and Ayan Hursi Ali being put on the SPLC's list? Unbelievable, right?

Born Ayaan Hirsi Magam, she migrated to the Netherlands in 1992, changed her name to Hirsi Ali, and lied to Dutch authorities about her past. Contrary to the story she told the government, she arrived in the Netherlands not from war-torn Somalia, but from Kenya, where she lived in a secure environment and under the protection of the United Nations, which funded her education at a well-regarded Muslim girls' school. Though she told immigration authorities and the Dutch public she had fled from civil war in Somalia, she left that country before its war broke out. Indeed, she did not live through a war there or anywhere else. Thanks to her fabrications, Hirsi Ali received political asylum in just five weeks.

Hirsi Ali told astonished audiences on Dutch talk shows that her supposedly devout family had forced her to marry a draconian Muslim man, that she had not been present at her own wedding, and that her family had threatened to kill her for offending their

religious honor. However, Zembla told a drastically different story. Hirsi Ali's brother, aunt and former husband each testified that she had indeed been present at her wedding. It turned out that Hirsi Ali's mother had sent her brother to a Christian school, not exactly an indication of Islamic fanaticism.

Malcolm wrote:

<http://www.alternet.org/media/anti-islam-author-ayaan-hirsi-alis-latest-deception>

Author: Malcolm

Date: Thursday, January 26th, 2017 at 9:45 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

[

I believe the ideal country is one run in accordance with the Dharma, and where the state supports the Sangha. The secular-religious divide is a western and protestant originated one.

Malcolm wrote:

And I think that it is entirely regressive to imagine any religious system can constitute a basis for governing a diverse, multicultural country.

Zhen Li said:

I'm only speaking of ideals. But somewhere like Taiwan where Buddhism is deeply entrenched is clearly better for it.

Malcolm wrote:

Taiwan is hardly a model of a diverse society.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 11:22 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

No, everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins.

Facts do not rely on consensus.

HHDL said:

The fact that both the fundamental innate mind of clear light in the new translation schools Highest Yoga Tantra, and the pristine awareness of rigpa in the Dzogchen teachings, ultimately comes down to the same meaning can be found in the writings of Longchen Rabjam, and in Jikme (sic) Lingpa's commentary to his own "Treasury of Enlightened Attributes". You can also find the same point in the writings of the 5th Dalai

Lama...

smcj said:

You are engaging in "alternative facts".

Malcolm wrote:

Not at all. I agree with HHDL. I also stand by what I said, "everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins."

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:48 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

smcj said:

FWIW, to me that does make it unique, but not "better" or "higher". It still ends up at the same place.

Malcolm wrote:

No, everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins. That's the point. And one can begin with Dzogchen. Anyone who is interested, that is. The reason I insist upon this is to assist people with a previous disposition for Dzogchen teachings to pursue them without fear of or thinking they need to follow some gradual path. I am thinking of those people's benefit, not my own. My own benefit is quite secure.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:45 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

smcj said:

However there is not universal consensus...

Malcolm wrote:

Facts do not rely on consensus.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:37 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Grigoris said:

Again, I must draw attention to the motivation of those opposed to the idea of non-sectarianism as espoused by His Holiness. If the motivation is merely to oppose everything said by HHDL merely on ideological grounds, rather than to do so based on logic and fact then intelligent discussion is not going to be of all that much benefit.

anjali said:

Yes, indeed. Nicely said.

Grigoris said:

The shortcomings of TSF's position have been refuted using on logic and fact and yet...

anjali said:

...as long as any member doesn't violate the terms of service (in particular, "No putting down of other traditions or elevating one above the other, except within the Forum of the tradition in which such teachings are taught." And there are others) people are free to remain, even in the face of logical defeat.

Malcolm wrote:

Just as you cannot put down nor elevate the peak of a mountain, you cannot put down nor elevate Dzogchen. All one can do is claim the peak is not there when it is obscured from view by the clouds of one's own ignorance.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:30 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

[

I believe the ideal country is one run in accordance with the Dharma, and where the state supports the Sangha. The secular-religious divide is a western and protestant originated one.

Malcolm wrote:

And I think that it is entirely regressive to imagine any religious system can constitute a basis for governing a diverse, multicultural country.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:27 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

...

anjali said:

Since this is a thread about "non sectarian approach towards Buddhist study and practice"...

I suspect there are a number of Buddhists who do not accept the truth claims of at least some of your statements about Dzogchen. Does that make them inherently sectarian?

Malcolm wrote:
Yes.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 3:07 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:
anjali said:

All, once again, a few posts have been removed which have contributed nothing to the topic. Sadly, this topic is very close to becoming permanently locked. For now, the thread will be reopened.

Staying open will require posters to focus on the quality of their arguments. Respond to the substance of a post with substance. Ignore everything else. That shouldn't be too much to ask, for moving forward. If you are unwilling to engage in constructive discussion and debate, then it's ok to agree to disagree and bow out of the discussion.

Malcolm wrote:
TKF's reliance on "alternative facts" is a legitimate point.

anjali said:
If something is stated as a fact, that fact can, and should, be subject to verification. That's part of good argumentation. If everyone keeps it at that level, no problem. Stay on topic, respond with substance.

Malcolm wrote:
It is a fact. Just review his claims and my claims. My claims are factual, his claims are not. For example, he claims that Dzogchen is not part of Tsongkhapa's oeuvre. This is false. It is.

He claims that Dzogchen is not a valid Buddhist teaching. Again, this is false, since there are at least two major tantras in the bka' 'gyur that are either Dzogchen tantras or mention Dzogchen. In addition we have many texts by Padmasambhava and so which refute this claim.

He claims that Dzogchen is not the teaching of Śākyamuni. Again false. Śākyamuni is one of the 12 Buddhas who taught Dzogchen either directly or indirectly.

It is also a fact that Dzogchen is highest teaching of the Buddha there is. Just read the Kulayarāja tantra.

TKF has promulgated a cascade of false assertions about Dzogchen, many of them for some years. He has never been challenged on the facts of these claims by anyone administering this board.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 2:28 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

anjali said:

All, once again, a few posts have been removed which have contributed nothing to the topic. Sadly, this topic is very close to becoming permanently locked. For now, the thread will be reopened.

Staying open will require posters to focus on the quality of their arguments. Respond to the substance of a post with substance. Ignore everything else. That shouldn't be too much to ask, for moving forward. If you are unwilling to engage in constructive discussion and debate, then it's ok to agree to disagree and bow out of the discussion.

Malcolm wrote:

TKF's reliance on "alternative facts" is a legitimate point.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 11:11 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Matt J said:

Why is it okay for people to be triumphalist about Dzogchen, but other traditions cannot be similarly triumphalist about their highest teachings?

Malcolm wrote:

Dzogchen isn't triumphalist.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 10:54 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Tsongkhapafan said:

Thank you, you make a valid point. I was simply rebuffing the view that Dzogchen is the highest...

Malcolm wrote:

Likewise, Śrāvakas rebuff the idea that Mahāyāna is higher. So what? Your rebuttal is groundless, since it based neither in scripture nor in reason, just like the Śrāvaka rebuttal of Mahāyāna.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 10:50 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

DGA said:

By the way, Lama Tsongkhapa was right to approve of Dzogchen. I notice that you've yet to show that Je Tsongkhapa disapproved of it.

Tsongkhapafan said:

There's no evidence that Je Tsongkhapa approved of Dzogchen

Malcolm wrote:

Yes there is, it is found in his collected works. For you to continuously deny this is nothing short of astonishing.

Tsongkhapafan said:

and it clearly isn't part of the teachings of Buddha Shakyamuni/Buddha Vajradhara

Malcolm wrote:

It clearly is part of the teaching of Śākyamuni/Vajradhara since Dzogchen is found in the Guhyagarbha Tantra, in addition to the fact that Kulyarāja Tantra, one of the fundamental tantras of Dzogchen, is found in all editions of the bKa' 'gyur, along with the Guhyagarbha.

Tsongkhapafan said:

- it wasn't part of the original 'revelation' of Buddhism at the time of Buddha Shakyamuni but that's beside the point; he didn't teach it because it is unnecessary in his system.

Malcolm wrote:

Śākyamuni Buddha predicted the advent of Dzogchen, therefore, it is part of the original "revelation" of Buddhism at the time of Śākyamuni. Not only this, but if it was not part of Śākyamuni's teachings, for what reason then are the two tantras mentioned above found in all editions of the Bka' 'gyur?

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 4:35 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Virgo said:

You would think that if people can accept tantras, that they would accept Dzogchen tantras as well.

Kevin

Tsongkhapafan said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

conebeckham said:

Making such assertions without being able to back them up is a textbook illustration of Sectarian attitude.

Malcolm wrote:

[Edit] After all, Atisha found the original Sanskrit copy of the Guhyagarbha Tantra at Samye. The Guhyagarbha clearly mentions Dzogchen. No one can deny this, just as no one can deny that Dzogchen comes from Oḍḍiyāna via India.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:39 AM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

DGA said:

is there not at least one major empowerment that includes, in a recognizable if not necessarily named way, direct introduction?

Malcolm wrote:

The fourth empowerment is similar to direct introduction. However, rig pa'i rtsal dbangs are generally more detailed and clear than fourth empowerments. They also do not depend on the experience of small bliss received in the third empowerment.

conebeckham said:

In the Rinchen Terdzo there is a section of Ati empowerments. However, there are also Rigpai Tselwangs in cycles not included in this section, if I recall? For example, LaDrup Tigle GyaChen?

Malcolm wrote:

Yes, the rig pa'i rtsal dbang in the Thig le rgya can is fairly extensive, etc. But by contrast, the most unelaborate empowerment in the Khandro Nyinthig is pretty concise and brief.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:34 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Tsongkhapafan said:

Shantideva didn't teach or practise Dzogchen. He practised Highest Yoga Tantra, particularly meditating on emptiness with a very subtle mind of clear light during sleep.

Malcolm wrote:

You missed the point. The principle is the same, the ultimate of the lower is the relative of the higher.

But since you don't know anything at all about Dzogchen teachings, it is very foolish for you to continually condemn it, especially since Tsongkhapa clearly accepted it.

If you say that Dzogchen contradicts Highest Yoga Tantra, there is no fault since Madhyamaka contradicts Yogacara. Just as Yogacara is lower than Madhyamaka, likewise, Highest Yoga Tantra is lower than Dzogchen. Just as Kriya tantra is lower than carya, carya is lower than yoga, and yoga tantra is lower than annutarayoga tantra, etc, likewise, in general, highest yoga tantra belongs to what is termed in Nyingma tantras as mahāyoga. But there are two more categories of tantra higher than mahāyoga (to which Guhysamaja, etc., belong), i.e. anuyoga and atiyoga (Dzogchen).

In general, all of the creation and completion practice of the Sarma schools is confined to mahāyoga. Anuyoga focuses mainly on completion stage practice. Atiyoga is beyond both.

conebeckham said:

Atiyoga is beyond both, I agree. However, it also can "include" all the vehicles, provided one has the instructions on how to approach things like creation and completion from the POV of Dzogchen. In fact, Mahamudra can also include such things. One needs to obtain and understand the instructions regarding how this is done, however. Agreed?

Malcolm wrote:

There are direct and indirect approaches to the state of Dzogchen. The two stages are part of the indirect approach. The direct approach does not require either.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:02 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and

practice.

Content:

Tsongkhapa said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

Malcolm wrote:

As Santideva says, the ultimate of the lower (in this case the two stages) is the relative of the higher (i.e. Dzogchen).

Tsongkhapa said:

Shantideva didn't teach or practise Dzogchen. He practised Highest Yoga Tantra, particularly meditating on emptiness with a very subtle mind of clear light during sleep.

Malcolm wrote:

You missed the point. The principle is the same, the ultimate of the lower is the relative of the higher.

But since you don't know anything at all about Dzogchen teachings, it is very foolish for you to continually condemn it, especially since Tsongkhapa clearly accepted it.

If you say that Dzogchen contradicts Highest Yoga Tantra, there is no fault since Madhyamaka contradicts Yogacara. Just as Yogacara is lower than Madhyamaka, likewise, Highest Yoga Tantra is lower than Dzogchen. Just as Kriya tantra is lower than carya, carya is lower than yoga, and yoga tantra is lower than annutarayoga tantra, etc, likewise, in general, highest yoga tantra belongs to what is termed in Nyingma tantras as mahāyoga. But there are two more categories of tantra higher than mahāyoga (to which Guhysamaja, etc., belong), i.e. anuyoga and atiyoga (Dzogchen).

In general, all of the creation and completion practice of the Sarma schools is confined to mahāyoga. Anuyoga focuses mainly on completion stage practice. Atiyoga is beyond both.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 1:36 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more profound than other teachings.

Virgo said:

You would think that if people can accept tantras, that they would accept Dzogchen tantras as well.

Kevin

Tsongkhapafan said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

Malcolm wrote:

As Santideva says, the ultimate of the lower (in this case the two stages) is the relative of the higher (i.e. Dzogchen).

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 12:50 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more profound than other teachings.

Virgo said:

You would think that if people can accept tantras, that they would accept Dzogchen tantras as well.

Kevin

Malcolm wrote:

I know, it is sad. For examples, Gelugpas in general reject treasures, but then get giddy over things like the Ganden Miraculous Volume, etc. Sakyas who reject treasures accept such things as Tsembupa's Pure Vision, Thangthogn Gyalpo and so on.

Even Kongtrul for a time when through a period when he rejected the treasure tradition.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 12:05 AM

Title: Re: Hope!

Content:

tingdzin said:

Now some of the same attitude is appearing on the left.

Malcolm wrote:

Appropriately so.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:51 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

DGA said:

is there not at least one major empowerment that includes, in a recognizable if not necessarily named way, direct introduction?

Malcolm wrote:

The fourth empowerment is similar to direct introduction. However, rig pa'i rtsal dbangs are generally more detailed and clear than fourth empowerments. They also do not depend on the experience of small bliss received in the third empowerment.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:49 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

conebeckham said:

I think it's fair to say that the "Rimay Movement" as we know it...

Malcolm wrote:

was started by three Khampas who were primarily interested in Dzogchen teachings and treasure revelation.

conebeckham said:

Well, yes--as I said. But Kongtrul, in particular, was concerned that other lineages be preserved. Shije, Chod-Yul, Orgyen Nyendrup, Shangpa Kagyu, Jonang instructions, would all be far less "sturdy" without his work, and the inspiration of Jamyang Khyentse, his teacher and friend.

Malcolm wrote:

Kongtrul was actually told by Khyentse to write the five treasures. It was not his idea.

Basically, Khyentse understood that without compiling these teachings in one place, they would be lost.

Khyentse's own personal project was preserving all the major Sarma empowerment lineages as well as the the sadhana lineages which have come down through Sakya in the rgyud sde kun 'dus and the sgrub thabs kun 'dus.

But when we look at what Khyentse, Kongtrul and Choling were most interested in, they were most interested in Dzogchen teachings, treasures and their revelation.

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more profound than other teachings.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:24 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

Virgo said:

Through Dzogchen teachings and practice we can have the experience of rigpa. But then we can also have dualistic vision afterwards. We are not fully enlightened at that point. What I am talking about here is someone who is in a state of mahamudra 24/7 full Buddhahood.

Kevin

javier.espinoza.t said:

if mahamudra is your target, i'm tempted to say yes. but i don't know...

Virgo said:

Javier, I am talking about a person who has a human body. They are receiving an empowerment like Cakramasvara, and they are becoming Full Buddhas on the spot. How is that possible? They still have a human body with channels which cause the experience of the human realm, so how can they possibly experience rigpa 24/7 until they are Buddhas? This is what I am asking. They may be able to have an experience of enlightenment for a fingersnap at times, but not 24/7. They have a human body here and now.

Kevin

Malcolm wrote:

The process of empowerment transforms the human body through dependent origination. Sadhana is for those who do not obtain buddhahood during the empowerment.

M

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:02 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

michaelb said:

HH Dalai Lama mentions three Nyingma lamas: Kunkhyen Longchenpa, Kunkhyen Jigme Ling and Dodrupchen Tenpai Nyima.

Malcolm wrote:

The first master is quite impossible. Longchenpa passed away in 1364. Tsongkhapa was born in 1357.

It is true however that Jigme Lingpa's presentation of Madhyamaka is more or less copied word by word from Tsongkhapa's texts, and Dodrupchen Monastery is in a part of Amdo which is mainly Gelug.

It is also important to note that both Jigme Lingpa and Dodrupchen understood the limits of Madhyamaka, and in fact, Dodrupchen Tenpay Nyima attacks the Gelug Madhyamaka by pointing out some contradictions that emerge in Vajrayāna practice if one tries to apply Gelug Madhyamaka view.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 10:43 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Grigoris said:

Damn those rich white people in positions of power have a hard time. I really pity them...

Zhen Li said:

We were not debating whether someone is pitiable or not, we were debating the presence of privileges and or discriminations. The issues I addressed were not taken up by anyone except Malcolm. There is no point being childish about this.

Malcolm wrote:

This has at least two false assumptions — 1) that grades are scored objectively across all school systems 2) that someone with an A is necessarily more qualified for a given position than someone who gained a lower score.

Zhen Li said:

I only know of one post-secondary school that takes into account grade inflation in certain school districts. As regards qualifications based on grades, this is typically a question of grade cut offs based on SAT scores in the US or overall averages in Canada. After that, references and writing samples are typically of most importance. So, this is a question of the cut offs, which may be quite competitive for some schools.

Malcolm wrote:

It is demonstrable that white children in the US overwhelmingly have better access to educational resources than children of color without the corollary that white children

are any more intelligent than children of color. Since this is so, passing over a white child for admission to school X will demonstrably affect that child less in comparison to the advantage conferred to the child of color in question. In other words, affirmative action measures are fair as long as there is no equitable federal standards and funding for public schools across all districts.

Education is a right, not a privilege.

Agreed, on a certain level. But I said that education of my children by me would be a privilege. Not all children have the right to be educated by me. Education is a right, but education in two languages of a choice is a privilege.

Not a big fan of home schooling or charter schools.

On another level, all rights are just guarantees made by the state, or by a number of states when the right in question is based upon some decision at, for instance, the UN level. There is no underlying reason for a right to be guaranteed other than that it is viewed to be ideal. This is why, ultimately, we must depend upon something like the Dharma to give us a foundational reason for these things.

Rights are inalienable. That means they are intrinsic to persons.

The Dharma is a religious perspective. As such, it has no business in secular affairs.

Not being discriminated against is certainly a privilege,
No, it is a right.

Not so. Schools may, if they choose, be boys only or girls only schools. That is a form of discrimination. Is it necessarily a bad thing? No. It is done because many consider it beneficial to education. Similarly, there are often laws prohibiting men from using a women's lavatory. This is discrimination, but it makes sense. Freedom from discrimination is not, inherently, a right. In many cases, however, it is a privilege. You are conflating discrimination in its primary sense with discrimination in its secondary sense. Freedom from discrimination (in its primary sense) is an inalienable right. Sending boys and girls to gendered schools is not necessarily discriminatory in the primary sense— though it could be, if like my mother, as part of that education one was forced to learn how to peel peaches with white gloves on since no boys were ever expected to learn such a useless skill. That being said, all-boys and all-girls schools are denied federal funding.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:22 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

dzogchungpa said:

Apparently a "Dzogchen-inspired album " exists, see:

<http://www.lionsroar.com/check-out-sambhogakaya-from-the-new-dzogchen-inspired-album-by-sir-richard-bishop-and-w-david-oliphant/>

Malcolm wrote:

Sounds dreadful.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:09 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

RikudouSennin said:

As far as music, is it permissible to perform bhajans of traditional mahayana verses from sutras or acaryas?

For example the type of music Bodhi Bhajan Project is producing?

<https://soundcloud.com/sanghamitra-vijaya/sets/songs-based-on-shantidevs>

Malcolm wrote:

Sure.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:08 AM

Title: Re: Where to Receive Wang/Lung for Medicine Tantra

Content:

tomamundsen said:

Hi all,

Does anyone know a lama who gives the wang and/or lung for the medicine tantras (http://shangshung.org/store/index.php?main_page=product_info&products_id=518)?

Thanks,

Thomas

Malcolm wrote:

There is no wang for the four tantras. There is a lung. The four tantras are used in the Yuthok Wang as a symbol. But the Yuthok Wang is not like an empowerment for the four tantras. They are however related.

The lung is mainly given to doctors.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:05 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

conebeckham said:

I think it's fair to say that the "Rimay Movement" as we know it...

Malcolm wrote:

was started by three Khampas who were primarily interested in Dzogchen teachings and treasure revelation.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 10:58 AM

Title: Re: Bernie gives a thumbs up to Trump

Content:

Wayfarer said:

I don't know how to assess it, but here in Oz, TPP had support from both sides of politics.

The commentary here is around the fact that the Chinese will exploit the perceived vacuum left by the US withdrawal to sign trade deals with as many Asia Pacific powers as it can.

Johnny Dangerous said:

This is always what people say about not signing trade deals that are actually about benefiting multinational corporations, that there is some boogeyman who will take advantage.

Malcolm wrote:

With respect to renegotiating trade deals and cancelling them, here are some people who always find advantage in these sorts of events, people who know how to work the arbitrage angle and make money coming and going. These people often enough try to manipulate the system to benefit themselves, and use popular opinion to mask their financial dealings. For example, the Trump Corporation's hostile take over of the United States of America.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 4:10 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

MaximRobinCossette said:

Hello Sangha,

I'm relatively new to Dzogchen so please pardon any ignorant questions on my part. I'm trying to tread as carefully and responsibly as possible here, I'm aware of the immense power.

I'm a musician who's recently received pointing out instructions, I'm interested in writing songs about my experience.

Can anyone definitely say what I should steer clear of and what is fair game in terms of writing about Dzogchen and my experience? I'm interested in different opinions.

Different but related question, as someone who meets and performs in front of crowds, exposing many people to dzogchen seems in line with the bodhisattva vows. Am I off base here? Yeah, Nay? How should I go about it if so?

Thank you,

Max,

<http://www.maximcossette.com>

Malcolm wrote:

You should not write of your experience. Nor should you write anything about Dzogchen.

There are masters alive today whose job it is to promulgate Dzogchen teachings. We can assist them. Otherwise, there is nothing we ordinary people can do other than practice Dzogchen.

Author: Malcolm

Date: Monday, January 23rd, 2017 at 9:56 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

Then there's the fact that an upper class white student, who got an A average, will still be passed over for admissions to some schools by a lower or upper class racial minority, with lower grades (and hence less desert), because of affirmative action.

Malcolm wrote:

This has at least two false assumptions — 1) that grades are scored objectively across all school systems 2) that someone with an A is necessary more qualified for a given position than someone who gained a lower score.

Zhen Li said:

For instance, if I have children, I would prefer them, and them alone (with my wife if I have one), to have the privilege of living in my house, and benefiting, as much as is possible, from my guidance and teaching. Preferably, I would home school my children. This is conferring a true a privilege, and I do not think there is any negative value that one can give to it. No other person off the street is entitled to that in the same way. Owning any private property, also, is a privilege. In Canada, all citizens are entitled to be educated in either English or French, except in Quebec. This is a privilege of all citizens.

Malcolm wrote:
Education is a right, not a privilege.

Zhen Li said:
Not being discriminated against is certainly a privilege,

Malcolm wrote:
No, it is a right.

Author: Malcolm
Date: Monday, January 23rd, 2017 at 4:41 AM
Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.
Content:

Grigoris said:
Some time ago I came across the teaching: The Wheel of Sharp Weapons. It is a practice based on wrathful Yamantaka which is almost exclusive to the Gelugpa.

heart said:
Not exactly true. Yamantaka is for example a main practice in Drikung Kagyu and in Nyingma you can find it both as Kama
(http://www.chinabuddhismencyclopedia.com/en/index.php/List_Of_Nyingma_Kama_Empowerments_Bestowed_By_Kyabje_Yangthang_Rinpoche,_Bodhgaya,_2010) and as Terma.

/magnus

Grigoris said:
I am talking about the SPECIFIC practice, not the practice of Yamantaka per se. There are Yamantaka practices in the Karma Kagyu too.

That said: [Mod note: snarky remark removed.]

Malcolm wrote:
You are referring to Vajrabhairava. It is widely practiced in Sakya and Gelug. The specific Vajrabhairava transmission to which you are referring is the one from Atisha.

It however is not the main Bhairava transmission practiced in Gelug, which comes originally from Rwa Lotsawa, supplemented by Lama Umapa's pure visions.

The Atisha lineage is preserved principally in Sakya, even so, Rwa lugs is the main transmission practiced in both Sakya and Gelug.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:53 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

pael said:

Could you tell difference between Sanjaya's eel-wriggling and Nagarjuna's tetralemma?
In Samannaphala Sutta (DN 2), Sanjaya is recorded as saying:

'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't... if the Tathagata exists after death... doesn't... both... neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.

https://en.wikipedia.org/wiki/Sanjaya_Belatthiputta

Malcolm wrote:

Most def.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:44 PM

Title: Re: The role of Samadhi in your practice

Content:

Justmeagain said:

but I thought emphasis was on analytical practices

Malcolm wrote:

You've been reading too many Gelugpa books.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

OK, we are understanding the terminology differently. The ultimate truth is that the pot is empty of inherent existence because it is dependently arisen. The conventional truth refers to the "mere existence" of the conventional appearance and functionality.

Malcolm wrote:

So the ultimate truth of the pot is the nonexistence of something called inherent existence, correct?

Jeff H said:

No. Ultimate analysis asks, "how does this pot really exist?". The rational answer is, "I don't know, but it certainly isn't inherently."

Malcolm wrote:

Hahahahah, very funny Jeff. But this kind of eel-wriggling has never been allowed since the time of the Buddha.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:41 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

My apologies, it was indeed Conebeckham who made that comment. In any case, both you and Conebeckham can take a look again at these two explanatory posts: One was posted on Sun Jan 15, 2017 5:45 pm, and another on Thu Jan 19, 2017 8:26 pm. If either of you disagree with them, please explain why you disagree.

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.

Again, this is the assertion that the ultimate is a nonexistence.

Jeff H said:

I don't think LTK is defining ultimate truth as a non-existent. He says inherent existence cannot be found when analyzed by reason. It is this irrationally imposed inherency which is non-existent. Rational analysis can only address rational objects. We can prove, rationally, that there is not, has not been, and could never be any inherently existing thing. That does not posit non-existence as the nature of ultimate truth; it simply points out that inherency is no truth at all, neither relative nor ultimate, and takes it out of the equation.

Malcolm wrote:

Is the nonexistence of the true existence of things, the emptiness which is the absence of inherent existence, ultimate truth or not?

In Tsongkhapa's system he very clearly defines the nonexistence of the true existence of things, the emptiness which is the absence of inherent existence, as ultimate truth.

How can you then claim that Tsongkhapa is not advocating this nonexistence as the ultimate?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:38 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

I think we are understanding the terminology differently. The pot is empty of inherent existence because it is dependently arisen. Being dependently arisen does not mean that it is nonexistent. It just means that it exists in dependence on causes and conditions, in dependence on its parts, and in dependence on the imputation by the conventional mind.

Malcolm wrote:

What is the ultimate nature of something which, in the relative sense, arises in dependence?

Kenneth Chan said:

OK, we are understanding the terminology differently. The ultimate truth is that the pot is empty of inherent existence because it is dependently arisen. The conventional truth refers to the "mere existence" of the conventional appearance and functionality.

Malcolm wrote:

So the ultimate truth of the pot is the nonexistence of something called inherent existence, correct?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

No, actually it does not mean that "the ultimate is a nonexistence." What it means is that the "ultimate truth" is also empty of inherent existence. "Empty of inherent existence" does not mean that it is nonexistent.

Malcolm wrote:

Defining emptiness as the absence of inherent existence is defining the ultimate as a nonexistence. For example, a pot. You claim a pot appears dependently, its relative nature; but that its ultimate nature, its emptiness, is the absence of inherent existence. This means you assert the ultimate nature of a pot is a nonexistence.

Kenneth Chan said:

I think we are understanding the terminology differently. The pot is empty of inherent existence because it is dependently arisen. Being dependently arisen does not mean that it is nonexistent. It just means that it exists in dependence on causes and conditions, in dependence on its parts, and in dependence on the imputation by the conventional mind.

Malcolm wrote:

What is the ultimate nature of something which, in the relative sense, arises in dependence?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.

Again, this is the assertion that the ultimate is a nonexistence.

Kenneth Chan said:

No, actually it does not mean that "the ultimate is a nonexistence." What it means is that the "ultimate truth" is also empty of inherent existence. "Empty of inherent existence" does not mean that it is nonexistent.

Malcolm wrote:

Defining emptiness as the absence of inherent existence is defining the ultimate as a nonexistence. For example, a pot. You claim a pot appears dependently, its relative nature; but that its ultimate nature, its emptiness, is the absence of inherent existence. This means you assert the ultimate nature of a pot is a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, I recently posted a number of very long explanations of Lama Tsongkhapa's meaning, together with extensive quotes from the Lam Rim Chen Mo, in order to show that you have misinterpreted him. You did not even respond to the content of those explanations. And now you want to question whether I understand Lama Tsongkhapa? Why did you not even attempt to refute those earlier explanations of mine if you disagreed?

Malcolm wrote:

You are responding to me, not me.

With respect to Lam rim chen mo ——— marvelous book, good translation. Cutler and his team have done a remarkable job.

With respect to certain points of LRCM, however, I have some disagreements. The essence of them we are discussing now. I do not need you to cite long passages from LRCM.

I did not question whether you understand Tsongkhapa, though your recent responses have indeed brought up the doubt about whether you understand Madhyamaka at all, let alone Tsongkhapa.

Kenneth Chan said:

My apologies, it was indeed Conebeckham who made that comment. In any case, both you and Conebeckham can take a look again at these two explanatory posts: One was posted on Sun Jan 15, 2017 5:45 pm, and another on Thu Jan 19, 2017 8:26 pm. If either of you disagree with them, please explain why you disagree.

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.

Again, this is the assertion that the ultimate is a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:34 PM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

DharmaChakra said:

Namaste,

I will just add one thing to a comment that said that nagas are responsible for cancers and disease. This is such a mundane understanding. In Bhagavat Purana Prariksit Maharaja was bitten by Taxila Naga, it was a curse of a Brahmin, on the outside it was seen as though he was cursed to die within seven days, and Avadhuta Sukadeva taught Him Bhagavta Dharma, that snake bite from Taxila was a naga to open his consciousness in a higher realm to receive very high teachings. What appears for mundane scholars is only external symptoms, the disease, what appears from inside is higher teachings. All shastra has double meaning.....

Malcolm wrote:

The Bhagavat Purana has nothing to do with Buddhadharma, at all, being a Vaishnava text.

This is a site for discussing Buddhadharma alone.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

If your system does not posit the Ultimate nature as the emptiness which is lack of inherent existence, what does it posit as the Ultimate nature?

Are you certain you understand TsongKhapa?

Kenneth Chan said:

Malcolm, I recently posted a number of very long explanations of Lama Tsongkhapa's meaning, together with extensive quotes from the Lam Rim Chen Mo, in order to show

that you have misinterpreted him. You did not even respond to the content of those explanations. And now you want to question whether I understand Lama Tsongkhapa? Why did you not even attempt to refute those earlier explanations of mine if you disagreed?

Malcolm wrote:

You are responding to cone, not me.

With respect to Lam rim chen mo ——— marvelous book, good translation. Cutler and his team have done a remarkable job.

With respect to to certain points of LRCM, however, I have some disagreements. The essence of them we are discussing now. I do not need you to cite long passages from LRCM.

I did not question whether you understand Tsongkhapa, though your recent responses have indeed brought up the doubt about whether you understand Madhyamaka at all, let alone Tsongkhapa.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:10 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I did explain it to you.

All entities have two natures, one ultimate, one relative. The ultimate nature of all entities is emptiness.

However, there is some disagreement about what emptiness means.

You assert that emptiness means the absence of inherent existence. If you define emptiness solely as the absence of inherent existence, you are defining emptiness as a nonexistence. The nonexistence of what? The nonexistence of inherent existence. This means you are defining ultimate emptiness as a nonexistence.

Kenneth Chan said:

You are still playing semantic games and putting words in my mouth. Please explain your point instead of playing around with words. For example, what exactly do you mean by "defining ultimate emptiness as a nonexistence"? What, in fact, do you mean by "ultimate emptiness"? I do not know what you are talking about.

Malcolm wrote:

Kenneth, I never play with words, ever. So stop claiming that I do. It's rude.

Ultimate truth is emptiness. You define emptiness, the ultimate nature of things, as the nonexistence of inherent existence. It is very clear in every post that you write.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:52 PM

Title: Re: The role of Samadhi in your practice

Content:

Justmeagain said:

From my understanding the various Tibetan practices don't afford as much time to developing Samadhi.

.

Malcolm wrote:

Sadhana practices as themselves samadhis. This is how you develop Samadhi in Tibetan practices.

Or you can do sitting practices, or you can do a hundred things, all of which will develop samadhi.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:48 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You do assert the ultimate is a nonexistence. All entities have two natures, one relative, one ultimate. You assert the ultimate nature of all entities is the absence of inherent existence alone. This means you assert the ultimate is a nonexistence. Ergo, you are an advocate of ultimate nonexistence.

Kenneth Chan said:

Malcolm, stop playing semantic games. And stop putting words in my mouth. I did not assert "the ultimate is a nonexistence." I did not assert "the ultimate nature of all entities is the absence of inherent existence alone." And I did not assert "the ultimate is a nonexistence." I am not even sure, actually, what you mean with your terminology, since you do not accept the terminology as used by Lama Tsongkhapa. So, until you actually explain what you mean, all this is just a play with words.

Malcolm wrote:

I did explain it to you.

All entities have two natures, one ultimate, one relative. The ultimate nature of all entities is emptiness.

However, there is some disagreement about what emptiness means.

You assert that emptiness means the absence of inherent existence. If you define emptiness solely as the absence of inherent existence, you are defining emptiness as a nonexistence. The nonexistence of what? The nonexistence of inherent existence. This means you are defining ultimate emptiness as a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:30 PM

Title: Re: 17 tantras of Dzogchen: typed in wily transliterations or Tib Unicode?

Content:

mutsuk said:

Check here in Wylie transcription :

<https://wikisource.org/w/index.php?search=rgyud&title=Special:Search&go=Go&searchToken=ekpftazsnby3j6m53abtb136m>

Careful though, this is inputed from the Adzom blocks which are usually quite famous for their precision but in the present case, they are not really good, obviously over-edited and the over-edition is often wrong... You should try to locate the Gangteng-b mss version or the inputed version made at the Virginia University.

Malcolm wrote:

A problem inherited from Derge NGB.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:16 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, are you arguing over semantics yet again? This is getting tiresome. How is this being a "realist" when all phenomena are empty of inherent existence (which means empty of true existence), and when nothing exists from its own side, not even a tiny bit? You also ignored my explanation that this nature of reality that we label "mere existence" is also empty of inherent existence or true existence, because it exists in name only, since it is a label imputed by the conventional mind.

And since I specifically also said that it is important not to claim that this "mere existence of conventional appearances and functionality" is totally nonexistent, how does that make me an "advocate of nonexistence"? Please stop arguing over mere semantics. It is pointless.

Malcolm wrote:

You are an advocate of ultimate nonexistence. Why? Because you assert the ultimate is a nonexistence. This is inescapable conclusion of asserting the ultimate is only the

nonexistence of inherent existence.

Kenneth Chan said:

Everything you say here is incorrect. I am not "an advocate of ultimate nonexistence." I do not "assert the ultimate is a nonexistence." Neither do I say that "the ultimate is only the nonexistence of inherent existence."

All things are empty of inherent existence because they are dependently arisen. This does not mean that they are nonexistent. There is the mere existence of conventional appearances and functionality.

Let's not argue over semantics again.

Malcolm wrote:

You do assert the ultimate is a nonexistence. All entities have two natures, one relative, one ultimate. You assert the ultimate nature of all entities is the absence of inherent existence alone. This means you assert the ultimate is a nonexistence. Ergo, you are an advocate of ultimate nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is what remains after we have already examined phenomena with the analysis of whether or not they intrinsically exist.

Malcolm wrote:

And this is precisely the problem with the view you gave adopted. Your analysis is incomplete and leaves you a realist with respect the relative, and an advocate of nonexistence with respect to the ultimate.

Kenneth Chan said:

Malcolm, are you arguing over semantics yet again? This is getting tiresome. How is this being a "realist" when all phenomena are empty of inherent existence (which means empty of true existence), and when nothing exists from its own side, not even a tiny bit? You also ignored my explanation that this nature of reality that we label "mere existence" is also empty of inherent existence or true existence, because it exists in name only, since it is a label imputed by the conventional mind.

And since I specifically also said that it is important not to claim that this "mere existence of conventional appearances and functionality" is totally nonexistent, how does that make me an "advocate of nonexistence"? Please stop arguing over mere semantics. It is pointless.

Malcolm wrote:

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Author: Malcolm

Date: Friday, January 20th, 2017 at 10:48 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is what remains after we have already examined phenomena with the analysis of whether or not they intrinsically exist.

Malcolm wrote:

And this is precisely the problem with the view you gave adopted. Your analysis is incomplete and leaves you a realist with respect the relative, and an advocate of nonexistence with respect to the ultimate.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:35 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

The problem is that Gorampa doesn't actually understand Nagarjuna's intention unmistakably. Tsongkhapa's explanation is in accordance with Nagarjuna's intention so it's not surprising that Gorampa disagrees with it.

Malcolm wrote:

I see, and you have actually read Gorampa to ascertain this? Talk about blind faith.

Tsongkhapafan said:

I have read 'The Two Truths Debate' which compares and contrasts Gorampa and Tsongkhapa.

Please list these points and we can address them, but it's all a bit pointless. I still think we should just follow the views of our Spiritual Guides.

Malcolm wrote:

Thakchoe's book is hardly an objective appraisal of Gorampa's views.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:31 PM

Title: Re: Mahamudra and Theravada practices

Content:

fckw said:

The Vipassana practice practiced by Theravadins is usually quite different...

Malcolm wrote:

There are several different approaches to it, actually.

fckw said:

Same for Therevada-Vipassana. Goenka meditation style is actually quite different to Mahasi Sayadaw meditation style.

(For any reason beyond my understanding the whole reasearch community on "mindfulness meditation" skips this essential point.)

Malcolm wrote:

I was referring to Theravada in fact.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:06 PM

Title: Re: Mahamudra and Theravada practices

Content:

fckw said:

The Vipassana practice practiced by Theravadins is usually quite different...

Malcolm wrote:

There are several different approaches to it, actually.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In order to make any such claim, you have to first demonstrate that you actually understand Lama Tsongkhapa's meaning.

Malcolm wrote:

All that is necessary is to point out that Tsongkhapa departs in important ways from Nāgārjuna, for by example, by arguing that since the second pair in the fourfold negation are double negatives, they are redundant. Or that appearances are not to be directly analyzed, only their nature is to be analyzed, and so on.

Gorampa made a list of over 150 points where Tsongkhapa seriously departs from the meaning set forth by Nāgārjuna. They have never been adequately responded to by the

Gelugpa school.

Tsongkhapa said:

The problem is that Gorampa doesn't actually understand Nagarjuna's intention unmistakably. Tsongkhapa's explanation is in accordance with Nagarjuna's intention so it's not surprising that Gorampa disagrees with it.

Malcolm wrote:

I see, and you have actually read Gorampa to ascertain this? Talk about blind faith.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:38 PM

Title: Re: anything similar to Choying Dzo...

Content:

Fa Dao said:

Was wondering if anyone can recommend a text, Tantra, teaching etc that is similar in content to Choying Dzo but not as long, more pithy, and more focused on practice?

Malcolm wrote:

Dorsem Namkhache...

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:32 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All this disagreement is the result of your misunderstanding the terminology as it is used by Lama Tsongkhapa.

Malcolm wrote:

No. All this disagreement is based on the fact that Tsongkhapa departs in important ways from the meaning intended by Nāgārjuna, etc.

Kenneth Chan said:

In order to make any such claim, you have to first demonstrate that you actually understand Lama Tsongkhapa's meaning.

Malcolm wrote:

All that is necessary is to point out that Tsongkhapa departs in important ways from Nāgārjuna, for by example, by arguing that since the second pair in the fourfold negation are double negatives, they are redundant. Or that appearances are not to be directly analyzed, only their nature is to be analyzed, and so on.

Gorampa made a list of over 150 points where Tsongkhapa seriously departs from the

meaning set forth by Nāgārjuna. They have never been adequately responded to by the Gelugpa school.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:19 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

From the <http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.065.than.html>, SN 12:65

This formulation of the arising of suffering has puzzled me for a long time. It differs from the more common teaching on the 12 Linked Chain in that consciousness does not have its base in "constructing activities" which in turn has its base in ignorance. Rather, consciousness and name-and-form are proposed as mutually dependent and arising. Name-and-form is a function of consciousness and consciousness is a function of name-and-form. This is not quite a materialist view, but seems closer to it than the picture given by the 12 Linked Chain.

Can someone please explain what is going on here?

Malcolm wrote:

It is only taking about the process of this life.

Aemilius said:

The thing is that Shakyamuni didn't always repeat the same teachings exactly to the letter. It all depended on the particular listeners and their understanding and their needs, runs the traditional explanation for the inconsistency found in the teachings, this is said for example in the Arthaviniscaya sutra commentary called Nibandhana.

Etienne Lamotte has pointed out that there are variations in the teaching of dependent arising in the Pitakas.

In the formulation of Nagara sutta "consciousness" stands for the first three links of the more common formulation. The first three links are consciousness.

The standard formulation of 12 links is true as it is in the explanation of one life only.

There is no need to take away ignorance and karmic formations to make it apply to this life only.

Malcolm wrote:

In serial dependent origination, the link of consciousness means conception in the womb.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:18 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

When activism takes over then you have special interest groups. Each group thinks their plight is more urgent, more worthy of respect than the other.

Malcolm wrote:

Not at all. They just understand they have a wound that needs to be addressed.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:17 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Johnny Dangerous said:

I don't see any viable analysis of the politics of race to be made outside of it's interaction with class. The idea that people from completely different circumstances and backgrounds have something magical in common based on the notion of their racial characteristics being similar (at least to the degree we are talking here) makes no sense to me.

Malcolm wrote:

That is because you are not black, latino, native, etc., and not a member of these communities, marginalized as they have been on the basis of presumed, yet imaginary, racial differences.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 8:46 PM

Title: Re: What is Ignorance (avidya)?

Content:

Queequeg said:

Is this the subtle ignorance that is removed on the attainment of Buddhahood?

Malcolm wrote:

Yes.

Queequeg said:

What is the "first cause"? Is it the knowledge obscuration ignorance?

Malcolm wrote:

There are no first causes in dependent origination. This why in Mahāmudra and Great Perfection teaches we talk about connate ignorance rather than causal ignorance.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 8:44 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All this disagreement is the result of your misunderstanding the terminology as it is used by Lama Tsongkhapa.

Malcolm wrote:

No. All this disagreement is based on the fact that Tsongkhapa departs in important ways from the meaning intended by Nagārjuna, etc.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:17 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Johnny Dangerous said:

Class typically effects that sort of thing more than racial identification...

Malcolm wrote:

Spoken like a true white person...

Bernie made the same mistake...

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

"Overcoming karmic appearances" is not achieved by negating what Lama Tsongkhapa calls the "mere existence" of conventional appearance and functionality, since negating this "mere existence" would also mean negating the fact that there is karma, cyclic existence, the Four Noble Truths, and so on.

Malcolm wrote:

There is a difference between outright negation and ascertaining the unreality of things. Still, in both cases karma, samsara, and so on are completely unreal, products of

delusion, etc.

Kenneth Chan said:

Malcolm, you are now saying basically the same thing that Lama Tsongkhapa has been saying all along, only with different terminology. Saying that there is “no outright negation” of karma, samsara, and so on, is essentially the same as saying that there is the “mere existence” of conventional appearances and functionality.

Malcolm wrote:

Not at all. In classical Madhamaka appearances are investigated directly, but not in Tsongkhapa's revisionist approach.

Kenneth Chan said:

Saying that they are “completely unreal, products of delusion, etc.” is essentially the same as saying that “nothing exists from its own side, not even a tiny bit.” You have been merely arguing over semantics all this while, and that is what I have been trying to point out all this while.

Malcolm wrote:

Again, not at all.

Kenneth Chan said:

No one is “more and more strongly reinforcing” conventional appearance and functionality. I have repeatedly made this point that there is no “affirmation of existence” (as you put it) in Lama Tsongkhapa's meaning. So please do not keep insisting on this misinterpretation. If "nothing exists from its own side, not even a tiny bit," in terms of ontology, what else is left to be negated?

Malcolm wrote:

The assertion that things exist dependently, or your "mere existence."

Author: Malcolm

Date: Thursday, January 19th, 2017 at 8:18 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

"Overcoming karmic appearances" is not achieved by negating what Lama Tsongkhapa calls the "mere existence" of conventional appearance and functionality, since negating this "mere existence" would also mean negating the fact that there is karma, cyclic existence, the Four Noble Truths, and so on.

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[/quote]

Kenneth Chan said:

Is the purpose of Madhyamaka to enable us to control the elements? Note that Milarepa could conjure up hailstones even before he began his spiritual journey with Marpa.

Malcolm wrote:

Milarepa's spiritual journey did not begin with Marpa. He studied with ten different Nyingma masters before he went to Marpa. He was already quite educated in Buddhadharma prior to meeting Marpa Lotsawa.

I know this. But the question still remains: Is the purpose of Madhyamaka to enable us to control the elements? It would appear that this is not the case, because Milarepa still had to undergo a difficult spiritual journey with Marpa. In fact, Milarepa's ability to control the elements actually hindered him here, because his actions in conjuring up hailstones ended up creating negative karma. Is that not so?[/quote]

The point is that karmic appearance such as the elements are a limitation to be overcome, not a convention to be more and more strongly reinforced.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 3:19 AM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

Malcolm wrote:

For example, if you ask what I generally drink with dinner, I will say, "I always drink wine." But I certainly did not drink wine when I was two.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 3:15 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

I pointed out <http://dharmawheel.net/viewtopic.php?p=373374#p373374> was a prayer in a tantric practice and that did not satisfy me... for it is a prayer...

Malcolm wrote:

No, actually it was not a prayer. It was a prediction. I can provide you many such predictions from sūtra and tantra, but you won't accept them so there is no point.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 1:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

Malcolm wrote:

When Candrakīrti was distracted, in front of a student he bumped into a pillar. When he was not distracted, in front of the same student he passed his hand right through the pillar.

There are limits to how far we should take the idea that conventional things "appear and are functional." Their appearance and functionality is dependent on a cognitively-encased delusion.

Kenneth Chan said:

Note, though, that Candrakīrti's Commentary on the "Four Hundred Stanzas" says:

"... our analysis is intent upon seeking intrinsic nature. We refute here that things exist essentially; we do not refute that eyes and such are products and are dependently arisen results of karma. Therefore they exist. Hence, when eyes and such are explained as results of karma, they do exist."

Malcolm wrote:

The purpose of Madhyamaka is not to keep us trapped in karmic appearances. The purpose of Madhyamaka is to help us overcome them.

Kenneth Chan said:

Is the purpose of Madhyamaka to enable us to control the elements? Note that Milarepa could conjure up hailstones even before he began his spiritual journey with Marpa.

Malcolm wrote:

Milarepa's spiritual journey did not begin with Marpa. He studied with ten different Nyingma masters before he went to Marpa. He was already quite educated in Buddhadharma prior to meeting Marpa Lotsawa.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 1:21 AM

Title: Re: Tara/Saraswati

Content:

DGA said:

Sorry, I didn't notice that we were in the Shingon forum. I can say that she is well represented in Japanese Buddhism generally. I learned her mantra from a Tendai master, for example.

Karma Jinpa said:

No worries, mate. Would that be a sutric mantra, or does Tendai have esoteric practices derived from tantra also? My knowledge of the Japanese schools is admittedly quite limited, as I've spent most of my time studying the Tibetan side of things.

All I really know about Tianti/Tendai is that Chan/Zen developed in part as a reaction to their scholasticism, couching the school in anti-intellectualist terms. And that was taught to me by a professor who is also a lay Chan teacher in the Dharma Drum Mountain lineage of Master Sheng Yen, so there may have been some bias there.

Malcolm wrote:

Tendai has esoteric traditions.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:46 AM

Title: Re: Blue stripe on monastics robes

Content:

lelopa said:

that is one reason.....

but many western physicians doubt that f.e. the helicobacter pylori comes from eating at evening....

Malcolm wrote:

I treat many people for digestive disorders, one in 10 has H. pylori. The rest have terrible eating habits.

Norwegian said:

Malcolm, you said the following: "At midday our metabolic heat is strongest because the sun is high in the sky. When we eat in the evening, it is harder for us to digest meals."

In general, how is it for those of us who live where the winters are very long, and where sunlight is more or less absent?

Malcolm wrote:

The principle still applies, eat most when the sun is strongest.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:38 AM

Title: Re: Blue stripe on monastics robes

Content:

Bristollad said:

For instance, one Geshe I know does not normally eat after the midday meal (this is in keeping with vinaya)

Malcolm wrote:

.....

.....

If you look at the west, millions and millions of people are on Prilosec and so on. The reason is very simple. They eat the wrong combinations of food in the wrong amounts at the wrong times.

lelopa said:

that is one reason.....

but many western physicians doubt that f.e. the helicobacter pylori comes from eating at evening....

Malcolm wrote:

I treat many people for digestive disorders, one in 10 has H. pylori. The rest have terrible eating habits.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:17 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

I took for granted Buddhists, even Rinpoche's were not that concerned with going to the pure land.

Malcolm wrote:

You were wrong.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:07 AM

Title: Re: What is Ignorance (avidya)?

Content:

Queequeg said:

In another thread about a presentation of a 10 linked chain of causation in the Tipitaka (SN 12:65 and DN 14), Malcolm raised a point about ignorance in the 12 linked chain of

causation being different than ignorance as the lack of knowledge about the selflessness of dharmas. MKoll brought up the definition of ignorance in the Pali Sutta as being ignorance of the Four Noble Truths.

This brought me to a fundamental question. A very brief search of this forum did not turn up any recent discussions on the topic, so, I'm starting a new thread.

What is the technical meaning of ignorance (avidya) in Mahayana Buddhism?

Malcolm wrote:

There are two, ignorance that is a knowledge obscuration, discussed by Vasubandhu in the opening the Kośa as the nonafflictive ignorance of Arhats and Pratyekabuddhas, and the ignorance that is the first link (but not the first cause) in the twelve nidanas, which is afflictive ignorance that arises from not knowing causes and results.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:05 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

So these are tantric verses approving themselves for themselves...

but not really from sutra?

Malcolm wrote:

Since when has sūtra been more definitive than tantra?

Minobu said:

Well I'm looking for some source that states Vajrayana is not going to be effected by the degenerative age cycle.

Malcolm wrote:

The principle is that Vajrayāna is the only effective practice in so called "last five hundred years."

Minobu said:

I might be mistaken

Malcolm wrote:

You are.

Minobu said:

so if thats it, and you want to ignore the Lotus Sutra and it's edicts, fine for you. what ever floats your boat.

Malcolm wrote:

The Lotus is fine, as Sūtras go. But like all sūtras, it offers no swift path to buddhahood.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 11:36 PM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

lelopa said:

in the last years....

f.e. in 1991 in germany at kamalashila institute he taught in italian

<https://dzogchen-munich.org/de/#row-programm-de>

Malcolm wrote:

OK, but that was 25 years ago.

lelopa said:

correct, Sir - but i thought "always" include 25 years...

ok, so i was always an adult dzogchen-practitioner

Malcolm wrote:

Depends on the implied tense.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 11:19 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

Ignorance is not recognizing the real nature of dharmas as impermanent. .

Malcolm wrote:

Ignorance in the 12 nidānas is not the same ignorance as the knowledge obscuration of ignorance which misapprehends a self, etc.

The former is a stand in for all the afflictions of the past life, just as formations stands for all the karma.

Aemilius said:

Alex Berzin says the opposite in his explanation of the 12 links, namely that the fundamental ignorance(unawareness), that keeps the 12 links revolving, is the ignorance of reifying "I" or "me" onto or in the aggregates.

See http://www.studybuddhism.com/web/x/nav/eb_toc.html_1253243166.html

Malcolm wrote:

Read chapter three of the Kosha. I think Vasubandhu is somewhat more authoritative than Berzin.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 10:25 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

\]

Malcolm wrote:

When Candrakīrti was distracted, in front of a student he bumped into a pillar. When he was not distracted, in front of the same student he passed his hand right through the pillar.

There are limits to how far we should take the idea that conventional things "appear and are functional." Their appearance and functionality is dependent on a cognitively-encased delusion.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 10:13 PM

Title: Re: Buddhahood in This Life

Content:

RikudouSennin said:

Could you explain a bit more about the various modalities of an individual's consciousness.

1)Since ye shes (pristine consciousness), shes rab (wisdom) and rnam shes

(consciousness) are different modalities of shes pa.

In this context what is the difference for example between ye shes and shes rab?

2) Aren't they both operative words to describe a knowledge that determines all phenomenon as being empty? (wisdom)

3) Or to the manifest state of the ground? (pristine consciousness)

I hope im not just complicating these terms.

Malcolm wrote:

Shes rab and rig pa are synonyms. Dzogchen is based on the idea found in some Sarma tantras as well, that all phenomena are included in potentiality (rtsal) of ye shes when the basis arises from the basis. When the potential of ye shes is misperceived, this is rnam shes and this in turn causes samsara. When it is correctly perceived (i.e. shes rab) as one's own state, this is the cause for nirvana.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 10:00 PM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Lukeinaz said:

If conventional phenomena have always been primordial enlightenment and conventional truth is delusion then is delusion primordial enlightenment? Now I understand all the drinking and sex. Sign me up!

Malcolm wrote:

You should read Rongzom's hook.

Lukeinaz said:

Entering the Way?

Malcolm wrote:

Yes, that or the appearances as divine.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:56 PM

Title: Re: Enlightenment vs. Liberation vs. Awakening

Content:

Karma Jinpa said:

Furthermore, since Buddha and bodhi are related in Sanskrit, why is there not a similar relation between the equivalent Tibetan terms, sangs rgyas and byang chub? Etymologically they seem distinct.

Malcolm wrote:

Sangs rgyas means "fully (rgyas) awake (sangs)."

Byang chub means is etymologized as purifying (byang) all obscurations to be abandoned and realizing (chub) all qualities to be realized.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:52 PM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

bhava said:

In dzogchen and nyingma, conventional phenomena have allways been primordial enlightenment. One leaves analytical approach of "exist nor non-exist" far away, as it is the domain of conceptual mind. In the state of rigpa it your direct experience. Of course as upaya one can use any kind of analytical meditation, but real view completely transcends conceptual mind and its assertions.

Lukeinaz said:

If conventional phenomena have always been primordial enlightenment and conventional truth is delusion then is delusion primordial enlightenment? Now I understand all the drinking and sex. Sign me up!

Malcolm wrote:

You should read Rongzom's hook.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:06 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Do you mean, someone who has realised emptiness has supernatural ability, so doesn't need a pot?

Malcolm wrote:

It means they can control the elements, if they so choose.

Wayfarer said:

So, this is a reference to siddhi, supernatural powers, isn't it?

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

But if that analysis terminates in an insight into the nature of matter which is literally 'beyond reason', then it's not a rational argument, it relies on revelation of an insight 'beyond mere logic' as the sutras describe it.

Isn't that so?

Malcolm wrote:

Siddhis also have a rational basis, "Where emptiness is possible, everything is possible..."

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:38 AM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

Ignorance is not recognizing the real nature of dharmas as impermanent. .

Malcolm wrote:

Ignorance in the 12 nidānas is not the same ignorance as the knowledge obscuration of ignorance which misapprehends a self, etc.

The former is a stand in for all the afflictions of the past life, just as formations stands for all the karma.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:27 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

Interesting, can you show us your source. this should be interesting for it's Malcolm...not sarcasm...always show respect to those who are more informed .. but i thnk i might win this one...

Malcolm wrote:

The Herukābhyudaya Tantra:

Having been cared for by Śrī Heruka,

there will be success in the degenerate age.

The Ḍākārṇava Tantra states:
In the kali yuga this will
be taught by countless bhagavans.
The tantra taught by Śākyasimha
will carry one to the other shore of yoga.
Etc.

Minobu said:
So these are tantric verses approving themselves for themselves...

but not really from sutra?

Malcolm wrote:
Since when has sūtra been more definitive than tantra?

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 2:08 AM
Title: Re: Pure lands/Nichiren Shonin's take
Content:

Minobu said:
Mappo then is when actual tantra and most meditative practice actually do not
produce result.

Malcolm wrote:
No the end times is when Vajrayāna is the only effective practice.

Minobu said:
Just think for a moment..If Lord Buddha Maitreya is going to drop meditation
completely , and use ethics and morals ,what does that say about the last moments of
Vajrayana in the last degenerative years of Lord Sakyamuni's Dharma.Could this be why
Nichiren Shonin who studied ShinGon decided to say it was of no value .

Malcolm wrote:
Nicherin was wrong, plain and simple.

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 2:07 AM
Title: Re: Pure lands/Nichiren Shonin's take
Content:

Minobu said:

Mappo then is when actual tantra and most meditative practice actually do not produce result.

Malcolm wrote:

No the end times is when Vajrayāna is the only effective practice.

Minobu said:

Interesting, can you show us your source. this should be interesting for it's Malcolm...not sarcasm...always show respect to those who are more informed .. but i thnk i might win this one...

Malcolm wrote:

The Herukābhyudaya Tantra:

Having been cared for by Śrī Heruka,
there will be success in the degenerate age.

The Ḍākārṇava Tantra states:

In the kali yuga this will
be taught by countless bhagavans.
The tantra taught by Śākyasimha
will carry one to the other shore of yoga.
Etc.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:45 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

Mappo then is when actual tantra and most meditative practice actually do not produce result.

Malcolm wrote:

No the end times is when Vajrayāna is the only effective practice.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:43 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

What ever you want to believe about Nichiren Shonin in order to blind you and make your paradigm more real...He never lost a Buddhist Debate.

.

Malcolm wrote:

Standards for Buddhist debate were never that high in Japan.

DGA said:

I don't know what kind of evidence is available to support Minobu's claim on Nichiren's history as a debater.

I can say that there is significant evidence of high standards for debate in Japanese Buddhism in more than one school, for instance in the time of Ryogen. Paul Groner documents this in his Ryogen biography.

Malcolm wrote:

The Ryogen bio actually shows that debate standards degenerated after Ryogen's time when schools like Hosso and Tendai stopped debating each other.

Compare a 1000 year continuous interschool debate history in Tibet with a three hundred year history of interschool debate history in Japan and I think you will see my point.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:15 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

What ever you want to believe about Nichiren Shonin in order to blind you and make your paradigm more real...He never lost a Buddhist Debate.

.

Malcolm wrote:

Standards for Buddhist debate were never that high in Japan.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:07 AM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

javier.espinoza.t said:

ChNN said that the official language of the DC is english, in year 200x,

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I am pretty certain that the reason why Gelugpas also attain high realization is because of Vajrayāna practice, but not because the view of emptiness set forth by Tsongkhapa in various places is unmistakable or perfect.

Kenneth Chan said:

Malcolm, how are you able to make such a claim concerning the view of emptiness set forth by Lama Tsongkhapa when you have not demonstrated that you are even interpreting his meaning correctly? Your previous attempt at summarising what Lama Tsongkhapa meant is incorrect, as I have already pointed out.

Malcolm wrote:

You think you pointed that out. According to you, you have to accept all of Tsongkhapa's definitions and ways of explaining things as correct. Only then can you be said to understand his meaning.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:17 PM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

Brev said:

Hello,

I've been looking for information about ChNN's retreats this summer in Europe and wonder if any of the Dzogchen practitioners here might know more about them or have experience with them. ChNN has three-day retreats in Munich and Vienna in July. Will all instruction be in Italian/German or is English supported at all? Also, what is the typical suggested donation for these retreats?

Thank you very much!

heart said:

Rinpoche always teaches in English.

/magnus

lelopa said:

in the last years....

f.e. in 1991 in Germany at Kamalashila Institute he taught in Italian

<https://dzogchen-munich.org/de/#row-programm-de>

Malcolm wrote:

OK, but that was 25 years ago.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

Is it correct to say that you believe no one has ever achieved, or ever could achieve, the union of method and wisdom by following Tsongkhapa's system of negating intrinsic existence with reason separately from, but in tandem with, negating conventionality with bodhicitta?

Malcolm wrote:

No, that is not what I am saying at all. Indeed, it completely misses the mark.

But I will say that I don't think anyone at all is going to move from the sūtra path of preparation to the path of seeing by meditating on a lopsided emptiness.

I am pretty certain that the reason why Gelugpas also attain high realization is because of Vajrayāna practice, but not because the view of emptiness set forth by Tsongkhapa in various places is unmistakable or perfect.

Why do I say this? Because even Cittamātrins like Virupa attained realization of the stages without having a completely correct understanding of emptiness because of their Vajrayāna practice (specifically in his case he attained the first bhūmi during empowerment).

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 10:21 PM

Title: Re: Blue stripe on monastics robes

Content:

Bristollad said:

For instance, one Geshe I know does not normally eat after the midday meal (this is in keeping with vinaya)

Malcolm wrote:

In general, the instruction not to eat after noon really has nothing to do with discipline. It has to do with health. At midday our metabolic heat is strongest because the sun is high in the sky. When we eat in the evening, it is harder for us to digest meals.

The Buddha was a wise person and observed that those who ate large meals in the evening suffered from digestive problems.

If you look at the west, millions and millions of people are on Prilosec and so on. The reason is very simple. They eat the wrong combinations of food in the wrong amounts at

the wrong times.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 10:02 PM

Title: Re: Enlightenment vs. Liberation vs. Awakening

Content:

Karma Jinpa said:

Something that I haven't seen talked about on here are the terms we seem to have accepted as standard jargon for Buddhism in English.

Sanskrit bodhi (Tibetan byang chub) is most often translated as "enlightened," but does that accurately convey the meaning of the term in either of the canonical languages? I've heard it said that this is a poor translation, and that the connotation we have for enlightenment in English is absent.

Malcolm wrote:

Correct. It is an incorrect translation of bodhi, which means "to awaken."

Karma Jinpa said:

The same person (a former nun) preferred to use the term "liberation" instead (Sanskrit moksha, Tibetan thar pa), since we are freed from the shackles of karma and no longer trapped in Samsaric existence.

Malcolm wrote:

She is wrong.

Karma Jinpa said:

But how does moksha (thar pa) compare to bodhi (byang chub)? For that matter, where does the Tibetan verb sgrol ba come in? Drölma (sgrol ma) is "She who Liberates," so how does sgrol relate to thar? Are there subtle differences in subtext/connotation?

Malcolm wrote:

There is a small difference between thar pa and grol ba; the former translates mokṣa, the latter mukti, so both may be translated as liberation. Sgrol ba however translates tāraka, meaning to free or to save.

Karma Jinpa said:

Sometimes bodhi is translated to English as "awakening," which seems more in tune with the Buddha being "the Awakened One," a reference to the dream-like illusory nature of Samsara and having woken from said dream, seeing things as they actually are. Is "awakening" a superior translation that should supersede "enlightenment"? Is there another term not considered here which would more accurately portray the words in

Sanskrit/Tibetan? Or should we stick to "enlightenment," and if so, why?

Malcolm wrote:

Awakening is the only accurate translation of bodhi.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 9:46 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

“Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.”

If the realization of the rainbow body has really to do with the level of realization, involving the union of method and wisdom, this means that it is more a case of the highly advanced mind being able to influence the way conventional appearances manifest (and not the case of what you consider a difference in the “level of negation” in the understanding of emptiness) that counts.

Malcolm wrote:

The first paragraph is definitely Gelug orthodoxy.

In the second case, you cannot influence the way others see you. If you realize rainbow body in this life, called the great transference body, people will see you as ordinary if they are ordinary. But what you can do is place your mind in inanimate things, make them move and so on. There are also other things you can do.

Conventional truth is a measure of your own delusion.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 9:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Someone who has realized emptiness does not need a pot to boil water.

Wayfarer said:

Do you mean, someone who has realised emptiness has supernatural ability, so doesn't need a pot?

Malcolm wrote:

It means they can control the elements, if they so choose.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

As long as someone thinks that the appearance of pots withstand analysis, for that long they will never even have a chance of realizing rainbow body.

Bakmoon said:

No educated Gelugpa would ever say that appearances withstand analysis. Rather, they would say that analysis refutes them in terms of their ontological status, but it doesn't refute the fact that appearances appear to us or that they function.

Malcolm wrote:

Which means that appearance withstand analysis.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 6:42 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Higher in what respect?

Isn't a realisation of the nature of the mind the same in both respects?

Malcolm wrote:

Higher in terms of omniscience and realization.

Justmeagain said:

But thats an assertion from Tantric practitioners yes?

Malcolm wrote:

Well you are asking in the Mahamudra section so...

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 5:58 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Higher in what respect?

Isn't a realisation of the nature of the mind the same in both respects?

Malcolm wrote:

Higher in terms of omniscience and realization.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 5:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

A smashed pot holds no water, but an analyzed pot still does. Unless we mean some thing completely different by analysis.

Malcolm wrote:

It all depends on what you analyze the pot for. If you analyze the appearance itself, it won't withstand analysis.

Wayfarer said:

But if what you want to is boil water in it, then it's lack of ultimate own-being is neither here nor there.

Malcolm wrote:

Yes, and this is why refuting only inherent existence rather than all four extremes misses the mark.

Someone who has realized emptiness does not need a pot to boil water.

But the idea that inherent existence is all we need to negate makes emptiness more comfortable for modern people who at base do not wish to abandon their realism.

As long as someone thinks that the appearance of pots withstand analysis, for that long they will never even have a chance of realizing rainbow body.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 4:35 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Hi,

I am just reading Drikung Kyabgon Chetsang Rinpoche's book 'The Practice Of Mahamudra'

On page 29 he suggests that the end result is the same whether we practice Tantric or Sutra Mahamudra. The latter being Samatha and Vipassana.

Does this mean that Theravadins achieve Mahamudra too by practicing Vipassana and Samatha?

/|

Malcolm wrote:

No, there is the small matter of the view and motivation.

Also it is not certain that the result of sūtra and tantra are the same. There are many assertions in the tantra that the result of practicing Vajrayāna is higher.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 2:56 AM

Title: Re: The 'Dharma practitioners' of the degenerate times

Content:

Malcolm wrote:

Are you including yourself?

orgyen jigmed said:

" Those lacking that authentic approach, the 'Dharma practitioners' of the degenerate times, do not engage in proper view and conduct. With no time to listen, they long to meditate. With no time to meditate, they long to explain. Not matured themselves, they long to empower others. Not free themselves, they teach experiential guidance to others. Those with no meditation do fake meditation. Those with no realization offer fake realization. Those with no freedom offer fake freedom. Those with no experience make a lot of noise about emptiness. Their outer appearance is of venerable scholars, proclaiming themselves. Doing their recitations, they portray a false image of erudition. Those with no qualities label the faults of others. What are their names? Choje, Rinpoche, Tokden, Siddha, Loppon, Khenpo, Gomchen, Yogin, Monk, Geshe, and Sangha. They are labeled with these pure names, these Dharma practitioners, dressed up in fancy red cloth and silk. Many a one has been seen here in Tibet.

" Generally, in this bad, degenerate time, the signs that evil blessings have struck will be that a charlatan is preferred to a fine individual and that a gift of a morsel of tasty food is preferred to heartfelt explanation of instructions. Without realization in subjective meditational experience, practitioners will look to assemble the conducive external conditions. Since there are so many kinds of savages and criminals, no one will be able to be a great mediator in the mountains, so in general those great meditators will have no realization. The monks will have no discipline, the realized ones no sacred pledge, and the mantra adepts no powers. Disciples of bold lamas will gather around to sell their own fame. Girls without vows will secretly sleep with the clergy. Delinquent boys will sleep in secret with nuns. The crevices in the walls of monasteries will be full of the corpses of the clergy's illegitimate infant boys and girls.

" They will say they are practising Secret Mantra but will have no quality of the path of means. They will say they have discipline but will keep no vows. The profound esoteric instructions will be sold for wealth. Diligence will all go to creating curses and adversity. Dharma language will be broadcast by lay people, and in the philosophical language of emptiness, all women will be esteemed. Keeping their teacher secret, disciples will broadcast their own greatness. Many will be those who desire Dharma, but few who desire a lama. The fortunate noble person whose karma from previous training has awakened, just the few who have not regressed before the end of their aspirations, the few who truly practice the Dharma, will be scattered outside of Tibet and few will remain."

- PADMASAMBHAVA

Excerpt from: Refined Gold: The Dialogue of Princess Pemasal and the Guru, from a Terma discovered by Pema Lingpa (1450-1521), and translated into English by Sarah Harding from: Bla ma nor bu rgya mtsho Vol: 1-2: Ka/Kha, Pad gling gter chos (Pema Lingpa's Collection of Treasures) or pp. 76-77, " The Life and Revelations of Pema Lingpa " (2003) Snow Lion Publications, Boulder, Colorado

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 2:47 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

A smashed pot holds no water, but an analyzed pot still does. Unless we mean something completely different by analysis.

Malcolm wrote:

Appearances are not rejected prior to analysis. But they do not survive analysis. No more than a pot survives a hammer.

It all depends on what you analyze the pot for. If you analyze the appearance itself, it won't withstand analysis.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 1:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

To me what I've been reading about dogzhen according to Malcolm it's a sell.

Malcolm wrote:

If you are interested, go find a Dzogchen master. You won't hear anything difference between what they say and what I said.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 1:19 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

.

Minobu said:

Why would you want to?

Malcolm wrote:

He means afflicted rebirth. In other words, for those who have the proper instructions it is possible to attain full buddhahood at the moment of death or in the bardo, if one does not manage to do so in this life.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:51 AM

Title: Re: Expanse of time

Content:

Grigoris said:

I would think it would be safe to say that the eyes perceive things as they are, in exactly the moment that the light rebounding off (or emitted from) the object reaches them. The speed of light is such that it would be a more or less instantaneous (unless the light was coming from an object a crazily large distance away, but still, the eyes would receive an impression of the visual object as it looks at that moment to us here and now). The process of seeing occurs after that. The mind process of seeing is pretty bloody fast too, though. But what we see (at the end of the entire process) is actually something that no longer exists. A thing of the past.

Perception also includes interpretation, and this addition to / projection onto the object is normally based on past experiences so, effectively, at the end of the entire process, perception is essentially of the past.

Malcolm wrote:

Yes, this is why mind (manas) is understood to be in the past. We cannot "be here now" or "be in the present moment" no matter how much we want to unless we are resting in a state free of concepts.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

That's what I said. However, they pointed out that 1) "inherent existence" was a mental projection, and removing this projection revealed appearances to be empty; and 2) that reasoning can only refute mental projections, and not appearances as such.

Malcolm wrote:

This is the limitation of Gelug Madhyamaka. Something other than appearances is subject to analysis, not the appearances themselves.

Appearances are not rejected prior to analysis. But they do not survive analysis. No more than a pot survives a hammer.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:02 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

you know what? i once asked Namkhai Norbu -a Buddha- this question: "is the rainbowbody like reflations in a mirror?", and he said "yes, even the rainbowbody is like reflations in a mirror". what this means? it means that at last there is no limitation, we can rebirth, we can go to a pure land, we can manifest as a rigdzin, we can manifest as a bodhisattva, we can reside in a statue, we can stay in the rainbowbody, ..., we have an infinite amount of possibilities and everything will be "like reflations in a mirror" if we understand what it really means and "total realize ourselves".

people tend to think that nirvana, or the rainbowbody, and so, is like anoter thing of different nature like from another planet -don't laugh-. but nature of samsara and realization is not different for the nature of mind is exactly the same all the time.

i won't try to convince anybody, because this is a elucidation from a question and it's answer, and language can be very tricky and i could be in a wrong understanding also, only proof can confirm, but to me everything points in that direction.

Malcolm wrote:

It just means even rainbow body is something relative, not ultimate.

javier.espinoza.t said:

i feel that in reality there is no such thing as ultimate haha

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Monday, January 16th, 2017 at 11:57 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

To properly set the stage, he begins the module with this quote of HHDL from The Four Noble Truths:

Malcolm wrote:

And so conventional appearances are never discarded and are accepted as they stand. All that is rejected is that they have any nature.

So the question becomes, is there something left over at the end of ultimate analysis? If so, what?

Jeff H said:

At the end of ultimate analysis the mere appearances of conventionality are left over, causally interactive but utterly without nature.

Malcolm wrote:

This is the limitation of Gelug Madhyamaka. Something other than appearances is subject to analysis, not the appearances themselves.

Author: Malcolm

Date: Monday, January 16th, 2017 at 11:15 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

To properly set the stage, he begins the module with this quote of HHDL from The Four Noble Truths:

HH Dalai Lama said:

So how can we develop a personal understanding of the fundamental Buddhist doctrine of the Two Truths? By coming to know our everyday world of lived experience, we appreciate what is known as samvrti satya, the world of conventional reality, where the causal principle operates. If we accept the reality of this world as conventional, then we can accept the empty nature of this world which, according to Buddhism, is the ultimate truth, the paramartha satya. The relationship between these two aspects of reality is important. The world of appearance is used not so much as a contrast or an opposite to the world of ultimate truth, but rather as the evidence, the very basis on which the ultimate nature of reality is established.

[Emphasis added]

Malcolm wrote:

And so conventional appearances are never discarded and are accepted as they stand.

All that is rejected is that they have any nature.

So the question becomes, is there something left over at the end of ultimate analysis? If so, what?

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:59 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

you know what? i once asked Namkhai Norbu -a Buddha- this question: "is the rainbowbody like reflations in a mirror?", and he said "yes, even the rainbowbody is like reflations in a mirror". what this means? it means that at last there is no limitation, we can rebirth, we can go to a pure land, we can manifest as a rigdzin, we can manifest as a boddhisattva, we can reside in a statue, we can stay in the rainbowbody, ..., we have an infinite amount of possibilities and everything will be "like reflations in a mirror" if we understand what it really means and "total realize ourselves".

people tend to think that nirvana, or the rainbowbody, and so, is like anoter thing of different nature like from another planet -don't laugh-. but nature of samsara and realization is not different for the nature of mind is exactly the same all the time.

i won't try to convince anybody, because this is a elucidation from a question and it's answer, and language can be very tricky and i could be in a wrong understanding also, only proof can confirm, but to me everything points in that direction.

Malcolm wrote:

It just means even rainbow body is something relative, not ultimate.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:58 PM

Title: Re: Expanse of time

Content:

Grigoris said:

Seen by the mind or seen by the eyes?

KarmaOcean said:

"your eyes"

Grigoris said:

Present.

Malcolm wrote:

Depends on what one means by "seen." All conceptual cognition is second order, not direct perceptions.

Direct perceptions are nonconceptual so we are not aware of them per se.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:46 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

treehuggingoctopus said:

When ontological anti-foundationalism presents itself together with egotism/egoism, it reveals its being contaminated with hardcore realism...

Malcolm wrote:

It will not surprise you that in the Prasannaapāda, Candrakīrti notes a certain kinship between ancient Indian materialist anti-foundationalists and Madhyamaka.

treehuggingoctopus said:

Thanks, Malcolm. Unsurprising but quite new to me.

Malcolm wrote:

Yes, someone objects and says Madhyamaka are basically nastikas for claiming that there is no good or bad actions, no agent, and no result because there is no inherent existence, they are like nihilists.

Candra agrees that both nihilists and Mādhyamikas are alike in rejecting inherent existence, but they differ in that Mādhyamikas advocate dependent origination, and claim that this life and the next lack inherent existence. The second thing is that nihilists reject what they cannot see, whereas the Mādhyamika willing infers from dependent origination that there is another world after death in this one and so on.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:07 PM

Title: Re: The essence of the teachings is not different...

Content:

DharmaChakra said:

We can see this as a national consequence in most Asian culture there is not really religious tension in Dharma traditions,

Malcolm wrote:

Hahah, you need to study some history, friend. Indian, Central Asian, Southeast Asian

and East Asian religious history is filled with examples of competing sects going to war with each other.

DharmaChakra said:

do you think at Nalanda they were scrutinizing the texts, or was they discovering, recording, comparing with open mind, all related around Dharma, which is a living force.

Malcolm wrote:

The stakes used to be high, if you lost a debate you had to convert to the POV of your opponents, and often enough the penalty for losing debates was execution.

DharmaChakra said:

Many of these main cultural timeline powers, of Vedic, Buddhist, Brahminical all supported by different said realized teachers integrated everything, there is no tension in the hand over, usually the sadhus would charm the rulers with suttas or poems, to show their understanding, it was exchanges of beauty and poetry, they would give them power and protection and say they have found a sadhu, it was a change of religion, discoveries are mysterious and always connected in some form.

Malcolm wrote:

You apparently have read none of the accounts of the Indian Mahasiddhas and their conflicts with Indian rulers and brahmins.

Read the lifestory of Padmasambhava if you want a picture of how things really were on the ground in Ancient India between Buddhists and Hindus.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

treehuggingoctopus said:

When ontological anti-foundationalism presents itself together with egotism/egoism, it reveals its being contaminated with hardcore realism...

Malcolm wrote:

It will not surprise you that in the Prasannaapāda, Candrakīrti notes a certain kinship between ancient Indian materialist anti-foundationalists and Madhyamaka.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:34 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physicsx

Content:

Malcolm wrote:

In common perception, if something exists, it can be destroyed. For example, a pot or a tree. When we cut down a tree, we commonly say, "There used to be a tree there, now it no longer exists."

"There used to be a coral reef there, now it no longer exists."

This is the way common people speak, and it is not accurate.

Wayfarer said:

Nāgārjuna's arguments were with opponents that what we would call philosophers. But they weren't concerned with scientific or theoretical questions about 'how the world works' or what are the principles behind why objects fall or what radiation is. They were concerned with the question of ultimate truth. They had various doctrinal formulae about the ultimate nature of things, all of which were shown by Nāgārjuna to be self-contradictory. When it is said that 'something cannot be established' or has no 'svabhava', it is in the context of a discussion about ultimates.

There is a sense in which the 'common people' are deluded (speaking as one of them) - but the way 'common people speak' is perfectly adequate in respect of matters of mundane fact. If you were ill, you would go a common person designated and trained as a doctor for treatment, and hopefully he would diagnose the cause of the malady and proscribe the appropriate treatment. It would do you no good to have him say 'well according to Nāgārjuna neither your illness or yourself have any basis in reality'. That might be true in an ultimate, philosophical sense, but it is very much a matter of context, and in the context, appealing to Nāgārjuna would not be germane.

Malcolm wrote:

Nāgārjuna strictly defines his notions of existence and nonexistence to what common people consider existence and nonexistence. This is evident from reading chapter 15 of the MMK and a number of other sections.

Where we disagree, is over whether or not relative truth is to be left alone. It is not. It is by analyzing the things of relative truth that we arrive at the ultimate. In other words, we analyze our mistaken perceptions in hopes of coming to a veridical one.

But in the end we have to accept that neither the relative or ultimate are established as real in anyway.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:59 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

They all claim Buddhahood, but only the Lotus Sutra predicts it for all, in plain words to see and read.

Malcolm wrote:

No, this is a common myth but it is not true.

Author: Malcolm

Date: Monday, January 16th, 2017 at 6:31 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

But, Malcolm, isn't it true that Tsongkhapa's graduated system is intended to guide one through method and wisdom into union? He makes it clear that once a practitioner has achieved a certain level, the lam rim isn't enough and it is necessary to invoke vajrayana.

Malcolm wrote:

The Gelugpa point of view, along the later Sakya POV, is that view of reality in sūtra and tantra is the same. The Gelugpas further insist that even if you are meditating Vajrayāna, your view must be strictly in accord with their understanding of Prasangika.

Jeff H said:

In the meantime, the examination of mere existence is about discerning which appearances function and how to choose between that which is helpful and that which is harmful.

Malcolm wrote:

Ascertaining that which is a wrong path and that which is a right path is not really the specific domain of Madhyamaka critique, though indeed Aryadeva does spend four of his eight chapters in clarifying correct relative truth.

Jeff H said:

Madhyamaka may indeed be as limited as you say. But I don't think it can be argued that Tsongkhapa is focusing on the point where convention means the ultimate.

Malcolm wrote:

No one made this assertion. The assertion being made is that by asserting that the ultimate is only the absence of inherent existence, the consequence of this is that the ultimate is a mere nonexistence.

Jeff H said:

He is trying to make it clear that the conventional is not about what's "real", and to begin cultivating a mere concept of emptiness to be further realized when bodhicitta has been more fully developed.

Malcolm wrote:

Nevertheless, in discussions about Madhyamaka with Gelugpas in general, one finds oneself discussing the how to make a conventional truth that won't upset the neighbors. So endless verbiage is spent trying to perfect something which is not essential and has no essence in the least.

Jeff H said:

In the conventional world suffering is real enough that it needs our attention. Tsongkhapa addresses that while telling us let go of the appearances.

Malcolm wrote:

The suffering of suffering seems real enough for those to whom it appears. For example, when I have a kidney stone, it seems pretty real in that moment, since I am just an ordinary guy. But I also have training and so I also know it is not real, it is not essential, and is principally a function of delusion and karma by which this false appearance is maintained. I also know that delusion is not solid or real, and that any tendency to give into feelings of solidity or realness reinforces that mistaken perception. So while I am writhing in agony I am also acutely aware of the fact apart from pain that has been experienced and has not been experienced, at present there is no pain — at least in my better moments.

Author: Malcolm

Date: Monday, January 16th, 2017 at 4:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

TreeHuggingOctopus said:

Where does your definition of nihilism come from?

Wayfarer said:

The dictionary. But, accusations of nihilism were often made about Buddhism, generally, and Nāgārjuna, in particular, from time immemorial. Nāgārjuna goes to lengths to rebut those accusations, but I don't often see much mention of those rebuttals. Nihilism - the idea that nothing is real - is a very pervasive attitude in today's world - just a Nietzsche predicted it would be. It is insidious and often hard to notice - it might be as simple as a shrug and a 'whatever'.

Malcolm wrote:

Ucchedavāda, very often mistranslated as nihilism, was originally the assertion that a self which exists now perishes at death.

It was later applied to the general idea of asserting that a thing which exists now perishes and becomes nonexistent.

In common perception, if something exists, it can be destroyed. For example, a pot or a

tree. When we cut down a tree, we commonly say, "There used to be a tree there, now it no longer exists."

"There used to be a coral reef there, now it no longer exists."

This is the way common people speak, and it is not accurate.

When read carefully, one comes to understand that Nāgārjuna shows that nothing in conventional truth, that which is perceived by common people, has any basis in reality whatsoever.

Things are false entities we abstract from appearances. When examining these things we find that they do not exist apart from our definition of them. Their boundaries are arbitrarily drawn and defined.

The point of Madhyamaka is not to claim there are no appearances. The point of Madhyamaka is to understand these appearances are not real. For example, a liquid entity appears in six different ways to the beings of the six different realms, an appearance conventionally valid for one is invalid for the rest. Water is real for a human but not a hell being. We cannot therefore say that appearances are real.

What cloudburst means when he says things "merely exist" is that these appearances function within our scope of perception.

But the point of Madhyamaka is to find the real nature of these appearances, whatever it is, because these appearances are not real entities. The point is Madhyamaka is not make a perfect relative truth for human beings, because no relative truth is perfect. They are all flawed perceptions. The objects of flawed perceptions are deceptive. The way they appear and the way they exist are not integrated. For a Buddha, the way things exist and the way things appear are integrated. Madhyamaka is trying to uncover the meeting point between the way things exist and the way things appear. Since conventional truth is not the way things exist but merely the way things appear to ordinary people, we say that conventional truth is unreal since it does not conform with how things exist. The Gelugpas would have one believe that merely by understand that the things that appear are devoid of inherent existence is itself the reconciliation point between the way things exist and the way they appear. They assert that the way things exist is free of inherent existence, and that solely by negating inherent existence one comes to harmony between the way things exist and the way they appear.

I personally have found yet no convincing argument that the negation of inherent existence is all there is to Mahāyāna emptiness. In this I follow a 600 year old tradition of objection to the Gelugpa point of view.

I also think Madhyamaka is a very limited tool.

Author: Malcolm

Date: Monday, January 16th, 2017 at 3:41 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

dzogchungpa said:

I was just pointing out that it was a common translation of the term.

Malcolm wrote:

No, it is not. It is someone's new age idiotic idea.

dzogchungpa said:

Well, can't it be both?

I don't want to argue about what "common" means in this context, but have a look:

<https://www.google.com/search?q=%22feeling+tone%22+vedana&num=100&tbm=bks>

Malcolm wrote:

Uhuh, so it is common to Insight Meditation society people and FWBO.

This makes it not common, but uncommon.

Just face it, there is no justification for the tone in feeling tone in vedana.

And it is not in the OED. Off with its head.

Author: Malcolm

Date: Monday, January 16th, 2017 at 3:21 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

dzogchungpa said:

]I was just pointing out that it was a common translation of the term.

Malcolm wrote:

No, it is not. It is someone's new age idiotic idea.

Author: Malcolm

Date: Monday, January 16th, 2017 at 1:57 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

It has a lot to say about thoughts and concepts. Nothing at all about feeling tones. The concept does not exist in Buddhism.

dzogchungpa said:

A fair number of people, mostly Theravadin types it seems, translate "vedana" as

"feeling-tone". Just sayin'.

Malcolm wrote:

They are definitely wrong if they do so. Vedana has only five modes: pleasure, pain, happiness, unhappiness, and indifference.

Author: Malcolm

Date: Monday, January 16th, 2017 at 1:23 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Thanks. So you're saying that anything I find that purports to address thought-feelings (or whatever name is used) from a Buddhist pov is in fact NOT Buddhist?

Malcolm wrote:

It is the opinion of a buddhist. Whether it actually conforms to the Dharma is another matter.

Author: Malcolm

Date: Monday, January 16th, 2017 at 12:20 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Vasana said:

Just sounds like the 'genesis' or transfiguration of a thought from a simple feeling-tone to a full concept.

rachmiel said:

I'd like to find out more about what Buddhism says about feeling-tones, thoughts, concepts, etc. Got a source to recommend?

Malcolm wrote:

It has a lot to say about thoughts and concepts. Nothing at all about feeling tones. The concept does not exist in Buddhism.

Feelings, perceptions, and thoughts are mental factors. Covered in the mental aggregates. Content is not that important when one understands that all afflicted phenomena are suffering.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This does not make sense. If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, how can you understand his meaning correctly?

Malcolm wrote:

I understand it perfectly well. For example, when Tsongkhapa claims in Lam rim Chen mo that freedom from extremes means "not existing in the ultimate and not not existing in the relative," this terminology is incorrect. This means that the ultimate is only a negation of existence and the relative is only an affirmation of existence. This is not the intent of Nāgārjuna nor the Buddha.

Kenneth Chan said:

Malcolm, for some reason, you are unwilling to clarify your own statements.

Malcolm wrote:

I don't have endless time to write long posts.

Read Napper. She really does an excellent job of clarifying Tsongkhapa's point of view on this as well as various objections to Tsongkhapa's "not existent in the ultimate, not nonexistent in the relative."

Author: Malcolm

Date: Sunday, January 15th, 2017 at 11:54 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Why?

Malcolm wrote:

Because you have some homework to do.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:50 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Where exactly did this quote "not existing in the ultimate and not not existing in the relative" come from?

Malcolm wrote:

Lam Rim Chen mo. See Elizabeth Napper's book, *Dependent-Arising and Emptiness, A Tibetan Buddhist Interpretation of Madhyamika Philosophy*. She delves into this in detail.

Kenneth Chan said:

Also, what exactly do you mean by “affirmation of existence”? Can you elaborate?

Malcolm wrote:

Just read Napper's book.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:46 AM

Title: Re: What is the Pure Land Traditions assertion of how conventional phenomena exists?

Content:

rory said:

The Tibetan school since it is esoteric, Vajrayana does have the quick 'horizontal' path to buddhahood for the elite who practice high level Vajrayana.

Malcolm wrote:

Everybody practices high level Vajrayāna in Tibetan Buddhism.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:44 AM

Title: Re: Dzogchen shrines?

Content:

javier.espinoza.t said:

i think there is no such standard in dzogchen, but we can look at a Gar's shrine as model, i believe that can help.

Malcolm wrote:

Norbu Rinpoche has instructed us, since I first began taking teachings from him in 1992, that we do not need to have any kind of formal shrine. But that nevertheless it is good to have a picture of the white A and thigle. He also has said many times, that if you want a shrine in your house that you can just use the picture of the white A and thigle and that this is sufficient.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:41 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

[

I can't give scriptural authority because it's part of the Ganden Oral Lineage which is not

accepted on this site.

Malcolm wrote:

Don't be ridiculous. The only that not accepted here is gyalpo practice.

The Lotus Sutra is a Mahayana Sutra whereas the view I'm explaining comes from Highest Yoga Tantra.

Tsongkhapafan said:

The place that they abide in until this happens is the five pure abodes where they remain in a state of solitary peace for a very long time.

Malcolm wrote:

They do not need to have a body to remain in this equipoise.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 3:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

That's not the consequence at all. There are a couple of instances where one would still have the seeds of delusion but not be in samsara.

The first example is Hinayana Foe Destroyers as I have said. These Superiors take rebirth in the fourth form realm which has eight levels. The last five are Hinayana Pure Lands called Not Great, Without Pain, Excellent Appearance, Great Seeing, and None Higher. When Hinayana Foe Destroyers die they often choose to be born in one of these Lands, where they can remain at peace for as long as they wish. These Pure Lands are beyond samsara, but they are not Buddha Lands, but even though practically they are beyond samsara they would still have self-grasping at subtle and very subtle levels of mind.

Another example would be where someone takes rebirth in a Buddha's Pure Land either through their own power or through the powa prayers done by others. They would have the seeds of delusion in their minds so they would not have attained liberation strictly speaking, but they would be liberated from a practical point of view because they would be in a world where there are no true sufferings and no possibility of falling into samsara again.

In both of these cases, the beings still have work to do to attain actual liberation, and of course Buddhahood.

Bakmoon said:

Anagamins (non-returners) are reborn in the pure abodes, not Arhats. By definition,

Arhats aren't reborn anywhere upon their deaths.

Tsongkhapafan said:

According to their vehicle, yes, but as we know Buddha gave provisional teachings. From the point of view of Buddha's final intention, which is Highest Yoga Tantra, they are not actually liberated but practically they are because they have passed beyond throwing karma.

Malcolm wrote:

They are liberated because they have eliminated all afflictions. They have not eliminated nonafflictive ignorance however, thus they have barriers to omniscience.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 2:04 AM

Title: Re: Dzogchen shrines?

Content:

climb-up said:

I was going to post this in another thread about shrine crystals, but I thought it was different enough that I should maybe start a separate thread.

Is there a standard and/or ideal shrine for Dzogchen practice (DC specifically)?

I have an area set up essentially as a shrine, but it's just been set up to look nice and be useful to sit in front of for my more formal practices like thun or kumbhaka.

Is there anything essential? Any set up or procedure that should ideally be done?

Basically I have a nice cloth, some candles

Large picture of ChNN and smaller pictures of Shakyamuni, Guru Rinpoche and Avlokiteshvara

Crystal ball and crystal point

bell and mala (I've never learned how to use a dorje so I don't have one)

some Ganesha statues

incense and water that I offer to local spirits (not a DC practice, but the essence is similar)

What do you think?

Malcolm wrote:

All you need is this image or something like it:

When you are practicing, light a candle.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 12:59 AM

Title: Re: What is the Pure Land Traditions assertion of how conventional phenomena exists?

Content:

rory said:

for example if you had a pet dog the best you could do for them is pray for it's human rebirth whilst East Asian Buddhists have no problems praying and conducting funeral services for their pets' birth directly to the Pure Land.

Malcolm wrote:

People do all kinds of crazy and useless things in the name of religion.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 12:50 AM

Title: Re: Difference in guru yogas

Content:

Aspiring.Monk said:

Can someone please explain the differences in Lama Tsongkhapa Guru Yoga and Lama Chopa Guru Yoga?

I have been doing Lama Tsongkhapa Guru Yoga and have recently joined the FPMT where I noticed that Lama Chopa Guru Yoga is done.

I am just wanting to know the difference in these two practices.

Malcolm wrote:

Were to begin? In general the former does not require empowerment, but the latter does. That is only the beginning.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:59 PM

Title: Re: Praying to a saviour?

Content:

tellyontellyon said:

Can Buddhists pray to a deity, Buddha, the Noble Sangha etc. etc. for help with dealing with spiritual and psychological problems?

Sometimes I feel so weak and at the mercy of my conditioning that I despair of myself and feel I need someone to save me... is this possible?

Thanks in advance

Malcolm wrote:

This is what Tāra is for.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:22 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

Sorry, fellas, no satisfactory answers so far.

Its vague, but this seems to be an account the Buddha gave of his enlightenment.

As Malcolm suggests, this does seem to be limited to an analysis of this life. But I've never understood why there are these two versions of the arising of the mass of suffering. At what point did the Buddha realize this 10 linked chain, and at what point did he realize the 12 linked chain? Or maybe the correct question is, when did he decide to teach the 12 links, tracing suffering to ignorance?

The implications of this 10 link teaching is very different than the 12 linked chain. This suggests that consciousness and name and form are a twofold basis from which suffering arises. This seems to teach the cure to suffering is annihilation of the the consciousness/name and form complex.

I wonder if this difference is the basis on which Mahayana divides the Hinayana into the Sravakayana and Pratyekabuddhayana? In Mahayana, they say the Sravaka seeks annihilation, while the pratyekabuddha's awakening is based on the 12 linked chain.

Notwithstanding, I would like to understand why the Buddha taught this 10 linked chain.

Malcolm wrote:

The answer to your question lies in the analysis of dependent origination in the Abhidharmakośabhayaṃ, chapter three.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 10:32 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

cloudburst said:

it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear.

Here we can see you trying to say that it is not correct to say that dependent phenomena exist inherently or by way of a nature or essence, and your reason is that they have never arisen, but we can see that you means things are not produced, or arisen, ultimately.

Malcolm wrote:

Things do not arise. Why? Because their causes and conditions cannot be established when investigated. This is why Buddhapalita states:

Here, with respect to your claim for an ascertained cause for the production of a result, wheat, etc., and a non-productive condition and non-condition, 'the arising of a result is not accepted' was previously explained.

If that result does not exist, where will 'these are not conditions, these are conditions' be accepted? If both of those come to be from depending on a result, also that result is does not exist. Because the result does not exist, where will there be a non-condition or a condition? If that is so, still results are not accepted, and even conditions and a non-conditions are non-existent. Because results, conditions, and non-conditions do not exist, descriptions for arising are merely conventional.

cloudburst said:

You end up using internally contradictory speech because you insist on avoid qualifying, or indicating the scope, of your statements.

Malcolm wrote:

This shows the limits of speech. In your quest for perfect sentences, you inevitably affirm a realist position where entities are not merely conventions which fall apart at a touch.

cloudburst said:

Chandrakirti and the madhyamikas lay it out so clearly, but you are forced to ignore the quotations that clearly illustrate my point.

Chandrakirti said in his Reason 60 commentary

We do not propound that an apprehension of a reflection—
dependently produced and seen strictly as false—is not produced
in any way.

Malcolm wrote:

As long as apprehensions of reflections are not investigated, we do not need to say they are not produced in anyway. But the point of Madhyamaka is not to leave things just as ordinary people find them prior to analysis.

cloudburst said:

We contend that dependently produced things are, like reflections,
not produced intrinsically. As this is the case, how can your objection
stand a chance?

Malcolm wrote:

Page. 199 verifies what I am saying above.

You just refuse to take the next step and understand that apparent phenomena which conventionally arise from causes and conditions are completely equivalent with illusions in every respect

I refuse to take that step because it is not supported by either scripture or reason. If you can't tell the difference between dependently-arisen food, which is like an illusion, and an illusion of food, you will die in short order. So either you don't know how to clearly differentiate the conventional from the ultimate, or you suffer from confusion about the meaning of the term "completely equivalent."

Dependently-originated food does not sustain us. Our addiction to things, however, does.

The simile of illusion is one of many similes Buddha used to illustrate dependent relationship, do you think he also meant that phenomena are "completely equivalent to an echo? To a city of ghosts? Would it be correct to say my car is an echo? my wife a city of smell eaters?

If you say yes, it is clear you are simply trying to avoid admitting fault, if no, then perhaps you can give a coherent account as to why the illusion simile should be separated out from the rest for special (unindicated) meaning?

Your car is an echo, your wife is a city of ghandarvas. How so? When you analyze your car, it cannot be found, just as when one searches for the source of an echo heard in a valley it cannot be found. Your wife is a city of ghandaravas whose evanescent appearance vanishes just out of reach when sought. Illusions, echos, and cities of ghandarvas refer to phenomena that clearly appear but when examined are not found to exist. All dependently originated phenomena are just like that— clearly apparent yet nonexistent. It is not necessary to add the qualifier "inherently" or "ultimately." Why?

As Śāntideva says, when neither an entity or nonentity remain before the mind, the mind is pacified. Clearly apparent nonexistents are neither entities nor nonentities.

Chandrakirti said:

Therefore, since in this Madhyamaka system to be a dependent arising is to lack autonomy, lacking autonomy is what emptiness means; emptiness does not mean that nothing exists.

Malcolm wrote:

And since nothing can be found which can act as a cause or a condition for any other thing, nothing ever arose; and so to say of the nonarising that it does not exist is incorrect since there is no existence by which its nonexistence could be known.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 9:30 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

I understand the Gelug position. I do not agree with it.

This does not make sense. If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, how can you understand his meaning correctly?

Malcolm wrote:

I understand it perfectly well. For example, when Tsongkhapa claims in Lam rim Chen mo that freedom from extremes means "not existing in the ultimate and not not existing in the relative," this terminology is incorrect. This means that the ultimate is only a negation of existence and the relative is only an affirmation of existence. This is not the intent of Nāgārjuna nor the Buddha.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 12:47 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So it all comes back to the same question: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?:

Malcolm wrote:

I do not accept that this terminology accurately depicts Madhyamaka.

Kenneth Chan said:

That is not the question. The question is: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?: For us, followers of Je Tsongkhapa, 'appear and function' is what is denoted by the english word 'exists,' and that which you denote with the term 'exists' is called 'inherent existence.'

If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, it is clear that you do not understand his meaning correctly, and therefore you are merely criticising what is clearly a misrepresentation of the Gelug position.

Malcolm wrote:

I understand the Gelug position. I do not agree with it.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:58 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So it all comes back to the same question: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?:

Malcolm wrote:

I do not accept that this terminology accurately depicts Madhyamaka.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:25 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Malcolm wrote:

There is a distinction between the nonafflictive ignorance which is part of the knowledge obscuration, and the ignorance that is part of the afflictive obscuration. Arhats and Pratyekabuddhas possess the former and not the latter; therefore they are not omniscient but they are liberated.

Tsongkhapafan said:

I'm not talking about the obstructions to omniscience - according to Tantra, a direct realisation of emptiness with a gross mind is not an actual direct realisation and so these Hearers and Solitary Realizers are not actual Superior beings and they still have delusions at subtle and very subtle levels of mind and thus, strictly speaking, they are not liberated. Practically speaking though they have reduced their ignorance to the extent that it can never ripen throwing karma - thus they are not reborn in samsara.

Malcolm wrote:

Again, you are not properly distinguishing afflictive and knowledge obscurations.

Tsongkhapafan said:

Hinayana Foe Destroyers also take rebirth in the five pure abodes.

Malcolm wrote:

No, they don't. Nonreturners do and attain arhatship there.

Tsongkhapafan said:

Liberation, strictly speaking is the eradication of the causes of taking further rebirth in any of the three realms.

Actual liberation is the permanent eradication of the seeds of delusion. Because Hinayana Foe Destroyers have not removed delusions from all levels of mind they are not actually liberated but practically they do not take rebirth in samsara.

Malcolm wrote:

No, liberation is just freedom from afflictions that cause birth in the three realms. Arhats, etc., do not possess those.

You still have no cited anything. Your assertions, unless grounded in some sūtra or tantra are meaningless.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

The second mode of being and non-being is seen in the 'orders and differences of created natures' (I.444a), whereby, if one level of nature is said to exist, those orders above or below it are said not to exist:

For an affirmation concerning the lower (order) is a negation concerning the higher, and so too a negation concerning the lower (order) is an affirmation concerning the higher.

According to this mode, the affirmation of man is the negation of angel [or 'higher being'] and vice versa.

This mode illustrates Eriugena's original way of dissolving the traditional Neoplatonic hierarchy of being into a dialectic of affirmation and negation: to assert one level is to deny the others. In other words, a particular level may be affirmed to be real by those on a lower or on the same level, but the one above it is thought not to be real in the same way. If humans are thought to exist in a certain way, then angels do not exist in that way.

Malcolm wrote:

Clearly, that is not a Buddhist account, and I'm not presenting it as such. But it is much closer to the style of Buddhist arguments, than anything from modern analytical or empirical philosophy. It's also interesting because of the dialectical nature of the analysis, i.e. things that are real on one level, are unreal on another. I think that aspect is quite close in meaning to the original import of the two truths teaching.[/quote]

It is a little different. As Śāntideva points out, the ultimate of the lower is the relative of the higher. When we come to Madhyāmika, the negation of the lower is not an affirmation of its own tenets because Madhyamaka has no tenets to proclaim.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Thanks for those explanations.

I think in Buddhism (as in other wisdom traditions) there is an understanding of the hierarchy of being, with the Buddha signifying the utmost or highest reality, and beings in lower realms being subject to delusion. That is why the same thing can appear differently to different levels of beings, such as is often discussed in relation to the hypothetical glass of water. That is also signified in symbolic form by the Bhavachakra, with the Buddha appearing outside the Wheel.

Malcolm wrote:

No. The Buddha has the same state as us. The only difference is whether we recognize that or not. As Nāgārjuna states in the MMK:

"Whatever is the nature of the Tathāgata, that is the nature of the world;
as the Tathāgata has no nature, the world too has no nature."

Author: Malcolm

Date: Saturday, January 14th, 2017 at 6:13 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

From a provisional point of view and from the point of view of their own vehicles, yes, but from the point of view of Buddha's Tantric teachings and in actuality, no.

Malcolm wrote:

Proof text please. And you are quite incorrect. The consequence of your erroneous statement is that arhats and pratyekabuddhas will take afflictive rebirth in samsara.

Tsongkhapafan said:

That's not the consequence at all. There are a couple of instances where one would still have the seeds of delusion but not be in samsara.

Malcolm wrote:

There is a distinction between the nonafflictive ignorance which is part of the knowledge obscuration, and the ignorance that is part of the afflictive obscuration. Arhats and Pratyekabuddhas possess the former and not the latter; therefore they are not omniscient but they are liberated.

Tsongkhapafan said:

The first example is Hinayana Foe Destroyers as I have said. These Superiors take rebirth in the fourth form realm which has eight levels. The last five are Hinayana Pure Lands called Not Great, Without Pain, Excellent Appearance, Great Seeing, and None Higher. When Hinayana Foe Destroyers die they often choose to be born in one of these Lands, where they can remain at peace for as long as they wish. These Pure Lands are beyond samsara, but they are not Buddha Lands, but even though practically they are

beyond samsara they would still have self-grasping at subtle and very subtle levels of mind.

Malcolm wrote:

You are conflating the afflictive obscuration (kleśa -avarana) with the knowledge obscuration (jñeya-avarana). The five pure abodes are where a certain kind of never returner takes rebirth. But once they attain arhatship there, they cease taking rebirth in any of the three realms, including the five pure abodes.

Tsongkhapa said:

Another example would be where someone takes rebirth in a Buddha's Pure Land either through their own power or through the powa prayers done by others. They would have the seeds of delusion in their minds so they would not have attained liberation strictly speaking, but they would be liberated from a practical point of view because they would be in a world where there are no true sufferings and no possibility of falling into samsara again.

In both of these cases, the beings still have work to do to attain actual liberation, and of course Buddhahood.

Malcolm wrote:

Liberation, strictly speaking is the eradication of the causes of taking further rebirth in any of the three realms.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:26 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:06 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

I can't get my head around the idea that 'saying something has never existed is not the same as saying it has ceased to exist'.

Malcolm wrote:

It has to do with how abhāva is being defined in the MMK. In Madhyamaka, nonexistence is the nonexistence of something which has arisen. When something has not arisen, it cannot be said that there is something for which there can be a nonexistence. In other words, there can be nonexistence only for that which has come into existence.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:00 AM

Title: Re: Perplexity

Content:

Crazywisdom said:

Yogis don't work on figuring stuff out and needing to know everything all the time.

dzogchungpa said:

What??!!

BTW, there's a similar passage on p.95 of Dharma Publishing's "The Life And Liberation Of Padmasambhava Part 1": My father is the Knowing of Knowledge.

My mother is Samantabhadri, holy joy and transcendence of the Void.

My country: I have none, having been born on the Essence Plane with its unique caste.

I nourish myself with both clarity and perplexity.

I am here devoting myself to the destruction of suffering.

Malcolm wrote:

This is not translated from Tibetan directly. It is translated from French a long time ago and is completely wrong in many places.

It is quite likely Evans Wentz just copied this line since he himself knew no Tibetan and was editing someone else's translation.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 4:37 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

... it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear.

Example, an illusory elephant arises on the basis of causes and conditions

Arising from cause and conditions is relative, not ultimate.

cloudburst said:

you are just contradicting yourself from one post to the next.

Malcolm wrote:

An illusory elephant arise from causes and conditions, but there is no elephant in that illusion.

You just refuse to take the next step and understand that apparent phenomena which conventionally arise from causes and conditions are completely equivalent with

illusions in every respect Therefore, without understanding this one will never overcome one's deluded attachment to things of relative truth. The latter, after all, is the purpose of Madhyamaka. Making arguments which support ordinary people's mundane clinging to things goes against the very purpose of Madhyamaka.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 4:21 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

It is improper to say of something which has never arisen that it does not exist.

cloudburst said:

that is completely wrong.

Malcolm wrote:

No, it is completely correct. "Nonexistence" is what common people say about something which once existed and no longer does.

But to say that something which never arisen is nonexistent is completely wrong.

This is why in general we reject your claim that we advocate nonexistence since we never claim that anything exists to begin with.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 3:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

To say that a dependent arising is a nonexistent is not correct.

Of course it is. Example, an illusory elephant arises on the basis of causes and conditions: it appears, seems to perform all the functions of an elephant and yet does not exist and performs none of those functions at all. All conditioned phenomena are the same

cloudburst said:

it is clearly not correct for you to keep insisting that dependent arisings are nonexistents, do not exist and perform no functions.

Malcolm wrote:

They are not nonexistents from the point of ordinary people. From the point of view of ordinary people, things which arise in dependence exist. When one discusses with ordinary people how things are, the only acceptable way to talk about the things which they believe to exist is from the point of view of dependent origination, where this exists that exists, and so on. But this manner of speaking about phenomena is not definitive

nor is it final. But if you prefer that I treat you as an ordinary person who has no training in tenets systems, etc., then for you I will say that this and that exists.

From the point of view of some like ourselves who have examined phenomena, it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear. It is also not correct to state they do not exist since it is improper to say of something which has never arisen that it does not exist.

So we craft this term, "clearly apparent nonexistent." It is a standard term in Sakya and Nyingma Madhyamaka. You may not like it but we don't care.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 2:26 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Anyone have an idea what these wordless/imageless thoughts that present as inklings might be?

Malcolm wrote:

Concepts.

Marc said:

Hi Malcolm

Could you please develop.

I guess the confusion here rises from the fact that verbal fabrications / labeling are conflated with concepts...

However, there is some background for such confusion since Vitarka is translated both as conceptions or verbal fabrications / labeling.

Thx in advance for your explanations

Malcolm wrote:

Concepts and labeling exist together, and never separately.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 2:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

but we cannot say that inherently exists, because whatever inherently exists cannot appear and function at all.

cloudburst said:

completely correct. And so we do not say this. Kenneth did in fact say "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions" and in this he was in error. Malcolm's response is perfectly correct, there are no minds in ultimate truth, so there is no sense in speaking of their arising etc.

Kenneth Chan said:

Please note the context in the original post where I made the statement. When I said "from the viewpoint of the ultimate truth," I meant "when we analyse things with regards to what the ultimate truth is."

Malcolm wrote:

"When we analyse things with regards to what the ultimate truth is" there is no arising through cause and condition because arising through cause and condition is strictly relative, whether it is a mind or an atom.

You goofed. Just own it.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 2:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

cloudburst said:

Kenneth did in fact say "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions" and in this he was in error. Malcolm's response is perfectly correct, there are no minds in ultimate truth, so there is no sense in speaking of their arising etc.

Malcolm wrote:

Yes, that was the point. His question about your statement was irrelevant.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

To say that a dependent arising is a nonexistent is not correct.

Of course it is. Example, an illusory elephant arises on the basis of causes and conditions: it appears, seems to perform all the functions of an elephant and yet does not exist and performs none of those functions at all. All conditioned phenomena are the same.

Your proplem, identified by Rongzom centuries before Tsongkhapa lived, is that Mādhyamikas in his day were excessively attached to relative truth and did not comprehend fully the meaning of illusion. While the introduction of Candrakīrti

abolished this problem for a time, it was reintroduced with Tsongkhapa.

This is the reason why Gelugpas have a more difficult time understanding Dzogchen, than say Kagyus or Nyingmas. Sakyas also have their own hangups with respect to attachment to the two stags that get in their way as well. If there is an obstacle for Kagyus with respect to this, it is that they are too attached to meditating. And of course, Nyingmas are too attached to sex and drinking.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:47 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So it appears you cannot answer the question. Why?

Malcolm wrote:

I do not agree with cloudburst's assessment.

We can say that what appears and functions "exists" in terms of mundane convention, with the caveat that conventions are based on erroneous perceptions. but we cannot say that inherently exists, because whatever inherently exists cannot appear and function at all.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

Kenneth Chan said:

Yes, I know what you prefer, in terms of semantics. The question, however, is this: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described by Cloudburst?:

Malcolm wrote:

No. Also Tsongkhapa makes a distinction between conventional existence, which functional, and inherent existence, which is not.

You've also failed to address my objection to your terming "cause and condition" part of ultimate truth.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:33 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

MiphamFan said:

<http://www.zerohedge.com/news/2017-01-10/4chan-claims-have-fabricated-anti-trump-report-hoax>

Malcolm wrote:

Pretty funny, if true. We are so screwed.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:30 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, why can't you answer the question? It is very relevant.

Malcolm wrote:

It is not relevant to my objection.

Kenneth Chan said:

So it appears you cannot answer the question. Why?

Malcolm wrote:

I do not agree with cloudburst's assessment.

We can say that what appears and functions "exists" in terms of mundane convention, with the caveat that conventions are based on erroneous perceptions. but we cannot say that inherently exists, because whatever inherently exists cannot appear and function at all.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:25 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, before we go into another round of arguing over semantics, I need to pose this question to you again. This is the question I posed in the other thread "What Tsongkhapa Said" but, so far, you have not answered it. Below, I have reproduced the actual post with the question for you and Conebeckham. Can you now give a response please?

Malcolm wrote:

This question is besides the point. You stated "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions."

Arising from cause and conditions is relative, not ultimate.

Kenneth Chan said:

Malcolm, why can't you answer the question? It is very relevant.

Malcolm wrote:

It is not relevant to my objection.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:15 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

On the other hand, if you are looking at it from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions, and upon the object that it perceives, and this is already discussed in my paper (<http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics>). For your benefit, I will reproduce that section of my paper here below:

Malcolm wrote:

No, from the standpoint of ultimate truth, minds do not arise at all since they cannot be established.

Kenneth Chan said:

Malcolm, before we go into another round of arguing over semantics, I need to pose this question to you again. This is the question I posed in the other thread "What Tsongkhapa Said" but, so far, you have not answered it. Below, I have reproduced the actual post with the question for you and Conebeckham. Can you now give a response please?

We seem to be arguing merely over semantics again. Before we continue with this semantics argument, it would be helpful if both Malcolm and Conebeckham state clearly whether or not they accept this statement by Cloudburst (which was made in response to Malcolm):

cloudburst said:

For us, followers of Je Tsongkhapa, 'appear and function' is what is denoted by the english word 'exists,' and that which you denote with the term 'exists' is called 'inherent existence.'

Kenneth Chan said:

For me, following the texts of Lama Tsongkhapa, what Cloudburst says here is evidently

correct. But do you, Malcolm and Conebeckham, agree with it or not? I am asking this for the purpose of clarification.

Malcolm wrote:

This question is besides the point. You stated "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions."

Arising from cause and conditions is relative, not ultimate.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 12:43 AM

Title: Re: Perplexity

Content:

madhusudan said:

"My father is wisdom and my mother is voidness.

My country is the country of Dharma.

I am of no caste and no creed.

I am sustained by perplexity;

and I am here to destroy lust, anger and sloth."

~Padmasambhava

I would appreciate any comments or explanation on the line, "I am sustained by perplexity."

Is that in reference to the state of being in the Middle Way free from extremes? Or something else...

Thanks

Malcolm wrote:

It is a bad translation. Look at page 34 of the Lotus Born where you will see the same passage as translated by Eric Pema Kunsang.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:52 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapa said:

The small and middling enlightenments that are described in Buddha's sutra teachings are not actual states of liberation...

Malcolm wrote:

Of course they are. What they are not are stages of omniscience.

Arhats and pratyekabuddhas do not possess afflictive obscurations at all.

Tsongkhapa said:

From a provisional point of view and from the point of view of their own vehicles, yes, but from the point of view of Buddha's Tantric teachings and in actuality, no.

Malcolm wrote:

Proof text please. And you are quite incorrect. The consequence of your erroneous statement is that arhats and pratyekabuddhas will take afflictive rebirth in samsara.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:51 PM

Title: Re: Refuge vows

Content:

Tsongkhapa said:

Abandoning intoxicants is just alcohol, tobacco and recreational drugs, don't worry about caffeine.

Malcolm wrote:

Not even tobacco is included since it is not intoxicating, since nicotine is a stimulant, like caffeine.

However, because many treasure texts were revealed that condemned its use, it has come to be considered something negative in Tibetan Buddhism.

Fully ordained monks in Theravada countries however smoke quite a lot.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:41 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

On the other hand, if you are looking at it from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions, and upon the object that it perceives, and this is already discussed in my paper (<http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics>). For your benefit, I will reproduce that section of my paper here below:

Malcolm wrote:

No, from the standpoint of ultimate truth, minds do not arise at all since they cannot be established.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:40 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

The small and middling enlightenments that are described in Buddha's sutra teachings are not actual states of liberation...

Malcolm wrote:

Of course they are. What they are not are stages of omniscience.

Arhats and pratyekabuddhas do not possess afflictive obscurations at all.

Author: Malcolm

Date: Friday, January 13th, 2017 at 11:51 AM

Title: Re: Shrine Crystal

Content:

tomamundsen said:

Hi all,

What kind of crystals are acceptable for a shrine? Or does it not really matter? I'm thinking about the clear prism kind, but don't know what type of crystal they are.

Thanks,

Thomas

Malcolm wrote:

A natural one is best, but a crystal ball is also fine.

tomamundsen said:

So, at the crystal shop that I visited before, there are several different kinds of quartz crystals. Basically any type of quartz will work?

Malcolm wrote:

Natural is better than cut...

Author: Malcolm

Date: Friday, January 13th, 2017 at 10:57 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

<http://www.ibtimes.com/donald-trump-sex-tape-penthouse-might-have-proof-russian-golden-shower-gate-2474730>

Author: Malcolm

Date: Friday, January 13th, 2017 at 10:53 AM

Title: Re: Shrine Crystal

Content:

tomamundsen said:

Hi all,

What kind of crystals are acceptable for a shrine? Or does it not really matter? I'm thinking about the clear prism kind, but don't know what type of crystal they are.

Thanks,

Thomas

Malcolm wrote:

A natural one is best, but a crystal ball is also fine.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:11 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

but once the fundamental agreement on reality and rules of civil engagement are lost, further intercourse becomes incredibly difficult.

.

Malcolm wrote:

That is gone. Time for New England to secede from the Union.

Virgo said:

But how wil New England protect itself? For example, the USAF will want to take back Westover, and the Navy will take Groton, and so on.

Kevin

Malcolm wrote:

I was being rhetorical.

Author: Malcolm

Date: Friday, January 13th, 2017 at 6:20 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I thought you were originally from New York?

Malcolm wrote:

I was born in New York, I was raised in Massachusetts. And one of my ancestors, Elbridge Gerry, signed the Declaration of Independence, etc.

Author: Malcolm

Date: Friday, January 13th, 2017 at 6:02 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

GW's Farewell Address

Malcolm wrote:

Easy for him to say. 85 percent of the soldiers who fought the British came from New England. If anyone has a right to be called Americans, we do.

Author: Malcolm

Date: Friday, January 13th, 2017 at 5:22 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

but once the fundamental agreement on reality and rules of civil engagement are lost, further intercourse becomes incredibly difficult.

.

Malcolm wrote:

That is gone. Time for New England to secede from the Union.

Author: Malcolm

Date: Friday, January 13th, 2017 at 5:12 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

A few years ago, I started to notice what might be called non-conceptual thoughts arise in my mind. Could be I just didn't see them earlier, or it could be they're new for me.

It goes something like this: I become aware (during meditation) that a coherent thought has just occurred (or is occurring) but that there are no words or images associated with it. It presents as more of a diffuse feeling -- an inkling -- than a thought, but when I

examine it, it reveals itself to "contain" a coherent thought.

These wordless/imageless thoughts come and go alongside word/image-ful thoughts. The two types of thoughts sometimes flow by in "single file" and sometimes overlap, like parallel layers of a stream of consciousness.

Anyone have an idea what these wordless/imageless thoughts that present as inklings might be?

Malcolm wrote:
Concepts.

Author: Malcolm

Date: Friday, January 13th, 2017 at 3:18 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

well i know nothing of this practice , but keeping in spirit of my post;
Can we look at this Mahayana practice as a Poison Drum?

Malcolm wrote:

It is an incorrect practice condemned rather harshly by HH Dalai Lama.

Minobu said:

That being said, Even Devadatta who tried to kill The Buddha was promised Buddhahood in the Lotus Sutra in the future as direct cause from this negative relationship with The Buddha.
this is the meaning of the Poison Drum .

so ya i get you claim this to be a bad practice but still it has a relationship with Buddha so eventually all will attain Buddhahood.

Also i'm still trying to lay cliam to the original spirit of my

<http://dharmawheel.net/viewtopic.php?f=39&t=24507&p=372769#p372769>

Malcolm wrote:

I don't think you really understand the gravity of the situation.

Author: Malcolm

Date: Friday, January 13th, 2017 at 1:19 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

there are no bad teachings being bandied about here...

Malcolm wrote:

Apart from gyalpo practice, I quite agree.

Minobu said:

well i know nothing of this practice , but keeping in spirit of my post;

Can we look at this Mahayana practice as a Poison Drum?

Malcolm wrote:

It is an incorrect practice condemned rather harshly by HH Dalai Lama.

Author: Malcolm

Date: Friday, January 13th, 2017 at 1:16 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Author: Malcolm

Date: Friday, January 13th, 2017 at 12:46 AM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

From the <http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.065.than.html>, SN 12:65

"Then the thought occurred to me, 'Aging & death exist when what exists? From what as a requisite condition is there aging & death?' From my appropriate attention there came the breakthrough of discernment: 'Aging & death exist when birth exists. From birth as a requisite condition comes aging & death.' Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth... [clinging], [craving], [feeling], [contact], [six senses], [Name-and-Form]... 'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a

requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

This formulation of the arising of suffering has puzzled me for a long time. It differs from the more common teaching on the 12 Linked Chain in that consciousness does not have its base in "constructing activities" which in turn has its base in ignorance. Rather, consciousness and name-and-form are proposed as mutually dependent and arising. Name-and-form is a function of consciousness and consciousness is a function of name-and-form. This is not quite a materialist view, but seems closer to it than the picture given by the 12 Linked Chain.

Can someone please explain what is going on here?

Malcolm wrote:

It is only taking about the process of this life.

Author: Malcolm


Date: Friday, January 13th, 2017 at 12:45 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

"The stages of training with the three kāyas emphasize the qualities of the elements. By training with the sound of the supreme aspect of earth, fire, water, and wind, supreme attainment will be certain. The sound of water is roaring and carries the melodious sound of the ḍākinīs. To always engage and become familiar with this, it is certain that the nirmāṇakāya will be attained. The characteristic of earth is cool and heavy, possessing the sound of great Brahmā. To always engage and maintain balance with this will bring the certain attainment of the nirmāṇakāya. To accomplish the sambhogakāya, by listening to the sound of fire, this reveals the sound of the great Viṣṇu. Whoever listens to this will certainly attain the qualities of the dharmakāya: the characteristics of wind are cool and fierce and carry the sound of uniting with the king[1] of birds. If one knows how to constantly practice this, then that is training with the common aspect of the three kāyas." (Reverberation of Sound Tantra)

 My emphasis on the word "supreme" in the quote. Notice that each stage given above notes the common sound aspect and the supreme sound characterization of each element: "sound of water" - "sound (language) of the ḍākinīs," etc., except for earth, which doesn't commonly have a sound unless it's moving, so only the supreme aspect is pointed to (but look for low rumbles like kettle drums). The common sound aspect is given to characterize the inner resonances that one uses. Don't confuse the "four elements" with physical manifestations like waterfalls, fires, rocks pounded together, and wind. The supreme sound characterization is specified to make sure you don't make that error.

Place awareness on the related chakra associated with each element, gather the inner

sound (which will be very subtle at first, thus "gather" it), and once gathered, draw it up to the next element by moving awareness. Do this in the order specified: Earth, Water, Fire, Wind (Air). Start with Fire though and bring it down to Earth, to ground yourself, since fire is associated with ego, and this isn't about you. Then continue, repeating fire in the correct location. The visions of the four lamps will naturally arise when you're ready, so no need to put your eyeballs at risk with a mudra as when the practice of Thögel is introduced.

This "preliminary" attains the "common aspects" of three kayas, and the common siddhis, and is a natural pathway into Thögel.

[1] The Garuḍa

Malcolm wrote:

First, Reverberation of Sound is a completely incorrect (but common) translation, and it comes from a late attempt to normalize the titles of the 17 tantras by back translating them into Sanskrit in the Derge Nyingma Gyudbum. This mistake is absent from the Tshamdrag and Tingkye editions where the original, non-Sanskrit title is preserved.

The thal gyur in the title has to be translated separately. Thal ba, as explained in the tantra itself and the commentary, refers to buddhafiels which are strewn with precious powder (thal ba). Gyur ba refers to the transformation of the elements.

Author: Malcolm

Date: Friday, January 13th, 2017 at 12:09 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

there are no bad teachings being bandied about here...

Malcolm wrote:

Apart from gyalpo practice, I quite agree.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 11:52 PM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

“Those who emanate to bring benefit to others must first practice this for, if not, then they will not have the ability to plant the seeds that bring forth such emanations. Hence, train in the sound of the elements.” (Seed of Secret Conduct Tantra)

Malcolm wrote:

Right, but that means you have to find out which phase of the elements you are, and then practice the appropriate sound for many months.

It is all detailed in the commentary to the Realms and Transformations of Sound Tantra.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:57 PM

Title: Re: Refuge vows

Content:

crazy-man said:

Caffeine can have both positive and negative health effects. It can treat and prevent the premature infant breathing disorders bronchopulmonary dysplasia of prematurity and apnea of prematurity. Caffeine citrate is on the WHO Model List of Essential Medicines.[12] It may confer a modest protective effect against some diseases,[13] including Parkinson's disease[14] and certain types of cancer. One meta-analysis concluded that cardiovascular disease such as coronary artery disease and stroke is less likely with 3–5 cups of non-decaffeinated coffee per day but more likely with over 5 cups per day.[15] Some people experience insomnia or sleep disruption if they consume caffeine, especially during the evening hours, but others show little disturbance. Evidence of a risk during pregnancy is equivocal; some authorities recommend that pregnant women limit consumption to the equivalent of two cups of coffee per day or less.[16][17] Caffeine can produce a mild form of drug dependence – associated with withdrawal symptoms such as sleepiness, headache, and irritability – when an individual stops using caffeine after repeated daily intake.[1][3][5] Tolerance to the autonomic effects of increased blood pressure and heart rate, and increased urine output, develops with chronic use (i.e., these symptoms become less pronounced or do not occur following consistent use)
<https://en.wikipedia.org/wiki/Caffeine>

Malcolm wrote:

If you do not want to drink coffee, fine. But it is not an intoxicant, a madana.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:49 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Matt J said:

HHDL likes Dzogchen--- doesn't his opinion count at least a little given his relationship with LTKR?

Malcolm wrote:

Not with TKF, he is a gyalpo practitioner.

Tsongkhapafan said:

Another example of why it is necessary to check sources carefully and only trust reliable ones.

Malcolm wrote:

Yes, this is why we trust HHDL instead of those who follow the gyalpo.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:48 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I thought Emptiness was the nature of the mind and everything else and Mahamudra was a method to experience this?

Malcolm wrote:

Emptiness has no appearance. Mahāmudra does.

Justmeagain said:

And what is the nature of this appearance? I'd say Emptiness has the appearance of a lack of inherent existence. But maybe thats pushing it somewhat!

How about I put my OP this way....are Mahamudra and Shikantaza synonymous?

Malcolm wrote:

Emptiness and luminosity ('od gsal) are synonyms. When one is in the experience of emptiness or luminosity there are no appearances. In Mahāmudra there are appearances. Which appearances? The appearances of the world.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:21 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:

Very much so.

Malcolm wrote:

The classical notion of the two truths hinges on vidyā and āvidyā being different, the former veridical and the latter false. But in fact vidyā and avidyā are just opposite sides of one coin, or even avidyā has vidyā.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:09 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I suspect this thread needs to be moved to another home!

Or are we still trying to establish what Mahamudra is before comparing it to the more easily defined Shikantaza?

Malcolm wrote:

Mahamudra is the nature of your mind and everything else.

Justmeagain said:

I thought Emptiness was the nature of the mind and everything else and Mahamudra was a method to experience this?

Malcolm wrote:

Emptiness has no appearance. Mahāmudra does.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 8:51 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:

historical Buddha

Mkoll said:

Them's fightin' words on this DW, friend. Tread carefully.

srivijaya said:

Hey! Okay, I get the message - don't beat me up guys!

On the OP though, the Two Truths Doctrine differs from *ahem* other Buddhism on a fundamental point (can't speak for Dzogchen though).

Briefly, Two Truths postulates a mistaken grasp of phenomena (ie. inherently existing). It sees the solution to this problem as breaking this illusion and seeing the underlying "nature" of self and other, as being emptiness. Furthermore emptiness gets called the ultimate state, which is a bit odd when you consider it carefully. Emptiness being the absence of inherent existence, rather than a "state" itself. Even the formulation 'form is empty, emptiness is form', equates the two. Equivalents cannot have one ultimate and the other not - it's like saying one half is larger than the other half. Quite how much of the Two Truths overlaps with Dzogchen, I have no idea, so if anyone can chip in, that would be great.

Malcolm wrote:

There are no two truths since even delusion is an expression of reality.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 8:32 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Mod-QQ said:

We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

dzogchungpa said:

Can you do something about

[https://www.dharmawheel.net/search.php?keywords=shit too?](https://www.dharmawheel.net/search.php?keywords=shit%20too?)

Malcolm wrote:

And [https://www.dharmawheel.net/search.php?keywords=asshole:](https://www.dharmawheel.net/search.php?keywords=asshole?)

BTW most nine year olds I know swear worse than truck drivers. I mean, have any of you listened to rap music lately?

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:42 AM

Title: Re: Refuge vows

Content:

crazy-man said:

if you have health problems and you use Caffeine as a medicine, it is okay. but if you use Caffeine to change and manipulate your mind and consciousness, it is against the rules.

Malcolm wrote:

Nonsense. Caffeine is a merely a stimulant. Sheesh.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:36 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Matt J said:

HHDL likes Dzogchen--- doesn't his opinion count at least a little given his relationship with LTKR?

Malcolm wrote:

Not with TKF, he is a gyalpo practitioner.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

I am not sure how much time you have spent with teachers and communities outside the DC, but trust me, they generally think we are very strange.

climb-up said:

What do they find strange about the DC?

Is it the view of dzogchen that is taught, or is the group's structure or interactional style unusual?

\

Malcolm wrote:

All of it.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

No, there is no record of Tsongkhapa accepting the Dzogchen teachings as valid...

Malcolm wrote:

Dude, get a clue. This text is in the first volume of Tsongkhapa's collected works, Zhol edition, ppg. 295-314, directly before Tsongkhapa's commentary on the Fifty Verses of Guru Devotion. It is in the same place in all the other collected works as well.

But go ahead, keep your head in the sand.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:12 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I had not thought it through that far. You're probably right. At some point they figured out they had the perfect patsy. The only card Trump has is his supporters. In order for them to function as his shield, he has to have them riled up and foaming at the mouth, and that is hard to do, especially when they realize the government he is putting together is not going to bring jobs to Columbus and Flynt, and is going to in fact strip out their

medicare and medicaid, social security, etc. To keep that crowd whipped up, he would have continue his campaign around the country and sooner or later, that show is going to get boring. He's then going to find out he has no real clout at the midterms when he tries to remove congressmen and senators who aren't on his side. He's about to find out how little support you get from rank and file congressmen when you don't help them with fundraising and local campaigns.

Johnny Dangerous said:

It's gonna be a lot easier for him to rile up his supporters with people bandying about these random, unvetted accusations likely originating with the intelligence community. In fact it's one nightmare scenario that could come from people's sudden embrace of this "fake news", a likely one IMO since so much of this unverifiable, this will only galvanize his supporters. It lends credence to Trump in the eyes of his followers, and takes people's eyes off what they should be focused on - building some kind of legitimate resistance to Trump and his plans. So, great job American Deep State.

Malcolm wrote:

Bury him in the excrement, all of it, so he spends all his time whining like the little whiner he is. Could you believe the press conference today? Marching bands? hahahaha, what a tremendous fool those tushy holes elected.

We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

Umm, no, this is G rating.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:08 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

So you believe, and you're free to do so.

Malcolm wrote:

My reply to you is the same as Nāgārjuna's reply to those who bore doubt about Mahāyāna in the Ratnavali. Higher vehicles always seems questionable to those who follow lower vehicles.

Tsongkhapafan said:

There is also a history of false teachings being touted as higher too, so one must be careful and investigate thoroughly as Buddha said.

Malcolm wrote:

There is nothing false about the teachings brought to Tibet by Ācārya Padmasambhava, Paṇḍita Vimalamitra and Lotsawa Vairocana. Even Tsongkhapa accepted Dzogchen teachings as valid. I advise you to read the ལྷ་ལན་ལྷན་མཚོག་བདུད་རྩིའི་ཐེང་བ་ by Tsongkhapa where he records a dialogue between himself and his Nyingma Guru Laykyi Dorje who acted as a intermediary between Tsongkhapa and Vajrapani. It is in Tsongkhapa's collected works.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:46 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Malcolm wrote:

The teaching of Vajradhara also is the result that does not arise from cause, the intimate instruction that does not arise from scripture, and the buddhahood that does not come from mind. Merely because you have not received this teaching does not make it false. Your incredulity also makes it no less the teaching of Buddha Vajradhara. Garab Dorje is a predicted emanation of Vajradhara. Again, just because you do not read these tantras does not make them invalid.

Tsongkhapafan said:

So you believe, and you're free to do so.

Malcolm wrote:

My reply to you is the same as Nāgārjuna's reply to those who bore doubt about Mahāyāna in the Ratnavali. Higher vehicles always seems questionable to those who follow lower vehicles.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:41 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Tsongkhapa said:

That sounds a bit arrogant Malcolm, but I appreciate your sentiment.

Malcolm wrote:

I was responding in kind to your biased statement.

The teaching of Vajradhara also is the result that does not arise from cause, the intimate instruction that does not arise from scripture, and the buddhahood that does not come from mind. Merely because you have not received this teaching does not make it false. Your incredulity also makes it no less the teaching of Buddha Vajradhara. Garab Dorje is a predicted emanation of Vajradhara. Again, just because you do not read these tantras does not make them invalid.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:15 AM

Title: Re: Dorje and Bell

Content:

Aspiring.Monk said:

I am wondering if someone that has no tantric initiations can use the dorje and bell.

Thank you in advance for the help

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:14 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I suspect this thread needs to be moved to another home!

Or are we still trying to establish what Mahamudra is before comparing it to the more easily defined Shikantaza?

Malcolm wrote:

Mahamudra is the nature of your mind and everything else.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:08 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

BuddhistPariah said:

And because this thread created by an advanced and respected teacher and Boddhisatva is about division and hatred...

Malcolm wrote:

I don't hate Trump. I just think he is an tushy hole.

Edited for language.

Mod QQ

Author: Malcolm

Date: Thursday, January 12th, 2017 at 1:03 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I had not thought it through that far. You're probably right. At some point they figured out they had the perfect patsy. The only card Trump has is his supporters. In order for them to function as his shield, he has to have them riled up and foaming at the mouth, and that is hard to do, especially when they realize the government he is putting together is not going bring jobs to Columbus and Flynt, and is going to in fact strip out their medicare and medicaid, social security, etc. To keep that crowd whipped up, he would have continue his campaign around the country and sooner or later, that show is going to get boring. He's then going to find out he has no real clout at the midterms when he tries to remove congressmen and senators who aren't on his side. He's about to find out how little support you get from rank and file congressmen when you don't help them with fundraising and local campaigns.

Johnny Dangerous said:

It's gonna be a lot easier for him to rile up his supporters with people bandying about these random, unvetted accusations likely originating with the intelligence community. In fact it's one nightmare scenario that could come from people's sudden embrace of this "fake news", a likely one IMO since so much of this unverifiable, this will only galvanize his supporters. It lends credence to Trump in the eyes of his followers, and takes people's eyes off what they should be focused on - building some kind of legitimate resistance to Trump and his plans. So, great job American Deep State.

Malcolm wrote:

Bury him in the excrement, all of it, so he spends all his time whining like the little whiner he is. Could you believe the press conference today? Marching bands? hahahaha, what a tremendous fool those tushy holes elected.

We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

Author: Malcolm

Date: Thursday, January 12th, 2017 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Felix said:

I joined this Forum in good faith in order to share views on Dzogchen. I have encountered one thread where new age teachings are being marketed as Dzogchen, and those who object to this are being labelled as 'nit pickers'.

Now I find myself in a debate which seems to conflate Dzogchen with Sutrayana.

I think I need to spend time away from Dharma Wheel to examine and review my reasons for joining.

Malcolm wrote:

Felix, don't worry. This is all a dream.

I am not sure how much time you have spent with teachers and communities outside the DC, but trust me, they generally think we are very strange.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 11:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Probably Rinpoche find the Sarma tradition style of first training in relative Bodhicitta and the later ultimate Bodhicitta a little superficial.

Malcolm wrote:

Yes, that is what we have been saying.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:52 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Seems like I only know about authentic Bodhicitta then.

/magnus

Malcolm wrote:

He is contrasting this with the gradual process of developing bodhicitta in Mahāyāna where you first take the bodhisattva vow, and then you spend time cultivating love and compassion, practicing tons of tonglen, etc.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:43 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

You misunderstood obviously, it is a good idea to read Rinpoches book. Developing the bodhicitta of intention and application is an integral part of the path as Rinpoche teach it.

/magnus

Malcolm wrote:

Hi Magnus:

What Rinpoche has said consistently since I started following him is that contrived bodhicitta is well, contrived. Bodhicitta that arises from seeing that the reason sentient beings suffer from not having recognized their own state on the basis of having recognized one's own is much better. The former can become maudlin sentimentality. The latter is genuine.

The reason he has standard teachings on bodhicitta in the Precious Vase and so on is that one needs to understand the differences between various kinds of bodhicitta if one is going to be a teacher. Remember, the Precious Vase is in fact a teachers manual. I am quite certain of this since the first retreat I ever attended was the first US SMS Base level retreat in 1992. He addressed this question at length, responding to criticisms that he never taught bodhicitta.

heart said:

"Maudlin sentimentality" isn't Bodhicitta on any level of teaching Malcolm. Rinpoche makes pretty clear how Bodhicitta is integrated in the path in "The foundations of the path".

/magnus

Malcolm wrote:

Magnus,

Rinpoche states again and again it is better to have bodhicitta based on recognition of one's real state than the contrived bodhicitta of common Mahāyāna. He is not saying bodhicitta is unnecessary, he is distinguishing contrived bodhicitta from authentic bodhicitta and the need to give rise to the latter rather than the former since the former is not stable and can disappear in a second.

For this reason, he uses the generation of bodhicitta that comes from the Anuyoga tantras:

I and all sentient beings
have always been buddhas;
recognizing this to be so,
I generate supreme bodhicitta.
M

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:31 PM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Matt J said:

How is it that phenomenon are illusory dreams, yet not mind? How do they not exist from their own side yet are not projections of mind, either?

Tenzincharpa said:

According to the Dzogchen and/or Nyingma, does conventional phenomena:

Malcolm wrote:

According to the Dzogchen and/or Nyingma, conventional phenomena are apparent yet nonexistent, thus they are illusory, etc.

Mind is also a clearly apparent nonexistent.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:30 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapa said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the

buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Coëmgenu said:

Those symbols actually appear as boxes with X's in them on my computer. I guess I don't get the subliminal benefits.

Malcolm wrote:

Nope, you need to install a Tibetan web font.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:33 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

It is not that we care, it is that combined with Trump's alleged rape of teenagers in sex parties of convicted pedophile Epstein, the Hollywood Access comments, comments made on the Howard Stern's show, and so on, it is just more of the same. Perv Elect Trump.

Grigoris said:

Rape is an illegal act of violence and has nothing to do with sex. Water sports, between consenting adults (albeit paid) is not illegal (especially not in Russia).

A rapist should not be put into the same category as somebody that has Queer sexual preferences, they should be put in the same category as a murderer or some other type of violent criminal.

Malcolm wrote:

Rapists can be queer. But that is not the point. The point is a pattern of behavior of sexual exploitation and power.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:25 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Felix said:

I at no point said that ChNN downplays or negates Bodhicitta. What I said was that he has said (in my hearing) that he cautioned us against striving to feel empathy or striving to feel compassion because it is counter productive. I am paraphrasing his words. As he says one way we generate Bodhicitta is by acts of compassion. This is not

dependant on our subjective mindset.

heart said:

You misunderstood obviously, it is a good idea to read Rinpoches book. Developing the bodhicitta of intention and application is an integral part of the path as Rinpoche teach it.

/magnus

Malcolm wrote:

Hi Magnus:

What Rinpoche has said consistently since I started following him is that contrived bodhicitta is well, contrived. Bodhicitta that arises from seeing that the reason sentient beings suffer from not having recognized their own state on the basis of having recognized one's own is much better. The former can become maudlin sentimentality. The latter is genuine.

The reason he has standard teachings on bodhicitta in the Precious Vase and so on is that one needs to understand the differences between various kinds of bodhicitta if one is going to be a teacher. Remember, the Precious Vase is in fact a teachers manual. I am quite certain of this since the first retreat I ever attended was the first US SMS Base level retreat in 1992. He addressed this question at length, responding to criticisms that he never taught bodhicitta.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:20 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Grigoris said:

Yeah, I also don't get this American obsession with their Presidents sexual behaviour. One of Greece's longest serving and popular Prime Ministers dumped his wife and kids for an airline stewardess and nobody batted an eyelid.

There are MUCH more important things to critique Trump about.

Malcolm wrote:

It is not that we care, it is that combined with Trump's alleged rape of teenagers in sex parties of convicted pedophile Epstein, the Hollywood Access comments, comments made on the Howard Stern's show, and so on, it is just more of the same. Perv Elect Trump.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:59 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

DGA said:

For the record, who cares if he's into watersports? That's the least offensive thing about Trump.

Malcolm wrote:

It is just so typical...

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:49 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapa said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 6:32 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

<http://www.alternet.org/election-2016/donald-trump-was-bailed-out-bankruptcy-russia-crime-bosses>

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:39 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

...

Malcolm wrote:

It has plenty of sources. The context is that Trump is a puppet.

Johnny Dangerous said:

None of it has been corroborated by anyone, and if mainstream sources are to be believed again it's of somewhat iffy provenance.

Malcolm wrote:

It's opo research originally payed for by Republicans against Trump and later Dems.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:34 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

...

Malcolm wrote:

It has plenty of sources. The context is that Trump is a puppet.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:24 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

Seems like the Left's version of Fake News frankly. All this nonsense and media coverage, and I have yet to see any proof.

Not that I would be surprised if I had, but this is all still just allegation, and from a questionable source - that report.

I really hope if this is indeed true that they make public something more than what they have.

Malcolm wrote:

Oh ye of little faith. The IC has felt that enough of the repot was substantiable to summarize it in a two page briefing for POTUS, Trump and so on.

Johnny Dangerous said:

I'm not sure that means much to me, frankly. This story is also being spun so differently in mainstream sources that it is almost impossible to tell exactly what is being presented to Trump, POTUS. I have no idea what to make of any it.

Malcolm wrote:

just read it and weep.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:20 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Astus said:

The Shurangama Sutra existed in China by around 730, if not earlier. Trisong Detsen, who invited Padmasambhava and Vimalamitra to Tibet, began his rule in 755. According to Sam van Schaik Dzogchen did not exist on its own until the 10th century, and Menngagde works date back only to the 11th century. In other words, not only sky gazing and leap over practices were nowhere around when the sutra appeared, but even Dzogchen has not yet formed.

Tsongkhapafan said:

In other words, Buddha did not teach Dzogchen. How then can it be a Buddhist practice? Buddha Shakyamuni predicted the appearance of Nagarjuna and Je Tsongkhapa but not Garab Dorje.

Coëmgenu said:

Do the words need to come out of the Buddha's mouth in exactly so-and-so order, in exactly such-and-such linguistic terminology and phrasing, to be, nonetheless, Buddha's teaching?

Take for instance the Heart Sutra. It is very unlikely that the Buddha himself said exactly those words in exactly that order, but Avalokiteśvara delivers Buddhavacana nonetheless, from a wide variety of sources, and condenses them into a succinct composite statement built from long but textually disparate Prajñāpāramitā Buddhavacana that was spoken by the Buddha (Buddha willing), in so-and-so order and such-and-such terminology/phrasing, it is simply put in a new order for the purposes of expounding the heart of the wisdom-perfection teachings.

Is the Heart Sutra not Buddhavacana? I would say it is, despite not being said by the Buddha in exactly that phrasing originally.

The same could be true of Dzogchen teachings.

Malcolm wrote:

Poor TKF does not understand the principle of the direct teachings, teaching through permission (like the Heart Sutra), teaching through blessings, and so on.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:17 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

Seems like the Left's version of Fake News frankly. All this nonsense and media coverage, and I have yet to see any proof.

Not that I would be surprised if I had, but this is all still just allegation, and from a questionable source - that report.

I really hope if this is indeed true that they make public something more than what they have.

Malcolm wrote:

Oh ye of little faith. The IC has felt that enough of the report was substantiable to summarize it in a two page briefing for POTUS, Trump and so on.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:58 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

dreambow said:

I don't think Trump is a Russian puppet. Like attracts like and in this case both leaders are oligarchs and seem to have their own lucrative projects, advancements and interests at heart.

Malcolm wrote:

Total puppet.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:49 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

Read about it https://www.buzzfeed.com/kenbensinger/these-reports-allege-trump-has-deep-ties-to-russia?utm_term=.mcbW4E5ea#.aj0Z0J1KG.

Coëmgenu said:

I agree with what is written, but BuzzFeed is a terrible source. Luckily they have links to better material embedded in their article.

Malcolm wrote:

The point is that the Russians apparently have videos of Trump with prostitutes he has engaged for the purpose of pissing on each other in the bed the Obamas slept in, and much more sordid material, corruption, etc.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:08 AM

Title: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

Read about it https://www.buzzfeed.com/kenbensinger/these-reports-allege-trump-has-deep-ties-to-russia?utm_term=.mcbW4E5ea#.aj0Z0J1KG.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:49 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Astus said:

It is non-gradual if you limit Mahamudra to the realisation of and familiarisation with the nature of mind.

Malcolm wrote:

That's all Mahāmudra is.

Johnny Dangerous said:

Seems like a tricky way of seeing it, realization of the nature of mind would always be non-gradual wouldn't it? Sustaining that realization on the other hand would have to be gradual for the vast majority of folks.

Malcolm wrote:

No. Once you have seen the nature of the mind, that is all there is to do.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:45 AM

Title: Re: What Tsongkhapa said

Content:

Kenneth Chan said:

Malcolm, why do you think that just because a word is in Sanskrit, its literal meaning is therefore rigidly cast in stone? Any word, used under different contexts, can mean different things, whether it is in English, Sanskrit, or any other language. Context is always important. Also, remember that language evolves.

Malcolm wrote:

It is not a question of rigid definitions, it is, as Cone notes, a question of terminology as it was used at that time in India in a very specific technical context. But since you are not a translator, and have no expertise in either Tibetan or Sanskrit technical literature of any kind, your naive attitude towards language is forgivable.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 6:15 AM

Title: Re: As ye sow so shall ye Streep

Content:

boda said:

I've adored Meryl Streep since *The French Lieutenant's Woman*, so it pains me a bit to find myself agreeing, in a way, with the backlash brought by her comments at the Golden Globe Awards. On the surface I completely agree with her, but looking more deeply I question what's really behind it.

George Clooney, a fellow actor, supported Streep by commenting that it's not the presidents job to belittle his critics. By the same token, couldn't we say that Streep is an actor and it's her job to act, and it's not her job to critique political figures?

Malcolm wrote:

Since when is being an actor a limit on one's speech?

A president has to maintain the dignity of his office, something Trump is entirely unequipped to do. He should take a page from the queen's book. Come to think of it, maybe New England should repatriate.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 6:00 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

tomamundsen said:

While I have the utmost respect for Namkhai Norbu Rinpoche, and have no doubt that he is a Vidyadhara, this is just silly. He is not the only one alive today.

Malcolm wrote:

Pretty much. Who else is there? Seriously. Note I said "Vidyādhara of Dzogchen teachings." I did not say he was the only person from whom one could receive Dzogchen teachings. Unless you have directly studied with him, it is impossible to comprehend just how vast and deep his knowledge and realization of Dzogchen teachings are and how completely different his presentation of Dzogchen is from everyone else.

heart said:

Different isn't necessary bad, in fact it can be a good thing.

/magnus

Malcolm wrote:

You have taken many teachings with ChNN. So you know what I am talking about. People who have not met him cannot really comprehend what they are missing.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:43 AM

Title: Re: Julian Assange

Content:

dreambow said:

Would not releasing the Clinton files also be seen as influencing the election? You can't win in this situation as too many have vested interests, many in America are dyed in the wool democrats or republicans. Often their political allegiance set in concrete. Without the release I would not have known Bernie was scuttled and given the old heave-ho by the Clinton camp.

Malcolm wrote:

The point is that Assange is a dangerous asshole who only cares about his anti-privacy agenda. That includes your privacy and mine.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:42 AM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

I'm not saying it's the only system or a universal "best" system. But it has been the best system for me. And I agree with cloudburst that it would be interesting to hear how Nagarjuna and Chandrakirti mean something different in the passages where they use "inherent existence" as opposed to where they use "existence".

Malcolm wrote:

It quite depends on whether they are using the word prakṛiti or svabhāva. Unfortunately Patshab Nyima Dragpa changed all instances of ngo bo nyid (svabhāva) in the MMK to rang bzhin without carefully distinguishing prakṛiti and svabhāva in the original. To Tsongkhapa's credit actually, his realization is supposed to have dawned as a result of reading the Buddhapaṇitavṛtti, which was translated in the early period by Cogro and carefully preserves this distinction, though there are other faults with it.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:31 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

but if you know , if you really know then this post holds clues and keys to the accomplishment.

Malcolm wrote:

Guess you're not above flattering yourself.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:28 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings.

tomamundsen said:

While I have the utmost respect for Namkhai Norbu Rinpoche, and have no doubt that he is a Vidyadhara, this is just silly. He is not the only one alive today.

Malcolm wrote:

Pretty much. Who else is there? Seriously. Note I said "Vidyādhara of Dzogchen teachings." I did not say he was the only person from whom one could receive Dzogchen teachings. Unless you have directly studied with him, it is impossible to comprehend just how vast and deep his knowledge and realization of Dzogchen teachings are and how completely different his presentation of Dzogchen is from everyone else.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:26 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

dzogchungpa said:

As Thinley Norbu says in "Echoes":

Malcolm wrote:

As Javier says, we need to meet a Vidyādhara. While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālas, vajras, and bells.

heart said:

I think you limit yourself in an unnecessary way there Malcolm, in fact I know you do.

/magnus

Malcolm wrote:

You are missing the point, my friend. What I am saying is that people chase after this sadhana and that sadhana and miss the chance to meet a great master. There was once this guy who went to Nepal, and because he did not know who Tulku Orgyen was, missed a chance to go see him because he was more interested in Lamdre. I think you know who I am talking about.

M

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:14 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

dzogchungpa said:

As Thinley Norbu says in "Echoes": If we follow a Lama who has wisdom mind, he will be able to introduce the fundamental nature without using any concepts, and without our having to think about it or become involved in any idea of it as anything at all. We will experience it directly. Without any concept at all, we will understand the Dzogchen view.

Malcolm wrote:

As Javier says, we need to meet a Vidyādhara. While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālās, vajras, and bells.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:59 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

Chandrakirti comments on Aryadeva's 400 delusion acts to superimpose upon things an essence of true existence

Malcolm wrote:

He also says:

The term "permanence" is descriptor for a nature (rang bzhin), truth (bden pa), essence (snying po), existence (dngos po), and substance (rdzas). Since those do not exist, the conditioned is natureless, untrue, essenceless, nonexistent, insubstantial, possesses a deceptive identity, and is a mundane delusion of the immature.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:04 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

So you get to tell us what is a legend and give no other plausible reason on how the Sutras got here.

Malcolm wrote:

There are many plausible reasons.

Minobu said:

thats your rebuttal and reason for calling something sacred to me clap trap.

Malcolm wrote:

You are a Nicherin Buddhist, supposedly. There is neither Kundalini yoga nor Caṇḍalī yoga in Nicherin Buddhism.

Minobu said:

Ahhh but there is Padwan, one just needs a nudge.

Look at the Gohonzon and The Way the Characters Are Placed .

He inscribed His Life in Sumi Ink.

Malcolm wrote:

Whatever floats your boat.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:03 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Queequeg said:

That's too far, isn't it?

From a modern scholarly perspective, ie. the Social Sciences, the legends are more raw material for study.

For the modern scholar, all of it is just more stuff to catalog and analyze.

Astus said:

If one wants to establish a historical sequence, then it does not matter how old a tradition believes itself to be. What one should look for are datable and verifiable evidences. At the same time, it also means that one cannot say anything more than what the evidence can corroborate. So, for instance the Shurangama Sutra can be believed to be 2500 years old, but historically it is datable only to 8th century China.

Similarly, Dzogchen may proclaim itself to go back to India, but the earliest texts are 9th century Tibet. To put it another way, who would believe today a person who claims to be the sole representative of an ancient Buddhist lineage nobody has yet heard of and nothing can back up its existence?

Malcolm wrote:

In fact, we have independent confirmation of the presence of the Dzogchen tradition in India in the work of Mañjuśrīkīrti who notes an old debate with Śrī Simha concerning whether creation stage is actually necessary. We know from ancient Tibetan sources that Vairocana met this teacher.

You might be satisfied with the crippled approach of text criticism, but that is your problem. For you, everything depends on a book which appears at some time.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 1:16 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

But it really doesn't work that way. No matter what books you might have read. Mahāmudra is nongradual.

Astus said:

It is non-gradual if you limit Mahamudra to the realisation of and familiarisation with the nature of mind.

Malcolm wrote:

That's all Mahāmudra is.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 12:36 AM

Title: Re: Scorpion Symbolism

Content:

philji said:

How are these pictures used? Above a door or anywhere in particular?

Malcolm wrote:

They are to keep the Gyalpo out of one's home.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:53 PM

Title: Re: Mahamudra same as Shikantaza

Content:

TaTa said:

So if one practices dzogchen semde the only difference between dzogchen and mahamudra approach is thogal? Or is there another difference.

Also, HYT empowerment would count for this approach to mahamudra, in the sense of the difference between sutra samatha and vipasyana and mahamudra samatha and vipasyana as you described? Or it has to be direct introduction in the same fashion as for example Namkhai Norbu teaches?

Malcolm wrote:

As for your first question. There are of course other differences, but they are mainly technical, not practical. Dzogchen has a more extensive explanation of the basis, and differentiates between the basis (gzhi), and the mind that apprehends the basis (kun gzhi). In Mahāmudra this distinction is not made. However, the essential difference between Dzogchen and other systems is thögal. Otherwise, Mahāmudra, Lamdre, Trekchö and so on all have the same main point, equipoise in a moment of unfabricated consciousness aka tha mal gyi shes pa.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:48 PM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

Since this is a core position of Je tsongkhapa, you would need to understand it to understand his position.

DGA said:

You are avoiding the question. How do you prove that inherent existence appears to all sentient beings, at all times, except for aryas in equipoise?

It's one thing to understand whether or not Je Tsongkhapa makes such a claim. it's another thing to demonstrate that it is so. How would you do it?

cloudburst said:

Inherent existence is another way of saying the extreme of existence. It is axiomatic that sentient beings perceive it, for if they did not, they would not be sentient beings, they would be aryas

Malcolm wrote:

Thus you admit that existence and inherent existence are synonyms and there is no fault in negating existence rather than inherent existence.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:19 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapa said:

Buddha Shakyamuni predicted the appearance of Nagarjuna and Je Tsongkhapa but not Garab Dorje.

Malcolm wrote:

Buddha predicted Garab Dorje also, as well as Padmasambhava. Your sectarian bias is showing here, TKF.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:13 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The point is that uncommon śamatha and vipāśyāna is based on knowledge you have. Common śamatha and vipāśyāna is no different than sutrayāna practice. The former is based on direct introduction, and it is basically the same as the four samadhis of Dzogchen Sems sde: calmness (gnas pa), immovability (mi g.yo ba), nonduality (gnyis med) and natural perfection (lhun grub).

Astus said:

And what I described was that one practises the common calming and insight followed by the uncommon, and this order can be set into the four yogas where the first two are common calming and insight, and the last two are the uncommon.

Malcolm wrote:

But it really doesn't work that way. No matter what books you might have read. Mahāmudra is nongradual.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:07 PM

Title: Re: Mahayana origins and provenance of Mahayana sutras

Content:

paël said:

Have all Mahayana Sutras been brought from Naga Realm?

Malcolm wrote:

No, not really. According to the traditional account, the Mahāyāna sūtras were collected by Mañjuśrī and Samantabhadra on a mountain in S. India.

The PP Sūtras were supposedly recovered by Nāgārjuna from the Nāgās, but the details of this story are hopelessly confused with the tantric Nāgārjuna, so much so, that Buton

winds up claiming that Nāgārjuna debates the hindu Shankara, who lived in the 8th century.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:59 PM

Title: Re: What Tsongkhapa said

Content:

Malcolm wrote:

Oh Jeff

Jeff H said:

??

Malcolm wrote:

My bad

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:49 PM

Title: Re: tetralemma

Content:

gad rgyangs said:

"self"

"no self"

"both"

"neither"

are rejected as accurate depictions of reality, because reality transcends the four extremes.

Malcolm wrote:

Even reality does not exist according to the four extremes.

Nothing is beyond the four extremes.

gad rgyangs said:

if you dont like the word "exists" then you can say reality is "thus".

Malcolm wrote:

Since the relative does not exist by way of the four extremes, also ultimate does not exist by way of the four extremes. If there is something beyond the four extremes, it is an extreme.

In other words, there is nothing in the middle, either.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:27 PM

Title: Re: tetralemma

Content:

gad rgyangs said:

"self"

"no self"

"both"

"neither"

are rejected as accurate depictions of reality, because reality transcends the four extremes.

Malcolm wrote:

Even reality does not exist according to the four extremes.

Nothing is beyond the four extremes.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:02 PM

Title: Re: Scorpion Symbolism

Content:

mint said:

What does the scorpion symbolize in Tibetan Buddhism? Is it an auspicious symbol?

Is there any connection between the scorpion symbolism and those person born in the zodiac symbol of Scorpio?

Malcolm wrote:

The scorpion is a messenger of Guru Dragpo. It is based on the taming of the gyalpo spirit Pehar at Samye Monastery.

Once, when Padmasambhava was teaching there, there Pehar manifested as a young monk and asked Padmasambhava what he feared most. Padmasambhava replied, in Tibetan, that he most feared sdig pa, misdeeds. Pehar, misunderstanding, thought Padmsambhava was referring to scorpions (also spelled sdig pa). The next day a huge scorpion terrified Samye, and Padmsambhava manifesting as the wrathful guru, seized the scorpion by its tail and threatened it with a vajra.

There is no connection with the Zodiac.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:52 PM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

So you get to tell us what is a legend and give no other plausible reason on how the Sutras got here.

Malcolm wrote:

There are many plausible reasons.

Minobu said:

thats your rebuttal and reason for calling something sacred to me clap trap.

Malcolm wrote:

You are a Nicherin Buddhist, supposedly. There is neither Kundalini yoga nor Caṇḍalī yoga in Nicherin Buddhism.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:40 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

So you apparently agree with my statement, "...in mahāmudra, śamatha and vipāśyāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru."

Astus said:

No. There are two interpretations of the four yogas I know of, and the more popular one among Kagyupas seems to be the view that one-pointedness is interpreted as the common practice of calming and concentration, while it is during simplicity / non-elaboration that one gains insight into the nature of mind. Accordingly, calming and insight are practised in order to gain knowledge, and only following that can one cultivate their unified form (the third yoga of one taste) based on the realisation.

Malcolm wrote:

The point is that uncommon śamatha and vipāśyāna is based on knowledge you have. Common śamatha and vipāśyāna is no different than sutrayāna practice. The former is based on direct introduction, and it is basically the same as the four samadhis of Dzogchen Sems sde: calmness (gnas pa), immovability (mi g.yo ba), nonduality (gnyis med) and natural perfection (lhun grub).

The first is called "śamatha," because one cultivates an experience of a state of calmness. The second is called "vipāśyāna," because one recognizes that movement and calmness are identical in nature. These leads to the experience of their nonduality,

and finally, the experience of natural perfection.

But all four of these samadhis are based on having had an experience of the nature of the mind based on direction introduction. In reality, these samadhis are not practiced gradually but are four qualities of equipoise on the nature of the mind.

It is a very common belief among Dzogchen teachers that Gampopa borrowed the four samadhis and changed their names, since he had started out as a Dzogchen practitioner. Further, Dzogchen teachers very often teach the four yogas of Mahāmudra when they teach sems sde, for example, Adzom Drugpa, Tulku Orgyen and so on.

M

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:38 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Common śamatha and vipaśayāna are engaged in by those who have no experience of the nature of the mind. But in mahāmudra, śamatha and vipaśayāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru, as in Dzogchen sems sde or trekchö, or the Lamdre's "inseparability of samsara and nirvana" and so on.

Astus said:

The reason calming and insight is practised is to experience the nature of mind. The difference between sudden and gradual according to Tashi Namgyal is that those with supreme intellect do not need to practise calming but can directly gain insight following their familiarity with the teachings. Then, according to Thrangu rinpoche, the difference between common and special practice of calming and insight is that in Mahamudra one begins with insight into the nature of mind instead of insight into the nature of appearances. Finally, systematic instruction in calming and insight is more reliable and efficient according to him than pointing out instructions.

Malcolm wrote:

So you apparently agree with my statement, "...in mahāmudra, śamatha and vipaśayāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru."

M

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:32 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

Malcolm you called something I hold sacred claptrap.

<http://dharmawheel.net/viewtopic.php?f=59&t=24375&p=371953#p371953>

This is why I implore you to clarify.

Malcolm wrote:

It is a pity when people hold misguided opinions to be sacred,

I assert that you actually don't know what the guy's post in question is about and that you just don't want to answer in order for it to go away.

You may assert whatever you like.

Minobu said:

so your take on Lord Buddha Nagarjuna's journey to the bottom of an Ocean to retrieve Sacred Sutra Scrolls you take "Literally" ?

Malcolm wrote:

Like all the origin legends of Mahāyāna, it is a legend.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:00 AM

Title: Re: Julian Assange

Content:

Johnny Dangerous said:

Agreed except on the Assange part, IMO he has been so lopsided his motives are in question.

Malcolm wrote:

Precisely.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 8:43 AM

Title: Re: President elect Donald Trump

Content:

Malcolm wrote:

Screw Trump, he is an asshole, and so is every one who voted for him.

R said:

I deeply care for him. Don't insult my grandmother from the past life.

Malcolm wrote:

Some of our grandmothers from past lives are complete assholes in this one.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:10 AM

Title: Re: President elect Donald Trump

Content:

R said:

Please, pray, offer, meditate, for the benefit of Donald Trump.

Thank you.

Malcolm wrote:

Screw Trump, he is an asshole, and so is every one who voted for him.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:07 AM

Title: Re: Mahamudra same as Shikantaza

Content:

conebeckham said:

I agree that, once Nature of Mind has been intuited, stabilizing one's knowledge is the practice, but I think it's fair to say that, at least in Kagyu Mahamudra traditions, we can see both gradual and non-gradual methods. One only need look at Dakpo Tashi Namgyal's Moonbeams or the well-known "Ocean of Certainty."

Malcolm wrote:

Even in these books, a clear distinction is made between the practice of those who have recognized the nature of the mind based on "pointing out" or direct introduction, and those who have not.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:04 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Matt J said:

Isn't stabilizing, clearing the ground, removing afflictions and obscurations etc. just another name for gradual? No one advocates a one and done approach for most practitioners.

Malcolm wrote:

No. "Gradual" means accumulating merit and wisdom. This is not the principle in either

Dzogchen or Mahāmudra.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 2:10 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

With respect to Mahāmudra, it is simply wrong.

Astus said:

If that is wrong, then what do you consider all the methods transmitted under the label of Mahamudra, particularly the techniques of calming and insight?

Malcolm wrote:

Common śamatha and vipaśayāna are engaged in by those who have no experience of the nature of the mind. But in mahāmudra, śamatha and vipaśayāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru, as in Dzogchen sems sde or trekchö, or the Lamdre's "inseparability of samsara and nirvana" and so on.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 1:10 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

Now Kundalini is a very real aspect of the six yogas of Naropa. I can't and should not even be saying that. But it is pretty much in the public domain.
where do you think Tummo energy is derived from.

Malcolm wrote:

Common misunderstanding. Kundalini is one thing. Caṇḍalī (gtum mo) is another.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:51 AM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Tenzinharpa said:

According to the Dzogchen and/or Nyingma, does conventional phenomena:

Malcolm wrote:

According to the Dzogchen and/or Nyingma, conventional phenomena are apparent yet nonexistent, thus they are illusory, etc.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:43 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The four yogas in reality are not a means to achieve anything. They are a means to familiarize oneself with the nature of the mind one has already recognized.

Astus said:

I think I did not describe the yogas as methods either.

Malcolm wrote:

This is what you said:

Zen practice begins and ends at non-abiding. Mahamudra provides a gradual path to non-abiding.

With respect to Mahāmudra, it is simply wrong.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:29 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The principle of both mahāmudra and the great perfection is to distinguish the mind from the nature of the mind. That is accomplished on the basis of the intimate instructions of a qualified guru. But in both cases there is no gradual path.

Astus said:

"See nature, become buddha" could be called a shared idea of Zen and Mahamudra. But while you don't find much on the topic of gradual instructions in Zen, it seems to me that people like Dagpo Tashi Namgyal and Wangchuk Dorje worked hard on spelling out the details of the preliminary practices, the main practices of calming and insight, and the stages of the four yogas, just as modern teachers of the tradition, like Thrangu Rinpoche, follow in their footsteps. I'm not debating what you say about Mahamudra, but it seems to me that is a somewhat selective presentation. Furthermore, I consider those detailed instructions in the Mahamudra tradition of Gampopa an asset, and I'm not saying that it makes it anything inferior.

Malcolm wrote:

The four yogas in reality are not a means to achieve anything. They are a means to familiarize oneself with the nature of the mind one has already recognized.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:26 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Grigoris said:

And then there is Ganges Mahamudra...

Malcolm wrote:

This is not different than other mahāmudra instructions.

Grigoris said:

The praxis is different.

Malcolm wrote:

Oh, I see, you mean between the four so called yogas of mahāmudra. Yes, Ganges Mahāmudra is nominally related to completion stage practice.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:22 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Grigoris said:

And then there is Ganges Mahamudra...

Malcolm wrote:

This is not different than other mahāmudra instructions.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:05 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Mahāmudra and Dzogchen are both paths of self-liberation. There is no gradual training for either.

Astus said:

Do you then call the rest what? Preliminaries? Still, they are preliminaries somewhat specific in each tradition.

Malcolm wrote:

The principle of both mahāmudra and the great perfection is to distinguish the mind from the nature of the mind. That is accomplished on the basis of the intimate instructions of a qualified guru. But in both cases there is no gradual path.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:55 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Malcolm wrote:

All Mahāyānis follow the same path. The Mahāyāna path begins with bodhicitta, the practice of the six or ten perfections is in the middle, and it concludes with perfect buddhahood.

There are merely differences concerning view. But not conduct, not the path, and not the result.

Grigoris said:

I think you may have missed the wide divergence of paths which starts to take place after the practice of the Paramita and their convergence back again at perfect Buddhahood.

Malcolm wrote:

Mere details.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:55 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

But I think the process of practice is a given.

One is utterly without form, the other its antithesis.

Do both practices lead to the same end?

Astus said:

All Mahayana traditions have buddhahood as their goal.

Malcolm wrote:

Well, no. Some have buddhahood as their basis.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:18 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Mahāmudra is non-gradual, actually.

Astus said:

Although one can say that " <http://www.unfetteredmind.org/pith-instructions-on-mahamudra/> " and " <http://keithdowman.net/guestpage/maitripas-essential-mahamudra-verses.html> ", there is still a gradual path employed to train in it.

Malcolm wrote:

Mahāmudra and Dzogchen are both paths of self-liberation. There is no gradual training for either.

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:49 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I keep reading that the Soto Zen practice of Shikantaza, 'Just Sitting' with no focus or any sort of analytical investigation into the mind.....can be equated to Sutra Mahamudra practices....can someone clarify how or if this is even correct?

Thanks...

DGA said:

to make a meaningful comparison, you would need to get instruction in both practices from capable masters, and to practice them. Otherwise, you just have an intellectual exercise.

Malcolm wrote:

Yes, and that will take many years. So better to pick one and practice it. Choose well!

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:24 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

Whilst I appreciate they're different traditions I can't help but feel they're so far apart so as to be almost contradictory.

...

The two practices couldn't be further apart in my opinion.

Astus said:

Zen practice begins and ends at non-abiding. Mahamudra provides a gradual path to non-abiding. There is no contradiction in that, they are simply different approaches.

Malcolm wrote:

Mahāmudra is non-gradual, actually.

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:16 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Malcolm wrote:

Mahāyāna is a school, in just the same way Theravada is a school. Why? Theravada is also not monolithic, and has many subtraditions, scholastic disputes, and so on.

Grigoris said:

ie Neither of them are a school. Mahāyāna is a school because all Mahāyānists follow the same path.

If you had said: "...because all mahayanis ULTIMATELY aspire to the same end." then I may have agreed with you, but I think it is pretty obvious that not all Mahayana schools follow the same path.

Malcolm wrote:

All Mahāyānis follow the same path. The Mahāyāna path begins with bodhicitta, the practice of the six or ten perfections is in the middle, and it concludes with perfect buddhahood.

There are merely differences concerning view. But not conduct, not the path, and not the result.

Author: Malcolm

Date: Monday, January 9th, 2017 at 9:39 PM

Title: Re: Dharmata teachings.

Content:

Felix said:

Wow..I followed the link.

It's undeniably not Dzogchen..but I doubt if it's Buddhism at all any recognisable form.

Malcolm wrote:

Neo-mindfulness, complete with Rumi quotes.

Author: Malcolm

Date: Monday, January 9th, 2017 at 9:31 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Grigoris said:

In closing: Comparing Mahayana to Theravada is also misleading. Theravada is a school, the Mahayana is a collection of widely varying schools and traditions.

People are presenting the Mahayana as if it is some sort of unitary monolith, when, in fact, there is just as much (if not more) disagreement between Mahayana schools and traditions as there is agreement.

.

Malcolm wrote:

Mahāyāna is a school, in just the same way Theravada is a school. Why? Theravada is also not monolithic, and has many subtraditions, scholastic disputes, and so on.

Mahāyāna is a school because all Mahāyānists follow the same path. Theravada is a school because all Theravadins follow the same path.

Author: Malcolm

Date: Monday, January 9th, 2017 at 8:28 PM

Title: Re: Dharmata teachings.

Content:

dzogchungpa said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

This is connected to this program: <http://www.winterfeastforthesoul.com/>

Felix said:

I can see no connection between this and Dzogchen.

Winter what for the WHAT?

Malcolm wrote:

Yes, <http://www.winterfeastforthesoul.com/index2.php?dest=about>

Felix said:

Consider Moses, Elijah, Buddha, Jesus and Mohamed. They all left their ordinary lives for 40 days to connect with the Indwelling Spirit.

Malcolm wrote:

Its a bunch of new twaddle.

Author: Malcolm

Date: Monday, January 9th, 2017 at 12:16 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

they refute the use of autonomous syllogisms. Therefore prasangikas existed in india

Malcolm wrote:

Oh nonsense. Candra uses syllogisms in the Madhyamakāvatāra.
Further, Tsongkhapa himself uses syllogisms all of the time.

cloudburst said:

yes, madhymikas use syllogisms

Malcolm wrote:

The absurdity of this is that the term "prasangika" etc, is a wholly Tibetan invention,
invented by someone who Tsongkhapa himself refutes (Patshab).

cloudburst said:

Where the term was invented has no bearing on whether Chandrakirti, for example, was
a Prasangika

Malcolm wrote:

Of course it has a bearing.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:35 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So far, I have not encountered any argument that has actually hurt my position in any
way.

Malcolm wrote:

You do not acknowledge arguments which reject your position. So, it is no wonder that
you have never "encountered" any such arguments.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:17 PM

Title: Re: Question

Content:

aparajita said:

What deities or sadhanas would be most effective in countering a curse where
someone called upon Santa Muerte? I'm asking for future reference. For background,
Santa Muerte is a Central American death goddess who is very popular in Mexico and
among those who are from Mexico.

Malcolm wrote:

Simhamukha is the most effective deity for this.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 10:11 AM

Title: Re: Julian Assange

Content:

Minobu said:

Ok..what would you call wiki leaks if not whistle blowing?

Malcolm wrote:

A toxic waste dump of mostly useless information.

Minobu said:

lol...

I'm actually starting to like you...

but it's our only glimpse into the goings on of the government...we need to drink from this , it's the only game in town....

Malcolm wrote:

It really isn't. EFF is much better.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:28 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

What did Rendawa attack, besides Kalachakra?

Malcolm wrote:

gzhan stong, he called it "outside Buddhadharma."

Konchog1 said:

Was this something that he himself thought or did he learn it from another? I'm wondering how far it goes.

Malcolm wrote:

AFAIK, it was Rendawa's extremist position alone, but one that influenced his disciple, Tsongkhapa, tremendously.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:25 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

they refute the use of autonomous syllogisms. Therefore prasangikas existed in india

Malcolm wrote:

Oh nonsense. Candra uses syllogisms in the Madhyamakāvatāra.

The absurdity of this is that the term "prasangika" etc, is a wholly Tibetan invention, invented by someone who Tsongkhapa himself refutes (Patshab).

Further, Tsongkhapa himself uses syllogisms all of the time.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:22 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

The Lord Buddha repeatedly criticized fire worship, holy war, and animal sacrifice as worthless and sinful.

Malcolm wrote:

Tsongkhapa on the other hand attacked fellow Buddhists for having what he decided were wrong views. But he was somewhat polite about it, and kind. His disciple, Kaydrup, on the other hand as neither polite, nor kind. The polemical climate in Tibet was not Tsongkhapa's fault of course. He was following the example of his teacher, the Sakya master Rendawa.

As I have observed before, there is virtually no benefit to studying Tibetan Madhyamaka scholars.

Konchog1 said:

What did Rendawa attack, besides Kalachakra?

Malcolm wrote:

gzhan stong, he called it "outside Buddhadharma."

Author: Malcolm

Date: Sunday, January 8th, 2017 at 8:23 AM

Title: Re: Julian Assange

Content:

Minobu said:

Ok..what would you call wiki leaks if not whistle blowing?

Malcolm wrote:

A toxic waste dump of mostly useless information.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 8:21 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

This is not a very mature position. I agree that the tone of attacks on the Gelug position here is often off-putting, and the fact that Gelugs suppressed the views of others is also off putting, one does not justify the other.

Malcolm wrote:

In fact, Tsongkhapa started it by attacking the views of others. Thus, it is normal that others will respond.

Konchog1 said:

The Lord Buddha repeatedly criticized fire worship, holy war, and animal sacrifice as worthless and sinful.

Malcolm wrote:

Tsongkhapa on the other hand attacked fellow Buddhists for having what he decided were wrong views. But he was somewhat polite about it, and kind. His disciple, Kaydrup, on the other hand as neither polite, nor kind. The polemical climate in Tibet was not Tsongkhapa's fault of course. He was following the example of his teacher, the Sakya master Rendawa.

As I have observed before, there is virtually no benefit to studying Tibetan Madhyamaka scholars.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 7:22 AM

Title: Re: Julian Assange

Content:

Malcolm wrote:

I have no problem with whistleblowers. Assange is not a whistleblower. He is at best a middleman.

Minobu said:

i agree sort of...He takes the heat and he set up the means for the info to be uploaded to the internet...so yeah he is a whistle blower.

Malcolm wrote:

I don't agree, obviously. Snowden did not release through Wikileaks. He has also criticized Assange, much to the annoyance of the latter's vanity.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 7:01 AM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

DGA said:

No, "clarity" in this context does not refer to the conventional nature of mind.

Tsongkhapafan said:

That's what the meditation was on.

Are you referring to conventional or ultimate bodhicitta? the answer to your question about clarity and the point I was making about lhundrub in some respects depends on your answer to this question

Both are wonderfully profound.

Also, you cannot realise the ultimate nature of the mind by meditating on its conventional nature. You can meditate on clarity for a thousand years but you will never realise emptiness.

Malcolm wrote:

Whatever happened to your union of two truths.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 6:59 AM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

But I still consider it a good base and I have found the attacks on the Gelug position here very disconcerting.

Malcolm wrote:

It is normal. The Gelugpas engaged in the suppression of other religion traditions for centuries.

cloudburst said:

This is not a very mature position. I agree that the tone of attacks on the Gelug position

here is often off-putting, and the fact that Gelugs suppressed the views of others is also off putting, one does not justify the other.

Malcolm wrote:

In fact, Tsongkhapa started it by attacking the views of others. Thus, it is normal that others will respond.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:28 AM

Title: Re: Julian Assange

Content:

HePo said:

ps: Daniel Ellsberg (of the Pentagon papers) wrote:

[Snowden] is the quintessential American whistleblower, and a personal hero of mine, Leaks are the lifeblood of the republic and, for the first time, the American public has been given the chance to debate democratically the NSA's mass surveillance programs. Accountability journalism can't be done without the courageous acts exemplified by Snowden, and we need more like him. . . .

The secrecy system in this country is broken. No one is punished for using secrecy to conceal dangerous policies, lies, or crimes, yet concerned employees who wish to inform the American public about what the government is doing under their name are treated as spies. Our 'accountability' mechanisms are a one-sided secret court, which acts as a rubber stamp, and a Congressional 'oversight' committee, which has turned into the NSA's public relations firm. Edward Snowden had no choice but to go to the press with information. Far from a crime, Snowden's disclosures are a true constitutional moment, where the press has held the government to account using the First Amendment, when the other branches refused.

Malcolm wrote:

I have no problem with whistleblowers. Assange is not a whistleblower. He is at best a middleman.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:24 AM

Title: Re: Julian Assange

Content:

Minobu said:

what do you mean he hated Obama????

Malcolm wrote:

Snowden hated

http://www.salon.com/2014/02/07/birth_of_a_whistle_blower_how_edward_snowden_became_edward_snowden/.

Minobu said:

was it Obama who initiated this world wide identify theft

Malcolm wrote:

No. It was the <https://www.eff.org/nsa-spying/how-it-works>:

The NSA's domestic spying program, known in official government documents as the "President's Surveillance Program," ("The Program") was implemented by President George W. Bush shortly after the attacks on September 11, 2001. The US Government still considers the Program officially classified, but a tremendous amount of information has been exposed by various whistleblowers, admitted to by government officials during Congressional hearings and with public statements, and reported on in investigations by major newspaper across the country.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:05 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Malcolm wrote:

Sheer new age fantasy. It is amazing that anyone falls for this inane claptrap.

DharmaChakra said:

Namaste,

Firstly what is naga, naga is not a race of people, its an abode of knowledge~vidya, usually its mystic and always above ordinary understanding, the nagas were known as mystics, who reside in subterranean worlds as one description. Nagarjuna same as the Buddha has two dimensions, one in the human form and other as an abode of consciousness, Buddha is not just confined to Siddhartha and the knowledge that Nagarjuna had is not uniquely his, the sage Nagarjuna discovered that abode of knowledge .

Buddha Dharma is a discovery, an awakened discovery of things that are already are there. Naga is if we put in modern language a junction within the subtle body, when a nadi opens then certain forms of knowledge is revealed, this knowledge is universal and applies to all and all can have access to it via sadhana or skillful means., many lokas many abodes, all with varying degrees of illuminating knowledge, So when the Buddha said that he keeps teachings with Naga's then he is meaning that they are stored in nagalands or deeper abodes or lokas, which are conscious and luminous and reside in all of us on a subtle level and are universal applicable and accessible to everyone, the sutras came from knowledge and illumination of that naga being experienced.

Is the Buddha in hell, yes he is in all states of consciousness but it may be covered by ordinary consciousness, Buddha is not created or a product of thought/meditation. It is said if one is bit by a naga then its a blessing.

With Metta

Author: Malcolm

Date: Sunday, January 8th, 2017 at 3:56 AM

Title: Re: Julian Assange

Content:

Minobu said:

really good journalism

Malcolm wrote:

Assange is not a journalist.

I don't have disdain for Manning and Snowden. The former is a sad case; the latter, a libertarian activist who hated Obama.

I think Assange is a self-serving megalomaniac.

And none of them are Daniel Ellsbergs (a real journalist).

Author: Malcolm

Date: Sunday, January 8th, 2017 at 3:17 AM

Title: Re: Julian Assange

Content:

Minobu said:

without these people us little people know nothing.

Malcolm wrote:

We already knew the US Army was accidentally killing civilians in Iraq before Manning (at least, I did). We already knew that the NSA was scooping up all data before Snowden (at least, I did). All Manning and Snowden did was confirm what everyone already knew (at least, what I already knew).

Minobu said:

Governments should be totally transparent.

Malcolm wrote:

This is naive.

Frankly, spilling the voter registration data of all those women in Turkey places them at risk. Assange is a careless, self-promoting idiot.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:57 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

But I still consider it a good base and I have found the attacks on the Gelug position here very disconcerting.

Malcolm wrote:

It is normal. The Gelugpas engaged in the suppression of other religion traditions for centuries.

There is nothing wrong with using Tsongkhapa as a base. But like all presentations, it is just a point of view, and not the essence.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:24 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

„,That is, Bhavaviveka must think that the only difference between Madhyamikas and non-Madhyamikas is that we have analyzed more deeply and worked out the correct implications of the common body of empirical evidence upon which all agree. In this way, Tsong-kha-pa argues, Bhavaviveka implies that intrinsic nature, just as it appears to our ordinary senses, does in fact exist conventionally.

Malcolm wrote:

You should realize that Newland's statements are obviously speculative and cannot be born out by examining what Bhavaviveka himself actually states in his criticism of Samkhya and Buddhapalita's argument against it. This is why, among non-Gelug Mādhyamikas, it is generally held that Bhavaviveka's arguments are more effective at refuting non-Buddhists, while Candrakīrti's arguments are more persuasive against Buddhists. Further, since inherent existence appears to no-one, ever, anywhere, at anytime, and is a learned object of negation, Bhavaviveka confines the object of refutation to the coarse object of refutation, existence.

By treating Bhavaviveka the way you do, you are effectively saying that everything is a nail, and so you will only use a hammer, when sometimes, in some cases, a saw is needed.

Jeff H said:

Point taken. Thank you.

I don't have the resources to bear out your position for myself, nor the inclination since my interest is in the point about subtle clinging to true existence rather than who said what. I have to mention that I consider Newland a reliable source for several reasons. I've read three of his books, listened to him lecture, my teachers hold him in high esteem, and he was the senior translating editor (under Joshua Cutler) for the Great Treastise project. The book I quoted from is his attempt to explicate some of Tsongkhapa's more difficult passages (in this case, he was talking about chapters 17-20).

In any case, I also consider you a reliable source and I appreciate you sharing your perspective.

Malcolm wrote:

There are two issues at stake here: one, your primary goal, which is to understand Tsongkhapa's perspective. In general, LRC is an excellent book. It is very detailed and interesting. The second issue, which should be of concern to everyone who cares about Madhyamaka in general, is the extent to which Tsongkhapa's use of the terms Prasanga and Svatantra actually reflect real positions in Indian Madhyamaka. If they do reflect substantive differences between Indian Madhyamakas, then the distinction becomes substantive. But if it is merely pedagogical, then the distinction is not substantive, apart from various Indian Madhyamakas who level against one another the charge of being making poor arguments, a trend begun by Bhavaviveka, rejected by Candrakīrti, who in turn was castigated for poor arguments by Jñānagarbha (in the *Satdvayavibhanga*).

Frankly, apart from the religious dimension of Tsongkhapa's impact on Tibetan Buddhism, most of the research done on his thought has been by adherents with a vested interest in trying to defend his view rather than a critical appraisal to verify his claims. So it becomes an issue when this or that person boldly proclaims this or that to be the position of Prasangikas (who never existed in India), when in fact it is really just the position of post 11th century Madhyamakas in Tibet who were trying to understand differences between the new fangled Madhyamaka introduced by Patrīkā Nyima Dragpa and the older Madhyamaka schools introduced during the Imperial period. This older, Tibetan Madhyamaka (Kadampas, 11th and 12th century) indeed made many of the claims about intrinsic characteristics and so on that Tsongkhapa rails against, but they did so in error, because they did not understand Madhyamaka perfectly. This is the reason why, for example, that Dzogchen authors like Rongzom castigate Kadampas in the 12th century for being too attached to characteristics in debate.

Thus, if your goal is to understand Madhyamaka, this is one thing; if your goal is to understand Tsongkhapa, that is another. But don't mix these two goals up please.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:06 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
You are talking about ultimate analysis.

Malcolm wrote:
In Madhyamaka, that is the only kind there is.

Author: Malcolm
Date: Saturday, January 7th, 2017 at 10:24 PM
Title: Re: Our Pristine Mind - Orgyen Chowang's new book
Content:
Tsongkhapa said:
I watched the webcast and did the meditation.

So pristine mind is nothing more than stopping thinking? Surely, at best, it's only a meditation on the conventional nature of the mind ('clarity'). It seems directionless and not very profound! (sorry!).

DGA said:
No, "clarity" in this context does not refer to the conventional nature of mind. Here is a discussion in which one party promotes a meditation on a conventional object of mind, a so-called "generic image."

<http://dharmawheel.net/viewtopic.php?f=51&t=24334&start=60#p368782>

I can't speak for Orgyen Chowang, but generally "clarity" is used to translate the Tibetan term lhundrub, which denotes something that is not limited to the conventional mind. It would be worth your time to investigate the Tibetan concepts kadag and lhundrub.

If you are accustomed to the highly structured programs characteristic of a cult, then yes, this material will likely seem directionless and open-ended to you.
I can see that it's relaxing but Bodhicitta is far more splendid and beneficial.
Are you referring to conventional or ultimate bodhicitta? the answer to your question about clarity and the point I was making about lhundrub in some respects depends on your answer to this question

florin said:
i knew lhundrub to mean something quite different

Malcolm wrote:
I think DGA is referring to the clarity which belongs to the nature, lhun grub. This clarity [gsal ba] is not the same as the various kinds of clarity that belong to the three realms, and can also be referred to as 'od gsal, luminosity; or zang thal, pellucidity.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:42 PM

Title: Re: Julian Assange

Content:

R said:

Then what?

Malcolm wrote:

The history of Clinton and Wikileaks which goes back a decade+. Assange has had a grudge against Clinton for a long while.

You seem to trust <https://theintercept.com/2016/08/06/accusing-wikileaks-bias-beside-point/>. My point is that Assange is not neutral. He is not above using information for his own political reasons. He is not a journalist. He is not to be trusted. He is careless. From the article above:

To make matters worse, the WikiLeaks Twitter feed also shared a link to another cache of hacked Turkish documents that included home addresses or phone numbers for every female voter in 79 of Turkey's 81 provinces.

This is unconscionable.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:37 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Johnny Dangerous said:

Your post was probably moved because it has nothing to do with activism, i.e. 'engaged Buddhism', but is a pretty random, generalized complaint that everyone has heard many times. Basically, if you want to be taken seriously, post something that warrants it instead of a casual bitch session about DW politics...otherwise that's all it's going to be.

Dharma Flower said:

It explains in the article the Asian-American Buddhists who have been active in the Republican Party because they were anti-abortion and anti-communist. Can someone please explain how anti-communism and anti-abortion are not legitimate Buddhist forms of activism?

Millions of innocent lives have been lost due to communism and abortion, so why is it more important for Buddhists to hug trees? I am not even trying to be glib. Buddhists who engage in conservative causes are engaged Buddhists too. They have rights and feelings too.

Malcolm wrote:

When one lives in a liberal, democratic society, one should understand the importance of the separation of church and state. It is based in the establishment clause of the first

amendment of the US Constitution. The US Government may not interfere in matters of religion, but coterminous with this, the US Government may not establish any religion or religious opinions in law.

I certainly support Buddhist women who prefer not to have abortions. However, your notion that "lives have been lost" due to abortion is a religious opinion, not a universally agreed upon fact. Therefore, I cannot in good conscience seek to legislate laws that limit a women's right to choose what do to with her own body and the tissues that reside in it since not all women are Buddhists. But we live in a society where free speech is cherished, and so people who are against abortion for this and that reason have a right to speak out against the practice as long as they do so legally.

Engaged Buddhism, like liberation theology, is essentially a class-based interpretation of Buddhist social action, which seeks to bring fairness to all living beings (sentient and otherwise), not only human beings. As such, Buddhism also cannot support the ecological and economic irrationality of Capitalism and its oppressive practices anymore than it can support Communism. In practice therefore, engaged Buddhists tend to follow Deep Ecology.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:02 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Astus said:

What is the earliest example of sky gazing in a Dzogchen text?

Malcolm wrote:

That depends on when you date Garab Dorje.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:01 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Of course, it is understood that the interplay itself is also empty of inherent existence. I have already stated this explicitly in a previous post.

Malcolm wrote:

If you carefully study Nāgārjuna, you will note that there is no interplay nor processes at all. Conventionally speaking, causes cannot exist before their effects (because they will then be noncauses), they cannot exist at the same time either (because they will then

be noncauses). Causes and effects therefore can neither be the same nor different.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 8:02 PM

Title: Re: The essence of the teachings is not different...

Content:

DharmaChakra said:

[

Nagarjuna's teaching was Incorporated by Gaudapada into his theories on Upanishads, mainly

Malcolm wrote:

He also incorporated Yogacāra arguments in order to refute satkaryavadins and asatkaryavadins. This does not mean that he was a Buddhist, but that he was ecumenical and pragmatic and found Buddhist arguments effective in constructing Hindu nondualism.

Of course, Shankara, in his commentary on the Agamasāstra, vigorously rejects the charge of other Hindus that Gauda took a page from the Buddhists and heaps derision on Buddhists.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:56 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

You are still missing the point. In an interplay, we usually think of two or more separate entities coming together and interacting. Here, we have a situation where there is interaction but there are no separate entities to begin with! If you find that hard to imagine, that is exactly what makes this way of thinking revolutionary.

Malcolm wrote:

No, Mādhyamaka shows that since there are no entities which can withstand analysis, there are no interactions which can withstand analysis.

Claiming that there are no entities but that there are processes or interactions is a misunderstanding of dependent origination in toto. Dependent origination = non-origination.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:42 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

„That is, Bhavaviveka must think that the only difference between Madhyamikas and non-Madhyamikas is that we have analyzed more deeply and worked out the correct implications of the common body of empirical evidence upon which all agree. In this way, Tsong-kha-pa argues, Bhavaviveka implies that intrinsic nature, just as it appears to our ordinary senses, does in fact exist conventionally.

Malcolm wrote:

You should realize that Newland's statements are obviously speculative and cannot be born out by examining what Bhavaviveka himself actually states in his criticism of Samkhya and Buddhapalita's argument against it. This is why, among non-Gelug Mādhyamikas, it is generally held that Bhavaviveka's arguments are more effective at refuting non-Buddhists, while Candrakīrti's arguments are more persuasive against Buddhists. Further, since inherent existence appears to no-one, ever, anywhere, at anytime, and is a learned object of negation, Bhavaviveka confines the object of refutation to the coarse object of refutation, existence.

By treating Bhavaviveka the way you do, you are effectively saying that everything is a nail, and so you will only use a hammer, when sometimes, in some cases, a saw is needed.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:37 PM

Title: Re: Julian Assange

Content:

Malcolm wrote:

He carried out a personal vendetta against Clinton. He proved that his "journalism" was just a front for his grudges.

R said:

Seems more like Clinton supporting media is having a personal vendetta against Assange because of the leaks. I think, what you're referring to, is the version of the truth media.

<https://theintercept.com/2016/12/29/the-guardians-summary-of-julian-assanges-interview-went-viral-and-was-completely-false/>

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:31 AM

Title: Re: Julian Assange

Content:
Minobu said:
i have a grudge against the invasion of my privacy...

Malcolm wrote:
Assange could care less about your privacy. This is what the release of the Erdogan hack shows.

Author: Malcolm
Date: Saturday, January 7th, 2017 at 9:19 AM
Title: Re: Surangama Sutra as an anti-Dzogchen intervention
Content:

Astus said:
The Shurangama Sutra existed in China by around 730, if not earlier. Trisong Detsen, who invited Padmasambhava and Vimalamitra to Tibet, began his rule in 755. According to Sam van Schaik Dzogchen did not exist on its own until the 10th century, and Menngagde works date back only to the 11th century. In other words, not only sky gazing and leap over practices were nowhere around when the sutra appeared, but even Dzogchen has not yet formed.

Malcolm wrote:
Sky gazing can be found in the PP sutras.

Your statements assumes that yogic practices come from texts, rather than the other way around. Bad assumption.

Author: Malcolm
Date: Saturday, January 7th, 2017 at 9:14 AM
Title: Re: What Tsongkhapa said
Content:

Jeff H said:
What's more, LTK's critique of Bhavaviveka is used to claim that even a great master of the Madhyamaka tradition could be found to have subtly implied intrinsic existence without intending to posit true existence.

Malcolm wrote:
The problem is that Bhavaviveka never, ever, implies anything of the sort. I have seen many centuries of claims that he did, but not one citation which proves it to be so.

Author: Malcolm
Date: Thursday, January 5th, 2017 at 4:28 PM
Title: Re: Dzogchen and the Two Truths Doctrine
Content:
manjusri said:

A follow-up question: given that the two truths don't exist in Dzogchen, can one even say that there is a path to realizing rigpa or beings who attain it? How does one hold onto the Middle Way here without falling into nihilism?

Malcolm wrote:

When existence is not established nonexistence is not established and thus there is no nihilism into which one could fall.

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:36 AM

Title: Re: Facination with Dzogchen

Content:

Malcolm wrote:

Next time just rudely interupt....

rainbow_light said:

OK, so do you think I should just email him with a description of my practice history and ask for advice?

By the way, I'm reading Buddhahood in This Life at the moment. It is good! I am learning a lot from it.

Malcolm wrote:

I think it is better if you go and meet him.

Vasana said:

X2 for all of the above. I saw you at this last retreat by the way, Malcolm. You were speaking with some friends both times but i'm often too socially inept to know how to 'politely' interupt people who are in the middle of conversation I'll say hi next time.

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:31 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

I know nothing except that Adzom Drukpa slandered LTK's view...

Malcolm wrote:

Where did you read such a fantasy?

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:27 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Unknown said:

Svatantrika's assert that in order to correctly label a phenomenon there must be some characteristic from the side of the phenomenon that makes it suitable for a particular label.

Malcolm wrote:

No one in Indian Madhyamaka makes any such claim.

Author: Malcolm

Date: Wednesday, January 4th, 2017 at 1:33 AM

Title: Re: Facination with Dzogchen

Content:

rainbow_light said:

Find a Dzogchen teacher who speaks English (or spend several years learning the teacher's language).

Malcolm wrote:

Meet Chogyal Namkhai Norbu

rainbow_light said:

Build mutual understanding with the Dzogchen teacher. This seems to require a huge amount of time (probably many years) and money to go on retreats with the teacher, or alternatively giving up the householder life temporarily and somehow following or living close to the teacher.

Malcolm wrote:

Not really necessary in the case of ChNN. Go to retreats, study, etc. You do not need to have some kind of close relationship. He will teach you everything you need for full realization in one retreat. Guaranteed.

rainbow_light said:

Assess whether the Dzogchen teacher is actually qualified to teach togal or yangtig. (If not, go back to step 1.)

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Meet any requirements set by the teacher in order to receive togal or yangtig instructions (may require spending 2+ years completing the ngondro).

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Somehow gather the funds necessary to stay in retreat indefinitely (I have no idea how much this would realistically be) in order to practice the togal or yangtig instructions.

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Actually put the instructions into practice, while maintaining contact with the teacher to receive further advice.[/list]

Malcolm wrote:

ChNN answers all emails, even very stupid ones.

M

rainbow_light said:

OK, so do you think I should just email him with a description of my practice history and ask for advice?

By the way, I'm reading Buddhahood in This Life at the moment. It is good! I am learning a lot from it.

Malcolm wrote:

I think it is better if you go and meet him.

Author: Malcolm

Date: Wednesday, January 4th, 2017 at 12:06 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Malcolm wrote:

Not according to Dzogchen teachings. Making prayers to be reborn in this or that pure realm is not a guarantee that you will in fact take rebirth in this or that pure land in your next life. The twenty-one capacities that are discussed in your passage refer to the twenty-one types of people who have directly perceived dharmatā. The worst sort of person has this experience but is lazy about developing it.

Astus said:

That requirement sounds like a unique one in dzogchen, since according to the sutras buddha-remembrance is enough. But, as you have mentioned, "it is all really a question of whether you trust what the Buddha has said".

Malcolm wrote:

There is no shortcut in the sūtrayāna path, as much as some people would like to imagine there is. For example, one day in Sukhavati is one mahākalpa here.

However, one remains in the natural nirmanakāya buddhafiels for only five hundred human years before attaining buddhahood.

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:51 PM

Title: Re: Julian Assange

Content:

Dharma Flower said:

We might not like that Assange released information detrimental to a particular candidate, but it was in keeping with his anti-establishment and anti-war reputation.

Malcolm wrote:

He carried out a personal vendetta against Clinton. He proved that his "journalism" was just a front for his grudges.

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:44 PM

Title: Re: Facination with Dzogchen

Content:

rainbow_light said:

Find a Dzogchen teacher who speaks English (or spend several years learning the teacher's language).

Malcolm wrote:

Meet Chogyal Namkhai Norbu

rainbow_light said:

Build mutual understanding with the Dzogchen teacher. This seems to require a huge amount of time (probably many years) and money to go on retreats with the teacher, or alternatively giving up the householder life temporarily and somehow following or living close to the teacher.

Malcolm wrote:

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rainbow_light said:

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Malcolm wrote:
Just go see ChNN.

rainbow_light said:
Meet any requirements set by the teacher in order to receive togal or yangtig instructions (may require spending 2+ years completing the ngondro).

Malcolm wrote:
Just go see ChNN.

rainbow_light said:
Somehow gather the funds necessary to stay in retreat indefinitely (I have no idea how much this would realistically be) in order to practice the togal or yangtig instructions.

Malcolm wrote:
Just go see ChNN.

rainbow_light said:
Actually put the instructions into practice, while maintaining contact with the teacher to receive further advice.[/list]

Malcolm wrote:
ChNN answers all emails, even very stupid ones.

M

Author: Malcolm
Date: Tuesday, January 3rd, 2017 at 11:39 PM
Title: Re: Dr. Nida Chenagtsang
Content:

Astus said:
It is said that by making prayers to take birth in a Buddha realm, you will be reborn there."[/i]
(Spacious Path to Freedom, p 198-199)

Malcolm wrote:
Not according to Dzogchen teachings. Making prayers to be reborn in this or that pure realm is not a guarantee that you will in fact take rebirth in this or that pure land in your next life. The twenty-one capacities that are discussed in your passage refer to the twenty-one types of people who have directly perceived dharmatā. The worst sort of person has this experience but is lazy about developing it.

Author: Malcolm
Date: Tuesday, January 3rd, 2017 at 11:34 PM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

The question is whether or not negating inherent existence is a sufficiently broad negation.

Malcolm wrote:

The question also is whether or not asserting that the ultimate is only the negation of inherent existence leaves the consequence of asserting that the ultimate is a nonexistence.

Author: Malcolm

Date: Saturday, December 31st, 2016 at 7:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All I am saying, here, is that we cannot just interpret passages based on the literal meaning of individual words taken out of context. That's all.

Bakmoon said:

And no one has been blindly giving quotes out of context like that. You have been leveling the charge of literalism to try to slip away from being unable to justify your interpretations of Nagarjuna without giving an actual argument in support of your positions. For all your talk of the importance of commentaries, you haven't cited any, whereas Malcolm and I have several times cited Chandrakirti's commentary on MMK.

Kenneth Chan said:

If Malcolm is travelling now, so am I. I do not have access to the texts because I have not been home for three weeks now.

In any case, Malcolm has been using literal meanings of individual words, while not taking into account the context, to interpret the meaning of passages. Go back to the beginning of this thread and anyone can see that this is exactly the case. Malcolm even argued that there is no such thing as "Madhyamika philosophy" based on linguistics, and he even argued that he had refuted the fact that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is correct, although he apparently changed his mind later. Please recall this earlier post:

Malcolm wrote:

That has never been under question.

Kenneth Chan said:

This is truly strange. Now you admit that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is correct. As I have informed you, quantum mechanics is essentially a scientific finding that has been experimentally verified for over a century, which means that it is also correct.

Then why were you so adamant on trying to refute what I have repeatedly stated? And that is the fact that the findings of quantum mechanics provide scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is, in fact, correct.

Why did you repeatedly challenge this, and even go to the extent of claiming that you had refuted it (when you actually had not)? Even if you were unable to follow the reasoning behind how quantum mechanics provides evidence for Lama Tsongkhapa's view, surely you must have realized that it is just a matter of finding the correct way to connect the two, since both quantum mechanics and Lama Tsongkhapa's view are correct.

As Cloudburst correctly points out, there are some here who refuse to understand the Gelug point of view correctly by interpreting the words they use in the appropriate sense, i.e., according to what the Gelug texts actually mean by those words. This, unfortunately, calls into question the motivation behind such an attitude. I agree with Cloudburst's comments here below:

Matt J said:

But isn't the Gelug position summarized as:

The vase is not empty of the vase, it is empty of the inherent existence of the vase?

cloudburst said:

As always, the meaning of the words is what is important.

If you read my previous response to you, you will understand what "empty of inherent existence of the vase" means.

It's ludicrous to think that the view of Je Tsongkhapa is that phenomena are lacking something extraneous to themselves, but themselves are actually existent. This is the point of view of those not familiar with the Gelug point of view, and those insecure partisans who wish to aggrandize themselves and a particular school. I take you to be the former, others here as the latter.

It sounds to me like you have been reading the Center of the Sunlit Sky or similar, and relying on polemics to adequately express the views of the opponents of those polemics. These disputations are perhaps helpful in some respects to those who rely upon them, but really you cannot take the views posited therein as accurate. In many cases, they are simply representing an incorrect point of view and ascribing it to the opponent for the purposes of refutation. To really understand the Gelug pov on this you should consult Je Tsongkhapa's works.

Matt J said:

If the Gelugs are simply calling inherent existence what others call existence, and conventional existence what others call appearances, then there isn't an issue

cloudburst said:

I think that is actually the crux of it.

The main issue is no issue, although differences in this main issue create many subsidiary differences, but I don't believe these differences would obstruct either side from attaining liberation.

Kenneth Chan said:

This last point that Cloudburst makes is very important. Please remember that the purpose of the teaching on emptiness is to help us progress along the spiritual path. Since surely no one would dispute this, the onus is on us to try to understand the meaning being conveyed by the different traditions by accepting the terminology they use in the correct sense. Otherwise, we would be unnecessarily causing confusion which would work against the purpose of the teachings on emptiness, which is to help us progress along the spiritual path.

Malcolm wrote:

The point is that the Gelug school pretends they have the definitive take on the intention of Madhyamaka. It is this claim, among others, that is under dispute and always will be. The bearing that this has on your OP is your uncritical acceptance and dogmatic promulgation of a somewhat nihilistic understanding of Madhyamaka as a panacea for errors in physics that Madhyamaka was never intended to resolve since physics has nothing to do with liberation from suffering in samsara.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 6:12 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Lukeinaz said:

I believe it was Lama Yeshe who said it's ok to get a little nihilistic. I wonder about this point because if you hold cause and effect within emptiness what danger could there ever be of not positing a conventional self?

cloudburst said:

If there were no conventional self, upon whom would karma ripen? Who would be empty?

Malcolm wrote:

Why should there be someone upon whom karma ripens? To paraphrase the Visuddhimagga, there is no agent of karma, nor is there a person to experience its ripening, there is merely a flow of dharmas.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 6:03 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Candra disputes that any of the aggregates can form a proper basis of designation for the self....

cloudburst said:

Chandrakirti disputes that any of the aggregates are the self, he clearly indicates that the proper basis of designation for the merely imputed self is the aggregates.

Candrakirti's Prasannapada says:

The self is imputed dependently; it is what those who have the error of ignorance cling to fiercely; it is regarded as the appropriator of the five aggregates. Those who seek liberation analyze whether this self has the character of the aggregates. When those who seek liberation have analyzed it in every way, they do not observe a self, and thus [Nagarjuna's Fundamental Treatise] says:

If the self does not exist

How could that which belongs to the self exist?

Because they do not observe the self, they also do not at all observe the aggregates which belong to the self—the basis on which the self is designated.

Malcolm wrote:

I cannot properly address this because I am traveling, but I will. In the mean time, Candrakirti very clearly rejects that the aggregates can form that basis for the object of grasping to a self even conventionally in various places.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:53 AM

Title: Re: Regarding using mantras

Content:

Nyedrag Yeshe said:

I respect you. But some practitioners go too far with this kind of stuff. I remember one saying that only people that have completed a retreat may consecrate an image. So... what about traditions that don't have retreats? Their images are not validly consecrated?

Malcolm wrote:

Theravadins for example, do not consecrate their images in the same way. The consecration of images is mainly a tantric thing. To do this, one must be a vajra master, and that means one has done serious retreat.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I guess I'm just not getting it. Conventionally the basis of designation for the I is the aggregates.

Malcolm wrote:

Yes, and Candrakīrti rejects this. So when someone claims that the aggregates are the basis of designating a self, they do not understand Candra's view.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:04 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

... Nevertheless, Candra says this imputation of the nonexistent I is fully functional and can generate karma as well as experience its ripening.

Jeff H said:

Isn't "this imputation of the nonexistent I" exactly what is meant by "mere self"? It seems like the distinction is that from an ultimate perspective there is no valid basis of designation, but from a conventional perspective it functions and we can use this fictitious agent to direct our karmic path.

Malcolm wrote:

No, the distinction is not from the ultimate, it is from the relative. This is what it means when Candra rejects all basis of designation for the self. The self is a designation which lacks a basis of designation. This is what makes it a false imputation. This is the unique point of view of Candra.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 11:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

The aggregates are indeed designated as the aggregates, but this isn't actually a valid designation because the innate concept of self people have is that of a unitary unchanging core observer, and this concept doesn't correspond to anything in the aggregates.

Tsongkhapafan said:

Yes, but the view of the transitory collection depends upon the aggregates. There is no valid or invalid view of self without them.

Jeff H said:

This explanation by Tsongkhapafan is exactly how I was taught, where the permanent "core observer" is the utterly non-existent inherent self. But this discussion seems to get hung up on conflicting perspectives: ultimate versus conventional.

Malcolm wrote:

The Buddha said it is fine to say 'self' as long as one understood nothing real was indicated. It is the same with the term existence.

Jeff H said:

and Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasanga.

I understand Tsongkhapa to say that ultimately nothing real is indicated by the designation "mere self", but that conventionally there is a meaningful distinction between valid (i.e. functional) designations of appearances and invalid ones.

Georges Dreyfus calls the Prasangika's "realists", not because they advocate a material reality but because they ascribe validity to the workings of conventional reality. That is the context in which everyone other than buddhas do our work and pursue the path.

Malcolm wrote:

Please tell us upon what appearance a self is designated, and I will show the appearance that Candrakirti rejects as a basis for designation a self. If Candrakirti ever rejects designating a self on the basis of a consciousness, what else could there be left over? Nevertheless, Candrakirti says this imputation of the nonexistent I is fully functional and can generate karma as well as experience its ripening.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 10:57 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

That's completely incorrect.

Malcolm wrote:

Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Instead Candrakirti rejects all bases of designation of a self, asserting in its place that the imputation of self needs to no basis of designation because it is wholly unreal.

Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasanga.

Kenneth Chan said:

Malcolm, how did you come to the conclusion that "self and inherent existent are synonyms"? Please explain.

Also, what exactly do you mean by " valid basis" and " valid designation"? In terms of the ultimate truth, of course, we can say that there is no valid basis, no valid designation, no basis of designation, etc, etc. Because all things are empty of inherent existence, we can always say no this and no that, and no one can dispute it. But what exactly is the point you are trying to make?

Malcolm wrote:

The self proposed by ātmanāvadins is permanent, unchanging, and unconditioned, just the way inherent existence is defined.

As someone mentioned before, Bhavaviveka asserts that consciousness is a suitable conventional basis for designation a self, but Candrakīrti rejects this and asserts out there is no suitable basis for designating a self, even conventionally. Instead Candrakīrti says that I-making is a habit which imputes a nonexistent. He also claims this habit is capable of generating karma and experiencing its ripening. The habit of course is a dependently originated phenomena, but the I which it imputes does not exist at all. Likewise, the imputation of inherent existence arises in dependence, but that imputation is a false one, like the imputation of self.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 7:23 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Tsongkhapa said:

Self and inherent existence are not synonyms. Inherent existence does not exist but the self clearly does as it can perform actions. The self of Buddha benefits all each and every living being every day.

It's a big mistake to conflate the merely imputed self with an inherently existent self. Those who are unable to tell the difference will definitely fall into the extremes of inherent existence and non-existence, as you have done.

Malcolm wrote:

The imputation of a self exists i.e., the conception exists, but it is a false imputation since it has no valid basis of designation. The proposition of a self is exactly the same as proposing inherent existence. The refutation of one is the refutation of the other.

In other words, the negation of the self does not confirm a merely existing self. It merely

points to its absence in the aggregates, and so on.

This is also why existence is included in inherent existence sui generis. The Buddha said it is fine to use say "self" as long as one understood nothing real was indicated. It is the same with the term existence.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 5:09 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Clearly people do not understand that there is a valid basis of designation for the self. The self that exists is the mere 'I' that is imputed upon the basis of the body and mind.

Malcolm wrote:

Actually, Candra rejects this idea. There is no valid basis at all for designating a self.

Tsongkhapafan said:

That's completely incorrect.

Malcolm wrote:

Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Instead Candra rejects all bases of designation of a self, asserting in its place that the imputation of self needs to no basis of designation because it is wholly unreal.

Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasanga.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:51 AM

Title: Re: Longchenpa fathered a son as a monk

Content:

heart said:

Of course he didn't give other monks license to do this, the Nyingma have a good lineage renunciate monks to this day. Longchenpa was a very special person and I see no reason to believe he ever turned his back on Dharma in favour of worldly life. If he had children it was a part of his vast and profound Dharma practice.

/magnus

Malcolm wrote:

Or, he just didn't care much about being a monk.

heart said:

Who knows, his writing covers just about every level of Dharma imaginable.

/magnus

Malcolm wrote:

Noticeably absent however is a vinaya manual.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:39 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Clearly people do not understand that there is a valid basis of designation for the self.

The self that exists is the mere 'I' that is imputed upon the basis of the body and mind.

Malcolm wrote:

Actually, Candra rejects this idea. There is no valid basis at all for designating a self, just as there is no valid basis for designating inherent existence.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:38 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candra, unlike, for example, a car.

Lukeinaz said:

Malcom, this is surprising to me as I have never heard you refer to the "I" as a mere designation for the aggregates.

And in your very next post you say it has no valid base for being designated. What happened to the aggregates you were referring to in the first post?

Malcolm wrote:

The Buddha claims this aggregates are what is designated as the I. Candra disputes that any of the aggregates can form a proper basis of designation for the self, which is of course why he rejects Bhava's designation consciousness as the self.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:35 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Saying the self is dependently originated is precisely the same thing as saying inherent existence is dependently originated. In other words it is a total contradiction in terms.

Karma Dondrup Tashi said:

And so karma also contains this contradiction.

Malcolm wrote:

No, not really. Karma is just a word for volition. I think you might mean vipaka.

Author: Malcolm

Date: Monday, December 26th, 2016 at 4:22 PM

Title: Re: Longchenpa fathered a son as a monk

Content:

yan kong said:

I was reading over a biography of Longchenpa today and learned that he fathered a son while holding a monks precepts.

I realize this is probably not the first or last instance in which this happened, but I'm wondering what the lineage reasoning is behind this? Did he break his vows, if not why? Does this give license to other monks to do this, and if not why?

heart said:

Of course he didn't give other monks license to do this, the Nyingma have a good lineage renunciate monks to this day. Longchenpa was a very special person and I see no reason to believe he ever turned his back on Dharma in favour of worldly life. If he had children it was a part of his vast and profound Dharma practice.

/magnus

Malcolm wrote:

Or, he just didn't care much about being a monk.

Author: Malcolm

Date: Monday, December 26th, 2016 at 4:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

No one claims the "I" dependently arises. For example a seed arises from a sprout based on causes and conditions. But this is not the case with respect to the self. The self exists only as a designation without a basis of designation, unlike a seed and a sprout.

Karma Dondrup Tashi said:

How is a basis of designation different from an existence which, conventionally speaking, is "inherent"?

You were getting at this before but I didn't understand.

Also - if a basis of designation is merely an aggregate, is it not possible for a "sense of self" to conventionally exist, like a thought? I'm not sure what the difference would be between that kind of "sense of self" and "awareness" or "self-awareness" in its ordinary sense.

It seems difficult to me to embrace all that under Nagarjuna's second lemma. What is the proper understanding of it?

PS: Rather, what is the purpose of emphasizing only that lemma, in particular in the light of the katak side of things?

Malcolm wrote:

Saying the self is dependently originated is precisely the same thing as saying inherent existence is dependently originated. In other words it is a total contradiction in terms.

Author: Malcolm

Date: Monday, December 26th, 2016 at 5:42 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candrakirti, unlike, for example, a car.

Kenneth Chan said:

This is again merely semantics. The "I" is a label, and exists in mere name only. It is said

to be dependently arisen because the "I" arises only in dependence upon the imputation by the mind. The process of dependent arising is itself also empty of inherent existence. So, in terms of the ultimate truth, there is no dependent arising.

(I am not sure what you mean by "unlike, for example, a car.")

Malcolm wrote:

No one claims the "I" dependently arises. For example a seed arises from a sprout based on causes and conditions. But this is not the case with respect to the self. The self exists only as a designation without a basis of designation, unlike a seed and a sprout.

Author: Malcolm

Date: Sunday, December 25th, 2016 at 11:03 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This is a teaching on emptiness. The passage is exactly trying to explain that this is the case. Note that it emphasizes this: "If a Perfectly Enlightened Buddha were to say to himself, 'I am enlightened' he would be admitting there is an individual person, a separate self and personality ..." It is stressing the fact that the "I" is empty of inherent existence because there is no individual person that is a separate self and personality. The "I" is empty of inherent existence because it is dependently arisen, and does not exist independently and separately from its own side.

Malcolm wrote:

The "I" does not exist at all, apart from being a mere designation for the aggregates.

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candrakīrti, unlike, for example, a car.

Author: Malcolm

Date: Sunday, December 25th, 2016 at 9:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This is a teaching on emptiness. The passage is exactly trying to explain that this is the case. Note that it emphasizes this: "If a Perfectly Enlightened Buddha were to say to himself, 'I am enlightened' he would be admitting there is an individual person, a separate self and personality ..." It is stressing the fact that the "I" is empty of inherent

existence because there is no individual person that is a separate self and personality. The "I" is empty of inherent existence because it is dependently arisen, and does not exist independently and separately from its own side.

Malcolm wrote:

The "I" does not exist at all, apart from being a mere designation for the aggregates.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 11:27 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

MiphamFan said:

I am not saying the white Huns had no effect. I am saying they were far from the death knell of Buddhism the way you seem to put it. Verardi's whole thesis is that Vajrayana was the final anti-nomian Buddhist weapon against the nomos of Brahmanical society, and it was effective until Islam came into the scene.

Malcolm wrote:

On the whole, I think Verardi's thesis is reductionist, wrong-headed and naive. He shows no understanding of Tantric Buddhism at all. If anything, Indian Buddhism responded by becoming more normative with respect to the by then Brahmin dominated society of India, with for example, Anandagarbha making passionate arguments for why Buddhist homavidhis were more valid than the Vedic version and so on.

MiphamFan said:

Anyway I agree, Islam doesn't usually outright slaughter/force-convert a population historically (besides in Central Asia). It works more slowly and insidiously most of the time, by what Nassim Taleb calls the <https://medium.com/@nntaleb/the-most-intolerant-wins-the-dictatorship-of-the-small-minority-3f1f83ce4e15#.i9kctxhen>: ...For Islam itself is ending up being taken over (in the Sunni branch) by the purists simply because these were more intolerant than the rest: the Wahhabis, founders of Saudi Arabia, were the ones who destroyed the shrines, and to impose the maximally intolerant rule, in a manner that was later imitated by "ISIS" (the Islamic State of Iraq and Syria/the Levant). Every single accretion of Sunni Islam seems to be there to accommodate the most intolerant of its branches.

Malcolm wrote:

Yes, much like American politics on the right.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 10:13 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

MiphamFan said:

The White Huns did that at the end of the 5th century, rendering a blow to Indian

Buddhism from which it would never fully recover.

I find this rather hard to believe. Buddhism certainly was on a decline cycle from the 5th century (collapse of WRE destroying trade with Europe etc) but Buddhism was respected enough to be adopted by the mandala surrounding India up through the tantric period. Indonesia, the Maldives, Cambodia, Tibet all adopted Buddhism long after the 5th century.

Malcolm wrote:

Most historians agree that Indian Buddhism suffered greatly at the hands of the white Huns, who looted the whole of the Gangetic plain and toppled the Guptas, throwing Indian Buddhism into the crisis that precipitated the rise of Vajrayāna. Davidson's book is instructive in this respect.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 9:14 PM

Title: Re: Yangti

Content:

Malcolm wrote:

It is awesome that you are coming...

DGA said:

I look forward to seeing you all there.

Malcolm wrote:

see you there dude.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 9:12 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Before people continue to broadcast the political myth that Islam delivered the coup de gras on Buddhism in India, they should really read this book.

BuddhaFollower said:

And if you keep reading he says:

"Indeed, contrary to the standard idea promoted by the above story that Nalanda's destruction signaled the death of Buddhism, the fact is that the Dharma survived in India at least until the seventeenth century."

and:

As noted above, the destruction of Nalanda offers us a clear-cut narrative with good

guys and bad. It avoids entirely the complex shades of gray that most often color the messy fabric of history.

So he fully admits Nalanda was destroyed.

Malcolm wrote:

One out of two Buddhist temples:

Muhammad Ghuri was in fact the first Central Asian ruler who projected Muslim power beyond the Punjab. And by 1206 his forces had marched all the way across north India and even attempted an invasion of Tibet by following the Brahmaputra River up through the Himalayas. 31 While this particular expedition failed spectacularly, by the early thirteenth century India from the Khyber Pass to Bengal was under the control of the Ghurids. And in order to secure their hold on power they followed the age-old Muslim custom of temple destruction. Although it is now known that the claims of such destruction are vastly inflated in Muslim conquest literature as well as in Hindu and Buddhist histories, we do know that at least eighty temples were destroyed during this period. 32 Two of these destroyed temples were Buddhist. 33

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) (Kindle Locations 2248-2256). University of Pennsylvania Press. Kindle Edition.

The point is that this narrative of Muslims sweeping into India and murdering all the Buddhists is not true. The White Huns did that at the end of the 5th century, rendering a blow to Indian Buddhism from which it would never fully recover.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 8:53 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

Harvey also points out in this book, that Theravada survived in in South Indian Tamil Nadu until the 12th century. Far from the islamic invasions. This also makes evidence of the disputes between Buddhism and tamilian Shaivism. May shaivite tales tell of how shaivite saints defeated buddhist monks with miracles etc. That's why I don't bite in the hindutva proposal of Indian religions being all one same thing.

But besides Buddhism in the case of Tamil Nadu, why also Janism also survived only under the protection of mostly hindu rulers in the deccan plateau? Like Buddhism, it almost vanished from north/central India, Kashmir, Bengal, Bihar (its birthplace like Buddhism) etc ?Another question to think about!

What about classical indian/hindu culture, like classical dance, sculpture, architecture, in many ways it has disappeared from North India? Things like chola bronzes, city temples like madurai and hampi? Classical dance like bharatanatyam, odissi or charya nritya, only survived in places much less affected by muslim rulership. Instead the monuments of the north are the Taj Mahal, Agra, Delhi Mosque etc.

At its peak Nalanda had an extensive faculty teaching a diverse student body of about

three thousand on a beautiful campus composed of numerous cloisters with lofty spires that “resembled the snowy peaks of Mount Sumeru.” 3 Then suddenly the serenity of this Buddhist institution was shattered. In the fall of 1202, Muslim soldiers on horses rode in and hacked down teachers and students where they stood. The once majestic buildings were left in ruins. 4 The savagery was so great it signaled the end of the Dharma in India. This powerful story has been told countless times. Today it is ubiquitous, being found in everything from scholarly monographs to travel brochures. Indeed, by its sheer pervasiveness, this one episode has in many ways come to encapsulate and symbolize the entire thirteen-hundred-year history of Buddhist-Muslim interaction. And on account of this, whenever the topic of Buddhism and Islam is ever mentioned it almost invariably revolves around the Muslim destruction of the Dharma. 5 This is problematic for many reasons, not the least being that the story of Nalanda is not true. For example, not only did local Buddhist rulers make deals with the new Muslim overlords and thus stay in power, 6 but but Nalanda also continued as a functioning institution of Buddhist education well into the thirteenth century. 7

Malcolm wrote:

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) (Kindle Locations 55-66). University of Pennsylvania Press. Kindle Edition.

Before people continue to broadcast the political myth that Islam delivered the coup de gras on Buddhism in India, they should really read this book.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 8:48 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

I am quite familiar with Hindutva nationalism, I don't find it really convincing, like most nationalist "history."

BuddhaFollower said:

So you prefer Sheldon Pollock's amateurish scholarship which says Ravana was a proxy for Islam?

Both Hindu and Buddhist texts clearly say Ravana was a foremost Dharma practitioner.

Malcolm wrote:

As far as Lankāvatara goes, that's a bit of stretch.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 5:56 AM

Title: Re: Upcoming teachings with Zazep Tulku Rinpoche

Content:

Punya said:

Extensive teachings and initiations in January-March 2017.

Zazep Tulku Rinpoche

Malcolm wrote:

Major gyalpo guy, caveat emptor.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:48 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But we cannot underestimate the blow Islamic invasions had on Indian Buddhism.

Malcolm wrote:

it is massively overstated. Buddhism was already in severe decline in India when Nalanda was sacked. It is also very clear that invading Muslims really could not discern the differences between this school and that school. The idea that Muslims singled out Buddhists for special treatment in India is mistaken.

Nyedrag Yeshe said:

I agree that Buddhism was already suffering before the invasions. Unlike Buddhism, Jainism always liked to keep a distinct identity, and maybe this helped its survival in India, also relying in patronage. Arguing like this I agree with most of your opinions. But again, the question whether shudras converted to Islam or not en masse is very much disputed by Indian scholars. The institution of caste is something very complex and seems to have changed with history and the development of Hinduism, or even without hinduism. Your thinking lends to a typical western understanding derived from the first indologists views on it since the 19th century!

http://www.infinityfoundation.com/mandala/h_es/h_es_karan_caste.htm

Malcolm wrote:

I am quite familiar with Hindutva nationalism, I don't find it really convincing, like most nationalist "history."

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:24 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

I am cultivating a love and respect for *all* spiritual traditions, each with its own way to

realizing _____ .

Johnny Dangerous said:

That's a good thing to do, but as the quote says, it can be akin to wanting to travel, but denying the need for a vehicle.

And let's be honest here, you've talked many times about your uncomfortable feelings regarding "tradition", is that not true anymore?

It's the Middle Way message, isn't it: Grasp not, avert not. For grasping/averting (which give rise to one another) cause suffering.

Of course it's that yes, but it also talks about the habits that create mindsets about tradition, which is the part I found interesting.

Malcolm wrote:

This thread has become a waste of time.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:23 AM

Title: Re: Since Tibetans are outcasts, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But we cannot underestimate the blow Islamic invasions had on Indian Buddhism.

Malcolm wrote:

it is massively overstated. Buddhism was already in severe decline in India when Nalanda was sacked. It is also very clear that invading Muslims really could not discern the differences between this school and that school. The idea that Muslims singled out Buddhists for special treatment in India is mistaken.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 1:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

We see and experience suffering and we want it to stop. In order to overcome the delusions and negativities that cause suffering we aim to attain arhathood or buddhahood. We do it because liberated and enlightened beings are perfected beings (with the caveat that all beings are empty, of course). Therefore, we seek perfection..

Malcolm wrote:

Not sure how "perfect" they all are. For example, first stage bodhisattvas still experience ripening karma and are subject to afflictive pride, etc. This is why the six impure bhumis are called "impure," since bodhisattvas have not eradicated all afflictive traces.

We hold out the Buddha as an example of a "perfect" being. But what does this really

even mean? Have we ever met such a being? Of course not.

Thus, we then are instructed to do the next best thing, which is to regard our gurus (if we are practicing Vajrayāna) to be buddhas in person, actual buddhas despite their obvious human flaws and failings, which we are instructed to ignore since they are inevitable.

Maybe it is better to view all these things from the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states.

Jeff H said:

Granted, perfection is a direction not a destination. But isn't it the case that movement toward the ideal of overcoming suffering necessarily involves progressive effort that can be conventionally expressed as a balance between virtue and non-virtue? Are you saying there is no distinction between that which is to be abandoned and that which is to be adopted, even from a conventional perspective?

Thanks to you, I am beginning to investigate "the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states". But even that realization requires a process; it isn't either/or, like leaping from Earth to Proxima Centauri. There are degrees of ability to recognize "original purity".

Malcolm wrote:

I am saying that the elimination of afflictions is in general sufficient for most people, without this imperative for "perfection." One, it sets up false expectations. Two, it is unattainable in this lifetime for 99.999% of humans beings. What I am saying is that the overcoming suffering of afflictions and perfection are not coterminous. Even in terms of bodhicitta, there is aspirational bodhicitta where one recognizes that the goals one wishes for oneself and others are likely not within ones power. Engaged bodhicitta also have limits, since it is aspiration.

I guess I am also reacting to this idea of human perfection. I prefer my humans flawed, they are more interesting.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 12:01 AM

Title: Re: Berlin Christmas Market Attack

Content:

Queequeg said:

Point is, having been a teenage boy often driving around in old cars, I know cops have every reason to profile and pull them over because they are most definitely up to something.

Malcolm wrote:

That is not profiling, that's called "memory"— that is every cop remembering what he or she did when he or she was a teenager.

Queequeg said:

I have friends who became cops, and some of them... well, you'd never imagine them cops if you met them at 17.

I know you're joking, or at least I think there's a little humor in there somewhere, but calling what cops do in those instances, memory, can be problematic. There's tons of evidence of cops' hardened attitudes toward blacks based on "memories", leading to what ought to be treated as civil rights offenses, but often not.

Looks like the authorities killed the man they were looking for in a shootout near Milan. having been a teenage boy

Malcolm wrote:

I was referring to this...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 11:58 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

We see and experience suffering and we want it to stop. In order to overcome the delusions and negativities that cause suffering we aim to attain arhathood or buddhahood. We do it because liberated and enlightened beings are perfected beings (with the caveat that all beings are empty, of course). Therefore, we seek perfection..

Malcolm wrote:

Not sure how "perfect" they all are. For example, first stage bodhisattvas still experience ripening karma and are subject to afflictive pride, etc. This is why the six impure bhumis are called "impure," since bodhisattvas has not eradicated all afflictive traces.

We hold out the Buddha as an example of a "perfect" being. But what does this really even mean? Have we ever met such a being? Of course not.

Thus, we then are instructed to do the next best thing, which is to regard our gurus (if we are practicing Vajrayāna) to be buddhas in person, actual buddhas despite their obvious human flaws and failings, which we are instructed to ignore since they are inevitable.

Maybe it is better to view all these things from the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:53 PM

Title: Re: Berlin Christmas Market Attack

Content:

Queequeg said:

Point is, having been a teenage boy often driving around in old cars, I know cops have every reason to profile and pull them over because they are most definitely up to something.

Malcolm wrote:

That is not profiling, that's called "memory"— that is every cop remembering what he or she did when he or she was a teenager.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:43 PM

Title: Re: Yangti

Content:

bhava said:

Hi, thanks for your answer. What D. Germano is saying in that link is based on his research of various materials, but still it is much of his hypothesis and assumptions. Yet he seems to be saying that the "ati, chiti, yangti" appeared at first in terms of Nyang Ral Nyima Ozer and also of Guru Chowang.

Malcolm wrote:

Norbu Rinpoche regards these terms of Nyang and Chowang as the root of Yangti.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:37 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But its worth noting that Buddhism survived in South Asia In regions that were quite far from muslim invasions and subsequent muslim rule. This is the case of Sri Lanka and Nepal. Much like the classical hindu culture, high culture, is also much more better kept in these places, as Nepal and Tamil Nadu. Not that I don't agree with you and Namdrol in most point, specially when you considere the survival of Jainism and its ties to royal patrons. But Islamic invasions were probably a very fatal blow to Buddhadharma in India, and also made much of classical hindu culture to decline.

Malcolm wrote:

No, the varna system was the Achilles heel of India, and it caused millions of sudras to

turn to what they believed to be the more socially egalitarian faith of Islam.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:34 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

BuddhaFollower said:

Starting on page 70, Sanderson goes kingdom-by-kingdom to show Saiva kings sponsored Buddhism:

.

Malcolm wrote:

He does not really show anything of the sort. What he shows is the presence of Buddhist kings in nominally Shaiva dynasties in disparate time periods beginning with the late Gupta period all these up the early middle ages.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:00 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

I know! Cone is incorrigible, isn't he?

conebeckham said:

If you go back and re-read my posts, you will find I am much more kind to Tsongkhapa's presentation than you have been to any critic.

Tsongkhapafan said:

I wasn't aware of being unkind. It's certainly not my intention. I was just joking about you in response to Malcolm's comment about sectarianism. I was trying to lighten the passive aggressive atmosphere so apologies if you have felt offended.

Malcolm wrote:

It is not passive-aggressive, we just are not allowed to really out and out say this person is x.

Author: Malcolm
Date: Friday, December 23rd, 2016 at 1:07 PM
Title: Re: Dorje Drolo question
Content:

RikudouSennin said:
Pages 286-293

Malcolm wrote:
the hagiography is much much longer.

Fa Dao said:
you mean the one you're writing? Although I am of course chomping at the bit to be able to read that, it unfortunately wont be for a while as you said...would it speed things up if I threatened to throw a childish temper tantrum and hold my breath till my face turned blue?

Malcolm wrote:
The one I am translating...yes.

Author: Malcolm
Date: Friday, December 23rd, 2016 at 1:02 PM
Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?
Content:

BuddhaFollower said:
Adi Shankara died early in life and lived in the early 700s.

Malcolm wrote:
Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

MiphamFan said:
Verardi says that Buddhism and Brahmanism had a back-and-forth dialectic for centuries, in periods where international trade flourished, Buddhism gained power, when it declined, Brahmanism was on the ascendant. Islam disrupted this balance as it was also a mercantile-based religion which displaced Buddhism.

So yes, Brahmins obviously were opposed to Buddhism, but to say Islam had no effect on the demise of Buddhism in India is absurd. The Kalachakra writers clearly recognised what was a greater threat to them early on, and it wasn't the Brahmins per se.

The Turkic Muslims who invaded Central and Asia at the time very consciously

https://en.wikipedia.org/wiki/Mahmud_al-Kashgari their persecution of Buddhism.

Malcolm wrote:

This is very late, when Buddhism in India was already in very serious decline. Mahmud may have been superficially driven by Islam, but he was much more driven by his distaste for urbanism. In any event, Khotan is very far from India.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 12:58 PM

Title: Re: Root Tantra

Content:

Coëmgenu said:

How does a tantra's status as either "root" or "explanatory" effect its status as either esoteric or exoteric? Is there any correlation?

Malcolm wrote:

All tantras are esoteric in so far as all of their practices are rooted in empowerments.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 11:30 AM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

I just looked in there bro and cant find it...page #?

RikudouSennin said:

Pages 286-293

Malcolm wrote:

the hagiography is much much longer.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:57 AM

Title: Re: Yangti

Content:

Norwegian said:

Were you going? I forget.

heart said:

No, I am going to Austria to see my guru.

/magnus

Norwegian said:

Okay, we'll have to meet another time then. Enjoy Austria

Malcolm wrote:

It is awesome that you are coming...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:55 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

It was the brahmins lead by Śankara, etc., that destroyed Buddhism. Not Islam.

BuddhaFollower said:

Adi Shankara died early in life and lived in the early 700s.

Malcolm wrote:

Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 9:44 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

If you look at Lamrim Chenmo, Je Tsongkhapa is pretty insistent that Chandrakirti distinguished between inherent existence and existence:

Malcolm wrote:

And everyone agrees that indeed Candrakīrti makes this formal distinction. The question is, how important is this distinction, given Nāgārjuna's crystal clear statement about existence being included in inherent existence in MMK 15. People also deeply question the assumptions in Tsongkhapa's reasoning on this point. Gorampa, among others, specifically addresses this issue.

Tsongkhapafan said:

That's not what Nagarjuna is saying. He's saying that ultimately there is no intrinsic or extrinsic existence, which is correct. In emptiness, nothing exists and the extreme of non-existence is dispelled by emptiness.

It doesn't preclude things being mere existents, mere appearances to mind, conventionally.

Malcolm wrote:

Huh? You apparently have not actually studied MMK. And you also get a gold star for out and out irrationally contradicting yourself in the same sentence.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 9:40 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

I'm sure you would agree that you can't just believe anything written in a book. In the case of my Guru, I've studied with him for many years so I know him well and his Teachings are completely trustworthy and in accordance with tradition; that is not necessarily the case with other authors.

As Je Tsongkhapa said, when it comes to Dharma, we should not be like a dog, eating everything.

Malcolm wrote:

Honestly, narrow minded sectarianism in Western Buddhists of any school never ceases to amaze me.

Tsongkhapafan said:

I know! Cone is incorrigible, isn't he?

Malcolm wrote:

I had a different person in mind, but you knew that...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 8:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

But again, they are just words without commentary or context. If I'm going to buy a horse, I'm going to need to know his pedigree. You can't just believe everything you read in books.

conebeckham said:

Unless they're written (or Ghost-written) by your teacher, eh?

Tsongkhapafan said:

I'm sure you would agree that you can't just believe anything written in a book. In the case of my Guru, I've studied with him for many years so I know him well and his Teachings are completely trustworthy and in accordance with tradition; that is not necessarily the case with other authors.

As Je Tsongkhapa said, when it comes to Dharma, we should not be like a dog, eating everything.

Malcolm wrote:

Honestly, narrow minded sectarianism in Western Buddhists of any school never ceases to amaze me.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 7:46 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

DharmaChakra said:

Ksatriyas are rulers, but mostly through out Indian culture Brahmins were above the Ksatriyas for advice on many things, it was just a system of etiquette, like their council advisers, for ceremonies, rituals and most other social/spiritual functions, mostly Ksatriyas would not make any decision without consulting Brahmins for one reason or another, it was a holistic dynamic in its healthiest state.

Malcolm wrote:

Well, no. For example, the Upanishads represented the meaning of the Vedas the brahmins did not know.

DharmaChakra said:

As far as I understand the Pali suttas Siddharta spoke out against the unhealthy state within society. Buddhism and Brahmins and Ksatriya rule lived harmoniously and supported each other mostly in India, until the invasions came.

Malcolm wrote:

You need to study Indian History more carefully. It was the brahmins lead by Śankara, etc., that destroyed Buddhism. Not Islam.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 7:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Je Tsongkhapa's masterful union of Madhyamaka and Pramana

BuddhaFollower said:
Atisha denies Tsongkhapa's approach to emptiness:

"Perceptual and inferential cognition—
These two are accepted by Buddhists.
Only narrow-minded fools say
That emptiness is realized by these two."

and

"Perceptual and inferential cognition are useless.
It is just for the sake of refuting non-Buddhist opponents
That the learned ones have promoted them.
The learned master Bhavya said
That the scriptures are clear about
[The ultimate] being realized neither through
Conceptual nor nonconceptual consciousnesses."
-----translated in Center of the Sunlit Sky

Tsongkhapafan said:
Can you give a source from Atisha's works for these quotations?

Malcolm wrote:
Just read Khenpo Karl's books. Everything he writes is meticulously sourced.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 9:51 PM
Title: Re: Dorje Drolo question
Content:
RikudouSennin said:
Why is he sometimes depicted as naked with eyes all over?

Edit: If it's not okay to discuss I understand.

Fa Dao said:
wow..ok..thats definitely one I havent seen before.....really wish somebody would write
a book in English on Dorje Drollo, there is so little out there and he is said to be very
relevant to our times...

Malcolm wrote:
There is a hagiography of drollo I have been slowly working on over the years.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 9:51 PM

Title: Re: Dorje Drolo question

Content:

RikudouSennin said:

Why is he sometimes depicted as naked with eyes all over?

Edit: If it's not okay to discuss I understand.

Malcolm wrote:

That is just a specific tradition, some master's vision.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 9:04 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Your interpretation of Chandrakirti's words, yes.

Malcolm wrote:

Not just mine, most people's.

Tsongkhapafan said:

Majority views generally aren't correct. That's why we're in samsara.

As I said, we must agree to disagree.

Malcolm wrote:

In this case, it is not a samsaric majority view, but rather a majority of realized masters in Tibet and India.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 8:49 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

It is, however, Gorampa's view (and yours?) that all conventional truths are wholly deluded perceptions.

Malcolm wrote:

No, this is Candrakīrti's view, among others.

Tsongkhapa said:
Your interpretation of Chandrakirti's words, yes.

Malcolm wrote:
Not just mine, most people's.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 8:48 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
[T]he Kalama Sutta...

Malcolm wrote:
...is for non-Buddhists. But this is a more interesting
<http://www.accesstosight.org/tipitaka/sn/sn48/sn48.044.than.html>:
"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 8:45 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
The spiritual path in Buddhism does not depend on belief.

Malcolm wrote:
Yes, it most certainly does. Faith is the first of the five indriyas of the path. First, you have to believe that awakening is possible, etc. Along with that goes faith in karma, rebirth, etc.

Kenneth Chan said:
Malcolm, why do you persist in doing this? Why did you delete my next two lines to ensure that my sentence is taken out of context, and then attack it? Why? The whole paragraph reads:
The spiritual path in Buddhism does not depend on belief. The clearest illustration of

this is the fact that even if we genuinely and strongly believe everything that the Buddha taught, we are still not enlightened. Mere belief achieves very little other than serve as an incentive to actually embark on the spiritual path.

You deliberately left out the next two lines, so that my first sentence will appear out of context. Why? It is a waste of time debating with someone who just wants to argue for the sake of arguing.

Malcolm wrote:

Your next two lines contradict your premise, "The spiritual path in Buddhism does not depend on belief."

I am too kind to show you how your own conclusion contradicts your own premise.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 8:42 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

It is, however, Gorampa's view (and yours?) that all conventional truths are wholly deluded perceptions.

Malcolm wrote:

No, this is Candrakīrti's view, among others.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 4:47 AM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Appreciate the clarification! So why then did he choose to look like that? He was Padmasambhava...didn't really need to look like anyone but his badass self (not meaning this in the flippant way it might sound, just trying to understand is all)

Malcolm wrote:

Drolo's appearance is disheveled and crazy. Thus he is just much more bad ass than the eight classes. One bad ass human.

Fa Dao said:

other than the fact that most humans don't have 3 eyes and fangs...ok cool...thanks

Malcolm wrote:

Drolo is not always wrathful in appearance, actually.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 4:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The spiritual path in Buddhism does not depend on belief.

Malcolm wrote:

Yes, it most certainly does. Faith is the first of the five indriyas of the path. First, you have to believe that awakening is possible, etc. Along with that goes faith in karma, rebirth, etc.

Kenneth Chan said:

This process of verification on the spiritual path—by direct personal experience brought about by a progressive transformation of our being—is, of course, very different from the experimental verification of science. Nonetheless it is a process of verification. Thus, it means that both Buddhism and science are investigations of reality based on the principle of verification.

Malcolm wrote:

So is Hinduism, so is Jainism. Your argument is incredibly weak. You sound no different than Christian physicists who conclude from their studies that creation is proven since our cosmos cannot be a result of chance.

Kenneth Chan said:

It is, in fact, this very difference in the nature of the verification process between Buddhism and science that makes them ideally suited to complement each other in the quest for truth and understanding. There is no reason why we should not make use of both methods of verification at our disposal in the quest for understanding our reality and the nature of the ultimate truth.

Malcolm wrote:

Wayfarer pointed out that your quest is quixotic. He is right.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 3:56 AM

Title: Re: Re Lo-ma Gyon-ma Invocation

Content:

pemachophel said:

Loppon-la,

Thanks. Just what I was hoping for. Had the words but not the grammar.

Malcolm wrote:

Cho 'phrul (prātihārya) has the connotation of a conjuration, magic or jugglery, but I thought magic display was a little heavy here, but I have used that elsewhere

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 12:00 AM

Title: Re: Re Lo-ma Gyon-ma Invocation

Content:

pemachophel said:

Can anyone help me with the SECOND line of this invocation of Parnashawai/Lo-ma Gyon-ma? Got the rest but can't quite find the English for the second line.

rgyal ba kun gyi ye shes sgyu ma yi
cho 'phrul rnam par dag pa las thon pa'i
lha mo gang gi sprul pas nad gdon bgegs
kun tu zhi mdzad ma la phyag ;tshal lo

Thanks.

Malcolm wrote:

Homage to the goddess who
issues forth from the pure display
of the illusory pristine consciousness of all the victors,
who emanates to completely pacify illness, spirits, and obstructors.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 11:55 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

DharmaChakra said:

Varna is something that is inherent in humans....

Malcolm wrote:

If by inherent you mean as primates we also have primate dominance behaviors, that is one thing. But the idea that one is born a brahmin is negated by the Buddha in many places.

In Buddhadharma a "brahmin" is someone of exceptional conduct, not a birth right.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 10:02 PM

Title: Re: Emptiness

Content:

Malcolm wrote:

The path to awakening is a delusion. But we are deluded and so we follow it until we are no longer deluded. Then we see there was never a point to it to begin with, since we realize then that delusion is not possible at all.

Tsongkhapa said:

So the path to awakening is a delusion, so we follow it and....we get more deluded. Sorry bro, following delusions makes you more deluded, not less. Geshe Chekhawa says "do not follow delusions" but for you the path is deluded. Your logic doesn't make any sense and it proves that actually the path to awakening is not a delusion. If I'm cold and want to get warm, I don't walk into the freezer! Walking deeper into the freezer doesn't solve your coldness problem.

If what you say is true, why don't we just follow our attachment and anger then? Since there is no difference between them and the path to awakening (because a delusion is a delusion) that would work just as well by your logic.

Furthermore, delusion is not possible at all? That's nonsense. Wrong awarenesses clearly exist and function.

Malcolm wrote:

You need to read Haribhadra on this point. What he says, in essence, is that the path and everything in it, up to Buddhahood is an illusion, a false appearance, and when we attain buddhahood, we look back and realize we were never deluded to begin with. In other words, we are illusory sentient beings following an illusory path to attain an illusory buddhahood which in the end we realize we never needed to follow. Why? Just as when one understands that an illusory elephant is just a trick of the eyes created by the magician, likewise, one understands that all of samsara and nirvana are just tricks created by afflictions. When one sees through the trick, one recognizes that the elephant never existed; likewise, when one attains buddhahood, one recognizes one was never deluded.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 8:31 PM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Appreciate the clarification! So why then did he choose to look like that? He was Padmasambhava...didn't really need to look like anyone but his badass self (not meaning this in the flippant way it might sound, just trying to understand is all)

Malcolm wrote:

Dollo's appearance is disheveled and crazy. Thus he is just much more bad ass than the eight classes. One bad ass human.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 8:14 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Both science and Buddhism are investigations of reality and are based on the principle of verification.

Malcolm wrote:

Science is based on empirical verification. Buddhadharma is based on subjective verification. This is a major and overlooked difference. Buddhadharma has not in the past, does not now, and will never depend on empirical verification.

Kenneth Chan said:

Since both Buddhism and science are, nonetheless, investigations of reality based on verification, they are thus perfectly suited to complement one another. Even His Holiness, the Dalai Lama, feels that this is beneficial.

Malcolm wrote:

Hindus have their version of "Hinduism and Physics," there are the intelligent design folks, and "socialist" science of the old USSR.

Science is a discipline that necessarily should be free from religious and political ideology even if politicians and religious people do not like the results of imperfect empirical observation. Buddhadharma is not scientific, is not a science, and it is a mistake to regard it as such.

For example, we have such Advaita sentiments as:

This then is the final meaning of Advaita Vedanta. The same Absolute Substance, called the Brahman, is the origin of both our material universe and our consciousness, and this Brahman can be experienced within our consciousness, and this is the spiritual goal of our life.

<http://www.advaitayoga.org/advaitayogaarticles/advaitaquantumphysics.html>

You can find much discussion of such things out there. We can find out that Schrödinger wrote in his book *My View of the World*: "In all the world, there is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because of the temporal plurality of individuals, but it is a false construction....The only solution to this conflict in so far as any is available to us at all lies in the ancient wisdom of the Upanishad."

So again, you find confirmation of QP in the doctrine of the Perfection of Wisdom, Schrödinger and Heisenberg in the Upanishads, and then we have the very well funded ID community, lead by the Templeton Foundation. It is normal that people wish to find confirmation of their religious beliefs in science, and indeed, that is HHDL's main intent.

I personally think is better to let religions be religions, politics be politics, and science be science.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:18 PM

Title: Re: Emptiness

Content:

Tsongkhapa said:

That's not my problem at all - in fact, it's your problem. You don't understand that there are false cognitions and valid cognitions, but for you if it's conventional, it's all false cognition.

BuddhaFollower said:

Yes, because this is straight from Candrakirti's Madhyamakavatara:

"The object of perfect seeing is true reality,
And false seeing is the seeming reality"

Candrakirti says the relative is a result of ignorance:

"Since ignorance obscures its true nature, this is the seeming.
The Sage has declared that seeming reality
Is that which is fabricated and appears as real through this [ignorance].
Thus, fabricated entities are the seeming."

Atisa denies the two truths saying:

"The nature of phenomena is not established as anything whatsoever,
So how could it be two or three and such?"

P.S. All quotes from Center of the Sunlit Sky.

Malcolm wrote:

Right but our friend TKfan has never read even a remotely well translated version of Candrakirti, so it is natural his understanding is skewed.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:17 PM

Title: Re: Dr. Nida Chenagtsang

Content:

Manju said:

And this applies for each moment, not only for the time after death.
If we only weren't so distracted.

Malcolm wrote:

If you wish to realize rainbow body in this lifetime, go for it. I was talking about the instructions for extremely lazy people.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:15 PM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Many wrathful deities are in the form of one of the 8 classes in order to subdue them...except badder of course. So, when Padmasambhava transformed into Dorje Drolo which one does Dorje Drolo look like?

Malcolm wrote:

Protectors take the form of the eight classes, but not yidams in general. Exceptions might be Yamantaka and Simhamukha.

Drolo does not look like any of them.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:55 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

You're suffering from 'one big fat wing' syndrome. If all conventional truth was a delusion, ultimate truth would also be a delusion because it depends upon conventional truth. The path to enlightenment would also be a delusion, which is clearly nonsense!

Malcolm wrote:

The path to awakening is a delusion. But we are deluded and so we follow it until we are no longer deluded. Then we see there was never a point to it to begin with, since we realize then that delusion is not possible at all.

Your problem is that you keep trying to unify a false cognition and true cognition into one. This will never work. Your second problem is that you think that ultimate truth is true from its own side. That is the worst delusion of all.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:53 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:

Malcolm wrote:

If you think you are being all Saidian, think again...

dzogchungpa said:

You mean, like this?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

In all seriousness, I think he is being more Sadean than Saidian.

Malcolm wrote:

https://en.wikipedia.org/wiki/Orientalism_%28book%29

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Both science and Buddhism are investigations of reality and are based on the principle of verification.

Malcolm wrote:

Science is based on empirical verification. Buddhadharma is based on subjective verification. This is a major and overlooked difference. Buddhadharma has not in the past, does not now, and will never depend on empirical verification.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:59 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

If i did not explain my story and opinion to the point, sure everybody would say, look he is a fu..... neo nazi.

This because you Americans really do not know exactly what is going on here.
So even you as a very intelligent person did not know that I never can be pro Wilders,
because you do not know the in between combinations here in Holland. Ok you cannot
know everything that is normal.

Malcolm wrote:

I used him as an example. Donald Trump is another. They are both fools, not least
because of their anti-Muslim bias.

kalden yungdrung said:

Well the tolerance from the people here about Moroccans and Turkish people is nearly
finished. Many Moroccan youth joins and support the IS, I have heard from a trustful
Moroccan I know for years. He told me many more than is published are inside IS in
Holland and I was astonished to hear that. So Dutchmen are very careful if they meet
Moroccans and Turkish people, that is reality .

Malcolm wrote:

It is a pity when people give into bigotry.

kalden yungdrung said:

I leave the ship, I am sick and tired of the situation, no future possible.

Malcolm wrote:

The problem is not Muslims. The problem is right wing people in general.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:50 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:

Queequeg said:

I don't get it. Why the shade?

Malcolm wrote:

Racism, pure and simple.

BuddhaFollower said:

If it's about my comment, I think you mean colonialism and cultural appropriation.

Malcolm wrote:

Sorry, BF, Buddhadharma is an international religion. Always has been, right from the
beginning. If you think you are being all Saidian, think again...Tibetans want their religion
to spread, they always have.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:10 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

But do not tell me now i am a pro sieg heil neo frak nazi !

Malcolm wrote:

I didn't say you were. But there were a lot of antisemites before WWII who did not understand the consequences of their views until after.

I am suggesting that singling out muslims is a bad policy. Treat criminals as criminals when they do criminal things, but leave people's ethnicity out of it.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:07 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:

Queequeg said:

I don't get it. Why the shade?

Malcolm wrote:

Racism, pure and simple.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 4:53 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

Namaste

I will say one thing, as I dont usually do the challenges on etymology, as English for one isn't the best language to convey all these concepts, plus the modern education system of learning isn't the best platform to copy how dharma is learned or expressed. Seems one of my post was not approved due to double clicking

All Dharma Shastra includes experience, or the experiencer, its not an objective study. Sama is the neutral, the equanimity that keeps calm and poise, this is conscious and as you say a neutral mental factor, samatha is calm abiding, but that is nothing unless vipassana happens, just feeling calm and equi[used is not enough, one wouldnt know how to discriminate or operate even in this world with the faculty of intelligence, but when dhi is combined with sama to make samadhi then the supra mental faculty, or the

higher faculty that understand dharma is united with that ground of equanimity to break down the defilement, so sama and dhi are in union at all times of its a real experience of samadhi, and all of this can only be known via experience, via sila, good character and culture to bring balance to the mind. I think people nowadays are well aware that unskillful habits leads to suffering for oneself and others and should be given up to experience higher states of mind, that dont really need to be analysed literally. But why would dhi be considered as part of the supra mental faculty, why not ordinary intelligence ? can dharma be approached by the normal faculty of intelligence, scholars and academics who dont practice dont seem to be getting the right understanding, would you agree ?

With Metta

Nice to meet you by the way Maclom.

Malcolm wrote:

Dharmacakra:

Nice to meet you too.

I suggest you acquaint yourself with Vasubandhu's Abhidharmakośa. That is the standard here, in this Mahāyāna forum.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 4:11 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

Namaste

I'd say experience to be the best one, if your stuck in etymology then doesnt that side step and retract from the Buddhas teachings. I could post many things especially Abhidharma of Ledi Sayadaw and The Burmese Vipassana tradition, but what would be the point, as I stated my path is not to get lost in the words and technical side, practical is much better. Changing and not challenging people is my Buddha Dharma. You dont even have common courtesy and yet you say you know Buddha Dharma, how can one know dhi without right speech, right motivation etc, as there isnt any equanimity.

With Metta

Malcolm wrote:

Samādhi is a neutral mental factor that everyone possesses all of the time.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 4:01 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

This is Buddha Dharma as per Vipassana tradition.

Malcolm wrote:

Citation please supporting your etymology.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:47 AM

Title: Re: Vajrasattva questions

Content:

pueraeternus said:

In East Asia, this tantra is titled the Vajrasekhara Sutra. You can find it translated in BDK's Two Esoteric Sutras: <http://www.bdkamerica.org/book/two-esoteric-sutras>

Malcolm wrote:

No. the Vajrasekhara Tantra (Sūtra) is a different text.

pueraeternus said:

From the BDK link, the Sanskrit name matches though: Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānābhīṣamaya-mahākālpaparājā. Translated into the Chinese by Amoghavajra as Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來真實攝大乘現證大教王經). 3 fascicles.

Malcolm wrote:

Sarvatathāgatātattvasaṃgraha-nāma-mahāyāna-sūtra (D 479).

Translator(s): Śraddhākaravarman, Rin-chen-bzang-po

Vajra-śikhara-mahā-guhya-yoga-tantra (D 480). Translator(s): Karmavajra, Gzhon-nu Tshul-khrims

It appears that in Shingon, the former is known by the name of the latter. According to <http://vajrayana.faithweb.com/Yoga-Tantra.pdf>:

During the first quarter of the eighth century the Compendium of Principles and texts associated with it were transmitted to China. These south Indian traditions organized the texts into an eighteen-part tantric corpus called the Vajrasekhara Yoga system.

and:

In 723 CE the Indian master Vajrabodhi (641-741) produced the Recitation Sūtra
Extracted from the Vajrasekhara Yoga.¹⁰ This text, in four fascicles, is not a translation

proper; rather, it is Vajrabodhi's introduction to the Compendium of Principles and a larger system of eighteen tantras, of which the Compendium of Principles was the most prominent member.

Vajraśekhara then refers to a system which includes both the Vajra-śikhara and the Sarvatathāgatatattvasaṃgraha.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:32 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

There would be 4000 Jihad warriors among the refugees who entered Europe

Malcolm wrote:

Really, you sure about this? I think you ought to stop listening to people like Gert Wilders. And you might want to stop listening to ISIS propaganda.

kalden yungdrung said:

Tashi delek M,

Well it is sure, maybe we can quarrel about 4000, 2000, 1000 , 100 but they came in, they are not stupid and this is for them THE opportunity to enter in secret.

Who is Gert Wilders and what has he to do with me? There are a lot of Dutchmen like me who do not follow Gerd Wilders but have a certain opinion about Muslims and Muslims. Oh that is for Americans hard to believe i guess so.

Come here and live for two years in certain parts of Holland, then we talk again.

There are in Holland also people from Christian parties who do not like these extreme Muslims here.

Ok i will follow your advice and will walk blindfolded and with fingers in my ears through Holland.

Thank you very much for your helpful to the point advice .

i will recommend this to other Dutchmen, very sure, no doubt about it

KY.

Malcolm wrote:

Your attitude makes the problem worse, not better. You know, no one mentions the white guy that killed three muslims in Zurich the same day.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:24 AM

Title: Re: Vajrasattva questions

Content:

Malcolm wrote:

Vajrasattva comes from the Sarvatathāgatatattvasaṃgraha, the root tantra of Yoga tantra. It is also found in the Vajrapañjara Tantra and other HYT tantras.

Vasana said:

Thanks, Malcolm.

pueraeternus said:

In East Asia, this tantra is titled the Vajrasekhara Sutra. You can find it translated in BDK's Two Esoteric Sutras: <http://www.bdkamerica.org/book/two-esoteric-sutras>

Malcolm wrote:

No. the Vajrasekhara Tantra (Sūtra) is a different text.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:23 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

Namaste,

I do not really see much of a difference from you said to me, in texts usually the context is kept pure, so without going into to many variations of the translation of the word samadhi as there are many levels expressed in different traditions, as the experience can only be one. If we stick for the time being as sama as equanimity or balance and dhi as you mention to hold still holds the same context, what would be holding that sama or equanimity it would then again be that supra mental faculty, or intellect that holds the mind by superior knowledge in the state of sama, so even though sama and dhi make up the compound they are always in union.

With Metta

Malcolm wrote:

Yeah, this explanation just has nothing to do with Buddhadharma.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:12 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

There would be 4000 Jihad warriors among the refugees who entered Europe

Malcolm wrote:

Really, you sure about this? I think you ought to stop listening to people like Gert Wilders.

And you might want to stop listening to ISIS propaganda.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:51 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

BuddhaFollower said:

Wikipedia is full of long debunked Chinese propaganda.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:50 PM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

AlexanderS said:

The buddhists won hands down.

Malcolm wrote:

Of course, the victors write the history.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:48 PM

Title: Re: Julian Assange

Content:

steveb1 said:

He is so Now. The world's crumbling freedoms and its populace, kept constantly in the dark, need people like J.A.

Malcolm wrote:

Nope, he gave up the torch when he started manipulating the media, contributing to the dark, rather than lifting it.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:47 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

However, it is said that, in certain contexts, compassion can be one's enemy. Karmapa Rangjung Dorje addresses this in his "Connate Mahamudra." If one has undertaken practice in retreat, for instance, compassion can arise in one's experience, and if one leaves retreat to perform acts benefitting others--like tending to the bleeding person--this can be an obstacle. Context and circumstances are important, of course.

Tsongkhapafan said:

Compassion is never one's enemy...

Malcolm wrote:

Its a manner of speaking, it is not to be understood literally, unlike Madhyamaka texts.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:58 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Karma Jinpa said:

Which part? snying thig is not snying gyi thig le? Or bindu shouldn't be defined as "essential drop"?

Malcolm wrote:

Both, in this context.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:31 AM

Title: Re: Aparamitāyus

Content:

Karma Jinpa said:

Recently, while perusing Sam van Schaik's blog,

<https://earlytibet.com/2010/12/13/secrets-of-the-cave-i/>, I discovered that apparently there is a longer form of Buddha Amitāyus' name: Aparamitāyus.

As far as I can tell, the initial element means "Unrivaled," according to

http://www.sanskrita.org/wiki/index.php?title=apara#.E0.A4.85.E0.A4.AA.E0.A4.B0.C2.A0a-para_.5B_apara_.5D: अपरं a-para [apara]

1 mfn. having nothing beyond or after, having no rival or superior

Can anyone confirm or deny this? My knowledge of Sanskrit is certainly much more limited than some on here.

Obvioulsy the name should not be parsed a-paramita-ayus, since this would mean something like "not-transcending-life," though the syllables 'paramita' in this longer form is what first jumped out at me.

Malcolm wrote:

Aparamita means beyond estimate. Thus Aparamitāyus means life span beyond measure or estimate.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:29 AM

Title: Re: Rebirth and karma

Content:

Wayfarer said:

To make awakening seem like something boring, routine and quotidian is surely to mischaracterise it.

Malcolm wrote:

I gather you are speaking from personal experience.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:13 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Lewis Decottes said:

What would be a more accurate translation?

Malcolm wrote:

Literally speaking, snying thig means "the core [thig] of the center [snying]," like the heartwood of a tree. The term "bindu" is not justified in the Sanskrit title, neither is "drop" ([thigs pa])

The standard conventions, "heart essence" or "innermost heart" are perfectly fine since here citta simply means heart. The thig in this case is an intensifier.

M

Karma Jinpa said:

So snying thig is not to be understood as snying gyi thig le, as indicated by http://rywiki.tsadra.org/index.php/thig_le?

Personally, I prefer the translation "Heart Essence" or "Vital Essence" to "Heart Bindu," but isn't a bindu/thigle usually glossed as "essential drop"?

Malcolm wrote:
It is not.

Author: Malcolm
Date: Tuesday, December 20th, 2016 at 8:47 AM
Title: Re: Julian Assange
Content:
Malcolm wrote:
Assange is a self-aggrandizing, megalomaniacal, narcissistic has been. He is so 2006.

Author: Malcolm
Date: Tuesday, December 20th, 2016 at 8:41 AM
Title: Re: Rebirth and karma
Content:
Malcolm wrote:
Buddhist awakening is very specific and precise. Other ideas of enlightenment are extraneous and not necessary for those who practice Buddhadharma. For us, they are irrelevant, if not invalid.

rachmiel said:
Interesting ...

So Buddhism does not say:

"Follow our teachings and you will know Truth (with a capital T)." This is what I associate with awakening.

rather:

"Follow our teachings and your suffering will end." Period. End of contract. No "Truth" promised, just surcease of suffering.

Malcolm wrote:
The truth is that there is no self, all phenomena are empty. There really isn't any truth beyond that to realize. Buddhadharma is a crashing bore when it comes to the wow factor. This is why Hindus do much better, they attract the bliss bunnies, the yoga dudes, and all the other hipsters.

Author: Malcolm
Date: Tuesday, December 20th, 2016 at 3:13 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Buddhism , I thought was not really a religion. It's more about a philosophical system of thought and examination.

.

Malcolm wrote:

Buddhism is a religion which insists on various unfalsifiable beliefs such karma, rebirth, etc. I personally accept these beliefs, but I am under no illusion that they are anything other than religious beliefs.

Minobu said:

You have a construct of spirituality that is unique to Malcom.

it borrows and cherry picks from Buddhism and yet your construct is not Buddhist for it denies certain edicts in Mahayana.

Malcolm wrote:

I guess we should hold a convocation and elect you the Buddhist Pope, Pope Minobu the First!

Minobu said:

Your analysis of Madhyamika suits your construct and denies the credibility of many Mahayana edicts.

Malcolm wrote:

Or, it merely contradicts your personal interpretation of Mahāyāna Buddhism.

M

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 3:11 AM

Title: Re: Root Tantra

Content:

Caoimghín said:

Greetings,

This is a very basic question, I fear, but what exactly is the difference between a "root tantra" versus a tantra that is not called a "root tantra"?

I encounter the term "root tantra" very frequently and haven't had an easy time figure out what "root" means in that context. Are root tantras exoteric and regular tantras

esoteric? Is that the difference?

-Caoimghín

Malcolm wrote:

A "root" tantra is generally the tantra that explains the basics of a given mandala and so on. An explanatory tantra elaborates on the root, and gives details of mandala construction and so on. However, both root and explanatory tantras are not confined to these subjects.

Usually root tantras appear first and are followed later by explanatory tantras.

conebeckham said:

Explanatory Tantras are also sometimes referred to as "Shared" Tantras....for example, you have the Hevajra Tantras, and the Cakrasamvara Tantras, and these are known as Root Tantras. The Samputa Tantra is a "shared" Tantra that can apply to both Hevajra Tantras and Samvara Tantras, and others, I think.

Malcolm wrote:

yes, some are shared.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, how did you come to the conclusion that "one must inevitably be the master of the other"? Please explain with reasoning based on logic and evidence. I really am amazed at how you can possibly reach such a conclusion.

Malcolm wrote:

Mādhyamikas accept any number of propositions that find no basis in science whatsoever such as rebirth, karma, buddhahood and so on.

For example, the logic of dependent origination precludes such ideas that some physicists have that the universe is a one-off, a one shot deal.

Kenneth Chan said:

If both the Prasangika Madhyamaka view—that all things are empty of inherent existence because they are dependently originated—and the formulation of quantum mechanics are correct, why do you insist that there cannot be a connection between the two?

Malcolm wrote:

As I have pointed out again and again, the function of Madhyamaka is to remove

incorrect views about the Buddha's teachings, that is all. It has no role in solving disputes among physicists.

Incidentally, the Buddha taught pretty clearly that dependent origination was meant to describe the life cycle of sentient beings and not external phenomena.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:14 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

That is why, in Madhyamika philosophy, we say that this object is empty of inherent existence—its very existence depends on causes and conditions (represented by the quantum wave function) and depends upon the mind that apprehends it (which is the experiential event that occurs in the act of observation). There is no such object without this dependent origination via these factors.]

Malcolm wrote:

But this assertion is in itself not correct. Designations are dependent on appearances. But appearances are not dependent on designations. Designations do not bootstrap appearances into existence.

Further, you are making an assertion of *parabhāva*, other or dependent existence. We have already discussed this before.

But my point is that wave-particle duality is not something about which there is common consensus in physics, unlike for example, the fact that we all agree there is one moon in the sky.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:08 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So, going along with your metaphor, what do the paths of all awakened beings have in common?

Malcolm wrote:

Freedom from the afflictions that cause *in*form karma which causes in turn birth in the three realms.

rachmiel said:

And this meets Buddha's goal = to end suffering (*dukkha*) ... yes? Any other definition of

awakening is not really recognized in Buddhadharma.

That makes sense, since -- again, going along with Buddha's very clear goal of ending suffering as a doctor might cure a disease -- recognizing other forms of awakening runs the risk of undermining the prescribed Buddhist path to ending suffering.

Malcolm wrote:

The ending of suffering depends on recognizing that all phenomena are without self. This is what destroys affliction and its traces.

Buddhist awakening is very specific and precise. Other ideas of enlightenment are extraneous and not necessary for those who practice Buddhadharma. For us, they are irrelevant, if not invalid.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:02 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Religion is religion. Science is science. They should be kept separate.

Buddhism, I thought was not really a religion. It's more about a philosophical system of thought and examination.

.

Malcolm wrote:

Buddhism is a religion which insists on various unfalsifiable beliefs such as karma, rebirth, etc. I personally accept these beliefs, but I am under no illusion that they are anything other than religious beliefs.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 12:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

but I think Yogacara may be too close to solipsism

Malcolm wrote:

OED: Solipsism:

noun

the view or theory that the self is all that can be known to exist.

Yogacāra is not solipsism, it is not even remotely close to solipsism. Yogacāra argues for the existence of separate mind streams. It negates external phenomena (in various ways, not all Yogacārins absolutely reject external phenomena), but not separate mind streams.

Kenneth Chan said:

Yes, I know Yogacara is not solipsism. That's why I only said that it "may be too close to solipsism." The problem is that, like solipsism, it negates external reality (although perhaps not absolutely).

Malcolm wrote:

It is not close at all. Yogacāra is called "cittamatra" following the method they use to discover ultimate truth. However, the ordinary things of everyday existence which are included in the imagined nature still function, like cars, etc. "Cittamatra" is a method of ultimate analysis they use.

The way in which external reality functions in the Yogacāra analysis is very complex and subtle, and beyond any discussion here. But because it is complex and subtle, and because the basic concepts to which they refer are found in the Buddhas sūtras, Madhyamakas were compelled to comment on them to remove misconceptions Madhyamakas felt Yogacārins had introduced in the latter's explanations.

So for example, if the Buddha had taught a sūtra on quantum physics, then Madhyamakas might have some business commenting on the same. But since he didn't, I still maintain that QP is properly outside the domain of proper Buddhist discourse because it can only be speculative, a thicket of views.

Kenneth Chan said:

Another problem with solipsism is the fact that all the different minds seem to agree with what is happening in the external world. They all perceive the same blue sky, the same green grass, and the same events happening in the external world. How is this agreement possible if everything is only happening in each of their minds? Why would these events be correlated at all?

Malcolm wrote:

In the Yogacāra model all external perceptions of the three realms is accounted for by traces (vasanas) which exist in the mind streams of sentient beings. These vasanas are traces of actions and act as seeds which when meeting special conditions ripen into karmic appearances. Because these traces are so deep, sentient beings in general never question appearance of their common container universe. It is more detailed than this, but this is a brief overview of how it works.

This means that all collective appearances arise from common karmic traces, while individual appearances arise from specific traces. Thus all hell beings share common traces to experience a hell realm, but the individual suffering of each one is based on traces unique to that individual.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In this way, you are doing more harm than good. So kindly and seriously consider this.

Malcolm wrote:

In your opinion. I think that pretending that Madhyamaka offers solutions to questions in physics is harmful and misleading. Religion is religion. Science is science. They should be kept separate. Why? Because one must inevitably be the master of the other if they intrude too much on each other's proper domain.

The domain of Buddhadharma is bring suffering to an end. The domain of physics is to offer a description of matter and its modes.

While it is tempting to allow Buddhadharma to intrude on science and vice versa, the outcome is that both suffer.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:25 PM

Title: Re: Vajrasattva questions

Content:

Vasana said:

Bumping this thread as i didn't want to start another topic.

I'm looking for information about the root Tantra of Vajrasattva and the origin of the 100 syllable mantra and i'm struggling to find any original texts or detailed accounts other than the root tantra's name, Dorje Gyan, or Vajra Ornament.

Anyone have any leads?

Malcolm wrote:

Vajrasattva comes from the Sarvatathāgatatattvasaṃgraha, the root tantra of Yoga tantra. It is also found in the Vajrapañjara Tantra and other HYT tantras.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:04 PM

Title: Re: Vajrasattva questions

Content:

smcj said:

In the NgonDro the different schools have different details about the visualization.

Sakya ...= solo figure in full lotus. (99% sure about that)

kirtu said:

In ngondro, yes. However I was surprised after several years of doing a different Vajrasattva when my Sakya Khenpo got us together and we did single figure Vajrasattva practice. At that point I had never done single deity Vajrasattva in my Sakya practices ever. You can actually enter Sakya practice and do Sakya sadhanas for years and not encounter the single deity Vajrasattva form. I'm not saying that everyone will have this experience though. If you are introduced to Sakya ngondro right away then you definitely get the single form. But it is very common to get the typical tantric introductory initiations (Hevajra or Chakrasamvara and Vajrayogini), practice that and really just do Atisha's refuge prayer with extensive sutra lineage study for a long time. And then later begin ngondro.

Kirt

supermaxv said:

Weird. The Sakya Ngondro that I was introduced to and engaged with is definitely not the single deity form.

Malcolm wrote:

No, because this is Vajraheruka, not Vajrasattva. It comes from the mother tantras; whereas Vajrasattva comes from the yoga and father tantras, in general (but not exclusively).

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:59 PM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So, going along with your metaphor, what do the paths of all awakened beings have in common?

Malcolm wrote:

Freedom from the afflictions that cause inform karma which causes in turn birth in the three realms.

Any other definition of awakening is not really recognized in Buddhadharma.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:35 PM

Title: Root Tantra

Content:

Caoimghín said:

Greetings,

This is a very basic question, I fear, but what exactly is the difference between a "root tantra" versus a tantra that is not called a "root tantra"?

I encounter the term "root tantra" very frequently and haven't had an easy time figure out what "root" means in that context. Are root tantras exoteric and regular tantras esoteric? Is that the difference?

-Caoimghín

Malcolm wrote:

A "root" tantra is generally the tantra that explains the basics of a given mandala and so on. An explanatory tantra elaborates on the root, and gives details of mandala construction and so on. However, both root and explanatory tantras are not confined to these subjects.

Usually root tantras appear first and are followed later by explanatory tantras.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:31 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Actually what my paper demonstrates is that interpreting the formulation of quantum mechanics in terms of the Prasangika Madhyamaka principle—that all things are empty of inherent existence because they are dependently originated—would solve the mystery of quantum physics.

Tsongkhapa said:

There is great compatibility. I have a degree in physics and I find it interesting that particles can sometimes act as particles and sometimes as waves, for example. This shows that nothing is fixed and existing from its own side, but what it is depends upon causes and conditions, which is exactly what Nagarjuna demonstrates.

Malcolm wrote:

They do not act as particles or waves, they are best described sometimes as particles or sometimes as waves. Albert Einstein wrote: "It seems as though we must use sometimes the one theory and sometimes the other, while at times we may use either. We are faced with a new kind of difficulty. We have two contradictory pictures of reality; separately neither of them fully explains the phenomena of light, but together they do."

And of course, there is still no absolute consensus on the issue, with some contemporary 21st century physicists arguing that in reality all we are observing is particles, and others arguing that all we are observing is pure waves of matter. Thus, I really do not see how any version of Madhyamaka is going to help this situation along.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:20 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

but I think Yogacara may be too close to solipsism

Malcolm wrote:

OED:

Solipsism:

noun

the view or theory that the self is all that can be known to exist.

Yogacāra is not solipsism, it is not even remotely close to solipsism. Yogacāra argues for the existence of separate mind streams. It negates external phenomena (in various ways, not all Yogacārins absolutely reject external phenomena), but not separate mind streams.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:15 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

...all things are empty of inherent existence because they are dependently originated...

Malcolm wrote:

is not a Prasangika principle. It is the principle of the Prajñāpāramita sūtras.

The prasangika principle is reductio ad absurdum.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:27 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying histories as well. Just older, more inaccurate ones with far less accurate facts.

Tsongkhapa said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

conebeckham said:

For ordinary beings such as ourselves, it is said, that even Bodhisattvas on the first

stages may appear to be Buddhas.

Malcolm wrote:

Māra can also appear as a Buddha.

Author: Malcolm

Date: Monday, December 19th, 2016 at 7:07 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

No, because things do exist as mere appearance, existence is not refuted per se.

Malcolm wrote:

You mean like mirages, illusions, and so on of course. All things which do not exist but merely appear.

Tsongkhapafan said:

They do exist - as mere appearances. If we think there is a car in car, then we are deluded but the mere appearance of car exists (I can drive it, but not a hallucination of car) so we have to say that the car 'exists' to distinguish it from deluded perceptions of cars that cannot function at all.

Malcolm wrote:

Nope, this does not work. You are claiming that appearances in correct relative truth have more ontological substance than appearances in false relative truth. In other words, you are claiming that the appearances in correct relative truth are less "mere" than illusions that truly are "mere appearances" as that is all they are. When you say that both correct and false relative truths are mere appearances you are claiming they have equal status. But you qualify the latter as "functional." Thus you are making the claim that these appearances are more real than the others.

It would be better for you to say that correct relative truth is mere existence, while false relative truth is mere appearance, as opposed to true nonexistents like the sons of barren women and hairy turtles which have no causes for arising.

This is the point of my saying your understanding of delusion is not subtle enough. Candra is quite clear: all relative truths are objects of false cognitions. This means that even conventional truths are actually delusions, subtle delusions, as opposed to coarse delusions.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:52 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Yes, that's a good description of inherent existence; primarily feeling that things exist independently with their own characteristics outside the mind.

conebeckham said:

That sounds like a good definition of existence to me.

Tsongkhapafan said:

No, because things do exist as mere appearance, existence is not refuted per se.

Malcolm wrote:

You mean like mirages, illusions, and so on of course. All things which do not exist but merely appear.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:51 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

Malcolm wrote:

Your belief that they are buddhas does not make them buddhas anymore than a child's belief in Santa makes him come down the chimney.

Tsongkhapafan said:

Geshe Potowa said if you see your Spiritual Guide as a Buddha, you will receive the blessings of a Buddha. If you see your Spiritual Guide as a bodhisattva, you will receive the blessings of a bodhisattva. If you see your Spiritual Guide as an ordinary being, you will receive the blessings of an ordinary being (no blessings).

He also says that it doesn't matter if our Spiritual Guide is a living Buddha, if we don't see him or her as such, we will receive no blessings but on the other hand, if we see our Spiritual Guide as a Buddha and he is she is ordinary, all the Buddhas will enter into his or her body and we will receive their blessings. View, therefore is very important; imputations function. (reliably, I might add)

Malcolm wrote:

Yes, this is all very fine and wonderful, but it sure does not mean that your teacher is a

buddha just because you believe it to be so. This is called "leaving your brain at the temple door with your shoes." All too common these days, and creates potential for massive abuse.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Well, according to Gendun Chopel, it's pointless trying to use your analytical powers to discover anything conventionally valid.

Malcolm wrote:

He is merely pointing out that rhetoric like yours is fruitless. But it is useless to ask you to pull your head out of the sand.

Tsongkhapafan said:

Oh, it's my rhetoric that's fruitless? Oh good, I thought he was referring to you too - It's good to have your company in the sand. There's no point saying anything about the ultimate because it's couched in the oh-so-unreliable conventional, so you might as well not say anything

Malcolm wrote:

In fact there is little use in saying anything about the ultimate since it is inexpressible and all descriptions of it are false. Why, well, as Śāntideva points out the ultimate is outside the range of the mind since the mind is relative.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

No, my inverted commas were meant to demonstrate that what you take as 'fact' may not in fact be so. I'm not invalidating facts, I'm just saying that your 'facts' may not be so. Thanks for attempting to misrepresent me though.

I trust the Gurus, you trust historians - I can tell you who is more reliable.

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying histories as well. Just older, more inaccurate ones with far less accurate facts.

Tsongkhapafan said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

Malcolm wrote:

Your belief that they are buddhas does not make them buddhas anymore than a child's belief in Santa makes him come down the chimney.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:29 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Can't "facts" about gurus be deceptive? That was what Malcolm was talking about.

Tsongkhapafan said:

Well, according to Gendun Chopel, it's pointless trying to use your analytical powers to discover anything conventionally valid.

Malcolm wrote:

He is merely pointing out that rhetoric like yours is fruitless. But it is useless to ask you to pull your head out of the sand.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You have basically invalidated everything you have to say from here on out.

Tsongkhapafan said:

No, my inverted commas were meant to demonstrate that what you take as 'fact' may not in fact be so. I'm not invalidating facts, I'm just saying that your 'facts' may not be so. Thanks for attempting to misrepresent me though.

I trust the Gurus, you trust historians - I can tell you who is more reliable.

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying on histories as well. Just older, more

inaccurate ones with far less accurate facts.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Vasana said:

If any of you would like a brief poetic interlude from Gendün Chöphel, please feel free.
Seems relevant to the content and direction of this discussion on multiple levels.

Tsongkhapa said:

Is this the same Gendun Chopel who appeared not to understand Je Tsongkhapa's masterful union of Madhyamaka and Pramana (Pramana tells you what you can reliably accept about convention) and who decided to follow Gorampa instead?

No thanks. I'll stick with Je Tsongkhapa and Dharmakirti.

Malcolm wrote:

It is the same Ganden Chopel who realized that most of Gorampa and Mipham's refutations of the position of the Riwo Gendenpa's were true. He also criticized Gorampa where warranted. He was not partial

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Vasana said:

If any of you would like a brief poetic interlude from Gendün Chöphel, please feel free.
Seems relevant to the content and direction of this discussion on multiple levels.

"Objects of knowledge posited by the mind as existent and nonexistent;
Valid forms of knowledge dependent on objects true and false.
Having seen that the source of falsity in one is entrusted to the other,
I am uncomfortable about positing the validity of convention.

The presentation of the unexamined, unanalyzed world;
The systems of tenets that examine and analyze.
Having seen that the foundation of one rests on the other,
I am uncomfortable about positing the validity of convention.

Illusions that are mere appearances to the mind;
The mode of being determined to be real.
Having seen that if one is true, the other is false,
I am uncomfortable about positing the validity of convention.

The first speaker hides the mountain of his own faults;
His opponent searches for the other's faults with a needle.
Having seen them take turns defeating each other,
I am uncomfortable about positing the validity of convention.

The nonobservation of what is suitable to appear negates the extreme of existence;
The nonobservation of what does not appear abandons the extreme of nonexistence.
Having seen that the presentation of one is destroyed by the other,
I am uncomfortable about positing the validity of convention.

Because there is no difference in the attachment produced
By the conception of true existence that holds a friend to be real and
By the valid knowledge which understands that friends are helpful,
I am uncomfortable about positing the validity of convention.

Having seen no difference in the hatred produced
By the conception of real existence that holds an enemy to be true and
By the valid knowledge which determines that enemies are harmful,
I am uncomfortable about positing the validity of convention.

Inferential valid knowledge is produced from direct perception;
Inference analyzes whether direct perception is true or false.
Because the child is serving as the father's witness,
I am uncomfortable about positing the validity of convention.

Analysis by reasoning depends on the founders' systems;
The founders are established by the power of reasoning.
If I can decide on my own, whom should I follow?
If I cannot decide, on whom can I rely?

Correct reasoning is found in definitive scriptures;
The provisional and definitive are distinguished by stainless reasoning.
If one understands with reasoning, why search for definitive meaning?
If one does not understand with reasoning,
how does one find definitive meaning?

Because of this way in which Maitreya-nātha was seen as a female dog,
I do not believe in the unanalyzed, innate mind.
Because of this way in which the views of Madhyamaka and Cittamātra
abbots contradict each other,
I do not believe in the minds of analytical scholars.

Vulgar people, having repeatedly followed what is right,
Find the innate conception of true existence; it is the root of all downfall.
Scholars, having repeatedly followed what is right,
Find the artificial conception of true existence; it is worse than that.

In this world where there resounds the noise of debate
About existence and nonexistence, is and is not, true and false,
Whatever is constantly seen appears as an object of knowledge.
Whatever one has always known appears to be valid.

Whatever most people like appears as the truth;
Whatever most mouths agree on appears as dogma.
Inside each person is a different valid form of knowledge,
With an adamant scripture to support it.

Beyond each mountain pass is a different religious sect
With thousands of scholars and fools who follow, saying,
“Just this is true; this will not deceive you.”

This self-authorization of one's own truth
Delights a group of like-minded beings.
When told to a group that does not agree, they are scornful.

Here in the capital of six types of beings who cannot agree,
What is asserted by ten is not asserted by a hundred;
What is seen by humans is not seen by gods.
Who makes the laws that validate truth and falsity?”

Malcolm wrote:
What Ganden Chopel said.

Author: Malcolm

Date: Monday, December 19th, 2016 at 5:54 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

'Facts' can be deceptive.

Malcolm wrote:

Just let this sink in folks...it explains so much about certain people and why they make
the crazy decisions they do...

You are never going to live this one down, TKF, I predict that from now on you are going to
met with a lot of "But facts can be deceptive, according to you." Especially when you try
to use a fact.

You have basically invalidated everything you have to say from here on out.

Author: Malcolm

Date: Monday, December 19th, 2016 at 5:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

But would not there be some sort of protection against this from ...like...'HEAVEN" and all the Dharma Protectors...I mean we really are talking about " Buddha Nagarjuna" here.

And as these teachings are going to have fallen in our lap from time when they were taught...can we not have some sort of faith in them...

i mean we are not talking about Moses and his exodus here or the risen Christ.

Malcolm wrote:

Nāgārjuna I, according to the general tradition, only achieved the first bhumi. It is true he is called the "Second Buddha," but this is poetic praise. We need not take it literally.

I have not problem with the teachings themselves. However, I do have issues with their attributions.

Coëmgenu said:

These attributions = upāya.

Malcolm wrote:

Upāyas are provisional.

Author: Malcolm

Date: Monday, December 19th, 2016 at 5:06 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

It's logical and a direct consequence of emptiness, but if you don't accept logic, fine.

Malcolm wrote:

In reality, apart from some stories in some books there is no evidence Nāgārjuna lived for 600 years. I think it is a legend which resulted from Tibetans becoming confused over several Indian authors using the name "Nāgārjuna" who lived in different epochs.

Minobu said:

But would not there be some sort of protection against this from ...like...'HEAVEN" and all the Dharma Protectors...I mean we really are talking about " Buddha Nagarjuna" here.

And as these teachings are going to have fallen in our lap from time when they were taught...can we not have some sort of faith in them...
i mean we are not talking about Moses and his exodus here or the risen Christ.

Malcolm wrote:

Nāgārjuna I, according to the general tradition, only achieved the first bhumi. It is true he is called the "Second Buddha," but this is poetic praise. We need not take it literally.

I have not problem with the teachings themselves. However, I do have issues with their attributions.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:57 AM

Title: Re: Emptiness

Content:

Anders said:

They may not perceive its existence as being "inherent", but I think it is not wrong to say that in perceiving something to exist, we unwittingly bring hidden assumptions of inherency (/permanence) to that which exists.

Malcolm wrote:

Absolutely not. Everyone knows their car is going to break down, that they are going to sicken and die, etc.,

Anders said:

If that were really the case, the Buddha wouldn't have bothered teaching reflecting on impermanence as a method of practice.

Clearly there is something skewed in our perception of the impermanence of things that the Buddha sought to redress.

We may be conceptually aware of impermanence but as often as not, this knowledge is not penetrative enough to save ourselves from the heartaches of permanence.

Malcolm wrote:

People have attachment to permanence, this does not mean that they do not know things are actually impermanent. Of course as Buddhists we brain wash ourselves into believing that no one is aware of this simple fact.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:
...your view of conventional truth is too coarse...

Malcolm wrote:
Your understanding of delusion is too coarse.

Author: Malcolm
Date: Monday, December 19th, 2016 at 4:39 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Tsongkhapafan said:
It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:
Your "logical" explanation will not be accepted outside a small circle of coreligionists because there is no possible way you can prove this.

Tsongkhapafan said:
It's logical and a direct consequence of emptiness, but if you don't accept logic, fine.

Malcolm wrote:
In reality, apart from some stories in some books there is no evidence Nāgārjuna lived for 600 years. I think it is a legend which resulted from Tibetans becoming confused over several Indian authors using the name "Nāgārjuna" who lived in different epochs.

Author: Malcolm
Date: Monday, December 19th, 2016 at 4:26 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Tsongkhapafan said:
It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:
Your "logical" explanation will not be accepted outside a small circle of coreligionists

because there is no possible way you can prove this.

Minobu said:

From that point of view we cannot prove anything that was supposed to be said by Buddha.

you posted something about 6 or seven years ago i will never forget.

You said ,and this is not a direct quote, that; like the Hindu's do and put Krisna as the author of stuff to give it credibility so is a lot of Buddhist teachings....very rough quote but the jist is there...maybe you might recall it..
it unwittingly became part of my thought process ...

the thing is if the seal of approval comes from someone we revere as a Buddha Teacher , then regardless if it is impossible historically correct to assume, or more aptly impossible conventional history to regard as correct and accurate , then we can rely on it by going the route of It being a Dharma Kaya thing...yes / no ?

If it is a Dharma Kaya thing then it is slander to thwart the Teaching?..

Malcolm wrote:

The point is that there are provisional and definitive teachings of the Buddha. We are enjoined to eschew the former and follow the latter.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

So you agree that Karma can effect physical Phenomena such as earth quake , or other natural disasters?

and what about the wording produce/dictate...same thing in regards to Karma and it's effect/affect ?

Malcolm wrote:

I am not really very certain of this. For example, the Theravada school holds that not all effects are karmic effects. Being blown up in a plane or murdered is not necessarily a result of a karmic cause. This strictly deterministic idea of karma is rather unique to Tibetan Buddhism.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:43 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

Inherent existence is just a term to explain how ordinary people perceive their world. It's more than existence, it's independent existence.

Malcolm wrote:

Absolutely no one perceives that world as existing inherently.

Anders said:

They may not perceive its existence as being "inherent", but I think it is not wrong to say that in perceiving something to exist, we unwittingly bring hidden assumptions of inherency (/permanence) to that which exists.

Malcolm wrote:

Absolutely not. Everyone knows their car is going to break down, that they are going to sicken and die, etc.,

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:

Your "logical" explanation will not be accepted outside a small circle of coreligionists because there is no possible way you can prove this.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:33 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Minobu said:

Do you believe in the concept of collective Karma?

Can you see from the point of view that there is a collective Karma how that could effect everything from governments taking power over people, to pollution, to complete self destruction of an entire planet if it got to the point where Karma dictated/produced such an event.

does Karma dictate or produce or both?

is there another more apt word to describe how Karma has an effect on anything.

Malcolm wrote:

There is such a thing as collective karma. When sentient beings act in similar ways this causes similar results — we term this "collective karma." But this has no bearing on whether the sun circles the earth (false relative truth) or whether the earth circles the sun (correct relative truth aka conventional truth).

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Tsongkhapafan said:

Sure it does - all phenomena are mere appearances to mind. I thought you were a Chittamatrin!

It isn't anything other than karma.

Malcolm wrote:

This is extremely poorly thought out. Nāgārjuna points out that the sequence is afflictions, action, suffering. Rinse, repeat.

Tsongkhapafan said:

A flat earth and geocentricity are of a piece.

That doesn't follow at all.

Malcolm wrote:

Sure it does.

Tsongkhapafan said:

No, it is not a valid appearance for anyone. People believe such things because they had

no means of verifying them conventionally. This of course is the problem with conventional truth. Many conventions arise about things which one cannot possibly verify.

Buddha explained this, so you don't believe Buddha. Fair enough.

Malcolm wrote:

The Buddha said many things which were provisional, not definitive.

Tsongkhapafan said:

I'm really surprised that you don't accept that emptiness means that experience is completely subjective; how can you argue against this?

Malcolm wrote:

Emptiness has nothing to do with subjective experience. All things are empty, where subjective or objective. Emptiness does not mean that all things are just mental experiences, unless of course you are Yogacarin.

Tsongkhapafan said:

Unless you are a Buddha, you cannot verify enlightenment but many people accept it through logic reasons and small experience so there's no problem with conventional truth.

Malcolm wrote:

There can be many problems with conventional truth, because conventional truths rely on broad consensus, rather than proof.

Tsongkhapafan said:

I practise the union of the Prasangika and Chittamatrin views.

Malcolm wrote:

This is called Yogacara Madhyamaka, the school of Śāntarakṣita.

You must then accept that conventional truths are not that important for Madhyamakas since you keep switching between Sautrantika and Yogacara for your conventional truth.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

[

Ah, here we are: "All conventional perceptions are deluded." which is really throwing the baby out with the bathwater.

Malcolm wrote:

All conventional perceptions are deluded. Why? Because they are part of relative truth. Thinking there is a car in car, for example, is deluded. There is no car in a car.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:01 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Yes, sometimes it is, depending on karma.

Malcolm wrote:

So depending on karma, sometime the sun moves around the earth, and other times it moves around the sun?

That is pretty ridiculous.

Tsongkhapafan said:

No, clearly not, because there is no karmic cause for that appearance. Karma doesn't mean that just anything can appear. A rainbow cannot appear if there are no causes and conditions for it to appear.

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Tsongkhapafan said:

Also, I didn't say that the sun moves around the earth, I said that for some, the earth is flat.

Malcolm wrote:

A flat earth and geocentricity are of a piece.

Tsongkhapafan said:

Buddha described the world in this way with Mount Meru. This is a valid appearance for some beings

Malcolm wrote:

No, it is not a valid appearance for anyone. People believe such things because they had no means of verifying them conventionally. This of course is the problem with conventional truth. Many conventions arise about things which one cannot possibly

verify.

Tsongkhapafan said:
Emptiness means subjective appearance to mind.

Malcolm wrote:
Wow, even more amazing, a follower of Lama Tsongkhapa who is a Yogacarin.

Author: Malcolm
Date: Monday, December 19th, 2016 at 2:15 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Tsongkhapafan said:
Malcolm wrote:
The concern for creating a perfect conventional truth is very much confined to the Gelugpa school. Of course, as we see, Gelugpas like TKfan ignore conventional truth whenever it suits them to do so, such as proclaiming with absolute certainty that Nāgārjuna lived for 600 years and expressing shock at the idea that a traditional story might a legend rather than a historical fact.
So on the one hand, Malcolm wants to assert that all conventional truths are creations of delusion. How can you trust 'historical fact' then when it's untrustworthy?

Malcolm wrote:
I did not say that. I said that relative truths were objects of false cognitions.
Conventional truths are consensus truths that arise from common observations amongst ordinary people about such as things as the earth revolving around the sun and so on—— truths, in your religious fervor you seem immune to, just like fundamentalist Christians who believe against all sense and reason that the earth was created on October 23, 4004 B.C.

Author: Malcolm
Date: Monday, December 19th, 2016 at 2:09 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Malcolm wrote:
Yes, and the earth is flat.

Tsongkhapafan said:
Yes, sometimes it is, depending on karma.

Malcolm wrote:
So depending on karma, sometime the sun moves around the earth, and other times it

moves around the sun?

That is pretty ridiculous.

Author: Malcolm

Date: Monday, December 19th, 2016 at 2:08 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

then the edict from Malcolm squashing any semblance of Gelug Tradition on the matter.

Malcolm wrote:

This (the idea that Nāgārjuna lived for 600 is not a Gelugpa idea. It is a very late Indian tradition adopted by Tibetans.

Minobu said:

I think Malcolm sort of abhors Madhyamika...

Malcolm wrote:

You should ask me what I think, rather than assume.

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

That Nāgārjuna, Siddha Nāgārjuna was at Nalanda. The Buddhist University at Nalanda was not founded until the 4th century CE., more than a century after the passing of Nāgārjuna I. Saraha live in the 9th century. This places Siddha Nāgārjuna sometime in 9th century as well.

Moreover, Nāgārjuna I spent his entire life in Andhra Pradesh. He was South Indian. He also lived a couple of centuries before Nalanda was founded.

Tsongkhapa said:

It's the same person.

Malcolm wrote:

Yes, and the earth is flat. And I suppose you also believe his severed head is slowly inching back towards his body...

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

It seems to me the semantics here would be resolved if we distinguish between the method of madhyamaka and the Madhyamaka School, according to the tenet systems tradition.

This quote from The Presentation of Tenets by Jetsün Chökyi Gyaltsen (trans. Glen Svensson) indicates that Madhyamikas (proponents of the Madhyamaka tenet system) utilize madhyamaka (the method of non-affirming negation) to further the Mahayana. "Propounding Great Vehicle tenets" means following Mahayana. The non-affirming negation of true establishment is a distinguishing method for this school, but it doesn't eliminate the assertion of the Mahayana.

Malcolm wrote:

Yogacara and Madhyamaka represent two different approaches to Mahāyāna, so we agree on that much. The former is constructionist, in that they engage in many detailed explanations and the elaborations of positions based on the Buddha's teachings found principally in the Samdhinirocana Sūtra, Lankāvatāra Sūtra and so on. The latter is deconstructionist, principally following the prajñāpāramita sūtras. There is of course a third school, the Tathātagarbha school which is based on the ten tathāgatagarbha sūtras, but in terms of treatises it is represented only by the Uttaratantra, its commentary, and some texts attributed to Nāgārjuna.

The point is that neither of these three schools promote a separate path. All three schools promote the same path, with different understandings of consciousness and reality, and different methodologies for ascertaining the same. Madhyamaka's approach, as you correctly note, is strictly critical.

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Nonetheless this means that it is not true the Madhyamaka masters are only concerned with refuting wrong views. How you classify their treatises into different sections does not change this fact.

Malcolm wrote:

I never said that Madhyamaka masters were solely concerned with refuting wrong views, they had responsibilities for transmitting vinaya, teaching abhidharma and so on; I said that Madhyamaka is a critical method which is solely involved in refuting wrong views.

Kenneth Chan said:

So it appears that your concern is over semantics. Even while it is clear that the Madhyamaka masters are concerned with the spiritual path, you insist that the word “Madhyamaka” must only be used to strictly mean “a critical method which is solely involved in refuting wrong views.” If, however, your concern is not merely over semantics, can you clarify exactly what your concern is?

Malcolm wrote:

A chess master might also be an expert chef. But when they are playing chess they are not cooking. A Madhyamaka master may also be an expert in Vinaya. But when they are writing Madhyamaka treatises they are concerned principally with the elimination of incorrect views.

Kenneth Chan said:

I am afraid your reply here still does not answer the question why you have such a problem with a Madhyamika philosophy that considers the conventional truth as crucial.

Malcolm wrote:

Madhyamaka is not a philosophy. It does not set forth its own propositions. For example, the Buddha proposes that there are two truths. This is not a Madhyamaka proposition. The idea of the two truths is also addressed in Abhidharma. Madhyamaka merely corrects Abhidharma misconceptions about the two truths. For example, Buddha taught mind-only, the three natures and the all-basis consciousness in the so called Yogacara sūtras. Candrakīrti did not invent these ideas, but he endeavors to correct Yogacara misinterpretations of these teachings.

Kenneth Chan said:

It does not explain why you are so against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta (I say this because you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth).

I have never suggested that Madhyamaka has nothing to do with the spiritual path. The elimination of incorrect views is crucial to the path. What I stated was that the Madhyamaka focus was on the elimination of wrong views; that it, Madhyamaka, is a critical method and not a philosophy. Madhyamaka does not set forth propositions or claims about anything. As Buddhapaṇita so clearly states, Madhyamaka does not make the claim that this or that does not exist; it merely removes claims that this or that exists without the need for adding the qualifier “inherently.”

Malcolm wrote:

Since, as you say, “the elimination of incorrect views is crucial to the path,” Madhyamika philosophy must definitely be concerned with the spiritual path.

One, there is no Madhyamaka philosophy since Madhyamaka does not make propositions about things. Madhyamaka does not set forth either an epistemological theory nor an ontological theory. It merely shows an opponent the inherent contradictions which are a consequence (prasaṅga) of their own assertions without putting forth any counter assertions.

Kenneth Chan said:

While you admit that the Madhyamaka masters are concerned with the spiritual path, you insist that the word “Madhyamaka” must, nonetheless, be restricted to mean “the elimination of wrong views,” and that the word “Madhyamaka” must be strictly and only used to mean “a critical method” and must never be used to mean "a philosophy."

Malcolm wrote:

Yes.

Kenneth Chan said:

So this means that your motivation is over semantics and the correct usage of words. If this is not so, can you now clarify exactly what your motivation is?

Malcolm wrote:

My personal motivation is that people understand what Madhyamaka is and what it is not. It is a critical method used to prune wrong views. It is not a spiritual philosophy nor does it make any propositions of its own. It serves strictly as a critical method for removing misconceptions about what the Buddha taught, that's all.

So for example, when you proclaim that Madhyamaka philosophy solves the mystery of quantum physics, this is wrong on two counts: 1) Madhyamaka is not a philosophy, since as explained above it make no propositions of its own. 2) Madhyamaka has no role in confirming mundane theories such as quantum physics, much less karma. If Madhyamaka is to play a role in quantum physics, it would be merely to show that propositions in quantum physics suffer from internal contradictions if and when quantum physicists make ultimate truth claims that contradict the teachings of the Buddha (i.e. claiming there is arising from self, other, both or without a cause). To the extent that they do not do this, Madhyamaka has no interest in quantum physics.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 11:52 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Inherent existence is just a term to explain how ordinary people perceive their world. It's more than existence, it's independent existence.

Malcolm wrote:

Absolutely no one perceives that world as existing inherently.

Lukeinaz said:

I feel that there is a substance to things, like they exist independently of me. They exude some sort of existence. Is this not getting at inherent existence?

Malcolm wrote:
This is dualism, not inherent existence.

Author: Malcolm
Date: Sunday, December 18th, 2016 at 11:07 PM
Title: Re: Emptiness
Content:

Tsongkhapafan said:
Inherent existence does not exist at all, but it appears to mind.

Malcolm wrote:
Um no. Common people do not have concept "Inherent existence." It is a philosophical idea, not a common idea. The idea that common people have is "this [entity] exists." Inherent existence is not an appearance to the mind. Even Tsongkhapa admits this.

Tsongkhapafan said:
Inherent existence is just a term to explain how ordinary people perceive their world. It's more than existence, it's independent existence.

Malcolm wrote:
Absolutely no one perceives that world as existing inherently.

Author: Malcolm
Date: Sunday, December 18th, 2016 at 10:47 PM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Anders said:
The upadesha is far more likely to have been authored by Nagarjuna than the tantric texts. Not in the least because the former is an encyclopaedia of Mahayana from a strict madhyamika perspective whilst the latter is, well, tantra.

Tsongkhapafan said:
Nagarjuna was the student of Saraha and was a great Tantric master. He was also an alchemist and could transmute metals into gold, but more importantly he knew how to transform our very subtle body and mind into a Buddha's body and mind. Tantric alchemy is the best.

Malcolm wrote:
That Nāgārjuna, Siddha Nāgārjuna was at Nalanda. The Buddhist University at Nalanda was not founded until the 4th century CE., more than a century after the passing of Nāgārjuna I. Saraha lived in the 9th century. This places Siddha Nāgārjuna sometime in 9th century as well.

Moreover, Nāgārjuna I spent his entire life in Andhra Pradesh. He was South Indian. He also lived a couple of centuries before Nalanda was founded.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 10:43 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Chandrakirti, Shantideva and Lama Tsongkhapa were all also clearly concerned with the bodhisattva path. So it is incorrect to say that Madhyamaka masters are only concerned with refuting wrong views. That is definitely not the case.

Malcolm wrote:

The activities of any given master span many activities. However, it is perfectly correct to maintain that the aim of Madhyamaka treatises are primarily to offer a critique of śrāvaka errors, and later on, errors in Yogacara exegesis.

Kenneth Chan said:

Nonetheless this means that it is not true the Madhyamaka masters are only concerned with refuting wrong views. How you classify their treatises into different sections does not change this fact.

Malcolm wrote:

I never said that Madhyamaka masters were solely concerned with refuting wrong views, they had responsibilities for transmitting vinaya, teaching abhidharma and so on; I said that Madhyamaka is a critical method which is solely involved in refuting wrong views.

Kenneth Chan said:

What I am struggling to understand here, Malcolm, is this: What exactly is your motivation here in persistently arguing that Madhyamakas are “concerned only with refuting the mistaken views of others”?

Because that is what Nāgārjuna states in the Vigrahavyavartani:

If I had a thesis, I would be at fault;

since I alone have no thesis, I alone am without fault.

Malcolm wrote:

So your motivation is simply on the basis of how you choose to interpret Nagarjuna's words?

But there are many different ways of interpreting any words. Perhaps I am wrong but it appears to me that your motivation may be something else.

That is your speculation, something which I am not able to control.

Kenneth Chan said:

Otherwise, just consider this. If your interpretation happens to be incorrect (especially

since many people, including Madhyamaka masters, disagree with your interpretation), and you are forcibly pushing this onto everyone else, you may end up doing more harm than good.

Malcolm wrote:

A sector of post-15th century Tibetans may disagree with me. I am totally ok with that.

Kenneth Chan said:

And if this is your stance, what do you consider as the appropriate spiritual path to enlightenment?

Without entering into refuge on the Buddha's path, one is not following a correct path. Without developing the aspiration for supreme awakening, one is following a lower path. Without understanding that all phenomena are natureless, free from the four extremes, nonarising and inexpressible, one will be subject to conceptual proliferation and be long delayed in attaining buddhahood— as Mañjuśrī said Sachen, "If grasping arises, one does not have the view."

Malcolm wrote:

How is any of this a problem with a Madhyamika philosophy that considers the conventional truth as crucial?

As I pointed out, there are only four uses of the term "convention" in the MMK.

The concern for creating a perfect conventional truth is very much confined to the Gelugpa school. Of course, as we see, Gelugpas like TKfan ignore conventional truth whenever it suits them to do so, such as proclaiming with absolute certainty that Nāgārjuna lived for 600 years and expressing shock at the idea that a traditional story might a legend rather than a historical fact.

Kenneth Chan said:

It does not explain why you are so against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta (I say this because you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth).

Malcolm wrote:

I have never suggested that Madhyamaka has nothing to do with the spiritual path. The elimination of incorrect views is crucial to the path. What I stated was that the Madhyamaka focus was on the elimination of wrong views; that it, Madhyamaka, is a critical method and not a philosophy. Madhyamaka does not set forth propositions or claims about anything. As Buddhapaṇita so clearly states, Madhyamaka does not make the claim that this or that does not exist; it merely removes claims that this or that exists without the need for adding the qualifier "inherently." This also does not preclude those who write about Madhyamaka from writing about other issues, such as the Bodhisattva path, Abhidharma, Vajrayāna and so on, for example, Śāntideva wrote not only the Bodhicaryāvatāra, but also the Compendium of Training (Śikṣasāmmucaya). Nāgārjuna I wrote not only on Madhyamaka, but he also wrote a short text on Ayurveda called the Jivāsūtra, as well as a detailed discourse on Mahāyāna training called Ratnavali. You

should read it, it is really quite remarkable.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:09 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Varna does not apply to Tibetans, Chinese, Greeks, etc.

BuddhaFollower said:

Exactly. You are "Avarna ", which means beyond the Four Varnas. Which means outcaste.

Introduction to Hinduism by Flood, page 61 says:

".....'outcaste' beyond the system of the four classes (avarna)."

Also see:

<https://www.google.com/#q=Avarna+outcaste&safe=off&tbm=bks>

<https://www.google.com/#q=Avarna+untouchable&safe=off&tbm=bks>

Malcolm wrote:

Nope, it does not apply.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 7:43 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Also, Tibetans are outside the varna system.

BuddhaFollower said:

Right, they are outcastes. Thats what I said.

Malcolm wrote:

No, they are completely outside of it. Varna does not apply to Tibetans, Chinese, Greeks, etc.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 7:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is essential to combine wisdom and compassion on the spiritual path to enlightenment, and that is why conventional truth is crucial in Madhyamika philosophy. Let me quote from the book “Relative Truth, Ultimate Truth” by Geshe Tashi Tsering:

“Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.

People who want to be free from suffering need to cultivate an understanding of reality, the wisdom of ultimate truth, while developing the method side of the practice, which entails a thorough understanding of conventional truth. There is no other way.”

Malcolm wrote:

There are virtually no Madhyamaka texts which illustrate the bodhisattva path. This is because Madhyamaka and Yogacara present the same path; while having differences over the nature of consciousness and reality. The texts by Madhyamaka authors that treat the path (the Abhisamayālaṅkāra literature) are taxonomic, and do not present a path different than that of the Yogacara masters since the Abhisamayālaṅkāra was written by a Yogacara master, Maitreyanatha.

The collection of reasoning and the praises of Nāgārjuna are entirely critical. One might imagine Āryadeva's 400 to be a path text. In reality, it engages in what you would like to call "conventional analysis" for the first four chapters and ultimate analysis for the final four chapters. But in general, it does not present a path. It is wholly concerned with correcting misconceptions.

It is really only Śāntideva that presents a Madhyamaka path text, and to a lesser extent, Nāgārjuna's Ratnavali.

But for the most part, Nāgārjuna and other Madhyamakas are concerned only with refuting the mistaken views of others without putting forward some unique view called "Madhyamaka." They are instead attempting to critically restore the Buddha's middle way.

Kenneth Chan said:

Nagarjuna also transmitted a system of Guhyasamaja, which definitely concerns the bodhisattva path.

Malcolm wrote:

That Nāgārjuna and the Nāgārjuna of the MMK are not the same person.

Kenneth Chan said:

Chandrakirti, Shantideva and Lama Tsongkhapa were all also clearly concerned with the bodhisattva path. So it is incorrect to say that Madhyamaka masters are only concerned with refuting wrong views. That is definitely not the case.

Malcolm wrote:

The activities of any given master span many activities. However, it is perfectly correct to maintain that the aim of Madhyamaka treatises are primarily to offer a critique of śrāvaka errors, and later on, errors in Yogacara exegesis.

Kenneth Chan said:

What I am struggling to understand here, Malcolm, is this: What exactly is your motivation here in persistently arguing that Madhyamakas are “concerned only with refuting the mistaken views of others”?

Malcolm wrote:

Because that is what Nāgārjuna states in the Vīṅraḥavyavartani:
If I had a thesis, I would be at fault;
since I alone have no thesis, I alone am without fault.

Kenneth Chan said:

This is not a criticism; I am asking for clarification from you. It appears to me that you are against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta, since you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth. Am I right? If so, why are you so insistent on this?

Malcolm wrote:

If you want to look at Nāgārjuna's writing on the Mahāyāna path, they really are only to be found in three texts which we can be certain were written by Nāgārjuna I: the Mahāyānavimsika, the Ratnavali and the Suḥṛllekha. Of these three, the first barely mentions the Mahāyāna path at all, but focuses mainly on a nonpolemical exposition of the view of Prajñāpāramita. Ratnavali has an extensive presentation of Mahāyāna view and practice, and the Suḥṛllekha mainly focuses on such things as the need to practice the ten virtues, the results of negative actions and so on.

Otherwise, it is quite difficult to ascertain which of over 300 texts in the bstan 'gyur were authored by Nāgārjuna I since they are never mentioned anywhere by later Madhyamaka authors or cited by them. Then of course there are Chinese translations, but they are beyond the scope of our discussion.

However the Madhyamaka texts we do have that everyone accepts are authored by Nāgārjuna leave no details on how to practice Mahāyāna, I therefore contend that Madhyamaka is strictly a critical method to eliminate wrong views.

Kenneth Chan said:

And if this is your stance, what do you consider as the appropriate spiritual path to enlightenment?

Malcolm wrote:

Without entering into refuge on the Buddha's path, one is not following a correct path. Without developing the aspiration for supreme awakening, one is following a lower path. Without understanding that all phenomena are natureless, free from the four extremes, nonarising and inexpressible, one will be subject to conceptual proliferation and be long delayed in attaining buddhahood— as Mañjuśrī said Sachen, "If grasping arises, one does not have the view."

Both Yogacara and Madhyamaka offer perspectives on the Mahāyāna path, but the latter is strictly critical.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 3:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation,

Coëmgenu said:

I had inherited a narrative about different motivations about why Nāgārjuna wrote his treatise, something about a svabhāva heresy among the Sarvāstivāda Abhidharmikāḥ and śūnyatā being a refutation of said svabhāva heresy?

Malcolm wrote:

Actually, Sarvāstivādins accept emptiness, but their emptiness only goes so far. Then they engaged in lots of proliferation, making up this and that dharma to account for this and that.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:50 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation, not to set up a system called "The Middle Way." However, later scholars have taken it upon themselves to turn Madhyamaka into a position concerning the ultimate, rather than a systematic presentation that rejects all positions concerning the ultimate.

Minobu said:

Are you sure this is not your interpretation of things , based on your preference to Dzogchen .

because there is a lineage to this teaching and as taught to me...it included compassion as the reason for it's inception.

yes it uses certain techniques to allow for one to see the true nature of how existence and non existence exist as one.

And again it is not a metaphysics lecture, nor is it metaphysical except in the eyes of someone using that lens, which skews it.

it facilitates compassion in the view which brings a strong sense of duty to perform for all sentient beings.

it is a philosophy and not a theory ...yes /no?

Malcolm wrote:

Madhyamaka is neither a philosophy nor a theory. It is a critical method within Mahāyāna for eliminating wrong views. Some later scholars however have decided to turn Madhyamaka into both a philosophy and a theory, and this is an error.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:48 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Guide to the Middle Way by Chandrakirti.

Malcolm wrote:

This does not illustrate the path, it describes the qualities of the ten stages with no reference whatsoever to the paths of accumulation and application and focuses on the sixth bhumi, where he takes issue with various opponents over what he perceives to be their misunderstandings of the middle way, principally, Yogacarins.

Paths describe realization. Stages describe qualities.

Tsongkhapafan said:

Sure it does - it explains the perfections of giving, moral discipline, patience, effort, mental stabilisation and wisdom - that IS the path.

Malcolm wrote:

No, the paths are the path of application, preparation, seeing, cultivation, and no more training. The Madhyamakāvatāra does not explain these things in any detail, it merely mentions in passing the perfections and their results. It is not a manual for practicing them, like the Bodhicaryāvatāra, for example. For example, in his autocommentary, Candrakīrti devotes very little time to an exposition of anything other than the sixth bhumi. He devotes 12 folios to the first five bhumis, 40 folios on the sixth bhumi, and another 12 folios on the bhumis 7-10. In other words, he devotes two thirds of his entire text to one bhumi.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Madhyamaka has serious limitations.

Minobu said:

this of course will nag me forever, seeing Lord Buddha Nagarjuna is the founding father of this teaching.

but i did see this in your tone and i see now that you are an honest person.

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation, not to set up a system called "The Middle Way." However, later scholars have taken it upon themselves to turn Madhyamaka into a position concerning the ultimate, rather than a systematic presentation that rejects all positions concerning the ultimate.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path.

Tsongkhapafan said:

Guide to the Middle Way by Chandrakirti.

Malcolm wrote:

This does not illustrate the path, it describes the qualities of the ten stages with no reference whatsoever to the paths of accumulation and application and focuses on the sixth bhumi, where he takes issue with various opponents over what he perceives to be their misunderstandings of the middle way, principally, Yogacarins.

Paths describe realization. Stages describe qualities.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:52 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

BuddhaFollower said:

The Cakrasamvara Tantra says:

For a brahmin, one should sacrifice twenty times over seven days. For a kshatriya, one should sacrifice seven times, and for a vaishya, five times. For a shudra, sacrifice three times, and for an outcaste, once. ---translated by David Gray

Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Malcolm wrote:

This cannot be taken literally. Every single word of the Cakrasamvara is intentional language.

Also, Tibetans are outside the varna system.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:37 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Gyurme Kundrol said:

What do you suppose are the forces, philosophies and social ideals that led to a culture of whiny man babies?

Malcolm wrote:

Reactionary politics in response to feminism, mainly. The 80's men's movement was really pathetic.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:35 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path.

Minobu said:

I cannot argue this point but it seems skewed somehow.
If not impossible taken at face value.

The philosophy is aimed not solely at destroying the "I" so to speak but to see what reality truly is.
There is a conventional "I" and the complete lack of an "I" is nihilistic. Even though the "I" is not inherent it does need to be dismissed entirely .

the most important point is that it is a "view" to be developed.

after reading yours and some others here discussing Emptiness, i feel you are all more or less bent towards nihilism, to some extent.

Malcolm wrote:

Nope. In order to be an advocate of annihilation, first one has to propose something which exists. We propose existents of no kind whatever. Therefore, we cannot be accused of annihilationism.

Minobu said:

One person said it is about taking things apart.

Malcolm wrote:

Madhyamaka is wholly critical, and not constructionist at all.

Minobu said:

As far as saying no Madhayamaka texts which illustrate the bodhisattva path
I did say that compassion is the goal . Like all buddhist teachings.
I don't know how you can take compassion out of the philosophy and justify it by using the words no Madhayamaka texts which illustrate the bodhisattva path

Malcolm wrote:

Compassion is the basis of the Mahāyāna path. Madhyamaka however is concerned primarily with correcting faults with respect to ultimate truth.

Minobu said:

I must say that nihilism seems to be the focal point in what you are and others here are dictating concerning the nature of the Philosophy.

Malcolm wrote:

I've already rejected this assertion.

Minobu said:

what did you say about Buddhas only see Buddhas and not sentient beings...something like that...it keeps coming back to me and now i see those words taken at face value,Malcolm, completely dismiss the fact the Buddha taught ignorant deluded sentient Beings...why teach at all if we are all Buddhas...

Malcolm wrote:

So we will recognize our own state and actualize it. However, buddhas too are mere appearances and are not real in anyway. As Haribhadra so wonderfully said, the entire path, from beginning to the attainment of Buddhahood is totally illusory.

Minobu said:

True A buddha sees the potential and the Tathagatagarbha , but saying they only see other Buddhas again is misleading and nihilistic.

Malcolm wrote:

Buddhas have no impure vision. Therefore, they do not see sentient beings, they only see buddhas. Likewise, buddhas do not see any impure realms, they see only buddhafiels.

Minobu said:

also why am i getting a tone that Madhyamika is somehow inferior to you .
i get a tone and wonder if this is true about your feelings towards it.

Malcolm wrote:

Madhyamaka has serious limitations.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:55 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

In that sense, as a training technique for ordinary beings, the residue of “mere existence”, which seems to be affirmed as a form of existence in distinction from inherent existence, is no more than a temporary synonym for “appearance” which is not affirmed, it's simply not negated.

Malcolm wrote:

People have no problem negating an illusory elephant. It is also mere appearance. The problem comes about when one uses the term "mere existence."

It is instructive to note that the term conventional truth appears nowhere in Nāgārjuna's writing. He does not accord truth status to mundane conventions, he merely advises in the analysis on karma that they should not be violated (for obvious reasons), and that they should be employed in order to make it possible to understand ultimate truth. In fact, the term "convention" appears only four times in the whole of the MMK.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:16 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

In a dream you think it is all real. When you wake, you realize it was not real.

Karma Dondrup Tashi said:

If I am a worldly person, I can't say the dream was "not real", the same way I can't say the movie is "not real". Even when I wake up, if I say the dream is "not real" then I'm saying it didn't function at all. But even when I'm awake I remember that the dream functioned. I remember the events of the dream. It isn't "unreal". It's just "less real" than the objects of my waking life. If you say there's "no" water in water you wouldn't chase the oasis in the desert at all, and you'd die of thirst not knowing if it would function as an oasis or a mirage.

Malcolm wrote:

This has little to do with with making a distinction between inherent existence and existence, that is my point.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:03 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Your perception of water is delusion-based. Why? Because not all beings of the six realms have a consensus upon the liquid you are drinking. So for you, it is water; to a deva, asura, hell being and so on, your insisting it is water is deluded.

Tsongkhapafan said:

You really need to do some investigation into valid cognition!

Liquid is empty of inherent existence which means how it appears depends on karma.

Malcolm wrote:

...which comes from affliction which is itself based in delusion.

Tsongkhapafan said:

Liquid appears to me as water, that's not deluded because I'm a human being. If I saw water as pus and blood that would be a deluded perception for me but not for a hungry ghost. If I saw water as being inherently existent, that would also be a deluded perception.

Malcolm wrote:

It is deluded because it clearly is not perceived as water by all. There is no objective water which is a nondeceptive authoritative object which invariably produces an authoritative cognition. Nor are human cognitions authoritative, rendering all other

cognitions nonauthoritative. In fact, authoritative objects and authoritative objects cannot be established.

Tsongkhapa said:

The fact that it appears differently to different beings doesn't prove that the perception of water is deluded, it proves that water is a mere appearance to mind depending upon karma and being dependent; it's empty, not deluded.

Malcolm wrote:

The fact that the appearance of water is one's karmic vision proves it is deluded. Karmic vision is deluded by definition.

As Virupa said, "For sentient beings in affliction there is impure vision."

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

You think worldly people are able to distinguish between existence and "inherent existence?"

Karma Dondrup Tashi said:

Yes, otherwise they would all be unable to distinguish whether they were dreaming or awake. If you tell someone that when they are eating a cheese sandwich "it is like when you are watching a movie", they would understand what you mean.

Malcolm wrote:

Your example does not follow. In a dream you think it is all real. When you wake, you realize it was not real. But this does not mean that you thought appearances in a dream were inherently existent while you were in the dream, or that you now think this computer screen you are reading inherently exists.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:21 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

All conventional perceptions are deluded. Relative truth in toto is defined by Candrakīrti as the object of a false cognition. The reluctance on your part to accede to this represents a limitation of your understanding, not a limitation of Madhyamaka.

We all know that there is no water in a mirage and no elephant in an illusion. What we seem to not understand is that there is no water in water or an elephant in an elephant

either. The point of Madhyamaka is to show that there is no water in water nor elephants in elephants. If you don't understand that, you don't understand Madhyamaka. It is very simple.

Tsongkhapa said:

In your hurry to deny that which is valid and exists, it seems you have no explanation as to why I can drink water but not a mirage. It's because one is a valid appearance to mind and the other is not, but such subtle distinctions don't exist in your philosophy.

Malcolm wrote:

Your perception of water is delusion-based. Why? Because not all beings of the six realms have a consensus upon the liquid you are drinking. So for you, it is water; to a deva, asura, hell being and so on, your insisting it is water is deluded.

Tsongkhapa said:

The lack of subtlety in your view means you are really missing something important.

Malcolm wrote:

Your insistence on a nonexistent subtly is similar to animals who chase mirages in the desert and die of thirst.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is essential to combine wisdom and compassion on the spiritual path to enlightenment, and that is why conventional truth is crucial in Madhyamika philosophy. Let me quote from the book "Relative Truth, Ultimate Truth" by Geshe Tashi Tsering:

"Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.

People who want to be free from suffering need to cultivate an understanding of reality, the wisdom of ultimate truth, while developing the method side of the practice, which entails a thorough understanding of conventional truth. There is no other way."

Malcolm wrote:

There are virtually no Madhyamaka texts which illustrate the bodhisattva path. This is because Madhyamaka and Yogacara present the same path; while having differences over the nature of consciousness and reality. The texts by Madhyamaka authors that treat the path (the Abhisamayālaṅkāra literature) are taxonomic, and do not present a path different than that of the Yogacara masters since the Abhisamayālaṅkāra was written by a Yogacara master, Maitreyanatha.

The collection of reasoning and the praises of Nāgārjuna are entirely critical. One might imagine Āryadeva's 400 to be a path text. In reality, it engages in what you would like to call "conventional analysis" for the first four chapters and ultimate analysis for the final four chapters. But in general, it does not present a path. It is wholly concerned with correcting misconceptions.

It is really only Śāntideva that presents a Madhyamaka path text, and to a lesser extent, Nāgārjuna's Ratnavali.

But for the most part, Nāgārjuna and other Madhyamakas are concerned only with refuting the mistaken views of others without putting forward some unique view called "Madhyamaka." They are instead attempting to critically restore the Buddha's middle way.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Thank you for seeing the actual point i was making, and making it known.

Malcolm wrote:

The point is that Madhyamaka is only about emptiness. It is not about conventional reality. Conventional reality needs no defense from Madhyamakas and the idea that it does is a deviation.

Tsongkhapafan said:

That's really incorrect. Madhyamaka is also about the relationship between conventional and ultimate truth, otherwise you're a bird with one big fat emptiness wing flying round and round in circles.

It's not about defending conventional truth, it's about understanding the subtle relationship between conventional and ultimate truth, seeing the harmony between them and how the middle way can unite the two truths without contradiction; it's not good enough to write off appearances to mind as simply manifestations of ignorance à la Gorampa. Not all conventional perceptions are deluded ones.

Malcolm wrote:

All conventional perceptions are deluded. Relative truth in toto is defined by Candrakīrti as the object of a false cognition. The reluctance on your part to accede to this represents a limitation of your understanding, not a limitation of Madhyamaka.

We all know that there is no water in a mirage and no elephant in an illusion. What we seem to not understand is that there is no water in water or an elephant in an elephant either. The point of Madhyamaka is to show that there is no water in water nor

elephants in elephants. If you don't understand that, you don't understand Madhyamaka. It is very simple.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 9:49 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

You cannot experience the Madhyamika view without touching upon both conventional and ultimate reality, with one's awareness.

the ultimate reality being all things are empty of inherent existence .

Which for the uninitiated does not translate as nihilistic in nature as well.

the Madhyamika understands conventional reality, does not dismiss it

the whole point is to blow away both simultaneously and maintain a middle view by seeing the empty nature of all things.

to blow away the concept of inherency and the concept of nihilism . which brings you to a view that everything is empty .

even emptiness is empty , and that awareness is also empty .

to deny conventional reality and dismiss it, is fanatical , taking something to the extreme and missing the entire point of the philosophy.

Tsongkhapa said:

These are good points, thanks for making them. The whole idea that Madhyamaka is just about emptiness is incorrect, as emptiness cannot exist alone without conventional reality. Emptiness of inherent existence is always the emptiness OF something, a point that is missed by many people writing on this thread. Buddha himself said:

Form is empty; emptiness is form.

The validity of form is not denied.

Minobu said:

Thank you for seeing the actual point i was making, and making it known.

Malcolm wrote:

The point is that Madhyamaka is only about emptiness. It is not about conventional reality. Conventional reality needs no defense from Madhyamakas and the idea that it does is a deviation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 12:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Anyone wanna tell me how many dharmas can fit on the end of a pin?

Malcolm wrote:

All of them.

conebeckham said:

What pin?

Malcolm wrote:

All of them.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 12:44 PM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

It is just as Nāgārjuna states in the Ratnavali:

If by refuting existence

there will be however be non-existence,

therefore, by refuting non-existence,

for what reason will there not be existence?

Thus, we again see the necessity of the step by step negation of the four extremes.

cloudburst said:

Malcolm, could you give a citation here so we can look at your translation from other sources please?

I assume:

"there will be however be non-existence" means

"there will however be non-existence" or ""there will be however non-existence,"

whichever one prefers for readability?

the truth is so many assertions and contradictions have been asserted and dropped in this conversation that it would be impossible for someone who was not already versed in these issues to make any sense of it.

Do you recommend that we should accept that Nagarjuna, the prototypical Madhyamika, accepts the law of the excluded middle?

Malcolm wrote:

Ah, typos. Gotta love em.

"there will however be non-existence"

You can find this in the Hopkins translation.

It seems that Nāgārjuna accepts the law of the excluded middle as well as the law of noncontradiction conventionally, except in the case of the four fold negation, or with respect to the <https://plato.stanford.edu/entries/contradiction/#LNCBudTet>.

M

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Anyone wanna tell me how many dharmas can fit on the end of a pin?

Malcolm wrote:

All of them.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:31 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

Is it not true though, that the idea of existence (in the functional sense, not the philosophical sense) is renowned among worldly people?

Malcolm wrote:

Worldly people are incapable of making a distinction between inherent existence and existence. One, not only because existence is included in inherent existence sui generis, but two, there is no need to make the distinction. The coarse object of negation is sufficient.

Tsongkhapafan said:

The problem is that your view is coarse and so you are unable to make a distinction between the mode of existence that normally appears to the minds of sentient beings (inherent existence), and mere appearance, mere imputation.

Malcolm wrote:

Inherent existence is not a mode of appearance that appears to any sentient being's mind. This is your basic mistake. Appearances are not imputations; instead imputations are based on appearances. Therefore, the coarse object of negation, existence, is sufficient.

For example, when we negate the existence of an illusion, we are negating the appearance itself. The elephant in an illusion is not an elephant. We are not negating some inherently existing elephant in the illusion, we are saying in that appearance of an elephant is not an elephant. All phenomena can be understood the same way.

Tsongkhapa said:

Thus your object of negation 'existence' is too general and is also negating mere appearance. Negating something that does exist is a wrong view.

Malcolm wrote:

Since existence is included in inherent existence, and since you claim inherent existence never existed, for you also existence never existed. You must accept this consequence.

Tsongkhapa said:

You are also unable to make a distinction between an object of a valid mind and an object of a non-valid mind

Malcolm wrote:

All relative truths are objects of false cognitions, so says Candrakīrti.

Tsongkhapa said:

thus you tar all appearances with the same brush and miss another level of subtlety and profundity in relation to conventional truth.

Malcolm wrote:

But there is nothing profound in conventional truth, since it is just the object of a false cognition. Conventional truth is not profound, it can be useful however.

Tsongkhapa said:

If you don't really understand conventional truth, you don't completely and accurately understand ultimate truth, thus the means to attain liberation is lacking.

Malcolm wrote:

All that one needs to understand is that conventional truth is based on a consensus of ordinary people who are suffer from deluded cognitions, thinking that things exist when they don't.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:58 AM

Title: Re: Inherent déjà vu all over again

Content:

Bakmoon said:

Gelugpas negate inherent existence, not existence in general, so this establishes the nonexistence of inherent existence, not a total nonexistence.

But Gelugpas do not negate the nonexistence of inherent existence. They negate the inherent existence of the nonexistence of inherent existence.

Malcolm wrote:

There is really no difference between existence and inherent existence, as Nāgārjuna shows and as I have discussed many times. It is in fact a barren distinction: Where is there an existence not included in inherent existence or dependent existence..."

Bakmoon said:

The conventional existence which Gelugpas do not refute is not the same as 'existence' as understood by worldly people, so it isn't fair to lump it in under the category of existence. in a general sense like that.

Malcolm wrote:

Of course it is, who else do you think Gelugpas are talking to, āryas? The whole point of the Gelugpa view is that they claim to be addressing common people.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

An illusory appearance is eating an illusory sandwich. On this level of convention, which is predicated on ignorance, nonetheless appearances function, and my grilled cheese sandwiches are especially delicious. And filling.

All of this occurs on the level of the seeming, and there is no contradiction at all. Between you and I, my grilled cheese sandwiches are.....beyond description.

Bakmoon said:

Is it not true though, that the idea of existence (in the functional sense, not the philosophical sense) is renowned among worldly people?

Malcolm wrote:

Worldly people are incapable of making a distinction between inherent existence and existence. One, not only because existence is included in inherent existence sui generis, but two, there is no need to make the distinction. The coarse object of negation is sufficient.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:24 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're right, from one point of view we are just relying on words; but words are empty of inherent meaning so we need to receive the correct meaning from living realised Masters.

Malcolm wrote:

We do, so it is imperative to find one. Good luck!

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:23 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're the one with the words Malcolm. The negation of inherent existence is just that - a non-affirming negative. There is no affirmation therefore you're incorrect.

Malcolm wrote:

A nonaffirming negative (med 'gag) only applies to a proposition of one's opponent. An affirming negation (ma yin 'gag) is a negation that affirms one's own position.

Only Madhyamakas use exclusively use nonaffirming negatives since they have no position of their own to defend.

Now the negation of inherent existence will only be a nonaffirming negation if someone proposes something as being inherently existent and you directly negate it without proposing something in its place.

But you set forth the negation of inherent existence as a negation that affirms (ma yin 'gag) your own tenet system. Therefore, you are using the term incorrectly.

Tsongkhapafan said:

Negatives are not about debate...

Malcolm wrote:

Incorrect, they are explicitly about debate.

Tsongkhapafan said:

Inherent existence does not exist therefore it is always correct to negate it because grasping at it is a wrong awareness and the root of samsara.

Malcolm wrote:

And since existence is included in inherent existence, it is always correct to negate it as well.

Tsongkhapafan said:

What do we need to put in its place? Nothing. It's a mere negation that doesn't affirm any positive phenomenon.

Malcolm wrote:

In your case, you use the negation of inherent existence to affirm mere existence. Therefore, you have a position and your use of the negation of inherent existence is not a nonimplicative negation, but rather an implicative negation.

Tsongkhapafan said:

It's also no nihilistic because we are not putting something that exists out of existence - we are merely realising that what we always thought to exist does not. 'There is no inherent existence' tells you that there is no inherent existence and it doesn't affirm anything in its place.

Malcolm wrote:

Your use of negation is meant to affirm a position, mere existence, and therefore, you are not using a nonimplicative negation.

Tsongkhapafan said:

An affirming negative on the other hand is realising something by negating something else. For example, "my cousin lacks being female" tells you that my cousin is male.

Malcolm wrote:

Not necessarily, in this day and age.

Tsongkhapafan said:

Negating inherent existence is a non-affirming negative.

Malcolm wrote:

Not when it is used to affirm mere existence, which is strictly how you use it.

Tsongkhapafan said:

When I negate the inherent existence of form, I realise only a lack of inherent existence of form. When I negate the inherent existence of emptiness, I realise only a lack of inherent existence of emptiness.

Malcolm wrote:

When you negate the inherent existence of form or emptiness, you are affirming form and emptiness because your negation is implicative, not nonimplicative — and you cannot escape this consequence for as long as you affirm mere existence.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:25 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

The negation of existence establishes nonexistence..

Bakmoon said:

Gelugpas negate inherent existence, not existence in general, so this establishes the nonexistence of inherent existence, not a total nonexistence.

Malcolm wrote:

For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Bakmoon said:

But Gelugpas do not negate the nonexistence of inherent existence. They negate the inherent existence of the nonexistence of inherent existence.

Malcolm wrote:

There is really no difference between existence and inherent existence, as Nāgārjuna shows and as I have discussed many times. It is in fact a barren distinction: Where is there an existence not included in inherent existence or dependent existence..."

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:22 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're the one with the words Malcolm. The negation of inherent existence is just that - a non-affirming negative. There is no affirmation therefore you're incorrect.

Malcolm wrote:

A nonaffirming negative (med 'gag) only applies to a proposition of one's opponent. An affirming negation (ma yin 'gag) is a negation that affirms one's own position.

Only Madhyamakas use exclusively use nonaffirming negatives since they have no position of their own to defend.

Now the negation of inherent existence will only be a nonaffirming negation if someone proposes something as being inherently existent and you directly negate it without proposing something in its place.

But you set forth the negation of inherent existence as a negation that affirms (ma yin 'gag) your own tenet system. Therefore, you are using the term incorrectly.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:01 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

It is a perfectly fair criticism. The negation of existence establishes nonexistence. The negation of nonexistence establishes existence. For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Tsongkhapa said:

Bakmoon's comments are correct. Negation of inherent existence establishes the non-existence of inherent existence (it never has existed). It is not non-existence that is being negated, it's the inherent existence of lack of inherent existence that is being negated. We are not negating emptiness, merely its falsely appearing as inherently existent. Thus one is realising the non-true existence of emptiness such that emptiness itself is not grasped as something.

Malcolm wrote:

Keep going, pretty soon you will wrap yourself up just as nicely as any silkworm in a cocoon.

- 1) Negating an existence establishes a nonexistence.
- 2) Negating a nonexistence establishes an existence.
- 3) Negating inherent existence establishes a nonexistence.
- 4) The latter is what you call emptiness, the nonexistence of inherent existence.
- 5) Thus, the negation of the inherent existence of the nonexistence of inherent existence (emptiness) can only be an affirmation of the existence of inherent existence because of the rule concerning such double negations.

Thus, you tie yourself in knots with this entirely clumsy, illogical and unnecessary language.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 6:38 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

yadā na bhāvo nābhāvo...

ཡང་ཆོ་དངོས་དང་དངོས་མེད་དག

When neither an entity (dngos po, bhāva) nor a nonentity (dngos po, abhāva)...

Not one of the words in the following phrase exist in the Tibetan translation, not to the mention the Sanskrit original.

Eventually, when the true existence of things and the true existence of emptiness....

None of Śāntideva's Indian commentators understand this to mean the "true existence of..." and translated non-entity as emptiness is quite strange and wrong.

The primary commentator, Prajñākaravarman, states:

As such, this means that when neither an entity nor a nonentity remain before the mind of the yogi, because at that time an apprehensible aspect does not appear, all concepts are pacified through the absence of perception.

It is in sum, an incorrect translation.

Tsongkhapafan said:

It's a translation of the meaning, not just the words.

Malcolm wrote:

It is not a translation of the meaning. The meaning of bhāva is not "true existence."

Never has been, never will be.

Tsongkhapafan said:

I know you are a literalist, Malcolm, who believes that the mere words of a text convey the correct meaning, but this is simply not the case.

Malcolm wrote:

This is an extremely facile argument. Not even worth the electricity it uses on the internet.

Tsongkhapafan said:

I have given a clear explanation of the real meaning of this verse. Can you explain how Prajñākaravarman's commentary differs from the explanation I gave? I don't believe there is any difference except that it is incorrect to say there is an absence of perception per se because there is no mind without an object.

Malcolm wrote:

And yet, that is indeed what the text says. When there is neither an entity nor its absence present before the mind, there is nothing else to perceive, and mind is pacified.

Tsongkhapafan said:

Thus, even the commentary requires clarification as to the correct meaning which is that all concepts of inherent existence are pacified through the absence of perceiving inherent existence.

Malcolm wrote:

The commentary says nothing about concepts of inherent existence, in fact, none of them do.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 6:20 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

Now you are just tying yourself in knots. So first you have the negation of inherent existence, which you call emptiness; but then, you have to negate the inherent existence of your negation, and we all know double negations affirm their opposite, thus in negating the absence of inherent existence which alone you claim to be emptiness, you are affirming inherent existence. It is just as Nāgārjuna states in the Ratnavali:

If by refuting existence

there will be however be non-existence,

therefore, by refuting non-existence,

for what reason will there not be existence?

Thus, we again see the necessity of the step by step negation of the four extremes.

Bakmoon said:

That's not a fair critique of the Gelug position because Gelugpas do not negate the emptiness perceived in meditation, but rather they negate the inherent existence of that very emptiness. Just like Gelugpas do not negate pots, but only negate the inherent existence of pots, so to they do not negate emptiness, only the inherent existence of that emptiness.

Malcolm wrote:

It is a perfectly fair criticism. The negation of existence establishes nonexistence. The negation of nonexistence establishes existence. For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

the Madhyamika understands conventional reality, does not dismiss it

Malcolm wrote:

Madhyamakas are only concerned with conventional truth to the extent that it allows one to formulate the conventional ultimate, understand it, and realize nirvana. Beyond that, Madhyamakas have no other conventional horses in relative races.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:45 AM

Title: Re: Inherent deja vu all over again

Content:

Jeff H said:

It is attributed to Kelsang Gyatso. I still have the Tharpa recording of his Guide to the Bodhisattva's Way of Life from my previous association with NKT. This is chapter 9:34 in the book and on the recording it is found on disk 4, track 2, at 4:28.

I'd be very interested to hear from Malcolm or one of the other translators here, just how the translation is mistaken.

DGA said:

It's really weird. What's "the true existence of emptiness," for starters?

Tsongkhapa said:

It's not weird - it's the appearance of emptiness being inherently existent; in other words, how emptiness appears on the paths of accumulation and preparation. The verse is saying that when, in meditation, there is no appearance of inherent existence and not even the appearance of inherent existence of emptiness, the mind will abide in a direct realisation of emptiness in which all dualistic conceptions have been pacified. This is the path of seeing onwards.

Malcolm wrote:

Now you are just tying yourself in knots. So first you have the negation of inherent existence, which you call emptiness; but then, you have to negate the inherent existence of your negation, and we all know double negations affirm their opposite, thus in negating the absence of inherent existence which alone you claim to be emptiness, you are affirming inherent existence. It is just as Nāgārjuna states in the Ratnavali:

If by refuting existence

there will be however be non-existence,

therefore, by refuting non-existence,

for what reason will there not be existence?

Thus, we again see the necessity of the step by step negation of the four extremes.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:33 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

That's not what Shantideva is saying at all. This is an alternative translation of the verse you quoted:

DGA said:

Would you please give a source for this translation? that is, can you say who the translator of this verse is?

Jeff H said:

It is attributed to Kelsang Gyatso. I still have the Tharpa recording of his Guide to the Bodhisattva's Way of Life from my previous association with NKT. This is chapter 9:34 in the book and on the recording it is found on disk 4, track 2, at 4:28.

I'd be very interested to hear from Malcolm or one of the other translators here, just how the translation is mistaken.

Malcolm wrote:

The text merely says:

yadā na bhāvo nābhāvo...

ཡང་ཆེ་དངོས་དང་དངོས་མེད་དག

When neither an entity (dngos po, bhāva) nor a nonentity (dngos po, abhāva)...

Not one of the words in the following phrase exist in the Tibetan translation, not to the mention the Sanskrit original.

Eventually, when the true existence of things and the true existence of emptiness....

None of Śāntideva's Indian commentators understand this to mean the "true existence of..." and translated non-entity as emptiness is quite strange and wrong.

The primary commentator, Prajñākaravarman, states:

As such, this means that when neither an entity nor a nonentity remain before the mind of the yogi, because at that time an apprehensible aspect does not appear, all concepts are pacified through the absence of perception.

It is in sum, an incorrect translation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 3:32 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

This is an alternative translation of the verse you quoted:

Malcolm wrote:

Your alternate translation is simply wrong.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 3:03 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

When you negate existence, it is not so much a negation as a not finding. When analyzed, things are not found to exist, not exist, both and neither, both in the relative and the ultimate. We don't negate existence, but when sought, it is not found.

Kenneth Chan said:

This means that you essentially agree that we do not “negate existence in its entirety.” You are just putting the same meaning in different words, and placing the emphasis on this idea that “it is not so much a negation as a not finding.” Nonetheless it means that we do not negate existence in its entirety. You are just using a different interpretation of the word “negate.”

Malcolm wrote:

When something is not proven and is completely unfindable when sought, we can conclude it is nonexistent. Thus, when an existent thing is not proven and cannot be found when sought, we can conclude it is nonexistent. For example, when a mirage appears we search for the water in that place where the mirage appears, we can conclude that mirage is an appearance of water that does not exist. Of course the mirage arises because of causes and conditions, but if we assume that the mirage exists, this represents a limitation of our analysis. It is not a conventional analysis, it is a defective ultimate analysis.

Kenneth Chan said:

The next part of your comment is also another case of a difference in the interpretation of words. In this case, we are talking about the word “analysis.” It is important to make the distinction between analysis concerning the ultimate truth (ultimate analysis) and analysis concerning only conventional matters (conventional analysis). Here, Malcolm, you are mixing up these two forms of analysis in your use of words. Let us look closely at your comment line by line.

Malcolm wrote:

When we use analysis in Buddhadharma, we are not engaged in conventional analysis; we are always engaged in ultimate analysis. Why? Because all analysis is a search for the real. An analysis which is incomplete is a faulty analysis.

However, what Nāgārjuna shows is that some kinds of analysis are defective. For example, Vasubandhu states that truths are cognitions: a relative truth is an appearance that has not been analyzed, such as water; ultimate truths are analytical cognitions of those appearances, for example, ascertaining that water is limpid, cool, and wet. Thus, for Sautrantikas following the scriptures, these svalakṣaṇas, intrinsic characteristics are ultimate (paramārtha satyas) because they represent the final limit of analysis. However, from a Madhyamaka point of view, these are not conventional

analysis, these are defective ultimate analysis. See for example Nāgārjuna's analysis of the five dhātus.

Kenneth Chan said:

According to you however, appearances can bear analysis.

Now we are having a problem with your use of the word “analysis.” You are failing to make a distinction between ultimate analysis and conventional analysis. Appearances can bear conventional analysis even though appearances cannot bear ultimate analysis.

Malcolm wrote:

Madhyamakās never engage in conventional analysis. What would be the point? The point of Madhyamaka is not to reinforce conventional appearances which are by definition objects of false cognitions. The point of Madhyamaka is solely to point out the defective ultimate analysis of others.

Kenneth Chan said:

For example, a snake is an appearance to a nonanalytical mind;

This is referring to a mind that does not use both conventional and ultimate analysis, and not just ultimate analysis.

Malcolm wrote:

This is referring to a nonanalytical mind.

Kenneth Chan said:

the rope is an appearance to a mind that has embarked upon analysis,

This refers to conventional analysis.

Malcolm wrote:

No, this refers to a mind that has not completed an ultimate analysis. For example, analyzing water into its intrinsic characteristics, or the perception of the shards left over when a vase is smashed with a hammer, in Vasubandhu's analysis of the two truths.

Kenneth Chan said:

but if we stop analyzing there, the rope remains a false appearance, because it is composed of parts, etc. When subjected to an ultimate analysis, no rope is found when sought.

Now, suddenly, you revert back to ultimate analysis only.

Malcolm wrote:

No, here the ultimate analysis is continued to its final conclusion.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:33 AM

Title: Re: Inherent deja vu all over again

Content:

Lukeinaz said:

I am a bit confused about this conceptual image. The way I understand it is that we use analysis to come to a conclusion which produces a feeling. So when I am shocked at not finding my car exactly where I parked it I rest in this feeling. Where does the conceptual image fit in here?

Tsongkhapafan said:

It is a conceptual image. The empty space that your car occupied has no meaning from its own side; your eye consciousness just sees a vacuity. You conceptually impute 'no car' on this space so now you have a generic image of no car, not just an empty space.

This emptiness has meaning - the object of negation is car, and what is realised conceptually is 'no car'. Your mind is resting in the generic image of an absence of car.

Malcolm wrote:

This is an implicative negation, not a nonimplicative negation. Madhyamaka negation is nonimplicative, meaning, when the object is negated, there is nothing else to which to refer.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:25 AM

Title: Re: Inherent deja vu all over again

Content:

Lukeinaz said:

I am a bit confused about this conceptual image. The way I understand it is that we use analysis to come to a conclusion which produces a feeling. So when I am shocked at not finding my car exactly where I parked it I rest in this feeling. Where does the conceptual image fit in here?

Malcolm wrote:

The problem here is the notion of "the generic image of emptiness." Emptiness cannot have a generic image since emptiness is not a thing, like a vase and its blueness. Meditating on the concept, "this is empty" is also unworkable. Of course, when we are learning about emptiness, of course we have to come to confidence in emptiness rationally, through reasonings. But when it comes to applying confidence in meditation, it is the position of the Sakya and Nyingma schools that focusing on a concept of emptiness is not a correct vipaśyāna, and in fact can lead to rebirth in the formless realms.

Correct vipaśyāna meditation on emptiness is resting the mind in an objectless equipoise discovered through exhausting all possible conceptual proliferation concerning entities in terms of all modes of their existence, as Śāntideva notes. It is not resting the mind on the concept that results from conceptual analysis, rather, the mind that deconstructs even the notion., "this is ultimate" and rests in that state, free of proliferation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:17 AM

Title: Re: Rebirth and karma

Content:

Queequeg said:

The crux of the problem for people resistant to rebirth seems to be this notion of mind generating form. This is completely at odds with the assumption that mind is a function of material.

rachmiel said:

I have no problem with the notion of mind generating form. Or of other notions, speculations, theories as to the nature of reality. So many wonderful stories! (Some perhaps "truer" than others.)

My issue is with certainties: My/this view is *the* view. And that issue holds, no matter who or what that source of certainty is. That's why I'm an eclectic. I look at religions/philosophies as blind men holding forth on the nature of the elephant. Each gets an aspect of the whole, but no one gets it 100%. So I pick and choose ... and that becomes my blind man's scope of understanding.

Malcolm wrote:

This assumes you are sure this is an elephant. It might be a tiger.

Author: Malcolm

Date: Friday, December 16th, 2016 at 11:53 PM

Title: Re: Rebirth and karma

Content:

Malcolm wrote:

Not when one understands that it is the mind that generates the body, rather than the other way around. For example, the mind of a buddha can generate a billion bodies at the same time.

Queequeg said:

The crux of the problem for people resistant to rebirth seems to be this notion of mind generating form. This is completely at odds with the assumption that mind is a function of material.

BTW, just a billion?

Malcolm wrote:

It is the standard number, but it is not a limitation.

Author: Malcolm

Date: Friday, December 16th, 2016 at 11:44 PM

Title: Re: Rebirth and karma

Content:

Bakmoon said:

For example, consider yourself right now in comparison to when you were a young child. Physically the body replaces it's material after every so many years, and mental phenomena only arise for very short spans of time, so there isn't any underlying 'packet' that makes the child-you and the current-you the same person. And yet at the same time, there is continuity between the two, so we can designate it as the same person.

The only difference between this little thought experiment and how rebirth works is that in rebirth, you get a different physical body. But because the body clearly isn't a self or person, that doesn't really change anything. The continuum of mental states between one rebirth and the next is there, and that's what makes it possible to designate them as the same person, just as the continuum of you and you as a child allows you to be considered the same person.

rachmiel said:

It's a vivid analogy ... but does it hold? The body-brain is the material medium in which the energy of self arises. Isn't it a leap of faith (in Buddha, the teachings, your own intuition) to believe that this energy continues when the material is no more?

Malcolm wrote:

Not when one understands that it is the mind that generates the body, rather than the other way around. For example, the mind of a buddha can generate a billion bodies at the same time.

Author: Malcolm

Date: Friday, December 16th, 2016 at 10:31 PM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

Understand or realise (or both)?

Malcolm wrote:

Understand.

Grigoris said:

So if I read a couple of books, listen to a couple of lectures, get the terminology down and grasp the concept I will 100% never return to Samsara again?

Malcolm wrote:

That is one kind of understanding. I was referring to another — the kind of understanding you only obtain from the intimate instructions of a teacher. It can't be gained from any book. But if you grasp that ideas behind the intimate instruction and gain that kind of understanding, applying it in your direct perception, then yes, according to Dzogchen tantras, etc., you will never return to samsara, one hundred percent. You just need a teacher who themselves have this understanding, and hopefully, realization. They can explain this to you, but no one else can. Then of course, all the books of Dzogchen will become immediately understandable (at least in Tibetan).

florin said:

In dzogchen, Namkhai Norbu remarks, understanding is more important than meditation.

Malcolm wrote:

Yes, he does. All of the time.

Author: Malcolm

Date: Thursday, December 15th, 2016 at 2:49 AM

Title: Re: Inherent deja vu all over again

Content:

conebeckham said:

Just to add to this, the stilling of all false concepts is also represented as the "exhaustion of concepts." That's the state. Malcolm's covered everything else I would have said.

Except-

Your Generic Image is an object of conceptual mind. It cannot be the cause of realization.

Tsongkhapafan said:

There is no realisation without conceptual minds. If you want to abandon all conceptions this is Hashang's view and leads nowhere, except to becoming a stone.

The path to a non-conceptual realisation of emptiness is the path of conceptuality; there's no other path other than to abandon conceptual minds and this is not a spiritual path.

Malcolm wrote:

One cannot abandon concepts through conceptuality. It simply isn't possible. One can exhaust conceptuality through examining all possible modes of the exustence of a given thing, but the Buddha says nowhere that one should meditate on a conceptual view of emptiness.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:24 PM

Title: Re: Tertön

Content:

DGA said:

Right. Which is to say that while someone (anyone) who applies the correct effort after having received the right teachings can become realized and may share "pure vision" teachings with the world, BUT only those with the correct past life connection to Guru Rinpoche can reveal terma now.

This takes us back to a discussion we were having in which the distinction between mind terma and pure vision was disregarded, which was unfortunate. Here:

<https://www.dharmawheel.net/viewtopic.php?t=23725#p356254>

Grigoris said:

The distinction was not disregarded, nobody bothered to define the distinction. There were statements made, but no explanations.

On the basis of the explanations, I am more than willing to accept that there would be a distinction made between the two categories.

DGA said:

OK, now I understand your position better.

Malcolm wrote:

This problem also plagues Dzogchen Community. ChNN has said over and over again he is not a tertön. People keep insisting however that the Longsal teachings are termas. But they are not. They are dream teachings. ChNN never had a treasure index and so on. And it is not like he receives these teachings while he is awake (I suppose he could, but it never appears that way in the texts of his teachings. They are always received in dreams). Of course, if one accepts he is the tulku of Adzom Drugpa, one could argue that this manner of receiving teachings is easier for doubtful westerners to swallow than the trope of pulling caches out of caves guarded by nāgās.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:22 PM

Title: Re: Inherent déjà vu all over again

Content:

Tsongkhapa said:

Nagarjuna's view is the harmonious union of the conventional and the ultimate.

Malcolm wrote:

No, it isn't. He proclaims in the Sixty Verses of Reasoning:

When the victors have proclaimed that nirvana alone is true,
at that time, what kind of scholar does not think the rest is false?

Tsongkhapa said:

It's only false for non-Buddhas and Nagarjuna's words are only from the perspective of Sutra.

Malcolm wrote:

So, now, you, a Gelugpa, are claiming that the view of sūtra and tantra are not the same?

And your response makes no sense. Nāgārjuna is very clear here that there is only one truth, nirvana. Everything else is false.

Tsongkhapa said:

If you look only from the perspective of emptiness you have no way to reconcile conventional and ultimate truths and your view is contrary to the valid perceptions of worldly people who Buddha would never disagree with.

Malcolm wrote:

There is no need to reconcile them. Relative truth is an appearance to a nonanalytical mind. Ultimate truth is found upon analysis of those appearances. Why? Because as Candrakīrti points out, all things bear two natures, one relative (pre-analytical) and one ultimate (post-analytical). This is why, until Buddhahood, there is an equipoise (ultimate truth) and post-equipoise (relative truth) phase of insight meditation. In Buddhahood, the mind is completely integrated with ultimate truth, and there is no division into equipoise and post-equipoise. The Buddhas have no false cognitions at all.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:10 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

But that all things are empty of inherent existence because they are dependently arisen is Tsongkhapa's presentation of Madhyamaka so we have no disagreement.

Malcolm wrote:

That has never been under question. Other things about Tsongkhapa's presentation, such as asserting that only inherent existence is to be negated, are much more problematical.

Tsongkhapa said:

Certainly not. By negating inherent existence only, this allows harmony with conventional truth because existence per se is not being negated - that's nihilistic.

That's saying that the objects perceived by worldly people are not valid and do not exist because they are ONLY hallucinations of ignorance. Yet they perform reliably, which is quite different to the water of a mirage which is definitely wholly a hallucination.

You have no way to explain this reliability if you negate existence in its entirety - you are throwing the baby out with the bathwater by negating that mere appearances exist and function in accordance with karma. For you there is no difference between a horse and a unicorn so your conceptions about conventional truths are inadequate. It seems you are denying relative truths.

Malcolm wrote:

When you negate existence, it is not so much a negation as a not finding. When analyzed, things are not found to exist, not exist, both and neither, both in the relative and the ultimate. We don't negate existence, but when sought, it is not found. In other words, there is an appearance, when it is examined, its existence cannot be found in its parts, in one part, or separate from its parts, etc. In other words, we accept appearances as they are prior to analysis, since a relative truth is an appearance to a nonanalytical mind. When appearances are analyzed however, they cannot withstand analysis. According to you however, appearances can bear analysis. For example, a snake is an appearance to nonanalytical mind; the rope is an appearance to a mind that has embarked upon analysis, but if we stop analyzing there, the rope remains a false appearance, because it is composed of parts, etc. When subjected to an ultimate analysis, no rope is found when sought.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 9:27 PM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapa said:

Nagarjuna's view is the harmonious union of the conventional and the ultimate.

Malcolm wrote:

No, it isn't. He proclaims in the Sixty Verses of Reasoning:
When the victors have proclaimed that nirvana alone is true,
at that time, what kind of scholar does not think the rest is false?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 9:17 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Hi All, just a reminder for those interested, I will be live streaming a talk on the book from <https://facebook.com/zangthal/>.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

But that all things are empty of inherent existence because they are dependently arisen is Tsongkhapa's presentation of Madhyamaka so we have no disagreement.

Malcolm wrote:

That has never been under question. Other things about Tsongkhapa's presentation, such as asserting that only inherent existence is to be negated, are much more problematical.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:43 PM

Title: Re: Inherent deja vu all over again

Content:

cloudburst said:

this is where I think you haven't grasped Je Tsongkhapa's interpretative genius. I am happy to go around the merry go round for another dance if people find it helpful, I'm just not sure that that is what this thread is about.

Malcolm wrote:

I understand Tsongkhapa's point. The point is that such a short cut is fine for bodhisattvas on the stages who have realized emptiness, but not for commoners, who have not. They still need to plod, step by step through the four fold negation until they get it right. Commoners who think negating inherent existence is sufficient wind up with a nihilistic view of the ultimate, thinking that the generic image of a negation is emptiness.

Tsongkhapafan said:

What does the generic image of the four fold negation look like? Surely it's just an intellectual negation?

Negating inherent existence is not nihilistic because inherent existence has never existed. Realising that you are clinging to something that has never existed and letting go is not nihilistic, it's liberating. When you realise there is no inherently existent I and there never has been, all fears and suffering disappear because these hallucinations were based on the experience of a false self.

Malcolm wrote:

Asserting that the ultimate is a mere negation is nihilistic.

The fourfold negation has no generic image, that is the point. The fourfold negation stills all false concepts possible about the relative and the ultimate leaving the mind in a state of freedom from proliferation. Śantideva says in Chapter 9:

When neither entities nor nonentities are present before the mind,
since at that time there is no other aspect, it is without an object, totally peaceful.

M

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:33 PM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapa said:

Over time, you come to feel that the things you normally see (inherently existent things) do not exist at all and all phenomena are like dreams, mere appearances to mind.

Malcolm wrote:

One does not need to meditate on the absence of inherent existence to come to this "feeling:"

Row, row, row your boat, gently down the stream. Merrily, merrily, merrily, merrily, life is but a dream.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:58 AM

Title: Re: Tertön

Content:

tingdzin said:

The last thing Tibetan Dharma in the West needs is for a bunch of people to start hanging out tertön shingles, although I've seen a couple of instances already. We have enough bogus tulkus, emanations, and dakinis without providing a further ego-enhancing role to aim at.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:55 AM

Title: Re: Demonetisation

Content:

Malcolm wrote:

Thus the full fledged and cynical attack against climate science.

Coëmgenu said:

It's not a cynical attack "against" it. These people doubtless know the reality of climate change...

Malcolm wrote:

That is why the attack is cynical

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:37 AM

Title: Re: Inherent deja vu all over again

Content:

cloudburst said:

this is where I think you haven't grasped Je Tsongkhapa's interpretative genius. I am happy to go around the merry go round for another dance if people find it helpful, I'm just not sure that that is what this thread is about.

Malcolm wrote:

I understand Tsongkhapa's point. The point is that such a short cut is fine for bodhisattvas on the stages who have realized emptiness, but not for commoners, who have not. They still need to plod, step by step through the four fold negation until they get it right. Commoners who think negating inherent existence is sufficient wind up with a nihilistic view of the ultimate, thinking that the generic image of a negation is emptiness.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:35 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapa said:

What does that mean? What is the meditation that leads to an experience of the freedom from extremes? If you say "things don't exist but they don't not exist" what does that even 'look like'?

It's not a practical object of meditation so this creation is purely intellectual and cannot lead to liberation.

Malcolm wrote:

How is meditating on a nonexistence practical?

Tsongkhapa said:

It's really simple - you take away that which is not true and end up with the truth. By realising that there is no snake on the basis of that rope, your mind mistakenly believing that it exists ceases and you see the truth.

Malcolm wrote:

So you are not in fact meditating on the absence of inherent existence? Or are you?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

My purpose is to show that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently arisen is, in fact, correct. And I have done so. Whether you agree or disagree with this interpretation of Madhyamika philosophy does not change this fact.

One, this is not Tsongkhapa's unique idea. It is the Buddha's unique idea.

Tsongkhapafan said:

Thanks for confirming that Tsongkhapa's view and Buddha's view are the same, it's what I've been saying all along.

Malcolm wrote:

No one claims that the Buddha did not reject inherent existence. That is not what is under dispute about Tsongkhapa's presentation of Madhyamaka. It never has been.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:30 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

First you say that consciousness is not worth being taken into account because there are no machines that can measure it. But Buddhism definitely takes consciousness into account.

Malcolm wrote:

Buddhism isn't science and it isn't scientific.

Kenneth Chan said:

Then you say "it does not necessarily follow that someone who accepts that dependent phenomena are devoid of inherent existence necessarily needs to accept that consciousness is anything other than neuronal interactions produced in a brain on the basis of sense stimulus. This latter point is what your paper fails to prove." But the purpose of my paper is not to prove this. It is to show how interpreting quantum mechanics in terms of Madhyamika philosophy can solve the mystery of quantum physics.

Malcolm wrote:

Only by taking consciousness into account, according to your paper. But since consciousness is not an empirically verifiable entity, well, you draw the conclusion.

Kenneth Chan said:

Then you say that there is no point in even trying to understand "conventional presentations of reality" because, based on a religious claim, we can never understand everything. What has this got to do with what my paper is trying to show? I make no claim that its aim is to understand everything.

Malcolm wrote:

I didn't say that. Reread my comment.

Kenneth Chan said:

So you admit, when challenged, that those two facts are indeed facts.

Malcolm wrote:

It is a fact that you made two claims, those were the only facts I was admitting.

Kenneth Chan said:

But Malcolm, you claim that you have already provided the refutation regarding the scientific evidence for Lama Tsongkhapa's view.

Malcolm wrote:

You definitely have not provided any scientific evidence for any Buddhist view, let alone Tsongkhapa's.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 6:45 AM

Title: Re: Inherent deja vu all over again

Content:

conebeckham said:

It is ironic that a thread about TsongKhapa's Madhyamaka is accused of being overly intellectual.

...

In the end, whether engaging in Analytical Meditation as per the Geluk presentation, or in Awareness/Emptiness practice of Mahamudra or some sorts of Dzogchen, or in the completion Stages of one's yidam practice, the crucial point is to "rest" in equanimity, in a mental state generated by or facilitated by whatever preceding techniques one has utilized, is it not?

Tsongkhapafan said:

What does that mean? What is the meditation that leads to an experience of the freedom from extremes? If you say "things don't exist but they don't not exist" what does that even 'look like'?

It's not a practical object of meditation so this creation is purely intellectual and cannot lead to liberation.

Malcolm wrote:

How is meditating on a nonexistence practical?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 4:59 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

boda said:

Hello Kenneth,

If I may ask, do your fellow physicists agree with your paper?

Kenneth Chan said:

My paper is completely new. Most physicists have not even seen it. It will, of course, be extremely difficult to get them to stop insisting on materialism, because the entire body of academic work of many physicists may be dependent on this very idea of materialism.

Malcolm wrote:

The proper word these days is physicalism:

In philosophy, physicalism is the ontological thesis that "everything is physical", that there is "nothing over and above" the physical, or that everything supervenes on the physical. Physicalism is a form of ontological monism—a "one substance" view of the nature of reality as opposed to a "two-substance" or "many-substance" view. Both the definition of "physical" and the meaning of physicalism have been debated. Physicalism is closely related to materialism.

Materialism is too easily confused with greediness, etc. In other words, this sentence is true, "Not all physicalists are materialists."

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 4:53 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

Malcolm wrote:

Your proclamation that Madhyamaka solves the mystery of quantum physics is proven nowhere by your paper since it hinges on the role of consciousness as a factor which you consider unaccounted for in the interpretation of quantum physics. You admit that consciousness is beyond any measurable observation by present methods. So your claim amounts to a mere speculation without an ounce of experimental evidence to

prove it.

Kenneth Chan said:

Malcolm, it is a fact that all the interpretations of quantum physics deny a role for consciousness (apart from the one by von Neumann and Wigner which is generally not accepted by physicists because of the problem of solipsism, as I discussed in my paper). It is a fact that no scientific equipment can directly measure consciousness. That means that my paper is based on these two facts. And now you are saying that because it is based on these facts, it is mere speculation??

Malcolm wrote:

You wish physicists to take in to account something they cannot empirically account for. The fact that physicists do not take consciousness into account in their observations is not solved by recourse to Madhyamaka. In other words, it does not necessarily follow that someone who accepts that dependent phenomena are devoid of inherent existence necessarily needs to accept that consciousness is anything other than neuronal interactions produced in a brain on the basis of sense stimulus. This latter point is what your paper fails to prove. Indeed, you keep treating consciousness as if it is something which needs to be taken into account without having convinced anyone in your field that this is a problem. I also do not see it as a problem. Why should it be. All conventional presentations of reality, no matter how subtle or embracing, are bound to be incomplete, because no one but a Buddha has the omniscience to understand everything in its essence and in all its diversity. But this is not a scientific claim, this is a religious claim, and is rightly outside of the domain of secular science.

Kenneth Chan said:

I challenge you to prove that these are not facts. Please prove that these two things are not facts, because I would really like to see you try. This is the problem with debating with you. You seem to want to dispute everything without even knowing the facts.

Malcolm wrote:

Your paper is indeed based on two facts. The second fact is insoluble since there is no empirical basis, accepted by everyone, which accounts for consciousness at all.

Kenneth Chan said:

My purpose is to show that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently arisen is, in fact, correct. And I have done so. Whether you agree or disagree with this interpretation of Madhyamika philosophy does not change this fact.

Malcolm wrote:

One, this is not Tsongkhapa's unique idea. It is the Buddha's unique idea. Two, your main contention with other physicists, that they do not take consciousness into account, is not solved by Madhyamaka.

As to the second point, your main idea here is trivially true. Anyone who has studied

Mahāyāna Buddhādharma at all understands that all entities, whether conditioned or unconditioned, are niḥsvabhāva, devoid of inherent existence. I am not sure why you think this is a mind-blowing revelation.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 3:08 AM

Title: Re: Inherent déjà vu all over again

Content:

Crazywisdom said:

The other big causal theory from then was that the result is complete within the cause...

Malcolm wrote:

Yes, this is Saṃkhya, arising from self...

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 2:59 AM

Title: Re: Buddhahood in This Life

Content:

rachmiel said:

Malcolm,

When will your Wisdom podcast be downloadable?

Malcolm wrote:

I am not sure.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 2:50 AM

Title: Re: Inherent déjà vu all over again

Content:

Malcolm wrote:

We consider this to be a malformation of the four-fold negation, as you know, and an affirmation that the ultimate is in fact mere one-sided negation.

cloudburst said:

of course.

I think the issue here is that you have failed to see the brilliance of what Lama Tsongkhapa has done. He has simply essentialized the critique. Refuting the first extreme, inherent existence sorts the issue, the rest is just clean-up. It's clean up that may need to happen, and of course we study it.

Malcolm wrote:

But it really does not.

The reason why Nāgārjuna refutes four extremes is that Jains, for example, maintain that things both exist and do not exist simultaneously, thus the refutation of the third extreme is needed, or the speculation that in the phase of arising, an entity may be said to both exist and not exist, as in the opinion of some Abidharmikas. Nonexistence is refuted because the Carvakas hold that a self which exists now is later annihilated, and existence is refuted in order to eliminate the belief that existents are veridical and nondeceptive, etc.

Production from self is refuted because this is what the Sāṃkhya school holds, production from other is what the Vaiśeṣika school holds, and production without causes is what the Carvakas hold, and so on.

Each and every one of Nāgārjuna's refutations has as specific opponent in mind, and it is sloppy to think that one can simply clean them with a pen because one imagines they are unnecessary double negatives.

Thus when the Buddha or Nāgārjuna says, "Not existent, not nonexistent, not both existent and nonexistent, and not neither existent and nonexistent" he has a specific opponent or class of assertions in mind which he is negating, one by one. Since these points of view are very possible in the mind and can be and are held, it is necessary to go through each one, step by step, in order to eliminate the faulty conceptualization which produces them in one's own mind.

Negating inherent existence only addresses the first extreme, but not the rest. That is the point.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 1:56 AM

Title: Re: Inherent déjà vu all over again

Content:

cloudburst said:

When others hear 'this exists' or 'that exists', they flip out, because they have been taught that all existence is existence by way of a nature. We say existence and they helplessly conclude that we are "realists in the conventional and nihilists in the ultimate." I have pondered, especially in the light of this recent "quantum physics" thread as to whether they don't understand what is being said, or simply find it expedient NOT to.

Malcolm wrote:

We consider this to be a malformation of the four-fold negation, as you know, and an affirmation that the ultimate is in fact mere one-sided negation.

As for the QP thread, I think the OP's project is quixotic at best.

cloudburst said:

Meanwhile, even though he debates as though he is totally certain of what he writes, he is just working it out as well.

Malcolm wrote:

There are certain themes about which I am utterly consistent.

BTW, it is pretty hilarious to move this into the Sakyapa Thread. I am no more a Sakyapa, than I am a Nyingmapa, a Gelugpa or Kagyupa.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 1:48 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

The relentless criticism of Tsongkhapa's views on DW gets a bit wearing after a while.

Malcolm wrote:

Gelugpas only have themselves to blame for this, considering that the Gelugpa hegemony expended endless energy suppressing and censoring generations of scholars in Tibet that disagreed with the Gelug orthodoxy.

Even you have over and over again here proclaimed that only Tsongkhapa's understanding of Madhyamaka is correct, and everyone else's is faulty and does not lead to liberation. When you make such claims, it is normal people will object to your dogmatism.

Tsongkhapafan said:

I've not seen a single person post any useful meditations on emptiness or any practical information that would lead to a realisation of emptiness.

Malcolm wrote:

One assumes you are including yourself in this criticism.

Tsongkhapafan said:

Does anyone have anything practical to say?

Malcolm wrote:

Do you?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 12:43 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

ThoroughlyCutting said:

Okay. What about the money you're pumping into the market that helps perpetuate this particular cycle of suffering? Regardless of the motivation to aid the being whose flesh is being consumed, the practitioner is fully aware that their action is serving, small part though it is, as a basis for the continuation of the meat industry to continue. There are billions of animals slaughtered every year for this purpose. Isn't it more reasonable to work for the end of this situation, rather than supporting it?

Malcolm wrote:

This argument has been hashed out a million times on the great vegetarian thread.

Since all of the food that we eat also involves the deaths of hundreds of billions of non-food creatures every year— insects, birds, rodents— there is no diet which free from cost to sentient beings. So we do the best we can. If you don't want to eat meat, that is fine. But please do not pretend that agriculture is not an abattoir in general.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 12:00 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Malcom,

Can you recommend this book as a starting point for those who have received transmission yet are new to Dzogchen teachings and have not read any other material?

If not can you recommend a starting point so one can work towards this material?

Thanks!

Malcolm wrote:

Otherwise, get the Precious Vase and work through it. Or get both.

pael said:

Is WWT webcast of Namkhai Norbu enough for this also?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 11:45 PM

Title: Re: Inherent deja vu all over again

Content:

Jeff H said:

Malcolm and the other critics of Tsongkhapa have raised serious questions for me about the object of negation. The purpose of debate is not winning; it is examination. I think the concept of inherent existence is a useful expedient in my efforts to process selflessness. Malcolm thinks it is a pernicious obstruction. Despite his strong arguments, I'm not inclined to renounce the wisdom of the lineage that has taught me about inherent existence. I need to understand what he is saying, and learn what the Gelugs say, then decide for myself. I think that is what Buddha taught. (And, yes, even though I am no academic scholar like many on DW, my method is still largely intellectual. It's my karma now, and by following through, I hope to generate a more practice- and faith-based karma for the future.)

.

Malcolm wrote:

I don't think the Tsongkhapa's treatment of inherent existence is a pernicious obstruction— everyone agrees that phenomena have no inherent existence. The disagreement 1) is over the issue of the intellectual history of Madhyamaka in India, and 2) over novelties in Tsongkhapa's own interpretation which seem unwarranted when Indian Madhyamaka is examined.

Finally, the purpose of these conversations is to eliminate concepts which lead us deeper into the cave, for everyone involved, including myself.

Finally, the reason why this conversation comes up again and again is because of the historical accident that the political dominance of the Ganden Phodrang propelled the teachings of Tsongkhapa to prominence and thus, they were the first version of Tibetan Madhyamaka to which early Western Buddhist scholars had access. This has skewed Madhyamaka studies in the West almost from the beginning.

It is necessary to redress this imbalance.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 11:38 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

Malcolm wrote:

Your proclamation that Madhyamaka solves the mystery of quantum physics is proven nowhere by your paper since it hinges on the role of consciousness as a factor which you consider unaccounted for in the interpretation of quantum physics. You admit that consciousness is beyond any measurable observation by present methods. So your claim amounts to a mere speculation without an ounce of experimental evidence to

prove it.

Kenneth Chan said:

Actually I believe there is little point continuing this debate with you since you make blanket statements like the above, even when you do not understand my meaning. It is quite telling that, at no time, did you ask me for clarification before immediately attacking what you presume I am saying.

Malcolm wrote:

It is quite clear what you are saying. The problem is quite simply that you have an axe to grind with other physicists, and are using Madhyamaka incorrectly in order to bolster your claims about the lack of accounting for consciousness as a factor in observations of quantum phenomena. The problem with your whole theory is that Madhyamaka does not make any statements about consciousness per se. In Buddhadharma, theories about consciousness belong to Abhidharma and Yogacāra. At best, Madhyamakas are like Supreme Court justices, who are only interested in resolving ultimate truth claims.

You have claimed, over and over again that quantum physics is plagued by problems of inherency. It is true that physicalists regard the material world as real in the strong sense, in varying degrees. But their notion of the real does not necessitate that things are permanent, constant, unchanging, and independent—the ancient sense of "the real" that Madhyamaka critiques.

Instead the modern sense of the real is "the matter of fact." So for some physicists, the big bang is a matter of fact, i.e., real, until it is proven otherwise. In other words, the notion of the real in modern science is pragmatic, ala Charles Pierce, who echoes quite well the notion of conventional truth in Madhyamaka, "The opinion which is fated to be ultimately agreed upon by all who investigate is what we mean by the truth, and the object represented in this opinion is the real."

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:31 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

These statements of yours show that you have completely misunderstood my meaning. I am in no way making a philosophical argument by putting forward a philosophical stance on mind, matter, and so on.

Malcolm wrote:

Then why say, "Madhyamika Philosophy Solves the Mystery of Quantum Physics?"

Kenneth Chan said:

So quantum mechanics cannot possibly take into account factors that relate directly to mind and consciousness. That is the point I am making.

Malcolm wrote:

It's a trivial point. We know this already.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:10 PM

Title: Re: Who was Chokro Lui Gyaltzen?

Content:

crazy-man said:

Klu'i rgyal mtshan, Cog ro

Tibetan translator, ca. 8th Century A.D.

-dBu ma rtsa ba'i tshig le'ur byas pa śes rab ces bya ba (Tibetan translation of Mūlamadhyamakakārikā), in Tg, vol. tsa, 1a1-19a6. Mmk

-rGyal po la gdam bya ba rin po che'i phren ba (Tibetan translation of Ratnāvalī), in Tg, vol. ge, 107a1-126a4 (with Jñānagarbha). Rā

<https://www2.hf.uio.no/polyglotta/index.php?page=person&bid=2&vid=495&entity=495&kid=495>

more:

<https://www.tbrc.org/#!rid=P8183>

<http://worldcat.org/identities/lccn-no2002064458/>

http://aibs.columbia.edu/databases/New/index.php?id=d9bb1fe1891d3879cdf337e6fe13c8bf&enc=tibetan_wylie_title&coll=tengyur

http://www.dharmawiki.ru/index.php/%27dul_ba/_%28ka_-_pa%29

Malcolm wrote:

He also translated the Buddhapalitavṛtī. His translation of Nāgārjuna's MMK is markedly superior to the later revision by Batshab Nyima Drag, which unfortunately became the standard.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

I don't see how substance dualism survives even conventionally. When you hear a science vs faith argument, the scientist is always eager to contrast monistic materialism with dualism because dualism collapses under its own paradox: that if things are separate, how do they interact, and if they interact, how are they separate? The poverty of dualism makes it an ideal punching bag for materialists.

In addition, things are never established even conventionally, so what is the basis for erecting different substances? There is none. And Vasubandhu made a lot with breaking down the atomistic dharmas of the old Buddhist schools. Plenty of modern Madhyamaka teachers use his analysis to refute particles, and QM upholds that refutation scientifically.

Also, one thing QM shows us is that binary options are not the only options. It is not that X is either a particle or a wave, but it manifests as both. X is something else entirely. So I don't agree that if we reject substance dualism we are left with Yogacara or materialism even conventionally, which is kind of the point of the paper. There may be a higher, simpler level in which matter and mind are united the way waves and particles are. Or they may be an explanation we simply don't know about.

Malcolm wrote:

The Buddhist perspective is that matter arises from consciousness, in fact. This is clearly stated by Vasubandhu in the Kośa.

Also, I did not say this, "Yogacara or materialism." My point was that Kenneth originally proclaimed that solution to QM was to overthrow substance dualism. He then retreated on this point when I pointed out to him that there really are only two choices if we choose substance monism: everything is either a mental event or a physical event.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:56 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

First of all, the charge that the Copenhagen interpretation rejects causality is not mine.

Second, dependent origination is strictly deterministic, "where this exists, that exists; from the arising of that, this arises."

... with respect to causality, Buddha is a determinist.

Kenneth Chan said:

This argument concerning the fact that quantum mechanics is not deterministic is extremely important and needs to be carefully addressed. Malcolm, it may surprise you to know that your argument, concerning how the indeterministic nature of quantum mechanics contrasts with the deterministic nature of causality in Buddhism, actually supports the argument that the application of Madhyamika philosophy solves the mystery of quantum mechanics. Let me elaborate.

The lack of determinism in quantum mechanics is a lack of determinism when only the materialistic factors are taken into account. It means that given all the information concerning materialistic things that it is possible to have, we cannot predict the exact

behaviour of particles in the future.

Quantum mechanics can only take into account the materialistic information that experimental science can provide. Currently there is no scientific equipment that can detect or measure consciousness directly. And no such equipment means no actual data on mind and consciousness per se. And that, in turn, means that quantum mechanics does not take into account factors pertaining directly to the mind and consciousness.

Malcolm wrote:

So now you are a substance dualist? And further, your proof depends on something (mind) that cannot be measured.

Kenneth Chan said:

So when we say that quantum mechanics is not deterministic, we actually mean that, given all the information on only materialistic things, we cannot predict the future behaviour of materialistic particles. This is not a problem for Buddhism. In fact, the reverse would be a problem. If, in fact, quantum mechanics is deterministic, there would then be no room for karma, motivation, mental factors, and so on, to have a role to play.

Malcolm wrote:

So you now are retreating from your position regarding the nonduality of mind and matter and are proposing instead substance dualism?

Kenneth Chan said:

If quantum mechanics is fully deterministic while being based only on materialistic considerations, we would be back to the classical idea of a clockwork universe, where mind and consciousness are totally insignificant and are to be considered only as “side-effects.”

So the fact that quantum mechanics is not deterministic actually supports the understanding that Madhyamika philosophy can actually explain the mystery of quantum physics. Also, the fact that the mind plays an important role in quantum mechanics actually suggests that the indeterminant nature of quantum physics may actually be due to the fact that quantum mechanics does not take into account factors pertaining to the mind itself.

Malcolm wrote:

That would depend on nama (mind) and rūpa (matter) being distinct substances (dravya), i.e., substance dualism.

Kenneth Chan said:

Malcolm, I believe it is time for you to seriously revise your position.

Malcolm wrote:
I don't have a position.

Kenneth Chan said:
Your arguments concerning both causality and the indeterminacy of quantum mechanics are invalid.

Malcolm wrote:
Mere assertion.

Kenneth Chan said:
There is also no reason why Madhyamika philosophy cannot be applied to solving the problem of quantum mechanics, regardless of whether or not the Madhyamaka masters actually focused on these kinds of issues. Also, I see no reason why I have to prove that the interpretation according to the Madhyamaka view must necessarily be incompatible with the Yogachara position. That's not really relevant.

Malcolm wrote:
I merely point out that everything you say can equally be explained from a half-eggist Yogacāra position, since they do not refute external objects.

Kenneth Chan said:
As far as I can see, the only thing that remains unresolved is the question of whether Lama Tsongkhapa's interpretation of Madhyamika philosophy represents the ultimate truth. That point cannot be resolved on the basis of the findings of quantum mechanics. Regardless of that, it still remains true that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is, in fact, correct.

Malcolm wrote:
We already know things are empty of inherent existence because the teaching dependent origination negates prime movers, i.e. unconditioned first causes. The point Nāgārjuna was making was that any explanation of dependent origination which involved inherency theories is incoherent (we don't need to bring Tsongkhapa into this since the idea that a given thing that is dependently originated lacks inherent existence is not Tsongkhapa's idea to begin with).

This already renders the speculations of physicists about the big bang and so on a priori invalid from a Buddhist point of view because they do not correspond to relative truth, rendering the world static and functionless. Of course, at this point, physicists are beginning to understand that the universe has no actual beginning, it is also based on causes. But they have no math to describe the cyclic universe of ancient Indian cosmology since their observations necessarily end at conventional beginning of this one.

So, the point is not that quantum mechanics validates the Buddha's insight into dependent origination, the point is that unconditioned entities beget nothing; only conditioned entities beget conditioned entities. The real problem at the heart of modern physics is the Aristotelian notion of prime movers which is deeply embedded in our concepts of God and the origin of the universe. In my view, physicists import such ideas into their modeling unconsciously, or quite consciously in the case of the Templeton Foundation and the intelligent design folks.

However I am quite sure, since dependent origination is the correct interpretation of conventional truth, that as science progresses, its view of reality will more closely match the ancient philosophical intuitions of the Buddha— on this much we can agree.

Kenneth Chan said:

I note that you complain that I keep making this statement. It is, however, an important statement, and is, in fact, the crux of the matter. So if you disagree with it, you have to refute it. However, up till now, I see no indication that you are able to do so. So the statement stands.

Malcolm wrote:

I have refuted it. You have not shown how quantum mechanics confirms Madhyamaka, nor have you shown that Madhyamaka resolves issues in quantum mechanics. All you have done is declare this as an article of faith. I expect more than declarations of faith on such issues.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:22 PM

Title: Re: Rebirth and karma

Content:

tomschwarz said:

...calling them a reality binds them to the relative truth.

Malcolm wrote:

They are relative truth.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:20 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Astus said:

Causal conditionality is completely mechanical, hence deterministic. But since newer factors influence older ones, there is the possibility of enhancing or diminishing the effects of previous causes.

Anders said:

Is it though? I would expect karma to be presented in a less open-ended fashion, if it

were the case that all that we do is pre-ordained. Buddhism seems to operate on the assumption that choices are open-ended to a certain extent.

Malcolm wrote:

No, karma is described as unerringly, not probabilistic.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Anders said:

Is Buddhism really deterministic though? Is it a Buddhist tenet that all future events are already pre ordained?

Malcolm wrote:

Buddhist causality is deterministic in the sense that a cause must always produced a result, otherwise that cause will amount to a noncause.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 8:34 PM

Title: Re: Brass kapala

Content:

Grigoris said:

PS I reckon the next generation of Mahasiddhas are going to have a grand old time deconstructing the Brahmanic tendencies of "modern" Vajrayana.

Malcolm wrote:

Mahāsiddhas were the ones who set forth these protocols, like Padmasambhava.

Grigoris said:

Yup, and it will be up to the next Mahasiddhas to overturn their protocols, just like the 84 overturned the protocols of their forefathers...

Malcolm wrote:

You have strange ideas about mahasiddhas. They did no such thing.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:38 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I do not see how quantum mechanics is reaffirming the basic insight that there is no

inherent existence. For example, to take your line of thinking, one can make a argument that (half-eggist) Yogacara is affirmed by quantum mechanics because of the overwhelming emphasis in your theory on the role of the observer. For example, in the half-eggist theory, physical phenomena exist, but how they exist for us is determined by our perception of them, much like your collapse of the wave function.

Kenneth Chan said:

There is no “overwhelming emphasis on the role of the observer” in my paper. I have already said, many times, that Madhyamika philosophy avoids the extreme position of solipsism. So it is not at all like the Yogacara argument.

Malcolm wrote:

It is a total mischaracterization to state that any school of Yogacāra is in anyway solipsistic.

Kenneth Chan said:

There is no solipsism because it is the interaction of the mind and the “causes and conditions” of the external world that constitutes our primary reality (although even this is empty of inherent existence). This interaction (which I call an experiential event) involves both the mind and the “external world” in equal measure.

Malcolm wrote:

As in half-eggist Yogacāra.

Kenneth Chan said:

The quantum wave function, in quantum mechanics, would correspond to the “causes and conditions” of the “external world,” and the eigenstates and their corresponding eigenvalues would correspond to the experiential events that manifest upon the act of observation by the mind. So both mind and “external world” have the same ontological status.

Malcolm wrote:

As in half-eggist Yogacāra.

Kenneth Chan said:

The quantum wave function is not something that only occurs in the mind; it is present in the "external world" although it is empty of inherent existence because what the quantum wave function does is merely to provide a probability distribution of possible measurement results if and only if there is an actual act of measurement by the observer. So, because the very meaning of the quantum wave function depends on the mind of the observer, it is empty of inherent existence. Nonetheless, it is definitely not totally nonexistent. The presence of the quantum wave function in the "external world" means that we do not have a case of solipsism.

Malcolm wrote:

So far you have failed to remove the objection that what you say would not equally be

the case for half-eggist Yogacāra.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:13 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

There is no deflection here. It is simply a case of accepting that there is such a thing as conventional truth. Malcolm, you really need to see things in the correct context. I have already repeated this many times. The problem is that the philosophical framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. That is the problem. And Madhyamika philosophy solves this problem. Please see things in the correct context.

Malcolm wrote:

You have stated this an assertion, but you certainly have provided to proof that physicists are committed to either position ideologically.

Kenneth Chan said:

Just because "Madhyamakās do not spend time erecting theories about conventions" does not mean that Madhyamika philosophy cannot be applied to solve the problem of interpreting quantum mechanics. To claim that Madhyamika philosophy cannot be applied as a solution to a problem would be illogical. Again, please see things in the correct context.

Malcolm wrote:

Madhyamaka cannot be applied as solution to this problem because Madhyamaka merely provides a rule set for falsifying ultimate truth claims. It does not set out any ultimate truth claims of its own. Ultimate truths are the objects of veridical cognitions derived from the analysis of entities. This is why for example, Candrakīrti says any given entity bears two natures, one relative, one ultimate.

Kenneth Chan said:

Please see things in the correct context. The problem of having to fit quantum mechanics into the framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. Since solipsism is unacceptable to physicists, they turned to materialism, but it is simply not possible to interpret quantum mechanics properly with materialism.

Malcolm wrote:

Of course it is. You yourself have admitted it to be so. However, there is one problem here. You have never defined what for you materialism means. As I understand it, materialism— by which I understand you to mean physicalism— is the claim that a "mind" is merely a convention for physical events which occur in a brain which give us the illusion of self, and so on.

Kenneth Chan said:

That is the problem in interpreting quantum mechanics, and Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated solves that problem.

Malcolm wrote:

I don't see how, given all that I have said. As far as I can tell, you are just making the same claim over and over again regardless of anything which shows that your claim is irrelevant to the problem you claim exists.

Kenneth Chan said:

Malcolm, how many times do I have to say this? We are dealing with the problem physicists have in interpreting quantum mechanics, and physicists are generally not interested in philosophy per se. I know physicists; most of them, in fact, claim that philosophy is "a lot of hot air"! So if you ask them about Hume or Dennett, they will probably tell you that they are not interested in what they say. So whether or not Hume has addressed the problem of inherency is irrelevant here. Physicists, in general, insist on materialism and that is the problem.

Malcolm wrote:

I think the problem here is that you are not defining your terms well. Physicist in general tend to be physicalists, that is, they reject the idea that there is some kind of mind which exists separate from materials processes, if they even accept that mind exists at all. Hence they tend to be substance monists. You keep claiming they are dualists, in general, and I do not see how you can make this generalization. Your claim is something like the "all true scotsman" fallacy.

However, whether or not all physicists, some physicists or none of them are substance dualists or physicalists, this has no bearing at all on whether or not they agree in principle that observation affects the outcomes of experiments in quantum mechanics. Einstein rejected this idea, but his rejection of this, his insistence that there had to be an actual physical event which correlates to an observation, has been dismissed for 80 years.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 8:59 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

theanarchist said:

Okay, next time I need a car, I buy one from a dealer in stolen goods, because, you know once the car is stolen from it's previous owner, it's inert.

When I buy it I automatically ask for it to be killed. The price of the meat includes the wage of the professional butcher doing it. I pay him with the money I pay for the meat.

Malcolm wrote:

Now, you are simply making irrational arguments. A car is inert from the start.

You only pay a butcher if you ask him to kill an animal for you. This is clearly forbidden. Otherwise, when you buy meat in a modern market, the consciousness of that animal is long dead, well on its way to yet another rebirth. There is no connection between meat that I buy, and the suffering of said animal. It already happened and is finished, for that life.

Karma is volition, and the secondary acts of body and voice that proceed from that. In order for killing to be part of my karma, I must request some being be killed or do it myself. Otherwise, there is no karma involved.

ThoroughlyCutting said:

In that case, how is the animal benefited by the Dzogchen practitioner? If the meat is inert and there is no connection between it and the animal killed for it, how is this connection possible?

Malcolm wrote:

The connection comes through one's mindfulness of that animal and its samsaric pain and suffering.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 7:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The fact that Madhyamaka texts do not reject substance dualism in toto is a clear indication that the conventional truth is important in Madhyamika philosophy. There is no misunderstanding of Buddhism. This is just another case involving conventional truth and ultimate truth.

Malcolm wrote:

Kenneth, you have spend many pages proclaiming that the reason issues in quantum mechanics is resolved by Madhyamaka is that in Madhyamaka there is no substance dualism.

The minute that I point out that Madhyamaka does not reject the classical substance dualism which pervades Sūtrayāna Buddhism, you then deflect.

Madhyamakas do not spend time erecting theories about conventions. A conventional truth is something which is functional, designated on the basis of relative appearance to healthy sense organs. The minute something which was previously thought functional is shown to be conventionally false, Madhyamakas also reject that. As long as everyone accepts it is true, Madhyamakas will waste no time tilting windmills. for

example, if physicalism proves to be true, Mādhyamikas would be bound to accept it, since it would be conventionally established. And as there are no ultimate phenomena, there would no refuge for Madhyamakas there.

Kenneth Chan said:

Please see things in the correct context. The problem of having to fit quantum mechanics into the framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. Since solipsism is unacceptable to physicists, they turned to materialism, but it is simply not possible to interpret quantum mechanics properly with materialism. That is the problem in interpreting quantum mechanics, and Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated solves that problem.

Malcolm wrote:

And as I pointed out, the problem of inherency is not an issue in the modern philosophy of science and hasn't been since Hume.

One can be a total physicalist ala Dennet, and the idea that states are determined also by the observation is no less true. Madhyamaka does not solve that issue. Madhyamaka is the extraneous to that.

When you collapse mind/matter dualism, you have two choices, all events are mental events (Yogacāra) or all events are physical events (Dennet, etc.). This still does not prevent the observation of phenomena.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 5:57 AM

Title: Re: Brass kapala

Content:

Grigoris said:

PS I reckon the next generation of Mahasiddhas are going to have a grand old time deconstructing the Brahmanic tendencies of "modern" Vajrayana.

Malcolm wrote:

Mahāsiddhas were the ones who set forth these protocols, like Padmasambhava.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 4:07 AM

Title: Re: Brass kapala

Content:

Grigoris said:

If you do not have transmission for these practices...

Malcolm wrote:

...you cannot and should not do them, including making their offerings. Stick to the outer offerings.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 4:05 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

What the Gelugpas seem to describe in ontological terms, the Sakyapas and others described in phenomenological terms.

Bakmoon said:

Well, Gelug Madhyamaka presents things primarily from the perspective of ordinary beings, so to an extent that's to be expected. The question of which approach is better is largely one of pedagogical concern with respect to that set of issues I think. Personally I find issue that Gelug Madhyamaka not propounding freedom from all views with regards to the ultimate to be a much more significant issue. Primarily because that issue doesn't seem to be primarily an issue of terminology.

Malcolm wrote:

Pramana is not really for distinguishing bad argumentation from good argumentation, it is really for understanding how we perceive things.

Bakmoon said:

Either way, Madhyamikas of all stripes in Tibet use aspects of pramana conventionally and find it to be useful, and conventionally make distinctions between things that are accepted conventionally, and things that are not accepted conventionally, and many find it convenient to use some variation of the word 'exist' on the level of convention rather than a much longer technical term.

Malcolm wrote:

I think a major difference is that Sakyas and those who follow Sapan, as well as Nyingmapas, reject the idea that Buddhist epistemology (pramāṇa) has any soteriological value; whereas the Gelugpas and some Kagyus, such as Drigung, think it has soteriological value.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:35 AM

Title: Re: Demonetisation

Content:

DGA said:

Frankly, I think we may be in the midst of a reset that none of us asked for. For example, the alliance of the coming Trump administration with Putin against China reorganizes more or less everything in global trade.

Malcolm wrote:

It is about oil (exploiting the Arctic, in which China has no foothold) vs. cheap consumer goods.

Thus the full fledged and cynical attack against climate science.

DGA said:

yes. the alliance with Russia sets up Canada and Norway as the only real opposition. Canada and Norway. Maybe Denmark (via Greenland)?

the attack on climate science is only partly attributable to this, however. Trump used it to good effect in appealing to coal country voters. This made a significant difference in Pennsylvania and Ohio. Also to the "earth is only 500 years old" Jesus rode a dinosaur to Temple set.

Malcolm wrote:

In my opinion, this is the outcome of a decades old strategy.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:22 AM

Title: Re: Demonetisation

Content:

DGA said:

Frankly, I think we may be in the midst of a reset that none of us asked for. For example, the alliance of the coming Trump administration with Putin against China reorganizes more or less everything in global trade.

Malcolm wrote:

It is about oil (exploiting the Arctic, in which China has no foothold) vs. cheap consumer goods.

Thus the full fledged and cynical attack against climate science.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:11 AM

Title: Re: Demonetisation

Content:

treehuggingoctopus said:

Sometimes I think that nothing short of a truly dramatic calamity could really change such things. Nothing short of resetting the system and starting anew. I would love to be proved wrong.

Malcolm wrote:

This is pretty nihilistic. Things may suck, but things will suck much worse with a reset:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 2:17 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

No, actually we don't. Direct perceptions are not imputations. Conventional designations are subsequent to appearances. Appearances do not arise from conventional designations, conventional designations are made on the basis of appearances. Relative truths are not determined by conventional designations. Relative truths are appearances to an non-analytical mundane mind which is not influenced by adventitious delusions.

Bakmoon said:

Agreed, but my point is that when you have to start talking about things in the conventional world and describe them as illusory, mere appearance, mere designation, or anything like that, if that is to assert an ontological concept, then it seems like asserting ontology is totally unavoidable, so why pick on the Gelugpas?

Malcolm wrote:

What the Gelugpas seem to describe in ontological terms, the Sakyapas and others described in phenomenological terms.

Your last sentence just means you have to cripple yourself.

Bakmoon said:

That kind of an issue is something that everyone who wants to make use of any pramana has to deal with, not just Gelugpas. The way I see it, the Munchausen Trilemma is a form of ultimate analysis that refutes pramana, but conventionally we can still accept the helpful aspects of pramana so we can distinguish bad argumentation from good argumentation. I don't see how other systems of logic can dodge this issue either to be honest.

Malcolm wrote:

pramana is not really for distinguishing bad argumentation from good argumentation, it is really for understanding how we perceive things.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:48 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

In the case of Dzogchen practitioners, and by this I mean people who actually understand Dzogchen teachings, 100 percent.

Understand or realise (or both)?

Malcolm wrote:

Understand.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:47 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

Asserting things are mere imputations is an ontological concept.

Bakmoon said:

And yet all Madhyamikas do this when they have to address the issue of accepting conventionalities.

Malcolm wrote:

No, actually we don't. Direct perceptions are not imputations. Conventional designations are subsequent to appearances. Appearances do not arise from conventional designations, conventional designations are made on the basis of appearances. Relative truths are not determined by conventional designations. Relative truths are appearances to an non-analytical mundane mind which is not influenced by adventitious delusions.

Unicorns are imputations. Horse are imputations. Now you have to define the difference between a false one and a true one. And that is where you start making ontological assertions. A true imputation involves a correspondence theory between what you perceive and what is out there. Now, we already know that a correspondence theory is invoked by Candrakīrti on the basis of the distinction between two modes of false cognitions: 1) false cognitions about natures 2) false cognitions about common appearances, i.e., seeing one moon as opposed to two.

However, this does not bear up to analysis either since in the experience of a yogi, he or she may see a given space as the pure land of Avalokiteśvara, Potala, where we all see a midden heap filled with trash. In this case then, is the experiential appearances of a yogi deluded, like the drunk's perception of two moons? A madmen too may see his region as the Potala buddhafiield. A madman too may believe he is Avalokiteśvara.

Bakmoon said:

Can't you make a distinction though based on the mind of the perceiver though? A Yogi has a valid yogic direct perception, whereas the madman has impaired faculties.

In any case, I'm not surprised that you can easily get into trouble when you start looking at these issues in pramana. It's like the old chicken and egg problem with perception relying on inference and inference relying on perception. Under analysis, pramana falls apart just like everything else, so if you are trying to work things out conventionally, you have to accept that pramana is able to function and remember to steer clear of the issues that lead you to analyze too deeply.

Malcolm wrote:

A common person cannot make a distinction between the mind of a madman or a yogi. He or she can only make a distinction on the basis of their conduct. Even this not certain, since most people will regard a yogi engaged vratacarya, or the conduct of strict discipline to be lunatics. The point is that in the Gelug presentation, conventional truth is put forth from the perspective of Sautrantikas following reason, which is essentially a pramana based perspective. Why do you think other schools give Gelugpas such a hard time. No only are the contradictions in Tsongkhapa's teachings with respect to what Nāgārjuna fathers and sons have said, but there are problems with his resorting to the conventional truth perspective of pramana.

Your last sentence just means you have to cripple yourself.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:31 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

When you say common, what do you mean? 60-70%?

Malcolm wrote:

In the case of Dzogchen practitioners, and by this I mean people who actually understand Dzogchen teachings, 100 percent.

Grigoris said:

And how do you know a dead person's mindstream has been liberated?

Malcolm wrote:

There is a tantra devoted to discussing this issue called the sku gdung 'bar ba. It also has a 150 folio long commentary. I'll get to it in a couple of years. In brief however it discusses the kinds of signs one has at the time of death and in the bardo, and how others can know from these one's realization. It also discusses signs from past lives which are discernible in this lifetime and so on.

It is all really a question of whether you trust what the Buddha has said in Dzogchen tantras and teachings. If you don't trust this, and approach this issue from the point of view of the eight lower vehicles, then it probably means Dzogchen is not an appropriate teaching for you yet. But there is always hope. Even hearing the word "Dzogchen" means that you will eventually attain liberation through Dzogchen teachings.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:09 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Minobu said:

i just posted this in what could hijack another thread , i think it is appropriate here for this is where i got sparked to think about what i just deleted.

Malcolm and others, i am not a Dzogchen initiate, but am fascinated with it.

I once asked a Rinpoche, in a group setting, who i was practicing under diligently.

I asked what are the chances of a Tantra practitioner who is a householder , attain enlightenment in this life.

He said out right. "very slim to none."

What about Dzogchen, which I am thinking about embarking on.

Also 10 years ago I wanted to embark on this path but it was like you really needed to be close for awhile to a Guru / Teacher before receiving the empowerments.

In other words , really be close to one.

Now it seems that it's easy to find someone , even online in a webcast to receive this empowerment.

Back in the day only a select few monks could receive any sort of empowerment , then it became like me....walk in off the street and for a few bucks you too can be Vajrayogini .

really hope this received well and in the light of just what the words say with no agenda here..

i need honesty and compassion to comfort a part of my being at this juncture.

Malcolm wrote:

It is rare anyone achieves Buddhahood in this lifetime. It is very common however for Vajrayāna practitioners to attain buddhahood at the point of death, or even in the bardo. It is even more common for Dzogchen practitioners to achieve buddhahood at the time of the death or in the bardo, and in the case of Dzogchen practitioners, provided they understand the teachings and practice in a precise way, it is certain they will never return to samsara again.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:01 AM

Title: Re: Inherent deja vu all over again

Content:

Bakmoon said:

Fair enough, but as I understand it, conventional existence isn't meant to be an ontological concept. Gelug Madhyamaka accepts that conventional existence is, like everything else, a mere imputation.

Malcolm wrote:

Asserting things are mere imputations is an ontological concept.

Bakmoon said:

If I say that horses exist and unicorns don't, I don't think that is an ontological statement about the nature of reality. I think that is just a distinction between things that are rejected on the level of worldly convention and things that are accepted on the level of worldly convention.

Malcolm wrote:

Unicorns are imputations. Horse are imputations. Now you have to define the difference between a false one and a true one. And that is where you start making ontological assertions. A true imputation involves a correspondence theory between what you perceive and what is out there. Now, we already know that a correspondence theory is invoked by Candrakīrti on the basis of the distinction between two modes of false cognitions: 1) false cognitions about natures 2) false cognitions about common appearances, i.e., seeing one moon as opposed to two.

However, this does not bear up to analysis either since in the experience of a yogi, he or she may see a given space as the pure land of Avalokiteśvara, Potala, where we all see a midden heap filled with trash. In this case then, is the experiential appearances of a yogi deluded, like the drunk's perception of two moons? A madmen too may see his region as the Potala buddhfield. A madman too may believe he is Avalokiteśvara.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 12:23 AM

Title: Re: Inherent deja vu all over again

Content:

Bakmoon said:

I guess my main summary of the whole issue is that everyone (both Gelug and non-Gelug Madhyamikas) agree that mere appearances are not refuted, but the Gelug tradition puts qualifiers into all the negations to make this clear up-front, and non-Gelug Madhyamikas generally leave the qualifiers out and don't feel the need to make all of

the technical terms fit together into a detailed and comprehensive philosophical system.

Malcolm wrote:

Appearances are the object of analysis, but they are not the object of negation. For example, when we have a moon in the water, we do not say, that moon in the water does not exist. We do however subject it to analysis to understand that it is not the real moon. Also the appearance of the moon in the sky is an object of analysis. However, since conventional appearances are not able to bear ultimate analysis, any concept regarding their existence or nonexistence has to be abandoned. It is the only way the creation stage works. For example, the third Döcupchen asks Gelugpas, "If for you appearances are conventionally established in the perception of ordinary people, does this not render the creation stage a mere imputation and a false appearance?"

In reality, when practicing Vajrayāna, Gelugpas use a species of Yogacara Madhyamaka just like everyone else.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:41 PM

Title: Re: Inherent déjà vu all over again

Content:

Jeff H said:

In the thread concerning Kenneth Chan's essay on

<https://www.dharmawheel.net/viewtopic.php?f=102&t=24265#p367191>, there was a familiar sub-topic critiquing Tsongkhapa's use of "inherent existence". The sub-topic started around

<https://www.dharmawheel.net/viewtopic.php?f=102&t=24265&start=80#p367976>, and reached a pinnacle for me

<https://www.dharmawheel.net/viewtopic.php?f=102&t=24265&start=160#p368353>, with my summation and the replies from Malcolm and Bakmoon that followed, concluding with this from Bakmoon: Thank you both, Malcolm and Bakmoon! These direct responses are particularly good grist for my still churning mill. I'm struggling to formulate a coherent question about all this to put to a couple of my teachers.

Bakmoon said:

Would you like to talk over some of these issues in a new thread? I know from experience that these subtle issues are really opaque if you haven't studied the subject fairly closely already, so I can definitely sympathize with the confusion.

Jeff H said:

I'd like to take Bakmoon up on his suggestion of a thread to explore the critique of Tsongkhapa. I'm putting this in the Gelug forum because my purpose is to compose a question for my Gelug teachers, and I'd like some assistance.

On DW it seems like a foregone conclusion that Tsongkhapa's teachings on the topic of

inherency as the object of negation have been overturned. Tsongkhapa always takes up the banner, but it appears that most of the rest of us who follow Gelug teachings aren't really up to entering the debate.

How should I present this question to my teacher? Here's my starting place:

"Some say Tsongkhapa's qualification of 'inherent existence' is unnecessary. Worse than unnecessary, as one person put it, 'The main criticism of Tsongkhapa's view is that it supposes that a nonexistence (the absence of inherent existence) is ultimate. This makes Tsongkhapa's point of view subtly nihilistic.'

"They point to references from Nagarjuna and Chandrakirti that indicate the object of negation is simply existence and, by extension, non-existence. They say there's no reason to belabor conventional appearance as an instance of what might be called 'false existence', and that to do so leaves an impression of true existence in the student's mind.

"I revere the Tsongkhapa-based teachings I have received, but I do not know how to respond to these criticisms."

Malcolm wrote:

The actual problem is that the Gelug view promotes relative realism (not nonexistent in the relative) and ultimate nihilism (not existent in the ultimate).

Your teachers will probably tell you to stop listening to Sakyapas and Nyingmapas. But the truth is that the Gelugpas have never amounted an effective rebuttal to Gorampa or Mipham. The scholar who has the most balanced view about all of this in the modern epoch is HHDL. He is committed to Tsongkhapa's view, but has the largeness of heart to try and understand the critiques against Tsongkhapa's view and to try and see where there is commonality among them.

The normal trope is that Tsongkhapa explains the view from the perspective of an ordinary person; the Sakyapas explain the view from the perspective of the path; and the Nyingmapas explain the view from the perspective of the result. It is a gross generalization, but there is some truth in it.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:11 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So the central mystery of quantum physics is simply the fact that no consistent interpretation can be found for the formulation of quantum mechanics. That basically means that the mystery is why quantum physics cannot be explained.

Malcolm wrote:

Sure, because the data is not complete, there are therefore inconsistencies.

Kenneth Chan said:

We know now that the actual reason for this mystery is that physicists had been required to fit any possible interpretation into the prevailing philosophical framework of an inherently existing mind-matter duality.

So isn't it true that Madhyamika philosophy solves the mystery of quantum physics?

Malcolm wrote:

No, since Sūtrayāna Buddhādharma conventionally asserts a classical substance dualism. Madhyamaka texts do not reject this.

Your thesis is predicated on a misunderstanding of Buddhism— i.e. that Buddhism in toto rejects substance dualism, but it does not.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:00 PM

Title: Re: Differences between Chöd wang and TroNak wang?

Content:

Karma Jinpa said:

Also, does anyone happen to know the lineage history of the Chöd wang that both Lho Ontul Rinpoche and Lamchen Gyalpo Rinpoche typically give? It's given for empowering the practice of the lüjin composed by Lho Nuden Dorje (after a Karma Kagyupa had requested it), and also for the extensive sadhana compiled by Gyalpo Rinpoche himself. It doesn't come from the Yangzab terma cycle, since there's no Chöd practice there, and it seems there isn't a Troma wang in the Fivefold Mahamudra lineage of Drikung either, from what i can tell, so I'm at a loss...

ratna said:

I don't know what empowerment Lamchen Gyalpo Rinpoche gives, but the wang for the Rainbow Body Chod that Lho Ontul Rinpoche often gives comes from the terma of Lho Nuden Dorje.

R

Malcolm wrote:

It is the same.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:59 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

I think the more accurate position to take (based for example, on Mañjuśrīmitra's Meditation of Bodhicitta) is that buddhahood could also be accomplished indirectly as well, through mantra practice, as he says:

Further, because the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable, and after binding three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

Mipham, summarizing Mañjuśrīmitra's autocommentary, adds:

If it is asked, "What is the method of realizing the definitive meaning through the indirect method?," since nonactivity is illustrated with the activity of fabricated efforts, like pointing to the moon with the finger, also awakened mind correctly grasped through a symbol will accomplish awakening, because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is "great awakening." Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

M

RikudouSennin said:

This is similar to what Dudjom Lingpa says in Vajra Essence 182-184

"For the direct identification within your own being, you first establish all phenomenon included in samsara and nirvana as emptiness. Once you have ascertained them as the displays of the space of ultimate reality, you identify this state as the great revelation and apprehend your own nature. As a result, you naturally settle in ground pristine awareness as the great freedom from extremes. This is the swift path, the yana of the great perfection.

In reliance upon the relative, effortful path--as a means for leading beings to ultimate, effortless absolute space-- the kayas and facets of primordial consciousness of the ground sugatagarbha are generated as signs. And many sadhanas involving visualisations and recitations are taught in accordance with the many accounts of the names and meanings of deities to be revealed, buddhafi elds, palaces, teachers and retinues

All accounts asserting that by striving in meditative practice you will reach some vast region somewhere else, called a buddhafi eld, are called paths of expedient means."

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Anders said:

That is too simplistic, and only considers Bohr.

The Copenhagen interpretation rejects determinism. Not causality per se. As can be seen from this quote from Bohr:

"In physics, causal description, originally adapted to the problems of mechanics, rests on the assumption that the knowledge of the state of a material system at a given time permits the prediction of its state at any subsequent time."

Moreover, as a strict instrumentalist, Bohr did not reject causality as a physical law (of which he was noncommittal), but as a useful mode of description and measurement concerning certain properties at the quantum level, of which he claimed their causal (deterministic) properties could not be known at the quantum level.

Heisenberg, in contrast, did not equate causality with determinism and understood quantum physics to be very much causal, albeit probabilistic causality.

Kenneth Chan said:

The Copenhagen interpretation is one of the interpretations I discussed in detail in my paper. And Anders is absolutely correct. It does not reject causality. What the Copenhagen interpretation actually rejects is determinism, not causality.

The Copenhagen interpretation, and, in fact, quantum mechanics in general, is not deterministic because we cannot determine the exact future behaviour of a particle, even if we have all the information it is possible to have concerning a particle. This is because the quantum wave function of the particle only provides us with a probability distribution of possible measurement results if and only if we make a measurement. With only knowledge of a probability distribution of possible measurement results, it means that we cannot predict the exact result of a future measurement on a particle.

But that hardly means that it rejects causality. There is still cause and effect, only the exact effect cannot be predicted beforehand from the information we can have about a physical particle. Einstein's unhappiness about this probabilistic nature of quantum mechanics was what prompted him to declare: "God does not play dice."

There is, nonetheless, still cause and effect. The clearest example of this in quantum mechanics would be that it is the act of measurement by an observer that causes the collapse of the wave function ... only we cannot predict beforehand exactly how the quantum wave function would collapse. That surely does not mean that there is no cause and effect.

In fact, it is exactly this cause and effect that constitutes the process of dependent origination. In the collapse of the wave function, the physical particle, in Heisenberg's words, makes the transition from the "possible" to the "actual" and manifests as a particle, in dependence upon the mind of the observer that apprehends it. And since the particle is only dependently originated, it is empty of inherent existence.

How then does this not provide scientific evidence for Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated?

Malcolm wrote:

First of all, the charge that the Copenhagen interpretation rejects causality is not mine.

Second, dependent origination is strictly deterministic, "where this exists, that exists; from the arising of that, this arises."

Further, I do not see how quantum mechanics is reaffirming the basic insight that there is no inherent existence. For example, to take your line of thinking, one can make an argument that (half-eggist) Yogacara is affirmed by quantum mechanics because of the overwhelming emphasis in your theory on the role of the observer. For example, in the half-eggist theory, physical phenomena exist, but how they exist for us is determined by our perception of them, much like your collapse of the wave function.

But in fact, with respect to causality, Buddha is a determinist.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:49 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, exactly how did you come to the conclusion that "quantum mechanics rejects causality"?

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Anders said:

That is too simplistic, and only considers Bohr.

The Copenhagen interpretation rejects determinism. Not causality per se. As can be seen from this quote from Bohr:

"In physics, causal description, originally adapted to the problems of mechanics, rests on the assumption that the knowledge of the state of a material system at a given time permits the prediction of its state at any subsequent time."

Moreover, as a strict instrumentalist, Bohr did not reject causality as a physical law (of which he was noncommittal), but as a useful mode of description and measurement concerning certain properties at the quantum level, of which he claimed their causal (deterministic) properties could not be known at the quantum level.

Heisenberg, in contrast, did not equate causality with determinism and understood quantum physics to be very much causal, albeit probabilistic causality.

Malcolm wrote:

Which throws the Buddha's dictum, "where this exists, that exists; from the arising of that, this arises" into question, necessitating a reframing, "where this probably exists (but not definitely), that probably exists (but not definitely; from the probable arising of that (but not definite), this probably arises (but not definitely)."

All this goes to show that Buddha's teaching of dependent origination was not intended originally to be applied to external phenomena, but rather, the processes of living beings only.

Author: Malcolm

Date: Monday, December 12th, 2016 at 12:00 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, exactly how did you come to the conclusion that "quantum mechanics rejects causality"?

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Author: Malcolm

Date: Monday, December 12th, 2016 at 8:06 AM

Title: Re: Tertön

Content:

Grigoris said:

Basically we are saying the same thing. What Malcolm is outlining is the correct effort I am referring to.

DGA said:

I'm not so sure. You're saying that with the right kind of effort, anyone could become a tertön. (unless you are saying something else, in which case please correct me).

Malcolm is saying that the right kind of effort for someone today would have to involve getting in a time machine to create the correct causal relations to Guru Rinpoche in a

past life. (unless I understand Malcolm incorrectly, &c).

Malcolm wrote:

What I was saying is that in order to be terton one must be a reincarnation of one of the twenty five disciples.

Of course, this a very specific Tibetan socio-historical phenomena. Becoming realized person is the basic qualification for revealing any sort of new teaching of the Buddhas into the world.

Author: Malcolm

Date: Monday, December 12th, 2016 at 8:03 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

"However, when Ferdinand (the bull) is led into the ring, he is delighted by the flowers in the ladies' hair and lies down in the middle of the ring to enjoy them, upsetting and disappointing everyone. Ferdinand is then sent back to his pasture, where to this day, he is still smelling flowers."

One must imagine Ferdinand happy.

Malcolm wrote:

Yes, I remember the tale fondly. It was one of my favorites.

Author: Malcolm

Date: Monday, December 12th, 2016 at 7:46 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Please tell how exactly am I encouraging this "fault"? All I am saying is that quantum mechanics shows that it is true that all things are empty of inherent existence because they are dependently originated. Whether or not this is to be considered the "ultimate reality" and whether or not this is actually "a negation" are actually different issues altogether.

Malcolm wrote:

You are going to have to demonstrate to me, in a simple way, why this is correct. Just how does quantum mechanics confirm that "all things are empty of inherent existence because they are dependently originated?"

How so, when for example the standard interpretation of quantum mechanics rejects causality?

I am sure you are more familiar than I with the intellectual history of quantum mechanics, but how, for example, can you show that causality is necessary, when quantum mechanics theory for the last century 80 years has in general rejected it?

In order to show that quantum mechanics confirms dependent origination, you would have to show that quantum mechanics confirms causality.

The Buddha's proposition is a simple one, all conditioned entities arise from a cause, and all causes are themselves effects.

This is entirely separate from the notion of the presence or absence of inherent existence, introduced into Buddhism in order to explain causality by śrāvakas later on.

Author: Malcolm

Date: Monday, December 12th, 2016 at 6:51 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So many flowers!

Malcolm wrote:

You ought to change your name to Ferdinand.

Author: Malcolm

Date: Monday, December 12th, 2016 at 5:13 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

Sound about right?

Malcolm wrote:

You are getting old. You will die in a relatively short amount of time, even if you are lucky enough to live another fifty years. At this point, you resemble a hamster on a spiritual wheel. Lots of effort, going nowhere fast.

You need to start with the four common foundations.

This may sound like harsh advice, but it isn't.

M

Author: Malcolm

Date: Monday, December 12th, 2016 at 4:55 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

boda said:

So what, if anything, does it mean for a quantum event to fail your dependent origination test?

Malcolm wrote:

It means a scientist has not properly analyzed the event in question.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I learn a lot every time this topic, about how wrong Tsongkhapa was, comes up. I do not reject attacks on his position about the object of negation, but neither am I ready to renounce it, or all the masters who have propagated his teaching, including my teachers. Cone may be right that today Tsongkhapa's is a minority teaching -- and it certainly appears to be so on DW. But in my personal, lineage-oriented world it is highly respected. And I think valid.

Malcolm wrote:

The sectarianism concerning this was started by Keydrup Jey who violently attacked people who disagreed with Tsongkhapa. You can read the tenor of his polemics in A Thousand Doses of Emptiness translated by Jose Cabazon. Keydrup Jey too was the one who began the earnest canonization of Lama Tsongkhapa. There is a recent book <http://www.wisdompubs.org/book/authorized-lives> which explores this. It is very interesting and worthwhile reading.

Dudjom Rinpoche wisely quips that if one were to take seriously all of the polemics in the history of Tibet, no one's teachings could be regarded as valid.

Jeff H said:

It seems to me that in the end the negation of inherent existence and inherent non-existence comes to the same place as the negation of existence and non-existence. Neither side is saying that anything exists independently.

Malcolm wrote:

There is no term in Sanskrit *niḥniḥsvabhāva*. This is only *svabhāva* and *niḥsvabhāva*, inherent existence and the absence of inherent existence.

It is an argument which mainly concerns 1) pedagogy 2) Tsongkhapa's novel attempt to create a system out of what he called "Prasangika" which would be largely unrecognizable to any Indian Madhyamaka scholar. A great deal of the debate turns on how definitive Nāgārjuna's own writings are. For those who consider Nāgārjuna definitive and straightforward, many Gelug attempts at subtlety and nuance seem off-base. Gelugs respond that Nāgārjuna needs interpretation, which is tantamount to saying that Nāgārjuna's own writings are not definitive.

Jeff H said:

Tsongkhapa is saying that what we experience is a relative existence in the minds of people like me. I start from a place of not recognizing that I actually perceive phenomena as independent "ping pong" balls (to use Berzin's expression). Tsongkhapa provides me with a stepping stone of conceptualizing inherent existence first.

Malcolm wrote:

Be honest— did you have any idea of "inherent existence: prior to reading any Madhyamaka?

Jeff H said:

But the Tsongkhapa lineage always teaches not to confuse the experience that is left after negating inherent existence for any kind of concrete reality. The principle is that we simply can't deny our experience — experience simply is.

Malcolm wrote:

The main criticism of Tsongkhapa's view is that it supposes that a nonexistence (the absence of inherent existence) is ultimate. This makes Tsongkhapa's point of view subtly nihilistic.

Jeff H said:

I still think that Kenneth is using the Madhyamaka-Prasangika method correctly to negate the view of materialism among physicists, and without affirming another view in its place.

Malcolm wrote:

Instead he is encouraging another fault— regarding ultimate reality as a negation.

Jeff H said:

He's simply using the particular version of an ancient teaching, which he was taught, to show them that when faced with conventional evidence contradicting materiality as they know it, they should accept that evidence rather than trying to stuff it into a materialistic box. That would be a great lesson, but not a view.

Malcolm wrote:

As far as I can tell, he is trying to convince himself that Madhyamaka confirms quantum mechanics. But it does not.

M

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:20 PM

Title: Re: Tertön

Content:

paël said:

Were Virupa tertön? Who was his guru? He found Hevajra tantra, right? Can anyone find new tantra?

Malcolm wrote:

Not just anyone, paël. Only people who are one the bodhisattva stages who also have the correct dependent origination accumulate through past lives.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:05 PM

Title: Re: Dr. Nida Chenagtsang

Content:

amanitamusc said:

Did he have a falling out with Namkhai Norbu Rinpoche?

Malcolm wrote:

When Nida started teaching Mantra Healing though Shang Shung Institute (SSI), Norbu Rinpoche felt this was outside the scope of SSI's mission, and so Nida, after fulfilling his obligations to SSI, parted with SSI and struck out on his own. It was not a sudden thing, but a gradual disengagement. Nida's departure seems to have been precipitated by a Sache project Nida had initiated at Mergigar in 2003. Nida, at some cost, had five boulders placed in a meadow (below the Yellow House) at Merigar and painted the colors of the five elements. Norbu Rinpoche really did not like this at all and immediately had some Dzogchen community people who had helped Nida paint the boulders scrub the paint off with wire brushes. FYI, I was there at the time and witnessed everything first hand. After this point, Nida and SSI began to slowly disengage.

So I think it is fair to say that there was some substantive disagreements over the direction Nida was taking at SSI, and so in order to be more free to follow his own dictates, Nida moved on, since he was not a student of Norbu Rinpoche. I would not characterize this as a falling out, but rather, a parting of ways after a largely successful collaboration seemed to have run its course. The Italian SSI still teaches Kunye in Nida's style, rather than Dr. Phunstok Wangmo's style. Actually, I think it is good Nida moved on. Diversity is good in education, and hopefully Nida's various projects with respect to Tibetan Medicine will bear fruit.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:02 PM

Title: Re: Dr. Nida Chenagtsang

Content:

adividya said:

Regarding his qualifications, I am new to this forum, and question how appropriate it is to list details of anyone's Vajrayana lineage masters or accomplishments in this way.

Malcolm wrote:

Perfectly appopriate, as the Union of the Sun and Moon Tantra shows:

If the history is not explained,

there will be the fault of lack of confidence

This means the history of the lineage — how can there be confidence in a lineage if someone does not know from whom this or that master received this or that transmission, permission, what retreats they have done, where, how long, etc? It is therefore a perfectly reasonable question.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 9:57 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

When I used the term "dependent origination" in the passage above, I was not actually referring to the 12 causal links...

Malcolm wrote:

The general theory of dependent origination (Where this exists, that exist; with the arising of that, this arose) was taught so that monks would stop bugging the Buddha about their past lives.

Tsongkhapafan said:

That's a ridiculous statement. Buddha taught dependent origination to show how samsara arises and how to cut its root - he taught it so that people would develop wisdom. Buddha can't be 'bugged' by anything.

Malcolm wrote:

The Buddha was trying to forestall a lot of stupid questions (bugging) by monks with regards to their past lives. In response, he taught the general theory of dependent origination. Please see the Abhidharmakośabhaṣyaṃ at 2:25cd.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:28 AM

Title: Re: Tertön

Content:

RikudouSennin said:

How to become tertön?

dzogchungpa said:

I think Naropa has a degree program for that now.

Malcolm wrote:

A weekend certificate course, so I hear.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:16 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

When I used the term "dependent origination" in the passage above, I was not actually referring to the 12 causal links...

Malcolm wrote:

The general theory of dependent origination (Where this exists, that exist; with the arising of that, this arose) was taught so that monks would stop bugging the Buddha about their past lives.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 8:04 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is so crucial, in fact, that should the lineage of transmission be broken, the lineage is considered lost even though the texts of the lineage are still available.

Malcolm wrote:

There are in fact ways of restoring an interrupted lineage.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 6:04 AM

Title: Re: Tertön

Content:

RikudouSennin said:

Pardon my ignorance. What is the difference between pure vision and a terma?

If I understood Alan Wallaces introduction correctly Dudjom Lingpas 5 Dzogchen texts

(The Sharp Vajra of Conscious Awareness Tantra,

The Foolish Dharma of an Idiot Clothed in Mud and Feathers , The Enlightened View of

Samantabhadra, Buddhahood Without Meditation, The Vajra Essence) are from pure

visions.

Malcolm wrote:

Right, which means they are a product of Dudjom Lingpa's experiential realization, rather than a text predicted by Guru Padmasambhava and concealed by him or one of the 25 disciples.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 5:31 AM

Title: Re: Tertön

Content:

RikudouSennin said:

There is a saying, that siddhas have siddha gurus.

Is this true for Tertons, do they usually have a guru who was a terton?

Who can become terton?

And now for the grand question.

How to become terton?

Malcolm wrote:

1) Yes, generally tertons learn how to be tertons from other tertons, but not always.

2) Anyone who has A) been blessed by Guru Rinpoche b) is an advanced Dzogchen practitioner.

3) Refer to 2.

Boomerang said:

How advanced do you have to be?

Malcolm wrote:

You have to have reached the third so called "vision."

The requirement for pure visions are not so stringent.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 5:03 AM

Title: Re: Tertön

Content:

RikudouSennin said:

There is a saying, that siddhas have siddha gurus.

Is this true for Tertons, do they usually have a guru who was a terton?

Who can become terton?

And now for the grand question.

How to become terton?

Malcolm wrote:

1) Yes, generally tertons learn how to be tertons from other tertons, but not always.

2) Anyone who has A) been blessed by Guru Rinpoche b) is an advanced Dzogchen practitioner.

3) Refer to 2.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 4:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

boda said:

Interestingly, quantum events like decay occur without a cause.

Malcolm wrote:

Perishing does not have a cause, perishing occurs due to absence of a cause. I.e. when that does not exist, this does not exist, with the perishing of this, that ceases."

boda said:

What does that mean in regard to karma, or for ignorance being the first cause?

Malcolm wrote:

Anyone who told you that ignorance was a first cause, told you wrong. There are no first causes in dependent origination. If there were, we could not describe origination as dependent.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 2:14 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Malcom,

Can you recommend this book as a starting point for those who have received transmission yet are new to Dzogchen teachings and have not read any other material?

If not can you recommend a starting point so one can work towards this material?

Thanks!

Malcolm wrote:

There are parts in this book suited to beginners, specifically topic 8, in the sections on

semzins and rushan. The first seven topics mainly cover theory and yogic anatomy. Of course the latter is very important, and one should understand them well.

Otherwise, get the Precious Vase and work through it. Or get both.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 2:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Yes it makes perfect sense and it is the expression of a view. Through the negation of inherent existence we come to realise that things are dependently-arisen appearances and on this level, they exist. This is an assertion and therefore a view. The Madhyamaka is therefore not 'no view' or merely the negation of others' views.

Malcolm wrote:

On the contrary, Nāgārjuna states:

Emptiness was taught by the victor for the renunciation of views;
they say someone who has a view of emptiness is incurable.

Tsongkhapa said:

That really isn't what I'm saying. Emptiness is the mere absence of all the things we normally see. That's a view but that mere absence is not a 'thing'. This is the mistake that Nagarjuna is referring to, the reifying of emptiness, feeling that it is a separate reality existing behind conventional appearances when it is actually the real nature of those appearances.

Again, Nagarjuna's words require interpretation. 'renunciation of views' means 'renunciation of views of inherent existence' not renunciation of views per se - that's going too far.

Malcolm wrote:

You, my friend, have a view of emptiness, precisely as Nāgārjuna described it, " the reifying of emptiness, feeling that it is a separate reality existing behind conventional appearances when it is actually the real nature of those appearances."

You think, by making a distinction between separate reality on the one one hand and a real nature on the other that you are avoiding this problem, but it is not so. This exactly the mistake to which Nāgārjuna refers.

Emptiness is the recognition that the things we perceive are not real. It is not their absence. If you claim emptiness is the absence of things, you are reifying that absence, similar with the one who reifies the mistaken thought of a fairy castle. Thus you are dragged underwater by the crocodile of the view.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 1:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

It is an affirmation of the key principle of Prasangika Madhyamaka: All things are empty of inherent existence because they are dependently arisen. This has to be how Chandrakirti, Shantideva and Lama Tsongkhapa interpreted the meaning of Nagarjuna to arrive at this conclusion. And it makes sense.

Tsongkhapafan said:

Yes it makes perfect sense and it is the expression of a view. Through the negation of inherent existence we come to realise that things are dependently-arisen appearances and on this level, they exist. This is an assertion and therefore a view. The Madhyamaka is therefore not 'no view' or merely the negation of others' views.

Malcolm wrote:

On the contrary, Nāgārjuna states:

Emptiness was taught by the victor for the renunciation of views;
they say someone who has a view of emptiness is incurable.

In his commentary to this line, Buddhapalita states:

For example, someone with a confused mind sees a fairy castle and the thought arises in his mind "fairy castle," but when he is free from that confusion and sees it as it truly is, there is no entity called "mistaken thought of a fairy castle" in the mistaken thought of a fairy castle and he only then becomes free from a concept about a nonexistent. In the same way, when seeing how it truly is, that mistaken emptiness (which arises from the crocodile of the view [of emptiness as an] entity) is not [in fact] an entity called "emptiness." Apart from the mere expression, "emptiness," those that view emptiness as an entity have their eye of wisdom obscured by the darkness of ignorance and thus the great doctors, the victors, able to discern for whom a treatment will succeed or not, have said [the treatment] will not succeed [for them].

Thus emptiness is merely a therapy for wrong views, and cannot be construed as a view itself. To construe emptiness itself as a view is to render oneself incurable.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 1:01 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is not the literal translation of individual words that count. Words have to be taken in context. Otherwise why do we ever need commentaries to any text? Also, you realise that both translators do not agree with you. The same word can have a different meaning if the context is different. Anyway, let's just agree to disagree. You can read it your way, and I'll read it my way.

Malcolm wrote:

It is fruitless to claim appeal to commentarial authority when you have produced nothing to back up your claims by way of such commentaries.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:13 AM

Title: Re: Theodicy in Buddhadharma

Content:

Grigoris said:

How is this theodicy?

Bakmoon said:

I think Malcolm's key point is that to say that makes it sound like a Buddha on their own can just enlighten someone if they wanted to. The problem of course is that the Buddhas in their infinite and perfect compassion already want to do this for every single sentient being, so if this were possible, they would have already done it by now and Samsara would be over.

Malcolm wrote:

Exactly. Nirvanadol...

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:12 AM

Title: Re: Theodicy in Buddhadharma

Content:

tomamundsen said:

Wouldn't the Great Perfection be a kind of Buddhodicy as well? (e.g., five elements/five lights)

Malcolm wrote:

Nope, since no one can make you recognize a thing.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

...your position is nihilistic.

Malcolm wrote:

No, since I have not proposed something which exists. In order for someone to have a annihilationist perspective they have to advocate the nonexistence of something. I have never advocated the nonexistence of anything.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:27 AM

Title: Re: Theodicy in Buddhadharma

Content:

dzogchungpa said:

Shouldn't it be, like, 'Buddhodicy' or something?

Malcolm wrote:

I thought about it, but then declined to coin this term.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

It [i.e. Madhyamaka] is not nihilistic because saying that no assertion can be made about existence is not equivalent to any assertion about nonexistence.

Madhyamaka serves to point out the impossibility of making any assertion about ontological status of conditioned phenomena. Just because no assertion can be made about the existence of things, it is not logical to conclude that a "nonexistence" is ontological truth.

Wayfarer said:

I agree with that interpretation, but it is quite different to:

Malcolm wrote:

Annihilationism, in Buddhadharma, is the assertion that something which exists now, such as a person, will be utterly destroyed later and cease to exist. But this kind of statement is only possible if someone first claims something exists.

As Buddhapalita says, and as I have stated many times:

It is not that we [Mādhyamikas] claim nonexistence, we merely remove claims for existing existents.

Wayfarer said:

Saying that 'nothing ceases because it never really existed in the first place' is completely different to saying that 'no assertion can be made about existence.' The first is ontological (concerning what exists), the second epistemological (concerning what we know).

Malcolm wrote:

Nāgarjuna's famous maṅgalam states:

Not ceasing, not arising,
not impermanent, not permanent,
not going, not coming,
not different, not identical...

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:21 AM

Title: Re: Theodicy in Buddhadharma

Content:

Grigoris said:

Theodicy tries to reconcile the fact that this world is imperfect and full of evil and yet is created by an perfect, omniscient and compassionate God. So I still fail to see how Queequeg's statement is theodicy.

Malcolm wrote:

The Buddha's world is perfect, and yet while able to reveal this merely by pointing his toe, he fails to do so.

It's a version of Theodicy.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:02 AM

Title: Re: Theodicy in Buddhadharma

Content:

Grigoris said:

How is this theodicy?

Malcolm wrote:

Read Queequeg's statement again carefully.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:01 AM

Title: Re: Theodicy in Buddhadharma

Content:

Malcolm wrote:

Our moderator Queequeg

[https://www.dharmawheel.net/viewtopic.php?f=59&t=24301#p368010:](https://www.dharmawheel.net/viewtopic.php?f=59&t=24301#p368010)

If the Buddha wanted to reveal the real aspect to beings, he can, by simply pointing his toe.

<https://www.google.com/search?client=safari&rls=en&q=theodicy&ie=UTF-8&oe=UTF-8> in Buddhadharma, how novel and how equally indefensible. If a buddha could do such a thing, a compassionate buddha would have no choice, since they cannot bear to let sentient beings suffer in misery.

Coëmgenu said:

Surely the Buddha is always "simply pointing his toe" in the interest of revealing the real aspect to beings, since that is just what a compassionate Buddha would do. That doesn't mean we are more able to see it than if the Buddha didn't. We still have a need to purify ourselves and engage in practice of some sort.

Malcolm wrote:

Queequeg's statement states that the Buddha is not doing so, but if he wanted, he could, and then we would see it.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 5:33 AM

Title: Theodicy in Buddhadharma

Content:

Malcolm wrote:

Our moderator Queequeg

<https://www.dharmawheel.net/viewtopic.php?f=59&t=24301#p368010>:

If the Buddha wanted to reveal the real aspect to beings, he can, by simply pointing his toe.

<https://www.google.com/search?client=safari&rls=en&q=theodicy&ie=UTF-8&oe=UTF-8> in Buddhadharma, how novel and how equally indefensible. If a buddha could do such a thing, a compassionate buddha would have no choice, since they cannot bear to let sentient beings suffer in misery.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 5:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

I'm having some trouble tracking down this passage. Can anyone here tell me what the chapter and verse in the MMK these are?

Malcolm wrote:

Chapter 15, verse 6, I think, or thereabouts.

Bakmoon said:

Thank you very much.

Chandrakirti commenting on this verse says:

Such are those who delude themselves that they are faithfully expounding the teaching of the perfectly realized one when they explain the self-existent and essential nature of things,

saying that solidity is the self-existent and essential nature of earth, that experience of the object is the self-existent and essential nature of feeling and that being reflected as an object is the self-existent and essential nature of consciousness. And they explain existence-as-otherness (parabhāva) saying that consciousness is other than object and that feeling is other than both. They explain that consciousness and the other factors of personal existence, when in the present, exist, and when they are in the past do not exist. They do not explain the supremely profound truth of dependent origination. So self-existence and existence-as-other are, as we have shown, contrary to reason (upapattiviruddha).

Chandrakīrti doesn't put in any qualifiers in interpreting the passage, so presumably he takes Nāgārjuna's statement at face value, as a logical dichotomy.

Malcolm wrote:

Buddhapālita states:

If there is something existent, it is counted as something self-existent (svabhāva) or dependently existent (parabhāva). Because of that, if there is self existence and dependent existence, existents will be established. Also when there is no self existence, at that time there is also no dependent existence; there is no description of an existence not included in self existence and dependent existence, where will that existence alone, without becoming self or dependently [existent]?

The reason that I translate parabhāva as "dependent existence" is that Buddhapālita comments on it that it is conceived as an existence which is "assisted" by another, similar in meaning to paratantra.

He continues a little later:

Someone like that, who [has a] view of self existence, dependent existence, existence or nonexistence does not see the truth in the profound as the supreme teaching of the Buddha. Because we, in the correct way, see the nonexistence of the self existence of things which appear because the sun of dependent origination arose, because of that, because we see the truth, liberation is can be accepted only for us.

Recall, existence is only valid if and only if inherent existence is valid. Dependent origination is not possible in the face of inherent existence, and for Nāgārjuna, etc., there is no existence apart from inherent existence.

Nāgārjuna closes the chapter by stating:

‘Is’ is holding to permanence,

‘Is not’ is an annihilationist view.

Because of that, is and is not
are not made into a basis by the wise.

Because something is self existent,
it is permanent because [it is] never non-existent;

‘produced earlier, presently non-existent’,
therefor, the consequence is annihilation.
TKF's mere existence is refuted here.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:42 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

All the discussions I read on madhyamika seem to culminate with Malcolm saying that Nāgārjuna says that nothing really exists, yet that somehow this is not nihilistic. I have long since given up on ever trying to understand that.

Malcolm wrote:

Annihilationism, in Buddhadharma, is the assertion that something which exists now, such as a person, will be utterly destroyed later and cease to exist. But this kind of statement is only possible if someone first claims something exists.

As Buddhapalita says, and as I have stated many times:

It is not that we [Mādhyamikas] claim nonexistence, we merely remove claims for existing existents.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:39 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Where is there an existence not included in inherent existence and dependent existence? If inherent existence and dependent existence are established, existence will be established.

Bakmoon said:

I'm having some trouble tracking down this passage. Can anyone here tell me what the chapter and verse in the MMK these are?

Malcolm wrote:

Chapter 15, verse 6, I think, or thereabouts.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:17 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

paël said:

Is tinnitus karmic disease? From loud noise.

Malcolm wrote:
No, not generally.

Author: Malcolm
Date: Saturday, December 10th, 2016 at 4:13 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:
Tsongkhapafan said:
I'm not clear on the meaning of those quotes from Naagarjuna.

Malcolm wrote:
I am, since I have examined in detail the commentaries of Buddhapalita and Candrakīrti with respect to them. What they mean is that anyone who holds at all any view of existence has a wrong view.

The purpose of Madhyamaka is the elimination of all views, its purpose is not to privilege something called "Madhyamaka view" over other views.

Author: Malcolm
Date: Saturday, December 10th, 2016 at 2:09 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Tsongkhapafan said:
Madhyamaka does propose a view of reality, it's the middle way. Things exist as mere appearances, being one nature with their emptiness. The truth is between non-existence and inherent existence. It's also certainly not indifferent to conventional truth since Nagarjuna's view is the union of the two truths.

Malcolm wrote:
No, this is really incorrect. If this were so, why does Nāgārjuna say:
Where is there an existence not included in inherent existence and dependent existence?
If inherent existence and dependent existence are established, existence will be established.

Jeff H said:
This is very interesting to me. Certainly Je Tsongkhapa was familiar with this quote from Nagarjuna. Are you saying that Nagarjuna's term "inherent" here and Tsongkhapa's term are the same?

Malcolm wrote:
Identical, rang bzhin, svabhāva.

...

Further the Buddha states in the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra: Kāśyapa, existence is the first extreme; nonexistence is the second extreme; whatever is between those two extremes cannot be discerned, cannot be shown, is not a support, does not appear, cannot be known, and is not present. Kāśyapa, this is how the middle way correctly discerns phenomena.

I know this is a stretch, but this statement reminds me of what Kenneth explains about the interval between conventional measurements in quantum observation (I think it was Heisenberg's point). It is impossible to say anything about an observed electron between observations, not even whether it exists or not. It's like, conventionally we see this phenomenon and that phenomenon, then we try to fill in a continuity (like quantum mechanics predicts probability parameters), but in fact there is nothing that can be discerned and nothing is present.

Am I completely off-base with this?

What the Buddha is saying here is that in the Middle Way, phenomena are inexpressible. All expressions are a deviation.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 1:40 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Madhyamaka does propose a view of reality, it's the middle way. Things exist as mere appearances, being one nature with their emptiness. The truth is between non-existence and inherent existence. It's also certainly not indifferent to conventional truth since Nagarjuna's view is the union of the two truths.

Malcolm wrote:

No, this is really incorrect. If this were so, why does Nāgārjuna say:

Where is there an existence not included in inherent existence and dependent existence?

If inherent existence and dependent existence are established, existence will be established.

He then goes on to say:

Whoever has a view of inherent existence, dependent existence, existence, and non-existence has not seen the Buddha's teachings.

Thus when you claim that "the truth is between non-existence and inherent existence," you clearly have not seen the Buddha's teaching.

Further the Buddha states in the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra: Kāśyapa, existence is the first extreme; nonexistence is the second extreme; whatever is between those two extremes cannot be discerned, cannot be shown, is not a support, does not appear, cannot be known, and is not present. Kāśyapa, this is how the middle way correctly discerns phenomena.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 1:15 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

paël said:

Does these deities help genetic diseases?

Malcolm wrote:

Genetic diseases are karmic diseases. So whether or not someone with such a disease can be helped by medicine or ritual depends largely on whether the disease is one hundred percent karmic, in which nothing can be done for it in this lifetime; or whether it is only partially karmic, in which something can be done.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 12:33 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

This paper doesn't ignore the western contributions to denying inherent existence; it addresses, more specifically, the long line of physicists who are insisting on maintaining strict materialism against a growing body of evidence.

Malcolm wrote:

It is entirely appropriate that experimental science confines itself to what is observable. This made indeed lead some to take a materialist position, but quite frankly, that is preferable, in my opinion, to the intelligent design folks, whose intelligent designer is rather like the ether than Kenneth mentions in his paper above.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 12:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

Quantum mechanics has shown, experimentally, how "conventional truths are dissonant with how phenomena actually exist by nature". Kenneth is saying that since these results correspond with what Buddhists have said for centuries, western science should take note and move forward with fresh eyes instead of stomping their feet and insisting on inherency.

Malcolm wrote:

Inherency has been long abandoned in Western Philosophy, for example, Hume refuted necessary connection, self, and so on in his Inquiry into Human Understanding.

Further, Heisenberg's uncertainty principle, which is fundamentally what our friend Kenneth is talking about, is old news.

What I object to, as well as some others, is the reification of Madhyamaka as if it actually proposes how conventional things are supposed to function. There are a variety of theories about this even with Buddhism, which all have their usefulness in different contexts.

The Buddha as well as Nāgārjuna, are entirely silent on the question of external, dependently originated phenomena. Cosmology is the domain of Abhidharma, and that presentation is now necessarily deprecated.

The idea of the absence of inherent existence may be a great discovery for Kenneth personally, but he is not the first person to make such a link between this idea and physics. This is why I recommended that Kenneth check out the work of <https://www.amazon.com/Choosing-Reality-Buddhist-View-Physics/dp/1559391995>. Wallace not only has an undergraduate degree in physics, but he is quite expert in Madhyamaka studies. He even offers what he calls "a centrist view of physical science." He offers, usefully, "Physics offers us bodies of experimental evidence which can be consistently interpreted in a variety of ways." He then goes on to explore differences in the ways in which this body of evidence may be understood in different cultures, leading to different conventional formulations of its import.

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:48 PM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

cloudburst said:

Do you recommend any books on Tibetan medicine? I would like to find out more. I know there is the Tibetan Classics one...is that any good?

Malcolm wrote:

That one is a classical history book. This is the best book out there right now: Essentials of Tibetan Traditional Medicine by Gyato and Hakim

Author: Malcolm

Date: Friday, December 9th, 2016 at 9:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Let me state here categorically that that is NOT my claim. Context, context, context. What I am showing is that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality...

Malcolm wrote:

Madhyamaka does not propose a view of reality, that's the point.

Kenneth Chan said:

in terms of the Madhyamaka view...

Malcolm wrote:

Madhyamaka also does not propose a view. It eliminates views. Take for example Buddhapalita (the actual founder of so called "Prasangika"):

It is not the we [Mādhyamikas] propose nonexistence, we merely remove claims for existing existents.

Some people insist that one needs to append "inherent" to the above formulation, but it is not necessary, in fact.

That is why I keep saying Madhyamaka is indifferent to conventional truth presentations, since they are all inherently flawed cognitions. Conventional truths are dissonant with how phenomena actually exist by nature.

Author: Malcolm

Date: Friday, December 9th, 2016 at 11:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Let me state here categorically that that is NOT my claim. Context, context, context. What I am showing is that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality...

Malcolm wrote:

Madhyamaka does not propose a view of reality, that's the point.

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:56 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Thank you Malcom for your work and continuous efforts! I would too be interested in receiving the Lung.

Malcolm wrote:

I have just received word from the Lama I had in mind that he would be willing to do this, and the way it will work is that he will give a section of the text, which I will then read in english, and so it might take a couple of days.

When the detail are worked out, I will let you know.

M

Adamantine said:

May we ask who the Lama is? Would it be open to participation in meat space too?

Malcolm wrote:

The Lama, who will remain nameless for now, is top notch. And I am not sure yet about the venue, but watch this space, and I will keep you all in the loop when we have finalized details of dates and venue.

Thanks,

M

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:52 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, but I am not saying that this is not the case. The purpose of my paper, however, is to show that there is a more appropriate model compared to another model which has inconsistencies even at the conventional truth level of analysis. And this argument is presented in terms of the conventional truth. Is there a problem with this?

Malcolm wrote:

The problem is the claim that Madhyamaka validates any conventional truth presentation, which is the essence of your claim.

Kenneth Chan said:

I am not saying that this is not so. Please recognise the context. I am trying to show that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality resolves the inconsistencies, while doing so in terms of an inherently existing mind-matter duality would end up with all sorts of inconsistencies. Again, is there a problem with this?

Malcolm wrote:

I understand you think the anti-essentialism of Madhyamaka is helpful in clarifying some problems in physics. But this is no more true than saying the anti-essentialism of Hume would help in just the same way.

Author: Malcolm

Date: Friday, December 9th, 2016 at 8:12 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

Karma Jinpa said:

I guess Khenchen Lodrö Thaye Rinpoche's translator is simply unaware of the terminology, or else not well-versed enough in Tibetan medicine to have known.

Malcolm, could you please elaborate? I meant primarily chronic depression, a.k.a. major depressive disorder, when asking that question. What is the Tibetan term for this, and where can I find resources on its treatment in Tibetan medicine? I daresay this genetic mental illness is the main obstacle to my practice, and it would be quite helpful if I could discuss it with my lamas.

Much appreciated.

Malcolm wrote:

Chronic depression results from either a deficiency of what is known as satisfying phelgm in the brain, or what is known as accomplishing bile in the heart.

You would need to see a Tibetan doctor to find out for sure.

Author: Malcolm

Date: Friday, December 9th, 2016 at 7:57 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Thank you for the chance to clarify things. The way I am talking about the model being functional is not in terms of the ultimate truth. It is in terms of the conventional truth. When I say that a model explains how things really are in terms of functioning, I am referring to the fact that it is the appropriate model compared to another model which has inconsistencies even at the conventional truth level of analysis.

Malcolm wrote:

All conventional truths have inconsistencies, this is why none of them bear up to ultimate analysis.

Kenneth Chan said:

The presentation in the paper is, however, given mainly in terms of the conventional truth. Otherwise it would be impossible to even compare the difference between the two different philosophical frameworks, i.e. the framework of a mind-matter duality compared with Madhyamaka.

Malcolm wrote:

Madhyamaka, including Tsongkhapa's presentation of Prasanga, actually accepts the conventional duality between mind and matter. Why? Because conventionally, mind and matter are different substances (dravya).

Author: Malcolm

Date: Friday, December 9th, 2016 at 5:07 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

dzogchungpa said:

Extremely Wrathful Black Hayagriva has special power to affect beings' minds and benefit those who are depressed, dysfunctional, or crazy, as well as to cure disease.

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

Author: Malcolm

Date: Friday, December 9th, 2016 at 3:12 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Thank you Malcom for your work and continuous efforts! I would too be interested in receiving the Lung.

Malcolm wrote:

I have just received word from the Lama I had in mind that he would be willing to do this, and the way it will work is that he will give a section of the text, which I will then read in english, and so it might take a couple of days.

When the detail are worked out, I will let you know.

M

Author: Malcolm

Date: Friday, December 9th, 2016 at 2:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I'm puzzled by this outpouring of resistance to Kenneth's position.

Perhaps I'm misinterpreting it, but it sounds to me like the main point is not to impose Madhyamaka as a scientific model. Rather it is to show that, with quantum, western science could be aligning more closely with an ancient Buddhist understanding of reality.

Malcolm wrote:

The resistance comes from the fact that Madhyamakas are impartial with respect to presentations of relative truth. Their only interest in with respect to presentations of relative truth is when those presentations make claims which contradict the principles of dependent origination.

This is the reason for example that followers of Bhavavivkeas and Candrakirti largely follow the Sautrantika presentation of relative truth, apart from Sautrantika tenets like partless particles and so on that that conflict with reason and are found to be irrational assertions upon analysis.

Author: Malcolm

Date: Friday, December 9th, 2016 at 12:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

So here's a question: how do we go from stating that I cannot find x, which is an epistemological statement, to there is no x, which is an ontological one? Why isn't it possible for to exist in a way we don't know?

Malcolm wrote:

The only mode of existence that is possible is a conditioned mode of existence.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 11:47 PM

Title: Re: Looking/feeling for "I"

Content:

Malcolm wrote:

If you want the flavor of Malcolm, you will want to listen to my Wisdom podcast, not sure when it is to be published.

rachmiel said:

I'm definitely interested, please keep us informed.

In the meantime, the "I" is a barrier to experiencing things as they are— nonarising and unceasing.

The "I" feeling *is* "things as they are" for the feeler ... it might be an illusion, but this illusion *exists* -- similarly to how a dream exists (subjectively, for the dreamer). If this is understood, feeling the "I" is not a barrier, rather a way in. Or so I see it on this brisk December morning in the year of our Lord 2016.

Malcolm wrote:

"I" is what prevents one from seeing things as they actually are. It is the root delusion which spawns all other delusions.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 11:44 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In Madhyamika philosophy, particles do not inherently exist on their own right. Particles arise only in dependence upon causes and conditions, in dependence upon their parts, and in dependence upon the mind that apprehends them.

Malcolm wrote:

This is only conventionally true. When particles or their arising is sought, neither particles nor there arising can be found. For example, in the refutation of motion, Nāgarajuna states:

Apart from having moved or not having moved, [at present] there is no moving.

Arising particles cannot bear this analysis. In other words, to address your statement"

Apart from having arisen or not having arisen, [at present] there is no arising.

Kenneth Chan said:

This would correspond very well with the mathematical formulation of quantum mechanics. The quantum wave function of a particle would correspond to the “causes and conditions” aspect, and the eigenstate and its corresponding eigenvalue would correspond to the experiential event of the mind experiencing the particle. Neither the separate inherently-existing particle, nor the separate inherently-existing mind appears in the mathematical formulation. What does appear is the experiential event, where the conscious experience and the particle appear as a combined reality. These experiential events are what actually make up our reality.

Malcolm wrote:

The same applies to experience:

Apart from having been experienced or not having been experienced, [at present] there is no experiencing.

Kenneth Chan said:

And since, these arbitrary concepts lead to problems in interpreting quantum mechanics—problems that still remain unresolved to this day—it is probably wise that we remove them from our direct experiential interpretation of quantum mechanics.

Malcolm wrote:

Perhaps, but this is still all conventional proliferation.

In the end, what is salient to your thesis is the statement by Nāgārjuna:

For those whom emptiness is possible, everything is possible;
for those whom emptiness is impossible, nothing is possible.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 10:21 PM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

The example with the car reminds me a lot of my big Aha! from HHtDL where he talked about a flower not really existing as anything but the sum of its parts, all of which were like the flower (not existing except for the sum of *their* parts, etc., all the way down down down baybey).

But, respectfully, for me your responses in this thread are right views and come off a bit clinical. I don't see the passion, wonder, or Malcolm-ness in them. Are you ever simply awe-struck by the miraculous messy unfathomable richness of ... *this* ... ? Does your worldview have soul? Does life still get you all hot and bothered?

Malcolm wrote:

If you want the flavor of Malcolm, you will want to listen to my Wisdom podcast, not sure when it is to be published.

In the meantime, the "I" is a barrier to experiencing things as they are— nonarising and unceasing.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 10:10 PM

Title: Re: Buddhahood in This Life

Content:

paël said:

Is World Wide Guru Yoga Transmission of Namkhai Norbu enough?

Do I receive lung, if I sleep during it? Or do I need to stay awake? I don't understand Tibet.

It is 1:30AM here during webcast.

Malcolm wrote:

You do not receive a lung if you sleep through. In any case, paël, this is all merely speculation at this point. Nothing has been confirmed.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:50 PM

Title: Re: Buddhahood in This Life

Content:

paël said:

Is this book practical? Is it useful? Can you read it without lung? Can you use it without lung? How long lung webcast is? When it comes here is night.

Malcolm wrote:

This book is a systematic overview of the teachings found in the 17 Dzogchen Tantras. If you have Dzogchen transmission, you can use the information in the book.

The lung would take some time, probably two hours.

M

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:48 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

People have to wake up and understand that human beings have only one planet on which we live. They also have to understand that we all come from a very small population of humans that survived a global cataclysm 75,000 years ago.

binocular said:

Can you explicate your reasoning as to why people _should_ understand those things?

Malcolm wrote:
Species preservation, human and otherwise.

Author: Malcolm
Date: Thursday, December 8th, 2016 at 10:51 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
Hi Astus, Malcolm, and Conebeckham. Please allow me to address all your questions together.

The situation with quantum physics is really quite unique. What the physicists have discovered is a mathematical procedure, called quantum mechanics, that enables them to calculate very accurately the probability distribution of possible results of measurements made on a particle. The big problem is that we have no idea at all why this mathematical procedure works. Sounds amazing but it is true. No one knows why it works. That is why Richard Feynman openly admits that no one understands quantum mechanics.

Malcolm wrote:
If it works, it is conventionally true. It will still not hold up to ultimate analysis.

Kenneth Chan said:
But the problem does not end there. What this mathematical procedure, called quantum mechanics, tells us is that whenever an observer makes an actual measurement, our external reality changes. This process is called the collapse of the wave function. What it means is this: If the observer does not make a measurement, the external reality behaves in a certain way. If the observer does make a measurement, the external reality will behave in a completely different way!

Malcolm wrote:
Yes. Meaning that entities are conditioned by our perception of them.

[/quote]

I think it is worthwhile for Buddhists to look closely at quantum physics, and I believe that is also why His Holiness, the Dalai Lama, presided over the recent conference on Madhyamika philosophy and quantum physics. Take a look at the title of this article on the conference: "Dalai Lama: Religion Without Quantum Physics Is an Incomplete Picture of Reality" (<http://motherboard.vice.com/read/dalai-lama-religion-without->

quantum-physics-is-an-incomplete-picture-of-reality). So I believe His Holiness, the Dalai Lama, would encourage Buddhists to look more closely at quantum physics, since quantum physics is telling us what our reality is really like.

What my paper shows is that there is something even better than just parallels or intersections between Madhyamika philosophy and quantum physics. Madhyamika philosophy can actually solve the mystery of quantum physics—by interpreting the actual formulation of quantum mechanics explicitly in terms of the Madhyamaka view of reality. Looking at it the other way around, it means that there is now concrete scientific evidence that Madhyamika philosophy is correct. I have deliberately written the paper in such a way that Buddhists, who may not know any mathematics or physics, can also understand it—with a bit of effort, of course. (The paper can be found at <http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics/>. I would, of course, be happy to clarify things further on this forum if required.)[/quote]

You might want to look at Alan Wallances work.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:33 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

If enough people demonstrated interest, I might be able to arrange for a lama to give the lung of the original Tibetan text.

Losal Samten said:

Webcasted?

Malcolm wrote:

Yes, somehow, it is possible.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:23 AM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Dear Malcolm,

I've just purchased your book and have already gone, with care and much appreciation, through your very enlightening introduction !

Thank you for your work

A question that may (or may not) sound odd:

For those of us who have already received initiations and instructions in Trekchö & Thögal, have you contemplated the idea of giving the reading transmission of the Great Commentary via webcast ?

This, I am sure, would be a wonderful opportunity for many of us

Malcolm wrote:

If enough people demonstrated interest, I might be able to arrange for a lama to give the lung of the original Tibetan text.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 4:32 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Minobu said:

in any case Malcolm , nice try...what you are trying to do is well below the standards i used to have for you...

Malcolm wrote:

Your standards, you own them, not I.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 1:20 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Hi Malcolm. The point here is that there is no current interpretation of quantum mechanics that is actually fully functional. All the current interpretations have conceptual problems and inconsistencies.

Malcolm wrote:

Then from a Madhyamaka point of view they fail the functionality test, and this means they are not valid. However, as long as some of the predictions made by quantum models are functional, then we can accept those as conventionally true. Conventional truth does not need to be completely true, otherwise, it would stand up to ultimate analysis.

Kenneth Chan said:

However, if we interpret the formulation of quantum mechanics in terms of the Madhyamaka view of reality—i.e. that all things are empty of inherent existence because they are dependently arisen—we can now actually obtain an interpretation

that is free of inconsistencies and free of the need to add on further ad hoc conditions to the basic formulation of quantum mechanics. That is what I am talking about.

Malcolm wrote:

These quantum models can only be accepted as conventional if they make predictions that turn out to be valid. Otherwise, from a Madhyamaka point of view, if it is not functional, it is part of false relative truth, like the difference between one moon seen in the sky by a sober person and two moons seen in the sky by a drunk.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:40 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Minobu said:

A stronger America financially.

I think he will be a success in this endeavour.

the concept his policies are going to throw the country into recession is laughable.

Malcolm wrote:

Don't let the facts hit you in the butt <http://www.politifact.com/truth-o-meter/statements/2015/sep/22/hillary-clinton/hillary-clinton-recessions-more-frequent-under-rep/>

Minobu said:

Since 1947, there have been 11 official recessions, totaling 49 recessionary quarters. Of those 49 quarters, just eight occurred under Democratic presidents, compared to 41 under Republicans. So, over the past 65 years, quarters in recession were about five times more common under a Republican president than under a Democratic president.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:09 AM

Title: Re: Kagyu refuge tree

Content:

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:07 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

BuddhaFollower said:

The only reason why we stick to Geneva conventions is so that our soldiers are treated

well.

But it's not a legally binding thing like liberals think.

Malcolm wrote:

Our agreements with the WTO etc., are very binding. For example, there was a law in Massachusetts that barred trade with Myanmar over human rights violations . It was challenged by the WTO and Massachusetts lost,

http://www.citizen.org/trade/article_redirect.cfm?ID=11103:

Massachusetts officials were flummoxed to learn they were required to comply with WTO procurement rules that they had never approved. They later learned that a previous governor had sent a letter to the USTR during the Uruguay Round without legislative consultation, much less approval which was the basis for the claim that the state was bound to the WTO procurement rules.

However, the EU and Japan suspended the WTO case pending the outcome of a federal lawsuit filed against that state by the NFTC in U.S. District Court. The NFTC argued that the Massachusetts law “unconstitutionally infringed on the federal foreign affairs power, violated the Foreign Commerce Clause, and was preempted by the federal Act.”[ix] The District Court permanently enjoined enforcement of the state law, ruling that it “unconstitutionally impinge[d] on the federal government’s exclusive authority to regulate foreign affairs.”[x] Massachusetts appealed, but the U.S. Court of Appeals for the First Circuit affirmed the District Court’s decision.

Massachusetts appealed to the Supreme Court. Seventy-eight Members of Congress, 38 state and local governments, all eight major state and local government associations, and 66 non-profit organizations filed amicus curiae (“friend of the court”) briefs supporting the Massachusetts law.[xi] Nonetheless, the Supreme Court affirmed the lower courts’ decisions, although on narrower grounds, holding that a state or local selective purchasing law sanctioning a nation is preempted only when Congress has passed a corresponding law sanctioning that nation – as Congress had done in the case of Burma – and only when the two laws differ. This leaves the door open for state and local governments to pass several other types of laws.

For example, state and local governments could enact general laws to avoid purchasing goods and services from companies that violate human rights or labor standards as long as the laws do not apply specifically to companies doing business in a country where Congress has adopted different sanctions.[xii] Thus, states and cities could divest their holdings in companies that do business in Burma or could require companies to disclose whether they do business in Burma as a condition for selling goods or services to the government because these actions do not conflict with the federal Burma law. Under the Supreme Court ruling, state and local governments also could use preferential purchasing policies regarding countries about which Congress has not passed conflicting legislation. Thus, the Supreme Court decision, in contrast to WTO Agreement on Government Procurement (AGP) rules, does not rob state and local governments of all their options.

The U.S. Supreme Court ruling is more permissive of human rights links to procurement decisions than the relevant WTO rules. The WTO AGP forbids consideration of any non-commercial factors in governments', even sub-federal governments', procurement decisions.

Here is a clear case where international laws of trade superseded local policy decisions.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:56 PM

Title: Re: what does emotional detachment mean?

Content:

White Lotus said:

when one has become emotionally detached from people and things what does it mean?

Malcolm wrote:

Its meaning depends on whether you have compassion or not.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

the Madhyamaka view of reality.

Malcolm wrote:

The Madhyamaka view of reality is that whatever ordinary people with healthy sense organs (including minds) hold to be true is true as long as it a) functional b) is not subject to ultimate analysis.

For example, the Madhyamaka refutations of prime movers stem from this principle.

Therefore, Meru Cosmology, Newtonian Physics, Logical Positivism, Quantum Mechanics, String Theory, etc. can all be considered valid from a Madhyamaka point of view as long as they work and are not subjected to ultimate analysis.

Now then, this does not mean that Madhyamaka precludes cosmologies and scientific theories from being deprecated and replaced with new ones. But Madhyamaka will never hold up any conventional model of the world as being definitive. I think this is the point you are missing.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:27 PM

Title: Re: Kagyu refuge tree

Content:

lisasimmarco said:

Anyone can point me to a online detailed description of the Kagyu refuge tree?

Starting Ngondro. It's going to take a while, chronic health problems.

Also, anyone here performed Ngondro yet? Any experiences they would like to share?

Thank you!

Lisa

Malcolm wrote:

Which Kagyu lineage?

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:26 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

1. what propaganda are you referring to?

BuddhaFollower said:

One liberal propaganda is "international law".

International law = nonsense.

Coëmgenu said:

Not the most relevant to the post but who wants to stick on topic these day?

Malcolm wrote:

That never happens.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:26 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

1. what propaganda are you referring to?

BuddhaFollower said:

One liberal propaganda is "international law".

International law = nonsense.

Malcolm wrote:

They are not, actually. For example, when the US Government signs an agreement with

another country, all the legal provisions in that agreement become part of US Law.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:27 PM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

Look for "I" ... and there is no-thing there.

And yet ... going about my daily life, "I" reveals itself in so many ways: thoughts, actions, fears, hopes.

What kind of a "thing" is this ... disappears on observation, yet drives the organism?

Malcolm wrote:

A habit of imputing a nonexistent permanent identity onto an impermanent set of aggregates.

For example, we use the identity "car" in order to drive one, but when examined no car can be found either together with its parts, separate from its parts, or within one part.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:03 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's an order that castrates people and takes away the meaning of life for many, if not most of them.

Malcolm wrote:

Well, in your opinion, not in mine. People have to wake up and understand that human beings have only one planet on which we live. They also have to understand that we all come from a very small population of humans that survived a global cataclysm 75,000 years ago.

The concept of races and nations is increasingly anachronistic. The various creeds in the world need to get along through recognition of a common ethical foundation, as HH Dalai Lama says:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

Dalai Lama, H.H. (2011-12-06). Beyond Religion: Ethics for a Whole World . Mariner Books. Kindle Edition.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 9:51 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Rakz said:

That's too bad. Do you want a safe space?

Have you been to the rustbelt? The area used to be prosperous with many decent paying jobs and strong middle class. You go there now and is full of crime, drugs, and poverty. We don't need to declare war to see what hell looks like, we already have it here. The people living there used to carry themselves with self respect by working hard and supporting their families with their hard earned wealth. Now they live from government handout to handout. Barely making it. That is like a dog's existence.

Malcolm wrote:

Sure, but this is a result of the failure of American companies to meet the efficiencies found in other countries. In short, these manufacturing jobs are never going to come back to the rust belt, just as textile jobs are never coming back to New England. You should go take a look at Lawrence, Lowell, and Holyoke, MA, and Manchester, NH if you want to see another, older version of an American industry that feel on hard times because it was not nimble enough to adapt to changing world economic conditions. The same thing happened to the British Midlands.

The most expensive part of manufacturing is the price of human labor. The comparative advantage of labor costs on other countries, compared to the US, is too high for corporations to ignore. At the same time, we are giving corporations massive tax incentives (aka corporate welfare), shifting the burdens of their cost on the taxpayers. Corporate welfare in this country exceeds the social welfare you mention above by hundreds of billions of dollars in tax deferments, write-offs, and so on. And Trump, in his ineffable wisdom, wants to slash corporate tax rates from 35% to 15%. This might help small mom and pop businesses a little (well, until the recession hits us that Trump's policies will inevitably cause), but it will mean billions of dollars in less revenue to run the government and pay for roads, bridges, police, fire departments, schools, and so on.

Your economic nationalism will do nothing but impoverish everyone further, tipping us over into Hunger Games territory in the long run. Your economic nationalism, which will privatize all services, etc., will just in the long run create huge blocks controlled by corporations, rather than governments, as in like Rollerball.

Frankly, the anger you feel is you not recognizing how you've been manipulated; but deep down underneath, your anger is an expression of your underlying anxiety that old boss is the same as the new boss.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:13 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

Large corporations are the #1 welfare queens.

Malcolm wrote:

Yup, and Trump is their new sugar daddy.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:12 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

The Cicada said:

Americans possess a deep-seated quality for whining and complaining that is mostly absent from the Mexican disposition. That disposition is the keystone of our democracy. Thus, the people of Mexico have tolerated the abuses that their upper-class has heaped upon them for quite some time and will likely continue to do so until they find their own solution to their problems.

Malcolm wrote:

You really have no idea about Mexico at all. You should visit Mexico. You might learn something.

M

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:04 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

To be fair, he reportedly played a large role in stopping the Carrier corporation from outsourcing out of America.

Malcolm wrote:

Um, no...check into it. Only 700 jobs are staying here, at the cost of 7 million dollars in tax breaks...

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:03 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

Behold, ladies and gentlemen: the Trump team "draining the swamp"

Malcolm wrote:

I wonder how long it will take Rakz to experience Trumpgret.

Rakz said:

NEVER. I reject all liberal propaganda. He will not let the American working man down.

Malcolm wrote:

Oh, he already has. For example, the Carrier deal was based on a 7 million dollar tax break that Indiana taxpayers have to swallow...

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:01 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Malcolm wrote:

Another point is that American workers are incredibly lazy compared to Mexicans and so on.

The Cicada said:

Reverse racism...

Malcolm wrote:

Apparently you have never been to Mexico, http://www.businessinsider.com/united-tech-ceo-says-trump-deal-will-lead-to-more-automation-fewer-jobs-2016-12?utm_content=buffer5c68f&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer:

JIM CRAMER: What's good about Mexico? What's good about going there? And obviously what's good about staying here?

GREG HAYES: So what's good about Mexico? We have a very talented workforce in Mexico. Wages are obviously significantly lower. About 80% lower on average. But absenteeism runs about 1%. Turnover runs about 2%. Very, very dedicated workforce.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 7:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

Islam definitely contributed to the destruction of Buddhism after Nalanda they continued plundering.

Widespread and almost industrial scale destruction of temples, places of worship. The word 'butshikan' gets coined meaning destroyer of Buts (or Buddhas)

Widespread looting and excessive taxation - Entrenchment of local zamindars, imposition of jizya (tax on non-Muslim subjects). Religion inspired violence, mass forced conversions. They also played a big part in the slave trade. Also an introduction of Persian as the official language. I have to mention Aurangzeb who was a religious zealot and the 'sword of Islam', one of the cruellest emperors out of an assortment of ruthless leaders.

Malcolm wrote:

And Muslims are responsible for introducing Europeans to the Upanishads, etc. Muslim regimes in general tended to be more tolerant than Christian ones, etc.

If you try to paint Islam with a single brush as you have done here, how can anyone assume you are free of bias?

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 3:24 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Another point is that American workers are incredibly lazy compared to Mexicans and so on.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 3:14 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

Behold, ladies and gentlemen: the Trump team "draining the swamp"

Malcolm wrote:

I wonder how long it will take Rakz to experience Trumpgret.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:52 AM

Title: Re: "Tshogs kyi mchog"

Content:

Temicco said:

In the refuge recitation, why is "supreme assembly" written "tshogs kyi mchog"?

Given how adjectives are ordered, wouldn't it be either "tshogs mchog" or "mchog kyi tshogs"?

I've also seen the whole phrase written "tshogs kyi mchog dge 'dun" which makes more sense if the 'brel sgra is marking apposition rather than connecting an adjective. But most versions I've seen don't include the "dge 'dun".

Thoughts?

Malcolm wrote:

It is literally, "Supreme among assemblies, the Sangha." So yes, it is appositional. 'brel sgra have varied uses, not always strictly conforming to our notion of the genitive.

Temicco said:

Good to know; my textbook's examples of its use aren't very varied.

I think I get it now. It seems ultimately unimportant here whether "mchog" is acting as a noun or an adjective; the meaning is the same and it is syntactically trivial here. The phrase could seemingly also be translated as a superlative, although that would be unnecessary given that the closer English translation is natural and grammatical. Is all that true?

Malcolm wrote:

Your textbook does not give idiomatic usages.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:28 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Queequeg said:

Well, if we do have real economic nationalism implemented, we will see soon enough.

Malcolm wrote:

It will never happen, the house has already stated it to be so. Trump and his cabinet may be throwbacks, but our government remains firmly committed to neoliberalism. Why? Because that is what corporations want.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:21 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:09 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

So feelings -- gut feelings, intuition, heart, innate knowing -- are, for you, nothing more than cosmetically enhanced concepts?

Malcolm wrote:

Feelings are a mental factor, all mental factors are concepts.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:08 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

I am sure they were counting on another passive US administration with regard to Asia policy. Asian allies are probably nervous but hopeful that the US will flex its muscle in Asia. As an Asia-watcher, it is long over due.

Malcolm wrote:

We have never had a passive policy with respect to China. Our people wanted cheap shit, so we made a deal with China for them to manufacture all the crap people buy at Walmart. Messing with China hurts our economy more than theirs.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:44 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

Ach Du liebes Madhyamakakarika!

Malcolm wrote:

No, being honest. When looking for something with the conceptual mind, you will never find anything but concepts. Since there is no other mind with which to investigate, well, draw your own conclusion.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:17 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

So even when you *feel* for an I ... all that arises is: concept?

What about in the midst of a strong emotion? Let's say one of your patients walked up to you and spat hatefully in your face. Would there be no sense of "How dare they do this to ME?!" in your reaction?

Malcolm wrote:

Which is just a concept.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:08 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

When I look for "I" there is no-thing there. It's like looking at "solid" matter: the deeper you look the more the solidity goes away and you're left with ... no-thing (except, perhaps, energy).

It's different if I *feel* for my self/I. It takes a while, but I usually end up feeling a sense of ground, home, rightness.

What do you see when you look and feel for "I" ... ?

Malcolm wrote:
A concept.

Author: Malcolm
Date: Tuesday, December 6th, 2016 at 9:15 PM
Title: Re: what is whiteness? what is it to be "white" in the USA?
Content:
dreambow said:
No jihad wasn't on the agenda, just pointing out some info.

Malcolm wrote:
Your info about Islam is incorrect. Trying reading Buddhism and Islam on the Silk Road by Johan Elverskog.

Author: Malcolm
Date: Tuesday, December 6th, 2016 at 9:10 PM
Title: Re: Do you think Trump will recognize Taiwan as a state?
Content:
Coëmgenu said:
I'll be honest here. I am 90% sure that Trump accepting Taiwan's call was an ridiculous blunder on his part. I don't think he had any idea that what he was doing would be even slightly controversial.

But it seems like he is doubling down on it.

I am not a Trump fan, but if one good thing comes out of this mess, increased recognition of Taiwan's sovereignty could be that.

Malcolm wrote:
Sure, war with China is always a great idea...

Rakz said:
Nobody is going war with China. This is just more liberal fear mongering, but a war with the communist hellhole would be brilliant. Bomb their factories and decimate their economy like they have decimated ours. After they are brought down to their knees, replace their communist dictatorship with a democracy that respects basic human rights. That way the Tibetans can also reclaim their sovereignty which you probably support.

Malcolm wrote:
Buddhist advocating for war are an abomination.

Author: Malcolm
Date: Tuesday, December 6th, 2016 at 10:22 AM
Title: Re: Best Wrathful Deity to use against malicious spirits?
Content:

MiphamFan said:
In translations of Hindu tantra, I've seen "fierce" used more often than wrathful and IIRC there was a Buddhist translator of Tibetan who also thinks "fierce" is more appropriate.

Malcolm wrote:
krodha: 1 krodha m. anger , wrath , passion VS. xxx , 14 AV. S3Br. &c. ; (ifc. f. %A) Amar. ; Anger (personified as a child of Lobha and Nikr2iti ; or of Death ; or of Brahma1) VP. ; N. of a Da1nava MBh. i , 2543 Hariv. ; of the mystic syllable %hum} or %hrUM} , Ra1mat Up. ; (%A) f. N. of one of the thirteen daughters of Daksha and wife of Kas3yapa MBh. i , 2520 Hariv. ; (%I) f. (in music) N. of a S3ruti ; (%am) n. N. of the fifty-ninth year of the sixty years "" Br2ihaspati cycle VarBr2S.

Author: Malcolm
Date: Tuesday, December 6th, 2016 at 9:17 AM
Title: Re: Do you think Trump will recognize Taiwan as a state?
Content:

Coëmgenu said:
I'll be honest here. I am 90% sure that Trump accepting Taiwan's call was an ridiculous blunder on his part. I don't think he had any idea that what he was doing would be even slightly controversial.

But it seems like he is doubling down on it.

I am not a Trump fan, but if one good thing comes out of this mess, increased recognition of Taiwan's sovereignty could be that.

Malcolm wrote:
Sure, war with China is always a great idea...

Author: Malcolm
Date: Tuesday, December 6th, 2016 at 9:01 AM
Title: Re: Emptiness
Content:

Tsongkhapafan said:
Inherent existence does not exist at all, but it appears to mind.

Malcolm wrote:

Um no. Common people do not have concept "Inherent existence." It is a philosophical idea, not a common idea. The idea that common people have is "this [entity] exists." Inherent existence is not an appearance to the mind. Even Tsongkhapa admits this.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 8:38 AM

Title: Re: Best Wrathful Deity to use against malicious spirits?

Content:

crazy-man said:

Avalokiteśvara, spyen ras gzigs.

only the bodhisattva who embodies the compassion of all Buddhas can ultimately do this

In this world Hate never yet dispelled hate. Only love dispels hate. This is the law, Ancient and inexhaustible.

Buddha, Dhammapada

Malcolm wrote:

The wrathful form of Avalokiteśvara is the wrathful deity Hāyagriva.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 5:27 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

"at the same time preserving a harmonious balance in different regions of the world that respect their culture and diversity." Greed, Christianity and Islam have done more to destroy diversity in India, Africa and South America, brow beating, proselytising, and its still a work in progress. I forgot to mention Papua New Guinea where every second male is now named Pious or Mathew.

Malcolm wrote:

Right, so lets get all hot under the collar and wage a jihad against all those evil christians and muslims. Sure, that will really bring peace into the world. Have you even read HH Dalai Lama's point of view about these things?

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 3:17 AM

Title: Re: "Tshogs kyi mchog"

Content:

Temicco said:

In the refuge recitation, why is "supreme assembly" written "tshogs kyi mchog"?

Given how adjectives are ordered, wouldn't it be either "tshogs mchog" or "mchog kyi tshogs"?

I've also seen the whole phrase written "tshogs kyi mchog dge 'dun" which makes more sense if the 'brel sgra is marking apposition rather than connecting an adjective. But most versions I've seen don't include the "dge 'dun".

Thoughts?

Malcolm wrote:

It is literally, "Supreme among assemblies, the Sangha." So yes, it is appositional. 'brel sgra have varied uses, not always strictly conforming to our notion of the genitive.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 2:22 AM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

AlexanderS said:

I believe guru rinpoche transcends any mundane reality.

BuddhaFollower said:

This is my position.

Malcolm wrote:

Having a position means you are primordially screwed.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 2:21 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Hence the necessity of grounding social ethics in secular rather than religious values...

binocular said:

It's not clear how this can be done without such secular ethics being that very same materialistic value system that lead to the current problems of poverty, pollution etc. to begin with.

Malcolm wrote:

It would be a mistaken to equate secular ethics with capitalism. The point is that religions, including Buddhism, themselves do not address the total needs of the global population. The needs of our planet require us to go beyond the constraints of nations, religions, and borders, while at the same time preserving a harmonious balance in

different regions of the world that respect their culture and diversity. A tall order, hopefully we will someday get there.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 1:46 AM

Title: Re: Emptiness

Content:

Lukeinaz said:

Another seeming contradiction I find within this system is that emptiness is dependent on the thing it is empty of.

For instance, if I am analyzing the table and get a sense of this object of negation, the inherent existence of this table, I am then able to realize that the table exists in no such way.

So how can emptiness depend on inherent existence if inherent existence does not exist at all?

Malcolm wrote:

This all just points to the limitations of words and intellectual analysis. The reason why common Mahāyāna is a slow path is that it largely depends on words and analysis.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 1:12 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's not clear whether you can help people without also pushing them toward Buddhism -- which they could experience as an infringement on their religious freedom.

Malcolm wrote:

Hence the necessity of grounding social ethics in secular rather than religious values...

Author: Malcolm

Date: Monday, December 5th, 2016 at 10:21 PM

Title: Re: Buddhahood in This Life

Content:

CapNCrunch said:

Just ordered my copy! What an accomplishment through merit, something worthy of praise and support! I feel so fortunate to have access to the texts of the transmission lineage in my mother tongue through the work of gifted translators. May you live long and have many more occasions to bless & inspire through your work, Malcolm!!!

Malcolm wrote:
Thanks again all.

Author: Malcolm
Date: Monday, December 5th, 2016 at 10:20 PM
Title: Re: Buddhism, Social Equity, and odd interpretations of karma
Content:
dreambow said:
Don't put so much emphasis on statistics as they can be changed, modified, manipulated. When it comes to figures like in accountancy, its often called 'creative accounting'.

Malcolm wrote:
Another poisoning of the well. The new normal in a post-fact world.

Author: Malcolm
Date: Monday, December 5th, 2016 at 9:53 AM
Title: Re: Qualifications for giving empowerments
Content:
Lhasa said:
What is a major yidam retreat?

Malcolm wrote:
Hevajra, Kalacakra, Vajrayogini, Magyud, etc.

Author: Malcolm
Date: Monday, December 5th, 2016 at 6:01 AM
Title: Re: Best Wrathful Deity to use against malicious spirits?
Content:
Tirisilex said:
What is the best Wrathful Deity to use against wrathful spirits that are bothering someone?

Malcolm wrote:
The one you have practiced the most.

Author: Malcolm
Date: Monday, December 5th, 2016 at 5:24 AM
Title: Re: Qualifications for giving empowerments

Content:
Dharmaswede said:
Wonderful, thank you for your prompt reply.

"a yidam" or " the yidam" (specific to the practice)?

Best,

Jens

Malcolm wrote:
A major Yidam. Sometimes Lamas give large collections of empowerments. There is no chance they have done the approach and accomplishment for every deity in that collection. In general, if you have done a major retreat, you can then given the transmission for any empowerment you have received.

Author: Malcolm
Date: Monday, December 5th, 2016 at 5:08 AM
Title: Re: Qualifications for giving empowerments
Content:
Dharmaswede said:
This is admittedly a vague, ignorant, and broad question:

What are the qualifications for a teacher to give tantric empowerments in the Tibetan tradition?

(Apologies if this topic already has been sliced and diced in another thread, kindly provide a link if that is the case.)

Malcolm wrote:
In general, they must have received the empowerment they are going to give, as well as the instructions on how to do the practice. They must have accomplished at least a major yidam retreat or failing that, have received permission from their own guru to bestow that empowerment.

Author: Malcolm
Date: Monday, December 5th, 2016 at 12:34 AM
Title: Re: Hello
Content:
TheNonduality said:
Hello!

My name is TheNonduality. I'm a Soto Zen monk on medical leave, and I'm super excited that I found this board! It's really hard to spend most of my year cloistered at a

remote monastery and then be in the middle of a big city. So it's really nice to find a community of fellow practitioners to chat with about Buddhism.

As I said, I've been a Soto Zen Monk, but I've also spent time as a Rinzai Monk, and a Theravadan monk. That being said, I really love studying all forms of Buddhism. I've also spent a brief time training in Tendai and recently Hua Yen. I'm excited to get to know people here and engage in deep and meaningful discussions.

Malcolm wrote:

That only leave Sakya, Kagyu, Nyingma, Gelug, and Bon to go!

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:58 PM

Title: Re: Incenses and power substances

Content:

PadmaDorje said:

I am studying a red deity Khyentse sadhana and it says at some point to burn power substances as incense.

Would anyone be so kind as to give me examples of what "powerful substances" are in this case?

Malcolm wrote:

Red sandalwood, for example.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:57 PM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

heart said:

Yes, you are right, nutritional science is a joke. The history of Anthropology and Comparative Religion is pretty scary actually.

Malcolm wrote:

We can learn interesting things from text critical scholarship, but we should never mistake text criticism for history.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:55 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

So did the Buddha ever address individuals who thought others to be less deserving of proper treatment on account of perceived negative past karma? Or is that misunderstanding a strictly modern departure from the dharma?

Malcolm wrote:

No and yes.

Coëmgenu said:

"No and yes" to if the Buddha ever addressed discrimination based on perceived karma or "no and yes" to if this misreading of the purpose and function of karma is a distinctly modern departure from the dharma?

Malcolm wrote:

You asked two questions: no to the first, yes to the second.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:53 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

I find it sickening you won't even acknowledge the fact that divorce courts are in favor of women and instead blame it all on karma. Just because someone has made a poor choice doesn't give any court the right to unfairly treat that individual due to his or her gender. That's called sexism.

Malcolm wrote:

Of course they are in favor of women with children. Women typically experience a 73% loss in income after a divorce, well men typically experience a 43% boost in income. 40 percent of the households in the US headed by women live in poverty and more than half of impoverished children live with their mothers and not their fathers. For every dollar a man makes, a white women make 77 cents, a black women 63.5 cents, and hispanic woman makes 54 cents.

Thus, I contest your contention that the courts treat men unfairly in divorces. In fact, men, after a divorce, have far more advantages than their former spouses and children as we can see above. Moreover, only 61% of court-orderd child support is ever paid.

These are the facts.

M

Author: Malcolm

Date: Sunday, December 4th, 2016 at 9:58 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

So did the Buddha ever address individuals who thought others to be less deserving of proper treatment on account of perceived negative past karma? Or is that misunderstanding a strictly modern departure from the dharma?

Malcolm wrote:

No and yes.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 8:30 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Rakz said:

So you've supposedly been "taken to the cleaners" by your ex wife and you have not one negative thing to say about it? That's strange.

Malcolm wrote:

No, it is not strange. It's called being a grown up. No one married her but me. My mistake, my karma. It's called "accepting to consequences of one's actions." It is also called being a man. But these days, there are simpering fools who think they can just appropriate the language of the oppressed because they're feelings have been hurt when they themselves should take responsibility in their own poor choices of partners.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:41 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:21 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You have a narrow minded view when it comes to the men's movement. I recommend this documentary for you.

Malcolm wrote:

Sorry, I think these guys are a bunch of [insert favorite Bill Maher insult here]. I have zero sympathy for them.

Rakz said:

Why shouldn't they be worthy of any sympathy?

Malcolm wrote:

If they were actually suffering from some real oppression, then I would have sympathy for them. But since they are behaving like hysterical children who are complaining of monsters they imagine to be under their bed...well, they are not children...so...

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:05 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You have a narrow minded view when it comes to the men's movement. I recommend this documentary for you.

Malcolm wrote:

Sorry, I think these guys are a bunch of [insert favorite Bill Maher insult here]. I have zero sympathy for them.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:50 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Gyurme Kundrol said:

Even though white privilege is a thing, its not all its cracked up to be. Theres draw backs to being a white man...

For example in the eyes of society you have 0 excuse for not being successful and wealthy. Oh youre white? If your not wealthy/have a car/have a home then you are somehow a frak up and someone to avoid. People easily forgive anyone else for not

having these things because of their disadvantages, but a white man without these? Worthless. Pathetic. A loser.

If you need help there are not organizations who will really help you. There is no support group. If you are gay you can easily find groups that will take you in, help you, take care of you. If you are a straight white male? Good luck! Same goes with other minorities who have groups focused solely on helping them. As a white man I've never been able to get help from anyone except immediate friends or family. The government could care less if I fall through the cracks, and there are no real groups that help white men that are easily accessible. You are basically laughed at and ignored if you need help as a white guy.

If you end up homeless as a white man? Well good luck with that! There's plenty of groups helping women, gays, youths and others but a white man? Again it goes back to this expectation that white = intelligent and competent and if you don't have it all you've done something terribly wrong.

So there's upsides and downsides, but it's not all cracked up to be. My main experience of being white is being held to an impossible standard that in my entire life I've never been able to live up to.

Malcolm wrote:

No different than being a black man or a latino man. Men have zero access to social services apart from food stamps. It is not a white man thing, it is a man thing. Also if you are a woman, it is the same, unless you have young kids. Of course, the amount of money spent on social services such as welfare are a tiny percentage of the budget, but no one ever notices this when they bitch about lack of access to social services they imagine "other" people have access to. In other words, your post is basically racist since you imagine you are being held up to a standard that people of color are not being held up to.

maybay said:

Another defiant use of the incendiary term "racist" where "prejudice" would suffice, and is clearly more representative of his post. Moreover, you've isolated the point about social services, the part government plays, which is only part of his grievance, and made a sharp edge of it.

Malcolm wrote:

When racist language is used, it is appropriate to term it racist. For example, there is a so called "men's movement" where men complain about how they are disadvantaged by their gender because of the success of the women's movement; but in reality they are basically upset that they cannot with impunity behave like sexist pigs anymore. When such complaints are lodged by such men, it is appropriate to call those complaints sexist. When an advantaged person complains that their advantage is a disadvantage by either ethnicity or gender, that complaint is either racist or sexist because it involves pointing out something undesirable about another race or a gender.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:25 AM

Title: Re: Measurements of Mandala set

Content:

Sherab Dorje said:

Personally, I have never seen a wooden mandala set being used.

Malcolm wrote:

It was quite common in Tibet, which is why it is mentioned frequently in the literature.

But it needs to be large, to compensate for the mandala being made of inferior material.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:21 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

It is a serious question, not a claim. I am trying to ascertain (in terms of cause/condition) how far down it is all reduced.

Malcolm wrote:

Caittas and cittas are always conditioned. Negative cittas are conditioned by negative caittas, which in turn are conditioned by afflicted caittas; positive cittas are conditioned by positive caittas, which are conditioned by positive caittas. Neutral cittas are conditioned by the ten neutral caittas, in absence of either positive or afflicted caittas. The minimum number of caittas a sentient being in desire realm can possess is twelve — the ten neutral caittas that accompany all minds or cittas in the desire realm, including coarse attention and sustained attention. That number decreases in the form and formless realm.

That said, even positive and neutral cittas and caittas are contaminated if they are not connected with the path dharma of the 37 adjuncts of awakening.

Sherab Dorje said:

Would it be true to say that ignorance is the ultimate cause of all afflicted relative mental states, positive or negative?

If Mahamudra/Dzogchen is unconditioned then it would not be associated with positive mental factors either. Right?

Malcolm wrote:

In order to arrive at the realization of either, one must have first given rise to five faculties (faith, diligence, mindfulness, samadhi and wisdom), the first set within the 37 factors of awakening. These five faculties are found with neutral (mindfulness, samadhi and wisdom) and positive mental factors (faith and diligence), and when combined with the right path, lead to eventual buddhahood.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 3:00 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

That is a nonsequitur.

Sherab Dorje said:

It is a serious question, not a claim. I am trying to ascertain (in terms of cause/condition) how far down it is all reduced.

Malcolm wrote:

Caittas and cittas are always conditioned. Negative cittas are conditioned by negative caittas, which in turn are conditioned by afflicted caittas; positive cittas are conditioned by positive caittas, which are conditioned by positive caittas. Neutral cittas are conditioned by the ten neutral caittas, in absence of either positive or afflicted caittas. The minimum number of caittas a sentient being in desire realm can possess is twelve — the ten neutral caittas that accompany all minds or cittas in the desire realm, including coarse attention and sustained attention. That number decreases in the form and formless realm.

That said, even positive and neutral cittas and caittas are contaminated if they are not connected with the path dharma of the 37 adjuncts of awakening.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:50 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

You said there are positive, negative and neutral volitions. You didn't say there is volition, and it can be conditioned by mental factors.

Malcolm wrote:

In fact I did say this

<https://www.dharmawheel.net/viewtopic.php?f=36&t=24243#p366715>:

Sherab Dorje said:

Oooops... sorry, didn't remember this one!

So now mental factors are the unconditioned dharmas?

Malcolm wrote:

That is a nonsequitur.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:35 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

This illustrates my point nicely.

Astus said:

It does illustrate the role of concepts in experience, but it also shows the presence of experience without conceptualisation.

Malcolm wrote:

No, experience is always conceptual. One has to be conceptually aware of something for to to be one's experience. It is fundamental fact of the meaning of the word in <https://en.oxforddictionaries.com/definition/experience>.

It is also the meaning of the word in Sanskrit, anubhū: "to notice , perceive , understand ; to experience , to attempt."

There is no such thing as an actual nonconceptual experience. A so called nonconceptual experience is one that is attended by a very subtle level of conceptuality, not entirely absent of conceptuality, just as formless means "very subtle matter" but not actually immaterial in fact.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:12 AM

Title: Re: Measurements of Mandala set

Content:

Dharmaswede said:

Thank you.

By chance, do you happen to know of a source of wooden mandala sets?

Best,

Jens

Could someone kind send the measurements of a mandala set, i.e. the diameter and height of the base and the rings.

Thank you.

Best Regards,

Jens

Malcolm wrote:

If it is wood or clay, or some other base material, the width should be about a cubit.

It is made of copper it should measure the width between the tip of your outstretched thumb and the tip of the pinky.

A precious metal mandala can be very small.

M

You would have to make one yourself. The rings are optional and not practical when counting. Also you need a shrine mandala, generally, this one has the rings.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:06 AM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

MiphamFan said:

Pelliot 44 is a fragment of a text on Vajrakila from Dunhuang, which already links Padmasambhava to Vajrakila as well as Yeshe Tsogyal IIRC, as the later Vajrakila tradition says. Robert Mayer has written about it.

heart said:

So Padmasambhava is an existing person now? He was just a myth a few hours ago. (pelliot 44 is dated 800-900 A.D.)

/magnus

Malcolm wrote:

It is kind if like butter. Butter for a long while was regarded as being the worst thing for your health ever. Then it was touted as the best thing ever. Now there is a swing back to saying it is the worst thing ever. Sentient beings are never satisfied.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:01 AM

Title: Re: Measurements of Mandala set

Content:

Dharmaswede said:

Could someone kind send the measurements of a mandala set, i.e. the diameter and height of the base and the rings.

Thank you.

Best Regards,

Jens

Malcolm wrote:

If it is wood or clay, or some other base material, the width should be about a cubit.

It is made of copper it should measure the width between the tip of your outstretched thumb and the tip of the pinky.

A precious metal mandala can be very small.

M

Author: Malcolm

Date: Sunday, December 4th, 2016 at 1:52 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

You said there are positive, negative and neutral volitions. You didn't say there is volition, and it can be conditioned by mental factors.

Malcolm wrote:

In fact I did say this

<https://www.dharmawheel.net/viewtopic.php?f=36&t=24243#p366715>:

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 11:03 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

climb-up said:

Curious to hear thoughts on this.

Does that make me either a heretic or someone who should not be following the DC teachings?

Malcolm wrote:

We all work with all kinds of limitations all of the time. Some we impose on ourselves, like moral beliefs about diets, others are imposed upon us, such as lifespan, health and so on.

Being a Dzogchen practitioners means in part to recognize one's limitations and work with them.

There are no heretics.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 11:53 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Astus said:

Or when for instance one is unexpectedly talked to, and when the words were spoken they were not comprehended, but when they're recalled right after that they become understandable.

Malcolm wrote:

This illustrates my point nicely.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 3:43 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

Some folks who believe in bs like "white privilege" would also agree that those who are born white have much better karma than those born with a darker skin pigmentation. It is kind of like the Hindu caste system which the Buddha completely rejected.

Gyurme Kundrol said:

Even though white privilege is a thing, its not all its cracked up to be. Theres draw backs to being a white man...

For example in the eyes of society you have 0 excuse for not being successful and wealthy. Oh youre white? If your not wealthy/have a car/have a home then you are somehow a frak up and someone to avoid. People easily forgive anyone else for not having these things because of their disadvantages, but a white man without these? Worthless. Pathetic. A loser.

If you need help there are not organizations who will really help you. There is no support group. If you are gay you can easily find groups that will take you in, help you, take care of you. If you are a straight white male? Good luck! Same goes with other minorities who have groups focused solely on helping them. As a white man Ive never been able to get help from anyone except immediate friends or family. The government could care less if I fall through the cracks, and there are no real groups that help white men that are easily accessible. You are basically laughed at and ignored if you need help as a white guy.

If you end up homeless as a white man? Well good luck with that! There's plenty of groups helping women, gays, youths and others but a white man? Again it goes back to this expectation that white = intelligent and competent and if you don't have it all you've done something terribly wrong.

So there's upsides and downsides, but it's not all cracked up to be. My main experience of being white is being held to an impossible standard that in my entire life I've never been able to live up to.

Malcolm wrote:

No different than being a black man or a latino man. Men have zero access to social services apart from food stamps. It is not a white man thing, it is a man thing. Also if you are a woman, it is the same, unless you have young kids. Of course, the amount of money spent on social services such as welfare are a tiny percentage of the budget, but no one ever notices this when they bitch about lack of access to social services they imagine "other" people have access to. In other words, your post is basically racist since you imagine you are being held up to a standard that people of color are not being held up to.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 2:33 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Where do these unconditioned "volitions" abide then?

Malcolm wrote:

Who said volitions were unconditioned? I already explained clearly that in general volitions were included in among the neutral mental factors, and were colored by their association with positive minds (composed of the ten positive mental factors) or negative minds (composed of the six afflicted mental factors and of negative mental factors).

In any case, anyone who wishes to understand karma and vipaka clearly is directed to read the Abhidharmakośa and its commentary.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:47 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

As mentioned before, I will be introducing the book over Facebook here, on Dec 14th, 6:30 P.M. EST:

<https://www.facebook.com/zangthal/>

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:19 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

Secondly, direct perceptions are by definition nonconceptual, and are only experienced when they are coordinated through second order conceptual identification such as "this is blue," "this is red," and so on. We have many direct perceptions everyday which we never experience because we never notice them.

Astus said:

Do you say that one cannot be aware of one's environment without taking note of each element? That would make life quite difficult.

Malcolm wrote:

Awareness of our environment is a conceptual picture built up through familiarization. No one lives in the moment, apart from babies, who have not yet developed the conceptual framework to start organizing their direct perceptions into conceptual patterns and frames of reference. This is why a great deal of secular mindfulness literature and "live in the moment" slogans are total bunk.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Are you suggesting that money should be based on something like gold? The gold standard is a <http://www.theatlantic.com/business/archive/2012/08/why-the-gold-standard-is-the-worlds-worst-economic-idea-in-2-charts/261552/>:

Why would anyone want to go back to the bad old days? The gold standard limited central banks from printing money when economies needed central banks to print money, and limited governments from running deficits when economies needed governments to run deficits. It was a devilish device for turning recessions into depressions. The answer is that some people aren't worried about depressions. Some people are worried about inflation. Even when none exists. To them, these fetters are the feature, not a bug.

Gyurme Kundrol said:

Yes that is what I was suggesting. My understanding is that the economy is basically a bunch of fake money- not really backed by anything anymore. Its just...digits. Those digits have more value in some places on earth than others. They are backed maybe by labor, but thats a very ephemeral thing.

So I guess my question is... what is our money even based on anymore? It used to be based on gold and silver... now its just paper. Or so it seems!

Malcolm wrote:

I think you need to study some economic history. For example, the economic history of money, and the instability which is inevitable when the value of currency is pinned to a precious metal such as gold or silver, for example. So called commodity money is at the mercy of commodity prices, as history shows, when the Spaniards flooded the world markets with silver from Mexico:

For hundreds of years, China produced silk, porcelain, and tea to acquire a commodity, silver, which was needed to replace the paper notes that the government had made valueless. It was as if to buy a newspaper for a dollar one first had to make and sell something else to get the dollar banknote. Actually, it was worse: the silver stocks had to be constantly replenished, incurring further costs, because the metal was constantly worn away as it passed from hand to hand. (Paper money wears out, too, but costs next to nothing to replace.) Given the circumstances, acquiring the silver was entirely rational— it provided monetary stability. But it was also extremely costly. “Rather than pull silver out of their own ground (had China contained rich silver deposits, which it did not), the Chinese produced exports to buy silver that was pulled out of the ground somewhere else,” Flynn wrote in an e-mail to me. “Even scholars tend to impute mystical qualities to commodity monies like silver and gold, but we must recognize them as physical products that involve massive production costs. A significant hunk of the GDP of China— then the world’s biggest economy— was surrendered in order to secure a white metal that was produced mostly in Spanish America and Japan. Some people made enormous profits from doing this, but think about what else those resources could have been used for.”

Mann, Charles C. (2011-08-09). 1493: Uncovering the New World Columbus Created (pp. 162-163). Random House, Inc.. Kindle Edition.

Also, the cost of our exports was too high, and thus was the main reason we got off the gold standard...

Author: Malcolm

Date: Friday, December 2nd, 2016 at 9:58 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

So you have become a substance dualist? Amazing.

Astus said:

I am merely curious how you synchronise your idea of all experiences being conceptual with the teachings, where for instance the teachings on the dhatus do not seem to agree with that.

Malcolm wrote:

For example, when we talk about a nonconceptual experience, we are actually talking about an experience that has very little concept attached to, but it is still a subtle conceptual experience, which why it is can be a deviation if the conceptuality is not recognized.

Secondly, direct perceptions are by definition nonconceptual, and are only experienced when they are coordinated through second order conceptual identification such as "this is blue," "this is red," and so on. We have many direct perceptions everyday which we never experience because we never notice them.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 9:52 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

Some folks who believe in bs like "white privilege" would also agree that those who are born white have much better karma than those born with a darker skin pigmentation. It is kind of like the Hindu caste system which the Buddha completely rejected.

Malcolm wrote:

The Buddha did not reject the idea that people were born into higher and lower social classes as <http://www.accesstosight.org/tipitaka/mn/mn.135.nymo.html>:

"Beings are owners of karmas, student, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Author: Malcolm

Date: Friday, December 2nd, 2016 at 8:50 PM

Title: Re: Invocation for dakas and dakinis

Content:

cck123 said:

Hi friends,

do you know an invocation for dakinis like these for the dharmapalas? As i know dharmapalas as well as dakas/dakinis help on our way.

Dharmapalappractice is very usual, the dakinis i know are only yidam practice and not for beginners like me. Is there a reason for this?

Thanks for your answers!

Chris

Malcolm wrote:

There is such a thing as the general tormas offering of Ḍākinīs, very common in Sakya,

Gelug and Kagyu.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 11:27 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

You just answered your own question. In the first case, you are taking the five precepts out of deceit. This means that you have severed the root of the positive results from the start because your motivation is negative and therefore your action is negative. In the second, case, you have a positive motivation which leads you to do something positive for others. Thus the rule still applies.

You might want to brush up on the karma chapter of the Kosha.

Sherab Dorje said:

In which case there are no essentially/intrinsically positive or negative actions. They are conditioned by various factors. Motivation is one of the four recognized factors which condition the outcome of an action. That's all I have been saying the whole time.

Malcolm wrote:

Karma is volition. Those volitions can be positive, negative or neutral, and they will result in acts that are positive, negative, or neutral, with results that are correspondingly positive, negative or neutral.

Therefore, it is novel to claim that actions are neither positive or negative by nature since volition itself is action, and all volitions are positive, negative or neutral by nature.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 5:10 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

Since derived actions of body and speech arise on the basis of positive or negative intentions which are themselves karma by definition, it is novel to claim that actions cannot be essentially positive or negative. For example, taking the five precepts is an essentially positive action whose ripening is essentially positive. Breaking the five precepts is an essentially negative action whose ripening is essentially negative.

Sherab Dorje said:

So if I keep the five precepts because I want to curry favor and deceitfully nab a swag of cash (for example) I am doing something essentially good. And if I break one of the five precepts in order to selflessly benefit sentient beings, I am doing something essentially bad.

Seriously?

I don't think so...

Malcolm wrote:

You just answered your own question. In the first case, you are taking the five precepts out of deceit. This means that you have severed the root of the positive results from the start because your motivation is negative and therefore your action is negative. In the second, case, you have a positive motivation which leads you to do something positive for others. Thus the rule still applies.

You might want to brush up on the karma chapter of the Kosha.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 3:42 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

I feel like, conventionally, there will always be negative karma as long as there are deluded mindsets. That's a fair enough statement I think.

Given that it is believed to be delusion that brings rise to the mindset that is susceptible to "negative and positive" conceptualizations, as long as delusion exists so will there exist positive and negative karma, right?

Because delusion brings rise to the negative, and by bringing rise to the negative, so too is positive created. Basic Dàodéjīng right?

I don't really know if this is in line with the Buddhavacana though.

Malcolm wrote:

It is fairly straightforward, actually. Cetana by itself is a neutral mental factor. But it is colored, positively or negatively, by whether it is accompanied by positive mental factors or negative mental factors. Thus cetanas accompanied by positive mental factors are positive, cetanas accompanied by negative mental factors are negative. It's not hard to understand.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:42 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

The nature of actions is determined by the motivation that drives them. Actions motivated by hatred, greed or ignorance are essentially negative and have negative results, measured by the relative amount of suffering the result of each entails.

Sherab Dorje said:

In which case there is no such thing as an ESSENTIALLY positive or negative action since the outcome of any action is conditioned by motivation (and other factors). So, if you are agreeing with me, why do you find the position novel?

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu all say, "Action (karma) is volition (cetana) and what proceeds from volition."

Since derived actions of body and speech arise on the basis of positive or negative intentions which are themselves karma by definition, it is novel to claim that actions cannot be essentially positive or negative. For example, taking the five precepts is an essentially positive action whose ripening is essentially positive. Breaking the five precepts is an essentially negative action whose ripening is essentially negative.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:16 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Essentially there is no such thing as negative and positive karma...

Malcolm wrote:

Really? That is a novel position.

Sherab Dorje said:

Really? So you believe there are actions that are ESSENTIALLY (the word I used in the above quote) positive or negative? Seems like a novel position to me.

Malcolm wrote:

The nature of actions is determined by the motivation that drives them. Actions motivated by hatred, greed or ignorance are essential negative and have negative results, measured by the relative amount of suffering the result of each entails.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:13 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

Not all appearances are the same. You cannot say that the object of a wrong awareness that cannot perform the function that it appears to possess is the same as an object to

a valid mind that does. I cannot drink the water of a mirage but I can put my cup on a table. Mirage water does not exist, tables do. From the point of view of the things that we normally see, all appearances are deceptive but we must distinguish between functioning appearance and that which doesn't exist at all.

Malcolm wrote:

One day Candrakīrti was walking through the halls of Nalanda and distracted by a book he was reading, bumped his head on a pillar. A student noticed this and said "Ha, that pillar is not empty, is it!"

Candra, having regained his composure, said "Sure it is," and passed his hand right through it.

One time, a geshe went to see Milarepa. Thinking that he could defeat Mila in debate, he asked Mila whether space was conditioned or unconditioned. Mila replied, "Certainly space is conditioned."

The geshe, now thinking that Mila was a great fool, began to refute him with citations and reasonings, while Mila sat quietly until the geshe was finished. Mila then picked up a stick from the ground, and began beating out a rhythm on space, which made a tremendous sound.

If I were you, I would not place so much confidence in so called "functional appearances."

Tsongkhapa said:

These are great stories, thank you. Chandrakīrti also drew milk from a picture of a cow on a wall.

What does this prove? There is no inherent existence; someone with control of their mind can determine their appearances. However, for ordinary beings, there are still perceptions informed by ignorance and perceptions informed by wisdom and there is therefore a clear difference: there are wrong and correct perceptions.

Malcolm wrote:

The point of these stories is conventional perception is not reliable.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:00 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Essentially there is no such thing as negative and positive karma...

Malcolm wrote:

Really? That is a novel position.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 1:48 AM

Title: Re: Resources on Dharma Protectors

Content:

tingdzin said:

You know, Nebesky_Wojkowitz is supposed to have died prematurely after he write "Oracles and Demons". Maybe there's a reason people don't write a lot on this stuff.

Karinos said:

so did Losang Tsering (David Gonsalez) ...

but then seeing this as a punishment from Dharma protectors is silly unless you are engaged in some sort of demon cult (which I cannot name here)

I personally see these cases as examples of accumulating merit enough to liberate themselves from human existence and possibly cycling existence.

Malcolm wrote:

Or unless you break samayas feeling no shame.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 11:38 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Hallucinations are completely deceptive because their objects do not exist at all. Objects in dreams do not actually exist because they are mere appearances but they function. The water of a mirage, however, cannot function. There is this subtle distinction.

The objects of hallucinations are not mere appearances because they are non-existents.

Malcolm wrote:

They exist as appearances, no different from any other appearance. You are heading into the rough when you start distinguishing appearances on the basis of correspondence to external objects which exist.

Tsongkhapafan said:

Not all appearances are the same. You cannot say that the object of a wrong awareness that cannot perform the function that it appears to possess is the same as an object to a valid mind that does. I cannot drink the water of a mirage but I can put my cup on a

table. Mirage water does not exist, tables do. From the point of view of the things that we normally see, all appearances are deceptive but we must distinguish between functioning appearance and that which doesn't exist at all.

Malcolm wrote:

One day Candrakīrit was walking through the halls of Nalanda and distracted by a book he was reading, bumped his head on a pillar. A student noticed this and said "Ha, that pillar is not empty, is it!"

Candra, having regained his composure, said "Sure it is," and passed his hand right through it.

One time, a geshe went to see Milarepa. Thinking that he could defeat Mila in debate, he asked Mila whether space was conditioned or unconditioned. Mila replied, "Certainly space is conditioned."

The geshe, now thinking that Mila was a great fool, began to refute him with citations and reasonings, while Mila sat quietly until the geshe was finished. Mila then picked up a stick from the ground, and began beating out a rhythm on space, which made a tremendous sound.

If I were you, I would not place so much confidence in so called "functional appearances."

Author: Malcolm

Date: Thursday, December 1st, 2016 at 11:29 PM

Title: Re: Calexit?

Content:

Crazywisdom said:

We have Tesla. We can have a death ray.

Coëmgenu said:

I am highly unexposed to American culture. What do you mean by this? Tesla's death ray was never designed. It never existed. It is impossible to exist by the metrics that Tesla set forth for its building. Or did you mean "death ray" metaphorically?

Malcolm wrote:

I am pretty sure CW is referring to the company, not Nikolai Tesla...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:34 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Tenpa Rinpoche wrote a blog post about how he thought he could engage with anger

constructively, and turn it around to his enlightened will.

Malcolm wrote:

I don't think Bill Cassidy is really someone you want to cite as an example of enlightened will.

Interesting blog? Sometimes. Awakened tulku? That depends on whether are you a rube or not. You are obviously a rube.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:32 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Whether you do nothing or everything, ultimately it doesn't make the slightest difference, and when you recognise that - you have found contentment.

Malcolm wrote:

Thus nihilism...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:07 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

aparajita said:

That's because some of the distinctions seem distinctly scholastic and/or like they were made up by people who need perfectly precise answers to questions when "Maybe, maybe not. Depends on the circumstances." is the only reasonable answer that can be supplied. All of those things are entirely secondary and making them the standard of whether a recitation counts or not almost literally puts the cart before the horse by making the supporting factors more important than the thing they're supposed to support.

Malcolm wrote:

No, they are not entirely secondary. If they were, imperatives such as not displaying images and paintings, and samaya articles such as the vajra, bell, mālā and so on, would not have been proclaimed by masters in the past. We may live in the time of the five degenerations, but that does not mean we have to be degenerates with respect to how to properly observe samayas.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:14 PM

Title: Re: Emptiness

Content:

Tsongkhapa said:

As mere appearance to mind, like in a dream. Dream things appear and function, which is different to things that do not exist at all and do not function, such as the water of a mirage.

Malcolm wrote:

Hallucinations are also mere appearances to a mind, like a dream; during a hallucination, things seem to function.

Tsongkhapa said:

Hallucinations are completely deceptive because their objects do not exist at all. Objects in dreams do not actually exist because they are mere appearances but they function. The water of a mirage, however, cannot function. There is this subtle distinction.

The objects of hallucinations are not mere appearances because they are non-existents.

Malcolm wrote:

They exist as appearances, no different from any other appearance. You are heading into the rough when you start distinguishing appearances on the basis of correspondence to external objects which exist.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:37 AM

Title: Re: When does counting mantras count?

Content:

dreambow said:

If you deeply believe in tra la la it'll take you there. My point being that somewhere along the way when the time is right/ripe you may drop it. Its spontaneous not something thought through.

Malcolm wrote:

This might have currency in some new age circles, but it has nothing to do with how mantra is understood in Vajrayāna.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:25 AM

Title: Re: taking samaya pills

Content:

Jangchup Donden said:

So I'm curious as to the best method for taking samaya pills. Should you let it dissolve your mouth, chew, or swallow immediately? Or does it not matter?

Malcolm wrote:

samaya pills? You mean pills for purifying samaya? If so, you just scrape of a little.

Jangchup Donden said:

Probably using the wrong terminology. Maybe medicine pills? The little things given away at the end of some blessing ceremonies/empowerments.

Malcolm wrote:

You mean bdud rtsi sman sgrub. It depends on lineage. Some are for use in the inner offering, others are liberation through taste. You need to ask.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:24 AM

Title: Re: taking samaya pills

Content:

Karma Jinpa said:

Garchen Rinpoche says to swallow blessing pills whole, while visualizing the seed-syllable of the deity inside them.

The pouches Rinpoche gives at his empowerments are supposed to last one year if you swallow one pill each day. They can be taken with water and one's other medicines, according to him.

Malcolm wrote:

Those are myong grol, liberation through taste.

There are all kinds of pills. You need to find out which one this person is actually asking about.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:23 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

That consciousness is nonconceptual is not even slightly debatable. Conceptuality, and hence, experience, is the function of the caittas. Cittas are nonconceptual.

Astus said:

The physical senses and their objects are neither mind nor mental phenomena. In other

words, 10 of the 18 realms are not even mental, and the 5 sensory consciousnesses are not mental phenomena, consequently the 15 dhatus related to the form aggregate cannot be conceptual. If you say that the five matter related functions of mind do not occur on their own, then you assume there are two instances of consciousness at the same time.

Malcolm wrote:

So you have become a substance dualist? Amazing.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:19 AM

Title: Re: Calexit?

Content:

Crazywisdom said:

California supported Reagan and Nixon. CA as a blue state is a new deal. It has a deeply conservative SoCal and farmland contingent. It wouldn't necessarily change anything. But as far as CA has no say in who becomes president despite our gigantic size, tells me, the USA doesn't need or want us. So frak the USA. We can arm as quickly as Japan. We have all the best engineers and all the resources we need. We have Tesla. We can have a death ray. We have smarter people. California could be a superpower.

Malcolm wrote:

Like everywhere else in the US, most of the smarter people are immigrants.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:15 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

These idiots have no idea what they're doing.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:12 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Neither can be established as existing from their own side, but they do exist.

Malcolm wrote:

In what way?

Tsongkhapafan said:

As mere appearance to mind, like in a dream. Dream things appear and function, which is different to things that do not exist at all and do not function, such as the water of a mirage.

Malcolm wrote:

Hallucinations are also mere appearances to a mind, like a dream; during a hallucination, things seem to function.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:10 AM

Title: Re: When does counting mantras count?

Content:

dreambow said:

Mantra is beneficial and a tool used to subdue the chattering mind.

Malcolm wrote:

If that is all you think it is, you might as well plug your ears and recite
lalalalalalalalalalalalala...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 6:01 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

If you cannot establish conditioned phenomena or unconditioned phenomena...

Malcolm wrote:

Nāgarjuna proves neither can be established:

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the condition can never be established, how can the unconditioned ever be established?

Tsongkhapafan said:

Neither can be established as existing from their own side, but they do exist.

Malcolm wrote:

In what way?

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:48 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

In order for something to be experienced, it has to be noticed by the mind.

Astus said:

Then you're saying that the sensory consciousnesses do not exist, so there is only one sensory area, in which case it makes no sense to list six. But then, you should not have written that the sensory consciousnesses are non-conceptual. Furthermore, then what is the difference between visual perception and thoughts? Even Yogacara accepts the five sensory phenomena as distinct from thoughts.

Malcolm wrote:

In reality there aren't six. There is only one. The different names for sense consciousness do not describe six different consciousness, they describe one functioning through six different sense organs, for example, like a monkey in a house with six or eight windows.

That consciousness is nonconceptual is not even slightly debatable. Conceptuality, and hence, experience, is the function of the caittas. Cittas are nonconceptual.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:44 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

You don't need to read Tibetan or meet a nomad personally to know about their culture.

Malcolm wrote:

Yeah, actually you do. Otherwise, you are just an armchair bore waffling on about things of which you have no experience.

maybay said:

Appeal to consequence fallacy.

Malcolm wrote:

It's like wine. Unless you have tasted, you cannot speak about it.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:37 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

boda said:

You are apparently arguing that disadvantaged people in society should accept their situation.

maybay said:

A lot of disadvantaged people have, for the most part, accepted their situation.

Malcolm wrote:

So let's just leave them that way. It is so much f@%king easier than assuring they have good educations, healthcare, job protection, equitable housing, and a clean environment.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:43 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The Buddha used metaphors in his teachings according to who he was speaking to, not according to the class he was born into.

Malcolm wrote:

And you are confident of this for what reason that is hidden to ordinary mortals?

maybay said:

Because I read the sutras. Its common knowledge to anyone who does the same.

Through his deep meditative attainments and his enlightened wisdom, the Buddha had the special ability to discover the precise way to teach the people who came to him for guidance. He could read deep into the hidden recesses of a person's heart, perceive that person's aptitudes and interests, and frame his teaching in the exact way needed to transform that person and lead him or her on to the path of freedom. Bhikkhu Bodhi

Malcolm wrote:

This does not preclude the Buddha from speaking about things according to the class to which he was born.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:41 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Disingenuous correlation. You just want to shout down the idea by painting me as an anachronistic snob. Well its not my idea.

Malcolm wrote:

No, I am just pointing out that you are talking out of your ass since you don't read Tibetan and have never met an actual Tibetan nomad.

maybay said:

You don't need to read Tibetan or meet a nomad personally to know about their culture.

Malcolm wrote:

Yeah, actually you do. Otherwise, you are just an armchair bore waffling on about things of which you have no experience.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:36 AM

Title: Re: Emptiness

Content:

Tirisilex said:

Svātantrika and Prasāṅgika

Malcolm wrote:

Are a Tibetan category, applied with considerable inaccuracy to Indian Madhyamaka.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:36 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

If you cannot establish conditioned phenomena or unconditioned phenomena...

Malcolm wrote:

Nāgārjuna proves neither can be established:

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the condition can never be established, how can the unconditioned ever be established?

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:33 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

I'll tell ya what whiteness is. The ability to set up the entire population in a huge scam.

Mnuchin tapped for Treasury. REITs fall. Why? He is central to the housing crash of 2008.

Trump is setting up for the biggest pump and dump scam EVER! The biggest insider trade EVER! Those who will end up with the losses are betting against the inevitable and hold to hope they will be in the winners' camp. Even when they know they are the losers, they will act like they are winners. And they will trash everyone else. That's whiteness in America.

Gyurme Kundrol said:

Yeah its coming. Its over due really. People have no clue about how the economy works.

I dont really either, but my general idea is this: Print a bunch of fake monopoly money,

use it for awhile. Then orchestrate a crisis so all the fake money disappears and nobody notices its monopoly money. Then rinse and repeat...

Malcolm wrote:

Are you suggesting that money should be based on something like gold? The gold standard is a <http://www.theatlantic.com/business/archive/2012/08/why-the-gold-standard-is-the-worlds-worst-economic-idea-in-2-charts/261552/>:

Why would anyone want to go back to the bad old days? The gold standard limited central banks from printing money when economies needed central banks to print money, and limited governments from running deficits when economies needed governments to run deficits. It was a devilish device for turning recessions into depressions. The answer is that some people aren't worried about depressions. Some people are worried about inflation. Even when none exists. To them, these fetters are the feature, not a bug.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 3:08 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

...it must be hard dealing with the inarticulate and other rabble like me who inflict this sort of punishment upon your person..

Malcolm wrote:

I don't type particularly fast, and rather poorly at that.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 3:07 AM

Title: Re: taking samaya pills

Content:

Jangchup Donden said:

So I'm curious as to the best method for taking samaya pills. Should you let it dissolve your mouth, chew, or swallow immediately? Or does it not matter?

Malcolm wrote:

samaya pills? You mean pills for purifying samaya? If so, you just scrape of a little.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 2:06 AM

Title: Re: When does counting mantras count?

Content:

treehuggingoctopus said:

Also, I wonder what is the point of suggesting that what Sherab Dorje's teachers have told him about these things is wrong?

Malcolm wrote:

This discussion is not about what Greg does, nor whatever he has been told by his teachers.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 1:56 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Yeah well without a higher state , the secular could be just another muggle waving a placard.

Malcolm wrote:

Not that interested in higher states. Definitely interested in preserving as much life on the planet as possible.

Minobu said:

higher states of mind and body ,for me , is the goal of practicing any form of Buddhism.

Malcolm wrote:

I don't think there are higher and lower states. I think there are afflictive and nonafflictive states. Whether one is afflicted or not, helping other sentient beings is more important than one's own goals.

Minobu said:

you might disagree and i would welcome that, for your one liners in answer to me just sort of fall in the category of "Classic Nirvana Fallacy" , and it creates a sort of slumming for my use of the word Nirvana.

Malcolm wrote:

My time constraints require brevity.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:04 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

@ Kim a great blog post by one of my favorite authors. Nevertheless militancy is part of the language of resistance. Without it don't we become doormats? And I don't want to

be a doormat. Ghandhi and Martin Luther King were "warriors" of "ahimsa". Paradoxical but true. If the word is in our language I say we use it for the sake of dharma, like Trungpa.

Malcolm wrote:

The language of Buddhadharma is kitted out in all kinds of martial metaphors. The Buddha, in this dispensation, was after all a member of the warrior class.

maybay said:

The Buddha used metaphors in his teachings according to who he was speaking to, not according to the class he was born into.

Malcolm wrote:

And you are confident of this for what reason that is hidden to ordinary mortals?

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:03 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The warrior features prominently in Tibetan nomadic culture where it is not defined by the appearance of violence, but by the quality of bravery.

Malcolm wrote:

You have apparently never met any Tibetan nomads. Thus you suffer from the noble savage bias.

maybay said:

Disingenuous correlation. You just want to shout down the idea by painting me as an anachronistic snob. Well its not my idea.

Malcolm wrote:

No, I am just pointing out that you are talking out of your ass since you don't read Tibetan and have never met an actual Tibetan nomad.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:58 PM

Title: Re: Emptiness

Content:

Jeff H said:

...some of us are on a lower path which we need to cultivate fully before we are ready for more advanced direction.

Malcolm wrote:

Anyone who properly enters Vajrayāna should have confidence that they will, at worst,

attain buddhahood within sixteen lives.

The final chapter of all Lamrim texts exhort the practitioner to enter Vajrayāna teachings if they wish to wake up in one, three, seven or at most, sixteen lifetimes.

This life is short. Not entering Vajrayāna teachings if one has the chance is a waste of this precious human birth with its eighteen freedoms and endowments. It is unlikely this chance will come around again soon. Lack of confidence in one's own capacity is a māra.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:18 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

No, actually we don't experience the content of the five sense consciousness without conceptual layer. Experience is always conceptual.

Astus said:

What do you call then all the sensory phenomena that occur even while one is focused on a single object, or while one is thinking about something? Are they not experiences? Or do you think that one thinks about them at the same time?

Malcolm wrote:

In order for something to be experienced, it has to be noticed by the mind.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:06 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

@ Kim a great blog post by one of my favorite authors. Nevertheless militancy is part of the language of resistance. Without it don't we become doormats? And I don't want to be a doormat. Ghandhi and Martin Luther King were "warriors" of "ahimsa". Paradoxical but true. If the word is in our language I say we use it for the sake of dharma, like Trungpa.

Malcolm wrote:

The language of Buddhadharma is kitted out in all kinds of martial metaphors. The Buddha, in this dispensation, was after all a member of the warrior class.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:04 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The warrior features prominently in Tibetan nomadic culture where it is not defined by the appearance of violence, but by the quality of bravery.

Malcolm wrote:

You have apparently never met any Tibetan nomads. Thus you suffer from the noble savage bias.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:50 PM

Title: Re: When does counting mantras count?

Content:

drodul said:

What do we mean exactly when we say mantras "don't count?" Is it that we can't report back to our lamas that we have accumulated some number of mantras we are supposed to say? Or is it that the signs of accomplishment of the mantra won't arise unless we count them on the cushion and with a proper mala? Will healing mantras not have any healing effect, or magnetizing mantras not magnetize, if they are not recited in a formally correct session? Just wondering, since there's a lot of arguing, but I'm not sure what the criteria are for knowing if a mantra has counted or not.

(And how come, when I try to emphasize a word by using what looks like the italics button above, the program wants to create a quote instead?)

Malcolm wrote:

Mantras recited in a state of distraction are as useful as trying to make a needle by rubbing an iron bar with wool. In order to be free from distraction, one must be alone. In order to maintain the siddhis, they must be done in secret. It is really that simple.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:49 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

"Sure, and recall that Fa Dao has been chief among those of us here hysterically decrying Muslims for being, well, Muslim" I may not agree with everything Fa Dao has to say but I don't find him hysterical anymore then I find you hysterical. Let people have their say!

Malcolm wrote:

Sure, you agree with him.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:25 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

boda said:

...it could be seen that you're simply trying to rationalize a desire to maintain your position in the status quo.

Malcolm wrote:

Indeed, all supremacist ideology is predicated on reserving privilege, aka, the status quo.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:23 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

And in fact there is no experience beyond mind, given that the other five sense consciousness are totally nonconceptual, and thus not experiences per se.

Astus said:

One still experiences sights, sounds, etc. even without a conceptual layer, so I rather differentiate the two.

Malcolm wrote:

No, actually we don't experience the content of the five sense consciousness without conceptual layer. Experience is always conceptual.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:21 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

One would think even beginners in Buddhadharma could understand that it is wrong to condemn the religion of an entire group of people.

Fortyeightvows said:

condemning a religion is not the same as condemning people. Another example is people whose religions practices involve hurting animals, we can condemn those practices and beliefs without being mean to the people.

Malcolm wrote:

Sure it is. When you condemn a religion you automatically condemn the people who have a faith commitment to that religion.

There are many religions which validate animal sacrifice, Islam among them. There are other religions, such as Christianity, which proclaim that the entire domain of nonhuman nature has been divinely mandated to be under the suzerainty of humans, men in particular. I don't happen to subscribe to those particular beliefs, but I see no reason to condemn the whole of a religion merely because I disagree with some of its parts. All religions recommend to their adherents love and compassion as the way of life they should follow.

His Holiness, the Dalai Lama states:

"All the world's religions, with their emphasis on love, compassion, patience, tolerance and forgiveness, can and do promote inner values. But the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I am increasingly convinced that the time has come to find a way of thinking about spirituality and ethics beyond religion altogether."

This is, in large part, a statement which reinforces my commitment to the promulgation of humanist ethics as the bedrock upon which people of different faith commitments can find common ground.

M

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 6:40 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Dgj said:

Could you elaborate on this idea from a Buddhist perspective? There is only body and mind? As in just the immediate body and mind one is experiencing, singular? Or that there are only bodies and minds in general, ie no things or other realities, just many minds and bodies interacting and trees, rocks, houses, etc. are not real?

Astus said:

All experiences fall within the six sensory areas: sight, sound, smell, taste, touch, thoughts. The first five are the physical and the sixth is the mental. There is no experience beyond these six.

Malcolm wrote:

And in fact there is no experience beyond mind, given that the other five sense consciousness are totally nonconceptual, and thus not experiences per se.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:46 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Erroneous thinking is the same wherever it comes from.

Malcolm wrote:

You can't do much about the erroneous thinking of others.

maybay said:

You can learn from it.

Malcolm wrote:

First you have to make sure your own thinking is not erroneous. Otherwise, you are blind person begin led by other blind people.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:41 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

In this forum i care about protecting from the hazards of erroneous thinking.

Malcolm wrote:

Maybe you should examine the hazards of your own erroneous thinking.

maybay said:

Erroneous thinking is the same wherever it comes from.

Malcolm wrote:

You can't do much about the erroneous thinking of others.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:29 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

In this forum i care about protecting from the hazards of erroneous thinking.

Malcolm wrote:

Maybe you should examine the hazards of your own erroneous thinking.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:25 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

We are in the last five hundred years of Buddha Shakyamuni's teachings.

Malcolm wrote:

Don't be silly. We have been in the "last five hundred years" of the Buddha's teaching for over a thousand years. Sakya Pandita thought he was living in the last five hundred years, and so on. It is a trope, it needn't be taken literally.

Tsongkhapafan said:

I think it can. Buddha Shakyamuni's teachings were supposed to last five thousand years but due to the negative actions of people living in this world, that period has reduced and we are now down to the last five hundred years. We can see that interest and capacity for Dharma study and practice is decreasing. I have seen it change even in the past twenty years.

Malcolm wrote:

The length of the Buddha's teachings were actually supposed to cut off by the fact that the Buddha ordained women. In fact, there are different time spans for different yānas. But as is common, people mix up predictions for one with the other and so on.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:17 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

We are in the last five hundred years of Buddha Shakyamuni's teachings.

Malcolm wrote:

Don't be silly. We have been in the "last five hundred years" of the Buddha's teaching for over a thousand years. Sakya Pandita thought he was living in the last five hundred years, and so on. It is a trope, it needn't be taken literally.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:10 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

As for this, this is a ridiculous sectarian fantasy.

Tsongkhapafan said:

No, it's just a fact. Dharma degenerates over time as living beings capacities and wisdom degenerates.

Malcolm wrote:

I was responding to this:

this is one reason why Chandrakirti produced 'Guide to the Middle Way', to clarify the correct meaning of Nagarjuna's 'Fundamental Wisdom'.
Candrakīrti's book is nice, but there are lots of nice books on Madhyamaka out there.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:04 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

But why would I advocate contentment if I didn't recognize social upheaval and accuse you of inciting it? You too misrepresent my argument.

Malcolm wrote:

The point is that you clearly do not understand the causes of social upheaval, and so you misdiagnose the illness and suggest remedies which only make it worse, just like an incompetent physician who prescribes camphor for a cold disease.

maybay said:

For one thing, I know that social upheaval is almost never a simple matter. I'm not handing out panaceas. But you won't even admit contentment into the pharmacopoeia.

Malcolm wrote:

The point is that at every turn when presented the opportunity to encourage people of color's education, social and economic advancement, you reply with idle simpers about how much better everything would be if colonially disadvantaged people would simply be happy and content with their lot. Your sentiments remind me of foul statements like <http://www.dailystormer.com/blacks-loved-slavery-and-regretted-its-end-2/>:

Clearly, as slaves, they had things that they never would have had otherwise. For one, they had a stable family structure. They were treated like children – but children that were loved, a part of the family – and the masters made sure that they married and stayed together. They were also given order, and knowledge of the joys of a hard days work. The comfort that they had living in houses built by Whites was something they never would have had if they hadn't been slaves.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 4:53 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Chandrakirti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Tsongkhapafan said:

That's incorrect.

Malcolm wrote:

Yes. Of course it is. There were myriad people who realized emptiness in India and Tibet before the time of Tsongkhapa, even before the time Atisha arrived in Tibet, and in Tibet even after Lang Dharma imposed a tax on monasteries which resulted in his assassination (He did not destroy the Dharma in Tibet, he just decided the Tibetan economy could not afford the free ride monasteries had enjoyed up to 840 CE). To reject this is to slander many thousands of realized people in Tibet.

Tsongkhapa said:

Also, over time, the meaning of Dharma is lost and this is one reason why Chandrakirti produced 'Guide to the Middle Way', to clarify the correct meaning of Nagarjuna's 'Fundamental Wisdom'.

Malcolm wrote:

As for this, this is a ridiculous sectarian fantasy.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 4:43 AM

Title: Re: When does counting mantras count?

Content:

AlexanderS said:

I often use my mala when in public. I just try to conceal under a table, or in a way that does not capture attention while I recite mantra's silently. I never thought that I wasn't allowed to. Most religious traditions use rosary's. I don't see really what problem is besides most people in secular countries not being used to see anyone use one.

Malcolm wrote:

It is not a question of allowed, it is question of what you are aiming to accomplish.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:42 AM

Title: Re: Help with protection against malefic psycho-magical interferences

Content:

Malcolm wrote:

Hope and fear are suffering. Toss out hope. Abandon fear. When neither hope nor fear exist, one will be free of suffering.

— Guru Rinpoche

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:15 AM

Title: Re: When does counting mantras count?

Content:

dzogchungpa said:

I was thinking about this issue and I remembered this: Lama Pema Dorje Rinpoche will be guiding a multi-year program for people over fifty based on intensive practice of the Vajra Guru mantra. This program is suitable for people who have faith in Guru Rinpoche Padmasambhava and would like to recite his mantras ten million times over a three year period. For most people this would amount to a commitment of two or more hours a day of practice, which could be done during formal practice, or when walking, driving, sitting on public transit or similar activity. For those who have not completed the foundational practices—the ngondro—this would be an alternative gateway to becoming a Dzogchen student of Rinpoche's.

from here: <https://lotuscircle.wordpress.com>, underlining added.

Just sayin'.

Malcolm wrote:

Merit accumulation is just not the same thing as approach and accomplishment, just saying...

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:13 AM

Title: Re: Emptiness

Content:

Jeff H said:

This is my point exactly. It's helpful for me. And yet it seems we cannot have this discussion based in Tsongkhapa's terms on DW.

Malcolm wrote:

Sure you can. But even when you have them in the Gelug forum, there are also people who have strange ideas about them who claim to be Gelugpas, so what to do?

You should, at some point, just reconcile yourself to the notion that Tsongkhapa's ideas are at minimum controversial (it is why he is so famous). When someone comes along as raises an objection you don't want to deal with, ignore it, unless they are being too disruptive.

Frankly, it is precisely because Tibetans have so muddied the water with their own controversies and disputes, I generally tell folks they should study the original Indian texts first, Tibetan polemics later (if there is any need). If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Candrakīrti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Jeff H said:

Aha! You are certainly right here. Especially about "strange ideas" from people "who claim to be Gelugpas", myself included. I confess to wishfully thinking that there could

be an in-depth discussion of Tsongkhapa's concepts here on DW that is both authoritative and sympathetic. What I haven't been reconciled to is the improbability of that.

Malcolm wrote:

I am afraid that is not possible.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 2:33 AM

Title: Re: Emptiness

Content:

Jeff H said:

This is my point exactly. It's helpful for me. And yet it seems we cannot have this discussion based in Tsongkhapa's terms on DW.

Malcolm wrote:

Sure you can. But even when you have them in the Gelug forum, there are also people who have strange ideas about them who claim to be Gelugpas, so what to do?

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Frankly, it is precisely because Tibetans have so muddied the water with their own controversies and disputes, I generally tell folks they should study the original Indian texts first, Tibetan polemics later (if there is any need). If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Candrakīrti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 1:32 AM

Title: Re: Emptiness

Content:

Lukeinaz said:

Malcom, I am interested in your second point here. Can you give some examples?

Malcolm wrote:

I think I did so in my preceding post.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 1:26 AM

Title: Re: Emptiness

Content:

Jeff H said:

I do not consider the Gelug four tenet system teaching to be a matter of Buddhist intellectual history. Rather I think it is a useful structure to facilitate progressively refined ways of thinking about selflessness and emptiness, with Tsongkhapa's distinction between intrinsic existence and inherent existence being the subtlest conceptual distinction.

Malcolm wrote:

1) This thread is not in the Gelug Forum. It is in the General Dharma forum.

2) What bothers me about this conversation is that no discussion of Tsongkhapa's views can take apparently take place without slandering one of the great Mādhyamaka authors by name and without grossly distorting his views.

3) The fact that you are not properly distinguishing svalakṣaṇa, which here is incorrectly translated as "intrinsic existence," from svabhāva, here translated as "inherent existence," is just one of the myriad problems this conversation faces.

4) The four tenet system is indeed part of Buddhist intellectual history. It is not just a war game where one can try out intellectual strategies and tactics. The purpose of learning about the four tenet systems and so on is not to increase false concepts (which is what happens when one does not get things right), but rather to reduce one's false concepts altogether (thus necessitating getting things right). This cannot happen when one is cultivating false concepts about that object or that person being refuted.

Jeff H said:

I'm not renouncing my teacher or this tradition because I believe it is -- at the very least - a useful, provisional means which fits my karmic propensities at this time. Your input is, of course, valuable, but not relevant to my present situation. I will be grateful in the future. Meanwhile, I respectfully cede the discussion to you.

Malcolm wrote:

This is the basic problem in Buddhist intellectual history: to wit, when Nāgārjuna was writing, there was general hostility in Buddhist circles to what we now call "logic," (Pramāṇa), as it evidenced in Nāgārjuna's Vigrahavyāvartanī, as well as some controversy over the notion of what exactly an intrinsic characteristic (svalakṣaṇa) is. For pre-Pramāṇa Buddhism, the idea of svalakṣaṇa was identical to the idea of svabhāva, to give you an example, heat is both the svabhāva as well as the svalakṣaṇa of fire. Many Śrāvaka Buddhists regarded svalakṣaṇas as ultimate truths.

Enter the Prāmāṇikas such as Dignaga and Dharmakīrti. They used the term

"svalakṣana" in a way distinct from the usage that was attacked by Nāgārjuna. They used the term merely to describe the identifying characteristics of a given object such as the blueness of a blue vase, without imposing upon this svalakṣana the idea it was somehow an ultimate truth or entity. Instead, for the Prāmāṇikas, a svalakṣana is merely the simplest percept we can perceive, one that we perceive without concepts.

Bhavaviveka was a post-Pramāṇa author, and by his time, the conventions of Pramāṇa has become so widespread in scholarly Buddhist discourse, that he took Buddhapaṇita to task in one spot in his MMK commentary for ignoring those conventions (this is Bhavaviveka's real fault). In reply to this, Candrakīrti, also conversant in the conventions of Pramāṇa, decided that Bhavaviveka was being quite unfair, and defended Buddhapaṇita's original formulation. But this dispute between the two of them should not cause us to ignore Bhavaviveka's enduring and important contributions to the Madhyamaka tradition, and sadly, today it is the case that his contribution has been marginalized precisely because of an overall Tibetan lack of attention to the intellectual history of Indian Buddhism.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:56 AM

Title: Re: Emptiness

Content:

Jeff H said:

I do not consider the Gelug four tenet system teaching to be a matter of Buddhist intellectual history. Rather I think it is a useful structure to facilitate progressively refined ways of thinking about selflessness and emptiness, with Tsongkhapa's distinction between intrinsic existence and inherent existence being the subtlest conceptual distinction.

Malcolm wrote:

1) This thread is not in the Gelug Forum. It is in the General Dharma forum.

2) What bothers me about this conversation is that no discussion of Tsongkhapa's views can take apparently take place without slandering one of the great Mādhyamaka authors by name and without grossly distorting his views.

3) The fact that you are not properly distinguishing svalakṣana, which here is incorrectly translated as "intrinsic existence," from svabhāva, here translated as "inherent existence," is just one of the myriad problems this conversation faces.

4) The four tenet system is indeed part of Buddhist intellectual history. It is not just a war game where one can try out intellectual strategies and tactics. The purpose of learning about the four tenet systems and so on is not to increase false concepts (which is what happens when one does not get things right), but rather to reduce one's false concepts altogether (thus necessitating getting things right). This cannot happen when one is

cultivating false concepts about that object or that person being refuted.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:45 AM

Title: Re: POTUS 2016, part 3

Content:

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:31 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Yeah well without a higher state , the secular could be just another muggle waving a placard.

Malcolm wrote:

Not that interested in higher states. Definitely interested in preserving as much life on the planet as possible.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:30 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

but cannot be found upon ultimate analysis. On Tsong-kha-pa's reading, Svatantrikas (like Bhavaviveka) are those Madhyamikas who accept that, at a conventional level, things actually do have intrinsic nature just as they are perceived.

No, this is not correct.

Bristollad said:

What is not correct? Are you saying that Tsong-kha-pa didn't teach that or that you think that what Tsong-kha-pa taught isn't correct?

Malcolm wrote:

The latter.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:17 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

the moment you learn to make stuff someone wants to profit in some way...hence the opinion that industrialized capitalism is inevitable...

Malcolm wrote:

Industrial capitalism is destroying nature. That means it is also destroying us.

Minobu said:

Your preaching to the choir here.

I agree 100%.

that being said, when dealing with the muggles this is what one gets, hence the advent of Buddhism.

Our only real chance for any reversal is to increase the education of the populace into what exactly they are.

Have them produce a higher state in themselves and then the environment will change. I am speaking of the entire environment, in other words a sort of Shambhalla world in which to live.

I would love to have met you in person Malcolm, and actually share our ideas instead of argue semantics on the internet.

Malcolm wrote:

I would settle for a secular world based on ecological rationality.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:05 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

[snark ignored]

To the point:

All Madhyamikas agree that intrinsic nature appears to our senses

No, not all Madhyamikas agree with this proposition. If they did there would be no dispute at all.

Jeff H said:

but cannot be found upon ultimate analysis. On Tsong-kha-pa's reading, Svatantrikas (like Bhavaviveka) are those Madhyamikas who accept that, at a conventional level, things actually do have intrinsic nature just as they are perceived.

Malcolm wrote:

No, this is not correct.

Jeff H said:

It is important to recognize that one does not find direct, unambiguous statements about this difference between Prasangika and Svatantrika in the Indian Madhyamaka texts.

Malcolm wrote:

Yes, there is no such thing as "Prasangika and Svatantrika" in Indian Madhyamaka. These categories were invented by Batshab Nyima Drag.

Jeff H said:

Moreover, the earlier Tibetan scholars who first classified Madhyamikas as Prasangikas and Svatantrikas did not notice any philosophical difference in their views of ultimate reality. This was something Tsong-kha-pa discovered, inferring it from his close reading of the Indian texts.

Malcolm wrote:

And as we know, this reading is hotly contested.

Jeff H said:

Tsong-kha-pa argues that Bhavaviveka's insistence on autonomous syllogisms is not just a difference in method but also evidences an underlying difference — a shortcoming — in his view of emptiness. The discussion of these points in the Great Treatise is famous as the most difficult portion of the text. Here, I simply offer a summary explanation of Tsong-kha-pa's conclusions.

In order to understand emptiness, you do not necessarily have to understand or agree with Tsong-kha-pa's argument about how Bhavaviveka betrays his belief in intrinsic nature. Nor do you have to be absolutely sure that Bhavaviveka really held the position Tsong-kha-pa claims to have discovered implicit in his arguments. Our purpose is to understand emptiness; it is not to debate the details of Buddhist intellectual history. For us, this controversy over how to reason about reality is an opportunity to become more familiar with Tsong-kha-pa's view of emptiness itself.

Malcolm wrote:

In fact, if you create a Madhyamaka strawman to knock down (or Yogacara strawmen for that matter), you will never come close to understanding the real differences between various Mādhyamaka authors, just as if you insist on abiding by strawmen Buddhists built for refuting in Hindu tenets, you will never come close to understanding what is actually a valid object of rebuttal within Hindu tenet systems. We resist stereotypes and inaccurate characterizations of social and racial groups, why should we be lazy in applying rigor to our investigation of our own and others' tenet systems?

Newland is making an appeal to be callous and indifferent.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 11:30 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Your advocacy of relentless social upheaval and strife is demagogic and irresponsible, and in the final analysis the extra layer of entirely unnecessary psychological pain is nothing short of cruel.

Your inability to recognize that there will continue to be social upheavals as long as there are social and environmental disparities based on race, class and gender is a sign that you have not absorbed the lessons to be learned from the outcomes of European colonialism.

maybay said:

But why would I advocate contentment if I didn't recognize social upheaval and accuse you of inciting it? You too misrepresent my argument.

Malcolm wrote:

The point is that you clearly do not understand the causes of social upheaval, and so you misdiagnose the illness and suggest remedies which only make it worse, just like an incompetent physician who prescribes camphor for a cold disease.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 11:05 PM

Title: Re: Emptiness

Content:

Lukeinaz said:

Chill out Jeff. I asked the question well aware of the answer specifically to spark the response of buddhafollower. I think these are important discussions.

Jeff H said:

Chilling...

In my febrile mind (with thanks and a hat-tip to Malcolm for my new vocabulary word) and because of the Prasangika distinction, I think of intrinsic as referring to defining qualities that exist within an object and inherent existence as referring to a fully independent object.

The difference is this:

From a Svatantrika perspective, an observing mind discovers an object's intrinsic qualities and then imputes the correct label on the basis of those pre-existing qualities.

From a Prasangika perspective, however, the very presence of any intrinsic quality would necessarily imply independent, concrete existence, and that is impossible. Therefore, Prasangikas say that the observing mind imputes an object's apparently intrinsic qualities, thus falsely imbuing it with inherent existence.

The important point is that inherent existence is an object of negation for both Svatantrika and Prasangika. Tsongkhapa postulated the distinction between inherent and intrinsic existence and strongly emphasized the necessity of identifying the object of negation in distinction from “mere existence”, which he identifies as our actual experience of being.

Malcolm wrote:

But this is not the actual difference between Bhava and Buddhapalita, which hinges solely on a pedagogical distinction based on the former's criticism of the latter for not using a formal syllogism to refute the Saṃkhya position of arising from self in the latter's prolegomena in his commentary on the MMK.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 10:43 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

My advocacy of contentment is Buddhist.

Bristollad said:

No, your advocacy of contentment is a call to inaction.

maybay said:

You're putting words in my mouth and misrepresenting my argument.

Malcolm wrote:

Your words speak for themselves. No one needs to put words in your mouth, you are very good at thoughtlessly spewing them on your own.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:57 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

My advocacy of contentment is Buddhist.

Bristollad said:

No, your advocacy of contentment is a call to inaction. Inaction in the face of others' suffering is not Buddhist.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:53 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You live in a country where white people live in beautiful houses and most black people who work for them live in appalling slums close by with no indoor plumbing, colored people having it only slightly better. Your advocacy of "contentment" is both classist and racist. You seem to have learned nothing since the fall of apartheid.

maybay said:

My advocacy of contentment is Buddhist.

Malcolm wrote:

No, it isn't. It is cruel and unnecessary.

maybay said:

If liberals like you could appreciate that people can be content with less wealth and opportunity so long as their goodness and purpose is acknowledged, then it wouldn't be an issue. When people know their place they can get on despite all the sufferings. Your advocacy of relentless social upheaval and strife is demagogic and irresponsible, and in the final analysis the extra layer of entirely unnecessary psychological pain is nothing short of cruel.

Malcolm wrote:

Your inability to recognize that there will continue to be social upheavals as long as there are social and environmental disparities based on race, class and gender is a sign that you have not absorbed the lessons to be learned from the outcomes of European colonialism. I have been to South Africa, prayed with (genuine) Sangomas, and seen for myself the cruelty that century after century of European economic domination has had on the indigenous peoples in your land. For you to advocate "contentment" in the face of the brutal conditions under which Africans still live in their own country, post-apartheid, is nothing less than a sick joke. On the other hand, there is a sign of hope, since I have also met white South Africans who understand the problems which face South Africa and certainly do not broadcast the callous classist and racial privilege you spew here. For you to preach contentment, where in your country raw sewage runs in the streets of many black communities right next door to tidy, neatly kept, white communities (maintained by those very same Africans) is nothing short of appalling. Shame on you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:35 PM

Title: Re: Emptiness

Content:

Bristollad said:

For svatantrika, inherent existence is untrue but intrinsic (established by way of their

own character as the referent of a conceptual consciousness) is true.

Malcolm wrote:

Only in the febrile imagination of the followers of Lama Tsongkhapa.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:33 PM

Title: Re: Emptiness

Content:

Tirisilex said:

First off the book I'm reading "Emptiness: The Foundation of Buddhist Thought, Volume 5" uses the words Inherent Existence and Intrinsic Existence. I do not know what these 2 things mean.. What is Inherent existence? What is Intrinsic existence? I have looked them both up on online dictionaries but i still dont know what they really mean. I know the Intrinsic means Belonging Naturally and the Inherent means existing in something as a permanent, essential, or characteristic attribute. But what you put these together with existence and speak that this is reality I'm at a loss. I know I shouldnt be but I am. The book says that Intrinsic and Inherent existence is empty. But I dont understand that.

I was looking at my lamp and then my computer and I said to myself that I value the computer Intrinsicly but I do not value the lamp intrinsicly. Then I compared the 2.. But I found that I'm really just looking at value and not intrinsic. I saw how my value is an Illusory expeience but How do I Intrinsicly see it? Is it Intrinsicly real? I'm at a loss with this.

BuddhaFollower said:

You do realize these are Gelug-only positions right?

Lukeinaz said:

Inherent existence is a Gelug only position?

Malcolm wrote:

The idea that inherent existence is the sole object of negation is a key feature of Tsongkhapa's thinking. This is his interpretation of a key feature of Candrakīrti's thinking, i.e., that the negation of inherent existence was common to both Mahāyāna and Śrāvaka tenet systems. What Tsongkhapa neglected was that the uncommon Mahāyāna formulation of emptiness however is the systematic negation of the four extremes. This is not found in Śrāvaka tenet systems at all. As a consequence, the followers of Tsongkhapa deride the profound Mahāyāna emptiness of freedom extremes as promulgated in Tibet by Batshab Nyima Drag (the translator of Candrakīrti's major works into Tibetan).

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:14 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

the moment you learn to make stuff someone wants to profit in some way...hence the opinion that industrialized capitalism is inevitable...

Malcolm wrote:

Industrial capitalism is destroying nature. That means it is also destroying us.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 8:33 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

If i remember correctly, all I have advocated for is contentment. I'm not a bigot.

Malcolm wrote:

You live in a country where white people live in beautiful houses and most black people who work for them live in appalling slums close by with no indoor plumbing, colored people having it only slightly better. Your advocacy of "contentment" is both classist and racist. You seem to have learned nothing since the fall of apartheid.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:57 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Bristollad said:

As you can see by his opening paragraph, he starts from a position " that Buddhism and Jainism were not movements for social reform directed against the caste system ", and interprets and picks quotes to show he's right

maybay said:

What would you have done?

Malcolm wrote:

The point is that you constantly advocate for class and race disparities, and try to erroneously justify with crappy scholarship, like most bigots.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:21 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Kei river

Malcolm wrote:

This explains a lot about you.

maybay said:

Nothing to see here folks. Keep it moving.

Malcolm wrote:

It explains your inability to see the white privilege you possess in a country where only 1 in 10 people are white.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:08 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Sherab Dorje said:

Some human societies are still hunter-gatherers. The "hogwash" was in reference to the fact that all societies MUST develop into industrial capitalist societies sooner or later.

Minobu said:

i've tried but i don't see where i wrote that either.

where did i write all societies must develop into this.

Malcolm wrote:

Here:

Minobu said:

I feel industrialization is just part of human development. As I said it is inevitable.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 3:53 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Kei river

Malcolm wrote:

This explains a lot about you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 3:49 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Buddha didn't judge the caste system.

Malcolm wrote:

Of course he did, he completely refuted it.

<http://www.accesstoinight.org/tipitaka/mn/mn.093.than.html>:

"Now, Assalayana, when those seven brahman seers couldn't defend their own birth-statement when interrogated, pressed, & rebuked by the seer Devala the Dark, how can you now defend your own birth-statement when interrogated, pressed, & rebuked by me — you, their lineage holder, but not (the equal of) Punna, their ladle holder?"

maybay said:

You can read Buddhism and the Caste System by Y. Krishan.

Malcolm wrote:

I'd rather read the Buddha.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 1:15 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

What ever one poster said ,them being Canadian, we generally are not a racist society and try very hard to thwart those that are.

Malcolm wrote:

Tell that to the First Nations and the French Canadians.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 1:14 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Industrialized capitolism

Malcolm wrote:

You need to read Regarding Nature: Industrialism and Deep Ecology by Andrew McLaughlin.

It is an eminently Buddhist project to stem the rise of industrialism. As McLaughlin writes, "Industrialism requires a strong commitment to managing society's relations with the rest of nature in order to satisfy desire."

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:26 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Buddha didn't judge the caste system.

Malcolm wrote:

Of course he did, he completely refuted it.

<http://www.accesstoinsight.org/tipitaka/mn/mn.093.than.html>:

"Now, Assalayana, when those seven brahman seers couldn't defend their own birth-statement when interrogated, pressed, & rebuked by the seer Devala the Dark, how can you now defend your own birth-statement when interrogated, pressed, & rebuked by me — you, their lineage holder, but not (the equal of) Punna, their ladle holder?"

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:26 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the "self righteous moral indignation" button is SO easy to push in some people....although you would think it would be more difficult in an "advanced" practitioner, apparently it isnt....I will stop now and try to be good..apologies

Malcolm wrote:

One would think even beginners in Buddhadharma could understand that it is wrong to condemn the religion of an entire group of people.

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:10 PM

Title: Re: When does counting mantras count?

Content:

saraswati said:

I've just come back from Nepal, and I saw so, so many Nepalese and Tibetans repeating and counting their mantras in public and displaying their malas.

Malcolm wrote:

I have heard many Tibetan teachers decry this Tibetan custom as being incorrect.

Author: Malcolm

Date: Monday, November 28th, 2016 at 9:10 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Really? How is mainstream liberalism "extreme", by supporting corporate interests, supporting gay marriage, what? If anything mainstream liberalism is mainly tepid.

Malcolm wrote:

Well, apparently in Fa Dao's view, Blacks Lives Matter, Greenpeace, the Southern Law Poverty Center, the ACLU, Amnesty International, the Sierra Club, Planned Parenthood, and NASA all qualify as extremist, whereas Brietbart has become reasonable.

Johnny Dangerous said:

It's that whole "it's biased to call out racism" argument, or something of the sort.

Malcolm wrote:

Sure, and recall that Fa Dao has been chief among those of us here hysterically decrying Muslims for being, well, Muslim.

Author: Malcolm

Date: Monday, November 28th, 2016 at 9:08 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

1984

Malcolm wrote:

Yes, by all means, we must allow tacit segregation, otherwise this might happen and the game would be up:

If he were allowed contact with foreigners he would discover that they are creatures similar to him and that most of what he has been told about them is lies. The sealed world in which he lives would be broken, and the fear, hatred, and self-righteousness on which his morale depends might evaporate.

— the Goldstein Manifesto, chapter III.

maybay said:

Rather, it is because you have not convinced me...

Malcolm wrote:

I am not interested in convincing you of anything. However,

[http://prospect.org/article/battle-royal-over-segregation-queen-city-0:](http://prospect.org/article/battle-royal-over-segregation-queen-city-0)

In addition to sobering statistics on school segregation in Charlotte-Mecklenburg, new research out of Harvard University and the University of California, Berkeley, found that Charlotte ranks dead last in the nation in terms of upward mobility, and that racial segregation and school quality are two main culprits behind this.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:59 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Its true, it just needs qualification.

Malcolm wrote:

No, it is not true, unless you only selectively choose to read things you have read in the books of groovy french intellectuals.

maybay said:

What have you got against groovy French intellectuals? Was there a woman involved?

Malcolm wrote:

Nothing, I like groovy french intellectuals— some of them, at any rate. The point is that your assertion viz privacy is just not true.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:46 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You cannot police tacit segregation.

Malcolm wrote:

Sure you can.

maybay said:

1984

Malcolm wrote:

Yes, by all means, we must allow tacit segregation, otherwise this might happen and the game would be up:

If he were allowed contact with foreigners he would discover that they are creatures

similar to him and that most of what he has been told about them is lies. The sealed world in which he lives would be broken, and the fear, hatred, and self-righteousness on which his morale depends might evaporate.

— the Goldstein Manifesto, chapter III.

The above of course is why laws favoring poor whites were instituted in the 18th century in order to turn them against their African compatriots which whom they had previously found common cause with and with whom they often revolted together to protest the conditions of oppression they both found themselves in:

Fearful that such measures might not be sufficient to protect their interests, the planter class took an additional precautionary step, a step that would later come to be known as a “racial bribe.” Deliberately and strategically, the planter class extended special privileges to poor whites in an effort to drive a wedge between them and black slaves. White settlers were allowed greater access to Native American lands, white servants were allowed to police slaves through slave patrols and militias, and barriers were created so that free labor would not be placed in competition with slave labor. These measures effectively eliminated the risk of future alliances between black slaves and poor whites. Poor whites suddenly had a direct, personal stake in the existence of a race-based system of slavery. Their own plight had not improved by much, but at least they were not slaves. Once the planter elite split the labor force, poor whites responded to the logic of their situation and sought ways to expand their racially privileged position. And of course, the reason why your objections are utterly racist:

During this period, conservatives gave lip service to the goal of racial equality but actively resisted desegregation, busing, and civil rights enforcement. They repeatedly raised the issue of welfare, subtly framing it as a contest between hardworking, blue-collar whites and poor blacks who refused to work. The not-so-subtle message to working-class whites was that their tax dollars were going to support special programs for blacks who most certainly did not deserve them.

And:

The Southern white elite, whether planters or industrialists, had successfully endeavored to make all whites think in racial rather than class terms, predictably leading whites to experience desegregation, as Derrick Bell put it, as a net “loss.”

— Alexander, Michelle (2012-01-16). *The New Jim Crow*

And as James Baldwin put it:

And if the word integration means anything, this is what it means: that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:32 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

What did Foucault say about humanists, they want to change the ideologies while leaving the institutions intact.

Malcolm wrote:

Your assertion is simply false. Hiding behind french intellectuals is not going to make your fallacious assertion any more valid.

maybay said:

Its true, it just needs qualification.

Malcolm wrote:

No, it is not true, unless you only selectively choose to read things you have read in the books of groovy french intellectuals.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:31 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Malcolm wrote:

There is nothing positive about industrial capitalism.

Minobu said:

coming late, only found out what alt right meant a few days ago when it hit toronto.

as for capitalism, isn't it inevitable once we evolved from hunter gatherers?

also did not Buddha approve of business and making money?

I thought he looked at it as a cause from Karmic reward or something?

Communism doesn't seem to work on the planet, socialism is a must from where i sit.

It's the rich's duty in this system to care for those who just cannot care for themselves.

there is a limit to socialism ,in the sense it is not meant to be a free ride "Just Cause"

as for industrialization of the planet...done right it can be almost pollution free , as we

are finding ways to improve , and it can be a huge benefit to well being of the citizenry .

Left to the greedy at heart it did the planet no favours, but with enforcement it could be a lot less of an impact and eventually possibly with the right science zero harm.

It's here to stay so...make lemonade!

You , malcolm seem to enjoy the fruits of it, case in point the internet.

If you did not take part in any of it you might be able to be a harsh critic of it, but as it stands you take part in it.

Malcolm wrote:

Classic nirvana fallacy.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:05 AM

Title: Re: Innovative ways of mantra counting

Content:

maybay said:

Let's be clear on the terms here. The public/private paradigm is only a couple hundred years old.

Malcolm wrote:

No, it isn't.

maybay said:

What did Foucault say about humanists, they want to change the ideologies while leaving the institutions intact.

Malcolm wrote:

Your assertion is simply false. Hiding behind french intellectuals is not going to make your fallacious assertion any more valid.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:01 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You cannot police tacit segregation.

Malcolm wrote:

Sure you can.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:59 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

maybay said:

Its how it works for people who insist on making everything black and white. It makes for terrible discussion.

Malcolm wrote:

There is nothing positive about industrial capitalism.

maybay said:

Case in point.

Malcolm wrote:

There is nothing to discuss. Industrial Capitalism is destroying the planet.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:39 AM

Title: Re: Innovative ways of mantra counting

Content:

heart said:

Counting mantras in public don't count. I am surprised that you would think it does.

maybay said:

Let's be clear on the terms here. The public/private paradigm is only a couple hundred years old.

Malcolm wrote:

No, it isn't.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:32 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Malcolm wrote:

The export of jobs from the US is the fault of American consumers and no one else. We wanted lots of cheap shit because we are cheap, and prefer variety over quality.

PuerAzelis said:

Or maybe that's how capitalism works.

maybay said:

Its how it works for people who insist on making everything black and white. It makes for terrible discussion.

Malcolm wrote:

There is nothing positive about industrial capitalism.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:31 AM

Title: Re: Innovative ways of mantra counting

Content:

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting

unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

heart said:

Counting mantras in public don't count. I am surprised that you would think it does.

/magnus

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:27 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You can't compel people to live together anymore than to live apart.

Sherab Dorje said:

Freedom of association is not about compelling people to live together, it is about allowing them the opportunity to live together if they wish.

maybay said:

Unless they don't, in which case you want to break apart their schools.

Malcolm wrote:

In fact, bussing forces people to get motivated to improve the schools their children are attending. It also eliminates racist funding patterns. But of course racists like you will have no sympathy with that.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:13 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

My concern is for people that DON'T have the suitable (according to the book) external conditions and yet wish to practice.

Malcolm wrote:

They need to create them if they want their practice to succeed. It is called "arranging dependent origination."

Author: Malcolm

Date: Monday, November 28th, 2016 at 3:24 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

So do you think it is compassionate to tell somebody: "No, f*ckin' way are you going to be able to properly accumulate mantra like that.

Malcolm wrote:

Yes. Definitely. Why? Because if they do not practice in a proper way, there will be no benefit whatsoever in their practice.

As for why one does not practice in the presence of those who do not have samaya or who have impure samya:

The Samayasarvaviti-anusarvasani-tantra vimalaraja-nama states:
Associating with a samaya breaker, or appeasing a samaya breaker,
explaining the Dharma to samaya breakers and unsuitable vessels,
and not shunning samaya breakers will cause one to be affected
with the contamination of the broken samaya of those samaya breakers.
I confess and reveal with shame and repentance
the negative conditions of this life and the obscurations of the next.

Patrul Rinpoche states:

In particular, the Dharmas of Secret Mantra Vajrayāna say “Reciting the visualizations of the creations is a doorway of words.” Those critical points of the creation stage are just words of a visualization. Without even facing the meaning of the creation and completion stage which is the reason for the visualizations, they summon with many kinds of ritual words which are empty talk such as visualize this, meditate that, focus on this, chanting to drums and horns. When they come to the actual approach recitation, the essential meaning, [225/b] they relax. In the end, their posture which has been straight up to now is released. They smoke tobacco, the source of one hundred nonvirtues. They open the treasure of much gossip with irrelevant talk of news in the valleys. They pass the time by counting a thousand malas, like pulling intestines. When the evening comes, they look once at the sky, saying “Vajra puṣpe, dhupe...” and release a crescendo of cymbals. Since their ersatz rituals are worse than imitation rites, it is definitely better than that to recite the confession of downfalls or the Bhadracaryapranidhana with pure motivation.

Author: Malcolm

Date: Monday, November 28th, 2016 at 2:57 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You call it desegregation, I call it forced association. You couldn't achieve a liberal utopia by provisioning rights so now you want the government to force it on citizens with

heavy handed social engineering. Wishful thinking gasps its last dying breath.

Sherab Dorje said:

Whereas apartheid is not heavy handed social engineering?

maybay said:

Apartheid was worse than that. The situation in the states is not worth comparison.

Malcolm wrote:

Apartheid was justified on the basis of Jim Crow laws in the states.

Author: Malcolm

Date: Monday, November 28th, 2016 at 2:50 AM

Title: Re: Innovative ways of mantra counting

Content:

conebeckham said:

People like to think of the Mahasiddhas as "Working Joes," you know, and we think they obtained the fruit of the path while engaged in their "day jobs" or even as a result of their day jobs.....

Sherab Dorje said:

It is pretty clear in some of the accounts. Some of them were even sent to do menial tasks as part of their practice. but if you read their stories you do find they practiced the Two Stages--some of the stories even mention their yidams, etc.

Nobody is denying that. --but the idea that the weaver, or the pimp, or the sesame seed pounder, didn't do formal sessions, but engaged in the Two Stages in the midst of their work is not supported.

Neither is the idea that they DIDN'T engage in the Two Stages in the midst of their work. There is not really enough evidence to support either view. And they kept their practice secret.

I don't think anybody here said that you should run around telling everybody your Yidam and the practice associated with it. But it doesn't mean that Vinapa used his lute playing as his method of obtaining realization.

In some of the stories they quite clearly use their daily life as a support for their practice.

Malcolm wrote:

These people were sent out to engage in these occupations once they had reached the stage of strong heat on the Mantra path of application. When one reaches the stage of strong heat, there are three things one should know: first, at this point the kind of *vratyācarya* (*brtul shugs spyod pa*) one before engaged in secretly should now be done in public. Secondly, at this point one cannot break one's *samaya*. Third, as a sign of one's practice, one's bell and vajra will float in space while one is practicing.

Prior to this, however, they did their practice in strict secrecy.

Author: Malcolm

Date: Monday, November 28th, 2016 at 12:14 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

Milo is the "sassy gay friend" archetype to homophobes everywhere: making them feel comfortable and justified in their backward thinking regarding gays.

Malcolm wrote:

Not to mention his rendering gay people of color as sex objects for his own exploitation.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 11:46 PM

Title: Re: Innovative ways of mantra counting

Content:

fckw said:

It's a really fascinating thing. You practice a tantra that supposedly brings you to a level of realization beyond good and evil, holy and unholy, pure and impure, etc. However, it's extremely important that your mala actually is of the exact right substance, blessed by a master, nobody is allowed to see or touch it and so on. Otherwise, unfortunately, there is absolutely no way of success.

Reading the stories of the mahasiddhas, it's quite obvious that they used whatever circumstances were given to either teach or learn. If you could obtain a perfect mala and practice under the perfect circumstances, great. If not, still ok.

Malcolm wrote:

And if you read their stories, they kept secret things secret.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 9:20 PM

Title: Re: POTUS 2016, part 3

Content:

Quay said:

Alas the modern Republican party is neither conservative nor really republican (small r) in that it has been taken over by extremists of all flavors, ones that make the dreaded John Birchers of the past look like Boy Scout Headmasters.

Fa Dao said:

I dont entirely disagree with this...however the same thing has happened to the left as

well...that's why I don't identify as being left/right, liberal/conservative any longer...

Johnny Dangerous said:

Really? How is mainstream liberalism "extreme", by supporting corporate interests, supporting gay marriage, what? If anything mainstream liberalism is mainly tepid.

Malcolm wrote:

Well, apparently in Fa Dao's view, Blacks Lives Matter, Greenpeace, the Southern Law Poverty Center, the ACLU, Amnesty International, the Sierra Club, Planned Parenthood, and NASA all qualify as extremist, whereas Brietbart has become reasonable.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 9:14 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

I dont entirely disagree with this...however the same thing has happened to the left as well...that's why I don't identify as being left/right, liberal/conservative any longer...

Malcolm wrote:

A beautiful essay on white privilege by

http://www.nytimes.com/2016/11/26/opinion/sunday/why-i-left-white-nationalism.html?ref=opinion&_r=0, whose father started Stormfront:

Much has been made of the incoherence of Mr. Trump's proposals, but what really matters is who does — and doesn't — need to fear them. None of the ideas that Mr. Trump has put forward would endanger me, and I once enthusiastically advocated for most of what he says. No proposal to put more cops in black neighborhoods to stop and frisk residents would cause me to be harassed. A ban on Muslim immigration doesn't implicate all people who look like me in terrorism. Overturning Roe v. Wade will not force me to make a dangerous choice about my health, nor will a man who personifies sexual assault without penalty make me any less safe. When the most powerful demographic in the United States came together to assert that making America great again meant asserting their supremacy, they were asserting my supremacy.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:37 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

maybay said:

With hyperboles like that no surprise media distrust then new president Trump.

What you propose is overextension of the system into the life world, which is precisely apartheid, denying people the choice of association.

Malcolm wrote:

Sorry Charlie, but Seperate but Equal was knocked down by SCOTUS in the 1950's, but I guess you will be welcomed by those nazis who read brietbart

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:36 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

maybay said:

With hyperboles like that no surprise media distrust then new president Trump.

What you propose is overextension of the system into the life world, which is precisely apartheid, denying people the choice of association.

Malcolm wrote:

Sorry Charlie, but Seperate but Equal was knocked down by SCOTUS in 1950's. I guess you are just another rascist idiot.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:30 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

And you did not refute ANY of the points he made...nice deflection. Besides I already know that more blacks are incarcerated than whites...he addressed that in the interview, and according to the facts and figures he cited it isn't due to "systemic racism"

Malcolm wrote:

Watch the movie, or better yet read the New Jim Crow, if you want "facts and figures":

I reached the conclusions presented in this book reluctantly. Ten years ago, I would have argued strenuously against the central claim made here—namely, that something akin to a racial caste system currently exists in the United States.

-- Michelle Alexander

Fa Dao said:

And so far you still have not refuted any of the points he made...I am open to reading the book etc..I am open to differing viewpoints...are you?? I used to be far left until I noticed that the far left sounded an awful lot like the far right that I, at one time, would call "racist, misogynistic, homophobic, fascist, and lets not forget islamophobic". Then about a year ago I decided to open my mind a little...so instead of just reading Huffpo etc I started also reading Breitbart etc. to gain more than a one-sided viewpoint. If a person presents a view in a rational and fact based way I am open to listening..dont care if they are right/left, liberal/conservative. I refuse to buy into any narrative that is tried to be shoved down my throat by anyone. And I also look deeper with anyone that I am listening to, to find out what their agenda is...and EVERYONE has an agenda...even facts and figures can be skewed depending upon the persons personal agenda and the viewpoint they are trying to sell you. But I will say this...if a person starts their talk with "liberal america haters", "far right racist fascists" etc etc and liberally peppers their argument with name calling...I tend to tune them out....

Malcolm wrote:

I have no interest in convincing you of anything. But I am certain that Brietbart is a racist outlet for neonazis. That aside, a sober analysis of the facts, like the one presented by Alexander, should awaken any thoughtful person to the fact that rascism remains systematically embedded in our society, so much so, that we are blind to it.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 8:59 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

Yes...looks like an interesting show but does not negate any of the points that Larry Elder made. I admire the guy...takes a lot of courage to stand up against the current PC narrative and say what he did

Malcolm wrote:

So you didn't watch it. Figures.

Fa Dao said:

And you did not refute ANY of the points he made...nice deflection. Besides I already know that more blacks are incarcerated than whites...he addressed that in the interview,

and according to the facts and figures he cited it isn't due to "systemic racism"

Malcolm wrote:

Watch the movie, or better yet read the New Jim Crow, if you want "facts and figures": I reached the conclusions presented in this book reluctantly. Ten years ago, I would have argued strenuously against the central claim made here—namely, that something akin to a racial caste system currently exists in the United States.

-- Michelle Alexander

Author: Malcolm

Date: Sunday, November 27th, 2016 at 7:49 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

Him or you? LOL Seriously though, sounds like he has a relatively healthy attitude...and if you notice he's not saying that racism doesn't exist, just that it's not as prevalent and systemic as the left puts forth in their narrative...not to mention that he puts forth some interesting facts and figures on crime rates in the black community...I found this interview quite thought provoking...

Malcolm wrote:

<https://www.netflix.com/title/80091741>

Fa Dao said:

Yes...looks like an interesting show but does not negate any of the points that Larry Elder made. I admire the guy...takes a lot of courage to stand up against the current PC narrative and say what he did

Malcolm wrote:

So you didn't watch it. Figures.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 11:49 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

So, again, I ask: What are your suggestions on how to change, reform racists? How to make them stop being racists?

Malcolm wrote:

Desegregating schools, eliminating charter schools, and generally enforcing laws which

are designed to protect the civil rights of minorities.

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 8:26 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

and how about the views of this guy?

Malcolm wrote:

Someone who is in deep denial.

Fa Dao said:

Him or you? LOL Seriously though, sounds like he has a relatively healthy attitude...and if you notice he's not saying that racism doesn't exist, just that it's not as prevalent and systemic as the left puts forth in their narrative...not to mention that he puts forth some interesting facts and figures on crime rates in the black community...I found this interview quite thought provoking...

Malcolm wrote:

<https://www.netflix.com/title/80091741>

Author: Malcolm

Date: Saturday, November 26th, 2016 at 8:06 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

Not sentient beings, people, humans.

Sherab Dorje said:

And what is the "logic" behind the idea that it is naughty to do it in front of humans that don't have samaya, but okay to do it in front of other sentient beings that don't have samaya?

Malcolm wrote:

Greg, I think you need a refresher course in what it means to keep samaya.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 6:29 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

So, again, I ask: What are your suggestions on how to change, reform racists? How to make them stop being racists?

Malcolm wrote:

Desegregating schools, eliminating charter schools, and generally enforcing laws which are designed to protect the civil rights of minorities.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 5:45 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

Great, so now we turn Dharma practice into yet another object of neurotic obsession... Excellent!

And this idea of "secret", or of not doing mantra in the presence of those without samaya... At any point in time we are surrounded by thousands of beings that are not perceivable by us. Some are non-corporeal, some are microscopic, etc... There is NEVER a time or place where you will practice mantra, without sentient being that has not taken samaya being present. NEVER.

Except, maybe, in some Pure Land. Maybe.

Malcolm wrote:

Not sentient beings, people, humans.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:57 AM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you want to practice the two stages there is a precise way followed by those who became mahasiddhas. Even Guru Rinpoche observed the principles of strict practice when it came to Phurba and so on.

If you wish to practice Dzogchen, there is also a precise way, but it does not involve counting mantras necessarily, even though it could. But in the latter case, one would

follow the procedures of creation and completion very precisely.

Sherab Dorje said:

One has to work with their circumstances. Obviously if one can execute a practice "by-the-book" then one should. But the internal mechanisms of the practice, seem to me, to be more important than the external forms.

As far as I am concerned it would be stupid to say to somebody that they cannot achieve liberation if they practice in the presence of people not bound by samaya, if they only have the opportunity to practice in the presence of those without samaya. It would also fail to take into account that Dzogchen/Mahamudra is with us everywhere, and under all circumstances. Dzogchen/Mahamudra is not restricted to those holding malas in the left hand, while hiding them from those that are not bound by samaya, and only within the physical confines of a sanctified space. Dzogchen/Mahamudra is boundless, completely unrestricted by space and time. So, it seems to me, that to say that it can only be realized under specific physical conditions is a recipe for failure.

Malcolm wrote:

You are making a classic error. There are many kinds of Dzogchen practice that must be done in complete secrecy. Secret Mantra is called "secret" for a reason. There is a difference between working with circumstances and disregarding the proper way to do things. Dzogchen practitioners need to observe the same samayas as everyone else. Otherwise why observe your ngakpa commitments?

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:31 AM

Title: Re: When does counting mantras count?

Content:

Sherab Dorje said:

It's probably why the Mahasiddhas, that had to do their practice while engaged in their worldly tasks (or whose worldly tasks were their practice), never reached a significant level of realization.

Malcolm wrote:

I think you need to read their bios more carefully Greg.

Sherab Dorje said:

Sorry, I meant to write "some of the Mahasiddhas..."

Regardless... Somehow I do not believe the Mahasiddhas relied on anal-retentive-obsessive-compulsiveness to achieve their aims. Seems to me that that path would run contrary to the idea of just "letting go" and remaining in Mahamudra/Dzogchen.

Malcolm wrote:

If you want to practice the two stages there is a precise way followed by those who became mahasiddhas. Even Guru Rinpoche observed the principles of strict practice

when it came to Phurba and so on.

If you wish to practice Dzogchen, there is also a precise way, but it does not involve counting mantras necessarily, even though it could. But in the latter case, one would follow the procedures of creation and completion very precisely.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:28 AM

Title: Re: Innovative ways of mantra counting

Content:

Nyedrag Yeshe said:

Yes, I'm quite aware and agree the importance of ritual objects and its proper use in vajrayana practice. But the question remains, can you count in a formal session, or asana using a device when for some reason you don't have a mala at hand? I've counted mantras using my hands in some sessions when I realized I left my mala somewhere before starting and was too late to break the seating and go after it.

Malcolm wrote:

If you are doing a formal practice of approach and accomplishment, you need your mala. If you are doing any kind of serious practice, you need your mala. However, if you are doing a short thun, for example, in ChNN's system, you don't need a mala because you are not counting the recitations. If you are counting, you need, if you are not counting, you don't. Still, it is better to use a mala when reciting mantras.

paël said:

Do you need to count sutric mantras? I have counted them in my head. I can't use mala. I can't use my hand.

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:05 AM

Title: Re: When does counting mantras count?

Content:

Malcolm wrote:

Counting mantras where people who lack samaya can see you doesn't count.

Sherab Dorje said:

It's probably why the Mahasiddhas, that had to do their practice while engaged in their worldly tasks (or whose worldly tasks were their practice), never reached a significant level of realization.

Malcolm wrote:

I think you need to think more carefully Greg.

Author: Malcolm

Date: Friday, November 25th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

and how about the views of this guy?

Malcolm wrote:

Someone who is in deep denial.

Author: Malcolm

Date: Friday, November 25th, 2016 at 11:07 PM

Title: Re: Innovative ways of mantra counting

Content:

Nyedrag Yeshe said:

How about using these non-orthodox devices in a formal session when a proper mala is not at hand ? It makes the recitation less or not valid at all?

Malcolm wrote:

It is the responsibility of the practitioner to obtain the proper items for a given practice. There are dependent originations at play when a correctly made mala is used, counted with the left hand, etc, that cannot be duplicated with a digital counter and so on.

Nyedrag Yeshe said:

Yes, I'm quite aware and agree the importance of ritual objects and its proper use in vajrayana practice. But the question remains, can you count in a formal session, or asana using a device when for some reason you don't have a mala at hand? I've counted mantras using my hands in some sessions when I realized I left my mala somewhere before starting and was too late to break the seating and go after it.

Malcolm wrote:

If you are doing a formal practice of approach and accomplishment, you need your mala. If you are doing any kind of serious practice, you need your mala. However, if you are doing a short thun, for example, in ChNN's system, you don't need a mala because you are not counting the recitations. If you are counting, you need, if you are not counting, you don't. Still, it is better to use a mala when reciting mantras.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:37 PM

Title: Re: When does counting mantras count?

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

Nyedrag Yeshe said:

How about using these non-orthodox devices in a formal session when a proper mala is not at hand ? It makes the recitation less or not valid at all?

Malcolm wrote:

It is the responsibility of the practitioner to obtain the proper items for a given practice. There are dependent originations at play when a correctly made mala is used, counted with the left hand, etc, that cannot be duplicated with a digital counter and so on.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Because it is so much better to feign indifference and lack of concern when observing the rise of fascism...

binocular said:

Fighting them or feigning indifference toward them aren't the only options. Another option is that you could try to convert your opponents to your way of thinking and living -- but for that, you'd need to give up your doctrine of personal autonomy.

Malcolm wrote:

One could try, but it did not work very well in 1933.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:06 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:47 AM

Title: Re: Innovative ways of mantra counting

Content:

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

Nyedrag Yeshe said:

<https://western-hindu.org/2010/01/01/how-to-chant-a-mantra-108-times-without-mala-beads/>

Malcolm wrote:

Which has nothing to do with our tradition.

Author: Malcolm

Date: Friday, November 25th, 2016 at 7:27 AM

Title: When does counting mantras count?

Content:

Malcolm wrote:

Note of moderation: Topic split from here

<https://www.dharmawheel.net/viewtopic.php?f=39&t=24205#p365667>

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

Malcolm wrote:

Counting mantras where people who lack samaya can see you doesn't count.

Author: Malcolm

Date: Friday, November 25th, 2016 at 4:12 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Malcolm wrote:

The export of jobs from the US is the fault of American consumers and no one else. We wanted lots of cheap shit because we are cheap, and prefer variety over quality.

Author: Malcolm

Date: Friday, November 25th, 2016 at 4:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those.

binocular said:

It's not clear how this is the case.

Look how much time, how much attention you give them. They've managed to get large amounts of your attention -- attention which you could have spent otherwise. They have psychologically conquered you, at least occasionally. Now that is evolutionary success! To gain power over someone's mind, over their time, over their attention!

People generally don't seem to think all that highly of economical wellbeing, even if they say they do. What seems to matter the most in life is to be in a particular psychological state -- to feel powerful, regardless of one's material state.

Malcolm wrote:

Because it is so much better to feign indifference and lack of concern when observing the rise of fascism...

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:16 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

binocular said:

Or just an evolutionary success.

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those.

There isn't single American culture, there are roughly three, The culture of the coasts [The west coast largely settled by people from the Northeast], and the culture of fly-over country, and the culture of the South (which spread after the civil war into the western states in the eastern side of the Rockies).

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:13 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

binocular said:

Or just an evolutionary success.

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 5:04 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

PuerAzelis said:

In July of 2016, BronyCon, the annual convention for infantilized adults who love all things related to the children's TV show My Little Pony, drew 7600 attendees to the Baltimore Convention Center. NPI's convention last week in DC drew 200 assholes plus Tila Tequila. Any "movement" that draws 38 times fewer people than one dedicated to "adults" who dress up like cartoon horses ain't shit.

<http://ace.mu.nu/archives/367002.php>

dzoki said:

Actually this was more like "press conference" not an actual annual convention. We have same problem here in the EU. Nazis are still hiding, though they are increasingly coming into open. You might think their numbers are extremely low, but if you looked into how many people have nazi stickers (such as confederate flag, or in case of my country, Slovakia, WWII. nazi state's double cross) on their cars, you would see that numbers of sympathizers and active members are much much higher.

Malcolm wrote:

More amazingly, this conference took place in a federal building.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:02 AM

Title: Re: Living from ultimate truth

Content:

conebeckham said:

well-

I learned the three types of compassion as:

1. Compassion focused on beings being free from suffering.
2. Compassion focused on beings not recognizing the impermanent nature of conditioned phenomena.
3. Non-Referential compassion manifested by those with direct experience of the True Nature, or Emptiness/Awareness, etc.

Frankly, all three are "true compassion," but the third is the Buddha's compassion. Those on the path can experience the first two.

boda said:

So Malcolm was only referring to #2 for some reason, when there are in fact other ways in which compassion arises, including at least #1 from your list. Non-referential compassion does not sound like compassion but something else. If the Buddha felt no inclination to help others then why did he?

Malcolm wrote:

No, I was referring to something else entirely.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 3:39 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

dzogchungpa said:

Damn, I must be really out of it. I didn't know that Tila Tequila was a Nazi.

Malcolm wrote:

Yup:

dzogchungpa said:

In a series of Facebook messages, Tequila told the story of Hitler, describing the brutal German dictator as a misunderstood dreamer who was "bullied" and simply wanted to show Jewish people "love."

Malcolm wrote:

<http://www.thehollywoodgossip.com/2013/12/tila-tequila-dresses-like-a-nazi-shows-love-for-hitler/>

Author: Malcolm

Date: Thursday, November 24th, 2016 at 3:30 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's racists hiding behind the masks of democracy and liberalism that make racism so persistent and resistant to any effort to undo it.

Malcolm wrote:

Yes, and such people are called Republicans.

PuerAzaelis said:

Good luck trying to switch the holodeck back on.

94% of the counties that voted for Obama either in 2008 or 2012 and 31% of the counties that voted for Obama *twice* - voted for Trump in 2016. That is, millions of Trump's votes came from people who voted for the black guy with the Muslim name.

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 2:03 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

dzogchungpa said:

I kind of wish they had given it a cool name, like "Tromapalooza" or "Machig: The Gathering".

Malcolm wrote:

I will bring it up at the next meeting and specifically tell Lama Tsultrim you complained...

Lhasa said:

Maybe Lama Tsultrim might consider inviting her friend Ram Dass, not as a teacher, but to receive the healing benefits, they could have him sit in the center of the Chod practice circles. I'd love to have someone do Chod for me. Any way for remote participation...like putting names in the circle?

Malcolm wrote:

There will be an opportunity for remote healing.

Vasana said:

I hope they live-stream or record the conference.

Malcolm wrote:

At this point, there will not be live-streaming (but it may be possible), but the conference will be recorded/videoed.

M

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 9:36 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Ayu said:

Many of those rightist-racists on twitter (and facebook?) are Bots only. (Does anybody have a good source for this claim? They told so in German TV.)

This gives the nazis the feeling of "We are many!" - they need that sentiment urgently and it attracts more people also, who before had no opinion at all.

Malcolm wrote:

They are more than you want to believe.

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 9:34 PM

Title: Re: Historic Chod Conference July 12-16th

Content:

dzogchungpa said:

I kind of wish they had given it a cool name, like "Tromapalooza" or "Machig: The Gathering".

Malcolm wrote:

I will bring it up at the next meeting and specifically tell Lama Tsultrim you complained...

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 4:46 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

Vasana said:

I hope they live-stream or record the conference.

Malcolm wrote:

I intend to bring this up. I am not sure streaming is an option however due to the remoteness of Tara Mandala.

Vasana said:

Good stuff. I assume past webcasts and transmissions from Lama Tsultrim Allione weren't from Tara Mandala then.

Malcolm wrote:
I have no idea.

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 4:38 AM
Title: Re: Historic Chod Conference July 12-16th
Content:
Vasana said:
I hope they live-stream or record the conference.

Malcolm wrote:
I intend to bring this up. I am not sure streaming is an option however due to the remoteness of Tara Mandala.

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 4:28 AM
Title: Re: Historic Chod Conference July 12-16th
Content:
DGA said:
I will try to attend this.

What is the topic of your presentation, Malcolm?

Malcolm wrote:
At this time, it is on the connection between Chod and Dzogchen, I may instead do a presentation on provocations. It is not completely decided.

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 3:51 AM
Title: Re: POTUS 2016, part 3
Content:
Fa Dao said:
stumbled across it on youtube...watched it..found it interesting and thought I'd share it simply as an alternative narrative....sick to death of the far right AND the far left....both are about the same in my book...and both have the arrogant attitude that they know whats best for the majority of regular people in the middle...

Malcolm wrote:
All I know is that white men do not have their civil rights systematically violated, unlike Women, People of Color, Native Americans, and LGBT people.

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 3:48 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

Malcolm wrote:

161121_chod_conf_lo_res_cropped.jpg (377.18 KiB) Viewed 29800 times

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 3:10 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

I suppose I believe in such a self altogether a few minutes tops in an average day. For the most part, I don't think about such things.

Malcolm wrote:

The self is a habit, not a belief.

boda said:

Does that mean no-self is a belief rather than a habit?

I believe neural science informs that a sense of self is rather hardwired. There are cells in the human brain which are dedicated to the function. So it would be just as erroneous to classify it as a habit as it would to class it as a belief, I believe.

Malcolm wrote:

Habits can't be hardwired?

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 9:23 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

I found this to be a thought provoking video in line with some of the discussions in this thread....please, no knee-jerk reactions from either side..

thoughts?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

White privilege is not about income. It's about the fact that white Americans (excluding Jews) run virtually no risk of having their civil rights systematically violated.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 6:02 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

sillyrabbit said:

Seperatism is not a solution, it's just more of the same.

Malcolm wrote:

Indeed, separatists are not thinking clearly, if at all.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 3:40 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

In that case, your quest was poorly conceived, and bound to result in a negative.

Malcolm wrote:

Apart from some inexpressible, unknowable identity that cannot be discerned no matter how much one searches for it, and thereby is itself a mere imputation, there is no identity which can be found upon analysis.

binocular said:

You simply didn't clearly define the objective of your quest, hence it is no wonder you ended up empty-handed.

The same happens with any poorly defined quest, not just with the search for a self.

If you set out to look for x, but you never define what x is, you're just not going to find it.

That, however, doesn't yet mean that x doesn't exist.

Malcolm wrote:

Oh, the subject of investigation is very well defined: find an immutable essence which serves as one's identity, a.k.a, soul or atman.

If such an immutable essence exists, since it is necessarily unconditioned, it cannot be found through analysis and cannot be known by the mind. In this case, it is still an imputation.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 1:00 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's racists hiding behind the masks of democracy and liberalism that make racism so persistent and resistant to any effort to undo it.

Malcolm wrote:

Yes, and such people are called Republicans.

Author: Malcolm

Date: Monday, November 21st, 2016 at 11:08 PM

Title: Re: Reincarnation as a prison and gratitude

Content:

hareaza said:

...to whom would a Buddhist be grateful to since Buddhism doesn't consider that there's an anthropomorphic God , or a God in the traditional religious sense?

Malcolm wrote:

The Buddha, for giving us teachings that allow us to find freedom from the suffering that is the endless wheel of samsara.

Author: Malcolm

Date: Monday, November 21st, 2016 at 8:42 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Rakz said:

...the whole place starts looking like the USSR.

Malcolm wrote:

Says that guy who admires Putin.

Rakz said:

USSR was dissolved in the early 90s. Putin came to power much later.

Putin was a KGB foreign intelligence officer for 16 years, rising to the rank of Lieutenant Colonel before retiring in 1991 to enter politics in Saint Petersburg.

Malcolm wrote:

https://en.wikipedia.org/wiki/Vladimir_Putin

As I said...

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:38 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Malcolm wrote:

Well, Mussolini was also a National Socialist. Recall, he was the editor of Avanti, the Socialist newspaper out of Milan, for 15 years. But when the First World War broke out, a dispute arose among Italian Socialists over whether socialists should fight in the war or not. Mussolini felt.

Sherab Dorje said:

Yes, originally he was a socialist, but then he decided that courting Italian capital and the monarchy was more personally lucrative, so...

Malcolm wrote:

Yes, of course, but that was some years later once he gained a seat in the Italian Gvt. and realized his fortunes lay with monied landowners in rural Italy rather than workers in northern cities such as Milan. He even made a show of being a faithful Catholic...

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:29 AM

Title: Re: Liberal fear mongering vs Reality

Content:

conebeckham said:

Did you even read the article? Not all Fascists were Hitler.

Sherab Dorje said:

Hitler was not a Fascist, he was a National Socialist.

Malcolm wrote:

Well, Mussolini was also a National Socialist. Recall, he was the editor of Avanti, the Socialist newspaper out of Milan, for 15 years. But when the First World War broke out, a dispute arose among Italian Socialists over whether socialists should fight in the war or not. Mussolini felt they should for nationalist reasons. The difference with the Italian Fascists (whom Hitler initially admired) hinged on the question of anti-semitism. Fascism was nationalist, and its racist tendencies were primarily pragmatic, not ideological, much like Mr. Trump's. But naturally, the latter's pragmatic racism appeals to ideological racists like that fellow Vidyaraja.

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:17 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Coëmgenu said:

I don't think "racist" or "fascist" are particularly confusing or ambiguous.

Sherab Dorje said:

It is actually fashionable amongst the fascists here in Greece to accuse anybody that

opposes them, of acting like fascists.

Malcolm wrote:

Yes, you see the same charge by the right here in the US, so called "Liberal Fascism." Of course it is absolutely ridiculous, but whatever.

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:08 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

Malcolm wrote:

An identity of persons and things that was something other than a conventional attribution.

binocular said:

In that case, your quest was poorly conceived, and bound to result in a negative.

Malcolm wrote:

Apart from some inexpressible, unknowable identity that cannot be discerned no matter how much one searches for it, and thereby is itself a mere imputation, there is no identity which can be found upon analysis.

Author: Malcolm

Date: Monday, November 21st, 2016 at 3:56 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

Malcolm wrote:

If one looks for a self and does not find one, that is not a view.

binocular said:

What were you looking for, when you set out to look for the self?

Malcolm wrote:

An identity of persons and things that was something other than a conventional attribution.

Author: Malcolm

Date: Monday, November 21st, 2016 at 2:16 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

"Self" is a reflexive pronoun; as such, I do not know what it refers to.

Malcolm wrote:

Then how can you meaningfully construct a sentence?

binocular said:

Tentatively.

Which is a problem only for those who cling to self-views.

Malcolm wrote:

I see, you consider the assertion that "there is no autonomous self" to be a self-view.

If one maintains conceptually the idea "there is not self," this is a self-view. If one looks for a self and does not find one, that is not a view.

Author: Malcolm

Date: Monday, November 21st, 2016 at 2:05 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

"Self" is a reflexive pronoun; as such, I do not know what it refers to.

Malcolm wrote:

Then how can you meaningfully construct a sentence?

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:50 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

PuerAzelis said:

Oh please. White people are not devils. They're nationalists (read Nazis). The cardinal sin is thinking that any nation that is not a minority is cool, especially if it's your own. Self hatred is the only acceptable perspective.

Malcolm wrote:

The United States was founded on three pillars: not capitalism, democracy and liberty, as many suppose, but rather, ethnic cleansing, genocide and human trafficking.

This needs to be honestly and openly addressed by our nation.

PuerAzelis said:

It has been addressed.

Malcolm wrote:

No, it really hasn't been. You are conflating a desire for white guilt and self-flagellation (which I don't have and think is pointless) for a process of truth and reconciliation (which I think is important), since many Americans still think we had and have a right to remove Native people from their lands, and import other people as chattel. And of

course now we are looking at an AG who calls black people "boy."

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:41 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Malcolm wrote:

In the other hand, Mr. Trump precisely matches Umberto Eco's

<http://www.nybooks.com/articles/1995/06/22/ur-fascism/> that make one a fascist:

PuerAzelis said:

LOL Christ right on cue the resident Godwin's law.

Malcolm wrote:

Interestingly, https://www.washingtonpost.com/posteverything/wp/2015/12/14/sure-call-trump-a-nazi-just-make-sure-you-know-what-youre-talking-about/?utm_term=.d1a05a07e900 said last year:

First, let me get this Donald Trump issue out of the way: If you're thoughtful about it and show some real awareness of history, go ahead and refer to Hitler or Nazis when you talk about Trump. Or any other politician.

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:37 AM

Title: Re: I declined the AirBnB commitment

Content:

maybay said:

Make up your mind already. Did Trump win or did Clinton lose?

Malcolm wrote:

Neither. One got a job that the other should have had the good sense to avoid.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Monday, November 21st, 2016 at 12:57 AM

Title: Re: I declined the AirBnB commitment

Content:

rachmiel said:

maybay, howdy.

You might find this NY Times editorial interesting:

http://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html?ref=opinion&_r=1&mtrref=undefined&gwh=748B62E21A471016468BC6B75A276C8A&gwt=pay&assetType=opinion

rachMiel

Malcolm wrote:

The author is quite wrong here:

Identity politics, by contrast, is largely expressive, not persuasive. Which is why it never wins elections — but can lose them.

Identity politics did win this election, they just happened to be white identity politics.

maybay said:

Make up your mind already. Did Trump win or did Clinton lose?

Malcolm wrote:

Neither. One got a job that the other should have had the good sense to avoid.

Author: Malcolm

Date: Monday, November 21st, 2016 at 12:08 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Coëmgenu said:

You have been disinclined to provide an actual concrete statement about what exactly you have been talking about, hence the suspicion that "socialist" for you just means "dummies I don't like or agree with".

Malcolm wrote:

In the other hand, Mr. Trump precisely matches Umberto Eco's

<http://www.nybooks.com/articles/1995/06/22/ur-fascism/> that make one a fascist:

1. The first feature of Ur-Fascism is the cult of tradition. Traditionalism is of course much older than fascism. Not only was it typical of counter-revolutionary Catholic thought after the French revolution, but it was born in the late Hellenistic era, as a reaction to classical Greek rationalism. In the Mediterranean basin, people of different religions (most of them indulgently accepted by the Roman Pantheon) started dreaming of a revelation received at the dawn of human history. This revelation, according to the traditionalist mystique, had remained for a long time concealed under the veil of forgotten languages—in Egyptian hieroglyphs, in the Celtic runes, in the scrolls of the little known religions of Asia.

This new culture had to be syncretistic. Syncretism is not only, as the dictionary says, “the combination of different forms of belief or practice”; such a combination must tolerate contradictions. Each of the original messages contains a silver of wisdom, and

whenever they seem to say different or incompatible things it is only because all are alluding, allegorically, to the same primeval truth.

As a consequence, there can be no advancement of learning. Truth has been already spelled out once and for all, and we can only keep interpreting its obscure message.

One has only to look at the syllabus of every fascist movement to find the major traditionalist thinkers. The Nazi gnosis was nourished by traditionalist, syncretistic, occult elements. The most influential theoretical source of the theories of the new Italian right, Julius Evola, merged the Holy Grail with The Protocols of the Elders of Zion, alchemy with the Holy Roman and Germanic Empire. The very fact that the Italian right, in order to show its open-mindedness, recently broadened its syllabus to include works by De Maistre, Guenon, and Gramsci, is a blatant proof of syncretism.

If you browse in the shelves that, in American bookstores, are labeled as New Age, you can find there even Saint Augustine who, as far as I know, was not a fascist. But combining Saint Augustine and Stonehenge—that is a symptom of Ur-Fascism.

2. Traditionalism implies the rejection of modernism. Both Fascists and Nazis worshiped technology, while traditionalist thinkers usually reject it as a negation of traditional spiritual values. However, even though Nazism was proud of its industrial achievements, its praise of modernism was only the surface of an ideology based upon Blood and Earth (Blut und Boden). The rejection of the modern world was disguised as a rebuttal of the capitalistic way of life, but it mainly concerned the rejection of the Spirit of 1789 (and of 1776, of course). The Enlightenment, the Age of Reason, is seen as the beginning of modern depravity. In this sense Ur-Fascism can be defined as irrationalism.

3. Irrationalism also depends on the cult of action for action's sake. Action being beautiful in itself, it must be taken before, or without, any previous reflection. Thinking is a form of emasculation. Therefore culture is suspect insofar as it is identified with critical attitudes. Distrust of the intellectual world has always been a symptom of Ur-Fascism, from Goering's alleged statement ("When I hear talk of culture I reach for my gun") to the frequent use of such expressions as "degenerate intellectuals," "eggheads," "effete snobs," "universities are a nest of reds." The official Fascist intellectuals were mainly engaged in attacking modern culture and the liberal intelligentsia for having betrayed traditional values.

4. No syncretistic faith can withstand analytical criticism. The critical spirit makes distinctions, and to distinguish is a sign of modernism. In modern culture the scientific community praises disagreement as a way to improve knowledge. For Ur-Fascism, disagreement is treason.

5. Besides, disagreement is a sign of diversity. Ur-Fascism grows up and seeks for consensus by exploiting and exacerbating the natural fear of difference. The first appeal of a fascist or prematurely fascist movement is an appeal against the intruders. Thus Ur-Fascism is racist by definition.

6. Ur-Fascism derives from individual or social frustration. That is why one of the most

typical features of the historical fascism was the appeal to a frustrated middle class, a class suffering from an economic crisis or feelings of political humiliation, and frightened by the pressure of lower social groups. In our time, when the old “proletarians” are becoming petty bourgeois (and the lumpen are largely excluded from the political scene), the fascism of tomorrow will find its audience in this new majority.

7. To people who feel deprived of a clear social identity, Ur-Fascism says that their only privilege is the most common one, to be born in the same country. This is the origin of nationalism. Besides, the only ones who can provide an identity to the nation are its enemies. Thus at the root of the Ur-Fascist psychology there is the obsession with a plot, possibly an international one. The followers must feel besieged. The easiest way to solve the plot is the appeal to xenophobia. But the plot must also come from the inside: Jews are usually the best target because they have the advantage of being at the same time inside and outside. In the US, a prominent instance of the plot obsession is to be found in Pat Robertson’s *The New World Order*, but, as we have recently seen, there are many others.

8. The followers must feel humiliated by the ostentatious wealth and force of their enemies. When I was a boy I was taught to think of Englishmen as the five-meal people. They ate more frequently than the poor but sober Italians. Jews are rich and help each other through a secret web of mutual assistance. However, the followers must be convinced that they can overwhelm the enemies. Thus, by a continuous shifting of rhetorical focus, the enemies are at the same time too strong and too weak. Fascist governments are condemned to lose wars because they are constitutionally incapable of objectively evaluating the force of the enemy.

9. For Ur-Fascism there is no struggle for life but, rather, life is lived for struggle. Thus pacifism is trafficking with the enemy. It is bad because life is permanent warfare. This, however, brings about an Armageddon complex. Since enemies have to be defeated, there must be a final battle, after which the movement will have control of the world. But such a “final solution” implies a further era of peace, a Golden Age, which contradicts the principle of permanent war. No fascist leader has ever succeeded in solving this predicament.

10. Elitism is a typical aspect of any reactionary ideology, insofar as it is fundamentally aristocratic, and aristocratic and militaristic elitism cruelly implies contempt for the weak. Ur-Fascism can only advocate a popular elitism. Every citizen belongs to the best people of the world, the members of the party are the best among the citizens, every citizen can (or ought to) become a member of the party. But there cannot be patricians without plebeians. In fact, the Leader, knowing that his power was not delegated to him democratically but was conquered by force, also knows that his force is based upon the weakness of the masses; they are so weak as to need and deserve a ruler. Since the group is hierarchically organized (according to a military model), every subordinate leader despises his own underlings, and each of them despises his inferiors. This reinforces the sense of mass elitism.

11. In such a perspective everybody is educated to become a hero. In every mythology

the hero is an exceptional being, but in Ur-Fascist ideology, heroism is the norm. This cult of heroism is strictly linked with the cult of death. It is not by chance that a motto of the Falangists was *Viva la Muerte* (in English it should be translated as “Long Live Death!”). In non-fascist societies, the lay public is told that death is unpleasant but must be faced with dignity; believers are told that it is the painful way to reach a supernatural happiness. By contrast, the Ur-Fascist hero craves heroic death, advertised as the best reward for a heroic life. The Ur-Fascist hero is impatient to die. In his impatience, he more frequently sends other people to death.

12. Since both permanent war and heroism are difficult games to play, the Ur-Fascist transfers his will to power to sexual matters. This is the origin of machismo (which implies both disdain for women and intolerance and condemnation of nonstandard sexual habits, from chastity to homosexuality). Since even sex is a difficult game to play, the Ur-Fascist hero tends to play with weapons—doing so becomes an ersatz phallic exercise.

13. Ur-Fascism is based upon a selective populism, a qualitative populism, one might say. In a democracy, the citizens have individual rights, but the citizens in their entirety have a political impact only from a quantitative point of view—one follows the decisions of the majority. For Ur-Fascism, however, individuals as individuals have no rights, and the People is conceived as a quality, a monolithic entity expressing the Common Will. Since no large quantity of human beings can have a common will, the Leader pretends to be their interpreter. Having lost their power of delegation, citizens do not act; they are only called on to play the role of the People. Thus the People is only a theatrical fiction. To have a good instance of qualitative populism we no longer need the Piazza Venezia in Rome or the Nuremberg Stadium. There is in our future a TV or Internet populism, in which the emotional response of a selected group of citizens can be presented and accepted as the Voice of the People.

Because of its qualitative populism Ur-Fascism must be against “rotten” parliamentary governments. One of the first sentences uttered by Mussolini in the Italian parliament was “I could have transformed this deaf and gloomy place into a bivouac for my maniples”—“maniples” being a subdivision of the traditional Roman legion. As a matter of fact, he immediately found better housing for his maniples, but a little later he liquidated the parliament. Wherever a politician casts doubt on the legitimacy of a parliament because it no longer represents the Voice of the People, we can smell Ur-Fascism.

14. Ur-Fascism speaks Newspeak. Newspeak was invented by Orwell, in 1984, as the official language of Ingsoc, English Socialism. But elements of Ur-Fascism are common to different forms of dictatorship. All the Nazi or Fascist schoolbooks made use of an impoverished vocabulary, and an elementary syntax, in order to limit the instruments for complex and critical reasoning. But we must be ready to identify other kinds of Newspeak, even if they take the apparently innocent form of a popular talk show.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 10:40 PM

Title: Re: I declined the AirBnB commitment

Content:

rachmiel said:

maybay, howdy.

You might find this NY Times editorial interesting:

http://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html?ref=opinion&_r=1&mtrref=undefined&gwh=748B62E21A471016468BC6B75A276C8A&gwt=pay&assetType=opinion

rachMiel

Malcolm wrote:

The author is quite wrong here:

Identity politics, by contrast, is largely expressive, not persuasive. Which is why it never wins elections — but can lose them.

Identity politics did win this election, they just happened to be white identity politics.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 10:10 PM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

PuerAzelis said:

It seems to be the default approach for a lot of people round here. I.e. "There exists nothing to negate". I just don't see how that's not sophistry or nihilism.

Malcolm wrote:

Upon investigation, no entities can be found to negate. Prior to investigation, there is something to negate.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 9:53 PM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

I suppose I believe in such a self altogether a few minutes tops in an average day. For the most part, I don't think about such things.

Malcolm wrote:

The self is a habit, not a belief.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 2:11 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

This needs to be honestly and openly addressed by our nation.

Sherab Dorje said:

It was not addressed when you had a "black" man as president, you expect it to be addressed by the Trump administration?

Malcolm wrote:

Consciousness raising is a bitch.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 2:01 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

BuddhaFollower said:

I am going to set myself up as a NeoAdvaita teacher.

Just write a long rambling book, with a lot of references to Jesus.

Malcolm wrote:

Don't forget Babaji. And you need some references to Rumi...and Nasruddin, if you want humor.

M

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:28 AM

Title: Re: Jobs or the Environment?

Content:

Malcolm wrote:

Returning to the gold standard is a very popular idea among Trumpistas.

DONALD TRUMP: Bringing back the gold standard would be very hard to do, but, boy, would it be wonderful. We'd have a standard on which to base our money.

<http://www.npr.org/2016/06/16/482279689/trump-favors-returning-to-the-gold-standard-few-economists-agree>

Sherab Dorje said:

I cannot believe they made this man president of the U\$...

Malcolm wrote:

The Dems did it to themselves by insisting on nominating HRC.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:18 AM

Title: Re: Jobs or the Environment?

Content:

Sherab Dorje said:

Economic nationalism? How does that work in an international market?

Malcolm wrote:

It is the return of the discredited 19th century American system:

1. High tariffs on imports
2. Massive infrastructure projects
3. Stringent central bank controls.

It won't work.

Sherab Dorje said:

With a major difference being we know have a global monetary system and there is no 1:1 ratio between currency and gold (or some other random internationally recognized physical object of trade).

Malcolm wrote:

Returning to the gold standard is a very popular idea among Trumpistas.

Sherab Dorje said:

DONALD TRUMP: Bringing back the gold standard would be very hard to do, but, boy, would it be wonderful. We'd have a standard on which to base our money.

Malcolm wrote:

<http://www.npr.org/2016/06/16/482279689/trump-favors-returning-to-the-gold-standard-few-economists-agree>

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:10 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

The government decides...

The Cicada said:
And who runs the government? White devils.

PuerAzelis said:
Oh please. White people are not devils. They're nationalists (read Nazis). The cardinal sin is thinking that any nation that is not a minority is cool, especially if it's your own. Self hatred is the only acceptable perspective.

Malcolm wrote:
The United States was founded on three pillars: not capitalism, democracy and liberty, as many suppose, but rather, ethnic cleansing, genocide and human trafficking.

This needs to be honestly and openly addressed by our nation.

Author: Malcolm
Date: Sunday, November 20th, 2016 at 1:06 AM
Title: Re: Jobs or the Environment?
Content:
Queequeg said:
Bannon also apparently confessed, he's an "economic nationalist"...

Sherab Dorje said:
Economic nationalism? How does that work in an international market?

Malcolm wrote:
It is the return of the discredited 19th century American system:

1. High tariffs on imports
2. Massive infrastructure projects
3. Stringent central bank controls.

It won't work.

Author: Malcolm
Date: Sunday, November 20th, 2016 at 12:54 AM
Title: Re: Anadi on the Flawed Perfection of Dzogchen
Content:
PuerAzelis said:
Im not so sure. If compassion is simply the display, how compassionate can it really be?

Malcolm wrote:

Thugs rje, compassion, is the basis for the arising of the nirmanakāya. For example, the commentary on the Realms and Transformation of Sound Tantra states:

Thugs is the affection (brtse ba) in the heart for sentient beings. Rje is the arising of a special empathy (gdung sems) for them.

And:

When analyzed, there is the compassion that exists in the basis, the compassion that appears on the path, and the compassion of the perfected result.

Among those, since the compassion that exists on the path is undivided, it exists as the basis for the arising of the diversity. Since it is undisclosed, it has no activities.

There is the compassion that appears on the path. From among the three pristine consciousnesses of the basis, since the essence is intrinsically pure, [compassion] is not disclosed in any way. Since the nature self-appears, compassionate deeds are diverse. Since all beings are pervaded by compassion, compassion seems to appear as the one who tames those to be tamed.

The compassion of the perfected result intrinsically exists in the dharmakāya, comes from invocation and supplication to the sambhogakāya, and is produced when the nirmāṇakāya meets conditions and objects.

-- Buddhahood in This Life, ppg. 14 and 17 respectively.

Author: Malcolm

Date: Saturday, November 19th, 2016 at 10:31 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Kim O'Hara said:

This is reminding me of a lot of issues which came up in the Shinto and Buddhism thread - <http://dharmawheel.net/viewtopic.php?f=53&t=24013>.

More specifically, is it plausible that Bon and Shinto only began to define themselves as "a religion" after encountering "a religion" in the form of (imported) Buddhism? That practitioners only developed a systematic philosophical framework after encountering (and no doubt debating) Buddhism?

Kim

Johnny Dangerous said:

With Bon, from a perspective of historicity, there is some truth to this I think. AFAIK The Bonpo developed their own system of dialectics etc. in response to Buddhism. However, I -do- think that a part of their teaching is undeniably ancient, the part that is and the part that is not is a subject for debate..and that debate is more important to historians than to practitioners, I think.

I think if you're going to ask about the influence, you at least to consider that there is some kernel of truth to the Bonpo claim that their tradition is old, and has influenced Tibetan Buddhism, the first is harder to prove with modern methods, but the second is undeniable. There are all kinds of aspects of Vajrayana that come from Bon..and vice versa, but practitioners on both sides seem to find it a thorny area.

Anyway, the main point is that Bon is as "complete" as Vajrayana, just viewing it as "shamanism" hasn't been true for near 1000 years, by the most conservative estimate, and it's influence on TB extends beyond Shamanism too.

Malcolm wrote:

We simply have very little idea what religion looked like in Tibet prior to the arrival of Buddhism. We have some guesses and attempts at reconstruction, but they are all very tentative.

Author: Malcolm

Date: Saturday, November 19th, 2016 at 6:58 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Johnny Dangerous said:

-What job killing socialist policies?

Malcolm wrote:

He means the ones that build roads, bridges and fund the military— those socialist programs.

Rakz said:

Nope. That has nothing to do with the cancer known as socialism.

Malcolm wrote:

Pray tell, define "Socialism" for us?, as well as those socialist policies that kill jobs?

Author: Malcolm

Date: Saturday, November 19th, 2016 at 6:51 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Johnny Dangerous said:

-What job killing socialist policies?

Malcolm wrote:

He means the ones that build roads, bridges and fund the military— those socialist programs.

Author: Malcolm

Date: Friday, November 18th, 2016 at 10:32 PM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

So I don't have to search for a teacher ... rather admit to myself that I already found one and act on it. Hopefully my inner teacher will learn what it needs from Anam to become a more effective and loving presence.

Malcolm wrote:

Compassion arises from observing that sentient don't know who they are.

Author: Malcolm

Date: Friday, November 18th, 2016 at 11:38 AM

Title: Re: Living from ultimate truth

Content:

Malcolm wrote:

The guru's job is to teach. Your job is to discover the meaning. It is not a situation where you have to meet with your teacher regularly on a private basis.

rachmiel said:

I accept that this is part of the tradition. But I don't like it. I like intense and regular one-on-one meetings. I like to develop an actual intimate relationship with my teacher. It has to be personal for me. If not, I'd rather get the lessons from books.

Malcolm wrote:

You will never be able to have an experience of the direction perception of your real nature by reading a book. It will never happen.

Author: Malcolm

Date: Friday, November 18th, 2016 at 8:57 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

From what JD and Malcolm and a couple of others have said, my quest to awaken without an external guru sounds hopeless.

Which is, I think, an excellent starting point: absence of hope. I can work with that.

Johnny Dangerous said:

Might be a better starting point to ask why you are so adamant about not having one, or about not connecting to teachers.

rachmiel said:

Also a good place to dive in. Maybe I never met the right person, but of the dozen or so

guru-ish figures I've had in my life -- teachers in school, college, therapists, shamans, "masters" from different spiritual traditions -- I ended up feeling NONE of them had much more of a clue than I did about what's really going on. They might have had their games down, believed deeply in their stories ... but I never met anyone I would trust to tell me how to "get it." With the possible exception of Anam Thubten, but I'll never know how that would have worked out because he doesn't offer the kind of personal relationship with regular private meetings that I want in a teacher.

I might give off the vibe that I've never bothered to try the guru/pupil thing ... but I have, several times, and it doesn't seem to work for me, for whatever reasons. The only "wisdom" I've ever acquired that's stuck is that which I've run into on my own, often painfully, head on, BOOM! I will only accept that which I discover myself.

Malcolm wrote:

The guru's job is to teach. Your job is to discover the meaning. It is not a situation where you have to meet with your teacher regularly on a private basis.

Author: Malcolm

Date: Friday, November 18th, 2016 at 8:18 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

From what JD and Malcolm and a couple of others have said, my quest to awaken without an external guru sounds hopeless.

Which is, I think, an excellent starting point: absence of hope. I can work with that.

Malcolm wrote:

None of us managed to learn anything in this life without a teacher, whether it was tying one's shoes or learning how to read and write. Why does anyone think that Dharma is any different? Following a teacher is not a commitment to indentured servitude. It is a commitment to one's own liberation.

Author: Malcolm

Date: Friday, November 18th, 2016 at 7:07 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

Gotcha. Thanks for sharing your take, I can see the good sense in it.

Malcolm wrote:

Pandita Vimalamitra states in his commentary on the Secret Tantra Without Syllables: Even if vidyā could be found through the imputation and scrutiny of intellectual analysis, it cannot be stabilized by necessary cultivation because it cannot be known whether one has indeed found vidyā or not. Therefore, in the beginning, a pure guru is very

important. Afterwards, one's own cultivation and familiarity is very important.

Author: Malcolm

Date: Friday, November 18th, 2016 at 6:21 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Rakz said:

The fact is that the people have chosen Trump to be their next President.

Malcolm wrote:

Well no, some people have chosen Trump to be their next president. Most of the people did not.

And of course, had the electoral college gone the other way, Trumpistas would have been out there screaming bloody murder about election "rigging."

Author: Malcolm

Date: Friday, November 18th, 2016 at 2:34 AM

Title: Historic Chod Conference July 12-16th

Content:

Malcolm wrote:

<http://taramandala.org/chodconf/> at Tara Mandala, July 12-16th

Unknown said:

This historic First International Chöd-Zhije Conference will draw together leading scholars and practitioners researching and teaching this unique lineage in its various manifestations. Keynotes, panel discussions, and small group sessions will be held. They will explore the teachings of 11th century Tibetan yogini Machig Labdrön and her teacher, the renowned Indian yogi Padampa Sangye, the developments of the lineage over the last millennium, the role of women, as well as the application of these teachings to our modern world. Dharma teachings and performances of Chöd songs and dances will foster a rich and engaged experience. Follow-up retreats will offer the opportunity to learn some of the different Chöd practices.

Malcolm wrote:

I will continue to post more details to this thread as they become available.

Author: Malcolm

Date: Friday, November 18th, 2016 at 12:43 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

East Coast white Protestant culture.

Malcolm wrote:

Southern Protestants, not East Coast. East Coast is the belt from New England to DC that is by and large very liberal and very diverse.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 9:37 PM

Title: Re: Liberal fear mongering vs Reality

Content:

Unknown said:

My sites were picked up by Trump supporters all the time. I think Trump is in the White House because of me. His followers don't fact-check anything — they'll post everything, believe anything. His campaign manager posted my story about a protester getting paid \$3,500 as fact. Like, I made that up. I posted a fake ad on Craigslist.

Malcolm wrote:

<https://www.washingtonpost.com/news/the-intersect/wp/2016/11/17/facebook-fake-news-writer-i-think-donald-trump-is-in-the-white-house-because-of-me/>

Author: Malcolm

Date: Thursday, November 17th, 2016 at 8:40 PM

Title: Re: Liberal fear mongering vs Reality

Content:

Rakz said:

...funded by George Soros...

Malcolm wrote:

...must be a shadowy international conspiracy.

Funded by the Mercers and the Kochs? Just honest Americans funding American causes for freedom and democracy (sure).

Author: Malcolm

Date: Thursday, November 17th, 2016 at 8:35 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

So the man bleeding by the side of the road should have known better after all.

Malcolm wrote:

A man bleeding out by the side of the road is a man bleeding out by the side of road. Someone either happens along and gives him aid, or not.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 6:11 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Yes well some people indeed have the emotional or mental intelligence of children. I suppose they're as morally autonomous as the guy lying bleeding by the side of the road. Perhaps we should immediately teach him about emptiness after all. Or about eating cake.

It's odd that things are so interdependent, yet an individual's moral autonomy so absolute.

Malcolm wrote:

Personal moral authority is absolute because karma is unerring. If karma were erring, if it were possible for someone to be removed from the result of acting out their own intentions. However, they are not.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 5:42 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Speech without agency is impotent, and is therefore neither right nor wrong. Like any other action, when I speak I have created something in the world that was not there before. To the extent that speech, like any other object, affects the listener, beyond the listener's capacity to investigate, to that extent speech has agency over the listener, and the listener has no autonomy.

Malcolm wrote:

The listener has a moral obligation to himself to evaluate all that he or she hears and judge whether it is valid or not. No one can make those determinations for anyone but themselves. A person can certainly hand over their agency by willingly choosing to believe everything a given person says, but they are never stripped of their moral autonomy with respect to making decisions about things that are right and wrong. Thus, if someone hears from Donald Trump that most Mexicans are rapists and drug dealers, and then proceeds to go out and beat and harass Mexicans, getting arrested for it, Donald Trump is not responsible for their actions to the extent that he cannot be found liable for incitement. Of course, if it is found that he is guilty of incitement, this in no way mitigates all those people who were incited to act criminally. Those people turned over their agency to another, but this does not remove their autonomous moral authority, unless they are children.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 5:00 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... Eichmann was not able to deflect blame for his crimes.

PuerAzelis said:

And if you do not speak up against Eichmann, you are likewise not responsible for those he is deceiving? Others just have to "investigate"?

And if you do speak up, that has not increased or affected in any way the moral responsibility of those who listen to "investigate"?

If speech has meaning, it has a moral power to affect circumstances just like any other object of perception, and those who use it are responsible for it.

If I refuse to have a conversation with some "deplorable", can I really blame that person if they take some action which I might not appreciate?

If I see someone with a knife in his hand and refuse to tell him how to remove it, can I really blame that person if they do something in some passion which harms them and others even more?

Your absolute view of moral autonomy is merciless and inapplicable to the circumstances of the relative world. The consequence of your view is to create some "safe space" which really is some isolated cave up on a hill.

Malcolm wrote:

We are talking at cross purposes.

One is one's own authority. One cannot rely on another for authority. Eichman sought to excuse his actions by claiming his responsibility was deferred because he was following orders. The point is that he was passing the buck.

People following Trump are responsible for their own decision. I am not responsible for their decision. It is no failing of mine personally that Trump was elected. I did not vote for him.

People are autonomous authorities. They can choose to relinquish that authority, but that choice also autonomous. A person's agency can be stripped away from them, but never their authority.

You are confusing agency with authority. As an agent in the world, I have responsibility for actions of mine that harm others. But agency and authority are different. When we make moral arguments, we can only do so by respecting the fact that people are morally autonomous. For example, if we have a conversation with someone who voted for

Trump, we have to respect their moral autonomy in making that decision. We have to respect Eichmann's moral autonomy too. Indeed, the whole premise upon which convicting him of genocide, etc., rests, is that he was morally autonomous and made criminal choices which arose from his autonomy. He was not a minor, for example, whose moral autonomy is limited and therefore, his crimes might be ascribed to his parents, or in Eichmann's case, his superiors. The recognition of the moral autonomy of the individual is the basis for all distinctions of right and wrong in an individual's conduct.

With respect to your knife example: you have no agency to interfere with that person unless the knife they are holding is illegal, or they appear to be actively harming someone. People have the moral autonomy to make bad choices.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 4:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The minute one abrogates one's own discrimination and investigations of things, it is at that moment when one becomes a slave of blind ignorance.

PuerAzelis said:

That is a merciless, existential view of moral autonomy which exists only in utopia. In the relative world, existence does not precede essence. I am morally responsible for my right speech not because it affects me alone, but because it has the power to deceive others who may not have the capacity to "investigate".

Malcolm wrote:

In fact, you are not responsible for the effects of your speech in this sense: when a person has jaundice, they will see everything as yellow. No matter how much you may want to correct them, you cannot.

Your speech has not power to deceive another. You cannot lie in a language you do not know. If you can speak in a language however, even if you are lying, it is the responsibility of others to ascertain this. For example, Eichmann was not able to deflect blame for his crimes. This is why it is up to the student to check a teacher's qualities out beforehand.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 4:09 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

but those who speak, have "actual authority" or "actual responsibility" for the faith placed in such generalizations by society.

Malcolm wrote:

No, they don't. The responsibility lies upon oneself to ascertain what is true or false. If one gives over one's confidence to others to ascertain for oneself what is true or false, one is no better than the blind person in your thought experiment.

Consensus does not arise because we are told what it is we are supposed to agree upon; consensus arises individuals investigate things and agree upon common findings. The minute one abrogates one's own discrimination and investigations of things, it is at that moment when one becomes a slave of blind ignorance.

Thus, when someone shouts fire in a theater, I am going to find out if there is a fire before getting up in a panic, because it is my responsibility to do so.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 3:12 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

So can you choose to live from ultimate truth, "the transcendent state of the tathāgatas," like you might choose to live as a responsible mature adult instead of a narcissistic selfish adolescent?

Or does "the transcendent state" choose you once you have eightfold-path-ishly prepared the soil?

I ask because I am not interested in adopting a moral code or following a prescriptive path (grew up Catholic, been there done that, done *with* that) ... but I AM interested and drawn to living from emptiness.

Malcolm wrote:

When you understand what vidyā is, and you cultivate that, eventually, while performing virtuous acts (with respect to cultivating a path) becomes unnecessary, equally one has no impetus to engage in nonvirtuous acts.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:50 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

If you think the point of conversation is to "make others responsible for my own views", that says a lot. If I am not responsible for the hope and faith of other people, then I am indeed living in a cave. To speak at all is to be responsible.

Malcolm wrote:

Nope. The only true authority is oneself. One hopes that authority is not mislead through lack of investigation and so on.

PuerAzelis said:

If the only true authority is oneself, how could it ever be "mislead"?

Malcolm wrote:

"True" meaning actual, not "true" meaning undeceived.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:44 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

If I am not responsible for the hope and faith of other people, then I am indeed living in a cave. To speak at all is to be responsible.

Malcolm wrote:

There are two issues here being conflated:

The only true authority is oneself. One hopes that authority is not mislead through lack of investigation and so on. Thus, in matters of faith and so on, one must take responsibility for what one believes.

As to the second issue:

In a society based on freedom of discourse, we are responsible for our speech only to the extent that it does not incite riots and cause harm. But for example, Bernie Sanders is not responsible for the Democrats that did not believe he was a better candidate than Clinton.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:37 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The faith that others may or may not have is not my responsibility.

PuerAzelis said:

That, in a nutshell, is why the blinders will never come off those living inside the "safe spaces". Of course you're responsible, we all are.

Malcolm wrote:

Nope. In matters of faith, you are your own authority. You cannot make others responsible for your own views.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:30 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

There are a lot more white people out there who are not racist and therefore do not like being called racist or being berated about how their country is racist. They also sense that the "everything is about race" crowd is using race as a cudgel to silence critics and have their way.

Malcolm wrote:

While not all "white" people are racists, unfortunately for us all America is a place where racism is systematic. We have not yet dealt with this reality as a country.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:08 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

It was the context of the thread. A previous poster castigated me for causing people to lose their faith. You then replied you have lost your faith, the normal implication being you were holding me at fault. So I wanted to know how. Simple.

binocular said:

We're talking about people losing faith in the Buddhadharma. Losing faith in the Buddhadharma.

If the Buddhadharma as you teach is true, then loss of faith in it is tremendous. Such loss should not be taken lightly.

Malcolm wrote:

The faith that others may or may not have is not my responsibility.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:01 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

DGA said:

people who correspond to the category "white" come from diverse backgrounds, and which backgrounds count as white has changed dramatically over time. Jews of European descent didn't used to be regarded as white; now they are. Arabs--white or not?

Depends who and when you ask.

binocular said:

Many people are not philosophers, and they think and speak like Humpty Dumpty, making words mean whatever they want them to mean. And they are so much better off for that!

Malcolm wrote:

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:46 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

Is it possible to live from ultimate truth?

I.e. to grok ultimate truth and let the grokking inform all aspects of your life?

Since there is finally no difference between ultimate and conventional truth, is living from ultimate truth simply ... living?

Malcolm wrote:

In Dzogchen this is called "the transcendent state of the tathāgatas," which is defined as being in a continuous one pointed state of mind on the meaning.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:06 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Violence changes society, but never for the good.

Sherab Dorje said:

Nonsense. Violent resistance to Nazi occupation (for example) did society a world of good.

Malcolm wrote:

It was necessary, but it was never good, and it led to the invention of nuclear weapons. There is never anything good about war, ever.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Sentient Light said:

But you're correct that white consciousness must also mean conscious of the privilege that it affords, because if there is no honesty about that, then how can we (the confederation of "Other" cultures) possibly interact and engage with white American culture? There's room for all of us here if we could just talk to each other and be honest with one another and, somehow, drop away the fear we have that the other's viewpoint is a threat to our own existence.

Malcolm wrote:

The problem with the normalization of a "white ethnic consciousness" is that it is not a true consciousness, it is a false consciousness, a dangerous one.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:30 PM

Title: Re: POTUS 2016, part 3

Content:

binocular said:

And you let me down at the first opportunity.

Malcolm wrote:

How?

binocular said:

I said I lost my faith in the Buddhadharma, and the first thing you reply is suggesting that I blame you for that loss.

Malcolm wrote:

It was the context of the thread. A previous poster castigated me for causing people to lose their faith. You then replied you have lost your faith, the normal implication being you were holding me at fault. So I wanted to know how. Simple.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:26 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Interview with

http://www.salon.com/2010/03/23/history_of_white_people_nell_irvin_painter/, author of *The History of White People*:
As you write in the book, there were four great expansions of what America considers whiteness. What were they?

The first three are expansions of whiteness, because the assumption was that to be American you first had to be white. The first occurred in the Jacksonian era, in the first half of the 19th century, when citizenship criteria were changed from wealth to race. That's when adult males of any income were allowed to vote, as long as they were considered white. Things changed in the 20th century, when different groups came in as immigrants and people of Irish background were incorporated into the notion of American whiteness. The third great enlargement took place in the mid-20th century, starting with the New Deal in the 1930s and WWII. Politics and the mobilization of Americans to fight the Great Depression and to fight the Second World War opened up American-ness to people who had been considered alien races and their children and grandchildren.

We're currently in the midst of the fourth great expansion, which is an expansion of the idea of the American — that an American doesn't necessarily need to be white to be considered American. "American" now includes Hispanics, for example, and people who identify themselves as multiracial. Because of this sort of great enlargement, we can no longer sum up the American as one person or the white man as one person.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I just want to note that this place is kinda a "safe space" -- I know plenty of Buddhists who don't have leftist proclivities, both lamas and students. Most Tibetans I've met are not exactly sanguine about Islam for example.

Malcolm wrote:

Yes. Many Tibetans are also quite racist when it comes to black people. And I have heard some pretty outrageous lies about Muslims that Tibetans tell each other to keep the hate going.

MiphamFan said:

On the other hand it is rather silly for someone to be a white nationalist and a Buddhist at the same time.

Malcolm wrote:

The era of Buddhist alignment with national interests is nearly at an end. Those nations where Buddhism is most aligned with national interests — Bhutan, Burma, Thailand,

and Shri Lanka— have serious issues with discrimination against minorities.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:25 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Attitudes like yours is why Trump won.

conebeckham said:

Wrong again.

Trump won because Democratic voter turnout was pathetically low. 3rd party voting didn't have much effect, overall.

<https://www.pastemagazine.com/articles/2016/11/the-10-most-common-post-election-narratives-and-wh.html>

<http://blogs.wsj.com/washwire/2016/11/14/how-third-party-voters-influenced-election-2016/>

BuddhaFollower said:

Jill Stein constantly attacked Clinton right up to the election.

You don't think that might have depressed turnout?

Malcolm wrote:

The amazing thing about that is that she recycled memes about Clinton which originated in the batshit crazy far right. For that reason Stein has forever lost my respect.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:21 AM

Title: Re: POTUS 2016, part 3

Content:

Admin_PC said:

Mod note:

Locking thread for clean up. White nationalists & those sympathetic to the white nationalist cause have no business posting on DharmaWheel as their behavior explicitly violates the Terms of Service.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 8:25 AM

Title: Re: Buddhahood in This Life

Content:

WuMing said:

Haven't been able to watch the stream, unfortunately! Was this event recorded? Can it be watched somewhere?

Malcolm wrote:

It has not happened yet.

M

WuMing said:

that's too bad! maybe it will appear sometime somewhere ...

Malcolm wrote:

Yes, it will appear next month, on December 14th, 2016.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 1:28 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Unless the antiTrump people here voted for Clinton, they have no credibility.

Malcolm wrote:

Voted for Clinton.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:43 PM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Ok, so you accept that guns and violence are necessary to effect social change. I don't. Therefore, I don't accept your notion of revolution.

Sherab Dorje said:

"Can be" necessary, not "are" necessary. History tends to lean towards the "are", that is why I am not willing to write them off as tools for social change.

Malcolm wrote:

Violence changes society, but never for the good.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:02 PM

Title: Re: Edward Henning (kalacakra.org) passed away

Content:

Karinos said:

via Chime Rinpoche (UK) post on Facebook:

Edward Henning passed away today at Barnet Hospital just before 7pm. at his bedside was Lama Chime Rinpoche, Edward's wife, his step daughter and John Howard. We pray for Edward to be reborn in the pure land Dewachen, We will miss him greatly

Edward was great scholar on Kalachakra and Tibetan Astrology, close disciple on Bokar Rinpoche, Tenga Rinpoche and Chime Rinpoche UK. He shared some of his expertise knowledge on this page <http://kalacakra.org>. Please join in prayers.

Malcolm wrote:

Truly a loss.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 9:35 PM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Providing your concept of revolution does not involved guns and violence, fine.

Sherab Dorje said:

Of course it is not going to involve guns and violence. I mean Trump and Clinton and the various neo-Nazis and tin-pot dictators of this world are all going to say: "You know what Malcolm? We are convinced by the veracity of your logical and intelligent argumentation. Here, take all our power and privilege and divide it up amongst the weak and needy, so that they no longer suffer oppression or want for anything."

And then harp playing angels (ghandarva) will descend from the heavens and everything will be light and fluffy and a pale pink color...

That's the way change will come about. Definitely.

Malcolm wrote:

Ok, so you accept that guns and violence are necessary to effect social change. I don't. Therefore, I don't accept your notion of revolution.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 9:23 PM

Title: Re: a true flame? a true jewel?

Content:

DGA said:

Did Leonard Cohen know about the abuse, or no?

asking for a friend.

Malcolm wrote:

Of course he knew. I have friends who travelled there to do sesshin years before any of Sasaki's Roshi's actions were well known to the general public, and they found out right away (and were very upset by it). <http://sweepingzen.com/anka-rick-spencer-on-joshu-sasaki/>

DGA said:

More than once I heard ordained members of the Rinzai-ji sangha say, "If you have a problem with roshi's behaviour, it's your problem." The implication was that Sasaki had no problems. If you thought he did, that just proved your own lack of understanding.

This was "old news" in the 1980's. It's very sad.

Anka Rick Spencer

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 8:53 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

WuMing said:

Haven't been able to watch the stream, unfortunately! Was this event recorded? Can it be watched somewhere?

Malcolm wrote:

It has not happened yet.

M

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:49 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

It's not working.

Malcolm wrote:

The justice system is not working because racism is embedded in it systematically. Therefore, racists and bigots need to be called out for their actions.

Quay said:

Calling out the racists and bigots is working. It will take some time, though, to translate that into election actions. Many interesting statistics happening recently such as a huge surge in memberships in the ACLU and the Southern Poverty Law Center, plus the actions of countless protesters nationwide.

Things are just really getting started.

And as I think Malcolm rightly points out, progressive change will take a while since racism is baked-in to the justice system and many other parts of the federal and state governments. Meanwhile, people who engage in racist behavior should be held accountable in every peaceful way possible. This begins with speaking truth to power as plainly and loudly as can be done.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:25 AM

Title: Re: Buddhahood in This Life

Content:

gzodzilpa said:

Thanks Malcolm for your efforts, the book is great! The translation is clear, the forward is insightful, and the text is very well organized.

Malcolm wrote:

Glad you are enjoying it.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:07 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

It's not working.

Malcolm wrote:

The justice system is not working because racism is embedded in it systematically. Therefore, racists and bigots need to be called out for their actions.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:21 AM

Title: Re: POTUS 2016, part 3

Content:

conebeckham said:

Yes, but he is apparently learning. Maybe not quickly, and maybe not well enough....but I think we've seen a few signs that he's either learned a few things, or been told to back-pedal on some issues, in his first few days as Prez-Elect.

Malcolm wrote:

You mean like finding out that he has to hire a staff all at once, and not piecemeal?

Nemo said:

You put an orange real estate agent in control of the world's last remaining super power with the world's most complex economy.

This will make for some great TV.

Malcolm wrote:

Don't blame me, I voted for Bernie.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:12 AM

Title: Re: POTUS 2020, part 1

Content:

Rakz said:

I think he will rock it in his first term.

DGA said:

For the sake of our country and the world, I hope Trump succeeds at the following (in no particular order):

1. addressing climate change

Malcolm wrote:

Dream on.

DGA said:

2. addressing income inequality

Malcolm wrote:

As above.

DGA said:

3. addressing the racial and ethnic animus that got him elected

Malcolm wrote:

Betray his base? No chance.

DGA said:

4. creating jobs...

Malcolm wrote:

The prison-industrial complex will thrive on all the undocumented immigrants he plans to incarcerate.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:03 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

But then he knows nothing of governance or law.

conebeckham said:

Yes, but he is apparently learning. Maybe not quickly, and maybe not well enough....but I think we've seen a few signs that he's either learned a few things, or been told to back-pedal on some issues, in his first few days as Prez-Elect.

Malcolm wrote:

You mean like finding out that he has to hire a staff all at once, and not piecemeal?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 2:32 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Revolution or evolution. Depending on how one defines either term.

Malcolm wrote:

How are you defining revolution?

Sherab Dorje said:

A complete and radical (as in root) change of attitude.

Malcolm wrote:

Providing your concept of revolution does not involved guns and violence, fine.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:44 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

If you don't understand there are various regulations for H1B visas, greencards etc., you are beyond help.

Malcolm wrote:

These issues are governed by the Immigration Act of 1990.

BuddhaFollower said:

According to justsit, this act violates the Constitution.

Malcolm wrote:

I suspect what justsit is getting at is that is not considered legal to bar someone admission to the united states solely on the basis of their race, political creed (unless one is a member of the Communist or National Socialist Parties), or gender preference or religion. For this purpose we have set up a quota system governing how many people can emigrate here yearly in a country by country basis. The idea that Trump floated— barring people admission to the US because they are Muslims — is illegal. But then he knows nothing of governance or law.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:37 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

The alternative being?

Sherab Dorje said:

Revolution or evolution. Depending on how one defines either term.

Malcolm wrote:

How are you defining revolution?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:08 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

One can gear-up movements, and I am all for that, but eventually, those movements have to effect change in government and policy, and in a republic, in the end it means the ballot box.

Sherab Dorje said:

Sure, if you want to stay within the bounds of reformism...

Malcolm wrote:

The alternative being?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:07 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Seems that you benefitted from left-wing intellectuals demanding universal access to education though.

Malcolm wrote:

I am not so sure. Being able to read and write does not guarantee that one has received an adequate education. But it's a start.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:03 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

You mean like voting for the candidates of conspiracy-theory laden political parties? Hmmmm, that leaves, sadly, only the Democratic Party. The other three parties, the GOP, the Green Party and the Libertarians are lead by lunatics who subscribe to many of the same conspiracy theories. For example, the idea that Clinton was bent on starting a nuclear war with Russia.

Sherab Dorje said:

Who said anything about voting for parties? Not me, that's for sure.

Malcolm wrote:

One can gear-up movements, and I am all for that, but eventually, those movements have to effect change in government and policy, and in a republic, in the end it means the ballot box.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:00 AM

Title: Re: anti-intellectualism

Content:

The Cicada said:

But isn't obvious, from current events, that you all have failed us?

Malcolm wrote:

You've failed yourselves.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:55 AM

Title: Re: POTUS 2016, part 3

Content:

justsit said:

DGA - Thanks, you beat me to it. He obviously didn't do his homework.

BuddhaFollower said:

If you don't understand there are various regulations for H1B visas, greencards etc., you are beyond help.

Malcolm wrote:

These issues are governed by the Immigration Act of 1990.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:45 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

The sooner you realise that, the sooner you will start to make semi-intelligent political choices.

Malcolm wrote:

You mean like voting for the candidates of conspiracy-theory laden political parties? Hmmmm, that leaves, sadly, only the Democratic Party. The other three parties, the GOP, the Green Party and the Libertarians are lead by lunatics who subscribe to many of the same conspiracy theories. For example, the idea that Clinton was bent on starting a nuclear war with Russia.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:39 AM

Title: Re: POTUS 2016, part 3

Content:

binocular said:

And you let me down at the first opportunity.

Malcolm wrote:

How?

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:53 PM

Title: Re: anti-intellectualism

Content:

Rakz said:

Maybe it has nothing to do with envy, but more to do with a distrust for crooks?

Sherab Dorje said:

Nah, that's not it. If it was a distrust for crooks they wouldn't have voted for Trump, coz he is currently under investigation for thievery too...

Rakz said:

Most of it are BS allegations. Hillary on the other hand is pure slime. I will be very upset with Donald if he doesn't go through with his promise in getting her prosecuted and throwing her crooked a\$\$ in jail for a long time.

Malcolm wrote:

You mean prosecuted for things for which she has already been exonerated? Honestly, you GOP people have an irrational hardon for Clinton.

Author: Malcolm

Date: Monday, November 14th, 2016 at 10:15 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The moment you accuse someone of racism you distance them, you objectify them, and you'll never get that distance back.

Malcolm wrote:

When one person violates or denies the civil rights of another through word or deed, that person's act is racist or bigoted. A person who acts in a racist or bigoted manner has already set the distance between themselves and the person they have objectified. They will never get that distance back until they engage the truth of their actions and begin the process of reconciliation with the objects of their hatred.

Calling out someone such as Donald Trump for their acts of racism and bigotry (which include hiring racist antisemites such as Steve Bannon, and bigots such as Mike Pence) is the only way to impress upon all racists and bigots that they are acting in a wrong and harmful manner to society.

Author: Malcolm

Date: Monday, November 14th, 2016 at 10:02 PM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

Liberal fear mongering at its best. You talk as though we are still living in the Jim Crow era where blacks are getting lynched left and right.

Malcolm wrote:

Black people are disproportionally victims of extrajudicial killings by the police. This is a statistical fact.

Rakz said:

We are nowhere close to some sort of post-racial society but it is much better than before.

Malcolm wrote:

No, it isn't. African Americans account for 13.5 percent of the population, but they represent 40% of incarcerated males, or 2,306 people per 100,000 people who are incarcerated. In other words, for every 100,000 people there are five times as many African American prisoners than white prisoners, a 5:1 ratio. In 1980 there were 319,598 people in prison, 182,288 in jail, 220,438 on parole, and 1,118,097 on probation. That number in 2013 is 1,574,700 in prison, 731,200 in jail, 853,200 on parole, and 3,910,600 on probation. Those stats simply do not bear out the GOP fantasy that "it is much better than it was before."

Rakz said:

And if you really cared about minorities you would be in full support of the second amendment so that they may be able to defend themselves against acts of extreme violence.

Malcolm wrote:

Against the police? Black men are being shot because the police fear they have guns. How is spreading more guns going to help people in the black community?

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:43 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Speaking from an economic growth point of view, right now we are already in a phase of sluggish trade, etc. Going all isolationist ala Herr Trump will destroy the recovery from 2008.

Political discontent is almost always divorced from economic reality.

Karma Dorje said:

There was no recovery from 2008. Quantitative easing has delayed any real recovery. ZIRP has been bleeding people on fixed income dry. The only jobs that have been created are at the low end of the market, everything else has been either hollowed out, shipped out or filled by foreigners on H1Bs. This is exactly why Trump's message resonated with enough people to win.

Economic "reality" is totally divorced from actual reality. Witness how a bad jobs report or CPI read leads to the stock market climbing on anticipation of further easing. Conversely a good jobs report bleeds points off the stock market as investors fear the QE party will end and/or interest rates will climb. The incentives are entirely perverse and not at all what Keynes intended to stimulate the economy during a bust.

If Obama had actually locked up the Blankfein's and Geitner's and Summers of the world for their role in the crash, the Democrats might have some credibility. The fact of the matter is, right now they are the Vampire Squid Party. You can't run an economy on financial "engineering". You need to actually make stuff. There will be a day of reckoning for us either way. The pendulum has swung far too far towards globalism. It's time for it to swing back, and yes it won't be fun for a lot of people, particularly with the fascists controlling all three branches of government.

Malcolm wrote:

The stock market is not an indicator of how the economy is doing, either.

You missed an important point— I was making the observation that there is discontinuity between how people think they are doing, and how they are actually doing. <https://www.pewresearch.org/fact-tank/2015/07/09/how-americans-compare-with-the-global-middle-class/> occupy the high income bracket when considering wealth on a global scale:

Nonetheless, the majority of Americans are part of the global high-income population that resides almost exclusively in Europe and North America. These two regions accounted for 87% of the global high-income population in 2011 – only slightly less than in 2001, when their share stood at 91%. The rest of the world has a lot of catching up to do.

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:28 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The neoliberal solution of making sure everyone has cellphones and flatscreen tvs is not working. Ergo, we need to revive the civil rights movement, the women's movement, the labor movement, and most importantly of all, the environmental movement.

PuerAzelis said:

Why would something which is already an anachronism return to the anachronism which it replaced?

Malcolm wrote:

These four movements are not anachronisms, they were never brought to their conclusion.

Author: Malcolm

Date: Monday, November 14th, 2016 at 6:31 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

The shifting around of great swathes of people, millions around the globe has to be addressed; this has resulted in cheap labour flourishing around the world undermining and undercutting wages and living conditions. In addition Chinese money buying up housing in Canada, Australia and the rest of the western world, often not living there but going back to China and Hong Kong, leaving empty investment properties, this has driven up the rental market so the locals can ill afford to buy or even find property to rent. I know its a global phenomenon but this needs a serious look in. Brexit and the newly elected Trump are the long suffering echo of the people's discontent.

Malcolm wrote:

I think you need to study some economic history. You ever hear of the https://en.wikipedia.org/wiki/Smoot%E2%80%93Hawley_Tariff_Act?

dreambow said:

At first, the tariff seemed to be a success. According to historian Robert Sobel, "Factory payrolls, construction contracts, and industrial production all increased sharply." However, larger economic problems loomed in the guise of weak banks. When the Creditanstalt of Austria failed in 1931, the global deficiencies of the Smoot-Hawley Tariff became apparent.[17]

U.S. imports decreased 66% from \$4.4 billion (1929) to \$1.5 billion (1933), and exports decreased 61% from \$5.4 billion to \$2.1 billion. GNP fell from \$103.1 billion in 1929 to \$75.8 billion in 1931 and bottomed out at \$55.6 billion in 1933.[21] Imports from Europe decreased from a 1929 high of \$1.3 billion to just \$390 million during 1932, while U.S.

exports to Europe decreased from \$2.3 billion in 1929 to \$784 million in 1932. Overall, world trade decreased by some 66% between 1929 and 1934

Malcolm wrote:

Speaking from an economic growth point of view, right now we are already in a phase of sluggish trade, etc. Going all isolationist ala Herr Trump will destroy the recovery from 2008.

Political discontent is almost always divorced from economic reality.

Author: Malcolm

Date: Monday, November 14th, 2016 at 5:14 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Really? Is there a poll that shows that "most Americans" think this way?

Malcolm wrote:

Yes, for example <http://www.nbcnews.com/storyline/iraq-turmoil/not-worth-it-huge-majority-regret-iraq-war-exclusive-poll-n139686>: Seventy-one percent of Americans now say that the war in Iraq "wasn't worth it," a new NBC News/Wall Street Journal/Annenberg poll shows, with skepticism about the lengthy war effort up substantially even in the last 18 months.

Author: Malcolm

Date: Monday, November 14th, 2016 at 4:24 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Are you insane? 1. Why the frak would they give U\$ troops immunity? 2. ISIS are funded and armed by the Saudis, who happen to be the U\$'s major buddy in the Middle East and who are currently invading a sovereign nation (Yemen), committing all sorts of atrocities in the process, with the U\$ not even batting an eyelid.

Vietnam taught the U\$ the value of private mercenary troops to do their dirty work. Afghanistan and Iraq has taught them the value of proxy military forces.

Malcolm wrote:

We knew all these lessons already.

As a condition for any "peacetime" deployment, the US always insists on immunity, meaning that only the US can charge and try US soldiers.

Author: Malcolm

Date: Monday, November 14th, 2016 at 3:29 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

Jeff H said:

Cool beans, man!! Northern Daughters Art Gallery is two blocks from my house. Hope to meet you!

Malcolm wrote:

I am sure we will meet then.

Author: Malcolm

Date: Monday, November 14th, 2016 at 2:51 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Breitbart

Malcolm wrote:

Get your head out of the gutter, man! It will rot your mind.

Author: Malcolm

Date: Monday, November 14th, 2016 at 2:07 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

We have to make sure we do not become

<http://www.urbandictionary.com/define.php?term=Good%20German>

Sherab Dorje said:

I think most modern U\$ citizens are already "good Germans" and have been for quite some time, especially when they turned a blind-eye to the excesses of the U\$ military in Asia, the Middle East and to their governments support of murderous dictatorships in Central and South America.

And let us not forget the treatment of their own citizens in U\$ jail facilities.

I reckon (if one was not to take into account the methodical genocide of Native Americans, which is why I am referring to MODERN U\$ citizens), that U\$ citizens have been "good Germans" since the mass murder of 230,000 civilians in Nagasaki and Hiroshima.

Malcolm wrote:

I can understand why you see it that way. I think it is bit more complicated than that, however.

During the Cold War, most Americans thought that our governments actions were totally justified in the face of the spread of communism. It was not the case that Americans sought to deflect blame, they actually supported our actions overseas and abroad (including the bombing of Hiroshima and Nagasaki).

Now, most Americans, once they woke up from the fog of 9/11, realize that the Iraq War was deeply wrong, even those who voted for Trump. Many Americans understand that the destruction of Libya was wrong. And Syria is not on us, that's on Assad and Putin, despite our blunders with respect to the the Syrian opposition. The Iraqis would not give US troops immunity, so we pulled them all out in 2011, hence ISIS.

M

Author: Malcolm

Date: Monday, November 14th, 2016 at 1:19 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

Author: Malcolm

Date: Monday, November 14th, 2016 at 1:09 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

I go here to discuss things from a Buddhist perspective.

Malcolm wrote:

And I go here to discuss things from a Buddhist's perspective.

Minobu said:
cherry picking is fun.

Malcolm wrote:
When we have conversations with each other, we do not respond point by point, word by word, to what was said to us. It is only in online communication where people have the idea that if you respond only to one thing that they have said, that you are not responding to the whole of their communication. This is a false idea. And of course, in online communication it does help matters if one frames one's ideas clearly, in complete, well-formatted sentences.

Author: Malcolm
Date: Monday, November 14th, 2016 at 12:43 AM
Title: Re: POTUS 2016, part 3
Content:
Minobu said:
I go here to discuss things from a Buddhist perspective.

Malcolm wrote:
And I go here to discuss things from a Buddhist's perspective.

Author: Malcolm
Date: Sunday, November 13th, 2016 at 11:47 PM
Title: Re: anti-intellectualism
Content:
Jeff H said:
Instead of focusing on the malcontent extremists Trump used to get elected, find common ground with the legitimately discontented majority.

Malcolm wrote:
Good question. Is their discontent legitimate? After all, the average Trump voter makes \$75,000 a year.

MiphamFan said:
Trump has a larger share of <https://www.washingtonpost.com/news/the-fix/wp/2016/11/10/there-probably-is-no-new-donald-trump-voting-coalition/> than Clinton.

The low income vote, regardless of race, dropped from Obama to Clinton for the Democrat side.

Malcolm wrote:
In actuality, what happened was that Obama revived the ideals of the civil rights movement, the labor movement, the women's movement and the environmental

movement...then there was a gaping silence...and everyone started to stay home.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Minobu likes living in a bubble. Canada is a post racial socialist paradise in his mind. I replied to him about my daughter's experiences of extreme racism but got no reply.

Hateful graffiti at the elementary school just down the street now.

http://ottawa.ctvnews.ca/hateful-message-spray-painted-on-ottawa-elementary-school-1.3149695#_gus&_gucid=&_gup=Facebook&_gsc=S94lNAL

Malcolm wrote:

Day before the US Election. Chilling.

Nemo said:

Voting is not how you get anything done politically.

Malcolm wrote:

In their pursuit of unfettered global trade, which they imagined was going to create a consumer paradise (instead it created a Walmart Nation of cheap shit that breaks easily and unhealthy food), the Democrats ceded the civil rights movement (we should include the LGBT movement here), the labor movement, the women's movement, and the environmental movement. To whom? To no one. They just dropped it.

Meanwhile, the religious right got their shit together. They 1) created a movement to oppose a woman's right to reproductive health, 2) manufactured the myth that America was post-racial and that civil rights for all people were in fact guaranteed (it isn't and they are not), 3) manufactured the myth that climate change is debatable science (it isn't), and 4) seeing an opportunity with Trump to hijack areas where in the United States the labor movement used to be powerful, they won this time.

You need real movements in order to generate electoral results. The neoliberal solution of making sure everyone has cellphones and flatscreen tvs is not working. Ergo, we need to revive the civil rights movement, the women's movement, the labor movement, and most importantly of all, the environmental movement.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:30 PM

Title: Re: anti-intellectualism

Content:

Jeff H said:

The important thing now is to accept what has happened and find ways to generate a counter balancing force. That will not happen by labeling all Trump supporters as evil and heaping insults on them.

Malcolm wrote:

We have to make sure we do not become

<http://www.urbandictionary.com/define.php?term=Good%20German>

Jeff H said:

A citizen of Nazi Germany who participated in or overlooked atrocities while denying personal moral responsibility by appeal to his submission to supposedly legitimate authority.

Malcolm wrote:

Tolerating the forcible removal of 11 million people, for example, would make one a "good German."

Author: Malcolm

Date: Sunday, November 13th, 2016 at 9:42 PM

Title: Re: anti-intellectualism

Content:

Jeff H said:

Instead of focusing on the malcontent extremists Trump used to get elected, find common ground with the legitimately discontented majority.

Malcolm wrote:

Good question. Is their discontent legitimate? After all, the average Trump voter makes \$75,000 a year.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 9:23 PM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

same point I've been making for days.

this is a Buddhist site with Buddhist ideals and philosophy.

Malcolm wrote:

And you are the arbiter of those ideals and philosophy?

Minobu said:

All this other stuff is just there to show you what you do not want to be part of.

Malcolm wrote:

Then follow your own advice and cease participating in political discussions. This is the kind of lack of discipline to which I was referring before. You have spent several days now engaging trenchant criticisms of those of us who choose to be engaged in the political process, even recognizing that you've been, in your words, "sucked in again." But you are not in fact an unwilling participant. Rather than trying to cover the world with leather, I suggest you put on some damn shoes.

M

Author: Malcolm

Date: Sunday, November 13th, 2016 at 8:34 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

and this is my fault because?

binocular said:

There you go. I never said it was your fault that I have lost faith in the Buddhadharma.

But you're certainly not helping to build that faith.

In the end, you are every bit the proponent of rugged individualism as Trump.

Malcolm wrote:

Bait and switch. Got it.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:30 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

So you are saying that you are now bereft of faith in Buddhadharma in toto?

Yes.

and this is my fault because?

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:35 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

You seem to me to be going in circles which happens I think when people argue for the sake of arguing.

Malcolm wrote:

Indeed, I have often thought that maybay's avatar should be this:

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:31 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

What did Obama do in the eight years he was president to thwart real climate change. Nothing.

Malcolm wrote:

Actually, he did quite a bit. It is not obvious because he was forced to do things through executive orders since the GOP position is that science is not science.

As for the rest of your post, it merely shows a lack of discipline in thought.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:28 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

This is getting personal. Ok, you hold them accountable. I don't think anyone is suggesting you wouldn't. Time to hold each other accountable then. This will be force. Not something we can discuss. Better to watch your mind and act decisively.

Malcolm wrote:

The only force I need to use is the force of bearing witness.

maybay said:

If you believe in effective justice and not just some ideal of justice then you will need a police force.

Malcolm wrote:

I have no problem with peace officers, as the police were once known.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:25 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Umm...guys I'm saying "The entire point of dharma is that any degree of violence at all is unacceptable" is blatantly untrue.

Malcolm wrote:

What degree of violence is acceptable to you?

maybay said:

Definition: As a defence against the illegitimate use of force when rational negotiation proves impossible.

Example: Noble Peace Prize winner Nelson Mandela's paramilitary group

https://en.wikipedia.org/wiki/Umkhonto_we_Sizwe

Malcolm wrote:

I hope it does not come to that.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

I want to understand them. You seem to want to damn them.

Malcolm wrote:

No, I am simply going to hold them accountable for their harmful words and actions.

I already understand them. They are my relatives and neighbors.

maybay said:

This is getting personal. Ok, you hold them accountable. I don't think anyone is suggesting you wouldn't. Time to hold each other accountable then. This will be force. Not something we can discuss. Better to watch your mind and act decisively.

Malcolm wrote:

The only force I need to use is the force of bearing witness.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:12 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Umm...guys I'm saying "The entire point of dharma is that any degree of violence at all is

unacceptable" is blatantly untrue.

Malcolm wrote:

What degree of violence is acceptable to you?

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:08 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

I want to understand them. You seem to want to damn them.

Malcolm wrote:

No, I am simply going to hold them accountable for their harmful words and actions.

I already understand them. They are my relatives and neighbors.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Violence is the use of force against the person or property of a nonconsenting other adult. By this definition, we have indeed seen many acts of violence in these past days, on the level of the body. The entire point of dharma is that any degree of violence at all is unacceptable for our greater happiness, and that we can apply the remedy to it.

maybay said:

I suppose you think they called Padmasambhava in to Tibet for his masonry skills or something

Malcolm wrote:

Skills in irrigation planning and implementation, actually, according to the very earliest records we have on him.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:57 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

maybay said:

Well then, now we know who we're really to.

Malcolm wrote:

This sentence is incoherent— but apart from that, I have never made any secret of the above.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:56 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

i don't think you actually want to hear what i have to say...

Malcolm wrote:

I think you don't have a real grasp of the situation. If you did, you would not be advocating passivity [just the climate change ramifications of the Trump Administration are really terrible].

As for hate, I have no wish to harm anyone. Therefore, your accusation of hate is unfounded. You should apologize.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:53 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

The entire point of dharma is that any degree of violence at all is unacceptable for our greater happiness, and that we can apply the remedy to it.

Malcolm wrote:

And "harming" includes not intervening when sentient beings are being harmed.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:52 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

In fact it is all hidden to most of them. They understand neither the science nor the technology, and they are excluded from most of the media.

Malcolm wrote:

Sorry, but this statement is truly idiotic and elitist.

maybay said:

Idiotic in the sense of politically ignorant? Elitism is a fact Malcolm. You of all people should know this.

Malcolm wrote:

Idiotic in the sense of falling into the All True Scotsman fallacy.

maybay said:

But I wouldn't say this to anyone in the video. And I'm not criticising them for being racist. And I'm not excusing them. And not having an understanding of science and technology, or a stake in the media, is not the same as being mentally inferior.

Malcolm wrote:

See above.

maybay said:

I agree they know what they are doing and saying, but obviously that is not the issue. I was highlighting their ignorance as a contributing factor of their fear and anger.

Malcolm wrote:

You highlighted the wrong ignorance.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:36 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

Brahman is not pristine consciousness?

Malcolm wrote:

Nope. Pristine consciousness (ye shes, jñāna) is not transpersonal.

BuddhaFollower said:

Okay, then this is the same as the Upanishads.

Remember there is a difference between the Upanishads and Advaita Vedanta formulated by Adi Shankara etc.

Malcolm wrote:

It is not the same as the Upanishads, since jñāna in the Upanishads is not empty.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:33 AM

Title: Re: POTUS 2016, part 3

Content:

Mkoll said:

Again, no excuse for any for it. Perhaps the Trump people are more to blame for violent acts, perhaps not. What I know for sure is that there is a lot of hate on both sides. And when there is only demonization of the other side without acknowledging the demons on one's own, there is little chance for positive change.

Malcolm wrote:

I am not going to patronize racists the way maybay does, and I am not demonizing anyone. I am pointing out the real consequences of the Trump election. If you can't handle it, just go ahead, be passive, and close your eyes. My momma raised me better than that.

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

BuddhaFollower said:

You don't understand that minorities have ALWAYS experienced racism.

I've had shit yelled at me as gas stations or walking on a sidewalk ALWAYS.

Malcolm wrote:

Yes, I do know this. I have intervened every time I have personally been witness to it. The way to deal with this is to continue to share your experience with people who care.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:30 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Do you have a specific course of action in mind, sign me up.

Malcolm wrote:

Keep posting, do not let this memory fade. Hit the streets when necessary.

PuerAzelis said:

You're not saying that dharma is not the best way to do those three things, are you?

Malcolm wrote:

There are two kinds of Dharma: secular Dharma (mi chos) and higher Dharma (lha chos). Right now, the appropriate Dharma is mi chos. But some people where have not been properly taught, so they do not know that there is a right time and right place for everything.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:27 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I am sorry, my friend, but we have had over

<https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day> incidents of racial attacks etc., in the past four days.

Incidents such as the one you picture were exceedingly rare during the campaign. The Trump campaign owns the vast majority of violent incidents. And now, since the election, it has gotten a great deal worse.

Mkoll said:

Again, no excuse for any for it. Perhaps the Trump people are more to blame for violent acts, perhaps not. What I know for sure is that there is a lot of hate on both sides. And when there is only demonization of the other side without acknowledging the demons on one's own, there is little chance for positive change.

Malcolm wrote:

I am not going to patronize racists the way maybay does, and I am not demonizing anyone. I am pointing out the real consequences of the Trump election. If you can't handle it, just go ahead, be passive, and close your eyes. My momma raised me better than that.

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:22 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

In fact it is all hidden to most of them. They understand neither the science nor the technology, and they are excluded from most of the media.

Malcolm wrote:

Sorry, but this statement is truly idiotic and elitist.

maybay said:

I'm presenting my understanding of their sociological context. And you are predictably returning to the legal bureaucratic talk which they feel is an illegitimate basis for common understanding.

Malcolm wrote:

If you ever said this to any one of the people in that video, they would beat the shit out of you because it is so patronizing. Feel free to criticize them for being racist, but don't excuse it on the basis that they are somehow mentally inferior and too stupid to know better. They know exactly what they are doing and saying.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:19 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

you made your point months ago.

Malcolm wrote:

Obviously not, since you continue to make excuses for racist violence in the guise of "We can't do anything about it anyway."

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:17 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Excuses, anyone?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Mkoll said:

The fact is that there is deplorable speech and action on both sides. One can't single out just Trump supporters for being hateful, as the video below evidences.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```


Malcolm wrote:

I am sorry, my friend, but we have had over

<https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day> incidents of racial attacks etc., in the past four days.

Incidents such as the one you picture were exceedingly rare during the campaign. The Trump campaign owns the vast majority of violent incidents. And now, since the election, it has gotten a great deal worse.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:12 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

No I do care.

There will always be hate in this world. Some Americans are white supremacist and some are tree huggers and some are etc.

Malcolm wrote:

Pathetic rationalization.

Minobu said:

Trump did not create American Nazis , he just wanted their vote. It is proven now that so called ,racist white people by the droves came out to vote , mostly for the first time.

Malcolm wrote:

Actually, this is false. It is not born out by voter registration records. It is a myth.

Minobu said:

It's the way of the world Malcolm , that there is this sort of thing in it.

Malcolm wrote:

The old, "You can't fix samsara" is getting rather old. Of course you cannot fix samsara. But you can help sentient beings.

Minobu said:

My point is politicians for the most part are con men and women and will do and say anything to the great unwashed to get in power.

To get caught up in it to the point where it becomes an obsession is not healthy.

The only way to change it is from within. the more you try to do exactly what you are doing is only creating people without your view to get angrier, and it's all so moot anyway and a waste of energy.

Malcolm wrote:

This is a rational for passivity in the face of the suffering of others. What happened to your bodhisattva commitments? There are certain kinds of views that are pernicious in society and they need to be shut down when they spill over into violence and harm. Of course some idiot is going to come back with a quip about liberal intolerance, it is to be expected from people who do not think clearly and are solely interested in justifying racism.

Minobu said:

The only way to change it is the change from within the individual . Every time you connect to the Primordial Buddha by focusing with the Dharma that brings you to that state within ,you actually affect the entire universe in a positive way only a Buddha can fathom.

This is what we are taught.

Malcolm wrote:

Your theory contradicts what you stated above.

Minobu said:

all this stuff you are doing , seriously, makes you look like as much a hate monger as what you are hating.

Malcolm wrote:

Sure, protesting against racist violence and environmental disaster makes one a hate monger.

Minobu said:

in any case i am trying to help.

Malcolm wrote:

I don't need your help. But thanks anyway.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:00 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

They find the whole idea of someone creeping around with hidden technology to catch people saying swear words utterly spineless, miserable, underhanded and completely lacking in self respect.

Malcolm wrote:

Those were cell phone videos and video cameras. No secret technology needed. That is what people like Project Veritas do, creep about with hidden cameras. You are basically defending the right of some people to violate the civil rights of others with impunity. Shame on you.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:58 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

They fear for their way of life. They feel ignored, ganged up on by an elite bureaucracy.

Malcolm wrote:

This is no excuse. This same excuse was used to explain why whites in the South reacted to the Civil Rights Movement.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:53 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Iso As someone said before however the hardest thing to do is not to pray for the victims, but the murderers, racists, terrorists, fascists.

Malcolm wrote:

One has to bear witness and not shut one's eyes. We have not seen such a surge in racism and bigotry in the USA since the Civil Rights Movement. When you combine this with the fact that there have been 832 extrajudicial killings this year by the police as of today, how can anyone in their right mind not speak out? How can anyone excuse this? Please, explain it to me. I am all ears.

When you excuse the hatred, violence and bigotry in these videos, and pictures, you are excusing the oppression of human beings.

People who float the "This is samsara, what do you expect" argument are betraying their bodhisattva commitments.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:44 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

I mean really now if you listen to what some people post in this thread you wonder how much they are conning themselves and are wrapped up in the delusion.

Malcolm wrote:

You need to take a look at <https://medium.com/@seanokane/day-1-in-trumps-america-9e4d58381001#.uzo8r6knv> and <https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day>.

This is about bearing witness to the bigotry, racism and xenophobia unleashed by Trump in the American Electorate. If you don't care, don't comment.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:11 AM

Title: Re: Electoral College

Content:

DGA said:

... arugula munching ...

PuerAzelis said:

As a spokesperson for the rights and responsibilities of arugula I take exception to this characterization. Redneck racists munch arugula as well as Euro commie pinkos, Muslim terrorists and Canadians. It's time for this great country to heal by coming together over the arugula. We all belong to one salad bowl. Let's seize this opportunity to munch the arugula as a team, and avoid the soup.

Malcolm wrote:

Make Arugula Great Again.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 11:55 PM

Title: Re: Electoral College

Content:

Sherab Dorje said:

When was the last time a President was impeached?

Malcolm wrote:

Clinton, 1998-1999. He was acquitted. Nixon resigned rather than face impeachment.

https://en.wikipedia.org/wiki/Impeachment_of_Bill_Clinton

Author: Malcolm

Date: Saturday, November 12th, 2016 at 11:31 PM

Title: Re: POTUS 2016, part 3

Content:
Malcolm wrote:
Excuses, anyone?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm
Date: Saturday, November 12th, 2016 at 8:54 PM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
Why did you translate the bolded part like that?

Sounds like Advaita Vedanta.

Malcolm wrote:
then you have not studied well enough.

BuddhaFollower said:
Brahman is not pristine consciousness?

Malcolm wrote:
Nope. Pristine consciousness (ye shes, jñāna) is not transpersonal.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 11:44 AM
Title: Re: POTUS 2016, part 3
Content:
Fa Dao said:
FINALLY!! a voice of reason...wisdom AND compassion!

Malcolm wrote:
Compassion for racist clowns is a given, compassion for their racism, no chance.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 11:38 AM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
Why did you translate the bolded part like that?

Sounds like Advaita Vedanta.

Malcolm wrote:
then you have not studied well enough.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 5:42 AM
Title: Re: POTUS 2016, part 3
Content:

dzogchungpa said:
Well, as ChNN says in The Supreme Source, "the state of consciousness of each individual is the center of the universe."

.

Malcolm wrote:
Pretty much eliminates the possibility for a transpersonal interpretation of Dzogchen now, doesn't it.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 5:41 AM
Title: Re: POTUS 2016, part 3
Content:

Vasana said:
But i suppose this isn't the time for that when so many people are pissed and fearful of their future.

Malcolm wrote:
My future is not an issue. It is the future of others that has me concerned.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 5:28 AM
Title: Re: POTUS 2016, part 3
Content:
Minobu said:
how many more Kalpas is Malcolm going to produce this ...

Malcolm wrote:

None. After this life, no more rebirth in samsara for me. But your concern is noted and appreciated.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 3:51 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Also, it is useful to understand how insignificant we are at the same time, and how vast the universe is. It is also useful to understand that the universe is of course naturally pure. There is no buddhahood anywhere else.

Vasana said:

I never buy the remark that we're insignificant based on the sole fact that the universal existence of a sentience that can formulate a scale-of-significance in the first place is in it's self, pretty significant for that very reason. Then there's the profound but overlooked significance of 'being' anything at all.

Malcolm wrote:

Ok, well, glory in your significance then.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 3:23 AM

Title: Re: When Karma gets produced

Content:

Malcolm wrote:

Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

maybay said:

What's to be convinced about. It's specifically mentioned.

Hsuan-tsang: 'There is killing even when there is doubt: a person, with respect to the object

that he desires to kill, is in doubt: Is this a living being or not? And, if it is living, is it such a one or

another?' then he makes the decision: 'Whether this is one or the other, I shall kill him': by reason

of this parityaga thought, if he kills a living being, he commits the action." Paramartha:

" . . . by

reason of these three factors, there is the action (above, note 312). If this is the case, then a person

can be in doubt and kill (=commit the transgression of murder): 'Is this a living being or not? Is this such a one or not?' This person, with respect to the object to be killed, is determined to kill:

'Whether this be one or the other, I shall kill him.' There is thus production of a parityaga thought.

If he kills, he obtains the transgression of killing."

Malcolm wrote:

No, you misunderstand. Greg was saying:

Sherab Dorje said:

Or it will be different if you kill one Arhat as opposed to 100 ants.

Malcolm wrote:

I was expressing some doubt about this.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 2:23 AM

Title: Re: When Karma gets produced

Content:

Malcolm wrote:

Yes, these are the details. Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

Sherab Dorje said:

I think it has more to do with the positive influence that an Arhat exercises on an environment and their rarity, that makes killing them a greater "offence".

Malcolm wrote:

Yes, this is the rational, still not convinced.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 2:03 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

also you have sparked a deep question me , Malcolm.

you refer to Mahayanist view. You also talked of this in another thread.

Malcolm wrote:

You don't get it. We live inside of the body of Mahavairocana. There are no budhafiels not included in Mahavairocana's body. We live in a world system which is contained in the palm of his hand, Kusumatalagarbha-alamkara. From that point of view, the goings on in our own little Sahaloka are but trifles.

Minobu said:

This has gnawed at me and i need to know what you know....

have you discussed this in this forum...is there a thread where i can learn more about it and this Mahayanist view you hold. I think i might be skewed a tad...lol...and you might be helpful...

so if you have the time...it won't be ill spent.

i retain stuff for life...and i think my view needs a tad tweaking for my paradigm might be off...

also i won't be such a delicate flower when it comes to my ego with you any more...Sorry for being so samsaricly frail to your posts at times.

Malcolm wrote:

Being neglectful of others' suffering is the antithesis of Mahāyāna motivation. We may not be physically able to do much for others, but we should always been aware and sympathetic for the sufferings of others, event the suffering of fascist shiteads who out of ignorance seek their own happiness through inflicting misery on others.

Also, it is useful to understand how insignificant we are at the same time, and how vast the universe is. It is also useful to understand that the universe is of course naturally pure. There is no buddhahood anywhere else.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 1:57 AM

Title: Re: When Karma gets produced

Content:

Sherab Dorje said:

My completely baseless opinion on the matter is that the intention to commit an action is the defining/determining factor, but the action itself (according to Jigten Sumgon), the extent of the action, the object of the action and whether one takes delight or feels remorse about the action, affect the final overall outcome.

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu have declared with one voice: "Karma is volition and that which proceeds from volition." Thus volitions are primary actions and the deeds of body and voice are derived action.

Thus, there are three kinds of volition, positive, negative and neutral. Positive thoughts are positive karma, a.k.a., merit. Etc.

Sherab Dorje said:

I don't disagree, but there is no doubt, for example, that if you have the intention to kill then the karma accrued will be different if you kill one being than if you kill 100. Or it will be different if you kill one Arhat as opposed to 100 ants. Or that the effect on the mindstream will differ depending on whether you feel joy regarding the killing, or regret.

Malcolm wrote:

Yes, these are the details. Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 1:44 AM

Title: Re: When Karma gets produced

Content:

Sherab Dorje said:

My completely baseless opinion on the matter is that the intention to commit an action is the defining/determining factor, but the action itself (according to Jigten Sumgon), the extent of the action, the object of the action and whether one takes delight or feels remorse about the action, affect the final overall outcome.

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu have declared with one voice: "Karma is volition and that which proceeds from volition." Thus volitions are primary actions and the deeds of body and voice are derived action.

Thus, there are three kinds of volition, positive, negative and neutral. Positive thoughts are positive karma, a.k.a., merit. Etc.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:37 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

How exactly to "we" – especially those like me, who've been politically asleep for years – fight this? I don't know where to turn.

Malcolm wrote:

Educate yourself.

Author: Malcolm

Date: Friday, November 11th, 2016 at 7:21 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

In Trumpland today:

<http://www.nydailynews.com/news/politics/n-kkk-group-hold-victory-parade-donald-trump-article-1.2868491>

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:13 AM

Title: Re: Electoral College

Content:

Coëmgenu said:

The electoral college should not be abolished.

The popular vote should be abolished. It is a useless and pointless circus designed to make American feel like they are actually in control of something.

Abolish the popular vote and let Americans get properly angry about the state of their democracy, and the foolishness of electing a member of the 1% to "stick it to" the 1%.

Clinton was in the 1%'s pocket.

Trump is not in the 1%'s pocket.

Why?

That's his pocket.

Malcolm wrote:

Very poor reasoning, my friend.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:02 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

PuerAzelis said:

Agree 100%, but something else occurs to me. If "racist" has been used since the 60s as a brush to tar every GOP candidate, it's like the boy who cried wolf. Finally the power and significance of the word - which should be a word of disgrace and shame and terror

- is lost. I mean I remember some people talking about Mitt Romney like he was Genghis Khan for Christ's sake, I mean Mitt f*ckin Romney - that crash test dummy wasn't important enough to be denounced as any goddam thing. But now, finally, we really do have a wolf, a real wolf, who has a genuinely dangerous fringe supporting his base. But everyone's become so desensitized to the word, it's become meaningless. If everybody's "racist", no-one is.

Rakz said:

I agree. racist is a worthless word thrown around these days. Thank the white liberals for making it meaningless.

Malcolm wrote:

That's strange. It has been a GOP narrative since Reagan that racism is over. But you are probably too young to remember this.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:01 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

RikudouSennin said:

True. I don't mean to sound like I don't appreciate translators hard works. Was just worried about potential errors in the text. Also the text came with the Tibetan script so that's cool as well.

As a side note Eric is sending my order even after refunding me, so I thought that was pretty cool of him.

Malcolm wrote:

Yes, that was understood.

Author: Malcolm

Date: Friday, November 11th, 2016 at 8:09 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

'The cave is out back, up on the hill' As I see it you can meditate in an apartment in

London if you want. Why are you so fascinated by your thoughts?

Malcolm wrote:

The real question is, why are you are so fascinated by my thoughts?

Author: Malcolm

Date: Friday, November 11th, 2016 at 5:05 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Ultimately if you can stop the tyranny of the chattering mind....you know its the truth!

Malcolm wrote:

The cave is out back, up on the hill.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:44 AM

Title: Re: Electoral College

Content:

Malcolm wrote:

However:

Trump can still be stopped. The Founding Fathers foresaw just this catastrophe, and built a fail-safe into the Constitution. It's called the Electoral College. Alexander Hamilton was explicit: this mechanism was designed to ensure that "the office of president will never fall to the lot of any man who is not in an eminent degree endowed with the requisite qualifications." In short, it was designed to prevent just this situation: the rise of an unqualified demagogue like Donald Trump.

http://www.huffingtonpost.com/douglas-anthony-cooper/the-electoral-college-was_b_12897066.html

Sherab Dorje said:

Didn't stop GB Jr, Ronald Reagan and a number of other demagogues. Ain't gonna stop this one.

Malcolm wrote:

If a sitting president is convicted of a felony, even a civil one, this is firm grounds for impeachment. If he is found guilty of fraud in the Trump U case, this could upend him. He has to appear in court in Dec.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:39 AM

Title: Re: Electoral College

Content:

DGA said:

electors at the electoral college are obligated to carry out the will of the state's voters... most days.

Malcolm wrote:

Not really, see post above.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:38 AM

Title: Re: Electoral College

Content:

Malcolm wrote:

However:

Trump can still be stopped. The Founding Fathers foresaw just this catastrophe, and built a fail-safe into the Constitution. It's called the Electoral College. Alexander Hamilton was explicit: this mechanism was designed to ensure that "the office of president will never fall to the lot of any man who is not in an eminent degree endowed with the requisite qualifications." In short, it was designed to prevent just this situation: the rise of an unqualified demagogue like Donald Trump.

http://www.huffingtonpost.com/douglas-anthony-cooper/the-electoral-college-was_b_12897066.html

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:29 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Kalacakra Tantra is Buddha's vision. It makes no difference that there is/was a temporal equivalent. Myth/vision is timeless.

Ok, so how do you propose to make the world one happy Vajra family? It did not even work in Tibet, let alone India.

Indeed, they practised it in India and in Tibet.

Malcolm wrote:

The Kalacakra Tantra, according even the traditional histories, did not exist in India until the middle of the 9th century. It circulated among a very small group and it was brought to Tibet in 1027 (the date the 60 year cycle starts in). In Tibet, it spread in small circles again, since everything but Nyingma was small at that point. By 1200, Indian Buddhism was more or less finished and there was never a chance in India for the Kalacakra social vision to spread far, if at all, because people were mainly interested in its yogic novelties,

and astrology system.

M

Author: Malcolm

Date: Friday, November 11th, 2016 at 3:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

PuerAzaelis said:

Agree 100%, but something else occurs to me. If "racist" has been used since the 60s as a brush to tar every GOP candidate, it's like the boy who cried wolf.

Malcolm wrote:

Or, every GOP candidate who has run since Nixon has tried to stir up white racism since the latter's Southern Strategy. The difference now is the speed with which people can share ideas and create virtual communities.

Author: Malcolm

Date: Friday, November 11th, 2016 at 2:58 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Kalacakra Tantra is Buddha's vision. It makes no difference that there is/was a temporal equivalent. Myth/vision is timeless.

Ok, so how do you propose to make the world one happy Vajra family? It did not even work in Tibet, let alone India.

Author: Malcolm

Date: Friday, November 11th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

I think it matters how you fight. I strongly disagree with Moore's third point:

Trump has rocked the system and the system needed rocking. Now is the time to distinguish between changes to the system that benefit as opposed to those that harm both society and our system of government itself. Obstructionism lacks discernment. Obstruct what is wrong; empower what is right.

Malcolm wrote:

With all due respect, the Dems need to be as obstructionist as they can. It is necessary for the sake of the environment. #nodapl

Jeff H said:

From Sean Wilentz' The Rise of American Democracy it sounds like the country has been divided very much the way it is now right from the beginning, including the fact that both sides think the other side is deluded and dangerous. The issues and the players change, but the divisions remain pretty similar.

The Republicans have demonstrated obstructionism-for-its-own-sake, like <https://www.dharmawheel.net/viewtopic.php?f=47&t=23179&hilit=obstruction&start=760#p363209>. I just think that can only result in a non-functioning government. That may be your point, but I think someone has to be willing to look for that which is somewhat beneficial from the opposition.

Malcolm wrote:

Not to be rude, but "It's the environment, stupid," among many other things.

We have a President Elect who does not believe climate change is real, who has promised to re-certify Keystone, who has pledged to auction off federal land for drilling, and whose followers have begun to terrorize muslims, blacks, latinos, etc. within hours of the election.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Lord Sakyamuni walked away from the system He was born into and never looked back.

Malcolm wrote:

The example above was for Hinayāna practitioners, not Mahāyānis.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:35 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Your concerning yourself with a red neck polulace Malcolm. along with all other Buddhists in this thread ... you are supposed to be above the circus of red neck ville.

PuerAzaelis said:

This sentiment is vile, and, again, is a microcosm of the entire election. I suppose "all other Buddhists in this thread" are meant to adopt some kind of gnostic elitism? I don't

recall that Lord Buddha used the phrase "basket of deplorables" in any sutta, in fact my recollection is that he said some things that were quite in the opposite train of thought.

Malcolm wrote:

Well, he did have some pretty harsh words for some brahmins who he thought were crooks playing on people's fear. And you have to admit, the alt-right is pretty damn deplorable.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:02 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

I think it matters how you fight. I strongly disagree with Moore's third point:

Moore said:

3. Any Democratic member of Congress who didn't wake up this morning ready to fight, resist and obstruct in the way Republicans did against President Obama every day for eight full years must step out of the way and let those of us who know the score lead the way in stopping the meanness and the madness that's about to begin.

Jeff H said:

Trump has rocked the system and the system needed rocking. Now is the time to distinguish between changes to the system that benefit as opposed to those that harm both society and our system of government itself. Obstructionism lacks discernment. Obstruct what is wrong; empower what is right.

Malcolm wrote:

With all due respect, the Dems need to be as obstructionist as they can. It is necessary for the sake of the environment. #nodapl

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:54 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Your vote and your impetus in an election has no effect on the sentient's liberation.

Malcolm wrote:

I quite disagree.

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:45 AM

Title: Re: Constitutional Amendment

Content:

DGA said:

I like the direct election of senators rather than the election of senators by state legislators, so I say keep 17. I don't think the federal income tax has anything to do with federal elections, so there's no reason to consider nixing 16.

That leaves us with 12, which establishes the electoral college. I'm totally on board with drowning that baby if a reasonable alternative is proposed.

AlexMcLeod said:

17 makes the Senate up for direct purchase.

As a Jeffersonian Liberal, of course I want 16 gone.

12 doesn't establish the Electoral College. It forces the party that won into both President and VP. Before, the runner up got VP. I think that more accurately represents the electorate.

Malcolm wrote:

!6 was voted in because the US Government abandoned the practice of collecting revenue based on import tariffs. Returning to a tariff system is, quite frankly, stupid.

As for the idea that reverting to the old system where the loser became VP, this never worked in practice and was a result of much discord.

I am ok with 17.

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:26 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The Dems have no one to blame but themselves. It was turnout, in the end, that did them in. As Sanders pointed out, again and again, in low turnout elections like this one, the GOP wins it. In high voter turn out elections, the Dems win it. Were the DNC buffoons and idiots? Yes, and this is all Podesta's emails show. Did the Dems become apathetic overall and willingly permit this to happen? Yes. And we Bernistas saw it coming.

Minobu said:

To be honest..I view the entire political systems of the world as folly . it's all a con from top to bottom form sideways to bothways..

they are all schooled in the art of the dodge and deception.

If you view my posts in this thread sarcasm and a total flippant personage appears.

that being said ..

Bernie would do worse than Hilary did. The american people obviously are not ready for anyone of intellect and would dismiss the guy as some tree hugging flake. which is not my opinion of him.

Your concerning yourself with a red neck polulace Malcolm. along with all other Buddhists in this thread.

your lost in something that will have only ill effects on your path . It's all moot.it's the greatest of all delusions to get sucked into.

you are supposed to be above the circus of red neck ville.

Malcolm wrote:

I disagree. I think Mahāyāna Buddhists have an ethical obligation to be active in civil and social life.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:38 PM

Title: Re: POTUS 2016, part 3

Content:

justsit said:

I'm curious to see exactly how Mr. Trump plans to fulfill his campaign promise to provide 25 million jobs.

25 million. Really?

PuerAzelis said:

He's been talking about 4-5% GDP growth per annum which is fantasy, it hasn't happened since WW2.

Malcolm wrote:

Not to mention, that kind of growth is ecologically irrational; in fact any growth in the world economy is ecologically irrational.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:15 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... there was a depressed turnout in this election compared with 2008 and 2012 ...

PuerAzelis said:

If that's true, that's extraordinary given Sanders' plea to his own base. I guess after the nomination and the DNC revelations they really did all just go home. Even knowing they had an unusual populist opponent. That's really amazing. Sanders knew.

You know I read this article somewhere a couple of months ago (I can't remember where) that the author had polled a lot of Sanders' supporters and a lot of them had told him that if Sanders didn't get nominated they were voting Trump. The writer was like, I know this is hard to believe, but this is a thing. I disregarded it at the time. I underestimated the extent to which the Dems, too, are now split.

Queequeg said:

I've been saying this all along. Bernie supporters and Trump supporters are largely from the same socio-economic class. As Bill said, 'it's the economy, stupid.' this was primarily about an economy that has been broken for a lot of former middle class people. They are pissed and want it fixed. Identity politics don't mean much when you're worried about paying the mortgage.

Malcolm wrote:

Oh for lords sake, low voter turn out cost the Dems the election, as Bernie warned, allowing racist and sexist white people to dominate the election. It's that simple.

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:06 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... there was a depressed turnout in this election compared with 2008 and 2012 ...

PuerAzelis said:

If that's true,

Malcolm wrote:

It is a fact. Not even a speculation. The hard numbers prove it.

PuerAzelis said:

...that's extraordinary given Sanders' plea to his own base. I guess after the nomination and the DNC revelations they really did all just go home. Even knowing they had an unusual populist opponent. That's really amazing. Sanders knew.

Malcolm wrote:

Sanders own base, those of us who wandered off into Libertarian and Green Lalaland, should have known better. The Libertarian vote may have actually swayed the Florida election. It is hard to say how many people who voted for "Allepo" Johnson might have voted for Sanders, and certainly, many of the 64K Green party voters would have voted for Sanders. One thing is certain. In 2012, only 44,726 people voted Libertarian; and only 8,947 voted Green (16651 votes went to other fringe parties of Fla.), compared with 2016 where there were 206,007 Libertarian votes, 64,019 Green votes and 25,464 votes for fringe candidates, for a total of 9,318,789. By contrast, in 2012, only 8,474,179 total votes were counted.

PuerAzelis said:

You know I read this article somewhere a couple of months ago (I can't remember where) that the author had polled a lot of Sanders' supporters and a lot of them had told him that if Sanders didn't get nominated they were voting Trump. The writer was like, I know this is hard to believe, but this is a thing. I disregarded it at the time. I underestimated the extent to which the Dems, too, are now split.

Malcolm wrote:

Yes, hatred of HRC runs deep in many white men.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:44 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I know is tempting to pin all the blame on CNN, MSNBC, the Times and so on. But the reality of it is that POC and young people did not turn out because they just didn't care. "An old white guy? An old white women? Meh. Who cares."

Queequeg said:

Yes.

That is a great point. It was disappointing to see that Bernie never got traction with POC. The exception was young POC who were and are still on the Bernie wavelength. In places like NY, older POC stuck with HRC because she was perceived to be their best friend through the decades.

Tulsi Gabbert?

Malcolm wrote:

I was actually talking about Trump, but I can see how you went to Bernie.

Tulsi Gabbard is a congressperson, she does not have the clout yet to make a run. Let her win a governorship in Hawaii, then she would have a more solid chance. However, her religion may not go down well with main stream America.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:31 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:29 PM

Title: Re: Quitting cigarettes

Content:

Coëmgenu said:

I've been addicted to cigarettes for about a year.

If you have managed to quit smoking, how did you do it?

Malcolm wrote:

I decided to stop. Then I did stop (in 1989, after smoking for 13 years).

Coëmgenu said:

Fair enough. Did any practical methods help you though? Did you use nicorette gum? Was it effective?

Malcolm wrote:

I just stopped. As a support, I drank a lot of water, avoided coffee and alcohol for a few weeks, and other people who smoked.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:27 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Close on 60 million people voted for Trump.

Malcolm wrote:

Less than the number who voted for McCain and Romney (more than 60 million in both cases).

maybay said:

Shambhala

Malcolm wrote:

Shambhala was not Buddha's vision; according to Chogyal Namkhai Norbu, it was a real country which no longer exists at present.

maybay said:

Because everyone involved is basically good.

Malcolm wrote:

If someone does not recognize their own basic goodness, their basic goodness is like a gem concealed under the lintel of a pauper's home.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:16 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Bernie is just the latest Henry Wallace. The Democrats created super delegates so that another FDR could NEVER take over the party again. If you think you can get a real candidate in charge of the Dems you are naive. .

Malcolm wrote:

Um, not they created superdelegates so that another Eugene McCarthy would not be nominated.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:19 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

He is spot on.

Malcolm wrote:

It was voter turnout. All this bullshit about a forgotten America who turned out in droves is bullshit. 10 million less voters turned out in this election than in 2008. The same

number +/- of GOP voters turned out in all three.

Queequeg said:

That too. They're the same crowd that wanted HRC and only begrudgingly covered Bernie, casting him as the 'bro' candidate because these people run in the same circles as the DNC establishment.

Voter turnout was down because HRC never gave us something to be inspired about; she just waited for Trump to implode. Hate the game, but that's how it's played. You need charisma by the truck load to be president. Charisma comes in many forms. Young people and POC never felt her message outside of the habitual voters.

Malcolm wrote:

I know it's tempting to pin all the blame on CNN, MSNBC, the Times and so on. But the reality of it is that POC and young people did not turn out because they just didn't care. "An old white guy? An old white woman? Meh. Who cares."

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:03 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

Furthermore H H Dalai Lama said when such as these dividing actions cannot stop, there is the need to find a solution beyond religion.

Malcolm wrote:

Yes, that solution is called "Secular Humanism."

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:01 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

so, who will be the new leader/face of the DNC?

Queequeg said:

Us. The people marching last night. Everyone who feels like we really lost something with such an oaf elected POTUS.

We've got a fight on our hands because all those vampires and sycophants who joined the Democrats out of fancy schools looking for consultant jobs and to otherwise ride the coattails of the inevitable choice are still going to try and make a career out of politics and those ass holes cannot be trusted.

Malcolm wrote:

The Dems have no one to blame but themselves. It was turnout, in the end, that did them in. As Sanders pointed out, again and again, in low turnout elections like this one, the GOP wins it. In high voter turn out elections, the Dems win it. Were the DNC buffoons and idiots? Yes, and this is all Podesta's emails show. Did the Dems become apathetic overall and willingly permit this to happen? Yes. And we Bernistas saw it coming.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 7:55 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

He is spot on.

Malcolm wrote:

It was voter turnout. All this bullshit about a forgotten America who turned out in droves is bullshit. 10 million less voters turned out in this election than in 2008. The same number +/- of GOP voters turned out in all three.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 7:53 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

It's also curious no-one has remarked on Julian Assange after this result. He had a personal vendetta against Clinton, and intended to destroy her - and he did. He may have been the single most influential person in this whole election.

Malcolm wrote:

The story is, according to turn out, a not surge from a forgotten America — there was a depressed turnout in this election compared with 2008 and 2012, which showed a precipitous decline in Democratic voters between 2008 and 2016.

2008: 69.5 million for Obama; 60 million for MacCain

2012: 66 million for Obama; 61 million for Romney

2016 59.8 million votes for Clinton, 59.6 million votes for Trump.

Trump lost, but given how the electoral college works, he won. In a nutshell, Clinton failed to energize voters in the right places. (The gutting of the Voting Rights Act sure did not help her either).

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:24 AM

Title: Re: Quitting cigarettes

Content:

Coëmgenu said:

I've been addicted to cigarettes for about a year.

If you have managed to quit smoking, how did you do it?

Malcolm wrote:

I decided to stop. Then I did stop (in 1989, after smoking for 13 years).

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:52 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Bernie in a Trump cabinet? Really? (*&^ an aye, use your brain.

Queequeg said:

Bernie is the head of the opposition.

He's going to get the megaphone from the media. We gotta come through when he calls. "To the degree that Mr. Trump is serious about pursuing policies that improve the lives of working families in this country, I and other progressives are prepared to work with him," Sanders said. "To the degree that he pursues racist, sexist, xenophobic and anti-environment policies, we will vigorously oppose him."

Author: Malcolm

Date: Thursday, November 10th, 2016 at 5:34 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

to all of you doomsayers who are to say the least not happy with the election results...be honest...if the situation were reversed all of you would be saying "sour grapes"... "get over it"...and "accept it, we all have to pull together now under OUR new president".

Malcolm wrote:

Not at all. I would be saying, "Now it is time to sharpen the knives to make sure Clinton keeps her promises to Sanders."

#StillSanders

The thing is, at least Clinton accepts that anthropogenic climate change is a problem we have to face up. Now, we have to deal with thin-skinned narcissist who wants to role back Roe V Wade; change the first Amendment; frack on federal lands; impose trade tariffs, etc.

Essentially, he wants to (without understanding any of the history) dismantle the Federal Government and put us back on the so-called https://en.wikipedia.org/wiki/American_System_%28economic_plan%29 of the Whigs:

- *Support for a high tariff to protect American industries and generate revenue for the federal government
- *Maintenance of high public land prices to generate federal revenue
- *Preservation of the Bank of the United States to stabilize the currency and rein in risky state and local banks
- *Development of a system of internal improvements (such as roads and canals) which would knit the nation together and be financed by the tariff and land sales revenues.

In simpler terms, he wishes to implement <https://en.wikipedia.org/wiki/Neomercantilism>.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 4:24 AM

Title: Re: POTUS 2016, part 3

Content:

drodul said:

"Somehow, I think Guru Rinpoche is not going to influence an election." - Malcolm

Thanks for the encouraging words, Malcolm, but the election is over in any case. I was thinking more of the election's horrific consequences. Guru Rinpoche was even said to have stopped wars, but I suppose he is really only a "method" rather than a great being, as I hear from wiser people than I, and thus unable to influence worldly events. Still, if you check back with your basic Vajrayana vows, you might find something about "uprooting the attitude of those who have faith."

Malcolm wrote:

So you are saying that you are now bereft of faith in Buddhadharma in toto?

Author: Malcolm

Date: Thursday, November 10th, 2016 at 3:27 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

So what does one see?

Malcolm wrote:
Everything.

BuddhaFollower said:
So you see the five pure lights and conventional objects?

Malcolm wrote:
Since conventional objects are made of the five pure lights...

Author: Malcolm
Date: Thursday, November 10th, 2016 at 1:15 AM
Title: Re: POTUS 2016, part 3
Content:
drodul said:
This dark, nightmarish day is also Guru Rinpoche Day. As my lama once said in discussing the inevitability of the impending Kali Yuga, "Still, if we supplicate Guru Rinpoche, perhaps something can be done."

Malcolm wrote:
Somehow, I think Guru Rinpoche is not going to influence an election.

Author: Malcolm
Date: Thursday, November 10th, 2016 at 1:04 AM
Title: Re: POTUS 2016, part 3
Content:
The Cicada said:
Exactly. But where are our pious academics who, full of great compassion and insight in their opposition of Trump,

Malcolm wrote:
Will be watching and waiting for him to fail again, as he failed to win this election without the voter suppression and district rigging that permitted his technical, but not actual, victory.

The GOP cannot win an election fairly.

Author: Malcolm
Date: Thursday, November 10th, 2016 at 1:02 AM
Title: Re: Chomsky on Lesser Evil Voting
Content:
Malcolm wrote:
As Michael Moore warned some days ago, the pollsters did not know how to properly poll the rust belt.

However, Trump does not have a clear mandate. Clinton still won the popular vote.

Sherab Dorje said:

Mandates don't mean squat. It is the result that counts. It's not like the "popular voters" are going to rise up against Trump and bring down the political-economic system that sustains them (them being the US public).

Malcolm wrote:

Greg, what it means is that more than half of the country did not vote for Trump. His win is technical, based on voter suppression and district rigging.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 12:13 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

Y?

Malcolm wrote:

Because it is not correct, because it does not correspond to the meaning, because there is no locative particle before chos nyid— for many reasons.

Khyentse Wangpo explains that because all phenomena (dharmin) are exhausted, also their dharmatā is exhausted.

BuddhaFollower said:

So what does one see?

Malcolm wrote:

Everything.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 12:04 AM

Title: Re: Chomsky on Lesser Evil Voting

Content:

Johnny Dangerous said:

Gah, Trump supporters can't even gloat without resort to conspiracy theories, Clinton just conceded.

You guys have it, all three branches soon, it's not anyone else's problem any more. So now, when the place goes even farther to shit, the liberal/elite/reptile/muslim/whatever conspiracy cannot be blamed.

WeiHan said:

How do you explain that all prior polls predicted a landslide clinton victory with 70-80% and even 100% probability as Malcolm stated while it turn out to the opposite?

Malcolm wrote:

As Michael Moore warned some days ago, the pollsters did not know how to properly poll the rust belt.

However, Trump does not have a clear mandate. Clinton still won the popular vote.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 11:45 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

The Democratic Party elite take full blame for this. They had a winning candidate in Bernie Sanders. Voting Democrat is not voting for change. It is a vote for inertia and neoliberal corporatism. Now you are in danger of losing many fundamental rights and know that the Democratic Party will betray you to their corporate overlords at every opportunity.

Join grassroots movements to stop the misogyny, racism, xenophobia and fascism that is growing in America. Get involved and know that voting Democrat every few years does absolutely nothing to support those changes. Get to work.

Malcolm wrote:

Agreed. #StillSanders.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 11:44 PM

Title: Re: Constitutional Amendment

Content:

AlexMcLeod said:

Now that the shitstorm is basically done, let's talk preventative measures.

First, I propose an Amendment to repeal Amendments 16, 17 and 12. These amendments made it easier for the system to be manipulated.

Next, an Amendment to prevent all of a state's electoral votes from going to the same candidate because of majority. Basically, outlawing first past the post. This would destroy the two party hold on the Presidency, and allow the people to choose actual

best options when voting.

Finally, a term limit Amendment for Congress, and a number of years limit on SCOTUS Justices. This removes people from lifetime membership to federal ruling class, and prevents the nation from moving too far in one direction because of entrenched politicians.

Finally, amendment to eliminate non-elected regulatory bodies. All laws need to run through Congress, who, by this point should actually represent the people in the manner designed.

What do you all think?

Malcolm wrote:
Libertarian fantasy.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 1:48 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I never trusted any of the polls after Brexit, but even then, I didn't expect Trump would win, and by a pretty big margin.

Malcolm wrote:
The Dems f#%king blew it.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 4:51 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

How accurate is this:

This is the vision of being consumed into reality.

Malcolm wrote:
This is not correct.

BuddhaFollower said:
Y?

Malcolm wrote:

Because it is not correct, because it does not correspond to the meaning, because there is no locative particle before chos nyid— for many reasons.

Khyentse Wangpo explains that because all phenomena (dharmin) are exhausted, also their dharmatā is exhausted.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 4:51 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Heart Bindu of the Dakinis...

Is an incorrect translation of ḍākkini citta, a.k.a, mkha' 'gro snying thig.

Temicco said:

Why does snying thig here correspond to citta?

Malcolm wrote:

Because the title of the cycle, given within the gter ma text itself is ḍākkini citta.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 4:35 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Lewis Decottes said:

Is an incorrect translation of ḍākkini citta , a.k.a, mkha' 'gro snying thig.

What would be a more accurate translation?

Malcolm wrote:

Literally speaking, snying thig means "the core [thig] of the center [snying]," like the heartwood of a tree. The term "bindu" is not justified in the Sanskrit title, neither is "drop" ([thigs pa])

The standard conventions, "heart essence" or "innermost heart" are perfectly fine since here citta simply means heart. The thig in this case is an intensifier.

M

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 4:29 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

How accurate is this:

This is the vision of being consumed into reality.

Malcolm wrote:

This is not correct.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 12:22 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

I voted this morning. I live in a nominally swing state, Virginia, so my vote does count.

This summarizes why this election matters.

This is not a joke. This is one of the moments in history when the republic is at the brink.

<http://nymag.com/daily/intelligencer/2016/11/final-answer-trump-or-the-republic.html>

PuerAzelis said:

I think Virginia is leaning way Clinton now. I'm far more worried about his surge in Florida and NC yesterday. If he can get Florida and NC anything becomes possible. All he'd need then would be Nevada and NH. This could be much closer than anyone thought.

PS: What happens if they both only get 269 college votes?

Malcolm wrote:

She is ahead in florida by 210,000 votes right now. She is also narrowly ahead in NV.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 12:18 AM

Title: Re: POTUS 2016, part 3

Content:

Mkoll said:

Sadly, getting a new SCOTUS justice in a Clinton presidency is not a given. Hopefully they won't follow through on this further destabilization of our political system.

<http://www.pbs.org/newshour/rundown/clinton-wins-gop-say-no-9-supreme-court/>

kirtu said:

There is no way that the obstructing forces can continue this tactic. It is simply unconstitutional and President Obama should have been more forceful in countering them.

Kirt

DGA said:

He has exhausted all options this side of the Pentagon to get them to do their Constitutionally-defined jobs. Should ask the army to ensure that the Senate does its work?

Malcolm wrote:

He can appoint Garland during the congressional recess.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 10:50 PM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

Dharmatā means a number of things, depending on context. In logic it refers to the predicate of an argument, for example, the dharmin, water, has the dharmatā, wetness.

When used in as it is being used here, it refers to one's own nature.

With respect to your question above, the emptiness of a subject is dharmatā; the emptiness of all things collectively is the dharmadhātu.

Tsongkhapa said:

Thanks, just to clarify, when you say 'subject' do you mean mind? So are you therefore saying that dharmata is specifically the emptiness of the mind?

Malcolm wrote:

If we are talking dharmatā śūnyatā, it refers in general to the emptiness of a person. When used with respect to the mind it is called cittadharmatā.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 8:48 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

And your reasons for stating this are?

You obviously deny the existence of the Illusory Body of Highest Yoga Tantra which possesses limbs and appears in the aspect of the Deity. Looks like Father Tantra is a waste of time then according to you!

Malcolm wrote:

The Diamond Sūtra states, famously:

Anyone who sees me as form,
anyone who knows me as sound,
engage in mistaken effort.

Those people who do not see me,
see the dharmatā of the buddhas.

Since the dharmakāya of the guides
is not a knowable entity,
it cannot be known.

The creation stage is not necessary as many Indian scholars such as Śrī Simha and so on have argued. In the Śrīsarvaguhya vidhigārbhāṣṇakāra-nāma, Mañjuśrīkīrti records their position:

The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning. Utterly pure, perfect buddhahood itself is an inconceivable pristine consciousness. Since that cannot arise from a dissimilar cause, here, emptiness—which is not perceptible as a sign, inconceivable, and the eliminator proliferation—is the supreme result that possessed when the yogi relies on the absence of thoughts.

Of course he complains that these Dzogchen practitioners have an invalid point of view, but this is because he does not understand the meaning of "absence of thoughts," in this case, the absence of thoughts referred refers to the nonconceptual direct perception of dharmatā. The latter does not require the creation stage since dharmatā is innate.

Tsongkhapa said:

Thanks for your response. Of course the principal basis of imputation for a Buddha is the truth body, but Buddhas manifest as subtle and gross form to help sentient beings. The path body that is the principal cause of these is the illusory body developed through completion stage meditation.

Malcolm wrote:

Your objection is already noted in here: "The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning."

Tsongkhapa said:

I completely disagree that generation stage is not necessary and this is in contradiction with the views of the great Indian adepts such as Saraha and Nagarjuna. They are clear that generation stage is the cause of completion stage and completion stage is where we manifest and purify our very subtle mind and turn it into the pristine consciousness of a Buddha.

Malcolm wrote:
As above.

Tsongkhapa said:
Furthermore, an absence of thoughts does not lead to such a result because stones lack thought but they don't become Buddhas! A mere absence of conceptual thought is not a realization.

Malcolm wrote:
Are there thoughts in pristine consciousness? If not, then what makes one think that one can realize it based on the conceptuality of the creation stage? If there are thoughts in pristine consciousness, how is this different than ordinary dualistic consciousness?

[/quote]
I've heard the term dharmata before, can you explain what it is? I've read that it is the true nature of things, but the true nature of things is emptiness and in Tantra, the union of appearance and emptiness.[/quote]

Dharmatā means a number of things, depending on context. In logic it refers to the predicate of an argument, for example, the dharmin, water, has the dharmatā, wetness.

When used in as it is being used here, it refers to one's own nature.

With respect to your question above, the emptiness of a subject is dharmatā; the emptiness of all things collectively is the dharmadhātu.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 8:40 PM
Title: Re: POTUS 2016, part 3
Content:
MiphamFan said:
It's these people you need to convince, and you can't do that if you just tar them with the label of "racist", "redneck" etc.

Malcolm wrote:
But in fact a lot of these people are racists, and didn't know it until Obama was elected.

rory said:
Ah the intellect spraying everyone who isn't on the Clinton train with the terms: "racist", "misogynist".

Malcolm wrote:
On
http://www.slate.com/articles/news_and_politics/politics/2016/11/the_majority_of_trump_supporters_surveyed_described_black_people_as_less.html today:

These results are not limited to groups of whites that are often stereotyped as racially prejudiced. For instance, 33 percent of white Democrats and 34 percent of high-income whites rated black people as less evolved than white people, compared with 39 percent of white Republicans and 41 percent of low-income whites. Dehumanizing views are pervasive across white social groups.

That said, there is one group of whites that stands out in the degree to which it holds dehumanizing views of black people: Trump supporters. To measure evaluations of Trump, we asked our subjects to describe how warm they feel toward Trump on a 0-100 scale. Here we compare Trump's strongest opponents (defined here as those who rate Trump at a 25 or below) to Trump's strongest supporters (those who rate Trump higher than 75). Twenty-eight percent of white Trump opponents rate blacks as less evolved than they rate whites. In contrast, a majority of Trump supporters—52 percent—rate blacks as less evolved than whites.

rory said:

Marc Lamont Hill...The distinguished professor of African American studies at Morehouse college and New York Times best-selling author explained that making the short-term "political sacrifice" of four years of Donald Trump in the White House is a small price to pay to for the long-term goal of setting "the groundwork to imagine a new world, a new politics, and a new order

Malcolm wrote:

He is an intelligent idiot, like Jill Stein. There will be no chance of setting "the groundwork to imagine a new world, a new politics, and a new order" if we permit fascists to take power.

rory said:

It's being a true feminist to loathe HRC who aided and abetted her husband's vile sexual predatory behavior. Frankly I fear her warmongering and \$ from Saudi and the corporate interests that want constant war far more than I fear Trump. And so I voted for Gary Johnson.

Malcolm wrote:

You have no evidence that Clinton "aided and abetted" Bill's philandering. You have no evidence that Clinton is anything other than a Liberal Interventionist (Wilsonian), who is merely following the general foreign policy we have had in this country for nearly a century. That policy is, I agree, flawed, but nothing she did either in the Senate nor State is inconsistent with the general tenor of US foreign policy. Pragmatically speaking, dismantling the Pax Americana means permitting power vacuums to be occupied by China and Russia , and ensuring decades of unrest around the world. As far as the money from the Saudis go, the US Government has been accepting money from the Saudis for decades: for example, the Saudis transerred 100 Billion dollars to the US in the '70's and '80's for administration, construction, weapons. The pittance that the Clinton Foundation received is hardly grounds for alarm considering how much money the Saudis have invested in the US for the past 40 years.

The myth of perpetual war is saddening, because it is false. The war on drugs, now that has been a real perpetual war, and has gained no ground. It was lost before it began. The war on terror is similar, but these are not real wars. Right now we are in one of the most peaceful eras in world history. But people are made hysterical by the media, and when they are hysterical they tend to vote for fascists like Trump, fantasists like Stein, and irresponsible, ignorant stoners like Gary "Aleppo" Johnson (whose libertarian platform is an environmental nightmare). At least Clinton and Sanders are sane, unlike the other three candidates in the race.

If you are a real Sanders supporter, you are heading out to the polls to vote the way Bernie votes.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 10:19 AM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

It's these people you need to convince, and you can't do that if you just tar them with the label of "racist", "redneck" etc.

Malcolm wrote:

But in fact a lot of these people are racists, and didn't know it until Obama was elected.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 9:35 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

This is the position of some, but not others.

Malcolm wrote:

It is the position of man ngag sde.

BuddhaFollower said:

Where in the 17 tantras?

Malcolm wrote:

Many places.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 9:34 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

This is the position of some, but not others.

Malcolm wrote:

It is the position of man ngag sde.

conebeckham said:

Malcolm, just as an aside, have you read Ringu Tulku's comments regarding the Tögal visions and correspondences between Sarma tantra, found in the "Ri-Me Philosophy" book? His comments stem from Shechen Gyaltsap Rinpoche. Has anyone refuted this position?

Malcolm wrote:

I asked him about this personally, he walked it back.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 6:37 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

If you want to see buddhas, you must receive a shintö empowerment, etc.

BuddhaFollower said:

This is the position of some, but not others.

Malcolm wrote:

It is the position of man ngag sde.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 6:36 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

If you want to see buddhas, you must receive a shintö empowerment, etc.

BuddhaFollower said:

This is the position of some, but not others.

And it seems to be wrong, when you read how the visions unfolded for a certain western couple.

Malcolm wrote:

Hahaha, dude, they were students of Chagdud Tulku — they received many empowerments and did tons of sadhana practice, I know people who know them.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:59 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

You see Buddhas with topknots etc. in the visions of thogal.

Malcolm wrote:

Those buddha are inert appearances. They are like images projected onto a movie screen.

BuddhaFollower said:

I understand that actually.

But you made it sound like these images are artifacts of Indian culture, when they are actually primordial to the elemental vayus flowing through the heart.

Malcolm wrote:

No, they are artifacts. If you want to see buddhas, you must receive a shiro empowerment, etc. The idea that these shapes etc, exist in the body with faces and hands is a deviation of Mahāyoga.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:08 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

You better hope the people in power stay in power. The alternative is overt fascism.

Queequeg said:

And that is the line that will go down in history as the theme of this election.

Nothing to vote for. The only choice is to vote against the apocalypse.

That's a heads I win, tails you lose proposition if I ever saw one. And the reason I'm probably not wasting my time at the polls tomorrow. I got shit to do, man.

Malcolm wrote:

Yes, because the GOP have proven themselves, time and again, to be absolutely incompetent with respect to governing the country.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:06 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

Nor this:

Buddhas possess none of these forms.

M

BuddhaFollower said:

You see Buddhas with topknots etc. in the visions of thogal.

Malcolm wrote:

Those buddha are inert appearances. They are like images projected onto a movie screen.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:00 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

This liberal status quo is necessary so we have the social and economic stability needed to further transform our healthcare system, our educational system, and to address the climate crisis effectively.

Queequeg said:

Robert Reich:

I've known Hillary Clinton since she was 19 years old, and have nothing but respect for her. In my view, she's the most qualified candidate for president of the political system we now have.

But Bernie Sanders is the most qualified candidate to create the political system we should have, because he's leading a political movement for change.

The upcoming election isn't about detailed policy proposals. It's about power – whether those who have it will keep it, or whether average Americans will get some as well.

If its Clinton, its the people in power keeping the power.

Malcolm wrote:

You better hope the people in power stay in power. The alternative is overt fascism.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

We see her voting record: a good New York Senator, adequately representing the social views of the of Upper East and West Sides, Park Slope, Westchester - "liberal" but not one to lead the way (she was OK with civil unions but not marriage, until marriage was declared the law by the judiciary - and that basic timidity on social issues is definitive). Supportive of the financial industry - she talks about regulation, but she will never do anything that might upset Jamie Dimon and Lloyd Blankfein, let alone try to put any of them in jail. If you're looking for the corruption, that's where it is - circulating at the top of the NYC food chain. She has enough empathy for working people to get the endorsement of the SEIU and Teacher's Union, but don't expect her to stick her neck out when it comes time to strike. She appeals to soccer moms. Don't expect her to excel at retail level politics, showing up to cut ribbons at newly opened youth centers the way Schumer does.

We see her decision making is uninspired and sometimes poor because she seems she stays safely within the parameters of "Conventional Wisdom". She has conservative instincts. She will not take a position unless its clear that the support is already there. She is not a leader in the sense that she leads. She is a leader in the sense that she can get things done in bureaucratic/administrative environments.

Malcolm wrote:

She is a strong believer in the Pax Americana, and every decision she has made points to this. Yes, she is not going to shake up the status quo, and as I explained to dreambow, we do not want the status quo shaken, since it will result in social, economic, and environmental calamity. we actually wish the Liberal status quo to continue. When the GOP and the far left complain about the status quo, they are complaining about the Liberal status quo. Anyone who is not a) a social conservative b) a bat shit crazy anarchist from the right or the left wants this liberal status quo. This liberal status quo is necessary so we have the social and economic stability needed to further transform our healthcare system, our educational system, and to address the climate crisis effectively.

Queequeg said:

Her decision making, though, is what leaves the most to be desired. And the people she is going to have in her inner circle are not going to help her overcome her limitations. Unless she surprises, its going to be the same crowd as Clinton I.

Malcolm wrote:

As above, she is a strong believer in the Pax Americana.

Queequeg said:

I suspect, she has promised significant concessions to Bernie, and he is going to get some major power in the Senate - head of finance committee? Maybe some of his people at the heads of some the agencies, maybe even a cabinet position or two?

Bernie's agitation is going to be critical. However, don't be surprised that after she fulfills whatever promises she made to him, that she will box him out. Bernie's power will depend on him being able to call on us when needed to turn the electoral pressure on.

Indeed, long life for Bernie.

Malcolm wrote:

Yup, but I still insist that she has gotten far more unfair criticism than fair criticism and it has clouded people's abilities to make a fair assessment of her as a person.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 1:56 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

And your reasons for stating this are?

You obviously deny the existence of the Illusory Body of Highest Yoga Tantra which possesses limbs and appears in the aspect of the Deity. Looks like Father Tantra is a waste of time then according to you!

Malcolm wrote:

The Diamond Sūtra states, famously:

Anyone who sees me as form,
anyone who knows me as sound,
engage in mistaken effort.

Those people who do not see me,
see the dharmatā of the buddhas.

Since the dharmakāya of the guides
is not a knowable entity,
it cannot be known.

The creation stage is not necessary as many Indian scholars such as Śrī Simha and so on have argued. In the Śrīsarvaguhya vidhigarbhāṃkāra-nāma, Mañjuśrīkīrti records their position:

The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning. Utterly pure, perfect buddhahood itself is an inconceivable pristine consciousness. Since that cannot arise from a dissimilar cause, here, emptiness—which is not perceptible as a sign, inconceivable, and the eliminator proliferation—is the supreme result that possessed when the yogi relies on the absence of thoughts.

Of course he complains that these Dzogchen practitioners have an invalid point of view, but this is because he does not understand the meaning of "absence of thoughts," in this case, the absence of thoughts referred refers to the nonconceptual direct perception of dharmatā. The latter does not require the creation stage since dharmatā is innate.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 12:00 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

No, but the reason so many people dislike her is largely because of the misogynistic criticisms of her, originating from a GOP hardon, that she has endured for decades. My point is that people are buying into this uncritically. Bernie never did. Bernie always made it very clear that he thought most of the flack directed her way was completely unwarranted, and clouded the real differences between them over trade, foreign policy and so on.

Queequeg said:

The Clintons have been around a long time. Long enough for observers to know who they are.

.

Malcolm wrote:

Actually, it is the opposite. People really don't know who HRC is due to the fact that she has developed a very intense shell as a result of being subjected to years of attacks.

She has been repeatedly tried by the GOP in public, convicted and executed without anyone being able to show that she is actually corrupt or criminal.

Citizen's United pretty much closed the lid on the idea that taking money necessitated a quid pro quo arrangement, and as a consequence of Citizen's United, it is now very difficult to show quid pro quo arrangements without specific documents proving, for example, that HRC granted favors to people as a direct result of cash donations to the Clinton Foundation, etc.

In any case, she will at minimum be a competent executive, and if the Dems win the senate, which is a toss up right now, at least we will have liberal supreme court justices

on the bench.

And we still have Bernie to keep her honest. And if the Dems win the senate, he is in line to become a very powerful senator indeed.

Author: Malcolm

Date: Monday, November 7th, 2016 at 11:37 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

Emptiness is permanent but not necessarily eternal because it depends on conventional truth.

Malcolm wrote:

Therefore, buddhahood too is merely a convention and does not exist apart from a designation. That's ok with me.

Author: Malcolm

Date: Monday, November 7th, 2016 at 11:34 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

AlexMcLeod said:

B. If you want to keep the innovation and incredibly high standard of care that exists here, it's a bad thing. All those countries with "better healthcare" than the U.S. send their rich leaders here when they require medical attention.

The way we did things before was kinda bad, but at least you would receive care a vast majority of the time if you needed it.

Malcolm wrote:

Ok, this is truly nonsensical. We do not have a higher standard of care here. Our standard of care is appalling when compared to other first world nations, we come in below Costa Rica, we are 37th on the list.

AlexMcLeod said:

Besides that, our government is notoriously bad at providing healthcare. Look at the VA.

Malcolm wrote:

No, our Government isn't notoriously bad at providing healthcare, in fact it is quite good at it. Medicare and Medicaid are very successful programs which are hampered only Congress' unwillingness to extend the system to everyone.

The VA is run by the the Department of Veteran's affairs, and the problems it faces is due

to chronic <https://www.bloomberg.com/view/articles/2014-05-23/the-graphic-reality-of-the-va-s-funding-woes> courtesy of who? You guessed, Congress.

I get that you lean conservative, but your opinions are not backed up by the investigation. As the American philosopher, <http://www.peirce.org/writings/p119.html> observes, The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth, and the object represented in this opinion is the real.

Author: Malcolm

Date: Monday, November 7th, 2016 at 10:16 PM

Title: Re: POTUS 2016, part 3

Content:

AlexMcLeod said:

The problem with Wikileaks is that at least one document has been proven to have been tampered with. The sender was changed to look more damaging. The sender of the original email came out and provided it to the media.

Mkoll said:

Indeed, there are a lot of uncertainties with Wikileaks and organizations like it. It wouldn't be hard for them to edit documents themselves to push an agenda. Or even for an actor to allow themselves to be hacked only to provide doctored material. And as another poster implied, Assange might be getting blackmailed and forced to further someone else's agenda. Heck, Wikileaks may have been set up by a state actor.

And who is to stop those things from happening future Wikileaks-like organizations?

Malcolm wrote:

Right, who blows whistles on the whistleblowers? Any way Assange is a fool. A broken down hacker who lost any skillz he might have had decades ago, a narcissist who spends most of his time on the net obsessively looking for comments about himself. Even Snowden castigated him for being irresponsible.

Author: Malcolm

Date: Monday, November 7th, 2016 at 10:10 PM

Title: Re: Living near an old war zone. Bad spirits?

Content:

Ayu said:

And those obstacle-creating spirtits, that are brushed off before an empowerment - what kind of bad spirits are those?

Malcolm wrote:

Concepts.

Ayu said:

Thanks.

My question wasn't precise enough: In an empowerment there are so-called "inner" and "outer obstacles" being brushed off. Probably concepts are inner hindrances, right? I meant: what kind of fellows are those outer obstacles?

Malcolm wrote:

Outer obstacles are appearance generated by one's karma, which is in turn created by afflictive concepts. Inner obstacles are concepts themselves.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:56 PM

Title: Re: Living near an old war zone. Bad spirits?

Content:

Ayu said:

And those obstacle-creating spiritits, that are brushed off before an empowerment - what kind of bad spirits are those?

Malcolm wrote:

Concepts.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:33 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Buddhahood is clearly created as before following a spiritual path there was no Buddhahood. In Tantra, sometimes generation stage is called 'creation stage'. It's the realisation of a creative yoga. Generation stage creates a blueprint for enlightenment in the form of the Deity body, mandala and so forth. Before this practice, there is no Deity, mandala, etc. The Illusory body is created by completion stage yogas so you cannot say that Buddhahood is not created.

Malcolm wrote:

If Buddhahood is created, it is conditioned, and if it is conditioned, it is impermanent. "All conditioned phenomena are impermanent."

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:30 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

If it were happening in the UK, the polls would mean Trump will be the new POTUS, albeit by a narrow margin. I am genuinely curious how different the American society is in this respect.

Malcolm wrote:

It is not 50/50. It is 65/35 according to https://projects.fivethirtyeight.com/2016-election-forecast/?ex_cid=2016-forecast. There is, at this point, only a very narrow pathway for Trump. He must win all the tossup states, like <http://www.latimes.com/nation/politics/trailguide/la-na-trailguide-updates-democrats-take-slender-early-voting-1478354705-htmlstory.html>, and turn at least one blue state red. It is unlikely this will happen. All HRC has to do is to win http://www.nytimes.com/interactive/2016/upshot/clinton-trump-paths-to-win-election.html?_r=0very%20narrow%20pathway anywhere and he is toast. Buh bye.

The <http://predictwise.com/politics/2016-president-winner> give him a 1:9 chance of winning, i.e. HRC has 9:1 chance of winning.

<http://election.princeton.edu/2016/11/06/is-99-a-reasonable-probability/#more-18522> gives HRC a 99% chance,

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:26 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I think at most he's a useful pawn.

Malcolm wrote:

A useful idiot, as Lenin put it, like Trump.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:25 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant misogyny that has permeated this campaign from the outset.

Queequeg said:

Lol. Ok. Not actually liking HRC makes me a misogynist. Couldn't be any other reason!

Malcolm wrote:

No, but the reason so many people dislike her is largely because of the misogynistic criticisms of her, originating from a GOP hardon, that she has endured for decades. My point is that people are buying into this uncritically. Bernie never did. Bernie always made it very clear that he thought most of the flack directed her way was completely unwarranted, and clouded the real differences between them over trade, foreign policy and so on.

Author: Malcolm

Date: Monday, November 7th, 2016 at 6:09 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Our aggregates are in reality the male and female Buddhas.

Malcolm wrote:

Oh, you mean they look like this?

vairocanayabyum.jpg

Come on cone, this is merely a symbol used in order to make sure that we do not reify the yidam as a self. But our aggregates, etc., do not have faces and arms, nor do they wear medieval Indian costumes. At least mine don't. YMMV.

Tsongkhapafan said:

So you deny that Buddhas appear as Enjoyment Bodies or Supreme Emanations Bodies in these aspects to disciples? How else are they to communicate with them? Disciples cannot communicate with the Dharmakaya.

Practitioners of the past have seen Manjushri and so forth in the forms that are represented in drawings and paintings and received teachings directly from them. I don't understand your problem with this unless you disbelieve these stories.

Malcolm wrote:

My friend, Buddhas do not possess these forms. More to the point, your aggregates, etc, do not have faces, arms, and ornaments. They not look like this:

Nor this:

Nor this:

Nor this:

Buddhas possess none of these forms.

M

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:56 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

On a side note, I'm not interested in people's academic qualifications - there are many scholars who have an incorrect understanding of Dharma just as there are many Yogis who have not studied extensively but who have pure experiences of Sutra and Tantra because of their faith and pure view. I'm interested in the meanings that people convey. If they convey meanings that do not agree with my own understanding and experience of Dharma, I will question that. If they cannot provide logical support for their position, again I will challenge that. Anyone can quote scripture just as a parrot can repeat human speech, what is important is the meaning of the scripture, not just the words. Also, actions speak louder than words. It doesn't give me much faith when someone who appears to have extensive learning denigrates others when they simply disagree with their views.

Malcolm wrote:

Great justification for continuing in a state of ignorance about the real meaning of Secret Mantra Vajrayāna.

BTW, TKF, you are not as lily-white as you try to come off. Just review some of your own replies to me, for example.

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:38 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Primordial purity is beyond the distinctions "pure" vs. "Impure" of convention.

Suffering is due to ignorance, not due to a change in purity or impurity with regard to reality. Ignorance of our nature, which is due to habits and other obscurations.

Tsongkhapa said:

Erm, ignorance is impurity, thus our aggregates are not pure. Of course the purity or impurity of reality doesn't change.

conebeckham said:

Our aggregates are in reality the male and female Buddhas.

Malcolm wrote:

Oh, you mean they look like this?

vairocanayabyum.jpg (44.4 KiB) Viewed 4220 times

Come on cone, this is merely a symbol used in order to make sure that we do not reify the yidam as a self. But our aggregates, etc., do not have faces and arms, nor do they wear medieval Indian costumes. At least mine don't. YMMV.

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:33 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Hillary is a hawk; just look at the mess in Iraq, Libya and the Yemen.

Malcolm wrote:

Iraq, that is squarely on the GOP. They started the Iraq war, and even though Clinton voted for funding (unlike Sanders) W wanted, one cannot blame her for it. In terms of what happened in 2011, the Iraqi govt. refused to pass a law granting legal protections to US Forces on the ground. You can't blame CLinton because the Iraqi's refused to provide legal protection to US troops fielded to protect their government.

Syria: Clinton advocated not permitted a vacuum in Syria. Mistakes in Syria rest mainly on Obama's shoulders.

Libya: started by NATO, with Clinton's support in response to the 2011 Libyan Civil War. Definitely a geopolitical error on the part of NATO.

Yemen: Every administration has been arming the Saudi's with the latest in high tech weapons. This is a problem with US foreign policy in general, not Clinton specifically.

You forgot to mention Honduras— now here was twisted reasoning used by State: if they cut off Honduras because of the coup, they would have immediately had to end all humanitarian aid to the region by US law, so they sought to finesse the deal. Bad reasoning by my estimate, but there you have it.

The thing is, she gets no credit for the Iran deal, which is a good thing. A very good thing, despite the GOP hysteria is caused.

A impartial review of her tenure at State

https://www.washingtonpost.com/opinions/was-hillary-clinton-a-good-secretary-of-state/2014/05/30/16daf9c0-e5d4-11e3-a86b-362fd5443d19_story.html:

The verdict? Clinton brought a clear vision of U.S. interests and power to the job, and future presidents and secretaries of state will find many of her ideas essential. Yet she struggled to bring together the different elements of her vision into a coherent set of policies. The tension between America's role as a revolutionary power and its role as a status quo power predates Clinton; the struggle to reconcile those two opposed but equally indispensable aspects of American foreign policy has survived her tenure at the State Department.

dreambow said:

She has Wall Street backing her, the bankers and the corporations don't want any change in the status quo.

Malcolm wrote:

And neither do you. Do you really wish to go through the the global economic, political, and social disruption a sudden radical change in the "status quo" would entail? We enjoy certain advantages from the "Pax Americana." Surely you don't wish to throw these away? Nothing good comes from outright revolution. Right now in the world, the only place where there is outright war is in the Middle East and parts of Africa. The Western Hemisphere is free of war, apart from social conflict in Venezuela and Central America. Asia is free of war. Europe is free of war. Changing the status quo, as you call it, will result in war over much of the planet. We need to have stable economies and governments so we can tackle the problems posed by climate change properly. If we do not tackle those problems, then we really will be facing a change of the status quo and not one for which anyone will be able to see a favorable outcome.

dreambow said:

Its obvious the main stream media is backing her to the hilt....just trot out a few more singers and celebrities...

Malcolm wrote:

Oh sure, as opposed to the egregious lies the far right and left "media" have united over in their impotence (thank goodness) to be of any real effect in changing things .

dreambow said:

anyway Assange has pointed this out already, I say the situation is going to get really murky!

Malcolm wrote:

Assange is a self-serving twit. He is distracted by the wrong problems. He is still views the world through the lens of 1980's style radicalism. He is an anachronism, like Trump.

Author: Malcolm

Date: Monday, November 7th, 2016 at 4:19 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

It's because of patriarchy that she's an evil dirtbag? What are you trying to say?

Malcolm wrote:

What I am saying is that she is not an evil dirtbag, and it there is blatant misogyny in the GOP and its alt-right Id, represented by its nominee, who is in fact an evil bag of shit.

Rakz said:

So her war record and blatant corruption is just false propaganda in your mind?

Malcolm wrote:

I see no evidence of blatant corruption on her part. In other words, I don't see any proof that she accepted bribes from anyone for any reason.

As far as her diplomatic record is concerned, I think she made some errors, but the not the kind of errors that would rule her out from being an effective President.

Trump, on the other hand, in addition to being a sexist, racist, piece of shit, is a terribly dishonest and unsuccessful businessman (four casinos of his went bankrupt? Come on.), who lies merely for the sake of lying because his fan base eats it up.

In other words, the Clinton base are actually quite a bit more discerning about their candidate (virtually no-one is excited about HRC becoming president) than the Trump base, who seem to regard Trump as a political messiah who will magically restore the 1950's White America they erroneously remember via Happy Days and Leave it to Beaver.

In other words, rational people who actually read newspapers and who bother to understand the world as it really is, rather than favoring Fox News and Breitbart, think he is unfit. As even the Wall Street Journal points out:

The case for Donald Trump is political disruption. A broken Washington needs to be shaken up and refocused on the public good, and who better to do it than an outsider beholden to neither political party? If only that reform possibility didn't arrive as a flawed personality who has few convictions and knows little about the world.

<http://www.wsj.com/articles/the-gamble-of-trump-1478299393>

Trump is dangerous primarily because he is an ignorant fool, something he has proven time and again while campaigning. He is also dangerous because he is a deeply racist man, who indicates his racism with almost every speech he gives, especially when he goes off the message that has been carefully scripted for him by Conway et al (which is also filled with the most egregious lies). His racism has awoken a kind of xenophobia in

the US, a xenophobia that was scripted by the alt-right and something he buys into uncritically. It is no mistake that he and his sons regularly retweet tweets from @WhiteGenocideTM, Jason Bergkamp, etc. Melania Trump, for example, claimed that Julie Ioffe provoked anti-semitic attacks against herself because Ioffe wrote an piece for <http://www.gq.com/story/melania-trump-gq-interview> that was not merely a puff-piece profile. Racism is a systematic problem in the Trump clan, despite Ivanka's having married into the tribe.

Quite frankly, when stacked up against Clinton, the only reason he has gotten as far as he has is because of the unreasonable hatred for Clinton which has been fueled by right wing mysogyny since the 1970's.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:30 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant mysogyny that has permeated this campaign from the outset.

Rakz said:

It's because of patriarchy that she's an evil dirtbag? What are you trying to say?

Malcolm wrote:

What I am saying is that she is not an evil dirtbag, and it there is blatant mysogyny in the GOP and its alt-right Id, represented by its nominee, who is in fact an evil bag of shit.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:20 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Tsongkhapafan said:

I don't suppose you know that lamrim is both Sutra and Tantra because the presentation of lamrim contains all the Buddha's teachings?

Malcolm wrote:

You don't suppose you know that in the Gelug system, Sngags rim (stages of mantra)

follows Lam rim (stages of the path), in the order of presentation? This thread concerns Lam Rim. While it true that in Lam Rim literature, there is always at the end a brief pitch for the necessity of practicing Vajrayāna for attaining the aims of Mahāyāna, the stages of mantra are not presented in any detail whatsoever in the 18 famous Lam Rim treatises, not even in the Lam Rim treatise of your beloved Pabhongkha.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:17 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

I hope Bernie's influence plays strong if she does get in.

I would feel much better with all of Bernie in there.

Malcolm wrote:

Bernie is not going anywhere. We should all be doing longevity practice for the Bern.

As for your latter sentiment, I agree of course. But since he is the one in whom I place my trust, and since he has strongly recommended we Berners line up behind HRC, any true Sanders supporter should follow his advice. Anyone who claims he sold out has never understood Sanders from the outset.

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant mysogyny that has permeated this campaign from the outset.

Author: Malcolm

Date: Monday, November 7th, 2016 at 2:42 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Jeff H said:

From the point of view of the vajrayana, our worst problem is self-denigration, the denigration of our aggregates, elements, and senses as impure. From the point of view of the sutras, in particular of the Vinaya and so forth — the common vehicle — these aggregates, elements, and sense are stated to be impure, troublesome, filthy, and so on. One attempts to cultivate disgust for them as a basis for the achievement of freedom. But in the vajrayana one does not cultivate disgust for the aggregates, elements, and senses.

[From a teaching on Essence of Wisdom: Stages of The Path, Part 3 by Lama Tashi Topgyal. Translated by Lama Yeshe Gyamtso. Full teaching available from the KPL bookstore as an MP3 download.]

Tsongkhapafan said:

I think this is incorrect. The reason for practising generation stage and completion stage of Tantra is the recognition that the ordinary appearances of our aggregates is impure. We want to practise generating new, pure appearances of the body, mind, enjoyments, environment and deeds of an enlightened being. Through this correct imagination, we will attain the supreme state of enlightenment.

Malcolm wrote:

Hahahah TKF imagines that his form aggregate looks like this in actuality:
vairocanayabyum.jpg (44.4 KiB) Viewed 24268 times

Anyway, TKF, the subject of the thread is LAM RIM not SNGAGS RIM.

Author: Malcolm

Date: Monday, November 7th, 2016 at 2:02 AM

Title: Re: Ngakpa tradition & magic

Content:

BuddhaFollower said:

How different is the Buddhist weather procedure from the Sakta procedure:

http://www.alexissanderson.com/uploads/6/2/7/6/6276908/garud%CC%A3ika_materials_in_jy.pdf

Malcolm wrote:

Very different and generally far more simple in execution.

Author: Malcolm

Date: Monday, November 7th, 2016 at 1:48 AM

Title: Re: Power of mantras

Content:

Malcolm wrote:

I examined several commentarial sources and these two asuras are never mentioned. Sumbha means intensely brilliant, etc, and seems to have nothing at all with this legend,

Fortyeightvows said:

Thanks for doing that Malcolm. I guess I was wrong on this one. (About this particular mantra) Sure seems like quite a coincidence though.

For what it's worth the english book 'sublime path to kechara paradise' gives it as overpower.

Malcolm wrote:

The commentaries give it the meaning bjid, brilliance.

Author: Malcolm

Date: Monday, November 7th, 2016 at 1:45 AM

Title: Re: Ngakpa tradition & magic

Content:

Gyurme Kundrol said:

Im curious about the meaning of "Dakinis living in the hair". What is this about, and why is hair specifically an important residence for Dakinis? Is it meant that quite literally Dakinis will somehow reside in your hair, or is it more metaphorical like "Dakini energy" will somehow reside in the practitioner and become focused in ones hair? Also what is Dakini energy? What would it be called in Sanskrit? Is it one of the forms of Shakti? Is it Kundalini? Not sure if these are questions that can be answered publicly or not.

Does seeing/touching/tasting the hair of a "true ngakpa" therefore contain some special blessing due to it carrying this special energy?

Malcolm wrote:

When one receives a hair empowerment, one's hair is theoretically blessed as a mandala, thus you are not to cut it, much as when one takes general empowerments, one must not harm the five aggregates since they are blessed as the mandala of male and female buddhas.

Ngakpa Yeshe Dorje gave me some of his hair from his brush, and told me that if I faced serious obstacles, I could burn it and they would be removed.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:53 PM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

I hope Bernie's influence plays strong if she does get in.

I would feel much better with all of Bernie in there.

Malcolm wrote:

Bernie is not going anywhere. We should all be doing longevity practice for the Bern.

As for your latter sentiment, I agree of course. But since he is the one in whom I place my trust, and since he has strongly recommended we Berners line up behind HRC, any true Sanders supporter should follow his advice. Anyone who claims he sold out has

never understood Sanders from the outset.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Hawley, MA

kirtu said:

Can this site be visited?

Kirt

Malcolm wrote:

Yes, it sure can.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:50 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

For example, my teacher, the famed late Ngakpa Yeshe Dorje (d. 1993], made it quite clear that not everyone could just become a weather controller. In order to become a weather controller, you have to have the ability in your bone lineage (father line).

Quay said:

Bone lineage. What an interesting phrase & not one I'd heard before in this context. I would very much like to know if that is that a translation and/or one of the qualities from the father's line or lineage in Tibetan culture/language. Thank you.

Malcolm wrote:

The mother line is called the khrag rgyud, the "blood line." The father line is called rus brgyud, the "bone line."

This is based on the fact that the father's elements contributes to the formation of bone tissue, nerves and so on; while the mother's elements contributes to the development of flesh, muscle, blood and so on.

For example, since Terdag Lingpa never had a son, but only a daughter, the Mindroling paternal line ceased, and only the maternal line continued via his daughter.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:45 PM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

We're talking about ngakpas such as Sherab Dorje who are living in Europe or North America and whose reputations are formed by a different set of traditional norms than those of the Tibetan cultural sphere.

Malcolm wrote:

In general in traditional Tibetan society, no one would dream of calling themselves a Ngakpa based on having received an empowerment, or even a hair empowerment.

Ngakpas are people who have shown some juice from their practice of mantra. When I see some practitioners who develop some real juice in their practice, then I will call them ngakpas. Until then, for me, they are just earnest practitioners with aspirations.

My teachers, Ngakpa Yeshe Dorje and Kunzang Dechen Lingpa (both "heart sons" of Dudjom Rinpoche who were with him in Tibet for many years) demonstrated the juice of their practice. The former did several years of retreat on Throma in remote caves in Kongpo, the latter did one week of Vajrakīlaya practice and achieved siddhi (the latter was recognized by Dudjom Rinpoche as the tulku of Tertön Longsal Nyingpo).

Ordinations do not create Ngakpas, siddhis do. That is my main point here. Since I do not have siddhis, I don't call myself a Ngakpa, even though I have all the requisite empowerments and so on.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 8:45 PM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

Trump is outrageous But

If Hill wins and appoints Joe Biden Sec of State we will be looking at increased carnage .

Whoever wins. The people lose.

Malcolm wrote:

Of course you are entitled to your opinion, but I do not think this is how it is going to go. Clinton's platform is 2/3rds of Sanders. She adopted 2/3rds! Bernie is still around to keep her in line.

The alternative will represent a decrease in freedom for everyone but white men.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 8:26 PM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

So you really think that a mantra that really just consists of two names (with hum phet added) isn't related to those two names? But other mantras with names or titles are? But not this one?

So saying the names of these two deity's has nothing to do with those two deity's? Even you would have to admit then, it's quite a coincidence !

Malcolm wrote:

I examined several commentarial sources and these two asuras are never mentioned. Sumbha means intensely brilliant, etc, and seems to have nothing at all with this legend,

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:23 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Unlike the Ngakpa lineages.

Malcolm wrote:

Good luck piercing the aristocratic foundation of the Ngakpa tradition. In Tibet, in terms of one's reputation, one's family comes first, then one's teacher, then one's personal qualities.

For example, I have seen doctors presented as good teachers (who were horrible actually) because their qualities were listed in that order. It really does not fit with the egalitarian model you have in your head, Greg, that "anyone" become a Ngakpa in the traditional Tibetan sense. For example, my teacher, the famed late Ngakpa Yeshe Dorje (d. 1993], made it quite clear that not everyone could just become a weather controller. In order to become a weather controller, you have to have the ability in your bone lineage (father line).

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:15 AM

Title: Re: Ngakpa tradition & magic

Content:

BuddhaFollower said:

I think you guys mean varna mobility.

Caste is a British invention, and recorded by the Government of India. It cannot be

changed.

Sherab Dorje said:

It ain't shit, it's pooh. The British just simplified, renamed and ossified a pre-existing system, in order to fortify their "divide and rule" tactics.

BuddhaFollower said:

No they are literally different things.

Varna refers to Brahmin, Kshatriya, Vaishya and Shudra.

Caste refers to the various Patels, Kapus, Velamas etc.

Malcolm wrote:

Tibetans translate the term varna as rigs, which means caste, derived from Spanish and Portuguese "casta", 'lineage, race, breed.' But we can also say "color" if you insist, which just shows that Indian civilization is inherently racist, but we knew this already, right?

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:06 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Awakened people don't get jaundice, but they may appear to from our point of view. By awakened I assume you mean enlightened, not just liberated.

Malcolm wrote:

Nirmanakāyas have physical bodies, which suffer from erosion, just like ours do. In the Mahaparinibbana sutta it is said:

But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed..."Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable." Now, I am sure you have some fantasy answer, but I think the Buddha's words are more reliable than yours.

Tsongkhapafan said:

These are ordinary appearances to ordinary minds; Buddha sees things differently.

You'll be telling me that Buddha died next!

Malcolm wrote:

Uhuh, you should go on Fox News, your capacity of self-deception matches theirs.

Tsongkhapafan said:

You really should study Tantra. Buddha's Tantric teachings are very reliable.

Malcolm wrote:

You really have no clue.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:03 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

kirtu said:

There's a lot of false analysis in US media. The failure of Millenials to sign up for so-called Obamacare is likely to be one of these. One of the contributing factors is likely the multiplicity of implementations since Obamacare appears to be implemented at a state level rather than a federal level.

Malcolm wrote:

Massachusetts' system works quite well. You should think about moving north of the Mason/Dixon line.

Despite flaws in the ACA, these days the main factor undermining the program is the 32 states whose governors refuse to implement state exchanges, forcing their citizens onto federal exchanges the law was never designed manage.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 3:33 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... 6 miles away from Jigme Lingpa's thumb relic and 4 miles away from Khandrol Ling...

kirtu said:

Where is Jigme Lingpa's thumb relic?

Kirt

AlexMcLeod said:

I'm going to make a wild guess based on the other information in his post and say somewhere in Buckland, Ma

Malcolm wrote:
Hawley, MA

Author: Malcolm
Date: Sunday, November 6th, 2016 at 3:32 AM
Title: Re: Ultimate Truth
Content:

Tsongkhapa said:
Awakened people don't get jaundice, but they may appear to from our point of view. By awakened I assume you mean enlightened, not just liberated.

Malcolm wrote:
Nirmanakāyas have physical bodies, which suffer from erosion, just like ours do. In the Mahaparinibbana sutta it is said:
But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed..."Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable." Now, I am sure you have some fantasy answer, but I think the Buddha's words are more reliable than yours.

Author: Malcolm
Date: Sunday, November 6th, 2016 at 3:21 AM
Title: Re: Ngakpa tradition & magic
Content:
Malcolm wrote:

If you care sufficiently, you can do some research and find out that what I said about brahmins is factual.

Sherab Dorje said:
If I didn't care I wouldn't ask you. I guessed that since you stated it so authoritatively, you would have some specific examples/sources in mind.

Malcolm wrote:
Yes, Greg. It is something I read in some book on India some years ago. It struck me because caste fluidity is not something that is discussed much. Here is a paper that

discusses it:

http://shodhganga.inflibnet.ac.in/bitstream/10603/28091/6/06_chapter%203.pdf

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:53 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Do you have any examples?

Malcolm wrote:

If you care sufficiently, you can do some research and find out that what I said about brahmins is factual.

Sherab Dorje said:

But that is like saying that to receive an empowerment for and utilize a phurba (for example) you have to be proficient in it's methods of application.

Malcolm wrote:

To receive an empowerment for a kīla, no; to utilize a kīla, one should do the approach before wielding a kīla.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:42 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

No,

Malcolm wrote:

It must be terrible to live where you live. I hope you can move back to the pureland of Europe ASAP.

kirtu said:

It is terrible to live in the US and watch as the people throw away their great advantages and never (or almost never) try to improve their society.

I have to wait a few years until I can return to Europe and hopefully take dual citizenship and then help to build a democratic society. And even inch our way towards a Pure Land

Kirt

Malcolm wrote:

Hopefully trump won't win, and I will just stay here in my little hidden land in Western Ma, 6 miles away from Jigme Lingpa's thumb relic and 4 miles away from Khandro Ling...and even if he does, it is very, very liberal in my neck of the woods. But it is not like this everywhere in the US.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:32 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Have you actually studied Tantra? Just asking. Are you saying that Pure Lands don't exist? If you are, then you are denying Buddha's teachings. What makes pure lands pure? The absence of impurity. This is not a dualistic concept any more than the absence of delusion is a dualistic concept. The six realms of samsara don't exist for Buddhas because they are creations of deluded mind and Buddhas are not deluded. Not only does shit not exist for them, any ordinary thing that is perceived by an impure human mind doesn't exist for them, otherwise you are saying that a person with clear sight sees the appearance of floating hairs, they just don't grasp at them! Hallucinations don't exist for people who are not hallucinating.

You do understand that appearances are relative and dependent on the mind, right?

Malcolm wrote:

If an awakened person has jaundice, they will see conches as yellow, just like anyone else.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 1:42 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

Which furthermore means that in the US, practically all politicians are egregious liars.

Malcolm wrote:

In every country, practically all politicians are egregious liars. Why? Because the populace is swayed by hope and fear. Thus, politicians tell lies to both instill fear of their opponents (though in Trump's case, everything negative said about him is true, while in her case, very little is) and to rouse hope in their promises (which often turn out if not to

be outright false, impracticable and unachievable).

kirtu said:

No,

Malcolm wrote:

It must be terrible to live where you live. I hope you can move back to the pureland of Europe ASAP.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 12:18 AM

Title: Re: Ngakpa tradition & magic

Content:

heart said:

More or less what many westerners think as well, or will be thinking soon.

kirtu said:

We have an opportunity to turn this around,

Kirt

heart said:

Would be great, but I don't see that happening.

Malcolm wrote:

This kind of behavior is baked into patriarchal cultures.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 12:17 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

Which furthermore means that in the US, practically all politicians are egregious liars.

Malcolm wrote:

In every country, practically all politicians are egregious liars. Why? Because the populace is swayed by hope and fear. Thus, politicians tell lies to both instill fear of their opponents (though in Trump's case, everything negative said about him is true, while in her case, very little is) and to rouse hope in their promises (which often turn out if not to be outright false, impracticable and unachievable).

On a side note, I can't wait for the GOP and their pathetic minions to start blaming Hillary for the outpouring of national mysogyny that will follow her win, just as they are presently blaming Obama for white racism.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 11:12 PM

Title: Re: The importance of direct experience

Content:

LastLegend said:

How do you eat "emptiness is form?"

Malcolm wrote:

With both hands.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 11:01 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

So Buddhas have impure minds? This is a contradiction.

Malcolm wrote:

No, there is no contradiction. The problem is not appearances, the problem is clinging; so whether a buddha perceives shit or gold, they are regarded them the same way — a buddha regards them without any accepting or rejecting. But it does not mean that a buddha perceives that all shit smells like roses. For a buddha, roses smell like roses and shit smells like shit.

Tsongkhapafan said:

Impurity isn't related to Buddha's mind. Buddha's don't see shit, these are hallucinations for impure beings like ourselves. If even gods perceive fluids are nectar, it goes without saying that Buddhas do not perceive impure things.

Malcolm wrote:

Things are neither pure nor impure, "pure and impure" are the dualistic concepts of sentient beings. Buddhas see shit, they just don't relate to it as impure or something to avoid, nor to they relate to gold as something pure to acquire.

Since this is case, if you insist that Buddhas in the human realm do not see water (or do not see pus and blood in a preta realm), I think you are deluded and you do not understand the meaning of conventional truth.

If on the other hand you opine that buddhas do not perceive phenomena such as shit

and gold in terms of purity or impurity, then I can go along with this. But to believe that buddhas live in a comic book world of pure lands is naive beyond belief, and it means, as far as I am concerned, you have not understood the real import of the generation stage nor the completion stage.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:39 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

There is one VERY significant difference though: One can only be born as a Brahmin, whereas anyone can become a Ngakpa.

Malcolm wrote:

No, this isn't true. Buddha explains to one brahmin boy that in the distant past, his family were slaves of the Buddha's clan and were not in fact brahmins. And we know that practically speaking, families do in fact move up and down through the caste system, it is not a fixed as many believe unless you belong to one of the so called "unscheduled castes."

And while it is true that anyone can take some vow and not cut their hair, that is not really what a ngakpa is. A real ngakpa is someone who actually has some realization, someone who has at least generated some heat through practicing Secret Mantra. It is for this reason I don't place very much importance on the so called "ngakpa ordination" or necessarily have a lot of respect for all these people who want to take "ngakpa vows" and go about in religious gear. For example, at base, to really be a candidate for wearing the white lower robe, you must be proficient in tummo, and so on. To really be a candidate for not cutting your hair, you must have the great compassion necessary that *ḍākinīs* will take up residence in it, etc. *Ḍākinīs* are not going to inhabit your hair just because you took a vow not to cut it.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:30 PM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

But there is nothing in regular *sūtra* to suggest that a buddha perceives only pure appearances.

Tsongkhapafan said:

So Buddhas have impure minds? This is a contradiction.

Malcolm wrote:

No, there is no contradiction. The problem is not appearances, the problem is clinging; so whether a buddha perceives shit or gold, they are regarded them the same way — a

buddha regards them without any accepting or rejecting. But it does not mean that a buddha perceives that all shit smells like roses. For a buddha, roses smell like roses and shit smells like shit.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:24 PM

Title: Re: The importance of direct experience

Content:

rachmiel said:

I remember having no problem understanding "Form is emptiness" but scratching my head over "Emptiness is form." Maybe I was overthinking it (as I tend to do), but form seems to unravel nicely into emptiness while emptiness is kinda sorta no-thing to begin with ... so how could it "ravel" into form?

Malcolm wrote:

It is an identity proposition: if the material skandha is empty [the rūpa referred to in the sūtra], then emptiness has to be the material skandha since the material skandha cannot be other than emptiness, and emptiness cannot be other than the material skandha. It is the same for the other four skandhas.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:20 PM

Title: Re: Ngakpa tradition & magic

Content:

Tongnyid Dorje said:

when Lopon Ogyan T.Rinpoche gave ngakpa ordination first time in my country, he was giving Vajrakilaya wang. after that he asked us to leave those who dont want this ordination and added short ritual with special visualisation for hair empowerment. recently i saw text for this among John Reynolds traslations of different Throma texts.

then there is this famous Throma Nagmo in Dudjom Tersar.it contains everything, including weapons, and so on, and full ngakpa garment. as i understood, its is conected with this upasaka tradition, but actually also with style how tantrikas used to dress in Oddiyana. Rinpoche explained to us, that you can still se there yogis dressing white (he believes that Oddiyana was in present day Orissa. i was lucky to make pilgrimage with him there).

also, when he gave as Simhamukha in Dudjom tersar, he said there is also everything for become a ngakpa.

im not wearing ngakpa robe all the time, of course. hovever Rinpoche explained, that robe is something like armour for practicioner, cos when you are wearing a robe, you will not go to pub, and so on. i do wear a robe mainly on the retreats, or when im doing practice. also Dzongsar K.Rinpoche said in his book (Not for happiness, that it is good for us to wear smthing "special" for practice.

Malcolm wrote:

I can't comment on the Oḍḍiyāna thing, it is very unclear. There is a strong Indian tradition that witches (dākinīs) live the Swat region, perhaps because many people there have blue eyes and red hair. Further, Chogyal Namkhai Norbu maintains that it was in Pakistan. So what to do?

In terms of Ngapa dress, I have said many times that Ngakpas are kind of like the brahmins of Tibetan society, fulfilling many of the same functions. In Thailand, for example, there are brahmins and this is how they appear:

Like Brahmins, in Tibet we have family Ngakpa lineages, which are generally held to be very important. For example, this person is something like the head Ngakpa:

It is fine by me if people like to wear outfits when they practice. I have no need for it personally. What other people do is their business, not mine. But I do like to use an indian blanket to keep warm if the room is a little cold:

M

Author: Malcolm

Date: Saturday, November 5th, 2016 at 9:08 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

This was post Citizen's United. It changed when Wasserman Schultz became head of the DNC. I'll try to find the exact rule I'm referring to.

Malcolm wrote:

DWS was Obama's pick.

Queequeg said:

What? That makes no sense.

Malcolm wrote:

You have any better explanation of the largely unwarranted persecution of her by the GOP for the past 30 years? She is just a much a target of GOP misogyny as anyone we have ever seen on the national stage.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 12:42 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:42 AM

Title: Re: Power of mantras

Content:

heart said:

The "om subhana..." mantra? No, I think not.

Fortyeightvows said:

You learned that it is the name of deity's, how different is that?

Malcolm wrote:

It is not the name of a deity. It is a mantra for setting a protective boundary, etc. Really, if you want to know about mantras, you have to become a practitioner of Secret Mantra. These things are secret for a reason.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:36 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Shentong is still a Sutra view, as I understand things. I'm not sure your example applies. As for the deity being ultimate, however, this is indeed the case....but if by the deity being ultimate, one understands the ultimate to be, say, a blue-black many armed anthropomorphic figure holding weapons, etc., that is mistaken view of the "ultimate deity."

Tsongkhapafan said:

Buddha's mind, the Dharmakaya and Buddha's body, the Sambogakaya, are one nature, therefore they are both ultimate in that how they exist is how they appear; this is not mistaken.

The Enjoyment Body arises from the Truth Body like a rainbow arising out of an empty sky but they are one nature.

Malcolm wrote:

So you mean the three kāyas exist inherently?

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:34 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Assuming that your opinions are objective fact, does that substantially affect the import of the documents he releases?

Malcolm wrote:

You know, the Podesta emails just show a campaign in full swing, with the standard amount of partisan assholishness. There is nothing mind-blowing or significant in them. Is the DNC corrupt? Yes, but we already knew this. So while it is certainly interesting and entertaining to see what a stunning jerk Podesta et al are, the emails are really of no significance whatsoever,

Queequeg said:

I don't agree that this is par. Obama has not been like that, and there are plenty of accounts about how the DNC under Obama was not this dirty. It was only when HRC started gearing up to run and Obama handed over the reigns of the DNC to the Clinton crowd that it started getting slimy again. I don't recall the details, but when Obama was calling the shots, he was not permitting certain types of donations, for instance.

Malcolm wrote:

You mean pre-Citizen's United? Anyway, the corruption in the DNC is precisely Obama's fault.

Queequeg said:

The Clinton crowd came in and they rescinded that restriction and opened it up to the full tilt of the law.

Malcolm wrote:

And you blame them? You do recall Citizen's United was a ruling in favor of a movie that was basically a witch hunt against Clinton?

Queequeg said:

This is not politics as it has to be. People who think politics is just going to be more of what we saw under Obama are going to be in for a rude awakening as the Clinton crowd takes over everything and starts calling shots.

Malcolm wrote:

This politics courtesy of the GOP. You know, like blaming a wife for her philandering husband.

Queequeg said:

The Clintons are uniquely slimy.

Malcolm wrote:

Bill is creep. HRC is a women who has tried, with many errors, to deal with the patriarchal hand she was dealt.

Queequeg said:

The same crowd that is gunning for Clinton have been gunning for Obama. The difference is, Obama is clean - he's got nothing, and so the best they could do is this birther crap and straight up race bating. With the Clintons, they're so dirty, there's endless ammo to go after them.

Malcolm wrote:

But they aren't, actually. The GOP has made up tremendous bullshit about them.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:30 AM

Title: Re: Power of mantras

Content:

heart said:

That is not what that mantra do, sorry.

/magnus

Malcolm wrote:

Yes, of course they do Magnus. When you recite Om ah huṃ vajra guru padma siddhi hūṃ you are invoking the awakened continuum of Padmasabhava. You can do this externally, like a supplication, or you can do this internally, as a means of realizing the

nature of your mind, and so on.

heart said:

The "om subhana..." mantra? No, I think not. But perhaps someone could feel like that about the vajra guru mantra.

/magnus

Malcolm wrote:

I already clarified, the sumba mantra is an activity mantra.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:29 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

If you grasp at inherent existence, you're right. Beings appear as enlightened to pure minds and as suffering to impure minds, no contradiction. What something is depends upon how it is viewed.

Malcolm wrote:

This means that the Buddha's view of sentient beings as pure something relative, and not ultimate, in contradiction to your previous claim.

Tsongkhapafan said:

Ultimate doesn't mean absolute, it simply means that there is no contradiction between how something appears and how it exists. Buddhas see all phenomena as manifestations of bliss and emptiness and that's how they exist.

Malcolm wrote:

When you say ultimate, which Tibetan/Sanskrit term do you mean? Otherwise, it becomes confusing. When I say ultimate, I mean don dam, paramārtha.

Still, even if you maintain the above, the Buddhas perception of phenomena is still relative.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:04 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Propitiate, supplicate, appease, whatever it's called...

heart said:

That is not what that mantra do, sorry.

/magnus

Malcolm wrote:

Yes, of course they do Magnus. When you recite Om ah huṃ vajra guru padma siddhi hūṃ you are invoking the awakened continuum of Padmasabhava. You can do this externally, like a supplication, or you can do this internally, as a means of realizing the nature of your mind, and so on.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:01 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

What's a vidyamantra?

Malcolm wrote:

A mantra from kriya tantra. However, the origin of the term guhyamantras are mantras that are associated with Vajrapani, and should be kept secret, since they are related to controlling guhyakas.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:55 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Saying the names of deity's, which many mantras are is seems like a form of propitiation. Sumba and nisumba, the pali parittas , mantras for protection, etc..

heart said:

Just because it seems like that doesn't mean it is like that, in tantra that is.

/magnus

Fortyeightvows said:

I think generally what you are saying is true about the use of mantras in tantra vs sutra But....

How about mantras like sumba nisumba? That's from tantra. so...?

Malcolm wrote:

These are action mantras because they are responsible for actions. For example, the mantra you mention is for frightening obstructors and used for purification of offerings. But this is the realm of secret mantra and so you really need empowerment to use these.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:32 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Thanks for that.

So what about the idea of a mantra as a device to aid in memorization or understanding of a text? Like the mantra in the heart sutra, or the mantra of dependent origination ?

Malcolm wrote:

That is a dhāraṇī, which means roughly, something that aids one in retention.

Fortyeightvows said:

I'm not trying to be difficult but in the heart sutra it is called a mantra...

Really I'm not trying be difficult. Just want to understand better.

Malcolm wrote:

Yes, it is called a mantra, but it is not a secret mantra (guhyamantra) nor a knowledge mantra (vidyāmantra).

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:24 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:21 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Thanks for that.

So what about the idea of a mantra as a device to aid in memorization or understanding of a text? Like the mantra in the heart sutra, or the mantra of dependent origination ?

Malcolm wrote:

That is a dhāraṇī, which means roughly, something that aids one in retention.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:18 AM

Title: Re: Power of mantras

Content:

heart said:

Nevertheless, your quote doesn't correspond to the meaning you give it.

Fortyeightvows said:

Sorry to reopen this old thread but...

Please explain.

Malcolm wrote:

The words mantra simply means "the protect (tra) the mind (manas)."

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:14 AM

Title: Re: Ultimate Truth

Content:

Astus said:

"Hence, the ultimate wrong conceptual consciousness that conceives the object of negation is the innate ignorance which is the first of the twelve factors of dependent-arising. Acquired objects of negation are merely superimpositions based on this. Thus, it is not at all the case that reason negates all of the cognitive processes through which non-conceptual consciousnesses - e.g., sensory consciousnesses - apprehend things. Therefore, only conceptual mental consciousnesses have cognitive processes that are negated by reason; more specifically, reason refutes the cognitive processes of the two conceptions of self and the cognitive processes of those conceptual consciousnesses that superimpose further attributes on objects that have been imputed by those two conceptions of self. It is not that reason refutes the cognitive processes of all conceptual consciousnesses of any kind."

(Tsongkhapa: The Great Treatise on the Stages of the Path, vol 3, p 212)

Malcolm wrote:

The problem, here, is that what is being discussed is a discussion from the point of Vajrayāna. For example, some people who adhere versions of gzhan to stong theory, will indeed claim that the deity, whose representation is meditated in the creation stage, is ultimate.

But there is nothing in regular sūtra to suggest that a buddha perceives only pure appearances.

conebeckham said:

Shentong is still a Sutra view, as I understand things. I'm not sure your example applies. As for the deity being ultimate, however, this is indeed the case....but if by the deity being ultimate, one understands the ultimate to be, say, a blue-black many armed anthropomorphic figure holding weapons, etc., that is mistaken view of the "ultimate deity."

Malcolm wrote:

Yeah, this is what some versions of gzhan stong hold.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:03 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

He does not negate appearances. Nor does he claim appearances, as such, "change."

Astus said:

"Hence, the ultimate wrong conceptual consciousness that conceives the object of negation is the innate ignorance which is the first of the twelve factors of dependent-arising. Acquired objects of negation are merely superimpositions based on this. Thus, it is not at all the case that reason negates all of the cognitive processes through which non-conceptual consciousnesses - e.g., sensory consciousnesses - apprehend things. Therefore, only conceptual mental consciousnesses have cognitive processes that are negated by reason; more specifically, reason refutes the cognitive processes of the two conceptions of self and the cognitive processes of those conceptual consciousnesses that superimpose further attributes on objects that have been imputed by those two conceptions of self. It is not that reason refutes the cognitive processes of all conceptual consciousnesses of any kind."

(Tsongkhapa: The Great Treatise on the Stages of the Path, vol 3, p 212)

Malcolm wrote:

The problem, here, is that what is being discussed is a discussion from the point of Vajrayāna. For example, some people who adhere versions of gzhan to stong theory, will indeed claim that the deity, whose representation is meditated in the creation stage, is ultimate.

But there is nothing in regular sūtra to suggest that a buddha perceives only pure appearances.

Author: Malcolm
Date: Saturday, November 5th, 2016 at 3:48 AM
Title: Re: Ngakpa tradition & magic
Content:
dzogchungpa said:
As much as it pains me to say this...

Malcolm wrote:
You feel pain?

Author: Malcolm
Date: Saturday, November 5th, 2016 at 3:26 AM
Title: Re: Ngakpa tradition & magic
Content:
Malcolm wrote:
The reality is that all these specific and "special" empowerments and commitments are completely relative.

Sherab Dorje said:
Nobody said they are absolute. You are projecting again. But, given you are not a mind reader, you cannot know the motivation that each individual being has for practicing in these lineages. You are quick to judge though and that is a nasty habit.

Malcolm wrote:
I assume the motivation for practicing in any Vajrayāna lineage is to attain buddhahood for the benefit of others. No mind reading needed at all.

Author: Malcolm
Date: Saturday, November 5th, 2016 at 3:01 AM
Title: Re: Ngakpa tradition & magic
Content:
Sherab Dorje said:
Special and specific are not synonyms. You are projecting.

Malcolm wrote:
Pretty much the same.

Sherab Dorje said:
Not at all. You are projecting (again).

Malcolm wrote:
No, Greg.

The reality is that all these specific and "special" empowerments and commitments are completely relative.

There is one passage where Saraha derides people for running around in kapalika outfits...another where Jigme Lingpa taunts so called ngakpas...YMMV

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:55 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

We all want our traditions to be special, but in reality they are just variations on a general theme.

Sherab Dorje said:

Special and specific are not synonyms. You are projecting.

Malcolm wrote:

Pretty much the same. But if you want to feel special, who am I to stop you? You have enough problems working with refugees, that is more important than all this bullshit we argue about.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:43 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

His opinions are worse than useless. He is desperately seeking relevance, and sooner or later, Ecuador will tire of him...

Queequeg said:

Assuming that your opinions are objective fact, does that substantially affect the import of the documents he releases?

Malcolm wrote:

You know, the Podesta emails just show a campaign in full swing, with the standard amount of partisan assholishness. There is nothing mind-blowing or significant in them. Is the DNC corrupt? Yes, but we already knew this. So while it is certainly interesting and entertaining to see what a stunning jerk Podesta et al are, the emails are really of no significance whatsoever, and Assange's involvement in releasing them does not make them more significant, though in his little fever driven brain, it must seem so to him.

The FBI's conduct however is truly egregious and that Comey guy should be up on charges.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:34 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

there are also a range of specific empowerments with specific samaya,

Malcolm wrote:

Every empowerment has specific samayas connected with specific empowerments, for example, the reason why Padmasambhava carries a skull cup and a vajra is that these articles are samaya commitments for Śrī Heruka, his main yidam.

Cakrasamvara and Yoginī practitioners are never supposed to be separate from the bone implements and so on, and so often they carry around a little card with representations of these items.

Thus, that mantrins, whether lay or ordained, have articles of samaya they are supposed to carry about with them is not an exception, it is instead the rule.

Sherab Dorje said:

Yes, I know. But not all empowerments have the same specific samaya.

Malcolm wrote:

Yes, that was the point of my posting the above, "Every empowerment has specific samayas connected with specific empowerments [within that empowerment]."

Thus it is not surprising in the least that that there are specific empowerments in Pema Lingpa's tradition concerned with this or that article, just as there is a hair empowerment in Dudjom Troma, etc. We all want our traditions to be special, but in reality they are just variations on a general theme.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:25 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

there are also a range of specific empowerments with specific samaya,

Malcolm wrote:

Every empowerment has specific samayas connected with specific empowerments, for example, the reason why Padmasambhava carries a skull cup and a vajra is that these articles are samaya commitments for Śrī Heruka, his main yidam.

Cakrasamvara and Yoginī practitioners are never supposed to be separate from the bone implements and so on, and so often they carry around a little card with representations of these items.

Thus, that mantrins, whether lay or ordained, have articles of samaya they are supposed to carry about with them is not an exception, it is instead the rule.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:11 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

interview clip with Assange...

Malcolm wrote:

Assange is an asshole. He is still facing rape charges in Sweden.

Queequeg said:

And so... what?

Malcolm wrote:

His opinions are worse that useless. He is desperately seeking relevance, and sooner or later, Ecuador will tire of him...

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

interview clip with Assange...

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

Assange is an asshole. He is still facing rape charges in Sweden.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:47 AM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

Virgo said:

Malcolm, may I ask who told you this and if you still feel this way? Thanks.

Kevin

Malcolm wrote:

Kunzang Dechen Lingpa told me this, and I still take this seriously.

DGA said:

This is useful.

the word "amulet" can refer to a few different things. are these examples or do you mean something else?

<http://www.mahasiddha.org/store/Amulets.html>

Malcolm wrote:

Yes, some of these are "liberation through wearing."

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:45 AM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

That's good stuff, Malcolm. Thank you.

I am among those who had understood that the term "ngakpa" corresponds to some kind of ordination system designating persons with some know-how in Dharma.

Malcolm wrote:

The origin of the custom of wearing white lower robes goes back to the fact that in ancient India, pious Buddhist lay people often wore all white cloths, indicating their status as upāsakas and upāsikās.

In Tibet, however, the garb of the so called "mantrins" became invested with much ritual significance, much of it coming from the tradition of Chō. And since there are so many traditions, it is not surprising that there have come to be much variance with respect the uniform of an upāsaka mantrin in Tibet. Exhibit A)

You can see here there is that most of these Repkong ngakpas wear an assortment of outfits. They are mainly recognizable through the distinctive coiled dreadlocks on their heads.

However, due to the important position of the Dudjom Tradition in the exile community and in West, the characteristic uniform of the mantrin students of Dudjom Rinpoche's

followers has come to represent the standard uniform of upāsaka mantrins.

DGA said:

It occurs to me that if this is a misperception in regard to the situation in the Himalayas, it might open onto some useful possibilities in the West. Suppose there's low demand for practitioners able to dispel hailstorms. That's OK, because demand is high for "lay" teachers who are able to dispel ignorance.

(by "lay" I mean living more or less as householders do.)

Malcolm wrote:

Well, people do like to dress up in outfits:

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:21 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Hi friend

Yes, Buddha sees that all beings are enlightened. This is the truth from his point of view, from the point of view of a completely pure mind. Our impurity, suffering and problems are hallucinations created by ignorance; they are not true, so Buddha doesn't see this. These things exist only for us and they are mistaken appearances. Buddha knows that from our impure point of view, we are suffering because we are hallucinating. He's trying to wake us up, although being Dharmakaya and beyond conceptions, he doesn't have to think about helping us. He naturally manifests whatever is needed to help us in accordance with our karma in the same way that the sun radiates light and heat and doesn't have to consciously think about doing so.

Malcolm wrote:

The statement above suffers from an internal contradiction. If all beings are enlightened, they cannot have impurities, they also cannot experience impurities.

Tsongkhapafan said:

If you grasp at inherent existence, you're right. Beings appear as enlightened to pure minds and as suffering to impure minds, no contradiction. What something is depends upon how it is viewed.

Malcolm wrote:

This means that the Buddha's view of sentient beings as pure something relative, and not ultimate, in contradiction to your previous claim.

Author: Malcolm
Date: Saturday, November 5th, 2016 at 1:15 AM
Title: Re: Ultimate Truth
Content:

Coëmgenu said:

The Buddha does not see us as delusion, as suffering, as self-conception. He sees us as tathāgatagarbha. Obviously I am making assumptions here about what the user "Tsongkhapafan" meant, though. I apologize if I have misrepresented "Tsongkhapafan".

Obviously he also sees delusion, suffering, ignorance, etc, because otherwise he could not have ministered to us. He wouldn't have seen us as suffering at all if that were the case. I think that my explanation of the Buddha's ability to see "things-as-they-are" is what "Tsongkhapafan" meant though. The Buddha does not "see" ignorance/suffering/delusion in that he knows that "ignorance/suffering/delusion" is false. That being said, he can still recognize the falseness in order to rectify it.

Tsongkhapafan said:
Hi friend

Yes, Buddha sees that all beings are enlightened. This is the truth from his point of view, from the point of view of a completely pure mind. Our impurity, suffering and problems are hallucinations created by ignorance; they are not true, so Buddha doesn't see this. These things exist only for us and they are mistaken appearances. Buddha knows that from our impure point of view, we are suffering because we are hallucinating. He's trying to wake us up, although being Dharmakaya and beyond conceptions, he doesn't have to think about helping us. He naturally manifests whatever is needed to help us in accordance with our karma in the same way that the sun radiates light and heat and doesn't have to consciously think about doing so.

Malcolm wrote:

The statement above suffers from an internal contradiction. If all beings are enlightened, they cannot have impurities, they also cannot experience impurities.

Author: Malcolm
Date: Saturday, November 5th, 2016 at 12:23 AM
Title: Re: POTUS 2016, part 3
Content:
Unknown said:

After Mitt Romney's loss in 2012, moderate Republicans famously issued a detailed plan for the future that recommended extensive minority outreach. But the course the GOP actually chose in 2016 hewed a lot closer to a white paper Spencer wrote in 2011 about a "majority strategy" advanced by racist intellectuals. The strategy urged Republicans to forgo their fruitless minority outreach and instead unite a majority of white voters by focusing on immigration restriction. The GOP, Spencer wrote, needed to

accept its role as the “white people’s party whether Republican leadership likes it or not.

Malcolm wrote:

<http://highline.huffingtonpost.com/articles/en/alt-right/>

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:38 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

Yes, they are ultimate truths for enlightened minds because the way they appear coincides with how they exist - as mere appearances.

Malcolm wrote:

How is this different from sentient beings and ordinary planets? By your logic, they too are ultimate truths since for an "enlightened mind" their appearance and mode of existence will also coincide as mere appearances.

Tsongkhapa said:

Enlightened beings don't see impure worlds and beings because they are ordinary appearances and ordinary appearances are mistaken. They see all worlds and beings as completely pure, the union of appearance and emptiness.

Malcolm wrote:

Well, which is? Are the appearances false or are the minds apprehending them mistaken?

If the appearances are false, then they will continue to be false no matter what kind of mind apprehends them. If the minds that apprehends appearances is mistaken, the appearances will be same regardless of whether the mind that apprehends them is mistaken or veridical.

Appeals to authority are bogus if you do not provide a citation, BTW.

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:33 PM

Title: Re: The importance of direct experience

Content:

rachmiel said:

Thanks.

I'm not familiar with two-fold emptiness. Feel like explaining it ... or gotta link?

Malcolm wrote:
Emptiness of persons and emptiness of phenomena.

Author: Malcolm
Date: Friday, November 4th, 2016 at 10:29 PM
Title: Re: The importance of direct experience
Content:

conebeckham said:

My understanding is that liberation and Buddhahood are two different things, first of all. I believe both are directly experienced, but I think liberation is a transformative event, but not a change of state. I think it's more like knowledge gained after an experience, never to be lost. However, Buddhahood, as perfect knowledge and omniscience, is unchanging, and a change of fundamental state. But I leave it to those more learned and experienced to correct my misunderstandings.

rachmiel said:

Anyone "more learned and experienced" have something to add/change to the above?

Malcolm wrote:
There are three things: realization, liberation, full awakening.

Having a realization is not equivalent to liberation. There are many realizations one must have before one enters the path of seeing. Once one has entered the path of seeing however, one begins the process of liberation that culminates on full awakening, buddhahood, at the end of the tenth bhumi. The fullest account of this, in Mahāyāna is found in the Abhisamaya-alaṃkāra.

The process of liberation means gradually abandoning the afflictions which cause rebirth in samsara. Full awakening means omniscience.

Author: Malcolm
Date: Friday, November 4th, 2016 at 10:11 PM
Title: Re: Ngakpa tradition & magic
Content:

DGA said:

Reviewing this thread, it seems to me that someone who does not have a clear idea regarding what a ngakpa or ngakmo actually is or does may find this tradition discouraging or even silly. That sucks, because this is not a silly situation.

Be that as it may...

there are some sources online that describe the precepts ngakpas & ngakmos are given. for example:

http://www.nyingma.com/artman/publish/ngakpa_root_commitments.shtml

are there any recommended texts that describe how these are applied in a practical sense in this context, in more detail?

Malcolm wrote:

DGA, everyone who has received the a major empowerment possesses these vows. They are not unique to the so called gos dkar cang lo de, the white skirted, long haired bunch.

Read Buddhist ethics by Kongtrul if you want a greater overview.

DGA said:

What specifically differentiates a ngakpa or ngakmo from a practitioner who has received empowerment and eschews haircuts at the level of practice?

Malcolm wrote:

Nothing.

DGA said:

in social role?

Malcolm wrote:

They are specialists in apotropaic rituals for their communities.

DGA said:

That was my understanding (and thanks for the lead on the Kongtrul text. I haven't made it through the Treasury of Knowledge.) With that said, and at the risk of being blunt: what's the big deal?

Malcolm wrote:

Well, for one, I think the "big deal" came about because early Western observers of the exile Tibetan community in the 1970's saw that there was a community of practitioners [like my guru Ngakpa Yeshe Dorje and Kunzang Dechen Lingpa] surrounding Dudjom Rinpoche who dressed in a specific uniform consisting of a white skirt, a stripped Zen, their hair bound in a topknot [often around a metal cylinder containing tantras and tagdrols].

These westerners saw this as a alternate ordination path, based on the lore that in the first decades of the 9th century, King Ralpcan honored the tiny community of Tibetan lay Vajrayāna practitioners on the same level as the tiny community of monastics, and based on legend that when Langdarma "destroyed" the monastic community, Nub Sangye Yeshe intimidated him into leaving the community of practitioners of Secret Mantra alone (Nub Sangye Yeshe definitely lived in the latter part of the 9th century and the beginning of the tenth. Nevertheless, Nubchen is considered one of the 25 disciples of Padmasambhava. In order to explain the latter fact, it is held that he lived for possibly as long as 130 years. Not an impossible feat by any means).

It seems certain to me that Langdarma's "persecution" of the monasteries was in fact his demand for taxes from the monasteries which had previously operated free of taxation that when the Tibetan economy went into serious recession in the early 840's (due to trade disruption along the silk route due to the fall of the Uyghur empire in 840). It was this that led to his assassination by Lhalung Palgyi Dorje.

DGA said:

...what's at stake in this discussion, given that the communities in question here don't have a baked-in demand for averting-bad-fortune, bringing-good-fortune rituals?

Malcolm wrote:

On a purely social and economic level, as a culture Tibetans have proven themselves, since the '59 diaspora, remarkably effective in creating and cultivating clients, thus creating a demand for the services they provide. These services range from religious instruction to the kind of apotropaic rituals described above, and everything in between.

DGA said:

I attended a retreat a year or two ago at a large center in rural Colorado. I volunteered for "karma yoga" duty, which put me in the kitchen washing dishes. I did what I ordinarily do: rolled up my sleeves, put an apron on, tied up my hair, and got to it. No problem. Someone else on KP duty at that time had evidently committed to the full ngakmo costume at all times, meaning that she struggled to scrub teacups one at a time while wearing a zentra and with her hair down. Not too productive. It was kind of sad. One assumes that the role of a ngakpa/mo is not to make oneself useless, no?

Malcolm wrote:

There are all kinds of commitments one can undertake, but the idea that one is required, like monastics, to wear special "Ngakpa robes" at all times, is a complete misunderstanding. There are all kinds of Ngakpa styles, short haired, long haired, monastic, dread-locked, etc.

For many Tibetans, the term sngags pa really just means, "lay people with long hair who practice rituals, eat meat, drink booze, and chase girls." While among western Nyingmapas, Ngakpas are revered with near comical devotion, the situation among Tibetans is just not the same, just as Indians do not really think that sadhus are all that. Also, as you point out, there is no market for western Ngakpas, not really. Though there are some who go around and try to cultivate markets for their services, some more successful, some less, the fact is that the Ngakpa tradition as a whole serves a segment of the Tibetan population with rites that in some respect are not really proper for monks to engage in, such as divination, hail prevention, and so on. As you astutely point out, there is no baked in demand for Ngakpa services in the West. I just don't see Ngakpas replacing Evangelical Christian prayer circles for driving out demons and so on any time soon. Perhaps in Mexico on down to South America, the situation will be a little different.

Anyway, I keep my own Ngakpa gear tucked away nicely. Maybe some day I will see a reason to put it on, but frankly, I have not seen such a reason for some years.

Author: Malcolm

Date: Friday, November 4th, 2016 at 8:46 PM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

Reviewing this thread, it seems to me that someone who does not have a clear idea regarding what a ngakpa or ngakmo actually is or does may find this tradition discouraging or even silly. That sucks, because this is not a silly situation.

Be that as it may...

there are some sources online that describe the precepts ngakpas & ngakmos are given. for example:

http://www.nyingma.com/artman/publish/ngakpa_root_commitments.shtml

are there any recommended texts that describe how these are applied in a practical sense in this context, in more detail?

Malcolm wrote:

DGA, everyone who has received the a major empowerment possesses these vows. They are not unique to the so called gos dkar cang lo de, the white skirted, long haired bunch.

Read Buddhist ethics by Kongtrul if you want a greater overview.

DGA said:

What specifically differentiates a ngakpa or ngakmo from a practitioner who has received empowerment and eschews haircuts at the level of practice?

Malcolm wrote:

Nothing.

DGA said:

in social role?

Malcolm wrote:

Ngakpas are specialists in apotropaic rituals for their communities.

Author: Malcolm

Date: Friday, November 4th, 2016 at 4:08 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Mere appearances to a pure mind exist, such as the appearance of Deities and Pure Lands.

Not all appearances are caused by delusions.

Malcolm wrote:

So for you, deities and pure lands ultimately exist since they are objects of undeluded perceptions.

Tsongkhapafan said:

Yes, they are ultimate truths for enlightened minds because the way they appear coincides with how they exist - as mere appearances.

Malcolm wrote:

How is this different from sentient beings and ordinary planets? By your logic, they too are ultimate truths since for an "enlightened mind" their appearance and mode of existence will also coincide as mere appearances.

Author: Malcolm

Date: Friday, November 4th, 2016 at 1:23 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Is there the appearance of shadows?

Malcolm wrote:

No more than there is an appearance of black lines in the sky observed by those with fevers, or yellow conches observed by those with jaundice.

Tsongkhapafan said:

Mere appearances to a pure mind exist, such as the appearance of Deities and Pure Lands.

Not all appearances are caused by delusions.

Malcolm wrote:

So for you, deities and pure lands ultimately exist since they are objects of undeluded perceptions.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 4:43 AM

Title: Re: Ultimate Truth

Content:

White Lotus said:

kunga, you are synonymous with buddha. you have always seen 'this' experience of life. 'this' is no special realization.

Kunga Lhadzom said:

Then why are some Buddhas praised and some made to feel like they're idiots ?

Why are some Gurus honored and we are not ?

Why is there so much discrimination ?

Why is it, that I feel like I'm not good enough ?

Why aren't we all treated like Buddha's ?

Why is The Dali Lama, and all the famous Lamas treated like royalty, but I'm treated like a nobody ?

Malcolm wrote:

You have to examine yourself. Śrī Singha said to Padmasambhava:

Since buddhas and sentient beings are inseparable and the same, it is necessary to respect all sentient beings as being on the same level with the buddhas. Can you?

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 2:24 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Is there the appearance of shadows?

Malcolm wrote:

No more than there is an appearance of black lines in the sky observed by those with fevers, or yellow conches observed by those with jaundice.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 2:09 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Crazywisdom said:

Bahiya heard a few lines and became an Arahant. Student X heard a few pith instructions and became a Buddha.

Difference?

Malcolm wrote:

Omniscience.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 1:52 AM

Title: Re: Ultimate Truth

Content:

rachmiel said:

Yes, but "that" to which the dharmadhātu attempts to point might (or might not) exist.

Malcolm wrote:

The statements means there is no reality, since outside the two truths, nothing else exists.

rachmiel said:

So per Buddhism there are no noumena, only phenomena. No objects casting the shadows in the cave, just the shadows.

?

Malcolm wrote:

Per Buddhadharma, neither phenomena nor noumena are established as real: as there are no objects to cast shadows, there are no shadows.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:52 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

"Ultimate and relative" are also just emphatic labels,
but the two truths don't exist in the dharmadhātu, the dharmadhātu does not exist.
— Virupa

rachmiel said:

Yes, but "that" to which the dharmadhātu attempts to point might (or might not) exist.

Malcolm wrote:

The statements means there is no reality, since outside the two truths, nothing else exists.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:51 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Yup. In which case recognition is not contingent on introduction, right?

Malcolm wrote:

You are not understanding the difference between a cause and a condition.

Sherab Dorje said:

Oh I understand the difference, but whether it is a cause or a condition the outcome is still contingent on it and thus...

Malcolm wrote:

No, when one has been introduced and recognized the basis, that is sufficient. For example, when one has been introduced to a person, the next time one sees them, one will recognize them. Of course, it is possible to forget their face after some time in a one time meeting, so once one has been introduced to a person, familiarization with that person, going to meet them again and so on, is recommended.

No one ever claimed that one was able to introduce oneself to the basis, or that having been introduced, there was nothing further to do. But what is stated is that there is nothing that needs to be transformed, changed or otherwise modified as a result of such an introduction. One needs only to familiarize oneself with the subject that was introduced. Indeed, in Dzogchen teachings, vidyā or rig pa is sometimes referred to as "the conditional basis," because vidyā or rig pa is conditional upon introduction and does not exist without it.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:09 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

These threads are sort of ridiculous, frankly.

Malcolm wrote:

It did not begin ridiculous.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 10:29 PM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

“Mahāmudrā” is a mental imputation of the childish.

-- Virupa.

Kunga Lhadzom said:

Bu twat exacty is he really saying ? Of course it its childish to impute Mahamudra mentally...because it's not a mental phenomena. It is not in your mentality. It is not you. It's the goddess Nairātmyā (no-self)

<http://www.lionsroar.com/the-mahamudra-lineage/>

Malcolm wrote:

“Ultimate and relative” are also just emphatic labels,
but the two truths don’t exist in the dharmadhātu, the dharmadhātu does not exist.
— Virupa

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 10:16 PM

Title: Re: Ultimate Truth

Content:

Kunga Lhadzom said:

Mahāmudrā by itself connotes the ultimate truth, realization, or achievement of yoginī
Tantra practice: the great seal that marks all phenomena and experiences; a synonym
for suchness, sameness, emptiness, space, and the goddess Nairātmyā (no-self);
unchanging bliss beyond object and subject, shape, thought, or expression; and the
ultimate gnostic attainment, mahāmudrā-siddhī.

<https://en.wikipedia.org/wiki/Mahamudra>

Malcolm wrote:

“Mahāmudrā” is a mental imputation of the childish.
-- Virupa.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:10 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Why are you repeating what I said? Secondly, if recognition is conditioned by the
introduction, then it would be necessary to be constantly introduced over and over
again otherwise the recognition would cease.

Sherab Dorje said:

Yup. In which case recognition is not contingent on introduction, right?

Malcolm wrote:

You are not understanding the difference between a cause and a condition.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 9:45 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Then I found a (not crazy) user here named Son_of_Buddha.

Malcolm wrote:

No, this guy is pretty crazy, in fact.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 9:44 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Is the English expression "son of Buddha" an idiosyncratic translation of the word "bodhisattva"?

Malcolm wrote:

No, it is a translation of jinaputra.

tomamundsen said:

Isn't jinaputra an epithet for bodhisattvas?

Malcolm wrote:

Yes, but it is not a translation of bodhisattva.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:51 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

The Green Party is basically the Whole Foods version of the alt-right.

Malcolm wrote:

hahahaha, so true.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:50 AM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

Virgo said:

Malcolm, may I ask who told you this and if you still feel this way? Thanks.

Kevin

Malcolm wrote:

Kunzang Dechen Lingpa told me this, and I still take this seriously.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 6:05 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Is the English expression "son of Buddha" an idiosyncratic translation of the word "bodhisattva"?

Malcolm wrote:

No, it is a translation of jinaputra.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 5:16 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Again, as in everything, first intent has to be shown.

AlexMcLeod said:

This isn't Buddhism. It is law. Whether I intend to break the law or not is irrelevant. The only relevant factors are whether the law is broken and if I'm the one that benefited.

Malcolm wrote:

Well, no, actually. The reason cops get away with killing so many black kids is that the courts have to prove criminal intent or negligence in wrongful death suits.

The same applies to Clinton and her damn emails.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 2:18 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

When you interfere with a criminal investigation, that's a criminal offense. Criminal offenses have criminal penalties. Criminal law is a whole different ball game.

Malcolm wrote:

Again, as in everything, first intent has to be shown.

Author: Malcolm

Date: Tuesday, November 1st, 2016 at 9:34 AM

Title: Re: POTUS 2016, part 3

Content:

rory said:

So you're comparing the gravity of behavior and prudence of HRC, the Secretary of State, charged with the nation's secrets with the host of Celebrity Apprentice?..

Here's why HRC is a disaster: She loves foreign wars, next is Russia....

Green party presidential candidate Jill Stein: Donald Trump is less scary on foreign wars, because he wants to work with Russia.

<https://www.c-span.org/video/?c4624521/jill-stein-donald-trump-better-russia>

gassho

ROry

Malcolm wrote:

Jill Stein is a fool for falling for this right wing bullshit.

Author: Malcolm

Date: Tuesday, November 1st, 2016 at 5:27 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

Over the course of decades, Donald Trump's companies have systematically destroyed or hidden thousands of emails, digital records and paper documents demanded in official proceedings, often in defiance of court orders.

Malcolm wrote:

<http://www.newsweek.com/2016/11/11/donald-trump-companies-destroyed-emails-documents-515120.html>

Author: Malcolm

Date: Monday, October 31st, 2016 at 11:44 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

And the FBI is investigating crooked hillary again. Democrats could have had sanders but they went with hillary.....

Malcolm wrote:

For lord's sake, they are not investigating Clinton. Please get your goddamn facts

straight.

Fa Dao said:

yes...you're right...they were investigating weiner and happened to find even more stuff on Hillary and are now re-investigating her...didn't you hear the announcement that Comey made? and pissed off the Justice Dept with?

Malcolm wrote:

No, they are not reinvestigating Clinton. This is misinformation. They have not found anything. Comey himself admits that he had no knowledge of what was in Huma Abedin's emails.

Fa Dao said:

This morning I sent a letter to Congress in connection with the Secretary Clinton email investigation. Yesterday, the investigative team briefed me on their recommendation with respect to seeking access to emails that have recently been found in an unrelated case. Because those emails appear to be pertinent to our investigation, I agreed that we should take appropriate steps to obtain and review them.

Of course, we don't ordinarily tell Congress about ongoing investigations, but here I feel an obligation to do so given that I testified repeatedly in recent months that our investigation was completed. I also think it would be misleading to the American people were we not to supplement the record. At the same time, however, given that we don't know the significance of this newly discovered collection of emails, I don't want to create a misleading impression. In trying to strike that balance, in a brief letter and in the middle of an election season, there is significant risk of being misunderstood, but I wanted you to hear directly from me about it.

Malcolm wrote:

To quote Bernie Sanders, "Enough about the damn emails."

Additionally, it seems quite likely Comey violated the Hatch Amendment. He should resign.

Author: Malcolm

Date: Monday, October 31st, 2016 at 12:48 PM

Title: Re: Ultimate Truth

Content:

Wayfarer said:

and at that point, no more need for a raft, I guess.

Malcolm wrote:

The Buddha stated:

Nothing here to remove,
nothing here to add;
see the truth as the truth;

when the truth is seen, there is liberation.

Coëmgenu said:

Where is this from? Not that I am implying that it is a fake quote, I just like to read.

Malcolm wrote:

It is from the heart of dependent origination by Nāgārjuna.

Author: Malcolm

Date: Monday, October 31st, 2016 at 10:14 AM

Title: Re: Ultimate Truth

Content:

Wayfarer said:

and at that point, no more need for a raft, I guess.

Malcolm wrote:

The Buddha stated:

Nothing here to remove,

nothing here to add;

see the truth as the truth;

when the truth is seen, there is liberation.

Author: Malcolm

Date: Monday, October 31st, 2016 at 4:04 AM

Title: Re: Ultimate Truth

Content:

Vasana said:

not knowing the source of the relative is what keeps the wheel of suffering spinning.

Astus said:

If you assume there is a source, it is necessarily relative. What keeps the wheel spinning is the assumption that there is something ultimate to attain.

Malcolm wrote:

Revise that to, "What keeps the wheel spinning is the assumption that there is something ultimate," then it is perfect.

Author: Malcolm

Date: Monday, October 31st, 2016 at 3:43 AM

Title: Re: Ultimate Truth

Content:

Vasana said:

The ultimate can be defined in relative terms, yes, but what I was getting at is that the ultimate has no terms of it's self so to speak.

As you said earlier,
[...]defining the ultimate as beyond the mind because the very mind itself is relative.

Malcolm wrote:
This is why we describe the ultimate as empty.

Author: Malcolm

Date: Monday, October 31st, 2016 at 3:39 AM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Holy crap.

"An ABC News/Washington Post tracking poll released Sunday showed Clinton ahead 46% to 45% -- narrower than Saturday's 2-point Clinton edge.

In CNN's Poll of Polls, which averages results for the five most recently released national surveys, Clinton has a 47% to 42% advantage over Trump. That's unchanged from the most recent Poll of Polls on Saturday."

Gary Johnson and his 4.8% is the only thing between Trump and the Presidency.

Malcolm wrote:
Trump is still losing. Gary Johnson, bless his heart, is an idiot, and so is Jill.

https://projects.fivethirtyeight.com/2016-election-forecast/?ex_cid=rrpromo

Author: Malcolm

Date: Monday, October 31st, 2016 at 3:06 AM

Title: Re: Ultimate Truth

Content:

Vasana said:
The ultimate isn't something that can be defined either.

Malcolm wrote:
The ultimate can be defined. In fact, it is necessary to define it. If one cannot define it, one cannot meditate upon it; if one cannot mediate on the relative example ultimate, one will not produce heat on the path of application. If one does not produce heat on the path of application, there is no chance that one will enter the path of seeing.

Therefore, we have different ways of definining the ultimate such as free from extremes, absence of inherent existence, emptiness, nonorigination and so on.

Author: Malcolm
Date: Monday, October 31st, 2016 at 3:02 AM
Title: Re: Ultimate Truth
Content:

Sherab Dorje said:
Whatever happened to the One Truth?

Malcolm wrote:
We are not discussing Dzogchen. We are answering someone's question concerning the two truths. The OP wanted it grounded in śāstra, so I am obliging.

Author: Malcolm
Date: Monday, October 31st, 2016 at 2:51 AM
Title: Re: Ultimate Truth
Content:
rachmiel said:
I'm getting an "ultimate truth" is in the eye of the definer kinda feeling here ...

Which makes sense in a way ... since the definer is trying to hold water in their hand.

Malcolm wrote:
You might think so, however, since concepts are entities, they also have two natures, as Candrakīrti states:
Because all entities are perceived validly and falsely,
two natures will be discerned for a given entity.

Author: Malcolm
Date: Monday, October 31st, 2016 at 2:29 AM
Title: Re: Ultimate Truth
Content:
rachmiel said:
So it's basically saying all we can speak knowledgeably of is relative truth. The nature of ultimate truth, if there is such a thing*, is pure guesswork.

* That would follow, yes ... that ultimate truth might be a mind-devised fiction.

Malcolm wrote:
There are two kinds of ultimate truth: conventional and actual. The former is a conceptual construct, the latter is the way things are. The former, however, is a valid approximation of the latter, in so far as it cannot be rejected with reasoning.

Author: Malcolm

Date: Monday, October 31st, 2016 at 2:08 AM

Title: Re: Ultimate Truth

Content:

rachmiel said:

> The ultimate is not within range of the intellect;

> the intellect is said to be relative.

Is this at odds with the assertion that "Nothing has inherent essence/existence?" Or a different way of stating it?

Malcolm wrote:

It is statement defining the ultimate as beyond the mind because the very mind itself is relative.

Author: Malcolm

Date: Monday, October 31st, 2016 at 12:31 AM

Title: Re: Ultimate Truth

Content:

Coëmgenu said:

Greetings all,

This is a wildly open-ended question, and obviously I don't expect an "ultimate answer", but, either practically or theoretically, what is "ultimate/absolute truth", either in respect to the polarity between that and "conventional truth", or just on its own? Individual opinions on this are fine obviously, but if your definition is grounded in a teachers words or a sūtra, please guide me to the source of them.

Malcolm wrote:

I think Candrakīrti's definition in the Madhayamaka-avatāra is best:

Any object of a veridical perception is real;

it is said that false perception is relative truth.

It is also held there are two kinds of false perception;

that of nondefective sense organs and that of defective sense organs.

And Śāntideva's definition from the Bodhicarya-avatāra clarifies it well:

Relative and ultimate

are held to be the two truths.

The ultimate is not within range of the intellect;

the intellect is said to be relative.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 6:11 AM

Title: Re: Ngakpa tradition & magic

Content:
Sherab Dorje said:
Which leads to the questions:

If awakening is not innate, where does it come from?

If we are innately awakened, why are we ignorant?

Malcolm wrote:
We are not innately awake. Even Samantabhadra possessed ignorance.

Sherab Dorje said:
Which is why I normally like to take the safe route and call it a "potential". But still this is problematic.

Malcolm wrote:
In the tradition of the Great Perfection, sugatagarbha is the basis, as the Inlaid Jewels Tantra states:

Just as oil has always been naturally perfect
within sesame seeds and mustard seeds,
the seed of the sugatas
with corresponding light is present
in the deceptively appearing bodies of sentient beings.
Sentient beings do not have an enlightened nature, and they are not aspects of
Samantabhadra since the basis has never been tainted by ignorance. However, when
they see their own nature, they are no different than Samantabhadra.

kirtu said:
Well, yes. But the "enlightened nature" referenced is Buddha Nature or the potential for
enlightenment. Of course it is still technically a provisional teaching but still quite
accurate.

Once again, not everyone is a garuda and the whole point of "lower" teachings is to
lead beings to the higher, not to present a seemingly infinite and unscalable cliff face
that could discourage

Malcolm wrote:
Actually, I'm following Longchenpa, Gorampa, etc., have come to regard
tathāgatagarbha and the Tathāgatagarbha Sūtras as a definitive in meaning, but for
entirely different reasons than gzhan stong pas.

As to your second point, Dzogchen is an independent vehicle. There is no need to
approach it as if one is somehow climbing the rungs of a ladder, indeed, that is the
worst way to approach it.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:38 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Which leads to the questions:

If awakening is not innate, where does it come from?

If we are innately awakened, why are we ignorant?

Malcolm wrote:

We are not innately awake. Even Samantabhadra possessed ignorance.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:35 AM

Title: Re: Thinley Norbu - Dzogchen account of a perfect woman?

Content:

dzogchungpa said:

Greetings all! I've been reading the new Thinley Norbu book "Echoes", which BTW is quite interesting, and I came across the following passage: I am not a great Lama, and there is not much I can say about Dzogchen to help you understand it in greater depth. In a sense Dzogchen is a very difficult subject to talk about. There is the Dzogchen account of a perfect woman, for example, with a description of her waist, her hair, and so on. If I were to start talking about these things, it would arouse a lot of jealousy. Does anyone know what this is about? I was wondering if it was just some kind of joke.

Malcolm wrote:

It is not really a "Dzogchen" account. It is the Tibetan appropriation of standard tropes about padminis which one can find in Kama Sūtra and so on, a subject I have written about elsewhere.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:13 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

'cept that the result is not the Rigpa/Dharmata/Mahamudra/Prajnaparamita, but the recognition of the aforementioned. This recognition is conditioned by the practice. It is a consequence of practice.

Malcolm wrote:

That recognition is itself vidyā, mahāmudra, and prajñapārāmita.

That recognition is not a consequence of practice nor of meditation, it is a consequence solely of introduction. "Practice" consists of deepening familiarization with that recognition. As the Self-Arising Vidyā Tantra states in Chapter 4:

It exists as something that can be illustrated
to all unrealized sentient beings.

There is neither arising nor declining
in the transcendent state of the tathāgatas.

Further, if it is asked what is the system of liberation,
it is liberation through the meaning of the oral instruction.

Sherab Dorje said:

In which case recognition is a consequence of introduction. ie It is conditioned by introduction.

.

Malcolm wrote:

Why are you repeating what I said? Secondly, if recognition is conditioned by the introduction, then it would be necessary to be constantly introduced over and over again otherwise the recognition would cease.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 1:43 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

If sentient beings had an enlightened nature, they could not achieve buddhahood since their nature is already enlightened.

Sherab Dorje said:

Or they are all already Buddhas and just not aware of it. According to Mahayana the Buddha (apparently) achieved Buddhahood although already enlightened.

Malcolm wrote:

Hi Greg:

Don't confuse the dramatic play of the nirmanakāya for the erroneous concept of innate awakening. The Lankāvatara Sūtra states:

Buddhahood is not attained in the desire realm,
the final accomplishment is in Akaniṣṭha.

And:

Perfect buddhahood is attained there,

the emanations attain buddhahood here.

And:

Buddhas do not attain buddhahood in
the desire realm or the formless realm;
free of desire, you attain buddhahood
in the form realm.

As to the idea that sentient beings are buddhas without knowing it, this is a popular misunderstanding based on looking at the words but not understanding the meaning.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 12:44 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

'cept that the result is not the Rigpa/Dharmata/Mahamudra/Prajnaparamita, but the recognition of the aforementioned. This recognition is conditioned by the practice. It is a consequence of practice.

Malcolm wrote:

That recognition is itself vidyā, mahāmudra, and prajñapāramita.

That recognition is not a consequence of practice nor of meditation, it is a consequence solely of introduction. "Practice" consists of deepening familiarization with that recognition. As the Self-Arising Vidyā Tantra states in Chapter 4:

It exists as something that can be illustrated
to all unrealized sentient beings.

There is neither arising nor declining
in the transcendent state of the tathāgatas.

Further, if it is asked what is the system of liberation,
it is liberation through the meaning of the oral instruction.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 10:11 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

Sentient beings do not have an enlightened nature,

Sherab Dorje said:

Cough, splutter...

Malcolm wrote:

If sentient beings had an enlightened nature, they could not achieve buddhahood since

their nature is already enlightened.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 10:06 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

A teaching cannot be unconditioned. The result of applying the teaching can be.

Sherab Dorje said:

If it is a result of applying the teaching then it arises conditionally based on the teaching.
ie The result is conditioned.

Malcolm wrote:

For example, previously one could not recognize gold. However one can recognize gold when instructed in how to recognize it, but that gold is not produced by the recognition. Likewise, previously one could not recognize dharmatā. However one can recognize dharmatā when instructed in how to recognize it, but that dharmatā is not produced by the recognition.

Unlike gold, however, dharmatā is not a conditioned or compounded entity. Dharmatā does not arise dependent on the introduction. Dharmatā, one's own nature, is present whether or not it is recognized, like the wish-fulfilling gem concealed under the lintel of a pauper's door.

Just as a gold bed pan or a gold Buddha statue are equally made of gold, when our own nature is not recognized, it is called "the basis." When it is recognized, it is called "the result," but it has itself undergone no transformation at all. For this reason then, the result is never conditioned because the basis is never conditioned. Nonrecognition of the basis is not a fault of the basis, it is a fault of the consciousness which apprehends the basis. When the basis is rightly apprehended, this is called vidyā, rig pa or knowledge. When the basis is incorrectly apprehended, this is called avidyā, ma rig pa, or ignorance.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:57 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

The text are quite amazing

Heart Bindu of the Dakinis...

Malcolm wrote:

Is an incorrect translation of ḍākkini citta, a.k.a, mkha' 'gro snying thig.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:36 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Why not indeed! Why not rely on the enlightened nature of all sentient beings? Why not apply the Dzogchen rhetoric of one truth and see all beings as Buddhas since they are nothing else but an aspect of the Dharmakaya of Samatabhadra and Samantabhadri? Why separate reality into true and false? High and low? Etc...?

"Why?" indeed!

Malcolm wrote:

Sentient beings do not have an enlightened nature, and they are not aspects of Samantabhadra since the basis has never been tainted by ignorance. However, when they see their own nature, they are no different than Samantabhadra.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:31 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

I can't find any mention of promulgating the Dharma in MSL. What reasons and what contradictions?

Malcolm wrote:

" ecause the (vehicles) began together..."; pg.7, Thurman translation.

I suggest you reread the first chapter with a bit more care.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:19 AM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

And the FBI is investigating crooked hillary again. Democrats could have had sanders but they went with hillary.....

Malcolm wrote:

For lord's sake, they are not investigating Clinton. Please get your goddamn facts straight.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 6:56 AM

Title: Re: Ngakpa tradition & magic

Content:

kirtu said:

Overall this will have a serious effect blessing people.

Malcolm wrote:

Ridiculous.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 6:54 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

No one is playing what if games here. The simple fact is this is the order in which it occurred, and now, like it or not , later teachings, traditions and teachers all make these earlier teachings the basis of their own.

Malcolm wrote:

No, this is false. Why? For example, the Mahāyāna Sutrālaṃkāra explains that the three turnings were turned at the same time. To interpret the three turnings as temporal in sequence is an error, they occurred at one and the same time.

maybay said:

If that is true then there is no basis for calling them first, second, third. There's a nice chapter just on the promulgations in Dudjom's NSTB.

Malcolm wrote:

They are called "first, second, and third" due to their content, not due to their temporal sequence.

Dudjom Rinpoche's presentation is based upon that Buton Rinchen Drup. But such presentation had already been long rejected by Loppon Sonam Tsemo for the reasons I outline above. Additionally, there are a host of contradictions which arise if the wheels were not turned simultaneously.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:57 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

No one is playing what if games here. The simple fact is this is the order in which it occurred, and now, like it or not , later teachings, traditions and teachers all make these earlier teachings the basis of their own.

Malcolm wrote:

No, this is false. Why? For example, the Mahāyāna Sutrālaṅkāra explains that the three turnings were turned at the same time. To interpret the three turnings as temporal in sequence is an error, they occurred at one and the same time.

maybay said:

Id be interested to see what percentage of scripture is spent using, citing, redefining, and attacking other teachings. I imagine its quite a lot.

Malcolm wrote:

Surprisingly little, in fact, when it comes to sūtra and tantra itself.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:48 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

In fact, the final empowerment of the Rinchen Terzon contains an empowerment from Sangye Lingpa's cycles of termas called the "Poti Lung Wang." Not only does this empowerment contain an empowerment into the nine yānas, it also includes a section which grants one the empowerment for all termas past, present and future, as well as a method of giving oneself the lung for any text, sadhana or empowerment one might ever need.

maybay said:

This reminds me of all those ridiculous inventions you see advertised on TV that never catch on.

Malcolm wrote:

Are you calling Sangye Lingpa's termas ridiculous?

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:45 AM

Title: Re: Ngakpa tradition & magic

Content:

Fortyeightvows said:

It seems to be that the interpretation of monastics as the third jewel is very common.

Malcolm wrote:

It is a mistaken idea.

The proper Sangha refuge for Mahāyānis is defined by Mātṛceṭa in the Triratnastotra:
Homage to the Āryasangha,
who have purified the obscuration of affliction and the obscuration of knowledge,
removing them gradually with antidotes, dwelling on the stages,
benefitting sentient beings, and purifying buddhafiels.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:28 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

I consider all Sangha members objects of Refuge, Arya and not. Why? Because the Arya Sangha didn't just pop out of its own ass, it started off as dumb-ass ignorant fools just like you and me. So, as far as I am concerned anybody that is making a REAL effort is cool by me. A field of merit and an object of Refuge.

PS I am not an Acharya, so you'll have to excuse me if sometimes I get terms mixed up.

Malcolm wrote:

Going for refuge to those who are not awakened damages one's refuge.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 2:08 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

So dress me in orange and call me a Theravada then.

Malcolm wrote:

Even in Hinayāna, the Jewel of the Sangha does not refer to ordinary monks, but refers instead to āryas as well: stream entrants (who can be lay people), once returners, never returners, and arhats.

Sherab Dorje said:

Well then, I am just going to have to disagree on principle with these theories, take my chances and consider all sangha members as a worthy field of merit. As you pointed out in another thread: I am not really capable of figuring who is at what level, so...

Malcolm wrote:

Even ordinary sentient beings are fields of merit (the impure field). You are mistaking 'fields of merit' for "Objects of Refuge." They are not the same thing.

I thought you were a Dharma teacher. I am amazed you are not clear about these things.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 1:55 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

This is all perfectly true at the level of ultimate truth.

Malcolm wrote:

There are no two truths, Greg. As the Soaring Garuda, one of the five original Dzogchen lungs brought to Tibet by Vairocana states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an “ultimate phenomenon.”

Or as the All-Creating King states:

The one who talks about relative and ultimate—
words of exaggeration and deprecation—
does not understand the meaning of nonduality.

And:

Since I, the creator of all, have made all Dharmas,
there is no need for the two truths in my Dharma.

Who claims the two truths are needed in my Dharma?

All that I have made, was made in the state of bodhicitta.

Relative and ultimate do not exist in bodhicitta.

Thus we can see, the two truths are deviations from the meaning of the Great Perfection.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 1:00 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

No. The Jewel of the Sangha for Mahāyāna practitioners, including Secret Mantra practitioners, is only ārya bodhisattvas, i.e., bodhisattvas of the first bhumi and beyond.

Sherab Dorje said:

So dress me in orange and call me a Theravada then.

Malcolm wrote:

Even in Hinayāna, the Jewel of the Sangha does not refer to ordinary monks, but refers instead to āryas as well: stream entrants (who can be lay people), once returners, never returners, and arhats.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:48 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

Why are these non-Nyingmapas so fussy?

Malcolm wrote:

Oh, for historical reasons.

conebeckham said:

Yes, I think so....partially. Then again, if a Shitro wangkur was the sole ingredient, we wouldn't need the Rinchen Terdzo, for instance, would we?

Historical. Also, expedient.

Malcolm wrote:

In fact, the final empowerment of the Rinchen Terzon contains an empowerment from Sangye Lingpa's cycles of termas called the "Poti Lung Wang." Not only does this empowerment contain an empowerment into the nine yānas, it also includes a section which grants one the empowerment for all termas past, present and future, as well as a method of giving oneself the lung for any text, sadhana or empowerment one might ever need.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:45 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

It is still the only common ground among all Buddhists, regardless of how individual schools interpret it. And that makes it fundamental, the basis for everyone.

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

maybay said:

What are u talking about? Western academics and their contrived problems?

Malcolm wrote:

I am pointing out that because of Western Buddhist studies, many Westerners maintain views like Astus, and indeed yourself, which hold that somehow śravakayāna teachings are a foundation or a bedrock, upon which all other Dharma systems must depend. We have unconsciously inherited this idea from the kind of Buddhist historiography we find

in the West, in general.

While such ideas are not absent from traditional hermeneutics, the traditional approach to this in Tibet, for example, is predicated on the three vows, rather than historical analysis of the Pali Canon, the Agamas, and so on, because the traditional sense of Buddhist history does not proceed from the same set of assumptions Westerners use to approach Buddhist history (text critical, etc.). Astus' approach exemplifies the Western approach very well, in his assumption that the Nikāya/Agamas form a layer of teachings earlier than and prior to Mahāyāna and Vajrayāna, so that without the former, the latter could not have arisen.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:36 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

Astus said:

Even if the Agamas were not particularly popular in East Asia, and they were not transmitted to Tibet, the core doctrines, like the three characteristics, four noble truths, five aggregates, eighteen realms, twelve links and the thirty-seven factors have always been known.

Malcolm wrote:

These things are not core doctrines at all. They are just taxonomies.

Astus said:

Although if there is no common ground for the various groups, it also means that the paths they distinguish are different, and they actually do not say anything about the others, but rather simply make up their own structure of teachings. For example, the nine vehicles of the Nyingmapas say nothing about the teachings of the Kagyupas or the Theravadins, because those nine are merely their own interpretation of the teachings.

Malcolm wrote:

The nine yānas are also a taxonomy, a way of presenting distinct kinds of methodologies. No one ever claimed they were a "core teaching." The Kagyus however, never dispute the nine yāna presentation, no matter how much it may have been disputed by first Sakyapas, and later, Gelugpas.

So what might be a core teaching of the Buddha, as opposed to a taxonomy?

This ambrosial Dharma I have obtained

is deep, peaceful, immaculate, luminous, and unconditioned.

Author: Malcolm

Date: Friday, October 28th, 2016 at 11:44 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

It is fundamental in that it is, or was, essential. Without it we would not know what to make of higher teachings.

Malcolm wrote:

Sorry, Charlie. Each vehicle is independent and does not depend on the others for either sense or context.

maybay said:

We were talking about turnings not vehicles.

Malcolm wrote:

The first turning of the Wheel of Dharma by Buddha Śakyamuni is not the first turning of the wheel of Dharma. The first turning of the wheel of Dharma was the teaching of the Realms and Dimensions of Sound Tantra (sgra thal 'gyur) by the Buddha Nangwa Dampa at the beginning of this great eon.

With respect to turnings, the teachings of Śakyamuni, as indeed the teachings of all nirmankāyas, are referred to as "unsystematic teachings." In this case, the first turning corresponds to śrāvakayāna, while the second and third correspond to bodhisattvayāna, all teachings of the general vehicle of the cause.

Author: Malcolm

Date: Friday, October 28th, 2016 at 11:41 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

Astus said:

It is still the only common ground among all Buddhists, regardless of how individual schools interpret it. And that makes it fundamental, the basis for everyone.

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:22 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Crazywisdom said:

It's been more than a month for me

RikudouSennin said:

Have you emailed him?

Has he responded?

Crazywisdom said:

I haven't followed up. Seems pointless.

Malcolm wrote:

The notorious EFM.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:22 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

Liberation, ie nirvana, may be a fruit of practice, but it is not the goal. Its not something the ideal practitioner aims for. That would be improper motivation outside Hinayana, and in Dzogchen incorrect view.

Malcolm wrote:

Here, sir, you are absolutely mistaken. One cannot help others while one is still bound oneself. While I can agree with you that liberation as an end in it and of itself is a limited motivation; but to claim that liberation is not goal of Dzogchen practitioners is frankly absurd.

maybay said:

Recently I was being tested as to my knowledge of GPS. After completing some exercises I was asked to clear the waypoints I had used, but I didn't know how to, so I just reset the whole device to factory default. I inadvertently wiped all the custom settings on the GPS, which the chief wasn't happy about.

Malcolm wrote:

Yes, you might want to apply the same care you should have applied to your GPS device to how you parse Buddhist teachings.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:18 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

From both the historical and religious perspective, the primary/fundamental basis of the Dharma that everyone agrees on is the collection of teachings in the Nikayas and Agamas.

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

maybay said:

It is fundamental in that it is, or was, essential. Without it we would not know what to make of higher teachings.

Malcolm wrote:

Sorry, Charlie. Each vehicle is independent and does not depend on the others for either sense or context.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:18 PM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

maybay said:

Trekchö means cutting through delusion with fierce, direct thoroughness. Essentially delusion is cut through with the irresistible force of the view of rigpa, like a knife cleaving through butter or a karate expert demolishing a pile of bricks. The whole fantastical edifice of delusion collapses, as if you were blasting its keystone away. Delusion is cut through, and the primordial purity and natural simplicity of the nature of mind is laid bare.

Sogyal Rinpoche

Malcolm wrote:

While I recognize this is one way of explaining khregs chod, there is another. According to Chogyal Namkhai Norbu, the term "chod" in khregs chod is an intransitive verb; khregs here refers to a bundle of things; for example, khregs shing refers to a bundle of sticks. Hence the image in use is a bundle whose fastening has come apart on its own, without any agent unfastening it, since the verb has no direct object.

maybay said:

Where else is the word chod used?

Malcolm wrote:

All kinds of places, it is a common Tibetan word. In common language it is regarded as a the imperative of gcod, to cut.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:54 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

From both the historical and religious perspective, the primary/fundamental basis of the Dharma that everyone agrees on is the collection of teachings in the Nikayas and Agamas.

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:50 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

the goal of dzogchen is not liberation.

Malcolm wrote:

Of course it is. Do you want citations?

maybay said:

Liberation, ie nirvana, may be a fruit of practice, but it is not the goal. Its not something the ideal practitioner aims for. That would be improper motivation outside Hinayana, and in Dzogchen incorrect view.

Malcolm wrote:

Here, sir, you are absolutely mistaken. One cannot help others while one is still bound oneself. While I can agree with you that liberation as an end in it and of itself is a limited motivation; but to claim that liberation is not goal of Dzogchen practitioners is frankly absurd.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:35 PM

Title: Re: Ngakpa tradition & magic

Content:

Mica said:

... I am really fascinated in the Ngakpa tradition...

Quay said:

A person can find endless fascination with playing with phenomena.

Sherab Dorje said:

The Ngagkpa are Buddhist lay Tantric practitioners. That makes them one of the Three Jewels.

Malcolm wrote:

No. The Jewel of the Sangha for Mahāyāna practitioners, including Secret Mantra practitioners, is only ārya bodhisattvas, i.e., bodhisattvas of the first bhumi and beyond.

Even if we move to the inner refuges according to Secret Mantra, Guru, Deva, and Ḍākinī, the Sangha jewel is the Ḍākinis, not Ngakpas.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:29 PM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

maybay said:

Trekchö means cutting through delusion with fierce, direct thoroughness. Essentially delusion is cut through with the irresistible force of the view of rigpa, like a knife cleaving through butter or a karate expert demolishing a pile of bricks. The whole fantastical edifice of delusion collapses, as if you were blasting its keystone away. Delusion is cut through, and the primordial purity and natural simplicity of the nature of mind is laid bare.

Sogyal Rinpoche

Malcolm wrote:

While I recognize this is one way of explaining khregs chod, there is another. According to Chogyal Namkhai Norbu, the term "chod" in khregs chod is an intransitive verb; khregs here refers to a bundle of things; for example, khregs shing refers to a bundle of sticks. Hence the image in use is a bundle whose fastening has come apart on its own, without any agent unfastening it, since the verb has no direct object.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:16 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Mahāyāna in general does not promise a rapid path— quite the opposite in fact— but nevertheless promises a higher path than Hinayāna. So long in fact, that by the criteria you suggest, most definitely middling and average practitioners of Mahāyāna will appear afflicted by comparison to even average practitioners of Hinayāna, so that is not

a sure means of evaluation of paths.

Sherab Dorje said:

Of course it is a sure means, because a middling practitioner, of whichever path, is a middling practitioner NOW. It is irrelevant if they reached here after a billion lifetimes of trying, three lifetimes of trying or one lifetime, they are all half way through.

Malcolm wrote:

I think we need a definition of terms. What is a middling Mahāyāna practitioner? What is a middling Hinayāna practitioner? What is a middling Vajrayāna practitioner? What is a middling Dzogchen practitioner? In the case of the latter, a middling Dzogchen practitioner is one who attains buddhahood in the bardo, not in this lifetime. An average Dzogchen practitioner attains buddhahood in a natural nirmanakāya buddhafiield in the next life.

Sherab Dorje said:

With respect to liberation, the criteria of liberation is freedom from afflictions. But this also cannot be evaluated from outside.

Of course it can. One just needs to observe anothers behavior to notice if they are afflicted or not. Another method is to step on their callous and see how they react.

Malcolm wrote:

Well, no. There is a famous account in the sūtras concerning one of Buddha's past lives. Long ago, there were two groups of śrāmaneras. One group was headed by a very strict leader, whose discipline and renunciation was impeccable as it was famous. The other group was headed by a very liberal leader, who encouraged his students to go into the towns in the evenings, and mingle with the townsfolk in bars and restaurants, associating with men and women alike.

When the leader of the first faction heard about this, he was immediately disapproving of the second faction and their leader and reproached him severely. The long and short of it is, the first leader spent time in lower realms, and when he took rebirth as Śakyamuni Buddha, his sangha fractured into sectarianism as a karmic residue resulting from his criticism of the more liberal monk and his sangha.

Sherab Dorje said:

The argument for the Great Perfection, the summum bonum of all vehicles, is based on the fact that it cannot be ascertained through words and explanations, but only on the basis of the intimate instructions of a guru, which are not (as is commonly misunderstood from the name "intimate instructions," "pith instructions," and so on) solely based on explanations, but are a means of introducing someone to their own state in the form of a direct sensory perception which bypasses conceptual constructs. When a person with the fortune to meet a guru with such a lineage of instructions (assuming that person recognizes the meaning of the intimate instructions which they

have been given), they will have no fear of ever falling into three lower realms ever again. That's not an argument, that is an explanation of the didactic method and rhetoric about the effect.

Malcolm wrote:

It is indeed an argument. The only way it can be disproven is to demonstrate the premise is false. Please do try.

Sherab Dorje said:

If someone thinks that Dzogchen rhetoric is mere triumphalism, they have not understood the point of Dzogchen at all in the first place.

So if I don't agree with you, I don't know what I am talking about... Somehow I don't think that is how Garab Dorje won his debate. You certainly are not going to "win" this one with that line of "logic" either.

Malcolm wrote:

I already provided you with the reasoning whereby Garab Dorje defeated Mañjuśrīmitra in debate with the citation from Mañjuśrīmitra's text. You have not made any effort to contest it, which means you accept it.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:01 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

the goal of dzogchen is not liberation.

Malcolm wrote:

Of course it is. Do you want citations?

Author: Malcolm

Date: Friday, October 28th, 2016 at 4:47 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

However, this only applies to Nyingma. I am quite sure Sakyapas and Gelugpas do not accept this.

conebeckham said:

Nor Kagyupas.

dzogchungpa said:

Why are these non-Nyingmapas so fussy?

Malcolm wrote:
Oh, for historical reasons.

Author: Malcolm
Date: Friday, October 28th, 2016 at 4:46 AM
Title: Re: comparing paths, uniting paths, and practicing a path
Content:
Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Astus said:
When the so called expert decides what those paths are, it is quite straightforward to claim to be the upholder of the best of the best and paint everyone else as inferior. It is like the aesthetician who says that Pre-Raphaelites are inferior to Cubists, but Pointillists are truly the best of all.

Malcolm wrote:
This is why, rather than relying on the evaluations of paths made by scholars, we rely on the evaluations of paths made by buddhas.

Astus said:
the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible
Shravakas may worry about quick liberation, bodhisattvas realise that there is nothing to attain.

Malcolm wrote:
[/quote]

Bodhisattvas may realize there is nothing to attain, but they sure spend a long time going about that nonattainment.

Author: Malcolm
Date: Friday, October 28th, 2016 at 3:44 AM
Title: Re: comparing paths, uniting paths, and practicing a path
Content:
PuerAzelis said:

If the truth of Buddhism is relativity why can't the success of any path also be relative?

Malcolm wrote:
The success of any path based on cause and result must be relative. The success of a path that is not based on cause and result must be ultimate.

Author: Malcolm

Date: Friday, October 28th, 2016 at 3:42 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Crazywisdom said:

I don't think it's as simple as that. He is saying wrathful should be immediate and so is tregcho. So is there some connection? Of course there is... No method should be effortful in these deity practices. Trying is an obstacle always. Your quote teaches that.

Malcolm wrote:

No, Mañjuśrimitra is stating very clearly that there is direct method of realization and an indirect method. Mipham comments here:

If it is asked, "What is the method for realizing the definitive meaning through the indirect method?," since nonactivity is illustrated with the activity of fabricated efforts, like pointing at the moon with a finger, also awakened mind correctly grasped through a symbol will accomplish awakening because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is "great awakening." Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

In that case, this which is to be explained is the basis or cause of the meditation that generates ultimate awakened mind itself. If it is asked what that is, it is samadhi and mudra.

Now then, through the power of cultivating the three samadhis of suchness, universal illumination and the cause, [14/a] one will be stable, and not carried away by negative conditions. After the meditation of binding the three symbolic mudras of buddhahood—the body (mahāmudra), the mind (samaya mudra), and the activities (karmamudra)—generate the mind as the great dharmamudra (the symbol of speech). One should then meditate the recitation of the essence mantra.

If one meditates generating the thought that the samadhis and the mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one's mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one's continuum is blessed by the deity of pristine consciousness

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M

Author: Malcolm

Date: Friday, October 28th, 2016 at 3:37 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Likewise, someone who is not expert in gems will not necessarily be able to discern a real diamond from a fake diamond, a high quality diamond from a low quality diamond. Only some people have the necessary skills to make such an evaluation.

Since this is so, the fact that these criteria are only accepted by some Vajrayānis merely indicates that the skill to evaluate all paths is missing from schools other than Vajrayāna, and in particular, the Great Perfection.

Furthermore, the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible. Likewise, the purpose of evaluating gemstones is due to the fact that everyone wishes to know that they are buying the best quality gem possible.

Sherab Dorje said:

Fair enough, but a promise of rapid liberation is not a guarantee of rapid liberation.

And, of course, one should rely on expert advice, but it always happens to be the case that the expert giving the advice happens to be a practitioner of the path/vehicle, regardless of the path/vehicle. Proof of the pudding is in the eating, yes?

But what I like to do, is not judge a tradition by its adepts, because the adepts of any religion/tradition seem to display the same qualities, I like to judge by the qualities displayed by middling/average practitioners. They tend to be the dead giveaways.

Malcolm wrote:

Mahāyāna in general does not promise a rapid path— quite the opposite in fact— but nevertheless promises a higher path than Hinayāna. So long in fact, that by the criteria you suggest, most definitely middling and average practitioners of Mahāyāna will appear afflicted by comparison to even average practitioners of Hinayāna, so that is not a sure means of evaluation of paths.

With respect to liberation, the criteria of liberation is freedom from afflictions. But this also cannot be evaluated from outside. However, liberation is just half the Buddhist path, there is also omniscience. Since this omniscience is primarily defined from knowledge of the paths of awakening, it is also difficult to ascertain from outside.

The arguments for the efficacy of Vajrayāna over Mahāyāna is based on being an easy path, with many methods, for those of sharp faculties, and so on.

The argument for the Great Perfection, the summum bonum of all vehicles, is based on the fact that it cannot be ascertained through words and explanations, but only on the basis of the intimate instructions of a guru, which are not (as is commonly misunderstood from the name "intimate instructions," "pith instructions," and so on) solely based on explanations, but are a means of introducing someone to their own state in the form of a direct sensory perception which bypasses conceptual constructs. When a person with the fortune to meet a guru with such a lineage of instructions (assuming that person recognizes the meaning of the intimate instructions which they have been given), they will have no fear of ever falling into three lower realms ever again.

The point is not to proclaim, "My diamond is unflawed, yours is flawed," the point is to relieve sentient beings from anxiety about being forever trapped in samsara. This is why I reject your charge of triumphalism. If someone thinks that Dzogchen rhetoric is mere triumphalism, they have not understood the point of Dzogchen at all in the first place.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:49 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Malcolm wrote:

Any sadhana.

Crazywisdom said:

Any nyingma sadhana?

Malcolm wrote:

Any Nyingma sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:41 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

Any sadhana, no exception. Vajrasattva, being the main deity of Shitro, is the master of all buddha families.

dzogchungpa said:

Ok, thanks, that's good to know.

Malcolm wrote:

However, this only applies to Nyingma. I am quite sure Sakyapas and Gelugpas do not accept this.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:36 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Crazywisdom said:

Any that's fits into shitro mandala which is every important nyingma method.

Malcolm wrote:

Any sadhana, no exception. Vajrasattva, being the main deity of Shitro, is the master of all buddha families.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:33 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

Is that really true? I did not know that. Very interesting.

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Malcolm wrote:

Any sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:25 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Perhaps you should request your money back.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:24 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

... having received more or less any Shitro empowerment, from that point onward one only needs the lung and the instructions in order to practice any sadhana.

dzogchungpa said:

Is that really true? I did not know that. Very interesting.

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:23 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

Criteria: rainbow body, all the signs along the path of Vajrayana etc

How are those criteria objective when they are accepted only by some Vajrayana followers?

Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Likewise, someone who is not expert in gems will not necessarily be able to discern a real diamond from a fake diamond, a high quality diamond from a low quality diamond. Only some people have the necessary skills to make such an evaluation.

Since this is so, the fact that these criteria are only accepted by some Vajrayānis merely indicates that the skill to evaluate all paths is missing from schools other than Vajrayāna, and in particular, the Great Perfection.

Furthermore, the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible. Likewise, the purpose of evaluating gemstones is due to the fact that everyone wishes to know that they are buying the best quality gem possible.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:04 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Gyurme Kundrol said:

I've been studying wrathful practices, their meaning and purpose, and came across the idea that the essence of wrathful practice is something like trekchod- an immediate and forceful cutting through of delusion and a return to the non-dual state. Is trekchod considered a wrathful practice and if you can do trekchod well is there even any need to get wrathful empowerments? Does a wrathful practice (such as Vajrakilaya) add anything that trekchod doesn't already include?

Also are there wrathful practices which can be done without empowerments and or if you have received certain empowerments like the Zhitro are there wrathful practices you can do even if you haven't received a special empowerment for that particular deity?

Malcolm wrote:

Trekchö is not a wrathful practice, and it involves no effort. If one is using effort to "cut through" anything, one has not discovered trekchö.

As to your second question; while wrathful yidams like Kilaya are for dealing with secondary issues, they can also be used as means for discovering the meaning of trekchö. Mañjuśrimitra writes:

Furthermore, since the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable and after binding the three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

People who, for whatever reason are not capable of directly approaching the meaning of the Great Perfection directly, can do so indirectly via the means of sadhana practice.

Finally, there are no wrathful practices that do not require empowerment, but having received more or less any Shitro empowerment, from that point onward one only needs the lung and the instructions in order to practice any sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 1:55 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Maybe it is just too nuanced for a brute like me to perceive.

Malcolm wrote:

Perhaps.

Author: Malcolm

Date: Friday, October 28th, 2016 at 12:15 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Read Mañjśrimitra's Meditation on Bodhicitta (byang chub sems bsgom). He wrote it as an apology for being defeated in debate by Garab Dorje.

Sherab Dorje said:

Which is proof that Garab Dorje is a good debater. Then what?

Malcolm wrote:

Garab Dorje was a nirmanakāya buddha. You can either accept his teachings or not, it is up to you. If you can't accept his teachings, it is better for you to leave them aside, rather than criticize them. If you do accept his teachings, then you have no basis to argue with me at all.

Sherab Dorje said:

The claim is not that the Dzogchen path takes one beyond cause and effect; the claim is that the language of cause and effect are themselves incoherent, and any path based on ideas of cause and effect is likewise incoherent.

Personally, I think you are splitting hairs.

Malcolm wrote:

I think you are not paying attention.

Author: Malcolm

Date: Friday, October 28th, 2016 at 12:12 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Fair enough. Now you can go off and convince all the (pseudo) dzogchenpas of this fact. I wish you the best of luck!

Malcolm wrote:

I don't need to convince anyone of anything.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 10:11 AM

Title: Re: Remote Teaching Centres and Programmes

Content:

Wayfarer said:

I am aware of several online training courses and resources for Buddhist teachings, such as Dharma Ocean, and FPMT, and DharmaNet. However I think a useful resource would be a structured home-study and practice program, with some teacher oversight.

In my case, I have a regular daily practice, and have attended retreats and lectures so am familiar with the Buddhist teachings and principles. But my own practice is a bit patchy and I think a curriculum of things to learn, and a regular schedule of activities, would really help to give it structure; I feel like I'm wasting a lot of time by being so irregular in my practice, but I'm not that good at self-management with nobody to oversee my activities.

For instance, in monastic and retreat centres, there is a regular schedule, and also a calendar, around which observances and practices are organised. A lightweight version of that approach would be really helpful. I wouldn't imagine it would need to go to nearly the same depth as the above-mentioned centres. But it could incorporate some liturgical materials, meditation practices, and things to commit to memory, and so on.

Is the community aware of any such resources out there?

Malcolm wrote:

Try Chokyi Nyima Rinpoche's Tara Triple Excellence program

Author: Malcolm

Date: Thursday, October 27th, 2016 at 5:18 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

For example: if somebody claims their path is the most direct and fastest path to liberation, then they need to demonstrate the reality of the claim.

Malcolm wrote:

Read Mañjuśrimitra's Meditation on Bodhicitta (byang chub sems bsgom). He wrote it as an apology for being defeated in debate by Garab Dorje.

Sherab Dorje said:

If somebody claims their path takes them beyond cause and effect, then they need to demonstrate the reality of this claim.

Malcolm wrote:

The claim is not that the Dzogchen path takes one beyond cause and effect; the claim is that the language of cause and effect are themselves incoherent, and any path based on ideas of cause and effect is likewise incoherent. Mañjuśrimitra states:

It may be said, "The way all this is produced is dependent origination, arising and

ceasing.”

Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

Sherab Dorje said:

If somebody claims that their path is the highest and only for those of highest capacity, then...

Malcolm wrote:

The claim in Dzogchen is that there are no differences in capacity. There is no "higher" or "lower." The sole difference between people is whether or not they possess the intimate instruction from their guru. As Zhabkar explains in the Soaring Garuda:

If this is practiced, all will be liberated;

there is no distinction between sharpness and dullness in capacities.

If one practices, even a cowherd will be liberated.

If one understands the significance of the luminosity of one's mind through direct perception,

the rhetoric of scholars is not necessary here;

just as when one eats molasses,

there is no need to explain the taste of molasses.

Without understanding this, even a paṇḍita will be deluded.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 4:45 AM

Title: Re: POTUS 2016, part 3

Content:

Luke said:

I haven't been following this thread recently. I just wanted to say how impressed I am with Jill Stein! She is perhaps the most ethical American presidential candidate I have ever seen!

Malcolm wrote:

Oh hardly, she owns stock in Merck (think Vioxx) and Home Depot (think union-busting). Moreover, like many others on the progressive left, she regularly repeats falsehoods which originate from the far-right.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 1:24 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Anybody can say that their path is the best, the fastest, the highest, etc...

Few can actually prove it via the fruit of their practice.

Malcolm wrote:

How would one go about proving such a thing?

PuerAzaelis said:

By not asserting its superiority.

If someone feels the need to assert superiority instead of demonstrate it, he betrays his disinterest in real persuasion.

That issue would be completely irrelevant to a superior path.

Malcolm wrote:

Well, there are three paths, causal paths, resultant paths and the path beyond cause and result. How could someone possibly prove the superiority of a path via the fruit (or result) of practice when such a concept is negated at the outset?

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:50 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Anybody can say that their path is the best, the fastest, the highest, etc...

Few can actually prove it via the fruit of their practice.

Malcolm wrote:

How would one go about proving such a thing?

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:08 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

as well as all of the world leaders repeating the tired old phrase every time yet another atrocity happens in the name of islam..."Nothing to do with islam".

The Dalai Lama has said there is no such thing as a "Muslim terrorist" as anyone who partakes in violent activities is not a "genuine" Muslim..."Buddhist terrorist. Muslim

terrorist. That wording is wrong," he said. "Any person who wants to indulge in violence is no longer a genuine Buddhist or genuine Muslim, because it is a Muslim teaching that once you are involved in bloodshed, actually you are no longer a genuine practitioner of Islam."

Malcolm wrote:

<http://www.independent.co.uk/news/people/dalai-lama-muslim-terrorism-islam-no-such-thing-as-video-watch-speech-a7317001.html>

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:05 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

...the horrific doctrine that is islam.

Malcolm wrote:

BTYW, it is pretty hard to claim you are not a bigot when you make unqualified generalizations like this.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:02 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

Try criticizing America on any national platform in America, like that football player did with his passive protest. "Simply find out who you are not allowed to criticize".

Malcolm wrote:

The amazing thing about football players in the NFL standing for the national anthem is that it was a "custom" that seems to have begun in 2009.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 11:37 PM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

BuddhaFollower said:

How come Jigme Linga didn't understand where the Vajrasana was?

Malcolm wrote:
Poor geography classes in school.

Author: Malcolm
Date: Wednesday, October 26th, 2016 at 11:11 PM
Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?
Content:
shaunc said:
However if it's magic tricks you're after may I suggest a circus.

BuddhaFollower said:
Its not a magic trick. Dipa Ma trained from the Visuddhimagga.

Steps:
1. You master the jhanas.
2. You master kasinas.
3. Then you can change one element into another. This leads to the siddhis.

Malcolm wrote:
Go for it, BF.

Author: Malcolm
Date: Wednesday, October 26th, 2016 at 10:53 PM
Title: Re: POTUS 2016, part 3
Content:
Fa Dao said:
just think that Hillary has gotten a free pass for far too long.

Malcolm wrote:
What does this even mean? One of the amazing things about this election is the blatant mysogyny with which it has been colored. While no great fan of Clinton, the unwavering mysogynistic attacks on her from the GOP have caused me to become ever more sympathetic with her. What I find increasingly amazing is that the progressive left in this country is willing to use smears against her from the far right with ever more enthusiasm and with an increasing lack of discrimination.

Fa Dao said:
Was not aware that islam was a "sect" of Buddhadharma....

Malcolm wrote:
Buddhism is one sect, Islam is another. As practitioners of Buddhadharma we should not give into sectarian anxiety and prejudice, especially those of us who are nominally practitioners of Mahāyāna.

Fa Dao said:

do I have some concerns about all of the bombings, beheadings, shootings, throwing people off of rooftops, stabbings, stonings etc etc that are going on all over the world in the name of islam? Yep, you bet I do! Dont you???

Malcolm wrote:

The victims of terrorist violence perpetrated by people who are nominally Muslims are overwhelming other Muslims. However, the number one killer of Muslim noncombatants remains the United States and its Western Allies. For example, 1.7 million children died as a result of US sanctions against Iraq, according to the UN.

According to the Physicians for Social Responsibility report, <http://www.psr.org/assets/pdfs/body-count.pdf>, 1.3 million people in Iraq, Afghanistan, and Pakistan have directly or indirectly been killed by the war on terror.

By contrast, ISIS has only managed to kill roughly 1200 people outside of Iraq and Syria.

Fa Dao said:

Do I have anything against individual muslims? NOPE! As I have said so MANY times before..I dont have a problem with individual muslims...

Malcolm wrote:

You have no idea how prejudiced this sounds.

Fa Dao said:

I do have a problem with some of the totalitarian ideology that is laced throughout the doctrines of islam

Malcolm wrote:

From where did you gain this expertise on the Qur'an? With whom did you study it? How good is your classical Arabic?

Fa Dao said:

as well as all of the world leaders repeating the tired old phrase every time yet another atrocity happens in the name of islam..."Nothing to do with islam".

Malcolm wrote:

They are correct. The actions of so called "Muslim Terrorists" are criminal, and thus they should be tried as criminals. Their actions are not motivated by any systematic doctrine which can be found in the Qur'an.

What you and others who crow about "Radical Islamic Terrorism" fail to understand is that use of language legitimizes them as "Muslims." It is clearly a biased and discriminatory use of language. For example, in this country, people who murder people at reproductive health clinics are never identified as "Christian terrorists," and yet bombings of and shootings at reproductive health clinics continue unabated.

We never discuss Christian violence against Muslims in Africa. 60,000 Muslims fled the Central African Republic in 2014 fleeing Christian militias intent on murdering them.

And of course in this country, the right-wing militias are gearing themselves up
https://www.washingtonpost.com/news/post-nation/wp/2016/10/14/three-kansas-men-calling-themselves-crusaders-charged-in-terror-plot-targeting-muslim-immigrants/?tid=hybrid_collaborative_2_na&utm_term=.347906ea9c09

Fa Dao said:

Islamophobia is a ridiculous word created by the muslim brotherhood to deflect any and all critical discussion about the horrific doctrine that is islam.

Malcolm wrote:

The term "Islamophobia" was not coined by the Muslim Brotherhood. This is yet another oft-repeated, right wing conspiracy theory. According to the OED, the "Qur'an" of all things English, the term is attested to in English as early as 1923.

The modern usage of the term finds its source in a commission established in 1996 by the Runnymede Trust, the Commission on British Muslims and Islamophobia, which published a report in 1997 entitled,
<http://www.runnymedetrust.org/uploads/publications/pdfs/islamophobia.pdf>. The report defines Islamophobia as, "...an outlook or world-view involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination."

Fa Dao said:

And by the way...it doesn't make one a "racist" for questioning and trying to discuss the "teachings" found in islam....

Malcolm wrote:

It certainly makes one a bigot when one does so from a position of near total ignorance about the religion of Islam. The very fact that you use scare quotes in the sentence above when describing Islamic teachings means that you have made up your mind already about a religion of which you and most Americans are wholly ignorant. In Buddhism, when we "question" the teachings of another school, it is done on the basis of a thorough and sympathetic critical review of those schools. Islam is deserving of no less.

Fa Dao said:

what race is islam? Wake up people...pull your heads out of the PC sand...I think Voltaire said it best..

"To learn who rules over you, simply find out who you are not allowed to criticize"

Malcolm wrote:

It's never ceases to amaze me when intelligent people uncritically pull quotes off the internet that have long been known to be penned by fascists. Basically my friend, you need to stop reading alt-right websites. It's poisoning your moral compass.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 10:14 AM

Title: Re: Ngakpa tradition & magic

Content:

tomamundsen said:

Just to add another viewpoint to the mix:

I know some practitioners who view the zen, chuba, etc. as a form of passive proselytizing. Some will walk around urban areas in full attire. The idea is that someone may look at the person and think "hmmm, I wonder what he's up to?" or something of that nature and spark some kind of interest in Buddhism.

Malcolm wrote:

Some people will convince themselves of anything. If the Dharma were in outfits, outfits would be liberation.

tomamundsen said:

I don't think anyone would claim people would become liberated by seeing someone in Buddhist robes. Just maybe spark interest, like when the Buddha saw a sramana on the side of the road outside the palace walls.

Malcolm wrote:

We clearly have different ideas. I think practitioners should be invisible. YMMV. Also, as you know I am not a fan of proselytization, passive or otherwise.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:53 AM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

BuddhaFollower said:

If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Dipa Ma could fly through the air, walk through walls, dive into the ground etc etc.

The Vajrayana mystical stuff is merely having visions of deities, travelling to Pure Lands in dreams and pulling stuff out of rocks and the ground.

Malcolm wrote:

The real question is: why do you believe some stories and reject others?

As for your contentions about Vajrayana practices, passing through mountains, etc is part and parcel of the tradition.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:45 AM

Title: Re: Ngakpa tradition & magic

Content:

tomamundsen said:

Just to add another viewpoint to the mix:

I know some practitioners who view the zen, chuba, etc. as a form of passive proselytizing. Some will walk around urban areas in full attire. The idea is that someone may look at the person and think "hmmm, I wonder what he's up to?" or something of that nature and spark some kind of interest in Buddhism.

Malcolm wrote:

Some people will convince themselves of anything. If the Dharma were in outfits, outfits would be liberation.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:21 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the snopes article did not debunk anything..the most it said was that the clinton campaign denied it....and they have been sooo honest with us in the past

Malcolm wrote:

OMG, Clinton is going to bring Sharia Law to America!!!

Fa Dao said:

really Malcolm? a strawman argument? seriously? At least when it comes to Buddhadharma you are always able to back yourself with citations etc...maybe you should stick with that?

Malcolm wrote:

You have loudly broadcast your anxiety about and prejudice against Muslims. In my opinion practitioners of Buddhadharma should be above such sectarian anxiety and prejudice.If I did not know better I would peg you as a Trumpista.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 4:43 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

And no, neither Monsanto nor the Rockefeller family nor the New World Order is paying

me to plant false flags.

seriously tho wake up sheeple. jet fuel doesn't melt vaccines or flouride or whatever.

The Cicada said:

Sounds like disinformation to distract from Obama's secret "Chocolate Rain" project that is injecting our water supply with RNA sequences to alter our genes.

Malcolm wrote:

Oh yeah, here it is:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 2:20 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

It works better in the plural. Like this:

Nobodies take this paranoid crap seriously.

This is an unkind thing to say, but it is correct.

And no, neither Monsanto nor the Rockefeller family nor the New World Order is paying me to plant false flags.

seriously tho wake up sheeple. jet fuel doesn't melt vaccines or flouride or whatever.

Queequeg said:

It is mean.

The question is, chicken or egg? Nobody because they're paranoid? Or Paranoid because they're nobody?

I'm interested in this more because this kind of thinking seems to be a symptom of something more immediate.

Other factors are at work in creating a conspiratorial mind. Uscinski and Parent note that in laboratory experiments "researchers have found that inducing anxiety or loss of control triggers respondents to see nonexistent patterns and evoke conspiratorial

explanations” and that in the real world “there is evidence that disasters (e.g., earthquakes) and other high-stress situations (e.g., job uncertainty) prompt people to concoct, embrace, and repeat conspiracy theories.”

- <https://www.scientificamerican.com/article/why-do-people-believe-in-conspiracy-theories/>

Other factors-

1. Group Identity
2. Education

There are many reasons we need broader participation in community and community decision making and I'd go farther and say, reorganization of the wealth distribution system. Happiness of our fellows, encouraging everyone to have a sense of agency, might be one of the most important.

Malcolm wrote:

All of you should stop what you are doing right now, and read Regarding Nature: Industrialism and Deep Ecology by Andrew McLaughlin, SUNY, 1993.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 1:34 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the snopes article did not debunk anything..the most it said was that the clinton campaign denied it....and they have been sooo honest with us in the past

Malcolm wrote:

OMG, Clinton is going to bring Sharia Law to America!!!

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:45 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

How can you? It seems in this respect you are hoisted on your own petard.

Sherab Dorje said:

That is what I was saying: That we can't know. There was no petard to speak of.

Malcolm wrote:

What you said was:

Sherab Dorje said:

And this is where your theory stumbles and falls. The Buddha chose the colours, the hairdo and the garments so that Buddhist ascetics DID stand out from non-Buddhist lay-people and clergy.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:10 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

No, in fact he did not.

Sherab Dorje said:

How do you know that? I based what I said on what is written in the Vinaya. Now, of course, there are later accretions to the Vinaya, but how can you know exactly what the Buddha said?

Malcolm wrote:

How can you? It seems in this respect you are hoisted on your own petard. Further, which Vinaya?

It is completely clear, BTW, that the differences between styles of robes and the adoptions of color schemes are post-Nirvana conventions, as are the ordination rituals and compilations of the Vinaya in general.

Sherab Dorje said:

Having a shaved head was a common practice among many śrāmanera communities of the time.

Sure it was. I am talking about the shaven head in combination with the rest of the package.

Malcolm wrote:

There is considerable evidence that during the time of the Buddha, his sangha was not obviously discernible from other contemporary śrāmanera communities in Ancient India.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:04 PM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

...makes it all the more confusing and upsetting that Western Buddhologists have done such a good job of convincing the world that "Hinayana" in ancient texts absolutely refers to Theravada practice, which most ancient Mahayana practitioners would have had no contact with to judge it so.

Malcolm wrote:

The ancestors of the Thervavada school taught the Dharma, which in its general features is not terribly distinct from the teachings of the other schools classified under the "18 schools."

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:02 PM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

There's already been a sūtra reference from a polemical sūtra, so I may start there...In this context the passage on the three turnings of the wheel of doctrine is presented. Here the underlying intent (samdhi) not only of Hinayana teaching but also of the Prajnaparamita scriptures is presented as in need of explication, for their meaning has to be drawn out (neyartha) through the fully explicit (nitārtha) hermeneutic of the previous analysis of consciousness...If you are familiar with this sūtra, do you happen to know the reasons that are found therein as to why the "Hinayana" teachings were/had to be taught in such a way?

Malcolm wrote:

The sūtra is silent on the subject of the three turnings apart from mentioning them and giving an outline of the them. No other sūtra mentions the subject.

The Indian tradition, what we possess of it, is also largely silent on the matter. Tibetan traditions following Buton have seized on the matter and have expressed a number of different interpretations, but generally consider the tathāgatagarbha doctrine is being the principle representative of the third turning. The Gelugpa are contrarians here in this respect, rejecting the Saṃdhinirmocana and the third turning as provisional since they locate this sūtra in the Yogacara school since it also mentions the ālayavijñāna.

Coëmgenu said:

If the Buddha were capable of giving teachings where "their meaning [does not have] to be drawn out (neyartha) through the fully explicit (nitārtha) hermeneutic of the previous analysis of consciousness," why didn't he just teach the "perfect" teaching at the beginning?

Malcolm wrote:

His students would not have understood it.

M

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 11:10 AM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

Do you think that this lack of leading-ability toward removing "subtle knowledge obscurations" is due to a deficiency of what the Buddha taught them (the Agama-Nikaya layer of Dharma-dispensation) or because of their own interpretations of the Dharma?

Malcolm wrote:

According Saṃdhinirmocana sūtra, the first turning of the wheel, what we commonly associate with Nikāya Buddhism, is incomplete, provisional, and subject to dispute, as was the second turning. The third turning was a restatement of the second turning in no uncertain terms so that it would be understood as complete, definitive, and not subject to dispute.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 5:51 AM

Title: Re: How do buddhas contact people?

Content:

Luke said:

If we assume for a moment that Buddhas like Amitabha, Akshobya, etc. exist in different parallel universes, what is the mechanism through which they can contact us and we can contact them?

It's clearly some faster-than-light mechanism...

Malcolm wrote:

I think email works pretty well.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 4:16 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

The first source cited by Wikipedia, Secularism and Religion-Making, doesn't support what is claimed. In fact it supports what I'm saying:

" It is clear, for instance, that the āstika–nāstika distinction so often pressed into service to reinforce the separation of “Hindu” and “Buddhist” traditions is a fluid and changeable mode of classification with shades of meaning and application that shift according to context. The Buddhist philosopher Nāgārjuna, for instance, refers to the Vaiśeṣika school as one of several nāstikas (nonaffirmers) in his work the Ratnāvalī I, v. 60–61"

I don't have access to the second.

Malcolm wrote:

Dude, just read the verse 60-61 of the Ratnavali.

BuddhaFollower said:

What does it have to do with anything?

60 They implicitly have no nihilistic thesis
And also have no nihilistic behavior
And due to relying on [the path to]
enlightenment have no nihilistic thought.
Hence how can they be regarded as nihilists?

61 Ask the Samkhyas, the followers of Kanada,
Nirgranthas,
And the worldly proponents of a person and
aggregates,
Whether they propound
What passes beyond “is” and “is not.”
na pratijñā na caritaṃ na cittaṃ bodhiniśrayāt |
nāstikatve ’rthato yeṣāṃ kathaṃ te nāstikāḥ smṛtāḥ ||60||

無言行及心 由依菩提故
若說彼墮無 何因不墮有

| gañ dag don gyi med ñid du | | dam mi ’cha’ žiñ mi spyod pa |
| byañ chub rten phyir sems med na | | de dag ji ltar med par bśad |

[For us] there is no thesis to be demonstrated, no rules of conduct, and on account of our taking shelter in the supreme illumination,
not even mind, our doctrine is really the doctrine of nothingness. How then can we be called nihilists?

sasāṃkhyaulūkyanirgranthapudgalaskandhavādinam |
pṛccha lokaṃ yadi vadyat astina_stiviyatikramam ||61||

僧佉世師 尼捷說人陰
約世汝問彼 若說過有無

| gañ zag phuñ por smra ba yi | | 'jig rten grañs can 'ug phrug dan |
| gos med bcas la gal te žig | | yod med 'das pa smra na dris |

You may ask the common people along with its philosophers either the Sāṃkhyas or the Vaiśeṣikas or the Jains or those who maintain the existence of a personality as represented by the five groups whether they preach a doctrine like ours beyond the dualism of existence and non-existence.

Malcolm wrote:

<https://www2.hf.uio.no/polyglotta/index.php?page=record&vid=69&mid=116981>

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 4:00 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

[

And this is where your theory stumbles and falls. The Buddha chose the colours, the hairdo and the garments so that Buddhist ascetics DID stand out from non-Buddhist lay-people and clergy.

Malcolm wrote:

No, in fact he did not. All he insisted was that early robes were to be made out of discarded shrouds and dyed any color one pleased so they would not be white.

The number of robes, three, were gradual additions.

Having a shaved head was a common practice among many śrāmanera communities of the time.

Sherab Dorje said:

This served a number of purposes: If an ascetic behaved in a wholesome manner then the meritorious behaviour was immediately associated with the practices of the BUDDHIST monastic community. If an ascetic engaged in unwholesome behavior he was easily identifiable and thus ran the risk of expulsion.

Malcolm wrote:

In reality, especially early on, there was little to distinguish a Buddhist monk from some other kind of śrāmanera.

The protocols around the color of robes, and the patterns of the cloth were much latter additions.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:41 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

I don't accept Chinese texts as sources.

Malcolm wrote:

That is idiotic.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:38 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

manjusri said:

Thank you Malcolm. So, generally, a Dzogchen teacher would not even teach this doctrine to his/her students?

Malcolm wrote:

It is necessary for any discussion of the vehicles of cause and result.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:03 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

manjusri said:

Can anyone enlighten me on where Dzogchen stands relative to the Two Truths Doctrine? I have come across the view that there is only a "single truth" in Dzogchen? Moreover, did the historical Buddha teach some variant of the two truths? My understanding is that Nagarjuna based his doctrine on the words of the historical Buddha (Kaccayanagotta Sutta).

Malcolm wrote:

The two truths do not exist for Dzogchen. As the Soaring Garuda states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an "ultimate phenomenon."

And Mañjuśrīmitra explains that the two truths are the same:
Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.
In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 2:38 AM

Title: 91% of the Things Donald Trump Says Are False

Content:

Unknown said:

They don't care that Donald Trump lies; they love him because his lies soothe them. His lies appease them. His lies make them feel justified and righteous. His lies make them feel good about who they are. The voters are the children who do not want to be grown ups and the grown ups in the party have indulged them and fed them candy to keep from having to parent, and now they are stuck with a monster of a child.

Malcolm wrote:

<http://www.politicususa.com/2016/03/31/ninety-one-percent-donald-trump-false.html>

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:41 AM

Title: Re: Is Vajrayana the 'third turning'?

Content:

Wayfarer said:

I have noticed a passage on the Wikipedia article about Vajrayana:

http://www.wikiwand.com/en/Vajrayana#/Third_turning_of_the_wheel

The text under the heading says: 'Vajrayana can also be seen as the third of the three "turnings of the wheel of dharma".'

Whereas, I had understood that 'the third turning' was generally understood to be Yogācāra.

Is this recognised by the tradition, or ought the article to be edited?

Malcolm wrote:

Some people assert that the Uttaratantra is a transitional doctrine presaging Vajrayāna. But Vajrayāna is not a separate turning of the wheel.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:35 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

Is this contradicting the Buddha's teachings? Is religious harmony in any way harming Buddhism or is it teaching itself?

Malcolm wrote:

Nope, but asserting that all traditions point to the same truth is simply a wrong view.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:22 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

Also, I know many degree holders who serve coffee and flip burgers. So much for prestige and a better lifestyle. A degree is not a ticket to the middle class as they once were.

Queequeg said:

It also depends on the degree you get.

Many liberal arts degrees don't get you anything, except maybe some entry level job paying \$25,000 a year. That's fine if you have parents paying your rent while you work for less than minimum wage and gain experience. If you're smart enough, you'll be able to translate that into something better in a few years. Or you go back to grad school after a while. Takes money to make money, they say.

If you don't have that luxury, don't have any particular genius, you probably should pursue a Bachelor of Science (instead of arts), and pick a field where there are demands. Engineering, nursing, for instance. Be willing to transfer where the jobs are when you graduate. You may not get to live someplace sexy like San Francisco or Brooklyn or Austin, but you'll be in a position to have a solid middle class life by taking that chemical engineering job in St. Louis.

The dirty secret they don't tell kids coming up the social ladder is that they don't have the luxury of reading literature for four years or studying art history unless their parents are in a position to support them through the first few years of their post-college lives so that they can take poorly paying or non-paying jobs that allow you the experience, exposure and connections you need to build one of those creative careers.

Malcolm wrote:

STEM is destroying education and turning people into uncultured f*&kwits.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:12 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Dzogchen does not make a distinction between persons of sharper and duller capacity, for example, unlike lower paths.

cyril said:

But still, there are practitioners who can never relax in the natural state more than a split-second, others who are almost never distracted and then anything in-between. Wouldn't that allude to some difference in regards to personal capacity?

Malcolm wrote:

No, this merely points to a difference in diligence and familiarization.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:44 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

DGA wrote there are some who hold what might be called a universalist view
What is an universalist view?

Malcolm wrote:

The belief that all religious traditions point to the same truth. It is also called "perennialism".

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:34 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Is there a serious lack of context for monastic attire too? Obviously, yes. Does that mean that monastics should not wear their robes too?

Malcolm wrote:

In many cases, yes, they should not wear monastic attire if they have something else less likely to stand out. For example, if they have to work at a job, they should wear professional clothing. If they wish to wear club colors, fine. But slacks and shirts please.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:06 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Jeff H said:

In passing, and without having read the whole thread, I'll just note that the gradations (limitations) I speak of are largely a matter of what teachers and teachings one has been previously exposed to, not some inherent, personal capabilities. I believe one's karmic causes determine what conditions one will encounter and which of those will activate any particular latencies.

Malcolm wrote:

Yes, and we are persons who are fortunate to have even encountered the name "Buddha", much less, "Great Perfection."

That said, I never stated that teachings like lam rim, mind training and so on were useless. Like all tools, they have uses, as well as limitations.

Author: Malcolm

Date: Monday, October 24th, 2016 at 11:19 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

All traditions point to the same truth.

Malcolm wrote:

No, they certainly do not.

Author: Malcolm

Date: Monday, October 24th, 2016 at 11:18 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Jeff H said:

I anxiously await your book!

I know little about Dzogchen but I know there is a Bodhisattva vow that warns against disparaging lesser paths, namely Hinayana, because a Bodhisattva must understand

and appreciate all the necessary means for any individual being to attain enlightenment. Does Dzogchen not respect those on lower paths?

Malcolm wrote:

You cannot understand all paths unless you understand the limitation of each path.

Dzogchen, being the essence of all paths, merely points out the limitations of other paths, i.e., the ways in which they obscure the meaning of buddhahood.

Jeff H said:

Meanwhile I continue to believe there are many like me who more appropriately follow a graduated path.

Malcolm wrote:

The notion of gradual vs. sudden is a self-imposed limitation. Dzogchen does not make a distinction between persons of sharper and duller capacity, for example, unlike lower paths. In Dzogchen, there is no notion that there are some people who cannot understand the meaning of Dzogchen.

There is only the notion that there are people who either have not had the fortune of meeting Dzogchen teachings or whose own conceptuality regarding cause and effect, and so on, prevent them from embracing Dzogchen teachings whole-heartedly.

Once a person decides to embrace Dzogchen teachings and is willing to dispense with the conceptual limitations about buddhahood imposed by the paths of cause and result, there is no obstacle placed in the way of people who wish to learn about Dzogchen teachings. Dzogchen teachings make no distinction between persons of sharper and duller capacity as I mentioned above. A proper teacher is all that one requires to follow Dzogchen teachings.

Any teacher who claims that Dzogchen requires one to be a person of high capacity, etc., frankly, does not know what they are talking about and should be immediately understood as a person of very limited understanding of Dzogchen teachings.

On the other hand, there are today teachers who use the name "Dzogchen" to defraud students into following them, who then never give actual teachings on Dzogchen, or who are given mistaken teachings on Dzogchen. So, caveat emptor.

Author: Malcolm

Date: Monday, October 24th, 2016 at 10:56 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

The teacher I received the ngakpa initiations from gets pissed off if we don't wear our ngakpa attire when practicing.

Malcolm wrote:

Just what sort of costume does rigpa wear?

Sherab Dorje said:

Whatever costume it damn well pleases!

Malcolm wrote:

Thus no costume at all is required. Ngakpa attire is symbolic, but not essential. There is no compunction to wear it. It's voluntary.

There is a serious lack of social context for Ngakpa attire in western countries, unlike the garb of religious ordinands belonging to Catholicism, etc. This is why it seems odd to others outside of a retreat center.

Author: Malcolm

Date: Monday, October 24th, 2016 at 10:46 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

The teacher I received the ngakpa initiations from gets pissed off if we don't wear our ngakpa attire when practicing.

Malcolm wrote:

Just what sort of costume does rigpa wear?

Author: Malcolm

Date: Monday, October 24th, 2016 at 3:24 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

That all depends on whether or not one accepts Dzogchen teachings as the definitive teachings of the Buddhas. YMMV.

Sherab Dorje said:

I take it your aim is to bore everybody into Dzogchen by trotting out the same stuff every single time in every single thread?

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Monday, October 24th, 2016 at 2:36 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Greg said:

And since Dzogchenpa say it, it must be true!

Malcolm wrote:

That all depends on whether or not one accepts Dzogchen teachings as the definitive teachings of the Buddhas. YMMV.

Author: Malcolm

Date: Monday, October 24th, 2016 at 1:20 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

You cool with that? Fine. But you better makes damn sure you reach enlightenment in this lifetime, otherwise you are screwed.

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Sherab Dorje said:

Hence the reliance of Vajrayana practitioners on all three levels of vows.

Malcolm wrote:

One has no need to rely on a vow which one is in no danger of breaking.

Author: Malcolm

Date: Monday, October 24th, 2016 at 12:49 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

I said, "so what," not "ok."

Jeff H said:

Sorry, I didn't mean to misrepresent your position. Is there a difference? Do you mean by this that it's not ok? Are you saying it's neither ok nor not ok?

Is there any such thing as distinguishing appropriate and inappropriate behavior, at this mundane level, for a person who is voluntarily pursuing a Buddhist path before they have established sufficient mental discipline to transform all behaviors? Is renunciation necessary for any Buddhist practitioners?

Incidentally, I'm not criticizing or judging anyone. I am sincerely trying to understand when the principles of what to adopt and what to abandon are legitimately negated.

Malcolm wrote:

Who can consider Vinaya reliable since it is embedded in ancient gender disparities between men and women? How are they even relevant today?

Even the way the vow against sexual misconduct is formulated (even where I agree with it) is a reflection of patriarchal economic values embedded in property relations and principally refers to male sexual conduct. The formulation of bhikṣuni vows is clearly oppressive towards women since they must follow an additional 111 extra vows, on top of the 253 vows prescribed for bhikṣus.

Thus, in the face of this kind of disparity, whether or not monks watch porn is pretty much a nonissue since Buddhist institutional monasticism systematically oppresses women.

Author: Malcolm

Date: Monday, October 24th, 2016 at 12:27 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Gyurme Kundrol said:

Being a monk does mean you have a responsibility to uphold conduct that will not create delusion in the minds of sentient beings regarding Dharma. This doesn't mean never breaking a vow though. It would mean however in this case that the monk in question should apologize, confess, make amends, seek to not do this again and so forth.

Malcolm wrote:

Of course, this expectation created a situation where, in Tibet, the convention came to be telling lay people that they were not privileged to know what monks' vows were, because if they did know, they might criticize monastics for breaches of their discipline and lose faith.

Just another patriarchal means of control...

Interestingly, after being rejected by the Tibetans proper in Tshang, the Dzogchen teachings were first spread and preserved on the Tibetan plateau in a matriarchal society, the country of rGyal mo tsha ba rong, literally, "The Hot Gorge of the Queens.

Gyurme Kundrol said:

The rGyalrong are one of the many ethnic and linguistic groups of western Sichuan. Due to the extreme nature of the mountains and valleys where they live, they have been relatively isolated throughout much of their history, resulting in a wide variety of divergent dialects. There is documentation of the rGyalrong as early as the Tang dynasty (AD 608-917) describing a legendary matriarchal society, ruled by a queen, protected by fortress-like watchtowers along a river of gold. Ancient towers still stand, and the Dajin River (大金川, Big Gold River) flows through rGyalrong territory, historically rich in gold.

Malcolm wrote:

<https://collectanealinguistica.wordpress.com/2015/11/08/in-search-of-a-language-unrecognised-part-2/>

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:43 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

The median income of a Trump supporter is 72,000\$ a year. I hate to break it to you but that means most Trump supporters have a degree. .

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:19 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

Agreed, but I think there are standards for supporting one another on the path and monasteries have an historical role in that.

Malcolm wrote:

My friend, there is virtually no real practice in monasteries.

Jeff H said:

Some of us need remedial support of a more imperfect nature while we attempt to shape our own future selves.

Malcolm wrote:

I am not advanced at all. But I am confident that monasteries are not the refuges that monastic propaganda would have us believe.

Jeff H said:

Ok, I'll buy that as a position. The argument, then, is: porn in monasteries is ok because monasteries themselves are not ok (as vehicles for Buddhist refuge?).

Malcolm wrote:

I said, "so what," not "ok."

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:17 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Perhaps you should get your thoughts together about patriarchy and publish them in a single cogent volume with your name on it

Malcolm wrote:

I can do that in one sentence: patriarchy is a socio-economic system in which every everyone and everythings' moral and spiritual value is predicated on their economic value in a market economy dominated by men.

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 12:28 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Which I pointed out is not certain, since there is no agreement among lineages as to what these vows entail in their particulars.

Sherab Dorje said:

And now you are invoking your authority and the dog continues to chase its tail. It is incredibly tiring to have a conversation with somebody that cannot even recognize when somebody is agreeing with them.

Malcolm wrote:

Hahahahah, nice try, Greg. I am not invoking my own authority. As to your agreement, you may agree with my conclusion, but I suspect the route we travel to get to that agreement is rather different. For example, as a proponent of deep ecology, I can

certainly agree with Christian and Socialist environmentalists that the environment is worth saving, but the routes we all take to come to a common conclusion are founded on very different perspectives.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:59 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I object to those who say, "Porn in the monastery? So what?"

Malcolm wrote:

You cannot fix samsara for others, only for oneself. Therefore, "Porn in the monastery? So what?"

Jeff H said:

Agreed, but I think there are standards for supporting one another on the path and monasteries have an historical role in that.

Malcolm wrote:

My friend, there is virtually no real practice in monasteries.

Some of us need remedial support of a more imperfect nature while we attempt to shape our own future selves.

I am not advanced at all. But I am confident that monasteries are not the refuges that monastic propaganda would have us believe.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:49 PM

Title: Re: Buddhist forums and why you choose to be active on dharmawheel

Content:

The Cicada said:

I'm here because I'm a religious fanatic who enjoys arguing with rich people.

Malcolm wrote:

Then you're in the wrong place.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:42 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I object to those who say, "Porn in the monastery? So what?"

Malcolm wrote:

You cannot fix samsara for others, only for oneself. Therefore, "Porn in the monastery? So what?" I do not say it was "ok," I just said it was of no consequence. But then again, I have no confidence in religious corporations in general.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:41 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

]It may surprise you to know that I agree 100%. I was saying the exact same thing.

Malcolm wrote:

What you did was invoke an authority:

Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana practitioner) observe all three sets of vows,

Which I pointed out is not certain, since there is no agreement among lineages as to what these vows entail in their particulars.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:07 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana practitioner) observe all three sets of vows, which, depending on the capacity of the practitioner may legitimately involve renunciation, they just puff out their chest and posture, while indulging their ego.

Malcolm wrote:

While other people self-righteously berate others about vows, similarly indulging their egos.

kirtu said:

Sounds like quite a projection. I have not seen people "self-righteously berate" others about vows. A couple of times I have personally heard that but online I have almost never seen it.

Kirt

Malcolm wrote:

What do you think was going on here?

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:56 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

treehuggingoctopus said:

Well, I for one have never said a Vajrayana practitioner cannot resort to renunciation. But the "canker of sensuality" is a phrase that hardly belongs to the language of Vajrayana. "Indulging in pleasure" is also a heavily loaded expression, is it not?

Malcolm wrote:

Well, this is not entirely true. We discuss asrava (zag pa) all the time in Vajrayāna even in Dzogchen. The "body with effluents" is a common phrase, and effluents here refers to the three or five afflictions.

treehuggingoctopus said:

What never ceases to amaze me is that "pleasure-seeking" or "indulging in pleasure" becomes a problem for some people (almost) only when it comes to sex. It is OK when one takes great pleasure in what one is eating, studying, listening to, reflecting on, drinking (provided it is alcohol-free!), etc. It is also quite OK to pursue openly such pleasures, and talk about doing so. Everybody praises our erudition, or the exquisite honing of some of our skills, or our devotion to a particularly charming hobby.

Malcolm wrote:

Yes, all of these activities are associated with asravas, i.e., "outflows," effluents," or "cankers" (weeping sores).

Vajrayāna does not deny afflicted phenomena. Its approach to them with respect to the path however differs markedly from lower yānas as you know.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

While other people self-righteously berate others about vows, similarly indulging their egos.

Sherab Dorje said:

A bit of self-directed valid criticism (because in your hurry to respond negatively to what I said, it seems you did not notice that the criticism was directed at myself too) goes a long fucking way. I, at least, am willing to admit my incapacity as a practitioner. Hopefully it will save me a tonne of suffering in the future.

Malcolm wrote:

Yes, praising oneself with faint criticism is often a proffered justification of the harsh criticism of others, i.e., "I'm not perfect, but that other person..."

As far as the three vows go, this is an interesting literature, but none of it is decisive nor conclusive. Why? Because no one agrees on how they should be interpreted, for example, the controversy over whether the fifth samaya merely refers to abandoning Mahāyāna bodhicitta, or the release of semen. Tibetan scholars spend lifetimes obsessing about issues which are of no fundamental importance.

However, if we get the essence of the three vows, rather than being distracted by their particulars, the essence of the Hinayāna vows is not harming others. Therefore, the evaluation of pornography from this point of view should be "Does my action of indulging in erotica or pornography harm others?"

The essence of Mahāyāna vows is helping sentient beings. Therefore, the evaluation of pornography should be, "Does my action of indulging in erotica or pornography cause me to objectify women (and men)—treating them as objects of personal gratification—and cause me to lose sight of them as persons deserving of my compassion?"

The essence of general Secret Mantra vows is pure vision. Therefore, the evaluation of pornography from this point of view should be "Does my action of indulging in erotica or pornography lead me into engage in impure vision?"

We won't get into Dzogchen, since in Dzogchen, there is nothing to abandon or adopt, but only something to recognize.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:19 PM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

Some perspective. (Check out the facial expressions in the background.)

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

<http://www.dancarlin.com/product/common-sense-310-or-else/>

Malcolm wrote:

Yes, the audience's discomfort with clumsy, graceless Donald is palpable.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:10 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

For me the issue is not about indulging the senses, the issue is also about how one indulges the senses.

Malcolm wrote:

Yes, from the perspective of Tibetan Medicine/Ayurveda, it is quite possible to abuse one's senses with sense objects.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 9:34 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Personally, it seems to me, that many (almost all) here could (legitimately, even within a Vajrayana context) benefit from renunciation when it comes to sense pleasures...

Malcolm wrote:

Vajrayāna is not a path of renunciation (i.e. a path of giving up objects of desire), just as common Mahāyāna, while a path of renunciation, is not a path of self-centered renunciation.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 9:28 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana

practitioner) observe all three sets of vows, which, depending on the capacity of the practitioner may legitimately involve renunciation, they just puff out their chest and posture, while indulging their ego.

Malcolm wrote:

While other people self-righteously berate others about vows, similarly indulging their egos.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:31 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

MiphamFan said:

I think you have too specific a definition of "middle", conditioned by your own perspective. It seems like you are using middle as an absolute point, with Marxism on the left and crony capitalism with reactionary social views to the right.

I personally would just call middle and mainstream whatever is in mainstream political discourse. The Overton window.

What is "middle" today in America was not "middle" 100 years ago, nor middle in Roman times. I'd argue for example that socialist parties posed a far greater threat to capitalism in the pre-WW2 period than they do today. So "Leftism" then was a much more effective opponent of the "Right" than it is today. But both "Left" and "Right" are meaningless if you extend the timeline over a longer period.

There are plenty of things that are not mainstream and not necessarily alt-right, for example, what I discussed in the OP, that progress and growth will face limits, we cannot expect perpetual economic growth. Even Green parties don't discuss this.

Malcolm wrote:

Green Parties are not really green, since they have come to a rapprochement with Capitalism.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 6:33 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

Wayfarer said:

So actually things aren't as bad as he foresaw at the time.

Malcolm wrote:

No, in fact things are considerably worse.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 6:32 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

Unifying Hinduism by Nicholson pages 2-3:

After this late medieval period, it became almost universally accepted that there was a fixed group of Indian philosophies in basic agreement with one another and standing together against Buddhism and Jainism.

Similarly the widely studied 2nd-3rd century CE Buddhist philosopher Nagarjuna, in Chapter 1 verses 60-61 of Ratnāvalī, wrote Vaiśeṣika and Sāṃkhya schools of Hinduism were Nāstika, along with Jainism, his own school of Buddhism and Pudgalavadins (Vātsīputriya) school of Buddhism.[20][21]

Malcolm wrote:

https://en.wikipedia.org/wiki/%C4%80stika_and_n%C4%81stika

BuddhaFollower said:

The first source cited by Wikipedia, Secularism and Religion-Making, doesn't support what is claimed. In fact it supports what I'm saying:

" It is clear, for instance, that the āstika–nāstika distinction so often pressed into service to reinforce the separation of “Hindu” and “Buddhist” traditions is a fluid and changeable

mode of classification with shades of meaning and application that shift according to context. The Buddhist philosopher Nāgārjuna, for instance, refers to the Vaiśeṣika school as

one of several nāstikas (nonaffirmers) in his work the Ratnāvalī I, v. 60–61"

I don't have access to the second.

Malcolm wrote:

Dude, just read the verse 60-61 of the Ratnavali.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 6:31 AM

Title: Re: “You Can’t Watch Pornos in the Monastery”: Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

People with an agenda

Malcolm wrote:
You brought up her story, not me.

maybay said:
No one asked who started it.

Malcolm wrote:
Right, I was pointing out that this was your agenda, not mine.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 4:32 AM
Title: Re: Is there any evidence Buddhism rejects the Vedas?
Content:

BuddhaFollower said:
This classification is late medieval, after the decline of Buddhism in India.

It really is meaningless.

Malcolm wrote:
I rather doubt it, since Nāgārjuna uses the term in the Ratnavali.

BuddhaFollower said:
Unifying Hinduism by Nicholson pages 2-3:

After this late medieval period, it became almost universally accepted that there was a fixed group of Indian philosophies in basic agreement with one another and standing together against Buddhism and Jainism.
Similarly the widely studied 2nd-3rd century CE Buddhist philosopher Nagarjuna, in Chapter 1 verses 60-61 of Ratnāvalī, wrote Vaiśeṣika and Sāṃkhya schools of Hinduism were Nastika, along with Jainism, his own school of Buddhism and Pudgalavadins (Vātsīputriya) school of Buddhism.[20][21]

Malcolm wrote:
https://en.wikipedia.org/wiki/%C4%80stika_and_n%C4%81stika

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 4:26 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:
maybay said:
People with an agenda

Malcolm wrote:
You brought up her story, not me.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 4:02 AM
Title: Re: Is there any evidence Buddhism rejects the Vedas?
Content:
Malcolm wrote:
Buddha rejects śruti, the idea that the Vedas are self-originated. This is why Buddhism was classed as a nastika tenet system.

BuddhaFollower said:
This classification is late medieval, after the decline of Buddhism in India.

It really is meaningless.

Malcolm wrote:
I rather doubt it, since Nāgārjuna uses the term in the Ratnavali.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 3:50 AM
Title: Re: The Whiggish view of history and Buddhism
Content:
maybay said:
Methinks OED needs to re-examine that one.

Also, what kind of notation is " \neq " ? Not equal in boolean algebra is " \neq ".

Malcolm wrote:
Lazy boolean algebra, means you do not have to hit the shift key. \neq

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 3:49 AM
Title: Re: Secret Map of the Body
Content:
RikudouSennin said:
There is a book titled 'Secret Map of the Body'.
What school or cycles is this connected with?
Or is it based on Indian Higher Yoga Tantras?

Malcolm wrote:

Based largely on Indian Tantras, is a synthetic commentary on Sakya Lamdre and Drukpa Kagyu tantric anatomy by 13th century master, Yang Gongpa.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 3:43 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

She then cultivated her guru's instructions and having giving up all activities, she remained for one year. After her husband came and took her to his house, she did all the mundane work and activities, she agreed to comply

maybay said:

Nobody asked her to comply - not in either of the translations I'm looking at. And just for everyone else who reads this Dowman has that she went to her new husband "without demur", i.e. without protest and the usual nonsense. "In her new home she performed everything that was expected of her cheerfully and uncomplainingly, always speaking modestly and sweetly, thus controlling both her body and speech."

Malcolm wrote:

In the Tibetan, "After her husband came and took her to his house..." the verb is khyer ba which means "to be carried away" The verb is commonly used to describe what happens to one when caught in a flood. This term indicates that she did not go willingly, especially in light of the protest against her parents.

Dowman's translation above is excessively interpretive— the words "new home," "demur," "cheerful," "uncomplaining," and "expected" exist nowhere in the Tibetan text and are not implied at all.

maybay said:

If we are going to characterize this story, I think Manibhadra the Domestic Drudge is a more apt analogy than "Happy Housewife."

Well that's just your opinion man. The story goes she was from wealthy family. Drudgery seems unlikely. If it weren't for Kukkuripa she wouldn't have considered liberation.

Malcolm wrote:

You miss another essential point in the story— that she sat for a whole day looking at the broken pot on the ground. Why do you think so?

Considering that she had already been beaten and abused verbally by her parents for running off to follow Kukkuripa to begin with, and was "carried off" or "taken" by her husband after having remain on her own for a year following that, the entire story suggests that she was in a situation of involuntary, domestic servitude (the condition of

billions of women and girls in the world today) through an arranged marriage over which she had no control— which is what makes her doha at the end more poignant.

Now I shall go to great bliss without returning
to the house of samsara.

In this case, the "happy" housewife is equating her home with samsara. Some happy housewife.

maybay said:

I don't know why you seem so desperate to deny this possibility.

Malcolm wrote:

This issue is not housewives in general and the obvious fact that many women today find this a fulfilling, satisfying life. The issue is Manibhadra specifically, and her obvious unhappiness with her state of domestic servitude, her youthful rebellion and her eventual emancipation more than a decade after meeting her guru.

Indeed, this tale is edifying example for women in so far as Manibhadra shakes free of the shackles of mundane, patriarchal domesticity and realizes her own power as an independent woman. Recall that in general the tales of the 84 Mahāsiddhas virtually always contain some element of transgression of conventional norms. A common woman shaking free of her domestic role and abandoning her husband and young children would have been nothing short of totally shocking and transgressive to Indians in the 11th century.

My critique is not directed at liberated men and women, but rather the patriarchal values that overlook, demean, and obscure women (with rare exceptions like the four female Mahāsiddhas, the Therīgāthā and so on) through the near total silence of women's voices and the obvious male fetishization of women found in Buddhist literature in general, and particularly in the Niruttarayogatantras.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:40 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

I've read a lot of translations, and never once did I read anything rejecting the Vedas.

Malcolm wrote:

Buddha rejects śruti, the idea that the Vedas are self-originated. This is why Buddhism was classed as a nāstika tenet system.

He did not necessarily reject the Vedas themselves.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:19 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

DGA said:

Well, the most popular political sentiment of a particular society at a given time might not be in the middle and often isn't. Socialism was pretty popular in the USSR; the mainstream was far to the left of the spectrum. Similarly for Fascist Italy--the mainstream was far to the right, and those in the center might be dissenters, out of the mainstream.

so the mainstream doesn't correspond necessarily to the political center.

Malcolm wrote:

Popularity /= mainstream

Also, you did not qualify your terms.

DGA said:

"Mainstream" means widespread or predominant and has since Carlyle coined the term in the early 19th century, and that is the sense in which I meant "popular."

Malcolm wrote:

OED seems to predominantly define "mainstream" as normal or conventional.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:08 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

DGA said:

truthfully, I don't know where to position a mainstream on a spectrum.

Malcolm wrote:

In the middle?

DGA said:

Well, the most popular political sentiment of a particular society at a given time might not be in the middle and often isn't. Socialism was pretty popular in the USSR; the mainstream was far to the left of the spectrum. Similarly for Fascist Italy--the mainstream was far to the right, and those in the center might be dissenters, out of the mainstream.

so the mainstream doesn't correspond necessarily to the political center.

Malcolm wrote:
Popularity /= mainstream

Also, you did not qualify your terms.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 1:57 AM
Title: Re: The Whiggish view of history and Buddhism
Content:
DGA said:
truthfully, I don't know where to position a mainstream on a spectrum.

Malcolm wrote:
In the middle?

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 1:51 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:

boda said:
You need to understand that making something illegal is not always a solution, and can even cause more problems and suffering than it's supposed to relieve.

Malcolm wrote:
Yes, for example, Prohibition.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 12:31 AM
Title: Re: The Whiggish view of history and Buddhism
Content:
MiphamFan said:

"Conservatives" conserve socioeconomic privileges for their elites and make a show of conserving social values, but no 18th century observer would call them "conservative" in any sense of that word;

Queequeg said:
The Conservative battle cry in the US in 2016 is, "Make America Great Again ". Emphasis added. In the UK, it was a retreat from European integration which is often championed on the idea that integration is the greater destiny. If they had to be described, these are archaisms, longing for some idealized past.

DGA said:

The Trump people and the Brexit people aren't conservatives. They are reactionaries. Your description is a precise definition of reactionary logic.

Malcolm wrote:

I second this. This is the reason why the GOP is in disarray.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 12:13 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

malcolm said:

I think you missed the part where Dowman observes the ratio of male to female siddhas in the 84 Mahāsiddhas is 20:1.

maybay said:

Why is that significant? Clearly the function of the compilation, if we can suppose one, was to show that enlightenment is available in a variety of karmic circumstances. And it does just that.

Malcolm wrote:

Clearly the compilation was written from a male-centric point of view, which reinforces my point.

maybay said:

But I think you missed the point of the quote which is that the enlightened Manibhadra (who probably represents the most populous role in society of all the 84) rebukes the very agenda you are heroically pursuing in her name.

Malcolm wrote:

The point of the story is that she is unhappy with family life, and when she breaks the pot she says:

To what home will

beginningless sentient beings go

when the clay vessel of their bodies is broken?

My clay vessel has long been broken,

Now I shall go to great bliss without returning
to the house of samsara.

E ma! Those who wish to attain bliss
should rely on the amazing guru!

You also seem to lack the understanding that she rebelled against her parents after receiving the Cakrasamvara empowerment and instructions from Kukkurpa:

The guru saw that the girl's continuum was ripe, and bestowed upon her the empowerment of Cakrasamvara. After she was given the instruction for unifying

creation and completion, she practiced in that retreat place for a week. Then she returned to her parents.

Since they beat and derided her, the girl said, "If the three realms are pure, are you not my parents? Though your family and lineage are important, you do not turn away from samsara. I have been struck by the accomplishment of liberation based on my guru! I shall follow the path," and left them speechless.

She then cultivated her guru's instructions and having giving up all activities, she remained for one year. After her husband came and took her to his house, she did all the mundane work and activities, she agreed to comply in body and speech, and spoke pleasantly, and so on.

She continued in this way for 12 years, had a couple of kids, etc., then she has the incident with the pot. So I think that your characterization (while understandable given the way it is presented in the translation you are using) is thoroughly inaccurate.

If we are going to characterize this story, I think Manibhadra the Domestic Drudge is a more apt analogy than "Happy Housewife."

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:49 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

laws seeking to outlaw pornography are an attack on the First Amendment.

Kunga Lhadzom said:

Then why is indecent exposure illegal ?

Malcolm wrote:

Simply put, when someone flashes a penis at you on the street, it is assault. Erotica and pornography are films and literature which one peruses voluntarily, and thus are protected speech.

Kunga Lhadzom said:

Why can't you have sex in public places ?

Malcolm wrote:

It is considered "lewd and indecent behavior." But when you peruse erotica and pornography in your home or on your own computer, etc., it is considered protected speech.

Kunga Lhadzom said:

Why can't you go nude on a beach ?

Malcolm wrote:

That depends on the beach. For example, there are many "clothing optional" beaches all over the United States, for example, in Cape Cod, Long Island, etc. It is also legal to be nude in public in places such as Burlington, Vt. and so on.

Kunga Lhadzom said:

Also, Porn is immoral, according to Buddhist standards :

1. No sex in the daytime
2. No anal sex
3. No oral sex
4. No bestiality
5. No sex with minors
6. Wrong livelihood

Malcolm wrote:

If you wish to follow rules 1-3, fantastic, more power to you.

It might be argued from a Buddhist POV that the pornography industry, item 6 on your list, is a species of human trafficking, but personally, I think that would be an over-application of the principle. All actors in the pornography industry must a) prove their age b) sign consent forms in order for that pornography to be considered legal.

I also agree that there is illegal pornography which is a result of human trafficking.

As for 4 and 5, animals and children cannot give consent.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:21 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

justsit said:

Trump may be inevitable. President Trump is not.

The Cicada said:

They keep calling him "god-king." Not sure why.

Malcolm wrote:

They call him God-Emperor on reddit, a reference to the God-emporer of Dune, Leto II: Leto II Atreides, the God Emperor, has ruled the universe as a tyrant for 3,500 years after becoming a hybrid of human and giant sandworm in Children of Dune. The death of all other sandworms, and his control of the remaining supply of the all-important drug melange, has allowed him to keep civilization under his complete command. Leto has been physically transformed into a worm, retaining only his human face and arms, and though he is now seemingly immortal and invulnerable to harm, he is prone to instinct-

driven bouts of violence when provoked to anger. As a result, his rule is one of religious awe and despotic fear.

https://en.wikipedia.org/wiki/God_Emperor_of_Dune
OG1PjXs.jpg (257.45 KiB) Viewed 1517 times

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:13 PM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

Meanwhile there are PhDs who are basically sociopaths. Some of these have held elected office, such as Betsy McCaughey.

Malcolm wrote:

Yes, having an advanced degree does not preclude one from having a personality disorder of the first degree.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:11 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

Of course, no argument. Bernie would be much better than either of the candidates up there right now.

I'm just saying a degree isn't everything. i wouldn't trust PhDs who never had jobs outside academia to be good leaders.

Malcolm wrote:

It depends on what kind of PhD. For example, I think Thurman would make a dreadful politician.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:09 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Kunga Lhadzom said:

I just think the porn industry is disgusting, and does more harm than good for society. So many women have been traumatized by husbands or boy friends addicted to sex & porn. It has ruined millions of relationships, and broken up families. Let alone exploiting women and sex trafficking, and innocent children involved. Do you want to support

that ???

Malcolm wrote:

Alcohol addiction has also ruined millions of relationships and broken up families.
When one lives in a free society, one accepts certain risks.

Child pornography is illegal by definition.

Apart from that, in general, every case brought to the courts has found that laws seeking to outlaw pornography are an attack on the First Amendment.

Quite frankly, if there is an amendment worthy of revision, it would be the Second.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:06 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Thus far, no gender scholars have emerged who are sufficiently educated about and intimate with the primary and secondary literature of Vajrayāna to make any sustained critique of its systematic sexism

maybay said:

When my mind was enshrouded in ignorance
Critical thought attended every sound
When reality was revealed as my own nature
The nature of whatever appeared was reality itself

- Yogini Siddha Manibhadra, the happy housewife

Malcolm wrote:

I think you missed the part where Dowman observes the ratio of male to female siddhas in the 84 Mahāsiddhas is 20:1.

Author: Malcolm

Date: Friday, October 21st, 2016 at 7:39 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

Bernie only has a bachelor's.

Sanders studied at Brooklyn College for a year in 1959–60[34] before transferring to the University of Chicago and graduating with a bachelor of arts degree in political science in 1964.[34] He has described himself as a mediocre college student because the classroom was "boring and irrelevant," while the community provided his most

significant learning.[35]

Malcolm wrote:

I said it was as a preference for the job, not a requirement. Also Sanders is a great deal more intelligent than Trump.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:36 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Clinton is a corporate whore. She only takes orders from Wall street and the corporations, the rest of the time its giving fake and appeasing smiles to the masses. Some may prefer to be governed by politicians with at least a masters degree...let me say politicians who elbow their way to the top are nearly always shrewd operators. A stint at university does not teach you deceptive games of one-upmanship or the wily ways of lobbying for the big end of town.

Malcolm wrote:

Guess that makes Trump a corporate gigolo.

Author: Malcolm

Date: Friday, October 21st, 2016 at 6:52 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

... fundamentally serve male fantasies ...

PuerAzelis said:

If that story was the worst you can come up with, you probably think Andrea Dworkin is Hitler or something.

Malcolm wrote:

One hilarious factoid is that Dworkin was instrumental in writing Canada's anti-pornography legislation, under which some of her own works were censored.

In terms of the Ghantapāda story, the point is that is representative of male-centered tropes which belie the oft touted gender egalitarianism of Vajrayāna.

Thus far, no gender scholars have emerged who are sufficiently educated about and intimate with the primary and secondary literature of Vajrayāna to make any sustained critique of its systematic sexism and replacement of women's voices with narratives which mainly serve to reinforce human female subordination to male whimsies, while transforming empowered women into dangerous Others in the form of witches (ḍākinīs)

and hags (matrikas).

Author: Malcolm

Date: Friday, October 21st, 2016 at 6:41 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

In general, my criticism of Trump here is in direct proportion to his bragging about the quality of his education. That being said, I prefer educated people for office, master's degree at least, when we are discussing high political offices.

Coëmgenu said:

Trump keeps saying he'll run the country like he runs his business... I'm surprised Clinton hasn't said: "You mean bankrupt four times?" He's basically giving her free material.

Malcolm wrote:

She did in the previous debates.

Author: Malcolm

Date: Friday, October 21st, 2016 at 4:50 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

A combination of genuine ignorance and conspiratorial thinking.

Malcolm wrote:

Trump is definitely an ignoramus. He only holds a Bachelor's degree from Wharton and has apparently never read a book since. At least Hill and Jill have advanced degrees. Johnson too only has a Bachelor's degree, he is also quite uneducated, as well as a real loon.

maybay said:

What a strange thing to say. I don't have any degree, doesn't mean I'm an ignoramus.

Malcolm wrote:

In general, my criticism of Trump here is in direct proportion to his bragging about the quality of his education. That being said, I prefer educated people for office, master's degree at least, when we are discussing high political offices.

Author: Malcolm

Date: Friday, October 21st, 2016 at 3:33 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

I just wasted a two hours of my time, instead of working on a thesis, before class, slogging through leaked Clinton emails looking for something even vaguely controversial that would warrant these extremely common accusations of sedition, conspiracy, or criminal activity that Trump supporters are very passionate about directing towards Clinton.

There's been nothing so far.

These allegedly 'shocking' emails have proved a thoroughly bland disappointment. I want some of the drama I was promised.

Malcolm wrote:

Yes, it is indeed very hard to understand why Trump and his brood are so outraged and fired up about all of this.

Johnny Dangerous said:

A combination of genuine ignorance and conspiratorial thinking.

Malcolm wrote:

Trump is definitely an ignoramus. He only holds a Batchelor's degree from Wharton and has apparently never read a book since. At least Hill and Jill have advanced degrees. Johnson too only has a Batchelor's degree, he is also quite uneducated, as well as a real loon.

Author: Malcolm

Date: Friday, October 21st, 2016 at 3:30 AM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon? (Nov 2016)

Content:

Author: Malcolm

Date: Friday, October 21st, 2016 at 2:25 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Progressives need to be ready from Nov. 9, to put the heat to Clinton and keep it on her. Make her do the right thing.

Author: Malcolm

Date: Friday, October 21st, 2016 at 1:44 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

I just wasted a two hours of my time, instead of working on a thesis, before class, slogging through leaked Clinton emails looking for something even vaguely controversial that would warrant these extremely common accusations of sedition, conspiracy, or criminal activity that Trump supporters are very passionate about directing towards Clinton.

There's been nothing so far.

These allegedly 'shocking' emails have proved a thoroughly bland disappointment. I want some of the drama I was promised.

Malcolm wrote:

Yes, it is indeed very hard to understand why Trump and his brood are so outraged and fired up about all of this.

Author: Malcolm

Date: Friday, October 21st, 2016 at 12:38 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

It was bound to happen hillery has started shrieking again.

The fingernails on the chalk board.The Horror

The Cicada said:

Such a nasty woman. Smh

Malcolm wrote:

Not nearly as nasty as that orange haired shitgibbon you support.

Author: Malcolm

Date: Friday, October 21st, 2016 at 12:26 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

I thought you didn't need stories?

Malcolm wrote:

Not these kind.

maybay said:

Using is needing, and you use them.

Malcolm wrote:

Depends on what you mean by "need."

Author: Malcolm

Date: Thursday, October 20th, 2016 at 11:01 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

I thought you didn't need stories?

Malcolm wrote:

Not these kind.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

and I wonder if it would be levelled against any male candidate.

Malcolm wrote:

Only if they were gay, because the bias against gay men in our culture is deeply rooted in sexism towards women.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 10:30 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Karinos said:

you know some Mahasiddhas had prostitute consorts or some were prostitutes themselves? and they are described as dakinis taking form of prostitute. Can you just for a second imagine that porn star can be dakini too or daka for that matter?

Malcolm wrote:

The reason that Darikpa, a prince, was ordered by his teacher Luipa to serve a courtesan (not really the same as a prostitute, and did not necessarily involve sex work) was to cut his pride.

This brings up another issue: the extent to which, in the West in particular, Vajrayāna tropes such as "Mahasiddhas had prostitute consorts or some were prostitutes

themselves" serve male fantasies since women's voices in these scenarios are entirely absent, apart from narratives entirely written by men which generally portray women as treacherous and dangerous to the project of yoga, as in the tale of Ghantapāda:

There was a wicked whore in Pataliputra who told Devapala that she would be able to corrupt Ghantapa and ruin him. This vile woman had a virtuous and unspoiled virgin daughter who was commanded to seduce the yogin. As Ghantapa would meditate the young girl would bow and circumambulate him, begging for the opportunity to serve him and be his patron. He resisted but the girl was persistent. Ghantapa eventually moved to a small hut for the monsoon season and although the maiden followed him; he requested that his food only be brought by male servants.

For two weeks, only men tended to the yogin but on the fifteenth day the young woman told them to stay back and she went herself. When Ghantapa asked her to leave she complained that there were rain clouds in the sky and that she should wait until they pass. Once the clouds had passed it was getting dark and she cried saying that if she were to leave at night bandits would kill her. He told her that she had to sleep outside but as it got colder during the night she moved into the hut. Saying she was cold, she got closer and closer until eventually their bodies touched and thus the two came together in tantric union.

<http://www.himalayanart.org/search/set.cfm?setID=332>

Here, we have a "wicked whore" (how do we know she was wicked? What is her story?) who has a "virtuous and unspoiled virgin daughter," (at this point, we really are in a patriarchal Catholic universe where the virginity of women has "moral," and thus economic value). We have the celibate yogin, who resists this delectable young women, until, out of his kindness, he lets her stay the night because he fears for her safety. "Naturally," he is unable to resist her charms, but manages in the story to foil the plot of the "vile woman" to subvert him with the erotic power of her "virtuous and unspoiled virgin daughter." And of course, story portrays Ghantapāda as a sexual naif who takes no responsibility for his own arousal, shifting it onto the dangerous Other.

Certainly, as I note above, the manuals for selecting female consorts differ very little from the descriptions of different kinds of women found in erotic manuals like the Kama Sūtra. But what are notably absent in such manuals are the graphic descriptions of men appropriate for each of these kinds of women, described as padminis, conches, and so on based on descriptions of women's breasts, vaginas, teeth, lips, eyes, and vaginas. At least the Kama Sūtra contains descriptions of types of men, their body types, the size of their penises and the kind of women for which those penises are best suited.

Corresponding descriptions of male phenotypes and their genitalia are conspicuously absent from manuals which describe such women. Present however is the strong recommendation to inflame passion through the standard Indian tropes of kissing, pinching, biting, and so on, as well as "erotic conversation (aka "talk dirty to me")" and use of visual erotica as preliminaries for karmamudra practice. Monks and single men, of course, who wished to engage in these practice, needed to use a different kind of "consort," i.e. their hands, while visualizing an imagined consort and imagining these behaviors (you may think I am kidding, but I am not.)

Indeed, we really have to understand these stories as patriarchal accounts which obscure womens' stories, which render them as dangerous, which fundamentally serve male fantasies through the way patriarchal society fetishizes women (virginity vs. prostitution; celibacy vs. being sexual active; treacherous women vs. honorable men and so on).

Author: Malcolm

Date: Thursday, October 20th, 2016 at 9:15 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

MiphamFan said:

You want to find the probability that watching porn has a direct correlation with violence against women and children.

Malcolm wrote:

Perhaps I was not clear. I was pointing toward an understanding of pornography itself as violence towards women and children (and perhaps men as well). For example, we do not consider rape a "sex" crime, we understand rape to be a violent crime.

So the true question before us is what distinguishes erotica (non-violent sexual entertainment conveyed through images and writing) from pornography (violence against women and children perpetrated through images and writing).

Author: Malcolm

Date: Thursday, October 20th, 2016 at 8:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

shaunc said:

It seems to me that crucifying a few monks for watching a stick flick is a bit over the top.

treehuggingoctopus said:

Failure to really come to terms with the fact that we are sexual beings does seem to lead to us being as inconsiderate towards others as we are towards ourselves. And it may, and often does, make us downright cruel.

Malcolm wrote:

The issue around which everyone is dancing is simply this: violence against women and children, and the extent to which pornography can be directly implicated in perpetuating violence against women and children.

Of course, when and if we understand pornography as a species of violence against women and children, this changes the issue considerably.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 5:45 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Kunga Lhadzom said:

But, i still think the sex industry is getting away with it...and stricter punishment is the only way to end it.

Malcolm wrote:

Right, because authoritarian solutions are always so effective...

Author: Malcolm

Date: Thursday, October 20th, 2016 at 4:20 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Doesn't it concern you that your definition of porn would include a graphic sex education video in the category of pornography?

Malcolm wrote:

Quite obviously it is included in many people's definition, given that funding for sex education in the US has been drastically reduced because of concerns some people have about obscenity.

Sherab Dorje said:

What about modern tv shows that graphically depict sex acts? Literature which graphically depicts sex acts? Etc?

I have already answered to this issue a number of times.

Malcolm wrote:

No satisfactorily.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 1:56 AM

Title: Re: Poor student looking for approachable and serious Chöd teacher

Content:

BuddhaFollower said:

"Remind yourself of the defects of the pleasures of the senses, and avoid befriending ordinary people." [/i]

Reference: A Torch Lighting the Way to Freedom

Malcolm wrote:

Since one becomes a bodhisattva to help ordinary people, and since one must befriend them in order to help them, this instruction cannot be held to be definitive.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:57 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

I support choice, not patriarchy. I don't think the solution is to try and control people's choices.

Sherab Dorje said:

Neither do I. When somebody chooses to take monastic vows they should keep them, if they choose to not hold their vows they should not. But then they should not consider themselves as having acted within the bounds of their vows. They can't have their cake and eat it too.

Malcolm wrote:

In fact, watching pornography is not major downfall. It is about the same level as drinking alcohol or killing animals, or watching combat for entertainment.

Sherab Dorje said:

Clearly, even you admit that patriarchy-free porn is possible, Nope. Not according to the "strict" definition of porn based on its etymology.

Malcolm wrote:

You think there sex work is impossible under matriarchy? I don't. As far as etymologies are concerned, language has two modes, diachronic and synchronic. Your definition is excessively synchronic and anachronistic.

Sherab Dorje said:

...so the problem is not porn nor the graphic depictions of sexual acts.

No. For me porn is problematic. Graphic representations of sexual acts, on the other hand, especially in a correct context, are not problematic. A sexual education video

depicting the act of sex is not pornography according to the "strict" definition.

Malcolm wrote:

[/quote]

What about modern tv shows that graphically depict sex acts? Literature which graphically depicts sex acts? Etc?

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:39 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

[quote="dzogchungpa"]

So are you saying that, from this POV, the release of semen is necessary for the benefit that men derive from karmamudra?

[quote]

Yes. The bodhicitta descends, is held, reversed and then spread through the nāḍīs and cakras.

Jñānamudra practice is a mental exercise using the same principle with a visualized consort. Further, there is limited benefit of the partners involved are over 26 because of the degeneration of the physical body. The ideal age for this practice is between 16-26.

M

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:21 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

The Cicada said:

I think it's inexcusable for the Clintons to deny Bill's mixed-race son.

Malcolm wrote:

People who read Infowars, etc., will believe anything — the poor, misinformed dunderheads that they are.

<http://www.snopes.com/bill-clinton-illegitimate-son/>

The Cicada said:

I suppose it takes highly advanced mental faculties to ignore the obvious.

Malcolm wrote:

Umm, dude, DNA testing dispensed with this allegation a long time ago. You're living in the past. Just accept that HRC is your next president, and move on.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:08 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

good old Mahayana FTW. It's good enough for me.

The Cicada said:

I'm glad we share a common ground.

Malcolm wrote:

I don't being a Trumpista is consistent with Mahāyāna, nor for that matter is being Clintonista. However, being a Sanderista is entirely consistent with Mahāyāna.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

patriarchy-free porn

The Cicada said:

Would it have a plot line?

Malcolm wrote:

Who needs plots?

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:04 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

The purpose of karmamudra is to take desire into the path. If you have no desire, there is no need to rely on the path of messengers. Furthermore, from a Dzogchen point of view,

as stated in the Tantra of the Union of the Sun and Moon, for example, the practice is beneficial only for men.

dzogchungpa said:

That's interesting, is there some explanation there, or anywhere, of why it is only beneficial for men?

Malcolm wrote:

Yes. The point is that female orgasm is not connected with the release of their own reproductive tissue.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:37 PM

Title: Re: Poor student looking for approachable and serious Chöd teacher

Content:

Sherab Dorje said:

Has your friend taken refuge?

Malcolm wrote:

Interest in the teachings is refuge enough. There is no need to get a groovy Tibetan name or have a snippet of hair cut from one's head.

Sherab Dorje said:

You don't even know why I am asking. You just assumed a whole heap of BS.

Malcolm wrote:

Usually, when people ask "Has x taken refuge," they have the idea that someone needs a refuge vow.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:19 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

The problem is patriarchy, I agree, and porn is one way in which patriarchy is imposed on men and women. So why are you supporting porn???

Malcolm wrote:

I support choice, not patriarchy. I don't think the solution is to try and control people's choices. Clearly, even you admit that patriarchy-free porn is possible, so the problem is not porn nor the graphic depictions of sexual acts.

Sherab Dorje said:

This also applies to Buddhist tantric statues and thangka art, where the depictions of women show clear power differentials and patriarchal tropes, since they are forms and symbols largely determined by men.

I already answered to this point on page 1.

Malcolm wrote:

I just checked the whole thread. I did not see you address this point.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:10 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

gzodzilpa said:

To me, the rather conservative monastic view seems more like a romanticized fantasy decoupled from the history and practical function of tantra. I believe it was suggested that it is propaganda to keep monks being monks?

Malcolm wrote:

Perhaps. All I can tell is you what I have been taught by my teachers, and what Longchenpa and others say about the practice in various manuals.

The purpose of karmamudra is to take desire into the path. If you have no desire, there is no need to rely on the path of messengers. Furthermore, from a Dzogchen point of view, as stated in the Tantra of the Union of the Sun and Moon, for example, the practice is beneficial only for men.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:05 PM

Title: Re: Poor student looking for approachable and serious Chöd teacher

Content:

Sherab Dorje said:

Has your friend taken refuge?

Malcolm wrote:

Interest in the teachings is refuge enough. There is no need to get a groovy Tibetan name or have a snippet of hair cut from one's head.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 9:57 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Somebody does not have to be a prostitute, to act like a prostitute. Lots and lots of women are objectified and abused in relationships too.

Malcolm wrote:

How about women-made hardcore lesbian porn?

The reason why women are subject to abuse in the porn industry is because of patriarchal attitudes towards women worldwide, not because depictions of sex acts, even graphic depictions of sexual acts, are intrinsically immoral.

The problem is not porn, the problem is patriarchy. This also applies to Buddhist tantric statues and thangkha art, where the depictions of women show clear power differentials and patriarchal tropes, since they are forms and symbols largely determined by men. This applies equally to the objectification of women in manuals on how to choose consorts.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 9:50 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

This definition of the 5th Samaya, provided below, is not certain. I for one contest it as translated completely.

Gyurme Kundrol said:

Id love to hear your thoughts on which parts of this you think are mistranslated or incompletely translated and how a practitioner could interpret it in a different light. I couldnt argue the point either way since I dont know Tibetan but I am genuinely interested since I know translation issues cause a lot of problems in general for understanding certain aspects of Dharma.

Are there other commentaries on the meaning of Tantric vows and how they are to be upheld that you would recommend?

Malcolm wrote:

For one thing, Jetsun Dragpa Gyaltsen and the Sakya school in general complete rejects this interpretation. The fifth samaya is simply an indication that one should abandon not relative and ultimate bodhicitta. The idea that it includes semen is also a problem, since the word in Tibetan is khu ba, and depending on context, it wither refers merely to the reproductive seed, or the precursor substances which is divided into reproductive seed and ojas (mdangs). ChNN, in his Birth, Life and Death, states unequivocally, that the reproductive seed is a complete waste product of the body and should be released.

According to him, attempts to conserve can lead to sexual dysfunction, stones, and so on. His point of view is supported in various Ayurveda and Tibetan medicine, as well as cycles such as the Khandro Nyinthig.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 3:24 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

This definition of the 5th Samaya, provided below, is not certain. I for one contest it as translated completely.

Gyurme Kundrol said:

When the subject of sex comes up it seems most practitioners lose their common sense.

Instead of engaging in the categorization and definition of pornography as better or worse, good or bad, pure or vile, we should be engaging in pure view generally. Instead of judging a monk for masturbation we should judge ourselves for not having pure view towards our Vajra brothers and sisters. Instead of thinking some sex and some porn is fine but others is not we should seek to view all phenomena as the innately pure and empty display of the energies of our awareness. Instead of engaging in mental gymnastics to rationalize our attachment to sex we should remember the four noble truths and the fact that even small attachments will lead to small suffering, so needless to say great attachment will lead to great suffering.

Attachment leading to suffering doesn't stop just because we are attached to something we like a lot. In fact it only makes things worse. Even a householder can overcome sexual desire while fulfilling martial duties.

Vajrayana and Tantra in general gives us the tools to deal with all these things. Sexual desire can be overcome, and saying "I'm a householder" or "society is full of sex" or "this is the degenerate age" is just making excuses. You are either serious about liberation or you are not. You either want freedom or you do not. If you are serious then you will work with these energies and seek to no longer let them be your master and delude you. If not... then you will allow certain attachments to flourish and as a result will keep suffering in a state of delusion and probably stay in Samsara at least for a little while longer.

Ultimately if you are not willing to give up sexual desire you should never take Vajrayana vows. Refuge and Bodhisattva vows are fine, but Tantric vows require you to seek mastery over these energies and attachments and failure to do this is breaking your Samaya and you will suffer as a result of that.

"The fifth (root downfall) is, with a desirous mind and at an inappropriate time, intentionally emitting semen, thus forsaking the bodhicitta generated for sentient

beings. The appropriate times to allow seminal fluid to leave the body are during the secret empowerment as an offering to the deities, when increasing the family line of ancestral heritage, and when making special pills or other medicines. Otherwise and especially out of desire, to ignore the words of honor and training and emit semen for one's own personal satisfaction outside the context of higher anuyoga practice constitutes the downfall. This also includes the abandonment of bodhicitta for any sentient being, because bodhicitta and the essential fluid are seen as one on the level of generation stage practice (of inner tantra). If aspirational bodhicitta is abandoned, practical bodhicitta is automatically forsaken.

-Perfect Conduct, Ascertaining the Three Vows - Commentary by Dudjom Rinpoche" Overall it's pretty straightforward. Anyone holding Vajrayana vows should not engage in these activities. Those who do not, can do as they like but the Buddha is clear that attachment leads to suffering. From an ultimate perspective it's made clear all phenomena are primordially pure displays of luminous emptiness. So we should practice at the highest level we are capable of and should seek to stay committed to our vows. These vows we take also include pure view towards our Vajra brothers and sisters, which means not judging their conduct even if it is wrong and even if it occurs in a space we consider sacred.

There are also ways to go about calling someone out for breaking their Samaya and so forth, I don't recall where I read about it though and it has to be approached in a certain way. Certainly a mind of compassion is required since judging and pointing fingers and making lots of "you" statements won't do any good. Looking down on those who we share lineage with doesn't help us at all. And until our own minds are free from defilement we really shouldn't even attempt to correct others but should just keep working on ourselves.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 3:22 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

'cept that the correct definition is: the graphic depiction (-graphy) of the activities of prostitutes (porno).

dzogchungpa said:

Um, have you ever looked at the "amateur" section of a porn site? I guarantee you a lot of people would consider a lot of that pornography, even though there are often no prostitutes involved. Furthermore, technically, the people involved in professional porn are not engaging in prostitution either, otherwise it would be illegal, at least in the States.

Malcolm wrote:

The neopuritan Buddhists have a hard time with neolibertines like myself.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 8:17 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

That's pretty telling, I would say.

Malcolm wrote:

There is a lot of depictions of sexual intercourse on television these days. Is that porn?

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 8:15 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

So what were you doing watching the entrance of a strip club?

krodha said:

I used to get paid to watch the entrance of a strip club. We never got any monks.

Sherab Dorje said:

Maybe they were moonlighting as "Johns"?

Malcolm wrote:

No, they were five Korean Monks who had been staying at the Cambridge Zendo.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 9:07 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Malcolm, in all seriousness, shouldn't you be out smashing the patriarchy or something?

Malcolm wrote:

Baby steps...

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:36 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

In the presence of desire we feel loaded.

Malcolm wrote:

You might, I don't.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:34 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Wayfarer said:

It isn't a matter about 'being angry with monks'. It's a matter of principle - pornography is an insidious evil in today's world, it is available to anyone with an internet device, panders to the basest cravings, and is strongly habit-forming. Millions of people are finding that when they're habituated to pornography, they can no longer experience normal intimacy with their loved one. Millions of boys are being 'educated' about sexuality via instantly-available, always-on pornography, which they access via the same device they have been given for schoolwork. It is a moral calamity of the highest order.

And besides, it is like sulphuric acid to any kind of sadhana; it's spraying your garden bed with weed-killer.

Malcolm wrote:

Pornography is an ill-defined word. What exactly is porn? Naked Lunch? Lolita? DH Lawrence? The definition of pornography is closely tied to obscenity. We all know it is very difficult to define obscenity, and that the more strict obscenity laws are, the more pervasive and hidden rape culture is.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:04 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Well I don't think it's so easy to understand monks or the administrations they inhabit. I wish I did.

Malcolm wrote:

Pretty easy to find out. Go to Thailand, ordain for a month.

maybay said:
Somehow I don't think it's that easy.

Malcolm wrote:
Sure it is, you are a smart person.

Author: Malcolm
Date: Tuesday, October 18th, 2016 at 3:40 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
maybay said:
I disagree. We are speaking of afflictions. Not my afflictions or your afflictions, just afflictions as they manifest in the world. That is worth understanding, and it is established practice.

Malcolm wrote:
It is easy to understand why monks watch porn. It is not rocket science.

maybay said:
Well I don't think it's so easy to understand monks or the administrations they inhabit. I wish I did.

Malcolm wrote:
Pretty easy to find out. Go to Thailand, ordain for a month.

Author: Malcolm
Date: Tuesday, October 18th, 2016 at 3:04 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
Jeff H said:
I disagree. To say "So what?" does indeed deny the importance of the subject. It means, "this thing doesn't matter and I don't care".

Malcolm wrote:
Precisely, it does not matter and no one should care. Since you like Śāntideva, he also recommends that when one cannot speak well of another, one should remain like a piece of wood. Speaking of others afflictions, especially in abstract, is pointless.

maybay said:
I disagree. We are speaking of afflictions. Not my afflictions or your afflictions, just afflictions as they manifest in the world. That is worth understanding, and it is

established practice.

Malcolm wrote:

It is easy to understand why monks watch porn. It is not rocket science.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 2:57 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

While stitching a cut on the hand of a 75 year old farmer, the doctor struck up a conversation with the old man. Eventually the topic got around to Donald Trump and his role as the Republican Nominee for President.

The old farmer said, " Well, as I see it, Donald Trump is like a 'Post Tortoise'."

Not being familiar with the term, the doctor asked him what a 'post tortoise' was.

The old farmer said, "When you're driving down a country road and you come across a fence post with a tortoise balanced on top, that's a post tortoise."

The old farmer saw the puzzled look on the doctor's face so he continued to explain.

"You know he didn't get up there by himself, he doesn't belong up there, he doesn't know what to do while he's up there, he's elevated beyond his ability to function, and you just wonder what kind of dumb ass put him up there to begin with."

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 2:18 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I disagree. To say "So what?" does indeed deny the importance of the subject. It means, "this thing doesn't matter and I don't care".

Malcolm wrote:

Precisely, it does not matter and no one should care. Since you like Śāntideva, he also recommends that when one cannot speak well of another, one should remain like a piece of wood. Speaking of others afflictions, especially in abstract, is pointless.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 1:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Do you think those monks had some part to play in your decision not to return?

Malcolm wrote:

None whatsoever. In fact, I knew people who worked in that club, and sometimes we would go there to have a drink. But strip clubs always made me uncomfortable for the simple reason that the women who work in them in general despise the clientele. This is what caused me to cease frequenting such places.

maybay said:

Sounds like they kicked you out

Malcolm wrote:

No, in fact I was friends with a number of the dancers, and we frequently would go out after the club closed to eat in China Town. But I have to tell you, looking at a friend's genitals in close quarters in a dingy club can be a bit discomfiting, and is probably the least erotic experience one can have.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 12:38 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

"So what?" is a statement of dismissal...

Malcolm wrote:

of peoples' self-righteous indignation.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

So what were you doing watching the entrance of a strip club?

Malcolm wrote:

I was myself going into that strip club...in 1993. I am pretty certain that was the last time I ever visited a strip club.

maybay said:

Do you think those monks had some part to play in your decision not to return?

Malcolm wrote:

None whatsoever. In fact, I knew people who worked in that club, and sometimes we would go there to have a drink. But strip clubs always made me uncomfortable for the simple reason that the women who work in them in general despise the clientele. This is what caused me to cease frequenting such places.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:45 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

But the point of becoming a Buddhist renunciate is very specifically to follow a path that seeks reversal of normal society.

Malcolm wrote:

And getting outraged at the alleged behavior of some monks is a complete waste of time.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

If you, of all people, don't know the answer to that, then I am not going to waste my time replying.

Malcolm wrote:

When there are major problems in the world which are more in need of our attention, I know that I have better things to do than be outraged by some people's petty afflicted behavior.

maybay said:

Major problems have small beginnings. What exactly am I supposed to do about the bombing of Aleppo? These 'petty' afflictive emotions as you put it are, in contrast, quite workable.

Malcolm wrote:

Yes, please by all means work on your own petty afflictions. However, you can no more work on the petty afflictions of others than you can stop Assad from murdering children in Aleppo. Thus, my observation that kirt's stated outrage at the inconsequential behavior of some monks was misplaced

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:38 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

I've seen monks coming out of strip clubs. So what?

maybay said:

So what were you doing watching the entrance of a strip club?

Malcolm wrote:

I was myself going into that strip club...in 1993. I am pretty certain that was the last time I ever visited a strip club.

Author: Malcolm

Date: Monday, October 17th, 2016 at 9:07 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

I've seen monks coming out of strip clubs. So what?

If you, of all people, don't know the answer to that, then I am not going to waste my time replying.

Malcolm wrote:

When there are major problems in the world which are more in need of our attention, I know that I have better things to do than be outraged by some people's petty afflicted behavior.

Author: Malcolm

Date: Monday, October 17th, 2016 at 8:08 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

And yes, there are more important things happening out there in the world, but wtf does that even mean? That vows count for nothing? That practice counts for nothing because out there in the real world all hell is breaking loose? Actually I believe that in the degenerate age, vows and wholesome behaviour are even MORE important. Of course it is more difficult to maintain vows in the degenerate age, but that does not mean we just jump into the fray, does it?

Malcolm wrote:

It means that this outrage being expressed because some monks were watching porn is

all out of proportion to real problems in the world.

I've seen monks coming out of strip clubs. So what?

M

Author: Malcolm

Date: Monday, October 17th, 2016 at 7:09 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

maybay said:

How is it that hatred, bombs in Aleppo, and ignorance, environmental destruction, are important, but not desire? The three condition each other. I think the Russian temperament that results in Aleppo is very closely linked to their perception of sexuality, as received through orthodox Christian monasticism.

Malcolm wrote:

Desire is quite permissible for bodhisattvas, hatred never is.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:16 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

There are far more important things than vows.

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

shaunc said:

Malcom. That is the most sensible statement yet.

There's probably not too many men on this forum, or anywhere for that matter that haven't had sex or watched a porn movie. Expecting people to fight against mother

nature is a pretty big ask.

This isn't a scandal. There's no children involved. It's just small minded gossip.

kirtu said:

Really? It's small minded gossip to keep ones vows at a monastery during a retreat?

And these were full-time renunciates.

I agree that there are more important things in order to directly reduce short term suffering though and Malcolm highlights two of them. Unfortunately the US and Russia and other nations spread their poison of weapons throughout the world. People have been advocating that weapons sales from the West stop for many decades. This has fallen on deaf ears. Even after German tracked vehicles sold to Turkey were used to torture and kill PKK members (terrorists to the Turkish government and majority Turks), even after this hit front page newspapers decades ago, weapons were still sold.

Even now the US fails to lead on climate change forcing some of the rest of the world to initiate necessary but much too belated changes wrt energy production and efficiency and the transformation necessary to reign in mindless farming. Still no one has significantly raised other pressing environmental issues at a high enough level.

Powerful people will always fail to lead on pressing issues until it is too late. Wars will consume mankind. People who are supposed to be representatives of Shakyamuni Buddha should at least keep their vows purely it shouldn't take a ngakpa, even a highly revered one, to remind them of that.

kirt

Author: Malcolm

Date: Monday, October 17th, 2016 at 6:55 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

We cannot keep other people's vows. And as I said, there are more important things of concern.

Author: Malcolm

Date: Monday, October 17th, 2016 at 5:12 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

So instead of discussing the crux of the issue we are just going to indulge in pointless gossip?

Malcolm wrote:

The issue being what, monks like to watch porn? Everyone knows this.

kirtu said:

The issue being that the renunciates should not be indulging in porn. The other issue would have been that the ngakpa practitioners would also have been bared from indulging in porn (and I was shocked about the sex on premises point as well).

Kirt

Malcolm wrote:

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

Author: Malcolm

Date: Monday, October 17th, 2016 at 3:36 AM

Title: Re: King Ajatasatru Bathed in Troughs of Butter and Sandal Wood

Content:

Zhen Li said:

I am not sure where this appears outside of the Tibetan Vinaya Ksudraka, but in Buton's History of Indian and Tibetan Buddhism he relates how Mahakasyapa knew that when Ajatasatru heard of the Buddha's death he would surely die unless he was placed into first seven troughs of fresh butter and then a trough of sandal wood. This happens, the Bramin Varsaka acts as Kasyapa instructed him to, and the king indeed recovers.

I thought this was very strange. Does anyone have any insight into what is going on here? Perhaps a commentary in Tibetan says something. Obermiller cites Vinayaksudraka Kg. HDUL. XI. 290-1.

Thanks

Malcolm wrote:

Fresh butter and sandalwood are both remedies for pitta illnesses.

Author: Malcolm

Date: Monday, October 17th, 2016 at 1:26 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

So instead of discussing the crux of the issue we are just going to indulge in pointless

gossip?

Malcolm wrote:

The issue being what, monks like to watch porn? Everyone knows this.

Author: Malcolm

Date: Monday, October 17th, 2016 at 12:53 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Well, at least I know how to say 'porn' in Tibetan now.

BTW, does anyone have a guess about where the story took place?

Malcolm wrote:

Well, it would either have to be Rigdzin Ling, Vajrayāna Foundation or Tashi Choling.

dzogchungpa said:

Tashi Choling is in Oregon and i don't think RL could be described as being "located at the bottom of a pretty meadow".

Malcolm wrote:

Process of exclusion then...

Author: Malcolm

Date: Monday, October 17th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Well, at least I know how to say 'porn' in Tibetan now.

BTW, does anyone have a guess about where the story took place?

Malcolm wrote:

Well, it would either have to be Rigdzin Ling, Vajrayāna Foundation or Tashi Choling.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 11:45 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

No, but we do have Red Hats, and they are working themselves up into a frenzy. When

Trump loses the election, I predict they will lash out with unprecedented violence.

treehuggingoctopus said:

That is very likely.

Malcolm wrote:

It is almost certain:

“If she’s in office, I hope we can start a coup. She should be in prison or shot. That’s how I feel about it,” Dan Bowman, a 50-year-old contractor, said of Hillary Clinton, the Democratic nominee. “We’re going to have a revolution and take them out of office if that’s what it takes. There’s going to be a lot of bloodshed. But that’s what it’s going to take. . . . I would do whatever I can for my country.”

<https://www.bostonglobe.com/news/politics/2016/10/15/donald-trump-warnings-conspiracy-rig-election-are-stoking-anger-among-his-followers/LcCY6e0QOcfH8VdeK9UdsM/story.html>

Author: Malcolm

Date: Sunday, October 16th, 2016 at 10:41 PM

Title: Re: Demonic Possession in Buddhism

Content:

Lhasa said:

I'm trying to rid my body of shaktipat/kundalini/shiva type introjects.

Malcolm wrote:

\

Practice yantra or trulkhor.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 9:57 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

The pieces are already in place for a war with Russia.

Malcolm wrote:

This is just FUD being propagated by Russian ultranationalists.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 9:04 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

Thing is, you do not have brownshirts marching across your capital. We do. And some people at the helm seem suddenly very eager to repeat the Great War.

Malcolm wrote:

No, but we do have Red Hats, and they are working themselves up into a frenzy. When Trump loses the election, I predict they will lash out with unprecedented violence.

M

Author: Malcolm

Date: Sunday, October 16th, 2016 at 8:35 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

The whole POTUS business is making me feel cold and indifferent now.

Malcolm wrote:

You would feel a whole lot less indifferent if Trump won.

treehuggingoctopus said:

I am not sure if you got my point. I did not say I do not care. I am hoping that Trump will not get the presidential chair. It is just that the (increasingly) staggering amount of bad things happening daily dulls the mind. You Yankees may or may not know the feeling. Europe has always been a powder keg, and right now everyone is playing with fire again.

Malcolm wrote:

Yes, this is why we split Europe and perpetrated ethnic cleansing, genocide and human trafficking in the Americas — not enough trees or land, too many damn kings, too many paupers, too many wars, and too many priests.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 8:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Modern conservatives are Whigs, that's why they look to Burke for inspiration. Burke himself was a Whig.

19th century conservatives didn't see themselves as following Burke. The Tories still opposed the Corn Laws until Peel.

Malcolm wrote:

The problem here, MF, is that there is no unified conservative movement worldwide. So you keep on talking about Whigs and Tories, these things do not apply to the US.

MiphamFan said:

Nonetheless, British and American political thought have been the greatest mutual influences on one another ever since American Independence. I mean, the very fact that you yourself pointed out that American conservatives claim to follow Burke testifies to this.

Malcolm wrote:

Interestingly, while Burke opposed the French Revolution, he was a supporter of American Independence.

MiphamFan said:

I'm also not saying that the only alternative to Whiggism is Toryism/Conservatism; almost every other view of history humanity has developed, from China to India to Iceland does not view history as teleologically leading to greater "progress". I am just saying that modern "conservatism" is mainly Whiggish.

Malcolm wrote:

Sure, most regimes in History regarded themselves as the apex of progress.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 7:26 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

"That is because it is ancient news" The media didn't touch it then or now. Is the media gagged, are most journalists intimidated? Do the media moguls who pay editors and journalists salaries own them? It appears so.

Malcolm wrote:

It is because everyone understands that money = power.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 1:15 AM

Title: Re: Demonic Possession in Buddhism

Content:

Lhasa said:

Would a 'thun-rwa', Tibetan shaman's rattle, be helpful in clearing these kinds of energies, beings?

Malcolm wrote:

Depends on whose doing the rattling.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:45 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:18 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Modern conservatives are Whigs, that's why they look to Burke for inspiration. Burke himself was a Whig.

19th century conservatives didn't see themselves as following Burke. The Tories still opposed the Corn Laws until Peel.

Malcolm wrote:

The problem here, MF, is that there is no unified conservative movement worldwide. So you keep on talking about Whigs and Tories, these things do not apply to the US.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:07 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

I'm not an alt-righter, where did I ever say I was?

All I said was their criticism (Mencius Moldbug among others) of modern conservatism is justified. Conservatism never conserves anything. I have read NRx articles before, I don't really follow alt-right sites like Breitbart.

Malcolm wrote:

Conservatism has its roots in the writings of Burke, among others, and embraced free trade and so on nearly from its inception.

Buckley aptly defines American Conservative principles here:

It is the job of centralized government (in peacetime) to protect its citizens' lives, liberty and property. All other activities of government tend to diminish freedom and hamper

progress. The growth of government (the dominant social feature of this century) must be fought relentlessly. In this great social conflict of the era, we are, without reservations, on the libertarian side.

Read more at: <http://www.nationalreview.com/content/magazines-credenda>

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:55 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there are philosophy here to counter?

AlexMcLeod said:

Wouldn't that be classical Stoicism?

Malcolm wrote:

Not even remotely.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:49 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

19th century Tories were pro-conserving the environment, anti-foreign intervention, anti-privatization. Laissez faire economics, "free" markets, deregulation, etc were Whiggish policies. It was a Whiggish/Liberal government who started the Opium Wars in China.

In the US even Theodore Roosevelt's Republicans were against destruction of nature by market forces.

Where is that conservatism now?

Modern conservatives just pay lip service to conserving "social values" while being completely Whiggish on everything else.

Malcolm wrote:

Alt-right = fascism.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Their criticism of conservatism as useless at conserving anything (besides the interests of elites), basically being another branch of liberalism, is justified.

Malcolm wrote:

No, I don't think so. They are just immature john birchers.

They are like political script kiddies; just as script kiddies don' really know anything about computer programming, the Alt-right crew are for the most part uneducated, knowing nothing of history, law and economics.

For example:

During the speech at a rally in West Palm Beach, FL, Trump... also claimed that Clinton "meets in secret with international banks to plot the destruction of U.S. sovereignty in order to enrich these global financial powers" and that the election may be "in fact controlled by a small handful of global special interests rigging the system."

Anyone who believes this is an idiot. This is just a dog whistle to those fools who still believe in the Protocols of Zion, etc.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:59 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there are philosophy here to counter?

Queequeg said:

I've never been able to figure that out. I can't tell if you're right or I'm just dense. There's a sizable community who take this seriously. I'm hesitant to conclude all those people are stupid and tend to presume I'm missing something.

What I know is that ass holes tend to refer to Ayn Rand to suggest that their behavior is principled.

Malcolm wrote:

There is a sizable community that takes this seriously too:

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:54 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

They are an offshoot of and dumbing down of NRx, Neoreaction; the mainstream media completely neglected this connection.

Reactionaries don't see themselves as conservatives, they see conservatism as weak. And really they are quite justified on that, what have Republicans in the US or Conservatives in the UK conserved over the last century?

Malcolm wrote:

Justified in what? Racism and sexism? The alt-right crew are idiots. BTW, I am quite aware of the rebranding of NRx, etc., etc., as the alt-right.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:51 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Nemo said:

Alt right is not conservative though...

Malcolm wrote:

Correct, they despise conservatives for not being racist enough.

The Cicada said:

I think it's inexcusable for the Clintons to deny Bill's mixed-race son.

Malcolm wrote:

People who read Infowars, etc., will believe anything — the poor, misinformed dunderheads that they are.

<http://www.snopes.com/bill-clinton-illegitimate-son/>

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:46 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Can't wait for the season finale of America November 8th.

treehuggingoctopus said:

The whole POTUS business is making me feel cold and indifferent now.

Malcolm wrote:

You would feel a whole lot less indifferent if Trump won.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:45 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

The media is asleep at the wheel....not impartial, not addressing any of the real issues. I was reading WikiLeaks and one of the latest releases about Obama picking the key players in his cabinet from the list given to him by Citibank. Lets face it the power behind the throne appears to be Wall Street and other big players. Of course no one is really shocked by this revelation but the media refuses to touch it, let alone tackle it.

Malcolm wrote:

That is because it is ancient news.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:57 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there are philosophy here to counter?

undefineable said:

Any serious counter-arguments to Rand's philosophy?

Malcolm wrote:

Is there a philosophy to counter?

Queequeg said:

Fwiw.

Wikipedia:

Objectivism is a philosophical system developed by Russian American writer Ayn Rand (1905–1982). Rand first expressed Objectivism in her fiction, most notably *The Fountainhead* (1943) and *Atlas Shrugged* (1957), and later in nonfiction essays and books. Leonard Peikoff, a professional philosopher and Rand's designated intellectual heir, later gave it a more formal structure. Peikoff characterizes Objectivism as a "closed system" that is not subject to change.

Objectivism's central tenets are that reality exists independently of consciousness, that human beings have direct contact with reality through sense perception, that one can attain objective knowledge from perception through the process of concept formation and inductive logic, that the proper moral purpose of one's life is the pursuit of one's own happiness (rational self-interest), that the only social system consistent with this morality is one that displays full respect for individual rights embodied in laissez-faire capitalism, and that the role of art in human life is to transform humans' metaphysical ideas by selective reproduction of reality into a physical form—a work of art—that one can comprehend and to which one can respond emotionally.

Academic philosophers have mostly ignored or rejected Rand's philosophy. Nonetheless, Objectivism has been a significant influence among libertarians and American conservatives. The Objectivist movement, which Rand founded, attempts to spread her ideas to the public and in academic settings.

More here: https://en.wikipedia.org/wiki/Objectivism_%28Ayn_Rand%29?wprov=sfla1

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:21 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

undefineable said:

Any serious counter-arguments to Rand's philosophy?

Malcolm wrote:

Is there a philosophy to counter?

Author: Malcolm

Date: Saturday, October 15th, 2016 at 5:17 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Nemo said:

Alt right is not conservative though...

Malcolm wrote:

Correct, they despise conservatives for not being racist enough.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 12:30 AM

Title: Re: Materialists in hiding

Content:

Coëmgenu said:

By all means continue to denigrate and dismiss atheists. Continue to preach against them. You have listed a couple of celebrities as being normative for all atheists. Richard Dawkins isn't the atheist pope. He gets press because he is contrarian and provoking.

maybay said:

He writes influential books, which many people buy. Can you name an atheist currently more influential than Dawkins?

Malcolm wrote:

Marx.

Author: Malcolm

Date: Friday, October 14th, 2016 at 11:59 PM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

...part of which can be laid at the feet of the mealy-mouthed, corporate Democrats and their complete selling out and ridicule of a big chunk of poor, white rural people.

Malcolm wrote:

Trump's base is the Tea Party, the racist backlash that arose from the election of a African-American president, whose constituency is primarily white people, often found in rural and peri-urban areas.

Author: Malcolm

Date: Friday, October 14th, 2016 at 10:45 PM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

Yeah, at first I thought Malcolm's answer was correct in terms of how this mistake crept in. One of the translator's typed in the Tibetan wrong. However, when I typed in the correct Tibetan into an on-line Tib-Eng dictionary yesterday, I also got "musk." So lu-tsi may be a synonym for la-tsi (unless the dictionary is wrong, which also could be). In this case, one needed to know that the lu tsi in the text was not a compound term, but that lu (klu) was an adjective (or possessive).

Malcolm wrote:

Hi.

klu rtsi (ལུ་རྩི) is definitely not a synonym for gla rtsi (གླ་རྩི). Synonyms for musk included ལྷུ་ལྷུ་, poison for snakes; ལྷུ་ལྷུ་ཕྱེད, agent that terrifies snakes. In this case the entry is not in a Tibetan-Tibetan dictionary, but just an erroneous entry in the Valby dictionary.

Author: Malcolm

Date: Friday, October 14th, 2016 at 10:34 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

The Cicada said:

Not true.

Malcolm wrote:

Oh, absolutely. White nationalism, racism, and xenophobia have no place in Mahāyāna.

The Cicada said:

And regard for our nation, towards our families and communities a willingness to face harsh truth squarely? Mahāyāna, as known to Malcolm, forbids these things?

Malcolm wrote:

Mahāyāna has no place for disregard of and enmity towards other nations, families and communities, the very things the so-called "Alt-right" thrives upon.

Author: Malcolm

Date: Friday, October 14th, 2016 at 9:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

DGA said:

alt-right jingoism are antithetical to Mahayana.

The Cicada said:

Not true.

Malcolm wrote:

Oh, absolutely. White nationalism, racism, and xenophobia have no place in Mahāyāna.

Author: Malcolm

Date: Friday, October 14th, 2016 at 4:07 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Queequeg said:

Goddamn I want to kick someone in the nuts.

Malcolm wrote:

John Galt, perhaps?

Author: Malcolm

Date: Friday, October 14th, 2016 at 12:52 AM

Title: Re: Materialists in hiding

Content:

maybay said:

The imputation of self... plays no part in the causal samsaric flow.

Malcolm wrote:

The imputation of a self is the basis and sustainer of samsara.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 10:43 PM
Title: Re: POTUS 2016, part 3
Content:

DGA said:
PS Ayn Rand sucks and Ryan doesn't know this, the little twerp.

Queequeg said:
Can we talk about how utterly awful Ayn Rand is?
Infuriating that people wear the fact that they have slogged through Atlas Shrugged like a badge of honor. Like they had finished Moby Dick or Ulysses. I wonder if they realize the brain damage they caused themselves. When they praise Ayn Rand I am convinced of the dementia.

Who is John Galt? Ugh.

Malcolm wrote:
Yes, reading Ayn Rand is the literary equivalent of sniffing glue.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 7:39 PM
Title: Re: Apology to the Naga Realm
Content:
Soma999 said:
Thank you everyone for your input.

Still, if an analysis on how this word came to be translated as musk and why it's wrong would be interesting for me.

Malcolm wrote:
It is a mistake present in an electronic dictionary, where someone apparently entered an incorrect spelling of gla rtsi (musk), or were incorrectly informed by a Tibetan.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 9:59 AM
Title: Re: POTUS 2016, part 3
Content:
MiphamFan said:
I wouldn't vote for anyone even if I could. I would try to prepare a bunker though.

Malcolm wrote:
That is a bit paranoid.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 9:26 AM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I have to say I am much more frightened of Clinton provoking a nuclear war with Russia than Trump.

<http://edition.cnn.com/2016/10/12/politics/us-russia-tensions-cold-war/index.html>

Malcolm wrote:

Good thing you ca't vote in US elections then, since this is just FUD.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:30 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

Sherab Dorje said:

I thought that the Rime movement was an attempt to preserve (obscure) practices from (obscure) lineages that were in danger of being lost.

Malcolm wrote:

The activities of Dzogchen masters is vast.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:29 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

conebeckham said:

LOL. That's actually fairly accurate.

It certainly doesn't mean mixing up practices from a variety of lineages.

Malcolm wrote:

Of course not. Rime masters practice Dzogchen themselves, and teach the lineages that they came from, respecting their integrity.

conebeckham said:

,...and espouse "Shentong" as the pinnacle "philosophical view."

LOL.

Malcolm wrote:

Well some Kongtrul influenced Dzogchen masters do, others, such as Jigme Lingpa espouse Tsongkapa's formulation of Madhyamaka as the best; still others, such as Mipham, follow Gorampa for the main part.

But in Dzogchen, the two truths do not exist.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:25 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

conebeckham said:

Pretty good article about what "Rime" means, and doesn't mean, in the Fall 2016 issue of Buddhadharma. Tried to find it online, as I don't necessarily support "Buddhist Magazine" culture, but I read it and thought it was worthwhile.

Mr. Gardner is associated with the "Treasury of Lives" website, by the way.

Malcolm wrote:

Rime just means people who practice Dzogchen who started in Kagyu, Sakya or Gelug.

conebeckham said:

LOL. That's actually fairly accurate.

It certainly doesn't mean mixing up practices from a variety of lineages.

Malcolm wrote:

Of course not. Rime masters practice Dzogchen themselves, and teach the lineages that they came from, respecting their integrity.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:22 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

"Eat shit."

That's how I'm going to greet people until election day.

Malcolm wrote:

I know how you feel. Frankly, however, the Republicans have proven so incompetent, feckless, and shorn of any semblance of decency, they should never, ever be allowed to have political power in the US ever again.

Queequeg said:

Look, man. I'm giving you a hard time. I'm a NYer and bitching is our birthright.

But you're right...

Recovery from the Bern... I'm at the stage of acceptance.

This is why I am going to *gulp* vote for Clinton:

I don't want my daughter growing up in a world where the President is such an unapologetic pig. She's a toddler, but her first memories of the President of the United States should not be some guy who brags about molesting women. I worry about her growing up and encountering ass holes like him. As a consolation, she grows up seeing a woman as President.

I reserve the right to hate on her as soon as the election is called for her... probably around 9 pm Eastern.

Malcolm wrote:

As I said, I voted for President Sanders. He is my president. Clinton is a placeholder.

I do however think that her real sins have been covered over by media-generated distortions. For example, Yemen, not Benghazi, is a real sin of Secretary Clinton.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:20 AM

Title: Re: Materialists in hiding

Content:

binocular said:

These are nonsensical questions.

They are like asking "Does x see x? Does x have x?"

maybay said:

Davidbrainerd said that the 'you' can be found. So its a fair to ask how this might happen. SD knows it can't be answered. This just proves that the self is imagined. It is not a dependently arisen phenomena. When you apprehend a self, you are not seeing as it is. You are making a false imputation.

boda said:

You say that the self is not a dependently arisen phenomena. If it's not dependently arisen then it must be independently arisen. How, pray tell, is that possible? An immortal soul?

Malcolm wrote:
It's just a dependent designation.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 5:12 AM
Title: Re: POTUS 2016, part 3
Content:
Unknown said:
Dear Donald,

"Thank you for your letter and for your enclosures. I have given some thought to our recent correspondence. It is always difficult to decide on how to respond to people whose ethos is so alien and, in fact, repellent to one's own. It is not that I take exception to the general points made by you but that every ounce of my energy has been devoted to an active opposition to cruel bigotry, compulsive violence, and the sadistic persecution which has characterised the philosophy and practice of Trumpism.

"I feel obliged to say that the emotional universes we inhabit are so distinct, and in deepest ways opposed, that nothing fruitful or sincere could ever emerge from association between us.

"I should like you to understand the intensity of this conviction on my part. It is not out of any attempt to be rude that I say this but because of all that I value in human experience and human achievement.

"Yours sincerely,
Bertrand Russel"

Author: Malcolm
Date: Thursday, October 13th, 2016 at 5:08 AM
Title: Re: Alexander Gardner on "Rime"--
Content:
conebeckham said:
Pretty good article about what "Rime" means, and doesn't mean, in the Fall 2016 issue of Buddhadharma. Tried to find it online, as I don't necessarily support "Buddhist Magazine" culture, but I read it and thought it was worthwhile.

Mr. Gardner is associated with the "Treasury of Lives" website, by the way.

Malcolm wrote:
Rime just means people who practice Dzogchen who started in Kagyu, Sakya or Gelug.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:07 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

You can talk all you want about how terrible she is, but that really is not the point. Trump cannot be allowed anywhere near the White House. Just bite down on the turd sandwich, chew and swallow.

Queequeg said:

"Eat shit."

That's how I'm going to greet people until election day.

Malcolm wrote:

I know how you feel. Frankly, however, the Republicans have proven so incompetent, feckless, and shorn of any semblance of decency, they should never, ever be allowed to have political power in the US ever again.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:58 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

...she has established that she has terrible judgment.

Malcolm wrote:

And so has every president that has come before her in both parties since WWII, apart from Carter. And I think, in all fairness, her judgement is not worse than W's. It may no be better, but is certainly isn't worse.

Queequeg said:

Oh, I guess that's a hall pass. Shouldn't talk about how bad she is and how frak we are.

Malcolm wrote:

You can talk all you want about how terrible she is, but that really is not the point. Trump cannot be allowed anywhere near the White House. Just bite down on the turd sandwich, chew and swallow.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:52 AM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

Thanks Malcolm.

Malcolm wrote:

Of course, my pleasure.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:50 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

...she has established that she has terrible judgment.

Malcolm wrote:

And so has every president that has come before her in both parties since WWII, apart from Carter. And I think, in all fairness, her judgement is not worse than W's. It may no be better, but is certainly isn't worse.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:37 AM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

OK, I think I have the revised translation. On page 18 of the Saraswati Bhawan on-line version, where it says "Musk...", I believe it should read:

Naga plants and healing medicinals, such as
Suitable flat [leaves] and sprouts,

The problem is that one of the translators simply typed into their on-line Tib-Eng dictionary klu rtsi and got the word "musk." Since this person was not conversant with Naga puja and lore, this did not raise a red flag. Since I trusted the translator, I also did not notice this (even though I should have).

However, now I'm wondering if the next line, reading "The patterns of colors of a peacock [feather]," is correct. This does not really fit as a type of healing plant. Perhaps rma bya'i mdongs is the proper Tibetan name of a medicinal herb. Malcolm?

Malcolm wrote:

mdongs here means the "eye" or bindu (thig) on a feather (sgro) of a peacock. so it means a peacock feather, simply put. mdongs - ...1) sgro thig ...rma bya'i sgro mdongs bkrag mdangs can,..., sgro thig - rma bya sogs kyi sgro'i mig

This passage: ལྷ་ཅི་དང་ལྷ་ཅི་གི་ལོ་ལོ་ལོ་ལོ་ simple means " The elixir/tonic and restorative

medicine of the nāgās is as follows..."

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:24 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

There will be many such "siddhas" who confidently rely on false craziness.

dzogchungpa said:

"False craziness" = what in Tibetan?

Malcolm wrote:

smyo brdzu: ma smyo yang smyo khul byed pa, someone who is not crazy/insane pretending to be crazy/insane.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:57 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Also from the same prediction:

Also there will be many siddhas with the ability to ripen and liberate themselves and others, free from obstruction in signs of accomplishments. The lineage of siddhas who have taken dākinīs and dharmapālas as servants will become widely spread just like a cluster of stars.

But the "strict" discipline of those believed to be siddhas will be guzzling booze. Their qualities will be bad behavior. Their practice will be attachment and aversion. Their experience will be avarice. Their signs of accomplishment will be spawning bastards. The way they benefit migrating beings is seducing groups of young women. Their activities impoverish the land. There will be many such "siddhas" who confidently rely on false craziness.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:44 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Oddly enough, the harshest criticism of so-called village Ngakpas (grong sngags pa) are in predictions of Padmasambhava.

heart said:

I am interested to hear more about this as it might explain a few experiences I had, please continue.

/magnus

Malcolm wrote:

For example, from the Konchog Chidu:

Pekar possess bhandhes, only a few men possess vows. Since demons and spirits possess ngakpas, commitments do not exist and illness increase. Since Gyalpos possess men, they start civil wars. Since Srinmo possess women, they commit adultery, administer poisons and are deceptive. Since The'u rang possess children, they steal, have fevers, and are badly behaved. There are many madmen and rabid dogs. Since the amount of food of sentient beings diminish, the essence of their elements is harmed. Efforts will be made to reach the top of the Himalayas and there will be farming on the mountains.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:02 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

And just to be fair and balanced:

So today I'm performing a public service on behalf of all the voters. I went back and re-read all the criticisms and attacks and best-selling "exposés" leveled at Hillary Rodham Clinton over the past quarter-century. And I've compiled a list of all her High Crimes and Misdemeanors.

Here they are:

1. When she was first lady, she murdered White House lawyer Vince Foster and then dumped his body in a park.
2. She drove Vince Foster to commit suicide through her temper tantrums.
3. She was having an affair with Vince Foster.
4. She's a lesbian.
5. Chelsea isn't Bill Clinton's child.
6. She murdered Vince Foster to cover up that she once bought a tract of undeveloped land in Arkansas and lost money.

7. She murdered Vince Foster to cover up her role in firing the White House travel department.
8. After she murdered Vince Foster, she ransacked his office in the middle of the night and stole all the documents proving her guilt.
9. When Bill Clinton was governor of Arkansas, she was a partner in the state's top law firm, and it sometimes did work involving the state government.
10. She once invested in commodities futures on the advice of a friend and made \$100,000, proving she's a crook.
11. She once invested in real estate on the advice of another friend and lost \$100,000, also proving she's a crook.
12. Unnamed and unverifiable sources have told Peggy Noonan things about the Clintons that are simply too terrible to repeat.
13. The personnel murdered at Benghazi make her the first secretary of state to lose overseas personnel to terrorism — apart from Condi Rice, Colin Powell, Madeleine Albright, George Schultz, Dean Rusk and some others.
14. Four State Department staff were murdered at Benghazi, compared with only 119 others murdered overseas under every secretary of state combined since World War II.
15. She illegally sent classified emails from her personal server, except that apparently they weren't classified at the time.
16. She may have cynically wriggled around the email law by "technically" complying with it.
17. She once signed a lucrative book contract when she was a private citizen.
18. Donald Trump says she "should be in jail," and he's a serial bankrupt casino developer in Atlantic City, so he should know.
19. Former House Majority Leader Tom Delay says his "law-enforcement sources" tell him she is "about to be indicted" — and if a man once convicted of money laundering and conspiracy doesn't have good law-enforcement sources, who does?
20. She's a hard-left radical who wants to break up the nuclear family.
21. She's a conservative "mousewife" who refused to break up her own family.
22. She's in favor of single moms.
23. She refused to be a single mom.

24. When she was first lady of Arkansas, she pandered to conservative voters by dyeing her hair.

25. Before that, she totally insulted them by refusing to.

26. She's a frump.

27. She spends too much money on designer dresses.

28. She has "cankles."

29. She has a grating voice.

30. She yells into the microphone.

31. She spent 18 years in Arkansas and some of the people she knew turned out to be crazy rednecks and crooks.

32. She's in the pay of the mafia.

33. She's in the pay of the Chinese government.

34. She's in the pay of the Wall Street banks.

35. In order to suppress the billing records from her time at the Rose Law Firm in Little Rock, she cleverly packed them up and took them to the White House rather than shredding them.

36. When she handed over the documents to public officials, they couldn't find any evidence she'd committed any crimes, so she must have doctored them.

37. Congress spent tens of millions of dollars and six years investigating her investment in the Whitewater real-estate project, and, while they didn't actually find anything, they wouldn't have spent all that money if there weren't something there.

38. By cleverly hiding all evidence of her crimes in the Whitewater affair, she caused Congress to waste all that taxpayers' money.

39. When she ran for senator of New York, she was still a fan of the Chicago Cubs.

40. She once said the Clintons were thinking of adopting a child, and they didn't follow through.

41. She was photographed holding her hand near her mouth during the raid that killed Osama bin Laden.

42. She's got brain damage.
43. She's old.
44. She's really ambitious and calculating, unlike all the other people running for president.
45. She secretly supported Palestinian terrorists, Puerto Rican terrorists and Guatemalan terrorists.
46. She secretly supported a group that wants to give Maine back to the Indians.
47. She's a secret follower of "radical prophet" Saul Alinsky.
48. She did her law degree at Yale, and it's a well-known "socialist finishing school."
49. When she was young, she did things to build up her résumé rather than just for their own good.
50. When Bill was president, she "allowed" him to keep people waiting.
51. She's married to a sex addict.
52. She's an enemy of traditional marriage.
53. She didn't divorce her husband.
54. His philandering is her fault because she is too strong, and too weak, and too frumpy, and too fat, and too cold.
55. She's hostile to women who fool around with her husband.
56. A divorced taxi driver in Florida told me that if Hillary is elected president, "women will take over everything."
57. She insulted Tammy Wynette.
58. When they left the White House, she and Bill bought a big house in New York that they couldn't afford.
59. She sometimes calls her staff during dinner, even when they're out at a restaurant.
60. She claimed there was a "vast right-wing conspiracy" against her husband, and it turned out there was nothing but a bunch of tycoons financing private investigators, and some fake think tanks and books and news sites and stuff.
61. When she got married, she didn't "stay at home and bake cookies."

62. She supported the Iraq war because she's a secret foreign-policy conservative.

63. She's a secret foreign-policy radical with a plan to impose worldwide "radical social experimentation" through the World Bank.

64. She is secretly plotting to let children sue their parents for making them take out the garbage.

65. She looked bored during the Benghazi hearings.

66. Oh, yeah — and she totally has a vagina.

It's clear: Hillary must be stopped. Hearings now!

<http://www.marketwatch.com/story/all-the-terrible-things-hillary-clinton-has-done-in-one-big-list-2016-02-04>

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:56 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

PS, the only year they had a person of color running at the top of the ticket was against Obama in 2008. The rest of the time their top of the ticket as been a white person (Nader 2000; Cobb 2004, Stein 2012, 2016).

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:53 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

If Bernie used it as a platform to run?

Malcolm wrote:

Well, you have to understand that Stein is part of the 1%. She behaves that way as well. Not only that but she owns stock in Merck (Vioxx) and Home Depot (union busting, <https://teamsternation.blogspot.com/2011/04/home-depots-disgusting-union-busting.html>).

M

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:33 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

We? Who the F is "we"?

You? Well, rest assured, I was not referring to you in the latter half of my comment about the Crook's supporters.

Malcolm wrote:

Basically, "we" is everyone who is voting "for" Clinton at this point is voting to keep Trump out, even her fervent devotees.

And quite honestly, I hope the GOP loses their majorities. They have proven themselves incapable of controlling the batshit crazy wing of their party.

At this point, people who would have voted democratic, but are voting for either Jill "Watch me get arrested" Stein or Gary "What's Aleppo" Johnson are idiots. I cannot understand why the Libs did not put Bill Weld as the top of the ticket. They might have had a real chance. Bill Weld is ok.

amanitamusc said:

I think we might have had a real chance if Bernie took Stein's offer to run in her place.

Malcolm wrote:

Nah, Greens are mainly incompetent white liberals who do not understand their own privilege.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 12:52 AM

Title: Re: On the importance of the white sangha...

Content:

Sherab Dorje said:

Now why would somebody anonymously forge something like this and then ascribe it to somebody?

For the money? The power? The hot chicks? The fast cars?

Malcolm wrote:

They even translated the title of this fake text wrong. It should be, " The Sūtra of the Black Locks of Samantabhadra."

To answer your question though: branding.

There is a reason why the provenance of a text should be subjected to scrutiny.

tomamundsen said:

Is the rest of the information in the article similarly unreliable? Or mostly true?

Malcolm wrote:

In my opinion, it is mostly concerned with silly arguments such as:

The reason now that we place such importance on the outer appearance is a question of bodhicitta rather than of essential necessity. If Buddhism, let alone Vajrayana Buddhism, is to survive in the West - there must be an alternative to the monastic style. Buddhism will never be established even as a minor religion in Western countries as long as there are no clergy apart from monastics. This is why we have to be so scrupulous about our costume and the precise details of the vows involved. This is why we have to insist on uncut hair. Any deviation from the historical model undermines our position completely.

This sentiment is complete bollocks. There is no set, official Nakpa outfit or hair style. Ngakpas dress a hundred different ways, corresponding with the needs of sentient beings. They can wear three robes, or Gucci suits.

What is important is practicing Dzogchen, not being concerned with one's hair style, clothing, or other relative, secondary accouterments.

Further:

We simply advocate the gö-kar-chang-lo as a way of integrating with life in the West - a way of making working family life a method of practice that can inspire others.

It is unnecessary, and in fact bizarre, to insist that copying Tibetan clothes is necessary for making family life a method of practice in the West.

tomamundsen said:

until the 11th Century, but thereafter the gö-kar-chang-lo'i-dé began to diminish and female practitioners in particular were forced into the background.

Malcolm wrote:

This is an unsubstantiated (male) fantasy. There is no evidence to support this. One, there is no evidence to support the idea that Ngakpas went into decline following the 11th century. Second, women, when they appear in ancient literature at all, generally appear only as the mothers and wives of important men. I can count on the fingers of one hand the number of female authors in Tibetan Buddhism before the 20th Century, all of them Nyingma.

tomamundsen said:

This was the time when they began to live in remote villages in order to continue their practises. They would live anywhere sufficiently far from the large monastic institutions. It would seem that the disparaging term 'village ngakpa' came from that period, as a way of diminishing respect given to the ngakphang sangha in places where the monasteries had less influence.

Malcolm wrote:

This piece of sociological speculation is also completely unsubstantiated and is not born out by even a superficial observation of Tibetan society. Ngakpa Dratsangs always operated within close proximity to large Monastic establishments. The exception to this would be Tibetan Lamas who fled local wars with their families and followers and relocated to hidden lands. When established, they would automatically set about reestablishing Monastic Buddhism, monks and all. Oddly enough, the harshest criticism of so-called village Ngakpas (grong sngags pa) are in predictions of Padmasambhava.

I could go on, but what's the point?

M

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 11:38 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Nope. We are just talking about denying the Whitehouse to a uninformed, paranoid, sissy manbaby with a serious narcissistic personality disorder.

Queequeg said:

We? Who the F is "we"?

You? Well, rest assured, I was not referring to you in the latter half of my comment about the Crook's supporters.

Malcolm wrote:

Basically, "we" is everyone who is voting "for" Clinton at this point is voting to keep Trump out, even her fervent devotees.

And quite honestly, I hope the GOP loses their majorities. They have proven themselves incapable of controlling the batshit crazy wing of their party.

At this point, people who would have voted democratic, but are voting for either Jill "Watch me get arrested" Stein or Gary "What's Aleppo" Johnson are idiots. I cannot understand why the Libs did not put Bill Weld as the top of the ticket. They might have had a real chance. Bill Weld is ok.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 11:03 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Our discourse in these threads parallels the election discourse. Now that it's dominated by the Buffoon and the Crook, we're discoursing like middle schoolers about vomit and genitals or disingenuously promoting a candidate as the best option who has no clear idea why she's running except that it was an ambition of hers back in college and thinks it's now her turn.

Woe.

Malcolm wrote:

Nope. We are just talking about denying the Whitehouse to a uninformed, paranoid, sissy manbaby with a serious narcissistic personality disorder.

My president is still Bernie Sanders. That is who I voted for. Now I am just voting against.

Any practitioner of Buddhadharma who does not understand why they need to vote against Trump has understood nothing about the Dharma and needs to start over at the beginning.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 9:41 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

a little surprised here Malcolm...as an accomplished scholar and debater I figured you would have something more convincing than that...

Norwegian said:

If someone holds several buckets full of vomit, and threatens to empty it over your furniture and belongings, do you need a scholar's dissertation on why this would be a bad thing?

Fa Dao said:

yes..especially if there is someone there saying I have to choose between that and another person standing there with a bucket of piss...I am not proTrump...its just that so far I have not been shown anything, anywhere that shows me he is worse than hillary

Malcolm wrote:

Then you have not been paying attention.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 5:54 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

even with everything that has come out recently I am still not convinced that hillary is

the "lesser of two evils"...

Malcolm wrote:

Trump cannot be allowed in the Whitehouse.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 6:55 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Pretty sure this whole piece is an old, anonymous forgery from the use of the term sngags 'phang, which actually does not exist in Tibetan.

For example, you can go run a search on it here:

https://www.tbrc.org/#library_BannerAdvanced

Search 1,007,324 pages of Tibetan, and you will never find it once, not to mention the so called "kun tu bzang po ral pa nag po'i mdo."

dzogchungpa said:

There's some discussion of the word here:

<https://approachingaro.org/comment/reply/30>

Malcolm wrote:

There are some discussions everywhere.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 5:22 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

And ultimately?

Malcolm wrote:

They are empty.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 5:08 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

So do processes exist?

Malcolm wrote:
Conventionally, yes.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 4:48 AM
Title: Re: On the importance of the white sangha...
Content:

Sherab Dorje said:
Now why would somebody anonymously forge something like this and then ascribe it to somebody?

For the money? The power? The hot chicks? The fast cars?

Malcolm wrote:
They even translated the title of this fake text wrong. It should be, " The Sūtra of the Black Locks of Samantabhadra."

To answer your question though: branding.

There is a reason why the provenance of a text should be subjected to scrutiny.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 4:39 AM
Title: Re: POTUS 2016, part 3
Content:
amanitamusc said:
My feeling is that when Bernie left there was no one to vote for .

Malcolm wrote:
Yup.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 4:38 AM
Title: Re: On the importance of the white sangha...
Content:
Malcolm wrote:
Pretty sure this whole piece is an old, anonymous forgery from the use of the term sngags 'phang, which actually does not exist in Tibetan.

For example, you can go run a search on it here:

https://www.tbrc.org/#library_BannerAdvanced

Search 1,007,324 pages of Tibetan, and you will never find it once, not to mention the so called "kun tu bzang po ral pa nag po'i mdo."

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 3:58 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

And ultimately speaking? Is there any true continuity/connection between the six "snapshots?"

On the ultimate level, is what we'd call a process -- a glass dropping and shattering on the floor, a seed sprouting and growing into a tree and getting old and dying, a human life from conception to death -- truly a process (a sequence of events/moments linked over time by causality) or is "process" just a figment of the mind's imagination?

Malcolm wrote:

There is no ultimate level which can be ascertained apart from the relative level. The two truths are inseparable.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 2:09 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

So, per the MMK, there is ultimately no causation, right? Therefore no continuity. Therefore each of these "moments" is utterly independent of the others:

Letting go of a glass.

The glass halfway to the floor.

The glass hitting the floor.

The glass shattering into pieces.

The sound of shattering.

The field of shards lying on the floor.

Any sense of connection/continuity is an illusion created by mind.

?

Malcolm wrote:

According MMK, conventionally speaking causes and effects are neither the same nor different, like milk and curd.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 1:27 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Yeah. threatening to jail your political opponents is a real "knock out".

Oh wait, no it's not. It's insane, childish rhetoric befitting a two bit wannabe dictator.

amanitamusc said:

When Kissinger was SS he certainly deserved a sentence .H C and her role as SS would also make her a candidate for a striped suit.

This fact in no way qualifies trump as a leader.

Malcolm wrote:

Yes, agreed, and from this point of view we would have to jail every politician from George Washington (Washington engaged in the ethnic cleansing of Native Americans, and was given the name Town Destroyer) onwards.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 1:20 AM

Title: Re: Svabhava / Brahman

Content:

Malcolm wrote:

Because that which dependently originates is empty, it is illusory.

rachmiel said:

Gotcha, thanks. Emptiness itself is not a phenomena to characterize as either real or illusory.

But is is a conceptual construct. In which case emptiness itself is empty. Right?

Malcolm wrote:

Emptiness is a dependent designation, so yes, it is itself empty.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 12:36 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

This is an exchange from page 12 of the

[https://www.dharmawheel.net/viewtopic.php?f=77&t=20407&start=220:](https://www.dharmawheel.net/viewtopic.php?f=77&t=20407&start=220)

>>> rachMiel: This would mean that one of the cornerstones of Buddhist dharma, dependent arising, is ultimately illusion. Ditto, I assume, for the other biggies: anicca,

anatman, rebirth, etc. Dharmakaya too.

>> Bakmoon: Precisely, all is illusory,

> Malcolm: Yes, Haribhadra states the path, including the attainment of buddhahood, is illusory from beginning to end.

If dependent arising = emptiness, and dependent arising is an illusion ... emptiness is an illusion also. But that's not what Nagarjuna asserts, right?

Malcolm wrote:

Because that which dependently originates is empty, it is illusory. Emptiness itself is not a phenomena to characterize as either real or illusory. To say something is empty is equivalent to saying it is illusory.

Author: Malcolm

Date: Monday, October 10th, 2016 at 11:50 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

In Advaita, cause and effect holds at the conventional level (vyavaharika), but is meaningless at the ultimate level (paramarthika) in which there is only brahman.

Isn't that basically what Nagarjuna said (except for the brahman part) in the Mulamadhyamakakarika?

Malcolm wrote:

No, Nāgārjuna states that dependent origination and emptiness are basically the same thing:

That which originates in dependence is explained as emptiness, that is a dependent designation, that itself is the middle way.

And:

Whoever rejects the emptiness of dependent origination is one who rejects all mundane conventions.

And:

Whoever sees dependent origination sees suffering,

the source of suffering, the cessation of suffering, and the path.

One of the Buddhist criticisms of Advaita is that their presentation of the relative, conventional level is faulty, and therefore, their presentation of the ultimate is consequently faulty.

Author: Malcolm

Date: Monday, October 10th, 2016 at 11:05 PM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

I say this straightforwardly — I think Donald Trump is a pathological liar. It really is rather extraordinary.

Malcolm wrote:

-- Bernie Sanders 10/10/2016

Author: Malcolm

Date: Monday, October 10th, 2016 at 10:49 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

But if self is understood to be nothing other than _____ (the unfathomable mystery), can it still be said to be self? The statement "atman is brahman" can be effectively reduced to simply "brahman" since brahman is all there really is.

Malcolm wrote:

If this is the case, the cause and effect are rendered meaningless and Advaita cannot escape the fault of Satkaryavāda.

Author: Malcolm

Date: Monday, October 10th, 2016 at 9:57 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Yes.

I still wonder how different these teachings really are:

Buddhism: Don't identify with anything.

Advaita: Identify with no-thing.

Malcolm wrote:

The point is the latter is a view of self. The former is not.

Author: Malcolm

Date: Monday, October 10th, 2016 at 9:55 PM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

What an amazing knockout performance. We can officially say The Donald is back in it.

Clinton: OK, Donald. I know you're into big diversion tonight, anything to avoid talking

about your campaign and the way it's exploding and the way Republicans are leaving you.

Malcolm wrote:

Poor Donald, a short, brash, annoying woman ran circles around you. Perhaps you need another line.

Author: Malcolm

Date: Monday, October 10th, 2016 at 8:53 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Advaita recognizes six kinds of knowledge, one of which, pratyaksha (perception) implies direct, immediate cognition. But I don't think pratyaksha and rigpa have much in common.

From <http://www.vmission.org.in/vedanta/articles/pramanas.htm>:

In all direct perception the knowledge is extremely clear but its scope is very limited. What we can directly see not only constitutes an extremely small iota of the wide spectrum of things existing in this universe, but many a times that which is directly cognized is far from truth.

Malcolm wrote:

As I said it is a special direct perception.

Author: Malcolm

Date: Monday, October 10th, 2016 at 6:02 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

In Advaita knowledge experience is considered fleeting and ultimately illusory. Knowledge on the other hand is considered permanent; you don't have to re-learn that you are brahman.

Malcolm wrote:

By experience, a special kind of direct perception with one's senses is meant.

This knowledge (rig pa) is irreversible.

Author: Malcolm

Date: Monday, October 10th, 2016 at 5:16 AM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

Why else would we respond to the motto, "Make America Great Again?"

Malcolm wrote:

Elect Trump, and with his pathetic business record, the US will never recover, just like his casinos and other failed businesses.

Author: Malcolm

Date: Monday, October 10th, 2016 at 5:13 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Advaitan teachings are very rational, almost like a science of metaphysical reality. Knowledge is valued more than experience. Practice consists mostly of reading and contemplating the teachings, and maintaining a lifestyle conducive to this. Meditation is generally seen as optional.

Malcolm wrote:

In Dzogchen, experience is knowledge, without which one knows nothing other than abstractions.

Author: Malcolm

Date: Monday, October 10th, 2016 at 4:56 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Malcolm: Gotcha.

If brahman has no attributes, therefore is undetectable, how can it be known that it is real?

In my understanding, Advaita's answers to this are:

1. You keep Neti Neti! -ing (rationally denying the ultimate truth of things/appearances) until the Truth (brahman) is all that remains.
2. You trust the word of the Hindu/Advaitan sages who have come to know the Truth with utter certainty.
3. You come to know the Truth with utter certainty via your studies/contemplation.

Malcolm wrote:

This is all completely intellectual.

Author: Malcolm

Date: Monday, October 10th, 2016 at 4:21 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Brahman is not like emptiness; phenomena are not "brahmanic."

The closest I can come to describing brahman (given my understanding of the term) is something like:

Everything is brahman: phenomena, mind, self, energy, mass, thought, etc. ad infinitum. You name it, it's brahman. (That which cannot be named, brahman too.) But bear in mind that this is just figurative, since brahman defies any literal description. Which is why for most traditional Advaita teachers, the less said about brahman the better.

Malcolm wrote:

Yes, which is why I find it to be an incoherent view.

Author: Malcolm

Date: Monday, October 10th, 2016 at 3:03 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

That might be how the teaching is delivered or interpreted. But "permanent" and "undifferentiated" are attributes. So the most accurate teaching wouldn't include either of these terms.

Malcolm wrote:

At base, is Brahmin an attribute of phenomena or not? Emptiness is an attribute of phenomena.

Author: Malcolm

Date: Monday, October 10th, 2016 at 2:48 AM

Title: Re: Svabhava / Brahman

Content:

Malcolm wrote:

Advaita teaches us to identify with a permanent, undifferentiated essence which possesses no attributes.

Author: Malcolm

Date: Monday, October 10th, 2016 at 2:36 AM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

purple1 said:

Thanks for the help, i didn't knew that a teacher is nessecary for practice Vajrasattva meditation. What about Mahakala? Is Mahakala meditation need a teacher like Vajrasattva meditation?

Malcolm wrote:

In order to practice any mantra of Mahakala, you need transmission too. In the latter case, many obstacles can arise if you do not do things in a proper way.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:55 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

Malcolm wrote:

Again false. This mantra exists in no sūtra.

Sherab Dorje said:

Not even the short one?

Malcolm wrote:

Nope. I have looked into this extensively. This confusion exists because there is a one hundred syllabe mantra of the tathāgātas found in sūtra, but it is completely different than Vajrasattva.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:28 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

purple1 said:

Hi there. I am a theravada (hinayana) buddhist and i practice theravada (hinayana) meditations but sometimes i do meditation on Mahakala and Vajrasattva. I don't see that my life became better. I will detail it. Mahakala should defend me, he should remove the big hindrances and problems from my life. I don't experience it. Vajrasattva should clean my bad karmas, so i should experience less bad karmas in my present life. I don't experience it. WHY? The only interesting thing was i saw a blue buddha with blue lights around his body. I never saw such buddha before. Then i did a search on the internet with these words "blue buddha" and i saw the buddha on google, it was very similar like which i saw. Interesting. Another buddha i saw after a meditation was a buddha which sit on lotus and the lotus was on clouds. I saw it for only some second so i didn't really saw the buddha. But i saw the clouds. I did a search on google and sure i saw buddhas who sit on lotus and the lotus was on clouds.... Again, an interesting thing. My life.... is not better than before. What more, my life is worse now. I lost my job, i got a new job, which is harder than my previous job. My mental illness doesn't change, i spent some days at the psychiatry some months ago. (I have serious schizophrenia and anxiety). Working is very hard to me - though i work only 4 hours daily because i get a money support. My mind is very tired often. I get injection once in a month for cure

schizophrenia.

If there are buddhas around me - then why they do not help? Where are they when i am in stress? Why my life doesn't turn into better?

Virgo said:

Hi purple,that vajrasattva practice that you spoke about. Did you receive a transmission of the mantra from a Buddhist guru? You should not do those mantras without an initiation.

Virgo

Nyedrag Yeshe said:

Vajrasattva may also be practiced as a sutra practice, no lung needed. But its best with lun always.

Malcolm wrote:

Again false. This mantra exists in no sūtra.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:27 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

Vasana said:

According to Alex Berzin on this site you can engage with Vajrasattva meditation at Mahayana sutra level before tantric initiation. Someone else will have to confirm if this is correct.

Malcolm wrote:

Berzin is wrong. Vajrasattva comes from Yoga Tantra. It is for purifying samaya. It is not a sutra level practice.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:18 PM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

If Hillary Clinton wins because enough individuals were actually taken in on the media's spin of everything Trump has ever said in his entire life, it means that Americans are generally unfit for the democracy that will be laid to rest when she takes office. If the constituency is genuinely that greedy or fearful or weak-minded, it will mean that the country I was born in no longer exists.

Malcolm wrote:

It hasn't existed for a long time. Reagan put the first nails in the coffin, and W finished it.

The Cicada said:

When I was young, this was a nation that strode into the stars and had plans to plant roots in the sky. We were bold and magnanimous and ready to atone for the past and move into a new future for humankind - and truly, for all life as we know it. We were an earnest nation of the chosen, though hicks, who nonetheless defended the weak of the whole world, fed the hungry, righted wrongs, and made a place for the brightest of this human race to contribute for the benefit of everyone. But what are we now?

Malcolm wrote:

This is a nice fantasy, but it is utterly false in every respect. This nation has never defended the weak, fed the hungry, righted wrongs, nor made a place for the brightest in the human race.

It has engaged in the systematic genocide of the indigenous population, made institutions of racism and sexism, and created a base for capitalism to practice unrestricted, environmentally destructive, pillaging of the natural resources of every continent in the world, and engaged in aggressive war after aggressive war in order to satisfy imperialist goals.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:13 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

You have faith Bernie will save the day... you may wish it but its unlikely to happen What with the power and influence of the big end of town casting a shadow over the candidates. If you believe he is the saviour you are in snooze mode.

Malcolm wrote:

Bernie is not going to save any day. But he will continue to inject honesty into politics. And that is all we need.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 8:55 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Even though many are fed up, there will be no up rising, no revolution. The reason being while there is plenty of food, huge variety from organic to junk food, alcohol readily available and often cheap enough. Then add entertainment, distraction...porn, face

book, snap chat, TV, Netflix, I could go on and on. It placates us, we doze in fits and starts, sometimes we are aware we are being had, watched. exploited but not for long. Mainly its siesta time and we readily press the snooze button.

Malcolm wrote:
Speak for yourself.

Author: Malcolm
Date: Sunday, October 9th, 2016 at 4:14 AM
Title: Re: POTUS 2016, part 3
Content:

DGA said:
Disagree. Those emails confirm everything about the Clinton campaign and the DLC and DNC that Sanders was pointing out in his campaign. This is hardly insignificant.

Malcolm wrote:
As I said, the emails are old news. We knew everything in them.

DGA said:
This is a smoking gun confirming what had largely been inferred by those of us on the left or the "good governance" set on the right and in the center.

Malcolm wrote:
Yes, and I intend to follow Bernie's advice and vote to deny Trump the presidency. I assume you will too.

DGA said:
By the way, it is worth noting that many of Sanders' supporters were/are more conservative than Clinton's in the primaries. How is that? Because they were attracted to a promise of good governance, not because they wanted to support a socialist. That's disappointing to those of us who want to see a left-oriented social movement take hold, but promising in that it shows meaningful political coalitions can be created across the left-right poles if the objectives are clear.

Malcolm wrote:
I vote based in my commitment to environmentalism. HRC will be better for the environment than Trump. Stein is an grandstanding idiot. Gary "Aleppo" Johnson is too high to be president.

Author: Malcolm
Date: Sunday, October 9th, 2016 at 3:33 AM
Title: Re: POTUS 2016, part 3
Content:

Nemo said:

Yep, it would take a miracle for Donald "Grab her by the pussy" Trump to be elected now. Maybe Wikileaks will drop a bomb on Hillary. Still 3 weeks to go. Hillary is an awful warmonger, but not GHBTP awful. He has lost his protest vote appeal.

Malcolm wrote:

Wikileaks emails also dropped, nothing to see there.

DGA said:

Disagree. Those emails confirm everything about the Clinton campaign and the DLC and DNC that Sanders was pointing out in his campaign. This is hardly insignificant.

Malcolm wrote:

As I said, the emails are old news. We knew everything in them.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 3:15 AM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Remember when you guys thought Rob Ford was funny. You laughed and laughed. He was unelectable too.

And Malcolm, Trump is more Turd Sandwich if elected. Unelected he is a Giant Douche. Brexit-ers lied to pollsters but in the privacy of the voting box they gave the elites that giant turd sandwich.

Malcolm wrote:

Trump lost the election yesterday.

Nemo said:

Yep, it would take a miracle for Donald "Grab her by the pussy" Trump to be elected now. Maybe Wikileaks will drop a bomb on Hillary. Still 3 weeks to go. Hillary is an awful warmonger, but not GHBTP awful. He has lost his protest vote appeal.

Malcolm wrote:

Wikileaks emails also dropped, nothing to see there.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 2:53 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

No, it is to be found in the Pali canon. Keep looking.

binocular said:

Found with the kind help from Bodhipaksa:

SN 22.94

<https://suttacentral.net/en/sn22.94>

At Savatthi. "Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world.

Although "to dispute" is not the same as "to be against", unless one is coming from an authoritarian background where "he that is not instantly and totally with me, is instantly and totally against me".

Malcolm wrote:

You've understood the meaning. That is the important part.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 12:48 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

fckw said:

I have my doubts that Anadi ever systematically practiced Dzogchen and received corresponding teachings. At least to me it does not look like.

Yet, at the same time, I find it also quite interesting, how he is disqualified here without anyone ever even trying to understand his arguments.

Malcolm wrote:

His arguments are worthless. They are not based on any actual experience with the meaning of the Natural Great Perfection.

fckw said:

Maybe what he has to say is actually worth considering? For example:

One of its main shortcomings is that it does not point with any real clarity to what rigpa actually is, or how to verify if and when one has reached it.

Is he right, is he wrong? If so, why?

Malcolm wrote:

The entire content of the Great Perfection teaching concerns what vidyā is, how to verify that one's knowledge is accurate and so on.

fckw said:

For example, I have visited two very highly regarded Dzogchen teachers (who shall remain unnamed) and was quite disappointed by both of them. In my eyes, their

teachings were rather useless to the then present audience.

Malcolm wrote:

Did other students present share your opinion? If not, why not?

Author: Malcolm

Date: Saturday, October 8th, 2016 at 11:41 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Remember when you guys thought Rob Ford was funny. You laughed and laughed. He was unelectable too.

And Malcolm, Trump is more Turd Sandwich if elected. Unelected he is a Giant Douche. Brexit-ers lied to pollsters but in the privacy of the voting box they gave the elites that giant turd sandwich.

Malcolm wrote:

Trump lost the election yesterday.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

Fair enough. But to your first and third points, it seems to me that even if Trump can't win the election, he is closer to being able to lead a significant movement than Bernie and his supporters are.

Malcolm wrote:

Trump and Sander received more or less an even number of votes in the primary, 13.3 million (Trump) to Sander's 13.2 million. Given that, I don't really cede your point.

Jeff H said:

To the second point, 300 years?

Malcolm wrote:

Yup. This this is how we have to think about our goals and targets.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 10:25 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

How can the left-leaners be awakened? How will "we" deal with, not just Clinton, but the whole corrupt system later? I don't mean this rhetorically. How?

Malcolm wrote:

The same way any social movement deals with anything — through constant speaking to the issues.

Jeff H said:

It's a similar issue that's being discussed in the "Deep Ecology" thread: how does an esoteric, elite social impulse become a national movement that can affect meaningful change in a timely manner?

Malcolm wrote:

Any meaningful environmental movement, in this epoch, has to have a three hundred year time frame.

Jeff H said:

"We will deal with [fill in the blank] later" is a direct quote from the movie Cabaret which depicted why Hitler was unstoppable after his society hit a certain threshold of "post-truth, post-fact, post-honesty".

Malcolm wrote:

I don't think Trump will be elected. Clinton is not Hitler.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:22 PM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

Now you are being inconsistent with your previous statements.

binocular said:

How?

I don't see an inconsistency.

As the Buddha said, "I am not against the world, but the world is against me,."

Source, please.

The Buddha never seemed to me like someone with Jesus' attitude.

Aemilius said:

This "quotation" of Buddha probably derives from what he said at the end of the Smaller Sukhavativyuha Sutra. Buddha Shakyamuni says there that he has now achieved a most difficult task by teaching the Dharma of Sukhavati which the whole world is reluctant to believe and reluctant to accept.

There are many versions and/or translations of this sutra in circulation, the above is how

I remember it (from 1970's and 1980's). The present version of Jodo Shu Research Institute is slightly different, but not entirely different.

Malcolm wrote:

No, it is to be found in the Pali canon. Keep looking.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:21 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

It went into overdrive in the aughts for several reasons - pumping the money supply to distract from the war (?), the development of all those crazy derivatives turning the hiding of risk into a giant shell game... The pop just set us back on the track of the long decline.

Malcolm wrote:

Right, and all of this was a result of Bush administration policies. So while the Dems did some stupid things like the final coup de grace on Glass Stegal, it was the Republicans who really created the 2008 mess.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:28 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

Not everything is findable google.

binocular said:

Then do provide a source for the Buddha saying, "I am not against the world, but the world is against me."

This doesn't seem like a Buddhist outlook.

Malcolm wrote:

It's a very famous statement by the Buddha. Keep looking.

M

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:27 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

florin said:

I would say that his conclusion that dzogchen is a flawed perfection is quite flawed.

Malcolm wrote:
He is an idiot. Ignore.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 5:39 AM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:
- shrinking of the middle class
This happened because of George W. Bushes failed economic policies.

Queequeg said:
No. Systemic, though Dubya was part of the problem. Along with Bubba. Along with Barry. The wealth distribution system is broken. Tech advances and free trade hollowed out the middle class. Excel and word processing made back office personnel unnecessary. Free trade and robots did the rest.

Malcolm wrote:
No, it was mostly W. 2008 crash happened on his watch, because his advisors encouraged liberalization of lending practices and financial services.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 5:36 AM
Title: Re: POTUS 2016, part 3
Content:
dreambow said:
" My only regret is that the DNC corruptly denied Bernie the nomination. But I am still voting against Trump. As I said, we will deal with Clinton later" Brave words! How exactly are you going to deal with Clinton later?

Malcolm wrote:
Bernie.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 5:21 AM
Title: Re: Deep Ecology
Content:
Malcolm wrote:
You are a big boy, you can find it.

binocular said:
Google doesn't give any finds.

Malcolm wrote:
Not everything is findable google.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 4:06 AM
Title: Re: POTUS 2016, part 3
Content:
Rakz said:
It is always easy to blame everything on Bush.

Malcolm wrote:
I am just blaming him for the things you brought up.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 3:13 AM
Title: Re: POTUS 2016, part 3
Content:
Rakz said:
4 years will be more than enough to heal and make no mistake things will continue to get worse under Clinton.

Malcolm wrote:
Worse for who?

Rakz said:
For everyone.

Under the Dems for the past 8 years:

- race relations at the lowest point in decades

Malcolm wrote:
Yes, racism has increased dramatically because of white resentment of our first black president. The police have been shooting black people for years, smartphones just made it visceral and not anecdotal.

Rakz said:
- helped Iran become a nuclear power

Malcolm wrote:
This is unbelievably silly.

Rakz said:

- shrinking of the middle class

Malcolm wrote:

This happened because of George W. Bushes failed economic policies.

Rakz said:

- with the help of Hillary, fomented the rise of islamic terrorist organization ISIS and destabilized many Middle Eastern countries

Malcolm wrote:

Nope, this again falls squarely on W's shoulders.

Rakz said:

- set illegal immigrants on the road to citizenship

Malcolm wrote:

I fully support amnesty for all undocumented immigrants who have no criminal record.

Rakz said:

- National debt doubles

Malcolm wrote:

To pay for a war W started.

So I guess if you are white, Christian and conservative things have gotten a little worse because of decades of Republican failed policies. Other than those whiny people, things are not great but they have improved somewhat since there has been no Republican in the white house for the past 8 years. My only regret is that the DNC corruptly denied Bernie the nomination. But I am still voting against Trump. As I said, we will deal with Clinton later.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 3:01 AM

Title: Re: Deep Ecology

Content:

binocular said:

As the Buddha said, "I am not against the world, but the world is against me,."

Source, please.

The Buddha never seemed to me like someone with Jesus' attitude.

Malcolm wrote:

You are a big boy, you can find it.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:59 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:

Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Rakz said:

4 years will be more than enough to heal and make no mistake things will continue to get worse under Clinton.

Malcolm wrote:

Worse for who?

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:51 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:

Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Johnny Dangerous said:

Yep. They are pretty much toast until they re-brand as some sort of more inclusive libertarian thing.

Malcolm wrote:

It is pretty hard to recover from going all in for a fascist shithead.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:50 AM

Title: Re: Gyatrul R. on 9.21.16

Content:

smcj said:

The idea that all appearances, sounds, and thoughts are by nature enlightened body, speech, and mind—that is right now.

Malcolm wrote:
Totally inconsistent with gzhan stong though...

Author: Malcolm
Date: Saturday, October 8th, 2016 at 2:33 AM
Title: Re: POTUS 2016, part 3
Content:
Rakz said:
There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:
Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 2:13 AM
Title: Re: Deep Ecology
Content:
Malcolm wrote:
Why should they wish to prove something that is demonstrably false?

binocular said:
I don't know if it's false. Legions of modern psychologists and teachers of popular spirituality hold that happiness is to be found in the here and now, in various worldly pursuits. They can't be ignored just like that.

Malcolm wrote:
Now you are being inconsistent with your previous statements.

binocular said:
So if you say they're wrong, then it's you vs. all those people.

Malcolm wrote:
As the Buddha said, "I am not against the world, but the world is against me,."

Author: Malcolm
Date: Friday, October 7th, 2016 at 8:28 PM
Title: Re: "transmission outside the scriptures"
Content:

Matylda said:

one may see many root texts also in other traditions like dzogchen which by themselves do not make yet any real sense without proper instruction of genuine master, and subsequent instructions in the course of practice and appearing experiences... however one may see people who pretend to understand and who try to make their own teaching out of the invalid reading..

Malcolm wrote:

Yes. This is true.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:27 PM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

A rock cannot point out to your own state. That is the difference between a rock and guru.

Astus said:

Is that so? There are several stories in Zen that show how someone was awakened by natural events.

Malcolm wrote:

This is not the same as having your real nature pointed out to you.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:26 PM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

One of the basic principles of deep ecology is developing a sense of what Naess calls an "ecological self," which he defines with reference to the Mahāyāna concept of absence of inherent nature.

Buddha himself declared that it is fine to refer to the aggregates as a self, providing one understood that nothing real was described by such a usage.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:25 PM

Title: Re: Deep Ecology

Content:

binocular said:

they refuse to show that one can find ultimate satisfaction in worldly pleasures. I'm still waiting.

Malcolm wrote:

Why should they wish to prove something that is demonstrably false? You are asking the wrong questions, making the wrong points, and expect things of lay people the Buddha never expected.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:23 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

I think Brexit means Trump could be pushed over the top into winning. Most people know he is a turd sandwich.

Malcolm wrote:

No, he is the great douche. HC is the turd sandwich. I see you have not been keeping up with Southpark.

Author: Malcolm

Date: Friday, October 7th, 2016 at 9:04 AM

Title: Re: The 5th Skandha

Content:

maybay said:

The problem with the doctrine of momentariness is, apart from being post canonical, that by the end of its development in yogacara there's still no clarity on what a moment is meant to represent. It could be a second or an aeon.

.

Malcolm wrote:

No, actually a moment is the duration of a concept. That length is 1.3 milliseconds according to Vasubandhu, converted to the decimal system.

maybay said:

Well he's obviously wrong in the kosa which doesn't represent yogacara view anyway.

Malcolm wrote:

Actually, it is one of the few places in Buddhist literature where moments are given a definition at all...

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:32 AM

Title: Re: Apology to the Naga Realm

Content:

Soma999 said:

Hi Malcolm,

I was wondering from which source do you know that musc is toxic to nagas ?
Do you imply the sutras contains errors ?

There are many sources. Some say nagas don't eat meat, still, Machik talk about some nagas who does (they class them in four, depending on their castes if i remember well ; 3 are vegetarian, 1 take meat).

Maybe your advise on musc comes from the fact this is derived from animal product ?

Malcolm wrote:

I am sure the sutra is not in error, I am sure however the translation is in error.

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:27 AM

Title: Re: The 5th Skandha

Content:

maybay said:

The problem with the doctrine if momentariness is, apart from being post canonical, that by the end of its development in yogacara there's still no clarity on what a moment is meant to represent. It could be a second or an aeon.

.

Malcolm wrote:

No, actually a moment is the duration of a concept. That length is 1.3 milliseconds according to Vasubandhu, converted to the decimal system.

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:09 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

So... You are saying that a "body" composed of the air element is a physical body (form skandha), because it is composed of an element?

Malcolm wrote:

Yes, the idea that hell beings have no bodies comes from Vasubandhu.

Sentient Light said:

Unless I'm thinking of another section than you, I think what Vasubandhu was mostly asserting is that the guards that dole out the torment within hell don't have actual bodies, because they are not real beings subject to birth and death, but rather are

projections manifest from the minds of the beings who were born into hell.

Malcolm wrote:

Yes, including everything else that happens to them.

When I said you were mixing up Hinayāna and Mahāyāna views, I meant that there is only one section of Mahāyāna that maintains that even conventionally, hells being have no bodies, i.e., cittamatra.

Sentient Light said:

If we take the cittamatra view to be that hell beings have no bodies, we would also have to assert that human beings have no bodies either, wouldn't we? Cittamatra says that form is not independent of the mind, but that doesn't mean that bodies of hell beings are not still manifest of form.

Malcolm wrote:

Vasubandhu maintains that preta realm and hell realm are purely mental projections, unlike the upper four realms, where conventionally beings have bodies.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:44 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

So... You are saying that a "body" composed of the air element is a physical body (form skandha), because it is composed of an element?

Malcolm wrote:

Yes, the idea that hell beings have no bodies comes from Vasubandhu. When I said you were mixing up Hinayāna and Mahāyāna views, I meant that there is only one section of Mahāyāna that maintains that even conventionally, hells being have no bodies, i.e., cittamatra.

The element of air is one of the four mahābhūtas, and therefore, a body made from the element of air is indeed part of the rūpāskandha and is capable of perceiving physical sense objects, which are also part of the rūpaskandha. It is indeed a subtle body, since it is predominantly made of air, but each of the four elements contains the other three elements.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:13 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Malcolm wrote:

You are mixing up Mahāyāna and Hināyāna definitions. From the Hinayāna POV, hell beings and pretas have physical bodies and locations.

Sherab Dorje said:

??? I didn't say they had physical bodies, I said the opposite.

Malcolm wrote:

They have physical bodies, unless you are subscribing to the cittamatra view, in which the aggregate of form is just part of the imputed nature.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:10 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

In the Chonyi bardo one has all five aggregates? I would have thought that after the dissolution into the element of space one kisses their previous physical form goodbye.

Malcolm wrote:

Yes, one has all five aggregates even in the bardo of dharmātā. When one passes through the bardo of the time of death, one assumes a new series of aggregates. This is why one hears and sees sound, lights and rays during the bardo of dharmātā. This is all very clearly described in the Dzogchen teachings on the bardo. But that is beyond the scope of Q's question.

Vasana said:

When does the mental body or gandharva come in to all this ?

The question that has been bugging me for a while is how such a set of aggregates is held together after the parting of the mind and body. If the sense-fields of the physical body no longer constitute part of the consciousness aggregate, then what is it that keeps the mental body or experience self-contained and personal to that mental continuum? If it's Vayu without the shell of the physical body to be enclosed by, how does it not dissipate into space? Is it like an apparitional self-projected hologram that either recognizes or fails to recognize it's display as baseless?

I need to get to Bardo 101 class.

Malcolm wrote:

The so-called mental body in the bardo is in fact made of the matter of the element of air, as Greg mentioned above. It has complete sense organs and so on, because consciousness and vāyu are inseparable. It is a special point of Dzogchen, in fact, that there are no realms which are utterly devoid of matter, including the formless realms. The idea that the formless realm is utterly lacks matter Sarvastivadin idea which is also maintained in Mahāyāna and general Secret Mantra, except Dzogchen.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:36 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

Preta, Asura, Deva and Naraka would not be subject to Dependent Origination...

PS Name and Form arise well before being (bhava) and birth (jati).

Malcolm wrote:

Hell beings, pretas, devas and asuras all have five aggregates. Only formless realm beings lack all five aggregates, having only one aggregate since they lack the rūpa, vedana, saṃjñā and saṃskara skandhas.

Sherab Dorje said:

I've heard explanations that it is due to the fact that hell beings do not have form that they are capable of being tormented and surviving tortures that would otherwise completely destroy a being that has form.

Malcolm wrote:

You are mixing up Mahāyāna and Hināyāna definitions. From the Hinayāna POV, hell beings and pretas have physical bodies and locations.

Even in Mahāyāna however, hells beings are constantly destroyed and revived since they have emanational birth, like bardo beings, pretas and devas.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:34 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

But falling into tribalism definitely does not get us anywhere.

binocular said:

In terms of samsaric survival, tribalism seems to be a better way to organize society.

Malcolm wrote:

Only for people whose horizons do not include the understanding that all human beings are descendants of a small band of humans in S. Africa who survived a cataclysm about 75,000 years ago.

Tribalism bears the implication that those who are not "the people" are not even human.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:30 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Besides, I hate football.

Queequeg said:

You see? Malcom hates America.

Malcolm wrote:

This comment is rather typical of the kind of misrepresentation in which Trumpistas school their adherents.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:24 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Just as a parent can show a child something sweet, a proper teacher can show you your own state directly, without any words.

Astus said:

What good is a mute teacher? The insentient constantly teach the Dharma.

"At this time, everything in the universe in ten directions—soil, earth, grass, and trees; fences, walls, tiles, and pebbles—performs the Buddha's work."

(Dogen: Bendowa, BDK ed SBGZ vol 1, p 6)

"realizing the truth on seeing the peach blossoms, realizing the truth on hearing the sound of a bamboo, and realizing the truth on seeing a bright star, are all examples of the sutras producing good counselors."

(Dogen: Bukkyo, BDK ed SBGZ vol 3, p 140)

"The causes and conditions of eighty-thousand such Dharma aggregates are, in every case, the establishment of the mind. Some [people] have established the mind in a dream and attained the truth; some have established the mind in drunkenness and attained the truth; some establish the mind and attain the truth amid flying flowers and falling leaves; some establish the mind and attain the truth amid peach blossoms and green bamboo; some establish the mind and attain the truth in the heavens above; and some establish the mind and attain the truth in the sea."

(Dogen: Hotsu-mujoshin, BDK ed SBGZ vol 3, p 337)

Malcolm wrote:

A rock cannot point out to your own state. That is the difference between a rock and guru.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:22 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Malcolm wrote:

In the bardo, one has all five aggregates.

Sherab Dorje said:

In the Chonyi bardo one has all five aggregates? I would have thought that after the dissolution into the element of space one kisses their previous physical form goodbye.

Malcolm wrote:

Yes, one has all five aggregates even in the bardo of dharmātā. When one passes through the bardo of the time of death, one assumes a new series of aggregates. This is why one hears and sees sound, lights and rays during the bardo of dharmātā. This is all very clearly described in the Dzogchen teachings on the bardo. But that is beyond the scope of Q's question.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:19 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

Preta, Asura, Deva and Naraka would not be subject to Dependent Origination...

PS Name and Form arise well before being (bhava) and birth (jati).

Malcolm wrote:

Hell beings, pretas, devas and asuras all have five aggregates. Only formless realm beings lack all five aggregates, having only one aggregate since they lack the rūpa, vedana, saṃjñā and saṃskara skandhas.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:09 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

Which between state? There is more than one. It definitely operates in the Kyenay bardo (skye gnas bar do), the bardo of living.

Malcolm wrote:

The four or six bardos exist only in Dzogchen teachings, and specifically, they come

from the man ngag sde tantras (and not sems sde or klong sde). Common Mahāyāna and even the tantras of the new schools have no knowledge of anything besides the so called srid pa'i bar ma do, the antarabhāva, the bardo of rebirth.

As to the question, yes, the twelve links operate in the bardo.

Queequeg said:

OK. So now I have several questions... but I'll stick to my first. Let's set aside the Dzogchen betweenens for the time being.

The between state that I'm asking about is the period after the death of this body and the next birth.

It seems that not all of the links "operate" in between.

It would seem that only the first three links operate in between - ignorance, mental formations, consciousness. Name-and-form would already be birth.

Is that correct?

Malcolm wrote:

Dependent origination functions both serially and simultaneously. The way it does so is described in the beginning of chapter 3 of the Abhidharmakośa in much detail. The issue of the bardo is also addressed in chapter three, in relation too dependent origination.

In the bardo, one has all five aggregates.

If you read this chapter, you will understand the entire topic with respect to the bardo of rebirth. You will not understand the elaborated concept of the bardo discussed in Dzogchen teachings.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:04 AM

Title: Re: Deep Ecology

Content:

binocular said:

No, I still want you to list some examples. Because I'm quite sure that for every action that you describe as "selfish," I'd probably call it "passionate," or "greedy," or "confident."

Sherab Dorje said:

And the difference is...

binocular said:

It appears I don't focus on various self-views the way many other people do.

Oh dear? What is "Oh dear" about the Two Truths?

Heh. I guess I just am not a Mahayani.

Malcolm wrote:

One of the basic principles of deep ecology is developing a sense of what Naess calls an "ecological self," which he defines with reference to the Mahāyāna concept of absence of inherent nature.

Now, if you are not a Mahāyanī, what possible reason do you have for wanting to post here?

Author: Malcolm

Date: Thursday, October 6th, 2016 at 10:11 PM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Queequeg said:

Does the 12 Linked Chain of Causation operate in the between state?

Sherab Dorje said:

Which between state? There is more than one. It definitely operates in the Kyenay bardo (skye gnas bar do), the bardo of living.

Malcolm wrote:

The four or six bardos exist only in Dzogchen teachings, and specifically, they come from the man ngag sde tantras (and not sems sde or klong sde). Common Mahāyāna and even the tantras of the new schools have no knowledge of anything besides the so called srid pa'i bar ma do, the antarabhāva, the bardo of rebirth.

As to the question, yes, the twelve links operate in the bardo.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 10:08 PM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

As president, Trump and his brand of extremism would have more than a cultural outlet. Through their appointees, presidents have power in our everyday lives. Cabinet appointments and department hires run powerful federal agencies including the Department of Justice, Homeland Security, Department of Defense, State Department, Department of Interior and more. Trump and his campaign have mentioned these right-wing extremists as potential appointees: Rudy Giuliani, Joe Arpaio, Sarah Palin, Ben Carson, Chris Christie and Forrest Lucas, oil executive and animal rights opponent for Department of Interior. Perhaps scariest of all, Myron Ebell, a leading climate-change denier, is expected to head Trump's EPA. Trump's running mate, Indiana Gov. Mike Pence, is a fundamentalist Christian who pushed extreme anti-LGBT and anti-reproductive rights legislation as governor. With an administration like this, dissidents

like Sanders supporters would have little hope of exerting any kind of influence.

Malcolm wrote:

https://www.washingtonpost.com/posteverything/wp/2016/10/06/i-dont-like-hillary-clinton-or-the-democratic-party-im-voting-for-them-anyway/?utm_term=.5427ee882a82

How can any Buddhist in their right mind not vote against Trump?

Author: Malcolm

Date: Thursday, October 6th, 2016 at 9:43 PM

Title: Re: "transmission outside the scriptures"

Content:

Astus said:

Just as you say, one has to arrive at the experience oneself, it cannot be handed over. What can be received are the words.

Malcolm wrote:

Just as a parent can show a child something sweet, a proper teacher can show you your own state directly, without any words.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 7:50 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

It is interesting that you seem to find the Trumpistas compelling and attractive.

Queequeg said:

It's interesting how pliable you are in now supporting Clinton. But why go there?

Here's an analogy.

I'm a Buffalo Bills fan, and I can always count on having my heart broken. Doesn't stop me from being amazed by Tom Brady cutting up our secondary. Even as I want to punch him in that puckered up mouth, the guy is the greatest to play the game. His game is beautiful.

Malcolm wrote:

I am not supporting Clinton, I am against Trump, and I find nothing admirable in him or his team of knownothing fascists. As a result, your simile falls flat. Besides, I hate football.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 7:58 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

The VP debate was hard to watch.

Pence the Jock wiped the floor with Kaine the glee club dork.

That was your introduction to the guy who will actually run the day to day if Trump wins.

Malcolm wrote:

Oh, absolutely not. Pence was supercilious, obtuse and evasive.

It is interesting that you seem to find the Trumpistas compelling and attractive.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 9:57 PM

Title: Re: "transmission outside the scriptures"

Content:

Astus said:

If you say that words are incapable of communicating the meaning, then no teaching is possible...

Malcolm wrote:

You cannot explain "sweet" to anyone. But when they taste it, they know exactly what you mean by sweet. Buddhahood is something to be shown in one's direct perception. It is a meaning that must be discovered before one can give it a word. It is not something that can be communicated with abstract concepts before it is experienced, despite Nāgārjuna's famous dictum about the necessity of convention for understanding the ultimate, since the two truths are deviations in themselves. There is only one truth and one stage.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:55 PM

Title: Re: Deep Ecology

Content:

binocular said:

Oh well. I'm always amazed when promoting Buddhist views on a Buddhist forum gets characterized as problematic or defective somehow ...

Must be some advanced mystery that my hina mind couldn't possibly understand ...

Malcolm wrote:

I don't think you are promoting "Buddhist views" at all, nor deep ecological ones. Deep Ecology is not a harbor for intolerance or extremism. That's why we can have monster truck deep ecologists.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:53 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You are using the word in its negative, Hinayāna sense. I am using the word in its positive, Vajrayāna sense.

binocular said:

Do you think cows, pigs, sheep, chicken, fish etc. freely and with delight give up their life so that humans can eat them?

Or that women are universally happy to risk health and life just so that they can have a "romantic" relationship with men?

Malcolm wrote:

Sounds like you want to turn the world into a celibate, vegan monastery. Good luck with that.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:43 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

This is fine, but again this is for monks, who follow a path of renunciation.

binocular said:

No, it's for everyone who wants to live a sustainable lifestyle.

Malcolm wrote:

If you wish to live like a monk. Please do. But count me out of your Trotskyist Vihara.

binocular said:

Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told Naropa, "Objects are not the problem, clinging is."

And did Tilopa say that the pleasures of killing, raping, and pillaging are perfectly fine, as long as one doesn't cling to them?

Malcolm wrote:

Tilopa nowhere states that afflicted action is ok, in fact he says the opposite. I cannot imagine killing, raping or pillaging without it being driven by affliction.

This is quite a bit different than enjoying the pleasures of the senses free from affliction and clinging.

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Strawman.

Malcolm wrote:

Not at all, in Ayurveda and Tibetan medicine it is considered important for one's health to engage the senses with pleasurable things.

binocular said:

I'm talking about particular strains (worldly) of sensuality and attachment to them.

Malcolm wrote:

You did not specify this. That is why I objected.

binocular said:

Much of the Path has to do exactly with pursuing pleasures -- except that they are higher pleasures, not the pleasures connected with the eight worldly gains and losses.

Malcolm wrote:

Higher pleasures? Such as?

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Vital means indispensable to the continuation of life. You may be confusing this with indispensable to the continuation of lifestyle.

Malcolm wrote:

No, it means vital to one's life. You are superimposing a limitation Naess never makes. He is not a technophobe...

boda said:

We don't need to argue about the meaning of vital, it's in the dictionary. I think we can

safely assume that Naess, and any who may have assisted, chose their words carefully.

Who said anything about technophobia?

... he [Naess] is quite pragmatic, for example, when commenting on point 5 he says:

Point 5: People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight. Less interference does not imply that humans should not modify some ecosystems as do other species. Humans have modified the earth and will probably continue to do so. At issue are the nature and extent of such interference.

Yes that's the issue I've brought up. If everyone in rural communities across the globe owned a 4-wheel drive vehicle that would be extending the interference even more than it is today.

Malcolm wrote:

People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:02 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

It should be pointed out on the other side... in Hilary's propaganda, all immigrants are Joseph and Mary and baby Jesus, or rather Jose, Maria and Jesus, blacks are the crucified conscience of the nation, women are all Rosie the Riveter, gays are the paradigm of love and marriage, and white men are the devil, unless they're dorky dads like Tim Kaine.

The whole election is a Marvel v. DC comicon.

Malcolm wrote:

Frankly, I would rather have Hillary's saccharine propaganda than the dystopian vision Trump thrives upon.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:01 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Contradicts what you write here:

Astus said:

Even if we consider buddhas in other worlds, it makes no difference, that was what I intended to point out. Nevertheless, what Shakyamuni taught is what we have in the scriptures.

Malcolm wrote:

No, what the Buddha taught can never be captured in words, no more than one can capture the taste of sweet in words.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:36 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Then you should understand that there is only a tiny fraction in this world system, and not one of them reaches the meaning of "direct perception."

Astus said:

As Linji said,

"Even if, through your seeking, you did find something, that something would be nothing more than fancy descriptions in written words; never would you gain the mind of the living patriarch. Make no mistake, worthy Chan men! If you don't find it here and now, you'll go on transmigrating through the three realms for myriads of kalpas and thousands of lives, and, held in the clutch of captivating circumstances, be born in the wombs of asses or cows."

(Record of Linji, p 8, tr Sasaki)

Malcolm wrote:

Contradicts what you write here:

What teachings are not found in the sutras? If they are not in the sutras, they could not have been taught by the Buddha, consequently they are not even Buddhist teachings, much less Zen.

And it implies that knowledge of reality is something pointed out by a master in a student's direct perception.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:32 AM

Title: Re: 本佛 a/k/a Primordial Buddha

Content:

Queequeg said:

I don't know if Himalayan Buddhism has parallels here.

Malcolm wrote:

It is derived from iṣṭa-devatā, etc., personal deity as noted (Tibetan, yid dam, literally, mental commitment).

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:17 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Funny thought that, thinking that Buddha's teachings are confined to extant sūtras, since only a tiny fraction of sūtras in toto exist in this world system. Then of course there is the issue of tantras...

Astus said:

Tantras are not different from sutras, they are both scriptures (jing 經) of the canon. And what the teachings (jiao 教) refer to are the words of the Buddha.

As Zongmi wrote:

"The sutras are buddha word, while Chan is the intention of the buddhas."
(Zongmi on Chan, p 109)

And as the later tradition, maintained, in the words of Hyujeong:

"The branches of Seon and Doctrine were Kāśyapa and Ānanda. To use no words to reach the wordless is Seon; to use words to reach the wordless is Doctrine. So then the mind is the Seon dharma (method) and language is the Doctrine dharma."
(Collected Works of Korean Buddhism, vol 3, p 59)

Malcolm wrote:

Then you should understand that there is only a tiny fraction in this world system, and not one of them reaches the meaning of "direct perception."

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:15 AM

Title: Re: 本佛 a/k/a Primordial Buddha

Content:

Queequeg said:

I substituted "tutelary deity" for "object of devotion" as the translation of 本尊 (honzon, as in Gohonzon). It doesn't quite work, but I think it conveys a little more of the nuance that the word "honzon" is supposed to mean.

Malcolm wrote:

Google translate gives: "Principal image"

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:00 AM

Title: Re: Question about Tilopa's Six Advices

Content:

conebeckham said:

These days, so much about Mahamudra (and Dzogchen) has been published, people can search the internet and come across all sorts of right (and wrong) information, as far as it goes.

I do think the true meaning of Tilopa's advice, and that of Virupa and Maitripa's, as well, can only really be understood via transmission from a living, breathing, lineage-holding guru. But---people will talk about it, scholars will write about it.....we can only do our best to eliminate confusion, but we certainly cannot give transmission over Dharma Wheel.

Malcolm wrote:

Come on cone, a real siddha could, you know, like Jax.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 2:46 AM

Title: Re: "transmission outside the scriptures"

Content:

AlexMcLeod said:

As for the saying we are discussing means teachings that aren't written down in sutra. Why would someone writing about such things write them down if they know they can't be written down?

Astus said:

What teachings are not found in the sutras? If they are not in the sutras, they could not have been taught by the Buddha, consequently they are not even Buddhist teachings, much less Zen.

Malcolm wrote:

Funny thought that, thinking that Buddha's teachings are confined to extant sūtras, since only a tiny fraction of sūtras in toto exist in this world system. Then of course there is the issue of tantras...

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:56 AM

Title: Re: Primordial Buddha Post?

Content:

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:54 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

I forgot to tell you— I belong to the monster truck wing of Deep Ecology.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:51 AM

Title: Re: Question about Tilopa's Six Advices

Content:

dzogchungpa said:

Maybe it has something to do with this: The four syllables (yi-ge bzhi) tradition, found widely among the various Kagyu lineages, derives from Maitripa, who together with Naropa were the main Indian spiritual teachers of Marpa. It explains mahamudra in terms of the hidden meaning of the four syllables of the Sanskrit word amanasi (yid-la ma-byed-pa), which means “not taking to mind” or “not paying attention (incorrectly).”

The four syllables connote:

1. cutting down to the foundational root state of the conventional mind,
2. gaining certainty with the methods for quieting and settling the mind in concentration,
3. severing the mind's connection with points where it can deviate into conceptual cognition of true existence and into destructive states,
4. transforming the mind into the nature of pathways of deep awareness.

from

http://studybuddhism.com/web/en/archives/advanced/mahamudra/gelug_kagyu_mm/gelug_kaguy_mm_dhargyey.html

Just a guess.

Malcolm wrote:

I think this is correct since it corresponds precisely with the four topics.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:32 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Maybe there is confusion concerning "vital needs." What exactly does vital needs mean to you?

Malcolm wrote:

When one lives in a rural area, a 4-wheel drive vehicle is a vital need.

boda said:

Vital means indispensable to the continuation of life. You may be confusing this with indispensable to the continuation of lifestyle.

Malcolm wrote:

No, it means vital to one's life. You are superimposing a limitation Naess never makes. He is not a technophobe, he is quite pragmatic, for example, when commenting on point 5 he says:

Point 5: People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight. Less interference does not imply that humans should not modify some ecosystems as do other species. Humans have modified the earth and will probably continue to do so. At issue are the nature and extent of such interference.

Naess, Arne (2009-05-01). The Ecology of Wisdom: Writings by Arne Naess (p. 113). Counterpoint. Kindle Edition.

So we do our best.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:23 AM

Title: Re: Vajrapani in sutric context

Content:

tingdzin said:

Very interesting post; I stand corrected about Vajrapani and the Pali Canon.

I wonder how those Buddhist modernists who claim that there are no "supernatural" elements in "original" Buddhism would account for this incident -- maybe calling it a "later interpolation" to the Sutta, or something like that.

Malcolm wrote:

Obviously they were all added by New Agers in the 1980's.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:20 AM

Title: Re: Primordial Buddha Post?

Content:

conebeckham said:

there was a state of original purity

Malcolm wrote:

There is a state of original purity. It has no temporal existence however.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:00 AM

Title: Re: Is the Dharmakaya unconditioned and uncaused?

Content:

prsvrnc said:

Yes! The dharmakaya is uncaused. Explanation and source? I am looking for one...

Malcolm wrote:

As I said, it depends on who you ask. For example, the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra maintains that the dharmakāya is obtained from gathering the two accumulations. It also refers to the tathāgatagarbha as the cause which is compatible with the dharmakāya.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:48 PM

Title: Re: Question about Tilopa's Six Advices

Content:

conebeckham said:

Malcolm, thanks for posting that.

"Syllables".....what's the Tibetan word for that? Perhaps that may clarify....?

Malcolm wrote:

Yi ge.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:28 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

So what *are* the four syllables?

Malcolm wrote:

That is a good question. I don't know. All I know is that is the title of the text. But I suspect it refers to the four topics of the text.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:09 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

Wunderbar! Thanks ... lots to digest here.

Are "na-mo gu-rue" the actual four syllables? What do they mean ... or are they just

sounds?

Malcolm wrote:

Namo Guruve means "Homage to the Guru."

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:48 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

There are proper uses of the requisites: "[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses almsfood, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

<http://www.accesstosight.org/tipitaka/mn/mn.002.than.html>

Malcolm wrote:

This is fine, but again this is for monks, who follow a path of renunciation.

binocular said:

However, it appears that such attachment to sensuality impedes clear thinking as far as environmental issues go, as evidenced by the industrial age and its results.

Malcolm wrote:

Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told

Naropa, "Objects are not the problem, clinging is."

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Malcolm wrote:

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:47 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

There are proper uses of the requisites: "[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses almsfood, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

<http://www.accesstoinight.org/tipitaka/mn/mn.002.than.html>

This is fine, but again this is for monks, who follow a path of renunciation.

However, it appears that such attachment to sensuality impedes clear thinking as far as environmental issues go, as evidenced by the industrial age and its results.

Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told

Naropa, "Objects are not the problem, clinging is."

Malcolm wrote:

Only uptight, contracted people have a problem with sensuality.

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Malcolm wrote:

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:30 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

Big thanks to everyone who participated in this thread! Here's the main thing I learned from it:

If you pluck a teaching from the body of dharma teachings without understanding its context (Buddhist school, lineage, time period, etc.) no matter how much this teaching resonates with you (as Tilopa does with me) you run the risk of misunderstanding the context therefore missing the exact message the teacher intended to communicate, all of which could hamper your personal progress to realization.

It's a good lesson for me to learn. But, just so you know, my take on realization is perhaps a bit different from the conventional Buddhist take. (I am not a Buddhist, but deeply appreciate some Buddhist teachings.) I think realization is our birthright ... built into the package of being human. And I think "the other shore" is the same other shore regardless of what method one ends up taking to get there: swimming, snorkeling, rafting, surfing, flying, perhaps even walking on water ... I see Tilopa's advices as instructions for building and navigating a certain kind of raft. If I misinterpret them (in terms of his intended meaning), then I end up with a different raft. But different doesn't mean useless ... or perhaps not even inferior. It's just ... different, Tilopa's intended meaning filtered through me. So I don't mind the potential misunderstanding so much, in fact I kind of welcome it, I feel it gives me room to be creative with applying the teaching to my path.

Malcolm wrote:

Well, there is always Dombhi Heruka's Four Syllables:

Namo Guruve.

The Intimate Instruction of the Great Bliss of Dharma

There are three essences, four commitments, three deviations and four methods of

resting.

The three essences: Effortlessness

Without contrivance

Everything that occurs is understood as one's own mind.

The four commitments: Afflictions are not abandoned because they are one's mind.

Antidotes are not relied upon because the mind is non-dual.

The true nature is not meditated upon because mind is without grasping.

A result is not hoped for, realizing the mind itself is Buddhahood.

The three deviations: If there is hope for Buddhahood, it is a deviation.

If there is fear towards Samsara, it is a deviation.

If there is attachment to appearances, it is a deviation.

The four methods of resting: Just like the limpid quality of water when it is undisturbed, rest relaxed in uncontrived mind.

Just as a bird in the sky leaves no tracks, consciousness rests without support.

Just like the sun not concealed by clouds, rest in one's own unobstructed state relaxing into the objects of the six sense organs.

Just like water always falling, rest undistracted at all times and in all activities.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:14 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Maybe there is confusion concerning "vital needs." What exactly does vital needs mean to you?

Malcolm wrote:

When one lives in a rural area, a 4-wheel drive vehicle is a vital need. When one lives in a large town or a city, a personal vehicle is not a vital need. For example, until 1997, I never owned a car, nor did I have a drivers license because I did not need either. They were not vital needs.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:13 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

It is a celebration of the sensuous.

binocular said:

The celebration of the sensuous is the pipe dream of males who are still relatively healthy and wealthy.

Malcolm wrote:

You are using the word in its negative, Hinayāna sense. I am using the word in its positive,

Vajrayāna sense.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 7:12 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

As far as I know, the Democrats are only accused of wanting to dismantle the least important of the amendments, the 2nd.

Queequeg said:

So... based on your latest posts on the issue of politics... have you reconciled yourself with voting for Clinton?

Malcolm wrote:

I am voting to eliminate Trump, following Bernie's suggestion. First things first. We will deal with Clinton later.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 7:11 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Well, at least they're cool with the 13th amendment.

Malcolm wrote:

They have to be, after all they are nominally "The Party of Lincoln."

On the other hand, the 13th amendment does not totally eradicate slavery, and permits the monetization of incarceration. So of course Republicans won't want to dismantle legalized slavery in the United States of America.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 5:10 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

The only requirement for subscribing to the 8 points is that you perceive them to be an accurate assessment and means to engage with the world and its variety of sentient beings.

boda said:

Actually the 8th point is an obligation to act in accord with the previous points. .

Malcolm wrote:

Yes, either " directly or indirectly."

boda said:

this kind of action requires a commitment to "vital needs," which would mean a sacrifice in sensual needs. Perhaps that's what binocular was getting at

Malcolm wrote:

Not at all. Don't confuse Deep Ecology as some sort of ecoasceticism. It is in fact the opposite. It is a celebration of the sensuous. One of the more famous books in the Deep Ecology is called The Spell of the Sensuous, arguing that this environmental debacle arose in large part because human beings have become alienated from the sensuous. We have cut ourselves off from our biosphere by trapping ourselves in abstractions, and so, having forgotten it in our deepest sense consciousnesses, we destroy it without noticing it anymore.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 4:24 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Republicans

Malcolm wrote:

= supporting stop and frisk, racist immigration policies, unfettered military spending, restricted access for women's health care, dismantling the separation of Church and State, in other words supporting the dismantling of the 1st, 4th, 5th, 6th, 7th, 8th, 9th, 14th, 15th, 16th, and 24th amendments, you know, the most important ones.

As far as I know, the Democrats are only accused of wanting to dismantle the least important of the amendments, the 2nd.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:35 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

Come on, David, everyone knows that the Buddha was a deep green/ left biocentrist, which is why his Dharma is so unpopular these days...there were only a few people in the 80's and 90's who were interested in it.

binocular said:

He was a monk. Doing things suitable for monks, behooving monks.

Malcolm wrote:

You need a sense of humor. Somehow yours was amputated. I hear though that they have really promising research in humor regeneration therapy.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:28 AM

Title: Re: Question about Tilopa's Six Advices

Content:

florin said:

And that is why these explanations are aimed at people who were already introduced to the real state beyond cause and effect already and only need certain clarifications of how to maintain that view in a practical way (symbolic transmission) in order to receive the direct transmission that cannot be given by any human.

Malcolm wrote:

A transmission that cannot be given is a contradiction in terms, don't you think?

florin said:

That's how they call it.

The idea is that there is no human involved since that is the moment when the practitioner recognizes and rests in the secret state of the real teacher, that is one's own state.

Malcolm wrote:

The words in Tibetan brgyud, lineage, which makes more sense in context. In this case you are talking about the rgyal ba'i dgongs brgyud (jinasamatīparamparā), the lineage of the transcendent state of the Victors. Transcendent state (samatī) means you abide one pointedly in the knowledge of reality 24/7/365 since your knowledge is beyond time. This is also called, in Dzogchen literature, the union of day and night.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

hotair.jpg (90.22 KiB) Viewed 2141 times

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:07 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

Come on, David, everyone knows that the Buddha was a deep green/ left biocentrist, which is why his Dharma is so unpopular these days...there were only a few people in the 80's and 90's who were interested in it.

Queequeg said:

Buddha was a Republican.

David N. Snyder said:

One could probably make an argument that Buddha is closest to any of the other major political parties (U.S.) too, if you selectively look to certain Buddhist principles or sutras/suttas.

The Buddha was for hard work, individual effort, individual responsibility. The Buddha was pro-life. Therefore, the Buddha was a Republican.

The Buddha was for hard work, individual effort, individual responsibility. Buddhism has precepts, but they are voluntary and nothing was compulsory in terms of commandments. Therefore, the Buddha was a Libertarian.

The Buddha was the ultra-Compassionate One; spoke out against greed, attachments, worldly desires. Therefore, the Buddha was a Democrat.

The Buddha was the ultra-Compassionate One; wanted to help all out of suffering; knew that human birth was rare and we must protect the only home we have. Therefore, the Buddha was an environmentalist / Green Party.

In other words, whatever your political belief, you can find Buddhist principles to fit into that view, except for fascism.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:55 AM

Title: Re: Question about Tilopa's Six Advices

Content:

florin said:

And that is why these explanations are aimed at people who were already introduced to the real state beyond cause and effect already and only need certain clarifications of how to maintain that view in a practical way (symbolic transmission) in order to receive the direct transmission that cannot be given by any human.

Malcolm wrote:

A transmission that cannot be given is a contradiction in terms, don't you think?

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:30 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

To be a deep ecologist, one merely has to subscribe the eight-point platform.

binocular said:

There is an unsaid there: What are the requirements in order to be able to subscribe to the eight-point platform?

It seems to me that without either a firm commitment to sensuality, or a firm commitment to karma and rebirth, one cannot subscribe to the eight-point platform.

You noted that my point about karma and rebirth was short-sighted. I pointed out the problems with sensuality.

Malcolm wrote:

Only uptight, contracted people have a problem with sensuality.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:29 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Buddha was a Republican.

binocular said:

Talk about men, women, horses (or donkeys, in this case), and elephants!

/.../

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here? In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state... talk of whether things exist or not."

"There are these ten topics of [proper] conversation. Which ten? Talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun & moon, so mighty, so powerful — to say nothing of the wanderers of other sects."

<http://www.accesstosight.org/tipitaka/an/an10/an10.069.than.html>

Malcolm wrote:

This is for monks. We are not monks.

Author: Malcolm

Date: Monday, October 3rd, 2016 at 10:13 PM

Title: Re: BumShi in English? Bon Traditional Tibetan Medicine tantras

Content:

mahabuddha said:

Is the Bon Traditional Tibetan Medicine tantras, BumShi, translated in English? Does it still exist in Tibetan? Any help would be greatly appreciated.

Yours in the Dharma,

Chimed Dorjee

Malcolm wrote:

It still exists in Tibetan and is 98 percent identical with the rgyud bzhi.

Author: Malcolm

Date: Monday, October 3rd, 2016 at 9:36 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

And I would still like to see why you think my suggestion from before is short-sighted.

Malcolm wrote:

To be a deep ecologist, one merely has to subscribe the eight-point platform. I don't recall seeing a requirement for belief in rebirth and karma included.

The Deep Ecology Platform

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: inherent worth, intrinsic value, inherent value). These values

are independent of the usefulness of the nonhuman world for human purposes.

2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.

4. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.

5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.

6. Policies must therefore be changed. The changes in policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent worth) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.

8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes.

—Arne Naess and George Sessions (1984)

Author: Malcolm

Date: Monday, October 3rd, 2016 at 10:39 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You have not demonstrated anything of the sort.

binocular said:

Of course I have. DE's claims have left no traction in this mind of mine. And I know I'm not the only one who remains unimpressed by DE.

You (plural) can blame us all you want. My point is that the goals of DE may be noble, but the method in which its proponents sometimes disseminate their ideas and the attitude they have toward people is not helping to win supporters for DE's cause. Someone called them "the ivory tower brigade", which I find quite fitting.

I request that you substantiate why you think that my view is short-sighted: I don't think that the goals of deep ecology can be effectively pursued other than by a commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:

This is short sighted.

1. Left biocentrism is a left focus or theoretical tendency within the deep ecology movement,

/.../

10. To be politically relevant, deep ecology needs to incorporate the perspective advanced by left biocentrism.

<http://home.ca.inter.net/~greenweb/lbprimer.htm>

binocular said:

I don't disagree with any of that, but I think it's insufficient as a philosophical framework.

My issue with various secular approaches is that secularists refuse to or are unable to teach people how to find ultimate satisfaction in what in dharmic terms would be considered sensual or worldly pursuits. (Schumacher had to turn to religion.)

I once bought a camera; it came with a user manual and one of the sections of the manual said "Learn how to enjoy presentations". Well, the manual didn't teach how to enjoy presentations, it just taught how to make them. I felt betrayed. It didn't deliver what it promised. This same experience repeats with so many secular propositions for how to find worth and meaning in this world and in worldly pursuits: they don't deliver.

Sights, sounds, smells, tastes, tactile sensations, and ideas are fleeting and so are the pleasures that come with them. This is undeniable, and people do know that, even if just intuitively.

Yes, trees, meadows, clean rivers, giraffes etc. etc. are beautiful, but the pleasures one gets from them are fleeting, and therefore cannot serve as a reliable foundation for changing one's attitude to life and the world.

Malcolm wrote:

What attitude toward life and the world should one have?

Author: Malcolm

Date: Monday, October 3rd, 2016 at 5:07 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

kirtu said:

Secondly social democracy is most definitely not capitalism with benefits. It is capitalism contained and controlled and made safer

Malcolm wrote:

Sorry Kirt, but what you describe is merely "capitalism with benefits." And you really cannot make capitalism "safer." This is like "clean" coal, or "safe" nuclear plants, i.e.,

contradictions in terms.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:14 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

I forgot to ask if these teachings included intensive practice under their guidance, or were in the form of academic encounters.

Astus said:

None were particularly academic, I have spent various length of time with various teachers. But if you are interested in details, just send me a PM here or on FB.

Malcolm wrote:

I was just curious. For example, it is well known that I spent three years in a solitary retreat in the mid 90's.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:03 AM

Title: Re: Would you vote to legalize marijuana?

Content:

David N. Snyder said:

Polling so far:

DWT: 17-4 for legalizing

DWM: 26-0 for legalizing

Mahayanists are generally known to be more liberal than Theravadins.

Rakz said:

I am a hard nosed conservative on just about every issue except for this and prostitution.

Malcolm wrote:

This just means you are a Libertarian, a.k.a., a Republican who smokes weed.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:00 AM

Title: Re: Democrats and Republicans

Content:

Rakz said:

Buddha was not a Republican but most definitely a man of highly conservative moral values.

Malcolm wrote:

How so? He dissed the conservative faction of Brahmanical society, he dissed social norms by ditching his family, he dissed social norms by preaching against the varna system, he dissed social norms by refusing to support any side in a violent conflict, he dissed social norms by following the Jains in permitting the ordination of women, etc. By the standards of his day, the Buddha was in fact a radical liberal.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:25 AM

Title: Re: Deep Ecology

Content:

Unknown said:

1. Left biocentrism is a left focus or theoretical tendency within the deep ecology movement, which is subversive of the existing industrial society. It accepts and promotes the eight-point Deep Ecology Platform drawn up by Arne Naess and George Sessions. Left biocentrism holds up as an ideal, identification, solidarity, and compassion with all life. "Left" as used in left biocentrism, means anti-industrial and anti-capitalist, but not necessarily socialist. The expressions 'left biocentrism' or 'left ecocentrism' are used interchangeably.

2. Left biocentrism accepts the view that the Earth belongs to no one. While raising a number of criticisms, left biocentrism is meant to strengthen, not undermine, the deep ecology movement which identifies with all life.

3. Left biocentrism says that individuals must take responsibility for their actions and be socially accountable. Part of being individually responsible is to practice voluntary simplicity, so as to minimize one's own impact upon the Earth.

4. Left biocentrists are concerned with social justice and class issues, but within a context of ecology. To move to a deep ecology world, the human species must be mobilized, and a concern for social justice is a necessary part of this mobilization. Left biocentrism is for the redistribution of wealth, nationally and internationally.

5. Left biocentrism opposes economic growth and consumerism. Human societies must live within ecological limits so that all other species may continue to flourish. We believe that bioregionalism, not globalism, is necessary for sustainability. The perspective of the

late German Green philosopher Rudolf Bahro is accepted that, for world-wide sustainability, industrialized countries need to reduce their impact upon the Earth to about one tenth of what it is at the present time. It is also incumbent upon non-industrialized nations to become sustainable and it is necessary for industrialized nations to help on this path.

6. Left biocentrism holds that individual and collective spiritual transformation is important to bring about major social change, and to break with industrial society. We need inward transformation, so that the interests of all species override the short-term self-interest of the individual, the family, the community, and the nation.

7. Left biocentrism believes that deep ecology must be applied to actual environmental issues and struggles, no matter how socially sensitive, e.g. population reduction, aboriginal issues, workers' struggles, etc.

8. Social ecology, eco-feminism and eco-marxism, while raising important questions, are all human-centered and consider human-to-human relations within society to be more important and, in the final analysis, determine society's relationship to the natural world. Left biocentrism believes that an egalitarian, non-sexist, non-discriminating society, a highly desirable goal, can still be exploitive towards the Earth.

9. Left biocentrists are "movement greens" in basic orientation. They are critical of existing Green political parties, which have come to an accommodation with industrial society and have no accountability to the deep ecology movement.

10. To be politically relevant, deep ecology needs to incorporate the perspective advanced by left biocentrism.

Malcolm wrote:

<http://home.ca.inter.net/~greenweb/lbprimer.htm>

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:19 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Bakmoon said:

Absolutely right. Just look at what added sugar and fatty food has done to the health of the U.S.

Malcolm wrote:

And Latin American, China, India, etc.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:10 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I have no interest in convincing you of anything. So far, you have not given me a reason to be interested in doing so since it seems you have not even investigated the basic texts of deep ecology.

binocular said:

I've just demonstrated that the proponents of deep ecology don't find much traction in this world....

Malcolm wrote:

You have not demonstrated anything of the sort.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 12:46 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself. What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Astus said:

It does not seem to be a relevant question to me. What difference does it make in discussing interpretations? But if you want to know.

I have learnt

- Chan from Shi Mingzheng, Shi Minglai, John Crook, Simon Child
- Seon from Antal Dobosy, Wu Bong SSN, Chong An Sunim JDPSN
- Zen from Sozui Zenni, Shodo Harada, Yvon Myoken Bec

Malcolm wrote:

I forgot to ask if these teachings included intensive practice under their guidance, or were in the form of academic encounters.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 12:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I disagree with the premise that you presented, i.e., "the goals of deep ecology cannot be pursued effectively without a commitment to a belief in karma and rebirth." I think it is short-sighted. Have you even have read Naess, Orton, Shiva, etc.?

binocular said:

I'm giving you the opportunity to convince me that deep ecology and a secular approach are worth it and suffice. So far, you have not done that.

Malcolm wrote:

I have no interest in convincing you of anything. So far, you have not given me a reason to be interested in doing so since it seems you have not even investigated the basic texts of deep ecology.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 11:21 PM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

And these programs squelched by the Republican saint spontaneously came into being?

Malcolm wrote:

They were a public reaction of Anglo guilt, signed into law by Johnson, at how poorly black people were treated. The guilt wore off.

Then the usual racist and sexist recriminations began to be repeated again [even while social welfare programs for capitalists were expanded at an astonishing rate], and welfare programs, never more than a small fraction of the budget, were undermined and eliminated, especially under Clinton.

In other words, Republicans definitely believe in corporate welfare. They just don't believe in welfare for the poor, women, blacks and latinos.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 11:17 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

I don't think that the goals of deep ecology can be effectively pursued other than by a

commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:

This is short sighted.

binocular said:

And with replies like that, you wonder why people aren't all that interested in deep ecology ...

Malcolm wrote:

I disagree with the premise that you presented, i.e., "the goals of deep ecology cannot be pursued effectively without a commitment to a belief in karma and rebirth." I think it is short-sighted. Have you even have read Naess, Orton, Shiva, etc.?

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:56 PM

Title: Re: Democrats and Republicans

Content:

Sherab Dorje said:

Buddha is Trump?

Malcolm wrote:

It's the reverse:

buddhatrump.jpg (39.02 KiB) Viewed 4752 times

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:43 PM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself. What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Astus said:

It does not seem to be a relevant question to me. What difference does it make in discussing interpretations?

Malcolm wrote:

It is Buddhadharma. If one does not have the aural lineage, one's opinions mean squat.

Thanks for being candid.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:20 PM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

On social economic policy, the fundamental difference between the philosophies of the two major American political parties is this:

Republicans believe in individual cause and effect. One should reap the effects of one's actions, benefits and consequences. In terms of welfare, this translates to general opposition.

Malcolm wrote:

Republicans do not in fact believe these things, unless one happens to be poor, female, black, or latino.

Queequeg said:

...In terms of welfare, this translates to no strings attached welfare programs.

Malcolm wrote:

This is so absurd as to be laughable. There are no such welfare programs. Any that may have existed briefly in the 1970's were squelched immediately by Reagan.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 9:58 PM

Title: Re: "transmission outside the scriptures"

Content:

AlexMcLeod said:

Actually, I completely agree with his definition, and come from a different lineage.

Astus said:

What sources do you base that on?

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself. What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:34 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Wayfarer said:

The world badly needs an alternative to capitalism that isn't communism, in my view.

kirtu said:

It has it already: Dutch, German, Scandinavian social democracy.

Malcolm wrote:

Social Democracy is a weak model that as someone else mentioned is being steamrolled by neoliberalism, austerity economics, and sadly, nativism.

Why? Because it is capitalism with benefits, that's all. But once the market turns sour, austerity measure are adopted and scapegoating begins.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:33 PM

Title: Re: Deep Ecology

Content:

Wayfarer said:

The world badly needs an alternative to capitalism that isn't communism, in my view.

Malcolm wrote:

Yes, it is called deep ecology/ left biocentrism, where "left" does not mean Marxist or even Socialist, but merely anti-capitalist.

Wayfarer said:

I am keen about such ideas, but I think the problem is they don't really constitute an alternative economic model. They tend to be fringe, in the way that 'green parties' are generally parties of protest, rather than genuine alternative governments.

It would take a lot to create a real alternative economic model. I think one of the many enormous structural problems, is that consumerism and endless growth and the stimulation of desire is essential to the capitalist model. Imagine if you had a model where the ideal was 'cultivation of wisdom'? It is actually hard to imagine - but I suppose that is one of the ideas behind a classical book in this tradition, Schumacher's 'Small is Beautiful'. It would take more than a different economic model, more like a very different mentality. Actually, I guess Schumacher is a good model in this area. I admit, I haven't done a lot of study about these things. (I have got The Value of Nothing, by Raj Patel, and I think I have Prosperity without Growth here somewhere.)

I guess, to be honest, I would actually be in a position to get 'off the grid' if I converted all my city equity into a country freehold (I'm in one of the most expensive cities in the world to own property, as it happens). But, wife is totally against such ideas.

Malcolm wrote:

Schumacher is a good start.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:31 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

I don't think that the goals of deep ecology can be effectively pursued other than by a commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:

This is short sighted.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:18 AM

Title: Re: POTUS 2016, part 3

Content:

Monlam Tharchin said:

I will not vote for anyone who advocates war, which is the mass murder of mother-beings based on greed and hatred

People can say a vote for A is really a vote for B all day long. I say a vote for A is primarily a vote for A. I will not take responsibility for the circus that are the DNC and GOP.

It's truly sad both major parties have legitimized endless warfare, and the average citizen seems a-okay with this.

Out of sight, out of mind.

Malcolm wrote:

In this case, the choice is between a somewhat hawkish policy wonk, and someone who will start a nuclear war. The decision is up to you.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:15 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Bakmoon said:

I'm opposed to the use of marijuana and other drugs,

Malcolm wrote:

That's silly. For example, there are proven clinical uses for mushrooms, LSD, etc. And, dropping acid will definitely change your mind. But it is a rather one dimensional experience.

Bakmoon said:

substance abuse problems are public health issues

Malcolm wrote:

Yup, but substance abuse is not confined to so called "drugs." If it were, we would not have the various health epidemics we do.

Bakmoon said:

Also, decriminalization places the production of marijuana squarely in the hands of legit businesses and stops the profits from lining the pockets of violent gangs and drug cartels. It seems to have worked nicely in Colorado, with an actual decrease in crime and very nice increases in state revenue.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 5:23 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Malcolm wrote:

Massachusetts too.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 3:15 AM

Title: Re: "transmission outside the scriptures"

Content:

Jeff said:

Sure they do.

krodha said:

Nah.

Malcolm wrote:

Seconded. Can we have a vote now?

Author: Malcolm

Date: Saturday, October 1st, 2016 at 3:13 AM

Title: Re: Primordial Buddha

Content:

Crazywisdom said:

They just go on about bodhisattvas not being bodhisattvas and sentient beings not being sentient beings.

Malcolm wrote:

No, that is a trivialization of Prajñāpāramitā. But since you are in this hypercritical mood, well enjoy! (but being critical shortens one's life considerably).

Crazywisdom said:

I don't respond well to threats. Lol

Malcolm wrote:

Not threatening, just observing. For example, Situ Panchen was a very staunch defender of the standard Madhyamaka view, but his guru told him to adopt the gzhan stong view because it would lengthen his life.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 2:44 AM

Title: Re: Deep Ecology

Content:

Sherab Dorje said:

It's not a dog, it's a poodle...

Malcolm wrote:

No, its more like the difference between a dog (numerous and shallow) and a wolf (few and deep).

Sherab Dorje said:

What I meant was that your quote did not contradict what I said, and your above statement just confirmed it.

Malcolm wrote:

Sure it contradicts what you said. You said:

Which would be a fatal error, since Deep Ecologists go to great efforts to show that they are not "just" environmentalists. That is why they consider themselves "deep" and everybody else "shallow".

The fundamental difference in approach is that shallow environmentalism seeks to maintain the industrial, capitalist, growth-oriented, market economy status quo.

Deep ecology is by definition anti-capitalist, anti-industrialist, and anti-class . To be a deep ecologist then is to consistently act in ways which foster the eventual elimination of capitalism, industrial civilization and class.

David Foreman's views on immigration, for example, are shallow inso far as they reinforce class distinctions by refusing to allow indigenous people impoverished by NAFTA from crossing into the USA on the excuse that "more people = more land degradation."

Forman's chief error, like his guru's Edward Abbey, is assuming there was ever a "wild" America. We know that Native People in the Americas systematically managed their environment in a manner which fostered the diversity and health of the ecosystem (after they systematically hunted American megafauna into extinction). The forest fires we experience regularly in the West are chiefly a result of shallow environmental practices which assumed an unpopulated primeval wilderness through which humans moved lightly, if at all.

And of course it is well known that Edward Abbey was a complete racist, whose views on ecology are anything but deep:

It might be wise for us as American citizens to consider calling a halt to the mass influx of even more millions of hungry, ignorant, unskilled, and culturally-morally-generically impoverished people. At least until we have brought our own affairs into order.

Especially when these uninvited millions bring with them an alien mode of life which - let us be honest about this - is not appealing to the majority of Americans. Why not?

Because we prefer democratic government, for one thing; because we still hope for an open, spacious, uncrowded, and beautiful-yes, beautiful!-society, for another. The alternative, in the squalor, cruelty, and corruption of Latin America, is plain for all to see.

<https://towncriernews.blogspot.com/2005/12/edward-abbey-immigration-and-liberal.html>

Author: Malcolm

Date: Saturday, October 1st, 2016 at 2:43 AM

Title: Re: Primordial Buddha

Content:

Crazywisdom said:

It's obvious the Mahayana sutras and the Pali sutras are not spoken by the same person, tantrtras are even wilder. This is my opinion. Besides that, they don't really offer anything additional or superior.

Malcolm wrote:

Well, I don't agree. Just compare either Cullasuññata sūttas with any Prajñāpāramitā sūtra.

Crazywisdom said:

They just go on about bodhisattvas not being bodhisattvas and sentient beings not being sentient beings.

Malcolm wrote:

No, that is a trivialization of Prajñāpāramitā. But since you are in this hypercritical mood, well enjoy! (but being critical shortens one's life considerably).

Author: Malcolm

Date: Saturday, October 1st, 2016 at 2:17 AM

Title: Re: Apology to the Naga Realm

Content:

cyril said:

"By offering musk [...] snakeskin [...] cuttlefish bone... " - from the page 18 of the document.

I thought you were not supposed to offer animal-derived ingredients, as this will only irritate the Nagas.

Malcolm wrote:

Musk in particular is toxic to Nāgās.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 1:19 AM

Title: Re: Primordial Buddha

Content:

Crazywisdom said:

The true story is these Bodhisattvas are sock puppets.

Malcolm wrote:

True story? No, just another narrative.

Crazywisdom said:

It's obvious the Mahayana sutras and the Pali sutras are not spoken by the same person, tantrtras are even wilder. This is my opinion. Besides that, they don't really offer anything additional or superior.

Malcolm wrote:

Well, I don't agree. Just compare either Cullasuññata sūttas with any Prajñāpāramitā sūtra.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:35 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It's not a dog, it's a poodle...

Malcolm wrote:

No, its more like the difference between a dog (numerous and shallow) and a wolf (few and deep).

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:26 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

Mahayana teaching is said to come from Dharmakaya for historically a lot of it was not spoken by the Buddha Sakyamuni .

Malcolm wrote:

Technically, the sambhogakāya has five certainties. One of them is the certainty of the teaching, which is always Mahāyāna.

Minobu said:

Take the Lotus Sutra , it's a given it was never actually told to people in like the way we go to concert and watch a performance.

and I believe it was first written hundreds of years after Sakyamuni historically left earth.

Malcolm wrote:

Traditionally it is held that when the Buddha taught Mahāyāna, it was collated by the bodhisattvas Mañjuśrī and Samantabhadra on a mountain in S. India and then hidden for several generations.

Crazywisdom said:

The true story is these Bodhisattvas are sock puppets.

Malcolm wrote:

True story? No, just another narrative.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:02 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

Do you consider not voting for Hillary to be a vote for Trump? Certainly in the battleground states, but I think generally, it is a mistake to assume he can't win. And, regardless of the arguments against her, I think putting him in office would be worse.

Malcolm wrote:

The point, in this election, is not who we put into office (anyone is better than Trump),

the point is to keep Trump out of the White House. This can only be effectively done by voting for Clinton.

conebeckham said:

Yes indeed.

Malcolm wrote:

Yes, we will deal with Hillary Clinton later.

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:56 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

The two bodies of Sambhogakaya and Nirmanakaya came after due to the realization of Dharmakaya??? or the generation of Dharmakaya ????

how's that ?

so in the end no sentient has been the Primordial Buddha???

Malcolm wrote:

Yes, the realization of the dharmakāya comes before the manifestation of the two rūpakāyas.

So, yes, there is no being who is a true "First Buddha."

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:51 PM

Title: Re: POTUS 2016, part 3

Content:

conebeckham said:

Frankly, anyone who would vote for him at this point is demonstrating a crippling lack of intelligence and judgement.

Jeff H said:

Do you consider not voting for Hillary to be a vote for Trump? Certainly in the battleground states, but I think generally, it is a mistake to assume he can't win. And, regardless of the arguments against her, I think putting him in office would be worse.

Malcolm wrote:

The point, in this election, is not who we put into office (anyone is better than Trump), the point is to keep Trump out of the White House. This can only be effectively done by

voting for Clinton.

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:47 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

As we already touched upon, 'the front is long'. If you include the entire environmental movement..

Sherab Dorje said:

Which would be a fatal error, since Deep Ecologists go to great efforts to show that they are not "just" environmentalists. That is why they consider themselves "deep" and everybody else "shallow".

Malcolm wrote:

No, deep and shallow refer to respective approaches within the environmental movement. The late David Orton writes:

The distinction between “shallow” and “deep” ecology made by Naess, although perhaps an invidious comparison which some have called self-serving, nevertheless became a signature and part of the language of ecophilosophy and radical environmentalism. In fairness to Naess, he saw these two terms as “argumentation patterns” and not applied to people. (_Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy_, p. 444.) What is being called for in this age of ecology is that individuals need to define their “selves” as being part of the natural world. Naess defined the shallow ecology movement, which he says is more influential than the deep ecology movement, as “Fight against pollution and resource depletion. Central objective: the health and affluence of people in the developed countries.” The shallow approach takes for granted beliefs in technological optimism, economic growth, and scientific management and the continuation of existing industrial societies. Naess expressed it this way: “The supporters of shallow ecology think that reforming human relations toward nature can be done within the existing structure of society.” (_Selected Works_, Volume Ten, p. 16.)

Naess defined the “deep movement”, which seeks the transformation of industrial capitalist societies who have brought about the existing environmental crisis, by putting forward seven main points. The article is only a few pages long, but profound and showing the complexity of Naess. He pointed out that biological complexity required a corresponding social and cultural complexity. Outlined is an “anti-class posture” and how anti-pollution devices can, because of increasing the “prices of life necessities” increase class differences. He stressed local autonomy and decentralization.

Author: Malcolm

Date: Friday, September 30th, 2016 at 6:24 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

I didn't ask for perfection. I only ask for evidence of discipline, to a degree that it supersedes philosophizing at least.

Malcolm wrote:

I am not inside the head of everyone who professes deep ecological values. You would have to go out and survey everyone individually to arrive at some answer to your question. So, we can understand then that your question is as useless as it is purely rhetorical.

Author: Malcolm

Date: Friday, September 30th, 2016 at 5:38 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

This is blatantly against DE, being so anthropocentric, even if it were a reasonable view. There's no assurance at all that Mr. Abrams' children would grow up to support DE.

Malcolm wrote:

Do you somehow imagine that the deep ecological perspective means that no humans ever should again have children?

boda said:

If you look a few lines up you'll be able to see that I explicitly wrote "help to reduce the human population." No one is buying your straw men.

Malcolm wrote:

No one is buying your straw man. I just called you on it.

deepecology.org said:

The long-range deep approach involves redesigning our whole systems based on values and methods that truly preserve the ecological and cultural diversity of natural systems. If someone really possessed such values, in a world of 7 billion and growing, would they have children? Would they own a car? How is this discipline, that you claim DE is "first and foremost," expressed?

Malcolm wrote:

You work with circumstances as best you can. For example, I have no children. But I do have a car, use the internet, electricity, and so on.

In your case, you are allowing the perfect to be the enemy of the good.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:56 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

What does that even mean?

At a cursory google glance, the first on your list, David Abram, has two children. Does he lack the discipline to help reduce the human population?

Lukeinaz said:

If people like David Abram chose not to have children this would not help to reduce the human population. It would only reduce the number of children raised by intelligent parents. In fact, I would encourage the David Abrams of the world to have more children.

boda said:

This is blatantly against DE, being so anthropocentric, even if it were a reasonable view. There's no assurance at all that Mr. Abrams children would grow up to support DE.

Malcolm wrote:

Do you somehow imagine that the deep ecological perspective means that no humans ever should again have children? If so you did not understand the first point of the eight point platform:

The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: inherent worth, intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.

This assumes the human life has inherent value, as does nonhuman life.

boda said:

As a mountaineer who had climbed all over the world, Naess had enjoyed the opportunity to observe political and social activism in diverse cultures. Both historically and in the contemporary movement, Naess saw two different forms of environmentalism, not necessarily incompatible with each other. One he called the "long-range deep ecology movement" and the other, the "shallow ecology movement." The word "deep" in part referred to the level of questioning of our purposes and values when arguing in environmental conflicts. The "deep" movement involves deep questioning, right down to fundamental root causes. The short-term, shallow approach stops before the ultimate level of fundamental change, often promoting technological fixes (e.g. recycling, increased automotive efficiency, export-driven monocultural organic agriculture) based on the same consumption-oriented values and methods of the industrial economy. The long-range deep approach involves redesigning our whole systems based on values and methods that truly preserve the ecological and cultural diversity of natural systems.

Malcolm wrote:

<http://www.deepecology.org/deepecology.htm>

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:46 AM

Title: Re: What does it mean to pray to the guru?

Content:

BuddhaFollower said:

I think praying to the guru, viewing guru as dharmakaya and guru yoga are all different things.

Malcolm wrote:

No, it is all of a piece.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:13 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

"Including indigenous people and others who have never heard the term "deep ecology." Which begs the question of whether you can be classed as being part of a movement you've never heard of simply by external categorization.

Malcolm wrote:

If you have something with spokes, rim and an axle you have a wheel, whether or not you have ever heard of a wheel.

Vasana said:

This is why I previously said that deep ecology is a species of the general environmental movement and not the other way around.

Malcolm wrote:

Did I disagree with you? As Naess said, "The front is long."

Vasana said:

One thing for sure is that in the future, there will be a definite need for a more unified environmental movement - I really don't think we need to burden ourselves with giving it a name just yet since the problems of the environment are both particular/local and global. Different sets of people are all working towards both specific and wider means even if we're not wearing the same colours and sports shirts /jerseys.

Malcolm wrote:

Deep ecology is a perspective on the environmental movement. I never argued it wasn't.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:10 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

Mahayana teaching is said to come from Dharmakaya for historically a lot of it was not spoken by the Buddha Sakyamuni .

Malcolm wrote:

Technically, the sambhogakāya has five certainties. One of them is the certainty of the teaching, which is always Mahāyāna.

Minobu said:

Take the Lotus Sutra , it's a given it was never actually told to people in like the way we go to concert and watch a performance.

and I believe it was first written hundreds of years after Sakyamuni historically left earth.

Malcolm wrote:

Traditionally it is held that when the Buddha taught Mahāyāna, it was collated by the bodhisattvas Mañjuśrī and Samantabhadra on a mountain in S. India and then hidden for several generations.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:05 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Deep ecology is first and foremost a personal discipline...

boda said:

What does that even mean?

At a cursory google glance, the first on your list, David Abram, has two children. Does he lack the discipline to help reduce the human population?

Malcolm wrote:

Some people have children. That does not prevent them from having a deep ecological perspective or discipline. This is just another shallow view on what it means to have a deep ecological perspective.

Author: Malcolm

Date: Friday, September 30th, 2016 at 12:51 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

I see a couple of Earth First! people made your list...

Malcolm wrote:

Being an Earth Firster does not preclude one from having a deep ecological view. I don't think the organization as a whole is representative of a deep ecological perspective.

Sherab Dorje said:

In response to that list I would say: so what? Where is the mass movement that is going to save the current ecosphere from extinction? NOWHERE.

Malcolm wrote:

You seem to have a very narrow definition of "movement." It seems that if there isn't destruction of property, violence and demonstrations, you don't consider it a "movement."

Deep ecology is first and foremost a personal discipline which informs how we relate to the world and its beings. Many people who have a deep ecological perspective are at the forefront of the ecological movement, including indigenous people and others who have never heard the term "deep ecology."

This part of the conversation began when I noted that the failure of the Green Party is rooted in two things: 1) it's abandonment of a deep ecological framework (at least this is clearly the case with the dominant Green Party in the US) and 2) its subsequent adoption of Ecosocialism, which is purely green-washed old school Marxism.

Author: Malcolm

Date: Friday, September 30th, 2016 at 12:37 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

But unfortunately, no one reads Naess, so of course no one understands what he meant by "deep ecology."

Sherab Dorje said:

And those that listened to Naess are at the very pinnacle of success as we speak. Like I said before: (unfortunately for this planet) Deep Ecology is just an obscure and insignificant academic philosophical trend.

Malcolm wrote:

David Abram

Michael Asher

Judi Bari
Thomas Berry
Wendell Berry
Leonardo Boff
Fritjof Capra
Savitri Devi[8]
Michael Dowd
Vivienne Elanta
Warwick Fox
Chellis Glendinning
Edward Goldsmith
Félix Guattari
Paul Hawken
Julia Butterfly Hill
Derrick Jensen
Bernie Krause
Satish Kumar
Dolores LaChapelle
Gilbert LaFreniere
Pentti Linkola
John Livingston
Joanna Macy
Jerry Mander
Freya Mathews
Terence McKenna
W. S. Merwin
Arne Næss
Peter Newman
David Orton
Val Plumwood
Theodore Roszak
John Seed
Paul Shepard
Vandana Shiva
Gary Snyder
Timothy Sprigge
Richard Sylvan
Douglas Tompkins
Oberon Zell-Ravenheart
John Zerzan

There are many people on that list who have made enduring contributions to the ecology movement, such as Wendell Berry, Bill McKibben, Joanna Macy, John Seed, Vandana Shiva, etc.

Author: Malcolm
Date: Friday, September 30th, 2016 at 12:12 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:
Sherab Dorje said:
Failed miserably...

Malcolm wrote:
They failed because they never read Naess. Naess was never about spiking trees or monkey wrenching bulldozers.

But unfortunately, no one reads Naess, so of course no one understands what he meant by "deep ecology."

Author: Malcolm
Date: Thursday, September 29th, 2016 at 11:58 PM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:
trumpella.jpg (109.56 KiB) Viewed 1230 times

Author: Malcolm
Date: Thursday, September 29th, 2016 at 10:51 PM
Title: Re: Primordial Buddha
Content:
Minobu said:
lets leave it at Malcolm should be a little more carefull in stomping on us little people with what we post.

Malcolm wrote:
I didn't stomp on anyone.

Author: Malcolm
Date: Thursday, September 29th, 2016 at 10:13 PM
Title: Re: What does it mean to pray to the guru?
Content:
Boomerang said:
The question is in the title. Is it the same type of praying that Christians do? Or, is it different? How is it the same/different?

What does it mean to receive the guru's blessings?

They say that all success on the path comes from faith and devotion toward the guru.

What does that mean?

Malcolm wrote:

It means that all your success on the path comes from receiving teachings from the guru. Without a guru, no success on the path is possible. Why? Because in order to enter Vajrayāna, you must receive empowerments and so on. In recognition of the crucial importance of the guru, we have many supplications and visualizations where we receive blessings from them in the form of light. This is basically a symbol of receiving teachings.

There is however no mystical force which transfers from guru to disciple called "blessings." It is not like grace.

Nyedrag Yeshe said:

Namdrol, how would you translate 'adhisthana' or 'chin lab'? Can you elaborate on their meanings and importance? Thanks!

Malcolm wrote:

The term really means to "confer power"

Author: Malcolm

Date: Thursday, September 29th, 2016 at 9:26 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Earth First! is not in fact a true representative of deep ecology. They may have popularized the term, but for example, but Naess did not approve or sanction David Foreman's misanthropy at all:...

Sherab Dorje said:

While it is true that David Foreman lacked Naess's gift of the gab (being white, but not well-educated, or middle class enough), it is false to say that they were not representative of Deep Ecology.

Malcolm wrote:

In general, Earth First! was a movement following Edward Abbey's views. I would never characterize Edward Abbey as someone representative of deep ecology.

Of course, Bookchin accused Earth First of being racist ecofascists over Abbey's anti-immigration stance.

David Orton writes:

Foreman was one of the key figures in founding Earth First! He went on to do and promote crucial restoration ecology work in the magazine Wild Earth, which he helped found and on the Wildlands Project. Overall he has, and continues to make, a

substantial contribution. He has never made any secret of his right-of-center original political views and often showered these rightist views in uninformed comments in print, on what he saw as "leftists" in the movement.

<http://home.ca.inter.net/~greenweb/Ecofascism.html>

Sherab Dorje said:

Earth First! (not just the original American chapter, but the global network of small activist cells) was the closest thing Deep Ecology had to a movement.

Malcolm wrote:

No, it really isn't.

Sherab Dorje said:

But being based on late 19th and early 20th century notions of the propaganda of the deed (rather than mass movement models) and because their activities were largely illegal (destroying private property) it made it easy for the police to target them, find them and (literally, in the case of Judi Bari) destroy them.

Malcolm wrote:

It has been my long held opinion that Earth Firsters in general do not have a good understanding of deep ecology.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:58 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

Yeah i have no problem with that. I'm in agreement with Naess in that all three movements need to occur side by side. That of social justice, that of peace and that of the 'deep ecology movement.'

My 'issue' is simply the insistence on the self-proclaimed name of 'deep-ecology' as the definitive title of that third movement. The name and ethos evolved from the environmental movement in general and not the other way around. If you asked your average person if they simply knew of the existence of the environmental movement, most would say yes. If you asked your average person if they knew of the existence of the deep ecology movement, most would say no. Deep ecology is a species of the environmental movement and not the other way around. Environmental movements might have different ideologies but some will still remain consistent with the praxis of D.E and you can still effectively advocate for meaningful ecological progress without the

need to lump things under a single title.

It would just be a case of 'a rose by any other name smelling just as sweet' if the deep ecology movement was synonymous with all forms of environmentalism but that doesn't seem to be so. Equally, there are thousands of environmental initiatives that are in alignment with the D.E view but have no association with them.

People are less concerned with the titles of movements and of the various 'isms' and more concerned with whether they actually function.

Malcolm wrote:

It is a matter of perspective, mainly:

You've been credited with having coined the expression "deep ecology." How exactly did the idea originate?

Well, I did not coin the term "deep ecology." I coined two terms. One is "supporter of the deep ecology movement" – a fairly long expression. And the other is "ecosophy." But this term "supporter of the deep ecology movement" was very soon abbreviated to "deep ecology" and supporters were called "deep ecologists."

How does "deep" ecology differ from "shallow" ecology?

Movements are always changing and one should be cautious in saying what strictly separates two movements, like the deep and the shallow. One marked difference is that the total argumentations of those who support the shallow movement are anthropocentric in the sense that everything done to protect and restore nature is seen as having benefit for future human generations. In deep ecology, future generations means future generations of all living beings, including rivers for example.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:51 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

I was inspired to make this thread after reading a passage in Not For Happiness by Dzongsar Jamyang Khyentse Rinpoche, in which he says:

There will also be times when none of the usual logic works and you find yourself incapable of accepting even the most patently obvious truth that death is imminent and inevitable, and not one living being—friend, family or even you yourself—can escape it. When such stubborn delusions take hold of your mind, pray to your guru, the buddhas and the bodhisattvas and beg them for help truly to accept the inexorability of death. And don't fall into the trap of imagining you should first learn to despise samsara and develop strong "renunciation mind" before you resort to such a prayer. As the great Jamgön Kongtrul Lodrö Tayé said, you should rely on your guru for everything, including the blessing of no longer hungering for samsara. In fact, you should pray to your guru

and ask him to make sure that you pray!

This passage gives me the idea that praying to guru the activates some sort of force that helps you along the path. The force could be coming from outside of you, or it could be a matter of psyching yourself up to unlock your hidden potential.

Malcolm wrote:

Supplicating one's guru can be a method of recognizing the nature of the mind. But for that, one needs instructions from your guru.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:20 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

Thank you for your answers. Does that mean praying to the guru is synonymous with recollecting your motivation to practice the guru's teachings, or in other words, psyching yourself up?

Malcolm wrote:

When I supplicate my gurus, I am thanking them for giving me teachings. For me, at any rate, the act of offering supplications and petitioning blessings from my gurus is principally an act of mindfulness of the lineage.

Other people have different ideas about this.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:17 AM

Title: Re: What does it mean to pray to the guru?

Content:

Malcolm wrote:

There is however no mystical force which transfers from guru to disciple called "blessings."

Fortyeightvows said:

Really not even a little ?

Isn't love and commitment a mystical force?

Malcolm wrote:

No, they are mental factors.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:14 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Yup. Because the problem is the means of production itself.

Sherab Dorje said:

You obviously have never worked in factories, coz if you had you would know that the vast majority of factory worker hate their job and do it merely to make ends meet. They would jump at the opportunity to do something useful and creative with the means at hand.

Malcolm wrote:

You obviously have no clue about me or my life, nor what I have done to make a living.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:13 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

Even if people have qualms with deep ecology , I can't imagine there being much protest towards the core methodology required, that is, a systems-theory approach.

Malcolm wrote:

Statements from some of the Earth First!ers would give you the impression that the whole species is screwed up, but again, I think this is a minority dimension. Warwick Fox, a deep ecology theorist in Australia, says we have to distinguish between being misanthropic – hating humanity – and being anti-anthropocentric. There's a difference between saying we want to get rid of all human beings, and saying that humans aren't the most important species on the planet.

<http://www.context.org/iclib/ic22/zimmrman/>

Earth First! is not in fact a true representative of deep ecology. They may have popularized the term, but for example, but Naess did not approve or sanction David Foreman's misanthropy at all:

About another misunderstanding: what is your feeling about those who have used ecology to defend social Darwinism or Malthusianism? For example, David Foreman of Earth First! has been quoted as saying with regard to the Ethiopian famine, "The best thing would be to just let nature seek its own balance, to let the people there just starve."

Dave Foreman sometimes seems to speak without much carefulness and sometimes he's then quoted even less carefully making these statements. The only thing I can find there which can be said to be a supportable view is the opinion of many doctors who are treating Ethiopian starving children, when they say – not publicly – but when they say that the best thing for many of these children would be to die. But of course we cannot let them die. We have to, as physicians, try to heal them. Also because of the parents, we

cannot let children die. Dave Foreman may have the opinion that it would be best for starving people to die, but ecological humanitarian norms among humans are such that we are extremely concerned about starvation. We have more responsibility toward humans than we do toward animals. If someone had to choose between saving a starving child and the possibility of killing the last rhinoceros, if there were no other means of saving the child, he should kill the rhinoceros and we would all think that correct. But it would be a scandal, especially among rich nations, not to help the poorer nations let living beings continue to live. In short, we are not social Darwinists.

And this is an important clarification by Naess:

Would deep ecology preclude concern for the issues of social justice, which have become part of the agenda of left Greens?

No, I think that in this century we have three great grassroots movements: that of social justice, that of peace and that of the deep ecology movement. Those three have to cooperate intimately. It's quite clear that the ecological crisis cannot be solved in isolation from social justice – for instance, to try to conserve rainforests without at the same time taking up the tremendous problem of what to do with relations between North and South. We have to take those problems – all of them – at once, and not say that one is more important than the others. So it's extremely important that the social justice movement is always taken into consideration. The peace movement is too obvious to talk about at all. The military – 900 billion dollars used every year for militarism – is one of the greatest polluters in the present day. Also any kind of warlike situation immediately tends to negate every kind of concern not only for civilians but for all living beings whatsoever. So those three movements must cooperate. What distinguishes the deep ecology movements is that it is practically 100% a grassroots movement, whereas the other two have some support among the governments.

And:

What do you think are our realistic prospects for the future – for humankind?

There will be no ultimate catastrophe involving all humanity or involving all higher organisms on the earth. But there may be a deterioration in the quality of life both in and outside cities. And there will be hundreds of catastrophes on the order of Chernobyl. I look forward to this trend changing in the 22nd century, at the earliest.

The 22nd century?

The next century – the 21st – I'm afraid won't see any great social and ecological progress.

<http://www.kyotojournal.org/the-journal/conversations/ecosophy-beyond-east-and-west-%E2%80%94-arne-naess-in-kyoto/>

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:48 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

The question is in the title. Is it the same type of praying that Christians do? Or, is it different? How is it the same/different?

What does it mean to receive the guru's blessings?

They say that all success on the path comes from faith and devotion toward the guru. What does that mean?

Malcolm wrote:

It means that all your success on the path comes from receiving teachings from the guru. Without a guru, no success on the path is possible. Why? Because in order to enter Vajrayāna, you must receive empowerments and so on. In recognition of the crucial importance of the guru, we have many supplications and visualizations where we receive blessings from them in the form of light. This is basically a symbol of receiving teachings.

There is however no mystical force which transfers from guru to disciple called "blessings." It is not like grace.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:45 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

sillyrabbit said:

I do consider this work to be a labor of love because I value the well-being of my community, whose ancestors were kidnapped and brought here as slaves.

Malcolm wrote:

If you are from the African American community, in fact chances are that like many Africans sold into slavery, they were captured in battle as prisoners of war. Many African slaves were skilled soldiers. The history of Maroon communities from Brazil to Virginia should prove instructive.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:23 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

i don't want to open up old wounds...but i think people see that you did use the wrong word and it did make me feel like everything i posted was moronic and non buddhist...it was like making fun of me....it hurt coming from you.

Malcolm wrote:
I was not making fun of you.

Minobu said:
... using the big bang which has nothing to do with what I was talking about is the same thing Malcolm it debased what i wrote and again it hurt..

Malcolm wrote:
I did not intentionally debase anything you said.

Author: Malcolm
Date: Thursday, September 29th, 2016 at 1:13 AM
Title: Re: Primordial Buddha
Content:

Malcolm wrote:
I didn't make a speculative comment. I used a simile. I am pretty sure that I write sufficiently clearly that my posts don't require your commentary in order to be understood.
Yes, Minobu, I knew you were not referring to Genesis, and neither was I. I was referring to the idea that there was an initial state of purity (edenic) from which we deviated. Not even the teachings of the Great Perfection in Tibet maintain this literally. Perhaps there is some Sino-Japanese Buddhist school that maintains some theory about "original enlightenment."

Queequeg said:
I'm sorry, its not at all clear you are referencing a simile. If you say so.

Moving along...

Malcolm wrote:
It is extremely clear had you bothered to read every post in sequence. "Edenic" is a simile. Yes, you should move along, since you are wasting your time better spend addressing moderation needs elsewhere.

Author: Malcolm
Date: Thursday, September 29th, 2016 at 1:12 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:

Vasana said:
I agree with all of those deep ecology pointers above but I think the carrying capacity of the earth is greater than even the present global population.

Malcolm wrote:

I think this is a very mistaken point of view.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:37 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

My statement was actually that, even in the most extreme interpretations of OE, there is no proposition of some original pure state, like an Eden.

Malcolm wrote:

I was earlier addressing Minobu's query about such a pure state.

Queequeg said:

And I was addressing your speculative comment. My comment was not directed at you necessarily - just making something clear for anyone who might read the thread, including Dave who might read something into your speculation.

Lighten up, dude.

Malcolm wrote:

I didn't make a speculative comment. I used a simile. I am pretty sure that I write sufficiently clearly that my posts don't require your commentary in order to be understood.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:24 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

My statement was actually that, even in the most extreme interpretations of OE, there is no proposition of some original pure state, like an Eden.

Malcolm wrote:

I was earlier addressing Minobu's query about such a pure state.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:24 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Considering that there is no biosphere we know of but this one, the issue of human beings destroying the planet and all other life along with it is very much a biocentric concern.

Sherab Dorje said:

No. A biocentric view would not give a flying f*ck about what happens to human beings during the transition to an ecology centered existence. Like the title of one of my favorite Deep Ecology groups says: Earth First! Human concerns don't get factored into the equation.

Malcolm wrote:

However inconvenient it may be to some, humans are also part of the biosphere. Deep ecology does not exclude human beings:

The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.

Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

Humans have no right to reduce this richness and diversity except to satisfy vital needs.

The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life requires a smaller human population.

Present human interference with the non-human world is excessive, and the situation is rapidly worsening.

Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.

Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

<https://theanarchistlibrary.org/library/arne-naess-and-george-sessions-basic-principles-of-deep-ecology>

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:20 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

And one more thing to ponder: Do you really believe that if the proletarian class actually controlled the means of production they would choose continue to poison and destroy themselves making useless things designed to break down as quickly as possible?

Malcolm wrote:

Yup. Because the problem is the means of production itself.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:50 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

I don't think even the most extreme views of Original Enlightenment propose an Eden.

Malcolm wrote:

Oh for lord's sake, literal much?

Queequeg said:

Does not compute.

Malcolm wrote:

Translation, "Oh" exclamatory remark; "for" is a preposition. "Lord's sake," used to be a meaningful Christian expression, now part of common vernacular meaning, "be serious." "Literal" means not understand the sense or context of a given statement or word. Much means "too much."

In other words, "Seriously? You are being way too literal."

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:48 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

Sure, but your emotional appeal to change is based on the assumption that we will

destroy the planet and that we will not have somewhere to live. That is hardly biocentric.

Malcolm wrote:

Considering that there is no biosphere we know of but this one, the issue of human beings destroying the planet and all other life along with it is very much a biocentric concern

Sherab Dorje said:

Not to mention the fact that a "movement", which is basically an extraordinarily small bunch of privileged white males, now feel that they are not only speaking on behalf of humans, but the whole freakin' planet.

Malcolm wrote:

It is not merely a small bunch of white males. There is an upwelling of indigenous people's voices proclaiming a biocentric viewpoint and protesting extractive practices from such viewpoint all over the planet .

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:37 PM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

"original enlightenment."

Queequeg said:

I don't think even the most extreme views of Original Enlightenment propose an Eden.

Malcolm wrote:

Oh for lord's sake, literal much?

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:26 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

From what I wrote I ask the group "Is it possible i am mixing Vedic thought with Buddhist thought."

Has anyone ever heard of these views and could they please put them in context for me. Again I was not inferring in the slightest to Biblical anything, and as far as the quantum influx into it , I was personally comparing Quantum theory that everything in the

universe is coming from something more akin to thought than hard atom molecule theory. Hence another view that i would like to be addressed.

Malcolm wrote:

Yes, Minobu, I knew you were not referring to Genesis, and neither was I. I was referring to the idea that there was an initial state of purity (edenic) from which we deviated. Not even the teachings of the Great Perfection in Tibet maintain this literally. Perhaps there is some Sino-Japanese Buddhist school that maintains some theory about "original enlightenment."

Minobu said:

Is everything in this known universe arising from Karma. Or is Karma the cause for trees and air and planets and all that it is.

Malcolm wrote:

According to Vasubandhu, "The variety of the world arises from karma," and yes, the actions of all sentient beings in the last universe lead to the arising of this one.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:19 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

treehuggingoctopus said:

The thing is, we seem to understand the word "socialism" differently.

Malcolm wrote:

I see Socialism as an economic system whose only real complaint with Capitalism is who owns the means of production. Democratic Socialism is just an attempt at reconciliation of this contradiction (between Socialism and Capitalism). But it is still capitalist in essence and so it does not address the real issues facing the planet.

As for the rest of it, I think we need to leave 19th century philosophers and their alternate socialisms behind.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 10:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this

idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

Guns are designed and made for killing people. A production line can (for example) be used to make ecologically-sound recycled products.

treehuggingoctopus said:

Yes, but a part of the parcel is the role the worker plays there, the changes to their lifestyle such a role forces, the appearance of the social class in the long run... Not to mention the fact that production lines assume (and are possible in) a 100% androcentric culture, one which has the concept of "resources" (i.e., that which is what we use to create our world, which we are separate from and superior to, which is non-sentient, etc.) and thus also endorses a fundamentally androcentric (and instrumental) approach to the non-human world. Come to think of it, the seed of capitalism is there as well...

Malcolm wrote:

The whole point is that the technology we use shapes how we perceive the world. To a hammer, for example, everything is a nail. Class is nothing more nor less than divisions of society based upon who has the privilege of extracting and consuming more resources. Class is a symptom of extractive economics, not the cause of extractive economics. Therefore, thinking that we need to resolve class issues in order to resolve ecological issues is both far too human-centered, and is addressing a symptom instead of a cause. Indeed, the latter fact is largely the reason Socialist economies have been every bit as much extractive economies as Capitalist ones. As I pointed out already, Socialism never created a means of production on its own, and therefore it relies on the principles of extractive economics equally as much as Capitalism.

Nope, the only way to resolve the ecological crisis is to abandon a human centered approach to civilization, and adopt a biocentric approach. As far as we know, this is the only planet that can support life such as ours. We better stop f&8cking it up.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:42 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

You don't read what I write and then decide what I wrote and start in with something else to just prove what you believe..

Malcolm wrote:

We do not have the same opinion of what transpired in our conversation.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:37 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

Guns are designed and made for killing people. A production line can (for example) be used to make ecologically-sound recycled products.

Malcolm wrote:

The fact that we have recycled products mass produced on the scale that they are merely points to the fact that production line technology is extractive.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:35 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I don't see how this is a criticism of Naess at all.

PuerAzelis said:

Whether domination of humans precedes domination of nature isn't relevant as to whether the best solution is social justice or a "total-field image" of the world?

Malcolm wrote:

I answered this.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 3:22 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I've been waiting for you to stop offering non-sequitor criticisms of deep ecology. The other point, which seem to fail to grasp is that what matters in the end is that we change how human beings relate to and think about the environment and there world.

Bookchin's analysis of dominance as the source of the trouble is not consistent with the Buddhist analysis of the problem [Aggañña Sutta in the Dighanikāya].

As this sūtra shows, dominance comes from hoarding resources. Resource hoarding does not come from dominance.

Sherab Dorje said:

Oh look, surprise-surprise, instead of answering the question you resorted to ad an ad hom and propped up another straw man...

The answer to your straw man argument is quite simple actually: chicken-egg-chicken-egg-ad nauseum...

Malcolm wrote:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

The first step in solving a problem is recognizing it to begin with. I don't think you recognize the problem since you insist that the technology and economy upon which it is based is not the problem. For you, class is the problem. I don't agree with this assessment. Class is a product of the economy.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:57 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

What do you propose we do while we wait for humanity to fall off its horse while travelling to Damascus?

Malcolm wrote:

I've been waiting for you to stop offering non-sequitor criticisms of deep ecology. The other point, which seem to fail to grasp is that what matters in the end is that we change how human beings relate to and think about the environment and there world. Bookchin's analysis of dominance as the source of the trouble is not consistent with the Buddhist analysis of the problem [Aggañña Sutta in the Dighanikāya].

As this sūtra shows, dominance comes from hoarding resources. Resource hoarding does not come from dominance.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:23 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

His dismissal was trite and lacking in substance. Bookchin was not a very deep thinker. He was a leftist reactionary. Like most on the left, ideological purity was more important to him than actually doing anything. Bookchin's Institute of Social Ecology is

moribund.[/quote]Where did I say that Bookchin is the new messiah? This is in fact what is required to ameliorate climate change.

What do you propose we do while we wait for humanity to fall off its horse while travelling to Damascus? That does not mean you understand Naess's Ecosophy T.

Sherab Dorje said:

So anybody that disagrees with Naess does not understand him? What I am pointing out is that contrary to what you may believe, I am not clueless about Deep Ecology. Personally I was more impressed with earth First than the ivory tower brigade.

Malcolm wrote:

I have yet to see you once accurately describe deep ecology. I have seen you repeatedly borrow cliché invectives from Bookchin.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:16 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

His dismissal is not trite, it is spot on.

PuerAzelis said:

Agree.

[A]ll our notions of dominating nature stem from the very real domination of human by human. [The] domination of human by human preceded the notion of dominating nature. Indeed, human domination of human gave rise to the very idea of dominating nature ... it is not until we eliminate domination in all its forms ... that we will really create a rational, ecological society.

Bookchin, Remaking Society, p.44.

I don't think this sounds like a trite dismissal.

Malcolm wrote:

I don't see how this is a criticism of Naess at all. Moreover, Bookchin's approach to ecology is completely androcentric.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:49 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

The time of the Buddha's enlightenment is earlier than his purported enlightenment in this world at Gaya.

Malcolm wrote:

Of course. This is discussed in many Mahāyāna sūtras and commentaries.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:45 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You still don't understand deep ecology. It's ok. I don't have any pressing need for you to understand it. Many people have bought into Bookchin's trite dismissals. Their loss.

Sherab Dorje said:

His dismissal is not trite, it is spot on. The Deep Ecology movement is in a woeful state. Like it or lump my friend!

Malcolm wrote:

His dismissal was trite and lacking in substance. Bookchin was not a very deep thinker. He was a leftist reactionary. Like most on the left, ideological purity was more important to him than actually doing anything. Bookchin's Institute of Social Ecology is moribund.

Sherab Dorje said:

It is somewhat distressing, however, that you do not seem to understand that the biosphere crisis we are in will not be solved by the same kind of economic and technological thinking that put us in this crisis to begin with.

Oh, I understand this VERY well. Thing is that we currently have to work with what we have got, RIGHT NOW.

Malcolm wrote:

What we have right now isn't working at all. See above.

Sherab Dorje said:

Humanity is not about to do a sudden about face regarding technology, production and consumption. It is not about to have an ecological awakening.

Malcolm wrote:

This is in fact what is required to ameliorate climate change.

Sherab Dorje said:

As for the philosophical notions of Deep Ecology, I actually agree with a lot of what is being said, but politically it is just not happening, and the mass movement (which you are hoping will save us) happens to be a political movement. A movement of the polity.

Malcolm wrote:

I am not hoping anyone will save us. I merely pointing out what is necessary for halting total planetary desertification.

Sherab Dorje said:

PS I think I may have mentioned it to you before, but I used to help edit, layout and produce the Australian version of the magazine Deep Ecologist back in the early nineties.

Malcolm wrote:

That does not mean you understand Naess's Ecosophy T.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:20 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Nothing can be promised to anyone other than a virtually lifeless, planetary desert if humanity does not abandon extractive economic practices. Since capitalism and its shadow, socialism, are both predicated on extractive economics, both are failures.

Sherab Dorje said:

Dude, you know how long millennialism of one variety or another has been around? The Nibiru theory has more followers than Deep Ecology. It is a mass movement with greater momentum. If Deep Ecology does not pick up it's act and start to assess why people don't give a shit about its largely philosophical, pseudo-religious and intellectual ramblings (given the direct action wing of the movement has vanished up its own rectum) it too will be sent to the garbage bin of history (along with post-modernism and post-structuralism) planetary disaster or no...

Malcolm wrote:

You still don't understand deep ecology. It's ok. I don't have any pressing need for you to understand it. Many people have bought into Bookchin's trite dismissals. Their loss.

It is somewhat distressing, however, that you do not seem to understand that the biosphere crisis we are in will not be solved by the same kind of economic and technological thinking that put us in this crisis to begin with.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:06 AM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

. He might be an actual equivalent to Caesar, if only because so many of those who oppose him believe in authoritarianism more than democracy and are so easily willing

to characterize those with whom they disagree as simply being "irrational."

Malcolm wrote:

If he gets elected, it will be because those ignorant fools who admire a man who has made public his fanboy admiration for authoritarian leaders like Putin and so on will turn out in greater numbers than rational voters who do not want a tyrant elected president of the USA.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 12:29 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Yup, you're a Marxist.

Sherab Dorje said:

Sometimes... And you seem to be blissfully unaware of the tensions that exist in society as a consequence of class.

Malcolm wrote:

Nope, I just think they are not as important as the question of the environment.

Sherab Dorje said:

Of course there are desperate attempts to sublimate the tensions by promising proletarians the apparent opportunity to become members of the bourgeoisie, but as the stats (provided by boda) show: they ain't goin' nowhere!

Malcolm wrote:

Nothing can be promised to anyone other than a virtually lifeless, planetary desert if humanity does not abandon extractive economic practices. Since capitalism and its shadow, socialism, are both predicated on extractive economics, both are failures.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 11:27 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

No, it is a recognition people with different value systems can arrive at the same conclusion and work together, the use the example of Buddhists and Christians who both oppose capital punishment.

This is why it is crucial to read Naess if one hopes to understand the core principles that underlie the deep ecological approach.

Sherab Dorje said:

Proletariat and Bourgeoisie together, fighting for the environment. Fat chance.

Malcolm wrote:

Yup, you're a Marxist.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 11:26 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

again you decide what i am doing.

Malcolm wrote:

Actually, it is really the other way around.

Minobu said:

well we could straighten that out by explaining to me why use edenic and the big bang thing the way you did.

if you really look at what i wrote i looked to you as some sort of teacher here....then it was like ignore totally what i write and insult the words with words to make it all look lame. i'm strictly talking here about the use of edenic and big bang.

also you ignore the main content of everything i write and just do some sort of troll thing to get reaction.

lol..it's actually amusing ...i lol about it all the time...your no light wieght in your thing.

d

(waits for a one liner from malcolm ignoring the crux of what i ask)lol

Malcolm wrote:

One) I did not troll your post. So stop saying that I did.

Two) I responded to what I thought were the essential points. We were discussing primordial buddhas. You kept insisting there was some pure state before samasara. I rejected this idea.

Three) The term edenic means "A state of purity before a fall."

Four) Quantum physics asserts that time and space are continua that can be mathematically described. This is fine as far as things go, but it really does not have anything to do with Buddhist concepts of space and time. Thus, your example of time as

a circle is pretty irrelevant here.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 11:05 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

again you decide what i am doing.

Malcolm wrote:

Actually, it is really the other way around.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 10:57 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

why are you going there?

Malcolm wrote:

You began to talk about the theory of time in quantum physics.

Minobu said:

At the end of my day my grappling with concepts of Primordial Buddhas, and keeping an open mind to something actually defining whether there was one outside of the concept of Dharmakaya only school of thought or not is not going to alter my dedication to mine and other's liberation.

I've spent my entire life absorbing different schools of thought, jumping into various Buddhist sects, so on and on and on.

I see Nichiren Shonin's Dharma as my best way of integrating myself with the Buddha's Dharma to help myself and other sentient.

So.....Am i going to let trolling an online forum really upset me ... i really thought highly of you Malcolm but this....

I have this serious discussion and Malcolm decides to ignore what i say and confer that is about some edenic view. That was an insult for I'm not on some Christian fundamentalist site trying to talk of eden, I'm discussing something akin to a Samadhi state and the like.

Something again I would like to talk about seriously. I chose you Malcolm to help me.

Then just because i use a little quantum physics and Stephen Hawking theory it becomes some big bang discussion. For me it's a troll and i truly hope you enjoyed the stage Malcolm , you know what you did and i know so seriously if it brings you some joy that indeed at the end of the day gives me pleasure.

I don't think me saying the verdict is out on such a subject will hinder me, but I do know trying to annoy others is not healthy.

Malcolm wrote:

I can see you are quite upset about insults which do not exist. I said nothing for which I deserve to be addressed as a troll. I answered you directly and honestly, and you did not like my reply. I am content to let it rest there. But now you are insisting on making this personal, and that is not called for.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 10:04 PM

Title: Re: Passion Bodhi

Content:

Kilaya. said:

Okay, so can we say that "passion bodhi" is passion energy and "rainbow-like mental body" is the illusory body?

ratna said:

ཐཱི་འཕགས་ཀྱི་འཕྲིན་ལྷན་པའི་སྐུ་མཁའ་ལ། །འདྲི་བའི་བྱང་ཆུབ་སྒྲ་ཚཱུལ་ཡོད།

I think it just means In general, there are various assertions regarding Bodhi for the beings in the three realms of Samsara.

R

Malcolm wrote:

In general, there are various awakenings asserted for the beings in the three realms of samsara.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 9:08 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

This really explains everything perfectly:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
```

document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 9:01 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

It is quite practical since it accommodates other positive approaches to the environment and ecology.

Sherab Dorje said:

This is a political position known as populism.

Malcolm wrote:

No, it is a recognition people with different value systems can arrive at the same conclusion and work together, the use the example of Buddhists and Christians who both oppose capital punishment.

This is why it is crucial to read Naess if one hopes to understand the core principles that underlie the deep ecological approach.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 5:15 AM

Title: Re: The 5th Skandha

Content:

Malcolm wrote:

What does zhi mean in Sanskrit?

Astus said:

It can be a translation of various words. According to the Buddhist Chinese-Sanskrit Great Dictionary (佛教漢梵大辭典):

√jñā, -jñā, jñāna, vi-√jñā, pra-√jñā, √vid, -vid, ava-√budh; ajyate, adhigata, adhi-√gam, adhigamana, anugata, anugama, anujñāpita, anu-pra-√viś, anupraviṣṭa, anu-√budh, anubodha, anumāna, anusāritva, anusmaraṇatā, antara-jñā, abhi-√gam, -abhijñā, abhi-√jñā, abhisambodhanatā, abhisambodhi, ava-√gam, avagama, ava-√gāh, avatāra, avatīrṇa, ava-√tṛ, avadhāraka, avabudhyanatā, avabodha, avabodhana, avê(√i), avêkṣ(√ikṣ), avetya, ā-√jñā, ājñā, ājñākhyā, ājñāta, ājñātāva, ājñāna, ājñēndriya, ājñeya, āsada, ucyate, udaya, upalakṣaṇa, upalakṣyate, upalabdhi, eṣṭavya, kovida, √kṣam, gatiṃ-gata, √gam, gamyate, gāmin, √gāh, √grah, grahaṇa, cetana, jānaka, jñāta, jñāpita, jñeya, dṛśyate, dṛṣṭvā, draṣṭavya, nidhyapti, nidhyāpta, niścaya, parāyaṇa, parikuśala, pari-cchid(√chid), pari-√ñā, parijñā, parijñāta, parijñāna, parijñānatā, parijñāyate, prajāna, prajānat*, prajñā, prajñāna, pratiñāyate, prati-√budh, pratibhāvayati, prativijñapti, prati-vi-√jñā, prativijñāna, pratividdha, prativibhāvayati, pratedha, prati-

√vyadh, pratisaṃvidita, pratisaṃvedana, pratī(√i), praty-anu-√bhū, pratyabhijñā, pratyabhijñāna, pra-vi-√ci, buddhi, budhyanatā, budhyanā, bodha, bhajana, mata, √man, manas, lakṣyate, labdha, va-√gāh, vicārayati, vi-√ci, vijñapti, vijñā, vijñāta, vijñāpana, vijñāyate, vidita, vidhi-jñā, vibuddhana, vibhāvayati, vibhāvita, vibhāvyate, vettṛ, veda, veditavya, vedin, saṃ-lakṣaya (den.), saṃ-√jñā, sam-anu-√dṛś, sam-anu-√paś, sam-anv-ā-√hṛ, sam-√āp, samudāgama, saṃ-√jñā, saṃ-pra-√dṛś, suniścita, smṛti.

Malcolm wrote:

What is the most common Sanskrit term it represents?

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 5:14 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

The means of production are capitalist, and only exist because they were created by capitalists. There was never any industrial means of production that was not created by capitalism. Socialism merely wishes to replace the ownership of those means.

Sherab Dorje said:

A machine is a machine, it is neither capitalist or socialist. It is a bunch of nuts and bolts.

Malcolm wrote:

Not so, the nature of machinery is reflected of the kind of economy that produces it.

Sherab Dorje said:

The problem is the means themselves.

Hmmmmmm... And what if the means were used to produce ecologically sound products?

Malcolm wrote:

They can't be so used. That is point that everyone on both the left and the right fails to understand.

Sherab Dorje said:

That is why ecology will fail as a mass movement, because it does not directly appeal to the masses (who happen to be proletariat, or lumpen proletariat and or "coloured"). That is why it is a white middle class phenomenon.

Malcolm wrote:

Ecology will fail as a mass movement providing that people refuse to understand the peril that faces us collectively as biosphere.

One can be sure that Alt-right people are profligately ignorant of it, in fact.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 1:36 AM

Title: Re: The 5th Skandha

Content:

Astus said:

There is no separate awareness.

Malcolm wrote:

This the basic problem with translated the term "rigpa" as "awareness."

It simply does not work.

treehuggingoctopus said:

Malcolm, do you think it would be better then to render it as "knowing" or "knowledge"?

The latter word too carries a lot of baggage...

Malcolm wrote:

In many cases yes. For example, in the commentary on one of the seventeen tantras, rig pa, vidyā, is defined in the following way:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowledge of the link of consciousness, sharp and dull worldly knowledge and so on, and 5) the knowledge of the essence (snying po) that permeates all is this [knowledge] that is without ignorance, unobscured by the obscurations of ignorance and so on.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 1:35 AM

Title: Re: The 5th Skandha

Content:

Malcolm wrote:

"Awareness" is a term which is next to useless in a Buddhist context.

Astus said:

What do you suggest? <https://books.google.com/books?id=bUgg9aWaAH8C> translated zhi 知 as "knowing".

Malcolm wrote:
What does zhi mean in Sanskrit?

Author: Malcolm
Date: Tuesday, September 27th, 2016 at 1:33 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:
Malcolm wrote:
Socialism is capitalism since it does not reject the capitalist mode of production.

Sherab Dorje said:
It is an industrial mode of production, not a capitalist mode.

The means of production are the same, the aims are slightly different.

Malcolm wrote:
The means of production are capitalist, and only exist because they were created by capitalists. There was never any industrial means of production that was not created by capitalism. Socialism merely wishes to replace the ownership of those means.

The problem is the means themselves.

Author: Malcolm
Date: Tuesday, September 27th, 2016 at 12:50 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:
Malcolm wrote:
Socialism is capitalism.

Sherab Dorje said:
Sorry, but I think this is mistaken. It is like saying a zebra is a horse because they both have four legs, a tail and go "neigh".

It is this kind of thinking that has stunted US domestic policy and left movements since the McCarthy era.

Malcolm wrote:
Socialism is capitalism since it does not reject the capitalist mode of production.

Author: Malcolm
Date: Tuesday, September 27th, 2016 at 12:50 AM
Title: Re: The 5th Skandha
Content:
Malcolm wrote:

This the basic problem with translated the term "rigpa" as "awareness."
It simply does not work.

Astus said:

Doesn't have to be "rigpa". Buddha-nature has been identified as awareness (zhi 知) by some Chan teachers as well. Interestingly, zhi 知 means both "to know" and "to be aware".

Malcolm wrote:

"Awareness" is a term which is next to useless in a Buddhist context.

Author: Malcolm

Date: Tuesday, September 27th, 2016 at 12:31 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

why are you going there?

Malcolm wrote:

You began to talk about the theory of time in quantum physics.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:52 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

because then you exclude the effects of non-capitalist industrialisation.

Malcolm wrote:

There is no such thing. The world economy is and has been capitalist for three hundred years. Socialism is capitalism.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:46 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

If you read what I have written i am saying samsara is of itself.

the key ingredient here is desire ,hence dependent origination. I'm not saying samsara is not beginningless just explaining to the modern public why this observation takes place.

Malcolm wrote:

The key ingredients of samsara are the afflictions. But those arise from ignorance. Samsara has an end, that end is called nirvana.

ahh even you agree that the goal is to end Nirvana ..what will be left then eh![/quote]

I did not say the goal was to end nirvana. I said, in contrast to your statement that samsara has no end that indeed samsara has an end. It ends (ends for you) when nirvana begins. Of course, the corollary is that nirvana has no end, but it does have a beginning.

possibly something that was before the introduction of desire into the picture.

There was no state prior to the arising of samsara because samsara is beginningless.

There is no "big bang" for samsara. The idea of a first big bang is not consistent with dependent origination, so it is either false or Buddha's teaching of dependent origination is false. The idea that the material universe contracts and expands without beginning however is perfectly consistent with dependent origination.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:28 PM

Title: Re: The 5th Skandha

Content:

Astus said:

There is no separate awareness.

Malcolm wrote:

This the basic problem with translated the term "rigpa" as "awareness."

It simply does not work.

Monlam Tharchin said:

I've always wondered what "rigpa" means to an average Tibetan person. Is it an everyday word with problematic associations like "awareness" in English, or is it a more narrow, specialized term?

Malcolm wrote:

It is an everyday word. It is the verb "to know," or the noun, knowledge. Rig pa po, for example, simply means "the knower."

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:14 PM

Title: Re: Primordial Buddha

Content:

conebeckham said:

According to my dictionary, "primordial" can mean "existing at the beginning of time," but it can also mean "fundamental."

Time is illusory, just as all of samsara is illusory. There can therefore be no beginning of

time, much less anything which exists at the beginning of time--but, from within a "closed system" of illusion, samsara, one could perhaps understand the primordial Buddha as the fundamental state. As Malcolm has said, this fundamental state is connate with the very non-knowing which obscures knowledge of the state. Time itself is a result of this non-knowing.

Queequeg said:

Fundamental Nescience - I don't know the Chinese. In Japanese its called 元本の無明 gampon no mumyo. I assume the Chinese is 元本無明

Its the level of ignorance overcome at the Buddha's enlightenment.

Malcolm wrote:

Yes, in Sanskrit this is called saḥajāvidyā, connate ignorance. It is the most subtle knowledge obscuration that is the very last thing to be removed prior to mounting the stage of buddhahood.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:04 PM

Title: Re: The 5th Skandha

Content:

Astus said:

There is no separate awareness.

Malcolm wrote:

This the basic problem with translated the term "rigpa" as "awareness."

It simply does not work.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:48 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

Samsara is beginningless due to mass .. mass creates time.

Malcolm wrote:

No, samsara is beginningless because of dependent origination. It has nothing to do with mass, time, the big bang or physics.

Minobu said:

time eventually bends upon itself creating a circle of time which has no beginning and no end. Hence the observation that Samsara has no beginning and no end

Malcolm wrote:

This idea of time has nothing to with the subject matter. This idea is from physics.

Samsara has an end, that end is called nirvana.

Minobu said:

samsara came into existence

Malcolm wrote:

Samsara did not come into existence at all because it is beginningless.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:30 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

glad you talking about the pure state before Samsara happening though.

Malcolm wrote:

Yes, it never existed because samsara is beginningless. This is basic.

Minobu said:

To deny time is just that.

Malcolm wrote:

Nāgārjuna pointed out that time is not established. This is also basic.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:11 PM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

a subject that any educated Geshe would simply say " The verdict is still out on this one". No, it really isn't. We can call the dharmakāya the primordial buddha if we like, but the dharmakāya does not exist inside of time, so it is not really "primordial."

Minobu said:

Listen to what you just posted and answer me this. Define Primordial Buddha. You

cannot , hence the verdict is still out. Your post is not a definition of anything , except in denying that it really has not been defined as in Sambhogakaya is well defined.

Malcolm wrote:

The Chandrakīrti citation I provided defines the two possibilities very well. It shows that one possibility, that of temporal first buddha, is impossible, while providing a usage for the term which is applicable to the dharmakāya. You further speculated about a pure mind that existed before samsara, and I rejected that possibility because ignorance is connate, arising together with the mind from the very beginning without being inherent to the mind in anyway. Even Samantabhadra had ignorance.

Author: Malcolm

Date: Monday, September 26th, 2016 at 9:29 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

As you should know the one true difference between Hinduism and Buddhism is the concept of Atman. Where Hindus see a created transmigrating inherent soul ,we see mind through the knowledge of Sunyata.

Now take a glimpse of the whole concept of returning to Paramatman and you get a glimpse of what I am so ineffectual at pointing to for you malcolm. I am not saying Paramatman is accepted just using it to point to something other ,similar in INTENT.

Malcolm wrote:

I understand your point. There is no pure state to which to return. That is how I answered you.

Minobu said:

a subject that any educated Geshe would simply say " The verdict is still out on this one".

Malcolm wrote:

No, it really isn't. We can call the dharmakāya the primordial buddha if we like, but the dharmakāya does not exist inside of time, so it is not really "primordial."

Author: Malcolm

Date: Monday, September 26th, 2016 at 8:50 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

the original cause to create Samsara from this pure state I read in a book by a Tulku and asked a Tulku about and everything was fine until i said "If it was so pure how did we

make such a big mistake and act on desire" not my original quote but it will do..

.

Malcolm wrote:

I understand your point. I replied. There was never any pure mind prior to samsara in time. Such a theory is utterly false and not consistent with Buddhadharma at all, even if some tulku enunciated it.

The Buddhist understanding of time is different than that of modern physics.

Minobu said:

When I get the book and the chapter on it I will post it.

I could be using the word purity and pure state when another word , which means the same thing , was used.

the Eden thing i took as a shot at trivializing my post. I will apologize and offer my hand. You might not have meant to ridicule. hopefully anyway..

i know im lousy at apologies when hurt.

as per Time and Buddhist understanding , like I already posted in this thread ...

A Nichiren ShoShu priest used his dinner plate to describe time and Hawking's theory .

A Tulku said it was a circle like Hawking's theory only each time around it is slightly different.

i dunno Malcolm , Ive been at this since i'm 15 and now 61 .. Ive met all kinds of people .

Had talks about stuff through a translator with His holiness the Ninth Khalkha Jetsun Dhampa of Mongolia.

He showed me how to bend the channels into the centre channel. I know name dropping sucks...but you don;t know me and you seem to just dismiss stuff after you actually agreed with it.

I think you might have reading disabilities, when it comes to reading me...

And yet you are a storehouse of knowledge and much more...i respect you...

Malcolm wrote:

Time is not established as truly existent. It is a perception for deluded sentient beings.

Author: Malcolm

Date: Monday, September 26th, 2016 at 8:42 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Indeed, and isn't the Green Party on the front line? ... and not doing so hot.

Malcolm wrote:

The Green Party is just a green-washed party of the old left. This is why it is going nowhere.

boda said:

Is there any evidence that deep ecology is going somewhere?

Malcolm wrote:

Sure, of course it is.

boda said:

Deep ecology is far more akin to a religion than a practical solution to ecological imbalance, or rather, the survival of our civilization, if not our species.

Malcolm wrote:

It is quite practical since it accommodates other positive approaches to the environment and ecology. If you are going to continue to comment about deep ecology, I suggest you read Arne Naess' essay on Ecosophy T.

Now, this really is time for:

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:20 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

the original cause to create Samsara from this pure state I read in a book by a Tulku and asked a Tulku about and everything was fine until i said "If it was so pure how did we make such a big mistake and act on desire" not my original quote but it will do..

.

Malcolm wrote:

I understand your point. I replied. There was never any pure mind prior to samsara in time. Such a theory is utterly false and not consistent with Buddhadharma at all, even if some tulku enunciated it.

The Buddhist understanding of time is different than that of modern physics.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:16 AM

Title: Re: Some towns in France ban burkinis

Content:

Fa Dao said:

this might revive the conversation...

<http://www.breitbart.com/london/2016/09/24/french-burkini-controversy-was-set-up-by-muslim-activist-family-in-concert-with-television-station/>

Malcolm wrote:

Breitbart, seriously?

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:03 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

and using the word edenic state is really insulting. [/b]

Malcolm wrote:

I don't see how.

Author: Malcolm

Date: Monday, September 26th, 2016 at 11:02 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

[

There was a state before Samsara ...somehow desire crept into the picture which created the cause for attachment which created the cause for Karma.

]

Malcolm wrote:

No, there was never a pure state before samsara. If there was a pure state before samsara, one has to explain where samsara comes from, since it does not arise from itself. Even if you say that desire and other afflictions "creep in," and provide a cause for samsara, still they must have causes too, and cannot be self-originated.

We say that while the mind is inherently pure, since there is never any time the mind itself found this state of purity, ignorance is therefore connate.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:35 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

How does one say there is no beginning ?

.

Malcolm wrote:

Because it contradicts dependent origination.

Minobu said:

if there is no desire and zero karma >pre Samsara, then there is no interdependent co arising of anything. there is just pure mind without any manifestation of anything.

.

Malcolm wrote:

Ignorance is connate, but not innate.

There is no temporal state of primeval purity. There is no edenic state from which we fell.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:31 AM

Title: Re: Blue robes/clothes

Content:

RikudouSennin said:

Was there ever a time that there was a "blue sangha"?

Malcolm wrote:

Mahasamghika monks wore blue robes.

Author: Malcolm

Date: Monday, September 26th, 2016 at 10:19 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Deep ecology is defined as an ecological and environmental philosophy promoting the inherent worth of living beings regardless of their instrumental utility to human needs, plus a radical restructuring of modern human societies in accordance with such ideas.

Radically restructuring society somehow doesn't involve politics?

Malcolm wrote:

It is not a political program nor a party. It is philosophical framework about these issues and their solutions. But it is not exclusive of other approaches to the same questions. It does not make a pretense of being monolithic in its approach, i.e, "The front is long", as

Naess remarked.

boda said:

Indeed, and isn't the Green Party on the front line? ... and not doing so hot.

Malcolm wrote:

The Green Party is just a green-washed party of the old left. This is why it is going nowhere.

But party politics do not change society, nor do elections. Only mass movements make change.

The present climate crisis is a result of industrial capitalism. It will not be solved by the kind of thinking that produced industrial capitalism in the first place.

Author: Malcolm

Date: Monday, September 26th, 2016 at 2:49 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Thinking that issues of class can be resolved alongside the resolution of environmental issues is a distraction. The environment is more important. Without dealing with the environment, the resolution of class issues will just be patches.

Sherab Dorje said:

A distraction??? You think that environmental issues do not (also) have to do with class, capital and profit???

Like I said: "They are not separate issues. That is why Deep Ecology failed politically."

I should add: "...and will continue to fail politically".

Malcolm wrote:

It is not a political position. It's a philosophical and ethical framework out of which decisions might be made. Since people seem never to read Naess, they never get what he is talking about.

Deep ecology is a way of arriving at a system of values, which can then be expressed through political action. The expression of those values may be no different in expression than the way so called Social Ecologists express their convictions. For example, most Buddhists are, by and large, opposed to capital punishment for any reason; so are many Catholics. The framework through which they arrive at their shared opposition to capital punishment are utterly different, but in terms of the movement that they share, the outcome desired is mutual.

Author: Malcolm

Date: Monday, September 26th, 2016 at 2:43 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

They are not separate issues. That is why Deep Ecology failed politically.

Malcolm wrote:

Thinking that deep ecology is a political movement is shallow.

boda said:

Deep ecology is defined as an ecological and environmental philosophy promoting the inherent worth of living beings regardless of their instrumental utility to human needs, plus a radical restructuring of modern human societies in accordance with such ideas.

Radically restructuring society somehow doesn't involve politics?

Malcolm wrote:

It is not a political program nor a party. It is philosophical framework about these issues and their solutions. But it is not exclusive of other approaches to the same questions. It does not make a pretense of being monolithic in its approach, i.e, "The front is long", as Naess remarked.

Author: Malcolm

Date: Monday, September 26th, 2016 at 2:35 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

How does one say there is no beginning ?

.

Malcolm wrote:

Because it contradicts dependent origination.

Author: Malcolm

Date: Monday, September 26th, 2016 at 2:33 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Thinking that deep ecology is a political movement is shallow.

Sherab Dorje said:

It is not even a political movement anymore due to its inability to garner a base of support larger than a small insular group of white Malthusian rednecks.

Malcolm wrote:

Deep ecology is not malthusian. The population explosion happened for two main reasons: yams and potatoes from the Colombian exchange, which addressed food scarcity issues in China and Europe respectively; followed by the petroleum age.

We do recognize that humans have well exceeded the carrying capacity of the planet—that is should we wish to preserve any species that are not immediately useful to us. What deep ecological thinking recognizes that standard leftist thinking does not, is that rivers, trees, birds, fish, nonhuman mammals etc., have rights, and that we should not feel we have the right to use more than we minimally need.

Sherab Dorje said:

Who said anything about "first" and "last"?

Malcolm wrote:

Thinking that issues of class can be resolved alongside the resolution of environmental issues is a distraction. The environment is more important. Without dealing with the environment, the resolution of class issues will just be patches.

Author: Malcolm

Date: Monday, September 26th, 2016 at 2:07 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Agreed. But this is all a distraction. The environment is more important.

Sherab Dorje said:

They are not separate issues. That is why Deep Ecology failed politically.

Malcolm wrote:

Thinking that deep ecology is a political movement is shallow.

Further, thinking that environmental issues will be resolved by resolving issues of class first is very mistaken. Socialism has no better a track record than capitalism with respect to the environment because socialism in all its forms never reject the capitalist mode of production. In fact, it is regarded as progressive.

Author: Malcolm

Date: Monday, September 26th, 2016 at 12:49 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

DGA said:

The emergence of the alt-right, the Brexit vote, the Trump situation... I think all these are in part a consequence of a refusal among liberal (center-left and neoliberal) programs and politicians to acknowledge class-based grievances, or to allow any discourse of class at all.

Malcolm wrote:

I don't agree with this. In fact, they are responding to a right-wing racist platform of class grievances.

DGA said:

My point is that the only lexicon they have to articulate a class grievance is a right-wing racist one, because the narrative of class grievance as such became taboo in the Reagan-Clinton years.

Malcolm wrote:

Agreed. But this is all a distraction. The environment is more important.

Author: Malcolm

Date: Monday, September 26th, 2016 at 12:36 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

DGA said:

The emergence of the alt-right, the Brexit vote, the Trump situation... I think all these are in part a consequence of a refusal among liberal (center-left and neoliberal) programs and politicians to acknowledge class-based grievances, or to allow any discourse of class at all.

Malcolm wrote:

I don't agree with this. In fact, they are responding to a right-wing racist platform of class grievances.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 11:01 PM

Title: Re: Does anyone recognise these text?

Content:

diamind said:

Do you know what these text are? Are they from kangyur? and the English name Toppoche (stobs po che)

Malcolm wrote:

This is the nineteenth chapter of the explanatory tantra of the dgongs pa zang thal, often referred to in English as the "Aspiration of Samantabhadra" (not to be confused with

with sūtra text of similar name).

Author: Malcolm

Date: Sunday, September 25th, 2016 at 9:00 PM

Title: Re: I'm lost in my practice, someone can help enlighten me?

Content:

taidangau said:

I mean I still believe in Buddha and his teachings, BUT NOT TO SANGHA!!!!!! Despite the fact that I had taken refuge in front of the 3 jewels, Buddha of course, Dharma naturally, BUT SANGHA?

Malcolm wrote:

When you are a Mahāyānist, you only take refuge in the Ārya Bodhisattva Sangha, not the sangha of monks and nuns, nor even the Sangha of Ārya Śrāvakas.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 8:17 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

treehuggingoctopus said:

Frankly, you seem to fetishize power.

Malcolm wrote:

Most Trumpistas do. Which is bizarre, because their candidate is a weakling, a complete sissy.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 6:56 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

dreambow said:

I get your drift but I want to have a say. I don't want distant bureaucrats and politicians making policy on the run, unaware, possibly indifferent to the outcome. I want a referendum in each country, let the people speak. Don't trot out another so called expert...not interested. Let the man in the street have his say and if the media and the vested interests can shut up the people may have a voice and point the way forward.

Malcolm wrote:

We are talking about the fact that one out of roughly every twelfth person on the planet is a refugee.

<http://www.theatlantic.com/international/archive/2015/06/refugees-global-peace->

index/396122/

Inge said:

That is 1 out of 122 people according to the linked article.

Malcolm wrote:

Math is definitely not my strong suit.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 6:08 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Rakz said:

=you have pretty much no clue what you're talking about.

Malcolm wrote:

You pretty much are a victim of neoliberal propaganda. You should look at the pew world income research I provided.

And have you ever been to either country? I have. Indian "Middle class" is a relative term.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 3:59 AM

Title: Re: Living with idle chatter all around you

Content:

Boomerang said:

All of my friends are nihilists. I don't think their views are going to corrupt me, but our entire relationships are based on indulging in idle chatter, and that upsets me.

Sometimes the thought arises that I should cut them out of my life, but that seems like an unrealistic and unkind way of dealing with samsara as a lay person. Besides my friends, I'll still have to regularly interact with idle talkers, Buddhist and non-Buddhist, for the rest of my life.

Yesterday while talking with a friend, I subtly tried to steer the conversation toward reflecting on compassion and ethics, but it was still 90% idle chatter.

I don't know how to turn this into a good thing. Should I just accept that as long as I'm a member of society I'll have to engage in idle chatter and then do purification practices?

Malcolm wrote:

Idle chatter can be one of the means of conversion. Mahāyāna permits what Hinayāna prohibits.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 3:52 AM

Title: Re: Blue robes/clothes

Content:

Malcolm wrote:

No one anymore. But Guru P's shirt is blue,

Losal Samten said:

Would that have been blue proper or the krsna blue/black?

Malcolm wrote:

Sky blue.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 2:35 AM

Title: Re: Blue robes/clothes

Content:

RikudouSennin said:

What group of tantics wear blue?

Malcolm wrote:

No one anymore. But Guru P's shirt is blue, symbolizing he is a mantra practitioner.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 2:17 AM

Title: Re: Goraksha

Content:

maybay said:

It seems strange that such an influential Mahasiddha shouldn't leave an actual instruction lineage.

Malcolm wrote:

He was not that influential among Buddhists.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 2:14 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Rakz said:

India and China as big examples.

Malcolm wrote:

India and China are in fact superb examples of how difficult it is to recover from aggressive colonialism. It has little to do with Marx or other political theories.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 1:49 AM

Title: Re: The levels of SMS training

Content:

florin said:

Can you give the titles and the order of the practices of the mind series as they are spread over the 3 levels ?

Malcolm wrote:

No, I cannot tell you that. You have to go through the levels to discover precisely what is practiced when and where. Or you can ask ChNN directly. But we are not supposed to discuss the content of the individual levels. Sorry.

florin said:

Why not ?

By listing titles you are not revealing the contents of the practices involved ?

I do not understand how sometime we can discuss tantras and their content related to view but sometime we cannot. Arent all dzogchen tantras supposed to be secret ?

Malcolm wrote:

There was once a man who was told by his teacher that he had something very secret to teach him. So, with much anticipation, he showed up on the appointed day, and was given a very common Vajrapani mantra to recite. With great disappointment he exclaimed, "This is very common, there is nothing secret about it at all." To which the Lama replied, "It is true that this is a very common mantra, but you must practice this very secretly, then you will gain siddhis."

Long and short of it, we were told by ChNN not to discuss the content of SMS training at all. But it common knowledge at this point that level one has a formal ngondro, refuge, bodhicitta and so on.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 1:46 AM

Title: Re: Goraksha

Content:

maybay said:

What of him? Does he continue in any Tibetan Buddhist lineages?

Malcolm wrote:

His empowerment is included in the empowerments of the 84 Mahasiddhas.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 1:06 AM

Title: Re: The levels of SMS training

Content:

florin said:

Can someone list the levels of SMS training as they are done in DC?

I only know the base level.

Malcolm wrote:

There are nine levels not including the base: three for the mind series; three for the space series; and three for the intimate instruction series. To my knowledge, no training has been held beyond the level 4.

florin said:

Can you give the titles and the order of the practices of the mind series as they are spread over the 3 levels ?

Malcolm wrote:

No, I cannot tell you that. You have to go through the levels to discover precisely what is practiced when and where. Or you can ask ChNN directly. But we are not supposed to discuss the content of the individual levels. Sorry.

Author: Malcolm

Date: Sunday, September 25th, 2016 at 12:41 AM

Title: Re: The levels of SMS training

Content:

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I only know the base level.

Malcolm wrote:

There are nine levels not including the base: three for the mind series; three for the space series; and three for the intimate instruction series. To my knowledge, no training has been held beyond the level 4.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 11:00 PM

Title: Re: are you someone special?

Content:

tomschwarz said:

identity...

Malcolm wrote:

...is not the problem. Clinging to it, or thinking it is real, is the problem.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:29 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

None of it is trifling. It's all life and death serious. If any of this is trifling to Buddha, then Buddha is bull shit.

Malcolm wrote:

Buddhas only see other buddhas. They do not perceive sentient beings at all, just buddhas. In other words, when a buddha looks at any being we would call sentient, all they see is a buddha.

.

Minobu said:

That really says a lot and is probably going to slowly work it's way into my being and change a whole paradigm.

Like I really needed that running in the background..lol.

Malcolm wrote:

The point is that all worlds and buddhafiels, pure or impure, are contained within the body of the mahāsambhogakāya.

Minobu said:

Pure or impure Buddhafiels? If you have the time could you talk of this a little further , it might help in other ways as per it's meaning.

And when you say contained , can you use other words to push me into a better realization of what you are telling us.

d

Malcolm wrote:

A pure buddhafiels is Sukhavati, there is no suffering there at all. An impure buddhafiels is this Sahaloka, since there is suffering. All are contained with the body of the mahāsambhogakāya.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:21 PM

Title: Re: Why is Amitabha absent in American Zen and TB?

Content:

BuddhaFollower said:

Do you know what text this mantra is from?

Noone knows.

I'm guessing one of the lower tantras.

Malcolm wrote:

It is a Tibetan corruption of Om Amithbha hrih, according to the famed Sakya Kilaya master and polymath, Amyezhab.

BuddhaFollower said:

And where did Om Amithbha hrih come from?

Malcolm wrote:

It is a name mantra. It does not come from any tantra.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 9:34 PM

Title: Re: I am the Father of this world

Content:

Malcolm wrote:

It is well established that Shakyamuni's buddhafiield is in fact this Sahaloka. See the Vimalakirti Sutra.

Coëmgenu said:

But my question is is this the only name for said land and is this the only way such a land can be understood to exist. Doesn't sahaloka mean "this world"? We call this world "the saha world". We call a world "loka" in Sanskrit.

Malcolm wrote:

Saha means "unbearable." It refers to this entire billion world system in which is found our world, which contains Jambudvipa (India).

Loka means world, sphere, universe. In this case Sahaloka means the Unbearable Universe because it is a place of misery and suffering.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 9:30 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

None of it is trifling. It's all life and death serious. If any of this is trifling to Buddha, then Buddha is bull shit.

Malcolm wrote:

Buddhas only see other buddhas. They do not perceive sentient beings at all, just buddhas. In other words, when a buddha looks at any being we would call sentient, all they see is a buddha.

Queequeg said:

本佛 revealed himself to us in the form of Shakyamuni. He could have revealed himself in any number of other ways, but this is the way he did. I can't see Mahavairocana's palm, hand, or even a ridge of his palm print. I don't hear Mahavairocana's voice. But I do hear Shakyamuni. I see his srarira. He appeared as Shakyamuni in response to my afflictions, my perfect upaya.

Malcolm wrote:

The point is that all worlds and buddhafiels, pure or impure, are contained within the body of the mahāsambhogakāya.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 9:27 PM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

. Candrakīrti's explanation is perfect:

As for the ādibuddha, some claim it does exist because a buddhahood without gathering accumulations is not reasonable; if there is no other buddha, the gathering accumulations itself is not reasonable; and because of beginninglessness, a single buddha is also not reasonable. Also many buddhas are not asserted because the dharmakāya is undifferentiated within the immaculate dhātu. Therefore, from the perspective of the dharmakāya, the time of full awakening and the time of being are not at odds. Therefore, from the perspective of the dharmakāya, it is also reasonable to present an ādibuddha, because ultimate nature of the dharmakāya is single."

Minobu said:

I have a problem with the bolded out text.

I started this thread due to the fact which I hold as essential to the whole concept of attaining Buddhahood.

One needed to be a samsaric being in the cycle of rebirth, amass Karma, do the right

thing and acquire merit, and somehow attain Buddhahood.

Malcolm wrote:

Yes.

Minobu said:

So A Primordial Being/ Buddha from the beginning of the beginning in the no beginning universe is at odds with the words above "because a buddhahood without gathering accumulations is not reasonable"

Malcolm wrote:

Yes, because according to sūtra, a buddha needs to gather accumulations by respecting and honoring another buddha while that buddha is still on the bodhisattva path.

Minobu said:

Also the Dharma Kaya Body is produced upon enlightenment ...yes/no ????

Malcolm wrote:

The dharmakāya is seen when one mounts the stage of full buddhahood. The sambhogakāya is seen when one mounts the pure bhumis. The nirmanakāya is all that one can see while one is an ordinary person or a bodhisattva on the impure stages.

Minobu said:

also I don't think it is beginning less, for there is a teaching somewhere in Tibetan Buddhism where there was this pure state before Desire crept into the picture, and samsara was created.

Malcolm wrote:

That state does not exist in time, and so therefore, it does not contradict the beginninglessness of samsara.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 8:53 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

TreeHuggingOctopus said:

(Marx) was much less of a diehard materialist than the champions of neoliberalism are, truth be told.

Wayfarer said:

But it's not true. Marx was a dedicated, die-hard materialist, I wouldn't gild the lily - he did his doctoral thesis on Democritus' atomism and famously 'stood Hegel on his head'.

I agree with your other points, but the inconvenient truth is that capitalism alone has devised the means to harness the amazing power of modern science and to literally lift billions out of poverty.

Malcolm wrote:

Dude, you have checked world income levels? And what is your idea of poverty?

Capitalism has destroyed subsistence living for billions of people, sent them to the cities in search of employment since they are not capable to surviving in a cash economy on their traditional land, and forced billions of people into sweat shops, etc.

Here are some real stats for you the world population:

Poor = 15%

Low income = 56%

Middle income = 13%

Upper-middle income 9%

High income = 7%

The income groups are defined as follows: The poor live on \$2 or less daily, low income on \$2.01-10, middle income on \$10.01-20, upper-middle income on \$20.01-50, and high income on more than \$50; figures expressed in 2011 purchasing power parities in 2011 prices.

Taken from <https://www.pewglobal.org/interactives/global-population-by-income/>

The poor and low income people make up an astonishing 71% of the world's population.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 11:25 AM

Title: Re: I am the Father of this world

Content:

Coëmgenu said:

Do Buddhas' not generate their Buddha Fields?

Malcolm wrote:

Shakyamunis buddhafiield is this Sahaloka, not just vulture peak.

Coëmgenu said:

not just vulture peak

Is the Pure Land of Shakyamuni limited to one name? To one definition?

If Shakyamuni is the Primordial Buddha, is his Pure Land not the Primordial Pure Land as well, generated by the Primordial Buddha? I think the description of the Pure Land atop the Holy Eagle Peak seems to match the definitions of a "Primordial Buddha Field"

to accompany the Primordial Buddha. But that is only something *I* think. I do not claim to be a Buddhadharma expert.

PS: I do not intend to be arrogant or aggressively insistent, if that's how I come across, I am aware that my insistent questioning can be tiresome, especially on the internet, where intentions are shrouded and often misinterpreted.

Malcolm wrote:

It is well established that Shakyamuni's buddhafiield is in fact this Sahaloka. See the Vimalakirti Sutra. Every planet in this billion world syestem has a Vajrasana, a Rajagriha, and so on.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 11:23 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

dreambow said:

I get your drift but I want to have a say. I don't want distant bureaucrats and politicians making policy on the run, unaware, possibly indifferent to the outcome. I want a referendum in each country, let the people speak. Don't trot out another so called expert...not interested. Let the man in the street have his say and if the media and the vested interests can shut up the people may have a voice and point the way forward.

Malcolm wrote:

We are talking about the fact that one out of roughly every twelfth person on the planet is a refugee.

<http://www.theatlantic.com/international/archive/2015/06/refugees-global-peace-index/396122/>

Author: Malcolm

Date: Saturday, September 24th, 2016 at 11:14 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

dreambow said:

I get your drift but I want to have a say. I don't want distant bureaucrats and politicians making policy on the run, unaware, possibly indifferent to the outcome. I want a referendum in each country, let the people speak. Don't trot out another so called expert...not interested. Let the man in the street have his say and if the media and the vested interests can shut up the people may have a voice and point the way forward.

Malcolm wrote:

The funny thing about people who distrust the media is that they get of their "trustworthy" information from the media.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 11:10 AM

Title: Re: I am the Father of this world

Content:

Coëmgenu said:

Is the "this world" not the Pure Land of the Holy Eagle Peak? Isn't that the direct context of the verse-section, "my Pure Land is not destroyed" etc?

Malcolm wrote:

No.

Coëmgenu said:

Do Buddhas' not generate their Buddha Fields?

Malcolm wrote:

Shakyamunis buddhafiield is this Sahaloka, not just vulture peak.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:52 AM

Title: Re: I am the Father of this world

Content:

Coëmgenu said:

Is the "this world" not the Pure Land of the Holy Eagle Peak? Isn't that the direct context of the verse-section, "my Pure Land is not destroyed" etc?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:48 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

Mahavairocana did not appear as a historical Buddha. This does not mean mahavairocana is not a legit Buddha. Just not the Buddha who appeared as Buddha for people of the Saha world in this age.

Malcolm wrote:

You don't get it. We live inside of the body of Mahavairocana. There are no budhafiields not included in Mahavairocana's body. We live in a world system which is contained in the palm of his hand, Kusumatalagarbha-alamkara. From that point of view, the goings on in our own little Sahaloka are but trifles.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:41 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

dreambow said:

'Until now, the Swedish media have concealed the problems associated with immigration. All those who tried to describe reality were intimidated and silenced by epithets such as “racist” and “Nazi”. For decades, the only legitimate view was the claim that immigration enriches Sweden. Each report that appeared in the public media, namely the liberal-leftist kind, concluded with such a statement'

Only recently — since ten thousand immigrants have been pouring into Sweden every week, and the government, police, customs authorities and Migration Agency have no idea how to manage the issue — has Sweden begun to talk openly about the reality.

Malcolm wrote:

The fact is that there are something like 64,000,000 displaced persons in the world right now, a little less than 10% of the world population. As such, all countries, especially first world nations, should just step up and absorb the social cost of their own capital expansion.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:35 AM

Title: Re: Why is Amitabha absent in American Zen and TB?

Content:

Malcolm wrote:

Om Amidevi hriḥ is a very common mantra.

BuddhaFollower said:

Do you know what text this mantra is from?

Noone knows.

I'm guessing one of the lower tantras.

Malcolm wrote:

It is a Tibetan corruption of Om Amithbha hriḥ, according to the famed Sakya Kilaya master and polymath, Amyezhab.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 10:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

RikudouSennin said:

Is there a non buddhist philosophy that is closest to Vajrayana/Dzogchen?

Malcolm wrote:

No, for none of them truly comprehend emptiness even nominally. Since they don't truly comprehend emptiness, their perception of appearances is mistaken.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 7:53 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Admin_PC said:

[EDIT: Scotch-Irish are Presbyterian, but they are Celtic,

Coëmgenu said:

Even the social construction of "Scotch-Irish" is a neocolonial holdover from the rape and pillage of Ireland by the English. The so-called "Scotch-Irish" are really just the people of Ulster, the Celtic kingdom of north-most Ireland. Years of plantations and orangism made us ashamed to be Irish, so we made up a new identity that seemed more British. This is coming from a Scotch-Irish former Presbyterian. Not that that makes me more historically learned, being from a certain group, but I can feel tangibly the effects of British supremacy in my family to this day.

Malcolm wrote:

Yes, there is virtually nothing Scottish about the so called Scotch-Irish. I'm a McNab, so I ought to know.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 7:52 AM

Title: Deep Ecology

Content:

Malcolm wrote:

[Moderator Note: Split from: <http://dharmawheel.net/viewtopic.php?f=47&t=23754>]

Wayfarer said:

The world badly needs an alternative to capitalism that isn't communism, in my view.

Malcolm wrote:

Yes, it is called deep ecology/ left biocentrism, where "left" does not mean Marxist or

even Socialist, but merely anti-capitalist.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 7:50 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

I am talking about the use of the term precisely by Naawaz, Ayaan Hirsi Ali et al. The "Left" which supports Neoliberalist trade policies, alliance with Saudi Barbaria and calls censure of Salafism "Islamophobia".

Malcolm wrote:

But it is islamaphobia. Salafism, like Calvinism, is a collection of bad ideas. But the censure of bad ideas never eradicates them. Instead, it just reinforces them.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 7:48 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

French Canada

Queequeg said:

Je me souviens.

Why were they fighting with the Americans? Were they expecting independence, too?

Malcolm wrote:

They were enemies of the British Empire.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 4:11 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Queequeg said:

Meaning, we kicked those bastards to the curb by 1783. (No offense, I love you Brits, with your warm beer and crooked teeth.)

Malcolm wrote:

No, actually, they just got tired of subsidizing us and gave up. We did not kick anyone to the curb.

Queequeg said:

Will you stop it? You're like the evil uncle at the four year old's birthday party, popping all the balloons.

Malcolm wrote:

It is even worse, 85 percent of the colonial troops under Washington were from the New England states, with the rest coming from French Canada, and a few stragglers from here and there. Most people from New York south, were very content under British rule.

But we yankees were such a pain in the ass, they eventually allowed us to "win" and went home.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 3:31 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Queequeg said:

Meaning, we kicked those bastards to the curb by 1783. (No offense, I love you Brits, with your warm beer and crooked teeth.)

Malcolm wrote:

No, actually, they just got tired of subsidizing us and gave up. We did not kick anyone to the curb.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 3:25 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

The best way to protect Western Liberal Values is to practice them, and accept the risks our open society entails, including protecting the rights of freedom of religion for everyone, including Muslims, fundamentalist or otherwise, and Christians, fundamentalist or otherwise.

Rakz said:

This kind of soft attitude has worked well for Europe. Far right nationalists are now more popular than ever before. What do you think is responsible for that?

Malcolm wrote:

This is not a soft attitude. It is just a harder standard to maintain since people actually have to live according to their Western Liberal Values rather than merely giving them lip service.

Rakz said:

Our WLVs are not protected by withdrawing into nationalist shells, and in fact that impulse towards nationalism inevitably results in tyrannies, as history shows. Trump is just the latest of the wannabe tyrants. And tyrants, we should all recall, only rise to power because of popular acclaim.

You may see him as a tyrant. I see him as a strong, masculine leader who deeply cares for his country. WLVs will not decline but flourish under his administration.

Malcolm wrote:

He is a pampered sissy. About as tough as a Pomeranian.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 3:23 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Admin_PC said:

British are typically implied.

Queequeg said:

Brits have nothing to do with White Culture.

Admin_PC said:

I have no clue what you're on about here, but southern US culture (especially on the plantations) is VERY heavily influenced by British culture.

Queequeg said:

Not really limited to the NorthEast.

There are no WASPS who would accept association with that Hilly Billy White Trash sh*t. Those people look down on everybody.

Admin_PC said:

Not the sum-total of "white" culture, nor were the "Hilly Billy"s at the forefront of racial segregation in the south. "Hillbillies" are actually associated with the Appalachians & the Ozarks rather than with the deep south. Think "Hatfield and McCoys" versus "Gone with the Wind". The later culture was more responsible for organizations like the KKK, while the former were more rural outsiders.

Malcolm wrote:

Not sure that this has to do with alt-right racist dipshits...

Author: Malcolm

Date: Saturday, September 24th, 2016 at 2:31 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Rakz said:

I don't agree with many things that the alt right speak of but I support them in stopping Islamization (which has led to the rapid decline of Europe) and protecting western liberal values.

Malcolm wrote:

The best way to protect Western Liberal Values is to practice them, and accept the risks our open society entails, including protecting the rights of freedom of religion for everyone, including Muslims, fundamentalist or otherwise, and Christians, fundamentalist or otherwise. Our WLVs are not protected by withdrawing into nationalist shells, and in fact that impulse towards nationalism inevitably results in tyrannies, as history shows. Trump is just the latest of the wannabe tyrants. And tyrants, we should all recall, only rise to power because of popular acclaim.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 2:24 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

He criticizes Shingon because Mahavairocana is disembodied Dharmakaya.

Malcolm wrote:

It is a false criticism, because Mahāvairocana is the nature of the five elements and is present through their presence in everyone and everything. In Shingon, the dharmakāya is imminent in all phenomena.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 2:03 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

WASP said:

White Anglo-Saxon Protestant (WASP) is an informal, sometimes disparaging term^[1] for a group of high-status and influential White Americans of English Protestant ancestry. The term applies to a group who control disproportionate financial, political and social power in the United States.

Malcolm wrote:

Mostly in the northeast, as that is where most of the money is in the US.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:53 AM

Title: Re: I am the Father of this world

Content:

Queequeg said:

I actually agree with the gist of what you are saying. I find it mistaken when people take these passages and reduce Buddha to some sort of Creator God by emphasizing "father" in a biological sense. Seems to me, the correct meaning should be taken as "I am like the father of all beings." I've always understood this statement as referring to the ideal of the father as contrasted with the ideal of the mother. Mother is loving, nurturing, compassionate; Father is the guide to what is correct and proper; the ideal of upright conduct; the protector.

Malcolm wrote:

Yes, I agree. The idea of Pitṛ Brahma, Brahma the ancestor, is indeed the idea of a progenitor; but like virtually all these brahmanical references, the Buddha and Buddhists reinterpreted them morally and socially since they did not take them literally.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:40 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Queequeg said:

I'

Admin_PC said:

Originally associated with WASPs (which Scotch-Irish are not), and then has grown from there. The newest trend is to lump non-black latinos into "white" culture as well.

Queequeg said:

WASPS means... Anglos in the NorthEast. .

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:39 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

The Regressive Left is just as much a problem that hasn't been pointed out in mainstream media.

Malcolm wrote:

Um, no. The term has become a right wing buzzword divorced from its origins:

http://rationalwiki.org/wiki/Regressive_left

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:36 AM

Title: Re: I am the Father of this world

Content:

Queequeg said:

The contexts in which these titles appear suggests that the paternal relationship is literal. Can you address that?

Malcolm wrote:

I did. In this context "father of the world", an epithet of Brahma, simply means "teacher of the world," and nothing more. Disciples are regularly referred to as children in Buddhist texts.

Queequeg said:

Not convinced. Neither am I disagreeing. There is, quite literally, more to it in this context and you haven't addressed the significance that these statements appear in the context of parables about fathers saving their children.

Malcolm wrote:

Well, lets look again at what the Sanskrit for that passage is:

emeva haṃ śārisutā maharṣī

sattvāna trāṇaṃ ca pitā ca bhumiḥ

putrāśca te prāṇina sarvi mahyaṃ

Śariputra, I, the great rishi,
am the protector (trāṇaṃ), the father (pitā) and the support (bhumi) for all sentient beings,

all those creatures are my children.

This shows a paternal relation, but it shows only that. And India, a guru was more important than your father, so the language of the father guru, the pitrguru, is very common.

The prodigal son parable is very compelling, but it is not original.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:08 AM

Title: Re: Why is Amitabha absent in American Zen and TB?

Content:

Monlam Tharchin said:

Amitabha...

Malcolm wrote:

Is a huge practice among Kagyus and Nyingmapas.

Oṃ Amidevi hriḥ is a very common mantra.

Monlam Tharchin said:

Why do you suppose then that in the months I attended at the local Kagyu center, Amitabha was not mentioned once in dharma talks, questions, chants, or in the day-long retreats?

Is it not considered suitable for a general audience?

Malcolm wrote:

Probably because Amitabha practice is a separate cycle, and not every center will focus on it. But for example, it is a very popular practice at KTD. And also, the longevity form of Amitabha, Amitayus, is also extremely popular, and many Tibetan Buddhists recite either one or both of these mantras daily.

There is also the practice of the transference of consciousness, and in 90 percent of such practices, the goal of transference is Sukhavati, and Amitabha is the main object of visualization.

So in fact, Amitabha is extremely important in all schools of Tibetan Buddhism, in one way or another.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 1:00 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

What exactly is "white culture" in the U.S.? And genetically, there isn't much difference to begin with, aside from the racial mixing that's been going on for some time.

Queequeg said:

I suspect the people who talk about White Culture mean the culture of people descended from the Scotch-Irish, which people like Pat Buchanan claim is the largest minority in the U.S.

Malcolm wrote:

White culture:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, September 24th, 2016 at 12:56 AM

Title: Re: I am the Father of this world

Content:

Queequeg said:

The contexts in which these titles appear suggests that the paternal relationship is literal. Can you address that?

Malcolm wrote:

I did. In this context "father of the world", an epithet of Brahma, simply means "teacher of the world," and nothing more. Disciples are regularly referred to as children in Buddhist texts.

Author: Malcolm

Date: Saturday, September 24th, 2016 at 12:52 AM

Title: Re: Why is Amitabha absent in American Zen and TB?

Content:

Monlam Tharchin said:

Amitabha...

Malcolm wrote:

Is a huge practice among Kagyus and Nyingmapas.

Oṃ Amidevi hriḥ is a very common mantra.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 10:14 PM

Title: Re: I am the Father of this world

Content:

Queequeg said:

Is it simply a matter of adopting one of Brahma's titles? Immediately before this he relates the story of the physician who finds his children drank poison and became deranged.

Malcolm wrote:

Yes, that in fact is how Indians reading this text would understand it. Vasubandhu's commentary understands "father" (pitṛ) to mean teacher, thus it would read in his rendition, "I am the self-originated teacher (ācārya) of the world."

I know there is a great deal of resistance among Sinosphere Buddhists to accept that Indian Buddhists actually understood their own texts, but there is it.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 9:43 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

DGA said:

the alt-right or "alternative right" is an increasingly mainstreamed political movement that has been touched on topically in the media but is, in my opinion, underestimated in its reach and its stench. This is a highly problematic situation.

...

Elsewhere I said that Trump represents a toxic, poisonous strain in US culture. I mean it: this is ignorance, hatred, and greed all crystallized into one nutty mess. Russia thinks its great, though.

Malcolm wrote:

The man is a fascist, as are many of his followers. The rest of them are just blind.

Wiemar, 1933 all over again.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 10:41 AM

Title: Re: I am the Father of this world

Content:

Coëmgenu said:

What is your interpretation of this famous line from Chapter 16 of the Lotus Sutra?

"I am the Father of this world."

Malcolm wrote:

I'd want to see the original text.

Coëmgenu said:

An orthodox answer that will be readily accepted by most Buddhists who don't excessively venerate the Lotus Sutra will be that he is saying he is the "Father" of his Pure Land. But I was more looking for personal responses.

I'm on a cell phone so I can't readily copy and paste, but I'll link you to the <http://www.nichirenlibrary.org/en/lsc/Content/16>. It appears in the verse-section near the end.

Malcolm wrote:

It's ok, the epithet is in Sanskrit:

yameva haṃ lokapitā svayaṃbhūḥ

cikitsakaḥ sarvaprajāna nāthaḥ|

"Lokapitā" is a title of Brahma, as is svayaṃbhūḥ, cikitsakaḥ, etc. Buddha frequently adopts the titles of Brahma.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 10:23 AM

Title: Re: I am the Father of this world

Content:

Coëmgenu said:

What is your interpretation of this famous line from Chapter 16 of the Lotus Sutra?

"I am the Father of this world."

Malcolm wrote:

I'd want to see the original text.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 10:22 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

That is a labored task.

Malcolm wrote:

Not really, it is pretty obvious. Then there is the well known phenomena of light skinned African Americans skipping over the color barrier.

Queequeg said:

Yeah, race is a big complicated issue in America... unless of course you want to cram it down into your personally acceptable categories. Which is just more complication of race.

Go figure.

Malcolm wrote:

This is why nationalism is bullshit:

Genetic tracing suggests this initial migratory pulse out of Africa happened around 72,000 years ago. The ancestors of indigenous Australians and Papuans split from this pioneering group around 58,000 years ago as they continued to make their eastward journey. (By comparison, European and Asian ancestral groups diverged around 42,000 years ago.)

https://gizmodo.com/aboriginal-australians-are-humanity-s-oldest-civilizati-1786940046?utm_campaign=socialflow_io9_facebook&utm_source=io9_facebook&utm_medium=socialflow_io9_facebook

m_medium=socialflow

Author: Malcolm

Date: Friday, September 23rd, 2016 at 9:51 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

-Andrew Jackson

Malcolm wrote:

Yup, another fine Indian killer and slave owner. Trump would fit right in with that lot.

The Cicada said:

It isn't fair to hold Jackson up to present standards.

Malcolm wrote:

Of course it is, just as it is fair to hold up Stalin, Hitler and Mao to modern standards.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 2:43 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

Can you break this down a little?

What is meant by "gathering accumulations"?

Malcolm wrote:

Gathering accumulations means gather the accumulations of merit and pristine consciousness.

Queequeg said:

What is "time of being"?

Malcolm wrote:

There is no difference between when there was full awakening and the remainder of the career of the a buddha since there is no time in the immaculate dhātu at all.

Author: Malcolm
Date: Friday, September 23rd, 2016 at 1:52 AM
Title: Re: Primordial Buddha
Content:

Queequeg said:
We identify the Primordial Buddha as Shakyamuni because that is how the Primordial Buddha last appeared in the form of a Buddha in the Saha World.

Malcolm wrote:
This is debatable.

The last time the "primordial buddha" appeared in this world system was in the person of nirmanakāya Garab Dorje. Prior to Garab Dorje, Śakyamuni appeared, prior to him, Abhisambodharāja, and prior to him, Buddha Kashyapa, and so on.

Queequeg said:
Some Nichiren Buddhists think Nichiren was such a Nirmanakaya. This is not a consensus view at all.

I dig the pointing finger.

Malcolm wrote:
Nichiren as nirmanakāya is a later view. Garab Dorje as a nirmanakāya is stated at the beginning of the tradition by himself. But the latter is not important here in this forum.

Author: Malcolm
Date: Friday, September 23rd, 2016 at 1:41 AM
Title: Re: Primordial Buddha
Content:

Queequeg said:
We identify the Primordial Buddha as Shakyamuni because that is how the Primordial Buddha last appeared in the form of a Buddha in the Saha World.

Malcolm wrote:
This is debatable.

The last time the "primordial buddha" appeared in this world system was in the person of nirmanakāya Garab Dorje. Prior to Garab Dorje, Śakyamuni appeared, prior to him, Abhisambodharāja, and prior to him, Buddha Kashyapa, and so on.

However, this is not the important point. The important point is what ādibuddha actually means. Candrakīrti's explanation is perfect:

As for the ādibuddha, some claim it does exist because a buddhahood without gathering accumulations is not reasonable; if there is no other buddha, the gathering accumulations itself is not reasonable; and because of beginninglessness, a single buddha is also not reasonable. Also many buddhas are not asserted because the dharmakāya is undifferentiated within the immaculate dhātu. Therefore, from the perspective of the dharmakāya, the time of full awakening and the time of being are not at odds. Therefore, from the perspective of the dharmakāya, it is also reasonable to present an ādibuddha, because ultimate nature of the dharmakāya is single."

Author: Malcolm

Date: Friday, September 23rd, 2016 at 1:07 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

So are you saying that Abhidharmakosa itself is the root teaching on which all else depends? Or more specifically, this teaching on the arising and destruction of the worlds is the Root Gate?

Malcolm wrote:

It is the book in which all the foundational ideas of Sanskritized Buddhism are found, common to both Hinayāna and Mahāyāna. For example, without reading the Kośa and its commentary, it is very difficult to make heads or tails of the Mulamadhyamaka karikas, not to mention Yogācāra and Vajrayāna.

Queequeg said:

So, "Foundation" is different from "Root".

Malcolm wrote:

It is something like the anatomy and physiology of Dharma and its paths.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 12:48 AM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

In this case it is a translation of ādibuddha.

Coëmgenu said:

I don't know what the English word "Primordial" is a translation of, but Primordial does not just mean "first". It also means "fundamental" or "basic", or even "foundational".

Queequeg said:

The term "Primordial Buddha" is this: 本佛. The character translated as "Primordial" is 本.

本 has a wide range of meanings - From the Digital Dictionary of Buddhism

Basic Meaning: root

Senses:

Source, origin, essence, basis. To be rooted in, to find the origin in (Skt. upâdāya; Tib. nye bar bzung nas). The Sanskrit mūla, pūrva, ādi ('root') is transliterated as 慕攞. (Skt. prakṛti; grantha; atyanta, ākara, aditas, uddeśa, eva, jātiya, dravya, nityam, purā, purāṇa, puri, purima, pure, pūrvaka, pūrva-kāla, pūrva-prahīṇa, pūrvam, pūrvānta, pūrvika, paurāṇa, paurāṇaka, paurvika, prakṛtyā, pradhāna, bimba, bhāva, mūla-yoni, maula, yoni, samam, saṃbhava, sarvathā, sva) [Charles Muller; source(s): Nakamura, YBh-Ind, Hirakawa]

In Buddhist texts, often found in such compound words as 'original nature' 本性, 'original enlightenment' 本覺, or 'original Buddhahood' 本佛, indicating the human mind which is in essence undefiled and enlightened. [Charles Muller]

Radical, fundamental, original, principal, one's own; the Buddha himself, contrasted with 蹟, traces left by him among men to educate them; also a volume of a book. [Charles Muller; source(s): Soothill]

Book, document. [Charles Muller]

Early Middle Chinese (Pulleyblank 1991, p. 31): 'Originally, in its origin' ; 'once,' past tense Adverbial use: sentential adverb, following the subject: 'originally,' derived from the nominal meaning 'origin, source' . Classical, Han period Chinese, Buddhist literature. [Barbara Meisterernst]

Aspecto-temporal adverb in the Buddhist literature: preceding the verb, i.e. in the syntactic position typical for aspecto-temporal adverbs (following modal adverbs, but preceding prepositional phrases and manner adverbs): 'past tense,' 'once' . In this position similar to céng 曾. [Barbara Meisterernst]

'Etiology' of a disease, as in the compound 病本 [Robert Buswell]

Author: Malcolm

Date: Friday, September 23rd, 2016 at 12:35 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

But there are more direct teachings, aren't there? Why go all roundabout?

Malcolm wrote:

All good houses need solid foundations.

Queequeg said:

So are you saying that Abhidharmakosa itself is the root teaching on which all else depends? Or more specifically, this teaching on the arising and destruction of the worlds is the Root Gate?

Malcolm wrote:

It is the book in which all the foundational ideas of Sanskritized Buddhism are found, common to both Hinayāna and Mahāyāna. For example, without reading the Kośa and its commentary, it is very difficult to make heads or tails of the Mulamadhyamaka karikas, not to mention Yogācāra and Vajrayāna.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 12:19 AM

Title: Re: Primordial Buddha

Content:

Coëmgenu said:

Buddhism exists in history. What is the history of the Primordial Buddha? We have a foretaste in the older tradition, but not the fullness.

Malcolm wrote:

There are plenty of ahistorical innovations in Buddhadharma. And for example, Candrakīrti explicitly offers a qualified negation of the idea of an adibuddha, along the lines of what I explained above.

Author: Malcolm

Date: Friday, September 23rd, 2016 at 12:09 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

so what exactly are your views on this Primordial Buddha , i think it is a misnomer when placed before a Being.

Malcolm wrote:

There is no primordial buddha, since there was never a beginning. However, there have always been the three kāyas, since they too are without beginning and there is only one dharmakāya of the buddhas. So, we can say euphemistically that the dharmakāya is the primordial buddha in the sense that the dharmakāya is the nature of reality to be realized, and whether it is realized or not, reality is always there to be realized.

Coëmgenu said:

I don't know what the English word "Primordial" is a translation of, but Primordial does not just mean "first". It also means "fundamental" or "basic", of even "foundational".

There are three pieces of scripture, which are just scripture I know, but they shed some more light on this issue, at least from a historical perspective: Now, the Blessed One has said, "Whoever sees dependent co-arising sees the Dhamma; whoever sees the Dhamma sees dependent co-arising."

(MN 28 in the Pali Canon) Enough Vakkali! Why do you want to see this foul body? One who sees the Dhamma sees me; one who sees me sees the Dhamma. For in seeing the dhamma, Vakkali, one sees me; and in seeing me one sees the Dhamma.

(SN 22.87 in the Pali Canon again)

Not having a good handle on Chinese, I have little access to the āgamas, it is possible these quotes have parallels there. Nonetheless I found these quotes somewhat foundational for the Primordial Buddha discourse.

Malcolm wrote:

The Hinayāna dharmakāya as the doctrine of the Buddha does not really apply. Basically, this discussion is around the Nichirin identification of Buddha Śakyamuni as being the adibuddha.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 11:57 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

I've always respected your views. Have read you for years here .

As per 3 Kayas. How can there be a Nirmanakaya Body when there was a time when it was impossible due to the absence of sentient vessels/bodies in this realm.

[/qupte]

There are infinite realms, therefore, there are infinite opportunities for the nirmanakāya to manifest.

Also do you feel like your slumming in this section...that might sound really sadisticly sarcastic and caustic but hey...I've no filters when it comes to social situations.

Malcolm wrote:

Nope. But I do watch people get hopelessly tangled up in quasi theistic ideas all the time.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 10:43 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Too hilarious:

<https://www.theguardian.com/world/video/2016/sep/22/the-dalai-lama-does-his-donald-trump-impression-video?>

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 10:40 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

But there are more direct teachings, aren't there? Why go all roundabout?

Malcolm wrote:

All good houses need solid foundations.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 10:36 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

-Andrew Jackson

Malcolm wrote:

Yup, another fine Indian killer and slave owner. Trump would fit right in with that lot.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 9:51 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

so what exactly are your views on this Primordial Buddha , i think it is a misnomer when placed before a Being.

Malcolm wrote:

There is no primordial buddha, since there was never a beginning. However, there have

always been the three kāyas, since they too are without beginning and there is only one dharmakāya of the buddhas. So, we can say euphemistically that the dharmakāya is the primordial buddha in the sense that the dharmakāya is the nature of reality to be realized, and whether it is realized or not, reality is always there to be realized.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 9:02 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

BuddhaFollower said:

You were just arguing tulkus were not literal reincarnations, which I agree with.

Sherab Dorje said:

Actually, in regards to ChNN's son, he just argued that he is a literal reincarnation.

Malcolm wrote:

I stated that ChNN believes it is so.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 9:00 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

BuddhaFollower said:

Then why did he want his son to go to the monastery he is the tulku of?

Malcolm wrote:

He has genuine confidence in his son being the incarnation of his uncle. But that does not mean he has confidence in all, or even most, reincarnations.

BuddhaFollower said:

You were just arguing tulkus were not literal reincarnations, which I agree with.

Malcolm wrote:

No, I was not arguing that. Some tulkus, like ChNN are reincarnations of the people they were recognized as. But not very many.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 5:23 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

I'm not sure your point... so contemplating on the destruction of the world as set forth in Abhidarmakosa is the right guide for contemplation?

I find as the years go by, I'm less and less imaginative. I don't see any benefit at this stage in contemplating the origin of the universe. I could die this afternoon, and thinking about beings in the 4th dhyana at the destruction of the universe sounds like a wasted session on the cushion.

Malcolm wrote:

If you understand the sequence of how the universe arises and perishes, you are in a much better position to understand what happens to you when you die. It's basically the same process.

Queequeg said:

But there are more direct teachings, aren't there? Why go all roundabout?

Malcolm wrote:

Let me know when your buddhahood is not just an intellectual theory about interpenetration of realms...

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 4:41 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

This approach strikes me as too literal, scholastic, theoretical. Guides contemplation off course.

Malcolm wrote:

Studying texts like the Kośa, and tenet systems in general is meant to eliminate concepts by introducing one to mistaken points of view. I regularly see participants on Buddhist boards engaging in all kinds of fantasies because they have not properly trained their minds in tenet systems. So they often have no idea what they are talking about since many of us here are uneducated dummies when it comes to Buddhadharma.

On the other hand, this is religion, so people can believe whatever the hell they like.

Queequeg said:

I'm not sure your point... so contemplating on the destruction of the world as set forth in Abhidarmakosa is the right guide for contemplation?

I find as the years go by, I'm less and less imaginative. I don't see any benefit at this stage in contemplating the origin of the universe. I could die this afternoon, and thinking about beings in the 4th dhyana at the destruction of the universe sounds like a wasted session on the cushion.

Malcolm wrote:

If you understand the sequence of how the universe arises and perishes, you are in a much better position to understand what happens to you when you die. It's basically the same process.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 4:17 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Malcolm, you're going to have to circulate an appendix with a list of recognized and permissible categories. The memo didn't get around.

Malcolm wrote:

Nationalism, whether American or any other kind, is bullshit. American Nationalism, in particular, is bullshit, since the "American Dream" is built on a foundation of ethnic cleansing, genocide and human trafficking.

Queequeg said:

Yeah, we've been over this already.

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 4:10 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

I gave you a reference in a book so you could decide for yourself how to understand these things. I did not tell you to go off and ask Orgyen Tenzin how to understand these things.

Sherab Dorje said:

The book is written by a Tibetan lama too, yah know?

Malcolm wrote:

I mentioned that book in order that you could discover the substance of the six points since I do not have time to translate Lhatsun's book at the present time. It is not a high priority for me. Read or don't read it --- it really depends on how much you want to know about Dzogchen.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 4:07 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

This approach strikes me as too literal, scholastic, theoretical. Guides contemplation off course.

Malcolm wrote:

Studying texts like the Kośa, and tenet systems in general is meant to eliminate concepts by introducing one to mistaken points of view. I regularly see participants on Buddhist boards engaging in all kinds of fantasies because they have not properly trained their minds in tenet systems. So they often have no idea what they are talking about since many of us here are uneducated dummies when it comes to Buddhadharma.

On the other hand, this is religion, so people can believe whatever the hell they like.

Queequeg said:

Come, Kālāmas, do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reasoned cogitation, by the acceptance of a view after pondering it, by the seeming competence of a speaker, or because you think: 'The ascetic is our guru.' But when you know for yourselves: 'These things are wholesome; these things are blameless; these things are praised by the wise; these things, if accepted and undertaken, lead to welfare and happiness,' then you should live in accordance with them.

Malcolm wrote:

The Kalamas people were non-Buddhists, who by the end of the sūtra, convert to Buddhism.

"Marvelous, venerable sir! Marvelous, venerable sir! As if, venerable sir, a person were to turn face upward what is upside down, or to uncover the concealed, or to point the way to one who is lost or to carry a lamp in the darkness, thinking, 'Those who have eyes will see visible objects,' so has the Dhamma been set forth in many ways by the Blessed One. We, venerable sir, go to the Blessed One for refuge, to the Dhamma for refuge, and to the Community of Bhikkhus for refuge. Venerable sir, may the Blessed One regard us

as lay followers who have gone for refuge for life, from today."

Significantly, this sūtra merely shows a form of boosterism for the Buddha. It should be balanced with this from the Eastern Gatehouse Sutta:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 4:02 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

Where do you make a concrete distinction between say, one promoting one's culture and it's perceived values (for instance, as Tibetans and others do), and Nationalism?

Malcolm wrote:

Not a big fan of Tibetan nationalism. It too is built on a tissue of historical fallacies and their own version of ethnic cleansing (in case any one ever wondered what happened to Zhang Zhung...)

Johnny Dangerous said:

Saying that all nationalism/patriotism is bullshit is not satisfactory answer to me,

Malcolm wrote:

That's ok. I still insist that nationalism, and patriotism, is bullshit.

Johnny Dangerous said:

...simply saying it's all bullshit requires one to then say that people should organize based on something other than a perceived shared culture, ethnicity, shared values etc.

Malcolm wrote:

How about a shared planet which is the only one we can reach (since we live on it) capable of sustaining human life, not to mention all other forms of life we presently know of.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 3:58 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Malcolm wrote:

Nationalism is bullshit, in any form.

Queequeg said:

Malcolm, you're going to have to circulate an appendix with a list of recognized and permissible categories. The memo didn't get around.

Malcolm wrote:

Nationalism, whether American or any other kind, is bullshit. American Nationalism, in particular, is bullshit, since the "American Dream" is built on a foundation of ethnic cleansing, genocide and human trafficking.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 1:16 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

This points to American Nationalism being something fundamentally different than say, nationalism in the UK, or Germany, or Ukraine, or Russia, or whatever. Race or culture or religion does not matter to most of us as much as fundamental commitment to certain ideals, to a certain social contract.

The moment American nationalism becomes racial, I think it loses its meaning.

Malcolm wrote:

Nationalism is bullshit, in any form.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 1:10 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

The aggregates of an arhat are not transformed because they have not realized dharmakāya.

maybay said:

I thought it was the rupakaya they don't realize?

Malcolm wrote:

They also do not realize the dharmakāya since they do not realize two fold emptiness, not to mention they do not realize emptiness free from all extremes.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 1:03 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

ChNN has zero confidence in the tulku system, as a whole.

BuddhaFollower said:

Then why did he want his son to go to the monastery he is the tulku of?

Malcolm wrote:

He has genuine confidence in his son being the incarnation of his uncle. But that does not mean he has confidence in all, or even most, reincarnations.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 12:50 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

This says volumes, then of course there is Sthiramati's commentary on this work.

Astus said:

Does it? Sounds like the same argument used before.

Malcolm wrote:

Your qualms are clearly not going to be resolved without reading several hundred pages of detailed analysis. That won't happen here. So learn Tibetan or Chinese and do the reading yourself.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 12:46 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

dzogchungpa said:

and Gayley says that Dudjom Rinpoche was the body emanation (sku sprul). Does anyone know what the deal is?

Malcolm wrote:

Quite honestly, is it very important at all?

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 12:44 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

ChNN has zero confidence in the tulku system, as a whole. He has mentioned this quite often.

Sherab Dorje said:

I wasn't talking about the tulku "system" I was talking about the fact that he is a tulku. Does he also doubt that he is a tulku?

Malcolm wrote:

He certainly did, for many, many years. And I am quite certain if you asked him if he were the same person as Adzom Drugpa, he would look at you very strangely. But you can try.

Sherab Dorje said:

In any respect, I am perfectly capable of deciding for myself how to understand these things without needing to run to a Tibetan lama every time someone else has doubts. So, what's good for the goose is not good for the gander, coz 5 posts ago...

I will be chasing down the Big Red Book nonetheless, thanks for recommending it!

Malcolm wrote:

I gave you a reference in a book so you could decide for yourself how to understand these things. I did not tell you to go off and ask Orgyen Tenzin how to understand these things.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 12:28 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Definitely the view that they are not the same persons is correct since we do not believe, in Buddhism, in the continuity of personhood at all. If we do, we are making a mistake.

Sherab Dorje said:

Sure. But this means that there is not "this person" either. And yet here "I" am bugging the crap out of "you".

Anyway, you don't have to take my word on the matter, why don't you go ask your teacher? He's a tulku after all. I am 100% sure he knows a lot more than me about the issue. Or his son. He's also a tulku, isn't he?

Malcolm wrote:

ChNN has zero confidence in the tulku system, as a whole. He has mentioned this quite often. In any respect, I am perfectly capable of deciding for myself how to understand these things without needing to run to a Tibetan lama every time someone else has doubts.

Author: Malcolm

Date: Thursday, September 22nd, 2016 at 12:27 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Arhats have an inferior conversion, according to Asanga, because arhats are afraid of transmigration and reject it since their realization of emptiness is confined to the selflessness of the person.

Astus said:

The Samgraha says nothing new on the matter, just that arhats know only personal emptiness while bodhisattvas the dual emptiness. It does not really discuss the aggregates in relation to the arhats. So, I don't think that work is of much help here.

"This conversion of support has six varieties: ... 5) inferior conversion— the realization by word-hearers of the non-self of persons, which completely turns away from transmigration and constitutes an eternal rejection of transmigration;

Malcolm wrote:

This says volumes, then of course there is Sthiramati's commentary on this work.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 11:17 PM

Title: Re: Do I have to meditate to be a Buddhist?

Content:

Tsongkhapafan said:

It's also impossible to experience a direct realisation of emptiness without practising formal sitting meditation on it because it is a very subtle object and we need powerful concentration and wisdom developed in formal meditation to realise it directly.

Malcolm wrote:

This isn't true.

Tsongkhapafan said:

I'm afraid it is.

Malcolm wrote:

No, it really isn't true.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 11:08 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

That is a labored task.

Malcolm wrote:

Not really, it is pretty obvious. Then there is the well known phenomena of light skinned African Americans skipping over the color barrier.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 10:59 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

That is what you might believe. I am comfortable with the idea of reincarnations (whether tertons or not) of being very separate persons from their predecessors. And, Dudjom Lingpa had more than one incarnation.

Sherab Dorje said:

So? Jamyang Khyentse Wangpo has five types of emanations, with more than one in emanation of some of the categories.

Sku

Dzongsar Khyentse Jamyang Chökyi Wangpo (1894?-1909)

Gsung

Karma Khyentse'i Ozer (1896-1945)

Second Beru Khyentse (Beru or Palpung Khyentse) (1946-)

Thugs

Sakya Punpo Khyentse (1900-1950)

Dilgo Khyentse Rabsal Dawa (1910-1991)

Se Phagchog Dorje (1854-1919), a son of Togden Shakya Sri

Yon tan

Dzogchen Khyentse Guru Tsewang (c.1897-c.1945)

Nangchen Khyentse Kunzang Drodul (1897-1946)

Phrin las

Katog Khyentse Jamyang Chökyi Lodro (1893-1959), later known as Dzongsar Khyentse Jamyang Chökyi Lodro

Like you don't have a problem considering them separate persons I don't have a problem considering them the same. Now who's view is correct is a point of contention that I am not really all that interested in.

Malcolm wrote:

Definitely the view that they are not the same persons is correct since we do not believe, in Buddhism, in the continuity of personhood at all. If we do, we are making a mistake.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 10:48 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

This approach strikes me as too literal, scholastic, theoretical. Guides contemplation off course.

Malcolm wrote:

Studying texts like the Kośa, and tenet systems in general is meant to eliminate concepts by introducing one to mistaken points of view. I regularly see participants on Buddhist boards engaging in all kinds of fantasies because they have not properly trained their minds in tenet systems. So they often have no idea what they are talking about since many of us here are uneducated dummies when it comes to Buddhadharma.

On the other hand, this is religion, so people can believe whatever the hell they like.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 10:40 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Astus, see the first post in this thread.

I specifically addressed race or culture as basis for national identity and offered the American version as alternative.

Malcolm wrote:

Unfortunately, the trend in America is to attempt to become "white" (look at how Italians, Irish, Jews, etc., were excluded from being considered white until the sixties). Therefore, with Trump we have a white, fascist nationalism that is on the rise.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 10:34 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

The aggregates of an arhat are not transformed because they have not realized dharmakāya.

The buddhas do not have cetana, because of the transformation of the saṃskara skandha.

Astus said:

So there are the upadana-skandhas, the anupadana-skandhas, and what is the third version?

Malcolm wrote:

Arhats have an inferior conversion, according to Asanga, because arhats are afraid of transmigration and reject it since their realization of emptiness is confined to the selflessness of the person.

You should read the Mahāyāna Saṃgraha before resuming this discussion.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 10:10 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Anupadāna-skandhas are the transformed aggregates.

Astus said:

That's what arhats have. How is there any difference then between arhats and buddhas in terms of the aggregates?

Arhats may be without craving, but they still have cetana.

Since even buddhas can be described by aggregates without attachment, they have cetana too. Furthermore, cetana is a universal mental factor, necessary for any mental function.

Malcolm wrote:

The aggregates of an arhat are not transformed because they have not realized dharmakāya.

The buddhas do not have cetana, because of the transformation of the saṃskara skandha.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 9:56 PM

Title: Re: Difference in attainments

Content:

treehuggingoctopus said:

Btw, would say that Berzin is actually fairly kosher in his elucidation of rigpa's permanence expressed here:

Malcolm wrote:

I don't know. Vidyā is equated with vipaśyāna and knowledge in the old commentaries.

The more I study and translate the older layers of man ngag sde commentaries, the more I understand how much improvement there needs to be in how we translate things.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 9:02 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Well, yes. Dudjom Lingpa passed away in 1904. Dudjom Rinpoche was born in 1904.

Sherab Dorje said:

If you believe in reincarnation and tertons, then it is the continuation of the same mindstream. So I do not differentiate between the two.

Malcolm wrote:

That is what you might believe. I am comfortable with the idea of reincarnations (whether tertons or not) of being very separate persons from their predecessors. And, Dudjom Lingpa had more than one incarnation.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 8:39 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Kim said:

Wonderful. In which traditions? Given by who?

Malcolm wrote:

I completed a three year solitary retreat of mixed Sakya and Nyingma practices, between 1993 and 1997.

.

TaTa said:

May i ask where did you do the retreat? Im looking for ideas. Thanks

Malcolm wrote:

In Central MA, but the place, literally, no longer exists.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 5:48 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

No one accepts that afflictions are a precondition for the arising of the mind, if one does, it renders the Pabhassara Sutta meaningless.

Astus said:

If that were the case, then no school could posit the disperse of the aggregates following parinirvana of the arhat. And that contradicts the accusation of the Hinayana schools' annihilationist view.

Malcolm wrote:

"Break up of the aggregates" generally refers to the separation of mind and body. But it does not mean that some Hinayāna schools did not posit that the "breakup of the aggregates" meant the utter cessation of the five aggregates altogether.

Astus said:

He just means upadana skandhas. For example, it well known that the mental aggregate transforms into the four pristine consciousness according to the Mahayānasamgraha. If aggregates without attachment may continue, then there is no point in their transformation, nor in changing vijñāna into jñāna.

Malcolm wrote:

This is a silly response. Anupadāna-skandhas are the transformed aggregates.

Astus said:

And nevertheless the Buddha has five aggregates.

Aren't they supposed to change into the four/five wisdoms?

Malcolm wrote:

Don't be so lazy, Astus. It is only the mental aggregate that transforms into the four pristine consciousnesses.

Astus said:

Arhats are supposed to be without all kinds of craving. And craving for existence (bhavatanha) or non-existence (vibhavatanha) are two basic types of desire.

Malcolm wrote:

Arhats may be without craving, but they still have cetana.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 5:00 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Therefore, you are asserting that afflictions are a necessary precondition for the arising of the mind, period.

Astus said:

And apparently so does everyone else who accept the twelve nidanas as Buddhadharma.

Malcolm wrote:

No one accepts that afflictions are a precondition for the arising of the mind, if one does, it renders the Pabhassara Sutta meaningless.

Astus said:

Even the Uttaratantra states:

"It is true happiness, since [even] the aggregates of mental nature and their causes are reversed."
(v 38)

And DJKR comments:

"The dharmakaya has no aggregates, not even the subtlest aggregates, nor the cause of such aggregates, which is ignorance. When there is no ignorance and no result of ignorance, namely the aggregates, there is no suffering. That is transcendental bliss."
(p 46-47)

Malcolm wrote:

He just means upadana skandhas. For example, it well known that the mental aggregate transforms into the four pristine consciousness according to the Mahayānasamgraha: Buddhas are beyond the aggregates, but also they enter the aggregates; neither different from them nor the same, without abandoning them, they are well beyond the aggregates. This should put to rest any idea that the buddhas lack aggregates.

Astus said:

So you think buddhas are pieces of wood, inert, like rocks.
As the Uttaratantra states, they make no effort, and all activities are illusory.

"Here the meaning of the chapter is as follows:

The nine aspects of physical display and so on
[show] that the Teacher has no birth and death,
and yet perfectly manifests without any effort.
Something that, similar to Indra, the drum, clouds, Brahma,
the sun, the precious king of wish-granting gems, an echo, space,
and the earth, effortlessly and as long as existence may last
fulfils others' benefit is only conceived of by [supreme] yogis."
(v 363-364)

Malcolm wrote:
And nevertheless the Buddha has five aggregates.

Astus said:
When vijñana loses the two obscurations and only jñana remains, what is it that
maintains the continuity? If you say it's the aspirations, then those vows were added to
vijñana and the continuity is not the result of the absence of defilements.

Malcolm wrote:
I mentioned before that these aspirations are prañidhānapāramitā. As such, since they
are made free of the three wheels, they are an inexhaustible cause.

In the case of an arhat, what sustains their consciousness until they are aroused from
the slumber of the samadhi of cessation is their intention to enter that samadhi.

Astus said:
Buddhahood is a supramundane jñana.
And what does that actually mean?

Malcolm wrote:
Supposedly you are an ācarya. I trust you can figure it out.

Author: Malcolm
Date: Wednesday, September 21st, 2016 at 4:26 AM
Title: Re: Difference in attainments
Content:

Malcolm wrote:
The idea that there is a hard distinction between conditioned and unconditioned
phenomena is a form of realism. The Dzogchen point of view is best, IMO:

It may be said, "The way all this is produced is dependent origination, arising and
ceasing."
Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the
result do not exist.

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

-- Mañjuśrīmitra.

treehuggingoctopus said:

Thanks. Isn't that at times the meaning of unconditioned when the term is used in (some translations of) Dzogchen texts?

Malcolm wrote:

You can describe it like that, sure.

In Original Mind, Mlpham makes this distinction between the view of sūtra and the view of Anuyoga:

Furthermore, the Avatamska Sūtra asserts that the kāyas and pristine consciousnesses of buddhahood are impermanent by nature, but permanent by continuum. Those who assert the kāyas and pristine consciousnesses as the nature of the emptiness that possesses the supreme of all aspects are asserting that the kāyas and pristine consciousnesses are permanent by nature, and are asserting that they are impermanent by nature in the mode of appearing to trainees, according to what is taught in the Sūtra that Gathers All Intentions.

As such, from the perspective of the way reality is, while any phenomena included in the three times never moves from being the same by lacking birth and cessation in the natural state, since there is no need to reject or accept one side or the other of this duality arising distinctly as all phenomena there are such as self and other, samsara and nirvana, conditioned and unconditioned, past, present and future and so on, those in whom meaning of noncontradictory two truths that are equivalent with the teachings of the principles of realization endowed with eight profundities will easily give rise to the doubtless certain knowledge that is the intention of the sūtras and tantras of Mahāyāna. He mentions in another text:

In both the example luminosity and the vidyā of the Great Perfection, the reflection of the sky-like meaning luminosity is an appearance for the water-like mind. Though emptiness is ascertained by the mind (that meditates on emptiness) to be unconditioned, while the mind (in which that aspect arises) is unconditioned, a mind and an emptiness that are discrete will not appear in experience, but will be distinguished in the subsequent knowledge, just like the form of the sky in the water.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 3:55 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

Received lung for Dudjom Rinpoche's "Buddhahood Without Meditation" twice now

krodha said:

Not to be a pedant, but I believe you mean Dudjom Lingpa.

Buddhahood Without Meditation is the title for the book which is a translation of his Rang bZhin rDzogs pa Chen po'i Rang Zhel mNgon du Byed pa'i gDams pa ma sGom Sangs rGyas bZhugs so.

Sherab Dorje said:

Is there a difference?

Malcolm wrote:

Well, yes. Dudjom Lingpa passed away in 1904. Dudjom Rinpoche was born in 1904.

As far as the big red book goes, no, you don't need a lung, but it is good to receive it anyway.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 3:39 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Kelwin said:

As for the quote by Milarepa, I have no idea why that would refer to the Great Perfection? Is this the specific Tibetan terminology used here?

Malcolm wrote:

The term he uses for "prowess" is "nyams rtsal." The term is common enough, but the Lhasun is pointing out his use of it in connection with awakened mind, byang chub sems, which Lhasun apparently takes as a Dzogchen reference.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 3:28 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

At this point, easier said than done.

Malcolm wrote:

If we keep saying it, it will get done.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 3:19 AM

Title: Re: Difference in attainments

Content:

DGA said:

related: is there a meaningful distinction between prajna and jnana in Zen discourse?
this has come up as a problem before, for instance here

<http://dharmawheel.net/viewtopic.php?f=107&t=22352#p331645>

and elsewhere

Malcolm wrote:

No idea.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 2:44 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

"Pondering" means learning Dzogchen teachings throughly yourself. Reading Dudjom Rinpoche's Big Red Book will help that goal.

Sherab Dorje said:

Thanks for the tip. Do you need a lung for that one?

Received lung for Dudjom Rinpoche's "Buddhahood Without Meditation" twice now and plenty of tri, and it still has not shown me any specific points where Dzogchen (the state) differs from the state of Mahamudra.

Malcolm wrote:

The state of Prajñāpāramitā, Mahāmudra, and Mahasandhi are the same; their paths however, different, and of course in my opinion, are respectively more profound. YMMV.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 1:25 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

You have not even begun.

Sherab Dorje said:

I notice that you did not answer to my points though. So you are not helping my pondering.

Malcolm wrote:

"Pondering" means learning Dzogchen teachings throughly yourself. Reading Dudjom Rinpoche's Big Red Book will help that goal.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 1:24 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

For the principal that we act out of self interest? We can just proceed on Adam Smith's ideas. Makes no difference to me. Or Oliver Stone's Gordon Gecko - "Greed is Good!" The point is to pull some mental jiu-jitsu on that self interest by expanding the notion of self and turn it into a motivation for the common good.

Malcolm wrote:

I would rather just extend rights to the planet through giving it status as a legal person.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 1:11 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

This does not show that the mind arises because of afflictions. It merely shows that mind is conditioned by afflictions.

Astus said:

When there is one, there is the other, when the one is not, then the other is not - that is the basic structure of dependent origination.

Malcolm wrote:

Therefore, you are asserting that afflictions are a necessary precondition for the arising of the mind, period.

Astus said:

Are you also proposing Buddhas are like pieces of wood? Without any consciousness at all?

"Buddha-activity is unceasing because it is devoid of conceptualising"
(Uttaratantra 7.284, tr Holmes)

Malcolm wrote:

So you think buddhas are pieces of wood, inert, like rocks.

Astus said:

Beings experience buddhas and lands dependent on their perception. Buddhas are beyond thought and intention. What kind of consciousness is there to be for them?

Malcolm wrote:

Jñāna. The only difference between dualistic consciousness (vijñāna) and pristine consciousness (jñāna) is the presence and absence of the vi- prefix. They are both a kind of consciousness, however, and they exist on a continuum. With the removal of obscurations of both afflictions and knowledge, vijñāna gradually becomes jñāna. The Uttaratantra states:

Sentient beings, bodhisattvas and tathāgatas are described as
Impure, impure and pure, and extremely pure, respectively.

And:

The dharmakāya is the pristine consciousness (jñāna, ye shes) of the Victor.

Astus said:

Is a buddha a consciousness?

Malcolm wrote:

Buddhahood is a supramundane jñāna.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 1:00 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

[

Is that enough pondering?

.

Malcolm wrote:

You have not even begun.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 12:58 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Yeah, and Buddhism is about undoing that, naming that as one of our main problems. 80,000 scriptures explaining why and how we should go about this. I think we can say, this is an intrinsic problem that we have... what if we harnessed it?

Malcolm wrote:

I don't share your enthusiasm for trying to apply Buddhist philosophical principles in legislation. I think it is an error to do so. Why? We are not all Buddhists.

Queequeg said:

the idea that we are going to redraft the constitution on that theory is science fiction.

Malcolm wrote:

We don't have to redraft the constitution. All we have to do is recognize the planet and its ecosystems as legal persons. For example:

In a landmark case for the Rights of Nature, officials in New Zealand recently granted the Whanganui, the nation's third-longest river, with legal personhood "in the same way a company is, which will give it rights and interests". The decision follows a long court battle for the river's personhood initiated by the Whanganui River iwi, an indigenous community with strong cultural ties to the waterway.

<http://www.treehugger.com/environmental-policy/river-new-zealand-granted-legal-rights-person.html>

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 12:31 AM

Title: Re: Is the Dharmakaya unconditioned and uncaused?

Content:

Coëmgenu said:

Pretty straightforward: is the Dharmakaya unconditioned and/or uncaused?

Malcolm wrote:

Depends on who you ask.

Author: Malcolm

Date: Wednesday, September 21st, 2016 at 12:30 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Reasons are given. Now that Dudjom Rinpoche is your paramaguru, perhaps you should read and ponder his arguments which make the same six points.

Sherab Dorje said:

Perhaps, and perhaps I can also apply some critical thinking and discriminatory wisdom too. It's actually encouraged, if I remember correctly.

Malcolm wrote:

As I said, perhaps you should ponder his arguments, rather than just go to the kneejerk fake Rime response.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 11:49 PM

Title: Re: Difference in attainments

Content:

Astus said:

A small reminder of the twelve nidanas then: ignorance -> formations -> consciousness -> name and form (name = consciousness) -> six ayatanas (sixth ayatana = consciousness).

"Only the skandhas, conditioned by defilement and action, go reincarnating themselves by means of the series of intermediate existences. As an example: the lamp."
(III.18a-d; vol 2, p 399)

Do you propose a consciousness beyond the five aggregates?

Malcolm wrote:

This does not show that the mind arises because of afflictions. It merely shows that mind is conditioned by afflictions.

Astus said:

We can know from many sources, including the Pabhassara Sutta, that afflictions are not inherent to the mind.

Afflictions are not inherent to the mind, and that's not been stated here. What is stated is that ignorance gives rise to birth, and birth includes the birth of consciousness.

Malcolm wrote:

Buddhas are free from afflictive and uncontrolled birth. They, as well as bodhisattvas on the pure stages, appear wherever they like.

Are you also proposing Buddhas are like pieces of wood? Without any consciousness at all? Are you further proposing that afflictions are inherent to the skandhas?

Astus said:

If the mind arose from affliction, it could never be free of affliction

Wheat grows from the soil, but bread should not have soil in it. And there is the well known metaphor of the lotus. The whole world is said to arise from ignorance.

Malcolm wrote:

But it is never said that the mind arises from ignorance. Furthermore, your metaphor is mistaken. Bread may not have soil in it, but that is because bread is something refined from wheat. Wheat itself is inedible. It requires a great deal of processing to turn into bread.

The lotus example is used to describe how it is that the Buddha appeared in the swamp of samsara without being affected by it. The swamp is merely a condition, it is not a cause. The cause of a lotus is a lotus seed (bodhicitta). If you propose something which is a cause, like a wheat seed, it should produce a wheat plant, and not a lotus flower. Likewise, if the cause of the mind is ignorance (wheat seed) it is impossible that a mind could ever be awakened (lotus), since its nature and its continuum is inherently ignorant (wheat), since its cause is ignorance (wheat seed).

Astus said:

If we follow your idea, it would seem that all there is samsara, and ultimately, when the mind ceases, samsara ceases.

When there is no more birth there is no more samsara. I have not realised this is my idea.

Malcolm wrote:

Well, pay more attention to what you write.

Astus said:

Why?

I'm not asking to leave Dzogchen out, but simply to provide others who support it.

Malcolm wrote:

[/quote]

I prefer Dzogchen citations. Other people prefer sūtra.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:23 PM

Title: Re: Do I have to meditate to be a Buddhist?

Content:

Tsongkhapa said:

It's also impossible to experience a direct realisation of emptiness without practising formal sitting meditation on it because it is a very subtle object and we need powerful concentration and wisdom developed in formal meditation to realise it directly.

Malcolm wrote:

This isn't true.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:22 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

Well if a Dzogchenpa says that Dzogchen is superior to every other system then it must be true...

Malcolm wrote:

Reasons are given. Now that Dudjom Rinpoche is your paramaguru, perhaps you should read and ponder his arguments which make the same six points.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:15 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

If ignorance were the ultimate or first cause of the mind (it isn't) than everything you say would make sense. But ignorance is not the ultimate or first cause of the mind, and in fact, ignorance is not inherent to the mind, as your query suggests. In fact, it is affliction in general that drives samsara, but afflictions do not drive the mind.

Astus said:

What Mahayana teaching is it that goes beyond the twelve links of dependent origination? The twelve is what establishes ignorance as the root cause...

Malcolm wrote:

In Chapter 3 of the *Kośabhaṣyaṃ*, Vasubandhu, representing the Sautrantika point of view, rejects the idea, quite decisively, that ignorance is the first cause of the 12 nidanas. And the Buddha never says anywhere that afflictions are the cause of the mind. Afflictions are merely the drivers of karma, and the result of karma is samsara. Further, people commonly make the error of not distinguishing between ignorance which is an affliction (the "first" link of the nidanas), and ignorance which is a knowledge obscuration which mistakenly apprehends a self — the two are not the same. The former, an affliction, arises from the latter.

Astus said:

and it is also what is given as the force driving both the mind and the whole of the world.

Malcolm wrote:

No, an afflicted mind results in karma, and karma results samsara, but it is never stated anywhere that afflictions are the cause of the mind. We can know from many sources, including the Pabhassara Sutta, that afflictions are not inherent to the mind. If the mind arose from affliction, it could never be free of affliction:

"Luminous, monks, is the mind. And it is defiled by incoming defilements."

"Luminous, monks, is the mind. And it is freed from incoming defilements."

If we follow your idea, it would seem that all there is samsara, and ultimately, when the

mind ceases, samsara ceases.

Astus said:

(If possible please give something else as well, besides Dzogchen sources.)

Malcolm wrote:

Why?

M

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:00 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Kelwin said:

Spaghetti monster tells me to say 'no'. Does it matter if it's him or me?

Termas are full of superiority complexes. I guess it kind of matters if it's 'just' individuals writing inspired poetry, or actually enlightened beings trying to guide us all to something better. It also gives a different perspective on the question whether Dzogchen is somehow superior to all other paths or not.

Malcolm wrote:

There is a very nice book composed by Lhatsun Namkhai Jigme which sets out to prove the superiority of Dzogchen. Perhaps I should translate it.

Kelwin said:

We've all read lots of texts saying it is superior. And lots of texts saying it is the same/similar. Personally, I like Tsele Natsok Rangdrol's perspective. Does Lhatsun Namkhai Jigme offer any new argument to the conversation that hasn't been translated before? I'd certainly be interested! Summary of the point he makes more than welcome.

Malcolm wrote:

He lists six points of superiority:

1. The Great Perfection is superior through its preliminary practice.
2. It is superior through its ripening empowerments.
3. It is superior through its physiology of nāḍīs, vāyus and bindus.
4. It is superior through the great transference rainbow body of the fourth vision of thögal.
5. It is superior through its method.

6. It is superior through its explanation of the measurement of liberation.

Indeed, he finds evidence that Milarepa practiced the preliminaries of the Great Perfection (ever a subject of controversy) in a verse from one of Mila's songs:

I, Milarepa, have gained prowess,
prowess in the training in awakened mind.

Dudjom Rinpoche more or less cribs his arguments for the superiority of Dzogchen from this source.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 9:39 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

You have to assume personhood.

It's a fiction and it's demands too much abstract thought.

Malcolm wrote:

We assume personhood with regards to human beings all the time, even though it is a fiction.

Queequeg said:

Much better approach is take advantage of people's grasping at self and show them how their self encompasses the planet. Then they want to protect the planet out of self interest.

Malcolm wrote:

It has not worked so far. When people think they own something, they generally think they have the right to exploit it for their own interests.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 9:36 PM

Title: Re: Cognitive obscurations, how can they be?

Content:

muni said:

Since that mindstream lacks the slightest partiality, there is no basis for a singularity; because there is no partiality in that, all the infinite worlds are my body.

My body also appears as the infinite worlds and bodies of living beings.

The mind and traces are not the same, not different, and are very hard to investigate.

The mind that clings to entities and clings to cause and result

itself appears as cause and condition, but because they are nondual, there is no arising

and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

Then how come, that our behaviour is often in contradiction of your wise sharing here? How come that partiality still is and so the basis of singularity is? There is no self and other. _/_ How come mind still clings in behaviour to entities?

Yes. Any clinging is our problem, just as clinging to cause and result. But when we do not know the cause of our suffering, we suffer the results and this not knowing is itself by the idea of a singularity its' confused clinging to entities/things and so it's actions = karma.

I think it is good to reflect and contemplate about what you shared here.

Malcolm wrote:

When we don't recognize our own state, we still perceive partiality, etc. There is no basis for singularity, since as it says above, there is no manyness.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 9:32 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Yes, dependent origination is a mind-driven process. Isn't that plainly obvious?

Astus said:

Of course. What is it that drives the mind? The Hinayana position is that it is ignorance, and with the ignorance removed there is no reason for another birth. Mahayana follows that view, that's why it needs to exchange ignorance with aspirations, since that type of understanding comes from the Hinayana version of the bodhisattva path, in other words, all the Mahayana explanations are built to back up an already accepted model. And the problem I see here is that it lacks the explanation for why arhats could not simply end the process, thus questioning the assumption that the mind-stream is unceasing.

Malcolm wrote:

If ignorance were the ultimate or first cause of the mind (it isn't) than everything you say would make sense. But ignorance is not the ultimate or first cause of the mind, and in fact, ignorance is not inherent to the mind, as your query suggests.

In fact, it is affliction in general that drives samsara, but afflictions do not drive the mind.

Third, just because one no longer takes rebirth in the three realms does not mean that one's mind has ceased to exist. The mind does not exist in the three realms; the three realms exist in the mind.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:23 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Expansive as that nominally is, it strikes me as ideological and ultimately false.

Why not just go all the way?

Buddha Dharma based constitution.

Malcolm wrote:

Because I am not into inflicting my religious beliefs on others and enshrining them into law.

But we do live in a biosphere, which ought to be treated as a person.

Queequeg said:

We hold these truths to be self evident... phenomena are empty; phenomena are conditional; phenomena are the middle way.

It is the duty of the State to Enhance the Freedoms and Advantages for all beings (basically, I think we can crib Nagarjuna's Jeweled Garland...)

Is Buddha Dharma religion? I thought it was reality...

Viewing biosphere as a person is as problematic as corporate personhood, though I'm more in favor of it, practically speaking.

But getting people to think of Gaia as a person... the misogynists will not let that happen, let alone the Christians.

I think we get further by encouraging the redefinition of people... without getting to emptiness, getting people to reflect on their dependently originated nature - even just at material levels - would probably be more effective than trying to convince people the Earth is a Person - whatever that could mean.

Malcolm wrote:

It means that she too has inalienable rights, the same as ours.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 10:08 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

there are no buddhas who made no aspirations

Astus said:

Ignorance cannot be what sustains rebirth, because then arhats would be finished, as they are without aspirations. It also cannot be established that arhats grasp at non-existence and that's why they succumb temporarily to an inactive state, since they are without any form of identification with anything. Furthermore, if aspirations are necessary for the buddhas to remain functional, that in itself means that dependent origination is driven by mental effort.

Malcolm wrote:

Yes, dependent origination is a mind-driven process. Isn't that plainly obvious?

As for your other qualms, they have been adequately addressed already.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 7:52 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Kelwin said:

I guess that's a topic for a separate thread, but I'd be really interested to know how many people vote 'human invention', and how many people would vote 'deities teaching from another realm'. Possibly a bit of both.

Sherab Dorje said:

Is there a difference?

Kelwin said:

Spaghetti monster tells me to say 'no'. Does it matter if it's him or me?

Termas are full of superiority complexes. I guess it kind of matters if it's 'just' individuals writing inspired poetry, or actually enlightened beings trying to guide us all to something better. It also gives a different perspective on the question whether Dzogchen is somehow superior to all other paths or not.

Malcolm wrote:

There is a very nice book composed by Lhatsun Namkhai Jigme which sets out to prove the superiority of Dzogchen. Perhaps I should translate it.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 5:10 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

tomschwarz said:

Please consider this and the vastness of reality's expanse when you feel anything categorical. It's bound to be wrong. No?

Malcolm wrote:

While I respect HHDL, I prefer Mañjuśrimitra's perspective more:

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

Author: Malcolm

Date: Tuesday, September 20th, 2016 at 4:23 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Malcolm wrote:

biocentric perspective

Queequeg said:

Expansive as that nominally is, it strikes me as ideological and ultimately false.

Why not just go all the way?

Buddha Dharma based constitution.

Malcolm wrote:

Because I am not into inflicting my religious beliefs on others and enshrining them into law.

But we do live in a biosphere, which ought to be treated as a person.

Author: Malcolm

Date: Monday, September 19th, 2016 at 11:12 PM

Title: Re: Difference in attainments

Content:

treehuggingoctopus said:

Then you and CW are just talking past each other, are you not?

Astus said:

I do not see how. Consciousness, any kind, is necessarily conditioned. Nirvana is not a consciousness, but the final extinction of defilements. CW is of the opinion that somehow there can be an unconditioned consciousness. That I call illogical and impossible, because consciousness is always the awareness of something, and that means change, but change cannot happen to what is unconditioned.

treehuggingoctopus said:

Not quite. CW is of the opinion that all consciousness (vijñāna) is afflicted, unestablished and conditioned -- but there is also unafflicted cognition (aka as wisdom, jñāna) which is unestablished and unconditioned. Controversial?

Malcolm wrote:

The idea that there is a hard distinction between conditioned and unconditioned phenomena is a form of realism. The Dzogchen point of view is best, IMO:

It may be said, "The way all this is produced is dependent origination, arising and ceasing."

Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

-- Mañjuśrīmitra.

Author: Malcolm

Date: Monday, September 19th, 2016 at 11:11 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Malcolm wrote:

Our systems depends on every American having 45,000 people work for them. At the cost of the environment. Our country is the number leading cause of global warming. Yes, I was saying that this the number of people in the world per first world citizen, whose labor is required to keep even the poorest of us in the lifestyle to which we've become accustomed.

Inge said:

Population in the US is 324,227,000

(https://en.wikipedia.org/wiki/Demography_of_the_United_States)

$324,227,000 \times 45,000 = 14,590,215,000,000$

World population is 7,400,000,000

$14,590,215,000,000 / 7,400,000,000 = 1971.65$

Are there people amounting to 1971.61 times the world population working for the Americans?

What about the numbers?

Malcolm wrote:

I will find the source of the stat.

Author: Malcolm

Date: Monday, September 19th, 2016 at 9:00 PM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

All phenomena are anicca

Malcolm wrote:

No, space and the two kinds of cessation are unconditioned and permanent.

Crazywisdom said:

Nominal designations. One could have said something else. Like space is conditioned by vastness or such. Cessations also could have been made to not fit into category of phenomena

Malcolm wrote:

They are called dharmas because they bear characteristics. They belong to the dharmadhātu/dharmāyatana. Cessation due to analysis is nirvana. Cessation without analysis is simple absence of a cause for arising. Unconditioned space is the absence of obstruction, as the name indicates, akaśa.

Author: Malcolm

Date: Monday, September 19th, 2016 at 8:52 PM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

It's enough to understand that the Khanda are Anatta, anicca and dukkha.

Malcolm wrote:

The skandhas do not include all phenomena.

Crazywisdom said:

All phenomena are anicca

Malcolm wrote:

No, space and the two kinds of cessation are unconditioned and permanent.

Author: Malcolm

Date: Monday, September 19th, 2016 at 8:49 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

the cause of the continuity of buddhas is the force of previously made aspirations. This is not controversial. Buddhas are beyond birth and death, as are bodhisattvas on the pure stages.

Astus said:

How can they be beyond rebirth when there is no end of birth?

Malcolm wrote:

They are beyond rebirth as a corollary of attaining power over birth through attaining patience for the non-arising of phenomena. Again, completely noncontroversial...the rest of your query is senseless, there are no buddhas who made no aspirations...

Author: Malcolm

Date: Monday, September 19th, 2016 at 8:45 PM

Title: Re: Mahakala Namcho

Content:

AnthonyKing said:

Hello

I have a request to the forum participants.

We were coming to town Dzatrul Rinpoche. And I would like to ask him for the practice of Mahakala.

But I do not know what the transmission lines it owns. My friends said that he most likely has Namchö.

And I would like to ask members of the forum of Mahakala Sadhana Namchö cycle. The texts with translations into any European language.

With them, I will ask for the transmission of Rinpoche.

Thank you.

Malcolm wrote:

Dzatrul Rinpoche is principally a practitioner of Dudjom Tersar.

Author: Malcolm

Date: Monday, September 19th, 2016 at 7:33 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

their continuums are sustained on infinite causes.

Astus said:

Ignorance is taught to be the root cause of birth. Saying that birth can never end means that ignorance cannot be the root cause. What is it then that sustains it?

Praṇidhāna-pāramitā.

For bodhisattvas and buddhas compassion is said to be the driving force so that they don't abandon beings. Such a condition is needed if birth can end. But since birth cannot end, there is no need for such an aspiration, and there is always either a deluded or an enlightened inclination that sustains birth, in which case both types of beings are subjects to birth and death. Thus nirvana is samsara.

Malcolm wrote:

Astus, the cause of the continuity of buddhas is the force of previously made aspirations. This is not controversial. Buddhas are beyond birth and death, as are bodhisattvas on the pure stages.

Author: Malcolm

Date: Monday, September 19th, 2016 at 7:06 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

tomschwarz said:

So please consider the question, do sentient beings have "being"? Because if they do, then they most definitely exist based on the dictionary definition (versus Buddhist definition) of "exist".

Malcolm wrote:

The buddhist definition is the only one of interest to me, since I am interested in reality, and not delusion.

Author: Malcolm

Date: Monday, September 19th, 2016 at 7:05 AM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

It's enough to understand that the Khanda are Anatta, anicca and dukkha.

Malcolm wrote:

The skandhas do not include all phenomena.

Author: Malcolm

Date: Monday, September 19th, 2016 at 7:04 AM

Title: Re: Difference in attainments

Content:

Bakmoon said:

As mentioned previously, the Theravada school rejects the position that Nirvana is a cessation, and posits that Nirvana is a positive permanent phenomena, and that during the attainment of Nirvana, it is directly cognized by a supermundane consciousness.

Malcolm wrote:

Right, understood, in this respect their position is little different than Sarvastivada. The Sautrantika view, IMO, is in fact better. YMMV.

Author: Malcolm

Date: Monday, September 19th, 2016 at 6:21 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

It is not that they must, it is simply that they do.

Astus said:

That still makes it an eternalist interpretation. Beings are literally immortal.

Malcolm wrote:

No, since their continuums are sustained on infinite causes.

Astus said:

Aspirations.

That is? Ordinary beings have selfish aspirations, while noble beings have selfless aspirations?

Malcolm wrote:

Prañidhāna-pāramitā.

Author: Malcolm

Date: Monday, September 19th, 2016 at 5:14 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

Still it leaves us asking whether we should support demonstrably good things which came from demonstrably bad things, or go with something else.

Malcolm wrote:

The question we have to ask ourselves, is not what we want, but rather, what will people 7 generations from now want.

Author: Malcolm

Date: Monday, September 19th, 2016 at 5:13 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

That's part of the paradox of all modernity, not just America.

Malcolm wrote:

I agree, this extends to all countries where we can find advanced capitalism.

Author: Malcolm

Date: Monday, September 19th, 2016 at 5:05 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

I'm not saying people should be silent at all, I'm simply stating that claiming that ignorance always = complicity is kind of pointless argument, as it means that individuals in every society on the planet ever are then guilty of the actions of it's power structures.

Malcolm wrote:

They are. There were no good Germans. It is not about guilt. It is about truth.

Johnny Dangerous said:

And grandstanding.

Being proud of some things within America (such as those mentioned in People's History which you cited) in no way means that people need to ignore the other things, in fact it should mean the opposite.

Malcolm wrote:

In fact, all the good things mentioned in PHUS came as a result of the rise of an economically privileged class in the colonies. All the rest of the good things in America are also the result of the increasing economic privilege of Americans which has come at the cost of the wholesale environmental crisis we are presently living through. When one takes the biocentric perspective, it shows the fallacy of any version of American exceptionalism, from hard to soft.

Author: Malcolm

Date: Monday, September 19th, 2016 at 4:55 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

Do we all need to be defined by the actions of our government and military apparatus?

Malcolm wrote:

Yeah, I think we do. When we understand that we are viewed individually by the actions of our govt., then we can't take a "what, who, me?" attitude. Silence = consent.

Johnny Dangerous said:

I'm not saying people should be silent at all, I'm simply stating that claiming that ignorance always = complicity is kind of pointless argument, as it means that individuals in every society on the planet ever are then guilty of the actions of its power structures.

Malcolm wrote:

They are. There were no good Germans. It is not about guilt. It is about truth.

Author: Malcolm

Date: Monday, September 19th, 2016 at 4:43 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

No, since Sautrantikas assert that Nirvana is a nonexistence, it is definite that the highest Hinayāna view maintains that nirvana is a nonexistence. Other Hinayāna schools maintain that nirvana is some unconditioned phenomena, belonging to cessation due to insight.

Astus said:

I assume you're referring to this:

Malcolm wrote:

I was referring to another discussion on the nature of Nirvana in the Kośa, whether unconditioned Nirvana posited by the Sarvastivadins is critiqued and found wanting.

Astus said:

If the purified continuums of buddhas and bodhisattvas do not continue forever, it follows that they must somehow cease.

That is simply exchanging "self" for "continuum", and positing the extremes of existence and non-existence.

Malcolm wrote:

No, it is not simply exchanging a self for a continuum. It is also not positing any extreme of either.

Astus said:

If they must somehow cease, this is an annihilationist position.

And if they must persist, it is the eternalist position.

Malcolm wrote:

It is not that they must, it is simply that they do.

Astus said:

If you argue it is merely a self within that continuum that does not cease because it does not exist, this still leaves us with the purified continuum of buddhas and bodhisattvas persisting forever since there is no condition by which such a continuum should cease given that there is no condition by which the continuums of sentient beings, the object of their compassion, will cease.

What is the maintaining force of that continuum? It cannot be ignorance, or defilements, nor can it be wisdom, or compassion. Then what?

Malcolm wrote:

[/quote]

Aspirations.

Author: Malcolm

Date: Monday, September 19th, 2016 at 4:35 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Johnny Dangerous said:

Do we all need to be defined by the actions of our government and military apparatus?

Malcolm wrote:

Yeah, I think we do. When we understand that we are viewed individually by the actions of our govt., then we can't take a "what, who, me?" attitude. Silence = consent.

Author: Malcolm

Date: Monday, September 19th, 2016 at 1:23 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

The latter leads to the former.

Astus said:

Not necessarily, because one can attain not only arhatship but also the state of the non-returner.

The Mahāyāna point is that arhats, when they pass away, enter that equipoise and remain there, since we do not accept that there can be an absolute cessation of the mind.

There is no arising, hence no cessation either. It is because all appearances are unborn that they are no different from nirvana. That's why the emptiness of phenomena is emphasised as the unique wisdom of bodhisattvas.

Malcolm wrote:

Yes, this emptiness of phenomena is a unique point of Mahāyāna unknown in to Hinayāna adherents. I know you are valiantly trying to save Hinayāna tenets from being hoisted on their own petard but...

Astus said:

However, it is a misinterpretation even in Hinayana to say that an arhat ceases to exist, for the same reason it is a mistake in Mahayana: there is nothing to cease.

Malcolm wrote:

No, since Sautrantikas assert that Nirvana is a nonexistence, it is definite that the highest Hinayāna view maintains that nirvana is a nonexistence. Other Hinayāna schools maintain that nirvana is some unconditioned phenomena, belonging to cessation due to insight.

Astus said:

At the same time, there is nothing to persist either. So, saying that the mind-stream continues on forever is at best a provisional teaching for those afraid of becoming nothing.

Malcolm wrote:

No, this is the basis of stating that the supreme cessation is the non-abiding nirvana of buddhas and bodhisattvas. If the purified continuums of buddhas and bodhisattvas do not continue forever, it follows that they must somehow cease. If they must somehow cease, this is an annihilationist position. If you argue it is merely a self within that continuum that does not cease because it does not exist, this still leaves us with the purified continuum of buddhas and bodhisattvas persisting forever since there is no condition by which such a continuum should cease given that there is no condition by which the continuums of sentient beings, the object of their compassion, will cease.

Author: Malcolm

Date: Monday, September 19th, 2016 at 12:55 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Its worth keeping, because, seriously, what's the better alternative? And how do we get there, if you even have an answer to that.

We have to stop careening down this unsustainable path. If we don't, there won't be much a world left for anyone, especially children.

We're talking about different things. You're focusing on the present economic system. I agree with you that the level of waste in our society is unsustainable. We do need to rethink many of our values and norms. I don't think that is accomplished, by say, eliminating the various freedoms that define America, or abandoning the basic model of government we have, or to retreat from our common assumption that we all should all have the space to pursue "happiness". My idea of what ought to be perpetuated is not the economic system.

Malcolm wrote:

Our economic system is predicated on the idea of happiness = property. The implication of this is that property = rights, and that those with less property are less entitled to rights, and therefore, are less entitled to happiness.

Queequeg said:

What we need is a change in thought and assumptions about what the good life is

Malcolm wrote:

First, we have to abandon the idea that property = happiness.

Queequeg said:

Dumping what's good about America because of what's bad is not a realistic approach.

Malcolm wrote:

We need to rewrite the constitution from a biocentric perspective.

Author: Malcolm

Date: Sunday, September 18th, 2016 at 11:27 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Abhidharmasammuvaya, pg. 135

Astus said:

That talks about nirodha, the third noble truth. I meant there nirodhasamapatti, the 9th dhyana. They are not the same.

Malcolm wrote:

The latter leads to the former. The Mahāyāna point is that arhats, when they pass away,

enter that equipoise and remain there, since we do not accept that there can be an absolute cessation of the mind. For example, on the next page, Asanga notes that the supreme state of nirodha is the nonabiding nirvana of the Buddhas and bodhisattvas which allows them to continue to benefit sentient beings.

Author: Malcolm

Date: Sunday, September 18th, 2016 at 11:09 PM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

There is a something not conditioned, if there weren't the path would be impossible.

Astus said:

I didn't say there is nothing unconditioned. I said that consciousness cannot be unconditioned. It is nirvana that is unconditioned.

treehuggingoctopus said:

Astus, out of curiosity: what do you mean by "consciousness"? Are you using it in the specific context of the skandhas, dhatus and ayatanas, or in the broadest possible sense, to designate all and any possible types of cognition?

Malcolm wrote:

He means the aggregate of consciousness.

Author: Malcolm

Date: Sunday, September 18th, 2016 at 11:00 PM

Title: Re: Difference in attainments

Content:

Astus said:

If it (nirodha) were the same as nirvana, there would be no need to see it with discernment/wisdom. Furthermore, it could not be that one doesn't attain arhatship.

Malcolm wrote:

[4]What is it (nirodha) from the point of view of convention? It is the cessation acquired through the abolition of the seeds (bijanigraha) by means of worldly paths (laukikamarga). The Blessed One calls it a "partial Nirvāṇa" (tadaṃśikanirvāṇa)...

[6] What is its complete state (paripūri)? It is the cessation acquired by those who are no longer in training (aśaikṣa), such as the fruit of arhatship (arhatvaphala).

-- Abhidharmasammuvaya, pg. 135

Author: Malcolm

Date: Sunday, September 18th, 2016 at 10:22 PM

Title: Re: Cognitive obscurations, how can they be?

Content:

tomschwarz said:

in any case, "exist" is a simple english word, filled with all kinds of meanings, so to speak so concretely about it, we must understand what it means to us, what meaning we want it to have...

Malcolm wrote:

You really don't need to get all that complex about it. Exists means "something which can be established."

tomschwarz said:

))) OK. But please answer the two questions. And now a third, what does it mean to establish something? Again lots of meanings....which one would you like to use hear? E.g. Donald Trump was established as the Republican Candidate of this year's presidential race. So that worked.

White Lotus, great point.

Malcolm wrote:

In Buddhist parlance, "establish" means to prove something incontrovertibly. So in this sense, conventionally we can say Trump is the Republican nominee, since it accords with conventional perception. But even, so, it won't stand up to ultimate analysis (apart from his toupee, which appears to be the only inherently existent thing in the universe).

Author: Malcolm

Date: Sunday, September 18th, 2016 at 10:16 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

Where do you get that?

Sherab Dorje said:

He is talking about how many people globally have to be deprived in regards to their basic needs (of resources) in order for one American to live their lifestyle, to enjoy their level of consumption. He doesn't mean actually working for you personally.

Have you ever visited a third world country?

Queequeg said:

I don't know if that's what he was saying.

Malcolm wrote:

Yes, I was saying that this the number of people in the world per first world citizen, whose labor is required to keep even the poorest of us in the lifestyle to which we've become accustomed.

Author: Malcolm

Date: Sunday, September 18th, 2016 at 10:15 PM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

I think my view is something like this: this is a pretty good system; as good as any that has ever been organized by human beings, on a scale that is unprecedented.

Malcolm wrote:

Our systems depends on every American having 45,000 people work for them. At the cost of the environment. Our country is the number leading cause of global warming.

Queequeg said:

Where do you get that?

Malcolm wrote:

Some analysis of the world labor cost required to keep our standard of living where it is; right now, I don't recall where I read it.

Queequeg said:

In any event, seriously, people exploiting people is not the real long term concern. We're going to be overwhelmed by automation sooner than later.

Malcolm wrote:

This is still people exploiting people.

Queequeg said:

Its worth keeping, because, seriously, what's the better alternative? And how do we get there, if you even have an answer to that.

Malcolm wrote:

We have to stop careening down this unsustainable path. If we don't, there won't be much a world left for anyone, especially children.

Author: Malcolm

Date: Saturday, September 17th, 2016 at 5:00 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

I think my view is something like this: this is a pretty good system; as good as any that has ever been organized by human beings, on a scale that is unprecedented.

Malcolm wrote:

Our systems depends on every American having 45,000 people work for them. At the cost of the environment. Our country is the number leading cause of global warming.

Queequeg said:

Its worth trying to keep going.

Malcolm wrote:

At the price listed above, not a chance.

Author: Malcolm

Date: Saturday, September 17th, 2016 at 4:55 AM

Title: Re: Difference in attainments

Content:

TRC said:

Firstly, nirodhasamapatti has nothing to do with nirvana. Nirvana is not the cessation of perception and feeling. Secondly, nirodhasamapatti has nothing to do with “commoners”, it is only available to non-returners and above.

Malcolm wrote:

Nirvana, as conceived in Hinayāna, is indeed the utter cessation of one's stream based on analysis (pratisamkhyanirodha). Perceptions and feelings are included in everything that ceases. The Sauntranikas, according to the Kosha, even go so far as the assert that Nirvana is nonexistence.

Nirvana with remainder, of course, is does not involve death. Nirvana without remainder most certainly involves death.

The Mahāyāna criticism of these various positions is well known. No need to repeat it here.

Author: Malcolm

Date: Saturday, September 17th, 2016 at 4:31 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

Queequeg said:

I get why you don't fly the colors. When I fly the colors, its acknowledgement of the good and bad, but also determination to make it better. Its about time we took that symbol back from the yahoos. We should make Woodie Guthrie's anthem our national anthem.

Malcolm wrote:

I just don't think the legacy of the USA has much in which one could justifiably take pride.

M

Author: Malcolm

Date: Friday, September 16th, 2016 at 9:25 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

The only difference between the two, as I already said, is whether it belongs to an ārya or not. In the case of an ārya, it leads to the elimination of afflictions, in the case of a commoner, it does not.

Astus said:

Both are available only to aryas. However, neither of them are nirvana. And the point is that nirodhasamapatti is not the destination of arhats.

Malcolm wrote:

Well, technically, nirodhasamapatti and nirvikalpa samadhi are the same, differentiated by whether one is a commoner or a buddha, and the latter is the vajropamasamadhi of a buddha.

Author: Malcolm

Date: Friday, September 16th, 2016 at 8:44 PM

Title: Re: Cognitive obscurations, how can they be?

Content:

tomschwarz said:

in any case, "exist" is a simple english word, filled with all kinds of meanings, so to speak so concretely about it, we must understand what it means to us, what meaning we want it to have...

Malcolm wrote:

You really don't need to get all that complex about it. Exists means "something which can be established."

Author: Malcolm
Date: Friday, September 16th, 2016 at 8:02 PM
Title: Re: Fare Thee Well All
Content:
Queequeg said:
Letter from a Birmingham Jail is America.

Malcolm wrote:
MLK was murdered by America.

Queequeg said:
Eugene Debs is America.

Malcolm wrote:
Imprisoned by America.

Queequeg said:
Ken Kesey is America.

Malcolm wrote:
Institutionalized by America.

Queequeg said:
Rock and Roll is America.

Malcolm wrote:
Stolen from black people by America.

Just face it, this country's history is one of ethnic cleansing, human trafficking, genocide, ecocide, and wars of aggression, one after another.

There are individuals who have come from America, like MLK, etc., who are worthy of admiration. But on the whole, our track record is pretty appalling.

I would no more hang the stars and stripes on my house than I would the stars and bars.

Author: Malcolm
Date: Friday, September 16th, 2016 at 7:56 PM
Title: Re: Fare Thee Well All
Content:
Johnny Dangerous said:
...damned if I'm going to let these people define the American experience, personally.

Malcolm wrote:
They already have.

Author: Malcolm

Date: Friday, September 16th, 2016 at 7:54 PM

Title: Re: Difference in attainments

Content:

Astus said:

As for vajropamasamadhi, that is the attainment eliminating all defilements that leads to nirvana (Kosha, vol 3, p 981-3, 1020-1021; Samuccaya p 174), so it is different from nirodhasamapatti that does not necessarily lead to the elimination of all defilements.

Malcolm wrote:

The only difference between the two, as I already said, is whether it belongs to an ārya or not. In the case of an ārya, it leads to the elimination of afflictions, in the case of a commoner, it does not.

Author: Malcolm

Date: Friday, September 16th, 2016 at 4:52 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

Crazywisdom said:

So the magical apparitions magically appear and do all the dharma actions, like build centers, stupas, translate texts, etc.?

Malcolm wrote:

Since that mindstream lacks the slightest partiality, there is no basis for a singularity; because there is no partiality in that, all the infinite worlds are my body.

My body also appears as the infinite worlds and bodies of living beings.

The mind and traces are not the same, not different, and are very hard to investigate.

-- Mañjuśrīmitra

Crazywisdom said:

So everything that appears including dharma actions belong to the Buddha's kayas?

Malcolm wrote:

The phenomena of āryas and commoners arise from one's mindstream and do not exist anywhere else.

Also, that diversity in the realms of the six beings is one's samadhi.

—— Mañjuśrīmitra

Author: Malcolm

Date: Friday, September 16th, 2016 at 4:44 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

Crazywisdom said:
So who's teaching Dzogchen?

Malcolm wrote:
The magical apparitions of the teacher, of course.

Crazywisdom said:
So the magical apparitions magically appear and do all the dharma actions, like build centers, stupas, translate texts, etc.?

Malcolm wrote:
Since that mindstream lacks the slightest partiality, there is no basis for a singularity; because there is no partiality in that, all the infinite worlds are my body.
My body also appears as the infinite worlds and bodies of living beings.
The mind and traces are not the same, not different, and are very hard to investigate.
-- Mañjuśrīmitra

Author: Malcolm
Date: Friday, September 16th, 2016 at 4:40 AM
Title: Re: Cognitive obscurations, how can they be?
Content:

Crazywisdom said:
And how does such a one uphold a Buddha's vow to benefit sentient beings?

Malcolm wrote:
Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.
-- Mañjuśrīmitra

Crazywisdom said:
So who's teaching Dzogchen?

Malcolm wrote:
The magical apparitions of the teacher, of course.

Author: Malcolm
Date: Friday, September 16th, 2016 at 4:30 AM
Title: Re: Cognitive obscurations, how can they be?
Content:

Crazywisdom said:
This isn't nihilism because...?

And one shouldn't perform auspicious actions for beings within the view bc...?

Malcolm wrote:
It may be said, "The way all this is produced is dependent origination, arising and ceasing."
Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.
The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.
Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.
Therefore there is no delusion or samsara. In fact, there is also no nirvana.
-- Mañjuśrīmitra

Crazywisdom said:
And how does such a one uphold a Buddha's vow to benefit sentient beings?

Malcolm wrote:
Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.
-- Mañjuśrīmitra

Author: Malcolm
Date: Friday, September 16th, 2016 at 3:59 AM
Title: Re: Cognitive obscurations, how can they be?
Content:
Crazywisdom said:
Interdependent actions and fruits?

Malcolm wrote:
Do not abandon or dwell in any Dharma at all, with or without doubt.
Since the meditator and the dharmadhātu do not exist, there is nothing to doubt and there is nothing to perceive as ultimate.
-- Mañjuśrīmitra

Crazywisdom said:
This isn't nihilism because...?

And one shouldn't perform auspicious actions for beings within the view bc...?

Malcolm wrote:

It may be said, "The way all this is produced is dependent origination, arising and ceasing."

Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

-- Mañjuśrīmitra

Author: Malcolm

Date: Friday, September 16th, 2016 at 3:39 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

muni said:

If there is a complete nonexistence, it is nihilism, which is not possible by the union of the two truths.

:

Malcolm wrote:

The two truths do not exist, so how can they be in union?

Crazywisdom said:

Interdependent actions and fruits?

Malcolm wrote:

Do not abandon or dwell in any Dharma at all, with or without doubt.

Since the meditator and the dharmadhātu do not exist, there is nothing to doubt and there is nothing to perceive as ultimate.

-- Mañjuśrīmitra

Author: Malcolm

Date: Friday, September 16th, 2016 at 3:14 AM

Title: Re: Cognitive obscurations, how can they be?

Content:

muni said:

If there is a complete nonexistence, it is nihilism, which is not possible by the union of the two truths.

:

Malcolm wrote:

The two truths do not exist, so how can they be in union?

Author: Malcolm

Date: Friday, September 16th, 2016 at 2:19 AM

Title: Re: Difference in attainments

Content:

Rakz said:

But if it did end then Buddhas would too enter into the samadhi of cessation like they already do temporarily after the universe gets destroyed.

Astus said:

Nirvana is not nirodhasamapatti (samadhi of cessation). Otherwise yes, that is one of the interpretations, and that's why bodhisattvas are said to delay the attainment of nirvana.

Malcolm wrote:

Sure it is, the only difference between vajropama-samadhi and nirodhasamapatti is whether one is an ārya or not.

Author: Malcolm

Date: Friday, September 16th, 2016 at 2:06 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

Many of the Tejano elite backed the abortive attempt to set up an independent Republic of the North in 1813. Later, Tejanos were ardent supporters of the successful Mexican revolt against Spain in 1821, only to grow as unhappy with Mexican rule as with Spanish rule.

"Norteños who had an iffy relationship with the Mexican Empire"

Malcolm wrote:

I don't see how these do anything but reinforce what I was saying. There was already native & norteños discontent. Maybe I misread your statement, but your comment sounded like it was nothing but anglos making a land grab.[/quote]

The state of Texas was a result primarily an Anglo land grab.

Admin_PC said:

It should also be noted that not all natives were indigenous to this area. The

Comanches in particular migrated here after the anglo settlers.

So when you read about the Rangers fighting Comanches, it should be understood that the Comanches often raided outside their territory in a general migration south...

Malcolm wrote:

They were clan based nomads. Their territory was always fluid.

Texas History Online said:

Call Houston a drunk if you want to, but he did advise against joining the Civil War: Many Texans considered the election of Abraham Lincoln to the presidency (November 1860) as a threat to slavery. They urged Governor Sam Houston to call a convention of the people to determine what course of action the state should take. Houston, devoted both to Texas and the Union, paid little heed to these requests, refusing to take any step that might aid secession. The demands for a convention increased, however, with the secession of South Carolina in December 1860 and the calling of state secession conventions in Mississippi, Florida, Alabama, Georgia, and Louisiana in early January. A group of secessionist leaders, including O. M. Roberts, John S. (Rip) Ford, George M. Flournoy, and William P. Rogers, issued an address to the people calling for the election of delegates to a state Secession Convention in early January. Houston attempted to forestall the convention by calling a special session of the legislature and recommending that it refuse to recognize the convention. Instead, the legislature gave approval to the convention, on the condition that the people ratify its outcome by a final vote.

The convention, which assembled in Austin on January 28, 1861, was dominated by secessionists. On February 1 the delegates adopted an ordinance of secession by a vote of 166 to 8. This ordinance was approved by the voters of the state, 46,153 to 14,747, on February 23. The convention reassembled in early March, declared Texas out of the Union, and adopted a measure uniting the state with other Southern states in the newly formed Confederate States of America. Governor Houston, who refused to recognize the authority of the convention to take this action, refused to take an oath of allegiance to the new government, whereupon the convention declared the office of governor vacant and elevated Lieutenant Governor Edward Clark to the position. President Lincoln offered to send troops to assist Houston if he would resist the convention, but Houston rejected the offer rather than bring on civil conflict within the state. He retired to his home in Huntsville, where he died on July 26, 1863.

Malcolm wrote:

It appears he both rejected the Confederacy, as well as rejected help from Lincoln to restore order.

Anyway, my main point still stands, "I like where I live too. This does not blind me to the fact that I live here by virtue of the fact that English Settlers began a program of ethnic cleansing and genocide against native people beginning in the 17th century", etc. This is

as true of Texas as it is true of everywhere else in the United States and Canada, i.e, the wherever there was an Anglo Hegemony. The Spanish hegemony in Mexico, etc., has its own analysis and problems.

Author: Malcolm

Date: Friday, September 16th, 2016 at 1:37 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

Texas was an incursion by slavers into what was a underpopulated Mestizo enclave made of largely of Norteños who had an iffy relationship with the Mexican Empire.

There was no Texas revolution, in others words. It was, from the beginning, a land grab by white settlers.

Admin_PC said:

Gross mischaracterization based on a total rewriting of history, in favor of pushing an apologetic narrative.

That's not how it went down.

<http://www.houstonculture.org/hispanic/alamo.html>

<http://www.houstonchronicle.com/news/columnists/native-texan/article/Tejanos-played-key-role-in-Texas-Revolution-5413847.php>

<https://www.tamu.edu/faculty/ccbn/dewitt/adp/archives/newsarch/tejano.html>

<http://www.tamu.edu/faculty/ccbn/dewitt/tejanoorigins.htm>

<http://www.tamu.edu/faculty/ccbn/dewitt/tejanopatriots.htm> As a proportion of the population, the active participation of Hispanic native and immigrant residents in the struggle for independence of Texas from Spain and Mexico was equal to or greater in specific battles than that of resident immigrants from the United States of the North--
Don Guillermo

Malcolm wrote:

Yes, it is exactly how it went down, as your own documents show:

"underpopulated Mestizo enclave" and "slavers (pro-slavery whites like Sam Houston)"

Admin_PC said:

" In 1836, about 4,000 Tejanos lived north of the Nueces River, where settlement was concentrated. Anglos numbered about 35,000, most of them fairly recent arrivals from the United States, Poyo said.

Malcolm wrote:

"Norteños who had an iffy relationship with the Mexican Empire"

Admin_PC said:

There had been a pattern of resistance to the rule of central government from Mexico City since the Spanish period of the 1770s, he said. That feeling predated the

dissatisfaction with the Anglos by 50 years, according to Poyo.

Malcolm wrote:

And:

Many of the Tejano elite backed the abortive attempt to set up an independent Republic of the North in 1813. Later, Tejanos were ardent supporters of the successful Mexican revolt against Spain in 1821, only to grow as unhappy with Mexican rule as with Spanish rule.

Dunbar-Ortiz writes:

The Republic of Mexico opened a door to US domination by granting land to Anglo immigrants. During the first decade of Mexican independence, some thirty thousand Anglo-American farmers and plantation owners, along with their slaves, poured into Texas, receiving development land grants. By the time Texas became a US state in 1845, Anglo settlers numbered 160,000.¹⁸ Mexico abolished slavery in 1829, which affected the Anglo-American settlers' quest for wealth in building plantations worked by enslaved Africans. They lobbied the Mexican government for a reversal of the ban and gained only a one-year extension to settle their affairs and free their bonded workers—the government refused to legalize slavery. The settlers decided to secede from Mexico, initiating the famous and mythologized 1836 Battle of the Alamo, where the mercenaries James Bowie and Davy Crockett and slave owner William Travis were killed. Although technically an Anglo-American loss, the siege of the Alamo served to stir Anglo patriotic passions, and within a month at the decisive Battle of San Jacinto, Mexico handed over the province. This was a great victory for the Andrew Jackson administration, for Jackson's brother, Mason, who was one of the Texas planters, and especially for the alcoholic settler-warrior hero Sam Houston. The former governor of Tennessee, Houston was made commander in chief of the Texas army and president of the new "Texas republic," which he helped guide to US statehood in 1845. One of the first acts of the pro-slavery independent government was to establish a counterinsurgency force that—as its name, the Texas Rangers, suggests—followed the "American way of war" in destroying Indigenous towns, eliminating Native nations in Texas, pursuing ethnic cleansing, and suppressing protest from Tejanos, former Mexican citizens.

Dunbar-Ortiz, Roxanne (2014-09-16). *An Indigenous Peoples' History of the United States (ReVisioning American History)* (pp. 126-127). Beacon Press. Kindle Edition.

Author: Malcolm

Date: Friday, September 16th, 2016 at 1:13 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

How? When there were indigenous tribes & people of majority indigenous blood making up both the Mexican side in the Mexican Revolution & the Texas side in the Texas Revolution?

Malcolm wrote:

Texas was an incursion by slavers into what was a underpopulated Mestizo enclave made of largely of Norteños who had an iffy relationship with the Mexican Empire.

There was no Texas revolution, in others words. It was, from the beginning, a land grab by white settlers.

Author: Malcolm

Date: Friday, September 16th, 2016 at 1:07 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

But being accused of "American exceptionalism" just because I happen to like a few things about where I live .

Malcolm wrote:

I like where I live too. This does not blind me to the fact that I live here by virtue of the fact that English Settlers began a program of ethnic cleansing and genocide against native people beginning in the 17th century:

“REDSKINS”

Indigenous people continued to resist by burning settlements and killing and capturing settlers. As an incentive to recruit fighters, colonial authorities introduced a program of scalp hunting that became a permanent and long-lasting element of settler warfare against Indigenous nations. During the Pequot War, Connecticut and Massachusetts colonial officials had offered bounties initially for the heads of murdered Indigenous people and later for only their scalps, which were more portable in large numbers. But scalp hunting became routine only in the mid-1670s, following an incident on the northern frontier of the Massachusetts colony. The practice began in earnest in 1697 when settler Hannah Dustin, having murdered ten of her Abenaki captors in a nighttime escape, presented their ten scalps to the Massachusetts General Assembly and was rewarded with bounties for two men, two women, and six children.

Dustin soon became a folk hero among New England settlers. Scalp hunting became a lucrative commercial practice. The settler authorities had hit upon a way to encourage settlers to take off on their own or with a few others to gather scalps, at random, for the reward money. “In the process,” John Grenier points out, “they established the large-scale privatization of war within American frontier communities.” Although the colonial government in time raised the bounty for adult male scalps, lowered that for adult females, and eliminated that for Indigenous children under ten, the age and gender of victims were not easily distinguished by their scalps nor checked carefully. What is more, the scalp hunter could take the children captive and sell them into slavery. These practices erased any remaining distinction between Indigenous combatants and noncombatants and introduced a market for Indigenous slaves. Bounties for Indigenous scalps were honored even in absence of war. Scalps and Indigenous children became means of exchange, currency, and this development may even have created a black market. Scalp hunting was not only a profitable privatized enterprise but also a means

to eradicate or subjugate the Indigenous population of the Anglo-American Atlantic seaboard. The settlers gave a name to the mutilated and bloody corpses they left in the wake of scalp-hunts: redskins.

Dunbar-Ortiz, Roxanne (2014-09-16). An Indigenous Peoples' History of the United States (ReVisioning American History) (pp. 64-65). Beacon Press. Kindle Edition.

Author: Malcolm

Date: Friday, September 16th, 2016 at 12:42 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

I'm sorry you neighbors from Oceana hate us so much, but maybe you should save your vitriol for when we actually do something wrong.

Malcolm wrote:

White people in OZ are us, and they are still brutalizing indigenous people in that country.

Author: Malcolm

Date: Friday, September 16th, 2016 at 12:37 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

I would hardly say its "history is nothing more nor less than" its atrocities.

Malcolm wrote:

Our history, all the things we imagine are positive about the United States, is predicated upon on our systematic practices of ethnic cleansing, genocide and human trafficking, for example, Texas, California, etc.

Perhaps you can give some examples of the positive things about the US which are not predicated upon this legacy?

Author: Malcolm

Date: Friday, September 16th, 2016 at 12:22 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

No, merely mentioning pride in our country...

Malcolm wrote:

As an American, I see no reason at all to be proud of the United States of America. Its history is nothing more nor less than a history of European colonial expansion made possible by ethnic cleansing, human trafficking, and genocide.

Required reading:

1492 and 1493

The People's History of the United States by Howard Zinn

The Indigenous People's History of United States by Roxanna Dunbar-Ortiz

The new Jim Crow by Michelle Alexander

Etc.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 11:36 PM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

"In God we Trust"

Malcolm wrote:

...was only adopted as the US motto in 1956.

Admin_PC said:

All of this, I now think, is not quite right. "Deism" in its own day referred not to a superficial theological doctrine but to a comprehensive intellectual tradition that ranged freely across the terrain we now associate with ethics, political theory, metaphysics, the philosophy of mind, and epistemology. It was an astonishingly coherent and systematic body of thought, closer to a way of being than any particular dogma, and it retained its essential elements over a span of centuries, not decades. In origin and substance, deism was neither British nor Christian, as the conventional view supposes, but largely ancient, pagan, and continental, and it spread in America far beyond the educated elite. Although America's revolutionary deists lavished many sincere expressions of adoration upon their deity, deism is in fact functionally indistinguishable from what we would now call "pantheism"; and pantheism is really just a pretty word for atheism. While deism could often be associated with moderation in politics, it served principally to advance a system of thought that was revolutionary in its essence and effects. This essentially atheistic and revolutionary aspect of deism, I further contend, is central to any credible explanation of the revolutionary dimension of the American Revolution. In a word, America's founders were philosophical radicals.

Malcolm wrote:

Stewart, Matthew (2014-07-01). Nature's God: The Heretical Origins of the American Republic (pp. 5-6). W. W. Norton & Company. Kindle Edition.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 5:26 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Karma_Yeshe said:

To the way things are presented: I mean the "Garland of Views" is not taught by a Tibetan, but by Padmasambhava.

Malcolm wrote:

Maybe.

Karma_Yeshe said:

What makes you question the Padmasambhava's authorship?

Malcolm wrote:

Lack of provenance.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 1:06 AM

Title: Re: Difference in attainments

Content:

Rakz said:

True. The ultimate destination in Mahayana is cessation as well once samsara is emptied out.

Malcolm wrote:

No, because there is still Akaniṣṭha Gandavyuha, where the sambhogakāya enjoys (bhoga) the dharma together with (sam) the two retinuees; the retinuee he emanates, and the retinuee of bodhisattvas who take birth there.

Thus, nonabiding nirvana is the goal of Mahāyāna, i.e., a nirvana where one never abides in extremes of samsara or nirvana.

Crazywisdom said:

But the commentary on the Guhyagarbha says Samantabhadra's retinue is a self-reflection.

Malcolm wrote:

Yes, that is the retinue of his own nature. But there is also a retinue which is not his own nature, i.e., bodhisattvas on the irreversible stages who take birth there.

It also depends on which Akaniṣṭha you are talking about, Dharmakāya level or Sambhogakāya level.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 1:05 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

That very much depends on which Tibetans. The Sakyapas, especially the Ngorpas, certainly have the opposite attitude.

Just to add to this point — much of the polemics in Tibet are precisely about who is more faithful to the India tradition and who has departed from the Indian model.

Crazywisdom said:

Again I point out they are riffing about the monastic Tantra of late Indian Buddhism.

Malcolm wrote:

Yes, they are mainly arguing about how to properly interpret the Nalanda tantric tradition circa 1000 CE.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 1:01 AM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

Let's assume there are no sentient beings and no bodhisattvas, just Buddhas. There would be no point of form kayas. Compassion would be meaningless. What samadhi would a Buddha have then? I think it would have to be cessation.

Rakz said:

True. The ultimate destination in Mahayana is cessation as well once samsara is emptied out.

Malcolm wrote:

No, because there is still Akaniṣṭha Gandavyuha, where the sambhogakāya enjoys (bhoga) the dharma together with (sam) the two retinues; the retinue he emanates, and the retinue of bodhisattvas who take birth there.

Thus, nonabiding nirvana is the goal of Mahāyāna, i.e., a nirvana where one never abides in extremes of samsara or nirvana.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 12:54 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Remember the Tibetans want you to think their books are definitive and the Indian one's are provisional.

Malcolm wrote:

That very much depends on which Tibetans. The Sakyapas, especially the Ngorpas, certainly have the opposite attitude.

Just to add to this point — much of the polemics in Tibet are precisely about who is more faithful to the India tradition and who has departed from the Indian model.

Author: Malcolm

Date: Thursday, September 15th, 2016 at 12:02 AM

Title: Re: Michael James on Ramana

Content:

dreambow said:

Many people find Ramana Maharshi inspirational.

Malcolm wrote:

Great. Let them find him inspirational on the nonduality forum.

Karma Dorje said:

Yes, florin can't you see that this is a forum for feminist ranting about Asian culture?!

Stay on topic, man!

Down with the patriarchy!

Malcolm wrote:

If it was a matriarchy, one would have to rant about that, too.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 11:50 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Karma_Yeshe said:

To the way things are presented: I mean the "Garland of Views" is not taught by a Tibetan, but by Padmasambhava.

Malcolm wrote:

Maybe.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 11:50 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Remember the Tibetans want you to think their books are definitive and the Indian one's are provisional.

Malcolm wrote:

That very much depends on which Tibetans. The Sakyapas, especially the Ngorpas, certainly have the opposite attitude.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 11:48 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

I don't agree the Indian tantras are provisional in meaning.

Malcolm wrote:

Ok, we can disagree on one whether gsar ma tantras, as well as mahāyoga tantras are provisional. Like everything, YMMV.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 9:47 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

That does not mean they are of no interest. They are. But I don't have time to read everything.

Losal Samten said:

How many Dzogchen tantras would you guesstimate we have preserved?

Malcolm wrote:

14 volumes in the Rnying ma rgyud 'bum alone, not to mention hundreds of tantras in various terma cycles that have been revealed over the centuries.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 10:57 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Sure Dzogchen texts have their own way of explaining stuff. Great. But that's all.

Malcolm wrote:

Yes, Dzogchen tantras and texts explain their own approach to awakening. To me, Dzogchen tantras and texts are much more interesting than gsar ma tantra (as well as

tantras of mahāyoga), because, including the Guhyagarbha, those tantras are provisional in meaning. That does not mean they are of no interest. They are. But I don't have time to read everything.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 10:48 AM

Title: Re: Empowerments in different yantras

Content:

PuerAzaelis said:

The DI is not just in the syllable itself?

Which parts are which, awareness expression, expressive power of awareness, initiation of the display of awareness, etc?

Malcolm wrote:

Any direct introduction possesses three lineages: the aural lineage, the symbolic lineage and the lineage of the transcendent state.

You must be able to understand the first two in order to grasp the meaning, which is contained in the third.

All of this constitutes empowerment of the potentiality of vidyā (rig pa'i rtsal dbang).

This is why the Syllableless Tantra states:

[T]he dharmakāya is encountered in the intimate instruction.

The dharmakāya is the lineage of the transcendent state; the intimate instruction is the aural lineage and the symbolic lineage.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 6:31 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

But any kind of historical revisionism, or trying to wrap Dharma up in trigger warnings and safe spaces is going to introduce as much contention as it resolves.

Malcolm wrote:

Yes.

maybay said:

Buddhism is firstly a refuge from suffering. If people think they can start dumping on everyone else the moment they walk through the door then it ceases to be that refuge.

Malcolm wrote:

We need to understand how Buddhism at present is failing Buddhadharma as a refuge, that is the point. Buddhism and Buddhadharma are two different things.

maybay said:

They need to understand basic decency and give whoever's running the show the benefit of the doubt.

Malcolm wrote:

No, actually, the classical texts say the opposite. Students get the benefit of the doubt. Teachers should be held up to rigorous scrutiny.

maybay said:

There's no need to go charging off on some global movement.

Malcolm wrote:

Sure there is.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 5:38 AM

Title: Re: Empowerments in different yantras

Content:

PuerAzaelis said:

I understand how language is limited to causation. Malcolm, you have just used "result" to try to convey the opposite idea.

But what is the difference between what you have just described as a pointing, and the usual tantric empowerment?

Malcolm wrote:

Tantric empowerments only grant one a conceptual idea. They start with the idea that there are aggregates which in fact need to be transformed into buddha families, for example, like applying an elixir to a base metal to transform it into gold.

Dzogchen starts with the idea that there is nothing to transform, but maybe, one needs to do a little dusting.

PuerAzaelis said:

I've experienced a few of both now.

If both are non-linguistic, what is the difference?

And does this mean I could pick a stranger off the street and she would "get" the pointing out the same as the sangha old timers?

Malcolm wrote:
Who said they are non-linguistic?

In a direct introduction, one either understands what the guru explains, or not. In case of the latter, then there are indirect methods.

Author: Malcolm
Date: Wednesday, September 14th, 2016 at 4:22 AM
Title: Re: Help identifying a star.
Content:
maybay said:
Kalacakra uses the tropical zodiac. The Jyotish system with lunar mansions based on sidereal zodiac is broken.

Malcolm wrote:
The Kalacakra root tantra uses a tropical zodiac, but the Vimalaprabha reintroduced the broken Siddhanta system, which is why the Tibetan calendar is so damn crazy.

Author: Malcolm
Date: Wednesday, September 14th, 2016 at 4:07 AM
Title: Re: Mahamudra same as Dzogchen?
Content:
PuerAzelis said:
I understand how language is limited to causation. Malcolm, you have just used "result" to try to convey the opposite idea.

But what is the difference between what you have just described as a pointing, and the usual tantric empowerment?

Malcolm wrote:
Tantric empowerments only grant one a conceptual idea. They start with the idea that there are aggregates which in fact need to be transformed into buddha families, for example, like applying an elixir to a base metal to transform it into gold.

Dzogchen starts with the idea that there is nothing to transform, just something to point out. As Vimalamitra states in Buddhahood in this Life:
If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.
Supporting this perspective, the Self-Arisen Vidyā Tantra states:
because it exists to be explained,
the result is attained through the explanation.

If not explained, how can there be liberation?
There are no signs in the dharmas of the basis,
no grasping to the dharmas of the path,
and no attainment of the dharmatā of the result.
The basis of sentient beings and the basis of buddhahood
is definitely differentiated by a sole difference.
For what reason is there a sole difference?
Why is it called "the sole difference?"
The basis of buddhahood is pristine consciousness;
the basis of sentient-beinghood is not pristine consciousness.
When both the pristine state (ye) and the consciousness (shes pa) of
it are combined,
it is the sublime transcendent state of the buddhas.
Therefore, what other differences are there?
M

Author: Malcolm
Date: Wednesday, September 14th, 2016 at 2:22 AM
Title: Re: Mahamudra same as Dzogchen?
Content:
Norwegian said:
Crazywisdom,

In Dzogchen there is gzhi, lam, and 'bras bu, in other words base, path, and fruit. This is something Dzogchen teachers teach all the time.

There has to be a base, and a path, and a fruit, because it is a complete path lacking nothing. Otherwise if Dzogchen was only the result, it'd just begin and end with "the fruit", but that's really not the case.

Crazywisdom said:
I know what they say. Im challenging the conceptual regimen. Let's look at your statement. It contains some Tibetan words. Looks so scholarly. But wait, I see a non sequitur: there has to be a base, path and fruit because it is a complete path lacking nothing. This is like poetry, not reasoning.

Then you contradict Malcom, bc he said the result does not arise from a cause. So by his statements the result results the result. There might as well be a result, a result and a result. Because the base, path and result are inseparable, by the terms of that teaching.

Malcolm wrote:
Basis path and result has a different meaning in Dzogchen.

The basis here is not a cause, it is something one did not know.

The path is recognizing what that basis is, based on the teacher's instructions which result in direct perception.

The result is fully experiencing the qualities of that basis.

Thus, Dzogchen is the result that does not arise from a cause.

For example, let us imagine that we are living on an island of gold. But we have no idea what gold is, and so we make various discriminations between things on that island, liking this one, disliking that one, not recognizing their nature is the same.

Someone explains to us what gold is, and then tells us to look past our conceptual discriminations to see what is actually there in our direct perception, i.e., gold.

In the end, when we have ascertained that everything on the island is gold, then we have nothing left to do.

This both what "the result that does not arise from a cause" means, and also what the basis, path and result are in Dzogchen.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 1:24 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

This citation comes from one of the Aural Lineages of Vairocana in the the Pellucid Transcendent State of Samantabhadra (Kun tu bzang po dgongs pa zang thal).

There is a reason why Khyentse Wangpo proclaims the Gongpa Zangthal the most profound of all the snying thigs.

amanitamusc said:

There is a commentary in English on Gongpa Zangthal translated by Tulku Thondup Rinpoche.

Crazywisdom said:

It's only about ngondro

Malcolm wrote:

You mean the five nails commentary, yes there is that.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 1:24 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

I thought the 9 yana scheme came up in the terma group. What text is this quote from? For me pith instructions are experiential lessons about the tantras which are taught by the Buddha. They don't come from no where.

Malcolm wrote:

This citation comes from one of the Aural Lineages of Vairocana in the the Pellucid Transcendent State of Samantabhadra (Kun tu bzang po dgongs pa zang thal).

There is a reason why Khyentse Wangpo proclaims the Gongpa Zangthal the most profound of all the snying thigs.

amanitamusc said:

There is a commentary in English on Gongpa Zangthal translated by Tulku Thondup Rinpoche.

Malcolm wrote:

Not exactly.

<http://www.wandel-verlag.de/en/kun-bzang-dgongs-pa-zang-thal-boundless-vision/>

amanitamusc said:

This book contains the Tibetan original text, only in Tibetan language! As appendix it contains an outline of the different chapters contained in the text by Tulku Thondup, in English language. The book has been thoroughly edited and put in chapters following the outline for better accessibility.

Malcolm wrote:

This text is a commentary on a short text in volume 5.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 12:52 AM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

It's not a coma bc one can come out of it when one pleases.

Malcolm wrote:

One must be roused from it. Once one enters arhat's final samadhi of cessation, one is

stuck in it forever unless a Buddha intervenes.

Crazywisdom said:

The theras have a different way. They say you go into it with the intention to be in that for some period of time. Then one comes out of it at the set time.

Malcolm wrote:

This is while one is still in this life. After an arhat's body breaks up, they enter into a samadhi of cessation that is, for all intents and purposes, a coma, a state of nescience until they are roused from it by a buddha. Thus say many Mahāyāna sūtras.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 12:43 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

I thought the 9 yana scheme came up in the terma group. What text is this quote from? For me pith instructions are experiential lessons about the tantras which are taught by the Buddha. They don't come from no where.

Malcolm wrote:

This citation comes from one of the Aural Lineages of Vairocana in the the Pellucid Transcendent State of Samantabhadra (Kun tu bzang po dgongs pa zang thal).

There is a reason why Khyentse Wangpo proclaims the Gongpa Zangthal the most profound of all the snying thigs.

Crazywisdom said:

So it's from Gonpa Zangthal?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 12:40 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

This doesn't say what's in the 9, but seems to say, beginning with a direct introduction, a non path begins. And GP is calling it a yana as in Karma Linpa's text.

Tilopa also says the path is no path. I suppose Togal, etc., is in this category outside the vehicle concept. I don't buy that. At minimum it's a quasi-path, bc it has all the markings of a path: something one intends to do for a spiritual purpose, one does a thing, like get into position for that purpose, the path has signposts, the end is clearly marked. If there were a method to go direct to the end, that would be the immediate non-path.

Malcolm wrote:

Śrī Siṃha again states:

The system of the nine yanas assert buddhahood is attained through gathering accumulations and purifying obscurations. The Pellucid Transcendent State of Samantabhadra asserts that buddhahood cannot be obtained through gathering accumulations and purifying obscurations through samsaric impediments. If one wishes to attain buddhahood, three recognitions are necessary. Those are: the result does not arise from a cause; buddhahood does not arise from mind; intimate instruction do not arise from scriptures.

Crazywisdom said:

I thought the 9 yana scheme came up in the terma group. What text is this quote from? For me pith instructions are experiential lessons about the tantras which are taught by the Buddha. They don't come from no where.

Malcolm wrote:

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There is a reason why Khyentse Wangpo proclaims the Gongpa Zangthal the most profound of all the snying thigs.

Author: Malcolm

Date: Wednesday, September 14th, 2016 at 12:37 AM

Title: Re: Difference in attainments

Content:

Crazywisdom said:

It's not a coma bc one can come out of it when one pleases.

Malcolm wrote:

One must be roused from it. Once one enters arhat's final samadhi of cessation, one is stuck in it forever unless a Buddha intervenes.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 11:36 PM

Title: Re: Difference in attainments

Content:

maybay said:

What is an eon to someone experiencing nirvana?

Malcolm wrote:

What is the difference between this and a coma? Nothing, actually.

Crazywisdom said:

Nirvana is the highest happiness. Coma is a dead mind.

Malcolm wrote:

The samadhi of cessation is a coma, it is a false nirvana.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 11:35 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Anyway the extra secret cycle is also atiyoga. Any path can be categorized. So it's a division of Ati.

Malcolm wrote:

It can be called that, but in general, ati yoga is a category which characterizes the indirect approach through the nine yānas.

Dzogchen stands outside the nine yānas. Śrī Siṃha states:

All Dharmas of the nine yānas are Dharmas of the path, but cannot attain the result.

When the pellucid transcendent state (dgongs pa zang thal) of the victors is shown, it is impossible that all sentient beings (to whom it is shown) will not fully awaken

Crazywisdom said:

This doesn't say what's in the 9, but seems to say, beginning with a direct introduction, a non path begins. And GP is calling it a yana as in Karma Linpa's text.

Tilopa also says the path is no path. I suppose Togal, etc., is in this category outside the vehicle concept. I don't buy that. At minimum it's a quasi-path, bc it has all the markings of a path: something one intends to do for a spiritual purpose, one does a thing, like get into position for that purpose, the path has signposts, the end is clearly marked. If there were a method to go direct to the end, that would be the immediate

non-path.

Malcolm wrote:

Śrī Siṃha again states:

The system of the nine yanas assert buddhahood is attained through gathering accumulations and purifying obscurations. The Pellucid Transcendent State of Samntabhadra asserts that buddhahood cannot be obtained through gathering accumulations and purifying obscurations through samsaric impediments. If one wishes to attain buddhahood, three recognitions are necessary. Those are: the result does not arise from a cause; buddhahood does not arise from mind; intimate instruction do not arise from scriptures.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 11:09 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Dzogchen is the result. It's cant be a path.

Malcolm wrote:

No, there is also a Dzogchen path, because it is yāna, and because the basis and the result are different.

Crazywisdom said:

Anyway the extra secret cycle is also atiyoga. Any path can be categorized. So it's a division of Ati.

Malcolm wrote:

It can be called that, but in general, ati yoga is a category which characterizes the indirect approach through the nine yānas.

Dzogchen stands outside the nine yānas. Śrī Siṃha states:

All Dharmas of the nine yānas are Dharmas of the path, but cannot attain the result.

When the pellucid transcendent state (dgongs pa zang thal) of the victors is shown, it is impossible that all sentient beings (to whom it is shown) will not fully awaken

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 10:58 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

You are referring to upādāna-skandhas? Anupādāna, non-addictive, simple means that

these aggregates are not a cause for future rebirth. There is no implication that they are not regarded as being existent and so on. All that is being implied is that śrāvakas recognize that there is no person (pudgala) in the aggregates and therefore the aggregates are no longer addictive (upādāna).

Astus said:

Upādāna is the support, the fuel, and without it there is nothing to rely on, no burning. Since the aggregates are still there without clinging, at least until complete extinction, it can be said that they exist. On the other hand, because there is no identification nor appropriation (me, mine), there is no reliance on physical or mental appearances, hence no view clung to (diṭṭhupādāna), no attachment to the extreme of existence or non-existence. What is the basis then for any cognitive obscuration?

Malcolm wrote:

Just because there is no view regarding the person, does not mean that there does not still remain views regarding dharmas. Also, as pointed out, Arhats do not realize emptiness free from all four extremes of proliferation. Why? They realize only the emptiness of the person.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 10:49 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Basically, the difference is that Atiyoga is the indirect path; Dzogchen is the direct path.

Crazywisdom said:

Dzogchen is the result. It's can't be a path.

Malcolm wrote:

No, there is also a Dzogchen path, because it is yāna, and because the basis and the result are different.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 10:37 PM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Not so. When we say that "Arhats realize the selflessness of the aggregates," in fact they do not realize the selflessness of the aggregates themselves, rather, only the selflessness of the person imputed on the aggregates.

Astus said:

That is the usual definition of their attainment, that they take the aggregates real but not any self. Or in other words, they differentiate aggregates with attachment and aggregates without attachment, where the latter is considered the final attainment. Now, if they are not attached to the aggregates, then they cannot be attached to any view, because views are concepts, and concepts are within the aggregates.

Malcolm wrote:

You are referring to upādāna-skandhas? Anupādāna, non-addictive, simple means that these aggregates are not a cause for future rebirth. There is no implication that they are not regarded as being existent and so on. All that is being implied is that śrāvakas recognize that there is no person (pudgala) in the aggregates and therefore the aggregates are no longer addictive (upādāna).

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 9:55 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Incorrect question. My assertion is that our present institutions are hierarchical in so far as they maintain a patriarchal hierarchy, which is the present antithesis of equality and freedom.

DGA said:

Very good. Then what would future institutions that do not maintain a patriarchal hierarchy, but do support equal and free participation, look like? how would such institutions function for purposes of Dharma activity?

Malcolm wrote:

Well, for example, we need to ditch the rules that subordinate female ordinands to male ordinands; we need to remove the rules that prevent senior bhikṣunis from acting as full upādhyāyas for men and women alike; we need to eliminate probationary or śikasamana ordination for women ordinands; and this is just a start.

We need a global Buddhist truth and reconciliation movement to openly confront and resolve sexist, racist and classist tropes and images in Buddhism and Buddhist culture.

etc.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 9:44 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Basically, the difference is that Atiyoga is the indirect path; Dzogchen is the direct path.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 8:48 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

You made an important qualification though "and that is all you are allowed to do". If a person can extend themselves without shirking their duties, then why not. The problem is that once someone has tasted another life (which with television is inevitable), duty is always going to look like a jail sentence, and they will either leave it undone, work themselves into the ground with duties and study, or they will live hating their duties and themselves. The doctrine being propagandised is one of fundamental inadequacy, the solution for which is to work harder. Under these conditions Dharma practice is impossible. Balance and contentment are an uphill battle.

Malcolm wrote:

Well, this is a certainly a patriarchal approach to Dharma, based on hierarchy and submission, rather than equality and freedom. The former works well for institutions. The later works well for people who wish liberation in this life or the bardo.

DGA said:

This leaves us with the question: what use is there for Dharma institutions of different kinds for the purpose of supporting people who wish liberation in this life or the bardo? (recognizing that the answer to this question may depend on the kind of institution one has in mind, and the needs of those people)

my point is that, in Malcolm's formulation here, institutions and liberation seem to be terms in opposition. is that necessarily so? if not, how not? is it possible to imagine and build Dharma institutions that are nonpatriarchal, democratic, and functional? if so, what would such institutions look like--how would they be organized, &c?

Malcolm wrote:

Incorrect question. My assertion is that our present institutions are hierarchical in so far as they maintain a patriarchal hierarchy, which is the present antithesis of equality and freedom.

Author: Malcolm

Date: Tuesday, September 13th, 2016 at 12:40 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

You made an important qualification though "and that is all you are allowed to do". If a person can extend themselves without shirking their duties, then why not. The problem is that once someone has tasted another life (which with television is inevitable), duty is

always going to look like a jail sentence, and they will either leave it undone, work themselves into the ground with duties and study, or they will live hating their duties and themselves. The doctrine being propagandised is one of fundamental inadequacy, the solution for which is to work harder. Under these conditions Dharma practice is impossible. Balance and contentment are an uphill battle.

Malcolm wrote:

Well, this is a certainly a patriarchal approach to Dharma, based on hierarchy and submission, rather than equality and freedom. The former works well for institutions. The later works well for people who wish liberation in this life or the bardo.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 8:07 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Sure. No-one wants to do anyone else's washing up, because, while CEOs are all reading books on "servant leadership", women are being told that washing and cooking for others is a degrading chore, rather than a valuable, dignified, and rewarding experience.

Malcolm wrote:

"...cooking for others is a degrading chore, rather than a valuable, dignified, and rewarding experience" is a degrading chore when that is what your life is confined to, and that is all you are allowed to do. It is "a valuable, dignified, and rewarding experience," when you decide to cook out of choice.

maybay said:

I enjoyed cooking for my tenant very much, and I enjoyed teaching her even more. But eventually she feels [my guess:] that she is getting into debt with me, while she feels challenged to be worthy of such service, and since all she can really do for me personally is the dishes, then it gets too much and she bails out and she decides that while we live together we will not share and care about each other.

Malcolm wrote:

That has everything to do you with, and not much to do with her. As far as I can tell, you are engaged in a lot of projection.

maybay said:

And yet the messages she's getting about the glorious age of women is telling her that that's not OK, that it would be taking a lower role in the hierarch

Malcolm wrote:

No, she is being told that she has choice and agency, and that men need to participate more in the unpaid, unrecognized labor of maintaining a home.

maybay said:

The problem with this new situation is they will have to work harder and earn a greater salary to enjoy such independence, and for that they must submit themselves to a bloody-minded system that couldn't care less about their individuality, which ironically is not a problem for women.

Malcolm wrote:

More sexist silliness. It makes me seriously question whether you understand that women are human beings also.

maybay said:

The problem for women was never a lack of independence. It was being different from other women, ie jealousy.

Malcolm wrote:

Even more sexist silliness.

maybay said:

The problem for men is that the bloody-minded system is strengthened by women's independence from their local communities, and it becomes even more bloody-minded against individuals and local cultures...which then becomes a problem for women.

Malcolm wrote:

Hahaha, this is even more sexist silliness.

maybay said:

The result is a work environment that is so inhospitable as to be a factory of pathological behaviour.

Malcolm wrote:

Ok, Roger Ailes.

maybay said:

And so while women emancipate themselves out of love and into what is effectively an Arhat-like existence,

Malcolm wrote:

Huh?

maybay said:

we have growing social discontent, and corporate and political malfeasance caused by

morons that puts everyone at risk.

Malcolm wrote:

And walla, we have a total non-sequitor posing as rationality.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 7:58 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

Vajrayana is the best and it's all Vajrayana.

Malcolm wrote:

Yes, I agree. It is a matter of differences in approach.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:54 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Btw, it is often not understood, especially by people coming from gsar ma backgrounds, like cloudburst, that Atiyoga of the nine yānas is one thing, but the Great Perfection is in fact something else, beyond Atiyoga.

DGA said:

Malcolm, would it be possible for you to elaborate on this point a bit for the purpose of clear discussion? i.e., what is the content of this distinction between Dzogchen and Atiyoga?

Malcolm wrote:

ChNN discusses this in Crystal.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:47 AM

Title: Re: Difference in attainments

Content:

Astus said:

Since all appearances that occur are one of the five aggregates and six areas, there cannot be anything an arhat grasps as self or belonging to a self. Furthermore, belief in any kind of substance can occur only in the aggregates, and since no aggregate is grasped, no view can be grasped either.

Malcolm wrote:

Not so. When we say that "Arhats realize the selfless of the aggregates," in fact they do not realize the selflessness of the aggregates themselves, rather, only the selflessness of the person imputed on the aggregates. Gorampa points out:

Now then, if it is thought that one will be able to give up the grasping true existence of grasping the true existence in the aggregates with the unimpeded path of the śrāvakas, since apprehending the non-existence of true existence of the aggregates is not the main point, but apprehending the non-existence of the true existence of the person is the main point, there is no error. Likewise, since apprehending the non-existence of the true existence of the apprehended outer objects is the main point of the unimpeded path of the path of seeing of the pratyekabuddhas, it is possible to give up the grasping true existence of grasping the true existence in outer apprehended objects, but it is not possible to give up the knowledge obscuration beyond that.

Because apprehending the freedom from proliferation of the four extremes with the unimpeded path of the path of seeing of Mahāyāna is the main point, that is the point of being able to give up all knowledge obscurations.

...

In brief, primary object of realization of śrāvakas is the selflessness of the person but that realization grasps true existence in the aggregates. It is necessary to reject [such grasping to true existence] because grasping true existence of grasping the true existence in the aggregates has the unimpeded power to cause the actual grasping to the self of persons. The primary object of realization of pratyekabuddhas is [42/b] the non-existence of true existence in apprehended outer objects. Because the primary object of realization of Mahāyāna is freedom from all proliferations of dualistic grasping, the difference in views are vast.

In the context of the Abhisamayālaṃkāra, since the unshared path of the Mahāyāna is primarily explained, having considered that the realization of freedom from proliferation is the realization of the selflessness of phenomena, that is said not to exist for śrāvakas and pratyekabuddhas.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:40 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Btw, it is often not understood, especially by people coming from gsar ma backgrounds,

like cloudburst, that Atiyoga of the nine yānas is one thing, but the Great Perfection is in fact something else, beyond Atiyoga.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:25 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Justice What has this got to do with Dharma?

daelm said:

neither Malcolm nor I were speaking about justice. we're explaining how structural misogyny works. if you remember, this was in response to the original example that you took so much offence to. hope it clarified.

maybay said:

If you want to give an example of institutional misogyny to try persuade people against it you should choose a relationship that ends in ruin, like so many of today's patriarchy-free relationships. You've chosen a relationship where everyone came out the other end enlightened.

Malcolm wrote:

In fact, these relationships about which you speak that end in failure, are ending in failure because the pillar upon which patriarchy is founded, controlling women's access to education, etc., is crumbling.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:14 AM

Title: Re: Difference in attainments

Content:

anjali said:

Here is how it is explained by Tulku Urgyen Rinpoche in As It Is, V2:

Astus said:

That is the same definition as in the Uttaratantra Shastra, and it can go back further to Yogacara's grasper/subject and grasped/object. An arhat that does not grasp at the aggregates cannot have those subtle concepts either. Primarily, because there is no attachment to concepts. Secondly, because an arhat has realised the lack of self, and without an owner/grasper there can be no owned/grasped either.

Malcolm wrote:

Arhats realize selfness of the aggregates only, they do not realize the selflessness of all phenomena because the aggregates do not include all phenomena, but only afflicted conditioned phenomena.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:13 AM

Title: Re: Difference in attainments

Content:

Astus said:

...knowledge of all modes does not come from lack of clinging.

Malcolm wrote:

Yes.

Astus said:

Yes it does come from lack of clinging? Or yes, there is a different cause? If the latter, what is it?

Malcolm wrote:

Yes, it does not come from a lack of clinging.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 5:12 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

it is well known among Dzogchen practitioners that much of the war and conflict we experience in this age arises as a result of conflict between mamos.

maybay said:

Maybe there's a supernatural explanation for patriarchy too.

Malcolm wrote:

Maybe, but I doubt it.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 4:21 AM

Title: Re: Difference in attainments

Content:

Astus said:

By the way, Shakyamuni tasted neither.

Malcolm wrote:

Sadly, he lived before the Columbian exchange.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 4:20 AM

Title: Re: Difference in attainments

Content:

Astus said:

...knowledge of all modes does not come from lack of clinging.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 4:18 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

They don't stop at that because they don't account for the appearances of kayas. This pristine cognition resembles the frozen states you deride.

Malcolm wrote:

Not sure I understand what you are attempting to say.

Crazywisdom said:

Resting in the space like pristine awareness is not the dharmakaya, because the appearance of the form kaya has to appear spontaneously if there is resting in dharmakaya. And this does not happen in a mere pristine cognition which is like a glaring motionless light. The tantras do arrive at dharmakaya because they don't dispense with mental body forms.

Malcolm wrote:

I only stated that where these three systems agreed was on one point. Where they part is based on their respective paths. For example, familiarity through 32 examples presented in the view of the inseparability of samsara and nirvana, i.e., resting in a moment of unfabricated consciousness (shes pa ma bcos pa), ordinary consciousness (tha mal gyi shes pa), or connate pristine consciousness (lhan gcig skye ye shes), is a necessary prerequisite in the system of Lamdre before one even embarks on creation and completion stage meditations.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 4:12 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

No, they cannot be. There is no practice of thögal in any gsar ma system.

Astus said:

I said that the listed features can be true for Mahamudra as well.

Malcolm wrote:

No.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:55 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

[For example, it is well known among Dzogchen practitioners that much of the war and conflict we experience in this age arises as a result of conflict between mamos.

kirtu said:

And I have been meaning to ask this for some time: how can we pacify these mamos?

Kirt

Malcolm wrote:

One has to get in touch with their bosses, Palden Lhamo, Ekajati, etc.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:53 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Kunga Lhadzom said:

Well, i think super technology is a fact, (not based on science fiction of alien hypothesis), but true exchanges made by government & aliens, as we allow them to abduct humans for their own experimentation...and they know how greedy we are for technology, so this is how we do business with them.

Malcolm wrote:

Guns and whiskey, huh?

Crazywisdom said:

My ex went to Lhasa. Her impression, "Whoa. It's super sci fi."

Malcolm wrote:

I've been to Lhasa. My impression? "Wow, a lot of Chinese cops."

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:50 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

conebeckham said:

Saraha's Dohas can be understood as a path. They speak of methods, devaluing some and tangentially pointing toward others.

Malcolm wrote:

Kagyu Mahāmudra, Trekchö, the view of the inseparability of samsara and nirvana, etc., all have the same point: resting in a moment of unfabricated consciousness. Dzogchen goes beyond this point, that's all.

Crazywisdom said:

They don't stop at that because they don't account for the appearances of kayas. This pristine cognition resembles the frozen states you deride.

Malcolm wrote:

Not sure I understand what you are attempting to say.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:29 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

This does not follow at all.

Astus said:

How so? If one grasps at concepts, that is identifying with at least some mental aggregates. If no mental phenomena is attached to, where can be any cognitive obscuration?

Malcolm wrote:

Absence of attachment does indicate absence of cognitive obscuration. For example, one may have no attachment to chocolate, and nevertheless be ignorant of the flavor of coffee. Likewise, arhats may be free of gross attachment to the three realms, but they are ignorant of all modes of awakening, among other things.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:19 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Kagyü Mahāmudrā, Trekchö, the view of the inseparability of samsara and nirvana, etc., all have the same point: resting in a moment of unfabricated consciousness. Dzogchen goes beyond this point, that's all.

Astus said:

In what way does it go beyond? For instance, the seven distinguishing features of thögal (Treasury of Precious Qualities, vol 2, p 269) can be valid for Mahamudra as well.

Malcolm wrote:

No, they cannot be. There is no practice of thögal in any gsar ma system. It does not exist. If you think so, it merely shows you have read something you do not understand, which you should not read, and for which you should find competent instruction if you do want to read it. Otherwise, you will just be another Kim Katami.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 3:10 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Coëmgenu said:

What if the white people in question are neither American nor Anglo?

I'll drop the subject now though. It's not something important enough to warrant getting into a longer disagreement over.

Malcolm wrote:

It is just kind of stupid for non-Tibetans to adopt Tibetan names, as if it changes anything about them.

tiagolps said:

Like a tibetan calling himself John, Bob or Francisco...

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 2:52 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Coëmgenu said:

I reject this ideology you espouse, that white people should stick to "normal" Anglo-American sounding names full-heartedly.

Malcolm wrote:

Have to agree with Nathan on this one.

Coëmgenu said:

What if the white people in question are neither American nor Anglo?

I'll drop the subject now though. It's not something important enough to warrant getting into a longer disagreement over.

Malcolm wrote:

It is just kind of stupid for non-Tibetans to adopt Tibetan names, as if it changes anything about them.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 2:49 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

Of course there is a difference; arhats possess non-afflictive ignorance. Buddha's don't. But if arhats want to realize Mahāyāna buddhahood, they must begin at the beginning, since they lack both accumulations.

Astus said:

Arhats cannot have cognitive obscuration, because that would mean attachment to mental aggregates.

Malcolm wrote:

This does not follow at all. This is like asserting that first stage bodhisattvas cannot have cognitive obscurations.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 2:33 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Kunga Lhadzom said:

Well, i think super technology is a fact, (not based on science fiction of alien hypothesis), but true exchanges made by government & aliens, as we allow them to abduct humans for their own experimentation...and they know how greedy we are for technology, so this is how we do business with them.

Malcolm wrote:
Guns and whiskey, huh?

Author: Malcolm
Date: Sunday, September 11th, 2016 at 2:32 AM
Title: Re: Patriarchy in Vajrayāna
Content:
Crazywisdom said:
It just looks so stupid when white folks go by Tibetan names...

Coëmgenu said:
I reject this ideology you espouse, that white people should stick to "normal" Anglo-American sounding names full-heartedly.

Malcolm wrote:
Have to agree with Nathan on this one.

Author: Malcolm
Date: Sunday, September 11th, 2016 at 2:19 AM
Title: Re: Difference in attainments
Content:
Malcolm wrote:
It is also true that the samadhi of cessation is not a true liberation.

maybay said:
Where is this explained?

Malcolm wrote:
The conduct that grasps nonattachment
is the conduct of the vehicle of characteristics—
śrāvakas, pratyekabuddhas and bodhisattvas.
In reality, they are bound by great attachment.
— The Tantra of the Clear Dimension

Author: Malcolm
Date: Sunday, September 11th, 2016 at 2:15 AM
Title: Re: Difference in attainments
Content:
maybay said:
What is an eon to someone experiencing nirvana?

Malcolm wrote:

What is the difference between this and a coma? Nothing, actually.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 2:07 AM

Title: Re: Difference in attainments

Content:

kirtu said:

It is true that their activity for sentient beings is cut while they are in nirvana. So their personal experience of peace is not much for all the others after death.

Malcolm wrote:

It is also true that the samadhi of cessation is not a true liberation.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 2:04 AM

Title: Re: Phurba Practices?

Content:

pemachophel said:

Sherab Dorje,

You forgot to mention to the OP that, before doing Vajrakilaya (Yidam) practice, one typically has to finish ngondro.

Malcolm wrote:

Oh, that very much depends on your teacher. For example, it is the system of Sakyapas to practice either Kilaya or Vajrapani before starting your ngondro, to remove obstacles.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 1:54 AM

Title: Re: Aliens (split from "Patriarchy in Vajrayāna")

Content:

Sherab Dorje said:

So for you the First Noble Truth is: Existence is suffering and it is caused by aliens?

And what's the deal with those poor aliens always being on the wrong end of the stick? I mean why doesn't anybody ever say: Aliens are to blame for all our positive characteristics. It is because aliens control us telepathically and through implants that we display kindness, compassion, etc... No! The aliens are always the baddies!

Kunga Lhadzom said:

There are MANY different types of Aliens. Look at all the BILLIONS of galaxies "out there" (or is it ALL in our MIND ?)

Buddha, IMO, was trying to help us. He KNEW the truth. He knew how fragile the human mind was/is. He was trying to help us be in control of our own mind.

I'm still not done watching the video....

Malcolm wrote:

It is possible for nonhuman beings, called gdon in Tibetan, and also mi ma yin, literally nonhumans, to influence and interfere with humans. The problem with the alien hypothesis is that it is based on science fiction notion of the universe involving a super technology and so on. But that is not necessary to account for your intuition that physical events and beings on this planet are being controlled or interfered with. For example, it is well known among Dzogchen practitioners that much of the war and conflict we experience in this age arises as a result of conflict between mamos.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 1:49 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

conebeckham said:

Saraha's Dohas can be understood as a path. They speak of methods, devaluing some and tangentially pointing toward others.

Malcolm wrote:

Kagyu Mahāmudra, Trekchö, the view of the inseparability of samsara and nirvana, etc., all have the same point: resting in a moment of unfabricated consciousness. Dzogchen goes beyond this point, that's all.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 1:37 AM

Title: Re: Difference in attainments

Content:

kirtu said:

So from a note to the Uttaratantra & commentary by Jamgon Kongtrul and Khenpo Tsltrim Gyamtso, it is definitely asserted that Arhats attain the beginning of the 7th Bhumi upon arousal.

t

Malcolm wrote:

Gorampa disputes this point in his Differentiation of Views:

Moreover if it is inquired “If it is not possible to abandon the knowledge obscurations below the seventh stage, what object to give up would a śrāvaka Arhat entering the Mahāyāna path give up at the seventh stage?” It will be necessary to hide one’s head under a fur coat.

Some, wishing to avoid that error, claim “Śrāvaka Arhats enter from the eighth stage”, which is a truly inferior standpoint. If that were so, in order to accomplish Buddhahood from the very beginning it would be quicker to enter the śrāvaka path than the Mahāyāna path, since the latter must take wait two incalculable eons before attaining the eighth bodhisattva stage while the former can attain the state of an Arhat in three lifetimes through rapid effort, and afterwards it would then be sufficient to enter on the eighth stage. Also this appears to be a belittling affront to Mahāyāna

Author: Malcolm

Date: Sunday, September 11th, 2016 at 1:27 AM

Title: Re: Aliens (split from "Patriarchy in Vajrayāna")

Content:

Author: Malcolm

Date: Sunday, September 11th, 2016 at 1:25 AM

Title: Re: Difference in attainments

Content:

Malcolm wrote:

According to the Mahāyāna sūtras, arhats and pratyekabuddha are eventually roused out of their samadhi of cessation, and inducted as beginners on the Mahāyāna path.

Sherab Dorje said:

Yup, having been lapped by us oh-so-compassionate-and-awakened Mahayana practitioners not only do they have to run the whole journey from the beginning, they have to do it twice to catch up with us...

Malcolm wrote:

The merit of an unawakened Mahāyāni is infinite compared to the merit of an arhat.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 12:59 AM

Title: Re: Difference in attainments

Content:

Monlam Tharchin said:

This thread paints arhatship as quietism, unless I misunderstand.

Knowing peace, being unmoved by anything, one therefore does not rise to compassionate activity for the sake of other beings.

Is this a fair assessment?

Malcolm wrote:

Arhats, when they pass away, enter into a samadhi of cessation. This is not actually liberation, from a Mahāyāna POV.

Monlam Tharchin said:

What happens next, if it is not liberation? Rebirth once the conditions of this samadhi are exhausted?

Malcolm wrote:

According to the Mahāyāna sūtras, arhats and pratyekabuddha are eventually roused out of their samadhi of cessation, and inducted as beginners on the Mahāyāna path.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 12:45 AM

Title: Re: Aliens (split from "Patriarchy in Vajrayāna")

Content:

Sherab Dorje said:

You are frakin' joking, right?

Malcolm wrote:

No, I don't think she is.

Author: Malcolm

Date: Sunday, September 11th, 2016 at 12:12 AM

Title: Re: Difference in attainments

Content:

Virgo said:

What's the use of attaining peace? There is no activity for sentient beings that way. It is useless from our Mahayana perspective aside from being a field of merit for others while the arhat etc lives. So much more precious to develop the true heart. There is nothing in peace.

Malcolm wrote:

Indeed.

Monlam Tharchin said:

This thread paints arhatship as quietism, unless I misunderstand.

Knowing peace, being unmoved by anything, one therefore does not rise to compassionate activity for the sake of other beings.

Is this a fair assessment?

Malcolm wrote:

Arhats, when they pass away, enter into a samadhi of cessation. This is not actually liberation, from a Mahāyāna POV.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 11:36 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:58 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

And yet Saraha propagated tantras.

Malcolm wrote:

At least one of them did.

Crazywisdom said:

Tilopa got every Tantra and completion practice and dumped it all on Naropa. Wasn't he a chakrasmvara author?

Malcolm wrote:

The person who, according to tradition, first revealed the Laghusamvara Tantra was Saraha I, Siddha Nāgarjuna's teacher. Luipa wrote the first sadhana of this tradition.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:14 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Crazywisdom said:

And yet Saraha propagated tantras.

Malcolm wrote:

At least one of them did.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:14 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

No, the citations miss the point.

Sherab Dorje said:

I fail to see how. Could you please explain?

Malcolm wrote:

Astus does not understand the point I am making, therefore, his citations miss the point.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:12 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

florin said:

Those who practice tantra inside dzogchen transmission are able to see and experience the manifestation of the visualization as the rolpa energy of the primordial wisdom.

Malcolm wrote:

Intellectually.

florin said:

"... jf we do not understand that the whole of samsara and nirvana is the Rolpa (energy manifestation) of our vision, even jf we declare that we have discovered our Rigpa, know that it does not correspond to the real meaning because Knowledge means understanding and having the certainty that samsara and nirvana in the absolute are the na-ture of primordial purity. And since the view is also nothing other than this be sure to ascertain this profound point! "

Do you think that your teacher was talking here about intellectual understanding then ?

Malcolm wrote:

It is very possible to have an intellectual understanding of this point without having real knowledge of this point, and remain in that intellectual understanding rather than moving beyond it.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:00 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

...but it really is missing the point.

Sherab Dorje said:
Virupa and Saraha are missing the point?

Malcolm wrote:
No, the citations miss the point.

Author: Malcolm
Date: Saturday, September 10th, 2016 at 9:26 PM
Title: Re: Mahamudra same as Dzogchen?
Content:
Malcolm wrote:
What in fact that Dzogchen tradition rejects is that the two stages are needed at all.
They can be used if desired, but they are not necessary.

Astus said:
Mahamudra works without them as well.

"Still others just meditate on mandala circles,
Some are fixed in explaining the purport of the fourth,
For some [reality] is conceptually visualized as space,
Still others would have [reality] possess emptiness.
In general they are fixed in contradiction."
(Ornamental Flower for the Dohas, v 45–49, Dreaming the Great Brahmin, p 136)

"No tantra, no mantra, nothing to meditate on,
no meditative concentration.
These all are causes which delude your ego.
Do not corrupt your mind, whose nature is pure,
with meditative concentrations.
Station the true self in bliss, and cause it no torment.
Basking in eating, drink, and sex
Fills the nodes again and again,
Through such a teaching, the ends of the earth are reached";
Stamp down such deluded defenders of the world
and move on.
Those in whom the breath and mind do not move,
And the sun and moon are uninvolved,
Ignorant ones, you must rest your breath.
Saraha has taught all instructions and gone away."
(v 95–106, p 141-142)

Malcolm wrote:
The Mahāmudra described here is not a path, it's a state of realization. Virupa and other mahāsiddhas express identical sentiments, but it really is missing the point.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 9:22 PM

Title: Re: Difference in attainments

Content:

Astus said:

Interestingly, if we compare the early teachings where one has to be free from identification with the aggregates, and teachings on the obscurations in Mahayana that block one from attaining buddhahood, it turns out that there should be no difference at all between arhats and buddhas.

Malcolm wrote:

Of course there is a difference; arhats possess non-afflictive ignorance. Buddha's don't. But if arhats want to realize Mahāyāna buddhahood, they must begin at the beginning, since they lack both accumulations.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 9:16 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

...If you want to learn what this means, find a real Dzogchen master.

Sherab Dorje said:

Recruiting in the Mahamudra sub-forum are we?

Malcolm wrote:

Someone asked what the difference was.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 9:15 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Vasana said:

You can still apply Dzogchen view to the other practices.

Malcolm wrote:

Yes, but nevertheless, this still working with mind. It is not the main point.

florin said:

Those who practice tantra inside dzogchen transmission are able to see and experience

the manifestation of the visualization as the rolpa energy of the primordial wisdom.

Malcolm wrote:
Intellectually.

Author: Malcolm
Date: Saturday, September 10th, 2016 at 12:34 PM
Title: Re: Difference in attainments
Content:

Malcolm wrote:
Arhats, lacking Mahāyana bodhicitta begin at the beginning of the Mahāyāna path of accumulation. Otherwise, arhatship would be a shortcut to buddhahood. But it is not.

Virgo said:
What's the use of attaining peace? There is no activity for sentient beings that way. It is useless from our Mahayana perspective aside from being a field of merit for others while the arhat etc lives. So much more precious to develop the true heart. There is nothing in peace.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Saturday, September 10th, 2016 at 12:16 PM
Title: Re: Difference in attainments
Content:

Astus said:
How do arahants progress to the mahayana path after attaining Nirvana?
They start on the 6th/7th bhumi.

It should also be remembered that arhats in Mahayana mainly represent those practitioners who think that annihilation is the solution, and they mistake meditative peace for enlightenment. That's why they need to be waken up from their false nirvana to continue the path.

Malcolm wrote:
Arhats, lacking Mahāyana bodhicitta begin at the beginning of the Mahāyāna path of accumulation. Otherwise, arhatship would be a shortcut to buddhahood. But it is not.

Author: Malcolm
Date: Saturday, September 10th, 2016 at 10:38 AM

Title: Re: Colorado's anti-fracking measures didn't make the ballot

Content:

Lobsang Chojor said:

Is the economy not dependent on the environment?

Rakz said:

It is dependent on exploiting it unfortunately.

Malcolm wrote:

It is then not sustainable. To exploit something is to use it beyond its capacity to sustain itself. If we use the environment beyond its capacity to sustain itself, the economy that depends on such an environment will collapse when the environment it has destroyed collapses. This is the lesson of the rise and fall of world civilizations since we have had records with which to track these things.

We, sadly, have learned nothing.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:25 AM

Title: Re: Patriarchy in Vajrayāna

Content:

tiagolps said:

I'd like to know, has anyone ever witnessed or been the victim of misogyny in shangas here in the west? Or anywhere else?

Malcolm wrote:

I have observed it repeatedly amongst men in Sanghas since I started studying with Tibetan Lamas. That said, I have observed misogyny everywhere I have traveled and lived all my life since I was aware that there was systematic dehumanization of women by men. So I don't think it is a problem specific to Vajrayāna, merely that the context of Vajrayāna is patriarchal. Men in particular are largely unconscious of it. When it is brought to their attention they often spend a lot of time a) in denial while continuing to treat women like shit and b) becoming reactionary, trying to justify tropes in Vajrayāna because they have brainwashed themselves into objectifying their religion as being something more than a narrative, a story.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:23 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Coëmgenu said:

Edit: it just occurred to me that the gendering-fetishization of noun classes 'into' genders is the very same patriarchy this thread is about.

Malcolm wrote:

Yup, which was the point of my bringing up the fact that prajñā has all three genders when the issues was raised.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:21 AM

Title: Re: Michael James on Ramana

Content:

dreambow said:

Many people find Ramana Maharshi inspirational.

Malcolm wrote:

Great. Let them find him inspirational on the nonduality forum.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 10:15 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

cloudburst said:

It is interesting that this is being cited as support for the idea that there was a movement denying the importance of generation stage. To me it reads as an unequivocal statement in support of the need for generation stage, if there is to be a completion stage.

Kindly clarify your understanding please?

Malcolm wrote:

The reason why this debate exists in this tantra is because it reflects a debate on the ground in the 8th century between the Indian forbears of the Dzogchen tradition, Śrī Siṃha et al and other Indians invested in the formal process of what we have come to refer, in blanket terms, as the stages of creation and completion. The passage itself favors those Indians who favored the formal process of the two stages. But the mere fact that the question exists in this tantra (which emerged following the era in which Śrī Siṃha and co. lived) proves that this was a significant debate in Indian Vajrayāna circles as a relatively early time.

But the creation and completion stages, as envisioned for example in the system of Sakya Lamdre or Naro Khachöma, is completely irrelevant to Dzogchen theory and practice. There is simply no need to go through the conceptual exercise of transforming one's aggregates, sense bases and elements in a mandala of deities, nor is there any need to work with karma vāyus, or relative nāḍis and bindus in the manner of the various completion stage systems such as those found in Lamdre, the Six Dharmas of Naropa, etc.

It is for this reason that tantras like Hevajra are considered provisional in Dzogchen

teachings.

What in fact that Dzogchen tradition rejects is that the two stages are needed at all. They can be used if desired, but they are not necessary. Further, another consequence of this is that yogas derived from so called "completion stage" repertoire can be used without needing to engage in creation at all.

There is simply no need at all, from a Dzogchen perspective, to engage in the conceptual exercise of substituting pure vision for impure vision when in fact the vision of pristine consciousness is constantly available to anyone to perceive at any time at all providing they have the proper instructions. If you want to learn what this means, find a real Dzogchen master.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 9:58 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Well, when we talk about the path of Dzogchen, it goes beyond this inert kind of emptiness of which you are so fond.

cloudburst said:

no such thing, no actual Buddhist school posits an inert emptiness, this is a philosophers fantasy

Malcolm wrote:

Astus does.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 5:01 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

cloudburst said:

The Dalai Lama says Dzogchen is called Maha-ati because one practices mahayoga and ati together unless one is a Tilopa or Padmasambhava, a genuine chigcarwa.

Malcolm wrote:

This a characteristically Sarma way of understanding things. This is not according to the system of Dzogchen itself.

cloudburst said:

This is really just a result of how the pie is sliced. Actual Mahamudra is also beyond cause and result, so if we classified HYT and Mahamudra the way the Nine yana system is set up, we would divide HYT into maha and anu and Mahamudra would correspond to Dzogchen

Malcolm wrote:

HYT does not go beyond mahāyoga. There is nothing that corresponds to anuyoga and atiyoga in gsar ma tantra.

From the point of view of Dzogchen, this is a deviation of the lower vehicles.

Same from the point of view of actual mahamudra. From this pov, there is no cause and result.

The state of Mahāmudra, Dzogchen, and Prajñāparamitā is the same state. What distinguishes these are their respective paths. Unlike Mahāmudra and Prajñāpāramita, the actual path of Dzogchen itself is beyond cause and result.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 3:56 AM

Title: Re: Colorado's anti-fracking measures didn't make the ballot

Content:

Lobsang Chojor said:

The sad thing is regulation is difficult because companies won't say what the fracking liquid is citing corporate secrets.

Malcolm wrote:

It is all poison. That is why they won't say.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 3:28 AM

Title: Re: Michael James on Ramana

Content:

florin said:

I have been listening to his talks on Ramana for a while and i found them very interesting and informative.

Here is a biography of him http://www.happinessofbeing.com/michael_james.html

And here one of a recording <https://www.youtube.com/watch?v=rToxPytMgaQ>

anjali said:

Hi florin. Is there something specific in those links that you believe to be of relevance for a Buddhist forum? Unless there is something specific you have in mind, perhaps material like this might be best posted to the relatively new <http://dharmapaths.com/forum/>

florin said:

Whatever it is in those links it could be beneficial to some individuals in this forum but not necessarily to the forum in general.

This is lounge and here as you can see people post all kinds of things.

Before writing anything further, I would first like to emphasise that this website is not about me as a person, but is about the real 'me', which is the absolute reality, the one fundamental, essential, immutable, infinite, undivided and non-dual consciousness of

our own being, which we each experience as 'I am'.

Malcolm wrote:

http://www.happinessofbeing.com/michael_james.html

This is an absolute fail.

Countless views of a self are included in two. Those are included in both the eternalist view and the annihilationist view. Countless views of self come from those two.

—— Self-Arisen Vidyā Tantra

Author: Malcolm

Date: Saturday, September 10th, 2016 at 3:22 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

conebeckham said:

If one engages in KyeRim, for instance, which is mind-based, but with one's Awareness of the Nature permeating all mental activities, is that a deviation, in the Dzogchen system?

Malcolm wrote:

If you think any mind based activity will result in buddhahood, it is a deviation from a Dzogchen POV.

conebeckham said:

Thus, for one who practices Dzogchen, deity practices are either deviations--if one understands those practices to be means toward Buddhahood--or not, if one practices with other "goals" or "mundane needs" in mind?

Malcolm wrote:

Mipham explains it well, in his commentary on Mañjuśrimitra's Meditation of Awakened Mind:

If it is asked, "What is the method of realizing the definitive meaning through the indirect method?" since nonactivity is illustrated with the activity of fabricated efforts, like pointing to the moon with the finger, also awakened mind correctly grasped through a symbol will accomplish awakening, because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is "great awakening." Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization. This unfortunate one is anyone who has not discovered vidyā, or has difficulty doing so.

And:

If one meditates generating the thought that the samadhis and the mudras are dharmaṭā, and therefore are not different, the ultimate awakened mind arises from that. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one's mind. The accumulations are gathered and obscurations are purified because of

that meditation. One becomes realized through one's continuum being blessed by the deity of pristine consciousness.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:58 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

Others believe that practice is the means and Mahamudra is the result, which is not a wrong view, per se, either.

Malcolm wrote:

From the point of view of Dzogchen, this is a deviation of the lower vehicles.

conebeckham said:

If one engages in KyeRim, for instance, which is mind-based, but with one's Awareness of the Nature permeating all mental activities, is that a deviation, in the Dzogchen system?

Malcolm wrote:

If you think any mind based activity will result in buddhahood, it is a deviation from a Dzogchen POV.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:40 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Prajñā is masculine, feminine and neuter.

Sherab Dorje said:

Is that grammatically possible in Sanskrit? Coz in Greek it is not.

Are there many Sanskrit words with this characteristic?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:39 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

Others believe that practice is the means and Mahamudra is the result, which is not a wrong view, per se, either.

Malcolm wrote:

From the point of view of Dzogchen, this is a deviation of the lower vehicles.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:33 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

MiphamFan said:

So even magic from other traditions is OK? Hindu tantra, Kabbalah, Egyptian magic, ATR stuff (except where it involves animal sacrifice)?

Malcolm wrote:

If you are sufficiently bored, sure.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:31 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Astus said:

I doubt that. Intelligence/rationality is associated with masculinity by modern Westerners, not ancient Asians.

Sherab Dorje said:

Ironically gnosis (knowledge), sofia (wisdom), dianoia (intellectual brilliance) and logiki (rationality) are all feminine nouns in the Greek language...

dzogchungpa said:

Not to mention prajñā.

Malcolm wrote:

Prajñā is masculine, feminine and neuter.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:28 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

This is because they are teaching Mahāmudra as a goal. Dzogchen (and actual Mahāmudra) is not a goal.

Sherab Dorje said:

Nope. They are not teaching that the goal of the practice is to achieve Mahamudra, they teach that all practice IS Mahamudra.

Malcolm wrote:

Actually, what the Mahāsiddhas state is that everything is mahāmudra, it has nothing to do with whether one practices or not.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:26 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

conebeckham said:

Well, I would interpret that they are teaching Mahamudra as a path. I agree it is not a "goal," but based on perspective, it may be seen as one.

Malcolm wrote:

Mahāmudra is generally approached as a goal to be realized through gathering the two accumulations and so on, no?

conebeckham said:

No.

Not in my experience--though of course, there is a presentation of Mahamudra as "fruition," and gathering the two accumulations, etc., as path practices, along with pretty much every other practice one can engage in, including the two stages, leads to a "goal," there is also a way of understanding Mahamudra as "Ground" and "Path."

Malcolm wrote:

Yes, I understand the presentation to which you refer, but simply put, Mahāmudra is on a cause and result continuum or it isn't.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:14 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Vasana said:

You can still apply Dzogchen view to the other practices.

Malcolm wrote:

Yes, but nevertheless, this still working with mind. It is not the main point.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:09 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Sherab Dorje said:

Okay, that is the point that needed clarification.

My teachers, so far, teach that all practice is ultimately Mahamudra practice.

Malcolm wrote:

This is because they are teaching Mahāmudra as a goal. Dzogchen (and actual Mahāmudra) is not a goal.

conebeckham said:

Well, I would interpret that they are teaching Mahamudra as a path. I agree it is not a "goal," but based on perspective, it may be seen as one.

Malcolm wrote:

Mahāmudra is generally approached as a goal to be realized through gathering the two accumulations and so on, no?

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:02 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Well, when they are practicing HYT practices, they are not practicing Dzogchen.

Sherab Dorje said:

Okay, that is the point that needed clarification.

My teachers, so far, teach that all practice is ultimately Mahamudra practice.

Malcolm wrote:

This is because they are teaching Mahāmudra as a goal. Dzogchen (and actual Mahāmudra) is not a goal.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 1:01 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Yes, but that depends on the power of your siddhi. So I would not give up that day job just yet, Astus.

Astus said:

So it's the fault of the user if it doesn't work. How convenient.

Malcolm wrote:

Yes, as with everything.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:49 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Astus said:

Is it possible to exchange one's 8 hours job for a 30 mins prosperity ritual but maintain the same income level? Might need a new topic for that perhaps.

Malcolm wrote:

Yes, but that depends on the power of your siddhi. So I would not give up that day job just yet, Astus.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:39 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

IOS and OS X are not the same thing.

Astus said:

That's OK. I'm simply asking about those other special methods that work in all walks of life, like fixing IT problems. Practising patience is of course beneficial, but the machine cares not about your state of mind.

Malcolm wrote:

You will note I excluded IT problems. I also do not know of any mantras that can fix other inert things such as pots, wheels and so on, because they are inert.

Practices for healing, prosperity, increasing harvests and so on are abundant and useful since they relate to things that are alive, and not inert.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:32 AM

Title: Re: Empowerment Question

Content:

sangyey said:

Which empowerment?

Trekcho

Malcolm wrote:

There is no "empowerment" for trekchö. Trekchö actually means one understands the meaning of Dzogchen directly.

Do you mean you received direct introduction?

In any case, in order to practice some deity, you need the lung of the mantra and the description of the deity, instructions on how to practice and what to do.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:28 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

But they are, and are one of the reasons we have many methods of dealing with health, financial and other kinds of obstacles in the Vajrayāna tradition that Dzogchen practitioners can use as they see fit. If you get a Mac, you won't have computer problems, apart from hardware failures.

Astus said:

Really? Do you know a mantra perhaps for the problems caused by the current IOS upgrade on Apple devices? Could help a lot of people.

Malcolm wrote:

IOS and OS X are not the same thing.

Astus said:

If it is a method that is sufficient for liberation, why use anything else?

Malcolm wrote:

That's up to the individual person to decide for themselves.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:25 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Johnny Dangerous said:

I get this, but it gets confusing when Dzogchen practitioners regularly make use of HYT practices..

Malcolm wrote:

Well, when they are practicing HYT practices, they are not practicing Dzogchen.

Johnny Dangerous said:

Simple enough I guess.

Malcolm wrote:

Basically, when someone who is a Dzogchen practitioner is using methods such as deity yoga, they are using mind to try and go beyond mind. This is a valid approach. However, actual Dzogchen practice means you have already understood what it means to go beyond mind, and have left that kind of practice behind as a path. At that point, practices involving mind are used to gather accumulations, deal with illness and obstacles, and so on, for example the practice of Sang offerings is useful with there are problems with local guardians and so on.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:19 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Johnny Dangerous said:

What differentiates practitioners of Mahamudra or HYT from Dzogchenpa, view, practice, both?

Malcolm wrote:

Well, Mahāmudra proper, like Dzogchen, is a path of self-liberation.

But in general, HYT is a result vehicle, where as Dzogchen is the vehicle beyond cause and result.

This is the simplest way to put it.

Johnny Dangerous said:

I get this, but it gets confusing when Dzogchen practitioners regularly make use of HYT practices..

Malcolm wrote:

Well, when they are practicing HYT practices, they are not practicing Dzogchen.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:17 AM

Title: Re: Empowerment Question

Content:

sangyey said:

I received a Dzogchen empowerment and I was wondering since it is Highest Yoga Tantra if I can practice other deity practices without having to get their empowerment?

Thank you.

Malcolm wrote:

Which empowerment?

But in general, you can practice any deity for which you have the mantra lung and the description of the practice.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:16 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Johnny Dangerous said:

What differentiates practitioners of Mahamudra or HYT from Dzogchenpa, view, practice, both?

Malcolm wrote:

Well, Mahāmudra proper, like Dzogchen, is a path of self-liberation.

But in general, HYT is a result vehicle, where as Dzogchen is the vehicle beyond cause and result.

This is the simplest way to put it.

Author: Malcolm

Date: Saturday, September 10th, 2016 at 12:12 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

let us say you are a Dzogchen practitioner, but you have a problem with alcohol. ... Let us say that you have a clear sign your life force is dwindling, then you might want to resort to various methods of cheating death and prolonging life.

Astus said:

Those issues are not related to the bodhisattva path. I wouldn't consider health, financial, or computer problems appropriately solvable with Buddhist methods, nor should they be seen as such.

Malcolm wrote:

But they are, and are one of the reasons we have many methods of dealing with health, financial and other kinds of obstacles in the Vajrayāna tradition that Dzogchen practitioners can use as they see fit. If you get a Mac, you won't have computer problems, apart from hardware failures.

Astus said:

the actual path of Dzogchen is never based on concepts and mind

That's great. No ideation, no self, no suffering. And that's why I raised the question about the need for doing anything else.

Malcolm wrote:

[/quote]

Well, when we talk about the path of Dzogchen, it goes beyond this inert kind of emptiness of which you are so fond.

Author: Malcolm

Date: Friday, September 9th, 2016 at 11:37 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Because people have relative circumstances.

Astus said:

What do you mean by that? Is Dzogchen not sufficient, or is it functional only for some people?

Malcolm wrote:

Astus, for example, let us say you are a Dzogchen practitioner, but you have a problem with alcohol. In order to overcome that problem, you might adopt the pratimokṣa vows until you overcome that problem.

Let us say that you have a clear sign your life force is dwindling, then you might want to resort to various methods of cheating death and prolonging life.

Dzogchen practitioners can use various methods in order to overcome problems that arise because of impure vision and karma, but the actual path of Dzogchen is never based on concepts and mind, unlike mahāyoga and anuyoga, and the rest of the Buddhist and non-Buddhist vehicles. This is all very straight forward and explained at length in the primary literature of Dzogchen.

Author: Malcolm

Date: Friday, September 9th, 2016 at 11:21 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Dzogchen is a garuda that feasts on the naḡas of the incorrect views of the eight lower vehicles.

Sherab Dorje said:

I preferred the cannibal analogy.

Malcolm wrote:

You would.

Author: Malcolm

Date: Friday, September 9th, 2016 at 11:18 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

can practice whatever they like or need from the eight lower yānas.

Astus said:

Why would they do that if it's complete as it is?

Malcolm wrote:

Because people have relative circumstances.

Author: Malcolm

Date: Friday, September 9th, 2016 at 11:13 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

No, like Dzogchen is one body that can eat other bodies.

Sherab Dorje said:

Dzogchen is a cannibal?

Malcolm wrote:

Dzogchen is a garuda that feasts on the naḡas of the incorrect views of the eight lower vehicles.

Author: Malcolm

Date: Friday, September 9th, 2016 at 11:05 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Kunga Lhadzom said:

maybe having a rational mind that can think logically is what they mean by having a penis?

Astus said:

The female body has several drawbacks in Buddhism. First of all, there are the "five obstacles, three subordinations" (

五障三從), that is, no woman can become brahma, indra, mara, cakravartin, or buddha;

and they are subject to their father as a child, their husband as an adult, and their son

as an old person. Furthermore, particularly in East Asian Buddhism, they are impure

from menstruation (see: [http://www.onmarkproductions.com/menstruation-sutra-](http://www.onmarkproductions.com/menstruation-sutra-michael-kelsey.pdf)

[michael-kelsey.pdf](http://www.onmarkproductions.com/menstruation-sutra-michael-kelsey.pdf) and

<http://www.reed.edu/hellscrolls/scrolls/Aseries/A06/A06e.html>), and suffer from giving

birth (see: <http://www.buddhanet.net/e-learning/filial-sutra.htm>). It is also a regular

theme that women are overly passionate.

Here is a famous section from the Nirvana Sutra (tr Yamamoto, ch 16):

"All good men and women desire to be born as a man. Why so? Because females are the nests of evil. Also, it is as in the case of the water of mosquitoes and sawflies, which cannot moisten this great earth. In addition, the sensual appetite of females cannot ever be satisfied."

But eventually the scripture states:

"Any person who does not realise that he has the Buddha-Nature is a woman. If he does so realise, he is a man. If any woman knows that she has the Buddha-Nature, she is a man."

Malcolm wrote:

Yes, what a wonderfully enshrined ode to utterly sexist bias.

Author: Malcolm

Date: Friday, September 9th, 2016 at 10:57 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

Creation and completion are not part of Dzogchen praxis. They belong to mahā and anuyoga.

Sherab Dorje said:

And yet Dzogchepna's practice them.

What you are saying is like: fingers and nipples are not part of the body, only the spleen is.

Malcolm wrote:

No, like Dzogchen is one body that can eat other bodies. Dzogchen is 100 percent independent of the eight lower yānas. Each yāna is a separate, self-contained path to buddhahood.

Nevertheless, a Dzogchen practitioner can practice whatever they like or need from the eight lower yānas.

Author: Malcolm

Date: Friday, September 9th, 2016 at 10:43 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

There is. Creation and completion stage work with mind. Dzogchen practice does not.

Sherab Dorje said:

Not even the creation and completion stage work which is part of the Dzogchen praxis?

Malcolm wrote:

Creation and completion are not part of Dzogchen praxis. They belong to mahā and anuyoga.

Author: Malcolm

Date: Friday, September 9th, 2016 at 10:07 PM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

If I was a homosexual I might just be offended by this.

Malcolm wrote:

Why?

maybay said:

Because its an ironic association of something courageous, like declaring your sexuality, with something ugly, like misogyny.

Malcolm wrote:

I see, you were just passing gas.

Author: Malcolm

Date: Friday, September 9th, 2016 at 9:57 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Anders said:

And so it came to pass, on page 9, that a topic for criticising patriarchy turned into a coming-out party for misogyny.

maybay said:

If I was a homosexual I might just be offended by this.

Malcolm wrote:

Why?

Author: Malcolm

Date: Friday, September 9th, 2016 at 9:49 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Boy, you really have a low opinion of women.

maybay said:

Its funny I've just had a tenant who, for the first 45 days of her stay couldn't stop telling me how happy she was to be here. Then her friend stays for a week, and after that she's cold as metal. I can't work out her change in behaviour until, with the exact number of days required to give me notice, she sends email saying she's moving. I made meals for her (she can't cook, and in fact makes a complete mess of the kitchen when she tries. Won't take advice either), made fires in the evening, gave her free piano lessons whenever she wanted, picked up her dog shize. I even offered to marry her so she could stay in the country. But she would rather go live with two friends - the one who stayed here who thinks she comes from noble ancestry, who wouldn't give my keys back for weeks after she left, and who hasn't a shred of integrity behind what she says (she told me no less than three times in writing she would pay deposit for moving in and just didn't-no communication). What of her other friend? She successfully lied to her parents for three years that she had terminal cancer. Nuff said.

In light of some of the other stuff I've experienced I don't think insatiable is unfair at all.

Anders said:

And so it came to pass, on page 9, that a topic for criticising patriarchy turned into a coming-out party for misogyny.

Malcolm wrote:

Maybay never fails to deliver.

Author: Malcolm

Date: Friday, September 9th, 2016 at 8:06 PM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

OK. I see these aspirational Buddha fields not the same as akanistha. Fine. But then we talking about unenlightened aspirations not reality (Mahayana!) What do women feel like when they hear Sukhavati only for men but they can go to abhirati with children and keep their form? My guess is they'd still want to go to Sukhavati. Are women ever satisfied?

Malcolm wrote:

Boy, you really have a low opinion of women.

maybay said:

Its funny I've just had a tenant who, for the first 45 days of her stay couldn't stop telling me how happy she was to be here. Then her friend stays for a week, and after that she's cold as metal. I can't work out her change in behaviour until, with the exact number of days required to give me notice, she sends email saying she's moving. I made meals for her (she can't cook, and in fact makes a complete mess of the kitchen when she tries. Won't take advice either), made fires in the evening, gave her free piano lessons whenever she wanted, picked up her dog shize. I even offered to marry her so she could stay in the country. But she would rather go live with two friends - the one who stayed here who thinks she comes from noble ancestry, who wouldn't give my keys back for weeks after she left, and who hasn't a shred of integrity behind what she says (she told me no less than three times in writing she would pay deposit for moving in and just didn't-no communication). What of her other friend? She successfully lied to her parents for three years that she had terminal cancer. Nuff said.

.

Malcolm wrote:

And you think this stands as an indictment of all women? Boy, are you bitter.

Author: Malcolm

Date: Friday, September 9th, 2016 at 8:03 PM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

George Orwell went to Spain as a volunteer for a Trotskyist group (POUM) and fought and killed Fascists. Refer to "Homage to Catalonia".

Rosa Luxemburg was murdered and her body was unceremoniously dumped in a river, by the same type of people that then went on to support the Nazis.

Malcolm wrote:

I don't think they would waver from their convictions about free speech. Orwell in particular, since he wrote this after his stint in Spain.

Author: Malcolm

Date: Friday, September 9th, 2016 at 7:44 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

I gotta admit its threads like this make me nostalgic for the sanity of the nikayas. But I persevere.

Malcolm wrote:

It's against bodhisattva vows to encourage you to return to the Hinayāna, but it is tempting.

Author: Malcolm

Date: Friday, September 9th, 2016 at 7:42 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

OK. I see these aspirational Buddha fields not the same as akanistha. Fine. But then we talking about unenlightened aspirations not reality (Mahayana!) What do women feel like when they hear Sukhavati only for men but they can go to abhirati with children and keep their form? My guess is they'd still want to go to Sukhavati. Are women ever satisfied?

Malcolm wrote:

Boy, you really have a low opinion of women.

Author: Malcolm

Date: Friday, September 9th, 2016 at 6:24 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

It says they will have penises.

maybay said:

Beings in Buddhafields don't even rebirth again, never mind procreate, never mind have sex, since there are no females in Buddhafields.

Malcolm wrote:

That depends on the buddhafield. For example, in this buddhafield and Akoṣobhya's there are men, women, children.

Get off your butt, stop being obtuse, and do some independent reading.

Author: Malcolm

Date: Friday, September 9th, 2016 at 6:05 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Sorry I can't accept that penises are a feature of a Buddhafield. Here's another version:

to abandon their female form, will, upon hearing my name, all be reborn as men. They will be endowed with noble features and eventually realize Unsurpassed Supreme Enlightenment.

Which sounds more like a sutra spoken by the Buddha, and which a version tailor made for patriarchal [insert adjective] Tibetans.

Malcolm wrote:

Dude, I don't care how some other translator glossed the text. I know what it says and what it means. It says they will have penises. It is a very common phrase in Tibetan and its meaning is just not ambiguous at all.

Author: Malcolm

Date: Friday, September 9th, 2016 at 5:35 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Any woman who has been afflicted by the one hundred faults of womanhood, despises the state of womanhood, and wishes to be completely free from the birth place of women, they will avoid the state of womanhood and will produce male genitalia until they reach final awakening.

maybay said:

Male means not female.

Malcolm wrote:

The phrase is very clear in Tibetan, skyes bu'i dbang po, a man's penis. But you said, inaccurately:

There is no distinction of sex in the buddhafiels.

So you are wrong, just admit it and move on.

Author: Malcolm

Date: Friday, September 9th, 2016 at 5:18 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

So the monkey story was just bait for a point you were trying to make.

Malcolm wrote:

It was an example, a mirror in which a reflection could be shown.

maybay said:

That was no mirror. It has your opinion all over it.

Malcolm wrote:

We've been having these discussions for some time now. I don't think you're going to get anywhere with concepts alone.

Without the discussion, there will be no movement in a positive direction.

maybay said:

Anyone who starts a conversation with you looking for movement is in for disappointment. Take it as a compliment. It's just not your forte.

Malcolm wrote:

You really do have a problem with ad hominem remarks, you might want to get help with that. It's pretty sad.

Author: Malcolm

Date: Friday, September 9th, 2016 at 5:15 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

For example, when it says that there are no women in the buddhafiield of Amitabha or Bhaisajyaguru, how do you think women feel about this?

maybay said:

There is no distinction of sex in the buddhafiields.

Malcolm wrote:

You are quite simple wrong. For example, this buddhafiield, the buddhafiield of Śakyamuni Buddha, has women, as does Akṣobhya's. With regard to Bhaisajyaguru's ninth aspirations for the formation of his buddhafiield:

Any woman who has been afflicted by the one hundred faults of womanhood, despises the state of womanhood, and wishes to be completely free from the birth place of women, they will avoid the state of womanhood and will produce male genitalia until they reach final awakening.

Author: Malcolm

Date: Friday, September 9th, 2016 at 5:03 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Now we have nuns scolding lay people for addressing them incorrectly.

Malcolm wrote:

Yes, as well they should.

Author: Malcolm

Date: Friday, September 9th, 2016 at 5:00 AM

Title: Re: Fare Thee Well All

Content:

Queequeg said:

But, you seem to touch on another point... are you suggesting that the way to combat these groups is to ... regulate speech, regulate assembly, etc. etc.?

Malcolm wrote:

Sure, he thinks that everyone but right wing nut jobs should have free speech and right to assembly, unless he disagrees with what they too say, in which case they don't, since it is all down to what some imaginary committee in his head is going to define as acceptable speech for everyone. Orwell had it right when he said:

But freedom, as Rosa Luxembourg [sic] said, is 'freedom for the other fellow'. The same principle is contained in the famous words of Voltaire: 'I detest what you say; I will defend to the death your right to say it.' If the intellectual liberty which without a doubt has been one of the distinguishing marks of western civilisation means anything at all, it means that everyone shall have the right to say and to print what he believes to be the truth, provided only that it does not harm the rest of the community in some quite unmistakable way

And:

These people don't see that if you encourage totalitarian methods, the time may come when they will be used against you instead of for you. Make a habit of imprisoning Fascists without trial, and perhaps the process won't stop at Fascists.

<http://www.theorwellprize.co.uk/the-orwell-prize/orwell/essays-and-other-works/the-freedom-of-the-press/>

Author: Malcolm

Date: Friday, September 9th, 2016 at 4:52 AM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

In which case free speech is based on the premise of an objective law system. It just gets worse by the minute...

Malcolm wrote:

And what, you would prefer it to determined by some "objective" committee?

At least the legal system in the US (which actually does work for most people) is an adversarial process and depends on the plaintiff's burden of proof.

Author: Malcolm

Date: Friday, September 9th, 2016 at 4:42 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

So the monkey story was just bait for a point you were trying to make.

Malcolm wrote:

It was an example, a mirror in which a reflection could be shown.

maybay said:

We've been having these discussions for some time now. I don't think you're going to get anywhere with concepts alone.

Malcolm wrote:

Without the discussion, there will be no movement in a positive direction.

Author: Malcolm

Date: Friday, September 9th, 2016 at 4:39 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

What is the criteria?

Sherab Dorje said:

I do believe that banning incitement to baseless discrimination and mass murder is a good start.

Yup, that would be high on my list of criteria.

Malcolm wrote:

There are of course laws banning incitement, since incitement to criminal actions is not protected speech. But in order to ban such speech, incitement has to be proven. In other words, someone can say, "We ought to go out and shoot some Mexicans," and this is protected speech as long as no one responds to it or takes it seriously, as several cases where idle threats made against the life of POTUS has shown.

But if someone responds to it, and it can be a) shown that the author of such speech actually intended harm, and b) some other parties went out and engaged in that harm, then it becomes incitement.

But what you are recommending is effectively thought policing.

Author: Malcolm

Date: Friday, September 9th, 2016 at 4:34 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

As my man DJKR says: One cannot disassociate emptiness from vividness.

This inseparability I was told is the Guru.

Recognizing this should help me

Not to be stuck with depending on chauvinist lamas.

Malcolm wrote:

And chauvinist disciples.

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:59 AM

Title: Re: Some towns in France ban burkinis

Content:

Fa Dao said:

heres the thing...I actually disagree with the "burkini ban", I think its ridiculous. Its like putting a bandaid on a bullet wound. And its not about whatever religion I agree with. The point was is that those nuns made a choice..the majority of women in the middle east do not have that same choice. I dont disagree that some do in fact choose to wear that as religious expression...cool..personal choice...great. BUT, that being said, it should be a CHOICE not a law that is forced upon them...period.

Malcolm wrote:

But there is no law in France forcing women to wear burkinis, only an ordinance preventing them from doing so if they wish so...?

And the fact that Catholic nuns are not similarly prohibited from wearing their habits at the beach, violating French secularism ordinances, means that the ordinance against burkinis is merely French anti-Muslim bias.

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:57 AM

Title: Re: Fare Thee Well All

Content:

Queequeg said:

Really. I'm curious... can you share more details or direct me to sources?

Malcolm wrote:

These two guys I knew years ago (circa 1985) tied up a friend of theirs for fun (they were all shitfaced) and started hassling him for being Jewish.

They were primarily sentenced for violating the Jewish guy's civil rights by calling him a "Jew."

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:39 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

Saying "Stanley, you damn Jew" on the other hand is a civil rights violation, this will cause you to wind up in jail, since you are addressing Stanley directly.

Queequeg said:

How do you figure? Even if a state actor did that, I don't think they face jail time. There might be a Section 1983 claim.

Malcolm wrote:

Because I know someone who did serious time for such an offense (that fact that they tied him up didn't help).

Queequeg said:

An American football player named Colin Kaepernick has caused a firestorm because he refused to stand during the pre game singing of the national anthem.

Malcolm wrote:

Once I understood in third grade (1970) that I did not have to recite the pledge of allegiance, I stopped. Eventually, I stopped standing as well.

And the Star Spangled Banner is a song that glorifies slavery. I hate it.

And where is that band who so vauntingly swore

That the havoc of war and the battle's confusion,

A home and a country, should leave us no more?

Their blood has washed out their foul footsteps' pollution.

No refuge could save the hireling and slave

From the terror of flight, or the gloom of the grave:

And the star-spangled banner in triumph doth wave,

O'er the land of the free and the home of the brave.

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:13 AM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

The challenge has been encountering stories such as those I listed, or a certain infamous anecdote of a Tibetan teacher saying Holocaust victims were reaping their karma.

Malcolm wrote:

All suffering that everyone experiences is a result of karma, including the people killed in the Holocaust, the Native Americans murdered by Europeans by the millions, the African prisoners of war sold into European slavery, my Scottish ancestors who were ethnically cleansed from the Highlands to make room for sheep, you name it. All suffering is a result of karma. There is no suffering that is not a result of karma.

Monlam Tharchin said:

In what way does attributing these incidents to the victims' past negative karma benefit your practice?

I guess that's where I'm getting tripped up.

Malcolm wrote:

It helps one develop renunciation.

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:05 AM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

Not in the slightest.

Malcolm wrote:

Most definitely.

Sherab Dorje said:

I explained why it doesn't, you want to explain why it does? If not, do you want to take my argument apart with logic, or are you happy with just being petulant and obstinate?

Malcolm wrote:

I am definitely not petulant, but I am happy to be obstinate.

The long and short of it however is this. When someone decides to control freedom of speech, this creates the issues of authority, "who can control speech?"

What is the criteria? Why do we decide to ban Mein Kampf, but to allow the publication of Mao's little Red Book? Or Naked Lunch? Lolita? etc.

"Hate" is too broad a criteria, just like obscenity.

One has to demonstrate that a specific act of speech has harmed someone; for example, in the US one can refer to someone as a Jew as in "Stanley is a Jew, I saw him at Temple the other day." This is not harmful speech, and no one would blink at it.

Saying to someone on an internet forum, "That Stanley is goddamn Jew," is unpleasant, but it is protected speech, at least in the US. Stanley would have to go out of his way to prove harm.

Saying "Stanley, you damn Jew" on the other hand is a civil rights violation, this will cause you to wind up in jail, since you are addressing Stanley directly.

Author: Malcolm

Date: Friday, September 9th, 2016 at 3:01 AM

Title: Re: What if...

Content:

Footsteps said:

Do we really need the seal of mastery to discuss ethical and spiritual issues?

Malcolm wrote:

Nope. Anyway, who seals mastery? The question of who can legitimize authority is bankrupt. You are your own authority.

Sherab Dorje said:

How post-modern of you!

Malcolm wrote:

Well, just parroting Gendun Chopel, actually.

Author: Malcolm

Date: Friday, September 9th, 2016 at 2:58 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Astus said:

Those who like to hear liberal things will receive it. Those who are inclined towards hierarchy will receive that.

Malcolm wrote:

We call these things "provisional teachings."

But the situation of patriarchal oppression is pervasive in this world among human

beings. It is not skillful to teach patriarchal oppression in the name of "skillful means."

For example, when it says that there are no women in the buddhafiield of Amitabha or Bhaisajyaguru, how do you think women feel about this? How would you feel if you were devalued based solely on your genitalia?

conebeckham said:

Very good points.

What, by the way, should "Nuns" be called, if not "Ani-la?" I have seen the words "Ani Tsomo" but I don't know what that means as a title.....does Tibetan have a gender neutral title for the ordained? I am not sure if Getsul and Genyen are gender neutral....

Malcolm wrote:

I don't remember now what she advised us to say, but since she is in fact a gelongma, then Gelongma would be the right title.

Author: Malcolm

Date: Friday, September 9th, 2016 at 2:51 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

This merely gives into the forces of oppression of which you complain.

Sherab Dorje said:

Not in the slightest.

Malcolm wrote:

Most definitely.

Author: Malcolm

Date: Friday, September 9th, 2016 at 2:45 AM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

The challenge has been encountering stories such as those I listed, or a certain infamous anecdote of a Tibetan teacher saying Holocaust victims were reaping their karma.

Malcolm wrote:

All suffering that everyone experiences is a result of karma, including the people killed in the Holocaust, the Native Americans murdered by Europeans by the millions, the African prisoners of war sold into European slavery, my Scottish ancestors who were ethnically cleansed from the Highlands to make room for sheep, you name it. All suffering is a result of karma. There is no suffering that is not a result of karma.

Author: Malcolm

Date: Friday, September 9th, 2016 at 2:32 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

This merely gives into the forces of oppression of which you complain.

Sherab Dorje said:

Americans have not had to struggle with the tangible outcomes of Fascist, Stalinist and Nazi (style) dictatorships since the early 1900's. In western Europe the last long-running regime of this type fell only recently (Portugal 1932-1974). In Greece we had a short lived Fascist military junta from 1968-1974.

The proponents of these political regimes utilised democracy and its tools (freedom of speech) in order to abolish democracy. They are doing the same thing now in many countries, especially in the former Eastern Bloc countries (cf Ukraine). And let's not forget the war in former Yugoslavia that reignited pro-Soviet era Nationalistic tendencies and lead to all sorts of horrific slaughters.

Now while you may believe that the American approach is a more "adult" approach, the reality is that a large proportion of the citizens within democracies are not political adults. This is why one sees, for example, the likelihood of Trump being voted into power. Or the Bush dynasty.

Free speech also assumes that everybody is being heard at an equal volume. This is also naive to the point of brain death.

If the playing field were level, then there could be freedom of speech. But as things stand, the notion of freedom of speech, especially somewhere like the US, is a farce and a scam.

Given all this, the least that a politically mature citizen can ask for is that hate speech is not allowed. Unfortunately the Chinese proverb: Kill the rooster to quiet the monkeys is very practical. Particularly when applied to the types of primates that run to the support of hate mongers.

Author: Malcolm

Date: Friday, September 9th, 2016 at 1:54 AM

Title: Re: Questions about Tulkus and Unrecognized Tulkus

Content:

Lukeinaz said:

Wonderful post.

Thank you Malcom.

Malcolm wrote:
Glad you enjoyed it.

Author: Malcolm
Date: Friday, September 9th, 2016 at 1:29 AM
Title: Re: Patriarchy in Vajrayāna
Content:

Malcolm wrote:
But the situation of patriarchal oppression is pervasive in this world among human beings. It is not skillful to teach patriarchal oppression in the name of "skillful means."

Astus said:
Patriarchal oppression does not happen to people, it is what people believe in.

Malcolm wrote:
Of course it happens to people. It happens to people all the time

Astus said:
It actually takes a very aware teacher to recognise the power invested in him and to handle it appropriately.

Malcolm wrote:
Hence the problem of people being unconscious of patriarchal power relations in which they are embedded.

Astus said:
For example, when it says that there are no women in the buddhafiield of Amitabha or Bhaisajyaguru, how do you think women feel about this? How would you feel if you were devalued based solely on your genitalia?
You might know women who say they accept the traditional values of patriarchy.

Malcolm wrote:
I don't actually.

Astus said:
Now consider women in the actual traditional culture. Most of them can only think that that's how the world works and there is nothing to be done about it.

Malcolm wrote:
I don't agree with this, and neither do they.

Astus said:

Women's lower status is just another form of karmic consequence, although not in the Nikayas but in the Mahayana scriptures.

Malcolm wrote:

Yes, and this points to a deficiency in some Mahāyāna teachings which should be openly explored and not defended as Buddhavacana.

Author: Malcolm

Date: Friday, September 9th, 2016 at 1:25 AM

Title: Re: Some towns in France ban burkinis

Content:

Malcolm wrote:

Who defines "provocatively"? You? Other men? Women should feel free to wear whatever the hell they want, wherever they hell they want, and not be subjected to immature male complaints about it.

Sherab Dorje said:

(Hetero) Men define provocative. They then design provocative (to hetero men) clothing and sell it to women to wear. Some women wear it for professional purposes (sex workers). Some women wear it to attract men for their personal/emotional benefit. Some women wear it because it is marketed as fashionable. Some women refuse to wear it. All those that wear it objectify themselves (purposefully, or not). Sometimes they wear it for their supposed benefit, but always for the sensory benefit of (hetero) men (whether the women like it or not).

Malcolm wrote:

Yes, my question was rhetorical.

Author: Malcolm

Date: Friday, September 9th, 2016 at 1:13 AM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

What is the purpose of such stories?

Malcolm wrote:

They are didactic just so stories to encourage people to be careful in their actions. Many are so ludicrous they need to be understood for what they are, just stories.

Monlam Tharchin said:

Karma in the day to day inspires me to cultivate practice and help others.

Karma on this broader scale provokes that reaction I've shared earlier here, that karma (i.e. a fundamental part of dharma) is a cruel understanding of the world which leads to stasis, the status quo, and not a call to compassionate action.

Malcolm wrote:

Karma in the broader sense is inexorable, like water wearing down rocks. Please go outside and look a spider in its web. Some action, who knows what, led to that sentient being to take that birth. On the one hand it seems a horrible birth, on the other hand, we need spiders, and they are indispensable creatures in our ecosystems, like all creatures.

All sentient beings are buddhas, save for their temporary obscuration. What is important is to see that point and help sentient beings realize their innate potential with various methods. The rest is fodder for perseveration.

Author: Malcolm

Date: Friday, September 9th, 2016 at 1:03 AM

Title: Re: Some towns in France ban burkinis

Content:

daelm said:

<http://globalnews.ca/news/2903036/people-share-photos-of-nuns-on-the-beach-in-response-to-burkini-ban-in-france/>

Fa Dao said:

Really? seriously? you are equating nuns who are basically monastics and have made the choice to go through years of training and prayer before they can take their vows and wear a habit to women in the middle east who are forced to be covered up under pain of imprisonment or even death from the time they enter puberty?

Malcolm wrote:

There is some justice in burqas after all:

The Islamic State group has reportedly issued an order banning burqas at security checkpoints in the city of Mosul.

Recently killings of Islamic State commanders by veiled women have forced the terror group to make an exception to its strict dress codes for women.

<http://www.washingtontimes.com/news/2016/sep/6/isis-issues-burqa-ban-at-mosul-security-centers-af/>

Author: Malcolm

Date: Friday, September 9th, 2016 at 12:35 AM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

Nor can we sidestep the implications of karma by pretending it doesn't have a moral dimension.

That is, intentions defined as unwholesome (i.e. a moral dimension) lead to mental and bodily repercussions.

Moral is not a dirty word limited to certain other religions.

What I'm struggling with is understanding the repercussions of certain aspects of the teaching of karma, not some self-existent karma entity inflicting punishment on the world, which does not exist.

Malcolm wrote:

Karma is moral causality. Engage in positive deeds, expect a positive result in this life and the next. The opposite also applies.

Author: Malcolm

Date: Friday, September 9th, 2016 at 12:30 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Astus said:

Those who like to hear liberal things will receive it. Those who are inclined towards hierarchy will receive that.

Malcolm wrote:

We call these things "provisional teachings."

But the situation of patriarchal oppression is pervasive in this world among human beings. It is not skillful to teach patriarchal oppression in the name of "skillful means."

For example, when it says that there are no women in the buddhfield of Amitabha or Bhaisajyaguru, how do you think women feel about this? How would you feel if you were devalued based solely on your genitalia?

Author: Malcolm

Date: Friday, September 9th, 2016 at 12:21 AM

Title: Re: Questions about Tulkus and Unrecognized Tulkus

Content:

Footsteps said:

That's why I posted the subject in the Tibetan Buddhism forum.

I'm beginning to see that the answers to these particular questions do not fall under the domain of the participants of this web forum...

I hope I am mistaken, but by the present indications, it is not likely.

Malcolm wrote:

We are all tulkus.

Footsteps said:

The purpose of this post is to settle a controversy [and perhaps create another] and remove a misunderstanding about so called "sprul skus" or reincarnations, that venerable institution that causes so much controversy in Tibetan Buddhism.

In the teaching of the great perfection there are two kinds of so called nirmanakāyas or tulkus. First, there are impure forward-progression [ma dag pa lugs 'byung] nirmanakāyas i.e. all sentient beings. These arise because of ignorance.

The second are pure reverse-progression [dag pa lugs ldog] nirmanakāyas: among these there are also two, those that come from the dharmakāya and sambhogakāya, nirmanakāyas of compassion if you will. The second are called nirmanakāyas of the attained result, these are sentient beings of pure karma, blessed by being seen by the buddhas, who make more and more progress, attaining higher and higher states of yogic understanding.

Thus we sentient beings are all nirmanakāyas -- differentiated only by our level of relative attainment and relative level of pure and impure karma.

The so-called "tulkus" of institutional Tibetan Buddhism are also sentient beings; some with higher yogic attainments, some with none, and others with some. Because they are sentient beings, some remember their rebirths well, and others not at all. Some achieve high levels of yogic understanding, some are great teachers, some are panditas, poets and artists. Some tulkus are mere politicians, some are gangsters, some are thieves. But they are all sentient beings. Not one of them was not born from the womb of a human mother.

Most tulkus are never "recognized" because anyone who practices Dharma sincerely is a tulku, no matter what level of "realization" they are reputed to have, whether or not they have been recognized. In this sense, a tulku is defined as someone who acts to help sentient beings inspired by the compassion of the buddhas for sentient beings.

We are all rinpoches, precious ones. Sentient beings are precious because their plight is the cause of the compassion of the buddhas. Buddhas are precious because they exist solely to aid sentient beings from suffering. I guess you could say it is rinpoches all the way down.

Some people crave recognition, wanting others to acknowledge their status -- consider yourselves acknowledged but don't expect a title. If you want people to consider you a tulku, act like one. If you must, fake it. Faking it may even lead to developing some real compassion which exceeds your petty narrow-minded grasping to titles and position.

Being a pure reverse-progression tulku means cherishing all sentient beings. Nothing is holding you back but your own selfishness.

The Dzogchen teachings acknowledge that all sentient beings are tulkus. But whether that is meaningful is not up to the buddhas, it is up to each one of us and our dedication to the path of awakening and benefitting our fellow tulkus.

In reality, tulkuhood is defined not by robes, titles, race, position, gender, education, or creed but by how we are able to apply wisdom and compassion in our efforts to aid sentient beings and alleviate their suffering.

Malcolm wrote:

<http://www.atikosha.org/2011/01/we-are-all-rinpoches-nirmanakayas-and.html>

Author: Malcolm

Date: Thursday, September 8th, 2016 at 11:58 PM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

I'd like to revisit an idea Malcolm raised early on this thread, and ask for some development and clarification....

In what way(s) do Terma reflect a less patriarchal system than, ostensibly,, Kama or Sarma Tantra?

Malcolm wrote:

They don't necessarily.

But the idea is that termas are produced with respect to the time of their revelation, as is their stated purpose.

conebeckham said:

Okay. In other words, methods of praxis, including tantras, sadhanas, and instructions, will reflect the environment of their gestation, or revelation, or whatnot. It seems to me that, with the exception of the very highest methods of practice, the majority of practice paths will have no choice but to represent the inequality present in that environment. I suppose the question is whether Vajrayana MUST reflect the power structures and dynamics of the environment, with respect to gender, and perhaps other factors-- whether such characteristics are essential to Vajrayana, in other words, or whether those dynamics and power structures can be corrected, equalized to a greater or lesser degree, etc., by practitioners or other sentient beings, thereby allowing practice paths and methods that reflect this less hierarchical, more "flat" (equal) environment.

Malcolm wrote:

The question is really, are Tibetan Buddhist practitioners in the West, who are otherwise in general pro-feminist, liberal, etc., unconsciously preserving antiquated patriarchal

power relations in their attempts to be "good" disciples.

Once place where we see this struggle most acutely is in the desire of women to eliminate the patriarchal features imposed on female ordinands by Vinaya and Tibetan cultural mores. Karma Lekshey Tsomo once scolded my partner and I for addressing her as "ani-la," explaining that calling her "aunty" was in fact demeaning and rude.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 11:48 PM

Title: Re: What if...

Content:

Footsteps said:

Do we really need the seal of mastery to discuss ethical and spiritual issues?

Malcolm wrote:

Nope. Anyway, who seals mastery? The question of who can legitimize authority is bankrupt. You are your own authority.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 11:26 PM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

I'd like to revisit an idea Malcolm raised early on this thread, and ask for some development and clarification....

In what way(s) do Terma reflect a less patriarchal system than, ostensibly,, Kama or Sarma Tantra?

Malcolm wrote:

They don't necessarily.

But the idea is that termas are produced with respect to the time of their revelation, as is their stated purpose.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:46 PM

Title: Re: Patriarchy in Vajrayāna

Content:

daelm said:

frankly, i also understood it that way though i inclined towards Zorro or The Magnificent Seven. i hadn't thought of you that way before and made me think of past posts of yours

in a different light .

Malcolm wrote:

Maybay is total throwback. He reads too many sword and sorcery and fantasy novels. It's all honor, damsels needing to be rescued, and jousting for him.

daelm said:

doesn't take away, though, i found it quite sweet and wondered if, in the past, when i found some of his posts objectionable, he hadn't been riding to someone's rescue. i can align with that impulse, even if i sometimes disagree with what he thinks rescuing consists of.

anyway.

Malcolm wrote:

He's always trying to save someone.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:40 PM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

.The teaching on karma isn't about trying to figure that out. The teaching on karma is about us doing good action and us abstaining from bad action, as this is what helps facilitate enlightenment. To put your attention elsewhere is to miss the point.

Malcolm wrote:

Either karma is an explanation of the world or it isn't.[/qupte]

What you need to know is this much: afflictions cause actions which result in suffering. Remove the affliction, the action won't be committed and the suffering is thereby forestalled.

Karma does explain the world, as Vasubandhu stated, "the variety of the world proceeds from actions."

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:37 PM

Title: Re: Patriarchy in Vajrayāna

Content:

daelm said:

I bet you think knights on horses. That's just too much TV for you.

frankly, i also understood it that way though i inclined towards Zorro or The Magnificent Seven. i hadn't thought of you that way before and made me think of past posts of yours in a different light .

Malcolm wrote:

Maybay is total throwback. He reads too many sword and sorcery and fantasy novels. It's all honor, damsels needing to be rescued, and jousting for him.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:30 PM

Title: Re: Some towns in France ban burkinis

Content:

dreambow said:

"This has a ring of truth and so does the fact that some women in the west dress provocatively and then cry foul if they approached.

Malcolm wrote:

Who defines "provocatively"? You? Other men? Women should feel free to wear whatever the hell they want, wherever they hell they want, and not be subjected to immature male complaints about it.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:22 PM

Title: Re: Questions about Tulkus and Unrecognized Tulkus

Content:

Footsteps said:

It's too bad that a buddhist forum can't shed more light on the subject, after all "tulku-hood" is a buddhist subject.

Malcolm wrote:

It is more of a Tibetan cultural subject. Tibet is the only Buddhist culture with institutionalized reincarnations.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:18 PM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Trying to have a more visceral experience will not supply you with any more facts.

Malcolm wrote:

The point is not what it says about Chökyi Lödo, the point is what it says about those of us who are willing to rationalize these things away and perpetuate the social morays (the institution of the infallible guru) that produce such callousness.

Men need to have this discussion because we are the ones who are largely unaware of our own participation in the systems of patriarchy in Vajrayāna, both east and west.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 10:06 PM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

That's not true. If you docked an animal's tail today I wouldn't hold it against you the rest of your life.

Malcolm wrote:

Whose holding a grudge? I pointed it out initially as something I don't approve of. If you have ever been to Tibet, you would be pretty appalled at how callously Tibetans in general treat animals.

maybay said:

Man says cut off tail. Man cuts off tail. Man shows no remorse. You basically know nothing about it.

Malcolm wrote:

Fantastic way to rationalize something unpleasant away.

Yeah, who he repeatedly refused. Guess who was singing his praises up to the last. Sure, it is normal when someone falls in love that they sing praises to their loved one.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 9:58 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Anders said:

So, Vajrayana, and Buddhism in general, is soiled with patriarchy all over the place. Being aware of this and learning not to play into it is in itself step forward, but then what? What is the skilful way forward that avoids these errors then?

Malcolm wrote:

Awareness itself is the first step. Empowering women is the second. Maybay complained that there were no women (AFAWK) in this conversation, but that is ok. Women already know that Vajrayāna is a patriarchal system. The people who are ignorant of this fact are men, who are privileged by the system.

People complain about Western culture all the time, and much of their complaint has a base. But the one point where Western civilization has come to surpass others is in our recognition of women's rights. Indeed, most of the animosity aimed at the "profligate" nature of Western civilization is based on the freedom women here experience, compared to that in more "traditional" societies.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 9:53 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Vajrayāna quite clearly has been patriarchal system, which has primarily benefitted men and disadvantaged women, in terms of social and economic relations.

maybay said:

Vajrayana quite clearly has been practiced in patriarchal societies, which has primarily benefitted men and disadvantaged women... From a historical perspective we talk about Vajrayana including its societal manifestations, but in this sense it is not a system.

Malcolm wrote:

My friend, have you bothered to read the primary texts of what we call the Vajrayāna tradition?

maybay said:

If you say in the past vajrayana was patriarchal, and with terma it can be non-patriarchal, then clearly being patriarchal is not an essential characteristic.

Malcolm wrote:

There are no essential characteristics, only relational ones. That is the point, actually.

maybay said:

The only essential social element of Vajrayana is the guru disciple relationship. That is and has always been open to men and women.

Malcolm wrote:

It has not been open to women in any significant way (nuns in Tibet were and still are subject to be most horrendous shaming and pariah status -- Drukpa Kunleys bio has perfect examples of this) and even then access to the teachings has been largely class

based in Tibet. We are in a unique position in the West because most of us who study and practice Secret Mantra systems including Dzogchen are middle-class, educated, white people with leisure and endowment. I am quite certain that we also have our own patriarchal cultural horizon we cannot see beyond, just as in the past.

maybay said:
...defend their honour.

Malcolm wrote:
How quaint.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 9:38 PM
Title: Re: Patriarchy in Vajrayāna
Content:

maybay said:
I have nothing to say about the OP. The trouble started when he brought in the monkey story and made it personal.

Malcolm wrote:
I find these kinds of attitudes towards animals and their suffering to be perfect exemplars of how patriarchs are given to behave. The point is really that people are ready to excuse such actions in their transvalued guru figure, when they would never excuse such an action in a maybay or Malcolm.

What is most amazing to me, is that people do not even experience qualms over stories such as these.

That said, of course we cannot box Chökyi Lödo's life into one incident when he was an old man who just lost his country. But at least he had been assigned a devout teenage women to care for his needs (oh, wait, another patriarchal trope).

The point is really not the person, the point is the environment in which we operate. Vajrayāna has been a patriarchal system for all of its history, not just a part. Even its reliance on the trope, "dākinīs as reservoirs for wisdom" is a transgressive element in an otherwise male-dominated world that serves male needs.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 8:39 PM
Title: Re: Patriarchy in Vajrayāna
Content:

maybay said:
Rather im refuting the idea of patriarchy as vajrayana. There are vajrayanists and then there is the ecosystem they inhabit.

Malcolm wrote:

Vajrayāna quite clearly has been patriarchal system, which has primarily benefitted men and disadvantaged women, in terms of social and economic relations.

[/quote]

Your criticisms amount to nothing more than a smear campaign against history—against the dead.[/quote]

They're dead, so they really don't mind.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 9:15 AM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

Samsara is about lack of perfect equanimity, innit? This should not excuse Dharma practitioners or even dharma "paths," which are also, I hasten to point out, Samsaric--right? But it should not surprise us that our inherited or adopted traditions, or even our teachers, should reflect this lack.

Malcolm wrote:

The point, Cone, is that there is a sad willingness on the part of Tibetan Buddhists in particular to equivocate or apologize for behavior which were we to know someone who engaged in these many actions we have discussed, we would understand that person to have a problem.

But strangely, in the domain of religion we readily dismiss sociopathy and psychopathy as signs of transcendence, rather than observe them for what they are: symptoms of pathological personality disorders of various kinds.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 9:11 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

The great patriarch of DW has spoken, mb. What more is there to say?

Malcolm wrote:

Oh hardly.

dzogchungpa said:

You have to admit, it's kind of true.

Malcolm wrote:
Not a chance.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 7:38 AM
Title: Re: Patriarchy in Vajrayāna
Content:

maybay said:
No you haven't. Where does it say he took pleasure in that? And how can you know "mere object"? This is what you advocate, mere teachings sans devotion.

Malcolm wrote:
You can keep your sycophantic devotion. I don't need it.

dzogchungpa said:
The great patriarch of DW has spoken, mb. What more is there to say?

Malcolm wrote:
Oh hardly.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 7:32 AM
Title: Re: Patriarchy in Vajrayāna
Content:
maybay said:
I don't just put posts out like I'm putting out the garbage.

Malcolm wrote:
You could have fooled me, considering the general content of your posts is pretty much effluvia.

You can't even mount a defense of patriarchy in Vajrayāna, much less come up with any rational objection to my criticism. You just whine about devotion like some lost puppy.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 7:31 AM
Title: Re: Patriarchy in Vajrayāna
Content:

maybay said:
People who love making a stink about patriarchy, I wonder how long you would last in a matriarchy without your favourite piñata.

Malcolm wrote:

Did I ever once advocate for matriarchy? No.

You couldn't hit the broadside of a barn if its was three feet in front of you.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 6:35 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

One subjective long shot at a time please. You still haven't shown docking tails and patriarchy.

Malcolm wrote:

Sure I did. Treating sentient beings as if they are mere objects for the pleasure of their "owners" is one of the hall marks of patriarchal relations.

maybay said:

No you haven't. Where does it say he took pleasure in that? And how can you know "mere object"? This is what you advocate, mere teachings sans devotion.

Malcolm wrote:

You can keep your sycophantic devotion. I don't need it.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 6:02 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Karma Dorje said:

Rwa Lotsawa was simply a serial killer. Tilopa certainly tortured fish, .

Malcolm wrote:

BTW, I don't believe those stories. They are just tales invented to impress Tibetans who were a rather bloody minded lot.

And, the story of Naropa giving his consort to Tilopa neatly illustrates the patriarchal nature of Vajrayāna.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 6:01 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Docking tails is a common practice. Please explain to me how people can breed an animal that will suffer every day just trying to breathe.

pug.jpg

People are easily shocked by abruptness and violence, but the suffering of degeneration is fated?

Malcolm wrote:

This kind of dog breeding is also a result of patriarchy.

maybay said:

One subjective long shot at a time please. You still haven't shown docking tails and patriarchy.

Malcolm wrote:

Sure I did. Treating sentient beings as if they are mere objects for the pleasure of their "owners" is one of the hall marks of patriarchal relations.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:53 AM

Title: Re: Fare Thee Well All

Content:

Coëmgenu said:

They took Helena Blavatsky seriously

Malcolm wrote:

Those were Mongolians, not Tibetans.

Alexandra David Neel would be a better choice for your example.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:52 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

Docking tails is a common practice. Please explain to me how people can breed an animal that will suffer every day just trying to breathe.

pug.jpg

People are easily shocked by abruptness and violence, but the suffering of degeneration is fated?

Malcolm wrote:

This kind of dog breeding is also a result of patriarchy.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:51 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Karma Dorje said:

Rwa Lotsawa was simply a serial killer.

Malcolm wrote:

Sure. Definitely. But Chanchub Dorje was a greater practitioner, and that is why we say, "Vajrakilaya defeated Vajrabhairava."

Karma Dorje said:

Tilopa certainly tortured fish, by your estimation, and it is irrelevant that he was liberating their mindstreams as he did so.

Malcolm wrote:

A story emphasizes how horrified Naropa the Kashmiri Brahmin was at discovering him. I don't place much stock in the liberating the mind streams of fish story. YMMV.

M

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:32 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Karma Dorje said:

Since the definition of torture relies in a large part on intention-- the intention to cause pain to coerce behaviour or to provide pleasure to the torturer, and it is unclear from the story that either of these was his motivation for cutting the monkey's tail l.

Malcolm wrote:

It is absolutely clear from the story that his motivation was " to coerce behaviour."

Karma Dorje said:

Khyentse Chokyi Lodro had a pet monkey, and someone once informed him that it would be a good idea to remove its tail, as it would no longer be able to be so mischievous. So one day, Khyentse Chokyi Lodro rather abruptly said, "We should cut off the monkey's tail right now."

No, you infer that is why he cut the monkey's tail off. There is no explanation why he did it at that particular point. Not knowing his mind, I will not hazard a guess as to his intention.

Malcolm wrote:

KD, if we talking about Joe EFing Schmo, you would not hesitate to agree. But because this person has been lionized because they are a famous guru, you are just making lame excuses. Come on.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:20 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Karma Dorje said:

Since the definition of torture relies in a large part on intention-- the intention to cause pain to coerce behaviour or to provide pleasure to the torturer, and it is unclear from the story that either of these was his motivation for cutting the monkey's tail l.

Malcolm wrote:

It is absolutely clear from the story that his motivation was " to coerce behaviour."

Karma Dorje said:

Khyentse Chokyi Lodro had a pet monkey, and someone once informed him that it would be a good idea to remove its tail, as it would no longer be able to be so mischievous. So one day, Khyentse Chokyi Lodro rather abruptly said, "We should cut off the monkey's tail right now."

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:09 AM

Title: Re: Where are the bodhisattvas?

Content:

Monlam Tharchin said:

But this seems to imply that a bodhisattva's help is no more efficacious than that of an ordinary person.

Malcolm wrote:

Correct, if all you are interested in is food, clothing or medicine.

But if you are interested in Dharma teachings, they are much more helpful.

Monlam Tharchin said:

Without these things, beings cannot invest time or energy into the Dharma, can they?

Malcolm wrote:

That is why bodhisattvas give food, clothing and medicine, if that is more relevant to a person's situation.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:05 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

if I were to say that a butcher was torturing his animals, we would think something rather different than that he was just butchering them.

Malcolm wrote:

Well, a butcher kills his animals, ideally, they die immediately.

When you cut off a monkey's tail, it suffers from the initial pain of having its tail sawed off, then it suffers for days and days while it heals. And it suffers for the rest of its life because its sense of balance is ruined. That is torture.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 5:02 AM

Title: Re: Where are the bodhisattvas?

Content:

Monlam Tharchin said:

But this seems to imply that a bodhisattva's help is no more efficacious than that of an ordinary person.

Malcolm wrote:

Correct, if all you are interested in is food, clothing or medicine.

But if you are interested in Dharma teachings, they are much more helpful.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:59 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

In some technical sense I concede your point, but frankly I think it is a very misleading thing to say.

Malcolm wrote:

If someone technically cut off your arm, I think you would call it torture. Or are you so brainwashed as to excuse animal cruelty in a guy who supposedly is enlightened.

dzogchungpa said:

I am not excusing anything but with all due respect, I think you are tripping.

Malcolm wrote:

With all lack of respect, you are making excuses for cruelty to animals.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:58 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

In any case your suggestion that JKCL cut off the monkey's tail as an act of torture, and that this is somehow associated with patriarchy, is absurd.

Malcolm wrote:

I did not make that association. But since you bring it up, since a key feature of patriarchy is reducing living creatures to the level of objects, well yes, they are related.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:56 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Crazywisdom said:

It's technically a mayhem.

Malcolm wrote:

Among lawyers. Ordinary people call it torture and maiming. In either case it is an extraordinarily cruel thing to do to a monkey (or a dog, or a cat.)

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:54 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

In some technical sense I concede your point, but frankly I think it is a very misleading thing to say.

Malcolm wrote:

If someone technically cut off your arm, I think you would call it torture. Or are you so brainwashed as to excuse animal cruelty in a guy who supposedly is enlightened.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:48 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

In any case, the story can be found.

dzogchungpa said:

Here is the entire passage:

As I mentioned earlier, Khyentse Chokyi Lodro had a pet monkey, and someone once informed him that it would be a good idea to remove its tail, as it would no longer be able to be so mischievous. So one day, Khyentse Chokyi Lodro rather abruptly said, "We should cut off the monkey's tail right now." Tashi Namgyal held the monkey and I held the tail and Khyentse Chokyi Lodro cut off his tail with a kitchen knife. Afterward I thought that Khyentse Chokyi Lodro might change his expression somehow - that perhaps he would be sad or feel compassion for the monkey, but to my surprise he remained perfectly relaxed and normal.

(DKR is the narrator)

You feel that incident can be accurately described as "Jamyang Khyentse Chokyi Lodö's torturing of a monkey", to use your words?

Malcolm wrote:

Yes, absolutely. If someone cut off your arm, for example, wouldn't you described this as torture? Monkeys use their tail as a limb.

The OED says:

torture |'tôrCHər|

noun

the action or practice of inflicting severe pain on someone as a punishment or to force them to do or say something, or for the pleasure of the person inflicting the pain.

- great physical or mental suffering or anxiety: the torture I've gone through because of loving you so.
- a cause of suffering or anxiety: dances were absolute torture because I was so small.

verb [with obj.]

inflict severe pain on: most of the victims had been brutally tortured.

- cause great mental suffering or anxiety to: he was tortured by grief.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:43 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Johnny Dangerous said:

What differentiates practitioners of Mahamudra or HYT from Dzogchenpa, view, practice, both?

Astus said:

That sounds to me too broad a question. Practitioners are individuals, and people can use for practice all sorts of things, and approach the same method in many ways. As for the ideal part, there is creation stage, and there are various forms of completion stage:

six yogas, dzogchen, and mahamudra. All four could be combined, all four can be used separately, and in any other setting. Besides that, I guess you are already familiar with the general descriptions of those methods.

Johnny Dangerous said:

Yeah but most Dzogchenpa I know of (at least those that openly advertise as such) also do tantric creation and completion stage practices. In fact, seems like there is Dzogchen literature concerned with that. I'm just wondering if there's any real dividing line.

Malcolm wrote:

There is. Creation and completion stage work with mind. Dzogchen practice does not.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 4:34 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

Perhaps you mean "Brilliant Moon"? In that case, "torturing" is kind of hyperbolic, don't you think?

Just sayin'.

Malcolm wrote:

Nope, blazing splendour.

maybay said:

There's no mention in Blazing Splendour. The story in Brilliant Moon was cutting off the monkey's tale.

Malcolm wrote:

In any case, the story can be found.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 3:54 AM

Title: Re: Patriarchy in Vajrayāna

Content:

dzogchungpa said:

Perhaps you mean "Brilliant Moon"? In that case, "torturing" is kind of hyperbolic, don't

you think?

Just sayin'.

Malcolm wrote:

Nope, blazing splendour.

dzogchungpa said:

Really? I've read that book a few times and I think I would remember something like that.
Can you give a page number or something?

Malcolm wrote:

it is in the chapter on Chokyi Lödo.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 3:54 AM

Title: Re: Patriarchy in Vajrayāna

Content:

Crazywisdom said:

I like the Indian material just fine.

Malcolm wrote:

Both Saraha and Virupa derided sexual yogas. etc.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 3:51 AM

Title: Re: Patriarchy in Vajrayāna

Content:

maybay said:

It is the lesser of evils, if you accept that it was a consideration.

Malcolm wrote:

"The lesser of two evils is still evil."

-- Jerry Garcia.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 3:50 AM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

I don't know that story, and have a feeling I don't want to.....right?

Malcolm wrote:
Blazing Splendour.

dzogchungpa said:
Perhaps you mean "Brilliant Moon"? In that case, "torturing" is kind of hyperbolic, don't you think?

Just sayin'.

Malcolm wrote:
Nope, blazing splendour.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 1:04 AM
Title: Re: Mahamudra same as Dzogchen?
Content:
Malcolm wrote:
You can find the reference in Yarnall's translation of the creation stage section of sngags rim chen mo of Tsongkhapa.

Astus said:
Alas, I don't have that one (<https://books.google.com/books?id=4cZyNwAACAAJ>).
I am quite certain that the reference refers to Śrī Siṃha.
So, was Sri Simha a member of the sahajayogin's group together with Saraha and Maitripa...

Malcolm wrote:
Much earlier, eight century, not tenth. (I said ninth, before, that was an error).

Astus said:
therefore dzogchen and mahamudra come from the same movement?

Malcolm wrote:
Not the same movement, similar skepticism though.

Author: Malcolm
Date: Thursday, September 8th, 2016 at 12:59 AM
Title: Re: Patriarchy in Vajrayāna
Content:
Crazywisdom said:
I don't agree these things are deprecated. These were always for a small group. And rare. These methods remain to most concrete and obvious pointers.

Malcolm wrote:

In Dzogchen? Of course they are, which is why Longchenpa derides sexual yogas as being for immature horny people to pass time until they are ready for real practice.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 12:19 AM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

Yes. And teachers who may in fact be "above it all" may in fact include such reflections, on the gradual paths. This would be skillful means.

Malcolm wrote:

Nice apologetic, but I am not buying it. No more than I find Jamyang Khyentse Chokyi Lodö's torturing of a monkey acceptable.

conebeckham said:

I don't know that story, and have a feeling I don't want to.....right?

Malcolm wrote:

Blazing Splendour.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 12:10 AM

Title: Re: Mahamudra same as Dzogchen?

Content:

Malcolm wrote:

No, it is clearly an earlier, skeptical movement that can be directly traced back to Śrī Siṃha in India, and we have evidence for this in the work of Mañjuśrīkīrti, who mentions Śrī Siṃha by name, as well as other associates of Padmasambhava such as Bhikṣuṇī Nandi.

Astus said:

I've read some works of Mathes but don't remember any mention of Dzogchen there. Do you know which one it was? Or do you mean that Dzogchen has the same origin as Mahamudra in India?

Malcolm wrote:

No, this reference is not in Matthis. You can find the reference in Yarnall's translation of the creation stage section of sngags rim chen mo of Tsongkhapa. He is not so confident

about the identity of the named figures because he is not very familiar with the sNying ma tradition and its history. But I am quite certain that the reference refers to Śrī Siṃha. Moreover, there was push back by the anonymous author of the Hevajra Tantra who places this debate in the mouth of Vajragarbha:
Vajragarbha asked:

“This yoga of the completion stage,
its joy is called great bliss.
Completion is not a meditation,
so why do creation?”

The Bhgavan replied:

“Incredible, the great bodhisattva,
has lost the power of faith.
Where does bliss come from without the existence of the body?
Such bliss cannot be spoken of.
Joy pervades all migrating beings
in the form of pervaded and pervader.

Just as the fragrance present in a flower,
cannot be known without the flower’s existence.
In the same way, since form and so on won’t exist,
also bliss itself won’t be perceived.

Author: Malcolm

Date: Thursday, September 8th, 2016 at 12:03 AM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

I would venture to say that there are more qualified female teachers now than ever, as well. Certainly a cause for rejoicing.

Malcolm wrote:

Yes. Buddhadharma is not inherently patriarchal, but when the crystal ball of Dharma placed on the "sheet" of patriarchal culture, that culture shows through the crystal.

conebeckham said:

Yes. And teachers who may in fact be "above it all" may in fact include such reflections, on the gradual paths. This would be skillful means.

Malcolm wrote:

Nice apologetic, but I am not buying it. No more than I find Jamyang Khyentse Chokyi Lodö's torturing of a monkey acceptable.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:56 PM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

I would venture to say that there are more qualified female teachers now than ever, as well. Certainly a cause for rejoicing.

Malcolm wrote:

Yes. Buddhadharma is not inherently patriarchal, but when the crystal ball of Dharma placed on the "sheet" of patriarchal culture, that culture shows through the crystal.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:54 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

BuddhaFollower said:

Mahamudra as a separate system from HYT is a Tibetan invention.

Malcolm wrote:

That may well be the case, historically, but it cannot be denied that in the ninth century, in India, there was a skeptical movement with respect to creation stage ritualism, as well as sexual yogas and so on found in the so called highest yoga tantras that originated with Śrī Siṃha and his milieu, and was continued later by Saraha, etc. Indians like Vairocana and Vajrapani introduced Mahāmudra to Tibet as an independent tradition. This is well established now. Read Klaus Dieter Matthis.

conebeckham said:

And even if it were a "Tibetan invention," so what?

I am quite certain the same aspersions have been cast on Dzogchen on the past.

It gets quite tiresome, frankly.

EDIT: I see Astus has cast the same aspersions, LOL.

Malcolm wrote:

To whom is this addressed?

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:53 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

Astus said:

Dzogchen as a separate method is a Tibetan invention as well...

Malcolm wrote:

No, it is clearly an earlier, skeptical movement that can be directly traced back to Śrī Siṃha in India, and we have evidence for this in the work of Mañjuśrīkīrti, who mentions Śrī Siṃha by name, as well as other associates of Padmasambhava such as Bhikṣuṇi Nandī.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:46 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

BuddhaFollower said:

Mahamudra as a separate system from HYT is a Tibetan invention.

Malcolm wrote:

That may well be the case, historically, but it cannot be denied that in the ninth century, in India, there was a skeptical movement with respect to creation stage ritualism, as well as sexual yogas and so on found in the so called highest yoga tantras that originated with Śrī Siṃha and his milieu, and was continued later by Saraha, etc. Indians like Vairocanaśakya and Vajrapāṇi introduced Mahāmudra to Tibet as an independent tradition. This is well established now. Read Klaus Dieter Matthis.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:43 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedānta

Content:

Derek said:

It provides additional evidence of the intermingling of Saivism and Buddhism at that time.

Malcolm wrote:

But this is really quite irrelevant to Dzogchen and Dzogchen tantras. Have you read any?

There is no intertextuality at all between Dzogchen tantras and non-Buddhist tantras.

Dzogchen is its own thing.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:20 PM

Title: Re: Patriarchy in Vajrayāna

Content:
maybay said:
A group of men discussing patriarchy in Vajrayana.

Malcolm wrote:
Yes, it is all very patriarchal, which is my entire point.

maybay said:
Seems kind of unavoidable don't you think? I mean, men like talking about this stuff.
Woman generally don't. How is terma going to change that?

Malcolm wrote:
Women are not the voiceless class they used to be. There are plenty of women here who talk about all kinds of things.

As far as termas go, we can already see a shift. Within the past 100 years, there have already been four famous women tertons (three in the past 50) , whereas in the past 1000, I can think of only one (there may be others), Jomo Menmo.

M

Author: Malcolm
Date: Wednesday, September 7th, 2016 at 11:08 PM
Title: Re: Patriarchy in Vajrayāna
Content:
Sherab Dorje said:
Meta-discussion, much?

Malcolm wrote:
No, this a discussion. A metadiscussion is having a discussion about a discussion.
What we are discussing is patriarchy in Vajrayāna.

maybay said:
A group of men discussing patriarchy in Vajrayana.

Malcolm wrote:
Yes, it is all very patriarchal, which is my entire point.

Author: Malcolm
Date: Wednesday, September 7th, 2016 at 11:06 PM
Title: Re: Patriarchy in Vajrayāna
Content:
conebeckham said:
I dunno if this meta discussion--these are interesting topics, and recurring ideas,

regarding Tantra as a subject--though I'm aware of whence this thread hath sprung.

Malcolm wrote:

True, I was replying in another thread, and as so frequently happens to me on DW, in the midst of my reply, the thread was closed. [Now this is a metadiscussion]. But I think this topic title is more apropos.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 11:01 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Sherab Dorje said:

Meta-discussion, much?

Malcolm wrote:

No, this a discussion. A metadiscussion is having a discussion about a discussion. What we are discussing is patriarchy in Vajrayāna.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:58 PM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

Nor do I, and to be fair, I've not heard any commentary regarding those passages that attempts to make it so...but, you know, the gloss for "Guru Resides Always in the Bhaga," for instance--do you think it is only explicit meaning, and the implicit (or willfully construed) interpretations are apologetics, or somehow deflections from the literal?

Malcolm wrote:

No, there are of course various interpretive schemes for the Indian tantras, the six limits, and so on. It can be fun and interesting to read various attempts by Indian panditas to explain these things. And when it comes to the same tantra, different Panditas have wildly different explanations, meaning that there was very little consensus on just how to interpret these tantras. Of course, then there is the fact that Tibetans, in general, preferred violence to eroticism, which is why the more popular yidams among Tibetans are Vajrabhairava, Vajrakīlaya, and so on.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:55 PM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

Seeing Mary Turner, we sadly shake our heads, saying if only she hadn't committed great evil, this wouldn't have happened.

Malcolm wrote:

Seeing Mary Turner, we shake our heads in disbelief at human cruelty, and try to make a world where people like her and her husband can live free of terror and oppression.

Karma does not enter into it. Karma is an explanation from the point of view of Dharma language, not worldly language.

We abuse the doctrine of karma when we says things like, "That was their karma, too bad."

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:45 PM

Title: Re: Patriarchy in Vajrayāna

Content:

Crazywisdom said:

The real ganapuja is realized when one eats ejaculate or shit with eyes wide open, like the Guhyasamaja says. Your lama said eat your cookie with nonduality. Good luck with that vague notion. The former is concrete exercise.

Malcolm wrote:

Ganapuja is cookies and milk. Ganacakra, well, that is something else altogether.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:32 PM

Title: Re: Patriarchy in Vajrayāna

Content:

conebeckham said:

Okay, but don't we understand this as a reflection of larger cultural values of the time?

Malcolm wrote:

Why would that excuse it?

conebeckham said:

Which leads one to wonder if that was the skillful means of the Mahasiddhas (and Buddha, for that matter) who spoke or wrote the sutras and Tantras?

Malcolm wrote:

Are we certain that what we have in this or that text are the literal words of this or that Buddha, free from editing by human beings? I am not so certain. Are you?

This is one reason, that as a class of literature, I like Dzogchen tantras. They are, like the Dohas of Saraha and Virupa, largely free from, or explicitly critical of, all of this kind of imagery, apart from what they inherent from the Guhyagarbha in terms of the mandala of peaceful and wrathful deities. But in Dzogchen tantras, the so called "antinomian" aspects of the Guhyagarbha are so sublimated as to be nonexistent. This is another reason why Dzogchen is more appropriate today, because it has a place in a post-patriarchal society. Cakrasamvara, Hevajra, etc., will have a more difficult time.

conebeckham said:

And...a question, if I may. The levels of commentary re Tantra itself--with "twilight language," modes of explication as symbology vs. literal interpretation, etc.---do we think these were invented by apologists, or by prudish Tibetans or monastics?

Malcolm wrote:

I don't think that texts describing the breasts and genitalia of young women in order to ascertain their suitability for consort practice need to be understood as intentional language.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:29 PM

Title: Re: Negative Karma

Content:

Monlam Tharchin said:

If we say Mary Turner experienced karma of retribution for past negative deeds, do we not then shift the onus onto her instead of her attackers?

Malcolm wrote:

She was not responsible for their intention.

Monlam Tharchin said:

Didn't they do her a favor by dispensing with this particular karmic debt, of which we say she is now free?

Malcolm wrote:

It is true that for this person, that ripening will never again happen.

Monlam Tharchin said:

Where does the logic leap then to "Mary Turner committed such evil in the past that being killed in this way makes perfect sense"?

Malcolm wrote:

We cannot know what deed, small or large, that led to such a ripening. All we can know is that she experienced such a ripening.

Karma does not make senseless violence sensible, nor injustice just. The operations of karma are beyond sense and justice. They are relentless.

The ripening of karma is something which we all experience. For example, it could be the case that in the past, this person destroyed a spiders nest with juvenile spiders with some intense anger and hatred. What we consider small actions can have a very large result.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:09 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

BuddhaFollower said:

the Manjusriyamulakalpa states that Saiva, Garuda and Vaisnava mantras were all taught originally by Manjushri.

Derek said:

It's just more evidence that "Tantric Śaivism and Tantric Buddhism borrowed freely from one another, creating marked parallelisms primarily in practice, and sometimes in thought as well." <http://www.sutrajournal.com/the-tantric-age-a-comparison-of-shaiva-and-buddhist-tantra-by-christopher-wallis>

Malcolm wrote:

Interesting article, but it is irrelevant to Dzogchen and its historical formation.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 9:52 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

BuddhaFollower said:

Believe in the translation? Believe in Sanderson's analysis?

Yes I believe the Manjusriyamulakalpa states that Saiva, Garuda and Vaisnava mantras were all taught originally by Manjushri.

Malcolm wrote:

Yes, that is not under dispute. The question was do you believe these things were actually taught by Mañjuśrī.

BuddhaFollower said:

Considering the Manjusriyamulakalpa is a major Indian text, you must believe.

Malcolm wrote:

Ummm, no. That level of credulity I leave for fundamentalists.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 9:48 PM

Title: Patriarchy in Vajrayāna

Content:

Malcolm wrote:

Basically folks, Vajrayāna reflects male, patriarchal values. Just accept this is so and move on.

Does this mean that Vajrayāna cannot itself move beyond such values? Of course not (that's why we have terms).

But we do ourselves a disservice by pretending that some of the tropes in Vajrayāna which are deeply sexist do not exist, and are in fact based on the idea of women as disposable property. For example, one hears accounts of young women who died after being used during empowerments.

There is an inherent sexism in the trope of lower caste women being used by upper caste males.

While some revisionist scholars such as Miranda Shaw indulge in romantic fantasies about the origins of Vajrayāna being grounded in subaltern female gurus, we should shelve such interpretations for the fantasies that they are.

While it is true that there were female gurus in ancient India, and continuing on in Tibet, we still have Yeshe Tsogyal referring to herself over and over again as someone of lower birth (skye dman) and small intelligence (shes rab chung) merely because she is a woman.

The very fact that there is a samaya vow not to disparage women as being incapable of buddhahood is in fact proof of the depth of patriarchy and sexism which permeates the Buddhist environment in which Vajrayāna arose.

For example, there are literally hundreds of texts which describe the features of young women (generally between 15 and 25, but in Kalācakra, as young as 12) to be used for partners, the size of their breasts, buttocks and eyes, the shape of their vaginas, their smell, tone of their voice, etc, for use as consorts by men. But I have never seen a similar text for men in which they are analyzed for the size and shape of their penis, and so on, for their suitability to be used as consorts by women.

So ladies and gentleman, let us not pretend that Buddhism in general has not expressed itself historically as a patriarchal religion, and in particular, that Vajrayāna (from kriya tantra to anuyoga) does not have obvious and explicit patriarchal features.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 8:39 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

You believe that?

BuddhaFollower said:

Believe in the translation? Believe in Sanderson's analysis?

Yes I believe the Manjusriyamulakalpa states that Saiva, Garuda and Vaisnava mantras were all taught originally by Manjushri.

Malcolm wrote:

Yes, that is not under dispute. The question was do you believe these things were actually taught by Mañjuśrī.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 12:08 PM

Title: Re: Fare Thee Well All

Content:

Dan74 said:

I was never offended by what Nicholas posted nor wanted him censored. The trouble I had was that he did not engage in discussion.

My mistake was that I had misjudged the volume of his other contributions. For that I apologise.

Malcolm wrote:

It is a good man who can recognize their error and apologize for it.

Thanks.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 10:00 AM

Title: Re: Fare Thee Well All

Content:

Coëmgenu said:

As a homosexual, one of the groups most frequently accused of propagating "PC safe-space nonsense"...

Malcolm wrote:

Nah, that is mostly immature college kids who think they have a right not to be offended.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 9:56 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Derek said:

5. Consciousness. In both traditions, the central focus is on consciousness, and in particular on pure consciousness.

Malcolm wrote:

No, the focus in Dzogchen is not on consciousness per se (the all-basis, the ālaya), it is on understanding the basis, which is inseparable emptiness and clarity.

Moreover, Trika is grounded in the modified Sāṃkhya of the Shaiva tradition; whereas Dzogchen has its feet firmly planted in Abhidharma and Madhyamaka.

BuddhaFollower said:

Even though Saiva tradition has a Sāṃkhya background, the Manjusriyamulakalpa states that Saiva, Garuda and Vaisnava mantras were all taught originally by Manjushri.

Malcolm wrote:

You believe that?

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 2:20 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

[Yes, you did agree, and then we got lost in this hate speech discussion.

Sherab Dorje said:

I'll agree with you (again) on this point. But the issue is actually one about free speech, is it not? Or do you want to discuss Nicholas's "goodbye cruel forum" drama? Just in case you didn't notice: Nicholas DECIDED that instead of facing the consequences for posting discriminatory garbage, he would rather leave the forum.

Malcolm wrote:

I think that Dan's comment was unfortunate, and I think that liberal intolerance is just as damaging as "hate speech."

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:52 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

On this we agree. I find a lot of value in Nick's posts on Buddhist doctrines, sutras, and history.

Malcolm wrote:

Well, that was my initial point, which was derailed by SD.

Sherab Dorje said:

BS! Go back and actually read what I said, you will find that I agreed with you.

Malcolm wrote:

Yes, you did agree, and then we got lost in this hate speech discussion.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:45 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

I find it more unfortunate however that Dan chose to misrepresent Nick's over all contribution to the forum, which is what started this whole dialogue.

Admin_PC said:

On this we agree. I find a lot of value in Nick's posts on Buddhist doctrines, sutras, and history.

Malcolm wrote:

Well, that was my initial point, which was derailed by SD.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:40 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

In Nicholas' case, he was just posting links to discriminatory articles as authoritative statements, with absolutely no commentary. Furthermore, he became indignant when it was removed, claiming it was an authoritative statement. Criticizing discriminatory behavior is not the same as posting discriminatory behavior as authoritative.

Malcolm wrote:

Well, we can't know that, can we, since you removed the article, the link and the entire thread. And by doing so, you prevented people from protesting its discriminatory

content, or rebuffing Nick in a proper way. Such are the consequences of censorship.

Admin_PC said:

Correction: "* you can't know that". People did protest its discriminatory content, both in the thread and by filing multiple reports. Sorry you missed it. Such are the consequences of not being able to read every thread on this forum as they happen.

Malcolm wrote:

I am familiar with the situation. I think it is unfortunate that you chose to delete the thread. I find it more unfortunate however that Dan chose to misrepresent Nick's over all contribution to the forum, which is what started this whole dialogue.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:32 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

In Nicholas' case, he was just posting links to discriminatory articles as authoritative statements, with absolutely no commentary. Furthermore, he became indignant when it was removed, claiming it was an authoritative statement. Criticizing discriminatory behavior is not the same as posting discriminatory behavior as authoritative.

Malcolm wrote:

Well, we can't know that, can we, since you removed the article, the link and the entire thread. And by doing so, you prevented people from protesting its discriminatory content, or rebuffing Nick in a proper way. Such are the consequences of censorship.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:20 AM

Title: Re: Fare Thee Well All

Content:

Admin_PC said:

No Discriminating Against Members on the Basis of their Gender, Sexual Preferences, Ethnic Group, Language, etc - pretty straightforward.

Malcolm wrote:

Right, that was not happening here.

Admin_PC said:

Discriminating against Transgenders is still discriminating against someone on the basis of Gender.

Malcolm wrote:

As I said, that did not happen. Posting a link to an article than someone find

discomforting does not amount to discrimination.

Then why, pray tell, do you allow such posts as this:

"Homosexual behavior, especially, is behavior that will put an end to nations and humanity. What does it mean by putting an end to nations? Someone who practices homosexuality will not care about their country, so that country will disintegrate. Homosexuals do not procreate, so the human race will vanish! This kind of behavior is forbidden by national law, universal law, and natural law. Those who do will fall into the hells no matter who they are. Every one of us must know this.

People cannot be oblivious to the basic responsibilities of human beings, otherwise we cannot even compare to animals. Notice how animals do not engage in homosexual behavior. Some may argue that same-sex lab rats practice homosexuality, but that is because you force these rats. Has anyone confined you so that you are only with those of your sex and make you practice homosexuality? This kind of behavior defies creation; it is wrong. Cultivators must be normal and not psychologically deranged."

the rest can be read here:

<http://www.gbm-online.com/online/dharma/avoid.html>

Or perhaps this is allowed to stand because it was posted before the present Safe Space regime?

Perhaps you ought to figure out what your actual policies are.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:16 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

BuddhaFollower said:

The the Guhyasiddhi of Padmavajra, a work associated with the Guhyasamaja tradition, prescribes acting as a Saiva guru and initiating members into Saiva Siddhanta scriptures and mandalas.

Malcolm wrote:

The work begins however by saying:

Though indeed there are other tantras,
any taught by the guide, the Buddha,
possess definitive intimate instructions.
I shall now explain them.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:13 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

By this stringent definition, anything can be defined as hate speech if it is speech you don't like.

Admin_PC said:

No Discriminating Against Members on the Basis of their Gender, Sexual Preferences, Ethnic Group, Language, etc - pretty straightforward.

Malcolm wrote:

Right, that was not happening here.

Author: Malcolm

Date: Wednesday, September 7th, 2016 at 1:00 AM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

Hahahaha, nice try. Who defines "hate speech?" Are we so fragile that we need censors deciding for us what constitutes hate speech? No thanks.

I cannot see the censored article now, so I cannot decide for myself if it constitutes "hate speech." This is the problem with censorship.

Admin_PC said:

If it does not affect you personally, then I hardly see how you're qualified to determine if it's hate speech.

Malcolm wrote:

By this stringent definition, anything can be defined as hate speech if it is speech you don't like.

Admin_PC said:

Disagreeing with someone's lifestyle choices may, in fact be a clear violation of the policies on discriminatory behavior.

Malcolm wrote:

But there are kinds of disagreements about people's lifestyle choices here, for example, "eat meat" vs. "don't eat meat"; "drink alcohol" vs. "don't drink alcohol", and so on. Given what you have said above, there is all kinds of discrimination going on here.

Admin_PC said:

It's very little to do with "pc police" and a lot to do with an agreed upon policy that's already in place.

Malcolm wrote:

No, you all are just the present regime in charge, and you decide things as you see fit, using the vaguely worded TOS to back up whatever arbitrary decisions you make. I accept that this is the case, but I will protest when I think you or another moderator speaking incorrectly, as did Dan above.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 11:42 PM

Title: Re: Questions about Tulkus and Unrecognized Tulkus

Content:

Footsteps said:

These questions about Tulkus pertain to the realm of Unrecognized Tulkus.

Does the act of remembering past lives make one a tulku?

Does remembering the act of choosing one's birth prior to incarnation make one a tulku?

What are the definitive/indicative factors that determine whether or not an individual is an unrecognized tulku?

Malcolm wrote:

You have to get a Tibetan Lama to sign off on it, the higher, the better.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 11:24 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

dzogchungpa said:

Granted, but almost nobody refers to Rinpoche with that initialism.

Finney said:

That doesn't seem to be the case, unless this happens to be a very recent change. I know several of his students, two people who help run one of his organizations, and a few lamas who went to Dzongsar Institute and they all regularly refer to him as Dzongsar Khyentse Rinpoche, even just Khyentse Rinpoche. I'm not sure I've ever heard them use Dzongsar Jamyang Khyentse Rinpoche and I don't believe they're being at all disrespectful.

dzogchungpa said:

I was referring to the ['DKR'](https://en.wiktionary.org/wiki/initialism), not what it abbreviates, "Dzongsar Khyentse Rinpoche", which indeed is in common use. I was just teasing Malcolm about what I take to be his reluctance to associate DJKR with Jamyang, i.e. Manjushri.

Malcolm wrote:

That is an awfully silly projection on your part, chung. Further, just for the record, 'jam dbyangs is Mañjughośa. 'jam dpal is Mañjuśrī.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 11:16 PM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

I get it now. You support censorship of opinions not in accord with your own. Good to know.

Sherab Dorje said:

No, you don't get it at all. I believe that freedom of speech does not apply to hate speech, whether the hate speech corresponds to my opinions or not.

Malcolm wrote:

Hahahaha, nice try. Who defines "hate speech?" Are we so fragile that we need censors deciding for us what constitutes hate speech? No thanks.

I cannot see the censored article now, so I cannot decide for myself if it constitutes "hate speech." This is the problem with censorship.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:58 PM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

Whereas it is tolerant to allow them to allow people to disgrace people on the basis of their gender, sexual preference, race etc...?

Malcolm wrote:

Speech is either free, or it isn't.

Sherab Dorje said:

There is no such thing as free. Everything comes at a cost.

Malcolm wrote:

I get it now. You support censorship of opinions not in accord with your own. Good to know.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:56 PM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

I think it is a pretty fair assessment of his political threads.

Malcolm wrote:

It is not tolerant to shout down or marginalize people who are politically conservative.

Sherab Dorje said:

Whereas it is tolerant to allow them to allow people to disgrace people on the basis of their gender, sexual preference, race etc...?

Malcolm wrote:

Speech is either free, or it isn't.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:56 PM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

I take it that you did not see the last thread?

Malcolm wrote:

you mean this?

<https://www.dharmawheel.net/viewtopic.php?f=36&t=23504&p=352353#p352353>

Sherab Dorje said:

Nope. He started a thread in which he had a link to an article with a blanket condemnation of transgenderism.

Malcolm wrote:

Yes. Some people think that it is wrong. They have a right to their opinion. They even have a right to express that opinion here, so I presume, unless we have become so dominated by EU PC nonsense that we no longer have the right to express opinions which do not fit the preconceptions of the moderating staff.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:52 PM

Title: Re: Fare Thee Well All

Content:

Sherab Dorje said:

I think it is a pretty fair assessment of his political threads.

Malcolm wrote:

It is not tolerant to shout down or marginalize people who are politically conservative.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:50 PM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

Nevertheless, Nick's posts on the issues of transgenderism have been largely confined the trend in some areas to encourage children with gender dysmorphia to explore reassignment surgery. I agree with him that this is wrong headed.

Sherab Dorje said:

I take it that you did not see the last thread?

Malcolm wrote:

you mean this?

<https://www.dharmawheel.net/viewtopic.php?f=36&t=23504&p=352353#p352353>

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:48 PM

Title: Re: Fare Thee Well All

Content:

Malcolm wrote:

This is an absolutely unfair assessment of Nick's posting history.

Sherab Dorje said:

Not absolutely unfair. I think it is a pretty fair assessment of his political threads.

Of course he does also contribute quite heavily to the Mahayana sections of the board. Without a doubt.

Malcolm wrote:

It is absolutely unfair. Dan said:

Most of what you contribute, Nicholas, has nothing to do with Mahayana and Vajrayana Buddhism, but not only that, you don't engage in discussion. So clearly this is not a good fit.

This is completely false. Therefore, it is absolutely unfair.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:43 PM

Title: Re: Fare Thee Well All

Content:

Dan74 said:

Most of what you contribute, Nicholas, has nothing to do with Mahayana and Vajrayana Buddhism, but not only that, you don't engage in discussion. So clearly this is not a good fit.

If you find a forum with a subtitle that says "A soapbox for reactionaries who don't want to discuss but like to complain about all sorts of modern goings-on" that might be a perfect place for you.

Malcolm wrote:

This is an absolutely unfair assessment of Nick's posting history.

Dan74 said:

Then I apologise unreservedly and withdraw.

Malcolm wrote:

The point is that you condemned him without even looking to see where and what he mostly posts about (sūtra studies). While it is true that of late he has posted on the issue of Transgender politics re: minors, in fact I agree with him that allowing minors to undergo elective gender reassignment surgery is quite wrong and misguided, not to mention the fact that from a BUDDHIST point of view, specifically, Abhidharma, it is not possible to change one's biological gender, whether male, female or intersexed. You cannot become a man by removing your breasts and sewing on a penis anymore than you can become a woman by taking hormones to grow breasts and castrating yourself. There is, in the women's community, a lot of discussion amongst women-born women about how to accommodate trans-women who will never (in this life) have the gendered experience of experiencing menstruation, childbirth and menopause, for example.

Having said this, I sympathize with people who experience gender dysmorphia, and if they are adults, it is not my job to approve or disapprove of their choices about lifestyle, surgery, and so on.

Nevertheless, Nick's posts on the issues of transgenderism have been largely confined to the trend in some areas to encourage children with gender dysmorphia to explore reassignment surgery. I agree with him that this is wrong headed.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 10:22 PM

Title: Re: Fare Thee Well All

Content:

Dan74 said:

Most of what you contribute, Nicholas, has nothing to do with Mahayana and Vajrayana

Buddhism, but not only that, you don't engage in discussion. So clearly this is not a good fit.

If you find a forum with a subtitle that says "A soapbox for reactionaries who don't want to discuss but like to complain about all sorts of modern goings-on" that might be a perfect place for you.

Malcolm wrote:

This is an absolutely unfair assessment of Nlck's posting history.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 5:38 AM

Title: Re: Buddha in God realm?

Content:

Malcolm wrote:

Indra.

Losal Samten said:

Are you basing that on something higher than Sutra? Mipham says in his MAV commentary that "The majority of [third bhumi bodhisattvas] are born as "Indra" and they are able to draw their subjects out of the mud of desire".

Malcolm wrote:

Shitro.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 5:06 AM

Title: Re: Buddha in God realm?

Content:

Tirisilex said:

I heard that there is a Buddha in the God Realm trying to teach the Gods Buddhism. Anyone know what his name is?

Malcolm wrote:

Indra.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 4:23 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

I have nothing against DKR. Having an aversion to someone is quite different than

disagreeing with their view on this or that point. He has a lot of responsibilities thrust upon him. I would not want to be him or anyone like him, ever. Being recognized a tulku is a sure fire way to make sure that subject of the recognition will never have their own life.

dzogchungpa said:

OK, you're off the hook. From now on, though, could you please write 'DJKR' instead of 'DKR'?

Malcolm wrote:

Sure, when they update his name on his own website:

<http://khyentsefoundation.org/about-us/>

dzogchungpa said:

Khyentse Foundation is a nonprofit organization founded in 2001 by Dzongsar Khyentse Rinpoche to support all traditions of Buddhist study and practice. Since 2001, the foundation has supported individuals and institutions in more than 30 countries and has directly affected the lives of people around the world. Khyentse Foundation activities include major text preservation and translation projects, support for traditional monastic colleges in Asia, a worldwide scholarship and awards program, academic development of Buddhist studies in major universities, training and development for Buddhist leaders and teachers, Buddhist education for children, support for individual study and retreats, and more.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 2:11 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

While I certainly applaud his openness in allowing specialists in non-Buddhist traditions teach in depth presentations of their tenets where Buddhists can listen to them...

dzogchungpa said:

You're applauding something about DJKR?

Malcolm wrote:

I have nothing against DKR. Having an aversion to someone is quite different than disagreeing with their view on this or that point. He has a lot of responsibilities thrust upon him. I would not want to be him or anyone like him, ever. Being recognized a tulku is a sure fire way to make sure that subject of the recognition will never have their own life.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 1:55 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Sure, this is his opinion. I think he is completely wrong and overstating the case.

dzogchungpa said:

Understood, I just wanted people to see that I wasn't making it up.

Malcolm wrote:

Oh, we know you are not making it up:

<http://www.deerpark.in/programs/archive/the-vibration-of-consciousness-the-spanda-k-rik/>

While I certainly applaud his openness in allowing specialists in non-Buddhist traditions teach in depth presentations of their tenets where Buddhists can listen to them, I think it is somewhat strange to make the unequivocal assertion that Trika (which has three different systems: kūla, spanda, and pratyabhijñā) and Vajrayāna are identical in meaning. And, I don't see any Bonpo teachers offering teachings there. Which is a bit strange because the first Khyentse was quite close to Bon. Bon and Vajrayāna are in fact identical in meaning. Bon needs more support than Trika.

Author: Malcolm

Date: Tuesday, September 6th, 2016 at 1:38 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

dzogchungpa said:

FWIW I recently heard Dzongsar Khyentse Rinpoche, whose Deer Park Institute regularly holds courses and seminars on Kashmir Shaivism, say that it is "very, very identical" with Vajrayana Buddhism

Derek said:

I've been reading Part III of John Reynolds' The Golden Letters...

dzogchungpa said:

BTW, you can see/hear what I was referring to here:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

It should start at the right place, but if not it's at 6:55.

Malcolm wrote:

Sure, this is his opinion. I think he is completely wrong and overstating the case.

Author: Malcolm

Date: Monday, September 5th, 2016 at 11:59 PM

Title: Re: Coping with Energetic Sensitivity

Content:

Footsteps said:

Some people are extremely sensitive to the energetic wavelengths around them...

How can a person overcome such sensitivities? What can one do to develop a better filter, or a better resistance to adverse effects of a given energetic landscape?

Malcolm wrote:

Such people have a vatta disorder. Treat accordingly.

Footsteps said:

How does one treat a vatta disorder?

Malcolm wrote:

see an ayurvedic specialist.

Author: Malcolm

Date: Monday, September 5th, 2016 at 11:07 PM

Title: Re: Even the Buddha couldn't do that

Content:

gad rgyangs said:

its clearly saying that the teacher induces in the students various experiences simply by placing his awareness in front of them.

Malcolm wrote:

It is not clearly saying this at all. Why? This translation, " Now place your awareness right in the space in front of you, steadily without modification, fixedly without wavering, and clearly without a meditative object." is slightly mistaken.

What it is in fact is an instruction for the students, as indicated by the plural tense of the Tibetan, to place their own rig pa in the sky before them

da khyed rang rnam rig pa mdun gyi nam mkha' la/ bzo med du ce re/ yengs med du hrig ge/ dmigs med du gsal le ba/ 'od ka'i ngang du zhog cig bya

"Now, you all [meaning the students] should look without artifice at [your] vidyā in the sky in front [of you]; vividly without distraction; clearly without support; resting in the state of radiance.

(nyi zla 'od zer . "dang po skye gnas bar do'i khrid yig kun gzhi rang grol ." In snyan brgyud khrid chen bcu gsum skor/. TBRC W30199. 7: 63 - 105. [kaH thog]: [kaH thog dgon pa], [2004?]. [http://tbrc.org/link?RID=O00JR968%7CO00JR96800JR513\\$W30199](http://tbrc.org/link?RID=O00JR968%7CO00JR96800JR513$W30199))

I hope this clears that misconception away.

Whenever I find something a little strange in a translation, I go look at the original text.

Author: Malcolm

Date: Monday, September 5th, 2016 at 10:15 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Derek said:

5. Consciousness. In both traditions, the central focus is on consciousness, and in particular on pure consciousness.

Malcolm wrote:

No, the focus in Dzogchen is not on consciousness per se (the all-basis, the ālaya), it is on understanding the basis, which is inseparable emptiness and clarity.

Moreover, Trika is grounded in the modified Saṃkhya of the Shaiva tradition; whereas Dzogchen has its feet firmly planted in Abhidharma and Madhyamaka.

Author: Malcolm

Date: Monday, September 5th, 2016 at 5:05 AM

Title: Re: Even the Buddha couldn't do that

Content:

gad rgyangs said:

what about this passage from the kar gling zhi khro?:

Have all your pupils sit in front of you in the posture bearing the seven attributes of Vairocana. Now place your awareness right in the space in front of you, steadily without modification, fixedly without wavering, and clearly without a meditative object. While so doing, given the differences in intellect, in some, a nonconceptual, unmediated, conceptually unstructured reality will arise in their mind-streams. In some there will be a steadiness of awareness. In some, there will be a steady, natural luster of emptiness that is not an emptiness that is nothing; and there will arise a realization that this is awareness itself, it is the nature of the mind. In some, there will arise a sense of straightforward emptiness. In some, appearances and the mind will merge: appearances will not be left outside and awareness will not be left inside. There will arise a sense that they have become inseparably equalized. It is impossible that some such kind of experience will fail to occur.

(from "Natural Liberation: Padmasambhava's Teachings on the Six Bardos" Wisdom Publications 1998, pg 120)

Malcolm wrote:

What about it? Experiences are always occurring, all the time.

Author: Malcolm

Date: Monday, September 5th, 2016 at 3:44 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Who takes the empowerment? You do. Empowerment is just another form of teaching.

Sherab Dorje said:

Dude, with all respect, you've made your point. Those that heard it and took it to heart... Those that didn't... No need to flog a dead horse!

Malcolm wrote:

There is always a need to flog a dead horse.

Author: Malcolm

Date: Monday, September 5th, 2016 at 3:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Crazywisdom said:

Is the gar asking to send email requests for permission to attend?

Malcolm wrote:

No, you register on the website.

Crazywisdom said:

Melong.com?

Malcolm wrote:

Dzamling gar website:

<http://dzamlinggar.net/en/schedule/icalrepeat.detail/2016/12/28/6591/-/choegyal-namkhai-norbu-yangtig-retreat>

Author: Malcolm

Date: Monday, September 5th, 2016 at 3:20 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Oh yeah one of my lamas said blessings in Tilo's song means if you have respect for

teacher, lineage and teachings, and put hard efforts into it then you get the result.

Malcolm wrote:

Of course, blessings all come from you. Your respect, your efforts. Lamas can't do anything but give you teachings.

conebeckham said:

Though without empowerment, your respect and efforts are insufficient.

Malcolm wrote:

Who takes the empowerment? You do. Empowerment is just another form of teaching.

Author: Malcolm

Date: Monday, September 5th, 2016 at 3:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

RikudouSennin said:

Is \$1,500 enough to get me to Tenerife from Atlanta and back?

This is essentially all the money I have saved up, will just have to live at bare minimum for the next couple of months to add on to it.

Edit: Just looked at ticket prices, hotels, passports etc. I don't have a chance, enjoy.

Malcolm wrote:

Buy your plane ticket, start a go fund me. You will be able to find some place to stay with some kind person.

Author: Malcolm

Date: Monday, September 5th, 2016 at 3:19 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Crazywisdom said:

Is the gar asking to send email requests for permission to attend?

Malcolm wrote:

No, you register on the website.

Author: Malcolm

Date: Monday, September 5th, 2016 at 2:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

krodha said:

Well I'm open to having misspoke. In the end all we can do is acknowledge that Rinpoche's students are big boys and girls who are capable of making the right decision

for themselves, and hope they will do so.

Malcolm wrote:

This is a very common thing in the community -- using personal communications with ChNN in the attempt to condition others.

krodha said:

Thanks, I wasn't aware it's common, luckily no one does this at our ling in Berkeley.

Malcolm wrote:

If you have ever been on the gakyil, you are more likely to experience this. I have seen every variety of trying to use ChNN's personal communications to manipulate others or promote one's own point of view. In general, I think it is disrespectful of CHNN, of others, and of the teachings.

Author: Malcolm

Date: Monday, September 5th, 2016 at 2:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

krodha said:

Come hell or high water I'll be in Tenerife in December. Hope to see some of you there.

Malcolm wrote:

See you there.

Author: Malcolm

Date: Monday, September 5th, 2016 at 2:11 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

florin said:

But there is the undeniable fact that lots of rinpoches received whole cycles of advanced teachings when they were young and not yet ripe.

Malcolm wrote:

Yup, like ChNN, by his own frequent admission.

Author: Malcolm

Date: Monday, September 5th, 2016 at 2:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

krodha said:

.

Even if you don't plan to apply the teachings immediately, it is still good to receive it so

you can when you are ready.

florin said:

As disappointing as it may seem, people shouldn't go if they are not ready .

I am afraid to say , rinpoche's advice does not allow for any interpretation.

I asked him a question about readiness and whether people can go to receive the teachings even if they are not ready but only practice yangti when they are ready and he wasn't very pleased.

No means no.

That's it.

krodha said:

Well I'm open to having misspoke. In the end all we can do is acknowledge that

Rinpoche's students are big boys and girls who are capable of making the right decision for themselves, and hope they will do so.

Malcolm wrote:

This is a very common thing in the community -- using personal communications with ChNN in the attempt to condition others.

Author: Malcolm

Date: Sunday, September 4th, 2016 at 9:54 PM

Title: Re: Coping with Energetic Sensitivity

Content:

Footsteps said:

Some people are extremely sensitive to the energetic wavelengths around them...

How can a person overcome such sensitivities? What can one do to develop a better filter, or a better resistance to adverse effects of a given energetic landscape?

Malcolm wrote:

Such people have a vatta disorder. Treat accordingly.

Author: Malcolm

Date: Sunday, September 4th, 2016 at 9:40 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Author: Malcolm

Date: Sunday, September 4th, 2016 at 1:22 PM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

There is enough drama in the world, who needs more?

maybay said:

Asvaghosa, Abhinavagupta, Thangtong Gyalpo, Chogyam Trungpa, DJK, Ivo, Jundo Cohen, Kim, and me. And possibly Dzogchungpa.

Malcolm wrote:

Good luck.

Author: Malcolm

Date: Sunday, September 4th, 2016 at 1:22 PM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Devotion means you listen to their teachings, and then apply them. That's all. There is nothing more to true devotion than this. The idea that devotion is this big emotional drama is immature.

Tulku Urgyen Rinpoche said:

Recognize your essence in the moment of strong devotion, which is an emotion so powerful that tears come to our eyes and the hairs on the body stand on end. As the third Karmapa said, "In the moment of love, the empty essence dawns nakedly."

Malcolm wrote:

If that is what turns you on. Seems like unnecessary contrivance to me.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 10:49 PM

Title: Re: Rainbow Body in Hinduism

Content:

Rakz said:

Well according to Dzogchen every single living sentient being is already a rainbow body

florin said:

Yes that is how it is .

One just need to learn to distinguish between this body of light that is our five aggregates and the unchangeable natural state and develop capacity of how to rest in this state instead of the body of light.

Malcolm wrote:

Huh? You mean the five kāyas, five pristine consciousnesses, five lights, and so on are not our unchanging natural state?

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 9:58 PM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

Another aspect of devotion with the intention of receiving blessings is the drama that it brings to the surface.

Malcolm wrote:

There is enough drama in the world, who needs more?

maybay said:

If you suspect that someone may have high realizations, and that they are in an extraordinary position to help beings such as yourself (where other learned teachers might just have stock teachings to impart), then devotion is an important way of framing your interactions. For example, with devotion, you are symbolically gesturing to the master that you see something in them beyond ordinary teachings. It is too often the case that teachers are approached by people with only a curious interest in them and their teachings. Devotion shows the master that you are not just taking another trip through the mall. Through acts of devotion you show you are prepared to commit to a practice, and therefore that they are not wasting their time imparting precious teachings instead of doing their own practice. Blessings, like merit, or even mundane currency, is an intangible and relative good of no ultimate value.

Malcolm wrote:

Devotion means you listen to their teachings, and then apply them. That's all. There is nothing more to true devotion than this. The idea that devotion is this big emotional drama is immature.

maybay said:

A fraudulent teacher will not have the capacity to manage the intensified consciousness produced by devotion, and his organization will show obvious signs of corruption. These signs of corruption are not just an unfortunate by-product of what might have been. They are a valuable warning to anyone else looking to enter the community, and for those inside it too. The more one is familiar with what devotion is, how it works, and what it looks like when it goes wrong, the more you will be able to distinguish authentic and inauthentic Dharma.

Malcolm wrote:

This is incredibly naive. It is also a horrible recommendation.

maybay said:

Devotion and the blessings that accrue should be seen as a practice. Something to be taken as seriously as any other practice. It is not a ticket to hysteria and forgetting

oneself.

Malcolm wrote:

"Devotion" means practicing. "Blessings" means receiving teachings. Both only come from your side. If you don't receive teachings out of lack of interest, you can have all the emotional devotion you want, but you cannot practice. If you don't practice, you will experience no result.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 3:04 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Oh yeah one of my lamas said blessings in Tilo's song means if you have respect for teacher, lineage and teachings, and put hard efforts into it then you get the result.

Malcolm wrote:

Of course, blessings all come from you. Your respect, your efforts. Lamas can't do anything but give you teachings.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 3:02 AM

Title: Re: Even the Buddha couldn't do

Content:

Crazywisdom said:

We need a rainbow body tally.

BTW ChNN says the GY in the Yangti-Shitro book is the most profound. In the end, the CN is like this.

Malcolm wrote:

Guru Yoga of White A and Ati Guru Yoga are not exactly the same.

The former (short form) is found in the Short Thun. The latter is the basis of all practices in the DC.

Crazywisdom said:

Referring to the triangle one... Is that what you meant?

Malcolm wrote:

The Guru Yoga of White A, the long form, is included in the collective practices book and the Shitro/Yanti book. This is the one of which ChNN has said belongs to anuyoga. I have some familiarity with it because I have done it in retreat and have received

teachings on it (normal way in a group retreat).

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 3:00 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

That's at the time of transfer. They talk of dharmakaya appearing as blueness and the form kayas are latent until sentient beings get involved when it can appear as any deity.

Malcolm wrote:

Also Saraha refutes this idea that Mahāmudra realization is the cessation of perception:

“For the knowledge of the ultimate, oh sir, look with your eyes! I didn’t realize anything more than this. If you want realization, that is everything.”

Also Kotalipa:

“From looking with the eye organ, non-dual wisdom is amazing!”

Yangonpa, the famed Drukpa Kagyu master states:

Luminous clarity is without appearances and free from extremes but mahāmudrā is fresh appearance and knowing, and because proliferation is self-liberated, it is different than luminous clarity.

He continues:

That is not the objects of focus or the creation of a deity form, luminous clarity, or emptiness, bliss, non-conceptuality, and so on. There might be a deity form, there might be a ghost. There might be bliss, there might be suffering. There might be appearances, there might be emptiness. There might be luminous clarity, [5/a] there might be signs. There might be conceptuality, there might be non-conceptuality, whatever it may be, it is not established in truth. It is enough in its own state.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 2:54 AM

Title: Re: Even the Buddha couldn't do

Content:

Crazywisdom said:

Correct about what the book says. He's comparing against other cycles and wondering why CN gives a faster schedule than others. The only diff he saw was emphasis on guru, where it goes with Vimalamitra and then to CSW.

Malcolm wrote:

The Chetsun Nyinthig is not a Dzogchen practice, per se. It is a practice of anuyoga, supporting man ngag sde practice. It has some very brief instructions on rushen, trekchö and thögal, but very brief. Khenpo Namdrol might still be trapped in cause and effect vehicles, or he thinks that is what is useful for people, like ChNN.

The most effective practice is Ati Guru Yoga, ChNN style.

Crazywisdom said:
We need a rainbow body tally.

BTW ChNN says the GY in the Yangti-Shitro book is the most profound. In the end, the CN is like this.

Malcolm wrote:
Guru Yoga of White A and Ati Guru Yoga are not exactly the same.

The former (short form) is found in the Short Thun. The latter is the basis of all practices in the DC.

Author: Malcolm
Date: Saturday, September 3rd, 2016 at 2:18 AM
Title: Re: Even the Buddha couldn't do
Content:

Crazywisdom said:
Khenpo Namdrol explained the Chetsun Nyimghig's promise of a swifter realization of rainbow body than other Dzogchen cycles is its emphasis on guru devotion. He said, other than that, it's not that different from other cycles. Perception of wisdom is being asserted as the slower way to go.

Malcolm wrote:
Well, no. Chetsun says in the cycle, that meditating on him is the most effective way in this day and age:
“E ma, e ma! Later on in the future, if yogis practicing the essential meaning of the Heart Essence wish for liberation in this life, they should meditate on me, Chetsun Siṃheśvara. This means doing the full sadhana, not just the ngondro.

Crazywisdom said:
Correct about what the book says. He's comparing against other cycles and wondering why CN gives a faster schedule than others. The only diff he saw was emphasis on guru, where it goes with Vimalamitra and then to CSW.

Malcolm wrote:
The Chetsun Nyinthig is not a Dzogchen practice, per se. It is a practice of anuyoga, supporting man ngag sde practice. It has some very brief instructions on rushen,

trekchö and thögal, but very brief. Khenpo Namdrol might still be trapped in cause and effect vehicles, or he thinks that is what is useful for people, like ChNN.

The most effective practice is Ati Guru Yoga, ChNN style.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 2:16 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Reminder: Cessation of perception is what is being asserted as buddhahood.

Malcolm wrote:

In Hinayāna and Mahāyāna, perhaps. Not Vajrayāna, and definitely not Dzogchen.

Crazywisdom said:

It's in Tilo's song. And that's what the 4th vision is, cessation of phenomena, clarity or whatever. Some say there's a color... But that's about it...

Malcolm wrote:

There is no cessation of perception in the fourth vision. Concerning this Shabkar writes:

It so happens that in the past some practitioners of the Great Perfection have asserted that the kāyas and pristine consciousnesses do not exist within the state of original purity, but this is great error.

And:

The way that great transference body arises:

when all visions have gradually been exhausted,
when one focuses one's consciousness on the appearances strewn about
on the luminous maṇḍala of the five fingers of one's hand,
the environment and inhabitants of the universe
returning from that appearance are perceived as like the moon in the water.

One's body is just a reflection,

self-apparent as the illusory body of pristine consciousness;

externally and internally pellucid; free from being harmed by the four elements;
one obtains a vajra-like body.

One sees one's body as transparent inside and out.

The impure eyes of others cannot see one's body as transparent,
but only the body as it was before;

for example, when the hand of Mutri Tsanpo touched
the body of Master Padmasambhava,
according to account of their meeting.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 2:10 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Who am I to know? I was just repeating the words of my Kagyu masters. I will grant that it comes across as somewhat triumphalist.

Malcolm wrote:

Some people like devotion. I prefer direct perception.

Crazywisdom said:

Khenpo Namdrol explained the Chetsun Nyimghig's promise of a swifter realization of rainbow body than other Dzogchen cycles is its emphasis on guru devotion. He said, other than that, it's not that different from other cycles. Perception of wisdom is being asserted as the slower way to go.

Malcolm wrote:

Well, no. Chetsun says in the cycle, that meditating on him is the most effective way in this day and age:

“E ma, e ma! Later on in the future, if yogis practicing the essential meaning of the Heart Essence wish for liberation in this life, they should meditate on me, Chetsun Simḥesvara. This means doing the full sadhana, not just the ngondro.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 1:55 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Reminder: Cessation of perception is what is being asserted as buddhahood.

Malcolm wrote:

In Hinayāna and Mahāyāna, perhaps. Not Vajrayāna, and definitely not Dzogchen.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 1:55 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Who am I to know? I was just repeating the words of my Kagyu masters. I will grant that it comes across as somewhat triumphalist.

Malcolm wrote:
Some people like devotion. I prefer direct perception.

maybay said:
I like both.

Malcolm wrote:
Ok.

Author: Malcolm
Date: Saturday, September 3rd, 2016 at 1:53 AM
Title: Re: Even the Buddha couldn't do that
Content:

Crazywisdom said:
That's an interesting theory. But how do you support that? BTW if they Vajradhara isn't being identified as the guru, there's no blessing going to happen and the winds entering the heart will cause anger. It's not that one prays to anyone as a Buddha. Or just prays to Buddha. It has to be a lineage teacher as Vajradhara.

Malcolm wrote:
Or Sakya Paṇḍita, or Guru Rinpoche, or Tsongkhapa, or anyone else you believe has reached Buddhahood.

For myself, I prefer to visualize a white A in a thigle, since I think this is more direct. But the principle is the same. And by the way, I don't mean the heart organ -- if vatta enters that, it is a big problem, so called snying rlung; I mean in the heart center, the center of the body, below the heart and above the diaphragm, roughly between T9 and T8.

Crazywisdom said:
Tilopa just meant your heart, as in deep.

Malcolm wrote:
You can understand it that way, if you choose.

Author: Malcolm
Date: Saturday, September 3rd, 2016 at 1:18 AM
Title: Re: Even the Buddha couldn't do that
Content:

Vasana said:
I'll look up how to do that. For now, I've edited that post and quoted the excerpt in question from Merton.

Malcolm wrote:
<https://tinyurl.com>

Author: Malcolm
Date: Saturday, September 3rd, 2016 at 1:11 AM
Title: Re: Even the Buddha couldn't do that
Content:
Vasana said:
A passage from Merton quoted in the foreword/Intro to Chattel Rinpoche's book,
Compassionate action

[url]https://books.google.co.uk/books?id=ZlucT_y2C-sC&pg=PA10&dq=thomas+merton+chatral&hl=en&sa=X&ved=0ahUKEwiH5InUIPHOAhXL3SwKHfWJCIUQuwUIGTAC#v=snippet&q=thomas%20merton%20&f=false[/url]

Malcolm wrote:
Use a tiny URL

Author: Malcolm
Date: Saturday, September 3rd, 2016 at 12:56 AM
Title: Re: Even the Buddha couldn't do that
Content:

Vasana said:
Dzogchen master Chatral Rinpoche and Catholic contemplative Thomas Merton got along very well and were apparently both quite impressed with each other too.

dzogchungpa said:
Yes, apparently Merton was not hurtin', spiritually speaking.

Vasana said:
Ha! Agreed.

Interestingly enough;

Yet, the most influential contact he [Merton] made was with the Buddhist teacher, Chatral Rinpoche, a monk who had spent more than thirty years in the solitary contemplation that was Merton's only real home in this world. It was Chatral Rinpoche who identified Merton as a pratyekabhudda, and with whom Merton would take a variant of the Bodhisattva's vows, in which he dedicated himself to do all he could to reach enlightenment for the benefit of all beings, in this lifetime or the next.

From :

<http://spiritualnotreligious.blogspot.co.uk/2011/05/thomas-merton-encounter-with-buddhism.html?m=1>

Malcolm wrote:

Hahahahaha, whoever wrote this blog however is an ignoramus:

The Buddha consistently said that his path was not the only path to enlightenment, and that every being must find his own path.

In fact the Buddha said the opposite.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 12:18 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

In my tradition, we say that "direct perception" or "naked seeing" can be best achieved if one places one's mind in a state of intense devotion, intense compassion, or intense bliss. It's about praxis. The goal is the same. Devotion on it's own is nice, but it's a means.....

Malcolm wrote:

In my tradition we say that direct perception is best achieved through direct introduction. But we may mean different direct perceptions. Caveat emptor always applies.

conebeckham said:

Indeed! We say direct introduction can be best given in the states mentioned, FWIW.....in fact, Shangpa Ga'uma works exactly that way. Kamtsang also has their methods of "pointing out" that are related to Tantric practice, and the Completion stage, separate from ChagChen Ngedon Gyamtso's path. But who knows if the object being pointed to is the same?

Malcolm wrote:

In this case, it means direct perception of the clarity and empty aspects of the mind.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 12:17 AM

Title: Re: Even the Buddha couldn't do that

Content:

treehuggingoctopus said:

So it is roughly at the level of the xyphoid process, right?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, September 3rd, 2016 at 12:01 AM

Title: Re: Even the Buddha couldn't do that

Content:

treehuggingoctopus said:

Jesus, what is T8 and T9? You do not mean thoracic vertebrae, do you?

Malcolm wrote:

Yes, between those, in the center of the body. This is the rough location of the heart cakra.

treehuggingoctopus said:

As shown here? Roughly three-four fingers above the navel:

Lovely. I have been doing it wrong for almost a decade now

Malcolm wrote:

As shown there, T5 or so.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:56 PM

Title: Re: First words of Buddha after enlightenment

Content:

Malcolm wrote:

The first words of the Buddha after awakening are reported in the Lalitavistara Sūtra:

The ambrosial Dharma I obtained is
profound, immaculate, luminous, and unconditioned.

Even if I explain it, no one will understand.

I think I shall remain silent in the forest.

That which is free from words cannot be understood through words,
likewise, the nature of phenomena is like space,
totally free of the movements of mind and intellect.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:45 PM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Who am I to know? I was just repeating the words of my Kagyu masters. I will grant that it comes across as somewhat triumphalist.

Malcolm wrote:

Some people like devotion. I prefer direct perception.

conebeckham said:

In my tradition, we say that "direct perception" or "naked seeing" can be best achieved if one places one's mind in a state of intense devotion, intense compassion, or intense bliss. It's about praxis. The goal is the same. Devotion on it's own is nice, but it's a means.....

Malcolm wrote:

In my tradition we say that direct perception is best achieved through direct introduction. But we may mean different direct perceptions. Caveat emptor always applies.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:43 PM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

And by the way, I don't mean the heart organ -- if vatta enters that, it is a big problem, so called snying rlung; I mean in the heart center, the center of the body, below the heart and above the diaphragm, roughly between T9 and T8.

treehuggingoctopus said:

Jesus, what is T8 and T9? You do not mean thoracic vertebrae, do you?

Malcolm wrote:

Yes, between those, in the center of the body. This is the rough location of the heart cakra.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:29 PM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Who am I to know? I was just repeating the words of my Kagyu masters. I will grant that it comes across as somewhat triumphalist.

Malcolm wrote:

Some people like devotion. I prefer direct perception.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:21 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Kagyu believe in using two accumulations. Also in devotion being the best way to realization, as in the stanza from Tilopa about guru's blessing entering your heart. They are visualizing the guru as vajradhara when praying. Tilo also mentions followers of sutras and tantras can't realize Mahamudra.

Malcolm wrote:

Yes, the Kagyus are Kadampa Gradualists. No problem with that.

Tilopa's stanza refers to i) doctrine from the Guhyasamaja, that a very effective way to cause the winds to enter the central channel is to focus on the anahata bindu (mi shig thig le) in the heart, visualized in the form of the guru. It actually has nothing to do with devotion, but everything to do with yogic praxis. ii) it refers to the fact that guru yoga is, for many people, a faster path than the two stages.

Crazywisdom said:

That's an interesting theory. But how do you support that? BTW if they Vajradhara isn't being identified as the guru, there's no blessing going to happen and the winds entering the heart will cause anger. It's not that one prays to anyone as a Buddha. Or just prays to Buddha. It has to be a lineage teacher as Vajradhara.

Malcolm wrote:

Or Sakya Paṇḍita, or Guru Rinpoche, or Tsongkhapa, or anyone else you believe has reached Buddhahood.

For myself, I prefer to visualize a white A in a thigle, since I think this is more direct. But the principle is the same. And by the way, I don't mean the heart organ -- if vatta enters that, it is a big problem, so called snying rlung; I mean in the heart center, the center of the body, below the heart and above the diaphragm, roughly between T9 and T8.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:19 PM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Malcolm, why do you single out the Kagyupas? I'm not butt-hurt, lol, but curious!

Malcolm wrote:

Because they single themselves out. For example, Gyalpo Rinpoche writes:

The manner of explaining the strength, definition and qualities, and the view, meditation and behavior of devotion, etc., in this lineage does not resemble others...

He explained that devotion was a special point of the Kagyu lineage, following Dgongs gcig:

Devotion alone is the method of giving rise to all realization.

He polemically responds to Sakya Paṇḍita, saying the following:

How can there be any doubt, therefore, that supplication to the victorious fathers and sons of the Kagyus will cause the blessings to enter?

And then going on the quote Karma Chagme:

Because a Guru possessing all qualifications today is rare, supplicating the lineage of the victorious fathers and sons of the Kagyus is good on its own. The activity of the Buddhas arrives because of their intent.

So that is why I singled out the Kagyus.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 11:07 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Kagyu believe in using two accumulations. Also in devotion being the best way to realization, as in the stanza from Tilopa about guru's blessing entering your heart. They are visualizing the guru as vajradhara when praying. Tilo also mentions followers of sutras and tantras can't realize Mahamudra.

Malcolm wrote:

Yes, the Kagyus are Kadampa Gradualists. No problem with that.

Tilopa's stanza refers to i) doctrine from the Guhyasamaja, that a very effective way to cause the winds to enter the central channel is to focus on the anahata bindu (mi shig thig le) in the heart, visualized in the form of the guru. It actually has nothing to do with devotion, but everything to do with yogic praxis. ii) it refers to the fact that guru yoga is, for many people, a faster path than the two stages.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 10:24 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

The pope doesn't run a 3 yr retreat. GR is a kagyü master with exceptional siddhis. If you pray to the pope nothing will happen. If you pray to GR you will receive profound lineage blessings.

monktastic said:

If you pray to a dog's tooth with enough devotion, you will "receive" blessings sufficient for realization. If you pray to the pope the full faith that he is a Buddha, methinks something will happen.

Crazywisdom said:

Hope

Malcolm wrote:

The idea that "blessings" come from supplicating gurus or from disciples offering supplications is both equally wrong. The dog tooth story is a perfect example of some of the hardcore silliness we can find in Tibetan Buddhism. It is a tale to silence inquisitive children.

Nevertheless, I will happily sing blessing supplications because I am grateful for the path that my gurus have shown me. But just as I don't really believe that gathering the two accumulations is necessary for buddhahood, likewise, I don't really believe in external blessings.

And the point of my example about the Pope is that he gives blessings a.k.a. benedictions, for a living. It is his main job. This is the Christian approach to spirituality in general, i.e., appealing to a higher power. But the Buddha is not a "higher" power -- he is merely someone who understood his own nature and became free of the afflictions that bound him to samsara. A guru is also not a higher power, he or she is someone that shows us the path. Meeting the path of Dharma is the real blessing, besides which all other so-called "blessings" pale into insignificance.

In any case, it is interesting to note that in the bka' 'gyur, the term byin rlab, brlabs and rlob occur infrequently in the sūtra division. There are 4 instances in the perfection of wisdom section; 51 instances in the Avatamska; 7 instances in the Ratnakuta collection and 53 instances in the general sūtra division. This is out of millions of words.

In the tantra division of course, because it is concerned with ritual actions, primarily, there are 740 instances of this term.

By way of comparison, the term emptiness occurs 27 times in Vinaya, 1000+ times in the PP section; 27 times in the Avatamska, 420 in the Ratnakuta, 1000+ in the general sutra division; and 464 in the tantra division.

When we run a comparative analysis on the tantra division with guru and blessing combined, we find that the "blessing" relationship between guru and disciple is framed

as a contractual obligation, as in this passage from the Vajrāmṛta Tantra:

After the disciple fully offers
his wealth to the guru,
the blessings of the guru
should be granted to the sadhaka.

But apart from this passage, there are no others in the tantras themselves. In the commentarial literature, the use of the term "blessings of the guru" are generally restricted to empowerment contexts. But of course, there are rare statements such as Virupa's:

Siddhi is obtained in an instant,
based on the blessings of the guru.

Naturally, as we move down into the commentaries on lower tantra, yoga tantra on down, references to the blessings of the guru disappear.

Such references are only found in the anuttarayoga tantra commentaries because guru yoga is strictly an highest yoga tantra thing.

Finally, the term "guru endowed with the lineage of blessings" entirely refers, in Indian literature, to someone who is actually authorized to bestow this or that empowerment, i.e. someone who has the adhiṣṭhāna (n. standing by , being at hand , approach ; standing or resting upon ; a basis , base ; the standing-place of the warrior upon the car Sa1mavBr. ; a position , site , residence , abode , seat ; a settlement , town , standing over ; government , authority , power ; a precedent , rule ; a benediction Buddh.) of the lineage.

Now of course, things in Tibet are different, especially in the Kagyu school, and Tibetans overall have moved way beyond the limited notion of "blessings" found in the Indian canon, where we can see common Tibetans (the prayer wheel spinning types) placing fervent, often blind, devotion in tulkus, abbots, geshe, and so on., whether deserved or not.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 9:17 PM

Title: Re: Even the Buddha couldn't do that

Content:
heart said:

Florin, I think you will be very surprised when you receive a full transmission of a Dzogchen cycle, in particular a Nyingtik cycle. You seem to be an idealist holding a banner for the ever evasive "pure Dzogchen". I am afraid that really don't exist in the way you think. Dzogchen is a lot more pragmatik than you think.

/magnus

Malcolm wrote:

Florin, bless his heart, is a staunch Valbyista.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 9:15 PM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

You are free to do dzogchen ngondro from a sutra perspective...

But in my opinion we should at least consider using them in their proper context.

Malcolm wrote:

Hahahaha, you are a really funny guy. You think you know Dzogchen even better than Longchenpa. Hahahahahaha. Longchenpa is just echoing Vimalamitra in the commentary on the sgra thal 'gyur. But I forgot, if it is isn't Semde, for you it is not really Dzogchen.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 9:07 PM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

You said that [blessings] have no function at all.

Malcolm wrote:

No, I actually said that "blessing" means to place the mind on profound Dharma topics according to definition given by Alak Kenkar Rinpoche (the reincarnation of Do Khyentse Yeshe Dorje) in his bod rgya tshig mdzod chen mo, or alternately, the activities that buddhas perform on our behalf; not the naive kind of "blessings" some people here believe in.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 9:03 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

If you pray to the pope nothing will happen. If you pray to GR you will receive profound lineage blessings.

Malcolm wrote:

How do you know. Did you try? After all, the Pope has millions of disciples.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 7:03 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

As far as Garchen Rinpoche goes. He is a very nice person who has benefitted many thousands of people. But then, so has the Pope, etc.

maybay said:

If this says anything its that function and substance are for the most part independent of one another.

Malcolm wrote:

Why? Who says that Garchen is not a bodhisattva, like the Pope.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 5:33 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Honestly, I always find guru fundamentalism astonishing in people who likewise consider themselves to have rejected blind faith ala Christianity, etc.

maybay said:

I don't think its the same thing. Christian faith is founded on one giant mistake. What you're suggesting is we pack up and go home on Garchen Rinpoche because of one out of a million things he's said. Or because his Sangha doesn't debate anymore.

Malcolm wrote:

I was not talking about them, I was talking about the more credulous here among us.

As far as Garchen Rinpoche goes. He is a very nice person who has benefitted many thousands of people. But then, so has the Pope, etc.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 4:45 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

But the idea that we are actually removing someone else's negative karma is not the way things work, according to what I understand, and I have never seen a convincing explanation to the contrary.

maybay said:

Nevertheless, receiving blessings and creating a karmic connection with realized masters is a simple, powerful method that avoids the pitfalls of narrow thinking. Its like aiming for rebirth in Sukhavati. It may not be the final destination but its acceptable. If you have the capacity to do more then there's no problem here either.

Malcolm wrote:

We are not talking about avoiding the pitfalls of narrow thinking, rather we are avoiding the pitfalls of naive belief in things that have no function at all.

Honestly, I always find guru fundamentalism astonishing in people who likewise consider themselves to have rejected blind faith ala Christianity, etc.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 1:57 AM

Title: Re: Abbott chops off finger as a devotional practice

Content:

Virgo said:

This kind of practice is very wrong. Buddha does not require your finger/s.

Virgo

Malcolm wrote:

Yup. Torturing the aggregates is definitely not the Buddha's intent.

dzogchungpa said:

Veganism is right out then, I guess.

Malcolm wrote:

i think so.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 1:41 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

Dzogchen ngondro is for developing capacity to discover and rest in the natural state.

Malcolm wrote:

The different rushans have different purposes, and purify different things. They have both relative and ultimate benefits.

For example, the rushan of the body, according to Longchenpa, has the following benefits:

From the two necessities in the preliminary of the body, the common purpose is attachment to the body is reversed, and obstacles are pacified. Common to both of those, misdeeds of the body are purified.

The supreme purpose is that one will never enter into the city of the womb, be liberated as a nirmānakāya. Common to both of those, one will become non-dual with the vajra body of all the buddhas.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 1:01 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

That all phenomena are the energy of self-originated wisdom.

Malcolm wrote:

This is the common view of all the higher tantras.

florin said:

Although the higher tantras have some understanding of the real condition they consider that the phenomena of the aggregates and their corresponding consciousnesses are samsaric manifestations which require purification...

Malcolm wrote:

So does Dzogchen. What do you think rushen is for? It is a kind of purification for eliminating rebirth in the six realms.

Don't confuse the basis with the path and result. As the Single Son of All the Buddhas Tantra states,
The mind series is for the intellectual.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 12:58 AM

Title: Re: Abbott chops off finger as a devotional practice

Content:

Virgo said:

This kind of practice is very wrong. Buddha does not require your finger/s.

Virgo

Malcolm wrote:

Yup. Torturing the aggregates is definitely not the Buddha's intent.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 12:40 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

Sure.

But from what i could see in dzogchen the aggregates receive a different treatment and meaning than in the rest of approaches.

Malcolm wrote:

What do you mean?

florin said:

That all phenomena are the energy of self-originated wisdom.

Malcolm wrote:

This is the common view of all the higher tantras.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 12:34 AM

Title: Re: Even the Buddha couldn't do that

Content:

treehuggingoctopus said:

I am not going to throw in the towel just yet. When we practise Shitro with the intention of helping the deceased, we **are** actually purifying their karma, are we not? (Please see Teachings on Shitro and Yangti, pp. 86-87.)

Malcolm wrote:

What we are doing is creating a dependent origination for them to take rebirth in higher realms. But our practice is not going to overwhelm their karma. For example, if we do Shitro for Hitler, Stalin and Mao, people who hate the Dharma, do you really think there will be much effect?

We have to be sensible. For example, Rinpoche has said many times that reading the Tibetan Book of the Dead for someone who has not received and practiced Shitro is useless (as is reading it in Tibetan for English speakers, for example).

Because beings in the bardo have seven times more clarity, through their clairvoyance, they know when we are doing Shitro for them, and this can create a cause for their eventual liberation through mantra, etc., especially if they are a practitioner. But the idea that we are actually removing someone else's negative karma is not the way things work, according to what I understand, and I have never seen a convincing explanation to the contrary.

treehuggingoctopus said:

Thanks, Malcolm. I very much appreciate your candour.

Malcolm wrote:

All of these Shitro rituals for guiding the dead come from the Sarvadurgati-parishodana tantra, originally.

Author: Malcolm

Date: Friday, September 2nd, 2016 at 12:23 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

So are you saying that the naked experience of sensation, which is a direct perception, is still mind but a nonconceptual mind?

Malcolm wrote:

Yes. This is also stated quite clearly in Dzogchen tantras.

florin said:

Sure.

But from what I could see in dzogchen the aggregates receive a different treatment and meaning than in the rest of approaches.

Malcolm wrote:

What do you mean?

Author: Malcolm

Date: Friday, September 2nd, 2016 at 12:17 AM

Title: Re: Even the Buddha couldn't do that

Content:

treehuggingoctopus said:

What about doing Mandarava for the sake of another person, though?

Malcolm wrote:

In this case you are trying to strengthen their five elements. Enhancing another's health through mantra and visualization is one thing. But removing their two obscurations is quite another. The former is done easily, the latter cannot be done at all.

treehuggingoctopus said:

I am not going to throw in the towel just yet. When we practise Shitro with the intention of helping the deceased, we *are* actually purifying their karma, are we not? (Please

see Teachings on Shitro and Yangti, pp. 86-87.)

Malcolm wrote:

What we are doing is creating a dependent origination for them to take rebirth in higher realms. But our practice is not going to overwhelm their karma. For example, if we do Shitro for Hitler, Stalin and Mao, people who hate the Dharma, do you really think there will be much effect?

We have to be sensible. For example, Rinpoche has said many times that reading the Tibetan Book of the Dead for someone who has not received and practiced Shitro is useless (as is reading it in Tibetan for English speakers, for example).

Because beings in the bardo have seven times more clarity, through their clairvoyance, they know when we are doing Shitro for them, and this can create a cause for their eventual liberation through mantra, etc., especially if they are a practitioner. But the idea that we are actually removing someone else's negative karma is not the way things work, according to what I understand, and I have never seen a convincing explanation to the contrary.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 11:21 PM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

So are you saying that the naked experience of sensation, which is a direct perception, is still mind but a nonconceptual mind ?

Malcolm wrote:

Yes. This is also stated quite clearly in Dzogchen tantras.

Sherab Dorje said:

In Theravada Abhidhamma too.

Malcolm wrote:

I don't care much about Abhidhamma, it is not relevant to my practice. Just saying...

Author: Malcolm

Date: Thursday, September 1st, 2016 at 11:07 PM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

So are you saying that the naked experience of sensation, which is a direct perception, is still mind but a nonconceptual mind ?

Malcolm wrote:

Yes. This is also stated quite clearly in Dzogchen tantras.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 11:00 PM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Okay, so what, then, is this blessing that is "given" and "received?"

Author: Malcolm

Date: Thursday, September 1st, 2016 at 10:25 PM

Title: Re: Even the Buddha couldn't do that

Content:

Sherab Dorje said:

Sensation does not require conceptualisation, but the experience of sensation (sweetness) does.

florin said:

And how is a sensation different from the experience of sensation ?

To me , when mind is engaged by saying "this is sweet" and restricting the appearance of sensation to this frame of reference , is what i would call conceptualization . But i would not say that the naked experience of sensation , which is prior to mind being engaged , is the conceptualization itself.

Malcolm wrote:

A direct perception is not prior to the mind, per se. A direct perception is a nonconceptual mind. A nonconceptual mind does however exist prior to the arising of the mental faculty, manas, which interprets that nonconceptual mind.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 9:59 PM

Title: Re: Even the Buddha couldn't do that

Content:

treehuggingoctopus said:

What about doing Mandarava for the sake of another person, though?

Malcolm wrote:

In this case you are trying to strengthen their five elements. Enhancing another's health

through mantra and visualization is one thing. But removing their two obscurations is quite another. The former is done easily, the latter cannot be done at all.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 5:06 AM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

What is Viṣṭadvaita [Krishnamācarya's view]?

Malcolm wrote:

Qualified nondualism, formulated by Ramanuja — characteristic of Vaishnava philosophy in general.

monktastic said:

I think it's missing a syllable: viśiṣṭādvaita.

Malcolm wrote:

yup

Author: Malcolm

Date: Thursday, September 1st, 2016 at 5:04 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

You are too dismissive of other people's understandings and experiences.

Malcolm wrote:

You are too credulous.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 5:03 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

Perhaps you'd be better off trying to understand the views of a great master rather than disparaging them? You might learn something.

Malcolm wrote:

So you accept what Garchen Rinpoche is here presented as saying? Good for you. I don't.

Tsongkhapa said:

Have you really thought about how it might be true? It's no good just casually dismissing it. A great Master's words are worth considering because they don't say things for no reason, so why do you think he said this?

Malcolm wrote:

Buddha cannot enter a samadhi which causes people to realize selflessness. Why would we think anyone else would be able to?

Author: Malcolm

Date: Thursday, September 1st, 2016 at 1:14 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

What about this bit on the guru over deity? Is this the correct sense?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 1:04 AM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

You've lumped colloquial language and grammatical lapses together like they are both faults.

Malcolm wrote:

No, Kumāṛila did -- get some glasses.

maybay said:

Ok, but why make a point of them unless they were an issue. Being critical of grammatical lapses is not a wrong view.

Malcolm wrote:

Kumāṛila was someone who argued the Vedas were perfect because their language perfect, and therefore, the teachings contained in them was perfect because the Vedas are considered to self-existing. On the other hand, the texts of the Buddhists and Jains, his thinking ran, were imperfect and their doctrines were imperfect because they used colloquial language and had bad grammar.

Google it.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:57 AM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

By the way, earlier in the thread I asked what you learnt from Krsnamacarya's student.

Malcolm wrote:

Yoga, Saṃkhya and Advaita [his own view], with a smattering of Viṣṭadvaita [Krishnamācārya's view].

maybay said:

What is Viṣṭadvaita [Krishnamācārya's view]?

Malcolm wrote:

Qualified nondualism, formulated by Ramanuja — characteristic of Vaishnava philosophy in general.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:54 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Just recall, Dzogchungpa, you brought it up, so the response to this is on your head.

dzogchungpa said:

Um, no, gzodzilpa did.

Malcolm wrote:

He indeed brought it up, and asked a question, you brought it up as a challenge to my response to his post, as you often do.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:52 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

If we, in a state of delusion, think we are in fact really removing the illnesses and misery of others through gtong len practice, for example, we have not understood one word of what gtong len teachings are in actuality— a method of developing the courage necessary to make the leap from aspirational bodhicitta to engaged bodhicitta.

treehuggingoctopus said:

And yet we did the Chang Chog Shitro today, deluded oafs that most of us are...

Malcolm wrote:

Chang chog is a kind of rite where the ghandarva of a deceased person is summoned, and given instructions, as well as put through some empowerment -like procedures (but they are not actual empowerments) so that their obscurations are purified. But is not passive, you are not doing it FOR them, you are GUIDING them through the rites in the same way a guru guides you through visualizations in an empowerment.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:46 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

This is one of the key advantages of Dzogchen tantras, in that they go through the 60 wrong views prevalent in India, step by step, identifying people such as the founder of Advaita, Shankarācarya, and other Hindu polemicists, such as Kumārila Bhaṭṭa, an exponent of Purvamimamsa who studied directly with Dharmakīrti, who criticized Buddhists and Jains for using colloquial language and for grammatical lapses.

maybay said:

You've lumped colloquial language and grammatical lapses together like they are both faults.

Malcolm wrote:

No, Kumārila did -- get some glasses.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:46 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

. I think what gets forgotten here is that what is being described might be beyond the understanding of ordinary people...

Malcolm wrote:

You mean the ordinary people who are supposedly freed from self-grasping because some yogi enters samadhi on mahāmudra? Just recall, Dzogchungpa, you brought it up, so the response to this is on your head. There is a reason why a master with students ceases to debate after a time. Your penchant for stirring controversy actually damages others.

maybay said:

Its ironic that you can speak from Dzogchungpa's experience, but deny Garchen Rinpoche that prerogative.

Malcolm wrote:

Not denying anyone anything. The way GR's statement is presented is as an actual objective fact "Do this, this happens." It was not presented as some kind of subjective path experience.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:45 AM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

It gets translated as following the guru for a long time.

Malcolm wrote:

Time means the third empowerment. Whatever translation you read, the translator did not understand the sense of the passage.

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:43 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Yes, many students of Buddhadharma are insufficiently educated in non-Buddhist tenets, and thus do not observe wrong views that creep into their understanding.

maybay said:

By the way, earlier in the thread I asked what you learnt from Krsnamacarya's student.

Malcolm wrote:

Yoga, Saṃkhya and Advaita [his own view], with a smattering of Viṣṭadvaita [Krishnamācārya's view].

Author: Malcolm

Date: Thursday, September 1st, 2016 at 12:00 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

But how can G R's remarks be so heretical ?

Unless the people who are translating him dont understand his instructions...

treehuggingoctopus said:

They need not be heretical, you know. His saying that "the ground of our minds is the same" may be construed as perfectly orthodox (meaning there is just one nature of the mind, not that we are all a Brahman-like multientity) -- and the same applies to the instructions he has received from Khenpo Munsel (see here: <https://www.dharmawheel.net/viewtopic.php?f=40&t=16164&p=226936>).

Even this bit does not necessarily suggest that we are all Borg:

Garchen Rinpoche said:

[...]the essence of the suffering of the sentient beings of the three realms and the essence of our own suffering is the same. If you see them to be the same, if you see them as being non-dual, and then meditate on that suffering, in the mind's natural state, that suffering goes away. At that moment, you have been able to lessen the suffering of all sentient beings of the three realms, all at once.

treehuggingoctopus said:

I mean, if you can dedicate your practice for the benefit of others (and they do benefit from it somehow), why would you not be able to use tonglen like that? We are all connected, after all.

Malcolm wrote:

If we understand such instructions as being an experience on the path, with no real function outside of the practitioner's personal experience, there is no problem with such instructions. For example, it is well known that buddhas only see sentient beings as buddhas. But the fact that buddhas see us as buddhas does not diminish our own obscured experience, our own impure vision, one iota.

If we, in a state of delusion, think we are in fact really removing the illnesses and misery of others through gtong len practice, for example, we have not understood one word of what gtong len teachings are in actuality—a method of developing the courage necessary to make the leap from aspirational bodhicitta to engaged bodhicitta.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 11:50 PM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

. I think what gets forgotten here is that what is being described might be beyond the understanding of ordinary people...

Malcolm wrote:

You mean the ordinary people who are supposedly freed from self-grasping because some yogi enters samadhi on mahāmudra? Just recall, Dzogchungpa, you brought it up, so the response to this is on your head. There is a reason why a master with students

ceases to debate after a time. Your penchant for stirring controversy actually damages others.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 11:46 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

Here's another thing about guru yoga. Sure Hevajra says blessing comes from making offerings to the guru and ones own merit. But I'd argue the effect or feeling you get from any guru yoga you can also get from visualization of one hand implement of a deity. So all these mandala offerings and beseeching prayers to transfer blessing are really doing something else: they are habituating you to want it so bad you won't quit. Dzogchen is doing GY like my hand implement. It's reasoning what is the essence of the guru and the lineage and boiling it down to a symbol. If a master can make all that clear, mother that's an amazing master. The others are running an outfit, with teaching policies and such, based only ancient attitudes, like Olympic repetitions.

Malcolm wrote:

Specifically, the Hevajra Tantra states:

Here there is no method and wisdom,
the appearance of true reality
can't be described by another,
the connate cannot be found anywhere,
but one can understand it in dependence on the Guru,
time and method, and from one's merit.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 11:40 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

I agree. The texts are the only way to separate the teaching from the innovations that creep in to these little semi formal private interviews and intimate instructions.

maybay said:

"The texts" abound with controversy. The error is not in not fact checking teachings, its in drawing your own conclusions about their applicability based on your experience of them alone, a naïveté the Zen school is renowned for.

Astus said:

Isn't it the Dalai Lama who urges return to Nalanda style Buddhism when teachers were proficient in engaging with non-Buddhist thinkers? I think the error that seems to be in

Garchen Rinpoche's teaching comes from being surrounded only by Buddhists. I see similar teachings in East Asian Buddhism as well that can be easily interpreted as a sort of substance/substratum doctrine. But again, I attribute the development of such terminology to the lack of an opposite party that teaches any type of eternal spirit theory, because without them there is no reason to be careful and strict in how one teaches the Dharma. Apparently in India they had to keep the sword of wisdom sharp to cut off all sorts of wrong views, and there was no place for anything that even resembles an atman.

Malcolm wrote:

Yes, many students of Buddhadharma are insufficiently educated in non-Buddhist tenets, and thus do not observe wrong views that creep into their understanding. Combine this with the attitude that one's guru cannot possibly be incorrect with respect to any aspect of the Dharma, and one can see that there is a great possibility for many people to adopt many inferior views. This is one of the key advantages of Dzogchen tantras, in that they go through the 60 wrong views prevalent in India, step by step, identifying people such as the founder of Advaita, Shankarācarya, and other Hindu polemicists, such as Kumārila Bhaṭṭa, an exponent of Purvamimamsa who studied directly with Dharmakīrti, who criticized Buddhists and Jains for using colloquial language and for grammatical lapses.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 10:19 PM

Title: Re: Mahamudra same as Dzogchen?

Content:

JAC72 said:

Just curious what people think in terms of the practice and result. Do both Dzogchen and Mahamudra lead to the same kind of awakening?

Malcolm wrote:

Yes. But their paths are quite different.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 10:02 PM

Title: Re: Even the Buddha couldn't do that

Content:

Crazywisdom said:

GR said something similar to me in the past. I asked about guru yoga and why it works. He said bc the dharmakaya is all pervasive. I said that sounds like Hindu Brahman, which I knew something about. He said here we mean God is not a creator of that what Buddha means by God is cause and effect. They say he's realized. He definitely has special qualities.

Malcolm wrote:

The Buddha told us we must test any teachings the way a goldsmith tests gold. This

does not pass my assay.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 8:18 PM

Title: Re: Even the Buddha couldn't do that

Content:

gzodzilpa said:

In light of this discussion on the non-actual transference of things like "blessings", what does Garchen Rinpoche mean when he says:

"When you abide within a state of mahamudra without any grasping or thinking at all, within that nature the vows of the three levels of the path are one. And then there are sentient beings who have not realized that, so great compassion then arises for those sentient beings. And because our minds are connected and because you rest in the nature of the mind, if you pervade the mind of beings with bodhicitta then in each session of practice you can destroy the self-grasping of countless sentient beings. So developing the stages of practice will actually produce such a power, therefore I am very grateful for such a curriculum."

Malcolm wrote:

If this really was true, then there would no longer be any reason for samsara now, would there? So when a guru says something, even a guru as revered as Garchen Rinpoche, for whom I have great respect, we have to subject it to reasoning and not merely be content with nice sounding platitudes that make us feel warm and fuzzy.

The alternative explanation is that so few people are capable of such an equipoise, Buddhas included, as to render it meaningless.

Tsongkhapafan said:

Perhaps you'd be better off trying to understand the views of a great master rather than disparaging them? You might learn something.

Malcolm wrote:

So you accept what Garchen Rinpoche is here presented as saying? Good for you. I don't.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 8:17 PM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

Interest in Dharma doesn't exist from it's own side; even our interest develops from receiving Buddha's blessings.

Malcolm wrote:

This is a nonsense argument, a complete non sequitur.

Tsongkhapa said:

I'm not saying that Buddhas liberate us with no effort on our part, that's your misunderstanding of what I'm saying. It's a co-operative effort - the Buddhas provide teachings, blessings and emanations and we practise the path.

Malcolm wrote:

In other words, no matter what buddhas may do or not, it is of no use to us unless we practice the path they present.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 8:12 PM

Title: Re: Emptiness: the reality beyond reality

Content:

Stewart said:

To be fair, this teaching would most likely have been given by Rinpoche in Tibetan, translated into English, then was definitely edited by someone for his first book

Malcolm wrote:

Fair enough.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 11:08 AM

Title: Re: Even the Buddha couldn't do that

Content:

gzodzilpa said:

When our local khenpo gets back from Tibet I'll ask him, he has some ties to Garchen and might have a novel interpretation.

dzogchungpa said:

Can you also ask him about this explanation of tonglen:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=16164&p=226936>

and this statement: Ultimately, there is a single ground within which all beings are one.

Because we are connected to all beings on the ultimate level, we can pervade them with love. They can actually receive our love.

while you're at it?

Malcolm wrote:

Yes, this doctrine is equally problematical for so many reasons, not least of which are the personal obscurations sentient beings possess which would prevent them from receiving this all-embracing universal love via the basis.

I am not sure what it was in Tibetan Garchen Rinpoche might have said. Thus, while I can comment on the doctrine of those statements presented to me, I cannot comment on Garchen Rinpoche's actual point of view since I have never seen in his own writing such dictums, nor have I heard them spoken, in person or by recording. Thus are the vicissitudes of not listening to gurus in languages we understand and depending on others to interpret their words for us.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 6:48 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

Yes, it is good that we have people like you to subject our teachers' statements to reasoning for us.

Malcolm wrote:

Someone has to, since, apparently, some of you won't.

But there are a great number of who prefer platitudes to liberation.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 6:21 AM

Title: Re: Even the Buddha couldn't do that

Content:

gzodzilpa said:

In light of this discussion on the non-actual transference of things like "blessings", what does Garchen Rinpoche mean when he says:

"When you abide within a state of mahamudra without any grasping or thinking at all, within that nature the vows of the three levels of the path are one. And then there are sentient beings who have not realized that, so great compassion then arises for those sentient beings. And because our minds are connected and because you rest in the nature of the mind, if you pervade the mind of beings with bodhicitta then in each session of practice you can destroy the self-grasping of countless sentient beings. So developing the stages of practice will actually produce such a power, therefore I am very grateful for such a curriculum."

Malcolm wrote:

If this really was true, then there would no longer be any reason for samsara now, would there? So when a guru says something, even a guru as revered as Garchen Rinpoche, for whom I have great respect, we have to subject it to reasoning and not merely be content with nice sounding platitudes that make us feel warm and fuzzy.

The alternative explanation is that so few people are capable of such an equipoise, Buddhas included, as to render it meaningless.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 3:24 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Now we're getting somewhere!

The mind transformed from one state to another state---through the inspiration of holy beings....show me where something is transmitted from such holy beings to ourselves, to transform our minds. Whose inspiration are you speaking of? The inspiration we, as disciples, feel? The inspiration of our gurus? Think carefully about this.

Tsongkhapa said:

Inspiration is itself a product of receiving blessings from enlightened beings. How can we receive inspiration from holy beings if there's no FROM? Of course there is a transmission. You are right though, there are many different levels of meaning that need to be understood.

Malcolm wrote:

Nope, any blessings you receive from a buddha comes from your own interest in the Dharma. If you are not interested, there is no way a Buddha can force you to be interested. As they say, you can lead a horse to water, but you cannot make him drink.

Buddhas are not like momma cats that pick their kittens up by the neck and carry them to a safe place. Again, that is a Christian view, not a Buddhist one.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:58 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Yes, according to the sūtra abhisamaya presented by Maitreyanatha. But this is irrelevant to Vajrayāna and Dzogchen.

Tsongkhapafan said:

Completely mistaken. You will ever attain enlightenment without bodhicitta and without these levels. There is no enlightenment without bodhicitta, there are no Tantric realisations without it.

Malcolm wrote:

I never said we did not have to have bodhicitta. I said that the presentation of the paths and stage presented in the Abhisamayalamkāra, including the 22 bodhicittas are irrelevant to Vajrayāna and Dzogchen. The Abhisamayalamkāra is a presentation of the vehicle of the cause. It is not relevant the vehicle of transformation (general Vajrayāna) or the vehicle of self-liberation (Atiyoga).

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:56 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

Also, mere intellectual understanding of Dharma is never going to remove suffering and its causes from our minds. You can debate endlessly on this forum but it's never going to end samsara.

Malcolm wrote:

You can hope for all the blessings you want, but it will never end your samsara. Your view is fundamentally Christian, hoping for external blessings for your salvation. What a pity.

Tsongkhapafan said:

That's your mistaken interpretation of what I've said. You don't understand what blessings are so how can you discuss my view?

Malcolm wrote:

I know what the masters of the past have said blessings are, and what they say and what you say do not correspond. You are relying on your own unenlightened experience as a proof of your tenet. I am relying on the definitions provided to us by realized Indian Panditas.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:48 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

Also, mere intellectual understanding of Dharma is never going to remove suffering and its causes from our minds. You can debate endlessly on this forum but it's never going to end samsara.

Malcolm wrote:

You can hope for all the blessings you want, but it will never end your samsara. Your view is fundamentally Christian, hoping for external blessings for your salvation. What a pity.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:47 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

[

There is something new.

Malcolm wrote:

No. Buddha qualities are not something new, added to a sentient being. They are revealed through the process of stripping away the two obscurations that make a sentient being a sentient being.

Tsongkhapafan said:

There's nothing 'added' to a sentient being, but it is new. Sangye means 'purified and gathered'

Malcolm wrote:

Sangs means purified it is true, but rgyas in fact means "to expand" -- hence sangs rgyas means "Purification of afflictions, expansion of pristine consciousness."

Tsongkhapafan said:

There are 22 levels of bodhichitta which are developed through training, so it's not merely a matter of purifying the mind.

Malcolm wrote:

Yes, according to the sūtra abhisamaya presented by Maitreyanatha. But this is irrelevant to Vajrayāna and Dzogchen.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:36 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

Wow, I'm completely amazed. You don't know what blessings are from your own experience but have to refer to dictionary definitions?

Malcolm wrote:

The works of the masters included in the bstan 'gyur serve to correct our (in this case your) mistaken interpretation of our experiences. I am surprised you a) do not know this b) do not accept this.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:34 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

There's a nice discussion of this in chapter 6 of CTR's Profound Treasury volume 3, "Seven Aspects of Vajrayana: The Space before First Thought".

BTW, it appears that the entire chapter can be read here:

<https://books.google.com/books?id=0QHEAwAAQBAJ&pg=PT137>

florin said:

So basically, CTR is saying that the atmosphere of blessing is generated by one's own mind and comes about as a result of one's training.

Malcolm wrote:

Yup. That is why we are nang pas, insiders, not phyi pas, outsiders.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:33 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Byin means, according to Kenkar, "The ability or power of being able to transform the thoughts or vision of others."

Rlob means similarly, "granting or transforming."

I am not sure why people waste their time with Duff when they could just read what Kenkar says about these words.

By the same token, mos pa means "mental confidence or mental yearning"; gus pa

"mental bowing."

conebeckham said:

Duff is on my Phone. I don't have Kenkar.

LOL

I should get Kenkar's work, I suppose, eh?

Malcolm wrote:

Basic problem with Duff is that he takes Das as reliable.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:16 AM

Title: Re: Should emptiness be discussed online at all?

Content:

AlexMcLeod said:

Again, I'm only talking about the tendency to belittle the prerequisite practices and understandings by taking the stance that they don't matter because Emptiness.

Malcolm wrote:

I just don't see that here.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 2:11 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

Interestingly, the Tibetan word *byin.brlabs.* is glossed as "Blessing" but Tony Duff glosses *brlabs.pa/rlob.pa* as "to be touched by something else from a distance and affected by it."

"Being affected by" is certainly a cornerstone of Dharma, interdependence, etc., but this does not mean something is transferred or transmitted from one entity to another.

My interpretation is that devotion is both cause and result. It is the result of hearing, reflecting, and meditating, and it is a contributing cause of realization.

Devotion is *mos.gus.*, by the way. *mos.pa* meaning "longing" and *gus.pa* meaning "respect."

Malcolm wrote:

Byin means, according to Kenkar, "The ability or power of being able to transform the thoughts or vision of others."

Rlob means similarly, "granting or transforming."

I am not sure why people waste their time with Duff when they could just read what Kenkar says about these words.

By the same token, mos pa means "mental confidence or mental yearning"; gus pa "mental bowing."

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:37 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

Thanks.

And since Buddhas activities are unceasing means that for as long as we stay connected to the teachings we are by implication connected to their activities(blessings).

Malcolm wrote:

Yes. However, what is the highest and best activity of the buddhas? Giving teachings. So of course, we can regard the teachings of the Buddha as a blessing. But there is no force nor blessing that will allow us to realize the meaning of those teachings unless we ourselves put them into practice. So in reality, blessings still come from us, not from the buddhas.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:23 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

What are blessings? Some kind of vibration?

florin said:

I don't know.You tell me.

They are present in tantra and dzogchen alike and i've heard it numerous times that they are responsible for the state of realization.

heart said:

Blessing means that you have a direct experience of what your master teach you or taught you which greatly inspires you. Nothing gets transferred.

/magnus

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:17 AM

Title: Re: Emptiness: the reality beyond reality

Content:

Ngwang tenzin said:

What's the difference between emptiness and clarity?

Malcolm wrote:

Emptiness is the absence of the four extremes in a mind stream. Clarity is the mind's capacity to illuminate objects. They are inseparable. Rocks don't have clarity, being inert, but they are empty.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:15 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

I don't know.You tell me.

They are present in tantra and dzogchen alike and i've heard it numerous times that they are responsible for the state of realization.

heart said:

Blessing means that you have a direct experience of what your master teach you or taught you which greatly inspires you. Nothing gets transferred.

/magnus

florin said:

But what do they mean when they use expressions like "blessings of the lineage" ? Or the situation when people do GY and they say "all of a sudden i felt this or that , or this and that happen, which were none other than the blessings of my teacher " ?

Malcolm wrote:

Following my post above, it simple means that they practice a path through their own interest, and reaped some of the fruits that path offered, which in humility, they attribute to their teacher as the source of the teachings they practice. But there is no actual blessing "vibration" or "force," like the Hindus believe, for example, their shaktipat, etc. Nevertheless, people will continue to believe this silliness.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:13 AM

Title: Re: Even the Buddha couldn't do that

Content:

krodha said:

You seem to be arguing for no reason at this point.

Malcolm wrote:

It's a Greek thing.

Sherab Dorje said:

A Greek thing? Really?

Malcolm wrote:

By your own admission, many times.

Author: Malcolm

Date: Wednesday, August 31st, 2016 at 12:13 AM

Title: Re: Even the Buddha couldn't do that

Content:

florin said:

But the blessings get transferred.

If there are no blessings how can one realize the state of the real teacher ?

Malcolm wrote:

What are blessings? Some kind of vibration?

florin said:

I don't know.You tell me.

They are present in tantra and dzogchen alike and i've heard it numerous times that they are responsible for the state of realization.

Malcolm wrote:

As ChNN says, if you want a blessing, go get a lama to pat you on the head. But "blessings" of this kind are not something serious.

First, we have to look at what the word really means. According to Alak Kenkar's dictionary, Bod rgya tshig mdzod, "A blessing (byin brlabs, adhiṣṭhānam) is the power of dwelling on a topic of the Dharma of the noble path." In other words, if you dwell on the topics of Dzogchen teachings, or any of the Buddha's teaching, that in itself is a

"blessing."

Alak Kenkar adds another entry, "the four blessings" (byin rlabs bzhi), which are the blessing of truth, the blessing of generosity, the blessing of pacification, and the blessing of wisdom.

The "blessing of wisdom," according to the only source in the bstan 'gyur which defines it, Dharmakīrti's *Jātakamālaṭīkā*, simply means that among the six perfections, those inclined towards wisdom maintain the perfection of wisdom.

So according to these definitions, blessings refer to one's own interest in the path.

The commentary on the Ratnavali has another good definition of "blessings":

A "blessing" is any activity performed by the buddhas for bodhisattvas or done by them for the benefit of sentient beings."

So here, a blessing means some activity buddhas do on behalf of bodhisattvas or sentient beings. But it certainly does not mean that buddhas and bodhisattvas have the capacity to transfer their own realization to another.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 11:28 PM

Title: Re: Even the Buddha couldn't do that

Content:

krodha said:

You seem to be arguing for no reason at this point.

Malcolm wrote:

It's a Greek thing.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 11:05 PM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Please present a statement from tantra where it says the Buddha can transfer his realization to another.

florin said:

But the blessings get transferred.

If there are no blessings how can one realize the state of the real teacher ?

Malcolm wrote:

What are blessings? Some kind of vibration?

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 10:08 PM

Title: Re: Emptiness: the reality beyond reality

Content:

Malcolm wrote:

Stong pa translates śūnya. Nyid translates tā = śūnyatā. The first part means "empty," the tā suffix is equivalent to "ness" in English, hence the term "emptiness" is really the most accurate translation of that term into English.

Here, Mingyur Rinpoche is not carefully distinguishing two different things: 1) the experience of nonconceptuality, which is often termed "the experience of emptiness" in Tibetan texts, and 2) the emptiness which is the doctrine of the Prajñāpāramitā sūtras and Madhyamaka. The latter cannot be experienced in conceptually in meditation. The former can.

Lucas Oliveira said:

Emptiness: the reality beyond reality

Mingyur Rinpoche explains emptiness, "one of the most misunderstood words" of Buddhist philosophy

“The sense of openness people experience when they simply rest their minds is known in Buddhism as emptiness, which is probably one of the most misunderstood words in Buddhist philosophy. It is hard enough for Buddhists to understand the term, but Western readers have an even more difficult time, because many of the early translations of Sanskrit and Tibetan texts interpreted emptiness as “the Void” or nothingness—mistakenly equating emptiness with the idea that nothing at all exists. Nothing could be further from the truth the Buddha sought to describe.

While the Buddha did teach that the nature of mind—in fact the nature of all phenomena—is emptiness, he didn’t mean that their nature was truly empty, like a vacuum. He said it was emptiness, which in the Tibetan language is made up of two words: tongpa-nyi. The word tongpa means “empty”, but only in the sense of something beyond our ability to perceive with our senses and our capacity to conceptualize. Maybe a better translation would be “inconceivable” or “unnamable.” The word nyi, meanwhile, doesn’t have any particular meaning in everyday Tibetan conversation. But when added to another word it conveys a sense of “possibility”—a sense that anything can arise, anything can happen. So when Buddhist talk about emptiness, we don’t mean nothingness, but rather an unlimited potential for anything to appear, change, or disappear.

Source English: <http://inthefootstepsofthebuddha.com/an-exercise-in-emptiness/>

Source in Portuguese: <http://dharma-log.com/2016/07/27/mingyur-rinpoche-explica-vacuidade-filosofia-budista/>

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 9:51 PM

Title: Re: Should emptiness be discussed online at all?

Content:

AlexMcLeod said:

Bringing Emptiness into conversation about ethics, for instance, is inappropriate, and possibly purposefully misleading. That is all I've been saying.

Malcolm wrote:

Not at all. Aryadeva states, for example, when confronted with a choice to choose ethics or choose emptiness, his choice is emptiness.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 8:43 PM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapa said:

[

There is something new.

Malcolm wrote:

No. Buddha qualities are not something new, added to a sentient being. They are revealed through the process of stripping away the two obscurations that make a sentient being a sentient being.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 8:40 PM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Please present a statement from tantra where it says the Buddha can transfer his realization to another.

Tsongkhapa said:

It's not explicitly mentioned...

Malcolm wrote:

Then it is not mentioned.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 5:27 AM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapa said:

It's not true that Buddha cannot bestow an awakened mind.

Malcolm wrote:

You mean you disagree with the Buddha's own statement?

"One cannot wash away misdeeds with water, nor remove suffering with one's hand. I cannot give you my realization, but I can teach you the path."

Tsongkhapa said:

I don't disagree with it, but Buddha taught different things to different groups depending on their karma and in accordance with his skilful means. It is possible to receive realisations through the power of blessings and faith in Guru Yoga. It is a co-operative process, so Buddha is correct - he cannot bestow them unless the recipient is co-operating and has created all the causes. It's not something he talked about in Sutra.

Malcolm wrote:

Please present a statement from tantra where it says the Buddha can transfer his realization to another.

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 12:35 AM

Title: Re: Even the Buddha couldn't do that

Content:

conebeckham said:

...grandiose egotism parading as Dharma.

Malcolm wrote:

Kim's grandiose egotism has definitely been on display...

Author: Malcolm

Date: Tuesday, August 30th, 2016 at 12:25 AM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

OK. I think I've said enough.

Malcolm wrote:
Too much, actually.

Author: Malcolm
Date: Tuesday, August 30th, 2016 at 12:18 AM
Title: Re: Even the Buddha couldn't do that
Content:
Kim said:
For those people here who are against me...

Malcolm wrote:
Against you? Not a chance. Pity you and especially your followers? Absolutely.

Kim said:
I have criticised a lot of lamas and teachers but never (as) stupidly (as here) and without basis.

Malcolm wrote:
You have provided ample basis for understanding you are a sad, deluded man.

BTW, folks, here is what Kim's 9th bhumi looks like:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Honestly, I am amazed at the kind of schtick people on the internet will fall for.

Author: Malcolm
Date: Monday, August 29th, 2016 at 11:07 PM
Title: Re: Even the Buddha couldn't do that
Content:
Malcolm wrote:
The dude is a crazy person. Best ignored.

Kim said:
I am not a buddhist teacher, nor are Open Heart teachings buddhist...I don't see the relevance of my work as a teacher and Open Heart on a buddhist forum

gzodzilpa said:

Seems a little misleading, since in 2015 you were explicitly claiming to be a Buddhist teacher. Furthermore, how is what you are doing not a gross instance of appropriation? You are explicitly and extensively using Buddhist jargon, from beginning to end, from the refuge to the practices to the "goal". You can't on one hand say you are teaching "Tibetan Heart Yoga", "guru yoga", "Machig Labdron guru mantra", and "ati yoga" and then on the other pretend that you aren't trying to teach Buddhism or at least give an impression to your students that you are teaching Buddhism. What makes your Heart Yoga "Tibetan"?

Gross appropriation especially seems to be the case when you are willfully redefining terms, like "bhumi" as it pertains to the stages of a bodhisattva, to suit this end. On one hand it helps one market as if there was some relationship with traditional Bhumis, while on the other hand allows one to shield yourself from criticism since you just appeal to them being redefined. When you could of easily just used a completely different word altogether...It seems to me to be incredibly dishonest, this whole business of being "explicitly" non-Buddhist yet implicitly Buddhist.

Kim said:

For this reason I can teach what I have learned from my teachers, who have permitted me to do so.

gzodzilpa said:

Kim, at least some of the content you have gleaned from books and from having dialogue with Buddhist practitioners or hearing teachings from living Buddhist teachers. You ask questions under the guise of merely "verifying" what you "received" during meditation. More than one person has interacted with you and was left saddened by your insincerity.

Author: Malcolm

Date: Monday, August 29th, 2016 at 8:29 PM

Title: Re: Some towns in France ban burkinis

Content:

Wayfarer said:

So tolerance of dissenting views may be basic to Western liberalism, but it is alien to Islamic culture, generally.

Malcolm wrote:

This proves how very little you know of Islam, its history or its diversity.

Author: Malcolm

Date: Monday, August 29th, 2016 at 8:28 PM

Title: Re: Some towns in France ban burkinis

Content:

boda said:

For example, in the United States nudity is illegal

Malcolm wrote:

Not everywhere. For example, in the state of Vermont there is no anti-nudity law. In Brattleboro VT., one can be naked anywhere within city limits apart from two sidewalks on one block in the center of town, and near churches and schools.

<http://www.sevendaysvt.com/vermont/wtf-why-is-public-nudity-legal-in-vermont-but-public-disrobing-isnt/Content?oid=2804753>

Author: Malcolm

Date: Monday, August 29th, 2016 at 3:46 AM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

Come on guys didn't you ever think u might have been on the bhumis? Its the sign of his efforts in meditation exceeding his experience. For what its worth, I thought at one point I must have been an Arhat, and I've still not read anything since to conclusively disprove that.

Malcolm wrote:

You post here, and that is sufficient to disprove it.

maybay said:

Posting here proves nothing.

Malcolm wrote:

It proves you are not even a stream entrant, much less an arhat. However, I am sure if you sign up for our friend Kim's bhumi mapping, he will sort you out for a small donation.

<http://www.en.openheart.fi/97>

He says:

If you are familiar with the Open Heart Bhumi Model, you may wish to get your bhumi mapped, if you are not sure about it yourself. You are welcome to send your photo (face and eyes clearly seen as in a passport photo) to Kim for bhumi analysis.

Author: Malcolm

Date: Monday, August 29th, 2016 at 3:14 AM

Title: Re: Even the Buddha couldn't do that

Content:

maybay said:

Come on guys didn't you ever think u might have been on the bhumis? Its the sign of his efforts in meditation exceeding his experience. For what its worth, I thought at one point I must have been an Arhat, and I've still not read anything since to conclusively disprove that.

Malcolm wrote:

You post here, and that is sufficient to disprove it.

And, Maybay, once you hit the bhumis, then you don't leave them. The question is only, how long does it take you to reach the stage of irreversibility [eighth bhumi] and cease taking rebirth in the desire realm?

Author: Malcolm

Date: Monday, August 29th, 2016 at 3:09 AM

Title: Re: Even the Buddha couldn't do that

Content:

Johnny Dangerous said:

Malcolm, once again you hit the nail on the head. I wonder how no one here seems to question, investigate and criticise what this man says. Based on your many posts and private messages with you, it seems like you can say anything and get away with it, without nobody making questions. Honestly, I think that you subtly manipulate discussions and push what you want to say. Doesn't anyone question this man or are his credentials too great to do that?

Wow, you really haven't paid much attention here..people argue with Malcolm all the time, I've done so myself. Malcolm can be abrasive for sure, but I've rarely seen him pull the "shut up I'm a teacher" thing.

Malcolm wrote:

You've never seen me do that.

Author: Malcolm

Date: Monday, August 29th, 2016 at 2:08 AM

Title: Re: Even the Buddha couldn't do that

Content:

monktastic said:

Kim, on page one you say that a lecture by Alan Wallace (given Jun 2016) caused something to click for you re: recognizing rigpa. Doesn't that seem incommensurate with being a 9th bhumi bodhisattva?

Malcolm wrote:

Really, you are much too nice of a person.

Author: Malcolm

Date: Monday, August 29th, 2016 at 1:19 AM

Title: Re: Even the Buddha couldn't do that

Content:

Norwegian said:

It's pretty sad.

Malcolm wrote:

Well, we live in a day full of self-deluded people, reincarnations of samaya breakers, who, with an internet connection, a facebook account, a blog, and a website, can easily set themselves up as gurus and spread their delusion around without any impediment.

If anyone doubted why restrictions on Dzogchen teachings have been imposed by Vajradhara, episodes such as this one should prove instructive.

Author: Malcolm

Date: Monday, August 29th, 2016 at 12:15 AM

Title: Re: Even the Buddha couldn't do that

Content:

gad rgyangs said:

it's hard to know what to make of a character like that. On the one hand, its hard to believe anyone short of a schizophrenic could actually believe that they were a 9th bhumi bodhisattva who has received teachings from Padmasambhava and Garab Dorje. But the other alternative is that he's a con man who is perfectly aware of the scam he is trying to pull. or maybe those dharmapalas he pissed off really fuked him up more than he realizes.

Malcolm wrote:

Provocations, anyone?

Author: Malcolm

Date: Monday, August 29th, 2016 at 12:11 AM

Title: Re: Even the Buddha couldn't do that

Content:

Author: Malcolm

Date: Sunday, August 28th, 2016 at 10:47 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

As I said I am just a student of buddhadharma, not a teacher of the tradition.

Malcolm wrote:

You are certainly acting like a teacher:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

And here:

<http://www.en.openheart.fi/33>

So I think your statement above is completely dishonest.

gad rgyangs said:

wow! at the bottom of his bio there is a link to a list of his teachers. under "teachers without a physical body" he claims hes received teachings directly from both Padmasambhava and Garab Dorje!

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, August 28th, 2016 at 9:46 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

As I said I am just a student of buddhadharma, not a teacher of the tradition.

Malcolm wrote:

You are certainly acting like a teacher:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

And here:

<http://www.en.openheart.fi/33>

So I think your statement above is completely dishonest.

Author: Malcolm

Date: Sunday, August 28th, 2016 at 9:05 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

How will it harm anyone to speak openly about practical instructions and view for recognising rigpa?

malcolm said:

It will harm one's samaya and will create an obstacle for those people who have not entered the teachings in a proper way to enter the teachings at all.

Kim said:

Bullcrap. "Create an obstacle"? How religious one has to be to believe this stuff!? Seriously.

Malcolm wrote:

As far as this goes, I will remind you of your own words, on another forum:

The moment I got the book on secret dzogchen practices by Namkhai Norbu and started reading it, I was attacked by very aggressive and violent subtle entities. At first I couldn't figure out what was happening. I was under a very violent attack on three consecutive days, until I figured out that these entities were the dharma protectors (dharma palas) of this particular dzogchen tradition and rinpoche. These attacks were so violent that I couldn't see with my physical eyes properly and got bad headaches. My interpretation of what happened was that these beings, dharma palas went after me because they have been programmed to do so if anyone trespassed their territory. It was like being in the ring with a professional heavy weight boxer who is out to finish you and who doesn't stop until you're knocked out. It was very serious. When I figured what was going on I burned the book and instantly carried the ashes out. The attack stopped... which was great because I finally got to recuperate. It was like having to engage in mortal combat for three days, that serious. These "dharma protectors" had attacked me so hard that my vitality had gone very low.

<http://www.dharmaoverground.org/discussion/->

[/message_boards/message/5854797#_com_liferay_message_boards_web_portlet_MBPortlet_message_5854241](#)

Author: Malcolm

Date: Sunday, August 28th, 2016 at 8:49 PM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapa said:

It's not true that Buddha cannot bestow an awakened mind.

Malcolm wrote:

You mean you disagree with the Buddha's own statement?

"One cannot wash away misdeeds with water, nor remove suffering with one's hand. I cannot give you my realization, but I can teach you the path."

Author: Malcolm

Date: Sunday, August 28th, 2016 at 3:44 AM

Title: Re: Even the Buddha couldn't do that

Content:

Malcolm wrote:

Dzogchen teachings may only be openly shared and discussed with people who have received Dzogchen transmission in a proper way.

Kim said:

Fine. I disagree with all this secrecy.

Malcolm wrote:

It's your samaya, not mine. Personally, I find such an attitude disrespectful to the teachings themselves.

Kim said:

No, Guru Rinpoche never made such a prediction. What the Dzogchen tantras state is that Dzogchen was the first teaching at the beginning of this great eon, and will be the last to remain before this universe is destroyed.

You are wrong.

Malcolm wrote:

Wrong about the Guru Rinpoche quote? Maybe. I would want to see a reliably sourced citation.

Wrong about my statement, not a chance. It is clearly stated in the Single Son of the All the Buddhas tantra.

Kim said:

How will it harm anyone to speak openly about practical instructions and view for recognising rigpa?

It will harm one's samaya and will create an obstacle for those people who have not entered the teachings in a proper way to enter the teachings at all.

Bullcrap. "Create an obstacle"? How religious one has to be to believe this stuff!? Seriously.

Malcolm wrote:

Please make sure you tell any authentic teacher of Dzogchen from whom you are interested in receiving teachings that this is your attitude. There are guardians of the teachings who are responsible for punishing those who do not keep their samaya. Only a fool messes with this. As they say however, "Angels fear to tread..."

Kim said:

Rather, the discussion is on a superficial level.

Malcolm wrote:

Necessarily so. It is also good that this is so. But there are plenty of places on Facebook, for example, when people of rampant egotism boast about their paltry experience and blab about things of which they understand little. Perhaps you will find some like-minded people there.

Kim said:

I'm pretty sure that if I posted here instructions for doing this, it would not be allowed. Rightly so, such instructions are meant to be used by a qualified master in a live situation with students who have expressed sincere interest and devotion to the Dzogchen teachings.

Interest and devotion. Our true nature (rigpa) requires none of this. It doesn't and cannot accept followers or servants. A true master will accept none of this.

Malcolm wrote:

This is the approach of Jax and others like him.

Understanding Dzogchen requires the five faculties, just like any other teaching of the Buddha. What are the five? Faith, diligence, mindfulness, samadhi and wisdom.

Kim said:

What I am telling you is that apart from some western, self-appointed "Dzogchen" masters who imagine they can give direct introduction through email, no Dzogchen master worth their salt on the face of the planet thinks that it is sufficient to read some techniques derived from Dzogchen teachings and try to apply them without having been introduced to Dzogchen in a proper way. Of course, people will still chase after charlatans and fools, but there is little one can do to prevent that, apart from communicating the authentic requirements for entering Dzogchen teachings in a pure, guileless way.

I do not disagree with the fact that probably no one can recognise rigpa without a long committed practices, of various kinds. I recall two of my friends who are/have been very committed orthodox dzogchen-practitioners of well known and respected lineages. The other of them, who trained with his rinpoche for over 15 years, and received the highest empowerments in the tradition among other close circle students, while acknowledging the efficacy of some of it, said what many people out there say, that mostly people are

seduced with foreign terms of "dzogchen" or "rigpa" but what they taught are boring lectures of emptiness and compassion that do not really explain what is talked about. Lamas are setting the carrots of "dzogchen" on front of donkeys and they start running, someday somehow hoping to be granted "dzogchen" whatever they understand it to be. Nobody explains this stuff to them, except after 12 years of a lot of doing this and that, to a small group of chosen students. This happened to my friend. He felt he'd been conned, while saying that a small part of all that he was taught during 15 years was actually of practical use. And he got the highest teachings after catching direct introduction. I've heard many such stories, also from vajrayana. So tell me, who is a fool and a charlatan? There is no transparency in orthodox dzogchen. This allows a lot of unhealthiness.

Malcolm wrote:

As I said, if you are interested in Dzogchen teachings, you need to meet an authentic master of Dzogchen. There have never been more than a few in any generation, and they are dwindling.

That said, your friend gathered the two accumulations for fifteen years. This is not insignificant, and is a necessary prerequisite to any teaching belonging to Secret Mantra. It is not like his store of merit took a nose dive.

For example, Vimalamitra notes in his commentary on the root tantra of Dzogchen, the Realms and Transformations of Sound:

Prior to those preliminaries, those sublime persons did various methods of gathering accumulations.

It is very important for any Dzogchen practitioners to engage constantly in the practice of purification and accumulation.

As to some unscrupulous teachers using the name Dzogchen to attract students in the manner of setting out beef but selling dog meat, these kinds of teachers will meet their own unsavory ends.

We just need to keep reminding people to search out and follow authentic masters of Dzogchen teachings, and not to settle for anything less. If you study with someone who advertises themselves as a teacher of Dzogchen, but they never teach Dzogchen, there is no chain binding you to that teacher.

It is not the case that there is a "traditional" way of presenting Dzogchen, as opposed to a modern way. There is only one way, and that is the way Dzogchen has been promulgated in this world since the time of Garab Dorje.

Kim said:

I don't have a problem holding the teachings in high regard. "But they are the property of the whole human kind.

Malcolm wrote:

No, in fact they are the property, if you want to put it that way, of the guardians of the teachings, to whom the teachings were entrusted for care and safekeeping on behalf of those of us in this degenerate era who have the karmic good fortune to meet them and be devoted to them.

Not all human beings are interested in Dzogchen just as not all human beings have a precious human birth.

Even if you explained every detail of Dzogchen teachings to them they would be like, "What the hell, I don't believe in rainbow bodies, reincarnation, etc." If you don't accept rebirth, as in every other teaching of the Buddha, you won't be able to attain liberation through Dzogchen teachings in this lifetime, the bardo or in the next life — although, as my teacher said about such people, "Maybe they can relax a little bit."

Most people are not Buddhists. Among Buddhists, very few are interested in Secret Mantra teachings, as is well illustrated by this board. Of those who are interested in Secret Mantra teachings, very few of them are interested in Dzogchen teachings. Of those people who are interested in Dzogchen teachings, very few are really that interested in practicing and studying them more than superficially. There are even fewer people, such as translators like myself, who spend the majority of their time studying and practicing these teachings.

Dzogchen teachings are rare, not because they are kept away under lock and key, Dzogchen teachings are rare because very few people have the karmic disposition and fortune to receive them. That said, anyone who is truly interested in Dzogchen teachings can go out and find a qualified teacher. One can even tune into a webcast and receive them from a qualified master for free, like right now, this week.

Kim said:

All that talk about samaya and creating obstacles. Gimme a break. That's the real tragedy.

Malcolm wrote:

Understanding that samaya must be followed and that obstacles arise from not following samaya is an integral part of Dzogchen teachings, as it is in all Secret Mantra. Its not optional — well it is, in the sense that if someone chooses not to follow samaya, no human being has the power to do anything about it. But the *ḍākinīs* swiftly punish those who think samaya is of no consequence at all, especially when it comes to Dzogchen teachings. Understanding the importance of samaya is foundational in Dzogchen. This is why many chapters are devoted to explaining what samayas are, both relatively and ultimately, and why it is necessary to observe them. It is not a hardship.

Author: Malcolm

Date: Sunday, August 28th, 2016 at 1:50 AM

Title: Re: How to believe in rebirth

Content:

Malcolm wrote:

You have to ask yourself where your mind comes from. If you think it is a product of the brain, well, there is no way to really convince someone that this is not true.

boda said:

You don't think it's possible to understand the evolution of a human mind, with it's biological and environmental dependencies? Who do you hangout with?

Malcolm wrote:

That's one narrative. There are others.

Author: Malcolm

Date: Sunday, August 28th, 2016 at 1:12 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

Well, I guess we're all screwed.

Malcolm wrote:

Speak for yourself.

dzogchungpa said:

Jeez dude, lighten up.

Malcolm wrote:

Tell us your real name, then I will lighten up.

Author: Malcolm

Date: Sunday, August 28th, 2016 at 12:54 AM

Title: Re: Mañjuśrī Sādhana

Content:

paël said:

Can anyone recite Manjusrinamasamgiti? Does it need empowerment/transmission?

Malcolm wrote:

It requires a lung.

Author: Malcolm

Date: Sunday, August 28th, 2016 at 12:00 AM

Title: Re: Even the Buddha could't do that

Content:

Malcolm wrote:

A student to whom Dzogchen should not be taught, is as follows:

... engaged in pointless activities ...

dzogchungpa said:

Well, I guess we're all screwed.

Malcolm wrote:

Speak for yourself.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 11:50 PM

Title: Re: Even the Buddha could't do that

Content:

Kim said:

Mystification. I feel it is mystification when things are not pragmatically explained open. I feel that the opinion that dzogchen-pointers for practice couldn't or shouldn't be talked about on internet boards is so 90's (and pre-90's). But hey, everyone is free to think whatever.

Malcolm wrote:

Dzogchen teachings may only be openly shared and discussed with people who have received Dzogchen transmission in a proper way.

Kim said:

Guru Rinpoche made a prediction that goes something along the lines that at some point the lower vehicles of buddhism will lose their popularity and atiyoga (dzogchen) will gain popularity. I don't think it will ever happen with this pre-90's style of sharing, whether online or in person.

Malcolm wrote:

No, Guru Rinpoche never made such a prediction. What the Dzogchen tantras state is that Dzogchen was the first teaching at the beginning of this great eon, and will be the last to remain before this universe is destroyed.

Kim said:

How will it harm anyone to speak openly about practical instructions and view for recognising rigpa?

Malcolm wrote:

It will harm one's samaya and will create an obstacle for those people who have not entered the teachings in a proper way to enter the teachings at all.

Kim said:

Well. How much discussion and (lack of) practical pointers here have helped you (or others) in recognising rigpa?

Malcolm wrote:

One cannot recognize the basis without a qualified master to introduce it to one.

Kim said:

I'm pretty sure that if I posted here instructions for doing this, it would not be allowed.

Malcolm wrote:

Rightly so, such instructions are meant to be used by a qualified master in a live situation with students who have expressed sincere interest and devotion to the Dzogchen teachings.

Kim said:

I'm just riffing here, being honest. I am not saying that I am a "dzogchen teacher". I am not but I simply don't think instructions, using different types of techniques, couldn't be shared here for the benefit of many.

Malcolm wrote:

Dzogchen is not a technique.

Kim said:

"Recognising rigpa" was an intended choice of words I made. I didn't meant anything malicious or negative with this but I admit I did use these words to see if you'd get caught in them. I am sorry if this hurts anyones feelings here but I did this just to point out Malcolm's way of communication. It's just negation, "It's not like that". Then I'd be in a situation with a authorised dzogchen lama to ask, "How it is then? Could you clarify?", to which he'd say a difficult phrase in Tibetan or "These things are not discussed online" or "Find a lama and ask him".

Malcolm wrote:

What I am telling you is that apart from some western, self-appointed "Dzogchen" masters who imagine they can give direct introduction through email, no Dzogchen master worth their salt on the face of the planet thinks that it is sufficient to read some techniques derived from Dzogchen teachings and try to apply them without having been introduced to Dzogchen in a proper way. Of course, people will still chase after charlatans and fools, but there is little one can do to prevent that, apart from communicating the authentic requirements for entering Dzogchen teachings in a pure, guileless way.

Kim said:

I certainly am not saying that how things are said in Tibetan are worthless. Of course not. It's just that clearly discussion here is getting caught on things that are practically not that important.

Malcolm wrote:

Receiving Dzogchen teachings in the proper way, i.e., through receiving empowerments, reading transmissions and guidance on those from a qualified master is the most important point of all, one that I share over and over again, and will continue to share for as long as breath does not leave my body. It is the most helpful observation one can make. Why? Because I have received the three series of Dzogchen teachings from four notable masters, one whom is still with us [ChNN], and I think they are the most precious and valuable possession of knowledge that humans beings possess and will ever possess. Therefore, I regard it as a tragic pity when people are impatient and do not take the time and effort to seek out the guidance of an authentic master, or worse, think that the tried and true method of promulgating Dzogchen teachings is, in your words, "medieval thinking."

The consequences of not entering Dzogchen teachings in the proper way are described in Dzogchen tantras as follows. The Self-Arisen Vidyā Tantra states:

The faults of not obtaining the empowerment are as follows: in the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of Secret Mantra. A yogin of Secret Mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmanakāya will not be able to benefit migrating beings with compassion. Therefore the empowerment of the conduct of Secret Mantra must be obtained.

It continues by warning of the faults of not maintaining samaya, which is at the root of this discussion:

These are the warning signs of broken samaya:

various misfortunes arise,
diseases are rampant and harmful,
various contagious diseases occur,
and there are also provocations and misguiders.

If one is killed, one becomes a hell being.

One's eyes cannot see form.

One cannot hear and one's work cannot be done.

Leprosy and blistering diseases arise.

Thieves and royal punishments occur.

One contracts contagious diseases others do not get.

One's sons and daughters die.

The whole country arises as one's enemy.

One's activities become completely pointless.

Thus, this is why we should not be discussing Dzogchen teachings in any specific way online, apart from encouraging people to find qualified Dzogchen masters under which they may study and practice.

On the fault of not receiving empowerment, the Mind Mirror of Vajrasattva Tantra states: The demonstration of the fault of not obtaining the supreme empowerment is that the yogin, for example, will be like a boatman without an oar, unable to deliver [his passengers] to the other side. If the supreme empowerment is obtained, the secret mantra that is not accomplished will be accomplished. How will secret mantra be accomplished without relying on empowerment?

It continues by describing the unqualified master:

If the master is not authentic, his scriptures are like a monkey's. One will enter a false path, and one will practice corrupted Secret Mantra. Since he is a misguider, he should be avoided.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 9:47 PM

Title: Re: how do things end?

Content:

treehuggingoctopus said:

"Reality" is such a singularly strange abstract noun...

Malcolm wrote:

In fact it means the "the state of being [ity] pertaining to [al] things [res]."

treehuggingoctopus said:

Saying "the state of being pertaining to things" is just as singularly strange

What the hell is "being"?

(And what are "things"?)

Malcolm wrote:

And what is "pertaining to."

Author: Malcolm

Date: Saturday, August 27th, 2016 at 8:39 PM

Title: Re: First meeting with guru

Content:

makewhisper said:

Any advice for how to best approach that first meeting? Is it appropriate to ask about receiving specific practices, like a ngondro or a set of prayers or a meditation practice?

In gratitude,

Eric

Malcolm wrote:

Until you have received a major empowerment, you do not have a guru. So relax, check out many teachers, then finally decide which one works for you and work with that person.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 8:04 PM

Title: Re: Dzogchen for beginners

Content:

Coëmgenu said:

If you could describe Dzogchen, from your perspective, and/or from others', in one forum post, how would you? (To someone who knows nothing about Dzogchen or Vajrayana/Tantrayana).

What links would you link said learner to? What resources would you suggest for them, in what way would you advocate, for them, the path that is described, in contemporary tongue, as "Dzogchen"?

Malcolm wrote:

You as well try to describe sight to the blind.

Find a proper Dzogchen master, then follow their instructions.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 7:27 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

I think this is misleading. What you are saying is that some westerners or non-Tibetan knowing people can practice dzogchen, i.e. their recognition of rigpa is comprehensive enough and yet if they don't know Tibetan language they really can't teach it. This doesn't make any sense. Obviously knowing the original language is part of the equation but to go as far to say that one couldn't get people recognise rigpa, it is not reasonable statement.

Malcolm wrote:

There is no term in Tibetan, "recognize rigpa." Putting it in these terms is a huge fail. This misunderstanding exists because many people, translators included, think rig pa = awareness. Let me assure you, it does not.

Kim said:

As a general remark, I'm starting to feel that dzogchen is a bit mystified here at DW. On the other hand it seems that discussion on this forum isn't aimed at clarifying things, such as rigpa-practice, in a way that would help the participants and readers in their own practice.

Malcolm wrote:

Dzogchen is not mystified on this forum, at all.

Much of the discussion of Dzogchen on this forum concerns the elimination of errors of interpretation such as the one I refer to above. Honestly, Dzogchen, Lamdre, Mahāmudra, etc., should not be discussed on forums such as these at all. To the extent that Dzogchen is the least understood, but the most "popular" and "fashionable" teaching right now, because people have this mistaken notion that it is easy to understand, to that extent I discuss some issues and that is all. But practitioners of these teachings should not really be looking to internet boards for help. It is fine, as happens often enough, people are isolated and need references to information for this or that thing. But this is not a place for giving teachings or helping people with their "Dzogchen" practice. That is what a guru and vajra siblings are for.

So, if someone should want help with their practice, find a proper teacher of Dzogchen, follow the latter's instructions, and stop whinging about Tibetan culture, etc.

A proper student has the following qualities:

With strong faith and great diligence,
great intelligence and without attachments,
highly respectful, engaging in Secret Mantra conduct,
without concepts, without mental distractions,
possessing samaya, diligent in practice,
mindful and constant, diligent in practice,
engaging in meditation which is clear and vivid,
doing whatever the master says,
not permitting indifference towards samaya,
engaging in conduct that accords with others,
steadfastly respectful,
following a single phrase when indicated,
moreover, engaged in his own benefit,
capable of keeping secrets,
never leaving the meaning of the vajra,
giving explanations to those of great learning,
never going beyond his personal benefit, [19/a]
without harsh words, soft-spoken,
in accord with the minds of others,
regarding the master and the tathāgatas
as being identical —
those are the qualities of a disciple.

Such a disciple
is said to be the proper vessel of the Great Perfection.
The meaning of the Great Perfection's intimate instructions
cannot be poured into a common, inferior vessel.
If the faithful pour a little of that juice
into an inferior vessel,
the juice is lost and both are ruined.
Therefore it must be kept secret from those who are not suitable vessels.
A student to whom Dzogchen should not be taught, is as follows:
Not making offerings or paying respect,
practicing Secret Mantra incorrectly,
without a good family, insincere,
unintelligent,
ignoring kindness,
boasting of his own family,
wearing ornaments on his body,
and engaged in pointless activities —
the unexamined disciple is the enemy of the master.
Do not explain the meaning of the Great Perfection
to those who will not practice it.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 3:00 AM

Title: Re: Even the Buddha couldn't do that

Content:

Johnny Dangerous said:

Yeah, I get this. Practicing a thing well and teaching it well are two very separate things. To teach something you have to know enough of the underlying architecture of the teaching to do that, which is completely different than just explaining your own practice.

Truthfully, there is a lot of Western Buddhist 'teaching' in the second category - someone just explaining their own experiences and opinions, it has its value, but whether it constitutes actual Dharma teaching or something else is kind of debatable.

Malcolm wrote:

Yes, when we are teaching we have to take into consideration the capacity of the student. We have to know how to address their needs, what they need to be taught. Frankly, understanding Dzogchen is not this simple idea of "Recognize the nature of the mind, then you're a buddha." This latter idea is very stupid and dangerous. Dzogchen teachings are subtle and not so easy to understand.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 2:31 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

Yes, because it is not clear if you are saying that it is necessary to know Tibetan to be even remotely qualified to transmit Dzogchen teachings at this time, or if there just does not happen to be, at this time, as far as you know, any people who don't know Tibetan and yet are so qualified.

Malcolm wrote:

At this particular juncture in time, it is necessary to be conversant in Tibetan in order to transmit Dzogchen teachings properly. However, you don't need to know much Tibetan, if any, to practice Dzogchen, etc. I have met a few westerners, illiterate in Tibetan, who I think have a very good understanding of Dzogchen. But I don't think they can teach it because to be a teacher has a different set of requirements, beyond merely having a good understanding for one's own practice. All of the people I am talking about agree. YMMV.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 2:02 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

Um, I was just asking if you knew if Lama Drimed or Yeshe Namkhai know Tibetan. Do you? I don't and I would like to know.

Malcolm wrote:

I think you should ask them yourself.

dzogchungpa said:

OK, I guess you're working on your vajra coyness.

Anyway, just to clarify your earlier statement, if I ask a teacher if he or she knows Tibetan and the answer is no then, according to you, I can safely conclude that they are not even remotely qualified to transmit Dzogchen teachings?

Malcolm wrote:

Was there something unclear about what I said?

Author: Malcolm

Date: Saturday, August 27th, 2016 at 1:43 AM

Title: Re: Even the Buddha couldn't do that

Content:

dzogchungpa said:

bump

Malcolm wrote:

There was something ambiguous about my statement? That said, I am not going to led into commenting on specific persons.

dzogchungpa said:

Um, I was just asking if you knew if Lama Drimed or Yeshe Namkhai know Tibetan. Do you? I don't and I would like to know.

Malcolm wrote:

I think you should ask them yourself.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 1:08 AM

Title: Re: Rig Pai Ye shes

Content:

kalden yungdrung said:

Tashi delek DW members,

Rig-pa'i ye-shes - the knowledge which is immediate Awareness.

The above Dzogchen term is difficult to understand. Namely, the relation between knowledge and Awareness.

Mutsug Marro

KY.

Kim said:

Any term when they are not described from a living experience are difficult or impossible to understand.

Malcolm wrote:

This is what a master is for, to explain these terms from their experience of the teachings.

Author: Malcolm

Date: Saturday, August 27th, 2016 at 12:55 AM

Title: Re: Even the Buddha could't do that

Content:

dzogchungpa said:

bump

Malcolm wrote:

There was something ambiguous about my statement? That said, I am not going to led into commenting on specific persons.

Author: Malcolm

Date: Friday, August 26th, 2016 at 7:50 PM

Title: Re: how do things end?

Content:

treehuggingoctopus said:

"Reality" is such a singularly strange abstract noun...

Malcolm wrote:

In fact it means the "the state of being [ity] pertaining to [al] things [res]."

Author: Malcolm

Date: Friday, August 26th, 2016 at 7:30 PM

Title: Re: Even the Buddha couldn't do that

Content:

Tsongkhapafan said:

I don't know what Tenzin Palmo was intending when she made her statement but it's utterly ridiculous to say that Buddha cannot liberate living beings from suffering because that's the whole point of attaining enlightenment. Buddha showed many times during his life that he possessed all the skilful means to liberate others.

Malcolm wrote:

What she was referring to is the Buddha's statement that misdeeds cannot be washed away with water, suffering cannot be removed with the hand, that he cannot bestow liberation, but that he can teach a path.

Author: Malcolm

Date: Friday, August 26th, 2016 at 7:30 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

No, she wasn't.

Malcolm wrote:

Yes, actually that is exactly what she was saying. She was point out that it is our responsibility to follow a path. There is no collective method of waking up.

Author: Malcolm

Date: Friday, August 26th, 2016 at 5:47 AM

Title: Re: Sitting next to a buddha and not knowing it

Content:

Kim said:

If a high lama or a living buddha was clad in normal clothes, sitting in a bus among other people, would anyone notice that there is buddha onboard?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Friday, August 26th, 2016 at 5:16 AM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

You said above that "Dzogchen... are a very precise method of communicating a very specific kind of knowledge (rig pa)". What is it that makes this so amazingly and unique? What is so special?

Malcolm wrote:

If you understand Dzogchen teachings properly, you will never take rebirth in samsara again, guaranteed.

Kim said:

Right. So you were referring to trekcho, attainment of buddhahood. Or does this option become erased earlier on on the path of dzogchen? At some bodhisattva stage perhaps?

krodha said:

Kim, perhaps try splitting your responses up into multiple posts.

Kim said:

I would but it's not possible to edit one's posts here...

Malcolm wrote:

No, I was not referring Trekcho specifically.

Author: Malcolm

Date: Friday, August 26th, 2016 at 3:52 AM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

You said above that "Dzogchen... are a very precise method of communicating a very

specific kind of knowledge (rig pa)". What is it that makes this so amazingly and unique? What is so special?

Malcolm wrote:

If you understand Dzogchen teachings properly, you will never take rebirth in samsara again, guaranteed.

Author: Malcolm

Date: Friday, August 26th, 2016 at 12:52 AM

Title: Re: There's buddhadharma and then there the rest

Content:

MiphamFan said:

Does Saṃkhya yoga actually have channels, cakras in addition to asanas? I thought it was Shaivite thing?

Malcolm wrote:

Saṃkhya is one thing, Yoga another. Saṃkhya itself is pretty much intellectual. Yoga shares its view, but emphasizes the development of samadhi, and so on.

Author: Malcolm

Date: Friday, August 26th, 2016 at 12:50 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Malcolm wrote:

I don't omniscience is a particular issues for Saṃkhya/yoga, since everything apart from puruṣa is just transformations of prakṛiti.

Losal Samten said:

What about in Saiva Trika?

Malcolm wrote:

No clue. Look in Lakshmani Joo's books.

Author: Malcolm

Date: Friday, August 26th, 2016 at 12:38 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Malcolm wrote:

I don't think so, since Saṃkhya adherents consider the Advaita view incorrect.

Losal Samten said:

In Advaita, omniscience is reserved for Isvara alone and not the yogin; is the same true in Trika?

Malcolm wrote:

I don't omniscience is a particular issues for Saṃkhya/yoga, since everything apart from puruṣa is just transformations of prakṛiti.

Author: Malcolm

Date: Friday, August 26th, 2016 at 12:10 AM

Title: Re: Even the Buddha could't do that

Content:

Malcolm wrote:

Then of course there is the guardians of the teachings.

Author: Malcolm

Date: Friday, August 26th, 2016 at 12:03 AM

Title: Re: Even the Buddha could't do that

Content:

Soma999 said:

I don't know Keith Downman, but trying to say "he is not a lama, who authorised him and so forth" can be a convenient way not to listen to him by saying he has no autorisation to speak and teach, even though we have not the slightest idea of his realisation and his inner life and integrity (it's not written on a diploma). This may be a strategy for avoiding to listen to a point of view which may make feel you uncomfortable - even though he may bring something of value : his own experience (which may not be adapted to everyone, of course).

Everyone is different, what works for someone may not work for another. I feel it's good to listen to people who do not necessarily share the same point of view, it helps to grow.

If we just want to stay with people who thinks exactly the same, it's comfortable, but maybe not very enlightening.

Malcolm wrote:

Dzogchen teachings are something very precise and specific. When someone is sufficiently educated in these teachings, then they can understand very well who is and who isn't a qualified person to give teachings on them. That said, this is neither a condemnation of Dowman nor an endorsement. I do not know him personally, and I am neutral as far as this goes. I will just reinforce the point that it is very important how one chooses from whom to learn Dzogchen teachings. It is much more critical, than for example, from whom one learns Lam Rim, Mind Training, etc., or even from whom one might receive pratimokṣa or bodhisattva vows.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 11:20 PM

Title: Re: Even the Buddha could't do that

Content:

Kim said:

I have met and talked with many people who got fed up with the highly religious system of Tibetan buddhism taught by respected lamas. They expected to receive understandable instructions to illuminate their minds but this didn't happen. What they got were religious rituals and forms clad in Tibetan attire. "Do this for 500 k and you'll know", they were told. A pig in a poke.

Malcolm wrote:

People are lazy, and expect instant results.

People do not want to commit.

People expect liberation in a pill.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 11:02 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

Dzogchen view-wise I haven't spotted any mistakes there. What he seems to do in his teaching session is to avoid any Tibetan or Sanskrit terms. That's wonderful.

Malcolm wrote:

Are you quite sure you understand the meaning of Dzogchen? For example, do you understand clearly the distinction between the basis and the all-basis?

Kim said:

That can happen without any thangkas, Tibetan language or any of that external pomp.

Malcolm wrote:

Dzogchen tantras and teachings are a very precise method of communicating a very specific kind of knowledge (rig pa). The transmission of Dzogchen is in its infancy at this point. There isn't single person who is not conversant with Tibetan language that I would consider even remotely qualified to transmit Dzogchen teachings. Further, Dzogchen is very much bound up with Vajrayāna in general. People who do not understand Vajrayāna at all have no hope of really understanding the point of Dzogchen.

I don't know about the realization of any Westerner, or for that matter, any Tibetan teacher under 60, all tulkus included. But I do know about the realization of my guru, ChNN; my late guru, Kunzang Dechen Lingpa; as well as the realization of the late Khenpo Jigme Phuntsok, another of my gurus; and the realization of the late HH Taklung Tsetrul Rinpoche, yet another of my gurus. All four of these people are realized Dzogchen masters.

If you are going to study Dzogchen, it is better to find a person whom you feel has realized the meaning of those teachings. Such a person's qualifications are stated in the Dzogchen tantras as follows:

The master of the intimate instructions that possesses the vajra meaning
has a positive attitude, is skillful in teaching,
has obtained the empowerments, applies the meaning of Secret Mantra,
understands all the inner and outer activities,
is inseparable from the meditation deity,
remains undistracted in samadhi,
is knowledgeable in the secret tantras of Secret Mantra,
possesses the meaning of the intimate instructions of the Great Perfection,
engages in all outer and inner sadhanas, [18b]
never leaves the meaning of the view,
gives up outer, inner, and secret activities,
is endowed with qualities like a precious jewel,
and enjoys an inexhaustible treasury.

With the cord of compassion unsevered
and the stream of affection uninterrupted,
the master and disciple are thus connected.

Such a master of the intimate instructions
should be served with one's body, precious substances,
and very rare items.

A master to avoid is described as follows:

A master lacking a connection with a lineage of scholars,
who is self-important,
stupid, literal-minded,
who does not understand the meaning of Secret Mantra,
has harsh words for others, is boastful,
has entered false paths, has not seen the mandala of the empowerment, disregards
samaya, [18/a]
is unable to answer questions,
has little learning, and great pride —
such an unexamined master is a mārā for the disciple.

He is not a master who can teach Secret Mantra
and is unable to teach the Great Perfection, Ati.

Do not associate with such a person.

As always, with any teacher, caveat emptor.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 10:52 PM

Title: Re: Even the Buddha couldn't do that

Content:

Kim said:

He [Dowman] says that he is among those who have "gone through that whole circuit of oriental culture and Tibetan buddhism". So I suppose he has a solid vajrayana history. And yet he is of the opinion that all that is not needed.

Malcolm wrote:
It really depends on the student.

Author: Malcolm
Date: Thursday, August 25th, 2016 at 10:32 PM
Title: Re: Monism, Eternalism, etc
Content:
boda said:
I simply don't require this sort of religious narrative.

Malcolm wrote:
Well, bully for you!

Author: Malcolm
Date: Thursday, August 25th, 2016 at 10:31 PM
Title: Re: There's buddhadharma and then there the rest
Content:
Malcolm wrote:
Ramaswami taught on the Yoga Sūtras, and differentiated it's view from Advaita very clearly

Losal Samten said:
Do you know what the Yogis' take on Advaita is in general? Whilst different in terms of universal puruṣa, illusory prakṛiti etc., do they think Advaitans still attain liberation, or do they see them as thieving piss-takers?

Malcolm wrote:
I don't think so, since Saṃkhya adherents consider the Advaita view incorrect.

Author: Malcolm
Date: Thursday, August 25th, 2016 at 10:06 PM
Title: Re: There's buddhadharma and then there the rest
Content:

Malcolm wrote:
In the Yoga Sūtras, Īśvara is a special type of puruṣa, a being who never experienced the tattvas. But Īśvara is not a godhead nor is it creative, per se. While it is indeed said that through devotion to Īśvara one can obtain mukti, mukti still means turning away from prakṛiti. Not only this, but in the Saṃkhya/Yoga view there are infinite puruṣas, of which Īśvara is but one. Thus did my teacher of Yoga, Śrīvasta Ramaswami, teach.

DGA said:

If so, then it seems to me that some contemporary / modern yogic writers, such as Aurobindo Ghose, take a different tack from the yoga sutras. So it goes.

Malcolm wrote:

There is also an Advaita spin, based on Shankara's commentary. But the original Yoga Sūtras are fully Sāṃkhya in nature and do not go beyond that view. During our yoga course, six weeks, Ramaswami taught on the Yoga Sūtras, and differentiated it's view from Advaita very clearly. Ramaswami is one of the last remaining direct pupil of Krishnamācārya, and the only person to whom the latter taught his entire system.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 9:46 PM

Title: Re: There's buddhadharma and then there the rest

Content:

maybay said:

Realization may also come if one is oriented toward the ideal of pure awareness, Isvara.

Isvara is a distinct, incorruptible form of pure awareness, utterly independent of cause and effect, and lacking any store of latent impressions.

Its independence makes this awareness an incomparable source of omniscience.

Existing beyond time, Isvara was also the ideal of the ancients.

<https://en.m.wikipedia.org/wiki/Ishvara>

Malcolm wrote:

In the Yoga Sūtras, Íśvara is a special type of puruśa, a being who never experienced the tattvas. But Íśvara is not a godhead nor is it creative, per se. While it is indeed said that through devotion to Íśvara one can obtain mukti, mukti still means turning away from prakriti. Not only this, but in the Sāṃkhya/Yoga view there are infinite puruśas, of which Íśvara is but one. Thus did my teacher of Yoga, Śrīvasta Ramaswami, teach.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 5:06 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

boda said:

So you're talking about emptiness. Why didn't you just say so? Anyway, emptiness is only one aspect of reality.

Malcolm wrote:

Did I use the word emptiness anywhere?

Author: Malcolm

Date: Thursday, August 25th, 2016 at 12:42 AM

Title: Re: Dzongsar khyentse... monk?

Content:

Sonam Wangchug said:

Older lama's refer to Khyentse rinpoche as "Yangsi rinpoche" Such as Orgyen tobgyal rinpoche.

Malcolm wrote:

Right, for people who do not know, " yang srid " (punarbhāva) literally means "reincarnation" or "rebirth." In this case, the reincarnation of Dzongsar Khyentse II, Chökyi Lödo.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 12:23 AM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

dzogchungpa said:

Now you're being ridiculous.

Malcolm wrote:

What? You mean you don't think this is a wry comment on the subject matters of tulkus?

Perhaps the lyrics will refresh you:

Fame, makes a man take things over

Fame, lets him loose, hard to swallow

Fame, puts you there where things are hollow

Fame

Fame, it's not your brain, it's just the flame

That burns your change to keep you insane

Fame

Fame, what you like is in the limo

Fame, what you get is no tomorrow

Fame, what you need you have to borrow

Fame

Fame, "Nein! It's mine!" is just his line
To bind your time, it drives you to, crime
Fame
Could it be the best, could it be?
Really be, really, babe?
Could it be, my babe, could it, babe?
Really, really?
Is it any wonder I reject you first?
Fame, fame, fame, fame
Is it any wonder you are too cool to fool

Author: Malcolm

Date: Thursday, August 25th, 2016 at 12:19 AM

Title: Re: There's buddhadharma and then there the rest

Content:

DGA said:

What makes yoga as a knowledge unique is its objective, union with one or another terms for Absolute Godhead.

Malcolm wrote:

Depends on the yoga tradition. This is certainly not the goal of the Yoga Sūtras.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 12:07 AM

Title: Re: POTUS 2016, part 3

Content:

Yuren said:

I'm really surprised to see there are so many Trump supporters on a forum like this!

Malcolm wrote:

Some people have no common sense at all.

Author: Malcolm

Date: Thursday, August 25th, 2016 at 12:02 AM

Title: Re: DJK on tulkus

Content:

dzogchungpa said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
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document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

```
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https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 11:58 PM

Title: Re: What are the requirements to be "lineage holders"?

Content:

Adamantine said:

Any thoughts on what terms may be translated as lineage-holder? And why there may be varying interpretations? (I.e. are different Tibetan terms being translated as the same term in English?)

In gTerma traditions, there is usually someone prophesied as carrying on and maintaining the gTerma lineage after the tertön has passed on. Is there a specific term for that?

Malcolm wrote:

lineage holder = brgyud 'dzin
holder of the teachings = bstan 'dzin
lord/owner of the treasure = gter bdag

Adamantine said:

Thank you. Can you please define each of these in English the best that you can? Do brgyud 'dzin and bstan 'dzin have significantly different meanings for example?

When you stated in this thread

<http://dharmawheel.net/viewtopic.php?f=49&t=5037&start=20#top> that

Malcolm wrote:

Shenphen Rinpoche, who is one of my important masters, is indeed the primary lineage holder of Dudjom Tersar, and the keeper of Dudjom Rinpoche's seat in North America where Dudjom Rinpoche concealed many precious teachings.

Adamantine said:

what did you mean by "primary lineage holder"? Brgyud 'dzin, bstan 'dzin, or gter bdag? What is the Tibetan term translated as "regent"? One of these?

Sorry just would like to know what misunderstandings may have arisen from translation issues.

Malcolm wrote:

regent is rgyal tshab.

Here, I mean gdung sras, literally, "heir (sras) of the family lineage (gdung)." I guess he can be considered the interregnum gter bdag, but since there are two incarnations, I will let them hash it out between them. Since he is the keeper of Dudjom Rinpoche's seat (gdan sa) in NA, he could also be called a " bdag chen."

bstan 'dzin (sasanadhara) is usually reserved for monks. It means someone who holds the tripitika, in general.

brgyud 'dzin means someone who holds this or that lineage (brgyud, paramparā).

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 11:19 PM

Title: Re: What are the requirements to be "lineage holders"?

Content:

Adamantine said:

Any thoughts on what terms may be translated as lineage-holder? And why there may be varying interpretations? (I.e. are different Tibetan terms being translated as the same term in English?)

In gTerma traditions, there is usually someone prophesied as carrying on and maintaining the gTerma lineage after the terton has passed on. Is there a specific term for that?

Malcolm wrote:

lineage holder = brgyud 'dzin

holder of the teachings = bstan 'dzin

lord/owner of the treasure = gter bdag

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 11:10 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

My bad, should be quote marks.

dzogchungpa said:

We agree on something, at last.

Malcolm wrote:

Don't worry, I will find a way out of it.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 11:04 PM

Title: Re: What are the requirements to be "lineage holders"?

Content:

Adamantine said:

Hmmmmnnn.... I haven't interpreted the term "lineage holder" as meaning anyone who happens to have permission to teach, or even anyone with the title "Lama", and so on. I have interpreted it to mean a great master, usually someone people refer to as "precious one" / Rinpoche, who has been given a mandate by the previous lineage holder, or terton, to oversee and work towards the preservation, continuation, maintenance and expansion of the lineage without any errors, misconduct, or degeneration of the purity of the essential transmissions. Foremost concern would be the pure samaya of the lineage holder, so that all transmissions are authentic and complete. Sometimes the lineage holder would have been given permission to alter or adjust aspects of the practices or revelations according to their own wisdom mind, responding to circumstances or need. Sometimes more than one can function as a lineage holder of the same tradition. . . Anyway, that's been my interpretation of the term. I can see that someone with permission and/or the realization and ability to give proper abisheka/wang/Vajrayana empowerment could be interpreted as functioning as a lineage holder, but I don't usually see the term commonly used that broader way. I don't know what the original Tibetan term would be that is sometimes translated as lineage holder—correctly or incorrectly—or if there are multiple terms that are translated this way—correctly or incorrectly. And I don't know if my interpretation (based on what I've gleaned from others' interpretation) is in fact correct. So I am happy to hear from anyone with more knowledge and who is familiar with Tibetan.

Malcolm wrote:

According to ChNN, everyone who has received the teachings is a "lineage holder." This does not mean they can teach, however.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 11:03 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

The period should go inside of closing paranthesis, like this: "The tulku system and the people in it are currently demonstrating the 'suffering of change.'"

You should also lose the commas, as above, otherwise, it should be like this "The tulku system is currently demonstrating the 'suffering of change,' as well as the people in it."

smcj said:

Thanks Malcolm. I like the second rewrite better.

dzogchungpa said:

Those aren't parentheses, are they? Whatever they are, I don't think they are necessary.
My version: The tulku system is currently demonstrating the suffering of change, as are its constituents.

Malcolm wrote:

My bad, should be quote marks.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 10:45 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

We agree on something, at last.

Adamantine said:

Yet another example of impermanence.

Malcolm wrote:

Indeed, since it will not last long, probably not the hour.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 10:26 PM

Title: Re: DJK on tulkus

Content:

maybay said:

The tulku system is sick. The tulku system is degenerate / degenerating.

Malcolm wrote:

We agree on something, at last.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 10:18 PM

Title: Re: DJK on tulkus

Content:

maybay said:

What you seem to want to say is that everything about the tulku system, from the ABC to the xyz, is a lesson in the 'suffering of change'.

smcj said:

I thought it awkward to say that a system was suffering rather than saying people were suffering. But yes, that was my point.

Malcolm wrote:

We can also say systems are suffering.

In fact, your favorite book, the Uttaratantra, states quite clearly that the Dharma is not a true refuge, and neither is the Sangha, because they are impermanent and compounded entities. Only the dharmakāya of the Buddha is a true refuge.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 9:53 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

It depends on the plural or singular tense. Enclosing all punctuation inside of the closing parenthesis is hard to get used to, but it is indeed the standard approach now in academic and professional writing. I hate the editing process, and as a translator publishing books, dealing with different editors and different style sheets can be a hassle. The 84000 project has a very solid style sheet. It is worth looking at.

Losal Samten said:

Do you mean in academic and professional American writing? Using punctuation inside of the parentheses is standard GB grammar.

Malcolm wrote:

Yes, I mean after all, we are Rome. You Brits had your chance...

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 9:42 PM

Title: Re: DJK on tulkus

Content:

smcj said:

Rinpoche could have simply and easily said, "The tulku system, and the people in it, are currently demonstrating the 'suffering of change'."

The rest is just describing the specifics of the karma that is ripening.

Any educated people out there? Did I punctuate that first sentence correctly?

Malcolm wrote:

The period should go inside of closing paranthesis, like this: "The tulku system and the people in it are currently demonstrating the 'suffering of change.'"

You should also lose the commas, as above, otherwise, it should be like this "The tulku

system is currently demonstrating the 'suffering of change,' as well as the people in it.'"

smcj said:

Thanks Malcolm. I like the second rewrite better.

Malcolm wrote:

It depends on the plural or singular tense. Enclosing all punctuation inside of the closing parenthesis is hard to get used to, but it is indeed the standard approach now in academic and professional writing. I hate the editing process, and as a translator publishing books, dealing with different editors and different style sheets can be a hassle. The 84000 project has a very solid style sheet. It is worth looking at.

Naturally, the demands on writing things here is rather less substantial, and any review of my posts will find a rich assortment of typos and misspellings.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 9:16 PM

Title: Re: Consequences of Rejoicing

Content:

Boomerang said:

When you rejoice in another's deeds, do you create the same karmic seed as the actor?
By rejoicing in another's generosity do you create the same karma for yourself? What if you rejoice in a soldier killing their enemies?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 8:51 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

Reality is shown only in a nonconceptual direct perception accompanied by wisdom.

Kunga Lhadzom said:

Is that the same as Primordial Awareness ?

And is this what is happening when ChNN gives a Direct Pointing out to the nature of your mind ?

And is this something understood intuitively ?

Malcolm wrote:

1. Yes
2. Yes
3. Intuitive in the philosophical sense of the term, "intuition," which means to know directly.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 8:47 PM

Title: Re: DJK on tulkus

Content:

smcj said:

Rinpoche could have simply and easily said, "The tulku system, and the people in it, are currently demonstrating the 'suffering of change'."

The rest is just describing the specifics of the karma that is ripening.

Any educated people out there? Did I punctuate that first sentence correctly?

Malcolm wrote:

The period should go inside of closing paranthesis, like this: "The tulku system and the people in it are currently demonstrating the 'suffering of change.'"

You should also lose the commas, as above, otherwise, it should be like this "The tulku system is currently demonstrating the 'suffering of change,' as well as the people in it."

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 8:45 PM

Title: Re: DJK on tulkus

Content:

Sonam Wangchug said:

He has already expressed his purpose for wearing robes, and I do not particularly think it makes him Sravaka because he is wearing maroon robes.

Malcolm wrote:

Absolutely no one said Dzongsar was a śrāvaka because he wears some kind of robes. What he himself has said in the past that he wears robes because for him, we now live in the era of the mere sign of the teachings. Adamantine asked me whether I agreed that we were in this era, and I replied, yes, at least as far as Śrāvakayāna teachings are concerned. Please read more carefully.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 10:49 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

No, that is not what I am saying.

boda said:

Indeed you're not saying.

You've stated that reality is not capable of showing itself in more than one way. So what is this one way?

Malcolm wrote:

Reality is shown only in a nonconceptual direct perception accompanied by wisdom.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 10:40 AM

Title: Re: how do things end?

Content:

Malcolm wrote:

apart from a cup that has broken and a cup that has not broken, there is no breaking cup (at present).

vinegar said:

At the time of the cup there is no broken cup..

But only a thing can be broken. Unmade things can't be broken.. there is no such thing. Meaning it's not correct to say "there is no breaking cup (at present)", don't you think?

Malcolm wrote:

You need to read Nāgārjuna's analysis of motion...

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 3:28 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Our choices are a buffoon and an utterly immoral scoundrel. Four years of bad hair and bad reality TV, or four years of impeachment hearings.

The Cicada said:

What was it Tarantino said about Clark Kent being Superman's critique of humanity? Trump's buffoonery is as much an act as Hillary's nice-white-lady act. Trump is a lion who loves glory and I think the real Donald Trump would actually be more than a little scary to most people—which could be bad in ways, but could also be good for the presidency and for America.

Malcolm wrote:

He is a puffed up idiot with bad hair and a small dick, for which he over compensates.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 3:27 AM

Title: Re: Rime

Content:

Kunga Lhadzom said:

Just wondering why Rime is not listed here, along with all the other schools of Tibetan Buddhism....

<http://rimebuddhism.com/khentrul-rinpoche/rime-philosophy/>

Malcolm wrote:

It is not a school, it is an attitude.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 3:10 AM

Title: Re: There's buddhadharma and then there the rest

Content:

maybay said:

You learn so much its like you float around in a cloud. You see people and they might see you, but there's no contact.

Malcolm wrote:

Yes, it is so much better to be as illiterate as those around one.

Author: Malcolm

Date: Wednesday, August 24th, 2016 at 2:55 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

perceived by whom? by us of course. and what are we? displays of reality.

Malcolm wrote:

No, we are displays of birth, aging, sickness, and death.

boda said:

So you're essentially saying that reality only displays impermanence.

Malcolm wrote:

No, that is not what I am saying.

Author: Malcolm
Date: Wednesday, August 24th, 2016 at 2:54 AM
Title: Re: DJK on tulkus
Content:

Adamantine said:
Hmmmnn.. but he is not a śravakayāna teacher.

Malcolm wrote:
Robes are the sign of the śravakayāna.

maybay said:
Robes are a sign of nobility, not exclusive to sravakas.

Malcolm wrote:
Not really. They are supposed to be a sign of renunciation, but since that did not work out so well, Buddha had to constantly make new rules for misbehaving bhikṣus.

Author: Malcolm
Date: Wednesday, August 24th, 2016 at 2:52 AM
Title: Re: Should emptiness be discussed online at all?
Content:
Malcolm wrote:
It is not up to us to say who is ripe and who is not. We do not have that prescience.

AlexMcLeod said:
No, it is not. Even the Buddha deemed that most of his direct disciples were not ripe for it. Think you're smarter than him?

Malcolm wrote:
Huh? Don't be silly. The Buddha taught the three gates of liberation right from the beginning.

Anyway, I have a really good idea: we will talk about emptiness as much as we like, and you can ignore it, or just maintain silence. Trying to condition others is really annoying. Cut it out.

Author: Malcolm
Date: Tuesday, August 23rd, 2016 at 11:31 PM
Title: Re: Should emptiness be discussed online at all?
Content:
Malcolm wrote:
It's the first taste I received, and as it says in the PP sūtra, when I first heard it, I was elated and delighted.

M

AlexMcLeod said:

But your mind was ripe for it. And most Sutra are far better teachers than any of us here. Exactly the opposite condition from that being caused by an open forum discussion.

Malcolm wrote:

It is not up to us to say who is ripe and who is not. We do not have that prescience.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 10:28 PM

Title: Re: Monism, Eternalism, etc

Content:

krodha said:

As for a Buddha being a "person", technically, a Buddha is not what we would call a "sentient being." From the standpoint of our afflicted, karmic perception we see Buddha's as a person (just as we perceive other sentient beings), but this is not what appears to a Buddha.

I cannot recall which sutta states this, but there is a text where Buddha Śākyamuni is asked whether he is a person, or a human being, etc., and he says he is not.

vinegar said:

The textbooks are full of discussion on how buddhas are persons, but not sentient beings/suffering beings (by definition not human)

Your campaign to reject any statement that even remotely resembles a downplaying of personhood, selves, etc., is a common theme in your posts. Perhaps something to look at.

Alas I'm just replying to quotes, I'd much rather be debating subtle points of pramana

Buddhas are pure objects, pure persons, therefore it cannot be correct to say "persons are not products of delusion". Seems pretty straight-forward

Malcolm wrote:

Buddhas cannot be persons (gang zag) because they are not full (gang) of effluents (zag).

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 10:25 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

It depends on what vehicle one is talking about. If we are talking about śravakayāna,

then yes.

Adamantine said:

Hmmmnn.. but he is not a śravakayāna teacher.

Malcolm wrote:

Robes are the sign of the śravakayāna.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 10:24 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

perceived by whom? by us of course. and what are we? displays of reality.

Malcolm wrote:

No, we are displays of birth, aging, sickness, and death.

gad rgyangs said:

...and youth, health, creativity and joy as well. At least most people are. YMMV.

Malcolm wrote:

That's the aging part.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:45 PM

Title: Re: DJK on tulkus

Content:

maybay said:

DJK wears clothes as an expression of the teachings

Malcolm wrote:

Are you sure? You've asked him?

Adamantine said:

This comes back to his statement "In Buddhism, we talk about several different stages of degeneration. There's one degenerated time that Buddha called tagtsam zinpey du, the time when monastic robes are maintained just as a mark or symbol. That's where we are now. At least I'm trying to hold on to that symbol."

I am not sure if that qualifies as an expression of the teachings, as I doubt the teachings recommend doing this. It sounds like he is just referring to a prophecy which probably saw wearing monastic robes as a symbol without keeping the vows as being one type of

degeneration. So that would bring it back to self-expression. But out of curiosity Malcolm, would you agree that we are in the time called tagtsam zinpey du? Are you familiar with the prophecy and statements he is citing? This seems like it would fall into your area of scholarly expertise.

Malcolm wrote:

It depends on what vehicle one is talking about. If we are talking about śravakayāna, then yes.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:26 PM

Title: Re: DJK on tulkus

Content:

maybay said:

DJK wears clothes as an expression of the teachings

Malcolm wrote:

Are you sure? You've asked him?

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 8:58 PM

Title: Re: DJK on tulkus

Content:

Adamantine said:

If Lamas are teaching Westerners on thrones or on stages wearing special robes, and the disciples are discouraged from ever wearing these types of robes but only wearing their regular work clothes or sunday-best (i.e. church clothes from a Christian culture) it creates a wider gap-- separation between teacher and student.

Malcolm wrote:

Generally speaking, my teacher usually wears a track suit or Hawaiian shirts when he teaches and gives empowerments.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 8:19 PM

Title: Re: Should emptiness be discussed online at all?

Content:

AlexMcLeod said:

Emptiness doctrine should not be the very first taste of Buddhism a person should receive. It is advanced teaching.

Malcolm wrote:

It's the first taste I received, and as it says in the PP sūtra, when I first heard it, I was

elated and delighted.

M

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 6:58 PM

Title: Re: DJK on tulkus

Content:

BuddhaFollower said:

Tulku system is not a meaningless tradition.

Tulku system is a method of preserving lineages.

Malcolm wrote:

A bad one.

BuddhaFollower said:

It has worked pretty well after the Chinese invasion.

Malcolm wrote:

It is even more corrupt now than ever before.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 6:56 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

However, I would say that reality displays itself in infinite ways, including, but not limited to, everything we experience in this 3D realm.

Malcolm wrote:

No, reality is perceived in a myriad of ways. It does not, nor is it capable of showing itself in more than one way.

gad rgyangs said:

perceived by whom? by us of course. and what are we? displays of reality.

Malcolm wrote:

No, we are displays of birth, aging, sickness, and death.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 10:55 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

thats a cop-out. Its a simple question: "How do you know that 'there is only one entry way to knowledge of reality'?"

Malcolm wrote:

The answer, simply put, is that reality does not, in reality, display itself in myriad ways.

gad rgyangs said:

the question was about your assertion that "there is only one entry way to knowledge of reality", not about how reality "displays itself".

However, I would say that reality displays itself in infinite ways, including, but not limited to, everything we experience in this 3D realm.

Malcolm wrote:

No, reality is perceived in a myriad of ways. It does not, nor is it capable of showing itself in more than one way.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:53 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

how do you know?

Malcolm wrote:

The real question is why you don't.

gad rgyangs said:

thats a cop-out. Its a simple question: "How do you know that 'there is only one entry way to knowledge of reality'?"

Malcolm wrote:

The answer, simply put, is that reality does not, in reality, display itself in myriad ways.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:19 AM

Title: Re: There's buddhadharma and then there the rest

Content:

gad rgyangs said:

what he's saying is perfectly clear and understandable.

Malcolm wrote:

So you think.

dzogchungpa said:

Perhaps you could give Rinpoche some pointers on how to express himself more clearly and understandably. I'm sure it would be much appreciated.

Malcolm wrote:

I would rather admonish you all about not studying properly.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:09 AM

Title: Re: DJK on tulkus

Content:

Johnny Dangerous said:

..... DJKR seems to have no allegiance to the stodgy, stale tradition-for-traditions-sake-at-all-costs attitude, I greatly appreciate his point of view.

BuddhaFollower said:

Tulku system is not a meaningless tradition.

Tulku system is a method of preserving lineages.

Malcolm wrote:

A bad one.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:08 AM

Title: Re: There's buddhadharma and then there the rest

Content:

gad rgyangs said:

umm... here's the context:

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

gad rgyangs said:

what he's saying is perfectly clear and understandable.

Malcolm wrote:

So you think.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:05 AM

Title: Re: There's buddhadharma and then there the rest

Content:

gad rgyangs said:

I wish people would pay more attention when he says stuff like this.

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

gad rgyangs said:

umm... here's the context:

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 9:00 AM

Title: Re: how do things end?

Content:

AlexMcLeod said:

This person's misunderstanding is a direct result of the people of this forum ignoring their vows.

Malcolm wrote:

Seriously? Get real man.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 6:16 AM

Title: Re: There's buddhadharma and then there the rest

Content:

gad rgyangs said:

I wish people would pay more attention when he says stuff like this.

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

maybay said:

How would that change the meaning in this instance? What good are teachings of definitive meaning if they're context dependent?

Malcolm wrote:

One should understand that there are five Samantabhadras, not only one.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 6:14 AM

Title: Re: how do things end?

Content:

vinegar said:

Consider a cup that is falling and a moment later breaks on the floor

The cup has to be there to break, in which case, its not broken/didn't break.

Then when does the cup break, if not at the time of its breaking?

Suppose someone says then, the cup doesn't have to be there to break, in which case, there's nothing there to break

Malcolm wrote:

It is the same as Nāgārjuna's analysis of motion: apart from a cup that has broken and a cup that has not broken, there is no breaking cup (at present).

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:56 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Kunga Lhadzom said:

A text attributed to Padmasambhava through Yeshe Tsogyal, his Tantric disciple, wife-consort, and scribe, known as Self-Liberation By Meditation Upon the Peaceful and Wrathful Deities (subtitled): "The Yoga of Knowing the Mind, the Seeing of Reality, Called Self-Liberation," uncompromisingly emphasizes this view :

"There being really no duality, pluralism is untrue. Until duality is transcended and at-one-ment realized, Enlightenment cannot be attained. The whole Sangsara and Nirvana,

as an inseparable unity, are one's mind."

<http://www.buddhistgeeks.com/2010/05/maha-ati-natural-liberation-through-primordial-awareness/>

Malcolm wrote:

I would not put a lot of emphasis on this translation. It is poorly edited, and the person (Evans-Wentz) in whose book this is found understood nothing about the subject matter that interested him

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:52 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Malcolm wrote:

I have never bothered to explain what ChNN means to people like you, since you basically do not give a shit what I say. So why would I bother?

dzogchungpa said:

OK, you're off the hook.

Malcolm wrote:

As far as I can tell, you are not even interested in Dzogchen.

dzogchungpa said:

I'm kind of curious about it.

Malcolm wrote:

You are not going to understand it through mere curiosity.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:38 AM

Title: Re: There's buddhadharma and then there the rest

Content:

gad rgyangs said:

I wish people would pay more attention when he says stuff like this.

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

dzogchungpa said:

Yes, it is good that we have people like you to explain Rinpoche's words for us.

Malcolm wrote:

I have never bothered to explain what ChNN means to people like you, since you basically do not give a shit what I say. So why would I bother? As far as I can tell, you are not even interested in Dzogchen.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:36 AM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

I am being totally fair. Materialism doesn't "grow" in the way he suggests. You think our civilization is more materialistic than ancient Rome? Ancient China? Ancient India? Ancient Tibet? Please. I do recall a famous king in India who slaughtered many hundreds of thousands of people, and then got religion because he felt bad about it.

dzogchungpa said:

Whatevs, my point is that he was not suggesting that materialism and affluence had not found their way into Tibetan monasteries and religious institutions from the beginning.

Malcolm wrote:

What he said was:

The world's growing materialism and affluence have found their way into our monasteries and religious institutions...

The world's? Come on, be honest, DKR and put down your romanticism. Your Tibetan monasteries have been rife with materialism right from the beginning. Padmasambhava stated to Nyang Tingzin Zangpo:

Having assembled here, you all must listen well. The minds of all these Buddhists of Tibet, for the most part, have never been prepared. So in all of their religious activity thoughts of death and impermanence have not arisen in their minds. If it had arisen, this laziness and indolence would have never existed. They have never understood the characteristics of samsara. If they had understood, they never would have been attached to things. They have never contemplated the difficulty of obtaining leisure and wealth. If they had contemplated, these meaningful activities would have done at once. They have never understood this presentation of their minds. If they had understood it, they would have left non-virtue immediately. They have not seen the benefits and qualities of virtue. If they had seen it, distractions from gathering the two accumulations would have never occurred. They have never approached the profound path even a little. If they had approached it, they could not bear to be separate from meditation and practice. They have never approached the direction of the Mahāyāna bodhicitta. [3/a] If they had approached it, they would work on behalf of others without looking for their own advantage. They have no inclination for ultimate reality. If they had, this jealousy and pride would have never occurred. They have never heard nor contemplated the nine vehicles. If they had done so, they would understand the difference between higher and lower. They have never approached the direction of the view of secret mantra. If they had approach it, they would not accept and reject nirvana and samsara. They have

never comprehended the view of reality. If they had, this ordinary grasping behavior would have never occurred. None of them ever desired to obtain complete buddhahood. If they had, they would have given up the activities of this life as unnecessary. Again, none of them have interest in Dharma apart from a few.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:23 AM

Title: Re: Dependent Origination and the Cosmological Argument

Content:

Jeff H said:

1. Dependent origination = own-being? How can that be? What does it mean to be “dependent on another in an absolute sense ”?

Malcolm wrote:

Dependent existence (parabhāva) is not the same thing as dependent origination (pratītyasamutpāda)

2. Miphamfan said, “the chain of causes is never-ending”; Wayfarer said, “[the chain of causes] ceases with ‘nirodha’, cessation”; Malcom said, “Cessation is simply the absence of causes for further arising”. Your (Malcolm’s) post sounds like you mean to contradict Wayfarer, but you seem to be saying the same thing. He didn’t mention the cessation of entities.

Confused.

[/quote]

The manner in which Wayfarer has stated this is such that it he appears to be saying that with nirodha, the chain of causation ceases.

What I am saying is that the absence of causes is nirodha.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:09 AM

Title: Re: DJK on tulkus

Content:

Miroku said:

Do you think there really is a way in which tulku tradition could stay alive and actually become credible?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:08 AM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

While there is much to applaud in DKR's missive, there are troubling blind spots, even still:

The world's growing materialism and affluence have found their way into our monasteries and religious institutions, where many high lamas and especially lineage holders now lead a lifestyle so lavish and estranged from ordinary realities that they could almost be emperors!

This is a farce. Materialism and affluence have found their way into Tibetan monasteries and religious institutions from the beginning. The reason Langdarma was assassinated was not because he was going to destroy the monasteries, it was because he decided that they were bleeding the Tibetan economy dry, and so decided to tax them.

Materialism and affluence have plagued Tibetan Buddhism from the beginning, so this is nothing new.

dzogchungpa said:

The very next sentence after the paragraph you quote reads: This may have worked – and I am not saying it did work – in Tibet, where few questions were asked and where there was little scrutiny and huge devotion.

so I don't think you are being fair, as he clearly acknowledges that it was also an issue in Tibet. I think what he is saying is that the materialism and affluence of the world is growing so that, while it was always a problem in Tibetan monasteries and religious institutions, it is now even more of a problem etc. Just sayin'.

Malcolm wrote:

I am being totally fair. Materialism doesn't "grow" in the way he suggests. You think our civilization is more materialistic than ancient Rome? Ancient China? Ancient India? Ancient Tibet? Please. I do recall a famous king in India who slaughtered many hundreds of thousands of people, and then got religion because he felt bad about it.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:05 AM

Title: Re: There's buddhadharma and then there the rest

Content:

dzogchungpa said:

As ChNN says in "On The Nature Of Samantabhadra - A Conversation with Chogyal Namkhai Norbu": So what is called the primordial Buddha, or Adibuddha, is only a metaphor for our true condition.

gad rgyangs said:

I wish people would pay more attention when he says stuff like this.

Malcolm wrote:

I wish people would understand the context from which he says stuff like this.

Author: Malcolm

Date: Tuesday, August 23rd, 2016 at 3:04 AM

Title: Re: There's buddhadharma and then there the rest

Content:

dzogchungpa said:

As ChNN says in "On The Nature Of Samantabhadra - A Conversation with Chogyal Namkhai Norbu": So what is called the primordial Buddha, or Adibuddha, is only a metaphor for our true condition.

Malcolm wrote:

Yes, this is called basis Samantabhadra, one of the five kinds of Samantabhadra.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:27 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

There are 84,000 afflictions, that is why there are eighty four thousands "gates of Dharma." But in reality, Buddha taught only three gates of liberation: emptiness, signlessness and wishlessness.

Kunga Lhadzom said:

Ok, but i read somewhere that even Nirvana does NOT exist. (Nirvanalessness ?)

<http://theendlessfurther.com/the-three-gates-of-freedom/>

Malcolm wrote:

Nirvana is not a thing. It is a state where one is free of afflictions that cause further rebirth.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:26 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

One can have all kinds of perspectives of a structure. But like a house with only a single door, there is only one entry way to knowledge of reality.

gad rgyangs said:
how do you know?

Malcolm wrote:
The real question is why you don't.

Author: Malcolm
Date: Monday, August 22nd, 2016 at 10:19 PM
Title: Re: There's buddhadharma and then there the rest
Content:

Kunga Lhadzom said:
This is pretty clear to me, as is most stuff that i have read. I don't think I'm that delusional that i can't comprehend words and the concepts described reasonably well...but there's always a secret meaning to confuse those like me, that are not high on the list of initiates...lowly practitioners, like me that do not deserve to know the truth.....because i haven't done millions of anything to purify all my sins. So unless you are lilly white pure, you're screwed...

Malcolm wrote:
It is not the case that you are not deserving. There is no such thing. It may be the case that you do not have access to a good teacher.

You must remember that Buddhadharma is an oral tradition at heart. Without that oral lineage, you will not absorb the meaning of the teachings.

Author: Malcolm
Date: Monday, August 22nd, 2016 at 10:08 PM
Title: Re: Illuminating Quotes by Malcolm Namdrol-la
Content:

Kim said:
I've also seen many wonderful quotes by Malcolm. Thank you for them.

May I ask if you/he has any formal qualification? Is he a holder of some lineage?

Malcolm wrote:
Yes, I have formal qualifications.

Kim said:
Wonderful. In which traditions? Given by who?

Malcolm wrote:
I completed a three year solitary retreat of mixed Sakya and Nyingma practices, between 1993 and 1997.

I was given the title "Ācarya" (slob dpon) by Khenpo Migmar Tseten, Buddhist Chaplain

of Harvard, Sakya, in 2004.

I was encouraged to teach by the late Kunzang Dechen Lingpa in 2006, who confirmed my Ācarya title, and also conferred the formal Ngakpa ordination upon me.

I was given the title of "Lama" by Lama Ngawang Tsultrim of Dongag Tharling in New Orleans, Nyingma, in 2008.

I am a Doctor of Tibetan Medicine, having graduated from the Shang Shung Medical School in 2009.

I have a forthcoming book, a translation of a seminal text in the Dzogchen tradition, available from Wisdom Pub., Dec. 6th, 2016.

Any qualities I possess I derive from the kindness of my gurus.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 9:59 PM

Title: Re: Dependent Origination and the Cosmological Argument

Content:

Wayfarer said:

So clearly they diverge on that point, but I am interested in that aspect of similarity. Both are alike in saying that beings are not possessed of their own originating ground, cause or essence (= are empty of own-being).

Malcolm wrote:

Dependent existence is carefully articulated by Nāgārjuna to be a kind of "own-being." Thus, beings who are dependent on another in an absolute sense, have own-being.

MiphamFan said:

Dependent origination itself means that the chain of causes is never-ending. It might be never-ending in one sense, but in another sense, it ceases with 'nirodha', cessation, does it not?

Malcolm wrote:

The idea that an entity ceases is annihilationism. This is rejected by the Buddha. Cessation is simply the absence of causes for further arising. In this way there is cessation without any entity ceasing.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 9:50 PM

Title: Re: There's buddhadharma and then there the rest

Content:

Kunga Lhadzom said:

What about Longchenpa's statements of everything being equalalso a misleading statement and not to be taken literally ???

That's why i see so many discrepancies & my faith is dissolving...nearly everything i read and hold dear to my heart, i find out i misinterpreted it.

Malcolm wrote:

Then the fault lies in your interpretation and not in the material you read.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 9:37 PM

Title: Re: DJK on tulkus

Content:

Malcolm wrote:

While there is much to applaud in DKR's missive, there are troubling blind spots, even still:

The world's growing materialism and affluence have found their way into our monasteries and religious institutions, where many high lamas and especially lineage holders now lead a lifestyle so lavish and estranged from ordinary realities that they could almost be emperors!

This is a farce. Materialism and affluence have found their way into Tibetan monasteries and religious institutions from the beginning. The reason Langdarma was assassinated was not because he was going to destroy the monasteries, it was because he decided that they were bleeding the Tibetan economy dry, and so decided to tax them.

Materialism and affluence have plagued Tibetan Buddhism from the beginning, so this is nothing new.

He continues:

On the other hand, I also have genuine empathy for the labrang, monks, and others responsible for training our young incarnate lamas. They generally mean so well and have such good intentions, but they just don't know how to raise a child in today's world, and have simply not adapted to current conditions.

The real question arises: was there ever a system in Tibetan monasteries that properly raised children? I don't think so. Children are meant to be raised in families with mothers, fathers, brothers, sisters, cousins, aunts, uncles, and grandparents.

This last I whole heartedly agree with:

For this reason, I've also advised my friends, colleagues, and fellow Rinpoches time and again that, when they teach non-Tibetans, they should not encourage the wearing of Tibetan robes or any sort of Buddhist garb. By contrast, seeing a Buddhist practitioner in army uniform, suit and tie, or other normal dress sends the message that Buddhism can be practised by everyone.

The moment a lama imposes some sort of special robes, which is such a deeply

ingrained habit, it immediately excludes others and creates a cultish atmosphere. In my view, one of the key reasons the number of Buddhists worldwide is decreasing while other religions like Islam are growing is our habit of introverted exclusivism.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 8:34 PM

Title: Re: There's buddhadharma and then there the rest

Content:

Kim said:

You missed the point. I am not talking about J Akhon Lhamo but about the confirmation given to her by a highly regarded buddhist lama.

Malcolm wrote:

Not all confirmations are what they appear to be.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 11:31 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

a house with only a single door, there is only one entry way to knowledge of reality.

Kunga Lhadzom said:

Then why are there 84,000 gates ?

Malcolm wrote:

There are 84,000 afflictions, that is why there are eighty four thousands "gates of Dharma." But in reality, Buddha taught only three gates of liberation: emptiness, signlessness and wishlessness.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 11:15 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

and what are you claiming is my "tenet"? I never said that all perspectives are "equally mistaken", I just said that they are perspectives, which by definition are limited. Limited, and therefore, mistaken regarding what they purport to describe.

gad rgyangs said:

if we are both looking at a house, we will see slightly different views of it based on our perspective. Are our views mistaken because they represent a perspective and not

some kind of "god's eye" view of things? No, of course not: a sentient being is a perspective, that is what a sentient being is. get used to it. Now, all philosophies, religions and mythologies are products of sentient beings, ergo they are limited perspectives. They are not mistaken, just like poems are not mistaken but rather express the perspectives and experiences of sentient beings.

Malcolm wrote:

One can have all kinds of perspectives of a structure. But like a house with only a single door, there is only one entry way to knowledge of reality.

gad rgyangs said:

The point, when discussing reality, is that regardless of how many faulty descriptions there may be of it, the one correct description will allow one to realize it.

it would be a sad, impoverished reality that was completely capturable by the limited languages on this one particular planet.

Malcolm wrote:

There is but a single correct description of it in all languages, whatever they may be, whatever corresponds to "dependently originated," empty," and "natureless."

When you have discovered that, it is pointless to engage in a quixotic defense of "diverse expressions."

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:34 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Adamantine said:

He's got the qualification of having made nearly 20,000 posts here! Holy!

Malcolm wrote:

Among other things....yes.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:33 AM

Title: Re: Quality of Sanskrit Texts

Content:

Malcolm wrote:

Only to westerners.

Astus said:

Why would that be? History is not a purely Western field of study. The Japanese are at the top level in Buddhist studies, and most Asian Buddhist countries are catching up. The historical perspective gained currency among Asian Buddhists in the 19th century,

and has been found a valid method in researching past events. The Taisho Tripitaka compiled in 1924 is an obvious example. So it might be that only Tibetans have not yet caught up with the rest of the world.

heart said:

Or that the rest of the world haven't caught up with how it really is.

/magnus

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:32 AM

Title: Re: Quality of Sanskrit Texts

Content:

Malcolm wrote:

Only to westerners.

Astus said:

Why would that be? History is not a purely Western field of study. The Japanese are at the top level in Buddhist studies, and most Asian Buddhist countries are catching up.

Malcolm wrote:

For all intents and purposes, they are a modern, western industrialized nation.

Astus said:

The historical perspective gained currency among Asian Buddhists in the 19th century, and has been found a valid method in researching past events. The Taisho Tripitaka compiled in 1924 is an obvious example. So it might be that only Tibetans have not yet caught up with the rest of the world.

Malcolm wrote:

Only the Tibetans have understood that narratives beings written by Buddhologists have nothing to do with the narratives they find meaningful because they don't really give a shit about Buddhologists, and neither do I.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:29 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Kim said:

I've also seen many wonderful quotes by Malcolm. Thank you for them.

May I ask if you/he has any formal qualification? Is he a holder of some lineage?

Malcolm wrote:

Yes, I have formal qualifications.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:13 AM

Title: Re: Buddhism and bon

Content:

BuddhaFollower said:

Loden Nyingpo revealed the myth of Tonpa Shenrab in the 14th century.

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Malcolm wrote:

No, the first major bio of Tonpa Shenrab was revealed in the early 11th century by Shenchen Luga.

M

Author: Malcolm

Date: Monday, August 22nd, 2016 at 10:03 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

are poems true or false or mistaken? the only thing they are mistaken about is their triumphalism.

Malcolm wrote:

Your tenet is self-deafeating since it negates the function of conventional truth. As Nāgārjuna states:

The Dharma explained by the Buddha properly relies on two truths:
relative truth and ultimate truth.

Someone who does not know the distinction between those two truths
does not know the profound principle of the teaching of the Buddha.

The ultimate cannot be explained without relying on convention.

Nirvana cannot be obtained without realizing the ultimate.

gad rgyangs said:

thats all well and good, but that passage only makes sense within the universe of
Buddhist discourse (and even there it is not demonstrable, and must be taken on faith),

and cannot be used in a meta-discussion about the validity of religious systems in general.

Malcolm wrote:

That is a nice sentiment, but I don't agree.

gad rgyangs said:

and what are you claiming is my "tenet"? I never said that all perspectives are "equally mistaken", I just said that they are perspectives, which by definition are limited.

Malcolm wrote:

Limited, and therefore, mistaken regarding what they purport to describe.

gad rgyangs said:

Claiming this does not "negate the function of conventional truth", it in fact affirms that all conceptually enunciated truths are conventional by definition and not definitive.

Malcolm wrote:

In order for a convention to be a convention, it must correspond to some function. The classic example is seeing one moon in the sky. When two moons are seen, this is not a conventional truth for those who are sober.

The point, when discussing reality, is that regardless of how many faulty descriptions there may be of it, the one correct description will allow one to realize it.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 2:45 AM

Title: Re: There's buddhadharma and then there the rest

Content:

dzogchungpa said:

One thing I've noticed is that lamas are often more open-minded than their students.

Malcolm wrote:

That depends very much on the lama. And they are often too polite to let their students know what they really think.

dzogchungpa said:

It is good that we have people like you to let us know what they really think.

Malcolm wrote:

I've hung out with a lot of lamas. Their attitudes on many things often come as a major surprise to their students, you know, like supporting the invasion of Iraq by W.

Author: Malcolm
Date: Monday, August 22nd, 2016 at 2:19 AM
Title: Re: Quality of Sanskrit Texts
Content:
Malcolm wrote:
Which is relevant to whom, exactly?

Astus said:
Good question. I think it matters in case of interschool debates when historicity is brought into the argument.

Malcolm wrote:
Only to westerners.

Author: Malcolm
Date: Monday, August 22nd, 2016 at 2:18 AM
Title: Re: There's buddhadharma and then there the rest
Content:

Lhakpa said:
So I'm not saying that Seagal is a tulku...

Malcolm wrote:
He is indeed a tulku, recognized by Penor Rinpoche, in fact.

Lhakpa said:
I just meant I'm not trying to argue he is or isn't, just that he had a positive influence on me personally... which you of course don't have to be a tulku to do Still, I guess I'm less cynical about it than a lot of people I've seen.

Malcolm wrote:
David Carradine had a similar positive effect on me.

Author: Malcolm
Date: Monday, August 22nd, 2016 at 2:16 AM
Title: Re: There's buddhadharma and then there the rest
Content:
dzogchungpa said:
One thing I've noticed is that lamas are often more open-minded than their students.

Malcolm wrote:
That depends very much on the lama. And they are often too polite to let their students know what they really think.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 2:10 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Lhakpa said:

So I'm not saying that Seagal is a tulku...

Malcolm wrote:

He is indeed a tulku, recognized by Penor Rinpoche, in fact.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 1:27 AM

Title: Re: There's buddhadharma and then there the rest

Content:

Kim said:

I have no exposure to Jetsunma Akhon Lhamo except seeing one video of her. My first impression of her is that she is quite un-orthodox. Perhaps that's why to me she seemed fresh in her presentation.

Malcolm wrote:

One must take care with regards to teachers one finds on the internet, including those recognized as reincarnations.

Caveat emptor

Author: Malcolm

Date: Monday, August 22nd, 2016 at 1:24 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

no, perennialism would say its dumb for them to argue because they're all saying the same thing, which they are not. But they are all talking about the same thing: the nature of reality. Each one describes it according to its perspective, but the nature of reality is beyond all attempts to delineate it once and for all with one or another system of concepts.

Malcolm wrote:

But the corollary you attempt to draw, i.e., that they are all equally mistaken concerning reality is false.

gad rgyangs said:

are poems true or false or mistaken? the only thing they are mistaken about is their triumphalism.

Malcolm wrote:

Your tenet is self-deafating since it negates the function of conventional truth. As Nāgārjuna states:

The Dharma explained by the Buddha properly relies on two truths:
relative truth and ultimate truth.

Someone who does not know the distinction between those two truths
does not know the profound principle of the teaching of the Buddha.

The ultimate cannot be explained without relying on convention.

Nirvana cannot be obtained without realizing the ultimate.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 12:57 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:

isn't it comforting to know that the nature of reality is not beholden to Buddhists,
Vedantins (and everyone else) arguing about which poetic metaphor best describes it?

krodha said:

A comforting thought for perennialists, perhaps.

gad rgyangs said:

no, perenialism would say its dumb for them to argue because they're all saying the
same thing, which they are not. But they are all talking about the same thing: the nature
of reality. Each one describes it according to its perspective, but the nature of reality is
beyond all attempts to delineate it once and for all with one or another system of
concepts.

Malcolm wrote:

But the corollary you attempt to draw, i.e., that they are all equally mistaken concerning
reality is false.

Author: Malcolm

Date: Monday, August 22nd, 2016 at 12:43 AM

Title: Re: Quality of Sanskrit Texts

Content:

Astus said:

= from a modern historical point of view...

Malcolm wrote:

Which is relevant to whom, exactly?

Author: Malcolm

Date: Sunday, August 21st, 2016 at 11:18 PM

Title: Re: Quality of Sanskrit Texts

Content:

Malcolm wrote:

Dzogchen teachings are the earliest Buddhist teachings, predating all others by eons and eons.

Astus said:

Dzogchen may teach that there was a first buddha. But I think everyone else says that there is no beginning of buddhas. So I guess infinite beats first.

Malcolm wrote:

Oh, what Dzogchen teachings says concerning this is that in every eon from beginningless time, Dzogchen teachings appear first and disappear last.

So, we have our cake and can eat it too...

Author: Malcolm

Date: Sunday, August 21st, 2016 at 6:52 AM

Title: Re: Quality of Sanskrit Texts

Content:

jmlee369 said:

The notion that the Pali scriptures somehow capture the original words of the Buddha is a long discredited one in academia.

Astus said:

From a historical perspective, the Nikayas are still the closest to the original and the most accurate resource of the earliest teachings, as it has been confirmed through the comparative studies with the Chinese Agamas and fragments in other languages.

Malcolm wrote:

Absolutely not. Dzogchen teachings are the earliest Buddhist teachings, predating all others by eons and eons.

Author: Malcolm

Date: Sunday, August 21st, 2016 at 1:11 AM

Title: Re: Yidams

Content:

BuddhaFollower said:

If a tertön (who is not on the bhumis) receives dream teachings, do these dream teachings come from an external source?

Malcolm wrote:

There is no such a thing as a tertön who is not on the bhumis.

Author: Malcolm

Date: Saturday, August 20th, 2016 at 7:23 PM

Title: Re: Yidams

Content:

Tirisilex said:

It says here in the book "Medicine Buddha Teachings" by Khenchen Thrangu Rinpoche in the introduction page XIV "The Medicine Buddha, Vajrayogini, Tara, Vajradhara, Vajrasattva, or Chenrezig. And although it is said, from the standpoint of relative truth, that some, if not all, of these deities actually do exist as individual beings who can be supplicated, they exist as such because, and only because, the qualities that they embody were already inherent in the clear light nature, the buddha nature of their own minds."

So according to Khenchen Thrangu they do exist. Any more arguments to this statement?

Malcolm wrote:

I already answered this at length above.

Author: Malcolm

Date: Friday, August 19th, 2016 at 9:53 PM

Title: Re: Choden Rinpoche on Chulen

Content:

maybay said:

The problem is they can't get the population up fast enough to handle what will happen when they make it legal. The sudden demand will be devastating. They know from experiences with ivory trade.

Malcolm wrote:

There is not a large demand for rhinoceros horn in Tibetan medicine. There is a larger demand for musk, bear bile and so on.

Author: Malcolm

Date: Friday, August 19th, 2016 at 10:24 AM

Title: Re: Choden Rinpoche on Chulen

Content:

maybay said:

Is anyone else bothered by that reference to rhinoceros horn on the page
<http://www.lamayeshe.com/article/taking-essence>

Don't people know what brutalities are committed in pursuit of rhino horn and other animal parts?

Malcolm wrote:

You don't understand. In Tibetan medicine, Rhinoceros horn is used in extreme small quantities, and from animals found deceased from natural causes.

On the other hand, musk is also used. Bear bile is used. Ox bile is used. In traditional medicine, when such animals were not killed in large numbers for sport, their byproducts are important materia medica.

Author: Malcolm

Date: Friday, August 19th, 2016 at 6:06 AM

Title: Re: Choden Rinpoche on Chulen

Content:

maybay said:

And for good reason. If you do it incorrectly you might just cause drought or famine.

Malcolm wrote:

Ridiculous.

Author: Malcolm

Date: Friday, August 19th, 2016 at 1:29 AM

Title: Re: Bön as the 5th Tibetan Tradition.

Content:

kalden yungdrung said:

Unbelievable but i know you would have your reasons to claim this.

So bring some light into my ignorance, because i heard here and there bi lateral exchange of Dharma, but never heard it to the point.

So we have Sutra, Tantra and Dzogchen.

I think Bön ZZNG is 100% original Bön

So i guess Sutra like (Prasangika) Madyamika is not from Bön like the Prajnaparamita Sutras.

KY

Malcolm wrote:

Well, there is the fact that no Bonpo texts were even written down until the early eleventh century, apart from some Dunhuang finds. And Dunhuang finds about Tonpa Shenrab just do not support the elaborate bios found in the Mdo 'dus, etc.

I am happy to respect this and that narrative account as useful, inspirational chronicles, but we cannot confuse them with what we consider "history." History is secular, mundane, and injures Buddhist narratives just as much as it injures Bonpo ones.

Author: Malcolm

Date: Friday, August 19th, 2016 at 12:41 AM

Title: Re: Bön as the 5th Tibetan Tradition.

Content:

kalden yungdrung said:

Bön would be derived from the other Tibetan Traditions.

Malcolm wrote:

Largely, this is the case, but it is not entirely the case.

Author: Malcolm

Date: Thursday, August 18th, 2016 at 8:05 PM

Title: Re: Bönpo Guru Rinpoche

Content:

orgyen jigmed said:

I think it would have been much better if you used the actual Bon name of Pema Thotrong

Malcolm wrote:

It's actually Pema Thongdrol (Padma who liberates through seeing.)

Author: Malcolm

Date: Thursday, August 18th, 2016 at 4:48 AM

Title: Re: Bönpo Guru Rinpoche

Content:

kalden yungdrung said:

Well do you maybe think there was only one Guru Rinpoche ?
Or that both were ok maybe?

Malcolm wrote:

I think there was one Guru Rinpoche, and there are three different versions of his bio:

the Nyingma version, the Indian version, and the Bonpo version. They each served different needs of different communities.

kalden yungdrung said:

One thing is sure, the "GR" who did start a magical fight with a certain Bonpo, that is the one we know in Bon very well. He seems to be a Yogi from India.

That is never the same one we know in Bon.

It does not the matter which names we give to them.

Malcolm wrote:

At a certain point, you have to ask yourself, "What is the point of maintaining sectarian stories that unnecessarily alienate us from others?"

Author: Malcolm

Date: Thursday, August 18th, 2016 at 4:06 AM

Title: Re: Bönpo Guru Rinpoche

Content:

kalden yungdrung said:

Well do you maybe think there was only one Guru Rinpoche ?

Or that both were ok maybe?

Malcolm wrote:

I think there was one Guru Rinpoche, and there are three different versions of his bio: the Nyingma version, the Indian version, and the Bonpo version. They each served different needs of different communities.

BuddhaFollower said:

What Indian version?

Malcolm wrote:

The one related by Buddhaguptanatha to Taranatha.

Author: Malcolm

Date: Thursday, August 18th, 2016 at 3:54 AM

Title: Re: Bönpo Guru Rinpoche

Content:

kalden yungdrung said:

Well it is sure true that there are similarities between Bon and Vajrayana, but the lineage

is different and sure if we take in consideration Bon Guru Rinpoche and the new Guru Rinpoche. So the core of the discussion is not to prove who owns what, but who did do what and under which name and certainly based on what motivation.

Malcolm wrote:

This is just a variant of the Gelug myth there was two Padmasambhavas, one bad, one good.

kalden yungdrung said:

Well do you maybe think there was only one Guru Rinpoche ?
Or that both were ok maybe?

Malcolm wrote:

I think there was one Guru Rinpoche, and there are three different versions of his bio: the Nyingma version, the Indian version, and the Bonpo version. They each served different needs of different communities.

Author: Malcolm

Date: Thursday, August 18th, 2016 at 3:41 AM

Title: Re: Loch Kelly

Content:

dzogchungpa said:

I also see now that no less than my man Anam Thubten wrote a blurb for the book:
This is one of best contemporary books on the integration of meditation and nonduality.
Personally, I'm thankful to Loch for offering this gift to humanity at this crucial time when so many people are looking for living spirituality free from outdated paradigms.
Read this if you want to wake up to the beautiful mystery of life.

Malcolm wrote:

It's nice to have fans.

Author: Malcolm

Date: Thursday, August 18th, 2016 at 3:23 AM

Title: Re: Bönpo Guru Rinpoche

Content:

kalden yungdrung said:

Well it is sure true that there are similarities between Bon and Vajrayana, but the lineage is different and sure if we take in consideration Bon Guru Rinpoche and the new Guru Rinpoche. So the core of the discussion is not to prove who owns what, but who did do what and under which name and certainly based on what motivation.

Malcolm wrote:

This is just a variant of the Gelug myth there was two Padmasambhavas, one bad, one good.

Author: Malcolm

Date: Thursday, August 18th, 2016 at 12:10 AM

Title: Re: The Nature of Language

Content:

Tao said:

Anyway it doesnt seem that all animals have idea of "self" or self-recognition, just a few with high mental capacities.

Malcolm wrote:

If they run away when threatened, they have a sense of self.

dzogchungpa said:

I don't see how that follows. I'd be surprised if they can't program robots to do at least primitive forms of that now. Just sayin'.

Malcolm wrote:

It is not the same. In order just to feel threatened, one must have a sense of self vs. other.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 11:57 PM

Title: Re: Loch Kelly

Content:

Malcolm wrote:

I don't hate Loch Kelly. I have never met him.

I was responding to some facts which are available to anyone, since someone brought up his career.

And in any case, my lack of sympathy towards "spiritual workshop" culture is well known. These teachings, sadly have no lineage to speak of, and will never last beyond the lifetime of their promulgators, whether or not they obtain the "endorsement" of this or that famous Lama, Hindu Guru or western self-proclaimed "awakened master."

dzogchungpa said:

That's really great. I still think the thread should be moved, but it doesn't really matter.

Malcolm wrote:

It would be a better idea to delete the thread in its entirety, since this is a forum for discussion of Buddhadharma, and not Milanese stews.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 11:51 PM

Title: Re: Loch Kelly

Content:

BuddhaFollower said:

... Caucasian Tibetan Buddhist teachers...never recognize the conceptualizing mind.

Malcolm wrote:

That is a huge overgeneralization, so huge as certainly to be false.

dzogchungpa said:

I don't know how huge it is, but it is certainly false.

Mods, since this thread seems to be turning into a "Let's All Hate On Loch Kelly" thread, perhaps it could be moved to a more appropriate forum?

Malcolm wrote:

I don't hate Loch Kelly. I have never met him.

I was responding to some facts which are available to anyone, since someone brought up his career.

And in any case, my lack of sympathy towards "spiritual workshop" culture is well known. These teachings, sadly have no lineage to speak of, and will never last beyond the lifetime of their promulgators, whether or not they obtain the "endorsement" of this or that famous Lama, Hindu Guru or western self-proclaimed "awakened master."

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 11:25 PM

Title: Re: Loch Kelly

Content:

BuddhaFollower said:

... Caucasian Tibetan Buddhist teachers...never recognize the conceptualizing mind.

Malcolm wrote:

That is a huge overgeneralization, so huge as certainly to be false.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 9:52 PM

Title: Re: The Nature of Language

Content:

Tao said:

Anyway it doesn't seem that all animals have idea of "self" or self-recognition, just a few with high mental capacities.

Malcolm wrote:

If they run away when threatened, they have a sense of self.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 9:12 PM

Title: Re: Loch Kelly

Content:

JAC72 said:

This is a pretty typical way to talk about whether the host can get enough people to attend for a teacher to accept an invitation to spend 5 days including travel. You can easily look at the fees on Loch's website which are reasonable and similar to other dharma teachers.

Malcolm wrote:

I have never heard of such arrangement being required by any Dharma teacher that I know of, up to and including HH Sakya Trizin. HH Dalai Lama is a different case, because, as a former head of state, he travels with an entourage.

In my opinion, apart from travel expenses, no Dharma teacher worth their salt should have any expectation of making a profit from their teachings. Making a profit from teaching Dharma is extremely gauche. Should students wish to make donations out of their devotion to this or that teacher, this is fine. When students understand that they must collaborate together to cover expenses and so forth in order to invite a teacher, this is also fine. But to set fees with the notion that teaching 1-5 students is too few in order to spend 5 days working with them is extremely saddening.

Now of course, if one is teaching inside of an institution like Omega or Kripalu, etc., these companies set a fee structure out of which a teacher will be paid. But the idea that someone decides to teach students based on whether there are "enough" students, especially in the case of teachings derived from the Tibetan and other traditions which have traditionally circulated in small groups, is exceedingly strange.

JAC72 said:

2. Loch is a wonderful person who has mainly done clinical social work in New York City with the severely mentally ill, the homeless and families of 9/11, where he was a first responder.

Malcolm wrote:

Being a Dharma teacher has a different set of qualifications than does being a wonderful person, etc. The latter is not necessarily commensurate with the former.

Of course, people are free and they can do what they like.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 8:44 AM

Title: Re: Loch Kelly

Content:

Kunga Lhadzom said:

Well..what did he realize when he saw the morning star ?

In seeing the morning star and exclaiming, "I and all sentient beings on earth, together, attain enlightenment at the same time,"

<http://www.abuddhistlibrary.com/Buddhism/C%20-%20Zen/Modern%20Teachers/John%20Daido%20Loori%20-%20Dharma%20Talks/Dharma%20Discourse%20Trusting%20Buddha.htm>

Malcolm wrote:

This is a late Chan story. It is not to be taken literally.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 7:56 AM

Title: Re: Loch Kelly

Content:

Malcolm wrote:

Yes. But more than that, the nonduality people like Kelley, etc., don't have the same idea of awakening as the one found in Buddhadharma.

Kunga Lhadzom said:

But didn't Buddha even say upon his Enlightenment, that everyone/everything was Enlightened simultaneously ?

You can't get more non-dual than that...

Malcolm wrote:

No, the Buddha never said this.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 7:40 AM

Title: Re: Loch Kelly

Content:

Malcolm wrote:

It depends on what one means by the term awakening.

Kunga Lhadzom said:
So you can be awake but not fully Enlightened ?

Malcolm wrote:
Yes. But more than that, the nonduality people like Kelley, etc., don't have the same idea of awakening as the one found in Buddhadharma.

Author: Malcolm
Date: Wednesday, August 17th, 2016 at 6:40 AM
Title: Re: Loch Kelly
Content:
Kunga Lhadzom said:
Who cares if it's Buddhadharma or not....I don't think Awakening is intended for only Buddhists...that's why there are 84,000 gates.
I loved his beautiful smile.
And I thought he was sincere.
And I watched the whole video.

Malcolm wrote:
It depends on what one means by the term awakening.

Author: Malcolm
Date: Wednesday, August 17th, 2016 at 4:06 AM
Title: Re: Loch Kelly
Content:
dzogchungpa said:
Here's an interview:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

I haven't watched it yet but I've often found these BATGAP interviews to be a good way to get a sense of where someone is coming from.

Malcolm wrote:
Spirituality Lite™. It's less filling!

Seriously though, his idea about awakening has nothing to do with Buddhadharma.

Author: Malcolm

Date: Wednesday, August 17th, 2016 at 2:34 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

Well, sure, since Advaita is knock off version of Yogacara Madhyamaka with an eternalist slant.

Losal Samten said:

As in Shantarakshita's YC-MA? Or you mean Yogacara's Madhyamaka exegesis. Isn't Advaita basically Yogacara with a transpersonal perfected nature?

According to this, Ratnakirti actually expressed that view; dunno if it has any basis:

<https://en.wikipedia.org/wiki/Ratnak%C4%ABrti>

Malcolm wrote:

As in Gaudapada's Agama Shastra.

Author: Malcolm

Date: Tuesday, August 16th, 2016 at 7:33 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Simon E. said:

Ok let's ask him. Did you Malcolm?

Malcolm wrote:

Well, sure, since Advaita is knock off version of Yogacara Madhyamaka with an eternalist slant.

Author: Malcolm

Date: Monday, August 15th, 2016 at 9:49 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Malcolm wrote:

Zag bcas is an adjective, emotion is a noun. Definitely a poor translation choice. But hey, since DKR is a tulku, he can ride roughshod over any language he likes, right?

Author: Malcolm

Date: Monday, August 15th, 2016 at 3:31 AM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

gad rgyangs said:
what translation? im sure he was speaking english.

Simon E. said:
But he translated from the Tibetan or used an existing translation.

gad rgyangs said:
are you saying he doesnt know the difference between a "klesha" and an "emotion"?

Malcolm wrote:
He may not. ChNN uses the term "emotion" for kleśa (nyon mongs) regularly.

OED:
Emotion:

a natural instinctive state of mind deriving from one's circumstances, mood, or relationships with others:
Monier-Williams

gad rgyangs said:
kleśa:

kleza m. pain , affliction , distress , pain from disease , anguish S3vetUp. Mn. Ya1jn5. MBh. &c. ; (in Yoga phil. five Kles3as are named , viz. %{a-vidyA} , ` " ignorance " , %{asmi-tA} , egotism " , %{rAga} , ` " desire " , %{dveSa} , ` " aversion " , and %{abhiniveza} , tenacity of mundane existence " Yogas. Prab. Sarvad. ; the Buddhists reckon ten , viz. three of the body [murder , theft , adultery] , four of speech [lying , slander , abuse , unprofitable conversation] , three of the mind [covetousness , malice , scepticism] Buddh. Sarvad.) ; wrath , anger L. ; worldly occupation , care , trouble (= %{vyavasAya}) L.

Author: Malcolm
Date: Monday, August 15th, 2016 at 3:29 AM
Title: Re: What Makes You NOT A Buddhist. A reminder.
Content:
dzogchungpa said:
Nope.

Malcolm wrote:
So which of the four do not accept? Why? Barring inadequate translation issues (like emotion = kleśa, etc.)

gad rgyangs said:

what translation? im sure he was speaking english.

Malcolm wrote:

"all afflictions are suffering" (sarvakkleśasādukkham) /= "all emotions are painful"

Author: Malcolm

Date: Sunday, August 14th, 2016 at 11:01 PM

Title: Re: What Makes You NOT A Buddhist. A reminder.

Content:

Simon E. said:

'What makes you not an informed student of the Buddhas Dharma' works just as well.

Remember that there are no 'ists' or 'isms' in Tibetan.

So Dzogchungpa, D.K.R's four points, do you accept them or not?

dzogchungpa said:

Nope.

Malcolm wrote:

So which of the four do not accept? Why? Barring inadequate translation issues (like emotion = kleśa, etc.)

Author: Malcolm

Date: Sunday, August 14th, 2016 at 4:58 AM

Title: Re: Socialism makes people selfish

Content:

conebeckham said:

Nicholas, your agenda is showing, and it's not pretty. Further, your sources are innaccurate and flawed, and here, on this Buddhist forum, you should reflect on the Dharma which teaches cause and effect. Socioeconomic systems in the real world, to say nothing of theoretical systems which cannot be realized, are codependently originated along with sentient beings, and are as much a result as a cause of behavior.

There are elements of socialism, and elements of free market capitalism, in all current societies. This windmill you keep tilting at, however, does not exist, even as a functioning appearance.

Malcolm wrote:

While indeed I think our friend Nick's crusade is indeed quixotic, he does have one good point, which is that Marxist socialism has been an abject failure, and ought to be relegated to the dustbin of history, along with a lot of other bad ideas. Which is not to say that all of Marx's ideas are bad, rather the system that arose out of them.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 8:15 PM

Title: Re: Loch Kelly

Content:

Kim said:

He's been studying with these rinpoche's for a few decades.

Malcolm wrote:

What does this mean?

Sorry, but at minimum, someone who is teaching Dzogchen or Mahāmudra should at least have rudimentary grasp of Tibetan. For example, we have this fellow in Sweden who has claimed he was authorized to teach Dzogchen by TUR, but when such claims are investigated, the basis upon which they are made seems to evaporate like morning mist when the sun rises.

heart said:

Sweden? You probably mean Denmark, right?

/magnus

Malcolm wrote:

Right, but all you Scandinavians look alike.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 8:14 PM

Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche

Content:

anjali said:

In the course of conversation with a learned man who asked about Purusha and Prakriti, Sri Bhagavan said: Purusha and Prakriti are only the bifurcation of the one Supreme. They are surmised because the student has the sense of duality deep rooted.

Malcolm wrote:

Which is completely consistent with Advaita.

anjali said:

Which is contrasted with statements like,

Unless one knows oneself as the witness, ignorance, which takes the form of the ego, will not be removed.

The apparent contradiction is resolved with teaching instructions such as,

Malcolm wrote:

Which is completely consistent with Sāṃkhya and Advaita.

anjali said:

He must first discern consciousness from insentience and be the consciousness only. Later let him realise that insentience is not apart from consciousness.

Malcolm wrote:

[/quote]

Which is completely consistent with Advaita.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 9:42 AM

Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche

Content:

dzogchungpa said:

Well, I didn't bring it up, I was just responding to Astus.

Malcolm wrote:

Rebutting something you are not prepared to actually rebut? Well, I guess it is just the internet after all...

dzogchungpa said:

I said his statement was not correct. Why? Because I don't see how it could be established. I can provide more quotes that I feel support the idea that RM would not have accepted an "ultimate observer", but why bother? If this issue is important to you, why don't you contact an expert like David Godman? I'm sure he would respond.

Malcolm wrote:

No proper Saṃkhya or Advaitan would accept an ultimate buddhi/mahat. Buddhi, etc., is relative, and nonsentient.

Purusha, on the other hand, is a passive, disengaged "enjoyer" which "lights up" the tattvas from buddhi down to the element of earth.

When Purusha recognizes buddhi down to the element of earth as not being its own state, it takes the name Jñā, the knower.

The difference between Saṃkhya and Advaita is the Saṃkhya recognizes infinite separate puruṣas, whereas Advaita recognizes only one. In both cases, puruṣa is eternal.

M

Author: Malcolm

Date: Saturday, August 13th, 2016 at 7:55 AM

Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche
Content:

dzogchungpa said:
Well, I didn't bring it up, I was just responding to Astus.

Malcolm wrote:
Rebutting something you are not prepared to actually rebut? Well, I guess it is just the internet after all...

Author: Malcolm
Date: Saturday, August 13th, 2016 at 7:53 AM
Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche
Content:

dzogchungpa said:
BTW, which Gelugpa savants conflated the two?

Malcolm wrote:
Sumpa Khenpo, etc.

Author: Malcolm
Date: Saturday, August 13th, 2016 at 6:54 AM
Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche
Content:

dzogchungpa said:
M.: 'Witness' is applicable when there is an object to be seen. Then it is duality. The Truth lies beyond both. In the mantra, sakshi cheta kevalo nirgunascha, the word sakshi must be understood as sannidhi (presence), without which there could be nothing. See how the sun is necessary for daily activities. He does not however form part of the world actions; yet they cannot take place without the sun. He is the witness of the activities. So it is with the Self.
Anyway, like I said I don't want to get into an argument about it.

Malcolm wrote:
This is just standard Shaiva view, ultimately rooted in the Saṃkhya notion of Puruṣa/Jñā.

People who study tenet systems and Dzogchen view properly would recognize this instantly. Frankly, people who do not study tenets and Dzogchen view in a proper frequently conflate the two, as have a number of Gelugpa savants.

Finally, if you don't want to get into arguments about this or that, don't bring it up.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 5:06 AM

Title: Re: Very clear statements about the Dzogchen path- Tulku Urgyen Rinpoche

Content:

Johnny Dangerous said:

As far as a meditation instruction? All over the place iirc. I've seen the same instruction in Mahamudra writings I'm certain, heck..I think I even read some Thai Forest people and Zen people with the instruction to observe the observer, know the knower etc. Not saying it's the same thing exactly in those contexts of course...

Astus said:

Mahamudra vipasyana instruction starts with first observing the mind, then thoughts, then external phenomena. As for Zen, it is one of the first questions (huatou) given: Who is it?; or in China especially: Who is reciting the name? (i.e. asking this while chanting Namu Amituo Fo). By the way, Neo-Advaita has this method as well, particularly in Ramana's community, since they actually believe in an ultimate observer.

dzogchungpa said:

Gnothi seauton and all that. I don't want to get into a big argument about this as it is off-topic, but your statement about Ramana and his "community" is not correct.

Malcolm wrote:

Can you substantiate this? Quite frankly, many claims are made about RM, but when one reads what he has actually written on this and that subject, one gets the sense that his view does not go beyond normative Hindu tropes.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 5:04 AM

Title: Re: Loch Kelly

Content:

Knotty Veneer said:

When Dharma becomes your source of income...

fckw said:

Well, that's true for pretty much all Tibetan monks and nuns, as well as for ChNN and a whole series of other highly respected teachers, isn't it?

I believe that Westerners have this odd reverse prejudice against Westerners charging money for Dharma. The idea that "it should be free" actually comes from an entirely different culture where a monastic lifestyle was in a much higher regard than it is in the West. Furthermore, it's quite well known that some mahasiddhas charged their students outrageous amounts of money for transmission of a certain teaching cycle, yet

others again gave teachings to their students for free.

Malcolm wrote:

ChNN has a pension.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 2:20 AM

Title: Re: Loch Kelly

Content:

Kim said:

He's been studying with these rinpoche's for a few decades.

Malcolm wrote:

What does this mean?

Sorry, but at minimum, someone who is teaching Dzogchen or Mahāmudra should at least have rudimentary grasp of Tibetan. For example, we have this fellow in Sweden who has claimed he was authorized to teach Dzogchen by TUR, but when such claims are investigated, the basis upon which they are made seems to evaporate like morning mist when the sun rises.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 2:15 AM

Title: Re: Yidams

Content:

Anders said:

What makes one method 'manjushri method', another 'Vajrapani' method, a third 'Tara' method and a fourth 'Vajra Dakini' method?

Malcolm wrote:

Lineage, and the disposition of the one to be tamed.

Dzogchen's use of "Samantabhadra" in a similar context makes this point fairly clear (and also that there is no relation to the mahasattva "Samantabhadra")

Anders said:

But your explanation here doesn't address the 'how and why' of what looks to me like a very deliberate ongoing correlation made between the continuum mahasattvas and the yidams correspondingly named all across the board but-not-really-deities.

Malcolm wrote:

Some people are attracted to the result, Mañjuśrī, so there is a path where one identifies as Mañjuśrī to realize that result. It is very straightforward and not at all

complicated.

Author: Malcolm

Date: Saturday, August 13th, 2016 at 2:09 AM

Title: Re: Loch Kelly

Content:

Kim said:

A person like that doesn't become new age overnight simply because the lama's permission isn't there after all.

Malcolm wrote:

A person becomes new age when, instead of teaching Dharma, they teach a sort of Milanese Stew:

He studied Buddhism with Professor Lily de Silva at the University of Kandy, Sri Lanka, Insight Meditation with Godwin Samararatne and at the Theravada monasteries, Inter-Spiritual Contemplative Meditation with Fr. Bede Griffiths and Anthony de Mello, Advaita at Sri Ramana Ashram, and Dzogchen and Mahamudra Meditation with Tulku Urgyen Rinpoche in Nepal.

Dzogchen and Advaita (not to mention Mahāmudra) are as incompatible as day and night.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 9:29 PM

Title: Re: List five books everyone must read

Content:

Lazy Monk said:

Oh, but entertaining novels belong in the other derailed thread I started...

Agree though that Bataille was a dirty good writer. But if anyone is prepping for the dark side, I rather recommend the academic book "Serial Murderers and Their Victims", by Eric Hickey at California State University. And a book about forensic science, but only know a Norwegian book about this topic. It's certainly darker than what any novelist has managed to write.

Malcolm wrote:

But you asked for five books that everyone must read, and think these satisfy the bill.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 8:57 PM

Title: Re: Yidams

Content:

Malcolm wrote:

Dude, you are such a pretentious guy. Stop telling other people how they should behave when you don't even have a handle on your own behavior.

smcj said:

If by suggesting that someone should seek out a traditional teacher for clarification on an important question such as this has offended people, I apologize.

Malcolm wrote:

You are being incredibly presumptuous.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 8:56 PM

Title: Re: List five books everyone must read

Content:

Lazy Monk said:

Malcolm, your books are too onesided and not dark enough to be considered the top five essential books for mental prepping.

Malcolm wrote:

The point was neither darkness nor mental prepping, the point was literary quality and entertainment value.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 8:54 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

A third ticket of Stein/Sanders (or Sanders/Stein) would have, at least, provided a realistic referendum about what Americans actually want.

Malcolm wrote:

While for the time being I am going to vote for Stein, I have serious reservations about the US Green Party's adopting "eco-socialism" as the party's political ideology. I have studied it fairly closely, and as a deep green/left biocentric, I have found that it is just green washed old-school Marxism. The policies of their leading thinkers, like the Trotskyism of the past, will lead to eco-gulags, or alternately, an Eco-Stalinism, when and if Green parties gain power, and discover again that their attempt to induce a world revolution will be confined to a single country.

If people truly value the Green parties, they must resist these regressive marxist tendencies within the environmental movement. Marxist Socialism, like Capitalism, cannot solve the problems it has created.

Queequeg said:

Can you elaborate on this? Or links?

Malcolm wrote:

http://www.gp.org/green_party_moves_towards_declaring_itself_eco_socialist:

In a major development, the Green Party took a key step towards declaring itself Eco-socialist. The party's National Committee voted Sunday night to approve a proposed amendment to the party's platform entitled "Ecological Economics." The proposed platform position declares that the Green Party is anti-capitalist and in favor of a decentralized vision socialism.

Queequeg said:

The proposal to amend the 2016 platform will go to the Green Party National Convention for a final vote. The convention will be held in Houston, Texas, August 4-7, a week after the Democratic Party's National Convention. Almost 78 percent of the National Committee voted in favor of sending the proposal to the convention (76 voted "yes," 22 voted "no," with 9 voting to "abstain," on Proposal 835).

The proposal would have the Greens go on the record, for the first time, that they want to go beyond reforms intended to make capitalism greener, in favor of a democratic and decentralized conception of green socialism. The proposal, "addresses the economic inequalities, social inequalities, and productivism of both capitalism and state socialism and emphasizes grassroots democracy in the workplace. This workplace grassroots democracy has been largely absent from the Green platform, and many believe it is the way forward for a truly ecological economy and a new system...The Green Party seeks to build an alternative economic system based on ecology and decentralization of power, an alternative that rejects both the capitalist system that maintains private ownership over almost all production as well as the state-socialist system that assumes control over industries without democratic, local decision making. We believe the old models of capitalism (private ownership of production) and state socialism (state ownership of production) are not ecologically sound, socially just, or democratic and that both contain built-in structures that advance injustices...Production is best for people and planet when democratically owned and operated by those who do the work and those most affected by production decisions." <http://gp.org/cgi-bin/vote/propdetail?pid=835>

Andrea Mérida Cuéllar, the National Co-Chair of Green Party, told IndyBay, "The themes of the left that we saw develop in the early parts of the 20th century are timely again because of the economic, social and environmental upheaval wrought by late-stage capitalism. Even though these themes have been co-opted by the political center, it's clear that the working class in this country is ready for revolution. As the true left discusses reform vs. revolution, the Green Party is now uniquely positioned to finally be the electoral tactic of grassroots movements ... we are now ready to finally become the party of the 99 percent and be worthy of the attention of an anti-oppressive and leftist worker cadre."

Malcolm wrote:

The late David Orton expresses his own, milder, reservations about Ecosocialism:
David Orton on Deep Ecology and Ecosocialism

[This message was posted on the EI-Network yahoogroup on December 21, 2008. To make reading easier, I have divided several long paragraphs, but otherwise the text is unchanged. The original is here.]

Greetings ecosocialists and deep green fellow travelers:

I would like to sign on to the Belém Ecosocialist Declaration (see <http://www.ecosocialistnetwork.org/>), whose spirit I am very sympathetic to, but unfortunately I cannot. There is much I agree with, as for example the critique of the market assumptions of the climate change debate (unfortunately embraced by the Green Party in Canada and Elizabeth May, the current leader). Several people who I respect, because of their work for the natural world and for social justice, including some left biocentrists, have signed on to the Declaration.

I describe myself as someone on the socialist/communist side of the political spectrum. But I am also someone who has embraced the philosophy of deep ecology, first outlined by the Norwegian philosopher Arne Naess. This is the understanding that humans have to come into a fundamentally new ecocentric relationship with the natural world, which rejects a supposed human domination over nature. Nonhuman life and the Earth itself are to be valued independently of their usefulness for human purposes. Also, in order to thrive, human and nonhuman life need “a substantial decrease of the human population”, as the eight-point Deep Ecology Platform outlines.

This does not mean that I and other deep greens “hate socialism” as one of the signers of the declaration has alleged (Joel Kovel, *The Enemy of Nature*, second edition, p. 302). It does mean, however, that a socialist/communist perspective fundamentally influenced by deep ecology does not share some of the assumptions of this Ecosocialist Declaration.

What are some of these assumptions?

— I think the use of the term “ecosocialism” excludes options and implies that post-industrial societal models of sustainability (based on the socialist/communist tradition) already exist and can be adopted and modified. This is foolish and unfortunate Left arrogance, given the historical record. The environmental legacies of “actually existing” socialist and communist societies are quite negative. (The possible exception here would be Cuba, which has shown leadership, by example, in small plot intensive urban gardens and in developing alternatives to fossil fuel-based rural agriculture, and in the protection of the island’s natural biodiversity.)

It seems to me that “socialism” or “ecosocialism”, as a description of a future deep ecology-inspired and socially just post-capitalist society, is not adequate or

inspirational. The type of future ecocentric and socially just social formations is up for discussion. There are no worked out social models that can be simply adopted. Socialism is in many ways an expression of the industrial proletariat, and while its legacy of social justice remains valid, and indeed needed for a future ecocentric society, it is not correct to say that “ecosocialism” will describe the future post-industrial ecocentric society. The features of such a society are a work in progress for all of us to engage with.

I am sympathetic to the view expressed by Saral Sarkar in his book *Eco-socialism or Eco-capitalism?* that “There is no contradiction between socialism and a truly ecological economy if the former can be conceived of as a non-industrial society...” (p. 5)

— Stan Rowe (1918-2004), a Canadian eco-philosopher, was also a socialist. But he noted in his writings that we are first Earthlings, part of mother Earth, and only in second place human beings. For Stan, both capitalism and socialism as social systems express the basic problem of species selfishness. As he pointed out in his first book of essays *Home Place*, “Neither philosophical liberalism championing liberty nor philosophical socialism championing equality will save us from ourselves. Human history will end in ecology, or nothing.” (p. 7)

The Belém Declaration is unfortunately people-centered, not Earth-centered. Where is the advocacy for wilderness preservation and other species? Nonhuman species appear to be an afterthought. Social justice for humans is of course necessary, but it must be subordinate to Earth justice for all species. As Rowe has said, although socialism and capitalism share a common “rapacious” anthropocentric view towards Earth exploitation, “socialism has the virtue of extending the circle of care beyond the selfish individual, at least turning our vision outward in the right direction.” (p. 193) But social justice for humans cannot be at the expense of the ecology. “Community” has to include not just humans but other animals, plants and the Earth itself.

— There is no mention of population reduction in the Declaration. This should be a priority for an ecocentric socially just society. It is not only wrong from a human-welfare perspective - there are far too many of us - but it shows that the habitat needs of other life forms are not considered important.

— The Declaration assumes that it is capitalism, not industrialism, which is the main problem. Left biocentrists see industrial society’s social and technological formation as the main problem, and it can have a capitalist or a socialist face.

— The Declaration assumes “full employment for all” in the new ecosocialist society. This statement conveys that the transition will be painless, and implies that production and consumption will continue. Nothing could be further from the truth. To live sustainably will mean living with much less, along with serious redistribution of wealth to those who are economically marginalized. As has been said, the ecology movement is the first social movement in history to promise a lower material standard of living.

— I feel that generally the Declaration underplays the primary contribution of the

environmental and green movements, which have not, in the main, been driven by a socialist consciousness. Socialists have mainly been in the wings, not in the activist vanguard.

— The Declaration says nothing about the need for a new Earth-centered ethics, as part of a green politics, which ends the spiritual separation of most people from the natural world.

— I think that an “Anti-Capitalist Belém Declaration” would be a more appropriate and encompassing name. The endless growth and consumerism of capitalism has no respect for the ecological limits of the Earth or concern for fundamental social justice for all citizens. This could be a banner to rally a wide variety of opposition forces, and it could allow the needed discussion about the nature of a future Earth-friendly and socially just world society. This discussion is pre-empted by using the term “ecosocialist”.

The above should not convey that I am hostile to the Belém Ecosocialist Declaration, because I am not. I regard this Declaration as a positive development and wish to maintain a dialogue with those who sign the Declaration. There is not just one path forward for the Ecocentric Left. As Naess has said, “the front is long.” Perhaps the Declaration will be modified in a more Earth-centered direction at the forthcoming January 2009 meeting in Brazil, a vast country with a rich diversity of plant and animal life, as well as peoples from many ethnic and racial backgrounds.

For the Earth,
David Orton

Author: Malcolm

Date: Thursday, August 11th, 2016 at 8:47 PM

Title: Re: Loch Kelly

Content:

Kim said:

What the *hell* is going on here... Someone shouts from the bushes a oneliner saying about a "misunderstanding" that Loch Kelly isn't an authorised mahamudra teacher and doesn't proof this claim in any way. And already Loch Kelly is thought of as big of a hoax as Jackson Peterson. Hello..?.

Malcolm wrote:

Let's put it this way, Kim. If someone asked me if they should study with him, I would ascertain if they were truly interested in Dharma or preferred new age workshops before issuing my recommendation. But that's just me.

Guruitis is a very serious inflammation of the brain.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 12:22 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

A third ticket of Stein/Sanders (or Sanders/Stein) would have, at least, provided a realistic referendum about what Americans actually want.

Malcolm wrote:

While for the time being I am going to vote for Stein, I have serious reservations about the US Green Party's adopting "eco-socialism" as the party's political ideology. I have studied it fairly closely, and as a deep green/left biocentric, I have found that it is just green washed old-school Marxism. The policies of their leading thinkers, like the Trotskyism of the past, will lead to eco-gulags, or alternately, an Eco-Stalinism, when and if Green parties gain power, and discover again that their attempt to induce a world revolution will be confined to a single country.

If people truly value the Green parties, they must resist these regressive marxist tendencies within the environmental movement. Marxist Socialism, like Capitalism, cannot solve the problems it has created.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 12:12 PM

Title: Re: Yidams

Content:

smcj said:

Sounds like you have your own interpretation.

Malcolm wrote:

Not at all, for example, the refuge prayer of Khenpo Jigphuns treasure, the Throat Locket Kilaya begins, rang rig lha la khyabs su mchi, i.e. "I go for refuge to the deity, my own vidyā." When he explained this, he explained that the deity was nothing other than the nature of one's mind, vidyā or rig pa.

smcj said:

Other Guru-Yogas do start with your human guru, go through various levels of sophistication, and end up as you say. However even what it means for your human teacher to be the focus of Guru-Yoga is usually badly misunderstood. It's not creating a cultish fixation on his personality.

The interpretations you speak of are later stages of Guru-Yoga. If your instructor has given that to you, then fine. If not, consider verifying your understanding of the subject with him. Misapplying an interpretation in the context of your practice can be an

obstacle. It's not like seeing something on a menu you like and ordering at a restaurant.

Malcolm wrote:

Dude, you are such a pretentious guy. Stop telling other people how they should behave when you don't even have a handle on your own behavior.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 3:00 AM

Title: Re: List five books everyone must read

Content:

MiphamFan said:

I think the statement in that commentary should be contextualised; most likely he is referring to different tirthika philosophies (Samkhya, Advaita etc) and in the context of writing polemics in India. I think it is rather absurd if you take it literally; you end up with lamas who claim that Abhidharma cosmology must be true because it is said in the sutras and who reject modern cosmology because it is a "tirthika" thing... but Buddhists need to realise that science is just a method, a way to work with inference and induction, something which is perfectly justified even in Buddhist epistemology.

Losal Samten said:

Not to get into this, but abhidharma cosmology is perfectly viable relatively when seen via the valid cognition of pure vision

Malcolm wrote:

Umm, no. It is just the distorted picture of the planet Earth seen through early medieval Indian Buddhist eyes.

Pure vision and blurred vision should not be conflated.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 2:38 AM

Title: Re: List five books everyone must read

Content:

dzogchungpa said:

In no particular order:

I Am That - Nisargadatta

Nothing Ever Happened - David Godman

Time, Space and Knowledge - Tarthang Tulku

The Profound Treasury of the Ocean of Dharma - Chogyam Trungpa

The Mahabharata

Malcolm wrote:

Hippy.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 2:27 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

chimechodra said:

I think I probably know the answer to this question already, but figured it can't hurt to ask:

Is Ati Guru Yoga by itself able to maintain/strengthen your connection with the guardians/dharmapalas? Or, in order to build this relationship, is more elaborate practice absolutely necessary? Obviously I do what I can when I can, but I'm not sure I've read anything speaking one way or the other about this point as it pertains to the DC specifically.

Malcolm wrote:

As ChNN says often, the protectors are in you. So yes, Guru yoga is sufficient.

Crazywisdom said:

The Protector is another name for a Buddha. Since that is one's own nature, Guru Yoga is invoking the protector.

Malcolm wrote:

Here, I am referring to dharmapālas, not the Nātha [mgon po], a title of the Buddha.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 2:23 AM

Title: Re: List five books everyone must read

Content:

Malcolm wrote:

(Oh and Buddhahood in this Life by Panchen Vimalamitra)

Lobsang Chojor said:

Should we buy the copy translated by Malcolm Smith

Malcolm wrote:

I don't think there is another translation coming out anytime soon...so...

Author: Malcolm

Date: Thursday, August 11th, 2016 at 1:38 AM

Title: Re: List five books everyone must read

Content:

Malcolm wrote:

Story of the Eye by Bataille

Diary of a Drug Fiend by Crowley
Maldoror by Lautrement
Philosophy in the Bedroom by De Sade
Nomadology by Deleuze and Guattari

(Oh and Buddhahood in this Life by Panchen Vimalamitra)

Author: Malcolm

Date: Thursday, August 11th, 2016 at 1:04 AM

Title: Re: Wisdom Books UK RIP

Content:

Nicholas Weeks said:

Is there a connection with Wisdom Publication in Boston?

Malcolm wrote:

Many years ago. But not for a couple of decades.

Wisdom Publications is a nonprofit and sustain themselves through fundraising as much as book sales (I was an employee back in the early '90's) AFAIK.

Author: Malcolm

Date: Thursday, August 11th, 2016 at 1:00 AM

Title: Re: Loch Kelly

Content:

philji said:

I have now discovered that his authorisation to teach by Mingyur Rinpoche is going to be removed from his website...a misunderstanding he says!!!!

Malcolm wrote:

Jax II

Author: Malcolm

Date: Thursday, August 11th, 2016 at 1:00 AM

Title: Re: Loch Kelly

Content:

philji said:

I am not too comfortable with his comments.. "I do feel that I get most everything they are pointing to and so I trying to convey but I try to update them where the practices at times seem archaic and too formal and miss the how-to pieces which I try to fill in in different ways."

As for fees well????!!!!

Kim said:

I'd recommend anyone to check out how he teaches mahamudra practices.

But for sure, there is a business interest there. He charges 7700 USD per weekend, plus flights, hotels and meals. He said it's perfectly fine with organisers in the US. He failed to understand that in remote European countries like the one where I live, he is practically unknown so taking a financial responsibility like that wasn't something I wanted to take. In regards to his fee, there was no mention of charity projects etc.

Malcolm wrote:

That is f\$&king outrageous.

Kim said:

He also mentioned his teacher, Mingyur, charges more than him. I don't know what to make of that.

Malcolm wrote:

I highly doubt that this is the case.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 7:58 PM

Title: Wisdom Books UK RIP

Content:

Unknown said:

Resolutions for Winding-up

WISDOM BOOKS (DISTRIBUTION) LIMITED

(Company Number 02425147)

Registered office: 25 Stanley Road, Ilford, Essex, IG1 1RW

Principal trading address: 25 Stanley Road, Ilford, Essex, IG1 1RW

Notice is hereby given that the following resolutions were passed on 29 June 2016 as a Special Resolution and an Ordinary Resolution respectively:

“That the Company cannot, by reason of its liabilities, continue its business, and that it is advisable to wind up the same, and accordingly that the Company be wound up voluntarily and that Lee Anthony Green and Andrew Anderson Kelsall, both of Larking Gowen, King Street House, 15 Upper King Street, Norwich, NR3 1RB, (IP Nos: 015610 and 009555) be appointed as Joint Liquidators for the purposes of such voluntary winding up.”

Further details contact: Lee Green, Email: <mailto:lee.green@larking-gowen.co.uk>, Andrew Kelsall, Email: <mailto:andrew.kelsall@larking-gowen.co.uk>, Tel: 01603 624181. Alternative contact: Kerry Horne, Email: <mailto:kerry.horne@larking-gowen.co.uk>

Lee Anthony Green, Liquidator

Malcolm wrote:

<https://www.thegazette.co.uk/notice/2567056>

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 7:51 PM

Title: Re: Yidams

Content:

smcj said:

I pray to you Lama Chenrezig.

Malcolm wrote:

Yes, because the guru, in order to introduce you to the practice of Avalokiteśvara, must generate himself as well as vase and so on, in the form of Avalokiteśvara.

smcj said:

I pray to you Yidam Chenrezig

Malcolm wrote:

Yes, because this the path the guru has introduced you to.

smcj said:

I pray to you Perfect Noble Chenrezig.

I pray to you Lord Protector Chenrezig

I pray to you Lord of Love Chenrezig

Great Compassionate Victor, please hold us with your compassion...please bestow the blessing to obtain omniscient Buddhahood.

Malcolm wrote:

Yes, because Avalokiteśvara is a tenth stage bodhisattva, who is a being who has a separate continuum from you.

But for example, Hevajra was never a bodhisattva on the paths and stages, per se, there is no being with a separate continuum "Hevajra". The Hevajra mandala is a method taught by Vajradhara in the Hevajra Tantra to the tenth stage bodhisattva Vajragarbha.

Anders said:

What then is the relationship between Avalokiteśvara the mahasattva and Avalokiteśvara the yidam? Giving them similar names would imply shared identity on some level.

Malcolm wrote:

I explained this above already, but again: Avalokiteśvara the mahasattva is an independent being with his own continuum. Avalokiteśvara the yidam is the means by which oneself may realize that same state.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 7:49 PM

Title: Re: Loch Kelly

Content:

Kim said:

I

I invited him to teach in my country too but once he informed me of his fee demands all I could say was, "That's not OK for any dharma teacher". He got offended and never replied to me again.

Malcolm wrote:

[P]ermitting someone with gifts in the gate,
stopping the one without gifts outside the gate—
supporting relatives by feeding them with devotional offerings;
Also leave great meditator's Dharma and go!
— Jetsun Dragpa Gyaltzen

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 12:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

chimechodra said:

I think I probably know the answer to this question already, but figured it can't hurt to ask:

Is Ati Guru Yoga by itself able to maintain/strengthen your connection with the guardians/dharmapalas? Or, in order to build this relationship, is more elaborate practice absolutely necessary? Obviously I do what I can when I can, but I'm not sure I've read anything speaking one way or the other about this point as it pertains to the DC specifically.

Malcolm wrote:

As ChNN says often, the protectors are in you. So yes, Guru yoga is sufficient.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 12:40 PM

Title: Re: Yidams

Content:

Miphamfan said:

smcj, this is what Padmasambhava himself said.

smcj said:

If I may ask, do you have a traditional meditation instructor?

Malcolm wrote:
Hahahahahha. Don't be a ninny. Of course he does.

Author: Malcolm
Date: Wednesday, August 10th, 2016 at 12:37 PM
Title: Re: Yidams
Content:
Malcolm wrote:

But for example, Hevajra was never a bodhisattva on the paths and stages, per se, there is no being with a separate continuum "Hevajra". The Hevajra mandala is a method taught by Vajradhara in the Hevajra Tantra to the tenth stage bodhisattva Vajragarbha.

Fa Dao said:
ok, so how does Dorje Drolo fit into all of this Malcolm?

Malcolm wrote:
Drollo is a manifestation of Guru P. Drollo is also a yidam. They are not the same thing. The former is the result; the later is a path. Yidam practice is the method of taking the result as the path.

Hevajra, for example, is a heruka. Vajradhara manifested as Hevajra in order to tame the eight worldly gods. In this respect, Hevajra represents the result. Practicing Hevajra as a yidam is the path, in this case too, the result is taken as the path.

Author: Malcolm
Date: Wednesday, August 10th, 2016 at 3:15 AM
Title: Re: Yidams
Content:

Malcolm wrote:
That is a nice thing for you to say.

That said, I still say you have no idea what you are talking about. Perhaps, SMCJ, it is better for you to be a practitioner rather than a teacher giving explanations.

smcj said:
I am raising questions and encouraging people to seek out traditional teachers to answer them. That is a far cry from appointing myself teacher.

Malcolm wrote:
Honestly, appeals to authority are just not the Buddhist way, without being backed up by citation and reasoning. Otherwise, it just amounts to gossip.

The funny thing is, everything I stated, all my opinions, are grounded in traditional teachings. Actually, I am a much more traditional practitioner than you. I don't mix any western ideas or tendencies into my Dharma practice. Zero.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 2:41 AM

Title: Re: Yidams

Content:

smcj said:

I have an enormous amount of respect for Malcolm's accomplishments. And I have huge regard for his sincerity. Those two things form a firm basis for a practice. However I disagree with many of his interpretations, which should be obvious over many threads.

Malcolm wrote:

That is a nice thing for you to say.

That said, I still say you have no idea what you are talking about. Perhaps, SMCJ, it is better for you to be a practitioner rather than a teacher giving explanations.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 2:40 AM

Title: Re: Yidams

Content:

Simon E. said:

Dont you know Dzogchungpa?

dzogchungpa said:

In general, no, but believe it or not, the question was raised at the first major empowerment I attended. At first the Lama himself was unsure, but it seems the answer is black in this case.

Malcolm wrote:

It depends on the Yidam. Śākyamuni's eyes are blue. But often enough, they are black.

Author: Malcolm

Date: Wednesday, August 10th, 2016 at 2:19 AM

Title: Re: Yidams

Content:

smcj said:

I pray to you Lama Chenrezig.

Malcolm wrote:

Yes, because the guru, in order to introduce you to the practice of Avalokiteśvara, must generate himself as well as vase and so on, in the form of Avalokiteśvara.

smcj said:

I pray to you Yidam Chenrezig

Malcolm wrote:

Yes, because this the path the guru has introduced you to.

smcj said:

I pray to you Perfect Noble Chenrezig.

I pray to you Lord Protector Chenrezig

I pray to you Lord of Love Chenrezig

Great Compassionate Victor, please hold us with your compassion...please bestow the blessing to obtain omniscient Buddhahood.

Malcolm wrote:

Yes, because Avalokiteśvara is a tenth stage bodhisattva, who is a being who has a separate continuum from you.

But for example, Hevajra was never a bodhisattva on the paths and stages, per se, there is no being with a separate continuum "Hevajra". The Hevajra mandala is a method taught by Vajradhara in the Hevajra Tantra to the tenth stage bodhisattva Vajragarbha.

Author: Malcolm

Date: Tuesday, August 9th, 2016 at 8:28 PM

Title: Re: Yidams

Content:

Anders said:

To be honest, the emphasis I catch from this thread is very much of a 'po po if you take the deity to be real' in a way much stronger than you'd ever see for all our casual, but far less skilful, 'reals' like 'myself', 'my family', etc. If it's ok to treat those as conventionally real, surely the same rule applies to the deity in roughly similar measure?

Malcolm wrote:

No, a Yidam is not a sentient being possessing its own continuum. It is a method, that is all. People who do not understand this point, whether Tibetan or Western, do not understand Vajrayāna.

In other words, yidams exist as methods, but not as sentient beings. There is no external Kalacakra existing somewhere whom we petition for blessings when we do a Kalacakra sadhana.

M

smcj said:

Yidams are Sambhogakaya expressions of enlightenment.

Malcolm wrote:

If you mean a yidam is a method taught by the Sambhogakāya, sure, no problem.

The problem here, is that you are not properly distinguishing what is a method and what is not.

For example, when Buddha demonstrated to King Indrabhuti the Guhyasamaja Mandala, that mandala display was being demonstrated as a method to Indrabhuti. It was not being displayed as some external being to whom Indrabhuti was supposed to make offerings and petition for blessings. It was being shown to Indrabhuti to illustrate the pure appearances of the aggregates, sense bases and sense elements of Indrabhuti's own continuum. The latter understood this, and attained Buddhahood on the spot, and in turn, taught the Guhyasamaja Mandala to his kingdom. This can be applied to all instances of the communication of yidam methods in the tantras.

Author: Malcolm

Date: Tuesday, August 9th, 2016 at 7:59 PM

Title: Re: Yidams

Content:

Anders said:

To be honest, the emphasis I catch from this thread is very much of a 'po po if you take the deity to be real' in a way much stronger than you'd ever see for all our casual, but far less skilful, 'reals' like 'myself', 'my family', etc. If it's ok to treat those as conventionally real, surely the same rule applies to the deity in roughly similar measure?

Malcolm wrote:

No, a Yidam is not a sentient being possessing its own continuum. It is a method, that is all. People who do not understand this point, whether Tibetan or Western, do not understand Vajrayāna.

In other words, yidams exist as methods, but not as sentient beings. There is no external Kalacakra existing somewhere whom we petition for blessings when we do a Kalacakra sadhana.

M

Author: Malcolm

Date: Tuesday, August 9th, 2016 at 7:56 PM

Title: Re: Yidams

Content:
smcj said:

I assume you guys are hip to the fact that HHDL consults an oracle, right? That entails a man going into a trance and being possessed by some sort of spirit. It's not an enlightened deity, just some sort of spirit-thingy. The spirit gives HHDL cryptic predictions.

Malcolm wrote:

A worldly protector like the Nechung oracle (Dorje Dragden) is a sentient being continuing in samsara. Nechung is not a Yidam.

A transcendent protector like Mahākala is a sentient being who is beyond samsara. When you make offerings to him, you are making offerings to an external entity. Mahākala also has yidam practices.

But when you practice Mahākala as a yidam, in this case, one is not making offerings and so on to an external being, one is using Mahākala as a path.

Author: Malcolm

Date: Tuesday, August 9th, 2016 at 10:55 AM

Title: Re: Yidams

Content:

haha said:

Nairatma is a deity; a method to recognize their own mind. But Yogeswor Virupa received empowerment and guidance from her.

Malcolm wrote:

The Nairatma from whom Virupa received teachings is clearly stated to have been a nirmanakāya, in other words, a human woman.

haha said:

The version have heard or read said that the Nairatma appeared in his dream.

Malcolm wrote:

Yes, she appeared in his dream after he tossed his mala in the toilet, but he received empowerment and so on the following day from the nimanakaya Nairatma whom he met in person.

Author: Malcolm

Date: Tuesday, August 9th, 2016 at 1:56 AM

Title: Re: Yidams

Content:

conebeckham said:

Malcolm, if I recall, Kunzang Dechen Lingpa conversed directly with Padmasambhava. In dreams? Or in waking life?

Malcolm wrote:

Both. His communication with Padmasambhava was part of his own experiential vision. But he also was a person who was highly realized bodhisattva (IMO) on the paths and stages, and so his vision was not confined to the (impure) nirmanakāya level of perception, as is ours.

But if you ever told him his experience of Padmasambhava was real, he would have had a good chuckle at that notion.

Author: Malcolm

Date: Monday, August 8th, 2016 at 8:34 PM

Title: Re: Yidams

Content:

haha said:

Nairatma is a deity; a method to recognize their own mind. But Yogeswor Virupa received empowerment and guidance from her.

Malcolm wrote:

The Nairatma from whom Virupa received teachings is clearly stated to have been a nirmanakāya, in other words, a human woman.

Author: Malcolm

Date: Monday, August 8th, 2016 at 11:16 AM

Title: Re: Perdurabo - biography of Aleister Crowley

Content:

dzogchungpa said:

I'm not really sure why you say that.

Malcolm wrote:

Yes, and I am afraid that you never will.

dzogchungpa said:

Jeez, what is this, Hate On Dzogchungpa Day?

Well, I like to read about stuff and if you were actually familiar with the fairly large number of memoirs available concerning Gurdjieff and his students, I doubt you would consider them to have been crashing bores. .

Malcolm wrote:

Virtually everyone is a crashing bore when you get right down to it.

dzogchungpa said:
Surely not the "awesome" Crowley.

Malcolm wrote:
Oh, uncle Al had his moments, but if you have never read his autobiography, you really ought to -- he dictated it to his mistress while using extraordinary amounts of cocaine. It is really hilarious, ego-inflated, outrageous and generally entertaining.

Author: Malcolm
Date: Monday, August 8th, 2016 at 3:55 AM
Title: Re: Yidams
Content:

smcj said:
So let us go through it by the numbers with the guru, who is obviously a separate human being from us, and come to an understanding of how it can truly be said that one's mind is the guru. Then we can plug that definition back into the idea of a Yidam.

Malcolm wrote:
Yidams are not beings. They are a kind of method. That's all. That method must be received from a guru. If you don't receive a yidam from a guru, you cannot practice it at all.

Kelwin said:
And just to be completely clear, how do we reconcile that with their historical appearing?

Malcolm wrote:
I suggest you read some Tantras. Then you will understand perfectly the origin of this and that yidam. In short, Vajradhara taught these yidam practices as methods.

Author: Malcolm
Date: Monday, August 8th, 2016 at 3:42 AM
Title: Re: Perdurabo - biography of Aleister Crowley
Content:

dzogchungpa said:
Well, I like to read about stuff and if you were actually familiar with the fairly large number of memoirs available concerning Gurdjieff and his students, I doubt you would consider them to have been crashing bores. .

Malcolm wrote:
Virtually everyone is a crashing bore when you get right down to it.

Author: Malcolm

Date: Monday, August 8th, 2016 at 3:39 AM

Title: Re: Perdurabo - biography of Aleister Crowley

Content:

dzogchungpa said:

I'm not really sure why you say that.

Malcolm wrote:

Yes, and I am afraid that you never will.

Author: Malcolm

Date: Monday, August 8th, 2016 at 3:29 AM

Title: Re: Yidams

Content:

smcj said:

So let us go through it by the numbers with the guru, who is obviously a separate human being from us, and come to an understanding of how it can truly be said that one's mind is the guru. Then we can plug that definition back into the idea of a Yidam.

Malcolm wrote:

Yidams are not beings. They are a kind of method. That's all. That method must be received from a guru. If you don't receive a yidam from a guru, you cannot practice it at all.

Author: Malcolm

Date: Monday, August 8th, 2016 at 12:21 AM

Title: Re: Yidams

Content:

smcj said:

As a Shentongpa, I understand that the emptiness the deity arises from as being empty of anything other than Buddha Qualities.

Malcolm wrote:

And therefore, you invalidate the path...

Author: Malcolm

Date: Monday, August 8th, 2016 at 12:19 AM

Title: Re: Yidams

Content:

Malcolm wrote:

Frankly, who gives a flying f%#k what some Tibetan says.

dzogchungpa said:

Well, I guess it would depend on the Tibetan.

Malcolm wrote:

It very much would, indeed.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 9:21 PM

Title: Re: Yidams

Content:

smcj said:

The point of the completion stage is to eliminate the idea that the deity you imagine yourself as is real.

So since you don't think it's real before you start does that mean you don't need to do the completion stage?

Malcolm wrote:

The creation stage and completion stage, ideally, are merged from the start. However, to directly address your question, the issue is not real/unreal, the issue is impure/pure.

The creation stage exists to break attachment to impure appearances, that's all.

Nothing more. The completion exists to break attachments to pure appearances, nothing more.

Further, this is the point of starting out from emptiness. The deity arises from emptiness. That means even at the beginning of the practice you must realize the deity is unreal. If you do not realize from the start that the deity is unreal, the process of transforming your vision from impure to pure will never happen.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 12:18 PM

Title: Re: Yidams

Content:

Malcolm wrote:

Ultimately, there is no deity, just as there is no person. All of these methods are just skillful means to cut clinging to impure appearances by training in pure appearances.

The point of the completion stage is to eliminate the idea that the deity you imagine yourself as is real. This is why you dissolve the deity into the state of emptiness at the end of a sadhana. Why? Impure appearances are not real and pure appearances are not real.

smcj said:

So therefore you conclude that you do not have to believe that the deity is present

during practice. This is a classic example of why I've been saying that it is necessary to go ask a Tibetan. I don't think anything you just said, while technically correct, mitigates the need for faith and believing in the presence of a deity.--at all. Ultimately, there is no deity, just as there is no person

As I've said, the higher teachings can become a refuge from Dharma for the quasi-secular.

Flip that around: just as there is a person, there is a deity, which is exactly what Chime R. was quoted as saying: "Tara is as real as you are".

Hey, kick back and enjoy the show. Let people ask Tibetans like I said. Let's see if Tibetans say that there is no need to believe that the deity is present. Who knows, maybe some will agree with you?

Malcolm wrote:

Frankly, who gives a flying f%#k what some Tibetan says.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 12:15 PM

Title: Re: Perdurabo - biography of Aleister Crowley

Content:

Wayfarer said:

There are plenty of counter-cultural figures I like and admire. I have even discovered a magician, John Michael Greer, a Druid, whom I think is really interesting and worth knowing about (blog <http://thearchdruidreport.blogspot.com.au>). Always had a bit of time for Gurdjieff and Ouspensky (albeit no contact with the schools). But Crowley gives me the creeps. 'Beware the dark side, Luke'.

Malcolm wrote:

Gurdjieff was a lightweight. Crowley, despite his many flaws, actually understood yoga, Etc.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 5:45 AM

Title: Re: Yidams

Content:

smcj said:

What I believe is incorrect is:

Malcolm wrote:

You do not have to believe a deity is present — that is dualistic. You have to be the deity.

smcj said:

If no deity is present, there is nothing for you to become.

Malcolm wrote:

Ultimately, there is no deity, just as there is no person. All of these methods are just skillful means to cut clinging to impure appearances by training in pure appearances.

The point of the completion stage is to eliminate the idea that the deity you imagine yourself as is real. This is why you dissolve the deity into the state of emptiness at the end of a sadhana. Why? Impure appearances are not real and pure appearances are not real.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 5:41 AM

Title: Re: Yidams

Content:

Malcolm wrote:

What makes you think that Tibetans did not import their own cultural prejudices and misinterpretations?

smcj said:

Because their culture has been saturated with Vajrayana for over a millennia.

Malcolm wrote:

Then you clearly have spent absolutely no time reading Vajrayāna polemics if you imagine there is some uniform, correct, vetted, curated, massaged, Tibetan view of Vajrayāna practice.

In fact, the different schools of Tibetan Buddhism disagree with each other over Vajrayāna practice even more than they disagree with each other over sūtra teachings like Madhyamaka.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 5:15 AM

Title: Re: Yidams

Content:

smcj said:

...and then say, "So all that means that I don't have to believe that there is a deity actually present when I do sadhana, right?"

Malcolm wrote:

You do not have to believe a deity is present — that is dualistic. You have to be the deity.

Sadly, it is quite useless conversing with you, because you just misinterpret what everyone says and make really off the wall remarks.

smcj said:

The thrust of what I am saying is go to ask a Dharma question of an authority that lacks any possibility of corruption due to cultural prejudice and misinterpretation. At the very least that will encourage people to have active communication with the living tradition of Dharma. You should be joining me in encouraging people to do that.

Malcolm wrote:

What makes you think that Tibetans did not import their own cultural prejudices and misinterpretations?

Author: Malcolm

Date: Sunday, August 7th, 2016 at 5:01 AM

Title: Re: Yidams

Content:

smcj said:

...and then say, "So all that means that I don't have to believe that there is a deity actually present when I do sadhana, right?"

Malcolm wrote:

You do not have to believe a deity is present — that is dualistic. You have to be the deity.

Sadly, it is quite useless conversing with you, because you just misinterpret what everyone says and make really off the wall remarks.

Author: Malcolm

Date: Sunday, August 7th, 2016 at 4:46 AM

Title: Re: Yidams

Content:

smcj said:

No. Tibetans have a different culture than we do. The way they hear and understand Dharma is different than what we hear. If you ask a Tibetan if the deities are real and you ask a Westerner if the deities are real, you will get two different answers. Since the topic at hand is how to understand the deities in the original context, the proper procedure is to ask an expert that has not corrupted the teachings with their quasi-secular interpretations that misapply the higher teachings.

Malcolm wrote:

Lets see, who has corrupted what teachings with interpretation. Please be specific.

smcj said:

So I proudly say again, with absolutely no qualms about being accused of racism, that in order to get the correct answer people should ask a lama of Tibetan heritage so as to not get a corrupted answer.

Malcolm wrote:

Right, because other people who have practiced as long or longer don't know shit.

smcj said:

The simplest way I can think to ask the question is, "Should I believe that the deity is actually present when I do my sadhana practice?" Then when the answer is yes say, "But aren't they all the nature of emptiness? (Or non-duality, or provisional, or nature of my own mind, or whatever your favorite idea that discounts their nature might be) The answer will be yes. So then go back and say, "So therefore I do not have to believe they are really present when I do my practice." Let me know what your Tibetan lama says.

Malcolm wrote:

When you do the sadhana, you are supposed to be the deity, it is not actually conceived as some external entity to which you are making an appeal. For example, when one makes offerings, prostrations and praises in a sadhana to whom is one making offerings, prostrations and praises? One is making offerings, prostrations and praises to oneself as the deity.

You arrogantly have elected yourself the defender of the tradition against what you perceive to be corrupting influences, but as far as I can tell, you have not actually understood the tradition you imagine you are defending.

smcj said:

...someone will have gone to the effort to have contact with the living tradition of the Vajrayana.

Malcolm wrote:

You do realize that I am someone who was appointed by a real, live Tibetan to be an Ācārya within the Sakya school, and someone who was entitled Lama connected with a Nyingma monastery (Donak Tharling) by another, real live Tibetan? And yet, somehow you seek to cast aspersion on us all who actually made connections with the living tradition of Vajrayāna because we don't accept your very skewed ideas of what this tradition states.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 11:09 PM

Title: Re: Yidams

Content:

smcj said:

And, as far as this thread is concerned, I'd like to see the question posed to Tibetan lamas that were raised and trained in Tibet over the ones in India too.

dzogchungpa said:

I've heard Anam Thubten, who meets this criterion, address this question. His answer was a bit more subtle than what I've heard so far on DW.

Malcolm wrote:

Don't be a tease, do tell.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 11:00 PM

Title: Re: Ancient Chinese Flood

Content:

Nicholas Weeks said:

Evidence that it did happen, not just a legend:

<http://www.popularmechanics.com/science/environment/a22195/scientists-confirm-truth-ancient-chinese-flood/>

Malcolm wrote:

You are connecting this event to Noah's Ark?

Author: Malcolm

Date: Saturday, August 6th, 2016 at 10:58 PM

Title: Re: Yidams

Content:

smcj said:

That's the reason why I say ask an Asian.

Malcolm wrote:

Your fan boyism for "Asian Lamas" is not charming, and it is pretty racist, actually.

smcj said:

Actually you are even worse. You not only specify Tibetan lamas as being superior, but Tibetans that are still in Tibet above the ones in India. And, as far as this thread is concerned, I'd like to see the question posed to Tibetan lamas that were raised and trained in Tibet over the ones in India too. But that is putting too far out of reach and it might be interpreted as avoiding getting an answer.

Malcolm wrote:

I think it is still the case that there are more realized Tibetans in Tibet than in India. For example, when is the last time you ever heard of a rainbow body in India? (Answer: never).

But my point, simply put, is this: there is nothing magical about Tibetans educated in the monasteries that renders their understanding of the two stages and so on necessarily superior to the understanding of the same among say, Chinese, American or Europeans. It really depends on the person. I have met many "Lamas" who are quite ignorant of the principles behind the rituals they practice. When I say your point of view is racist it is

because unwittingly you are invoking the trope of the "Asian sage."

Author: Malcolm

Date: Saturday, August 6th, 2016 at 10:38 PM

Title: Re: Yidams

Content:

smcj said:

That's the reason why I say ask an Asian.

Malcolm wrote:

Your fan boyism for "Asian Lamas" is not charming, and it is pretty racist, actually.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 10:36 PM

Title: Re: Perdurabo - biography of Aleister Crowley

Content:

Wayfarer said:

Why would a Buddhist admire a satanist?

Malcolm wrote:

He was a very interesting person. Definitely not a saint, but who needs saints? Saints are boring.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 10:28 PM

Title: Re: Yidams

Content:

smcj said:

But in any case ask an Asian lama. Make sure they understand you don't accept that the deities are actually present when you practice. See what they say.

Malcolm wrote:

You seem, erroneously, to think that merely because one understands that in the process of the creation stage yidams are conceptual, mental constructs (which are generated and dismantled), that this also means one thinks that there are no sentient beings who, relatively speaking, mounted the paths and stages, no beings that swore themselves to the protection of Dharma and so on, no beings that taught methods of the two stages, etc.

It is your failure to make this distinction yourself that is the root of your confusion and the reason why you keep making up faults in others where none exist.

Author: Malcolm
Date: Saturday, August 6th, 2016 at 10:22 PM
Title: Re: Yidams
Content:

smcj said:
A while ago I introduced the idea of Shentong here at DW...

Malcolm wrote:
You flatter yourself, and it isn't true.

Author: Malcolm
Date: Saturday, August 6th, 2016 at 6:23 AM
Title: Re: Perdurabo - biography of Aleister Crowley
Content:

MiphamFan said:
His reputation as a "black" magician is vastly overstated, partly because he himself loved the notoriety and also because cultural Christianity was stronger then. His magic is no more or less objectionable than that of different tirthika tantras.

Malcolm wrote:
Crowley was awesome.

Author: Malcolm
Date: Saturday, August 6th, 2016 at 6:21 AM
Title: Re: Yidams
Content:

dzogchungpa said:
No doubt due to the intense, rather public, squabbling of a certain group of dimwits.

Malcolm wrote:
Specifically one dimwit who took the Maharshi epithet as ChNN's endorsement of the same.

dzogchungpa said:
Which one was that?

Malcolm wrote:
Mustang Cave...

Author: Malcolm

Date: Saturday, August 6th, 2016 at 1:12 AM

Title: Re: Yidams

Content:

dzogchungpa said:

Oh, that! But that book is not a presentation of Rinpoche's teachings. Furthermore the offending material was not "slipped in" to anything but rather was chosen as an epigraph for the book by one of the translators...

Malcolm wrote:

And withdrawn in the next edition...

dzogchungpa said:

No doubt due to the intense, rather public, squabbling of a certain group of dimwits.

Malcolm wrote:

Specifically one dimwit who took the Maharshi epithet as ChNN's endorsement of the same.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 12:55 AM

Title: Re: Is Tobacco an obstacle to practice?

Content:

Sādhaka said:

There's a story about a Lama who took a student's cigarette, took a drag, and blew smoke from his skin pores, and then said (paraphrased) 'When you can do this, then you can smoke without any problems'.

Malcolm wrote:

It was Dudjom Lingpa, and he used tobacco regularly.

Author: Malcolm

Date: Saturday, August 6th, 2016 at 12:53 AM

Title: Re: 5 precepts. Alcohol?

Content:

JinpaRangdrol said:

I just don't think poo-pooing the idea of not killing, etc., simply because it can be viewed as a "vow," is actually productive.

Malcolm wrote:

The point I am addressing, and it is a very normative view in Buddhism, is that taking vows makes our virtue more virtuous. But this is actually quite silly if you really put on your thinking cap.

Author: Malcolm
Date: Saturday, August 6th, 2016 at 12:50 AM
Title: Re: Yidams
Content:
dzogchungpa said:
When was that?

florin said:
The marvelous primordial state.

dzogchungpa said:
Oh, that! But that book is not a presentation of Rinpoche's teachings. Furthermore the offending material was not "slipped in" to anything but rather was chosen as an epigraph for the book by one of the translators...

Malcolm wrote:
And withdrawn in the next edition...

Author: Malcolm
Date: Saturday, August 6th, 2016 at 12:03 AM
Title: Re: 5 precepts. Alcohol?
Content:
JinpaRangdrol said:
But the first three are pretty indispensable, and I'd be highly skeptical of any Buddhist who saw refraining from killing, stealing, and lying (even without officially holding vows against them) as erroneous behaviors.

Malcolm wrote:
He does not kill, he does not steal, and he does not lie. So for what reason does he need vows to refrain from these actions?

Author: Malcolm
Date: Friday, August 5th, 2016 at 11:09 PM
Title: Re: family line versus reincarnation
Content:
Jeff H said:
Materiality cannot arise from consciousness and consciousness cannot arise from materiality...

Malcolm wrote:
In fact, Vasubandhu maintains that matter arises from consciousness, and this is a standard position in Buddhadharma from Sautrantika all the way to Dzogchen.

Jeff H said:
I appreciate the correction, but I thought that was just a Cittamatrīn view. Perhaps I am

over-interpolating what Geshe Tashi Tsering wrote:

Geshe Tashi said:

There is a very close connection between mind and body. But there is no way one can replace the other or be transformed into the other. Mind cannot become material and material cannot become mind. Mind is mere experience, nothing more, and experience is not the same as brain function. There is nothing physical about it at all. It is supported by the physical – the eye consciousness is supported by our physical eye and the nerves etc. – but the mind itself is mere clarity and knowing. No more than that. This is a very important point.

Jeff H said:

I think you're saying that even though mind is completely non-material and matter is completely non-experiential, so that they cannot transform into one another, nevertheless matter originally arose from consciousness.

Assuming I got that specific point wrong, does it negate my general point, that family lineage is derived from a process of physical causality and rebirth refers to the karmic process of mental causality? In other words, birth is the merging of these two different processes, and rebirth refers to the continuity of mental moments being re-associated with different forms.

Malcolm wrote:

It is very simple. From consciousness arises space; from space, air; from air, fire; from fire, water; and from water, earth.

The reality of it is the consciousness and matter are completely inseparable. This substance dualism that some Western Buddhists latch onto is not at all the intention of the Buddha.

Author: Malcolm

Date: Friday, August 5th, 2016 at 11:07 PM

Title: Re: Yidams

Content:

smcj said:

The lama HHK 16 assigned to our center told me that from the time he was a toddler his parents told him that the 3 Jewels would never fail him. So according to you his parents ruined him as a practitioner!

As an example of his faith, here's a story. He went on retreat in 1948, well before there were problems. The first he knew that there was something wrong was when the Chinese attacked his monastery. He broke down his cell door to find explosions, gunfire, flames, screams and death. So after 11 years of retreat, with no riot warning whatsoever of an immanent life and death crisis, how did he react? Did he take the Mahamudra approach and say, "It's all mind"? No. He said to himself "The 3 Jewels will not fail me" and took off running. No provisions, no planning, just faith and his feet.

I get one story from the teachers of my lineage and a different story from you.
HMMMM....

Malcolm wrote:

What about all the people murdered by the Chinese who also took refuge in the Three Jewels? No higher power helped them. And no higher power helped your lama friend. He escaped because he had two legs and luck.

smcj said:

The way to have direct experience is to work with a guru from whom one can receive direct introduction. That's the point.

Well, yes, if that's appropriate for your karma. However very few people are karmically ripe enough for that to work. That is true even if they have access to an authentic Dzogchen master.

Malcolm wrote:

It may be the case that not everyone has the karma to meet Dzogchen teachings, that I can accept. But, every person who has the karma to meet Dzogchen teachings and is interested enough to pursue them has the capacity for them — which is proven by their interest in them to begin with. In Dzogchen teachings we do not make a distinction between sharp and dull in faculties.

smcj said:

That is why Ati is normally taught by most Dzogchen teachers as the 9th yana.

Malcolm wrote:

Ati (the path of self-liberation) is taught as a ninth vehicle to contrast it with the vehicles of cause (paths of renunciation) and result (paths of transformation), not because it is the result of a gradual progression through the nine yānas. However, this is a common misunderstanding even promulgated widely in the Nyingma school.

cone said:

Two Stages are somehow "lesser."

Basically, the position of ancient Dzogchen masters in India such as Śrī Siṃha is that the creation stage is unnecessary.

Would it be accurate to say that this position is something of an outlier?

Malcolm wrote:

Śrī Siṃha was the Dzogchen guru of Padmasambhava, Vairocana and Vimalamitra. So, I think we can say with certainty that this is the normative position of Dzogchen teachings. As I mentioned before, it is not the case that it is impossible to realize Dzogchen through deity practice, as Mañjuśrīmitra notes, however, deity yoga is not necessary on the Dzogchen path, and moreover, as Padmasambhava states in the Khandro Nyinthig, developing a detailed samadhi of a deity is completely unnecessary. It is sufficient to merely think you are the deity, that's it.

Author: Malcolm

Date: Friday, August 5th, 2016 at 9:25 PM

Title: Re: family line versus reincarnation

Content:

Jeff H said:

Materiality cannot arise from consciousness and consciousness cannot arise from materiality...

Malcolm wrote:

In fact, Vasubandhu maintains that matter arises from consciousness, and this is a standard position in Buddhadharma from Sautrantika all the way to Dzogchen.

Author: Malcolm

Date: Friday, August 5th, 2016 at 7:30 PM

Title: Re: Yidams

Content:

smcj said:

It's a lot simpler than that.

Basically Malcolm (and a few others) don't like or accept anything like a "higher power" or the idea of faith.

Malcolm wrote:

Faith is fine; but you are right, I think the idea of a "higher power" is horse shit. It does not belong in Buddhadharma. Buddhahood is not given from outside, it is discovered inside.

There are three kinds of faith. I don't accept the kind of blind faith you advocate, and no practitioner should.

smcj said:

The way to transition from outer to inner to direct experience requires faith. That's the point.

Malcolm wrote:

The way to have direct experience is to work with a guru from whom one can receive direct introduction. That's the point.

cone said:

Two Stages are somehow "lesser."

Malcolm wrote:

Basically, the position of ancient Dzogchen masters in India such as Śrī Siṃha is that

the creation stage is unnecessary.

Author: Malcolm

Date: Friday, August 5th, 2016 at 4:59 AM

Title: Re: Yidams

Content:

smcj said:

Nothing is accepted as definitive by everybody, not even Dzogchen view.

Malcolm wrote:

Of course. On the other hand, people who do not understand Dzogchen teachings will not consider them definitive. Meanwhile, everyone who does, does.

dzogchungpa said:

It must be really great to understand Dzogchen teachings.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, August 5th, 2016 at 4:24 AM

Title: Re: Yidams

Content:

smcj said:

However the Uttaratantra is considered definitive.

Malcolm wrote:

By some, not by others And definitely it is not definitive with respect to Dzogchen teachings.

smcj said:

Nothing is accepted as definitive by everybody, not even Dzogchen view.

Malcolm wrote:

Of course. On the other hand, people who do not understand Dzogchen teachings will not consider them definitive. Meanwhile, everyone who does, does.

Author: Malcolm

Date: Friday, August 5th, 2016 at 2:15 AM

Title: Re: Yidams

Content:

smcj said:

The Uttaratantra says that the Buddha Activity is ceaseless, and that it is only our karmic limitations that do not allow us to see it.

Malcolm wrote:

And from a relative [deluded] point of view, this is all fine.

smcj said:

However the Uttaratantra is considered definitive.

Malcolm wrote:

By some, not by others And definitely it is not definitive with respect to Dzogchen teachings.

Author: Malcolm

Date: Friday, August 5th, 2016 at 12:57 AM

Title: Re: Yidams

Content:

Kelwin said:

To what degree then does the relative cease to exist, when we realise the absolute?

Malcolm wrote:

If the relative ceased to exist, this would be annihilationism. If the relative arose, this would be eternalism. As the Guhyagarbha Tantra states:

E ma ho, what an amazing wonderful Dharma!

The secret of all perfect buddhas

is that everything arises from nonarising,

when it arose it did not arise.

Kelwin said:

Right, so what is the problem with divine beings teaching compassion or pointing out the absolute? Or, blessing our practice for that matter?

Malcolm wrote:

Nothing wrong with it at all, as long as you understand it is all a delusion, a mistaken perception.

Author: Malcolm

Date: Friday, August 5th, 2016 at 12:46 AM

Title: Re: Yidams

Content:

smcj said:

The Uttaratantra says that the Buddha Activity is ceaseless, and that it is only our karmic limitations that do not allow us to see it.

Malcolm wrote:

And from a relative [deluded] point of view, this is all fine.

Kelwin said:

To what degree then does the relative cease to exist, when we realise the absolute?

Malcolm wrote:

If the relative ceased to exist, this would be annihilationism. If the relative arose, this would be eternalism. As the Guhyagarbha Tantra states:

E ma ho, what an amazing wonderful Dharma!

The secret of all perfect buddhas
is that everything arises from nonarising,
it did not arise when it arose.

Author: Malcolm

Date: Friday, August 5th, 2016 at 12:25 AM

Title: Re: Yidams

Content:

Malcolm wrote:

And who wrote the preface?

dzogchungpa said:

Now, now guys, there's no need to make an Aunt Sally of poor smcj.

Since ChNN and Tara have come up, I thought you all might enjoy reading this passage from his preface to "Guru Arya Tara and Her Twenty-One Praises": Across cultures and eras in this human experience, we have sensed the existence of a force or fundamental energy that we have come to represent in the form of various female divinities. The ancient people of Shang Shung, for example, recognised this energy by the name Namchi Kungyal, the Grandmother or Ancestor Queen of Heaven. The central female divinity in the pre-Buddhist Bon pantheon, Loving Mother or Chamma, is very similar to Arya Tara in the Buddhist tradition. The American Indians and Australian Aborigines still call this force Mother Earth; the ancient Greeks called it Athena and the ancient Egyptians Great Mother.

The external forms embodying this divine energy are just as diverse as the names and characteristics attributed to it in cultures throughout time. While some populations, such as American Indians and Australian Aborigines, have maintained their ancient traditions throughout processes of change and evolution, others have modified or substituted their ancient religious systems, identifying the essence of this force or energy with a saint or divinity.

One of the most widely known personifications of this maternal and generative energy is found in the Christian tradition, venerated in the form of Mary, considered the Mother of Christ and later called Our Lady or the Madonna, particularly in Latin countries.

The cult of St. Sophia is a good example of the evolution of an ancient religious system.

In ancient Greece, sophia, wisdom, was initially one of the chief attributes of the goddess Athena. Later, this quality was personified in a female saint by the same name. The ancient tradition also personified wisdom in female form, for example in the Mahayana, with Yum Chenmo, the Great Mother, the source of all the tathāgatas or buddhas.

...

Whether we consider her a goddess, saint, or buddha, and by whatever name we call her, the Great Mother is the compassionate wisdom that nurtures us on the path.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 11:39 PM

Title: Re: Yidams

Content:

smcj said:

Malcolm doesn't buy that.

Malcolm wrote:

Neither does Mipham:

Because the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

And the Buddha states in the PP Sūtra in 8,000 lines, etc:

Son of a good family, the tathāgatas neither come nor go. Son of a good family, for example, an illusory group of elephants, group of horses, group of chariots, or group of soldiers neither come nor go. Son of a good family, the kāya of the tathāgata also neither comes nor goes.

Son of a good family, for example, a person who has gone to sleep sees one, two, three, four, five, ten, twenty, thirty, forty, fifty tathāgatas or more in his dream; but when he awakes from sleep he does not even see one tathāgata.

Son of a good family, what do you think? From where do those tathāgatas come? To where do they go? Sadaprarudita, son of a good family, the phenomena in a dream are not established. Dreams are false, they are not real.

If the previous two statements are understood properly, one will understand all the key points of creation and completion stage. In other words, creation stage is the dream, waking is the completion stage.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 10:39 PM

Title: Re: Buddhism and bon

Content:

philji said:

If one has taken refuge in three jewels, is it breaking one's refuge vow to practice teachings within Bon, such as given online by Tenzin WNgal Rinpoche which may be useful for healing?

Malcolm wrote:
Many sectarian lamas will say so.

Author: Malcolm
Date: Thursday, August 4th, 2016 at 10:38 PM
Title: Re: Yidams
Content:
smcj said:

You advocate that we should not make up our own version of Dharma. Since HHST is the head of your sect, and your view is not compatible with his, you might want to reconsider your opinions on this matter.

Malcolm wrote:
I am certain my point of view is compatible both with HHST and ChNN, despite whatever conciliatory things they say to those who are transitioning to Buddhadharma and have unresolved doubts.

Second, I don't belong to a school, not Sakya, not Nyingma, etc.

Author: Malcolm
Date: Thursday, August 4th, 2016 at 10:34 PM
Title: Re: Yidams
Content:
smcj said:

Regardless of the semantics (and I'd like to point out how the focus here has been on the offensive word with its root of "theism"), HHST is clearly affirming that that "a divine compassion or a divine wisdom, manifest in the form of a deity" is part of the tradition. However you want to characterize that, with or without an English word with a root of "theism", that idea is part of Buddhadharma. He is not ambiguous about the idea at all.

Malcolm wrote:
God isn't anything at all since it does not exist (like the son of a barren women, etc.). As I said, these kinds of statements are for the benefit of ex-theists like yourself who are struggling with absence of God in Buddhadharma.

You wonder about my background: I was not raised in any religion, was never baptized, and my parents are confirmed atheists. I have only been to a Christian service three times in my life, all as an adult: High Episcopalian Xmas masses twice, and a Congregationalist service.

I remain bewildered at why people need such a concept in their lives. And since there is no concept in any traditional Buddhadharma text, I really fail to see why it is so hard to understand that HHST and ChNN are attempting to speak to those people from theistic backgrounds.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 10:19 PM

Title: Re: Yidams

Content:

smcj said:

I guess these guys don't understand their traditions either. They need to join DW so that they can get straightened out.

Malcolm wrote:

No, you are the one who needs straightening out.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 10:03 PM

Title: Re: Yidams

Content:

smcj said:

I am discussing what is taught by the tradition.

Malcolm wrote:

You are discussing your impressions of some tradition you think you understand.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 10:01 PM

Title: Re: Yidams

Content:

smcj said:

The Uttaratantra says that the Buddha Activity is ceaseless, and that it is only our karmic limitations that do not allow us to see it.

Malcolm wrote:

And from a relative [deluded] point of view, this is all fine.

smcj said:

I do have an antipathy towards the importation of theism into our religion.

Ah yes, the old bugaboo "theism". And the reason for that antipathy would be because...?

Malcolm wrote:

It does not belong in Buddhadharma. It is an outsider tenet.

smcj said:

And if so, why did you not use your editorial discretion and correct HHST's quotation in that book? Is it because you would have had to communicate that decision to him and you knew it would not fly?

Malcolm wrote:

I contributed to Treasures of the Sakya Lineage, but I did not edit it.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 7:38 PM

Title: Re: Yidams

Content:

smcj said:

But compassion and wisdom in Buddhadharma does not come from a god. It flows out of the empathy and understanding of human beings, and is perfected in the case of a buddha.

Uh huh. And once someone becomes a Buddha does all that go to waste? Or is a Buddha actually able to benefit being's? After all, the entire point in becoming a Buddha is to benefit others.

Malcolm wrote:

As Garab Dorje's disciple, Mañjuśrimitra wrote:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

In other words, the appearance of a buddha working for the benefit of sentient beings is delusion from our side.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 7:35 PM

Title: Re: Yidams

Content:

smcj said:

However Malcolm spins this to mean: There is no divine compassion or wisdom apart from the nature of the mind.

Which is quasi-secular.

Malcolm wrote:

There is nothing secular, quasi or otherwise, about my statement.

smcj said:

It is an importation of an antipathy towards religion learned from our culture, and not found in Tibet.

Malcolm wrote:

I am have no antipathy towards religion, I belong to one (Buddhism, nominally speaking). I do have an antipathy towards the importation of theism into our religion.

And by the way, there were and are plenty of Tibetans who did not and do not give a shit

about Dharma. Your continued insistence that Tibetans are all devout Buddhists is just Shangrilaism, or a species of orientalism ala Said.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 4:52 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

All Trump had to do was go after Clinton for the next 90 some odd days...

Malcolm wrote:

And all Clinton has to do is keep trotting out surrogates to bait him into responding like the ass he truly is and walla:

Author: Malcolm

Date: Thursday, August 4th, 2016 at 4:27 AM

Title: Re: Yidams

Content:

chimechodra said:

I don't think what Malcolm is doing here is "spinning the teachings to be quasi-secular" in any way...

Malcolm wrote:

Of course not. There is nothing secular about rebirth, karma, samsara, the three kāyas, rainbow bodies, etc.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 3:46 AM

Title: Re: POTUS 2016, part 3

Content:

smcj said:

Headlines read that the GOP wants to do an intervention. Swell. Suppose he wins, then what? Are they going to be doing interventions during an international crisis when he's POTUS?

The GOP source insisted that there was no real movement yet to prepare for Trump exiting the race -- a step that would be unprecedented in modern politics. But the source also noted that if the billionaire did quit before September 1, it would be theoretically possible for the GOP to come up with a nominee who could get on the ballot in enough states to reach the 270 electoral votes needed to win the presidency.

Malcolm wrote:

<http://www.cnn.com/2016/08/03/politics/donald-trump-campaign-disarray/>

You just can't make this stuff up.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 3:42 AM

Title: Re: Yidams

Content:

dzogchungpa said:

Malcolm, with all due respect, you are quite far from being my main source of information in this area.

Malcolm wrote:

With all due respect, who cares?

Author: Malcolm

Date: Thursday, August 4th, 2016 at 3:41 AM

Title: Re: Yidams

Content:

smcj said:

As I said earlier in this thread, the problem of the higher teachings taken out of context of the lower teachings is that they can be spun to be quasi-secular.

dzogchungpa said:

I think I understand your concern. What's wanted is a kind of "religionless religion", a phrase which btw appears to have been coined by Rajneesh.

Online, people often err on the religionless side but in practice, I don't think it's much of a problem.

Malcolm wrote:

I am pretty happy with the religion the Buddhas taught (——>afflictions——> karma ——> suffering ——>). What I am not interested in is Western attempts to recast Buddhadharma as a theism.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 3:38 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

The usage "to impute upon" is many centuries old, and is found in the works of Samuel Coleridge, etc.

Matibhadra said:

A falsary does not like to be caught, let alone exposed, right?

By the way, spending a lot of time out there in Texas searching for my profiles on

scholarly websites?

Anyway, please keep visiting my humble blog, and drop a comment there once in a while! One day if I have time I'll publish our old long '98 debate where your clumsy views were thoroughly defeated, whence your nocturnal panic attacks ever since!

Malcolm wrote:

I don't live in Texas, nor do I ever spend time searching profiles, or for that matter, visit your blog. I have no interest in ghost cultists like you.

Author: Malcolm

Date: Thursday, August 4th, 2016 at 3:29 AM

Title: Re: Yidams

Content:

HHST said:

If, however, God is something else, a divine compassion or a divine wisdom, manifest in the form of a deity, you might say that Buddhism is not atheistic but polytheistic."

smcj said:

vs.

Malcolm wrote:

There is no divine compassion or wisdom apart from the nature of the mind

smcj said:

The two statements are not compatible.

dzogchungpa said:

As ChNN says: God always exists as our real nature, the base, for everybody. and The state of Kunjed Gyalpo is knowledge, and in knowledge there is not even the concept of "one and two," otherwise we have already entered into dualism. Also the concept of "individual" presupposes dualistic vision. But Samantabhadra is beyond all this, isn't he?

Malcolm wrote:

Again, ChNN is just being kind to those people who are still addicted to divine anything.

He also said:

The very meaning of the Tibetan term Dzogchen, "Great Perfection," refers to the true primordial state of every individual and not to any transcendent reality.

"Divine" means "of, from, or like God or a god..."

But compassion and wisdom in Buddhadharma does not come from a god. It flows out of the empathy and understanding of human beings, and is perfected in the case of a buddha.

Just in case you forgot, of the six kinds of beings in the six realms, only human beings are capable of buddhahood.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 11:21 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

<https://twitter.com/jesselehrich/status/760806897524015105>

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 11:16 PM

Title: Re: Buddha Boy - Ram Bahadur Bomjon

Content:

Simon E. said:

It would be a bit of a stretch to believe that all the reports of rape, beatings, chainings, illegal imprisonments and the mysterious disappearance of large sums of money with which this man and his cronies are directly associated, are all slanderous and fictional.

Nicholas Weeks said:

Those were not 'cronies' but supposed devotees who took the donations for their own use. They were eventually found out and booted out of the ashram.

[Your posts are doubling]

By the bye, I wrote the Office of HHDL to see if he or any respected Bhikshu has met the young sage and gathered an impression, good or bad.

Malcolm wrote:

He used to be a student at the Sakya Center in Derha Dun. No one takes him seriously outside of his Nepalese devotees, and a few misguided westerners, the same kind of people who follow Benjamin Creme or that Mt. Shasta "Buddha Maitreya."

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 10:01 PM

Title: Elinor Ostrum's Victory of the Commons

Content:

Unknown said:

The biggest roadblock standing in the way of many people's recognition of the importance of the commons came tumbling down when Indiana University professor Elinor Ostrom won the Nobel Prize for Economics.

Over many decades, Ostrom has documented how various communities manage

common resources—grazing lands, forests, irrigation waters, fisheries—equitably and sustainably over the long term. The Nobel Committee's recognition of her work effectively debunks popular theories about the Tragedy of the Commons, which hold that private property is the only effective method to prevent finite resources from being ruined or depleted.

Malcolm wrote:

<http://www.yesmagazine.org/new-economy/the-victory-of-the-commons>

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 9:57 PM

Title: Re: Yidams

Content:

smcj said:

Some months ago there was a thread where HHST was quoted as saying that Vajrayana was polytheistic. I guess he thinks the Yidams are deities.

Malcolm wrote:

No, he was saying that Buddhism recognizes the existence of such deities as Brahma, and so on. It has nothing to do with "Yidams" per se.

smcj said:

The quote in question:

Q. Buddhism is sometimes said to be atheistic because it holds that there is no God.

HHST: Buddhism does not believe in a God as the creator of the world, and in that sense, you might say it is atheistic. If, however, God is something else, a divine compassion or a divine wisdom, manifest in the form of a deity, you might say that Buddhism is not atheistic but polytheistic."

Malcolm wrote:

I do not think this use of "polytheism" is very precise. On the other hand, he is trying to help theists (like you) get a handle on the multiplicity of buddhas in Buddhadharma—so it is forgivable, despite being a stretch.

Buddhism is only a polytheism in the sense that it recognizes the existence of the polytheistic pantheon of ancient India.

If we "worship" iṣṭa-devatas, yidams, as external beings, then our practice becomes Nonbuddhist. Rather than being an insider practice, it becomes an outsider practice. One might object and claim, "In Kriya tantra we are instructed to visualize the deity like a minister petitioning a king, therefore this is a kind of external practice." In reply, while it is true that in Kriya tantra, we generate the deity before us while remaining in our ordinary form, the point is that we are "generating" the deity. This is something we are

visualizing, so therefore, even though it may seem externally directed, unlike Vedic practice (where one worships mundane, external sentient beings such as Brahma, Vishnu and Shiva), there is nothing to be found which is not a product of one's own minds.

There is no divine compassion or wisdom apart from the nature of the mind. People who realize that nature of the mind fully are buddhas. People who have partially realized that are called "bodhisattvas." People who aspire to realize that are called "practitioners." People who have no interest in that at all are called "ordinary sentient beings."

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 9:39 PM

Title: Re: Yidams

Content:

smcj said:

So no, I don't agree with you on this.

Malcolm wrote:

Because, as usual, you don't really know what you are talking about.

smcj said:

As I have always maintained, I am a lower yana practitioner. As such I think my view is dharmically correct. It is how my teachers have taught me. It is not incorrect of me to repeat it here.

Malcolm wrote:

No one teaches that the jñānasattva is in fact some relative entity (much less an ultimate entity) that can be summoned with a mudra and a mantra from "over there" to "over here."

The summing and absorption of the jñānasattva is an empowerment drama (recapitulated in daily sadhana practice), meant to symbolize the fact that while we have never been separate from the nature of the mind, we have not seen it up till now, and so therefore, the summoning of the jñānasattva is meant to dramatically emphasize this fact and bring it to our attention.

And in lower tantras, the jñānasattva is dismissed "to its natural abode," which is why, among other reasons, that lower tantra is lower. And of course the meaning of this is that in post-equipoise, one readopts one's ordinary form, because now the mandala "drama" in your daily practice is finished. In higher tantra, of course, one is supposed to maintain the dramatic person of the yidam throughout all activities until it no longer feels like a dramatic persona, but instead, one really feels that one is the deity.

There is no deity apart from the nature of one's mind. If someone thinks there is a deity apart from the nature of the mind, they have understood nothing at all about the creation stage, let alone the completion stage.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 9:25 PM

Title: Re: Yidams

Content:

smcj said:

Some months ago there was a thread where HHST was quoted as saying that Vajrayana was polytheistic. I guess he thinks the Yidams are deities.

Malcolm wrote:

No, he was saying that Buddhism recognizes the existence of such deities as Brahma, and so on. It has nothing to do with "Yidams" per se.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 10:17 AM

Title: Re: Inherency and the Object of Negation

Content:

Matibhadra said:

Since the phrase 'imputed upon' does not exist in English...

Malcolm wrote:

This shows you have read very little English, Lobzang.

Matibhadra said:

Or, more likely, that you thought very little about the much you think you have read.

Malcolm wrote:

The usage "to impute upon" is many centuries old, and is found in the works of Samuel Coleridge, etc.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 6:03 AM

Title: Re: Yidams

Content:

Norwegian said:

" You must understand that the invocation, and so on, enable you to recall the primordial indivisibility of the samaya and wisdom beings; it is not as though you are placing one into the other. " -- Jigme Lingpa

tomamundsen said:

Even if it's ultimately a misconception, the Mahayaogatantra technique involves a union. Not sure what the Sarma equivalent name for that is. But basically, this is applying a

Dzogchen view to the technique, which may not be accepted by all tantric practitioners.

conebeckham said:
Anuttarayogatantra.

The Jnanasattva/Samayasattva is a common element of sadhanas for this class in Sarma. But the sadhanas also include various other methods of development-- including instantaneous recollection, and a variety of levels of "building up" and "taking down" the "supporting" and "Supported."

Another interesting difference, in general terms, between Kye Rim in Nyingma and Sarma sadhanas involves whether the Dak Kye and Dun Kye (Self- and front-visualizations) arise simultaneously or whether successive stages of the sadhana focus on one or the other....

I've also been interested in these differences. Perhaps this isn't the place to discuss the finer points, though...

Malcolm wrote:
Cakrasamvara defines different methods of creation based on the kind of birth they are supposed to purify (there are four methods for the four kinds of birth). Thus even instant creation in Sarma does not have the same view as Anuyoga, since there is still a samayasattva/jñānasattva duality, which is characteristic of mahāyoga on down.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 6:01 AM

Title: Re: Yidams

Content:

Fa Dao said:

ok then..so how does this process work (samayasattva and jnanasattva) when you are doing it Anuyoga?

Malcolm wrote:

Anuyoga recognizes that the two sattvas have always been inseparable, thus obviating the need to summon the jñānasattva and absorb it (the entire process of which is a mental fabrication).

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 6:00 AM

Title: Re: Yidams

Content:

smcj said:

So no, I don't agree with you on this.

Malcolm wrote:

Because, as usual, you don't really know what you are talking about.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 5:57 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Please guys, don't confuse vinegar with facts.

Johnny Dangerous said:

Why? because simply not eating meat in no way, shape or form guarantees a healthy diet

treehuggingoctopus said:

How true it is. My wife has been recovering for three years now from her seven-year-long vegetarian adventure. The doctors are shaking their heads. The correlation between health/longevity and vegetarianism might be easily explained, though. If my experience is significant here in any way -- and it may be and it may not be -- many if not most of those who become vegetarians are first world people coming from upper middle/upper class families. They can afford to take care of their health properly, and usually enjoy a properly balanced vegetarian diet.

Johnny Dangerous said:

Yep, precisely. Most vegetarians (the ones that go that way by choice, in western countries at least) come from an economic background where they have access to higher quality foods, and are more likely to at least sometimes eat fresh vegetables, due to having thought more about food than your average person.. fresh vegetables being a likely cornerstone of most healthy diets minus rare people's who have certain subsistence diets etc.

So of course being vegetarian can be very healthy, like the whole rest of the conversation, it's all about context. Talking about diet, it's also IMO the height of silliness to pretend there is only one "healthy diet" that follows strict rules, any unbiased study of nutrition you can see that this is not so, and that there is likely a range of healthy diets for human beings. But..people gonna' cherry pick to make their case, and 90% of the "studies" and mainstream claims out there about diet aren't worth squat without consulting with someone who has the education and experience to make sense of them - IME.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 5:56 AM

Title: Re: Buddha Boy - Ram Bahadur Bomjon

Content:

Nicholas Weeks said:

Looks like a new USA website that is better organized than the Nepal one. Also noticed mainly Eastern faces among his new monks, perhaps they have met a good knowing advisor - hope so. Not clear if they were bhikshus before or laymen?

<http://us.bsds.maitriya.info>

Malcolm wrote:

Great, new cult in the offing...

Nicholas Weeks said:

Any evidence? or just suspicious?

Malcolm wrote:

Open your eyes, and all will be revealed to you.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 5:53 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

Dr. Jill Stein stuck her foot in her mouth over the weekend trying to court the whackaloon anti-vaccine vote. She's walked that back now but it's enough for me to question her judgment as a tactician. What could possibly be gained by courting members of a movement whose peculiar fantasies have the consequence of maiming and killing children? Why taint yourself by flirting with the nuts when the overwhelming majority are allergic?

<http://www.theatlantic.com/science/archive/2016/08/an-anti-vaxer-in-the-white-house/493916/>

Malcolm wrote:

Its a hit piece, and untrue.

DGA said:

The Washington Post piece that started the kerfuffle was. The Atlantic article linked above is neither a hit piece, nor untrue.

I still intend to vote for her, but...

Malcolm wrote:

Yeah, it is since she is not an anti-vaxxer. Her concern, rather, is the process by which vaccines are approved for the public. A concern I agree with.

M

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 3:41 AM

Title: Re: Yidams

Content:

Malcolm wrote:

Both the samayasattva and the jñānasattva are fabrications. If it is visualized, it is fabricated. Period. This is fine, but just be clear what you are doing (and what you are talking about).

Tirisilex said:

I don't see how a Yidam can have any power if it doesn't exist. If it's just a fabrication of my mind then how does it have any power to fix my mind? I mean how can a delusion fix a delusion?

smcj said:

When you actually do a Yidam meditation the first step is to create a contrived mental image of the deity. That is nothing more than your own mental fabrication, called the Samayasattva. If that were all that there is to it, it could not help you. Your question shows you understand that much.

It is the next step that makes the meditation efficacious. Typically you imagine lights streaming out from your fabricated mental image which invite the "real" Yidam, called the Jhanasattva, to come from wherever they are in the universe and merge with your Samayasattva. The Jhanasattva is NOT a fabrication. Whether you consider it a being, or a radiant expression of enlightenment, or whatever, it is exactly the thing that can fix your mind. And the more faith you have the better it works.

My shorthand is that they are real, with the proviso that their true mode of being is beyond our imagination. It is our limited idea about what "real" means that is being denied, not the validity of the deity.

I hope that helps.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 3:06 AM

Title: Re: the great vegetarian debate

Content:

vinegar said:

And spending an extra three to five years congratulating oneself on being pure doesn't sound too appealing to me.

Actually, on avg an extra 15 years of life. That's quality life too, unlike people who eat

saturated fat and cholesterol.

Malcolm wrote:

This statistic is a fantasy stat.

vinegar said:

"Available evidence from randomized controlled trials shows that replacement of saturated fat with linoleic acid effectively lowers serum cholesterol but does not support the hypothesis that this translates to a lower risk of death from coronary heart disease or all causes. Findings from the Minnesota Coronary Experiment add to growing evidence that incomplete publication has contributed to overestimation of the benefits of replacing saturated fat with vegetable oils rich in linoleic acid."

Malcolm wrote:

And:

Only a handful of randomized controlled trials have ever causally tested the traditional diet-heart hypothesis. The results for two of these trials were not fully reported. Our recovery and 2013 publication of previously unpublished data from the Sydney Diet Heart Study (SDHS, 1966-73) belatedly showed that replacement of saturated fat with vegetable oil rich in linoleic acid significantly increased the risks of death from coronary heart disease and all causes, despite lowering serum cholesterol.¹⁴ Our recovery of unpublished documents and raw data from another diet-heart trial, the Minnesota Coronary Experiment, provided us with an opportunity to further evaluate this issue.
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4836695/>

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 1:53 AM

Title: Re: Inherency and the Object of Negation

Content:

Matibhadra said:

Since the phrase 'imputed upon' does not exist in English...

Malcolm wrote:

This shows you have read very little English, Lobzang.

Author: Malcolm

Date: Wednesday, August 3rd, 2016 at 1:35 AM

Title: Re: Buddha Boy - Ram Bahadur Bomjon

Content:

Nicholas Weeks said:

Looks like a new USA website that is better organized than the Nepal one. Also noticed mainly Eastern faces among his new monks, perhaps they have met a good knowing

advisor - hope so. Not clear if they were bhikshus before or laymen?

<http://us.bsds.maitriya.info>

Malcolm wrote:

Great, new cult in the offing...

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 9:21 PM

Title: Re: Buddha Boy - Ram Bahadur Bomjon

Content:

Tilopa said:

He's highly regarded as a Buddhist teacher.

Malcolm wrote:

By whom? Can you name anyone?

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 7:24 PM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

Dr. Jill Stein stuck her foot in her mouth over the weekend trying to court the whackaloon anti-vaccine vote. She's walked that back now but it's enough for me to question her judgment as a tactician. What could possibly be gained by courting members of a movement whose peculiar fantasies have the consequence of maiming and killing children? Why taint yourself by flirting with the nuts when the overwhelming majority are allergic?

<http://www.theatlantic.com/science/archive/2016/08/an-anti-vaxer-in-the-white-house/493916/>

Malcolm wrote:

Its a hit piece, and untrue.

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 10:27 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No, the documentation illustrates that is suicidal to eat an American diet.

vinegar said:

Well, depends how much saturated fat and cholesterol you eat, and how little whole-plants and fiber you eat

In the vietnam era 1000s of young adults were autopsied and 80% were found to have onset of heart disease

Now, its 100% of young adults. Additionally, its now also 100% of 10 year olds. Even babies these days are being born with early onset out of the womb.

This is compared to certain countries where their populations live long lives, 10000 of them were autopsied and only 1 had a minor trace of heart disease.

Malcolm wrote:

HFC + Antibiotics (in meat) + hormones + early onset of heart disease

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 5:07 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

I never knew bacon could give you lung cancer, or that some people ate cigarettes, amazing!

vinegar said:

It was linking their increase risk in producing their respective cancers. So 100g of bacon to produce colorectal cancer carries the same increase in risk as smoking 7 cigarettes in producing developing lung/throat cancer.

I've been studying nutrition almost 4yrs now, only in the last 6 months did we get to animal products vs whole-plants. In the end the past 3 months I went 100% whole-plant, not for the animals, but for myself. All the documentation illustrates that its suicidal to eat animal products. Heavily documented.

Though the thought "i'm not willing to kill a cow myself, but i am willing to pay someone to have done it" was really starting to grate on me as i continued to reflect on it

Malcolm wrote:

No, the documentation illustrates that is suicidal to eat an American diet.

So, in bacon, what is actually the carcinogen? Mainly the sodium nitrites + the method of cooking + amount. Processed meats are the most carcinogenic, followed by grilled meat, then roasted meat, with boiled meat being the least risky. Moreover, The conclusion puts processed meats in the same category of cancer risk as tobacco smoking and asbestos. This does not mean that they are equally dangerous, says the International Agency for Research on Cancer — the agency within the WHO that sets the classifications. And it's important to note that even things such as aloe vera are on the list of possible carcinogens.

And:

The recommendation, Gapstur tells The Salt, is based on research. For instance, a systematic literature review on colorectal cancer published in 2011 by the World Cancer Research Fund found a statistically significant, 16 percent increased risk of colorectal cancer associated with each 3.5 ounces of red and processed meat consumed per day. As the ACS points out, this is an amount of meat roughly equivalent in size to a deck of cards.

<http://www.npr.org/sections/thesalt/2015/10/26/451211964/bad-day-for-bacon-processed-red-meats-cause-cancer-says-who>

And of course, the reason why tobacco is a carcinogen is because the Tobacco plant takes up Polonium-210 and Lead-210, and exudes it in the essential oil on its leaves along with nicotine, which is used to defend the plant against insects and other plants.

vinegar said:

Polonium-210 and lead-210 accumulate for decades in the lungs of smokers. Sticky tar in the tobacco builds up in the small air passageways in the lungs (bronchioles) and radioactive substances get trapped. Over time, these substances can lead to lung cancer.

Malcolm wrote:

<https://www.cdc.gov/nceh/radiation/smoking.htm>

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 4:52 AM

Title: Re: Chomsky on Lesser Evil Voting

Content:

Malcolm wrote:

Electoral politics is a crock. What counts is movements.

Unknown said:

Political campaigns are not social movements. Even great campaigns like those of Jackson in the 80s, Obama in the recent past or Sanders today are not social movements. We must distinguish between social momentums, social rebellions and social movements. Given the massive national security state and the pervasive carceral state, social movements are rare -- past, present and future. The American Empire is more ripe for a counter-revolution than revolution, for right-wing movements than left-wing ones. This is so primarily because of the deep xenophobic roots in the country and profound militaristic sentiments in the culture. Hence, progressive social momentums and chaotic social rebellions are more likely to reshape our priorities and gain some concessions from greedy elites and callous citizens. This is why moral and spiritual dimensions of social activism are crucial -- to sustain our will to fight inside and outside the system with little chance of immediate victory!

Malcolm wrote:

<http://www.truth-out.org/news/item/36488-cornel-west-black-americans-neoliberal->

sleepwalking-is-coming-to-an-end

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 4:43 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Until they smell bacon...

vinegar said:

Class 1 carcinogen, meaning its mechanisms for producing cancer is well understood.
iirc 100g of bacon equates to smoking 7 cigarettes

Funnily enough bacon tastes like crap with all the salt and seasoning. I've been eating pumpkin spinach and purple potato stews no salt some pepper and lemon juice... after a time these taste unbelievably good, and everything that used to taste good like cheese or in and out chocolate milkshake, now taste like crap

Malcolm wrote:

Depends on what kind of bacon you are eating.

As far as tastes go, of course if you stop eating processed crapola, your sense of taste reorients itself.

As for myself, I don't eat processed crapola.

I never knew bacon could give you lung cancer, or that some people ate cigarettes, amazing!

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 4:28 AM

Title: Re: 5 precepts. Alcohol?

Content:

Simon said:

This [not taking the precepts] has made no difference at all to my practice which continues to deepen.

boda said:

You can't know what your practice would be like had you taken the precepts since you haven't lived that life.

Malcolm wrote:

Do you realize how presumptuous you are being?

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 12:25 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

No, there is also the Barney Frank argument: "Vote for Clinton to humiliate the whiny, little bitch."

Queequeg said:

"whiny, little bitch"?

Well, that is some zinger coming out of his lisping mouth. It could only be more poignant if it was delivered with a finger snap by some flamboyant twink strutting down Christopher Street during Pride.

Yeah, still doesn't do it for me. Can't muster that much indignation, even against the likes of Trump.

Are you adopting this rationalization to pull that lever for Clinton?

Malcolm wrote:

It was on the Bill Maher show that he said this, I paraphrased and embellished for effect.

As for myself, it all depends on how I feel when I pick up my ballot. Right now, still voting Green.

Author: Malcolm

Date: Tuesday, August 2nd, 2016 at 12:24 AM

Title: Re: Chomsky on Lesser Evil Voting

Content:

WeiHan said:

However much many of you here may hate Donald Trump, computer simulation is showing that Trump could reach the highest percentage of the popular votes, which could be more than anyone in history even surpassing FDR in the Great Depression.

But no, he won't be able to change anything. Political change is surely coming and he is just the bridge of lesser resistance to this coming huge change. Clinton will be a huge obstruction to this change.

Malcolm wrote:

You need to go to fivethirtyeight.com.

There is 0 chance Trump will win the popular vote. Well, not quite true, there is a 35 percent chance...

Author: Malcolm

Date: Monday, August 1st, 2016 at 11:52 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Meanwhile, Clinton is as Clinton does, moving to triangulate by appealing to moderate Republicans and disaffected conservatives. Right now the appeal is limited to the Bloomberg, "God Help Us" argument, but its only a matter of time until we see the policy concessions that will be needed to get the big name Republican endorsements that are coming. And how will the concessions to Bernie coexist with the concessions to the right? We know who loses in that case..

Malcolm wrote:

No, there is also the Barney Frank argument: "Vote for Clinton to humiliate the whiny, little bitch."

Author: Malcolm

Date: Monday, August 1st, 2016 at 11:39 PM

Title: Re: How do you renounce everything to attain Nirvana?

Content:

Simon E. said:

Au contraire.

Detachment from food means to be completely present in the eating. In the taste. In the texture. In the pleasure. Then doing the next thing.

Jeff H said:

Yes. And attachment means wallowing in the eating, taste, texture, and pleasure, while greedily thinking of the next thing, which you want to grasp without giving up the first one. I don't see the contradiction.

Malcolm wrote:

The point is to be free of attachment AND aversion. Otherwise, the nonattachment of śrāvakas is just a form of bondage.

Author: Malcolm

Date: Monday, August 1st, 2016 at 10:20 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Our teachers are not our nannies, and it demeans them for us to rely on them so. I've learned to watch myself around good lamas. I've been spanked for bad attitude and behavior, and recently too. The reprimand was not invited, although I did deserve it--sort of. It wasn't fun. But then again I am a child, so I'm sure he would have preferred for me to simply act like an adult.

Rumor had it HHK16 told CTR to stop drinking. If so he would have done well to listen.

Malcolm wrote:
Well, grow up.

Author: Malcolm
Date: Monday, August 1st, 2016 at 8:39 PM
Title: Re: Inherency and the Object of Negation
Content:
Herbie said:
knowledge of emptiness is the result of rational analysis

Malcolm wrote:
Conceptual knowledge of emptiness is a result rational analysis, however, this is solely an "approximate ultimate." It is not the ultimate of realization.

Author: Malcolm
Date: Monday, August 1st, 2016 at 7:58 PM
Title: Re: 5 precepts. Alcohol?
Content:
smcj said:
Nobody has the right to lay trips on us about it other than our teacher.

Malcolm wrote:
Even they do not have that right.

smcj said:
They can make an issue out of it, just as they can call us out on any number of behaviors. We are not obliged to listen however.

Malcolm wrote:
Our teachers are not our nannies, and it demeans them for us to rely on them so.

Author: Malcolm
Date: Monday, August 1st, 2016 at 7:55 PM
Title: Re: the great vegetarian debate
Content:
Simon E. said:

No definitive argument has ever been presented that convinces those of a different view, and almost certainly never will be.

seeker242 said:

That's inaccurate. I have single-handedly convinced hundreds of people...

Malcolm wrote:

Until they smell bacon...

Author: Malcolm

Date: Monday, August 1st, 2016 at 7:54 PM

Title: Re: 5 precepts. Alcohol?

Content:

vinegar said:

don't take the vow giving up alcohol.

Malcolm wrote:

If you are following the path of renunciation, this is fine.

vinegar said:

use alcohol only in advanced practice when finding and denying the object of negation has/is trying to become habitual, at which point alcohol is no longer alcohol, and your interaction is utterly beyond desire to put things into your food hole

Malcolm wrote:

You must be a Gelugpa.

Author: Malcolm

Date: Monday, August 1st, 2016 at 7:45 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Nobody has the right to lay trips on us about it other than our teacher.

Malcolm wrote:

Even they do not have that right.

Author: Malcolm

Date: Monday, August 1st, 2016 at 10:52 AM

Title: Re: Bardo of death may be a problem for becoming lucid

Content:

Admin_PC said:

Pure Land could've developed within the borders of the Indosphere and still been initially transmitted in the language of Gāndhārī Prakrit (utilizing Kharoṣṭhī script) rather than Sanskrit. Just sayin...

Malcolm wrote:

But there is no evidence to support this thesis. And what we have today are Sanskrit tencensions.

Author: Malcolm

Date: Monday, August 1st, 2016 at 10:48 AM

Title: Re: the great vegetarian debate

Content:

Johnny Dangerous said:

then things like flying and purchasing gasoline are equal to buying in meat in terms of putting dollars towards death, and must be accounted for in order for your argument to have any consistency. Which is the point..it doesn't.

vinegar said:

You're arguing that you don't need to be ethical in one thing because you can't be ethical in all things. Does it make sense to you?

If you think you have done that simply by not eating meat though, I think you are deeply fooling yourself.

Noone has any time to care about anyone else's intention. Also it is irrelevant and offtopic.

The only relevancy is 'am i willing to kill a person once a week to eat them, or not?'

If not, then 'am i willing to pay someone to hire ppl to kill them so i can get some meat?'

Malcolm wrote:

The old cannibalism fallacy...

Author: Malcolm

Date: Monday, August 1st, 2016 at 9:43 AM

Title: Re: Chomsky on Lesser Evil Voting

Content:

Malcolm wrote:

Trump is just not capable of wreaking the havoc everyone fears. However, there is one solid argument for voting for Clinton, and that is to humiliate Trump.

Author: Malcolm

Date: Sunday, July 31st, 2016 at 11:21 PM

Title: Re: Good Ngondro schedule without burnout

Content:

Lazy Monk said:

What is a realistic schedule for doing the four Ngondro practices when not attending any retreats?

My ego desires to finish them as quickly as possible, turning the practice into a project, which is a wrong approach obviously. The ego also gets bored and burned out easily, so how many hours a day is a balanced way, without getting fed up by it?

Athrititis in both knees prevent prostrations, but read in another thread that:

"Lama Pema Dorje, in response to older students who find it physically difficult/impossible to do prostrations, has instituted an alternative: For those 50 years old and older, 10 million Vajra Guru mantra in three years"

How long does it take to finish one such mantra?

And what is a so-called "table prostration" for those with a physical disability, and how long does each take?

Planning on doing the Ngondro without retreats. But time itself is not a problem. Just want to avoid a burn-out halfway.

Can I ask a Karma Kagyu Lama in Oslo to get the permission to begin Ngondro even though I will practice Dzogchen within Nyingma? Or is that not an optimal solution? Ask because I can't seem to find any Nyingma center in Norway. Can move to Gomde in Denmark however, later this autumn.

Malcolm wrote:

Find a teacher, ask them. Replies to this question given here will not address your needs.

Author: Malcolm

Date: Sunday, July 31st, 2016 at 11:08 AM

Title: Re: POTUS 2016, part 3

Content:

Nicholas Weeks said:

A pastor goes from No Trump to supporting him as a 'morally good choice' - flaws and all:

<http://townhall.com/columnists/waynegrudem/2016/07/28/why-voting-for-donald-trump-is-a-morally-good-choice-n2199564>

Malcolm wrote:

Strange choice.

But not when you consider Trump's cynical exploitation of social conservatives.

Author: Malcolm

Date: Sunday, July 31st, 2016 at 10:20 AM

Title: Re: Avadana

Content:

Nyedrag Yeshe said:

Any source for avadana tales in english?

Malcolm wrote:

Yes, the first volume of the Divyavadana is in English.

Author: Malcolm

Date: Sunday, July 31st, 2016 at 10:10 AM

Title: Re: POTUS 2016, part 3

Content:

smcj said:

<http://m.huffpost.com/us/entry/11270440>

At the same time, people seeking a better life - now as in the past — clamor to live in the United States.

mañjughoṣamaṇi said:

People tend to migrate to places where capital is concentrated.

Author: Malcolm

Date: Sunday, July 31st, 2016 at 4:41 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

I am saying that refusing to eat meat is an appalling waste of life

vinegar said:

The killing is the waste of life.

So how does eating a pig's corpse make the no-longer-existing pig's life not a waste?

Malcolm wrote:

When a practitioner consumes the the meat of a deceased animal (and the arguments about cannibalism, etc, are utterly specious) in a state of mindfulness and attention, the consciousness of the sentient being involved is benefitted though the creation of positive karmic connection between the the practitioner and that being. In the end,

when that practitioner become an awakened person, all those sentient beings will be reborn as their disciple. So says my guru, and for me, that is the final word. YMMV.

Author: Malcolm

Date: Saturday, July 30th, 2016 at 11:29 PM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

As far as not wasting food, that is not the subject of discussion so not surprising it hasn't come up. But since it has, I am a "Vege-Buddhist" who also hates wasting food. The numbers which I'm sure you're aware of are just appalling, especially in the US.

Also confused by the intention of some arguments here.

Are people saying that someone who abstains from meat, in whatever imperfect attempt to reduce harm, should instead just eat meat like everyone else?

Malcolm wrote:

I am saying that refusing to eat meat is an appalling waste of life because, quite frankly, we live in a world where animals eat other animals.

Ahimsa is admirable, and if some how, the world woke up one day and all the humans in it lost their appetite for meat and ceased to slaughter animals, as well as ceased keeping pets and livestock (chickens, mainly) that require animal protein their diets, that would be just fine with me. For example, some of our fine vegetarian friends here definitely have cats and dogs and feed them standard dog and cat food.

In the meantime, arguing that one ought not eat slaughtered meat while countless millions of animals are being slaughtered all the time is a recommendation to waste lives and food.

Author: Malcolm

Date: Saturday, July 30th, 2016 at 7:31 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

if you did not see it killed, kill it yourself, or directly order it killed (for example, placing an order for a side of beef with your local beef CSA), there is no problem. Why? Because you cannot inflict suffering on a piece of dead meat anymore than you can inflict suffering on a wool sweater or leather boots.

vinegar said:

I know, my argument is from the pov of the desire that is at the foundation of the industry. If you fail to abstain from that desire then you encourage it, make it not taboo, participate alongside it, giving the impression that it is normal, healthy, and acceptable.

Especially when it costs you nothing, the opposite, you would get healthier from it. So rather than benefit your health, and try to convince others to drop the object supporting the industry (their craving), you just decide to go along with it instead. Shrug.

(I'm talking "you" in general)

Malcolm wrote:

But in fact it is normal, as any examination of the world will quickly demonstrate.

As to your debatable contention that abstaining from eating meat is "healthier," the four Medicine Tantras list many, many kinds of meat and their health benefits, as well as the health benefits of alcohol, moderately used.

M

Author: Malcolm

Date: Saturday, July 30th, 2016 at 10:10 AM

Title: Re: Bardo of death may be a problem for becoming lucid

Content:

BuddhaFollower said:

what page

Admin_PC said:

Preface xii

p125-129

The extant Sanskrit of the Larger Sukhavativyuha is

https://archive.org/stream/BuddhistSanskritLiteratureOfNepal_784/FinalBookBuddhistSanskritLiteratureOfNepalByShankerThapa_djvu.txt

The extant Chinese translations are all much earlier.

rory said:

As AdminPC points out the Chinese translations are much earlier and don't involve Sanskrit at all! Modern scholarly thinking is that Pure Land originated in Central Asia, Lokasema came from Kushan,

https://en.wikipedia.org/wiki/Lokaksema_%28Buddhist_monk%29

so we have to refine our past assumptions. Pure Land came from the West, which is pretty cool to think about.

gassho

Rory

Malcolm wrote:

The Kushana empire formed much of what is northern India, as well as Pakistan, Afghanistan, etc.

rory said:

Kanishka I (c. 127 – c. 140)[edit]

Kanishka, Mathura Museum.

The rule of Kanishka the Great, fifth Kushan king, who flourished for about 13 years from c. 127. Upon his accession, Kanishka ruled a huge territory (virtually all of northern India), south to Ujjain and Kundina and east beyond Pataliputra, according to the Rabatak inscription:

The Qila Mubarak fort at Bathinda, India was built by Kanishka the Great.

In the year one, it has been proclaimed unto India, unto the whole realm of the governing class, including Koonadeano (Kaundiny, Kundina) and the city of Ozeno (Ozene, Ujjain) and the city of Zageda (Saketa) and the city of Kozambo (Kausambi) and the city of Palabotro (Pataliputra) and so long unto (i.e. as far as) the city of Ziri-tambo (Sri-Champa).

— Rabatak inscription, Lines 4–6

His territory was administered from two capitals: Purushapura (now Peshawar in northwestern Pakistan) and Mathura, in northern India. He is also credited (along with Raja Dab) for building the massive, ancient Fort at Bathinda (Qila Mubarak), in the modern city of Bathinda, Indian Punjab.

The Kushans also had a summer capital in Bagram (then known as Kapisa), where the "Begram Treasure", comprising works of art from Greece to China, has been found. According to the Rabatak inscription, Kanishka was the son of Vima Kadphises, the grandson of Sadashkana, and the great-grandson of Kujula Kadphises. Kanishka's era is now generally accepted to have begun in 127 on the basis of Harry Falk's ground-breaking research.[51][52] Kanishka's era was used as a calendar reference by the Kushans for about a century, until the decline of the Kushan realm.

Malcolm wrote:

https://en.wikipedia.org/wiki/Kushan_Empire

rory said:

Lokaksema was a Kushan of Yuezhi ethnicity from Gandhara. (See Greco-Buddhism.) His ethnicity is described in his adopted Chinese name by the prefix Zhi (Chinese: 支), an abbreviation of Yuezhi (Chinese: 月支). As a Kushan Yuezhi, his native tongue might have been the official Kushan language, Bactrian, one of the Tocharian languages, or even Persian or Greek. All of these are Indo-European languages and were spoken by the peoples of the Kushan Empire during his era.

Malcolm wrote:

https://en.wikipedia.org/wiki/Lokaksema_%28Buddhist_monk%29

Saying that Lokaksema comes from "Kushan" is less than descriptive. His name is

Sanskrit.

Author: Malcolm

Date: Saturday, July 30th, 2016 at 6:45 AM

Title: Re: the great vegetarian debate

Content:

vinegar said:

Unfortunately i cannot choose a dead body to eat among bodies that were not killed, and there is no reasoning that contributing to it outdoes abstaining.

Malcolm wrote:

Is there something magical about a body that someone killed that makes it taboo, as opposed to a body that apparently died naturally? You apparently are completely unfamiliar with Bhavaviveka's discussion in his Tarkajvala about why it is fine to eat meat pure in three ways. In fine, if you did not see it killed, kill it yourself, or directly order it killed (for example, placing an order for a side of beef with your local beef CSA), there is no problem. Why? Because you cannot inflict suffering on a piece of dead meat anymore than you can inflict suffering on a wool sweater or leather boots.

Thus, for as long as human beings continue to fish, hunt and raise animals for meat, refusing to buy meat in a market, etc. is simply a waste of a sentient being's life.

Author: Malcolm

Date: Saturday, July 30th, 2016 at 12:35 AM

Title: Re: 5 precepts. Alcohol?

Content:

Malcolm wrote:

For that reason, since one is liberated because of having given up the intrinsic cause of bondage [i.e. deceived concepts,] the objects which [earlier] became the condition of that [bondage] [now] become the condition of liberation. [/i] [/list]

vinegar said:

Right, we use afflicted desire to get rid of afflicted desire, to become liberated from useless crap like cancer-causing estrogenic alcohol and everything else in the desire realm.

That's the only time to use it. Otherwise we are proponents of emptiness who are have less renunciation than the proponents of essences that have developed the skill to correctly discriminated the unsatisfactory nature of desire realm objects, achieving form realm absorption

Malcolm wrote:

Objects of the three realms are never the problem. Indeed, the three realms are pure.

And yes, proponents of essences often have more "renunciation" than proponents of emptiness. Why? Since they have no understanding of emptiness, they also have no understanding of purity.

Further, form realms absorptions just are not all that.

Author: Malcolm

Date: Friday, July 29th, 2016 at 2:57 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Oh for lord's sake, not everywhere is a college campus.

Myoho-Nameless said:

I didn't live much on campus. These things happen a lot online, that might not be for the best. but thats the world at present.

Malcolm wrote:

Poor young white men, they have so many disadvantages in our society, so many doors are closed to them

Myoho-Nameless said:

You are creating Trump.

Malcolm wrote:

Dont be daft. I know quite a bit about being a young white male.

Author: Malcolm

Date: Friday, July 29th, 2016 at 12:10 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

oh look at that, victim blaming is acceptable when conservatives are the victims.

Malcolm wrote:

I don't see any victims, I see an antagonizing asshole who nearly got his ass kicked for being an asshole. Typical Tea Party whiny little bitch dramatics.

Author: Malcolm

Date: Friday, July 29th, 2016 at 12:06 PM

Title: Re: POTUS 2016, part 3

Content:
Malcolm wrote:
Trump is just using you people.

Myoho-Nameless said:
Me? No. I am not a Trump supporter.

These people would not be so "useful" to Trump if not for the bigoted spiteful controlling neo leftist trash who turned on young straight white men.

Malcolm wrote:
Poor young white men, they have so many disadvantages in our society, so many doors are closed to them (not).

Myoho-Nameless said:
People are sick of people told what to say and how to say it, what to watch, what to read, how to make and play a video game, what to masturbate to. People don't like being demonized. I was a hardcore leftist at one point but they clearly don't want anything to do with the likes of me. the left is doing the same thing that the religious right was doing in the 90s. A good chunk of the Bernie crowd millennials would actually agree with me here too.

Malcolm wrote:
Oh for lord's sake, not everywhere is a college campus.

Myoho-Nameless said:
The left created Trump.

Malcolm wrote:
Total nonsense. Fox, CNN, and MSNBC created Donald Trump for ratings.

Author: Malcolm
Date: Friday, July 29th, 2016 at 6:19 AM
Title: Re: Culture fit justice
Content:
Kim O'Hara said:
[

I don't think its ok for a business to choose its culture. If businesses are allowed to do what they like, they exclude the kinds of people they have always excluded - that's racism and sexism, in case you haven't noticed it in operation - and pay people as little as they can get away with - that's slavery, if they can get away with it.

Malcolm wrote:

Sadly, this is cesspool the Tea Party wants the US to wallow in.

Author: Malcolm

Date: Friday, July 29th, 2016 at 6:17 AM

Title: Re: POTUS 2016, part 3

Content:

smcj said:

Steven Colbert's suggestion is to write in "Michelle".

I'd do that before I'd vote for Stein.

Simon E. said:

If I was American, so would I.

Malcolm wrote:

Stop hating on Jill, guys. She is not going to win, she knows it, we all know it. But in order for the Green Party to be anything but a blip, they have to field a presidential candidate and someone has to vote for her (in solid blue states of course).

Author: Malcolm

Date: Friday, July 29th, 2016 at 4:20 AM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

are you talking about the young turks? if so they are blatantly biased, and are the far left equivalent to fox news.

Myoho-Nameless said:

they are worse

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

unless people on fox have spat on other people, or after going on record by manys a time being against fat shaming, fat shaming Alex Jones, wackadoo though he may be, like the vile wench Anna does here.

Malcolm wrote:

Alex Jones deserves what he got. He deliberately antagonized TYT.

Myoho-Nameless said:
You created this.

Malcolm wrote:
No, absolutely not. We are not responsible for the racism and bigotry of Donald Trump, Alex Jones and all like minded people. Trump is just using you people. Sad!

Author: Malcolm
Date: Friday, July 29th, 2016 at 4:17 AM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:
<https://www.scribd.com/doc/316341058/Donald-Trump-Jeffrey-Epstein-Rape-Lawsuit-and-Affidavits#fullscreen?platform=hootsuite>

Author: Malcolm
Date: Friday, July 29th, 2016 at 2:22 AM
Title: Re: 5 precepts. Alcohol?
Content:
smcj said:
For example, if you are a sūtra practitioner, it is ultimately considered ideal to give up sexual pleasure; in Vajrayāna, it is not, in fact, it is the opposite.
My Vajrayana teachers are mostly monks. There are a couple of non-monks, but they are in the minority. And none of them downplay the role of Sutrayana as a foundation for Vajrayana. And none of them have suggested that drinking alcohol is a practice.

Oh, except I did know one Western lama/monk (not a teacher of mine) that was an alcoholic and used the Vajrayana as a rationalization for his drinking. His teachers were not pleased.

Malcolm wrote:
Sūtrayāna is not a foundation for Vajrayāna in terms of the path. Loppon Sonam Tsemo, one of the five founder masters of Sakya, writes (citations excluded) in his General Presentation of Tantra. First with regard to the Sūtra path, he says:
[T]he Pāramitāyāna practitioner makes that basis into a path by giving it up.
He continues a little later:
First, the basis, as explained before, is the five desire objects. Those are the basis itself, but if it is the objects themselves, how are they to be given up? Since most people are totally fettered, how are [they] able to give up [the basis]? [The basis] is not to be given up.

Now then, if one asks “Won’t there be bondage because of objects?” Those without a method will be bound, i.e., like common beings. If one possesses a method, liberation is assisted by those [objects] themselves. For example, like poison or like fire. Therefore, objects do not intrinsically create bondage. Bondage is created by the deceived

concepts depending on those [objects]. For that reason, since one is liberated because of having given up the intrinsic cause of bondage [i.e. deceived concepts,] the objects which [earlier] became the condition of that [bondage] [now] become the condition of liberation.

Author: Malcolm

Date: Friday, July 29th, 2016 at 12:52 AM

Title: Re: POTUS 2016, part 3

Content:

smcj said:

Yet he is winning in our DW straw poll--and overwhelmingly so.

Malcolm wrote:

This poll does not count -- there are foolish people from outside the US who are pushing Trump over Hillary, and many people outside the US who in an ideal world would prefer Jill Stein.

If the poll were restricted to US citizens only, a different picture would emerge.

Simon E. said:

Really Malcolm?

Malcolm wrote:

I am referring to DW denizens.

Author: Malcolm

Date: Friday, July 29th, 2016 at 12:20 AM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Is it the same concept when used in the two different contexts?

Malcolm wrote:

Yup.

In Sūtra, the path is based on giving up sense pleasures. In Vajrayāna, it is not.

smcj said:

My Gelug teacher was very specific in making it clear to me personally that in no form of Dharma are the defilements to be indulged...

Malcolm wrote:

"Indulging in defilements" is not what "using the sense pleasures" on the path means.

For example, if you are a sūtra practitioner, it is ultimately considered ideal to give up sexual pleasure; in Vajrayāna, it is not, in fact, it is the opposite.

Vajrayāna is the path devised by the Buddhas for the era (this one) when afflictions are so strong they cannot be abandoned; and therefore, since they are the ultimate causes of suffering, they must be transformed using the special methods of Vajrayāna, because in fact, they cannot be abandoned.

Author: Malcolm

Date: Friday, July 29th, 2016 at 12:03 AM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

It is the same word in Tibetan and Sanskrit, therefore, it should be the same word in English. Weariness (revulsion, etc.) is a different word.

Is it the same concept when used in the two different contexts?

Malcolm wrote:

Yup.

In Sūtra, the path is based on giving up sense pleasures. In Vajrayāna, it is not.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 11:26 PM

Title: Re: Minimum requirement for getting a relatively okay rebirth?

Content:

treehuggingoctopus said:

As has been pointed out, ChNN's style of teaching is not "non-traditional".

Nor is it invariably "non-structured"

Kelwin said:

Agreed, of course! Maybe i should say 'not following the typical traditional Nyingma structure', although that could also be seen as incorrect. But I guess you get the meaning.

Malcolm wrote:

Every teacher teaches his or her students according to their best effort. It is not correct to say this approach or that approach is the best for all students.

There is no such thing as "pure Dzogchen," and ChNN himself said it first.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 11:22 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

And further, Vajrayāna (for the 100th time) is not a path of renunciation, though one must develop weariness with respect to samsara to embark upon this path. Personally I like to make the distinction by saying that Vajrayana is not a path of eschewment. This clarifies any confusion the weariness of which you speak which is correctly called renunciation. Using the same word for both things is extremely misleading imo.

Malcolm wrote:

It is the same word in Tibetan and Sanskrit, therefore, it should be the same word in English. Weariness (revulsion, etc.) is a different word.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:51 PM

Title: Re: Minimum requirement for getting a relatively okay rebirth?

Content:

Lazy Monk said:

So what do you Tibetan Buddhists think about the necessary minimum requirements for at least avoiding a miserable life the next time I die on this potentially never-ending journey through samsara?

Malcolm wrote:

Find a a master of Dzogchen, a guru who will directly introduce you to your "primordial state." Then, practice according that guru's instructions. Even if you do not realize buddhahood in this life, or even the bardo, you will never return to samsara as a sentient being.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:38 PM

Title: Re: 5 precepts. Alcohol?

Content:

Ayu said:

There are several Vajrayana teachers who wouldn't agree to a claim like this.

Malcolm wrote:

Maybe amongst Gelugpas.

Ayu said:

What about Tai Situ Rinpoche who is Kagyü? "Renunciation in the Three Yanas"

<http://multimedia.getresponse.com/725/68725/documents/8770.pdf>

Malcolm wrote:

With all due respect to Tai Situ, he has been a monk his whole life. He is not qualified to discuss the issue of alcohol. It is like Mipham writing a Tibetan Kama Sutra, it was all theory with no real practice. This is why Ganden Chöphel wrote one based on his experience of women.

And further, Vajrayāna (for the 100th time) is not a path of renunciation, though one must develop weariness with respect to samsara to embark upon this path.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:36 PM

Title: Re: 5 precepts. Alcohol?

Content:

narhwal90 said:

What about vajrayana use of heroin or crack cocaine?

Malcolm wrote:

Well, when you are in pain, you can use pain killers, there is little difference between this opioid and that, apart from potency or purity, the effect of all is the same.

And, of course, you can try anything once. I once smoked freebase (crack), in 1986. I didn't like the taste, and I don't like cocaine. I have done methamphetamine, heroin, morphine, etc. I don't recommend these things, but the hysteria around drugs and the war on drugs is really crazy.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:06 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

at least they are taking Trump seriously now.

Malcolm wrote:

No, they aren't. And only a fool would vote for the Donald.

Jeff H said:

If all the smart people vote for Stein, only the fools are left. I agree with you that both Clinton and Trump are bad choices. But one of those two will be elected and I disagree that it makes no difference which one.

Malcolm wrote:

As I have pointed out elsewhere, we Dharma practitioners are very few. Our vote will not sway the election one way or another. Therefore, we should vote for the right path, not the wrong path.

Our Foreign Military Sales program sells military gear to 224 countries in the world.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:04 PM

Title: Re: POTUS 2016, part 3

Content:

smcj said:

And only a fool would vote for the Donald.

Yet he is winning in our DW straw poll--and overwhelmingly so.

Malcolm wrote:

This poll does not count -- there are foolish people from outside the US who are pushing Trump over Hillary, and many people outside the US who in an ideal world would prefer Jill Stein.

If the poll were restricted to US citizens only, a different picture would emerge.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 8:33 PM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

There's no "Buddhist paradigm" where alcohol doesn't negatively effect our nervous and endocrine systems.

Malcolm wrote:

Yes, there is. It's called Vajrayāna.

Ayu said:

There are several Vajrayana teachers who wouldn't agree to a claim like this.

Malcolm wrote:

Maybe amongst Gelugpas.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 8:31 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

at least they are taking Trump seriously now.

Malcolm wrote:

No, they aren't. And only a fool would vote for the Donald.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 11:02 AM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Speaking as someone that had to sober up 17 years ago, the problem with that strategy is that the first few drinks completely destroy your ability to gauge yourself. For instance, the number of people that would contest the validity of their drunk driving tickets dropped precipitously when the dashcams came into being. They really thought they weren't that drunk until they saw the video later from a sober perspective.

Malcolm wrote:

And thus, you discovered your limitation.

smcj said:

My employers, credit cards, and landlord brought it to my attention. I thought I was doing ok until then.

Malcolm wrote:

It just shows at that point in your life you were lacking integration.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:46 AM

Title: Re: 5 precepts. Alcohol?

Content:

Malcolm wrote:

I try to discover what my limitations are. But I don't make that determination before hand.

smcj said:

Speaking as someone that had to sober up 17 years ago, the problem with that strategy is that the first few drinks completely destroy your ability to gauge yourself. For instance, the number of people that would contest the validity of their drunk driving tickets dropped precipitously when the dashcams came into being. They really thought they weren't that drunk until they saw the video later from a sober perspective.

Malcolm wrote:

And thus, you discovered your limitation.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 10:43 AM

Title: Re: What is 'mind'.

Content:

tomamundsen said:

Three different words:

manas (yid): "refers more to the ability to think, it is the idea of "the thinking mind""

vijnana (rnam shes): "refers more to the sense of being aware, that there is something which knows / perceives, simply speaking"

citta (sems): "refers more to the complex apparatus which contains all of the perceiving, thinking, and associated apparatus that goes with the general sense of the English word "mind". It has the sense of "the whole cognitive apparatus of dualistic mind" and is closest of all the other terms to the general sense of the English word "mind""

(quotes are from Lama Tony Duff)

Malcolm wrote:

These definitions are not traditional.

According to Vasubandhu, manas is a past mind, vijñāna is a present mind, citta is a future mind — however, they are ultimately synonyms.

tomamundsen said:

Is that in Chapter 2 of the Kosha, or somewhere else?

Malcolm wrote:

Chapter one.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 8:34 AM

Title: Re: 5 precepts. Alcohol?

Content:

Malcolm wrote:

You go ahead and limit yourself all you want.

boda said:

Just out of curiosity, are you suggesting that you don't limit yourself?

Malcolm wrote:

I try to discover what my limitations are. But I don't make that determination before hand.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 5:52 AM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

Circumstances may rise in the future where killing becomes an issue. In that case making a social promise could help to refrain. Assuming that the killing in this situation were serving selfish reasons and not to save a village or whatever.

Social promises can be powerful. Willpower can be weak.

Malcolm wrote:

This is a lower yana approach, appropriate for some, not for all.

boda said:

It doesn't have anything to do with Buddhism particularly. We are a social species and have limited willpower.

Malcolm wrote:

You go ahead and limit yourself all you want.

Author: Malcolm

Date: Thursday, July 28th, 2016 at 5:40 AM

Title: Re: POTUS 2016, part 3

Content:

conebeckham said:

Now, as I heard it, this Siddhartha dude knew that his actions would bear some gnarly fruit, but he acted for the benefit of other human beings on the boat, and apparently for the benefit of all sentient beings in future.

Malcolm wrote:

I don't think voting for Clinton or Trump will benefit anyone. In both cases, their supporters feel they are going to vote for the most beneficial candidate — in both cases, their supporters are sadly deluded.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 11:53 PM

Title: Re: What is 'mind'.

Content:

tomamundsen said:

Three different words:

manas (yid): "refers more to the ability to think, it is the idea of "the thinking mind""

vijnana (rnam shes): "refers more to the sense of being aware, that there is something which knows / perceives, simply speaking"

citta (sems): "refers more to the complex apparatus which contains all of the perceiving, thinking, and associated apparatus that goes with the general sense of the English word "mind". It has the sense of "the whole cognitive apparatus of dualistic mind" and is closest of all the other terms to the general sense of the English word

"mind"

(quotes are from Lama Tony Duff)

Malcolm wrote:

These definitions are not traditional.

According to Vasubandhu, manas is a past mind, vijñāna is a present mind, citta is a future mind — however, they are ultimately synonyms.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 11:43 PM

Title: Re: Talking about Vibrations

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 10:06 PM

Title: Re: Question about Right-Views on Rebirth/Tulkus

Content:

smcj said:

In Mahayana the mindstream that goes between lives is variously called :

The all-base or storehouse consciousness

The 8th consciousness

The alaya vijnana

You won't find it in the Pali. This is one of many reasons why DhammaWheel has its own website.

https://en.m.wikipedia.org/wiki/Eight_Consciousnesses

In the Theravada the question of what transmigrates is more complicated because their version of liberation is cessation.

The teachings on Buddha Nature are much later than the Theravada So if they're talking about it they're appropriating it from the Mahayana.

Malcolm wrote:

The cittasaṃtana was a doctrine of the Sautrantika school, and it has a corollary in the bhavanga citta of the Theravada school.

smcj said:

In this case I'm going to say Malcolm knows best--even if I didn't understand what he said.

Malcolm wrote:

Asanga argues that bhavanga citta (sometimes seen translated as relinking mind, etc.) and the alāya vijñāna are the same thing.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 9:27 PM

Title: Re: Question about Right-Views on Rebirth/Tulkus

Content:

davidbrainerd said:

So...is there an actual mention of mind stream somewhere in an ancient text?

Malcolm wrote:

Yes, cittasaṃtana, you can find it in the Abhidharmakośa and its commentary, and earlier texts.

davidbrainerd said:

Because my impression is that a doctrine of the Buddha Nature as true self has been lost from Mahayana due to infiltration by Theravada concepts, and with the loss of the same, they had to invent a new term mind stream or stream of consciousness. How wrong am I?

Malcolm wrote:

The cittasaṃtana was a doctrine of the Sautrantika school, and it has a corollary in the bhavanga citta of the Theravada school.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 12:17 PM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

Not all practitioners are willing or able to.

Malcolm wrote:

Why take a vow you don't need? For example, I don't kill anything, so of what use is the vow of refraining from taking life for me?

boda said:

Circumstances may rise in the future where killing becomes an issue. In that case making a social promise could help to refrain. Assuming that the killing in this situation were serving selfish reasons and not to save a village or whatever.

Social promises can be powerful. Willpower can be weak.

Malcolm wrote:

This is a lower yana approach, appropriate for some, not for all.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 11:19 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Bubba killed it.

Malcolm wrote:

Lewinsky was conspicuous by her absence...and Alicia Keys was better than bubba...

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 9:54 AM

Title: Re: Unity of Buddhas

Content:

tomamundsen said:

Nah, it was Malcolm's response. Although I will assume that he was glossing over some of the details. Asserting the Dharmakaya as a singular entity is not a common view in Mahayana Buddhism, as far as I know. That website you are referencing, "What Buddhists Believe," is known to be authored by someone who maintains some fringe views on Mahayana Buddhism. I hope Malcolm can clarify this matter more clearly for you.

Malcolm wrote:

It is absolutely the normative Mahayana view.

tomamundsen said:

Well, OK. Thanks for your clarification, Loppon. I had previously been led to believe otherwise from someone around these parts who used your citations to prove his claim. Anyway, this view seems to reconcile quotes like this, which I was originally shocked by because of my previous understanding:

Lama Tharchin Rinpoche said:

After our teacher passes into parinirvana we have an incredible opportunity to connect with their wisdom mind that has been uncovered from the physical elements and has merged with the vast Dharmakaya.

Malcolm wrote:

The dharmakaya is one because the realization of all buddhas is the same.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 9:19 AM

Title: Re: Unity of Buddhas

Content:

Coëmgenu said:

I can assume from your reaction that something strange has been said? Was it me?

tomamundsen said:

Nah, it was Malcolm's response. Although I will assume that he was glossing over some of the details. Asserting the Dharmakaya as a singular entity is not a common view in Mahayana Buddhism, as far as I know. That website you are referencing, "What Buddhists Believe," is known to be authored by someone who maintains some fringe views on Mahayana Buddhism. I hope Malcolm can clarify this matter more clearly for you.

Malcolm wrote:

It is absolutely the normative Mahayana view.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 8:51 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

I don't know what your graphic means, but I don't think I missed your point about war. I was making the point that, while I support peace and any peace candidate or party, voting for Jill will support Trump. They may both be war mongers, but I think Trump poses the bigger threat generally.

Malcolm wrote:

No, I utterly reject your premise. Voting for Clinton, like voting for Trump, is a support for wrong government.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 8:44 AM

Title: Re: 5 precepts. Alcohol?

Content:

Malcolm wrote:

Why take a vow you don't need? For example, I don't kill anything, so of what use is the

vow of refraining from taking life ffor me?

smcj said:

The way my Gelug teacher explained it to me is that simply abstaining from one of the negative actions is a non-action It is a zero. Whereas taking the vow and upholding it is meritorious and a cause for liberation. Arhats aren't just people that behave themselves.

Malcolm wrote:

Right, i think that explanation is very limited in its understanding.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 8:32 AM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

Not all practitioners are willing or able to.

Malcolm wrote:

Why take a vow you don't need? For example, I dont kill anything, so of what use is the vow of refraining from taking life ffor me?

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 8:09 AM

Title: Re: Unity of Buddhas

Content:

Coëmgenu said:

I heard that there was a doctrine expounded by Nichiren that Amitābha Buddha and Gautama-Buddha (as well as perhaps, other Buddhas) are somehow, mystically, understood to be the same Buddha, but I don't know enough about Nichiren to know where to start to look to get information on this belief. Does anyone know what doctrine I am referring to, if it exists, and what it is properly called?

Malcolm wrote:

The dharmakaya of the buddhas is one.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 7:35 AM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

Effectively to this case I believe the middle way here is between training more or less diligently. No crime or sin, though perhaps a broken vow or promise, if such a vow were taken.

Malcolm wrote:

That vow, like all vows, exist for those who need them. Not all practitioners do.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 7:15 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Any questions as to why we cannot continue to support the Democratic Party?

Jeff H said:

Yes. How will President Trump fix that situation? With nationalistic isolationism? Imperialism? Does POTUS really have the power to reverse globalization? He certainly wouldn't tamper with capitalism.

Malcolm wrote:

You have utterly missed the point. Both candidates are the war candidate, and as practitioners of Buddhadharma we have a moral obligation not to support the international arms trade, etc.

There is only one peace party in the world, and that is the Green Party.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 4:53 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

During President Obama's first six years in office, Washington entered into agreements to sell more than \$190 billion in weaponry worldwide -- more, that is, than any U.S. administration since World War II. In addition, Team Obama has loosened restrictions on arms exports, making it possible to send abroad a whole new range of weapons and weapons components -- including Black Hawk and Huey helicopters and engines for C-17 transport planes -- with far less scrutiny than was previously required.

Malcolm wrote:

http://www.tomdispatch.com/post/176169/tomgram:_william_hartung,_how_to_arm_a_%22volatile%22_planet/#more

Any questions as to why we cannot continue to support the Democratic Party?

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 2:40 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:
This is GREAT TV.

Malcolm wrote:
It is bread and circuses.

Author: Malcolm
Date: Wednesday, July 27th, 2016 at 2:07 AM
Title: Re: 5 precepts. Alcohol?
Content:
Malcolm wrote:
It is not the anesthetic quality that is valued in Vajrayāna, but rather the conviviality that accompanies its consumption in small quantities.

boda said:
Conviviality I had to look that up. Suffice to say that Vajrayāna values chemical dependencies over training?

Malcolm wrote:
Suffice to say that Vajrayāna recommends a middle way between abstinence and overindulgence.

Author: Malcolm
Date: Wednesday, July 27th, 2016 at 1:54 AM
Title: Re: 5 precepts. Alcohol?
Content:
Simon E. said:
So I ask for the third time, does the Vajrayāna understand the anesthetic quality of alcohol, or rather aversion to pain, a viable method in the path? That would constitute a different paradigm, as you've claimed.

Malcolm wrote:
It is not the anesthetic quality that is valued in Vajrayāna, but rather the conviviality that accompanies its consumption in small quantities.

Author: Malcolm
Date: Wednesday, July 27th, 2016 at 1:51 AM
Title: Re: 5 precepts. Alcohol?
Content:
boda said:
Your point appears to be rather dull.

Malcolm wrote:

So is vehemently insisting that all Buddhists must desist from a glass (or two) of wine with dinner.

Frankly, booze back in the day was pretty awful stuff. We have managed to improve it in terms of flavor etc., quite a bit in 2500 years.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 1:09 AM

Title: Re: POTUS 2016, part 3

Content:

anjali said:

It's as if they are living in two different worlds...

Malcolm wrote:

They are, in fact.

Author: Malcolm

Date: Wednesday, July 27th, 2016 at 12:59 AM

Title: Re: Expressions of Gratitude

Content:

Malcolm wrote:

That's ok, but it should be:

I'm grateful to my teachers, including ones who shared as little as one phrase of the Dharma.

I'm grateful to the Buddha and the Buddhas, bodhisattvas, shoten zenjin, and all the beings of the billion world universe.

I'm grateful to the Buddha Dharma.

I'm grateful to my fellows on the path who share their time and presence and offer encouragement.

I'm grateful to my parents for providing a home where the Buddha's Pure and Far Reaching Voice reverberated since time immemorial.

I'm grateful for the circumstances of life that afforded me so many freedoms and advantages.

I'm grateful for my wonderful and supportive wife who fills our home with love.

I'm grateful for my children who inspire wonder and adorn my life with laughter.

I'm grateful for my family and friends who share their joys and tribulations and commiserate with me on this path.

I'm grateful for my neighbors who make our town a diverse and pleasant place to live.

I'm grateful for my clients who place their trust in me and give me an opportunity to serve them.

I'm grateful for my professional colleagues who have built our business into a place where we like to work.

I'm grateful for my fellow citizens who through cooperation have created a society

where we are able to pursue dreams and opportunities.

I bow three times.

Ok, now it is perfect, in order of importance. (I excluded the last line of fellow beings, since they are covered in line two.)

Author: Malcolm

Date: Tuesday, July 26th, 2016 at 11:10 PM

Title: Re: POTUS 2016, part 3

Content:

Wayfarer said:

The Brexit vote went against the Stay side because of apathy by the Stay voters who didn't turn out.

Myoho-Nameless said:

Those people weren't Stay voters. Otherwise they would have voted. Brexit was majority rule. Democracy. Majority of those who cared to participate.

Simon E. said:

However, a recent poll among Brexiters after the event makes it clear that a proportion of them were unsure of the full implications of Brexit and are now worried about the possible fallout (a bit late chums). Or even voted leave as a protest, not dreaming that they would win....

A sizable minority of Brexiters even thought that the victory for leave meant that all those of a different colour to the Anglo Saxon/Celtic population would now have to leave the UK even if they were third generation Brits... That's what they thought they were voting for...

Malcolm wrote:

Many of the people voting for Trump have no idea of what is implied by supporting him.

Author: Malcolm

Date: Tuesday, July 26th, 2016 at 10:01 PM

Title: Re: Question about Tibetan rebirth/Dalai Lama

Content:

smcj said:

"tulku of benediction"

Malcolm wrote:

This idea comes from Dzogchen tantras.

Author: Malcolm

Date: Tuesday, July 26th, 2016 at 7:44 PM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

There's no "Buddhist paradigm" where alcohol doesn't negatively effect our nervous and endocrine systems.

Malcolm wrote:

Yes, there is. It's called Vajrayāna.

boda said:

You misunderstand. As you say, drinking may be "permissible" in Vajrayāna, but permissible does not mean non-toxic.

Does the Vajrayāna understand the anesthetic quality of alcohol, or rather aversion to pain, a viable method in the path?

Malcolm wrote:

It means that Vajrayāna understand that immunity to some toxins can be developed by consuming small quantities of them.

Author: Malcolm

Date: Tuesday, July 26th, 2016 at 6:41 AM

Title: Re: 5 precepts. Alcohol?

Content:

boda said:

There's no "Buddhist paradigm" where alcohol doesn't negatively effect our nervous and endocrine systems.

Malcolm wrote:

Yes, there is. It's called Vajrayāna.

Author: Malcolm

Date: Monday, July 25th, 2016 at 11:05 AM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

I guess that's one way to see it.

Malcolm wrote:

This is why Dzogchen teachings are definitive, everything else is provisional.

Author: Malcolm
Date: Monday, July 25th, 2016 at 5:13 AM
Title: Re: Victims of Communism
Content:

MiphamFan said:

Anyway my point again is that Islam has not been defanged by Enlightenment values the same way Western Christianity has been (a point I believe you yourself made before). They rejected their own "enlightenment" in favour of strict legalism.

Malcolm wrote:

I don't think it is fair to say that Islamic culture has had an enlightenment yet.

Author: Malcolm
Date: Monday, July 25th, 2016 at 5:11 AM
Title: Re: Victims of Communism
Content:

MiphamFan said:

That's the Renaissance. And they translated from Arabic to Latin (Sicily, Spain etc).

Enlightenment came much later. After Copernicus, Pascal, Descartes, Newton, Leibniz laid the groundwork for a new non-scholastic epistemology and understanding of the universe.

Malcolm wrote:

And that was done on the basis of the corpus of knowledge preserved by Islamic scholars which was brought to Europe. Thus you make my point.

MiphamFan said:

If you want to say that then you might as well say the <https://www.dharmawheel.net/viewtopic.php?f=102&t=22497&p=334471&hilit=scholastic#p334471>, in addition to what they got from the Greeks and Persians.

Anyway, yeah the Muslims did pass on Aristotelian thought to the Latins. But the rediscovery of Stoicism, Neo-Platonism etc was a completely separate thing which took place after the fall of Byzantium to the Muslims. These were either passed down from Greek scholars fleeing the Muslims or discovered in manuscripts from the 5th century to the Carolingian period.

The Muslim "Golden Age" died after Al-Ghazali put an end to any critical examination of the Qur'an.

Malcolm wrote:

Muslims got a lot of their knowledge from Central Asia, and Muslim high culture flourished in many places, at different times.

Author: Malcolm

Date: Monday, July 25th, 2016 at 4:59 AM

Title: Re: Victims of Communism

Content:

MiphamFan said:

The problem is that Islam has not been defanged by enlightenment values the same way Western Christianity has been.

Malcolm wrote:

Ironically, the Enlightenment was a result of the influx of the vast corpus of classical writing preserved by Muslim scholars in Arabic translations that were back translated into Greek from Arabic.

MiphamFan said:

That's the Renaissance. And they translated from Arabic to Latin (Sicily, Spain etc).

Enlightenment came much later. After Copernicus, Pascal, Descartes, Newton, Leibniz laid the groundwork for a new non-scholastic epistemology and understanding of the universe.

Malcolm wrote:

And that was done on the basis of the corpus of knowledge preserved by Islamic scholars which was brought to Europe. Thus you make my point.

Author: Malcolm

Date: Monday, July 25th, 2016 at 4:34 AM

Title: Re: Real world Relations: Poll

Content:

Malcolm wrote:

All five.

Author: Malcolm

Date: Monday, July 25th, 2016 at 4:32 AM

Title: Re: Response to Wrong Views?

Content:

Malcolm wrote:

If the awakening of the sugata does not exist, then his appearance is just a delusion of the deluded, similar to an illusion (i.e., something a person believes is real, when it is not).

Queequeg said:
but this "does not exist" does not equal "nothing"..

Malcolm wrote:
Yes, it equals delusion. When one is no longer deluded, for what reason would one need the appearance of a buddha? Given that this is so, just how is the appearance of a buddha not a delusion?

Author: Malcolm
Date: Monday, July 25th, 2016 at 4:30 AM
Title: Re: Victims of Communism
Content:

MiphamFan said:
The problem is that Islam has not been defanged by enlightenment values the same way Western Christianity has been.

Malcolm wrote:
Ironically, the Enlightenment was a result of the influx of the vast corpus of classical writing preserved by Muslim scholars in Arabic translations that were back translated into Greek from Arabic.

Author: Malcolm
Date: Monday, July 25th, 2016 at 4:28 AM
Title: Re: Victims of Communism
Content:

maybay said:
For someone with such little merit, Mohammed's words have gone quite far don't you think?

Malcolm wrote:
On the contrary, Mohammed must have had great merit for his words to be followed by 23% of the world's people. Even Māra has merit.

Author: Malcolm
Date: Monday, July 25th, 2016 at 4:26 AM
Title: Re: Victims of Words
Content:

Nicholas Weeks said:
For example, I oppose & do not tolerate, in the sense of not caring enough to object, to many notions. But I am not 'unquestionably right' nor think those opinions I oppose are 'unreasonable or wicked' - just wrong and causative of more sorrow.

Malcolm wrote:

You also hopefully do not condemn entire portions of humanity, even though you are NOT fond of Communism.

Nicholas Weeks said:

'Hopefully'?? Just shows that after 25? years you and me and the rest of the posting minions do not know each other at all.

Wonder what percentage of DW folk have contacted another face-to-face (no, FaceTime does not count) or know well & personally another? Very tiny I surmise.

Malcolm wrote:

We know each other in this context, we don't know each other outside of it. That said, this just means that my knowledge of you is limited, as you observe, to our interactions in this medium. However, I have by and large found meatspace interactions with folks I have met online here to be salubrious.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:57 PM

Title: Re: Victims of Words

Content:

Nicholas Weeks said:

For example, I oppose & do not tolerate, in the sense of not caring enough to object, to many notions. But I am not 'unquestionably right' nor think those opinions I oppose are 'unreasonable or wicked' - just wrong and causative of more sorrow.

Malcolm wrote:

You also hopefully do not condemn an entire portions of humanity, even though you are fond of Communism.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:37 PM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

This passage is the culmination of his declaration of his Immeasurable life span when he explains he's constantly abiding and teaching beings.

Malcolm wrote:

Because the awakening of the sugata does not exist, his magical apparitions appear to

the deluded, similar to an illusion.

-- Mañjuśrimitra

Queequeg said:

Similar to an illusion? But not quite...

Malcolm wrote:

If the awakening of the sugata does not exist, then his appearance is just a delusion of the deluded, similar to an illusion (i.e., something a person believes is real, when it is not).

Queequeg said:

Your record is public... often, there's no question...

Malcolm wrote:

On a Buddhist forum, one's interest can be taken for granted.

(that includes you too, maybay, nonperson that you are)

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:34 PM

Title: Re: Victims of Communism

Content:

Malcolm wrote:

You are also not entitled to the common courtesy I extend to others, since you are anonymous, and therefore can spew forth your bigotry without fear of consequences.

maybay said:

Well I can understand why my anonymity is a sore point.

Malcolm wrote:

It is not a sore point-- it merely means that your opinions and feelings are less worthy of consideration than they would be otherwise.

maybay said:

But let me assure you it works both ways, and there are many benefits, like not having to protect my reputation and all the rest of that fame and notoriety crap.

Malcolm wrote:

This is merely cowardice and hiding in the shadows. But of course, bigotry and cowardice run hand in hand.

maybay said:

Here words rest, for the most part, on their merit alone.

Malcolm wrote:

No, words never rest on their own merit, they rest on the merit of the person who enunciates them. And if you are not a person (no anonymous internet participant can truly be considered a person, merely a nym), than your words have no merit at all.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 10:51 PM

Title: Re: Victims of Words

Content:

Malcolm wrote:

I don't recall labeling you a bigot.

maybay said:

The martyr becomes the cause.

Malcolm wrote:

How desperate.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 10:43 PM

Title: Re: Victims of Communism

Content:

maybay said:

But it is the height of temerity to judge my life experience of people's opinions, core beliefs, and actions – let's not forget their actions – as nothing but a noetic glitch.

Malcolm wrote:

You are a sentient being. By definition that makes you a noetic glitch. In your case, however, your glitchiness expresses itself as a general lack of kindness and compassion, idiotic and otherwise, at least the way you present yourself here.

You are also not entitled to the common courtesy I extend to others, since you are anonymous, and therefore can spew forth your bigotry without fear of consequences.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 10:37 PM

Title: Re: Victims of Words

Content:

Nicholas Weeks said:

Since the poor commie Victims have been pushed aside, (as is the norm) for our diversion into verbal scrimmaging, let us take a peek at 1913 Websters:

A person who regards his own faith and views in matters of religion as unquestionably right, and any belief or opinion opposed to or differing from them as unreasonable or wicked. In an extended sense, a person who is intolerant of opinions which conflict with

his own, as in politics or morals; one obstinately and blindly devoted to his own church, party, belief, or opinion.

My bold - so the main thing in bigotry, it seems, is the non-melow, unreasonable quality of the bigot. Therefore, opposing firmly any opinion that differs from ones own is not bigotry unless some of the notions in bold type rule.

Malcolm wrote:

I don't recall labeling you a bigot. Others however really do deserve the term, c.f., "a person who is intolerant toward those holding different opinions."

Author: Malcolm

Date: Sunday, July 24th, 2016 at 10:33 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

I should also add, that if you want to be a vegetarian, it is better to do so based on principle, like Dante, rather than invoke the authority of this or that teacher.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 9:57 PM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

This passage is the culmination of his declaration of his Immeasurable life span when he explains he's constantly abiding and teaching beings.

Malcolm wrote:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

-- Mañjuśrimitra

Queequeg said:

I've suggested above about telling people about dharma with no expectation.

Malcolm wrote:

I don't say anything unless some asks of their own accord. It's a discipline.

M

Author: Malcolm

Date: Sunday, July 24th, 2016 at 8:48 PM

Title: Re: Response to Wrong Views?

Content:

narhwal90 said:

There are a number of passages in the Lotus Sutra like this ""Ajita, suppose there is a person who speaks to another person, saying, 'There is a sutra called the Lotus. Let us go together and listen to it.' And suppose, having been urged, the other person goes and even for an instant listens to the sutra."

Malcolm wrote:

Such passages presume an pre-existing interest.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 8:44 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Adamantine said:

To be fair though Malcolm, you've also changed your views on this since I've known you, and it can be a hard thing to accept on faith alone.

Malcolm wrote:

Indeed. I held this point of view, then became disturbed by industrial abattoirs and reversed my point of view. I then regained my equanimity, and found a deeper perspective.

Adamantine said:

So it is not as if there are no Vajrayana teachers and practitioners who keep a vegetarian diet and ethic and believe it to correspond with correct understanding.

Malcolm wrote:

If people choose to avoid animal protein in their diets for health reasons, this is fine. If people think it is unethical to kill animals for food, well, they are right, it is unethical by any Dharma standard. Patrul Rinpoche was responding to the fact that in Tibet, Tibetan monasteries were deeply engaged in ordering animals slaughtered for provisions. If you read his texts, you will see that in general he taught to avoid eating meat, but he saved his most cutting remarks for monastics.

That said, if you want to be a healthy vegetarian, learn to cook Ayurvedically.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 8:35 PM

Title: Re: Victims of Communism

Content:

maybay said:

Since you use this word bigot with such vehemence and so often, consider how your use of it is any different from its definition "a person who is intolerant towards those holding different opinions."

Malcolm wrote:

You are completely entitled to your opinions. It does not make you any less of a bigot, however.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 12:09 PM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

Ok. But what wayfarer points out is not negated. There is an effort to reach others.

Malcolm wrote:

Not really — this is why a buddha is likened to a wish-fulfilling gem. When found, wish-fulfilling gems grant all wishes. When not found...

Queequeg said:

This passive Buddha you seem to describe does not jive with what I've understood as the path...

Malcolm wrote:

That is the nature of understanding the difference between samsaric paths and nirvanic paths; lower paths versus higher paths.

Queequeg said:

I'd point out the active, proactive Buddha is a feature in East Asia in general.

Malcolm wrote:

I would point out that this is irrelevant.

Queequeg said:

It's expressed in the ideal of Bodhisattvas like Avalokitesvara and Ksitigarbha.

Malcolm wrote:

Ideals are nice, but they are just that — ideals; and ideals are fabrications.

Queequeg said:

It's in the Lotus where the Buddha is constantly contriving to approach beings and lead them on the path. The Buddha's hand is always extended, always active, guiding beings whether they are aware or not.

Malcolm wrote:

Sounds like you confused Jesus with the Buddha.

Queequeg said:

This impulse to serve others is a capacity understood to be intrinsic to us -just as a parent is selflessly concerned for their child. it follows that when we find a path out, even if we have not completed it, we see others struggling and know they could be freed, we might want to share that.

Malcolm wrote:

This impulse is generally speaking, a Māra.

Queequeg said:

Just as I would stop and offer a jump to a stalled driver, or give directions to someone who is lost. There's no ego in that, just the simple fact that someone needs help and I can. Car jump started, or person sent in the right direction, and off I go.

Malcolm wrote:

This is quite different than evangelizing and proselytizing Buddhadharma. In the case of helping someone with a flat, you know exactly what the problem is and what to do to help them. In the case of Buddhadharma, generally, we really do more harm than good to sentient beings through the arrogance that we can help anyone. In fact, it is impossible unless you are yourself a realized person.

Queequeg said:

It seems you guys are guided by a modesty, but the house is on fire and the restraint you practice could be viewed as callous.

Malcolm wrote:

In the parable of the burning house, it is the Buddha that calls out to his three children, trying to entice them with different carts. Who among us is a Buddha, with the capacity to help sentient beings out of that house when indeed we are just as trapped, in the very same house?

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:58 AM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

Why is a mantra on a card handed out in time square not liberation through seeing?

Malcolm wrote:

It depends on the mantra. Not all mantras are liberation through seeing.

Queequeg said:

Assuming it is, then what?

Malcolm wrote:

People are not handing out liberation through wearing mantras in Times Square. It would be strange if they were.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:53 AM

Title: Re: Victims of Communism

Content:

Dan74 said:

Few of us, if any, understand what is really happening...

Malcolm wrote:

Whats is happening in this thread is the usual three afflictions: desire, hatred and ignorance— especially hatred.

Buddhists are so precious in their judgments of others, not understanding that their own bigotry makes equal with the objects of their bigotry— afflicted.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:52 AM

Title: Re: Victims of Communism

Content:

MiphamFan said:

Muslims...

Malcolm wrote:

We must understand, as I said before, structurally speaking, there is very little difference between Christianity, Islam, Capitalism and Communism.

Bataille's Accursed Share is required reading to understand this point.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 11:49 AM

Title: Re: Victims of Communism

Content:

maybay said:

What I'm saying, unrepentant liberals, is that you can project your liberal ideals on to others as much as you like but it won't stop them turning round and biting you in the ass as soon as they reclaim the hand of power. Some people watch roar and see a movie

about cats. I cant get past the bunch of idiots

Malcolm wrote:

Yes, the rallying cry of bigots everywhere: "I told you so."

Author: Malcolm

Date: Sunday, July 24th, 2016 at 5:02 AM

Title: Re: Witness by Whittaker Chambers

Content:

Sherab Dorje said:

My current boss is a Muslim and she is more than happy with my beliefs. We discuss religion all the time. Actually a couple of weeks ago I was sharing a room with her husband and after arriving back at the hotel, completely beat from a day of running around like lunatics, we did our prayers together: he did his Slat al-Isha and I did my Dharmapala practice.

maybay said:

Your defending Islam reminds me of the 1981 movie ROAR and its agenda of proving that wild cats can partake of our humanist ideals.

Malcolm wrote:

Wow, I never realized you were such an unrepentant bigot.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 2:31 AM

Title: Re: Witness by Whittaker Chambers

Content:

Nicholas Weeks said:

Did I write that it was a practice unique to communism? No. But the denial of commie spies & intellectual property theft in the past and now, was & is very popular. Spy Alger Hiss still has his defenders, blindly claiming his innocence.

Malcolm wrote:

The point, Nick, is that you seem to involved in fighting the conflicts of the past. Communism, like God, is dead.

Nicholas Weeks said:

I agree that Islam is the far bigger problem, but look how many folk still cannot face the totalitarian nature of Islam.

Malcolm wrote:

Monotheistic religions in general are totalitarian. Just look at the social conservative movement in the USA. The only reason we do not live in a theocracy is because of the

Scottish Enlightenment, and the influence of atheists like David Hume, Ethan Allen, Thomas Paine, etc.

Nicholas Weeks said:

If you wish, with your fine intellect, to call present day communism as not real - fine. But you are making an intellectual distinction that has no practical difference.

Malcolm wrote:

Vietnam will democratize as soon as they stabilize their economy. You forget that Ho Chi Minh was our ally in WWII, and was bitterly disappointed that his plea to us to help Vietnam throw off repressive French colonialism after the war was totally ignored by the USA. Likewise, Castro wrote the US Gvt. asking for aid to defeat Batista, and again he was ignored. If these two countries are nominally "communist," it is the fault of our own broken foreign policy.

Author: Malcolm

Date: Sunday, July 24th, 2016 at 12:27 AM

Title: Re: Victims of Communism

Content:

Lobsang Chojor said:

Socialism is a Marxist spinoff and it isn't communism

Malcolm wrote:

This is a huge misconception. Marxist Socialism is merely one kind.

Lobsang Chojor said:

I never knew that. I've learnt alot of non-dharma topics from you today

Malcolm wrote:

An ok summary of the field:

https://en.wikipedia.org/wiki/Socialism#Early_socialism

For example, the socialism of one of the founding fathers of the US, Thomas Paine, held: "the earth, in its natural uncultivated state... was the common property of the human race"; the concept of private ownership arose as a necessary result of the development of agriculture, since it was impossible to distinguish the possession of improvements to the land from the possession of the land itself. Thus, Paine viewed private property as necessary while at the same time asserting that the basic needs of all humanity must be provided for by those with property, who have originally taken it from the general public. This in some sense is their "payment" to non-property holders for the right to hold private property.

https://en.wikipedia.org/wiki/Agrarian_Justice

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 11:16 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Pish posh Malcolm; the point has been made, such as it is.

Just as the buddhadharma has many distinct, differing views, yet all are Buddhism, so if one wants to parse the variety of Marxist spinoffs as different, fine - but they are all Communism.

Lobsang Chojor said:

Socialism is a Marxist spinoff and it isn't communism

Malcolm wrote:

This is a huge misconception. Marxist Socialism is merely one kind.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 10:33 PM

Title: Re: Witness by Whittaker Chambers

Content:

Nicholas Weeks said:

Did I write that it was a practice unique to communism? No. But the denial of commie spies & intellectual property theft in the past and now, was & is very popular. Spy Alger Hiss still has his defenders, blindly claiming his innocence.

Malcolm wrote:

The point, Nick, is that you seem to involved in fighting the conflicts of the past. Communism, like God, is dead.

Sherab Dorje said:

There are still some adherents here and there, but really... Deader than democracy.

Malcolm wrote:

Yup. I'd be more worried about terrorism and war carried out in the name of Islam, Christianity, Democracy and so on.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 10:25 PM

Title: Re: Witness by Whittaker Chambers

Content:

Nicholas Weeks said:

This book is one example of another facet of communism - trying to destabilize nations via espionage.

Malcolm wrote:

I see, unlike the US policy of regime change that we have conducted for the past 120 years?

Nicholas Weeks said:

Did I write that it was a practice unique to communism? No. But the denial of commie spies & intellectual property theft in the past and now, was & is very popular. Spy Alger Hiss still has his defenders, blindly claiming his innocence.

Malcolm wrote:

The point, Nick, is that you seem to be involved in fighting the conflicts of the past. Communism, like God, is dead.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:56 PM

Title: Re: Witness by Whittaker Chambers

Content:

Nicholas Weeks said:

This book is one example of another facet of communism - trying to destabilize nations via espionage.

Malcolm wrote:

I see, unlike the US policy of regime change that we have conducted for the past 120 years?

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:55 PM

Title: Re: Victims of Communism

Content:

Malcolm wrote:

China is not a communist country and has not been for a couple of decades now.

Nicholas Weeks said:

Pish posh Malcolm; the point has been made, such as it is.

Just as the buddhadharma has many distinct, differing views, yet all are Buddhism, so if one wants to parse the variety of Marxist spinoffs as different, fine - but they are all

Communism.

Malcolm wrote:

There is nothing the slightest bit Marxist about the Chinese Government. I have been there. I know. They are more Confucian now than they ever were Marxist.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:46 PM

Title: Re: Andy Weber

Content:

Lobsang Chojor said:

I might phone the studios as they're close to me.

I wonder why hackers would target his website

Malcolm wrote:

They run scripts that look for vulnerabilities in a range of host IP addresses.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:44 PM

Title: Re: Guru Rinpoche's birthday?

Content:

yeshegyaltsen said:

Actually it depends on different terma cycles, whether his birth was in monkey month or the sheep month. The difference in calendar only signifies when those days would correspond to the modern solar calendar, not when the birth is thought to have occurred.

Malcolm wrote:

Can you give an example of a treasure biography of Guru Rinpoche that gives his birth month as the sheep month?

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:42 PM

Title: Re: Response to Wrong Views?

Content:

Wayfarer said:

Buddhism has been a proselytising religion from the beginning. That is the point of the Nikaya story about the Brahma Sahampati beseeching the Buddha to 'teach for the benefit of many, for the sake of those with a little dust in their eyes'. Recall that prior to this intervention, the Buddha was inclined not to teach, but afterwards, decided to go forth and teach, which he did, and which is the reason that Buddhism spread

throughout the ancient East and remains the force for good that it is today.

Malcolm wrote:

The Buddha did not stand on a street corner broadcasting his message like a radio, with no consideration of who was listening. Instead, Buddhadharma has spread on the basis of Dharma teachers teaching those who are interested that which they were interested to hear, and that which they were able to employ in their lives.

Nor did the Buddha and his disciples stand on a street corner handing out handbills, with hopes that people would show up at his teachings.

Proselytizing, the attempt to convert someone to one's own religion or set of beliefs, is the very opposite of the Buddha's project. Evangelism, in this instance the zealous advocacy of a cause or set of views, is also the very opposite of the Buddha's project.

Buddhadharma has spread in the world due to the merit of sentient beings, and when that merit is finally exhausted, the Dharma will vanish at the same time.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 9:35 PM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

How's that different than carving mantras on the side of a mountain?

Malcolm wrote:

A mantra carved in a mountain in liberation through seeing. There are six liberations, seeing, hearing, smelling, tasting, touch and thinking. Liberation through propaganda is nowhere mentioned.

Queequeg said:

Why is a mantra on a card handed out in time square not liberation through seeing?

Malcolm wrote:

It depends on the mantra. Not all mantras are liberation through seeing.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 5:09 AM

Title: Re: Guru Rinpoche's birthday?

Content:

Adamantine said:

Right, I have indeed noticed the Losar difference, but not with major Wheel days like Saga Dawa or Chokur Duchen-- or am I wrong and those are a month off too for Tshur Lugs?

Malcolm wrote:
Yup.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 5:02 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

From Rivkin's article at the blog. Like to hear all the DW sages specifically respond to the content of this quote and 2) read and respond to the articles on communism in 2016 Vietnam, N. Korea, Cuba etc.

This is so I may learn from your greater wisdom.

Despite our best efforts and intentions, America has not been as successful at eradicating communism as President Eisenhower had hoped. In the 21st Century, more people live under communism than at any point in history. While most of Eastern Europe is free of communism, China, Vietnam, Laos, Cuba, and North Korea still have communist regimes that continue to rob a combined 1.5 billion people of their human rights and liberties. Beyond the borders of communism, the populations of Russia, Belarus, and Crimea continue to suffer under collectivist and statist regimes that resemble communism as nearly as makes no difference.

One more point about my frequent lack of engagement with those wiser heads here, I post very often not to solicit responses or discuss, but just to give lurkers something to ponder.

Malcolm wrote:

China is not a communist country and has not been for a couple of decades now.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 5:00 AM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

How's that different than carving mantras on the side of a mountain?

Malcolm wrote:

A mantra carved in a mountain in liberation through seeing. There are six liberations, seeing, hearing, smelling, tasting, touch and thinking. Liberation through propaganda is no where mentioned.

Queequeg said:

So in that light, maybe its better to not use the word "evangelism" and rather talk about public, interactive practice out in the Buddha's wheat field.

Malcolm wrote:

There are some Buddhist groups that engage (mistakenly) in evangelism. But the Dzogchen point of view is broader, more subtle, and far, far more effective at providing the causes of liberation to sentient beings.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 3:32 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Everyone who is effective in their run for office is repetitive.

Malcolm wrote:

They are all repetitive, what makes it a sin is dullness.

Queequeg said:

What makes it a sin is that it might get him elected. I think he had to be dull last night... everyone was expecting a bombastic s**t show with him live tweeting.

Malcolm wrote:

He won't get elected. His message appeals to a very limited base. And if he does get elected, it proves that Hillary was the wrong candidate for the Dems to pick (#Still Sanders). So that will be on the Clintons and the Dems.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 3:28 AM

Title: Re: Response to Wrong Views?

Content:

Malcolm wrote:

There is absolutely no need to evangelize the Dharma. A precious human birth is something that arises from past merit accumulation. If you have the merit to meet Buddhadharma, it is inevitable that you will. If you don't, you won't. The Nicherin evangelical trip always struck me as odd.

Queequeg said:

In some ways it strikes me as odd, too, but nobody is really interested in discussing its details so, putting it aside.

I raised the argument above that there is something fatalistic in this view of karmic destiny. Kind of Calvinist.

Not at all -- if one should waste this opportunity, there is no knowing when one will meet it again. The Calvinist point of view, by contrast, was that there is an elect who are preordained for salvation.

It also does not in any way undermine evangelizing activities, because it can equally be

said that the chance encounter with the Buddhist preacher on the corner was the particular manner in which that person's encounter with Buddhadharma was conditioned to happen in this life.

Malcolm wrote:

Sure it does. What it means is that there is no point to evangelical activities in Buddhadharma because people will always meet the Dharma in this world for as long as there are fortunate people and the Dharma has not disappeared. And even if the Dharma has disappeared, since suchness is always present and waiting to be discovered, even if there are no buddhas, there is always the possibility of awakening.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 2:34 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Everyone who is effective in their run for office is repetitive.

Malcolm wrote:

They are all repetitive, what makes it a sin is dullness.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 2:13 AM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

I agree, particularly with the second paragraph, though the third paragraph seems a little too timid. Not that I know what a good stronger approach would be. Just quietly practicing doesn't seem particularly effective, especially in the West where people will have no idea that a person is exemplifying Buddhist ideals. The role model might need a little more marketing around it.

Malcolm wrote:

There is absolutely no need to evangelize the Dharma. A precious human birth is something that arises from past merit accumulation. If you have the merit to meet Buddhadharma, it is inevitable that you will. If you don't, you won't. The Nicherin evangelical trip always struck me as odd.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 2:00 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

That speech last night was brilliant.

Malcolm wrote:

I don't agree. I thought it was repetitive and dull.

Author: Malcolm

Date: Saturday, July 23rd, 2016 at 1:49 AM

Title: Re: Guru Rinpoche's birthday?

Content:

Adamantine said:

Which one says which? According to the system used by the Rigpa calendar it's the 6th month... Apparently the Dalai Lama follows the other calendar indicating the 5th month.

And if it has to do with calendar systems why isn't every thing else off by a month?

Malcolm wrote:

Everything, like losar etc. Karma Kagyu's (Tshur Lugs) celebrate losar a month early.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 10:42 PM

Title: Re: Is this a figure of Avalokiteshvara?

Content:

Knotty Veneer said:

it looks like representation of the 11-headed, 1000-armed form of Avalokiteshvara. He is usually portrayed as standing. First time I've seen an image of him sitting. Nice statue.

Malcolm wrote:

Standard east Asian presentation.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 8:39 PM

Title: Re: Guru Rinpoche's birthday?

Content:

Adamantine said:

Why do some say Guru Rinpoche's birthday is the 10th day of the 5th month, and others that it's the 10th day of the 6th month? Does anyone know the deal?

Malcolm wrote:

Depends on which calendar you follow, Tshur lugs or Phug lugs.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 8:39 PM

Title: Re: Is this a figure of Avalokiteshvara?

Content:

Pumo said:

For the experts here, is this in fact a figure of Avalokiteshvara, or I'm wrong?

Malcolm wrote:

Yes, it is.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 7:51 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

What Trump gets...

Malcolm wrote:

Is more and more long winded and rambling...what a pathetic speech. Sad!

Author: Malcolm

Date: Friday, July 22nd, 2016 at 7:51 PM

Title: Re: Meanwhile, the crushing of Tibet continues...

Content:

Fortyeightvows said:

Would you say that to the devotees?

It wouldn't be the first time people had to hear protests at an empowerment...

We should be mindful of how we discuss the three jewels.

Malcolm wrote:

Yes, I would tell that to "devotees." This fake panchen lama is a fraud and he himself knows it. Those fools who protested HHDL were ghost devotees also.

These people are not the three jewels.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 7:49 PM

Title: Re: Meanwhile, the crushing of Tibet continues...

Content:

Fortyeightvows said:

Do you doubt that China's Panchen Lama can properly bestow the empowerment? Or that him not being the "real panchen lama" is a fault? and that the empowerments he

gives are 'fake'?

Malcolm wrote:

Yup. Yup. Yup. Plus he is a ghost devotee.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 2:17 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Economists, in a market economy, use the analogy of a dollar being a "vote".

Malcolm wrote:

Thus, if you "vote" for oil, you "vote" for corn and soy feed, thus you "vote" for meat and slaughterhouses. Why? Because you are "voting" for the principle cause of industrial agriculture and animal husbandry, especially organic agriculture, which heavily relies on animal "by-products" for fertilizers, and we are not just talking manure here.

Author: Malcolm

Date: Friday, July 22nd, 2016 at 12:22 AM

Title: Re: the great vegetarian debate

Content:

shaunc said:

The argument coming up is that if I buy product A, this will result in product B being supported by my money either directly or indirectly. Wouldn't this just be a type of interdependence that is a theory taught by buddhism.

Unless we are living in a remote area and are completely self sufficient we've all supported causes that we weren't aware of, good causes as well as bad causes.

Malcolm wrote:

The argument being made is that buying meat shows intent for and support of killing animals. I disagree, on the principle that if this is true, then it follows that buying any corn, etc., also shows intent to kill animals through pesticides, etc.

The world is made no less a grisly abattoir by refraining from eating meat. Frankly, there are more important issues to be concerned about:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

Author: Malcolm

Date: Friday, July 22nd, 2016 at 12:12 AM

Title: Re: Terry, The Man Who Knew All About It, But Couldn't.

Content:

conebeckham said:

You will notice the Tingsha a-top Malcom's instrument...

Malcolm wrote:

Korg Synthesizer.

Author: Malcolm

Date: Thursday, July 21st, 2016 at 11:50 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Oh, I will never vote for Hillary -- hell will freeze over first.

dzogchungpa said:

There's no way Trump will take Massachusetts anyway so I guess it doesn't matter, but if you were in a different state maybe you would?

Malcolm wrote:

Under no circumstances. I don't vote for neo-liberal, neo-conservatives, regardless of the party to which they belong. There is too much at stake:

Author: Malcolm

Date: Thursday, July 21st, 2016 at 11:28 PM

Title: Re: Terry, The Man Who Knew All About It, But Couldn't.

Content:

conebeckham said:

You will notice the Tingsha a-top Malcom's instrument or amp or whatever that is.....

dzogchungpa said:

Gadzooks, I totally missed that!

Malcolm wrote:

Yes, and you also missed the metal Tibetan horn I am holding in my left hand. This dates the photo to 1984 when I was briefly part of a band called Sleep Chamber, many of whose members would eventually become hardcore junkies. The music was and remains pretty horrible. But our inspiration at the time was PTV, Coil, David Tibet, Nurse with Wound, SPK, etc., which you can see from the little Psychick Cross pin I am

wearing.

Author: Malcolm

Date: Thursday, July 21st, 2016 at 10:53 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

You can't win an election based on hate porn.

Queequeg said:

That's an aspirational prayer, I'm afraid.

Better make best efforts and vote for Hillary to ensure its truth.

Malcolm wrote:

Oh, I will never vote for Hillary -- hell will freeze over first.

Author: Malcolm

Date: Thursday, July 21st, 2016 at 10:09 PM

Title: Re: POTUS 2016, part 3

Content:

Simon E. said:

I have a horrible feeling that he is going to win.

I do hope that feeling is mistaken.

Malcolm wrote:

You can't win an election based on hate porn.

Author: Malcolm

Date: Thursday, July 21st, 2016 at 9:20 PM

Title: Re: Terry, The Man Who Knew All About It, But Couldn't.

Content:

conebeckham said:

Malcolm was a punk rocker. I thought everyone knew that.

Ok, maybe not a "punk rocker"--maybe a more experimental rock musician. Weren't we all musicians in a past life? Or in this one?

(Assuming this screed of Simon's refers to Malcolm is a stretch, I think....it could easily refer to me. Or a number of us).

Malcolm wrote:

Just to set the record straight:

malcolm_industrial.jpg (139.96 KiB) Viewed 3092 times

Author: Malcolm

Date: Thursday, July 21st, 2016 at 6:04 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

That is, you are basically helping to pay the wages of someone working in the slaughterhouse whose job is to keep on killing animals so you can eat them.

Malcolm wrote:

You pay taxes. So you are subsidizing the corn used to feed the cattle that are being slaughtered.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 11:04 PM

Title: Re: FPMT Empowerment

Content:

bizilagun said:

Hello everybody. I haven't been around this forum for ages.

As far as I know, nor Medicine Buddha or Tara empowerments include taking bodhisattva vows (Chenrezing or Vajrasattva do, for example).

.

Malcolm wrote:

Of course they do.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 9:59 PM

Title: Re: Response to Wrong Views?

Content:

Queequeg said:

So a sort of related question: what is the Buddhist view of secularism?

Malcolm wrote:

This "Buddhist" regards it as essential to freedom and democracy.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 8:17 PM

Title: Re: 5 precepts. Alcohol?

Content:

Simon E. said:

You are taking your stance from a different Buddhist paradigm.

vinegar said:

It applies to all buddhist traditions--which do you think it does not apply to?

Malcolm wrote:

No, this is false. For example, it is impermissible for a śravaka bhikṣu to handle gold; but is permissible for a mahāyāna bhikṣu to do so. Likewise, it is permissible for Vajrayāna practitioners to eat meat and drink alcohol, where it is impermissible in lower yānas.

This also ignores the fact that one-pointedness is a mental factor present in all minds, the difference between your one pointed samadhi and the one pointed attention of a cat on a mouse is solely the motivation driving it.

I'm speaking about practitioners with perfect samadhi or close to it (7th stage, 8th stage), not the samadhi that all minds have

You are referring to the nine stages of placement? In this case, there is no difference, as I noted.

Vajrayana accepts Sutrayana's general explanation, the only real difference being that Vajrayana makes the unique assertion of being able to attain various paths using only perfect samadhi or near-perfect samadhi of the desire realm.

This is a strange tenet, from where or whom is it derived?

This means without the generation of any form realm mental factors, meaning desire to sense object is severely controlled but not altogether understood as being very coarse and not without attachment to them being defeated

This is completely false.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 8:09 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

ThoroughlyCutting said:

I'm saying that I'm going to "err" on the side of caution. As I don't much care for being berated during teachings for living a lifestyle that is consonant with the teachings of other lamas that I admire and my own feelings on the matter, I'm going to give thanks for the teachings and I've received from ChNN, and bow out. Whether or not his view on the matter is correct or incorrect is certainly not for me to say, but it's not right for me.

tiagolps said:

Whos berating you?

ThoroughlyCutting said:

ChNN. At least once per teaching I've found that Namkhai Norbu endorses eating meat,

and as Malcolm mentioned, also chastised practitioners like me who refuse to do so, hence my post above.

Malcolm wrote:

You have to understand one critical point: ChNN states that if, for example, you are a common Mahāyāna practitioner, then of course you must be a vegetarian. But if you are a Vajrayāna practitioner, then you have methods available to you to benefit sentient beings which wind up on your plate, either as a byproduct of agriculture, or as a consequence of slaughter. To refuse to use those methods and prefer a lower sutrayāna view makes your compassion "miserable."

The idea that you can only eat meat if you have the capacity to transfer the animal's consciousness to a buddhafiield is a superstition.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 5:00 AM

Title: Re: 5 precepts. Alcohol?

Content:

Simon E. said:

I wrote 'completely present and awake'... which is rather different.

vinegar said:

Fair enough.. even so the same argument applies; it is impossible to be present and awake without perfect single-pointedness, and perfect single-pointedness is mutually exclusive to depending on sense objects. Literally the bliss, equanimity, etc, produced by the various absorptions do not depend on sense objects on the contrary the habit for attraction to them impedes those good qualities from arising

Malcolm wrote:

Only from a sūtrayāna, aka path of renunciation, presentation of one-pointedness.

This also ignores the fact that one-pointedness is a mental factor present in all minds, the difference between your one pointed samadhi and the one pointed attention of a cat on a mouse is solely the motivation driving it.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 3:59 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

The willfull killing is built into the experience.

Malcolm wrote:

If you kill an animal, or ask someone to do so for you, then yes. If not, then, no.

gad rgyangs said:

if you buy meat in a supermarket or order some in a restaurant, then you are "asking someone to do so for you" by putting your money into an economic chain that orders more animals to be killed to supply more meat to replace what you just bought.

Malcolm wrote:

I understand that is how it appears to you. But it is faulty logic, discussed to death already in this thread.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 2:30 AM

Title: Re: Talking about Vibrations

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 2:27 AM

Title: Re: the great vegetarian debate

Content:

gad rgyangs said:

The willfull killing is built into the experience.

Malcolm wrote:

If you kill an animal, or ask someone to do so for you, then yes. If not, then, no.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 2:10 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

MiphamFan said:

Don't bother him with emails about vegetarianism.

Malcolm wrote:

Most def

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 2:10 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

I was asked several times if I was Jewish after a night out in Munich or Koeln when people saw that I was circumcised

Myoho-Nameless said:

Wh.....what kind of "night out" gave THAT appropriate context?

Malcolm wrote:

Better to not ask...

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 2:08 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

I guess you are not fond of ChNN.

ThoroughlyCutting said:

I've been fond of his teaching, with this as a notable exception. Does one have to eat meat to be his student?

Malcolm wrote:

No, but you will have to hear him endlessly chastise practitioners who refuse to eat meat for this or that reason as people who have "miserable" compassion.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 1:38 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

I guess you are not fond of ChNN.

Author: Malcolm

Date: Wednesday, July 20th, 2016 at 1:32 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

Amazing speech by Rudy Giuliani last night at the Republican convention. Gave me goosebumps.

Malcolm wrote:

Welcome to Fascism, American style.

Author: Malcolm

Date: Tuesday, July 19th, 2016 at 11:37 PM

Title: Re: Meat-eating and Buddhism.

Content:

TaTa said:

Well karmapa did state that you should use meat in your practices if you are in the level that the actual protector comes to receive it (im paraphrasing). I know he is not your guru but just showing someone opinion like the karmapa who is kind of a big deal to some people.

Malcolm wrote:

Obsession about which food is pure and which food is not belongs to Muslims, Jews, Jains, and Hindus. It is not, and never really has been, a major Buddhist concern. Why? Because liberation is not dependent on one's diet. It is also not dependent on ritual purity, the observance of ethics, etc.

ThoroughlyCutting said:

It's not a matter of pure and impure: those are just concepts - and I'm not obsessed, I'm concerned. It's a matter of looking at the needless suffering endured by others, particularly in (but not limited to) the modern context of mass industrialized farming practices, and knowing that by mere passive non engagement with it one is helping to retard the continued growth of that industry. This is the world we live in, so as bodhisattvas it seems imperative that we do our part to make it better, no? Of course I'm not trying to make a dogmatic statement: for those who have the realization to help others by consuming their flesh, that's a skillful means. Examination of motivation is key to the whole enterprise of Dharma, as I understand it. Liberation is predicated upon recognition of the natural state, the relative expression of which is boundless compassion and wisdom, according to my teachers and what I've read, and there seems to be no contradiction between that and living as ethically and mindfully as possible - one of the results of which is, after one has examined the source one's food, to limit as much as possible the damage done by its cultivation. I doubt very much that I'm mistaken in this, but please let me know if i can refine my thinking.

Also, why is the comment about the requirement of a high degree of realization incorrect?

Malcolm wrote:

We can try and correct samsara, but we won't succeed.

We try to observe ahimsa, non-harming, as much as possible. As Bhavaviveka points out, one cannot harm a sentient being who is already dead. Therefore, eating meat causes no suffering, just as eating bread causes no suffering, provided that you did not slaughter the animal yourself, etc. All the various themes about this have been hashed out in this thread long ago.

The reason your statement is incorrect is simply that it is. There are many methods one can use to create a good cause for a given sentient being that do not require one to be a first stage bodhisattva on up.

Author: Malcolm

Date: Tuesday, July 19th, 2016 at 11:04 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Dan74: Nicholas, do you actually take on board anything people reply to you?

Yes, but since the responses rarely address the link or the points I make, but just blow them off as unworthy, or misguided or uninformed or poorly motivated, I similarly blow off the automatic responses of those who cannot see the vast difference between the systemic horrors of communism and the far freer West. Why so eager to defend communism and dump on the West?

Malcolm wrote:

There are no Communist governments anymore. They lost.

Author: Malcolm

Date: Tuesday, July 19th, 2016 at 4:46 AM

Title: Re: 5 precepts. Alcohol?

Content:

Rakz said:

Most people can't handle alcohol so it would be wise to do what the supreme Buddha of our time (Shakyamuni) said about this. Just say No. Where is the willpower these days?

Malcolm wrote:

This is the fallacy called Argumentum ad populum.

Author: Malcolm

Date: Tuesday, July 19th, 2016 at 4:41 AM

Title: Re: Inherency and the Object of Negation

Content:

vinegar said:

Kedrup Je states that wet&flowing is a common base for the 3 persons, 1 establishes water 1 nectar 1 pus n blood, due to their individual karma acting as contributing

causes

There is only 1 object there, with several parts. There is only 1 world.

Malcolm wrote:

A proposition masterfully refuted by Gorampa.

vinegar said:

I know have you translated it? I can't remember the name of the book which compared the 2 views..

Malcolm wrote:

Jose Cabezon published a version of it.

Author: Malcolm

Date: Tuesday, July 19th, 2016 at 12:04 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

That's a bit much...

Malcolm wrote:

Show the flaw in the reasoning.

Lukeinaz said:

Is it ok to say a conventional truth is true in relation to a deluded mind?

Malcolm wrote:

Of course, since there are levels of delusion.

Lukeinaz said:

In this respect a deluded mind can still make distinctions such as the difference between a red and green apple, virtue and non-virtue, ect. While valid distinctions can be made the deluded mind misapprehends the object and is therefore said to be mistaken.

Malcolm wrote:

Yes, deluded minds can make conventionally valid distinctions. It does not mean however they are not mistaken about the actual nature of apples, etc., and therefore, since they are deluded about the appearance they are distinguishing as this or that thing, they can be deluded while still making conventionally valid distinctions.

You seem to disagree when you said: We don't make much of a distinction between

waking and dreaming, false relative truth and correct relative truth. The latter distinction, especially from the point of view of Dzogchen, are largely unimportant. This is because here, the perspective concerns leaving all delusion behind.

but now you seem to agree:

..Prasangika assents that there must be a common appearance in order to have any sort of meaningful discussion— it is the very definition of the difference between correct relative truth and false relative truth; the difference between everyone seeing one moon in the sky, and a drunk seeing two moons.

Candrakīrti states without any qualification that there are two modes of perception, true and false. Under the mode of perception that is false, we have two kinds of relative truths, true and false.

Author: Malcolm

Date: Monday, July 18th, 2016 at 10:12 PM

Title: Re: Inherency and the Object of Negation

Content:

vinegar said:

Kedrup Je states that wet&flowing is a common base for the 3 persons, 1 establishes water 1 nectar 1 pus n blood, due to their individual karma acting as contributing causes

There is only 1 object there, with several parts. There is only 1 world.

Malcolm wrote:

A proposition masterfully refuted by Gorampa.

Author: Malcolm

Date: Monday, July 18th, 2016 at 9:37 PM

Title: Re: At least 77 dead in attack in Nice

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Monday, July 18th, 2016 at 3:19 AM

Title: Re: At least 77 dead in attack in Nice

Content:

Rakz said:

There's a huge number of Evangelicals in the country but I have yet to come across one Evangelical politician who is proposing these types of things. Meanwhile in Muslim countries...

Malcolm wrote:

<https://www.au.org/church-state/february-2010-church-state/people-events/religious-right-activist-calls-for-execution>

Author: Malcolm

Date: Monday, July 18th, 2016 at 2:23 AM

Title: Re: At least 77 dead in attack in Nice

Content:

Rakz said:

Forget the test, we should also allow Muslim-Americans who believe in Shariah to stone to death people, chop off hands and heads etc. in their community because that is what their religion states. We as Americans should respect the religious practices of others (regardless how barbaric they are) because by not respecting them we are "trashing our values" and not adhering to the constitution and bill of rights.

Malcolm wrote:

"Sharia law" is just a dog whistle to muster up hate against Muslims. There are plenty of white Christians in America who think we should be implementing the punishments found in Leviticus, such as:

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Or:

And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

Or in other books of the OT:

If any man take a wife, and go in unto her, and hate her ... and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say ... these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. ... But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die.

Or:

They found a man that gathered sticks upon the sabbath day. ... And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones.... And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

But in this country, no one is suggesting that we give a test to fundamentalist Christians to see whether or not they agree with the sentiments found in the Old Testament.

M

Author: Malcolm

Date: Monday, July 18th, 2016 at 2:08 AM

Title: Re: Meat-eating and Buddhism.

Content:

ThoroughlyCutting said:

Quickly stated: To form a connection with an animal by eating its meat and thus bringing it closer to liberation, one must be possessed of the powers of someone like Tilopa.

Malcolm wrote:

This is false.

ThoroughlyCutting said:

Otherwise, it's very hard to realistically call yourself a practitioner of Dharma if you willy-nilly engage in the ghoulis behaviour of eating meat.

Malcolm wrote:

If you don't want to eat meat, you are not required to.

[mods, please move these posts to the great vegetarian thread.]

TaTa said:

Well karmapa did state that you should use meat in your practices if you are in the level that the actual protector comes to receive it (im paraphrasing). I know he is not your guru but just showing someone opinion like the karmapa who is kind of a big deal to some people.

Malcolm wrote:

Obsession about which food is pure and which food is not belongs to Muslims, Jews, Jains, and Hindus. It is not, and never really has been, a major Buddhist concern. Why? Because liberation is not dependent on one's diet. It is also not dependent on ritual purity, the observance of ethics, etc.

Author: Malcolm

Date: Monday, July 18th, 2016 at 12:30 AM

Title: Re: No Difference in Results?

Content:

tomamundsen said:

Hi all,

I am working through Mipham's commentary on Padmasambhava's Garland of Views

right now and I came across this passage: The Bodhisattva Vehicle takes its name from its cause. Its result is no different from that of the secret mantras, so both the Mantra Vehicle and the vehicle of the transcendent perfections constitute the same Great Vehicle.

To be clear, the text presents the Great Perfection as falling under the category of the Mantra Vehicle. I am taken aback by this passage, because I thought the 13th and 16th bhumi, especially the Rainbow Body of Great Transference, was a different result than sutra Buddhahood. I've heard before that the Rainbow Body implies more capacity for emanations than other kinds of Buddhahood, but I can't say I've heard that from a source as definitive as Mipham here. So, can anyone help to clarify?

Thanks

Malcolm wrote:

It means that the desired goal is no different. It does not mean that the actual means to accomplish that goal exist in sūtra.

Author: Malcolm

Date: Monday, July 18th, 2016 at 12:28 AM

Title: Re: Meat-eating and Buddhism.

Content:

ThoroughlyCutting said:

Quickly stated: To form a connection with an animal by eating its meat and thus bringing it closer to liberation, one must be possessed of the powers of someone like Tilopa.

Malcolm wrote:

This is false.

ThoroughlyCutting said:

Otherwise, it's very hard to realistically call yourself a practitioner of Dharma if you willy-nilly engage in the ghoulish behaviour of eating meat.

Malcolm wrote:

If you don't want to eat meat, you are not required to.

[mods, please move these posts to the great vegetarian thread.]

Author: Malcolm

Date: Sunday, July 17th, 2016 at 4:43 AM

Title: Re: Help Me Understand....

Content:

Malcolm wrote:

As I mentioned above, there are many people who do not understand the distinction between the basis and the path. There are many refutations of the point of view expressed by some people in the internet with in the Dzogchen tantras themselves,

notably, the Six Dimensions of Samantabhadra and its commentary.

manjusri said:

Thanks for responding, Malcolm. Is there an English translation of this text? A cursory search on Google failed to bring anything up?

Malcolm wrote:

Sorry, this book has not been translated into English. If my merit and karma permit, however, I intend to get to it.

Author: Malcolm

Date: Sunday, July 17th, 2016 at 4:39 AM

Title: Re: On the fringe and on the fence - questions from a would be tantric

Content:

Malcolm wrote:

Also, in both cases he did not manifest as a monk, but as a Sambhogakāya deity in union with a consort.

Virgo said:

My good friends, I just cannot support this anymore, sorry. Many thanks.

Kevin

Malcolm wrote:

?????

Author: Malcolm

Date: Sunday, July 17th, 2016 at 12:38 AM

Title: Re: Help Me Understand....

Content:

manjusri said:

No one else here whose understanding of Dzogchen aligns with Jackson Peterson's? Is he considered that much of an outlier?

Another thing that stands out for me about his approach: apparently he doesn't see much point in ngödro? Or being more circumspect regarding Dzogchen's dissemination to one and all?

In a recent post, he mentioned that Dzogchen practitioners in Tibet commonly spend 8-10 years on trekchö and 8 years on Thögal and yet seemingly in the same breath states that the Dzogchen tantras explain why practice and seeking are obstacles to seeing what already is. My question to him, which never got a response: if practice is regarded as an obstacle to what already is, then why do those in Tibet spend 8-10 years on Trekchö and 8 years on Thögal?

Malcolm wrote:

As I mentioned above, there are many people who do not understand the distinction between the basis and the path. There are many refutations of the point of view expressed by some people in the internet with in the Dzogchen tantras themselves, notably, the Six Dimensions of Samantabhadra and its commentary.

Author: Malcolm

Date: Sunday, July 17th, 2016 at 12:34 AM

Title: Re: On the fringe and on the fence - questions from a would be tantric

Content:

paganfear said:

Regarding the importance of Buddha Shakyamuni actually teaching Vajrayana...

Malcolm wrote:

In general, Buddha Śākyamuni taught only the lower tantras, Kriya, Caryā and Yoga, and not in this human dimension.

kirtu said:

Of course he also taught Kalachakra in this human world, just to a handful of humans and a large number of beings from other realms.

Kirt

Malcolm wrote:

Sort of, it is said he manifested the Kalacakra Mandala inside the Dhyanakata Stupa in South India at the same time he was teaching the Prajñapāramitā at Rajagriha, but he did not actually teach the Kalacakra Tantra. The same goes for Guhyasamāja.

Also, in both cases he did not manifest as a monk, but as a Sambhogakāya deity in union with a consort.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 11:40 PM

Title: Re: On the fringe and on the fence - questions from a would be tantric

Content:

paganfear said:

Regarding the importance of Buddha Shakyamuni actually teaching Vajrayana...

Malcolm wrote:

In general, Buddha Śākyamuni taught only the lower tantras, Kriya, Caryā and Yoga, and

not in this human dimension.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 4:49 AM

Title: Re: Response to Wrong Views?

Content:

Johnny Dangerous said:

What is the best response to these things though?

Malcolm wrote:

Compassion and a personal commitment to see the real nature of the mind that generates such a hatred.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 4:31 AM

Title: Re: Response to Wrong Views?

Content:

Malcolm wrote:

We are all tainted by the three poisons. But in this epoch, we are especially tainted by hatred. What is hatred? It is not anger, nor merely enmity, nor a grudge. Hatred is the wish that some being or something cease to exist.

We should keep this definition in mind when we are discussing politics, because the attachments and aversions implicit in hatred can be a real trap we may not notice.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 3:40 AM

Title: Re: Response to Wrong Views?

Content:

Karma Dorje said:

Who said anything about "destiny". The reality of Dharma is that if you have no connection to the teachings, you won't find them. If you have a connection to the teachings, you won't be able to avoid them. This is just a question of samskara and punya. The teachers that came here spoke to those who were interested. They did not climb on soapboxes to proselytize. Did we appear in the West in conjunction with the teachers who brought the teachings here? Obviously. If someone is interested, we must teach them to whatever capacity we have. If they aren't interested, we should really keep our mouths shut.

Queequeg said:

How exactly does tendency toward enlightenment start? Where does the accumulation

of merit commence? Can you categorically say it does not start with outreach?

Malcolm wrote:

The tendency towards awakening begins with the wish to escape suffering. The accumulation of merit begins when you wish others to escape suffering before you yourself escape suffering, just as when, under an ancient Śākyamuni, the being who eventually became our Śākyamuni wished that the guardians of hell torment him rather than the other beings in the hell realms.

Of course, any being who avoids the ten natural nonvirtues is accumulating (transient) merit as well.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 2:07 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

That's probably because you have not understood why I asked it.

Malcolm wrote:

It was a quip, not to be taken seriously.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 1:54 AM

Title: Re: At least 77 dead in attack in Nice

Content:

Malcolm wrote:

Frankly all, there is absolutely nothing of use that we can say about this.

Author: Malcolm

Date: Saturday, July 16th, 2016 at 1:27 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

Srivijaya was not asking about the quote I provided.

Malcolm wrote:

He did not ask anything at all about the term "byang chub sems." Only you did.

maybay said:

Its strange, I don't usually feel regret after such a question.

Malcolm wrote:

I don't usually feel regret after answering such questions.

Author: Malcolm

Date: Friday, July 15th, 2016 at 10:08 PM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

Srivijaya was not asking about the quote I provided.

Malcolm wrote:

He did not ask anything at all about the term "byang chub sems." Only you did.

Author: Malcolm

Date: Friday, July 15th, 2016 at 11:16 AM

Title: Re: Guru Yoga Sutra Mahamudra

Content:

smcj said:

I'm no expert on this, but HYT has three sections: Father, Mother, and Non-Dual. I have been led to believe that they loosely correspond to the Maha, Anu, and Ati Yogas.

Malcolm wrote:

No, this kind of statement is politics. But it is not accurate at all.

smcj said:

I must say that I am somewhat dismayed by how much resistance there is to the practices of creation and completion on a website dedicated to Mahayana and Vajrayana.

Malcolm wrote:

Zen people, etc., do not practice the two stages. Why are you surprised by this?

In India, there was a whole movement lead by such masters as Shri Simha that basically argued that the creation stage is of no importance whatsoever. Only the perfection stage is of any import. Such a practice is called "Great Perfection," but even that practice is "Great Perfection practice" in name only.

Author: Malcolm

Date: Friday, July 15th, 2016 at 11:10 AM

Title: Re: Guru Yoga Sutra Mahamudra

Content:

BuddhaFollower said:

HYT is not Mahayoga, Anuyoga or Atiyoga.

Malcolm wrote:

It corresponds to Mahāyoga. For example, Guhyasamaja was translated during the early

dispensation. It is considered Mahāyoga.

BuddhaFollower said:

Yes I know it corresponds to Mahāyoga. But its not Mahāyoga.

Malcolm wrote:

Why do you think so?

Author: Malcolm

Date: Friday, July 15th, 2016 at 11:04 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

1. Identifying a view as Svatantrika is no accusation. it is just an ascertainment.

Malcolm wrote:

Unless you are in fact uncertain, which you are.

Herbie said:

And talking about common appearances as a prerequisite for communication is definitely the Svatantrika view of inherent existence (Svatantrika at best).

Malcolm wrote:

No, even Prasangika assents that there must be a common appearance in order to have any sort of meaningful discussion— it is the very definition of the difference between correct relative truth and false relative truth; the difference between everyone seeing one moon in the sky, and a drunk seeing two moons.

Author: Malcolm

Date: Friday, July 15th, 2016 at 6:35 AM

Title: Re: Guru Yoga Sutra Mahamudra

Content:

smcj said:

I think Guru Yoga of any type is a hallmark of Highest Yoga Tantra (Maha, Anu, Ati Yoga).

BuddhaFollower said:

HYT is not Mahayoga, Anuyoga or Atiyoga.

Malcolm wrote:

It corresponds to Mahāyoga. For example, Guhyasamaja was translated during the early dispensation. It is considered Mahāyoga.

Author: Malcolm

Date: Friday, July 15th, 2016 at 6:34 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

What is byang chub sems?

Malcolm wrote:

In the quotation you provided, bodhicitta, byang chub sems, was translated as "pure (byang) and total (chub) consciousness (sems)."

Author: Malcolm

Date: Friday, July 15th, 2016 at 5:09 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

No that's just the formless realm.

Malcolm wrote:

No, that is an error-- consciousness in the formless realms has an aspect, i.e., the aspect of samadhi one holds as an intellectual idea, such a space, etc.

Author: Malcolm

Date: Friday, July 15th, 2016 at 4:57 AM

Title: Re: Enlightenment success rate

Content:

smcj said:

...ChNN does also prescribe a type of Guru Yoga (presumably to cultivate faith and devotion) to facilitate Dzogchen as well.

Malcolm wrote:

That depends on what you mean by faith.

Dzogchen is a direct perception. Guru Yoga is a way of entering that direct perception. But ChNN never teaches guruyoga in the traditional sense of developing an attitude of yearning, tears flowing, etc. He never recommends any kind of contrived practice, whether it is the contrived generation of bodhicitta or the contrivance of faith in a teacher.

When I say Dzogchen is not faith based, it is because for example, the so called natural nirmanakāya buddhafiels are one's own (sambhogakāya) appearances, they are not somewhere else that someone goes after passing through the bardo of rebirth.

chimechodra said:

Is that "attitude of yearning/tears/etc." mainly a characteristic of tantric guru yoga that is

not shared with Dzogchen? Or is just a simple difference in teaching styles between different teachers?

Malcolm wrote:

it is difference in styles, mainly.

Author: Malcolm

Date: Friday, July 15th, 2016 at 4:20 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

I mean where earth, water, fire, air find no footing is not necessarily free from dualistic extremes.

Malcolm wrote:

what about:

How about "here long & short, coarse & fine, fair & foul, and name & form are all brought to an end."

Author: Malcolm

Date: Friday, July 15th, 2016 at 4:17 AM

Title: Re: Enlightenment success rate

Content:

AlexMcLeod said:

Going by Malcolm's logic, one could even say that all paths have a 100% success rate, if you allow for enough time. Because over an infinite time scale, all possible events will occur an infinite number of times.

A better way to judge teachings than based upon the words of another, are to compare the average "good student" to see which have developed the Enlightenment factors prescribed by the Buddha. This should at least tell you enough about a lineage before jumping in to determine if you will really be heading in the right direction.

By this logic, one can tell that many lineages do indeed head in the right direction, even if the aspirants all argue over whose methods are better at leading people to enlightenment, and what bodhi really even means.

Malcolm wrote:

If you have generated even a semblance of bodhicitta, eventually, you realize buddhahood. But as you say, the timeframe is inconceivable.

Author: Malcolm

Date: Friday, July 15th, 2016 at 4:06 AM

Title: Re: Enlightenment success rate

Content:

chimechodra said:

Loppon, is this dependent on anything specific, e.g. daily AGY, removing doubts about the natural state, etc.? Or is simply having received DI (with or without having recognized rigpa) enough for one to never return to samsara again?

Malcolm wrote:

It is dependent upon studying properly with a master who understands Dzogchen.

chimechodra said:

How would you define "studying properly?" My two main teachers (so far) are Shenphen Dawa Rinpoche and Chogyal Namkhai Norbu Rinpoche. I'm confident both understand Dzogchen. Is it simply listening to their instructions and teachings, applying them, and just doing your best and trying to follow that to the best of your ability?

Malcolm wrote:

Yes. One generally does not understand Dzogchen over night, unless you belong to certain facebook groups...()

Author: Malcolm

Date: Friday, July 15th, 2016 at 3:59 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

They're not the same, not in meaning nor in text.

Malcolm wrote:

You mean there is a difference between rang byung ye shes and byang chub sems?

Author: Malcolm

Date: Friday, July 15th, 2016 at 3:11 AM

Title: Re: Enlightenment success rate

Content:

dzogchungpa said:

Oh yes? And therefore all the stuff about the 21 capacities and the nirmanakaya buddhafiels must be true?

Malcolm wrote:

No one is twisting your arm. There remain people today who are quite convinced the moon landing was a hoax, shot in Arizona.

Author: Malcolm

Date: Friday, July 15th, 2016 at 2:18 AM

Title: Re: Enlightenment success rate

Content:

dzogchungpa said:

It is dependent upon studying properly with a master who understands Dzogchen.
How do you know that?

Malcolm wrote:

I have studied properly with more than one master who understands Dzogchen.

Author: Malcolm

Date: Friday, July 15th, 2016 at 1:53 AM

Title: Re: Enlightenment success rate

Content:

Tao said:

Just after empowerment? before or later?

Is not Rainbow body the stage of full enlightenment?

Forgive my ignorance...

Malcolm wrote:

No problem. There are 21 capacities of Dzogchen practitioners divided into best, medium and average. The best achieve buddhahood in this life. The next 19 achieve buddhahood in the bardo. The last, the average of the average, achieve buddhahood in a nirmanakāya buddhafield without ever returning to samsara.

chimechodra said:

Loppon, is this dependent on anything specific, e.g. daily AGY, removing doubts about the natural state, etc.? Or is simply having received DI (with or without having recognized rigpa) enough for one to never return to samsara again?

Malcolm wrote:

It is dependent upon studying properly with a master who understands Dzogchen.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 9:46 PM

Title: Re: Enlightenment success rate

Content:

smcj said:

And given that ChNN prescribes that practice for people that are having a problem with DI, that perspective makes total sense.

Malcolm wrote:
Guru Yoga is DI.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 9:20 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Simon E. said:

...this has resulted in a phenomenon called Brexit Remorse...its sufferers are known as 'Regretters'...

The moral?

Dont decide matters of vital National import by referenda.

Malcolm wrote:

Should it not be Bremorse and Bregetters?

Author: Malcolm

Date: Thursday, July 14th, 2016 at 9:09 PM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

...But ChNN never teaches guruyoga in the traditional sense of developing an attitude of yearning, tears flowing, etc. He never recommends any kind of contrived practice, whether it is the contrived generation of bodhicitta or the contrivance of faith in a teacher.

smcj said:

I've been curious about ChNN's take on Guru Yoga for those types of reasons. I like the fact that he de-emphasises the personage of the guru by going directly to the "AH". You avoid the potential mistake of making it a personality cult that way. But other than that I've never seen an explanation or commentary on what else he means by "Guru Yoga" that is in any way different than the standard presentation.

If you'd care to elaborate I'm sure I'm not the only one who would be interested.

Malcolm wrote:

He means rigpa. That is guru yoga.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 8:39 PM

Title: Re: Enlightenment success rate

Content:

smcj said:

...ChNN does also prescribe a type of Guru Yoga (presumably to cultivate faith and devotion) to facilitate Dzogchen as well.

Malcolm wrote:

That depends on what you mean by faith.

Dzogchen is a direct perception. Guru Yoga is a way of entering that direct perception. But ChNN never teaches guruyoga in the traditional sense of developing an attitude of yearning, tears flowing, etc. He never recommends any kind of contrived practice, whether it is the contrived generation of bodhicitta or the contrivance of faith in a teacher.

When I say Dzogchen is not faith based, it is because for example, the so called natural nirmanakāya buddhafiels are one's own (sambhogakāya) appearances, they are not somewhere else that someone goes after passing through the bardo of rebirth.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 8:32 PM

Title: Re: `View` is a concept, right ?

Content:

Malcolm wrote:

The view is self-originated pristine consciousness, free from the extreme of the dualism of an apprehended object and an apprehending subject.

— Self-Liberated Vidyā Tantra

srivijaya said:

Brilliant quote.

Not unlike Viññanam anidassanam from the Kevatta sutta: Consciousness without feature, without end, luminous all around

<http://www.accesstoinsight.org/tipitaka/dn/dn.11.0.than.html>

Malcolm wrote:

It has precisely the same meaning.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 7:17 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

Maybe I just prefer "Listen, great being, and understand!" to "Oh, son of a good family"

Malcolm wrote:

There isn't any difference. It is like preferring gold over gold.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 6:34 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

It's probably a mistake.

Malcolm wrote:

No, it most certainly isn't, since this has been checked against multiple recensions.

maybay said:

Well then it should be qualified to make the meaning clear.

The view [of the primordial state] is self-originated pristine consciousness, free from the extreme of the dualism of an apprehended object and an apprehending subject.

Malcolm wrote:

More context, which will either increase your prapañca, or eliminate it:

Oh, son of a good family, the transcendent state of buddhahood is seamless. There is neither depletion nor vacuity in suchness itself. The view is self-originated pristine consciousness, free from the extreme of the dualism of an apprehended object and an apprehending subject. The field of pure pristine consciousness is free from the extremes of wide or narrow.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 6:07 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

It's probably a mistake.

Malcolm wrote:

No, it most certainly isn't, since this has been checked against multiple recensions.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 5:04 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

Secret mantra is concerned with taking a different viewpoint / a different point of view. I would translate as

This view is self-originated pristine consciousness, free from the extreme of the dualism of an apprehended object and an apprehending subject.

Malcolm wrote:

But, there is no 'di', this in the passage from which it is taken.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 2:43 AM

Title: Re: `View` is a concept, right ?

Content:

maybay said:

A view is an orientation..

Malcolm wrote:

Generally, yes. In Secret Mantra, no.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 2:28 AM

Title: Re: `View` is a concept, right ?

Content:

Malcolm wrote:

The view is self-originated pristine consciousness, free from the extreme of the dualism of an apprehended object and an apprehending subject.

— Self-Liberated Vidyā Tantra

Author: Malcolm

Date: Thursday, July 14th, 2016 at 2:19 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

BuddhaFollower said:

So is Dudjom Tröma Nagmo the ultimate cycle since it has:

Chöd

Ngagpa hair empowerment

Creation stage

Completion stage

Trekcho

Tho***

tomamundsen said:

Question... I see the hair empowerment being mentioned quite a bit. Is there an additional hair empowerment aside from the one in the standard Troma empowerment? Otherwise, I'm a little confused as to why the hair empowerment is mentioned so frequently, but others, for example, the earring empowerment, meditation belt empowerment, zen empowerment, tent empowerment, and so on, aren't mentioned as

much. So, is there another hair empowerment that is done for particularly committed practitioners? Or is it just a coincidence that it has been talked about more frequently?

Malcolm wrote:

People freak out about not cutting their hair. Also, while the other implements are part of the general empowerment text, the hair empowerment is found in a separate text and must be added.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 1:19 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

In any case, the only way one can confirm whether what I am saying is true or not (it is true, according the texts), is to actually discover what Dzogchen is. That discovery will never happen on an internet forum.

Astus said:

Same could be said about the Pure Land path. Looks like there are more similarities than one would expect.

Malcolm wrote:

Words might seem the same, the meaning is completely different. But you won't be able to ascertain that without studying Dzogchen under a master. Anyone can decide to practice Nem Butsu, for example, at any time, with no instruction at all.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 1:18 AM

Title: Re: 8 lines of praise to Heruka and Vajrayogini

Content:

Tigersnest said:

Is there a sanskrit version available or in circulation of these prayers?

Malcolm wrote:

Yes, you can find it David Gray's translation of the root tantra.

Nyedrag Yeshe said:

If one is initiated into Heruka or the Mother, but doesn't have the lung, can one still recite the praise?

Malcolm wrote:

Yes, since it is part of the initiation text.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 12:38 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

Yes, but your error is claiming that both are faith-based. One is, the other is not.

Astus said:

Do you mean that with Dzogchen you necessarily gain the divine eye and can perceive other practitioners attaining buddhahood in the intermediate state and in buddha-lands?

Malcolm wrote:

This and other qualities may arise, but it really isn't the main point.

In any case, the only way one can confirm whether what I am saying is true or not (it is true, according the texts), is to actually discover what Dzogchen is. That discovery will never happen on an internet forum.

Author: Malcolm

Date: Thursday, July 14th, 2016 at 12:37 AM

Title: Re: Enlightenment success rate

Content:

Tao said:

Just after empowerment? before or later?

Is not Rainbow body the stage of full enlightenment?

Forgive my ignorance...

Malcolm wrote:

No problem. There are 21 capacities of Dzogchen practitioners divided into best, medium and average. The best achieve buddhahood in this life. The next 19 achieve buddhahood in the bardo. The last, the average of the average, achieve buddhahood in a nirmanakāya buddhafield without ever returning to samsara.

frank123 said:

Isn't there an element of faith in your statements here? How can you know this to be the truth first hand?

Malcolm wrote:

When one understands that the teaching of the Great Perfection is based on direct perception, and not theories, concepts, and so on, then you can understand that there is no need to take anything on faith at all.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 11:16 PM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

Yes, of course you don't see any difference between Dzogchen and Pure Land because you do not know Dzogchen and thus do not understand its path. That can be remedied.

Astus said:

I didn't say their paths are the same, but their promises of success are very close.

Malcolm wrote:

Yes, but your error is claiming that both are faith-based. One is, the other is not.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 10:01 PM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

If you believe that, then practice Pure Land. If you don't, practice something else.

Astus said:

I don't see much difference between the Dzogchen and the Pure Land version. And that difference is the very small percentage of superior practitioners who achieve buddhahood in this life, while the rest are beyond normal human perception, just like the Pure Land itself. Apparently both have a faith based 100% success rate.

Malcolm wrote:

Yes, of course you don't see any difference between Dzogchen and Pure Land because you do not know Dzogchen and thus do not understand its path. That can be remedied.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 9:43 PM

Title: Re: `View` is a concept, right ?

Content:

Malcolm wrote:

No, view is not a concept, at least, not in Vajrayāna.

Manju said:

Am listening to Alan Wallace on

<https://www.youtube.com/watch?v=e8M7cADCPZ8>

The first minutes of the interview make me ask a question which sort of was lingering in my mind for some time already:

`View` is a concept, right (Alan Wallace says `theory` in the interview) ?

It`s the concept about how `things are` .

The correct concept among myriads of wrong ones so to speak.

Something seems profoundly wrong in this (my) way of defining `View` and I am not quite sure what it is.

Manju

.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 9:42 PM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

No problem. There are 21 capacities of Dzogchen practitioners divided into best, medium and average. The best achieve buddhahood in this life. The next 19 achieve buddhahood in the bardo. The last, the average of the average, achieve buddhahood in a nirmanakāya buddhafield without ever returning to samsara.

Anders said:

On that note, I guess we can also say:

Pure Land: 100%

Malcolm wrote:

If you believe that, then practice Pure Land. If you don't, practice something else.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 7:01 PM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

heart said:

Many great Dzogchen practitioners did the Throma cycle from Dudjom Tersar, I think that is pretty much a fact.

/magnus

Malcolm wrote:

There is most assuredly intimate instructions for practicing Dzogchen in the Troma cycle; they just have nothing to do with the deity yoga part.

Any practices of either the two accumulations or the two stages concerns the generation of favorable conditions for Dzogchen practice, or the elimination of unfavorable conditions. But they are all secondary practices.

heart said:

There is nothing stopping anyone from abide in the natural state during development stage practice, and according to Tulku Urgyen it is in fact necessary in order to realise the deity. It seems the line between secondary and primary practices becomes a little hazy after being introduced to the natural state, at least in the Nyingma. But you know what I think about this, I am just repeating myself.

/magnus

Malcolm wrote:

Yes, which means deity practice is secondary, not primary.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 9:06 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

tomamundsen said:

Interesting, thanks Loppon

Malcolm wrote:

If you are not a Dzogchen practitioner, than creation and completion are your main practice. But if you are actually practicing Dzogchen, everything else is a secondary practice.

heart said:

Many great Dzogchen practitioners did the Throma cycle from Dudjom Tersar, I think that is pretty much a fact.

/magnus

Malcolm wrote:

There is most assuredly intimate instructions for practicing Dzogchen in the Troma cycle; they just have nothing to do with the deity yoga part.

Any practices of either the two accumulations or the two stages concerns the generation of favorable conditions for Dzogchen practice, or the elimination of unfavorable conditions. But they are all secondary practices.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 4:14 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

tomamundsen said:

Isn't "The Quintessential Accomplishment in Accordance with the Lineage of the Vajra Essence" (medium-length Troma sadhana) a Dzogchen practice?

Malcolm wrote:

No, dude, if it has creation and completion it is not Dzogchen practice, no matter how you slice it up or give it fancy names.

tomamundsen said:

Interesting, thanks Loppon

Malcolm wrote:

If you are not a Dzogchen practitioner, than creation and completion are your main practice. But if you are actually practicing Dzogchen, everything else is a secondary practice.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 3:29 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

Hardly, Sanders has said from the beginning of his campaign that he would back whoever the Dem nominee was. That said, I am not voting for her.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 3:08 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

Malcolm wrote:

The Troma cycle is quote lengthy. The Dzogchen part of it does not even involve practicing Troma at all.

tomamundsen said:

Isn't "The Quintessential Accomplishment in Accordance with the Lineage of the Vajra

Essence" (medium-length Troma sadhana) a Dzogchen practice?

Malcolm wrote:

No, dude, if it has creation and completion it is not Dzogchen practice, no matter how you slice it up or give it fancy names.

Author: Malcolm

Date: Wednesday, July 13th, 2016 at 2:30 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

ampina08 said:

By the way, has anyone here taken the Troma empowerment by LPD or know if it will include the empowerment or teachings on all parts of the practice, like ngondro? I would be traveling from quite a ways away, and want to leave knowing I'll have a good amount of information to be able to start and do the practice.

Malcolm wrote:

The Troma cycle is quote lengthy. The Dzogchen part of it does not even involve practicing Troma at all.

You will undoubtedly be given the short sadhana to practice, and perhaps the Troma Ngondro.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 11:40 PM

Title: Re: Liberation upon Seeing?

Content:

dzoki said:

I live in Slovakia now. I still do Kagyu (Drikung and Karma Kagyu) practices as a part of my daily practice and continue to receive their teaching, whenever possible, so you could consider me a Kagyu practitioner, or Kagyu-Nyingma practitioner, though I don't really have any sectarian allegiances at present, nor do I want to have

Malcolm wrote:

I don't have sectarian preferences either, and I do accept that the practice of Vajrayāna paths of the four schools can bear the same result. But I no longer have much interest in any teachings outside of Dzogchen. Life is just too short, and getting shorter every second.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 10:21 PM

Title: Re: Liberation upon Seeing?

Content:

smcj said:

In general among standard daily practices you have guruyoga of Milarepa, guruyoga of 4 sessions, short Milarepa guruyoga....

You seem to know more about this than I do. I don't know who you are, but I guess from now on I'll have to defer to you like I do to Cone.

You wouldn't have happened to have just been at the N.A. Monlam would you?

Malcolm wrote:

He is from Eastern Europe. Maybe an ex-Kagyu...

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 8:50 PM

Title: Re: Liberation upon Seeing?

Content:

smcj said:

However I've met western 3 year retreat graduates that have had zero exposure to Dzogchen.

Malcolm wrote:

Yet, they all have certainly received such empowerments as Shitro, Amitabha, various forms of Guru Rinpoche, etc., all of which are essentially practices grounded in Dzogchen view, meditation and practice, as is the Karma Pakshi Ladrub.

I understand that given the close connection between Nyingma and Karma Kagyu, sometimes it is a struggle for Karma Kagyu to maintain its separate identity. It is no secret, for example, that Kongtrul's own personal practice was Dzogchen, specifically based around the Konchog Chidu cycle.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 8:35 PM

Title: Re: Liberation upon Seeing?

Content:

smcj said:

And btw, generally Karma Kagyupas practice Mahamudra, not Dzogchen. They think it's better than Dzogchen.

Malcolm wrote:

No, they don't think it is better. They think that most people do not have the capacity for Dzogchen. If they thought that Mahāmudra was better, why is it that most Karma Kagyu practices are termas?

dzoki said:

I think it is quite far fetched to say that most of Karma Kagyu practices are termas. Most of daily practices are certainly not terma, also what is practiced in retreat is mostly Karma Kagyu compositions and not terma.

As for dzogchen, most of Karma Kagyupa's that I have met consider mahamudra and dzogchen to be equal, their reasoning is that there is no higher state than the natural state of mind, which is the state of mahamudra and dzogchen, so in their view there is no difference between the two (when it comes to one being higher and the other being lower).

Malcolm wrote:

Oh, there is a very funny interaction between Kalu Rinpoche and Dudjom Rinpoche over this very question, with Dudjom Rinpoche pointing out that all of Kalu Rinpoche's own daily practices were in fact from the terma tradition.

I don't know about other centers, but at KTD, which is in Woodstock, NY, most of the daily practice are termas. And just look at their catalogue of publications:

<http://www.kagyu.org/ktdpub/catalog/web/viewer.html>

and,

http://www.namsebangdzo.com/Pecha_s/2548.htm

Absolutely most of the daily practices they sell on their website are termas.

Their three year retreat program is a different thing, but of course, the Karma Pakshi Guru Sadhana is a major thing, yet another terma.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 8:24 PM

Title: Re: POTUS 2016, part 2

Content:

mossy said:

and he just burned out. back to the way he was at the start of the race.

Malcolm wrote:

You might think Sanders burned out. But at least he did not self-immolate like this guy:

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 8:14 PM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

Dzogchen, 100%.

Tao said:
Just after empowerment? before or later?

Is not Rainbow body the stage of full enlightenment?

Forgive my ignorance...

Malcolm wrote:
No problem. There are 21 capacities of Dzogchen practitioners divided into best, medium and average. The best achieve buddhahood in this life. The next 19 achieve buddhahood in the bardo. The last, the average of the average, achieve buddhahood in a nirmanakāya buddhafiield without ever returning to samsara.

Author: Malcolm
Date: Tuesday, July 12th, 2016 at 8:07 PM
Title: Re: Enlightenment success rate
Content:
Malcolm wrote:
Dzogchen, 100%.

Tao said:
Not sure if this is the right place for this request but here I go.

I'm looking for references about enlightenment success rate references in any kind of buddhist doctrine or collective.

For example I recall reading in some book by Dakpo Tashi Namgyal (I think it was "Clarifying the natural state") that two thirds of the monks with some master reached the one-taste Mahamudra yoga but none of them was into non-meditation yoga.

I'm sorry for not being more specific in my example I can't recall more details...

Are there other references like this? (Mahayana or Vajrayana)

Thank you a lot.

Author: Malcolm
Date: Tuesday, July 12th, 2016 at 7:54 PM
Title: Re: Liberation upon Seeing?
Content:
smcj said:
And btw, generally Karma Kagyupas practice Mahamudra, not Dzogchen. They think it's better than Dzogchen.

Malcolm wrote:

No, they don't think it is better. They think that most people do not have the capacity for Dzogchen. If they thought that Mahāmudra was better, why is it that most Karma Kagyu practices are termas?

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 10:12 AM

Title: Re: How to drop effort

Content:

Johnny Dangerous said:

Like the title says. Could have put it in the Mahamudra section too I guess.

How do you drop effort, without producing more effort?

Malcolm wrote:

Drop dropping.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 5:24 AM

Title: Re: Liberation upon Seeing?

Content:

naljor said:

what may be considered Liberation upon Seeing?

Malcolm wrote:

First of all, one must understand that the six liberations, through seeing, hearing, smell, taste, touch and mind are exclusively a part of Dzogchen intimate instruction series teachings.

Liberation through seeing can be in the form of statues, mantras, and so on are that are recommended as such for such purposes. Of course, this idea has become popular, so it is natural that we see somewhat wider application of this principle in some schools outside of Nyingma. But the idea belongs to Dzogchen.

Author: Malcolm

Date: Tuesday, July 12th, 2016 at 3:06 AM

Title: Re: Arnold Schwarzenegger now a vegan

Content:

Malcolm wrote:

Have you seen Bill Clinton lately, he looks like a vegan zombie.

dzogchungpa said:

Is he actually a vegan?

See e.g. <http://www.nytimes.com/2014/04/13/fashion/dr-mark-hyman-clintons-health.html>

Malcolm wrote:
Impermanence...

Author: Malcolm
Date: Tuesday, July 12th, 2016 at 2:46 AM
Title: Re: Arnold Schwarzenegger now a vegan
Content:
David N. Snyder said:
Tough guys who are vegan:

Mike Tyson, former heavy-weight boxing champion is a vegan.

Now Arnold Schwarzenegger has become a vegan.

<http://yournewswire.com/arnold-schwarzenegger-ive-given-up-meat-for-the-benefit-of-humanity/>

Malcolm wrote:
Undoubtedly because they both have heart problems. Have you seen Bill Clinton lately, he looks like a vegan zombie.

Author: Malcolm
Date: Tuesday, July 12th, 2016 at 2:12 AM
Title: Re: Help Me Understand....
Content:
maybay said:
Having you tried learning Dzogchen from a book?

Malcolm wrote:
Head this one off at the pass — it just isn't possible.

Author: Malcolm
Date: Monday, July 11th, 2016 at 11:20 PM
Title: Re: english translation of yaksha...
Content:
Malcolm wrote:
The Tibetans translate yakṣa as gnod byin, "one who gives harm," in reference to the generally harmful nature of yakṣas.

Author: Malcolm

Date: Monday, July 11th, 2016 at 7:27 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

Actually there is no point of view of mine. But if "is totally invalidated" shall mean "is not true" then yes, there is no truth findable in any linguistic expression.

Malcolm wrote:

I mean, you do not understand the point of madhyamaka, whether Tsongkhapa's or anyone else's.

Herbie said:

The point you understand is the one you are imputing. I am understanding Tsongkhapa's speech as presented by Jeffrey Hopkins in English. So actually I am understanding Jeffrey Hopkins. But whether Tsongkhapa or Jeffrey Hopkins does not matter. What matters is that I do understand. And there is no more for me to understand.

Malcolm wrote:

Glad you are satisfied. But I still think you have not an inkling of what Tsongkhapa actually means.

Author: Malcolm

Date: Monday, July 11th, 2016 at 5:28 AM

Title: Re: Help Me Understand....

Content:

Malcolm wrote:

You will find little support for Jax's views here. He does not seem to understand the difference between the basis and the path, nor that the basis refers to something that one has yet to realize.

manjusri said:

Can you elaborate a little on what you are referring to as the basis? Are you referring to one's Buddhature?

Malcolm wrote:

In the most simple way of explaining it, yes. The teaching of Dzogchen concerns how to realize sugatagarbha, the clear and empty nature of the mind. But it is much more profound than other approaches one may find in sūtra and tantra.

Author: Malcolm

Date: Monday, July 11th, 2016 at 3:53 AM

Title: Re: What exactly is Enlightenment?

Content:

Bristollad said:

Does the Buddha's reported use of Brahmanical language indicate approval and agreement with Brahmins? I don't think there is enough evidence to be able to say that.

Malcolm wrote:

The Buddha understood and acquiesced to the social importance of the ritual role brahmins, as well as kṣatriyas had Indian society. How could he not?

When he was giving instructions to Ananda about his cremation and so on, he told Ananda that it was a job for the "faithful" brahmins, not bhikṣus.

Author: Malcolm

Date: Monday, July 11th, 2016 at 2:15 AM

Title: Re: Help Me Understand....

Content:

Malcolm wrote:

We have to understand that there are many people these days who are deviant with respect to Dharma, but resemble Buddhists. The Self-Arisen Vidyā Tantra states:

The so-called “deviant tīrthikās who resemble Buddhists” deviate from being equivalent with insider Buddhists, and are only deviants because they are mistaken about Buddhist philosophy.

Author: Malcolm

Date: Monday, July 11th, 2016 at 2:00 AM

Title: Re: Help Me Understand....

Content:

BuddhaFollower said:

Padmasambhava and Vimalamitra never taught Dzogchen.

Their life stories are terma myth.

Malcolm wrote:

No, Padmasambhava clearly taught Dzogchen in the man ngag lta ba phreng ba. Vimalamitra definitely taught Dzogchen as well.

While there is no doubt their lives have been heavily mythologized, there is no reason to doubt the introduction of Dzogchen to Tibet by Padmasambhava, Vimalamitra and Vairocana. Shri Siṃha as a Indian teacher of Dzogchen (i.e., completion stage without the need for creation stage) is independently confirmed in the treatises of Mañjuśrīkīrti. Shri Siṃha was the teacher of all three.

Author: Malcolm

Date: Monday, July 11th, 2016 at 12:56 AM

Title: Re: Help Me Understand....

Content:

manjusri said:

If anyone here is capable, please help me put his views into context. I do not have enough of a background in Dzogchen to understand where he is coming from. Maybe there are others here who are familiar with Jackson and have a grasp on where he is coming from. I only wish to deepen my understanding.

Malcolm wrote:

You will find little support for Jax's views here. He does not seem to understand the difference between the basis and the path, nor that the basis refers to something that one has yet to realize.

As far as Vajrayāna goes, there was never a time that Dzogchen existed apart from the context of Vajrayāna. Thus his thesis that various teachers adulterated some imaginary "pure" Dzogchen with "lower" vehicles is a mistaken view.

Author: Malcolm

Date: Sunday, July 10th, 2016 at 8:48 PM

Title: Re: Inherency and the Object of Negation

Content:

conebeckham said:

As I believe the Buddha and his followers have said that the conceptual, rational mind cannot encompass the real, I maintain that there is no "ontology in general."

vinegar said:

No problem on accepting that conceptual cognition is necessarily mistaken. But what about nonconceptual cognition, if there is no ontology in general then there is nothing for it to perceive.

Malcolm wrote:

An ontology is not required for nonconceptual cognitions. The question you are really asking is, if there are no external objects, how can there be direct perceptions (which are nonconceptual). All Buddhist systems, including Yogacara, accept external objects at the level of ordinary convention.

Author: Malcolm

Date: Sunday, July 10th, 2016 at 4:29 AM

Title: Re: Discarding Dharma Texts

Content:

Jeff H said:

I have a dilemma which concerns an unmentionable and controversial teacher. This is not a question about that group, but about my actions now, as an FPMT practitioner. The

issue arose for me when I was listening to Alex Berzin's lectures on Wheel of Sharp Weapons. At one point he mentions the questionable teacher by name and said, "I would not have one of his books in my house." The reason, as I understand it, is based on samaya toward HHDL and the idea that anything associated with that school has the potential to produce negative energy.

So here's my dilemma. It was that school that introduced me to Tibetan Buddhism in 2007. I attended weekly sessions for two years, but more significantly, during that time I studied all his texts designated as the Foundational Programme on my own. My entire experience there was very positive. I was never taught about their protector and never encouraged to protest HHDL.

Most importantly, I believe that this teacher's texts gave me a very solid grounding in Gelug teachings. When I left that school for Geshe Tashi Tsering's formal, online course called Foundations of Buddhist Thought, I found it was essentially the same curriculum, and I believe that I was able to get more out of Geshe Tashi's teachings thanks to the preliminary work I had done.

Therefore, although I accepted my first teacher wrongly, and subsequently came to believe I should respectfully disassociate myself from him, I retain a certain loyalty because, in fact, I believe he taught me well. More significantly, I still possess all the books I studied in those first two years, and I consider them to be legitimate Dharma teachings. So if I am to get rid of them, how should I do that?

Norwegian said:
Burn them.

Malcolm wrote:
Better to recycle it by tossing it in a recycle bin. Less carbon...

Author: Malcolm
Date: Sunday, July 10th, 2016 at 3:33 AM
Title: Re: Inherency and the Object of Negation
Content:

conebeckham said:
But I am not asserting that "there is not one shred of anything out there" as that sounds like nihilism.

Lukeinaz said:
That want't very well worded. Would you agree "there is not one shred of anything findable out there? If not, I am curious to know what it is you are finding.

Malcolm wrote:
There isn't anything findable at all. If there were, it would be ultimate.

Author: Malcolm
Date: Saturday, July 9th, 2016 at 10:17 AM
Title: Re: Inherency and the Object of Negation
Content:

Lukeinaz said:

Your language would be more comfortable as long as we agree that appearing in this sense means from a designating consciousness

Malcolm wrote:

No, appearances arise, then are labeled, not the other way around.

If you make it the other way around, you essentially reduce Madhyamaka to a form of idealism (cognitions are predicated in linguistic universals), rather than what it is, a kind of radical nominalism.

Lukeinaz said:

So if I have this right: appearances arise dependent on the mind, are labeled, and then appear back to that very mind as if from out there.

Malcolm wrote:

No, it is simpler than that. Appearances arise in the mind, are labeled and stored as memories, which can then be recalled.

Author: Malcolm
Date: Saturday, July 9th, 2016 at 10:07 AM
Title: Re: Victims of Communism
Content:

Kim O'Hara said:

Nicholas,

We don't deny the evils of Communism, and we have just spent half a page lamenting the evils of Capitalism. What I objected to (in the post Malcolm quoted to re-start the thread) was only your one-sidedness. Communism was a reaction to - and a reflection of - Capitalism, and we need to transcend both of them if we are to address suffering.

Kim

conebeckham said:

I am in agreement. Nicholas, your implicit, and somewhat explicit at times, Pro-Capitalism / Anti-Communism message serves to do what?

Do you think Capitalist economies are more "Buddhistic" in nature?

Nicholas Weeks said:

I am explicitly anti-totalitarian communism because I am pro-freedom of thought, speech & religion. I am explicitly not pro any modern political setup. It is just a simple fact that if one values these human freedoms, they are overwhelmingly found in non-communist, non-totalitarian, 'capitalistic' nations.

Malcolm wrote:

Well you see, right there is the difference between us. Whereas you are avowedly anti-totalitarian communism, I am simply an anti-totalitarian, antifascist, biocentric libertarian. As far as your judgement about extinct economies, the economy of Rome, for example, was founded on slave labor, as were a number of other classical economies. The caste system in India too was and is a system of entrenched class hierarchy, and ultimately, hereditary slavery.

Author: Malcolm

Date: Saturday, July 9th, 2016 at 8:30 AM

Title: Re: Mahanayan canon?

Content:

davidbrainerd said:

...Mahayana seems to just have a few one-off sutras that kind of float by themselves. Is this a misperception?

Malcolm wrote:

Most definitely.

The sūtra division of the Mahāyāna canon has several distinct divisions: Prajñāpāramita (which consists of many many volumes); the Avatamska Sūtra (in four volumes I think); the Ratnakuta collection (in several volumes with many scores of individual sūtras) and the general sūtra division which again is composed of many volumes. And this is just a rough overview of the Tibetan Mahāyāna canon. The Chinese Mahāyāna canon is just as vast. And we have not even gotten into commentaries, which dwarf the Pali commentarial tradition.

Author: Malcolm

Date: Saturday, July 9th, 2016 at 3:24 AM

Title: Re: Victims of Communism

Content:

Kim O'Hara said:

I look forward to your review of a similar book about Capitalism.

Malcolm wrote:

Indeed, all of these atrocities were made possible only because of Industrial Capitalism and its efficiency in producing weapons of both mass and local destruction.

Nicholas Weeks said:

Sure, weapons do the killing automatically, no operators required. And how those evil capitalists built the Gulags and camps etc.

Malcolm wrote:

But indeed, nineteenth century and early twentieth century factories and mines were no better than gulags, with murderous guards, etc.

The workers movement in the 19th century was a reaction to the appalling conditions of living under Capitalism. Under European Capitalism, millions of native peoples were murdered, starved to death, pushed out of the way of white settlers, and so on. Millions more Africans were forced into slavery, sold, murdered, and bred like animals.

Author: Malcolm

Date: Saturday, July 9th, 2016 at 1:21 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

Your language would be more comfortable as long as we agree that appearing in this sense means from a designating consciousness

Malcolm wrote:

No, appearances arise, then are labeled, not the other way around.

If you make it the other way around, you essentially reduce Madhyamaka to a form of idealism (cognitions are predicated in linguistic universals), rather than what it is, a kind of radical nominalism.

Author: Malcolm

Date: Saturday, July 9th, 2016 at 12:35 AM

Title: Re: Victims of Communism

Content:

Kim O'Hara said:

I look forward to your review of a similar book about Capitalism.

Malcolm wrote:

Indeed, all of these atrocities were made possible only because of Industrial Capitalism and its efficiency in producing weapons of both mass and local destruction.

Author: Malcolm

Date: Saturday, July 9th, 2016 at 12:06 AM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

Malcolm wrote:

All schools have a "built-in" notion of their own superiority, Kagyu included.

Karinos said:

yes yes, Kagyu too. How about Sakyapas?

I don't know much about their views.

Malcolm wrote:

What is excluded from "all schools?"

Author: Malcolm

Date: Friday, July 8th, 2016 at 11:43 PM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

Malcolm wrote:

Warning signal - if teacher or fellow practitioners are saying their Yana or Dharma is better, superior or higher than others - this is a warning of sectarian manipulation.

So Dzogchen tantras are sectarian manipulation?

Karinos said:

Can't tell you about Dzogchen tantras, but many HAY tantras say they are superior over any other Dharma. But of course there is a deeper meaning in it.

However when teacher or fellow practitioner says this without explaining deeper meaning I think that is sectarian manipulation. And there are as many of them in Nyigmapa, Kagyu or Gelugpa. Actually Nyingmapas often have superiority ego built in - very strong one, so do Gelugpas.

Malcolm wrote:

All schools have a "built-in" notion of their own superiority, Kagyu included.

Author: Malcolm

Date: Friday, July 8th, 2016 at 11:11 PM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

Karinos said:

Tibetan Buddhism sectarianism - survival guide

<https://www.facebook.com/notes/mahakala/tibetan-buddhism-sectarianism-survival-guide/1020654761318491>

Hinayana as stand alone school does not exist anymore on the Earth.

Theravada tradition is much more than Hinayana and should not be identified as such.

Malcolm wrote:

Nonsense. The Theravāda school is precisely a Hinayāna school.

Karinos said:

Do you guys honestly think that senior monk of Theravada - who memorized whole Pali Canon of sutras and can give full explanation from his memory - has less capacity than Vajrayana practitioner who can barely chant one rosary of mantra daily?

Malcolm wrote:

This very much depends on what you mean by "capacity."

Karinos said:

Warning signal - if teacher or fellow practitioners are saying their Yana or Dharma is better, superior or higher than others - this is a warning of sectarian manipulation.

Malcolm wrote:

So Dzogchen tantras are sectarian manipulation?

Author: Malcolm

Date: Friday, July 8th, 2016 at 10:44 PM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

smcj said:

An inauthentic lama could use Dharma ideas to create a cult. That is a danger.

Malcolm wrote:

All kinds of dangers in samsara. Of those, this is the least worrisome.

Author: Malcolm

Date: Friday, July 8th, 2016 at 9:14 PM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

Ayu said:

Cult-like nature is not acceptable and Tibetan Buddhism has no cult-like nature in general.

Malcolm wrote:

People who have problems with following a guru should not study Tibetan Buddhism, full stop. Actually, they are incapable of following Buddhadharma in general.

Author: Malcolm

Date: Friday, July 8th, 2016 at 9:11 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

This just turns one's sense consciousnesses off. Tibetans for example understood that the brain governed sense consciousness well over a thousand years ago.

boda said:

Seriously? :

Malcolm wrote:

Seriously. Tibetan Medical discussions of brain injuries and injuries to nerves are instructive in how advanced their "scientific" knowledge was a millennium and more ago.

Author: Malcolm

Date: Friday, July 8th, 2016 at 8:39 PM

Title: Re: Is Cult like nature of Tibetan Buddhism acceptable?

Content:

Malcolm wrote:

Does Tibetan Buddhism have a cult-like nature?

Vajrasvapna said:

Is Cult like nature of Tibetan Buddhism acceptable? Could we have a less fanatic teacher disciple relation? Since what I'm seeing in Tibetans Buddhism groups is just too ugly and the guru thing is what people use to support that.

Some quotes about that:

"In Europe and America, Tibetan teachers emphasized that to follow Guru is very important ... like that. Yes, in the essence of Tantra, Guru is important. But in this case, you need certain quality of Guru, and certain quality of disciples ... with comparison to Milarepa and Marpa. And then subject Tantra, the nature of the Tantra, the nature of the Guru, and the nature of the disciple, must be in a very proper structure. But Tantra is a very eccentric practice. It was a very eccentric practice as in the examples of Tilopa/Naropa and Marpa/Milarepa. Of course, Tantric methods is very powerful but this is not suitable for big society. A teacher like Marpa and Tilopa is not available everywhere. If you act like Tilpoa, can you take the risk? You cannot give hardship to disciples as Tilopa did. If you are 100% sure that you can liberate your disciple, otherwise you are then entirely a cult. So guru promotion is not proper everywhere. I don't mean disciples should not have respect to teacher. Of course one should respect the teacher but not in a fanatical way. There is no need and followers should not follow in that (fanatical) way." The later Sharmapa

"People these days use whatever little dharma they know to augment afflictive emotion, and then engender tremendous pride and conceit over it.

They teach the Dharma without taming their own minds. But as with a river rock [that sits in a river but is never soaked through], not even a hair's tip of benefit penetrates the

other people. Even worse, incorrigible people [are attracted] to this [false] dharma that increases conflict. When individuals who could be tamed by the Dharma encounter such incorrigible, their desire for the sacred Dharma is lost. It is not the fault of the Dharma; it is the fault of individuals." Machik Labdron prophecy.

Author: Malcolm

Date: Friday, July 8th, 2016 at 10:39 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

I cannot comment because I am not involved in a "Buddha Dharma".

Malcolm wrote:

Which is why your entire point of view is totally invalidated.

Herbie said:

Actually there is no point of view of mine. But if "is totally invalidated" shall mean "is not true" then yes, there is no truth findable in any linguistic expression.

Malcolm wrote:

I mean, you do not understand the point of madhyamaka, whether Tsonkhapa's anyone else's.

Author: Malcolm

Date: Friday, July 8th, 2016 at 7:38 AM

Title: Re: reality is a vajra

Content:

conebeckham said:

I thought it was Barbells, myself.

Malcolm wrote:

hoverboard...

Author: Malcolm

Date: Friday, July 8th, 2016 at 7:38 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

I cannot comment because I am not involved in a "Buddha Dharma".

Malcolm wrote:

Which is why your entire point of view is totally invalidated.

Author: Malcolm

Date: Friday, July 8th, 2016 at 7:36 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

boda said:

New discoveries apparently support Dennett's explication, such as the so called consciousness on-off switch.

See: <https://www.newscientist.com/article/mg22329762-700-consciousness-on-off-switch-discovered-deep-in-brain/>

Malcolm wrote:

This just turns one's sense consciousnesses off. Tibetans for example understood that the brain governed sense consciousness well over a thousand years ago.

Author: Malcolm

Date: Friday, July 8th, 2016 at 4:48 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

boda said:

How do you know it's wrong?

Malcolm wrote:

Because I know. That knowing itself refutes the premise Dennet holds.

boda said:

From what I understand, Dennett claims that subjective consciousness is illusory. From what I understand, you would also claim that subjective consciousness is illusory (empty). What am I missing?

Malcolm wrote:

The difference is self-awareness, as stated above. The self-awareness of consciousness is an irreducible fact that cannot be explained by materialism, not thus far.

Author: Malcolm

Date: Friday, July 8th, 2016 at 4:24 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

boda said:
How do you know it's wrong?

Malcolm wrote:
Because I know. That knowing itself refutes the premise Dennet holds.

Author: Malcolm
Date: Friday, July 8th, 2016 at 4:02 AM
Title: Re: Texts that destroy ""scientific" materialism
Content:

boda said:
What difference does it make?

Dennett has subjective experiences. What difference does it matter if he describes them as real or illusion? Indeed it would seem more Buddhist if he described them as illusion, which he apparently does.

Malcolm wrote:
He accounts for them by recourse to a purely mechanical model of physical events, which are not themselves illusory, but are physical and irreducible facts.

boda said:
So what's wrong with that?

Malcolm wrote:
There is nothing "wrong" with it, apart from that fact that is a wrong view (mithya-dṛṣṭiḥ).

Author: Malcolm
Date: Friday, July 8th, 2016 at 3:25 AM
Title: Re: Texts that destroy ""scientific" materialism
Content:

boda said:
Am I real or an illusion?

Malcolm wrote:
Only you can answer that question for yourself.

boda said:
What difference does it make?

Dennett has subjective experiences. What difference does it matter if he describes

them as real or illusion? Indeed it would seem more Buddhist if he described them as illusion, which he apparently does.

Malcolm wrote:

He accounts for them by recourse to a purely mechanical model of physical events, which are not themselves illusory, but are physical and irreducible facts.

Author: Malcolm

Date: Friday, July 8th, 2016 at 3:12 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

He [Dennett] absolutely denies there is subjective experience.

boda said:

Am I real or an illusion?

Malcolm wrote:

Only you can answer that question for yourself.

Author: Malcolm

Date: Friday, July 8th, 2016 at 3:07 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

boda said:

From a very brief google search just now that appears to be a false claim, that Dennett denies the phenomenon of conscious experience. Perhaps you could substantiate that claim.

`We're all zombies. Nobody is conscious' (Dennett 1991, p. 406)

Malcolm wrote:

Dawkins, Dennet, et al, believe that the universe and everything in its functionally inert and nonsentient.

boda said:

In a footnote Dennett states: "It would be an act of desperate intellectual dishonesty to quote this assertion out of context!"

Malcolm wrote:

He absolutely denies there is subjective experience.

boda said:

"To put it as clearly as I can: in his book, Consciousness Explained, Dennett denies the

existence of consciousness. He continues to use the word, but he means something different by it. For him, it refers only to third-person phenomena, not to the first-person conscious feelings and experiences we all have.

Malcolm wrote:

<http://www.nybooks.com/articles/1995/12/21/the-mystery-of-consciousness-an-exchange/>

Author: Malcolm

Date: Friday, July 8th, 2016 at 2:33 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

boda said:

From a very brief google search just now that appears to be a false claim, that Dennett denies the phenomenon of conscious experience. Perhaps you could substantiate that claim.

`We're all zombies. Nobody is conscious' (Dennett 1991, p. 406)

Malcolm wrote:

Dawkins, Dennet, et al, believe that the universe and everything in it is functionally inert and nonsentient.

Author: Malcolm

Date: Friday, July 8th, 2016 at 1:48 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

This appears to be the keystone of Tsongkhapa's system.

Malcolm wrote:

...in terms of sutra. And how many eons are required just to realize the first bhumi?

conebeckham said:

Well, what's interesting about the Gelug texts I've read, and very limited teachings I've had, is that even in tantric practice, Gelug practitioners are advised to bring their "View" based on this understanding/experience of emptiness to their deity yoga, and their completion stage practices. I've seen texts that specifically recommend analytic Madhyamaka analysis in the context of KyeRim and DzogRim.

Malcolm wrote:

Yes, nevertheless, they maintain that without accessing the subtle mind through the two stages, it is extremely difficult to realize the emptiness ascertained in analysis because ordinary analytical consciousness is too coarse to realize subtle emptiness.

Author: Malcolm

Date: Thursday, July 7th, 2016 at 9:36 PM

Title: Re: Buddhahood in This Life

Content:

Harimoo said:

Is there any difference between pre-order on Wisdom Publications and pre-order on Amazon ? (shipments to Europe with Wisdom Pub are huge)

Malcolm wrote:

It is going to be internationally distributed by Simon and Schuster, so you should also be able to get it from Wisdom Books in England.

udawa said:

Alas, Wisdom Books (the UK book distributor, not Wisdom Publications) appear to have ceased trading.

Hopefully an alternative to Amazon will emerge to take its place.

Sign of the times I suppose.

Malcolm wrote:

You should be able to order the books directly from Wisdom pubs, and it will be published as an e-book.

Author: Malcolm

Date: Thursday, July 7th, 2016 at 9:34 PM

Title: Re: Inherency and the Object of Negation

Content:

King of Concentrations Sutra said:

If you analytically discriminate the lack of self in phenomena
And if you cultivate that precise analysis in mediation,
This will cause you to reach the goal, the attainment of nirvana.
There is no peace through any other cause.

Lukeinaz said:

This appears to be the keystone of Tsongkhapa's system.

Malcolm wrote:

...in terms of sutra. And how many eons are required just to realize the first bhumi?

Author: Malcolm

Date: Thursday, July 7th, 2016 at 8:17 PM

Title: Re: Buddhahood in This Life

Content:

Boomerang said:

Is the book safe for members of the Dzogchen Community who have not received thögal instructions?

Malcolm wrote:

The book, as stated in my intro, is intended for those who have received Dzogchen empowerment and instructions. There are no explicit instructions in the book on how to practice thögal.

Author: Malcolm

Date: Thursday, July 7th, 2016 at 5:26 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Wayfarer said:

... the point about the modern scientific materialism of the sort preached by Richard Dawkins and Lawrence Krauss and Stephen Hawkings, is that they want to put science in the place of religion. It has been described as the 'religion of scientism'.

boda said:

Anything that offers purpose and meaning can take the place of religion, so yes of course science could adequately fill that role. What you don't seem to appreciate is that atheists such as Dawkins are essentially opposed to the irrationality that can result from the inability to separate "hard facts," as Bikkhu Bodhi puts it, from other spheres of value. They are opposed to 'drinking the Kool-Aid', to put it more colloquially, and yet your point seems to suggest that they are merely drinking a different brand of sugar water. If that is your point point then you are fundamentally mistaken.

Malcolm wrote:

They are most definitely drinking a brand of sugar water.

Author: Malcolm

Date: Thursday, July 7th, 2016 at 3:38 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Advance review:

The text translated in this volume is an inspired translation of one of the classics of the Great Perfection, unveiling the extraordinary tradition of the 8th century pandit Vimalamitra. It introduces the reader to the secret visionary instructions of Thögal

practice, the core of Dzogchen itself. Extensively based on the corpus of the Seventeen Tantras, the text reveals the entire Path of the Great Perfection in a fluid and inspiring style which carefully follows the original.

-- Jean Luc Achard

Author: Malcolm

Date: Thursday, July 7th, 2016 at 2:48 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

How are we to make sense of this without an implying a qualifier?

The particle is not a particle therefore it is a particle.

Malcolm wrote:

By realizing what it means.

Lukeinaz said:

How would you recommend one go about realizing what this means without analysis?

What does it mean to you?

Malcolm wrote:

It can't be realized via analysis. This kind of emptiness is inert. This is why even Tsongkhapa maintains that one must enter the path of secret mantra.

Author: Malcolm

Date: Wednesday, July 6th, 2016 at 11:49 PM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

How are we to make sense of this without an implying a qualifier?

The particle is not a particle therefore it is a particle.

Malcolm wrote:

By realizing what it means.

Author: Malcolm

Date: Wednesday, July 6th, 2016 at 11:11 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

Crazywisdom said:

So dakini letters come out in ones native language. Still, GP put it down in dakini.

Malcolm wrote:

Not exactly. Guru Rinpoche taught the teachings in full, in Tibetan. The Dakinī scripts are keys used to unlock the memory of tertön, who then writes down what he recalls of the teachings.

Crazywisdom said:

Dakinis can hash that much content with a few letters? That's super sci-fi. I hope the NSA doesn't get a hold of that tech.

Malcolm wrote:

Much better compression than Pied Piper.

Author: Malcolm

Date: Wednesday, July 6th, 2016 at 7:20 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Wayfarer said:

Well, I agree with Bikkhu Bodhi, and have read many arguments in support of that idea, but as you have formed the opposite view, let's not keep arguing the case. It is tangential to Buddhism anyway.

Malcolm wrote:

One of the crucial influences on the Enlightenment was the spread of Epicurean materialism through the works of the Lucretius. Indeed, the term "Nature's God" comes from this trend. Quite a number of leading Enlightenment intellectuals, for example, David Hume, were atheists.

Author: Malcolm

Date: Tuesday, July 5th, 2016 at 2:35 AM

Title: Re: How to believe in rebirth

Content:

undefineable said:

The difficulty of course is how the word of choice, 'entity' in this case, is defined - in a narrow sense or in the broadest possible. Less unpromisingly perhaps, the excerpt directly raises the question of how consciousness succeeds contact and sensation rather than preceding them - dependant on the definition of 'consciousness' being used. It seems understandable for some of those drawn to the mahayana to 'skip over' these difficult but (presumably) basic teachings; maybe a minimal experience of meditation hints that they only make full sense with further such experience _

Malcolm wrote:

A mind is an entity. No entity of mind of passes from this life to the next, yet the mindstream courses from this world to the next. It is not really that hard a concept to grok if one has internalized the principles of dependent origination and essencelessness.

Author: Malcolm

Date: Tuesday, July 5th, 2016 at 1:48 AM

Title: Re: How to believe in rebirth

Content:

undefineable said:

Having read the link in full, the question becomes: 'In what way to believe in rebirth?'

Malcolm wrote:

Quite simply, nothing substantial, no entity of any sort, will pass from this world to the next; and nevertheless, there is a connection between this world and the next, like the impression of a seal in clay, and so on.

Author: Malcolm

Date: Monday, July 4th, 2016 at 11:21 PM

Title: Re: Dorje Drollo and Dzogchen

Content:

Kilaya. said:

Does the concept of "crazy wisdom" (yeshe chölwa) - which is often associated with Drollo - exist in any tradition or text apart from Trungpa's books?

Malcolm wrote:

Textually, speaking, I could only find one instance of the term 'chol ba'i ye shes being used, in connection with Mañjuvajra sadhana in the Tengyur, at TBRC. And they have many Drollo and other texts that are text searchable.

Author: Malcolm

Date: Monday, July 4th, 2016 at 9:38 PM

Title: Re: To Free Trade or Not to Free Trade

Content:

Myoho-Nameless said:

The amount of influence and control "corporations" have over the economy is pretty anti free trade. Being in favor of free trade is being against that "corporatism" we all don't like.

I am attracted to mutualism as it combines socialism with free markets.

My thoughts on nationalism at present are convoluted at best. But I think "countries" are now or soon to be an archaic concept and people should identify primarily at a

municipal level. Its been said that NYC could produce 85% of it's own food using the right technology. I'm interning at a local organic..."farm" for lack of a better word and god damn, regulations are a real barrier to hatching this new paradigm.

Malcolm wrote:

Yes, because agricultural regulations are written in order to squash competition from small producers. The book, Everything I want to do is Illegal by Joel Salatan is an excellent read on this subject. Another is Small is Beautiful by Schumacher.

Also, the principle of organizing society at the municipal level is the bedrock of Bookchin's Libertarian Municipalism, which is based on the popular anarchist notion of decentralization.

Author: Malcolm

Date: Monday, July 4th, 2016 at 8:49 PM

Title: Re: How to believe in rebirth

Content:

davidbrainerd said:

the immaterial mind (which you could just as well call 'soul') is the self.

Malcolm wrote:

The mind is one of the aggregates. So when you say "the aggregates are not the self," you are directly contradicting yourself.

davidbrainerd said:

Its not as simple as that. There are clearly two minds. In Pali you have nama and citta

Malcolm wrote:

Nama, citta, vijñāna and manas are all synonyms for the same thing, one's mind.

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 9:24 PM

Title: Re: How to believe in rebirth

Content:

smcj said:

Hey, this is Mahayana. We can say the 8th consciousness goes from lifetime to lifetime. It's not a "self" because it is infinitely mutable.

Malcolm wrote:

It is not a self because it is just a name for the aggregate of consciousness and because it is momentary.

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 9:23 PM

Title: Re: How to believe in rebirth

Content:

davidbrainerd said:

the immaterial mind (which you could just as well call 'soul') is the self.

Malcolm wrote:

The mind is one of the aggregates. So when you say "the aggregates are not the self," you are directly contradicting yourself.

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 5:44 AM

Title: Re: To Free Trade or Not to Free Trade

Content:

Queequeg said:

The issue of free trade is becoming a major issue in the US presidential election.

Malcolm wrote:

Free for whom?

Queequeg said:

and even Hilary has been pushed to oppose the Trans Pacific Partnership pact in her primary race with Bernie.

Malcolm wrote:

The DNC rejected all of Sander's platform suggestions. The DNC and the Dems can go screw themselves (actually they are, and screwing the planet and all living creatures in the bargain).

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 4:15 AM

Title: Re: Padmasambhava in Translation

Content:

Malcolm wrote:

There is nothing wrong in principle with the 84000 project.

dzogchungpa said:

I'm sure DJKR will be very relieved to hear this.

Malcolm wrote:

Well, I have understood for some time that his every move really does hang on my opinion of it.

Author: Malcolm
Date: Saturday, July 2nd, 2016 at 1:40 AM
Title: Re: Padmasambhava in Translation
Content:

Malcolm wrote:
Who cares what other people think?

MalaBeads said:
DJKR cares what other people think.

Or at least he used to.

Malcolm wrote:
There is nothing wrong in principle with the 84000 project. What I object to is the idea that the literary products of Tibetan buddhas is inferior in quality and kind to that of Indian buddhas. It is similar to the tale of Padampa Sangye and Milarepa's meeting. While equal in realization, Mila's blade of grass bent a little lower than Padampa's, ostensible due to Mila's inferior birth as a Tibetan.

Author: Malcolm
Date: Saturday, July 2nd, 2016 at 1:38 AM
Title: Re: Britian's upcoming E.U referendum
Content:
Malcolm wrote:

"Political campaigns are not social movements. Even great campaigns like those of Jackson in the 80s, Obama in the recent past or Sanders today are not social movements. We must distinguish between social momentums, social rebellions and social movements. Given the massive national security state and the pervasive carceral state, social movements are rare – past, present and future. The American Empire is more ripe for a counter-revolution than revolution, for right-wing movements than left-wing ones. This is so primarily because of the deep xenophobic roots in the country and profound militaristic sentiments in the culture. Hence, progressive social momentums and chaotic social rebellions are more likely to reshape our priorities and gain some concessions from greedy elites and callous citizens. This is why moral and spiritual dimensions of social activism are crucial – to sustain our will to fight inside and outside the system with little chance of immediate victory!"

http://www.blackagendareport.com/cornel_west_on_rightwing_danger

Author: Malcolm
Date: Saturday, July 2nd, 2016 at 1:11 AM
Title: Re: First Do No Harm
Content:

Nicholas Weeks said:

All Western doctors, Buddhist or not, take this oath of harmlessness as their priority in treating patients. I wonder how they handle gender dysphoria in children?

Here is one doctor's view:

<http://www.jpands.org/vol21no2/cretella.pdf>

Her conclusion:

Gender dysphoria (GD) in children is a term used to describe a psychological condition in which a child experiences marked incongruence between his experienced gender and the gender associated with his biological sex. There is no rigorous scientific evidence that GD is an innate trait. Moreover, 80 percent to 95 percent of children with GD accept the reality of their biological sex and achieve emotional health by late adolescence.

The treatment of GD in childhood with hormones effectively amounts to mass experimentation on, and sterilization of, youth who are cognitively incapable of providing informed consent. There is a serious ethical problem with allowing irreversible, life-changing procedures to be performed on minors who are too young to give valid consent themselves.

Malcolm wrote:

Agreed. Minors should not be allowed to embark on hormones therapy to emulate their preferred (for the time being) gender identity. Physically altering one's body is a decision that should be left to adults.

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 1:05 AM

Title: Re: Padmasambhava in Translation

Content:

Malcolm wrote:

from this perspective, he is saying his teachings are superior to translations.

Astus said:

But I assume hardly anyone today would think that a Westerner's similar statement would amount to anything serious. And if there were a group of students who followed such a living buddha, they'd be considered unorthodox and cult-like.

Malcolm wrote:

Who cares what other people think?

Author: Malcolm

Date: Saturday, July 2nd, 2016 at 12:45 AM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

Crazywisdom said:

So then Tertons are really speaking with GP's voice? Aren't terma written in dakini script and translated by the Tertons into Tibetan? I've always assumed there was some interpretive translating, because let's be honest, dakini can't be that close to Tibetan. And I always thought it was weird that dakini so would quote such large portions of texts. I guess dakinis read a lot.

heart said:

They are not translating, the text comes out in Tibetan from the the dakini letters (that often just are a few syllables) . You can read about it in Dilgo Khyentses biography and ChNNR's "The crystal and the way of the light".

/magnus

Crazywisdom said:

So dakini letters come out in ones native language. Still, GP put it down in dakini.

Malcolm wrote:

Not exactly. Guru Rinpoche taught the teachings in full, in Tibetan. The Dakinī scripts are keys used to unlock the memory of terton, who then writes down what he recalls of the teachings.

Author: Malcolm

Date: Friday, July 1st, 2016 at 8:22 PM

Title: Re: Padmasambhava in Translation

Content:

dzogchungpa said:

This is actually an interesting point. Strictly from a historical POV or whatever, is it clear that Padmasambhava knew Tibetan well? Apparently some say he only spent about 6 months in Tibet.

Malcolm wrote:

Was Padmasambhava a nirmanakāya? If so, do you think he need to take a TSL class?

tomamundsen said:

My own teacher doesn't teach this way, but in the book Essence of Buddhism, Traleg Kyabgon Rinpoche said that the Buddha's omniscience does not mean he literally knows everything and that he'd have to learn French, for example. I don't have the actual citation on hand, unfortunately. I guess there's different opinions on the matter?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, July 1st, 2016 at 5:21 AM

Title: Re: Padmasambhava in Translation

Content:

Malcolm wrote:

Since Padmasambhava taught in Tibetan ...

dzogchungpa said:

This is actually an interesting point. Strictly from a historical POV or whatever, is it clear that Padmasambhava knew Tibetan well? Apparently some say he only spent about 6 months in Tibet.

Malcolm wrote:

Was Padmasambhava a nirmanakāya? If so, do you think he need to take a TSL class?

Author: Malcolm

Date: Friday, July 1st, 2016 at 3:47 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Astus said:

"By the same token, it seems unlikely that those in these regions (or Cornwall or other economically peripheral spaces) would feel 'grateful' to the EU for subsidies. Knowing that your business, farm, family or region is dependent on the beneficence of wealthy liberals is unlikely to be a recipe for satisfaction (see James Meek's recent essay in the London Review of Books on Europhobic farmers who receive vast subsidies from the EU). More bizarrely, it has since emerged that regions with the closest economic ties to the EU in general (and not just of the subsidised variety) were most likely to vote Leave. While it may be one thing for an investment banker to understand that they 'benefit from the EU' in regulatory terms, it is quite another to encourage poor and culturally marginalised people to feel grateful towards the elites that sustain them through handouts, month by month. Resentment develops not in spite of this generosity, but arguably because of it. This isn't to discredit what the EU does in terms of redistribution, but pointing to handouts is a psychologically and politically naïve basis on which to justify remaining in the EU."

(http://www.perc.org.uk/project_posts/thoughts-on-the-sociology-of-brexite/)

treehuggingoctopus said:

Ah, you beat me to it, Astus. A cracking piece.

Johnny Dangerous said:

This kind of attitude exists among liberals in the US too. So many times you will hear people saying that they just can't understand why Tea Partiers, poor whites on welfare etc. who might receive Social Security or other benefits "vote against their own

interests", in both cases it assumes that simply receiving subsidies would somehow ingratiate a group towards a certain side..but it rarely works like that. If it did, corporations would be ingratiated to taxpayers.

During a 9-hour meeting in St. Louis, Missouri on Friday, members of the DNC's platform drafting committee voted down a number of measures proposed by Bernie Sanders surrogates that would have come out against the contentious Trans-Pacific Partnership (TPP), fracking, and the Israeli occupation of Palestine. At the same time, proposals to support a carbon tax, Single Payer healthcare, and a \$15 minimum wage tied to inflation were also disregarded.

Malcolm wrote:

<http://www.commondreams.org/news/2016/06/25/betraying-progressives-dnc-platform-backs-fracking-tpp-and-israel-occupation>

Why would I ever vote for the Democratic Party? Screw the DNC. Guess I will be voting Green again.

Author: Malcolm

Date: Friday, July 1st, 2016 at 12:31 AM

Title: Re: Padmasambhava in Translation

Content:

dzogchungpa said:

DJKR on "Lamaism": The Tibetans have developed the habit of preserving and propagating the work of Tibetan lamas, and seem to have forgotten about the Sutras and Shastras. Painful as it is for me to admit, Tibetans often promote the teachings of their own teachers far more than those of the Buddha—and I have no trouble understanding why Tibetan Buddhism is sometimes described as “Lamaism”. Today, as a result, our vision is quite narrow, and instead of dedicating our limited resources to translating the Words of the Buddha, we pour it into translating the teachings of individual lineage gurus, biographies, their long-life prayers, and prayers for the propagation of the teachings of individual schools.

from <http://84000.co/translated-the-words-of-the-buddhadharma-for-hearing-contemplation-and-meditation/>.

Malcolm wrote:

Padmasambhava on translations:

Since this [dkon mchog spyi 'dus] is a teaching by the voice of the dharmakāya or the sambhogakāya, it is superior to the [the teachings] in the languages of India.

The real point is that the voice of a nirmanakāya is the voice of the dharmakāya or the sambhogakāya. Since Padmasambhava taught in Tibetan, from this perspective, he is saying his teachings are superior to translations.

Author: Malcolm

Date: Friday, July 1st, 2016 at 12:04 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

BuddhaFollower said:

Princeton Dictionary of Buddhism says:

"The term seems to appear for the first time in the MAHĀYĀNASŪTRĀLAṂKĀRA, where the existence of such a primordial buddha is refuted on the grounds that the achievement of buddhahood is impossible without the accumulation of merit (PUṆYA) and wisdom (JÑĀNA)"

So it appears in sutra, albeit in a negative connotation.

Malcolm wrote:

The term actually is not in this text. What is refuted here, in chapter nine, verse 77, is the primordality of buddhahood, but the term adibuddha is not used here at all.

dzogchungpa said:

I believe it is in the bhashya:

<https://www2.hf.uio.no/polyglotta/index.php?page=record&view=record&vid=85&mid=284072>

Malcolm wrote:

Even so, Vasubandhu is not referring the same concept found in Vajrayāna. And in fact location cited, it is not used, despite Vasubandhu's use of the term.

Author: Malcolm

Date: Thursday, June 30th, 2016 at 5:01 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

BuddhaFollower said:

Princeton Dictionary of Buddhism says:

"The term seems to appear for the first time in the MAHĀYĀNASŪTRĀLAṂKĀRA, where the existence of such a primordial buddha is refuted on the grounds that the achievement of buddhahood is impossible without the accumulation of merit (PUṆYA) and wisdom (JÑĀNA)"

So it appears in sutra, albeit in a negative connotation.

Malcolm wrote:

The term actually is not in this text. What is refuted here, in chapter nine, verse 77, is the primordality of buddhahood, but the term adibuddha is not used here at all.

Author: Malcolm

Date: Thursday, June 30th, 2016 at 3:55 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

Boomerang said:

Thank you, Victoria. Is it correct now?

<https://en.wikipedia.org/wiki/Adi-Buddha>

Malcolm wrote:

The term adibuddha does not exist in sutra.

yan kong said:

But in East Asia they do refer to Vairocana as the Primordial Buddha or at least "Universal".

Malcolm wrote:

Yes. but this still is not sūtra. This comes from Mantrayāna. It is a name for the nature of reality, the buddhahood of the basis, i.e., the reality that all buddhas realize.

Author: Malcolm

Date: Wednesday, June 29th, 2016 at 4:40 AM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

dzogchungpa said:

DJKR on "Lamaism": The Tibetans have developed the habit of preserving and propagating the work of Tibetan lamas, and seem to have forgotten about the Sutras and Shastras. Painful as it is for me to admit, Tibetans often promote the teachings of their own teachers far more than those of the Buddha—and I have no trouble understanding why Tibetan Buddhism is sometimes described as “Lamaism”. Today, as a result, our vision is quite narrow, and instead of dedicating our limited resources to translating the Words of the Buddha, we pour it into translating the teachings of individual lineage gurus, biographies, their long-life prayers, and prayers for the propagation of the teachings of individual schools.
from <http://84000.co/translated-the-words-of-the-buddhadharma-for-hearing-contemplation-and-meditation/>.

Malcolm wrote:

Padmasambhava on translations:

Since this [dkon mchog spyi 'dus] is a teaching by the voice of the dharmakāya or the sambhogakāya, it is superior to the [the teachings] in the languages of India.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 9:51 PM

Title: Re: Guru Yoga & Lamaism: Speculations on Shingon and Nichiren Schools

Content:

Fortyeightvows said:

I'm thinking that the author of the article is a member of this forum...

And personally I'm fond of the term lamaism A lot of great English books use the term: Kenneth Che'en, Laurence Waddell, Walter Eugene Clark, Evan Wentz I guess peculiar reference library may be right...

Malcolm wrote:

Waddell's book is an example of the worst sort of 19th century bigotry and racism.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 8:44 PM

Title: Re: Unusual form of Phurba

Content:

dzoki said:

The deity in the picture looks like a retinue deity to me, not the main deity,

Malcolm wrote:

I agree, it is clearly from the bottom of a thangka.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 8:38 PM

Title: Re: Dorje Drolo and Dzogchen

Content:

Kilaya. said:

I've seen this translation myself in a book written by Lama Ole Nydahl. I wonder what the literal translation of "drollö" is?

Malcolm wrote:

It comes from a joke made by Trungpa. Gro bo lod is a corruption of the term krodhalokottara.

Kilaya. said:

Krodhalokottara means something like "angry lord of the world", right?

Malcolm wrote:

It means "transcendent (beyond the world) wrath."

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 7:46 PM

Title: Re: Dorje Drolo and Dzogchen

Content:

Malcolm wrote:

Drollo is means total integration. When you are totally integrated, everything becomes your servant.

Fa Dao said:

I saw another translation I thought was odd "Vajra Sagging Belly"...thoughts?

Kilaya. said:

I've seen this translation myself in a book written by Lama Ole Nydahl. I wonder what the literal translation of "drollö" is?

Malcolm wrote:

It comes from a joke made by Trungpa. Gro bo lod is a corruption of the term krodhalokottara.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 10:32 AM

Title: Re: Dorje Drolo and Dzogchen

Content:

Malcolm wrote:

Drollo is means total integration. When you are totally integrated, everything becomes your servant.

Fa Dao said:

I saw another translation I thought was odd "Vajra Sagging Belly"...thoughts?

Malcolm wrote:

Completely wrong.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 1:43 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

Well, that would be a fair comparison is the leave vote was a clear mandate, but it wasn't. And, it is not a binding vote (which every one seems to forget). As long as the UK does not trigger article 50, they are in the EU still.

Astus said:

And how do you imagine they could disregard the referendum in the parliament? It might have worse consequences then leaving.

Malcolm wrote:

Ah, because it is parliament, and because it is pretty clear that no one actually has the stomach to leave the EU. Recall that there were 3 million+ signatures within 48 hours demanding a second referendum. If young people had turned out in higher numbers, the remain party would have won.

Basically, Cameron played this one badly.

Astus said:

If Boris Johnson looked downbeat yesterday, that is because he realises that he has lost.

Perhaps many Brexiters do not realise it yet, but they have actually lost, and it is all down to one man: David Cameron.

With one fell swoop yesterday at 9:15 am, Cameron effectively annulled the referendum result, and simultaneously destroyed the political careers of Boris Johnson, Michael Gove and leading Brexiters who cost him so much anguish, not to mention his premiership.

How?

Throughout the campaign, Cameron had repeatedly said that a vote for leave would lead to triggering Article 50 straight away. Whether implicitly or explicitly, the image was clear: he would be giving that notice under Article 50 the morning after a vote to leave. Whether that was scaremongering or not is a bit moot now but, in the midst of the sentimental nautical references of his speech yesterday, he quietly abandoned that position and handed the responsibility over to his successor.

And as the day wore on, the enormity of that step started to sink in: the markets, Sterling, Scotland, the Irish border, the Gibraltar border, the frontier at Calais, the need to continue compliance with all EU regulations for a free market, re-issuing passports, Brits abroad, EU citizens in Britain, the mountain of legislation to be torn up and rewritten ... the list grew and grew.

The referendum result is not binding. It is advisory. Parliament is not bound to commit itself in that same direction.

The Conservative party election that Cameron triggered will now have one question looming over it: will you, if elected as party leader, trigger the notice under Article 50?

Who will want to have the responsibility of all those ramifications and consequences on his/her head and shoulders?

Boris Johnson knew this yesterday, when he emerged subdued from his home and was even more subdued at the press conference. He has been out-manoeuvred and check-mated.

If he runs for leadership of the party, and then fails to follow through on triggering Article 50, then he is finished. If he does not run and effectively abandons the field, then he is

finished. If he runs, wins and pulls the UK out of the EU, then it will all be over - Scotland will break away, there will be upheaval in Ireland, a recession ... broken trade agreements. Then he is also finished. Boris Johnson knows all of this. When he acts like the dumb blond it is just that: an act.

The Brexit leaders now have a result that they cannot use. For them, leadership of the Tory party has become a poison chalice.

When Boris Johnson said there was no need to trigger Article 50 straight away, what he really meant to say was "never". When Michael Gove went on and on about "informal negotiations" ... why? why not the formal ones straight away? ... he also meant not triggering the formal departure. They both know what a formal demarche would mean: an irreversible step that neither of them is prepared to take.

All that remains is for someone to have the guts to stand up and say that Brexit is unachievable in reality without an enormous amount of pain and destruction, that cannot be borne. And David Cameron has put the onus of making that statement on the heads of the people who led the Brexit campaign.

Malcolm wrote:

http://indy100.independent.co.uk/article/people-are-really-really-hoping-this-theory-about-david-cameron-and-brexit-is-true--bJhqBql0VZ?utm_source=indy&utm_medium=top5&utm_campaign=i100

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 1:14 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

Yes, I was referring to the all the sturm and drung leading up to the vote.

But also from the second article you posted:

But politicians are talking tough. Concessions, they say, might encourage other member states to leave. For this reason one senior MP told me: "There must be consequences for Britain".

Astus said:

Well, it seems Merkel couldn't hold out against everyone else:

<http://www.independent.co.uk/news/uk/home-news/article-50-brexit-eu-referendum-result-german-eu-latest-news-leave-european-union-a7105946.html>

BTW, it's like when someone says that he wants a divorce but then procrastinates in leaving the house and doing the official paperwork.

Malcolm wrote:

Well, that would be a fair comparison is the leave vote was a clear mandate, but it

wasn't. And, it is not a binding vote (which every one seems to forget). As long as the UK does not trigger article 50, they are in the EU still.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 1:08 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Unknown said:

But we can be sure of one thing: All negative economic trends will now be blamed on Brexit and the populist “mob” who brought it on, rather than on the establishment’s neoliberal policies which are actually responsible.

Malcolm wrote:

<http://www.counterpunch.org/2016/06/27/brexit-establishment-freak-out/>

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 1:03 AM

Title: Re: Britian's upcoming E.U referendum

Content:

DGA said:

For anti-austerity, anti-capitalist voters: When you have the likes of LePen cheering you on and gloating over your success, and when the UKIP is your ally, you have to ask yourself if what you are doing is working the way you want.

Malcolm wrote:

POI:

#Lexit: The Left Leave Campaign

On June 23, Britain will vote in a referendum on EU membership. Voters deserve better than an ugly choice between David Cameron’s pro-EU campaign (or the pipe-dream of a “Social Europe”) on the one hand, and the reactionary anti-EU campaigning of UKIP and the Tory right on the other.

That is why we have come together to launch #Lexit: The Left Leave Campaign. We aim to build a principled, anti-racist and internationalist campaign, committed to democracy, social justice and environmental sustainability.

Why you should vote to leave on 23 June:

(1) A big business agenda

The EU is in secret negotiations with the US to launch the Transatlantic Trade and Investment Partnership (TTIP). This will promote privatisation and reduce corporate standards to the lowest level either side of the Atlantic. War on Want estimates the deal

could cost 600,000 jobs.

Membership of the EU hampers any attempt to nationalise the railways or to rescue industries such as steel where jobs are threatened.

Countries such as Greece, Cyprus, Ireland and Portugal have suffered brutal EU austerity programmes. In Greece, health spending fell by a quarter, education by a third.

(2) Unreformable and undemocratic

Decision-making in the EU is dominated by unelected bodies such as the European Commission and European Central Bank. Those running them are contemptuous of democracy. Confronted with discontent over TTIP, Cecilia Malmström, European trade commissioner, replied: "I do not take my mandate from the European people."

Rewriting or scrapping the basic EU treaties would need unanimous agreement between all 28 governments.

(3) Rights and justice

It is a myth that the EU defends workers. Equal pay legislation came out of the struggle of the women sewing machinists at Ford Dagenham in 1968, not from the EU. Most health and safety legislation originates in the 1970s, a time of union strength. The national minimum wage was won by the labour movement—not given to us by the EU. The EU has not defended workers against any of the 12 Tory anti-union laws since 1980. The left defends the European Convention on Human Rights (ECHR) adopted by the Council of Europe, a completely separate body from the EU that Britain would remain a member of whatever the referendum result.

(4) Fortress Europe

The so-called freedom of movement of labour does not apply to non-EU citizens. For those from within the EU, four European Court of Justice rulings have outlawed trade union and government action to enforce equal rights for imported ("posted") workers. Now the EU is engaged in the mass deportation of refugees from Greece. Amnesty International says of the deportation programme, "The very principle of international protection for those fleeing war and persecution is at stake." We defend the rights of refugees.

"Fortress Europe" is also developing a military dimension, which EU treaties openly link to Nato.

(5) Heading right?

If Britain votes to leave, it won't automatically mean a move to the right. The Tories are being torn apart by debate over the EU. If Cameron loses, he will almost certainly go. If a Conservative government survives, it will be hopelessly fragile.

Not only will the government be weakened. The rich and powerful overwhelmingly support British membership. The City, the Confederation of British Industry and the Institute of Directors all support the status quo. So do at least two-thirds of large British firms surveyed by the Financial Times last year. A crisis for our rulers can open up a greater space for the left.

<http://www.leftleave.org/about-2/>

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 12:54 AM

Title: Re: Britian's upcoming E.U referendum

Content:

DGA said:

For anti-austerity, anti-capitalist voters: When you have the likes of LePen cheering you on and gloating over your success, and when the UKIP is your ally, you have to ask yourself if what you are doing is working the way you want.

Johnny Dangerous said:

Wall Street was vehemently against Leave, does that mean by extension that all people who supported Remain or "an ally of Wall Street"?

Malcolm wrote:

Financial markets don't like uncertainty.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 12:50 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Vasana said:

Florin - if you say the Dharmakaya is conditioned, you are saying it is composite.

florin said:

Dharmakaya teachers are our dzogchen teachers.

Malcolm wrote:

Really? Who says?

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 12:49 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Myoho-Nameless said:

We Americans are a bipolar and emotional people...

Malcolm wrote:

Speak for yourself, I am neither bipolar nor emotive. I am a Yankee.

Author: Malcolm

Date: Tuesday, June 28th, 2016 at 12:29 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

The EU's approach has not been, "UK we'll miss you," but rather, "You fools, you will regret this." Not a very appealing message.

Astus said:

<http://www.reuters.com/article/us-britain-eu-germany-rethink-idUSKCN0ZC0IB>

<http://www.bbc.com/news/world-europe-36630326>

Malcolm wrote:

Yes, I was referring to the all the sturm and drung leading up to the vote.

But also from the second article you posted:

But politicians are talking tough. Concessions, they say, might encourage other member states to leave. For this reason one senior MP told me: "There must be consequences for Britain".

Author: Malcolm

Date: Monday, June 27th, 2016 at 9:49 PM

Title: Re: Britian's upcoming E.U referendum

Content:

DGA said:

For anti-austerity, anti-capitalist voters: When you have the likes of LePen cheering you on and gloating over your success, and when the UKIP is your ally, you have to ask yourself if what you are doing is working the way you want.

Malcolm wrote:

Similar conditions existed in the twenties and thirties, when fascists and socialists often voiced similar positions but for vastly different reasons. The difference of course is that as soon as the fascists took power in Italy, etc., all pretenses about opposing capitalism faded swiftly as capitalism used fascist parties's nationalism.

In any event, people who are freaked out by Brexit in the UK have themselves to blame. This whole thing was staged by Cameron and it blew up in his face. He tried to use the Brexit vote very much the same way he manipulated the Scottish Independence referendum.

I imagine though, that there is serious backpedaling going on, but all this shows is just how tenuous the EU's hold is. The EU's approach has not been, "UK we'll miss you," but rather, "You fools, you will regret this." Not a very appealing message.

Author: Malcolm

Date: Monday, June 27th, 2016 at 8:16 PM

Title: Re: where in america are nyingma retreat centers?

Content:

jay88 said:

Im looking to buy some land back home in the States to build a home and practice . I would like to buy land near a Nyingma retreat center or temple preferably but the main thing ish to be able to stay in close contact with a Sangha and teachers. I want my family to be able to practice and be raised in an area influenced by the Dharma. So if any one can recommend a few temples or retreat centers or communities in the states it would help me out a lot. Anywhere in the states is fine . Thank you all

Malcolm wrote:

Colorado, California, Oregon, Upstate New York., these are the main places where you find such temples and centers.

Author: Malcolm

Date: Monday, June 27th, 2016 at 9:42 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

Boomerang said:

Thank you, Victoria. Is it correct now?

<https://en.wikipedia.org/wiki/Adi-Buddha>

In Vajrayana Buddhism, the ādibuddha (Tibetan: dang-po'i sangs-rgyas), is the "First Buddha." The term reemerges in tantric literature, most prominently in the Kalachakra.[1] According to the first interpretation, ādi means “first” such that the ādibuddha was the first to attain Buddhahood.[2] According to the second interpretation, ādi means “primordial,” not referring to a person but to an innate wisdom that is present in all sentient beings.[3] In Tibetan Buddhism, the term ādibuddha is often used to describe Samantabhadra or Vajradhara.[4] In East Asia, the ādibuddha is typically considered to be Vairocana.[5]

Malcolm wrote:

The term adibuddha does not exist in sutra.

Author: Malcolm

Date: Monday, June 27th, 2016 at 12:19 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Astus said:

It seems so strange to me that those who would support Bernie in the US can at the

same time rejoice over and approve Brexit. Is it not apparent enough that with Brexit the right wing, especially far-right politics won?

Malcolm wrote:

The American Left in general supported Brexit, because it represents the failure of neoliberalism.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 11:54 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Bristollad said:

The EU was seriously flawed and undemocratic...

Malcolm wrote:

Democracy and the uncertainty that comes along with it.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 11:06 PM

Title: Re: POTUS 2016, part 2

Content:

Fa Dao said:

is hillary really the lesser of two evils??? I simply cannot bring myself to vote for her..period.

Malcolm wrote:

Still Sanders.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 9:35 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Wayfarer said:

There are also big areas of disadvantage in the USA, with the middle-class incomes stagnating and the drying up of opportunities.

But the question is, will leaving the European Union actually make any difference to those circumstances for the working poor of England?

In all of the rhetoric from the Leave campaigners, I can't recall anything concrete about the economic benefits of separation from the EU. It is all angry talk about 'taking our country back' and 'stopping foreigners from taking our jobs'.

I think there are some powerful forces around who have worked out how to capture that anger and direct it for their own purposes. One of the main backers of the Leave campaign was profiled in the Australian papers yesterday, he is a billionaire businessman. Chump said leaving the EU was 'fantastic', and I have a strong urge to be suspicious of anything that Chump thinks is 'fantastic'. Most of what Chump thinks is 'fantastic' is really tied to what he thinks he can make money out of. After all, for Chump, the only really fantastic thing is money.

So I'm much more suspicious of these string-pulling back-room business types than the so-called 'EU Beauracrats'. In Western society, business outguns beauracracy all the time. A lot of the talk about 'the evils of government' from right-wingers, is so that they can dismantle the regulations that stop them from concentrating yet more wealth in their hands.

And I think all this talk about 'the people taking their country back' is very sad. The fish and chip shop owners and unemployed parents won't be any better off as a result, after the euphoria of 'independence day' has passed, and the placards are all put away, I can't see how there will be any economic benefits for them. It's all pseudo-patriotic sloganeering, as far as I can see.

Malcolm wrote:

In the end, it is about the austerity programs the EU and its bankers keep shoving down its member countries' throats.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 9:16 AM

Title: Re: Ngakpa tradition & magic

Content:

dzogchungpa said:

Mamiwhata?

Malcolm wrote:

It is a kind of nāgā.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 12:45 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

Boomerang said:

I In Buddhist context, the Adi-Buddha is the "Primordial Buddha." This refers to a self-emanating, self-originating Buddha, present before anything else existed.

Malcolm wrote:

This is also wrong.

Author: Malcolm

Date: Sunday, June 26th, 2016 at 12:11 AM

Title: Re: Adi-Buddha on Wikipedia

Content:

smcj said:

It is in fact completely wrong.

Ok, so are you going to edit it?

Malcolm wrote:

Not my job.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 11:57 PM

Title: Re: Adi-Buddha on Wikipedia

Content:

Boomerang said:

I wonder if this is a little bit misleading.

Malcolm wrote:

It is in fact completely wrong.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 9:56 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

Jill Stein weighs in on Brexit:

The vote in Britain to exit the European Union (EU) is a victory for those who believe in the right of self-determination and who reject the pro-corporate, austerity policies of the political elites in EU. The vote says no to the EU's vision of a world run by and for big business. It is also a rejection of the European political elite and their contempt for ordinary people.

Unfortunately, the rejection was also motivated by attacks on immigrants and refugees, which must be opposed. That is a defeat.

http://www.jill2016.com/stein_calls_britain_vote_a_wake_up_call

Author: Malcolm

Date: Saturday, June 25th, 2016 at 7:35 PM

Title: Re: Natural Luminosity

Content:

Temicco said:

I'm not entirely sure. In the Milindapanha for example, it is said that the characteristic mark of wisdom (which I assume to be panna) is "illuminating". Immediately thereafter it says that when wisdom arises in the mind, it either makes the radiance of knowledge shine forth, or it causes the light of knowledge to arise (the two translations I have differ as to which of these is done by knowledge and which by vision). The Dvedhavitakka compares each of the tevijja to light, but whether this can be generalized to vidya as a whole is uncertain. Page 121 of Nanamoli's Patisambhidamagga, in which knowledge is discussed, compares knowledge (of the 4NT) to light.

Malcolm wrote:

The vidyā discussed in the Pali canon is not the vidyā discussed in Dzogchen.

Temicco said:

The term I am translating as luminosity is 'od gsal (ābhāsvara/prabhāsvara).

That specific term may only come up in contexts discussing purity. Again, however, I see no reason why it couldn't play multiple connotative roles.

Malcolm wrote:

It is a translation issue-- Tibetan is a synonym poor language, compared to Sanskrit. But there is no cross over between luminosity as ultimate purity of phenomena and usages of the term where it actually means light.

Temicco said:

Is clarity phenomenologically luminous? The passage is quite explicit.

Malcolm wrote:

The Chinese, in the context noted above, translate ābhāsvara/prabhāsvara as purity. Clarity refers to the open space of the mind, which receives impressions.

Temicco said:

Well yeah, I do say they're different. I'm doubtful that connotation and polysemy didn't creep into the terms used. Especially when only two of the quotes you posted are absolutely clear that a reductive interpretation of prabhasvara is accurate.

Malcolm wrote:

Context is everything. But you are trying to match terms from four different languages, in several traditions all at once. This is just going to cause you confusion.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 10:07 AM

Title: Re: How to believe in rebirth

Content:

Boomerang said:

I've believed in rebirth longer than I've believed in Buddhism. Still, I feel that I could believe in rebirth more. Then I would have more samvega and bodhicitta.

Astus said:

If you accept rebirth and you want to improve your motivation, contemplate the six realms and the drawbacks of samsara.

Boomerang said:

I've been trying to do that, visualizing myself burning, freezing, being eaten alive, and so on. That was what prompted me to start this thread. The more I do it the less serious it seems, like I'm just imagining a fantasy. So then I thought, "I must not believe in rebirth enough."

I think the contemplations also make me neurotically self-critical and pessimistic. In fact, reading over Words of My Perfect Teacher, it seems like Patrul Rinpoche encourages readers to contemplate the faults of samsara until they are complete neurotic messes who never want to smile or sleep.

Malcolm wrote:

WOMPT is a masterpiece of Tibetan literature, and it has a pointed sense of humor in Tibetan difficult to emulate in English. Its tone should be read as dry, sardonic and ironically amused when it comes to samsara, and ecstatic when it comes to the oath and its result.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 9:59 AM

Title: Re: Britain's upcoming E.U referendum

Content:

treehuggingoctopus said:

If anybody wanted to argue that we are far from ready for participatory democracy, here is the ammo:

<https://www.washingtonpost.com/news/the-switch/wp/2016/06/24/the-british-are-frantically-googling-what-the-eu-is-hours-after-voting-to-leave-it/>

Malcolm wrote:

Democracy includes the right to make poor decisions, as well as the obligation to cope with them. Hopefully, people learn from their errors.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 4:54 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Unknown said:

So what started as a gamble by David Cameron on an outlet for domestic British discontent, to be used as a lever to bargain with Brussels for a few more favors, has metastasized into an astonishing political earthquake about the dis-integration of the European Union.

Malcolm wrote:

<http://www.counterpunch.org/2016/06/24/why-the-uk-said-bye-bye-to-the-eu/>

Author: Malcolm

Date: Saturday, June 25th, 2016 at 2:26 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

¡Basta Ya, Brussels! British Voters Reject EU Corporate Slavestate:

The EU has shown that it is as incapable of reform as it is of accepting responsibility for perpetuating a financial crisis that began 7 years ago and persists to this very day. It has also demonstrated repeatedly that it will not hesitate to inflict as much economic pain as possible on its victims unless they comply with its counterproductive edicts. Worst of all, the strict rules of the EU make it impossible for state representatives to follow the will of their people or to act in a way that serves their own national interests. Any deviation from Brussel's neoliberal consensus is likely to end up before the European Court of Justice where the mega corporations have the upper hand. By leaving the EU, Britain will restore its sovereignty and strengthen its democracy.

<http://www.counterpunch.org/2016/06/24/basta-ya-brussels-british-voters-reject-eu-corporate-slavestate/>

Author: Malcolm

Date: Saturday, June 25th, 2016 at 12:38 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Now no type of governance is perfect is promoting freeing ethics and opposing captivity producing vice, but Communism plainly hates freedom and prefers a slavish populace.

Malcolm wrote:

So does Walmart, McDonald's, etc., so what to do?

China has much stricter rules about porn and so on than we do, and is really a Confucian society with barely a veneer of Communism left. etc.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 12:27 AM

Title: Re: Ngakpa tradition & magic

Content:

Karinos said:

I remember Lama Dawa Chhodak Rinpoche explaining in simple language that "those who hold mantra" and those who received hair Troma empowerment are "baby ngakpas". Ultimately one should complete Maha, Anu, Atiyoga paths and receive 100 special empowerments of Zhitro deities - placing each deity in body of disciple. Only then one can be called Ngakpa (with capital N).

but maybe my memory is crooked

Malcolm wrote:

Different Lamas have different ideas.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 12:16 AM

Title: Re: Illusion

Content:

Malcolm wrote:

That very much depends on which one of the five Samantabhadra's one is discussing. But in general here we are discussing the adibuddha who attained liberation without engaging in an iota of virtue.

White Lotus said:

beautiful. this thread is really quite something! i begin to understand what you Dzogchenpas and Mahamudrins mean by "non duality" or "non judgement". its not my style, but still i can see the truth in this approach. i would say that one should be free to practice virtue or non virtue as ones conscience dictates. just to naturally be an ordinary person, or if one chooses: extraordinary. freedom to say no or yes as one naturally would. to see the virtue for example in a buddha's anger, or impatience is liberating.

best wishes, Tom.

Malcolm wrote:

That is not what is meant by the above. Samantabhadra achieved buddhahood prior to the split between samsara and nirvana.

Author: Malcolm

Date: Saturday, June 25th, 2016 at 12:13 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

You really could advance from destruction to deconstruction.

Malcolm wrote:

Ugggh, talk about poseurs, Derrida is the worst.

Author: Malcolm

Date: Friday, June 24th, 2016 at 11:35 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Reasons to remain anti-communist:

<http://blog.victimsofcommunism.org/ten-reasons-why-we-must-remain-anti-communists/>

Malcolm wrote:

I am not against antiquated nineteenth century politics no one practices anymore.

There are other more pressing issues.

Nicholas Weeks said:

Looks like you did not read the piece closely. One of the key graphs is this one:

I am an anti-communist because I value freedom not because the people who suppress such freedoms call themselves communists. If we are truly anti-communists, we must recognize and communicate to others that the victory over communism will be possible only if there is a victory over all the forms of human oppression that are associated not just with communism but with other political systems as well.

Buddha said his Dharma had one taste - the taste of freedom. Did he mean only freedom from spiritual ignorance, personal craving, anger etc? I think not.

Malcolm wrote:

I doubt very much he had neoliberalism in mind...

Author: Malcolm

Date: Friday, June 24th, 2016 at 11:15 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Unknown said:

"Democracy" means nothing else other than, "rule of the people", in Greek. There is nothing democratic about the political concepts of the United States and Europe. And

there is absolutely nothing democratic about the "global arrangement" through which the West has been ruling over the rest of the world for decades and centuries. The second part is, I'm convinced, much more important, much more devastating; in the West, people have been tolerating their insane political system, in exchange for the countless privileges they are getting from their countries' plundering of the planet, and violating entire nations and continents. But in Africa, Asia and elsewhere, those "un-people" have no choice at all.

Malcolm wrote:

https://www.sott.net/article/320734-Russia-and-China-are-hated-because-they-are-protecting-humanity-from-Western-terror-Interview-with-Andre-Vltchek?utm_content=bufferf8938&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer

Author: Malcolm

Date: Friday, June 24th, 2016 at 11:13 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

So you're pro promoting causes by fostering racism among the working class?

Malcolm wrote:

Hahahaha, I have not fostered any such thing. Racism is a symptom of Europe's dysfunction, not the cause of it.

Anders mentioned free movement of labor, well, when you have a house, your kids are in school and so on, it is pretty hard to just pick and move for a new job somewhere else. Labor mobility favors the young, not the established, married, mortgaged life.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:58 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Reasons to remain anti-communist:

<http://blog.victimsofcommunism.org/ten-reasons-why-we-must-remain-anti-communists/>

Malcolm wrote:

I am not against antiquated nineteenth century politics no one practices anymore. There are other more pressing issues.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:56 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

I'm closer living to the consequences of it, involved in that game. So your concern is duly noted.

Malcolm wrote:

We live on one (suffering) planet, and the solution is not hegemonic economies as we have had for the past 70 years. The solution is increased decentralization of power and economies, and increased investment in clean energies, etc.

We do not live in a world any longer where issues in Europe do not affect the US, etc. we live in a world where everything is too tightly wound, and where that which appears to benefit Americans and Europeans really is just temporary gain, until corporation x, y, or z decides to move to Timbuktu where labor is a pittance.

Europe is swiftly moving to a heavily entrenched class-based society based on ethnic origin with Africans and refugees at the bottom, and traditional nationals at the top of the heap.

You are now beginning to experience what America went through with all the mass immigrations from Europe during the late nineteenth and early Twentieth centuries. You are looking at 100 years years of trying to figure out how to integrate not only former colonies, but also economic and other refugees. You are a wealthy block of nations that many people in the world want a chunk of, understandably.

People think Americans are racists — I have encountered the most astonishing xenophobia and racism ever in my life among European Buddhists. Ole Nydahl is tame compared to some of the amazing stuff I have heard.

Radical change is upon us, we are heading into a period of intense world instability. If we manage survive without some lunatic setting off nukes, it will be amazing.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:43 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Anders said:

This is a terrible outcome.

I don't think people appreciate what a landmark the free movement of labour really is.

Malcolm wrote:

It is not really a free movement of labor. It is actually the free movement of corporations.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:27 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

The decision came by a narrow margin. Supposedly the xenophobic propaganda made that possible. Trying to duck the backfire of the colonies. And the old voted over the youngs.

So that "independence" is born upon a racial-religious defilement (they weren't in the currency union in the first place).

That makes it an opposition, not a liberty.

Ye Buddhas.

Malcolm wrote:

While the vote may have been carried for the wrong reasons (Boris Johnson, etc.) it was the right way to go. Now Scotland is sure to leave the UK...something Cameron tried to prevent.

Anders said:

Surely you are in favour of this, seeing as you prefer local governance.

Malcolm wrote:

Oh, absolutely. I was disappointed when Scotland did not manage to bust out of the UK.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:20 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

More jobs can be doubted. More well-paid jobs can be doubted even more.

Are we going to re-establish border controls in Northern Ireland now? Basically, the border security, which has been raised as an anti-EU argument, are governed by the Schengen-Treaty. Britain never ratified it. Still going to tolerate it? That would be against the spirit of separatism ...

And what about U.K. citizens who founded families and living in Europe because of labour mobility within the EU? (Northern Ireland probably again is the biggest issue). Are they being sent back "home"?

And what about EU citizens who founded families in Britain, because of the same? Are they being sent back "home"?

Before all, it appears a victory for sophist demagogues, creating an illusiory justification for Segregation.

Best wishes
Kc

Malcolm wrote:

Get over it. Things change: times change, economies change, nations change. Everyone will manage, the sky is not falling.

I find it somewhat amazing that people who are nominally left in Europe so enthusiastically favor policies which originate from the Chicago School of Economics and the American Right:

Neo-liberalism would accept the nineteenth century liberal emphasis on the fundamental importance of the individual, but it would substitute for the nineteenth century goal of laissez- faire as a means to this end, the goal of the competitive order. It would seek to use competition among producers to protect consumers from exploitation, competition among employers to protect workers and owners of property, and competition among consumers to protect the enterprises themselves. The state would police the system, establish conditions favorable to competition and prevent monopoly, provide a stable monetary framework, and relieve acute misery and distress. The citizens would be protected against the state by the existence of a free private market; and against one another by the preservation of competition.

And:

It is essential, however, that the performance of this function involve the minimum of interference with the market. There is justification for subsidizing people because they are poor, whether they are farmers or city-dwellers, young or old. There is no justification for subsidizing farmers as farmers rather than because they are poor. There is justification in trying to achieve a minimum income for all; there is no justification for setting a minimum wage and thereby increasing the number of people without income; there is no justification for trying to achieve a minimum consumption of bread separately, meat separately, and so on.

Milton Friedman, from Neo-Liberalism and its Prospects

(http://0055d26.netsolhost.com/friedman/pdfs/other_commentary/Farmand.02.17.1951.pdf)

Author: Malcolm

Date: Friday, June 24th, 2016 at 7:45 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

The decision came by a narrow margin. Supposedly the xenophobic propaganda made that possible. Trying to duck the backfire of the colonies. And the old voted over the youngs.

So that "independence" is born upon a racial-religious defilement (they weren't in the currency union in the first place).
That makes it an opposition, not a liberty.

Ye Buddhas.

Malcolm wrote:

While the vote may have been carried for the wrong reasons (Boris Johnson, etc.) it was the right way to go. Now Scotland is sure to leave the UK...something Cameron tried to prevent.

Author: Malcolm

Date: Friday, June 24th, 2016 at 7:42 PM

Title: Re: Natural Luminosity

Content:

Temicco said:

In other contexts luminosity means a knowing capacity, or sometimes even just the experience of something akin to light.

Malcolm wrote:

Citations from original sources, i.e., primary texts?

Temicco said:

Vidya, at the very least, is compared to light that illuminates objects in the Dvedhavitakka sutta, the Milindapanha, and the Patisambhidamagga, among others.

Malcolm wrote:

Vijjā, in Pali Buddhist texts, as far as I know, does not have the connotation you are here ascribing to it. Are you certain you are not conflating this with another term?

Temicco said:

Prajna gets wrapped up in the metaphor inasmuch as it is related to vidya, and is said to be illuminative by Bankei.

Malcolm wrote:

The term I am translating as luminosity is 'od gsal (ābhāsvara/prabhāsvara).

Temicco said:

The sermons of Bodhidharma describe the mind as a kind of light which makes the world look as if in daylight.

Malcolm wrote:

This is clarity, gsal ba (vivṛta, uttāna, vyakta), not luminosity.

Temicco said:

Obviously not completely literal, but it's interesting. I'm just skeptical that a reductive stance regarding the mind's luminosity hits all the connotative bases, even if the contexts and reasons given for luminosity are different between the mind and vidya.

Malcolm wrote:

You are talking about two different things.

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:34 AM

Title: Re: Natural Luminosity

Content:

Temicco said:

In other contexts luminosity means a knowing capacity, or sometimes even just the experience of something akin to light.

Malcolm wrote:

Citations from original sources, i.e., primary texts?

Author: Malcolm

Date: Friday, June 24th, 2016 at 10:14 AM

Title: Re: Natural Luminosity

Content:

Temicco said:

Just in sutra, or in sutrayana? And setting aside the mind for a moment, the luminosity of prajna and vidya, for instance, isn't just about purity, no?

Malcolm wrote:

One mustn't mix the views of sūtra and tantra. Whatever luminosity means in sūtra, it means something somewhat different in tantra, and something else again in Dzogchen. It is important not to mix these distinctions up.

The tantric usage may overlap with the sūtra usage, and the Dzogchen usage may overlap with the tantra usage, but the reverse is not necessarily the case. In other words, the term becomes progressively multivalent up the scale.

Temicco said:

I'm more asking whether you're sure that luminosity only represents purity in sutra, and whether you mean sutra as in all the sutras, or sutrayana as a whole. I've seen prajna and vidya both be described as luminous in sutrayana because of their knowing capacity. And only two of the sutra quotes you listed support an unequivocal, one-to-one correspondence of purity and luminosity, IMO. I'm not so worried about sutra vs. tantra just yet, although thank you for the heads up.

Malcolm wrote:

Yes, I am absolutely sure, and yes, all sutras.

Author: Malcolm

Date: Friday, June 24th, 2016 at 8:18 AM

Title: Re: Natural Luminosity

Content:

Temicco said:

such that if someone comes across a decontextualized line like "the mind is luminous", it may not necessarily be a reference to (only) purity...Surely luminosity can play other roles? What do you think?

Malcolm wrote:

Not in sūtra. But thanks for taking the time to look at these statements. This is what is stated in sūtra. I just translate as it is in the text.

Temicco said:

Just in sutra, or in sutrayana? And setting aside the mind for a moment, the luminosity of prajna and vidya, for instance, isn't just about purity, no?

Malcolm wrote:

One mustn't mix the views of sūtra and tantra. Whatever luminosity means in sūtra, it means something somewhat different in tantra, and something else again in Dzogchen. It is important not to mix these distinctions up.

The tantric usage may overlap with the sūtra usage, and the Dzogchen usage may overlap with the tantra usage, but the reverse is not necessarily the case. In other words, the term becomes progressively multivalent up the scale.

Author: Malcolm

Date: Friday, June 24th, 2016 at 8:13 AM

Title: Re: Ngakpa tradition & magic

Content:

Mica said:

But my ongoing quest/ion is - what do people know about magical/occult practice within Dharma, specifically Tibetan Buddhism? How does it fit into practice?

Malcolm wrote:

93/93

I started out a thelemite. Then I understood that Vajrayāna was a nontheistic magickal path. But not only that, I understood that it was actually the swiftest path to liberation. Vajrayāna, and Dzogchen in particular, eclipse the WET tradition in so many ways. But you will only discover that by setting down that path yourself without hesitation or doubt.

Don't look back.

Author: Malcolm

Date: Friday, June 24th, 2016 at 8:08 AM

Title: Re: How to believe in rebirth

Content:

Rakz said:

Even if there is no rebirth or afterlife the teachings are still beneficial for this lifetime.

Malcolm wrote:

So is golfing (apart from the lumbar injury thing), and maybe more so.

Rakz said:

Could be but I hate golf.

Malcolm wrote:

At least we agree on this.

Author: Malcolm

Date: Friday, June 24th, 2016 at 5:24 AM

Title: Re: How to believe in rebirth

Content:

Rakz said:

Even if there is no rebirth or afterlife the teachings are still beneficial for this lifetime.

Malcolm wrote:

So is golfing (apart from the lumbar injury thing), and maybe more so.

Author: Malcolm

Date: Friday, June 24th, 2016 at 5:21 AM

Title: Re: Natural Luminosity

Content:

Temicco said:

such that if someone comes across a decontextualized line like "the mind is luminous", it may not necessarily be a reference to (only) purity...Surely luminosity can play other roles? What do you think?

Malcolm wrote:

Not in sūtra. But thanks for taking the time to look at these statements. This is what is stated in sūtra. I just translate as it is in the text.

Author: Malcolm

Date: Friday, June 24th, 2016 at 5:01 AM

Title: Re: Ngakpa tradition & magic

Content:

conebeckham said:

After all, a "Hair Empowerment" is passed from master to student, and this is the definition of lineage.

Malcolm wrote:

Since it is connected with Chö, it means one is a kind of Buddhist sadhu, actually.

Author: Malcolm

Date: Friday, June 24th, 2016 at 4:09 AM

Title: Re: Illusion

Content:

AlexMcLeod said:

I think you're forgetting one very famous example of a person who became enlightened without hearing a Buddha teach. He became a teacher as well. I'll let you think it through.

Malcolm wrote:

Not really into guessing games. If you've someone in mind, please be forthcoming.

smcj said:

I'm gonna guess he's talking about Sakyamuni.

Malcolm wrote:

Yeah, I don't play games...and this is not even necessarily true. For example, after Śakyamuni's awakening, according to the Sarvatathāgatatattvasamgraha tantra, the root tantra of Yoga tantra, there was still something he needed to do...so the tathāgatas appeared to him and schooled him in the five abhisambodhis...then he attained full buddhahood.

Author: Malcolm

Date: Friday, June 24th, 2016 at 3:53 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

Hindu Ngakpas:

tomamundsen said:

Are they brahmins or tantrikas?

Malcolm wrote:

Brahmins. But all tantric rites are based ultimately on vedic principles so...

Author: Malcolm

Date: Friday, June 24th, 2016 at 3:45 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

Hindu Ngakpas:

Interesting, I know one Tibetan Lama who rocks the dhoti for his white lower robe:

Author: Malcolm

Date: Friday, June 24th, 2016 at 3:39 AM

Title: Re: Ngakpa tradition & magic

Content:

dzoki said:

No ngagpa is not just that, plus there are quite a few ngagpas who cut their hair. And there are several other ways how to become ngagpa apart from Throma empowerment. Ngagpa is a non-celibate vajrayana practitioner in general, but ngagpa is also a sort of institution in India, Nepal and Tibet (in Bhutan they have similar tradition, members of which are called gomchen). Ngagpa is a guy to whom people go for astrological prognostication and divination, for protection rituals and amulets, for burial and funeral rituals and also for advice on spiritual and temporal matters. Ngagpa is a bit similar to a village shaman in other cultures. So real ngagpa needs to know how to do all of those things, otherwise he is just ngagchung, a small ngagpa, a ngagpa in training. Yet ngagpa is again not only that, he is also a yogi, who spends time with his own practice, often doing shorter and longer retreats. Unlike shaman, all of the activities of ngagpa should be motivated by bodhicitta.

Malcolm wrote:

A "real" Ngakpa (i.e. someone who can engage in the ten activities of a ritual master, etc.) is essentially the Tibetan equivalent of a brahmin. In this respect, they could even be a monk.

dzoki said:

Mostly yes, but from what I have heard monks are not allowed to partake in certain activities and rituals of somewhat violent nature. Don't really know what the deal really is here.

Malcolm wrote:

I think that depends on school. Sakyapa monks do everything.

Author: Malcolm

Date: Friday, June 24th, 2016 at 3:24 AM

Title: Re: Ngakpa tradition & magic

Content:

BuddhaFollower said:

Why does everyone keep saying ngakpa is a tradition, lineage, etc.?

A ngakpa is just someone who has received a hair empowerment during Troma Nagmo transmission, and thus has the obligation of not cutting their hair.

dzoki said:

No ngakpa is not just that, plus there are quite a few ngagpas who cut their hair. And there are several other ways how to become ngagpa apart from Troma empowerment. Ngagpa is a non-celibate vajrayana practitioner in general, but ngagpa is also a sort of institution in India, Nepal and Tibet (in Bhutan they have similar tradition, members of which are called gomchen). Ngagpa is a guy to whom people go for astrological prognostication and divination, for protection rituals and amulets, for burial and funeral rituals and also for advice on spiritual and temporal matters. Ngagpa is a bit similar to a village shaman in other cultures. So real ngagpa needs to know how to do all of those things, otherwise he is just ngagchung, a small ngagpa, a ngagpa in training. Yet ngagpa is again not only that, he is also a yogi, who spends time with his own practice, often doing shorter and longer retreats. Unlike shaman, all of the activities of ngagpa should be motivated by bodhicitta.

Malcolm wrote:

A "real" Ngakpa (i.e. someone who can engage in the ten activities of a ritual master, etc.) is essentially the Tibetan equivalent of a brahmin. In this respect, they could even be a monk.

Author: Malcolm

Date: Friday, June 24th, 2016 at 2:47 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Malcolm wrote:

Hahahahahaahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

BuddhaFollower said:

Buddha taught an internalized version of Srauta.

So you would have to know about Srauta, whether back then or today, to understand

what Buddha was teaching.

Malcolm wrote:

Uhuh, so your present theory is that only brahmins can understand Buddhadharma?

Author: Malcolm

Date: Friday, June 24th, 2016 at 2:32 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

weenid said:

Scriptural evidence and teacher's authority showing a realized translator:

Malcolm wrote:

My friend, I was referring to the present day, not the eighth century in Tibet. Of course we all accept that Bagor Vairocana was a realized person. But you do understand that in the end, all such authority depends on your acceptance of it as such, correct?

And of course, citations are not enough. You also need reasoning.

Crazywisdom said:

I think you'll agree that when the teaching is coming from a text revealed by the guru the blessings are intense.

Also I would think that you have at least some degree of realization of these texts just based on my experience of you.

Malcolm wrote:

All I can say for myself is that I have been incredibly fortunate to receive the blessings of many fantastic masters. To them I owe any qualities I may have developed.

Author: Malcolm

Date: Friday, June 24th, 2016 at 2:29 AM

Title: Re: Illusion

Content:

AlexMcLeod said:

I think you're forgetting one very famous example of a person who became enlightened without hearing a Buddha teach. He became a teacher as well. I'll let you think it through.

Malcolm wrote:

Not really into guessing games. If you've someone in mind, please be forthcoming.

Author: Malcolm

Date: Friday, June 24th, 2016 at 2:18 AM

Title: Re: Illusion

Content:

gad rgyangs said:

so anyone who awakens to reality is a "Buddha", even if she is from a different tradition (Christianity, Vedanta) or no tradition (philosophy, science)?

Malcolm wrote:

That really depends on what they awaken to, now doesn't it?

gad rgyangs said:

as you said:

the reality of things is always there, awakening to it is always possible whether or not there is a buddha in the world

either you awaken to this "reality of things" or you don't. But the implication of what you are saying is that anyone can awaken to it even if they have never heard of Buddhas or Buddhism. So, they could be a Christian, a Vedantin, a secular philosopher, a poet, etc.

Malcolm wrote:

Yes, hence the category of āryas called "pratyekabuddhas." But since they do not teach, how would one know who they are?

Author: Malcolm

Date: Friday, June 24th, 2016 at 2:05 AM

Title: Re: Illusion

Content:

Malcolm wrote:

awakening to it is always possible whether or not there is a buddha in the world, re: MMK. That reality is the Dharma, Buddhas realize it.

gad rgyangs said:

so anyone who awakens to reality is a "Buddha", even if she is from a different tradition (Christianity, Vedanta) or no tradition (philosophy, science)?

Malcolm wrote:

That really depends on what they awaken to, now doesn't it?

Author: Malcolm

Date: Friday, June 24th, 2016 at 1:41 AM

Title: Re: Illusion

Content:

gad rgyangs said:

and of what use is this baroque mythology?

Malcolm wrote:

If it is not useful to you, I suggest you set it aside without judgement.

gad rgyangs said:

ok so we're back where we started: I was saying that the standard Buddhist teaching is that we are "trapped" in unending Samsara until we become awake/enlightened by following the dharma. you were saying that there is no need for Buddhadharma, we will inevitably "let go" of attachment to self without it.

Malcolm wrote:

Um, no, I did not say anything of the sort. What I said was that your recommendation to "choose to let go" was fraught with the same problem of reification you were criticizing.

I further pointed out that since the reality of things is always there, awakening to it is always possible whether or not there is a buddha in the world, re: MMK. That reality is the Dharma, Buddhas realize it. If you want to get into yet another long and boorish series of exchanges about "what reality", "who realizes" and so on, replete with fear and apprehension about the possibility of the specter of reification, not interested.

Author: Malcolm

Date: Friday, June 24th, 2016 at 1:36 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

Opinions, umm, yes, conscious experience appears to contain all I've ever encountered.

SpinyNorman said:

Don't worry, us Brits are not the least bit interested in the [INFLAMMATORY AND REDUNDANT ADJECTIVE DELETED] ramblings of some [NOT VERY NICE NAME-CALLING DELETED].

Malcolm wrote:

Did you just call me a [NOT VERY NICE NAME-CALLING DELETED]? Because if so, that is incredibly ill-mannered, especially considering that I don't [DELETED TO KEEP THINGS CONSISTENT]. And as far as [DELETED TO KEEP THINGS CONSISTENT] goes, well:

MODS TO THE RESCUE. Let's keep the dialogue at least at 5th grade level. THANKS!

QQ

Author: Malcolm

Date: Friday, June 24th, 2016 at 12:14 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

Not if the translator is realized.

Malcolm wrote:

Hahahahahaahahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

A realized translator is a desiderata, but go ahead and show me one, and then tell me how it is that you know they are realized. And further, if the translator is realized, what is the point of his or her making translations when they can just teach directly from their experience?

weenid said:

Scriptural evidence and teacher's authority showing a realized translator:

Malcolm wrote:

My friend, I was referring to the present day, not the eighth century in Tibet. Of course we all accept that Bagor Vairocana was a realized person. But you do understand that in the end, all such authority depends on your acceptance of it as such, correct?

And of course, citations are not enough. You also need reasoning.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 11:52 PM

Title: Re: Illusion

Content:

gad rgyangs said:

and of what use is this baroque mythology?

Malcolm wrote:

If it is not useful to you, I suggest you set it aside without judgement.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 11:43 PM

Title: Re: Illusion

Content:

gad rgyangs said:

doesn't ChNNR say that he should not be thought of as an independent being but rather our real nature?

Malcolm wrote:

That is one of the five, Nature Samantabhadra. With all due respect to ChNN, he does not teach all that there is to know of Dzogchen teachings, because in fact there is too much to learn, and he is focused on what is practical for people who will never learn Tibetan nor read the vast literature of Dzogchen teachings in his lifetime.

Further, there is an account of the liberation of Samantabhadra and the delusion of sentient beings. This is not inconsistent with ChNN's observation you bring up. All phenomena should be understood as the nature of the five Samantabhadras. If it is asked what they are, it is as follows: Original Nature Samantabhadra, Ornament Samantabhadra, Teacher Samantabhadra, Vidyā Samantabhadra and Realization Samantabhadra.

-- Mind Mirror of Samantabhadra Tantra

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 11:19 PM

Title: Re: Britain's upcoming E.U referendum

Content:

Malcolm wrote:

You may not believe in future telling, but your posts are chock full of value statements.

Kaccāni said:

Of course they are. Otherwise I'd only have come here to either ask questions or gargle. I don't believe in future telling or value statements.

Malcolm wrote:

You make them, but you don't believe in them?

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 11:11 PM

Title: Re: Illusion

Content:

gad rgyangs said:

correct me if I'm wrong, but I'm pretty sure orthodox Buddhism teaches that unless you go for refuge etc you will be trapped forever in the endless cycles of samsara.

Malcolm wrote:

No, obviously this is not correct. If it were so, how would have Samantabhadra attained liberation? In whom would he have taken refuge.

What Nāgārjuna notes in the MMK, to paraphrase, is that even if there were no buddhas at present, awakening is always possible because the reality of things is always present.

gad rgyangs said:

who is Samantabhadra?

Malcolm wrote:

That very much depends on which one of the five Samantabhadra's one is discussing. But in general here we are discussing the adibuddha who attained liberation without engaging in an iota of virtue.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 10:33 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Unknown said:

The so-called Brexit vote is the culmination of years of growing disillusionment—mostly from older and working class Britons—with the European Union's trade agreements and open border policies. It is also part of a larger trend. Across Europe, populist parties have been fighting to regain sovereignty from the EU. The problems of each country, and of the European Union itself, are contemporary, specific, and complicated. But they fit into a model that some scientists have recognized as symptomatic of a civilization on its way towards disintegration.

Malcolm wrote:

And:

But Turchin thinks a wide view of world history will show that lack of cooperation between rulers and ruled helped bring about the end of the Russian Tsars, the French Monarchy, the British Empire, and many others.

And:

Turchin says Brexit is just a symptom of Europe's larger issues. These start in Brussels—the site of the EU's central government. "One of the biggest problems is even though the EU seems democratic, the government is not democratically elected by the people of Europe, and therefore not directly responsive to the population," says Turchin. Take, for instance, the heavy-handed austerity measures it imposed during the 2010 European debt crisis. Those resulted in widespread unemployment, which is still a problem. And now the EU is dealing with the migrant and immigration crises.

http://www.wired.com/2016/06/science-civilizations-brexit-european-unions-reckoning/?mbid=social_fb

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 10:23 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

I don't think you really get it. The EU is a mistake. It is going to splinter anyway.

Kaccāni said:

I get that this is your opinion. It really only needed the first post.

There are many. I don't believe in future telling or value statements.

Best wishes

Kc

Malcolm wrote:

You may not believe in future telling, but your posts are chock full of value statements.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 10:22 PM

Title: Re: How to believe in rebirth

Content:

Malcolm wrote:

Let's not put the cart before the horse, shall we?

Kaccāni said:

Whether you want to ride the horse or sit in the cabin, your call

Malcolm wrote:

The point is that the only way to transcend the Buddha's teaching is to become a buddha oneself. This does not happen merely by wishing it to be so.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 9:59 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

The "British" are not so united.

Malcolm wrote:

I don't think you really get it. The EU is a mistake. It is going to splinter anyway.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 9:57 PM

Title: Re: How to believe in rebirth

Content:

Malcolm wrote:

Those who are truly interested in Buddhadharma will make some effort to reconcile themselves to Buddha's teaching of rebirth.

Kaccāni said:

And at least as much to transcend them.

Malcolm wrote:

Let's not put the cart before the horse, shall we?

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 9:44 PM

Title: Re: Update on Orlando Shooting

Content:

mossy said:

funny thing though, just like the 94 assault weapons ban, the manufacturer of kinder eggs found a way to sidestep the ban by making small changes to the product. by making a small part of the capsule visible through the chocolate, the egg was able to be sold in the united states again. so we do actually still have them around here, they are just a little different from the ones found in other places. same thing happened with AR-15's and other "assault weapons" back during the 94 ban. name change, swap the birdcage or whatever flash hider they were using for a pinned muzzle break, get rid of barrel shrouds, hack off the bayonet lugs, and its was no longer a banned assault weapon. defining what an "assault weapon" or other product you want banned is by cosmetic features, means the ban will always be bypassed by manufacturers because cosmetic features can easily be changed.

Malcolm wrote:

The point is to eliminate civilian access to semi-automatic weapons. Some facts for consideration:

Despite national attention to the issue of firearm violence, most Americans are unaware that gun crime is lower today than it was two decades ago.

<http://www.pewsocialtrends.org/2013/05/07/gun-homicide-rate-down-49-since-1993-peak-public-unaware/#u-s-firearm-deaths>

Thus the argument that one needs a gun for protection is downright ludicrous. In fact, the number one categories of victims of gun homicides are African Americans at 55%.

"...gun suicides now account for six-in-ten firearms deaths, the highest share since at least 1981."

"Compared with other developed nations, the U.S. has a higher homicide rate and higher rates of gun ownership, but not higher rates for all other crimes."

"The Small Arms Survey in 2007 found not only that U.S. civilians had more total firearms than any other nation (270 million) but also that the rate of ownership (about 90 firearms for every 100 people) was higher than in other countries. "With less than 5 percent of the world's population, the United States is home to 35-50 per cent of the world's civilian-owned guns," according to the survey, which included estimates for 178 countries." (seems a bit obsessive, no?)

"As for gun crime, research has found that the U.S. has a higher gun homicide and overall homicide rate than most developed nations, although the U.S. does not have the world's highest rate for either. The U.S. does not outrank other developed nations for overall crime, but crimes with firearms are more likely to occur in the U.S."

"According to U.N. statistics, the U.S. firearm homicide rate and overall homicide rate are higher than those in Canada and in Western European and Scandinavian nations, but lower than those in many Caribbean and Latin American countries for which data are available."

"However, the report placed the U.S. among the top countries for attacks involving firearms. "Mexico, the USA and Northern Ireland stand out with the highest percentages gun-related attacks (16%, 6% and 6% respectively)." The U.S. had the highest share of sexual assault involving guns."

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 9:16 PM

Title: Re: Britian's upcoming E.U referendum

Content:

DGA said:

point of historical order:

when the Romans finally vacated the British Isles, they left a power vacuum. The Celts had grown accustomed to Roman power keeping order. Who filled that vacuum? Angles and Saxons from what is now Flanders and/or the Netherlands--people who speak what we now know of as Old English, which is a very different tongue indeed from anything Celtic. The Celts were pushed northward and westward into Cornwall, Wales, and Scotland, where Celtic languages such as Welsh and Scots Gaelic are still spoken. (and until the middle of the last century, the Isle of Man too.)

my point is that English-ness is derived from those Angles, and not from the Celts displaced by their ancestors.

Which means that the English are, at the core, descendents of economic migrants from Continental Europe.

Malcolm wrote:

Well, not exactly. The Celts resisted the Romans right up till their departure.

Then the Angles and Saxons moved in as a result of pressure on them from the East, and because, as you say, because the British Isles were left in a power vacuum with the withdrawal of the legions.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 9:03 PM

Title: Re: How to believe in rebirth

Content:

Jeff H said:

I'm only aware of two alternatives: eternal soul and nothing.

Malcolm wrote:

The third alternative is dependent origination. This is the Buddha's alternative.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:59 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

Right, it is post William the Conqueror thing, as above.

In Antiquity, the Romans found Britain to be a dreadful place filled with awful Celts and Picts, and spent most of their time dealing with guerrilla insurrections during the three and half centuries of the Roman conquest. I think the EU is finding out the same thing.

I guess that is the point of the referendum. The British would like to decide this for themselves since a large number of UK citizens don't self-identify as European. I would also wager that a high percentage of the people who do not want the EU are working class.

dzoki said:

If Romans found Britain to be such a dreadful place, I assure you, they would not have stayed there (as they did, even after the collapse of the empire).

Malcolm wrote:

Like conquerors anywhere, the Romans had a specific commodity they wanted from Britain — tin.

dzoki said:

They certainly found area that is present day Slovakia a dreadful place and apart from one excursion by Marcus Aurelius and his army during Marcomannic wars they never

again ventured into this territory.

Malcolm wrote:

Yes, all terrible "ale," no wine or olive oil.

dzoki said:

The referendum is not on the question whether UK is part of Europe, but whether it is a part of EU, which is a different thing.

Malcolm wrote:

In the minds of the people who oppose it, there is no difference.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:42 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

If the far right gets too strong, we're going to get another wave of killings. If capitalism continues to concentrate, we're going to get another wave of killings.

Malcolm wrote:

Yes, therefore the best thing to do is to prevent power aggregation and keep governments and economies small and local.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:36 PM

Title: Re: Britian's upcoming E.U referendum

Content:

dzoki said:

Oh no, British have been more part of Europe, than they want to admit. Their ancestors came from the continent, their ruling family is from Germany (and the previous ones were from Netherlands, France and Denmark), they vacation in Spain and drink French wines. English language has 30 percent of shared vocabulary with French.

Malcolm wrote:

By this reasoning, the USA is part of Europe.

dzoki said:

USA is on different continent, which UK is not. Also UK has always meddled in continental Europe (and vice-versa), including intermarrying of its nobility to European noble houses, trade, war and cultural exchange and it is not a recent thing.

There is a period we call antiquity and the middle ages in which many things that are shared across the continent including British isles took shape.

Culturally and geographically Britain clearly belongs to Europe. If you look into the country you see castles and Gothic churches just like anywhere else in Europe. You don't see these in America or anywhere else for that matter.

Malcolm wrote:

Right, it is post William the Conqueror thing, as above.

In Antiquity, the Romans found Britain to be a dreadful place filled with awful Celts and Picts, and spent most of their time dealing with guerrilla insurrections during the three and half centuries of the Roman conquest. I think the EU is finding out the same thing.

I guess that is the point of the referendum. The British would like to decide this for themselves since a large number of UK citizens don't self-identify as European. I would also wager that a high percentage of the people who do not want the EU are working class.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:21 PM

Title: Re: How to believe in rebirth

Content:

Malcolm wrote:

Rebirth is not a soul thing. [Cue: great rebirth thread]

Kaccāni said:

That makes the second problem to explain, then, we weren't there yet.

Malcolm wrote:

Those who are truly interested in Buddhadharma will make some effort to reconcile themselves to Buddha's teaching of rebirth.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:13 PM

Title: Re: Britian's upcoming E.U referendum

Content:

dzoki said:

English language has 30 percent of shared vocabulary with French.

Malcolm wrote:

A result of the Norman hegemony (who themselves were Norseman), which suppressed Angol-Saxon culture, language and institutions.

M

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:11 PM

Title: Re: Britian's upcoming E.U referendum

Content:

dzoki said:

Oh no, British have been more part of Europe, than they want to admit.

SpinyNorman said:

Definitely. It's also worth remembering that Britain is made up of four nations, each with their own identity and connections to Europe.

Malcolm wrote:

The Scots and Irish are only tangentially connected with Europe. Sure, we sojourned in Portugal for a while, but we came from Scythia, not Gaul, like the Welsh.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 8:09 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

Britain is not part of Europe. Never has been.

dzoki said:

Oh no, British have been more part of Europe, than they want to admit. Their ancestors came from the continent, their ruling family is from Germany (and the previous ones were from Netherlands, France and Denmark), they vacation in Spain and drink French vines. English language has 30 percent of shared vocabulary with French.

Malcolm wrote:

By this reasoning, the USA is part of Europe.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 7:53 PM

Title: Re: Illusion

Content:

gad rgyangs said:

So even without Buddhadharma we will let go of grasping self?

Malcolm wrote:

Sure, you recall what Nāgārjuna states in the MMK.

gad rgyangs said:

correct me if im wrong, but im pretty sure orthodox buddhism teaches that unless you go for refuge etc you will trapped forever in the endless cycles of samsara.

Malcolm wrote:

No, obviously this is not correct. If it were so, how would have Samantabhadra attained liberation? In whom would he have taken refuge.

What Nāgārjuna notes in the MMK, to paraphrase, is that even if there were no buddhas at present, awakening is always possible because the reality of things is always present.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 10:01 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Malcolm wrote:

Can you think of any contemporary teacher who had 200 students commit suicide based on a misunderstanding?

Hahahahahaahahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

dzogchungpa said:

I would be surprised if the percentage of confused as shit people among the Buddha's disciples was not substantially lower than the corresponding figure for many contemporary teachers.

Malcolm wrote:

.. if the translator is realized, what is the point of his or her making translations when they can just teach directly from their experience?

dzogchungpa said:

This is a good question. Weren't many of the Tibetan translators, like Marpa or Vairotsana, realized?

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 7:20 AM

Title: Re: Illusion

Content:

gad rgyangs said:

if, as you said above. there is no choice, then whether we act on our afflictions or not is also not the result of choice. Congratulations, you are a Buddhist Calvinist!

Malcolm wrote:

No, you misquote me. I said we have no choice in letting things go. We cannot hold onto anything, even if we want to. This is the nature of impermanence. It is not something we even need to make a choice about.

gad rgyangs said:

So even without Buddhadharma we will let go of grasping self?

Malcolm wrote:

Sure, you recall what Nāgārjuna states in the MMK.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 7:17 AM

Title: Re: How to believe in rebirth

Content:

Boomerang said:

If somebody wants to believe in rebirth but has trouble getting to that point, what should they do? What should they read?

Kaccāni said:

Nothing. They're free. Why seduce them into the soul thang, when they don't know the problem at all?

Best wishes

Kc

Malcolm wrote:

Rebirth is not a soul thing. [Cue: great rebirth thread]

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 7:13 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

That global capitalism problem is bigger, and U.S. foreign policies are not quite innocent in creating it. And Brexit wont stop it.

Malcolm wrote:

And the neoliberal policies that presently drive the EU is going to fix global capitalism how?, given that neo-liberalism is the driving force of global capitalism.

Kaccāni said:

Theose neoliberal policies are not the European people.

Malcolm wrote:

I have been to the continent of Europe many times. In all that time, I have never met a European. I have met French people, Italians, Poles, Germans, etc., but I never met anyone who introduced themselves to me as "European" in the same way Americans introduce themselves as Americans rather than say Californians, Floridians, Michiganders, etc.

Kaccāni said:

Only media power and manipulation are driving people into it. You must understand, that it was more or less a miracle that Merkel rose to power. At the time, Germany had a larger Democrat base than there were Conservatives (which, as an adept of former Chancellor Kohl), she comes from. There were two driving forces that led to her rise. One, the social democrats were split by Oscar Lafontaine (with a little help of former East German politician Gregor Gysi). They formed the "socialist left". This, in fact, rendered a democrat majority both as losers to the Conservative fraction in the election. To this date I wonder what they were paid for doing that. Two, the former liberal party, as a junior partner of the conservatives, considerably turned libertarian in the post-Schröderian heir that Merkel inherited and dwells her reign upon. Unfortunately, their key figure, who could stand for liberal values, Guido Westerwelle, died from Leukemia (after failing to lead the party out of that coalition mess).

Merkel herself is good at maintaining power. She knows how to immobilize political opponents, her main skill. Believe me, the majority of Germans (except maybe Bavaria) are not fond of her reign. Her party has lost considerable voters, to the point that there is a right shift to deal with the new right, trying to regain their base. It's that right shift that is the problem here. Liberal attempts at solving that problem have been too easily dealt with. It's exactly this new right that burns down refugee camps here, that is following the Trumpian example of racial and national separationism. Germany, too, is a melting pot.

Malcolm wrote:

I like what Rudolf Bharo said:

“At last I have understood that a party is a counterproductive tool, that the given political space is a trap into which life energy disappears, indeed, where it is rededicated to the spiral of death.”

Kaccāni said:

On top of that, consider that the main source of the new far right originates in the German east (those who were told in this thread to have been screwed over). One problem is, that some rural societies did not have the 50 years of integration attempts

with foreign (Turkish, Croatian, Serbian and Italian) workers that the western parts of Germany had. They were freed from a tyrant at exactly the point where capitalist oligarchies went nuts due to the acceleration of markets by automated trading and globalization. That's bad, but it happened. It's susceptible to prejudice. It has turned formerly socialist-oppressed people into capitalism-oppressed racist-nationalists. Now pouring more prejudice there won't help one single bit, but confirm the (we had it in another thread) silly people who get off on "me first!".

Malcolm wrote:

If you think the solution to prejudice is enforcing the technocratic rule of Brussels, you are kidding yourself. The EU survives solely because it is in Germany's present interest that it survive. When that changes, and it will, the EU will collapse like the house of cards that it is.

Kaccāni said:

Uniting all the integration-opponents throughout Europe by example (who thrive on violence against any minority, or say, "foreigners"), is not the way to go. Heck, Suisse claimed that they have more "foreigners" than any E.U. country, and a German nationalist politician publicly asked whether they count Germans as "foreigners". That's the level of public demagogy there. Those movements exist throughout Europe. Austrian government recently almost turned nationalist-conservative. Let's not talk about Hungary, the chief source of neo-nazism. Or Polish government, who are eager to follow their example. Or those non-central countries like Spain or Greece whose economy suffered a ton. And in the middle of all of that, due to the mess global oil-wars have created in the middle east and the refugee crisis that followed it, Turkish quasi-dicator Erdogan can spill his religio-conservative spit over the whole debate.

Malcolm wrote:

These are symptoms, not the cause. Racism and prejudice are never causes, they are only symptoms of wider dysfunction, and instead of seeing this, you want to double down on a dysfunctional state of affairs.

Kaccāni said:

So now you tell me if you really want more seperationism in Europe or not.

Malcolm wrote:

Britain is not part of Europe. Never has been.

Kaccāni said:

It's the best way, in the end, to unite the nationalist-authoritarian forces and to dispell al the rest. That's what Weimar had, and a 5% requirement won't save us.

Malcolm wrote:

If you really want a European Union, you need to more than just a currency union. You will need an actual democratic government, not a system of trade agreements and enforcers of the same.

Each of the nations which form the EU will need to relinquish its own sovereignty.

Since no European nation is willing to do so, least of all the French, your EU was doomed before it began (and of course, it is not an accident that the former Holy Roman Empire regions get along swimmingly, for the most part). You will also need to decide on one official language in which to conduct all business and which will form the primary language of education.

What you are talking about is not an EU, but a United States of Europe, a USE. But you are very far away from a USE because of the individual desire of each of your member nations to preserve its own unique identity. Thus, there is no chance that Europe will ever be able form into a coherent state.

This is why I think that exit is the best way forward for Britain. It may not happen in this referendum, but it will happen eventually, within the next ten years, I guess.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 6:13 AM

Title: Re: How to believe in rebirth

Content:

smcj said:

I advocate simply having enough of an open mind to say to oneself "well, maybe..." Then take it as a hypothetical and look at it intellectually to see if there are internal inconsistencies. Then, without having dismissed it and with an open mind, do your sadhana. One of the signs of progress in sadhana practice is a better understanding and more confidence of karma and rebirth.

Insisting on coming to a firm conclusion about it before you start means you never start imo.

Malcolm wrote:

Personally, I found that having doubt about rebirth was interfering with my practice, so I just accepted it, and I still do.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 6:11 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

Then there will be less confusion.

Malcolm wrote:

Hahaha, no, there will always be just as much confusion.

Crazywisdom said:
Not if the translator is realized.

Malcolm wrote:
Hahahahahaahahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

A realized translator is a desiderata, but go ahead and show me one, and then tell me how it is that you know they are realized. And further, if the translator is realized, what is the point of his or her making translations when they can just teach directly from their experience?

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:56 AM

Title: Re: How to believe in rebirth

Content:

Boomerang said:

If somebody wants to believe in rebirth but has trouble getting to that point, what should they do? What should they read?

Malcolm wrote:

One will not come to a firm conviction in rebirth through arguments. But if they analyze their mind, and investigate its origin, they will not be able to reject rebirth. Experiential approaches are better than logic.

Boomerang said:

How do you do that?

Malcolm wrote:

You have to ask yourself where your mind comes from. If you think it is a product of the brain, well, there is no way to really convince someone that this is not true. But if they practice meditation, they will eventually loosen their grip on such ideas.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:50 AM

Title: Re: How to believe in rebirth

Content:

Boomerang said:

If somebody wants to believe in rebirth but has trouble getting to that point, what should they do? What should they read?

Malcolm wrote:

One will not come to a firm conviction in rebirth through arguments. But if they analyze

their mind, and investigate its origin, they will not be able to reject rebirth. Experiential approaches are better than logic.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:42 AM

Title: Re: Illusion

Content:

Monlam Tharchin said:

So then if there is no choice and no being to practice, why the Buddhadharma?

Please help me see how this conversation is not plunging into emptiness sickness.

Malcolm wrote:

Do we still act on our afflictions? If so, then there continues to be a reason for Buddhadharma.

gad rgyangs said:

if, as you said above. there is no choice, then whether we act on our afflictions or not is also not the result of choice. Congratulations, you are a Buddhist Calvinist!

Malcolm wrote:

No, you misquote me. I said we have no choice in letting things go. We cannot hold onto anything, even if we want to. This is the nature of impermanence. It is not something we even need to make a choice about.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:40 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

I'm about to say something unpopular. Unless, a text is produced by a lama who transmits it, it is useful only for occasional cross reference.

Malcolm wrote:

There wont be many translations then.

Crazywisdom said:

Then there will be less confusion.

Malcolm wrote:

Hahaha, no, there will always be just as much confusion.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:37 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Kaccāni said:

That global capitalism problem is bigger, and U.S. foreign policies are not quite innocent in creating it. And Brexit won't stop it.

Malcolm wrote:

And the neoliberal policies that presently drive the EU is going to fix global capitalism how?, given that neo-liberalism is the driving force of global capitalism.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 5:14 AM

Title: Re: Britain's upcoming E.U referendum

Content:

dzoki said:

I think in short term it is better for UK to stay. If UK leaves it will mess up not only UK's economy, but also of other EU countries (especially economy of Poland, kurwa!). Germany will definitely seek revenge by imposing economical restrictions on UK and so will other EU members.

Malcolm wrote:

Ironical, what? Germany, crushed during WWII, the perpetrator of one of the worst wars in world history, now controls what they failed to conquer.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 2:10 AM

Title: Re: Update on Orlando Shooting

Content:

maybay said:

What's all this about de-legitimizing others' opinions...

Malcolm wrote:

Unfortunately, the anti-gun control people seem immune to an evidence-based, epidemiological approach to guns and gun violence, which is why the CDC is restricted to spending only 100K a year on the issue, out of a \$5.5 billion budget, by an act of Congress.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 2:04 AM

Title: Re: Britain's upcoming E.U referendum

Content:

Malcolm wrote:

This is not a good reason for staying in. It is like saying, I am in a bad marriage, but if I leave, I might get pimped out, so I would rather stay and be subject to the same beatings as before.

treehuggingoctopus said:

The analogy does not hold. The EU is many things. One of the brilliant things it does is provide us with a transnational platform -- which can never serve neoliberalism and only neoliberalism.

Malcolm wrote:

You see, this is where we disagree. The EU is based on precisely on the kind of damaging free trade agreements that is neoliberalism's hallmark.

treehuggingoctopus said:

And that platform did succeed in preventing nationalism, for as long as we had the social welfare state. It is only now that it is finally gone that the hard right has re-emerged from its caves.

Malcolm wrote:

Actually, what I think has happened is that neoliberal program for the Middle East has utterly failed, placing economic and social pressures on the EU it was never equipped to handle, precisely because it is only a currency union and not a nation.

treehuggingoctopus said:

Oh do give us some time.

Malcolm wrote:

Waiting with baited breath.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 1:45 AM

Title: Re: Britian's upcoming E.U referendum

Content:

treehuggingoctopus said:

Yes, the EU is a bloody mess right now. But exiting destroys the only common platform we have, and if we do so, demons will start to properly wake up again.

Malcolm wrote:

They are waking up anyway.

treehuggingoctopus said:

The crux of the matter is,

(1) Brexit will in all likelihood initiate the collapse of the EU, which is why it is supported by the far right more than anyone else. Neoliberal thugs would not really mind it either -- the grip of their ideology is so firm that neither Brexit nor the collapse of the EU pose any real threat to it. What Hungary, Poland and Ukraine have shown is that you still can have stable marriages of semi-fascist states and firmly neoliberal economies. And

Malcolm wrote:

This is not a good reason for staying in. It is like saying, I am in a bad marriage, but if I leave, I might get pimped out, so I would rather stay and be subject to the same beatings as before.

treehuggingoctopus said:

(2) whether the hard right realises it or not, at the end of the road they want to take there is nothing but carnage. Yugoslavia shows neatly what happens in Europe when common platforms fall apart and nationalism is allowed a place in the public debate. Finally,

Malcolm wrote:

Nationalism is already central. The EU is a failed attempt at controlling the European Nationalisms that led to WWII.

treehuggingoctopus said:

(3) there is no significant genuine leftwing project in Europe capable of making use of Brexit right now.

Malcolm wrote:

There never will be.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 1:02 AM

Title: Re: Update on Orlando Shooting

Content:

Virgo said:

Oh I haven't forgotten the guns that were pulled on me growing up back in NYC. I'll give you an exaple: the first one was when I was about 15, there was a confrontation and he just lifted his shirt and showed what was in his waistband, a 9.

I'll give you another example: I lived in Lefrak City for a few months when I was a teenager. Shots rang out every night for 6 days in a row. This was just outside my building.

Best,

Kevin

Rakz said:

And both of the places you mentioned are in a state that have some very strict gun control laws which brings back to the point that these laws do nothing but help criminals by disarming law abiding citizens. No thanks jeff.

Malcolm wrote:
I live in Massachusetts.

Rakz said:
It comes as no surprise to gun control advocates that Massachusetts, a state with gun laws among the strongest in the nation and low gun ownership levels, is ranked as the state with the fewest gun deaths per capita by the Centers for Disease Control and Prevention (CDC).

Malcolm wrote:
<http://america.aljazeera.com/articles/2015/1/30/why-massachusetts-has-the-least-guns-deaths.html>

Rakz said:
In fact, none of the states with the most gun violence require permits to purchase rifles, shotguns, or handguns. Gun owners are also not required to register their weapons in any of these states. Meanwhile, many of the states with the least gun violence require a permit or other form of identification to buy a gun.

Malcolm wrote:
<http://247wallst.com/special-report/2015/06/10/10-states-with-the-most-gun-violence/>

Get a clue.

Author: Malcolm
Date: Thursday, June 23rd, 2016 at 12:55 AM
Title: Re: Britian's upcoming E.U referendum
Content:
Kaccāni said:
Trump will fix it, then

Malcolm wrote:
Oh, lord no. Trump can't fix anything. He is a total loser.

One of the principle reasons I appose large currency unions is that they disadvantage poorer regions. This is also true in the US, BTW.

If you control your own currency, you can price local goods into your economy affordably. But when you belong to a currency union, this becomes impossible. Thus, when Italy joined the EU, prices soared in Italy, making everything much more expensive than before.

Author: Malcolm

Date: Thursday, June 23rd, 2016 at 12:22 AM

Title: Re: Britian's upcoming E.U referendum

Content:

treehuggingoctopus said:

Corbyn interviewed:

<https://zcomm.org/znetarticle/why-i-am-voting-for-britain-to-remain-in-european-union-in-historic-brexite-vote/>

Malcolm wrote:

Right, he wants Britain to remain in to lay the ground for a left opposition.

But this is all just a neoliberal mess. Who needs it? Britain should exit, in my opinion.

Scotland wants to stay in, of course, because they have no economy apart from tourists, despite a lot of fierce leftist posturing. But they should leave too.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 11:51 PM

Title: Re: Refuge/Bodhisattva vows

Content:

Nyedrag Yeshe said:

How is the best way to restore and renew broken refuge and bodhisattva vows? Is it necessary, for someone who actually broke them retakem them again at an actual ceremony with a preceptor. Any thoughts?

Malcolm wrote:

Vajrasattva practice.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 11:13 PM

Title: Re: Dumping Trump at Convention

Content:

smcj said:

It's people like this that make me think Trump can still win:

<https://youtu.be/XuNqNEAlbSA>

At around 4 minutes he says he has lots of gay friends that won't publicly admit they support Trump.

Malcolm wrote:

Being gay does not automatically make one sensible, or even intelligent.

smcj said:

No, but being gay is normally a Democratic demographic.

Malcolm wrote:

As I said, being gay does not automatically make one sensible, or even intelligent. What gay person in their right mind is going to support Hillary "Marriage is between a man and a woman" Clinton?

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 11:10 PM

Title: Re: Dumping Trump at Convention

Content:

smcj said:

It's people like this that make me think Trump can still win:

<https://youtu.be/XuNqNEAlbSA>

At around 4 minutes he says he has lots of gay friends that won't publicly admit they support Trump.

Malcolm wrote:

Being gay does not automatically make one sensible, or even intelligent.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 11:03 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

One point in the Gulag Introduction, that might make Leftists & Progressives of today squirm...(nah not likely).

As Applebaum concludes, "to many people the crimes of Stalin [and one may add, those of Mao, Pol Pot, Castro, Ho Chi Minh etc.] do not inspire the same visceral reaction as do the crimes of Hitler." A large part of the reason for these discrepant attitudes was that "to condemn the Soviet Union too thoroughly would be to condemn a part of what some of the Western left once held dear as well." Or as Tony Judt put it: "To many Western European intellectuals communism was a failed variant of a common progressive heritage."

Malcolm wrote:

Well, no, the purges of Stalin, the cultural revolution of Mao, the killing fields of Cambodia, were all essentially born out of an impulse to cultural suicide which was the legacy of centuries of enduring despotic rulers — communism was the excuse, not the cause. It would have happened anyway, whether under a nominally right or left wing regime.

The war in Vietnam was a proxy war, as was the Cuban crisis, and we should have

handled things there very differently.

The reason many find the Nazi regime more horrifying is because it was so clearly based on the irrationality of hatred for others.

But in fact, the structure of totalitarian states, whether right or left, are identical. They all rely on a tripod of the military, a civil police force, and a powerful extra-judicial secret police (KGB, Stazi, Gestapo, etc.) who keep watch on the other two.

They all are or should be equally horrific to everyone.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 10:53 PM

Title: Re: Dumping Trump at Convention

Content:

Nicholas Weeks said:

Disgusting as The Donald is, so much so that my 'any R over any D' promise was made in ignorance of the depth of his shallowness, I cannot blame him entirely. The overweening ambition of the 15 or 20 other Reps. allowed DT to appear a 'winner'. Scott Walker dropped out early and asked others at the bottom of the pack to do so too. Nope, egos ruled.

Malcolm wrote:

Even more than egos, it was all about money and ratings. This election was handpicked by CNN and MSNBC.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 9:36 PM

Title: Re: Illusion

Content:

Monlam Tharchin said:

So then if there is no choice and no being to practice, why the Buddhadharma?
Please help me see how this conversation is not plunging into emptiness sickness.

Malcolm wrote:

Do we still act on our afflictions? If so, then there continues to be a reason for Buddhadharma.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 8:58 PM

Title: Re: Victims of Communism

Content:

kirtu said:

We can (and IMO should) add the sanctity of all life and the deep interdependence of all

beings and actions and probably explicitly invoke the Earth/environment as Mother. People with a more direct perception of these truths will be less likely to harm others even in subtle ways.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Wednesday, June 22nd, 2016 at 8:57 PM
Title: Re: Dumping Trump at Convention
Content:
Rakz said:
Trump haters everywhere here.

Malcolm wrote:
No, but the man is an idiotic vulgarian whose is unfit for any kind of public service, including handing out parking tickets or sweeping Central Park.

Author: Malcolm
Date: Wednesday, June 22nd, 2016 at 8:55 PM
Title: Re: Texts that destroy ""scientific" materialism
Content:

orgyen jigmed said:
- Longchen Rabjam

Malcolm wrote:
Who also derides those who do not accept empirical conventions...

Author: Malcolm
Date: Wednesday, June 22nd, 2016 at 8:50 PM
Title: Re: Update on Orlando Shooting
Content:
Fa Dao said:
Malcolm, it would be greatly appreciated if you have Dharma citations that answer the two points I made about the Buddha and the ship captain and the 10th vow. If my understanding of these things is incorrect, according to the Teachings, I have no problem being corrected...

Malcolm wrote:
In order for a being to qualify for "liberation" according to the 10th vows you mention, they must fulfill all the following ten criteria: they must be harmful to the teachings; despise the Jewels; rob the property of the Sangha; despise Mahāyāna; physically harm

the guru; wound vajra brothers and sisters; create obstacles to accomplishment; utterly lack love and compassion; lack samaya vows; and possess an incorrect view of cause and result.

As far as the famed ship's captain story, in order to act in the manner of the ship's captain, one must possess the same level of clairvoyance as the ship's captain in order to know whether the mind of a being is truly harmful or not. One must also possess realization of emptiness so that one's compassion is free from any sort of personal self-interest and coloring.

We are heading into the age of weapons. But it can be prevented if human beings set down their arms and embrace each other.

This man refused to visit the United States because we invented and continue to possess nuclear weapons:

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 10:21 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

There is no weapon that can render anyone immune from harm, and indeed, where there are weapons, violence increases exponentially in direct proportion to the force multiplication value of any given weapon being used.

Fa Dao said:

Malcolm,

in an ideal world I wholeheartedly agree with you...but this is samsara, and I for one have no problem taking on the bad karma of taking somebody out that is going to harm either my Teacher, one of my Vajra siblings, or an innocent person. Life is short and there are evil people who would take your precious human rebirth from you thereby delaying your Awakening for who knows how long. I am reminded of the story of the Buddha and the ship captain as well as the 10th root commitment of a ngakpa:

"10. To have compassion for evil beings especially those who harm the doctrine This refers to failing to act in a potentially disastrous situation and spilling the heart blood of self-justification whenever it violates one's vows. It is a failure of one who holds the bodhisattva vow not to kill, if it saves other beings from harm. A bodhisattva must act towards the liberation of violently malicious beings even if this entails destroying their physical form. This vow must be considered in the context of the fourth vow not to forsake loving kindness on behalf of sentient beings – even those with negative motivation and harmful intentions. Shakyamuni Buddha told a sea captain that an act of murder he committed was not negative as, having overheard the victim plotting to kill all the others on the boat the captain's motivation was compassionate in wishing to save the lives of his five hundred other voyagers. Pacifism should not detract from one's kindness. If the avoidance of killing is merely cowardice and lack of deep concern for others, then failure to act is a breakage of one's vows."

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 9:53 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

BuddhaFollower said:

All the accounts I have read of tertons flying to Copper Colored Mountain in lucid dreams involves Meru geography.

Malcolm wrote:

Of course, we do not have in dreams the same limitations we have when we are awake.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 9:18 AM

Title: Re: Dumping Trump at Convention

Content:

Malcolm wrote:

Trump's obvious political self-annihilation is the only grim satisfaction I will take away from this election season.

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 8:48 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

I could not vehemently disagree with your assessment any more than I already do. It is time for us all to put down our weapons, unconditionally, especially Dharma practitioners.

Fa Dao said:

The bottom line here is that guns don't kill people...other people do. "Gun control" is not the answer...criminals and those intent on doing harm to others can and will still get them...gun control laws only keep firearms out of the hands of law abiding citizens and leaves them defenseless against criminals who do have them...the answer lies in finding and eliminating the reasons why people kill each other in the first place. If guns are taken away anyone with access to the internet can easily create an IED and take out far more people than what a gun will. That being said I for one am not comfortable having the government well armed and guns taken away or legislated away from ordinary law abiding citizens...that's what leads to a police state. Tiannamon and various central american countries come to mind as case in point. One last example: what do you suppose the outcome would have been in Paris, San Bernardino or Orlando had a few law abiding citizens had legal concealed carry weapons with them? Just a different point of view to consider....

Author: Malcolm

Date: Wednesday, June 22nd, 2016 at 12:29 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Unknown said:

The Europist left has made a mistake similar to that of the Communists in the past; they too thought that they were acting in the interests of the people, but the latter, being incapable of understanding, had to be led by an unelected elite.

Malcolm wrote:

<http://www.counterpunch.org/2016/06/21/the-european-dead-end/>

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 11:56 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

Maybe so, maybe not.

Indrajala said:

Norse:

Anders said:

I don't see how nordic mythology fits the bill. It's based on a world tree, not a mountain.

Malcolm wrote:

Yes, but it comes from a well reputed site of impeccable credentials...so it must be valid...

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 11:23 PM

Title: Re: Victims of Communism

Content:

Malcolm wrote:

There is also the Dharma of devas and humans

Losal Samten said:

Do you know if this is enumerated in any Indian Buddhist literature? I only know of the http://www.rigpawiki.org/index.php?title=Sixteen_pure_human_laws. Jacob Dalton

says the idea of the vehicle of gods and men was originally a Chinese invention, which was ported to Tibet when the Dharma there was young, and when it was rooted enough it was dropped from official doxography.

Malcolm wrote:

It is mentioned in the Pali Canon, but I forget where.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 10:59 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Full agreement on political solutions being of little use. But social issues are part of the context (or maybe are the context) that point to basic Dharma - 'Always do good, never do evil' (Dhammapada).

Malcolm wrote:

I think in this case the only solution is personal development through the Dharma.

Nicholas Weeks said:

I would not confine the solution to only Buddhist folk, the basic ethics, if practiced without sectarianism, would go a long way to cooling off life in this realm.

Malcolm wrote:

I don't really confine "Dharma" to Buddha's Dharma. There is also the Dharma of devas and humans: love, compassion and so on, the practice of the four immeasurables.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 10:31 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

So understanding better Mara's ways regarding abortion, Communism, transgenderism etc. and all the social issues that are called 'right wing' are part of the wisdom needed, that may, in some very distant era, produce people who, knowing what not to do, will live & radiate ahimsa totally.

Malcolm wrote:

I don't think the solution lies along any political spectrum we can presently anticipate.

Nicholas Weeks said:

Full agreement on political solutions being of little use. But social issues are part of the

context (or maybe are the context) that point to basic Dharma - 'Always do good, never do evil' (Dhammapada).

Malcolm wrote:

I think in this case the only solution is personal development through the Dharma.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 8:28 PM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

So understanding better Mara's ways regarding abortion, Communism, transgenderism etc. and all the social issues that are called 'right wing' are part of the wisdom needed, that may, in some very distant era, produce people who, knowing what not to do, will live & radiate ahimsa totally.

Malcolm wrote:

I don't think the solution lies along any political spectrum we can presently anticipate.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 8:04 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

Saying something is nonfalsifiable is not the same thing as saying something cannot be falsified. For example, where is Mt. Meru on planet Earth?

If you claim that Meru is actually some structure out in space somewhere, where is it? Things that have been falsified in Meru Cosmology are such things as a geocentric orbit, a flat world and so on.

weenid said:

Mount Meru can be Mount Sineru, the North Pole which is the axis mundi of Earth.

Malcolm wrote:

It is true that some Hindus, who had a round earth theory, maintained that Sumeru was at the poles. But that is equally problematical.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 9:47 AM

Title: Re: Illusion

Content:

Malcolm wrote:

So, since you think your "Buddhism as therapy" is really nonsensical, in your view there is nothing to fix, since nothing is actually wrong.

Kaccāni said:

But if there is nothing wrong, there couldn't be getting off on the wrong foot big-time.

gad rgyangs said:

If you want to reduce your suffering, it is counterproductive to think that there is something wrong with either yourself or the world. Its basically the "all things are possible if emptiness is possible" idea. Thinking there is something wrong with you and reality is reification of both you and reality, locking you into that idea. When you choose to let go of that, it opens up possibilities that you may find are more to your liking.

Malcolm wrote:

Thinking that one has a choice or that indeed there is a choice in letting go of anything is just as bad, and has exactly the faults you ascribe to "Thinking there is something wrong with you and reality is reification of both you and reality, locking you into that idea."

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 9:44 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Here is the Introduction to another book of personal stories From the Gulag to the Killing Fields. The notes are missing in this pdf, you will have to get the book. The Intro is titled "Distinctive Features of Repression in Communist States"

<http://www.isi.org/books/content/384intro.pdf>

Malcolm wrote:

Friend Nick (we have after all been conversing for years), let me put it to you plainly.

The greatest threat to humanity today is nuclear conflict. We live in a world where no form of government nor regime can keep us safe from the threat of a nuclear holocaust. And in fact, all indications are that we are falling headlong in that kind of conflict, with very few barriers —whether social, political, economic, or military — which seem to be able to withstand it. Thus far, it is only by the amazing self-discipline on the part of all our respective militaries regardless of political system or ideology that we have not actually blown ourselves into oblivion already. We should in fact be amazed we still exist given how easily we can destroy ourselves if just a few conditions are not met or backfire.

So the real question is: how do we prevent humanity's utter self-destruction? This is really the only salient question we should have in our minds in any discussion of post Hiroshima world politics.

In reality, the only acceptable alternative—since all others merely lead to the endless conflict of war and its miseries—is the complete and utter disarmament of humanity. This is the only sane path forward.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 7:54 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Ah, that noble ole road of good intentions that paves the way to...

Simply ridiculous to defend or explain the Reds based on the motive of Lenin or Stalin or Mao or Castro et al. But Malcolm always had a contrary, contentious streak.

Malcolm wrote:

Marx himself termed Capitalism "progressive," a necessary phase in human history. Marx's specific theory was that the Socialist phase in human history could only happen after the world economy had been completely industrialized under advanced Capitalism. Lenin decided this was not necessary, that one only needed proletariat elites, and that this was sufficient for revolution.

Frankly, Marx really had no idea what advanced Capitalism looked like. He further thought, inaccurately, that the revolution was going to happen in the US and Western Europe. Boy, was he ever mistaken about that.

The brutalism you are referring to was a direct result of Lenin's jumping the gun and revising Marx's theory.

Today, there are no more "Reds", other than in name only. Fascist Corporatism is winning largely because of neoliberalism. Nationalized socialisms such as Stalinism, Maoism, etc., were never going to win against international capital.

As far as I am concerned, Totalitarianism, whether right or left, "capitalist" or "socialist," needs to be resisted.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 7:20 AM

Title: Re: Victims of Communism

Content:

Myoho-Nameless said:

Kropotkin's anarchist communism and what is normally identified as "communism"

colloquially in the US, that is Marxism, are different entities.

Malcolm wrote:
Indeed.

Myoho-Nameless said:
HHDL even called himself "half marxist, half Buddhist" I heard.

Malcolm wrote:
Yes, something very like that.

Author: Malcolm
Date: Tuesday, June 21st, 2016 at 7:18 AM
Title: Re: On Buddhism and Nominalism
Content:
Kaccāni said:
If universals would exist they could be defined as "substance" of the experience they're seen in. Reminds of Michel Foucault with his invisible magic grid.

So we come down to the one phenomenon that appears to be constant: change.
Does that make it a "universal"? Meh. "Universal" is a creature of the mind when there "is" only change. And even that change is just an appearance in that what consciousness points at. If it ends, it ends. Universe done or universal done? You decide.

Malcolm wrote:
change is not a dharma, it is a characteristic. subtle point, but important.

Author: Malcolm
Date: Tuesday, June 21st, 2016 at 7:15 AM
Title: Re: Victims of Communism
Content:
Nicholas Weeks said:
As Buddhists we all agree that suffering is pervasive and spending time contrasting sources of group pain, is pointless. Except for the point which I mention now. Every single culture worthy of the name has made a provision for, some have based their culture on, spiritual or religious living. One reason Communism is not a worthy 'culture' is because they crushed all forms of that 'opiate of the people'.

That is their prime vice and why if the Reds are not the Primary Evil, they are, in recent history, one vicious group of demonic folk.

Malcolm wrote:
In fact, the reason they suppressed religion is because they decided it was a primary cause of suffering. The Communists were motivated in fact to remove suffering.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 5:03 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

Hahah, the illustration is much older than that website and the info is accurate.

But here you go:

And:

<http://slideplayer.com/slide/2799874/>

Sure, but Babylonian:

Indrajala said:

<http://ufodigest.com/> is not a valid source.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 4:32 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Malcolm, I truly would like to know how you know who 'suffered most'? I did not qualify, nor does the website, what sort of victims suffered. Whether Buddhist or not, matters little. Look at the Cambodian doctor who was removed from treating the children in his care...

Is it body count, physical torture or mental duress over decades... The main point is that every communist govt. was the cause of vast suffering and we should never forget that.

Malcolm wrote:

Yes, and the American Govt. too also has been the author of great suffering, you know, for example the systematic genocide of American Indians, slavery, etc.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 4:29 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

Sure, but Babylonian:

Indrajala said:

...but the geography of Mt. Meru is really originally an Indo-European idea. You find it throughout Indo-European civilizations.

Malcolm wrote:

Maybe so, maybe not.

Indrajala said:

Norse:

Zoroastrian:

Can't find anything scholarly looking so here's this:

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 4:05 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

As a moral and aesthetic cosmology, not literally. For example, Edward Henning, probably the world's leading expert on Kalacakra calculations right now, points out in his lengthy technical book, Kalacakra and the Tibetan Calendar, that the authors of the Kalacakra certainly did not take the Meru cosmology literally because the calculations it offers for calendar making won't work in a Meru Cosmology, though they do work fine in a terra-centric model, just like Ptolemaic astrology (upon which all Indian astrological systems are based).

Indrajala said:

Are you saying all Indian astrological systems are based on Ptolemy's system? If so, that's not true.

Malcolm wrote:

Pretty much, it is true. The language Indians use to describe these things are largely

lifted from Greek. I am not suggesting that Indians did not have their own astrological and astronomical ideas prior to the Greeks, for they certainly did, but in terms of calendar making and so on...

Indrajala said:

The original Kalacakra authors studied a number of astronomical systems available to them, one of which was most certainly based on a Hellenistic model since it uses a tropical zodiac (in contrast to a sidereal zodiac which was the norm in India -- the Kalacakra sages were quite innovative by the standards of their day). The Kalacakra also describes the corruption of siddhānta -s (astronomical treatises), which the commentary identifies as those of Brahma, Sauram, Yamanakam and Romakam. They took into consideration a number of models with clear foreign sources, so they had to somehow fit the mathematical astronomy they understood (much of Hellenistic in origin) with Meru cosmology.

Malcolm wrote:

But they didn't really fit it in. You should check out Henning's book, if you have it.

Indrajala said:

However, in earlier periods Buddhists unquestioningly believed in flat earth cosmology. The * Lokasthānābhidharma-śāstra 佛說立世阿毘曇論, for instance, details a flat earth cosmology of Mt. Meru and the four continents, explaining in literal physical terms how these two bodies (which are described as flat drum-shaped deva palaces) orbit above the disc-shaped world at an altitude half that of Mt. Meru, driven by a circuit of wind (vāyu-maṇḍalaka). Solar luminosity is said to be a result of karma of beings. In such a world, the flat earth is stationary while the sun, moon and stars revolve above, not actually dipping below the edge of the world. The apparent arc that the sun follows as it rises and sets as seen from earth is the sun following along its circular path above at an unchanging altitude.

Malcolm wrote:

Yes, it does indeed. But I have doubts that all Buddhists took this literally.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 4:00 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Indrajala said:

...but the geography of Mt. Meru is really originally an Indo-European idea. You find it throughout Indo-European civilizations.

Malcolm wrote:

Maybe so, maybe not.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 3:58 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

heart said:

Elon Musk is suggesting that there is a very good chance our universe is a computer simulation. Donald Hoffman suggest that whatever we experience with our senses might have very little to do with what reality actually is. An other scientist, his name escapes me, suggest that the universe is a hologram.

I think the Mount Meru Cosmology might still have its day.

Malcolm wrote:

People make a lot of suggestion, but at the end of the day, the sun never has and never will circle the earth (outside of a computer model of course, which would actually show how untenable some naive Buddhists beliefs about this are.)

As I have stated before, and will do so again, Meru Cosmology is, in reality, a mythologized Indo-centric view of the planet, with Jambudvipa being what we today call India.

heart said:

Could be Malcolm, I don't know. But I really don't think Mount Meru been a visible mountain in India at any time in history.

/magnus

Malcolm wrote:

If you have read the Mahābharata, it describes people going to the slopes of Meru to picnic. It is not like Buddhists had the sole claim to Meru cosmologies in India.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 2:54 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

heart said:

Elon Musk is suggesting that there is a very good chance our universe is a computer simulation. Donald Hoffman suggest that whatever we experience with our senses might have very little to do with what reality actually is. An other scientist, his name escapes me, suggest that the universe is a hologram.

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Malcolm wrote:

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As I have stated before, and will do so again, Meru Cosmology is, in reality, a mythologized Indo-centric view of the planet, with Jambudvipa being what we today call India.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 2:49 AM

Title: Re: Victims of Communism

Content:

Nicholas Weeks said:

Pay more attention to the victims from the Dharma peoples of SE Asia, China, Cuba --- the Soviets are not the only example.

Malcolm wrote:

In all fairness, it must be pointed out that the people at whose hands Vietnamese Buddhists suffered the worst were the French, not the commies.

In this day and age, however, it is neoliberalism that is producing the most economic and social suffering. It may not be the same as the outright brutality of the Stalinists and Maoists, but the ghettoization of the world proceeds apace in the name of corporate liberalism and the "free market."

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 1:49 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

orgyen jigmed said:

Whoever is a Buddhist must believe in Buddhist cosmology.

According to Karl Popper the discrimination criterion that distinguishes a scientific theory from a non-scientific theory is the principle of falsifiability. Strictly speaking Buddhist Cosmology has not been falsified, and thus it cannot be disproved.

Malcolm wrote:

Saying something is nonfalsifiable is not the same thing as saying something cannot be falsified. For example, where is Mt. Meru on planet Earth?

If you claim that Meru is actually some structure out in space somewhere, where is it? Things that have been falsified in Meru Cosmology are such things as a geocentric orbit, a flat world and so on.

When even the HH Dalai Lama has rhetorically requested Vasubandhu to rewrite the third chapter of the Abhidharmakośa, and masters like Chogyal Namkhai Norbu consistently poke fun at Tibetans who insist on adhering to this outmoded traditional belief, I find it amazing that obtuse westerners insist that literal adherence to this cosmology is somehow something of great value.

If you really believe that the only thing preventing us all from being suffocated by the lethal fumes of the border hells is the ring of iron mountains around the four continents and Meru, honestly I feel a little sorry for you.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 1:31 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

No, I don't think so.

Whoever is a Buddhist must believe in Buddhist cosmology.

-- Pg. 124, A Cascading Waterfall of Nectar.

Anders said:

ouch.

weenid said:

A corollary of not believing in Buddhist cosmology, specifically Mount Meru, must also mean we should believe in only 2 realms of existence (humans and animals) as opposed to the other 4 realms (hells, hungry ghosts, asuras, gods) which are cosmologically located below and above Mount Meru.

Malcolm wrote:

This does not follow at all.

Author: Malcolm

Date: Tuesday, June 21st, 2016 at 1:04 AM

Title: Re: Illusion

Content:

gad rgyangs said:

I agree except Buddhists do not want to "die completely". They want to "break free from the cycle of rebirths" in order to help other beings with their suffering issues. But yes, most (or all?) religions start with the idea that something is wrong, either with us or with the world, that needs to be fixed. I would call this getting off on the wrong foot big-time.

Malcolm wrote:

So, since you think your "Buddhism as therapy" is really nonsensical, in your view there is nothing to fix, since nothing is actually wrong.

Author: Malcolm

Date: Monday, June 20th, 2016 at 8:44 PM

Title: Re: Victims of Communism

Content:

Kim O'Hara said:

That's a much more reasonable statement than Nicholas' implicit declaration that all communist regimes were (and are) always oppressive.

But the Soviet Union was (and is) Communist in name only.

Kim

Malcolm wrote:

Communism describes the end goal of Marxist Socialism, communists are those who believe in that goal.

Author: Malcolm

Date: Monday, June 20th, 2016 at 9:31 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

I think we really need to lift the unconstitutional ban on lawn darts...

Author: Malcolm

Date: Saturday, June 18th, 2016 at 10:01 PM

Title: Re: Disillusioned by gradual teachings

Content:

Malcolm wrote:

Among many other things, the function of a sadhana is to work with the experiential wisdom, after it has been stabilized by working with the experiential view. This is how the student "brings back" that recognition, in terms of sadhana practice.

Trangu Rinpoche's statement is consistent with the Sūtra yāna approach upheld in Kagyu and Gelug, but it is not the approach in Sakya and Nyingma.

It means that one has received direct introduction through the word empowerment and is experientially familiar with the example wisdom. So no, one has not realized emptiness, but neither is one pretending.

Dzogchen, of course, is quite different.

Astus said:

Example wisdom occurs at the wisdom empowerment, but according to Tsele Natsok (Empowerment, p 41) if it's not genuine insight "there is no way to recognize all forms of conceptual thinking to be the innate nature (dharmata), and thus one misses the point of the third empowerment. Without experiencing the nature of the third empowerment, one does not obtain the true fourth empowerment."

Also, according to Thrangu rinpoche (Creation and Completion, p 142-143), the sudden pointing out of the nature of the mind "as authentic as it is, is in some ways adulterated by conceptualization and therefore remains an experience rather than a realization. The problem with this is that, while the recognition is authentic as far as it goes, because it is incomplete and imperfect, it will at some point vanish. When it vanishes, the student does not know how to bring it back, because their initial recognition was experienced under the dramatic circumstances of receiving the pointing out from their guru." That is practically a criticism of the example wisdom. Therefore, he says, the solution to that in the Kagyu tradition is "to enable students, through their own exploration, to come to a decisive recognition of the mind's nature."

Author: Malcolm

Date: Saturday, June 18th, 2016 at 8:55 PM

Title: Re: Update on Orlando Shooting

Content:

SpinyNorman said:

Eh? Whose collective karma?

Malcolm wrote:

He means the karma-vipaka of all the people who were injured and slain. Of course, the shooter created his own karma.

SpinyNorman said:

Oh. I was querying the notion of "collective" karma here, which could lead to blaming the victims.

Malcolm wrote:

When people engage in an action together, this is called collective karma, and if the karma is strong enough, the ripening can occur en masse.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 5:23 AM

Title: Re: Chinese demolition order - Larung Gar

Content:

Malcolm wrote:

Funny how fanatics like you paint everything in two shades.

Jayarava said:

All these hurtful personal comments, Malcolm. Isn't making ad hominen attacks against the rules?.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 4:59 AM

Title: Re: Britian's upcoming E.U referendum

Content:

Malcolm wrote:

That is because it is not a whole. The French are French, the Dutch are Dutch, Spaniards are Spaniards., etc. Corporations benefit immensely from the EU arrangement— people, well, not so much.

Sherab Dorje said:

I agree, but it doesn't have to be like this. It was set up, from the beginning, with a neo-liberal agenda, not a socialist one.

Well, actually, not exactly. It is socialist on lots of levels, maybe not so much economically, that is for sure. Although there is a large degree of state planning in that sector too.

It is a type of capitalist federalism with a semi-planned economy.

Malcolm wrote:

England should leave. They will be better off for it, no matter what the neoliberal economists claim.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 4:43 AM

Title: Re: Cinese demolition order - Larung Gar

Content:

Malcolm wrote:

So typical of you...judgmental, patronizing, colonialist, etc.

Jayarava said:

Let your hate flow Malcolm. The Dark Side is strong in you.

Malcolm wrote:

Funny how fanatics like you paint everything in two shades.

Jayarava said:

The place is run by a woman. The sangha there is the largest in the world and runs by consensus.

It cannot be run "by a woman" and "by consensus" - that is a logical contradiction.

When the founder was alive he either made or approved all decisions. It sounds like his successors took over the reigns.

Malcolm wrote:

You really do need to learn how to read. But I will parse the two sentences for you, so as to make it more manageable for you:

1) The place is run by his niece.

2) The Sangha there, like all Sanghas, is run by consensus.

Jayarava said:

The real reason the place is under constant attack is that it attracts thousands of Chinese devotees.

In 2001, 2016 the govt required this massive slum to be made smaller - both times leaving the core intact and demolishing hovels. Hardly "constant attack". As I say, if it were happening in the UK we'd have clear this slum by now. And arrested those who resisted. There is precedent.

Malcolm wrote:

You simply have no idea what you are talking about. You have never been there, I hazard you have never even been to Tibet.

Jayarava said:

Perhaps the Chinese might consider using bulldozers to create sanitation rather than bulldozing down people's homes.

They might do. But why is the woman who runs the place, or the consensus, whichever it is, not doing so? They clearly have plenty of money.

Malcolm wrote:

Tibetans have very different ideas about what is important than you do, obviously. But since you react with typical English colonial sentiments, there is no point in discussing it with you further.

M

Author: Malcolm

Date: Saturday, June 18th, 2016 at 4:00 AM

Title: Re: Chinese demolition order - Larung Gar

Content:

Malcolm wrote:

So typical of you...judgmental, patronizing, colonialist, etc.

Jayarava said:

...snip...

If the people who run the place were more obviously looking after the people; allowing them a vote, providing equal rights for women; and providing sanitation, running water, and all the things we expect in a civilised country (if it wasn't a medieval slum in order words) then I'd be a lot more sympathetic. As it is, they do seem to need an intervention of some kind. And reducing their numbers to just 5000 seems quite restrained.

Malcolm wrote:

The place is run by a woman. The sangha there is the largest in the world and runs by consensus.

The real reason the place is under constant attack is that it attracts thousands of Chinese devotees.

Perhaps the Chinese might consider using bulldozers to create sanitation rather than bulldozing down people's homes.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 3:38 AM

Title: Re: Update on Orlando Shooting

Content:

Norwegian said:

And if you want the AR-15 to be fully automatic, you can install a small piece of hardware that makes it an equal to the M-16, except costing the fraction of what an M-16 costs...

Malcolm wrote:

And people in the service only rarely use the full auto setting, and the civilian model only as one setting, semi-auto.

SpinyNorman said:

Most weapons on full auto are difficult to control and therefore very innaccurate.

Malcolm wrote:

Yes. As someone pointed out above, it is primarily used for suppressive fire.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 3:38 AM

Title: Re: Update on Orlando Shooting

Content:

amanitamusc said:

Really sad what happened to those 50 humans.It was collective karma.

SpinyNorman said:

Eh? Whose collective karma?

Malcolm wrote:

He means the karma-vipaka of all the people who were injured and slain. Of course, the shooter created his own karma.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 3:27 AM

Title: Re: Update on Orlando Shooting

Content:

Norwegian said:

And if you want the AR-15 to be fully automatic, you can install a small piece of hardware that makes it an equal to the M-16, except costing the fraction of what an M-16 costs...

Malcolm wrote:

And people in the service only rarely use the full auto setting, and the civilian model only as one setting, semi-auto.

Author: Malcolm

Date: Saturday, June 18th, 2016 at 2:51 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

<http://www.wired.com/2016/06/ar-15-can-human-body/>

Unknown said:

The bullet from an AR-15 does an entirely different kind of violence to the human body. It's relatively small, but it leaves the muzzle at three times the speed of a handgun bullet. It has so much energy that it can disintegrate three inches of leg bone. "It would just turn it to dust," says Donald Jenkins, a trauma surgeon at University of Texas Health Science Center at San Antonio. If it hits the liver, "the liver looks like a jello mold that's been dropped on the floor." And the exit wound can be a nasty, jagged hole the size of an orange.

These high-velocity bullets can damage flesh inches away from their path, either because they fragment or because they cause something called cavitation. When you trail your fingers through water, the water ripples and curls. When a high-velocity bullet pierces the body, human tissues ripples as well—but much more violently. The bullet from an AR-15 might miss the femoral artery in the leg, but cavitation may burst the artery anyway, causing death by blood loss. A swath of stretched and torn tissue around the wound may die. That's why, says Rhee, a handgun wound might require only one surgery but an AR-15 bullet wound might require three to ten.

Then, multiply the damage from a single bullet by the ease of shooting an AR-15, which doesn't kick. "The gun barely moves. You can sit there boom boom boom and reel off

shots as fast as you can move your finger,” says Ernest Moore, a trauma surgeon at Denver Health and editor of the Journal of Trauma and Acute Surgery, which just published an issue dedicated to gun violence.

Malcolm wrote:
Any questions?

Author: Malcolm
Date: Saturday, June 18th, 2016 at 2:50 AM
Title: Re: Disillusioned by gradual teachings
Content:
Malcolm wrote:
It is termed "taking the result as the path."

Astus said:
Does that mean one has actually realised emptiness? Or is it just pretending?

Malcolm wrote:
It means that one has received direct introduction through the word empowerment and is experientially familiar with the example wisdom. So no, one has not realized emptiness, but neither is one pretending.

Dzogchen, of course, is quite different.

Author: Malcolm
Date: Saturday, June 18th, 2016 at 2:34 AM
Title: Re: Disillusioned by gradual teachings
Content:
Malcolm wrote:
In a sadhana you start with the realization of emptiness at the beginning.

Astus said:
So anyone who even begins one is a realised being?

Malcolm wrote:
It is termed "taking the result as the path."

Author: Malcolm
Date: Friday, June 17th, 2016 at 10:35 PM
Title: Re: Mechanics of Enlightenment
Content:
Astus said:
Madhyamika analysis in meditation is very much there in TB, for instance in Mahamudra, even if they pretend it's something different.

Malcolm wrote:

While it is true that there is some preliminary analysis derived from Madhyamaka reasonings which may be found in Lamdre, Kagyu Mahāmudra and so on, the key distinction is that Madhyamaka offers no method of directly experiencing one's own dharmatā.

Author: Malcolm

Date: Friday, June 17th, 2016 at 10:07 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Sherab Dorje said:

Theoretically there is a shared culture: European culture.

Malcolm wrote:

Nice theory. But it is just that, a theory.

Sherab Dorje said:

Now you are starting to get the gist of the problem. Although there is an economic union, the states still consider themselves separate economic and political entities and each one jockey for a favorable position within the union, instead of looking at what would benefit the whole.

Malcolm wrote:

That is because it is not a whole. The French are French, the Dutch are Dutch, Spaniards are Spaniards., etc. Corporations benefit immensely from the EU arrangement— people, well, not so much.

Sherab Dorje said:

These are examples of how the currently conceived union is not a sustainable project. If the union was based on the MUTUAL aid and not the individual profit of its member states, then it would work just fine.

Malcolm wrote:

It was set up, from the beginning, with a neo-liberal agenda, not a socialist one.

Sherab Dorje said:

Even Germany is not really a unified entity. Consider how the west Germans screwed the east Germans on the currency exchange. That is an as yet unresolved social/cultural, economic and political issue.

Malcolm wrote:

Nevertheless, Germany still benefits from the EU the most.

Sherab Dorje said:

Look at the north/south divide in the US: 150+ years and still bubbling away.

Malcolm wrote:

I have often thought that the US would be better off divided into four or more separate countries.

Author: Malcolm

Date: Friday, June 17th, 2016 at 9:31 PM

Title: Re: Britian's upcoming E.U referendum

Content:

Losal Samten said:

That does not sound like an intelligent thing to do. Separationists utopias only work in separation. They don't tell you that. Nations are interwoven into one big network of dependencies. Separateness is an ... illusion. *SCNR*.

A forced, artificial dependency created from the outside. A dependency within which Britain cannot negotiate with other nations on its own terms.

Kaccāni said:

That dependency will not end by leaving the Union. The "old frontiers" don't exist in globalized, highly automated money markets.

It could negotiate with the other nations within the E.U. on its own terms. But as I read your statements, the other E.U. nations are not considered those other nations. With the same argument, you can build a fence around your house and stack up weapons, because you cannot negotiate with the legislators, but are forced to vote.

There's still too much hatred between nations in Europe, instead of "thinking Europe".

Let's hope this will not need another turning, as the in-between usually becomes violent.

Best wishes

Kc

Malcolm wrote:

The EU is a failed experiment that mainly benefits Germany. A currency union without a shared cultural union is bound to fail. The EU countries should all return to their own currencies. It is the best way they can protect their economies. Greece, Spain, Italy, etc. prove that the EU is not a sustainable project.

Author: Malcolm

Date: Friday, June 17th, 2016 at 9:19 PM

Title: Re: Disillusioned by gradual teachings

Content:

smcj said:

I believe, as do all my lamas, that you can attain the highest realisations through sadhana practice.

Astus said:

And what is it in a sadhana that is the cause of realisation?

Malcolm wrote:

In a sadhana you start with the realization of emptiness at the beginning.

Author: Malcolm

Date: Friday, June 17th, 2016 at 9:18 PM

Title: Re: On Buddhism and Nominalism

Content:

Wayfarer said:

I think this is as near as Buddhism gets to acknowledging universals.

Malcolm wrote:

Buddhism accepts universals as abstractions from particulars. The universal "Buddha" comes from having experienced buddhas.

Buddhism in general is a form of pure nominalism.

Author: Malcolm

Date: Friday, June 17th, 2016 at 11:16 AM

Title: Re: Update on Orlando Shooting

Content:

Unknown said:

But I don't want an assault rifle. I don't want to be back in Afghanistan either. I've shot thousands of rounds, and I've seen the effects of the bullets' impact, and I want nothing of it. A friend of mine, himself an Army Special Forces officer with numerous combat deployments, agonized over the massacre in Orlando: "People who say they need an AR for hunting or home defense often don't understand the weapon's ballistics or overpenetration," he said. "ARs cause horrific damage to humans; that's why the military developed them." He continued: "If you want to shoot an AR so bad, please feel free to join the fight against ISIS in the military."

Malcolm wrote:

<http://www.nytimes.com/2016/06/16/magazine/i-used-an-assault-rifle-in-the-army-i-dont-think-civilians-should-own-them.html?smid=nytcore-ipad-share&smprod=nytcore-ipad>

Author: Malcolm

Date: Friday, June 17th, 2016 at 11:07 AM

Title: Re: Update on Orlando Shooting

Content:

Virgo said:

Actually I would like to ban almost all guns. If you are a hunter, or need one for work,

etc., then you should have to apply for a permit, go through a proper background check, go through proper training to have it, and after a waiting period you should be allowed to possess it with restrictions and be able to show that you store it correctly. Our gun culture is pathetic and asinine.

Kevin

Malcolm wrote:

Yes, as well as carry liability and accident insurance for it

Author: Malcolm

Date: Friday, June 17th, 2016 at 5:18 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

tomamundsen said:

His view is that both heliocentric and disk-world views are delusion.

Malcolm wrote:

No, I don't think so.

Whoever is a Buddhist must believe in Buddhist cosmology.

-- Pg. 124, A Cascading Waterfall of Nectar.

tomamundsen said:

I was going off of a quote earlier in the thread:

There is no need to be concerned if some people think the world is round and moving, and others think the world is flat and still, since it is all delusion. It is not necessary to explain each detail of phenomena: just to understand that all phenomena, including all material judgements, can be recognized as manifestation, so there is no reality to each single explanation and no need to endlessly analyze conceptions.

That one seems to override beliefs, too.

Malcolm wrote:

Then it is an amazing waste of his time to devote an entire chapter to defending the validity of Buddhist cosmology as being more valid than modern physics since he repeatedly grounds Buddhist cosmology in what he takes to be Buddha's omniscience.

Author: Malcolm

Date: Friday, June 17th, 2016 at 5:16 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

The ruling you cite refers to tasers, and not assault rifles.

tomamundsen said:

And yet it did make a statement on the intentions of the Second Amendment.

Malcolm wrote:

Yes, SCOTUS expanded the meaning of the Second Amendment to include personal defense from people attempting to commit crimes.

As SCOTUS notes above in the Heller decision:

"the right is not unlimited. It is not a right to keep and carry any weapon whatsoever in any manner whatsoever and for whatever purpose".

Right, and there are already regulations. This is already not the case.

Regulations are state by state. We need broad federal regulations concerning what kinds of guns we allow to be marketed to civilians, for example, no assault rifles, etc.

Author: Malcolm

Date: Friday, June 17th, 2016 at 5:12 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

tomamundsen said:

His view is that both heliocentric and disk-world views are delusion.

Malcolm wrote:

No, I don't think so.

Whoever is a Buddhist must believe in Buddhist cosmology.

-- Pg. 124, A Cascading Waterfall of Nectar.

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:50 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Malcolm wrote:

Dante, I don't see you there...

dzogchungpa said:

I think he is the elephant...

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:44 AM

Title: Re: Update on Orlando Shooting

Content:

tomamundsen said:

That is not what the recent Supreme Court rulings have shown. There are two clauses in the Second Amendment.

Malcolm wrote:

SCOTUS rulings can be overturned. But here are the precedents:

Long a controversial issue in American political, legal, and social discourse, the Second Amendment has been at the heart of several Supreme Court decisions.

In *United States v. Cruikshank* (1875), the Court ruled that "[t]he right to bear arms is not granted by the Constitution; neither is it in any manner dependent upon that instrument for its existence. The Second Amendment means no more than that it shall not be infringed by Congress, and has no other effect than to restrict the powers of the National Government." [85]

In *United States v. Miller* (1939), the Court ruled that the amendment "[protects arms that had a] reasonable relationship to the preservation or efficiency of a well regulated militia". [86]

In *District of Columbia v. Heller* (2008), the Court ruled that the Second Amendment "codified a pre-existing right" and that it "protects an individual right to possess a firearm unconnected with service in a militia, and to use that arm for traditionally lawful purposes, such as self-defense within the home" but also stated that "the right is not unlimited. It is not a right to keep and carry any weapon whatsoever in any manner whatsoever and for whatever purpose". [87]

In *McDonald v. Chicago* (2010), [88] the Court ruled that the Second Amendment limits state and local governments to the same extent that it limits the federal government. [89] https://en.wikipedia.org/wiki/United_States_Bill_of_Rights#Second_Amendment

The ruling you cite refers to tasers, and not assault rifles. As SCOTUS notes above in the *Heller* decision:

"the right is not unlimited. It is not a right to keep and carry any weapon whatsoever in any manner whatsoever and for whatever purpose".

It is my point of view that it is not constitutionally problematical at all to limit assault rifles for civilian use under this principle. Use of sporting weapons such as bolt-action or single-action rifles or breech-loaded shotguns for hunting and so on, I have no issue with. Possession of semiautomatic handguns such as Glocks, etc., should be reserved for police and military use, along with semi-automatic rifles and shotguns. You will note that in none of the decisions SCOTUS made is there any mention of the Second Amendment being validly used to defend oneself against the State. You do not have that right, and you never have.

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:34 AM

Title: Re: Energy aspects

Content:

naljor said:

So their strengthening depends on working with astrology? Because I also notice similar dysfunctions in family and I have idea that astrology is something individual...

Malcolm wrote:

It depends on understanding your yearly reading, and applying the proper antidotes.

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:24 AM

Title: Re: Update on Orlando Shooting

Content:

tomamundsen said:

Sure. Although some drugs could potentially be used maliciously to kill large numbers of people. I'm not really trying to be rigorous and convince people, just stating my opinion.

Malcolm wrote:

Since this is a question of life and death, one should not wave around flaccid opinions. As a Dharma practitioner, you have an obligation to observe the principle of nonharming. The Buddha clearly identified trade in weapons as an incorrect, harmful livelihood.

I don't think you can rationally defend the way guns are deregulated in the US.

tomamundsen said:

I'm not planning on trading weapons myself, this is an issue of the rights of the citizens of our country. The rational defense is to cite the Bill of Rights or the http://www.supremecourt.gov/opinions/15pdf/14-10078_aplc.pdf.

Malcolm wrote:

Yes, the Bill of Rights:

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

The present gun policies of the US do not support a well-regulated Militia. They in fact do the opposite. What this statement in fact says is that the government should not infringe orderly, well-regulate Militias. Why? To defend the State. There is no language in this amendment that suggests the second amendment supports the idea of protecting oneself against the Gvt. It suggests the opposite in fact, that citizens use their arms to suppress threats to the State.

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:19 AM

Title: Re: Update on Orlando Shooting

Content:

kirtu said:

So in all seriousness, we can approximate some level of fascist support in this country between 40%-71% of American adults using real data.

Kirt

Malcolm wrote:

Oh, the same can be said of Denmark, the Netherlands, etc. But I am sure, according to you, it is all really America's fault.

Author: Malcolm

Date: Friday, June 17th, 2016 at 4:11 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

orgyen jigmed said:

Blind persons designate various names to the body of a sturdy elephant, but the elephant itself does not become other than what it was

- Longchenpa

gad rgyangs said:

elephant perspectives 6.jpg

Malcolm wrote:

Dante, I don't see you there...

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:55 AM

Title: Re: Energy aspects

Content:

naljor said:

I have a question ...are different aspects of our being like lungta, wangtang etc. part of our energy system (channels, prana) or it is something what we inherited from our ancestors or merely the result of our actions...

Malcolm wrote:

These things are related to so-called elemental astrology.

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:50 AM

Title: Re: Update on Orlando Shooting

Content:

anjali said:
Just to stir the pot.

<http://townhall.com/tipsheet/mattvespa/2016/06/14/oh-the-orlando-killer-didnt-use-an-ar15-rifle-n2177835>

Malcolm wrote:
Yes, we know that. We should ban all semi-automatic rifles.

Author: Malcolm
Date: Friday, June 17th, 2016 at 3:39 AM
Title: Re: Update on Orlando Shooting
Content:
Johnny Dangerous said:
Have you ever examined or shot an AR-15?

Malcolm wrote:
Yup, as well as 30-06 bolt-action rifles, Remington .222 deer rifles, .22's, assorted shotguns, AK-47's, etc.

Author: Malcolm
Date: Friday, June 17th, 2016 at 3:37 AM
Title: Re: Update on Orlando Shooting
Content:
Malcolm wrote:
Just in case anyone really doubts the AR-15 is a military grade weapon:

The AR-15 is a military and civilian rifle that has been produced in many different versions. The term AR-15 was chosen by Colt for the civilian models it produced after selling the rifle to the U.S. military as the M16 rifle, and many people and references use the term AR-15 exclusively for civilian models. This article discusses the original design for military users and its major variants, however they are labeled. AR-15 rifles are lightweight, gas-operated, magazine-fed, and air-cooled. They fire an intermediate cartridge, and are manufactured with extensive use of aluminum alloys and synthetic materials.

The AR-15 was first built in 1959 by ArmaLite as a small arms rifle for the United States armed forces. Because of financial problems, ArmaLite sold the design to Colt. After some modifications, the redesigned rifle was adopted as the M16 rifle. In 1963, Colt started selling the semi-automatic version of the rifle for civilians designated as the Colt SP1. Although the name AR-15 remains a Colt registered trademark, variants of the firearm are made, modified, and sold under various names by multiple manufacturers.
<https://en.wikipedia.org/wiki/AR-15>

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:26 AM

Title: Re: Update on Orlando Shooting

Content:

Queequeg said:

yes.

does anyone disagree?

tomamundsen said:

I disagree. I'm not keen on the government taking away citizens' rights and further tipping the scales of power into their hands.

maybay said:

If you can't agree to your government having an exclusive right to violent means its hard to imagine what power you think they should wield. The whole point of limiting violent means is to secure citizens from each other, not from government. Unless you plan on threatening government with violence, which is ridiculous, your position is unjustifiable.

Malcolm wrote:

Yes, Tom should read up on his Nozick. Many so-called libertarians fail to understand that the minimal state is precisely about ceding control of violence to a Gvt., in return for protection from enemies, foreign and domestic.

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:23 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Fortyeightvows said:

English speakers need to standardize their translations! Especially of terms, we could look to translators of the past for examples on how to do this, for example the five things you don't translate 五種不翻, etc..

Malcolm wrote:

It is too early to do that. In another 100 years or so, maybe.

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:19 AM

Title: Re: Update on Orlando Shooting

Content:

Rakz said:

Gun control is not the answer. France has some very strict gun control but that didn't stop the Radical Islamic terrorists now did it?

Malcolm wrote:

This is not actually about terrorists. Don't be myopic. In 2013 11,000 people were murdered with guns, 3.5 per 100,000. But this is not the real number of deaths from firearms. In 2013, 33,169 people died as a direct result of firearms. This number excludes the number of people killed by the police. In 2010, gun violence cost \$516 Million. Congress of course, in their infinite wisdom, has forbidden the CDC from conducting further research and analysis of gun violence since 2013.

Most mass shootings (four or more people in a public place) are committed by white males (67%).

The US has gun insanity. No one who considers themselves a Dharma person has any business owning a gun or encouraging others to own guns beyond specialized guns used solely for target competitions.

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:07 AM

Title: Re: Update on Orlando Shooting

Content:

tomamundsen said:

I also don't smoke crack, but I don't think it should be illegal for people to purchase hardcore drugs.

Malcolm wrote:

This is definitely a false equivalence. You can't gun people down with a bag of crack.

tomamundsen said:

Sure. Although some drugs could potentially be used maliciously to kill large numbers of people. I'm not really trying to be rigorous and convince people, just stating my opinion.

Malcolm wrote:

Since this is a question of life and death, one should not wave around flaccid opinions. As a Dharma practitioner, you have an obligation to observe the principle of nonharming. The Buddha clearly identified trade in weapons as an incorrect, harmful livelihood.

I don't think you can rationally defend the way guns are deregulated in the US.

Author: Malcolm

Date: Friday, June 17th, 2016 at 3:04 AM

Title: Re: Update on Orlando Shooting

Content:

tomamundsen said:

I disagree. I'm not keen on the government taking away citizens' rights and further tipping the scales of power into their hands.

Malcolm wrote:

So you think that continuing to allow military grade weapons to be sold on the open market is desirable or even sane?

tomamundsen said:

As far as I know, military grade weapons (fully-automatic) are not sold on the open market. "Assault weapons" are not military grade, although some of them cosmetically resemble military grade weapons.

Malcolm wrote:

There is no difference between an AR-15 and an M-16 apart from one tiny part (the auto-sear). That part that is difference between the two guns (i.e. the difference between semi-automatic and fully automatic).

Leaving that aside, why would anyone need a semi-automatic rifle to go hunting?

Guns are useless for self-defense unless you carry them all the time. Where is that necessary outside of a war zone? Is the US a war zone?

The 2nd Amendment has to do with maintaining a militia, it has nothing to do with providing a means for citizens to defend themselves against the government. It became obsolete with the civil war.

Author: Malcolm

Date: Friday, June 17th, 2016 at 2:48 AM

Title: Re: Update on Orlando Shooting

Content:

tomamundsen said:

I also don't smoke crack, but I don't think it should be illegal for people to purchase hardcore drugs.

Malcolm wrote:

This is definitely a false equivalence. You can't gun people down with a bag of crack.

Author: Malcolm

Date: Friday, June 17th, 2016 at 2:47 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

Basically, it is time, long overdue, for us to seriously address the issue of gun control.

Queequeg said:

yes.

does anyone disagree?

tomamundsen said:

I disagree. I'm not keen on the government taking away citizens' rights and further tipping the scales of power into their hands.

Malcolm wrote:

So you think that continuing to allow military grade weapons to be sold on the open market is desirable or even sane?

Author: Malcolm

Date: Friday, June 17th, 2016 at 2:14 AM

Title: Re: Update on Orlando Shooting

Content:

Malcolm wrote:

Basically, it is time, long overdue, for us to seriously address the issue of gun control.

Author: Malcolm

Date: Friday, June 17th, 2016 at 1:43 AM

Title: Re: Update on Orlando Shooting

Content:

Queequeg said:

Those terms have different meaning for us.

kirtu said:

No they do not. You are deliberately trying to control and mangle language so as to restrict thought. Just like much of American 1984 speak which flows so naturally from a people long since trained from birth to manipulate and obfuscate.

Queequeg said:

Ah, I wish I was so deliberate.

I'm explaining that in colloquial terms, this is what people mean. You can deny this, but right or wrong, this is how many Americans speak and think.

Trust me, I'm not the Tea Party Fascist you seem to think I am.

Malcolm wrote:

Kirt thinks all Americans, excluding himself of course, are Tea Party Fascists.

Author: Malcolm

Date: Friday, June 17th, 2016 at 1:05 AM

Title: Re: Update on Orlando Shooting

Content:

gad rgyangs said:

ISIS can actually provide scriptural justification for everything they do. Islam has no centralized authority or pope to codify scriptural interpretation, so it's basically a free-for-all as far as picking and choosing ayahs and hadiths to justify your actions and attitudes. Because of this, it is basically not true to accuse ISIS of "perverting Islam" or of "not being muslims". They just have a particularly extreme interpretation of the scriptures.

Malcolm wrote:

Thus, there is no such thing as Radical Islam, only radicalized muslims.

Author: Malcolm

Date: Friday, June 17th, 2016 at 12:45 AM

Title: Re: Update on Orlando Shooting

Content:

Johnny Dangerous said:

Yes that is true of Muslim governments, but has nothing to do with your point that somehow "Islam" as some monolithic entity is to blame, especially since so many people within these countries are hugely dissatisfied with their governments. You keep saying "Islam" is a certain way, but there is no one thing called Islam at all...

Rakz said:

There is something called Radical Islam. Yes? No?

Malcolm wrote:

No, but there is such a thing as "radicalized muslims," however.

Author: Malcolm

Date: Friday, June 17th, 2016 at 12:21 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

dzogchungpa said:

OK, thanks. While we're on the topic can you say something about why DJKR would say... when Vairotsana translated the word shunyata, he considered it from many angles and came up with tong pa-nyi, which expresses a lot of potential, the complete opposite of the word "empty".

as quoted above? How is it that 'stong pa nyid' expresses a lot of potential, if you agree with this statement?

Malcolm wrote:

Well, the word stong pa has several meanings in Tibetan. It's primary meaning is isolation (dben pa) or exhaustion (zad par 'gyur ba). It also can bear the meaning of ripen (smin pa) and benefit (phan pa); it's a kind of pulse, it is a phase of the moon; it also refers to a void space, for example, the emptiness of a pot that has nothing in it.

I would be very surprised if in fact Vairocana was the one who came up with the term stong pa nyid for śūnyatā. It is not impossible, but what is the real evidence for it?

Author: Malcolm

Date: Thursday, June 16th, 2016 at 11:35 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Malcolm wrote:

For example, someone brought up the example of " stong pa nyid " as a translation for śūnyatā. Śūnyatā was originally translated into Tibetan as " ye 'byams." Very few people are aware of this, and so we run into rather strange translations of the term, not realizing it translated śūnyatā. So what to do? Do we translate it as "having always been without limitations?," "having always overflowed?," two quite literal translations of the term? Or do we use the very loose approximation "timeless infinity," as one translator suggests? Or do we translate it as emptiness, as we generally translate stong pa nyid?

dzogchungpa said:

This is interesting. How would you translate it?

Malcolm wrote:

Generally, in Dzogchen texts in man ngag sde, where it occasionally occurs, it should probably be rendered as something like "fundamentally/originally/primordially limitless" with a note that it is a gloss on the term śūnyatā.

Orna Almogi comments in Rong-zom-pa's Discourses on Buddhology, pg. 162, footnote 64:

Compare the term ye 'byams, which is an old designation for emptiness (Śūnyatā: stong pa nyid)

and is still used in the rNying-ma tradition in this sense. Although the term is often translated as

'primordial field,' such an understanding does not seem to be lexically attested, It is conceivable

that here, too, the component ye was initially employed in the sense of 'totality.' In this case, the

term ye 'byams would literally mean 'total/complete openness/expanse,' that is, 'emptiness.' As in

the case of the term ye shes, however, I have not been able to locate any Tibetan source to support such an etymology, Note also the meaning of the Zhang-zhung word ye sangs, which according to Martin 2004, S.v., is equivalent, among other things, to Tibetan stong, that is, 'empty,' 'void.'

dzogchungpa said:

Also, could you say more about the rationale for the original translation and subsequent revision?

Malcolm wrote:

Lost to history, perhaps it was overtly influenced by early translations of sūtras from Chinese into Tibetan. As it stands now the term is quite rare, though it makes an appearance in some sems sde texts and in the Treasury of the Dharmadhātu and Resting into the Nature of the Mind by Longchenpa.

Author: Malcolm

Date: Thursday, June 16th, 2016 at 11:22 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

I'm about to say something unpopular. Unless, a text is produced by a lama who transmits it, it is useful only for occasional cross reference.

Malcolm wrote:

There wont be many translations then.

Author: Malcolm

Date: Thursday, June 16th, 2016 at 11:04 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

krodha said:

How does everyone feel about this idea of "two quite distinct ways of translation"? I personally do not see the point of an "interpretive free method", as in the case of Dowman's efforts, this allegedly intentional "loose style" often seems to lose the meaning the original text intends to convey. Curious to hear what others think.

Malcolm wrote:

I can't speak to what other translators do or don't do. And of course more than one scholar has taken issue with Dowman's translations, the same applies to Tony Duff, etc. But that is not very important. Why? We would be very foolish to think that after translating Dharma texts into English for a generation that we are in any position to stake out definite positions about how things could or should be translated into English.

For example, someone brought up the example of " stong pa nyid " as a translation for śūnyatā. Śūnyatā was originally translated into Tibetan as " ye 'byams." Very few people are aware of this, and so we run into rather strange translations of the term, not realizing it translated śūnyatā. So what to do? Do we translate it as "having always been without limitations?," "having always overflowed?," two quite literal translations of the term? Or do we use the very loose approximation "timeless infinity," as one translator suggests? Or do we translate it as emptiness, as we generally translate stong pa nyid?

Someone else mentioned committee translations. In my opinion, the quality of a translations depends on the committee, who did the original, who edited it, and so on. The failure of translation committees is the desire to create a brand, like different models of cars. Different translations from the same committee exhibit different levels of accuracy and quality depending on the composition of the actual team. Even among Tibetans, those who are educated in Shedras may not actually have the knowledge of Dzogchen for example, to accurately give information when questioned about the usage of term such as la zla ba.

The quality of a translation also depends very much on the ability of a person to express themselves well in their native tongue. Poor writers make poor translations. There are other factors: are you a native English speaker? Even the best of the non-native translators, not just Guenther, quite often make choices which are quite frankly nonidiomatic English and are strange in our language. Do you speak British, American, Canadian, Australian or Indian English? One's choice of words, one's compositional style, and so on, will all very much be influenced by the country and education one has.

Than there are other factors: people who have never translated anything other than Dharma texts tend to have a very brittle and dry style, because Dharma texts from the traditions of Madhyamaka and so on are exactly that, dry and brittle taxonomies which give very little indication of or possibility for process.

For myself personally, studying Tibetan Medicine opened up a whole new way of looking at Tibetan to which I previously had been blind. Biographies too demand a somewhat more personable style. In general, one modern fault of we Tibetan translators is a lack of diversity in our reading. I know of professors, much hailed for their translation of philosophical texts, who cannot handle that most simplistic of formats, the sadhana, with any skill at all. I have watched famous translators badly botch explanations given by Lamas because the translator had no knowledge of Tibetan Medicine and was therefore unable to accurately translate some concepts from a Dzogchen text, and amazingly just make up some bullshit on the spot, apparently to cover up their own ignorance. That said, I also have sympathy for oral translators, it is no easy job. Oral translators usually are not such good text translators, and the reverse is also true. There are very few translators who excel at both. As an oral translator, for example, I suck.

Then there is the issue of "helping" the text. It is the habit of some translators to embed their understanding in their translations by fleshing them out, sometimes by as much as 40 percent, with extraneous material either derived from commentaries or from information provided in the course of hearing a text being taught. Other translations are

leaner, more austere, tending to stick more closely to the text, depending on the reader's familiarity with the subject. Is this good, bad? How can we say it is either, when Tibetan translators themselves have often embellished?

If anything, translators of texts should find themselves humbled by the process. There is little glory in it. The translation process is driven by a passion for discovering the unknown, the unread. Principally, Dharma translation should be driven by the motivation to deepen one's own practice, and to aid others. It can be especially disheartening in the beginning because you are mostly wrong all the time; but of course in the end, when one can share texts that have never been seen in English, it is deeply rewarding because of the joy it brings to oneself through deeper understanding and the joy it brings to others because it is like giving the blind eyes to see, however imperfect those eyes may be and still in need of correction.

While I certainly admit to having my preferences in both translation terms as well as translators, in general we should try to be supportive of the efforts of translators and not give them too hard a time. This does not mean that people cannot discuss this or that term and its suitability. Most people do not realize that a majority of texts translated from Sanskrit to Tibetan, especially the more important texts, underwent multiple revisions, a process that began in the mid-8th century and ended only in the 14th century. There exist dictionaries of archaic terms and their modern (i.e. post-Ralpacan) equivalents. Translators themselves should do their own research and not depend so heavily on translations made two, three, four, and five decades ago. Translators must question why for example we are translating *ye shes* as "primordial wisdom," *rig pa* as awareness, etc. We must not fall into formulaic translations, because in the end we will wind up with the very clumsy, basically unreadable translations done by Tibetans after the 14th century.

I would only caution those translators who are much given to criticizing the work of others that such criticism merely opens the door for rebuttal and criticism in turn, and this helps no one in the end. People may wish to ignore this fact, but translation is a crowd-sourced process. The more eyes there are on our translations, the more accurate they can in time become.

I am sharing these thoughts with you because the question arose and because I have spent the last 24 years of my life obeying my guru, Ngakpa Yeshe Dorje's command that I become a translator. In that time I have translated many texts, made even more mistakes, and have had my own pride and arrogance knocked down again and again (as hard as it may seem for some of you to believe) by the process of translation.

I will share with you one of my guiding principles in translating Dzogchen texts into English, since that is really what this thread is about. Rongzom states that while the words of the Great Perfection are simple, their meaning is vast and deep like space. On the other hand, the words of the lower vehicles are very precise and detailed in their complexity, but their meaning is rough, just like a pile of dust. Therefore, as much as possible, when translating the texts of the Great Perfection, I try to keep my English as simple and plain as I can.

However there are some other principles that I also observe summarized here:
<http://www3.dbu.edu/mitchell/poundtra.htm>, and based on the work of Ezra Pound.

1) A true translation must reject "Wardour-Street English," the pseudo-archaic language of Victorian translators associated with William Morris and F. W. Newman. Pound was willing to experiment with a variety of poetic style and diction. He made free-verse translations of classical works acceptable.

2) Each translation is a kind of criticism of the original. It stresses the strengths of the original, but it also shows what its limits may have been.

3) No translation has to reproduce all aspects of the original. It can choose to concentrate on only some aspects. It can leave part of the original out. It may even add to it or rearrange it in order to accomplish the translator's purpose.

4) Modern topical allusions may be used to bring across the emotions associated with the original's allusions.

5) Translations should be new poems in their own right. They should be artistically well-done. (while this refers to poems, it applies to everything)

6) History is a product of the present. All knowledge of the past is experienced in our current reception and reading of it. In this sense, all translation is both a continuity and a re-reading of past texts and authors.

One may find much food for thought on this Wiki page too:

<https://en.wikipedia.org/wiki/Translation>

Finally, another point that many people don't understand. Poetry and Prosody (Kavya) are distinct from the style of Karika literature of Indo-Tibetan religio-philosophical texts. Texts from the Samcayagathas to the Precious Treasury of the Dharmadhātu are not poetry, nor are they intended as poetry. The so called "verse" portions of the tantras emulate the gathas of sūtra, and so too are not poetry, but are in metered verses to aid memorization. While such compositions can be "poetic," it must be firmly understood they are not poems in our sense of the word. True poetry in the Indo-Tibetan traditions is a very specific, very highly stylized form which is generally confined to the so called "verses of praise" and the dedications found in the beginning and end of texts, ranging from short texts to multivolume treatises, and whose complexity and depth depends very much on the education of the author. Real poetry in Tibetan can be pretty boring reading, depending on deep familiarity with the synonyms which may be found in the compendium Amarakośa and its commentary. For example, a common synonym for the sun is "The one who is drawn by seven horses."

So, in the end, it is better to be light-handed in our criticisms of translators and their translations unless they are engaged in gross fabrications or outright plagiarism.

Author: Malcolm

Date: Tuesday, June 14th, 2016 at 8:19 PM

Title: Re: Disillusioned by gradual teachings

Content:

Malcolm wrote:

Dzogchen Community, Chogyal Namkhai Norbu is what you may be looking for.

In Dzogchen, the so called direct teachings are given up front, then you find your own level based on what you understand. Thus, it is the opposite of what you have been led to believe.

Temicco said:

Yeah, just seems kind of hard (in my very limited experience, granted) to find groups that are like this. The only group in my city that offers ngondro more or less straight away is Rigpa, which has its controversies. Nalandabodhi requires multiple years of study before even starting ngondro, for instance.

Nobody teaches Chan like that anymore. But I know it's kind of a petty concern.

Dan74 said:

I think this is not so. There are some incredible Chan teachers and if they teach more gradual approaches, it is because they see that this is what their students need.

In fact, believing you are too good to waste time on gradual teachings probably means the best practice for you is 100000 prostrations to knock these spiritual materialistic ideas out of your head. But I may be wrong. That's why you need a teacher who can get to know you and have the wisdom to advise appropriately.

/

Temicco said:

Yeah, I definitely do. And the prostrations are likely needed I actually hope to start ngondro within the next few months; still kind of "shopping around" to see what kind of options I have.

Do you have any particular people in mind when you mention "incredible Chan teachers"?

Author: Malcolm

Date: Tuesday, June 14th, 2016 at 10:01 AM

Title: Re: Buddhahood in three incalculable eons an improbable venture.

Content:

Astus said:

It all depends on how one counts those aeons.

Malcolm wrote:
Cooking the Dharma books....

Author: Malcolm
Date: Sunday, June 12th, 2016 at 7:32 PM
Title: Re: Shantideva, Way of the Bodhisattva -- Stay away from "childish beings" or help them?
Content:
Malcolm wrote:
It means avoid the company of fools.

prsvrnc said:
I am reading chapter 8 of Shantideva's, "the Way of the Bodhisattva" on Meditative Concentration along with a commentary. Many of the verses in this chapter talk about how you should remain in solitude and list many reasons for why it is not worth one's time to remain in the presence of most beings. I realize this might be in context of developing meditative concentration, but the way it's written makes it sound like this is advice for any scenario.

Verses 15 and 16:

"Therefore flee the company of childish people.
Greet them, when you meet, with smiles
That keep on terms of common courtesy,
Without inviting intimate relations.

Like bees that get their honey from the flowers,
Take only what will serve the practice of the Dharma.
Treat everyone like new acquaintances
And keep yourself from close familiarity."

^^^ How do you all interpret this? I realize it doesn't have to be contradictory, but I'm curious how this squares with the bodhisattva commitment to help all beings. In my own mind, i have some friends that are difficult (for example), bUt I see my remaining friends with them as something that could be an aid to them in some way. How do you guys interpret this?

Author: Malcolm
Date: Sunday, June 12th, 2016 at 7:24 PM
Title: Re: Difference views on fetters and kilesas?
Content:
Malcolm wrote:
Astus,

The point is that what you are describing is an intellectual view that is meaningless outside of the context of a teacher student relationship, where such a view is integrated meaningfully with practice. There is no liberation through words, my friend, as your final citation points out.

It is funny to watch ordinary people like us confidentially opine on awakening, it is like watching children playing at being royalty.

This is all very nice, Astus, but what you are describing is just an intellectual view that won't help one deal with afflictions at all.

Astus said:

What view is not intellectual? The teachings are all made of words. How one uses them decides if they are of any help. Even Bodhidharma

<http://ctzen.org/sunnyvale/enBodhiDharmaSutraWithAnnotation.htm> the direct entrance as "to awaken to the Truth through the doctrine". And direct entrance is where the teaching of afflictions are bodhi belongs to:

"In the Ultimate Vehicle, we neither transform our afflictions nor extinguish them; our mind is originally pure and lucid. This mind is inherent in everyone; we do not need to seek it externally. This is the Chan School's principle of "affliction is bodhi; birth and death (samsara) is nirvana.""

(http://ctzen.org/sunnyvale/enUS/index.php?option=com_content&task=view&id=219&Itemid=59)

As for teaching it, here's a short story.

For a long time Yaoshan did not enter the hall to speak.

The temple director said to him, "The monks have been waiting for a long time for the master to give them some instruction."

Yaoshan said, "Ring the bell!"

The monks assembled in the hall.

Yaoshan then got down from the Dharma seat and went back to the abbot's quarters.

The temple director followed him and said, "Master, since you consented to speak to the monks, why didn't you say anything?"

Yaoshan said, "Sutras have sutra teachers. Shastras have shastra teachers. Why are you unhappy with me?"

(Zen's Chinese Heritage, p 124-125)

So, what is there to do with views and words?

"The more words and thoughts the more you will go astray.

Stop speaking, stop thinking and there is nothing you cannot understand."

(<http://www.sacred-texts.com/bud/zen/fm/fm.htm>)

Author: Malcolm

Date: Sunday, June 12th, 2016 at 6:41 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Saoshun said:

This is all very nice, Astus, but what you are describing is just an intellectual view that won't help one deal with afflictions at all.

This is actually a fetter too.

Malcolm wrote:

It's fetters all, they way down.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 10:24 AM

Title: Re: Disillusioned by gradual teachings

Content:

Malcolm wrote:

In Dzogchen, the so-called direct teachings are given up front, then you find your own level based on what you understand. Thus, it is the opposite of what you have been led to believe.

Boomerang said:

I'm not sure if I understand the question.

Gradual paths are available for those who have the karma to excel at them. Non-gradual paths, for those who have that karma. What's the problem?

Temicco said:

It basically just feels that the only way you can get to non-gradual teachings to see if they even work for you is through a long process of, more or less, jumping through gradual, path-based hoops. This process will either a) be kind of a waste of time and potentially delusive, or b) really helpful. And if TB considers most people to be lamrimpas, then I get why administering such a path for the 95% of people who will benefit from it is the best idea. It's just frustrating that the more direct teachings are kind of locked away at the top of the vehicles, as opposed to being more immediately accessible.

tomamundsen said:

I think there is a difference between how things are presented to the public and then how things actually work out once you build a relationship with a teacher. If you have the capacity for the "higher" practices, I don't think the teacher will be reluctant to give them to you. Things are presented more formally to public audiences, but working with a teacher eventually becomes a really personal thing and you will get whichever practices are best suited for you. I guess I shouldn't speak generally, I doubt everyone's experience is that way. But I do think that if you create a genuine connection with a teacher, you won't be disappointed and feel like things are being held back from you. It could be the case that you are instructed to engage in more gradual teachings, but if you trust in your teacher fully, there won't be an issue.

Temicco said:

That's a good point. But then, part of my concern is related to the (apparent) fixedness of the lamrimpa/cigcarba categories in Tibetan thinking -- Chan doesn't make such a big deal out of karmically determined capacity, and mainly discusses it as a point of sectarianism (in that Chan doesn't cater to people of lower capacities). In Chan you never hear, "won't realize it because of your karma", you hear, "you won't realize it because you persist in these bad habits, even though you don't have to". A subtle difference, but a big one. Would getting pinned as someone of lower capacity by one Tibetan teacher follow me throughout my studies like some kind of past failed class?

Author: Malcolm

Date: Sunday, June 12th, 2016 at 9:41 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

This is all very nice, Astus, but what you are describing is just an intellectual view that won't help one deal with afflictions at all.

Then, please explain the difference between mere indifference (to thoughts) and liberation (from attachment to thoughts).

Astus said:

Indifference is a concept where one deems something uninteresting or irrelevant.

Liberation means not abiding in any concept, neither grasping nor rejecting.

Yes, so, what does it look like to become free of attachment to thoughts? How does one actually do that?

If you think that none of the passages already quoted answer that, then here is the instruction for zazen:

"When you are aware that all characteristics are void, it is true mind,

http://buddhiststudies.berkeley.edu/people/faculty/sharf/documents/Sharf_Mindfulness%20and%20Mindlessness.pdf. If a thought arises, be aware of it; once you are aware of it, it will disappear. The excellent gate of practice lies here alone."

(Zongmi on Chan, p 88; same in [http://global.sotozen-](http://global.sotozen-net.or.jp/eng/practice/zazen/howto/index.html)

[net.or.jp/eng/practice/zazen/howto/index.html](http://global.sotozen-net.or.jp/eng/practice/zazen/howto/index.html) and

<http://zen.rinnou.net/zazen/sitting.html>)

Again, this is a prescription, not a description. How does one purify the fundamental mind? (I assume he means here the ālayavijñāna).

The fundamental mind (本心) is one's original buddha nature. To purify it means to see it, to recognise that it is originally pure.

What does "realizing emptiness" actually mean and how does one do it. Descriptions please, no more prescriptions, we have had enough of these already.

If Zen and prajnaparamita do not match your criteria for descriptions, there are all sorts of other manuals.

What awakening are you trying to describe? How do you do it?

I have described awakening as seeing the insubstantiality of afflictions. Regarding

methods, there are numerous.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 3:43 AM

Title: Re: Disillusioned by gradual teachings

Content:

Sherab Dorje said:

So, if TB is not your cup of (butter) tea, why don't you quit whining and just go and continue practicing Chan?

Temicco said:

Nobody teaches Chan like that anymore. But I know it's kind of a petty concern.

Malcolm wrote:

If you know how Chan was taught, then why do you need a teacher?

Author: Malcolm

Date: Sunday, June 12th, 2016 at 3:22 AM

Title: Re: Illusion

Content:

gad rgyangs said:

so you are saying that one only acquires the problem by accepting Buddhadharma in the first place, and only Buddhists are subject to "rebirth in samsara"? Since you say "taking a cure for a disease one does not have" you imply that non-Buddhists are not subject to "rebirth in samsara".

Malcolm wrote:

You can look at it like that, if you choose.

From the perspective of Buddhadharma, on the other hand, you are subject to rebirth whether you choose to accept this fact or not. And guess what, that is not a falsifiable statement. But rebirth is the fundamental problem Buddha provided a solution for. It is up to you to accept this or not, but no one can prove rebirth to you. It can easily be shown however that whatever "therapies" the Buddha devised, they were devised to cure this problem, i.e., rebirth.

gad rgyangs said:

there is quite a bit of anecdotal evidence to support some kind of rebirth, although it is not at all clear in what way the other lifetimes could be considered "yours". There could simply be bleed-over of memories, perhaps even transmitted through genetics or some other mechanism. The point is we simply do not know and I do not believe there is anything to be gained by picking out unknowns at random and declaring them "unnegotiable". There is plenty that can be investigated within what we actually

experience.

Malcolm wrote:

The point is that there is no reason to be delicate about what rebirth is at all. It is a well described phenomena, and is universally understood in every Dharma path including Dzogchen.

Pussyfooting around it is a waste of time.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 3:12 AM

Title: Re: Illusion

Content:

gad rgyangs said:

so you see Buddhadharma as a creed rather than as a methodology?

Malcolm wrote:

Buddhadharma sets out a very specific set of problems, and proposes solutions to the problems it identifies. If one does not accept the problem Buddhadharma identifies (rebirth in samsara), there is no point in following its methodology. It would be like taking a cure for a disease one does not have, such a cure in fact can only cause one to become ill.

gad rgyangs said:

so you are saying that one only acquires the problem by accepting Buddhadharma in the first place, and only Buddhists are subject to "rebirth in samsara"? Since you say "taking a cure for a disease one does not have" you imply that non-Buddhists are not subject to "rebirth in samsara".

Malcolm wrote:

You can look at it like that, if you choose.

From the perspective of Buddhadharma, on the other hand, you are subject to rebirth whether you choose to accept this fact or not. And guess what, that is not a falsifiable statement. But rebirth is the fundamental problem Buddha provided a solution for. It is up to you to accept this or not, but no one can prove rebirth to you. It can easily be shown however that whatever "therapies" the Buddha devised, they were devised to cure this problem, i.e., rebirth.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 3:01 AM

Title: Re: Illusion

Content:

Malcolm wrote:

Unfortunately, in Buddhadharma, the karma hypothesis, whether falsifiable or not according to some imagined objective standard, is nonnegotiable, as is rebirth.

gad rgyangs said:

so you see Buddhadharma as a creed rather than as a methodology?

Malcolm wrote:

Buddhadharma sets out a very specific set of problems, and proposes solutions to the problems it identifies. If one does not accept the problem Buddhadharma identifies (rebirth in samsara), there is no point in following its methodology. It would be like taking a cure for a disease one does not have, such a cure in fact can only cause one to become ill.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 2:48 AM

Title: Re: Illusion

Content:

gad rgyangs said:

there doesn't seem to be any evidence either way, therefore it is simply an unsupported hypothesis.

Malcolm wrote:

If you are looking for empirical validation of anything in Buddhadharma, well, I advise you to return to your "therapeutic Buddhism," because you will certainly be disappointed.

gad rgyangs said:

the idea of Buddha as doctor is nothing new, so I'm not sure why you keep using the term sarcastically. I would say that we can actually apply the idea that we cause much of our suffering through attachment and see that it is true based on our own experience. the karma hypothesis, at least as it is presented in traditional Buddhism, is untestable.

Malcolm wrote:

Great, so you are a Secular Buddhist, hurrah!

All religions propose solutions to suffering, so they are all "theapies" for someone. They all provide solutions to suffering, and their proponents claim that in their own experience their suffering is lessened and even eliminated.

Why pick Buddhadharma above say Hinduism, Christianity, Islam, etc?

Unfortunately, in Buddhadharma, the karma hypothesis, whether falsifiable or not according to some imagined objective standard, is nonnegotiable, as is rebirth.

Buddha was indeed a great physician (not a therapist, massage or otherwise), who diagnosed the disease, afflictive rebirth, and prescribes its cure, Dharma.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 2:43 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

So the only difference between buddhas and sentient beings is attachment to thoughts?

Astus said:

What more needed?

Malcolm wrote:

Then, please explain the difference between mere indifference (to thoughts) and liberation (from attachment to thoughts).

Astus said:

This gets back to the question you have not answered, how does the mind become free from afflictions, since this is necessary preconditions for what you are describing as nonconceptuality (nirvikalpa)?

Afflictions come from attachment to thoughts. Once there is no attachment, there are no afflictions either. The quoted line from the Platform Sutra continues as follows:

Malcolm wrote:

Yes, so, what does it look like to become free of attachment to thoughts? How does one actually do that?

Astus said:

"[The mind's] functioning pervades all locations, yet it is not attached to all the locations. Just purify the fundamental mind, causing the six consciousnesses to emerge from the six [sensory] gates, [causing one to be] without defilement or heterogeneity within the six types of sensory data (literally, the "six dusts"), autonomous in the coming and going [of mental phenomena], one's penetrating function without stagnation."

(Platform Sutra, ch 2, BDK p 33)

Malcolm wrote:

Again, this is a prescription, not a description. How does one purify the fundamental mind? (I assume he means here the ālayavijñāna).

Astus said:

Nagarjuna writes as well:

"Liberation follows from the exhaustion of action and affliction.
Action and affliction are due to thought,
And thoughts proliferate due to mental construction.
They are brought to an end by emptiness."
(MMK 18.5, tr from Ornament of Reason)

Malcolm wrote:
Again, this does not explain how, it merely explains what.

Astus said:
Affliction and clinging comes from not seeing emptiness. Since names are empty, there is no problem, when it is realised.

Malcolm wrote:
A lot of people here "see emptiness", we discuss it all day long, are expert in many arguments about emptiness. But for all this talk of emptiness, I don't really see anyone waking up. What does "realizing emptiness" actually mean and how does one do it.

Descriptions please, no more prescriptions, we have had enough of these already.

Astus said:
I see, so there is apprehension of characteristics, but you don't "grasp" them. Well, many people also understand this and practice this way, and yet, they still are not awakened. I still think you have failed to escape intellectualism here.
What awakening is it you miss?

Malcolm wrote:
What awakening are you trying to describe? How do you do it?

Author: Malcolm
Date: Sunday, June 12th, 2016 at 2:36 AM
Title: Re: Illusion
Content:

gad rgyangs said:
what is the evidence that this true?

Malcolm wrote:
What is the evidence it isn't?

gad rgyangs said:

there doesn't seem to be any evidence either way, therefore it is simply an unsupported hypothesis.

Malcolm wrote:

If you are looking for empirical validation of anything in Buddhadharma, well, I advise you to return to your "therapeutic Buddhism," because you will certainly be disappointed.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 2:10 AM

Title: Re: Illusion

Content:

Vasana said:

Until all of one's thoughts are self arisen and self liberated , then they entail the generation of karma.

gad rgyangs said:

what is the evidence that this true?

Malcolm wrote:

What is the evidence it isn't?

Author: Malcolm

Date: Sunday, June 12th, 2016 at 2:10 AM

Title: Re: Illusion

Content:

gad rgyangs said:

sorry to hear you are bored by buddhism and the quest to understand the nature of reality. maybe its just a phase.

Malcolm wrote:

Yes, Buddhism is a crashing bore. Dharma, well, that is another matter.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 1:19 AM

Title: Re: Illusion

Content:

gad rgyangs said:

how do you justify saying that sense appearances are an aspect of our clarity, but our apprehensions are not?

Malcolm wrote:

Why justify anything? — all it does is produce discursive responses that never end. And then, bored silly at the endless questions....well, time to change the channel.

Author: Malcolm

Date: Sunday, June 12th, 2016 at 12:18 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

Many people continue to grasp even though they know characteristics are concepts. So, there is still something missing. Your presentation is completely intellectual.

Astus said:

Grasping is always at characteristics. If one does not conceive characteristics, how can there be grasping?

Malcolm wrote:

How does one perceive without perceiving characteristics?

Astus said:

What many people may know and still continue to grasp at objects are words, that is, grasping at characteristics, imagining that emptiness is another thing.

Malcolm wrote:

There are many people who do not have this fault, thinking that emptiness is one thing, characteristics are another, and yet, they have not woken up.

Astus said:

Enlightenment is naturally true and is fundamentally without names. It is only that people of the world do not recognize it and remain deluded within their ratiocination.

Malcolm wrote:

How can something without characteristics be recognized?

Astus said:

So how do you do that (realize and manifest them)?

So what is the different between a buddha and the unconscious devas. Both have stopped thinking.

It is not thoughtlessness, but not grasping at thoughts.

Malcolm wrote:

So the only difference between buddhas and sentient beings is attachment to thoughts?

Astus said:

"What is nonthought? If in seeing all the dhammas, the mind is not defiled or attached,

this is nonthought.

Malcolm wrote:

This gets back to the question you have not answered, how does the mind become free from afflictions, since this is necessary preconditions for what you are describing as nonconceptuality (nirvikalpa)?

Astus said:

I see, so there is no ultimate.

Is there such a thing as "pure absence"?

Malcolm wrote:

How could there be?

Astus said:

So there are names.

Even names are without characteristics.

Malcolm wrote:

That does not settle anything, since as you admit above affliction and clinging is the problem, not characteristics.

Astus said:

Thinking that there is no essence is grasping at an essence. To recognise in one's present experience that there is nothing that can be grasped is what is meant by seeing characteristics to be fictional.

Malcolm wrote:

[/quote]

I see, so there is apprehension of characteristics, but you don't "grasp" them. Well, many people also understand this and practice this way, and yet, they still are not awakened. I still think you have failed to escape intellectualism here.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 9:29 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Astus said:

Marks/characteristics are concepts. As long as one believes those concepts to be substantial, there is clinging. Once they are seen as merely conceptual, there is nothing left to grasp.

Malcolm wrote:

Many people continue to grasp even though they know characteristics are concepts. So, there is still something missing. Your presentation is completely intellectual.

Astus said:

It answers it by showing how while we all have the qualities of a buddha, it doesn't mean we realise and manifest them.

Malcolm wrote:

So how do you do that (realize and manifest them)?

Astus said:

...They do not understand that if they cease their thoughts and end their thinking, the Buddha will automatically be present."

Malcolm wrote:

So what is the different between a buddha and the unconscious devas. Both have stopped thinking.

Astus said:

The ultimate is seeing the conventional as conventional.

Malcolm wrote:

I see, so there is no ultimate.

Astus said:

We use words (i.e. names) here all the time, don't we?

Malcolm wrote:

So there are names.

Astus said:

There is ignorance about and awakening to phenomena as inessential.

Malcolm wrote:

But this is still just intellectualism. Many people here understand that phenomena are inessential, and yet, they are not awake. There is still something missing from your presentation.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 8:19 PM

Title: Re: Disillusioned by gradual teachings

Content:

Temicco said:

I study Chan, which is highly critical of gradual path- and practice-based approaches. Although the following passage is Dzogchen, it quite nicely sums up the Chan position:

Vairocana said:

Innocents enter a structured path of dharma practice
with no chance to realize that it leads nowhere:
how can reality ever be found by seeking?

...

The nature of the miraculous ambrosia
does not depend upon any technique.

Temicco said:

I've been somewhat skeptical of "practices" of liberation since I first got into Chan (how could liberation be confined to the enactment of a practice or produced through some method? It just doesn't make sense), but the fact that multiple groups within Buddhism ultimately agree just makes me feel kind of annoyed. If Dzogchen's where it's at (now that pure Chan is dead), why would I pay a Tibetan Buddhist centre to give me some raft to delude myself with? I'd really like to get to things directly, and it feels like that's an ideal that's impossible in reality. That my attachment to non-gradual teachings is something for me to investigate is definitely true, but doesn't really hit my main concern. Why am I expected and encouraged to tarry in samsara when I'm already interested in the dharma and want the heart of the matter?

Malcolm wrote:

The reason why you are in samsara is because you are afflicted. Most people have to gradually penetrate their afflictions. When they are free from being controlled by afflictions, they are liberated.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 8:10 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

How does one relinquish marks that do not exist? And if it is the case that one must relinquish marks, is it not also the case that one must relinquish the afflictions that cause clinging to marks?

Astus said:

The part I quoted from PP8000 (22.2) asks the same question and answers in the following way:

Malcolm wrote:

This is prescriptive and not descriptive.

Astus said:

Then everyone is a great master of Chan.

All beings have the buddha-nature.

Malcolm wrote:

This is is not an answer.

Astus said:

But, as <http://www.ymba.org/books/entering-cao-sudden-enlightenment/tsung-ching-record>:

"While they are eating, they are not really eating due to too much thinking. While they are sleeping, they are not really sleeping due to too much mental agitation. Therefore, they do not work in the same way I do."

Malcolm wrote:

But why?

Astus said:

The ultimate is just a pure absence. How can that be all the conventional is?

The conventional is just the conventional. Its substance is absent.

Malcolm wrote:

So there is something other than the ultimate?

Astus said:

In Linji's words (tr Sasaki, p 19):

"All the dharmas of this world and of the worlds beyond are without self-nature. Also, they are without produced nature. They are just empty names, and these names are also empty. All you are doing is taking these worthless names to be real. That's all wrong!"

And in <http://sutrasmantras.info/sutra13.html>:

Malcolm wrote:

So there are names? Or not.

Astus said:

"Just as self is only a name, so too Buddha is only a name. Realizing the emptiness of a name is bodhi. One should seek bodhi without using names. The appearance of bodhi is free from words. Why? Because words and bodhi are both empty."

Malcolm wrote:

[/quote]

So your basic conclusion is that there is no awakening, and therefore, the whole thing is a farce.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 1:27 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

No idea what your stance on ultimate truth is.

AlexMcLeod said:

See signature. Basically, it is irrelevant to most discussions, Dharmic or otherwise. This is simply because of the level of attainment of most everyone. My belief is that it is a form of nihilism in most cases and subjects.

That is why I am constantly arguing against its use in discussions.

Malcolm wrote:

There is no problem discussing ultimate truth, one needs to have a conventional understanding of it in order to realize it. Per Nāgārjuna.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 1:10 AM

Title: Re: Difference views on fetters and kilesas?

Content:

AlexMcLeod said:

Either that or he's had some mystical experience that has placed him in agreement with my stance on ultimate truth...but I doubt it.

Malcolm wrote:

No idea what your stance on ultimate truth is.

Author: Malcolm

Date: Saturday, June 11th, 2016 at 1:08 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

I also know there are no characteristics. So you are still leaving something out.

Astus said:

If it's not the difference between thinking and doing, then please tell what you mean.

Malcolm wrote:

How does one relinquish marks that do not exist? And if it is the case that one must relinquish marks, is it not also the case that one must relinquish the afflictions that cause clinging to marks?

Astus said:

That's why people think Chan is nihilistic.

It is quite the opposite, very much life affirming and down to earth. The only true Chan practices are eat, shit, sleep.

Malcolm wrote:

Then everyone is a great master of Chan.

Astus said:

Wasn't it just recently that in some thread you were emphasising how everything is illusion? I mean, that must sound nihilistic as well then.

Malcolm wrote:

The ultimate is just a pure absence. How can that be all the conventional is?

Author: Malcolm

Date: Saturday, June 11th, 2016 at 12:40 AM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

I see phenomena as insubstantial. Am I awakened? (Answer: no) I recognize all phenomena as equal. Am I awakened? (Answer: no) So there must be something else you are leaving out.

Astus said:

What would that be?

"The mark of self is no mark. The mark of others, the mark of living beings, and the mark of a life are no marks. And why? Those who have relinquished all marks are called Buddhas."

(http://www.buddhistdoor.com/OldWeb/bdoor/archive/sutra_comm/diamond/diamond_02.htm#d14)

Malcolm wrote:

I also know there are no characteristics. So you are still leaving something out.

Astus said:

All these say that from the point of ultimate truth. But not from the point of view of relative truth. You must distinguish the two truths.

They talk about what should be clear, that the conventional reality is just conventional, and that is all the ultimate there is.

Malcolm wrote:

[/quote]

That's why people think Chan is nihilistic.

Author: Malcolm

Date: Friday, June 10th, 2016 at 11:53 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

Lame, Astus. Everything is without substance, that does not mean that everything is awakened.

Astus said:

Seeing them to be insubstantial is awakening, and recognising all phenomena to be equal (samsara=nirvana).\

Malcolm wrote:

I see phenomena as insubstantial. Am I awakened? (Answer: no) I recognize all phenomena as equal. Am I awakened? (Answer: no) So there must be something else you are leaving out.

Astus said:

...

Malcolm wrote:

All these say that from the point of ultimate truth. But not from the point of view of relative truth. You must distinguish the two truths.

And yes, I can find citations that both support this idea and negate it.

Author: Malcolm

Date: Friday, June 10th, 2016 at 10:11 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Malcolm wrote:

Your citations from the MMK don't say that. They merely state that afflictions are not

ultimately real.

Astus said:

I cited the MMK only to give something from Nagarjuna related to the topic. But practically the quote backs up with reasoning what the sutras say on the matter, since once the afflictions are seen to be without substance, there is nothing to do about them and they are equal to enlightenment.

Malcolm wrote:

Lame, Astus. Everything is without substance, that does not mean that everything is awakened. (Enlightenment is such a stupid word for bodhi).

You need a quote.

Author: Malcolm

Date: Friday, June 10th, 2016 at 10:08 PM

Title: Re: The case against lawns

Content:

Ayu said:

Grasland is wilderness. Very different to lawn.

Malcolm wrote:

Did you note that I said this:

BTW, I am not defending lawns, since they are nothing like sod. And of course dry grasslands, are well, dry. But not all are, such as the Pampas in S. America, etc.

Ayu said:

No, sorry, where did you say that?

But I didn't think you were defending lawns. My point was, lawns and grassland shouldn't be equated. I think: let the things grow as they want. Even gras.

Malcolm wrote:

Actually, grass gets thicker the more it is mowed, and or rotationally grazed.

Author: Malcolm

Date: Friday, June 10th, 2016 at 9:56 PM

Title: Re: The case against lawns

Content:

Ayu said:

Grasland is wilderness. Very different to lawn.

Malcolm wrote:

Did you note that I said this:

BTW, I am not defending lawns, since they are nothing like sod. And of course dry grasslands, are well, dry. But not all are, such as the Pampas in S. America, etc.

Author: Malcolm

Date: Friday, June 10th, 2016 at 9:46 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Astus said:

The Mahayana view is that afflictions are enlightenment, simply as they are: empty, ungraspable, and inconceivable.

Malcolm wrote:

Your citations from the MMK don't say that. They merely state that afflictions are not ultimately real.

Author: Malcolm

Date: Friday, June 10th, 2016 at 9:24 PM

Title: Re: The case against lawns

Content:

David N. Snyder said:

Here in Nevada hardly anyone has a grass lawn any more. But that is because there is a water shortage here. I don't have grass at any of my properties. We have synthetic grass lawns, shrubs, plants, and fruit trees and of course desert sand and rocks.

Nicholas Weeks said:

Good for you, now get the casinos to cut back on fountains, waterfalls, pools etc.

Also, ban golf courses from using grass, just rocks and sand.

Malcolm wrote:

Golf is the stupidest sport ever, and it is bad for your lower back.

Author: Malcolm

Date: Friday, June 10th, 2016 at 8:32 PM

Title: Re: The case against lawns

Content:

Kim O'Hara said:

Please provide references, as I did.

Malcolm wrote:

You can just google grassland carbon sequestration. However.

Kim O'Hara said:

One of the reasons for the intensive use of grasslands is the high natural soil fertility.

Grasslands characteristically have high inherent soil organic matter content, averaging 333 Mg1 ha-1 (Schlesinger, 1977). Soil organic matter – an important source of plant nutrients – influences the fate of organic residues and inorganic fertilizers, increases soil aggregation, which can limit soil erosion, and also increases cation exchange and water holding capacities (Miller and Donahue, 1990; Kononova, 1966; Allison, 1973; Tate, 1987). It is a key regulator of grassland ecosystem processes. Thus, a prime underlying goal of sustainable management of grassland ecosystems is to maintain high levels of soil organic matter and soil carbon stocks.

Malcolm wrote:

http://www.fao.org/fileadmin/templates/agphome/documents/climate/AGPC_grassland_webversion_19.pdf

Author: Malcolm

Date: Friday, June 10th, 2016 at 8:09 PM

Title: Re: The case against lawns

Content:

Kim O'Hara said:

You're right - one-sidedness is not good - but Americans (in particular) are already one-sided with their lawns and need to get rid of some to return to a balance.

You're right - too much human change to the landscape is not good - but the difference between lawn and vegie garden is not as important, to flood control, as the difference between paved surfaces (any kind, including roofs) and growing plants. Anywhere paved, the water just rushes off really quickly. Anywhere with plants, the rain is absorbed like in a sponge and takes a lot longer to move downhill. Forests are best for this but even lawns are better than hard surfaces.

Kim

Malcolm wrote:

Grasslands are better carbon sink than forests, and absorb more water.

Kim O'Hara said:

Hi, Malcolm,

The first half of your comment is not always true according to our (Aussie) Chief Scientist: Based on data from typical perennial grasslands and mature forests in Australia, forests are typically more than 10 times as effective as grasslands at storing carbon on a hectare per hectare basis.

Kim

Malcolm wrote:

In general, it is true. For example, the massive sod buildup in the midwest, before it was all dug up. It averaged 12 feet in depth and more, million of acres.

And it is not simple, "plant things" and heal the planet. One has to plant the right sort of things, and we really do not understand how to "grow a jungle" and create diversity. So, it is better not to destroy habitat in the first place. Conserve, not restore. Why? Restoration is actually impossible and comes with unintended consequences.

BTW, I am not defending lawns, since they are nothing like sod. And of course dry grasslands, are well, dry. But not all are, such as the Pampas in S. America, etc. That said, I have a lawn, with fruit trees, and a garden we grow every summer. And our property is ringed by trees and we live in a third growth New England forest. Lots of trees here, more than lawn.

Author: Malcolm

Date: Friday, June 10th, 2016 at 8:05 PM

Title: Re: POTUS 2016, part 2

Content:

Kim O'Hara said:

We have a saying here which makes the point more strongly:

No matter who you vote for, a politician will be elected.

But I still think we shouldn't give up entirely and opt out of the process. We can still have an effect at times, especially when we band together.

Kim

Malcolm wrote:

Movements are one thing. Parties, another. Political parties tend to become Death Stars.

Author: Malcolm

Date: Friday, June 10th, 2016 at 7:19 PM

Title: Re: The case against lawns

Content:

Kim O'Hara said:

You're right - one-sidedness is not good - but Americans (in particular) are already one-sided with their lawns and need to get rid of some to return to a balance.

You're right - too much human change to the landscape is not good - but the difference between lawn and veggie garden is not as important, to flood control, as the difference between paved surfaces (any kind, including roofs) and growing plants. Anywhere paved, the water just rushes off really quickly. Anywhere with plants, the rain is absorbed like in a sponge and takes a lot longer to move downhill. Forests are best for this but even lawns are better than hard surfaces.

Kim

Malcolm wrote:

Grasslands are better carbon sink than forests, and absorb more water.

Author: Malcolm

Date: Friday, June 10th, 2016 at 1:11 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

tomamundsen said:

I saw Lama Tony's post yesterday evening. Does anyone have a link to Jax's original comments?

Malcolm wrote:

Oh yawn, what a bore. Mildly entertaining for thirty seconds.

We cannot control other people's delusion, not matter how much we try. As the saying goes, you can lead a horse to water, but you cannot make it drink.

tomamundsen said:

Well I'm particularly curious about the Longchen Nyingthig controversy. As Lama Tony mentions, we should investigate.

Malcolm wrote:

There is nothing to investigate, we all know who Jax is and what his points of view are. It is useless to criticize others, as it just makes one a target of criticism in return. If Duff thinks he is helping anyone, he is mistaken. He is just creating more karma with Jax.

As for the Longchen Nyinthig thing, Jax is just garbling something that ChNN often says: many people think Longchen Nyinthig is all about Dzogchen, but in reality the vast bulk of its is sadhanas. Also, Yeshe Lama is not part of the Longchen Nyinthig, it is not a terma, it is Jigme Lingpa's composition. There are a few very nice Dzogchen texts in the Longchen Nyingthig, but they are very short.

Author: Malcolm

Date: Friday, June 10th, 2016 at 12:46 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Garudavista said:

It appears that Jax's mistaken assertions about Dzogchen have caught the eye of Lama Tony Duff (see Lama Tony Duff's Fb Post below), which I am glad to see because I think Lama Tony's constructive criticism of Jax's errors may help some people from getting lost in confusion.

tomamundsen said:

I saw Lama Tony's post yesterday evening. Does anyone have a link to Jax's original comments?

Malcolm wrote:

Oh yawn, what a bore. Mildly entertaining for thirty seconds.

We cannot control other people's delusion, not matter how much we try. As the saying goes, you can lead a horse to water, but you cannot make it drink.

Author: Malcolm

Date: Friday, June 10th, 2016 at 12:05 AM

Title: Re: Essence of Conservatism

Content:

Kim O'Hara said:

I will happily acknowledge merit where I find it, Nicholas, but that Preface smacks of hagiography. It also - strangely - seems even more old-fashioned than Kirk himself. If you told me the second paragraph had been written in (say) 1910, I wouldn't have any real reason to doubt you.

Kim

Nicholas Weeks said:

How pitiable, a modern conservative Sage finds value and inspiration in old sages.

Unlike we Buddhists, who only admire 21st century sages.

Malcolm wrote:

I don't about that, I am rather fond of sages from Fifth Century BCE -- to the 19th century CE.

Author: Malcolm

Date: Thursday, June 9th, 2016 at 11:29 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Saoshun said:

and dzogchen view on them ? if you can explain.

1. Theravada - refraining from fetters and uprooting thru jhana/vipassana meditation and insight.
2. Tantra - transformation?
3. Dzogchen - seeing their true nature (?)

Malcolm wrote:

Dzogchen view involves seeing the real nature of afflictions is pristine consciousness.

Author: Malcolm

Date: Thursday, June 9th, 2016 at 8:30 PM

Title: Re: Difference views on fetters and kilesas?

Content:

Saoshun said:

Examples based on Nagarjuna or how Kilesas are technically related to the tantriks who indulge in them etc.

Malcolm wrote:

Which Nāgārjuna, the one who wrote the MMK? You won't find them. But the one who wrote the Pañcakrama, that is a different story.

The Vajrayāna point of view of the five kleshas is that they are impure form of the five pristine consciousnesses. The so called "tantric" approach is that they are transformed, and when one becomes a strong practitioner, one tests one's practice by engaging in special conduct, which may involve any number of activities normally considered afflictive by those of common Mahāyāna and Hinayāna persuasions. This is why such things are "secret."

Author: Malcolm

Date: Thursday, June 9th, 2016 at 11:23 AM

Title: Re: Gradualism in Dzogchen teachings nowadays ?

Content:

MiphamFan said:

You can do yantra right after receiving DI, or SMS practice's.

Vasana said:

The preliminary exercises and 25 Yantras are taught publicly now, even without D.I.

Realization its self may be non gradual but stabilizing recognition is something that needs ongoing application.

Non-gradual doesn't mean a magic light switch comes on only once and you're completely finished unless you're of the highest capacity of practitioners who has no need to stabilize your initial recognition.

Most of us need to recognize mind essence again and again until it's stable hence these auxiliary practices to help integrate the natural state.

Yantra can be a complete path in and of its self if completely mastered, although the path of means is always to be accompanied by the path of wisdom.

steve_bakr said:

This seems like a wise answer in terms of stabilizing the natural state. A Tantra translated by Wilkonson as "The Tantras of Vajrasattva's Magnificent Sky" demonstrates the non-gradualism of the Great Perfection, and so does that called "The Supreme Source." These two seem to say that the ways of cause and result, of working towards a goal, are not the highest. Some even call meditation a hindrance when it has a goal in mind. They state that the natural state is not to be worked for, because it is already here. But stabilization of this state is very appropriate because there are many distractions.

Malcolm wrote:

Recognition, realization, liberation, this corresponds to the three rigpas: the rigpa of the basis, the rigpa of the path, and the rigpa of the result.

Author: Malcolm

Date: Thursday, June 9th, 2016 at 2:26 AM

Title: Re: Benefits of meditation - scientific evidence

Content:

Malcolm wrote:

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't...

boda said:

It isn't

Malcolm wrote:

They fall for it every time...

Author: Malcolm

Date: Thursday, June 9th, 2016 at 1:10 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

Good point.

The consideration I had, though, was that I'd replace his signs with Green Party signs. Don't know if that would send the same message, though, since most people have no idea that the Green party even exists.

What do you think?

Malcolm wrote:

"At last I have understood that a party is a counterproductive tool, that the given political space is a trap into which life energy disappears, indeed, where it is rededicated to the spiral of death."

— Rudolf Bharo, Building the Green Movement.

"Is a political party playing by rules set up to favor an industrial capitalist status quo, within what is perhaps misleadingly called "liberal democracy," not doomed to eventual absorption and neutralization?"

-- David Orton, The Ecocentric Left and Green Electoralism

Author: Malcolm

Date: Thursday, June 9th, 2016 at 1:03 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

Until Bernie throws in the towel, the Bernie signs will stay up at my house.

Malcolm wrote:

Keeping it up even after. It's not about parties, it's about people.

Author: Malcolm

Date: Wednesday, June 8th, 2016 at 10:41 PM

Title: Re: Benefits of meditation - scientific evidence

Content:

Malcolm wrote:

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't

it is

it isn't
it is
it isn't...

Author: Malcolm

Date: Wednesday, June 8th, 2016 at 3:28 AM

Title: Re: Ratnagotravibhāga

Content:

Malcolm wrote:

"Dhyani buddha" is not a traditional term, it is a term invented by western scholars. The five buddhas to which you are referring are the respective nirmanakāyas of their buddhafiels, just as Śākyamuni is the buddha of this buddhafielf.

Nicholas Weeks said:

Whether Brian Hodgson 'invented' it or his Newari sage did, it is not such a bad term, since many images of the five are meditating.

<http://www.britannica.com/topic/Dhyani-Buddha>

I started another thread, since we are going off-topic.

Malcolm wrote:

No, in no set of five are they all meditating. Only Amitabha is shown in meditation posture. Generally each of the five has a different gesture, for example, Akshobhya is generally shown touching the ground, Vairocana is shown turning the wheel of Dharma, etc.

The term was invented by non-practitioners who did not understand what they are looking at.

Author: Malcolm

Date: Wednesday, June 8th, 2016 at 12:23 AM

Title: Re: Ratnagotravibhāga

Content:

smcj said:

Yours has a red cover, right? It's different but just as good.

Bakmoon said:

Yup, red cover with a picture of Asanga on the front. Very concise and to the point.

Malcolm wrote:

"Dhyani buddha" is not a traditional term, it is a term invented by western scholars. The five buddhas to which you are referring are the respective nirmanakāyas of their buddhafiels, just as Śākyamuni is the buddha of this buddhafielf.

Bakmoon said:

What is the traditional term? Is it something like the Buddhas of the 5 wisdoms or something?

Malcolm wrote:

Just pañcakula, the five families.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 11:19 PM

Title: Re: Buddhahood in This Life

Content:

Harimoo said:

Is there any difference between pre-order on Wisdom Publications and pre-order on Amazon ? (shipments to Europe with Wisdom Pub are huge)

Malcolm wrote:

It is going to be internationally distributed by Simon and Schuster, so you should also be able to get it from Wisdom Books in England.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 11:18 PM

Title: Re: Lists of buddha names in sutras?

Content:

Monlam Tharchin said:

So in sutras, you sometimes encounter lists of Buddhas, such as:

Shorter Amitabha Sutra said:

Shariputra, in the Zenith words there are Buddha Brahmaghosha, Buddha Nakshatraraja, Buddha Gandhottama, Buddha Gandhaprabhasa, Buddha Maharciskandha, Buddha Ratnakusumasampushpitagatra, Buddha Salendraraja, Buddha Ratnotpalashri, Buddha Sarvarthadarsha, Buddha Sumerukalpa, and Buddhas as many as the sands of the River Ganges

Monlam Tharchin said:

I'm not sure what to do with these lists.

Does each Buddha have its own practice/story/visualization that I should become familiar with, or is it sufficient to read the names as I chant the sutra?

Malcolm wrote:

It is sufficient merely to read their names.

Monlam Tharchin said:

Second, is it acceptable to chant the equivalent English translations of the buddha names instead of the Sanskrit?

Is there any reason to chant them in Sanskrit?

Malcolm wrote:
Yes. Though the Sanskrit is nicer.

Brah-ma-ghosha
Nak-shatra-raja
Gandh-ottama
Gan-dha-pra-bhasa
Mahar-chi-skandha
Ratna-ku-suma-sam-poosh-pita-gatra
Sa-lendra-raja
Rat-not-pala-shri
Sarv-ar-tha-dar-sha
Su-meru-kalpa

Something like this

M

Author: Malcolm
Date: Tuesday, June 7th, 2016 at 10:53 PM
Title: Re: Ratnagotravibhāga
Content:
Nicholas Weeks said:
Thanks for the links crazy, but the question is still unresolved. The Dhyani buddhas like Amita seem to be in a different category than the buddhas in this bhadra kalpa like Shakyamuni.

Malcolm wrote:
"Dhyani buddha" is not a traditional term, it is term invented by western scholars. The five buddhas to which you are referring are the respective nirmanakāyas of their buddhafiels, just as Śākyamuni is the buddha of this buddhafielf.

Author: Malcolm
Date: Tuesday, June 7th, 2016 at 9:07 PM
Title: Re: Buddhahood in This Life
Content:
Malcolm wrote:

This just in, from my facebook feed:

Daniel Aitken from Wisdom Publications here just letting you know that you can now pre-order Malcolm's book at wisdompubs.org/book/buddhahood-life --> Click add to cart --> enter BLPD16 in the discount code box --> then hit recalc order to get a 30% discount. Note: the book went on back order for a couple of days and so sorry for the delay. The book is published in December, but we hope to get it to those who pre-order

sometime in November. Thanks everyone and enjoy! For all further questions please email <mailto:community@wisdompubs.org>.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 8:54 PM

Title: Re: Buddhahood in This Life

Content:

Kelwin said:

Could you elaborate a bit on it's contents, and/or how it's different from other works on Dzogchen?

Malcolm wrote:

Most importantly, it is the precursor to Longchenpa's Tshig don mdzod, and is the text that Longchenpa had in front of him when he wrote the latter. Longchenpa lifts entire passages from this text. Secondly, it contains, I believe, the first translation of an extensive analysis of the opening scenes of the Dzogchen tantras, the nidāna section. Third, it is a quarter of the length of the Tshig don mdzod, making it a more manageable text, since it has many less citations. It gives context to Longchenpa's own works and thought on Dzogchen man ngag sde. It is a major text of the Northern Treasures tradition. Finally, it has my introduction where I detail my thoughts on Dzogchen terminology and view.

M

Kelwin said:

Thank you, order coming up!

Malcolm wrote:

I hope you enjoy it.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 8:00 PM

Title: Re: Buddhahood in This Life

Content:

Saoshun said:

Is this book any practical like Sublime Dharma type instructions or nang jang?

Malcolm wrote:

This book is a comprehensive overview of the approach of Dzogchen man ngag sde. It is not a visionary account, like Dudjom Lingpa's Nangjang.

Kelwin said:

Could you elaborate a bit on it's contents, and/or how it's different from other works on Dzogchen?

Malcolm wrote:

Most importantly, it is the precursor to Longchenpa's Tshig don mdzod, and is the text that Longchenpa had in front of him when he wrote the latter. Longchenpa lifts entire passages from this text. Secondly, it contains, I believe, the first translation of an extensive analysis of the opening scenes of the Dzogchen tantras, the nidāna section. Third, it is a quarter of the length of the Tshig don mdzod, making it a more manageable text, since it has many less citations. It gives context to Longchenpa's own works and thought on Dzogchen man ngag sde. It is a major text of the Northern Treasures tradition. Finally, it has my introduction where I detail my thoughts on Dzogchen terminology and view.

M

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 4:18 AM

Title: Re: The Treasury of Basic Space of Phenomena

Content:

smcj said:

How does...

...suggest that mountains disappear when you stop looking at them? Or, for that matter, how does the mirror metaphor suggest that either?

Malcolm wrote:

Dude, find a Dzogchen master and stop trying to interpret this teaching based on translations for texts you have never been taught.

But just a head's up:

Empty vidyā, the dharmakāya beyond thought,
is very different from space, an inert void.

The major and minor marks of the sambhogakāya of vidyā
are very different from the sun and moon's inert light.

The emanations of vidyā that performs deeds that benefit others
is very different than the inert emanation of the four continents.

-- The Tantra of the Sun Blazing in the Clear Sky Tantra

smcj said:

Sorry, but I really don't see how your last two posts relate to mine at all, minus the dismissive part. They read like non-sequiturs. Given this is an internet forum and that you're a really bright guy, your posts should make sense. If anything your quotation of that tantra just restates the same point that Tulku Ugyen Rinpoche made.

Malcolm wrote:

I was answering a question which you edited out of your post concerning whether or not this meant that rigpa was everything.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 3:40 AM

Title: Re: The Treasury of Basic Space of Phenomena

Content:

smcj said:

No, since Longchenpa also ridicules the idea of mountains disappearing if we cease looking at them.

How does... In the ultimate sense, space and awareness are a unity.

...suggest that mountains disappear when you stop looking at them? Or, for that matter, how does the mirror metaphor suggest that either?

Malcolm wrote:

Dude, find a Dzogchen master and stop trying to interpret this teaching based on translations for texts you have never been taught.

But just a head's up:

Empty vidyā, the dharmakāya beyond thought,
is very different from space, an inert void.

The major and minor marks of the sambhogakāya of vidyā
are very different from the sun and moon's inert light.

The emanations of vidyā that performs deeds that benefit others
is very different than the inert emanation of the four continents.

-- The Tantra of the Sun Blazing in the Clear Sky Tantra

From a karmic point of view, Dzogchen makes a hard distinction between inert and sentient phenomena, even if that distinction vanishes in realization.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 3:34 AM

Title: Re: The Treasury of Basic Space of Phenomena

Content:

smcj said:

In the ultimate sense, space and awareness are a unity.

That is beautiful! I love how he brings space and awareness together as a unity. What really answered my question is when he said that space is always accompanied by wakefulness.

Pretty trippy. Reminds me of the mirror metaphor.

Malcolm wrote:

No, since Longchenpa also ridicules the idea of mountains disappearing if we cease looking at them.

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 2:46 AM

Title: Re: Is it attachment to tell someone you like them?

Content:

MiphamFan said:

If I like someone and tell them, in hopes of starting a relationship, is it attachment and hence the cause for being reborn as a preta?

How do I go beyond hope and fear in this situation?

If I tell them, then I am hoping for a relationship.

If I avoid, I am either fearing rejection or rebirth as a preta.

Just tell them without any expectation?

Malcolm wrote:

If you become a stalker, maybe. But otherwise, why would it be?

Author: Malcolm

Date: Tuesday, June 7th, 2016 at 2:24 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

gad rgyangs said:

Buddha was a therapist...

Malcolm wrote:

You'll fit right in with the Secular Buddhist crowd, Dante.

gad rgyangs said:

"So, Mālun̄kyaputta, remember what is undeclared by me as undeclared, and what is declared by me as declared.

Malcolm wrote:

Correct, Buddha would think this whole conversation was stupid and off topic.

Author: Malcolm

Date: Monday, June 6th, 2016 at 11:34 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

gad rgyangs said:

Buddha was a therapist...

Malcolm wrote:

You'll fit right in with the Secular Buddhist crowd, Dante.

Author: Malcolm

Date: Monday, June 6th, 2016 at 10:49 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Iconodule said:

I think people living at the time of the Buddha could have quite easily seen that the Mt Meru cosmology did not match up exactly with the bare observable facts, but they retained it regardless.

Malcolm wrote:

Something like the TO world maps...

Iconodule said:

Sure. And for one thing, a 100-mile high tree at the center of the continent should have been readily observable. Taken in a bare empirical sense, it seems to me the jambudvīpa cosmology would be almost immediately falsifiable, which raises questions about how it really should be taken.

Malcolm wrote:

As a moral and aesthetic cosmology, not literally. For example, Edward Henning, probably the world's leading expert on Kalacakra calculations right now, points out in his lengthy technical book, *Kalacakra and the Tibetan Calendar*, that the authors of the Kalacakra certainly did not take the Meru cosmology literally because the calculations it offers for calendar making won't work in a Meru Cosmology, though they do work fine in a terra-centric model, just like Ptolemaic astrology (upon which all Indian astrological systems are based).

Author: Malcolm

Date: Monday, June 6th, 2016 at 10:19 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Iconodule said:

I think people living at the time of the Buddha could have quite easily seen that the Mt Meru cosmology did not match up exactly with the bare observable facts, but they retained it regardless.

Malcolm wrote:

Something like the TO world maps...

Author: Malcolm

Date: Monday, June 6th, 2016 at 9:45 PM

Title: Re: How did Milarepa do it?

Content:

aussiebloke said:

Malcolm where do you get the information that Milarepa had ten dzogchen teachers?

Malcolm wrote:

Ten Nyingma masters, not ten Dzogchen teachers.

Author: Malcolm

Date: Monday, June 6th, 2016 at 9:15 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

tiagolps said:

Stephen Batchelor runs a therapy show.

Malcolm wrote:

I saw him once, about eight months ago, it was pretty boring and predictable.

Author: Malcolm

Date: Monday, June 6th, 2016 at 7:21 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

We all live on Jambudipa, it's not just India.

Malcolm wrote:

It's is just India.

maybay said:

Where do we live?

Malcolm wrote:

Turtle Island.

Author: Malcolm

Date: Monday, June 6th, 2016 at 7:11 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

Quite obviously Jambudipa cannot be planet Earth...

Malcolm wrote:

Of course not, since it is India.

Tsongkhapafan said:

We all live on Jambudipa, it's not just India.

Malcolm wrote:

It's is just India.

Author: Malcolm

Date: Monday, June 6th, 2016 at 7:09 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Quay said:

[

But if you're saying that in a conventional sense the earth appears to be generally like it was then (in relation to the average human lifespan over the last twenty centuries) but the way of looking at it has generally changed then that makes sense to me.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, June 6th, 2016 at 7:06 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

[

Buddha had a more limited understanding....

Malcolm wrote:

I did not say that. I said that Indians during the time of the Buddha had a more limited understanding. But would your faith in Dharma really come crashing down if Buddha was not knowledgeable in atomic physics?

Tsongkhapafan said:

All biographies of Nagarjuna explain that he went to the Northern Continent (sorry, my mistake). What evidence do you have that these are tall tales? Because you don't agree? Nagarjuna wrote about Mount Meru in his works such as Friendly Letter - was he wrong, confused or of a more limited understanding? This is a very ordinary view.

Malcolm wrote:

The biographies of Nāgārjuna are fanciful hagiographies (and you are only referring to

Tibetan hagiographies, to the exclusion of earlier Chinese ones) written many centuries after his death. They are statements of faith, not statements of fact. In fact we know very little about Nāgārjuna as a person. Traditional sources frequently conflate Nāgārjuna of the MMK with later persons of the same name. But really, we don't need to know much about Nāgārjuna of the MMK as a person. His enduring legacy is found in the collection of reasoning and the collection of praises (excluding the Dharmadhātustava, which is clearly much later).

Author: Malcolm

Date: Monday, June 6th, 2016 at 6:23 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Virgo said:

Are you saying that beings on earth at that time perceived Mt. Meru (and that is why it was described), or are you saying that Enlightened Beings simply perceive geography differently than we do?

Kevin

Tsongkhapafan said:

Quite obviously Jambudipa cannot be planet Earth...

Malcolm wrote:

Of course not, since it is India.

Author: Malcolm

Date: Monday, June 6th, 2016 at 6:22 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

That's because you are literalist (despite your protestations) and cannot understand how two completely different realities can exist and that Buddha and other Indian scholars were not describing the world that appears karmically to our minds today.

Malcolm wrote:

They experienced the same world we do today. They just had a more limited understanding of it since they travelled less, had less scientific instruments for measurement, less reliable means of recording things they discovered, and so on.

Tsongkhapafan said:

No doubt you revere Nagarjuna from the point of view of his teaching of the Middle Way yet you cannot accept that he saw Mount Meru and went to the Western continent, even

though this is the consequence of his teaching!

Malcolm wrote:

I have read every text written by Nāgārjuna, and there is not a single one where he reports either seeing Meru or travelling Aparagodaniya. These are tall tales without shred of truth in them.

Author: Malcolm

Date: Monday, June 6th, 2016 at 6:09 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Sherab Dorje said:

Yes Meru exists.

No Meru does not exist.

Meru exists at a conventional level but not an absolute level.

Who's going to use the fourth option?

Malcolm wrote:

What I really want to know is why Buddha, Nāgārjuna and Vasubandhu never mentioned anywhere the continents now known as North and South America. It is not like the magically popped into existence when they were "discovered" by Colombus.

Tsongkhapafan said:

Quite simply because those things didn't exist for them. They exist only for us who have more degenerate minds and impure karma.

Malcolm wrote:

Really, so all those human beings who lived in the Mayan empire 2000 years ago just popped into being one day? Are you daft? Dinosaurs did not exist because they were not relevant to the Buddha?

I think you better revisit what "conventional" means.

Author: Malcolm

Date: Monday, June 6th, 2016 at 6:07 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Sherab Dorje said:

Did they mention Australia anywhere?

Malcolm wrote:

Yes, actually.

Author: Malcolm

Date: Monday, June 6th, 2016 at 6:07 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

Errr, we are talking about the omniscient Buddha here aren't we? Buddha explained the universe in different ways in accordance with the karma of the beings who experienced it because it appeared differently to them.

Malcolm wrote:

The Buddha explained things to people in a way which corresponded with their inclinations. He was not running a class in advanced cosmology.

Tsongkhapafan said:

I'm surprised you take such a literal view about these things.

Malcolm wrote:

The one here taking a literalist view is you.

Tsongkhapafan said:

Surely someone who understands emptiness also understands that there are as many worlds and as many universes as there are living beings because everyone has individual karma and there is no inherently existent world? It's completely subjective and therefore for those who have the karma to validly perceive Mount Meru, Mount Meru exists.

Malcolm wrote:

Of course I accept that there are many worlds and universes, all formed out of the karma of sentient beings.

What I do not accept is that medieval Indian representations of Terra Firma ever depicted our own planet with as much accuracy as we have today.

There are so many inconsistencies: for example, the sun rises because it comes from behind Meru, and the moon sets because it moves behind Meru. But the reality is that even Indian astronomical math, concurrent with Vasubandhu, for example, excludes the possibility of Mt. Meru, which is why Hindus commonly located Meru at the poles (of course they never visited the poles, so they were speculating).

So just accept Meri cosmology for what it is a) an inaccurate representation of our world, an axial cosmology meant to describe the relative location of beings above and below the plane of the ground, according to their merit and leave it at that. Meru Cosmology cannot be taken literally, or conventionally. It is at best a moral metaphor.

Author: Malcolm

Date: Monday, June 6th, 2016 at 5:55 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Sherab Dorje said:

Of course you realise that, according to your logic, it is just as incorrect to say it does exist. In which case: back to square 1.

Tsongkhapafan said:

That doesn't make any sense. Since great beings with greater insight and keener minds have described the universe according to the Mount Meru model, it definitely does exist for some.

Sherab Dorje said:

Yes Meru exists.

No Meru does not exist.

Meru exists at a conventional level but not an absolute level.

Who's going to use the fourth option?

Malcolm wrote:

What I really want to know is why Buddha, Nāgārjuna and Vasubandhu never mentioned anywhere the continents now known as North and South America. It is not like the magically popped into existence when they were "discovered" by Colombus.

Author: Malcolm

Date: Monday, June 6th, 2016 at 5:38 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

Since everything is mere karmic appearance, and there are different appearances for different minds, it is incorrect to say that Mount Meru does not exist.

Sherab Dorje said:

Of course you realise that, according to your logic, it is just as incorrect to say it does exist. In which case: back to square 1.

Tsongkhapafan said:

That doesn't make any sense. Since great beings with greater insight and keener minds have described the universe according to the Mount Meru model, it definitely does exist for some.

Malcolm wrote:

No, it can be explained just as easily that they were explaining things in accordance with

what people at that time thought was true, in accordance with the conventions of the day, and were they explaining the same things today, they would explain the universe according to the model presented to us by modern astronomy and geography. Yes conventions change, but we rarely trade in our new conventions for old ones.

Author: Malcolm

Date: Monday, June 6th, 2016 at 5:35 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

BuddhaFollower said:

So what is the best way to support Meru cosmology?

Point out that Tertons use Meru cosmology to navigate the Pure Lands?

P.S. Yes I know Pure Lands is not the accurate translation.

Malcolm wrote:

Why should we bother? Meru Cosmology is useful for mandala offerings, but it is an ancient interpretation of our world, and it does not need to be the same world that actually formed out of the karma of ordinary sentient beings.

The material of the Meru Cosmology which we offer in mandala offerings is something that we imagine is formed out of our body, enjoyments and the merit we have accumulated throughout the three times, its essence being inseparable bliss and emptiness.

Author: Malcolm

Date: Monday, June 6th, 2016 at 5:23 AM

Title: Re: Texts that destroy ""scientific" materialism

Content:

Tsongkhapafan said:

Yes, but the appearance of pus and blood is valid for a hungry ghost, and water is a valid cognition for a human.

Malcolm wrote:

The preta's vision of pus and blood is not valid for humans.

Tsongkhapafan said:

It would be wrong to say that there are beings who do not experience liquid as pus and blood. In the same way, it would be wrong to say that there are no beings who experience Mount Meru.

Malcolm wrote:

False equivalence. We are talking about the common conventional perceptions of humans in this dimension. We are not discussing intra-dimensional perceptions. The world the Buddha and Nāgārjuna were discussing was this human realm.

Tsongkhapa said:

Buddha talked about it, as did Nagarjuna (who went to the Western continent) and other great Buddhist masters. We cannot say that the appearance of a planet earth is the only valid appearance.

Malcolm wrote:

It is quite possible Nāgārjuna went to Africa (the western continent), though unlikely, given that he lived in South-East India, in the Andhra region. The basis for the Meru cosmology is this planet, merely represented inaccurately in the imagination of some medieval Indians who did not have as accurate a geographical understanding of this world as we do today.

For example, both Ptolemy and Vasubandhu talk about the Kurus (Scythians), but by Vasubandhu's time (a good 6 centuries after Ptolemy's time, long after the Scythians had vanished as a people), the account of the Central Asian steppes and their peoples were so garbled in the imagination of some Indians, they wrote down all kinds of fabulous exaggerations about the Earth that we see in chapter three of the Kosha.

For example, many people make the mistake of thinking that Jambudvīpa is the whole planet earth, when its descriptions clearly indicate that it is only a description of the subcontinent of India.

Author: Malcolm

Date: Monday, June 6th, 2016 at 3:08 AM

Title: Re: Buddhahood in This Life

Content:

steve_bakr said:

I pre-ordered the Kindle version.

Malcolm wrote:

Thanks!

Author: Malcolm

Date: Monday, June 6th, 2016 at 3:05 AM

Title: Re: The Treasury of Basic Space of Phenomena

Content:

steve_bakr said:

I have read this work by Longchenpa several times and would appreciate impressions and commentaries of others here. It seems to go beyond traditional concepts and

boundaries. I would also appreciate your thoughts on the "space of Phenomena."

Malcolm wrote:

It is meant to support the practice of trekchö.

Author: Malcolm

Date: Monday, June 6th, 2016 at 1:27 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Yolo said:

What is going on here? Everyone just listens to music together for a while?

Malcolm wrote:

NO, first there is generally singing, then there is dancing.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 10:06 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

madhusudan said:

I'm looking for recommendations of texts that explain the error in scientific materialism and/or positivism. I have Thinley Norbu's Cascading Waterfall of Nectar, which has some good refutations of both eternalism and nihilism. What medicine do you recommend?

Malcolm wrote:

His refutation of modern geography and defense of Meru Cosmology is pretty lame, quite frankly.

Tsongkhapafan said:

Since Mount Meru is a mere appearance to mind in accordance with a person's karma (as is everything) and doesn't exist outside the mind, how can Mount Meru be refuted?

Malcolm wrote:

Just as the karmic appearance of pus and blood to a preta is a false perception of water for a human, likewise, the imputation of Mt. Meru cosmology is a false imputation from the perspective of what is commonly accepted conventionally among most modern humans living today.

That said, I have always maintained that Meru Cosmology has a basis in our world, but that it is Indo-centric perspective of the world, no more nor less exaggerated than medieval European visions of the world, with all their inaccuracies and "Here be monsters..."

Anyway, it is pretty clear that Meru Cosmology is a descendent of Babylonian

cosmology, shifted to India.

https://en.wikipedia.org/wiki/Babylonian_Map_of_the_World

Author: Malcolm

Date: Sunday, June 5th, 2016 at 9:58 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

madhusudan said:

I'm looking for recommendations of texts that explain the error in scientific materialism and/or positivism. I have Thinley Norbu's Cascading Waterfall of Nectar, which has some good refutations of both eternalism and nihilism. What medicine do you recommend?

Malcolm wrote:

His refutation of modern geography and defense of Meru Cosmology is pretty lame, quite frankly.

Manjushri Fan said:

Hi Malcolm, I don't have the text but I don't suppose you can give a brief rundown of his refutation.

Malcolm wrote:

He gives a classic argument from authority. 1) It says so in Abhidharmakośa, 2) it is based on wisdom, and therefore we are fools to reject it.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 8:50 PM

Title: Re: Texts that destroy ""scientific" materialism

Content:

madhusudan said:

I'm looking for recommendations of texts that explain the error in scientific materialism and/or positivism. I have Thinley Norbu's Cascading Waterfall of Nectar, which has some good refutations of both eternalism and nihilism. What medicine do you recommend?

Malcolm wrote:

His refutation of modern geography and defense of Meru Cosmology is pretty lame, quite frankly.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 4:10 AM

Title: Re: Sangha in the west

Content:

Nyedrag Yeshe said:

What are your opinions about how the term and the idea of 'Sangha' changed and was corrupted in the west?

Malcolm wrote:

It has not changed, nor has it been corrupted.

Nyedrag Yeshe said:

Please, explain why not Namdrol la!

Malcolm wrote:

One, the Sangha is all people who have taken refuge, not just "ordained" people. This is made extremely clear by Gorampa Sonam Senge, among others.

The refuge of the Sangha has two aspects: the Aryā Sangha, the actual Sangha of refuge, and then there are our teachers and companions on the path. And for Mahāyanists, the Ārya Sangha of Refuge is only bodhisattvas, not even arhats and so on.

In Tibet, monasteries are the source of community life. People go to them for education, medical care, advice, rituals, help with mundane matters as well as spiritual.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 3:10 AM

Title: Re: Sangha in the west

Content:

Nyedrag Yeshe said:

What are your opinions about how the term and the idea of 'Sangha' changed and was corrupted in the west?

Malcolm wrote:

It has not changed, nor has it been corrupted.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 2:17 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

well of course, but on some readings they are only negated for "beings" with svabhava, and still apply to conventional phenomena. But its pretty incoherent: if you assert non-

arising, then how are you supposed to get dependent arising?

Malcolm wrote:

At this point, who cares? Kind of tired of this conversation. Madhyamaka 101.

gad rgyangs said:

cop out

Malcolm wrote:

No, boredom.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 1:47 AM

Title: Re: POTUS 2016, part 2

Content:

kirtu said:

Come on - people born and raised in the US have always had a tendency toward violence. America is an angry, violent place and this is nothing new in itself.

Malcolm wrote:

Right, because people born in Europe are so peace-loving and calm....

Author: Malcolm

Date: Sunday, June 5th, 2016 at 1:42 AM

Title: Re: Sangha in the west

Content:

Nyedrag Yeshe said:

he justifies some of my opinions.

Malcolm wrote:

Isn't it great when our opinions are justified?

Author: Malcolm

Date: Sunday, June 5th, 2016 at 1:13 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

If you see a seed planted in the ground and then you see a sprout grow from it, how do you explain this?

Malcolm wrote:

Through the six causes and four conditions. But these are negated in the very first chapter of the MMK.

gad rgyangs said:

well of course, but on some readings they are only negated for "beings" with svabhava, and still apply to conventional phenomena. But its pretty incoherent: if you assert non-arising, then how are you supposed to get dependent arising?

Malcolm wrote:

At this point, who cares? Kind of tired of this conversation. Madhyamaka 101.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 12:53 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

Dependent arising...[is]...not really an attempt to understand or describe the world.

Malcolm wrote:

So again, you are disagreeing above only to agree here. I said above:

Nope. It [dependent origination] was not intended to describe external physical processes at all.

Author: Malcolm

Date: Sunday, June 5th, 2016 at 12:50 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

If you see a seed planted in the ground and then you see a sprout grow from it, how do you explain this?

Malcolm wrote:

Through the six causes and four conditions. But these are negated in the very first chapter of the MMK.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:45 PM

Title: Re: kriya yoga

Content:

HandsomeMonkeyking said:

A long time ago I read 'Autobiography of a Yogi' by Paramahansa Yogananda, in there is 'Kriya Yoga' mentioned.

Now reading 'The Lotus Born' I also came about this term. I wonder if they are the same are are related in any way. If there is any traceback/connection.

If I remember correctly Yogananda was Hindu.

Malcolm wrote:

No, the terms have no relation to one another. Kriya Yoga tantra is the lowest of the six or four divisions of tantra, concerning itself with ritual purity and ritual details.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:39 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

is dependent arising an archaic theory of physics that has been replaced by more current theories like quantum physics and relativity?

Malcolm wrote:

Nope. It was not intended to describe external physical processes at all. But that is off top for this thread.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:12 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

Ummmm...Nāgārjuna held the metaphysical view that sentient beings take rebirth, that past actions ripen, that merit must be accumulated in order to earn the marks of a buddha, etc. So obviously this is not the case.

gad rgyangs said:

all this concerns conventional reality and therefore is not metaphysical, and is illusory as well.

Malcolm wrote:

hahahahaha, now that is some eel-wriggling. What it proves in the end, after all this bullshit, is that you agree with me that the "views" that Nāgārjuna was concerned to remove are solely views concerning existence and nonexistence. Case closed.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 8:47 PM

Title: Re: Buddhahood in This Life

Content:

Saoshun said:

Is this book any practical like Sublime Dharma type instructions or nang jang?

Malcolm wrote:

This book is a comprehensive overview of the approach of Dzogchen man ngag sde. It is not a visionary account, like Dudjom Lingpa's Nangjang.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 8:43 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

you are completely misunderstanding the story that Chanra quotes: the whole point is views can be antidotal, but after they have done their antidoting, they must be eliminated or they will themselves become poisons.

Malcolm wrote:

No, I understand the point. But your insistence that we must not views at all for any reason is too extreme.

gad rgyangs said:

see my comment above about dependent arising: it is only metaphysical views that must be abandoned. Physical views can be taken or left as convenient.

Malcolm wrote:

Ummmm...Nāgārjuna held the metaphysical view that sentient beings take rebirth, that past actions ripen, that merit must be accumulated in order to earn the marks of a buddha, etc. So obviously this is not the case.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 11:42 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

that's why, when commenting on 13.8, Chandra quotes this passage from the Kāśyapaparivata Sūtra:

Malcolm wrote:

You are confusing emptiness with dependent origination. Emptiness is a negation, but

dependent origination is a statement on how conditioned things function, i.e. things do not arise from themselves, from other, from both or without a cause.

You are also making the mistaken argument that views cannot be antidotal, that they are invariably pathological. Thus, Candrakīrti states that right view, emptiness, is the antidote for wrong views.

I think you are getting a little too carried away with your anti-view view.

gad rgyangs said:

you are completely misunderstanding the story that Chandra quotes: the whole point is views can be antidotal, but after they have done their antidoting, they must be eliminated or they will themselves become poisons.

Malcolm wrote:

No, I understand the point. But your insistence that we must not view at all for any reason is too extreme.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 11:15 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

that's why, when commenting on 13.8, Chandra quotes this passage from the Kāśyapaśāstra:

It is as if, Kāśyapa, there were a sick person, and a doctor were to give that person a physic, and that physic having gone to the gut, having eliminated all the person's bad humors, was not itself expelled. What do you think, Kāśyapa, would that person be free of disease?

No, lord, the illness of the person would be more intense if the physic eliminated all the bad humors but was not expelled from the gut.

Malcolm wrote:

You are confusing emptiness with dependent origination. Emptiness is a negation, but dependent origination is a statement on how conditioned things function, i.e. things do not arise from themselves, from other, from both or without a cause.

You are also making the mistaken argument that views cannot be antidotal, that they are invariably pathological. Thus, Candrakīrti states that right view, emptiness, is the antidote for wrong views.

I think you are getting a little too carried away with your anti-view view.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 10:59 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

But it clearly is a view: "Where this arises, that arose; with the arising that, this arose; where cease ceases, that ceases; with the cessation of that, this ceases."

How does dependent origination function? It functions because entities are empty of existence and nonexistence. That emptiness is what is not to be taken as a view. But dependent origination is acceptable as a view. Why? This is the question you need to ask yourself. If Buddha taught no views at all, then there is no need for Dharma, a path, nor could there be a result.

gad rgyangs said:

Dependent origination we declare to be emptiness.

It is a dependent concept; just that is the middle path.

24.18

Emptiness is taught by the conquerors as the expedient to get rid of all views.

But those for whom emptiness is a view have been called incurable.

13.8

He taught therapies, not views.

Malcolm wrote:

The Buddha did not teach emptiness as a view, indeed, but he certainly taught dependent origination as a view. In fact it is what is called "right view."

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:37 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

There are only two of those views, i.e., "It exists" and "It does not exist." Nāgārjuna negates these two because he has a view — dependent origination, which he calls the "the pacification of views."

gad rgyangs said:

which must not itself be taken as a view.

Malcolm wrote:

But it clearly is a view: "Where this arises, that arose; with the arising that, this arose; where cease ceases, that ceases; with the cessation of that, this ceases."

How does dependent origination function? It functions because entities are empty of existence and nonexistence. That emptiness is what is not to be taken as a view. But dependent origination is acceptable as a view. Why? This is the question you need to ask yourself. If Buddha taught no views at all, then there is no need for Dharma, a path, nor could there be a result.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:18 AM

Title: Re: Karma Nyingtik

Content:

MiphamFan said:

What about the bram ze'i skor of Zhangton Chobar, the Lamdre lineage head? Is there any mention of its origins?

Malcolm wrote:

Yes it is the terma of Drom Yeshé Nyingpo, who likely lived in the mid-tenth and early eleventh centuries, making him earlier than Sangye Lama.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 9:14 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

As long as we understand, as I pointed out at the very beginning here, that "all views" simply means views of existence and nonexistence.

gad rgyangs said:

any views that attempt to objectively characterize the "non-enumerated ultimate truth, which is inexpressible".

Malcolm wrote:

There are only two of those views, i.e., "It exists" and "It does not exist." Nāgārjuna negates these two because he has a view — dependent origination, which he calls the "the pacification of views."

gad rgyangs said:

This pair, samsara and nirvana, do not exist.

However thorough knowledge of samsara is nirvana.

this can only mean that thorough knowledge that the proliferations "samsara" and "nirvana" are nothing but proliferations is release from proliferations.

Malcolm wrote:

No, I don't think so. That is not the intent of the statement.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 6:55 AM

Title: Re: Karma Nyingtik

Content:

heart said:

Thank you, I do appreciate the quotes. For me it is obvious that there was a lineage of Dzogchen Nyingtik before Zhangton and that he was a lineage holder. Isn't it possible that some of the Vima Nyingtik is more kama than terma?

Malcolm wrote:

Zhangton makes it very clear that prior to him the utterly secret cycle was not promulgated prior to his revelation. By this I understand his termas specifically to be the Golden Letters, Copper Letters, Agate Letters, Conch letters and Turquoise letters cycles, based on the index to the collection.

However, there are some texts which may have been bundled together with his termas, such as the four empowerments authored by Chetsun Senge Wangchuk, the Seventy-Four Fragments (which are a terma attributed to Chetsun), the Soaring Garuda of Śrī Simha, the so called Sems dmigs drug of Vimalamitra, The Seven-fold Trekchö, and so on which are included. However, some of these aforementioned texts are also found separately from the Volumes of the Vima Nyingtik. Thus, strictly speaking, for various reasons I consider the Vima Nyingtik to be comprised of the Golden Letters, Copper Letters, Agate Letters, Conch letters and Turquoise letters cycles, and therefore the termas of Zhangton.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 5:16 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

There are two kinds of ultimate truths. Nominal 'emptiness' is a nominal ultimate truth, which refers to the absence of extremes in all phenomena, hence, 'emptiness' is in fact a conventional view. Nominal "emptiness" is not the non-enumerated ultimate truth, which is inexpressible.

gad rgyangs said:

and that is why N concluded his work by saying that the Buddha taught the Dharma for the abandonment of all views: not until all views (including emptiness) are abandoned, can one hope to glimpse the "inexpressible ultimate truth".

Malcolm wrote:

As long as we understand, as I pointed out at the very beginning here, that "all views"

simply means views of existence and nonexistence.

Is it possible to express anything concerning this truth? Perhaps this:

"There is no distinction whatsoever between saṃsāra and nirvāṇa.

There is no distinction whatsoever between nirvāṇa and saṃsāra."

MMK 25.19

Or perhaps more apt:

This pair, samsara and nirvana, do not exist.

However thorough knowledge of samsara is nirvana.

But of course, all of this concerns the objective state of phenomena, and not how we subjectively experience the path and its realization.

Author: Malcolm

Date: Saturday, June 4th, 2016 at 1:24 AM

Title: Re: Karma Nyingtik

Content:

heart said:

But it certainly seems he also received something from Chetsun, you have any idea what?

/magnus

Malcolm wrote:

Well, the account states he had a visionary meeting with Chetsun, but this was long after Chetsun attained rainbow body.

heart said:

Yes maybe, but for him to know about Chetsun he must have been known by him somehow or are you suggesting that he invented Chetsun?

/magnus

Malcolm wrote:

Chetsun was the teacher of Chegom Nagpo. Chegom Nagpo was the teacher of Zhangton. Zhangton spent one year with Chegom when he was eleven. His bio says: ...when he arrived, he met Guru Chegom Nagpo, Having pleased the guru, the latter said "Since this one is the arrival of an emanation of a buddha, you should give this one to me" and Tashi Dorje remained in his presence for one year.

As Zhangton says:

As such, thirty years later, having gone to the place where Chetsun disappeared, Chegom Nagpo of mNar mDa' in Rong took out the outer, inner and secret oral lineage

and the instruction was not promulgated to others apart from himself. These then spread widely in dBu and gTsang. Fifty years after the revelation by Chegom Nagpo, I [Tashi Dorje] removed these unsurpassed secret cycles and the instruction was not promulgated to others apart from myself.

After he left Chegom, he studied with 13 masters, and learned all Dharma topics, including secret mantra.

Zhangton Tashi Dorje was 18 when he revealed the Vima Nyinthig — this was eighty years after Chetsun took rainbow body. However, in Zhang's bio, after he revealed the Vima Nyinthig, it says:

Then, when he returned to gTsang, because he went up from Shangs and rTa nag, after he met with the siddha Senge Wangchuk on a bridge, he [Tashi Dorje] confirmed the ultimate three kāyas were inseparable, and having granted permission for the Dharma, [Senge Wangchuk] left and disappeared.

So basically, Zhangton received an entrustment of the teachings from Chetsun Senge Wangchuk in a vision. But they never met as two physical human beings. The relative connection between them was Chegom Nagpo.

BTW, these texts are directly from the Vima Nyinthig. This information was going to be part of my intro, but it was becoming too long. I have a book of Vima Nyinthig material, I will probably include it there. The later bios that state that Chetsun was the guru of Zhangton are not very precise. But the autobiography and the bios in the Vima Nyinthik itself are very precise and explain the situation very thoroughly. Not only did Zhangton have a visionary encounter with Chetsun Senge Wangchuk, he later had a visionary encounter with Vimalamitra:

After that, at one time when he [Tashi Dorje] was invited to mTshur khungs by Loppon Nyergom. In the pre-dawn, when doing a ganacakra, he met Vimala, was blessed and granted permissions. [Vimala] left into the sky and disappeared. At that time Tashi Dorje was sixty-one years of age.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 10:54 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

So either there is more to "views to be abandoned" than just existence and non-existence, or emptiness must be a view of either existence or non-existence. Take your pick.

Malcolm wrote:

There are two kinds of ultimate truths. Nominal 'emptiness' is a nominal ultimate truth, which refers to the absence of extremes in all phenomena, hence, 'emptiness' is in fact a conventional view. Nominal "emptiness" is not the non-enumerated ultimate truth, which is inexpressible.

gad rgyangs said:

where does Nagarjuna say that there are "two kinds of ultimate truths"?

Malcolm wrote:

It is strongly implied by these two passage:

Those who do not know the
the division of the two truths,
do not know the profound principle of
the Buddha's teaching.

Without depending on convention,
one cannot explain the ultimate meaning.

Without realizing the ultimate meaning,
nirvana cannot be attained.

In the second passage above, the first two lines explain the nominal ultimate; the second two lines explain the ultimate of realization.

In the next passage he warns against leaving the explanation of the ultimate truth (emptiness) as an intellectual theory:

When emptiness is seen incorrectly,
those of little wisdom are destroyed,
like one who handles a snake incorrectly,
or practices a vidyāmantra incorrectly.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 9:57 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

So either there is more to "views to be abandoned" than just existence and non-existence, or emptiness must be a view of either existence or non-existence. Take your pick.

Malcolm wrote:

There are two kinds of ultimate truths. Nominal 'emptiness' is a nominal ultimate truth, which refers to the absence of extremes in all phenomena, hence, 'emptiness' is in fact a conventional view. Nominal "emptiness" is not the non-enumerated ultimate truth, which is inexpressible.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 8:47 PM

Title: Re: Buddhahood in This Life

Content:

paël said:

Can anyone read this book?

Malcolm wrote:

It is not a restricted publication, that said, you should try to gain dzogchen transmission and teachings. The book is meant for practitioners, like all such books.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 8:44 PM

Title: Re: Karma Nyingtik

Content:

heart said:

Ok, I can see the logic in that. I assume Tashi Dorje above is Zhangton, or is it Chetsun?

/magnus

Malcolm wrote:

Tashi Dorje is Zhangton.

M

heart said:

But it certainly seems he also received something from Chetsun, you have any idea what?

/magnus

Malcolm wrote:

Well, the account states he had a visionary meeting with Chetsun, but this was long after Chetsun attained rainbow body.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 7:59 AM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

fckw said:

You might be wrong. Either about "vast majority" or about "public" and "openly accessible".

Malcolm wrote:

Well, the only thing holding you back from reading the vast majority of "secret" Tibetan texts available to the Tibetan speaking public is knowledge of Tibetan.

fckw said:

So, in other words, these texts are "widely available" to a few scholars knowledgeable both in Sanskrit and old Tibetan dialects but not the average practitioner.

Malcolm wrote:

You seem to be forgetting all those Tibetans that actually speak Tibetan...

Author: Malcolm

Date: Friday, June 3rd, 2016 at 7:16 AM

Title: Re: Germany is Germany!

Content:

Malcolm wrote:

The climate change thing is an important factor: long term drought in Syria causes food shortages, which led to riots, etc...

Sherab Dorje said:

Source please...

Malcolm wrote:

Drought:

<http://www.pnas.org/content/112/11/3241>

Food:

<http://phys.org/news/2015-10-role-food-prices-syrian-crisis.html>

Riots:

<http://motherboard.vice.com/read/commodities-traders-helped-spark-the-war-in-syria-complex-systems-theorists-say>

Author: Malcolm

Date: Friday, June 3rd, 2016 at 4:51 AM

Title: Re: Niece of Khenpo Jigme Phuntsok

Content:

Malcolm wrote:

Ani Muntso, an emanation of Yeshe Tsogyal
muntso.jpg (28.54 KiB) Viewed 1673 times

Author: Malcolm

Date: Friday, June 3rd, 2016 at 4:29 AM

Title: Re: Germany is Germany!

Content:

Johnny Dangerous said:

Yeah the climate change explanation I've read for the Syrian conflict is pretty far fetched...especially when there's the glaringly obvious US foreign policy decisions that come into play.

<https://www.theguardian.com/commentisfree/2015/nov/29/climate-change-syria-civil-war-prince-charles>

Malcolm wrote:

The climate change thing is an important factor: long term drought in Syria causes food shortages, which led to riots, etc...

Author: Malcolm

Date: Friday, June 3rd, 2016 at 4:08 AM

Title: Re: Karma Nyingtik

Content:

heart said:

Ok, I can see the logic in that. I assume Tashi Dorje above is Zhangton, or is it Chetsun?

/magnus

Malcolm wrote:

Tashi Dorje is Zhangton.

M

Author: Malcolm

Date: Friday, June 3rd, 2016 at 3:49 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Maybe you can pass as a Syrian Refugee...

Sherab Dorje said:

Three months ago I could have. Nowadays it is an easy way to get yourself shot.

Malcolm wrote:

Just kidding around, but it is worth it to get there somehow...

Author: Malcolm

Date: Friday, June 3rd, 2016 at 3:41 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

I strongly encourage anyone in Europe to make a connection with Tulku Dakpa. He lives in Finland and he is really an awesome guy. He is beginning a five year series on Longchenpa's Great Chariot in Finland in July.

Sherab Dorje said:

Sounds great. Unfortunately for me Finland is 2600 kilometers away (1588 miles) and REALLY expensive (especially for an under/un-employed Greek).

Malcolm wrote:

Maybe you can pass as a Syrian Refugee...

Author: Malcolm

Date: Friday, June 3rd, 2016 at 3:30 AM

Title: Re: Buddhahood in This Life

Content:

Sherab Dorje said:

A bnargain! Now all we need is for Malcolm to give us the lung and we're set!

Malcolm wrote:

You can ask Tulku Dagpa for the Lung, or any Lama who was present for the Gongpa Zangthal teachings in Poland, Virginia, or LA. Their pronunciation will be much better than mine.

M

Sherab Dorje said:

Yeah, like the accent will make a difference to me!

Malcolm wrote:

I strongly encourage anyone in Europe to make a connection with Tulku Dakpa. He lives in Finland and he is really an awesome guy. He is beginning a five year series on Longchenpa's Great Chariot in Finland in July.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 3:05 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

dzogchungpa said:

OG = Original Guru?

Malcolm wrote:

Original Gangster, respect.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 3:03 AM

Title: Re: Buddhahood in This Life

Content:

tomamundsen said:

It comes out to \$20.97 after the discount. I found out because I forgot to apply my

discount code and then emailed the publisher directly.

Sherab Dorje said:

A bnargain! Now all we need is for Malcolm to give us the lung and we're set!

Malcolm wrote:

You can ask Tulku Dagpa for the Lung, or any Lama who was present for the Gongpa Zangthal teachings in Poland, Virginia, or LA. Their pronunciation will be much better than mine.

M

Author: Malcolm

Date: Friday, June 3rd, 2016 at 1:18 AM

Title: Re: Buddhahood in This Life

Content:

Sherab Dorje said:

Is there somewhere I can download a pirated copy of it?

Malcolm wrote:

Undoubtedly, there will be.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 1:17 AM

Title: Re: Karma Nyingtik

Content:

Malcolm wrote:

the Vima Nyingthig is never considered terma, though it is in fact.

heart said:

What is the fact that makes it a terma?

/magnus

Malcolm wrote:

Well, there is the fact that Zhangton says so:

As such, thirty years later, having gone to the place where lCe bTsun disappeared lCe sGom Nag po of mNar mDa' in Rong took out the outer, inner and secret oral lineage and the instruction was not promulgated to others apart from himself. These then spread widely in dBus and gTsang. Fifty years after the revelation by lCe sGom, I removed these unsurpassed secret cycles and the instruction was not promulgated to others apart from myself.

And his biography states:

After that, when he was living in the region of Sna khu in upper Nyang, before dawn

there was a loud noise. Having arisen, he looked and in the sky there were rainbows, whorls of shimmering light, ḍākā and ḍākinīs, Mahākarunika, Tārā and the gurus of the past giving a prediction, “Listen! Amazing! The intimate instruction of buddhahood in a single life, the Dzogchen unsurpassed secret cycle is in a cliff that resembles a lion. The removal of that will have countless benefits for sentient beings. The Dharma that is enough to meet is amazing, just amazing!” and then they disappeared.

It is said that when he was eighteen years, Tashi Dorje did not understand the prediction. That evening, after thinking it over, a man wearing a white hat said to Tashi Dorje, “You will be given siddhi, go!”.

That morning before dawn, [the man wearing a white hat] said “Go!”

Having left, that evening he arrived at Tsha ba Nyi ma mdar in lower Nyang. There were a group of many monks wearing yellow. Having sat, since he was given much food and drink, he wondered “That year there was a great famine. Should those be called siddhis?”

Again at dawn [the man wearing a white hat] said “Go!”

Those monks were drinking a lot of alcohol, and having many dharma conversations, and it is said that they were content in prajñā, hearing and contemplation.

Then, at noon he arrived somewhere, but he did not recognize the path. Again, he was guided by an upāsaka with a white hat. In the evening he arrived at sTag thabs, and just as he was lying down in an empty house, [the man wearing a white hat] said “Do not stay here, leave now!” and as soon as Tashi Dorje left the door, the house collapsed.

That evening, a great rain occurred, and so that night he stayed under an overhanging cliff. The [the man wearing a white hat] emanation brought a lot of food and drink.

Then, having crossed Rva lag tshugs, though there was a disturbance in the lower end of ‘O yug, since the emanation was fearless, on the day he reached “O yug, Tashi Dorje was extremely hungry and was given food by all the ladies who were cutting wood. Then he left and arrived at the base of a cliff that resembled a lion. After he became lost, he could not find it. He looked everywhere, but could not find it. He stayed because he could not return. Since he looked in the index, from the door where good grass was growing, in his hand he had a sharp weapon. Because he struck that [grass], the inside was revealed. Since he went inside, after sunrise he stayed in the center of a mandala. Since he dug with the sharp weapon, there was a mass of snakes and frogs all together. Having gradually cleared them away, he emerged above, and looked around, thinking in his mind “Dharma is my expertise. If there is wealth, I will be happy.” Then, after producing one hundred and eight indexes, he danced from great joy.

After that, he wrapped them all with a leather cord, and he looked in the cave of the valley. He could not see anything after dusk. At that time, again the upasaka brought light, food and drink and as soon as he looked at the books, the sound of a very terrifying voice arose in front of the door. “He is the emanation predicted for this, but older sister

does not know him” and “I will and bring older sister.”

After that, at certain times, there were very terrifying voices, thinking that the cave was going to collapse, since his eyes fluttered, in front of the cave there was an extremely terrifying eye the size of a skillet, a mouth of boiling blood, baring a single fang, of which he was frightened. He wondered why he was encountering this?

Again, as in the prediction above, since he was not known by the older sister, she said:

I am Ekajati.

Offer one hundred and eight ganapujas.

Explain nothing for three years.

Then she departed. That upāsaka with the white hat was Upāsaka Vajrasadhu.

He blocked the entrance of the cave. Since there was a small piece of turquoise, with one man he offered cow meat and three bushels of barely for one hundred and eight feasts.

In Nyang rTag rJed, he was greatly served by a faithful benefactress named Shag mo dKar mTsho, and he was able to write down the books completely.

This is why I think so.

Author: Malcolm

Date: Friday, June 3rd, 2016 at 12:58 AM

Title: Buddhahood in This Life

Content:

Malcolm wrote:

Hi all,

I just wanted to let anyone who is interested know that they can order my book, Buddhahood in This Life, from Wisdom Publications at a 30% discount directly from Wisdom using this link, <http://www.wisdompubs.org/book/buddhahood-life>, and the discount code: BLPD16. By doing so, you will very likely receive it earlier than the official Amazon date of 12/6/16, perhaps by as much as a month.

Thanks,

M

Author: Malcolm

Date: Friday, June 3rd, 2016 at 12:21 AM

Title: Re: Karma Nyingtik

Content:

Malcolm wrote:

The supreme material treasure is the energetic treasure of space that is the universe

from the perspective of the its inhabitants, it fulfills hopes like a wish-fulfilling gem...

dzogchungpa said:

Nice, I guess we are all tertons

May I ask what 'energetic' corresponds to in the Tibetan?

Malcolm wrote:

rtal

Author: Malcolm

Date: Friday, June 3rd, 2016 at 12:13 AM

Title: Re: How do you feel about Buddhists getting involved in politics?

Content:

Virgo said:

Of course, you have to fight for your rights ...

Kevin

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Friday, June 3rd, 2016 at 12:10 AM

Title: Re: Karma Nyingtik

Content:

dzogchungpa said:

Apparently the whole universe is a terma, so the first tertan would be ...

Malcolm wrote:

Guru Chowang in fact does make that identification.

dzogchungpa said:

Oh, that's interesting. What does he say?

Malcolm wrote:

The supreme material treasure is the energetic treasure of space that is the universe from the perspective of the its inhabitants, it fulfills hopes like a wish-fulfilling gem...

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 11:59 PM

Title: Re: Karma Nyingtik

Content:

Iconodule said:

Wouldn't the first Terton be technically whoever discovered the Mahayana sutras (hidden in the Naga realm for 500 years)?

Malcolm wrote:

Well, this is an interesting point. I think we can say Sangye Lama was among the first tertons working with Guru Padsmabhava material, for sure. Most people consider termas to be teachings concealed by either Guru Rinpoche or the 25 disciples. For example, technically speaking, the Barchey Kunsel cycle was not concealed by Guru P, but rather by those disciples who heard that teaching.

Or, with Gongpa Zangthal, the cave of Zang Zag Lha drag was a place where people such as Padmasambhava, Mutig Tsenpo, Yeshe Tsogyal and so on would visit and conceal this and that teaching in five chambered casket taken out by Rigzin Godem.

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 11:58 PM

Title: Re: Karma Nyingtik

Content:

Iconodule said:

Wouldn't the first Terton be technically whoever discovered the Mahayana sutras (hidden in the Naga realm for 500 years)?

dzogchungpa said:

Apparently the whole universe is a terma, so the first terton would be ...

Malcolm wrote:

Guru Chowang in fact does make that identification.

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 10:49 PM

Title: Re: Karma Nyingtik

Content:

aussiebloke said:

There is a Tsasum Dilrup that has been given many times by Dzongsar Khyentse Rinpoche, I seem to remember it being a rediscovered terma of Khyentse Wangpo originally from Sangye Lingpa, the first terton.

Malcolm wrote:

That is Sangye Lama, not Sangye Lingpa, and his claim to being the "first" terton (1000-1080) is a little arguable, since he had a younger contemporary, Trapa Ngonshe (1010-1090), who was also a terton.

Amazingly, Zhangton Tashi Dorje is always overlooked in the lists of tertons, because for some strange reason, the Vima Nyinthig is never considered terma, though it is in fact.

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 10:42 PM

Title: Re: Germany is Germany!

Content:

Norwegian said:

Things will not improve. It will only get worse.

Malcolm wrote:

Meanwhile the US deports 1,000 hardworking people every day.

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 7:03 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Kushi said:

All of this said - I still don't want to violate the trust of a teacher, or be engaged in behavior which is viewed as unambiguously unacceptable by the tradition as a whole, while simultaneously being a vow holder.

Malcolm wrote:

The tradition as a whole seems to be in support of publishing texts in English to make them available to a practitioner public.

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 7:01 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

BuddhaFollower said:

[

Where does nonarising fit into this?

Malcolm wrote:

When existence of something cannot be established, how can one establish its arising?

Author: Malcolm

Date: Thursday, June 2nd, 2016 at 9:45 AM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

Malcolm wrote:

OG Ngakpa

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 10:49 PM

Title: Re: Ngakpa/Ngakma Teachers?

Content:

Sherab Dorje said:

Just find yourself a Throma Nagmo empowerment (with all the optional extras) and you'll be set!

If you were in Europe I would invite you to the one I am hosting in July with Loppon Ogyan Tenzin, unfortunately for you, you are in the U\$A.

Malcolm wrote:

Pema Dorje will be giving Troma this summer in a couple of places.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 9:19 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Indrajala said:

Keep in mind that the vast majority of Buddhist Tantric materials, be it in Sanskrit, Tibetan or Chinese, are now in the public domain and openly accessible.

fckw said:

You might be wrong. Either about "vast majority" or about "public" and "openly accessible".

Malcolm wrote:

Well, the only thing holding you back from reading the vast majority of "secret" Tibetan texts available to the Tibetan speaking public is knowledge of Tibetan.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 9:03 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

Ok so if we can forgive Malcolm for muddying the waters by claiming that statements of the order "I like ice cream" are views, and can agree that views are "theories about the nature of reality", then do you agree with Nagarjuna that the Buddha taught the dharma for the abandonment of all views?

Malcolm wrote:

I did not claim that my friend, you did. I said at the outset that the "views" Nāgārjuna was critiquing were views of existence and nonexistence. If you respond, this is not all he was critiquing, that he was critiquing the four extremes, the second two extremes are merely repetitions of the first two: i.e., to say that something both exists and does not exist, is just a view of existence. To say that something neither exists nor does not exist, is just a view of nonexistence.

In the end, Nāgārjuna was aiming at views of permanence and annihilation, existence or nonexistence, which is why the only sūtra he cites in the whole MMK is the Inquiry of Kaśyapa. When the Buddha made such an argument against "yasti" and "nasti," he did so with respect to how things exist objectively. Thus it is entirely accurate to state that Madhyamaka is the study of the objective state of reality, whether or not there is such an objective state, a reality, and so on, or not.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 6:26 AM

Title: Re: Karma Nyingtik

Content:

aussiebloke said:

Hello all

Do any of you yogis practice this cycle of teachings ?

Can you PM me if you do.

Many thanks

John

Malcolm wrote:

It is basically just a Vimalamitra Guru yoga, a supplement to the Vima Nyinthig.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 6:25 AM

Title: Re: How did Milarepa do it?

Content:

BuddhaFollower said:

What kind of Dzogchen was available to Milarepa at the time?

Malcolm wrote:

Man ngag sde, for sure.

For example, most people have not understood that the song of the guidance of the six bardos is directly based on Dzogchen teachings. There is no teaching of four or six bardos outside of Dzogchen, not even in the Nyingma tantra cycles of Mahayoga and Anuyoga. The four or six bardos are based on man ngag sde.

BuddhaFollower said:

Where does Milarepa refer to the bardo of dharmata?

Also, this a new position of yours. You previously said Milarepa had access to what has become known as semde:

<https://www.dharmawheel.net/viewtopic.php?f=36&t=16308&p=229664&hilit=sems+semde+Milarepa#p229664>

Malcolm wrote:

Read that song carefully, you will see it. The translation is very unclear of course.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 6:24 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Bakmoon said:

gad rgyangs, I really think you are making a big fuss over what boils down to a semantic issue. According to you, what is the definition of the word "view" when Nagarjuna says he has no views?

Does this mean that he has no assertions about anything or that he makes no positive statements about anything whatsoever? That's problematic because his writings make positive assertions all the time.

What I gather from Malcolm here is that the correct and more restricted sense of the term 'view' in this context is ontological views, not conventional views about how things function in a worldly sense.

gad rgyangs said:

Malcolm just said that to say "The Buddha is the best of teachers" is a view. so wtf are you talking about? I agree that views in madhyamaka texts do not mean "a statement of any kind" but rather a theory about the nature of reality. It is these that are to be abandoned, including the notion of emptiness, for as MMK says at 22.11

"Empty" should not be asserted.

"Non-empty" should not be asserted.
Neither both nor neither should be asserted.
They are only used nominally. (MK 22: 11)

Malcolm wrote:

Maybe this is not such a good translation, since assertions can be only be used nominally.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 6:23 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

I agree that views in madhyamaka texts do not mean "a statement of any kind" but rather a theory about the nature of reality.

Malcolm wrote:

Which is strange for you to say that now, since when I made the same observation above, you complained that no, in fact, "all views" was to be taken literally.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 6:12 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

That is, we do not want to turn essencelessness itself into an essence.

Malcolm wrote:

Guess both Candrakīrti and Dzogchen blew it then, since both use this term, "essenceless essence."

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:39 AM

Title: Re: How did Milarepa do it?

Content:

smcj said:

I think the passage just cited makes it clear that Milarepa's Dzogchen practice was a failure.

Malcolm wrote:

Hahahaha, you think that was the only opportunity he had to practice and study Dzogchen? Milarepa studied with ten Nyingma teachers before he met Marpa, and did many years of retreat after Marpa passed on.

I don't think you can conclude his practice of Dzogchen was a failure at all. Why do you think he says he was "stabbed in the back by Dzogchen?"

smcj said:

As Cone and I have both been asking, other than that one song, can anybody find anything in his bio or other literature that substantiates that idea? If not then The last we hear of Dzogchen in Mila's story is his admitting failure and being motivated by that failure to start seeking out Marpa.

Malcolm wrote:

You have not carefully studied Mila's songs. For example, as I just pointed out, the scheme of the six bardos is lifted directly from Dzogchen Man ngag sde.

The of course there is the song of the Dying Bonpo, where he treats themes of the great perfection quite explicitly.

But part of the problem is that you are not familiar with the teachings of Dzogchen, and so do not recognize them when they occur in Mila's songs.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:38 AM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

Hahahaha, you think that was the only opportunity he had to practice and study Dzogchen? Milarepa studied with ten Nyingma teachers

BuddhaFollower said:

What kind of Dzogchen was available to Milarepa at the time?

Malcolm wrote:

Man ngag sde, for sure.

For example, most people have not understood that the song of the guidance of the six bardos is directly based on Dzogchen teachings. There is no teaching of four or six bardos outside of Dzogchen, not even in the Nyingma tantra cycles of Mahayoga and Anuyoga. The four or six bardos are based on man ngag sde.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:30 AM

Title: Re: How did Milarepa do it?

Content:

smcj said:

We can conclude that Milarepa had knowledge of and practiced both.

I think the passage just cited makes it clear that Milarepa's Dzogchen practice was a

failure.

Malcolm wrote:

Hahahaha, you think that was the only opportunity he had to practice and study Dzogchen? Milarepa studied with ten Nyingma teachers before he met Marpa, and did many years of retreat after Marpa passed on.

I don't think you can conclude his practice of Dzogchen was a failure at all. Why do you think he says he was "stabbed in the back by Dzogchen?"

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:21 AM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Quay said:

Yes you can do both, put food on the table and respect the secrecy aspects of what you are studying. It comes down to motivation and what you are telling your students in class and your peers in papers. It might be good to emphasize that you are teaching and studying something that is a living tradition, something very much alive and of great importance to other people. It is not like a study of Attic Greek or the Latin of ancient Rome where the likelihood of causing offense is remote.

I had a chance to reflect on HH Dalai Lama's words that Malcolm summarizes, where the former "...discerned that in our modern society, secrecy creates hostility and suspicion." This seems a wise view in our increasingly crowded and linked-together world. You can teach things already in the public domain if you note they are not museum pieces but rather living practices of great importance to many. Respect for the field of study is always a good thing & not to treat it as an abstract notion.

Of course if you engage in the practices yourself your whole life and mind may change & you may find yourself in a different situation if not dilemma, but that's true for any intense Vajrayana practices.

Malcolm wrote:

We also need to bear in mind that we are, as a society, a great deal more literate than societies were 1000 years ago in general. As such, while our modernism may give rise to a certain level of conceptual complexity which can be an obstacle for sure, on the other hand, the learning curve is lower since literacy is not a barrier at all. If literacy forms a barrier, it is because we are very conditioned by our world view, and it then becomes very hard to overcome our education in science and so on.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:17 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

For example, he clearly held the view that Buddha was the best of all teachers. If that is not a view, I don't know what is.

cloudburst said:

agree

Malcolm wrote:

It seems for our friend Dante, however, that holding that Buddha was the best of teachers was merely an "expedient."

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 5:16 AM

Title: Re: How did Milarepa do it?

Content:

smcj said:

So can we provisionally conclude that, after meeting Marpa, Milarepa's practice was predominantly Mahamudra oriented and not Dzogchen oriented?

Malcolm wrote:

We can conclude that Milarepa had knowledge of and practiced both.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 3:22 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

I never maintained that N had no views at all. I have always maintained that he had no view concerning existence and nonexistence.

For example, he clearly held the view that Buddha was the best of all teachers. If that is not a view, I don't know what is.

Author: Malcolm

Date: Wednesday, June 1st, 2016 at 2:15 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

Its good to see you have finally accepted this.

I never maintained that N had no views at all. I have always maintained that he had no view concerning existence and nonexistence.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 10:17 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Malcolm wrote:

That is not the point of this discussion.

Sherab Dorje said:

So why don't you just humor me (and Karma Yeshe).

Malcolm wrote:

You are not the OP.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 10:17 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Malcolm wrote:

That is not the point of this discussion.

Sherab Dorje said:

So why don't you just humor me (and Karma Yeshe)....HHDL has already pointed out that is a flawed approach.

And his reasoning was (please link if you cannot be bothered explaining)?

Malcolm wrote:

You can read up on his reasoning in the Kalacakra Initiation book. To summarize, he discerned that in our modern society, secrecy creates hostility and suspicion.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 10:05 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Malcolm wrote:

You cannot divulge someone else's practice, only they can do this.

Sherab Dorje said:

So if I know your practice and tell it to somebody else...

Malcolm wrote:

That is not the point of this discussion. The point is in terms of general samayas: what is appropriate for academic scholars to reveal and what is not.

If you take a strict approach, nothing should be discussed. But as I mentioned above, HHDL has already pointed out that is a flawed approach.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 10:00 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Malcolm wrote:

The Dalai Lama has already weighed in on this subject, and he has stated with great clarity that at this point in time, Vajrayāna secrecy is more harmful than helpful. That being said, no one asserts that one must or even should divulge one's own practice.

You cannot divulge someone else's practice, only they can do this.

Moreover, in some schools, but not all, there is the principle of self-secrecy, that is, things only make sense if you have received instruction in this or that practice, something you cannot get from a book.

In general, Greg, there are no secrets anymore. It has all been published. Not every detail of every cycle of practice, but there is very little difference between one cycle and another in terms of the general outlines of creation and completion stage.

M

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 9:39 PM

Title: Re: Seventh Root Downfall, Academia, Public Life

Content:

Kushi said:

I ask because I do seem to encounter people with a more hardline view, i.e, that non-initiates of all types are forbidden from hearing the technical details of practice, seeing the mandala, etc.

Malcolm wrote:

This is the traditional Indian way, but much has changed.

This is largely a show among Tibetans, since you can walk into any Tibetan monastery and see all the Yidams, Mandalas, implements and so on, since Vajrayāna is the state religion of Tibet.

Then there is the hilarity of the fact that Tibetans keep secret things that have been a normal part of Indian life for generation, things like prāṇāyama, mudras, etc.

In the end, it is up to you.

For myself, I don't really discuss details of practice or the particulars of what I practice.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 6:46 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

All views can be summarized in two.

And if what you assert is true, than Nāgārjuna is a fool, because he advocates all kinds of views in various texts. So, either you have misinterpreted what he means by "views" (my opinion), or he is an idiot who contradicts himself.

gad rgyangs said:

he also says 8.8

Emptiness is taught by the conquerors as the expedient to get rid of all views.

But those for whom emptiness is a view have been called incurable.

I think that might help clarify things for you. His "views" as you call them are, by his own admission, "expedients" AKA useful fictions. And what are they useful for? For getting rid of all views, of course. Its really not complicated because he tells you exactly what he means.

Malcolm wrote:

I don't need you to clarify anything for me. That said, you yourself fail what you believe to be Nāgārjuna's main thesis, that all views are to be eliminated since you hold this as a view.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 6:24 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

"All views" here is summarized as two in chapter fifteen: i.e. substantial existence and nonexistence.

gad rgyangs said:

"all views" is "sarvadṛṣṭi". the word "dṛṣṭi" does not appear in Chapter 15, please explain where in that chapter he is claiming that existence and non-existence "summarize" sarvadṛṣṭi.

perhaps you mean 15.10?

"It exists" is an eternalist view: "It does not exist" is an annihilationist idea.

Therefore the wise one should not have recourse to either existence or nonexistence.

or 15.6

Intrinsic nature and extrinsic nature, existent and nonexistent-

who see these do not see the truth of the Buddha's teachings.

wait thats already 4 things he's rejecting. In fact, the entire MMK is about rejecting views, not just two. In fact its about rejecting all views, just like he says.

Malcolm wrote:

All views can be summarized in two.

And if what you assert is true, than Nāgārjuna is a fool, because he advocates all kinds of views in various texts. So, either you have misinterpreted what he means by "views" (my opinion), or he is an idiot who contradicts himself.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 5:33 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

He states in the VV that he has no propositions/thesis concerning svabhāva as defined by his opponents. He does not say he has no views at all. Madhyamaka is not a simple minded "I have no view" proposition.

gad rgyangs said:

then why does the MMK end thusly? MMK 27.30:

I salute Gautama, who, based on compassion,

taught the true Dharma for the abandonment of all views.

Malcolm wrote:

"All views" here is summarized as two in chapter fifteen: i.e. substantial existence and nonexistence.

It is not like the position of Sañjaya Belaṭṭhiputta.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 4:39 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

And I disagree about Bhavya: he got it about as wrong as you possible could, with his insistence that Madhyamaka should be making positive statements about the nature of

reality.

Malcolm wrote:
He never does this.

gad rgyangs said:
you know very well the whole svatantra vs prasanga thing is about this very issue.

Malcolm wrote:
No, the whole svatantra/prasanga debate is about whether one needs a formal syllogism to prove emptiness to opponents. The difference between the two is merely didactic, not substantive.

Author: Malcolm
Date: Tuesday, May 31st, 2016 at 4:38 AM
Title: Re: The real meaning of Madhyamaka and Yogacara
Content:

gad rgyangs said:
nowhere is he saying that either dependence or emptiness are "the reality of phenomena". They are both dependent designations, i.e. useful fictions which help us to walk the middle path between extremes of asserting a reality of phenomena and denying that there are phenomena at all.

Malcolm wrote:
He is saying precisely that the reality of phenomena is dependent origination and emptiness, depending on which way one is seeing things.

For example, in the 70 he says:
The nature of all things is empty.
For what reason? The nature of all things
is an assembly of causes and conditions.
or, because there is neither being nor nonbeing
in each and every thing, they are empty
He is here declaring that the nature or reality (the state of being pertaining to things) of all things is emptiness.

He says,
Having realized things are empty,
one will not be confused because of seeing correctly

gad rgyangs said:
He clearly says in the VV that he has no view to defend. Do you think he was wrong about himself?

Malcolm wrote:
He states in the VV that he has no propositions/thesis concerning svabhāva as defined

by his opponents. He does not say he has no views at all. For example, he clearly states in the MMK that he prefers the Sammitiya view of karma.

Your claim is similar to the mistaken assertion made by some who claim that Candrakirti never resorts to syllogisms, which in fact he clearly does in the opening lines of the MAV. What Candra disputes is not syllogistic reasoning in its entirety, but rather, syllogistic reasoning applied to emptiness.

Likewise, he clearly asserts the view in the VV that there is no svabhāva in phenomena. Madhyamaka is not a simple minded "I have no view" proposition.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 2:48 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

And I disagree about Bhavya: he got it about as wrong as you possible could, with his insistence that Madhyamaka should be making positive statements about the nature of reality.

Malcolm wrote:

He never does this.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 2:47 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

nowhere is he saying that either dependence or emptiness are "the reality of phenomena". They are both dependent designations, i.e. useful fictions which help us to walk the middle path between extremes of asserting a reality of phenomena and denying that there are phenomena at all.

Malcolm wrote:

He is saying precisely that the reality of phenomena is dependent origination and emptiness, depending on which way one is seeing things.

For example, in the 70 he says:

The nature of all things is empty.

For what reason? The nature of all things

is an assembly of causes and conditions.

or, because there is neither being nor nonbeing

in each and every thing, they are empty

He is here declaring that the nature or reality (the state of being pertaining to things) of all things is emptiness.

He says,
Having realized things are empty,
one will not be confused because of seeing correctly

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 2:14 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

That would be fine except it is a fundamental misreading of Nagarjuna. All descriptions of reality including "empty" are nothing but (perhaps) useful fictions, and should in no way be taken as "objective states of phenomena". As soon as you say "X is the reality of phenomena" then you have fallen into an extreme.

Malcolm wrote:

Well, then you have to fault Nāgārjuna on two points: he states that dependent origination is the reality of phenomena, and he states that emptiness is the reality of all phenomena.

After all:

That which arises in dependence,
that is explained as emptiness,
that is designated in dependence,
that is the middle way.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 1:34 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

You claimed that reality was not objective.

gad rgyangs said:

no, I said reality cannot be described as having an "objective state", as you claim:

Malcolm wrote:

I never said reality "had an objective state," nevertheless, reality, since it applies to all phenomena, whatever it may be, can be considered an objective state for the purpose of discussion. For example, if all phenomena are empty, the objective state of all phenomena is empty, and that is their reality.

In other words, Dante, you are wasting time quibbling over nothing.

Author: Malcolm

Date: Tuesday, May 31st, 2016 at 12:35 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

smcj said:

The reason "Wisdom", with all its Buddha qualities, is NOT subject to Madhyamaka analysis is exactly because it is non-manifest and cannot be taken as an object of consciousness.

Malcolm wrote:

What does "non-manifest" mean? Does that mean it is invisible?

smcj said:

Yes

Not accessible to the six senses?

Yes

How does this non-manifest wisdom differ from the horns of a rabbit?

Because it is full of Buddha-qualities, is the source of the Rupakayas, and is a source of Refuge.

Malcolm wrote:

And people wonder why lower vehicles are just intellectual speculations...

Author: Malcolm

Date: Monday, May 30th, 2016 at 11:47 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

smcj said:

The reason "Wisdom", with all its Buddha qualities, is NOT subject to Madhyamaka analysis is exactly because it is non-manifest and cannot be taken as an object of consciousness.

Malcolm wrote:

What does "non-manifest" mean? Does that mean it is invisible? Not accessible to the six senses? How does this non-manifest wisdom differ from the horns of a rabbit?

Author: Malcolm

Date: Monday, May 30th, 2016 at 11:45 PM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

No, I said:

Malcolm wrote:

Your statement is a flat out self-contradiction.

gad rgyangs said:

and the contradiction is...?

Malcolm wrote:

You claimed that reality was not objective.

Author: Malcolm

Date: Monday, May 30th, 2016 at 11:26 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

If you say there is no objective state of reality, you are saying that there is no reality, and that is an objective statement, since it covers everything.

gad rgyangs said:

No, I said:

not "no reality", but no "objective state of reality". of course there is reality (here we are) , but it has no description, state, or anything else that can be termed "objective" .

Malcolm wrote:

Your statement is a flat out self-contradiction.

Author: Malcolm

Date: Monday, May 30th, 2016 at 11:18 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

Your "no bank account" is every bit as much a view as any view you think you are negating. If you really had no view, you would not even have chimed in on this thread. But since you did, it shows you have a view.

gad rgyangs said:

to call Madhyamaka's deconstruction of views itself a "view" is confusing: "view" (dṛṣṭi) should be reserved for claims about the nature of reality and not deconstructions of such claims.

I "chimed in" first merely to say:

according to Madhyamaka there is no objective state of reality.

to which you replied:

Malcolm wrote:

Than that is the objective stated of reality, i.e., no reality.

gad rgyangs said:

which is what I am accusing of being a view. It is not a statement about other's views of reality being inadequate or contradictory, it is itself a view, that is, a claim that there is an objective state of reality & a description of that purported objective state. I think the problematic word here is "objective" which implies a real state and not just poetic metaphors falling way short of any objectivity, said poetic metaphors including, of course, Madhyamaka, and Buddhism itself.

Malcolm wrote:

If you say there is no objective state of reality, you are saying that there is no reality, and that is an objective statement, since it covers everything.

Author: Malcolm

Date: Monday, May 30th, 2016 at 10:48 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

MiphamFan said:

I think your bank account analogy is confusing.

Maybe a better analogy is fiat currency, culminating in bitcoin?

It gives lie to the idea of intrinsic value -- all value is based on belief in the end, and belief is based on nothing.

Malcolm wrote:

A bank account is a wrapper, which only has value in dependence on whether we invest it with value. Reality is also such a wrapper.

Author: Malcolm

Date: Monday, May 30th, 2016 at 10:38 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

MMK 27.30:

this is a view:

Malcolm wrote:

Is it? If so you have to accept the consequence that you advanced it.

gad rgyangs said:

nope. this is what I said:

not "no reality", but no "objective state of reality". of course there is reality (here we are) , but it has no description, state, or anything else that can be termed "objective" .

your statement claims there is an "objective state of reality", mine denies it. Your statement is the "bank account with no bank account in it" view, and mine is "no bank account", which is the same as "no view".

Malcolm wrote:

No , I simply stated that madhyamaka concerned the investigation into such a state. You advanced the claim there was no objective state, which I assented to.

Your "no bank account" is every bit as much a view as any view you think you are negating. If you really had no view, you would not even have chimed in on this thread. But since you did, it shows you have a view.

Btw, saying there is no money in that bank account is identical to saying there is no essence in that phenomena.

Author: Malcolm

Date: Monday, May 30th, 2016 at 10:06 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

MMK 27.30:

I salute Gautama, who, based on compassion,
taught the true Dharma for the abandonment of all views.
this is a view:

Malcolm wrote:

The objective state of reality is the absence of any objective "description, state or anything else that can be termed objective."

Is it? If so you have to accept the consequence that you advanced it.

All I really said was that madhyamaka concerned the study of the objective state of reality. I did not say anything about what that state was.

Author: Malcolm

Date: Monday, May 30th, 2016 at 7:28 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

smcj said:

But that is vastly different than saying there is no bank account. The null set does not equal the set that contains the null set.

Malcolm wrote:

Having a bank account without money is equivalent to having no bank account.

gad rgyangs said:

not at all. a bank account with no money could have money, while no bank account cannot. reality cannot have an objective state, including that of "not having an objective state"

Malcolm wrote:

A bank account with no money is like a car without wheels, it does not function. Such a bank account and such a car are just the same as non-accounts and non-cars in so far as they do not function for the purpose for which they are assigned.

Author: Malcolm

Date: Monday, May 30th, 2016 at 6:45 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

well, no. what you say contradicts itself and is tantamount to saying that everything is empty except emptiness.

Malcolm wrote:

There is no contradiction. If you have no money in the bank, there is no money in the bank, and it really does not matter how you describe that absence.

smcj said:

But that is vastly different than saying there is no bank account. The null set does not equal the set that contains the null set.

Malcolm wrote:

Having a bank account without money is equivalent to having no bank account.

Author: Malcolm

Date: Monday, May 30th, 2016 at 6:37 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

not "no reality", but no "objective state of reality". of course there is reality (here we are) ,

but it has no description, state, or anything else that can be termed "objective" .

Malcolm wrote:

The objective state of reality is the absence of any objective "description, state or anything else that can be termed objective."

gad rgyangs said:

well, no. what you say contradicts itself and is tantamount to saying that everything is empty except emptiness.

Malcolm wrote:

There is no contradiction. If you have no money in the bank, there is no money in the bank, and it really does not matter how you describe that absence.

Author: Malcolm

Date: Monday, May 30th, 2016 at 6:14 AM

Title: Re: Meet your new Chinese Overlords - From POTUS 2016, part 2

Content:

Saoshun said:

Saudi Arabia just joined the game blaming US WTC Attack to be conspired by them itself.

5 years? It can start this year but I will keep 5 years for sure.

Author: Malcolm

Date: Monday, May 30th, 2016 at 6:00 AM

Title: Re: The real meaning of Madhyamaka and Yogacara

Content:

gad rgyangs said:

according to Madhyamaka there is no objective state of reality.

Malcolm wrote:

Than that is the objective stated of reality, i.e., no reality.

gad rgyangs said:

not "no reality", but no "objective state of reality". of course there is reality (here we are) , but it has no description, state, or anything else that can be termed "objective" .

Malcolm wrote:

The objective state of reality is the absence of any objective "description, state or anything else that can be termed objective."

Author: Malcolm

Date: Monday, May 30th, 2016 at 3:38 AM

Title: Re: How did Milarepa do it?

Content:
heart said:
Milarepas Ngondro was building stuff for Marpa, not an accumulation of numbers.

Malcolm wrote:
And that is not even really certain.

Author: Malcolm
Date: Monday, May 30th, 2016 at 3:37 AM
Title: Re: The real meaning of Madhyamaka and Yogacara
Content:
gad rgyangs said:
according to Madhyamaka there is no objective state of reality.

smcj said:
Isn't that the second extreme of non-existence?

Malcolm wrote:
No, when we say there is "no reality," it is similar to saying "My bank account is empty."
When you say your bank account is empty, you are not saying that it is empty of money
that was once there. You are saying there is no money to be found there when you check
your balance.

Author: Malcolm
Date: Monday, May 30th, 2016 at 3:36 AM
Title: Re: The real meaning of Madhyamaka and Yogacara
Content:
gad rgyangs said:
according to Madhyamaka there is no objective state of reality.

Malcolm wrote:
Than that is the objective stated of reality, i.e., no reality.

Author: Malcolm
Date: Monday, May 30th, 2016 at 1:07 AM
Title: Re: Tibetan Medicine cannabinoid extracts?
Content:
davyji said:
Is this due to illegality? And negative stigmatism? Corpocracy control?
Hemp & Marijuana grow wild throughout Himalayan regions.

dave

Malcolm wrote:

The Tibetans simply had little use for it in their pharmacopeia. Opium, the same.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 11:19 PM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

Quality is far more important than quantity.

Sherab Dorje said:

Where did I say that quality is not better than quantity? I think people, in their bid to support their own agenda viz Ngondro, are being deliberately obtuse.

Malcolm wrote:

I don't have an agenda against Ngondro (i.e. the four 100,000). I have told some students they should do it, and other students it is not entirely necessary for them to do any ngondro beyond having some experience with each practice.

A student once asked my guru, Kunzang Dechen Lingpa, if he should do Ngondro before Dzogchen. My teacher's reply to him was that all of his students were Dzogchen practitioners, in essence, his reply was "no." That said, my teacher's ngondro liturgies are beautiful. I have indeed told some of my students that they should practice at least KDL's short ngondro (without focusing too much on accumulations) because it is a fresh treasure teachings, still warm from the breath of the dākinīs.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 11:12 PM

Title: The real meaning of Madhyamaka and Yogacara

Content:

Malcolm wrote:

Madhyamaka is the study of the objective state of reality.

Yogacara is the study of the subjective process of awakening.

When understood in this way, they are non-contradictory and harmonious.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 6:15 AM

Title: Re: How did Milarepa do it?

Content:

heart said:

I think you really have to think about how you accumulate wisdom.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 6:02 AM

Title: Re: How did Milarepa do it?

Content:

Sherab Dorje said:

I didn't say that the numbers get you to "the point". I said that, theoretically, once you make the effort to start accumulating, within the process of accumulating those sort of numbers, chances are you will gain a result. If you haven't gained it by 100,000 then I guess you need to look for another avenue of approach. And don't be so sure that you did not achieve what was meant to be achieved. It can be a really subtle change sometimes.

Malcolm wrote:

Quality is far more important than quantity.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 3:34 AM

Title: Re: Tibetan Medicine cannabinoid extracts?

Content:

davyji said:

Are cannabinoids used in Tibetan Medicine?

As whole plant, extracts etc. ingested or topical?

dave

Malcolm wrote:

No.

Author: Malcolm

Date: Sunday, May 29th, 2016 at 12:36 AM

Title: Re: How did Milarepa do it?

Content:

Sherab Dorje said:

He says he has not completed a Ngondro. That theoretically means that he has received Ngondro, started it, but did not complete it.

Malcolm wrote:

So what? Why is that important to you?

Author: Malcolm

Date: Sunday, May 29th, 2016 at 12:08 AM

Title: Re: How did Milarepa do it?

Content:

Sherab Dorje said:

...is it working?

Malcolm wrote:

The only question that really matters is, is it working for you? If so, then why complain, if not then there is something to complain about.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 9:54 PM

Title: Re: What kind of diet do Tibetan medicine doctors recommend for someone with IBS?

Content:

Mkoll said:

I'm guessing it's based on the individual, but perhaps there are more general practices that apply to everybody with certain conditions. Or is it actually necessary to see a Tibetan medicine doctor in person and have them give even the most basic diet practices for this condition?

Malcolm wrote:

You need to see a doctor. TM is not one size fits all.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 3:08 AM

Title: Re: Meet your new IMF/World Bank Overlords - split from troubling events

Content:

Queequeg said:

This whole Greece thing sounds familiar...

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, May 28th, 2016 at 2:59 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

dzogchungpa said:

I guess this brings us back around to the putative topic of this thread, "Obstacles and their elimination".

Malcolm wrote:

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, May 28th, 2016 at 2:48 AM

Title: Re: Troubling developments in the South China Sea

Content:

treehuggingoctopus said:

hence the Troika's sheer unadulterated joy at the fact that the present austerity measures are implemented by a left-wing anti-establishment government... nothing so useful to the preservers of the status quo as forcing the anti-establishment left to betray its principles),

Iconodule said:

I haven't kept up very well with this stuff. Has there ever been a satisfying explanation for Syriza's abrupt about-face once they took power?

Malcolm wrote:

No balls.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 2:33 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

heh

Queequeg said:

That seriously is a good way to get yourself whacked.

Malcolm wrote:

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, May 28th, 2016 at 2:15 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

dzogchungpa said:

On second thought, maybe not.

Queequeg said:

If my own thoughts annoy the crap out of me, other people's drive me to murder. But they're all my own appearances, so...

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Malcolm wrote:

heh

Author: Malcolm

Date: Saturday, May 28th, 2016 at 1:29 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

the path is transmitted to the student if they fail to achieve buddhahood during the empowerment

Astus said:

What sort of thing is the path to be given to another? Or, asking in another way, what is the medium between teacher and student?

Malcolm wrote:

Well, Astus, why do you find a qualified Guru and find out for yourself.

Astus said:

That depends on what teachings you practice, and whether they are based on mind or pristine consciousness.

Wisdom first needs to be attained - hence the movement from ignorance to knowledge.

Then, with that knowledge, that wisdom or pristine consciousness, one can progress on.

That's what happens in all paths, where one goes from ordinary being to a noble one, and from noble practitioner to a non-practitioner. Unless it is the sudden enlightenment version, where with one step one goes from ordinary to buddha.

Malcolm wrote:

And then there is the third option. Pristine consciousness is innate. The stage of liberation is first. Vajrasattva lost his jewel, and needed to find it again.

Astus said:

We could say even of the 9th vehicle that it is very much loaded with theories. Does that make it then intellectual? It certainly doesn't look as simple and free from theoretical matters as Pure Land and Zen.

Malcolm wrote:

It is true that lower Atiyoga is also considered intellectual and theoretical.

Astus said:

The Vajrayāna is available to us in this epoch because it is the worst possible epoch in which liberation through Dharma is possible. Even Mahāyāna teachings are not always available. For example, Maitreya will not teach Vajrayāna.

Don't buddhas know all the teachings of all the vehicles? If they do, one can learn them just by asking for them.

Malcolm wrote:

[/quote]

Buddhas don't proffer teachings like merchants displaying wares in the market. They teach according to circumstances. Since Sukhavati is so nice, easy and blissful, there is no reason at all to teach a swift path at all.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 1:18 AM

Title: Re: Troubling developments in the South China Sea

Content:

Queequeg said:

If you owe the bank thousands, the bank owns you. If you owe the bank trillions, you own the bank.

You Greeks might want to consider borrowing even more from the Germans.

Sherab Dorje said:

We are being forced to borrow money from everybody in order to pay back the interest on the initial loan.

The problem is that when you owe the World Bank and IMF trillions then they own you, your kids, your grandkids and a couple of generations that are as yet unborn.

So this "owe trillions..." fantasy is just wishful thinking and "head in sand" behaviour.

Malcolm wrote:

Default, dude. Declare bankruptcy.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 1:16 AM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

Guru yoga is a method, it is not the goal.

Sherab Dorje said:

Yes, and...? ie How does that mean that it does not qualify as an essential teaching?

Malcolm wrote:

Guru yoga, while indispensable, is not the main point.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 1:06 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

They have to given in person, otherwise, there is no transmission.

Astus said:

What is transmitted from teacher to disciple?

Malcolm wrote:

That depends on the teacher and the disciple. But ideally, through the dependent origination of the teacher's realization, the substances of the empowerment which are used to induce certain experiences and the confident faith of the disciple, as well as the mutual and simultaneously desire to engage in the process of transmission, the path is transmitted to the student if they fail to achieve buddhahood during the empowerment.

Astus said:

They hope there is a mother, but their desperation is driven by the fact that they are not sure. It is the same with Pure Land Buddhism. They may have convinced themselves, but in reality, they will never be sure until they find themselves in Sukhavati.

If what you mean by uncertainty is that one can never know for sure whether there is a slice of cheese left in the fridge as long as one doesn't go there and opens the door, then I think it's a level of unconfirmed hope we all have to live with every day.

Malcolm wrote:

That depends on what teachings you practice, and whether they are based on mind or pristine consciousness.

Astus said:

Direct perception is always certain. This is the difference between lower and higher vehicles in general.

How is direct perception certain? We all see that the sun goes up and down. Does the sun actually go up and down? Or do you mean that first hand experience of the validity of the teachings is better than only believing in it based on a level of theoretical confirmation? If so, then I see no difference between the vehicles, they all point to seeing the truth for oneself. At the same time, isn't it the case that in the nine vehicles scheme all that the lower vehicles assume to be direct realisations are actually false? That is, it just shows how direct perception is uncertain.

Malcolm wrote:

They all use the same rhetoric, "ehi, paśya," come and see. But in reality, the eight lower vehicles are based on intellectual theories, not pristine consciousness.

Astus said:

There is no suffering in Sukhavati, so rapid means are not needed there. It is similar with our situation, the more pain-free the eon in which we live, the lower the teachings are available to us. Since there is no pain at all in Sukhavati, the path taught there is the longest one.

What do you base that idea on? Bodhisattvas are not in a hurry because they feel uncomfortable, but to liberate all the others.

Malcolm wrote:

[/quote]

The Vajrayāna is available to us in this epoch because it is the worst possible epoch in which liberation through Dharma is possible. Even Mahāyāna teachings are not always available. For example, Maitreya will not teach Vajrayāna.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:58 AM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

In the late 50's, there was a western student of Jamyang Khyente Chokyi Lodo who was with him before he died in Sikkim. Standing on his balcony, looking over a crowd of Tibetans, he said to this fellow, "You see those Tibetans? Some of them have done ten ngondros. But they have never taken the time to seek more essential teachings. What a pity."

M

Sherab Dorje said:

More essential than Guru Yoga?

Malcolm wrote:

Guru yoga is a method, it is not the goal.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:45 AM

Title: Re: How did Milarepa do it?

Content:

heart said:

To tell you the truth Cone I am pretty sure he would have benefited more from almost any other practice that was done for its own sake rather than for accumulate a certain number. Endless Ngondros is a very bad habit, will not help you next life either.

/magnus

conebeckham said:

I don't think ngondro, if properly approached, can ever be a "very bad habit." Then again, I like endless ngondros. It's unfortunate the way it's presented as a "task," or as a "prerequisite." Truth to tell, much of this attitude is fostered by Western students, and not by the teachers themselves--at least, that's been my experience.

Malcolm wrote:

In the late 50's, there was a western student of Jamyang Khyente Chokyi Lodo who was with him before he died in Sikkim. Standing on his balcony, looking over a crowd of Tibetans, he said to this fellow, "You see those Tibetans? Some of them have done ten ngondros. But they have never taken the time to seek more essential teachings. What a pity."

M

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:40 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

There are no invisible forces at play in Vajrayāna — if you think so, you have not understood anything.

Astus said:

That's good. Then empowerments work from a record as well as through live broadcast.

Malcolm wrote:

Of course they don't, Astus. They have to given in person, otherwise, there is no transmission.

Astus said:

Crying out to Amitabha like a lost child can hardly be described as pratyahara and Buddhānasmṛti.

A child, when crying out, knows that there is the mother who can help. Similarly, one has faith in Amitabha to come and help.

Malcolm wrote:

They hope there is a mother, but their desperation is driven by the fact that they are not sure. It is the same with Pure Land Buddhism. They may have convinced themselves, but in reality, they will never be sure until they find themselves in Sukhavati.

Astus said:

It is not really certain at all.

Then there are no certain teachings, Pure Land or not.

Malcolm wrote:

Direct perception is always certain. This is the difference between lower and higher vehicles in general.

Astus said:

These are not guarantees that these buddhas teach the short and quick path. These are listed as opportunities for gathering merit and hearing the teachings. Nothing about what teachings may be heard are mentioned.

Wouldn't a buddha teach the most beneficial and efficient method? And even if someone's karma requires the long road, that is the same situation in this life.

Malcolm wrote:

[/quote]

There is no suffering in Sukhavati, so rapid means are not needed there. It is similar with our situation, the more pain-free the eon in which we live, the lower the teachings are available to us. Since there is no pain at all in Sukhavati, the path taught there is the longest one.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:25 AM

Title: Re: How did Milarepa do it?

Content:

BuddhaFollower said:

If the tantric teaching of sleep luminosity is supposed to be much higher than śamatha, how come it doesn't result in common siddhis?

For example Hinayana practitioner Dipa Ma mastered śamatha and was witnessed to walk through walls and fly in the air.

If sleep luminosity is a higher state than the jhanas, how come it doesn't result in the same abilities?

Malcolm wrote:

If you become a buddha, will you be lacking any siddhis?

BuddhaFollower said:

Of course Buddhas have all siddhis.

But I don't see what that has to do with anything.

Malcolm wrote:

Well, siddhis are a function of mundane concentration on mantras, etc. They are not really important in the path, in and of themselves.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:22 AM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

Then people die of fatal diseases without ever practicing much more than śamatha.

BuddhaFollower said:

If the tantric teaching of sleep luminosity is supposed to be much higher than śamatha, how come it doesn't result in common siddhis?

For example Hinayana practitioner Dipa Ma mastered śamatha and was witnessed to walk through walls and fly in the air.

If sleep luminosity is a higher state than the jhanas, how come it doesn't result in the same abilities?

Malcolm wrote:

If you become a buddha, will you be lacking any siddhis?

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:19 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

The difference of course is that Vajrayāna has many sure methods for attaining awakening in this life with this body.

Iconodule said:

What do you mean "sure"? Because the possibility of a dramatic fall and rebirth in hell realms due to breaking samaya seems to make the path less than sure.

Malcolm wrote:

The four defeats are irreparable. Samaya vows on the other hand are very easily repaired. In order to really break samaya, you have to turn your back on Buddhadharma completely.

Author: Malcolm

Date: Saturday, May 28th, 2016 at 12:17 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

This is not certain. Why? There are four causes required for birth in Sukhavati: the aspiration to do so, recollection of Amitabha, accumulation of virtue and dedication of merit. All four are required, as dictated by the 19th aspiration.

Astus said:

The minimal requirements are faith and vow. Beyond that everything else are commendable but not necessary. On this both the Chinese and Japanese masters agree.

Malcolm wrote:

That is nice for them.

Astus said:

All of these things depend on faith in something that may or may not happen after one dies.

Same goes for rebirth in general. Not to mention all the invisible forces at play in Vajrayana, like the whole role of a guru and empowerments.

Malcolm wrote:

There are no invisible forces at play in Vajrayāna — if you think so, you have not understood anything.

Astus said:

Merely crying out to Amitabha like a lost child searching for its mother is not sufficient. Mahasthamaprapta used this comparison (Surangama Sutra, tr new BTTS, p 230, 232-233):

...In order to enter samādhi, I chose no other method than to gather in the six faculties while continuously maintaining a pure mindfulness of the Buddha. This is the best method."

Malcolm wrote:

Crying out to Amitabha like a lost child can hardly be described as pratyahara and Buddhānusmṛti.

Astus said:

This is not certain.

As much as the sutras are certain, so it is this certain.

Malcolm wrote:

It is not really certain at all.

Astus said:

This is also not certain.

Why wouldn't it be? That's what the Buddha says in the sutra, it's a feature of Sukhavati. There are even vows for those (7, 9, 23).

Malcolm wrote:

These are not guarantees that these buddhas teach the short and quick path. These are listed as opportunities for gathering merit and hearing the teachings. Nothing about what teachings may be heard are mentioned.

Author: Malcolm

Date: Friday, May 27th, 2016 at 11:37 PM

Title: Re: Rate of flow of time in different realms

Content:

MiphamFan said:

In Abhidharma they talk about how a thousand years for a human are one deva-day and so on.

But do they mention anything about comparing the rate of flow of time?

e.g.:

I lived as a human in 500 CE on Earth and died. I went to a hell and have to spend millions of years in hell. Is that a subjective experience of millions of years for me, the hell-being, or is it related directly to Earth human-years? Basically, is it possible for me as a human who died in 500 CE and went to a hell realm to be a human here today?

Malcolm wrote:

It is possible. Perhaps you spent a couple of minutes in hell.

Author: Malcolm

Date: Friday, May 27th, 2016 at 11:09 PM

Title: Re: What is Sutra Mahamudra?

Content:

Kelwin said:

Would that be the Gompopa certified party-line?

Malcolm wrote:

It is stated by Kongtrul quite clearly in the Encyclopedia of knowledge, and was directly communicated to me by Khenpo Tsultrim Gyatso. So, I don't see how these two sources could be anymore authoritative.

conebeckham said:

Yes, this is correct. I heard exactly the same from KTG.

As I have said numerous times here and at E Sangha, I don't know of any Lama or disciple who practices only Sutra Mahamudra. I certainly have not met anyone who claims realization due only to a "Sutra Mahamudra" path-but then, I've not met anyone who claims realization, period. Having said that, I've known many who expressed that they had insights of various kinds due to practices taught as part of what we could call primarily Sutra Mahamudra.

Malcolm wrote:

Yes, so I don't quite understand why this kicks up a hornet's nest every time it is mentioned.

Author: Malcolm

Date: Friday, May 27th, 2016 at 11:06 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

Who said it was an end in itself? Malcolm introduced the dichotomy of faith and direct perception, as if faith wasn't a prerequisite in Vajrayana.

Malcolm wrote:

When one has direct perception, one no longer needs faith.

Iconodule said:

Okay, but that's not what you said. You suggested that Pure Land requires faith whereas Vajrayana is direct perception. Clearly both paths require faith. No one said faith was an end in itself. Presumably those beings reborn in Sukhavati will experience direct perception.

Malcolm wrote:

I did not suggest that. Of course faith is necessary. But it is not sufficient.

Also Vajrayāna, in general, is a path which is based in mind and intellect, and not the direct perception of pristine consciousness.

The difference of course is that Vajrayāna has many sure methods for attaining awakening in this life with this body. The Pure Land traditions, being based in sūtra, have none of these. This is especially the case in Jodo Shinshu, where such methods are eschewed as being jiriki, self-powered.

Author: Malcolm

Date: Friday, May 27th, 2016 at 10:57 PM

Title: Re: How did Milarepa do it?

Content:

Sherab Dorje said:

There are individual saṃskāra / saṅkhāra / 'du-byed and people make their "decisions" as to what is a fitting path for them, based on those.

Malcolm wrote:

Often they are told by ignorant Lamas and Dharma center denizens that they must do x before they do y. Then people die of fatal diseases without ever practicing much more than śamatha.

Author: Malcolm

Date: Friday, May 27th, 2016 at 10:53 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Vasana said:

If faith leads one to uncontrived Prajna , then so be it.

If faith is seen as an end rather than a means to an end then it can only take you so far.

Iconodule said:

Who said it was an end in itself? Malcolm introduced the dichotomy of faith and direct perception, as if faith wasn't a prerequisite in Vajrayana.

Malcolm wrote:

When one has direct perception, one no longer needs faith.

Author: Malcolm

Date: Friday, May 27th, 2016 at 10:52 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

It's one thing to know that you have something learn, and another to think that this particular teacher can show it.

Malcolm wrote:

If you wish to remain in a shroud of doubt, no teacher can help, not even the Buddha.

Author: Malcolm

Date: Friday, May 27th, 2016 at 10:51 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Astus said:

That is, even if one has some doubts, one can attain birth. Not to mention those who commit all sorts of evil deeds and are totally lost in delusions.

Malcolm wrote:

This is not certain. Why? There are four causes required for birth in Sukhavati: the aspiration to do so, recollection of Amitabha, accumulation of virtue and dedication of merit. All four are required, as dictated by the 19th aspiration.

All of these things depend on faith in something that may or may not happen after one dies. It is not like someone is awarded a little certificate of certainty of birth in the Sukhavati.

Merely crying out to Amitabha like a lost child searching for its mother is not sufficient.

Astus said:

Well, what about those who have committed the five actions which result in immediate rebirth in lower realms? They are excluded.

Actually, they are not. It states in the Contemplation Sutra that even those who commit the five worst actions can attain birth by remembering Amitabha. May read more on it from Shinran <http://shinranworks.com/the-major-expositions/chapter-on-shinjin/>.

Malcolm wrote:

This is not certain.

Astus said:

Yes, after incalculable eons, the same as any other sūtra based path.

If you think there is a shorter path, then it is available in Sukhavati, simply because all beings there are free to visit any number of buddhas, not to mention Amitabha himself, and the present bodhisattvas.

Malcolm wrote:

This is also not certain.

Author: Malcolm

Date: Friday, May 27th, 2016 at 10:14 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

For the vast majority of Vajrayana practitioners, it's not like a guru comes up to you and says, "Hey, check this out" and suddenly you're enlightened.

Malcolm wrote:

Direct perception \neq "enlightenment."

If you want to understand this, find a Dzogchen master.

Iconodule said:

With the assumption that he has something to show me, ie, faith.

Malcolm wrote:

Well, if you don't think there is something you can be shown, then there is no point in looking, is there?

Author: Malcolm

Date: Friday, May 27th, 2016 at 9:54 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

There is a difference between faith and direct perception. It is up to us to choose which path we want to follow, the former or the latter.

Iconodule said:

For the vast majority of Vajrayana practitioners, it's not like a guru comes up to you and says, "Hey, check this out" and suddenly you're enlightened.

Malcolm wrote:

Direct perception \neq "enlightenment."

If you want to understand this, find a Dzogchen master.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:52 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

I am not proselytizing anything, I was answering questions put to me. if people want to

practice Pure Land Buddhism, they should.

There is a difference between faith and direct perception. It is up to us to choose which path we want to follow, the former or the latter.

Sherab Dorje said:

Technically speaking it is not up to "us". There is this thing called karma vipakka which has been building up through the course of countless "us" and happens to have ripened here and now. For some it has ripened as faith and for others it has ripened in the form of direct perception.

Malcolm wrote:

This is not a correct interpretation of karma vipaka. The way you present it, people have no choice in their paths. This is nonsense.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:48 PM

Title: Re: How did Milarepa do it?

Content:

Malcolm wrote:

And as I have repeated already, this sūtra mahāmudra was elaborated for those who did not have the capacity for Vajrayāna...

Sherab Dorje said:

And that is bad for what reason exactly?

One of my teachers is totally into the Sutra Mahamudra thing. He teaches mainly to people that don't even want to know about empowerment. Some received them by "mistake" but most don't give a shit about them. So is it bad that there is a system out there that points out one's true nature to people, outside of the whole rigmarole of Vajrayana ritual?

Malcolm wrote:

No, that system is called "Prajñāpāramitā," aka, the path of common Mahāyāna. Calling Prajñāpāramitā meditation "mahāmudra" does not speed up the path. It is still a long slow path requiring three incalculable eons to complete.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:45 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Astus said:

All who have faith in Amitabha and vows to be born there, will be born there. And once in Sukhavati, no more problems, and buddhahood is guaranteed.

Malcolm wrote:

Yes, after incalculable eons, the same as any other sūtra based path.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:44 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Sherab Dorje said:

Them's the breaks, huh? What you want Amitabha to do? Hand out "Get Out of Jail Free" cards? I'm sure he would if he could.

But seriously, you know I love and respect you but this whole "Dzogchen is the best, forget about the rest..." deal is embarrassing, frankly. I mean, I am glad that you have found a new niche for yourself, but busting everybody's chops about it ain't gonna win you any friends. Mainly because even if you were to proselytise 'til you were blue in the face, if somebody does not have the karma for it...

So... Live and let live! If somebody is not in the business of accruing negative outcomes, then just let them do their thing.

It's not like Pure Landers are sacrificing vestal virgins or something, that's more like something we Vajrayanis would be into.

Malcolm wrote:

I am not proselytizing anything, I was answering questions put to me. If people want to practice Pure Land Buddhism, they should.

There is a difference between faith and direct perception. It is up to us to choose which path we want to follow, the former or the latter.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:34 PM

Title: Re: How did Milarepa do it?

Content:

dzoki said:

No it does not show that it is an independent tradition, but it shows that it is and was a practice system that can be applied independent of two stages.

Malcolm wrote:

No, I don't think these texts show this.

dzoki said:

Also I forgot to mention the mahamudra instruction lineage of Vajrapani and Asukha.

Marpa Lotsawa received some teachings on mahamudra from Maitripa, but by far not all, Maitripa passed his instructions onto his student Vajrapani, who gave them to Asukha, Asukha came to Tibet and taught them to various disciples including Rechungpa, this tradition is known as lower or eastern mahamudra and the teaching was called (according to Rechungpa's biography White, red and black mahamudra). Vajrapani himself towards the end of his life went to Tsang in Tibet together with his disciple Dharmashri and taught mahamudra to several Tibetan disciples, this lineage was known as upper or western mahamudra.

There is also lineage of nepalese guru Nirupa a student of another disciple of Maitripa, Karopa.

Malcolm wrote:

Yes, but this does not indicate that these upadeshas were transmitted to people who lacked necessary empowerments and so forth.

You will recall, the dividing line between Sūtra and Secret Mantra is empowerment. You will also recall that the mahāmudra we are discussing does not even belong to lower tantra (Mahāmudra in lower tantra refers to the commitment to mediate one's body as the body of the deity).

And as I have repeated already, this sūtra mahāmudra was elaborated for those who did not have the capacity for Vajrayāna, as can be easily verified by reading Kongtrul's description of sūtra mahāmudra.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:25 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Astus said:

Good point. That is another reason for recommending the Pure Land path over the path of sages (i.e. arhats). All who have faith in Amitabha and vows to be born there, will be born there. And once in Sukhavati, no more problems, and buddhahood is guaranteed.

Malcolm wrote:

No, there are problems in the pure land, such as being born inside a lotus and stuck there for 18,000,000 human years.

Sherab Dorje said:

That is hardly a problem if you compare it to cycling through samsara for 18 million human years continuing to engage in even more negative karma the outcomes of which will be another 18 trillion human years of being reborn in the three lower realms. It is actually a pretty decent offer.

Malcolm wrote:

Well, what about those who have committed the five actions which result in immediate rebirth in lower realms? They are excluded.

M

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:00 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

maybay said:

Yes I do. Not as a requirement for attainment though, but as a criteria for engagement. If you fail in your practice of Dzogchen, nothing is lost. If you fail as a renunciate, you will either die or end up living a truly wretched existence. Bravery is a question of what risks you are willing to take.

Astus said:

Good point. That is another reason for recommending the Pure Land path over the path of sages (i.e. aryas). All who have faith in Amitabha and vows to be born there, will be born there. And once in Sukhavati, no more problems, and buddhahood is guaranteed.

Malcolm wrote:

No, there are problems in the pure land, such as being born inside a lotus and stuck there for 18,000,000 human years.

Author: Malcolm

Date: Friday, May 27th, 2016 at 7:55 PM

Title: Re: What is Sutra Mahamudra?

Content:

Kelwin said:

Cone, anyone, do we know of any lamas, Rinpoches, lineage holders, or realised yogis, who attribute their realisation to Sutra Mahamudra?

Malcolm wrote:

Probably not , since Karma Kagyu holds that sutra mahamudra is for people of lower capacity.

Kelwin said:

Would that be the Gompopa certified party-line?

Malcolm wrote:

It is stated by Kongtrul quite clearly in the Encyclopedia of knowledge, and was directly communicated to me by Khenpo Tsultrim Gyatso. So, I don't see how these two sources could be anymore authoritative.

Author: Malcolm

Date: Friday, May 27th, 2016 at 7:53 PM

Title: Re: How did Milarepa do it?

Content:

Norwegian said:

Are there biographies / books on Milarepa prior to Tsangnyon, translated to English, and if so which is recommended?

Also, which of the Tsangnyon authored books on Milarepa in English are the recommended translations?

Thanks.

Malcolm wrote:

Peter Alan Robert's book on Rechungpa is indirectly a book on how much spin there was on Mila's bio.

Author: Malcolm

Date: Friday, May 27th, 2016 at 7:17 PM

Title: Re: How did Milarepa do it?

Content:

dzoki said:

The story with naked buttocks in the earlier (prior to Tsangnyon Heruka) sources happens between Milarepa and Rechungpa. Also there was no sun and moon disciple prior to Tsangnyon. Whatever his reason might have been Tsangnyon Heruka clearly altered the whole Milarepa - Rechungpa and Milarepa - Gampopa story. Older materials also mention that Milarepa had several human consorts. Again this was played down by monastic Kagyu traditions, so much so that some Kagyu lamas even claimed that Milarepa was celibate.

If we accept "12 nails" and "Clarification of Primordial wisdom" as Milarepa's texts, these are texts on mahamudra. 12 nails is a short text that specifically deals with view, practice, conduct and fruit of mahamudra. Also there are texts on mahamudra by Rechungpa for example his famous cycle on six-fold equal taste. I agree that Gampopa greatly expanded on mahamudra teachings, but based on the existence of these texts predating or independent of Gampopa's work I doubt that mahamudra practice system was his own invention. Sutra mahamudra was, but the essence mahamudra was not. Of course the attribute of the "essence" is also of Gampopa's making, but what I mean here is was not the title, but the practice system as such.

Malcolm wrote:

So therefore any text on mahamudra that does not mention the two stages proves mahamudra is an independent tradition from vajryana in general? I don't think this good

reasoning.

Author: Malcolm

Date: Friday, May 27th, 2016 at 7:08 PM

Title: Re: What is Sutra Mahamudra?

Content:

Kelwin said:

Cone, anyone, do we know of any lamas, Rinpoches, lineage holders, or realised yogis, who attribute their realisation to Sutra Mahamudra?

Malcolm wrote:

Probably not , since Karma Kagyu holds that sutra mahamudra is for people of lower capacity.

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:16 AM

Title: Re: Meet your new Chinese Overlords - From POTUS 2016, part 2

Content:

DGA said:

The political and economic structure of the PRC is rotten to the core and not sustainable. Corruption, inequality, grievous pollution, political repression suitable to a paranoid and insecure regime... the CPC has made a real mess of the place, knows it, and is constantly looking over its own shoulder to ensure that no one learns the details.

History has a way of coming back around on itself. The Tibetan genocide has not been accounted for, nor is the current repression of Tibetans in China. No institution can attack Dharma and Dharma practitioners in a systematic way and expect good results. Who knows what the karmic consequences of supporting the "Shugden" scene may be.

The triumphalism over a rising China should be checked with a healthy skepticism. Yes, China is rising, but on what foundation and in what direction and to what end?

Author: Malcolm

Date: Friday, May 27th, 2016 at 8:14 AM

Title: Re: What is Sutra Mahamudra?

Content:

Malcolm wrote:

Yes, it is true that people make such claims, but since the term never occurs in sutra, how can they be taken seriously?

smcj said:

I remember Brunnhölzl making the point that Gompopa's Mahamudra was based on the Uttaratantra, and therefore Buddha Nature. I don't remember if it was specific to sutra,

essence, tantric, or all three.

tomamundsen said:

Lama Jampa Thaye mentioned that recently:

Lama Jampa Thaye said:

Gampopa was very learned in the Uttara-Tantra Shastra, the teaching by Maitreya to Asanga; it is a teaching in 5 texts, but the fifth and most important of them is called the Supreme Continuity, or Uttara-Tantra Shastra. It is a text dealing with Buddha-nature. Having contemplated this teaching also, Gampopa again came to the conclusion that what was taught about in the Uttara-Tantra -as the Buddha-nature, the actual fundamental nature of our mind- and what is taught about in the Mahamudra is, in essence, one point. As he said to his disciple Pagmodrupa: "Our Mahamudra is as the Mahamudra expressed in Maitreya's Uttara-Tantra."

This is a very, very extraordinary understanding reached by Gampopa through his meditation on both the Sutra and the Tantra teachings. You see, his point was this: in the Mahamudra we can distinguish view, meditation and action –that is how it is taught in the Indian songs, in the Indian Mahamudra dohas. The view -as that which is to be realized as the nature of reality- is expressed in this way: all appearances are actually none other than mind itself, but if we look into the mind, we see that the mind's nature is just like space. It has no beginning, no end, no center, no periphery. If we look into the nature of space, we see it is none other than emptiness. In this way, appearances are mind, mind is space, and space does not go beyond emptiness. This is, for instance, how Tilopa teaches in his song about Mahamudra given at the Ganges. But Gampopa said it is exactly the same teaching that is found in the Perfection of the Wisdom Sutras [editor's note: Prajnaparamita Sutras] -particularly in the Samadhiraja Sutra- and that is found in the Uttara-Tantra. Therefore, there exists in this way a Sutra transmission of Mahamudra, known as a Mahamudra that is not just derived from the Tantras but is being presented in the Sutra tradition.

tomamundsen said:

<http://www.kibi-edu.org/teachers/jampa-thaye/lama-jampa-thaye-an-introduction-to-mahamudra/>

Author: Malcolm

Date: Friday, May 27th, 2016 at 5:40 AM

Title: Re: What is Sutra Mahamudra?

Content:

conebeckham said:

For Sutra Mahamudra, the object, and method, is the mind of luminosity free from conceptual elaboration, which is the result of conjoined Samatha/Vipassana and profound pith instructions.

Malcolm wrote:

Which of course is no different that prajñāpāramitā.

Author: Malcolm

Date: Friday, May 27th, 2016 at 3:10 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Tenso said:

18th vow guarantees birth in Sukhavati. Once born in Sukhavati what else do you do besides practice the Dharma under the guidance of Amitabha and gain Buddhahood?

Malcolm wrote:

You ought to read the rest of the vows. Just cause you are born there does not mean you stay there.

Iconodule said:

Right, you can choose to leave to rescue beings in other places. But the road to Buddhahood is irreversible.

Malcolm wrote:

The road to Buddhahood is irreversible in any case from the very first moment one conceives bodhicitta.

Author: Malcolm

Date: Friday, May 27th, 2016 at 2:53 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Tenso said:

The main thing is that Buddhahood is certain and there's no more going back.

Malcolm wrote:

This is stated nowhere in the 48 vows.

Tenso said:

18th vow guarantees birth in Sukhavati. Once born in Sukhavati what else do you do besides practice the Dharma under the guidance of Amitabha and gain Buddhahood?

Malcolm wrote:

You ought to read the rest of the vows. Just cause you are born there does not mean you stay there.

Author: Malcolm

Date: Friday, May 27th, 2016 at 2:41 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

Is there something particularly awful about being born in a closed lotus? Is it horribly boring or something?

Malcolm wrote:

You can neither hear nor see Amitabha.

Author: Malcolm

Date: Friday, May 27th, 2016 at 2:41 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

This is not a promise of liberation in the next life. This is simply a promise that if you have sincere faith in Amitabha and recite his name a minimum of ten times you can be born in Sukhavati in the future.

But on the other hand, other sūtras of the Sukhavati tradition indicate that you might be born in a closed lotus where you will have to remain for 500 years. But these 500 years are not an ordinary 500 human years. They are deva years. So for example, some devas live one day for every one hundred years of human life. Put in those terms, five hundred years will be 18,250,000 years.

Tenso said:

The main thing is that Buddhahood is certain and there's no more going back.

Malcolm wrote:

This is stated nowhere in the 48 vows.

Author: Malcolm

Date: Friday, May 27th, 2016 at 2:26 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Tenso said:

Reciting nembutsu is said to guarantee liberation in the next lifetime. No need for elaborate practices, rituals, a guru or anything of that sort. What can possibly be more quicker and efficient than that?

Malcolm wrote:

In what teaching of the Buddha is this definitively stated?

Tenso said:

48 vows of Amitabha specifically the 18th primal vow in the Infinite life sutra.

Malcolm wrote:

This is not a promise of liberation in the next life. This is simply a promise that if you

have sincere faith in Amitabha and recite his name a minimum of ten times you can be born in Sukhavati in the future.

But on the other hand, other sūtras of the Sukhavati tradition indicate that you might be born in a closed lotus where you will have to remain for 500 years. But these 500 years are not an ordinary 500 human years. They are deva years. So for example, some devas live one day for every one hundred years of human life. Put in those terms, five hundred years will be 18,250,000 years.

Author: Malcolm

Date: Friday, May 27th, 2016 at 2:07 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Tenso said:

Reciting nembutsu is said to guarantee liberation in the next lifetime. No need for elaborate practices, rituals, a guru or anything of that sort. What can possibly be more quicker and efficient than that?

Malcolm wrote:

In what teaching of the Buddha is this definitively stated?

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:57 AM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

Milarepa's accounts refer to certain Non-Human consorts.

Malcolm wrote:

Well, you can ask his consort. She uses this lady to speak through these days:

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:53 AM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

But I take some issue with the statement "No precedent in the Indian Tradition" and I think it's a bit more nuanced than that.

Malcolm wrote:

You would have to show that there was a non-Vajrayāna tradition of Mahāmudra in India, and frankly, such a tradition never existed.

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:51 AM

Title: Re: How did Milarepa do it?

Content:

RikudouSennin said:

So to actually accomplish the Two Stages of HYT one has to rely on a consort?

Malcolm wrote:

In general, it is held that one does.

RikudouSennin said:

Milarepa relied on consorts, yes or no?

Malcolm wrote:

Yes.

RikudouSennin said:

So why did Mila Good News not just rely on upadesha?

Malcolm wrote:

Because Marpa himself was an adept at the two stages, and passed those teachings on to Milarepa.

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:49 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Johnny Dangerous said:

...not all of us are fit vessels.

Malcolm wrote:

Anyone who is interested is a fit vessel.

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:49 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

I'm not sure how the Vajrayana, with its intensive, lengthy, elaborate practices, rigorous asceticism, requirement of esoteric initiations and close guidance, etc. would be easier for most people than regular Mahayana.

Johnny Dangerous said:

I think part of the reason is that a sense of aesthetic or spiritual austerity (which some other teachings really rely on) is actually very difficult in this day and age for people to profit from spiritually. On the flipside, people today are already immersed in their senses whether they want to be or not, in that sense Vajrayanas' skillful use of these things fits very well with how people already (have to) live.

Also not all Vajrayana involves elaborate ritual, though that seems to be a big component in lower tantra stuff.

Iconodule said:

I understand that the hypersensual aspect of it can be very appropriate for someone in the modern world, but to actually engage in the practices in depth requires maintaining a relationship with a teacher and a high level of commitment, both of time and effort. And I recognize that some popular practices, like chanting "om mani peme hung", are accessible to anyone and are regarded as highly meritorious, but the same can be said of many sutra Mahayana practices.

Malcolm wrote:

It all depends on how quickly you wish to achieve buddhahood.

Author: Malcolm

Date: Friday, May 27th, 2016 at 1:48 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

In other words, an ineffective path is one that is long, slow, narrow and runs through treacherous countryside. An effective path is short, quick, wide and runs through easy country.

Iconodule said:

I'm not sure how the Vajrayana, with its intensive, lengthy, elaborate practices, rigorous asceticism, requirement of esoteric initiations and close guidance, etc. would be easier for most people than regular Mahayana.

Malcolm wrote:

Well, it is easier to practice an hour of sadhana a day than it is to take rebirth after rebirth for eons and eons. It is even easier to practice sadhana 16 hours a day than it is to take rebirth after rebirth for eons and eons to gather the requisite accumulations needed for full buddhahood.

It is easier to have the nature of reality pointed it out by a master than it is to try and discover it on one's own. After all, look how successful we have been without a master since beginningless time in samsara.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 9:16 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

maybay said:

Think of it this way. In common English is it fair to say a path is effective?

Malcolm wrote:

Sure, it is more effective to take the Merit Parkway to Manhattan than it is to go Rt. 95.

maybay said:

You could not say that taking the second path that takes you to Manhattan is ineffective, which is what we are debating.

Malcolm wrote:

Actually, you can. For example, if you drive west on rt. 90, intending to get to Manhattan, you will never arrive there, but will arrive, eventually, in Seattle. This is like the difference between Buddhist and non-Buddhist paths.

Or it is like Rt. 95 being closed. If you try to get to Manhattan on that day, you will not arrive.

In other words, an ineffective path is one that is long, slow, narrow and runs through treacherous countryside. An effective path is short, quick, wide and runs through easy country.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 9:13 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

maybay said:

I don't think this is fair, and u don't see this reflected in higher teachings, which always refer to lower teachings and often suggest that they are accomplished simultaneously.

Malcolm wrote:

Higher paths accomplish results either not accomplished by lower paths — for example, the difference between arhatship and buddhahood, or the difference between common Mahāyāna buddhahood and Vajrayāna buddhahood — or accomplish a result more rapidly — for example, the difference between common Mahāyāna and uncommon Mahāyāna Secret Mantra, or the difference between outer tantras and inner tantras.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 9:07 PM

Title: Re: How did Milarepa do it?

Content:

smcj said:

Please keep in mind that terms change dharma all the time.

Malcolm wrote:

They really don't.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 8:52 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

maybay said:

Think of it this way. In common English is it fair to say a path is effective?

Malcolm wrote:

Sure, it is more effective to take the Merit Parkway to Manhattan than it is to go Rt. 95.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 8:49 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Astus said:

[Perhaps it is not that big a surprise to say that the only people who agree with what Vajrayana presents as valid are the Vajrayana followers themselves.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 5:15 PM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

Mahamudra did not originally just mean Buddhahood in the HYT system. If you want to be "academic" or historical, you should check out the yoga tantras, etc.

BuddhaFollower said:

And when I say originally, I mean before Gampopa. Mahamudra may have had even earlier meanings.

Losal Samten said:

The term Mahamudra is found in the Lankavatara and reflects the highest form of practice according to that sutra. See van Schaik, Tibetan Zen.

Malcolm wrote:

No, the term does not occur in the Lanka or any other sutra.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 4:20 AM

Title: Re: Understanding the Basis

Content:

Queequeg said:

Thank you.

Can you offer some color on what is meant by wisdom, youthful vase body, and compassion in this context? I'm trying to understand through conventional meanings of those words, but youthful vase body I certainly have no idea about.

Malcolm wrote:

Pristine consciousness (wisdom) refers to one mind free from contrivances.

Youthful vase body refers to the basis before it is rent open, it also refers to the essence.

Compassion is the nirmanakāya aspect of the basis.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 4:11 AM

Title: Re: How did Milarepa do it?

Content:

Iconodule said:

I read somewhere that some referred to the sutra Mahamudra derisively as "Chinese Dzogchen," basically saying it was imitation Chan. Is there any grounds to that?

conebeckham said:

This is probably referring to a comment made, I think, by Sakya Pandita, to the effect that Kagyu Sutra Mahamudra appeared to be similar to, or identical to, or at least influenced by, So-called "Hashang Mahayana."

Malcolm wrote:

He was more referring to Lama Shang's Karpo Chigthub.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 4:04 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

This discussion has me wondering how common Mahayanists have regarded the particular claims of the Vajrayana.?

Malcolm wrote:

They reject them. What else can they do? If they accept them, they have to sign on.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 3:49 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

In this epoch, paths of renunciation are no longer effective. But this is a standard trope in Vajrayāna, which comes from Indian Buddhism.

maybay said:

The standard trope is that renunciation doesn't lead to full enlightenment, and that Mahayana and Vajrayana are faster. How does one gauge effectiveness anyway. And even then people live in different worlds, effectively different epochs.

Malcolm wrote:

No, the standard trope is that paths of renunciation, including common Mahāyāna, are not effective in this epoch.

M

Author: Malcolm

Date: Thursday, May 26th, 2016 at 3:46 AM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

Also, is it better to purchase raw crystals that have not been polished, tumbled, and dyed?

Malcolm wrote:

Gems can be cut, but as I mentioned, they should be large. For example, a diamond should be 2 karats minimum.

M

Karma Dorje said:

In a medical context do the same strictures apply as for jyotish such as no pressure or heat treatment, no eye visible flaws?

Malcolm wrote:

Yes, in general.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 2:03 AM

Title: Re: Understanding the Basis

Content:

Queequeg said:

Working my way through The Practice of Dzogchen, and came to this passage:

"In Rangshar it is said: "The primordial purity, the basis, is present [in the mode of] essence [entity], nature [character], and compassion [power]." The essence is the ceaselessness of the changeless intrinsic wisdom, and it is called the nature of "the youthful vase body". The nature is the ceaseless appearances of the five lights. The appearance of compassion are [pervasive] like the cloudless sky. These are called the nature of primordial purity as they do not fall into any extremes of dimensions or partialities."

Trying to understand these three modes of the basis.

What is the wisdom?

...the youthful vase body?

...compassion?

If I'm understanding, ignorant compassion is what sets the 12 linked chain in motion. If that's right, that strikes me as a wonderful way to cast the arising of delusion.

Malcolm wrote:

These three modes are merely three ways of talking about one thing, pristine consciousness, or as translated here, wisdom.

What happen is that at the time of the so called basis, apparent aspect of the basis, compassion, is reified as subject and object, than at that point the 12 links kick in because the knower in the basis, which is treated as separate from the basis, does not recognize its own appearances as its own state.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 1:50 AM

Title: Re: Electronics etc. and Lung/Prana

Content:

Johnny Dangerous said:

bump

Malcolm wrote:

Yes, electronics are the main cause of the epidemic of wind illnesses.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 1:50 AM

Title: Re: Automatic thoughts

Content:

Malcolm wrote:

What do you mean by habits?

zengen said:

The tendency to think certain way, act certain way etc. As if automatic, without deliberation.

Malcolm wrote:

These are called *vasana*, traces, which are a result of accumulating actions of this or that kind. For example, if you are practitioner, you accumulate traces connected to practice. These traces color how you think. For example, if you are a serious Mahāyāna practitioner and you see a yearling steer, your "habit" will be to automatically want to free that animal. But if you are a butcher, you will think about how to slaughter it.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 1:35 AM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

But a nuanced reading of the dohas of Saraha, Maitripa, and others like Shavaripa, etc. indicates that there are various ways of "weighing" various types of practice, and that arguments can be made that Gampopa's innovations were not entirely without precedent.

Malcolm wrote:

Well, this does not really hold water. For example, no one would argue that Virupa did not practice the two stages, and no one would argue that he taught a path devoid of them; but in his *Dohakosha*, you can find critiques of them.

One can also argue that Maitripa's texts were an attempt to normalize Vajrayāna in the context of *sūtra*, where most Indians were not practitioners of Vajrayāna.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 1:24 AM

Title: Re: Automatic thoughts

Content:

zengen said:

What about habits? Do habits fall under the formation aggregate?

Malcolm wrote:
What do you mean by habits?

Author: Malcolm
Date: Thursday, May 26th, 2016 at 12:36 AM
Title: Re: Automatic thoughts
Content:

Johnny Dangerous said:
I don't think so personally, which is why I'm interested in the Dharmic distinction between thought and emotion, if one exists in any presentation.

Malcolm wrote:
Emotions are how we interpret sensations.

Johnny Dangerous said:
You mean "anger" for instance is an interpretation of a more "pure" sensory experience or something else?

Malcolm wrote:
Anger is the result, generally, of how we interpret unpleasant sensations.

We have mind, mental factors, and matter. Two of the skandhas, sensation and perception, are actually mental factors. But they are treated as separate aggregates from the formation aggregate because of their dominant role in keeping us in samsara.

So emotions are the judgments, the color deriving from the attachments and aversions we have towards what it is we are sensing.

Author: Malcolm
Date: Thursday, May 26th, 2016 at 12:23 AM
Title: Re: Illusion
Content:

pothigai said:
A 'real table' is different from an 'illusory table' in that one does not interact with the illusory table in the same way one does with the real table; one can tap on the real table or stub one's toe on it, but one cannot do this with an illusory one. One could perhaps say 'don't worry about tripping over that table, because it's an illusion,' but saying that 'all phenomena are illusions' doesn't seem to provide one with similar practical information about whether or not one could trip over said phenomena. Thus the statement that 'all phenomena are illusions' does not seem to utilise the same sense of the word 'illusion' as the table example does; In saying this one does not seem to be

comparing 'all phenomena' with any real phenomenon as one does in the table example.

If all phenomena are illusions, then what would real phenomena be?

If one cannot give a meaningful description of what real phenomena would be, what are we to take a statement such as 'all phenomena are illusions' to mean?

Malcolm wrote:

One day Candrakirti was reading a book in the halls of Nalanda and absent-mindedly bumped his head against a pillar. One of his students, seeing this, remarked, "So much for all phenomena being empty."

Candra responded by passing his hand through the same pillar.

So yes, everything is absolutely equivalent to an illusion.

A geshe challenged Milarepa to a debate. He said to Milarepa, "You are a great meditator. Tell us, is space conditioned or unconditioned?"

Milarepa replied, "Why, space is conditioned of course."

The Geshe really thought he had caught Milarepa in a gross error, and replied, "How is space conditioned like this rock? The rock offers impediment, space offers no impediment."

In reply, Milarepa picked up a stick and began to beat on space, producing the sound of a drum.

So yes, everything is absolutely equivalent to an illusion.

Author: Malcolm

Date: Thursday, May 26th, 2016 at 12:18 AM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

To say that Gampopa was the first to teach ""Mahamudra" without reliance on prior practice of the two stages is pure surmise.

Malcolm wrote:

Nah, it is just a fact.

conebeckham said:

You're sure Maitripa and Saraha did not teach anyone a path separate from the two stages? Any proof?

Malcolm wrote:

Illustrious Kagyus such as Gyalwa Yanggongpa are extremely clear that Gampopa's mahāmudra arose from his own experience and has no precedent in the Indian tradition. It is a certainty for example that Milarepa did not pass on a lineage of Mahāmudra to Gampopa scrubbed of the two stages.

Other illustrious Kagyus like Kongtrul are equally clear that sūtra mahāmudra for example is a "mahāmudra" for those who lack the capacity to practice Vajrayāna.

The best you are going to get is that there was a group of Indian masters such as Shri Simha (the Dzogchen master) who taught that the creation stage was not important. One can make an argument perhaps that Maitripa was such a later exponent, but not for Saraha, who was the master who introduced to the Cakrasamvara Tantra to the world. But this does not mean for example that they discarded the importance of empowerments, etc.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 11:51 PM

Title: Re: POTUS 2016, part 2

Content:

Fortyeightvows said:

Why?

Karma Dorje said:

Gestation period of nine months added to the time spent in the bardo.

The Cicada said:

I don't know if most Buddhists accept this. I don't, but there's no point in arguing with those who do. Patton is as Patton does.

Malcolm wrote:

Any educated Buddhist holds this understanding. There is zero chance that Trump is the reincarnation of Patton, whatever else he may be.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 11:49 PM

Title: Re: How did Milarepa do it?

Content:

conebeckham said:

To say that Gampopa was the first to teach ""Mahamudra" without reliance on prior practice of the two stages is pure surmise.

Malcolm wrote:
Nah, it is just a fact.

Author: Malcolm
Date: Wednesday, May 25th, 2016 at 11:48 PM
Title: Re: Automatic thoughts
Content:

Johnny Dangerous said:

This brings me to an interesting question, how are thoughts like this differentiated from actual negative volitional impulses? I know they are quite different experientially, and are easy to tell apart, but how are these things explained traditionally? Is it just clinging that makes the difference?

zengen said:

Can it be that the negative automatic thoughts spring from negative volitional impulses? It just happens in the mind so quickly we tend to think they're the same?

Johnny Dangerous said:

I don't think so personally, which is why I'm interested in the Dharmic distinction between thought and emotion, if one exists in any presentation.

Malcolm wrote:
Emotions are how we interpret sensations.

Author: Malcolm
Date: Wednesday, May 25th, 2016 at 10:55 PM
Title: Re: Obstacles and their elimination - The Degenerate Age
Content:

smcj said:

And you know, teachers are not good by virtue of being "Tibetan." In my experience, Tibetans don't generally get Americans at all.
...which is exactly why, if this is the problem, they are not equipped to address it. It up to us to see that it is a problem. Otherwise we are like a fly buzzing against a pane of glass and not able to understand the nature of the obstruction.

Malcolm wrote:
You might have that problem, but don't assume everyone does.

Author: Malcolm
Date: Wednesday, May 25th, 2016 at 10:54 PM
Title: Re: Mipham's Shower of Blessings
Content:

Malcolm wrote:

There is no guru yoga in lower tantra.

dzoki said:

Well, nobody was arguing about that. Though I think this is rather formalist view, as it stands now Tibetans have mixed guruyoga even into stura practices such as lojong. So who cares?

Malcolm wrote:

Lojong used to be very secret, and it is an error to consider it merely "sūtra."

dzoki said:

Of course one needs an empowerment in order to practice Vajrayana in general, even Kriya tantra practice, but since the core element of guruyoga is faith I believe this practice can be done by anyone, who is interested as long as they have intention to receive the actual empowerment later on and have already received lung and instructions.

Malcolm wrote:

Remember, there is no one in Tibet who has not received some kind of empowerment.

My observation derives from looking at the practice in the text itself. It begins with A, and ends with two A's.

dzoki said:

Also if one has sufficient faith, they can receive the actual empowerment directly from Guru Padmasambhava while doing the practice (though that is probably pretty rare I guess).

Malcolm wrote:

My point really is that if you carefully examine the text, it is the opposite of what most people imagine it to be. Most people imagine it to be some kind of outer Guru Padmasambhava practice that does not require an empowerment. I think it's real import is that it is a guru yoga practice for practicing Atiyoga: after all, the feast portion is in fact a separate text.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 10:38 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

smcj said:

Personally I see more people evolve spiritually through 12 step programs than I do Vajrayana.

Malcolm wrote:

There is a tendency for people holding hammers to see everything as a nail.

smcj said:

One big difference in their approach is the willingness to accept the idea that they won't find the answer to their problem using their own emotional/intellectual resources and willpower. In other words, a willingness to take direction from an external source and not rely on self-will. My Tibetan teachers seem to have a similar approach, and Westerners all seem to agree that's not necessary. We want to do it on my terms, on my preconditions, without giving up any of my ego territory, etc.

I submit the hypothesis that this is possibly problematic.

Just sayin'...

Malcolm wrote:

It is not problematical at all. Buddhas teach according to people's inclinations. That means that people are taught according to their proclivities.

And you know, teachers are not good by virtue of being "Tibetan." In my experience, Tibetans don't generally get Americans at all.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 10:02 PM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

Which Tibetan Medical texts?? Thanks for replying back

Is there a certain amount/size of gem that can be worn to be considered powerful enough to have some effect? Do they have to be worn close to the heart?

Also, is it better to purchase raw crystals that have not been polished, tumbled, and dyed?

Malcolm wrote:

Gems can be cut, but as I mentioned, they should be large. For example, a diamond should be 2 karats minimum.

M

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 9:59 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

smcj said:

Personally I see more people evolve spiritually through 12 step programs than I do

Vajrayana.

Malcolm wrote:

There is a tendency for people holding hammers to see everything as a nail.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 9:09 PM

Title: Re: Mipham's Shower of Blessings

Content:

Malcolm wrote:

There is no self-visualization as a deity in kriya tantra, and yet, you still need an empowerment.

As I said, Shower of Blessings is an Ati level practice, which is indicated by the mode of creation, and the completion stage of the practice. It is a guru yoga practice in which one receives the four empowerments. This indicates that it is a highest yoga tantra level practice, at minimum.

Tongnyid Dorje said:

yes, i see... my previous post was an answer from my lama, who gave me lung and instruction for this practice.

dzoki said:

I received this practice 3 times from different lamas and they all agreed that there is no need for the empowerment in order to do this practice, also my friend received it recently and his lama also told him same thing.

Malcolm wrote:

Nevertheless, if you really examine what this practice is, it is an Ati level guru yoga practice.

There is no formal empowerment for the text. But many of these kinds of guru yoga practice do not need a specific empowerment. Just a lung. Guru yoga itself exists only in HYT, etc. There is no guru yoga in lower tantra.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 9:06 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Queequeg said:

I disagree that these discussions are without merit. I don't recall anywhere in this thread that an exclusive claim was made with the exception of Malcolm who wrote that only Vajrayana is effective.

Malcolm wrote:

In this epoch, paths of renunciation are no longer effective. But this is a standard trope in Vajrayāna, which comes from Indian Buddhism.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 8:44 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Queequeg said:

There might be variations on what people mean by "provisional" leading to the confusion.

Malcolm wrote:

Provisional means valid under this circumstance, invalid under another.

Definitive means always valid in all circumstances, whether understood or not.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 3:52 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

All the following says is that the Buddha is reminding Śāriputra of his bodhisattva vows and giving him a prediction for full buddhahood.

Śrāvakayāna is a long route to Buddhahood, very long., etc. All these paths eventually lead to Buddhahood, they are all Buddhayānas. Why? Because they all lead to awakening. Awakening and buddhahood are to different things. The former is necessary for the latter, but paths which produce the former do not necessarily directly produce the former. But they do indirectly, since once one becomes an Arya and is free from birth in samsara, buddhahood is inevitable at some point. So from the point of view of the Indo-Tibetan Mahāyāna tradition, the ultimate goal of all paths is the same — buddhahood, hence, Ekayāna. To quote the Saddharma Pundarika directly:

Due to the skillful means of the Tathāgata, Arhat, Samyak Sambuddha, the single vehicle of buddhahood was taught as three vehicles.

This passage argues that there really aren't three vehicles at all, just one. This is consistent with the Lankāvatara Sutra which asserts that śrāvaka arhats, etc., are roused from the equipoise of cessation and placed on the bodhisattva path to attain buddhahood.

Queequeg said:

It goes further than that, explaining that the Sravakayana was more or less a delusion, and that the Sravakas have always been bodhisattvas...

I declare to thee, Sâriputra, I announce to thee, in presence of this world including the gods, Mâras, and Brahmas, in presence of this people, including ascetics and Brahmans, that thou, Sâriputra, hast been by me made ripe for supreme, perfect enlightenment, in presence of twenty hundred thousand myriads of kotis of Buddhas, and that thou, Sâriputra, hast for a long time followed my commandments. Thou, Sâriputra, art, by the counsel of the Bodhisattva, by the decree of the Bodhisattva, reborn here under my rule. Owing to the mighty will of the Bodhisattva thou, Sâriputra, hast no recollection of thy former vow to observe the (religious) course; of the counsel of the Bodhisattva, the decree of the Bodhisattva. Thou thinkest that thou hast reached final rest. I, wishing to revive and renew in thee the knowledge of thy former vow to observe the (religious) course, will reveal to the disciples the Dharmaparyaya called 'the Lotus of the True Law,' this Sûrânta, &c.

Again, Sâriputra, at a future period, after innumerable, inconceivable, immeasurable Æons, when thou shalt have learnt the true law of hundred thousand myriads of kotis of Tathâgatas, showed devotion in various ways, and achieved the present Bodhisattva-course, thou shalt become in the world a Tathâgata, &c., named Padmaprabha, endowed with science and conduct, a Sugata, a knower of the world, an unsurpassed tamer of men, a master of gods and men, a Lord Buddha...

Saying the Sravakayana leads to Buddhahood is not telling the whole story. Its when the full scope of the matter is revealed that we see the context of the three vehicles.

We're not saying much different. I think you're being a little more polite to those on the Sravakayana than the Buddha is in the Lotus. Later, the Sravakayana is compared to a phantom city conjured by the Buddha for weary travelers. Its awakening is not what its purported to be.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 3:00 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

Ekayāna is saying no more and no less than that all Dharma paths have one goal, Buddhahood. It does not however comment on which of those paths is long delayed, indirect, direct, or immediate.

Queequeg said:

I think it does say a little more than that, at least in the Lotus Sutra, and how its interpreted in East Asia. Sravakayana, in itself, does not lead to Buddhahood. Neither does Pratyekabuddhayana. Even Bodhisattvayana of the Six Paramitas does not actually lead to Buddhahood... Only the Buddhayana (the actual Ekayana) leads to Buddhahood. The Ekayana, at least in the Lotus tradition, is the Direct and Sudden path.

Malcolm wrote:

Śrāvakayāna is a long route to Buddhahood, very long., etc. All these paths eventually lead to Buddhahood, they are all Buddhayānas. Why? Because they all lead to awakening. Awakening and buddhahood are to different things. The former is necessary for the latter, but paths which produce the former do not necessarily directly produce the latter. But they do indirectly, since once one becomes an Arya and is free from birth in samsara, buddhahood is inevitable at some point. So from the point of view of the Indo-Tibetan Mahāyāna tradition, the ultimate goal of all paths is the same — buddhahood, hence, Ekayāna. To quote the Saddharma Pundarika directly: Due to the skillful means of the Tathāgata, Arhat, Samyak Sambuddha, the single vehicle of buddhahood was taught as three vehicles.

This passage argues that there really aren't three vehicles at all, just one. This is consistent with the Lankāvatara Sutra which asserts that śrāvaka arhats, etc., are roused from the equipoise of cessation and placed on the bodhisattva path to attain buddhahood.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 2:35 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

There are people who believe that if you recite this prayer you take rebirth in this pureland, or that prayer you will take rebirth in that pureland. In reality, there are no purelands outside of your body and no buddha that can be found outside of your mind.

M

Tenso said:

This would be considered blasphemy in some PL circles.

Malcolm wrote:

Well, there are people who have very external view of liberation, thinking liberation comes from somewhere outside themselves. This is an extremely provisional view. When you are a natural buddha already, one does not need to depend on some other buddha's vow to manifest that realization. You just need to seek out a guru who can introduce you to that buddhahood.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 2:02 AM

Title: Re: Scientifically satisfactory evidence for the rainbow body[?]

Content:

weenid said:

To answer the question whether there's scientifically satisfactory evidence for the rainbow body, a good counter question that Khenpo Sodargye might pose is (in the first place) whether or not Buddhism needs validation from science since it is a science in

its own right.

Malcolm wrote:

If by science you simply mean an area of knowledge, then I can agree.

But if by science you mean it can stand along with physics, and so on, I have to disagree.

Why? Science in the latter sense depends upon empirical validation of the perceptions of many ordinary people over time under controlled experimental conditions, slowly piecing together this and that kind of knowledge. Buddhадharma on the other hand is entirely revelatory, and is based on faith in the perception of extraordinary people whose perceptions cannot be validated by ordinary people. The validation of those perceptions necessitates that one has oneself transformed into an extraordinary person whose knowledge does not depend on the empirical validation of the perceptions of many ordinary people over time under controlled experimental conditions.

First and foremost, rainbow body is the result of what happens when you eradicate for yourself the fundamental delusion that sustains samsaric appearances. Since the outer and inner five elements are already the five lights of pristine consciousness misperceived, when that misperception is utterly removed, where one once perceived the five elements in all their diversity, one now perceives nothing but a field of light.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 1:53 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

Right, but it's not something an uneducated or very busy person can just pick up and practice, especially if no qualified teacher is present.

Malcolm wrote:

Correct. But all the buddhas of the three times relied on a guru. Gurus really are not optional in buddhadharma.

Iconodule said:

I thought the idea was that Amitabha would be the guru once one reached the Pure Land.

Malcolm wrote:

There are people who believe that if you recite this prayer you take rebirth in this pureland, or that prayer you will take rebirth in that pureland. In reality, there are no purelands outside of your body and no buddha that can be found outside of your mind.

M

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 1:35 AM

Title: Re: Mipham's Shower of Blessings

Content:

Tongnyid Dorje said:

Not really... there is no self visualisation as a deity, so you dont need any empowerment.... but its good to have some Guru Rinpoche empowerment as a blessing for this practice...

Karma_Yeshe said:

It depends on how you define "empowerment", but since SoB is based on the view of Ati, some kind of transmission of the knowledge of Ati is indispensable.

KY

Malcolm wrote:

Correct.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 1:34 AM

Title: Re: Mipham's Shower of Blessings

Content:

Tongnyid Dorje said:

Not really... there is no self visualisation as a deity, so you dont need any empowerment.... but its good to have some Guru Rinpoche empowerment as a blessing for this practice...

Malcolm wrote:

There is no self-visualization as a deity in kriya tantra, and yet, you still need an empowerment.

As I said, Shower of Blessings is an Ati level practice, which is indicated by the mode of creation, and the completion stage of the practice. It is a guru yoga practice in which one receives the four empowerments. This indicates that it is a highest yoga tantra level practice, at minimum.

Author: Malcolm

Date: Wednesday, May 25th, 2016 at 1:31 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

Yeah, but you need someone trained and empowered in the practice to pull it off, right?

Malcolm wrote:

One can train oneself, or otherwise, rely on a yogi who has trained.

Iconodule said:

Right, but it's not something an uneducated or very busy person can just pick up and practice, especially if no qualified teacher is present.

Malcolm wrote:

Correct. But all the buddhas of the three times relied on a guru. Gurus really are not optional in buddhadharma.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 9:23 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

And this sentiment is quite readily observable in Christianity and other religions.

tiagolps said:

The difference being that in other religions they don't believe their religion will vanish.

Iconodule said:

Some extreme protestants do seem to think the religion vanished for 1500+ years.

There's also the case of the Old Believers in Russia who have no priesthood and no sacraments, believing these things have vanished from earth due to the bishops' apostasy.

Malcolm wrote:

The Dharma will not disappear until the universe is destroyed. The idea that it will vanish after some predetermined time is a provisional teaching, like the Buddha's parinirvana.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 9:21 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Iconodule said:

Or nembutsu... or Nichiren's odaimoku... or...

Tenso said:

Just so you know the most popular form of practice in Vajrayana is phowa. The result of it is the same as nembutsu.

Iconodule said:

Yeah, but you need someone trained and empowered in the practice to pull it off, right?

Malcolm wrote:

One can train oneself, or otherwise, rely on a yogi who has trained.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 8:58 PM

Title: Re: Automatic thoughts

Content:

smcj said:

You guys do realize that "automatic thoughts" are more accurately called kleshas, right? And thus this question/problem is the most basic to all Dharma. Everything else comes later.

zengen said:

But don't we produce negative thoughts because of the kleshas?

smcj said:

Negative thoughts/feelings are kleshas.

From Wiki: Kleshas (Sanskrit: kleśa; Pali: kilesa; Standard Tibetan: nyon mongs,) in Buddhism, are mental states that cloud the mind and manifest in unwholesome actions. Kleshas include states of mind such as anxiety, fear, anger, jealousy, desire, depression, etc. Contemporary translators use a variety of English words to translate the term kleshas, such as: afflictions, defilements, destructive emotions, disturbing emotions, negative emotions, mind poisons, etc.

Malcolm wrote:

No, in point of fact kleshas are mental factors, not minds. There are 26 altogether:

Six root unwholesome factors[edit]

The six root unwholesome factors (mūlakleśa) are:

Raga - attachment

Pratigha - anger

Avidya - ignorance

Māna - pride, conceit

Vicikitsa - doubt

Dṛiṣṭi - wrong view

Twenty secondary unwholesome factors[edit]

The twenty secondary unwholesome factors (upakleśa) are:

Krodha - rage, fury
Upanāha - resentment
Mrakśa - concealment, slyness-concealment
Pradāśa - spitefulness
Irshya - envy, jealousy
Mātsarya - stinginess, avarice, miserliness
Māyā - pretense, deceit
Śāṭhya - hypocrisy, dishonesty
Mada - self-inflation, mental inflation, self-satisfaction
Vihimsā - malice, hostility, cruelty, intention to harm
Āhrīkyā - lack of shame, lack of conscience, shamelessness
Anapatrāpya - lack of propriety, disregard, shamelessness
Styāna - lethargy, gloominess
Auddhatya - excitement, ebullience
Āsraddhya - lack of faith, lack of trust
Kausīdya - laziness, slothfulness
Pramāda - heedlessness, carelessness, unconcern
Muṣitasmṛitā - forgetfulness
Asamprajanya - non-alertness, inattentiveness
Vikṣepa - distraction, desultoriness

These are things which color the mind, they are not themselves "thoughts."

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 8:56 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Queequeg said:

Lol. Yeah. Sometimes we need to be tricked out of the problems we thought up in the first place. From the view of Ekayana, the former, middle and latter ages depend on causes and conditions. Ekayana, on the other hand is expressed through, but not limited to certain limited particulars. I think this is a view you find in higher teachings across traditions.

Malcolm wrote:

In order to attain liberation in the degenerate age, an ordinary person needs a practice which is based on the direct perception of dharmatā, rather than intellectual analysis, mind, faith, championing one sūtra or tantra over another, renunciation and so on. I know of no other tradition that offers this kind of approach outside of Vajrayāna, and specifically, Atiyoga.

Ekayāna is saying no more and no less than that all Dharma paths have one goal,

Buddhahood. It does not however comment on which of those paths is long delayed, indirect, direct, or immediate.

But if you study the nine yānas presentation one can easily ascertain which paths fall where.

Of course people have their karmic dispositions for this and that path, which is why there are so many paths. But when it comes to liberation, one needs a path based on jñāna, not citta.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 6:13 AM

Title: Re: Automatic thoughts

Content:

smcj said:

You guys do realize that "automatic thoughts" are more accurately called kleshas, right? And thus this question/problem is the most basic to all Dharma. Everything else comes later.

Malcolm wrote:

No, they are not. Most "thoughts" are neutral and are not necessarily thoughts of desire, hatred or ignorance. At least mine aren't. Your mileage may vary.

smcj said:

Sorry. I meant "automatic thoughts" as defined in the original post, which were specifically negative. My bad.

zengen said:

How do you deal with negative thoughts that just arise spontaneously without your control?

Malcolm wrote:

It does not matter, such thoughts are like white and dark clouds in the sky. They come and they go.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 5:52 AM

Title: Re: Essence of Conservatism

Content:

Malcolm wrote:

There is, start paying K-12 teachers a decent salary, reinstitute civil studies (most schools do not have these programs any more) insist that our kids learn at least one

foreign language (Spanish, Chinese, French or German) in elementary school, get rid of "new math," insist on a curriculum of reading actual books, etc.

Nicholas Weeks said:

In other words return to a more conservative approach; but this is why 'there is no practical way'. Do you think the teachers' unions in major cities and their local politicians will turn away from 'Progress' made or admit errors? No way.

Johnny Dangerous said:

Are)986ing kidding me? The list above is exactly the sort of thing that most teachers want, how/why you think teachers unions have some big effect on that is beyond me. Most teachers want those kinds of things and end up (partially because of people like you, who devalue the huge contribution they make to society) jaded and disgusted. Teacher's unions aren't perfect, but laying the lack of those things at the feet of unions is straight up ridiculous, bordering on nonsensical.

Malcolm wrote:

And dont get me started about Charter Schools...

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 5:47 AM

Title: Re: Automatic thoughts

Content:

smcj said:

You guys do realize that "automatic thoughts" are more accurately called kleshas, right? And thus this question/problem is the most basic to all Dharma. Everything else comes later.

Malcolm wrote:

No, they are not. Most "thoughts" are neutral and are not necessarily thoughts of desire, hatred or ignorance. At least mine aren't. Your milage may vary.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 5:41 AM

Title: Re: Essence of Conservatism

Content:

Nicholas Weeks said:

Not so much, it is the lack of voters educated in basic civics or even well informed ones. Suppose there is no practical way to fix that...

Malcolm wrote:

There is, start paying K-12 teachers a decent salary, reinstitute civil studies (most schools do not have these programs any more) insist that our kids learn at least one foreign language (Spanish, Chinese, French or German) in elementary school, get rid of "new math," insist on a curriculum of reading actual books, etc.

Nicholas Weeks said:

In other words return to a more conservative approach; but this is why 'there is no practical way'. Do you think the teachers' unions in major cities and their local politicians will turn away from 'Progress' made or admit errors? No way.

Malcolm wrote:

Ummm....look at the first item on the list...."start paying K-12 teachers a decent salary."

If you pay them more, their unions will be have less influence, and pose less problems, etc. But the Republicans insist on cutting funding for all social programs, especially education, arts, and so on.

The fact that our kids are as poorly educated as they are these days is a fault I lay at the doorstep first of lazy parents, but also at the feet of the Republican efforts to slash all public funding.

I guess the basic difference between us is that I strongly believe in public funding of humanities and arts and I think it is a loss that we have decided as a society that humanities and arts have no intrinsic worth. Just look at the all the Buddhist studies programs around the world that are being cut. Denmark, Australia, whose next?

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 4:56 AM

Title: Re: Essence of Conservatism

Content:

Queequeg said:

I take it you oppose Common Core... another cause in common with conservatives...

Malcolm wrote:

I don't know anything about it.

What I do know is that kids these days are leaving high school less educated than I did, with more deficits in reading skills, and so on.

We have slipped from being the best, to being something 29th in the world. The Italians have a better educational system than we do. The top five are all Asian countries, Singapore, Hong Kong, etc. Finland is #6.

Children are simply not being well educated in our country, over all.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 4:39 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Queequeg said:

The idea that there will be an age of degeneration when the True Dharma will flow is actually in the Lotus and is/was a central theme in Tiantai/Tendai thought at least through Saicho who actually celebrated the coming Degenerate Age.

zengen said:

Why did Saicho celebrate the Degenerate Age?

Queequeg said:

Because the Saddharma exclusively would spread.

So did Zhiyi and Zhanran.

If I have time I will try to gather some quotes.

Malcolm wrote:

Of course you understand that in this degenerate age, only Vajrayāna is effective....just saying....

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 4:31 AM

Title: Re: Essence of Conservatism

Content:

Nicholas Weeks said:

Malcolm: I basically think the primary problem with American gvt. is that not enough people participate in the system even minimally.

Not so much, it is the lack of voters educated in basic civics or even well informed ones. Suppose there is no practical way to fix that...

Malcolm wrote:

There is, start paying K-12 teachers a decent salary, reinstitute civil studies (most schools do not have these programs any more) insist that our kids learn at least one foreign language (Spanish, Chinese, French or German) in elementary school, get rid of "new math," insist on a curriculum of reading actual books, etc.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 1:05 AM

Title: Re: Different schools of 'mind-only'

Content:

Nicholas Weeks said:

Around page 307 of Ven. Yin Shun's Way to Buddhahood you will find many pages on "The False Imagination Mere Consciousness System" of Arya Asanga and offshoots thereof.

Iconodule said:

As I recall, Ven Yin-Shun's position is that yogacara and tathagatagarba philosophies are just skillful means for sugarcoating the bitter but superior pill of Madhyamaka.

Malcolm wrote:

From a sūtra perspective this may be so, but from a Vajrayāna perspective, tathāgatagarbha sūtras are definitive, the rest are provisional.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 12:32 AM

Title: Re: Essence of Conservatism

Content:

Malcolm wrote:

The two party system is not inherent, but it has become defacto.

Sherab Dorje said:

It was here too, with the (Stalinist) Communist Party of Greece as a third (and ineffective party) holding a steady 8-10%. And then one day...

Malcolm wrote:

There are really four parties in American politics, tracking right to left:

Social Conservatives, Fiscal Conservatives, Social Liberals, and Fiscal Liberals.

America is basically a rightwing country. This is why it has been hard to launch a Green Movement here.

Author: Malcolm

Date: Tuesday, May 24th, 2016 at 12:28 AM

Title: Re: Essence of Conservatism

Content:

Malcolm wrote:

I basically think the primary problem with American gvt. is that not enough people participate in the system even minimally. Voter turnouts so far as abysmal, only 18 % of the electorate. This is why we get abominations like the Clintons and Trump.

Sherab Dorje said:

In Greece a government cannot be considered constitutional if at least 50% of registered voters have turned up to vote. Of course they fudge the figures, but they are

never that low.

One cannot strictly say that the voter turn out is what causes the Clinton-Trump phenomenon, seems to me that it is more of a vicious circle than a linear relationship.

Maybe one day you guys will grow up politically and ditch the two party (with one agenda) approach to politics. Of course that will mean that you will get both far-right and far-left political parties in parliament, but it does break the stranglehold of entrenched political elites. Which, as far as I am concerned, is a positive development.

Malcolm wrote:

The two party system is not inherent, but it has become defacto.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 11:31 PM

Title: Re: ANU cuts Tibetan & Buddhist Studies

Content:

Indrajala said:

There are various underlying reasons for dismantling the humanities. I tend to think it is mostly a result of ongoing long-term economic problems in much of the West...

Malcolm wrote:

It isn't about money. It's about priorities.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 11:25 PM

Title: Re: Essence of Conservatism

Content:

Nicholas Weeks said:

Good! I often thought you were too much into 'view' or ideology, whether social, religious or political. Glad to be wrong.

Malcolm wrote:

I basically think the primary problem with American gvt. is that not enough people participate in the system even minimally. Voter turnouts so far as abysmal, only 18 % of the electorate. This is why we get abominations like the Clintons and Trump.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 11:08 PM

Title: Re: Essence of Conservatism

Content:

Nicholas Weeks said:

Malcolm embracing 80% of conservative Kirk's outline means Malcolm sees much of value in Kirk's conservatism.

Malcolm wrote:

Well, I read both right wing and left wing authors.

Many people here may not have read Hayek or Nozick. I have, and I respect their point of view. Nozick's libertarianism extended to animals, for example, thus he was a vegetarian. He did not feel we had the right to eat or exploit animals. I've read Spengler, Gentile, Evola, Pound, Celine, etc., many so called "fellow travelers on the right."

I have also read Marx, Engles, etc., and I respect their efforts to free working class people from the boot of 19th century industrial exploitation. I used to have a copy of Rubin's Steal this Book, and when I was ten, I was reading Alinsky's Rules for Radicals, Weather Underground's Prairie Fire, as well as Be Here Now, first edition (where I first discovered Padmasambhava).

As a pre-teen I also read the Don Juan, Electric Koolaid Acid Test, etc.

My influences and interests are all over the map.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 10:38 PM

Title: Re: Different schools of 'mind-only'

Content:

Losal Samten said:

Both are eternalistic due to use of the three natures theory and its brand of emptiness.

Malcolm wrote:

Better to say that all versions of yogacara are realist, rather than eternalist.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 10:14 PM

Title: Re: How did Milarepa do it?

Content:

fckw said:

I find this quote quite fascinating. We all understand that he was released from evil. But what does being released from good actually mean? I assume it implies much more than simply "not having to be nice".

Malcolm wrote:

Means he has no reason to accumulate merit.

fckw said:
And this means again?

Malcolm wrote:
he was a buddha.

Author: Malcolm
Date: Monday, May 23rd, 2016 at 10:14 PM
Title: Re: Essence of Conservatism
Content:
Nicholas Weeks said:
Dems, who love State power over individuals.

Malcolm wrote:
This is far from the truth. The reality of it is that there is an underlying ideology that has spread into both parties, the neo-liberalism of the Chicago School of Economics, and the neo-conservatism the 1990's. Clinton, proud of her conservative history, subscribes to both.

The Democratic Party of LBJ was killed by the Clintons.

Author: Malcolm
Date: Monday, May 23rd, 2016 at 4:09 AM
Title: Re: on the essay 'clarifying the true meaning'
Content:
HandsomeMonkeyking said:
Because of the above comments it does not appear clear to me in any way.

heart said:
I understand that it isn't clear for you, I am sorry I can't resolve your doubts. I am just suggesting that maybe this topic will not become clear to you using ordinary logic, Perhaps there is something else needed to understand that book?

/magnus

Malcolm wrote:
Recitation of the seven line prayer.

Author: Malcolm
Date: Monday, May 23rd, 2016 at 4:06 AM
Title: Re: Essence of Conservatism
Content:
Nicholas Weeks said:

Being mostly self-educated I find myself of a conservative temperament mainly. But this thinker, Russell Kirk, sounds like the non-doctrinaire sort of conservative I admire (based just on a few snips from his writings). The only wrinkle is 'God' being the source of moral guidance, while true for many, Buddha's teachings are superior.

<http://www.kirkcenter.org/index.php/detail/essence-1957/>

Malcolm wrote:

If you really believe those things, I have no idea why you are Republican.

Nicholas Weeks said:

A reminder - none of us ARE Dem or Rep or Irish or any aspect of our personality.

With that aside, as a Progressive of some sort, do those principles as Kirk gives them seem likely to be embraced by you or any living Democrat?

Malcolm wrote:

- (2) Variety and diversity are the characteristics of a high civilization.
- (3) Justice means that every man and every woman have the right to what is their own—to the things best suited to their own nature, to the rewards of their ability and integrity, to their property and their personality.
- (4) Property and freedom are inseparably connected; economic leveling is not economic progress.
- (5) Power is full of danger; therefore the good state is one in which power is checked and balanced, restricted by sound constitutions and customs.
- (6) The past is a great storehouse of wisdom
- (7) Modern society urgently needs true community: and true community is a world away from collectivism.
- (9) Men and women are not perfectible, conservatives know; and neither are political institutions.

I don't agree with American Exceptionalism, so I left out item 8, and while I certainly think there is a wisdom beyond that of ordinary mortals, I would not characterize it as "Divine."

Given that Republicans generally like enforcing conformity, pass policies that rob people of their properties and interests, try as hard as they can to undermine checks and balances in government, grossly distort the past, encourage corporate collectivism, and insist their political vision is perfect, I have no idea why a conservative would want to be a Republican.

I think you are closer to libertarian anarchism than you realize.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 3:47 AM

Title: Re: Automatic thoughts

Content:

Sherab Dorje said:

I am under the impression that the short mantra does not need transmission (ie it originates from Sutra).

Malcolm wrote:

Whoever told you this? It certainly is not from sūtra.

Sherab Dorje said:

Vajrasekhara Sutra?

Malcolm wrote:

This is a tantra, yoga tantra class.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 3:24 AM

Title: Re: Automatic thoughts

Content:

Sherab Dorje said:

I am under the impression that the short mantra does not need transmission (ie it originates from Sutra).

Malcolm wrote:

Whoever told you this? It certainly is not from sūtra.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 2:48 AM

Title: Re: Essence of Conservatism

Content:

Nicholas Weeks said:

Being mostly self-educated I find myself of a conservative temperament mainly. But this thinker, Russell Kirk, sounds like the non-doctrinaire sort of conservative I admire (based just on a few snips from his writings). The only wrinkle is 'God' being the source of moral guidance, while true for many, Buddha's teachings are superior.

<http://www.kirkcenter.org/index.php/detail/essence-1957/>

Malcolm wrote:

If you really believe those things, I have no idea why you are Republican.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 2:34 AM

Title: Re: How did Milarepa do it?

Content:

dreambow said:

"Now released from both good and evil, I have destroyed the root of karmic action and shall have no reason for action in the future. To say anymore than this would only cause weeping and laughter. What good would it do to tell you? I am an old man, leave me in peace."

fckw said:

I find this quote quite fascinating. We all understand that he was released from evil. But what does being released from good actually mean? I assume it implies much more than simply "not having to be nice".

Malcolm wrote:

Means he has no reason to accumulate merit.

Author: Malcolm

Date: Monday, May 23rd, 2016 at 1:48 AM

Title: Re: Scientifically satisfactory evidence for the rainbow body[?]

Content:

weenid said:

The premise behind this thread of "scientifically satisfactory evidence for the rainbow body" needs to be questioned.

If metaphysical phenomena like rainbow bodies need science to validate it, it is just mere scientific materialism. That will mean we have already first assumed the primacy of science over metaphysical phenomenon, that everything should and can be examined by peer reviewed data and repeatable trials, if not they cannot be real or true.

Khenpo Sodargye explained about the defects of science and he briefly touched on the rainbow body here :

<http://www.khenposodargye.org/2016/02/chapter-four-defects-and-drawbacks-in-science/>

Malcolm wrote:

This factoid is easily addressed:

For instance, on May 19, 1980, in New England, USA, the sky suddenly became noticeably darker around 10 a.m. and these shrouded skies lasted the entire day.

He's confused it with Dark Day, which happened in 1780.

<http://www.history.com/news/remembering-new-englands-dark-day>

Salient facts:

It would take several decades—and several more smoke-induced “dark days”—before the forest fire theory won wide acceptance. It was finally confirmed in 2007, after researchers from the University of Missouri discovered signs of a massive, centuries-old wildfire in the Algonquin Highlands of southern Ontario. “Fire scars” in the rings of the affected trees allowed the team to date the blaze to the spring of 1780. After studying weather reports from the period, they concluded that low barometric pressure and heavy winds had most likely carried smoke into the upper atmosphere and over the Northeast, blotting out the sun. Evidence shows that a similar phenomenon also occurred in 1881, when the haze from fires in Ontario and Michigan reduced sunlight in New England by as much as 90 percent.

Author: Malcolm

Date: Sunday, May 22nd, 2016 at 9:29 PM

Title: Re: How did Milarepa do it?

Content:

RikudouSennin said:

I haven't read his biography, but just ordered it. As of now I read just a few articles and some of his poems. I was reading a poem today and I was curious.

What was Milarepa's main practice?

Malcolm wrote:

Creation stage and completion stage.

RikudouSennin said:

I assume he practiced the two stages, what was his main deity?

Malcolm wrote:

Vajrayoginī

RikudouSennin said:

Did he practice Ati Yoga?

Malcolm wrote:

Definitely.

Author: Malcolm

Date: Sunday, May 22nd, 2016 at 9:25 PM

Title: Re: Mipham's Shower of Blessings

Content:

yenima said:

Does one have to have an empowerment in order to practice Mipham's Shower of Blessings? I remember, in our temple, we frequently performed the SoB Tsok, and participation was open to everyone. Are there parts of the sadhana (e.g. the daily non-

Tsok practice) that can only be practiced by those who have the appropriate wangkur?

heart said:

Seems to me there is an empowerment necessary for that practice, but I never managed to find out what empowerment.

/magnus

Malcolm wrote:

It is actually a practice based on the view of Dzogchen, so properly speaking it would need direct introduction and a lung, and that is about all.

Author: Malcolm

Date: Sunday, May 22nd, 2016 at 9:13 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Herbie said:

Some insist to argue with ignorance against insight. That's called "the world" which is based on ignorance.

Sherab Dorje said:

There is nothing insightful about your circular relativism. Boring, predictable and stupid would be more valid descriptors.

Herbie said:

Insight is not transmissible.

Malcolm wrote:

Your statement supposes you have insight.

Author: Malcolm

Date: Sunday, May 22nd, 2016 at 5:00 AM

Title: Re: Fear or apparitions?

Content:

Monlam Tharchin said:

Is there a way to distinguish between an experience of fear and an actual suffering apparition (e.g. hungry ghost) that may benefit from the Dharma?

I ask because without fail when I get up in the middle of the night, I experience one or more "beings" in a specific room of my house as I pass the doorway.

My response thus far has been to turn my attention to a mantra (Amitabha) instead of my aversion and fear.

But if this experience is more in line with an opportunity to bring some benefit to hungry ghosts, I'd very much like to know what I could do.

It seems the mantra either cancels out my fear or drives the beings away.

I hope this doesn't sound completely loony

Malcolm wrote:

You can use the Jvalamukha practice, it is a kind of water offering for pretas. You do it in the morning.

Author: Malcolm

Date: Sunday, May 22nd, 2016 at 4:29 AM

Title: Re: Automatic thoughts

Content:

zengen said:

Where do these thoughts come from?

Malcolm wrote:

You should investigate that and find out. It is better than getting an answer from someone here. Also, you should find out where they stay and then where they go.

Having investigated this for a while, you should go to a qualified teacher in person and share your experience with them.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 9:27 PM

Title: Re: blessing chords

Content:

Tigersnest said:

What was the reason for Chod practitioners ?

Malcolm wrote:

If you are a chod practitioner, you are practicing giving your body to all nonhumans, wearing protection cords, amulets, etc., is against this idea.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 8:43 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

But that would mean the mind-stream can be identified as a self which would undermine the basic Buddhist critique of self.

Malcolm wrote:

A mind stream is perpetuated in grasping an I. This does not mean that I exist as more

than a nominal convention for an erroneous perceptual self-organizing habit.

Iconodule said:

The critique of grasping an I is that anything that might be conceived as a self is subject to flux and dissolution, and therefore cannot be considered an abiding self. But now we're told that we each have this unique, individual mindstream which has maintained its individuality from beginningless time and which can neither break apart nor merge with another. Can you see why someone might find this confusing?

Malcolm wrote:

The "I" is the habit of grasping to the idea of self. It can take the form of grasping to something as a self, or, as it really is, merely a mental habit of thinking "I am."

That habit is not a self, does not belong to a self, and has no self, but it continually carries on imputing a self.

This habit maintains its "individuality" because its causes and conditions are unique to it, just as the causes and conditions that lead from seed to sprout are unique to that series.

This nonexistent I can be an agent of karma and a recipient of ripening of karma, even though it does not exist as such.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 7:51 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Anders said:

How is are emanations not a splitting of consciousness?

Also, how can a partless dharma be dependently arisen?

Malcolm wrote:

These so called emanations are manomāyakāyas, mentally emanated bodies.

The only phenomena that have parts are material phenomena. Mental phenomena are partless in this sense because they are nonphysical.

Now, a given mind, taken as a collection of consciousness and attending mental factors has parts, but when we discuss any of these in isolation, these mental factors and so on are all partless in the sense that they are simple.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 9:38 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

I've read and heard a fair amount of Buddhist teaching, but one question I don't recall hearing an answer to is this: Between rebirths there is a single stream of consciousness, so one death leads to one rebirth in one of the six realms depending on the karmic orientation. Why does this mindstream not split up and constitute in several different births? What keeps it from merging with other mindstreams?

Astus said:

The mind stream is an attempt to explain rebirth without self. However, rebirth and karma applies only to those who are attached to the concept of self. Since a self is always unitary, there is no splitting into two selves.

Iconodule said:

But that would mean the mind-stream can be identified as a self which would undermine the basic Buddhist critique of self.

Malcolm wrote:

A mind stream is perpetuated in grasping an I. This does not mean that I exist as more than a nominal convention for an erroneous perceptual self-organizing habit.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 4:46 AM

Title: Re: blessing chords

Content:

cyril said:

Does anybody know how this story actually emerged?
Physically, it was clearly not possible since JT was long dead before DK was born.
Some latter attempt to deride the Gelugpas, perhaps?

Malcolm wrote:

They are just legends, they cannot be taken literally.

cyril said:

Yes, I understand that. And that's the reason I was wandering why they particularly chose Je Tsongkhapa for a protagonist in this story.

Malcolm wrote:

They also picked Sapan. He makes fun of Pema Lingpa too, whom he actually studied with...

Author: Malcolm

Date: Saturday, May 21st, 2016 at 3:48 AM

Title: Re: blessing chords

Content:

cyril said:

Drukpa Kunley apparently tied one that was given to him by Je Tsongkhapa , on his knob

Does anybody know how this story actually emerged?

Physically, it was clearly not possible since JT was long dead before DK was born.

Some latter attempt to deride the Gelugpas, perhaps?

Malcolm wrote:

They are just legends, they cannot be taken literally.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 3:42 AM

Title: Re: blessing chords

Content:

Tigersnest said:

has anyone used a blessing chord on the ankles? would that help for energy disturbance? Or is it disrespectful to have it closer to the ground?

Malcolm wrote:

If you are a practitioner you do not need to wear one at all.

conebeckham said:

In fact, if one is engaged in certain practices, wearing one's mala is seen as better, and it's recommended NOT to wear cords, etc.

Malcolm wrote:

Right, if you are a chod practitioner or receiving a healing chod, you should not wear protection cords.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 2:41 AM

Title: Re: blessing chords

Content:

Tigersnest said:

has anyone used a blessing chord on the ankles? would that help for energy disturbance? Or is it disrespectful to have it closer to the ground?

Malcolm wrote:

If you are a practitioner you do not need to wear one at all.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 2:08 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Malcolm wrote:

Do you believe all those people are emanations of Khyentse Wangpo? I don't.

Sherab Dorje said:

Well they certainly seem to believe they are, and they seem to know their shit. But what we believe is not really the point here. How the specific phenomenon can be explained (or not) is the point here.

Malcolm wrote:

I offer them the same challenge I offered Gesar Mukpo. If they cannot clearly remember their past lives, then what kind of "nirmanakāyas" are they? Khyentse Wangpo was supposed to be a 13th stage Vajradhara.

If people wish to believe that all these incarnations are really the incarnation of JKW, ok, that is fine with me. I am not particularly convinced of this, as I am not especially convinced the tulku system is a reliable means of selecting emanations or reincarnations, etc.

A buddha's mind has no limitations, a buddha also cannot accumulate karma, suffer in samsara, etc. However, in reality, from a Dzogchen point of view, nirmanakāyas are a result of the delusions of sentient being, as Manjuśrimitra says:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Therefore, an argument can be made that all these emanations just correspond to our own delusion, nothing more, nothing less.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 2:01 AM

Title: Re: Meditation in Nature

Content:

Malcolm wrote:

Dude, you have clearly never been to India...

And the Himalayas??? Come on.

Queequeg said:

I've been to India. Spent six months blowing with the wind. Admittedly did not seem that much, given its size. What did I remark about the Himalayas? I've sometimes wondered if the relative lack of emphasis on the environment is that India, aside from the Himalayas, is devoid of natural wonders and dramatic landscapes.

Malcolm wrote:

I don't think you have read much then. Writing about nature is integral part of Indian literary culture.

India has oceans, plains, deserts, several mountain ranges, thousands of rivers...

If you did not travel in the south, then you would not have seen much. Central India is pretty flat.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:58 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Malcolm wrote:

The point is that in the end, the Buddha said that we are owners and heirs of our own karma.

dzogchungpa said:

IMO, the point is: What do you mean 'we', Buddha man?

Malcolm wrote:

We as individuals.

"Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:54 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Johnny Dangerous said:

Is there ultimately any unity or multiplicity in the first place? I understood these to be relative.

Malcolm wrote:

The question raised here was in reference to karma, the six realms, and bifurcated consciousnesses. This is all relative.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:45 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

I'm not sure if I'm just not following the arguments being made here, or if my question is

not really being addressed. In any case I don't feel it has. That may just be my problem. In any case, it's strange to me that a system which teaches impermanence, non-self, dependent origination, emptiness, the unreality of subject-object distinctions, etc. can still maintain that individual streams of consciousness are permanently independent, being capable of neither splitting nor merging.

gad rgyangs said:

dont confuse dogmatist fundamentalists with questions arising from critical thinking. it will only make them angry.

Malcolm wrote:

There is critical thinking and fruitless intellectual proliferation. Sometimes it is hard to discern one from the other.

In this case, I suspect our friends question, reasonable though it is, arises from a lack of familiarity with the basic assumption of Buddhadharma. Karma is personal and only can worked out and experienced personally. The reason this happens is because mind streams are intrinsically separate and unique and have no ultimate origin.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:35 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Malcolm wrote:

Even low level first stage bodhisattva can have 100 emanations, or so it is said.

But an emanation is not a "split" consciousness, the subject of discussion here.

Sherab Dorje said:

Okay, I can understand that emanations of Bodhisattvas may be like puppets of the original consciousness, but what about the tulku issue I raised? Here we quite clearly have an example of a single consciousness manifesting as several samsaric form and mind combinations.

Malcolm wrote:

Do you believe all those people are emanations of Khyentse Wangpo? I don't.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:34 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

I'm not sure if I'm just not following the arguments being made here, or if my question is not really being addressed. In any case I don't feel it has. That may just be my problem. In any case, it's strange to me that a system which teaches impermanence, non-self,

dependent origination, emptiness, the unreality of subject-object distinctions, etc. can still maintain that individual streams of consciousness are permanently independent, being capable of neither splitting nor merging.

Malcolm wrote:

An effect is supported on its causes and conditions. In order for a mind stream to "split" it would have to, in effect, calve itself, produce two instances of itself simultaneously.

Likewise, for merging, one consciousness would have to give up its own causes and conditions, and adopt those of another.

The point is that in the end, the Buddha said that we are owners and heirs of our own karma. If a mind stream split, then this would not be the case, the second person of the split mind stream would be an heir of karma they never produced themselves, etc.

Also, if you theorize a split in a mindstream, you are proposing a beginning to a sentient being, something which is impossible given dependent origination and its consequences.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:27 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Sherab Dorje said:

But high level Bodhisattvas can manifest as more than one seemingly independent being/phenomenon at any point in time while maintaining their own (original) independent existence.

Malcolm wrote:

Even low level first stage bodhisattva can have 100 emanations, or so it is said.

But an emanation is not a "split" consciousness, the subject of discussion here. Iconnodule was specifically talking about being splitting into different forms for the six lokas.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 1:06 AM

Title: Re: Meditation in Nature

Content:

Queequeg said:

I've sometimes wondered if the relative lack of emphasis on the environment is that India, aside from the Himalayas, is devoid of natural wonders and dramatic landscapes. A lot of the year, its just HOT. The land is relatively flat and arable - good for farming, very

practical, conducive to easy living and leisure (to think up some far out stuff). In contrast, China boasts some truly dramatic landscapes and awe inspiring natural phenomena. The Japanese landscape is likewise inspiring and beautiful.

Malcolm wrote:

Dude, you have clearly never been to India.

And the Himalayas??? Come on.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 12:53 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

dzogchungpa said:

I am not citing her as an authority, I am just pointing it out to Iconodule since he brought it up and I thought he would be interested to know that.

Malcolm wrote:

Vasubandhu shows that mind streams are independent

Iconodule said:

What's his reasoning?

Malcolm wrote:

You can follow up by looking at any discussions of his twenty verses.

In order for a consciousness to split in the manner you suggest, from a Buddhist perspective this is impossible, since it leaves the undesirable consequence that one would then have to explain how karmavipaka (result of karma) from one karma would ripen on two distinct and separate conscious entities and so on.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 12:17 AM

Title: Re: Transgenderism

Content:

Nicholas Weeks said:

Oodles of news now, regarding this aspect of samsaric delusion. This blog is from folks who know or have dealt with trans people. Also stories about gender confusion and how it is handled.

<https://4thwavenow.com> A community of parents & friends skeptical of the "transgender child/teen" trend

Sherab Dorje said:

Just wondering: Are you transgender? Is that why it is an issue for you?

Malcolm wrote:

He is a conservative, that is why it is an issue for him.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 12:09 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

dzogchungpa said:

Apparently Jiyu-Kennett did in fact teach that something like the splitting you describe was possible. Anyway, I have never seen an explanation of this issue that made any sense to me.

Malcolm wrote:

Many people teach strange things not in keeping with Buddhadharma, so what?

dzogchungpa said:

I am not citing her as an authority, I am just pointing it out to Iconodule since he brought it up and I thought he would be interested to know that.

Malcolm wrote:

Vasubandhu shows that mind streams are independent — that is a more reliable thing to mention. You will doubtless be invoking Jax next.

Author: Malcolm

Date: Saturday, May 21st, 2016 at 12:01 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

dzogchungpa said:

Apparently Jiyu-Kennett did in fact teach that something like the splitting you describe was possible. Anyway, I have never seen an explanation of this issue that made any sense to me.

Malcolm wrote:

Many people teach strange things not in keeping with Buddhadharma, so what?

Author: Malcolm

Date: Saturday, May 21st, 2016 at 12:00 AM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

Why not?

Malcolm wrote:

A moment of consciousness is not made of parts, as I said before. In order for a moment of consciousness to be split, it would have to be something composed of parts, as I said before.

Iconodule said:

Maybe it's my Platonist hangups, but when you say "a moment of consciousness is not made of parts," I have to ask then how it can dissipate or change into something else. If the moment can't be divided, then the stream can't really be divided into moments, in which case we have the simplicity typically reserved for eternal souls, God, and other things that aren't supposed exist in Buddhism.

Malcolm wrote:

"Consciousness" does not change into "something" else. This moment of consciousness is the cause for the next moment, and so on. These moments are not the same and they are not different. They are not the same, since a present cause cannot give rise to a present effect; they are not different because a past cause cannot give rise to a present effect.

As I said, it is described as a rosary of moments from sentient beinghood to buddhahood.

Iconodule said:

The problem with this analogy is, as you pointed out, that seeds and sprouts can in fact be divided into parts. So why is consciousness so special?

Malcolm wrote:

Conventionally, seeds only produce a single sprout. That is the point of the analogy.

Author: Malcolm

Date: Friday, May 20th, 2016 at 11:48 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

Can you elaborate on what "production from other" is?

Losal Samten said:

<http://www.lotsawahouse.org/tibetan-masters/mipham/four-great-logical-arguments>

What I am thinking of is not a new series being produced but the same series dividing. Same thing, each series would operate independently. The 'water stream' analogy is a logical impossibility, leading to the problem of being "both the same and different".

Iconodule said:

Since rivers in the observable world do in fact split, single embryos split into twins, etc. one could hardly call it a logical impossibility. The text you linked to seems to have more to do with how these phenomena are interpreted.

Malcolm wrote:

Rivers are made of parts, so are embryos. A moment of consciousness is not made of parts, therefore, it cannot be split.

Author: Malcolm

Date: Friday, May 20th, 2016 at 11:47 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Malcolm wrote:

There is no way for a stream of consciousness to "split."

Iconodule said:

Why not?

Malcolm wrote:

A moment of consciousness is not made of parts, as I said before. In order for a moment of consciousness to be split, it would have to be something composed of parts, as I said before.

For example, a single seed will produce only a single sprout, irrespective of the other causes and conditions that support that sprout, so it is with the next moment of your consciousness. This moment will produce only a single subsequent moment of consciousness.

M

Author: Malcolm

Date: Friday, May 20th, 2016 at 11:30 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

I've read and heard a fair amount of Buddhist teaching, but one question I don't recall

hearing an answer to is this: Between rebirths there is a single stream of consciousness, so one death leads to one rebirth in one of the six realms depending on the karmic orientation. Why does this mindstream not split up and constitute in several different births? What keeps it from merging with other mindstreams?

Malcolm wrote:

How can a single instant of consciousness split? It is not made of parts.

Iconodule said:

I'm not talking about an instant but the mindstream that passes from death to rebirth and which, in some Buddhist traditions, undergoes a lengthy intermediate state.

If that were not made of parts, that would imply it cannot dissolve, in which case, wouldn't it have to be considered an abiding self?

Malcolm wrote:

It is a rosary of serial moments, each moment neither the same as nor different from the preceding or the next. There is no way for a stream of consciousness to "split."

M

Author: Malcolm

Date: Friday, May 20th, 2016 at 10:37 PM

Title: Re: Single Stream of Consciousness and Rebirth

Content:

Iconodule said:

I've read and heard a fair amount of Buddhist teaching, but one question I don't recall hearing an answer to is this: Between rebirths there is a single stream of consciousness, so one death leads to one rebirth in one of the six realms depending on the karmic orientation. Why does this mindstream not split up and constitute in several different births? What keeps it from merging with other mindstreams?

Malcolm wrote:

How can a single instant of consciousness split? It is not made of parts.

Author: Malcolm

Date: Friday, May 20th, 2016 at 9:48 PM

Title: Re: Meet your new Chinese Overlords - From POTUS 2016, part 2

Content:

Saoshun said:

One reason is democracy, allowing women to vote (and destroy civilizations) etc. [do not even comment on that, those are historical facts just do research and do not try to change this topic why women destroy civilizations - if you want argue about it create new topic]

see you in next 5-6 years I bet some of users here will be raping and killing each other in the front of war. No my wish but this is the results if you go against the nature, facts which you can not change (no free will so democracy is not possible, women destroying civilization, feminism, socialism etc)

Author: Malcolm

Date: Friday, May 20th, 2016 at 9:39 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

treehuggingoctopus said:

So essentially Nagarjuna's explanation of sunyata does not pertain to jnana -- whose emptiness is different, or rather differently approached, than the emptiness of all phenomena at the Sutrayana level, right?

Both stories aim at and succeed in revealing emptiness, but they do it differently, Nagarjuna's context being dependent origination and two truths, Vajrayana/Dzogchen focusing on what is transmitted during empowerment/direct introduction. Am I getting anywhere near?

Malcolm, would you be so kind as to correct what I wrote above, please?

Malcolm wrote:

Madhyamaka is a chronic disease...

Author: Malcolm

Date: Friday, May 20th, 2016 at 5:21 AM

Title: Re: AYAHUASCA

Content:

Johnny Dangerous said:

I agree, but part of that is that simply raising/regulating people's serotonin doesn't fix much of anything, a lot of the studies out there on psilocybin are just looking at it like a biological therapy, similar to SSRIs.

Malcolm wrote:

They are completely different animals. One gets you high and is enjoyable; the other makes you fat, turns you into an emotional zombie, and has no buzz.

Johnny Dangerous said:

Maybe, but the point is most of these studies are treating the psilocybin like an SSRI or something, studies similar to which BTW I remember reading 20 years ago.

They may be different animals, but what "researchers" (and frankly for some of these

you could use that term loosely) are finding is basically that psilocybin raises/regulates serotonin in some ways, which again is not really unusual or controversial, and is done by all kinds of other things - including exercise, sex, supplements of various kinds etc..

Beyond that, stuff that is pleasurable and gives you a huge serotonin bump has it's own risks when done regularly.

I don't know why you are going off on the SSRI thing, I'm not advocating them, I'm pointing out that in most of the studies their things they are looking are related to treating psilocybin like an antidepressant, and that misses the context entirely, because you could do it with any number of chemical or biological things that raise serotonin, and probably get similar results, especially in these small scale studies. What i'm saying is these studies rely on the same silly reductionist model of treating depression that causes your average MD to think that Zoloft will "cure" people's depression. For that reason, to me at least, they are really unconvincing.

Malcolm wrote:

Well, honestly, I think they do not really understand why they work, only that they do work, and are highly effective at what they do. The "high" is part of why they work.

Author: Malcolm

Date: Friday, May 20th, 2016 at 4:27 AM

Title: Re: Gradualism in Dzogchen teachings nowadays ?

Content:

newbie said:

My best guess is that it looks like a weird approach because one is not familiar to what it means to be liberated or coming close to being liberated.

Malcolm wrote:

What is a weird approach?

Author: Malcolm

Date: Friday, May 20th, 2016 at 3:56 AM

Title: Re: POTUS 2016, part 2

Content:

Saoshun said:

Keep dreaming. Chinese economy is worth \$17.6 trillion, compared to America's \$17.4 trillion. This is last 5 year before US will be attacked by china in alliance with russia and iran.

Tenso said:

India and Brazil will be a part of the coalition too. It will be between BRICS and Zionist

backed NATO. The globalists/bankers are working fast to make WW3 happen.

Author: Malcolm

Date: Friday, May 20th, 2016 at 3:55 AM

Title: Re: AYAHUASCA

Content:

Johnny Dangerous said:

I agree, but part of that is that simply raising/regulating people's serotonin doesn't fix much of anything, a lot of the studies out there on psilocybin are just looking at it like a biological therapy, similar to SSRIs.

Malcolm wrote:

They are completely different animals. One gets you high and is enjoyable; the other makes you fat, turns you into an emotional zombie, and has no buzz.

Author: Malcolm

Date: Friday, May 20th, 2016 at 3:47 AM

Title: Re: Gradualism in Dzogchen teachings nowadays ?

Content:

Virgo said:

It was then I realized that the ease of khaita, the joyful easy music and movements really help to harmonize and balance one's energy. Then I understood why Rinpoche said one day that he realized that this kind of joyful dance is connected with Dzogchen. Dzogchen is about our life and we must work with our energy, that is why we do long life practice, work a little bit with astrology, medicine, and so on.

All the best,

Kevin

Karma_Yeshe said:

Sure you can use practices to harmonise your energy or you can work with astrology or medicine. But this does not mean that those things are liberating practices by themselves.

All the best to you, too!

Karma Yeshe

newbie said:

Don't need to be angry from such small issue.

Indeed one needs to know the purpose of Khaita joyful dances and there are so many times that Rinpoche insisted that I attend the webcasts.

That is why in return I insist he is a great teacher. I only had to win from him.

If you were to teach me Dzogchen or anything, I was dead and buried by now and a phowa transfer done to me that you forget about later.

And that is a great difference between his Buddha nature and your Buddha nature which of course I do not deny you having it.

I'm offtopic.

But I had to say this about treating people with respect and lack of respect.

Malcolm wrote:

???

Author: Malcolm

Date: Friday, May 20th, 2016 at 3:45 AM

Title: Re: AYAHUASCA

Content:

Johnny Dangerous said:

Yeah like I said, when something causes a big serotonin bump, it can obviously be used therapeutically for depression..really not controversial, also doesn't say there is anything particularly unique about it. There's is as much or more evidence that exercise (not to mention meditation) can do the same thing AFAIK, and obviously with fewer associated risks.

Not saying yay or nay to psychedelics on an individual basis, just saying, something "treating depression" in this regard is really nothing amazing, and in fact relies mostly on the idea that "treating depression" is mostly about balance of neurotransmitters anyway. If that were true, the boom in use of SSRI's would have entirely cured the American public of their depression. instead, they've gotten worse.

Malcolm wrote:

SSRI's don't work. And they cause people to gain weight, etc.

Author: Malcolm

Date: Friday, May 20th, 2016 at 2:22 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

Yes, write us in. Then y'all will really come to understand despotism!

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Friday, May 20th, 2016 at 2:18 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

<https://www.sciencedaily.com/releases/2015/12/151210181635.htm>

<http://www.newyorker.com/magazine/2015/02/09/trip-treatment>

<http://www.cnn.com/2014/09/17/health/magic-mushroom-chemical-depression/>

<https://www.theguardian.com/commentisfree/2016/may/17/magic-mushrooms-depression-psychedelic-drugs-psilocybin>

<http://www.newsweek.com/magic-mushroom-ingredient-shows-promise-treating-severe-depression-small-study-460929>

<http://www.thelancet.com/pb/assets/raw/Lancet/pdfs/S2215036616300876.pdf>

<http://www.smithsonianmag.com/ist/?next=/science-nature/could-magic-mushrooms-be-used-to-treat-anxiety-and-depression-97313121/>

Etc.

Author: Malcolm

Date: Friday, May 20th, 2016 at 1:55 AM

Title: Re: Gradualism in Dzogchen teachings nowadays ?

Content:

chimechodra said:

Yantra Yoga is a complete path, and Rinpoche's uncle Togden Ugyen Tendzin achieved Rainbow Body primarily through those practices.

Malcolm wrote:

No, he achieved rainbow body through tögal, not through yantra.

chimechodra said:

It would be a severe mistake to view any of these precious skillful means as any

higher/lower/"more serious" than another.

Malcolm wrote:

Yantra is a secondary practice, ChNN himself has stated this many times.

Author: Malcolm

Date: Friday, May 20th, 2016 at 1:41 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Malcolm wrote:

You are making claims that there are subjects and objects, words and imputations, these are all your assertions, not mine.

Sherab Dorje said:

So you are proclaiming that his claim that the allegations of imputation that he is contending are an assertion?

Malcolm wrote:

Stemming from his original premise that there is a basis of imputation.

Author: Malcolm

Date: Friday, May 20th, 2016 at 1:38 AM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Well then, I have an idea what I mean by dignity, but I'm not ready to define it.

anjali said:

Ok. Don't define it, but at least say what cluster of synonyms are related to how you are thinking of dignity. For example, here is a <http://www.thesaurus.com/browse/dignity> of synonyms for dignity. Which ones seem to fit?

maybay said:

Decency, self-respect and worthiness.

anjali said:

If you are willing to look at a definition, <http://www.dictionary.com/browse/dignity> is a standard definition. On that page is a word origin for dignity: 1175-1225; Middle English dignite < Anglo-French, Old French < Latin dignitās worthiness, equivalent to dign (us) worthy + -itās -ity. What do you like/dislike about the definitions or origin?

Just trying to flesh out what it is you are trying to get at. Especially as it relates to your comment:

maybay said:

The dignity of now.

There is an inherent goodness to the present moment. You do not need to evaluate it by comparing with other possibilities. When you can accept how ordinary things are, they appear dignified.

Malcolm wrote:

Seems all very Shambhalian to me. For example:

“Dignity comes from using your inherent human resources, by doing things with your own bare hands – on the spot, properly and beautifully. You can do that even in the worst of the worst situations, you can still make your life elegant.”

— Shambhala: The Sacred Path of the Warrior

Author: Malcolm

Date: Friday, May 20th, 2016 at 1:10 AM

Title: Re: Is his h the Dalai Lama the incarnation of Avalokitesvara b.

Content:

BuddhaFollower said:

Malcolm is saying they fulfill a political need.

Iconodule said:

What I am asking is how those who still believe in the system resolve the issues that arise.

Malcolm wrote:

If you have pure vision, there is no problem. Impure vision causes all problems in samsara.

Author: Malcolm

Date: Friday, May 20th, 2016 at 1:01 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

tomamundsen said:

What about a self-arisen statue, for example? Aren't those 'things'?

Malcolm wrote:

Here, self-arisen means naturally manifesting, without being made by a person.

tomamundsen said:

Sure. However, I still don't understand how that is not what Nagarjuna was negating in

line 1 of the MMK. I'm still missing something...

Malcolm wrote:

here, "self-originated Tara" does not mean that the Tara image is emerging without cause and conditions, it means that no one made it.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:56 AM

Title: Re: Is his h the Dalai Lama the incarnation of Avalokitesvara b.

Content:

Iconodule said:

Is that why the Karmapas are enthroned and revered as children?

Malcolm wrote:

Tibetans depend on it. In other words, there is a serious need for tulkus in Tibetan culture. It goes back to the idea of having gods as kings. Early Tibetan kings (the first seven) were regarded as divine beings who descended on cords of light to the earth, ruled, and then reascended.

High tulkus like HHDL, Karmapa, etc., fulfill this role in a very similar way, issuing forth as divine emanations, and then withdrawing when they pass on.

Iconodule said:

Right, which would indicate that they are not recognized merely as metaphorical emanations.

Malcolm wrote:

Well, there is no law in Tibet that states you have to accept these ideas. Hence, there can be many incarnations of the same person at one time. It is not metaphorical, it is also very political, and no one much believes in the system at the highest levels, but they still continue to recognize tulkus because Tibetan lay people will not support monasteries that do not have them.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:47 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

tomamundsen said:

Confession time. I still don't understand how this jibes with Nagarjuna:

Can anyone explain this?

conebeckham said:

Sure. Wisdom is not a "thing."

tomamundsen said:

What about a self-arisen statue, for example? Aren't those 'things'?

Malcolm wrote:

Here, self-arisen means naturally manifesting, without being made by a person.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:46 AM

Title: Re: Is his h the Dalai Lama the incarnation of Avalokitesvara b.

Content:

Iconodule said:

Is that why the Karmapas are enthroned and revered as children?

Malcolm wrote:

Tibetans depend on it. In other words, there is a serious need for tulkus in Tibetan culture. It goes back to the idea of having gods as kings. Early Tibetan kings (the first seven) were regarded as divine beings who descended on cords of light to the earth, ruled, and then reascended.

High tulkus like HHDL, Karmapa, etc., fulfill this role in a very similar way, issuing forth as divine emanations, and then withdrawing when they pass on.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:29 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

Malcolm wrote:

Depending on context, it means "arising from oneself," for example rang byung ye shes is the "self-originated pristine consciousness" because you discovered it yourself.

In most cases, the reflexive pronoun "rang" refers to things that arise from or within one's own state.

chimechodra said:

So in the case of rang byung ye shes, who is the self that is discovering ye shes at that point? Is there a separate word that would describe the "discoverer" of ye shes? Or is it simply ye shes discovering ye shes?

Is rang byung ye shes a synonym for dharmakaya? And on a somewhat related note (perhaps this is a bigger or separate question), what is the relationship between rigpa and yeshe?

Malcolm wrote:

You can say that rang byung ye shes comes from one's subjective experience of luminosity, as above.

ye shes is a quality of rig pa. Hence the term rig pa'i ye shes.

According to Kumaracandara, rang 'byung ye shes is a synonym for omniscience.

According to the the Śrīvajramālāmahāyogatantraṭīkāgaṃbhīrārthadīpikā-nāma
So called self-originated pristine consciousness is the pristine consciousness known for oneself that does not arise from other conditions.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:15 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

Malcolm wrote:

Depending on context, it means "arising from oneself," for example rang byung ye shes is the "self-originated pristine consciousness" because you discovered it yourself.

In most cases, the reflexive pronoun "rang" refers to things that arise from or within one's own state.

Losal Samten said:

What's the difference between rang rig and so sor rang rig?

Malcolm wrote:

Nothing much really. The former is a condensation for the latter.

Author: Malcolm

Date: Friday, May 20th, 2016 at 12:14 AM

Title: Re: Meaning of rangjung (rang byung)?

Content:

Malcolm wrote:

We can use the example from Ārya-mañjuśrīnāmasaṃgīti-vyākhyāna:

Here, some masters assert that "self-originated" means an entity that does not depend on cause and conditions. However, "self-originated" means that because of arising from oneself, it is self-originate. In uncommon parlance, others claim it means the appearance of the kāyas and pristine consciousnesses arise to oneself.

Another definition can be found given by Viryavajra in his commentary on Cakrasamvara Root tantra

Self-originated: since there is arising from the cause and condition of experiencing the intrinsic luminosity of the mind, but not arising from temporary causes and conditions, there is "self-origination."

Author: Malcolm

Date: Thursday, May 19th, 2016 at 11:57 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Herbie said:

That is pretty ... well let me put it this way: there is neither one nor one's aggregates. But consciousness nevertheless projects a self. That is called "imputation of a self". Understand?

Malcolm wrote:

So now you are claiming there is a consciousness which is capable of making a projection?

Herbie said:

No I am not claiming anything. All merely depends on your imputation. I am existing only depending on your imputations and so do all your imputations depending on my words and my words ...

Malcolm wrote:

You are making claims that there are subjects and objects, words and imputations, these are all your assertions, not mine.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 11:53 PM

Title: Re: Meaning of rangjung (rang byung)?

Content:

chimechodra said:

Hi all,

So I've been trying to wrap my head around the meaning of rang jung lately. Anytime I'm reading Dzogchen-related material, I'm always seeing the terms "Self-existent" or "self arisen" or "spontaneously existing" (I'm assuming these are all different translations of rangjung) or what not and usually my eyes just gloss over these words, but I'm realizing I don't really have any real sense of what rang jung actually means. To my best understanding, would it be accurate to say that it connotes a sense of timelessness, of being beyond causality, beginningless/endless? If anyone could clarify the meaning of rangjung a little more, or point me towards any reading materials, provide examples/analogies/metaphors/etc. that would be really helpful. Thank you guys!!

Malcolm wrote:

Depending on context, it means "arising from oneself," for example rang byung ye shes is the "self-originated pristine consciousness" because you discovered it yourself.

In most cases, the reflexive pronoun "rang" refers to things that arise from or within one's own state.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 11:26 PM

Title: Re: AYAHUASCA

Content:

Karma Dorje said:

DMT does not cause heedlessness.

AlexMcLeod said:

I wonder how one can remain mindful and hallucinate at the same time.

Malcolm wrote:

Hence the problem with samsara.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 11:12 PM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

<http://reset.me/study/first-ever-human-trial-finds-magic-mushrooms-beat-severe-depression/>

<http://anonhq.com/heres-why-big-pharma-lobbies-against-cannabis-legalization/>

Author: Malcolm

Date: Thursday, May 19th, 2016 at 4:22 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

Malcolm wrote:

It seems to me that this thread will go like all other threads criticizing well known teachers in the West.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 3:36 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

Johnny Dangerous said:

What is "material existence" to pervade in a Dzogchen context anyway though?

Malcolm wrote:

Physical entities are non-sentient, and cannot possess "rig pa." This is a position

common to Dzogchen in Both Buddhism and Bon.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 3:34 AM

Title: Re: An interesting quote from HHST

Content:

smcj said:

You guys have balls to cop to believing in buddhas that help. That's not politically correct here at DW.

Malcolm wrote:

Buddhas help in the same way the sun shines, impartially and without any thought.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 3:23 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

tingdzin said:

I too would like to hear some documentation of the claim that Lopon Tenzin Namdak disapproves of Tenzin Wangyal's books.

krodha said:

Fairly certain the main documentation is Jean-Luc's blog post(s) regarding the khyab rig issue.

Malcolm wrote:

My Bad, it was Dorje Pizza that was being given the smack down, not Jax (but he has the same idea...)

Author: Malcolm

Date: Thursday, May 19th, 2016 at 2:10 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

Malcolm wrote:

Its all out there on the internet, and in books openly published this and that Rinpoche.

There are really no "secrets" in Tibetan Buddhism any more.

M

BuddhaFollower said:

Are you saying there isn't any secret stuff you know that isn't translated into English

already?

Malcolm wrote:

Everything is in English in terms of core "secrets." Now lets let tingzin have his thread back...

Author: Malcolm

Date: Thursday, May 19th, 2016 at 2:08 AM

Title: Re: Seven Line Prayer by Ngak'chang Rinpoche

Content:

dzogchungpa said:

I find that DJKR's trance version is most effective in this degenerate age, see:

<http://www.followingyourfootsteps.org/col.jsp?id=104>

Malcolm wrote:

It is not very good techno, just sayin...

dzogchungpa said:

Sigh, everyone's a critic.

Malcolm wrote:

When teachers get into techno or rap, it usually ends badly. Examples:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]  
(satire)
```

It's even worse when students get in on the action:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
```

```
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:58 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

treehuggingoctopus said:

It would be good if some of the senior students of TWR here decided to stand up and speak out about it, too. Otherwise we hear just the voice of the accuser, not of the defendant.

Malcolm wrote:

I am sure they are aware and choose to ignore it.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:47 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

tingdzin said:

, Malcolm. I am not interested in started another secrecy debate. If you have internet references on the topic I asked about, those would be appreciated.

Malcolm wrote:

I think Mutsuk has actually talked about this either here or over on Vajracakra.

It is related, I am sure, to the debate over TW's treatment of the notion of "khyab rig." As you might recall, JLA slapped down Jackson Peterson hard over this issue in two or three blog posts.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:40 AM

Title: Re: Seven Line Prayer by Ngak'chang Rinpoche

Content:

Malcolm wrote:

Its a little strange.

tiagolps said:

Would strange be a bad thing? CNN's version is powerful too.

Malcolm wrote:

It all depends on you. Many of these melodies come from Guru Rinpoche directly in visions. I think it is better to use a traditional version. For example, I use one Terma melody for the seven line prayer when doing Konchog Chidu, another when doing the medium Thun, another when doing the Namcho Ngondro and so on., etc.

These melodies themselves carry great blessings. It is better to use them.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:32 AM

Title: Re: Loppon Tenzin Namdak's opinion

Content:

tingdzin said:

A spinoff from another thread (the one about Orgyan Chowang's book, in the Dzogchen forum).

I too would like to hear some documentation of the claim that Lopon Tenzin Namdak disapproves of Tenzin Wangyal's books. TW has said in many of his books that he seeks approval from TN for what he writes. TW also has said repeatedly that one is not going to "get" Dzogchen from a book or a brief teaching.

Mutsuk, Jean-Luc, Dmitri, any comments?

I am not aiming to stir up trouble, or make a mountain out of a molehill. I have the greatest respect for Lopon Rinpoche, but have also found TWR's books quite to-the-point and useful, and not as open about (formerly) secret teachings as those of ma..other teachers.

Malcolm wrote:

Its all out there on the internet, and in books openly published this and that Rinpoche.

There are really no "secrets" in Tibetan Buddhism any more.

M

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:24 AM

Title: Re: Seven Line Prayer by Ngak'chang Rinpoche

Content:

dzogchungpa said:

I find that DJKR's trance version is most effective in this degenerate age, see:

<http://www.followingyourfootsteps.org/col.jsp?id=104>

Malcolm wrote:

It is not very good techno, just sayin...

Author: Malcolm

Date: Thursday, May 19th, 2016 at 1:12 AM

Title: Re: POTUS 2016, part 2

Content:

Saoshun said:

When the china will be first power of the world

Malcolm wrote:

This will never happen. China just does not have the wealth, and neither does Russia.

Saoshun said:

Keep dreaming. Chinese economy is worth \$17.6 trillion, compared to America's \$17.4 trillion. This is last 5 year before US will be attacked by china in alliance with russia and iran.

Malcolm wrote:

China's wealth exists solely because we supply them with a market place for their cheap labor. But their labor costs are rising as their middle class expands, and as their middle class runs up appalling levels of consumer debt, their economy is becoming more and more unstable.

Quite frankly, China's economic growth is completely unsustainable in the long term, which is why all of China's wealthy people are leaving China.

So, we will see you back here in 2021, and see where it all stands.

Author: Malcolm

Date: Thursday, May 19th, 2016 at 12:56 AM

Title: Re: Seven Line Prayer by Ngak'chang Rinpoche

Content:

Malcolm wrote:

Its a little strange.

This is more normal:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

Author: Malcolm

Date: Wednesday, May 18th, 2016 at 10:20 PM

Title: Re: POTUS 2016, part 2

Content:

Saoshun said:

When the china will be first power of the world

Malcolm wrote:

This will never happen. China just does not have the wealth, and neither does Russia.

Author: Malcolm

Date: Wednesday, May 18th, 2016 at 9:28 PM

Title: Re: ChNN's Vajra Armour teaching

Content:

Vasana said:

Can anyone clarify for me if there is a specific melody to accompany this mantra?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, May 18th, 2016 at 5:38 AM

Title: Re: An interesting quote from HHST

Content:

smcj said:

But seriously, has anyone actually studied the last chapter of the "Uttaratantra", or even read it?

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Wednesday, May 18th, 2016 at 5:30 AM

Title: Re: Is it all America's Fault? Discuss - From POTUS part 2

Content:

Queequeg said:

I think step 1 in neutralizing corporate power in the US is a constitutional amendment declaring that a corporation is not a person.

treehuggingoctopus said:
That would be a start.

Malcolm wrote:
Well. considering that the the SCOTUS has ruled again and again that they are, this is unlikely to happen anytime soon sad to say

Author: Malcolm
Date: Wednesday, May 18th, 2016 at 4:44 AM
Title: Re: An interesting quote from HHST
Content:
smcj said:
Ok, so then what is "Buddha Activity" ?
Evidently Malcolm doesn't like the subject. That tells me it must be interesting!

Author: Malcolm
Date: Wednesday, May 18th, 2016 at 2:40 AM
Title: Re: An interesting quote from HHST
Content:
smcj said:
Ok, so then what is "Buddha Activity" ?

Author: Malcolm
Date: Tuesday, May 17th, 2016 at 11:53 PM
Title: Re: What to do about Daesh? (ISIS, ISIL...)
Content:
Malcolm wrote:
I think we need to throw Zors in their direction.

Queequeg said:
Google is referring me to zebra-horse hybrids. Whats a Zors? That looks like something Mohamed would have had an aneurysm over.

Malcolm wrote:
The term "zor" literally mean "sickle" in Tibet. It is a kind of pre-Buddhist rite used for mowing down one's enemies that has survived into Tibetan Buddhism from the pre-Buddhist period, mainly employed in the Nyingma school.

We can also sick the planetary demon Rahula (one of the Dzogchen wisdom protectors) on them:

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 10:53 PM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Queequeg said:

I think the borders in the region need to be redrawn. I think everyone in the region thinks this, though there is no agreement on how. Sunnis and Shi'a need to be separated. Excellent overview and analysis of present conditions in the Middle East flowing from the rather arbitrary national borders drawn, literally in the sand, by two Europeans over 100 years ago.

<http://www.csmonitor.com/World/Middle-East/2016/0516/Why-100-year-old-borders-drawn-by-two-Europeans-still-define-the-Middle-East>

Malcolm wrote:

I think we need to throw Zors in their direction.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 10:50 PM

Title: Re: Did we all fail at Dzogchen?

Content:

Virgo said:

Malcolm, is it better for us to pre-order?

Kevin

I just asked because sometimes it is better for the publisher or the author.

Kevin

Malcolm wrote:

I think it will be available a month earlier through wisdom directly

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 10:19 PM

Title: Re: Is it all America's Fault? Discuss - From POTUS part 2

Content:

Saoshun said:

Democracy = failure.

treehuggingoctopus said:

Whereas totalitarian dictatorships are a resounding success...

Saoshun said:

Democracy is totalitarian when people are dictators to the each other. And democracy is bound to be idiocracy which can be seem clearly for those who do not close their eyes to the rational matters of reality and society around.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 9:17 PM

Title: Re: Loppon Ogyan Tanzin Rinpoche in Athens, Greece

Content:

ratna said:

Hi Greg,

Thanks for the info. I have a silly question: Do the Tröma empowerment, Ngakpa ordination, and hair empowerment come as a package, or can one take just the empowerment and still get haircuts afterwards?

R

Malcolm wrote:

Generally, you can ask to be pardoned during the skra dbang, i.e. you receive it, but you apologize for not keeping it.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 7:28 PM

Title: Re: No Truth, Only Pain

Content:

Malcolm wrote:

It will do nothing to remove the suffering of change. One cannot do anything at all about suffering. Suffering is a result. When you are experiencing it, it is too late to do anything about it. One can prevent suffering by refraining from actions based on afflictions. That is all.

pael said:

How to avoid suffering of change? Are neutral experiences all-pervasive sufferings?

Malcolm wrote:

Non attachment

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 6:03 AM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

Which Tibetan Medical texts?? Thanks for replying back

Malcolm wrote:

If you look in explanatory tantra of the Four Medical Tantras, you can find some information there.

kdolma said:

Yes, I thought you were going to mention Four Medical Tantras, and asked if in case you knew some other information but I guess its quite limited..Thanks for responding though

Malcolm wrote:

Supposedly Jigme Lingpa wrote a small treatise on gems and their uses. There are other sources, but they are all in Tibetan, not translated yet.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 6:01 AM

Title: Re: No Truth, Only Pain

Content:

Malcolm wrote:

Depends on what kind of happiness. The suffering of change is happiness.

maybay said:

The BDSM kind. Our personal favourite over here at DW.

Malcolm wrote:

No, it is just a fact.

No, they are path Dharmas, therefore they are conditioned but unafflicted.

maybay said:

Traditionally you're right.

But in common parlance, and there is a place for such a thing, Bodhisattvas are long suffering.

Malcolm wrote:

That has nothing do with being on the bhumis. And, since eighth stage bodhisattvas are free from the afflictive obscuration, they have no causes for suffering at all.

Bodhisattvas with suffering belong only to the impure bhumis.

maybay said:

It is only because of their resolve that the suffering of conditioned existence is seen differently. It is not extinguished like for an Arhat.

Malcolm wrote:

It is not extinguished for arhats.

maybay said:

Of course it will.

Malcolm wrote:

It will do nothing to remove the suffering of change. One cannot do anything at all about suffering. Suffering is a result. When you are experiencing it, it is too late to do anything about it. One can prevent suffering by refraining from actions based on afflictions. That is all.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 4:44 AM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

1. But would eating crystals have negative effects on the body, since we can't digest them?

2. Where can I find this information, any Sutras?? Thanks for responding!

Malcolm wrote:

Gems need to be specially prepared in order to used as medicine, they are generally reduced to ash.

Also some gems can be worn, and have certain benefits, for example, people with liver problems often wear turquoise. Zi stones are worn to ward off strokes. Diamonds can absorb obstacles. But they have to be large, 2 karats at least. These things are all explained in Traditional Tibetan Medical texts.

kdolma said:

Which Tibetan Medical texts?? Thanks for replying back

Malcolm wrote:

If you look in explanatory tantra of the Four Medical Tantras, you can find some information there.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 4:33 AM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

what would Buddha say about healing crystals?

-do they have any significance in buddhism or not?

-i think people who meditate with crystals are bogus, more like new age rather than actual buddhadharma but i dont know if there are benefits from that

-i do know that tibetans claim to wear a lot of coral and turquoise because they have some healing properties...

-any thoughts??

Malcolm wrote:

Precious Gems are the most important medicines in Buddhadharma. Their healing properties are well known. But since they are expensive, and difficult to obtain, we use herbs instead.

M

kdolma said:

1. But would eating crystals have negative effects on the body, since we can't digest them?

2. Where can I find this information, any Sutras?? Thanks for responding!

Malcolm wrote:

Gems need to be specially prepared in order to be used as medicine, they are generally reduced to ash.

Also some gems can be worn, and have certain benefits, for example, people with liver problems often wear turquoise. Zi stones are worn to ward off strokes. Diamonds can absorb obstacles. But they have to be large, 2 karats at least. These things are all explained in Traditional Tibetan Medical texts.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 4:31 AM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Well then, I have an idea what I mean by dignity, but I'm not ready to define it. Some people think it is part of a fourth turning of the wheel.

dzogchungpa said:

Perhaps it is part of what some call the <http://www.dharmaocean.org/episode-105-yana-of-life/>.

Malcolm wrote:

Oh yawn. Shambhala is a new turning of the wheel of Dharma only in Ray's febrile imagination.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 4:25 AM

Title: Re: No Truth, Only Pain

Content:

pael said:

How we can be happy before enlightenment even one moment?

maybay said:

We can die without fear, or at least without regret. I would add that we can die with dignity, just as we can live with dignity, no matter what our experiences.

pael said:

Is happiness suffering?

maybay said:

No.

Malcolm wrote:

Depends on what kind of happiness. The suffering of change is happiness.

pael said:

Are bodhisattva bhumis suffering?

Yes.

Malcolm wrote:

No, they are path Dharmas, therefore they are conditioned but unafflicted.

pael said:

How we can avoid suffering of change?

Focus on your practice.

Malcolm wrote:

That won't help.

pael said:
How many things isn't suffering?
Only the unconditioned.

Malcolm wrote:
[/quote]

No, as mentioned above, path Dharma's are conditioned but unafflicted. Therefore, they are neither suffering nor a cause of suffering.

Author: Malcolm
Date: Tuesday, May 17th, 2016 at 4:22 AM
Title: Re: Did we all fail at Dzogchen?
Content:
Malcolm wrote:

If you don't believe me, read Longchenpa. And if you don't believe him, let me remind you that according to ChNN, there is no Tibetan who is more authoritative on explaining the meaning of Dzogchen than Longchenpa.

BuddhaFollower said:
So does that mean ChNN disagrees with Khyentse Wangpo:

Malcolm wrote:
Khyentse Wangpo opines that the Gongpa Zangthol is the most profound of the Nyinthig cycles.
It means that Khyentse Wangpo thinks between the Vima Nyinthig, Khandro Nyinthig and the GZ, the last is the most profound. It has nothing to do with Longchenpa.

Author: Malcolm
Date: Tuesday, May 17th, 2016 at 1:00 AM
Title: Re: Did we all fail at Dzogchen?
Content:
Fa Dao said:
and that's not soul crushing, right?

Malcolm wrote:
If you understand Dzogchen teachings properly, no not at all.

Fa Dao said:
because there is nothing to be Realized or that can be?

Malcolm wrote:
When one understands Dzogchen, one understands what it means to be realized, and

how to go about attaining that state. So one can relax a bit.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 12:32 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

boda said:

A rather rude response, especially for a global moderator. Are you guys (mods) all on the same page in forum culture cultivation? It appears not. Anyway, I'm sure someone could define, classify, catalog, and analyze a great number of obstacles and find the activity quite meaningful, but don't you agree that the primary obstacle is what Herbie suggests?

Malcolm wrote:

No, since one does not need to have aggregates in order to impute a self.

Herbie said:

That is pretty ... well let me put it this way: there is neither one nor one's aggregates. But consciousness nevertheless projects a self. That is called "imputation of a self". Understand?

Malcolm wrote:

So now you are claiming there is a consciousness which is capable of making a projection?

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 12:27 AM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Most people are not trying to attain Buddhahood.

Malcolm wrote:

Most people have not even heard the word "Dharma."

newbie said:

That is because they are guided by wordly views and thus heard of impressive others, of prestige and charisma.

Malcolm wrote:

It because they do not yet have the merit to meet the Dharma, that is all.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 12:18 AM

Title: Re: Copper Colored mountain location?

Content:

pael said:

How can you reborn at Zandok palri or get there and see Padmasambhava?

Malcolm wrote:

Recite this aspiration to Zangdog Palri.

BuddhaFollower said:

What about the Tötrengtsal mantra?

Malcolm wrote:

That will work too.

Author: Malcolm

Date: Tuesday, May 17th, 2016 at 12:07 AM

Title: Re: Did we all fail at Dzogchen?

Content:

fckw said:

What I also find interesting is the silent assumption, that there's really nobody in this forum, who actually has realized Dzogchen (e.g. rainbow body). Well, for all I know, I could actually be the only one in here who has not.

Malcolm wrote:

It is not a silent assumption. If Chogyal Namkhai Norbu has said many times over the years that he has not realized Dzogchen, how is it possible that someone here has?

Fa Dao said:

and thats not soul crushingly depressing, right?

Malcolm wrote:

If you understand Dzogchen teachings properly, no not at all.

Author: Malcolm

Date: Monday, May 16th, 2016 at 11:49 PM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Most people are not trying to attain Buddhahood.

Malcolm wrote:

Most people have not even heard the word "Dharma."

Author: Malcolm

Date: Monday, May 16th, 2016 at 11:23 PM

Title: Re: Copper Colored mountain location?

Content:

Malcolm wrote:

...

Losal Samten said:

Would you give the lung for this at some point, please?

Malcolm wrote:

It is possible

Author: Malcolm

Date: Monday, May 16th, 2016 at 11:19 PM

Title: Re: healing crystals in buddhism??

Content:

kdolma said:

what would Buddha say about healing crystals?

-do they have any significance in buddhism or not?

-i think people who meditate with crystals are bogus, more like new age rather than actual buddhadharma but i dont know if there are benefits from that

-i do know that tibetans claim to wear a lot of coral and turquoise because they have some healing properties...

-any thoughts??

Malcolm wrote:

Precious Gems are the most important medicines in Buddhadharma. Their healing properties are well known. But since they are expensive, and difficult to obtain, we use herbs instead.

M

Author: Malcolm

Date: Monday, May 16th, 2016 at 11:12 PM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Well then, I have an idea what I mean by dignity, but I'm not ready to define it. Some people think it is part of a fourth turning of the wheel. Instead of arguing against something you cannot define, join us in exploring what it could mean.

Malcolm wrote:

Don't be coy.

maybay said:

I genuinely don't have a definition for you. I'm not even sure I will ever have one, not for the scholar. Dignity is for you as a human.

Malcolm wrote:

I guess for you "dignity" means somehow to rise above the crushing mess of samsara.

Author: Malcolm

Date: Monday, May 16th, 2016 at 11:02 PM

Title: Re: Copper Colored mountain location?

Content:

pael said:

How can you reborn at Zandok palri or get there and see Padmasambhava?

Malcolm wrote:

Recite this aspiration to Zangdog Palri.

BuddhaFollower said:

I read somewhere Guru Rinpoche kicks you out if you don't have perfect samaya.

Don't remember where.

Malcolm wrote:

I rather doubt it.

Author: Malcolm

Date: Monday, May 16th, 2016 at 10:48 PM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Well then, I have an idea what I mean by dignity, but I'm not ready to define it. Some people think it is part of a fourth turning of the wheel. Instead of arguing against something you cannot define, join us in exploring what it could mean.

Malcolm wrote:

Don't be coy.

Author: Malcolm

Date: Monday, May 16th, 2016 at 10:38 PM

Title: Re: Copper Colored mountain location?

Content:

paël said:

How can you reborn at Zandok palri or get there and see Padmasambhava?

Malcolm wrote:

Recite this aspiration to Zangdog Palri.

The Melody of the Quick Path of the Vidyādhara: The Profound Aspiration of Traveling to the Lotus Light Palace on the Glorious Copper Colored Mountain

E ma ho:

The natural objectless dharmadhatu is free from proliferation,
the clear appearances of the essence of pristine consciousness are naturally perfected,
transformations of the varied dramatic play of union:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the island of Lanka, the terrifying rakshasa land in the southwest,
amidst many cities of flesh-eating rakshasas

is a very cold smooth lake rippled by waves:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the middle of that lake are male and female nāgas

adorned with beautiful ornaments, attractive, showing smiling faces,

with hands gesturing with devotion, and billowing clouds of the wealth of nāgas:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Water birds with beautiful plumage

swim happily, give throat to song, and look from the side.

Golden fish undulate and move quickly. The crocodiles are glossy and bright:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

There in the middle is a ruby mountain,

huge, high and great, radiating brilliant light rays everywhere.

The base is the country of the nāgas, and the peak touches the realm of form:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On its slopes dakinis perform a ganacakra at the four times,

in the overhangs are fans of kusa grass and inside of small compounds

male and female siddha vidyādhara practice samadhi:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The peak is a vast area, beyond all measure.

The ground is made from the seven precious substances.

The surface is even like the palm of the hand, brilliant with lights rays.
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Upon that is a self-originating celestial mansion
showing the four activities with stacks of rock crystal, tiger's eye,
ruby and sapphire in the four directions:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Above it, a palace of pure white crystal
is the well built, exquisite Vijaya palace;
also above it is a beautiful coral celestial temple:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Three stories, with four corners, with an outer courtyard ornamented with checkered
patterns,
with jewel beams, cross pieces, and projections;
four doors in the four directions ornamented with pediments:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Filling the center is a
vast three storied canopy beautified with
sapphire, silver, the finest gold and so on:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The roof is adorned with a shining victorious jewel-emanated vajra finial
and beautiful railings.
A variety of silk ribbons flutter:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Decorated with emanated hanging nets and half nets of
beautiful garlands of many types of gems,
small bells are rung by the fluttering hanging silk borders:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

When moved by a soft breeze small gold and silver bells,
half-moons, vajras, and fly whisks festooned with gems,
jingle with the pleasing sound of Dharma:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The four porticos are adorned with a Dharma wheel,
a five-colored umbrella and a male and female deer,
ornamented with diamond lintels and lapis lazuli door locks:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Streamers of desirable things hang down to the foundation of the walls,
an assembly of beautiful, lovely goddesses
dance blissfully, smile charmingly and sing songs:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Like the display of Bodhisattva Samantabhadra,
billowing inconceivable clouds
of inner, outer, secret and reality offerings:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Wish-fulfilling jewels appear outside everywhere,
the tiles of the three staged border
are beautified with nets of pearl bells:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Above that, the white crystal Bodhi Stupa
radiates white light and is adorned with garlands of blue lotuses
surrounded by one thousand and two beautiful statues:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Surrounding the celestial mansion is a rainbow pavilion.

Eight great heroic dancers sing songs of power
dancing with bell-festooned bangles and the sound of drums:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Inside of the clouds of various excellent colors in the sky,
are an assembly of beautiful sons and daughters of the gods,
well formed, adorned with ornaments, beautiful to behold:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Umbrellas, victory banners, pennants, cymbals,
vinas, flutes, lutes with melodious praise,
fragrant incense and washing water manifest in the form of musicians:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In all directions throughout space without interruption
in the middle of the clouds of interwoven rainbows of five lights,
a cool rain of flowers float, swirl and fall:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

All scents of self-originated fragrant incense
permeate that whole buddhafiield, inside, outside and in between,
just like sap before summer growth:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Luminous without any mention of “day” or “night”,
with a sun and moon which never set,
arising without obstructions, everywhere is pervaded with light:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

A vajra fence, beautified with the seven precious substances,
is decorated with many flowers by gods.
One can never see it enough since it shines with its own radiance:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Bathing ponds, very pure and beautiful,
with rosaries of slow ripples shining with shimmering rainbow patterns,
adorned with golden swans, permeated with sweet scents:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In meadows, medicine groves, and bunches of kumuda flowers
tiny bees of gold and turquoise hover and soar, collecting nectar.
Many beautiful wild animals frolic:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

A wish-granting tree made out of jewels
has dancing limbs and perfect leaves,
adorned with hanging strands of peals, gold and turquoise:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

White, yellow, red and green emanated birds
fly beautifully and eat its fruit,
melodiously proclaiming the Dharma with sweet tones:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Between brilliant shining ruby cliffs
rivers of stainless amrita slowly flow,
peacefully spreading out on the jeweled delta:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The wind that slowly moves sands of gold,
piles up dunes of various wish-fulfilling gems,
turquoise, coral, pearl, lapis lazuli, Zi and agate:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On that peak of the mountain that starts in the rakshasa country
is five colored rainbow bridge of the fortune of liberation,
lined with welcoming dakinis who bear various offerings:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the center of the celestial palace
on a self-originated jeweled throne, in the middle of a lotus of one thousand petals,
are sun and moon discs, full like the moon of the fifteenth day:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the center of a pavilion of interlaced five colored rainbow lightrays
is Orgyen Chenpo Nangsid Zilnon,

the essence of the Sugatas of the three times:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain

His rainbow body, the vajra body, is the union of appearance and emptiness,
with a pinkish complexion, blazing with the major and minor marks,
with all signs and meaning perfect, adorned with silks and jewels:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The unimpeded lion's roar, possessing the sixty-limbed melodious voice of Brahma,
roars the sound of the Dharma, the essence of profound secret intimate instructions,
the inexpressible unceasing nature:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The great bliss that has always been pure is the vajra mind,
possessing omniscient pristine consciousness that knows clearly and without
confusion

the unceasing phenomena of samsara and nirvana within the non-arisen vast expanse:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain

His compassionate activity is the supreme wish-fulfilling gem beyond example,
acting on behalf of any possible wish
of sentient beings pervading space:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In his lap is his own luminosity, Samantabhadri Yeshe Tsogyal,
pinkish complexion, youthful,
delighting in intercourse with the mood of non-dual bliss:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Above and in the four directions on lotus, sun and moon seats
are the five emanated Thotrengtsals in union with their consorts,
in the colors of the directions, youthful and blazing brilliantly:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the front ranks are the vidyādhara of India and Tibet
overwhelming samsara and nirvana with non-conceptual experience,
show peaceful, increasing, power and fierce activities:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the ranks to the right are panditas and translators of India and Tibet
murmuring the melodious sounds of the Dharma of speech and text
of intimate instructions of sutra, tantra, and essence tantras:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the ranks on the left are emanated tertons,
maintaining ascetic conduct, roaring the fearless lion's roar
of ceaseless vajra sons:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Behind him, in the expanse of squares of five lights of pristine consciousness,
are stacked volumes of the sublime Dharma of the nine vehicles,
showing their cloth labels, resounding with the intrinsic sound of the vowels and
consonants:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the periphery are wisdom dakinis
dancing dramatically in all sorts of beautiful ways,
tiny bells jingling:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the inner veranda are the assembly of brother and sister protectors awaiting
commands,
with fierce power and blazing like brilliant fire
at play in an expanse of a seething triangular ocean of blood:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the outer veranda are the assembly of Kinkara and Lanka couples,
the ksetrapalas, the four swift messengers, the seven mothers, the four sisters,
pisachis, shakinis, and female place guardians:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the second story, in the center of a pavilion of rainbow light
is Avalokiteshvara, the giver of compassion holding a lotus,
surrounded by his retinue, the play of self-appearing pristine consciousness:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

On the upper story, in a sphere of self-originated bliss,
is Samantabhadra Adinath Amitabha
demonstrating the symbolic Dharma to a retinue of rigpa's own display:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

At the four doors are the four directional kings with their messengers.
There is freedom from any causes for misfortune
because they stand guard wrathfully:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In brief, the qualities of that buddhafiield are unimaginable.
The assembly of the three roots, buddhas and bodhisattvas
always gather there like dust in a sunbeam:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Internally, it is the buddhafiield of the great bliss of Samantabhadra,
the originally pure, naturally perfected dharmadhātu of the basis free from proliferation,
a self-originated celestial mansion possessing the supreme of all aspects:

May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Light rays stream out everywhere without any direction or partiality,
beautified with wisdom ornaments of forms and bindus,
a limitless array spreading out lacking center or periphery:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

In the center of that is the vase body, one's own self-originated rigpa,
Padmasambhava, who has never been the same nor different than the three kāyas,
surrounded by retinue of his own display appearing in every kind of way:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Having seen the face of the natural state of vidyā
free from any external action or effort in the state of relaxation free from activity,
empowered on the great throne of the unmoving dharmadhātu:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

As such, the non-conceptual external buddhafield
is Sudarshana, a naturally perfected limitless array.
Through bringing sincere intense devotion to mind:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

When the time of death arrives
May no harm or suffering occur
to myself and all father and mother sentient beings :
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Pushed from behind by red winds of karma,
escorted from the front by the servants of Yamarāja,
when the breath stops and leaves this illusory body:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Without attachment to relatives, food, drink, or wealth,
tears streaming from my eyes, palms clasped together,
offering a melodious supplication over and over again:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Without fear of the deluded visions of the bardo,
may the compassion of the Vidyadhara of Orgyen, Padmasambhava,
shine forth from the natural buddhafield, Lotus Light:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

And at that very moment, from the direction of that buddhafield,
dancing blissful dakinis
project a rainbow bridge:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Mother Tsogyal, heroes and assembly of dakinis,
come scattering flowers, dancing to the sound of harmonious music
holding cymbals, umbrellas, and banners:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain

From smiling mouths declaring “Undistracted child of a good family,
now you are going to the Lotus Light Palace”,
physically taking one by the hand:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Surrounded by an assembly of heros and dakinis,
when leaving on the rainbow bridge,
having crossed it in a single instant like a trick of the eyes:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

When led before the father Guru,
through seeing his face with eyes of pure devotion,
the delighted bliss of a joyful mind arises:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The eyes of his pleasantly smiling face are wide open,
in pleased manner he says,
“Child, you have come before me”, providing solace:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

Having emanated offerings, like the cloud of offerings emanated
by the bodhisattva Samantabhadra,
all of the assembly of gods of that land are pleased:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The Vidyādhara are arranged in ranks,
mixed inseparably with the mind of Padmasambhava,
having mastered the throne of the dharmadhātu, enjoying the stage of a vajra holder:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

The innate form of compassion from the empty dharmadhātu,
with the dance of the net of illusion that tames all,
his omniscience provides solace to all migrating beings at the same time:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

By the blessings of the Guru, the union of the three roots,
and the undeceiving truth of the real nature of phenomena,
and by the power of my sublime pure devotion:
May I be born in the Lotus Light Palace on the Glorious Copper Colored Mountain.

This is the essence of the most profound.
When the time of death arrives,

if this is recited just once with intense faith and yearning,
without any doubt at all one will definitely be
born in the Lotus Light Palace;
what need to mention whether or not
those who recite this regularly will be reborn there?

Encouraged through the circumstances of the passing away of my nun, Tenzin Zangmo, I, Kunzang Dechen Lingpa recited these profound words of aspiration under a overhanging rock. May this be a cause for the liberation of all migrating beings from the ocean of samsara and [may they] be reborn in the Palace of Lotus Light.

Translated for the Opening of the Zangdok Palri Temple by Acharya Malcolm Smith,
11/25/09

Author: Malcolm

Date: Monday, May 16th, 2016 at 10:28 PM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Well we're not going to get anywhere like this. Did I say you would find dignity in samsara? How about you start with what you think dignity means and we'll go from there.

Malcolm wrote:

How about you define what you mean by "dignity," since you introduced the concept into this discussion.

Author: Malcolm

Date: Monday, May 16th, 2016 at 10:13 PM

Title: Re: No Truth, Only Pain

Content:

newbie said:

You ascertain there is no dignity, and I say there is.

Malcolm wrote:

There is no dignity in samsara. What is samsara? Samsara is the three kinds of suffering.

What are the three kinds of suffering? The suffering of suffering, the suffering of change and the all-pervasive suffering.

There is no dignity in suffering, there is no dignity in ignorance. Ignorance is the cause of samsara and the cause of suffering.

As Maitreya states, there isn't even the head of a pin of happiness in samsara. What

room could there be for dignity?

maybay said:

There's room for Maitreya.

Malcolm wrote:

Maitreya is free from the suffering of samsara.

Author: Malcolm

Date: Monday, May 16th, 2016 at 10:12 PM

Title: Re: No Truth, Only Pain

Content:

newbie said:

You ascertain there is no dignity, and I say there is.

Malcolm wrote:

There is no dignity in samsara. What is samsara? Samsara is the three kinds of suffering.

What are the three kinds of suffering? The suffering of suffering, the suffering of change and the all-pervasive suffering.

There is no dignity in suffering, there is no dignity in ignorance. Ignorance is the cause of samsara and the cause of suffering.

As Maitreya states, there isn't even the head of a pin of happiness in samsara. What room could there be for dignity?

newbie said:

Then because of ignorance, we request the turn of wheel of dharma and we supplicate the Buddha-s not to pass into nirvana.

Malcolm wrote:

That does not mean there is dignity in samsara.

Author: Malcolm

Date: Monday, May 16th, 2016 at 4:15 AM

Title: Re: No Truth, Only Pain

Content:

Malcolm wrote:

That is just a lot of conceptuality.

Astus said:

What isn't?

Anyone can see buddhanature, they just have to have the method.

E.g. "zazen is entering directly into the ocean of buddha-nature and manifesting the body of the Buddha" (<http://antaiji.org/en/classics/english-zazen-yojinki/>)

Malcolm wrote:

That's not what I am talking about.

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:51 AM

Title: Re: is Buddhism a religious faith?

Content:

AlexMcLeod said:

If it is truly the Ultimate, it is immune because the Ultimate beyond description or analysis.

Astus said:

What makes something the ultimate?

AlexMcLeod said:

Ultimate is merely a shorthand term some people use for Ultimate Reality. Or True Nature, or I've heard a bunch of other colorful phrases people use to describe it.

Malcolm wrote:

The term "ultimate" simply means an object of an undeceived cognition, for example, the direct perception of emptiness.

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:49 AM

Title: Re: No Truth, Only Pain

Content:

newbie said:

No, this is wrong. We do prostrations to cut down pride, not dignity.

Malcolm wrote:

What does this have to do with my statement?

newbie said:

You ascertain there is no dignity, and I say there is.

Malcolm wrote:

There is no dignity in samsara. What is samsara? Samsara is the three kinds of suffering.

What are the three kinds of suffering? The suffering of suffering, the suffering of change

and the all-pervasive suffering.

There is no dignity in suffering, there is no dignity in ignorance. Ignorance is the cause of samsara and the cause of suffering.

As Maitreya states, there isn't even the head of a pin of happiness in samsara. What room could there be for dignity?

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:41 AM

Title: Re: No Truth, Only Pain

Content:

maybay said:

The noble truth of suffering. It's your choice.

Malcolm wrote:

The truth of suffering per se, isn't "noble." This is a persistent mistranslation. It is the "Āryas' truth of suffering," in other words, āryas see the truth of suffering.

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:33 AM

Title: Re: No Truth, Only Pain

Content:

newbie said:

No, this is wrong. We do prostrations to cut down pride, not dignity.

Malcolm wrote:

What does this have to do with my statement?

maybay said:

If Buddhahood is inevitable (men and women), and there is no place for provisional teachings, then whatever humiliation comes your way must surely be dignified. But then we should call it humbleness, the temperance of pride.

Malcolm wrote:

Who said there was no place for provisional teachings?

But in general, what kind of dignity can be found in the three kinds of suffering. The nobility or dignity of suffering is an entirely Christian idea. I don't see that it has much place in Buddhadharma. For example, apart from Trungpa's scene, where they waffle on a lot about "dignity," I don't see any references to "dignity" with respect to samsara the sūtras and tantras.

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:29 AM

Title: Re: Did we all fail at Dzogchen?

Content:

fckw said:

What I also find interesting is the silent assumption, that there's really nobody in this forum, who actually has realized Dzogchen (e.g. rainbow body). Well, for all I know, I could actually be the only one in here who has not.

Malcolm wrote:

It is not a silent assumption. If Chogyal Namkhai Norbu has said many times over the years that he has not realized Dzogchen, how is it possible that someone here has?

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:24 AM

Title: Re: No Truth, Only Pain

Content:

newbie said:

No, this is wrong. We do prostrations to cut down pride, not dignity.

Malcolm wrote:

What does this have to do with my statement?

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:16 AM

Title: Re: No Truth, Only Pain

Content:

Astus said:

The buddha-nature is already perfect with all the qualities of buddhahood. The reason buddha-nature is not seen is grasping appearances. Once that mistaken identification is gone, the buddha-mind can manifest.

Malcolm wrote:

That is just a lot of conceptuality.

Anyone can see buddhanature, they just have to have the method.

Author: Malcolm

Date: Monday, May 16th, 2016 at 3:03 AM

Title: Re: No Truth, Only Pain

Content:

maybay said:

Suppose instead of non-suffering, or truth, the benchmark was dignity. Then we would have space for a modicum of pain, and we would neither beat ourselves up with truths nor barricade ourselves away from every possible harm. There would be topics of discussion we could conscionably ignore, and we would neither prattle on about trivialities nor grow ego-maniacal about acquiring knowledge. Conflicts would not be avoided outright, but weighed up as either dignified or undignified. The elderly would be respected. What had been turned over would be made upright. What balance we could achieve between study, contemplation and meditation. From the island of Dharma would beam the lighthouse of dignity, guiding us through the tumultuous ocean of uncertainty. We would never lose sight of what is most important. What balance we could achieve between our mundane and our spiritual efforts!

Malcolm wrote:

There is no dignity in samsara, none whatsoever. It is basically just an exercise in constant humiliation.

Author: Malcolm

Date: Monday, May 16th, 2016 at 2:56 AM

Title: Re: No Truth, Only Pain

Content:

Malcolm wrote:

I would say that is the essence of the Hinayāna path. But the Mahāyāna path also includes the attainment of omniscience.

Astus said:

What is the reason for attaining omniscience? Isn't it to liberate all beings from suffering?

Malcolm wrote:

You can say that.

However, the point is that the Buddha's path is not only about freedom from negative qualities. It is also about the attainment of positive qualities, such as the four fearlessness, the eighteen unshared qualities of a Buddha and so on.

So while it is true that the motive for the attainment of these positive qualities is in order to liberate other sentient beings, they are also positive in their own right, apart from that motivation.

The negative view of awakening that you consistently portray also shortens one's lifespan.

Author: Malcolm

Date: Monday, May 16th, 2016 at 2:25 AM

Title: Re: No Truth, Only Pain

Content:

Wayfarer said:
As always, I disagree.

Astus said:
What do you say about the purpose of the Buddha's teachings as being for liberation from suffering?

Malcolm wrote:
I would say that is the essence of the Hinayāna path. But the Mahāyāna path also includes the attainment of omniscience.

Author: Malcolm
Date: Sunday, May 15th, 2016 at 11:53 PM
Title: Re: Saga Dawa 2016
Content:
pael said:
Can you take them if you need to eat after noon? I can't fast due to health.

Malcolm wrote:
Better to take and break than not to take. Anyway, if it is a health issue, than there is no breakage. Evening meal is medicine.

Author: Malcolm
Date: Sunday, May 15th, 2016 at 11:41 PM
Title: Re: No Truth, Only Pain
Content:
Astus said:
I see a general tendency to search for the truth, to argue about the truth, to consider the truth as the final goal and measure in Buddhism. But what if we change that yardstick to pain, suffering, dissatisfaction and the lack of it? One can consult scriptures and teachers to decide what is orthodox and canonical in terms of doctrine and method. However, if the standard is one's own pain or peace, what is there to compare?

Malcolm wrote:
Sorry Astus, but this is silliness. As the Buddha states in the Lalitavistara Sūtra:
I obtained the ambrosial Dharma—
profound, peaceful, free from dust, luminous, and unconditioned.

Author: Malcolm
Date: Sunday, May 15th, 2016 at 11:28 PM
Title: Re: Inside the Bathroom Movement
Content:
Malcolm wrote:

From a Buddhist point of view...

Losal Samten said:

Do you know if being trans, pandaka, or intersex makes any difference to the path in their present lifetime?

Malcolm wrote:

Apart from being ineligible for monastic ordination, I don't really see any. Some Vajrayāna practitioners may argue that gender reassignment surgery creates a lot of disruption in the channels and cakras, but since most Vajrayāna people attain liberation in the bardo, I hardly see how gender reassignment surgery really matters at all in this respect.

Basically, no matter what our opinions about this issue may be, it is not our job to sit in judgement of what other people do with their bodies.

Author: Malcolm

Date: Sunday, May 15th, 2016 at 11:10 PM

Title: Re: Inside the Bathroom Movement

Content:

Nicholas Weeks said:

While I understand the language correction of 'transwoman' or the contrary to what Justsit thinks is proper; I will stay with my choice. I prefer trans guy to mean a male sex human who transitions to the other gender. Same notion for trans girl.

So I prefer the emphasis on the basis, Justsit prefers the effect.

Malcolm wrote:

From a Buddhist point of view, physical gender is unalterable (apart from the third week of pregnancy, where there are things one can do to change the gender of a child). Whether you have a penis removed or attached, it has no bearing on your actual gender.

It is interesting to note that there was at one time a lot of pushback from women's festivals over the issue of transwomen. If anyone has seen the show Transparent on Amazon, there is treatment of this issue on that show, there is still some pushback, but in general, it seems that younger women are more accepting of transwomen than older women.

Still, there are key experiences, embodied experiences, that transwomen will never undergo such as developing breasts at puberty, menstruation, pregnancy, and so on. The same holds true for transmen.

Thus, while one may be able to change one's appearance, changing one's gender is impossible. Gender assignment is a function of karma, not surgery.

Despite this, I see no real reason to make such a big issue out of trans people using the bathroom of their choice.

M

Author: Malcolm

Date: Sunday, May 15th, 2016 at 10:26 PM

Title: Re: Considering lung as empowerment?

Content:

pael said:

Do you get power to do mantra, if you do not repeat after teacher? I was unsure what was going on. I was too confused to repeat after him. Did I still get mantras? Do a ritual entail daily mantra repetition? I wasn't whole lecture there. I had to leave earlier. So, I don't know if there was any commitments.

Malcolm wrote:

You can still recite. There will be no daily commitment, per se.

Author: Malcolm

Date: Sunday, May 15th, 2016 at 3:34 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Herbie said:

The only obstacle as deep seated belief is the view of a inherently existing self depending on the transitory aggregates.

Queequeg said:

An answer like that suggests you are either enlightened or you're a parrot and have no idea what you're talking about. Just sayin.

boda said:

A rather rude response, especially for a global moderator. Are you guys (mods) all on the same page in forum culture cultivation? It appears not. Anyway, I'm sure someone could define, classify, catalog, and analyze a great number of obstacles and find the activity quite meaningful, but don't you agree that the primary obstacle is what Herbie suggests?

Malcolm wrote:

No, since one does not need to have aggregates in order to impute a self.

Author: Malcolm

Date: Sunday, May 15th, 2016 at 2:42 AM

Title: Re: Copper Colored mountain location?

Content:

Malcolm wrote:

While there are of course, inner and secret presentations of "where" Zangdog Palri is, the late master, Lodö Gyatsho (1930—2002) states:

In the past eon, when Hayagriva and Vajravārāhī liberated Rudra, among the eight substances blessed as the eight places which are sources of Secret Mantra, if it is asked which substance, the place where his sexual organ fell is a special place for the dependent origination of the unsurpassed secret. Further, the shape of the island resembles a scapula with the short edge facing north. It is maroon in color, as if it were copper in all directions. All of the mountains stand up like weapons. There are very deep ravines, and all the trees bear thorns. All the rivers are disturbed by waves, during the day the whole place has wind storms, and at night blazes with fire.

It then goes on to describe how it is surrounded by eight islands, each with one of the eight manifestations of Padmasambhava giving teachings, and so on.

FYI: https://en.wikipedia.org/wiki/Madagascar_spiny_forests

Author: Malcolm

Date: Sunday, May 15th, 2016 at 2:21 AM

Title: Re: Considering lung as empowerment?

Content:

paël said:

I were in lecture of Geshe Dakpa Gyaltsen. In his lecture he told us to repeat mantra while visualizing deity above head and his translator called it empowerment. There was not any ceremony or vase. Is it then empowerment? Or lung?

Malcolm wrote:

This is called a rig gtad, an entrustment of knowledge, it is a system from kriya tantra, and is not an empowerment. It is a way of bestowing a mantra.

Author: Malcolm

Date: Sunday, May 15th, 2016 at 12:28 AM

Title: Re: Is the nature of mind a fiction?

Content:

Malcolm wrote:

We need to not only identify the crime, and the criminal, we need to do something more. We need to discover what the criminal was trying to steal and why. We need a motive, in other words.

BuddhaFollower said:

Perceiving the Five Wisdom Lights as being "other" to oneself?

Malcolm wrote:

That's part of it.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 11:35 PM

Title: Re: Is the nature of mind a fiction?

Content:

BuddhaFollower said:

Just recognize the conceptualizing mind.

Malcolm wrote:

As I said, this is not enough, you also need to recognize pristine consciousness, aka, yes.

BuddhaFollower said:

What method do you use for that?

T*g*l?

Malcolm wrote:

First you have to distinguish the mind from nature of the mind. For example, your statement, "Just recognize the conceptualizing mind" is just an APB, it is only interested in finding a criminal. So once you have the criminal in custody, then what do you do?

We need to not only identify the crime, and the criminal, we need to do something more. We need to discover what the criminal was trying to steal and why. We need a motive, in other words.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 11:10 PM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Lhasa said:

Malcolm, would you please expand on exactly how to supplicate the guru?

Malcolm wrote:

Oh, there are so many ways. But they all involve reciting heartfelt supplications such as Barche Lamsel, and so on, reciting one's guru's name mantra, the vajra guru mantra.

BTW, Dzogchungpa, were anyone was daft enough to recite it, my mantra would be Om aḥ hūṃ guru vimuktenanda siddhi hūṃ.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 11:05 PM

Title: Re: Is the nature of mind a fiction?

Content:

BuddhaFollower said:

Just recognize the conceptualizing mind.

Malcolm wrote:

As I said, this is not enough, you also need to recognize pristine consciousness, aka, yes.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 9:24 PM

Title: Re: Is the nature of mind a fiction?

Content:

Malcolm wrote:

These things in general come from Taoism. In the end, they are based on a view of the human body somewhat outside the view of the Human body as it is understood in the Tantras.

Johnny Dangerous said:

Buddhist and Taoist Qigong are different, but with years of interplay. Believe it or not I know what the channels are and how they function in Tantra in regards to liberation etc..at least in a general sense, so I get what you are saying. They are different though, abdominal breathing for instance is usually associated with Buddhist systems, and reverse abdominal breathing with Daoist. Neiija is usually said to be Daoist, Waiija Buddhist.

Malcolm wrote:

These are martial arts ideas, grounded in the system of Chinese Medicine.

Johnny Dangerous said:

There are other important differences as well that you would really have to study Secret Mantra in a serious way to properly understand.

I like to think that at least sometimes I study "in a serious way". I'm not saying the Chinese had the same concepts as in Tantra, but the fact that they had processes which involved gathering into the central channel and expelling from the crown makes me think it might not have been that far off, and that the more substantialist ideas about the subtle body you are talking about got grafted on from Taoism, just speculation of course.. That said, I know there is also a theory that some of it (Chinese Buddhist Qigong) came from Tibet in the first place.

Malcolm wrote:

Again, this issue has to do with how the path is understood in relation to the human body. It

has nothing to with "energy," meridians, breathing, and so on.

Johnny Dangerous said:

I'm not saying that at all ,just saying - Chinese Buddhism definitely has something similar in terms of practices with the subtle body and anatomy, or did.. whether you want to point out specific differences or not.

Malcolm wrote:

Hinduism also has these things, but because Hindu notions of cakras and so on do not correspond to the path, we don't make use of them and they are not part of our tradition.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 9:15 PM

Title: Re: Is the nature of mind a fiction?

Content:

Malcolm wrote:

It would be an error to state that awakening in Chan and Dzogchen and Mahamudra were different, for they are not. But the path of Chan, Mahamudra, and Dzogchen are very different, and it is a grave error to conflate them.

Temicco said:

I think I really misunderstood what was going on earlier in this thread, then. What did you mean when you said that Vajrayana describes the mind-essence differently?

Malcolm wrote:

It depends on which system we are discussing, Mahāmudra or Dzogchen.

In general, in Chan we do not find any descriptions of the mind essence one would not also find in the sūtras, such attributes as luminosity, etc., are all to be found in the sūtra division. Also, there is the notion that buddhahood is to be found in the mind.

Mahāmudra, and here we are referring to Mahāmudra as it is practiced mainly the Karma Kagyu school, is divided up into three kinds, sūtra, "tantric" and essence. The first of these is based on a gradual system of pointing out done in conjunction with sessions of practice. The second of these is based on the experience of empowerment combined with yogic practices which rapidly induce samadhi, and the third of these systems is based on a kind of blessing empowerment and does not have any practice other than guru devotion. Of these three, the first is most like Chan, in that while it is gradual, it also includes the idea of sudden awakening. In all, the practice is based on understanding that mind as inseparable clarity and emptiness as the basis for the three kāyas. Clarity and luminosity are not the same thing (though the term *gsal ba*, clarity, can be used as a gloss for 'od *gsal*, luminosity"), the former term refers to mind's open lit-up space in which appearances rise and subside — some people like to translate

clarity as "cognizance." In sūtra and Chan "luminosity" refers to the mind's essential purity.

In Dzogchen on the other hand, mind is strictly a product of a process of delusion. While the mind-essence is also inseparable clarity and emptiness, mind itself is the result of ignorance about its own state. Thus mind is always with concepts and is always deluded, mind-essence is always nonconceptual and undeluded.

The reason why the awakening of all three systems is the same is that all realize the same emptiness. But there are distinct differences in path and praxis based on how the mind-essence is understood and how the human body plays a role in awakening (Note, I did not say that buddhahood offered by all three systems is the same, just the awakening (there is one level of Buddhahood in Chan, three in Mahāmudra and six in Dzogchen.) In Chan, apart from posture, there is basically no role for the human body in terms of awakening. This also true in Sūtra Mahāmudra, where the practice based on a gradual approach to śamatha and vipaśyāna, combined with oral instructions from the siddhas.

In Dzogchen, the practice is based on the human body from beginning to end, like other Vajrayāna systems. While there are many differences between Dzogchen and other Vajrayāna systems, one of the most salient is Dzogchen is not a path of renunciation, nor is it a path of transformation. It is a path of self-liberation. How that self-liberation is understood is a direct consequence of how it deals with the issue of mind essence.

M

Author: Malcolm

Date: Saturday, May 14th, 2016 at 9:53 AM

Title: Re: Is the nature of mind a fiction?

Content:

Malcolm wrote:

...no practice based on the anatomy of the human body, etc.

Johnny Dangerous said:

I don't know if they are specifically things that are currently taught in Chan, but there are certainly Chinese Buddhist practices working with the subtle body. In fact some of them on a basic level are pretty similar to tsa lung/tummo, and have a goal of phowa, essentially.

Malcolm wrote:

These things in general come from Taoism. In the end, they are based on a view of the human body somewhat outside the view of the Human body as it is understood in the Tantras. There are other important differences as well that you would really have to study Secret Mantra in a serious way to properly understand.

It would be an error to state that awakening in Chan and Dzogchen and Mahamudra

were different, for they are not. But the path of Chan, Mahamudra, and Dzogchen are very different, and it is a grave error to conflate them.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 5:28 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

It's not that I've decided that, it's that I've seen no compelling case to the contrary from anyone approaching Chan by its own terms. Chan does not consider itself Sutrayana, for instance. And did Tibet even know about and address Southern Chan teachings until recently?

Malcolm wrote:

Chan is Sūtra because it is not Vajrayāna, plain and simple. It has no method of empowerment, no method of direct introduction, no practice based on the anatomy of the human body, etc.

There are no methods in Chan not taught in sūtras. Chan is basically prajñāpāramitā in theory and approach, using the sudden approach taught in the Lankāvatara Sūtra. This is why I call Chan sūtra-based, not because there is some sūtra that Chan follows.

But its ok, you asked a question, I endeavored to answer it. It is pretty clear to me when I talk to Zen folks that their practice is very different than what we do. I also have a student who practiced for 35 years under Maizumi Rōshi and his successors. She is pretty clear on how Zen, including koans, and Dzogchen, etc. are different.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 5:08 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

The program may differ, but I see no evidence that the instruction is different in essence. Sure, in Vajrayana you are dependent upon the guru, but the nature of mind can be and is pointed out by a teacher in both traditions. The only thing with Chan is that it doesn't have to be.

Malcolm wrote:

Sure there is a difference, Chan is focused primarily on emptiness, this is what is considered the "nature of the mind" in Chan.

In Vajrayāna, the mind-essence is not only emptiness.

Temicco said:

According to who is that the Chan account of the nature of mind?

In the classical Chan texts I've read, no clear distinction is made between the mind and its nature. The mind is described as dynamic, miraculously aware, luminous, unborn, and blissful, and all changing appearances perceived are no different from the mind. It's not as simple saying that its nature is empty, I don't think.

Malcolm wrote:

Ok, well, you continue to believe what you like. You seem to have decided what is true and what is not. Since you have decided there is no difference between Chan, Dzogchen and Mahāmudra, there is no reason for you to pursue the latter two.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 4:31 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

The program may differ, but I see no evidence that the instruction is different in essence. Sure, in Vajrayana you are dependent upon the guru, but the nature of mind can be and is pointed out by a teacher in both traditions. The only thing with Chan is that it doesn't have to be.

Malcolm wrote:

Sure there is a difference, Chan is focused primarily on emptiness, this is what is considered the "nature of the mind" in Chan.

In Vajrayāna, the mind-essence is not only emptiness.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:52 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

It's never called "direct introduction", but I think it would be a bit silly to think that what's going on in Tibetan ngo sprod is any different from what's going on in some of the gong-ans. The same words (well, in translation at least) are even used at times -- "just this". Does it really matter that Chan didn't reify this into a method?

Malcolm wrote:

Again, the difference is that in direct introduction you are introduced to the mind-essence immediately, it is not something you need to go out and discover on your own or search for.

In Chan, there is no discussion of direct introduction, or even hint of it, because Chan is a path which is not based on Secret Mantra. So the approach is completely different.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:39 AM

Title: Re: Is the nature of mind a fiction?

Content:

BuddhaFollower said:

Just recognize the conceptualizing mind.

Malcolm wrote:

That is good, but it is not enough.

BuddhaFollower said:

Why not?

Malcolm wrote:

Because that is not all there is to recognize.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:28 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

I figured you were talking about the nature of mind as an object of experience, which wouldn't exactly be the Chan stance.

Malcolm wrote:

Yes, correct. In Chan there is no direct introduction to the nature of the mind as an object of experience. In Dzogchen and Mahāmudra, there is.

This has nothing to do with polemics, and everything to do with the difference between Sūtra and Secret Mantra.

Temicco said:

I suspect we might be talking about different kinds of experience. Huangbo talks extensively about how the Buddha and the Patriarchs pointed out the nature of mind. He also says that "if one recognizes one's own Mind and sees one's own Nature, there is

nothing at all to seek outside oneself". The nature of mind can clearly also be talked about as something experienced. So it's not as simple as I formulated it.

Malcolm wrote:

Is it introduced in the beginning as an experience? Or is something one must discover on one's own?

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:22 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

You're not being very clear. Chan is all about the nature of mind. In what way do you propose it differs from the latter two?

Malcolm wrote:

I was being very clear. In Chan there is no experiential introduction to the nature of the mind. In Mahāmudra and Dzogchen there is. That is the difference. There are other differences as well, but we do not need to discuss them.

Temicco said:

I figured you were talking about the nature of mind as an object of experience, which wouldn't exactly be the Chan stance.

Malcolm wrote:

Yes, correct. In Chan there is no direct introduction to the nature of the mind as an object of experience. In Dzogchen and Mahāmudra, there is.

This has nothing to do with polemics, and everything to do with the difference between Sūtra and Secret Mantra.

Temicco said:

But it still talks of "seeing your nature and becoming a Buddha". There's definitely experiential introduction in that sense.

Malcolm wrote:

What is the experience you are being introduced to? I don't think the term "nature" here is being used in the same way. When we say "nature of the mind", we are referring to the term *sems nyid*, or *cittatā*. It is better translated as "mind essence."

The term "nature" is rather vague.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:17 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

Why then discuss it using positive formulations? It seems potentially misleading, no?

Astus said:

The concept of "nature" (xing 性) has a history in China pre-dating Buddhism. See a short section on nature <http://plato.stanford.edu/entries/chinese-metaphysics/#ImpDif>, or for instance the opposing views of <http://plato.stanford.edu/entries/mencius/#3> and <http://plato.stanford.edu/entries/xunzi/#humans>. Besides that, the concept also comes from India in the form of the tathagatagarbha teachings. So, it is fairly complicated why and how certain terms are used.

It just throws me for a loop when the nature of mind is so frequently discussed as if it's a thing that can be cognized, even if such a view is explicitly shot down. If it's not adding anything on, then why add it on?

One has to communicate somehow. Just consider how nirvana can be easily taken to be some kind of realm or state (e.g. nirvana as dhatu, or as dharma), when it literally means extinction.

Malcolm wrote:

Extinction is a state.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:16 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

No.

Malcolm wrote:

Then you now understand the difference between Chan, and Mahāmudra and Dzogchen.

Temicco said:

You're not being very clear. Chan is all about the nature of mind. In what way do you propose it differs from the latter two?

Malcolm wrote:

I was being very clear. In Chan there is no experiential introduction to the nature of the mind. In Mahāmudra and Dzogchen there is. That is the difference. There are other differences as well, but we do not need to discuss them.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:09 AM

Title: Re: Is the nature of mind a fiction?

Content:

BuddhaFollower said:

Just recognize the conceptualizing mind.

Malcolm wrote:

That is good, but it is not enough.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:09 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

The nature of mind is explicitly discussed in a wide range of texts, and is pointed out to students in several gong-ans.

Malcolm wrote:

As an experience?

Temicco said:

No.

Malcolm wrote:

Then you now understand the difference between Chan, and Mahāmudra and Dzogchen.

Author: Malcolm

Date: Saturday, May 14th, 2016 at 2:00 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

The nature of mind is explicitly discussed in a wide range of texts, and is pointed out to students in several gong-ans.

Malcolm wrote:

As an experience?

Author: Malcolm

Date: Saturday, May 14th, 2016 at 1:45 AM

Title: Re: Is the nature of mind a fiction?

Content:

Temicco said:

It just throws me for a loop when the nature of mind is so frequently discussed as if it's a

thing that can be cognized, even if such a view is explicitly shot down. If it's not adding anything on, then why add it on?

Malcolm wrote:

The cittatā of citta, the so called "nature of the mind," is something that can be recognized. And once recognized, it can be cultivated. This why we have direct introduction in Mahāmudra and Dzogchen.

Astus is speaking from a Chan point of view. Direct introduction does not exist in Chan.

M

Author: Malcolm

Date: Saturday, May 14th, 2016 at 1:37 AM

Title: Re: Copper Colored mountain location?

Content:

MiphamFan said:

Might be Maldives too, or maybe the stories have conflated Madagascar and Maldives.

Maldives historically were recorded to have Vajrayana too while there is no evidence for any form of Buddhism on Madagascar AFAIK. Guru Padmasambhava clearly knew some kind of irrigation technology though.

Malcolm wrote:

There is the report of Buddhaguptanatha that there was a colony of Vajrayāna Buddhists living on Madagascar in the 16th century.

M

Author: Malcolm

Date: Saturday, May 14th, 2016 at 1:07 AM

Title: Re: No Truth, Only Pain

Content:

Vasana said:

Doesn't that suppose a false dichotomy between whatever an ultimate truth is and the personal realization of how that truth applies to one's own practice and liberation or am I also missing the intention behind this thread ?

Astus said:

It is, as you say, a difference in focal point. If we get stuck on the question of how things really are, that is missing the point of why the teachings were given. They are not meant as statements about reality, but as instructions for liberation. Therefore, the goal is not clear insight but freedom from dissatisfaction.

Malcolm wrote:

That is painting with an extremely large brush.

Author: Malcolm

Date: Friday, May 13th, 2016 at 11:25 PM

Title: Re: Bliss

Content:

pael said:

Is it mental bliss or is it physical bliss? Does it mean bliss of meditative absorption? Can samsaric being benefit bliss of Buddhas before achieving Buddhahood or Bodhisattva bhumis? Does these apply also for purity, permanence and self of Buddhas?

Malcolm wrote:

It is ultimate bliss.

Author: Malcolm

Date: Friday, May 13th, 2016 at 8:34 PM

Title: Re: is Buddhism a religious faith?

Content:

smcj said:

I believe that my perspective/approach is more in keeping with my tibetan teachers' approach than the general DW poster. Tibetans don't have prejudices against the subject of religion. In fact they are enthusiastic about their religion. We have issues about our failed religion, and we import our issues into our practice.

Malcolm wrote:

I don't have a failed religion.

smcj said:

When HHST says Vajrayana is polytheistic he says so with a full understanding of what the word means and a full understanding of what the Vajrayana is. What he doesn't understand is our reaction to any word that has "theo" as a root.

Malcolm wrote:

Some people might. I don't. Buddhism is polytheistic in general in its acceptance of Brahma, Indra, Vishnu, etc., as mundane gods.

smcj said:

They can't understand how rejecting our religion means we cherry pick around theirs to make it not a religion.

Malcolm wrote:

Whoever said Buddhadharma is not a religion? Of course it is a religion, it has many non-falsifiable tenets, such as rebirth, karma and so on. It lacks a creator god principle, but other than that it is still a religion.

smcj said:

That doesn't make me a crypto-Christian. It makes a traditionalist Vajrayana practitioner.

Malcolm wrote:

You are a crypto-Christian in so far as you keep complaining that you have issues w/ regard to your "failed" religion. Religions don't fail, by the way, unless faith in them utterly disappears. By that standard, Christianity is the strongest thing going.

Author: Malcolm

Date: Friday, May 13th, 2016 at 8:27 PM

Title: Re: ye shes and jalus

Content:

Losal Samten said:

Do you know if this has been translated?

Malcolm wrote:

Yes, it has, I forget the title, but will get it later

Guru Rinpoche

His Life and Times

by Ngawang Zangpo

Author: Malcolm

Date: Friday, May 13th, 2016 at 7:37 PM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

Based in the Indian account of his bio

Losal Samten said:

Do you know if this has been translated?

Malcolm wrote:

Yes, it has, I forget the title, but will get it later

Author: Malcolm

Date: Friday, May 13th, 2016 at 7:22 PM

Title: Re: ye shes and jalus

Content:

Losal Samten said:

The rakshasas living there are said to be afflicted and that they dislike the king after he mysteriously had a personality change and stopped them from rakshasa'ing, so it doesn't seem like they're 8th bhumi+ (according to Karma Chagme, although his bias is self-stated).

The present Dodrupchen came from Zangdok Palri and said he saw Padmasambhava in rakshasa form and also saw Avalokiteshvara. Chogyur Lingpa's visit to Zangdok Palri stated that he saw mental emanations of Padmasambhava teaching on the islands to beings of various dispositions and saw different forms of GR on the different stories. Delog Dawa Drolma said she saw Avalokiteshvara in sambhogakaya form and Padmasambhava in his regular human form. GR is said to have travelled to Camara to specifically tame the rakshasas, and unless he was only 'taming' 8th bhumi bodhisattvas, he would need to be in a form that they could see and relate to.

In short:

Malcolm wrote:

Dreams and visions are one thing, the question of whether Padmasambhava travelled the Indian colony on Madagascar in order to sorcerously control the natives is quite another. Based in the Indian account of his bio, I think it is safe to say he travelled to somewhere to deal with "rakṣasas," and I personally think that the most sensible place for him to have traveled is Madagascar, YMMV.

Author: Malcolm

Date: Friday, May 13th, 2016 at 4:16 AM

Title: Re: Bliss

Content:

sangyey said:

Does the view change at all amongst the different school of Tibetan Buddhism. Perhaps where Nyingma would say that bliss is inherent while Gelug might say bliss is not inherent but only a skillful means?

Malcolm wrote:

It depends on how a given school understands tathāgatagarbha, and the Uttaratantra.

Author: Malcolm

Date: Friday, May 13th, 2016 at 4:08 AM

Title: Re: Bliss

Content:

sangyey said:

Is bliss an aspect of Buddha Nature?

Malcolm wrote:

Yes, as is purity, permanence and self.

Author: Malcolm

Date: Friday, May 13th, 2016 at 3:47 AM

Title: Re: Obstacles and their elimination - The Degenerate Age

Content:

Losal Samten said:
The views are getting worse, not better.

Malcolm wrote:
The cure for views (Buddhist, etc.) is the direct perception of dharmatā, and nothing else.

Author: Malcolm
Date: Friday, May 13th, 2016 at 3:33 AM
Title: Re: Obstacles and their elimination - The Degenerate Age
Content:
Malcolm wrote:
I am addressing the topic, "Obstacles and their elimination."

Queequeg said:
Well, that's the title of the thread, but not quite responsive to my lead post...

Malcolm wrote:
Drink the koolaid, and you will see...

Author: Malcolm
Date: Friday, May 13th, 2016 at 3:14 AM
Title: Re: Obstacles and their elimination - The Degenerate Age
Content:
Malcolm wrote:
“When infinite obstacles also arise for those who are properly practicing the sublime Dharma, the sole method for removing them is to supplicate the guru. An instruction better than that has never been taught, is not taught and will never be taught by all the buddhas of the three times. Since all siddhis are obtained when all obstacles are removed, based that, all paths are also traversed. Therefore, supplicating the guru for the purpose of removing all outer, inner and secret obstacles is important.”

Queequeg said:
So... are you suggesting that I'm just wondering about who shot the arrow into my eye?

Malcolm wrote:
I am addressing the topic, "Obstacles and their elimination."

Author: Malcolm
Date: Friday, May 13th, 2016 at 3:02 AM
Title: Re: Obstacles and their elimination - The Degenerate Age
Content:

Queequeg said:

I was contemplating some obstacles I've identified in my practice - without going into detail, they are deep seated beliefs that restrain me from wholeheartedly exploring certain avenues. They manifest with a feeling of fear of doing wrong. In the course of considering my limitations, it got me thinking of similar obstacles faced by others - for instance, for many Westerners, a belief in God instilled from an early age presents obstacles to Buddhist understanding. Whatever the particular nature of these sorts of obstacles, they impress me as hindrances to the sort of relinquishment necessary to advance on the path.

The train of thought next got me thinking of the general decline in religious affiliation and the growth of atheism in the developed world. It reminded me of the parable of the doctor who proscribes and then later prescribes milk in the Mahayana Mahaparinirvana Sutra.

The parable in short: There is a royal doctor who indiscriminately prescribed milk as a cure for all ills. One day the king falls ill but the milk prescribed only makes him worse. Another doctor comes along, declares that milk is the wrong cure, cures the king with other medicine. The king rewards the new doctor by making him the royal doctor. The new royal doctor proscribes milk as a cure for any disease throughout the kingdom, and after a time, the entire kingdom comes to see milk more or less as a pathogen. The king falls ill again and after examining him, the new royal doctor prescribes milk as a cure. The king is apprehensive as the new royal doctor had taught for years that milk was a pathogen. The king takes the milk and is cured. The new royal doctor explains that the previous doctor did not understand illness or milk and indiscriminately prescribed milk which might have cure some illnesses, but also made people sick. The nature of illness and the nature of milk must be understood, and when it is understood, milk can be an appropriate cure.

I wonder if the decline in religious affiliation and growth in atheism is a sort of rejection of milk?

In both Tibetan and East Asian Buddhism there is an idea that in a time marked by overall decline in standards of ethics, morality, religion, etc. the real, most profound teachings of Buddhism will spread. I wonder if its the breakdown in the perpetuation of (false) views that permits people open to the most profound teaching to arise, free of the fetters that hold people of previous generations back?

Malcolm wrote:

“When infinite obstacles also arise for those who are properly practicing the sublime Dharma, the sole method for removing them is to supplicate the guru. An instruction better than that has never been taught, is not taught and will never be taught by all the buddhas of the three times. Since all siddhis are obtained when all obstacles are removed, based that, all paths are also traversed. Therefore, supplicating the guru for the purpose of removing all outer, inner and secret obstacles is important.”

Author: Malcolm

Date: Friday, May 13th, 2016 at 2:41 AM

Title: Re: is Buddhism a religious faith?

Content:

smcj said:

Let me ask everybody reading this some questions: Why is my position so unpopular?

Malcolm wrote:

Because you are a crypto-Christian and we are not.

conebeckham said:

Hmmm, not sure this is accurate.

Perhaps we could say a "crypto-monotheist?" Even that is not really representative of what smcj is saying, IMO. Shentongpas are often called a number of things, but I never saw him advocate for Faith in Christ as the Son, etc.

Malcolm wrote:

He is always complaining about people rejecting his views because they reject Christianity.

Author: Malcolm

Date: Friday, May 13th, 2016 at 2:04 AM

Title: Re: No Truth, Only Pain

Content:

Author: Malcolm

Date: Friday, May 13th, 2016 at 1:19 AM

Title: Re: is Buddhism a religious faith?

Content:

smcj said:

Let me ask everybody reading this some questions: Why is my position so unpopular?

Malcolm wrote:

Because you are a crypto-Christian and we are not.

Author: Malcolm

Date: Friday, May 13th, 2016 at 1:17 AM

Title: Re: No Truth, Only Pain

Content:

Author: Malcolm

Date: Friday, May 13th, 2016 at 12:42 AM

Title: Re: Copper Colored mountain location?

Content:

dzogchungpa said:

Possibly of interest:

<http://digitalcommons.macalester.edu/cgi/viewcontent.cgi?article=2072&context=himalaya>

Malcolm wrote:

Still voting for Madagascar.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 11:18 PM

Title: Re: Sexual misconduct

Content:

Malcolm wrote:

Jeff,

What you say is fine, but it does not address the age in which we live nor the reason for Vajrayāna teachings.

Vajrayāna is a path of nonrenunciation, i.e., it is a path of transformation. While it is certainly true that one should eschew irresponsible and harmful sexual behavior, it is not the case that sexuality is, a priori, a "significant deterrent" to "overcoming the pervasive suffering of samsara."

Since this is the upaya section, it should be observed that Vajrayāna is the path of means. As such, there are many means in Vajrayāna to transform the three or five afflictions into the path of awakening. One needs to be open to this possibility if one is studying Lamrim.

Jeff H said:

I think most of this thread has been the personal opinions of individual Buddhists, which is certainly valid, but lacks apparent grounding in the traditional teachings. Personal opinions that do not account for the traditional teachings can be misleading, in my opinion. As this is posted in the upaya forum, I think a more skillful method is to gain an authoritative overview of the actual teachings first and then freely decide how to conduct ourselves.

Buddhism does not say we "shouldn't have sex". We are free to do whatever we want. Buddhism addresses the consequences. If you want to stop experiencing certain results, or if you want to attain a certain goal, Buddhism teaches us to recognize the

normally hidden causes. Buddhism teaches what to abandon and what to adopt IF you want to go in a certain direction.

In the context of overcoming the pervasive suffering of samsara, sexuality is not an innocent pleasure; it is a significant deterrent. The teachings on sexual misconduct are intended to help mitigate the harmful results of our natural sexual tendencies, without undue repression, until such time as we can freely and willingly overcome it.

It is like the verse in the Foundation of All Good Qualities prayer (from the FPMT prayer book): Seeking samsaric pleasures is the door to all suffering:

They are uncertain and cannot be relied upon.

Recognizing these shortcomings,

Please bless me to generate the strong wish for the bliss of liberation.

Or the translation I prefer: Samsara's pleasures are deceptive, give no contentment only torment;

So please bless me to strive sincerely to gain the bliss of perfect freedom.

Sexual bliss is not at all related to the bliss referred to here, except, perhaps, as a grossly imperfect simile.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 10:32 PM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Their impermanence becomes permanent if the mind continues to create afflictions because they 'like' them far more than virtue.

Malcolm wrote:

The problem, Nicholas, is that when samsara and nirvana turned their back on one another, Samantabhadra became a buddha without performing an iota of virtue, and sentient beings became sentient beings without perform a smidgeon of a misdeed.

Nicholas Weeks said:

While no 'misdeed' was done, there was no recognition and that started samsara. So the non-recognition was the fault or flaw in those beings other than Samantabhadra. At least that is how I am reading this commentary. If in that early sublime condition beings could be blind, how pray tell, when we have become darker, stupider and more monstrous could we ever recognize through this darkest glass?

Malcolm wrote:

Oh, well, through direct introduction of course, that after all is the point of Dzogchen teachings.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 9:17 PM

Title: Re: Copper Colored mountain location?

Content:

Stewart said:

There is a recent facebook post noting that Kathok Bairo Rinpoche recognised Uluru Mountain (Ayers rock) in Australia as Zangdok Palri.

Malcolm wrote:

Wrong direction...

Author: Malcolm

Date: Thursday, May 12th, 2016 at 9:10 PM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

There two kinds of rainbow body, greater and lesser. When the body disappears leaving only hair and nails, this lesser.

pael said:

Does this mean that Jesus attained rainbow body?

Malcolm wrote:

No, it does not.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 11:23 AM

Title: Re: No potential for Buddhahood? (from "Can Women ...")

Content:

Nicholas Weeks said:

Malcolm: Well, at this point they are devas, vastly more intelligent than humans, and have seen the destruction of the world.

Still seems pretty hinky to me. Whether to visit or reside in a realm, higher or lower, causes and conditions are needed. So why does every being rise realm by realm? What causes propel them? They are learning their lesson finally and acting virtuously enough to rise? I would think many would be scared at the death of entire realms and fall back on their favorite of the 3 poisons, which means downward.

Malcolm wrote:

It is all clearly explained by the Koshabhasyam in chapter three. The specific details of karma, the causes and effects of virtuous and nonvirtuous acts, is explained in chapter four. Reading these two chapters and understanding them will address all your qualms.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 7:56 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Malcolm: And yes, if we are indolent and like to suffering for a really long time, sure, we do not have to do anything much, and eventually we will be born in the upper form realm, hear teachings, attain liberation, and that will be that. Or we can save ourselves the trouble, hear teachings now, put them into practice and at worst achieve buddhahood in the bardo.

OK so all beings in the six realms s l o w l y rise to the form realms.

But these beings in the lower 3 in particular, have no interest in or are more likely still hostile to buddhadharma, so why would they pay attention and practice in the form realm, if they have never had any inclination or disposition to do so before?

Does Ati Yoga accept as accurate this kalpa ending scheme?

Malcolm wrote:

Well, at this point they are devas, vastly more intelligent than humans, and have seen the destruction of the world. Even hell beings can experience compassion for others, for example, when Śākyamuni Buddha was a hell being during the dispensation of the ancient Gautama Buddha.

Yes, Atiyoga basically observes the cosmology presented in the Kośa when it comes to how the karmically created universe is created and destroyed.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:43 AM

Title: Re: Copper Colored mountain location?

Content:

Fa Dao said:

yes..thats the one I was thinking of as well..its certainly the highest mountain in Madagascar...

Malcolm wrote:

IN general, Tibetans were not very good at understanding the outside world following the 13th century. For example, it was only in the late 19th century that they realized they had completely misidentified the Buddhist region of Magadha. For a few hundred years Tibetans had popularly located it in Assam.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:36 AM

Title: Re: Copper Colored mountain location?

Content:

Fa Dao said:

good one... so I'm guessing all of the info you have read does not go into anymore detail then?

Malcolm wrote:

Nope, but this looks promising, Maromokotro:

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:30 AM

Title: Re: Copper Colored mountain location?

Content:

Fa Dao said:

awesome! thanks for the info.. however as Madagascar is a good sized island with about a dozen mountains any idea which one it might be?

Malcolm wrote:

The copper colored one?

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:28 AM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

I think if you relinquish your attachment to your karmic vision, you will easily find Padmasambhava there, just as you will easily find Vimalamitra at Wu Tai Shan, along with many Chinese tourists.

And for that matter, you may also find Avalokiteśvara in South India, at Mt. Potala.

Losal Samten said:

The point is that he's meant to be a nirmanakaya in that form and so doesn't require pure vision, no? The pure vision variant is when he's surrounded by vidyadharas and the 25 disciples, not monsters.

Malcolm wrote:

I don't really know where you got this idea from. The mere fact that he has many faces and hands means that it is Sambhogakāya dimension we are talking about here. I have never seen a nirmanakāya with three faces, six arms, four legs and wings, have you?

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:26 AM

Title: Re: No potential for Buddhahood? (from "Can Women ...")

Content:

Nicholas Weeks said:

If your reading is correct, then Dharma practice now is silly and not needed, all we need to do is wait long enough and we will naturally be swept up into the high heavens. (no need for Jesus, true enough)

Sherab Dorje said:

Just in case you didn't know: the high heavens are part of samsara too (ie conditioned and impermanent). Buddhists do not aim (theoretically) for rebirth in the God realms.

Malcolm wrote:

The five pure abodes are indeed part of samsara, but only āryas inhabit them, so called arhats and never returners.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:23 AM

Title: Re: No potential for Buddhahood? (from "Can Women ...")

Content:

Nicholas Weeks said:

Malcolm: At this point, all sentient beings exist in the two upper form realms. Why? Indeed why?

If hell beings (or any other group) have exhausted their hellish karma - great - but why do they leap up to those high form realms? Seems like they might return to the realm they created the hellish karma in, but to join the sages in those high form realms... does not compute.

If your reading is correct, then Dharma practice now is silly and not needed, all we need to do is wait long enough and we will naturally be swept up into the high heavens. (no need for Jesus, true enough)

Malcolm wrote:

No one said they leaped: the last hell being out of hell takes rebirth in the preta realm; the last preta takes rebirth in the animal realm, and so on. This all takes an extraordinary amount of time from our limited 100 year (if we are lucky) perspective.

The reason why the upper form realms do not perish, as near as I can make out, it is because they are the location of the pure abodes such as the Akaniṣṭha (not the same as Akaniṣṭha Ganavyuha), āryas inhabit them. Relevant pages in the Kośabhasyaṃ vol.2, 475-477.

And yes, if we are indolent and like to suffer for a really long time, sure, we do not have to do anything much, and eventually we will be born in the upper form realm, hear teachings, attain liberation, and that will be that. Or we can save ourselves the trouble, hear teachings now, put them into practice and at worst achieve buddhahood in the

bardo.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:11 AM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

I refer you the Vimalakirtinirdesha sūtra, and the teaching there on Śakyamuni's impure buddhafiield, Sahaloka.

Losal Samten said:

What about Padmasambhava appearing as the rakshasa king? According to you, rakshasas are just Madagascan headhunters which were recorded by the Indians as being monsters. Therefore, if ordinary beings can see the headhunters/rakshasas, then we should also find Padmasambhava there, in his monstrous and freakish nirmanakaya form with no problem, as we have the requisite karmic vision, just like the Indians of old, yes?

Malcolm wrote:

I think if you relinquish your attachment to your karmic vision, you will easily find Padmasambhava there, just as you will easily find Vimalamitra at Wu Tai Shan, along with many Chinese tourists.

And for that matter, you may also find Avalokiteśvara in South India, at Mt. Potala.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 6:08 AM

Title: Re: ye shes and jalus

Content:

dzoki said:

Camara is described as being filled with ponds, meadows, parks etc. not a desert filled with herds of goats

Malcolm wrote:

A lot can change in 1200 years.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:57 AM

Title: Re: Copper Colored mountain location?

Content:

tomamundsen said:

Not really sure, but Zandokpalri is located on Ngayab Ling, or Cāmaradvipa (Tail Fan/Whisk Land/Continent/Island) in Sanskrit.

Malcolm wrote:

For which I nominate Madagascar!

Fa Dao said:

Are you being serious? and if so why Madagascar?

Malcolm wrote:

Mainly 1) because the native language of Madagascar is the only language in the world related to the language of the Borneo headhunters and 2) Buddhaguptanatha, Taranatha's Indian teacher, reported that he received Padmasambhava's transmissions of Hevajra and so on on that Island in the 16th century, back when it was named San Lorenzo in Portuguese. 3) Meru cosmology is an Indo-centric view of the world, and it does in fact refer to real places on our planet, such as Uttarakuru, which is also the same region as the one called "Kuru" by Ptolemy, inhabited by horse riding nomads, etc.

We can understand from the account of the taming of Rudra, the Ramayāna and so on, that Indian shipping lanes were troubled by seagoing pirates related to the headhunters of Borneo, and in the case of Śrī Lanka, there was an out and out war between Indo-Aryans and the headhunting tribes living there.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:50 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Their impermanence becomes permanent if the mind continues to create afflictions because they 'like' them far more than virtue.

Sherab Dorje said:

The impermanent cannot become permanent, the conditioned cannot become unconditioned.

Anything that arises based on causes is conditioned and thus impermanent.

Afflicted views arise based on ignorance. Thus they are conditioned. Thus they cannot be permanent.

Nicholas Weeks said:

Should have put 'permanent' in quotes. If samsara is beginningless, as is ignorance, then as long as ignorance conditions, afflictions will dominate.

Malcolm wrote:

A unique feature of Dzogchen teachings is that it explains the beginning of ignorance.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:48 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Do not follow this. In order to survive the end of the kalpa does not one need to be in already or rise at the last moment into the 'two upper form realms'? If so, then only virtuous folk would be there.

Malcolm wrote:

I think you might need a bit of review on chapter three of the Abhidharmakośabhasyaṃ.

Nicholas Weeks said:

Therefore we monsters (in the lower realms) with no gotra of buddha family would be wiped out and unable to attain buddhahood. What would happen to those beings in the next kalpa when those six realms reappear, is not clear. Is their karmic slate pristine or do they begin at the bottom again, being bad or badder?

Malcolm wrote:

The way it works is like this, according to Abhidharma:

After the last sentient being leaves the hell realm, the hells disappear.

After the last sentient being leaves the preta realm, the preta realm disappears.

After the last sentient being leaves the animal realm, the animal realm disappears.

After the last sentient being leaves the human realm, the human realm disappears.

After the last sentient being leaves the lower deva realms, the deva realms disappear (including the asuras), with the exception of the two upper form realm heavens.

At this point, all sentient beings exist in the two upper form realms. Why?

After the last sentient being leaves the hell realm, the hells disappear because all karma to generate the hell realms has been purified in all sentient beings who are to be born there.

After the last sentient being leaves the preta realm, the preta realm disappear because...

After the last sentient being leaves the animal realm, the animal realm disappear because...

After the last sentient being leaves the human realm, the human realm disappear because...

After the last sentient being leaves the lower deva realms, the deva realms disappear, with the exception of the two upper form realm heavens, because all karma to generate the the lower deva realms has been purified in all sentient beings who are to be born there.

So every thing up to the Brahmaloas disappear because there are no more sentient beings with karma to be born there, since that karma has been exhausted, apart from subtle traces.

Those traces are however important, because according to the Abhidharma scheme, these traces are what causes the six lokas to gradually reappear, from the Brahmaloa on down to the hells, one realm at a time, from top to bottom as sentient beings gradually gather again the karma to be born in those realms.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:25 AM

Title: Re: Copper Colored mountain location?

Content:

tomamundsen said:

Not really sure, but Zandokpalri is located on Ngayab Ling, or Cāmaradvipa (Tail Fan/Whisk Land/Continent/Island) in Sanskrit.

Malcolm wrote:

For which I nominate Madagascar!

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:24 AM

Title: Re: is Buddhism a religious faith?

Content:

smcj said:

That is a very popular idea here in the West.

tiagolps said:

I would argue that vajrayana and Ancient Greek religion are very different things, despite in your opinion being both "polytheistic".

smcj said:

Making offerings, supplicating and praying to multiple deities doesn't strike you as polytheistic? You've got to do a lot of mental gymnastics to avoid the obvious.

And dzogchen eternalistic? no.

How about monistic, er, um, I mean "nondual"? Evidently Kongtrul saw it that way.

Malcolm wrote:

No, Dzogchen is also not monistic. How can a diversity be monistic?

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:21 AM

Title: Re: No potential for Buddhahood

Content:

Tenso said:

It's impossible. There's no finite number of beings.

Malcolm wrote:

It is not impossible [for all sentient beings to attain buddhahood], whether it is a finite set, or a infinite set.

Tenso said:

They can but won't. Majority population aren't Buddhist and never will be on this globe. Maybe you are taking Dzogchen texts way too literally?

Malcolm wrote:

I think the time frame indicated here is a little broader...and when all sentient beings do attain buddhahood, this globe will no longer exist, since it will have been destroyed in the cataclysms at the end of the eon, mentioned above.

In any case, I do not take Dzogchen teachings any more nor any less literally than you appear to take Pureland teachings.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:19 AM

Title: Re: No potential for Buddhahood

Content:

Sherab Dorje said:

Sounds like Adibuddha Samantabhadra does what Jesus is supposed to do,
Sounds like you missed the lesson on the impermanent nature of the afflictive states.

Nicholas Weeks said:

Their impermanence becomes permanent if the mind continues to create afflictions because they 'like' them far more than virtue.

Malcolm wrote:

The problem, Nicholas, is that when samsara and nirvana turned their back on one another, Samantabhadra became a buddha without performing an iota of virtue, and sentient beings became sentient beings without perform a smidgeon of a misdeed.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:09 AM

Title: Re: Can women become Buddhas?

Content:

maybay said:

The method behind Abhidharma, similarly, is not concerned with postulating theories based on statistical probabilities and verifying these through conducting experiments, resulting in "facts". There are no facts in Abhidharma. The Abhidharma takes the words

of the Buddha as law / Dharma, and then through experience and inference, and through a process of much even handed debate, arrives at the most convincing extension of this understanding. If the Buddha never explicitly proclaimed the geometry of the earth, you can be sure it was not of any significance.

Malcolm wrote:

Abhidharma does not accept every word the Buddha said as literally true. For example, the debate with the Pudgalavadin's who introduce various statements of the Buddha which they take literally in order to prove there is an inexpressible pudgala which transmigrates. Vasubandhu shows them [hopefully] that their understanding is mistaken by explaining the real sense of the passages the former interpret literally.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:03 AM

Title: Re: No potential for Buddhahood

Content:

Tenso said:

It's impossible. There's no finite number of beings.

Malcolm wrote:

It is not impossible [for all sentient beings to attain buddhahood], whether it is a finite set, or a infinite set.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 5:00 AM

Title: Re: No potential for Buddhahood

Content:

maybay said:

This should not be understood as an ontological postulate. Atiyoga rhetoric is entirely solipsistic. When the doctrine is detached from it's context it appears as nothing more than wishful thinking.

Malcolm wrote:

In fact, it is meant to be taken literally.

maybay said:

No solipsism would be complete without a literal interpretation.

Malcolm wrote:

It is up to you to prove atiyoga is solipsistic. I know you can't prove it, but it will be ever so entertaining to observe your flailing attempts.

maybay said:

Space is my witness.

Malcolm wrote:

You definitely need space in order to flail around.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 4:59 AM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

Well, Vimalamitra is supposed to reside at Wu Tai Shan, in China, and Padmasambhava at the Copper Colored Mt. in the southwestern continent of Camara, which seems to be Madagascar.

RikudouSennin said:

It is known.

dzoki said:

I have some doubts as to Camara being Madagascar. One of my university professors spent some time there (I studied geology) and said that people there basically deforested half of the island and turned everything into a semi desert, they ate all of the animals (except for goats), so that after two months in the field doing research the research team met only one lizard and one grasshopper - that was it, they destroyed all of the infrastructure that French left there - such as schools, public buildings, bridges, railroads etc.

Southern half of the island is better off, it has some of the original forests, but overall the whole country is in very poor state. One would expect that influence of Padmasambhava's pure realm would influence the people to be more virtuous and take better care of their environment and lives.

I think Camara is in other dimension, just like Dremojong, Jambu River etc.

Malcolm wrote:

I refer you the Vimalakirtinirdesha sūtra, and the teaching there on Śakyamuni's impure buddhafield, Sahaloka.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 4:57 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Practically speaking then, there are those who will 'never' make use of their buddha nature.

Malcolm wrote:

Yes, this may be taught in sūtras, good thing this is an idea rejected completely in Atiyoga where it is held that all sentient beings will attain buddhahood.

Nicholas Weeks said:

How nice for we monsters. But how can we 'attain' when our disposition is hostile to buddhahood? If the buddhas (or a buddha) can transform or inspire demonic folk, then all glory to Them, but where is the 'attainment'?

Sounds like Adibuddha Samantabhadra does what Jesus is supposed to do,

Malcolm wrote:

No, it does not work like that at all.

You seem to have forgotten that each of the six realms vanishes when it is emptied of sentient beings, beginning with the hell realms. This is common also to Abhidharma. However, the two upper form realms never disappear, even though everything below them is destroyed by cataclysms of fire, air and water at the end of the eon. The main difference between this cosmological idea in Abhidharma and Dzogchen is that in the latter, it is held by Garab Dorje that all sentient beings attain buddhahood through the practice of Atiyoga. So here, the idea that there is no one devoid of the gotra, family of buddhahood.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 4:35 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Practically speaking then, there are those who will 'never' make use of their buddha nature.

Malcolm wrote:

Yes, this may be taught in sūtras, good thing this is an idea rejected completely in Atiyoga where it is held that all sentient beings will attain buddhahood.

maybay said:

This should not be understood as an ontological postulate. Atiyoga rhetoric is entirely solipsistic. When the doctrine is detached from it's context it appears as nothing more than wishful thinking.

Malcolm wrote:

In fact, it is meant to be taken literally.

It is up to you to prove atiyoga is solipsistic. I know you can't prove it, but it will be ever so entertaining to observe your flailing attempts.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 1:37 AM

Title: Re: No potential for Buddhahood

Content:

Nicholas Weeks said:

Practically speaking then, there are those who will 'never' make use of their buddha nature.

Malcolm wrote:

Yes, this may be taught in sūtras, good thing this is an idea rejected completely in Atiyoga where it is held that all sentient beings will attain buddhahood.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 1:18 AM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

Malcolm,

Thurman accepts the traditional view, a pretty good scholar. Also why would Vasubandhu comment on his brother's works if he thought Maitreya the Regent was not the guru of Asanga? Also Thurman uses Maitreya-natha for the Regent, because 'nath' means something like Lord, which can be applied to the mahasattva.

This is also OT, so fare thee well, our contentious one.

Malcolm wrote:

Hi Nicholas,

It is not off topic, because you invoked the authority of this account in your defense of this position.

I don't accept this traditional Tibetan account because it is contradicted by Chinese sources, and because it does not appear until centuries after Asanga.

Now, is it possible that Asanga received these five texts in a vision. Perhaps, however, I don't believe this is so, because of the stylistic consistency of the five treatises, the great difference between them and Asanga's mode of writing, and because of a complete absence of confirmation about this from the Madhyamaka school. It is therefore my belief that Maitreyanātha was an Indian scholar who summarized the three main trends of Mahāyāna sūtras in five texts who lived before Asanga and after Nāgārjuna, and that is about as much as we actually know.

Author: Malcolm

Date: Thursday, May 12th, 2016 at 12:23 AM

Title: Re: ye shes and jalus

Content:

dzoki said:

What about others who are said to be around, such a Shawaripa, Tilopa and Maitripa, is their attainment a rainbow body in a dzogchen sense, or is it something else? To be more precise - their attainment is called deathless vajra body - can this be equated to rainbow body or is it of a different nature?

Malcolm wrote:

More or less the same. And don't forget Babaji!

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 10:59 PM

Title: Re: is Buddhism a religious faith?

Content:

smcj said:

I think Mahamudra and Dzogchen are theo-monistic (eternalistic).

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 10:41 PM

Title: Re: ye shes and jalus

Content:

Malcolm wrote:

According to tradition, Padmasambhava and Vimalamitra are still around.

.

florin said:

In what sense are they still around ?

The deities and the guardians are still around and will be long after i die.

Malcolm wrote:

Well, Vimalamitra is supposed to reside at Wu Tai Shan, in China, and Padmasambhava at the Copper Colored Mt. in the southwestern continent of Camara, which seems to be Madagascar.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 8:16 PM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

The tradition of Maitreya the Regent is supported by Mipham, Vasubandhu and many others - it is strong enough to satisfy me.

Malcolm wrote:

In fact, there is no place where Vasubandhu makes this identification.

This is a later tradition, post-Vasubandhu, making its first appearance in the works of Xuantsang, and in fact the Chinese tradition itself is all over the map. By the eighth century however, the tradition is solidified in India (nearly five centuries after the dates generally assumed for the composition of the five treatises, i.e. late 3rd, early 4th century), and thus the Tibetan sources are univocal on this point.

The fact that Mipham reports a tradition that is demonstrably late and has no foundation in the core texts we are discussing themselves is of no weight whatsoever.

The fact is that no Madhyamaka authors until the Haribhadra make this identification, especially in light of Vimuktisena making no mention of it, and the fact that Vasubandhu's main student, Sthiramati, makes no mention of it either. The latter merely refers to Maitreya as "Ārya Maitreya," and while he indicates that the author of the Madhyantavibhanga is impeded by only a single birth, he offers no details on the transmission of the text to Asanga apart from noting that it was bestowed upon Asanga through the blessings of Maitreya.

As we move through the texts in time, we can see the story becoming more elaborated and fleshed out.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 6:38 PM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

The Ārya-vimaladattaparipṛcchā-nāma-mahāyāna-sūtra depicts a conversation between the eighth stage female bodhisattva Ārya Vimaladatta and Maudgalyāna. He asked her why she has not changed her gender. She replies, "Why haven't you changed yours since you are the master of miraculous power," and then says: Venerable Mahā Maudgalyāna, the body of a woman cannot attain the awakening of manifest perfect buddhahood. The body of a man cannot attain the awakening of

manifest perfect buddhahood. Why? Because awakening does not arise, therefore, the body and mind are incapable of manifest perfect buddhahood

Losal Samten said:

That's the View, not Path.

Malcolm wrote:

No, my friend, you are incorrect. The very fact that she engages with Maudgalyāna in why she has not changed her gender indicates this is all three: view, path and result.

This entire sūtra is very interesting, in so far as Vimaladatta takes on all the Buddha's major arhat disciples and defeats them in debate over the question of gender, one by one.

Then of course there is the Nirvana Sūtra which says very clearly, "Here in Jamudvipa I exhibit buddhahood in the body of a woman."

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 6:22 PM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

<http://dharma.wheel.net/viewtopic.php?p=337330#p337330>

Malcolm wrote:

That does not explain that women cannot become buddhas.

Losal Samten said:

How can a mahasattva attain buddhahood as a female if they are never again born as a woman?

Malcolm wrote:

The Ārya-vimaladattapariṣcchā-nāma-mahāyāna-sūtra depicts a conversation between the eighth stage female bodhisattva Ārya Vimaladatta and Maudgalyāna. He asked her why she has not changed her gender. She replies, "Why haven't you changed yours since you are the master of miraculous power," and then says:

Venerable Mahā Maudgalyāna, the body of a woman cannot attain the awakening of manifest perfect buddhahood. The body of a man cannot attain the awakening of manifest perfect buddhahood. Why? Because awakening does not arise, therefore, the body and mind are incapable of manifest perfect buddhahood

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 6:03 PM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

Where in Prajñāpāramita sūtras does it explain a woman cannot become a Buddha?

Losal Samten said:

<http://dharmawheel.net/viewtopic.php?p=337330#p337330>

Malcolm wrote:

That does not explain that women cannot become buddhas.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 5:52 PM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

In that case the Prajnaparamita in 8000 lines is provisional

Malcolm wrote:

??? Explain.

Where in Prajñāpāramita sūtras does it explain a woman cannot become a Buddha?

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 5:25 PM

Title: Re: ye shes and jalus

Content:

ClearblueSky said:

I'm slightly confused by this. If ordinary people see you the same, and yet you are not becoming a body that dies, why isn't everybody that achieved rainbow body still just walking around for people to see? Most of the accounts of rainbow body I've read the people "disappeared", maybe leaving behind hair and nails.

If you ordinary people see you as you were, does this include your hair and nails? What about clothes, do those dissolve with you and you stay in that outfit, or do ordinary people see you walking around the same but naked?

Malcolm wrote:

There two knds of rainbow body, greater and lesser. When the body disappears leaving only hair and nails, this lesser.

ClearblueSky said:

Okay, then with the Greater:

1. If even ordinary people see you "just as you were", why aren't some that achieved rainbow body still just walking around for ordinary people to see?

2. Do you somehow dissolve your clothes with you and stay in that outfit, or do ordinary

people see you walking around the same, but naked?

Malcolm wrote:

According to tradition, Padmasambhava and Vimalamitra are still around.

I am pretty sure you need to change your clothes as they wear out, even if you have attained great transference body.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 5:20 PM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

"Irreversible" refers to the 8th bhumi which requires two incalculable kalpas to reach. Being that the words from a sutra trump that of a sastra, Asanga is incorrect in this case if the translations are correct.

And as pointed out, at any rate beings do not realise buddhahood in a female body in sutrayana, and saying that they do is both extra-textual and contra-textual.

Malcolm wrote:

Maintaining that women are incapable of attaining buddhahood in a female body is a samaya violation for any Vajrayana practitioner, just as holding that there are icchantikas.

Losal Samten said:

Good thing I'm not doing that then, eh? Of course the Basis/Path/Fruit of the tantras overrides the Basis/Path/Fruit of the sutras.

However I do not think that misrepresenting/whitewashing the sutras does anyone any benefit.

Malcolm wrote:

Some sutras are provisional, others are not. In general, yogacara sutras are provisional and interpretable because they contain doctrines such as icchantikas and so on. The idea that buddhahood is gender based is also provisional and not definitive, no whitewashing required.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 4:33 PM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

There is more to buddhadharma than 'views' and refutations or supports thereof, Malcolm.

If there is not a thread already on those with no potential or just lacking it, we ought to have one. A very interesting subject.

Malcolm wrote:

Yes, there are also provisional teachings and definitive ones; follow the latter, not former. This why no one follows yogacara anymore. They observe too many provisional teachings.

maybay said:

You needn't chose one in place of the other. But do chose patience and resolve over petulance and obduracy. If for no other reason than better health.

Malcolm wrote:

Yes, you must choose, actually. The sutras themselves indicate this.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 10:20 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

Yes, there are also provisional teachings and definitive ones; follow the latter, not former. This why no one follows yogacara anymore. They observe too many provisional teachings.

Nicholas Weeks said:

Odd, is it not, that our future Buddha Maitreya taught what he did and now 'no one follows' it anymore - or so Malcolm says.

Malcolm wrote:

Maitreyanatha was an Indian scholar, not the future buddha.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 9:58 AM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

There is more to buddhadharma than 'views' and refutations or supports thereof, Malcolm.

If there is not a thread already on those with no potential or just lacking it, we ought to have one. A very interesting subject.

Malcolm wrote:

Yes, there are also provisional teachings and definitive ones; follow the latter, not former. This why no one follows yogacara anymore. They observe too many provisional teachings.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 9:36 AM

Title: Re: ye shes and jalus

Content:

Tenso said:

how are these two the same and different from one another?

thanks

Malcolm wrote:

It does not mean that you suddenly burst into rainbow light, if you attain this in this life, ordinary people will still see you just as you were, but perhaps you will not cast a shadow.

ClearblueSky said:

I'm slightly confused by this. If ordinary people see you the same, and yet you are not becoming a body that dies, why isn't everybody that achieved rainbow body still just walking around for people to see? Most of the accounts of rainbow body I've read the people "disappeared", maybe leaving behind hair and nails.

If you ordinary people see you as you were, does this include your hair and nails? What about clothes, do those dissolve with you and you stay in that outfit, or do ordinary people see you walking around the same but naked?

Malcolm wrote:

There two knnds of rainbow body, greater and lesser. When the body disappears leaving only hair and nails, this lesser.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 9:27 AM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

"Irreverisble" refers to the 8th bhumi which requires two incalculable kalpas to reach.

Being that the words from a sutra trump that of a sastra, Asanga is incorrect in this case if the translations are correct.

And as pointed out, at any rate beings do not realise buddhahood in a female body in sutrayana, and saying that they do is both extra-textual and contra-textual.

Malcolm wrote:

Maintaining that women are incapable of attaining buddhahood in a female body is a samaya violation for any Vajrayana practitioner, just as holding that there are icchantikas.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 9:23 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

So you understand that this point of view is utterly rejected by Madhyamaka?

Why would anyone wish to follow the tenets of a lower school when there is a higher one available? As for Mipham, this is not his personal position.

Nicholas Weeks said:

Malcolm: Are you now going to adopt the yogacara position that there are also so called icchantikas, sentient beings absolutely incapable of buddhahood?

Always have, since Maitreya bodhisattva says so in his Ornament IV:11 and Ju Mipham accepts that:

“Lack of potential” can mean either that the cause of liberation is temporarily lacking or that liberation remains permanently impossible.”

Excerpt From: Maitreya. “Ornament of the Great Vehicle Sutras.” iBooks.

The group where 'liberation remains permanently impossible' is quite small, one hopes.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 8:52 AM

Title: No potential for Buddhahood? (from "Can Women ...")

Content:

Malcolm wrote:

Are you now going to adopt the yogacara position that there are also so called icchantikas, sentient beings absolutely incapable of buddhahood?

Nicholas Weeks said:

Arya Asanga, a Third Ground bodhisattva, says in his Bodhisattvabhumi that women cannot reach annutarasamyaksambodhi. Because they have too many mental afflictions and inferior wisdom.

During the first of the three big kalpas bodhisattvas use female bodies if they wish, but after that time period (a mere 10 to the 59th power years) they use only male bodies. So women can become great bodhisattvas, but not full Buddhas.

See Engle's new translation The Bodhisattva Path to Unsurpassed Enlightenment, pp

169-70.

Astus said:

The Astasahasrika says otherwise, attributing the freedom from female birth to much higher level bodhisattvas.

"Endowed with these attributes, tokens and signs a Bodhisattva should be borne in mind as irreversible from full enlightenment. Furthermore, an irreversible Bodhisattva does not pander to Shramanas and Brahmins of other schools, telling them that they know what is worth knowing, that they see what is worth seeing. He pays no homage to strange Gods, offers them no flowers, incenses, etc., does not put his trusts in them. He is no more reborn in the places of woe, nor does he ever again become a woman."
(PP 8000 17.1, tr Conze)

Nicholas Weeks said:

No PDF yet, so I have been too lazy (until now) to quote the full passage:

All buddhas are the same in every respect and free of differences, except for these four things: life span, name, caste, and physical size. The distinction among buddhas is due to a variation in these four qualities and not to anything else whatsoever.

A woman cannot attain unsurpassed true and complete enlightenment. Why is that?

Once a bodhisattva has passed beyond the first [period of a] countless number of kalpas he abandons the state of being a woman, and [from then on] until he sits at the seat of enlightenment, he will never again become a woman.

The entirety of womankind naturally possesses a great many mental afflictions and is subject to inferior wisdom, and it is not possible for [a person with] a mind stream that naturally possesses a great many mental afflictions and is subject to inferior wisdom to attain unsurpassed true and complete enlightenment.

The first short graph giving the only four distinctions among buddhas does not list sex.

As to what exactly Astus means by 'much higher level bodhisattvas', I do not know. In any case both this sutra and Asanga agree that at some point the woman state is not used. That does not mean that female buddhas or bodhisattvas do not appear. At the 8th Ground the power to appear as any sort of being, even buddhas, is gained.

The main reason for bringing up this subject again is that I tired of seeing all the sociology supposedly ruling the buddhadharma.

Author: Malcolm

Date: Wednesday, May 11th, 2016 at 7:44 AM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

"Irreversible" refers to the 8th bhumi which requires two incalculable kalpas to reach.

Being that the words from a sutra trump that of a sastra, Asanga is incorrect in this case

if the translations are correct.

And as pointed out, at any rate beings do not realise buddhahood in a female body in sutrayana, and saying that they do is both extra-textual and contra-textual.

Malcolm wrote:

No, this is a mistake. If this is the case, then it would be possible to identify a tathagata through marks, a possibility excluded by the Vajrachedika among other sutras.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 8:54 PM

Title: Re: ye shes and jalus

Content:

Harimoo said:

To be shadowless is quite common in many different religions/traditions (like the shadowless Prophet).

In Dzogchen, is there people who are shadowless but are still considered to be in a basic level of accomplishment ?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 2:21 AM

Title: Re: Can women become Buddhas?

Content:

maybay said:

They are mostly aiming for enlightened society not personal Buddhahood. .

Malcolm wrote:

???

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 2:07 AM

Title: Re: How appearances arise

Content:

Malcolm wrote:

There are no thoughts to create a partition if there is no mind.

gad rgyangs said:

and if, as you believe, sentient beings are delusions, then how reliable are the partitions created by their minds? wouldn't all such partitions also be delusions?

Malcolm wrote:

Sure. But we start at delusion and work backwards.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 1:46 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

The point, Astus, is that each of these dhyānas is in fact a concept on which we focus, where as you treat them as if they are grades of consciousness, which they are not.

Astus said:

Do you mean that dhyanas are not stages of mental tranquillity, but a number of conceptual focuses people may be absorbed in according to their inclination?

Malcolm wrote:

Yes. For example, one of Buddha's teacher taught him that meditating on 'infinite emptiness' was the highest stage of liberation, the other, that 'neither perception nor nonperception' is the highest state. But these are just mental concepts upon which he focused, and he discovered that by focusing them they created paths for rebirth.

This is also why it is said that śamatha without vipaśyāna merely creates a cause for birth as a lower form realm deity, because it is conceptual.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 1:37 AM

Title: Re: Can women become Buddhas?

Content:

maybay said:

. If they were so perfect the likes of Chogyam Trungpa would not have taught an alternative.

Malcolm wrote:

I think he just suffered from a lack of imagination. He was too conditioned by being a Tibetan aristocrat. This is why he liked commonwealth countries more than the US, in the end. Canada after all still has the Queen on the dollar. Democracy made Trungpa nervous, even though he enjoyed it.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 1:34 AM

Title: Re: How appearances arise

Content:

gad rgyangs said:

thought creates partitions of manifestation into "me" "you" "the table" etc. these may or

may not be useful, but since they are changeable, they cannot be fundamental. only the fact of manifestation is fundamental. That is why it is less clear to claim that the basis is a quality of "mind" as if mind were a self-existent entity: "mind" is a partition created by thought, just like "table".

Malcolm wrote:

There are no thoughts to create a partition if there is no mind.

And, since, as you say, when you discover your own state, you also discover the state of the "universe" (i.e. gcig shes kun grol), this reduces the so called "basis" to a set of generic qualities. This does not render a mind "self-existent."

For example, Āryadeva says that when you discover the emptiness of one thing, you discover the emptiness of all things. But this does not mean there is an emptiness "out there" which pervades everything, anymore than there is a basis "out there" which is the foundation for manifestation.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 1:03 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Your model is some strange version that does not account for this fact.

Astus said:

How doesn't it account for it? I simply defined the basic focus of each stage. And of course one can get stuck at any stage. Moving to the next level depends on relinquishing the previous one. At the same time, it is also possible to let go of everything and attain liberation at any given stage.

Malcolm wrote:

The point, Astus, is that each of these dhyānas is in fact a concept on which we focus, where as you treat them as if they are grades of consciousness, which they are not.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 12:21 AM

Title: Re: How appearances arise

Content:

gad rgyangs said:

so then why do you say that each sentient being is an irreducible basis?

Malcolm wrote:

I didn't.

"Basis" is just a term used to describe something one has not realized. There is no basis apart from that, which I have said repeatedly.

gad rgyangs said:

but you are saying there is nothing but self-existent, irreducible consciousnesses, which are delusions (thats already a contradiction), each of which have "their own basis", presumably which will allow them at some point in the future to become buddhas. so what will exist then, a bunch of self-existent buddhas? and will each of those buddhas have a basis or not?

Malcolm wrote:

I did not say anything of the kind anywhere. I never made such a claim and neither do Dzogchen texts.

You seem to think there is some kind of basis, which you imagine to be transcendent (aka free from extremes), out of which there arises an appearance (how and to whom?); despite the obvious contradiction in such a position if your putative basis is just blank emptiness free from extremes (i.e. something which does not exist at all, conventionally or otherwise).

When the Dzogchen texts are talking about "the basis" in terms of essence, nature and compassion, they are talking about qualities of the nature of the mind, not some transcendent pleroma.

Author: Malcolm

Date: Tuesday, May 10th, 2016 at 12:03 AM

Title: Re: How appearances arise

Content:

Malcolm wrote:

Because sentient beings are delusions that self-appear from the dhātu of luminosity. That's the point.

gad rgyangs said:

so then why do you say that each sentient being is an irreducible basis?

Malcolm wrote:

I didn't.

"Basis" is just a term used to describe something one has not realized. There is no basis apart from that, which I have said repeatedly.

Author: Malcolm

Date: Monday, May 9th, 2016 at 11:52 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

The model I have provided is mostly my take on the sutta teachings. As noted above, there is no Mahayana version of the eight stages model. As for Zen, dhyana goes together with wisdom, and they together refer to the essence (emptiness) and function (discernment) of the nature of mind.

Malcolm wrote:

The problem with your model is that each of the dhyānas represents a conceptual focus. That is why we can take rebirth in the corresponding realms when we focus on them. So for example, if we make intense meditation on "everything is emptiness" as a conceptual focus, this means we will take rebirth in that realm.

Buddha cruised through them, one at a time, and saw how the four noble truths related to each abode, and eradicated that potential for rebirth.

Your model is some strange version that does not account for this fact.

Author: Malcolm

Date: Monday, May 9th, 2016 at 11:35 PM

Title: Re: How appearances arise

Content:

gad rgyangs said:

your sig makes a bit more sense except for a couple of things: first, calling sentient beings "delusions" implies that there is a really-existent sentient being that is having the delusion (a delusion requires an agent that is deluded). That is incoherent, and also a needless proliferation: why not just say that sentient beings are clear appearances of a basis that is neither being nor nothing?

Malcolm wrote:

Because sentient beings are delusions that self-appear from the dhātu of luminosity. That's the point.

gad rgyangs said:

And calling sentient beings "self appearing" implies that sentient beings are not dependent arisings, but are dripping with svabhava (which contradicts calling them "delusions". "production from itself" anyone?). The way to correct this is to say that they are appearing from the dhatu of luminosity, but that the dhatu of luminosity is a quality (really better expressed as the activity of lhun grub rather than what sounds like a substantive noun) pointing to (not "a quality of") the basis which is beyond all

categories and qualities.

Malcolm wrote:

Take it up with Mipham.

The rest of your qualms are from the point of view of relative truth. So who cares?

Author: Malcolm

Date: Monday, May 9th, 2016 at 10:53 PM

Title: Re: How appearances arise

Content:

gad rgyangs said:

so now you're saying a self-originated imputation imputes itself?

Malcolm wrote:

Why not? That is essentially how the process of delusion is explained.

gad rgyangs said:

why not? because its completely incoherent and of no use whatsoever in either trying to understand the nature of reality nor in reducing suffering.

Malcolm wrote:

According to you suffering is just a reification, so not a problem.

And why do you need a "coherent" explanation, isn't that just another reification?

Author: Malcolm

Date: Monday, May 9th, 2016 at 10:23 PM

Title: Re: How appearances arise

Content:

gad rgyangs said:

so now you're saying a self-originated imputation imputes itself?

smcj said:

You should check out the signature at the bottom of Malcolm's posts.

gad rgyangs said:

yes but he is currently claiming the opposite: that the "dhatu of luminosity" is nothing but a "quality" of an irreducible and self-existing consciousness.

Malcolm wrote:

You are claiming that on my behalf, I made no such claim.

But the dhātu of luminosity, according to Mipham, is just the clarity and emptiness of one's mind.

Author: Malcolm

Date: Monday, May 9th, 2016 at 10:20 PM

Title: Re: How appearances arise

Content:

gad rgyangs said:

"consciousness" is a designation, an imputation. How can an imputation be self-originated?

Malcolm wrote:

The real question is how can it not be? For an imputation to be made, there has to be something which imputes. Imputations do not exist apart from minds which impute.

gad rgyangs said:

so now you're saying a self-originated imputation imputes itself?

Malcolm wrote:

Why not? That is essentially how the process of delusion is explained.

Author: Malcolm

Date: Monday, May 9th, 2016 at 9:09 PM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

This is just monastic misogyny, nothing more, nothing less.

Losal Samten said:

Is women not being able to become pratyekabuddhas also down to monastic bigotry, even though they can achieve arhatship?

Malcolm wrote:

Most definitely.

Author: Malcolm

Date: Monday, May 9th, 2016 at 8:22 PM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

To repeat (wish folks would read more closely):

"Arya Asanga, a Third Ground bodhisattva, says in his Bodhisattvabhumi that women cannot reach annutarasamyaksambodhi. Because they have too many mental afflictions and inferior wisdom."

So wisdom has many degrees and that of a full Buddha cannot be reached in a female body - not because of genitalia, anymore than a Buddha is one because of his genitalia.

Malcolm wrote:

This is just monastic misogyny, nothing more, nothing less. Also I will remind you that third stage bodhisattvas also have only partially removed the afflictive obscuration.

Author: Malcolm

Date: Monday, May 9th, 2016 at 7:27 PM

Title: Re: How appearances arise

Content:

Malcolm wrote:

The question is wrong. If you ask me what the term "basis" means in Dzogchen teachings, I can answer.

Otherwise, consciousness, whether pristine or not, has no basis. As far as anyone can actually tell, one's consciousness is self-originated and self-organized, without any other creator.

gad rgyangs said:

"consciousness" is a designation, an imputation. How can an imputation be self-originated?

Malcolm wrote:

The real question is how can it not be? For an imputation to be made, there has to be something which imputes. Imputations do not exist apart from minds which impute.

Author: Malcolm

Date: Monday, May 9th, 2016 at 6:57 PM

Title: Re: Can women become Buddhas?

Content:

smcj said:

One of the Vajrayana precepts is to not disparage women as being inferior.

maybay said:

Most Vajrayana precepts speak to Mahayana doctrine. This does not mean to reject Mahayana doctrine. In fact all this fuss brings up other precepts:

- 3. Condemn and/or create problems with one's Vajra brothers and sisters
- 6. Slander the scriptures of Mahayana and Vajrayana
- 12. Fail to transmit authentic Dharma

Malcolm wrote:

- 14. Claim that women are incapable of buddhahood.

Author: Malcolm

Date: Monday, May 9th, 2016 at 11:07 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So, production is not real and nonproduction is real, correct?

Astus said:

They form a single reality together.

in order for there to be an eye consciousness, there has to be an external object, a form, of which that consciousness is aware

catmoon said:

Malcolm does this mean you are a Dzogchen Platonist? What would be the difference between the form you speak of and a Platonic ideal?

Malcolm wrote:

Not that kind form.

Author: Malcolm

Date: Monday, May 9th, 2016 at 11:04 AM

Title: Re: How appearances arise

Content:

gad rgyangs said:

there you go again, claiming that consciousness is the basis of the basis? of itself? what do you claim then is the basis of consciousness?

Malcolm wrote:

The term "basis" itself just refers to something we have not realized. What have we not realized? The nature of our own minds.

gad rgyangs said:

you did not answer the question: what are you claiming is the basis of consciousness?

Malcolm wrote:

The question is wrong. If you ask me what the term "basis" means in Dzogchen teachings, I can answer.

Otherwise, consciousness, whether pristine or not, has no basis. As far as anyone can actually tell, one's consciousness is self-originated and self-organized, without any other creator.

Author: Malcolm

Date: Monday, May 9th, 2016 at 3:30 AM

Title: Re: How appearances arise

Content:

gad rgyangs said:

there you go again, claiming that consciousness is the basis of the basis? of itself? what do you claim then is the basis of consciousness?

Malcolm wrote:

The term "basis" itself just refers to something we have not realized. What have we not realized? The nature of our own minds.

Author: Malcolm

Date: Monday, May 9th, 2016 at 3:10 AM

Title: Re: Can women become Buddhas?

Content:

Losal Samten said:

Couldn't Asanga's assertions be valid for the sutra path, with women still being capable in mantrayana? There would be no conflict, no?

Malcolm wrote:

Take it up with the Goddess of the Ganges, I suspect she has a thing or two to say about this:

Thereupon, a certain goddess who lived in that house, having heard this teaching of the Dharma of the great heroic bodhisattvas, and being delighted, pleased, and overjoyed, manifested herself in a material body and showered the great spiritual heroes, the bodhisattvas, and the great disciples with heavenly flowers. When the flowers fell on the bodies of the bodhisattvas, they fell off on the floor, but when they fell on the bodies of the great disciples, they stuck to them and did not fall. The great disciples shook the flowers and even tried to use their magical powers, but still the flowers would not shake off. Then, the goddess said to the venerable Sariputra, "Reverend Sariputra, why do you shake these flowers?"

Sariputra replied, "Goddess, these flowers are not proper for religious persons and so

we are trying to shake them off."

The goddess said, "Do not say that, reverend Sariputra. Why? These flowers are proper indeed! Why? Such flowers have neither constructual thought nor discrimination. But the elder Sariputra has both constructual thought and discrimination.

"Reverend Sariputra, impropriety for one who has renounced the world for the discipline of the rightly taught Dharma consists of constructual thought and discrimination, yet the elders are full of such thoughts. One who is without such thoughts is always proper.

"Reverend Sariputra, see how these flowers do not stick to the bodies of these great spiritual heroes, the bodhisattvas! This is because they have eliminated constructual thoughts and discriminations.

"For example, evil spirits have power over fearful men but cannot disturb the fearless. Likewise, those intimidated by fear of the world are in the power of forms, sounds, smells, tastes, and textures, which do not disturb those who are free from fear of the passions inherent in the constructive world. Thus, these flowers stick to the bodies of those who have not eliminated their instincts for the passions and do not stick to the bodies of those who have eliminated their instincts. Therefore, the flowers do not stick to the bodies of these bodhisattvas, who have abandoned all instincts."

Then the venerable Sariputra said to the goddess, "Goddess, how long have you been in this house?"

The goddess replied, "I have been here as long as the elder has been in liberation."

Sariputra said, "Then, have you been in this house for quite some time?"

The goddess said, "Has the elder been in liberation for quite some time?"

At that, the elder Sariputra fell silent.

The goddess continued, "Elder, you are 'foremost of the wise!' Why do you not speak? Now, when it is your turn, you do not answer the question."

Sariputra: Since liberation is inexpressible, goddess, I do not know what to say.

Goddess: All the syllables pronounced by the elder have the nature of liberation. Why? Liberation is neither internal nor external, nor can it be apprehended apart from them. Likewise, syllables are neither internal nor external, nor can they be apprehended anywhere else. Therefore, reverend Sariputra, do not point to liberation by abandoning speech! Why? The holy liberation is the equality of all things!

Sariputra: Goddess, is not liberation the freedom from desire, hatred, and folly?

Goddess: "Liberation is freedom from desire, hatred, and folly" that is the teaching of

the excessively proud. But those free of pride are taught that the very nature of desire, hatred, and folly is itself liberation.

Sariputra: Excellent! Excellent, goddess! Pray, what have you attained, what have you realized, that you have such eloquence?

Goddess: I have attained nothing, reverend Sariputra. I have no realization. Therefore I have such eloquence. Whoever thinks, "I have attained! I have realized!" is overly proud in the discipline of the well-taught Dharma.

Sariputra: Goddess, do you belong to the disciple-vehicle, to the solitary-vehicle, or to the great vehicle?

Goddess: I belong to the disciple-vehicle when I teach it to those who need it. I belong to the solitary-vehicle when I teach the twelve links of dependent origination to those who need them. And, since I never abandon the great compassion, I belong to the great vehicle, as all need that teaching to attain ultimate liberation.

Nevertheless, reverend Sariputra, just as one cannot smell the castor plant in a magnolia wood, but only the magnolia flowers, so, reverend Sariputra, living in this house, which is redolent with the perfume of the virtues of the Buddha-qualities, one does not smell the perfume of the disciples and the solitary sages. Reverend Sariputra, the Sakras, the Brahmas, the Lokapalas, the devas, nagas, yaksas, gandharvas, asuras, garudas, kimnaras, and mahoragas who live in this house hear the Dharma from the mouth of this holy man and, enticed by the perfume of the virtues of the Buddha-qualities, proceed to conceive the spirit of enlightenment.

Reverend Sariputra, I have been in this house for twelve years, and I have heard no discourses concerning the disciples and solitary sages but have heard only those concerning the great love, the great compassion, and the inconceivable qualities of the Buddha.

Reverend Sariputra, eight strange and wonderful things manifest themselves constantly in this house. What are these eight?

A light of golden hue shines here constantly, so bright that it is hard to distinguish day and night; and neither the moon nor the sun shines here distinctly. That is the first wonder of this house.

Furthermore, reverend Sariputra, whoever enters this house is no longer troubled by his passions from the moment he is within. That is the second strange and wonderful thing.

Furthermore, reverend Sariputra, this house is never forsaken by Sakra, Brahma, the Lokapalas, and the bodhisattvas from all the other buddha-fields. That is the third strange and wonderful thing.

Furthermore, reverend Sariputra, this house is never empty of the sounds of the Dharma,

the discourse on the six transcendences, and the discourses of the irreversible wheel of the Dharma. That is the fourth strange and wonderful thing.

Furthermore, reverend Sariputra, in this house one always hears the rhythms, songs, and music of gods and men, and from this music constantly resounds the sound of the infinite Dharma of the Buddha. That is the fifth strange and wonderful thing.

Furthermore, reverend Sariputra, in this house there are always four inexhaustible treasures, replete with all kinds of jewels, which never decrease, although all the poor and wretched may partake to their satisfaction. That is the sixth strange and wonderful thing.

Furthermore, reverend Sariputra, at the wish of this good man, to this house come the innumerable Tathagatas of the ten directions, such as the Tathagatas Sakyamuni, Amitabha, Aksobhya, Ratnasri, Ratnarcis, Ratnacandra, Ratnavyuha, Dusprasaha, Sarvarthasiddha, Ratnabahula, Simhakirti, Simhasvara, and so forth; and when they come they teach the door of Dharma called the "Secrets of the Tathagatas" and then depart. That is the seventh strange and wonderful thing.

Furthermore, reverend Sariputra, all the splendors of the abodes of the gods and all the splendors of the fields of the Buddhas shine forth in this house. That is the eighth strange and wonderful thing.

Reverend Sariputra, these eight strange and wonderful things are seen in this house. Who then, seeing such inconceivable things, would believe the teaching of the disciples?

Sariputra: Goddess, what prevents you from transforming yourself out of your female state?

Goddess: Although I have sought my "female state" for these twelve years, I have not yet found it. Reverend Sariputra, if a magician were to incarnate a woman by magic, would you ask her, "What prevents you from transforming yourself out of your female state?"

Sariputra: No! Such a woman would not really exist, so what would there be to transform?

Goddess: Just so, reverend Sariputra, all things do not really exist. Now, would you think, "What prevents one whose nature is that of a magical incarnation from transforming herself out of her female state?"

Thereupon, the goddess employed her magical power to cause the elder Sariputra to appear in her form and to cause herself to appear in his form. Then the goddess, transformed into Sariputra, said to Sariputra, transformed into a goddess, "Reverend Sariputra, what prevents you from transforming yourself out of your female state?"

And Sariputra, transformed into the goddess, replied, "I no longer appear in the form of a male! My body has changed into the body of a woman! I do not know what to

transform!"

The goddess continued, "If the elder could again change out of the female state, then all women could also change out of their female states. All women appear in the form of women in just the same way

as the elder appears in the form of a woman. While they are not women in reality, they appear in the form of women. With this in mind, the Buddha said, 'In all things, there is neither male nor female.'"

Then, the goddess released her magical power and each returned to his ordinary form. She then said to him, "Reverend Sariputra, what have you done with your female form?"

Sariputra: I neither made it nor did I change it.

Goddess: Just so, all things are neither made nor changed, and that they are not made and not changed, that is the teaching of the Buddha.

Sariputra: Goddess, where will you be born when you transmigrate after death?

Goddess: I will be born where all the magical incarnations of the Tathagata are born.

Sariputra: But the emanated incarnations of the Tathagata do not transmigrate nor are they born.

Goddess: All things and living beings are just the same; they do not transmigrate nor are they born!

Sariputra: Goddess, how soon will you attain the perfect enlightenment of Buddhahood?

Goddess: At such time as you, elder, become endowed once more with the qualities of an ordinary individual, then will I attain the perfect enlightenment of Buddhahood.

Sariputra: Goddess, it is impossible that I should become endowed once more with the qualities of an ordinary individual.

Goddess: Just so, reverend Sariputra, it is impossible that I should attain the perfect enlightenment of Buddhahood! Why? Because perfect enlightenment stands upon the impossible. Because it is impossible, no one attains the perfect enlightenment of Buddhahood.

Sariputra: But the Tathagata has declared: "The Tathagatas, who are as numerous as the sands of the Ganges, have attained perfect Buddhahood, are attaining perfect Buddhahood, and will go on attaining perfect Buddhahood."

Goddess: Reverend Sariputra, the expression, "the Buddhas of the past, present and future," is a conventional expression made up of a certain number of syllables. The

Buddhas are neither past, nor present, nor future. Their enlightenment transcends the three times! But tell me, elder, have you attained sainthood?

Sariputra: It is attained, because there is no attainment.

Goddess: Just so, there is perfect enlightenment because there is no attainment of perfect enlightenment.

Author: Malcolm

Date: Monday, May 9th, 2016 at 3:03 AM

Title: Re: How appearances arise

Content:

Malcolm wrote:

I am not basing it on the evidence of just one set of sense organs. I am basing this on the two things, the fact that we all recognize the distinction between erroneous and nonerroneous cognitions of appearance, these things being mere matters of fact and not disputable, and the example I used, the anatomy of rods and cones in the eye.

gad rgyangs said:

we recognize shared expectations of common experiences, but this does not address whether we see things as they are or not. If there is nothing but those shared expectations and common experiences, then why claim they are not what they seem to be?

Malcolm wrote:

If things are as they seem to be, there would be no basis of error for anyone at anytime, anywhere.

gad rgyangs said:

Ok, this is the third extreme; something which neither exists nor does not exist. This does not even get past the gate of Madhyamaka.

I didn't say "it neither exists nor does not exist" I said it is beyond such categories. big difference.

Malcolm wrote:

Then you cannot talk about it at all in anyway. You cannot even say what it is. You cannot even say there is a basis.

gad rgyangs said:

Plato and Psuedo-Dionysus have no role in this discussion. Whatever they were talking about, it was not Dzogchen nor the basis.

the Dzogchen basis is a metaphor pointing to the nature of reality, and so are the metaphors of Plato and Pseudo-Dionysius.

Malcolm wrote:

As far as I am concerned, Plato is an eternalist, as are all his followers. I have no interest

in Plato.

gad rgyangs said:

This is only a problem for those who think the basis is something more than a generic set of qualities.

qualities of what? your consciousness? then you are claiming that your consciousness is the basis of the basis, which makes no sense.

Malcolm wrote:

[/quote]

We do not say the basis only has an conscious aspect, it also has an emptiness aspect. That is one of the qualities of the basis.

By pointing that the basis is a generic set of qualities, Dzogchen is stating that the basis is one's own consciousness, out of which one's afflictive reality is constructed by ignorance (ma rig pa), and deconstructed by knowledge (rig pa).

If you claim, as you are doing, that the basis is some kind of ineffable ground of being, this contradicts not only the teaching of Dzogchen, but the teaching of the Buddha in toto. (and yes, peanut gallery, I am aware that there are some translators of Dzogchen texts who have taken the ill-advised route of importing terms from Christian theology into their translations, endlessly confusing students who read such texts and leading them far away from the teachings of Dzogchen in the process).

That is fine with me, but do not describe your theories as "Dzogchen," since they have nothing to do with Dzogchen at all, and have more in common with Christian Theology and so on

Author: Malcolm

Date: Monday, May 9th, 2016 at 2:53 AM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

Our Dalai Lama made the 3rd Ground "claim that it is so" - in his Foreword.

Malcolm wrote:

It is still just a claim.

Author: Malcolm

Date: Monday, May 9th, 2016 at 2:40 AM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

Arya Asanga, a Third Ground bodhisattva, says in his Bodhisattvabhumi that women cannot reach annutarasamyaksambodhi. Because they have too many mental afflictions and inferior wisdom.

During the first of the three big kalpas bodhisattvas use female bodies if they wish, but after that time period (a mere 10 to the 59th power years) they use only male bodies. So women can become great bodhisattvas, but not full Buddhas.

See Engle's new translation The Bodhisattva Path to Unsurpassed Enlightenment, pp 169-70.

Malcolm wrote:

If there was ever proof that Ārya bodhisattvas possess knowledge obscurations, this is it.

Nicholas Weeks said:

Darn - maybe if he was an 5th or an 8th Grounder? But Malcolm knows better.

Malcolm wrote:

Well, in order to be free of knowledge obscurations, he would have to be a buddha, actually. Anyway, we do not really know that Asanga was a bodhisattva on the stages, apart from someone's claim that it is so.

I think may a visit to Vimalakirti's house might be in order for Asanga. I think Yeshe Tsogyal and Mandarava might have a thing or two to say about women's wisdom being "inferior."

Author: Malcolm

Date: Monday, May 9th, 2016 at 2:31 AM

Title: Re: Can women become Buddhas?

Content:

Nicholas Weeks said:

Arya Asanga, a Third Ground bodhisattva, says in his Bodhisattvabhumi that women cannot reach annutarasamyaksambodhi. Because they have too many mental afflictions and inferior wisdom.

During the first of the three big kalpas bodhisattvas use female bodies if they wish, but after that time period (a mere 10 to the 59th power years) they use only male bodies. So women can become great bodhisattvas, but not full Buddhas.

See Engle's new translation The Bodhisattva Path to Unsurpassed Enlightenment, pp 169-70.

Malcolm wrote:

If there was ever proof that Ārya bodhisattvas possess knowledge obscurations, this is it.

Author: Malcolm

Date: Monday, May 9th, 2016 at 2:25 AM

Title: Re: How appearances arise

Content:

gad rgyangs said:

you're not understanding his point: you cannot prove the subjectivity of our perceptions based on a description of sense organs, since you only know about sense organs by using your sense organs. If their representations are not "seeing things as they are" (your words) then they cannot be the basis for a reliable description of the sense process which you then attempt to use to prove that appearances are not "seeing things as they are".

Malcolm wrote:

Sure you can. I just did. If you wish to dispute the anatomy of hearing, seeing, and so on. Please go ahead. But your argument also injures your own point, you have no basis for refuting any claim that "we are not seeing things as they are."

gad rgyangs said:

you cannot base a claim that "we are not seeing things as they are" on the evidence of sense organs since they themselves are perceptions which you claim are not seen as they are. Its really not complicated.

Malcolm wrote:

I am not basing it on the evidence of just one set of sense organs. I am basing this on the two things, the fact that we all recognize the distinction between erroneous and nonerroneous cognitions of appearance, these things being mere matters of fact and not disputable, and the example I used, the anatomy of rods and cones in the eye.

gad rgyangs said:

Ok, so now you are subscribing to the extreme, "the basis isn't anything at all," also rejected by the Dzogchen tantras. For you the basis must be inert, insentient. Something like a void.

no, it is simply beyond the categories of existing or not existing. This is not complicated either, and has been well understood even in the west since Plato and Pseudo-Dionysius.

Malcolm wrote:

Ok, this is the third extreme; something which neither exists nor does not exist. This does not even get past the gate of Madhyamaka.

Plato and Psuedo-Dionysus have no role in this discussion. Whatever they were talking about, it was not Dzogchen nor the basis.

gad rgyangs said:

a basis that has a conscious aspect that is responsible for manifestation (through which all things were made): how is this different from the hypostases of Plotinus or even the christian trinity?

Malcolm wrote:

This is only a problem for those who think the basis is something more than a generic set of qualities. In any case, while you may wish to dispute what Dzogchen teachings actually say, I wish merely to understand what they actually say and practice them accordingly (and yes, what I report is what Dzogchen tantras and commentaries actually say).

M

Author: Malcolm

Date: Monday, May 9th, 2016 at 1:14 AM

Title: Re: How appearances arise

Content:

tomamundsen said:

Which is related to bdag nyid gcig pu'i ma rig pa, yes? Which Dzogchen texts discuss this?

Malcolm wrote:

No, it is related to the imputing ignorance (kun rtags ma rig pa).

monktastic said:

Interesting. From the section that florin (thanks!) suggested I read:

The natural creative power (rtsal) of awareness has actually created a veil whereby awareness is obscured— on ac-count of which, one speaks of an “ignorance that has the same nature (as awareness)” (bdag nyid gcig pa'i ma rig pa).

Malcolm wrote:

Yes, this is because consciousness/known (shes pa/rig pa) is not aware of its appearances at this point in the game, since they have not manifested yet.

Author: Malcolm

Date: Monday, May 9th, 2016 at 1:11 AM

Title: Re: How appearances arise

Content:

Malcolm wrote:

It is basic anatomy, something of which Nietzsche was ignorant.

gad rgyangs said:

you're not understanding his point: you cannot prove the subjectivity of our perceptions based on a description of sense organs, since you only know about sense organs by using your sense organs. If their representations are not "seeing things as they are" (your words) then they cannot be the basis for a reliable description of the sense process which you then attempt to use to prove that appearances are not "seeing things as they are".

Malcolm wrote:

Sure you can. I just did. If you wish to dispute the anatomy of hearing, seeing, and so on. Please go ahead. But your argument also injures your own point, you have no basis for refuting any claim that "we are not seeing things as they are."

gad rgyangs said:

I see, well, you seem to subscribe to the "basis can be anything at all" extreme. how can it "be" anything at all when it is not an existent thing?

Malcolm wrote:

Ok, so now you are subscribing to the extreme, "the basis isn't anything at all," also rejected by the Dzogchen tantras. For you the basis must be inert, insentient. Something like a void.

gad rgyangs said:

The consciousness aspect of the basis, which does not recognize its appearances as its own state. (do we really have to do this again?)
are you saying the basis has consciousness or the basis is consciousness? If the basis has consciousness, you have reified it. If you say it simply is consciousness, then you are a cittamatin.

Malcolm wrote:

You decide. The texts state pretty clearly that the basis has a conscious aspect (and in other places that it is an unfabricated consciousness), which we normally term both lhun grub and thugs rje, depending which level we are discussing. Both are considered the basis for delusion. Ka dag, on the other hand, since it never partakes in appearance, can never be a basis for delusion.

The reason that it is said that the basis has a conscious (shes pa) aspect is to provide an explanation of how there is rig pa and ma rig pa, and how ma rig pa then generates dualistic consciousness (rnam shes), and so on.

If you wish to consider the primary teaching of Dzogchen to be reifying the basis, that is

ok with me. Whatever Dzogchen you are then following is not the Dzogchen of the sgra
thal gyur and so on.

Author: Malcolm

Date: Monday, May 9th, 2016 at 12:12 AM

Title: Re: How appearances arise

Content:

Malcolm wrote:

For example, there are no colors in external objects. Colors are something imputed by our minds from images generated by the rods and cones in our eyes which select wave lengths of something we call "light," a kind of radiation which fall on objects. We see colors, but there are no colors.

gad rgyangs said:

thats a whole lot of suppositions. Even Nietzsche knew better:

Malcolm wrote:

It is basic anatomy, something of which Nietzsche was ignorant.

gad rgyangs said:

What is the basis? Is it inert? Is it sentient? Is it one thing? Is it many things?
none of the above.

Malcolm wrote:

I see, well, you seem to subscribe to the "basis can be anything at all" extreme.

gad rgyangs said:

The basis does not manifest as you or as me. For example, if you think the basis is original purity, you are already deluded.

so what does manifest you and me? if you say "delusion" or "ignorance" then, what manifests delusion? You can't say us, that would be circular reasoning.

Malcolm wrote:

The consciousness aspect of the basis, which does not recognize its appearances as its own state. (do we really have to do this again?)

Author: Malcolm

Date: Sunday, May 8th, 2016 at 11:42 PM

Title: Re: How appearances arise

Content:

Malcolm wrote:

When it is said that appearances are illusions and delusions, this means that we are not seeing things as they are.

gad rgyangs said:
how do you know you are not seeing things as they are?

Malcolm wrote:
For example, there are no colors in external objects. Colors are something imputed by our minds from images generated by the rods and cones in our eyes which select wave lengths of something we call "light," a kind of radiation which fall on objects. We see colors, but there are no colors.

gad rgyangs said:
Of course they are "just manifestations," but manifestations of what?
the basis. gzhi snang.

Malcolm wrote:
What is the basis? Is it inert? Is it sentient? Is it one thing? Is it many things?

gad rgyangs said:
Who is deluded and why? What is wrong with pejorative terms? Do we need to create a Dzogchen safe space where no pejorative terms are used in case someone might think their "manifestations" are negative and suffer from a poor self-image as a result?
you are deluded if you believe you are deluded. Since "you" are also a manifestation of the basis, what purpose does it serve to call it "deluded"?

Malcolm wrote:
The basis does not manifest a you or a me. For example, if you think the basis is original purity, you are already deluded.

gad rgyangs said:
pejorative terms are evidence of attachment and aversion, picking and choosing, etc.

Malcolm wrote:
Then Dzogchen tantras must be full of attachment and aversion.

gad rgyangs said:
there is nowhere that is not a Dzogchen safe space.

Malcolm wrote:
Apparently, where ever there is attachment and aversion is not a safe space in your Dzogchen.

Author: Malcolm
Date: Sunday, May 8th, 2016 at 11:13 PM
Title: Re: Is meditational absorption (jhana, dhyana) possible or not?
Content:
gad rgyangs said:

i know the tradition tries very hard to define conventional reality correctly perceived as opposed to mistaken sense cognition, but I dont think its so clear cut about any kind of so called reality.

Malcolm wrote:

Rongzom agrees and so do I. Delusion is delusion. There is no point in creating degrees of more deluded and less deluded, just as no one is half-pregnant.

gad rgyangs said:

the only difference between saying "everything is an illusion/delusion" and "everything that manifests, manifests" is a value judgment in the case of "illusion" "delusion" since those are basically pejorative terms. If we just say that waking reality, dreams, and illusions are just manifestations, then we do not have to commit to such an indulgence in attachment and aversion.

Malcolm wrote:

Redirect:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=22223#p337047>

Author: Malcolm

Date: Sunday, May 8th, 2016 at 11:12 PM

Title: Re: How appearances arise

Content:

gad rgyangs said:

i know the tradition tries very hard to define conventional reality correctly perceived as opposed to mistaken sense cognition, but I dont think its so clear cut about any kind of so called reality.

Malcolm wrote:

Rongzom agrees and so do I. Delusion is delusion. There is no point in creating degrees of more deluded and less deluded, just as no one is half-pregnant.

gad rgyangs said:

the only difference between saying "everything is an illusion/delusion" and "everything that manifests, manifests" is a value judgment in the case of "illusion" "delusion" since those are basically pejorative terms. If we just say that waking reality, dreams, and illusions are just manifestations, then we do not have to commit to such an indulgence in attachment and aversion.

Malcolm wrote:

When it is said that appearances are illusions and delusions, this means that we are not seeing things as they are. Of course they are "just manifestations," but manifestations of what? Who is deluded and why? What is wrong with pejorative terms? Do we need to create a Dzogchen safe space where no pejorative terms are used in case someone might think their "manifestations" are negative and suffer from a poor

self-image as a result?

Author: Malcolm

Date: Sunday, May 8th, 2016 at 10:45 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

gad rgyangs said:

i know the tradition tries very hard to define conventional reality correctly perceived as opposed to mistaken sense cognition, but I dont think its so clear cut about any kind of so called reality.

Malcolm wrote:

Rongzom agrees and so do I. Delusion is delusion. There is no point in creating degrees of more deluded and less deluded, just as no one is half-pregnant.

Author: Malcolm

Date: Sunday, May 8th, 2016 at 9:56 PM

Title: Re: How appearances arise

Content:

Malcolm wrote:

In Dzogchen, it is described in the topic of how sentient beings become deluded.

tomamundsen said:

Which is related to bdag nyid gcig pu'i ma rig pa, yes? Which Dzogchen texts discuss this?

Malcolm wrote:

No, it is related to the imputing ignorance (kun rtags ma rig pa). The Ignorance of the same identity simply means that one's consciousness is unaware of itself. The connate ignorance arises the moment there is movement in that consciousness, which manifest as "colors." If that movement is recognizes as one's own state, then one becomes Samantabhadra. If not, then one moves into the third ignorance, the connate ignorance.

Zhang Zhung snyan rgyud and some Buddhist schemes, such as the dgongs pa zang thal, do not mention the ignorance of the same identity.

M

Author: Malcolm

Date: Sunday, May 8th, 2016 at 9:45 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

gad rgyangs said:

an illusory elephant in a dream can haul wood and bear a rider.

Malcolm wrote:

Yes, an illusory elephant in a dream can haul dream wood and bear a dream rider, can also converse fluently in 13 languages aside from Elephantise, and so on.

Author: Malcolm

Date: Sunday, May 8th, 2016 at 9:36 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

As far as the illusion itself goes, we can say that it depends on causes and conditions, but these also cannot withstand analysis and will be found to be unproduced as well. So in the end, everything winds up being illusion, and therefore, unproduced.

Astus said:

The elephant is illusory, just as causality. Illusory means apparent, functional, and at the same time insubstantial, empty.

Malcolm wrote:

You mean the illusory elephant can haul wood? Bear a rider?

Author: Malcolm

Date: Sunday, May 8th, 2016 at 6:38 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

When it is understood that the illusion of an elephant is not an elephant, there is no concept of elephant to eliminate. One knows an elephant never existed where one seemed previously to appear. That elephant is self-liberated.

Astus said:

There is still an illusion, isn't there? Or do you mean by self-liberation a total nothingness?

Malcolm wrote:

The point is that the elephant in the illusion was never produced.

As far as the illusion itself goes, we can say that it depends on causes and conditions, but these also cannot withstand analysis and will be found to be unproduced as well. So in the end, everything winds up being illusion, and therefore, unproduced.

Astus said:

But your contention is that we do not experience objects.

That doesn't sound like what I said.

But according to you, there must be a cause of that consciousness.

I think this got mixed up because of terminology. I only used the word consciousness to compare it to the 18 dhatu scheme, to show that experiences precedes subject and object. On the other hand, I debate an independent consciousness, because that is an absolutist version of subject, while even the subject itself is an abstraction from experience.

Malcolm wrote:

[/quote]

The eighteen dhātu scheme demonstrates nothing of the sort. It shows, or intends to show, that consciousnesses are a product of the meeting of a sense organ and a sense object. It is elaborated to show that experience is derived from subject and object, not that it precedes it.

M

Author: Malcolm

Date: Sunday, May 8th, 2016 at 4:29 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So you subscribe to the third extreme then — that there can be something both existent and nonexistent. Because in reality, production and nonproduction are mutually exclusive.

Astus said:

No. Production is a concept to navigate within experiences. Non-production is a concept to eliminate attachment. The point is to be active and free at the same time. Do you consider that a contradiction?

Malcolm wrote:

I consider production and nonproduction to be mutually exclusive. There is one or the other. There cannot be both. For example, in the illusion of elephant an elephant is never produced. Such an elephant never arises. The illusory elephant can never become an elephant. It never was an elephant. The illusion of an elephant is strictly a non-elephant now.

When it is understood that the illusion of an elephant is not an elephant, there is no concept of elephant to eliminate. One knows an elephant never existed where one seemed previously to appear. That elephant is self-liberated. If you use nonproduction as a concept to eliminate attachments, you will never be free from attachments. Why? Because you are still stuck in concepts and dualism.

Astus said:

So if I poke my finger in your eye, you will not experience my finger as an object, distinct from your eye?

Both finger and eye exist as experiences. To that basis comes all the qualifications.

Malcolm wrote:

But your contention is that we do not experience objects.

Astus said:

If there are no objects, how can there consciousness of "something?"

Consciousness means there an instance of experience, a phenomenon. That is, an instance of seeing a vase is first a "vase-phenomenon" that is divided into a vase as object and a viewer as subject.

Malcolm wrote:

[/quote]

But according to you, there must be a cause of that consciousness.

Author: Malcolm

Date: Sunday, May 8th, 2016 at 3:46 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So, production is not real and nonproduction is real, correct?

Astus said:

They form a single reality together.

Malcolm wrote:

So you subscribe to the third extreme then — that there can be something both existent and nonexistent. Because in reality, production and nonproduction are mutually exclusive.

Astus said:

in order for there to be an eye consciousness, there has to be an external object, a form, of which that consciousness is aware

Not exactly. What I say is that when there is consciousness, it is consciousness of something. Even more precisely, there are only experiences, and they can be theoretically separated into subject and object, but that's an added distinction, and not something experienced.

Malcolm wrote:

So if I poke my finger in your eye, you will not experience my finger as an object, distinct from your eye?

Astus said:

To put that into the dhatu version, there are instances of consciousness, and it can be then imagined to be objects and senses.

Malcolm wrote:

If there are no objects, how can there consciousness of "something?"

M

Author: Malcolm

Date: Sunday, May 8th, 2016 at 2:49 AM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

Punya said:

What I don't like is marketing the Dharma.

From my worm's eye view, it just doesn't seem like marketing spin with this teacher. And the message that we look for happiness in all the wrong places is not a bad one. 84000 methods and all that.

Malcolm wrote:

There is no happiness in samsara. Not even a needle's breadth.

It is not his fault that Americans are "desperately seeking Susan."

First world problems...anyway, it is not my point to criticize OC, but rather point out how transparent and consumer oriented marketing of Dharma books is. I think Trungpa had a good term for it, "spiritual materialism."

Perhaps I should just accept that we live in a spiritually superficial culture...

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, May 8th, 2016 at 12:06 AM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

Malcolm wrote:

Anyway, as I said, I have met this teacher, and I like him.

What I don't like is marketing the Dharma. Thank goodness he did not put a Buddha or some teacher on the cover of his new book. That is a practice I find particularly abhorrent.

And you should by my book, Buddhahood in This Life, when it is released by Wisdom next December.

Yes, florin, it is understood that you do not like me. It's ok.

In this case, I was responding to a specific question.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 9:55 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So, production is not real and nonproduction is real, correct?

smcj said:

Does anyone else think we should abandon the word "real"? I personally like "valid" or "authentic" better. There's less connotation of physicality.

Malcolm wrote:

That is actually the point, Astus has been maintaining all along that, for example, in order for there to be an eye consciousness, there has to be an external object, a form, of which that consciousness is aware. You can make all kinds of claims about how ephemeral that form is, how it is a product of causes and conditions, and so on., but it is still a kind of realism.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 9:51 PM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

dzogchungpa said:

Now, now, Malcolm, your kleshas are showing.

Malcolm wrote:

Just one big bundle of kleshas, I guess.

Anyway, as I said, I have met this teacher, and I like him.

What I don't like is marketing the Dharma. Thank goodness he did not put a Buddha or

some teacher on the cover of his new book. That is a practice I find particularly abhorrent.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 9:42 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Then it does not any sense to say that things arise from cause and condition, because as Mañjuśrimitra points out, they are nondual in the mind.

Astus said:

It is the apparent production and the ultimate non-production that are non-dual, so it is conditionality that means the absence of substance, and emptiness that exists only as illusoriness of phenomena.

Malcolm wrote:

So, production is not real and nonproduction is real, correct?

Author: Malcolm

Date: Saturday, May 7th, 2016 at 8:55 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

...but the functioning of consciousness cannot be unconditioned, because being aware of things is a conditioned occurrence.

Malcolm wrote:

So in terms of conditioned occurrences, their arising, abiding and perishing must be established. So how are you going to establish this? As conventions? That is fine, but a "convention" refers to an imputation and a reification.

Astus said:

...But I think you as well like to emphasise the non-duality of the two truths. And that singularity, where there are appearances without establishment, where consciousness and emptiness are inseparable, is all there is.

Malcolm wrote:

Then it does not any sense to say that things arise from cause and condition, because as Mañjuśrimitra points out, they are nondual in the mind.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 8:21 PM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

Lhasa said:

Somebody has got to teach the 'Barnes&Noble-Starbucks-Yuppie-Yogi' crowd. I saw this Lama live on TWR's stream last year.

He has no problem transmitting through a computer screen. My computer rebooted itself right in the middle of his teaching. He is very powerful. And in his introduction to this book, he talks about language and how what he was teaching got mangled using a translator, how he learned English and searched for a way to use words that convey his intent and connected to those he was teaching. This is not fluff.

Malcolm wrote:

I was primarily reacting to the titles of his public talks and what not, not to his book.

Even so, it seems that many Lamas feels compelled to do "a book," because if they don't, they won't reach any students.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 8:02 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

AlexMcLeod said:

I think they are confusing lack of "thoughts" with lack of ability to have an intention.

Sherab Dorje said:

Intentions are not thoughts?

smcj said:

Is bodhicitta a "thought"? I don't know, just asking.

Malcolm wrote:

At the level of Mahāyāna, yes, it refers to the motivation to attain buddhahood for the benefit of all sentient beings.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 8:02 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

...but the functioning of consciousness cannot be unconditioned, because being aware of things is a conditioned occurrence.

Malcolm wrote:

So in terms of conditioned occurrences, their arising, abiding and perishing must be

established. So how are you going to establish this? As conventions? That is fine, but a "convention" refers to an imputation and a reification.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 9:17 AM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

Malcolm wrote:

I met Orgyen Chowang when he first came to the US, back in 1998.

But it seems that now his teachings are the usual pap for the Barnes and Nobles crowd.

Frankly, it gets a bit nauseating to see Dharma teaching after Dharma teaching such as:

Happiness Depends On Your Mind

Cultivating The Power of Love and Compassion

The Way of Living: Ten Principles to Attract Positive Circumstances Into Your Life

etc.

I guess people in the US are just not attracted to teachings such as:

Razor which Destroys at a Touch

Shock and Awe

Severance

Taking out the Red Channel of Life.

etc.

Dont get me wrong, I think OC is a super nice person. It just troubles me to see someone so educated catering to such new age tripe.

Dharma just isn't about happiness in this life at all. Anyone who thinks it is, isn't practicing Dharma.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 5:13 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

MiphamFan said:

Please read ChNN as well as Sam van Schaik's work on pre-Buddhist Tibet. There was no systematized religion which was displaced....

Malcolm wrote:

That is not really correct, in my opinion. We just don't have good records of that period due to the amazing feat of cultural amnesia the Tibetan managed to pull off.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 5:10 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

MiphamFan said:

I judge Islam based on its role in the destruction of Buddhism in India, Central Asia and Southeast Asia.

Malcolm wrote:

I don't think you can really blame Islam for this. You should read:

Buddhism and Islam on the Silk Road (Encounters with Asia), Elverskog, Johan.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 1:24 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

You apparently did not read this sutta carefully. Sariputta enters and exits each dhyāna before proceeding to the next one.

Astus said:

Please point me to the line you think means that.

Malcolm wrote:

"Furthermore, with the complete transcending of the dimension of nothingness, Sariputta entered & remained in the dimension of neither perception nor non-perception. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is a further escape,' and pursuing it there really was for him.[4]

"Furthermore, with the complete transcending of the dimension of neither perception nor non-perception, Sariputta entered & remained in the cessation of feeling & perception. Seeing with discernment, his fermentations were totally ended. He emerged mindfully from that attainment. On emerging mindfully from that attainment, he regarded the past qualities that had ceased & changed: 'So this is how these qualities, not having been, come into play. Having been, they vanish.' He remained unattracted & unrepelled with regard to those qualities, independent, detached, released, dissociated, with an awareness rid of barriers. He discerned that 'There is no further escape,' and pursuing it there really wasn't for him.

Now, it does not say this for each dhyāna, only for the third and forth formless dhyānas.

However, I think it is fair to say that it applies to all, because otherwise you have give a complicated explanation for why this is not said of the first six, etc.

M

Author: Malcolm

Date: Saturday, May 7th, 2016 at 1:12 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

Also, if you look at the description in the

<http://www.accesstoinight.org/tipitaka/mn/mn.111.than.html>, Sariputra goes through the 8 jhanas, and only following nirodha-samapatti does he emerges from it and reflects. And that's quite logical, since in nirodha both feeling and perception stops, but not before that. And if you look into the other texts describing the sequence, it goes deeper and deeper, it's not that they always have to stop and go back.

Malcolm wrote:

You apparently did not read this sutta carefully. Sariputra enters and exits each dhyāna before proceeding to the next one.

I don't pay that much attention to what modern Theravadins say about meditation because they lost their lineage and reconstructed it from books.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 1:00 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

MiphamFan said:

Abh Bakr al-Baghdadi has a PhD in Islamic studies. This guy is a Muslim who emphasizes the role of (a certain interpretation of) Islam in the role of ISIL which is just as justified as that of mainstream Islamic jurisprudence:

http://www.aymennjawad.org/?switch_site_version=normal

Malcolm wrote:

The issue is not whether ISIS represents a strand of Islamic thinking. It does. The point is that most people who are in ISIS have very little knowledge of Islam.

Whether or not it is as "justified" as other interpretations of Islam I will leave for Muslims to sort out.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 12:25 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Fa Dao said:

why is no one taking into consideration islamist ideology as a causative factor? Why is it so hard to believe that there are people that whole-heartedly believe in that ideology? ISIS isnt just made up of people who are pissed off poor people who blame the west for their situation. There are huge numbers of them who are educated and come from middle class and above socio-economic backgrounds.

Malcolm wrote:

These people generally have a very poor understanding of their own religion, just as most Buddhists do.

Author: Malcolm

Date: Saturday, May 7th, 2016 at 12:23 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Right, this kind of one pointedness never abandon vitarka and vicara. It is essentially the first dhyāna or perfect śamatha.

Astus said:

Not necessarily. As I read the suttas, change from one jhana to another happens by recognition that the present mental factors are troubling. Then either one realises the true nature of appearances and abandons it all (i.e. nirvana) completely, or goes to the next level. It seems logical to me that unless there is a level of awareness, such a shift from one jhana to another could not happen. So, there is indeed correct samadhi and incorrect samadhi.

Malcolm wrote:

Shifts between dhyānas cannot deliberately happen after the second dhyāna. There can only be a deliberate shift through the remaining dhyānas by exiting one and then entering another. Because of the absence of vitarka in the second dhyāna on up, we then have the notion of so called "access concentrations."

M

Author: Malcolm

Date: Friday, May 6th, 2016 at 11:40 PM

Title: Re: POTUS 2016, part 2

Content:

The Cicada said:

Apparently there were only around 6 months between the death of Patton and the birth

of Trump....

Malcolm wrote:

Then it is quite impossible for Trump to be the reincarnation of Patton.

Author: Malcolm

Date: Friday, May 6th, 2016 at 11:09 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

He mentions development of jhanas to some extent, like in Detachment Within Activity on p 298-299.

In The Path in Harmony on p 316 he talks about the dangers of deep samadhi and that one should just go with access concentration. Then on the next page:

"So, there can be right samadhi and wrong samadhi. Wrong samadhi is where the mind enters calm and there's no awareness at all. One could sit for two hours or even all day but the mind doesn't know where it's been or what's happened. It doesn't know anything. There is calm, but that's all. It's like a well-sharpened knife which we don't bother to put to any use. This is a deluded type of calm, because there is not much self-awareness. The meditator may think he has reached the ultimate already, so he doesn't bother to look for anything else. Samadhi can be an enemy at this level. Wisdom can not arise because there is no awareness of right and wrong.

With right samadhi, no matter what level of calm is reached, there is awareness. There is full mindfulness and clear comprehension. This is the samadhi which can give rise to wisdom, one can not get lost in it. Practitioners should understand this well. You can't do without this awareness, it must be present from beginning to end. This kind of samadhi has no danger."

Malcolm wrote:

Right, this kind of one pointedness never abandon vitarka and vicara. It is essentially the first dhyāna or perfect śamatha.

Author: Malcolm

Date: Friday, May 6th, 2016 at 7:40 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

For every capacity there is a different assertion,
for every mentality there is a different vehicle,
and for every vehicle there is a different philosophy.
For example, it is like an elephant

seen by the blind;
or the individual endearment every relative has
for a man or a woman;
or when a single barberry bush on a mountain pass
appears to be nine;
or the way six realms see different appearances
in a single instance of water.
— The Blazing Clear Dimension Tantra

Author: Malcolm

Date: Friday, May 6th, 2016 at 7:36 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

catmoon said:

Thanks to all for your patience. At least now I can see the nut we are trying to crack.

First Problem

If there is an unconditioned mind, then it is beginningless, causeless.

If it's beginningless. it exists now.

If my mind is not pristine, its current state is conditioned, caused.

Therefore two minds exist and I am schizophrenic or something.

Malcolm wrote:

Time is not something real, therefore, this qualm does not apply [conditioned entities can only exist in time].

catmoon said:

Second Problem

Prior to enlightenment the Buddha's mind was not pristine.

After enlightenment it presumably was pristine.

Since this pristine mind could not have arisen without the prior existence of the conditioned mind...

The pristine mind is conditioned. If the pristine mind did not arise, but is present from beginningless time, we're back to problem 1.

I'm not trying to put these ideas forward as truth. I'm just trying to state the problems clearly.

Malcolm wrote:

Time is not something real, therefore, this qualm also does not apply.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 11:07 PM

Title: Re: Differences in after life experiences all over the world

Content:

Nosta said:

All over the world, there are differences between the accounts of the after death visions. For example, christians may see Jesus; tibetans and some buddhists cultures will see wrathful gods or beautiful bodhisattvas.

If, as some lamas/Tibetan book of deads/ say, in the bardo we see the wrathful and benevolent deities, why do westerners not see them? I mean, if the bardo of death was really like the Tibetan Book of Dead describes, everybody would experience - among other things - that stuff related to deities. But we don't see that on westerner descriptions of after life experiences.

Malcolm wrote:

This is because they have not received the empowerment of the peaceful and wrathful deities, and have not done this practice, so when they experience the sounds, lights and rays of the bardo of dharmatā, they just experience it as a confusing kaleidoscopic cacophony. Not only this, but the bardo passes in a flash for ordinary sentient beings who have not engaged in any kind of contemplative practice.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 9:09 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

As a potential it means that the tathagatagarbha teaching is only about raising spirits and trying to convince people who are afraid of prajnaparamita.

Malcolm wrote:

That is certainly true of the way it is presented in the Lankāvatāra, but that is not how it is presented in the ten tathāgatagarbha sūtras.

In the latter sūtras, it is presented as the dharmakāya encased within afflictions, similar with butter in milk, etc.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 9:05 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

catmoon said:

If the unconditioned mind arises from the conditioned mind.... then maybe it isn't unconditioned? At any rate there is no need for "both minds" to exist simultaneously. Pristine mind is a pretty concept but man there are some tricky problems attending it. Are we on the same page now? Getting closer?

Astus said:

It doesn't arise from anything, since it's not something to arise or disappear, so in that sense it is unconditioned. But as long as it's presented as if there were an "it" or "something", it keeps generating this misinterpretation of an ultimate object or subject, while the whole point is to realise the lack of substances.

Malcolm wrote:

Pristine consciousness (jñāna) is the dharmatā of the mind or the cittatā of citta, inseparable clarity and emptiness.

Astus said:

To me, unfabricated sounds better than unconditioned, because fabrication implies active doing, while conditioning is being subject to something.

Malcolm wrote:

It is both unfabricated and unconditioned.

I have already shown above that cause and condition is incoherent with respect the mind.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 5:26 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

When no characteristics are perceived, that is called "perceiving emptiness."

Astus said:

That's a good example of figurative speech.

"All things that have characteristics are false and ephemeral. If you see all characteristics to be non-characteristics, then you see the Tathāgata."
(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 5)

Malcolm wrote:

There is no correspondence between what the Tibetan text says and this translation into Chinese.

The Tibetan renders it as follows:

The perfect [32] marks are only false. In so far as the perfect [32] marks do not exist, they are not false. As such, one should see the marks and absence of marks on the Tathāgata.

You really should learn Tibetan.

Astus said:

[Yes, and this is why we can say that pristine consciousness is unconditioned
Again, figuratively speaking.

Malcolm wrote:

It is not figurative. It can be taken literally.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 5:02 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

"Sattvavajra is our ordinary analitical-judgemental presence inside time which depends upon cause and effect

"Kunjed Gyalpo is our timeless pure perfect presence beyond cause and effect " JV.

Malcolm wrote:

Right, I completely disagree with this. This is not how these things are explained in Dzogchen exegesis, nor how they are to be understood.

The nidāna or gleng gzhi is a major topic of importance in understanding Dzogchen tantras.

As Shenphen Ozer writes in the beginning of the commentary on this text:

In that respect, not saying "[Thus have I] heard [at one time]" is a superiority over the common vehicles in which the teacher and the retinue appear as separate. Here, the powerful scholar vidyādhara of the past have said this [Thus did I explain at one time] is a phrase which shows the teacher and retinue to be inseparable.

There is even a citation from the Kun byed rgyal po itself which contradicts your assertion:

I have always been Kulyarāja.

Having made the teacher, the teaching, the retinue and the time,
the teacher of the teachers is also made by me.

The teaching is the explanation of my nature.

After the retinue is the arising of my essence,

the time and place are my nature.

That tantra is the Kulayarāja which explains my nature,
aside from which there is not even a single Dharma that is explained which is not mine.
Vimalamitra expands upon this further:

The perfection of place is dharmatā free from proliferation, not established through any characteristic and not established within the experiential range of words and syllables. Since the teacher (the mode of the existence of things) does not exist even as a word upon which proliferation is based, he is not established in terms of faces and hands because he is not established as a nominal proliferation. The perfect retinue for such a teacher is the self-originated [rang byung], self-arisen [rang shar] display of dharmatā. The perfect teaching for such a retinue is one's own vidyā, the ultimate teaching — though it originates, it is self-originated; though it arises, it is self-arisen without being created by any cause or condition; and it is free from arising and perishing. Though it is present pervading all, its characteristic cannot be understood by anyone. As such, since place, teacher, retinue and the Dharma to be explained meet in the natural reality of things, the perfect time is called "without beginning or end."

The setting for this tantra is beyond time, and both the teacher and retinue are also beyond time.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 2:46 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

Is there such a thing as emptiness to perceive?

"This is a perfection of what is not, because space is not something that is."
(PP8000 9.4, tr Conze; T8n227v4p553a25)

Malcolm wrote:

When no characteristics are perceived, that is called "perceiving emptiness."

Astus said:

Dzogchen is the state of prajñāpāramita.

It looks like that prajnaparamita is a big common factor among all Mahayana schools.

Malcolm wrote:

Yes, and this is why we can say that pristine consciousness is unconditioned:

The mind that clings to entities and clings to cause and result

itself appears as cause and condition, but because those are nondual, there is no arising and perishing.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 2:42 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

So again whoever tells you that it is only about the basis in itself without any instructions aimed at practitioners that want to practically apply the principles of section 1 and 2 is mistaken.

Malcolm wrote:

It is principally about the view. The view is principally about the basis.

Author: Malcolm

Date: Thursday, May 5th, 2016 at 2:41 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

No. The text addresses those who don't understand. And those who don't understand are practitioners like us. Those practitioners are represented by Sattvavajra.

Therefore we have 3 sections.

1. Developing prajna through study
2. Developing prajna through reflection
3. Developing prajna through meditation.

So again whoever tells you that it is only about the basis in itself without any instructions aimed at practitioners that want to practically apply the principles of section 1 and 2 is mistaken.

Malcolm wrote:

Sattvavajra is not someone who does not understand. Sattvavajra, the retinue of vidyā, is the emanation of the dharmakāya Kūlyarāja. This tantra only has an uncommon nidāna or introduction. It has no common nidāna. I.e., it has "This at one time did I explain" and no "Thus at one time did I hear." This means that the teacher and the retinue are the same continuum.

The three prajñās are the basis of all Buddhist paths: hearing, reflection and meditation.

But of course the text says:

Since the transcendent state of I, Kūlyarāja, is beyond objects of reflection, it cannot be meditated.

Of course this is the case. It must be experienced.

But of course, in the commentary on chapter 78, Shenphen Ozer cites

Padmasambhava:

Though the view is higher than the sky,

the cause and result of karma is finer than flour.

M

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 11:56 PM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

They are empty luminous expressions of primordial potentiality and understood as such.

Malcolm wrote:

Is there something that isn't? And if not, why isn't looking at a rock just as effective as looking at luminosities?

florin said:

Working with the luminosities is far superior to that of working with the temporal tsal energies of primordial state because one works with the real essence of the state rather than its temporal manifestation.

Malcolm wrote:

The simpler way to put it is that one cannot attain rainbow body by working with karmically solidified vision which arises from traces. One needs to work with so called "appearances of primordial wisdom (pristine consciousness)."

All appearances initially arise from the (unrecognized) potentiality (rtsal) of compassion (thugs rjes) because this corresponds with what ordinary sentient beings are able to see (i.e., the nirmanakāya), and this is why thugs rje corresponds with the nirmanakāya.

In other words, we are only able to perceive a portion of the basis, with which we are not integrated due to our ignorance. The path allows us to remove that ignorance.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 11:28 PM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

Of course there is no progress because there is no mental cultivation based on effort but there is manifestation of the body of light by stably resting in the primordial state

while working with the luminosities.

Malcolm wrote:

And what are the "luminosities." Are they the same or different than the basis (primordial state is just ChNN's translation of the term gzhi)?

M

florin said:

They are empty luminous expressions of primordial potentiality and understood as such.

Malcolm wrote:

Is there something that isn't? And if not, why isn't looking at a rock just as effective as looking at luminosities?

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 10:57 PM

Title: Re: Did we all fail at Dzogchen?

Content:

Sherab Dorje said:

If you guys spent half of the time spent doing the things you are saying, you'd all be Mahasiddhas by now!

Malcolm wrote:

Baby steps.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 10:57 PM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

Because by doing a combination of light and dark practices the progress can be much swifter.

Malcolm wrote:

How can there be progress when there is nothing to cultivate?

florin said:

Of course there is no progress because there is no mental cultivation based on effort but there is manifestation of the body of light by stably resting in the primordial state

while working with the luminosities.

Malcolm wrote:

And what are the "luminosities." Are they the same or different than the basis (primordial state is just ChNN's translation of the term gzhi)?

M

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 10:54 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Because they are empty.

Astus said:

What isn't?

This is definitely a point of contention. In general, in sūtra, it is considered that on the path of seeing all ordinary appearances vanish, one does not perceive them anymore. It is only in post-equipoise that appearances, albeit, now truly dream-like and illusory, return.

If by "ordinary appearances" it is meant as perceiving with delusion, then it is OK. If what is meant is total cessation of perception, then it is more like nirodha-samapatti.

Malcolm wrote:

When perceiving emptiness on the path of seeing, it is described as perceiving "space like emptiness." One does not perceive characteristics of things at all, therefore, there is no perception of things. It is not nirodha, because there isn't a total cessation of perception. There is a perception of emptiness.

Astus said:

Mañjuśrīmitra states:

That sounds just like the prajnaparamita teachings.

Malcolm wrote:

[/quote]

Dzogchen is the state of prajñāpāramita.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 10:17 PM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

Because by doing a combination of light and dark practices the progress can be much swifter.

Malcolm wrote:

How can there be progress when there is nothing to cultivate?

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 10:11 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

It sounds like you say that people have no experience of their senses, they only think of sense impressions. To me it seems common to just gaze without any thoughts or labels, but still being aware of the view.

Malcolm wrote:

We do not conceptualize when we have a physical sense consciousness. We assemble concepts about what we see through sensation perception and the other mental factors, which produce our second order conceptual consciousness. It is for this reason that "manas" is described as a past mind.

Astus said:

No, the emptiness of emptiness is not a conceptual emptiness, neither is the emptiness of the unconditioned. These things are empty whether we conceptualize that emptiness or not.

Why make them categories of emptiness then?

Malcolm wrote:

Because they are empty.

Astus said:

The direct perception of emptiness is not a "normal" perception. If it were, all people would have it all the time.

Perceiving emptiness is not perceiving a particular object, but the lack of fabrication.

Might call that uncommon, but I was referring to the usual sensory functions, that they do not cease to operate.

Malcolm wrote:

This is definitely a point of contention. In general, in sūtra, it is considered that on the path of seeing all ordinary appearances vanish, one does not perceive them anymore. It is only in post-equipoise that appearances, albeit, now truly dream-like and illusory, return.

Astus said:

The causality that I do not reject is the same as the self that I do not reject.

Fair enough.

Malcolm wrote:

Mañjuśrīmitra states:

It may be said, "The way all this is produced is dependent origination, arising and ceasing."

Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.

The mind that clings to entities and clings to cause and result

itself appears as cause and condition, but because those are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore, there is no delusion or samsara. In fact, there is also no nirvana.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 9:11 PM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

...read Longchenpa. And if you don't believe him, let me remind you that according to ChNN, there is no Tibetan who is more authoritative on explaining the meaning of Dzogchen than Longchenpa.

RikudouSennin said:

Any specific text you had in mind?

Malcolm wrote:

To be honest, I am not super pleased with any of the translations of Longchenpa's works that are out there (to be honest, I am not super pleased at the state of translations of Dzogchen material out there in general).

However, that said, you should get a copy of the Treasury of the Dharmadhātu, and the Treasury of Words and Meanings. And you should buy my book, Buddhahood in This Life, when it is released by Wisdom next December.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 7:01 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

You see "cultivation" is totally contradicting the immediacy of the principles discussed in KG.

Malcolm wrote:

This is why it is not mentioned much. Kun byed rgyal po is mainly about the basis, the subject that we have not manifested.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 6:29 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

You say you've read the commentary. If you did you would know that chapters 70 to 84 deal with meditation and what this means in this context. The tantra of kunjed gyalpo is split in three sections. First section deals with developing prajna through study second with prajna through reflection and third with prajna through meditation.

Malcolm wrote:

I said:

the Kun byed rgyal po does not actually contain instructions about the path of realizing rainbow body. That is what man ngag sde is for, i.e., how to manifest the result which we have not realized (the basis a.k.a "primordial state").

And neither, for that matter, do any of the three surviving lineages of sems sde instruction.

florin said:

I remember other occasions where you maintained that KJ does not contain instructions on meditation, which is of course inaccurate.

Malcolm wrote:

Not in any clear cut and systematic manner. For example, the four samadhis are not systematically explained. The term samadhi is mentioned exactly eight times in the whole text.

And the term sgom, which is mentioned around 32 times means not just meditation, but a whole range of "cultivations", since that really what the term means.

The classic take on sems sde is that it primarily concerns the view. I am pretty happy with that.

If your goal is rainbow body, klong sde and man ngag sde are the ticket. If you want rainbow body, practice according to the sgra thal gyur, the root tantra of Dzogchen in general.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:49 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

You say you've read the commentary. If you did you would know that chapters 70 to 84 deal with meditation and what this means in this context. The tantra of kunjed gyalpo is split in three sections. First section deals with developing prajna through study second with prajna through reflection and third with prajna through meditation.

Malcolm wrote:

I said:

the Kun byed rgyal po does not actually contain instructions about the path of realizing rainbow body. That is what man ngag sde is for, i.e., how to manifest the result which we have not realized (the basis a.k.a "primordial state").

And neither, for that matter, do any of the three surviving lineages of sems sde instruction.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:37 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

At this point I think would be in order to suggest that you do 2 things.

First connect with JV and have a serious discussion and second get familiar with Khenpo Shenphen Oser's commentaries on Kunjed Gyalpo.

Malcolm wrote:

I have had many serious discussions with Jim, he is my neighbor (he lives about 10 miles from me). I read Tibetan fluently and I have read the commentary in question, in addition to many, many others. I have also heard ChNN teach on sems sde, many times.

florin said:

However, from what i can see , it appears that you have not discussed with him these very specific points raised here.

Malcolm wrote:

You keep forgetting one thing. Ignorance, ma rig pa.

The reason why the basis is called "the basis" is because we did not realize it because we are under the influence of ignorance.

So while it may be the case from the point of reality that our five elements are actually the nature of the light of pristine consciousness or "wisdom," we do not see that because, as you yourself put it, we have not manifested that. The practice for manifesting that is the path, and when our body, etc., finally reverts into pristine consciousness, its real nature, this is called the "result."

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:30 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

These last few attain buddhahood in 500 years after taking birth for 125 years in each of the buddhahelds of the four directions. Dzogchen practitioners have no need to practice Pure land Buddhism.

Tenso said:

You don't think simple recitation is more appropriate for those with a lesser capacity as opposed to doing visualizations?

Malcolm wrote:

There is no distinction between sharp and dull in Dzogchen teachings. The 21 capacities measure diligence in practice, not suitability for receiving Dzogchen teachings.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:13 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

It means the international liberalization of trade. This has devastating consequences for smaller economies and the environment, and indeed some of the most pernicious effects of neoliberalism the inability of smaller signatory countries to protect their environments in the face of lawsuits from foreign corporations which claim that environmental regulations are trade barriers, etc.

Queequeg said:

Those lawsuits go both ways. Some US environmental standards have been overturned

because multinationals brought suit in the international trade court. Those excesses need to be amended.

I don't like the short term drawbacks, but the flipside of liberal trade laws is the economic development it brings and ideally, improvements to standards of living in the long run.

Malcolm wrote:

Globalization has rapidly increased the rate of global warming and habitat loss.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:11 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

There are actually 21 capacities discussed in the Dzogchen tantras, only the best of the best attain rainbow body in this life. The rest are liberated in the bardo, and the last four or so of the average take rebirth in nirmanakāya buddhafiels

Tenso said:

Why shouldn't these last four practice Pure Land exclusively instead? What's the point of Dzogchen for them?

Malcolm wrote:

These last few attain buddhahood in 500 years after taking birth for 125 years in each of the buddhafiels of the four directions. Dzogchen practitioners have no need to practice Pure land Buddhism.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 5:06 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

At this point I think would be in order to suggest that you do 2 things.

First connect with JV and have a serious discussion and second get familiar with Khenpo Shenphen Oser's commentaries on Kunjed Gyalpo.

Malcolm wrote:

I have had many serious discussions with Jim, he is my neighbor (he lives about 10 miles from me). I read Tibetan fluently and I have read the commentary in question, in addition to many, many others. I have also heard ChNN teach on sems sde, many times.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 4:53 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

Seems that in the end, you approve of neoliberalism.

Queequeg said:

I'm not entirely sure what neoliberalism means. I'll settle for how things are done at a fundamental level with deep reservations, until something better comes along.

Malcolm wrote:

It means the international liberalization of trade. This has devastating consequences for smaller economies and the environment, and indeed some of the most pernicious effects of neoliberalism the inability of smaller signatory countries to protect their environments in the face of lawsuits from foreign corporations which claim that environmental regulations are trade barriers, etc.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 4:41 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

You can find such ideas in certain sems de scriptures like kunjed gyalpo. The presentation and introduction of dzogchen view via these ideas , from what i could see up until this point, is very different if not a bit more radical than the views to what most dzogchen practitioners have been introduced to. Unfortunately this particular type of presentation, which happens to be Jim Valby's speciality, has the potential to confuse , disturb and upset lots of practitioners old and new, as well as certain masters.

DGA said:

Thank you. Where in the Kunjed Gyalpo is the realization of ja lus (body of light) discussed?

florin said:

Throughout the entire text. But you will need to be properly introduced to details via oral and symbolic transmission about what it all means to say that we are the body of light already and how it can be manifested.

Malcolm wrote:

That is the point, florin, the Kun byed rgyal po does not actually contain instructions about the path of realizing rainbow body. That is what man ngag sde is for, i.e., how to manifest the result which we have not realized (the basis a.k.a "primordial state").

For example, the commentary on the kun byed rgyal po contains myriad citations from the man ngag sde tantras in order to flesh out the meaning which is not explicitly discussed in the kun byed rgyal po itself. However, when one has received instructions on man ngag sde, then it is relative easy to to see how various things stated in the kun byed rgyal po imply thögal.

But there is no way that one can attain the complete result of Dzogchen teachings based on sems sde alone. If you don't believe me, read Longchenpa. And if you don't believe him, let me remind you that according to ChNN, there is no Tibetan who is more authoritative on explaining the meaning of Dzogchen than Longchenpa.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 4:27 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

Basically, we are happy to support non-ideological dictators, but we are unhappy with ideological dictators like Chavez because they cut into corporate profits.

Queequeg said:

Chavez was an unmitigated idiot. You want to discourage investment in your country? Nationalize everything of value you have.

What he didn't see coming was \$30/barrel oil, and the foundation of that whole plan fell apart.

Malcolm wrote:

This does not take away anything from what I said.

Seems that in the end, you approve of neoliberalism.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 3:55 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Rongzom states:

If is asked, "Do characteristics exist or not in appearances?," [...]

tomamundsen said:

Where is this from? Looks like a worthwhile read...

krodha said:

The text is called The Black Snake.

Malcolm wrote:

I meant to answer, it is actually from the Intro to Mahāyāna, but there is also this text mentioned by kyle.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 3:54 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

So-called "rainbow body" is called properly "a body of light", but I am really not sure that what is described by Orthodox Christians can be considered the same, lvo, etc., not withstanding. In order to achieve the body of light, you need to have the practice of thogal. Without that, well...

Sherab Dorje said:

Of course there is always the possibility that somebody practiced thogal in a previous life but realised it in this one.

Malcolm wrote:

Not really. And if you have studied the twenty-one capacities of Dzogchen practitioners, you will clearly understand why.

Coming back to this world, other than in a Dharma family, is just not an option.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 2:53 AM

Title: Re: POTUS 2016, part 2

Content:

Johnny Dangerous said:

An example on this forum - look at the way people look at speech. I don't think you can deny that the Americans have very different ideas about the parameters of permissible speech compared to non-Americans, on the whole.

I don't have the appetite to argue with you about American values... I don't know how much experience you have abroad - that's when you really see how different Americans are.

That has almost zero to do with how America conducts itself globally as an entity, in terms of projecting power, in terms of what it does and does not support in other nations etc. If anything generally our government has a pretty poor track record of supporting these supposed "values", except when they serve financial interests.

Malcolm wrote:

Basically, we are happy to support non-ideological dictators, but we are unhappy with ideological dictators like Chavez because they cut into corporate profits.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 2:42 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

Its even more the case when you try to conduct business abroad. Its shocking to find out how much harder it is to get anything done in other countries after doing business in the US.

Malcolm wrote:

This has mostly to with trust. We have a higher level of trust in business here in the US, but other countries do not have such a high level of trust, and that is why it is harder to get things done in other places. It is really that simple.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 2:23 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Malcolm wrote:

The great mistake people make is trying to parse Dzogchen to fit their limited views.

DGA said:

And not only Dzogchen, no? This seems true of every endeavor an afflicted being like myself could get involved with.

Malcolm wrote:

What I mean is this: people hear a facet of Dzogchen teachings, and assume, "Oh, this is the real Dzogchen teaching, the rest are..." This kind of attitude comes from not studying. For example, some people will say, "Dzogchen is the highest yāna, but it must be approached gradually, after practicing ngondro, three roots, etc." Other people will say, "In Dzogchen we do not need to do anything, fix anything, contrive anything, because everything is perfect just as it is."

Both of these statements represent partial views.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 1:06 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

We are not conscious of direct perceptions either, since they are nonconceptual.

Therefore, according to you, nonconceptual pristine consciousness (nirvikalpajñāna) is an impossibility.

Astus said:

Why wouldn't we be conscious of basic sensory impressions? I think we have a terminology problem here... We see many colours, hear many voices, etc. But of course we do not give special attention to all of that, don't label them all, don't start thinking about them, and so on. However, the store-consciousness is a whole different matter, and I don't see how your response even relates to that.

Malcolm wrote:

Direct perceptions are nonconceptual by nature. It means we are not conscious of them. We are not conscious of the blueness of the vase when it is perceived by vijñāna, it is only after it has been discriminated and become a second order perception that we become conscious of a blue vase that we have seen.

Astus said:

Again, you here make a wholesale rejection of nonconceptual jñāna, as well as direct perceptions. Thus, for you buddhahood is a conceptual, conditioned, impermanent mind, in contradiction with all the sūtras and tantras.

We can very well understand nonconceptual experiences, actually that's what we normally do all the time, conjecturing about sights and sounds, all sorts meditative experiences, and practically anything. And since sutras and tantras talk about nonconceptuality, they do give explanations and do conceptualise it.

Malcolm wrote:

You are like a man, not content with one shade for the window, who must put up three so that he is in total darkness.

Astus said:

Emptiness is not always the emptiness of something, for example, the emptiness of emptiness or the emptiness of the unconditioned. Awareness is not always an awareness of something, for example, yogic direct perception of emptiness on the path of seeing.

The emptiness of emptiness is dropping the conceptual grasping of the idea of emptiness, so it does have something there. Same goes for the unconditioned. Perception of emptiness is not perceiving anything (i.e. it's only nominally a type of perception), it is just normal perception without the imputation of substance.

Malcolm wrote:

No, the emptiness of emptiness is not a conceptual emptiness, neither is the emptiness of the unconditioned. These things are empty whether we conceptualize that emptiness or not.

The direct perception of emptiness is not a "normal" perception. If it were, all people

would have it all the time.

Astus said:

No, you are imputing causality onto appearances, there is no causality which can be found in appearances themselves. If you assert that appearances operate according to causality, you are falling into realism.

What is the kind of causality then that you do not reject?

Malcolm wrote:

The causality that I do not reject is the same as the self that I do not reject.

Astus said:

They act spontaneously.

What does that mean? They act out of habit? Or what is the cause, the intention for their actions?

Malcolm wrote:

A buddha simply responds to the needs of sentient beings spontaneously without any thought at all, in just the same way a wishfulfilling gem grants all wishes without any thought at all about the one who possesses it.

Author: Malcolm

Date: Wednesday, May 4th, 2016 at 12:01 AM

Title: Re: Did we all fail at Dzogchen?

Content:

DGA said:

Thank you. Where in the Kunjed Gyalpo is the realization of ja lus (body of light) discussed?

Malcolm wrote:

No where.

DGA said:

Thanks Malcolm. That's what I figured but I've not read the text entire, only the translation in The Supreme Source.

Malcolm wrote:

The great mistake people make is trying to parse Dzogchen to fit their limited views.

Dzogchen is a vast body of teachings, and there is no such thing as "pure" Dzogchen. Dzogchen, in its essence, is a part of Secret Mantra and exists within that context.

Sems sde, within the Dzogchen literature itself, is mainly treated as the completion stage of mahāyoga, and in fact is really more or less the same thing as trekchö.

M

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 11:35 PM

Title: Re: Did we all fail at Dzogchen?

Content:

heart said:

So Garab Dorje didn't know how to present Dzogchen in a proper way? The three words are not good enough for you?

/magnus

florin said:

Certain short tantras contained in Kunjed Gyalpo are the exact words of Garab Dorje .So there is no departure from the original meaning.

heart said:

The Dzogchen Tantras are supposedly older than Garab Dorje, so that doesn't compute. But I am sure he quoted from them. However his famous three words don't contain the words; "first, you have to accept that you already have the rainbow body". In fact in Dzogchen texts don't assume a intellectual view at all, either you recognize the natural state or not.

/magnus

Malcolm wrote:

And the three words themselves are from the sgra thal gyur, originally.

Basically, there is this idea that the five bodhicitta texts translated by Vairocana, the four lungs and Mañjuśrīmitra's Meditation of Bodhicitta, somehow represent the real authentic or original Dzogchen. Well if they do, everybody grab a māla:

Further, because the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable, and after binding three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

Because most of us are not realizing the meaning of Dzogchen with the so-called direct method, so indirect methods are called for. Similar encouragements to use tantric methods can be found in the Dorsem Namkhaiche, which are supposedly the first words that Garab Dorje taught.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 10:35 PM

Title: Re: POTUS 2016, part 2

Content:

Dan74 said:

And is it any better with domestic policies, with people time and again voting against their own best interests due to the ideological brainwashing. Is it any wonder that the average voter is completely confused?

Malcolm wrote:

It has been pointed out that the left in the US votes on its ideals, while the right votes on its resentments.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 10:23 PM

Title: Re: Did we all fail at Dzogchen?

Content:

DGA said:

Hm. would you please explain where this ^^^ is taught? I have not heard or read this.

florin said:

You can find such ideas in certain sems de scriptures like kunjed gyalpo. The presentation and introduction of dzogchen view via these ideas, from what I could see up until this point, is very different if not a bit more radical than the views to what most dzogchen practitioners have been introduced to. Unfortunately this particular type of presentation, which happens to be Jim Valby's speciality, has the potential to confuse, disturb and upset lots of practitioners old and new, as well as certain masters.

DGA said:

Thank you. Where in the Kunjed Gyalpo is the realization of ja lus (body of light) discussed?

Malcolm wrote:

No where.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 10:23 PM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

we are already the body of light. And in order to manifest it all one has to do is to rest in the primordial state.

DGA said:

Hm. would you please explain where this ^^^ is taught? I have not heard or read this.

florin said:

You can find such ideas in certain sems de scriptures like kunjed gyalpo. The presentation and introduction of dzogchen view via these ideas, from what I could see up until this point, is very different if not a bit more radical than the views to what most dzogchen practitioners have been introduced to. Unfortunately this particular type of presentation, which happens to be Jim Valby's speciality, has the potential to confuse, disturb and upset lots of practitioners old and new, as well as certain masters.

Malcolm wrote:

The bodhicitta texts concern the basis and direct introduction, but they lack any method to attain rainbow body.

It is a given in Dzogchen that our basis or primordial state is essence, nature and compassion. The actual state of the five elements, for example, is the five pristine consciousness, and this is why rainbow body is possible. But we do not manifest rainbow body in the present because of our ignorance, the trio of ignorances which we are subject to after we did not recognize the display of the basis as our own state, once upon a time.

There is not a single idea in the bodhicitta texts such as Kun byed rgyal po and so on that is not present in the man ngag sde. Actually, the reverse is the case. There are many things in man ngag sde which you will never find in the bodhicitta texts.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 10:14 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

You are not only arguing that seeds are not experienced, you argue that the ālayavijñāna does not exist because according to you it is not aware.

Astus said:

The store-consciousness' function is to maintain the seeds, where the seeds and the store-consciousness depend on each other, forming a stream. So, the store-consciousness is aware of the seeds (plus the "material" (not the 5 sense-consciousnesses) world). It includes and maintains all that one is not actually aware of, but it is explained as if there were a consciousness that knows of innumerable things, just like the ordinary ideas about the subconscious and memory where so many things are hidden. However - and this is where the problem is - none of us are actually conscious of anything that the store-consciousness supposedly knows. And, as you have noted before, the eight are simply functions of one consciousness, and it is unreasonable to say that one cannot know what one actually knows, there cannot be such a store-consciousness.

Malcolm wrote:

We are not conscious of direct perceptions either, since they are nonconceptual. Therefore, according to you, nonconceptual pristine consciousness (nirvikalpajñāna) is an impossibility.

Astus said:

We did say what was immune [to argument], and that is nonconceptual pristine consciousness.

The reason you say it is immune, is because it cannot be conceived. What cannot be conceived cannot have a meaning, because meaning comes from conceiving what something is. Therefore, it is immune, because it is meaningless. On the other hand, if it is meaningful, then there is something to be conceived, and it is within the boundaries of conceptual analysis, hence not immune.

Malcolm wrote:

Again, you here make a wholesale rejection of nonconceptual jñāna, as well as direct perceptions. Thus, for you buddhahood is a conceptual, conditioned, impermanent mind, in contradiction with all the sūtras and tantras.

Astus said:

It is differentiated because pristine consciousness is the dharmatā of the mind, the essence of the mind.

How can you separate something from its essence? Also, what is not the essence, the attributes? Is it the mind that discerns its own essence?

Malcolm wrote:

In the same way you can separate a grain from its husk. A conceptual mind will never perceive its own essence, because it focuses outward. But when, through either samadhi or introduction, the conceptual stream of the mind is interrupted, the nature of the mind shines out, like the sun shining through clouds, and is unmistakable.

Astus said:

Therefore, the original mind is dharmatā emptiness which is the luminous mind that does not become solely empty by nature or an inert emptiness and is called self-originated wisdom. Since there isn't an iota of a characteristic of conditioned or unconditioned apart from being intrinsically clear emptiness, it is beyond the inert composed of particles, clarity which possesses subject and object, and a knowing consciousness.

Emptiness is always emptiness of something, just as awareness is awareness of something. Saying that appearances are always experienced (awareness, consciousness, mind) and also without essence (empty, not self, ungraspable), is perfectly fine with me. And an empty knowing as an abstract concept is also good, as

long as it's not turned into some transcendental soul.

Malcolm wrote:

Emptiness is not always the emptiness of something, for example, the emptiness of emptiness or the emptiness of the unconditioned. Awareness is not always an awareness of something, for example, yogic direct perception of emptiness on the path of seeing.

Astus said:

Who rejected causality? No me. I said it was not something which could be established, that does not mean I negate it.

What would be an establishment, a substrate, for causality? Actually, an ultimate consciousness would be exactly that. However, that's not something I proposed. What I say is that causality is how appearances operate. I can also add to that, just to emphasise the lack of any substrate here, that causality is a conceptual interpretation of appearances, and appearances themselves are very much unattainable. In other words, I take it to be illusory, phenomenal, apparent.

Malcolm wrote:

No, you are imputing causality onto appearances, there is no causality which can be found in appearances themselves. If you assert that appearances operate according to causality, you are falling into realism.

Astus said:

For a completely realized person, there is no difference between a strawberry or a raspberry, so he or she does not need to make a choice.

Does such a person then simply starves to death (or dies from dehydration, or perhaps stops breathing...) because of his inability to function in the world?

Malcolm wrote:

They act spontaneously.

Astus said:

This is of course an experience, it is the realisation that there is no real substance. It could be said that it is the same experience as before, except here there is none of the usual personalisation and objectification.

Malcolm wrote:

And thus, it is an unconditioned experience, a nonconceptual pristine consciousness.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 2:11 AM

Title: Re: POTUS 2016, part 2

Content:

Saoshun said:
Hilary Clinton = War

Malcolm wrote:
On this much, we agree.

Author: Malcolm
Date: Tuesday, May 3rd, 2016 at 1:56 AM
Title: Re: Is meditational absorption (jhana, dhyana) possible or not?
Content:
Malcolm wrote:
So for you, there can only be conceptual consciousness, and no nonconceptual consciousness, which means there can be no direct perceptions, and awakening is therefore also a conceptual state.

Astus said:
How so? Even the highest jhanas can be experienced, they can occur in the realm of the mind.

Malcolm wrote:
When one is in nirvikalpa samadhi, is this an experience or not? Are there nonconceptual experience? If so, how?

Seeds occurs in the realm of the mind, so why they not experiences?

Author: Malcolm
Date: Tuesday, May 3rd, 2016 at 1:22 AM
Title: Is it all America's Fault? Discuss - From POTUS part 2
Content:
Malcolm wrote:
MOD NOTE- THE FOLLOWING WAS SPLIT OFF OF POTUS PART 2.

-QQ

Queequeg said:
In the meantime, I am so grateful there are oceans separating us from the sh*tstorm that is about to hit the old world.

Malcolm wrote:
It is a shitstorm that the West created from colonialist policies. It is actually our mess. We need to help clean it up (and not with more guns and bombs).

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 1:14 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So for you, there can only be conceptual consciousness, and no nonconceptual consciousness, which means there can be no direct perceptions, and awakening is therefore also a conceptual state.

Astus said:

How so? Even the highest jhanas can be experienced, they can occur in the realm of the mind. Seeds do not exist as experiences at all. It's not a question of nonconceptuality.

Malcolm wrote:

You are not only arguing that seeds are not experienced, you argue that the ālayavijñāna does not exist because according to you it is not aware.

Astus said:

It is immune from the conventions of language because nonconceptual pristine cannot be accessed through conceptual analysis, that is the point of Sthiramati's presentation of the Buddha's meaning.

If it's not accessed through conceptual analysis, it is neither a statement, nor an argument, since it cannot be said what is immune.

Malcolm wrote:

We did say what was immune [to argument], and that is nonconceptual pristine consciousness.

Astus said:

Thus, mind is an affliction to be abandoned. Pristine consciousness is a quality to be acquired. Differentiating mind and pristine consciousness, in the end, is all the path is about.

Unfortunately, pristine consciousness is something that cannot be known. It can't be known because it is beyond ordinary mind, and it cannot be known because it is not even in the scope of consciousness. So, how do you differentiate?

Malcolm wrote:

It is differentiated because pristine consciousness is the dharmatā of the mind, the essence of the mind.

Astus said:

That is a pretty pessimistic view, and is at the heart of what Wayfarer was trying to get at with "if there is a an born, etc., there is an unborn, etc."

Why pessimistic? That's the inseparable two truths. It's just that while you like to say

rainbow bodies and unconditioned minds, I like a cup of coffee and a slice of
<https://en.wikipedia.org/wiki/Kal%C3%A1cs>.

Malcolm wrote:

You have not been discussing the inseparable two truths, your two truths are entirely separable.

Astus said:

Sure, no sentient beings, no buddhas. Stands to reason. But there is still something before buddhas attained realization and sentient beings fell into delusion. In Kagyu, it is called the mahāmudra of the basis.

As I have <http://dharmawheel.net/viewtopic.php?p=336108#p336108>, that basis of samsara and nirvana is the clarity-appearances, in other words, knowing and feeling of all sorts of phenomena.

Malcolm wrote:

Mipham mentions this in the quote I gave you before:

Therefore, the original mind is dharmatā emptiness which is the luminous mind that does not become solely empty by nature or an inert emptiness and is called self-originated wisdom. Since there isn't an iota of a characteristic of conditioned or unconditioned apart from being intrinsically clear emptiness, it is beyond the inert composed of particles, clarity which possesses subject and object, and a knowing consciousness.

Astus said:

Homogeneity means the two truths are inseparable. Since Madhyamakas assert a true relative truth, they do not understand this point. Nondual means that having understood the two truths as inseparable, one abandons views since all phenomena are in fact nondual.

Since they are one, why reject causality and views?

Malcolm wrote:

Who rejected causality? No me. I said it was not something which could be established, that does not mean I negate it.

Astus said:

there is no ability to develop formations— not accepting, not rejecting, not moving, and not seeking. As such, this culmination of the comprehension of being like an illusion is also proven to be the culmination of comprehending the two truths as inseparable. So, if such a person is offered a choice between strawberry and raspberry, can he not decide? If he can, how is that not accepting and rejecting?

Malcolm wrote:

For a completely realized person, there is no difference between a strawberry or a raspberry, so he or she does not need to make a choice.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 12:52 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

First , i have no such leanings and never had .

Second, your consideration by implication accuses Jim Valby of perennial sympathies since this somewhat controversial assertion comes from him.

Malcolm wrote:

Ok, well, if this assertion comes from Jim, I don't agree with Jim.

Author: Malcolm

Date: Tuesday, May 3rd, 2016 at 12:24 AM

Title: Re: Did we all fail at Dzogchen?

Content:

florin said:

It happens or it happened in the Orthodox tradition but since this church is in minority compared to the rest of western traditions it is not very well known .I could be mistaken but many years ago i vaguely remember reading a story of a particular hermit which lived most of his adult life alone in the forest and which at the end of his life did not die but transmuted his phisycal body into the body of light.

Malcolm wrote:

So-called "rainbow body" is called properly "a body of light", but I am really not sure that what is described by Orthodox Christians can be considered the same, lvo, etc., not withstanding. In order to achieve the body of light, you need to have the practice of thogal. Without that, well...

florin said:

Apparently there is no need to practice thogal in order to manifest the body of light.

Malcolm wrote:

If you wish to believe this is so, I am not going to stop you. I generally consider such impulses to come out of the Perennial Philosophy movement.

florin said:

Of course in the history of dzogchen practice most evidence if not all points to the contrary , including longde. But the assertion that all practitioners who manifested the body of light practiced thogal does not mean, in my opinion , that the body of light can ONLY be manifested if one practices thogal ,longde or dark vissionary practices.

Malcolm wrote:

You are free to believe what you will.

For myself, I don't see how it possible, barring certain kinds of completion stage practice.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 11:14 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Karma is only function of a delusion; the eight consciousness are just a name for different functions of one consciousness, that consciousness is deluded.

Astus said:

It cannot be a function of consciousness if there is no consciousness/awareness of it.

Malcolm wrote:

So for you, there can only be conceptual consciousness, and no nonconceptual consciousness, which means there can be no direct perceptions, and awakening is therefore also a conceptual state.

Astus said:

It is free from extremes since none of these terms are relevant to the meaning. It can't be refuted because it not a subject of analysis by ordinary persons.

What is relevant to the meaning then? It is still a statement made within the boundaries of conventional language, so it cannot be exempt from the rules of argument.

Malcolm wrote:

It is immune from the conventions of language because nonconceptual pristine cannot be accessed through conceptual analysis, that is the point of Sthiramati's presentation of the Buddha's meaning.

Astus said:

Right, the mind does not need to purified. It is an affliction to be abandoned.

Where are the afflictions, if not within the realm of consciousness?

Malcolm wrote:

Thus, mind is an affliction to be abandoned. Pristine consciousness is a quality to be acquired. Differentiating mind and pristine consciousness, in the end, is all the path is about.

Astus said:

Nope. Pratyatmyavedana, "personally known for oneself."

That's a strange Sanskrit word.

Malcolm wrote:

It is actually quite common in Sanskrit Buddhist texts.

Astus said:

Drinking tea and getting dressed are activities of delusion.

Delusions are all there is.

Malcolm wrote:

That is a pretty pessimistic view, and is at the heart of what Wayfarer was trying to get at with "if there is a an born, etc., there is an unborn, etc."

Astus said:

"Conditioned generation is the place of enlightenment, because ignorance and so forth through old age and death, are all unexhausted. The afflictions are bodhi, because of understanding according to actuality. Sentient beings are the place of enlightenment, because of understanding no-self. All dharmas are the place of enlightenment, because of understanding the emptiness of the dharmas."

(Vimalakirti Sutra, ch 4, BDK Edition, p 100)

Malcolm wrote:

Sure, no sentient beings, no buddhas. Stands to reason. But there is still something before buddhas attained realization and sentient beings fell into delusion. In Kagyu, it is called the mahāmudra of the basis.

Astus said:

Madhyamakas cling to correct relative truth, not understanding homogeneity and nonduality.

What do you mean by homogeneity and nonduality?

Malcolm wrote:

Homogeneity means the two truths are inseparable. Since Madhyamakas assert a true relative truth, they do not understand this point. Nondual means that having understood the two truths as inseparable, one abandons views since all phenomena are in fact nondual.

Astus said:

Everything is completely equivalent to an illusion, not merely "like" an illusion.

I think there are two possible reasons that rarely anyone puts up an extreme claim as you seem to do. Antinomianism is feared to be misused as

<http://www.georgegatenby.id.au/kw40.htm>, or one wants a more coherent system that includes the stages of the path. Probably the two goes together.

Illusions are causes and conditions. It makes little difference to call pain and joy illusory as long as one is bound by them. And when not bound, it doesn't matter whether one

calls them illusory or not either.

Malcolm wrote:

Astus, the etymology of the word "Illusion" is maya, maya means "deception" and "false." Appearances are either false or not. They cannot be a little false, just as one cannot be a little pregnant.

Rongzom states:

If is asked, "Do characteristics exist or not in appearances?," if characteristics are held to exist, how will the system of the Great Perfection be the culmination of comprehending "like an illusion?" In that case, the higher and lower views are merely differentiate between more and less attachment to reality in appearances.

For example, for the reflection of a black snake in the water; some will see a snake, [48/a] and will leave due to their fear. Likewise, even though phenomena which are a source of suffering are like an illusion, they are abandoned by the hearers who perceive them as real.

Even though some understand the black snake to be a reflection, thinking it will be harmful if touched, even so they depend on medicine. Likewise, even though in the system of the perfection of wisdom the relative is like an illusion. However since there is a view in which functional agents exist, one develops pristine consciousness concerning the objects of knowledge and relies upon the medicine of great compassion. [This is the perspective from which you are making your arguments, Astus]

Since some understand the black snake is a reflection. Even though it touched, no harm is perceived. They able to communicate to those with anxiety that its touch has no power. Likewise, in the systems of action and outer yoga tantra, even though it is comprehended there is no fault in lower conduct and substances, they do not have the capacity for intrepid behavior. But they have the capacity for the behavior of making offerings to deities, perform strict discipline, accomplishment substances, etc.

Some understand there is no fault in touching a black snake even if touching it has the ability to harm, because that anxiety is rapidly removed, for which reason the strict discipline of the conduct of subjugation exists.[49/a] Likewise, the system of inner yoga stands on the neck of practice to quickly render all phenomena homogenous. One's behavior specifically corresponds to the strict discipline of the absence of virtue and misdeed in phenomena and the lack of no purity or impurity in food choices.

Since some, possessing an undeceived mind regarding the characteristic of a reflection of a black snake, see all of those behaviors as the behavior of children. Thus, leaving aside the others, abandoning existents, etc.;, even the heroic subjugation of that reflection of a black snake is seen as a childish thought. Accepting, rejecting or a mind fabricating the condition of those cannot develop, and moving and seeking do not occur. Likewise, since the system of the Great Perfection comprehends and is the culmination of the comprehension of all phenomena as totally equivalent to illusions, in that case, the mind is not confused by the power of appearances and there is no ability to develop

formations— not accepting, not rejecting, not moving, and not seeking. As such, this culmination of the comprehension of being like an illusion is also proven to be the culmination of comprehending the two truths as inseparable.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 10:03 PM

Title: Re: Did we all fail at Dzogchen?

Content:

fckw said:

Well, to be fair, there IS a reason why I practice Buddhist meditation and not, for example, Christian contemplative prayer.

Virgo said:

Do Christians attain Rainbow Body?

Kevin

florin said:

It happens or it happened in the Orthodox tradition but since this church is in minority compared to the rest of western traditions it is not very well known .I could be mistaken but many years ago i vaguely remember reading a story of a particular hermit which lived most of his adult life alone in the forest and which at the end of his life did not die but transmuted his phisycal body into the body of light.

Malcolm wrote:

So-called "rainbow body" is called properly "a body of light", but I am really not sure that what is described by Orthodox Christians can be considered the same, lvo, etc., not withstanding. In order to achieve the body of light, you need to have the practice of thogal. Without that, well...

Author: Malcolm

Date: Monday, May 2nd, 2016 at 11:05 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

From the ecological point of view, human beings are the most pernicious invasive species of all time.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 5:59 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

In the Tibetan, it is clearly translated as "unconditioned" (' dus ma byas, asaṃskṛita),

not "cessation" (nirodha, dgog pa). You are using Mueller's list, not the text itself.

Astus said:

Muller simply translated it: http://tripitaka.cbeta.org/T31n1614_001, and it lists the same 6 unconditioned dharmas, 1 empty space (虛空), 1 suchness (真如), and 4 types of cessation (滅). <https://en.wikipedia.org/wiki/Kuiji>
http://tripitaka.cbeta.org/T44n1836_002 lists the same six. See also the <http://www.cttbusa.org/100shastra/100dharmas9.asp>.

Malcolm wrote:

I think I will stick with the Tibetan translation.

Astus said:

There are no moments, so this is not a problem. The three times are not established. If that's not a problem, then there is no need for any seeds to connect past actions with future fruits, thus the storehouse-consciousness is redundant.

Malcolm wrote:

Karma is only function of a delusion; the eight consciousness are just a name for different functions of one consciousness, that consciousness is deluded.

Astus said:

It is an argument — nonconceptual pristine consciousness is immune to refutation because it is free from all extremes.
It is nonconceptual, and not conceptual. That's an extreme. It is pristine, not defiled. That's an extreme. It is an independent consciousness, not a dependent one. That's an extreme. Since it's not at all free from extremes, it is not immune to refutation either.

Malcolm wrote:

It is free from extremes since none of these terms are relevant to the meaning. It can't be refuted because it not a subject of analysis by ordinary persons.

The point is that delusion is not part of the mind.

Is it outside the mind then? Because then the mind need not be purified.

Right, the mind does not need to purified. It is an affliction to be abandoned.

One says "self-originated" because reality is only discerned for oneself without depending on another.

So is it another term for mind made?

Nope. Pratyatmyavedana, "personally known for oneself."

Sure there is emptiness outside of the aggregates, the emptiness of emptiness, for example, or the emptiness of the unconditioned. The dharmadhātu is an emptiness "outside of the aggregates."

Seeing the emptiness of the aggregates is about clarifying whatever we experience.

Otherwise, the various categories of emptiness are for refuting specific attachments to

specific ideas, so theoretically we could have as many types of emptiness as concepts. You said there was no emptiness outside of the aggregates.

Who is denying appearances? Appearances self-display, but no cause and condition can be found for them. Who denies conventionality? The conventional is just deluded attributions for self-displayed appearances.

Is self-display like self-originated, i.e. mind made? If, as you seem to say, the correct view is when appearances only self-display without causality and interdependence, then how can one drink tea that way, or even get dressed?

Drinking tea and getting dressed are activities of delusion.

But this not a confirmation of conventionality.

It seems so to me.

It seems so to those who cling to the conventional as real. Madhyamakas cling to correct relative truth, not understanding homogeneity and nonduality.

Everything is completely equivalent to an illusion, not merely "like" an illusion.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 3:03 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

Why vote for another incompetent politician who lost billions for his investors in four bankruptcies?

Tenso said:

What's the alternative? You tell me.

Malcolm wrote:

It sure isn't Trump. He has no interest in this apart from satisfying his ego.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 2:44 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

We, along with Europe, caused the Syrian crisis, etc.

Tenso said:

Yeah by incompetent leaders to be exact. But why should ordinary citizens be made to suffer now due to those careless mistakes?

Malcolm wrote:

Why vote for another incompetent politician who lost billions for his investors in four bankruptcies?

Author: Malcolm

Date: Monday, May 2nd, 2016 at 2:42 AM

Title: Re: POTUS 2016, part 2

Content:

Tenso said:

Do you actually know the severity of their situation right now? Their women are afraid to leave their own homes in fear of being sexually assaulted and raped. Should Germans that are horrified by that all be condemned as "racists" in your opinion?

Malcolm wrote:

I know that in the fringe media, there is a lot of hysteria. I have relatives in Germany. I assure you, it is not a scene out of Road Warrior.

Tenso said:

Your statements about Trump is typical slander from the far left.

Malcolm wrote:

My statement is based on Trump's own words. If you find his comments about Mexicans, Muslims, women, torture and so on acceptable, I pity you.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 2

Content:

Manjushri Fan said:

I would say the article is true, for the UK.

I don't see anything wrong with immigration, only the left right see immigration as detrimental to their quality of life and culture

Tenso said:

Nothing wrong with immigration at all for those that are able to assimilate.

Malcolm wrote:

We, along with Europe, caused the Syrian crisis, etc.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 1:58 AM

Title: Re: POTUS 2016, part 2

Content:

Ayu said:

It's fine - as long as your mind is not stirred with hate, tension and anxieties.

Tenso said:

Strongly admire your composure. If I was a native German I'd be completely horrified right now.

Malcolm wrote:

I am sure many racist Germans are horrified right now.

Face it, Trump's campaign is nationalist, and all nationalist campaigns are fundamentally racist and xenophobic.

I don't really see how any Dharma practitioner can support Trump because of his race-baiting, war-mongering jingoism and xenophobic policies.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 1:48 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

This is the error of your view. You imagine that conventional things are like hollow bubbles, they have no insides, but they still somehow exist.

Astus said:

<http://www.accesstoinight.org/tipitaka/sn/sn22/sn22.095.than.html>, and

All conditioned phenomena

Are like a dream, an illusion, a bubble, a shadow

Like the dew, or like lightning

You should discern them like this

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 32)

In reality, also the hollow bubbles you cling to have never arisen, so what is the need to even speak of their essence?

Sure, all dharmas are unborn, inconceivable, and inexpressible. At the same time, there is no emptiness outside the aggregates, or to talk of anything else but the insubstantiality of one's experiences.

Malcolm wrote:

Sure there is emptiness outside of the aggregates, the emptiness of emptiness, for example, or the emptiness of the unconditioned. The dharmadhātu is an emptiness "outside of the aggregates."

Astus said:

Denying appearances, denying conventionality - what is that good for?

Malcolm wrote:

Who is denying appearances? Appearances self-display, but no cause and condition can be found for them. Who denies conventionality? The conventional is just deluded attributions for self-displayed appearances.

Astus said:

As the quote goes (MMK 24.14): "All is possible when emptiness is possible. Nothing is possible when emptiness is impossible."

Malcolm wrote:

But this not a confirmation of conventionality.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 1:44 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

No, delusion exists as an adulteration of the mind, but since it is not inherent to the mind, it is extraneous to the mind from the beginning.

Astus said:

Delusion is the delusion of the mind, not something outside it. As for its inherency, I did not say anything like that.

Malcolm wrote:

The point is that delusion is not part of the mind.

Astus said:

This not only a dhyānic radiance.

It is not, "In the later developed concept...", as the essay says. And so it's been further developed in Theravada, just like in Mahayana. But it has not been said so in the suttas themselves.

Malcolm wrote:

Do you take the suttas to be the definitive statement on the Buddha's teachings?

Astus said:

Everything which appears is merely a conditioned self-apparent display nondual with an unconditioned self-originated pristine consciousness.

That's certainly one way to say it. However, if we analysed that sentence, it would be quite problematic. For instance, just as you say that arising of even one thing is not established, self-origination is refuted in the same way.

Malcolm wrote:

[/quote]

One says "self-originated" because reality is only discerned for oneself without depending on another.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 1:37 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Same text, Tibetan translation from Chinese.

Astus said:

I don't see any feeling and perception among the unconditioned dharmas on that list. Unless you mean samjñā-vedayita-nirodha, what is a cessation.

Malcolm wrote:

In the Tibetan, it is clearly translated as "unconditioned" (' dus ma byas, asaṃskṛita), not "cessation" (nirodha, dgog pa). You are using Mueller's list, not the text itself.

Astus said:

If nothing substantiates nominal interdependence, why argue so hard that consciousness must be conditioned?

There is just nominal interdependence, that is, conditioned phenomena. Saying that there is an unconditioned consciousness leans towards permanence, and saying there is no consciousness leans towards nothingness. So, I prefer the language of dependence-impermanence.

Malcolm wrote:

Not if it is understood as empty, which indeed it is. All phenomena are empty, whether, conditioned or unconditioned.

Astus said:

It is not a hidden consciousness.

Who experiences it? Ordinary people don't see it, and buddhas don't even have it. Plus there is a problem that it requires innumerable moments of consciousness in a single moment, in order to maintain the flow of unripe past impressions.

Malcolm wrote:

There are no moments, so this is not a problem. The three times are not established.

Astus said:

It is a very good argument, one that has left you silenced and unable to reply.

I have replied that it's not an argument. You just turned that into a personal remark now, instead of showing how it was a valid statement from your part.

Malcolm wrote:

[/quote]

It is an argument — nonconceptual pristine consciousness is immune to refutation because it is free from all extremes.

Author: Malcolm

Date: Monday, May 2nd, 2016 at 12:39 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

Annihilation is the error when something is eliminated or something ceases to exist.

There has never been an essence ever, so it cannot be nullified. So, where does it apply to what I say?

Malcolm wrote:

This is the error of your view. You imagine that conventional things are like hollow bubbles, they have no insides, but they still somehow exist.

In reality, also the hollow bubbles you cling to have never arisen, so what is the need to even speak of their essence?

Author: Malcolm

Date: Sunday, May 1st, 2016 at 11:02 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

However, assuming a duality between buddha-nature and the defilements is exactly the theory of atman.

Malcolm wrote:

No, no more for example, that assuming that a husk is not the germ is a theory of atman.

Astus said:

Delusion exists as an element of the mind-stream, and when delusion is removed, it's not a factor in the mind any more. It is like the clearing of water, that is not coloured by defilements

Malcolm wrote:

No, delusion exists as an adulteration of the mind, but since it is not inherent to the mind, it is extraneous to the mind from the beginning.

Astus said:

It's jhana radiance, not soul radiance.

"In early Buddhism, the "radiant mind" (pabhassara citta) refers neither to an absolutely pure state of mind nor to spiritual liberation, but is the dhyanic mind that is radiant on account of not being disturbed or influenced by external stimuli."

(<http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/8.3-Radiant-mind.-piya.pdf>)

Malcolm wrote:

Not so fast, Kimosabe, your pdf ends by saying:

The Buddhist teaching that the mind is by nature radiant is a very wholesome notion in working with suffering. It means that suffering is mind-made situation, a misperception of true reality, that clouds out the natural radiance, plunging one into greater darkness of delusion and pain. When the mind is attended to directly with mindfulness, one touches the natural radiance, and when one clears away the mental hindrances and other defilements, the mind shine radiantly again.

This not only a dhyānic radiance.

Astus said:

"Consciousness without feature, without end, luminous all around: Here water, earth, fire, & wind have no footing. Here long & short coarse & fine fair & foul name & form are all brought to an end. With the cessation of [the activity of] consciousness each is here brought to an end."

As the sutta itself says, consciousness ceases. Adding in brackets "activity of" means little, since a non-active consciousness is just unconsciousness. See more:

<https://sujato.wordpress.com/2011/05/13/vinna%E1%B9%87a-is-not-nibbana-really-it-just-isn%E2%80%99t/>. More analysis on the unestablished consciousness:

<http://dharmafarer.org/wordpress/wp-content/uploads/2009/12/17.8a-Khandha-5-Vinnana-piya.pdf>.

Malcolm wrote:

So you are an advocate of cessation. When a buddha or arhat dies, his consciousness ceases. This is definitely not the Mahāyāna view.

Astus said:

It is no different from Madhyamaka's middle way of empty interdependence.

Malcolm wrote:

In order for one thing to depend on another thing, one thing must arise upon which another must depend. But this does not solve anything. Why? Since the arising of even one thing cannot be established, there is no arising. Everything which appears is merely a conditioned self-apparent display nondual with an unconditioned self-originated pristine consciousness.

Author: Malcolm

Date: Sunday, May 1st, 2016 at 9:43 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Um, Astus, one is called vedana-asamkṛita, the other is called samjñā asamkṛita, respectively unconditioned sensation and unconditioned perception/ideation.

Astus said:

I used this one from Vasubandhu:

<http://www.acmuller.net/yogacara/outlines/100dharma.html>. What is your source?

Malcolm wrote:

Same text, Tibetan translation from Chinese.

Astus said:

If you claim it is merely an essence of phenomena that have not arisen, this means you grasp to the conventional as real. This comes from not understanding homogeneity and nonduality.

Being real requires an essence. Without essence, what is there to be called real?

Conventionality is nominal interdependence, appearing illusion without anything substantiating it. To say that there is nothing that arises is a conventional expression that sounds like utter nothingness. I'm not saying that the dharmas are not unborn. What I'm saying is that there are other ways to put things.

Malcolm wrote:

If nothing substantiates nominal interdependence, why argue so hard that consciousness must be conditioned?

Astus said:

That is really not true at all. For example, what takes rebirth in the yogacara system is precisely the ālayavijñāna.

That's how they came up with an explanation for karma, positing a hidden consciousness to bridge death and birth, cause and effect, etc.

Malcolm wrote:

It is not a hidden consciousness.

Astus said:

When we see the conventional as the conventional, then we can understand that things like causes and conditions are just erroneous attributions. Since this is the case, conditioned consciousnesses are impossible. Why? Because when the conventional is seen as conventional, it is seen as a delusion.

And that's all we have, the illusory world. An opposite of that would be a real world, or nothingness. Here you just deny it, so that's the nothingness option.

Malcolm wrote:

No, there is no denial, even an illusory world is not established. Why deny what has never been established from the start?

Astus said:

Further, the Kāśyapa-parivarta Sūtra states: ...

Stthiramati's comment on how this is understood is instructive: ...

That is equal to saying: not this, not that, but I cannot say what. That is not an argument, or even a statement.

Malcolm wrote:

It is a very good argument, one that has left you silenced and unable to reply.

Author: Malcolm

Date: Sunday, May 1st, 2016 at 3:14 AM

Title: Re: POTUS 2016, part 2

Content:

Bristollad said:

That's an excellent illustration that whites can't dance. What, are they paralyzed from the hip up?

Nope, that just the style

and Malcom, No man, those people are Irish, not "White", which is a special "ethnic" term some pink-skinned people in the US use to refer to themselves.

So how would you define pink-skinned ethnic group in the USA that calls itself "white"?

Who is in it? Non-dancers, who else?

Author: Malcolm

Date: Sunday, May 1st, 2016 at 3:10 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Your assertion that all consciousnesses are conditioned is unproven. For example, Vasubandhu notes that there are unconditioned sensations and perceptions among the six unconditioned dharmas he identifies.

Astus said:

So, the 6 unconditioned dharmas are: space, 4 types of cessation, suchness. None of them are anything in particular. Calling them "consciousness" doesn't really fit, since they do not denote any thought, feeling, or perception.

Malcolm wrote:

Um, Astus, one is called vedana-asamkṛita, the other is called samjñā asamkṛita, respectively unconditioned sensation and unconditioned perception/ideation.

Astus said:

Not only that, but the Bodhisattvapitika clearly states: Further, an unconditioned consciousness is a pristine consciousness (jñāna)

That refers to the absence of self-grasping. But what functions as consciousness is dependently arisen.

Malcolm wrote:

No, this is not the intent of the sutra. Why? Because it contrasts conditioned with unconditioned consciousness.

Astus said:

Consciousness in which there is no delusion is a pristine consciousness, self-originated and unconditioned.

See my previous comment. Although it can be said that since there is no attachment, it doesn't rely on anything, doesn't identify with anything, so in a way it is as you say. My problem is that when it is said there is an "unconditioned consciousness", because consciousness means knowing and thinking, and there can be no knowing and thinking without causes and conditions, it is a contradiction.

Malcolm wrote:

It is a contradiction only if one has stubborn clinging things as real. But we already know that causes and conditions are completely unreal, so why get stuck on a consciousness being unconditioned? In reality, there are no conditioned phenomena because cause and conditions are not established, having never arisen from the beginning. If you claim it is merely an essence of phenomena that have not arisen, this means you grasp to the conventional as real. This comes from not understanding homogeneity and nonduality.

Astus said:

So what isn't a theory?

That's a valid question. The difference here is that while normally it is easy to identify the first six consciousnesses, and that's what one works with, the 7th and 8th are not seen nor used for anything, except for theorising about karma.

Malcolm wrote:

That is really not true at all. For example, what takes rebirth in the yogacara system is precisely the ālayavijñāna.

Astus said:

No, the basis of the "conventional" is delusion. Cause and condition cannot be established apart from delusion, they are rooted in delusion, and therefore, the basis of the conventional is also delusion.

The delusion in conventional is to take it for the absolute. When conventional is seen as conventional, there is no problem, so it is then the absolute. In other words, conventional is not negated but enlightened. But, again, we can say that there is either

deluded functions and buddha functions, and the two never meet. However, I consider that model more misleading.

Malcolm wrote:

When we see the conventional as the conventional, then we can understand that things like causes and conditions are just erroneous attributions. Since this is the case, conditioned consciousnesses are impossible. Why? Because when the conventional is seen as conventional, it is seen as a delusion.

Further, the Kāśyapa-parivarta Sūtra states:

"Permanent," that is one extreme; "impermanent," that is another extreme. Whatever is the middle of those two cannot be investigated.

Sthiramati's comment on how this is understood is instructive:

If it is asked what is an extreme, the extreme of the tirthikas is grasping at a self. That is grasped as permanent, reifying the aggregates, sense bases and elements..."Permanent," that is the first extreme..." means "self, that is the first extreme."

The śravakas and pratyekabuddhas grasp the aggregates and so on as impermanent and grasp them as selfless..."Impermanent," that is the second extreme..." means "selfless, that is the second extreme."

"Whatever is the middle of those two, that is..." means that is nonconceptual pristine consciousness. Because that cannot be analyzed, it cannot be investigated.

Something [nonconceptual pristine consciousness] which is neither permanent nor impermanent can hardly be called conditioned. It also cannot be called something that arises from cause and conditions. Nonconceptual pristine consciousness is by definition beyond the range of conventional analysis and can only be discovered for oneself.

Author: Malcolm

Date: Sunday, May 1st, 2016 at 12:25 AM

Title: Re: Please be more consistent with the enforcement of the rules

Content:

boda said:

I left and started the moribund Vajracakra because I was being targeted by a pathological maniac

Karma's a bitch.

Malcolm wrote:

Yes, it is.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 8:14 PM

Title: Re: POTUS 2016, part 2

Content:

Bristollad said:

<https://youtu.be/B718RsboGEI>

"Whites" can't dance? Of course, white is not an ethnic group.

Malcolm wrote:

No man, those people are Irish, not "White", which is a special "ethnic" term some pink-skinned people in the US use to refer to themselves.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, April 30th, 2016 at 8:00 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

The seer is empty clarity.

Astus said:

Is clarity a form of consciousness/awareness/knowing? If yes, it is conditioned. If no, what is it?

Malcolm wrote:

Your assertion that all consciousnesses are conditioned is unproven. For example, Vasubandhu notes that there are unconditioned sensations and perceptions among the six unconditioned dharmas he identifies. Not only that, but the Bodhisattvapitika clearly states:

Further, an unconditioned consciousness is a pristine consciousness (jñāna)

Astus said:

If the eight consciousnesses are the assumption of self in consciousness, when there is no such mistake, it is impure. Is that what you say?

Malcolm wrote:

Consciousness in which there is no delusion is a pristine consciousness, self-originated and unconditioned.

Astus said:

I have been saying that for a while.

Malcolm wrote:
So what isn't a theory?

Astus said:
Causality is the basis of the conventional, the illusory. I don't say it is anything more than conceptual.

Malcolm wrote:
No, the basis of the "conventional" is delusion. Cause and condition cannot be established apart from delusion, they are rooted in delusion, and therefore, the basis of the conventional is also delusion.

Author: Malcolm
Date: Saturday, April 30th, 2016 at 7:25 PM
Title: Re: Is meditational absorption (jhana, dhyana) possible or not?
Content:
Malcolm wrote:
When the three realms are seen as delusion from top to bottom, then it is seen correctly.

Astus said:
And the question is if you propose that the seer is real or illusory.

Malcolm wrote:
The seer is empty clarity.

Astus said:
Pristine consciousness is not a product of causes and conditions since no causes and conditions can be found at all. If you insist that the only thing that exists are things produced out of causes and conditions, your view is really no better than realism, and betrays an inner attachment to a self of persons and things.
Pristine consciousness is the same consciousness as the deluded one, with the difference that it lacks identification. And then it can be said that the absence of identification is unconditioned.

Malcolm wrote:
Pristine consciousness is not the same consciousness as the deluded consciousness, but you can say that the eight consciousnesses arise from mistaking the nature of self-originated pristine consciousness for being a self.

Astus said:
What I am saying here is that what one experiences is the seeds in the sense that without the seeds/traces there are no deluded experiences to be had.
Yes, the seeds are the assumed causes of delusion. And because it is merely an assumption, it's nothing experienced, but an element of a theoretical explanation.

Malcolm wrote:

So what, now you are saying that the all-basis consciousness is merely a theory?

I also note that you did not reply to my charge that you are suffering from an hidden grasping to the self of persons and things by your insistence on the verity of cause and condition.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 7:11 PM

Title: Re: Please be more consistent with the enforcement of the rules

Content:

Dan74 said:

MYM and Malcolm, you may well have a point but do you remember a few years ago when moderation was a lot more lax, a number of people left in a huff because they felt they were being harassed by certain members and blamed the mods for not stepping in?

Malcolm wrote:

I did not leave in a huff. I left and started the moribund Vajracakra because I was being targeted by a pathological maniac and the moderation team would not do anything about it at all, despite repeated complaints, while concerning themselves with "proper language" and so on. I did not find the team then more lax, I found them concerned with the wrong issues. Focusing on trivia like "bad words," when it was clear that one of its (most valuable) users was being totally harassed.

Dan74 said:

More recently a number of people complained in public and private that the level of discord on the forum is really unpleasant and left.

Malcolm wrote:

Yes, this happens. People lose their appetite for aggressive posters.

Dan74 said:

Lightening up and having a light touch are always a good thing but balancing conflicting preferences of members for a more hands-off approach vs tighter more civil tone, is quite tricky.

Malcolm wrote:

I would focus more on whether people are being kind to each other, than on whether they are using swear words.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 6:57 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Causality is a delusion. Further, your assertion proposes that there cannot be a consciousness of any kind which is free of the three realms, which does not take birth in the three realms, that outside of the three realms there can be no sort of consciousness at all.

Astus said:

If the three realms stand for a deluded approach, one should leave all that behind; but as long as there is something one takes as the true self, an ultimate consciousness, it is still the three realms of delusion. If the three realms can be viewed with either a pure or an impure mind, then there is no other realm or consciousness to look for either, thus we are already in the pure land of Shakyamuni.

Malcolm wrote:

The three realms are by definition a place of suffering and samsara. Merely looking at it through rose-colored glasses won't change anything but the color.

The terms "ultimate" and "relative" are much abused. To be ultimate is merely to be seen correctly, to be relative is merely to be seen incorrectly. When the three realms are seen as delusion from top to bottom, then it is seen correctly.

Astus said:

Au contraire, this is why we have rainbow body.

This body-mind is no different from a rainbow - it looks like there is something, but it's just the momentary product of causes and conditions.

Malcolm wrote:

Pristine consciousness is not a product of causes and conditions since no causes and conditions can be found at all. If you insist that the only thing that exists are things produced out of causes and conditions, your view is really no better than realism, and betrays an inner attachment to a self of persons and things.

Astus said:

The problem is with deluded appearances. The appearances of pristine consciousness are not a problem, and nor can there be any attachment to them. If there is attachment, the appearance is automatically a product of delusion and is delusion.

Then this is only a matter of terminology.

Malcolm wrote:

Not really.

Astus said:

All eight consciousnesses and their attendant dharmas are delusion, products of delusion and experiences of delusion.

The question is about experiencing seeds, not delusions. Since seeds are not

experienced, they are conceptual assumptions of a theoretical explanation, a philosophical attempt to connect action and fruit.

Malcolm wrote:

I didn't say that the seeds were experienced, you really did not understand the sentence.

I said:

All delusion is the experience of seeds/traces.

What I am saying here is that what one experiences is the seeds in the sense that without the seeds/traces there are no deluded experiences to be had.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 5:43 PM

Title: Re: ye shes and jalus

Content:

Tenso said:

how are these two the same and different from one another?

thanks

Malcolm wrote:

Rainbow body is formed out of pristine consciousness, or to put it more accurately, when the elements of the body revert to their original nature as pristine consciousness, this is called "rainbow body."

It does not mean that you suddenly burst into rainbow light, if you attain this in this life, ordinary people will still see you just as you were, but perhaps you will not cast a shadow.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 5:33 PM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

People waiving Mexican flags protesting scared white people having a rally is just going to tend to galvanize those scared white people.

Myoho-Nameless said:

White people have very, very few places to turn or things to identify with when they feel, and also ARE, antagonized. What do we have?

I predict a massive swing to the right in the coming decades. Nothing like the Trump bandwagon. Non whites antagonize whites at their own risk. Population issues are

nothing, "useless breeders" can easily be adversely affected by a wealthy power minority.

Johnny Dangerous said:

You mean *poor* white people, who are most of Trump's base, and will be the base for similar movements to come. The irony is, they will be lead by people like Trump that don't give two squats about the plight of poor whites, or anyone else, but simply find turning poor people of different races against one another to be politically useful to maintain their oligarchy. Truthfully, it does happen to some degree on the democratic side too, for sure.

Malcolm wrote:

"Whites" should get over themselves. They do not even form a coherent ethnic community, unless you define them by the fact that white people in general cannot dance.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 5:32 PM

Title: Re: Please be more consistent with the enforcement of the rules

Content:

mindyourmind said:

I really believe that the moderators here can lighten up a bit, and that goes for language, for topics and for tough debates. The Dharma, and its practitioners, can handle more than what you seem to think. Open the windows, let the fresh air and sunlight stream in.

Some of the rules here would please a Baptist preacher.

(I say this with great love for the mods and the forum, but above all for the Dharma)

Ayu said:

Can you please write a PM to the respective moderators about what you mean exactly? Which cases? Which acts of moderation? This critique is not helpful, because there is not the slightest hint, what you are talking about.

Malcolm wrote:

He means that the moderation here is often a bit overbearing. The moderation team here has heard this complaint before and usually responds with "You have no idea how tolerant we are" followed with "You have no idea how hard it is to be a moderator."

M

Author: Malcolm

Date: Saturday, April 30th, 2016 at 5:20 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Even so, this does not go beyond delusion.

Astus said:

Anything that is beyond causality is irrelevant in life.

Malcolm wrote:

Causality is a delusion. Further, your assertion proposes that there cannot be a consciousness of any kind which is free of the three realms, which does not take birth in the three realms, that outside of the three realms there can be no sort of consciousness at all.

Astus said:

No, it isn't.

In that case, there is neither enlightenment in this life, nor is it compatible with life.

Malcolm wrote:

Au contraire, this is why we have rainbow body.

Astus said:

This is a subtle reification of things. Your view here is very much the same as the Gelugpa view.

Do you think then that the problem is not (only) with attachment, but with appearances?

Malcolm wrote:

The problem is with deluded appearances. The appearances of pristine consciousness are not a problem, and nor can there be any attachment to them. If there is attachment, the appearance is automatically a product of delusion and is delusion.

Astus said:

All delusion is the experience of seeds/traces.

Deluded experiences are manifestations of seeds, not the seeds themselves.

Malcolm wrote:

All eight consciousnesses and their attendant dharmas are delusion, products of delusion and experiences of delusion.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:21 PM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

People waving Mexican flags protesting scared white people having a rally is just going to tend to galvanize those scared white people.

Myoho-Nameless said:

White people have very, very few places to turn or things to identify with when they feel, and also ARE, antagonized. What do we have?

I predict a massive swing to the right in the coming decades. Nothing like the Trump bandwagon. Non whites antagonize whites at their own risk. Population issues are nothing, "useless breeders" can easily be adversely affected by a wealthy power minority.

Malcolm wrote:

Fascism is easy, but it always ends badly for the Fascists...

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:58 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

It is suffering they brought on themselves, no pity.

Queequeg said:

Indeed.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Malcolm wrote:

Hahaha. White trash indeed. What a putz.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:40 AM

Title: Re: Enlightenment of Robots?

Content:

Malcolm wrote:

The former.

Queequeg said:

What would be the merit quotient of setting loose a bot that just spammed mantras across the internet?

Malcolm wrote:

Not much. At least you have to turn a prayer wheel, and it requires some attention.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:39 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

Poor scared white people...boo hoo.

Queequeg said:

where's your compassion? look at how they suffer.

Malcolm wrote:

It is suffering they brought on themselves, no pity.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:27 AM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

It is inevitable that we are going to become a mestizo/maroon society, with Spanish becoming the dominant language of the working class.

White folks will become rare. And so what?

M

Queequeg said:

Coming to terms with reality has hardly ever figured in an American presidential election... why would that become relevant now? People waiving Mexican flags protesting scared white people having a rally is just going to tend to galvanize those scared white people, was my point.

Malcolm wrote:

Poor scared white people...boo hoo.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:14 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

People who are on the fence but are concerned with immigration are going to find the waiving of a foreign flag, ESPECIALLY A MEXICAN FLAG, at an American political rally energized by xenophobia confirming their fears. Things like that are just going to energize Trump voters to get out and vote.

Malcolm wrote:

There are more people of Native American and African descent in the Americas than white people. The latter should figure this out.

Queequeg said:

I don't follow your point...

Malcolm wrote:

It is inevitable that we are going to become a mestizo/maroon society, with Spanish becoming the dominant language of the working class.

White folks will become rare. And so what?

M

Author: Malcolm

Date: Saturday, April 30th, 2016 at 3:00 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Dependent origination was never taught to explain the nature of things. It was taught only explain the process of delusion and how to reverse it.

Astus said:

I did not refer to the 12 links only, but the general concept of causality. Three examples:
<https://en.wikipedia.org/wiki/Patthana>,
<http://www.chinabuddhismencyclopedia.com/en/index.php/Paratantra>,
https://en.wikipedia.org/wiki/Indra%27s_net.

Malcolm wrote:

Even so, this does not go beyond delusion.

Astus said:

Second, there are no "things" for which dependent origination is the nature.
"No things" is exactly what dependent origination is about. But illusory doesn't mean nothing.

Malcolm wrote:

Of course, illusions are not "nothing" since there is no "something" in an illusion to negate or to become nonexistent.

Astus said:

since the eight consciousness are strictly deluded, there can be no buddhahood in them.

That's when they "turn into" the four wisdoms. But it's just the same old body-mind without delusion.

Malcolm wrote:

No, it isn't.

Astus said:

There can be no time, conditions, causes, etc., in a real sense.

It's all in an unreal sense. That's the whole point of emptiness, to see how unreal everything is. And they are all already unreal just as they are. The only error is this deluded idea of a real self, real substance. There is no error in a bowl of soup, or a pair of socks. The error is imagining them to be anything that they are not.

Malcolm wrote:

This is a subtle reification of things. Your view here is very much the same as the Gelugpa view.

Astus said:

Since the the all-basis consciousness is the imputing nature, it is very active.

Do you experience the innumerable seeds replicating themselves every moment, waiting to be ripened in an unknown future time?

Malcolm wrote:

All delusion is the experience of seeds/traces.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 2:47 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

MiphamFan said:

Malcolm, but unlike Rongzom you said earlier in this thread that sadhana practice does not develop the sutric dhyanas?

Malcolm wrote:

It is not their main function, no. Look, you can generate dhyāna on a pile of dung.

The sūtric dhyānas are not a buddhist practice, per se., as I already outlined.

We can even see this neurologically — sadhana practices result in the activation of the sympathetic system, inducing heightened cognitive competence; while classical Theravada meditation, Zen, Kagyu Mahāmudra, etc., increases parasympathetic activity, inducing states of relaxation.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 1:57 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

The problem is, that aside from the five sense organ consciousness, all the three others can be described as conceptual consciousnesses

The reason I said it's the 6th, is because both the 7th and 8th are latent. They are proposed in order to set up a fairly coherent theoretical model, but nobody ever actually experiences them, they are practically non-functional.

Malcolm wrote:

This is not the case. Since the the all-basis consciousness is the imputing nature, it is very active.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 1:56 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Strange that they says this. It means that either you have not understood them, or that they are wrong.

Astus said:

As for Huineng, it wasn't given much weight anywhere - as far as I am aware -, probably because it is a short discussion between him and an advocate of the Nirvana Sutra. The exception is Dogen, who used that bit to turn it into an attack on a prevalent interpretation of buddha-mind. While it was Dogen who made that interpretation one of the main elements of his teachings, as he shows by a number of quotations, the common reification of buddha-nature has been pointed out by teachers before him as well. More on Dogen's buddha-nature interpretation: http://global.sotozen-net.or.jp/eng/library/key_terms/pdf/key_terms13.pdf, <http://www.lionsroar.com/impermanence-is-buddha-nature-embrace-changemay-2012/>, <http://terebess.hu/zen/dogen/Kodera-Dogen.pdf>,

<https://books.google.com/books?id=AmKE2xljOwcC>.

Mipham states:

As I see it, the dual qualities of emptiness-awareness can be applied perfectly well to the five aggregates, in the sense that they are without essence, and at the same time exist as experiences. But assuming that there is something beyond, an eternal knower, is just a self-view.

Malcolm wrote:

You have not grasped the point. The notion of conditioned/unconditioned depend on reification. They depend on the notion of time and entities being real.

When you insist that emptiness is only the emptiness of dependently origination things, this is wrong on two counts. Dependent origination was never taught to explain the nature of things. It was taught only explain the process of delusion and how to reverse it. Second, there are no "things" for which dependent origination is the nature.

Since the conditioned is not established, it goes without saying that the unconditioned is not established.

However, since the eight consciousness are strictly deluded, there can be no buddhahood in them. Since pristine consciousness is free from conditions, time, entities, concepts and so on, only in it can buddhahood be found. When it is said that self-originated pristine consciousness is unconditioned and beyond the eight consciousness, this means that one has realized that there is also no basis for dependent origination nor the conditioned, not to mention the unconditioned. The real meaning of dependent origination is nonorigination. There can be no time, conditions, causes, etc., in a real sense. This is why there is no buddhahood in the mind because the mind [citta] is always conceptual, always bound causes, conditions, time, etc.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 1:12 AM

Title: Re: Did we all fail at Dzogchen?

Content:

fckw said:

I don't see why one should take such promises in Dzogchen tantras literally, but not the Bible or the Coran.

Malcolm wrote:

That all depends on whether you regard them definitive or not.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 12:52 AM

Title: Re: POTUS 2016, part 2

Content:

Queequeg said:

People who are on the fence but are concerned with immigration are going to find the waiving of a foreign flag, ESPECIALLY A MEXICAN FLAG, at an American political rally energized by xenophobia confirming their fears. Things like that are just going to energize Trump voters to get out and vote.

Malcolm wrote:

There are more people of Native American and African descent in the Americas than white people. The latter should figure this out.

Author: Malcolm

Date: Saturday, April 30th, 2016 at 12:49 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So for you Buddhamind is conditioned, therefore it is impermanent.

Astus said:

On the one hand, that's what Huineng and Dogen says, that buddha-mind is impermanent. On the other, supposing a buddha outside of one's mind (buddha-nature beyond the five aggregates) makes it an unattainable theory.

Malcolm wrote:

Strange that they says this. It means that either you have not understood them, or that they are wrong.

Mipham states:

Therefore, the original mind is dharmatā emptiness, the luminous mind that does not become solely empty by nature or an inert emptiness and is called self-originated pristine consciousness. Since there isn't an iota of a characteristic of conditioned or unconditioned apart from being intrinsically clear emptiness, it [original mind] is beyond the inert composed of particles, clarity which possesses subject and object, and a knowing consciousness. It is to be realized with personal knowledge that sees the true state. It has no correlation with the group of eight consciousnesses. Since the apprehending subject and apprehended objects of concepts and signs have never existed in the dharmatā of the union of knowing and emptiness, the signs of dualistic phenomena such as samsara and nirvana, delusion and liberation, self and other, beginning and end, and so on, have never existed in it since it naturally abide in uniform nonconceptuality.

Astus said:

The presentation you provide of yogacara i really dont agree with. Try sourcing from Asanga.

Do you have a quote perhaps, to give the interpretation of manas and manovijnana you

agree with?

Malcolm wrote:

My error, I conflated vijñāna of the five aggregates with the presentation of manovijñāna in yogacara. Nevertheless, there is still a distinction to be made here. The

Mahāyānasamgraha states:

Mental discernment (manovijñāpti) is the reason for discerning that the eye and so forth encounter phenomena. The discernment of mental consciousness possesses a view.

Mental consciousness is conceptual because discernment generates all appearances.

The problem is, that aside from the five sense organ consciousness, all the three others can be described as conceptual consciousnesses, which still makes your presentation from Living Yogacara ill-suited. The Mahāyānasamgraha states:

The concept of the foundation is the all-basis consciousness.

Vasubandhu expands on this slightly:

Since the fundamental concept is "imputation," it is defined as the foundation of concepts, that is also the all-basis consciousness.

Author: Malcolm

Date: Friday, April 29th, 2016 at 6:20 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So for you Buddhamind is conditioned, therefore it is impermanent.

The presentation you provide of yogacara i really dont agree with. Try sourcing from Asanga.

I didn't mention it. The sūtras maintain this is so. They also maintain that dharmakāya is jñāna. Draw your own conclusions.

Astus said:

Unconditioned knowing is not possible, unless one accepts a soul. So, the meaning is something else.

Mano-vijñāna is a nonconceptual consciousness, like the other five sense consciousnesses.

The mano-vijnana is the thinking mind, the one with all the thoughts and ideas, i.e. concepts. It is also the one that becomes discerning wisdom (pratyavekṣaṇājñāna / 妙觀察智). So, what you seem to be saying is that conceptuality is non-conceptual. Manas only adds the grasping at self, and a number of basic defilements.

The first mind as subjective transformer is the ālaya-vijñāna. The ālayavijñāna flawlessly retains all of our past experiences, and recognizes and contextualizes things as we cognize them. our experiences, according to their depth and significance upon our lives, are difficult to remove.

The second subjective transformer is the manas. in this case, objects of cognition are transformed by a deep attachment to the self, and the resulting tendencies to protect and further that self.

Then, already subject to these subconscious influences, the cognitive function of the thinking consciousness and the five sense consciousnesses—that is, the discrimination of things — arises.

(Tagawa Shun'ei: Living Yogacara, p 17)

Author: Malcolm

Date: Friday, April 29th, 2016 at 1:54 AM

Title: Re: Did we all fail at Dzogchen?

Content:

Boomerang said:

It's also said that practitioners of lower capacity will be reborn in pure lands. So, if we are here reading dharmawheel and not in Dewachen,

florin said:

You seem to be suggesting that the default position is that any dzogchen practitioner who is considered as having a low capacity will be reborn in pure lands.

I don't think that is the case bearing in mind that the category of low capacity has 3 subcategories the high low, middle low and the low low.

Malcolm wrote:

There are actually 21 capacities discussed in the Dzogchen tantras, only the best of the best attain rainbow body in this life. The rest are liberated in the bardo, and the last four or so of the average take rebirth in nirmanakāya buddhafi elds, or at worst, places where they can meet Dzogchen.

Author: Malcolm

Date: Friday, April 29th, 2016 at 1:35 AM

Title: Re: AYA HUASCA

Content:

Malcolm wrote:

Amoxicillin does not generate profound life-transforming experiences for people, entheogens do, regularly.

Sherab Dorje said:

I would say that being saved from death via some, now that Amoxicillin exists, insignificant infection is pretty bloody profound and life-transforming!

Malcolm wrote:

But it really does not change people's outlook in a profound way. It just doesn't.

Author: Malcolm

Date: Friday, April 29th, 2016 at 1:31 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

MiphamFan said:

Malcolm, what about the time you quoted Rongzom saying the factors for the first Dhyana are necessary for Dzogchen and sadhana practice helps achieve it?

Malcolm wrote:

He said that these five factors are necessary for those who do not understand Dzogchen, and need to practice gradually maintaining an intellectual view of Dzogchen. He also said it does not matter whether you practice sūtra style śamatha or sadhana practice, and not to be biased either way.

Author: Malcolm

Date: Friday, April 29th, 2016 at 1:23 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

We have already seen that dharmakāya is defined as the buddha's jñāna, his pristine consciousness, which is characterized by the twin omniscience.

Astus said:

You also mentioned before that the dharmakaya is unconditioned.

Malcolm wrote:

I didn't mention it. The sūtras maintain this is so. They also maintain that dharmakāya is jñāna. Draw your own conclusions.

Astus said:

Which mind? Certainly not the eight consciousnesses. For example, which mind among the eight consciousnesses is operative in the realization of emptiness?

Realisation of emptiness is the elimination of the wrong concept of essence. That ignorance is removed from the mind (the 8th in the 8 consciousnesses system) by correct discernment (of the 6th).

Malcolm wrote:

No. Mano-vijñāna is a nonconceptual consciousness, like the other five sense consciousnesses.

Author: Malcolm

Date: Friday, April 29th, 2016 at 12:46 AM

Title: Re: Zen Language

Content:

Johnny Dangerous said:

That's interesting Astus. On a related note, what is the sort of cultural history of Zen poetry involving depictions of the natural world?

Malcolm wrote:

It has its origins in Song dynasty neo-confucian literati. All of the so called "Zen arts" are really Confucian arts, the skills cultivated by educated Chinese gentleman, calligraphy, archery, etc.

Queequeg said:

But they've been recast by literati who also internalized Dharma.

Malcolm wrote:

The forms and conventions are all neo-confucian, and indeed, Japan, by the time we think of the "Zen Arts" coming into play had ceased being a "Buddhist" country and had adopted Neo-confucianism as the main intellectual culture, because it served better to bolster the military and the ruling class.

Author: Malcolm

Date: Friday, April 29th, 2016 at 12:40 AM

Title: Re: AYAHUASCA

Content:

Ayu said:

Anyway, my main interest was on this question:

Can anybody supply this thread with quotes from lamas about hallucinogenic drugs?
Didn't even Chögyam Trungpa discourage his students to take it?

Malcolm wrote:

Trungpa tripped with his students, fairly often.

Ayu said:

Okay, and what did he say exactly about it?

(I give up, if nobody wants to answer.)

Malcolm wrote:

It is said that he described LSD as a double samsara, but he used it often enough that I suspect this was a quip, and not his real point of view. It was a tool, he used it to help students get past blocks and barriers they were having on the path. You can read about this in various bios and personal accounts.

Author: Malcolm

Date: Friday, April 29th, 2016 at 12:33 AM

Title: Re: AYAHUASCA

Content:

Sherab Dorje said:

It seems to me you are trying establish a causal relationship where none exists. For every hippy that took LSD and decided to dabble in Dharma there are countless of Buddhist practitioners that never even toked on a joint in their life.

Malcolm wrote:

I have met very few of them.

Sherab Dorje said:

I would dare to say that the LSD to (somewhat serious) Dharma practice phenomenon would be so insignificant that it would make it statistically completely and utterly irrelevant.

Malcolm wrote:

You have apparently never spent much time in the US.

Sherab Dorje said:

Yes, some hippies did go on to practice Dharma after taking LSD, many-many-many more did not.

Malcolm wrote:

My point was that in my generation, the vast majority of people who tuned in Dharma, first tuned into LSD.

Sherab Dorje said:

Amoxicillin has also proved effective in fighting many infections, but nobody seems to be trying to build a religious cult around it,

Malcolm wrote:

Amoxicillan does not generate profound life-transforming experiences for people, entheogens do, regularly.

Author: Malcolm

Date: Friday, April 29th, 2016 at 12:18 AM

Title: Re: AYAHUASCA

Content:

Ayu said:

Anyway, my main interest was on this question:

Karma Dorje said:

... As he alludes, and as Ivo has mentioned, some lamas are supportive of such exploration so it really is between guru and student. ...

Ayu said:

I was browsing this thread but didn't find any genuine source for "lamas who are supportive" for the use of Ayahuasca. Who? And what kind of support? Do they encourage taking hallucinogens?
Can anybody supply this thread with quotes from lamas about hallucinogenic drugs?
Didn't even Chögyam Trungpa discourage his students to take it?

Malcolm wrote:

Trungpa tripped with his students, fairly often.

Author: Malcolm

Date: Friday, April 29th, 2016 at 12:03 AM

Title: Re: AYAHUASCA

Content:

Sherab Dorje said:

I don't think I said that he didn't know about getting shit faced on psychedelics. He has 20 years experience of that after all...

Malcolm wrote:

No one gets "shitfaced" on entheogens.

Sherab Dorje said:

Yes, this is a very positive thing, but my question is: What is his motivation for building this bridge with Buddhism?

Malcolm wrote:

It is gonna be built whether you like it or not. And as you may have noticed, many people (I'd say most) in my generation (baby-boomers) used entheogens as a bridge to Dharma, whether you accept that or not, or like it or not.

Further, there are clinical uses for these compounds — both LSD and Psilocybin have shown very promising results in working with addiction, PTSD, easing fear of death, and so on. These drugs are powerful and therapeutic, which is why cultures all over the world have returned to their use again and again for many millenia.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:48 PM

Title: Re: POTUS 2016, part 2

Content:

DGA said:

Libertarianism is, in the last analysis, about property and not people.

Malcolm wrote:

Rightwing libertarianism, of the Rand/Rothbart ilk, yes. Not the leftwing libertarianism of

the Green Party, etc.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:46 PM

Title: Re: Zen Language

Content:

Johnny Dangerous said:

That's interesting Astus. On a related note, what is the sort of cultural history of Zen poetry involving depictions of the natural world?

Malcolm wrote:

It has its origins in Song dynasty neo-confucian literati. All of the so called "Zen arts" are really Confucian arts, the skills cultivated by educated Chinese gentleman, calligraphy, archery, etc.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:35 PM

Title: Re: AYAHUASCA

Content:

Ayu said:

Browsing this thread I found Malcolms believe, so-called flash-backs are non-existent. Man, you are very fortunate to have this impression. Good Karma. But if you wanted to raise this thesis as a truth, you don't have to take your acquaintances as reference. Better make interviews in mental hospitals. They will assure you: flash-backs exist and they are an unpredictable risk.

Malcolm wrote:

Sorry, I don't buy it. I have been around the mental health system for many years, and while it is certainly true that people who are at congenital risk for schizophrenia can accelerate the onset of that disease by an average of two years by using LSD, in general, there is no such thing as a "flashback" (in the classic, scary sense of the term) from taking LSD.

PTSD, etc., this is a completely different issue. But here we are talking about neurological damage to nerve pathways caused by excess stress in combat, accidents, repeated abuse, and while it is the case that we see that kind of damage from cocaine, methamphetamine, and so on, so far no one has ever demonstrated any neurological damage resulting from using LSD, Psilocybin, Mescaline, DMT, etc. Part of the problem of course is that no one is allowed to do research on these compounds in any systematic way.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:23 PM

Title: Re: POTUS 2016, part 2

Content:

DGA said:

Europeans are right to be concerned about Trump. I think all of us should be concerned about the rise of far-right politics globally.

treehuggingoctopus said:

We should be more than just concerned. These forces must be stopped before it is too late -- before we find ourselves re-living not the collapse of the Weimar Republic (it is all already here) but the late Thirties. Any day now...

Malcolm wrote:

Voting for Hillary Clinton is just not the answer to this. Since it seems the Democrats are bound and determined to lose this election to Donald J. Trump by nominating Hillary Rodham Clinton, I will return to voting for the Green Party as I have done in the past.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:22 PM

Title: Re: Fightin' Monks

Content:

Queequeg said:

The trio of fight participants — who were all mid-level managers — were dismissed by the temple.

<http://www.nydailynews.com/news/world/monks-involved-brawl-front-chinese-temple-article-1.2617411>

Setting aside the disgraceful impression this makes...

I'm not sure what "dismissed" means, but for the sake of argument, let's say this was "defeat" in the Vinaya sense. Is fighting an offense that amounts to defeat?

Malcolm wrote:

No.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 11:21 PM

Title: Re: Enlightenment of Robots?

Content:

Queequeg said:

Longquan temple says it has developed a robot monk that can chant Buddhist mantras, move via voice command, and hold a simple conversation.

<http://www.reuters.com/article/us-china-religion-robot-idUSKCN0XJ05I>

Is the robot a fancy prayer wheel? or a practitioner?

Malcolm wrote:
The former.

Author: Malcolm
Date: Thursday, April 28th, 2016 at 11:10 PM
Title: Re: Is meditational absorption (jhana, dhyana) possible or not?
Content:

Astus said:
I don't hold the dharmakaya to be anything, not even blank void. It is just a term for the emptiness side of buddha-mind, while the rupakaya accounts for the aware, functional side.

Malcolm wrote:
Clearly, your opinion of this is not really well founded. We have already seen that dharmakāya is defined as the buddha's jñāna, his pristine consciousness, which is characterized by the twin omniscience.

Astus said:
One realises things with the mind.

Malcolm wrote:
Which mind? Certainly not the eight consciousnesses. For example, which mind among the eight consciousnesses is operative in the realization of emptiness?

Astus said:
If dharmakaya means the enlightened mind, what are the other kayas?

Malcolm wrote:
Enlightened speech and body.

Another way it is put is that all kāyās at the time of the basis (before any realization occurs at all) are the dharmakāya. All kāyas at the time of the path are sambhogakāya. All kāyas at the time of the result are the nirmanakāya.

Mapping the three kāyas to the clarity and emptiness of the mind, as I pointed out already, is from the point of view of the explaining the basis of the three kāyas, not their realization. We can say that emptiness corresponds to dharmakāya because dharmakāya is the the ultimate realization of the nature of reality. We can say that clarity corresponds to the sambhogakāya because clarity is evident and distinct and the sambhogakāya emerges as a visible result, and so on. There are many ways to parse

these things. But parsing things in this way does not mean that the emptiness of one's mind is the resultant dharmakāya, such arguments destroy the path. Why, because the basis has not been realized in a proper way and that basis and the result are confused.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 9:23 PM

Title: Re: AYAHUASCA

Content:

Kim O'Hara said:

It's not ADHD at all. Sherab Dorje is an Aussie (by upbringing, at least) and that means that like me he has an exquisitely sensitive bullshit detector. Mine has saved me more wasted hours than I can count, and I'm sure SD would say the same of his.

Kim

Malcolm wrote:

Your BS detector is highly over-rated.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 9:21 PM

Title: Re: POTUS 2016, part 2

Content:

AlexMcLeod said:

As a student of history and economics in my personal life, I cannot support anyone who proposes that government can solve societal problems. Only people on an individual level can do that. That is why I must vote Johnson again this year.

Malcolm wrote:

Guess you don't like the solutions presented by roads and sanitation much, nor national health care, etc.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 9:19 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

No, the following is a completely wrong view.

Wayfarer said:

'The Dharmakaya is a soul, a willing and knowing being, one that is will and intelligence, thought and action. It is not an abstract metaphysical principle like Suchness, but it is a living spirit that manifests in nature as well as in thought. Buddhists ascribe to the Dharmakaya innumerable merits and virtues and an absolute perfect intelligence, and

make it an inexhaustible fountainhead of love and compassion' D T Suzuki Outlines of Mahayana Buddhism

'The Dharmakaya, though manifesting itself in the triple world (past, present, and future), is free from impurities and desires. It unfolds itself here, there, and everywhere, responding to the call of karma. It is not an individual reality, it is not a false existence, but is universal and pure. It comes from nowhere, it goes to nowhere; it does not assert itself, nor is it subject to annihilation. It is forever serene and eternal. It is the One, devoid of all determinations. This Body of Dharma has no boundary, no quarters, but is embodied in all bodies. Its freedom or spontaneity is incomprehensible, its spiritual presence in things corporeal is incomprehensible. All forms of corporeality are involved therein; it is able to create all things. Assuming any concrete material body as required by the nature and condition of karma, it illuminates all creations. Though it is the treasure of intelligence it is void of particularity. There is no place in the universe where this Body does not prevail. The universe becomes, but this Body forever remains. It is free from all opposites and contraries, yet it is working in all things to lead them to Nirvana.'

Suzuki, commentary on Avatamsaka Sutra

Author: Malcolm

Date: Thursday, April 28th, 2016 at 7:15 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Furthermore, the next fault is that a blank void cannot be a source of anything, and dharmakāya is the source of the two rūpakāyas.

catmoon said:

It take it you are not much concerned with the findings of modern science on this subject.

Malcolm wrote:

I dont think modern science supports the view that a blank void can be source of anything at all.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 3:00 AM

Title: Re: Comissioning Naga offering pujas

Content:

Sherab Dorje said:

Placation is always easier than attempting to overpower.

The weakest can easily placate even the strongest foe through offering.

Overpowering and destruction should always be the last options taken.

Malcolm wrote:

Sometimes, you have to straight to the nuclear option.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 2:54 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

No, you don't have to change anything.

Astus said:

If the dharmakaya includes both emptiness and awareness, what do sambhogakaya and nirmanakaya stand for?

Malcolm wrote:

In which system? In which context?

I am talking about the three kāyas of the result. Your comments, especially the comments from Kongtrul and so on are derived from discussions about the three kāyas of the basis, but they are not the actual three kāyas.

If you claim, as you have, that dharmakāya is only emptiness, there is the fault that dharmakāya will be a blank void. The dharmakāya is realization of emptiness, the realization of dharmatā. That realization is nondual with emptiness, but it still is a realization. A blank void cannot realize anything.

Furthermore, the next fault is that a blank void cannot be a source of anything, and dharmakāya is the source of the two rūpakāyas.

Author: Malcolm

Date: Thursday, April 28th, 2016 at 2:11 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

is a term used to describe the mind of a buddha. It is not simply an term describing a blank insentient emptiness.

Astus said:

Then you have to change the roles given to sambhogakaya and nirmanakaya as the functional aspects. Because where dharmakaya refers to emptiness, the three bodies together make up a complete buddha-mind, and they do not exist separately.

Malcolm wrote:

No, you don't have to change anything. It is very clear that sūtra states dharmakāya is the jñāna of a buddha.

Astus said:

Kanthā. It means anything that lacks a mind.

Interesting. In the dictionaries online it translates to "rag, patched garment; wall, town". But if it means anything mindless, how is it specifically for rocks?

Malcolm wrote:

If it is for everything, it is also for rocks.

Astus said:

That is how it is parsed in some Vajrayāna contexts, but never in sūtra, where it is generally treated as synonym of dharmakāya.

Maybe in TB, but have not encountered with it in EAB. But their unity is known:

"The dharmakāya, sambhogakāya, and nirmāṇakāya—

The three bodies are fundamentally a single body.

If one can see it oneself within the nature,

This is the cause of bodhi and the achievement of buddhahood."

(Platform Sutra, ch 10, BDK Edition, p 90)

Malcolm wrote:

The three kāyas are inseparable, just as your body, speech and mind are inseparable. Three aspects, one entity.

Astus said:

"The concluding practice is the conviction that the ordinary mind that was from the beginning the unity of clarity and emptiness is itself the naturally arising three kayas - its emptiness is dharmakaya, its clarity is nirmanakaya, and the union of those is sambhogakaya."

(Jamgon Kongtrul on Mahamudra of the Shangpa Kagyu, in The Treasury of Knowledge: Book Eight, Part Four: Esoteric Instructions, p 246).....

Malcolm wrote:

You can parse it like this, and this is very characteristic of the new tantra schools, where dharmakāya is related to the emptiness aspect of the nature of the mind, but that is not the real dharmakāya. As we already saw dharmakāya = jñānakāya.

The Śrī Māladevi Sūtra states:

The dharmakāya of the tathāgatas is space-like pristine consciousness, the kāya of the pristine consciousness of the tathāgatas.

Vasubandhu's commentary on the Dasabhumī Sūtra states very clearly:

With respect to that, the first deliverance is the dharmakāya that exists only through

pristine consciousness, devoid of mind, intellect, or consciousness. Why? Because dharmakāya is the kāya of pristine consciousness.

The Amnāyamañjarī, a commentary on the Saṃputa Tantra states:

The kāya of pristine consciousness is the dharmakāya.

The Vimalaprabha, commentary on Kālacakra states:

The omniscient kāya of pristine consciousness is the innate nature of the victors and is likewise the dharmakāya.

The Great Tantra Clarifying The Meaning of Freedom From Proliferation states:

Since there are no causes and conditions in the dharmakāya, self-originated pristine consciousness, it is not conditioned.

The Tantra of the Dimension Of Samantabhadra's Pristine Consciousness, The Most Refined Gold states:

The buddhas of the three times are free from mind [sems].

Since they lack the group of eight consciousnesses, they also lack the mind.

The self-originated essence, dharmakāya, is the pristine consciousness that does not arise from mind.

Mipham says about this:

It must be understood that pristine consciousness does not arise from the mind because the reality of the mind is natural luminosity, just as emptiness, the dharmatā of all entities, is the reality of entities but does not arise from entities.

Furthermore, the Tantra of the View of the Great Perfection, Perfect Deep Pristine Consciousness states:

Since this self-originated essence that has always existed was not produced from a cause nor generated by a condition, be confident that the self-originated pristine consciousness is the dharmakāya that was not fabricated through any sort of effort.

Mipham further states:

However, that dharmakāya, the original knowing and empty pristine consciousness, does not need to be based on methods with characteristics such as the cessation the vāyu in the central channel and so on. [20/a] If there is no contraction between the empowerment that transfers the blessings of the guru and our own path of the Great Perfection's introduction of the mind essence as the dharmakāya that actualizes the transcendent state (dgongs pa) of the nonarising original purity of one's own mind, the pristine consciousness that resembles that is the meaning pristine consciousness indicated by the fourth empowerment.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 11:44 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

So here your definition of dharmakāya = emptiness is inadequate, since it would leave dharmakāya as an inert void.

Astus said:

Dharmakaya...

Malcolm wrote:

is a term used to describe the mind of a buddha. It is not simply an term describing a blank insentient emptiness.

Astus said:

No, but they do have a word for the insentience of rocks.
What is it?

Malcolm wrote:

Kanthā. It means anything that lacks a mind.

Astus said:

As for as there being more than three bodies of the buddha, that very much depends on whether one considers svabhāvakāya to be a synonym for dharmakāya or not. I am inclined to think it is a synonym.

As for the fourth body, I think it's just an extra emphasis on the oneness of the three bodies.

Malcolm wrote:

That is how it is parsed in some Vajrayāna contexts, but never in sūtra, where it is generally treated as synonym of dharmakāya. Haribhadra seems to be the first person to really make a real distinction between dharmakāya and svabhāvakāya, but it is controversial, and at least in Tibetan Buddhism, only accepted by the Gelugpas.

Astus said:

Linji said it all (p 19, tr Sasaki): "They are just empty names, and these names are also empty."

Malcolm wrote:

it is easy to reduce everything to nihilism with flippant quotes.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 10:12 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

Dharmakaya refers to the ultimate nature of buddhas, and that is emptiness.

Malcolm wrote:

This does not really square with sūtra:

For example, the commentary of the Lanka states:

"The buddhas are the dharmakāya,' and it is said there are no bones, blood or so in the body (kāya) because that is a kāya of pristine consciousness (jñāna)."

So here your definition of dharmakāya = emptiness is inadequate, since it would leave dharmakāya as an inert void.

Astus said:

It seems that Buddhist thinkers did not bother with creating a special word for the insubstantiality of rocks. Note: dharmakaya is just one of the three/four bodies, so it is not all there is to a buddha/mind.

Malcolm wrote:

No, but they do have a word for the insentience of rocks.

As for as there being more than three bodies of the buddha, that very much depends on whether one considers svabhāvakāya to be a synonym for dharmakāya or not. I am inclined to think it is a synonym.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 9:33 PM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

#Bernieorbust

frank123 said:

Unfortunately its bust for you.

Malcolm wrote:

It aint over till its over. He is going to the convention. And, I will never vote for Hillary Clinton...(or Donald Trump).

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 9:22 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

If seeing the mind = seeing tathāgatagarbha, then this makes mind unconditioned or tathāgatagarbha conditioned, but undesirable consequences.

Astus said:

There is no such thing as the unconditioned. Unconditioned means unbound, empty.

Malcolm wrote:

Depends on what you mean by "thing." I mean "dharma", and as such, there are indeed unconditioned dharmas, for example, space, cessation, emptiness, tathāgatagarbha, luminosity and so on.

Astus said:

Seeing the mind means recognising that it's empty and conditioned, and by that one is not conditioned any more by imagined essences. So as they say, the emptiness is the dharmakaya, the awareness is the sambhogakaya, and appearances are the nirmanakaya.

Malcolm wrote:

If emptiness = the dharmakāya, then is the dharmakāya is just something inert, like a rock?

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 8:44 PM

Title: Re: POTUS 2016, part 2

Content:

Malcolm wrote:

#Bernieorbust

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 8:17 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

whereby seeing the mind becomes seeing buddha-nature. But that still leaves space for a gradual development.

Malcolm wrote:

If seeing the mind = seeing tathāgatagarbha, than this makes mind unconditioned or tathāgatagarbha conditioned, but undesirable consequences.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 8:15 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

Ok, that still confuses me about what is actually introduced or pointed out (and not from an experiential standpoint, simply from the theoretical standpoint of this convo), but your earlier explanation made it a little clearer...it still sounds like you are saying something like the child luminosity is not actual luminosity, but maybe it's just the labels confusing me.

Malcolm wrote:

Tathāgatagarbha theory is important in Dzogchen, Kagyu and the Jonang school. It is not important in Gelug and Sakya. Your teachers are mainly Sakya.

Johnny Dangerous said:

I'm still utterly confused about the implications of this, and again am interested in whether there is "partial awareness" of it, and if not, why not.

Malcolm wrote:

No, just as there is no partial awareness of dharmakāya, there is partial awareness of tathāgatagarbha.

Johnny Dangerous said:

If there's no partial awareness of it, through introduction or pointing out, then I don't understand how taking result as path makes sense.

Malcolm wrote:

"Taking the result as the path" simply means visualizing our aggregates, elements and sense bases as a pure buddha mandala and cultivating divine pride. It doesn't really have anything to do with tathāgatagarbha theory.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 11:12 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

Yes, I understand that Cone, my question was more about the topic of Malcolms saying it is not possible to "experience" (or use the term realize, recognize or whatever, experience probably IS a bad term, but it is after all just a term) Buddha Nature at all until one is a Buddha, and how that works. If the answer is just that it can't be described, and is outside the range of conceptuality well yeah, I get that. It seemed like a more specific claim to me.

Malcolm wrote:

As the citation I mentioned states, not even 10th stage bodhisattvas have anything more than a rough idea about sugatagarbha. This has very little to do with introduction vs. analysis.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 3:59 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

That is not really something I have heard said by any of my teachers, unless I've misunderstood their teachings, and that's why I'm asking you for clarification.

Malcolm wrote:

Direct introduction uses three experiences: bliss, clarity and conceptuality to point to the nature of the mind. But the "nature of the mind" being pointed to is an example wisdom, not a result of analysis. It resembles the wisdom of buddhahood, but is not it. However, since it is not a result of analysis, it is easier to actualize the real nature of the mind based on introduction, or so the theory runs.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 3:14 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

What's an example wisdom? Direct perception of what?

Malcolm wrote:

That, my friend, you must hear from a qualified guru.

Johnny Dangerous said:

I already have qualified teachers, I'm asking the question in regards to the conversation and overall topic. I don't see why you can't answer it.

Malcolm wrote:

As I said, you need to hear this from your guru.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 3:13 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Whenever I read Sutra, Shastra and Tantra, I try to do so (initially) without referring to commentaries.

Malcolm wrote:

Not a sound practice.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 1:09 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

...what are we introduced to in direct introduction and pointing out instruction"?

Malcolm wrote:

An example wisdom based on direct perception.

Johnny Dangerous said:

What's an example wisdom? Direct perception of what?

Malcolm wrote:

That, my friend, you must hear from a qualified guru.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 1:08 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

Why do you equal totalitarianism with republic?

Malcolm wrote:

Because the classical republic, which you claim to esteem, is a class-based totalitarian system in which only a certain constituents even had rights at all, including and especially the right to elect an assembly to represent their interests.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 1:03 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

...what are we introduced to in direct introduction and pointing out instruction"?

Malcolm wrote:

An example wisdom based on direct perception.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 1:00 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Its nature is without beginning, middle, or end;

hence [the state of a buddha] is uncreated.

Since it possesses the peaceful dharmakaya,

it is described as being "spontaneously present."

Since it must be realized through self-awareness,

it is not a realization due to extraneous conditions.

Uttaratantra Shastra

And that's just page two. What is being said here seems to have no bearing at all to what has been said in this thread over the past few pages.

Malcolm wrote:

The translation is a little wrong:

Should be:

Because it is a nature without beginning, middle or end,

it is unconditioned.

Because it is peaceful and the dharmakāya's possession,

it is called "effortless"

Since it must be realized by each one for themselves,

it cannot be realized through other conditions.

Now then, Asanga's comment on "dharmakāya's possession" states, "it is seen distinctly by the dharmakāya."

And as the Nirvana Sūtra states several times:

Son of a good family, though tathāgatagarbha exists in their bodies, even tenth stage bodhisattvas see only a rough approximation of it.

Author: Malcolm

Date: Wednesday, April 27th, 2016 at 12:06 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

In which case Buddhism is reduced to yet another religiously based ethical system to ensure social cohesion.

Malcolm wrote:

That is one valuable aspect of Dharma, to be sure.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 11:56 PM

Title: Re: POTUS 2016

Content:

Saoshun said:

It's called democracy.

Malcolm wrote:

Right, so you prefer monarchy, tyranny...?

Saoshun said:

Republic in classical sense (not the way US people understand republicans) with empowerment of law and freedom based. Tax free of course, besides VAT tax and little taxes. No social help...

Malcolm wrote:

So, rightwing class-based totalitarianism, in essence.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 11:55 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

I really think you need to study the Uttaratantra.

Where in the Uttaratantra is this particular concept of Buddha nature being unattainable mentioned?

Malcolm wrote:

Tathāgatgarbha is not unattainable. But it is something can only be perceived by Buddhas, since it is the dharmakāya.

Johnny Dangerous said:

All the similes (the part which sticks out in my mind) I don't remember saying anything like this, only that it is necessary to remove obscurations.

Malcolm wrote:

Yes, they must be removed completely, otherwise, it cannot be seen.

Johnny Dangerous said:

It seems like it would be more clarifying to explain the question about direct introduction, pointing out, etc., since if what you are saying is true, then taking result as path doesn't make sense.

Malcolm wrote:

Taking the result as the path is a method. It is not actual, one is not taking the actual result as the path.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 10:57 PM

Title: Re: POTUS 2016

Content:

Bristollad said:

Kakistocracy is a form of government where the least qualified individuals are in power. Some argue that all governments eventually break down into this; others argue they all start that way. Many believe that not to engage in matters of power and government is tantamount to voting for Kakistocracy.

Saoshun said:

It's called democracy.

Malcolm wrote:

Right, so you prefer monarchy, tyranny...?

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 10:19 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

If the Tathagatagarbha is primordial and unconditioned and beyond the range of samsaric beings then it would follow that:

a) There is no reason to engage in wholesome actions because the Tathagatagarbha cannot be realised via them and there is no reason NOT to carry out unwholesome actions because the Tathagatagarbha cannot be effected/tainted by them.

b) There is no way to become enlightened since our enlightened "bit" is already enlightened and can only be approached by the enlightened anyway.

c) Samsara and Nirvana are mutually exclusive.

Seems to me to miss the whole point of Buddhism since it is the UNenlightened (ignorant) that need to be enlightened.

AND, like JD asked but did not receive a response to: How does this all fit into the schema of direct introduction??? Theoretically, I cannot be introduced to anything since it is beyond my capacity as a samsaric being...

Malcolm wrote:

I really think you need to study the Uttaratantra.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 10:17 PM

Title: Re: POTUS 2016

Content:

Saoshun said:

I would do not vote if even if I could....history always repeats itself.

Malcolm wrote:

The reason for the second half can be found in the first.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 6:52 AM

Title: Re: Enlightenment and Phenomena

Content:

Malcolm wrote:

All phenomena are one unique bindu.

Queequeg said:

Can you clarify that?

Each phenomena is a unique point or all phenomena are essentially one?

Malcolm wrote:

They are all contained in one state without any edges or corners.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 6:44 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Now apparently I have this thing (which is not a thing) called the Tahagatagarbha, the source (for want of a better word) of enlightenment and liberation.

Malcolm wrote:

Whoever told you that?

The teaching of tathagātagarbha is supposed to be encouraging, but it is never said anywhere it is something like an engine of liberation operating in the background. As the Uttaratantra states:

Why is it taught "Buddhagarbha exists?"

It is to abandon five faults

in whomever they exist:

timidity, criticizing sentient beings as inferior,
holding the true to be false,
slandering the true Dharma,
and elevating oneself.

It is also never said anywhere in the tathāgatagarbha literature that tathāgatagarbha is within the experiential range of anyone but the buddhas.

It is taught for us to have faith in it, that is all.

M

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 5:24 AM

Title: Re: Lama Tsultrim Allione/ Tara Mandala Experience?

Content:

DGA said:

To the best of my knowledge, Lama Tsultrim regards him as her root teacher.

Malcolm wrote:

Yes, this is correct, she considers the 16th Karmapa her root guru (so she told me once), and has forged a relationship with the present one.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 5:20 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Astus said:

However, essentially it means peace of mind, where in the first four stages one's enjoyment of peace calms down, while the formless stages are about refining the object that sustains the attention. Naturally, there is the tendency to elevate holy concepts to unreachable levels, at which point they disappear from practice, while the actual practices are simply renamed. And that's how we have calming meditation with new names in Mahayana.

Malcolm wrote:

This is a very idiosyncratic statement. One assumes the author must be intimately familiar with the subject through his own personal experience.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 5:10 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

Tathāgatgarbha is something that can only be seen by buddhas. It cannot even be realized by tenth stage bodhisattvas.

This really is a bit of semantic distinction to me at this point, I am not sure what it is supposed to mean outside of self-referential bhumi literature etc. .

Malcolm wrote:

It means that for everyone else it is a something taken on faith.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 4:39 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

But what you are saying is closer to: the beggar knows that the rock is a priceless gem but is incapable even of trying to extract and use it.

Malcolm wrote:

Yes, that is correct.

Sherab Dorje said:

The theory I have read says that all wholesome actions/activities spring from the ālayavijñāna and manifest via the manovijñāna.

Malcolm wrote:

There is no contradiction here: wholesome activities of ordinary persons are nevertheless afflicted, unless those wholesome activities are connected with the path. The ālayavijñāna is entirely afflicted. It only exists so long as there are bijas. When they are gone, it vanishes.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 4:36 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Johnny Dangerous said:

Ok, then something you can realize, be, however you want to put it, I'll leave the correct wording to you. Nonetheless, this is stated at least in Lions Roar Sutra i'm sure, and in Uttaratantra I think..I can dig out the quote if you want.

Malcolm wrote:

Tathāgatgarbha is something that can only be seen by buddhas. It cannot even be

realized by tenth stage bodhisattvas.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 3:46 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

If I cannot relate to it then it is pretty bloody useless isn't it? It is like saying to somebody that they possess the rarest and most priceless jewel in the universe but they cannot see it, touch it, feel it, etc... Actually it is locked away in a secret and completely inaccessible safe and only the curators are allowed to look at it.

Johnny Dangerous said:

There are some experiential "proofs" for Tathagatagarbha in the Uttataratantra, and Lions Roar of Queens Srimala Sutra IIRC, basically it goes like: If there were no Buddha nature, what would be there to experience the defilements as a negative thing. So actually, it is something we have some experience of all the time, but do not recognize it as such.

Malcolm wrote:

No. Tathāgatagarbha is unconditioned. It is not something we can "experience."

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 1:42 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

No one, laws are already settled as function of the body and other things, those who can perceive those laws like for example "Volenti non fit iniuria" which makes life very easy. Law must secure freedom of people based on classical thought of law.

Malcolm wrote:

Really, this cannot be taken seriously.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 1:25 AM

Title: Re: Enlightenment and Phenomena

Content:

MindTheGap said:

<http://www.merriam-webster.com/dictionary/scholar>

Your motivation for study was never in question, my friend

Malcolm wrote:

The point I am trying to make is that when we study the various tenet systems in a

systematic way, it eliminates a lot of conceptuality we might have about this thing or that thing.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 12:45 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

There is no such thing as a pure ālaya in Indian Yogacara.

Sherab Dorje said:

The alaya vijnana is essentially pure, and cannot be tainted by the unwholesome seeds which are contained in it. That is what I was lead to understand as being the view.

Malcolm wrote:

I think you are confusing ālaya with the ālayavijñāna. The ālayavijñāna is always with traces/seeds. When they are eradicated, it ceases to exist.

Sherab Dorje said:

In sutra, you can but have mere faith that you possess tathāgatagarbha, other than that, there is no way for you to relate with it. Only buddhas can perceive it.

If I cannot relate to it then it is pretty bloody useless isn't it? It is like saying to somebody that they possess the rarest and most priceless jewel in the universe but they cannot see it, touch it, feel it, etc... Actually it is locked away in a secret and completely inaccessible safe and only the cirators are allowed to look at it.

Malcolm wrote:

Among the metaphors you will read in the Uttaratantra is the metaphor of the beggar who uses a rock for his pillow, not realizing that inside of it is a priceless gem.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 12:43 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

Malcom with all respect to you. I just want to be govern by Law not idiocracy of compulsive human choices based on the emotional-political sausages and games, sheeps can not rule otherwise they will be ruled by thinking they are making a choice - is so damn easy to see, are you guys blind or something? I'm not totalitarian. I'm preaching here SANE freedom regulated by LAW which create responsibility.

Malcolm wrote:

Who sets up the laws?

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 12:06 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Tagathāgarbha is unconditioned, it also does not produce any mental phenomena at all.

Sherab Dorje said:

Well that's a strange view. Are you saying that the Dharmakaya has no relation with the phenomenal world? So how do/can I, a phenomenon, relate to my Tathagatagarbha? Is my Tathagatagarbha separate to me? Is there an enlightened Greg, and an unenlightened Greg, and never the twain shall meet?

The "some" I am referring to are the Yogacara.

Malcolm wrote:

There is no such thing as a pure ālaya in Indian Yogacara.

In sutra, you can but have mere faith that you possess tathāgatagarbha, other than that, there is no way for you to relate with it. Only buddhas can perceive it.

A study of the Uttaratantra might prove useful for you.

Author: Malcolm

Date: Tuesday, April 26th, 2016 at 12:01 AM

Title: Re: Enlightenment and Phenomena

Content:

MindTheGap said:

Well, I could just as easily say, "Time is relative. See Einstein's Special Theory of Relativity."

but, with all due respect, how does that add to the conversation?

Malcolm wrote:

Well, when you take the time to read the MMK, you will see how it adds to the conversation.

MindTheGap said:

I don't know the MMK. I'm not a scholar of Buddhist philosophy. I was encouraged to make this thread by SD, and so I try to contribute in the way I can. Maybe I don't always do a good job of it - for that I apologize.

If I can find the MMK, perhaps it will lead to more understanding. Thank you for the suggestion.

Malcolm wrote:
Mulamadhyamaka karikas.

We don't study Buddhist philosophy to be scholars, we do so to eliminate our unexamined concepts.

Author: Malcolm
Date: Monday, April 25th, 2016 at 11:26 PM
Title: Re: Is meditational absorption (jhana, dhyana) possible or not?
Content:
Malcolm wrote:
I don't care what "some," whoever they are, say.

Tagathāgarbha is unconditioned, it also does not produce any mental phenomena at all.

Author: Malcolm
Date: Monday, April 25th, 2016 at 9:55 PM
Title: Re: POTUS 2016
Content:
Saoshun said:
in UK the right wing is more leftist then leftist in many EU countries, when I speak with someone about those topics I just cannot believe people can be that stupid, that why democracy should be banned by law.

Malcolm wrote:
Careful, your inner totalitarian is showing.

Author: Malcolm
Date: Monday, April 25th, 2016 at 9:29 PM
Title: Re: Can women become Buddhas?
Content:
catmoon said:
Footnote to my last post -

The term "buddhi" is, as far as I know, entirely my own invention and I know of no instance in which it has ever been used in scripture.

Malcolm wrote:
It means "intellect" and it is a frequently used Sanskrit term in both Buddhist and non-Buddhist literature.

Author: Malcolm

Date: Monday, April 25th, 2016 at 9:28 PM

Title: Re: Enlightenment and Phenomena

Content:

rory said:

Okay I remembered Kukai and the Shingon, Japanese esoteric school (the Chinese one went extinct during the T'ang) reveres Vairocana Buddha and the Mahavairocana Sutra so I think this is where Tibetan Buddhism and East Asian Buddhism meet:

Malcolm wrote:

It is true that the Mahāvairocana-abhisambodhi is an important tantra in Tibetan Buddhism. And one can see a direct line from it through the Sarvatathāgata tattvasaṃgraha (another text of great importance in Shingon), through the Guhyasamāja, and finally Dzogchen.

Author: Malcolm

Date: Monday, April 25th, 2016 at 9:24 PM

Title: Re: Enlightenment and Phenomena

Content:

MindTheGap said:

Well, the thought occurs to me, what about the relativity of time.

Is time as empty as all other phenomena?

Malcolm wrote:

Time is not established. See Nāgārjuna's analysis of time in the MMK.

MindTheGap said:

Well, I could just as easily say, "Time is relative. See Einstein's Special Theory of Relativity."

but, with all due respect, how does that add to the conversation?

Malcolm wrote:

Well, when you take the time to read the MMK, you will see how it adds to the conversation.

Author: Malcolm

Date: Monday, April 25th, 2016 at 9:23 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

What is tathāgatagarbha...

Sherab Dorje said:

It's not really a "what"...and who is able to perceive it?

I think we see manifestations of it every day whenever we observe instances of selfless love, compassion, generosity, ethical behaviour, etc...

Malcolm wrote:

Tathāgatagarbha is the dharmakāya encased within temporary afflictions.

Only Buddhas can see it.

The phenomena you describe above are a result of kusala, positive mental factors, not tathāgatagarbha. Nevertheless, in ordinary person, positive mental factors are afflicted.

Author: Malcolm

Date: Monday, April 25th, 2016 at 6:05 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

There is no need for the beings of the six realms, or grass, trees or rocks to generate bodhicitta, or have buddhanature; everything has always been the state of Buddhahood from the very beginning. That is the ultimate Tibetan Buddhist view.

Sherab Dorje said:

Now all we need to do is realise this and samsara is suddenly transformed in Sahaloka!

Malcolm wrote:

Sahaloka is the name of this world system. It means "The world that is hard to bear."

Author: Malcolm

Date: Monday, April 25th, 2016 at 6:04 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

If one does not start from right view, one will never have right meditation.

Sherab Dorje said:

I'm going to play devil's advocate now: If one has received correct instruction on the practice, surely the view will arise based on the object being used. Since all beings possess Buddha Nature it would stand to reason that once the conceptual mind is calmed their Buddha Nature will arise spontaneously REGARDLESS of conceptual view, since one is calming conceptual mind (where all this talk of view is taking place) to ZERO.

Malcolm wrote:

What is tathāgatagarbha and who is able to perceive it?

Author: Malcolm

Date: Monday, April 25th, 2016 at 5:44 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

No, it does not.

Sherab Dorje said:

Sez you. If it did, where are all the Hindus abandoning their philosophies and following Buddhadharma?

What makes you think that they do not? Are you saying that Hindu's (or practitioners of almost any religious system) cannot gain insight into their enlightened nature? They have to have a bit of their hair snipped in order to do so?

Malcolm wrote:

If one does not start from right view, one will never have right meditation.

Author: Malcolm

Date: Monday, April 25th, 2016 at 5:30 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

This is what I meant when I said that shamata absorption gives rise, spontaneously, to insight.

Malcolm wrote:

No, it does not. If it did, where are all the Hindus abandoning their philosophies and following Buddhadharma?

Author: Malcolm

Date: Monday, April 25th, 2016 at 5:29 AM

Title: Re: Can women become Buddhas?

Content:

rory said:

I don't think Tibetan Buddhism has such theories, as I think (from a previous discussion on pet deaths) that animals must have a human rebirth. If I'm wrong please post the scholarly source so I can increase my knowledge.

Malcolm wrote:

There is no need for the beings of the six realms, or grass, trees or rocks to generate bodhicitta, or have buddhanature; everything has always been the state of Buddhahood from the very beginning. That is the ultimate Tibetan Buddhist view.

Author: Malcolm

Date: Monday, April 25th, 2016 at 4:54 AM

Title: Re: Enlightenment and Phenomena

Content:

MindTheGap said:

Well, the thought occurs to me, what about the relativity of time.

Is time as empty as all other phenomena?

Malcolm wrote:

Time is not established. See Nāgārjuna's analysis of time in the MMK.

Losal Samten said:

What of Sapan's moments?

Malcolm wrote:

They have no duration, so they are immune to MMK's reasoning. They are also not able to withstand ultimate analysis, however.

Author: Malcolm

Date: Monday, April 25th, 2016 at 4:39 AM

Title: Re: Enlightenment and Phenomena

Content:

MindTheGap said:

Well, the thought occurs to me, what about the relativity of time.

Is time as empty as all other phenomena?

Malcolm wrote:

Time is not established. See Nāgārjuna's analysis of time in the MMK.

Author: Malcolm

Date: Monday, April 25th, 2016 at 4:22 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Mkoll said:

Thanks for that sutta, but I'm asking for a passage referring to "mindfulness of breathing combined with the four foundations of mindfulness, described famously as the ekayāna, the quick vehicle." Sorry if that wasn't clear.

Bakmoon said:

The opening of the Satipatthana Sutta sounds like what Malcom had in mind, but it isn't put that way. This passage though doesn't adress this question directly enough though,

so I thought a more explicit example would be beneficial.

Malcolm wrote:

Ānāpānasati sutta, MN 118.

Author: Malcolm

Date: Monday, April 25th, 2016 at 4:07 AM

Title: Re: Enlightenment and Phenomena

Content:

Malcolm wrote:

All phenomena are one unique bindu.

Author: Malcolm

Date: Monday, April 25th, 2016 at 3:27 AM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon? (Nov 2016)

Content:

Zla'od said:

To begin with, how can I know how a guru is "supposed" to behave?

Malcolm wrote:

There is an entire literature devoted to how to select a qualified guru, and how to avoid those who are not qualified; likewise, this literature contains advice on how to differentiate qualified students from unqualified students.

Zla'od said:

The notion that once chosen, a guru ought never to be abandoned runs counter to my experience with people who have left cults.

Malcolm wrote:

This notion does not exist in Tibetan Buddhism itself, but there are some people who mistakenly assert this belief.

Author: Malcolm

Date: Monday, April 25th, 2016 at 3:15 AM

Title: Re: can one mind enter another?

Content:

Astus said:

In other words, disciples like to believe that a teacher has special powers, so they attribute some otherwise ordinary events to those powers. That's not different from calling some events the acts of God.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 3:25 AM

Title: Re: can one mind enter another?

Content:

Astus said:

Also, the very first abhijna includes all sorts of magical powers, that could have definitely helped in spreading and defending the Dharma over the centuries. But clairvoyance and telepathy should have proved useful in several cases, when Buddhist masters had encounters with all sorts of rulers.

Malcolm wrote:

And they have.

Astus said:

We are talking about clairvoyance, manomāyakāyas and so on. What is material about that?

Do you know anyone who has passed some tests for those abilities?

Malcolm wrote:

Why should they have to?

Astus said:

Likely not. At the same time, we don't need to look as far as India to find clairvoyants and such. If, as you say, it is something humanly capable - and it's not as hard as attaining insight into emptiness - I don't see why it is not a common thing.

Malcolm wrote:

Clairvoyance, of the random kind, is not uncommon. Mothers and their children experience it all the time.

Astus said:

Not all people with such capacities are Buddhists, and even Buddhist monks, including the Buddha, have demonstrated their powers openly numerous times according to the stories.

Malcolm wrote:

What makes you think they still don't? As I said, you apparently don't know any real yogis.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 3:03 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

So please explain to me how the "remaining" bit is not about a type of mental focus. Albeit a loose rather than tight focus. Realistically though even "classical" samatha

becomes effortless after a certain degree of familiarisation (like remaining in the natural state), so... I am having problems discerning the difference.

Malcolm wrote:

There is no focus. If you are focused, you are not resting in the nature of the mind, but rather, bound by a thought.

Vasana said:

But then by settling in to the experience of emptiness ,1 of the 3 experiences, one can still rest in the nature of mind if you're not distracted /attached.

Using focus or effort only initially as a means to go beyond it,basically. That is,to arrive at knowledge that it's present at all times. Until that view is realized for one self ,you still need to employ various methods of focus and tranquillity to know it for oneself.

Malcolm wrote:

You never settle in any of the three experiences, if you do, you are settling into a deviation.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:52 AM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

People who have such capacities are not supposed to demonstrate them idly, and if they are monks, they are forbidden to do so.

Sherab Dorje said:

Do you believe that "proving" to the world that telepathy can arise as a consequence of dhyana is an idle demonstration?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:41 AM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

Anyone who had such abilities would know what you were thinking and avoid you.

Sherab Dorje said:

Why would they avoid me? I mean, apart from the obvious (ie not wanting to see the post-holocaust chaos that is my mind).

Malcolm wrote:

People who have such capacities are not supposed to demonstrate them idly, and if they are monks, they are forbidden to do so.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:37 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

Śamatha in Mahāmudra/Dzogchen is not based on mental one-pointedness, it is based on recognizing and remaining in the nature of the mind pointed out during introduction. It is also vipaśyāna. It also does not matter whether you are seated, standing, lying down, etc.

Sherab Dorje said:

So please explain to me how the "remaining" bit is not about a type of mental focus. Albeit a loose rather than tight focus. Realistically though even "classical" samatha becomes effortless after a certain degree of familiarisation (like remaining in the natural state), so... I am having problems discerning the difference.

Malcolm wrote:

There is no focus. If you are focused, you are not resting in the nature of the mind, but rather, bound by a thought.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:31 AM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

We are talking about clairvoyance, manomāyakāyas and so on. What is material about that?

Sherab Dorje said:

Nothing. But, that said, if a person IS clairvoyant then they should be able to read other peoples minds in a controlled experimental situation. Shouldn't they? Psychology (the Behavioural Sciences I studied) were quite adamant about using scientific (experimental) method to examine mental phenomena/processes (object recognition, for example), so theoretically...

I could easily think of a range of experiments that could be used to test telepathic ability.

Malcolm wrote:

Anyone who had such abilities would know what you were thinking and avoid you.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:25 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

The śamatha and vipaśyāna discussed in Mahāmudra and Dzogchen is completely different than the śamatha and vipaśyāna discussed in sūtra, which is what we are discussing. The former is based on introduction, the latter is not.

Sherab Dorje said:

And this will effect the ends how exactly?

Malcolm wrote:

Śamatha in Mahāmudra/Dzogchen is not based on mental one-pointedness, it is based on recognizing and remaining in the nature of the mind pointed out during introduction. It is also vipaśyāna. It also does not matter whether you are seated, standing, lying down, etc.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:24 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Are you saying that sadhanas etc... do not lead to dhyana?

Malcolm wrote:

They do not. They do many things, but the cultivation of dhyāna is not among them.

Sherab Dorje said:

Without stabilization following insight the memory of the experience (which is all that remains) can easily become an object of attachment.

Malcolm wrote:

Then it is not seeing the truth.

Sherab Dorje said:

Impossible not to form karma if you are an ordinary person.

Of course. But there is such a thing as positive karma. Dana (for example) gives rise to positive karma vipakka, yes? So why can't mental absorption also give rise to positive outcomes?

Malcolm wrote:

Rebirth in samsara is never positive.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:16 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Vasana said:

Lesser capacity encompasses those who need to practice shine ,lhagtong + see their non duality etc

Malcolm wrote:

The śamatha and vipaśyāna discussed in Mahāmudra and Dzogchen is completely different than the śamatha and vipaśyāna discussed in sūtra, which is what we are discussing. The former is based on introduction, the latter is not.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:14 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Vasana said:

We still have the 2 obscurations and 'tranquility subdues them while insight uproots them.'

Malcolm wrote:

This applies only to the afflictive obscuration, not the knowledge obscuration.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 2:14 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

We are still talking about dhyana my friend!

Malcolm wrote:

Not when we start talking about sadhanas, etc.

Sherab Dorje said:

By dhyana practices you are talking specifically about classic sati practices (for example)?

Malcolm wrote:

Specifically I am talking about the four dhyānas.

Sherab Dorje said:

There is no doubt about that. But I have met people that were lead astray by the bliss

arsing around insight too, so...

Malcolm wrote:

That was not authentic insight.

Sherab Dorje said:

At the same time, if attachment is not formed, couldn't they be taken as mental traces that help foster realisation since they will compel us to seek out instruction in a future lifetime?

Malcolm wrote:

Impossible not to form karma if you are an ordinary person.

Sherab Dorje said:

And I am asking/saying: What if there is no attachment? Why would they then necessarily be the seeds for future samsaric rebirth?

Malcolm wrote:

I have never met an ordinary person who was free of attachment to anything at all.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:56 AM

Title: Re: can one mind enter another?

Content:

Astus said:

The materialist approach is to interpret the powers in a way that they should exist in a materially effective way, just like you seem to say. And that's why it is easily refuted as false by others with a similar materialistic approach.

Malcolm wrote:

We are talking about clairvoyance, manomāyakāyas and so on. What is material about that?

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:54 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

This is where I fail to see why on-pointed meditation is mental-proliferation.

Malcolm wrote:

The first of the four yoga is one-pointedness. The second is freedom from proliferation.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:47 AM

Title: Re: can one mind enter another?

Content:

Astus said:

I don't recall the Buddha advising his disciples to use clairvoyance for anything.

Malcolm wrote:

Bodhisattvas are supposed to cultivate the five abijñas to be of benefit to other sentient beings. For example, being able to know the minds of other sentient beings means that one will automatically know what kind of teaching for which they are suited, etc. Buddha gave much advice of this kind.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:43 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

I mean someone who is either a stream entrant or a first stage bodhisattva.

Sherab Dorje said:

So in order for one to "advance" in meditational practice one has to be "advanced" in meditational practice. Interesting theory. When you cultivate dhyānas as a normal person, not an ārya, you are doing nothing more nor less than cultivating samsaric paths for rebirth.

If one is not attached to dhyana, then why would this necessarily lead to the cultivation of samsaric paths?

In which case, and please correct me if I am wrong, are you saying that we have to give up meditation practices (and here I include sadhana, mantra, Yidam, etc... all of which are meditation practices) and devote ourselves to Dana while waiting for stream entry to spontaneously manifest?

Malcolm wrote:

You are now changing the scope of the discussion. I was focused specifically on dhyāna.

The practices you describe are bhavana (sgom pa) practices, not specifically the cultivation (sgom) of dhyāna.

Because the pleasures of dhyāna are quite intense, there is a great danger of being distracted by them if one is an ordinary person. And they do create traces for rebirth in the form realms which need to be eradicated later, because their very cultivation is a

form of karma. In fact, the main reason why the Buddha went through the eight dhyānas was to eradicate traces he created through meditating them previously. And of course, bliss, clarity and nonconceptuality themselves place one at risk for taking rebirth in one of the three realms, depending upon which one there is attachment for, which is why in Mahāmudra there are extensive remedies for attachment to these three experiences which result in rebirth in the three realms.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:25 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Tell that to a Theravadin.

Malcolm wrote:

They would be the first to point that out.

Mkoll said:

It depends on who you ask. Passages in support of jhana being required can be found at AN 9.36 or MN 64 for example, and passages against in the commentaries or AN 4.170 for example. And respected teachers and masters have different views on the question.

Malcolm wrote:

Yes, of course. However, there are also other ways the Buddha describes to become an ārya, for example, mindfulness of breathing combined with the four foundations of mindfulness, described famously as the ekayāna, the quick vehicle.

As MN 64 points, differences are based on capacity. Review the Cousin's article on śamathayāna and vipassanayāna. It's instructive.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:20 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

Did you catch the quotation marks?

What we can do is make the conditions that make ripe beings come. Like putting out a bird feeder.

Malcolm wrote:

If you have those freedoms and endowments, then if you fail to follow Dharma, it is because of some internal obscuration.

Queequeg said:

It's the old fate/free will question. Unsolvable. One of the conditions is that the Dharma endures where you're born. It's the people before us that caused Dharma to endure and be available for us. Our practice to make it endure for others.

Malcolm wrote:

As long as we are under the control of karma, what free will we have is afflicted.

There are myriad world systems where there is Dharma. I am not so worried about this one.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:16 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

This isn't true at all.

Sherab Dorje said:

Really? So what are you claiming? That discursive mind and mental proliferation lead to insight?

Malcolm wrote:

Nope. But then, neither does one-pointed meditation, which is just another type of mental proliferation.

Sherab Dorje said:

When you cultivate dhyānas as a normal person, not an ārya, you are doing nothing more nor less than cultivating samsaric paths for rebirth.

In what sense are you using the term "arya" here? Do you mean a vow holding monastic? An Arhat? A Bodhisattva on the path?

Malcolm wrote:

I mean someone who is either a stream entrant or a first stage bodhisattva.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 1:06 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

No school of Buddhism requires this. All that is required is seeing the truth (insight). Insight, without first calming the mind, is basically impossible. Too much noise.

Malcolm wrote:

This isn't true at all.

Sherab Dorje said:

For example, lay people are expected to practice primarily generosity, patience and diligence, along with wisdom...

You are talking about the Theravada tradition, yes?

Malcolm wrote:

No. Mahāyāna tradition

Sherab Dorje said:

Sitting meditation is useful for calming the mind, but not much beyond that.

May experience shows otherwise, for me a calm mind is the foundation upon which wisdom and insight are built.

Malcolm wrote:

When you cultivate dhyānas as a normal person, not an ārya, you are doing nothing more nor less than cultivating saṃsāric paths for rebirth.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:56 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

The development of the dhyānas has no bearing on liberation.

Sherab Dorje said:

Tell that to a Theravadin.

Malcolm wrote:

They would be the first to point that out.

Sherab Dorje said:

But seriously, what you say means that meditation does not work. I don't know if you are aware of this but all schools of Buddhism require the practice of meditational absorption.

Malcolm wrote:

No school of Buddhism requires this. All that is required is seeing the truth (insight). If equipoise equalled seeing the truth, we would all be first stage bodhisattvas.

For example, lay people are expected to practice primarily generosity, patience and diligence, along with wisdom, while monks are expected to practice discipline and dhyāna, etc.

Sitting meditation is useful for calming the mind, but not much beyond that.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:45 AM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

Well, let's put it this way: If even attaining the first jhana is rare, then the implication is that we, as practitioners following the Buddha's path, are completely and utterly screwed. It means that, essentially, all we can do is attempt to practice ethical behaviour in the hope that we can gain rebirth that will allow us to start to approach liberation. It means that the teachings on the precious human birth are a scam. That this precious human rebirth is actually NOT a suitable vehicle for liberation, etc...

What it basically means is that the entire edifice of Buddhist institutions for study and practice are USELESS.

That the idea of liberation is just a front to keep us from killing and raping one another.

So far nothing has been offered by anyone to the contrary.

Malcolm wrote:

The development of the dhyānas has no bearing on liberation.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:40 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

Did you catch the quotation marks?

What we can do is make the conditions that make ripe beings come. Like putting out a bird feeder.

Malcolm wrote:

If you have those freedoms and endowments, then if you fail to follow Dharma, it is because of some internal obscuration.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:39 AM

Title: Re: can one mind enter another?

Content:

Astus said:

Further clarification of my approach on the matter.

If powers are taken to be real magic, they actually remain only a matter of stories, good for entertainment and nothing more. But if they are understood as meditation/religious experiences, they regain their relevance and become something that people can relate to, that they can truly use for something, etc. And people do experience them, as many practitioner can testify.

Sherab Dorje said:

Astus has a point. If they are the outcome of meditational absorption then theoretically they are achievable by all meditation practitioners. Otherwise they are just mythological accounts with which to impress the credulous.

Malcolm wrote:

Yes, they are achievable by anyone with sufficient mastery of equipoise, from which they will naturally arise.

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:23 AM

Title: Re: can one mind enter another?

Content:

Astus said:

Further clarification of my approach on the matter.

If powers are taken to be real magic, they actually remain only a matter of stories, good for entertainment and nothing more. But if they are understood as meditation/religious experiences, they regain their relevance and become something that people can relate to, that they can truly use for something, etc. And people do experience them, as many practitioner can testify.

Malcolm wrote:

Your approach to the subject is no different than any other scientific materialist.

What can you use clairvoyance for if it is not a real capacity of the human mind?

Author: Malcolm

Date: Sunday, April 24th, 2016 at 12:13 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

I'm not really this cynical and misanthropic IRL.

We have to fix this because we have no choice. I am an "evangelical" Buddhist because I believe that propagation of Dharma is the best hope of fixing this and equipping our descendants with the tools to overcome the obstacles they will face.

Malcolm wrote:

You can't propagate Dharma evangelically. People only come to Dharma if they have a precious human birth with eighteen qualities of freedom and endowment.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 9:47 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon? (Nov 2016)

Content:

Sherab Dorje said:

That is, a society where there are checks and prerequisites regarding somebody being, or claiming to be, a teacher.

Malcolm wrote:

In religion, there are little in the way of checks and balances.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 9:35 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Dan74 said:

What would it do if someone on the internet said that it was not rare? It's much like any sort of attainment, impossible to prove.

Malcolm wrote:

No, it is very easy to prove. When you have the first dhyāna, you are able to remain in one pointed concentration for a specified period of time, for example, one week, without moving. If you claim to have mastered the first dhyāna, then you should be able demonstrate such feats easily.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 9:34 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Malcolm wrote:

The first one means that you can stay in meditation for as long as you like without physical discomfort. As I said, first dhyāna is pretty rare.

Sherab Dorje said:

You mean it assists remaining in meditation... because as long as there is discursive thought (albeit directed), one will exit meditation.

Malcolm wrote:

It means that these four or five factors are what distinguish the first dhyāna. It is assumed that you are in one-pointed concentration. But if you cannot sit still, you cannot focus one-pointedly, and when you can no longer sit still, you can no longer maintain one pointed concentration.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 9:25 PM

Title: Re: Is meditational absorption (jhana, dhyana) possible or not?

Content:

Sherab Dorje said:

It was stated <http://dharmawheel.net/viewtopic.php?f=77&t=22234&start=80#p334893> (and in other threads) by Loppon Malcolm that:

Malcolm wrote:

There are very few people who have attained even the first dhyāna, let alone the fourth, in this day and age.

Sherab Dorje said:

I figure this is a pretty significant statement to make and, if it is true, seems to have many severe implications.

Personally I think that the characteristics of the first jhana: "...rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation." are qualities that any earnest meditational practitioner can recognise from their practice.

So, is the claim unfounded or unrealistic or untrue?

Malcolm wrote:

These are not characteristics, these are specific mental factors: physical ease, mental joy, one-pointedness, initial attention and sustained attention.

The first one means that you can stay in meditation for as long as you like without physical discomfort. As I said, first dhyāna is pretty rare.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 8:59 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon? (Nov 2016)

Content:

Zla'od said:

Ethical complaints should not be hand-waved away with quasi-magical claims.

Malcolm wrote:

Educate yourself as to how a guru is supposed to behave. If you pick the wrong one, you've only yourself to blame, i.e., caveat emptor.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 5:22 AM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

These days? Tibet and India.

Astus said:

it seems very unlikely that if there are people with genuine supernormal powers, they just remain unnoticed.

Malcolm wrote:

Frankly, they prefer to remain unnoticed. And, imagine how annoying it would be to be able to "hear" all the chatter in other beings' minds. What a cacophony.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 5:17 AM

Title: Re: Vajra Guru Mantra Origin / Sanskrit Questions

Content:

Sherab Dorje said:

I imagine it was first recorded by Yeshe Tsogyal. Karma Lingpa then found it in the 14th Century.

quad said:

Right. I was not disputing Yeshe Tsogyal as the original author of the commentary, I was just asking if this was the first text the mantra was recorded in. The commentary doesn't specify if it's a new mantra, just expands on it's purpose and benefits. For all I know the mantra was being used before the 14th century, and this text is just further teaching on the practice. If you're answering with knowledge that it is indeed the first written appearance of the mantra, then thank you.

My first question though was really just a lead-in to how the mantra was written in it's original text, as PADMA or PÄDMA?

Malcolm wrote:

It is a guru name mantra. It is likely it goes back to the late 8th century. We have clear evidence for it by the 13th century in the works of Guru Chowang. It probably existed in Nyang Ral's termas as well.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 5:05 AM

Title: Re: POTUS 2016

Content:

Inge said:

What kind of ecological collapse do you think awaits us?

And when do you believe this is going to happen?

Malcolm wrote:

A total breakdown of planetary weather patterns, etc., the result of human overuse of resources, habitat destruction, mass extinctions, the acidification of the oceans.

It is happening now, all around us. We surrounded by it as we speak.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 4:59 AM

Title: Re: can one mind enter another?

Content:

Sherab Dorje said:

It's not as rare as you think.

Astus said:

If it were only a matter of gaining the fourth level of absorption - something that's not exclusive to Buddhists - magical feats would be as common as marathon runners, or at least as world class athletes.

Malcolm wrote:

There are very few people who have attained even the first dhyāna, let alone the fourth, in this day and age.

Of course, since you don't know any real yogis, you have never encountered people who have these capacities.

Author: Malcolm

Date: Saturday, April 23rd, 2016 at 4:58 AM

Title: Re: can one mind enter another?

Content:

Astus said:

If that's so straightforward as you say, where are all the telepathic and miracle making yogis (besides all the stories)?

Malcolm wrote:

These days? Tibet and India.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 11:08 PM

Title: Re: can one mind enter another?

Content:

Astus said:

Again, this does not actually explain how it is possible, or how it works, it just says that it happens so. So, "samadhi" is an insufficient reason. Unless what you mean is that we can have such experiences of the powers during meditation, but it should not be taken literally.

Malcolm wrote:

Yes, it explains both how it is possible and how it works. When you are less distracted by your own thoughts, you can perceive the thoughts of others more easily. A mind is both unimpeded and unimpeding by nature. It should be taken literally.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 9:56 PM

Title: Re: can one mind enter another?

Content:

Astus said:

OK. Still, what is the cause/condition/reason for being able to do so? You said that "It is a very simple principle that does not require much analysis." - that is practically like saying that "it just happens".

Malcolm wrote:

Samadhi is the cause and condition of being able to perceive the thoughts in the mind of another.

Losal Samten said:

Is this a meditational samadhi or the caitasika samadhi of a regular mind?

Malcolm wrote:

Dhyāna.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 9:42 PM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

The three realms are not just a production of solely our own traces

Astus said:

Then the triple realm is not just a mental construct. It sounds like you say the world is a virtual/mental reality of many minds.

Malcolm wrote:

Yes, this is how reality is described in the Mahāyānasamgraha, among other texts.

Astus said:

Subject a has a thought that Subject b perceives.

OK. Still, what is the cause/condition/reason for being able to do so? You said that "It is a very simple principle that does not require much analysis." - that is practically like saying that "it just happens".

Malcolm wrote:

Samadhi is the cause and condition of being able to perceive the thoughts in the mind of another.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 8:43 PM

Title: Re: can one mind enter another?

Content:

Astus said:

When and how do we perceive others' minds? Since the triple realm is a production of one's own delusions, even mountains are just the false projections of concepts. How could traces (what are such traces anyway?) of minds then come from others?

Malcolm wrote:

The three realms are not just a production of solely our own traces, as the example the women who meditated herself as a tiger frightening her fellow villagers with a tiger shows, or the example of manomāyakāyas which are perceptible to others also shows. Other sentient beings traces are strong enough to generate appearances for our own minds as well.

Astus said:

You seem to fail to grasp generic sameness as opposed to sameness as identity. If I apprehend someone else's direct perception of a blue vase, my perception and theirs are generically the same, but the sameness of identity.

What specific details would be different in a single moment of thought?

Malcolm wrote:

You are barking up the wrong tree. Subject a has a thought that Subject b perceives.

Astus said:

Then there is the funny case of the group of arhats who all shared one mind, in the sense that since they were completely open to one another, it appeared to them as if they had but a single mind.

Just out of curiosity, where is that story found?

Malcolm wrote:

[/quote]

Good question, I saw it here or on E-Sangha, maybe Anders was the one who introduced it.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 8:16 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon (Nov 2016)

Content:

Zla'od said:

Meanwhile, the name of Dzongsar's organization, "Siddhartha's Intent," suggests a similar back-to-basics approach...

Malcolm wrote:

It's a reference to the title of a book by Sakya Pandita, which is indeed a call for a back to basics approach.

Zla'od said:

Dzongsar for his part grew up with family connections to prominent lamas who tended to recognize one another's children as tulkus, and accept teachers from one another's families, as a means of perpetuating their family's charisma as religious professionals.

Malcolm wrote:

I am sure that they were not that interested in perpetuating their families charisma as religious professionals. It is not a very fun job.

Zla'od said:

An acquaintance of mine who complained to Dzongsar about the predations of Sogyal Rinpoche, was told to keep quiet.

Malcolm wrote:

Unless Sogyal is guilty of a crime, by which I mean, he is convicted of sexual harassment or worse, there is really nothing to say about his morals and habits with (consenting) adults.

Zla'od said:

And of course Dzongsar praises Trungpa and maintains close ties to the Trungpa organizations.

Malcolm wrote:

There is a lot to praise. But what you really fail to understand is that these folks (Trungpa, Dzongsar, Sogyal, etc.) are all students of Dilgo Khyentse Rinpoche. They are a vajra family and of course they are going to stick together.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 8:08 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Nah, we are f&^%ing doomed.

treehuggingoctopus said:

I am convinced we are in for a nightmare ride. I do not think it is absolutely certain we are bound for new dark ages.

Kim O'Hara said:

Climate scientist Kevin Anderson is on the same page, having been quoted as saying, "I don't think we are going to succeed, but I don't know we are going to fail."

Malcolm wrote:

You guys are kidding yourselves. Our present civilization will not withstand the full fledged ecological collapse of the kind we face.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 8:03 PM

Title: Re: Can women become Buddhas?

Content:

rory said:

For Tibetan Buddhism and followers of Yogacara that is the case (I assume from your quote) but the revolutionary point of the Lotus Sutra is that

the Dragon girl isn't a human, she is a serpent

Malcolm wrote:

Not that revolutionary. The Goddess of the Ganges isn't a human, she is a devi.

rory said:

The point being made by Zhiyi that anything with buddhanature - women, animals, etc can become immediately enlightened, the onerous systems of rebirth is rendered unnecessary. Very revolutionary...

Malcolm wrote:

I wouldn't call this revolutionary.

rory said:

this idea was taken up and extended to enlightenment of non-sentient beings: eg grasses and trees- Ch: caomu chengfo; JP: sokomu jobutsu. An idea much celebrated in Japanese art and literature..

Malcolm wrote:

I am not sure that we can consider any living thing nonsentient.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 7:53 PM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

Minds are essentially unimpeded and nonimpeding so the question of how they connect is irrelevant. It's the wrong question.

Astus said:

Since we generally don't perceive others' minds, there is something impeding that perception, or there is a lack of condition for perception. What is it?

Malcolm wrote:

Who says we don't perceive others minds. We just don't know that the appearance of the triple realm is a mentally generated appearance. The traces of other minds are of enough strength even to create appearances for ourselves.

Astus said:

Also, if there is no separation between minds, they still remain separate continua, i.e. different causal sequences. If two continua could result in the same moment of consciousness, that would mean two sequences becoming one, and from then on they could not go on different sequences, unless we assume that from a single moment of consciousness two different moments could occur.

Malcolm wrote:

You seem to fail to grasp generic sameness as opposed to sameness as identity. If I

apprehend someone else's direct perception of a blue vase, my perception and theirs are generically the same, but the sameness of identity.

Then there is the funny case of the group of arhats who all shared one mind, in the sense that since they were completely open to one another, it appeared to them as if they had but a single mind.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 9:31 AM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

1. Direct perceptions are nonconceptual, there is no concept of "blue" when a blue object, for example, a blue vase, is initially perceived.

2. Your mind becomes an object for other minds because of the characteristics you grasp. It is a very simple principle that does not require much analysis. Whether or not a person other than you apprehending your thoughts has grasping to them as well is irrelevant. Minds are essentially unimpeded and nonimpeding so the question of how they connect is irrelevant. It's the wrong question.

For example, the blueness of a vase.

Astus said:

OK, that's a concept, a function of perception (samjna).

Upon what should a mind depend? If you assert it must continue based on sense perceptions, then you cannot explain how a mind continues in a completely nonconceptual samadhi, for example, nirvikalpa samadhi (which in a Buddha is called Vajropama Samadhi).

When there is nothing grasped, there is no grasper either. But that means only the lack of substantialisation of object and subject, not that there are no phenomena.

Same only in the sense that two fires are both hot; different in so far as the two fires are distinct. In other words, I apprehend the ball in your mind's eye, the image I perceive in my mind will be identical to how you perceive the ball, but different in so far as our minds are distinct continuums.

Mind is the subjective experience. To make it an object is not any more a subjective experience, therefore not the experience of another's mind, but a concept about what is in another's mind. In other words, you can think that I think about a ball. That happens even when I tell you that I think of a ball, so you know what I think about. Telepathy is knowing what I think without I telling you. But since there is no connection between the minds, what is the cause of knowing it? Without connection it is like seeing a ball that's in another room - there is no light reaching the eyes from the ball, so it cannot be seen.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 4:02 AM

Title: Re: POTUS 2016

Content:

treehuggingoctopus said:

If we are very, very lucky, capitalism will end before the direst consequences of the currently unfolding global ecological catastrophe manifest...

Malcolm wrote:

Nah, we are f&^%ing doomed.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 12:28 AM

Title: Re: Intoxicants - what is, what isn't?

Content:

MindTheGap said:

Thanks, Ayu I guess smoking, through the process of being overcome, leads to personal growth. That's a good way to look at it.

Malcolm wrote:

Tobacco takes up a radioactive isotope, polonium 210. This is why the tar from tobacco etc. gives you cancer, and marijuana does not.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 12:18 AM

Title: Re: How can we know if Karma has matured/ripened?

Content:

Mother's Lap said:

...thus invalidating Meru abhidharmic cosmology completely.

Malcolm wrote:

Not a problem.

Mother's Lap said:

Our sky is blue because we face the sapphire side of Meru
dontyouknowthankyouverymuch!

Malcolm wrote:

It is a nice idea.

Author: Malcolm

Date: Friday, April 22nd, 2016 at 12:04 AM

Title: Re: How can we know if Karma has matured/ripened?

Content:

Mother's Lap said:

We're on Jambudvipa...

Malcolm wrote:

Not really. Jambudvipa is India.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 10:41 PM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

there is such a thing as a mind that does not apprehend characteristics, hence a mind without characteristics.

Astus said:

What counts as characteristic?

Malcolm wrote:

For example, the blueness of a vase.

Astus said:

What does a mind without characteristics depend on?

Malcolm wrote:

Upon what should a mind depend? If you assert it must continue based on sense perceptions, then you cannot explain how a mind continues in a completely nonconceptual samadhi, for example, nirvikalpa samadhi (which in a Buddha is called Vajropama Samadhi).

Astus said:

There are a number of differences between a ball and a mind. What makes a consciousness is a moment of cognition. If one has the very same moment of cognition, then it is the same mind.

Malcolm wrote:

[/quote]

Same only in the sense in the sense that two fires are both hot; different in so far as the two fires are distinct. In other words, I I apprehend the ball in your mind's eye, the image I perceive in my mind will be identical to how you perceive the ball, but different in so far as our minds are distinct continuums.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 10:04 PM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

But it clearly does, since it is described as such in many sūtras, etc.

Astus said:

A mind without characteristics exists? That would be an independent consciousness, a soul.

Malcolm wrote:

You mistake my meaning — there is such a thing as a mind that does not apprehend characteristics, hence a mind without characteristics.

Astus said:

Yes, consciousness is of something, of characteristics. Saying that telepathy is seeing the characteristics is equal to seeing the mind, just as there is no roundness and ball separately, therefore experiencing the same characteristic as another is being one with the other, a merging of minds.

Malcolm wrote:

No, no more than seeing a ball is merging with a ball.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 9:21 PM

Title: Re: How can we know if Karma has matured/ripened?

Content:

kdolma said:

How long does one have before Karma is ripened or matured, that one has to face the consequences?

I haven't found any clear sources about the ripening of Karma...

1. When it ripens?
2. How it ripens?
3. How long one has when doing purifying practices before it matures? if it's too late?
4. How it all comes together to ripen?

Malcolm wrote:

Look in the Abhidharmakosha, part four.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 9:20 PM

Title: Re: POTUS 2016

Content:

Jeff H said:

I'm surprised no one has responded to this article. It's pretty long, so maybe no one read it. But she seems to back up her case against Bernie (and for Hilary) with competent research and sound logic.

Malcolm wrote:

It is a hit piece, and virtually everything she says is unfounded or spinned.

Jeff H said:

Yes, it reads like a hit piece, but that's why I was expecting someone who knows better might rebut some of her major points.

Malcolm wrote:

It is too long to make it worthwhile. Let's just put it this way, the Clinton Campaign now supports the Citizen's United contention that one cannot make a link between donations and influence, etc.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 9:03 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon (Nov 2016)

Content:

Zla'od said:

One of my professors observed that a traditional Tibetan response to somebody like Trungpa would have been to chase him over to the next valley!

Malcolm wrote:

I don't think so. He was a tertön.

Zla'od said:

As for the tulku "system," it is no system at all, but a family of related institutions / de facto family businesses / charismatic upstarts, some of which enter into alliances with one another. Dzongsar is very much a product of this milieu.

Malcolm wrote:

Of course, how could it be otherwise?

Author: Malcolm

Date: Thursday, April 21st, 2016 at 8:56 PM

Title: Re: POTUS 2016

Content:

LunaRoja said:

I thought this article raised some very good points...

<https://medium.com/@robinalperstein/on-becoming-anti-bernie-ee87943ae699#.o1z4pylpx>

Jeff H said:

I'm surprised no one has responded to this article. It's pretty long, so maybe no one read it. But she seems to back up her case against Bernie (and for Hilary) with competent research and sound logic.

Malcolm wrote:

It is a hit piece, and virtually everything she says is unfounded or spinned.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 8:39 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon (Nov 2016)

Content:

Zla'od said:

If Tibetan lamas were Christian evangelists, then Mr. Dzongsar would be Rob Bell. He's selling a certain image of himself. He wants us to think of him as something of an iconoclast, but at the end of the day, he's very much a member of the guild.

Come now, is over-judgementalism of gurus really the biggest problem facing Tibetan Buddhism today? I would argue that we have the opposite problem--we don't hold them (and they don't hold each other) to a high enough ethical standard. (No, I'm not talking about alcohol here.)

Malcolm wrote:

It is the job of a prospective student to hold a guru to an ethical standard. There is no governing body which deems who is fit and who is unfit to serve as a guru, though the tulku system would hold that place if it were effective at recognizing tulkus.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 8:37 PM

Title: Re: can one mind enter another?

Content:

Malcolm wrote:

Astus, indeed minds do not enter each other. However, in knowing the mind of another, what is required is that the mind to be known apprehends characteristics. If it does not apprehend characteristics, there is nothing for another to apprehend about that mind—for example, when some devas became unnerved when they could not locate a favored monk, they were informed that he was a) now an arhat b) in equipoise, which is why they were unable to find him with their minds.

Astus said:

That is the idea that

<http://dharmawheel.net/viewtopic.php?p=334111&sid=744a1659a6aff7331c07d0a6f592d7c9#p334111> analysed in his writing, and criticised it.

As for minds with characteristics, if we say that consciousness necessarily has an object - one is always conscious of something, not just conscious - then a mind without characteristics does not exist.

Malcolm wrote:

But it clearly does, since it is described as such in many sūtras, etc.

Also, realized people (bodhisattvas, arhats) with liberated minds may indeed cognize characteristics when in post-euipoise. All the examples you gave merely demonstrate that point. Further, sound is apprehended by characteristics, etc. All cognitions are cognitions via characteristics from which we conceptually abstract our world.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 4:47 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

in the deceptively appearing bodies of sentient beings.

Yes so? It means that the deceptively appearing bodies of sentient beings have sugatagarbha, it does not mean that there are no sentient beings nor that they have no bodies, as Vimalamitra points out when defining a sems can, a sentient being:

Since the mind [sems] is adulterated with concepts within the body (an aggregate of assembled elements), the mind is dependent on the body. Thus the possessive particle "can" is used.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 4:23 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

Any question of beings is bound to be dualistic.

Malcolm wrote:

Not from the point of view of Buddhanature.

maybay said:

From the point of view of Buddhanature there is no question of beings.

Malcolm wrote:

Hahaha, than how do you explain this passage from the Inlaid Jewels Tantra:
Just as oil has always been naturally perfect
within sesame seeds and mustard seeds,
the seed of the sugatas
with corresponding light is present
in the deceptively appearing bodies of sentient beings.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 4:13 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

Any question of beings is bound to be dualistic.

Malcolm wrote:

Not from the point of view of Buddhanature.

Author: Malcolm

Date: Thursday, April 21st, 2016 at 3:53 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

For my part I'm addicted to learning. I don't know how to stop reading news, and Twitter and all these things. And I think, call me conceited, but if I can't restrain myself from the nonsense I've been so carefully and purposefully introduced to, how in the world is a third-world refugee going to have the strength of mind to resist the pandora's box of corrupting influences that lie waiting for them on the other side of basic literacy?

Malcolm wrote:

You have not defined "purity," so what are to understand by your invocation of "corruption?"

maybay said:

Purity might be what those traditional Indian have, and those educated Indian woman have lost, which causes them to lose the will to live.

Malcolm wrote:

Which traditional Indians? Pre-Gupta? Post-Gupta? Pre-Mughal? Post-Mughal? Pre-Victorian? Post-Victorian? Which ones have lost the will to live?

Author: Malcolm

Date: Thursday, April 21st, 2016 at 3:45 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Dan74 said:

What's the argument here actually about?

maybay said:

A few things. Some people think that beings are all equal...

Malcolm wrote:

They are all equal.

maybay said:

even though the realms of samsara clearly differentiate levels of suffering.

Malcolm wrote:

That's not a function of innate equality, that is a function of circumstances.

maybay said:

Some also think inequality is unknown to Bodhisattvas, who are graded in one of ten levels.

Malcolm wrote:

All bodhisattvas on the stages have the same realization. The bhumis measure qualities, not realization.

maybay said:

They also think that if two composite aggregations share a common element then they must be labelled equal.

Malcolm wrote:

Tathāgatagarbha pervades all sentient beings. This alone is a reason to consider all sentient beings equal.

maybay said:

And probably most distressing is the idea that if anyone is considered low, that entitles those who are high to abuse them.

Malcolm wrote:

Dualistic much?

Author: Malcolm

Date: Thursday, April 21st, 2016 at 2:57 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

US will fall anyway, there is no way that US can recover from debt.

Malcolm wrote:

Sure it can.

Saoshun said:

Yes, by starting a war, the same as Hitler did.

Malcolm wrote:

No, a great deal of that debt has already been paid down. Keep in mind, it is not the US economy that will be upset by a US default. If the Republicans get in, you can be sure that there will a) be another war b) that US debt will again grow.

But the debt is not really a problem, people imagine that it is because it sounds "bad." But that is a silly judgement which stems from not understanding how the economy works and how money is created (i.e. through lending).

Author: Malcolm

Date: Thursday, April 21st, 2016 at 1:37 AM

Title: Re: can one mind enter another?

Content:

Astus said:

What is the explanation of the movement of thoughts between beings?

Malcolm wrote:

Astus, indeed minds do not enter each other. However, in knowing the mind of another, what is required is that the mind to be known apprehends characteristics. If it does not apprehend characteristics, there is nothing for another to apprehend about that mind—for example, when some devas became unnerved when they could not locate a favored monk, they were informed that he was a) now an arhat b) in equipoise, which is why they were unable to find him with their minds.

Author: Malcolm

Date: Wednesday, April 20th, 2016 at 10:47 PM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon (Nov 2016)

Content:

Zla'od said:

I don't hold liquor against him, but in view of the wider Buddhist ethos (not to mention the Trungpa fiasco) this is in questionable taste. Is his point that tantra means incorporating samsaric delights into the path, like those famous peacocks in the poison grove? Or that we ought not to judge one another (or our gurus) according to normal,

possibly dualistic / conceptual standards of spiritual propriety, lest we accidentally condemn Drukpa Kinlay? Is the consumption of intoxicants fundamentally different from the actions-to-avoid of the other precepts? Surely no one would produce a book like this, but about shoplifting, or slaughtering chickens.

Malcolm wrote:

There is a question mark in the title: The Guru Drinks Bourbon?

Author: Malcolm

Date: Wednesday, April 20th, 2016 at 10:36 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

For my part I'm addicted to learning. I don't know how to stop reading news, and Twitter and all these things. And I think, call me conceited, but if I can't restrain myself from the nonsense I've been so carefully and purposefully introduced to, how in the world is a third-world refugee going to have the strength of mind to resist the pandora's box of corrupting influences that lie waiting for them on the other side of basic literacy?

Malcolm wrote:

You have not defined "purity," so what are to understand by your invocation of "corruption?"

maybay said:

But it has nothing to do with Dharma, and if it falls within the four means of attraction, I'm still waiting to hear where you would place it.

Malcolm wrote:

You forget that the gift of writing implements is included within those four means, specifically within dāna, as is conferring fearlessness.

Author: Malcolm

Date: Wednesday, April 20th, 2016 at 6:44 PM

Title: Re: Rebirth

Content:

Daizan said:

Why not see it as a thing?

Malcolm wrote:

Because then it would be seen as a self.

Daizan said:

You say it's not a thing to avoid seeing it as a self. That doesn't mean it's not a thing.

Malcolm wrote:

If the self were a thing, it would have something by which it could be identified. The five aggregates are things, the self is not.

Author: Malcolm

Date: Wednesday, April 20th, 2016 at 6:54 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

Most educated people are tame.

Malcolm wrote:

The purpose of Buddhism is to tame sentient beings. It is a form of education. But before people can understand Buddhism, they also must have certain prerequisites, and standard literacy is among those requirements.

Sohei said:

The purpose of Buddhism is to liberate sentient beings. It is an education to that end, and literacy is not necessarily a requisite.

Malcolm wrote:

There have been different kinds of literacy throughout history. Being trained in an oral culture is a kind of literacy.

Author: Malcolm

Date: Wednesday, April 20th, 2016 at 1:24 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

US will fall anyway, there is no way that US can recover from debt.

Malcolm wrote:

Sure it can.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 10:32 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

Most educated people are tame.

Malcolm wrote:

The purpose of Buddhism is to tame sentient beings. It is a form of education. But

before people can understand Buddhadharma, they also must have certain prerequisites, and standard literacy is among those requirements.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 9:58 PM

Title: Re: Rebirth

Content:

Malcolm wrote:

What continues, in essence, is a mistaken idea about reality, which has no beginning and reproduces itself

Daizan wrote:

Why not see it as a thing?

Because then it would be seen as a self.

Kunga Lhadzom said:

But you yourself called it : it self

It's hard not to use concepts, when trying to describe the indescribable.....but I think by saying that it "reproduces itself" is a good description

Malcolm wrote:

This is not an issue of describing the indescribable. Conventionally we use pronouns such as I, me, mine, myself, etc. But nothing real is described by them.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 9:56 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

It was clear to me. YMMV.

Queequeg said:

You're also extraordinarily tuned in. Yep, mileage for people who aren't following every single twist and turn in this drama is considerably different than yours.

Bernie aint running for Buddha.

I prefer my candidates avoid, as much as possible, the ten nonvirtues. I would have thought this was a no-brainer. If you condone someone acting non-virtuously, than you also accrues the same karma x the number of people who condone it.

I prefer my candidates to hammer an advantageous truth at every opportunity. BTW, if you're telling the truth, that's not calumny.

Dial it back a notch, dude.

Malcolm wrote:

The campaign is already vituperative enough without encouraging more of it.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 8:51 PM

Title: Re: Rebirth

Content:

Daizan said:

Why not see it as a thing?

Malcolm wrote:

Because then it would be seen as a self.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 5:08 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Not really. Bernie voted for it while predicting at the same time it would have the undesirable consequence of making sentencing harsher, but it contained the violence against woman act, so he had to vote for it.

Queequeg said:

He voted for it with reservations. ie. he voted for it. Put a footnote on the sentences of every poor sap who got sentenced under the law. I guess that diminishes the sting a little?

Malcolm wrote:

He voted for it because it contained an important amendment, the Violence Against Women act. That was the only reason he voted for it. He would have voted against it, except that it contained a billion dollars of funding for that VAW act.

Queequeg said:

Bernie referred to it by declaring it was a racist thing to do, but he failed to emphasize what was racist.

He said the term was racist.

It wasn't clear what he was referring to. He assumed everyone knew the real point of the question was the "super predator" comment. On second thought, he didn't bunt, he whiffed.

Malcolm wrote:
It was clear to me. YMMV.

Queequeg said:
This is calumny, one of the ten nonvirtues.
Bernie aint running for Buddha.

Malcolm wrote:
I prefer my candidates avoid, as much as possible, the ten nonvirtues. I would have thought this was a no-brainer. If you condone someone acting non-virtuously, than you also accrues the same karma x the number of people who condone it.

Author: Malcolm
Date: Tuesday, April 19th, 2016 at 5:00 AM
Title: Re: Sexism (from POTUS 2016)
Content:
maybay said:
Well what do you mean by opportunity?

Malcolm wrote:
Access to education.

maybay said:
This is a euphemism. You know there's no place on earth where education as possibility doesn't become education as a necessity for everyone.

The problem is it's like introducing an alien species into another land. Because whatever. It's compassionate. But then this new species goes berserk, so you've also got to bring over the bug that typically keeps it under control. So you do that, but then that bug starts eating other things. Before you know it you've knocked a delicate ecosystem into a wobble, which now depends on you each day to keep it from falling over.

Malcolm wrote:
So now education is a pestilence? You have a very strange view of the world.

Author: Malcolm
Date: Tuesday, April 19th, 2016 at 4:58 AM
Title: Re: Sexism (from POTUS 2016)
Content:
Sohei said:
However, I think women should not ever be drafted. Military standards should not be lowered to allow women.

Malcolm wrote:

Lowered? Tell that to the women fighters in the PKK. They will swiftly hand your ass to you.

Sohei said:

Professional and educational quotas for women should have a terminus.

Malcolm wrote:

Frankly, you are a troll.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 2:40 AM

Title: Re: Dunning-Kruger Effect

Content:

Daizan said:

Dawkins is a gene-centred view where it follows that the more two individuals are genetically related, the more sense (at the level of the genes) it makes for them to behave selflessly with each other. This is significant in regard to human behavior.

Malcolm wrote:

Doesn't work out too well for various kinds of spiders and fish...

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 2:39 AM

Title: Re: Rebirth

Content:

Daizan said:

I wish it, thanks.

Malcolm wrote:

Just as long as we are clear it is not a thing which moves from one life to another.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 2:35 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

In the part of the debate that I watched, the crime bill that Bill Clinton signed into law was brought up, which is now controversial because it led to a dramatic increase in incarceration, particularly, African Americans. Bernie supported the bill also, so, as for support, its a wash; they both are guilty of making sentencing much harsher.

Malcolm wrote:

Not really. Bernie voted for it while predicting at the same time it would have the undesirable consequence of making sentencing harsher, but it contained the violence against woman act, so he had to vote for it.

Queequeg said:

Bernie referred to it by declaring it was a racist thing to do, but he failed to emphasize what was racist.

Malcolm wrote:

He said the term was racist.

Queequeg said:

In politics, you gotta throttle your opponent at every opportunity, make them look like the crooked noses they are!

Malcolm wrote:

This is calumny, one of the ten nonvirtues.

Queequeg said:

When asked about how Hilary has been in the pocket of the banks, he couldn't come up with anything.

Malcolm wrote:

Speeches, Speeches, Speeches. How many times does he have to say it?

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 2:13 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

He doesn't seem to have it in him to turn the knife.

Malcolm wrote:

That is the job of voters.

Author: Malcolm

Date: Tuesday, April 19th, 2016 at 2:12 AM

Title: Re: Rebirth

Content:

Daizan said:

"I habit" could be interpreted as a force.

So what might we call the force being transferred in rebirth?

Malcolm wrote:

No "force" transfers.

What continues, in essence, is a mistaken idea about reality, which has no beginning and reproduces itself without end unless it meets with the path. If you wish to consider this a "force," ok.

Author: Malcolm

Date: Monday, April 18th, 2016 at 10:52 PM

Title: Re: Does (Tibetan) Buddhism fit in a Western archetypal sche

Content:

Adamantine said:

a really bizarre thing

Malcolm wrote:

Maybay seems fond of the bizarre.

Author: Malcolm

Date: Monday, April 18th, 2016 at 9:59 PM

Title: Re: Rebirth

Content:

Daizan said:

So what might we call the force being transferred in rebirth?

Malcolm wrote:

No "force" transfers.

Author: Malcolm

Date: Monday, April 18th, 2016 at 6:54 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

I suppose you consider education a right.

Malcolm wrote:

Of course education is a right, as is healthcare, housing, and so on.

maybay said:

Nozick can pretty much kiss goodbye to his minimal state.

Malcolm wrote:

Did I ever say I was a follower of Nozick? Absolutely not. I admire his writing, I admire his thinking, I think he is excellent philosopher, but his "minimalist" state is a fantasy at best. States do not remain "minimal."

That said, a state's job is to guarantee rights, and since I am not a dead letter constitutionalist, I think it is quite alright that in the process of working things through we "discover," or rather uncover new rights, for example the education, healthcare, and so on.

Author: Malcolm

Date: Monday, April 18th, 2016 at 6:07 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

I suppose you consider education a right.

Malcolm wrote:

Of course education is a right, as is healthcare, housing, and so on.

Author: Malcolm

Date: Monday, April 18th, 2016 at 6:04 AM

Title: Re: Rebirth

Content:

Daizan said:

The question is what's reborn, not "is what's reborn the same as what came before?"

Malcolm wrote:

"Rebirth" is a convention. AS Nāgārjuna puts it:

Although the aggregates are serially connected,
the wise are to comprehend nothing transfers.

He comments on this:

In that respect, the aggregates are the aggregates of matter, sensation, perception, formations and consciousness. Termed 'serially joined', those having not ceased, produce another produced from that cause. Nevertheless, not even the subtle atom of an existent transmigrates from this world to the next.

He continues further:

One who has conceived of annihilation
even in extremely subtle existents,
is not wise and will never see
the meaning of "arisen from conditions."

Author: Malcolm

Date: Monday, April 18th, 2016 at 4:53 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:
No two people are granted the same opportunities.

Malcolm wrote:
Depends on what you mean by "opportunity."

maybay said:
Well what do you mean by opportunity?

Malcolm wrote:
Access to education.

Author: Malcolm
Date: Monday, April 18th, 2016 at 4:41 AM
Title: Re: Rebirth
Content:

Daizan said:
Bakmoon writes that there is a causal continuity between mental continuums, Bristrollad. What does this mental causal continuity consist of if not mental factors?

Bakmoon said:
By causal continuity I don't mean an underlying substrate of mental factors, but a cause and effect relationship between consciousness at one time and consciousness at another.

Daizan said:
Why wouldn't we conclude from this that consciousness is the thing that is reborn?

Malcolm wrote:
It is not a consciousness identical with the previous moment of consciousness.

Author: Malcolm
Date: Monday, April 18th, 2016 at 4:09 AM
Title: Re: Sexism (from POTUS 2016)
Content:

maybay said:
No two people are granted the same opportunities.

Malcolm wrote:
Depends on what you mean by "opportunity."

Author: Malcolm

Date: Sunday, April 17th, 2016 at 11:54 PM

Title: Re: Rebirth

Content:

rachmiel said:

Aha. This is clarifying, thanks. I'm a big fan of process philosophy, and what you describe sounds very similar to (my take on) its take on processes.

How could I find out more about what Buddhism considers to be formless existences? This seems to be getting at the heart of the "what is reborn?" question.

Malcolm wrote:

The ultimate Madhyamaka point of view on this is that what take rebirth is a non-existent "I habit" which is the agent of action and which can experience retribution of action, but there is no actual entity which undergoes rebirth.

Author: Malcolm

Date: Sunday, April 17th, 2016 at 11:26 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Sohei said:

Of course, it only reduces the birth rates for women who are disposed to being educated.

Malcolm wrote:

It reduces birth rates in women who are encouraged to go to school and given the opportunity to do so in a supportive environment.

Sohei said:

From the perspective of Emptiness, their deeds are neither good nor evil and their views are in perfect accord with the ultimate nature of reality.

Malcolm wrote:

This is an entirely specious statement.

Sohei said:

Frankly, whether it is they who are evil or you is more a matter of politics and applied violence than morality.

Malcolm wrote:

People like those who make up Boko Haram are deeply perverted sentient beings who are enemies of the Dharm, and would destroy it in a second if given the power and opportunity.

Author: Malcolm

Date: Sunday, April 17th, 2016 at 10:48 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Sohei said:

When people say that men and women are naturally equal and that inequality is an artificial or socially constructed condition, they are ignoring the fact that the amount of status conferred to individual human beings in a state of nature is determined by fixed (or relatively stable) characteristics related to survival.

Malcolm wrote:

State of nature? What does that mean?

Sohei said:

When we talk about social equality, what we're really talking about are social controls that can aid in intelligently harnessing our human energies towards forwarding the civilizational endeavor. However, thinking that these controls erase our differences - or forgetting that these differences exist - is foolish and even dangerous, in some cases.

Malcolm wrote:

"Equality" does not mean there are no differences among individuals. It simply means that everyone granted the same opportunities and recognized to have the same rights irrespective of their "race," gender, gender preference, and so on.

Author: Malcolm

Date: Sunday, April 17th, 2016 at 1:42 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

In any case, the Goddess of the Ganges episode with in the Vimalakirti Nirdeśa Sutra is a much better example of the lack of importance of the role of gender in terms of ultimate awakening.

Queequeg said:

We can speculate about the original.

Malcolm wrote:

There is nothing to speculate about. The Tibetan and Sanskrit versions are very clear. Please see Kern, Dover edition, 252-254. Not sure why you say that the Sanskrit manuscripts Kern had access to do not contain this tale. Also masculine and feminine endings are very precise in Sanskrit, so his translation is not mistaken [see Hurvitz also].

Queequeg said:

In any event I think you'd agree in light of the weight of misogyny in the Buddhist corpus, it's only good that we have versions that emphasize that gender is of little matter when it comes to attaining buddhahood.

Malcolm wrote:

I don't think the Lotus Sūtra is a good example of this.

Author: Malcolm

Date: Sunday, April 17th, 2016 at 12:15 AM

Title: Re: Can women become Buddhas?

Content:

Queequeg said:

Actually, in East Asia, this is not how the passage is read.

Malcolm wrote:

Perhaps, but the way it reads in the original Sanskrit is that she transforms first into a male, and then proceeds to attain buddhahood.

Queequeg said:

Same in the Chinese. But this transformation is framed as an instantaneous transformation perceived through miraculous vision. The Naga girl remains in front of the Buddha before the assembly.

I was not aware of a Sanskrit source for this chapter. The Sanskrit Kern translated does not include this chapter.

We may have an instance of the translation improving the original.

Malcolm wrote:

This story is included in the Tibetan version, and it is not framed as a vision generated by the nāgā princess. In the Tibetan translation, she transforms herself into a boy, etc. Generally, Tibetan translations are much more faithful to the Indian text.

In any case, the Goddess of the Ganges episode with in the Vimalakirti Nirdeśa Sutra is a much better example of the lack of importance of the role of gender in terms of ultimate awakening.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 9:50 PM

Title: Re: Can women become Buddhas?

Content:

Queequeg said:

Actually, in East Asia, this is not how the passage is read.

Malcolm wrote:

Perhaps, but the way it reads in the original Sanskrit is that she transforms first into a male, and then proceeds to attain buddhahood.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 6:22 AM

Title: Re: Can women become Buddhas?

Content:

Mother's Lap said:

Can females transition from the path of joining to the path of seeing in sutra?

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 6:20 AM

Title: Re: Sexism (from POTUS 2016)

Content:

DGA said:

There's all manner of misogynistic material in Mahayana texts. I haven't encountered any in Dzogchen material so far, but then again, I'm only able to read translations. (one reason why I'm thankful for translators.) Malcolm, can you think of any examples of misogynistic content in Dzogchen texts that can be discussed publicly? I reckon this may be better off in a separate thread, but here we are.

Malcolm wrote:

I have yet to find any either [in Dzogchen tantras].

Author: Malcolm

Date: Saturday, April 16th, 2016 at 2:29 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

Such as?

Malcolm wrote:

The Ratnavali would prove to be an instructive text for you to read for starters.

maybay said:

I pray that all women

Will be able to achieve rebirth as the most supreme men

And will constantly forever after
Be able to gain perfect fulfillment in the clarities and bases.

Oops...

Malcolm wrote:
Perfectly understandable given the impossibility of changing patriarchal India.

Author: Malcolm
Date: Saturday, April 16th, 2016 at 2:00 AM
Title: Re: Sexism (from POTUS 2016)
Content:
maybay said:
Such as?

Malcolm wrote:
The Ratnavali would prove to be an instructive text for you to read for starters.

Author: Malcolm
Date: Saturday, April 16th, 2016 at 1:36 AM
Title: Re: Sexism (from POTUS 2016)
Content:
maybay said:
I should not be concerned with building a just society.

Malcolm wrote:
It is comforting to know that the Mahāyāna tradition does not share your social pessimism.

maybay said:
I am neither optimistic nor pessimistic about the workings of karma.

Malcolm wrote:
You are pretty pessimistic. You seem to think that worldly people are incapable of even temporary benefits in samsara. But we know this is not true. If it were true, there would be no reason to study the outer four sciences, and yet, we are encouraged to study them all and apply them. We also have many examples of social welfare programs recommended by Nāgārjuna, Padmasambhava, etc., to the leaders of their day.

Author: Malcolm
Date: Saturday, April 16th, 2016 at 1:23 AM
Title: Re: POTUS 2016
Content:
Saoshun said:

I think now of creating right wing buddhist movement. (but do not think of trump or something like that)

Malcolm wrote:

And how is Capitalism going to help anything? It is destroying the planet.

MiphamFan said:

Last year you were saying capitalism is still superior to communism. Do you take that back?

Malcolm wrote:

Communism, by which we mean, the USSR, etc. was a disaster, as is Marxism-Leninism in general. So yes, it is better than that. It does not however mean I am by any means pro-capitalist.

MiphamFan said:

He maintained that the sovereign state has a role to play in defence, justice and building of public works which benefit no specific party as well as education. Also he thought that monopolies and collusion of employers and bankers should be stopped even if it is in way an encroachment of their natural liberties, because they will harm society at large.

Malcolm wrote:

Yes. But it is not sufficient.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 1:16 AM

Title: Re: Sexism (from POTUS 2016)

Content:

DGA said:

I'm glad you raised the question of social justice, maybay. I think that's the heart of the discussion here. What would a just society look like--what would be its features? How is one to be achieved?

maybay said:

I should not be concerned with building a just society.

Malcolm wrote:

It is comforting to know that the Mahāyāna tradition does not share your social pessimism.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 12:46 AM

Title: Re: POTUS 2016

Content:

conebeckham said:

Where do you live? How were you educated? Can you deny the benefit of society, any society, in your life? I just.....nevermind.

Malcolm wrote:

My guess, someone from a former Communist bloc country.

Author: Malcolm

Date: Saturday, April 16th, 2016 at 12:30 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

@Malcolm

Capitalism itself it's just the way of the money and economy moves.

Malcolm wrote:

Capitalism is an ideology every bit as much as Marxist-Lenism.

Saoshun said:

To be leftist you need only repeat slogan which you do not understand (it's just example not pointing out) or who have not any resonance with reality or happen in reality but only sound nice.

Malcolm wrote:

The same is true of the right.

Saoshun said:

To be right (right winged means RIGHT minded really) you need to have reasoning first and clarity of what happen in the times and situation rather than spoke things just because they are nice which do not exclude being nice.

Malcolm wrote:

Sure, just like Rush Limbaugh.

Author: Malcolm

Date: Friday, April 15th, 2016 at 11:34 PM

Title: Re: POTUS 2016

Content:

Saoshun said:

Also, the problem with leftist people they can spread all kinds of hypocrisy, feminism etc. because of the history of the strong western right wing hand which created the best civilization in the world, the west were so healthy so powerful that the strength of our ancestor which suffered well to build the best civilization in the world still keeping up

this bull turd but if we would start with idea of feminism, leftist, socialism, we would not even survive to those days already conquered by other lower barbarian.

Malcolm wrote:

Lower barbarians? You are aware that the US and Canada, as well as the countries in Latin America exist only because of a wholesale policy of racial genocide exercised for 400 years?

Saoshun said:

We would be like Indian or Africans, still in the turd-houses.

Malcolm wrote:

This is the effect of 500 years of colonialism.

Saoshun said:

That's the harsh truth, and we can wiggle tails and spread the funny socialist ideas but do it on the ground of the pure western right wing traditional civilization which is easy to do, till the ground it's get weaker and we say bye. It's just sad for me that fellow Buddhists fall for it. All those things are sweet till life get you or other fanatics which bomb himself screaming "allah akbar" and then just scream in TV about socialturdism that he blow himself up or raped because we on the west are racists or we should have more equal rights and because the west is bad. Guys wake up till it's not to late and spread the message otherwise we are done.

Malcolm wrote:

You sound pretty much like Donald J. Trump.

Author: Malcolm

Date: Friday, April 15th, 2016 at 11:31 PM

Title: Re: Clarity

Content:

Queequeg said:

To be completely honest, I only have a vague idea as to what adhimokkha means (also Skt. adhimukti). ?

Malcolm wrote:

It primarily means inclination, interest.

Author: Malcolm

Date: Friday, April 15th, 2016 at 11:12 PM

Title: Re: POTUS 2016

Content:

Saoshun said:

I think now of creating right wing buddhist movement. (but do not think of trump or something like that)

Malcolm wrote:

And how is Capitalism going to help anything? It is destroying the planet.

Author: Malcolm

Date: Friday, April 15th, 2016 at 10:54 PM

Title: Re: POTUS 2016

Content:

Saoshun said:

Why (mostly in tibetan buddhism) there are so many leftists people who believe socialist dream? It's discredid the buddhism as real thing.

because people who cannot realize simple truth of life will not recognize genuine dharma, so forgot about enlightenment if you are leftist by system not by compassion.

Malcolm wrote:

I am a Green, which is leftist by definition. My political views are influenced primarily by Arne Naess, but also by Murray Bookchin, etc., many people in the international Ecology/Peace movement.

Author: Malcolm

Date: Friday, April 15th, 2016 at 10:30 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

This is not a question of equality. Provisioning for women in education will not increase the distribution of educated people in society, it will shore up intelligence in the wealthy, who typically marry each other.

Malcolm wrote:

Obviously this is wrong, literacy rates are the highest they have ever been in human history, and educating women is a proven way to reduce birth rates.

maybay said:

Inequality is at its <http://www.economist.com/news/finance-and-economics/21621908-what-impressive-work-economic-history-tells-you-about-inequality-breaking>. I don't dispute that education has increased. I say its distribution is unequal. At the end of the day husbands and wives sleep in the same bed, but poor people in other countries have no reprieve, and the only solace they might find in the narcissistic issues forwarded by developed nations is the possibility of joining them - which is the elites' worst nightmare. Unless these people are educated, in which case the most ambitious and unattached will emigrate, and they take all their horror stories with them, partly to earn sympathy and attention, partly as a poultice for their

conscience.

Malcolm wrote:

Indeed, globally speaking, income inequality has never been higher in human history, this is perfectly true. But this state of affairs will not continue forever, or it will shift somewhere else. After all, it used to be the case that Europe was largely quite poor in comparison with China, the Muslim world and so on, and it was only the Columbian exchange which gave the Europeans and their descendants the present global dominance they presently enjoy.

In the meantime, while regressive forces such as Boko Haram may be may be acute, they are limited. In general, most people wish to emulate the lifestyle of Europe and North America, our civil liberties and opportunities, unequal though they may be when compared to the global economy as a whole. And for as long as people aspire to emulate our civil liberties and opportunities, they will continue advertise their support for equal rights, democracy and so on., as they do now, no matter how inexpertly or superficially.

M

Author: Malcolm

Date: Friday, April 15th, 2016 at 9:31 PM

Title: Re: Sexism (from POTUS 2016)

Content:

DGA said:

Boko Haram

Malcolm wrote:

Means something like "Western Education (boko) Sucks (haram)."

Author: Malcolm

Date: Friday, April 15th, 2016 at 7:50 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Sherab Dorje said:

Of course there would be less force and coercion. The reason force and coercion are necessary is because there is an attempt to impose an idea (the fundamental INequality of men and women) onto an obviously dissonant reality (the fundamental EQUALITY of men and women). When you try to put a square peg into a round hole, you are forced to use a hammer at some point.

maybay said:

This is not a question of equality. Provisioning for women in education will not increase the distribution of educated people in society, it will shore up intelligence in the wealthy, who typically marry each other.

Malcolm wrote:

Obviously this is wrong, literacy rates are the highest they have ever been in human history, and educating women is a proven way to reduce birth rates.

maybay said:

Worse still is that the people whose minds you wish to turn will then only see you in the light of greed, and they will see your call for equality for women as a ruse to disempower the men, their unity, and their country. And this will cause them to double down on authoritarian rulership, to find solidarity with other authoritarian regimes, etc.

Malcolm wrote:

Peoples begin setting things right in their society when they finally realize they are squandering a social resource, the intelligence, resilience, and cleverness of women.

maybay said:

In a state of nature men and women are not equal. They are different.

Malcolm wrote:

Different does not mean unequal. Dogs and bitches are not the same, but they are not unequal. Equality and sameness are not coterminous.

Author: Malcolm

Date: Friday, April 15th, 2016 at 7:48 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Kim O'Hara said:

Perhaps when equality is achieved, there will be less ongoing force and coercion.

Sherab Dorje said:

Of course there would be less force and coercion. The reason force and coercion are necessary is because there is an attempt to impose an idea (the fundamental INequality of men and women) onto an obviously dissonant reality (the fundamental EQUALITY of men and women). When you try to put a square peg into a round hole, you are forced to use a hammer at some point.

maybay said:

This is not a question of equality. Provisioning for women in education will not increase the distribution of educated people in society, it will shore up intelligence in the wealthy, who typically marry each other.

Malcolm wrote:

Obviously this is wrong, literacy rates are the highest they have ever been in human history, and educating women is a proven way to reduce birth rates.

maybay said:

This is a question of justice, which should be balanced against other principles of welfare. But the force you are talking about is largely unsolicited and coming from outside of these societies, which is unjust. Take Martin Luther King's hyperbole 'Injustice anywhere is a threat to justice everywhere.' This approach has led to skilful change in some countries through embargo (such as South Africa), but only when the unjust group was of little economic value. The hypocrisy is evident when a group continues to enjoy economic benefit with another while being at odds with their principles. So forcefully liberate the Saudi people from their oppressive government if it means so much to you (I don't support this) but don't continue to buy their oil while decrying their iniquity. You need to make honour an implicit requirement for trade. Otherwise it is just your greed that is powering their inequality (not the cause, but the condition. See my previous posts). Worse still is that the people whose minds you wish to turn will then only see you in the light of greed, and they will see your call for equality for women as a ruse to disempower the men, their unity, and their country. And this will cause them to double down on authoritarian rulership, to find solidarity with other authoritarian regimes, etc.

In a state of nature men and women are not equal. They are different.

Malcolm wrote:

Different does not mean unequal. Dogs and bitches are not the same, but they are not unequal. Equality and sameness are not coterminous.

Author: Malcolm

Date: Friday, April 15th, 2016 at 4:25 AM

Title: Re: Mechanics of Enlightenment

Content:

Astus said:

What more do you want?

Author: Malcolm

Date: Friday, April 15th, 2016 at 4:23 AM

Title: Re: Clarity

Content:

Queequeg said:

is there clarity in the moment of transmission?

Malcolm wrote:

The experience of clarity can be used a vehicle for transmission, just as can an experience of nonconceptuality or bliss. Since there are three realms, they are each dominated by one of three major experiences, when not recognized for what they are. Attachment to bliss causes rebirth in the desire realm; attachment to clarity causes

rebirth in the form realm; attachment to nonconceptuality causes rebirth in the formless realm.

Author: Malcolm

Date: Friday, April 15th, 2016 at 4:20 AM

Title: Re: Clarity

Content:

Johnny Dangerous said:

So clarity simply describes the absence of affliction, or it is what is there without the afflictions and obscurations?

Malcolm wrote:

It describes its essential nature which is distinct, and its power, which encompasses objects of knowledge.

For example, look toward your left, then rotate your head to the right all the way. Everything you see is part of your clarity, even though you may not have identified every object in your field of perception.

Author: Malcolm

Date: Friday, April 15th, 2016 at 3:14 AM

Title: Re: Clarity

Content:

Queequeg said:

Malcolm - don't know if you edited after my response or if I just missed it first go round, but got it.

mind's lack of obstruction

to confirm... this is experiential

Malcolm wrote:

For example, clarity is that lack of obstruction your mind manifests. In reality, it has not obstructions, however, with afflictions, its range and power is limited. For example, powers like clairvoyance developed in meditation are due to strengthening clarity.

Author: Malcolm

Date: Friday, April 15th, 2016 at 2:11 AM

Title: Re: Clarity

Content:

tomamundsen said:

Tony Duff maintains that when it's used as a noun, it is actually just an abbreviation for 'od gsal ba. Is that incorrect?

Malcolm wrote:

Tony Duff maintains many things...

tomamundsen said:

Well I didn't mean to say that in order to pit him against you and argue over who's right and wrong. I'm more curious about why exactly it would not be understood as an abbreviation in that usage? He has an explanation of what gsal ba means as an adjective/adverb: "To be evident to the senses. Although this could be taken as "clear", the term is used in the sense of "obvious", "evident", "distinct", and hence clear to the senses." Which seems to line up with your explanation.

I guess this distinction is more relevant when you're look at an actual instance when translating a text... Maybe not as helpful when just trying to understand the word.

Malcolm wrote:

The sanskrit term underlying gsal ba is vivṛta (and a few other terms that mean the same thing). For example, in one commentary on Hevajra, we find གསལ་བ་ནི་མངོན་པའོ, i.e., "clear" means "evident." A long commentary on Abhidharma states, "Clear means fully knowing, but unclear means it is not clear."

Your mind is empty, because it cannot be established, but it is "clear" because it is distinct.

Author: Malcolm

Date: Friday, April 15th, 2016 at 1:52 AM

Title: Re: Clarity

Content:

Queequeg said:

I don't know if this has been discussed before in the forum - a quick search did not readily turn anything up directly on point.

What is Clarity in the context of DC? I've read descriptions, but I'm not getting any clarity.

Malcolm wrote:

"Clarity," gsal ba refers to mind's lack of obstruction. It is sometime conflated with 'od gsal ba, luminosity, which has been discussed at length elsewhere.

tomamundsen said:

Tony Duff maintains that when it's used as a noun, it is actually just an abbreviation for 'od gsal ba. Is that incorrect?

Malcolm wrote:

Tony Duff maintains many things...

Author: Malcolm

Date: Friday, April 15th, 2016 at 1:38 AM

Title: Re: Clarity

Content:

Queequeg said:

I don't know if this has been discussed before in the forum - a quick search did not readily turn anything up directly on point.

What is Clarity in the context of DC? I've read descriptions, but I'm not getting any clarity.

Malcolm wrote:

"Clarity," gsal ba refers to mind's lack of obstruction. It is sometime conflated with 'od gsal ba, luminosity, which has been discussed at length elsewhere.

Author: Malcolm

Date: Thursday, April 14th, 2016 at 9:39 PM

Title: Re: What is dharma, according to your understanding?

Content:

wuyouxianren said:

Or alternatively: How many senses can the word "dharma" be used in Buddhist teachings?

Malcolm wrote:

In Buddhism, the word "Dharma" has ten meanings: 1) object of knowledge 2) path 3) Nirvana 4) mental object 5) merit 6) longevity 7) discourse 8) phenomena 9) certainty 10) religious tradition.

Author: Malcolm

Date: Wednesday, April 13th, 2016 at 9:11 PM

Title: Re: Intellectualization

Content:

jundo cohen said:

Instead what you are doing is drowning Zen teachings in some beautiful, but not-Zen at all, teachings and expressions, and Zen folks like Dharmagoat and me get stamped down. Here, in "Zen", I am happy to talk to Meido about Zen (respectfully agreeing to disagree sometimes), but I would not charge into the Rinzaï Section and tell him why I think he is a old shavepate and Dogen thought his Ancestors were full of gas etc.

Instead of discussing Zen here, how about we take it outside to Open Forum? Then, let's talk, debate, challenge anything! (Respectfully) no holds barred (within the TOS and Right Speech)

Gassho, Jundo

Malcolm wrote:
Please read this post:

<https://www.dharmawheel.net/viewtopic.php?f=33&t=21711&start=20#p333315>

Written by a contemporary Tibetan Khenpo, who fluent in Chinese, also seems to be very expert in Chan.

Author: Malcolm
Date: Wednesday, April 13th, 2016 at 6:44 AM
Title: Re: Sexism (from POTUS 2016)
Content:
maybay said:
No, that's not what I'm saying.

Sherab Dorje said:
So please explain, to this idiot, what you are trying to say with the research you posted?

maybay said:
Change is suffering. It should happen skilfully, not forcefully. When I listen to people talking about rights I just don't get the sense that a skillful argument is being made. I hear foot stamping and fists on tables. I search for something in what they have said that suggests humility – a recognition that they may not have all the facts, that they perhaps do not fully understand the issues, and that the outcomes are ultimately out of their control. Too often I come back empty handed.

Malcolm wrote:
Glasses are for looking outside, mirrors are for looking inside. Perhaps you need to use a mirror more frequently than glasses if your inquiry keeps coming up empty.

Author: Malcolm
Date: Wednesday, April 13th, 2016 at 12:00 AM
Title: Re: The practice as an obstacle
Content:
Malcolm wrote:
When infinite obstacles arise for those who are properly practicing the sublime Dharma, the sole method for removing them is to supplicate the guru. An instruction better than that has never been taught, is not taught and will never be taught by all the buddhas of the three times. When all obstacles are removed, because of that, siddhi is attained. Based upon that, also all paths are traversed.
-- Guru Padmasambhava

heart said:

good post!

/magnus

Malcolm wrote:

Comes from the zhal gdams snying byang of the Bar chad kun sel.

Author: Malcolm

Date: Tuesday, April 12th, 2016 at 11:32 PM

Title: Re: The practice as an obstacle

Content:

Malcolm wrote:

When infinite obstacles arise for those who are properly practicing the sublime Dharma, the sole method for removing them is to supplicate the guru. An instruction better than that has never been taught, is not taught and will never be taught by all the buddhas of the three times. When all obstacles are removed, because of that, siddhi is attained. Based upon that, also all paths are traversed.

-- Guru Padmasambhava

Author: Malcolm

Date: Tuesday, April 12th, 2016 at 10:24 PM

Title: Re: Intellectualization

Content:

Malcolm wrote:

It is very simple. Chan/Zen is those traditions that lay claim to being heirs and preservers of the teachings of Bodhidharma and his followers. We don't need a metadiscussion to understand this much.

jundo cohen said:

I believe you are now engaging in meta-discussion.

Gassho, J

Malcolm wrote:

I had this reply in mind, as well as the posts to which you are replying.

<https://www.dharmawheel.net/viewtopic.php?f=69&t=22419&start=60#p333127>

[metadiscussion on]

It frankly gets a bit boring to watch you unnecessarily defending the Zen forums from "invasions." If there is a problem in the Zen forums, hit the report button, and let the

mods sort it out. [metadiscussion off]

Author: Malcolm

Date: Tuesday, April 12th, 2016 at 10:02 PM

Title: Re: Intellectualization

Content:

Astus said:

How can you expect keeping Zen in the Zen forum if you don't specify what Zen is?

jundo cohen said:

Well, ya know, they say that everything is Zen, so theoretically one can talk here about baseball, politics, leaky sink fixing. Jesus and the Beverly Hills Housewives ... all "Zen".

But it probably means (with a few grayish areas) folks who follow and have trust in the teachings of Soto/Caodong or Rinzai/Linji lines, much as "Nichiren" Buddhism means folks who are trusting and following the teachings of Nichiren.

Gassho, J

Malcolm wrote:

It is very simple. Chan/Zen is those traditions that lay claim to being heirs and preservers of the teachings of Bodhidharma and his followers. We don't need a metadiscussion to understand this much.

Author: Malcolm

Date: Tuesday, April 12th, 2016 at 9:56 PM

Title: Re: Intellectualization

Content:

Malcolm wrote:

Way too much meta-discussion going on here...

jundo cohen said:

DHA asked, I simply responded respectfully.

Gassho, Jundo

Malcolm wrote:

Check the TOS.

Author: Malcolm

Date: Tuesday, April 12th, 2016 at 9:48 PM

Title: Re: Intellectualization

Content:
Malcolm wrote:
Way too much meta-discussion going on here...

Author: Malcolm
Date: Monday, April 11th, 2016 at 11:17 PM
Title: Re: Sexism (from POTUS 2016)
Content:
Malcolm wrote:

One can read this charitably, and understand that it is so awful being a woman in this world, one would want to be born somewhere where there is no gender. Often, this is how teachers try to gloss this passage. However, in the sūtra, no mention is made of the one hundred faults, or even single fault of being a male. It is made clear in this text that being male is preferable to being female. This sentiment is not uncommon in the sūtras. And we very often find women in Buddhist literature referring to themselves as being of inferior births because they are women.

People should think long and hard about these things, and not dismiss concern such imagery as being of no consequence.

maybay said:
With this logic anyone who says samsara is suffering should be given blows to the neck and groin. The essence of what you are saying is that a view of how things are, combined with modern pragmatism, results in reaffirming the state of things. The call to fight for rights does not liberate us from the conditions that deny them to us, it mires us in trying to fix what the sutras have always told us is beyond repair.

Malcolm wrote:
You seem to fail to understand that in order to give something away, first you must own it. If you give away or sell something which you do not own, in Buddhadharma this is considered theft. In order to give away your wife and children, no matter how unbearable it may seem to you to do so, as was the case in this jataka, the tacit understanding is that they are your property which can in fact be disposed of as you wish.

Your argument, "The call to fight for rights does not liberate us from the conditions that deny them to us, it mires us in trying to fix what the sutras have always told us is beyond repair," is morally bankrupt in so far as it suggests that the struggle for human freedom and rights (as well as the freedoms and rights of animals, plants, and all other living things) ought to be abandoned at the outset because it is "samsaric," and from a Mahāyāna point of view, is even more problematical, because it is predicated on the mistaken idea that one should never strive to improve conditions which result in temporary happiness for sentient beings. The Buddha himself never hesitated to advise rulers to understand the rights of their subjects and their own obligation to defend those rights. In fact, improving the temporary conditions of sentient beings through supporting the struggle for human rights in general, and women's rights

specifically, properly falls within the Mahāyāna's four means of conversion (offering protection). Indeed, your reactionary dissent shows that you have utterly failed to understand that Mahāyāna Buddhists should be in the vanguard of the struggle for human and ecological rights precisely because aiding those who are in need of protection and emancipation (and there is no better way to ensure secular protections and emancipation than through social justice predicated on a theory of intrinsic rights) precisely falls within the activity of a bodhisattva, for example, HH Dalai Lama, Bhikku Bodhi, Roshi Glassman, Thich Naht Hahn and many others.

While the seeds of the emancipation of women, the explicit condemnation of slavery and human trafficking, and so on, can all be found in the twelve limbs of the Buddha's teachings, so too can regressive attitudes and practices, such as the patriarchal notion and practice of considering women and children to be the property of husbands and fathers.

Buddhists need to be honest about these patriarchal memes in Buddhist core literature, as well as secondary literature, and understand them, analyze them, and not make wan excuses for their presence in our Dharma traditions. Why? Well, for one, in the West, arguably, the majority of active practitioners of Buddhadharma appear to be women. Buddhadharma must accommodate this situation. To accommodate it, we must recognize that within Buddhadharma sexist and patriarchal culture forms have been preserved and promulgated, which has led to the disenfranchisement of women. For example, given the literary output of Western women in the past 100 years, one can hardly imagine any other reason there are so few women Buddhist authors in the past 2500 years than the fact that women were systematically barred from higher education and that their gender was the reason they were barred from such educations. The institutionalization of patriarchal norms in Buddhadharma is found right at the beginning of the bhikṣuni sangha, when it was declared that even the most senior bhikṣunis were required to bow to and sit behind male novices.

The time for this to change has arrived. It is changing, and we should be supportive of these changes. For the first time in history there are women Geshe, thanks to HHDL, and so on. Male dominance in Buddhadharma is coming to an end, as it should, and for the first time in history, women are finding their voices in the Dharma. We should recognize that wholesale suppression of the Dharma voices of human women (as opposed to the transvaluation of women's voices as *ḍākinīs* and so on, something extraordinary as opposed to something ordinary) for the past 2500 is a loss to the Dharma.

Author: Malcolm

Date: Monday, April 11th, 2016 at 3:30 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Dundee said:

DGA just what I see in the news. This was a discussion I did not want to get trapped in. The question I asked did not actually get addressed and as one person put it the

"soapie" or "soap opera" as it is also called continues. This topic might be better left to the Azealia Banks and Sarah Palins of this world. Myoho-Nameless you have a very different perspective and that is interesting.

I just try to keep my mind steady so it doesn't get tossed about by this or that. A strong mind is the best ally as the Buddha taught.

Malcolm wrote:

It always astonishes me when people who follow Buddhadharma are unwilling to address one of the chief causes of suffering among human beings, the exploitation of and discrimination against women, and are unwilling to take a hard look at the inequality women have been subjected to in Buddhist countries and how women are portrayed. For example, in the sūtra of the Guru of Medicine, this sentiment is expressed: When I have attained the the awakening at of actualizing buddhahood in that unsurpassed perfect, complete awakening, any women who are afflicted by the one hundred faults of womanhood, who decry the state of womanhood, who wish to be completely liberated from birthplaces of women, they will turn away from the state of womanhood, and until they have attained the state of awakening will be born with a male gender.

One can read this charitably, and understand that it is so awful being a woman in this world, one would want to be born somewhere where there is no gender. Often, this is how teachers try to gloss this passage. However, in the sūtra, no mention is made of the one hundred faults, or even single fault of being a male. It is made clear in this text that being male is preferable to being female. This sentiment is not uncommon in the sūtras. And we very often find women in Buddhist literature referring to themselves as being of inferior births because they are women.

People should think long and hard about these things, and not dismiss concern such imagery as being of no consequence.

Author: Malcolm

Date: Sunday, April 10th, 2016 at 11:19 PM

Title: Re: Bliss in Zen (sukha)

Content:

jundo cohen said:

PS - Our is a "way beyond words and letters". Some interesting research on the origins of this phrase in recent years. Radicals would burn all the Sutras and Commentaries before reading them, but most (like Dogen) would read them first then "burn them" (figuratively or literally). The point is not to be ignorant of traditional Mahayana doctrine, but not to be imprisoned by it, to expose its juice by bending it into almost unrecognizable sometimes iconoclastic or seemingly heretical forms, and to leap free.

Malcolm wrote:

According to Tibetan sources, what Bodhidharma said was that once one has

ascertained the view, do not rely on sūtras.

Author: Malcolm

Date: Sunday, April 10th, 2016 at 9:54 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

If you read it you would understand that this point is dealt with in the jataka and that it caused the bodhisattva great pain. But you've obviously made up your mind about your phantom demon so carry on. Its no wonder religious fanaticism arises as such a force in this world when people like you cultivate it at every opportunity.

Malcolm wrote:

I understand that even today woman and children in India and other places in the world are daily sold into slavery, and this is because they are born in a world society that is rampantly patriarchal. The jataka tale is a story that could happen only in a society where women and children are essentially regarded as property rather than as people who possess inherent rights to their own persons.

The only religious fanaticism here is the one that would seek to defend what is indefensible, i.e., treating women and children as property which can be given away.

Your final comment is a pure ad hominem and is inappropriate.

Author: Malcolm

Date: Sunday, April 10th, 2016 at 10:45 AM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

To give without any expectation of what will happen, without attachment in other words, is the perfection of generosity. And that is what this literature, not a sutra, is meant to illustrate.

Malcolm wrote:

To give away another person into slavery is simply wrong. I understand the point it is meant to illustrate, and I also understand that it communicates patriarchal entitlement as well.

Jatakas are the Buddha's own recollections of his past lives. They are included in the twelve branches of the Buddha's teachings. They are Buddha vacana, and not merely "literature." They are included in the bka' 'gyur.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 10:37 PM

Title: Re: Sexism (from POTUS 2016)

Content:

DGA said:

What's patriarchy?

Malcolm wrote:

A social system in which women and their civil rights are not recognized and are systematically denied.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 10:06 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

How about a link Malcolm?

Malcolm wrote:

You will find it recounted in the section on the perfection of generosity in Sakya Pandita's Clarifying the Muni's Intent, which can be found in the recent publication, Stages of the Doctrine, published by the Library of Tibetan Classics.

maybay said:

What is the name of the sutra please. And also you can explain what is blameworthy in giving up wife and children, and also how it should not be seen as, if anything, a slight toward Brahminism, rather than what you are suggesting.

Malcolm wrote:

This story is part of the Vessantara Jataka, as Sapan says:

"Here, one should reflect on and demonstrate to others the Jataka tales of how Viśvaṃtara gave his wife and children to be the slaves of a brahmin..."

There is nothing blameworthy in giving up one's wife and family, per se. But giving them up as slaves to a brahmin in order to perfect generosity could only be seen as laudable in an extremely patriarchal civilization where women and children have no legal status as holders of personal rights.

The story illustrates that in highly venerated Indian Buddhist Sūtras, a man's family was considered his chattel, to be disposed of as he wished, however he wished.

It is one of the most famous of all the Jatakas, carved into the walls of Angkor Wat.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 7:29 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

There is the famous account of the bodhisattva who voluntarily gives his wife and children up to a brahmin as slaves...do you really want me to go on?

maybay said:

'Famous' is one of those subjective adjectives beyond dispute. If you question it you only suggest your own ignorance.

Scholars should be the last people to use this word.

Malcolm wrote:

Unless they are referring to something which indeed is famous.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 7:27 PM

Title: Re: Sexism (from POTUS 2016)

Content:

maybay said:

How about a link Malcolm?

Malcolm wrote:

You will find it recounted in the section on the perfection of generosity in Sakya Pandita's Clarifying the Muni's Intent, which can be found in the recent publication, Stages of the Doctrine, published by the Library of Tibetan Classics.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 6:02 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Tenso said:

There may be some minor misogynistic references here and there but let me know when you find one that advocates the beating of women or using them as sex slaves.

Malcolm wrote:

There is the famous account of the bodhisattva who voluntarily gives his wife and children up to a brahmin as slaves...do you really want me to go on?

Tenso said:

Why would I believe in such stories? A true bodhisattva would never do such a thing.

Malcolm wrote:

You made the argument that such misogyny could not be found in the sutras, and yet, this is an account found in the very Mahayana sutras you claim cannot have such

misogyny.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 10:53 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

If you wish to find misogyny, you need look no further than Buddhist sutras.

Tenso said:

There may some minor misogynistic references here and there but let me know when you find one that advocates the beating of women or using them as sex slaves.

Malcolm wrote:

There is the famous account of the bodhisattva who voluntarily gives his wife and children up to a brahmin as slaves...do you really want me to go on?

Author: Malcolm

Date: Saturday, April 9th, 2016 at 9:53 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

That is an ill-considered statement, especially in light of your indignant outburst decrying Islamic mysogyny, and proclaiming it worse than mysogyny in Buddhist cultures.

Tenso said:

You should know better than to conflate Buddhism with misogynistic cultures it finds itself in. The Buddha was very progressive and lenient with women for his time. A lot of the misogyny in Islamic cultures on the hand is derived straight from the Quran.

Malcolm wrote:

If you wish to find misogyny, you need look no further than Buddhist sutras.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 9:19 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Tenso said:

I wouldn't consider DK to be a Buddhist at all.

Malcolm wrote:

That is an ill-considered statement, especially in light of your indignant outburst decrying Islamic misogyny, and proclaiming it worse than misogyny in Buddhist cultures.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 8:43 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Johnny Dangerous said:

I still don't understand what that has to do with the conversation, the fact that Islam, and some of its writings contain horrible shit against women (BTW things like stoning adulterers is found in texts important to all 3 Abrahamic faiths AFAIK) has nothing to do with whether or not Buddhist misogyny is ok.

Tenso said:

For the tenth time it is not ok and Buddhists should do their best to deal with it. Just wanted to point out that we are still in a much better position than a religion like Islam which is misogynist to its core.

Malcolm wrote:

So we are to understand that DK's "absolutely sickening" misogyny is far superior to misogyny in Islamic cultures?

I guess you were unaware that in Buddhist Sanskrit literature the noun for "women" literally translates into English as "inferior birth."

Author: Malcolm

Date: Saturday, April 9th, 2016 at 2:41 AM

Title: Re: Dzongsar khyentse... monk?

Content:

Malcolm wrote:

The reality is that Ngakpa's garb, hair and so on are symbols of freedom from contrivance. Spending a lot of time being worried about one's gear sort of defeats that purpose.

Sherab Dorje said:

Sometimes wearing the garb is a matter of samaya.

Malcolm wrote:

In the Dudjom tradition hair empowerment (which I have received twice in its entirety), specific gear is not mentioned. When you receive it, you are supposed to maintain

uncontrived hair, conduct and mind, and that is all.

In KDL's terma tradition (which I have also received), it is more elaborate, but the main thing is to not cut one's hair.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 12:27 AM

Title: Re: Dzongsar khyentse... monk?

Content:

Malcolm wrote:

Striped zen doesn't mean anything.

conebeckham said:

Depends, eh?

At some centers it's a "badge of rank," and those within that framework recognize it as such. Various it's referred to as a Drupdra Zen, or Tummo Zen, etc. At some centers it's worn to distinguish merely serious lay practitioners from monks, who wear solid maroon. Some centers encourage the straight white zen for layfolk, while wearing a straight white zen at other centers is taboo--unless you're "qualified."

Then again, wearing any sort of clothing really is no sign of anything. Perhaps that's what you mean. Some dress as monks, and are not monks. Dzongsar Khyentse Rinpoche's comments are pretty clear, I think, in that regard.

Malcolm wrote:

The reality is that Ngakpa's garb, hair and so on are symbols of freedom from contrivance. Spending a lot of time being worried about one's gear sort of defeats that purpose.

Author: Malcolm

Date: Saturday, April 9th, 2016 at 12:03 AM

Title: Re: Dzongsar khyentse... monk?

Content:

Malcolm wrote:

He is wearing a striped zen over a lay person's robe. But normally, HH Dudjom R. dressed like a Tibetan aristocrat.

Nakpa robes mean the whole kit

Adamantine said:

Well wearing a striped ngakpa zen while keeping long hair still differentiates you from

being a) a monk and b) merely a layperson with primarily worldly concerns even if you aren't wearing the entire uniform. I think HH Dudjom R was at a level where relative things did not matter much however he still made the effort to show the ngakpa signs at various occasions which contradicts the sentiment in that article. But if you want to split hairs there's this pic and more:

Malcolm wrote:

Pretty sure Dudjom R. mostly wore aristocrat's robes.

Striped zen doesn't mean anything.

Author: Malcolm

Date: Friday, April 8th, 2016 at 11:59 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

I did not defend Drugpa Kunley. Maybay clearly has a very high opinion of DK. I pointed out that he was reducing his hero to the level of your statement, and that nevertheless, DK's statements should not be used to justify the objectification of women.

Tenso said:

What is your opinion of DK?

Malcolm wrote:

My opinion of Drukpa Kunlay's autobiography is that in the context of Tibetan culture, it is very bawdy, ribald, entertaining, and that for Tibetans it represents a kind of transgressive taboo breaking of an awakened person, in imitation of Indian Mahāsiddhas.

It is nevertheless sited within Himalayan patriarchal culture, and his attitude towards women, and that of 15th century Bhutanese men in general, leaves much to be desired from a modern perspective, much as, from a feminist perspective, Buddhism as a whole is rife with sexism. If you are not a woman, you might not be aware of how much the sexism in Buddhism is hurtful to our sisters, mothers, and daughters.

M

Author: Malcolm

Date: Friday, April 8th, 2016 at 10:05 PM

Title: Re: Dzongsar khyentse... monk?

Content:

tomamundsen said:

Adamantine! Do you know what the Wylie for phagen is? I'm having trouble looking that

up as it's spelled.

dzogchungpa said:

Maybe this: http://rywiki.tsadra.org/index.php/pha_rgan

Regarding the OP, there's some relevant info here:

<http://all-otr.org/public-talks/8-the-grilling>

Adamantine said:

Well from that article I take exception to this, very odd comment: "And even Kyabje Dudjom Rinpoche, for example, didn't ever wear the robes of a ngakpa; he always dressed as a householder."

What would you say he is wearing here?

If you look at this album you'll see almost every photo he is wearing ngakpa robes. . .on various occasions. <http://www.tersar.org/lineage-and-teachers-photo-galleries/teachers-gallery/>

Malcolm wrote:

He is wearing a stripped zen over a lay person's robe. But normally, HH Dudjom R. dressed like a Tibetan aristocrat.

Nakpa robes mean the whole kit:

Author: Malcolm

Date: Friday, April 8th, 2016 at 9:50 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Samsara itself is a bardo, as is awakening. It does not matter how many "lifetimes" we spend in it, since the mind stream itself does not die, but in each lifetime, appropriates a new form.

The bardo of samsara begins with delusion and ends with awakening, there is no "afterlife."

Author: Malcolm

Date: Friday, April 8th, 2016 at 9:26 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Malcolm wrote:

When people slut shamed Melania Trump on face book, I called them out for that.
When people fat shamed Chrus Christie, I called them out for that.

Tenso said:

Funny as hell when you freak out at that one little comment I made while defending Drukpa Kunley. Probably some of the most misogynistic material I've ever read. Would be way too graphic to even post anything of his on here. Absolutely sickening and your hypocrisy on this issue is very revealing.

Malcolm wrote:

I did not defend Drugpa Kunley. Maybay clearly has a very high opinion of DK. I pointed out that he was reducing his hero to the level of your statement, and that nevertheless, DK's statements should not be used to justify the objectification of women.

Was Tibet a patriarchal culture where women were treated poorly? Of course it was.

Author: Malcolm

Date: Friday, April 8th, 2016 at 12:25 AM

Title: Re: Bliss in Zen (sukha)

Content:

Wayfarer said:

Experiences of bliss or of dukkha come and go as all experiences do.

Great bliss is not an experience which comes and goes.

But realising emptiness isn't an experience - it's an insight into the the transitory nature of all experience.

Malcolm wrote:

No. It is more than that. It is the realization that all phenomena have never arisen from the beginning, as it says in the Prajñāpāramita:

Mañjuśrī, "What which arises in dependence in reality never arose."

Author: Malcolm

Date: Thursday, April 7th, 2016 at 9:21 AM

Title: Re: Inherency and the Object of Negation

Content:

Tom said:

Gelugpas classify some conceptual cognitions as direct realizes (དངོས་ཁྱེད་གསལ་པ་) because they say that they realize their object through the force of experience. Examples include the second moment of an inferential cognition and also memory.

Certainly, Dignaga who defines direct perception as "that which is free from conceptualization (kalpanā)" would protest and then Dharmakīrti would follow, and then Candrakīrti would also object.

Malcolm wrote:

And this because they follow the system Phyapa as noted above...

Tom said:

Sorry, if i'm repeating something above... only read the last couple of posts.

Malcolm wrote:

No worries Tom.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 9:20 AM

Title: Re: Inherency and the Object of Negation

Content:

Tom said:

Gelugpas classify some conceptual cognitions as direct realizes (དངོས་ལུ་རྟོགས་པ་) because they say that they realize their object through the force of experience. Examples include the second moment of an inferential cognition and also memory.

Certainly, Dignaga who defines direct perception as "that which is free from conceptualization (kalpanā)" would protest and then Dharmakīrti would follow, and then Candrakīrti would also object.

Malcolm wrote:

.but these too are not direct perceptions.

Tom said:

A distinction is made here between མངོན་ལུ་རྟོགས་པ་ and དངོས་ལུ་རྟོགས་པ་.

Malcolm wrote:

Yes, the formere is a direct perception, the latter cannot be.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 9:18 AM

Title: Re: Bliss in Zen (sukha)

Content:

Wayfarer said:

realising it relies on a complete transformation of perception and if we say 'well there's nothing to realise' then why not simply stay as we are?

Astus said:

To stay as we are would mean being lost in the concepts of gain and loss. Seeing that all is empty means that there is nothing that can be grasped. When there is nothing to be grasped, there is no attachment, and without attachment there is no suffering. But nothing to grasp doesn't mean total blankness, it means that all experiences constantly change, hence nothing to rely on. That is the non-abiding mind, but not simply mindlessness.

Realisation pertains to the nature of reality, or to the 'nature of all experience' if you like.

As I understand it, that is why realisation is for keeps, it doesn't come and go
The realisation is the realisation of all being in a flux. It is giving up the mistaken idea of permanence, and one that misconception is completely removed, there is no view attached to, and that lack of grasping doesn't come and go.

Malcolm wrote:

Apart from what has fluctuated and not fluctuated, there is presently no fluctuation.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 9:03 AM

Title: Re: Inherency and the Object of Negation

Content:

Tom said:

Gelugpas classify some conceptual cognitions as direct realizes (དངོས་ཁྱེད་གསལ་པ་) because they say that they realize their object through the force of experience. Examples include the second moment of an inferential cognition and also memory.

Certainly, Dignaga who defines direct perception as “that which is free from conceptualization (kalpanā)” would protest and then Dharmakīrti would follow, and then Candrakīrti would also object.

Malcolm wrote:

And this because they follow the system Phyapa as noted above...but these too are not direct perceptions.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 4:18 AM

Title: Re: Bliss in Zen (sukha)

Content:

DGA said:

Dogen fan.

Malcolm wrote:

Definitely, Dogen is very interesting. Good thing they revived the study of Dogen in Soto.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 4:05 AM

Title: Re: Bliss in Zen (sukha)

Content:

jundo cohen said:

If you cannot describe this "radical non-lookers, to the marrow non-searchers", taking the posture for the sake of the posture, then you are simply not describing Soto Zen Shikantaza. Period. You are describing what is certainly an amazing approach or technique for many people, I am sure, but you are describing a helicopter.

Malcolm wrote:

There is no technique: there is only recognition, realization and awakening. Meditation is a distraction.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 3:56 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

There are two kinds of prāmāṇas (valid cognizers): direct perceptions and inferences. The former are always non-conceptual, the latter are always conceptual.

Tsongkhapafan said:

That's a Sautrantika viewpoint.

Malcolm wrote:

I guess that makes Candrakīrti a Sautrantrika.

Tsongkhapafan said:

That is not a direct perception (pratyakṣa), that is an inference (anumāṇa). It's not an inference because it doesn't depend on reasons.

Malcolm wrote:

You are confusing inference for syllogism. A syllogism is an inference for another.

Tsongkhapafan said:

The object (generic image of emptiness) is manifest. A cognizer that apprehends a manifest object is a direct perceiver.

Malcolm wrote:

A generic image is strictly an inference. For example, when you see smoke, you infer there is a fire.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 3:22 AM

Title: Re: Inherency and the Object of Negation

Content:

conebeckham said:

Tsongkhapafan, can you give us an example of a valid cognition that is a conceptual direct perception?

Tsongkhapa said:
A valid cognition of the generic image of emptiness.

Malcolm wrote:
That is not a direct perception (pratyakṣa), that is an inference (anumāṇa).

There are two kinds of prāmāṇas (valid cognizers): direct perceptions and inferences.
The former are always non-conceptual, the latter are always conceptual.

One might include a third, testimony of a reliable witness, but not everyone will accept this.

Author: Malcolm
Date: Thursday, April 7th, 2016 at 2:55 AM
Title: Re: Bliss in Zen (sukha)
Content:

jundo cohen said:
And perhaps "emptiness is emptiness" is not quite correct. I believe there are different approaches and interpretations of what this is too in various Traditions, but that is for another day.

Malcolm wrote:
Interpretations of and approaches to emptiness are not important. Realization of emptiness is important.

Gate gate paragate parasamgate bodhi svāhā.

Author: Malcolm
Date: Thursday, April 7th, 2016 at 2:46 AM
Title: Re: Bliss in Zen (sukha)
Content:

jundo cohen said:
Maybe some of the more scholarly and intelligent types than me around here like Astus and Anders will say I am wrong, and it is just my blindness. I would like to hear what they feel about this.

Gassho, Jundo

Malcolm wrote:
Jundo, your inner sectarian is showing.

Emptiness is emptiness. There is only one way to realize it, which is, to realize it.
Everything else is bullshit.

M

Author: Malcolm

Date: Thursday, April 7th, 2016 at 2:33 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

Direct perception can also be conceptual. All that direct perception means is that something is apprehended without depending upon reasons. There are two types of valid cognizers, direct valid cognizers and inferential valid cognizers. The former category contains direct perceivers which are both conceptual and non-conceptual.

Malcolm wrote:

No, direct perceptions can never be conceptual, and Candrakīrti agrees that this is so, in fact, he insists on it.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 2:29 AM

Title: Re: Bliss in Zen (sukha)

Content:

jundo cohen said:

But I am still struggling to see so much of this as Soto Zen Practice or descriptions to which Soto Zen/Shikantaza folks would relate.

Malcolm wrote:

Basically, Jundo, what is being said is that there no difference at all between Soto and other Mahāyāna paths, other than words and rhetoric.

Author: Malcolm

Date: Thursday, April 7th, 2016 at 12:42 AM

Title: Re: Bliss in Zen (sukha)

Content:

Malcolm wrote:

Mahāsiddha Virupa chimes in:

All sentient beings are emanations of mahāmudra,
the essence of those emanations is the forever non-arising dharmadhātu,
also all characteristics of dualistic appearances, happiness, suffering and so on,

are the play of mahāmudrā, the original dharmatā.

Because there is no truth and nothing on which to rely in play itself,
reality never transcends the seal of emptiness.

Some are completely tortured with empowerment rites,
some always count their rosary saying hūm phaṭ,
some consume shit, piss, blood, semen and meat,
some meditate the yoga of channels and winds, but all are deluded.

And:

That great profound term “mahāmudrā”,
whatever it’s basis of designation is, also has the label “empty”;
as moments are empty by nature who realizes selflessness?
There is no realizer, just a name, a term, a label,
Also that is not perfect, a projection of disciples,
also in disciples there is no self, similar with illusions and emanations,
“Mahāmudrā” is a mental imputation of the childish.

“Delusion” and “non-delusion” are mere names, mere labels,
who is the person to feel or be aware of delusion?

If not even an iota of the result, nirvana, exists, and is not perceived,
“liberation and non-liberation” is an adventitious reification,
Nothing exists in peaceful and pure space, so what is the path of liberation?

“Ultimate and relative” are also just emphatic labels,
but the two truths don’t exist in the dharmadhātu, the dharmadhātu does not exist.
Mahāsiddha Kotalipa also adds his voice:
Inanimate and animate phenomena
abide as appearances because there is no duality;
they are naturally pure,
peace, space, and immaculate.

Nonduality is a merely a name,
even that name will not exist;
sensation and one who senses are free from signs,
nonduality is great bliss.

Liberated from all concepts,
without the dualism of duality, supreme peace,
like space, liberated from conceptuality,
that is called nondual,

the meditation on the appearances of all phenomena
with the yoga of abiding in the inconceivable.

And:

whether I become a Buddha

or not and go to hell,
hell itself blissful.

Author: Malcolm

Date: Wednesday, April 6th, 2016 at 9:33 AM

Title: Re: POTUS 2016

Content:

frankc said:

Well at least you say it works both ways. But to quote the glorious Buddha Drukpa Kunley, "Where can I find the best chung and the most beautiful women?"

Malcolm wrote:

There is nothing wrong with finding people attractive, but there are ways of expressing one's admiration for them other than by suggesting that most men are so puerile that would "give their left nut" in order to be with them.

Tenso said:

Yeah you need to chill. I wasn't being serious.

Malcolm wrote:

When people slut shamed Melania Trump on face book, I called them out for that.
When people fat shamed Chrus Christie, I called them out for that.

Author: Malcolm

Date: Wednesday, April 6th, 2016 at 12:21 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

For example, he states in his commentary to the MAV:
The wisdom that knows all aspects
is asserted to have the characteristic of a direct perception.

cloudburst said:

yes, omniscience is completely free from conceptuality. I'm not clear on how your quotation bears on the subject.

Malcolm wrote:

The point is the definition of a direct perception. Your above definition makes it impossible for a direct perception to be non conceptual.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 11:57 PM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

there is no such thing as a "collection of stars" independently, so in order for such to appear, there must first be a conceptual act aka imputation. If you directly perceive things that you do not impute, they must exist independent of imputation. You are claiming that things exist as more than mere name. This is not the first time your realist slip has peeked out from under your madhyamika skirt.

Malcolm wrote:

According to the world, external objects exist independent of our imputations, things such as pots, pillars, and so on, forming the basis of our imputations.

These "facts" as not my point of view, these "facts" are facts known to the world at large. Try explaining to Joe the Plumber that his truck is merely his imputation and enjoy the blank uncomprehending stare you will receive in return.

What I find so strange is why a so called "prasangika" spends so much time on a species of mind-only theory. A proper Prasangika just accepts at face value what the world accepts. Certainly Candrakīrti never makes the distinction you are trying to make, and never would assert that direct perceptions are a result of imputations. For example, he states in his commentary to the MAV:

The wisdom that knows all aspects
is asserted to have the characteristic of a direct perception.

And in the Prasannapāda, he clearly accepts the conventions around direct perceptions and inferences.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 11:27 PM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

Imputations are actions that function as the cause of perception. For example, first you impute the big dipper upon a collection of stars, then it subsequently appears to you.

Malcolm wrote:

Frankly, this is the most inane thing you have ever said, and you are not usually given to making such unsupportable assertions. The only way your theory works is with by invoking a theory of universals, for example, the conventionally existent universals proposed by Phya pa (but strictly rejected by Dharmakīrti).

First you see a collection of stars, then you decide to give it a name: direct perception first, imputation second.

Author: Malcolm
Date: Tuesday, April 5th, 2016 at 11:14 PM
Title: Re: Inherency and the Object of Negation
Content:

cloudburst said:

Just trying to match the response to the question.... it was an invalid question.

the question seeks an answer based in inherence, and that makes no sense in the end. The truth is, conventionally, that these exist beginninglessly in mutual causation, so "which came first" is pointless, like chicken and egg.

Im not sure what you intend with the 'animals' question, but yes, animals impute objects and perceive things directly as well.

conebeckham said:

Is "perceiving things directly" the same as "imputing objects?"

cloudburst said:

imputing conceptually is the cause of directly perceiving. One could say that the act of direct perception is a mere imputation, but this type of language seems to be muddying this discussion.

Malcolm wrote:

A direct perception is a non-imputing consciousness, by definition. If this were not the case, even the ārya's realization of emptiness through yogic direct perception would be an imputation.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 11:10 PM

Title: Re: Is it right to hold stocks in agriculture if they involve slaughter?

Content:

MiphamFan said:

What about exclusively crop growing producers?

Malcolm wrote:

It is hard to be pure in samsara. You just have to use common sense.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 10:52 PM

Title: Re: Is it right to hold stocks in agriculture if they involve slaughter?

Content:

seeker242 said:

What damage does holding stocks do?

Malcolm wrote:

It is wrong livelihood. One holds stocks with an expectation profits.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 10:32 PM

Title: Re: Tibetan astrology

Content:

maybay said:

Astrology can say something about your personality, but then so can your friends.

They'll instinctively know what colors suit you. Generally a cold personality needs warm colors, and visa versa. Aim for harmony.

Malcolm wrote:

There is really quite a bit more to it than that.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 10:31 PM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

Invalid reply -- do animals use names? Do they have direct perceptions?

Just trying to match the response to the question.... it was an invalid question.

the question seeks an answer based in inherence, and that makes no sense in the end.

The truth is, conventionally, that these exist beginninglessly in mutual causation, so "which came first" is pointless, like chicken and egg.

Im not sure what you intend with the 'animals' question, but yes, animals impute objects and perceive things directly as well.

Malcolm wrote:

Imputations and direct perceptions are mutually causal? No, I don't think so.

Imputations are second order perceptions based on primary perceptions, i.e. direct perceptions. If it were otherwise, you have to invoke a theory of universals to explain perception, and that leads one outside of Dharmakīrti about what is conventionally acceptable very quickly. Universals, like "cowness" are utterly nonexistent abstractions.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 8:07 PM

Title: Re: Is it right to hold stocks in agriculture if they involve slaughter?

Content:

MiphamFan said:

Is it right to hold stocks in agricultural producers which also engage in animal husbandry (which involves slaughter directly or indirectly)?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 7:34 PM

Title: Re: Sexism (from POTUS 2016)

Content:

Dundee said:

Everybody is an object. Everybody has height, weight, mass and volume. Some men have more height than other men. Some women have a higher volume than other women. Everybody is a living object and nobody can help it

Malcolm wrote:

Lame comment: no one is a commodity, no one should be commodified, and no one should be subject to the oppression of objectification, men, women or children.

There is a direct link between global warming and the objectification and commodification of living beings. Given that this is a Dharma website, I would have thought this was obvious.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 7:27 PM

Title: Re: Sexism (from POTUS 2016)

Content:

frankc said:

Well at least you say it works both ways. But to quote the glorious Buddha Drukpa Kunley, "Where can I find the best chunga and the most beautiful women?"

Malcolm wrote:

There is nothing wrong with finding people attractive, but there are ways of expressing one's admiration for them other than by suggesting that most men are so puerile that they would "give their left nut" in order to be with them.

maybay said:

Care to hear some more Drukpa Kunley quotes?

Malcolm wrote:

If you wish to reduce DK to the level of Tenso's comment, by all means dont let me stop you. But if you think that DK's statements validate the objectification of human beings as objects and commodities...you have not understood anything.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 9:53 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

But you are insisting on the difference between "conceptual" and "non-conceptual" which is not within everyday conventions.

Malcolm wrote:

Of course it is. Mundane worldly convention includes all conventions utilized by mundane people in every area of life.

Herbie said:

your seem to confuse buddhist conventions with everyday conventions.

Malcolm wrote:

The notions of direct perception, etc., do not come from Buddhism.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 9:49 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

Now you are changing the context of conventions because "direct vs indirect perception" does not belong to the context of everyday conventions but to the context of philosophical conventions.

Malcolm wrote:

This is not the case. Questions of direct perception and inference are entirely mundane and are well within mundane worldly convention.

Herbie said:

But you are insisting on the difference between "conceptual" and "non-conceptual" which is not within everyday conventions.

Malcolm wrote:

Of course it is. Mundane worldly convention includes all conventions utilized by mundane people in every area of life.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 9:33 AM

Title: Re: Sexism (from POTUS 2016)

Content:

frankc said:

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Malcolm wrote:

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Author: Malcolm

Date: Tuesday, April 5th, 2016 at 9:29 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

That is based on valid cognition of a convention that says that there is "internal" and "external". So that is perfectly fine and I agree with this convention.

Malcolm wrote:

Since external objects are acceptable, also direct perceptions are acceptable as non-conceptual cognitions that do not depend on imputations.

Herbie said:

Now you are changing the context of conventions because "direct vs indirect perception" does not belong to the context of everyday conventions but to the context of philosophical conventions.

Malcolm wrote:

This is not the case. Questions of direct perception and inference are entirely mundane and are well within mundane worldly convention.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 9:03 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

The point in question is just so simply solved: you are taking a Svatantrika perspective which is not mine. That's it!

Malcolm wrote:

No, in fact I am not. Tsongkhapa also accepts the conventional existence of external objects. Why? Because ordinary people do.

Herbie said:

That is based on valid cognition of a convention that says that there is "internal" and "external". So that is perfectly fine and I agree with this convention.

Malcolm wrote:

Since external objects are acceptable, also direct perceptions are acceptable as non-conceptual cognitions that do not depend on imputations.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 8:48 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

That has nothing to do with the point in question.

Herbie said:

The point in question is just so simply solved: you are taking a Svatantrika perspective which is not mine. That's it!

Malcolm wrote:

No, in fact I am not. Tsongkhapa also accepts the conventional existence of external objects. Why? Because ordinary people do.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 8:31 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

Tsongkhapa does not contradict Candrakirti on this point anywhere.

Herbie said:

i think Candrakirti's presentation is grounded on the buddhist bhumis which renders it more difficult to extract the pure rational philosophy in contrast to the "Final exposition of wisdom" which actually consists of extracted chapters of Tsongkhapa's works but which is more easily accessible as to its rational philosophical core. One just has to skip certain chapters.

Malcolm wrote:

That has nothing to do with the point in question.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 8:04 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

The Prasanga take the Sautrantika presentation as the base line for conventional truth. I suggest you read Madhyamaka-avatara.

Herbie said:

I prefer to stay with "Final exposition of wisdom" since this is the only work which contains a consistent presentation of Tsongkhapa's Prasangika.

Malcolm wrote:

Tsongkhapa does not contradict Candrakirti on this point anywhere.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 7:54 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

Wow, you have completely abandoned Tsongkhapa with this statement.

Malcolm wrote:

I have not because I make explicit what Tsongkhapa makes ambiguous and blurred.[/quote]

Really, you are too much.

Objects exist conventionally, this means there are external objects.

yes but if you say that objects exist independently of conceptual imputation (which is what you are saying) in the conventional then you are actually taking a Svatantrika perspective, not a Prasangika perspective.[/quote]

The Prasanga take the Sautrantika presentation as the base line for conventional truth. I suggest you read Madhyamaka-avatara.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 7:32 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

But you seem to ignore that there are no objects in the first place because they do not inherently exist. There is a sense impression that does not display objects in the first place. Objects only arise out of the sense impression dependent on having arisen

dependent on conceptual imputations before.

Malcolm wrote:

Wow, you have completely abandoned Tsongkhapa with this statement. Objects exist conventionally, this means there are external objects.

Your assertion cannot be taken seriously by anyone.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 7:19 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

They are inseparable, because there is no perception of something without the ability to apprehend it and what you are apprehending is mere appearance, mere name (mere name doesn't mean only a name).

Malcolm wrote:

Direct perceptions are non-conceptual by definition, so what you propose is impossible.

Herbie said:

i would not say "impossible" but that it is the only way the expression "direct perception" could make sense: you can directly perceive objects only because you are familiar with the conceptual imputations of them. And "you are familiar" means that you are conditioned appropriately before you "directly perceive". So it boils down to the dichotomy of "inherently direct vs. inherently conceptual" being completely inappropriate.

Malcolm wrote:

No, Herbie, direct perceptions are by definition non conceptual. In other words, a direct perception happens when a sense organ and object and a moment of consciousness come together: for example, when an eye consciousness apprehends a blue object before any labeling of the object as blue occurs.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 6:53 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

New York has unexpectedly become a significant contest... I don't remember when NY actually mattered in any primary process.

Ordered and put up the Bernie signs this weekend! I know the studies say lawn signs

don't matter...

We live on one of the main streets into and out of our village. Hoping the signs will encourage people and get them thinking, in the words of the Immortal Yankee, Yogi Berra,

IT AINT OVER TIL ITS OVER!

Damn encouraged to see Bernie kick off in the Bronx!

The Boogie Down is the last bastion of New York F'in City!

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 3:16 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Nothing exists without a name, not even 'appearance'. Try to refer to anything without using a name.

Malcolm wrote:

Which comes first, a a direct perception or a name?

Tsongkhapafan said:

They are inseparable, because there is no perception of something without the ability to apprehend it and what you are apprehending is mere appearance, mere name (mere name doesn't mean only a name).

Malcolm wrote:

Direct perceptions are non-conceptual by definition, so what you propose is impossible.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 2:10 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Yes. Commodification/objectification of the human form is very big business these days.

maybay said:

Care to hazard a guess what Ms Trump does for a living?

Malcolm wrote:

I am quite aware of what Ms. Trump does for a living. She had an excellent teacher.

Author: Malcolm

Date: Tuesday, April 5th, 2016 at 2:08 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Nothing exists without a name, not even 'appearance'. Try to refer to anything without using a name.

Malcolm wrote:

Which comes first, a direct perception or a name?

cloudburst said:

which came first, the chicken or the egg?

Malcolm wrote:

Invalid reply -- do animals use names? Do they have direct perceptions?

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:53 PM

Title: Re: translation help

Content:

diamind said:

can anyone help me translate this. possibly correct the spelling. one lama not speaking English wrote this out and gave to me. my tibetan is only limited to be able to write alphabet. thabks

ཕུ་མཆོད་ཀྱི་འོ་མ་ལྷ་མོ་གཅིག་མ།

རང་མིག་དོན་གྱི་འོ་མ་ལྷ་མོ་ལ།

འདྲ་འབྲུལ་མེད་པའི་རང་ནས་གསལ་བ་འདེབས།

འབྲུལ་སྒྲུང་གཞི་ལ་དག་པར་བྱིན་གྱིས་སྒྲོལས།

Malcolm wrote:

From a state of inseparability, I supplicate
the ultimate guru, my own vidyā—
a moment of the essence of mind free from proliferation—
bless deluded appearances to be purified in the basis.

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:35 PM

Title: Re: The Panama Papers

Content:

Anders said:

I am frankly shocked that the leaks published by a washington-based organisation

funded by Ford and Rockefeller have shown dodgy dealings from Putin, Assad, FIFA, third world countries and token Europeans whilst nothing so far have pointed a finger at any US operations

I guess they must be clean as a whistle. Good for them.

Malcolm wrote:

We would never use a firm from Panama...

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:30 PM

Title: Re: The Perfectly Imperfect Beyond Perfection/Imperfection (Zen) Buddha

Content:

jundo cohen said:

In his book Faces of Compassion: Classic Bodhisattva Archetypes and Their Modern Expression (Wisdom Publications, 2012), Soto Zen teacher Taigen Dan Leighton wrote,

"Knowledge (jnana in Sanskrit, etymologically related to the Greek gnosis) is contrasted with wisdom, as this knowledge refers to practical understanding of the workings of phenomena in the conventional world -- not useless knowledge just learned for knowledge's sake, memorizing facts and information by rote as is done for regurgitation on tests in some unimaginative educational systems. As the flip side of wisdom, the perfection of knowledge can be seen as the function or implementation of wisdom -- but fully informed by wisdom's insight into the essential. This knowledge, also referred to as the perfection of truth, is at the service of wisdom, putting wisdom to work in the world."

https://www.amazon.com/Faces-Compassion-Bodhisattva-Archetypes-Expression/dp/0861713338/ref=asap_bc?ie=UTF8

Malcolm wrote:

Statements like this merely indicate the author's lack of familiarity with Indian Mahāyāna Buddhist literature.

Jñāna is deeper than prājñā.

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:19 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

Nothing exists without a name, not even 'appearance'. Try to refer to anything without using a name.

Malcolm wrote:

Which comes first, a direct perception or a name?

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:14 PM

Title: Re: Sexism (from POTUS 2016)

Content:

frankc said:

Is it sexist and objectifying to be attracted to a girl and openly speak about it?

Malcolm wrote:

It can be.

frankc said:

Does it work both ways?

Malcolm wrote:

Yes.

frankc said:

Are all the girls that went to see Jacob's shirtless muscle body in the twilight movies sexist and objectifying Jacob?

Malcolm wrote:

Yes. Commodification/objectification of the human form is very big business these days. It is also quite damaging to many people's feelings of self-worth. Abdullah Öcalan has something interesting to say about this:

Political and military power play quite an important role in maintaining the capitalist system's hegemony. But what is crucial is to possess and subsequently to paralyse society via the cultural industry. The mentality of communities under the influence of the system has weakened and its members have become gullible. Many philosophers claim that society has been turned into a society of the spectacle, similar to the zoo. The sex, sports, arts and culture industries, in combination and in sequence, bombard the emotional and analytic intelligence incessantly by means of a diverse spread of advertisements. As a result, both emotional and analytical intelligence have become completely dysfunctional; the conquering of society's mentality is thus complete.
<http://www.freeocalan.org/wp-content/uploads/2014/06/liberating-Lifefinal.pdf>

frankc said:

If you were being sarcastic about "most men" being dumbasses then my mistake.

Malcolm wrote:

I was responding the fantasy that when it comes to being in a relationship with a woman, foremost in most men's minds is her putative looks. Indeed, the objectification/exploitation of everything and everyone is the basis of Donald Trump's entire worldview and indeed, his (now failing) campaign.

Author: Malcolm

Date: Monday, April 4th, 2016 at 10:48 PM

Title: Re: Is optimism bad?

Content:

Boomerang said:

O Realizer of the Transitory World. Don't have,
as objects of your mind,

The eight transitory things of the world:

Namely, material gain and no gain, happiness and unhappiness,

Things nice to hear and not nice to hear, or praise and scorn.

Be indifferent (toward them).

If I've decided that I'm going to live as a lay person, with a career and bills to pay, is it bad for me to be optimistic about achieving success in my worldly endeavors? If I'm going to interact with people daily, is it bad for me to take the optimistic attitude that I am well-liked by my peers? If I have an illness, is it bad for me to be optimistic about recovering?

Malcolm wrote:

It is not a problem to enjoy your life.

Author: Malcolm

Date: Monday, April 4th, 2016 at 11:24 AM

Title: Re: Why is Nichiren Buddhism marginalized in the American Buddhist community?

Content:

dharmapdx said:

Thank you. What you write here is exactly the issue I am facing. I feel that I need an "organized curriculum," and I'm envious that other schools have exactly that.

Malcolm wrote:

Then, you should study in the Tendai school, using Nichiren's works as a modifying reference.

dharmapdx said:

That's actually a great idea. Any book suggestions, websites, etc.? Thanks.

Malcolm wrote:

Talk to DGA.

Author: Malcolm

Date: Monday, April 4th, 2016 at 10:41 AM

Title: Re: Is Consciousness Produced by the Brain?

Content:

Wayfarer said:

Yes, I did say that, not because I was advocating Vedanta, but because of the impossibility of making the mind an object.

The essay by the Dalai Lama says:

As to the question of whether or not a single mental state can observe and examine itself, this has been a very important and difficult question in the Buddhist science of mind. Some Buddhist thinkers have maintained that there is a faculty of mind called "self-consciousness," or "self-awareness." It could be said that this is an apperceptive faculty of mind, one that can observe itself. But this contention has been disputed. Those who maintain that such an apperceptive faculty exists distinguish two aspects within the mental, or cognitive, event. One of these is external and object-oriented in the sense that there is a duality of subject and object, while the other is introspective in nature and it is this that enables the mind to observe itself. The existence of this apperceptive self-cognizing faculty of mind has been disputed, especially by the later Buddhist philosophical school of thought the Prasangika.

Malcolm wrote:

Prasanga is sutra, not tantra.

Author: Malcolm

Date: Monday, April 4th, 2016 at 10:35 AM

Title: Re: Sexism (from POTUS 2016)

Content:

Tenso said:

Though, let us not kid ourselves here. Most men would give away their left testicle to be with a woman like Ivanka. Can't really say the same about Heidi no matter how accomplished she is.

Malcolm wrote:

Most men are dumbasses.

frankc said:

Who invented most of the cool stuff? who are the majority of the ordained? who are the majority of scientists? How many men have died defending their family? How many men have died fighting to protect their country? How many men have sacrificed their lives for others? When the titanic went down, who was let off the ship first when men stayed on the ship to sink and die? Were there any feminists on the titanic? Maybe they weren't noticeable after twisting their short crew cut hair into little pigtails and jumping into the nearest life boat. Is anyone triggered? #thetriggering. Does Dharmawheel have a safe space?

Video with men saving people's lives. Dumbasses or heroes?

<https://www.youtube.com/watch?v=LDrd8ELhvvM>

Malcolm wrote:

I was responding to the blatant sexism and objectification of Ivanka Trump in the observation made above. "Most men" obviously would do no such thing.

Author: Malcolm

Date: Monday, April 4th, 2016 at 12:24 AM

Title: Re: Soto-zen, Dogen and reincarnation

Content:

jundo cohen said:

So, in that way, the Buddha himself implied and often directly said that "Karma" and "Rebirth" only exist so long as sentient beings in delusion see the world that way, and they each vanish when we pierce through the dream in Wisdom. Nonetheless, as the fox koan reminds us, we must continue to honor Karma, and seek the good, in our every volitional word, thought and act in this life.

Malcolm wrote:

But it is not so simple as merely deciding, on the basis of a conceptual apprehension of emptiness, that there the nature of reality is free from arising and ceasing. Sentient beings are delusion. As my signature points out, "So called "sentient beings" are merely delusions self-appearing from the dhātu of luminosity."

The point is to realize that true knowledge, the light of which dispels the darkness of delusion. Then we can talk about freedom from birth and death, and the solutions to the other primary existential questions that spur us on the path that leads to awakening.

DGA said:

Malcolm, do you use the word "knowledge " in this context as a direct translation for the Sanskrit jnana? I'm asking because this may be relevant to a parallel discussion

<http://dharmawheel.net/viewtopic.php?f=107&t=22352>

Malcolm wrote:

Sure, the idea of transcendent knowledge applies here, lokottarajñāna.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 10:55 PM

Title: Re: Soto-zen, Dogen and reincarnation

Content:

jundo cohen said:

So, in that way, the Buddha himself implied and often directly said that "Karma" and "Rebirth" only exist so long as sentient beings in delusion see the world that way, and they each vanish when we pierce through the dream in Wisdom. Nonetheless, as the fox koan reminds us, we must continue to honor Karma, and seek the good, in our every

volitional word, thought and act in this life.

Malcolm wrote:

But it is not so simple as merely deciding, on the basis of a conceptual apprehension of emptiness, that there the nature of reality is free from arising and ceasing. Sentient beings are delusion. As my signature points out, "So called "sentient beings" are merely delusions self-appearing from the dhātu of luminosity."

The point is to realize that true knowledge, the light of which dispels the darkness of delusion. Then we can talk about freedom from birth and death, and the solutions to the other primary existential questions that spur us on the path that leads to awakening.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 10:03 PM

Title: Re: Is Consciousness Produced by the Brain?

Content:

Wayfarer said:

and immediately got called (or got slapped down as) 'a Vedantin' for saying it.

Malcolm wrote:

You said:

Wayfarer said:

But my approach to the 'nature of mind' is different, in that I say that mind is never 'an object of perception' - it is not 'out there' and can't be known as any kind of essence, substance, or in any objective sense. It is always the 'unknown knower, the unseen seer', which is a pre-Buddhist idea from the Upanisads.

Malcolm wrote:

In fact, the clarity aspect of the mind can be taken as a direct object in meditation, this is the basic practice of Mahāmudra, Dzogchen, etc.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 9:57 PM

Title: Re: Why is Nichiren Buddhism marginalized in the American Buddhist community?

Content:

dharmapdx said:

Thank you. What you write here is exactly the issue I am facing. I feel that I need an "organized curriculum," and I'm envious that other schools have exactly that.

Malcolm wrote:

Then, you should study in the Tendai school, using Nicherin's works as a modifying reference.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 8:50 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Malcolm wrote:

The point is to distinguish karmically arisen appearances from appearances of pristine consciousness.

florin said:

Isn't this distinction somewhat unnecessary ?

Malcolm wrote:

This distinction is the whole basis of Dzogchen teachings.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 5:30 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Malcolm wrote:

The point is to distinguish karmically arisen appearances from appearances of pristine consciousness.

Panaesthesia said:

No, the point is to recognize the emptiness of all appearances...

Malcolm wrote:

Not going to argue with you about it. But it is as I have said. All appearances are empty. Some appearances arise from karma, some do not. In Dzogchen teachings, we work with the latter, including the sound of dharmatā, which is just a "sound" that arises from your own state, for example, the sound and sights that you hear and see in the bardo of dharmatā.

Author: Malcolm

Date: Sunday, April 3rd, 2016 at 1:04 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

"Dharmata Swayambhu Nada"

Malcolm wrote:

This is Sanskrit, not Tibetan. Tibetan would be rang byung chos nyid sgra, dharmatā svayambhu śabda.

Panaesthesia said:

Thank you for the correction Malcolm. My lack of attention to details like that shows why I should stick to my own language and my own words!

"self-arising"

Malcolm wrote:

Self-arising, in Dzogchen teachings, means "arising from one's own state," rather than from "other."

Panaesthesia said:

Ok, it's not as clean as I would hope. Since there is no "one" to have "one's own state," the "arising immanently" sense of "autogenous" is a better description of what is experienced.

Thanks again, for taking the time.

Malcolm wrote:

Worries about language are at best a distraction. The point is to distinguish karmically arisen appearances from appearances of pristine consciousness.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 9:50 PM

Title: Re: Why is Nichiren Buddhism marginalized in the American Buddhist community?

Content:

Queequeg said:

There is no organized curriculum, by any Nichiren groups AFAIK, that can provide an accessible and practical approach starting with basics through the higher levels of practice. Japan was so unstable in the 13th, 14th and 15th centuries and the Nichiren community immediately after Nichiren's passing more or less struggled. Nichiren's description of the Daimoku as an amulet tied around our necks really bore out. Through those centuries of turmoil, little survived except the Daimoku. We certainly lost the curriculum Nichiren taught which appears to have been heavily loaded with study of Zhiyi, Zhanran and Saicho, and without that foundation, I don't think you can really understand him.

At this point, the curriculum needs to be reconstructed. I don't see anyone in a position to do that. SGI is stuck and lost without Ikeda. Shoshu has gone back to being their closed off sect. Nichiren Shu, while pleasant and open does not seem to have the inspiration, content to be the managers of historic temples. To the extent that they've innovated practices, it seems to be in the direction of Japanese style asceticism. Everyone else seems like they are sleep walking through the performance of the traditional rites.

Malcolm wrote:

There is also no client base. In Japan, Nicherin Buddhism was very tied in with Japanese "shamanism." Nicherin priests played important community roles.

In America, everyone wants to be a practitioner.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 9:24 PM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

"Dharmata Swayambhu Nada"

Malcolm wrote:

This is Sanskrit, not Tibetan. Tibetan would be rang byung chos nyid sgra, dharmatā svayambhu śabda.

Panaesthesia said:

"self-arising"

Malcolm wrote:

Self-arising, in Dzogchen teachings, means "arising from one's own state," rather than from "other."

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 8:54 PM

Title: Re: Re "The Rain of Nectar of the Mantras Which Pacify a Myriad of Diseases"

Content:

pemachophel said:

Thanks for the replies Loppon-la and Dharma sis Yudron. That's how I'll search for this tomorrow.

Malcolm wrote:

nad sna tshogs zhi ba'i sngags bdud rtsi'i char pa/

gsung 'bum/_mi pham rgya mtsho Volume 29 Pages 121 - 312 Open Access Work under CC-BY License. See TBRC License Policy for more information.

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O1PD451591PD453352DB646812DB646821PD657051PD65720%7CW2DB16631

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 8:31 PM

Title: Re: Dreloma decides 487 bce

Content:

Nicholas Weeks said:

The 2016 issue of Dreloma, the Drepung Library periodical has a thorough article on the correct date for Buddha's nirvana. It gives supporting evidence for and against the Tibetan, Chinese, Sri Lankan dates. Using mainly the dates of kings of Ceylon and India, the author picks 487 bce as most likely.

Western scholars picked this date some years ago, so it was interesting to see Sonam Morup compare all the estimates and side with the West.

Malcolm wrote:

Newest dates are 407 BCE, cf Gombrich, Cousins. This also is more in line with the accounts preserved in Dzogchen annals.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 4:56 AM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Wayfarer said:

thanks! It was an amazing experience, doing that course in 2011-2012 - my only regret being that it didn't last 10 years instead of just two. At the time I had a very flexible employment arrangement, two days a week I would spend on Campus, working on my day-job from the student labs and then going to lectures and tutorials.

The Sydney University quadrangle.

Malcolm wrote:

You had it easy, my "masters" degree (slob dpon, ācarya) in Buddhist studies took 15 years to gain, and included a three year solitary retreat.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 4:16 AM

Title: Re: Following a new Lama

Content:

Justmeagain said:

In terms of Empowerments, can they be given en masse as we see HHDL and others have done in the past? Again, I can't see there being much opportunity to sit in front of someone like D Rinpoche for a HYT empowerment for example.

Malcolm wrote:

You have to become his student.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 3:58 AM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

impressive.

Malcolm wrote:

You will see when you read it. You also have to recall that the canonical translation of the Pramāṇavārttika was made by Sapan. Phya pa's system is interesting in its own right, but it is far afield from Dharmakīrti.

cloudburst said:

sounds good

both Chaba and Dharmakīrti both assert provisional views, so I don't mind if they diverge from each other, we can take what is good from both.

Malcolm wrote:

After you read Sapan, you will not be so interested in Phya pa, or blo rigs, anymore.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 3:32 AM

Title: Re: Re "The Rain of Nectar of the Mantras Which Pacify a Myriad of Diseases"

Content:

pemachophel said:

Does anyone know who the spell the Tibetan title for this book by Ju Mipham? And/or does anyone know if it can be found at TBRC? I'd like to look at this text. I tried searching for it at TBRC and didn't have any luck since I'm not sure of the Tibetan word order and the Tibetan for the translator's "myriad."

Malcolm wrote:

It is probably the nad sngags 'bum.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 3:24 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

It's absurd to assert, as Sakya Pandita does, that names don't signify anything because Buddha said "Shariputra, all phenomena are mere name". Mere name and mere appearance are synonyms, so names do most definitely signify something.

conebeckham said:

Really? There are no "appearances" prior to naming? Are you certain?

Malcolm wrote:

It is a big problem with Gelug philosophy, pointed out already by Gorampa.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 3:18 AM

Title: Re: View in Dzogchen and Shaktism

Content:

fckw said:

Interesting discussion here, thanks guys! (I'd love to hear a little more about Shaktism in comparison.)

Malcolm wrote:

The basis has an aspect of consciousness, as the Six Dimensions clearly states:
If that aspect of pristine consciousness did not exist,
it would not be any different than the physical matter of the four elements.

fckw said:

Just one question: You are aware probably, that such logic is not valid reasoning according to Western philosophical standards, right? In Western thought you of course cannot conclude from the premise "...did not exist..." to "...would not be any different than physical matter...". According to Western thought, if something did not exist, then it could not be either different or same as anything else that does exist. (Whether a non-existent thing is same or different from another non-existent thing is an open question.)

Malcolm wrote:

The passage means that if the basis isn't a consciousness, it would be inert, like the four elements.

What is the basis? Garab Dorje states in a commentary in the Vima Snying thig:

"The fundamental basis is the trio of essence, nature and compassion of each individual's vidyā."

We saw already that essence, nature and compassion are aspects of what is termed "pristine consciousness" aka ye shes or primordial wisdom.

I also want to point out, that though it may seem to some people that Dzogchen is

proposing some temporal beginning to samsara and nirvana, this is really not the case. Dzogchen is not a cosmology. It is a phenomenology of bondage and liberation.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 2:59 AM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

Whether or not it represents the system of Dharmakirti is a debate, not a fact.

Malcolm wrote:

No, it really is a fact.

cloudburst said:

impressive.

Malcolm wrote:

You will see when you read it. You also have to recall that the canonical translation of the Pramāṇavārttika was made by Sapan. Phya pa's system is interesting in its own right, but it is far afield from Dharmakīrti.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 2:55 AM

Title: Re: Why is Nichiren Buddhism marginalized in the American Buddhist community?

Content:

Queequeg said:

Kosen Rufu was a massive goal, and at least in the 60's and 70's, even 80's, that was the actual goal of SGI. The teachings they spread were also radically, fire and brimstone Nichiren - in that any deviation from the Lotus Sutra, embodied for them in the Daimoku and Gohonzon, was an unacceptable compromise.

.

Malcolm wrote:

Don't forget the Nam/Namu internet war of the mid 90's.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 2:51 AM

Title: Re: Why is Nichiren Buddhism marginalized in the American Buddhist community?

Content:

dharmapdx said:
But what do others here think?

Malcolm wrote:
The SGI I people I met back in the '80's always tried to convince me that I should chant for money and cars. Seriously.

Author: Malcolm
Date: Saturday, April 2nd, 2016 at 2:30 AM
Title: Re: Inherency and the Object of Negation
Content:

cloudburst said:
Whether or not it represents the system of Dharmakirti is a debate, not a fact.

Malcolm wrote:
No, it really is a fact.

Author: Malcolm
Date: Saturday, April 2nd, 2016 at 1:54 AM
Title: Re: View in Dzogchen and Shaktism
Content:

gad rgyangs said:
you cant mix and match: you can either say the mind and the willow tree in the garden both exist, or you can say that they both don't exist, but you cant say there is a thing called "mind" which has certain qualities, but the thing called "the willow tree in the garden" does not have those same qualities and is only a projection. thats simply blatant mindism, AKA reification. Im not saying the willow tree in the garden has a mind or rigpa, just that it has the same qualities (empty and spontaneously present) as your posited minds. And the basis of both of them, and everything else, is what is called gzhi in Dzogchen parlance. This gzhi is not the mind, nor is it the willow tree. It is not emptiness, clarity, or in the inseparability of emptiness and clarity. It is no "thing", nor is it "nothing", but when an empty and clear mind discovers it, that mental event is called rigpa.

krodha said:
You view the gzhi like a Vedantic purusa.

Malcolm wrote:
Yes, like brahman, or so it seems.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 1:54 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

I said the basis is a set of generic qualities of a given consciousness

gad rgyangs said:

you cant mix and match: you can either say the mind and the willow tree in the garden both exist, or you can say that they both don't exist, but you cant say there is a thing called "mind" which has certain qualities, but the thing called "the willow tree in the garden" does not have those same qualities and is only a projection. thats simply blatant mindism, AKA reification. Im not saying the willow tree in the garden has a mind or rigpa, just that it has the same qualities (empty and spontaneously present) as your posited minds. And the basis of both of them, and everything else, is what is called gzhi in Dzogchen parlance. This gzhi is not the mind, nor is it the willow tree. It is not emptiness, clarity, or in the inseparability of emptiness and clarity. It is no "thing", nor is it "nothing", but when an empty and clear mind discovers it, that mental event is called rigpa.

Malcolm wrote:

Dante, the term "basis" describes a state of nonrealization, nothing more.

We use the term to describe a set of qualities of what is termed "pristine consciousness." The basis is a consciousness, term "pristine consciousness, as the Six Dimensions states:

Because pristine consciousness has three aspects,
the basis is explained in different words.

The Sgra thal gyur states:

The pristine consciousness dwelling in its own essence
is inseparable in three modalities.

Further, the Illuminating Lamp commentary on Sgra thal gyur states
the pristine consciousness—subsumed by the consciousness which apprehends
primordial liberation and the abiding basis as ultimate—is inseparable in all buddhas
and sentient beings as a mere consciousness.

A rock in a garden is just a projection of a mind that does not recognize its own state.
This is very explicitly stated of inanimate objects — they are reified out of the five lights
from our nonrecognition of the five lights. For example, the Illuminating Lamp states:
The luminous aspect of delusion resulting from that is stirred by a subtle vāyu. Also, all
the previous lights are stirred and obscured, such that the light's own appearance grows
dimmer and dimmer. After it becomes impure, the latent appearances of earth, water,
fire, and air emerge and appear as subtle particles.
Etc.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 1:18 AM

Title: Re: Inherency and the Object of Negation

Content:

cloudburst said:

Sakya Pandita's pov is an interpretation of the original material, like any other commentary. I sincerely doubt the publishing of the Treasury is going to be particularly exciting in the way you suggest, as those who have confidence in Chaba's system will refute it in turn, as many Sakya scholars did back in the fifteenth century as they embraced the new presentation of Lama Tsongkhapa.

Malcolm wrote:

You'll see.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 1:14 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

but since you posit multiple minds, then you are positing a "universe" of minds.

Malcolm wrote:

And the problem is?

gad rgyangs said:

you seem to be fixated on reified minds. there are no minds, only mental events, and those of course are empty & clear. go and look for something that you are calling "mind" and when you find it, get back to me.

Malcolm wrote:

A mind is merely a label for an aggregate, just like "Dante" is a label for an aggregate. Please don't bore me with this trivia.

gad rgyangs said:

exactly. so you are singling out one particular label for an arbitrary aggregate: "mind", and calling the nature of that arbitrary label "the basis", meanwhile insisting that all other arbitrary labels of other aggregates are of things that "don't exist" (like the universe), and then you are insisting that there is a basis that inheres in your chosen aggregate-label, but not any other labels. That's why I am saying you are an inveterate mind-reifier.

Malcolm wrote:

I never said the universe didn't exist. I did not insist that basis inheres anywhere. I said

the basis is a set of generic qualities of a given consciousness, the realization of which results in Buddhahood. It is really not hard to understand and is all perfectly consistent with Dzogchen texts and teachings. Shabkar writes:

Fortunate children of good families, listen without distraction:

although the discourses of the eighty-four thousand aggregates of Dharma and so on,
taught by all the victors of the three times,
are equal with space and immeasurable,
in reality, they were taught in order to realize one's own mind;
apart from this, nothing else was taught by the victors.

And:

All perceived appearances are the appearances of one's mind.

The outer world that appears to be inert is the mind.

The sentient beings inhabiting it appearing in six classes are also the mind.

The appearance of the happiness of the higher realms of gods and men is the mind.

The appearance of the suffering of the three lower realms is also the mind.

Avidyā appearing as the five poisons is also the mind.

Vidyā appearing as self-originated pristine consciousness is also the mind. [106]

Negative thoughts appearing as the traces of samsara are also the mind.

Positive thoughts appearing as buddhafi elds are also the mind.

The appearance of obstacles of ghosts and demons is also the mind.

The appearances of gods and siddhis are also the mind.

The appearances of the variety of concepts are also the mind.

Non-conceptuality, appearing as one-pointed meditation, is also the mind.

The signs and colors of things are also the mind.

The absence of signs and non-existence of proliferation is also the mind.

Appearances without the duality of being one or many is also the mind.

Appearances that are not established as being either existent or non-existent are also the mind.

There are no appearances at all apart from the mind.

And:

This relaxed unfabricated ordinary mind

is the vast space of the realization of the Jinas free from extremes.

Frankly, my friend, I think you are a little too hung up on words.

Author: Malcolm

Date: Saturday, April 2nd, 2016 at 12:32 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

The universe does not exist outside the minds that project it,

gad rgyangs said:

but since you posit multiple minds, then you are positing a "universe" of minds.

Malcolm wrote:
And the problem is?

gad rgyangs said:
you seem to be fixated on reified minds. there are no minds, only mental events, and those of course are empty & clear. go and look for something that you are calling "mind" and when you find it, get back to me.

Malcolm wrote:
A mind is merely a label for an aggregate, just like "Dante" is a label for an aggregate. Please don't bore me with this trivia.

Author: Malcolm
Date: Saturday, April 2nd, 2016 at 12:00 AM
Title: Re: View in Dzogchen and Shaktism
Content:

gad rgyangs said:
yet he also says that through the experience of emptiness and clarity one may discover instant presence/rigpa. And discovering rigpa means, first the discovery of the inseparability of emptiness and clarity, not as experiences but as the nature of reality, and then, through that, the discovery of the basis, which, as he says, is the nature of both the individual and the universe.

Malcolm wrote:
The universe does not exist outside the minds that project it, and there is no inseparable clarity and emptiness for us to discover apart from the inseparable clarity and emptiness of our own minds. The fact that we can discover the knowledge of our own state through the three experiences proves that we are discovering the knowledge of the real state of our own minds, and nothing else. As far as the reality of the universe goes, well as Āryadeva put it, when one discovers the emptiness of one thing, one discovers the emptiness of all things, and as the Dzogchen tantras put it, knowing one thing liberates everything (gcig shes kun grol).

You should should also bear in mind that the experience of clarity, which is connected with lhun grub, is just an example, the same goes with the experience of emptiness, it is merely an example. This is why, for example, we don't attain the first bhumi at direct introduction (99.999 percent of us at any rate) — that only happens if one happens to be diligent enough to reach the third vision in this life.

Author: Malcolm
Date: Friday, April 1st, 2016 at 11:40 PM
Title: Re: Inherency and the Object of Negation
Content:

conebeckham said:
Anyone translating that text, Malcolm?

Malcolm wrote:
It should be out from LTC somewhat soon.

Author: Malcolm
Date: Friday, April 1st, 2016 at 10:16 PM
Title: Re: Inherency and the Object of Negation
Content:

Tsongkhapafan said:
According to Lorig...

Malcolm wrote:
Yeah, Sakya Pandita demolished that. I don't know why the Gelugpas persist in using this clumsy Tibetan system invented at Sangphu that has nothing to do with Dharmakīrti.

Tsongkhapafan said:
Perhaps because it is not a Tibetan system because it comes from Dignaga and Dharmakīrti? I wasn't aware of Sapan's objection to it.

Malcolm wrote:
No, the system of Lorigs (blo rigs) used in Gelugpa was invented by a Tibetan scholar named Phya pa at Sangphu in the 12th century. He was one of Loppon Sonam Tsemo's academic professors. Sakya Pandita refutes Phya pa's system utterly in the chapter on blo in his tshad ma rigs gter. Since Sapan's rigs gter has not been published yet in English, very few people are aware of this. Once it is published, it will cause a stir, because thousands of people will realize that the blo rigs they have been taught be Gelug is just Tibetan fabrication, and does not represent the intention of Dharmakīrti.

Author: Malcolm
Date: Friday, April 1st, 2016 at 10:08 PM
Title: Re: View in Dzogchen and Shaktism
Content:

gad rgyangs said:
No, you are confusing the experience of emptiness (just a state of nonconcepuality) and an experience of clarity (which is not the same thing as luminosity) for inseparable clarity and emptiness.

Malcolm wrote:
so what you are saying is that when someone perceives emptiness and enters the first

buhmi, they are not perceiving emptiness, just non-conceptuality?[/quote]

What I am saying is that the the term "experience of emptiness" refers to an experience of nonconceptuality, where one's mind seems empty of thoughts and concepts (actually there is still a very subtle stream of thoughts and concepts). It is not the same thing as realizing emptiness, a point which ChNN (since he seems to be the only authority you accept) has made repeatedly over the years.

Likewise, "the experience of clarity," as opposed to the clarity aspect of the nature of mind, refers to a heightened sense of awareness, where, as ChNN notes, Longchenpa describes being aware of things even though they are outside of his immediate audiovisual range, such as features of the mountains behind him and so on.

The experience of bliss, obviously, does not refer to the bliss of awakening, but rather pleasurable sensations, for example, during sexual intercourse.

Author: Malcolm

Date: Friday, April 1st, 2016 at 9:48 PM

Title: Re: Ngakpa Livelihood

Content:

maybay said:

You're not forced to deal with the dominant forces of the time.

Malcolm wrote:

Tell that the carpenter's union...

Author: Malcolm

Date: Friday, April 1st, 2016 at 9:44 PM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

I am still hung up on the water/pus/nectar. Malcolm would you agree the appearance of such substances is the result of each individuals karma?

Also, if you say they are all equally deluded what is actually there once the delusion ceases?

And for Tsongkhapa, is the water like a blank canvas awaiting one's designation?

Malcolm wrote:

As to your first question, these are indeed karmic appearances.

As to your second question, a buddha perceives only a display of pristine consciousness, so pristine consciousness or primordial wisdom is what is "actually" there once the delusion ceases.

This is old argument in Tibetan circles. What Tsongkhapa actually argues is that the posited liquid substance is validly divisible into six portions: molten iron, pus and blood, water as an environment, water as water, and water as nectar over which asuras and devas squabble, thus rendering all perception conventionally valid, not only in their own domain, but generally so.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 7:00 PM

Title: Re: Following a new Lama

Content:

Justmeagain said:

Hi just following on from a previous thread. With the risk of sounding trite I am very much drawn to Dzongsar Rinpoche. Can one be a follower of a Lama without actually meeting him or receiving empowerment from him? I was initially initiated in the Gelug tradition but Dzongsar's teaching sing to me 😊

Malcolm wrote:

Only in the same sense you can follow someone on twitter or facebook.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 8:04 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

ChNNR sez:

those who are interested in the Ati Dzogpa Chenpo teaching and follow its principle must first of all train earnestly in separating nature of the mind, or instant presence, from mind. The principal reason for the need for this separation is to avoid the deviation and error that can occur when most practitioners apply the practice on the path, i.e. that of mistaking experiences such as emptiness or clarity for our real nature. So: our real nature is beyond emptiness and clarity. That is the basis, and direct knowledge of that is rigpa.

Malcolm wrote:

No, you are confusing the experience of emptiness (just a state of nonconcepuality) and an experience of clarity (which is not the same thing as luminosity) for inseparable clarity and emptiness.

So I think you have not understood this point correctly at all. But please feel free to continue to understand things however you like.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 6:26 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

That is all Dharma has to say about reality.

The rest of Dzogchen is an explanation about how minds are deluded, and how they liberate themselves. That's it. The rest is all complicated details.

mirrormind said:

For a mind that is just empty and aware the experience of something separate and concrete like an individual being must be utterly fascinating and alluring.

Malcolm wrote:

Yup, kicking the chain of dependent origination into high gear.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 6:20 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

pardon my interruption, but if Vajrapani = Nyala Pema Duddul, that seems like a big deal and pretty relevant to my question. The exchange with Vajrapani becomes something quite different than a literal exchange like one would have with a friend at the cafe.

Malcolm wrote:

His experience is a dialogue with Vajrapani. But if we were there, we likely would not see Vajrapani ourselves. But he would.

Queequeg said:

I get that.

But, its not that there is Vajrapani, then NPD, as two separate and distinct entities. There's something more nuanced going on. Correct?

Is my conversation with you, if we were to talk by phone or over coffee or something, of the same nature?

Malcolm wrote:

It is like a dialogue of wisdom with mind.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 5:52 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

pardon my interruption, but if Vajrapani = Nyala Pema Duddul, that seems like a big deal and pretty relevant to my question. The exchange with Vajrapani becomes something quite different than a literal exchange like one would have with a friend at the cafe.

Malcolm wrote:

His experience is a dialogue with Vajrapani. But if we were there, we likely would not see Vajrapani ourselves. But he would.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 5:46 AM

Title: Re: The Negative Retributions of Guns

Content:

Malcolm wrote:

Texts like this can lead to awakening. Dune never will.

Queequeg said:

sorry to press you because you didn't answer one of my questions.

Are you saying, in reading Dune or the Avatamsaka Sutra, the ideal approach is the same - to be absorbed in the story?

Likewise, Nyala Pema Dudul's writings are a product of jñāna because was a Buddha, for real.

I will take this under advisement.

Malcolm wrote:

When reading Avatamska, one enters a samadhi on the mind of the Buddha. Frank Herbert has buddhanature, but I don't think reading Dune results in samadhi that leads to awakening.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 5:07 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

so you are saying that all buddhism has to say about reality is that minds are aware and empty.

Malcolm wrote:

In so many word, yes. That is all Dharma has to say about reality.

The rest of Dzogchen is an explanation about how minds are deluded, and how they

liberate themselves. That's it. The rest is all complicated details.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 4:26 AM

Title: Re: The Negative Retributions of Guns

Content:

Malcolm wrote:

There is no difference between Vajrapani's mind and Nyala Pema Duddul's mind. The idea that the latter is reporting the words of the former, is a mere convention for mortals, but is not how things actually are. There is a reason Dzogchen tantras begin, "Thus did I explain at one time..." and only later restart with a conventional, "Thus did I hear at one time..."

Sherab Dorje said:

There is no difference between Vajrapani's mind and anybody's mind, but know we are veering kind of off track, in which case one could say that all prophecies are the words of Bodhisattva.... or Buddha... or ...yogini or ad nauseum.

For the purposes of this discussion though it would probably be intelligent to stay with the convention that Vajrapani uttered the words and Nyala Pema Duddul wrote them down for us.

Malcolm wrote:

It was NPD's vision, don't think you can really say that it was outside the dimension of his realization, i.e., Vajrapani was a manifestation of his own awakened mind. The same thing goes for my teacher's [KDL] constant visions of Padmasambhava.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 4:21 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

There is no getting around it. The problem is animal agriculture typically causes far more death and destruction.

<http://www.sciencedirect.com/science/article/pii/S0048969715303697>

Science of The Total Environment

Volume 536, 1 December 2015, Pages 419–431

"The consumption of animal-sourced food products by humans is one of the most powerful negative forces affecting the conservation of terrestrial ecosystems and biological diversity. Livestock production is the single largest driver of habitat loss"

dharmagoat said:

It is that simple really. If you care about sentient beings you minimize the amount of

farmed meat you consume.

Malcolm wrote:

It really depends on how those animals are raised. I have seen many grass-fed operations in my region where soil has been restored by rotational grazing, and so on.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 4:18 AM

Title: Re: The Negative Retributions of Guns

Content:

Sherab Dorje said:

Again you are making the same mistake: Vajrapani hit the home run, not Nyakla Pema Duddul. Nyakla Pema Duddul merely reported what Vajrapani stated.

Malcolm wrote:

There is no difference between Vajrapani's mind and Nyala Pema Duddul's mind. The idea that the latter is reporting the words of the former, is a mere convention for mortals, but is not how things actually are. There is a reason Dzogchen tantras begin, "Thus did I explain at one time..." and only later restart with a conventional, "Thus did I hear at one time..."

Author: Malcolm

Date: Thursday, March 31st, 2016 at 4:12 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

I don't know how familiar you are with the Lotus Sutra...

Malcolm wrote:

Very familiar. Read it many times, in many versions.

My point is that the Lotus Sūtra is a product of jñāna. This immediately puts it in a different class than other things. Texts like this can lead to awakening. Dune never will.

Likewise, Nyala Pema Dudul's writings are a product of jñāna because was a Buddha, for real.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 4:09 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:
According to Lorig...

Malcolm wrote:
Yeah, Sakya Pandita demolished that. I don't know why the Gelugpas persist in using this clumsy Tibetan system invented at Sangphu that has nothing to do with Dharmakīrti.

Author: Malcolm
Date: Thursday, March 31st, 2016 at 4:06 AM
Title: Re: View in Dzogchen and Shaktism
Content:

gad rgyangs said:
then what is the mereological relationship between the basis of my mind and the basis of your mind?

Malcolm wrote:
Does there have to be one?

gad rgyangs said:
you're the one positing multiple bases, so how do they relate to each other? or are you willing to just say "reality consists of a bunch of minds" and leave it at that?

Malcolm wrote:
No, not multiple bases, no more than there are multiple heats.

The basis, as we saw above, is just the dharmatā of one's own mind, just as heat is the dharmatā of fire. We don't say of emptiness for example, that there multiple emptinesses for multiple entities, we don't need to say that of the basis either when we understand that the basis is a generic set of attributes for all minds, just as emptiness is a generic attribute of phenomena. We speak of emptiness often without distinguishing whether we mean one emptiness or many emptinesses, because it is understood at the outset that there is no entity "emptiness" that needs to be spoken of in plural or singular terms. Likewise, we don't need to speak about the basis in plural or singular terms because we can understand at the outset the term "basis" refers to the dharmatā of the mind, and not some entity out of which minds arise, or in which they are somehow located. Likewise, we discuss fire in terms of heat, we don't say that fires have heats, we merely generically declare that all fires are hot.

Author: Malcolm
Date: Thursday, March 31st, 2016 at 3:33 AM
Title: Re: The Negative Retributions of Guns
Content:
Queequeg said:
I would point out, "interpretive space" is not the same as skepticism.

Malcolm wrote:
Nope, but it is still very conceptual.

Author: Malcolm
Date: Thursday, March 31st, 2016 at 3:29 AM
Title: Re: View in Dzogchen and Shaktism
Content:
gad rgyangs said:
then what is the mereological relationship between the basis of my mind and the basis of your mind?

Malcolm wrote:
Does there have to be one?

Author: Malcolm
Date: Thursday, March 31st, 2016 at 3:11 AM
Title: Re: The Negative Retributions of Guns
Content:
Malcolm wrote:
That is a lot of intellectual jugglery. How do you keep all those balls in the air?

Queequeg said:
I'm not sure what you mean...

What's the difference in viewing the sutras (leaving aside tantras, because I have little familiarity with them) as accounts of legends and viewing them as not literally true, but not untrue, nonetheless?

QQ wrote: "I don't think a giant stupa actually, materially came out of the ground and floated up in the air while Shakyamuni was discoursing with disciples at Grdhakuta some eight years before his parinirvana. That does not mean to me that its an untrue story."

Malcolm wrote: "Mahāyāna sūtras are not history, no sūtras or tantras are. They are legends about people who lived 2500 years ago. However, the legendary though they may be, this does not mean they are not documents of events."

Are we saying something substantially different? I come around to a similar conclusion - "Such concerns just are not important."
If you ever meet such a person...
That would be wonderful.

Malcolm wrote:
The difference is that I don't go into an interpretive space. When I read "A great stupa

floated up out of the ground," I feel a part of that space in which bodhisattvas and stupas billow out of the ground, I don't go into some space of removed skepticism.

When I read Dune however, it is different because Herbert, for all his virtue as an author, was not a buddha.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 2:59 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

Since the ultimate pervades them without any nature at all, it is contained within each individual consciousness.

this is very different from saying, as you do, that the ultimate is each individual consciousness

Malcolm wrote:

I never said that each individual consciousness was ultimate per se. The point is that the ultimate (inseparable luminosity and emptiness) is a generic attribute they all share, in the same way all fires share the generic attribute of heat, and so on, or that each and every entity is empty. As Candra points, all things have two natures, one relative, one ultimate. In Madhyamaka, the ultimate nature of each and everything is emptiness. This is true also in Dzogchen; but in Dzogchen, not only are all minds ultimately empty, they are also ultimately luminous. This inseparable luminosity and emptiness is given the name "one's unfabricated mind" by Vimalamitra, or as Mipham puts it:

That basis is originally pure from the aspect of lacking any proliferation, and since it is not solely empty like space, its impartial clarity is naturally perfect without being delimited or falling into extremes. Since it is the source of the appearances of all samsara and nirvana, compassion is said to pervade everything. In the Dharma terminology of the Great Perfection, the pristine consciousness that is said to be three-fold.

Likewise, in the sūtras and tantras, it called "the dhātu" and "emptiness" from the aspect of the characteristic freedom from all kinds of proliferation that cannot be perceived at all. [4/a] From the aspect of intrinsically radiant (mdangs) clarity it is called "self-originated pristine consciousness." Since it does not change in aspect, it is called "original mind (sems)," "original mind (yid)," "naturally luminous mind," "the vajra of mind," "the vajra of space that pervades space" and so on. Even though there is an explanation with many different names, all of them are not different in meaning than dharmatā of the mind, the nondual dhātu and vidyā, or bodhicitta, the ultimate reality is like a vajra.

Therefore, since the so called "dharmadhātu" is not understood to be only empty, it is the emptiness that possesses the supreme of all aspects, whole and indivisible from luminosity. Though it is called "self-originated pristine consciousness," the subjective mind that realizes the emptiness of the duality, and of subject and object, does not

know conditioned signs. It is also necessary to understand that such natural clarity does not have an iota of a sign that can be designated as conditioned.

The bodhicitta mentioned in the mind series of the Great Perfection, the dharmadhātu mentioned in the space series, the self-originated pristine consciousness mentioned in the intimate instruction series, the dharmadhātu mentioned in the Prajñāpāramitā, the original mind mentioned in most of the mantra tantras and so on may have different names by virtue of their purposes, but since the meaning to understand is the pristine consciousness of that meaning which illustrates the union of knowing and emptiness, the reality of all phenomena, it is the original connate pristine consciousness. Since it is naturally settled dharmatā because it is not generated by the traces of transmigration's three appearances, it is called the great bliss that is free from all pain of transmigration.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 2:55 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

"seeing that the display of the mind as your own state is called "rigpa."

all you need to do is remove the "of the mind" from this sentence, and it will be basically correct, although clearer would be "seeing the display as the display of the basis is called rigpa", with the understanding that, as ChNNR says, "the universal level, and the level of the individual, the two being essentially the same. If you realize yourself, you realize the nature of the universe"

Malcolm wrote:

There is no need to remove "mind" from the sentence, since rig pa is knowledge that a mind has, apart from which, no rig pa is possible. This is the reason why prajñā and vidyā are synonymous. For example, Vimalamitra in the Vima sNying thig, among the five definitions of vidyā, which are contextual, states first that vidyā is "a clear nonconceptual consciousness contaminated by many consciousnesses." The second type is the vidyā that appropriates the basis (meaning the body) existing in the body, generates consciousness, existing within its own clarity, also termed, "unripened vidyā." The third type of vidyā is the one that exists in the basis, defined as possessing three pristine consciousness of essence, nature and compassion. The fourth is defined as the vidyā of insight, vipaśyāna, having to do with the visions. The fifth is the vidyā of thögal, here meaning vidyā at the conclusion of the fourth vision.

In the end, all five of these are just means of talking about one's own mind and it's knowledge of its own state or lack thereof, since all five of these vidyās, Vimalamitra points, are essentially the same.

M

Author: Malcolm

Date: Thursday, March 31st, 2016 at 2:33 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

I see where you're going with that, but I'm not at all convinced that the Lotus Sutra is a record of an actual encounter with Shakyamuni.

Malcolm wrote:

Define "actual."

Queequeg said:

You know, pics or it didn't happen.

I don't think a giant stupa actually, materially came out of the ground and floated up in the air while Shakyamuni was discoursing with disciples at Grdhakuta some eight years before his parinirvana. That does not mean to me that its an untrue story.

The Lotus Sutra more or less says that its fiction if you read between the lines. The parables of the burning house, the rich man and poor son, the phantom city, the good doctor who sends word that he is dead, Shakyamuni who was born at Lumbini, awakened at Gaya, turned the Wheel at Sarnath, and passed at Kusinagara - he says its all upaya. It presents the Buddha as saying, everything is an expedient to bring you to awakening and make you equal to me.

Malcolm wrote:

That is a lot of intellectual jugglery. How do you keep all those balls in the air?

Look, Mahāyāna sūtras are not history, no sūtras or tantras are. They are legends about people who lived 2500 years ago. However, the legendary though they may be, this does not mean they are not documents of events.

One tantra states, "The single vajra word is heard differently by those of different capacities."

Nyala Pema Dudul was a buddha. If he says he chatted with Vajrapani, I believe him. Three of my teachers are tertons. One of them (now deceased) chatted with Guru Padmasambhava regularly as clearly as we are typing words on this board. If you ever meet such a person, worries about whether the scenario in the Lotus Sūtra, etc., happened or not will vanish. Such concerns just are not important.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 2:19 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

"minds" are imputations. the presence that makes the imputation "mind" is what rigpa knows/realizes/is.

Malcolm wrote:

"Rigpa" is just a mind that is undeluded concerning its own state. Apart from that, there is no other "rigpa."

You can put scare quotes around "mind" and make all kinds of distinctions in English around words you have not defined nor clarified; but the basic reality is this: Dzogchen teachings describe how sentient beings become deluded, and how to remedy that delusion with the path.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 2:17 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

"mind" is an imputation, a conceptual proliferation. the basis is neither since it is beyond all conceptual categories. seeing this directly is called rigpa.

Malcolm wrote:

No, seeing that the display of the mind as your own state is called "rigpa."

For example, how do "sense organs rise up from the basis" in the following citation from the sgra thal gyur?

since the buddhas did not become deluded,
the sense organs that rose up out of the basis
recognized the self-appearances as natureless

For that matter, how would one account for this citation as well?

In the basis, totally undifferentiated
and undefined,
consciousness is grasped as moving, vanishing,
and spreading out,
and holding taints through accumulation.

Moreover, we here have a citation from the commentary on the sgra thal gyur would add more understanding:

In Ati, the pristine consciousness—subsumed by the consciousness which apprehends primordial liberation and the abiding basis as ultimate—is inseparable in all buddhas and sentient beings as a mere consciousness. Since the ultimate pervades them without any nature at all, it is contained within each individual consciousness. Again, the so called generic basis is set of qualities which all consciousnesses share.

Even when we get to defining sems, what does the sgra thal gyur say?

Sems enters the pure and impure

three realms, and also buddhahood.

The basis has an aspect of consciousness, as the Six Dimensions clearly states:

If that aspect of pristine consciousness did not exist,

it would not be any different than the physical matter of the four elements.

If it were the case that the basis was single entity, there could not be separation of samsara and nirvana. How can delusion be accounted for, which is the whole reason for describing the basis? As Vimalamitra further states:

[D]elusion arises from the difference between the basis and the conscious aspect of the basis.

If the basis is some unitary entity, this conscious aspect would have to be unitary, etc., in the sense that it would there could be no diversity. But when it is understood that the basis is generic set of attributes of every consciousness, there are no contradictions which remain.

In other words, Dzogchen is describing a phenomenology of liberation and delusion, and the language around the so called "basis" is merely a starting point for discussing that which we are deluded about. What we are deluded about is the nature our own states, and apart from a stream of empty consciousness, there is no other state that is under discussion.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 12:33 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

I see where you're going with that, but I'm not at all convinced that the Lotus Sutra is a record of an actual encounter with Shakyamuni.

Malcolm wrote:

Define "actual."

Author: Malcolm

Date: Thursday, March 31st, 2016 at 12:32 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

so luminosity is not the basis, rather emptiness and luminosity are qualities of the basis, which is itself empty of both those qualities, as well as all others, including existence and non existence.

Malcolm wrote:

The basis is just your mind. Not your thoughts, not its content, etc. It has three qualities,

essence, nature, and compassion.

There is no basis apart from your mind, in its unfabricated, unmodified state. If this wasn't the case, your nonrecognition of the five lights would not result in samsara, and your recognition of the five lights would not result in buddhahood. But in any case, it is just your own mind and its characteristics we are discussing. These five lights are just the result of the stirring of vāyu which is the internal movement of your own consciousness prior its self-recognition/nonrecognition.

Now, you don't have to accept the Dzogchen account of the basis and the arising of the basis, and that is just fine with me. But let's not pretend that Dzogchen has some other kind basis in mind than the one I have just described.

From the point of view of the potentiality of the basis, your own consciousness, the basis is luminosity; from the point of the essence of the basis, your own consciousness, the basis is emptiness free from extremes. This emptiness and luminosity are inseparable, and are the essence and nature of your own mind. This is all very clearly explained in Dzogchen texts, I am not sure why you have a problem with this.

Further, the basis is only called "the basis" because one has not realized this.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 12:18 AM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

That is interesting. From a Vajrayana perspective the only difference between a work of imaginative fiction like "Dune" and this encounter with Vajrapani is that one is "pure" and the other is not. I don't think Frank Herbert ever thought the world he conjured for Dune was anything other than fiction. Is that then the same for Nyakla Pema Düddül?

Malcolm wrote:

The difference is the difference between Dune and the Lotus Sūtra. One text was written by a buddha, the other by an ordinary person. You pick which is which.

Author: Malcolm

Date: Thursday, March 31st, 2016 at 12:15 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

if luminosity is empty then it is a dependent arising. Upon what causes and conditions does it arise?

Malcolm wrote:

No, this is not the case. Why are you introducing two truths through back into the conversation?

Emptiness is unconditioned, so is luminosity. Conditioned/unconditioned, this is just a mental reification.

In any case, all fires are hot, all water is wet, all minds are empty and luminous. This is not a problem.

"There is no mind in the mind, but the nature (prakṛiti) of the mind is luminosity."

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:52 PM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

then is luminosity a quality?

Malcolm wrote:

Yes, just as emptiness is a quality: that is what the generic basis is, a set of qualities which inhere to all sentient beings.

It is not really that complicated. We say that minds are empty and luminous. When we analyze a given mind (for example, our own, since we cannot examine the minds of others), all we can discover is emptiness and luminosity. These are the irreducible facts that pertain to minds. The fact that minds are empty means they are free from extremes and not monadic, or even plural entities. The fact that they are luminous means that they are not inert, like rocks, etc. We don't need to discuss these things in terms of the two truths, because there is no separation between the two truths anyway.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:47 PM

Title: Re: The Negative Retributions of Guns

Content:

Queequeg said:

Are these prophets actual prophets...

Malcolm wrote:

Nyala Pema Duddul was a fully awakened person, a buddha. One of the people in the 19th century who attained rainbow body, leaving behind only hair and nails.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:40 PM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

Malcolm wrote:

No, Jundo.

There is no one, no two, and it goes without saying that nonarising never arose.

No panicked elephants to tame. There aren't even elephant tamers.

jundo cohen said:

Sorry, Malcolm. What you say is absolutely right, yet it is completely and utterly wrong.

This world is completely empty. This world is totally full.

Gassho, J

Malcolm wrote:

If you tell me I am wrong, you are praising me for being right. Guess I can't win.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:36 PM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

so luminosity is a primary substance?

Malcolm wrote:

If it were, it would not be empty. It is for this reason that it is an error to say that the generic basis is only a naturally perfected (lhun grub, anabhogana) nature (rang bzhin, prakriti). If this were the case, Dzogchen would be Samkhya, basically.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:36 PM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

... and thus too reality in pristine consciousness is
birth and death,
coming and going,
knowing and not knowing,
bondage and liberation
... the realization of which is liberation
...for everything arises and never arises as one,

... as even non arising does not arise.

Buddha tames a panicked tusker.

Gassho, J

Malcolm wrote:

No, Jundo.

There is no one, no two, and it goes without saying that nonarising never arose.

No panicked elephants to tame. There aren't even elephant tamers.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:30 PM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

i meant "what is the basis of present mind?"

Malcolm wrote:

Luminosity.

gad rgyangs said:

and what is the basis of luminosity?

Malcolm wrote:

Luminosity does not have a basis, per se. It is empty. This is the reason the generic basis is described as being originally pure and naturally perfected i.e. so called ka dag chen chen po, great original purity. All minds have these qualities. The emptiness of the mind is not a basis for error, but clarity is.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:26 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Vasana said:

I would just like to thank you for your Discussion thus far, Gad rgyangs, Malcolm & Krodha.

Lots to chew on, Please continue.

This thread "Alaya-vijnana it is shared or subjective storage?" has some useful contributions within the context of personal/trans-personal bases and the questioned legitimacy of a 'container universe'. Highlighting Malcolm's distinction between the Cittamatra and Dzogchen view in particular.

<http://dharmawheel.net/viewtopic.php?t=21104>

Malcolm wrote:

There is no such thing as a transpersonal basis in any version of Buddhadharma (modern innovations and misinterpretations notwithstanding).

gad rgyangs said:

then you are claiming some kind of monadology, where there are multiple entities.

Malcolm wrote:

Depends a) on what you mean by monad b) entity.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:22 PM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

then from what are all minds generated?

Malcolm wrote:

Who says minds have a beginning? There is no presentation in Dzogchen where it is asserted that minds have some ultimate origin.

gad rgyangs said:

i meant "what is the basis of present mind?"

Malcolm wrote:

Luminosity.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 11:10 PM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

Getting back to Nagarjuna, perhaps that is what he was pointing to with all his fancy

deconstructions.

Malcolm wrote:

Nāgārjuna was not pointing to anything in MMK. If you want to understand what Nāgārjuna was pointing to, you need to read the Praise to the Inconceivable (Acintyastava):

One who asserts dualities in pristine consciousness
such as birth and death,
coming and going,
or bondage and liberation,
does not know reality.

There is no arising from anywhere,
that is what nirvana is;
because of being similar to an illusory elephant,
in reality, peaceful from the start.

Even arising does not arise,
held to be just like an illusory elephant.
In the same way too everything arises,
or in reality, never arises.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:55 PM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

mikenz66 said:

Rather than focussing on the understanding of samsarae

Malcolm wrote:

As Nāgārjuna states, "These two, samsara and nirvana, do not exist. However, the thorough understanding of samsara is nirvana."

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:53 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

Yes.

Malcolm wrote:

Then the perception of the snake is a valid cognition because it is a direct perception.

Jeff H said:

Not all direct perceptions are valid. Those that are valid are valid and mistaken. Those

that are invalid are invalid and mistaken.

According to Tsongkhapa validity is determined by the three criteria:

1. Known to consciousness (could include invalid perceptions)
2. Not contradicted by conventional analysis (functions according to definition)
3. Not contradicted by ultimate analysis (if it exists ultimately it does not exist conventionally)

Snake on rope is contradicted by #2.

Malcolm wrote:

The point was to show the flaw in TKF's reasoning.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:11 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

It's true that things do not exist in the way that they appear and are like dreams, but it's incorrect to say that all perceptions of beings in the six realms are delusions. If this were so, it would be impossible to attain liberation and enlightenment. Love and compassion for example are not true grasping minds therefore they are not delusions. If sentient beings did not exist at all in the way that a snake does not exist on the basis of a rope, wishing to attain enlightenment to liberate them permanently from suffering would be a delusion and so would enlightenment.

Basically, you've gone too far.

Malcolm wrote:

Are direct perceptions valid cognitions or not?

Tsongkhapafan said:

Yes.

Malcolm wrote:

Then the perception of the snake is a valid cognition because it is a direct perception.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:09 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Vasana said:

I would just like to thank you for your Discussion thus far, Gad rgyangs, Malcolm &

Krodha.

Lots to chew on, Please continue.

This thread "Alaya-vijnana it is shared or subjective storage?" has some useful contributions within the context of personal/trans-personal bases and the questioned legitimacy of a 'container universe'. Highlighting Malcolm's distinction between the Cittamatra and Dzogchen view in particular.

<http://dharmawheel.net/viewtopic.php?t=21104>

Malcolm wrote:

There is no such thing as a transpersonal basis in any version of Buddhadharma (modern innovations and misinterpretations notwithstanding).

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:06 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

Yes, and because there are so many difference appearances to so many difference minds (buddhas and sentient beings), the so called generic basis is just that, a generic set of qualities all minds have, but that does not mean there is a universal basis from which all minds are generated.

gad rgyangs said:

then from what are all minds generated?

Malcolm wrote:

Who says minds have a beginning? There is no presentation in Dzogchen where it is asserted that minds have some ultimate origin.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 10:45 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

As ChNNR says, the nature of the individual is the same as the nature of the universe. He does not say there is only the nature of the individual and no nature of the universe, as that would be some kind of multiple-choice solipsism.

Malcolm wrote:

What do you mean by "universe?" Are you asserting that rocks have rig pa ala Jax?

gad rgyangs said:

his words not mine, in CatWoL

of course rocks do not have rigpa (since they are not sentient) but they are appearances of the basis, just like sentient beings are. if the basis is mind (as you said) and rocks appear to mind, then even if they are a mistaken imputation made on the five lights, its still the basis (appearing as your mind) making that imputation.

Malcolm wrote:

Yes, and because there are so many difference appearances to so many difference minds (buddhas and sentient beings), the so called generic basis is just that, a generic set of qualities all minds have, but that does not mean there is a universal basis from which all minds are generated.

When you read Dzogchen texts properly, and forgo all the bullshit that has been imputed upon them, one can understand these things very easily.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 9:34 AM

Title: Re: Inherency and the Object of Negation

Content:

Matt J said:

I think what is confusing to some people is that all appearances are delusions. In other words, appearances are delusions appearing to deluded minds. However, while this is true, it is not the case that all delusions are the same, or at the same degree, which I think is part of Tsongkhapa's point. Mipham for one distinguishes between valid and invalid conventional cognition, and also various levels of pure vision--- accordingly, a human being's vision is more "pure" than a preta's, but still under the influence of delusion.

From the Beacon of Certainty:

Malcolm wrote:

Yeah, no. You are not understanding Mipham's presentation of Gorampa's view correctly. Mipham is speaking from the POV of the human realm. Tsongkhapa argues on the other hand that water has essentially six "parts", such that each class of sentient beings' perception of a liquid substance is equally valid.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 9:31 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

As ChNNR says, the nature of the individual is the same as the nature of the universe. He does not say there is only the nature of the individual and no nature of the universe, as that would be some kind of multiple-choice solipsism.

Malcolm wrote:

What do you mean by "universe?" Are you asserting that rocks have rig pa ala Jax?

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 9:28 AM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

Dzogchen talks about the kun gzhi, but I dont think that is what Malcolm is referring to.

Malcolm wrote:

I am talking about the term spyi gzhi, which in Sanskrit would be something samanyasthana.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 9:23 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

If you want to understand Dzogchen, than you have to understand that the basis is exactly what Vimalamitra says it is, i.e., pristine consciousness, luminosity, ordinary mind, etc. Otherwise, the basis is just a blank invert voidness. How can emptiness along reify anything?

gad rgyangs said:

Of course, but when you say (earlier in the thread) "There is no universal basis in Dzogchen",

Malcolm wrote:

There is no universal basis, as such. There is however a generic basis, which has three characteristics: essence, nature and compassion. Just as all instances of water are generically limpid, clear and moist, likewise the basis for each and every sentient being is the trio of essence, nature and compassion. Put in the simplest terms, all sentient beings possess a consciousness which has the nature being empty and clear. When examined from the point of view of reducing this to the most essential point, the basis is just one's unfabricated mind, nothing more, nothing less.

The all-basis is of course the imputing ignorance.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 3:00 AM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Queequeg said:

Fair enough.

Malcolm wrote:

Incidentally, it is pointed out that the people who wrote the Kalacakra tantra clearly knew that Meru cosmology was symbolic. They weren't idiots and their math accurately adjusts the calendar for latitude (a big problem in Indian astronomy up to the 10th century). It could have hardly escaped their attention that according to Meru Cosmology, it is never possible for the sun and moon to be in the sky at the same time.

So too earlier scholars must have recognized this.

It did not prevent them from having a geocentric universe, however.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 2:44 AM

Title: Re: Ganacakras in Sarma

Content:

tingdzin said:

Bump Terma's question. Do we have Indian sources laying this requirement out? Is the requirement found in in root texts or biographies or what?

Malcolm wrote:

Yes, we do have such Indian sources. Look in the Ganapuja texts by Dombhi Heuruka and so on.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 2:43 AM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

Been reading it. Zen, like much of Buddhism, comes in many flavors, pure and mixed.

Gassho, J

Malcolm wrote:

Pretty sure Tibetan Chan was no less pure than Japanese Zen.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 2:03 AM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

It goes on from there ...

[https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/buss
ho/translation.html](https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/buss%20ho/translation.html)

Malcolm wrote:

Seems very straight-forward to me.

For example, the Chinese original text where it literally reads Bodhidharma faced a wall for 9 years, in the Tibetan translation of the same passage, the passage reads "faced reality." In explaining Chan to Tibetans, Chinese Chan masters often had to depoetacize their texts to make them understandable to Tibetans. Studying Chan texts in Tibetan translation is illuminating because of the (invisible) oral commentary that was required to make often multivalent passages in Chinese comprehensible to non-Chinese speakers, and it gives us a sense of use of how colloquial passages that are hard to understand were understood at that time.

I suggest you pick up a copy of Tibetan Zen.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 1:54 AM

Title: Re: Inherency and the Object of Negation

Content:

Matt J said:

Are they? I thought the "lower" forms had more obscurations which is why they suffered more.

Malcolm wrote:

On the other hand, as I pointed out above; a human's perception of water seems deluded to a preta; likewise a preta's perception of pus and blood seems deluded to a human. From the point of view of a Buddha, the perceptions of pretas and humans are equally deluded.

It is not the case that a preta's perception of pus and blood in the preta realm is a delusion. A human perception of water in the preta realm is deluded since no water exists there, even conventionally.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 1:52 AM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Queequeg said:

But, if I figure out the genetic basis for why a cell gets switched into a cancer cell, haven't I superseded the general observation that cancer is a cell gone haywire?

Malcolm wrote:

Not at all.

Queequeg said:

Certainly does not invalidate the knowledge, but its certainly superseded.

Malcolm wrote:

No, because cells still go haywire, and treatments don't really change much. People were using chemo therapy for cancer a thousand years ago.

Queequeg said:

If I have a satellite image of the Indian subcontinent, hasn't this superseded Meru cosmology, and also kind of proven ideas about the world being a flat disc as wrong?

Again, its the biases that are problematic.

Malcolm wrote:

it just means you have a better picture, it does not mean that the basic facts described by Meru cosmology have changed (India as Jambudvipa, south of a square mountainous plateau region with many rivers and valleys, Africa to the west, Australia to the east, oceans, and so on.)

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 1:44 AM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

It goes on from there ...

[https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/buss
ho/translation.html](https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/buss%20ho/translation.html)

Malcolm wrote:

Seems very straight-forward to me.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 1:06 AM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Queequeg said:

I don't understand setting up, say for instance, Ancient Indian Medicine against Modern Medicine in antagonistic positions. Part of the problem is that the methods of developing knowledge might not be compatible, but that's as you describe, myopia, the bias against "tradition" DGA brought up.

Malcolm wrote:

The point is that people in this thread keep on using modern medical and scientific conventions as if they somehow supersede or invalidate earlier knowledge. Meru cosmology was certainly abstracted by Indians, but the basic facts of the Meru cosmology are quite evident in an Indocentric view of the world. Especially given that name Ptolemy uses for the blond and red-headed horse people of the Central Asia step land, and the Meru cosmological name for the northern continent, inhabited by such horse riding people is the same, i.e. Kurus.

M

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 1:00 AM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

There is nothing in any of his writing which could be considered "straight analysis" of doctrines. He was always poetical, abstract, playful to bring out facets.

Malcolm wrote:

Yeah, I really don't agree with this based on my reading of Dogen, albeit in translation.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 12:58 AM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

Malcolm wrote:

Not so sure about that — he still maintained the primacy of the Lotus Sutra as the best of all sūtras.

jundo cohen said:

Ah, but his approach to the Lotus Sutra is a prime example of just what we are talking about. Dogen bent and unbent, re-wilding the already wild Lotus Sutra in order to explore all its facets in a less than "straight" way ...

Taigen Dan Leighton

Dōgen's Appropriation of Lotus Sutra Ground and Space

The Lotus Sutra is prominent among the many sources quoted by Dōgen in his writings, highlighting the Mahāyāna context of his teachings and worldview. In this paper I focus on Dōgen's use of the pivotal story in Lotus Sutra chapters fifteen and sixteen—the myriad bodhisattvas emerging from underground and the inconceivable life-span of the Buddha—to express his own worldview of earth, space, and time as enlightening forces. The shift in perspective expressed in this sutra story reflects a fundamental shift in East Asian Buddhist soteriology. A close reading of Dōgen's references to this story discloses how his hermeneutical play with its imagery of ground, space, and emptiness expresses immediate awakening, beyond stages of cultivation; he cites the inconceivable life-span story as an encouragement to present practice.

...

A full investigation of the roles of metaphor, polysemy, and intertextuality in Dōgen's writing would be illuminating, but is far beyond the scope of this essay. However, Dōgen's use of metaphor as applied to "ground," "underneath," and "space" may be somewhat clarified by some of Paul Ricoeur's discussion of metaphor. Ricoeur says, "The understanding of a work taken as a whole gives the key to metaphor.... The hermeneutical circle encompasses in its spiral both the apprehension of projected worlds and the advance of self-understanding in the presence of these new worlds" (Ricoeur 1982, p. 272). Dōgen's playful interpretations of the world of the Lotus Sutra certainly express a pre-understanding of a "projected world," and also a self-understanding, or rather, Dōgen's particular understanding of the inner nature of self itself, from his Buddhist perspective. His interpretive play with the world of the Lotus Sutra, in turn, further informs and explicates the world of Dharma and practice he is expressing.

<https://nirc.nanzan-u.ac.jp/nfile/2862>

Malcolm wrote:

Leighton is reading a lot of things into Dogen. Part of my problem with Po-mo is exactly the kind of silliness Leighton involves himself in above re Ricoeur.

What I was referring to was his simple, and not unexpected, declaration that the basic scripture of the Tendai Sect is for him, primary.

Author: Malcolm

Date: Wednesday, March 30th, 2016 at 12:43 AM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:
Malcolm wrote:
They understood that...

Queequeg said:
That is some fascinating stuff. How did they come to this knowledge? That's really interesting stuff.

Malcolm wrote:
They had ample opportunity to examine people with grave wounds, etc.

Author: Malcolm
Date: Wednesday, March 30th, 2016 at 12:42 AM
Title: Re: what is "modernity" in contemporary Buddhist discourse?
Content:
Queequeg said:
No, you're still missing my point.

Sign and signified - "Impermanence" is something we can talk about - its a concept, a descriptive of how things are. The actual reality, is beyond words, concepts - it can only be known/realized, etc.

We've had this discussion before and it went around in the same circles.

Malcolm wrote:
Perhaps, in the end, my view is more practical, less intellectual and less abstract.

Author: Malcolm
Date: Wednesday, March 30th, 2016 at 12:14 AM
Title: Re: A Tale of Two (Not Two) Nagarjunas
Content:

jundo cohen said:
I believe the point made by David Loy is that it need not be strictly analytical, and analytical is only one way to approach, penetrate and express the MMK.

Malcolm wrote:
Re David Loy, CCL. I don't regard him as a serious scholar. He more like a media pundit, AFAIC. Too sloppy by far for my taste, conflating Buddhist and nonBuddhist concepts of nonduality and so on.

jundo cohen said:
Don't forget that as his personal path, Dogen seemingly rejected for himself that philosophical tradition of the Tendai.

Malcolm wrote:

Not so sure about that — he still maintained the primacy of the Lotus Sutra as the best of all sūtras.

I think he left Mt. Hiei because he could not find a Chan teacher there. So he went and found one in China.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 11:49 PM

Title: Re: A Tale of Two (Not Two) Nagarjunas

Content:

jundo cohen said:

What is more, in the case of Nagarjuna...

Gassho, J

Malcolm wrote:

The MMK is strictly analytical. One should consult his collection of praises for a more "poetic" presentation of Mahāyāna. Dogen certainly would have learned about the three treatises school in China which focused on Madhyamaka while he was begin educated at Hiei-zan.

Beautiful place. I formally converted to Buddhadharma on the spot while listening to a crowd of Japanese people chanting Hanya Shinkyo in the rain, led by a Tendai priest.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 11:42 PM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Queequeg said:

That's some claim. Not defending anyone's myopia, but, to claim that Ancient Indian Medical Science (more appropriate to talk about Ancient Indian Doctors) knew what modern cancer researchers do now is a tough claim to make. Not saying its not true, but I don't see it.

Malcolm wrote:

They understood that cancer was a disease in which certain cells of of the body run wild. They did not understand DNA sequencing, of course. Nor did they understand genetic switches. Cancer in general however was also much more rare than it is today. But they understood the disease in general and its many secondary causes. I study this for a living. The study and practice of Tibetan medicine is part of my livelihood. The chapters on brain injuries, injuries to the limbs, etc., are really quite remarkable for their

modernity. Modern Surgery was invented by Sushruta roughly around the first century AD. His textbook on surgery (Sushruta Samhita) is also truly amazing and the implements he invented, shapes and all, are used to this day by surgeons around the world.

Queequeg said:

No, they don't change at all. All conditioned phenomena are still impermanent; all afflictive phenomena are still suffering; all phenomena (conditioned and conditioned) are still not self; nirvana is still peaceful.

What you are stating are more or less abstract principles. The understanding of impermanence is a wholly subjective thing, and is necessarily different from person to person, because the subjective nexus is different.

Malcolm wrote:

No, impermanence is not subjective at all.

Queequeg said:

I'm not disagreeing with you, but I'm focusing on what this means for each being, which, to me, lies at the heart of this question of modernity.

Malcolm wrote:

I guess we will have to make a safe space for people with a "subjective" understanding of impermanence, and help them pretend that the very cells in their bodies are not perishing at colossal rates, that the earth does not turn, that the seasons do not change, and that there is no birth, aging, illness and death.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 11:28 PM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

jundo cohen said:

For example, one can certainly argue that reforms allowing greater access and equality for women, and greater opportunities for practice and exposure to the teachings by lay people, allow for the first time a majority of Buddhist sentient beings to have opportunities to awaken that they were de facto denied for millenia. This is so even though allowing such a role to women and lay folks often flies in the face of traditional ways. The women and lay folks were pretty much denied the opportunity even to ask those "existential questions", let alone engage in serious practice for solution.

Malcolm wrote:

This has nothing to do with the core existential questions posed by Buddhadharma.

jundo cohen said:

One could argue that a modern understanding will remove some traditional beliefs that perhaps distract from the path to awakening.

Malcolm wrote:

The issues is not traditional beliefs (which ones specifically?).

jundo cohen said:

One could argue (and I know many will disagree strongly) that an understanding of modern brain science, human psychology and the like will actually make many of our traditional practices more effective and efficient.

Malcolm wrote:

Psychology is a gross pseudoscience.

There is some advancement in the understanding of the human brain, in terms of a finer grained understand of the relationship between sense cognitions, parts of the brain and so on, but not as much as many people ignorant of the history of medical science outside Europe would like to believe.

jundo cohen said:

I believe that many of the same existential questions that drove ancient Indians or Chinese are what drive us today. Perhaps there are more sentient beings today, practicing Buddhism more seriously and with better information about it, than any time in history.

Malcolm wrote:

Census-wise, there are far less, actually. Buddhadharma is dying. Buddhadharma used to be the largest religion in the world, it is now fourth and slipping.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 11:23 PM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

Malcolm wrote:

the existential questions which drive it have not changed.

Queequeg said:

Indeed. I get old, sick, and die.

But how these things are understood and experienced does change - at least superficially. The cancer spreading in my body I understand to be my own cells gone haywire. Dementia is the cells in my brain degenerating and breaking down inside my skull. Pain I feel is nerve endings being stimulated. Etc.

Malcolm wrote:

Nothing here that was not known to Ancient Indian Medical Science, though modern Western Scientific historical myopia would have you think otherwise.

Queequeg said:

Taking the body of scientific knowledge we presently have, does the approach to those Buddhist existential questions change? They do because, we can't get out of our present circumstances, so the path will have to lead from here.

Malcolm wrote:

No, they don't change at all. All conditioned phenomena are still impermanent; all afflictive phenomena are still suffering; all phenomena (conditioned and conditioned) are still not self; nirvana is still peaceful.

M

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 10:53 PM

Title: Re: what is "modernity" in contemporary Buddhist discourse?

Content:

jundo cohen said:

Some ways will rely on traditional beliefs and assumptions more, even if modern science and understanding seem to point elsewhere. Others will reject such beliefs, turning instead to a Buddhism more informed by modern worldviews. (At one extreme, for example, there may still be those who seem Mt. Sumeru and traditional views of cosmology as how this world is physically organized, while others will come to see it as but helpful metaphor or simply some which can be done without).

Malcolm wrote:

There are several cosmologies taught in sūtra and tantra. Thus we can presume that cosmologies are something relative, which are in accordance with the relative perception of the karmic vision of sentient beings.

The goals of Buddhist practice and the existential questions which drive it have not changed. Frankly, if you don't ask the right question, you will not get the right answer, and this true also of Buddhadharma. I would argue that Buddhist modernism fails to recognize the existential questions that have driven people's motivation for practice for the past 2500 years, and seeks to replace the existential questions that drove Buddha to awaken with existential questions that won't lead anyone to awaken.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 10:43 PM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

Here's a hypothetical: is there any difference between bogus and real? Like, bogus cures, bogus spiritual teachers, counterfeit bills, and such - are the bogus copies, and the real copies, just the same?

I would say, obviously not - therefore that the difference between bogus and real is real, or something that exists.

Yes or no?

Malcolm wrote:

Conventionally, there is a difference between a perception of one moon in the sky, and two. The former is true, the latter is false. However, both cognitions are the same insofar as they are both false cognitions with respect to reality.

On the other hand, as I pointed out above; a human's perception of water seems deluded to a preta; likewise a preta's perception of pus and blood seems deluded to a human. From the point of view of a Buddha, the perceptions of pretas and humans are equally deluded.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 10:38 PM

Title: Re: View in Dzogchen and Shaktism

Content:

gad rgyangs said:

you cannot connect "basis" to "something" using "is" unless the "something" neither exists nor does not exist. This qualification certainly does apply to "mind", but but it also applies to everything else. So, if you are willing to say "the basis is one's own unfabricated mind" then you can just as well say "the basis is the willow tree in the courtyard". Otherwise, you are reifying "mind" and it is game over.

Malcolm wrote:

Complain to Vimalamitra, it is his statement, not mine.

gad rgyangs said:

do you agree with his statement? If so, how do you answer my critique? No quotations please, I would prefer if you spoke from your own understanding.

Malcolm wrote:

Yes, of course I agree with his statement. If you want to understand Dzogchen, then you have to understand that the basis is exactly what Vimalamitra says it is, i.e., pristine consciousness, luminosity, ordinary mind, etc. Otherwise, the basis is just a blank invert voidness. How can emptiness along reify anything?

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 11:21 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

The basis [gzhi, sthana] is one's own unfabricated mind which is originally pure, i.e., empty. The all-basis (kun gzhi, ālaya) in Dzogchen refers to the aspect of mind which gathers traces.

gad rgyangs said:

you cannot connect "basis" to "something" using "is" unless the "something" neither exists nor does not exist. This qualification certainly does apply to "mind", but but it also applies to everything else. So, if you are willing to say "the basis is one's own unfabricated mind" then you can just as well say "the basis is the willow tree in the courtyard". Otherwise, you are reifying "mind" and it is game over.

Malcolm wrote:

Complain to Vimalamitra, it is his statement, not mine.

Author: Malcolm

Date: Tuesday, March 29th, 2016 at 10:05 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

But in reality, the perceptions of the beings of the six realms are just delusions, from top to bottom.

Tsongkhapafan said:

It's true that things do not exist in the way that they appear and are like dreams, but it's incorrect to say that all perceptions of beings in the six realms are delusions. If this were so, it would be impossible to attain liberation and enlightenment. Love and compassion for example are not true grasping minds therefore they are not delusions. If sentient beings did not exist at all in the way that a snake does not exist on the basis of a rope, wishing to attain enlightenment to liberate them permanently from suffering would be a delusion and so would enlightenment.

Basically, you've gone too far.

Malcolm wrote:

Are direct perceptions valid cognitions or not?

Author: Malcolm

Date: Monday, March 28th, 2016 at 9:44 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

As to rebirth, my position is that Dogen believed in rebirth and spoke of it, as would be expected of a Buddhist teacher of the 13th century. Such was the world view of the time.

Malcolm wrote:

I don't know, Jundo. He harshes out on people who reject rebirth in the Shobogenzo because, according to him, to reject rebirth is to reject and destroy the Buddha's teaching of the four kinds of āryas: stream entrants, once-returners, never-returners and arhats, and thus reject the Buddha's model of liberation.

Author: Malcolm

Date: Monday, March 28th, 2016 at 9:20 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Saoshun said:

The view you explained may be true for tantra or closer to tantra rather to dzogchen view, or I'm wrong?

Malcolm wrote:

What I explained above is precisely Dzogchen view coming from the eleven topics of the intimate instruction series.

Author: Malcolm

Date: Monday, March 28th, 2016 at 8:47 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

Oh, how I knew that was coming! Saw that a mile away.

It is one demonstration of the marvelous Siddi power of being able to foresee the future that I have developed as a Zen Master.

Gassho, J

Malcolm wrote:

If you had an ounce of kindness, you would humor me and play a game of chess, a conventional one. I am white. You are black.

jundo cohen said:

I really don't play, can't even remember what all the pieces do at this point. Happy to try Shogi or (my daughter's favorite) "Babanuki" (like old maid, but even here a few important Japanese twists) ...

https://www.facebook.com/permalink.php?id=355967011172756&story_fbid=579379058831549

Gassho, J

Malcolm wrote:

That is ok, jundo, you can ask anyone for help if you are not sure. Surely you are empty enough to give it a go, there are no losers or winners, its just a game iof chess.

Author: Malcolm

Date: Monday, March 28th, 2016 at 10:39 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

King's pawn to e4.

jundo cohen said:

Oh, how I knew that was coming! Saw that a mile away.

It is one demonstration of the marvelous Siddi power of being able to foresee the future that I have developed as a Zen Master.

Gassho, J

Malcolm wrote:

If you had an ounce of kindness, you would humor me and play a game of chess, a conventional one. I am white. You are black.

Author: Malcolm

Date: Monday, March 28th, 2016 at 10:37 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

delusion only exists relative to reality. If everything is delusion, nothing is.

Malcolm wrote:

When one does not see delusion for what it is, than one is deluded. When one sees delusion for what it is, than one is awake. If one believes that any of this is more than a dream or an illusion, one is definitely deluded.

Author: Malcolm

Date: Monday, March 28th, 2016 at 10:25 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

Anyway, thank you to all who have debated with me to this point in the thread. I did not expect it to go long thought so many pages, and so many opinions and standpoints (and standless standpoints) expressed. Our different approaches, styles, ways of communicating and points of view have been made clear through this debate, I feel.

I hope we have come to some mutual understanding of the beauty of each others' ways and how we express those beliefs. This vast boundless world has a place for all.

May we all hold sincere beliefs, express them honestly, but speak them gently to each other honoring the other fellows' doubts and beliefs otherwise.

Gassho, Jundo

Malcolm wrote:

King's pawn to e4.

Author: Malcolm

Date: Monday, March 28th, 2016 at 9:38 AM

Title: Re: Ganacakras in Sarma

Content:

tingdzin said:

A question which I believe can be easily answered without breaking anyone's samaya of secrecy:

In the Nyingmapa tradition, meat and alcohol are usually considered indispensable for tsok offerings, whatever else may be offered. (I know about the exceptions, and I am not referring to the ingredients of mendrup, and this is NOT a question to be hijacked by the great vegetarian debate). My only questions are whether this is true also in the Sarmapa traditions , and if so, does anyone know how far back the custom can be traced?

Malcolm wrote:

It is definitely true in Sakya.

Back to India.

M

Author: Malcolm

Date: Monday, March 28th, 2016 at 8:55 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

If everything is delusion, and nothing is real, then that describes exactly the meaning of the term 'nihilism', i.e. nothing being real.

Malcolm wrote:

When one understands that everything is a delusion, one can relax, feel at ease, and be available to help others. It may sound counterintuitive to you, but it makes perfect sense to me.

Author: Malcolm

Date: Monday, March 28th, 2016 at 6:35 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Saoshun said:

Not really. Rigpa is not changed by any modification of prana nor it's less visible by lack of those.

Malcolm wrote:

Sure it is, this is how rig pa becomes ma rig pa.

Saoshun said:

No, it's not. Marigpa was created as a carrot for a mule to point out non existence of ma rigpa really. It's creating ignorance and enlightenment to realize that there is no really ignorance at all. It's like creating contrast, I not sure if I can put it proper in the word to show what I mean, but ma rigpa is non existent as only means to stop and look.

Malcolm wrote:

My friend, I can assure you that is indeed the case that rig pa becomes ma rig pa. And why? Because vāyu stirred consciousness and that consciousness that does not recognize its own display is ma rig pa. As it states in my forthcoming translation (Wisdom, 12/16) of one of the most seminal of all Dzogchen commentaries:

As such, knowledge (vidyā, rig pa) itself becomes ignorance (ma rig pa, āvidyā) and nondelusion becomes delusion.

And how does this happen?

The trio of the essence, nature, and compassion of the original basis becomes the three ignorances. Since the essence is made the cause of delusion, it is designated “the ignorance of the same identity” and becomes so. Once the nature is made the condition of delusion, since the vāyu of the impelling karma manifests as color, it is designated “the connate ignorance” and becomes so. Compassion is made the result of delusion. Since pristine consciousness manifests as different names, that is designated as “the imputing ignorance” and becomes so. As such, from not recognizing that knowledge and ignorance have the same cause, like the front and back of one’s hand, the ignorance of the same identical cause arises from not arriving at ultimate nonduality.

The connate ignorance (arising from the preceding) is a term of duality, meaning as soon

as the conceit “this is originally pure” occurs, it is inseparable from that ignorance. Thus, ignorance depends on knowledge and delusion depends on nondelusion.

And as Vimalamitra states:

The vidyā that is moved and stirred by vāyu
is subtle; its stirring is difficult to understand.

You might wish to reconsider your point of view in this light.

Author: Malcolm

Date: Monday, March 28th, 2016 at 6:23 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

So this is it? 19 pages later and you don't know if you are dreaming..

Malcolm wrote:

Relative truth is a delusion. What is the point in making a distinction between levels of delusion? For you, the delusion that this liquid is water is true; and a preta's delusion that it is pus and blood is false. For a preta, its delusion that this liquid substance is pus and blood is true; and your delusion it is water is false.

But in reality, the perceptions of the beings of the six realms are just delusions, from top to bottom.

Lukeinaz said:

Man you are fast! You also answered nicely the question I was going to ask after deleting my first post. False relative truth. Is that like seeing a snake on the rope?

Thanks!

Malcolm wrote:

The snake is one delusion, the rope is another, the strands of the rope, yet one more, and so it goes, like an onion without a core.

Author: Malcolm

Date: Monday, March 28th, 2016 at 5:58 AM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

Malcolm, can you explain how that is different than what Gelugpas say? That is what I understand Tsongkhapa to mean -- except that I think he says "appearances cannot be

denied" is what is meant by conventional existence.

Malcolm wrote:

We don't make much of a distinction between waking and dreaming, false relative truth and correct relative truth. The latter distinction, especially from the point of view of Dzogchen, are largely unimportant.

Lukeinaz said:

So this is it? 19 pages later and you don't know if you are dreaming..

Malcolm wrote:

Relative truth is a delusion. What is the point in making a distinction between levels of delusion? For you, the delusion that this liquid is water is true; and a preta's delusion that it is pus and blood is false. For a preta, its delusion that this liquid substance is pus and blood is true; and your delusion it is water is false.

But in reality, the perceptions of the beings of the six realms are just delusions, from top to bottom.

Author: Malcolm

Date: Monday, March 28th, 2016 at 4:58 AM

Title: Re: Inherency and the Object of Negation

Content:

Bakmoon said:

No one takes it up as an affirmative position, but texts do point out that phenomena don't exist, and they also aren't non-existent. Obviously taking that up as a view is a mistake but I don't think just saying the words is a problem.

Malcolm wrote:

The best way to present the view of non-Gelugpas is to state that we see things as med par gsal snang, i.e. non-existent clear appearances: non-existent, because when analyzed they cannot be found; clear, because appearances cannot be denied.

Jeff H said:

Malcolm, can you explain how that is different than what Gelugpas say? That is what I understand Tsongkhapa to mean -- except that I think he says "appearances cannot be denied" is what is meant by conventional existence.

Malcolm wrote:

We don't make much of a distinction between waking and dreaming, false relative truth and correct relative truth. The latter distinction, especially from the point of view of Dzogchen, are largely unimportant.

Author: Malcolm

Date: Monday, March 28th, 2016 at 4:26 AM

Title: Re: Inherency and the Object of Negation

Content:

Bakmoon said:

They don't say that dependent arisings are totally non-existent though, they just say that they are neither existent nor non-existent, and are functioning illusory appearances.

Malcolm wrote:

No one says this, because this is the third extreme.

Bakmoon said:

No one takes it up as an affirmative position, but texts do point out that phenomena don't exist, and they also aren't non-existent. Obviously taking that up as a view is a mistake but I don't think just saying the words is a problem.

Malcolm wrote:

The best way to present the view of non-Gelugpas is to state that we see things as med par gsal snang, i.e. non-existent clear appearances: non-existent, because when analyzed they cannot be found; clear, because appearances cannot be denied.

Author: Malcolm

Date: Monday, March 28th, 2016 at 4:09 AM

Title: Re: Inherency and the Object of Negation

Content:

Bakmoon said:

They don't say that dependent arisings are totally non-existent though, they just say that they are neither existent nor non-existent, and are functioning illusory appearances.

Malcolm wrote:

No one says this, because this is the third extreme.

Author: Malcolm

Date: Monday, March 28th, 2016 at 3:33 AM

Title: Re: Gradual enlightenment

Content:

rachmiel said:

Secondly, assuming what you say is true, why is it that almost every enlightenment experience you read about is of the orgasmic flash of total understanding variety?

Malcolm wrote:

Well, for one thing, it isn't. Tibetan biographies are not filled with this sort of thing, but usually just simply note, "during this retreat X realized X" and move on.

Author: Malcolm

Date: Monday, March 28th, 2016 at 3:24 AM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

And by contrast, doesn't Svatantrika refute self-nature in the ultimate and yet insist that any phenomenon must have some conventional inherency which is only considered existent once a valid cognizer correctly labels it?

Malcolm wrote:

Nope. All Bhavaviveka says is that in the refutation of an opponent's position, a consequence is insufficient to convince them of emptiness. They must be shown that emptiness is provable through a formal syllogism which destroys their position. Candrakirti disagrees, and asserts that a mere consequence is sufficient.

There are other things for which Candrakirtī (and later Tsongkhapa and many others) criticize Bhavaviveka, but they are inconsequential to his main point.

In other words, Tsongkhapa's Svatantra is not represented by Bhavaviveka. His Svatantra is just as idealized a school as his Prasanga. Neither idealized position exists in Indian Madhyamaka in the manner in which Tibetans since the 12th century have presented it.

It has taken some time for scholarly consensus to grapple with this, but it has gradually come around. In brief, Tsongkhapa's Madhyamaka is his own. Brilliant, unique, and scholarly, but it is not a Madhyamaka that is recognizable in any Indian school. In fact it represents a rapprochement of Madhyamaka dialects with a species of Buddhist logic invented in Tibet by Phyapa at Sangphu (a famous opponent of Candra and the formulator of the system of logic employed in Gelugpa).

Author: Malcolm

Date: Monday, March 28th, 2016 at 2:11 AM

Title: Re: Gradual enlightenment

Content:

rachmiel said:

Again: Can enlightenment be a low-key gradual dawning-on without any explosive high-key kensho/satori Aha! experience?

Malcolm wrote:

Yes. Generally, this is how it is.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:49 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

I just treat clergy like people. Unless they get uppity.

jundo cohen said:

I will try to follow your example from now on as a model of humility and reticence.

By the way, you can search the archives of Dharma Wheel up and down, and I don't believe I have every called anyone "uppity." That doesn't seem like right speech.

Malcolm wrote:

I didn't call anyone uppity either, but when clergy get too big for their britches, well, you figure it out.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:47 AM

Title: Re: Inherency and the Object of Negation

Content:

conebeckham said:

Explain the second bit of your post, please. How am I a Svatantrika? This is an important distinction for anyone wishing to undersand Tsongkhapa, you know?

Herbie said:

If you believe to know what I think or know then you are actually taking your own imputation of "Herbie's knowledge" as being mine which you can only do if you take your imputation as inherently existing.

Bakmoon said:

So using inference to find out what other people think makes you a Svatantrika?

Malcolm wrote:

If this is case, then Candrakirti is an Svatantrika because he clearly invokes inference in the Madhyamakāvatara.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:35 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

I just treat clergy like people. Unless they get uppity.

jundo cohen said:

I will try to follow your example from now on as a model of humility.

Malcolm wrote:

You often talk about what needs to change, what should be kept, etc.

Personally, I think the whole monastic thing is on its last legs, and westerners who aspire to it are deluding themselves.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:31 AM

Title: Re: Gradual enlightenment

Content:

rachmiel said:

Thank you, everyone. I suspect that awakening comes to different people in different ways.

So are there recognized awakened ones that have never had the explosive Aha! type of enlightenment experience?

I ask because it seems like it's a "calling card" of (alleged) Enlightened-ati: To have (and often share publicly) a dramatic enlightenment experience. In certain groups I hang out with, having experienced a life-changing "transformation" or "discontinuity" is a prerequisite to be taken seriously.

Malcolm wrote:

Well, I don't take the Adyashanti/Loach Kelley/Mooji/Benito/Neo-advaita crowd very seriously.

First you figure out what awakening is. Then you set about realizing it. Then you continue in that state.

It is all very low key, no drama. Drama is for storybooks and hagiographies, usually overemphasized to make a point.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:29 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

To be perfectly frank with you, it really seems otherwise.

jundo cohen said:

As I always say, treat all clergy alike

Malcolm wrote:

I just treat clergy like people. Unless they get uppity.

Author: Malcolm

Date: Monday, March 28th, 2016 at 1:15 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

There are many "modern" Buddhism(s) and many "traditional" Buddhism(s) developed by people in varied places over the millenia. But in general, "modern" means to me Buddhism which breaks traditions in ways heavily influenced by modern outlooks such as, for example, allowing women equality with men despite past restrictions, greater emphasis on actual lay practice (as opposed to a role as primarily a source of Dana for Merit), and a greater willingness to challenge, reject or revise stories, teachings and doctrine due to a modern understanding of historical events or how the physical universe works.

Malcolm wrote:

This is already accounted for in Buddhist teachings through the distinction between provisional and definitive teachings.

jundo cohen said:

I don't expect anyone to believe what I say because I have some title...

Malcolm wrote:

To be perfectly frank with you, it really seems otherwise.

Author: Malcolm

Date: Monday, March 28th, 2016 at 12:53 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

No! Consensus does not overrule the rights of minorities to peaceful and non-violent beliefs within a religion, especially in a Pan-Buddhist group, I believe.

Malcolm wrote:

Bucking the consensus earns you the dubious privilege of being ignored and irrelevant.

Furthermore, when someone does ask me to explain something in Vajrayāna, if there is something I cannot express, I will be honest and direct about it, "I cannot explain this to you." I certainly do not badger people with insider rhetoric and then deride them for not understanding it, a pattern all too common in your posts.

Author: Malcolm

Date: Monday, March 28th, 2016 at 12:46 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

Even more boring are posts written by people who rely on their supposed authority or ordinations to bolster their opinions. Not that you care, but my preference is tightly argued and brief posts with as few citations as necessary and only when necessary. Oh man. You can search up and down in the archives of Dharma Wheel and I would never call someone's Ordination "supposed".

Malcolm wrote:

I did not call anyone's ordination "supposed." I question it when people use their supposed authority (as scholars, what have you), or their ordinations (bhikshus, Zen preists, Ngakpas, etc.), to bolster their authority. Please read more carefully and be less reactive. Thanks.

For example, no where have I ever insisted that anyone listen to me because I have the benefit of expertise in Tibetan, have done a solitary three and 1/2 year retreat, and have been awarded an Ācarya (slop dpon) degree in Tibetan Buddhism as well as a degree in Tibetan Medicine. People listen to me because they have decided they agree with me. The people who do not listen to me have decided not to listen to me because they do not agree with me. But I would never insist that someone had to agree with me because of my credentials.

M

Author: Malcolm

Date: Monday, March 28th, 2016 at 12:41 AM

Title: Re: Gradual enlightenment

Content:

rachmiel said:

Does Buddhism also allow for gradual enlightenment? More like a slow dawning upon rather than a sudden flash.

Malcolm wrote:

It rather depends on what you mean by awakening. Awakening itself is the first moment of the so called ārya or noble path. This is then followed by a gradual eradication of the two kinds of obscuration. Prior to this moment of awakening, one is trying to realize the union of emptiness and compassion. When that is realized, one has awoken.

Author: Malcolm

Date: Monday, March 28th, 2016 at 12:15 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

No, I do not believe in throwing the baby out with the bathwater.

Malcolm wrote:

You were the one who invoked the definition of superstition, not I.

jundo cohen said:

It will be in the eye of the beholder which doctrines are keepers, and which are outdated or inaccurate.

Malcolm wrote:

The point, which really seems to escape you, is that we all already know this. This is the essence of studying tenet systems for example, where it is understood that Vaibhashika is superior to Pudgalavada, Sautrantika superior to Vaibhashika, Yogacara superior to Sautrantika, and Madhyamaka the supreme intent of Buddha's common Mahāyāna teachings.

However, there is such also thing as community consensus, and on such issues as rebirth, the existence of three kāyas and so on, the career of the bodhisattvas, there is here too a general consensus. For example, there is a consensus among Japanese Buddhists that their ordinands are monks. However, there is a wider consensus that they have not fit the bill as such for some centuries, and definitely not since the Meiji era. I don't pretend to be expert at negotiating these differing consensuses, but then I don't have to be. For example, there maybe a consensus among Vajrayāna Buddhists that the only path to awakening in a single lifetime, from soup to nuts, is highest yoga tantra, but in conversations with people who do not share that consensus, I don't discuss it at all. What would be the point? So I don't bring it up.

jundo cohen said:

Further, many doctrines and beliefs which may be inaccurate based on their original premise can be retained for other reasons. For example, I no longer believe that the "Platform Sutra of the Sixth Patriarch" represents the accurate and actual words of the Sixth Patriarch "Hui-neng", if such a person in that capacity actually existed at all. Scholars have produced very strong, redundant and convincing evidence that the work was written later, is largely fiction, possibly as a bit of inter-sect politics.

Malcolm wrote:

Your example is not an example of doctrine or belief. Is there something the Platform Sūtra you dispute or find archaic, apart from dismissing its author and his hagiography as legendary and not historical?

jundo cohen said:

Jundo does not like to discuss, he likes to hold forth, lecture and scold.

Thank you. I will try not do, and instead to be more like you in the future.

Malcolm wrote:

Yes, this would be wise. Long posts are a bore to read, in general. Even more boring are posts written by people who rely on their supposed authority or ordinations to bolster their opinions. Not that you care, but my preference is tightly argued and brief posts with as few citations as necessary and only when necessary.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 11:39 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

I just caution followers against what may be (please have an open mind!) superstition, blind faith, ancient ignorance, misguided imaginings, myth taken as history, baseless magic and delusions posing as "Teachings" which have little to do with the core path. Please have an open mind that perhaps some of those "inner realizations" are the creative dreams and hallucinations of the mind.

Malcolm wrote:

The above contradicts what you state here:

And in doing so, I will continue never to attack or demean any School, Teacher or other individual who believes otherwise.

Basically, the link you provided can be applied even to anything you might identify as "core teachings of the Buddha." Under the definition you provided, all religious and philosophical discourse is superstition. All of it. Including every single word you have written about Buddhism, Zen or otherwise. Hoisted on your own pitard, wot?

M

Author: Malcolm

Date: Sunday, March 27th, 2016 at 11:02 PM

Title: Re: Let's Debate! :-)

Content:

DGA said:

Jundo, is this a topic you would like to discuss?

Malcolm wrote:

Jundo does not like to discuss, he likes to hold forth, lecture and scold.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 10:52 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Saoshun said:

Not really. Rigpa is not changed by any modification of prana nor it's less visible by lack of those.

Malcolm wrote:

Sure it is, this is how rig pa becomes ma rig pa.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 4:53 AM

Title: Re: Two teachers, two different answers

Content:

davcuts said:

All I know is it would be nice to know I'm not going to spend eons in hell.

Malcolm wrote:

HHDL already said that you were blameless many times.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 4:52 AM

Title: Re: Two teachers, two different answers

Content:

Malcolm wrote:

Hi Dave, you did just fine.

davcuts said:

Several years ago I was in a bad place. I sent emails to two teachers asking them for help and advice. The question I asked them was regarding samaya. I wanted to know if I had broke mine. I had been in a cult which left me devastated. I won't name the cult because of TOS of Dharmawheel. As a result I spoke out against the cult and its teacher. I created a group called the Survivors for former members of the cult. The group became a success and in September of last year His Holiness the Dalai Lama met with Survivors and even invited them to attend his teachings in India this year. I have received a lot of thanks from people over the years for creating the group. One man even thanked me for saving his marriage. When I first created the Survivors group I wasn't sure if I did the right thing. We after all where being critical of our former teacher. So when I asked for advice I was surprised to get two different answers. One teacher told me it was the wrong thing to do, and I did break my samaya. He went so far to suggest the result will be hell for me when I die. The other teacher on the other hand said I did nothing wrong. The teacher from the cult I was in had broken his samaya with His Holiness the Dalai Lama and had been expelled from his university. According to the second teacher I had no samaya to break. I have struggled with this for several years and would like to know

how others feel about it. Did I do the wrong thing by creating the group? Just in case I did send a letter to my former teacher and begged his forgiveness for speaking so harshly about him. I would like to get past this but I really don't know enough about samaya to know which teacher is correct. So any help would be appreciated.

Thanks,
David

Author: Malcolm

Date: Sunday, March 27th, 2016 at 4:37 AM

Title: Re: POTUS 2016

Content:

David N. Snyder said:

Heidi Cruz has a Masters degree from a university in Belgium and also an MBA from Harvard. She is a highly accomplished woman, regardless of what you might think of Ted Cruz and his policies.

Tenso said:

Though, let us not kid ourselves here. Most men would give away their left testicle to be with a woman like Ivanka. Can't really say the same about Heidi no matter how accomplished she is.

Malcolm wrote:

Most men are dumbasses.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 3:32 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

If there was something or someone of interest to me to comment on, I would, without hesitation. The person making a huge fuss here about posting in forums where we "don't belong" isn't me.

jundo cohen said:

So, is the policy that I can go into any section of Dharma Wheel and "set you guys straight" (not that I would, and certainly not that you guys would see me as "setting you straight"?) That is not what I was told several times about how this place works. I was told to stay in the Zen Section or here because people consider my criticism and skepticism of certain doctrines and historical claims as "attacks" on their beliefs and schools. I never intend my opinions to be an attack on anyone.

Anyway, even if I could go in, I would just not go into the Tibetan or Nichiren sections

and "set people straight" (not that they would see it that way). WHY? I do not meddle with people's beliefs, but celebrate them and let each person be. It would not happen. I have no interest (or expectation) of "setting anybody straight" and, furthermore, my "straight" is crooked to someone else, their "straight" is crooked to me. May we each and all walk our own straight and crooked paths.

Anyway, that is a side issue ... forget I mentioned it.

Gassho, J

Malcolm wrote:

I am not a moderator here, and have no influence over what they do. Years and years ago I was asked if I would like to be a mod, and I said no. So, I don't set policies, have no influence. I just post and that is about it.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 2:43 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

For practical purpose, I will post where ever I please.

jundo cohen said:

You can search high and low in the Dharma Wheel Archives, and I have never said such a thing about my doing so.

But don't you think possibly that your tone might strike some as a little "bullyish"? Do you go into the Nichiren section and set them straight with your wisdom too?

(Actually, seems like maybe you sometimes do?)

<https://www.dharmawheel.net/viewtopic.php?f=59&t=19530&p=290900&hilit=malcolm#p290900>

Malcolm wrote:

In fact, that is not a post by me there, it is a reference to someone issuing a challenge to make rain. But I have no posts in that thread.

If there was something or someone of interest to me to comment on, I would, without hesitation. The person making a huge fuss here about posting in forums where we "don't belong" isn't me.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 2:31 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

I get it Jundo: while proclaiming yourself to be free of boundaries, in fact, you really like boundaries.

I like boundaryless-boundaries and boundaried-boundarylesses. Don't you get that about me by now?

However, for practical purposes, I believe the Nichiren folks should have a little corner to do their Nichiren stuff without be going in to teach them about my "boundaryless-boundaries". No? The Dharma Wheel is so big, give them a little private room.

Malcolm wrote:

For practical purposes, I will post where ever I please.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 2:19 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

Starting here, you began defending the Zen forum as if it was your personal fiefdom:

<https://www.dharmawheel.net/viewtopic.php?f=69&t=22153&start=60#p327930>

Things degenerated from there.

jundo cohen said:

I believe that the Nichiren folks should have one little Nichiren corner to talk Nichiren stuff among themselves, address Nichiren interpretations and practices without me running in there to set them straight, explain their purported "mistakes" from my Zenny eyes etc. In a pan Buddhist Forum, that is the purpose of a subforum dedicated to a school, is it not?

If we want to discuss, compare, correct and criticize each others' Traditions we have this "Open Dharma" etc. No?

Gassho, Jundo

Malcolm wrote:

I get it Jundo: while proclaiming yourself to be free of boundaries, in fact, you really like boundaries.

Author: Malcolm

Date: Sunday, March 27th, 2016 at 1:29 AM

Title: Re: Let's Debate! :-)

Content:

Malcolm wrote:

For example, in the ordinary buddha thread, I was having a pleasant dialogue with Astus, as we are wont to do, and have done now from time to time over these many years, in many different forums, from Zen to Tibetan Buddhism and everything in between. We never have a problem with each other, and were going along just fine until you butted in. Sure, you can butt in all you like, but your butting in was a stentorian,

jundo cohen said:

Thank you, Mr. Kid Gloves. Soft Tones and Gentle Opinions.

Malcolm wrote:

You must have me confused with someone else.

jundo cohen said:

Yes, I disagreed with you and Astus on some opinions regarding Zen teaching and practices which I felt to be partial or incorrect in the Zen Forum, and I explained my reasons. I never resorted to angry pejorative, ad hominem, said that you were not entitled to your opinion. I voiced my opinions in a discussion of Zen in which I found you had things wrong. (Oh, and I have never been inside a Tibetan Buddhist thread ever that I can recall. In fact, I don't think that I have ever commented on Tibetan Buddhism ever except to say something meant to be ecumenical like "people should respect and honor our funky beliefs who do not practice our funky beliefs, people should respect and honor your funky beliefs who do not practice your funky beliefs")

Malcolm wrote:

Starting here, you began defending the Zen forum as if it was your personal fiefdom:

<https://www.dharmawheel.net/viewtopic.php?f=69&t=22153&start=60#p327930>

Things degenerated from there.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 10:51 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

I have scolded and berated people for failure to develop the ability to engage in calm

and mutually tolerant discourse in which our differences in beliefs, teachings and approaches are recognized and honored.

Malcolm wrote:

Jundo, I suggest you get a mirror and look in it. In other words, you are ignoring the log in your eye while focusing on the splinter in the eyes of others.

For example, in the ordinary buddha thread, I was having a pleasant dialogue with Astus, as we are wont to do, and have done now from time to time over these many years, in many different forums, from Zen to Tibetan Buddhism and everything in between. We never have a problem with each other, and were going along just fine until you butted in. Sure, you can butt in all you like, but your butting in was a stentorian, "WARNING WARNING WARNING this is the ZEN FORUM, please STEP AWAY from the car," like this guy:

In a word, lighten up. Jealously defending your turf while claiming to be free of boundaries is..., well, you fill in the blank. And for the record I don[t care in what forums you post.

M

Author: Malcolm

Date: Saturday, March 26th, 2016 at 10:37 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

I am playing Shogi while you play chess. Thus the lack of communication.

Malcolm wrote:

Jundo,

You keep on holding up more than one finger, meaning you are the one who is unwilling to communicate. This is amply demonstrated by your posts.

jundo cohen said:

And the fact that you have not sat in a Zendo since 1978 and that others here have only passing familiarity shows in your lack of familiarity with Zen doctrine and approaches to Practice (I know you will deny that, but someone who left because it did not speak to them cannot then speak to the practice of those for whom it does resonate and who "got it" and stayed.).

Malcolm wrote:

I did not leave "Zen," I went to a Zen weekend retreat as part of a course in high school on Buddhism and Taoism. I was 16. Your assumptions are pretty funny.

jundo cohen said:

You and some others around here should learn to do the same.

Malcolm wrote:

You love being a scold.

jundo cohen said:

By the way, you can search the entire archives of Dharma Wheel, any and all posts by me ever here recently or years ago AND YOU WILL NEVER EVER FIND ONE CRITICAL OR INSULTING COMMENT BY ME REGARDING ANYONE ELSE's religious sect, teacher or their beliefs. Never, nothing like that, not one. Nothing Zip Nada. You will never find one.

Malcolm wrote:

Sigh, this is just not true, but I don't have the energy to trot them all out to you again.

jundo cohen said:

Jundo has not put forth any proposition he wished to debate.

Not true. I did! I put forth the proposition that cannot be put forth nor taken away. Yes or no?

Malcolm wrote:

Jundo, you have used this thread as scold to berate others, while claiming immunity from the same.

White King's pawn to e4.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 10:15 PM

Title: Re: Let's Debate! :-)

Content:

maybay said:

I thought we were going to have a debate.

Malcolm wrote:

Jundo has not put forth any proposition he wished to debate.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:51 PM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

You already disqualified yourself from the discussion, namely: "I am neither a Gelug follower nor a buddhist..."

Herbie said:

Well then ... if this is your legitimation for being disruptive in the Gelug forum then I have already learned something important about another aspect of Tibetan buddhists.

Malcolm wrote:

I am not being disruptive at all. Debate is a time honored tradition in Tibetan Buddhism. Trust me, in debate courts in Tibet, they don't have signs saying, "Only Gelugs allowed."

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:48 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

You know, I have not actually played chess in 30 years.

Malcolm wrote:

That's ok, I have not sat in a Zendo since 1978. (that's not completely true, I went to one in 1988, but to hear a Shingon priest, not to sit Zazen).

White King's pawn to e4.

jundo cohen said:

Chess or shogi, both beautiful games though the rules differ.

Malcolm wrote:

You initially posted a picture of a small boy taking on chess masters. So, while I sure shogi is fun, we are playing chess.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:27 PM

Title: Re: Inherency and the Object of Negation

Content:

heart said:

To me it seems like you are the main irrational "we vs they" poster in this thread.

Herbie said:

Hmh ... I am one and I am neither a Gelug follower nor a buddhist but I am interested in a philosophy which has been developed in buddhist context, namely Tsongkhapa's Prasangika.

heart said:

Malcolm questions everything, in any tradition, that doesn't accord to his own thinking. Everyone that been on this forum knows this. Surprise, he don't agree with everything Tsongkhapa said.

Herbie said:

Well but I understand that this is the Gelug section of this forum, not a general section, and that this is the place to learn the meaning of Tsongkhapa's philosophy. I think that this should be respected and not disrupted.

Malcolm wrote:

You already disqualified yourself from the discussion, namely: "I am neither a Gelug follower nor a buddhist..."

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:17 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

But the Buddhboard without boundaries or win and lose, One Piece holding all Pieces, each movement still and still movement, is True too. No birth or death, no north south east west, nothing to gain and never a loss possible.

Malcolm wrote:

Nevertheless, King's pawn to e4 (since you ceded white already by asking others to go first).

jundo cohen said:

Your technique

Malcolm wrote:

There is no technique here, Jundo. Just a simple game of chess. White King's pawn to e4. e4.jpg (11.95 KiB) Viewed 136 times
Oh, and I am still holding up one finger. How many you are holding up?

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:03 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

But the Buddhboard without boundaries or win and lose, One Piece holding all Pieces, each movement still and still movement, is True too. No birth or death, no north south east west, nothing to gain and never a loss possible.

Malcolm wrote:

Nevertheless, King's pawn to e4 (since you ceded white already by asking others to go first).

Author: Malcolm

Date: Saturday, March 26th, 2016 at 7:06 PM

Title: Re: POTUS 2016

Content:

Johnny Dangerous said:

Too many people let their anger at Trump himself (legitimate, he's disgusting) distract from the bigger picture: the political setup that created him. His supporters might be wrong, but they have real grievances, and people like Brooks have been living in la la land for so long, it comes as a shock to them.

frankc said:

You just called another sentient being disgusting.

Are there any Anti Trump people here that can provide a quote of a single "disgusting" thing he has ever said?

Malcolm wrote:

His call for torturing muslims, hus depicting Mexicans as rapists, etc, you nane it.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:42 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

11108870_10207811098409266_840563682120970064_n.jpg (55.02 KiB) Viewed 1472 times

Author: Malcolm

Date: Saturday, March 26th, 2016 at 9:31 AM

Title: Re: Extremist Buddhism / Bad Press Buddhism

Content:
Bhikkhu_YinRi said:
Has anyone heard of any Extremist Buddhists?

Malcolm wrote:
Of course, in Tibet, Myanmar and Shri Lanka

Author: Malcolm
Date: Saturday, March 26th, 2016 at 9:28 AM
Title: Re: Let's Debate! :-)
Content:
jundo cohen said:
You may think I am ducking...

Malcolm wrote:
Indeed you are. King's pawn to e4.

I am still holding up one finger. How many are you holding up? (No, this is not a Zen question, I would not even attempt it.)

Author: Malcolm
Date: Saturday, March 26th, 2016 at 8:23 AM
Title: Re: Bodhisattvabhumi (Tsadra) Hardcover – March 8, 2016 by Asanga (Author), Artemus B. Engle (Translator)
Content:
Nicholas Weeks said:
Malcolm,

Have my copy now and already am quibbling. On the page before the Introduction is a Tibetan verse from Je Rinpoche that mentions Buddha, Ajita and Asanga. The last line translates as "I pray for blessings to these three..."

Who or what would send blessings to those three? Should the 'to' be 'of' or 'from'?

Malcolm wrote:
He might have worded it a little better, "I pray to these three for blessings..."

A seriously minor quibble.

Author: Malcolm
Date: Saturday, March 26th, 2016 at 3:16 AM
Title: Re: Let's Debate! :-)
Content:
Malcolm wrote:

I am holding up one finger. How many are you holding up?

jundo cohen said:
Which finger is that?

Malcolm wrote:
It does not matter which finger it is, but the sake of discussion, my index finger.

Now then, how many fingers are you holding up?

King's pawn to e4.

M

Author: Malcolm
Date: Saturday, March 26th, 2016 at 2:39 AM
Title: Re: Let's Debate! :-)
Content:

jundo cohen said:
You see, perhaps you are a prisoner of your own mind. You don't see that the board is boundless, and you have great freedom to make this game.

Malcolm wrote:
King's pawn to e4. Perhaps you are a prisoner of your own expectations.

jundo cohen said:
Malcolm, seriously answer my question: What would a chess board with no boundaries, no squares, one Piece Peace Buddha that moves freely and covers all positions at once look like? How can you win? What would be captured?

(Seriously, answer these questions. Can you?)

You seem tongue tied to answer. Try.

Gassho, J

Malcolm wrote:
Jundo, you are not paying attention. I did answer your question.

jundo cohen said:
It would not be chess, and it would not be a game.

Malcolm wrote:
I am holding up one finger. How many are you holding up?

Author: Malcolm

Date: Saturday, March 26th, 2016 at 2:28 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

You see, perhaps you are a prisoner of your own mind. You don't see that the board is boundless, and you have great freedom to make this game.

Malcolm wrote:

King's pawn to e4. Perhaps you are a prisoner of your own expectations.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 2:08 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

Malcolm, seriously answer my question: What would a chess board with no boundaries, no squares, one Piece Peace Buddha that moves freely and covers all positions at once look like? How can you win? What would be captured?

Malcolm wrote:

It would not be chess, and it would not be a game. King's pawn to e4.

Author: Malcolm

Date: Saturday, March 26th, 2016 at 1:44 AM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

PS - Malcome knows that the safest driving is never to take the car out of the garage.

Malcolm wrote:

It's Malcolm, not Malcome.

Yes, you seemed to have digested that lesson, nevertheless, King's pawn to e4. My car is out of the garage, now it's your turn.

M

Author: Malcolm
Date: Saturday, March 26th, 2016 at 1:40 AM
Title: Re: Let's Debate! :-)
Content:

Malcolm wrote:
Jundo, you need to move some pieces out of the way before you can move a rook, like the rook's pawn or a knight.

jundo cohen said:
Not with the Buddha's chess set!

Malcolm wrote:
King's pawn to e4.

M

Author: Malcolm
Date: Saturday, March 26th, 2016 at 1:20 AM
Title: Re: Let's Debate! :-)
Content:
jundo cohen said:
Rook to i9.

Is that the best ya got?

Malcolm wrote:
Jundo, you need to move some pieces out of the way before you can move a rook, like the rook's pawn or a knight.

dharmagoat said:
Not this rook, it has transcended the chessboard.

Malcolm wrote:
If you want to play chess, you have to play by the rules. Similarly, if you want to debate, there are also rules.

Author: Malcolm
Date: Saturday, March 26th, 2016 at 1:04 AM
Title: Re: Let's Debate! :-)
Content:
jundo cohen said:
Hmmm. No takers? I did not think that debating a little Zen fellow would be that scary!

My head rests on the chopping block. Give er a shot. I say it can't be cut in two.

Open to any Buddhist topic or any topic, the sky is the limit.

Gassho, J

PS - Near bedtime here in Japan, but I will check back in the morning.

Malcolm wrote:
King's pawn to e4

jundo cohen said:
Rook to i9.

Is that the best ya got?

Gassho, J

Malcolm wrote:
Jundo, you need to move some pieces out of the way before you can move a rook, like the rook's pawn or a knight.

Author: Malcolm
Date: Saturday, March 26th, 2016 at 12:50 AM
Title: Re: Let's Debate! :-)
Content:
jundo cohen said:
Hmmm. No takers? I did not think that debating a little Zen fellow would be that scary!

My head rests on the chopping block. Give er a shot. I say it can't be cut in two.

Open to any Buddhist topic or any topic, the sky is the limit.

Gassho, J

PS - Near bedtime here in Japan, but I will check back in the morning.

Malcolm wrote:
King's pawn to e4

Author: Malcolm
Date: Friday, March 25th, 2016 at 10:43 PM
Title: Re: POTUS 2016
Content:

Queequeg said:

And where do I suggest these things should not be considered? This is implicit in my comment. My point is, right now, the United States is a ridiculously armed actor that is itself enthralled in fear. Letting another 9-11 type attack happen would do nothing to break this cycle of violence here and abroad.

Malcolm wrote:

We can't really prevent another major attack without resorting to draconian and fascist policies. Ala, the surveillance state in which we live now.

Queequeg said:

We need pacification so that we can get our bearings as a country.

Malcolm wrote:

Right, so lets inflict more violence. That has worked so well so far.

Queequeg said:

When you say "we should start by...", certainly you don't mean that we should be dropping all the other rational efforts demanded by the exigencies of the moment. We should definitely be pushing back against the neo-con agenda, but we also can't stand by doing nothing while states around us fail, and Honduras is by objective measures, failing.

Malcolm wrote:

We should not be meddling in the affairs of other nations at all.

Queequeg said:

Europe is getting flooded with migrants because states in the middle east and Africa are failing; the us is flooded with migrants because states in Latin America are failing. The reasons are many, but you can't deny what's happening, and we have to deal.

Malcolm wrote:

US is hardly being flooded with illegal migrants. Illegal immigration has been a net 0 for some years.

Queequeg said:

BTW, there is no "restraining" these neo-con/neo liberal voices. That is not how we do things, at least if we want to still be American in the best sense of that handle. Our fellow Americans are woefully uneducated, uninformed. That is where we need to start if we want to "restrain" these other voices.

Malcolm wrote:

By restrain, I mean legislatively, in the sense of not voting for their policies and

candidates.

Queequeg said:

Sure. But as is implicit in your comment, you still need to address the symptoms.

Malcolm wrote:

Treating people like human beings, rather than as "others" is the place to start.

Queequeg said:

As for getting at this cause... that book they fetishize is a problem. Only their own clerics can address its interpretation. We, of course, could present our own views and convince them that their book fills their heads with wrong views... that would require engagement that I'm not convinced almost anyone is interested in, aside from atheists who just push their shallow materialism and gentle nihilism. Seems to me, some folks, maybe the type who congregate around this watercooler, might ought to feel compelled to do a little more about these wrong views.

Malcolm wrote:

We don't need to do that at all. Koranic interpretation is complex. We can, from a theoretical point of view, consider their religion "wrong view." But that is not our business.

But really what we need to sell them on is that liberal democratic values will help them maximize their potential as people. This is what most of the 3.2 million Muslims in the US understand, and the reason why they are here. And we need to stop messing with the Middle East, stop supplying Israel with money until they agree to a two state solution, etc.

Queequeg said:

Nope. Just an observation there are people who seem to be uninterested in rooting out wrong views.

Malcolm wrote:

Again, it is not our business. We need to be more open and less racist.

Author: Malcolm

Date: Friday, March 25th, 2016 at 9:59 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Sorry for any confusion - I am not saying that a valid mind depends upon a valid object and vice-versa. What determines whether an object is valid or not is the cognizer that apprehends it. Mind is primary. What I meant was, there is no mind without an object and no object without a mind, thus they mutually depend upon each other; you cannot have one without the other, otherwise mind would inherently exist as the Chittamatrins assert because it wouldn't depend on anything.

Malcolm wrote:
They don't assert this.

Tsongkhapa said:
Although it is true that dreams, awarenesses and gross waking minds do not differ in the sense that the dream is a mere appearance to the dreaming mind and the waking world is a mere appearance to the gross waking mind, we cannot say that the consciousness of living beings is wholly invalid when compared with the consciousness of a Buddha. Chandrakirti says that anything imputed by worldly people in dependence upon a valid name - should be realized without investigation to be existent in just the same way as they are spoken of by worldly people.

Malcolm wrote:
There is a big caveat there, "without investigation."

Tsongkhapa said:
Buddha accepted all these things just as worldly people impute them. He would never argue with worldly people about what they realize with their valid cognizers.

Malcolm wrote:
It would be like telling a person in a dream that they are merely having a dream. It only works after they have woken up.

Author: Malcolm
Date: Friday, March 25th, 2016 at 9:47 PM
Title: Re: Compassion practice in Zen
Content:

jundo cohen said:
but I sometimes wonder if the present emphasis on "Compassion" and "Loving Kindness" and such in its present form is truly how such were taught in Asia...

Malcolm wrote:
In Tibet, most definitely. We have volumes and volumes written about it. It is an integral part of the extensive training in bodhicitta found in the Kadampa school's mind training.

Author: Malcolm
Date: Friday, March 25th, 2016 at 9:45 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

It's true that there is nothing there that makes it a functioning chair. It exists and functions because it is merely imputed by a valid mind. As you say, a hallucination is not a functioning thing but a non-existent, however the hallucinating mind is a functioning thing - it functions to confuse and to fool us into believing that a chair exists where it does not.

Malcolm wrote:

Which all entails that you believe chairs have some separate existence apart from our imputation of "chair" on some mental appearance.

Author: Malcolm

Date: Friday, March 25th, 2016 at 9:09 PM

Title: Re: Let's Debate! :-)

Content:

jundo cohen said:

Note to Moderators: Please give this thread a chance, as I promise you that it will remain peaceful, pleasant, mutually respectful and informative on my part by me, and I know by everyone involved as well. Let's see what happens, just for frolic and coming to appreciate our varied ways! I assure you that this is going to be something quite powerful and beneficial for mutual understanding.

It was suggested that some folks would like to debate, your beliefs and Zen doctrines (at least through my lips). Why not? It might be good. So, please debate me. Nothing to lose. Whatever happens, okay by me.

I will let any of you pick the subject, state your premises and argue your case. Then I will respond. You can pick any point or topic you wish within Buddhism (or, for that matter, any matter). I am game.

There are only two rules: Remain civil, comrades in the Dharma. Gentle language, let us treat each other with respect. Second, do not discuss or debate among yourselves. You are all playing against only me, the Soto Zen guy, like in one of those group chess matches. You can make the first move. Anything you like. I am open to any subject, and I assure you that I will be very serious and sincere in my responses.

I predict we will all be left better for this.

I know that there was a famous debate in Lhasa a few years ago. Who won that one seems to depend, say scholars, on who you ask and which version you read. Maybe this

one too?

https://books.google.co.jp/books?id=CJ8DCwAAQBAJ&pg=PT33&lpg=PT33&dq=tibetan+zen+debate+won+version&source=bl&ots=2wLDd4RjxR&sig=2lzGDQ2UhTTFiwdQ17ih_or0bqM&hl=en&sa=X&ved=0ahUKEwi39evU79vLAhWFdKYKHWl3C0oQ6AEIKTAC#v=onepage&q=tibetan%20zen%20debate%20won%20version&f=false

Gassho, Jundo

Malcolm wrote:
King's pawn to e4.

Author: Malcolm
Date: Friday, March 25th, 2016 at 9:07 PM
Title: Re: Inherency and the Object of Negation
Content:

Tsongkhapafan said:
You're talking nonsense Malcolm. Of course there is a difference between a conventional truth and a delusion. A conventional truth is an object of a valid mind and exists and functions, a hallucination cannot; you can't actually sit on a hallucination of a chair because it's not an object of a valid mind and so if you can sit on it, it's not a hallucination.

Malcolm wrote:
How is a valid mind established as valid? Does the object make it valid?

M

Tsongkhapafan said:
The definition of valid cognizer is a cognizer that is non-deceptive with respect to its engaged object. Conventionally, if the mind is valid the object that it perceives is also valid and exists, and mind and object are mutually dependent.

Malcolm wrote:
If you assert, as you are, that a valid cognizer depends on a valid object, and that a valid object depends on a valid cognition, the consequence of this is two fold: a valid object will always be valid, irregardless of whether it is cognized or not, because it determines whether or not the cognition that perceives it is valid or not. A valid cognizer will always be valid irrespective of whether it's object is delusive or nondelusive because its validity is what makes the object valid.

For example, in a dream, appearances seem valid. We react to them as if they are valid. We only determine dream appearances to be invalid when we wake. How is waking

consciousness actually different than a dream consciousnesses? Unlike a dream, we have no outside reference to judge its validity. However, our waking consciousness is merely a dream as well, and when compared with the consciousness of a Buddha, is found to be wholly invalid.

M

Author: Malcolm

Date: Friday, March 25th, 2016 at 8:59 PM

Title: Re: POTUS 2016

Content:

Queequeg said:

Somethin is happening here. What it is aint exactly clear.

Malcolm wrote:

On the contrary, it is very clear. This is all 1) a backlash of European colonialism 2) failed US foreign policy 3) Failed European domestic policies.

Queequeg said:

The point is, something serious is happening, some really deluded people are running around doing some horrible things, and we need to stop it before they do something really big and set certain reactions in motion that would make things even worse. I do not trust my fellow Americans to take another major attack on the chin without overreacting irrationally.

Malcolm wrote:

We should consider 500,000 children dead from the Iraq embargo, etc. We should consider the on million Iraqis who died in the second Gulf war. We should consider the millions of Iraqis and Iranians who died in a proxy war against Iran Iraq fought for the US. Compared to the losses of Muslims in the Middle East, our losses amount to nothing.

Queequeg said:

Like dealing with deluded beings, often there is nothing to do but try to restrain them and hope they come to their senses.

Malcolm wrote:

We should start by restraining the neoconservative voices in our own government who are addicted to a continually and demonstrably disastrous program of regime change, Honduras being but the latest example.

Queequeg said:

There is a pathology getting passed around like the clap in the Muslim community, and until they deal with it, we can't do much besides defend ourselves.

Malcolm wrote:

This is an excessively parochial view. It merely looks at symptoms, rather than causes. As any physician will tell you, you cannot treat a diseases merely through addressing its symptoms.

Queequeg said:

I am not convinced that they're committed to rooting this pathology out.

Malcolm wrote:

Blame the victim?

Author: Malcolm

Date: Friday, March 25th, 2016 at 8:42 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Then it's not a wrong awareness but a conventional truth.

Malcolm wrote:

And thus you have admitted there is no difference between conventional truth and delusion, and that the entire edifice of your philosophy is built on a house of cards.

Tsongkhapafan said:

You're talking nonsense Malcolm. Of course there is a difference between a conventional truth and a delusion. A conventional truth is an object of a valid mind and exists and functions, a hallucination cannot; you can't actually sit on a hallucination of a chair because it's not an object of a valid mind and so if you can sit on it, it's not a hallucination.

Malcolm wrote:

How is a valid mind established as valid? Does the object make it valid?

M

Author: Malcolm

Date: Friday, March 25th, 2016 at 4:50 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Then it's not a wrong awareness but a conventional truth.

Malcolm wrote:

And thus you have admitted there is no difference between conventional truth and delusion, and that the entire edifice of your philosophy is built on a house of cards.

Lukeinaz said:

That's a bit much...

Malcolm wrote:

Show the flaw in the reasoning.

Author: Malcolm

Date: Friday, March 25th, 2016 at 3:21 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Thus it is the object of a valid mind whereas a chair that is hallucinated cannot perform the function of chair and is a wrong awareness.

Malcolm wrote:

It can if you hallucinate that you are sitting in it.

Tsongkhapafan said:

Then it's not a wrong awareness but a conventional truth.

Malcolm wrote:

And thus you have admitted there is no difference between conventional truth and delusion, and that the entire edifice of your philosophy is built on a house of cards.

Author: Malcolm

Date: Friday, March 25th, 2016 at 3:19 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

But it is not our politics, it is European politics, and has everything to do with the fact that the French and the Belgians initially did not mind here is an international war raging

Queequeg said:

No, there really isn't. Terror is not war.

and if we don't take precautions, people within our borders get killed,

Far more people are killed in the US by right wing terrorists every year than by terrorists who are nominally "muslim."

and that, notwithstanding all the hypocrisy involved in turning a blind eye to the violence beyond our borders and being a major player in the violence, is not good for the situation... Exhibit A: 9-11, we all see how a major attack in NYC got Americans gassed

up and pissed, irrationally leading to a war across the whole middle east.

Malcolm wrote:

Yeah, an attack, warnings of which our incompetent president ignored.

Author: Malcolm

Date: Friday, March 25th, 2016 at 2:45 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Saoshun said:

Thögal, indeed all of Dzogchen teaching, is not about yogic technique — it is a systematic approach to liberation based on a comprehensive understanding of the Dzogchen account of how one's consciousness effortlessly trapped itself and how it may effortlessly frees itself from the very same trap.

That's it! And this moment conversation should stop and to start cultivation because this explanation is crystal clear.

Malcolm can you relate about support (or supplemental) practice to dzogchen like yantra yoga? Because we have the view or theory and so to speak practice.

I mean I would like to know connection between those two especially dzogchen and yantra yoga.

Malcolm wrote:

Because our mind is stirred by wind, it seeks outside its own state, because it seeks outside its own state, it reifies the five elements; because it reifies the five elements, it takes on bodies. Therefore, to control the mind, control the wind, to control the wind, control the body.

M

Author: Malcolm

Date: Friday, March 25th, 2016 at 2:34 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapafan said:

Thus it is the object of a valid mind whereas a chair that is hallucinated cannot perform the function of chair and is a wrong awareness.

Malcolm wrote:

It can if you hallucinate that you are sitting in it.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 9:46 PM

Title: Re: View in Dzogchen and Shaktism

Content:

fckw said:

I'm not sure I agree that Dzogchen is not (also) about yogic techniques.

Malcolm wrote:

If you (generally) don't understand the basic theory underlying these things, how they are essentially just a method of reversing dependent origination, you will just continue in samsaric obsessions.

In other words, without understanding the theory, these things you mention are useless and don't lead anywhere.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 9:37 PM

Title: Re: POTUS 2016

Content:

Kim O'Hara said:

running-away.png

Queequeg said:

Actually, many of the actual actors are migrants and the children of earlier migrants, but let's not let facts complicate our politics.

If only this problem were as simple as the reactionary right and reactionary left make it out to be.

Malcolm wrote:

But it is not our politics, it is European politics, and has everything to do with the fact that the French and the Belgians initially did not mind Muslims traveling to Syria to take down Assad.

M

Author: Malcolm

Date: Thursday, March 24th, 2016 at 9:28 PM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

Mere chairs that arise due to causes and conditions and cannot be found upon investigation do exist....

Malcolm wrote:

Hahahahaha, you do realize there is an inherent contradiction in your statement.

M

Author: Malcolm

Date: Thursday, March 24th, 2016 at 9:14 PM

Title: Re: View in Dzogchen and Shaktism

Content:

fckw said:

But beyond that the two systems indeed look very similar to me in terms of philosophical approaches. Practice might be different though - or maybe not even. I was surprised to read somewhere in this forum the claim that the Vijnana Bhairava (with which I'm not familiar) apparently contains references to practices similar to Tögel. Of course we can always claim that a certain practice is "not exactly" the same as another one, but such an argument is really futile. Just look at the enormous amount of various tantric texts in Vajrayana, where each and every text says something slightly different than the other one.

Malcolm wrote:

Thögal, indeed all of Dzogchen teaching, is not about yogic technique — it is a systematic approach to liberation based on a comprehensive understanding of the Dzogchen account of how one's consciousness effortlessly trapped itself and how it may effortlessly frees itself from the very same trap.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 9:08 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

The basis of the universe in Trika is Shiva, who really exists, and so everything which comes from Shiva really exists. This point is made very clear by Lakshmanjoo in his critique of Advaita Vedanta.

fckw said:

Can you please point me to a resource, where Lakshmanjoo makes this critique? I'd be interested to read this up.

Malcolm wrote:

The third area of difference between Kashmir Śaivism and Vedānta concerns the essence, the substance, the basis of this universe. Vedānta holds that this universe is untrue, unreal. It does not really exist. It is only a creation of illusion (māyā). Concerning this point, Kashmir Śaivism argues that if Lord Śiva is real, than how could an unreal substance come out from something that is real? If Lord Śiva is real, then His creation is

also real. Why should it be said that Lord Śiva is real and His creation is an illusion (māyā)? Kashmir Śaivism explains that the existence of this universe is just as real as the existence of Lord Śiva. As such, it is real, pure, and solid. This is nothing about it at all which is unreal."

-- pg. 104, Kashmir Shaivism, The Secret Supreme; 1st Books, 2000.

In Dzogchen it is held that the appearance of the universe is caused by the imputing ignorance which is a result of the neutral awareness at the time the basis arises from the basis not recognizing its own appearances as being its own state. Needless, to say, that mind is also empty, and lacks any nature or inherent existence. That mind is also individual, which accounts for why Samantabhadra woke up at the time the basis arose from the basis, and sentient beings did not.

In short, the foundation of Dzogchen teachings is the Buddha's teaching of the five elements, five aggregates, emptiness, dependent origination, etc.; while the foundation of Kashmir Shaivism is Samkhya, with an added eleven principles on top of Samkhya's original 25, in addition to asserting there is only one universal puruṣa, Śiva, as opposed to Samkhya's assertion that there are infinite individual puruṣas.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 8:23 AM

Title: Re: View in Dzogchen and Shaktism

Content:

DGA said:

getting more specific, here are the parallels (which are not identities--he is not saying they are the same, but somehow similar) Reynolds claims

Here there are some philosophical parallels with Dzogchen. Although the Tibetan term *rtsal*, "energy, potency, potentiality", is never glossed as *Shakti* in the Dzogchen texts, the conceptions embodied in these two terms are quite similar. The Dzogchen term *rig-pa'i rtsal*, "the potency or energy of awareness", could almost be translated as *Vidyashakti*, which is a technical term found in the Shaiva and Shakta systems. It refers to the energy inherent within the primordial non-dual Awareness which gives rise to the diversity of manifestations. Also, the term for "manifestation" or "appearance" (*snang-ba*, *abhasa*), is found in a similar context in both systems.

Malcolm has dismissed the idea of a "primordial non-dual Awareness which gives rise to the diversity of manifestation."

OK, but what about the parallel of *rig-pa'i rtsal* and *Vidyashakti*?

Malcolm wrote:

What about *prajñā* in Hinduism and *prajñā* in Buddhism. Are they saying the same thing? Do they have the same meaning? What exactly is "*vidyāshakti*"?

Author: Malcolm

Date: Thursday, March 24th, 2016 at 7:56 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Vasana said:

"The nonduality of masculine and feminine completely permeates all beings"

Malcolm wrote:

This translation is incorrect. It is from this passage:

Samantabhadri is the unrestricted vast sphere.

Vast Samantabhadra is displayed to all.

Samantabhadra father and mother have a non-dual single form.

The state of Samantabhadri endowed with the meaning of realization arises as every diversity since her unchanging bhaga is vast.

The whole universe is included in her bhaga.

The bhaga of the mother is the field of great emptiness.

The non-dual form of the father and mother totally pervade migrating beings.

Vasana said:

Thanks for your translation Malcolm.

Are Samantabhadra and Samantabhadri ever referred to in connection with the 3 principal channels and subtle-body in the same way that Shiva/Shakti are?

Malcolm wrote:

No, it is a different principle altogether.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 7:55 AM

Title: Re: Non Duality, its Function and Practice.

Content:

DGA said:

Dancer and dance are nondual.

Malcolm wrote:

You don't have to dance, as Nāgārjuna might put, "...apart from someone who has danced or has not danced, there is no present dancing."

Author: Malcolm

Date: Thursday, March 24th, 2016 at 1:29 AM

Title: Re: Non Duality, its Function and Practice.

Content:

jundo cohen said:

Perhaps there is a tendency around Dharma Wheei for people from other fine Traditions to rush into the Zen section and tell us what we should respond, and to answer

questions asked from a Zen view? The opposite direction seems frowned upon?

Malcolm wrote:

No, there is a tendency for people to ignore sections altogether and just answer whatever topic they see first. It has nothing to do with Zen.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 1:25 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

Because I provided the Sanskrit to prove it.

Herbie said:

Being a Svatantrika at best you feel as if proving something.

Malcolm wrote:

Umm, not, I am not a svatantra proponent.

If I had a thesis, I would be at fault.

As I alone have no thesis, I alone am without fault.

-- Vigrahavyavartani.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 1:18 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

No, it is not my interpretation. If you look at the Sanskrit you will see that this is so.

Herbie said:

That shows exactly that it is your interpretation. How could you otherwise argue in English language about something written in Sanskrit?

Malcolm wrote:

Because I provided the Sanskrit to prove it. You seem to be making the irrational argument that you cannot translate texts or thoughts.

Worse, you are not actually arguing Tsongkhapa's point of view.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 12:43 AM

Title: Re: Mala's

Content:

Terma said:

Where do you buy yours from? I am in Canada so I would prefer a reliable company with reasonable shipping fees.

I would like a decent quality mala, as I know I can buy them in various shops near by me.

I know certain kinds of mala's should be used for certain practices and not for other practices.

Any suggestions from past experience?

Malcolm wrote:

The universal all around mālā which may be used for all practices is the bodhiseed mala. This a fine mālā. It is not too expensive.

http://www.garudashop.com/Polished_Nepalese_Bodhiseed_Mala_9_to_9_5_mm_p/mala003575.htm

Terma said:

Thanks, Malcolm.

I would like one with dividers for recitation purposes.

Are coral mala's recommended?

Malcolm wrote:

You can add dividers. Coral malas for power, mainly. But given how they are made, and the depletion of the world's coral stocks, etc. I would not buy one.

Author: Malcolm

Date: Thursday, March 24th, 2016 at 12:27 AM

Title: Re: Mala's

Content:

Terma said:

Where do you buy yours from? I am in Canada so I would prefer a reliable company with reasonable shipping fees.

I would like a decent quality mala, as I know I can buy them in various shops near by me.

I know certain kinds of mala's should be used for certain practices and not for other practices.

Any suggestions from past experience?

Malcolm wrote:

The universal all around mālā which may be used for all practices is the bodhiseed mala. This a fine mālā. It is not too expensive.

http://www.garudashop.com/Polished_Nepalese_Bodhiseed_Mala_9_to_9_5_mm_p/mala003575.htm

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 10:53 PM

Title: Re: Non Duality, its Function and Practice.

Content:

jundo cohen said:

...yet not asking the question leaves one speechless.

Malcolm wrote:

This is usually better.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 9:43 PM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

Nāgārjuna defines dependent or extrinsic existence (parabhāva) as a species of inherent existence (svabhāva).

Herbie said:

This is your interpretation.

Malcolm wrote:

No, it is not my interpretation. If you look at the Sanskrit you will see that this is so. svabhāvaḥ parabhāvasya parabhāvo hi kathyate||3||

svabhāvaparabhāvābhyāmṛte bhāvaḥ kutaḥ punaḥ|

svabhāve parabhāve vā sati bhāvo hi sidhyati||4||

bhāvasya cedaprasiddhirabhāvo naiva sidhyati|

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 8:57 PM

Title: Re: View in Dzogchen and Shaktism

Content:

Malcolm wrote:

There is no universal basis in Dzogchen. The view of Dzogchen is emptiness.

fckw said:

Reading this again, maybe what you mean is that in Shaktism the "universal basis" you mention is seen as a substantial essence, whereas in Dzogchen what is termed Kun Zhi is without substantiality, i.e. it is empty?

Malcolm wrote:

The basis of the universe in Trika is Shiva, who really exists, and so everything which comes from Shiva really exists. This point is made very clear by Lakshmanijoo in his critique of Advaita Vedanta.

When I say there is no universal basis, I mean that there is no basis taught in Dzogchen which is ontologically real, singular, and overarching. The basis [gzhi, sthana] is one's own unfabricated mind which is originally pure, i.e., empty. The all-basis (kun gzhi, ālaya) in Dzogchen refers to the aspect of mind which gathers traces.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 8:52 PM

Title: Re: Lung disorder

Content:

Miroku said:

That's why I'd like to ask if anyone of you had any experience with developing lung disorder and how did you treat it? Also what would you recommend to prevent lung from happening? What kind of behaviour in daily life can cause it? And in general I'd like to ask you to share some of your info and experience concerning this topic.

Malcolm wrote:

You follow vatta reducing diet and behavior.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 8:48 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Caodemarte said:

Similarly, if you separate "ignorance" and "wisdom" into rigid separate, opposed, real categories (except by acknowledging that you are doing so artificially and conventionally for ease of speaking) you are not following a Mahayana Buddhist path.

Malcolm wrote:

Virgo is coming from a tradition where before one can even really begin to say one is practicing the main point, first one has to distinguish the mind (sems, citta) from

pristine consciousness (ye shes, jñāna). One must also learn the distinction between ignorance (ma rig pa, avidyā) and knowledge (rig pa, vidyā, usually mistranslated as "awareness" by translators of Tibetan texts.)

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 8:44 PM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

This is exactly what dependent existence is because everything that is imputedly existent is dependently existent, i.e. dependent on imputation.

Malcolm wrote:

Herbie, there are four terms at work here: svabhāva, parabhāva, bhāva and abhāva.

Nāgārjuna defines dependent or extrinsic existence (parabhāva) as a species of inherent existence (svabhāva).

As I pointed out to you already, bhāva (existence) is included in svabhāva.

Nāgārjuna is saying that if you cannot prove or establish svabhāva, you cannot prove bhāva. If you cannot prove bhāva, you also cannot show abhāva, i.e., nonexistence, since abhāva is always the nonexistence of something that once existed.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 5:03 AM

Title: Re: View in Dzogchen and Shaktism

Content:

Vasana said:

"The nonduality of masculine and feminine completely permeates all beings"

Malcolm wrote:

This translation is incorrect. It is from this passage:

Samantabhadri is the unrestricted vast sphere.

Vast Samantabhadra is displayed to all.

Samantabhadra father and mother have a non-dual single form.

The state of Samantabhadri endowed with the meaning of realization arises as every diversity since her unchanging bhaga is vast.

The whole universe is included in her bhaga.

The bhaga of the mother is the field of great emptiness.

The non-dual form of the father and mother totally pervade migrating beings.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 4:58 AM

Title: Re: View in Dzogchen and Shaktism

Content:

fckw said:

According to The Golden Letters, there are significant similarities between the Dzogchen and Shaktism view.

The view associated with Kashmiri Shaivism and with Shaktism is known as Shaktivada, wherein Maya, or the world illusion, in all its diversity, is granted a certain ontological status. This diversity is an illusion in the sense that it lacks any inherent or independent reality, but it does possess a kind of relative reality in that it represents the energy, or shakti, of Chit, or primordial awareness (chitshakti). Maya is thus not just a mistake in perception, mistaking the rope for a snake; it is not something merely passive but something active and dynamic, a creative energy, or Mayashakti, which brings diversity into manifestation. Here there are some philosophical parallels with Dzogchen.

Although the Tibetan term rtsal, "energy, potency, potentiality", is never glossed as Shakti in the Dzogchen texts, the conceptions embodied in these two terms are quite similar. The Dzogchen term rig-pa'i rtsal, "the potency or energy of awareness", could almost be translated as Vidyashakti, which is a technical term found in the Shaiva and Shakta systems. It refers to the energy inherent within the primordial non-dual Awareness which gives rise to the diversity of manifestations. Also, the term for "manifestation" or "appearance" (snang-ba, abhasa), is found in a similar context in both systems.

(John Myrdhin Reynolds, source:

<http://www.kamakotimandali.com/blog/index.php?p=1272&more=1&c=1&tb=1&pb=1>)

Could anyone more knowledgeable go a little bit into the similarities and differences between the two philosophical views?

Malcolm wrote:

There is no universal basis in Dzogchen. The view of Dzogchen is emptiness.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 3:31 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Have any of your living Teachers given away intentionally something as precious as their eyes to a beggar woman? If not, why not?

Malcolm wrote:

They gave me the Dharma, what eye is more precious than that?

jundo cohen said:

Tell that to the beggar woman!

Malcolm wrote:

Well, you know, the beggar women did not appreciate it, and she ate Aryadeva's eye, rather than putting it in her head. In case the meaning is not clear, just because you give someone eyes, it does not mean that they will use them to see. Likewise, trotting out your "profound" point of view can be like casting pearls before swine, or like the embarrassing moment when someone shows you their tattoo of the Dalai Lama that covers half of their back.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 3:16 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Have any of your living Teachers given away intentionally something as precious as their eyes to a beggar woman? If not, why not?

Malcolm wrote:

They gave me the Dharma, what eye is more precious than that? But to answer your question more directly, in fact my deceased teacher, Kunzang Dechen Lingpa, regularly put his life at risk by ministering to poor people in Assam, to the point where he contracted TB of the bone. He also spent many years wandering from Tibet to India and Bhutan as a homeless yogi living under trees and begging for food, many years prior to the Chinese invasion in '59 before settling in Assam in the mid 60's.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 2:52 AM

Title: Re: Bodhisattvabhumi (Tsadra) Hardcover – March 8, 2016 by Asanga (Author), Artemus B. Engle (Translator)

Content:

Malcolm wrote:

It's quite good. I have a copy.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 2:51 AM

Title: Re: Cannibalism in Buddhism

Content:

Malcolm wrote:

sha za is a translation of piśaci. "Rakṣasas", srin po, clearly refer to memories of Indian encounters with head hunters which inhabited the islands surrounding India from New Guinea and Borneo all the way to Madagascar, and who used to dominate Śri Lanka. In fact, the language of Borneo head hunters is related to only one other language in the world, the language of Madagascar.

Sherab Dorje said:

Seems you have forgotten the VERY Indian head hunters: the Naga of Northern India and Burma.

Malcolm wrote:

I have not forgotten them, they are the ones referred to as piśācis.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 2:19 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

It negates completely (or, better said, one finds nothing in need of correction or repair from the start, all an Affirmation). To allow the sentient beings to realize so is to "save sentient beings" (who, by the way, are not truly "sentient beings in need of saving" from the start). As Buddha, no healing required. There is here no hunger, no poverty, no war ... never was or has been or will be.

Malcolm wrote:

When you have the capacity to give away your wife and children (with their consent of course) to be the slaves of a brahmin, or your eyes to a beggar woman, then I will believe you have the understanding your words profess, and not until then.

These kinds of words are very easy to say. Just watch:

Since in me there is no birth nor death,
the qualities of cessation are totally perfect.
Since in me there is no inside nor outside,
the qualities of clarity are totally perfect.
Since in me there is no emptiness or things,
the qualities of appearances are totally perfect.
Since in me there is no object of perception,
perceptible objects are totally perfect.
Since in me there is no body or mind,
self-apparent qualities are totally perfect.
Since in me there is no self and other,
the five qualities of vidyā are totally perfect.
Since in me there is no creative cause,
total concentration is totally perfect.
Since in me there is no place to go,
the self-apparent domain is totally perfect.
Since in me there are no directions or sides,
secret vidyā is totally perfect.
Since in me appearances do not cease,

the three qualities of the ultimate dhātu are totally perfect.
Since in me there is no one and two,
the qualities of the bindu are totally perfect.
Since in me there is no darkness or light,
the qualities of direct perception are totally perfect.
Since in me there are neither self nor concepts,
the qualities of emptiness are totally perfect.
Since in me the two stains do not exist,
the five qualities of clarity are totally perfect.
Since in me the five kāyas appear of themselves,
the ultimate nature of the buddhafiels is totally perfect.
Since in me there is no emanating and gathering,
the meaning of syllables are totally perfect.
But do you believe I am a realized person based on some words I translated from an old Tibetan book? No you don't, nor should you. Likewise, your capacity to rattle off elementary PP sūtra stuff does not impress.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 1:14 AM

Title: Re: Cannibalism in Buddhism

Content:

fckw said:

In certain Tibetan texts, the rakshasas are claimed to be cannibal demons. But, quite obviously, they don't follow any Buddhist ethics.

dzoki said:

I think the whole thing with the cannibal rakshasas etc. is a wrong translation. Cannibal is a human eating humans. Rakshasa not being human cannot be a cannibal. Same way as one would not call a tiger hunting humans a cannibal.

Tibetan texts often use expression sha za = meat eating/meat eater which some people then translate as cannibal, but this is not implied in Tibetan.

Malcolm wrote:

sha za is a translation of piśaci. "Rakṣasas", srin po, clearly refer to memories of Indian encounters with head hunters which inhabited the islands surrounding India from New Guinea and Borneo all the way to Madagascar, and who used to dominate Śri Lanka. In fact, the language of Borneo head hunters is related to only one other language in the world, the language of Madagascar.

The Ramayāna and the Nyingma accounts of the Taming of Rudra epics can be seen as mythological retellings of the conquest of Śri Lanka by Indians in the first millenia BCE.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 12:48 AM

Title: Re: Inherency and the Object of Negation

Content:

conebeckham said:

When we use the word "existence," we are talking about ontology--this is not the realm of "any person's" perception of phenomenon, but is the realm of mental constructs regarding ontology. No such constructs can be admitted, in Madhyamaka. This is why we take issue with claiming any sort of "mode of existence" on the level of convention. Yet phenomena appear. No one denies this.

Malcolm wrote:

The Gelugpas invented a "Prasanga" that is really just crypto svatantra.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 12:37 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

Nāgārjuna himself makes it very plain that by "existence," he means "inherent existence," by asking the question:

Where will there be an existent not included
in inherent existence or dependent existence?

Herbie said:

All are included in dependent, i.e. imputed existence.

Malcolm wrote:

That is not here what dependent existence is.

Anyway, if existence and inherent existence are both merely imputations, you have established there is no reason to negate one and affirm the other.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 12:35 AM

Title: Re: New Guru Rinpoche art by Alex Grey

Content:

Ayu said:

I was assuming it, because once I asked an artist, who has painted many big pictures of dieties already, if it is appropriate to paint also the respective root-syllables at the certain spot. Her answer was, no, she didn't think it was appropriate. You don't see any dieties with syllables in old pictures.

Malcolm wrote:

Sure you do.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 12:06 AM

Title: Re: Cannibalism in Buddhism

Content:

Malcolm wrote:

These kinds of meats were dragged to the charnel ground in ancient India.

Queequeg said:

We have an example of a teaching for particular circumstances not carrying the same meaning outside of that context without having to include footnotes.

No point to that comment. Just an observation.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, March 23rd, 2016 at 12:05 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

But in actual fact, the sensory experience of buddhas is not confined to their six sense gates in the way ours are.

Astus said:

And this is where the interpretation and view of the teachings come in. For Chan the mind is buddha and there is no other buddha to be found.

Malcolm wrote:

It is the same in Tibetan Buddhism. Mind operate through sense organs. When a mind is limited by karma and afflictions, a mind is limited in terms of what sense organs it operates through, and how.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 11:10 PM

Title: Re: Alcohol

Content:

dharmagoat said:

I understand that the precepts point to the fact that mindfulness is challenging enough when sober, and that consuming any amount of alcohol will deaden our faculties to some degree. This, of course, is especially important for monks and other full-time practitioners.

Malcolm wrote:

If you can't integrate it, avoid it. That applies to everything we consume with all five senses.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 10:55 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

dharmagoat said:

How real do they need to be?

They are real enough to act on them.

Malcolm wrote:

Yes, and that underlies the question Virgo is asking. To what extent does ultimate truth negate the need to act on behalf of suffering sentient beings. The answer, it does not negate this need at all.

DGA said:

In my opinion, many contemporary Zen teachers know this very well, as evidenced in their emphasis on "engaged" practice.

Malcolm wrote:

Yes, I agree. Many contemporary Zen teachers do know this, as well as Theravadins. Frankly, it is Tibetan Buddhists who are rather deeply behind the curve on this point.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 10:31 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Virgo said:

Let me guess, sentient beings have never been ignorant? In a conventional sense there is no birth in samsara? Suffering is not real, slavery is not real, abuses are not real, people are not real, harming others is not real?

dharmagoat said:

How real do they need to be?

They are real enough to act on them.

Malcolm wrote:

Yes, and that underlies the question Virgo is asking. To what extent does ultimate truth

negate the need to act on behalf of suffering sentient beings. The answer, it does not negate this need at all.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 10:28 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

They are "supernatural" compared to your abilities and mine, which is actually the point.

Astus said:

What I meant is that such abilities are not about magic powers (or synesthesia), but that categories of experiences are the works of conceptual discrimination, and concepts are interrelated and interpenetrate each other.

Malcolm wrote:

But in actual fact, the sensory experience of buddhas is not confined to their six sense gates in the way ours are. This is a fact of our karmic rebirth, and nothing more. This is why buddhas, highly realized people, do not have the same cognitive limitations that you and I do (such as only being able to see with our eyes, or hear with our ears) — they have overcome the karmic limitations of their embodiment as human beings.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 9:54 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

You might consider those abilities of the Buddha as supernatural abilities, but in Chan that is not so.

Malcolm wrote:

They are "supernatural" compared to your abilities and mine, which is actually the point.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 9:37 PM

Title: Re: Chan, Mahamudra, and Tibet

Content:

crazy-man said:

There's a Chinese manuscript from Dunhuang (Pelliot chinois 4646) that tells another debate story...

Malcolm wrote:

Since this is direct quote from SVS's website, it really out to be in quote brackets...

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 9:13 PM

Title: Re: New Guru Rinpoche art by Alex Grey

Content:

Ayu said:

Maybe this mistake was made intentionally? Such syllables are restricted and not supposed to be shared to the public, I assume.

Malcolm wrote:

No, it is artistic license, it was nothing to do with being secret. There is nothing secret about མཛུགས་སྒྲིག་.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 4:43 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

What the hell do we have to do with people in India?

Be serious and honest. you irrationalists are the ones who are arguening with others using Nagarjuna's irrational tetralemma as argument. Nobody ever who argued with others using Nagarjunians tetralemma has ever made the point that his tetralemma has not to be taken as one unit of argument. Irrational people take the tetralemma as such, they take it as a one logical unit of argumentation. And Tsongkhapa has shown already hundreds of years ago that that is irrational bullshit. And even more than thouand years before Tsongkhapa it was Aristoteles who showed what a rational tetralemma has to be like.

Malcolm wrote:

You just seem to fail to understand that in the four fold negation of existence, each term had a specific target in mind, in the context of ancient Indian polemics [eternalists, nihilists, jains, and sophists of various types respectively]. If you want to understand Nāgārjuna, you have to understand that.

Nāgārjuna himself makes it very plain that by "existence," he means "inherent existence," by asking the question:

Where will there be an existent not included in inherent existence or dependent existence?

If inherent existence and dependent existence exist, existents will be established.

If an existent is not established a non-existent will not established.

Tsongkhapa's whole philosophy turns on this point.

M

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 4:05 AM

Title: Re: Inherency and the Object of Negation

Content:

Tsongkhapa said:

Suppose that you refute the tetralemma without affixing any such qualifications [comm: like essentially, inherently, intrinsically]:

you refute the position that things exist and you refute the position that things do not exist; you then say "It is not the case that they both exist and do not exist". If you now continue with the refutation saying "It is also not the case that they are neither existent nor nonexistent", then you explicitly contradict your own position. If you then stubbornly insist, "Even so, there is no fallacy", then the debate is over because we do not debate with the obstinate.

Malcolm wrote:

Tsongkhapa is refuting a position no one takes.

Let me spell it out for you again. Nāgārjuna makes the contention that existence is actually a subset of inherent existence, when it is analyzed [not before]. When existence [inherent existence] is negated, the nonexistence of that existence is negated as well [since there is nothing present to be negated]. The third term, "existent and nonexistent" is refuted because there are some who claim that in the process of arising, a given thing can be asserted to both exist and not exist at the same time. The fourth term, neither existent nor non-existent, was refuted to refute sophists.

Since Tsongkhapa never had to deal with Jains, etc, he in effect never really saw the point of the third term, and assumed they were unnecessary double negatives. But in India, there were people who asserted both the third term and the fourth term, so it was necessary to reject all four extremes in turn.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 3:48 AM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

DGA said:

Those threads are comparatively tame to what we experienced with Lepine on the now-defunct e-sangha discussion board,

Malcolm wrote:

He was the one of the folks around whom the issue of ordination and who was a monk originally came up, in addition to that dude in LA, "tendai," now defunct it seems.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 2:09 AM

Title: Re: Cannibalism in Buddhism

Content:

Malcolm wrote:

First of all, let's define cannibalism. And yes, these things are actually supposed to be secret. However, they are mentioned as meats that no one wants, to overcome one's attachment to food.

Queequeg said:

I did not realize they are secret - I got the text from Amazon so I figured... (this issue might fit in with a recent discussion in the Nichiren forum about the possibility of ordering Buddhist funeral services through the retailer).

Should I request my post be deleted?

Cow, dog, horse are definitely consumed in non-negligible amounts - I've had two of those three, and can't say I wouldn't try the third, and certainly can't say the thought of a medium grilled strip steak is going to inspire aversion in me. Handling meat does make me feel ill at ease, and I sometimes contemplate the horror behind the succulent bites of steak... I think of going veg, but almost always manana.

Malcolm wrote:

These kinds of meats were dragged to the charnel ground in ancient India.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 1:54 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

Everybody experiences the psycho-mental phenomenon corresponding to the philosophical object "inherent existence" when perceiving common objects but nobody knows about it being that which is superimposed on these objects and which these objects are empty of. Even those studying Prasangika do not know unless they have identified it at least indirectly in their awarenesses.

Malcolm wrote:

I refer you to the quote above.

Herbie said:

"Since the object of negation does not in fact exist, it cannot actually be ascertained, because ascertainment implies a valid mind realizing an object that exists.

Well yes, but what does "does not in fact exist" mean from the speakers perspective?

And what does "cannot actually be ascertained" mean from the speakers perspective?
And what does "valid mind" mean from the speaker perspective?

So obviously he introduces "actual existence" (existing in fact) in addition to "ultimate existence" and "dependent or imputed existence". That is a novelty!

Malcolm wrote:

I know it is incredibly inconvenient for you that a ranking Gelug scholar disputes your ideas, but there it is.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 1:33 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

No one experiences inherent existence, even conventionally.

Herbie said:

Everybody experiences the psycho-mental phenomenon corresponding to the philosophical object "inherent existence" when perceiving common objects but nobody knows about it being that which is superimposed on these objects and which these objects are empty of. Even those studying Prasangika do not know unless they have identified it at least indirectly in their awarenesses.

Malcolm wrote:

I refer you to the quote above.

Herbie said:

"Since the object of negation does not in fact exist, it cannot actually be ascertained, because ascertainment implies a valid mind realizing an object that exists.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 12:43 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

What "ordinary fellow" signifies is that the six senses function as before, the difference is in whether there is attachment.

Malcolm wrote:

But do they actually? A buddha can taste with his sight, smell with his fingers and hear with his tongue, etc.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 12:40 AM

Title: Re: Cannibalism in Buddhism

Content:

Queequeg said:

"For substances of enjoyment, in outer tantras one enjoys three white or pure substances - milk, butter and curd - and three sweet substances - molasses, honey, and sugar. In inner tantras one enjoys five meats - the flesh of man, cow, dog, horse, and elephant - and five nectars - excrement, semen, brain, blood (seminal fluid of female), and urine."

-The Practice of Dzogchen: Lonchempa Rabjam's Writings on the Great Perfection

I don't think I'm revealing anything particularly secret. The statements are out there, so, let's address them.

Is the suggestion of cannibalism literal or what?

I'm guessing, "or what".

Malcolm wrote:

First of all, let's define cannibalism. And yes, these things are actually supposed to be secret. However, they are mentioned as meats that no one wants, to overcome one's attachment to food.

Author: Malcolm

Date: Tuesday, March 22nd, 2016 at 12:32 AM

Title: Re: Gory comentarial literature

Content:

Queequeg said:

If you want these sorts of stories, read the Jatakas - and not the collections edited for young audiences. Those tend to be just variations on Aesop's fables.

Malcolm wrote:

Other way around, demonstrably so,

Author: Malcolm

Date: Monday, March 21st, 2016 at 11:46 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Revise to "...when the Indian Mahāyāna view of the bodhisattva path is used, there is no basis for Zen's and Tiantai's teachings of enlightenment in one life," then we can agree.

Astus said:

I'm OK with that, if we modify it to "Late-Indian Mahayana", or something to a similar extent. After all, Chinese Buddhism has Indian origins as well, but then it's developed on a separate path, and that's why even Xuanzang's teachings have not been as widely accepted as Fazang's.

Malcolm wrote:

We have no evidence, apart from perhaps Bodhidharma, of any kind of sudden awakening school in India.

Author: Malcolm

Date: Monday, March 21st, 2016 at 11:29 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

Naturally, when the Tibetan view of the bodhisattva path is used, there is no basis for Zen's and Tiantai's teachings of enlightenment in one life.

Malcolm wrote:

Revise to "...when the Indian Mahāyāna view of the bodhisattva path is used, there is no basis for Zen's and Tiantai's teachings of enlightenment in one life," then we can agree. The conflict in Tibet was never between Tibetans and Chinese, it was between Indians and Chinese. This is why many early Tibetans, such as Nubchen, and later Longchenpa, etc., sided with the Chinese with respect to the outcome of the Samye debate.

DGA said:

is this another way of saying that TienTai and Ch'an may have more in common with, say, Dzogchen (viz. Lonchenpa) than Indian Mahayana, to your mind?

Malcolm wrote:

Oh, absolutely. Chan is based on definitive Mahāyāna sūtras, unlike the graded path approach of Kamalashila. Indians were just as selective about their reading of Mahāyāna as any other movement. In other words, there were winning and losing trends of Mahāyāna in India itself. Indian Buddhism over all went for gradualism.

Author: Malcolm

Date: Monday, March 21st, 2016 at 11:20 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

Naturally, when the Tibetan view of the bodhisattva path is used, there is no basis for Zen's and Tiantai's teachings of enlightenment in one life.

Malcolm wrote:

Revise to "...when the Indian Mahāyāna view of the bodhisattva path is used, there is no

basis for Zen's and Tiantai's teachings of enlightenment in one life," then we can agree. The conflict in Tibet was never between Tibetans and Chinese, it was between Indians and Chinese. This is why many early Tibetans, such as Nubchen, and later Longchenpa, etc., sided with the Chinese with respect to the outcome of the Samye debate.

Author: Malcolm

Date: Monday, March 21st, 2016 at 10:36 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Your descriptions sound very similar to the Vedantic notion of brahman. You don't merge with brahman, you always were brahman, but you just did not recognize it.

jundo cohen said:

The light of Enlightenment is still shining in as and through the parsing of terms and spinning of mental wheels, but one must look through all the churning thoughts of categories and distinctions. Easier to see when the mind mazes are dropped.

Malcolm wrote:

You, Jundo, in particular keep using the term "Enlightenment" and "Buddha" as if it were some state that exists as the basis for everything and everyone.

Is this really how you see things? I mean if so, that is nice, but I have a hard time distinguishing this from Hinduism.

jundo cohen said:

We are always Enlightened and ever (without beginning or end) Buddha. Always have been, always will, for all time without measure of time, for you me and everyone.

However, we are not Enlightened, and remain separate from Buddha until we realize so.

Once we realize so, we see that we were always Enlightened and always are precisely Buddha and there was nothing in need of realizing from the get go. Until we realize so, there is need to so realize.

Buddha is not a fellow or godhead we try to merge with, so I am not sure of the reference to Hinduism. There is no need to merge with what one already is, both a fellow and not a fellow, a thing, all things and no things.

Gassho, J

Author: Malcolm

Date: Monday, March 21st, 2016 at 10:27 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

The light of Enlightenment is still shining in as and through the parsing of terms and spinning of mental wheels, but one must look through all the churning thoughts of categories and distinctions. Easier to see when the mind mazes are dropped.

Malcolm wrote:

You, Jundo, in particular keep using the term "Enlightenment" and "Buddha" as if it were some state that exists as the basis for everything and everyone.

Is this really how you see things? I mean if so, that is nice, but I have a hard time distinguishing this from Hinduism.

Author: Malcolm

Date: Monday, March 21st, 2016 at 10:13 PM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

Malcolm wrote:

Where is the salient comment?

DGA said:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=2061>

Hi Malcolm, you might remember someone in Quebec selling magic ninja lessons from the e-sangha days. This fellow:

<https://www.dharmawheel.net/viewtopic.php?t=3949&start=20#p37441>

The thread I linked above was about him. It turns out that he is an associate of our friends at Hongaku Jodo--affiliated with them somehow. Seishin pointed this out here.

<https://www.dharmawheel.net/viewtopic.php?f=40&t=2061#p14754>

and some of Lepine's webpages are listed on the Hongaku Jodo page.

I was expressing surprise that this comparatively anodyne thread had caught their attention, but previous discussions that were much more critical and were about them specifically had not.

Malcolm wrote:

I meant where in the video.

Author: Malcolm

Date: Monday, March 21st, 2016 at 10:02 PM

Title: Re: Inherency and the Object of Negation

Content:

Bakmoon said:

Malcom's point is basically this: If the object of negation is experienced by individuals, then that would make it conventionally existent, but everyone including Tsongkhapa rejects the idea that intrinsic existence exists conventionally. And if the object of negation is not experienced by individuals, then how on earth can people identify it as per Tsongkhapa's instructions?

Tsongkhapafan said:

Of course the object of negation is experienced by individuals.

Malcolm wrote:

No one experiences inherent existence, even conventionally.

Author: Malcolm

Date: Monday, March 21st, 2016 at 9:53 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

Those who practice the Great Vehicle use the method of “transformation (of the mind)” because they understand that amid our afflictions there is our inherent Buddha nature. It is like forging steel from iron. The nature of steel is within the wrought iron. If we throw away the pieces of iron, we will not be able to refine the steel. Similarly, “there is no water besides the waves.” Therefore, in Mahayana, bodhisattvas cultivate the myriad good practices of the six paramitas. By benefiting self and others, they transform afflictions, and return to their pure inherent nature. Just as when we practice charity for a long time, we will naturally diminish greed. By contemplation of compassion, anger will naturally subside. When we are diligent in the cultivation of actions, speech, and mind, we can overcome sloth. When the mind is scattered and confused, we must use samadhi to overcome delusive thoughts. This is known as “transformation.” The last of the six paramitas is “prajna.” Prajna overcomes ignorance. Our mind is filled with ignorance and confusion; it easily forms attachments to the external environment. If we can reflect inward, without falling into dualism, without the concept of subject and object, and attain “triple emptiness,” we will attain prajna paramita. We can then face each encounter with clarity and mindfulness, thereby extinguish all our afflictions.

In the Ultimate Vehicle, we neither transform our afflictions nor extinguish them; our mind is originally pure and lucid. This mind is inherent in everyone; we do not need to seek it externally. This is the Chan School’s principle of “affliction is bodhi; birth and death (samsara) is nirvana.””[/i]

(http://ctzen.org/sunnyvale/enUS/index.php?option=com_content&task=view&id=219&Itemid=59)

Malcolm wrote:

I am pretty certain I don't agree with the characterization of Mahāyāna ārya practice above.

I fail to see a distinction between this so called "great vehicle" and this so called "ultimate vehicle." For example, the Saṃdhinirmocana Sūtra states:
The characteristic of the element of formations and the ultimate
is the characteristic of being free from being the same or different;
whoever conceives them as being the same or different,
they have entered in improper view.
And the Madhyāntavibhāga states:
These two, samsara and nirvana,
arise adventitiously.

Author: Malcolm

Date: Monday, March 21st, 2016 at 9:23 PM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

florin said:

As i said , there are no uk based dzogchen teachers.

But you could do what Malcolm suggested .That would be best.

DGA said:

Is James Low not based in the UK? this link was already offered in this thread...

<http://www.simplybeing.co.uk>

I'm eager to get to Tenerife myself...

Malcolm wrote:

I don't generally recommend teachers with whom I have no personal experience.

Author: Malcolm

Date: Monday, March 21st, 2016 at 9:20 PM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

... The notion that there substantial differences in ultimate truth between the two approaches is a novelty introduced by Tsongkhapa.

Herbie said:

"Novelty" certainly is relative because an interpretation that differs from other interpretations is just another interpretation. I mean Tsongkhapa and other interpreters, they all referred to the same main Madhyamaka sources. The difference of Tsongkhapa's philosophy is that it is completely rational as to use of language in the

context of objects of knowledge and that there are no mystical esoteric gaps in his philosophy represented often by the term "ineffable". Because of its linguistic rationality there is no need to seek refuge in esoteric concepts. Objects are objects of knowledge and what is known can be linguistically and consistently expressed. The hallmark of his philosophy is the concept of "inherent existence" which renders the concept of "emptiness" philosophically intelligible because speaking of something as empty one should be able to say what it is empty of without damaging the world of human conventions which includes the conventions of language, the conventions of all sciences, the conventions of all religions and the conventions of all philosophies. In this sense Tsongkhapa's philosophy as philosophy is a meta-system because it covers all other systems and thus it is also perfectly applicable in a non-religious ("secular") context.

Malcolm wrote:

[The Buddha:]

When all phenomena are done away with,[4]

all means of speaking

are done away with as well.

<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.06.than.html>

This is the essential core of Madhyamaka.

Author: Malcolm

Date: Monday, March 21st, 2016 at 9:09 PM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

Malcolm wrote:

Where is the salient comment?

DGA said:

I was sent a link to this video today. Congratulations, DharmaWheelers: internet celebrities we are.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

For the record, and as I've said elsewhere, I really don't care if anyone wants to start their own school or tradition or lineage or banh mi sandwich cart for that matter. Do whatever you like, and trust that others will do the same--and whatever they like might include asking questions about your sandwiches and their prices on public venues.

Postscript:

forgot to add this to an earlier post. I wonder why it is that this thread on lineage has struck a nerve, but earlier discussions of this school and its offshoots has not.

<https://www.dharmawheel.net/viewtopic.php?f=40&t=2061>

Author: Malcolm

Date: Monday, March 21st, 2016 at 9:04 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

...Sentient beings are not "born in Samsara," they never have been ... they just think they are.

Malcolm wrote:

That is sufficient for being born in samsara.

[Edit]

Author: Malcolm

Date: Monday, March 21st, 2016 at 6:51 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Question: how is the awakening put forward in Chan different than realization of an Arhat?

Astus said:

See for yourself the differences described:

"Whoever knows that the mind is a fiction and devoid of anything real knows that his own mind neither exists nor doesn't exist. Mortals keep creating the mind, claiming it exists. And Arhats keep negating the mind, claiming it doesn't exist. But bodhisattvas and Buddhas neither create nor negate the mind. This is what's meant by the mind that neither exists nor doesn't exist. The mind that neither exists nor doesn't exist is called the Middle Way."

(Bodhidharma: Wake-up Sermon)

Malcolm wrote:

This is certainly a Mahāyāna doxographical claim. And further, what is the difference then between a bodhisattva and buddha? This distinction in the one that you really fail to tease out.

Author: Malcolm

Date: Monday, March 21st, 2016 at 5:05 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

That's it then, just see the nature of the mind and you are omniscient? If this is case, would you then claim that first stage bodhisattvas have not seen the nature of the mind? Because they are certainly not omniscient.

Astus said:

As far as the fully sudden approach goes, only buddhas know it. Consider <http://dharmawheel.net/viewtopic.php?p=329214#p329214>, where Huangbo makes it clear what one is enlightened to directly and how it compares to the gradual path.

Also, Dazhu says:

Q: What is Sudden Enlightenment?

A: "Sudden" means instantly stopping false thought. "Enlightenment" means [awareness] that one attains nothing.

and

"Sudden Enlightenment means liberation during this lifetime. Just as a lion-cub, from the moment it is born, is a real lion, likewise anyone who practices the Sudden-Enlightenment method has, from the moment he begins his practice, already entered the Buddha-Stage. Just as the bamboo-shoots growing in springtime are not different from the parent bamboo-shoots, because they are also empty inside, likewise anyone who practices the Sudden-Enlightenment method to rid himself suddenly of false thought abandons, like the Buddhas, the sense of an ego and a personality forever. Being absolutely deep, still and void, he is, then, without an iota of difference, equal to the Buddhas. Thus, in this sense it can be said that the worldly is holy. If one practices the Sudden-Enlightenment method, he can transcend the three realms during this lifetime."

Malcolm wrote:

Astus,

Being free from rebirth in the three realms is arhatship, not buddhahood. Arhats also realize emptiness.

Question: how is the awakening put forward in Chan different than realization of an Arhat?

M

Author: Malcolm

Date: Monday, March 21st, 2016 at 3:41 AM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

Saoshun said:

I actually checked everything and I'm going. Thanks Malcolm. I will just go and see what happens, like buddha. Either I realize or die.

Malcolm wrote:

Well, death is inevitable.

Author: Malcolm

Date: Monday, March 21st, 2016 at 3:29 AM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

Saoshun said:

That's what I did found but there is dzogchen bon teacher but opinions on him are not really good as lama, his name is Lama Khyimsar Rinpoche or something like that

<http://www.dzogchencommunityuk.org/>

<http://www.simplybeing.co.uk/>

Malcolm wrote:

Go to Tenerife.

Saoshun said:

Norbu welcome openly guys from dharmawheel forums?

Malcolm wrote:

I have sent scores of people to see ChNN from this and other forums. But it is not like you should introduce yourself with "Malcolm told me to come." Just go and receive teachings. That is sufficient.

Author: Malcolm

Date: Monday, March 21st, 2016 at 3:21 AM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

florin said:

There are no Uk based dzogchen teachers i'm afraid.

Saoshun said:

That's what I did find but there is dzogchen bon teacher but opinions on him are not really good as lama, his name is Lama Khyimsar Rinpoche or something like that

<http://www.dzogchencommunityuk.org/>

<http://www.simplybeing.co.uk/>

Malcolm wrote:
Go to Tenerife.

Author: Malcolm
Date: Monday, March 21st, 2016 at 3:01 AM
Title: Re: New Guru Rinpoche art by Alex Grey
Content:
Vasana said:
It's a shame the བླ་མ་ is incorrect, as you pointed out, Malcolm.

On the plus side, i think the new work will spark a wave of curiosity in his fans who aren't familiar with Guru Rinpoche or with this side of Dharma.

Malcolm wrote:
Painters make mistakes on thangkhas and paintings all the time, actually.

Author: Malcolm
Date: Monday, March 21st, 2016 at 2:50 AM
Title: Re: Buddha is an Ordinary Fellow
Content:
Malcolm wrote:
Realizing emptiness is not realizing "dharmakāya." The realization of the dharmakāya is attended by the twin omniscience concerning the nature of what exists and all that exists. Now, if you wish to redefine, or dumb down, dharmakāya to make it seem more attainable, I can't stop you. But it is an error to do so.

Astus said:
No need to dumb down anything. All three knowledges/wisdoms are included in seeing the nature of mind.

Malcolm wrote:
That's it then, just see the nature of the mind and you are omniscient? If this is case, would you then claim that first stage bodhisattvas have not seen the nature of the mind? Because they are certainly not omniscient.

I suspect you are taking a short position on a stock that is going up.

Author: Malcolm

Date: Monday, March 21st, 2016 at 2:29 AM

Title: Re: Alcohol

Content:

Malcolm wrote:

It balances the humors and is beneficial for all illnesses, in particular, since it removes kapha, wind and combination illnesses, among medicines, it is the supreme medicinal amrita: the qualities of delicious booze are perfect.

fckw said:

From your experience as a Tibetan doctor, would you say alcohol indeed removes wind-related illnesses?

Malcolm wrote:

Yes, 10 year old Tawny Port or a four year old red wine. One glass.

Author: Malcolm

Date: Monday, March 21st, 2016 at 2:19 AM

Title: Re: New Guru Rinpoche art by Alex Grey

Content:

maybay said:

Unusual. I would have made the glow of the letters the same color as the letters. Letters are generally too prominent for my liking.

Malcolm wrote:

Personally, I think it is a pretty ugly painting. He has done much better work in the past.

Author: Malcolm

Date: Monday, March 21st, 2016 at 2:05 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

The point is that unlike poor schmucks like us, Buddha does not take rebirth in samsara [i.e. buddhas do not take afflicted birth]. Somehow, what is lost in this discussion is the existential purpose of the Dharma, ending birth in samsara, and aiding other sentient beings to do the same. Without these two aims, there is no Buddhadharma at all.

Arjan Dirkse said:

I agree, but is that extraordinary? In the end we all have Buddha nature, it might be the

most supremely ordinary thing of all.

Malcolm wrote:

While buddhanature is not extraordinary, recognizing it is, and we should not fool ourselves as to how rare it is that it is recognized, let alone realized.

Author: Malcolm

Date: Monday, March 21st, 2016 at 1:15 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Arjan Dirkse said:

What is ordinary, what is extra-ordinary? In the end they're just subjective categories we make up to create divisions. Everything is just the way it is.

I don't believe Buddha is extraordinary, but I am not sure whether he is ordinary.

Malcolm wrote:

The point is that unlike poor schmucks like us, Buddha does not take rebirth in samsara [i.e. buddhas do not take afflicted birth]. Somehow, what is lost in this discussion is the existential purpose of the Dharma, ending birth in samsara, and aiding other sentient beings to do the same. Without these two aims, there is no Buddhadharma at all.

Author: Malcolm

Date: Monday, March 21st, 2016 at 12:04 AM

Title: Re: New Guru Rinpoche art by Alex Grey

Content:

Vasana said:

Alex grey posted this yesterday. Had to share!

Malcolm wrote:

The ལྷོ་ལྷོ་ is painted incorrectly.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 11:59 PM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

There are two so called Prasangika views: the original one introduced to Tibet by Jayananda and his translator, Patsab Nyima Drag in the 12th century, and the later reformulation introduced by Tsongkhapa.

The differences in the view between the original formulators of the distinction, prasanga and svatantra, only referred to how emptiness was to be taught, not in any substantial difference in view of ultimate truth. The notion that there substantial differences in ultimate truth between the two approaches is a novelty introduced by Tsongkhapa.

Herbie said:

Then I have to add another meaning of the expression "inherent existence does not exist conventionally" which follows from the fact that the existence of phenomena/objects depends on imputation by individuals:

There are "common" objects only considering the merely linguistic means of expression in that a community uses the same language. However the formation of concepts is an individual matter because concept is the combination of "word + idea". So while people of one linguistic community use the same words the ideas associated with these words vary on the level of individuals, inter-individually. And since all objects/phenomena only exist dependent on conceptual imputation there are actually no completely "common" objects because of the inter-individual variations in concept formation.

That is why "inherent existence does not exist conventionally" is often used to differentiate the Prasangika view from Svatantrika view because in Svatantrika philosophy it is assumed that when people use the same linguistic designator (word) the object which appears to all of them individually is identical. But this cannot be the case from a Prasangika perspective because that would presume inherent existence of the object discussed by several individuals, i.e. existence of the object by way of its own objective character independent of each individual's conceptual imputation.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 11:54 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Wayfarer said:

So my remark was about the seemingly black-and-white nature of this approach: enlightenment being immediate and complete, with a 'miss being as good as a mile'.

Astus said:

One is either a buddha, completely free from ignorance, or not. I think that's a fairly mainstream position even in the gradual paths. Similarly, if one has attained any level of nobility, there is no way back from that, as it includes permanent eradication of some defilements. Consequently, one has either realised the nature of mind, the dharmakaya, or not. That does not mean one cannot have concepts about the nature of mind, and even correct views.

Malcolm wrote:

And this, Astus, is the crux of the problem. Realizing emptiness is not realizing "dharmakāya." The realization of the dharmakāya is attended by the twin omniscience concerning the nature of what exists and all that exists. Now, if you wish to redefine, or dumb down, dharmakāya to make it seem more attainable, I can't stop you. But it is an

error to do so.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 10:58 AM

Title: Re: Cannibalism in Buddhism

Content:

Dundee said:

Is cannibalism strictly forbidden in Buddhism?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 10:57 AM

Title: Re: POTUS 2016

Content:

Dundee said:

Our problems seem crazy because we lead the world and have world class level leadership struggles.

Malcolm wrote:

We only "lead" the world because we spend the most on guns...in every other respect, we are deficient.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 3:38 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

DGA said:

I'd thought that the character translated as Way in that instance (道), which is the same as Tao from Taoism, really does mean path, and is sometimes used to render the term Dharma. I'd thought bodhi was rendered in another way. Perhaps I'm missing some context here?

Astus said:

Yes, it is dao 道 translated as Way here. It has a wide variety of meanings in Buddhist texts.

A Dictionary of Chinese Buddhist Terms, William Edward Soothill and Lewis Hodous (excerpt)

A way, road; the right path; principle, Truth, Reason, Logos, Cosmic energy; to lead; to say.

佛教漢梵大辭典 (Chinese-Sanskrit Large Dictionary of Buddhism)

mārga, path, gati, pratipad; bodhi; bhikṣu; nyāya; adhvan, avacara, āśrama, gatika, gati-saṃdhi, caraṇa, carī, carī, caryā, jāti, dharma, naya, patha, pada, parāyaṇa, pratipatti, prahāṇa, bodhi-mārga, bhūmi, mārga-caraṇa, mārgaṇa, mārgatas, mārgatva, mārga-satya, yāna, rathyā, vartman, vidhi.

Malcolm wrote:

Then the question really is whether or not your reading "way" as "bodhi" is really justified.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 3:15 AM

Title: Re: POTUS 2016

Content:

Iconoclast said:

I don't know....I'm Canadian.

DGA said:

are you laughing about ten years of Steve Harper?

Iconoclast said:

I was laughing at this forum filled with unattached enlighten ones.

Seriously though, there seems to be a lot of clinging to Leftest political utopian idealism.

Malcolm wrote:

This forum is filled with a lot of people of seriously left wing sentiments, for example, I score almost off the board as a leftist libertarian, YMMV. In the West, Buddhadharma is dominated by liberals and leftists.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 2:40 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

"Studying the Way is to always contemplate the self-nature:

This is to be identical with all the buddhas."

(Platform Sutra, ch 7, p 53)

Malcolm wrote:

What does "this" refer to?

Author: Malcolm

Date: Sunday, March 20th, 2016 at 2:38 AM

Title: Re: The purpose of Aspiration prayers

Content:

Vasana said:

I'm looking for information on the purpose, or function of aspiration prayers, as well as your personal thoughts and experiences with them and the role they have played for you along the path.

Malcolm wrote:

More info can be found in Dasabhumika Sūtra. since pranidhana pāramitā is one of the ten.

Author: Malcolm

Date: Sunday, March 20th, 2016 at 12:42 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

The Buddha is not ignorant, but we are ignorant for failing to see that we are Buddha all along and never ignorant.

Malcolm wrote:

Where there is ignorance, there is no buddhahood. Ignorances and Buddhas are mutually exclusive.

jundo cohen said:

Buddha needs no cultivation for nothing is lacking. Only our endless cultivation allow us to embody that we are Buddha with no need of cultivation and nothing lacking.

Malcolm wrote:

Attaining buddhahood was never an additive process to begin with. Rather than adding something missing, it is a removal of something extraneous.

jundo cohen said:

It is possible to "get it" once and for all such that there is not one more thing in need of doing. All is done, the journey ended. One realizes that there was never need for a journey to begin with for all was ever present and whole, and nothing in need of doing. It always was so.

Malcolm wrote:

Yes, standard Mahāyāna, stated quite plainly by Maitreyanatha.

jundo cohen said:

And at that point, one is well advised to "get going" and bring it to life, get on with the

journey, by the cultivation of every word, thought and act.

Malcolm wrote:

No, at this point, "there is not one more thing in need of doing."

jundo cohen said:

The end result is something like a journey in which every step is arrival in the Buddha Land, and yet we press on. It is cultivation in which we plant a seed, water and (most importantly) pull weeds ... and yet the flowers have all been in bloom all along.

Malcolm wrote:

In the end, your Zen is just standard Mahāyāna gussied up in polyester brocade.

M

Author: Malcolm

Date: Saturday, March 19th, 2016 at 11:04 PM

Title: Re: Klesha's

Content:

Pringle said:

I'm aware that Klesha's are 'defilements' or 'afflictions' that obscure the mind from seeing the true nature of things.

Malcolm wrote:

No, kleshas cause rebirth in the three realms.

The knowledge obscuration prevents us from seeing the true nature of things.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 9:26 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Is that not how you tend to talk to people, Namdrol? You offer unbending opinions on Zen, Japanese clergy ...

Malcolm wrote:

Nope. My manner may be a bit direct, but I never tell people, that in essence, I think they are full of shit, everyone, but you that is — because you so frequently let others know you think they are completely full of shit in the most rude way. And this has been pointed out to you again and again, and not by me. And quite frankly, despite my directness, I have never been banned from a single forum anywhere ever, unlike you,

who has even made yourself persona non grata at Zen forums.

If you had even the smidgen of the respect for other Buddhist schools that I do for Chan and Zen, you would never talk the way you do.

BTW, I don't confuse your online persona with your persona in real life. People in really life are not usually the prigs they present themselves as online.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 9:12 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

The free flow of reasonable, civilly and calmly presented ideas should be allowed for true discussion and interchange to occur.

Malcolm wrote:

This is not possible when people like yourself greet every idea that does not conform to your concepts of reality with snorting derision that drips with condescension.

jundo cohen said:

However, ideas can be scary to some.

Malcolm wrote:

You have a mirror, why don't you use it for a change.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 9:03 PM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

All perception, apart from direct perceptions, are necessarily conceptual because they are governed by universals imputed from the perception of particulars [for example, all cows are perceived as cows by virtue of everything else being a non-cow, anyāpoha]

Herbie said:

your protest is caused by your view which is not Gelug view but Sakya view. Gelug view does actually accept apoha view of Dignaga/Dharmakirti but its interpretation differs from Sakya view.

Malcolm wrote:

Um, no. My understanding is not based on Sakya texts. It is based on Indian texts. An absence of inherent existence, your "object of negation" does not even exist

conventionally,
if it would exist conventionally then worldly people would know emptiness
Since this inherent existence to be negated does not even exist conventionally, it is
merely a concept to negate, i.e. a conceptual negation.

therefore, it cannot be perceived directly.

What is direct perception when there is no common inter-individual object as in
prasangika?

Supposedly, according to the Gelug system, the absence of inherent existence is the
nominal ultimate, which is cultivated in order to lead to the yogic direction perception of
emptiness. But nominal ultimates are necessarily conceptual, and are sustained
through a conceptual awareness.

It is a mere concept, like the color grue, which is entirely conceptual in nature.

Tsongkhapa, the philosopher, would totally agree: objects only exist dependent on
conceptuality

Then why are you negating the fact that your "absence of inherent existence" is merely a
concept? You are being self-contradictory [as usual]. Further, you are not making a
distinction between that which is absolutely false, such as grue, or inherent existence,
and that which is conventionally true, such as blue-green or existence.

It cannot even be perceived via exclusion [since inherent existence does not
conventionally exist].

inherent existence actually conventionally exists because people think it to inhere in
objects of perception.

No, inherent existence does not exist even conventionally. If it did, Tsongkhapa would
not have negated it, because it would be an over-negation. The reason why Tsongkhapa
negates inherent existence rather than existence is because the former does not exist
even conventionally, while the latter does.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 7:30 PM

Title: Re: Hello . . .

Content:

Bhikkhu_YinRi said:

Hello everyone. Rather new to forums.

How is everyone.

Malcolm wrote:

Give up hope, all ye who enter.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 7:20 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

This is just a poetic restatement of Nāgarjuna's trope about the non differentiation of samsara and nirvana, but it does not address the core of my point.

Astus said:

Your point seems to be that afflictions need to be fully eliminated first, and only then one has attained full enlightenment. But Huineng says:

"If one [tries to] use the illumination of wisdom to destroy the afflictions, this is the interpretation of the two [Hinayana] vehicles [held by] those fit for the sheep and deer [carts]. ... Ordinary people see brightness and ignorance as different, but the wise comprehend that they are nondual in their nature. ... One abides in the afflictions without disruption; one resides in meditation without serenity. Not annihilationist and not permanent, neither coming nor going; neither located in an intermediate location nor in the internal and external; neither generated nor extinguished, permanently abiding without movement—this is called the Way."

(Platform Sutra, ch 10, BDK Edition, p 80)

Malcolm wrote:

Buddhas are not on a way. They have reached their destination.

And no, I dont mean that one hunts afflictions like a cat hunting mice. Those who are incapable of instant buddhahood naturally burn off the two obscurations over many lifetimes as a result their practice of gathering the two accumulations, unless of course they have access to special means.

Once upon a time, first bhumi realization was common, now it has become very rare.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 11:08 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Malcolm wrote:

The Six Lamps and its commentary.

Johnny Dangerous said:

Awesome, thanks!

tomamundsen said:

I think <https://www.amazon.com/Naked-Seeing-Perfection-Visionary-Renaissance/dp/0199982910> has a translation of that. Not sure if there are other English translations available?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, March 19th, 2016 at 11:04 AM
Title: Re: What's lineage, what is it for, & how does it work?
Content:
dreambow said:
1). I can drink.
2). I get groomed.
3). I go for a walk.
...I AM THE STALLION

DGA Where does that above quote or insert come from?

DGA said:
It's from a silly song called "The Stallion (part two)." It's about someone who is a pompous fool--the kind who invents preposterous reasons to believe he's better than everyone else. I made it my signature to celebrate someone's birthday (Aaron Freeman, the guy who wrote it), and I forgot to change it. It's brown for a reason, too, but we don't have to get into that.

Malcolm wrote:
Even sillier:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Dog goes woof, cat goes meow.
Bird goes tweet, and mouse goes squeak.
Cow goes moo. Frog goes croak, and the elephant goes toot.
Ducks say quack and fish go blub, and the seal goes OW OW OW.
But there's one sound that no one knows...
WHAT DOES THE FOX SAY?
Ring-ding-ding-ding-dingeringeding!
Gering-ding-ding-ding-dingeringeding!
Gering-ding-ding-ding-dingeringeding!
WHAT THE FOX SAY?
Wa-pa-pa-pa-pa-pow!
Wa-pa-pa-pa-pa-pow!
Wa-pa-pa-pa-pa-pow!
WHAT THE FOX SAY?
Hatee-hatee-hatee-ho!

Hatee-hatee-hatee-ho!
Hatee-hatee-hatee-ho!
WHAT THE FOX SAY?
Joff-tchoff-tchoff-tchoffo-tchoffo-tchoff!
Joff-tchoff-tchoff-tchoffo-tchoffo-tchoff!
Joff-tchoff-tchoff-tchoffo-tchoffo-tchoff!
WHAT THE FOX SAY?

Author: Malcolm
Date: Saturday, March 19th, 2016 at 11:03 AM
Title: Re: Hara
Content:

jundo cohen said:

Pending some actual evidence for the existence of "Hara", I would still take it as a useful and powerful phenomenon just on peoples' faith and belief alone, even if there is nothing there. In that way, it is still useful.

dharmagoat said:

Indeed, as can be said of many aspects of Buddhism.

I am constantly surprised by how many Buddhists require an absolute existence of such things.

Malcolm wrote:

Silly goat, it is the hypogastric plexus, as I mentioned above. This is just a channel system, it arises with the body, and perishes with it too.

Author: Malcolm
Date: Saturday, March 19th, 2016 at 10:57 AM
Title: Re: Buddha is an Ordinary Fellow
Content:

Caodemarte said:

...so different from much the childish sect bashing...

Malcolm wrote:

Yes, it would be nice if jundo refrained from doing that, but that would be like coal turning white.

Caodemarte said:

Zen Buddhism is part of the Mahayana tradition, and would regard itself as teaching true Mahayana Buddhism (as would other sects).

Malcolm wrote:

Oh for lord's sake. I am a Dzogchen practitioner, that means, among other things, that I accept that Chan is based on definitive sūtras, as opposed to the gradual path

advocated by Kamalashila in the Bhavanakrama.

Caodemarte said:

What do you mean by "Are there any Zen sources that describe what Buddhahood is, in an externally verifiable way?" Do you mean the idea, sometimes taken literally that a Buddha has distinct, unusual marks that can be physically measured? "I am an ordinary guy, buddha was an ordinary guy, and so are you. We are all also Buddha." is one Zen response to that.

Malcolm wrote:

Everyone here, who has half a brain, accepts that tathāgatas cannot be identified by marks, it says so in the Diamond Sūtra, very clearly. That is not actually the point at all.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 10:50 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

While those who go with the second option say that one should just realise it for oneself immediately.

Malcolm wrote:

Nice theory, but that is about it, for the vast majority of persons, i.e.

99.999%

Author: Malcolm

Date: Saturday, March 19th, 2016 at 10:48 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Nevertheless, until they are burnt away, one can still take birth in the three realms.

Buddhas do not take birth in the three realms at all.

Astus said:

Dogen writes in Shoji (SBGZ, vol 4, BDK Edition, p 299-300):

"If a person looks for buddha outside of life and death, that is like pointing a cart north and making for [the south country of] Etsu, or like facing south and hoping to see the North Star. It is to be amassing more and more causes of life and death, and to have utterly lost the way of liberation. When we understand that only life and death itself is nirvana, there is nothing to hate as life and death and nothing to aspire to as nirvana. Then, for the first time, the means exist to get free from life and death.

...

This life and death is just the sacred life of buddha. If we hate it and want to get rid of it,

that is just wanting to lose the sacred life of buddha. If we stick in it, if we attach to life and death, this also is to lose the sacred life of buddha. We confine ourselves to the condition of buddha. When we are without dislike and without longing, then for the first time we enter the mind of buddha. But do not consider it with mind and do not say it with words! When we just let go of our own body and our own mind and throw them into the house of buddha, they are set into action from the side of buddha; then when we continue to obey this, without exerting any force and without expending any mind, we get free from life and death and become buddha."

Malcolm wrote:

This is just a poetic restatement of Nāgarjuna's trope about the non differentiation of samsara and nirvana, but it does not address the core of my point.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 6:42 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

For example, when you say "I have refuted inherent existence" what you have done is engage in a conceptual exercise.

Herbie said:

yes, if you merely refute, this is merely a conceptual operation. But if you perceive its absence as a consequence of not projecting it then you have negated "the object of negation" for yourself. Communicating this to others may be more or less appropriate and therefore lead to more or less justified rejections by others.

Malcolm wrote:

All perception, apart from direct perceptions, are necessarily conceptual because they are governed by universals imputed from the perception of particulars [for example, all cows are perceived as cows by virtue of everything else being a non-cow, anyāpoha].

An absence of inherent existence, your "object of negation" does not even exist conventionally, therefore, it cannot be perceived directly. It is a mere concept, like the color grue, which is entirely conceptual in nature. It cannot even be perceived via exclusion [since inherent existence does not conventionally exist].

Author: Malcolm

Date: Saturday, March 19th, 2016 at 5:10 AM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

But then ... this is perhaps where the "religious element" comes in which is represented by the concept of the bodhisattva bhūmis. Because if one perceives the object of negation for the first time one necessarily perceives emptiness - at least indirectly - for

the first time.

Malcolm wrote:

No, you just perceive another conceptual construct.

Herbie said:

No, because the object of negation is the object observed by means of introspection. you should not confuse the concept with its referent: when I say or write "sweet" the concept "sweet" is valid although nobody has the taste of sweetness in their mouths when reading/seeing the word "sweet". Same applies to "object of negation".

Malcolm wrote:

An object of negation is a conceptual construct. For example, when you say "I have refuted inherent existence" what you have done is engage in a conceptual exercise since there is no referent at all, since unlike "sweet" inherent existence does not exist even conventionally.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 5:01 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Johnny Dangerous said:

Do you have a particular (non restricted, or mildly) text you'd recommend in terms of this?

Malcolm wrote:

ChNN discusses sound, light and rays all the time. IN Buddhist Dzogchen it is mainly confined to discussions of the bardo experience.

Johnny Dangerous said:

Yeah, I remember some of that from Crystal and the Way of Light...I meant a Bonpo text specifically,if you had a recommendation.

Malcolm wrote:

The Six Lamps and its commentary.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 4:51 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

Is this something that once felt will always be remembered?

Herbie said:

Principally yes, BUT all habits must become aware as mere habits and if one gets again lost in the habits that one once has recognized as mere habits these habits again appear as truths.

But then ... this is perhaps where the "religious element" comes in which is represented by the concept of the bodhisattva bhūmis. Because if one perceives the object of negation for the first time one necessarily perceives emptiness - at least indirectly - for the first time.

Malcolm wrote:

No, you just perceive another conceptual construct.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 4:10 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

This then makes sense, for me, of what Guan Yin said in the Surangama sutra about the stage he went through at which "sound ended." I'm writing up a fuller explanation of that and why it is relevant to this meditation support, which I'll post sometime in the future on my blog.

Malcolm wrote:

You need to discover the sound of dharmatā. Then there is nothing left to understand about sound.

The Bon po Dzogchen Zhang Zhung sNyan rGyud teachings about sound, lights and rays are also very interesting and detailed. More detailed than what is "Buddhist" Dzogchen.

Johnny Dangerous said:

Do you have a particular (non restricted, or mildly) text you'd recommend in terms of this?

Malcolm wrote:

ChNN discusses sound, light and rays all the time. IN Buddhist Dzogchen it is mainly confined to discussions of the bardo experience.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 3:39 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

This then makes sense, for me, of what Guan Yin said in the Surangama sutra about the

stage he went through at which "sound ended." I'm writing up a fuller explanation of that and why it is relevant to this meditation support, which I'll post sometime in the future on my blog.

Malcolm wrote:

You need to discover the sound of dharmatā. Then there is nothing left to understand about sound.

The Bon po Dzogchen Zhang Zhung sNyan rGyud teachings about sound, lights and rays are also very interesting and detailed. More detailed than what is "Buddhist" Dzogchen.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 3:09 AM

Title: Re: POTUS 2016

Content:

Author: Malcolm

Date: Saturday, March 19th, 2016 at 1:27 AM

Title: Re: Hara

Content:

Pero said:

Hara/dantien is quite real (though the meaning is different in different contexts). But it's something that has to be built (this goes for both some (internal) martial arts as well as some Daoist practices, don't know about its importance in Zen).

jundo cohen said:

I wonder what proof there is that it is real. I do not mean anecdotal proof, such as "I feel something when I concentrate there." I mean concrete proof for its existence. Can it be found in the human anatomy?

Gassho, Jundo

Malcolm wrote:

https://en.wikipedia.org/wiki/Abdominal_aortic_plexus

It roughly corresponds to this. More precisely, it is the hypogastric plexus, located in most people about four finger widths below the navel in the center of the abdomen.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 1:21 AM

Title: Re: Hara

Content:

jundo cohen said:

I know that Meido is looking in here, and as a martial artist and Zen priest he will have a lot more to say than I will.

I believe that hara/tanden is largely a fiction

Malcolm wrote:

Because your opinions on what is real and unreal are so highly regarded around here...

Author: Malcolm

Date: Saturday, March 19th, 2016 at 1:15 AM

Title: Re: Awareness

Content:

rachmiel said:

Anyone else -- who knows about Buddhist vs. Vedantic takes on awareness -- find the OP to be accurate, off, on the right track, etc.?

Malcolm wrote:

The inseparable clarity and emptiness of the mind is regarded as ultimate. Mipham explains very clearly in Original Mind:

Beyond the extremes of conditioned and unconditioned, in the true stage of things, an emptiness devoid of luminosity cannot be perceived and a luminous mind devoid of emptiness cannot be perceived. When those two are realized as the objects of a personal knowledge of the realization of the true state, they are realized to be inseparable. If it is not realized, since the theoretical understanding arising in the mind that there is an empty object which is the demarcation of an object of refutation through exclusion and a subjective consciousness that possesses signs does not go beyond grasping signified phenomena that are conceptual objects of dualistic appearances as being real or unreal, it is not the true state. If the true state, original mind, is actualized, there will be personal knowledge of the nondual dharmatā that goes beyond the domain of all dualistic phenomena such as real or unreal, empty or not empty, and so on. [20/a] In that case, the division of emptiness, luminosity, knowing and emptiness, appearance and emptiness into dualities are mere expressions that does not stay in the partial extremes because of subsequent concepts, but there is no duality in the true state. Likewise, it is beyond all dualistic phenomena such as subject, object, and so on... Apart from actualizing this on the basis of the intimate instruction of the liberating method that possesses the yoga, it is not an object of analysis with intellectual knowledge. Therefore, it is valid to have confidence in those who have ascertained their own minds are nonarising. However, only foolish children assert that unconditioned sole emptiness turned into an object with the conditioned mind is the true state. Since not even a semblance of personal knowledge arises, since nothing is able to arising in the mind other than that, since one can be seduced by turning it into a conceptual tenet, give up looking in that direction. It is necessary to hear the instruction of the profound aural lineage from the mouth of the sublime vidyādhara gurus who follow the tenets of the Great Perfection or Mahāmudra.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 1:08 AM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

Rishin said:

Sorry folks but I have some more questions.

From what I've seen in the thread there are obviously levels of practice which one goes through after ordination. So with that in mind is it fair to assume that even ordained practitioners have continual training and a teacher?

DGA said:

Yes.

In Tendai-shu (this may be generalized across all Japanese traditions, but I'm not certain), one is ordained first, and then trained afterward. Ordination in this case isn't like a diploma. It's what you do when you first start out. The kinds of training one will be expected to engage in varies from tradition to tradition, and also from temple to temple within traditions.

Malcolm wrote:

In Tibet, receiving the three vows [Hinyāna, Mahāyāna and Vajrayāna] are not considered ordinations [aside from ordaining (pravajyā) as a novice or fully ordained monk or nun] at all. And all three come with any empowerment one might attend.

Author: Malcolm

Date: Saturday, March 19th, 2016 at 1:01 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

The nonconceptual equipoise on emptiness. When you are in nonconceptual equipoise on emptiness, the latent afflictions which cause rebirth in the three realms are gradually burned away.

Astus said:

So you mean immunity in the sense that they are not activated, therefore they do not even come up to one's consciousness. But then, because they are latent, they are not active except in the right conditions anyway.

Malcolm wrote:

Nevertheless, until they are burnt away, one can still take birth in the three realms. Buddhas do not take birth in the three realms at all.

Author: Malcolm

Date: Friday, March 18th, 2016 at 11:02 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Perhaps if you philosophize about these things so much you create complexity, distance, separation from Buddha, trouble, confusion.

Malcolm wrote:

Your notion that simple, straight forward things are "philosophy" merely point to your lack of education in matters Dharmic. We are not discussing Madhyamaka here.

Author: Malcolm

Date: Friday, March 18th, 2016 at 10:54 PM

Title: Re: POTUS 2016

Content:

Iconoclast said:

Is it theft for a Buddhist government to impose taxes upon the unwilling?

kirtu said:

What is it with Americas (presumably - but not necessarily - could be some English too) and the hatred of taxes? "theft to impose taxes upon the unwilling" ??? For whom do the conjunction of those concepts make sense?

Kirt

Queequeg said:

Because our country (usa) got started as a protest against paying taxes (without representation)? And then when we got our own country, we immediately had an uprising when we tried to collect taxes ourselves (Whiskey Rebellion). Not wanting to pay taxes is as American as the 4th of July.

Malcolm wrote:

No one likes taxes, but like death, they are inevitable.

Author: Malcolm

Date: Friday, March 18th, 2016 at 10:46 PM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

tomamundsen said:

Dudjom Lingpa never studied Dzogchen with a human lama...

Malcolm wrote:

I don't know why people keep on repeating this falsehood. It simply isn't true.

Author: Malcolm

Date: Friday, March 18th, 2016 at 10:44 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Pardon me for saying, but the very fact that you (and perhaps Malcolm) think there is "contradiction" and "they can't be reconciled" is pretty much why you don't "get" Zen Teachings, if you ask me. This is perhaps THE mystery that opens into clarity for us.

Malcolm wrote:

Do you really think we are such idiots that we do not understand tathāgatagarbha theory?

jundo cohen said:

Well, I do not call anyone an idiot. However, something seems to be off key in some of what is said here.

Malcolm wrote:

Yes, some people's gross addiction to bullshit rhetoric and disingenuous oratory.

Author: Malcolm

Date: Friday, March 18th, 2016 at 10:43 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

There are two kinds of afflictions: kleśas and anuśaya; the former is active; the latter, dormant or inactive. By the end of the seventh bhumi all afflictions are totally eradicated, leaving only the knowledge obscuration, which is like an increasingly sheer veil.

Astus said:

What is immunity to afflictions then?

Malcolm wrote:

The nonconceptual equipoise on emptiness. When you are in nonconceptual equipoise on emptiness, the latent afflictions which cause rebirth in the three realms are gradually burned away. Of course, if like some here, you do not accept rebirth, than Buddhadharma altogether just bullshit and the only possible reason you could be interested in it is for some nice relaxation meditation. But maybe a massage with a happy ending would be better.

Author: Malcolm
Date: Friday, March 18th, 2016 at 10:23 PM
Title: Re: Buddha is an Ordinary Fellow
Content:

jundo cohen said:

Pardon me for saying, but the very fact that you (and perhaps Malcolm) think there is "contradiction" and "they can't be reconciled" is pretty much why you don't "get" Zen Teachings, if you ask me. This is perhaps THE mystery that opens into clarity for us.

Malcolm wrote:

Do you really think we are such idiots that we do not understand tathāgatagarbha theory?

Author: Malcolm
Date: Friday, March 18th, 2016 at 10:22 PM
Title: Re: Buddha is an Ordinary Fellow
Content:

Malcolm wrote:

Right, this simply means that you are immune to the afflictions that you possess, not that you have eradicated them.

Astus said:

Do you mean "non-afflictive ignorance" / jneyavarana with immunity to afflictions? Otherwise, an affliction that does not afflict is not an affliction.

Malcolm wrote:

There are two kinds of afflictions: kleśas and anuśaya; the former is active; the latter, dormant or inactive. By the end of the seventh bhumi all afflictions are totally eradicated, leaving only the knowledge obscuration, which is like an increasingly sheer veil.

Author: Malcolm
Date: Friday, March 18th, 2016 at 9:48 PM
Title: Re: Buddha is an Ordinary Fellow
Content:

Malcolm wrote:

Astus, if one still has afflictions, one is on the path of cultivation, at best. Buddhas have no afflictions, so Huineng's statement is pointing to ārya practitioners, not buddhas. Buddhas have no enervating afflictions to worry about at all, because they have been eradicated [by the eighth bhumi].

Astus said:

The teaching was addressed to a mixed group of lay and ordained people, so the audience should be considered ordinary beings, who all attain enlightenment at the end

of the speech. The quote says that with the realisation of the sudden teaching the afflictions will be eliminated.

Here's the BTTS translation: "When you become enlightened to the Sudden Teaching, you do not grasp onto the cultivation of external things. When your own mind constantly gives rise to right views, afflictions and defilement can never stain you. That is what is meant by seeing your own nature." (若開悟頓教，不能外修，但於自心常起正見，煩惱塵勞常不能染，即是見性。)

Malcolm wrote:

Right, this simply means that you are immune to the afflictions that you possess, not that you have eradicated them.

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:43 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

DGA said:

Malcolm, would you please summarize the characteristics of someone who has attained the path of seeing?

Malcolm wrote:

They are capable of giving away their limbs without a second thought to anyone who needs them.

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:41 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

Stay cool, don't get upset. Nobody is criticizing the Vajrayana. I am criticizing your presentation of the Vajrayana and great misunderstanding of Zen.

Malcolm wrote:

I am not talking about Vajrayāna, nor presenting it.

jundo cohen said:

The is what the Buddha taught in India, what the Buddha taught sometimes, what the Buddha taught to those who could not handle other truths, what the Buddha did not teach ... but there is also what the Buddha Taught! Can you hear that?

Malcolm wrote:

What I hear from you is more rhetoric and sad sloganeering by an ordinary guy who acts out his afflictions every day, all day. Start over, Jundo, find another teacher. Study with someone like Meido.

M

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:30 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Wayfarer said:

So, are you saying there's no possibility that you're not 'off a hair'?

Astus said:

I don't think this is a topic about me, even if it is a common trend to turn everything into personal matters.

Malcolm wrote:

Of course it is about you, Astus. If it is not about what you personally experience, it is just stale and dead words.

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:28 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

So then, apparently the solution is to always remain seated, in equipoise [que obligatory rhetoric about being neither seated nor not seated, neither view nor nonview, neither equipoise nor nonequipoise, blah blah blah.]

jundo cohen said:

Hi Malcolm,

I believe that you say this because you do not understand and are trapped in divided thinking.

Malcolm wrote:

Hahahahahahha, Jundo. Nothing could be further from the truth.

jundo cohen said:

In Zen one can learn to sit while sitting and sit while standing and moving.

Malcolm wrote:

As I said, que rhetoric...the problem is rhetoric, Jundo.

jundo cohen said:

The reality is that the bhumis do not measure realization [this is a much misunderstood point], they measure qualities.

One realizes that which has all qualities and no qualities, and in which All Qualities and Signs of a Buddha are realized (and always were) right at the heart of Samsara, right as your heart too.

Malcolm wrote:

que rhetoric...again, how sad. A chance to say something meaningful squandered in blind sloganeering.

jundo cohen said:

The five paths are the measures of realization, and for āryas, there are three: the path of seeing [mounting the first bhumi], the path of cultivation [bhumis 1-10], and finally, the path of no more training [buddhahood].

This is blah blah blah that is a creation of your own mind.

Malcolm wrote:

No, actually, the Buddha taught it.

jundo cohen said:

Not a single one of us is in reality a Buddha

Of course we are! And you would see as clearly as day if were not for blinded ignorance and divided thinking.

Malcolm wrote:

No Jundo, you prove your non-Buddhahood every day when you come to the defense of Zen, cast aspersions about Vajrayāna, etc. As any game theorist will tell you, the only way to win is not to play. You might want to take a page out of Meido's playbook. At least he is mature.

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:15 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

"If one is to be enlightened to the sudden teaching, one cannot cultivate externally (i.e., superficially): one should just constantly activate correct views in one's own mind, and

the enervating defilements of the afflictions will be rendered permanently unable to defile one. This is to see the nature.

Malcolm wrote:

Astus, if one still has afflictions, one is on the path of cultivation, at best. Buddhas have no afflictions, so Huineng's statement is pointing to ārya practitioners, not buddhas. Buddhas have no enervating afflictions to worry about at all, because they have been eradicated [by the eighth bhumi].

M

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:07 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

In one traditional Zen Buddhist take on the 10 Bhumis, all are realized at once in the Emptiness of a moment of sudden realization or in a moment of Zazen. Since there was no where to get, and the ladder was Empty, the 10 Bhumis are Empty. As Taigen Dan Leighton notes on Dogen and the appearance of the underground Bodhisattvas in the Lotus Sutra ...

Malcolm wrote:

So then, apparently the solution is to always remain seated, in equipoise [que obligatory rhetoric about being neither seated nor not seated, neither view nor nonview, neither equipoise nor nonequipoise, blah blah blah.]

The reality is that the bhumis do not measure realization [this is a much misunderstood point], they measure qualities.

The five paths are the measures of realization, and for āryas, there are three: the path of seeing [mounting the first bhumi], the path of cultivation [bhumis 1-10], and finally, the path of no more training [buddhahood].

It appears to me that in some quarters, there is an excessive commitment in Zen/Chan to a rhetoric of immediacy, to borrow Faure's term, which results in a rather pyrrhic discourse of "all or nothingism" by people who have realized nothing at all. Not a single one of us is in reality a Buddha, and I find it odd that people without a single shred of noble realization present themselves as authorities on a buddhahood [i.e. Zen masters] they have never experienced.

M

Author: Malcolm

Date: Friday, March 18th, 2016 at 11:23 AM

Title: Re: Tibetan Traditional Medicine
Content:
TaTa said:
Malcolm where are you based? (country)

Malcolm wrote:
US

Author: Malcolm
Date: Friday, March 18th, 2016 at 10:01 AM
Title: Re: Buddha is an Ordinary Fellow
Content:
Caodemarte said:
In Korean Zen there is a still continuing debate about Sudden Enlightenment/Gradual Cultivation vs. Sudden Enlightenment/Sudden Cultivation.

Malcolm wrote:
These controversies are nonissues, and they exist in Tibetan Buddhism as well, most notably in Dzogchen, where we argue that the result that does not come from a cause, buddhahood does not come from mind, and our intimate instruction does not come from a text [because it is based on direct perception].

The issue boils down to capacity of an individual practitioner, and no abstract theory can make someone a buddha. The real point in having these kinds of discussions is to make it clear that theories are not practice. The sudden awakening theory of Huineng is fine, but the kind of people who fully awaken in an instant are quite rare — as it was observed by a 12 century Dzogchen master, he looked high and low for a cig char wa, a suddenly enlightened buddha, but apart from the founder of Mahāmudra in India, Saraha, and the founder of the Drugpa Kagyu lineage, Ling Repa, he never met anyone who he could say was fully awakened, a buddha, suddenly. Such people are as rare as stars seen at noon.

I personally have no issue with the notion of someone attaining full awakening in an instant [the doctrine the Lanka is actually famous for and the reason it should be considered the foundational document of Chan], cutting through both obscurations at once, I merely doubt that it happens very frequently, maybe as frequently as an udumbara flower blossoms. In other words Chan rhetoric is fine, but I don't think the rhetoric matches people's practice.

Author: Malcolm
Date: Friday, March 18th, 2016 at 9:47 AM
Title: Re: Buddha is an Ordinary Fellow
Content:
DGA said:
I think if you understand "equipoise" in the sense Malcolm does, which is the

recognition of one's Buddha-nature, then my question about the Danxia quotation makes sense.

Astus said:

Seeing buddha-nature is being a buddha.

Malcolm wrote:

Here, you are being dishonest, since you have written elsewhere many times that as far as you are concerned, buddhanature and emptiness are one and the same.

If however by buddhanature you mean dharmakāya, well, than yes, only buddhas can see that. But your language is so imprecise as to be deceptive.

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:44 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

There are two kinds of realization, conceptual and non-conceptual. The realization of common people is the former, the realization of āryas, the latter. If this point is not well understood, not only will one err with regard to the path practiced by common people such as ourselves, but also the path of āryas will not be well understood.

Caodemarte said:

In Korean Zen there is a still continuing debate about Sudden Enlightenment/Gradual Cultivation vs. Sudden Enlightenment/Sudden Cultivation As I understand, in the latter position "initial awakenings" are not considered as awakenings at all, only "profound awakenings" count as awakenings. So "initial awakenings" are hardly denied, but not defined as true awakening by this group. At this point, the real debate with the Chinul influenced Sudden Enlightenment/Gradual Cultivation school begins, but is far too sophisticated for my pay grade, especially as it makes little difference in actual training (the most famous modern advocate of Sudden Enlightenment/Sudden Cultivation was known for his exceptionally hard post-enlightenment practice) and seems more of an "ontological" concern than a soteriological.

Meido said:

Nice, thank you.

Something overlooked in these discussions perhaps is that kind of fluidity with which the two supposedly rigidly opposed camps actually approach practice. For example post-kensho practice in Rinzai practice could be called gradual from one standpoint, but is actually experienced in terms of sudden leap-overs. The 5 Ranks are commonly considered a map of graduated progression, but within the practice tradition they're engaged with primarily as different ways of expressing realization, not as grades or steps.

Oral instruction - either living, or preserved in writings not publicly shared - is still a

crucial part (to my mind, the crucial part) of what actually goes on in much of Zen.

~ Meido

Author: Malcolm

Date: Friday, March 18th, 2016 at 9:40 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Yes, this is exactly the distinction between an ārya's equipoise and post-equipoise. When in equipoise, one is in a state of realization, when not, then not, and one's realization remains at the level of a concept.

Astus said:

There is a difference between the two in that one can go in and out of equipoise, but realisation of buddha-nature is once and for ever (except for those advocating a sudden enlightenment followed by gradual practice system). So Danxia says, "Just eat and drink. Everyone can do that. Don't harbor doubt."

Malcolm wrote:

Once you realize emptiness, yes, then one's eventual buddhahood is assured. However, the realization of emptiness is not sufficient for buddhahood.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 10:56 PM

Title: Re: What's lineage, what is it for, & how does it work?

Content:

jundo cohen said:

I know my ancestors back a few generations, but can you name your Grand Grand Grand Parents?

Malcolm wrote:

Yup, on one side [paternal-matrilineal] back to the 9th century [Macnab clan], on another side [paternal-patrilineal] back to 15th century [D' Estes/Borgia], and on the other [maternal-matrilineal/patrilineal] to the 17th century [Engemons/Clan Hunter] and probably further.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 10:47 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

DGA said:

From the perspective of one in a state of equipoise, there is no progression. From the perspective of one in a state of affliction, there is progression.

Astus said:

Such a distinction between equipoise and post-equipoise is not used in Chan. Rather, consider the third line from the <http://terebess.hu/english/hsin.html>: "Be off by a hair, And you are as far from it as heaven from earth." (毫釐有差天地懸隔) Dogen writes exactly the same in

https://web.stanford.edu/group/scbs/sztp3/translations/gongyo_seiten/translations/part_3/fukan_zazengi.html: "And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth." (然而毫釐有差天地懸隔) That is, you have either realised buddha-nature or not.

Malcolm wrote:

Yes, this is exactly the distinction between an ārya's equipoise and post-equipoise. When in equipoise, one is in a state of realization, when not, then not, and one's realization remains at the level of a concept. For ordinary people, all their realization remains at a conceptual level.

And then of course we see all the blundering and errors of Zen masters in the west, people who have been declared by their lineage to be Buddhas. What can we possibly think of such a thing? Are Tibetan buddhist masters exempt from criticism on the same grounds? Of course not.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 10:46 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

DGA said:

My frame of reference here is Seung Sahn Sunim's Compass of Zen. But I think the first quotation you give in this post, the one by Moguja, articulates it succinctly.

Astus said:

Seung Sahn used a circle to describe a practitioner's progress. It goes gradually up to fully realising buddha-nature, so it's more like gradual practice, sudden enlightenment. Otherwise, he says in Compass of Zen when describing the purpose of Buddhism:

"If attain your mind—which means, if you attain your true self—then you become Buddha." (p 16)

"When you attain your true self, you become Buddha. But Buddha is not something special, and it is not something outside you. Buddha means that if you attain your true self, you attain your own mind." (p 25)

Malcolm wrote:

We all know how that worked out for Seung Sahn.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 10:42 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Temicco said:

I don't know of any Chan texts that actually teach the two obscurations... Astus' characterization of the tradition is quite correct. You could probably argue that from a Tibetan perspective, orthodox Chan enlightenment is either a) incomplete, or b) asking a whole lot of its practitioners (anuttara-samyak sambodhi in this life being nbd), but neither of these ideas are really present within classical Chan literature. I think it would be a mistake to apply Tibetan conceptions of enlightenment upon Chan, instead of taking it on its own terms.

Malcolm wrote:

I am quite certain that Chan Buddhism contains the teachings about karma and knowledge obscurations. Why? Because they are discussed at length in the Lanka sūtra. Or has the Lankāvatāra Sūtra been demoted?

M

Temicco said:

It does indeed, but there's a couple things I think should be considered here.

In my eyes, Chan doesn't make a big deal out of obscurations like Vajrayana seems to. In sudden enlightenment, sudden cultivation schools (the orthodox Chan position), the only enlightenment discussed is anuttara samyak sambodhi. There's nothing to do after enlightenment; no obscurations to remove. Gradualist systems are acknowledged as valid, but the classical Chan position itself is vehemently sudden and utterly complete. Recognizing the nature of mind is said to be sufficient for this aim. As such, Chan is less concerned about discussing these defilements than Vajrayana seems to be. So outside the sutras (which Chan has a love-hate relationship with anyway), defilements are only really talked about when it comes to how students should conduct themselves.

Malcolm wrote:

This all ignores the most august and respected classical system of the five ranks, which are easily mappable to the scheme of five paths in classical Indian Mahāyāna.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 9:55 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

It does not matter much what it is called, the fact is that buddhahood requires the elimination of the two obscurations. That does not happen in one lifetime, in general.

Temicco said:

I don't know of any Chan texts that actually teach the two obscurations... Astus' characterization of the tradition is quite correct. You could probably argue that from a Tibetan perspective, orthodox Chan enlightenment is either a) incomplete, or b) asking a whole lot of its practitioners (anuttara-samyak sambodhi in this life being nbd), but neither of these ideas are really present within classical Chan literature. I think it would be a mistake to apply Tibetan conceptions of enlightenment upon Chan, instead of taking it on its own terms.

Malcolm wrote:

I am quite certain that Chan Buddhism contains the teachings about karma and knowledge obscurations. Why? Because they are discussed at length in the Lanka sūtra. Or has the Lankāvatāra Sūtra been demoted?

M

Author: Malcolm

Date: Thursday, March 17th, 2016 at 8:51 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

No, this is not the case. There is a distinction between equipoise and post-equipoise which exists right up to the last moment of the tenth bhumi.

tomamundsen said:

Would this be in the Madhayamakavatara? Or somewhere else?

Malcolm wrote:

Dasabhumika sūtra, among other places.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 8:49 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Astus, what Huineng says is nothing special. The realization of a first stage bodhisattva is the same wisdom a Buddha fully realizes. The difference between an ārya bodhisattva and buddha is whether or not that realization is sustained 24/7/365. Bodhisattvas have equipoise and post-equipoise phases, where they may still act out afflictively. Buddhas are only in equipoise.

What accounts for this is that veil of twin obscurations a bodhisattva must burn away with diligent practice, and of course, in every lifetime, bodhisattvas on the impure stages regress completely to the level of common persons, and need to begin again,

albeit, advancing more rapidly. It is only when they reach the eighth bhumi that this regression ceases and they attain power over birth.

Astus said:

What you say is called in Zen "sudden enlightenment, gradual practice".

Malcolm wrote:

It does not matter much what it is called, the fact is that buddhahood requires the elimination of the two obscurations. That does not happen in one lifetime, in general.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 4:20 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Malcolm wrote:

Poor Jundo, retreating into religiosity when his rationality is challenged, not to mention his scholarship...

DGA said:

As the old law-school chestnut goes:

If you have the law on your side, pound on the law.

if you have the facts, then pound on the facts.

If you have neither the law nor the facts, pound on the table.

In this thread, the "table" has been insinuations of sectarianism, bigotry, fundamentalism, and so on.

Malcolm wrote:

The table was quite old and fragile...

Author: Malcolm

Date: Thursday, March 17th, 2016 at 4:18 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Matt J said:

What about the viewless view?

There are plenty of such discussions of philosophy in Zen. Even by modern Soto Zen masters, such as Tenshin Reb Anderson, Steve Hagen, and Taigen Dan Leighton.

krodha said:

The "viewless" view is equipoise.

The point being made is that people are kidding themselves if they think they are resting in equipoise at all times, as only Buddhas do so.

Anders said:

actually, 7th stage bodhisattvas are in fulltime in that department.

Malcolm wrote:

No, this is not the case. There is a distinction between equipoise and post-equipoise which exists right up to the last moment of the tenth bhumi.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 4:08 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

I could (but will not) comment on how the decadence, doctrinal errors and outdated thinking of other Buddhist Traditions are doing even greater harms to Buddhism, and we could begin to compare "woeful state" to "woeful state" one to one.

DGA said:

This is a passive-aggressive way of making a claim without actually demonstrating it. But since you are speaking in a hypothetical here: if you did feel you could write with a free hand, in a hypothetical situation only, which "doctrinal errors" and decadence and outdated thinking would you point to as doing "even greater harms to Buddhism"?

For myself, I'm intrigued by the outdated notion of "modernity," modernization, and updating the teachings to match a modern sensibility (whatever that may mean). When I see this idea raised, I'm reminded that the author of it must be of a certain age, because that idea has a certain vintage. And it has caused real harm to Buddhists and to the practice of Buddhism. Here's my reference on that.

<http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199756285.001.0001/acprof-9780199756285>

Malcolm wrote:

Poor Jundo, retreating into religiosity when his rationality is challenged, not to mention his scholarship...

Author: Malcolm

Date: Thursday, March 17th, 2016 at 3:26 AM

Title: Re: How appearances arise

Content:

monktastic said:

This is a section from Thrangu Rinpoche's "Pointing Out the Dharmakaya."

It's a lot like dreaming. So, to use a dream as an example, when you start to dream, the dream begins as a thought, like one you would have in the daytime. But you're asleep, so the thought intensifies and becomes something like talk or gossip, and then the gossip intensifies or solidifies into images, and then you really think that you're seeing people, seeing places, going places, and so on. And that is how it works with conventional appearances as well.

Is there a more detailed explanation of this process available anywhere?

Malcolm wrote:

In Mahāmudra, not so much. In Dzogchen, it is described in the topic of how sentient beings become deluded.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 3:25 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

I know you are sincere.

Gassho, Jundo

Malcolm wrote:

And so the great Zen master admits defeat.

jundo cohen said:

I know you are sincere.

Gassho, Jundo

Malcolm wrote:

There is just no way I am going to let you have the last word, so this will go on for some time.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 2:53 AM

Title: Re: Inherency and the Object of Negation

Content:

dzogchungpa said:

BTW, there's another translation of this text available, published by Shang Shung:

<https://www.amazon.com/Ornament-Thought-Nagarjuna-Clarifying->

Madhyamaka/dp/B005KJUHQI

Malcolm wrote:

Yup, but Lopez's is better.

Mother's Lap said:

Does Chopel offer anything different from Mipham is his critiques?

Malcolm wrote:

Yes. I think so. He offers an insiders critique of Gelug view, that is not dependent on Mipham, contrary to TK fans erroneous assertion.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 2:49 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

In my impression, not with this style and analysis and philosophical tangle.

However, he had a poetic tangle of another sort.

Gassho, Jundo

Malcolm wrote:

As I recall from my reading, he was pretty straight forward about these issues.

The above, by the way, is neither philosophical nor tangled, and is also straight forward, not complicated, easy to understand.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 2:20 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Malcolm wrote:

But what I do have is a lot of training in Indian and Tibetan polemics, including Buddhist epistemology, as well as a lot of systematic training in Indian Mahāyāna Buddhist texts, and if you are willing to admit that you don't want to debate me because you lack the expertise in the "case law" as it were, I am ok with that. That would be an honest admission on your part. But to dismiss it as mere religious debate, mere matters of opinion, that is disingenuous.

jundo cohen said:
I know you are sincere.

Gassho, Jundo

Malcolm wrote:
And so the great Zen master admits defeat.

Author: Malcolm
Date: Thursday, March 17th, 2016 at 2:16 AM
Title: Re: Inherency and the Object of Negation
Content:

Matt J said:

Thanks, everyone. I've gone back over the first 1/3 of the Adornment for Nagajuna's thought and now I'm completely paralyzed.

Malcolm wrote:
Happy to oblige...

Author: Malcolm
Date: Thursday, March 17th, 2016 at 2:12 AM
Title: Re: What does "monk" mean? Who is a monk, and who is not?
Content:

jundo cohen said:
Tibetan style debating does follow its own insular. arcane and circular rules of proof and logic, so no reason to engage. What's the point? I went to Duke Law School for 3 years, won a few in Federal Appeals Court. I am not that concerned to jump around smacking palms, arguing angels on the head of a pin with you.

Malcolm wrote:
No, it really doesn't. You are confusing Tibetan debate courts [a training program, not dissimilar to how law is taught today] with debate as a general scholarly practice in Indo-Tibetan Buddhism which goes back to Nāgārjuna and beyond.

As in arguing a case before a judge, you have to understand the case law, precedents, rulings and so in yes?

So too, in Buddhist philosophical debate one must be acquainted with the subject matter at hand.

Now, that said, I would never pretend I was competent to act as a lawyer. I don't have the training.

But what I do have is a lot of training in Indian and Tibetan polemics, including Buddhist epistemology, as well as a lot of systematic training in Indian Mahāyāna Buddhist texts, and if you are willing to admit that you don't want to debate me because you lack the expertise in the "case law" as it were, I am ok with that. That would be an honest admission on your part. But to dismiss it as mere religious debate, mere matters of opinion, that is disingenuous.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 1:42 AM

Title: Re: POTUS 2016

Content:

Iconoclast said:

Is this a Buddhist perspective of your personal view...which Buddhist teaching helped you to arrive at this conclusion?

Malcolm wrote:

A study of the Buddhist codes of personal conduct, in which, for example, when a Buddhist monk violates the laws of a kingdom, he is turned over to that kingdom for prosecution. It has been long acquiesced in Buddhism that a Buddhist is generally obligated to obey the laws of the country they choose to live in. For this reason, there is very little written in Buddhism on government and politics.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 1:26 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

conebeckham said:

It seems to me that Jundo is arguing for cultural adaptation over Buddhavacana.

Malcolm wrote:

Jundo is not arguing, he is struggling to stay in the game....which is why he so repetitive...

Author: Malcolm

Date: Thursday, March 17th, 2016 at 1:25 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Thank you, but I decline. I honor your Traditions and Beliefs, and leave you to them.

Gassho, Jundo

Malcolm wrote:

You see, Jundo, in Tibetan Buddhism we have a very rich tradition of debate. There is not a single doctrine or a single school that goes unchallenged or undebated, and these debates continue to the present day. One famous monk, Ganden Chopel, even proved that Buddha was not enlightened (of course some other monks beat the shit out of him later) on the debate floor in the mid 1920's in Lhasa.

However, the reality is that in general, in the Buddhist world, Buddhist thought in general ossified in the 15th century, world-wide, until it encountered the West.

M

Author: Malcolm

Date: Thursday, March 17th, 2016 at 1:21 AM

Title: Re: POTUS 2016

Content:

Iconoclast said:

Could you cite a text for someone new (me) to the study of Buddhism? Is it theft for a Buddhist government to impose taxes upon the unwilling? Is there a Buddhist text about how to govern? This opens up questions about the nature of Buddhist texts, their acceptance, authority, inspiration, etc. but I'll have to ask in another forum.

Malcolm wrote:

There is no such thing as the "unwilling." If you live in a country from which you receive services, you pay taxes, you have to. If the Govt. is doing things that violate your conscience, there is tax protest, but that is different.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 12:54 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

I could (but will not) comment on how the decadence, doctrinal errors and outdated thinking of other Buddhist Traditions are doing even greater harms to Buddhism, and we could begin to compare "woeful state" to "woeful state" one to one.

Malcolm wrote:

No, actually, you can't. You lack the necessary scholarship. But should you want to, by all means, let's start a thread on it and see how you fare.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 12:32 AM

Title: Re: POTUS 2016

Content:

Iconoclast said:

Does it increase another's suffering if you force them to give up their wealth, property, etc? If someone is blissfully ignorant due to their wealth and status...wouldn't it be evil to force them to do something? Just thinking out loud...do Buddhist countries tend to be Left leaning? Does the Dharma change or can it be altered for the greater political good? Does Buddhism allow for the use of force or threat, for that's what the government uses when it collects taxes for those who do not want to pay them, to forward the Dharma and rid the world of greed? Hummm.

Malcolm wrote:

The answer to your question is that in Buddhist texts it is made very clear that not paying taxes is theft. That should answer your question about citizen obligations according to Buddhism.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 12:27 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Astus, what Huineng says is nothing special. The realization of a first stage bodhisattva is the same wisdom a Buddha fully realizes. The difference between an ārya bodhisattva and buddha is whether or not that realization is sustained 24/7/365. Bodhisattvas have equipoise and post-equipoise phases, where they may still act out afflictively. Buddhas are only in equipoise.

What accounts for this is that veil of twin obscurations a bodhisattva must burn away with diligent practice, and of course, in every lifetime, bodhisattvas on the impure stages regress completely to the level of common persons, and need to begin again, albeit, advancing more rapidly. It is only when they reach the eighth bhumi that this regression ceases and they attain power over birth.

Ignorance sustains them and prajñā eliminates them, but it is not the case that prajñā can eliminate all the traces sustained by ignorance in a single moment. This is why there are nine grades of affliction — from course-course to subtle-subtle— that need to be removed gradually, after one has realized emptiness on the path of seeing.

Astus said:

That is, in the role of wisdom eliminating ignorance there is no disagreement.

"You must realize that there is fundamentally no distinction between the buddha natures of the foolish and the wise—it is only because of delusion and enlightenment

that [you think they are] different and that there are foolish and wise."
(Platform Sutra, ch 2, BDK Edition, p 28)

So this is where we get really into the Zen part then, i.e. sudden enlightenment. Because Huineng also says (p 30):

"To be enlightened to this Dharma is the Dharma of prajñā, to cultivate this practice is the practice of prajñā. To not cultivate this is to be an ordinary [unenlightened] person. To cultivate this in a single moment of thought is to be equivalent to the Buddha in one's own body."

And (p 31): "To use wisdom to contemplate all the dharmas without grasping or rejecting is to see the nature and accomplish the enlightenment of buddhahood."

Also (p 33): "If you recognize the self-nature, with a single [experience of] enlightenment you will attain the stage of buddhahood."

And a clear description of what this Dharma is (p 33-34):

"in wisdom's contemplation both interior and exterior are clearly penetrated, and one recognizes one's own fundamental mind. If you recognize your fundamental mind, this is the fundamental emancipation. And if you attain emancipation, this is the samādhi of prajñā, this is nonthought. What is nonthought? If in seeing all the dharmas, the mind is not defiled or attached, this is nonthought. [The mind's] functioning pervades all locations, yet it is not attached to all the locations. Just purify the fundamental mind, causing the six consciousnesses to emerge from the six [sensory] gates, [causing one to be] without defilement or heterogeneity within the six types of sensory data (literally, the "six dusts"), autonomous in the coming and going [of mental phenomena], one's penetrating function without stagnation. ... to be enlightened to the Dharma of nonthought is for the myriad dharmas to be completely penetrated. To be enlightened to the Dharma of nonthought is to see the realms of [all] the buddhas. To be enlightened to the Dharma of nonthought is to arrive at the stage of buddhahood."

Author: Malcolm

Date: Thursday, March 17th, 2016 at 12:11 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

I spent a summer in Vermont. Loved it. Loved Burlington. Being from the Northeast, you grow up knowing of that real Yankee democracy up in New England.

Malcolm wrote:

Well, as a Yankee [born in NY state, but raised in MA], I feel you.

For libertarian municipalism, see:

Murray Bookchin. https://en.wikipedia.org/wiki/Murray_Bookchin
https://en.wikipedia.org/wiki/Libertarian_municipalism

Bookchin's final essay:

<http://social-ecology.org/wp/2002/09/harbinger-vol-3-no-1-the-communalist-project/>

Queequeg said:

"What these observations add up to is that Marxists, revolutionary syndicalists, and authentic anarchists all have a fallacious understanding of politics, which should be conceived as the civic arena and the institutions by which people democratically and directly manage their community affairs. Indeed the Left has repeatedly mistaken statecraft for politics by its persistent failure to understand that the two are not only radically different but exist in radical tension—in fact, opposition—to each other.⁶ As I have written elsewhere, historically politics did not emerge from the state—an apparatus whose professional machinery is designed to dominate and facilitate the exploitation of the citizenry in the interests of a privileged class. Rather, politics, almost by definition, is the active engagement of free citizens in the handling their municipal affairs and in their defense of its freedom. One can almost say that politics is the “embodiment” of what the French revolutionaries of the 1790s called *civicisme*. Quite properly, in fact, the word politics itself contains the Greek word for “city” or polis, and its use in classical Athens, together with democracy, connoted the direct governing of the city by its citizens. Centuries of civic degradation, marked particularly by the formation of classes, were necessary to produce the state and its corrosive absorption of the political realm."

Malcolm wrote:

And:

It is my contention that Communalism is the overarching political category most suitable to encompass the fully thought out and systematic views of social ecology, including libertarian municipalism and dialectical naturalism.⁸ As an ideology, Communalism draws on the best of the older Left ideologies—Marxism and anarchism, more properly the libertarian socialist tradition—while offering a wider and more relevant scope for our time. From Marxism, it draws the basic project of formulating a rationally systematic and coherent socialism that integrates philosophy, history, economics, and politics. Avowedly dialectical, it attempts to infuse theory with practice. From anarchism, it draws its commitment to antistatism and confederalism, as well as its recognition that hierarchy is a basic problem that can be overcome only by a libertarian socialist society.⁹

He didn't like Sanders much, because Bernie is not an ideologue and never hewed to an ideological discourse. He was always an organizer, rather than a theoretician.

Bookchin's people definitely were a pain in Bernie's ass, but this is a good thing. They are quite as responsible for Burlington's flowering as Sanders, in reality. If it was not for fate, I would be living in VT right now. As it stands, I am in Western MA, in the hilltowns.

While Bernie would never admit it, I think, I believe that his views tend towards Bookchin's Communalism more than they don't.

berniesanders.com.

Author: Malcolm

Date: Thursday, March 17th, 2016 at 12:07 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

I spent a summer in Vermont. Loved it. Loved Burlington. Being from the Northeast, you grow up knowing of that real Yankee democracy up in New England.

Well, as a Yankee [born in NY state, but raised in MA], I feel you.

I will need to look into this Municipal Libertarianism.

Murray Bookchin. He didn't like Sanders much, because Bernie is not an ideologue and never hewed to an ideological discourse. He was always an organizer, rather than a theoretician. Bookchin's people definitely were a pain in Bernie's ass, but this is a good thing. They are quite as responsible for Burlington's flowering as Sanders, in reality. If it was not for fate, I would be living in VT right now. As it stands, I am in Western MA, in the hilltowns.

That's Trump's platform, too. We need a little more clarification.

Malcolm wrote:

berniesanders.com.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 11:47 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

As long as one has not eradicated latent afflictions [anusayas], one continues to take rebirth in samsara, even after realizing emptiness

Astus said:

What maintains and what eradicates latent afflictions?

Malcolm wrote:

Ignorance sustains them and prajñā eliminates them, but it is not the case that prajñā can eliminate all the traces sustained by ignorance in a single moment. This is why there are nine grades of affliction — from course-course to subtle-subtle— that need to be removed gradually, after one has realized emptiness on the path of seeing.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 11:44 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

When there is nothing seen to be attached to, how can affliction arise?

Malcolm wrote:

As long as one has not eradicated latent afflictions, one continues to take rebirth in samsara, even after realizing emptiness, Astus. Hence the distinction between the impure and pure bhumis.

jundo cohen said:

It strikes me that much of this discussion is starting to have little connection to Zen doctrines, although in the Zen section of the Forum.

Gassho, Jundo

Malcolm wrote:

Really, you don't have a concept afflictions, rebirth, and freedom from affliction in Zen? I distinctly recall Dogen taking about all these issues and in very conventional terms.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 11:26 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

That is not liberation, Astus, that is a realization. But liberation and realization are not the same thing, though the two are often confused. Liberation is freedom from affliction that causes rebirth in samsara. If one does not understand this, one has understood nothing of the Dharma.

Astus said:

When there is nothing seen to be attached to, how can affliction arise?

Malcolm wrote:

As long as one has not eradicated latent afflictions [anusayas], one continues to take rebirth in samsara, even after realizing emptiness, Astus. Hence the distinction between the impure and pure bhumis, or for that matter, stream entrants, etc.

It seems that you believe that once you have realized emptiness, your job is done. This is an error.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 11:05 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

There are the five aggregates and six sensory areas. The only difference between buddhas and beings is whether there is attachment to them or not.

Malcolm wrote:

No, the difference between buddhas and sentient beings is the presence or absence of traces. In other words, the difference is more subtle than you admit. It is quite possible for someone to be free of grasping, but not to be free of latent afflictions [for example, someone on the path of application's level of patience.] This is why *śamatha* does not produce liberation. It merely suppresses the afflictions.

M

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 10:33 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

PS - Thank you to Indrajala for, as always, some fine writing and commentary on the historical development of the Vinaya, Priesthood and Sangha, and how these things which seem solid, unbending and established all through the millenia were anything but.

Malcolm wrote:

They were pretty solid, Jundo. Jeff is writing about practices that were on the margins, outliers, as it were.

The fact that some monasteries in Gandhara were making wine has to do with Bactrian culture. Indians themselves were never known to be particularly adept at wine making, and imported most of it from Greek traders.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 10:23 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

What is that meaning? To attain liberation. Just as I have acknowledged there. What does liberation mean? To fully realise that there is nothing in *samsara* that is worth clinging to.

Malcolm wrote:

That is not liberation, Astus, that is a realization. But liberation and realization are not the same thing, though the two are often confused.

Liberation is freedom from affliction that causes rebirth in samsara. If one does not understand this, one has understood nothing of the Dharma.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 10:00 PM

Title: Re: POTUS 2016

Content:

Queequeg said:

Grassroots means local politics...

What does Bernie brand local policy look like?

What does it mean for municipal employee hiring? School board? Public works? Zoning and land use?

I'm serious. What does Bernie's vision look like at a local level? Burlington?

Malcolm wrote:

Sure. Look at his tenure as mayor and everything he did for that city from bringing high-paying manufacturing jobs, to revitalizing the waterfront, to creating a housing trust that is enormously successful at providing excellent housing at affordable prices.

These are the kind of programs you can bet that Sanders will prioritize. BTW, you might want to look into Municipal Libertarianism. People might laugh, but in fact Vermont has one of the more enlightened political cultures in the United States. Oregon and Vt, are like mirror images of each other, in many ways.

Queequeg said:

What if we don't have UVM and Nectars? What if we're just a sort of crunchy metro bedroom community?

Malcolm wrote:

Well, than you have to wake people up out of their stepford, ambien/prozac/zoloft/wellbutrin induced hazes.

Queequeg said:

What if we're a rural manufacturing town?

Malcolm wrote:

Hence Sanders arguments about trade agreements...

Queequeg said:

Need a policy declaration to coalesce around.

Malcolm wrote:

"Enough is enough."

-- Bernie Sanders

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 9:53 PM

Title: Re: Marriage in Buddhist Cultures

Content:

sillyrabbit said:

I'd imagine that marriage was the realm of local beliefs/practices and death was the realm of Buddhism. But, those are just my imaginings...

Malcolm wrote:

"Marriage", as a declaration of contractual obligation, is mostly an aristocratic institution, historically speaking.

What we call "marriage" now has been for most of the past three millenia or more, a form of chattel bondage for women in Western Civilization.

And forms of "marriage" are even less clear outside of the Greco-Roman sphere (to which Islam also belongs). In Tibetan for example, marriage has been mostly based on shacking up. The term for "wife" is "chung ma," "little lady." And it even so, it was really only the bdag chens, the great lords, for whom weddings were really performed. For villagers, at most it might involve inviting two families together, some recitations, smoke offerings, some dancing, and drinking.

M

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 4:05 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

The Madman's Middle Way: Reflections on Reality of the Tibetan Monk Gendun Chopel (Buddhism and Modernity Series)

This is the most important book on Madhyamaka written in the 20th century.

dzogchungpa said:

BTW, there's another translation of this text available, published by Shang Shung:

[https://www.amazon.com/Ornament-Thought-Nagarjuna-Clarifying-](https://www.amazon.com/Ornament-Thought-Nagarjuna-Clarifying-Madhyamaka/dp/B005KJUHQI)

[Madhyamaka/dp/B005KJUHQI](https://www.amazon.com/Ornament-Thought-Nagarjuna-Clarifying-Madhyamaka/dp/B005KJUHQI)

Malcolm wrote:

Yup, but Lopez's is better.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 12:07 AM

Title: Re: Inherency and the Object of Negation

Content:

Matt J said:

Following this thread, I'm lead to wonder whether there's much difference between Gelug "inherent existence" and non-Gelug "existence"; and "mere existence" as opposed to "mere appearance." Tsongkhapa is even using the standard dream example to describe mere existence much the same way I've seen Nyingma/Kagyus describe appearances.

Bakmoon said:

I'm of the same mind. The way I see it, Je Tsongkhapa's teaching of 'mere existence' is just a technical formulation for illusory and mere appearance, so the whole issue is largely one of semantics.

Not to say that all the differences are purely semantic, but I think that a lot of the criticism of Gelug in regards to conventional existence is marked by both sides just talking past one another because they use words differently.

Malcolm wrote:

The real issue with Gelug view is their formulation of the ultimate solely as absence of inherent existence. This in fact does not go beyond the cessation of a śrāvaka.

Author: Malcolm

Date: Wednesday, March 16th, 2016 at 12:05 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Sherab Dorje said:

But we are not talking about revising the Vinaya here, we are talking about changing the meaning of the term celibacy. It is a little different. One could just recognise the FACT that they are not celibate and just get on with life, instead of trying to bullshit people.

Indrajala said:

Japanese monks these days admit most members of their various orders are married and have children.

I personally don't feel that devalues their status as teachers and practitioners.

Malcolm wrote:

No one ever said it did.

Indrajala said:

It is just different from the vinaya-based systems. That difference, I feel, shouldn't mean one gets a higher status in the order or precedence over the other. That's just my opinion, but I'm fairly ecumenical. If I were Christian I'd hope I could invite a married Protestant minister and Catholic priest to sit together at the same table as equals. The same

principle applies to the Buddhist context.

Malcolm wrote:

But that is not how it is. The bhikṣu, etc., Sangha is entitled to some privilege because they represent the dispensation of Śākyamuni, the buddha of this time. Other Buddhas did not have a bhikṣu Sangha.

If you ordain tomorrow, even though you are first stage bodhisattva, you will still be seated in the order in which you were ordained. That is how it has always been. It's a good thing. Some traditions are worth preserving.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 9:44 PM

Title: Re: Marriage in Buddhist Cultures

Content:

Malcolm wrote:

Lots of death rites in Dharma, none for marriage, that ought to tell you something about marriage in Buddhism.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 5:43 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Indrajala said:

In short, married clergy are under no obligation to recognize the supposed religious authority of the vinaya sangha.

Malcolm wrote:

It is good that you acknowledge there is a difference.

Indrajala said:

Japanese monks are free to do as they wish and if other Buddhists don't like it then no sense trying to bully and belittle them into feeling otherwise. Japanese Buddhism has survived for several centuries without any vinaya tradition.

Malcolm wrote:

In matters of religion everyone is also free to do as they wish. However, it is hardly inappropriate to observe that Japanese Buddhist monastic practices simply are not normative, when compared with how things are run in the Mulasarvastivada, Dharmaguptaka, and Theravada Sanghas.

Further, there has been no twentieth century Vinaya revivalism in the Mulasarvastivada Sangha.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 9:20 AM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

I do agree that Gendun Chopel might provided a healthy balance. Georges Dreyfus speaks of him in *The Sound of Two Hands Clapping* and I found references online, but I don't see a book with the word Madhyamaka in the title. Do you have a specific title for me to check out?

Malcolm wrote:

The Madman's Middle Way: Reflections on Reality of the Tibetan Monk Gendun Chopel (Buddhism and Modernity Series)

This is the most important book on Madhyamaka written in the 20th century.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 3:11 AM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

I certainly respect that you are so qualified, but for the time being my confidence has to lie primarily with what I am trying to understand my teachers are saying from a pro-Tsongkhapa perspective. I consider this to be my starting place and I need to have a firmer grasp on it before trying to adopt an alternative view, which I also only partially understand.

Malcolm wrote:

This is a mistake, and is not the way Tsongkhapa developed his own view.

Rather than becoming expert in someone's presentation dogmatically, you need, as the Buddha and Aryadeva state, to subject it to the same kind of analysis a goldsmith applies to gold.

Now then, Gelugpas are excellent scholars, and they love to debate. But their blindspot is revering Tsongkhapa so much that they deliberately ignore the many places where he directly contradicts Nāgārjuna, etc.

The goal of a someone studying Madhyamaka should be to understand Nāgārjuna's intention, not Tsongkhapa's. You should get Gendun Chopel's book on Madhyamaka

as a healthy balance to your studies of Tsongkhapa.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 2:42 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

boda said:

If someone actually were beyond front or back, or it wasn't important to them, they'd be perfectly content to sit in the back.

Malcolm wrote:

The unspoken subtext to the whole conversation.

Here's too the back of the bus, where I always sat, because the bumps were bigger, and the companionship more entertaining!

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 1:53 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Gassho, J

PS - Lovely poem by the way.

Malcolm wrote:

Its from the book you posted. I read really fast.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 1:36 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

... Moreover, through maintenance of different sets of precepts, with different expectations, the sect seeks to manage and systematize the divide between lay and [ordained]. The maintenance of different precepts by priests and laity is one way in which priests are distinguished from worldly individuals.

<http://www.elibrary.ibc.ac.th/files/private/Japanese%20Temple%20Buddhism%20Worldliness%20in%20a%20Religion%20of%20Renunciation.pdf>

Malcolm wrote:

Pretty grim book.
I am a priest.
Wearing my robes, my prayer beads in my left hand, I ride my bicycle.
I go from house to parishioner's house and chant sutra.
I am a priest.
I have a wife, I have a child.
I drink sake, I eat meat.
I eat fish, I lie.
And, still, I am a priest.
A dirty, too dirty, priest.
When I call upon parishioners and accept their donations,
is this not theft?
Oh, the five precepts that Shakyamuni kept,
I have broken them all.
But, yet, I am a bodhisattva.
I travel the path of the bodhisattva.
I have faith in the Dharma, I sit in the palm of the Law.
I live in the Dharma, I live amongst the people.
Within endless life, I practice the way.
Hand in hand with other practitioners, I proceed down
this peaceful path, this path without equal
the path of Truth, the bodhisattva path.
I am filthy, and I have broken all of the five precepts but,
but, because of the Dharma, all will become Buddhas.
That path, that bodhisattva path.
I am standing on that path.
—Temple priest, c. 1980

While I can sympathize with the above, the situation described in the book you presented us with precisely outlines why it is important to make a distinction between Mahāyāna ordinands and Hinayāna ordinands, as well as Mahāyāna vows and Hinayāna vows (In fact, Vajrayāna vows are completely outside the scope of this discussion, and the attempt to involve Vajrayāna in this discussion is disingenuous).

The fact is that in terms of the three kinds of vows, bhikṣu and bhikṣuni, śrāmanera and śrāmanerika and upāsaka and upāsika, the first are the foremost. The bodhisattva vows are necessarily based on any of these three, but if one does not have bhikṣu or śrāmanera vows (or bhikṣuni and śrāmanerika vows), one may be a fantastic Mahāyāna practitioner, but one will never be included in the ordained (pravrajyā, lit. homeless) sangha since one will not meet the basic requirements of renunciation required for being a member of the ordained sangha, no matter how fancy one's robes are, whether one shaves one's head or not, or recites sūtras for "lay" people.

So, as I said above, you're stuck in the back of the bus with us regular unordained folks, Jundo. Better get used to our unwashed smell. We'll let you sit in front of us, but behind the five year old śrāmanera.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 12:30 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo said:

Let each person call themselves what they wish, so long as their actions are sincere and helpful.

DGA said:

This is an interesting thought experiment. What would happen if all Buddhist practitioners did as you say here, and adopted in all sincerity and with the intention to be helpful the labels they find most suitable? Put differently: What if after spending some time reading the Shobogenzo and reflecting on its meaning and practicing zazen to the best of my ability I decide to call myself a Soto Zen master, and start ordaining my own disciples? I'm spreading the Dharma in this hypothetical situation, and that's good, right?

Malcolm wrote:

Based on Jundo's own statement, he would have absolutely no intrinsic or legal right to challenge your authority, authenticity or right to deem yourself a "Soto Zen master." But I am quite sure he would denounce you in no uncertain terms as a pretender.

I don't think anyone holds the trademark on the name "Soto Zen" in the US. The person who holds that trademark could conceivably bar anyone in the US from referring to themselves by that appellation.

BTW, Jundo, it is ironic that someone who uses this as a mission statement, "We intend to expand and develop our awareness of the ways we are conditioned to separate ourselves by socioeconomic class, nationality, race, age, creed, gender, sexual orientation, physical ability and other forms of identity," has been found to be so wrapped up in an identity. Conditioned much?

Thank goodness I have no aspirations to be anything.

Author: Malcolm

Date: Tuesday, March 15th, 2016 at 12:24 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Let each person call themselves what they wish, so long as their actions are sincere and helpful.

Malcolm wrote:

That did not fly very well in the third Century CE, which is why a third Buddhist council

was called, and King Ashoka forced thousands of so called "monks" to "defrock."

The distinction that seems lost upon you is the distinction between Mahāyāna vows and Hinayāna vows. There are no Mahāyāna bhikṣu ordinations.

So you are going to have to sit in the back of the bus along with me.

Author: Malcolm

Date: Monday, March 14th, 2016 at 11:50 PM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

The two truths are two isolates of one entity.

Malcolm wrote:

This is explicitly stated by Candrakīrti. All phenomena possess two natures, one relative; the other, ultimate.

Jeff H said:

From the ordinary perspective, that entity seems to have self-nature; from the ultimate perspective it seems not to exist.

Malcolm wrote:

Even Tsongkhapa admits that ordinary people are incapable of distinguishing inherent existence from existence. He therefore erects a third category called "mere existence" which is not to be analyzed.

Jeff H said:

Limiting ourselves to the conventional is eternalism; limiting ourselves to the ultimate is nihilism.

Malcolm wrote:

What Tsongkhapa explicitly says is that things do not "not exist" in the relative, and they do not exist in the ultimate. Because of this, because of asserting the reality of things is an ultimate nonexistence, the Gelugpas are often charged with having a subtle view of annihilationism, and thus deviating from the true intention of the Prasāṅgika position outlined by Chandrakīrti and his followers, Jayananda and Paṭśab Nyima Dragpa.

Jeff H said:

We experience entities and they function regardless of the fact that in meditative equipoise they do not exist. Tsongkhapa took Nāgārjuna's teaching that whatever is dependently arisen is empty and whatever is empty is dependently arisen to formulate a philosophy expressly unifying the two. But he didn't address any ontological assertion

about whether or not there could be a “true” ontology.

Malcolm wrote:

Wrong, he asserts that the absence of inherent existence which is the emptiness that is the nonexistence of the true existence of things is reality. This is his ontological position. He asserts this as ultimate truth.

M

Author: Malcolm

Date: Monday, March 14th, 2016 at 4:46 AM

Title: Re: POTUS 2016

Content:

skittles said:

Pointing out that Ashkhenazi Jews are European is apt because Israel uses race in their nonsensical claims to land when in fact Palestinians are actual descendents of the historical Jews. There's nothing anti-semitic about pointing out the inconsistencies of a racist ideology like Zionism.

Genetically, many Ashkhenazis have no ethnic tie to the historical Jews. What religion they choose as individuals is something they determine and I haven't been talking about their religion other than that Zionism is not Judaism.

Malcolm wrote:

The fact is that Askhenazi Jews have DNA markers that place their origins in the Levant. Case closed.

rory said:

And when is Skittles, following his sincerely held beliefs, going to give up his house and return to his native land, which I assume to be somewhere in Europe?

gassho

Rory

Malcolm wrote:

I have no clue, I was just refuting his idea that Askhenazi Jews are not of Jewish lineal descent from the region of Israel, etc.

Author: Malcolm

Date: Monday, March 14th, 2016 at 2:56 AM

Title: Re: Lama's that teach 100% rentention

Content:

kirtu said:

following the practice of the layperson in the mode of Chandragomin is the other main

sutric practice (unfortunately this has not entirely disappeared but practically no one hears anything about it).

Mother's Lap said:

The gomin lineage isn't dead? I know the anagarika is still available in Theravada.

kirtu said:

I was told that it still exists but perhaps the person was wrong. In the Drikung lineage there is still a bhramacharya (total abstinence for a layperson) vow transmission. A friend of mine holds these vows but he would not consider himself a gomin actually, but my reading is that he almost fits the definition (except he eats after noon and watches TV and sometimes sings and wears cologne and most importantly - not all of his time is devoted to the Dharma [but much of it is]). So perhaps there is some confusion around the terminology.

Kirt

Malcolm wrote:

Actually, as Vasubandhu clarifies, the Gomin ordination never belonged to Sarvastivada lineage in general, and thus, it never really existed in Tibet.

Author: Malcolm

Date: Monday, March 14th, 2016 at 2:49 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Keep your own views to yourself.

Malcolm wrote:

I am not obligated to do so, and you never do.

jundo cohen said:

If you are not obligated to do so, than I am not obligated to cease from calling you a religious bigot and holier than thou hypocrite at every opportunity in response.

Gassho, Jundo

Malcolm wrote:

Yes, of course, Jundo, and through your continued insults, you will reveal yourself to be something like the Trump of Zen, embarrassing yourself at every turn, yet too vain to see it. Please continue, I won't reply in kind since I have no need to issue petty and personal insults.

Author: Malcolm

Date: Monday, March 14th, 2016 at 2:36 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Keep your own views to yourself.

Malcolm wrote:

I am not obligated to do so, and you never do.

Author: Malcolm

Date: Monday, March 14th, 2016 at 2:21 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

I am merely pointing out your blatant hypocrisy. You defend your own sect's seemingly wild and unique beliefs as beyond challenge, orthodox and the True Word, but decry others. Shame on you.

Malcolm wrote:

Jundo, I have not discussed any of your beliefs, apart from the one in which you believe, and I maintain falsely, that your ordination is anything other than a Mahāyāna upāsaka ordination. I understand the context, and history, and so on for how Soto ordinations evolved as they did. I respect that. I just don't believe that apart from the five vows that all upāsakas maintain (theoretically), that your bodhisattva vows put you on the same level as a fully ordained bhikṣu in any of three surviving ordination lineages.

Some will argue, perhaps correctly, perhaps not, that someone with bodhisattvas vows who is lay person is superior to someone who holds only bhikṣu vows, and certainly in Mahāyāna, we maintain that the realization of a first stage bodhisattva, or even someone who has newly minted bodhisattva aspiration is far superior even to an arhat, but as I have exhaustively explained, in the wider community of Buddhadharma, where there are hundreds of thousands of fully ordained monks, the conceit that Japanese monastics of any stripe hold vows equivalent to a fully ordained bhikṣu will just be met with tolerant disagreement.

Finally, I do not believe you actually possess the necessary scholarship or realization to challenge even the views of lower tantra, let alone the pinnacle of all Buddhadharma, Atiyoga. But you may try, if you feel up to it. But first I think you need to learn something about it. Maybe you should start with Tendai Mikkyo or Shingon, and work your way up from there.

M

Author: Malcolm

Date: Monday, March 14th, 2016 at 1:57 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Caodemarte said:

Malcolm, I suggest you re-read the words of my question if you think you have in any way answered it.

Malcolm wrote:

I understand your question, and why you might find my answer unsatisfying. Nevertheless, the answer I gave is all the answer you are going to get.

Author: Malcolm

Date: Monday, March 14th, 2016 at 1:56 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Religious bigotry posing as defense of the True Faith.

Malcolm wrote:

"Bigotry" means intolerance of others' opinions. I have expressed no intolerance of your views, merely a reasoned disagreement with them.

Your open slander of Vajrayāna on the other hand, is precisely the kind of bigotry you are complaining about.

Author: Malcolm

Date: Monday, March 14th, 2016 at 1:40 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Caodemarte said:

Again, not a response to my relatively simple question. If you do not want to respond to it and wish to discuss something else, that's perfectly fine. It is very strange that you would quote it if you do not want to engage with it.

Malcolm wrote:

I have answered your question very precisely. There are only three valid monastic ordination lineages in Buddhism which have survived.

The rest are Mahāyāna ordinations, and that is how the Vinayadharas of all three

lineages would see it. If you doubt me, go ask one of them.

Author: Malcolm

Date: Monday, March 14th, 2016 at 12:53 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Caodemarte said:

That is not a response to my question (really two related questions), which is: "Do any Tibetan monk teachers claim the authority to define what a monk "really" is or is not for different sects, outside of their own? Or is this is just a Western lay convert claim?"

Malcolm wrote:

It is an issue of distinguishing the three sets of vows, Hinayāna, Mahāyāna and Mantrayāna.

As such, there are Mulasarvastivadin Vinayadharas, Dharmaguptaka Vinayadharas, and Theravadin Vinayadharas. These are the people who have the proper authority to ordain monks, i.e. śramaṇeras or bhikṣus

All other ordinations outside of these are Mahāyāna ordinations, and their recipients who have not received śramaṇera or bhikṣu ordinations are upāsakas, lay people.

Unfortunately, most Westerners who decide to follow Zen are completely ignorant of these things, and upon shaving their heads, wrongly imagine that they are "bhikṣus", beggars, even though they marry, drink, and raise families, and as is often the case among the better off, drive very fancy cars, go to expensive restaurants, and so on.

Author: Malcolm

Date: Monday, March 14th, 2016 at 12:44 AM

Title: Re: Tibetan Traditional Medicine

Content:

karmadrakpayeshe said:

well sounds like you do, thanks for you contribution. No I have not REALLY studied Tibetan medicine. As to wether or not tibetan herbs are more effective, well, I feel I have tried both traditions equally for my own health, and have better experience with ayurvedic herbs in the health problems I've dealt with.

But to discuss the herb variety matter; was it not a lot easier to get things from Tibet in India than the other way around? I am just asserting this might have influenced the way the traditions evolved. Logically if the poorer Tibetans could not get something from india, was too expensive, or caravans stopped coming, but Indians still had the incredible riches to get things from Tibet, wouldn't Tibetans have stuck with things they knew they could get, even when something they might not be able to might be better?

Couldn't that have effected the tradition that continues on to this day?

Malcolm wrote:

In general, the kinds of medicines imported into Tibet from India were things that could bear portage, thus, things like triphala, etc., were imported and form an important part of Tibetan materia medica. But herbs proper could not survive the journey, and in any case, were not necessary, since the Tibetan plateau itself is astonishingly rich in wild flora. Rhodiola, for example, comes from the high Himalayas and so forth. Also the environment is purer.

Tibetan medicine manufactured in India is often of inferior quality to that which is manufactured in Tibet. I only stock herbs imported directly from Tibet.

And the Tibetans were not poorer by any means. Tibetans unloaded tons of gold on the Indians for the Dharma. Tibet mainly exported salt, however.

That said, I practice a mix of Tibetan Medicine and Ayurveda, matching the treatment with the patient. But because of their superior effect and purity, I tend to favor Tibetan herbs sourced from Tibet over Ayurvedic herbs sourced from India.

karmadrakpayeshe said:

I wonder why I had so little luck with Tibetan medicine. I went to doctors while living in Darjeeling(the institute of Tibetan medicine) and also in Boudhanath Kathmandu(shechen clinic). Maybe their herbs were from India I'm sure those are cheaper. Maybe I didn't take them regularly Enough and then I could have just not noticed they were helping me

Malcolm wrote:

It is also possible that you were not properly cared for. The wrong herbs wont get to the point of the disease. Also they tend to give westerners smaller doses since they think we are weaker.

Author: Malcolm

Date: Monday, March 14th, 2016 at 12:03 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Caodemarte said:

Do any Tibetan monk teachers claim the authority to define what a monk "really" is or is not for different sects, outside of their own? Or is this is just a Western lay convert claim?

Malcolm wrote:

It is defined in the Vinaya. Only Japanese Buddhism is outside the norm we find in Tibetan Buddhism, Theravada and Chinese Buddhism for defining who or what is a "monk" (śramaṇera, bhikṣu). I really do not understand what is complicated about this.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:38 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Malcolm wrote:

Samantabhadra does not really have a penis at all, nor does Samantabhadri have a vagina. These are just representations for the limited human mind. If we were elephants, Samantabhadra/Samantabhadri would be a blue elephant couple.

jundo cohen said:

I was going to write something here as a reasoned retort ...

... but after reading such words, I truly feel that there is no need.

Gassho, J

Malcolm wrote:

Yes, because in fact, while the Dharmakāya is beyond representation, it is represented as such through the symbol of the Adibuddha couple in union symbolizing the union of bliss and emptiness. They are naked, of course, because they are completely free of all fabrication.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:33 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Sherab Dorje said:

That's why I am now going to (re)pose a question to shake the Vajrayani's out there:

If a Bhikku/Bhikkuni was to engage in Kamra Mudra practice with a "real" partner, would this count as a Parajika offence?

Malcolm wrote:

In general, yes, but not always. It depends on the realization of the practitioners (both of them).

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:18 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

One minute, you are talking about how things work "functionally" in the real world, the next you are telling me how Samantabhadra's penis has no front or back!

Malcolm wrote:

Samantabhadra does not really have a penis at all, nor does Samantabhadri have a vagina. These are just representations for the limited human mind. If we were elephants, Samantabhadra/Samantabhadri would be a blue elephant couple.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:13 PM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

... and that "can" in this one was not?

Malcolm wrote:

Relatively speaking, we can contrast the conditioned and the unconditioned, but not ultimately. Why? Because the very definition of the conditioned, born, become, made, etc., defines for us its opposite, unconditioned, unborn, unmade, etc., and renders the latter a mere relative construct that cannot be found according to an ultimate analysis.

Jeff H said:

In other words, I think you are saying that the unconditioned is the implied emptiness of the conditioned, and thus it (emptiness) is affirmed by ultimate analysis. (But if it is a relative construct, then it can't be found by ultimate analysis.)

Malcolm wrote:

Typo, should read:

However, all phenomena, whether conditioned or [unconditioned, cannot bear ultimate analysis, including nirvana (cessation due to analysis).

...

... and that "can" in this one was not? Relatively speaking, we can contrast the conditioned and the unconditioned, but not ultimately. Why? Because the very definition of the conditioned, born, become, made, etc., defines for us its opposite, unconditioned, unborn, unmade, etc., and renders the latter a mere relative construct that cannot be found according to an ultimate analysis.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 10:49 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Hard to be a historical outlier since there is no reason to believe in time, nor limit the universe to vocabulary definitions.

Malcolm wrote:

Indeed, there is no reason to believe in time, or limit the universe to vocabulary definitions, nevertheless we do live in time, and function according to how things are defined functionally, according to causes and effects.

jundo cohen said:

(and I thought you are the guy who always lectures me when I say that the Sutras and such were probably not the words of the "historical" Buddha because, in your view, such are beyond all ordinary channels and concerns of time and what is reasonable and dictionary defined).

Malcolm wrote:

"Sutras" do not reside in the words written down on paper. Those are human documents, subject to change and transformation, editing and so on. Sūtras come from the dharmakāya, utter through the mouth of this and that nirmanakāya, to which there is no limitation. The words written down are just a reflection of that. The ones that help a person enter that knowledge of the dharmakāya are definitive, the rest are provisional, useful conventionally, but not ultimately. Our conversation about this is strictly conventional.

jundo cohen said:

Speaking of which, here is Samantabhadra getting it on. Is he a lay person now, or should we expel him from the Sangha?

Gassho, Jundo

Malcolm wrote:

This is not the real Samantabhadra. This is representation of the dharmakāya, showing that buddhahood is the union of bliss and emptiness. You can't expel the dharmakāya from the Sangha, since the all Sanghas come from the dharmakāya.

The Mind Mirror of Samantabhadra opens:

That permeating kāya of pristine consciousness, the ultimate garbha, is present without restrictions, facing everywhere without front or back. He teaches sentient beings the meaning of not coming or going.

Nice try, but missing the point.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 10:24 PM

Title: Re: Inherency and the Object of Negation

Content:

Herbie said:

Well the characteristic of Tsongkhapa's approach is - in contrast to other approaches - that it deals with "inherent existence" as the opposite of emptiness.

Yes, and this is well recognized.

His rationale for this is that not identifying the existence to be negated as inherent existence entails "over-negating" common objects as non-existent when actually they do exist depending on imputation, i.e. exist dependently but not inherently.

Malcolm wrote:

Inherent existence is also an imputation. Therefore, what is the difference between the two imputations, existence and inherent existence?

It is for this reason that Nāgārjuna notes that there is no existence not included in inherent existence (svabhāva) and dependent existence (parabhāva). He then continues on to say that whoever has a view of inherent existence, dependent existence, existence, or nonexistence has not understood the meaning of the Buddha's teachings.

The reason one negates existence is not to assert nonexistence. One negates existence in order to negate the nonexistence of an existent. This is all carefully argued in chapter 15 of the MMK. In fact, common people do not think cups and persons exist inherently, since they observe them to also cease to exist. This is why Nāgārjuna points out that "nonexistence" is the transformation of something that once was and now is not, according to common parlance.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 10:13 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Sherab Dorje said:

Do you want to have a serious discussion or are you happy trying to derail the thread again?

jundo cohen said:

I am not sure how I have "derailed" the thread.

Malcolm wrote:

You haven't, you just have obscurantist tendencies.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 10:11 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Everyone in Buddhism is an outlier to someone.

Malcolm wrote:

The issue is ordination. In this respect, as much as you try to obfuscate the issue, one cannot deny that Japanese Buddhism represents a historical outlier when it comes to the issue of so called "monastic ordinations."

The base line of the higher Hinayāna pratimokṣa in all Buddhist traditions, apart from the Japanese Buddhism, is the śramaṇera (novice ordination) and the bench mark is the bhikṣu ordination. Everyone else is a lay person.

For example, Vimalakīrti was very highly realized, much more realized than Śāriputra, Mahākāśyapa, etc. But he was always and will ever remain the gold standard for the Mahāyāna lay person. But he was not a monk, he was a simple upāsaka. Like me, and like you.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 8:34 PM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Kim O'Hara said:

But there is no 'norm'!

Malcolm wrote:

There is a norm. Japanese Buddhism just happens to be an outlier for the historical reasons I have mentioned. That has nothing to do with whether or not Japanese Buddhist clergy function effectively for their Sanghas or are spiritual people, etc. But in the context of the wider Buddhist world, as much as Jundo and others may wish to dispute this, they are a lay (upāsaka) clergy.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 8:29 PM

Title: Re: Tibetan Traditional Medicine

Content:

karmadrakpayeshe said:

well sounds like you do, thanks for you contribution. No I have not REALLY studied Tibetan medicine. As to whether or not tibetan herbs are more effective, well, I feel I have tried both traditions equally for my own health, and have better experience with ayurvedic herbs in the health problems I've dealt with.

But to discuss the herb variety matter; was it not a lot easier to get things from Tibet in India than the other way around? I am just asserting this might have influenced the way the traditions evolved. Logically if the poorer Tibetans could not get something from india, was too expensive, or caravans stopped coming, but Indians still had the incredible riches to get things from Tibet, wouldn't Tibetans have stuck with things they knew they could get, even when something they might not be able to might be better? Couldn't that have effected the tradition that continues on to this day?

Malcolm wrote:

In general, the kinds of medicines imported into Tibet from India were things that could bear portage, thus, things like triphala, etc., were imported and form an important part of Tibetan materia medica. But herbs proper could not survive the journey, and in any case, were not necessary, since the Tibetan plateau itself is astonishingly rich in wild flora. Rhodiola, for example, comes from the high Himalayas and so forth. Also the environment is purer.

Tibetan medicine manufactured in India is often of inferior quality to that which is manufactured in Tibet. I only stock herbs imported directly from Tibet.

And the Tibetans were not poorer by any means. Tibetans unloaded tons of gold on the Indians for the Dharma. Tibet mainly exported salt, however.

That said, I practice a mix of Tibetan Medicine and Ayurveda, matching the treatment with the patient. But because of their superior effect and purity, I tend to favor Tibetan herbs sourced from Tibet over Ayurvedic herbs sourced from India.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 12:04 PM

Title: Re: Tibetan Traditional Medicine

Content:

karmadrakpayeshe said:

Consider how limited varieties of herbs were in Tibet.

Malcolm wrote:

You really have no idea what you are talking about.

karmadrakpayeshe said:

Edit:you know what I am not going to argue with you about the merits of the two and which are greater. Let's just leave it at that really I am just recommending ayurveda to this person because of the readily available English literature on it. It is so ridiculously more accessible to anyone not Tibetan than Tibetan medicine I'm not sure how you could not support this recommendation. And did not Tibetan medicine take so much from ayurveda? Chinese also, but for the sake of this person, that is while probably more accessible to a westerner than Tibetan, not as accessible as ayurveda for study.

Malcolm wrote:

I was responding to your assertion about the "limited" varieties of Tibetan herbs. In reality, Tibetan herbs are plentiful, numerous, and much more effective than Ayurvedic herbs (it has to do with the altitude as well as the variety). Of course, tree medicines like haritaki, bibitaki, amalaki do not grow in Tibet, as well as things like nutmeg, etc., so they are imported.

But Tibetan herbal medicines, as well as shrubs, and trees that do not grow in India are extremely effective and plentiful. If you had actually studied Tibetan Medicine, you would know this. Now, for your information, I am a Doctor of Tibetan Medicine (Shang Shung 2009), and I am trained fully in Pañcakarma (by a doctor with a PhD in Pañcakarma in lives in South India) and other modalities, as well as Ayurvedic Herbalism as well. So I really do know what I am talking about.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:47 AM

Title: Re: Tibetan Traditional Medicine

Content:

karmadrakpayeshe said:

Consider how limited varieties of herbs were in Tibet.

Malcolm wrote:

You really have no idea what you are talking about.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:33 AM

Title: Re: POTUS 2016

Content:

skittles said:

Pointing out that Ashkhenazi Jews are European is apt because Israel uses race in their nonsensical claims to land when in fact Palestinians are actual descendents of the historical Jews. There's nothing anti-semitic about pointing out the inconsistencies of a racist ideology like Zionism.

Genetically, many Ashkhenazis have no ethnic tie to the historical Jews. What religion they choose as individuals is something they determine and I haven't been talking about their religion other than that Zionism is not Judaism.

Malcolm wrote:

The fact is that Ashkenazi Jews have DNA markers that place their origins in the Levant. Case closed.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 11:30 AM

Title: Re: Inherency and the Object of Negation

Content:

Malcolm wrote:

If you define "real" as "the ability to withstand ultimate analysis," then yes, nothing is real since nothing can bear ultimate analysis.

Wayfarer said:

Well, thanks, that's helpful. But on what basis is 'the ultimate analysis' made? If it's no basis, then how does it provide a foundation for analysis?

Malcolm wrote:

An ultimate analysis means analyzing a given thing such as a rock, or even nirvana, for any ultimate existence.

Wayfarer said:

I would have thought that 'conventionally existent' was a relative term - things are 'conventionally existent' in contrast to what is real. And furthermore that this is the basis of the two truths - that conventional truth, *samvṛiti-satya*, is contrasted with ultimate truth, *Paramārtha-satya*. Is that not the case?

Malcolm wrote:

Satyas are objects of cognitions. For example, Candrakīrti defines an ultimate truth as the object of an undeluded cognition. A relative truth is an object of a deluded cognition. The emptiness of a rock, for example, or nirvana, is an object of an undeluded cognition, hence it is ultimate. The cognition of a rock, or nirvana, are the object of a relative cognition.

However, all phenomena, whether conditioned or unconditioned, cannot bear ultimate analysis, including nirvana (cessation due to analysis).

So this counts Nirvāṇa as a phenomena?

Yes.

Dharmas (phenomena) are of two kinds: conditioned and unconditioned.

I would be interested in your interpretation of the sutta I referred to above, from UD8.3
There is, monks, an unborn — unbecome — unmade — unfabricated. If there were not that unborn — unbecome — unmade — unfabricated, there would not be the case that escape from the born — become — made — fabricated would be discerned. But precisely because there is an unborn — unbecome — unmade — unfabricated, escape from the born — become — made — fabricated is discerned.

So is it the case that there is not 'an unborn'? I had always been inclined to read this verse literally. Am I mistaken in that regard?

[/quote]

Relatively speaking, we can contrast the conditioned and the unconditioned, but not ultimately. Why? Because the very definition of the conditioned, born, become, made, etc., defines for us its opposite, unconditioned, unborn, unmade, etc., and renders the latter a mere relative construct that can be found according to an ultimate analysis.

It is for this reason that Nāgārjuna declared, following the Perfection of Wisdom Sūtra, that not the slightest distinction can be made between samsara and nirvana since they are both relative constructs and cannot bear ultimate analysis in anyway.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 9:27 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

And the quote you provide says all phenomena are illusory displays of mind. Where in this thread have I said anything contrary to that? I am contrasting 'phenomena' with 'the unconditioned', subject to the caveat that, strictly speaking, 'the unconditioned' is not something that can be spoken of.

Malcolm wrote:

This is your basic error, Dharmas (phenomena) are of two kinds: conditioned and unconditioned.

There are classically three kinds of unconditioned dharmas: space and the two kinds of cessations.

Space is absence of obstruction.

The two kinds of cessation are analytical cessation and simple cessation.

Analytical cessation is nirvana.

Simple cessation is the absence of a cause of arising.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 9:24 AM

Title: Re: POTUS 2016

Content:

skittles said:

lol. Can I interpret that as an endorsement?

Maybe I should just keep quiet since Bernie Sanders is a better candidate than Hillary?

Malcolm wrote:

The point is that congressmen have the ability to attach rider amendments. Such amendments will not halt the passage of a major bill. In congress, you make compromises. In order to pass legislation you support, you often are forced to vote for legislation you do not support. It is just the way of things, that is the point. A congressman who refuses to compromise in this fashion will swiftly lose their seat.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 9:20 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

The unconditioned

Malcolm wrote:

Nāgārjuna wrote

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the conditioned cannot be established, how can the unconditioned be established?

Wayfarer said:

If this is saying that 'nothing exists', then I'm interested in understanding how this view avoids nihilism, which is the view that nothing is real. Buddhism generally and Nāgārjuna in particular, is often described as being nihilistic - how is that refuted?

Malcolm wrote:

It is not saying that something does not exist, it is saying that those states that we ascribe to the conditioned, arising, abiding and perishing, do not stand up to ultimate analysis. Since they do not stand up to ultimate analysis, neither does the unconditioned (space and the two kinds of cessation).

In other words, conventional phenomena are fine as long as they are not subject to

ultimate analysis (and this is something all Madhyamakas agree with). However, all phenomena, whether conditioned or conditioning, cannot bear ultimate analysis, including nirvana (cessation due to analysis).

If you define "real" as "the ability to withstand ultimate analysis," then yes, nothing is real since nothing can bear ultimate analysis.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 7:16 AM

Title: Re: POTUS 2016

Content:

skittles said:

It doesn't sound smart to me to act like that.

Malcolm wrote:

run for congress.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 7:06 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

When it comes to Sanders' record, you cannot just assume that what he "voted for" is what he actually voted for.

skittles said:

Malcolm, what you wrote is incomprehensible to me. What are you talking about? He voted to adopt.

Malcolm wrote:

Yeah, because you don't understand how Sanders works. He does not always "vote" for things he is "voting" for. For example, he did not want billions of dollars sent to China by the Export Import bank for their nuclear industry. So he attached an amendment to a bill that WOULD HAVE PASSED ANYWAY.

For example, he voted for the 94 Crime bill because he wanted money allocated to the Violence Against Women's act, while objecting to the general tenor of the bill as a whole.

He is a very smart legislator. And if you are smart, you will vote for him too.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 6:49 AM

Title: Re: Inherency and the Object of Negation

Content:

Lukeinaz said:

If the object to be negated actually doesn't exist at all is it something you can find?

Herbie said:

yes because inherent existence is the object projected/superimposed by a mental factor onto the object that then appears as if inherently existent.

Identification of the object of negation which is inherent existence presumes that it can be found as projection. But since it seems to inhere in the object it is projected onto it cannot be found as an isolated stand-alone object but only with the object onto which it is projected. Therefore only this alleged inherently existent object can be sought but of course cannot be found because an inherent existent object does not exist anywhere. However although the object onto which inherent existence is projected cannot be found by a rational consciousness the perception of the mere object still is there. So the difference between the perceptual appearance of the object before non-findability experientially "happened" and after that event is what corresponds to "inherent existence".

Malcolm wrote:

Yeah, but this notion of "inherent existence" is not a notion that common people have, which is why in general Madhyamakas, including Candrakīrti, are satisfied with negating existence, the coarse object of negation, and only discuss inherent existence, the subtle object of negation, as a fine point.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 6:45 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

He only agreed to vote for this bill provided it contained his amendment, AO11:

Mr. Chairman, this amendment is simple and straightforward. It would prohibit the Export-Import Bank from providing corporate welfare for the construction of nuclear power plants in China.

Mr. Chairman, I think the rationale for supporting this amendment is obvious. At a time when we have a \$7.7 trillion national debt and a record-breaking Federal deficit, it is not only absurd, but it is dangerous for the taxpayers of this country to be subsidizing the construction of nuclear power plants in China.

{time} 1915

Mr. Chairman, amazingly enough, the company involved here, Westinghouse Electric, which builds nuclear technology is owned by British National Fuels which itself is a company wholly owned by the British government. So we are dealing with the absurdity of American

taxpayers who are in the midst of a record breaking deficit, subsidizing the British government, a nation which, to the best of my knowledge, is not made up of starving, desperate people in the developing world.

Mr. Chairman, there is no debate, but that when these four nuclear power plants will be built at a cost which involves an Export-Import loan of some \$5 billion, that when these nuclear power plants will be built, the Chinese will own the technology. And a question that every Member of this Congress should be asking is, is it really in the best interest of the United States of America to provide advanced nuclear technology to China. Furthermore, the Chinese company which is building these four nuclear power plants, the Chinese national nuclear company has been tied to at least three instances of weapons proliferation involving Iran and Pakistan.

Mr. Chairman, I do not always agree with the National Taxpayers Union. But let me briefly summarize what they say in a letter that they sent to me today.

NTU has long advocated total elimination of taxpayer funding of the Export-Import Bank for the simple fact that American taxpayers should not be forced to subsidize the overseas operation of U.S. corporation or foreign governments. Considering the rapid pace of economic growth in China and its emergence as a strong force in the global business environment, it is particularly egregious to waste taxpayer dollars on such a project.

<https://www.congress.gov/amendment/109th-congress/house-amendment/381/text>

When it comes to Sanders' record, you cannot just assume that what he "voted for" is what he actually voted for.

Similarly, HR 5522 2007, is basically the same bill.

skittles said:

Muslims in MI aren't the measure of who is or isn't pro-Israel. The reality is that Bernie Sanders voted to send USA money and arms to Israel.

Malcolm wrote:

Really, what vote, when? Sources please.

skittles said:

HR 3057 - Foreign Operations FY 2006 Appropriations Bill for instance.
\$2.28 billion for Israel plus \$240 million for Israel

This particular present to Israel, a country that is smaller than New Jersey, happened during the 2006 Gaza-Israel conflict.

Take a look for yourself:

<https://votesmart.org/candidate/key-votes/27110/bernie-sanders/89/foreign-aid>

Bernie Sanders can say whatever he wants, he's still voting just as badly as the worst republicans on Israel.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 6:25 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

The unconditioned

Malcolm wrote:

Nāgārjuna wrote

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the conditioned cannot be established, how can the unconditioned be established?

Author: Malcolm

Date: Sunday, March 13th, 2016 at 6:11 AM

Title: Re: POTUS 2016

Content:

skittles said:

I wasn't aware of that. I don't understand what you're getting at Malcolm. Maybe that was directed towards Rory who thinks Muslims are irrationally hateful of Jews?

Malcolm wrote:

What I am getting at is that Sanders is not a pro-Israel hawk.

skittles said:

Muslims in MI aren't the measure of who is or isn't pro-Israel. The reality is that Bernie Sanders voted to send USA money and arms to Israel.

Malcolm wrote:

Really, what vote, when? Sources please.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 5:27 AM

Title: Re: POTUS 2016

Content:

skittles said:

I wasn't aware of that. I don't understand what you're getting at Malcolm. Maybe that was directed towards Rory who thinks Muslims are irrationally hateful of Jews?

Malcolm wrote:

What I am getting at is that Sanders is not a pro-Israel hawk.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 5:01 AM

Title: Re: POTUS 2016

Content:

rory said:

Skittles I'm sure you're right about Middle Eastern benevolence; I suggest you go visit Syria and wear a nice big Star of David pendant, I'm sure you'll get the reception you richly deserve.

Dundee said:

I used to be Muslim and I have nothing against Jews and never did.

skittles said:

Rory is a pro-Israel xenophobe that has no experience with actual Muslims.

Malcolm wrote:

You do realize that American Muslims in Dearborn, MI overwhelmingly supported Sanders in the primary there this week, right?

Author: Malcolm

Date: Sunday, March 13th, 2016 at 4:17 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Sherab Dorje said:

a)Vinaya, especially Pratimoksha.

jundo cohen said:

Are you saying that we don't uphold the Vinaya? Good. You are entitled. You can say we don't, we say we do.

Malcolm wrote:

You uphold lay pratimokṣa, personal liberation vows, the same five that all Buddhist lay people maintain, theoretically. These are a subsection of Vinaya, but not an important subsection.

You also have bodhisattva vows. These have nothing to do with Vinaya, and everything to do with Bodhisattva training.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 4:14 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

Malcolm wrote:

[Edited for the sake of focus and harmony.]

jundo said:

Good for those on the Continent, and more power to them. Good for how things were done for 2500 years. Stick to your own ways and judge your own ways for your own. Let them arrange the chairs and the titles as they wish inside their own temples, keep their values out of ours. Don't engage in doctrinal bigotry by judging others, judge yourself.

Malcolm wrote:

It is not doctrinal bigotry to observe that Japanese Buddhism as a whole has changed to the point where its clergy no longer meet the same normative standards for monasticism observed in the rest of the Buddhist world. Therefore, it is hard to swallow that idea that ordinands such as yourself follow the Hinayana precepts necessary to be considered observant of Vinaya. Of course, no one would ever say that you were not followers of the Bodhisattva vows. I have them too. But Mahāyāna vows and Hinayāna vows are different, and that is why Saicho elected to discard the Hinayāna ordination in Tendai, which is the ancestor of your Soto ordination. There just isn't a single bhikṣu ordination rite based on Mahāyāna sūtras at all.

M

Author: Malcolm

Date: Sunday, March 13th, 2016 at 3:35 AM

Title: Re: What does "monk" mean? Who is a monk, and who is not?

Content:

jundo cohen said:

Hello,

There are some problems with the premises of the questions asked. First, the terms "priest" or "monk" are words that are pretty ill fitting translations for the original Japanese/Chinese or Pali/Sanskrit terms imposed when Judeo-Christian vocabulary was used in the 19th century and earlier by Western missionaries to roughly translate concepts that are different in important ways. "Priest" carries the feeling of working some power to intervene with God/the spirits. In Japan, most Zen "monks" only reside in monasteries for periods as part of their training ... so both words are not good fits except when the person is actually residing in a monastery and might be described then as a "monk". Originally in India, the life of a wandering mendicant was anticipated, and this later transitioned into a more settled monastic model in India and the rest of Asia. These days, most Japanese Zen and other Buddhist clergy marry!

Malcolm wrote:
Only in Japan.

jundo cohen said:

The rest depends on whose Ordination Precepts are considered the most complete, encompassing and superior. The answer to that is, for each school looking at its own Precepts, all are complete and encompassing and equally superior. In the Soto School, we undertake 16 Bodhisattva Precepts, and we believe that such encompass the entire Vinaya. We believe that modern marriage is also a form of Celibacy if the heart is cleansed of greed, anger and divisive thoughts in ignorance in which people are seen as two.

Some other folks may show up in this thread and criticize our 16 Precepts and married ways as not legitimate. I say, stick to you own ways, interpretations and Precepts and keep your nose out of ours. As far as we are concerned, all Buddhist Clergy everywhere sit shoulder to shoulder ... no one more authentic or superior to another. Please keep your own views to yourself.

Malcolm wrote:

This again is a result of Japanese Buddhist history. The sheer number of sex scandals in which every important Japanese promulgator of Zen to America (except your own teacher, and perhaps Suzuki Roshi) has been involved points to the serious deficits in cultural understandings of Americans, our expectations, and indeed, in many cases, the ethical shortcomings (Eido Roshi, Sasaki Roshi, etc. come to mind) in the last generation of Japanese Buddhists who were instrumental in spreading Zen Buddhism to America and in many of their Western disciples (Gempo Roshi, etc.)

jundo cohen said:

Do not misunderstand the above to be some admission that we are "lay" ... for when we are Ordained, we are as Ordained as Ordained can be

Malcolm wrote:

But in the wider context of the Buddhist world, you are not, and never will be on par with a Bhikṣu/Bhikṣuni or a Bhikku/Bhikkuni, regardless of your standing within your own religious community. In a Tibetan setting, you might be seated among the bhikṣus out of desire to show respect or misunderstanding of your actual ordination, but from their point of view, you will never be part of the monastic Sangha, just like a Ngagpa like me isn't considered part of the monastic Sangha and will always be seated behind the monks. I think you will find the same attitude among Theravadins. Basically, if you have sex, you are not a bhikṣu. You can offer all kinds of fine reasons for why this isn't fair, is not accurate and so on, but in the eyes of the broader Buddhist world, while you may be an "ordinand" in the sense that you underwent a kind of ordination, it will never be regarded as serious as a bhikṣu ordination, or for the matter, even a śramaṇera (novice) ordination. Why? Because you drink wine, have a family, and continue, one supposes, to be sexually active.

This is not pointed out to you out of some wish to slight you or other Zen ordinands (and Tendai, Pure Land, Nicherin, etc. ordinands) or create a category of higher and lower, it is just that outside of the insular and historically unique world of Japanese Buddhism, this is how a majority of Buddhists see it.

Now from my point of view, I don't see much how the monastic Sangha can survive in a serious way in the west without corporate sponsorships (or ethnic community sponsorship), so indeed it is very likely that the lay ministry (to which you actually belong though you dispute the distinction) will come to dominate the way most Buddhist communities in the West are ministered, and this is not a bad thing. It is just not the same thing as having a community lead by celibate (and theoretically, ethically superior) monastic Sangha.

Author: Malcolm

Date: Sunday, March 13th, 2016 at 1:22 AM

Title: Re: POTUS 2016

Content:

skittles said:

Queequeg, you want me to kill myself because I can see with my own eyes that Ashkhenazi Jews are Europeans? Well guess what, it's not going to happen.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 10:56 PM

Title: Re: Are zygotes humans?

Content:

Sherab Dorje said:

Let me see if I understand what you are saying: You are saying that a zygote is a human being because a consciousness enters the zygote when the ovum is fertilised, but then the consciousness ceases and does not kick off again until the 24th week? Is that what you are saying?

Malcolm wrote:

It is latent, but present. In other words, a zygote has a faculty of body, mind, and a faculty of life, but since it has no sense organs, it cannot engage in any mental processes and there is no input to stimulate mental processes. Something like a candle in a room with no windows and no doors. In the 24th week, after the six sense gates are fully developed, it experiences pain and pleasure. You can make a direct equation in the chain of dependent origination in this way, from the point of conception, it is the link of consciousness; from then until the 24th week, name and form, after this we have six sense organs, contact, sensation, etc.

Karma Dorje said:

So without functioning sense organs and their fields, how do zygotes differ *at an experiential level* from any other aggregation of cells or conversely from any other

bardo being without a physical body? We seem to only be differentiating based on the potential to develop these. Nobody gets upset at the cells that are killed during cancer surgery or an appendectomy, though surely even single cells have a mode of consciousness.

Malcolm wrote:

The difference is that the single cell formed from the merging of the spermatozoa and the ovum have been appropriated as a body by a consciousness seeking rebirth.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 10:49 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

kirtu said:

This again. Everyone was there and we all know that people charged into the Zen forum(s) and did exactly what Jundo claims. You were tarred with/accused of some of this but that was fallout from your objections to Nonin Chowaney, which were also standard Zen statements about Buddha.

Malcolm wrote:

Yes, the old "One moment of zazen is a moment of Buddhahood" debate. Well, we saw how Nonin Chowaney went on to erect an internet Zen regime infinitely more repressive than anything at E-Sangha, even our old buddy Jundo was purged.

Well, the entire history of Buddhadharma has never been free from challenges to "orthodoxy." Why should we begin now?

I mean, it is all well and good to have silos where people can waffle on and on unchallenged in anything they put forth, but occasional challenges to "orthodoxy" and "orthopraxy" are healthy. As you know, there is a great amount of polemics in Tibetan Buddhism.

You will observe I rarely drop into the Zen forum, but when I do, I really do.

So when someone produces the trope "Buddha is an Ordinary Fellow," we can just watch in bemusement as people waffle on with the standard verbiage, or we can inject some liveliness into the discussion with a challenge to the basic assumption the statement portends.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 9:18 PM

Title: Re: Which Longchen Rabjam text should I buy?

Content:

Malcolm wrote:

Any.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 6:51 AM

Title: Re: POTUS 2016

Content:

skittles said:

It seems he has voted to send large sums of money to Israel, but then so has just about every politician that can because of AIPAC. An uncorrupt law enforcement would have found AIPAC illegal as it's a treasonous organization that harms American interests and interferes with our political processes.

Malcolm wrote:

I don't know why you think this.

skittles said:

In 1991, Sanders voted to withhold \$82.5 million in U.S. aid for Israel unless it stopped settlement activity in the West Bank and Gaza Strip. That motion was rejected on a 44-378 vote.

...

A decade later, he was the only Jewish member of Congress not to back a House resolution condemning the Palestinians and expressing solidarity with Israel after two Palestinian suicide attacks killed dozens. Sanders voted present, and the measure passed, 384-11.

...

Although he has recently tempered his criticisms of Israel, Sanders is still not considered an ally by Washington's pro-Israel community. Briggs did not respond to a question about when Sanders last visited Israel. And he has not recently spoken to AIPAC's annual conference, which reliably draws top Democrats who pledge their strong support for Israel's security.

...

And when word leaked in early 2015 that Netanyahu would deliver a March 2015 address to a joint meeting of Congress that was arranged by House Speaker John Boehner without the advance knowledge of the Obama White House, Sanders was the first senator to announce he would not attend the speech.

Malcolm wrote:

<http://www.politico.com/story/2016/01/bernie-sanders-israel-218149>

Author: Malcolm

Date: Saturday, March 12th, 2016 at 6:46 AM

Title: Re: Non Dem/Rep Candidates list

Content:

skittles said:

What non democrat/republican candidates have caught your eye?

Malcolm wrote:

Bernie, followed by Jill.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 6:41 AM

Title: Re: POTUS 2016

Content:

skittles said:

So is Bernie an American Jew or an Israeli Jew?

Malcolm wrote:

He is an American Jew.

skittles said:

“Well, no, I do not have dual citizenship with Israel,” Sanders said. “I’m an American. I don’t know where that question came from. I am an American citizen, and I have visited Israel on a couple of occasions. No, I’m an American citizen, period.”

Malcolm wrote:

<http://www.jpost.com/Diaspora/Where-does-Bernie-Sanders-the-Jewish-candidate-for-president-stand-on-Israel-412448>

Author: Malcolm

Date: Saturday, March 12th, 2016 at 4:47 AM

Title: Re: Are zygotes humans?

Content:

Sherab Dorje said:

Just consciousness, not perception/sensation?

Malcolm wrote:

After the gandharva enters fertilized ovum(from allopathic pov), it becomes unconscious, without sensations until the 24th week, as above. In reality, all three things have to join together at once for conception to occur. And this is a universal doctrine in Buddhist sutras and tantras.

Sherab Dorje said:

Let me see if I understand what you are saying: You are saying that a zygote is a human being because a consciousness enters the zygote when the ovum is fertilised, but then the consciousness ceases and does not kick off again until the 24th week? Is that what you are saying?

Malcolm wrote:

It is latent, but present. In other words, a zygote has a faculty of body, mind, and a faculty of life, but since it has no sense organs, it cannot engage in any mental processes and there is no input to stimulate mental processes. Something like a candle in a room with no windows and no doors. In the 24th week, after the six sense gates are fully developed, it experiences pain and pleasure. You can make a direct equation in the chain of dependent origination in this way, from the point of conception, it is the link of consciousness; from then until the 24th week, name and form, after this we have six sense organs, contact, sensation, etc.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 4:32 AM

Title: Re: Are zygotes humans?

Content:

Sherab Dorje said:

So, for you, a fertilised ovum is a human being?

Malcolm wrote:

Yes, of course. It cannot be fertilized without the entrance of a gandharva. No gandharva, not conception.

Sherab Dorje said:

Just consciousness, not perception/sensation?

Malcolm wrote:

After the gandharva enters fertilized ovum(from allopathic pov), it becomes unconscious, without sensations until the 24th week, as above. In reality, all three things have to join together at once for conception to occur. And this is a universal doctrine in Buddhist sutras and tantras, as stated above, in the Medicine Tantra. Not sure why you are having a hard time with this. It is standard Buddhist doctrine.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 4:02 AM

Title: Re: LSD

Content:

Unknown said:

In a study of 15 volunteers, all having positive experiences with psilocyben in the past, scientists noticed unconnected regions of the brain showing a connected behavior that

was, otherwise, seemingly impossible. Long range connections were being made activity that were synchronized tightly in time; long-range connections that the brain is ordinarily incapable of. The scientists believed that, rather than a dreamlike state, produced only by a slowed brain, psilocyben was actually causing the brain to enter a state similar to synesthesia (a sensory condition in which certain sense stimuli are paired with another). This is why people on psilocyben may report seeing color while listening to music or hearing sounds while looking at certain things.

Malcolm wrote:

<https://www.minds.com/blog/view/549409458833334272>

Author: Malcolm

Date: Saturday, March 12th, 2016 at 3:58 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

Yes, because a gandharva, a consciousness seeking rebirth, has entered the fertilized ovum.

Sherab Dorje said:

So, for you, a fertilised ovum is a human being?

Malcolm wrote:

Yes, of course. It cannot be fertilized without the entrance of a gandharva. No gandharva, not conception.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 3:27 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

And where do I get such an assertion? Not only from Zen doctrine. By pure chance or Karma (really completely unintended by me), when I reached in almost at random to the library of Tibetan resources online and copied earlier an obscure (to me anyway) text to show the difficulty of insider lingo, I happened to take this one by Tilopa ...

Malcolm wrote:

Which is not a practice open to ordained monks. They are barred from using a karmamudra and must instead rely on what is termed a jñānamudra.

jundo cohen said:

Well, not all Tibetan Teachers seem to agree with you on that.

Actually, they do.

However, it is outside my field. I have great GREAT criticisms and doubts about the whole Practice anyway, but since I am an outsider to Tibetan Buddhism I will keep my mouth shut, and not go over to that thread and set you all right about how wrong it is.

Malcolm wrote:

According to the great Dzogchen master Longchenpa, (14th century) such practices exist primarily for people with too much desire, as a distraction, until they are ready for real practice.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 3:13 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

And where do I get such an assertion? Not only from Zen doctrine. By pure chance or Karma (really completely unintended by me), when I reached in almost at random to the library of Tibetan resources online and copied earlier an obscure (to me anyway) text to show the difficulty of insider lingo, I happened to take this one by Tilopa ...

Malcolm wrote:

Which is not a practice open to ordained monks. They are barred from using a karmamudra and must instead rely on what is termed a jñānamudra.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 3:09 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

I mean it in the same sense we say a seed is viable, i.e., given proper conditions it will produce a plant.

Sherab Dorje said:

Fair enough. In which case we can say that a zygote MAY be viable given proper conditions. Does that make it a human though?

Malcolm wrote:

Yes, because a gandharva, a consciousness seeking rebirth, has entered the fertilized ovum.

If the zygote is not viable, it will not survive implantation. But conception cannot occur without three things, as the Medical Tantra states:

First, from a man and women's non-defective semen and blood, and a consciousness

impelled by action and affliction, the five elements assemble, the cause of conception, in the womb. For example, it is equivalent with fire produced from fire sticks.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 3:05 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

They can also be frozen, kind of a hellish bardo state, but what the hell. Samsara.

Mother's Lap said:

The being is unconscious at that point in gestation isn't it?

kirtu said:

I don't know why Malcolm affirmed this.

Malcolm wrote:

It is because the gandharva has only three indriyas when it enters the fertilized ovum, according to the The Nanda-garbhavakranti-sūtra:

Nanda, in the nineteenth week, the four organs of the fetus in the womb mother's womb, the eyes, the ears, the nose, and the tongue fully formed. In the beginning when entering the womb initially only three faculties were attained, these being the body, life and mind.

Sensations, according to Desri Sangye Gyatso's commentary on the Medicine Tantra, occur only in the 24th week:

In the twenty-fourth month the "moving everywhere" wind clear matures the functional and hollow organs. At that time, also the thoughts of happiness and suffering, the objects of sensation, become known.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 2:54 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

They are viable since when they are implanted a human being comes out.

Sherab Dorje said:

Sorry dude, but without the presence of a functioning uterus they are not viable. No matter how you frame it.

Queen Elizabeth II said:

I sense that the two of you are just using 'viable' in different ways. In one sense it means capable of maintaining a separate existence, and so would only apply to a child after birth or one in the womb that had developed enough that it could survive if born prematurely. But in another and more recent sense it simply means capable of growing and developing and would apply to any fertilized ovum, even one in a petri dish. The former sense is the dominant one in embryology and the latter in botany (esp. with regard to seeds) but sometimes the latter is used even in embryology.

Malcolm wrote:

I mean it in the same sense we say a seed is viable, i.e., given proper conditions it will produce a plant.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 2:43 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

In the Japanese lines, we believe that our Ordinations stand head and shoulders ... not in front nor behind ... with Buddhist Ordinations of any kind any where on the continent. Most Japanese priests do not consider themselves lay persons, nor less than any Buddhist Ordained anywhere. Please respect that ... in any section of this Pan-Buddhist Forum, but especially here.

Malcolm wrote:

And as I explained at the time, the issue was how to negotiate this within the wider context of the Buddhist world where the term monk = celibate ordinand.

Hell, Jundo, I also have special vows which are not part and partial of what average Tibetan people who practice Vajrayāna follow, since I am an ordained "Ngagpa," which is something somewhat comparable to a Shugendo priest. So I don't cut my hair (it's a commitment), among other things, as a sign of my ordination. But I am not a monastic, even though I am "ordained."

Monastic ordination was quite changed by Saicho, who dispensed with Hinayāna ordinations, and by the time the nineteenth century rolled around, there really was no such thing as a bhikṣu in Japan anymore.

But within the wider world of Buddhism, there remains a celibate ordination, and this was the original path that Buddha taught. Even Mahākashyapa was a celibate monk. Outside of the little world of Soto and Rinzai Zen, this is what you have to negotiate.

But just as external signs cannot indicate to someone who is a buddha and who is not, likewise, external signs of ordination cannot indicate who is a "beggar" (bhikṣu) and who is not. It is better to give up robes and trappings, since they are really just traps.

jundo cohen said:

I mean, you consider yourself a doctor and healer of sorts, although it is an unusual and unorthodox (outside its little part of the world) field of medicine your Practice. I respect that.

Malcolm wrote:

There is not much difference between what I do, and what internists do today, I mostly listen, make sure my patients have seen Western doctors with regard to their complaints, etc., and help out with things that Tibetan Medicine and Ayurveda are good at addressing.

Western Medicine advanced beyond the level of Tibetan Medicine and Ayurveda because of the invention of anesthesia and then Xrays, primarily. But circa, 1850, it was actually quite behind Tibetan Medicine in particular, since Tibetan Medicine has a germ theory of disease, understood circulation, the nervous system, and all of this understanding dates back to the 9th century CE at least.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 2:27 AM

Title: Re: Dorje Drollo Practice

Content:

conebeckham said:

But I don't know if this is the case in CNNR's system.

Malcolm wrote:

Generally, you have to "produce the function of the main mantra", which you test by applying the action mantra after doing a retreat of a week, two weeks, three weeks. If it does not work, then more main mantra is required. And generally, if you manage to produce the function of one mantra, all other mantras will be easier to accomplish.

M

Author: Malcolm

Date: Saturday, March 12th, 2016 at 2:17 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

The Buddha is completely free of afflictions, and he is us. In a moment of awakening there is all modes of knowledge. There is no suffering, no actions, no afflictions. I am claiming Buddhahood for myself, yourself, hisself and sheself ... all no self.

Malcolm wrote:

Reality check...

This said by a guy who once threatened to sue people whose words on the internet he did not like.

Conduct is the gauge of view and meditation. It is how one checks one's progress.

M

jundo cohen said:

No, I simply complained about another now defunct Buddhist forum where admins and moderators and folks such as yourself would regularly come into the Zen section, offer your criticisms of Zen doctrines, then delete explanations of Zen doctrine from actual Zen folks that you did not agree with. Some of the criticisms of Zen schools and practices were quite prejudiced, especially when presented without opportunity for rebuttal. At least here, you charge into the Zen section and offer your criticisms and opinions on Zen schools you do not belong to and teachings you do not understand, but we Zen folks at least get to say something in the Zen section without censorship. That is a big step in the right direction. In the old days, you would also tell new folks interested in Zen Buddhism about all that was wrong with Zen Buddhism, without telling them that you were not yourself a Zen Buddhism (in fact, leading many of them to believe you were, since you did so in the Zen Section. You guys pulled all kinds of games like that. My complaining about it got me banished, and thus ...

... but all past history.

(I have been told that am not allowed here to go into the Tibetan Buddhist sections to offer my criticisms of Tibetan Buddhism by the way, not that I would. So, you can come here, but I cannot go there and do the same, not that I would. Still, does not seem fair).

Gassho, Jundo

Malcolm wrote:

I am not offering criticisms of Zen. I am offering critiques of your and Astus' statements.

That was not my policy, and for the record, I never deleted any one's explanations of anything. What other mods did then, not my actions nor my problem.

The rest of your charges, frankly, are as false as they are indemonstrable.

For the record, the basic dispute that you and I had, you will recall, was over the question of whether Zen Priests with only bodhisattva vows were actually distinguishable from any average Tibetan lay person who had also taken bodhisattva vows. Our disagreement was over what consisted of a monastic ordination. As such, you regarded it as a challenge to your authority as a monastic (it was) and went ballistic (understandable for a person still dominated by afflictions).

I rest my case.

M

Author: Malcolm

Date: Saturday, March 12th, 2016 at 1:53 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

You are a bundle of afflictions who continually blunders through samsara because your afflictions generate actions which result in your own suffering.

Astus said:

That's it! We look at ourselves and see only all sorts of mundane, vulgar, basic, coarse, and totally ordinary things. While at the same time we think the Buddha is completely the opposite. The path is to go from mundane to supramundane, from delusion to enlightenment. As for the paths, in Zen there are all sorts of ways to categorise teachings, but the ultimate one is always sudden enlightenment. Among other things it means realising that afflictions are bodhi, to quote a general Mahayana concept. It also means the insight into the dharms being unborn.

Malcolm wrote:

Very easy words to have on your lips, but if you still act out those afflictions, the afflictions are not bodhi, they are just afflictions.

There are hundreds and thousands of texts written about this, but at the end of the day, if you are churning out verbiage with no change in yourself, then, you are just a parrot.

Author: Malcolm

Date: Saturday, March 12th, 2016 at 1:10 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

jundo cohen said:

The Buddha is completely free of afflictions, and he is us. In a moment of awakening there is all modes of knowledge. There is no suffering, no actions, no afflictions. I am claiming Buddhahood for myself, yourself, hisself and sheself ... all no self.

Malcolm wrote:

Reality check...

This said by a guy who once threatened to sue people whose words on the internet he did not like.

Conduct is the gauge of view and meditation. It is how one checks one's progress.

M

Author: Malcolm

Date: Saturday, March 12th, 2016 at 12:23 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

Au contraire, the Buddha was quite different from us. He was completely free from all afflictions, and had knowledge of all modes of awakening. Can you say the same? If not, then you must admit you and the Buddha are different.

Astus said:

What am I and what is the Buddha?

Malcolm wrote:

You are a bundle of afflictions who continually blunders through samsara because your afflictions generate actions which result in your own suffering.

If you deny this, you are either being dishonest, or claiming Buddhahood for yourself, which is also probably a lie, because I cannot imagine a buddha would waste their time on Dharmawheel.

Author: Malcolm

Date: Friday, March 11th, 2016 at 11:03 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Astus said:

As I have written here before, the point of stating that "Just recognize that Shakyamuni was an ordinary old fellow." is to know (識得) that he was no different from us.

Malcolm wrote:

Au contraire, the Buddha was quite different from us. He was completely free from all afflictions, and had knowledge of all modes of awakening.

Can you say the same? If not, then you must admit you and the Buddha are different.

Author: Malcolm

Date: Friday, March 11th, 2016 at 12:54 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

Bernie has a problem on immigration. His economic platform is basically socialist

economic nationalism (conceptually similar to Trump's policy, but aesthetically more polished). No matter how you cut it, unrestrained immigration of low skilled workers undermines an economic nationalist agenda. We can't have good wages and strong social net policies if there is also a bottomless pool of labor and open enrollment for all comers, legal or illegal - and you can't really turn people away from the programs once they're in the country. These social programs will bankrupt us unless we strictly limit access.

Malcolm wrote:

Bernie opposed 2007 immigration reform for exactly the reasons he stated: the guest worker program amounts to indentured servitude and it causes American workers to join a race to the bottom in wages.

<https://berniesanders.com/issues/a-fair-and-humane-immigration-policy/>

<https://www.hillaryclinton.com/issues/immigration-reform/>

You can see that Sanders plan is much more comprehensive.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:27 AM

Title: Re: AYAHUASCA

Content:

Simon E. said:

Well, I had dealings with 8 or 9 people who had such episodes following that festival.

Malcolm wrote:

I wonder how many of them were later diagnosed schizophrenic or bipolar?

Simon E. said:

These to the best of my recollection were not suffering from any of the major psychoses, and the episodes that they reported did not lead to any of those psychoses. But were highly distressing.

Malcolm wrote:

Sure. But in my case, when I noticed that I could see patterns and traces days and weeks after tripping, I thought it was cool -- it never worried me. But you know, I was highly self-educated about psychedelics before I started taking them. I read Kesey, Don Juan, etc. when I was eleven. And of course when I started tripping at age 13 (1975-76), I was fully convinced it was for spiritual reasons. Forward, never straight!!!

Simon E. said:

On a lighter note, a colleague was on duty at Reading Rock in the 'Bad Trip Tent' when

the tent collapsed in a thunder storm. The ensuing screaming pandemonium can only be imagined.

Malcolm wrote:

Now that is freaking hilarious...

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:21 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Yes, I like to call it Sanders' Northern Strategy. Clinton was convinced that the Black vote was going to sail her into the White House, but she forgot that 43% of the electorate is Independent. Clinton won the Dem vote by 16% last night in Mich, but it was independents who gave Sanders the win.

DGA said:

On the significance of the Sanders win in the Michigan primary:

<https://fivethirtyeight.com/features/what-the-stunning-bernie-sanders-win-in-michigan-means/>

my colleague Nate Silver went back and found that only one primary, the 1984 Democratic primary in New Hampshire, was even on the same scale as this upset. In that contest, the polling average had Walter Mondale beating Gary Hart by 17 percentage points, but it was Hart who won, with slightly more than 9 percentage points over Mondale.

Indeed, my initial thought was to compare the Sanders upset with Clinton's over Barack Obama in the 2008 New Hampshire Democratic primary, but that undersells what happened Tuesday night. I was in New Hampshire when Clinton won in 2008 and sat in stunned disbelief — Obama lost by about 3 percentage points, when the polling average had him ahead by 8 percentage points. In other words, tonight's error was more than double what occurred eight years ago.

And to put THAT into context, Sanders still lost on the evening overall in terms of delegates, because Clinton overwhelmingly won Mississippi. I think it's safe to say that Sanders has momentum and that the really unfavorable states for Sanders have already voted.

When the "superdelegates" already pledged to Clinton begin to peel away and commit to Sanders, then it will be clear to everyone that the machine is starting to view a Sanders victory as somewhere on a spectrum from "likely" to "immanent."

Parenthetically, I find it contemptible that a party that calls itself "Democratic" has such a ridiculously undemocratic system for selecting a nominee. Superdelegates? Really?

<https://en.wikipedia.org/wiki/Superdelegate>

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:16 AM

Title: Re: AYAHUASCA

Content:

Sherab Dorje said:

My experience tells me otherwise.

Malcolm wrote:

I guess I just don't believe you, Greg.

Sherab Dorje said:

Too bad...

Malcolm wrote:

HPPD is one thing, but full blown "Oh god, now I am tripping, I wish I could come down...." kind of flashback, no, I don't believe this, and there is simply no scientific evidence to support the existence of such a phenomena.

If something like this happened to you, well, I think someone maliciously dosed you (it does happen, and more than you think).

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:14 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Malcolm wrote:

Oh, there is power in being a monastic in Asia, if you think otherwise, well...as I said, follow the money...also the idea that monastics living in monasteries are not interested in girls...well if you think that is true, I have a bridge for sale in Brooklyn...real cheap...

Sherab Dorje said:

Well, there is nothing wrong with being interested in girls, it is what you do with girls that has bearing on whether the title "monastic" fits or not.

Malcolm wrote:

From personal knowledge, I can tell you that so called Tibetan monastics do a lot with girls, especially the teenage ones...

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:09 AM

Title: Re: AYAHUASCA

Content:

Simon E. said:

Sorry Malcolm.

I have vivid memories of dealing with the fallout from one particular Reading Rock Festival (one of the UK's biggest) where particularly pure acid was freely available. TWO YEARS later we were still having referrals of young men (mostly) whose ongoing hallucinatory episodes dated from that time and place.

It's all well described in the literature.

Malcolm wrote:

This is anecdotal, Simon, like the rest of the flashback phenomena. I have been around people who used LSD all of my life (literally), and I have never, ever once, among the people I know (between the ages of 50 and 80) who took (a lot of) LSD back in the day, met even a single person who suffered from "ongoing hallucinatory episodes" unless they were schizophrenic.

So, regardless of what the literature might say about it dating from the early 70's. I suspect it is attended by a great deal of misinformation and hysteria. With all due respect.

DGA said:

I know one person who has, to the present, a temporarily distorted visual field whenever the lights go down in a theater (among other triggers) that he attributes directly to a very strong self-administration of good ol' LSD. Tracers and so on.

The brain is very complex. The truth is that neuroscience is only now coming to grips with how complex the brain is, and therefore how little they actually know about it. Who knows what is behind these experiences?

Malcolm wrote:

Yes, this is called HPPD. From the article I posted:

Hallucinogen Persisting Perception Disorder (HPPD), the clinical term for seeing weird, trippy things like geometric hallucinations, flashes of color, afterimages and false perceptions of movement after taking psychedelics. To be considered a candidate for HPPD, the type of visual phenomena that occurs during an acid trip has to spontaneously reappear "long after the use of hallucinogens has stopped," cause significant distress, and not be explainable by any other mental disorder or medical condition. For many, it's less of a sudden "flashback" and more of a continuous disturbance of vision.

This is not a flashback.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 2:04 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

Oh come on, give me a break. There is no such thing. A memory of tripping is not a flash

back.

Sherab Dorje said:

My experience tells me otherwise.

Malcolm wrote:

I guess I just don't believe you, Greg.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:59 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

DGA said:

There's a recent thread around here in which Astus, Jundo, and some others discussed the relative merits of using the elaborate discursive forms that are impossible to translate of classical Ch'an literature, or attempting to speak plainly. I can't find it because I suck at the internet, but I assure you all, it was a winner.

As near as I can tell and working from limited experience, the Zen teaching situation is in part about creating a kind of context for encountering something. So all kinds of outrageous and confusing things can happen: the teacher charges in and kills a cat in front of everyone, for example. What was THAT about? I think the attempts to mobilize the literary figures of ancient Ch'an masters in the present are attempts to introduce someone to this kind of learning environment. Whether it's effective or not is knowable only after the fact--if it worked on the intended audience.

Malcolm wrote:

Its off topic, I know, but this is why I like the terse style of Indo-Tibetan texts, more like an algebra of liberation.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:57 AM

Title: Re: AYAHUASCA

Content:

Simon E. said:

Sorry Malcolm.

I have vivid memories of dealing with the fallout from one particular Reading Rock Festival (one of the UK's biggest) where particularly pure acid was freely available. TWO YEARS later we were still having referrals of young men (mostly) whose ongoing hallucinatory episodes dated from that time and place. It's all well described in the literature.

Malcolm wrote:

This is anecdotal, Simon, like the rest of the flashback phenomena. I have been around

people who used LSD all of my life (literally), and I have never, ever once, among the people I know (between the ages of 50 and 80) who took (a lot of) LSD back in the day, met even a single person who suffered from "ongoing hallucinatory episodes" unless they were schizophrenic.

So, regardless of what the literature might say about it dating from the early 70's. I suspect it is attended by a great deal of misinformation and hysteria. With all due respect.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:42 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

There are no such thing as flashbacks. I ought to know. Do you have any idea how many times I tripped when I was a kid?

Sherab Dorje said:

I have had flashbacks. I know. Do you have any idea how many times I tripped when I was a kid?

Malcolm wrote:

Oh come on, give me a break. There is no such thing. A memory of tripping is not a flashback.

<http://www.popsoci.com/science/article/2013-08/fyi-can-acid-trip-really-give-you-flashbacks>

Sherab Dorje said:

And though scientists know HPPD exists, they still don't know exactly what causes it. "I've spent my life studying this problem and I don't know, is the short answer," Abraham says. "There are a number of clues--they come back to the core concept, it's an imbalance within the inhibitory circuits of the visual processing system."

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:39 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

conebeckham said:

Who said anything about money, or cars, or girls?

Sherab Dorje said:

Me! What's a career if it doesn't land you money, power or chicks?

Malcolm wrote:

Oh, there is power in being a monastic in Asia, if you think otherwise, well...as I said,

follow the money...also the idea that monastics living in monasteries are not interested in girls...well if you think that is true, I have a bridge for sale in Brooklyn...real cheap...

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:11 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

They can also be frozen, kind of a hellish bardo state, but what the hell. Samsara.

Mother's Lap said:

The being is unconscious at that point in gestation isn't it?

Malcolm wrote:

Indeed, but who said hell was only a sensation?

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:08 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

conebeckham said:

Alright, I'm not Malcolm.....

But I feel qualified to comment. Two of my brothers-in-law are monks. I have spent a good deal of time with Tibetan monks in monasteries, and with ex-monks as well. Some of my best friends were monks, frankly.

If one understands by "career paths" a lifestyle and culture that allows for basic human necessities to be met (food, shelter, clothing, social interaction), in exchange for living within the rules and structure of monastic life, it should be clear that being a monk is indeed a "career path." Some monks work for the monastery for their entire lives, in exchange for these necessities. Some go on to become Lamas, which, frankly, is also a career path.

Here in the West, for the most part, we don't have the monastic infrastructure that will support careers like these. But for centuries a monastic career has been a viable choice for Tibetans and those in the Himalayan region in general. (Mostly men, I must say.....before anyone rushes to point it out).

There is a high incidence of monasticism in Buddhist countries--not merely in Vajrayana countries. That's a point worth understanding.

Sherab Dorje said:

I don't buy it my dear Cone. There are MUCH easier ways to make money.

MUCH, MUCH easier ways that also provide many more fringe benefits (cars, girls, etc...)

Malcolm wrote:

Just follow the money, Greg.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:06 AM

Title: Re: Are zygotes humans?

Content:

Malcolm wrote:

Generally yes, since they are all viable human births.

Sherab Dorje said:

They are not viable, they are in a petri dish for crying out loud, how can they be viable without the presence of uterus???

Malcolm wrote:

They are viable since when they are implanted a human being comes out. They can also be frozen, kind of a hellish bardo state, but what the hell. Samsara.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 1:05 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

There is also absolutely no evidence whatsoever that LSD can "damage the brain." This is pure propaganda. Total nonsense. When you take LSD, the the plasma half life of the drug is about 5 hours, and generally most measurable traces are gone the body within 24 hours.

Sherab Dorje said:

With the emphasis on the term "measurable". What about LSD metabolites though? And how do you explain "flashbacks"?

Malcolm wrote:

Metabolites are gone within with two weeks.

There are no such thing as flashbacks. I ought to know. Do you have any idea how many times I tripped when I was a kid?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, March 10th, 2016 at 12:57 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

The Buddha made the precept against alcohol because some people can't handle their booze. If you can handle your booze, what is the point of following that precept?

Sherab Dorje said:

If you can "handle your booze", ie only become slightly intoxicated, then that's okay? I don't remember the Buddha saying anywhere that some degrees of intoxication are wholesome, and other degrees are not. But what is the point of drinking if it doesn't effect you anyway? Let's face it: people normally drink to get intoxicated, except in some rare cases where they want to savor the flavour. But if you just want the flavour then a sip is enough, correct? Wine tasters go as far as to spit out the sip they take.

Malcolm wrote:

Greg, the Buddha said in the Medicine Tantra:

Alcohol is sweet, sour, bitter, its post-digestive taste is sour. It is sharp, warm, rough, subtle, and slightly laxative. It ignites warmth, generates conviviality, increases sleep, and removes phlegm and wind.

Overuse alters the mind, one lacks shame, and modesty is destroyed. The first kind of drunk stays in shameless places, overcome by evil thoughts, he thinks he is happy. The second kind of drunk is like an intoxicated elephant, committing misdeeds and staying places that violate his discipline. The final kind of drunk is mindless and lies like a corpse, not knowing anything at all, like a place of darkness.

Then of course there is Longchenpa's famous praise to booze, where it shows that a) alcohol has many praiseworthy qualities and b) there are a lot of Buddhist hypocrites out there who drink but like to pretend they do not in public.

My goal in drinking wine is conviviality and warmth. Your mileage may vary. I am aware of the faults of overuse. Wine tasters spit because when you are tasting three hundred wines, well, you get the picture.

Sherab Dorje said:

And even alcohol is permissible to monks who are ill, as medicine.

And heroin is a great analgesic... So what? Now you are being obtuse. Nobody said that medicinal use is negative. It is one thing to smoke dope (for example) in order to relieve chronic pain caused by cancer and another thing to get baked every night in front of the t.v.

Therefore, I see no reason at all why psychedelics cannot play a valid and useful role in

many conditions where recent research seems to indicate that there is much benefit from them.

I don't think anybody argued to the contrary. And, to tell you the truth, if Garab Dorje was my teacher and he said "Hey Greg, drop this tab. It'll help your practice." Who am I to argue? But the reality is that I have not come across a single legit teacher that is into dealing DMT and LSD. Have you?

Malcolm wrote:

Well, famously there is Trungpa. And I have heard of other teachers who have tripped with their students, but I won't say who.

Sherab Dorje said:

Then of course, in the Amazon, Ayahuasca is mainly sought out by people for healing purposes, and the general role of shamans is healing (but not only that). It is very different from the fad of pharmahausca in the US and so on, where the substance has been removed from its cultural context.

And that, my dear Malcolm, is the problem: the Western (urban, in most cases) Shaman scene is a minefield of quacks, full of half-baked mix and match spirituality, that requires the use of drugs in order to elicit experiences that starry eyes neophytes consider spiritually valid. ie to legitimate the scene's existence. But as we know VERY well that in Buddhism, experiences are no big deal. Actually they can be real obstacles on the path. So...

Malcolm wrote:

[/quote]

Experiences are never a problem, understanding them is the problem.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 12:42 AM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

The Buddha made the precept against alcohol because some people can't handle their booze. If you can handle your booze, what is the point of following that precept?

Ayu said:

Because - for some people - alcohol affects the mind even subtly, so that the spiritual practice gets disturbed. They might be able to handle the booze but drinking makes them aggressive nevertheless.

Malcolm wrote:

If booze makes someone aggressive, they can't handle their booze. But most of the

people I know become happy, friendly and relaxed with a glass of wine or two, or even three.

Ayu said:

And hallucinogenes are not less dangerous, even if they do not create a physical addiction. The brain and its functions can be damaged seriously, not only for the abuser but for his offspring also.

Malcolm wrote:

The idea that LSD and so on can create genetic damage is total nonsense, debunked years ago. Of course, if you bathe cells in pure LSD for weeks, you will see chromosome damage, the same can be said of milk or any ACIDIC substance. But the average dose of LSD, 100 micrograms, is far too small to create teratogenic effects, even in pregnant women.

There is also absolutely no evidence whatsoever that LSD can "damage the brain." This is pure propaganda. Total nonsense. When you take LSD, the plasma half life of the drug is about 5 hours, and generally most measurable traces are gone from the body within 24 hours.

LSD is a serotonin agonist, which is why when people are having bad LSD experiences (yes, it does happen), they are generally given serotonin antagonists such as Clozapine, etc. because of their action on 5-HT_{2A/2b} receptors in the brain — LSD, etc., are 5-HT_{2A} agonists.

For whom is LSD risky? People with histories of schizophrenia in the family who take the drug in their late teens and early twenties are at risk of unmasking undiagnosed schizophrenia, when schizophrenia typically expresses itself anyway. Present research on schizophrenia indicates that in patients at risk for schizophrenia, the brain does not sever neural connections used in brain development in people 18-6 because the switch that tells the brain to sever hormonally those connections is not turned on, and so therefore, there are a large number of neuronal connections in the brain which are still active in adult schizophrenics which do not exist for those whose brains developed normally. Therefore, when people express schizophrenia from taking LSD, this should be regarded as a symptom in a differential diagnosis, rather than a cause. In short, there is absolutely no evidence at all that people who are not at risk will develop schizophrenia from taking LSD, let alone any other brain based malady of mental illness, such as bipolar disorder. Thus, the conclusion is that if you have a family history of schizophrenia, bipolar disorder and so on, perhaps it is better if you abstain from LSD and other psychedelics. Similarly, if you have a family history of alcoholism, it is probably better that you do not drink.

Author: Malcolm

Date: Thursday, March 10th, 2016 at 12:13 AM

Title: Re: Buddha is an Ordinary Fellow

Content:

Anders said:

Although the only Chinese comments we have cited here are pretty plain spoken.

Malcolm wrote:

I was referring to the replies.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 11:21 PM

Title: Re: Are zygotes humans?

Content:

MiphamFan said:

So Buddhists shouldn't do that kind of IVF?

Apparently the zygotes can be stored and donated

Malcolm wrote:

If they do, they should donate the other zygotes.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 11:04 PM

Title: Re: Are zygotes humans?

Content:

MiphamFan said:

Would zygotes be considered human life under Vajrayana embryology?

Would IVF treatments which involve generating multiple zygotes and only implanting one be against Dharma?

Malcolm wrote:

Generally yes, since they are all viable human births.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 10:44 PM

Title: Re: Buddha is an Ordinary Fellow

Content:

Malcolm wrote:

It is pretty clear from these statements, that "Buddha is an ordinary guy" simple means that the conduct of the Buddha, an awakened person, was completely unfabricated.

Jeez, you Zen guys make everything so damn complicated and wordy. Must be a Chinese cultural thing.

Astus said:

From Jingde Chuandeng Lu, vol 14 (T51n2076, p311, a4-17):

Zen master Danxia Tianran entered the hall and addressed the monks, saying, "All of you here must take care of the temple and monastery. Things in this place were not made or named by you, and have they not been given as offerings? Formerly I studied with Shitou, and he taught me that I must personally protect these things. This is not to be discussed further.

Each of you here has a place to put your cushion and sit. Why do you suspect you need something else? Is Zen something you can explain? Is a buddha something you can become? I don't want to hear a single word about Buddhism.

All of you, look and see! Skillful means and expedience, the unlimited mind of benevolence, compassion, joy, and detachment—these things aren't received from someplace else. Not an inch of these things is evident. Skillful means is Manjushri Bodhisattva. Expedience is Samantabhadra Bodhisattva. Do you still want to go seeking after something? Don't go using the Buddhist scriptures to look for emptiness!

These days Zen students are all in a tizzy, practicing Zen and asking about Tao. I don't have any Dharma for you to practice here! And there isn't any doctrine to be confirmed. Just eat and drink. Everyone can do that. Don't harbor doubt. It's the same everywhere! Just recognize that Shakyamuni was an ordinary old fellow. You must see for yourself. Don't spend your life trying to win some competitive trophy, blindly misleading other blind people, all of you marching right into hell, floundering in duality! I've nothing more to say. Take care!"

(tr. A. Ferguson: Zen's Chinese Heritage, p 129)

Alternative translation by Beishi Guohan:

Chan Master Danxia Tianran entered the hall and said,

"All of you here have to take good care of your own spiritual treasury, which is not attainable through labeling and describing by the effortful-effort of your deluded mind, and there is even no need to talk about attainment and non-attainment. ... You neither need to rely on the sutras and teachings, nor to fall into nothingness. These days Chan practitioners are all in a tizzy, investigating Chan and inquiring into the Way. Here in my place, there is no Way to be cultivated and no Dharma to be realized. Merely drink when you're thirsty and eat when you're hungry by way of clear awareness without self-referential deluded thinking. Just always act with this Mind in all places in your daily life to realize that Shakyamuni is the ordinary person."

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 10:36 PM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

Greg, intoxicants are not inherently unwholesome, nor is taking them.

Sherab Dorje said:

Nothing is inherently anything. The precept against intoxication is the sole precept which is a precept based on prohibition rather than being based on the ten natural non virtues. And you know, what, like all five lay precepts, it is optional whether or not one wants to follow it.

Sure. But it's not like the Buddha woke up one day and said to himself: "HMMMMMM... I think I'll make up a totally arbitrary and useless rule so that people in the future can argue as to whether it is applicable or not..." Somehow I think his choice would have been based on logic and concern for sentient beings, not out of a cruel whim to torment us. And yes, of course observing any of the precepts is completely optional, the results that arise from not observing them though are compulsory.

Malcolm wrote:

The Buddha made the precept against alcohol because some people can't handle their booze. If you can handle your booze, what is the point of following that precept?

And even alcohol is permissible to monks who are ill, as medicine. Therefore, I see no reason at all why psychedelics cannot play a valid and useful role in many conditions where recent research seems to indicate that there is much benefit from them. Then of course, in the Amazon, Ayahuasca is mainly sought out by people for healing purposes, and the general role of shamans is healing (but not only that). It is very different from the fad of pharmahuasca in the US and so on, where the substance has been removed from its cultural context.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 10:20 PM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Tsongkhapa said:

That's false. There's no real liberation without the practice of Highest Yoga Tantra since it is impossible to abandon self-grasping ignorance completely without engaging in completion stage meditation.

Malcolm wrote:

Take it up with the Buddha. The difference is not in ultimate liberation, but rather length of time to liberation.

Tsongkhapa said:

That's also incorrect. The only path that leads directly to liberation and enlightenment is Highest Yoga Tantra.

Malcolm wrote:

If you mean in a single lifetime from soup to nuts, then we agree. But if you mean that the other paths of the six lower vehicles do not lead to buddhahood, not only are we in disagreement, but you have slandered the Dharma, and in particular the Dharma taught

in the Dzogchen tantras. Think carefully before replying.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 11:30 AM

Title: Re: Vain enough to give, not generous enough to receive

Content:

maybay said:

Question is, why do we wait until we're dead to be generous?

Malcolm wrote:

Taxes.

maybay said:

Even death wont protect you from taxes. But is it a calculating decision or just an unquestioned social norm? Buddhists are excited to claim Jobs as their own. But I wonder about a person who will only give once the offering is useless to them. They've given nothing.

Malcolm wrote:

Calculated decision. Inheritances are taxed differently than income.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 11:29 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

kalden yungdrung said:

I saw many Nyingma Tulkus in my live and they were all monks. Maybe some Tulkus were also Tertons and therefore non monks. Who knows which more non monks combinations we could have in Nyingma, to prove that the status of non monk is satisfying to certain Dzogchen views, which i doubt greatly as Bonpo Dzogchenpa.
[/color]

Malcolm wrote:

The point is that the teachings that Nyingmapas practice are all terma.

Also, in Nyingma, status of Ngagpas and Monks are the same.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 11:17 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Malcolm wrote:

Not only this, but each of the nine yānas is an independent means of liberation, self-contained and self-sufficient.

Tsongkhapa said:

That's false. There's no real liberation without the practice of Highest Yoga Tantra since it is impossible to abandon self-grasping ignorance completely without engaging in completion stage meditation.

Malcolm wrote:

Take it up with the Buddha. The difference is not in ultimate liberation, but rather length of time to liberation.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 10:29 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

qwerty13 said:

So what is the advantage of being a monk in one of the traditions of tibetan buddhism?

kalden yungdrung said:

Without being a monk, like certain Dzogchenpas think, that could be a Master too. Well that could be an exception but is certain not the standard in the Tibetan Traditions.

Y

Malcolm wrote:

In fact, this is not true in Nyingma, where the most important lineage holders are Tertons, who almost always are not monks. And you cannot be a terton unless you are a master of Dzogchen.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 6:32 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Virgo said:

For a Vajrayana or Dzogchen practitioner it is unnecessary and arbitrary.

Sherab Dorje said:

Arbitrary? You must be fraking joking!? How do you explain the incredibly high incidence of monasticism in Vajrayana countries then???

Malcolm wrote:

Career paths.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 6:23 AM

Title: Re: AYAHUASCA

Content:

Karma Dorje said:

So underlying issues are the cause when meditation is the topic, but in the case of psychedelics it's the drugs themselves? Excuse me while I boggle.

Sherab Dorje said:

If you cannot discern between wholesome and the unwholesome actions, then that is your issue to deal with and not mine.

If you believe that the techniques taught by the Buddha are the same as dropping a tab, then that is your issue and not mine.

If you want to be responsible for spreading confusion and ignorance, go for it...

You are obviously well beyond dualism, I personally am not.

Malcolm wrote:

Greg, intoxicants are not inherently unwholesome, nor is taking them. The precept against intoxication is the sole precept which is a precept based on prohibition rather than being based on the ten natural non virtues. And you know, what, like all five lay precepts, it is optional whether or not one wants to follow it.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 3:44 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

R said:

Malcolm,

yes.

Malcolm wrote:

With due respect to your esteemed lamas, I don't agree with them. My esteemed guru, Chogyal Namkhai Norbu, has a different opinion.

Author: Malcolm

Date: Wednesday, March 9th, 2016 at 3:19 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

R said:

It's easier to practice, if you're a monk. I think I've asked that from at least three lamas.

And now that I'm married and have three kids, I kind of agree with it.

Malcolm wrote:

Easier where? Easier when you are in a busy monastery? Easier when you are western monk having work full time, pay rent? And who says lay people must have kids? I don't.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 11:14 PM

Title: Re: Dzogchen, vajrayana and being a monk/ nun

Content:

Kelwin said:

Yup. And to do that, it might be extremely useful to become a monk.

Malcolm wrote:

That depends very much on the person, the time and the place.

Kelwin said:

Agreed, hence I said 'might be'. Just saying that understanding Dzogchen, and experiencing it to some degree, doesn't mean being a monk cannot be useful to actually progress to stable realisation.

Malcolm wrote:

Actually given how restricted a monastic life is, it will undoubtedly serve as a barrier for most Western people when it comes to working with circumstances.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 11:12 PM

Title: Re: POTUS 2016

Content:

Kim O'Hara said:

And another thing ... Renowned scholar and activist Noam Chomsky declared this week that the GOP and its far-right front-runners are "literally a serious danger to decent human survival."

Speaking with The Huffington Post on Monday, Chomsky cited the Republican Party's refusal to tackle—or even acknowledge—the “looming environmental catastrophe” of climate change, thereby “dooming our grandchildren.” ...

<http://www.alternet.org/election-2016/noam-chomsky-why-republican-party-threat-human-survival>

Kim

Malcolm wrote:

So why would I vote for the international cheerleader of fracking, Hillary Clinton?

<http://www.motherjones.com/environment/2014/09/hillary-clinton-fracking-shale-state-department-chevron>

http://www.slate.com/blogs/the_slatest/2016/03/06/demdebate_bernie_sanders_crushes_hillary_clinton_on_fracking.html

<http://www.motherjones.com/environment/2015/04/hillary-clinton-climate-change-president>

In short, she is not an environmental candidate, Sanders is.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 11:06 PM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

qwerty13 said:

... in Dzogchen all you need is presence and awareness and ...

Kelwin said:

Yup. And to do that, it might be extremely useful to become a monk.

Malcolm wrote:

That depends very much on the person, the time and the place.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 11:05 PM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Tsongkhapafan said:

If there are no monks or nuns, there is no Sangha and no Dharma. It's not optional.

Je Tsongkhapa showed that if someone is serious about practising Vajrayana, it should be done so on the basis of taking pratimoksha vows which can be either the lay or ordained vows.

Malcolm wrote:

This is false, for example, the Buddha Sikhin never ordained monks or nuns.

Not only this, but each of the nine yānas is an independent means of liberation, self-contained and self-sufficient.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 5:31 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

qwerty13 said:

Maybe some people lack understanding of Vajrayana and based on that they become monks. But on the other hand Lama Tsongkhapa was a monk. He ordained at the age 21 and of course he must have had profound realizations in the meaning of tantra.

Malcolm wrote:

By age 21? I don't think so.

qwerty13 said:

Oh sorry, I was careless. Berzin says

(http://www.berzinarchives.com/web/en/archives/approaching_buddhism/teachers/lineage_masters/short_biography_lama_tsongkhapa.html)

Although some accounts say Tsongkhapa took full monk vows at age 21, it is uncertain in which year this actually took place. It was probably later in his 20s

Some sources say he took vows at the age 21. But more likely this happened later. So somewhere in he`s 20s. I just read the first part of he`s sentence when i was checking this information.

Malcolm wrote:

What I meant was is that I do not think that Tsongkhapa was profoundly realized in Vajrayāna in his twenties.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 5:23 AM

Title: Re: LSD

Content:

Unknown said:

Groundbreaking research at Johns Hopkins University of Medicine has provided insight into the benefits of mediated doses of psilocyben, the active psychedelic compound found in "magic" mushrooms.

Malcolm wrote:

<https://www.minds.com/blog/view/552472993125638144>

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 5:10 AM

Title: Re: Dzogchen, varjayana and being a monk/ nun

Content:

Malcolm wrote:

Usually people who become monks do so years before they have any real understanding of Dzogchen teachings. And when they do gain understanding of Dzogchen teachings, if they are a monk, what is the point of giving up their vows?

qwerty13 said:

Maybe some people lack understanding of Vajrayana and based on that they become monks. But on the other hand Lama Tsongkhapa was a monk. He ordained at the age 21 and of course he must have had profound realizations in the meaning of tantra.

Malcolm wrote:

By age 21? I don't think so.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 5:07 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

maybay said:

Its your parsimonious rhetorical strategy that intrigues me.

Malcolm wrote:

It is not a strategy. I just don't like to waste words where they are not needed.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 4:02 AM

Title: Re: Dzogchen, vajrayana and being a monk/ nun

Content:

qwerty13 said:

I used to think that being a monk is something very important and it would be best that vajrayana practitioners become monks and uphold more than 200 pratimoksha vows instead of being a lay person. I thought that when Buddha said that you can attain buddhahood as a lay person was just a provisional teaching and it was meant to guide those attached to lay life more gradually to the fact that best thing to do is to become a monk.

But today I understood that in Vajrayana and of course in Dzogchen all you need is presence and awareness and maintain your samaya and do daily sadhana practice and that is all you need for buddhahood. There really is no need to take many pratimoksha vows to limit activities of body (like sitting on luxurious chairs, dance and sing etc..).

But now question arises. In Nyingma, Sakya, Kagyu and Gelug schools we have monks. And they all practice HT / inner tantras.

So if daily sadhana practice, awareness and samaya is all you need in vajrayana and dzogchen, why should you become a monk? What is the advantage here?

Lama Zopa for example seems to praise the merits of becoming a monk. I used to think that way too. But having practiced under Namkhai Norbu and studied precious vase I no longer understand the advantage of being a monk.

You visualize yourself as the yidam just the same way as a monk tantrika as you would as a lay person.

You practice contemplation just the same way as a monk dzogchenpa as you would as a lay dzogchenpa.

The only difference is that the other one has monks vows to hold.

So what is the advantage of being a monk in one of the traditions of tibetan buddhism?

Malcolm wrote:

Usually people who become monks do so years before they have any real understanding of Dzogchen teachings. And when they do gain understanding of Dzogchen teachings, if they are a monk, what is the point of giving up their vows?

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 3:20 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

Jeff H said:

I have to agree with maybay on this. America doesn't have a true democracy and in the expression, "the will of the people", our socio-political system is very adept at manipulating both the people's will and the people who vote. Power and authority arise largely from those manipulators.

Malcolm wrote:

Depends very much on what you mean by true democracy. Where I live, we have the town meeting system. You never saw a more pure expression of direct democracy anywhere. I agree, in other places in the US, it is less democratic.

Author: Malcolm

Date: Tuesday, March 8th, 2016 at 12:50 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

maybay said:

I had a boss once who never wanted to talk about values. He would get quite angry when I brought it up. He liked to talk about people. He was a simple person who liked to play the balance of power game.

Power is another thing from authority though. Surely power comes from "the people", since this is one thing and from solidarity comes power. No single value could hold people together. Values are truly a divisive topic. Without values though, a political system is impoverished, and it will rot.

Malcolm wrote:

You really need to read a Theory of Justice by Rawls, and then follow that with Anarchy, State and Utopia by Nozick. Then to top it all off, Social Ecology by Bookchin. Followed with Ecology of Wisdom by Naess.

Then you will understand Democracy.

Author: Malcolm

Date: Monday, March 7th, 2016 at 11:31 PM

Title: Re: Critical Mass - The Hundredth Monkey

Content:

Saoshun said:

So we need to reconsider this or recalculate because Kali yuga always starts for anything old vs new and this cannot be consider as kali yuga but just wack excuse.

for example for communists kali yuga started with democracy, for monarchists kali yuga starts with communism etc.

I highly doubt we are kali yuga because in kali yuga everything should be very dark, bloodshed, no compassion or good people around etc. like really horrific things much worse then in happen in regular wars.

Malcolm wrote:

No, The Kali yuga gets progressively worse as time goes on, it does not start as a shit show, that does nit happen until we enter the age of weapons and famine, which we are on the brink of.

Author: Malcolm

Date: Monday, March 7th, 2016 at 5:37 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

maybay said:

The fact is that any government is constantly renegotiating who and what it governs over. When that changes quickly, the systems of accountability can have difficulty adapting. That's when you get things like a sub-prime mortgage crisis or an Arab spring.

https://en.wikipedia.org/wiki/No_taxation_without_representation

People have no authority as such. It is the legal bureaucracy from which a democracy derives authority, rather than judgements based on traditional values, or a flow of charismatic edicts. A legal bureaucracy is considered authoritative in large part because it is rational.

Malcolm wrote:

No, in every instance in a democracy power comes from the people.

Author: Malcolm

Date: Monday, March 7th, 2016 at 4:47 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

Malcolm wrote:

Democracy is a system of governance which derives its authority from the people.

Sherab Dorje said:

^^^zackly!^^^

maybay said:

It couldn't be more vague. If nothing is distinguished, what is really being said? What is meant by "the people"?

Malcolm wrote:

As in, We, The People of the United States...." etc., the people, the commoners, the subjects, དཔུངས་, the demos, etc.

Merriam-Webster

Full Definition of democracy

plural de·moc·ra·cies

1

a : government by the people; especially : rule of the majority

b : a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections

2

: a political unit that has a democratic government

3

capitalized : the principles and policies of the Democratic party in the United States
<from emancipation Republicanism to New Deal Democracy — C. M. Roberts>

4

: the common people especially when constituting the source of political authority

5

: the absence of hereditary or arbitrary class distinctions or privileges

Author: Malcolm

Date: Monday, March 7th, 2016 at 12:51 AM

Title: Re: AYAHUASCA

Content:

Donatas said:

it's interesting to read all the comments about what happens and should I do it or not, but what was I aiming for here, is the buddhist perspective on that stuff. I mean, f.e. how would a buddhist monk see this? Is it considered ok or is it a thing that you shouldn't do this lifetime?

Malcolm wrote:

As unnecessary.

Author: Malcolm

Date: Monday, March 7th, 2016 at 12:48 AM

Title: Re: Farewell

Content:

Malcolm wrote:

We'll meet again

Don't know where

Don't know when

But I know we'll meet again some sunny day

Keep smiling through

Just like you always do

'Till the blue skies drive the dark clouds far away

So will you please say hello

To the folks that I know

Tell them I won't be long

They'll be happy to know

That as you saw me go

I was singing this song

We'll meet again

Don't know where

Don't know when

But I know we'll meet again some sunny day

We'll meet again

Don't know where

Don't know when

But I know we'll meet again some sunny day

Keep smiling through

Just like you always do

'Til the blue skies

Drive the dark clouds far away

So will you please say hello

To the folks that I know

Tell them it won't be long

They'll be happy to know
That as you saw me go
I was singin' this song

Author: Malcolm

Date: Sunday, March 6th, 2016 at 1:13 PM

Title: Re: AYAHUASCA

Content:

Malcolm wrote:

The book, *Singing to the Plants*, by Steven Beyer and the accompanying website, <http://www.singingtotheplants.com>, is an excellent, scholarly resource. The author of the book is also the author of the seminal "Cult of Tara." He is also the author of a very important book in Tibetan linguistics.

In this book he analysis the culture and dynamics of mestizo shamanism, various trends, etc. It is really quite excellent.

Vasana said:

Ideally you want way more than just 1 week of the diet. 2 weeks minimum but more if you can. It's tough and means adopting very bland and boring eating habits for a couple weeks but it's more than worth it. The cleaner your body is going in to it, the less physical discomfort you'll feel. There will still be some physical discomfort either way so you need to mentally prepare for that. Remove as much physical tension in your body before hand too.

Have in mind the specific areas of your life that you're looking to bring some healing and clarity too. Which emotions or afflictions bring the most harm to yourself and others in your life? Which conscious or subconscious thought patterns bring yourself and those you interactive with the most harm? Which ideas and behaviors do you hold on to that act against your highest spiritual-good and the highest spiritual-good of those in your life?

It's not been mentioned much in discussions on Dharma and psychedelics/plant-medicine , but if you sincerely combine the intention and aspiration of Bodhichitta to your journey/ceremony, then whatever happens, you'll know that your intention was at least sound.

In the long run, this is about more than just you as it can potentially change how you view the world and interact with others, but at the same time, it's also a very personal experience and opportunity to access parts of the psyche that are usually double or tippie veiled by symbol and imagery. Speak and ask constructive questions to the medicine and your own awareness to guide the journey forwards beneficial insights.

Integration of the experience afterwards is just as important as the experience it's self. Record the experience in words and potentially pictures while it's still fresh.

Ivo said:

All questions regarding Ayahuasca would be better directed to forums where you have knowledgeable people with vast experience on the topic and not to Buddhist boards where this is still considered controversial and is met with prejudice. Here you will get a lot of advice by people who have never done it and who have strong opinions against it based on belief systems alone. There you will find mature, tolerant and knowledgeable communities which have members who have done hundreds or even thousands of trips on Ayahuasca, DMT, Mushrooms etc. and who can offer real advice, encouragement and who will approach you on a friendly manner as a fellow human being and not judge you from a fundamentalist religious viewpoint. They will share with you the real safety warnings in a supportive way. So, to the OP, I would highly recommend that you direct your questions to the following websites:

<https://dmt-nexus.me> - for Ayahuasca and DMT related discussions, although there is a good general section.

[some other links removed]

On these forums you will find all kind of folk, but there are members with 40+ years of experience in shamanism and entheogen use. You will be amazed at the quality of some discussions and the vastness of the information you can find.

[some other links removed]

Do yourself a favor, go there and spare yourself the indoctrination. Do your own research and form your own opinions responsibly. Have common sense and be safe. Finally, my personal advice would be for you to consider Ayahuasca for your first trip and to avoid MDMA for now, as it requires a different kind of knowledge and can cause more problems if improperly used, not to mention that it would be very difficult for you to know exactly what you are taking. If you decide to go on with this, stick to Santo Daime and follow their recommendations to the letter, as they have genuine lineage and knowledge about this, not to mention that you will be getting the real brew. Follow the regimen strictly.

{Moderator note: the Nexus forum is uncritically enthusiastic about Ayahuasca and other drugs to the point of irresponsibility. Its advice is therefore far less balanced than readers will find here on DW and should be approached with caution.}

Author: Malcolm

Date: Sunday, March 6th, 2016 at 11:09 AM

Title: Re: Authoritarianism, Splitting, and Buddhadharma

Content:

maybay said:

The objective of authoritarianism is to consolidate power. The objective of democracy is to restrain power through institutions of accountability that preserve the power dynamic. Authoritarian leaders appeal to traditional forms of authority, democracies only to the

present demographic.

Sherab Dorje said:

Hate to be the one to point it out to you, but in some parts of the world democracy is the traditional form of authority.

maybay said:

Democracy is a system of government not a form of authority.

Malcolm wrote:

Democracy is a system of governance which derives its authority from the people.

Author: Malcolm

Date: Sunday, March 6th, 2016 at 9:18 AM

Title: Re: POTUS 2016

Content:

Dundee said:

Politicians do lie.

Malcolm wrote:

Not Bernie.

Author: Malcolm

Date: Sunday, March 6th, 2016 at 9:18 AM

Title: Re: POTUS 2016

Content:

Dundee said:

The United States already kills innocent men, women, and children.

Malcolm wrote:

Not as a matter of policy.

Dundee said:

Obama did not change anything about that. I don't see much good about Trump but just like you think you will suffer as a super liberal it's the same under Hillary if somebody is a "super predator" as she put it and she won't be helping black families or stop mass incarceration if we look at her record.

Malcolm wrote:

I am a Bernieorbuster. I won't be voting for Clinton. Never have, never will. I don't vote for neoliberal, neoconservative warmongers.

Author: Malcolm

Date: Sunday, March 6th, 2016 at 4:34 AM

Title: Re: Tibetan Traditional Medicine

Content:

RikudouSennin said:

How much can a person realistically learn about TTM from books and online courses and in person when possible to be able to be of practical use to oneself and others?

My younger brother is going through a lot of stress and I want to gain knowledge about TTM myself as I start researching people for treatment.

Thanks.

Malcolm wrote:

You need to learn TTM from a doctor. It is the only way.

Author: Malcolm

Date: Sunday, March 6th, 2016 at 4:28 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump is sexist, racist douchebag. He is also completely dishonest, lies stream out of his mouth at an astonishing rate. He is also a weakling and a coward.

Dundee said:

I understand that you have your opinion, but I don't agree with it. We are all entitled to our opinions in this country, and if we aren't then something will need to happen so that might be why people are voting for Donald Trump.

Malcolm wrote:

People who vote for Trump are idiots.

Dundee said:

Where I sit, honestly white liberals are afraid of him the most and yet white liberals prove to be racist again and again.

Malcolm wrote:

First of all, let's get something straight. I am not a liberal, I am much, much, worse than a liberal.

So you support his murderous plan to kill innocent women and children? Guess your commitment to Buddhadharma just flew out the window.

Dundee said:

So who is the coward is another difference of opinion and we will have to settle it in this

country. I hope it is peaceful but we all know history, so we will have to wait and see.

Malcolm wrote:

Trump has no problem turning his thugs out to beat on black folks who come to his rallies. And when he went to Texas he would not go ten miles near the border because it was "not safe." Given that his father was arrested at a KKK riot, I am not surprised at all when Trumps followers resort to Nazi-style violence at his rallies. Plus — you gotta love this — he is going to cripple the first amendment so he can sue the papers and "make lots of money." What a pathetic excuse for a candidate. No wonder the Republicans are desperately trying to figure out how they can get him out of the race.

Author: Malcolm

Date: Sunday, March 6th, 2016 at 2:23 AM

Title: Re: POTUS 2016

Content:

Dundee said:

I really do like Donald Trump. He makes me laugh. I don't know if I would vote for him, but he would be as good as anyone else and maybe an improvement in many respects. Now we have come a long way in America to inspire the rest of the world to be better and wiser and to seek justice and compassion. This whole world has changed and we are never going to be the same. Sometimes, though, we have to really look back at what we lost on the road to improvement and get it back, and we need to get back to strong leadership and honesty. Trump is a man's man and America doesn't remember what that was like. I has been a very long time indeed and maybe not a moment too soon.

Malcolm wrote:

Trump is sexist, racist douchebag. He is also completely dishonest, lies stream out of his mouth at an astonishing rate. He is also a weakling and a coward.

Author: Malcolm

Date: Saturday, March 5th, 2016 at 12:17 PM

Title: Re: Critical Mass - The Hundredth Monkey

Content:

Queequeg said:

More seriously - can you elaborate on that?

Malcolm wrote:

The idea being that the deeper we move into the Kali Yuga, the more necessary the most essential teaching will be for sentient beings. During the Golden age, when food literally drops off of trees into our mouths, there is not much need for essential teachings since in general, everyone is pretty happy and content.

Saoshun said:

How did you calculate that? We are far from Kali Yuga, we are now moving into Dwapara not Kali Yuga

Malcolm wrote:

According to Buddhist sources we have been in the Kali Yuga for some time now.

Author: Malcolm

Date: Saturday, March 5th, 2016 at 12:14 PM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

The destruction of indigenous cultures would be one consequence of such views, but there are many others.

Malcolm wrote:

I was under the impression it came from racism...an old Western value, indeed.

Author: Malcolm

Date: Saturday, March 5th, 2016 at 11:44 AM

Title: Re: Inherency and the Object of Negation

Content:

Wayfarer said:

It has to do with the collapse of traditional values in Western culture.

Malcolm wrote:

Ahahahahahah, you mean the very ones that lead to the ongoing genocide of indigenous people around the globe?

Author: Malcolm

Date: Saturday, March 5th, 2016 at 8:17 AM

Title: Re: AYAHUASCA

Content:

Donatas said:

Hey. I have been recently invited to aya ceremony. Any thoughts on it? I saw a huge discussion about LSD, but what about aya? It's considered a sacred plant and it really takes you somewhere. as far as i've been told.

Malcolm wrote:

To do ayahuasca properly, you need to follow a special diet for many days, etc. It is not just "something" to do.

Author: Malcolm

Date: Friday, March 4th, 2016 at 10:20 PM

Title: Re: LSD

Content:

Simon E. said:

That is a specious comparison. Neither you nor anyone else has any way of demonstrating a link between the widespread use of an upaya even in a reduced form, and a reduction in the prospects of Enlightenment for large numbers of people. It is equally possible that that a reduced anapanasati provides a bridge to more firm ground. It is doubly specious to make a comparison between that reduced upaya and the use of neurotoxins ..and while we are at it lets lose the use of euphemisms like 'psychotropics' in this context..not least because Buddhadharma does not recognise a 'psyche' in the terms implied.

Malcolm wrote:

Hi Simon:

LSD is not a neurotoxin, nor is Psilocybin, nor DMT.

Not endorsing their use as a Buddhist upaya (other than the narrow means identified by Garab Dorje), just clarifying the terms.

M

Simon E. said:

But they ARE so classed Malcolm. The active agent in Psilocybin for example is an alkaloid shown to directly affect neurotransmission by modifying the structure of serotonin.

You may advocate a reclassification of these substances. But medical science sees them as neurotoxins.

Malcolm wrote:

LSD has no known toxicity level. The toxicity level of Psilocybin is so low, you would have to take the amount of psilocybin found in 45 pounds of mushrooms in order to experience any toxic effect. DMT also has no known toxicity level. And if you ingest it raw, without a catalyst, it just passes through your digestive tract with no effect at all (which is why people smoke it or combine it with an MAO Inhibitor).

I suspect these things are defined as neurotoxins as a result of Gvt. policy rather than scientific definition. Alcohol is a neurotoxin of much greater strength than Psilocybin, and as I pointed out, LSD and DMT have no known toxicity levels. Even the putative toxicity of THC is a result of bathing neurons in pure THC for days at a time, hardly a real

world application.

Anyway, we both agree such substances have virtually no application in Buddhadharma.

Author: Malcolm

Date: Friday, March 4th, 2016 at 9:57 PM

Title: Re: LSD

Content:

Sherab Dorje said:

I say "may" for two reasons: First Anapanasati falls under the category of Right concentration in the Noble Eightfold Path, I guess that would make it a source of wisdom accumulation. So while it is true that Anapanasati and LSD are both samsara, some things in samsara are considered wholesome and others (intoxication, something that goes against the 5th precept) are considered unwholesome.

Malcolm wrote:

Alcohol is permitted as medicine even for monks. Therefore, therapeutic uses of LSD, etc., are permissible, even for Buddhists in general. For example, if I have cancer, and I am experiencing nausea, I will definitely smoke weed without hesitation. Also Marijuana has many uses, especially for chronic pain. Everything is equally medicine and poison, it just depends on how it is used.

Author: Malcolm

Date: Friday, March 4th, 2016 at 9:39 PM

Title: Re: LSD

Content:

Simon E. said:

That is a specious comparison. Neither you nor anyone else has any way of demonstrating a link between the widespread use of an upaya even in a reduced form, and a reduction in the prospects of Enlightenment for large numbers of people. It is equally possible that that a reduced anapanasati provides a bridge to more firm ground. It is doubly specious to make a comparison between that reduced upaya and the use of neurotoxins ..and while we are at it lets lose the use of euphemisms like 'psychotropics' in this context..not least because Buddhadharma does not recognise a 'psyche' in the terms implied.

Malcolm wrote:

Hi Simon:

LSD is not a neurotoxin, nor is Psylocybin, nor DMT.

Not endorsing their use as a Buddhist upaya (other than the narrow means identified by Garab Dorje), just clarifying the terms.

M

Author: Malcolm

Date: Friday, March 4th, 2016 at 9:20 PM

Title: Re: LSD

Content:

Sherab Dorje said:

This is very true, but you know what I am seeing on this thread?

It seems to me that those who report on the positive outcomes of drug use are being hailed, while those that mention the negative effects are being hounded.

Hmmmmmmm... I wonder why?

Malcolm wrote:

In terms of acid, shrooms and dmt, the vast majority of the negative effects are caused by parents and authorities freaking out on kids who they find are tripping...

And where people seem to have problems with these drugs, it is usually a result of other, unworked out issues that they are having, not the drugs themselves per se.

M

Author: Malcolm

Date: Friday, March 4th, 2016 at 8:42 PM

Title: Re: LSD

Content:

Ivo said:

I am talking only about 3 substances, out of these hundreds out there, most notably DMT and Psilocybin, the former of which is circulating in our blood right now as we are typing our replies. It is part of human metabolism and there is a lot of scientific evidence to suggest that it is responsible for dreaming, meditation states and even everyday alertness and attention. In effect, you are on a small dose of DMT as you are reading this. The current opinion is that it is produced by several glands, possibly the pineal, among others, and it is found right now in your blood, brain, liver, kidney, lungs. There are excellent research papers on this subject, notably by Dr. Rick Strassman but by other scientists as well, along with research on the somewhat similar compounds of Psilocybin and Psilocin, which, although not endogenous in humans, have similar psychoactive properties. And, which have been used by humans long before the appearance of Buddhism. These substances, including LSD, have well documented clinical uses for treatment of many stress and addiction related disorders, and active research is ongoing and actually gaining momentum.

On Psilocybin, please see the anthropologic research of Dr. Paul Stamets and also the current studies by the:

<https://clinicaltrials.gov/ct2/show/NCT00302744?term=NCT00302744&rank=1>,
<http://www.nyucanceranxiety.org/>, <http://www.bpru.org/cancer-studies/>,
<http://www.ncbi.nlm.nih.gov/pubmed/17196053?dopt=AbstractPlus>,
<http://www.heffter.org/research-unm-alc.htm>, and, most notably, please see the Johns Hopkins Medical Center study on Psilocybin and Spirituality - PDF here -
http://www.hopkinsmedicine.org/Press_releases/2006/GriffithsPsilocybin.pdf

DMT is even more powerful than Psilocybin, it is endogenous to us and seems to have these same applications.

Please do your own research. I respect your opinion, but it is misinformed in this particular case.

Malcolm wrote:

As I said, these kinds of drugs are great for therapy.

Author: Malcolm

Date: Friday, March 4th, 2016 at 8:37 PM

Title: Re: LSD

Content:

Ivo said:

Malcolm is giving a reference to the removal of the two obscurations...this is not really part of the language of Dzogchen.

Malcolm wrote:

Sure it is.

Author: Malcolm

Date: Friday, March 4th, 2016 at 8:36 PM

Title: Re: LSD

Content:

Ivo said:

The Great Perfection has its own specific language. In my opinion it is not good to mix it with the language of the paths which use other principles. At least, I do not like to do that. Some substances are suitable secondary means, not unlike postures and gazes. They can be very useful in very specific context. That's all I have been saying.

Malcolm wrote:

For therapy, and unlike postures and gazes.

Author: Malcolm

Date: Friday, March 4th, 2016 at 12:12 PM

Title: Re: Critical Mass - The Hundredth Monkey

Content:

Queequeg said:

The terminology I've been exposed to is primordial state not primordial knowledge. Knowledge suggests something static, an object to be known. A degree of abstraction is irreducibly implied in 'knowledge.' The state, as ive found it described, suggests a dynamic experience, something that is irreducibly part of the subject.

Malcolm wrote:

The term "primordial state" is gloss for a few different Tibetan terms which all amount to the same concept, "the original basis."

The basis itself is in fact a pristine consciousness (ye shes, jñāna), completely untainted and immaculate. It is called the basis because it has not been realized. When it is realized, the basis is called "the result."

Queequeg said:

As I understand, guruyoga is not just some secret knowledge that we are made privy to, but rather a shared experience between teacher and pupil.

Malcolm wrote:

Direct introduction, specifically the mind transmission (which is based on the symbolic and oral transmission) is a state of knowledge about the basis shared between teacher and disciple. Guru yoga is a way of recapitulating that knowledge.

Queequeg said:

So, it still follows, what happens when half the people in a town are aware, and are at various stages of perfecting the state... Are people not going to pick up on it unless they've formally been introduced? And is it possible that a person surrounded by realized beings would not be perfumed by their proximity?

Malcolm wrote:

Unless they have some serious obscuration, it is likely they will become interested. But it also has to do with one's own merit. If one has much merit, than introducing people to the teachings is easy. If one has little merit, than it is hard.

Author: Malcolm

Date: Friday, March 4th, 2016 at 11:55 AM

Title: Re: LSD

Content:

Ivo said:

Drugs like DMT do not produce anything on their own. They can remove constraints and depending on the merit, capacity and degree of development of the individual they can make it easier or more difficult to recognize the natural state. They can also make it easier to apply the methods of the path of transformation for someone who has this inclination and capacity. For someone who is still perceiving phenomena as external in a stable way they can strengthen this division too. In my personal view these substances only remove a certain matrix of pathways which are connected to the physical body and usually channel the mind in a particular way. They do not remove karmic imprints, they just allow the experience of a bardo-like state with more possibilities. Apart from that, very high doses of DMT and LSD certainly lead to total ego dissolution and rika glimpses. To what extent things stabilize again is completely individual and there seems to be a lot of degrees. But very few people actually take such high dosages. This is all what I have discovered myself and what I have been able to corroborate with some of my teachers so far.

Malcolm wrote:

At base, friend, liberation is the result of eliminating the afflictive obscuration, and omniscience is a result of eliminating the knowledge obscuration. There simply does not exist any drug which can enhance this process, no matter how large a dose you take or how long it is sustained.

Ivo said:

At base, there is nothing to be enhanced, produced or eliminated. I am not talking about any such kind of process. Going into Dorje Drollo destruction mode will not help in this case

Malcolm wrote:

If someone wishes liberation and omniscience, that is the only process that there is. There is no secret teaching by which one can bypass these two things, not even Dzogchen. If you are a sentient being, you have two obscurations; if you are buddha, you do not. We can discuss all kinds of things, differences between this path and that path, this method and that method, and so on, but they will never transcend the need to deal with these two factors. All 6.4 million ślokas of the Great Perfection, the inner tantras, outer tantras, the tripitika and so on all bear on these two points.

Author: Malcolm

Date: Friday, March 4th, 2016 at 11:20 AM

Title: Re: LSD

Content:

Ivo said:

I watched the Reggie Ray video. What a nice person! However I do not agree with what he is saying, and for different reasons than Malcolm. For ordinary people with no meditation background and using recreational doses it may be true to an extent.

However for a meditator this doesn't seem true. Also, to say that all psychedelic use never creates a bridge from the ordinary to the altered state is simply completely false.

Malcolm wrote:

There is no such thing as a drug that can produce a supramundane mind, free of obscurations. You can alter an afflicted mind as much as you want, and it will still be an afflicted mind. There is no drug that can produce the path of accumulation or application, much less the path of seeing.

Ivo said:

Drugs like DMT do not produce anything on their own. They can remove constraints and depending on the merit, capacity and degree of development of the individual they can make it easier or more difficult to recognize the natural state. They can also make it easier to apply the methods of the path of transformation for someone who has this inclination and capacity. For someone who is still perceiving phenomena as external in a stable way they can strengthen this division too. In my personal view these substances only remove a certain matrix of pathways which are connected to the physical body and usually channel the mind in a particular way. They do not remove karmic imprints, they just allow the experience of a bardo-like state with more possibilities. Apart from that, very high doses of DMT and LSD certainly lead to total ego dissolution and rikpa glimpses. To what extent things stabilize again is completely individual and there seems to be a lot of degrees. But very few people actually take such high dosages. This is all what I have discovered myself and what I have been able to corroborate with some of my teachers so far.

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Author: Malcolm

Date: Friday, March 4th, 2016 at 10:27 AM

Title: Re: Entheogens and Bon

Content:

DGA said:

Back in the ill-starred LSD thread, I posed this question. It seems better to post it here, since it's Bon specific.

<http://dharmawheel.net/viewtopic.php?f=36&t=21412&start=200#p326690>

If the Indian Buddhists knew little of entheogens beyond datura, what about the Bonpos?

Malcolm wrote:

Even less.

Author: Malcolm

Date: Friday, March 4th, 2016 at 10:03 AM

Title: Re: LSD

Content:

Ivo said:

I watched the Reggie Ray video. What a nice person! However I do not agree with what he is saying, and for different reasons than Malcolm. For ordinary people with no meditation background and using recreational doses it may be true to an extent. However for a meditator this doesn't seem true. Also, to say that all psychedelic use never creates a bridge from the ordinary to the altered state is simply completely false.

Malcolm wrote:

There is no such thing as a drug that can produce a supramundane mind, free of obscurations. You can alter an afflicted mind as much as you want, and it will still be an afflicted mind. There is no drug that can produce the path of accumulation or application, much less the path of seeing.

Author: Malcolm

Date: Friday, March 4th, 2016 at 2:54 AM

Title: Re: Critical Mass - The Hundredth Monkey

Content:

Queequeg said:

More seriously - can you elaborate on that?

Malcolm wrote:

The idea being that the deeper we move into the Kali Yuga, the more necessary the most essential teaching will be for sentient beings. During the Golden age, when food literally drops off of trees into our mouths, there is not much need for essential teachings since in general, everyone is pretty happy and content.

Author: Malcolm

Date: Friday, March 4th, 2016 at 2:38 AM

Title: Re: Critical Mass - The Hundredth Monkey

Content:

Queequeg said:

Is there anything in Dzogchen teachings (or related teachings) suggesting there is a critical mass point where the primordial state would become normalized throughout a community?

Malcolm wrote:

Dzogchen teachings predict that it is the last teaching to spread widely among humans

prior to the age of weapons, famines and epidemics.

Author: Malcolm

Date: Friday, March 4th, 2016 at 2:21 AM

Title: Re: LSD

Content:

Karma Dorje said:

That does not make sense, because for a monk or nun there is no "proper orifice". The distinction was not made for monastics but for lay practitioners, no play on words intended.

Sherab Dorje said:

No, it doesn't make any sense, but the Vinaya is undeniably the monastic code. Maybe the original rule defined a specific orifice and had to be elucidated upon because monastics were taking advantage of it.

Malcolm wrote:

It is defined as the penetration of one's member in any part of a body— vagina, mouth, ass, ears, nose, etc— for the purpose of sexual gratification by more than one inch.

Author: Malcolm

Date: Friday, March 4th, 2016 at 2:17 AM

Title: Re: LSD

Content:

Sherab Dorje said:

Really? Where? In all the traditions of the Vinaya?

Malcolm wrote:

Yes.

Sherab Dorje said:

Really I thought it was a Tibetan cultural accretion.

Malcolm wrote:

Nope. Please consult Abhidharmakośabhaṣyam, chapter four, etc.

You will not find any detailed discussion of this issue in suttas, though you will find discussion of this Mahāyāna sutras.

Author: Malcolm

Date: Friday, March 4th, 2016 at 2:09 AM

Title: Re: LSD

Content:

dzogchungpa said:

Reggie Ray was recently asked about psychedelics in one of his webcasts:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

The video should begin at the right point if you click the play button above, but if not the relevant portion begins around 1:06:00.

Malcolm wrote:

Sorry, Reggie, there is no transcendence through LSD, Ayahuasca or any thing else; and one thing they certainly do not do is propel you, even momentarily, beyond your traces/habitual tendencies. But they sure are good for dismantling pianos.

Author: Malcolm

Date: Thursday, March 3rd, 2016 at 11:10 PM

Title: Re: LSD

Content:

Ayu said:

(...)

"They where going wild completely", a spokesman of the hospital explained.

Imagine: Homeopaths and aroma therapists dismantling a waiting room.

Malcolm wrote:

Sounds fun. Some friends and I dismanteled a derelict piano under influence of Peyote once. We should have recorded it...

Author: Malcolm

Date: Thursday, March 3rd, 2016 at 6:30 AM

Title: Re: LSD

Content:

skittles said:

I don't see why anyone would think Buddhists would have a particularly valid opinion about LSD.

It's a chemical that Buddhists historically don't have any experience in using or evaluating.

Malcolm wrote:

Speak for yourself, kiddo. Evaluated it, moved along.

Better things to with my time now, like argue with someone who has wrong on the internet...

Author: Malcolm

Date: Thursday, March 3rd, 2016 at 1:14 AM

Title: Re: LSD

Content:

Ivo said:

It is obvious that there was very little knowledge about entheogens during the early period of Buddhism in India...

Malcolm wrote:

I would go with this. Why? There is not virtually no mention of them in Ayurvedic Herbals as well, apart from datura.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 4:45 PM

Title: Re: POTUS 2016

Content:

Simon E. said:

Gulp...from this side of the Atlantic, President Trump looks likely...Any reassurances you chaps?

Malcolm wrote:

If so, we will be invading England next.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 11:21 AM

Title: Re: Authoritarian personality

Content:

maybay said:

And what if they hear the teachings and they aren't freed. Then what?

Malcolm wrote:

Then you keep supporting them until they are, and that, my friend, is the role of a real teacher. The rest is all bullshit.

maybay said:

What do you mean by support?

Malcolm wrote:

Continuing to try, with many methods, to introduce the student to their own state.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 11:19 AM

Title: Re: POTUS 2016

Content:

dzogchungpa said:

I don't know, but she is definitely a <http://timesofindia.indiatimes.com/nri/us-canada-news/A-Hindu-wedding-for-a-US-lawmaker/articleshow/46884373.cms>.

Malcolm wrote:

Yup. We live in a border land, so what to expect, though she represents more buddhists than anyone else.

dzogchungpa said:

Well, maybe she can be an honorary Bernisattva.

Malcolm wrote:

Well, maybe a worldly emanation of the Berniekāya.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 10:27 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

I've been impressed with Tulsi Gabbard for a while now... This makes me like her even more.

There goes her prime time slot at the Convention.

Anyone know if she's named after Tulsi Das?

dzogchungpa said:

I don't know, but she is definitely a <http://timesofindia.indiatimes.com/nri/us-canada-news/A-Hindu-wedding-for-a-US-lawmaker/articleshow/46884373.cms>.

Malcolm wrote:

Yup. We live in a border land, so what to expect, though she represents more buddhists than anyone else.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 5:01 AM

Title: Re: Authoritarian personality

Content:

maybay said:

And what if they hear the teachings and they aren't freed. Then what?

Malcolm wrote:

Then you keep supporting them until they are, and that, my friend, is the role of a real teacher. The rest is all bullshit.

Taco_Rice said:

This seems like an interesting tangent to pursue briefly, and it potentially relates somewhat to the subjects of both authoritarian personalities and Dharma in a general sense. Please expound, if you would good sir, on the authority of the teacher in your tradition, or even Buddhism in general, for our edification.

Malcolm wrote:

A teacher in my tradition is authoritative only in relation to their experience in the teachings. Of course, this can be difficult to negotiate, since anyone can say anything about their experience. But fundamentally, a teachers sole authority, in my tradition, is to assist their students' liberation. Beyond that, they have no authority.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 4:45 AM

Title: Re: Authoritarian personality

Content:

Malcolm wrote:

If someone hears the teachings and is thereby freed, that is sufficient.

maybay said:

And what if they hear the teachings and they aren't freed. Then what?

Malcolm wrote:

Then you keep supporting them until they are, and that, my friend, is the role of a real teacher. The rest is all bullshit.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 4:24 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Astus, they are dharmas, the four unconditioned dharmas.

Astus said:

There are other nominal dharmas as well, like speed (java), number (samkhya), and syllables (vyanjanakaya).

Malcolm wrote:

That is entirely besides the point. These three are included in the dharmāyatana, along with the mental factors because they are solely objects of the mind.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 3:19 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

So space, emptiness and the two cessations are not dharmas? Really?

Astus said:

As <http://dharmawheel.net/viewtopic.php?p=326065#p326065>: "All four denominate types of absences, and as such they are not different from common concepts like the blankness of a screen."

Malcolm wrote:

Astus, they are dharmas, the four unconditioned dharmas.

I really question whether you actually understand these basic terms at all when you spout nonsense like dharmakāya = dependent origination. The more we converse about this issue, the more confused you seem.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 3:00 AM

Title: Re: What is a "sentient being"?

Content:

Virgo said:

Whether you see them or not, those physical phenomena are still there.

Astus said:

If it is not experienced, it is not a phenomenon, as it does not occur to us.

Malcolm wrote:

So space, emptiness and the two cessations are not dharmas? Really?

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 2:15 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

How do you account for nonconceptual perception in your scheme? You can't. Since you can't, you are, *prima facie*, denying there is such a thing as a direct perception. Direct perceptions, for example, the direct perception of a blue vase, are nonconceptual by definition. [/quote]

All experiences of the five physical categories are nonconceptual, as you say, as thoughts are attributed to them subsequently. The difference is that by direct perception you seem to mean an interaction between subject and object, while I say that it is an appearance. However, even in the 18 elements scheme the perception happens only once contact is made and a sensory consciousness occurred, that is, an experience. So in the end there is no difference between the two.

Astus said:

Astus, now you are contradicting yourself:

...a form exists either as a concept produced by the bifurcation of experience to subject and object, or as a subsequent concept about the object.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 1:43 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

A thing must be visible, a priori, in order to be seen.

Astus said:

Visibility is a quality attributed after it is seen to the concept of the object. That is, a form exists either as a concept produced by the bifurcation of experience to subject and object, or as a subsequent concept about the object.

Malcolm wrote:

How do you account for nonconceptual perception in your scheme? You can't. Since you can't, you are, prima facie, denying there is such a thing as a direct perception. Direct perceptions, for example, the direct perception of a blue vase, are nonconceptual by definition.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 12:54 AM

Title: Re: What is a "sentient being"?

Content:

Astus said:

A bodhisattva should not have the concept of sentient beings anyway.

Sherab Dorje said:

This statement is figurative, not literal.

Malcolm wrote:

And it applies only to equipoise, not post-equipoise.

Author: Malcolm

Date: Wednesday, March 2nd, 2016 at 12:38 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

The email scandal is probably worse than Clinton will admit. Less significant than the avowed critics will admit.

It probably is a crime, but more than having legal significance, it gives us a view of the Clinton camp's internal thinking.

Manjushri Fan said:

I agree with you on this, the email scandal needs sorted before the elections and the final nominations

No offense, but if you're not American or immersed in our political news, you really have no chance of understanding what's happening here now. This election is a radical departure from anything before. There is a revolution afoot.

I wouldn't take offense at this, I have tried to understand them but it's such a different culture I think I'm going to stop bothering

Malcolm wrote:

What you are observing is the meltdown of the 2 party system in the US. This is a good thing.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 11:49 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

But no, this is not the case, the five sense objects exist independently of the body as objects for the five senses, conventionally speaking.

Astus said:

There is no disagreement on the conventional concept of independent external objects. But the form is not something that only exists when it is seen.

What makes a form form? That it is seen. What is it when not seen?

"What is the characteristic of the form element? The form element is that which becomes visible when it is seen by the eye, and over which is exercised the supremacy of the eye element. The characteristics of the elements of sound, odor, taste, tangibility and the mental object are like that of the form element."

(Abhidharmasamuccaya, p 4)

Let's take an apple as an example. We can agree that conventionally an apple does not come from any of the faculties, but it's grown on a tree whence it reaches our kitchen

table in a complicated way, and during that time there is the apple travelling from there to here. Once we have that apple, it can be sensed by all five physical faculties. When we look at it, we see the form of the apple. Is that form what's come from the orchard to the kitchen? Is that form even the apple? The answer to both are now, because even by abhidharma terms the apple is conventional, and dharmas, like form, are momentary. So, it seems to me that form is only what and when it is seen.

Malcolm wrote:

What a strange interpretation you have. All the Samuccaya is saying is that a form becomes visible to oneself when it is seen by the eye. What is a form? Visible matter, i.e., form is color and shape, and also there are 20 secondary forms. Seeing something does not grant it visibility, as you suggest. Things are visible (or not) to our eyes due to the condition of light, dark, obstruction and so on. A thing must be visible, a priori, in order to be seen.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 10:46 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

The point, Matt, is that Astus, in attempting to defend his thesis dharmakāya = dependent origination, has concocted a theory of perception which is incoherent.

BTW, Candrakīrti affirms that there cannot be sight in absence of a form, an eye and an eye consciousness. This does not mean he takes them to be real.

M

Matt J said:

This sounds like naive realism, which has largely been debunked. What is a sound, conventionally? The vibration of particles in a medium, most commonly, air particles. So what is present is the vibration, not the sound. The sound is created once the vibration interacts with a specific organ --- such as the ear drum. The ear drum vibrates, sending electrical signals to the brain, which then creates a sound. If there are no ear drums, the being won't hear a sound. If they have a sensitive body, they may feel the vibration. Not only that, but sound waves are one of a nearly infinite variety of waves and radiation, much of which is not picked up by our five senses.

From a Buddhist POV, Mipham argues that the appearance is a result, in large part, of the karmic traces and obscurations of the being perceiving them. In the Beacon of Certainty, Mipham points out

On the basis of outer and inner conditions,
One does not see the thing itself as it is,
But in the manner of seeing horses and cattle

In the place of wood blessed by illusion mantras.
(trans. John Petit)

Malcolm wrote:

But no, this is not the case, the five sense objects exist independently of the body as objects for the five senses, conventionally speaking.

There can be no sight unless there is an eye, an eye consciousness, and an object of the eye (form) that come together. But the form is not something that only exists when it is seen.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 10:23 PM

Title: Re: Authoritarian personality

Content:

maybay said:

Of course you do...

Malcolm wrote:

Are you saying that I want our disciples to be "unswervingly devoted."?

If so, you are mistaken.

maybay said:

When some people hear of devotion all they can think of is obedience. Its quite tragic.

Malcolm wrote:

Your mileage may vary, but my guru, Chogyal Namkhai Norbu, insists that the purpose of a guru is to free their students. If someone hears the teachings and is thereby freed, that is sufficient. If there is anyone who should be devoted, it is the teacher to the student, rather than the other way around.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 10:02 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

The five sense objects, one half of the material aggregate.

Astus said:

And those objects exist when they are sensed, that is, they exist in the continuum of experiences. So, while nominally they are external, it does not mean they are somewhere out there.

Malcolm wrote:

So before they are sensed, they do not exist? So in effect you are arguing that sensation produces the objects of the senses while they are being sensed.

For you, the scent of the incense does not exist until it is smelled.

But no, this is not the case, the five sense objects exist independently of the body as objects for the five senses, conventionally speaking.

There can be no sight unless there is an eye, an eye consciousness, and an object of the eye (form) that come together. But the form is not something that only exists when it is seen.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 10:47 AM

Title: Re: Authoritarian personality

Content:

Malcolm wrote:

Nope. We want out chela to be completely free and awake.

maybay said:

Of course you do...

Malcolm wrote:

Are you saying that I want our disciples to be "unswervingly devoted."?

If so, you are mistaken.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 7:10 AM

Title: Re: What is a "sentient being"?

Content:

Astus said:

What is external in the five aggregates?

Malcolm wrote:

The five sense objects, one half of the material aggregate.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 3:17 AM

Title: Re: POTUS 2016

Content:
Malcolm wrote:
eminent domain

Queequeg said:
Trump has no problem with eminent domain... something I suspect a lot of his supporters might have a problem with... but Trump can just pivot and start with, "We're going to start winning again. We're going to win so yuuuuge. So yuge. You won't even believe it. Believe me." [Crowd drowns out the rest with "U.S.A.!" chant.]

Malcolm wrote:
Yes, I know Trump has no problem with this. His followers are really crazy, though.

Author: Malcolm
Date: Tuesday, March 1st, 2016 at 3:14 AM
Title: Re: What is a "sentient being"?
Content:
Malcolm wrote:
So there is no sound which is not an experience? And what is thinking about that sound? Then "we have ideas?" etc.

Astus said:
Have you encountered any sound that you have not heard? I haven't. Thinking of a sound is another matter, and one can mentally listen to whole symphonies, but that's a function of imagination (can't think of a better word now).

Malcolm wrote:
So unless you hear it, a sound is not a sound? Unless you see it, a tree is not there?

Astus said:
As far as I can tell, I was simply giving a description of a kind of epistemological phenomenology, i.e. appearances as experience, in line with the teaching that the scope of Buddhism is within the boundaries of the five aggregates and six sensory areas.

Malcolm wrote:
The five aggregates, 12 sense gates and 18 elements all include external and internal phenomena.

Astus said:
But either I'm doing a really bad job at expressing myself

Malcolm wrote:
Indeed.

Astus said:

That chain of conditioned appearances is conventional, and depends on conventional dualities to function. To bring it back around — dharmakāya is unconditioned, and so it can never be a conditioned chain of appearances.

If you set up that separation, as unconditioned it does not have any function nor any relation, and that makes it as inert as space.

Malcolm wrote:

Dharmakāya can never be a conditioned chain of appearances. But I suggest you go and review the Samdhinirmocana Sūtra and the dialogue where it is explained how dharmin and dharmatā are neither the same nor different. Your assertion that dharmakāya = dependent origination is not only wrong, but it also violates this principle.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 1:27 AM

Title: Re: What is a "sentient being"?

Content:

Astus said:

I see, so for you one mind appears to another mind, unrelated?

An experience is already what is later conceptually separated to subject and object, viewer and viewed, but there is actually no need to establish various minds or even one mind. For example, there is a sound, that's an experience, an appearance. The sound is then followed by thoughts identifying the sound. Again, thoughts are experiences, caused by the sound. Then we have an idea of what kind of sound we heard, and further thoughts (feelings, intentions, etc.) come based on that idea. Like when the sound is identified as the doorbell and then we are happy because somebody we were expecting has arrived. That is a chain of conditioned appearances.

Malcolm wrote:

So there is no sound which is not an experience? And what is thinking about that sound? Then "we have ideas?" etc. Seriously? Are you drunk?

Astus said:

That is a chain of conditioned appearances

Malcolm wrote:

That chain of conditioned appearances is conventional, and depends on conventional dualities to function. To bring it back around — dharmakāya is unconditioned, and so it can never be a conditioned chain of appearances.

Author: Malcolm

Date: Tuesday, March 1st, 2016 at 1:15 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

Trump gets a pass because he is the only one directly addressing the issue with the kind of simplistic solution that naively makes the most sense. (I don't think the reality of this policy has been thought through by Trump's supporters - the expense of building a wall,

Malcolm wrote:

The wall thing is really hilarious. Its been law (to build one) since 2006. But can't be built in the Rio Grand Flood plain, vast stretches of Arizona make it impossible, not to mention the acreage that US Gvt. is tied up in court, trying to seize eminent domain of.

Queequeg said:

Meet and Greets with foreign dignitaries. Appoints judges and bureaucrats. Make policy speeches. Has some military power, but can only go so far without congress's support (which makes Hilary's support for the Iraq War a serious question about her judgment) Maybe the most important thing is to propose a budget that embodies the policies in the speeches.

Malcolm wrote:

If you have been watching Bernie, you know that this is not how he will run his presidency.

Queequeg said:

Bernie is the only real alternative to the showman - he speaks and acts from conviction... the only question is then, does he have enough people who share his vision and are not too cynical to throw their vote to Hilary simply because they can't be sure that he has a chance in a general election.

Malcolm wrote:

After today's, "We came, we saw, he died," I hope people will have the decency not to vote for Clinton.

Author: Malcolm

Date: Monday, February 29th, 2016 at 10:19 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

It is the "whatever" that is under scrutiny here. You claim experiences are the mind, and at the same time, deny they are the mind.

Astus said:

It all depends on what you mean by mind. Here I used it simply as another term for

experiences in general.

Malcolm wrote:

But according to you, there is nothing experiencing experiences. In this case then, experiences are impossible.

Astus said:

In order for there to be dependently originated appearances, there must be conditions. Conditions are between appearances, i.e. appearances are conditioned by appearances.

Malcolm wrote:

So, there can't be any invisible conditions?

Astus said:

actually what you have said is that appearances are the experiences themselves. This can only be the case if the mind is its own appearances, appearing to itself, independently of any other cause or condition.

Again, what do you call mind? You seem to use it as if it were a single entity ("appearing to itself"), and that I do not do.

Malcolm wrote:

[/quote]

I see, so for you one mind appears to another mind, unrelated?

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:30 PM

Title: Re: What is a "sentient being"?

Content:

Sherab Dorje said:

So there are phenomena existing outside of mind that are apprehended via the sense organs (given the existence of certain conditions like light, space, etc...) and then defined by the mind(s). It's the classic abhidharma/abhidhamma approach.

Astus said:

Appearances are what is experienced. While we may assume external phenomena, it does not change that all we have are perceptions, but it splits (categorises) the experiences to internal (subjective) and external (objective).

Malcolm wrote:

No, actually what you have said is that appearances are the experiences themselves. This can only be the case if the mind is its own appearances, appearing to itself, independently of any other cause or condition.

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:28 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

And we set them up from what cause? How does this setting up even happen? How can there be relations if there are no entities apart from the mind?

Astus said:

Whatever we perceive are what we experience. To imagine something behind/beyond what is experienced is only conjecture and irrelevant. At the same time, attributing independence to perceptions, separate existence from experience, is how substantiality is established and suffering ensues.

Malcolm wrote:

It is the "whatever" that is under scrutiny here. You claim experiences are the mind, and at the same time, deny they are the mind.

In absence of external objects, at least Yogacara posits that appearances of subject and object arise from activated traces (vasana). You however fail to even give that much of an account. You cannot even explain the dependent origination of appearances, much less how it is that dependent origination = dharmakāya. In order for there to be dependently originated appearances, there must be conditions. But your experiences/mind just does not account for conditions at all. Your theory is incoherent.

Author: Malcolm

Date: Monday, February 29th, 2016 at 6:05 PM

Title: Re: What is a "sentient being"?

Content:

muni said:

Freedom from I and its' biased perception = no form, no feeling, no perception, no impulses... Then no eyes, no nose, no ears, no body, no tongue, no mind...no object of mind = no grasping-no clinging. Not conditioned.

Then seeing, hearing, smelling.....I-less no clinging.

Suffer and harm due to the sense or apprehended belief in "I -thought" = sentient beings.

Malcolm wrote:

Bases on this plant clearly qualify, since they defend themselves...

Author: Malcolm

Date: Monday, February 29th, 2016 at 10:57 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Trees exhibit both discrimination and knowledge hence, they have minds, as do other plants.

undefineable said:

To show this, the patterns of electrical signals in trees would have to bear some relation to the pattern of electrical signals in human brains while those humans are engaged in tasks involved in discrimination and knowledge.

Until [or unless this is!] that time, who knows?

Malcolm wrote:

That Rubicon has already been crossed.

Author: Malcolm

Date: Monday, February 29th, 2016 at 10:56 AM

Title: Re: What is a "sentient being"?

Content:

jundo cohen said:

One problem with sentient beings perhaps (at least the human kind) is that they are so sentient that they spend their days and days arguing about what is a "sentient being" ...

On the other hand, plants (whether sentient or not) do not spend their time arguing about what are "plants." Perhaps because they know just who they are, or are just what they are. They simply grow toward the sun in Spring.

Malcolm wrote:

Really, Jundo, thats all they do?

jundo cohen said:

Even if that is "all they do", that is certainly enough. Growing, flowering, returning to the earth, then to repeat in the Spring. Perhaps all that is more productive than such a discussion!

If you want to know if they ponder doing any more, you had better ask the plants.

Gassho, J

Malcolm wrote:

Oh, Jundo, such a reductionist view...

Author: Malcolm

Date: Monday, February 29th, 2016 at 10:38 AM

Title: Re: What is a "sentient being"?

Content:

seeker242 said:

Kinda like if you don't want to acknowledge equivocation taking place, just deny it!

Malcolm wrote:

When it concerns plant intelligence, there are just whole areas that you refuse to accept just because it does not correspond with your preconceptions.

seeker242 said:

Agreed! I refuse to accept it's possible to say a tree has a mind, without first redefining what the word "mind" means.

Malcolm wrote:

Mind mean mind, there is no reason to redefine it. Minds are discriminating and knowing. Trees exhibit both discrimination and knowledge hence, they have minds, as do other plants.

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:57 AM

Title: Re: What is a "sentient being"?

Content:

jundo cohen said:

One problem with sentient beings perhaps (at least the human kind) is that they are so sentient that they spend their days and days arguing about what is a "sentient being" ...

On the other hand, plants (whether sentient or not) do not spend their time arguing about what are "plants." Perhaps because they know just who they are, or are just what they are. They simply grow toward the sun in Spring.

Malcolm wrote:

Really, Jundo, thats all they do?

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:56 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Right, you and the climate change denial people. If you dont like the science, just deny it.

seeker242 said:

Kinda like if you don't want to acknowledge equivocation taking place, just deny it!

Malcolm wrote:

When it concerns plant intelligence, there are just whole areas that you refuse to accept just because it does not correspond with your preconceptions.

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:16 AM

Title: Re: Hello, bright people

Content:

Donatas said:

Hello everyone. My name is Donatas and I am really new in Buddhism. First thing that grabbed my attention to it really hard was "The Tibetan Book of the Dead". Since then I'm studying that book as much as I can and together with that I try to learn about Buddhism as much as possible. Hopefully this forum will boost the speed of learning!

Malcolm wrote:

If you want to understand this book you need the empowerment, instructions and so on, more importantly, a qualified guru.

Author: Malcolm

Date: Monday, February 29th, 2016 at 9:07 AM

Title: Re: What is a "sentient being"?

Content:

daelm said:

Fella, those have been the definitions of the English words for centuries. What the Sanskrit has been applied to or not applied to is irrelevant to the research community under discussion. Take that up with (a) the people who translated into the English terms, and the (b) the community if use who applied the Sanskrit to whatever is has been applied to.

The facts are fairly straight forward. They're not dependent on whether you like them. The research into plant sentience indicates plant sentience. There is evidence for further research. And there are questions about what kind of evidence would be conclusive. Thats the state of things.

If you were the person in the parent thread bitching that plant sentience had no science our reason behind, you should now be thoroughly aware that it does, and what that is. Next time just say "oh, I never knew that."

The fact that this places you on conflict with your preferred beliefs is not the research community's problem. It's yours. They're are many ways you can try deal with it, but the weakest and shabbiest is to refuse to acknowledge their work and cast aspersions on

definitions that make you uncomfortable. If you don't want to engage with the actual material and the debate, that's great. You are not required to. Many people bow out. No issue with that.

d

seeker242 said:

I'm sorry, I do not consider the redefining of terms to be reasonable, not in the slightest. It's not reasonable to redefine terms in order to fit the research goals. That's just poor science. I'm quite aware that there is "science" behind it. I don't not agree that it's reasonable science...not in the slightest.

Malcolm wrote:

Right, you and the climate change denial people. If you don't like the science, just deny it.

Author: Malcolm

Date: Monday, February 29th, 2016 at 6:52 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

In general, you have asserted that all objects are merely projections of the mind itself.

Astus said:

In the sense that it is through categorisation that we set up things and relations between them.

Malcolm wrote:

And we set them up from what cause? How does this setting up even happen? How can there be relations if there are no entities apart from the mind?

Author: Malcolm

Date: Monday, February 29th, 2016 at 5:31 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

This does not solve anything, since you have effectively ruled out all causation for the mind, you are effectively left with an inherent causeless mind, which is also insentient since there is no objects which it can cognize.

Astus said:

I don't see how, unless you mean a cause for the mind-stream that is something else than mind.

Malcolm wrote:

In general, you have asserted that all objects are merely projections of the mind itself.

But there is no way these projections of the mind can be projected, there is also no basis for their impression. Since you have rejected subject and object even conventionally, you cannot account for cognition at all, and so therefore, your emptiness/mind is just a blank absence with no awareness at all.

Author: Malcolm

Date: Monday, February 29th, 2016 at 5:12 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

experiences supported on what? Are those experiences the same as or different than the subject experiencing them?

Astus said:

Experiences are streams of phenomena on what we project subject and object. It is like paratantra of the three svabhavas.

Malcolm wrote:

This does not solve anything, since you have effectively ruled out all causation for the mind, you are effectively left with an inherent causeless mind, which is also insentient since there is no objects which it can cognize.

At best, you have wound up with the passive purusha of Sāṃkhya.

Author: Malcolm

Date: Monday, February 29th, 2016 at 4:39 AM

Title: Re: POTUS 2016

Content:

Johnny Dangerous said:

Doesn't make them not Buddhist, just means they are ignorant in this instance, hopefully not willfully ignorant, but sometimes I wonder.

Malcolm wrote:

It makes them someone who associates with evil friends, which destroys their refuge. Hence, they can no longer be considered followers of the Buddha's Dharma until they see the faults in the object with whom they are associating, and regret their association utterly.

Author: Malcolm

Date: Monday, February 29th, 2016 at 4:11 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

I see, so you are proposing a nondependent consciousness then, since experiences are

just mind, are indivisible from the mind, and are therefore, caused by the mind itself, without reference to any other cause or condition. You just argued yourself into the Vedanta corner.

Not even yogacara abandons external objects conventionally.

Astus said:

That would apply if I talked of a single mind. What I said, however, is that dependent appearances - all dharmas - occur as experiences.

Malcolm wrote:

experiences supported on what? Are those experiences the same as or different than the subject experiencing them?

And what the three dharma that be construed of as experiences, or even as appearances, at all?, space and the two cessations; four if you add emptiness to the those three.

Author: Malcolm

Date: Monday, February 29th, 2016 at 4:08 AM

Title: Re: POTUS 2016

Content:

Lukeinaz said:

Is it possible to be a practitioner of the buddhadharma while at the same time supporting Trump?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Monday, February 29th, 2016 at 3:22 AM

Title: Re: Authoritarian personality

Content:

maybay said:

Interested or cynical? It makes perfect sense to me why people would want this. Isn't it what we want in a guru-chela relationship? Total unswerving devotion.

Malcolm wrote:

Nope. We want our chela to be completely free and awake. Not unswervingly devoted. Chelas are not dogs.

Author: Malcolm

Date: Monday, February 29th, 2016 at 2:16 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

So appearances are outside the mind?

Astus said:

No. There is just mind/experiences. From what did you conclude that?

Malcolm wrote:

I see, so you are proposing a nondependent consciousness then, since experiences are just mind, are indivisible from the mind, and are therefore, caused by the mind itself, without reference to any other cause or condition. You just argued yourself into the Vedanta corner.

Not even yogacara abandons external objects conventionally.

Author: Malcolm

Date: Monday, February 29th, 2016 at 1:56 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

<http://thefederalist.com/2015/07/28/how-close-was-donald-trump-to-the-mob/>

Being a loudmouth bigot, the Archie Bunker of 2016 who says what people are too afraid to say, is working well for Donald Trump. But it's time to hold his feet to the fire. This is a man who did a significant amount of business with mass murderers whose plunder of public and private funds added up to billions. What did he know about them? Maybe more importantly, what do they know about him?

We need to welcome Donald Trump to his new place in serious national politics with a cold, hard look at the crooks, conspirators, and criminals who peopled his early career. Either the Donald will attempt to weather such scrutiny, or he will disappear from the race under it. Either way, that scrutiny needs to start now.

Author: Malcolm

Date: Monday, February 29th, 2016 at 1:54 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump uses illegal laborers:

<http://www.nytimes.com/1991/04/27/nyregion/judge-says-trump-tower-builders-cheated-union-on-pension-funds.html>

They were Polish immigrants who suffered low wages and long hours, lived on junk food and sometimes slept at the work site -- all in the interest of meeting the deadline to build Trump Tower, the gilded centerpiece of Donald Trump's real-estate empire, which has all but disintegrated in recent months.

But now, after years of legal wrangling, the empire must pay.

In a ruling released on Thursday, a Federal judge found that Mr. Trump, a group of his associates and a union official conspired to avoid paying pension and welfare-fund contributions by hiring the immigrants to demolish the old Bonwit Teller building on East 57th Street at Fifth Avenue to make way for Trump Tower.

The ruling, by Judge Charles E. Stewart Jr. of the Southern District, found, in the behavior of the various defendants, "a conspiracy to deprive the funds of their rightful contribution."

Author: Malcolm

Date: Monday, February 29th, 2016 at 1:24 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

What is the difference between space and mind?

You are missing this point.

Astus said:

There is no space outside the mind, so I do not propose some inanimate thing. Appearances are experiences - i.e. the five aggregates (PP8000 12.2), the six sensory areas (SN 35.23). In other words, the emptiness-awareness of the mind is emptiness-interdependence, where awareness is consciousness of appearances (not an independent awareness without phenomena). Using basic terminology, no-self is that there is no self in the aggregates, it is a description of the aggregates, and not an entity called no-self.

Malcolm wrote:

So appearances are outside the mind?

Author: Malcolm

Date: Monday, February 29th, 2016 at 12:37 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Dharmakāya is a result of seeing the nature [dharmatā] of those things, it is the subject.

Astus said:

True, it is a term used for the nature of buddhas. Still, their nature is not different from the nature of appearances. How could they be separated, since beings themselves are appearances?

Malcolm wrote:

What is the difference between space and mind?

You are missing this point.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 11:46 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump on KKK:

<http://mediamatters.org/video/2016/02/28/cnns-jake-tapper-presses-donald-trump-to-condem/208862>

JAKE TAPPER (HOST): I want to ask you about the Anti-Defamation League, which this week called on you to publicly condemn unequivocally the racism of former KKK Grand Wizard David Duke, who recently said that voting against you at this point would be treason to your heritage. Will you unequivocally condemn David Duke and say that you don't want his vote or that of other white supremacists in this election?

DONALD TRUMP: Well just so you understand, I don't know anything about David Duke, OK? I don't know anything about what you're even talking about with white supremacy or white supremacists. So, I don't know. I don't know, did he endorse me, or what's going on? Because, you know, I know nothing about David Duke. I know nothing about white supremacists. And so you're asking me a question that I'm supposed to be talking about people that I know nothing about.

TAPPER: But I guess the question from the Anti-Defamation League is even if you don't know about their endorsement there are these groups and individuals endorsing you, would you just say unequivocally you condemn them and you don't want their support?

TRUMP: Well I have to look at the group. I don't know what group you are talking about, you wouldn't want me to condemn a group that I know nothing about; I'd have to look. If you would send me a list of the groups, I will do research on them and certainly I would disavow if I thought there was something wrong, but --

TAPPER: The Ku Klux Klan?

TRUMP: -- you may have groups in there that are totally fine and it would be very unfair. So give me a list of the groups, and I'll let you know.

TAPPER: OK, I mean I'm just talking about David Duke and the Ku Klux Klan here, but --

TRUMP: I don't know any -- honestly I don't know David Duke. I don't believe I've ever met him. I'm pretty sure I didn't meet him, and I just don't know anything about him.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 11:42 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

[quote="Mother's Lap"]It's a designation for the realisation of an enlightened being, which cannot be pointed at as a 'thing', correct? If the realisation could be pointed to as a 'thing' or object, it would lead to the fault of taking the dharmakaya as something 'out there' as you pointed out above.[/quote]

Well, it can be considered a dharma, but not a thing.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 11:23 PM

Title: Re: What is a "sentient being"?

Content:

Mother's Lap said:

The dharmakaya emanates the rupakayas in order to operate within the conditioned, but how does the unconditioned fundamentally manifest/interact/operate with the conditioned, i.e. jump the un/conditioned barrier?

Malcolm wrote:

The rūpakāyas are emanated as a result of realizing dharmatā; the dharmakāya is just the the total realization of the unfabricated nature of the mind — it is not like there is some dharmakāya out there, issuing forth avatars like Vishnu.

Mother's Lap said:

Right, so the appellation of 'unconditioned' is little more than prapranca (as the Madhyamakalamkara demonstrates the three unconditioned dharmas to be)?

And to bring it back around, do Nyingmapas and Sakyapas believe that enlightened beings can emanate unenlightened beings?

Malcolm wrote:

No, it is not merely prapañca, it is a conventionally important distinction. Confuse conditioned and unconditioned and you confuse basis, path and result.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 11:17 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

If Trump by some insane karma gets the Presidency, we can expect to see much more of this:

Muslim-American men shot dead in Indiana

<http://www.aljazeera.com/news/2016/02/muslim-american-men-murders-barely-ripple-160228003914813.html>

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:44 PM

Title: Re: What is a "sentient being"?

Content:

seeker242 said:

Yes, this is why they are redefining the term sentience as well. The "definitional heavy lifting" as you call it, is what I would call "equivocation".

Definition of cognition in English:

noun

[mass noun]

1The mental action or process of acquiring knowledge and understanding through thought, experience, and the senses.

<http://www.oxforddictionaries.com/definition/english/cognition>

Cognition has always been considered a mental action. And of course, a mental action, by definition, requires a mind. Therefore, cognition requires a mind. Since trees do not have a mind cognition for a tree is impossible. Unless of course you were to redefine what a mind is. But if you do that, that's just more equivocation. If one says cognition does not require a mind, then you are changing it from "a mental action" to something else. AKA a redefining of the terms.

simon's point, above, makes this evident.

The point above only appears to make this evident by leaving out important information. Which is the fact that the sanskrit Saṃjñā has never been traditionally attributed to life forms in Kingdom Plantae.

Malcolm wrote:

If, as you do, argue, from first the dogmatic first principle that trees do not have minds (which is simply a bald assertion), then of course they will not have cognitions.

What is presently being contested the the idea that trees and plants in general do not have minds. When we speak of plant intelligence, we do not mean something without a mind, like AI.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:41 PM

Title: Re: What is a "sentient being"?

Content:

Mother's Lap said:

The dharmakaya emanates the rupakayas in order to operate within the conditioned,

but how does the unconditioned fundamentally manifest/interact/operate with the conditioned, i.e. jump the un/conditioned barrier?

Malcolm wrote:

The rūpakaṃśas are emanated as a result of realizing dharmatā; the dharmakāya is just the the total realization of the unfabricated nature of the mind — it is not like there is some dharmakāya out there, issuing forth avatars like Vishnu.

Veering a little off topic here.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:36 PM

Title: Re: POTUS 2016

Content:

dmr82 said:

Trump has already won. It's obvious. He knows it and it's dawning upon most of you by now. He's just going through the motions for show.

The thing is most of the haters are people locked up in their mental prisons and suffering from comfortable inertia who are absolutely shocked at the display of power they are witnessing. Here is someone standing before the whole world and fearlessly speaks his heart. It makes you realize maybe you've been wasting your life in distraction and entertainments when you could have been accomplishing things both in your spiritual practice and in the quality of your life. You can't accept this so your regret turns to full hate which you project onto Trump who is simply tired of seeing America being ripped off and being lead by incompetent quasi wannabe leaders. For the rest of us and the majority of America we welcome Trump as the new leader in a world of fake political correctness and special interest.

Malcolm wrote:

I don't hate Trump, I just recognize him for what he is, a racist, elitist demagogue, just one more one percentor trying to screw the American people.

The Republicans are already preparing to broker the Republican convention.

As far as rip offs go, Trump has ripped off the American people for billions already in (4) failed businesses and is being sued for fraud over Trump University by the AG of New York.

I know you have a resistance to facts, dmr82, but I will feel a bit sad for you when this is all over.

And there is no majority in America for Trump. At best he pulls down 35 percent of the Republican vote, mostly uneducated White male, and Romney showed in the last

election, White votes do not win the Presidency any more.

If Trump does manage to be elected by some insane twist of fate, this country will be fracked, it may never recover intact.

#FeeltheBern

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:22 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

You defined dharmakaya as dependent origination. This is a clear error.

Astus said:

Why is that? Is there perhaps an emptiness outside of appearances? Or is it some inherent knowing maybe that makes it independent? Please elaborate.

Malcolm wrote:

Dependent origination does not exist apart from things, with things there is no dependent origination.

Dharmakāya is a result of seeing the nature [dharmatā] of those things, it is the subject.

As the Buddha said:

The buddhas see dharmatā,
the guides are dharmakāya;
the latter cannot be known without
without knowing dharmatā.

Further, the dharmakāya is defined as unconditioned, as the Vimalakīrti Sūtra states:

The kāya of the tathagata is unconditioned.

Now, on the other hand, dependent origination is clearly defined as conditioned, as the Ārya-karuṇāpūṇḍarīka-nāma-mahāyāna-sūtra

All phenomena that are called "dependently originated" are understood to be seen as conditioned.

Thus, if you call dependent origination "dharmakāya," you are making a fundamental error in judgement which leads to dharmakāya being impermanent, etc.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 9:29 PM

Title: Re: POTUS 2016

Content:

dmr82 said:

The people who love America love Trump. Those who hate America are the ones accusing Trump of being this or that as they can't disprove anything he says because its the truth plain and simple.

Malcolm wrote:

Every word out of Trump's mouth is either a huge exaggeration or an outright lie. He places very little value on the truth. He is a spectacle to be sure, but a spectacle that only fools can admire. He is the very epitome of the !%, who are a plague on this earth.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 3:30 PM

Title: Re: Vain enough to give, not generous enough to receive

Content:

maybay said:

Question is, why do we wait until we're dead to be generous?

Malcolm wrote:

Taxes.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 3:08 PM

Title: Re: LSD

Content:

mirrormind said:

In which text(s) does Garab Dorje talk about hallucinogens as a method for the stubborn?
Are any specific substances mentioned?

Malcolm wrote:

The commentary to the Single Son Of All the Buddhas Tantra in the Vima Nyinthig. Datura. It is used for invoking mundane visions to show that our mundane vision and our mundane mind are plastic, not rigid. People who have never tripped often have a subtle clinging to their minds as being immutable, which is hard to overcome merely through standard forms of practice. That said, no one should construe from this that I am insisting that people run right out and find acid or shrooms. Also, improperly used, ayahuasca can cause provocation problems, very serious.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:44 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump definitely has the Fascist vote, whether he wants it or not:

<http://www.politico.com/story/2016/02/donald-trump-jean-marie-le-pen-endorsement-219896>

<http://www.cnn.com/2015/08/25/politics/david-duke-donald-trump-immigration/>

Fascists know their own...

And the idea that Trump is a bodhisattva emanation is pure delusion...

Author: Malcolm

Date: Sunday, February 28th, 2016 at 10:26 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

This is merely one, and very incomplete definition. And here, it clearly refers to realization of the nature of things, not to the things themselves.

Astus said:

Please clarify what problem you see there.

Malcolm wrote:

You defined dharmakaya as dependent origination. This is a clear error.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 3:34 AM

Title: Re: What is a "sentient being"?

Content:

Astus said:

Dharmakaya is interdependence itself.

Sherab Dorje said:

In which case it cannot be dependently arising since (according to Nagarjuna) something cannot arise from itself as a cause.

Astus said:

Change does not come from change, it is merely a concept. Dharmakaya is the nature of buddhas, dharmadhatu is the nature of everything, and both are emptiness, and emptiness is dependent origination.

Based on statements made in

<http://www.accesstoinsight.org/tipitaka/mn/mn.028.than.html> and

<http://www.accesstoinsight.org/tipitaka/sn/sn22/sn22.087x.wlsh.html> we read this in the Shalistamba Sutra (tr N. Ross Reat, p 32):

"How, then, does one see conditioned arising? In this connection, it is said by the Lord: 'Whoever sees-this conditioned arising (which is), always and ever devoid of soul, truly undistorted, without soul, unborn, not become, not made, not compounded, unobstructed, inconceivable, glorious, fearless, ungraspable, inexhaustible and by

nature never stilled, (he sees Dharma). And whoever sees Dharma (which is) also always and ever devoid of soul... and by nature never stilled, he sees the unsurpassable Dharma-body, the Buddha, by exertion based on right knowledge in clear understanding of the noble Dharma.""

Thus we see that it goes back to the earliest texts. May also check "Pratityasamutpada and Dharmadhatu in Early Mahayana Buddhism" in <https://books.google.hu/books?id=9a7qBgAAQBAJ>, p 11-28. And there is also some East Asian teachings, in particular those of the Huayan school, where they discuss the dharmadhatu as total interdependence being the ultimate reality. As Sung-bae Park sums up: "In the final analysis, the patriarchal faith which affirms that "I am Buddha" is the realization of the dharmadhatu of dependent origination." (Buddhist Faith and Sudden Enlightenment, p 26)

Malcolm wrote:

This is merely one, and very incomplete definition. And here, it clearly refers to realization of the nature of things, not to the things themselves.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 3:32 AM

Title: Re: LSD

Content:

Malcolm wrote:

I will simply restate what I have stated before, in terms of Dharma practice, hallucinogens have only one purpose, and that is for people who stubbornly cling to the idea that their minds are fixed substances, hallucinogens will undermine their stubborn clinging to this idea, that's it.

They hmay have other uses, but none Dharmic.

dzogchungpa said:

Well, I guess that settles it then.

BTW, I noticed this new book in a bookstore last night:

<https://www.amazon.com/Sacred-Knowledge-Psychedelics-Religious-Experiences/dp/0231174063>

It looks promising.

Malcolm wrote:

Well, it does, should they regard Garab Dorje as any sort of authority.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 3:05 AM

Title: Re: LSD

Content:

Malcolm wrote:

I will simply restate what I have stated before, in terms of Dharma practice, hallucinogens have only one purpose, and that is for people who stubbornly cling to the idea that their minds are fixed substances, hallucinogens will undermine their stubborn clinging to this idea, that's it.

They may have other uses, but none Dharmic.

Author: Malcolm

Date: Sunday, February 28th, 2016 at 1:08 AM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

Interesting to see this thread pop up now.

Herbie, thanks for the tip. I downloaded the book on your recommendation and I'll check it out.

Malcolm, are you familiar with Hopkins' Final Exposition of Wisdom, and do you think I'll find that missing link of causality there? Can you be more specific about what I'm missing?

Malcolm wrote:

The back ground for discussing conditionality is found in the lengthy discussion of the six causes and four conditions in chapter two. One must be acquainted with these ideas from abhidharma if one really hopes to understand what is being critiqued by Madhyamaka.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 11:19 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Yes, it would render dependent origination unconditioned, and this is rejected even Abhidharmakoshaśābhasya.

Sherab Dorje said:

Do you mean it would render the Dharmakaya conditioned? My understanding is that the Dharmakaya (Tathagatagarbha, Mahamudra, Dzogchen, etc...) is unconditioned.

Malcolm wrote:

It would have to be one way or the other. Anyway, Dharmakaya is the mind of all the buddhas, it is not dependent origination, it is the mind that abandons all that is to be abandoned and obtains all that is to be obtained.

Welcome back Greg.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 8:57 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

A racist, paranoid clown, followed by other racist, paranoid clowns.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 7:55 PM

Title: Re: Inherency and the Object of Negation

Content:

Jeff H said:

Ok thanks, both of you. These answers give me some fodder to work with. What I hear is that both functioning things and interaction of any sort necessarily imply mutual dependence of some sort. I need to sit with that for a while.

I think I'm trying to scratch a spot I still can't quite reach ... or adequately describe to willing scratching assistants. It's been with me since I started with Tibetan Buddhism and I think it's something like a nagging idea that just maybe things could somehow be partially independent.

Anyway, an added bonus in this thread is hearing from you, Clive. Nice to see someone from the View On Buddhism forum here in DW!

Malcolm wrote:

most of your difficulty in understanding this point comes from not having properly understood the theory of causes and conditions laid out in Abhidharma.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 5:32 PM

Title: Re: What is a "sentient being"?

Content:

Astus said:

Dharmakaya is interdependence itself.

Sherab Dorje said:

In which case it cannot be dependently arising since (according to Nagarjuna) something cannot arise from itself as a cause.

Malcolm wrote:

Yes, it would render dependent origination unconditioned, and this is rejected even Abhidharmakoshabhasyam.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 12:43 AM

Title: Re: POTUS 2016

Content:

DGA said:

I have a slightly different take, Malcolm. Trump's real talent isn't business, it's acting like a businessman--performing the caricature of a tycoon according to the expectations of people who don't mix with the truly wealthy, but aspire to. This is why he was so much more successful as a public figure than a capitalist--his books, media appearances, and especially his reality show were more lucrative for him than his often losing investments have been.

Malcolm wrote:

Hence the importance of his BRAND.

DGA said:

Running for president is now just another grift. Politicians run for this office as a means to promote themselves as plausible media figures. It worked for Mike Huckabee for a while, and also for Sarah Palin for a while. It seems to be working for drowsy Ben Carson. They're running for a seat on a cable news network, a book deal, a lecture tour--you know, easy money. This has been a means for Trump to keep his media brand current.

Malcolm wrote:

We have the same take, my statement is merely laconic, as usual.

DGA said:

I would like to say something nice about Donald Trump now. I am earnestly thankful to Trump for being the first Republican of any stature to call out G.W. Bush's incompetence while campaigning for public office. All the pieties and make-believe held dear by supporters of the Bush clan decisively lost under Trump's rhetorical fist (this after Jeb Bush tried to get his brother's help in South Carolina, and said he'd do the president thing a lot like his brother did). For putting a nail in the coffin of the Bush dynasty, Mr Trump, I give you my heartfelt thanks. Too bad it was fourteen years late.

Malcolm wrote:

Don't count your chickens. You recall how many times Reagan ran for POTUS? Jeb Bush is young, he has at least two more POTUS campaigns in him.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 12:17 AM

Title: Re: POTUS 2016

Content:

Queequeg said:

Bernie does something similar to Hilary. He doesn't play that threading the needle focus group messaging. He starts with principles he believes and talks directly from there. Its why he appears genuine compared to Hilary with her head nodding and pointing at strangers in the crowd. Feel bad for her that she tries so hard and falls so flat no matter what.

Malcolm wrote:

However, the obvious difference between Trump and Sanders is that Trump does not actually believe in anything. He just wants to be POTUS. Frankly, Sanders is running because he see that our country is on the brink of critical choices that will affect us for the next three generations. He actually cares, whereas Trump just does not want to to see people littering the sidewalks outside Trump Tower — it hurts his brand.

Author: Malcolm

Date: Saturday, February 27th, 2016 at 12:08 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

But Buddhadharma is presented as a path to a mode of perception that is inconceivable.

undefineable said:

Here, it appears to me to be being presented as a path to a mode of non-perception (i.e. neither sentience nor non-sentience) - in public. Discussions as to the wisdom of debating sunyata in an open online forum have been had before here in any case, I believe

Malcolm wrote:

No, this would mean that Buddhahood never transcends the fourth formless ayatana. Some people may have this misunderstanding, but I have not seen anyone actually make this claim on this thread so far.

It is fine to discuss emptiness online, we are not ignorant peasants, nor are we committed to some eternalist tradition. And if they stumble across such discussions, so what?

"Buddhists" really need to lighten the f%^ up.

M

Author: Malcolm

Date: Friday, February 26th, 2016 at 11:41 PM

Title: Re: What is a "sentient being"?

Content:

undefineable said:

'Poison of emptiness'-type teachings, against presenting beginners with arguments such as panpsychism (I would argue) that cannot be understood intellectually, are still worth bearing in mind, I feel. Buddhism will put many people off if it is presented as a path to a mode of perception that is **completely** incomprehensible - regardless of the truth of that statement.

Malcolm wrote:

But Buddhadharma is presented as a path to a mode of perception that is inconceivable.

Author: Malcolm

Date: Friday, February 26th, 2016 at 9:30 PM

Title: Re: What is a "sentient being"?

Content:

DGA said:

That's something else to clarify. What's the difference between the categories "sentient beings" and "Buddhas"?

Malcolm wrote:

At base, sentient beings are afflicted, and have severe limitations in terms of their knowledge of phenomena. Buddhas have neither afflictions nor any limitations on what they may know.

Author: Malcolm

Date: Friday, February 26th, 2016 at 8:59 PM

Title: Re: Overview on Sakya-Teachings?

Content:

WeiHan said:

Not sure if my understanding is correct.

Lam Dre is the most detailed and comprehensive Tantric Mahamudra system in its original Indian form to be ever preserved in Tibetan Buddhism.

Malcolm wrote:

This is not correct. Lamdre is a heterogeneous system which uses the Vajra Verses of Virupa as an exegetical basis for organizing these heterogeneous elements into a path. For example, the 28 connate dharmas are from Dombhi Heruka's Sahajasiddhi, the method of meditating clarity and emptiness comes from Guhyasamaja Tantra and Saraha, etc. There are many such examples.

If you want a comprehensive overview, look at Treasures of the Sakya Lineage, there is a section on the history and teachings of Sakya I ghostwrote for Khenpo Migmar Tseten.

Author: Malcolm

Date: Friday, February 26th, 2016 at 7:54 PM

Title: Re: What is a "sentient being"?

Content:

undefineable said:

a legitimate reaction to your apparent argument might be to cause as much suffering as you like because there's no such thing or spectrum as sentience

daelm said:

Actually, I think you're attributing far too much sophistication to us

Historically, it's been the denial of sentience to categories of being that results in appalling cruelties, not the attribution. The attribution of traits increases respect and reverses cruelties - it's one of the premises of anti-racism work, that a person you know in all their complexity and nuance can no longer be treated with cruelty, and it's the reason that soldiers are still trained to dehumanize the enemy as preparation for battle, why vivisection was normal, and so on. It's possible that in the future, people will draw the conclusion you suggest based on the recognition of sentience in more things, but that has never happened before.

It's also not likely to lead to Jainism. We recognise sentience in animals these days, but we still use them in ways that hurt them, often of necessity. We'll do the same with plants. It's the pragmatism of samsara. What will change, as it has and is busy doing with animals, is that our engagement becomes more nuanced and more complex.

d

Author: Malcolm

Date: Thursday, February 25th, 2016 at 9:49 PM

Title: Re: What is a "sentient being"?

Content:

Wayfarer said:

But my approach to the 'nature of mind' is different, in that I say that mind is never 'an object of perception' - it is not 'out there' and can't be known as any kind of essence, substance, or in any objective sense. It is always the 'unknown knower, the unseen seer', which is a pre-Buddhist idea from the Upanisads.

Astus said:

That kind of inherent knowing is indeed the atman of the Vedanta. In Buddhism that is completely refuted, so it cannot really serve as a definition of sentience.

Malcolm wrote:
Yup, Wayfarer is a Vedantin.

Author: Malcolm
Date: Thursday, February 25th, 2016 at 8:48 PM
Title: Re: What is a "sentient being"?
Content:

Wayfarer said:

I know that 'drawing the line' is difficult, but there are still differences between animals and plants, organisms and minerals, humans and non-human creatures. The fact that those differences are hard to specify exactly, doesn't mean they're not real. And I will stand by the claim that animals and humans are sentient beings, while sunflowers and jellyfish are not.

Malcolm wrote:
Well, dogmatism is always comforting.

Author: Malcolm
Date: Thursday, February 25th, 2016 at 6:46 AM
Title: Re: POTUS 2016
Content:

Jeff H said:

Malcolm, you have said if Hilary gets it you would vote Green Party. Isn't that a de facto vote for Trump (assuming he gets it)? A write-in for Bernie would be the same, I think. How about Cruz or Rubio vs. Hilary?

Malcolm wrote:
Clinton will not win in a Trump/Clinton face off.

Bernie however will. So I submit to you, a vote in the primary for Clinton is a vote for Trump.

Bernie or bust!!!

Anyway, I am not voting against the GOP. I am voting for Bernie Sanders.

If American voters are stupid enough to think that Hillary represents a real choice, they deserve the consequences of their folly.

Author: Malcolm
Date: Thursday, February 25th, 2016 at 6:44 AM

Title: Re: POTUS 2016

Content:

dmr82 said:

It's called leadership.

Malcolm wrote:

It's called demagoguery. Trump is no leader. He is fool, but those who vote for him are greater fools still.

Author: Malcolm

Date: Thursday, February 25th, 2016 at 2:46 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Caucuses suck. Hillary's campaign staff cheated big time.

DGA said:

Cheating sucks. Both parties suck for running such undemocratic processes.

Malcolm wrote:

Bern it all down.

Author: Malcolm

Date: Thursday, February 25th, 2016 at 12:58 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Caucuses suck. Hillary's campaign staff cheated big time.

David N. Snyder said:

Election update:

Republicans:

Trump has now won New Hampshire, South Carolina, and Nevada

Cruz has won Iowa (barely)

Trump with big lead with 82 delegates so far

Cruz in 2nd place with 17 delegates

Democrats:

Hillary Clinton 52 delegates

Bernie Sanders 51 delegates

However, if you add in the Super delegates:

Hillary Clinton: 503
Bernie Sanders 70

So far it's looking like Hillary Clinton vs. Donald Trump

Wait a minute now which one is Republican and which one is Democrat?

(Hillary was a Republican in her youth and has ties to Wall Street and Trump espoused liberal ideas not too many years ago and is now a conservative)

Author: Malcolm
Date: Thursday, February 25th, 2016 at 12:36 AM
Title: Re: What is a "sentient being"?
Content:
Malcolm wrote:
The first two are based in sensations, the last is not.

Astus said:
That would make it a purely theoretical category. On the other hand, that "all fabrications/compounded are suffering", that is because they are impermanent and therefore do not provide stability, while at the same time one craves for something to rely on.

Malcolm wrote:
Whatever, this is how Shariputta teaches it in the Majjihma Nikāya.

Author: Malcolm
Date: Thursday, February 25th, 2016 at 12:15 AM
Title: Re: Alan Wallace - any experiences with his retreats?
Content:
lunak said:
thank you for your opinion, as I mentioned - I am already decided

but I have to disagree with this statement of yours: when everyone is still extremely open, vulnerable, impressionable and not yet integrated into regular life (or even regular communication), they press you really hard for contributions. I found this in bad taste. I base on my and my friends' cases; I didn't feel any pressing, and my friends either, with many Vipassana retreats being done. Moreover - I know people, who really didn't give much, or nothing, and nobody "pressed" them in any way. I am sorry if this happened to you, but still I would avoid generalizing your case to whole community.

Adamantine said:
Let me clarify: I was not personally pressed. However right after we broke silence we were all ushered into a room where we were shown videos about how great Vipassana

was and the prison experiments they've done which seemed fantastic but that bordered on propaganda, and then a long talk was given about how important it was to give donations so that other people could do the retreats, basically strongly encouraging reciprocity. They also were expecting to take donations on the spot, and were ready to accept credit cards, etc. When you come out of 10 days of absolutely no communication and then are made to sit through a type of fundraising drive it is more than an assault on the senses and makes one feel uncomfortable especially if one doesn't have much to offer. That's why I would prefer to have it really clear from the beginning that either I am a) offering something up front to cover costs or b) receiving the generosity of a sponsorship / scholarship. Financial issues are really the last thing I want to be confronted with thinking about immediately upon my reentry from retreat. I found it extremely abrasive. Perhaps that was just the case at that time and place in that location (a large center in Massachusetts which they were actively renovating / expanding) and it is different depending on where you are and who is in charge of the retreat. However I got the impression that it was part of the overall formula.

Malcolm wrote:

Goenka Vipassana is kind of cultish, if you ask me (no one did, but still).

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 11:58 PM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

I did a three year retreat on Lamdre, meditating all these topics step by step, and I disagree with you as to what this passage means.

However, Tshog bshad is excessively scholastic. I prefer the earlier view of the Lamdre path as expressed by Jetsun Dragpa Gyaltsen. I just prefer the pre-Sakya Pandita version of Sakya Vajrayāna teachings.

You are also neglecting the fact that the experiential vision part actually encompasses both the brief presentation of sūtra as well as Vajrayāna. The way things are explained in original Lamdre texts is very different than the Kadampaized and truncated Three Visions literature, which is quite late, actually, dating from the 14th century at the earliest, in Lama Dampa's commentaries.

Ngorchen Konchog Lhundrup was overly influenced by Kagyus (it's a fact, you can look it up), and I think this explains his gradualism to a large extent. Also his presentation of the view is felt to be somewhat hinky in some Sakyapa quarters.

M

Ivo said:

What you explain rings true. I am just sharing the way I was taught. I was explicitly instructed to do it step by step. I was young, diligent, did it well but did not like it particularly and switched to my own tradition the first moment I could. Later I read some things by Drakpa Gyaltsen and indeed he sounded like a yogi to me, something I definitely liked. But I didn't have the opportunity to study in depth other presentations of the Lam Dre, nor the slob bshad. I have no doubt that the Three Visions were "Kadampaized", it's quite obvious. Virupa would probably be quite amused by this development. Thanks for the clarification, it makes sense.

Malcolm wrote:

Basically, the Three Visions/Three Tantras literature is one, an attempt to provide a coherent graded path, second, a system of delivering the essentials of Lamdre, which is a vast heterogeneous system, into a single text convenient to teach to a large assembly. However, this stream lining has some notable downsides.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 11:42 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

The suffering of being conditioned.

Astus said:

Even for that there should be some experience present. Unconsciousness means no experience whatsoever. Or it simply means the general attribute of appearances being unsatisfactory, but even then, for those without mind there are no appearances.

Malcolm wrote:

There are three kinds of suffering: suffering of suffering, suffering of change, and the suffering of being compounded. The first two are based in sensations, the last is not.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 10:50 PM

Title: Re: What is a "sentient being"?

Content:

Wayfarer said:

A

So I am inclined to think that 'sentience' figures, on this scale, in the animal-human realms, i.e. plants are not sentient beings. (Interesting to note above that the prohibition on killing trees in the Pali texts was so as not to disturb the tree-devas, not because trees themselves are classified as 'sentient'.)

Malcolm wrote:

How is this different than not killing an animal so as not to disturb their minds? The body is not sentient in itself.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 10:46 PM

Title: Re: POTUS 2016

Content:

DGA said:

If Trump wins the nomination, look forward to another Clinton presidency, and perhaps Senate Majority Leader Harry Reid (D-Nevada), again.

Malcolm wrote:

I disagree. If Trump and Clinton face off, Trump wins. Sanders is the only one who beats Trump.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 10:45 PM

Title: Re: What is a "sentient being"?

Content:

seeker242 said:

I think you could say that a "sentient being" is a being who experiences dukkha.

Astus said:

There is a heaven of unconscious gods (asamjnisattva). What sufferings do they have?

Malcolm wrote:

The suffering of being conditioned.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 6:19 AM

Title: Re: How long do you meditate for?

Content:

Ivo said:

[

This is completely in accord with the oral instructions of the Lam Dre as I have received it from several masters, with the sutra part being gradual and progression to each subsequent stage entirely dependent on obtaining the specific signs of accomplishment of the previous one, according to the texts. This is how I have been led to do it myself, mostly in retreat. And the Hevajra wangs come after the completion of the preliminary contemplations of the pure vision. This intent is also extremely clearly

explained by Ngorchen throughout his commentary on the sutra part, where he explicitly states after each stage what one should achieve before progressing. It is throughout the whole text.

Yes, some masters teach it differently, especially when they teach the Lob She in one go, but the above is still a very alive tradition, and I have personally been led through it.

Malcolm wrote:

I did a three year retreat on Lamdre, meditating all these topics step by step, and I disagree with you as to what this passage means.

However, Tshog bshad is excessively scholastic. I prefer the earlier view of the Lamdre path as expressed by Jetsun Dragpa Gyaltzen. I just prefer the pre-Sakya Pandita version of Sakya Vajrayāna teachings.

You are also neglecting the fact that the experiential vision part actually encompasses both the brief presentation of sūtra as well as Vajrayāna. The way things are explained in original Lamdre texts is very different than the Kadampaized and truncated Three Visions literature, which is quite late, actually, dating from the 14th century at the earliest, in Lama Dampa's commentaries.

Ngorchen Konchog Lhundrup was overly influenced by Kagyus (it's a fact, you can look it up), and I think this explains his gradualism to a large extent. Also his presentation of the view is felt to be somewhat hinky in some Sakyapa quarters.

M

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 6:00 AM

Title: Re: LSD

Content:

tomamundsen said:

Ever heard of a thumbprint? I've only heard third-hand accounts and read reports online, but it sounds insane. Supposedly you start tripping the instant it touches your tongue... and lasts for days or weeks.

Ivo said:

Not the tongue, your palm. Originally, you would just press it into your palm. It is still done, although rare.

I am with Malcolm on this, with the addition that certain substances, most notably DMT (including Ayahuasca), Psilocybin, LSD and, with caution, MDMA, can definitely be helpful for serious practitioners in a retreat setting, used extremely sparingly. And they have indeed been proven to be very helpful for PTSD, addictions and other things in a

clinical setting. 90% of the people commenting on this thread admit that they have not even tried anything, how can you know if it is useful or not? Even Urgen Rinpoche had said that it can be useful for an advanced practitioner, as quoted by DJKR (who himself is not exactly innocent).

Having said that, all these things are a total distraction for the dualistic mind, and it seems that people with no stability in meditation can not use them much, as it becomes just another movie to watch, at best. So it is not "yes" or "no". It is something very powerful, which can be very dangerous in the wrong hands (most hands) and quite useful in skilled hands.

If one considers himself/herself a good meditator but is afraid to try a safe mind altering substance, as the first three above, it is quite funny. How will you cope when you die and loose all reference points? You can easily check how well you can handle the bardo state with a good dose of DMT. If you are honest with yourself it may be a great incentive to get back to the cushion.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 5:58 AM

Title: Re: What is a "sentient being"?

Content:

Matt J said:

If we reduce Buddhanture to impermanence, or more broadly, emptiness, I think that is not accurate. For example, this completely ignores the Third Turning sutras, and simply promotes the Second Turning as supreme. Personally, I think that what Dogen is referring when he says all things are Buddhanature is the non-duality of subject and object.

Astus said:

What school advocates those ideas of turnings?

Malcolm wrote:

An early version of Yogacara centered in Korea, preserved in the Tibetan canon, and I assume, the Chinese canon as well.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 5:57 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Therefore, the mere fact that plants are capable of metabolism implies directly that they are capable of cognition. Hence they are sentient.

Astus said:

OK, let's start there then, that plants are sentient beings. What brings a being to be born

as a plant? Is that a separate type of birth, or should it be included among animals, considering that they could be taken as the dumbest form of existence? Why was that not recognised by the Buddha and his followers?

Malcolm wrote:

Simple put, the conventions of the day generally circumscribed what "sentient" could mean.

I don't think we can consider plants "dumb," their intelligence is as inscrutable to us as the intelligence of some alien race. But obviously Buddha placed importance on not harming plants, and we can observed this from Vinaya, among other places.

In the end, the basic failure of these conversations derives from the traditionalist urge to argue from some perceived "authority." It's like arguing that Meru Cosmology should be accepted at face value.

Then there is this — when you cut a planarian flatworm in two, it becomes two separate creatures. If you cut it into tiny pieces, each piece will regenerate as a separate individual.

<https://en.wikipedia.org/wiki/Planarian>

Are planarians sentient beings? I think so. This then raises the question of how such consciousness that they possess individuates when a whole planarian is split into two or more viable segments. It seems that all creatures beyond the range of complexity of planarians lack this ability.

The more we learn about the physical world, the more it causes us to pause, and take stock of many longheld Buddhist assumptions, like the one that plants are nonsentient life.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 3:33 AM

Title: Re: What is a "sentient being"?

Content:

daelm said:

this is honestly the same point that Shantideva makes in the bodhicarya - basically, he says you only care about this suffering and not that, because this suffering falls within the locus of data that you regard as you. (the boundary of embodiment, essentially). he then says that real wisdom follows the opening of those boundaries.

Malcolm wrote:

With negative consequences for those who regard animals privileged with respect to consciousness.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 2:36 AM

Title: Re: How long do you meditate for?

Content:

Ivo said:

From the oral explanations of the Lam Dre I have received I remember instructions for up to 7 days of śamatha (single session) as a prerequisite for the next stage of vipaśyanā.

dzogchungpa said:

I'm not sure I understand. Do you mean 7 days of seated śamatha, focusing on an object etc., no sleeping and eating or whatever?

Malcolm wrote:

Well, you have to use a specially blessed vajra catheter and pee bag...

Just kidding of course, but in reality, no one does this, and I never heard this before, nor have I read it in any text connected with Lamdre.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 2:19 AM

Title: Re: How long do you meditate for?

Content:

Ivo said:

Ngorchen Konchok Lhundrup in his exposition on the Lam De Tsog She prescribes a capacity to do a single śamatha session of 24 hours or more as a prerequisite to proceed further on the path.

Malcolm wrote:

While he certainly says that by doing short sessions one gradually can remain in śamatha for twenty four hours, he certainly never makes it a precondition for moving along to vipaśyanā, or even Vajrayāna. And certainly, it is the case that that reciting the Hevajra sadhana itself is regarded as the best means of traversing the nine stages of śamatha in Lamdre, as it is described in some detail in Saroruhavajra's creation stage commentary contained within the Eight subsequent path cycles of Lamdre, which is part of the Yellow Volume.

Jetsun Dragpa Gyaltsen criticizes the view that one must train excessively in sūtra before moving on the Vajrayāna practice, and this is one reason why Sakya masters tend to bestow the Hevajra empowerment right away, because they take a cig car approach based on Jetsun Rinpoche's clarification of disagreement over how best to understand the statement in the Five Stages of Nāgārjuna that, "This [Vajrayāna] is a gradual path." He asserts that sudden entry into Vajrayāna is implied by Aryadeva's amplification on this point.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 1:33 AM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

[

...the original Maturana/Varela book the intent of the term is to define living systems.

daelm said:

snap.

Malcolm wrote:

Yes, for we who supposedly are just arguing from opinion and not on the basis of fact or reason, we seem to have amassed quite a bit of science, fact and reason.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 1:25 AM

Title: Re: What is a "sentient being"?

Content:

Matt J said:

If we reduce Buddhanture to impermanence, or more broadly, emptiness, I think that is not accurate. For example, this completely ignores the Third Turning sutras, and simply promotes the Second Turning as supreme. Personally, I think that what Dogen is referring when he says all things are Buddhanature is the non-duality of subject and object.

Malcolm wrote:

You do realize that this way of ascribing sūtras is very historically faulty and does not correspond with how Indian masters understood the concept.

Mother's Lap said:

Which was the Korean master that Buton copied? Wonch'uk?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 1:07 AM

Title: Re: What is a "sentient being"?

Content:

Matt J said:

If we reduce Buddhanture to impermanence, or more broadly, emptiness, I think that is not accurate. For example, this completely ignores the Third Turning sutras, and simply

promotes the Second Turning as supreme. Personally, I think that what Dogen is referring when he says all things are Buddhanature is the non-duality of subject and object.

Malcolm wrote:

You do realize that this way of ascribing sūtras is very historically faulty and does not correspond with how Indian masters understood the concept.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 12:57 AM

Title: Re: What is a "sentient being"?

Content:

dzogchungpa said:

Malcolm, or anybody, do you consider the Earth to be a sentient being? I'm open to the idea myself.

Malcolm wrote:

Not in particular. But I am willing to symbolically treat it that way.

Author: Malcolm

Date: Wednesday, February 24th, 2016 at 12:31 AM

Title: Re: What is a "sentient being"?

Content:

Astus said:

Also, the Wikipedia article itself quotes instances of mechanical and other phenomena that could be called self-producing.

Malcolm wrote:

I don't think you paid careful attention to the article. While the concept of autopoietic machines was indeed brought up in the original Maturana/Varela book the intent of the term is to define living systems. However, in reference to your citation about food: Now, the next step consists of going from these very general considerations to the practical case of biological and chemical systems. Clearly, all that has just been said about cognition can be abstracted from the notion of metabolism. When an amoeba or any other living cell chooses the metabolites from the environment and rejects catabolites in it, this corresponds to a dynamic interaction that permits the enacting and the coming to being of both the living organism and the environment. Therefore, metabolism is already by itself the biological correlate of the notion of cognition. In this sense, our view is slightly different from the predicament of Bourguine and Stewart (2004), who write 'autopoiesis focuses naturally on the internal functioning of the organism, notably its metabolism; cognition naturally thematizes the inter- actions between an organism and its environment'. We believe in fact that metabolism is not only a property of the interior of the living organism. Metabolism cannot exist permanently without (mutual) interaction with the environment. In this active interaction, the organism selects its material, and in this sense a full- blown metabolism is tantamount to

cognition.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1618936/pdf/16849156.pdf>

In other words, metabolism implies cognition, but machines do not choose in any sense their metabolites as opposed to their catabolites. Their consumption of "metabolites" would not be an autopoietic choice, but an allopoietic choice, a constraint imposed upon it by external programming; for example, a production line.

Therefore, the mere fact that plants are capable of metabolism implies directly that they are capable of cognition. Hence they are sentient.

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 11:37 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

No, computers merely mimic sentience, they are not self-organizing. Self-organization is the hallmark of all living systems and is the benchmark for sentience.

Astus said:

What counts as self-organising? Programs have organisation skills, they can even learn and reproduce.

Malcolm wrote:

There is a difference between the self-producing (autopoiesis) self-organization of living systems and static, other-produced (exopoietic) "self-organization" of inanimate things, like crystals. The latter only appear to be self-organizing, but are incapable of sustaining themselves.

So we need to add to this definition that not only are living systems self-organizing, but they are also autopoietic, self-producing.

<https://en.wikipedia.org/wiki/Autopoiesis>

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 11:04 PM

Title: Re: What is a "sentient being"?

Content:

Malcolm wrote:

Trees, plants, fungi and so in in general, breath, grow, excrete, defend themselves, communicate within their own communities and other communities, an using fungi as as a web for other plants to communicate, they respond to stimulus, learn, and so on.

Astus said:

Then we might consider computers are already or about to be sentient as well. And maybe a number of other phenomena too, like memes.

Malcolm wrote:

No, computers merely mimic sentience, they are not self-organizing. Self-organization is the hallmark of all living systems and is the benchmark for sentience.

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 10:02 PM

Title: Re: What is a "sentient being"?

Content:

Astus said:

a tree or a stone...

Malcolm wrote:

Trees and stones are not commensurate examples, therefore your analogy is flawed.

Trees, plants, fungi and so in in general, breath, grow, excrete, defend themselves, communicate within their own communities and other communities, an using fungi as as a web for other plants to communicate, they respond to stimulus, learn, and so on.

The only things plants cannot do as opposed to animals is move themselves from one place to another because their brains aka roots and the vast majority of their sense organs are buried in the ground.

Stones, and rocks, etc. in general exhibit no living properties whatsoever.

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 4:59 AM

Title: Re: Understanding Rangtong and Shentong as Non-Contradictory

Content:

Bakmoon said:

Wow, very helpful. If the Great Jamgong Kongtrul means it in this sense (that ultimate reality is conventionally existent, but ultimately is free from all extremes) then I can see very easily that Rangtong and Shentong are intended to be compatible. I'd love to get more clarification on this point.

Malcolm wrote:

Rang stong is a straw man position invented by gzhan stong pas. There is no such thing as "rang stong", apart from the feeble imaginations of its proponents.

Bakmoon said:

I personally don't really accept the Rangtong/Shentong aspect of Kagyu doxography either, but that's the lingo within the tradition and the teachers who say this, so I thought it best to present my question in the terminology of the way I heard it, at least out of

courtesy for the forum I'm posting in.

Malcolm wrote:

It comes from Jonang originally.

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 4:46 AM

Title: Re: Understanding Rangtong and Shentong as Non-Contradictory

Content:

Bakmoon said:

Wow, very helpful. If the Great Jamgong Kongtrul means it in this sense (that ultimate reality is conventionally existent, but ultimately is free from all extremes) then I can see very easily that Rangtong and Shentong are intended to be compatible. I'd love to get more clarification on this point.

Malcolm wrote:

Rang stong is a straw man position invented by gzhan stong pas. There is no such thing as "rang stong", apart from the feeble imaginations of its proponents.

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 2:59 AM

Title: Re: [Split: Chopping down trees and] Veganism

Content:

Malcolm wrote:

So you agree there is no strict demarcation, and the demarcation drawn is strictly dogmatic and not based on reason or science.

seeker242 said:

What I agree on is that the idea that plants are sentient is personal opinion based on mere conjecture, not reason or science.

Malcolm wrote:

Brilliant Green: The Surprising History and Science of Plant Intelligence

by Stefano Mancuso (Author), Alessandra Viola (Author), Joan Benham (Translator), Michael Pollan (Foreword)

Author: Malcolm

Date: Tuesday, February 23rd, 2016 at 2:52 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

Jeff, the point is that in Tibet in the Gelug tradition, śamatha meditation was not especially emphasized, historically.

The fact is that Sakyas and Gelugpas don't do much sūtrayāna style śamatha because they think sadhana practice (reciting texts, chanting mantras, and so on) is a more effective means to reach the same goal.

Karinos said:

According to my Gelugpa Lama (Desi Rinpoche - Drepung Loseling) practitioners of tantra are practising śamatha and vipassana simultaneously during deity yoga sadhana practice, respectively during generation and completion stage.

Malcolm wrote:

Glad you agree with me.

Author: Malcolm

Date: Monday, February 22nd, 2016 at 12:37 PM

Title: Re: POTUS 2016

Content:

maybay said:

Whims of the people bounded by 101 cultural imperatives you've so casually ignored.

Malcolm wrote:

Tell that the two poor bastards that were recently lynched by townspeople in southern Mexico based on false rumors. Have you been to these places? I have. I like Mexico. But it is not a safe country precisely because laws, and the Government which is supposed to enforce them, are weak.

Author: Malcolm

Date: Monday, February 22nd, 2016 at 10:15 AM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

There really is no strict demarcation for how sentient beings can appear, based on their karma.

seeker242 said:

Which is probably why the traditional view of all forms of Buddhism is that they are non-sentient beings.

Malcolm wrote:

So you agree there is no strict demarcation, and the demarcation drawn is strictly

dogmatic and not based on reason or science.

Author: Malcolm

Date: Monday, February 22nd, 2016 at 12:28 AM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

And where can the Gaia sutra be found? And where within the sutra does it say that?
Chapter, section etc?

Malcolm wrote:

If you have to read it, you won't understand it since it is all around you, living, thinking and breathing, expressed through all the life on this planet.

seeker242 said:

So you claim... And also a convenient way to avoid the question. Because you avoided the question, it's safe to assume you can't answer it.

Malcolm wrote:

I am making a different point.

I can show you texts, sūtras, which mention Mt. Meru. But no one has found Mt. Meru. So this indicates that perhaps sūtras are not the infallible authority to you take them to be. I don't depend on sūtras to define my cosmology for me. Do you? Do you therefore insist that the sun and moon travel around Mt. Meru? If so, how is it that the whole world does not fall into darkness all at the same time when the Sun rounds Meru?

Further, there is the story of Saṃgharaṣita in the Śikṣāsamuccaya which states:

Saṃgharaṣita, those sentient beings who have turned into the forms of trees, leaves, flowers and fruits, in the past they were monks. Because they partook of the trees, leaves, flowers and fruits of the Saṅgha, they have turned into the form of trees, leaves, flowers and fruits

There really is no strict demarcation for how sentient beings can appear, based on their karma.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 11:33 PM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

What sutra says plants are sentient beings?

Malcolm wrote:
The Gaia Sūtra.

seeker242 said:
And where can the Gaia sutra be found? And where within the sutra does it say that?
Chapter, section etc?

Malcolm wrote:
If you have to read it, you won't understand it since it is all around you, living, thinking and breathing, expressed through all the life on this planet.

Author: Malcolm
Date: Sunday, February 21st, 2016 at 11:14 PM
Title: Re: Chopping down trees and Buddhism
Content:
seeker242 said:
...plants are not sentient beings.

Malcolm wrote:
So you keeping claiming.

seeker242 said:
What sutra says plants are sentient beings?

Malcolm wrote:
The Gaia Sūtra.

Author: Malcolm
Date: Sunday, February 21st, 2016 at 11:00 PM
Title: Re: Dzogchen Sadhana Practice
Content:
Adamantine said:
I don't really see a contradiction

Malcolm wrote:
Well, I think it is false assessment.

Why? Because we have evidence from Mañjuśrīkīrti's Ornamenting the Essence of General Rites of All Secrets that there was a movement in India, led by Śrī Siṅgha (mentioned by name, along with Bhikṣuni Nanda, Padmasambhava's teacher as well, and other masters), who argued that creation stage practices was taught only to reject annihilationism, and for those who believed a dependent originated result was accomplished through dependent origination, and for those worldly people who were terrified of the profound meaning. However they argued that such practice was

incapable of producing the result because a result cannot arise from a dissimilar cause.

Indeed, Tsongkhapa cites this argument in his *sNgags rim chen mo* in an implicit refutation of Dzogchen.

The basic argument is that creation stage practices were unnecessary, and that it was sufficient to rely solely on completion stage practices.

The counter position to the above is that the natural purity of all phenomena was incapable of stopping false conceptuality and that buddhahood was necessarily predicated on the accumulation of merit, that the creation stage was needed to abandon ordinary vision, and that it was necessary for accomplished the *rūpakāyas* in order to benefit sentient beings.

The passage is interesting because it is just about the only passage in all the *gsar ma* period translations from Sanskrit which address the Great Perfection movement in India (albeit through the names of its promulgators rather than specific texts) and its positions, and contrasts this with what we now take to be the more conventional Vajrayāna approach.

In other words, I don't see much evidence that Vairocana, for example, was collecting lots of deity practices in India and spreading them among Tibetans. While it is certainly true there is a Vimalamitra tradition of Vajrakīlaya, and while it is certainly true that Dzogchen can be practiced by people engaged in the creation stage and other kinds of rites, it is also the case that we have examples such as Pang Mipham Gonpo who appear to have practiced only Dzogchen.

In short, despite SVS's lengthy, interesting and erudite articles, I do not think it is accurate to conclude that Dzogchen was necessarily an adjunct to the practice of the two stages, and I think there is ample evidence to the contrary.

I think the more accurate position to take (based for example, on Mañjuśrīmitra's *Meditation of Bodhicitta*) is that buddhahood could also be accomplished indirectly as well, through mantra practice, as he says:

Further, because the teacher has declared that awakening can be correctly grasped with a symbol,

in that case, this is the basis of the meditation that generates awakened mind.

After the three samadhis are stable, and after binding three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

Mipham, summarizing Mañjuśrīmitra's autocommentary, adds:

If it is asked, “What is the method of realizing the definitive meaning through the indirect method?” since nonactivity is illustrated with the activity of fabricated efforts, like pointing to the moon with the finger, also awakened mind correctly grasped through a symbol will accomplish awakening, because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is “great awakening.” Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

Thus, I argue that "early" Dzogchen had nothing to do with sadhana practice at all, and this is proven quite handily by looking at the the bodhicitta texts (should one assume they represent "early" Dzogchen). Does this mean that Dzogchen masters ruled out an indirect path for unfortunates? No. But it does mean the premise "early dzogchen...was originally inseparable from sadhana practice" is false.

M

Author: Malcolm

Date: Sunday, February 21st, 2016 at 10:09 PM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

...plants are not sentient beings.

Malcolm wrote:

So you keeping claiming.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 5:46 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Adamantine said:

This series of articles explores early dzogchen and how it was originally inseparable from sadhana practice. Seems like essential reading for anyone following this thread:

Malcolm wrote:

This assumes that the traditional account of the spread of Dzogchen in Tibet is a Tibetan fabrication...

[cue: fabrications are really terrible, aren't they.]

Author: Malcolm

Date: Sunday, February 21st, 2016 at 4:48 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

If you seriously want to learn śamatha, don't study with Nyingmapas, don't study with Gelugpas, or Sakyapas — study with the Kagyus. They are the Tibetan school that is the most serious about this form of meditation. They have the most accumulated experience in this, and are the best teachers for it.

dzogchungpa said:

This is kind of interesting to me. Why is it that the Kagyus are sort of the specialists in this,

among the 4 schools?

Malcolm wrote:

I think it has mostly to with Gampopa, truth be told.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 4:45 AM

Title: Re: Chopping down trees and Buddhism

Content:

Fortyeightvows said:

maybe because of the object involved. killing one's parents is more serious than killing a person who is not one's parents, which is more serious than killing an animal, etc.

Does that work?

Malcolm wrote:

It is not a question what works or not. I am quite certain that the vow against taking life was primarily against killing humans, while the commitment of nonharming extends to all living things, plants and animals alike. It is for the latter reason that we see so many of the pācittiyas such as not killing animals, not destroying plants, not digging in the ground, not drinking alcohol, etc. are involved with avoiding harms of many kinds.

We do not live in that world anymore, where murderers like Angulimala could operate with impunity. We live in a different kind of world now.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 4:19 AM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

Killing an animal does not violate the first precept, only killing humans does.

Fortyeightvows said:

Buddhist Religions: A Historical Introduction (Fourth edition, Page 77-78)

by Richard H. Robinson and Thanissaro Bhikkhu:

"The first precept is to refrain from killing living beings, meaning all sorts of animals but not plants. The precept is broken if, knowing that something is a living being and intending to kill it, one attempts to do so and succeeds."

Thats how it is traditionally taught. If all four parts are there.....

Malcolm wrote:

If this is the case, you are then left with explaining why killing animals is a minor violation for monks, along with destroying plants.

Are the standards for lay people higher and more stringent than for monks? I don't think

so.

I think the sentience of plants is an issue where Buddhadharma will need to catch up with science.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 3:47 AM

Title: Re: How long do you meditate for?

Content:

Jeff H said:

Ok. I certainly bow to you guys.

I was reacting to the fact that LZR was speaking to FPMT, where, in my short time, I've always heard and read that meditation is an important practice. Usually not group meditations, which tend to be short adjuncts to teachings, but a personal, daily practice. I thought that was in line with a history of long retreats and hermit meditators in Tibet. And I thought he was saying that such a serious meditation tradition needs to be cultivated in the west.

Malcolm wrote:

If you seriously want to learn śamatha, don't study with Nyingmapas, don't study with Gelugpas, or Sakyapas — study with the Kagyus. They are the Tibetan school that is the most serious about this form of meditation. They have the most accumulated experience in this, and are the best teachers for it.

Author: Malcolm

Date: Sunday, February 21st, 2016 at 3:43 AM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

No one in their right mind would think that killing a carrot would be a violation of the first precept... The idea that killing plants and animals has the same consequences has no basis.

Malcolm wrote:

Killing an animal does not violate the first precept, only killing humans does.

seeker242 said:

The fact that they are the same level of precepts does not establish this and is irrelevant.

Malcolm wrote:

Yes it does, and no it is not. The vows are the same in Sarvastivada, etc., as well.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 11:04 PM

Title: Re: How long do you meditate for?

Content:

Jeff H said:

This seems like an uncharacteristically selective reading of the LZR advice. It sounded to me like his main point went more like this: The initial westward spread of Tibetan Buddhism has been based on the monastic tradition which, in Tibet, came to emphasize study over meditation. Westerners have adopted the intellectual track, and that is good. But now, to make the transference deeper, more meaningful, and longer lasting, it is time to revive the well established Tibetan practice of meditation in earnest. To do that would be, "wow, wow, wow!"

Geshe Jampa Gyatso came around to the same view, and the meditation LZR is talking about is not at all the popularized form of western meditation.

Malcolm wrote:

Jeff, the point is that in Tibet in the Gelug tradition, śamatha meditation was not especially emphasized, historically.

The fact is that Sakyas and Gelugpas don't do much sūtrayāna style śamatha because they think sadhana practice (reciting texts, chanting mantras, and so on) is a more effective means to reach the same goal.

However, based on the model of Trungpa's Dharmadhātu, a lot of Western centers adopted courses in śamatha because they noticed that to some extent, people with background in Zen and Vipassana and so on had less difficulties with their practice in general and more stability, especially emotionally.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 10:51 PM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

And that would be a line. I said no Lines!

Virgo said:

So stepping on an ant is the same as killing a turtle, or a human (gasp)? And all are equal to uprooting a flower?

Kevin

seeker242 said:

If you don't draw lines, yea. Which is why drawing no lines is nonsensical. If they are not equal, then you have to be drawing a line somewhere. Drawing lines is quite appropriate. The Buddha himself drew lines between plants and animals. This is the reason why killing a carrot and eating it is not a precepts violation. Meanwhile, killing a sheep and eating it is.

Malcolm wrote:

Buddha also made distinctions between killing humans on the one hand, and killing animals and killing plants on the other.

Killing a human being is parajika.

Killing animals and killing plants break the same level of precepts. In Theravada, they are belong to the 92 pācittiyas. So in Buddha's view, we can see that harming animals and harming plants have the same consequences.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 12:05 PM

Title: Re: POTUS 2016

Content:

Virgo said:

"We are a government of laws, not of men" - The Constitution of the Commonwealth of Massachusetts.

kirtu said:

Often quoted generally to rail against injustice.

But the reality is that the US is a republic of men (people) who manipulate the law for their own purposes.

As I told a Gay diplomat in the late-80's who was being railroaded by the State Department.

Kirt

Malcolm wrote:

Think it is bad here, go to Mexico, India, China, etc. These really are countries where laws are subordinate to whims of people. The US may have its problems, but it really is a country of laws, at least in white communities. If you are black or latino, however, forget it. Sadly, with the dismantling of the middle class, it is slowly becoming one law for the 99%, another for the 1%.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 12:02 PM

Title: Re: Madhyamakavatara and Conventional Production from Other

Content:

Bakmoon said:

I've been reviewing the Madhyamakavatara with several commentaries recently and hit a snag with verse 6.32 where the example of a man fathering a child or planting a tree as showing that production from other isn't a part of worldly convention because the cause and effect aren't seen as being different.

I just don't see how that isn't production from other, because in those examples the cause is one thing and the result is another. What am I missing?

Malcolm wrote:

Conditions.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 12:01 PM

Title: Re: How long do you meditate for?

Content:

Virgo said:

<http://cdn.fpmt.org/wp-content/uploads/teachers/zopa/advice/Actualizing-realizations-LZR-wish-2013.pdf?2f77d7>

KEvin

Malcolm wrote:

"When the first Masters Program finished I asked the students to do a one-year retreat on the lam- rim after studying for eight years. Geshe Jampa Gyatso didn't have much interest in meditation because in the monasteries they don't usually do this. "

As I said, a lot of this is being driven by a Western mania for meditation.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 8:25 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

I have been around Tibetan centers for years and frankly, in my observation, apart from Kagyus, nobody does much traditional sūtrayāna style śamatha and vipaśyāna, and definitely not in the monastery based practice that has been largely spread here in the West.

Adamantine said:

Shiné (shamatha) is offered as a regular group class and practice session at my local centers. It is also very much emphasized in the Dudjom Tersar as essential to developing on the path. Actually doing at least a 2-week solitary retreat focusing on silent shiné is considered something of an essential foundation. It probably wouldn't correspond to a sūtrayāna style śamatha in some ways since the techniques are coming from terma, and have Vajrayana and Atiyoga elements. However it is more or less synonymous for all intents and purposes, the basic intent is the same.

I am not as informed of the Gelugpa curriculums in western centers, I imagine different centers emphasize different trainings though.

Malcolm wrote:

I suspect our friend thinks that a silent two week retreat is a rather less than overwhelming achievement.

And seriously, Tibetans don't do much śamatha. And if they do, it is only in retreat. They prefer to chant books.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 8:19 AM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

Perhaps by offering them a chance to see that what appeared to them in one way actually functions in another, if gazed at with a more subtle view. . . and that the basis for their negative judgment about Vajrayana practice is not experiential / i.e. coming from realization as they may like us to believe, but from conceptual hang ups that don't benefit anyone on or off the cushion.

Malcolm wrote:

Is your view really that subtle?

Adamantine said:

Then you're in the minority.

Malcolm wrote:

Minorities are really terrible, aren't they? [beat you to it, chung].

Adamantine said:

I never brought up Hades in the first place. However the latter (Gehinnom) is a place the wicked go to purify their misdeeds, sounds a lot like a conventional hell. But different from Hades, sure, however you simply said that Jews don't have any version of heaven

or hell, which is incorrect.

Malcolm wrote:

Yes, they really don't. Gehenna is a charnel ground outside of Jerusalem.

Adamantine said:

Yet you neglected these passages from the New Testament in the given link:

"Fire and brimstone frequently appear as agents of divine wrath throughout the Book of Revelation culminating in chapters 19–21, wherein the devil and the ungodly are cast into a lake of fire and brimstone as an eternal punishment:"

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8, KJV).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Revelation 19:20, KJV)."

Which prove that the actual Christian doctrine of Hell involves fire and brimstone, which shows that your above statement "the actual Christian doctrine about Hell is not fire and brimstone" is incorrect.

Malcolm wrote:

If you read more, you will find that Christians do not generally interpret this literally, whatever else they may do.

Adamantine said:

I can certainly not confirm anything of the sort for Yogavajra, from his meager contributions here I couldn't say if he understands dependent origination or not. However by equating the tantric bonds willingly made between Guru and Chela with the motivation to benefit all beings by achieving liberation as soon as possible, with the non-consensual servitude to a vengeful Creator God who may cast you into Eternal fiery hell for the same human flaws he himself (supposedly) designed, it doesn't paint a pretty portrait for a deep understanding!

Malcolm wrote:

I suspect that the person in question decided that he just did not agree with the idea that if he left Vajrayāna he was going to hell, and part of the reason he left, was all constant discussions of lower realms, etc., that he probably does not believe in, on any level.

Adamantine said:

Likewise, I never said nor implied switching practice traditions would lead one to hell. This is a red-herring you've thrown into the mix and not representative of anything I've stated or implied. As I said before, it's quite possible to switch traditions and keep samaya.

Malcolm wrote:

What if you switch traditions because you have come to the conclusion that samaya is a bullshit control mechanism? And in fact, I have seen unqualified gurus use samaya in exactly that way.

Adamantine said:

Whether yogavajra is doing so is his own business. However once he starts conversations with Vajrayanists and insults the tradition, he does invite some degree of cross-examining scrutiny.

Malcolm wrote:

I don't think he insulted anything.

Adamantine said:

Well, so far you're in the minority, perhaps the only minority in the room.

Malcolm wrote:

Minorities are really terrible, aren't they?

Adamantine said:

No, just inferring from his comments about Vajrayana. It doesn't seem at all likely to me that someone who sincerely practiced it for 20 years would say what he's been saying.

Malcolm wrote:

I have met quite a number of people who have switched because they finally decided that in the end, Vajrayāna was just prapañca.

Adamantine said:

Well, to be fair, if I go to a Broadway show and start heckling the performers, I could be rightfully labeled a heckler at that moment, in that context. Certainly I am also a person working with my own limitations as well, but due to my actions and intentions in that time and place the label "heckler" is more than adequate. Of course, that is not all I am, in that moment, in the past, or the future. Labels are temporary conventions, as are the names Malcolm and Adamantine. But when the shoe fits. . .

Malcolm wrote:

Yeah, I don't think he heckled anyone. He made the mistake of bothering to talk to holier than thou Vajrayānists and for that, he got what he deserved.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 8:08 AM

Title: Re: How long do you meditate for?

Content:

Johnny Dangerous said:

Every Tibetan center I've ever been to personally has it "on the menu" in one form or another, but I don't know how well attended. I always imagined that here it could be more an issue of local demographics too, i.e. who will attend what in a given community.

Of of my teachers (Sakya) emphasizes it pretty heavily, but I gather he is unique in that regard.

I did not realize Gelug has little of it emphasized, I had assumed that it was part of their graduated path...probably an issue with my all over the place reading.

Malcolm wrote:

The modern emphasis on śamatha, apart from Kagyu schools, is driven mainly by the Western mania for "meditation", and peoples encounter with Shambhala, and before it, Dharmadhātu centers.

I am sure that if Yogavajra had started in a Dharmadhātu, he would have a very different perspective on sitting meditation in Tibetan Buddhism.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 7:45 AM

Title: Re: Chopping down trees and Buddhism

Content:

jundo cohen said:

Hello,

I will just note that most Buddhist Temples in North Asia (perhaps not Tibet for the walls themselves, although there are to be found many wooden objects within the Temples) are made of wood. That wood is unlikely to be all from trees which have fallen naturally, and in fact, comes from cut trees.

The monks also eat many vegetables while sitting on the wooden platforms. The vegetables had to be gathered in order to be eaten.

Gassho, Jundo

Malcolm wrote:

And in Tibet, they mostly eat yaks and sheep.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 7:37 AM

Title: Re: How long do you meditate for?

Content:

Johnny Dangerous said:

Frankly, I don't see this disrespect.

I do, but it's nothing unusual on DW, coming from any quarter. He came here claiming to have 20 years practicing HYT in the Gelug tradition, and yet needed to ask about the place of silent meditation in Tibetan traditions?

Even if it weren't though, he continued to go on and basically call sadhana practice "lazy meditation", etc.

Malcolm wrote:

Steven Batchelor complained about the same thing. Gelugpas do not really do much śamatha traditionally. In fact, one common complaint about both Gelugpas and Sakyapas is that while they are very intellectual, they do not meditate much.

I have been around Tibetan centers for years and frankly, in my observation, apart from Kagyus, nobody does much traditional sūtrayāna style śamatha and vipaśyāna, and definitely not in the monastery based practice that has been largely spread here in the West.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 7:30 AM

Title: Re: How long do you meditate for?

Content:

Caodemarte said:

Just to get back to hell: Sheol is not hell. In Christianity hell can never be annihilation of the soul, which is eternal. In Catholicism, drawing from a long tradition from the Church fathers, it is currently defined as alienation or isolation from God (other sects may share this definition or have a different one). The sinner alienates himself/herself from God by unrepentant sin (if you are wondering, sin is that which alienates you from God). So if you are floating alone after the end of time you only have yourself to blame for imposing suffering on yourself!

Malcolm wrote:

Annihilationism today

Today many traditionalists claim that the doctrine is most often associated with groups descended from William Miller and the Adventist movement of the mid-1800s, including Seventh-day Adventists, Jehovah's Witnesses, and other Adventist groups. However, a number of evangelical theologians, including Anglican John Stott, Church of Christ elder Edward Fudge, Open Theists Clark Pinnock and John Sanders, as well as Philip Edgecombe Hughes and others have offered support for the doctrine, touching off a

heated debate within mainstream evangelical Christianity.

Since the 1960s, Annihilationism seems to be gaining as a legitimate minority opinion within modern, conservative Protestant theology. It has found support and acceptance among some British evangelicals, although viewed with greater suspicion by their American counterparts.

<http://www.theopedia.com/annihilationism>

"For the annihilationist, however, eternal punishment is seen as "permanent elimination."

Author: Malcolm

Date: Saturday, February 20th, 2016 at 7:04 AM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

Then I'd recommend not coming to a Tibetan Buddhist forum to denigrate the tradition.

Context is everything.

Malcolm wrote:

And suppose they do? Do you suppose that you are going to suddenly cause them to have a reconversion moment by placing more emphasis on the very thing that turned them off of to Vajrayāna to begin with?

Adamantine said:

Again, if they show up and make a post in the Tibetan Buddhist forum, and denigrate the tradition as a result of their misunderstanding, I will address it. I was hardly berating them however. As I said, context is essential here.

Malcolm wrote:

I didn't see any denigration.

Adamantine said:

(Jews don't have heaven or hell, so it is really the Christo-Islamic tradition of hells, rather than Judeo-Christian).

Actually, being part Jewish in heritage I think I know more about this than you. Never heard of Sheol? <https://en.wikipedia.org/wiki/Sheol> or Gehinnom / Gehenna?

<https://en.wikipedia.org/wiki/Gehenna>

Malcolm wrote:

Neither really match the Christian idea of Hades.

Adamantine said:

Wrong again. It's explicitly a reference for God's wrath and punishment in both the Old

and New Testaments.

Malcolm wrote:

In ancient Jewish belief, the dead were consigned to Sheol, a place to which all were sent indiscriminately (cf. Genesis 37:35; Numbers 16:30-33; Psalm 86:13; Ecclesiastes 9:10). Sheol was thought of as a place situated below the ground (cf. Ezek. 31:15), a place of darkness, silence and forgetfulness (cf. Job 10:21).[4] By the third to second century BC, the idea had grown to encompass separate divisions in sheol for the righteous and wicked (cf. the Book of Enoch),[5] and by the time of Jesus, some Jews had come to believe that those in Sheol awaited the resurrection of the dead either in comfort (in the bosom of Abraham) or in torment.

https://en.wikipedia.org/wiki/Christian_views_on_hell

Doesn't sound like a place where one is consigned because of God's wrath to me.

Adamantine said:

Now I wonder when, if ever, Malcolm might admit he is wrong? I don't think I've yet to see it happen!

Malcolm wrote:

Why admit that which is false? If I am wrong, I will always admit it.

Adamantine said:

I certainly never implied that switching practice traditions would send one to hell. That's an incorrect projected inference that is not present in any of my posts. All I stated, (and still do) is that there are respectful ways to do so, and disrespectful ways to do so.

Malcolm wrote:

Yes, actually you confirmed for Yogavajra that he did not understand the profound nature of dependent origination in Vajrayāna, etc, which is inclusive of understanding that if you break samaya, you are going to lower realms. Its all there in your post.

Adamantine said:

The types of posts recently made by the OP appear blatantly disrespectful to the Tibetan Buddhist tradition which so happens to be the tradition of this subforum.

Malcolm wrote:

Frankly, I don't see this disrespect.

Adamantine said:

All that said, I actually don't believe they did indeed spend 20 years sincerely practicing HYT, as another member has already disputed.

Malcolm wrote:

Because when all is said and done, Dharmawheel members are certainly have developed to clairvoyance to peer into the minds of others.

Adamantine said:

I am presuming nothing more than a troll...

Malcolm wrote:

Then you presume wrong, he is a person working with his own limitations, just as you and I are.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 5:45 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

I just think you are busting someones balls/nads unnecessarily.

Adamantine said:

A bit humorous, btw coming from someone that is so prolific at ball-busting.

Malcolm wrote:

We all have to be good at something.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 5:44 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

I just think you are busting someones balls/nads unnecessarily. When they tell you they are put off by all the fire and brimstone stuff connected with samaya, then that is enough. No need to go further. You can also point out that breaking the vow of not killing with serious intent results in eons of Avici Hell too, but I never see people mention this, it is always Vajrayāna people getting heavy with samaya vows.

Adamantine said:

I was merely pointing out that breaking samayas and not repairing them can escalate one's confusion and hinder one's understanding and realization, since it is considered a lifeline to realization.

Malcolm wrote:

And if you don't agree with the basic premise of this statement? Then?

Adamantine said:

This is common understanding, and hardly ball busting to bring up with anyone who has professed two decades of immersion in samaya commitments, and yet who doesn't

appear to understand the very basics of Vajrayana methods (to the point of actively denigrating them on a Vajrayana subforum).

Malcolm wrote:

Perhaps they found they do not agree with the basic concepts underlying Varjayāna at all. Then what do you do? Continue to berate them with their "lack of understanding?"

Adamantine said:

I never mentioned hells, that's something introduced by the OP and now you.

Malcolm wrote:

Yes, he introduced them, and you used that as a reason to further berate to poor guy, invoking the Judeo-Christian eternalism to boot, inaccurately in fact, since the actual Christian doctrine about Hell is not fire and brimstone (That is a Buddho-Islamic trip, actually), but rather, total annihilation of the soul.

Adamantine said:

I only addressed hells directly in response to you, and to point out that they are equally prominent in all vehicles of Buddhadharma.

Malcolm wrote:

Sure, of course they are. But I doubt deciding to switch practice traditions will land you in them. Killing puppies on the other hand, surely will.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 4:49 AM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

To conflate a dualistic Judeo-Christian paradigm with something as profound as Vajrayana Dharma implies that you may not have grasped it's most basic principles.

Malcolm wrote:

He is doing nothing of the kind. In many places, the result of breaking samaya is described as a swift path to Vajra hell (Avici hell).

That is pretty fire and brimstone.

Adamantine said:

Except that hells from a Dharma view are a) not considered ultimately real, merely relative appearances corresponding to our relative negative accumulations and b) impermanent as opposed to the eternal Hell of Judeo-Christian traditions which is what "fire and brimstone" is conventionally associated with.

Malcolm wrote:

Uhhhh... my friend, incalculable eons in Avici hell feels pretty damn "eternal" to me from where I sit... And our fire and brimstone makes Christian fire and brimstone look tepid (Jews don't have heaven or hell, so it is really the Christo-Islamic tradition of hells, rather than Judeo-Christian).

Adamantine said:

So from our traditions POV the lower realms are akin to nightmares from which one will certainly awaken sooner or later. Hells are equally prominent in all expressions of Dharma, since the 6 realms and rebirth are quintessential aspects of understanding cyclic existence and the path beyond it. In the Sutra paths of Mahayana (which he is championing from the Zen or Ch'an side) there are endless accounts of hells, and a bodhisattva's presupposed willingness to endure them in order to benefit beings (as evidenced in more than a few of the stories of Shakyamuni's previous lives).

Malcolm wrote:

Yes, endless accounts of hell.... more fire and brimstone...frankly, bodhisattvas don't spend much time in hells because there is not much they can do for anyone in them. It is the case that bodhisattvas do things that risk hells — but they only experience these very briefly, singed if you will, as in the bodhisattva as sea captain story we are all acquainted with.

Adamantine said:

I know that you know all this well, probably better than I do, but for whatever reason you've decided to be the Devil's advocate today. (No pun intended)

Malcolm wrote:

I just think you are busting someones balls/nads unnecessarily. When they tell you they are put off by all the fire and brimstone stuff connected with samaya, then that is enough. No need to go further. You can also point out that breaking the vow of not killing with serious intent results in eons of Avici Hell too, but I never see people mention this, it is always Vajrayāna people getting heavy with samaya vows.

Author: Malcolm

Date: Saturday, February 20th, 2016 at 4:16 AM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

To conflate a dualistic Judeo-Christian paradigm with something as profound as Vajrayana Dharma implies that you may not have grasped it's most basic principles.

Malcolm wrote:

He is doing nothing of the kind. In many places, the result of breaking samaya is described as a swift path to Vajra hell (Avici hell).

That is pretty fire and brimstone. Rather than patronizing the guy, you could try and hear him, and set aside your Vajrayāna privilege.

#Zenlivesmatter

Author: Malcolm

Date: Saturday, February 20th, 2016 at 4:10 AM

Title: Re: Chopping down trees and Buddhism

Content:

seeker242 said:

Not drawing any lines would result in this situation.

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Friday, February 19th, 2016 at 4:07 AM

Title: Re: plan to change temple symbol on maps

Content:

Malcolm wrote:

No, it grew out of the founding of Charleston, South Carolina by Barbados slavers and their style of plantation agriculture which spread rapidly in the South, as opposed to the restorative agriculture practiced in the Mid Atlantic states on up. It had very little to do with climate, per se.

Taco_Rice said:

When those slavers popped out of the vacuum, fell from the inky heavens and emerged from their black calyxes, I'm sure they were opposed every step of the way. Anyway, what does this have to do with respectfully acknowledging biological differences between human beings...?

Malcolm wrote:

IN fact, if you have studied the history of agriculture in the US, there was in fact a rather vocal discussion in the agricultural community about such things as the differences between plantation style agriculture with its increasing inefficiencies as opposed to restorative agriculture which was developed on the basis of New England States like Vermont trashing their ecologies. See Larding the Lean Earth: Soil and Society in Nineteenth Century America by Steven Stoll. In particular it details important conversations farmers were having South Carolina as well as Pennsylvania, and the kinds of choices they made and why, based on rural publications of the day where they discussed these issues.

M

Taco_Rice said:

Read American Nations: A History of the Eleven Rival Regional Cultures of North America

I'll check this out. This what the reviews say, though:

Malcolm wrote:

Much of his ideas are based on another book, Albion's Seed: Four British Folkways in America by David Hackett Fischer, which discusses four main groups of English Settlers, Puritans, Cavaliers, Quakers, and Scots-Irish in Appalachia, and and their impact on everything that forms American culture today

Author: Malcolm

Date: Friday, February 19th, 2016 at 3:13 AM

Title: Re: plan to change temple symbol on maps

Content:

Taco_Rice said:

I think we could just as easily attribute the conflict to more fundamental differences in the cultures of the regions that are deeply rooted in the histories of the people who settled (and were, uh, imported,) there as well as geography and climate. Toynbee identified the North and South as two distinct streams of civilization operating under the same banner, and it's apparent, even today, that the end of the civil war did not perfectly reconcile the North and South. The differences in culture, that is, in ideology, which sprang largely from the differences in respective economies, which arose from the differences in the cold climate of the industrialized North and the warm climate of the agricultural South are a more fundamental cause for the conflict, in my view. There is, after all, no reason for a government to worry about rebellion from people who are loyal to them or for rebellion against a government which one believes is "fulfilling the mandate of heaven," however one chooses to posit such a mandate as existing.

Malcolm wrote:

No, it grew out of the founding of Charleston, South Carolina by Barbados slavers and their style of plantation agriculture which spread rapidly in the South, as opposed to the restorative agriculture practiced in the Mid Atlantic states on up. It had very little to do with climate, per se.

Read American Nations: A History of the Eleven Rival Regional Cultures of North America

Author: Malcolm

Date: Friday, February 19th, 2016 at 2:20 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

In any case, in Dzogchen, one just unifies all samaya in guru yoga and that is sufficient.

Adamantine said:

This was a dialogue with a Gelug HYT practitioner, not an Ati yogi.

Malcolm wrote:

You are a Dzogchen practitioner. You don't follow the Hinayanistic interpretation of samaya found in Sarma, do you? If so, why relate to it from their point of view and try to condition someone else?

From my perspective he has not broken any samaya since he has maintained his commitment to liberation, which is the essential "samaya" in which all other relative samayas are contained.

Samaya shaming practitioners for any reason is stupid.

Author: Malcolm

Date: Friday, February 19th, 2016 at 2:16 AM

Title: Re: How long do you meditate for?

Content:

Malcolm wrote:

Samaya is like any other vow. It is a sustained intention. When one changes one's intention, that stream is interrupted.

Mother's Lap said:

So a monk that breaks his vow by having sex is still a (faulty) monk due to rupa vows, but when he no longer thinks of himself a monk his rupa vows disappear?

Malcolm wrote:

No, in this case a parajika is still a parajika. Vows are a social contract. When you take the monastic vows, you are essentially agreeing that if you commit the four defeats, you are defeated. Therefore, having decided to commit a defeat, that monastic vow of refraining from sexual misconduct is permanently broken and you lose your status as a monastic.

Author: Malcolm

Date: Friday, February 19th, 2016 at 2:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

ngodrup said:

For Dzogchnpas, the deity is the nature of mind.

Malcolm wrote:

But, as Khyentse Wangpo quipped to Mipham, it also does not have rosy pink cheeks.

Author: Malcolm

Date: Friday, February 19th, 2016 at 1:48 AM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

Especially since in Gelug HYT the vows and commitments are quite strict and binding for life...

Malcolm wrote:

Funny how something which is supposed to liberate is described as binding...

Anyway, it is not our job to condition others. Samaya is not some invisible force. Samaya is simply an agreement. If you don't want that agreement anymore, it is dissolved.

Adamantine said:

I don't believe it's so simple and black and white as that when even with the most worldly samsaric commitment-agreement (samaya) it would require more than simply not wanting it anymore to remove oneself from it. For example it would be extremely disrespectful of me to just leave my wife without a word, would cause her pain, the lack of consideration would cause karmic kick-back, not to mention certain legal troubles down the line. Similarly, if I pledged my loyalty to my country and joined the armed forces I couldn't just go AWOL without assuming consequences. There are respectful ways to go about removing oneself from a commitment, and there are disrespectful ways. The former will cause less negative repercussions than the latter.

Malcolm wrote:

Samaya is like any other vow. It is a sustained intention. When one changes one's intention, that stream is interrupted.

In any case, in Dzogchen, one just unifies all samaya in guru yoga and that is sufficient.

Author: Malcolm

Date: Thursday, February 18th, 2016 at 11:47 PM

Title: Re: How long do you meditate for?

Content:

Adamantine said:

Especially since in Gelug HYT the vows and commitments are quite strict and binding for life...

Malcolm wrote:

Funny how something which is supposed to liberate is described as binding...

Anyway, it is not our job to condition others. Samaya is not some invisible force. Samaya is simply an agreement. If you don't want that agreement anymore, it is dissolved.

Author: Malcolm

Date: Thursday, February 18th, 2016 at 10:25 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Killer Mike's Morehouse speech, one of the most important speeches of the 2016 campaign:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, February 18th, 2016 at 1:56 AM

Title: Re: What are the biggest obstacles faced by 'western' Buddhi

Content:

dzogchungpa said:

Maybe Simon is onto something with this prapañca thing.

Malcolm wrote:

Prapañca is prapañca, whether Asian or Western, ancient or modern.

dzogchungpa said:

Well, I wasn't being entirely serious.

Malcolm wrote:

Goes without saying...

Author: Malcolm

Date: Thursday, February 18th, 2016 at 1:41 AM

Title: Re: What are the biggest obstacles faced by 'western' Buddhi

Content:

dzogchungpa said:

Maybe Simon is onto something with this prapañca thing.

Malcolm wrote:

Prapañca is prapañca, whether Asian or Western, ancient or modern.

Author: Malcolm

Date: Wednesday, February 17th, 2016 at 10:31 PM

Title: Re: What are the biggest obstacles faced by 'western' Buddhi

Content:

Simon E. said:
You would keep your stake...

Malcolm wrote:
I am just saying the when it comes to collecting empowerments, for example, Tibetans have knocked it out of the ballpark. We can't compete.

Author: Malcolm
Date: Wednesday, February 17th, 2016 at 9:49 PM
Title: Re: What are the biggest obstacles faced by 'western' Buddhi
Content:
Simon E. said:
Perhaps Malcolm, traditional Dharmic cultures (should any remain) value prapanca less.

And perhaps they have fewer means of broadcasting their wang collection.

Malcolm wrote:
Hi Simon,

You would not know it by the sheer logorrhea of Tibetan scholastics. And, exactly how many westerners do you know who have received The Rinchen Terzo, Kagyu Ngagzo, Damngag Dzo, Gyud de kun su, etc.?

Not many I wager.

Author: Malcolm
Date: Wednesday, February 17th, 2016 at 8:44 PM
Title: Re: What are the biggest obstacles faced by 'western' Buddhi
Content:
Simon E. said:
By western I would include those whose education has largely followed a western-led curriculum.

I would suggest two main ones.

Prapanca..we have been conditioned to see all mental speculation and proliferation of ideas as in themselves good and positive, and in the context of Liberation from the round of birth and death this might not be so..
And the other is associated with the first..
Collecting. Collecting teachings and teachers and empowerments and skillful means that we then store and do not use except to display them like trophies or pinned butterflies.

These are not original thoughts.

CTR early in his teaching career identified these two factors as the parents of Spiritual Materialism.

Malcolm wrote:

Prapañca is a disease which affects all ordinary sentient beings equally.

Tibetans "collect" many more empowerments than Westerners do, in fact.

Author: Malcolm

Date: Wednesday, February 17th, 2016 at 7:26 AM

Title: Re: Oral Transmission of the Sutra of Golden Light

Content:

Malcolm wrote:

With all due respect to Lama Zopa, you cannot receive a lung from a recording. For example, you cannot turn on a lamp unless it is plugged into a wall, likewise, you cannot receive transmission from a recording.

Anyway, it is a sūtra, you don't need any special transmission for it.

Manjushri Fan said:

That is a very useful analogy and I do understand what you mean.

Yes as it is sūtra you do not need transmission but I find just listening to the teaching can focus my mind, which will have karmic benefits along the line somewhere as my practice has improved

Malcolm wrote:

I never said it wasn't beneficial to listen to recordings of people chanting sūtras. I merely maintaining that the idea one can receive transmission from a recording is mistaken.

Author: Malcolm

Date: Wednesday, February 17th, 2016 at 6:59 AM

Title: Re: Oral Transmission of the Sutra of Golden Light

Content:

Malcolm wrote:

It is not a lung because it isn't live.

Manjushri Fan said:

Malcolm: As it's late in the UK so my question may seem offensive, I mean no disrespect because I know you are very knowledgeable about Tibetan Buddhism and I value your input on any question I have.

But, does this not fall down to views on whether a lung must be live, seen as Lama Zopa says: Lama Zopa Rinpoche agreed to allow those who listen to a recording of Rinpoche giving the oral transmission to receive the transmission in full. You may receive this oral

transmission by watching/listening to the video provided here or the audio linked to below. You must listen to the entire sutra in order to receive the full transmission from Lama Zopa Rinpoche.

Malcolm wrote:

With all due respect to Lama Zopa, you cannot receive a lung from a recording. For example, you cannot turn on a lamp unless it is plugged into a wall, likewise, you cannot receive transmission from a recording.

Anyway, it is a sūtra, you don't need any special transmission for it.

Author: Malcolm

Date: Wednesday, February 17th, 2016 at 6:48 AM

Title: Re: Oral Transmission of the Sutra of Golden Light

Content:

Manjushri Fan said:

I've just watched this and I feel so much better for it.

Malcolm wrote:

It is not a lung because it isn't live.

Author: Malcolm

Date: Wednesday, February 17th, 2016 at 12:39 AM

Title: Re: POTUS 2016

Content:

Kim O'Hara said:

Someone has sold you some fairytales Kevin.

Malcolm wrote:

Regardless, the skeleton of the ACA was actually designed by conservatives connected with the Heritage Foundation with the aim of making health insurance more profitable for insurance companies.

In short, Obamacare is great for people in some states who make the poverty level or less, but it unduly punishes middle class families and is a form of excessive taxation with little or no benefits. There are millions of people out there who are paying \$10,000 a year with \$6,000 deductibles.

In short, health care and education are rights and not privileges.

Author: Malcolm

Date: Monday, February 15th, 2016 at 12:18 PM

Title: Re: Chopping down trees and Buddhism

Content:

dzogchungpa said:

Not to get too tirthika-ish, but here's something from Suri Nagamma's "Letters from Sri Ramanasramam": When Bhagavan was in Virupaksha Cave, Echamma, who installed a picture of Bhagavan and a picture of Seshadri Swami in her house, decided to do puja with a lakh of tender leaves, and began it after informing Bhagavan about it. By the time she had finished the puja with fifty thousand leaves, summer had set in, and she could not gather any more leaves even though she wandered all over the mountain. She got tired, and went to Bhagavan to ventilate her grievances. Bhagavan said, "If you cannot get the leaves, why not pinch yourself and do puja?" She said, "Oh, but that will be painful!" Bhagavan said, "If it pains you to pinch your body, is it not painful to the tree when you cut its leaves?" She turned pale and asked, "Why did you not tell me earlier, Swami?" He replied, "When you know that pinching the body is painful, why did you not know that the tree will be equally pained if you rob it of its leaves? Do I have to tell you that?"

(Bhagavan = Ramana Maharshi)

Malcolm wrote:

Common sense.

Author: Malcolm

Date: Monday, February 15th, 2016 at 3:20 AM

Title: Re: Chopping down trees and Buddhism

Content:

Sonam Wangchug said:

One of my Guru's has said that if we are to cut down a tree, because the tree may be inhabited by a spirit.

That being if you cut the tree will feel pain due to their association and attachment with it.

Malcolm wrote:

Sounds like mind/body to me...

Author: Malcolm

Date: Sunday, February 14th, 2016 at 6:36 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Scalia died, things are going to get really interesting now!

Author: Malcolm

Date: Sunday, February 14th, 2016 at 12:32 AM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

My point of view is, if it breathes, if it uses prāṇa vāyu, it is sentient.

Mother's Lap said:

What about fire?

Malcolm wrote:

Fire does not use prāṇa vāyu.

Author: Malcolm

Date: Sunday, February 14th, 2016 at 12:15 AM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

I think the dividing line between sentient and nonsentient is a great deal more porous than Buddhists would like to acknowledge.

dzogchungpa said:

You're not going panpsychist on us, are you?

Malcolm wrote:

Nope, I just think that drawing a hard line between sentient and nonsentient life is very difficult, if not impossible. That hard line cannot bear any rigorous examination.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 9:45 PM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

The idea that plants are not sentient is a cultural idea, it is not a hard doctrinal Buddhist position.

My point of view is, if it breathes, if it uses prāṇa vāyu, it is sentient.

I have come to the conclusion there is no such thing as nonsentient life.

kirtu said:

OK, so you can accept various Hindu, Jain (I think), Taoist, and shamanistic views regarding sentience (all of which *can* hold that all life is sentient - not that they always do hold that view though).

dzogchungpa said:

So, do you hold that, for example, humans can be reborn as trees and vice versa?

Malcom said:

Hell, according to the Jatakas, one can be reborn as a bridge or a broom.

kirtu said:

Unless you can provide a quote I'll have to point out that this is an incorrect reading of the Jatakas. Sentient beings can be reborn as beings (usually spirits or dewas or ghosts of some sort) that use the objects as homes. Sometimes they are essentially imprisoned in those objects (like the Mahasiddha whose mother was reborn as an insect inside of a rock that was used as a hearthstone). This, BTW, is a common shamanistic view (although there can be variations from culture to culture). Many people who grew up in Hawaii, for example, would be comfortable at least with the idea that beings inhabit plants, rocks, mountains, ocean, etc. even if they were uncomfortable articulating that in a wider, esp. Western, cultural context). However this view is also acknowledged variously among American Indian groups as well. And this is also the general Tibetan view.

Kirt

Malcolm wrote:

Hi Kirt:

Again, the story you cite is a cultural misunderstanding of fossilization. Tibetans, as well as most other humans, did not understand that creatures they found in rock were born millions of years of ago, died, and settled to floor of an ancient ocean -- nevertheless, rock formations where trilobites are found are used in Tibetan medicine.

I think the dividing line between sentient and nonsentient is a great deal more porous than Buddhists would like to acknowledge.

Then there is the case of earthworm. If you cut an earthworm in half, clearly both sides live on, and indeed will form individuals. Are earthworms sentient or not? If they are, how does their individual sentience arise in absence of conception?

Perhaps it is the case that Buddhadharma does not account for everything in the Universe, as much as we would like.

As far as the broom and bridge stories go, they can be found in the Petavatthu. There are a number of examples where monks and so on are born as inanimate objects, pillars, brooms, etc.

The container/content metaphor (mind/body, spirit/tree, etc.) is a powerful metaphor, but that is all it is.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 10:28 AM

Title: Re: POTUS 2016

Content:

Johnny Dangerous said:

IMO it is time for people to take the risk, and actually be more politically mobilized.

Malcolm wrote:

Bernie or bust.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 9:51 AM

Title: Re: POTUS 2016

Content:

Norwegian said:

What is Hillary Clinton part of? The establishment. Once more, for repetition: The establishment. Why would you vote for this?

Kim O'Hara said:

Only to keep Cruz or Trump as far from the White House as possible.

Kim

Malcolm wrote:

That's the point, Kim. Clinton can't keep Trump out. Have you seen the polls?

Author: Malcolm

Date: Saturday, February 13th, 2016 at 9:40 AM

Title: Re: Chopping down trees and Buddhism

Content:

dzogchungpa said:

Are you insinuating that some traditional points of view are mistaken?

Malcolm wrote:

Sure, when did I ever say otherwise?

dzogchungpa said:

OK, just checking.

Malcolm wrote:

The idea that plants are not sentient is a cultural idea, it is not a hard doctrinal Buddhist position.

My point of view is, if it breathes, if it uses prāṇa vāyu, it is sentient.

I have come to the conclusion there is no such thing as nonsentient life.

But hey, that's just me.

dzogchungpa said:

So, do you hold that, for example, humans can be reborn as trees and vice versa?

Malcolm wrote:

Hell, according to the Jatakas, one can be reborn as a bridge or a broom.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 8:11 AM

Title: Re: Repairing the damage from fake tantra

Content:

spiritualtrainwreck said:

Hi, everyone. I'm new here and I have a question to pose to you all.

In 2014, I received practices from someone who attended empowerments from a legitimate lama in bad faith. The manner in which they were in bad faith is restricted in the TOS, so it will have to suffice to say that they did not actually receive the empowerments and definitely weren't qualified to give them to me.

I stopped practicing these teachings and cut off contact with the person that gave me them after it became clear they were using the student teacher relationship to abuse and exploit people for an unrelated agenda they were paid for.

Now I want to really receive the tantric teachings and practice them, but I feel spiritually dirty and I know what I was taught was not tantra and was psychologically destructive and encouraged me to be self righteously malicious towards people that got in my way (divine rage) and lie.

How can I clean out my mind of these wrong ideas and make a pure relationship with the Buddha's teachings?

Malcolm wrote:

Well, one thing, you are not at fault in any way. So you are not tainted.

Find a qualified master, and continue on your way. It is never too late.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 7:55 AM

Title: Re: Chopping down trees and Buddhism

Content:

kirtu said:

However the point is that from at least one traditional Buddhist perspective trees and plants are not sentient.

Malcolm wrote:

Yup, that is a traditional point of view. So is the idea that woman have an inferior birth.

dzogchungpa said:

Are you insinuating that some traditional points of view are mistaken?

Malcolm wrote:

Sure, when did I ever say otherwise?

The idea that plants are not sentient is a cultural idea, it is not a hard doctrinal Buddhist position.

My point of view is, if it breathes, if it uses prāṇa vāyu, it is sentient.

I have come to the conclusion there is no such thing as nonsentient life.

But hey, that's just me.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 7:49 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

1) Clinton is unelectable. But you would have to live here to understand this.

kirtu said:

Many people who identify as mainstream Democrats disagree with you. Some friends of mine have taken pains to present their view that "Sanders is unelectable" (in their view of course, not mine).

Malcolm wrote:

Establishment Dems did not elect Obama in either election.

Those who elected Obama in 2008 already voted on their opinion of Clinton, that is why she did not take the 2008 nomination.

The only reason she is running is because her arrogance and egotism knows no bounds, and she really does not care about anything other than being the first female president. She feels we "owe" it to her.

If the Democratic Party wants my vote, the votes of millions like me, and a win in 2016, they damn well better nominate Bernie. I am not voting for Hillary Clinton and neither are they. That is a guarantee.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 7:39 AM

Title: Re: Chopping down trees and Buddhism

Content:

kirtu said:

However the point is that from at least one traditional Buddhist perspective trees and plants are not sentient.

Malcolm wrote:

Yup, that is a traditional point of view. So is the idea that woman have an inferior birth.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 7:06 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Clinton represents the one percent, and she speaks glowingly of mass murderers. The latter point alone should bar anyone with a Buddhist conscience from voting for her. Voting for Clinton is a step backward, not a step forward.

Kim O'Hara said:

Agreed, except that IMO she is a less-bad candidate than any of the Republicans. I'm with Jeff (well, I would be if I were American): "I will vote for Hilary if she gets it, but I want to vote for Bernie," and " 1) the only thing worse than casting a relatively meaningless vote is not voting at all – because then the worst politicians really win; and 2) I want to be part of a bigger voice that supports what I consider to be government-for-people."

Malcolm wrote:

1) Clinton is unelectable. But you would have to live here to understand this.

2) More importantly, a vote for the neoliberal 1% oligarchy, represented by the Establishment Dems and the Republicans, is precisely throwing away a vote. It is a vote for business as usual. You, of all people, should understand this.

But there are other options. There is writing Bernie Sanders in or voting Green in the general election.

There is considerable fear mongering by the Establishment Dems, but people here — especially young people — are not being swayed by it this time.

If you really look into these issues, you will really understand why Clinton is not a choice.

We are tired of voting for corporate candidates.

Author: Malcolm

Date: Saturday, February 13th, 2016 at 5:38 AM

Title: Re: POTUS 2016

Content:

Jeff H said:

I will vote for Hilary if she gets it, but I want to vote for Bernie. I don't know what he could or could not do about policy, but I like that he is saying no politician can do it alone. He says we need a popular uprising to affect any meaningful change in government. Unfortunately, that's what the Tea Party has been trying to do for years from the other side and I disagree with their ends and their methods.

Malcolm wrote:

Tea party has been very effective — they understand that it is about getting people in the senate and house. Likewise, the Sanders revolution is about getting people involved in their own political life. Everything Sanders is suggesting is doable if people maintain their engagement in the process. This how civil rights was won. Taking the house and the senate is step one.

Clinton represents the one percent, and she speaks glowingly of mass murderers. The latter point alone should bar anyone with a Buddhist conscience from voting for her. Voting for Clinton is a step backward, not a step forward.

Author: Malcolm

Date: Friday, February 12th, 2016 at 7:07 AM

Title: Re: Does Karma explain everything.

Content:

Punya said:

The essence of prajñā is the ability to discriminate, that's all.
Ok, I was thinking of it as untainted wisdom, so that helps.

(Edit: Actually, now I think about it, I have heard/seen prajna described as discriminating awareness but clearly hadn't thought about it deeply enough to understand what that actually meant.)

There are two kinds of prajñā, contaminated prajñā and uncontaminated prajñā; only āryas possess the latter.

So in talking about contaminated prajna, in what sense are you saying that it is neutral?

Malcolm wrote:

All phenomena are contaminated apart from path dharma. So when we say there are ten neutral mental factors, we do not mean they are uncontaminated, we mean they do not belong to the group of ten positive mental factors, the six negative mental factors, the fourteen afflicted mental factors and so on.

Prajñā is one of the ten neutral mental factors.

Author: Malcolm

Date: Friday, February 12th, 2016 at 6:19 AM

Title: Re: Does Karma explain everything.

Content:

Punya said:

Thank you for the very insightful discussion Anjali and Malcolm.

I don't understand this last comment Malcolm. I think of prajna as untainted. Is the defiled person who decides to make the bomb misapprehending wisdom? I would have thought the wisdom would simply be obscured ie they couldn't access it.

Malcolm wrote:

There are two kinds of prajñā, contaminated prajñā and uncontaminated prajñā; only āryas possess the latter.

The essence of prajñā is the ability to discriminate, that's all.

Author: Malcolm

Date: Friday, February 12th, 2016 at 4:05 AM

Title: Re: Chopping down trees and Buddhism

Content:

Malcolm wrote:

Who says trees are not sentient?

Taco_Rice said:

Heartless vegans, probably.

Author: Malcolm

Date: Friday, February 12th, 2016 at 1:37 AM

Title: Re: Chopping down trees and Buddhism

Content:

Nosta said:

Even if you dont believe in the existence of spirits inside trees, since a tree is a living (but not sentient) being, shouldnt be respected?

Malcolm wrote:

Who says trees are not sentient?

Author: Malcolm

Date: Thursday, February 11th, 2016 at 10:08 PM

Title: Re: Does Karma explain everything.

Content:

Malcolm wrote:

Yes, if a defiled mind happens to select the path, it gradually "sobers" up and uses a shampoo [the path] to rid of the crabs. Otherwise, it just keeps getting the crabs, worse and worse.

BTW, another mental factor that is neutral is prajñā, in a defiled person, this again can be used to decide to follow the path, or, become really really good at making bombs.

Author: Malcolm

Date: Thursday, February 11th, 2016 at 11:29 AM

Title: Re: Does Karma explain everything.

Content:

anjali said:

In your example above, the drinker had at least two alternatives: to get drunk or not. The "get drunk" option was somehow selected to become an intentional action. That's why I originally brought up the notion of a gap between desires and intentions. There seems to be another factor, or step, in play. After all, how many of us have been faced with the dilemma of which course of action to take? Intention per se doesn't seem to help with resolving the dilemma. Intention seems to happen upon resolving the dilemma.

Do Buddhists recognize a mental factor that generates possibilities and (perhaps another mental factor that) then picks/decides/down-selects one to become intentional?

Malcolm wrote:

Yes, if a defiled mind happens to select the path, it gradually "sobers" up and uses a shampoo [the path] to rid of the crabs. Otherwise, it just keeps getting the crabs, worse and worse.

Author: Malcolm

Date: Thursday, February 11th, 2016 at 6:47 AM

Title: Re: Does Karma explain everything.

Content:

Malcolm wrote:

There is no gap between desire and intention, per se. Cetana is a mental factor that all minds possess.

anjali said:

Let's look at an example: I'd like a slice of pecan pie that's in the fridge, and then I decide, yes, I will have that slice, then get up and go get it. I think it's clear that the desire for pie is not the same as the intention to get the pie, but there are a couple of ways of looking at this example.

1. Would it be correct to say cetana is the mental factor that takes the raw material of desires and transforms them into intentions? My desire for pie has been transformed into my intention for pie.
2. Or is it that cetana takes desires and constructs intentions that are tightly correlated with the desires (intentions and desires are completely different, but bound together)? My desire for pie is bound to, but different from, my new intention to get the pie.
3. Some other relationship?

Malcolm wrote:

Desire is a poison. The cetana itself is neither afflicted or nonafflicted by nature, it is neutral. When a cetana is afflicted it is poisoned; therefore, that cetana tends to towards afflicted objects as well. Think of it this way: you are sober, and you see a very unattractive person you would never sleep with. Later, you get drunk (affliction), and in the morning you find yourself in bed with that very same person you never would have slept with in a million years (karma). Only now you have crabs (suffering). This is affliction --> action --> suffering.

Author: Malcolm

Date: Thursday, February 11th, 2016 at 6:08 AM

Title: Re: Does the World Vanish?

Content:

tomamundsen said:

Thanks for your reply, Malcolm!

Malcolm wrote:

From the same text...

tomamundsen said:

Which text is that?

Malcolm wrote:

100 Gates of Samadhi.

Author: Malcolm

Date: Thursday, February 11th, 2016 at 5:38 AM

Title: Re: Does the World Vanish?

Content:

Matt J said:

So I was reading "Rainbow Body and Resurrection" by Father Tiso and came across a passage in which he says that based on his sources, the rainbow body is simply the dissolving the appearance of the body due to the strength of the realization of the yogi--- it is not actually the dissolving of matter.

Malcolm wrote:

Rainbow body is the actual reversion of the matter of the physical body into pristine consciousness (ye shes). As Shabkar says:

As such, after the material atoms dissolve, one manifests as light [...]

Though in trekchö, the subtle atoms

and mind dissolve into the state of reality,

it is nothing other than mere liberation into the state of original purity.

2) Does the illusory universe disappear for the realized Dzogchenpa? If so, how is that different from cessation? If not, what the teaching?[/quote]

From the same text:

The way that great transference body arises:

when all the visions have gradually been exhausted,

when one focuses one's awareness on the appearances strewn about

on the luminous maṇḍala of the five fingers of one's hand,

the environment and inhabitants of the universe

returning from that appearance are perceived as like moon in the water.

One's body is just a reflection,

self-apparent as the illusory body of pristine consciousness;

externally and internally pellucid; free from being harmed by the four elements;

one obtains a vajra-like body.

One sees one's body as transparent inside and out.

The impure eyes of others cannot see one's body as transparent,

but only the body as it was before;

for example, when the hand of Mutri Tsanpo touched

the body of Master Padmasambhava,

according to account of their meeting.

Author: Malcolm

Date: Thursday, February 11th, 2016 at 5:27 AM

Title: Re: Does Karma explain everything.

Content:

anjali said:

For sentient beings, what determines a specific intention arising at a specific time?

Karma?

Malcolm wrote:

As for your second question, karma does not create karma. Affliction creates karma. In order for there to be a karma, there has to be an afflicted mind, an object, and either attachment or aversion to that object. When an intention about a given object arises, that intention itself is karma. For example, if you see an enemy, that perception of an enemy itself is afflicted. The intention to harm that enemy is itself karma. Following that, there is derived karma, i.e. the physical actions of body and voice that ensue in trying to kill that enemy.

anjali said:

Ok. I was able to find this quote from the Nibbedhika Sutta, Anguttara Nikaya 6.63: Intention (cetana) I tell you, is kamma. Intending, one does kamma by way of body, speech, & intellect.

To express all this in a different way, to see if I understand it, the flow would go like this: I want to harm someone (as a result of aversion)--desires per se are not karma
I will harm someone (move from desire to intention)--this is intention (karma)
I am harming someone (move from intention to action)--this is derived karma.
What interests me is the gap between desire and intention. Obviously given the definition of karma, karma can not explain how the gap is bridged between desire and intention. In our day to day lives, we experience desires becoming intentions, but on close inspection, it's not actually clear how a want becomes a will. To what extent, if any, does cause and effect actually come into play in bridging that gap?

Malcolm wrote:

There is no gap between desire and intention, per se. Cetana is a mental factor that all minds possess. Afflicted minds just have afflicted cetanas. Those afflicted cetanas are karma.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 9:57 PM

Title: Re: Emptiness

Content:

Lukeinaz said:

If form is empty it must be empty of something.

Malcolm wrote:

Yes, a form (an object of the eye) is empty of an essence.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 9:56 PM

Title: Re: Does Karma explain everything.

Content:

anjali said:

One without dualistic ignorance (a Buddha) acts without intention and spontaneously?
For sentient beings, what determines a specific intention arising at a specific time?
Karma?

Malcolm wrote:

As for your first question, yes, a Buddha acts free of intention, spontaneously.

As for your second question, karma does not create karma. Affliction creates karma. In order for there to be a karma, there has to be an afflicted mind, an object, and either

attachment or aversion to that object. When an intention about a given object arises, that intention itself is karma. For example, if you see an enemy, that perception of an enemy itself is afflicted. The intention to harm that enemy is itself karma. Following that, there is derived karma, i.e. the physical actions of body and voice that ensue in trying to kill that enemy.

M

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 9:48 PM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

Karma_Yeshe said:

Also, even if some people like to claim otherwise, there is no such thing as "the greatest master alive"

Malcolm wrote:

Yes, in point of fact there is. Chogyal Namkhai Norbu has done more to promulgate Dzogchen teachings than any other living master. Who else teaches Sems sde, klong sde, man ngag sde, etc. in their complete form, not merely as theories, but as practices? Can you name anyone? No? I didn't think so.

So, while it is true a star, the moon and the sun are all the same in that they illuminate the Earth from the sky, there is a difference in their power to illuminate.

For example, there have been many Dzogchen masters in Tibetan History, but no one would argue that Longchen Rabjam wasn't the greatest Tibetan Dzogchen master in History.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 1:00 PM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

jundo cohen said:

There is room in the Mahayana for all of us, of many stripes, respecting and honoring each other...

Malcolm wrote:

The point, seemingly lost on you, is that some people are feeling disrespected by you and what you write

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 11:46 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

Wayfarer said:

That is exactly why, in the recent discussions we were having about śūnyatā, that I was saying that 'śūnyatā doesn't mean non-existent'.

Malcolm wrote:

Correct, it means "absence" or "void."

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 10:26 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

Johnny Dangerous said:

especially given that you are a teacher, your behavior here is very ugly.

Malcolm wrote:

He is not your teacher, so, his opinions are of no consequence.

Johnny Dangerous said:

That's true, I simply find it ugly behavior for someone who claims to teach Dharma to act that way on a public forum.

Malcolm wrote:

Does he teach Dharma? Who knows.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 10:14 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

Johnny Dangerous said:

especially given that you are a teacher, your behavior here is very ugly.

Malcolm wrote:

He is not your teacher, so, his opinions are of no consequence.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 8:49 AM

Title: Re: Does Karma explain everything.

Content:

krodha said:

Karma, even in the context you are referencing, wouldn't correspond to the idea of fatalism because the role of intention [cetanā] is not negated.

anjali said:

Something I've occasionally wondered is, how does intention arise? Is it uncaused and spontaneous?

Malcolm wrote:

It is conditioned by suffering and is afflicted by nature, since it arises from dualistic ignorance.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 2:37 AM

Title: Re: plan to change temple symbol on maps

Content:

Manjushri Fan said:

I remeber reading this, I can see why people want to change it but I believe it should stay the same, we should change all Buddhist, Jain and Hindu cultures because it symbolises hate in Europe

Malcolm wrote:

I am sorry, but this is just to PC. We Buddhists should not feel the need to eliminate the swastika from our temples and statues. This is crazy.

M

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 2:23 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

Malcolm wrote:

[cue endless discursive jundo-babble]

jundo cohen said:

It is only bad when people begin believing that what may perhaps be untrue is true. It is even worse when people go beyond believing to insisting and teaching that the untrue is true and that anyone who does not believe so is wrong and should be banished (or sometimes in this world burned or bombed).

Many of the serious debates and explanations that arise in a religion forum such as this one that are taken as serious inquiry into reality may be no more solid than asking why Kryptonite works on Superman. It is my feeling that, if a newcomer asks "What is the objective of Mahayana Buddhist practice?", we should avoid to teach them from the outset anything which smacks of the Buddhist equivalent of Metropolis and X-ray vision,

except perhaps as parable or symbolic myth.

(Of course, on what is fact and what is fiction, views will disagree and that is fine).

Gassho, Jundo

Malcolm wrote:

[/cue endless discursive jundo-babble]

You never disappoint, Jundo.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 1:45 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

jundo cohen said:

...that one finds oneself in the realm of religion.

Malcolm wrote:

And that's bad because...?

[cue endless discursive jundo-babble]

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 1:19 AM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

narraboth said:

After Kyabje Taklung tsetrul Rinpoche passed away, Kyabje Yangthang Rinpoche is probably the last older Tibetan lama who actively give transmission including Dzogchen teaching. Taklung Tsetrul Rinpoche used to visit europe every two years. Yangthang Rinpoche might visit europe again, or you can meet him in Sikkim (he gives audience every morning).

Of course, Kyabje Dodrupchen Rinpoche and Kyabje Sangye Tsering Rinpoche are still alive, but my understanding is that they don't openly give teaching anymore. Even meeting them is not easy.

There are several slightly younger nyingma masters also visit europe from time to time and giving Dzogchen teaching. Keep an eye on it.

Malcolm wrote:

Yangthang Rinpoche is a wonderful master.

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 1:10 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

Matt J said:

I think there's an interesting dialogue in Buddhism about views. All views are limited, but I don't think that means all views are equal. In Theravada, there is a teaching called transcendental dependent arising.

Malcolm wrote:

This also exists in Mahāyāna, even Dzogchen. It is often termed "reverse dependent origination."

Author: Malcolm

Date: Wednesday, February 10th, 2016 at 12:48 AM

Title: Re: recommended Dzogchen retreats/courses/teachers

Content:

lunak said:

Hi,

I would like to taste Dzogchen after reading of some books.

I already have experience with Vipassana meditation and retreats.

I am looking for:

retreats/courses: preferably in Europe, or Tibet, but can be US or other places if really valuable

teachers/masters: I know that picking good teacher is essential, that's why I would appreciate your recommendation/experiences

Thank you very much for help

Lukasz

Malcolm wrote:

Chogyal Namkhai Norbu is based in Europe. Greatest living Dzogchen master, bar none.
<https://dzogchen.net>

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 11:35 PM

Title: Re: Does Karma explain everything.

Content:

Jeff H said:

Your perspective is very interesting, Jayavara! It will take me a while to read your article and I anxiously await the response of the scholars here on DW. I think this is going to be

a really good discussion, so while Malcolm does his warm-up exercises, I want to stick my two-cents worth in now.

Malcolm wrote:

There is nothing more that needs to be said than what the Buddha says in the above sutta from the Majjhima Nikaya.

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 10:47 PM

Title: Re: Does Karma explain everything.

Content:

Malcolm wrote:

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then Subha the student, Todeyya's son, went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One: "Master Gotama, what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race? For short-lived & long-lived people are to be seen, sickly & healthy, ugly & beautiful, uninfluential & influential, poor & rich, low-born & high-born, stupid & discerning people are to be seen. So what is the reason, what is the cause, why baseness & excellence are seen among human beings, among the human race?"

"Student, beings are owners of kamma, heir to kamma, born of kamma, related through kamma, and have kamma as their arbitrator. Kamma is what creates distinctions among beings in terms of coarseness & refinement."

"I don't understand the detailed meaning of Master Gotama's statement spoken in brief without explaining the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of his brief statement."

"In that case, student, listen & pay close attention. I will speak."

"As you say, Master Gotama," Subha the student responded.

The Blessed One said: "There is the case, student, where a woman or man is a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation, the bad destination, the lower realms, hell. If, on the break-up of the body, after death — instead of reappearing in the plane of deprivation, the bad destination, the lower realms, hell — he/she comes to the human state, then he/she is short-lived wherever reborn. This is the way leading to a short life: to be a killer of living beings, brutal, bloody-handed, given to killing & slaying, showing no mercy to living beings.

"But then there is the case where a woman or man, having abandoned the killing of

living beings, abstains from killing living beings, and dwells with the rod laid down, the knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination, in the heavenly world. If, on the break-up of the body, after death — instead of reappearing in a good destination, in the heavenly world — he/she comes to the human state, then he/she is long-lived wherever reborn. This is the way leading to a long life: to have abandoned the killing of living beings, to abstain from killing living beings, to dwell with one's rod laid down, one's knife laid down, scrupulous, merciful, & sympathetic for the welfare of all living beings.

"There is the case where a woman or man is one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is sickly wherever reborn. This is the way leading to sickness: to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"But then there is the case where a woman or man is not one who harms beings with his/her fists, with clods, with sticks, or with knives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is healthy wherever reborn. This is the way leading to health: not to be one who harms beings with one's fists, with clods, with sticks, or with knives.

"There is the case, where a woman or man is ill-tempered & easily upset; even when lightly criticized, he/she grows offended, provoked, malicious, & resentful; shows annoyance, aversion, & bitterness. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is ugly wherever reborn. This is the way leading to ugliness: to be ill-tempered & easily upset; even when lightly criticized, to grow offended, provoked, malicious, & resentful; to show annoyance, aversion, & bitterness.

"But then there is the case where a woman or man is not ill-tempered or easily upset; even when heavily criticized, he/she doesn't grow offended, provoked, malicious, or resentful; doesn't show annoyance, aversion, or bitterness. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is beautiful wherever reborn. This is the way leading to beauty: not to be ill-tempered or easily upset; even when heavily criticized, not to be offended, provoked, malicious, or resentful; nor to show annoyance, aversion, & bitterness.

"There is the case where a woman or man is envious. He/she envies, begrudges, & broods about others' gains, honor, respect, reverence, salutations, & veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is not influential wherever reborn. This is the way leading to

not being influential: to be envious, to envy, begrudge, & brood about others' gains, honor, respect, reverence, salutations, & veneration.

"But then there is the case where a woman or man is not envious. He/she does not envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, he/she is influential wherever reborn. This is the way leading to being influential: not to be envious; not to envy, begrudge, or brood about others' gains, honor, respect, reverence, salutations, or veneration.

"There is the case where a woman or man is not a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to brahmans or contemplatives. Through having adopted & carried out such actions, on the break-up of the body, after death he/she reappears in the plane of deprivation... If instead he/she comes to the human state, he/she is poor wherever reborn. This is the way leading to poverty: not to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, or lighting to brahmans or contemplatives.

"But then there is the case where a woman or man is a giver of food, drink, cloth, sandals, scents, ointments, beds, dwellings, & lighting to brahmans & contemplatives. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is wealthy wherever reborn. This is the way leading to great wealth: to be a giver of food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, & lighting to brahmans & contemplatives.

"There is the case where a woman or man is obstinate & arrogant. He/she does not pay homage to those who deserve homage, rise up for those for whom one should rise up, give a seat to those to whom one should give a seat, make way for those for whom one should make way, worship those who should be worshipped, respect those who should be respected, revere those who should be revered, or honor those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she is low-born wherever reborn. This is the way leading to a low birth: to be obstinate & arrogant, not to pay homage to those who deserve homage, nor rise up for... nor give a seat to... nor make way for... nor worship... nor respect... nor revere... nor honor those who should be honored.

"But then there is the case where a woman or man is not obstinate or arrogant; he/she pays homage to those who deserve homage, rises up... gives a seat... makes way... worships... respects... reveres... honors those who should be honored. Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is highborn wherever reborn. This is the way leading to a high birth: not to be obstinate or arrogant; to pay homage to those who deserve homage, to rise up... give a seat... make way... worship... respect... revere... honor those who should be honored.

"There is the case where a woman or man when visiting a brahman or contemplative, does not ask: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in the plane of deprivation... If instead he/she comes to the human state, then he/she will be stupid wherever reborn. This is the way leading to stupidity: when visiting a brahman or contemplative, not to ask: 'What is skillful?... Or what, having been done by me, will be for my long-term welfare & happiness?'

"But then there is the case where a woman or man when visiting a brahman or contemplative, asks: 'What is skillful, venerable sir? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? What, having been done by me, will be for my long-term harm & suffering? Or what, having been done by me, will be for my long-term welfare & happiness?' Through having adopted & carried out such actions, on the break-up of the body, after death, he/she reappears in a good destination... If instead he/she comes to the human state, then he/she is discerning wherever reborn. This is the way leading to discernment: when visiting a brahman or contemplative, to ask: 'What is skillful?... Or what, having been done by me, will be for my long-term welfare & happiness?'

"So, student, the way leading to short life makes people short-lived, the way leading to long life makes people long-lived; the way leading to sickness makes people sickly, the way leading to health makes people healthy; the way leading to ugliness makes people ugly, the way leading to beauty makes people beautiful; the way leading to lack of influence makes people uninfluential, the way leading to influence makes people influential; the way leading to poverty makes people poor, the way leading to wealth makes people wealthy; the way leading to low birth makes people low-born, the way leading to high birth makes people high-born; the way leading to stupidity makes people stupid, the way leading to discernment makes people discerning.

Beings are owners of kamma, heir to kamma, born of kamma, related through kamma, and have kamma as their arbitrator. Kamma is what creates distinctions among beings in terms of coarseness & refinement...

When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

<http://www.accesstoinsight.org/tipitaka/mn/mn.135.than.html>

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 1:43 PM

Title: Re: Chatral Rinpoche's advice - a question

Content:

tingdzin said:

As far as the first question, hang around here long enough and you will see that there are all kinds of people trying to establish their own version of Dharma.

Malcolm wrote:

I never can understand people who do this.

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 1:41 PM

Title: Sanders takes Dixville Notch in a landslide!

Content:

Malcolm wrote:

Sanders 4 | Clinton 0

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 1:51 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

FYI,

I started a Facebook group, Buddhists for Bernie 2016.

<https://www.facebook.com/groups/1682090535408406/>

dzogchungpa said:

May I suggest the name "Bernisattvas"?

Malcolm wrote:

Awesome!!!

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 1:16 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

FYI,

I started a Facebook group, Buddhists for Bernie 2016.

<https://www.facebook.com/groups/1682090535408406/>

Author: Malcolm

Date: Tuesday, February 9th, 2016 at 12:51 AM

Title: Re: Buddhist centres, cultural alienation, etc.

Content:

Jeff H said:

It seems to me that respect and reverence are states of mind first that will later express themselves appropriately according to the degree we are able to hold them.

Malcolm wrote:

If you practice Dharma, that is the real prostration. I see a lot of people prostrating, who then fail to practice Dharma.

Gesture of respect appropriate in Asian cultures may not be appropriate in non-asian cultures.

Author: Malcolm

Date: Monday, February 8th, 2016 at 11:53 PM

Title: Re: Buddhist centres, cultural alienation, etc.

Content:

WJ77 said:

Nobody prostrates.

Malcolm wrote:

You would really hate Dzogchen community then, we don't even bow, let alone prostrate.

When our teacher comes into the room, we stand. Then he asks us to sit.

Author: Malcolm

Date: Monday, February 8th, 2016 at 9:16 PM

Title: Re: 8 lines of praise to Heruka and Vajrayogini

Content:

Tigersnest said:

Is there a sanskrit version available or in circulation of these prayers?

Malcolm wrote:

Yes, you can find it David Gray's translation of the root tantra.

Author: Malcolm

Date: Sunday, February 7th, 2016 at 12:58 AM

Title: Re: What is the objective of Mahayana Buddhist practice?

Content:

jundo cohen said:

One may also work to make the Pure Land real in this world, while knowing that this world has been the Pure Land all along.

boda said:

If one knew this world was the Pure Land one wouldn't work to make it so. One can believe it's the Pure Land, however.

Malcolm wrote:

Buddhafiels need to be purified. That being said, there is an important passage about purifying buddhafiels, and the innate purity of even impure fields like this one in the Vimalakirti Nirdeśa sūtra.

Author: Malcolm

Date: Saturday, February 6th, 2016 at 1:01 AM

Title: Re: Emptiness

Content:

rachmiel said:

Okay, it's a training, meaning (I assume) it is not meant to be taken literally, rather as a "poetic license" pointer.

But I still don't get it. Matter and emptiness seem categorically different. To say "Emptiness is matter" sounds like saying something like "Existence is body." (Not meant to be a literal translation, rather an example of the mix of two categorically different terms.) It does not compute!

Malcolm wrote:

It is a training meant to lead one to understand that all phenomena do not arise and do not cease.

It has exactly the same meaning as the mangalam of the Nāgārjuna's MMK.

Emptiness is matter, matter is empty means there is no matter to find that is not empty, and no emptiness to look for apart from matter.

The result of looking for matter, is that it is not found ultimately. It is a mere empty appearance.

Author: Malcolm

Date: Friday, February 5th, 2016 at 5:37 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Malcolm wrote:
vidyā means knowledge

Wayfarer said:
I'm not saying it doesn't mean that, but there are different senses of 'knowledge'.

A question I have about the Sanskrit root 'vid-' - do you think it might be related to the Latin 'videre', meaning 'to see' (which is also the root of 'vision', 'video')? Because then 'a-vidya' means un-knowledge in the sense of 'not seeing', as in 'not seeing the meaning, purpose or point'.

Malcolm wrote:
It absolutely is related to the root, vid.

So yes, in this case, avidyā means not seeing the principle of causes and results, for example, when we apply the term to the first link of dependent origination.

"I came, I saw I conquered," as Caesar said.

Author: Malcolm
Date: Friday, February 5th, 2016 at 5:11 AM
Title: Re: What's in simple, brief explanation, emptiness?
Content:

Wayfarer said:
I've been thinking that a better translation for avidya than 'ignorance' is 'unwisdom'. The word 'ignorance' carries a question: ignorant concerning what? The road rules? Grammar? Etiquette? Whereas, etymologically, 'a-vidya' literally means 'not seeing right'. So, 'unwisdom' is a better word, I think - a condition which is indeed the common lot of humanity unless they take pains to overcome it.

So in this context, avidya is not realising emptiness, or not seeing the inherent insubstantiality of things, therefore clinging, therefore suffering.

Malcolm wrote:
I appreciate your observation, and I have been down that road too. Unfortunately, vidyā means knowledge, for example, like the five sciences (pañcavidyāsthana) and so on, and as a verb, it is used exactly the way we use the verb "to know."

M

Author: Malcolm
Date: Friday, February 5th, 2016 at 1:05 AM
Title: Re: The "four methods" that prove the existence of future li
Content:
Aemilius said:

Certain Madhyamaka thinkers, like Candrakirti and Nagarjuna (in Yuktisastika Vritti, Sixty Stanzas on Reasoning Commentary), refute the independent or substantial existence of consciousness. The proof given is the teaching of Twelve Links of Dependent Arising, where consciousness is preceded by volition (samskara), which is preceded by ignorance (avidya). Hence consciousness is dependent on them and is void of substantial existence.

Nagarjuna attacks the presumed substantial existence of consciousness also in the Mulamadhyamaka Karika, for example in Chapter Nine: Investigation of the Existence of Something Prior.

Adamantine said:

Consciousness here is different than clarity and awareness, don't conflate them.

Malcolm wrote:

Clarity and awareness do not have substantial existence either.

Author: Malcolm

Date: Friday, February 5th, 2016 at 12:10 AM

Title: Re: Emptiness

Content:

rachmiel said:

Here's something I don't quite get:

Form is emptiness. No problem with that. Form is clearly empty of ... (svabhava).

But:

Emptiness is form. Hmm ... that's confusing. I grok "is empty of." But "emptiness" as a subject/noun, not so much, because it seems to want to reify "being empty." Does EiF mean anything nontrivially *different* from FiE? If so, what?

Malcolm wrote:

Just a minor correction to the translation you are using, it should be:

"Matter [the material aggregate] is empty (adjective). Emptiness (noun) is matter [one to one identity]. [Therefore] there is no matter apart from emptiness; there is no emptiness apart from matter."

The same goes for the rest of the five aggregates, as it is said:

Likewise, sensation, perception, formations and consciousness are empty...That being so, all phenomena are emptiness, signlessness, not arising, not ceasing, neither tainted nor free from taints; neither increasing nor decreasing.

So, it is an identity proposition about the nature of reality. But it is not really a proposition, since the sūtra says that this analysis is a training. A training in what? A training in seeing that the five aggregates, all contaminated phenomena are empty of a svabhāva, an inherent nature.

However, not only contaminated phenomena are empty of a svabhāva, an inherent

nature, but also so called pure phenomena, nirvana and so on.

The message? There is nothing to cling to.

Author: Malcolm

Date: Thursday, February 4th, 2016 at 5:31 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Monlam Tharchin said:

As far as I know, emptiness can be pointed out with help of a teacher in person. So get an "explanation" that way.

smcj said:

Just as a general note, the "pointing out instructions" are mostly pretty rare. Customarily they are to be given by a realized master for a student that is "ripe". There's no harm in participating in a public pointing out, I'm sure there's karmic blessings involved. ChNN gives them quite regularly. However that's not how it goes as a routine thing; the idea that if one is not karmically prepared for it, it won't work anyway. If it worked consistently then that's all anybody would do, and it would spread across the globe like wildfire.

Wouldn't that be nice?

Malcolm wrote:

"Pointing out" (ngo 'phrod) and "direct introduction" (rang ngo thag tu 'phrad pa) are not the same thing, actually.

Author: Malcolm

Date: Thursday, February 4th, 2016 at 12:32 AM

Title: Re: The TM equivalent of xanax

Content:

lotwell said:

Couldn't find the new topic button in the tibetan medicine forum.

So anyways... is there something that parallels xanax or similar drugs in tibetan medicine?

warm regards

Malcolm wrote:

If you have an anxiety disorder, you should try and speak to a qualified TM practitioner.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 12:33 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump has upped the ante.

Taco_Rice said:

Trump has at least allowed a great deal of people to believe that their concerns have been heard in our system.

Malcolm wrote:

Yes, people like David Duke.

Taco_Rice said:

""homophobia""

That's your gay agenda. A term which could be defined as, "actions which hinder or oppose our gay agenda."

Malcolm wrote:

Ummm, I am not gay....

Taco_Rice said:

People will often choose whichever options are advertised or propagandized at them most effectively and most forcefully.

Malcolm wrote:

Umm, no. Education means training people to make their own choices.

Taco_Rice said:

Your kids, but under our educational system, their choice, and rightly so.

I have the right to pass my values on to my children.

Malcolm wrote:

No, you only have the right to advocate your values to your children, and should they eventually disagree with your values, then that is their choice.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 6:39 AM

Title: Re: POTUS 2016

Content:

Taco_Rice said:

Trump has brought nothing into the conversation at all apart from lies, racism and xenophobia.

The conversation is already full of lies and agendas that do not serve the public good.

Malcolm wrote:

Trump has upped the ante.

Taco_Rice said:

We don't have to propagandize anyone, merely educate women. And there is nothing at all wrong with redistribution.

This is population control.

Malcolm wrote:

No, it is women choosing not to have children.

Taco_Rice said:

We live in a culture where people will balk at being explicitly told not to have kids, so there's a system in place to try to create a social stigma to having children and create barriers to forming families.

Malcolm wrote:

Ummmm.... we live in a culture where women are empowered to feel they have a right to choose whether or not they want children. Many don't.

Taco_Rice said:

There's also an agenda on the part of gay activists to try to push their lifestyle choice as far as possible in the legal system and popular culture—even and especially onto children.

Malcolm wrote:

No, this is absolute nonsense. There is no Gay Agenda. This is just homophobia.

Taco_Rice said:

It isn't so much that one can "simply educate women," but that women are educated in a certain way.

Malcolm wrote:

Educating women just means allowing women to learn.

Taco_Rice said:

I don't judge.

Malcolm wrote:

This is an obviously disingenuous statement.

Taco_Rice said:

It's your life and your choice. But they're my kids.

Malcolm wrote:

Your kids, but under our educational system, their choice, and rightly so.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 5:29 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

I'm I am suggesting non-harming to sentient beings and being criticized for that by "experienced dharma practitioners".

Malcolm wrote:

You are over-defining what avihimsa actually means. It is for this reason I am criticizing your point of view.

The Vegan definition of ahimsa and the Buddha's teaching on ahimsa are not the same. The Vegan definition of ahimsa comes from Gandhi, and while Gandhi was not a Jain, he was strongly influenced by Jainism in his views. Like the Jains, not only are you defining ahimsa as avoiding killing, you over extend it to mean that you should not drink milk, use honey, etc. This is far beyond the range of what Buddha taught as ahimsa.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 5:25 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

smcj said:

This is ground upon which both Gelug and Gzhan stong are frequently criticized (justifiably), and just as often, the objects of such criticism try to defend their novelties with baseless hermeneutics.

So both the Gelugpas and Karma Kagyupas are off base. Lol, no bias there!

Malcolm wrote:

Not all Karma Kagyus were gzhan stong pas (for example, the 8th Karmapa, who refuted it). Gzhan stong only became a Karma Kagyu brand in the late 18th century. And even then, really only at Palpung, which had a close relationship with the Kathok (the one Nyingma monastery where it was very prevalent, also from the late 18th century, as I have already explained to you).

So, it is not that Karma Kagyu is "off base", since gzhan stong does not define it, it is just gzhan stong that is a bit of a problem. Gelug view is more or less a mirror image of gzhan stong.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 5:15 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

So it's not disrespectful for you to laugh at me, but it is for me to do the same? Isn't that interesting...

Malcolm wrote:

I was not laughing at you, and I was suggesting that you not be disrespectful to Simon.

You know, in a conversation where someone says something amusing, then you laugh. It does not mean you are laughing at them. I don't laugh at people unless they truly are being ridiculous. As much I may disagree with your (nonbuddhist) ideology, I don't think you are being ridiculous. We have dzogchungpa for that.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 5:01 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

You seem not to understand the history of civil rights.

Taco_Rice said:

You seem not to understand why Feminist ideals of gender equality fail in poorer nations, slums and ghettos.

Malcolm wrote:

Quite simply, it is merely a matter of education.

Taco_Rice said:

Granting rights to various minority groups is a matter of politics, that is, of persuasion, appeal to sympathies and threats of force, whereas creating the Feminist standard of gender equality is only attainable by redistribution of resources and constant propagandizing. The former only changes the terms of relations between groups within the larger whole, the latter is a force that effects the entire civilization pervasively.

Malcolm wrote:

Yes, and education creates opportunities for women, which is why groups like the Taliban are so vehemently opposed to educating women. They know what happens when they have to deal with educated women. So they try to kill them and prevent their education in first place.

We don't have to propagandize anyone, merely educate women. And there is nothing at all wrong with redistribution.

Trump lost Iowa. Awesome.

New Hampshire.

People don't like losers, especially poor ones.

<http://www.loser.com>

At the very least, Trump has brought into the discussion many things which could have exploded to the surface. Hopefully the future is a more balanced place with more prosperity and appreciation, where path and purpose cultivate hearts and minds of goodwill.

Trump has brought nothing into the conversation at all apart from lies, racism and xenophobia.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 4:53 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

smcj said:

Changing the teachings to fit into one's comfort zone is introducing unawareness into the teachings--even if it is with good intentions.

Malcolm wrote:

Many arguments among scholars have to do with departures from standard definitions and understandings. In Tibetan, such departures are called "rang bzo," literally, "personal fabrications." A lot of effort is spent by Tibetan scholars to prove they are doing nothing original, and their opponents point of view is "novel."

This is ground upon which both Gelug and Gzhan stong are frequently criticized (justifiably), and just as often, the objects of such criticism try to defend their novelties with baseless hermeneutics.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 4:49 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

And that would warrant a capitol HAHHAHAHA.

Malcolm wrote:

No need to be disrespectful.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 4:47 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

Buddhadharma points unflinchingly to non-harming of sentient beings.

Malcolm wrote:

Avihimsa is a mental factor associated with all positive minds in the desire realm. It is not, within Buddhadharma, an ideological commitment. It is connected with personal conduct (śīla), specifically, of actively engaging in killing other sentient beings.

You would be very surprised at how few sūtras mention it. It is mentioned in only two Vinaya texts, twenty three sūtras, and eleven tantric texts in the Tibetan Canon. These mentions are very brief. In other words, there is very little sustained discussion of this concept, and certainly no ideological dimension in any of the discussions of nonharming.

While it is true that the benefits of being free from a harmful mind is praiseworthy, what it boils down to is that if your mind is free from harmfulness, himsa, you will not kill things, or ask others to do so for you.

It has nothing to do with whether or not you use honey, milk, eat meat, wear leather shoes, or even furs. It has everything to do with how you treat sentient beings you encounter day to day and your freedom from the impulse to harm them.

Using honey is not harmful to bees, no more than milking cows is harmful to cows.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 4:17 AM

Title: Re: Consuming Honey = Stealing?

Content:

Simon E. said:

Buddhadharma points unflinchingly to the reality of this realm..that every breath and every step and every meal causes harm to sentient beings. It does not attempt to sidestep that as Jainadharma does. Buddhadharma says that the only way to stop harming other sentient forms is to realise a state where all difference between self and other is transcended..where all is seen as arising in great emptiness..and that realisation is not a product of any diet. Neither is any diet a bar to it. It is of a different level of reality.

Malcolm wrote:

It's hopeless. Some people are dead set in thinking that their diet is a key to liberation, sadly, even Buddhists have this delusion.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 4:09 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

Here is the proper definition of veganism from the vegan society themselves.

<https://www.vegansociety.com/go-vegan/definition-veganism>

"Veganism is a way of living which seeks to exclude, as far as is possible and practicable, all forms of exploitation of, and cruelty to, animals for food, clothing or any other purpose."

...In dietary terms it denotes the practice of dispensing with all products derived wholly or partly from animals.

Malcolm wrote:

This means of course, eschewing the use of animal fertilizers, etc.

Hahahaha, you think one lifetime of avoiding meat is going to eliminate all the countless offenses of killing and eating meat you have engaged in since beginningless time?

Dream on.

Hahahahaha, you think it's me saying that meanwhile I'm simply quoting a sutra that was posted.

It is important to distinguish the provisional from the definitive.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 3:55 AM

Title: Re: Consuming Honey = Stealing?

Content:

Simon E. said:

Buddharma says that all samsaric life is characterised by death and death dealing. All sentient forms consume and are consumed in endless cycles. We cannot live without causing harm. It is not even an end in Buddhadharma as it is in Jainadharma. We can however develop compassion and we can end samsara for ourselves.

Malcolm wrote:

Correct. One's liberation does not depend on one's diet. Buddhadharma is not based on what one eats. Though there are some provisional teachings for attracting nonbuddhists that may make it seem so.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 3:49 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

#Coingate:

http://www.salon.com/2016/02/02/critics_cry_foul_over_coingate_hillary_clinton_had_1_6_chance_of_winning_6_coin_tosses_that_made_her_winner_in_iowa/

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 3:48 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

...all meat eaters are greedy, ignorant, foul smelling and guilty of countless offenses.

Malcolm wrote:

Hahahaha, you think one lifetime of avoiding meat is going to eliminate all the countless offenses of killing and eating meat you have engaged in since beginningless time?

Dream on.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 3:43 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

Of course, it is not a hypothesis because it has been proven.

Malcolm wrote:

Proven, how exactly?

seeker242 said:

Typically being the key word. Typically, vegans don't oppose things that are actually necessary, like crops being pollinated. The very definition of veganism itself states this. The Vegan Society soon clear that it rejected the use of animals for any purpose, not only as food, and in 1951 it defined veganism as "the doctrine that man should live without exploiting animals."

Malcolm wrote:

<https://en.wikipedia.org/wiki/Veganism>

So you are saying there is some kind of Veganism that permits animals to be exploited, for example, kept to produce manure for food production and so forth?

In any case, Veganism is not Buddhism, was not taught by the Buddha, and is not a part of Buddhadharma. If anything, it has closer ties to Jainism.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 2:48 AM

Title: Re: Consuming Honey = Stealing?

Content:

Norwegian said:

So, as we all know, the Buddha was omniscient. He did not talk nonsense. If he stated that honey was actually acceptable to eat, and, in fact for monks something that could be eaten outside of their limited rations (when considered as medicine), and also something that is considered as good food for meditators, it goes without saying, that in order to eat honey, you necessarily have to collect it before consumption.

Honey has had a central place in Buddhadharma since day one as a very precious substance, and there is nothing wrong with it. Observe the following, from the Lankavatara Sutra:

" Now, Mahamati, the diet I have allowed for my disciples to take is satisfying to all wise people, but is avoided by the unwise. This diet produces many merits, keeps away many harmful effects, and was prescribed by the ancient sages. It comprises rice, barley, wheat, kidney beans, beans, lentils, oil, honey, molasses, treacle, sugar cane, coarse sugar, and similar foods. Food prepared with these ingredients is proper food.

This goes to show that the Buddha was not a vegan.

Malcolm wrote:

Yes, because also milk is included, and monks were allowed to wear leather shoes and fur in cold climates.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 2:37 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

Matt J said:

Better not speak to Yunmen, then.

A monk asked Yün-men, "What is Buddha?" [雲門因僧問如何是佛]

Yün-men said, "Dried shitstick." [門云乾屎橛]

Malcolm wrote:

And no, I do not think it is correct to claim one can just redefine things however one wants, because if so, dharmakāya can become God, Buddha can become shit, and so on.

Well, in this case, a sentient being is a wet shitstick, so it works out.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 1:51 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

smcj said:

The term "tathāgatagarbha" has a consistent definition.

If so, then do you accept that definition to be as HH KARMAPA VIII defined it as quoted in this thread (a.k.a.

Shentong)?

If not, will you concede that different sects and authors, such as HHK8, re-define terms as they please?

Malcolm wrote:

The Eighth Karmapa's definition as presented by you conflates sūtra and mantra definitions. And no, I do not think it is correct to claim one can just redefine things however one wants, because if so, dharmakāya can become God, Buddha can become shit, and so on.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 1:21 AM

Title: Re: Consuming Honey = Stealing?

Content:

Malcolm wrote:

I think the evidence shows that plants form communities which bear all the signs of sentience.

And of course, in my opinion, we need to recognize that plants are also sentient communities. Even colonies of bacteria display sentient properties.

dzogchungpa said:

This is kind of interesting. Could you say a little more about what you mean and its ethical implications, if any?

Mother's Lap said:

Lambert Schmithausen has two books/thesis' on plant sentience in Buddhism, and this is what I could find of this author that's freely available and deals with ethics.

http://dharmaflower.net/_collection/earlybuddhist.pdf Lambert Schmithausen, The Problem of Sentience of Plants in Early Buddhism,

— id., Plants in Early Buddhism.
(Thanks to mutsuk).

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 1:04 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

smcj said:

I've been trying to make the point lately that terms mean whatever the author in question wants them to mean...

'When I use a word,' Humpty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean — neither more nor less.'

So are you saying terms are consistently defined across time, sects and authors?
Specifically Dharmadhatu and Tathagatagarbha?

Malcolm wrote:

The term "tathāgatagarbha" has a consistent definition. The term "dharmadhātu" changes in meaning depending on whether we are talking about Hinayāna, Mahāyāna or Vajrayāna.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 1:01 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Trump lost Iowa. Awesome.

MiphamFan said:

Cruz is worse than Trump dude.

Malcolm wrote:

Cruz has no chance in a general election. He is too far to the right.

Author: Malcolm

Date: Wednesday, February 3rd, 2016 at 12:52 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Astus said:

What is this simultaneity important for? Certainly not for relaying teachings.

Malcolm wrote:

Yes, it is important for relaying the teachings. We have already discussed this you and I.
Not into a repeat.

Queequeg said:
Can you link the discussion?

Malcolm wrote:
It was in a thread on direct introduction

Author: Malcolm
Date: Wednesday, February 3rd, 2016 at 12:44 AM
Title: Re: All Buddhist traditions are oral traditions. Or...?
Content:
Astus said:
What is this simultaneity important for? Certainly not for relaying teachings.

Malcolm wrote:
Yes, it is important for relaying the teachings. We have already discussed this you and I.
Not into a repeat.

Author: Malcolm
Date: Wednesday, February 3rd, 2016 at 12:44 AM
Title: Re: Consuming Honey = Stealing?
Content:

seeker242 said:
No, it is not just a hypothesis
Of course it is a hypothesis, untested, unproven, etc.
Yes so according to vegan ideology. You say that because you don't know what vegan ideology actually is.

Malcolm wrote:
Vegans typically regard humans using animals for any reason at all as wrong.

Author: Malcolm
Date: Tuesday, February 2nd, 2016 at 11:39 AM
Title: Re: POTUS 2016
Content:
Malcolm wrote:
Trump lost Iowa. Awesome.

Author: Malcolm
Date: Tuesday, February 2nd, 2016 at 10:19 AM
Title: Re: Clarification re: Dharmakaya and ...
Content:

smcj said:

Have you taken a look at it? It's not Madhyamaka.

Malcolm wrote:

It is a text of secret mantra. For example, it discusses Mahāyoga, abhiṣekas, luminosity and so on. It is by the author of the Bodhicittavivarana.

smcj said:

I've been trying to make the point lately that terms mean whatever the author in question wants them to mean...

Malcolm wrote:

'When I use a word,' Humpty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean — neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

'The question is,' said Humpty Dumpty, 'which is to be master — that's all.'

Alice was too much puzzled to say anything; so after a minute Humpty Dumpty began again. 'They've a temper, some of them — particularly verbs: they're the proudest — adjectives you can do anything with, but not verbs — however, I can manage the whole lot of them! Impenetrability! That's what I say!'

'Would you tell me please,' said Alice, 'what that means?'

'Now you talk like a reasonable child,' said Humpty Dumpty, looking very much pleased.

'I meant by "impenetrability" that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life.'

'That's a great deal to make one word mean,' Alice said in a thoughtful tone.

'When I make a word do a lot of work like that,' said Humpty Dumpty, 'I always pay it extra.'

'Oh!' said Alice. She was too much puzzled to make any other remark.

http://sabian.org/looking_glass6.php

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 10:07 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

Here's what I'm getting - the interaction with a teacher must be temporally immediate, but not spatially immediate.

Malcolm wrote:

With modern tech, this is possible, yes.

Queequeg said:

The interaction must be through the medium of a common language - mediation

through an interpreter OK.

Malcolm wrote:

Yes.

Queequeg said:

The interaction does not have to be mutual - in the sense of individual intercourse - but interaction from teacher to student is the critical factor.

Malcolm wrote:

Yes.

Queequeg said:

How about telecast, in a language I don't understand, but with subtitles...

Malcolm wrote:

If they are simultaneous, yup. This is mediation through interpretation.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 10:01 AM

Title: Re: POTUS 2016

Content:

Taco_Rice said:

This only works so long as the men are well behaved.

Malcolm wrote:

Nonsense, when women stand up for themselves, men don't stand a chance.

Taco_Rice said:

Not without the support of at least some men. The only support women, as a whole, really need is from powerful men, but then this brings us to the issue of how power is obtained and maintained. A society where men are ruthlessly grabbing for power rather than, say, contributing scientific genius or building infrastructure looks a lot like the third world... or a given ghetto. What gender do you think most of the enforcers will be? How many f***s do you think are given by those enforcers in highly unequal societies?

Malcolm wrote:

You seem not to understand the history of civil rights.

Taco_Rice said:

That's exactly what happened as Christianity became more willing to placate popular opinion rather than to direct it.

Malcolm wrote:

No, people in European nations and their derivatives have gradually ceased having faith in Christianity as their core story, their core explanation of the world. This will gradually

happen in Muslim countries as well, as they struggle to adapt to globalization.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 9:56 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

Well posted, yet with no relation whatsoever to stealing honey from bees. And conveniently, but not surprisingly, no mention of the fact that bees can pollinate crops just fine without someone stealing their honeycomb.

Malcolm wrote:

Not so, according to Vegan ideology, raising bees to be used for pollination violates their rights.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 9:54 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

The idea that a vegan diet is less harmful is a fact.

Malcolm wrote:

No, it is not a fact. It is a hypothesis.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 4:38 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

How about telecast - ie. the live feed is one way?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 4:32 AM

Title: Re: POTUS 2016

Content:

Taco_Rice said:

This only works so long as the men are well behaved.

Malcolm wrote:

Nonsense, when women stand up for themselves, men don't stand a chance.

Taco_Rice said:

You might say that Christianity "turned the other cheek," when attacked, until it could finally begin to be destroyed.

Malcolm wrote:

Hardly.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 4:29 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

What about mediation through a sign interpreter? Or for that matter, any interpreter?

Malcolm wrote:

Yup.

Queequeg said:

How about oral interaction between teacher and student who do not speak each other's languages?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 3:37 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

\

How about IM?

Malcolm wrote:

No.

Queequeg said:
Facetime?

Malcolm wrote:
Yes.

Queequeg said:
Telephone

Malcolm wrote:
Yes.

Author: Malcolm
Date: Tuesday, February 2nd, 2016 at 3:11 AM
Title: Re: All Buddhist traditions are oral traditions. Or...?
Content:
Queequeg said:
The deaf can't participate in the Buddhist traditions.

Correct or incorrect?

dzogchungpa said:
I say incorrect. I think the real point is interaction with teachers, not so much the sense modalities involved in interacting with them.

Queequeg said:
Is this interaction limited to an immediate, personal interaction?

How about mail or email correspondence?

Malcolm wrote:
You cannot teach Dharma through the mail or email. This is why there is no teaching of Dharma here.

Author: Malcolm
Date: Tuesday, February 2nd, 2016 at 3:08 AM
Title: Re: All Buddhist traditions are oral traditions. Or...?
Content:
Queequeg said:
The deaf can't participate in the Buddhist traditions.

Correct or incorrect?

Malcolm wrote:
Traditionally, correct. These days, incorrect, since we have sign language.

One of the eight freedoms which are part of the eighteen freedoms and endowments of a precious human birth is freedom from defective sense organs and limbs.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 2:59 AM

Title: Re: POTUS 2016

Content:

Taco_Rice said:

The West (except, to my knowledge, those f***in' Aussies!1!!) seems to be keen on taking in immigrants left and right. Why? Why take in immigrants rather than simply foster conditions in one's country that will cause people to produce more families and more children?

Malcolm wrote:

What happens, around the world, is that when women are educated they have less children.

This is one of the reasons why Islam will ultimately fail to achieve the goals you imagine. As Muslim women are educated, they will toss off the shackles of their religion, and birth rates in Muslim countries will also fall. This is already happening in the US.

As I have pointed out before, this cultural conflict between Islam and the West is really about Women's Rights, reproductive and otherwise.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 2:56 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

No dude. Muslims who come here will be Americanized. They will, as they are doing, adopt liberal western values, etc.

Taco_Rice said:

Nah (¬) brodhisattva. Their more extremist agitators will merely double down when they see they have the advantage, as their religion encourages them to do, and gradually move society in their direction as the West takes in, and begins producing, more Muslims—"modernized" or not. (I imagine they will also change what "modernized" comes to mean, at that.)

Malcolm wrote:

No, the Scottish Enlightenment, which produced modern Capitalism and Socialism, is a much more virulent contagion than Islam. In terms of infectious power, Islam cannot compare. It will sicken and die, just like Christianity before it.

In other words, to change the metaphor slightly, Islam as an invasive species has already been outcompeted.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 2:43 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

DGA said:

Tell us where there be dragons of opinion, and where the treasure of scholarly certitude is to be found.

Malcolm wrote:

It's blatantly obvious:

Tibetan Buddhists = dragons of opinion

Sino-Japanese Buddhists = treasures of scholarly certitude

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 1:51 AM

Title: Re: Consuming Honey = Stealing?

Content:

dzogchungpa said:

Consuming honey is really terrible, isn't it?

Malcolm wrote:

Yes, it really, really sucks...and you know, it is not fair that all those bees pollinate all those crops [for Vegans and others] without health insurance, 401ks, etc. I really think people should get out there and do their own damn pollination.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 1:48 AM

Title: Re: POTUS 2016

Content:

DGA said:

If Sanders wins, he should expect a Congress at least as actively hostile and belligerent as the one that Obama has had to deal with.

Malcolm wrote:

It will be more belligerent and hostile. Sanders knows this. This is why, should he win, we can expect an activist president who spends a lot of time talking to people and "invigorating their clarity," voting out senators and representatives that do not represent their interests, and voting in one's who do.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 1:12 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

Astus said:

Emptiness

- as the nature of all appearances: dharmadhatu

- as the wisdom of buddhas: dharmakaya

smcj said:

As far as it goes that's right (I think). The confusion comes in when, as Malcolm has recently posted, it is then said tha buddhas see phenomena as wisdoms, thus making the Dharmakaya the nature of appearances as well.

Malcolm wrote:

Guru Kampala said:

The deep and wide ocean is filled with jewels
which the nāga kings enjoy, amazing!

Likewise, all appearances and sound have always been dharmakāya
which the realized have enjoyed, amazing!

Guru Anaṅga said:

Once one is caught by the poisonous dregs
of clinging ignorance,
true existence is grasped in this rainbow-like body
of essenceless samsara.

When the illnesses of clinging are cleansed,
even samsara is the dharmakāya.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 12:57 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

Nothing happens to it because "my Vegan ideology", as you call it, causes the least amount of harm possible to all of the above.

Malcolm wrote:

No, you are merely shifting blame to someone else on your own behalf. The idea that a vegan diet is "less harmful" is a fantasy.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 12:34 AM

Title: Re: Consuming Honey = Stealing?

Content:

Malcolm wrote:

Vegan ideology is not Buddhadharma, however, and people should keep this distinction in mind.

Honey, milk, butter etc. are all acceptable foods, even in most strict interpretations of Mahāyāna,

seeker242 said:

Buddhadharma doesn't say it's ok for people to exploit animals. Causing them to suffer unnecessarily, because it tastes good, even in the most lax interpretations of Mahāyāna. Kindness to, and non-harming of, animals is inherent to all forms of Buddhadharma. Vegan ideology is Buddhadharma because Vegan ideology = kindness, compassion and non-harming of sentient beings.

Malcolm wrote:

Buddhadharma says we must even treat the soil with kindness, the plants that live in it, etc. Avihimsa does not merely apply to animals. It applies to the entire world. And of course, in my opinion, we need to recognize that plants are also sentient communities. Even colonies of bacteria display sentient properties. What happens to your Vegan ideology then?

Life feeds on Life.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 12:31 AM

Title: Re: POTUS 2016

Content:

Simon E. said:

VERY similar to Jeremy Corbyn's message to the Brit electorate, something is clearly afoot.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 12:21 AM

Title: Re: Clarification re: Dharmakaya and ...

Content:

Malcolm wrote:

Hi Wayfarer:

Dhātu is actually defined as a "source" such as a mine. It is never defined as "body." This definition is continuous from Abhidharma to Dzogchen.

Wayfarer said:

from my scanty knowledge, 'dhatu' is terminology from the Sanskrit abhidharma, referring to the 'body' or 'element'...

Author: Malcolm

Date: Tuesday, February 2nd, 2016 at 12:02 AM

Title: Re: POTUS 2016

Content:

Simon E. said:

Within two presidency terms though Malcolm ?

We in the UK have our first Socialist Labour Party leader for 25 years.. I think he signals a movement back to Socialism.

He is a forerunner. The next socialist Prime Minister of the UK will be in 12 years at the earliest.

Malcolm wrote:

Well, put it this way, Simon. Sanders has fanned the flames of the progressive enthusiasm that withered under Obama.

The difference between Sanders and all the other candidates out there is this: they all say in one voice, "Elect me, and I will take care of you. You can relax once I am elected." This is the standard message of American politicians since Nixon.

Sanders is saying, "Electing me is only the beginning. Without you, without continuous engagement in the democratic process, nothing will change. It is up to you, not me."

Author: Malcolm

Date: Monday, February 1st, 2016 at 11:48 PM

Title: Re: POTUS 2016

Content:

Crazywisdom said:

America will be as socialist as Scandanavia if not this presidency then within the next two. Why? Millennials are a huge population and they support Sanders by a huge margin. There is a cultural and political sea change occurring in the US. Legal pot, completely upending traditional relationships and even gender, it goes on and on. In 16 years the political establishment we know will seem as outmoded as the civil war era. Honestly Bernie has a great shot at winning. If he loses, the pressure will go way up and the next president after this one will be a Sandersian. Sanders is making a huge impact.

Simon E. said:

As an outsider, I hope you are right. If I were a betting man though I would lay a large wedge that you are not.

Malcolm wrote:

The social and economic "conservatives" in the US are mainly white, middle class, and their demographic is shrinking exponentially. For example, the majority of children in grade school in Iowa are non-white.

Author: Malcolm

Date: Monday, February 1st, 2016 at 9:52 PM

Title: Re: POTUS 2016

Content:

Kim O'Hara said:

I do think Americans would be stupid to elect Trump and I do hope that they don't do it.

Taco_Rice said:

Neither I, and I imagine Michel Houellebecq, can understand why you do not recognize that the same is profoundly more true regarding the election of mainstream politicians. If I and others choose to elect Clark Kent in place of the regular movie extras placed into their glorified customer service positions by those who run the world, what does it matter if we suspect he may be Superman? Hopefully he's actually Lex Luther and brings us the intolerable.

Malcolm wrote:

No dude. Muslims who come here will be Americanized. They will, as they are doing, adopt liberal western values, etc.

Author: Malcolm

Date: Monday, February 1st, 2016 at 12:29 PM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

The reason why honey isn't vegan is because it is stealing.

Malcolm wrote:

No, the reason why honey is not "vegan" is because Vegans believe honey bees are exploited. In general, Vegan philosophy is based on the idea of animal rights.

seeker242 said:

That right. And keeping bees so people can steal their honey, is itself, an exploitation.

Malcolm wrote:

Vegan ideology is not Buddhadharma, however, and people should keep this distinction in mind.

Honey, milk, butter etc. are all acceptable foods, even in most strict interpretations of Mahāyāna,

Author: Malcolm

Date: Monday, February 1st, 2016 at 12:26 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

rory said:

[

Kudos Astus, well posted, it's nice to see assertions supported with scholarly content as opposed to mere opinion.

Malcolm wrote:

You are hilarious. Astus is a nice person, but he loves taking indefensible positions merely for the hell of it.

Author: Malcolm

Date: Monday, February 1st, 2016 at 3:44 AM

Title: Re: Father Francis Tiso Dzogchen & Early Christianity Connec

Content:

Malcolm wrote:

Predictably, I will tell you that Father Tiso's book, while interesting, is not to be taken seriously by practitioners.

It is a mishmash, at best. However, his account of Khenpo Acho is quite nice.

Norwegian said:

That is what I expected...

How long is the part about Khenpo Acho? Worth buying the book just for that?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, February 1st, 2016 at 3:37 AM

Title: Re: Consuming Honey = Stealing?

Content:

seeker242 said:

The reason why honey isn't vegan is because it is stealing.

Malcolm wrote:

No, the reason why honey is not "vegan" is because Vegans believe honey bees are exploited. In general, Vegan philosophy is based on the idea of animal rights.

Author: Malcolm

Date: Monday, February 1st, 2016 at 3:30 AM

Title: Re: Father Francis Tiso Dzogchen & Early Christianity Connec

Content:

Malcolm wrote:

Predictably, I will tell you that Father Tiso's book, while interesting, is not to be taken seriously by practitioners.

It is a mishmash, at best. However, his account of Khenpo Acho is quite nice.

Unfortunately, I will have to argue with people inspired by his syncretism and uncritical acceptance of some western academic bloviators for the rest of my life.

Author: Malcolm

Date: Monday, February 1st, 2016 at 3:03 AM

Title: Re: Dzogchen and Tsongkhapa Madhyamaka

Content:

Matt J said:

So is the point of Gelugpa Madhyamaka really to establish a conceptual view of emptiness...

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, February 1st, 2016 at 1:17 AM

Title: Re: Samadhi

Content:

Malcolm wrote:

You really do not understand the point.

Samadhi is a caitta, a mental factor, that all creatures possess, not matter in what realm, desire, form or formless.

This definition is basic Abhidharma.

Saoshun said:

but that's means nothing. it's like saying stone posses inherent buddha nature. whatever it poses or not, for the stone it means nothing.

Malcolm wrote:

You are failing to distinguish how that mental factor is being used. For example, a hunter uses his mental factor of samadhi to aim and shoot. A Dharma practitioner on the other hand uses his mental factor of samadhi to engage a path dharma, etc. Nevertheless, samadhi is one of the ten neutral mental factors possessed by all sentient beings. When someone properly studies Buddhadharma, they understand such points are noncontroversial.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 11:34 AM

Title: Re: Samadhi

Content:

Saoshun said:

yes, I understand yogacara view, but there is good story pointing out this thing from chan lore, you all know it probably about boat monk-master who beated up guy with the sandal? So when he said first "dharmakaya have no form" and after awakening, it's different.

I mean the view can bring realization in some students, but believing that everybody are in samadhi is nuts, there are not even everybody, there is only your experience and expression of those, so if you are in samadhi Malco, that's great, teach me if it's that possible.

Malcolm wrote:

You really do not understand the point.

Samadhi is a caitta, a mental factor, that all creatures possess, not matter in what realm, desire, form or formless.

This definition is basic Abhidharma.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 11:29 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

rory said:

Now for a nice example of a great modern master who was deeply influenced by reading Buddhist books and achieved great levels of realization as a hermit: Hsu Yun
https://en.wikipedia.org/wiki/Hsu_Yun

Malcolm wrote:

But of course:

During his years as a hermit, Hsu Yun made some of his most profound discoveries. He visited the old master Yung Ching, who encouraged him to abandon his extreme asceticism in favor of temperance. He instructed the young monk in the sutras and told him to be mindful of the Hua Tou, "Who is dragging this corpse of mine?"

Author: Malcolm

Date: Sunday, January 31st, 2016 at 5:40 AM

Title: Re: Samadhi

Content:

Malcolm wrote:

In Buddhadharma, samadhi is a neutral mental factor that accompanies all minds. Everyone experiences samadhi all the time, every time they focus their attention single pointedly.

Different kinds of one-pointedness are given different names, for example, vajropama samadhi.

Saoshun said:

That's not true.

Malcolm wrote:

Take it up with Vasubandhu and Asanga.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 3:36 AM

Title: Re: Taigen Shodo Harada Roshi Introduction to Zen

Content:

Dan74 said:

What we see, boda, is our thoughts about Jundo, and the rules of the forum say very clearly, no ad homs. So we continue to discuss what is said, not who is saying it. Otherwise I might comment on your continued disregard of this rule, but I guess it would be just as futile.

Malcolm wrote:

When someone makes personal claims on a public forum, it is not "ad hominem" to discuss them.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 3:09 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

DGA said:

Does anyone know of an example of a contemporary or historical Buddhist master who has attained any degree of realization with nothing in support of his or her endeavors (in this lifetime) but a library card? (or audio/video recording for that matter?)

Any examples at all?

Anybody?

Malcolm wrote:

Astus will be the first, based on his primordial vow of refusing to have a teacher.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 2:54 AM

Title: Re: Misterious message in a pendant

Content:

53RG10 said:

Thank you for the clarification. I hope I will be still able to find someone capable of translating it.

Malcolm wrote:

It is not translatable.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 2:27 AM

Title: Re: Misterious message in a pendant

Content:

53RG10 said:

Hello everyone,

Some months ago I found a pendant on the pavement (see link) and inside I found a rolled paper with something written on it.

After long searches I discovered it is Tibetan. I was trying to translate by myself, but it is more difficult than I expected, so I would like to ask you to help me understand what this message says.

Here is the link to the images:

<https://drive.switch.ch/public.php?service=files&t=2812eaf6647946b191df1b4a19b84ea7>

Thank you for reading my topic.

Kind Regards,

Sergio

Malcolm wrote:

It is not Tibetan. It a liberation through wearing amulet written in Dakini script.

It is not really translatable.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 2:23 AM

Title: Re: Samadhi

Content:

Saoshun said:

Did you ever been/experienced samadhi? Cleary not, even one samadhi makes person mind little sage-ish.

Malcolm wrote:

In Buddhadharma, samadhi is a neutral mental factor that accompanies all minds.

Everyone experiences samadhi all the time, every time they focus their attention single pointedly.

Different kinds of one-pointedness are given different names, for example, vajropama samadhi.

Author: Malcolm

Date: Sunday, January 31st, 2016 at 1:47 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Jeff H said:

Could it be that hearing from a master and reading sutras and shastras serve different purposes?

Malcolm wrote:

There is nothing inherently wrong with reading. I read many sūtras and śāstras, as well as academic books. But it was not until I went to sit with HH Sakya Trizen and heard him teach the Dharma [a book I had already read] that the Dharma awoke inside of me.

Author: Malcolm

Date: Saturday, January 30th, 2016 at 11:58 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Malcolm wrote:

Śruta means hearing.

Queen Elizabeth II said:

True enough, yet in many modern Indian languages a person of great learning is called a

bahuśruta, "one who has heard much" (e.g. Hindi बहुश्रुत and Gujarati બહુશ્રુત), no matter if he got that learning by reading books or by sitting at the feet of his guru. Is there any reason why in a Buddhist context the meaning of śruta should be strictly limited to things heard and that learning acquired by reading would not count as prajñā?

Malcolm wrote:

Such a person of great learning learned by sitting with their guru and orally reciting texts: first the ācarya gives a passage, indicating proper rhythm, tone, and so on, passage by passage, one at a time, and the student repeats it until it is memorized. Along with this, the meaning will be explained. Texts support this process, but by no means can they replace it. This kind of learning is fundamentally different than the sort of discursive learning we prefer today. The invention of the printing press fundamentally changed the way Europeans related to texts and the process of learning.

Author: Malcolm

Date: Saturday, January 30th, 2016 at 3:29 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Malcolm wrote:

As I have pointed out before: the three prajñās or wisdoms are hearing, reflection and meditation, not reading, reflection and meditation.

Queequeg said:

Well, there clearly is no consensus on this.

Malcolm wrote:

Śruta means hearing.

Author: Malcolm

Date: Saturday, January 30th, 2016 at 3:20 AM

Title: Re: Choral version of Seven Line Prayer

Content:

dzogchungpa said:

OK, looks like we need a little more purification:

Malcolm wrote:

Nothing can purify this:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
```

```
document.getElementsByTagName('script')[0].parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, January 30th, 2016 at 3:13 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

Because... it is?

Malcolm wrote:

One would assume then that merely by reading the PP sūtra, everyone would comprehend it instantly.

Queequeg said:

The Sutra text is a written record of the Discourse...

Does everyone who hears the discourse comprehend it instantly?

Having heard it, though, they've formed a bond that will mature into comprehension, maybe sooner, but probably later.

To tie this in with the Tiantai correspondence above, a person who hears (or reads) the Name, Prajna Paramita, would by that be drawn onto the path, irreversibly...

Malcolm wrote:

As I have pointed out before: the three prajñās or wisdoms are hearing, reflection and meditation, not reading, reflection and meditation.

Author: Malcolm

Date: Saturday, January 30th, 2016 at 2:58 AM

Title: Re: Choral version of Seven Line Prayer

Content:

Taco_Rice said:

Thems your peeps, though.

<https://youtu.be/m8NlxYnO3JM?t=22s>

Malcolm wrote:

Nope, these be my peeps:

Author: Malcolm

Date: Saturday, January 30th, 2016 at 2:44 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:
Because... it is?

Malcolm wrote:
One would assume then that merely by reading the PP sūtra, everyone would comprehend it instantly.

Author: Malcolm
Date: Saturday, January 30th, 2016 at 2:23 AM
Title: Re: All Buddhist traditions are oral traditions. Or...?
Content:
Astus said:
Even in Tibetan iconography Manjusri holds a book as a representative of the PP teachings.

tomamundsen said:
In Tibetan iconography, Dharma books are a symbol representing the enlightened speech of the Buddha.

Malcolm wrote:
You have to understand, Astus does not care about lineages.

Author: Malcolm
Date: Saturday, January 30th, 2016 at 2:19 AM
Title: Re: Choral version of Seven Line Prayer
Content:
Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Really...we need a little less saccharine here and a little more spice....

Author: Malcolm
Date: Friday, January 29th, 2016 at 11:27 PM
Title: Re: Choral version of Seven Line Prayer
Content:
Zhen Li said:
I personally don't mind the "world music" style that you hear from Imee Ooi, but the problem with that is that it isn't easy to replicate by, say, a choir or what have you.

dzogchungpa said:

I really like a lot of her stuff and in particular I find her rendition of the Vajra Guru mantra very moving:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Admittedly, it doesn't swing.

Malcolm wrote:
Kitaro on prozac...

Author: Malcolm

Date: Friday, January 29th, 2016 at 11:25 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Queequeg said:

The reason I raise this is because it seems that as one advances on the path, a teacher's role is limited...

Malcolm wrote:

Even bodhisattvas of the tenth bhumi have teachers.

Author: Malcolm

Date: Friday, January 29th, 2016 at 11:24 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Malcolm wrote:

the sūtra makes it clear that the doctrine of the PP must be heard from another.

Astus said:

The doctrine is contained in the sutra, and the sutra is a written text.

Malcolm wrote:

Sūtras are not written texts. This idea is at the heart of your misunderstanding. How can the PP, which is inexpressible, beyond thought and concepts be contained in a book?

Author: Malcolm

Date: Friday, January 29th, 2016 at 1:19 PM

Title: Re: Choral version of Seven Line Prayer

Content:

ngodrup said:

Its maybe not well known, but Dungse Thinley Norbu Rinpoche was very fond of Gershwin's Porgy and Bess Classic "Summertime" and felt it was unfortunate that the song didn't have "dharma words." If it did, it would be all the more sublime.

Malcolm wrote:

His imagination was lacking, it is a perfect expression of anuyoga view:

Summertime, and the livin' is easy
Fish are jumpin' and the cotton is high
Oh, your daddy's rich and your ma is good-lookin'
So hush little baby, Don't you cry

One of these mornings you're gonna rise up singing
And you'll spread your wings and you'll take to the sky
But 'til that morning, there ain't nothin' can harm you
With Daddy and Mammy standin' by

Summertime, and the livin' is easy
Fish are jumpin' and the cotton is high
Oh, your daddy's rich and your ma is good-lookin'
So hush little baby, Don't you cry

One of these mornings you're gonna rise up singing
And you'll spread your wings and you'll take to the sky
But 'til that morning, there ain't nothin can harm you
With Daddy and Mammy standin' by

Author: Malcolm

Date: Friday, January 29th, 2016 at 12:28 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Astus said:

That's in chapter 14, not the colophon. Also, the sutra has existed as a book as far as we can tell, not to mention that its translations are definitely textual works. Plus the sutra itself makes it clear that one should read and copy it, just like other Mahayana scriptures recommend the same for themselves. Why make copies if one needs to hear it? And what difference does it make if one reads it on paper or listens to the same text read out?

Malcolm wrote:

It is meritorious to write it and copy it. Nevertheless, the sūtra makes it clear that the

doctrine of the PP must be heard from another.

Author: Malcolm

Date: Friday, January 29th, 2016 at 6:52 AM

Title: Re: Choral version of Seven Line Prayer

Content:

Punya said:

How so?

Malcolm wrote:

First of all, their pronunciation sucks.

Second, it's doesn't swing.

Author: Malcolm

Date: Friday, January 29th, 2016 at 5:32 AM

Title: Re: Choral version of Seven Line Prayer

Content:

dzogchungpa said:

Possibly of interest:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

(hat tip to DJKR)

Malcolm wrote:

Horrible.

Author: Malcolm

Date: Friday, January 29th, 2016 at 5:09 AM

Title: Re: Emptiness

Content:

Bakmoon said:

The other schools say that emptiness is much more than just the lack of inherent existence. It's about removing all views, most particularly the views of existence, non-existence, both, and neither.

Malcolm wrote:

This is because existence also cannot withstand ultimate analysis.

Author: Malcolm

Date: Friday, January 29th, 2016 at 1:51 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Malcolm wrote:

The point is that even though he has a vision of the Tathāgatas before hand, he insists on finding Bodhisattva Dharmodgata to hear the PP directly from him.

Astus said:

That is a possible interpretation, not really emphasised in the sutra itself. However, it is stated repeatedly in this and other sutras that the scripture itself is the carrier and transmitter of the teaching - after the demise of Shakyamuni - worthier of veneration than relics.

Malcolm wrote:

No, you have not understood the colophons of this sūtra:

once he has heard the perfect wisdom, he follows and pursues the reciter of dharma and does not let him go, until he knows this perfection of wisdom by heart or has got it in the form of a book, just as a cow does not abandon her young calf"

"Hearing" requires hearing it from someone.

Author: Malcolm

Date: Friday, January 29th, 2016 at 1:32 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Matt J said:

Classical Indian teachings tend to assume that three things are necessary for realization: 1) personal experience; 2) a teacher; and 3) scriptures. Why? The teacher prevents one from getting caught up in one's own delusions. The scriptures prevent the teachers from making up their own stuff. And personal experience prevents it from being a merely intellectual exercise.

A scripture simply can't tell you whether you're on the right track or not.

Astus said:

The teachings themselves are contained in the canon. At what point is a teacher indispensable?

Malcolm wrote:

Yes, these are three of the four authorities. The fourth, which you omit here, is the intimate instructions. Ultimately, however, it is the guru that confirms the other three.

Author: Malcolm

Date: Friday, January 29th, 2016 at 1:12 AM

Title: Re: Emptiness

Content:

smcj said:

I think the Gelug version is that things are self-empty but they do arise interdependently.

Malcolm wrote:

Gelugs reject the appellation "rang stong", FYI.

Author: Malcolm

Date: Friday, January 29th, 2016 at 1:10 AM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Astus said:

In that story, Sadaprarudita is told that the teaching will be either oral or scriptural:

Malcolm wrote:

The point is that even though he has a vision of the Tathāgatas before hand, he insists on finding Bodhisattva Dharmodgata to hear the PP directly from him.

Astus said:

Now that is something, although without context it is still not that clear. When it says mentor, is it kalyanamitra, upadhyaya, or something else?

Malcolm wrote:

Kalyanamitra, i.e. dge ba'i bshen gnyen

Author: Malcolm

Date: Thursday, January 28th, 2016 at 11:40 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Malcolm wrote:

...pretty much says a teacher is indispensable.

Astus said:

It's possible to read it that way.

Malcolm wrote:

Actually, what is means is that you need a teacher. There are a ton of other citations that make the same point.

And, of course, there is the story of Sadaprarudita in the 8000 PP sūtra.

There is also the Ārya-kuśalamūla-paridhara-nāma-mahāyāna-sūtra:

Never be separate from the Sangha,

never be separate from the virtuous mentor.

The Ārya-saṃghāṭi-sūtra-dharmaparyāya states:

When the virtuous mentor is seen, it is seeing the Tathāgata.

The Ārya-ratnākara-nāma-mahāyāna-sūtra states:

In order to fully enter the dharmadhātu, one must rely on a virtuous mentor, associate with them and honor them.

This last one is basically the same in intention as Saraha's statement.

Author: Malcolm

Date: Thursday, January 28th, 2016 at 11:16 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Astus said:

I appreciate your quotes (as always), and I can only agree with them. However, they don't seem to say the indispensability of teachers.

Malcolm wrote:

should never be abandoned even at the cost of one's life

...pretty much says a teacher is indispensable.

Of course, as you note, in Vajrayāna, a teacher, it goes without saying, is definitely indispensable, as Saraha points out:

Ho, friends, the connate

can't be gained from another; it is gained from the mouth of the sublime guru.

Author: Malcolm

Date: Thursday, January 28th, 2016 at 10:59 PM

Title: Re: Emptiness

Content:

Lukeinaz said:

I am wondering what is different about the Gelug presentation. Is it not harmonious with other traditions?

Malcolm wrote:

They insist that a negation is ultimate truth.

Author: Malcolm

Date: Thursday, January 28th, 2016 at 10:54 PM

Title: Re: All Buddhist traditions are oral traditions. Or...?

Content:

Astus said:

What I object to is this idea that an "authentic teacher" is somehow the key to everything.

Malcolm wrote:

Three Hundred Verses on Vinaya states: Disciplined, knows the rites of Vinaya, loving towards the ill, has a pure retinue, diligent in giving assistance with Dharma and materials, his instruction timely, such a guru is to be praised.

The Sutrālaṅkāra states: Rely on a virtuous mentor who is disciplined, peaceful, pacified,

diligent in the highest qualities, very learned,

understands the truth, eloquent,

has a loving nature and has abandoned regret.

The Bodhicaryāvatara states: The virtuous mentor

skilled in the meaning of Mahāyāna

with the supreme disciplined conduct of a bodhisattva

should never be abandoned even at the cost of one's life.

The Ratnāvali states: If you rely on those who

are content, compassionate and disciplined,

with the discerning wisdom that removes afflictions,

through knowing them, give them respect.

M

Author: Malcolm

Date: Thursday, January 28th, 2016 at 2:30 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Malcolm wrote:

It just means that arising from conditions is a convention.

The consequence of Madhyamaka arguments is that things just happen, since existent causes and conditions are just non-causes and conditions, and past causes and conditions are just non-causes and conditions.

Queequeg said:

LOL

I'd say that's true of the duller folks who study Madhyamika... the ones who get lost in it

precisely as they're warned not to.

They tend to emphasize the ultimacy of the analysis and ignore the remainder. Sad for them.

The remainder is what's interesting, IMHO. But you need to put the Madhyamika aside and utilize alternative methodologies for that.

Author: Malcolm

Date: Wednesday, January 27th, 2016 at 9:45 PM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Malcolm wrote:

The consequence of Madhyamaka arguments is that things just happen, since existent causes and conditions are just non-causes and conditions, and past causes and conditions are just non-causes and conditions.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 12:00 PM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

conebeckham said:

Things are not real.

Things are not unreal.

...although it is appropriate to say things are not how we think they are, it is more appropriate to say that things cannot be successfully thought of from any ontological position.

smcj said:

OK, so far I'm with you.

To argue against an inherent essence of a given object, but then to argue for the existence as a form of process or continuum over time, or even as a plenum void, is internally contradictory.

I don't get that at all.

conebeckham said:

Okay...what process or continuum do you propose to be real? Let's examine this.

I like trees. Let's use the example of a tree. Now, we can say a tree does not exist-but can we say a tree, as process of seed-Seedling-sapling-tree-flower-fruit-seed, exists?

Or, if you don't like this example, what, exactly, can be said to exist?

Malcolm wrote:

Madhyamaka does not support process metaphysics. However, Yogacara does. Hence

the debate.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 5:45 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

Yeti said:

What about view? Where is it in this context?

Malcolm wrote:

No method, no view.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 5:35 AM

Title: Re: Buddha-Nature is Change

Content:

Wayfarer said:

But I think "Buddha nature" ought to be put in quotes, or said with a wink.

Astus said:

Why?

Wayfarer said:

We don't want to be literalistic about such expressions. Otherwise you make a concept out of them, and then it becomes a matter of belief, like the kinds of ideas found in scholastic philosophy. And they're OK, in their own way, but they don't capture the living essence of Zen, which is ever elusive.

Malcolm wrote:

We can take the term tathāgatagarbha, etc. literally. Why? Because it is definitive in meaning. There is nothing interpretable about the statement in the Uttaratantra: [E]mbodied beings are always buddha-natured.

And:

All migrating beings are said to be buddha-natured.

But we can take this out of the Zen forum.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 4:43 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

Malcolm wrote:

No, it is more like the image in the sūtras of using the sewage of a city to grow crops.

The image of the lotus shows that samsara and nirvana are different.

The images of the pyre and fire and sewage and crops shows that nirvana is a transformation of samsara.

smcj said:

Right. And the point I've been trying to make is that if it is not transformed it is still samsara.

I do not see Larry Flynt or Hugh Hefner as Vajra Masters. What they are about, as understandable as it is, is not Dharma.

Malcolm wrote:

They don't have a method. If they did, it would be different.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 4:25 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

Malcolm wrote:

Without the pyre of afflictions, how will the bonfire of pristine consciousness burn?

smcj said:

I see this as being similar to the analogy of the lotus flower rising unstained from the yuck and muck of the pond. YMMV.

Malcolm wrote:

No, it is more like the image in the sūtras of using the sewage of a city to grow crops.

The image of the lotus shows that samsara and nirvana are different.

The images of the pyre and fire and sewage and crops shows that nirvana is a transformation of samsara.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 4:01 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

smcj said:

We definitely see things differently on this point. That's ok. There's more than one way to

skin a cat.

Malcolm wrote:

Not in this case:

Without the pyre of afflictions, how will the bonfire of pristine consciousness burn?

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 3:09 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

Malcolm wrote:

If the fire is hot enough, it can burn even the greenest of wood.

smcj said:

I still see your posting as supporting my position.

"No fire"= "defilement" and therefore obscuration.

"Fire"="wisdom", and therefore legitimate Vajrayana.

Malcolm wrote:

You are really missing the point:

No fire = no afflictions

Fire = afflictions

The statement is saying if there are no afflictions, there is no wisdom. Once the fuel [afflictions] is burned, the fire [wisdom] goes out

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 2:56 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

smcj said:

Most of my Vajryana teachers have been monks that kept their vows purely, and did so without seeing a contradiction.

Just sayin'...

Malcolm wrote:

Yes, monks can practice Vajrayāna, and often take consorts, hence the term " gsang yum."

smcj said:

Back to your quote: Without the pyre of afflictions, how will the bonfire of pristine

consciousness burn?

To belabor the metaphor, if the pyre is soaked with water it will not burn. Then it is still nothing but afflictions. The only scenario whereby a monk can take a consort without breaking his vow of celibacy is if the pyre is bone-dry (renunciation) and the fire burns as wisdom.

Malcolm wrote:

If the fire is hot enough, it can burn even the greenest of wood.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 2:43 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

smcj said:

Most of my Vajryana teachers have been monks that kept their vows purely, and did so without seeing a contradiction.

Just sayin'...

Malcolm wrote:

Yes, monks can practice Vajrayāna, and often take consorts, hence the term "gsang yum."

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 2:35 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

smcj said:

But, having entered into Secret Mantra, we should never think of our bodies or sense enjoyments as impure.

But with an asterisk. My Gelug mentor told me that even in the Vajrayana the defilements are not to be indulged in per se. If they can be transmuted into wisdoms they are the means to enlightenment and therefore part of the Path. But if they remain as defilements they are still the source of suffering/dukkha.

He did not elaborate much beyond that, but my impression is that the Vajrayana still has "renunciation" as a premise. What it does not have is avoidance of anything in life--as long as it is lived with refuge, renunciation, and bodhicitta.

Malcolm wrote:

As Garab Dorje said:

Without the pyre of afflictions, how will the bonfire of pristine consciousness burn?

smcj said:

The Vajrayana is not a path Alister Crowley would have enjoyed.

Malcolm wrote:

Oh, he most definitely would have, are you kidding me? Vajrayāna is not a path of renunciation at all. Recall, it started in this epoch because there was a king who needed to service 500 wives.

M

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 1:50 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

naljor said:

Malcolm, why then all those great Vajrayāna teachers teach Shantideva, why they don't teach Vajrayāna view from the beginning?

Malcolm wrote:

Many do, for example, ChNN. They just do not generally leave commentaries which become famous in Shedras.

And, you must bear in mind that Mahāyāna subjects are generally speaking subjects for kids and adolescents in Shedras. When we come to Tibetan Dharma as adults, there are many things we perhaps do not know at all and need to learn as context for Vajrayāna.

But, having entered into Secret Mantra, we should never think of our bodies or sense enjoyments as impure.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 1:41 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Sentient beings who are not conventionally deluded can certainly know who has their best interests at heart.

dzogchungpa said:

When it comes to politics, it often seems that one man's conventionally deluded sentient being is another man's conventionally undeluded sentient being.

Malcolm wrote:

Conventionally undeluded:

Conventionally deluded:

Just sayin...

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 1:25 AM

Title: Re: Having a body is like carrying around a sack of poison

Content:

Yeti said:

I've been taught that there are views of this according to the 3 yanas.

Hinayana - view this body as nothing desirable.

Mahayana - as a vehicle to use to take all beings to liberation

Vajrayana - as having the qualities of the kayas, and to be treated as such

As a 3 yanaist these views can all coexist together without conflict.

Malcolm wrote:

No, they actually cannot. Both Mahāyana and Hinayāna view the body as impure and something to be abandoned. Practicing in this way is a violation of Vajrayāna samaya.

Author: Malcolm

Date: Tuesday, January 26th, 2016 at 1:20 AM

Title: Re: POTUS 2016

Content:

maybay said:

One could ask whether deluded sentient beings ever really know who has their best interests at heart.

Malcolm wrote:

Depends on whether we are speaking about conventional delusion [seeing two moons in the sky] or ultimate delusion [not seeing the reality of their own nature].

Sentient beings who are not conventionally deluded can certainly know who has their best interests at heart. Since all sentient beings are ultimately deluded by definition, in this case, no politician can help them.

M

Author: Malcolm
Date: Tuesday, January 26th, 2016 at 1:04 AM
Title: Re: Emptiness
Content:
rachmiel said:
Procured, thanks.

Think I'll read Garfield and Tsöndrö side by side, see how they compare.

Malcolm wrote:
Well, Jay is very influenced by Gelug, and his reading pretty much ignores the classical tradition.

Author: Malcolm
Date: Tuesday, January 26th, 2016 at 12:46 AM
Title: Re: POTUS 2016
Content:
maybay said:
Is it more important for politicians to be guileless and open with the electorate, or to have the best interests of the people at heart?

Malcolm wrote:
If they are not open with the people, how will the people know they have their best interests at heart, for example, the people of Flint, MI.

Author: Malcolm
Date: Tuesday, January 26th, 2016 at 12:19 AM
Title: Re: Emptiness
Content:
Malcolm wrote:
Yes, Garfield elided the last part from his translation. It would be best if you used someone else translation. Garfield's is dated and quite inaccurate in many places.

rachmiel said:
What translation would you suggest? I'm interested in something that does not overlay a particular school-driven interpretation on the MMK, but strives to capture and communicate Nagarjuna's original intention.

Malcolm wrote:
Ornament Of Reason: The Great Commentary To Nagarjuna's Root Of The Middle Way

It is a pre-Gelug Tibetan commentary.

Author: Malcolm

Date: Monday, January 25th, 2016 at 11:46 PM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Wayfarer said:

There is a difference between real and fake. If everything is fake, the ability to distinguish them collapses.

Malcolm wrote:

Hence, they are of one taste.

Author: Malcolm

Date: Monday, January 25th, 2016 at 11:37 PM

Title: Re: Emptiness

Content:

Norwegian said:

Here's Siderits & Katsura:

" I salute the Fully Enlightened One, the best of orators,
who taught the doctrine of dependent origination,
according to which there is neither cessation nor origination,
neither annihilation nor the eternal,
neither singularity nor plurality,
neither the coming nor the going [of any dharma, for the purpose of nirvana
characterized by] the auspicious cessation of hypostatization. "

Malcolm wrote:

Pretty dreadful as literature...

Author: Malcolm

Date: Monday, January 25th, 2016 at 10:42 PM

Title: Re: POTUS 2016

Content:

Arjan Dirkse said:

Basically Iraq would become a US colony.

Taco_Rice said:

Would the Iraqis really be worse off for it?

Malcolm wrote:

No, but we would.

Author: Malcolm

Date: Monday, January 25th, 2016 at 10:19 PM

Title: Re: Emptiness

Content:

rachmiel said:

Garfield's translation has a different ending:

I prostrate to the Perfect Buddha,
The best of teachers, who taught that
Whatever is dependently arisen is
Unceasing, unborn,
Unannihilated, not permanent,
Not coming, not going,
Without distinction, without identity,
And free from conceptual construction.

What does mangalam mean?

Malcolm wrote:

Yes, Garfield elided the last part from his translation. It would be best if you used someone else translation. Garfield's is dated and quite inaccurate in many places.

mangalam is the auspicious verse in the beginning.

Author: Malcolm

Date: Monday, January 25th, 2016 at 9:52 PM

Title: Re: empowerments and focus

Content:

Malcolm wrote:

There are rules, but in reality there are no rules.

Yeti said:

AFAIK, when the samaya is given at the end of the empowerment and it is said "The samaya is the view", then there is no specific practice commitment as such, and one unifies that practice with one's view (which to me is hugely challenging as practice).

But if a Vajra Master gives a specific practice commitment, then I see that as a literal instruction. It's not my domain to literally reinterpret that. (But one could always go to the VM as state why it's not possible to keep that practice commitment). I admire magnus for walking out of that Yamantaka empowerment... that's a sign of respect and perspective.

I was told after taking the Sakya Vajrakilaya that the standard Vajrakilaya mantra would not suffice for the recitation commitment, and that one was required to do that specific mantra.

I must confess I don't do a lot of various daily practices that many of my better vajra

brothers and sisters do, but I've been taught these practices combine to effect ones
tendrul and manifestation and auspicious connections.

In the case of many great masters they did many daily practices, and regular retreats on
these different practices. In general, they are lineage holders, and myself, best to focus
on the heart of the practice I'm focusing on.

Author: Malcolm

Date: Monday, January 25th, 2016 at 10:00 AM

Title: Re: Emptiness

Content:

rachmiel said:

Ironically, the proper Madhyamakan response to my concern about causality is RIGHT
THERE IN THE VERY OPENING OF THE FRICKIN' Madhyamakakarika:

1. Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.

Shame on me for having forgotten this! I only read it like 20 times (a year or so ago).
Forest for the trees ...

Malcolm wrote:

The opening mangalam of the MMK captures the entire meaning of the text:

I prostrate to the most sublime of teachers,

the Perfect Buddha,

by whom dependent origination —

not ceasing nor arising,

not annihilated nor permanent,

not going nor coming,

not different nor the same,

the pacification of proliferation — was demonstrated as peace.

If this is understood, the whole of the MMK will be understood with ease.

Author: Malcolm

Date: Monday, January 25th, 2016 at 6:22 AM

Title: Re: empowerments and focus

Content:

Adamantine said:

Yeah but according to what you've been emphasizing, even if he had stayed he wouldn't
need to practice that yidam as long as he was practicing an equivalent one daily or
doing Guru Yoga daily, even if that contradicted what HH said at the time...

Malcolm wrote:

Correct. Why? Every time you take any empowerment into any deity, you are promising to take that deity as your yidam until you achieve awakening. So, when you have taken Dzogchen teachings, you should understand how to unify everything into one practice, and doing so fulfills all commitments. However, if you do not have this understanding, then it is better to be more judicious.

Of course, such instructions by HHDL, etc., are meant to discourage the merely curious.

Author: Malcolm

Date: Monday, January 25th, 2016 at 5:04 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Malcolm wrote:

Emptiness implies conventional existence, not existence.

Jeff H said:

Fair enough. I agree with that. But is the correction you are giving me that conventional existence cannot be expressed as "existence" even when juxtaposed against the mistaken appearance of intrinsic existence?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 25th, 2016 at 4:15 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Jeff H said:

Not at all, Malcolm. But if the OP is asking for "simple and brief", I'm trying to share a starting point that may help. That sentence may have been overstated.

My point was in reference to phenomena, though. Conventional truth asks how things function in the world. Ultimate truth asks how they exist really. But both truths are referring to the same entity, and therefore emptiness implies existence -- just not intrinsic existence. Am I mistaken about that?

Malcolm wrote:

Emptiness implies conventional existence, not existence.

Author: Malcolm

Date: Monday, January 25th, 2016 at 3:47 AM

Title: Re: Sangha and harmony

Content:

Punya said:

What do you think Andreas means by "invigorating the clarity aspect"? And, is it reasonable to expect a live (not online) sangha to be peaceful or do you agree that this can be fake or only an outer appearance.

Malcolm wrote:

It means stimulating yourself so you do not fall into dullness or get carried away with agitation.

Punya said:

Thanks, that's not what I thought he was meaning. So when he says "They don't have that door open where the demons and the Buddha are come" what point is he making?

Malcolm wrote:

They never challenge their practice.

Author: Malcolm

Date: Monday, January 25th, 2016 at 3:46 AM

Title: Re: empowerments and focus

Content:

Adamantine said:

If that's the case, then why wouldn't the Dalai Lama who is clearly an expert on Atisha give that conditional at the time of the Yamantaka wang that Magnus left:

heart said:

I left an empowerment of Yamanataka by HHDL because he clearly told us at the beginning of the empowerment that everyone that didn't want to apply the practice for the rest of their life should leave.

/magnus

Malcolm wrote:

Because he wants people to put it into practice seriously. If you are a Gelugpa, this is going to be either your main practice or one of them.

But if you start practicing Dzogchen, unless you are a Gelug lineage holder, what is the point of maintaining irrelevant yidam practices?

heart said:

I am imagining Magnus is quite familiar with the POV you express but left to honor HH Dalai Lama's own perspective as the lineage Guru giving the wang.

Malcolm wrote:

Well, he used his common sense. He was never going to seriously practice this deity, I am quite sure.

Author: Malcolm

Date: Monday, January 25th, 2016 at 3:33 AM

Title: Re: Sangha and harmony

Content:

Punya said:

What do you think Andreas means by "invigorating the clarity aspect"? And, is it reasonable to expect a live (not online) sangha to be peaceful or do you agree that this can be fake or only an outer appearance.

Malcolm wrote:

It means stimulating yourself so you do not fall into dullness or get carried away with agitation.

It can be fake.

Author: Malcolm

Date: Monday, January 25th, 2016 at 2:15 AM

Title: Re: empowerments and focus

Content:

narraboth said:

I've heard that someone has to do a deity practice from both Sakya and Gelug lineage everyday because he received both from different masters, even the practices are just a little bit different in details.

Malcolm wrote:

Then in this case they do not understand the principles of the teaching.

Adamantine said:

I believe in every case it is really dependent on the Guru and what they instruct. If they are asked and answer that it is important to do the Sakya practice as it's own daily commitment separately then it wouldn't be appropriate to take liberties with interpretation that contradict the Guru's own command. Of course that may not be the case here.

Malcolm wrote:

Quite honestly, this is not what all the great masters of the past have taught. This practice 1) comes from lower tantras. 2) it arises from lineage provincialism.

For example, while it is the case that Vajrabhairava and Yamantaka are separate lineages, etc., there is not point in practicing both. There is no point in practicing the Sakya and the Gelug transmissions of Naro Khachö separately. There is no point in practicing two different forms of Hevajra, Vajrakilaya, or Kalacakra.

The way to unify all commitments is in Guru Yoga. If you understand this, you understand the real point of the teachings.

It is said that when Atisha came to Tibet, he thought he had nothing really to share, until he noticed one day that Rinchen Zangpo was practicing different several mandalas a day. Then Atisha realized he had a purpose and advised Rinchen Zangpo (many years his senior) to focus on one mandala, commenting, "Tibetans practice one hundred mandalas and realize none, whereas Indians practice one mandala and realize all."

Author: Malcolm

Date: Monday, January 25th, 2016 at 12:56 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Jeff H said:

You can only apply emptiness to an existing phenomenon.

Malcolm wrote:

So according to you, space and cessations are not empty?

Author: Malcolm

Date: Monday, January 25th, 2016 at 12:22 AM

Title: Re: Emptiness

Content:

rachmiel said:

"Emptiness does not mean that nothing exists. It just means that any existence that phenomena have is as a result of causes and conditions and will cease when those causes and conditions no longer apply."

Malcolm wrote:

But you have to understand the Nāgārjuna clearly shows that such an account of phenomena arising through causes and conditions is incoherent.

There is a reason that the most important moment on the path of a bodhisattva is the understanding gained on the eighth bhumi, patience for the nonarising of phenomena.

The ultimate conclusion of Madhyamaka is that nothing arises, yet everything appears. E ma ho!

Author: Malcolm

Date: Sunday, January 24th, 2016 at 10:54 PM

Title: Re: empowerments and focus

Content:

narraboth said:

I've heard that someone has to do a deity practice from both Sakya and Gelug lineage everyday because he received both from different masters, even the practices are just a little bit different in details.

Malcolm wrote:

Then in this case they do not understand the principles of the teaching.

Author: Malcolm

Date: Sunday, January 24th, 2016 at 4:19 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

orgyen jigmed said:

Although it was not my intention here to either challenge Namkhai Norbu's scriptural authority, realization or capacity as a teacher, I nevertheless felt it appropriate to present only a small token of converging views on the ganachakra samaya substances, that are equally based on scholarly and siddhas realizations - but not necessarily embraced or readily understood by some Dzogchen followers of Namkhai Norbu.

Malcolm wrote:

Since you have decided to attack ChNN's students on this score and ChNN as well, it must be pointed out to you that they are merely following the explicit instructions of their guru.

Author: Malcolm

Date: Sunday, January 24th, 2016 at 1:38 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

TRC said:

This same basic theme that keeps on appearing on the Open Dharma forum with regular monotony

Malcolm wrote:

Theravada is not being run down. The point is to establish, as I have done, that Theravada falls within the bounds of Mahāyāna critiques. This, after all, is a Mahāyāna website. It is understandable that Mahāyānists will want to understand what the Mahāyāna point of view is, and not the inconsistent speculation and revisionism that streams out of western academia.

We Mahāyānistas have our own narratives about the origin and rise of Mahāyāna. On this forum, a Mahāyāna forum, I demand that this be respected.

Author: Malcolm

Date: Sunday, January 24th, 2016 at 1:34 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

All modern research about the putative formation of Mahāyāna is at best speculative and there are very contradictory opinions in the scholarship.

TRC said:

Yes indeed and this is my point also; but it needs to be said emphatically that the view that Mahayana was taught simultaneously is in the minority.

Malcolm wrote:

Among westerners.

TRC said:

Now importantly, when this is considered, it changes the whole emphasis of debate dramatically and significantly towards the standing of Mahayana/Vajrayana, who would therefore no longer have any legitimacy as the arbiters of who is higher, who is lower and who's who in the world of Buddhadharma, and quite frankly IMO this is how it should be.

Malcolm wrote:

The classical Mahāyāna sūtras, and authors such as Nāgārjuna and Maitreyanatha, are the sole arbiters of what Mahāyāna considers lower paths and higher paths.

TRC said:

At the very best the most that could be said with any legitimacy is that they are different. Without being Buddhavacana the Mahayana/Vajrayana no longer has claim to being the self-appointed authority on these matters.

Malcolm wrote:

And here we have hit finally on the salient point of your disagreement. You do not think that Mahāyāna and Vajrayāna are Buddhavacana at all, thus, there is no common basis for a discussion.

TRC said:

I would suggest this is what most concerns you and why you are vehemently opposed to the majority of Scholarly opinion.

Malcolm wrote:

Western scholars generally speaking don't care whether any of it is Buddhavacana or not. They, in general, have no interest in practicing Dharma. They are not lineage holders of Mahāyāna Dharma.

TRC said:

It's not Reggie Ray's opinion (when he asserts that Mahayana is a later development), that is in the minority, it is actually yours. You may skilfully argue the contrary and convince many that it is the minority, but the facts don't bare it out.

Malcolm wrote:

In this conversation I had one main point, successfully presented, which states that the critiques and positions leveled against śrāvaka schools and paths in Mahāyāna apply just as much to Theravada as they do to Sarvastivāda, Mahāsaṃghika, and so on.

Author: Malcolm

Date: Sunday, January 24th, 2016 at 12:03 AM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

dzogchungpa said:

☞

Malcolm wrote:

Nice try.

dzogchungpa said:

Curses, foiled again!

Malcolm wrote:

Well, your attempt was rather "transparent."

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 11:49 PM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

dzogchungpa said:

☞

Malcolm wrote:

Nice try.

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 11:09 PM

Title: Re: empowerments and focus

Content:

Malcolm wrote:

In my opinion, irrespective of this or that empowerment, special or not, as long as one

remains interested in the path, than all of your samayas are intact, whether or not you do this or that visualization or chant this or that mantra.

Your vows are all rolled up in one question: are you interested in liberating yourself for the benefit of all sentient beings or not? If yes, then you have samaya. If not, then not.

There are acts which can break your path commitments, but these also can be restored. Vajrayāna samaya is not whips and chains.

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 11:01 PM

Title: Re: What's in simple, brief explanation, emptiness?

Content:

Ervin said:

I still don't quite know what is meant by emptiness in Buddhism.

Malcolm wrote:

It means things are not real.

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 3:42 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

The fact is that the Ray is wrong

TRC said:

The only fact evident here is that Reggie Ray disagrees with you. Nothing more. If you weren't so caught up in the dogma and rhetoric you might actually begin to consider that maybe you are not correct. Yours is just one point of view, not the final word.

Now, what else is interesting is your criticism of academics/scholars who study and interpret Buddhism, yet the basis of your arguments and your approach is also very scholarly and academic. So is it just the case that you only reserve criticism for them when they don't agree with you? Most obviously your criticism of Buddhist academics and scholars who conclude that Mahayana is a later development (Ray is also clearly saying this above) and that the historical Buddha was not teaching Mahayana/Vajrayana concurrently. I think your criticism reveals a clear double standard.

Malcolm wrote:

You are discussing two separate issues:

One, there is Ray's opinions about the formation of Mahāyāna. All modern research about the putative formation of Mahāyāna is at best speculative and there are very contradictory opinions in the scholarship. For example, no one takes Ray's thesis that

Mahāyāna formed in South Indian forest dwelling ascetic communities seriously anymore.

The traditional Mahāyāna account however is clear: Mahāyāna was taught by the Buddha, Mahāyāna teachings were preserved by ārya bodhisattvas, and eventually, they were promulgated widely.

The second issue, where I think that Ray is really out to lunch, is his perspective on Hinayāna: what the term means and to whom it applies. The basis of my argument about is the texts of the Mahāyāna tradition itself and the traditions it self-consciously identifies as objects of polemic, Sthaviravāda/Theravada being among them. Then of course there is irrefutable fact that people calling themselves "Theravadins" lay claim to being in fact the Sthaviravada tradition. As I pointed out, either there is a continuity of the Theravadin ordination lineage which goes back to Upali or there is not. If there is, there is no decent reason not to consider Theravada the modern representative of the Sthaviravādin tradition. That being the case, within the literature of the Pali Canon itself, the path of attaining Buddhahood, the practice of a bodhisattva, is nowhere taught. Therefore, in order to practice that path, aspirants must turn to Mahāyāna sūtras if they wish to have any hope of understanding how to practice that path beyond a vague notion.

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 1:24 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

HHST does not mean there is some wisdom or compassion "out there", disembodied, and free ranging. No, he means that there are buddhas.

He speaks English fluently, right?

Malcolm wrote:

His English is quite good.

Author: Malcolm

Date: Saturday, January 23rd, 2016 at 12:14 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

I saw a friend last night. He's been reading a Sakya book and quoted HHSK saying the following in that book.

From:

"Treasures of the Sakya Lineage; teachings from the masters" compiled by Migmar Tseten and published by Shambhala in 2008, on page 54.

Malcolm wrote:
And edited by yours truly.

HHST does not mean there is some wisdom or compassion "out there", disembodied, and free ranging. No, he means that there are buddhas.

Author: Malcolm
Date: Friday, January 22nd, 2016 at 10:52 PM
Title: Re: Emptiness

Content:

Malcolm wrote:

[quote="Bakmoon"]

Well no one is stopping you from taking up the Gelugpa interpretation of Madhyamaka which posits conventional existence. In that system statements like that by Buddhapalita are subject to interpretation.[quote]

Gelugs would reformulate it as follows.

"It is not that Madhyamaka negates existents, it merely removes claims for inherently existing existents."

Author: Malcolm
Date: Friday, January 22nd, 2016 at 9:49 PM
Title: Re: Emptiness

Content:

Conebeckham said:

The English terms "Absolute Truth" and "Conventional Truth" are not the best translations.

Wayfarer said:

I think they're quite intelligible and that there is a real distinction between conventional and ultimate.

Malcolm wrote:

Yes, the former is the object of a deluded cognition, the latter is the object of a un deluded cognition. Please Candrakīrti's definition in the MAV.

Wayfarer said:

From the viewpoint of ultimate truth, there is no distinction - that's one of the implications of non-dualism - but for those who still are bound by conventional realities, the distinction is real and important.

Malcolm wrote:

It is important to know the difference between delusion and nondelusion, yes.

M

Author: Malcolm

Date: Friday, January 22nd, 2016 at 11:59 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

No, this is resolved by what the Buddha says, they retain the knowledge obscuration because of traces they fail to eradicate. It is not the case that they have active afflictions. But they do not eliminate all traces and until they do, they still possess a knowledge obscuration, in addition to the fact that as the Buddha says, śrāvaka arhats and pratyekabuddhas do not realize the emptiness of phenomena, only the emptiness of persons.

Astus said:

What traces and where? Are those the effects of past deeds, what we can see (e.g. <http://www.buddhanet-de.net/ancient-buddhist-texts/English-Texts/Why-the-Buddha-Suffered/index.htm>) affecting the Buddha in the same way?

Knowledge obscuration is clinging to mental phenomena, dharmas that are within the skandhas. But if somebody is still bound by the skandhas, that is not liberation from samsara.

Malcolm wrote:

Astus, if you want to argue with the Buddha, Asanga, and Vasubandhu, go for it. I provided precise definitions for you, but if you still wish to invent your own, please continue without me.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 6:34 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Well, your qualm directly contradicts the Buddha's statement in the Lanka that śrāvakas, pratyekabuddhas are liberated, but they have obscurations to full awakening.

Astus said:

I recognise it as well that there are contradictions. At the same time, the concept that sravakas are unbound (from attachment to skandhas) but still obscured (by conceptual attachments) is a contradiction in itself.

Malcolm wrote:

No, this is resolved by what the Buddha says, they retain the knowledge obscuration because of traces they fail to eradicate. It is not the case that they have active afflictions. But they do not eliminate all traces and until they do, they still possess a knowledge

obscuration, in addition to the fact that as the Buddha says, śrāvaka arhats and pratyekabuddhas do not realize the emptiness of phenomena, only the emptiness of persons.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 6:31 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

It is not disingenuous to point out that the statement that Theravada was specifically criticised as a Hinayana school is lacking in evidence. It does lack evidence and what we have argues against it.

Malcolm wrote:

No, it does not lack evidence at all.

Caodemarte said:

If you establish what current Theravada doctrines actually are and what was criticised in the early polemics. then you can compare the two and make an argument that they would have been criticized if had they been around. However, this is a speculative argument, not an historical argument.

Malcolm wrote:

But they were around, for example, the Dipavamsa is circa third/fourth century. There is a clear continuity between the modern day Theravada and Sthaviravada.

You are claiming instead that there is one river called Sthaviravada which was interrupted, and then another river called Theravada in a different place. But if this is true, then Theravada ordinations are invalid since you are claiming there is no historical continuity.

Caodemarte said:

However, an historical argument has been made without historical evidence for it. The repeated creation of straw man arguments, throwing out red herrings, and intemperate language does not advance the discussion.

Malcolm wrote:

It is really simple: does the Theravadin ordination come from Upali or not? If it does, then cease complaining about whether the Mahāyana criticism of Sthaviravada also apply to Theravada -- for they do. If not, then you are left with the consequence that Theravada ordinations are invalid.

M

Author: Malcolm

Date: Friday, January 22nd, 2016 at 6:26 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

tomamundsen said:

<http://www.compassionateaction.info/ChapterFive.pdf> [/i]...

Malcolm wrote:

No, Zach did. I am quite sure that Chatral Rinpoche used a term like theg dman or theg pa chung ngu.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 6:23 AM

Title: Re: Emptiness

Content:

Wayfarer said:

Much of this debate is caused by the fact that current English has no lexicon for degrees of reality or modes of existence; it has been 'flattened out'.

Malcolm wrote:

There is no such lexicon in Sanskrit either.

There are no degrees of reality or existence. There is no state where something is partially real and partially unreal; partially true and partially false.

In order for one to be a nihilist, one has to assert something that becomes nothing. As stated, Madhyamaka does not claim things do not exist; it merely removes the claim that this and that thing exist.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 5:39 AM

Title: Re: Yangsi Kalu Rinpoche's Marriage

Content:

conebeckham said:

It's on Facebook.....frankly, I think that's where it should stay, IMO. I'm not interested in discussing it here. (or on FB, for that matter!). But whatever. If others want to discuss, within the bounds of our TOS, have at it.

Malcolm wrote:

Kids these days...

Author: Malcolm

Date: Friday, January 22nd, 2016 at 5:28 AM

Title: Re: Saving all beings

Content:

Monlam Tharchin said:

Thank you for your replies. I will try to get at the gist of things in a general way, to avoid an overly long post.

My basic question is easier to frame now given the replies: How does a Buddhist work in this life to save all beings?

Malcolm wrote:

By practicing the six or ten perfections.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 5:27 AM

Title: Re: Emptiness

Content:

rachmiel said:

This would mean that one of the cornerstones of Buddhist dharma, dependent arising, is ultimately illusion. Ditto, I assume, for the other biggies: anicca, anatman, rebirth, etc. Dharmakaya too. Is anything not ultimately illusion?

Bakmoon said:

Precisely, all is illusory,

Malcolm wrote:

Yes, Haribhadra states the path, including the attainment of buddhahood, is illusory from beginning to end.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 5:10 AM

Title: Re: Emptiness

Content:

rachmiel said:

This would mean that one of the cornerstones of Buddhist dharma, dependent arising, is ultimately illusion. Ditto, I assume, for the other biggies: anicca, anatman, rebirth, etc. Dharmakaya too. Is anything not ultimately illusion?

Malcolm wrote:

Things are illusory because they are impermanent, lack self, etc. Dharmakāya is the ultimate realization of this.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 5:05 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

The fact is that the Ray is wrong, about this as he is about so many other things. He is here seriously dismissing the idea that Sarvastivāda is Hinayāna? Crazy.

dzogchungpa said:

Now, now Malcolm, there's no need to make Ray into an Aunt Sally. Here's another passage from the same book: Trungpa Rinpoche once expressed the view that within the Theravadin tradition over the course of its history, there were undoubtedly realized people who reflected a Mahayana and even a Vajrayana orientation. He also commented that within the historical Theravada there were probably realized siddhas (the Tantric Buddhist enlightened ideal).

CTR was a bit on the greeny-yallery side though.

Malcolm wrote:

There have been many thousands of Mulasarvastivadins who reflect a Mahāyāna and Vajrayāna orientation, but not one single person among them was confused about the fact that Mulasarvastivada was, is, and always will be a Hinayāna school.

dzogchungpa said:

I think part of the problem here is that you seem to think these traditions are defined by books or tenets or whatever, and that is definitely not Ray's approach.

Malcolm wrote:

I think the problem is that people have not actually studied tenets, and so they really have not a single frickin clue what they are objecting to when they object to the fact that the Theravada sect, like the other 17 sects, is definitely included under the rubric of Hinayāna, as Chogyal Namkhai Norbu points out over and over again.

Instead, these days you have clueless nitwits who say "there are three vehicles, Theravada, Mahāyāna and Vajrayāna" and so on, like this clown:

<https://networkologies.wordpress.com/2012/04/07/knowning-your-buddhisms-distinguishing-the-vehicles-of-therevada-mahayana-vajrayana-and-beyond/>

Author: Malcolm

Date: Friday, January 22nd, 2016 at 4:59 AM

Title: Re: Emptiness

Content:

rachmiel said:

So if things are ultimately neither dependent nor independent ... what is the nature of the relationship between them?

Malcolm wrote:
Illusion.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 4:55 AM

Title: Re: Emptiness

Content:

smcj said:

This is totally wrong. "Other-emptiness"/gzhan dngos (Shentong) means being empty of anything other than its own (Buddha) Nature without being dependent upon anything else. Since Buddha Nature is beyond the conceptual process it is beyond Mahdyamaka reasoning and therefore is not negated by it. Therefore it can be said to have true and absolute existence.

See: Khenpo Tsultrim "Progressive Stages of Meditation on Emptiness" page 66.

Malcolm wrote:

No, this is not utterly wrong. gzhan dngos is not a term for gzhan stong.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 3:37 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

Malcolm,

I did read the text you cite. It was very interesting and I thank you for it. When I said "Theravada was not included by name as one of the 18 schools." I meant to refer to the early Mahayana polemics, of course, and not to any text at all. That was my error.

Malcolm wrote:

If the Theravādins regard themselves as the heirs of the mantle of the Sthaviravadins, and the Sthaviravadins are explicitly mentioned in early Mahāyāna polemics, when the Ārya Sthaviravadins are mentioned for example, in the Karmasiddhiprakarana, the Tarkajvala, The Yogacarabhumi, the Mahāyānasamgraha [where a passage of theirs is cited concerning the bhavanga citta], or when Vasubandhu mentions the Sthaviravadins in the Vivṛtagūḍhārthapiṇḍavyākhyā (which contains a number of views of various śrāvaka schools) we can understand that this includes Theravada. Therefore, it is disingenuous to imagine that mainland Indian Mahāyānists were unaware of Sthaviravada/Theravada.

Caodemarte said:

It is likely that the Dīpavaṃsa's account was a portrayal of the situation at the time the Dīpavaṃsa or its sources was composed, when the Sri Lankan Mahāvihāra was in deep and protracted conflict with the Mahāsaṅghika schools. This situation was backdated to the time of the root split, providing mythic authority for the Mahāvihā.

Malcolm wrote:

My reply to this is simple. When we examine the positions of Sthaviravadins that are discussed by Mahāyānists, we find they correspond precisely to ancient, middle as well as modern Theravada positions: for example, the nonexistence of the antarabhāva, the theory of the bhavanga consciousness (srid pa'i yan lag gi rnam par shes pa), etc.

And whether or not Theravadins were the REAL heirs to the Sthaviravada, they certainly imagined they were, and held to positions and continue to hold positions which are clearly identified as Sthaviravadin in Mahāyāna polemical texts.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 2:00 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Asanga states in his commentary in the Uttaratantra: ...

Vasubandhu states in the Sūtra-alamkāra, he states:

He provides a definition as well: That concept of the three wheels, is asserted as the knowledge obscuration.

Then of course there is the passages in the Lanka in which the Buddha states that due to not realizing selflessness in phenomena, śrāvaka arhats and pratyekabuddhas possess a knowledge obscuration.

Astus said:

All that are good and well. And in order to be obscured by agent-action-object and the emptiness of appearances one needs to maintain some attachment, an identification with the aggregates and sensory areas. So if such clinging is asserted in the sravakas, then they cannot even be called liberated, they are lost in some pseudo-nirvanic state (e.g. the apparitional city in ch. 7 of the Lotus Sutra). But if there is no such grasping, they cannot be obscured either.

Malcolm wrote:

Well, your qualm directly contradicts the Buddha's statement in the Lanka that śrāvakas, pratyekabuddhas are liberated, but they have obscurations to full awakening.

Liberation and full awakening are not the same thing. Thus, on the scale of pure, pure and impure, and pure, śrāvakas and pratyekabuddhas belong to the second category, like bodhisattvas.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 1:48 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

He is translating the term parabhāva as "entity of difference." But this is a very strange translation. In this context, "para" means "dependent" or "other." He is here translating svabhāva, aka inherent existence, as essence. You could also translate parabhāva as "extrinsic existence," but the meaning is the same, i.e. one thing depends on another thing for its existence.

rachmiel said:

My Garfield translation of the MMK doesn't have this sentence. Nor can I find any commentary in the book that asserts dependent existence (Pratītyasamutpāda) to be a gloss for inherent existence. In fact, Garfield repeatedly reminds us that Pratītyasamutpāda ensures the lack of inherent existence.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 1:41 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

Malcolm said, "Either Theravada identifies itself as one of the eighteen schools or not (it does). And if it does, then it is precisely what Mahāyāna authors such as Nāgārjuna and Maitreyanatha, etc., identify as 'Hināyāna.'"

Theravada was not included by name as one of the 18 schools. If anyone has evidence to the contrary, please publish.

Malcolm wrote:

I already pointed this out to you, but you missed it.

These 17 sects are schismatic,
only one is non-schismatic.
With the non-schismatic sect,
there are eighteen in all.
Like a great banyan tree,
the Theravāda is supreme,
The Dispensation of the Conqueror,
complete, without lack or excess.
The other sects arose
like thorns on the tree.

-- Dīpavaṃsa, 4.90–91 [Taken from Bhikkhu Sujato. Sects & Sectarianism: The Origins of Buddhist Schools. Santi Forest Monastery, 2006. p. i; http://santifm.org/santipada/wp-content/uploads/2012/08/Sects__Sectarianism_Bhikkhu_Sujato.pdf]

Author: Malcolm

Date: Friday, January 22nd, 2016 at 1:38 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

It was addressed. I referred you to where you can find the Sarvastivadin discussions, as well as Agamic sources, for the idea that śrāvaka arhats and pratyekabuddhas possess a nonafflictive ignorance.

Astus said:

Anything in English? Also, the question I referred to is the reason for it, since generally it's the knowledge obscuration attributed to sravakas, but such obscuration can exist only if they have attachment to something, however, they are free from the skandhas and dhatus, so there cannot be anything to be obscured by.

Malcolm wrote:

Asanga states in his commentary in the Uttaratantra:

Ordinary common people are impure because of the afflictive obscuration. Śrāvaka [arhats] and pratyekabuddhas are not separated from taints because of the knowledge obscuration.

In virtually the same words, Vasubandhu states in the Sūtra-alaṃkāra:

Ordinary common people are impure because of the afflictive obscuration. Śrāvaka [arhats] and pratyekabuddhas are not separated from taints because of the knowledge obscuration.

He provides a definition as well:

That concept of the three wheels,
is asserted as the knowledge obscuration.

Then of course there is the passages in the Lanka in which the Buddha states that due to not realizing selflessness in phenomena, śrāvaka arhats and pratyekabuddhas possess a knowledge obscuration.

Mahāmati, since all śrāvaka [arhats] and pratyekabuddhas do not realize the selflessness in phenomena and do not obtain the inconceivable peace due not abandoning the knowledge obscuration and the traces of karma obscuration, three vehicles are explained to śrāvakas, and not one vehicle.

And: Mahāmati, while the abandonment of the afflictive obscuration is not different for śrāvaka [arhats] and pratyekabuddhas because there is only one liberation, they do not abandon the knowledge obscuration.

Mahāmati, the knowledge obscuration is purified by seeing the selflessness in phenomena.

The one thing that never fails to amaze me is the presumption that we know Agamic Buddhism better than those who were raised in it, such as Nāgārjuna, Asanga and Vasubandhu. So when I see objections like yours, Astus, I just have to shake my head.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 12:21 AM

Title: Re: Emptiness

Content:

muni said:

There is no disparity between appearances-emptiness. And that is the ultimate truth.

Malcolm wrote:

There is however a disparity between objects of deluded cognitions [relative truth] and objects of undeluded cognitions [ultimate truths]. In the former, the way things appear and the way things are not in accord. In the latter, the way things appear and the way things are in accord.

Author: Malcolm

Date: Friday, January 22nd, 2016 at 12:18 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

Keep in mind that here, Nāgārjuna has already demonstrated that dependent existence is merely a gloss for inherent existence.

rachmiel said:

Could you please provide a quote from the MMK of this demonstration, or tell me what passages to read (I have the Garfield translation)? Thanks!

Malcolm wrote:

It is all in chapter 15.

The inherent existence of dependent existence is what is called "dependent existence." It is the passage that immediately precedes the one I gave above.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 11:48 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

TRC said:

... however, not all Vajrayana practitioners hold this pernicious view. Here's Reggie Ray, on this very point, in his book *The Indestructible Truth* (2000) P.240:

"... 'Hīnayāna' refers to a critical but strictly limited set of views, practices, and results. The pre-Mahāyāna historical traditions such as the Theravāda are far richer, more complex, and more profound than the definition of 'Hīnayāna' would allow. ...The term 'Hīnayāna' is thus a stereotype that is useful in talking about a particular stage on the Tibetan Buddhist path, but it is really not appropriate to assume that the Tibetan definition of Hīnayāna identifies a venerable living tradition as the Theravāda or any other historical school ..."

It's worth quoting again, to see what one Vajrayana teacher of some prominence in the West, who is not locked into rigid old sectarian views and polemics, thinks. I'm sure there are others too.

Malcolm wrote:

Nice to see you so easily drop your intellectual standards, since you above claim that it

is anachronistic to call Theravada "pre-Mahāyāna."

The fact is that the Ray is wrong, about this as he is about so many other things. He is here seriously dismissing the idea that Sarvastivāda is Hinayāna? Crazy.

Either Theravada identifies itself as one of the eighteen schools or not (it does). And if it does, then it is precisely what Mahāyāna authors such as Nāgārjuna and Maitreyanatha, etc., identify as "Hinayāna." Why? Because no path to Buddhahood is described in Nikayas/Agamas (one of Nāgārjuna's principle observations about the Śravaka canon).

Author: Malcolm

Date: Thursday, January 21st, 2016 at 11:31 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

All this amounts to saying is that you have no confidence in any sources, apart from the ones you like and serve your exegetical purposes.

Astus said:

I think the technical term for that is discerning direct (nitārtha) from indirect (neyārtha). However, that does not address any of the raised issues, particularly the ignorance of arhats.

Malcolm wrote:

It was addressed. I referred you to where you can find the Sarvastivādin discussions, as well as Agamic sources, for the idea that śrāvaka arhats and pratyekabuddhas possess a nonafflictive ignorance.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 11:27 PM

Title: Re: Emptiness

Content:

Malcolm wrote:

Buddhapālita states:

"It is not that we claim there are no existents; however, we remove claims for existing existents."

rachmiel said:

Sneaky! Wittgenstein would have had a field day deconstructing some of the more language-game passages of the Madhyamakakārika ...

Malcolm wrote:

This is not a language game. Nāgārjuna states in the MMK [rendered in prose]:

Where is there an existent that is not included in inherent existence or dependent existence? If there is inherent existence or dependent existence, existents are established. However, if existents are not established, nonexistents will not be established.

Keep in mind that here, Nāgārjuna has already demonstrated that dependent existence is merely a gloss for inherent existence.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 10:56 PM

Title: Re: Emptiness

Content:

rachmiel said:

While much attention has been devoted to explaining the nature of the ultimate truth in view of its special soteriological role, less has been paid to understanding the nature of conventional truth, which is often described as "deceptive," "illusion," or "truth for fools. But conventional truth is nonetheless truth.

Thanks for bringing this to my attention, Wayfarer. The Cowherds, eh? They should start a band ...

Malcolm wrote:

Conventional "truths" are not true. They are in fact the objects of mistaken cognitions.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 10:55 PM

Title: Re: Emptiness

Content:

rachmiel said:

Yes. I'm borrowing the terms (phenomena, noumena) from Kant, but it's obviously not HIS idea ... many others have said more or less the same thing. Plato, for example: All we can see/know are the shadows on the cave walls, not that which casts the shadows. What I'm saying, in essence, is that we do not create reality from scratch. We co-create it by detecting shadows of "what's really out there" and then interpreting these shadows as this or that.

Malcolm wrote:

This definitely does not correspond with Madhyamaka view. In Madhyamaka view, there is no reality.

rachmiel said:

Nagarjuna does not at all assert that there are no existents, rather that we misunderstand HOW existents actually exist (interdependently). I'm calling "how existents actually exist" reality.

Malcolm wrote:

Buddhapalita states:

"It is not that we claim there are no existents; however, we remove claims for existing existents."

Author: Malcolm

Date: Thursday, January 21st, 2016 at 1:30 AM

Title: Re: Emptiness

Content:

rachmiel said:

All we can ever see/know is phenomena; the noumena that "give birth" to these phenomena (in our minds) are forever beyond our seeing/knowing.

Bakmoon said:

Could you explain what you mean here in some more detail? Are you saying that there is a noumena beyond phenomenal existence which produces phenomena, but that this noumena is itself unknowable?

rachmiel said:

Yes. I'm borrowing the terms (phenomena, noumena) from Kant, but it's obviously not HIS idea ... many others have said more or less the same thing. Plato, for example: All we can see/know are the shadows on the cave walls, not that which casts the shadows. What I'm saying, in essence, is that we do not create reality from scratch. We co-create it by detecting shadows of "what's really out there" and then interpreting these shadows as this or that.

Malcolm wrote:

This definitely does not correspond with Madhyamaka view. In Madhyamaka view, there is no reality.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 1:28 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Glad you have placed it on such a subjective basis.

Astus said:

When there are such stories on both disciples and the Buddha, then some treatises come up with a way to explain those events in one way and another, that is those author's interpretations. As for my side, such theories are neither well established nor balanced, although they certainly serve a purpose. And again, as I have mentioned before, this is the case of divergences in exegesis.

Malcolm wrote:

All this amounts to saying is that you have no confidence in any sources, apart from the ones you like and serve your exegetical purposes.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 12:22 AM

Title: Re: John Canti, Wulstan Fletcher 2016 Khyentse Fellows

Content:

dzogchungpa said:

Translators John Canti and Wulstan Fletcher of the Padmakara Translation Group were awarded the 2016 Khyentse Foundation Fellowship, for their service to the Buddhadharma:

<http://khyentsefoundation.org/2016/01/2016fellows/>

An interview with the fellows:

<http://khyentsefoundation.org/2016/01/conversation-with-2016-khyentse-fellows/>

Malcolm wrote:

Nice fellows.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 12:20 AM

Title: Re: Emptiness

Content:

rachmiel said:

Three things that help me get the feel of emptiness:

No matter how much I think/feel that something exists "from its own side" ... all I'm really doing is assigning a symbolic name to a nameless phenomenon.

No-thing is as it seems.

All we can ever see/know is phenomena; the noumena that "give birth" to these phenomena (in our minds) are forever beyond our seeing/knowing.

Malcolm wrote:

There is no noumena.

Author: Malcolm

Date: Thursday, January 21st, 2016 at 12:07 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

You can read the Agama citations which detail the non-afflictive ignorance of arhats and pratyekabuddhas in the Abhidharmakośaṭīkālakṣaṇānusāriṇ, etc.

Astus said:

Such a category can be used to exploit otherwise ordinary stories and claim that arhats are not that perfect. At the same time, similar events in the Buddha's biography can be found as well, but those are explained in a very different light.

But still the source of such ignorance is not explained. Or maybe it's the expectation of fantastic omniscience - beyond what logically can come from clear seeing of appearances - of a buddha that would need to be established. Otherwise, such stories can only fall into the category of parables.

Malcolm wrote:

Uhuh. So basically what you are saying is that if a source does not fit your preconceptions, it is a "parable" and does not conform to your notions of what is "logical."

Glad you have placed it on such a subjective basis.

In short, omniscience is not required for arhatship, indeed, none of the five mundane abhijñās are required. All that is required is that through seeing phenomena through the lens of the four noble truths, one relinquishes all ten fetters. That's all. In the Hināyāna teachings, only a buddha does this in one session, without a teacher to guide them. Arhats have a teacher to guide them, and generally gradually so. However, the same Hināyāna sources note there are severe restrictions on the knowledge of arhats like Maudgalyāyana which do not apply to a buddha.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 11:49 PM

Title: Re: Stephen Batchelor - A Critique of "Buddhism Without Beliefs"

Content:

jundo cohen said:

I do not believe in birth and death

Malcolm wrote:

It happens to you whether you believe in it or not.

jundo cohen said:

Yes, I agree, Remove the mind created delusion and, like a house of cards, karma, affliction, birth and death and all the rest come tumbling down.

Malcolm wrote:

The point is, seeing into the delusion of birth and death does not mean that birth and death stops for everyone. It only stops for you.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 11:45 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Techno Yogi said:

Posters on Dharma Wheel may find the following resources to be helpful:

<http://www.budsas.org/ebud/ebdha126.htm> " by Ven. W. Rahula - this article explains the difference between a sect and a vehicle.

Malcolm wrote:

Pretty much a Theravada take on the bodhisattva path. It should be pointed out that there are serious differences between the bodhisattva taught by the Buddha in Mahāyāna, and the bodhisattva path which is described by commentators in Theravada.

Techno Yogi said:

" <https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/hinayana.pdf> " by Ven. Analayo - this essay explores why it is anachronistic and incorrect to refer to Theravada as "Hinayana".

Malcolm wrote:

This essay depends on acceptance of the idea that there was no Mahāyāna at the time the Buddha was teaching in India. However, as we know, Maitreyanatha states in the Sūtra-alaṃkara that "Mahāyāna arose at the same time," meaning that Buddha taught Mahāyāna during the Early Buddhist period. Not only this, Agamic teachings are explicitly referred to in the Samdhinirmocana sūtra as the first turning of the wheel teachings, where as Mahāyāna teachings are referred to second and third turnings. Thus means that from a Mahāyāna point of view, Mahāyāna teachings existed during the early Buddhist period.

Techno Yogi said:

<http://dhammadwheel.com/viewtopic.php?f=13&t=10503&hilit=tantric+theravada> - a series of links exploring the reality of Theravada Buddhist practice in Asia, which incorporates a significant amount of mantra, visualization, energy work, and outright magic.

Malcolm wrote:

While indeed Vajrayāna was once practiced in all countries that are presently considered Theravadin, and even by people who were self-described Theravadins, what is described in these links is not Mantrayāna.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 11:00 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Neither arhats nor pratyekabuddhas are completely free from ignorance, only a buddha is

Astus said:

I meant in the Agamas, an arhat is completely free from ignorance, otherwise he would still be stuck in samsara. Of course, in a one vehicle approach, only a buddha is truly wise and free.

Arhats have ignorance, and this means they possess the knowledge obscuration. What are they ignorant of? Knowledge obscuration means being bound by the view of grasper and grasped, the concepts of agent, object, and action. They are free from clinging to the five aggregates and the six sensory areas, so there is nobody to grasp anything. What is left then to be obscured by?

Malcolm wrote:

You can read the Agama citations which detail the non-afflictive ignorance of arhats and pratyekabuddhas in the Abhidharmakośaṭīkālakṣaṇānusāriṇ, etc. As an example, in the discussion of the nonafflictive ignorance which both śrāvaka arhats and pratyekabuddhas possess, the Buddha states in one passage:

All of the causes

in a single peacock feather

is not an object of knowledge for the one who is not omniscient,
but that can be known through the power of omniscience.

Other examples include Śariputra rejecting a candidate for ordination that Buddha later deemed suitable, and so on. These commentaries on the Kośha provide examples extracted from the Agamas which display the non-afflictive ignorance of arhats and pratyekabuddhas.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 9:34 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Astus said:

A stream-enterer is not yet free from ignorance, only an arhat is.

Malcolm wrote:

Neither arhats nor pratyekabuddhas are completely free from ignorance, only a buddha is,

As the Agamas teach freedom from appearances, and that means no obscurations, it is no different from realising buddha-nature.

This is your own fabrication. Arhats have ignorance, and this means they possess the knowledge obscuration.

BTW, when the Buddha says this or that is not realized by śrāvakas and pratyekabuddhas do not realize this or that, "śrāvaka" here means śrāvaka arhats,

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 3:13 AM

Title: Re: Stephen Batchelor - A Critique of "Buddhism Without Belief"

Content:

Malcolm wrote:

Rebirth is a product of delusion and ignorance in all Buddha's teachings. This is why the first link of the twelve fold chain of dependent origination is ignorance. The point is that as long as one is under the power of delusion and ignorance, for that long one will take rebirth.

jundo cohen said:

That is why I am hoping you put all that ignorance down soon. This rebirth is of your own mental making!

Malcolm wrote:

Everything is made by mind, Jundo. This is why your active disbelief in rebirth is a little puzzling.

jundo cohen said:

We all have dualistic thinking, Jundo. Yours just happens to be grounded in a fundamental disbelief in the Buddha's core teachings (dependent origination, karma, rebirth, four kinds of realized persons, etc.).

I believe in all that! Just perhaps not as you do, and by seeing through the self-created dualisms that brings the shadows to life.

Malcolm wrote:

You believe in none of it. Do you know why the Buddha taught dependent origination, his motivation? It was to prevent people from asking him who they were in their past lives. So he said instead, based on affliction in a given continuum, there is karma, based on karma there is birth, if affliction is not eliminated, one will engage in karma, and if one engages in karma, suffering will result for that continuum until the end of time.

You believe that when you die, the terminus point of your mind is when your brain is dead. The Buddha described such a point of view as annihilationism (ucchedavāda). You see, there were whole schools of people in iron-age India, not followers of the Buddha, who hold your modern twentieth century belief that when the body dies, the mind dies with it.

All authentic Dharma teachings from Theravada to Dzogchen teach that based on affliction in a given continuum, there is karma, based on karma there is birth; if affliction is not eliminated, one will engage in karma, and if one engages in karma, suffering will result for that continuum until the end of time. The difference between all these schools, from Theravada to Dzogchen lay in the details of how this problem is approached and resolved, not in the essential problem itself.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 1:46 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Astus said:

it seems logical to me that the full knowledge of one requires the other two as well.

Malcolm wrote:

But it is not the case. For example, even Maudgalyāna needed to ask the Buddha where his mother had taken rebirth.

Astus said:

So for you, arhats, first stage bodhisattvas, buddhas and pratyekabuddhas all demonstrate precisely the same qualities and realization. If not, why not?

Yes, from the wisdom side of things that's exactly what should happen.

Malcolm wrote:

But again, it isn't the case. Why? Because if it were the case, then even hinayāna stream entrants should have the same realization as a buddha, but they do not.

Astus said:

It is possible to keep buddha-nature with a one-vehicle explanation, where every level is only a stage on the path to buddhahood. And in order to explain the historical problem raised here by many, it can be said that while the Agamas are not at fault or lacking, the way they were interpreted by some is incorrect, thus we see that Mahayana apologetics are against Abhidharmic ideas primarily. Similarly, in Tibetan Buddhism they find the sutra teachings somewhat deficient as they actually view them through a number of treatises (while, for instance in some Mahamudra works quoting sutras that match with the highest teaching is fine).

Malcolm wrote:

Or, the Agamas, as Nāgārjuna says very clearly, do not teach the path to Buddhahood, let alone buddhanature (which itself can only be seen by buddhas).

Mahāyāna sūtras provide details on a path that are not detailed in the Agamas. If they were detailed, the Mahāyāna sūtras would be unnecessary, not to mention the tantras and the Dzogchen tantras, etc.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 1:37 AM

Title: Re: Stephen Batchelor - A Critique of "Buddhism Without Beliefs"

Content:

jundo cohen said:

Second, I happen to believe that he probably --did-- teach that as a man of Iron Age

India, but that Buddha also taught (in Mahayana interpretation) that rebirth is a mind created nightmare that sentient beings need to see through. So, he also taught that rebirth is the product of delusion and ignorance.

Malcolm wrote:

Rebirth is a product of delusion and ignorance in all Buddha's teachings. This is why the first link of the twelve fold chain of dependent origination is ignorance. The point is that as long as one is under the power of delusion and ignorance, for that long one will take rebirth.

The fact that Buddha lived 2500 years ago is irrelevant.

jundo cohen said:

It may exist for you, Malcolm, because you believe in it and that you will be reborn, a product of your own dualistic thinking that you need to pierce.

Malcolm wrote:

We all have dualistic thinking, Jundo. Yours just happens to be grounded in a fundamental disbelief in the Buddha's core teachings (dependent origination, karma, rebirth, four kinds of realized persons, etc.).

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 1:13 AM

Title: Re: Stephen Batchelor - A Critique of "Buddhism Without Beliefs"

Content:

jundo cohen said:

Yes, I also believe that you suffer an "utter lack of understanding of the Buddha's teachings"...

Malcolm wrote:

The difference is that the Buddha really did teach rebirth in samsara as the principle existential problem that sentient beings face, and I happen to agree with him. You don't. Thus, the main difference between us is that I support Buddha's core teachings, you don't.

Author: Malcolm

Date: Wednesday, January 20th, 2016 at 12:51 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

The Agamas/nikāyas teach leading a path of freedom, but not a path leading freedom and omniscience, the latter is found only in Mahāyāna.

Astus said:

Omniscience is not an attribute of the Buddha in the Agamas.

Malcolm wrote:

While this is not actually the case (that omniscience is not an attribute of the Buddha in the agamas), nevertheless, you are agreeing to the basic premise, i.e. that a path leading to omniscience is not found in the agamas.

Astus said:

As for Mahayana, omniscience is really just the prajnaparamita, not abiding in any dharma whatsoever.

Malcolm wrote:

That is not all omniscience is for Mahāyāna. There are two kinds of omniscience a buddha possesses: the omniscience of just how things are and the omniscience of all things that there are.

Astus said:

Furthermore, buddha-nature is completely revealed once there is no grasping at illusory appearances, and all possible buddha-qualities manifest. Since the Agamas teach not relying on any dharma, that should also mean the accomplishment of all attributes of perfect enlightenment.

Malcolm wrote:

So for you, arhats, first stage bodhisattvas, buddhas and pratyekabuddhas all demonstrate precisely the same qualities and realization. If not, why not?

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 11:35 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Mother's Lap said:

Buddhist scholars or worldly scholars?

Malcolm wrote:

Classical scholars. But there is no consensus among them on this point.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 11:28 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Yes, of course they can, since they are a movement spread among several lineages, not just one, and they too base their ideas on statements uttered by the Buddha.

Not only do they take refuge in the Buddha, but they engage in the three trainings, śīla, samadhi, and prajñā.

Mother's Lap said:

So note no.225 isn't correct then?

<https://books.google.co.uk/books?id=LPMRr-V9BFQC&lpg=PP1&pg=PA402#v=onepage&q&f=false>

Malcolm wrote:

The note is accurate, some scholars have this opinion.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 11:07 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

The terms Hinayāna, or Śrāvakyāna, are umbrella terms covering all kinds of points of view, from Pudgalavāda to Theravada.

Mother's Lap said:

Can Pudgalavada even be called shravakayana? Wouldn't they be "Buddhist by refuge" at best?

Malcolm wrote:

Yes, of course they can, since they are a movement spread among several lineages, not just one, and they too base their ideas on statements uttered by the Buddha.

Not only do they take refuge in the Buddha, but they engage in the three trainings, śīla, samadhi, and prajñā.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 10:52 PM

Title: Re: Stephen Batchelor - A Critique of "Buddhism Without Beliefs"

Content:

jundo cohen said:

Many folks in the Buddhist world (perhaps!!!) become upset with Batchelor because they see such beliefs as central and fundamental to Buddhism and their own personal beliefs. The reaction of many in the Buddhist world to such skepticism or denial is much the same as denying that the Bible is the literal word of God for some Christians. It is no surprise that folks get upset when their closely held religious beliefs are challenged.

Malcolm wrote:

No, no one is upset when people like you and Batchelor present your physicalist rejections of rebirth. Instead, we are saddened by your utter lack of understanding of the Buddha's teachings and in it, the central role of escaping rebirth.

M

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 10:47 PM

Title: Re: Saving all beings

Content:

Monlam Tharchin said:

What does "saving all beings" actually mean to you, in terms we can all understand where we are now?

Malcolm wrote:

It is a virtuous aspiration, that is all. For example, the question is posed in by Shantideva, "How did the Bodhisattva perfect generosity without satisfying all sentient beings' needs and wants?" The answer Shantideva provides is that while the Bodhisattva did not have the capacity to satisfy all sentient beings' needs and wants, he sincerely wished to. It is developing that spirit of generosity that perfects generosity, not whether one actually has anything to give.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 10:42 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

TRC said:

I know you were quoting CTR Simon, but the points still stand. In fact your erroneous first statement is all founded on a self-view too as well as clinging to rights and rituals. These would no longer arise at stream entry.

I notice Dan was making pretty much the same points as I was writing my reply.

I have to add these are typical misrepresentations of the path expounded in early Buddhism. On these gross misunderstandings (most typical in Vajrayana) the Mahayana can't be trusted to define what Theravada is.

Malcolm wrote:

The terms Hinayāna, or Śrāvakyāna, are umbrella terms covering all kinds of points of view, from Pudgalavāda to Theravada. There are many tenets which belong to various Hinayāna schools. For example, Nāgārjuna negates the Theravadin theory of karma in the MMK.

It is not the case that Hinayāna is some monolithic entity when it comes to tenets. However, it is monolithic with respect to its goals, arhatship as opposed to buddhahood.

Why? It conceives of buddhahood as being merely a special kind of arhatship, attained by special kind of person, a bodhisattva, who hasn't even an inkling of awakening until his final birth in which he attains buddhahood. A buddha must be a "he," since in all Śrāvakayāna schools there is no chance that a women can become a buddha, even though she can become an arhat.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 10:28 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Dan74 said:

Is it? In Dhammapada, the Buddha says: Just as a bubble may be seen,
just as a faint mirage,
so should the world be viewed

Astus said:

If we analyse a bit deeper than just repeating over and over the same things
(<https://www.youtube.com/watch?v=kQFKtl6gn9Y>) of superior or not, then it can be clear that on the wisdom side of things the Agamas teach the same complete freedom as any Mahayana or Vajrayana path (see <http://dharmawheel.net/viewtopic.php?f=66&t=19609> and <http://dharmawheel.net/viewtopic.php?f=39&t=21768>). However, it should also be recognised that the bodhisattva path is more extensive when it comes to other aspects, particularly the ability to teach beings, as that's the main quality a buddha has to possess. And when I say extensive, it doesn't mean one cannot find those qualities in arhats, but they are not requirements.

Malcolm wrote:

The Agamas/nikāyas teach a path leading to freedom, but not a path leading to freedom and omniscience, the latter is found only in Mahāyāna.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 6:23 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

and how did he describe what it was like?

Malcolm wrote:

Sure, in his Vajra Tantra and many other places.

gad rgyangs said:

and he said....?

Malcolm wrote:

You can read these things for yourself.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 6:18 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

and how did he describe what it was like?

Malcolm wrote:

Sure, in his Vajra Tantra and many other places.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 6:07 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

I think you may have missed the memo. There's a fifth vision now.

Malcolm wrote:

No, that is a Bonpo thing where they split up one of the four visions into two parts.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:49 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

As for producing someone who claims to have done so, I can point to the late Kunzang Dechen Lingpa, who indeed claimed to have experienced the fruit of the Mahāyāna path in his lifetime.

gad rgyangs said:

He actually claimed to be a fully awakened Buddha? I thought Maitreya was going to be the next one.

Malcolm wrote:

He reached the end of the fourth vision. That is buddhahood.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:29 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Simon E. said:

They might even get to #3 Malcolm before feeling too unsettled .

Malcolm wrote:

Oh, you mean this one:

<https://www.dharmawheel.net/viewtopic.php?f=48&t=2916&p=30739#p30739>

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:25 AM

Title: Re: What is faith?

Content:

Astus said:

That is actually what accepting on faith is: trusting in what others say without gaining an understanding on one's own.

SpinyNorman said:

But that only goes so far. Sooner or later there is a need to develop personal confidence through experience.

Malcolm wrote:

Yes, and the fastest way to do that is to practice Dzogchen. Everything else is much slower and far more indirect.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:23 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Dan74 said:

If Malcolm came to ZFI and offered his view on things...

Malcolm wrote:

...people would freak out.

Simon E. said:

For some reason this set my mind imagining Malcolm on 'New Buddhist '....

Malcolm wrote:

They can come here and read my 16K + posts, and revel in the inconsistent glory that I

have become.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:14 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

No, this is not circular reasoning, any more is it circular reasoning to accept a car functions on the basis of its definitions.

gad rgyangs said:

the existence of a car is demonstrated by getting in one and driving, which we have done. Neither you nor I have experienced ourselves as a Buddha, nor can you produce anyone who claims to have done so. Otherwise just because you define a unicorn as a horse with one horn doesn't mean that they exist.

Johnny Dangerous said:

If you cannot accept the premise that Buddhas arise and teach, what value are Buddhist teachings to you, and why?

Malcolm wrote:

This is just what Dante does between guitar lessons, just as this is what I do between pecha pages. It is serious on the one hand, but not so serious on the other.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:12 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

No, this is not circular reasoning, any more is it circular reasoning to accept a car functions on the basis of its definitions.

gad rgyangs said:

the existence of a car is demonstrated by getting in one and driving, which we have done. Neither you nor I have experienced ourselves as a Buddha, nor can you produce anyone who claims to have done so.

Malcolm wrote:

Neither you nor I have gotten into a space shuttle, and yet we both accept they exist.

As for producing someone who claims to have done so, I can point to the late Kunzang Dechen Lingpa, who indeed claimed to have experienced the fruit of the Mahāyāna path in his lifetime.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 5:10 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Dan74 said:

If Malcolm came to ZFI and offered his view on things...

Malcolm wrote:

...people would freak out.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 4:49 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

A Buddha is a conventional entity around which definitions are constructed. The question is, "Are those definitions functional?"

If you argue that they are, then you are accepting the Buddha as defined. If you argue that they are not, then you are rejecting a Buddha as defined.

Since there is no other place to discover the definition of a Buddha other than texts and people who describe a buddha in this way and that, there is no way to establish what a Buddha is in absence of authority, since an authority is needed to provide a conventional definition of what a Buddha is.

For example, though Dharmakirti tries to do this, ultimately he fails because he has to rely on the definition of a Buddha provided in Buddhist texts.

gad rgyangs said:

ouroboros-1.jpg

Malcolm wrote:

No, this is not circular reasoning, any more is it circular reasoning to accept a car functions on the basis of its definitions.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 4:27 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Dan74 said:

Do you need to believe, if you can see? Moreover, the belief can interfere with the seeing, if handled unwisely.

Malcolm wrote:

Well Dan, you know what they say, "Seeing is believing."

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 4:15 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

how are you be able to say that the result of mahayana is superior?

Malcolm wrote:

Through reasoning and inference.

gad rgyangs said:

actually lets start with something simpler:

can you, through reasoning and inference, and without appeal to authority, establish that there is such a thing as a "Buddha", i.e. someone who has attained the kind of result that you claim the mahayana texts present?

Malcolm wrote:

A Buddha is a conventional entity around which definitions are constructed. The question is, "Are those definitions functional?"

If you argue that they are, then you are accepting the Buddha as defined. If you argue that they are not, then you are rejecting a Buddha as defined.

Since there is no other place to discover the definition of a Buddha other than texts and people who describe a buddha in this way and that, there is no way to establish what a Buddha is in absence of authority, since an authority is needed to provide a conventional definition of what a Buddha is.

For example, though Dharmakirti tries to do this, ultimately he fails because he has to rely on the definition of a Buddha provided in Buddhist texts.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 3:48 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

Well, that's fine. I will say that, IMO, "the Mahayana" is not some monolithic thing you either have confidence in or not, and part of the problem with insisting on "The Buddha" as it's unique source is that it tends to foster the opposite idea.

Malcolm wrote:

Consistently we have pointed to the sources for Mahāyāna being the Buddha, Nāgārjuna and Maitreyanatha. Actually, what we call Mahāyāna now is largely a product of the Maitreyan synthesis.

dzogchungpa said:

Oh? So is it a monolithic thing you either have confidence in or not?

Malcolm wrote:

Yes (apart from differences in opinion over matter of the view of emptiness between Yogacara and Madhyamaka).

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 3:33 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

Well, that's fine. I will say that, IMO, "the Mahayana" is not some monolithic thing you either have confidence in or not, and part of the problem with insisting on "The Buddha" as it's unique source is that it tends to foster the opposite idea.

Malcolm wrote:

Consistently we have pointed to the sources for Mahāyāna being the Buddha, Nāgārjuna and Maitreyanatha. Actually, what we call Mahāyāna now is largely a product of the Maitreyan synthesis.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 3:32 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Johnny Dangerous said:

I don't think fence sitters are awful, it just seems like people want to have their cake and eat it too, to simultaneously practice the Mahayana while having no real confidence in it. People can be whatever they want to be, in the truest sense...it just seems like a confused, and borderline dishonest approach to me. Beyond that, a few people have even indicated that somehow they think fence sitting is productive practice, or even an integral part of Dharma practice. I'm not trying to play with credentials or anything, just going off what people are saying, and there are some big holes in this notion of vague skepticism being equated with some kind of inquiry.

dzogchungpa said:

Well, that's fine. I will say that, IMO, "the Mahayana" is not some monolithic thing you either have confidence in or not, and part of the problem with insisting on "The Buddha" as it's unique source is that it tends to foster the opposite idea.

BTW, I've found you can do some fairly high quality sitting on fences. It's just a question of balance.

Malcolm wrote:

Here's to high quality fence sitting:

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 2:20 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Johnny Dangerous said:

That's the whole point of listening to The Buddha, once you have decided he is The Buddha...

Malcolm wrote:

That is the point — there are fence sitters who don't really think Mahāyāna is the teaching of the Buddha, even though they like Mahāyāna and Vajrayāna teachings.

dzogchungpa said:

Fence sitters are really terrible, aren't they?

Malcolm wrote:

Yes, awful people....

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 2:06 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Johnny Dangerous said:

That's the whole point of listening to The Buddha, once you have decided he is The Buddha...

Malcolm wrote:

That is the point — there are fence sitters who don't really think Mahāyāna is the teaching of the Buddha, even though they like Mahāyāna and Vajrayāna teachings. They basically accept (without any nuance) the Western view that the Buddha's "original" teachings are those contained in the Pali Canon/Agamas. They do not contend the general thrust of Buddhist text critical studies at all. They really have no confidence in Mahāyāna teachings because at the end of the day, they do not believe the Mahāyāna

was the Buddha's teaching. For them, there is no issue of whether or not Theravada is Hinayāna because for them there is no Mahāyāna.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 1:46 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

Examining the teachings IS practice, or at least could be.

Malcolm wrote:

I am quite sure that JD knows that reflecting on the teachings is part of practice.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 1:21 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

how are you be able to say that the result of mahayana is superior?

Malcolm wrote:

Through reasoning and inference.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 12:33 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

In other words, I think the ideas in the Mahāyāna sūtras, in general, are better than the ideas in Hinayāna sūtras, etc.

dzogchungpa said:

Right, so why bother trying to pretend that the ideas in the Mahāyāna sūtras are the teachings of one particular person?

Is that too challenging?

Malcolm wrote:

I credit the ideas in Mahāyāna sūtras to the person to whom they are credited in Mahāyāna sūtras, i.e., the Buddha.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 12:32 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Did it ever occur to you that the reason I do so is precisely because I have judged the ideas on their own merits? In other words, I think the ideas in the Mahāyāna sūtras, in general, are better than the ideas in Hinayāna sūtras, etc.

gad rgyangs said:

I see instead judgment of the Theravada as incomplete or inferior based on the fact that the mahayana texts say so rather than any demonstration that can be supported without appeal to authority.

Malcolm wrote:

Theravada is a śrāvakayāna path.

The question centers not around whether Mahāyāna judgements about Śrāvakayāna paths are valid — that is an entirely separate question — the question centers around whether the Theravada path matches the criteria set out in Mahāyāna Sūtras for such a path, and the answer, as far as I am concerned, is yes.

The question of superiority or inferiority can only be answered by an analysis of view and practice. In my opinion, the view, meditation and result of Mahāyāna is in every way superior to that of any śravaka school — but hey, that is just me. Everyone has to come up with that answer based on their own study and practice.

Author: Malcolm

Date: Tuesday, January 19th, 2016 at 12:10 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so what is the ultimate authority of texts with such an origin?

Malcolm wrote:

Why, the community that observes them.

It is pretty hard to consider oneself a Mahāyāna practitioner if one does not consider Mahāyāna sūtras authoritative for one's view and practice.

gad rgyangs said:

and why would you consider texts that are, by your own admission, "edited, formalized, formatted, sanitized and generally prepared for an audience" authoritative at all? Its not that the sutras are not of interest or don't contain interesting ideas. The problem is when

one set of texts are arbitrarily considered "authoritative" then other texts are by definition considered false, mistaken or "provisional". Buddhism is not the only tradition that has wasted time and energy arguing about what is authoritative on arbitrary grounds (usually appeals to mythological sources for the texts). All religious traditions do this. But in the West since the 17th century we have developed the idea of judging ideas on their own merits without appeals to authority. This seems to me to be progress in awakening, which is what Buddhism purports to be the goal. Ironically, even the Buddha is portrayed as discouraging his followers from blind adherence to his teachings and that they should rather test them on their own merits and not simply appeal to authority.

Malcolm wrote:

Did it ever occur to you that the reason I do so is precisely because I have judged the ideas on their own merits? In other words, I think the ideas in the Mahāyāna sūtras, in general, are better than the ideas in Hinayāna sūtras, etc.

Author: Malcolm

Date: Monday, January 18th, 2016 at 11:35 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so what is the ultimate authority of texts with such an origin?

Malcolm wrote:

Why, the community that observes them.

It is pretty hard to consider oneself a Mahāyāna practitioner if one does not consider Mahāyāna sūtras authoritative for one's view and practice.

For myself, I use a hierarchical approach:

Where Mahāyāna sūtras contradict Hinayāna Sūtras, I follow the former.

Where Vajrayāna tantras contradict Mahāyāna Sūtras, I follow the former.

Where higher tantras contradict lower tantras, I follow the former.

Author: Malcolm

Date: Monday, January 18th, 2016 at 11:27 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

. So, while Malcolm will give you all kinds of reasons why the mahayana polemic about Theravada being an incomplete path is actually true...

Malcolm wrote:

They are not my polemics. They are critiques made by the Buddha in Mahāyāna sūtras, and following them, Nāgārjuna and Maitreyanatha.

People are free, and they can make up their own minds, gurus or not. But they should be properly informed, and the point of view that holds that Theravada is immune from being considered an exemplar of Śrāvakayāna, aka Hinayāna, by the criteria laid out in Mahāyāna texts is quite simple misinformed.

There is these days a species of Buddhist Correctness however, which misguidedly tries to claim that the path of an arhat is just the same as the path of a bodhisattva, no better, no worse, just "different" (whatever that means) even though Theravadins by and large have abandoned the idea that it is possible to become an arhat — examples of this anecdotally exist in Tibet, where Vajrayāna practitioners who lack Mahāyāna bodhicitta still manage to eliminate their afflictive obscuration.

Author: Malcolm

Date: Monday, January 18th, 2016 at 3:07 AM

Title: Re: Removing Obscurations

Content:

Malcolm wrote:

it does not remove the knowledge obscuration.

Astus said:

How do you define knowledge obscuration?

Malcolm wrote:

See the Abhisamaya-ālamkara, etc.

Author: Malcolm

Date: Monday, January 18th, 2016 at 12:20 AM

Title: Re: Removing Obscurations

Content:

Astus said:

This is a topic raised by the question

(<http://dharmawheel.net/viewtopic.php?p=320501#p320501>) of whether freedom from attachments equals realising buddha-nature. Please tell if you agree or disagree and why.

Malcolm wrote:

Freedom from attachment only removes the afflictive obscuration, it does not remove the knowledge obscuration.

Author: Malcolm

Date: Monday, January 18th, 2016 at 12:16 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Anyone who does not believe that one can become a Buddha, that only special people like Gotama Buddha have that capacity, that it is better to eliminate birth through eradicating afflictions right now, rather than embarking on the harrowing path of full buddhahood.

gad rgyangs said:

But why would anyone believe that if they heard the mahayana teachings? as we have seen, everybody in the sangha heard all the teachings.

Malcolm wrote:

And as we see, not everyone was capable of accepting what they heard. BTW, do you think that in Mahāyāna sūtras, *evam maya srutam ekasmin* is spoken by Ananda? No.

Author: Malcolm

Date: Monday, January 18th, 2016 at 12:14 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Anyone who does not believe that one can become a Buddha, that only special people like Gotama Buddha have that capacity, that it is better to eliminate birth through eradicating afflictions right now, rather than embarking on the harrowing path of full buddhahood.

dzogchungpa said:

Malcolm, in all seriousness, do you really believe in the harrowing path of full buddhahood? Not as some kind of pro tem Mahayana polemicist, but as a practitioner, particularly a dzogchenpa?

Malcolm wrote:

Yes, of course. Without the Vajrayāna path, it is the only possible way to become a buddha.

Author: Malcolm

Date: Monday, January 18th, 2016 at 12:10 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

for example, the PP in 8000 lines speaks at the beginning of " a great gathering of monks, with 1200 monks, all of the Arhats..." etc. In other words everybody was there. So explain to me how, after that, the teachings would be rejected by enough of those there

that there would be no mention of them at all in the Pali canon?

If the various early canons have all come down to us in fragmentary state, then you would expect a random mix of teachings, both shravaka and mahayana. This is obviously not the case. The pali canon has only non-mahayna sutras. how do you propose to explain this?

Malcolm wrote:

Dante:

Everything written down in a book is edited, formalized, formatted, sanitized and generally prepared for an audience.

This applies to all Buddhist canons, not just the Mahāyāna canon.

Secondly, in the Pali Canon itself it details the fact that Buddha would put on disguises and go and teach various things to various people, devas and so on.

Third, why do you assume the reports about the proceedings of the first council are factual?

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:57 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

I just don't buy the idea that the Buddha taught a hobbled version of the Dharma that is what is preserved in Theravada, and a complete version that is preserved in mahayana.

Malcolm wrote:

The Dharma found in the Agamas and Nikayas is not incomplete if your goal is to become a arhat. It is incomplete with respect to how one becomes a buddha. This is both Nāgārjuna and Maitreyanatha's point.

gad rgyangs said:

who says "I dont want to become enlightened like the Buddha, I just wanna be an Arhat"?

Malcolm wrote:

Anyone who does not believe that one can become a Buddha, that only special people like Gotama Buddha have that capacity, that it is better to eliminate birth through eradicating afflictions right now, rather than embarking on the harrowing path of full buddhahood.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:54 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Dan74 said:

As regards Theravada, I've seen precious little understanding of what Theravada does or does not teach here and elsewhere in Mahayana/Vajrayana circles and much misunderstanding. Just like I've seen plenty of misunderstanding of Mahayana/Vajrayana among Theravadins. That's why I suggested earlier in the thread, that if one is genuinely interested in Theravada-related questions, it is best to turn to Theravada sources and teachers.

Malcolm wrote:

Dan, the Theravada teachings are not some mysterious "other." Many of us here have studied Theravadin and other Śrāvakayāna teachings in quite a great bit of detail. Many of us here have read in detail and extensively all the Pali Canon translations that are available both from Bhikku Bodhi and the PTS. The sum total of all classical Theravada meditation practices can be found in the Visuddhimagga, and they are little different than their counterparts in Sarvastivadin Abhidharma. We all share the 37 bodhipakṣa dharmas, the five skandas, the three afflictions, various schemes of dependent origination, and so on. We all share the common ideas about stream entry, etc. So you see, many of us have done our homework and checked into these sources.

The differences lie mainly not between the Sarvastivada and Theravada employment of these key concepts, the difference is that in Mahāyāna and Vajrayāna these ideas are treated a little differently. Nevertheless, Mahāyāna too is grounded in these key concepts.

Another point is that the meditation practice tradition in Theravada is largely reconstituted from books. It was revived, and does not have a living continuous tradition as in Tibetan Buddhism, Zen and so on. Indeed, Theravada for many centuries even seems to have given up the idea that arhatship is possible, though, in the 20th century it appeared that this skepticism was partly reversed. In Mahāyāna, it has never been the case that we have ever given up the idea that awakening and even buddhahood is possible.

The usual contested "misunderstanding" is the Mahāyāna assertion that the path of buddhahood does not exist in the Agamas/Nikayas. Well, it does not. It does not matter if there are such texts as the Buddhavamsa and so on. Texts such as these are hagiographies, not manuals for practice. Mahāyāna sūtras cover many topics, but their central concern is describing the bodhisattva path, which is distinct from the arhat path.

There is another point — anyone who is a Theravadin can follow Mahāyāna by properly taking the bodhisattva vow if they so choose, just as many Mahāsamghikas, Sarvastivādins, Dharmaguptakas, Mulasarvastivadins and so on have. They can also follow Vajrayāna if they so choose. Some people seem to think that Theravada is the only active Śrāvakayāna school left, but it is not true.

Sarvastivada abhidharma ideas, such as the six causes and four conditions actively

permeate even Dzogchen teachings. Whole mandalas are constructed on the basis of the thirty-seven bodhisattva dharma, such as the mandala of Cakrasamvara.

Śrāvakayāna teachings form the backbone of Mahāyāna and Vajrayāna, but the goal put forward in those teachings is limited in its scope since they concern only achieving liberation for oneself.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:27 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gaden chopel said:

I just don't buy the idea that the Buddha taught a hobbled version of the Dharma that is what is preserved in Theravada, and a complete version that is preserved in mahayana.

Malcolm wrote:

The Dharma found in the Agamas and Nikayas is not incomplete if your goal is to become an arhat. It is incomplete with respect to how one becomes a buddha. This is both Nāgārjuna and Maitreyanatha's point.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:24 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

TRC said:

To further verify that the Buddha didn't hold back a different set of teachings, he categorically states this in the <http://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Malcolm wrote:

No, but he clearly parceled out different teachings to different kinds of students, for example, teaching the Kalamas only about the four brahma-viharas.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:17 PM

Title: Re: Lungta

Content:

Adamantine said:

It is fine to commission someone to hang flags for you: it is important they are consecrated by a qualified Lama with mantra, sometimes done during a sang ceremony, first however.

Malcolm wrote:

No, you can consecrate them yourself. But if you think some lamas blessing is more potent, go for it.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 11:13 PM

Title: Re: The posture

Content:

tingdzin said:

Too, your own cultural chauvinism may be sufficient reason to reject thousands of years of Asian lore about physiology in one fell swoop, but your remark also shows that you are completely unfamiliar with Western psychological research on the hemispherical functioning of the brain that shows the brain's two sides do indeed have complementary functions, which do, indeed, play out in human psychophysical activity.

Malcolm wrote:

Well, you do have to bear in mind that Jundo's teacher thinks the goal of seated practice is to cause a spontaneous alignment of the vertebrae of the spinal column resulting in a balanced "body-mind" which, according to him, is the essence of Soto practice. Here is his own summary of his theory of Zazen:

When he was 29 years old he left the palace in search of the meaning of life, and after several years, when he was 35 or 36, after adopting a simple method of physical practice that balanced his body and mind, he discovered what he had been searching for; he found that the world exists just at this time and in this place, and that the whole universe is splendid just as it is. For many years he taught his disciples about the simple practice and what it meant as the essential truth that all human beings should know. Gautama Buddha was not a god, but a man. And he taught that we can all return to our original state, which is serene and peaceful. His teachings are not spiritual, but essentially humanistic; with this simple practice we can all attain our perfection as human beings.

And:

What do we experience in Zazen?

Zazen is the simplest form of action, and when we are practicing Zazen we do not intentionally think about anything or concentrate on our feelings and perceptions. We sit in a simple nondiscriminating state where our body-and-mind are balanced and undivided. However, in order to discuss the state in Zazen we cannot avoid making divisions and categorizations. In spite of these categorizations, the actual experience of Zazen remains a wholistic one.

We can describe four aspects in the practice of Zazen. They are: 1) Different from thinking; 2) Making the body right; 3) Oneness of body-and-mind; and 4) Oneness with the Universe.

1. Different from Thinking

The state in Zazen is without intention and is different from thinking. This statement sounds strange as we normally believe that we are always thinking. We avoid intentionally following a train of thought during Zazen by concentrating on maintaining the posture. Of course spontaneous thoughts and images arise in our consciousness during Zazen, but they are not important. When we notice that we are thinking about something, we should simply stop. If we correct our posture, the thought or perception will disappear and our consciousness will slowly become clear and we will feel peaceful. In this peaceful and balanced state, we are in the state that is “different from thinking.”

However, if we intentionally try to attain the state that is different from thinking, we can never do so. When our consciousness is full of thoughts and feelings during Zazen, we should leave our state as it is. Our worries will bubble to the surface and evaporate into the universe! In this way, by concentrating on the posture, we will return naturally to our original state during our practice.

2. Making the Body Right—a Balanced Autonomic Nervous System

In Zazen we sit on a cushion on the floor with both legs crossed, and with our lower spine, upper spine, and head held straight vertically. Keeping the spine straight has a direct and immediate effect on the autonomic nervous system that controls many of our body's functions. Its effects include control of heart rate and force of contraction, constriction and dilatation of blood vessels, contraction and relaxation of smooth muscle in various organs, the ability to focus the eyes and the size of the pupils, and the secretion of hormones from various glands directly into the blood stream.

The autonomic nervous system is composed of two subsystems: the sympathetic and the parasympathetic nervous systems. When the sympathetic nervous system is stimulated, our heart rate increases, arteries and veins constrict, the lungs relax, and our pupils dilate; in short, we become tense and alert. When the parasympathetic nervous system is stimulated, the opposite happens; our heart rate decreases, arteries and veins dilate, the lungs contract, and the pupils constrict. You can see that the two systems prepare the body for an active or passive response—sometimes known as the “fight or flight” syndrome. When the effect of the two systems on the organs is in balance, we are neither ready to fight, nor ready to run away; we are in a normal state.

The parasympathetic nerves emerge from the spinal chord at the base of the spine (the second, third and fourth sacral vertebrae) and through the cranial vertebrae in the neck, whereas the sympathetic nerves emerge from the spinal chord through the middle vertebrae in the back (the T1 to L2 vertebrae).

Keeping the spine normally upright, with the head sitting squarely on the top of the vertebral column minimizes the compression of the nerves of these two systems at the points where the nerves emerge through the vertebrae, and ensures an uninterrupted supply of blood, allowing them to function normally. When the parasympathetic and sympathetic systems are both working normally, they function in opposition to give us a state of balance of body-and-mind; not too tense, and not too relaxed, not overly optimistic or pessimistic; not too aggressive and not too passive. It is this physical state of balance in the autonomic nervous system that give rise to what we call a balanced body-and-mind.

In addition to this, sitting in the upright posture, where the force of gravity acts down through the spine onto the pelvis, is a position in which our body's reflexes can work efficiently to integrate the functioning of the whole body.

3. Oneness of Body and Mind in the Present Moment

Usually we think there is something that is called "mind" and something else called "body" and that the two are separate, although they have a great effect on each other. In Buddhism we believe that body and mind are two sides of one entity, which we call "myself," but that we actually cannot fully grasp. We believe that every mental phenomenon has a physical side, and every physical phenomenon has a mental side. We do not believe in the independent existence of something called "mind" that is separate from the physical body, brain, nervous system, and so on. When we sit in Zazen, because we do not concentrate on thoughts, or perceptions, our body-and-mind exist undivided in the present moment. When our mind is in the ordinary state and our autonomic nervous system is balanced, we are in the "balanced state of body-and-mind."

4. Oneness with the Universe

When we are practicing Zazen, not only can we say that body and mind are one; we are also sitting in the state where there is no distinction between ourselves and the external circumstances—the world around us. Most people have at some time experienced this simple feeling of oneness with everything, and in Zazen we can notice that it is not just a feeling, but the actual state of things in the present moment. When we are sitting in Zazen we are one with the Universe, and the state includes all things and phenomena. In that sense, although we are experiencing the state, we cannot grasp it intellectually. We cannot describe it completely. We call the state “ineffable,” or “dharma,” or “truth,” or “reality.” But even these words are inadequate to describe the simple and original state that we return to in Zazen.
<http://terebeess.hu/zen/mesterek/NishijimaZazen.pdf>

Author: Malcolm

Date: Sunday, January 17th, 2016 at 10:14 PM

Title: Re: What is Luminosity?

Content:

fckw said:

can you tell which specific Tibetan or Sanskrit terms Malcolm referred to? A lot is lost during translation.

Malcolm wrote:

luminosity = 'od gsal ba

clarity = gsal ba.

Sometimes the latter is used as an abbreviation for the former.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 3:20 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

There is no record of a lot of things.

gad rgyangs said:

if the mahayana sutras are actual records of teachings of the historical Buddha, there would be at least some mention of them in the Pali corpus, if no more than to reject them.

and even that makes no sense: the Buddha was obviously worshiped and idolized by his close circle. Do you seriously think they would have been at rajagriha but then were like "nah... thats not right, lets pretend he didn't give that teaching."?

Malcolm wrote:

Different people heard different things.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 3:17 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Saoshun said:

You don't understand process of Buddha, you do not have any cultivation achievements. Buddha was only 1 day in each village moving all the time, he set only process of purification, he was setting people life to way of enlightenment as set the sails, he was not cheating, he knew people limitations. Do you ever notice why they had orange-like robes? because is the color of basic root chakra, he was working on sutrayana first to get "soldiers" for the future. I do not know if you are trolling but I hope you are joking.

Malcolm wrote:

Hahahahahaha, dude, there was no set color for monks robes. Some monks died their robes blue, etc. They just could not be white.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 3:16 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

haha thats cheating.

Are you seriously saying that the monks who preserved and passed down the pali canon chose to exclude what later appeared as "mahayana" sutras because they didn't like them?

Malcolm wrote:

Why not? After all, there are millions of people who take a pass on Dzogchen and Vajrayāna (like Spiny Norman) because they don't like it or think that it is valid.

gad rgyangs said:

there are no records of councils or schisms from the early period where a "mahayana" sect split off and "their" sutras were rejected by the conservative elements.

Malcolm wrote:

There is no record of a lot things.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 2:56 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

haha thats cheating.

Are you seriously saying that the monks who preserved and passed down the pali canon chose to exclude what later appeared as "mahayana" sutras because they didn't like them?

Malcolm wrote:

Why not? After all, there are millions of people who take a pass on Dzogchen and Vajrayāna (like Spiny Norman) because they don't like it or think that it is valid.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 2:40 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

Arhats are nowhere described by the Buddha as having the ten powers, four fearlessnesses and so on. Ananda, in the Gopaka Moggallana Sutta, states that no one has all the qualities demonstrated by the Buddha.

gad rgyangs said:

so why don't they ask the Buddha: "tell us how to attain the same enlightenment that you have?"

Malcolm wrote:

They did. The answers are recorded in Mahāyāna sūtras.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 2:01 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

<http://www.accesstoinight.org/tipitaka/mn/mn.012.ntbb.html>, among others.

gad rgyangs said:

there he is describing his own state I see no comparison of it with arhatship.

Malcolm wrote:

Arhats are nowhere described by the Buddha as having the ten powers, four fearlessnesses and so on. Ananda, in the Gopaka Moggallana Sutta, states that no one has all the qualities demonstrated by the Buddha.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 1:51 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

He never equates the attainment of arhatship with total awakening.

Astus said:

Thus the requirement of a bodhisattva accumulating merit on a grand scale over aeons. But then it's been overwritten by the inherent buddha-nature whereby anyone can reach buddhahood in a single lifetime.

Malcolm wrote:

This latter statement of yours is false, the latter does not preclude the former.

Astus said:

And how can the full function of buddha-nature manifest? By not being attached to appearances, thus removing all obscurations. However, since arhats are also without clinging to appearances, their buddha-nature should manifest in the same way.

Malcolm wrote:

This statement lacks any basis. All obscurations are not removed merely through lacking attachment to appearances.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 1:28 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so is the Buddha portrayed in the Pali canon as saying "what I am teaching you here does not lead to total awakening: it is just a first step"?

Malcolm wrote:

He never equates the attainment of arhatship with total awakening.

gad rgyangs said:

how does he distinguish (in the Pali canon of course) his awakening from arhatship?

Malcolm wrote:

<http://www.accesstosight.org/tipitaka/mn/mn.012.ntbb.html>, among others.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 12:51 AM

Title: Re: David Loy's call for ecological engagement

Content:

kirtu said:

<http://www.lionsroar.com/can-we-awaken-to-the-ecological-crisis/...> or as I would put it, Buddhists have to start helping to save the world.

Loy has a tendency to make claims from the unsubstantiated position that Buddhists are not already doing something but he has a point here even though most people I know have been engaged at least in raising consciousness about our looming ecological disasters.

Kirt

Malcolm wrote:

Sour grapes on Loy's part. I don't know anyone who fits the description he is painting.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 12:46 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so is the Buddha portrayed in the Pali canon as saying "what I am teaching you here does not lead to total awakening: it is just a first step"?

Malcolm wrote:

He never equates the attainment of arhatship with total awakening.

Author: Malcolm

Date: Sunday, January 17th, 2016 at 12:16 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

One does not have to prove anything. One cannot attain buddhahood by following the path Buddha taught in the Pali canon because he did not teach that path in those

teachings.

gad rgyangs said:

so you're saying a "Samma Sambuddha" is not a "Samma Sambuddha"?

Malcolm wrote:

I am saying that no path to becoming a sammāsambuddha is presented in teachings of the Samsambuddha in the Pali canon/Agamas, those teachings only exist in his Mahāyāna teachings.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 11:58 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so says the Mahayana mythology. The Theravada mythology begs to differ.

Malcolm wrote:

People somehow have developed this mistaken idea that because we can find examples of the pāramitās in the myths surrounding the careers of Buddhas in Theravāda texts that this makes Theravada teachings about the path of buddhahood equivalent with Mahāyāna teachings. They are not equivalent: not in structure, not in content and not as a path.

gad rgyangs said:

thats not the point. who says they're the same? the point is that some people prefer one mythology with its meditation advice, others prefer the other. It is only insecurity that would drive someone to consider it necessary to "prove" (as if that were possible) the superiority of one mythology over another.

Malcolm wrote:

One does not have to prove anything. One cannot attain buddhahood by following the path Buddha taught in the Pali canon because he did not teach that path in those teachings.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 11:48 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

so says the Mahayana mythology. The Theravada mythology begs to differ.

Malcolm wrote:

People somehow have developed this mistaken idea that because we can find examples of the pāramitās in the myths surrounding the careers of Buddhas in Theravāda texts that this makes Theravada teachings about the path of buddhahood equivalent with Mahāyāna teachings. They are not equivalent: not in structure, not in content and not as a path.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 11:32 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

]

Theres really no qualitative difference between arguing about which flavor of Buddhism is superior/inferior and being ISIS. Its only a quantitative difference: you use words, ISIS uses guns and bombs.

Malcolm wrote:

There is both a qualitative difference as well as the quantitative difference you mention. The qualitative difference is that no one is suggesting that Śrāvaka schools are peddling something false (that is the what Śrāvaka schools say about Mahāyāna), what is being suggested is that if you want to become a buddha instead of an arhat, you need to follow Mahāyāna because the path for achieving that does not exist in Śrāvakayāna.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 11:01 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

Available for free reading in its entirety on Google books The Bodhisattva Ideal: Essays on the Emergence of Mahayana

By Karel Werner, Jeffrey Samuels, Bhikkhu Bodhi, Peter Skilling, Bhikkhu Anālayo, David McMahan is quite interesting in light of this thread. The bodhisattva ideal in Theravada is discussed. Good reading for anyone seriously interested in informed discussion on the differences between Theravada and the Mahayana as well as the rise of the early Mahayana.

Malcolm wrote:

All of the information in there is old news.

None of the articles seriously treat Nāgarjuna's and Maitreya's positions with respect to their rebuttal of Śrāvakayāna critics of Mahāyāna with regard to the the absence of a bodhisattva path in the Śrāvaka canon.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 6:59 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Simon E. said:

It would be bad manners.

TRC said:

It is also bad manners to ascribe certain characteristics to a path that you do not personally practice. This has been mentioned before. How can one be completely objective about another path when it does not practice that path, but instead practices another path? Well of course it can't. So it is not only bad manners, but moreover, it is delusional.

Malcolm wrote:

Is there some kind of practice in Theravada which is absent in Mahāyāna? No, there is not. There is nothing in Theravada as path which is not also practiced in Mahāyāna, but there is much in Mahāyāna which is not practiced in Theravada, nor any other of the eighteen schools.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 6:55 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

TRC said:

If the Mahayana was a higher more complete path it would have the knowledge and vision to understand that Theravada is not Hinayana.

Malcolm wrote:

But Theravada is indeed a Hināyāna path: that its goal is arhatship, it denies that bodhisattvas are awakened beings, etc. It bears all the characteristics Buddha tells us belong to a Hinayāna path.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 3:07 AM

Title: Re: Reggie Ray Mindrolling podcast

Content:

Malcolm wrote:

Feeling unsafe and blown apart seems to be important concepts to Trungpa students, I have noticed. They generally like to brag about it.

dzogchungpa said:

Well, there may be some truth to what you say but your formulation is somewhat intemperate IMO.

Malcolm wrote:

Moderation was never my strong suite.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 3:00 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

The point actually is that if there is no Mahāyāna there could not be a Theravada or any other Hināyāna school because there would be no Buddha to teach śrāvakas the arhat path.

Adamantine said:

We are discussing people who have all mutually taken refuge in the Buddha, the Dharma, and the Sangha. Followers of Shakyamuni Buddha. So your seeming parallel is a non sequitur.

Astus said:

It would be possible to point out that Mahayana has a different interpretation of all three of the treasures, so while on the surface they sound the same, they don't mean the same, just like Buddha is the ninth incarnation of God for Vaisnavas. And even if they are the same, it still seems illogical to give any "benefit of doubt", as that would also mean doubting one's own tradition.

However Mahayana sutras are addressed to those embarking on the Bodhisattva path, they're not intended to make sravakas feel bad about themselves. As I already said, these types of things are contextual teaching devices, not proclamations to be heralded on billboards or in a Theravadan forum.

Vimalakirti sutra, ch 3 is a good example of making sravakas feel bad. But if such instances are teaching devices, then there is no discussion of any Hinayana school, only a number of misinterpretations that do not represent any actual doctrine and discipline, therefore it not only has nothing to do with Theravada, but it's not relevant to the Agama scriptures either. Personally, I am sympathetic to that interpretation of the Mahayana supremacist rhetoric, but so far it has not really surfaced in this thread as an option.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 2:44 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

you and others have been taking of nothing but allegiances, that thats what the whole issue is: buying into a perspective

Malcolm wrote:

You and Herbie can team up in your Heman Belief Haters Club.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 2:29 AM

Title: Re: Reggie Ray Mindrolling podcast

Content:

dzogchungpa said:

Well, on the mp3 at least, precisely at 31:47, although for context a little before would be good, maybe at 30:00 or so.

Malcolm wrote:

Feeling unsafe and blown apart seems to be important concepts to Trungpa students, I have noticed. They generally like to brag about it.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 1:53 AM

Title: Re: Reggie Ray Mindrolling podcast

Content:

dzogchungpa said:

Well, I listened to the interview last night and the bit about Ray not considering CTR to have been a Buddhist was a bit of a letdown.

Still, though, an interesting interview.

Malcolm wrote:

Well, where is it on the tape.

Author: Malcolm

Date: Saturday, January 16th, 2016 at 12:10 AM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

dzogchungpa said:

Perhaps you should start another, more responsible forum.

Malcolm wrote:

Already have.

Author: Malcolm

Date: Friday, January 15th, 2016 at 11:43 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Simon E. said:

I don't and wouldn't, pop up on Dhamma Wheel making claims of superiority or even equality...why would I ?

SpinyNorman said:

I'm not making "claims", just challenging the assumption that Theravada is inferior. And your phrase " even equality" speaks volumes.

Malcolm wrote:

However, it is foregone conclusion in Mahāyāna that Theravada, being part of the Śrāvakayāna, is a lower path. There is nothing even to argue about.

Author: Malcolm

Date: Friday, January 15th, 2016 at 11:32 PM

Title: Re: A good book on Jhanas

Content:

Bodhidharma said:

Hi, I came across Leigh Brasington's Right Concentration : A Practical Guide to the Jhanas. Very interesting ! It appears to be Theravada (excuse my limited experience with Buddhism). What is the Tibetan or Mahayana equivalent to such a book ? Is it samatha ? I tried looking it up on the net for a simple explanation but didn't get anything that enlightens (sorry I can't resist the pun), instead it got more confusing. Can someone throw some light on this ? Thanks...

Malcolm wrote:

One important thing you need to understand about all Theravada meditation traditions is that they were reconstituted from books in the mid 19th century in response to European interested in Buddhist meditation.

Author: Malcolm

Date: Friday, January 15th, 2016 at 11:11 PM

Title: Re: Buddhism and Western Philosophy

Content:

smcj said:

You said "Rigpa was self-aware..." I was responding to that. Rigpa is not being aware of its own nature?

Malcolm wrote:

"Self-aware" is a term liable to misunderstanding. Generally it is taken to mean that a consciousness is aware of itself as an object.

Rigpa is not "self-aware" in that context.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:47 PM

Title: Re: How much should Buddhism Change?

Content:

kirtu said:

That is completely ridiculous. Sartre was not a systematic, academic philosopher. After WW2 many philosophers weren't.

smcj said:

I'm still waiting on a clarification on this:

Sounds to me he was barking up the right tree. Too bad nobody ever told him that Rigpa was self-aware without any duality. It would have saved him a whole lot of work that was wasted believing the subject/object duality was unavoidable.

Malcolm wrote:

To be self-aware automatically implies duality...its an even worse duality, since consciousness needs to take itself as an object...

smcj said:

That was Sartre's thesis. My thesis is that Rigpa is non-dual awareness that does not take itself as an object, thus simply allowing it to express itself to itself. (Easier said than done.) Somehow you seem to be agreeing with Sartre and not me, while having just dissed Sartre.

If this thread goes further it might be good to end up in the Lounge.

Malcolm wrote:

You said "Rigpa was self-aware..." I was responding to that.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:46 PM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

Sarte is not a serious philosopher.

kirtu said:

That is completely ridiculous. Sartre was not a systematic, academic philosopher. After WW2 many philosophers weren't.

Malcolm wrote:

Yes, and they are not serious either. FWIW, I was raised by a philosophy professor.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:40 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Rory said:

Now whether you regard Open Dharma as a Hell realm like Malcolm and Simon...

Malcolm wrote:

I view it as irresponsible.

Ayu said:

Harsh words from someone, who demanded "Free speech" at another occasion on DW.

So what is your proposal? Please define it.

Malcolm wrote:

There are limits to free speech, there always have been.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:31 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Rory said:

Now whether you regard Open Dharma as a Hell realm like Malcolm and Simon...

Malcolm wrote:

I view it as irresponsible.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:23 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Adamantine said:

Well, inferior doesn't sound nice - but deconstructing this with all honesty--

If one path is complete, and one is incomplete, wouldn't you say the complete one was the superior one? (I mean, you know, if you had a gun to your head)

SpinyNorman said:

But then a Theravadan probably wouldn't accept the premise that the Theravada path is incomplete. So again we're back to the problem of subjectivity, one vehicle judging another according to its own assumptions, and not to any objective standard.

Malcolm wrote:

Yes, Theravadins would not accept their path is incomplete, but the ultimate of the lower is the relative of the higher, and from a Mahāyāna point of view the Theravada path, along with the path of the rest of the eighteen schools, is incomplete in that following it will not result in buddhahood.

In other words, for a Mahāyāni, the point of the path is not only personal freedom, but rather it is the attainment of bodhisattva awakening and eventual buddhahood in order to free all sentient beings from suffering. The path laid out in the 18 schools simply does not cover the bodhisattva path.

The Buddha teaches in many sūtras that the arhat path is incomplete and inferior. So, really, it is not Mahāyānis who are making this statement, it is the Buddha.

You may choose not read those sūtras the Buddha taught where he expresses these things, that is your privilege. But in a Mahāyāna forum, one assumes that the Buddha's teaching in Mahāyāna sūtras are the baseline for what is higher and lower, and so on, and in this case, the Buddha in these sūtras clearly lays out which paths lead to which results. Moreover, there is an entire literature explicating in detail the meaning of these issues, authored by Nāgārjuna, Maitreyanatha and their followers, who clearly explain the intent of the Buddha in the Mahāyāna Sūtras. Those are the teachers we follow, and it is their teachings on this matter to which we refer.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:13 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

smcj said:

If I'm not mistaken they do call Sakyamuni in his previous lives a Bodhisattva. That's say he was on a different path.

SpinyNorman said:

As far as I can see a Buddha is a Buddha. It's not like there are "inferior and selfish" Buddhas.

Malcolm wrote:

Sure there are, pratyekabuddhas are lower than samyaksambuddhas.

Author: Malcolm

Date: Friday, January 15th, 2016 at 10:05 PM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

Dhyāna is very precisely defined. It is not at all mysterious to those who have been properly educated and trained in Buddhadharma.

jundo cohen said:
Hi Malcolm,

You remain a master of the cut and dried assertion, I feel anyway.

In such case, "properly trained" may come down to being the fellow and his interpretation that the speaker happens to believe.

A fascinating book of a few years ago was Richard Shankman's "The Experience of Samadhi", not particularly for the author's personal interpretation, but for the interviews with many experienced and venerated teachers from a variety of lineages (granted, primarily on the Theravada/Vipassana side of things), who agreed on very little in the details.

<http://www.shambhala.com/the-experience-of-samadhi.html>

Malcolm wrote:
Considering that Theravadins completely reconstituted their meditation traditions from books, it is not surprising at all that there are disagreement among them.

Fortunately, in the Tibetan tradition we have a continuous meditation tradition which goes back to Indian Buddhism and its continuities. While there are indeed disagreements over some philosophical issues, there is broad agreement, experientially as well as theoretically, over such issues was what constitutes the first dhyāna and so forth.

Author: Malcolm
Date: Friday, January 15th, 2016 at 3:00 AM
Title: Re: How much should Buddhism Change?
Content:

jundo cohen said:
Hi Astus,

Yes, it could be so ... assuming, of course, that the "various manuals" and tests are reliable. How often have we seen voices, visions, various unusual phenomena, miracles and the like proclaimed and confirmed by "experts" in all religions only to have a more worldly cause demonstrated later? One might call this "Shroud of Turin" Syndrome.

Malcolm wrote:
For example?

jundo cohen said:

As in our recent discussion of "Jhanas", there has been some wonderful writing in recent years which basically shows how poorly the meaning is defined, how little agreement on what the experience constitutes, great subjectivity and disagreement in how to test for it and so forth.

Malcolm wrote:

Dhyāna is very precisely defined. It is not at all mysterious to those who have been properly educated and trained in Buddhadharma.

Author: Malcolm

Date: Friday, January 15th, 2016 at 2:35 AM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Simon E. said:

Its an extraordinary moment...On a forum dedicated to Mahayana and Vajrayana we are told that see Buddhadharma in terms of the Mahayana and Vajrayana ' stinks of sectarianism '

As though the forum were a platform for the neutral discussion of academia...which apparently for a tiny few it is.

Which perhaps follows naturally if you don't actually practise Mahayana or Vajrayana Buddhadharma.

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?f=66&t=21709&start=120#p320132>

Author: Malcolm

Date: Friday, January 15th, 2016 at 2:17 AM

Title: Re: Dudjom Tersar question

Content:

Adamantine said:

Dorje Drollo is within the Guru cycle, but it is not generally given or permitted until one is quite advanced on the path. It is perhaps the most secretive and protected practice within this terma.

Malcolm wrote:

Hahahahaha, this was the very first empowerment I ever received in Nyingma...other than the Khon Kllaya....

Adamantine said:

I'm guessing not the Dudjom-- was it Kunzang Dechen Lingpa's Drollo terma you're referring to? I think I was at the same wang with you in Vermont.

Malcolm wrote:

No, I am referring the full Dudjom Drollo empowerment granted by Ngagpa Yeshe Dorje in 1992 in Newton, Ma.

Author: Malcolm

Date: Friday, January 15th, 2016 at 2:12 AM

Title: Re: Should the Open Dharma forum continue in its present for

Content:

Malcolm wrote:

In this subforum, there is neither Dharma of realization nor Dharma of texts. The minute you introduce texts, then people like Kim issue derisive statements to the effect that one cannot here use textual authority. This is completely wrong headed.

Adamantine said:

Really? Is that true? I haven't followed so many threads in Open Dharma, so I haven't witnessed this.

Malcolm wrote:

<https://www.dharmawheel.net/viewtopic.php?f=66&t=21709&start=20#p319608>

Author: Malcolm

Date: Friday, January 15th, 2016 at 1:06 AM

Title: Re: Should the Open Dharma forum continue in its present for

Content:

dzogchungpa said:

Disrespect is one thing, but I really think there should be a place on DW for people to ask detailed and CHALLENGING questions about Mahayana. There is no need to defend anything. Factual or logical errors are easily corrected. Everything else is basically down to one's faith or trust or whatever, and that is all one really needs to say to defend it. Some people may not like that, but isn't that how it really is?

Malcolm wrote:

There are already many places for this on DW, the whole forum in fact.

dzogchungpa said:

Nope, the whole reason this thread exists is because I pointed out to you that saying you preferred the Mahayana POV was irrelevant in the Open Dharma forum, i.e. that it was not a good argument here. Apparently that was too challenging but I don't think it should be disallowed on that account, or even discouraged.

Malcolm wrote:

The point is that the "Open Dharma" forum is a misnomer, there is no such thing as "open dharma," as if it were code.

Dharma is not based on the petty squabbles of the ignorant and the fraudulent, it is based on the realization of the Buddhas. Those who do not themselves possess realization, must depend on the Dharma of texts. In this subforum, there is neither Dharma of realization nor Dharma of texts. The minute you introduce texts, then people like Kim issue derisive statements to the effect that one cannot here use textual authority. This is completely wrong headed.

Author: Malcolm

Date: Friday, January 15th, 2016 at 1:01 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

Another area which I believe is related to "How much should Buddhism Change" is the question "How much can Buddhism do without superstition?" That is certainly eye of the beholder, depending on such basic questions as what one considers "superstition". I personally advocate Buddhism abandoning much within it that is perhaps superstition and fallacy.

Astus said:

I consider that too extreme a view. It is undeniable that not only rebirth but also superpowers have always been very much elements of Buddhism. Seeing them as metaphors and superstitions is failing to understand what they meant to our ancestors and even to many contemporary practitioners. Instead of rejecting them out of cultural habit, there are two important areas where we can practise openness towards initially strange teachings. One is the anthropological and historical approach, considering the role of those teachings in the past. Second is the practical approach, in how we can actually make use of those elements of the path. I think both are possible, interesting and educational.

Malcolm wrote:

There are people who care about the Dharma, and then there are people who care about wearing funny gear, having students and followers, and otherwise putting on spiritual pretenses.

Author: Malcolm

Date: Friday, January 15th, 2016 at 12:59 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

One difference now is that we have some actual tools to know how the world likely is

structured and how it works, just a tad better than in the past.

Malcolm wrote:

Having abandoned inner tools and inner knowledge, which are infinitely precise, we have instead come to depend on material tools that are crude and limited, which crudely limit how much of the world we can actually see.

Author: Malcolm

Date: Friday, January 15th, 2016 at 12:55 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

I personally advocate Buddhism abandoning much within it that is superstition and fallacy.

Malcolm wrote:

You are just editing Buddhadharma to fit with your conceptuality.

jundo cohen said:

As has everyone in the Mahayana since the founders invented the Mahayana and its sacred books out of whole cloth to fit their own conceptuality of what Buddhadharma should be, and as inspired and creative teachers have done ever since.

Malcolm wrote:

Mahāyāna was not invented out of whole cloth, and the suggestion that is such a fabrication is deeply offensive.

Author: Malcolm

Date: Friday, January 15th, 2016 at 12:41 AM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

dzogchungpa said:

Disrespect is one thing, but I really think there should be a place on DW for people to ask detailed and CHALLENGING questions about Mahayana. There is no need to defend anything. Factual or logical errors are easily corrected. Everything else is basically down to one's faith or trust or whatever, and that is all one really needs to say to defend it. Some people may not like that, but isn't that how it really is?

Malcolm wrote:

There are already many places for this on DW, the whole forum in fact.

Author: Malcolm

Date: Friday, January 15th, 2016 at 12:35 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

I personally advocate Buddhism abandoning much within it that is superstition and fallacy.

Malcolm wrote:

You are just editing Buddhadharma to fit with your conceptuality.

Author: Malcolm

Date: Friday, January 15th, 2016 at 12:30 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

May I ask how you know who is a qualified teacher?

Malcolm wrote:

Well, it starts with one's prospective teacher having received a good education in Dharma, etc.

dzogchungpa said:

Well, how do you know what constitutes a good education in Dharma, or even what Dharma is, etc?

Malcolm wrote:

Oh, it is pretty easy to ascertain — Sakya Pandita opined that it took about 7 years to become competent in Dharma studies.

As for what Dharma is? That is similarly easy, whatever is conducive to liberation is Dharma, the opposite is not.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 9:53 PM

Title: Re: Dudjom Tersar question

Content:

Adamantine said:

Dorje Drollo is within the Guru cycle, but it is not generally given or permitted until one is quite advanced on the path. It is perhaps the most secretive and protected practice within this terma.

Malcolm wrote:

Hahahahaha, this was the very first empowerment I ever received in Nyingma...other than the Khon Killaya....

Author: Malcolm

Date: Thursday, January 14th, 2016 at 9:51 PM

Title: Re: Dudjom Tersar question

Content:

madhusudan said:

I feel really fortunate to have connected to this authentic lineage. The wording of the ngondro is profound in the way that it condenses vast teachings into just a few words. I wonder about the statement that it is, "intended for those who do not understand or are unable to recite the extensive preliminary practices according to the New Treasure."

I'm wondering, is this a complete path? Or should one aspire to the "extensive preliminaries"? I guess I'm asking because I feel really suited to the concise presentation of the dharma in this terma and I want to commit to just one simple essence path. Thanks.

Malcolm wrote:

The Dudjom Tersar ngondro is a complete path. The extensive ngondro states explicitly states that one needs no other practice besides it.

In Dudjom's Rinpoche collected works, in the volume that contains the extensive ngondro and its commentary, the two main practice manuals for practicing Dzogchen are found directly after it. If you follow this system, you don't really need any other practices at all.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 9:38 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

seeker242 said:

What other people do or don't do is their own business. What they do or don't do is irrelevant. I think you've missed the point I was making, which is that it's not appropriate to engage in offensive speech....If you are trying to say that just being a Mahayana Buddhist, is itself, offensive, that is not close to being the same as oneself engaging in offensive speech.

Malcolm wrote:

So, by using the term "Hināyāna," Buddha was engaged in offensive speech?

Author: Malcolm

Date: Thursday, January 14th, 2016 at 9:13 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:
dzogchungpa said:
May I ask how you know who is a qualified teacher?

Malcolm wrote:
Well, it starts with one's prospective teacher having received a good education in Dharma, etc.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 6:02 AM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

gad rgyangs said:
ok I'll bite: for example?

Malcolm wrote:
Chogyal Namkhai Norbu, for example, is a bodhisattva on the stages.

gad rgyangs said:
actually, if you read the description of the first stage here:

<http://www.lotsawahouse.org/tibetan-masters/patrul-rinpoche/stages-and-path>

it actually does sound like him.

Malcolm wrote:
Indeed...hence my point.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 4:41 AM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

Simon E. said:
This isn't about me..or you. No matter how much cuts that across your attention seeking agenda.

dzogchungpa said:
Yeah, I really should get a life, shouldn't I?

Simon E. said:
Its about the fact that real teachers exist with real teachings for those who can get their eyes off their own reflection.

dzogchungpa said:
You mean, like Ngakpa Chogyam and Pema Khandro?

Author: Malcolm
Date: Thursday, January 14th, 2016 at 4:35 AM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

Saoshun said:
We can talk about it. I actually have good understanding (read almost all english publication of dzogchen) on the concept based and view, and rigpa etc. but sitting all the time in rigpa doesn't seem to release from samsara beyond recognition of rigpa which is there, but maybe I miss some other instructions to get with union empty and blissful as they say.

Malcolm wrote:
Hahahahaha, my friend, reading about Dzogchen will get you no where.

And no, we cannot really talk about. Dzogchen is the path that depends on direct introduction and personal experience.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 4:04 AM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

Malcolm wrote:
Chogyal Namkhai Norbu, for example, is a bodhisattva on the stages.

Saoshun said:
he seems rather like intellectual dzogchen wh just passing the view and talks about it. but I do not know him rather besides some youtube videos and couple ifnformation that he passing things like yantra yoga etc. but I do not see any manufactured enlightenment beings by his works. Many of his students which I met have rather level of realization like lip service dzogchen, it's fine while talking about it but then when life gets you it's useless.

Malcolm wrote:
You don't understand Dzogchen. If you did, you would not say such silly things.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 3:48 AM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

gad rgyangs said:
ok I'll bite: for example?

Malcolm wrote:
Chogyal Namkhai Norbu, for example, is a bodhisattva on the stages.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 3:40 AM
Title: Re: Should the Open Dharma forum continue in its present form?
Content:
smcj said:
Let's make Dzogchungpa the moderator and add the rule that you've got to have a sense of humor to post in Open Dharma. That should diffuse problematic posting.

dzogchungpa said:
This.

Simon E. said:
Yes. The way that putting the village idiot in charge of the coffers would solve the communities finance problems.

dzogchungpa said:
I'm beginning to feel like a bit of an Aunt Sally.

Author: Malcolm
Date: Thursday, January 14th, 2016 at 3:37 AM
Title: Re: What is terma?
Content:
Terma said:
Someone here please correct me if this is wrong, but I have been taught that all Tertons are emanations of one of the "25 disciples of Guru Rinpoche" that were present during the assembly of the great dispensation. This is the direct correlation of why these particular Masters were destined to find the particular Terma at that specific time.

Malcolm wrote:
This really is not true. There are all kinds of termas that have nothing to do with

Padmasambhava, for example, the 17 tantras, Vima Nyinthig, the Brahmin cycle, and so on.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 3:35 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

Have you met and interviewed Arhats, Bodhisattvas and Buddhas in order to understand what if any realization they have, or are you merely reporting what is said in various old texts of diverse origins? And on what grounds do you decide which of those texts, when they disagree, you will believe?

Reporting on, and discussing what is presented in old texts is called historical research, and is very interesting. Taking what they say as absolutely veridical without a shred of evidence is foolhardy.

Malcolm wrote:

Well, we have that evidence in the form of the continued tradition of practice of Mahāyāna teachings for more than 2000 years.

We also have the evidence of the practice of Theravada, etc., for 2000 years.

We know quite well that for Theravadins, etc., nirvana is the end of the road, cessation. This point of view is strictly rejected in Mahāyāna.

gad rgyangs said:

we know what the texts say, that's not the issue. The question is, do the texts make any sense & what is the concrete evidence that anything in them is true? Isn't there an irredeemable subjective component to the whole thing, in that there is no way to proceed from the assumption of another's attainment?

Malcolm wrote:

Buddha describes quite well in the Agamas the differences between his realization and that of four classes of aryas.

gad rgyangs said:

And as far as the different fruits go, well let's talk to an Arhat, a Bodhisattva on the levels and a Samyak Sambuddha and ask them. Oh wait.... there aren't any to talk to..

Malcolm wrote:

Umm, that is really not true.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 1:13 AM

Title: Re: Should the Open Dharma forum continue in its present form
Content:

Jeff H said:

Challenging Buddha's teachings in order to re-establish them for ourselves is a common Buddhist teaching across many traditions.

Malcolm wrote:

People are challenging the teachings without even beginning to understand them, or as in the case of some here, have no interest really in learning what Mahāyāna Buddhism actually is and why it critiques non-Mahāyāna schools.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 12:38 AM

Title: Re: How much should Buddhism Change?

Content:

Matt J said:

One could argue that those who reject rebirth aren't Buddhists, but neo-Buddhists. Why? Because they reject the 2nd, 3rd, and 4th Noble Truth. Under the materialist view, the origin of suffering is biological birth, and suffering will cease upon death. Accordingly, the Buddhist teachings are at best, merely an early exit from suffering. At worst, they are a complete waste of time.

Rather than spend time on practice, we would be better off spending our time earning money or otherwise making ourselves as comfortable as possible until the liberating moment of death. The quickest and surest path to the end of suffering is not Zen, Vajrayana, Dzogchen, or Mahamudra, but actually a premature death.

It seems like the whole enterprise falls apart without rebirth.

Kim O'Hara said:

Uh, uh ... suffering will cease upon death, you say, but how do you know?
And what happens if you're wrong?

At times like this, I call for the Apannaka Sutta:

<http://www.accesstoinight.org/tipitaka/mn/mn.060.than.html>

Kim

Malcolm wrote:

Thus — by means of the divine eye, purified and surpassing the human — he sees beings passing away and re-appearing, and he discerns how they are inferior and

superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma. And thus, we can see here clearly the Buddha taught rebirth.

Author: Malcolm

Date: Thursday, January 14th, 2016 at 12:01 AM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Ayu said:

Criticized? Can you give examples, please?

Malcolm wrote:

Yes, the Abhisamaya-alaṃkāra contains a detailed critique of the arhat path and pratyekabuddha path based on the Prajñāpāramitā sūtras.

The first section of the Mahāyāna Sūtrālaṃkāra similarly contains a fairly detailed critique of Hināyāna schools and a defense of Mahāyāna.

These are just the treatises involved. In the sūtras themselves the Buddha mentions many reasons why the path taught in the Agamas/Nikayas is incomplete and not the definitive meaning.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 11:45 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Norwegian said:

I find it extremely tiresome that actual quotes from Mahayana sutras can be questioned, challenged, ridiculed, picked apart, and criticized on a Mahayana and Vajrayana Buddhism forum. Of all the places.

dzogchungpa said:

Do you think everything in every Mahayana sutra is literally true?

Malcolm wrote:

That is completely beside the point. But do you think that everything written about Buddhadharma in Western Academia is literally true? Do you think the account of the rise of Mahāyāna given by Western Academics is more true than the account traditionally given? Are people even aware of what the traditional account is?

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 11:37 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

kirtu said:

We should also be able to defend the orthodox Mahayana position on it's own merits.

Malcolm wrote:

No, that is not allowed in this forum. In other words, in a Mahāyāna forum there is a subforum where people are barred from using that tradition's own texts as a means to defend the tradition when it is attacked:

Kim O'Hara said:

If you can point us towards some standards by which to judge the superiority or inferiority of a religious path - from outside that religion - I would be delighted. But if you can only argue Mahayana's superiority from within Mahayana, your arguments are fatally tainted by the stink of self-justification.

kirtu said:

Debating the teachings is also meritorious.

Malcolm wrote:

Only if there is a common basis for debate.

Actually, Mahāyāna texts do identify very specific Hināyāna positions that Theravadins continue to hold, and refute them precisely on the basis of what those Agama/Nikāya sūtras do or don't teach. In order to show how Mahāyāna is superior to Hinayāna it is precisely by relying on those texts that we do so, as Nāgārjuna indicates in the Ratnavali.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 11:12 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

dzogchungpa said:

Malcolm, unless I'm mistaken, DW is a forum where everyone, even non-Buddhists, can discuss Mahayana and Vajrayana. I think it's a sign of strength that the whole place doesn't have to be some kind of Mahayana safe space.

Malcolm wrote:

This does not mean we have to provide a sandbox for people to engage in non-virtue.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 11:11 PM

Title: Re: Should the Open Dharma forum continue in its present form

Content:

Malcolm wrote:

Why would we, as a Mahāyāna forum, wish to encourage a subforum where people can engage in the unmeritorious activity of criticizing Mahāyāna Dharma?

Astus said:

People have questions whether they can post it or not. They also have disagreements to various degrees. Since the sections for specific traditions are meant to accept and maintain the given school's tenets - that is, as I imagine it, in a discussion those are the sources that take primacy over other. Therefore, Open Dharma means that no source whatsoever have primacy. Although in a way that is a straight way to chaos and confusion, it could also mean a 'pure reason' arena, where only the very basics of perception and logic counts. Except that very few, if any, can uphold such argument rules. Still, we can try.

Malcolm wrote:

Why should Mahāyānis have to defend Mahāyāna on a Mahāyāna forum?

Why should there be a subforum where people are allowed to challenge any and all Mahāyāna tenets with impunity?

There is plenty of debate in the specific traditions forums, debate that is open and grounded in sources.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 9:55 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

Have you met and interviewed Arhats, Bodhisattvas and Buddhas in order to understand what if any realization they have, or are you merely reporting what is said in various old texts of diverse origins? And on what grounds do you decide which of those texts, when they disagree, you will believe?

Reporting on, and discussing what is presented in old texts is called historical research, and is very interesting. Taking what they say as absolutely veridical without a shred of evidence is foolhardy.

Malcolm wrote:

Well, we have that evidence in the form of the continued tradition of practice of Mahāyāna teachings for more than 2000 years.

We also have the evidence of the practice of Theravada, etc., for 2000 years.

We know quite well that for Theravadins, etc., nirvana is the end of the road, cessation. This point of view is strictly rejected in Mahāyāna.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 9:41 PM

Title: Re: Should the Open Dharma forum continue in its present form
Content:

Kim O'Hara said:

1. There is no need whatsoever for any member to view Open Dharma unless they actively choose to do so, and even less need for them to participate in it.

Malcolm wrote:

I have explained to you before that avoiding forums is not the way to go.

Kim O'Hara said:

2. That said, it is apparent from the stats on the Index page that a large number of members do value the forum.

Malcolm wrote:

No, it merely draws a high number of views because it is the forum in which there are the most controversies.

Kim O'Hara said:

3. The admin team did review both the existence and the guidelines for the forum quite recently and made them clearer but didn't change them in any substantive way.

Malcolm wrote:

As I pointed out, the language you chose ENCOURAGES CRITICISM OF THE DHARMA.

Kim O'Hara said:

4. One primary reason for retaining Open Dharma was precisely for discussing differences between schools - and not just Mahayana vis-a-vis Theravada, but Vajrayana vis-a-vis Pure Land, or Zen vis-a-vis Sufism, etc. For that discussion to be free, the guideline needed to be, as it is now, "... all Mahayana teachings are open to challenge." But that is quarantined from the rest of the board by the first half of that sentence, "The only forum on Dharma Wheel in which ..." (emphasis added).

Malcolm wrote:

Only a non-Mahāyāni would have written the rules of this subforum in this way. Why would we, as a Mahāyāna forum, wish to encourage a subforum where people can engage in the unmeritorious activity of criticizing Mahāyāna Dharma?

Kim O'Hara said:

5. Return to point (1) if (4) still bothers you.

Malcolm wrote:

This not the same as for example, avoiding going to white power forums, etc. Here, you are permitting a level of prejudice and polemics that is not tolerated on Dhamma Wheel.

In short, the principles of this "open dharma" subforum are neither open nor Dharmic. It

is an embarrassment.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 7:43 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

tomamundsen said:

Is this unreasonable?

Malcolm wrote:

Yes, it is quite unreasonable to have a subforum in a Buddhist forum in which it is allowed for people to attack the very foundations of Buddhadharma, and secondly, in a Mahāyāna forum, to attack the foundation of Mahāyāna.

For example, Kim would like there to be some standard outside of Mahāyāna for Mahāyāna critiques of arhat path and so on. When evidence is provided from Mahāyāna Sūtras and treatises, it is dismissed as invalid. But this is quite ironic — here, in a Mahāyāna forum, evidence from Mahāyāna sūtras themselves are not counted as sufficient evidence for the Mahāyāna position. Amazing and disgusting.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 6:39 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

dzogchungpa said:

Please feel free to do so. All I am saying is that in the Open Dharma forum, saying you prefer the Mahayana POV is not much of an argument. Perhaps you object to the mere existence of such a subforum in a Mahayana forum, but that is a separate issue. As far as I can tell, the whole point of the Open Dharma forum is that it is open to other, possibly non-Mahayana, POVs, right?

Malcolm wrote:

I have objected to this forum often to the staff.

The fact that this is a Mahāyāna forum means that Mahāyāna standards should dominate. Having Open Dharma forum here is akin to a Black Lives Matter forum having a special area for the KKK.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 6:35 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

A) do some Buddhist texts represent the Buddha saying that Mahayana is superior to

Hinayana? Yes.

B) did the historical Buddha ever say any such thing? No way of knowing, but doubtful.

C) are such sayings more likely nothing but triumphalist sectarian boasting issuing from much later Buddhist communities and put into the mouth of the Buddha as an attempt at legitimization? Almost certainly.

Malcolm wrote:

This assumes that you have decided there is no difference between the realization of an arhat, for example, and a Buddha. It also means that you have excluded the possibility of awakened bodhisattvas, ala Theravada.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 6:19 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Malcolm wrote:

... I prefer the traditional account of the rise of Mahāyāna. Given that this is a Mahāyāna forum, it is one that should receive the most respect.

dzogchungpa said:

OK, but as I tried to point out earlier, apparently in a way that displeased some mod, this is the Open Dharma forum i.e. the "only forum on Dharma Wheel in which all Mahayana teachings are open to challenge" so your point here is irrelevant.

Malcolm wrote:

Can you imagine the shit storm that would ensue if I took your attitude to Dhammawheel? As far as I know, Mahāyanīs do not pester Theravadins with the Mahāyāna POV there. Why should anti-Mahāyāna sentiments be left unchallenged here?

If this is the Open Dharma forum, than this means that it is entirely appropriate for me to post any and all sūtras where Buddha discusses the difference between Hinayāna and Mahāyāna (there are many), as well as any commentaries which are germane to the point.

Further, this agenda of this forum is unfair. The Dhamma Wheel Open Dhamma Forum simple states, "An open and inclusive investigation into Buddhism and spiritual cultivation."

Why should we experience the discrimination of having "The only forum on Dharma Wheel in which all Mahayana teachings are open to challenge. Discuss 'hot topics' such as rebirth, karma and differences between schools..."?

It is simply wrong.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 6:17 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Simon E. said:

There is no contradiction here. To establish the nature of the Great Vehicle it is not necessary to delineate other vehicles.

Malcolm wrote:

But they are delineated, as the Sūtra of Great Liberation states:

The Hinayāna is explained to narrow-minded śrāvakas. The Madhyayāna is explained to the broader-minded pratyekabuddhas. The Mahāyāna is explained to the bodhisattva mahāsattvas who have entered the great path.

And:

The example for the Mahāyāna is Sumeru,

the example for Hinayāna is an anthill.

The example for Mahāyāna is the sun and moon,

the example for Hinayāna is a spark.

Kim O'Hara said:

Sigh.

Standard sectarian polemics.

Malcolm wrote:

No, these are the words of the Buddha.

Kim O'Hara said:

Not even a trace of justification for them - or perhaps there is but you just didn't bother posting the continuation?

Malcolm wrote:

Why do I need to justify the words of the Buddha? Are you going to censor the Buddha's own words now as sectarian polemics?

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 6:05 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Kim O'Hara said:

That's a savagely truncated version of a long and interesting paper. The whole of it is worth reading.

Malcolm wrote:

It assumes that the Western Academic version of Buddhist history is the correct one.

Kim O'Hara said:

Do you have a better version, then?

Malcolm wrote:

It is a just so story, just like any history.

That being the case, I prefer the traditional account of the rise of Mahāyāna. Given that this is a Mahāyāna forum, it is one that should receive the most respect.

That being the case, I therefore assume that Mahāyāna was taught during the Buddha's career, irrespective of when Mahāyāna sūtras were set down in writing.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 5:37 AM

Title: Re: Emptiness

Content:

Johnny Dangerous said:

Hmmm.. would

appearances be equivalent with the dependent nature
conventions equivalent with illusory nature

In the Yogacara view?

Bakmoon said:

I also would really like to know the answer to this question. The Yogacara teaching of the three natures has always been a bit confusing to me because different sources seem to present them differently (and that's just in a Cittamatra context, not even going into the Shentong version of the three natures).

Mostly I am confused because some sources make it sound like the dependent nature means the appearance of the object and the illusory nature is the designation applied to it, but in other places it sounds like the dependent nature refers to the mind, and the illusory nature is the appearance.

Also, is the idea of mapping the three natures onto the two truths with the illusory nature and dependent nature being subdivisions of conventional truth something that is laid out in Indian texts or is that a latter appropriation?

Malcolm wrote:

Conventions are the imputed nature. Appearances are the imputed nature in the dependent nature.

The mapping of the two truths to the three natures is a Tibetan thing.

There is no mention at all of the the two truths in the three of the five treatises of Maitreya. The two truths are mentioned briefly in the Uttaratantra and once in the Sutra-alamkara. Any discussions about relative and ultimate truth are generally confined to Vasubandhu's Yogacara commentaries, etc., apart from Asanga briefly discussing them in his Uttaratantra commentary.

Basically, it appears that Yogacarins tried to come up with an explanation of emptiness that completely bypasses the idea of the two truths.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 3:50 AM

Title: Re: Emptiness

Content:

Matt J said:

This is not an easy question to answer. Take this cup. Lots of appearances--- table, floor, cold feeling, tingling etc., but I select some of them and say "cup." So I can't say the appearance doesn't depend on the convention. On the other hand, if I close my eyes, the cup appearance vanishes, so I can't say that the appearance does depend on the convention.

Even worse, whatever one would call a convention is also an appearance--- a thought or set of thoughts, feelings, etc.

I would reject them both and say interdependent.

Malcolm wrote:

It is pretty clear that conventions depend on appearances. In other words, there has to first be an appearance upon which a convention is settled.

Relative truths are appearances to a misapprehending mind, while conventions are designations made on the basis of appearances.

Thus, when it is said that something exists conventionally, this means no more and no less than a group of people have agreed that a given appearance bears the identity which has been agreed upon. Thus appearances do not depend on conventions, but conventions certainly depend on appearances. As such, they are a step removed from perception. Appearances are perceived, conventions are not, the latter are superimposed on appearances.

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 2:55 AM

Title: Re: Emptiness

Content:

Matt J said:

I would say there is no convention apart from appearances, so what's with separating them?

Malcolm wrote:

Which is dependent on the other?

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 2:30 AM

Title: Re: Emptiness

Content:

Matt J said:

I vote for: appearances!

Malcolm wrote:

What precisely is a convention?

Let me ask you then. Does the convention arise before the appearance, with the appearance or after the appearance?

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 12:40 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Ayu said:

I mean: whatever path one chooses, one should study that, understand it more and more, stick to it - and don't compare it.

SpinyNorman said:

I agree, but it's not me who is comparing one set of schools unfavourably to another set with an inbuilt assumption of superiority.

Malcolm wrote:

Mahāyāna has that inbuilt assumption, hence its name: "Mahāyāna."

Author: Malcolm

Date: Wednesday, January 13th, 2016 at 12:36 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Simon E. said:

There is no contradiction here. To establish the nature of the Great Vehicle it is not necessary to delineate other vehicles.

Malcolm wrote:

But they are delineated, as the Sūtra of Great Liberation states:

The Hinayāna is explained to narrow-minded śrāvakas. The Madhyayāna is explained to the broader-minded pratyekabuddhas. The Mahāyāna is explained to the bodhisattva mahāsattvas who have entered the great path.

And:

The example for the Mahāyāna is Sumeru,

the example for Hinayāna is an anthill.

The example for Mahāyāna is the sun and moon,

the example for Hinayāna is a spark.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 11:26 PM

Title: Re: Emptiness

Content:

Malcolm wrote:

What precisely is a convention?

Taco_Rice said:

Obviously, it's the way things appear to ordinary people in ordinary daily existence.

Malcolm wrote:

You mean things appear to us as or through social contracts? No, I don't think so.

Taco_Rice said:

He's obviously using this word to signify what is referred to in T'ien T'ai stuff as "provisional positing," where the world is full of birds, trees, cars, cities, theme parks and data collators, whereas in Emptiness there is ultimately no car, no tires to go missing, no witnesses or authorities to report to nor any bat to strike any head nor trauma to overcome. Thusness; all that is is what everything is, whereas you thought it was what you thought—despite the fact that it is precisely because it isn't, which is why you thought that. That truth is everywhere, just like that bat.

Malcolm wrote:

So now you have three isolates to deal with provisional positing, emptiness and suchness.

One: are these three things the or different?

Two: Are emptiness and suchness not the same thing?

M

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 10:59 PM

Title: Re: Consuming Honey = Stealing?

Content:

lucidaromulus said:

Is consuming honey considered supporting the act of committing Stealing?

Reason being, them bees spend their day gathering honey, whiles the bee guy/girl collects the honey without asking permission and seeking consent.

Malcolm wrote:

The bees are actually paying rent on nice condos built for them by beekeepers.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 10:57 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

gad rgyangs said:

a Tibetan Lama told me in private once that people of lower intelligence as far as dharma goes are born in Hinayana countries, and those with higher capacity are born in Mahayana countries and of course those with the greatest intelligence and capacity are born in Vajrayana Tibet.

Conversely, a monk at a Burmese temple, after I told him I was a student of Tibetan Buddhism, invited me to come to his temple to "learn the real Buddhism".

what a bunch of wankers.

Malcolm wrote:

Yes, they have not understood that the people with the very most highest capacity are classical guitarists in NYC.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 10:17 PM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

"Enlightenment" (at least as we encounter and live such in the Zen corner of the Mahayana, others may define "enlightenment" some other way) can be encountered, embodied, expressed and lived.

Malcolm wrote:

In other words, it is just a belief that you hold, and ill-defined at that.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 10:15 PM

Title: Re: Emptiness

Content:

rachmiel said:

Malcolm,

Again, conventionally, but not inherently.

Is Malcolm real?

Well, yes, conventionally it's the most real thing you know, your moment to moment qualia.

But ultimately, no, it is a conceptual construct that tries to "freeze" your ever-changing mindstream into a fixed independent entity.

Malcolm wrote:

What precisely is a convention?

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 10:15 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Kim O'Hara said:

That's a savagely truncated version of a long and interesting paper. The whole of it is worth reading.

Malcolm wrote:

It assumes that the Western Academic version of Buddhist history is the correct one.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 5:35 AM

Title: Re: How much should Buddhism Change?

Content:

Matt J said:

It seems like the whole enterprise falls apart without rebirth.

Malcolm wrote:

It does, but then what to do with the fancy gear, robes, titles and students?

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 5:18 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

Jundo:

You resort to the same fallacy twice in the course of a single day. Your wits need some sharpening.

You are so hilarious -- you accept "Enlightenment" with about the same evidence for it as there is for the FSM, and yet you reject rebirth since there is no evidence for it.

Well, what did someone say once? "A foolish consistency is the hobgoblin of little minds..."

jundo cohen said:

And Malcolm, Also there are a huge number of assumptions in the above, themselves liable to be faulted.

Oh yes. Arguments against rebirth are "assumptions" while those in favor (no matter how "what if" and jumping through hoops to explain) are evidence ...

... and we should just believe. If I may offer (and I just propose the possibility, I could be wrong), the method of argumentation you employ is about the same as people in another corner of the religious world use to defend the earth being 5000 years old and made in 6 Days. The difference? Perhaps only that they are religious Christians defending a hard to swallow tenet of their religion via similar routes of defense. I must say about them as well, that "anything is possible" and more power to them.

Room in the great wide world (whether 5000 years old or not) for all of us, and no need to argue who is right.

Gassho, Jundo

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 4:31 AM

Title: Re: Emptiness

Content:

rachmiel said:

Malcolm, ultimately yes, conventionally no.

Malcolm wrote:

And a convention, does it indicate something real?

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:54 AM

Title: Re: Emptiness

Content:

rachmiel said:

But (imo) there IS no owner of these parts, there is only a set of processes that happen to exist in an interdependent web. Flower points to this web of processes.

SpinyNorman said:

A phrase I've found helpful is: "No things, only processes." Or perhaps just one big process?

Malcolm wrote:

There aren't even processes.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:45 AM

Title: Re: How much should Buddhism Change?

Content:

smcj said:

Sounds to me he was barking up the right tree. Too bad nobody ever told him that Rigpa was self-aware without any duality. It would have saved him a whole lot of work that was wasted believing the subject/object duality was unavoidable.

Malcolm wrote:

To be self-aware automatically implies duality...its an even worse duality, since consciousness needs to take itself as an object...

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:42 AM

Title: Re: Happy Zhang Zhung Losar !

Content:

kalden yungdrung said:

- Could you explain the difference here between Tsulug and Phulug ?

Malcolm wrote:

Simply put, they are two different systems of calculating the calendar based on the information in the commentary on the Kalacakra Tantra called Vimalaprabha.

Bonpos identify three different Kalacakras: the Sūtra Kalacakra found in the Ziji, which

I mentioned already, which details the formation of the eon and so forth. The Buddhist Kalacakra Tantra, and finally so called Kalacakra of oral instructions for calculating the years, months, days and hours, which is basically the elemental calculation we know today. In the Bon tradition, the last one was taught in China by the Bon version of Mañjuśrī, Mrawey Sengey, to Kongtse Trulgyal. In the Buddhist tradition, elemental calculation was taught by Mañjuśrī in China to Kongtse Trulgyal. The two systems are so similar, that in the Bonpo astrology manuals, constant reference is made to earlier Buddhist texts, especially a Karma Kagyu text called the Bumzang, which is very popular in Eastern Tibet.

Really, about the only real difference between Bon and Buddhist astrology is the origin myths, and even here, the Bonpos include Sakyamuni as being one of the teachers of Kalacakra in general. A second difference is that the name Kalacakra is applied also to elemental calculation in the Bon tradition, but in the Buddhist tradition, elemental calculation and Kalacakra are regarded as being distinct and as having separate origins.

kalden yungdrung said:

Shambala seems to be a non-Buddhist Tradition which was received by an Indian King. The text would be fallen on the roof of his palace..... Well this seems to be a serious story.

Malcolm wrote:

Well, no. Sakyamuni is said to have taught Kalacakra in South India, and the Shambala king was present for that teaching, and he returned home with it and taught it in Shambhala widely.

Code: #

If Bön would follow the Tsurpu tradition, what would this mean ?

It means that they followed the Karma Kagyu system of calculating calendars, that's all. It is just a kind of math.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:24 AM

Title: Re: How much should Buddhism Change?

Content:

smcj said:

But no, areligious humanists have put a huge amount of work into trying to establish a code of ethics that is fundamentally justified beyond simply saying "That's how I would like it to be". To the best of my knowledge they have not been able to do so.

Malcolm wrote:

You apparently have never heard of Kant.

smcj said:

Actually I prefer Sartre, who predicates his ideas on the duality of subject/object

relationship of mind. In other words his philosophy is based on the idea that Mahamudra/Dzogchen is impossible, but its' still a worthy effort.

Malcolm wrote:

Sarte is not a serious philosopher.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:23 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

You then follow this up with "I just don't believe in rebirth." This is a statement of opinion, but it is not an argument.

jundo cohen said:

Hi Malcolm,

I have quickly spelled out some of the reasons why I doubt detailed, traditional models of Buddhist Rebirth. That is an argument.

Malcolm wrote:

No, they are a list of qualms. Qualms and doubts are not arguments.

jundo cohen said:

However, putting aside my shorthand summary, some others have spelled out more detailed arguments and evidence against:

If we take that time period back to the aeons of cosmic contraction and expansion, the problems only ramify. Around 700,000 to a million lifetimes and we are into the pre-hominid.

At this point there is certainly no developed language, and the bodhisatta would have had no name. He could only have been one or another variety of animal, but even so, animals only go back about 600-700 million years.

Prior to that it's not clear the bodhisatta could have been reborn on Earth, at least that would be the case if we assume that only animals have the consciousness available for kamma and rebirth.

Of course, the Buddha could have been reborn on other planes or planets, but once again there is no mention of vast divergences in body plan, language, culture, or surroundings that would indicate such a rebirth. Indeed, the evidence provided in MN 39 is consistent with a world in which humans always existed in a way much as in the Buddha's own time. If this is evidence for rebirth, it is not very convincing. More convincing would have been some otherwise inexplicable stories about social,

linguistic, and morphological change as the Buddha retreated into memories of the distant past.

<http://secularbuddhism.org/2013/05/29/a-secular-evaluation-of-rebirth/>

Malcolm wrote:

This amounts to saying, "Since Homer couched the events of Troy using the contemporary morays of his day, this should cause us to have great doubts about whether Troy existed."

Also there are a huge number of assumptions in the above, themselves liable to be faulted.

jundo cohen said:

Now let us go back to the case of young Lama Osel and his predecessor. Although one hypothesis to explain his appearance in Lama Zopa's dream, and his choice of the right rosary, is that he is the reincarnation of Lama Thubten Yeshe, could we not conceive of an alternative hypothesis that would be no less problematic than the theory of rebirth? One has to remember the environment in which Lama Osel has been brought up. From a very early age he has been immersed in images of Lama Yeshe and the world of Tibetan Buddhism (like the photo he referred to in the interview), subjected to high-profile media attention because of his having been identified as a tulku, and surrounded by people with a high investment in believing that he is the reincarnation of their teacher. Let us imagine that the child is simply responding to the expectations of the adults around him. He already knows that when he makes certain gestures or speaks in a certain tone of voice, those who care for him will exclaim with joy, "Oh, that's just like Lama Yeshe!" So when this sensitive child is confronted with a range of rosaries, could he not simply be responding to the hopes and expectations of his audience—none of whom are indifferent to the outcome? One wonders if the same tests were run under laboratory conditions in the presence of neutral observers whether the results would be the same.

<http://www.stephenbatchelor.org/index.php/en/rebirth-a-case-for-buddhist-agnosticism>

Malcolm wrote:

This is an irrelevant example. Buddha himself never spoke of such an institution of recognizing tulkus, but when Maudgalyāyana inquired of the Buddha where his mother had taken birth, the Buddha was able to answer him.

Thus, the institution of recognizing reincarnations has no bearing on whether or not rebirth is a fact of being a sentient being.

jundo cohen said:

However, I do not want to rehash the arguments, and simply point out that to some of us these beliefs are not necessary, and there is some basis in old texts for claiming the illusory nature of the whole thing.

Malcolm wrote:

And yet you refuse to take the illusory nature of the whole thing to its logical conclusion...

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:14 AM

Title: Re: How much should Buddhism Change?

Content:

smcj said:

But no, areligious humanists have put a huge amount of work into trying to establish a code of ethics that is fundamentally justified beyond simply saying "That's how I would like it to be". To the best of my knowledge they have not been able to do so.

Malcolm wrote:

You apparently have never heard of Kant.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 3:12 AM

Title: Re: Happy Zhang Zhung Losar !

Content:

kalden yungdrung said:

Thanks for your explanation Malcolm.

The astrological calendar is important to know regarding time tables.

But it is amazing that we can speak here about two "different" systems.

The only time calculation i know until the very moment is the Kalachakra system.

Malcolm wrote:

Yes, and there are two systems of calculating the yearly calendar based on this, Tshulug and Phuglug.

kalden yungdrung said:

Kalachakra system is in Bön also known but not seen as highest Tantra etc.

Malcolm wrote:

Right, because it comes from the 20th chapter of the Ziji, and this text was a terma not revealed until the 14th century, nearly 400 hundred years after the Kalacakra Tantra was introduced to Tibet.

kalden yungdrung said:

So i guess that Kalachakra connects Bön with Kagyud maybe.

Malcolm wrote:

It seems the Bonpos follow the system developed at Tshurphu.

kalden yungdrung said:

But how are the astrological systems of the other Tibetan Traditions explained and why they maybe could differ, that would be interesting to know.

Malcolm wrote:

The difference lies in the calculations are made. No system of Tibetan astrology is actually based on how the stars move in the sky.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 2:47 AM

Title: Re: How much should Buddhism Change?

Content:

tomamundsen said:

I think another point central to this topic is the question: why exactly do we feel the need to create a label "Buddhism" and then judge who is inside this circle and who isn't? I get that all of us are following teachings that are traced back to the same guy... But at some point, it seems like a little too much to have long debates about which labels apply to whom. Just my two cents.

Simon E. said:

I would suggest that no one is doing that. What some are doing is pointing to Buddhadharma as given. It is an individual matter whether one internalises that Dharma or substitutes something else.

tomamundsen said:

Doesn't the title of this topic assume that is going on to some extent? If we haven't created the label of Buddhism, then what are we talking about that is changing? And if we aren't labeling certain traditions or people as non-Buddhist based on their changes, then what exactly is this conversation about?

Malcolm wrote:

Some people will obviously depart from the Dharma because they adopt principles which run counter to the basic tenets the Buddha taught.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 2:46 AM

Title: Re: How much should Buddhism Change?

Content:

tomamundsen said:

I think another point central to this topic is the question: why exactly do we feel the

need to create a label "Buddhism" and then judge who is inside this circle and who isn't? I get that all of us are following teachings that are traced back to the same guy... But at some point, it seems like a little too much to have long debates about which labels apply to whom. Just my two cents.

Malcolm wrote:

That is not the point. But regardless of what anyone personally believes, rebirth is a tenet of Buddhadharma which is nonnegotiable. So when people express their lack of confidence in the Buddha's teaching, their understanding of those teachings are likely to be called into question, and even whether or not they are actually people who are following the Dharma.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 2:35 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

So far, you have not pointed out anything which represents a coherent negation of rebirth. So if you can't refute it, you should accept it.

jundo cohen said:

That is the logical fallacy of argument from ignorance.

Malcolm wrote:

No one said, "You should accept the flying spaghetti monster as real because you cannot prove it is false."

But we are discussing a premise the Buddha taught, and since you have not presented any coherent argument against this premise, you should accept it.

You have said only "The Buddha, while enlightened, might be wrong about this and other things." But this is also another fallacy, "Poisoning the well."

You then follow this up with "I just don't believe in rebirth." This is a statement of opinion, but it is not an argument.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 2:06 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

I am merely pointing out to you that you keeping placing limitations, mostly material, on the limitless.

jundo cohen said:

You are correct. However, although there is that which is limitless, it that does not mean that whatever fantastic thing human beings may imagine is necessary the actual state of affairs. It does not mean that Obama was born in Nigeria or that Jesus walked on water. 'Granted, perhaps in some alternate universe there is a Pres. Obama born in their Nigeria, etc.). Even if the Buddha and Jesus got together to say Obama was born in Nigeria, I do not think that would make it so (granted, I just doubt it and it is not central to Practice).

Thus "limitless" does entail everything being true.

Malcolm wrote:

So far, you have not pointed out anything which represents a coherent negation of rebirth. So if you can't refute it, you should accept it.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 1:52 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

Thank you, Malcolm. It may be so. I celebrate your tightly held religious beliefs and personal philosophical positions.

do not preclude

"Does not preclude" is not the same as "is thus necessarily". It could be, just not so important to all of us in the Buddhist world.

Gassho, Jundo

Malcolm wrote:

I am merely pointing out to you that you keeping placing limitations, mostly material, on the limitless.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 1:36 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

If there is no rebirth, there is no point to the Dharma, as Dogen makes very clear in Shobogenzo. It does not matter whether that rebirth is illusory or relative, in contrast to an ultimate state in which there is no birth or even death.

As long as we live in this illusion called birth and death, the point of Dharma practice is

to put an end to the illusion of birth and death. As long as we are talking about illusory sentient beings, being illusory, their birth, death and transmigration functions from delusion about their own illusory nature. Otherwise, if rebirth is rejected, you are placing hard, material limitations on something which you argue is not actually real at all. This is an internal contradiction in your thinking.

jundo cohen said:
Hi Malcolm,

I have no trouble with any of this. This is what I teach in our little Sangha.

The only question I hold (and likely share with most skeptics on this issues in the Buddhist world) concerns very detailed models of rebirth in which, once this corpse is dumped in the grave, my soulless stream of Karmic effects comes back as a bunny rabbit, Asura, a god somewhere over Mt. Sumeru (another hard to defend model of reality that Buddhism has pretty much learned to survive without) or a prisoner of the ice hell.

Not important to Practice. Take that or leave that. If I come back as a bunny, please give me a carrot. We are dying and reborn in each moment, and we create endless little heavens and hells for ourselves and for others in this life by our volitional words, thoughts and acts. We need to see through all that, plus through the life and death of the grave. That's enough.

Gassho, Jundo

Malcolm wrote:

There is and only ever has been one model of rebirth in Buddhadharma. You keep conflating cosmology with the principle of punarbhāva, rebirth. The former is not necessary to the latter.

One, in Mahāyāna it is maintained that the three realms are mind only. This includes the six lokas, features such as Mt. Meru and so on, including the perception you have of your own sense organs, body and so on. According to Mahāyāna, all of these perceptions and experiences arise from traces activated in the all-basis consciousness.

Now that we have removed physicality and cosmology from the equation, we can understand that the apparent death of our physical body is not a death of a physical body, rather it is the cessation of the perception of a physical body we have now and in this life time. But given that we accept, as Mahāyānists, that all phenomena are only mind, the exhaustion of this life's appearances do not preclude the arising of the appearance of a new series of aggregates to our consciousness, whether or not we have any memory of a past life.

Descarte had it wrong, there is no demon in the mix; but there are afflictions in the mix, and for as long as the traces of those afflictions contaminate our minds streams, then for us there is no end to birth and death.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 1:14 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

Hi Malcolm,

Eyes and ears ... drowning or not drowning ...

I am still not sure what that has to do with whether very detailed models of rebirth are actually so, and whether it is central to Buddhist Practice.

A life preserver I can see and, dream or not, it seems to keep me afloat in the stormy sea (dream or not).

If someone else thinks that "rebirth" floats their boat and keeps them afloat in the stormy samsaric sea, then I salute them if they can clutch on to that. Good for them. Likewise for someone who believes in flying elephants that may swoop by and save one from drowning, good for them.

Whatever keeps you afloat.

Gassho, Jundo

Malcolm wrote:

If there is no rebirth, there is no point to the Dharma, as Dogen makes very clear in Shobogenzo. It does not matter whether that rebirth is illusory or relative, in contrast to an ultimate state in which there is no birth or even death.

One does not cling to rebirth as a raft. In this, you have it wrong. It is quite the opposite. Rebirth is itself the stormy ocean of samsara, from which one seeks rescue via the raft of Dharma.

As long as we live in this illusion called birth and death, the point of Dharma practice is to put an end to the illusion of birth and death. As long as we are talking about illusory sentient beings, being illusory, their birth, death and transmigration functions from delusion about their own illusory nature. Otherwise, if rebirth is rejected, you are placing hard, material limitations on something which you argue is not actually real at all. This is an internal contradiction in your thinking.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 12:55 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

So you do not believe the world to be illusory after all.

jundo cohen said:

This is a great Koan ... it is yet not yet it is ...

... and so many aspects of the world exist largely between the ears and behind the eyes
(I doubt an ant would worry about rebirth and all this debate) ...

Malcolm wrote:

So your eyes and ears are not illusory.

jundo cohen said:

The world is illusory but then some things are even more illusory!

Malcolm wrote:

You sound like a person who, while drowning, argues over whether some water is more watery than other water.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 12:45 AM

Title: Re: Happy Zhang Zhung Losar !

Content:

Malcolm wrote:

The Phuglug Losar, followed by Gelugpas, Sakyapas, and Nyingmapas, comes next month.

tomamundsen said:

Nyingmapas from Eastern Bhutan observed it yesterday.

Malcolm wrote:

Then they too are following Tshurlug. Most Tibetans however will celebrate this on February 8th.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 12:31 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

You are on shaky ground with these citations, Jundo. If you accept illusory sentient beings, why not accept their equally illusory birth, death and transmigration?

No one can doubt that illusory elephants in shadow play never experience birth, death and transmigration, but no one doubts that appearance of illusory elephants arise, abide, perish and then reappear elsewhere in another show.

jundo cohen said:

Hi Malcolm,

I am not sure of your elephantine point here. Just because I dream of pink flying elephants who are reborn each night in my dreams, or read about them in an old sacred text (or see one in an old Disney movie which repeats when I put in a DVD) does not mean that there are actually pink flying elephants in this world born or reborn.

Malcolm wrote:

So you do not believe the world to be illusory after all.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 12:18 AM

Title: Re: Happy Zhang Zhung Losar !

Content:

tingdzin said:

I wasn't aware there was a Losar different from the Tibetan one. More information, please!

Malcolm wrote:

The Bonpo Losar and the Karma Kagyu Losar fall on the same day. This is because Bonpo astrologers follow Tshurlug, rather than Phuglug.

The Phuglug Losar, followed by Gelugpas, Sakyapas, and Nyingmapas, comes next month.

Author: Malcolm

Date: Tuesday, January 12th, 2016 at 12:03 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

You are on shaky ground with these citations, Jundo. If you accept illusory sentient beings, why not accept their equally illusory birth, death and transmigration?

No one can doubt that illusory elephants in shadow play never experience birth, death and transmigration, but no one doubts that appearance of illusory elephants arise, abide, perish and then reappear elsewhere in another show.

jundo cohen said:
Heart Sutra:

No old age and death, no [start nor] cessation of old age and death [because empty]

Vimalakirti Sutra

"The Dharma knows nothing of living beings, because it is removed from the defilement of such concepts as "living beings." The Dharma knows nothing of "I," because it is removed from the defilement of such concepts as "I." It knows nothing of a life span, because it knows nothing of birth and death. It knows nothing of individuality, because it is cut off from considerations of past or future lives. The Dharma is forever still and serene, because it has wiped out all characteristics.

...

Shariputra said to the goddess, "When your present existence comes to an end, where will you be reborn?"

The goddess replied, "The way the Buddha is born in his transformation body-that's how I'll be born."

Shariputra said, "When the Buddha is born in his transformation body, it is not a matter of birth or death.

The goddess said, "It's that way with living beings too-they are without birth or death."

...

The bodhisattva Good Will said, "The realm of birth and death and that of nirvana form a dualism. But if one sees the true nature of birth and death, one sees that there is no birth or death, no binding, no unbinding, no birth, no extinction. One who understands in this way may thereby enter the gate of nondualism.

...

Again, the sutras enable one to practice the teachings as the Law directs, to accord with the twelve-linked chain of causation, to set aside erroneous views and accept the truth of birthlessness, to realize once and for all that there is no ego, no existence of living beings, no deviating from or disputing with the law of cause and effect, thus removing all thought of personal possession. They teach one to rely on meaning, not on words; to rely on wisdom, not on consciousness; to rely on sutras that are complete in meaning, not on those that are incomplete in meaning; to rely on the Law, not on the person; to go along with the true form of things, realizing that there is no entering in and no destination. They teach that, since ignorance in the end does not exist, so too action in the end does not exist, and so on through the other links in the twelve-linked chain of causation down to the fact that, since birth in the end does not exist, so too old age and death in the end do not exist. And when one learns to see in this manner, the twelve-linked chain of causation will cease to have any form that comes to an end, and one will

no longer entertain the view that it does. This is called the finest of all offerings of the Law"

Surangama Sutra

While the (illusory) knower became a living being. This is the origin of a living being.

Ever after, this living being grasped at his body and mind as his Ego. How then can he now

recognize his (essential) boundless True Mind? So in delusion, he thinks that his mind is in his

body. Since, nanda clung to a mind within his body, he mistook this (illusory) mind for True Mind;

hence he saw only the Buddha's excellent characteristics which he admired but failed to realize that

neither body nor mind exist. As he relied on the five aggregates, he divided them wrongly into six

sense organs with corresponding sense data. He further clung to the four elements that produced

five sense data as his Ego's fields of activities, thereby (creating) six consciousnesses and indulging

in discriminations, illusions and karmic acts.

This was the origin of the cycle of births and deaths caused by attachment to body and mind

as an Ego.

...

ë, nanda, you are still not clear about the illusory appearances of all passing phenomena which vanish wherever

they arise. These illusions in the shape of forms spring from (their underlying nature which is) the substance of wonderful

Bodhi. So also are the six entrances (organs), the twelve ðyatana (six sense organs and six sense data) and the eighteen realms of senses which falsely arise from the mixture

and union of causes and conditions and which falsely vanish when the same causes and conditions are disconnected.

They are but creation and destruction appearing and vanishing

within the permanent, wonderfully bright, immutable, all-embracing and profound Bhåtatathat (absolute) nature

of the Tathðgata store wherein neither coming nor going, neither delusion nor enlightenment, and neither birth nor death can be found.⁵

The Korean Son Teacher Chinul:

: Birth and death are originally nonexistent; they exist because of a false notion. It is like a person with diseased eyes who sees flowers in the sky. If a person without this disease says there are no flowers in the sky, the afflicted person will not believe it. But if his disease is cured, the flowers in the sky will vanish naturally and he can then accept that they were nonexistent. Although the flowers he sees have not yet vanished, they are, in fact, still void. It is only the sick man who takes them to be flowers; their essence

does not really exist.

In the same way, people wrongly assume that birth and death exist. If a man free of birth and death tells them that birth and death are originally nonexistent, they will not believe him. But one morning, if illusion is put to rest, and birth and death are spontaneously abandoned, they will realize that birth and death are originally nonexistent. It is only when birth and death are not yet ended that, although they do not really exist, they seem to exist because of this false conceptualization. As a sutra says:

Men of good family! Since time immemorial all sentient beings have been subject to all kinds of inverted views. They are like people who have confused the four directions. They wrongly assume that the four elements are their own bodies. They regard the shadows conditioned by the six sense-objects as their own minds. This is like diseased eyes which see flowers in the sky. Yet even if all the flowers in the sky were to vanish from space, it still could not be said that they actually vanished. And why is this? Because they never came into existence in the first place. All sentient beings mistakenly perceive an arising and a ceasing within this non-rising state. For this reason, it is called the revolving wheel of birth and death."

According to the text of this sutra, we can be sure that if we have a penetrating awakening to the true mind of complete enlightenment, then, as originally, there is no birth or death.

We know now that there is no birth and death; but still we cannot liberate ourselves from birth and death because our practice is imperfect. As it says in the texts, Ambapali once asked Mañjuśrī, "I can understand that birth is actually the unborn dharma, but why then am I still subject to the flow of birth and death?" Mañjuśrī answered, "It is because your power is still insufficient." The mountain master Chin asked the mountain master Hsiu, "I understand that birth is actually the unborn dharma, but why am I still subject to the flow of birth and death?" Hsiu replied, "Bamboo shoots eventually become bamboo. But can you use them now to make a raft?" Accordingly, to know that there is no birth or death is not as good as to experience that there is no birth or death. To experience that there is no birth or death is not as good as to be in conformity with the birthless and the deathless. To be in conformity with the birthless and the deathless is not as good as to make use of the birthless and the deathless. People nowadays do not even know that there is no birth or death, let alone experience, be in conformity with, or make use of the birthless and the deathless. Is it not only natural, then, that people who assume there really is birth and death would not be able to believe in the birthless and deathless dharma?

<http://terebess.hu/zen/mesterek/Collected-Works-of-Chinul.pdf>

One can find countless such passages in imaginary Sutras and Shastra within this dream.

Author: Malcolm

Date: Monday, January 11th, 2016 at 11:14 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Kim O'Hara said:

Actually, Malcolm, the question (both in the OP and in this part of the discussion) was "really whether Theravada is superior or inferior," and you have skidded deftly away from it.

Malcolm wrote:

The point is that before we can even begin to address the question of inferiority, etc., we first have to evaluate whether Theravada fits the Mahāyāna description of a Hināyāna school.

Kim O'Hara said:

Why on earth do you feel you need to do that?

As I just said, "as soon as a path (team, race, ...) is defined as "other" it is, almost automatically, defined as inferior" and 99% of the rest is mere rationalisation. It's another manifestation of good old-fashioned clinging, really - my path, my nationality, my identity.

If you can point us towards some standards by which to judge the superiority or inferiority of a religious path - from outside that religion - I would be delighted. But if you can only argue Mahayana's superiority from within Mahayana, your arguments are fatally tainted by the stink of self-justification.

Kim

Malcolm wrote:

As I said, the first step is to see whether or not Theravada fulfills the criteria that the Mahāyāna lays out for what a Hināyāna path might look like.

This can be evaluated in two ways:

1) There are two results to which one can aspire in Buddhadharma, arhatship and buddhahood. The path of arhatship, as everyone knows, does not lead to buddhahood. The bodhisattva path does lead to buddhahood.

2) It is claimed that the bodhisattva path is superior to the arhat path because the former results in buddhahood while the latter does not.

The Agama/Nikāya sutras teach only the arhat path. The principles of the bodhisattva path are not taught not in those sūtras, as observed by Nāgārjuna in the Ratnavali. Only Mahāyāna sūtras teach the bodhisattva path.

Author: Malcolm

Date: Monday, January 11th, 2016 at 10:37 PM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Saoshun said:

Many people do not realize even stream-entry so what is point to discuss inferiority of things if you do not realize even basics fruits of hinayana?

Actually everyone miss the point here, everyone. The question like this appeared back in history because people was realized not only on intellectual level like here, just talking. They have fruits of hinayana that's why buddha said that there is something more and put them on check. The question you raised is only raised to someone who realized fruits of hinayana no other ways. For regular person is does not matter.

Malcolm wrote:

For regular persons this is indeed an important issue. For example, as I mentioned before, if you take the bodhisattva path, according to Theravada ideas, you cut yourself off from the possibility of stream entry, and thus, if you elect to follow the bodhisattva path, you are barred from the basic fruits of the path for eons, until you achieve full buddhahood. Therefore, as a regular person, it is indeed important to know the differences in presentation between Mahāyāna and Śrāvakayāna schools like Theravada concerning such things the path and so on so one can make an informed choice.

It is just not the case at all that the paths of all common people are alike in every respect.

Author: Malcolm

Date: Monday, January 11th, 2016 at 10:45 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Kim O'Hara said:

Actually, Malcolm, the question (both in the OP and in this part of the discussion) was "really whether Theravada is superior or inferior," and you have skidded deftly away from it.

Malcolm wrote:

The point is that before we can even begin to address the question of inferiority, etc., we first have to evaluate whether Theravada fits the Mahāyāna description of a Hināyāna school.

Kim O'Hara said:

Why on earth do you feel you need to do that?

Malcolm wrote:

Because the question has been raised.

Author: Malcolm

Date: Monday, January 11th, 2016 at 7:02 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Kim O'Hara said:

Actually, Malcolm, the question (both in the OP and in this part of the discussion) was "really whether Theravada is superior or inferior," and you have skidded deftly away from it.

Malcolm wrote:

The point is that before we can even begin to address the question of inferiority, etc., we first have to evaluate whether Theravada fits the Mahāyāna description of a Hināyāna school.

Author: Malcolm

Date: Monday, January 11th, 2016 at 4:10 AM

Title: Re: A re-introduction

Content:

mindyourmind said:

Um, well...

I've been away so long that I feel that I should re-introduce myself. Due to the loss of loved ones and experiencing the daily and increasing suffering of my best friend, I spent the last three years pretty much in a dark hole, with lots of doubt, anger, experimentation, far too much intellectualization, self-pity and other very ugly sentiments. Through it all, thankfully, I have managed to hold on to my own daily Dzogchen and Mahamudra practices, even though I had hardly any contact with my teachers or dharma centers during this time. In a sense I feel that I could have dealt with this better, in another odd sense I however also sense some big breakthrough, some bigger understanding of many things.

Sorry for the boring personal stuff, just wanted to let you know where I've been, and that I'm back.

X

Author: Malcolm

Date: Monday, January 11th, 2016 at 4:09 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

SpinyNorman said:

From a pan-Buddhist perspective claims of inferiority and superiority just look like sectarianism.

Malcolm wrote:

There is no such thing as a Pan-Buddhist perspective.

SpinyNorman said:

I've been involved with all the main Buddhist schools over a period of 35 years, that's what I mean by a pan-Buddhist perspective. I've seen too many claims of superiority over the years, frankly it's boring.

Malcolm wrote:

The question here is not really whether Theravada is superior or inferior. The question is whether it is fair to include Theravada among the schools counted as "Hinayāna" in Indian Mahāyāna polemical literature.

Caodmarte's contention is that it is anachronistic to make this claim because, according to him, Theravada did not exist to be a butt of those critiques. Of course, this contention is false, since the rise of Theravada coincides with the rise of Mahāyāna. The earliest self-conscious use of the term we know of is in the Dīpavamsa where Theravada is identified as one of the 18 schools.

There is a prevailing BC attitude where it is considered wrong to include Theravada among the other schools classically identified in Mahāyāna polemical writings as Hināyāna. My point is that this attitude is wrong. Anyone who belongs to any ordination lineage [of the three remaining] can be a Mahāyānist providing they reject certain points of view of the bodhisattva path which are shared among all eighteen schools, and accept the Mahāyāna account of the bodhisattva path in their stead since the two perspectives about this are mutually exclusive.

There are many different teachings for people of many different capacities in Buddhadharma.

Author: Malcolm

Date: Monday, January 11th, 2016 at 3:18 AM

Title: Re: Music time

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, January 10th, 2016 at 10:45 PM

Title: Re: Dilgo Khyentse Rinpoche: Advice to three-year retreatant

Content:

kirtu said:

Many people have had DI and yet are habitually unkind and harm others (esp. verbally). There is at least one great guru who actually seems to attract many people with this specific flaw.

Kirt

Virgo said:
Who would that be?

Kevin

Malcolm wrote:
I imagine that he is referring to Dzongsar Khyentse.

Author: Malcolm
Date: Sunday, January 10th, 2016 at 10:24 PM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

Boomerang said:
Theravada Buddhists say that Mahayana Buddhists say that Theravada is an inferior vehicle, and that Theravadins are selfish or lacking in compassion. How well does this idea match the views of the Mahayana Buddhists on this forum? I don't feel like it's inferior; the best path is whatever you are drawn to. There may be Mahayana sutras which extravagantly expound that Hinayana is lesser, but I would be surprised and confused to go to a dharma talk and hear a Mahayana teacher give a whole lecture about how Mahayana is better than Theravada. There are also texts that say the Buddha cut off his flesh as a bodhisattva, but that doesn't mean Mahayanis like to cut off their flesh. So, when Theravada Buddhists say this I sort of feel like it's a sound bite and stereotype.

SpinyNorman said:
From a pan-Buddhist perspective claims of inferiority and superiority just look like sectarianism.

Malcolm wrote:
There is no such thing as a Pan-Buddhist perspective.

Author: Malcolm
Date: Sunday, January 10th, 2016 at 9:00 PM
Title: Re: Is Theravada an inferior and selfish vehicle?
Content:

Caodemarte said:
Although phrased rather dramatically by Kalupahana (one of the giants of Buddhist studies), it is quite reasonable to argue that the ideas of the Mulamadhyamakakarika were in no way meant to be or seen to be revolutionary in any way, but were natural expressions of (or mild natural developments of) early Buddhist thought. It is almost

certain that Nagarjuna would not have thought of himself as a Mahayanist although claimed as such after his death (reminds me of the truism that Jesus was not a Christian), but rather as a Buddhist intellectual expounding the orthodox wisdom of his day against those whose views had strayed into heretical error inconsistent with Buddhist thought. Of course, it is very difficult, if not flat out impossible, to believe that Nagarjuna or later Theravada or Mahayana Buddhist thinkers would have said anything that they thought contradicted orthodox early Buddhist thought.

Malcolm wrote:

Clearly Nāgārjuna thought of himself as a Mahāyānist, just read the Mahāyāna Vimsika, the Ratnavali, or the Surhaleka.

Just as clearly, Kalupahana's treatment of the MMK is severely flawed by his refusal to use the Indian commentarial tradition, and reading passages in direct opposition to what that maintains, breaking up the question and answer format of the MMK. For example, on egregious error DK makes is that he asserts that Nāgārjuna does not reject the four conditions outlined by the Sarvastivadins, the latter embraces them. There are many other interpretive mistakes that DK makes.

[

Caodemarte said:

Studies on comparative subjects like the Bodhisattva concept in Mahayana and in Theravada (yes, there is a bodhisattva concept in Theravada) have greatly increased our understanding of both Mahayana and Theravada as well as the deep connections between them.

Malcolm wrote:

Of course there is a bodhisattva concept in Theravada, just as there is one in all the Hinayāna schools. For example, the Abhidharmakosha narrates the career of the bodhisattva at the end of one chapter. It exists in Hinayāna schools because Buddha was once a bodhisattva. But their concept could not be more different than the Mahāyāna ideal.

But this is not the issue before us. The issue is: is there anything which exempts Theravada from Mahāyāna polemics which were aimed at its forbears? The answer is no. There nothing doctrinally unique about Theravada, as opposed to Sarvastivada, which renders it immune to inclusion among the Hinayāna schools.

There is however these days a BC (Buddhist Correctness) movement to try and pretend that Theravada does not belong to the Hinayāna schools based on some putative idea that since it was outside the main stream developments in India, it is also somehow outside these criticisms. Nothing could be further from the truth. The very ideas put forth in the Abhidhammapitika, the realism of the Visuddhimagga, etc., are exactly the targets of Mahāyāna theoretical polemicists like Nāgārjuna.

Author: Malcolm

Date: Sunday, January 10th, 2016 at 11:03 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

Are you saying that any non-Mahayanist is by definition a Hinayanist?

Malcolm wrote:

One, Hinayāna schools are defined by ordination lineage. Second, any person of any ordination lineage may adopt Mahāyāna, but all the eighteen schools and their offshoots are by definition Hinayāna schools because they favor pursuit of the arhat path over pursuit of full Buddhahood.

I already gave my definition of a Hinayāna practitioner above, i.e., someone who chooses arhatship over full Buddhahood. There are a number of other criteria, but the latter is the most important.

For example, while many people make much noise about the fact that indeed one can adopt the bodhisattva path in Theravada (as well as the rest of the Nikāya/Agamic schools), the barriers to doing so are no different than the barriers and conditions laid down in the Abhidharmakosha for someone who wishes to take up the bodhisattva path (must be male, must have been predicted by the Buddha during his lifetime, etc.). Such people are further barred from stream entry, etc. In other words, while compassion may not be lacking in the Theravada path, bodhicitta is.

M

Author: Malcolm

Date: Sunday, January 10th, 2016 at 8:58 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

I doubt anyone would claim Theravada was immune from criticism. However, there is no evidence that Theravada was one of the traditional 18 schools (or the 17 to 19 if you count differently).

It is often claimed by non-scholars in Theravada countries (Sri Lankans seem big on this) that Theravada is a direct descendant of Sthaviravada (both names mean the same thing). However, when you probe this it comes down to at best, "inspired" by Sthaviravada. Theravadins assume that Sthaviravada was the oldest Buddhist school and therefore assume it must be the most correct and therefore must have taught Theravada since Theravada is correct (all this may be true but is hardly an historical or convincing argument to non-Theravadins). It is akin to the claim that Theravada started at the 1st Council. Since this is impossible the claim becomes the more historical idea that the 1st council and what Theravada "reformers" thought was taught served as a distant inspiration, apparently primarily because the Theravada "reformers" had an

interpretation of what happened which agreed with Theravadin theories!

"There is no historical evidence that the Theravada school arose until around two centuries after the Great Schism which occurred at the Council of Pataliputra" (Oxford Dictionary of Buddhism, 2003). To claim that they are the descendants of Sthaviravada is similar to claims you occasionally read that Sri Lanka has always been a Theravada country (which is true if you ignore the Tantric monuments and other obvious historical evidence!). But even that date is controversial and is probably too early.

So if you want to criticize Theravada (a school with many traditions, but let's treat it as a more or less coherent unit for our purposes) as a Hinayana school using your definition of what that means you will first have to understand what a Theravadin would describe as Theravadin goals and what is meant by "arhathood" and Buddhahood by the tradition. This is an immense task, but you simply can't claim with intellectual honesty that they believe what a far-distant critic or a 19th Century Western scholar outside the tradition with no direct knowledge asserts they believe unless we are doing simple sect bashing. Then you can see how they contrast or share points with the Mahayana. For example, you have written they were "influenced by Nāgārjuna." Although I don't think Kalupahana would quite agree on who influenced who when, he argues that the Mahayana concept of emptiness and the Theravadin no-self, no substance are extremely similar, if not developments of the same idea in different language. There has been a lot of fascinating recent work on this topic.

Malcolm wrote:

You should read more carefully. I said that some modern Theravadins have been very influenced by Nāgārjuna.

That aside, Theravada subscribes to a Nikāya model of Buddhadharma. This makes them a Hinayāna school by definition.

From a Mahāyāna point of view, the Theravada claims about the nature of Buddhahood and the nature of Arhatship really are no different than what can be found in the Pali Canon's Katthavatthu, etc.

Author: Malcolm

Date: Sunday, January 10th, 2016 at 5:03 AM

Title: Re: How much should Buddhism Change?

Content:

jundo cohen said:

...yet the Dharmakaya is the Dharmakaya.

Malcolm wrote:

Which is?

Author: Malcolm

Date: Sunday, January 10th, 2016 at 5:01 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

Here, Jundo admits that he really has no idea what he is talking about...

jundo cohen said:

Well, it is a Koan, but one I believe I know the solution to. As the Buddha arguably pointed out in some of his writings (where he begged off answering certain types of questions), he was fully enlightened in key aspects, with insight into great matters, but I would not ask him to tune my car or predict tomorrow's stock market ('probably beyond his expertise as a man of Iron Age India). As well, one can fully pierce some transcendent mysteries, be mistaken in the details. Again, Just a belief and I am not the last word in Buddhism (fortunately), nor do I fail to honor the possible truth of anyone else's beliefs on these matters.

Malcolm wrote:

When in doubt, rinse and repeat.

Author: Malcolm

Date: Sunday, January 10th, 2016 at 4:42 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

Although there are varying definitions, it is clear that the term was very definitely applied to schools as a criticism, 17 to 19 specific schools by name, if memory serves. Theravada was not among the targeted schools as it did not exist at the time. In modern times Theravada has been misidentified being one of these specific schools or incorrectly categorized as holding the beliefs, as defined by ancient Mahayana critics, of one or another of the extinct schools. The question as to how Theravada as a school is fundamentally different in goals or philosophical beliefs from Mahayana in other than lineage and history is a surprisingly difficult and subtle question as Kalupahana and others kept and keep pointing out.

Malcolm wrote:

Umm, this is not correct. Theravada is the descendent of Sthaviravādas, which itself is a descendent of Vibhayavādins.

The positions that modern day Theravadins hold, apart from where they are influenced by Nāgārjuna, are not significantly different than the positions held in the Katthavattu and so on. Claiming therefore that Theravadins are exempt from Mahāyana criticisms is a flaw in thinking. In reality, Theravadins are one of the so called eighteen schools, as they count their ordination lineage from Upali.

Author: Malcolm

Date: Sunday, January 10th, 2016 at 2:23 AM

Title: Re: Chatral Rinpoche's passing

Content:

dzogchungpa said:

Letter from Yangsi Dudjom Rinpoche Sangye Pema Zhepa:

http://www.vajrayana.org/media/files/box/3a87ed38/Yangsi_Rinpoche_on_Chatral_Rinpoche_s_parinirvana.pdf

Letter from Lama Sonam Rinpoche:

<http://www.vajrayana.org/files/556/>

Malcolm wrote:

I like his last testament:

First, do not search for a reincarnation after I have passed. Second, all of you must not be sad.

Author: Malcolm

Date: Sunday, January 10th, 2016 at 1:58 AM

Title: Re: Is Theravada an inferior and selfish vehicle?

Content:

Caodemarte said:

So the the short answer is no. You or I can certainly be inferior or selfish. But then we would not be good practitioners of any form of Buddhism!

This all probably comes from the misidentification of the Theravada with Hinayana. Hinayana comes the early polemical wars in early Indian Buddhism and was a put down by Mahayanists of an attitude or a whole sect. The schools it was used against died out as did the polemics before Theravada came to be and I don't believe it was ever applied to (what became) Theravada in India. Western scholars originally thought Theravada was one of the old, extinct schools and that is how why introduced Theravada to the West (and to Japan) as Hinayana Buddhism in modern times. A lot of that got channeled back to Theravada countries and early modern Thai Buddhist writers would say we must be Hinayana. No one believes that now and Hinayana is applied to an attitude, regardless of sect, and not to a contemporary group.

Malcolm wrote:

Hinayāna applies specifically to the goal of attaining an Arhat's cessation, rather than a school. So you do the math. What is the primary goal of a Theravadin? If it is not full Buddhahood, than that practitioner has a Hinayāna motivation.

By inference, schools which do not advocate the attainment of full Buddhahood as a goal are Hinayāna no matter when they existed or in what country.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 11:00 PM

Title: Re: Samayasattva/Jnanasattva

Content:

Malcolm wrote:

A Buddhas appearances are wisdom.

tomamundsen said:

Sure. But I thought appearances have ended for Buddhas, no?

Malcolm wrote:

No. What has ended for a Buddha are impure appearances.

tomamundsen said:

I thought that "appearance" implies a duality between the wisdom itself and the appearance of that wisdom.

Malcolm wrote:

That is true only below the 13th bhumi. The difference between a buddha on the thirteenth bhumi and the eleventh and twelfth bhumi is that buddhas on the thirteenth bhumi experience appearances as their own wisdom, whereas the lower two stages of buddhahood experience wisdom and the appearances as distinct.

tomamundsen said:

Or are these "path appearances" something asserted by everyone aside from the guy on the path of Buddhahood himself? I'm having a hard time adding that one up too though, because I didn't think Dharmakaya is "seen" by anyone but a Buddha. Hmmm.

Malcolm wrote:

The path of Buddhahood is called "the path of no further training. " Hence Buddhahood is also a path.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 9:30 PM

Title: Re: Not a vegetarian debate!

Content:

Saoshun said:

In samadhi you are beyond skandhas in your experience.

Malcolm wrote:

No, I am afraid this is a wrong idea.

Author: Malcolm
Date: Saturday, January 9th, 2016 at 9:04 PM
Title: Re: Yogacara + Tathagatagarbha = Shentong
Content:
dzogchungpa said:
Was Kongtrul of lesser intelligence?

Malcolm wrote:
I was merely citing what Longchenpa stated, and his statement echoes what the Buddha says about tathāgatagarbha in the Lanka-avatara sūtra.

Author: Malcolm
Date: Saturday, January 9th, 2016 at 8:51 PM
Title: Re: Yogacara + Tathagatagarbha = Shentong
Content:

smcj said:
This principle is the pinnacle of all views of the vehicle of causal characteristics.
"Vehicle of causal characteristics" modifies the statement somewhat.

Malcolm wrote:
Right, and gzhan stong belongs to that vehicle.

Author: Malcolm
Date: Saturday, January 9th, 2016 at 8:49 PM
Title: Re: Samayasattva/Jnanasattva
Content:
conebeckham said:
Can one say it is a "result appearance?" as well?

Or, perhaps, it's more appropriate to say that the moment "it appears" then there are no more "appearances."

Hmmm...

Malcolm wrote:
No, it is a path appearance, the path of buddhahood spans three to six bhumis, depending on the system.

tomamundsen said:
Does "appearance" here mean the same thing it normally does? I am a little perplexed if so. How can a Buddha be said to perceive appearances? Don't appearances end when non-dual wisdom is completely realized? I thought that appearance implies a duality from wisdom itself and that Buddhas have eliminated that.

Malcolm wrote:

A Buddhas appearances are wisdom.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 6:41 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Actually, Malcolm's critiques are more or less in line with those of Ju Mipham, who was a student of Kongtrul. Mipham rejects affirming negations and considers Longchenpa a Prasangika who likewise upholds the supremacy of non-affirming negations. Mipham's critiques are often squarely leveled at how Dolpopa constructs and separates his two truths, and not just the three natures. Mipham is no slouch, so I don't think he was just wiping away the distinction, but arrived at his conclusions carefully.

sherabpa said:

I finally took a look at Brunnholz's book, the one originally referenced in this thread, and was pleased to see a translation of Kongtrul's 'Vajra Moon' there. You can see on p832 where he references Longchenpa, and Brunnholz's note 2661.

Don't take anyone else's word for Kongtrul's opinions on this or any matter. Look for yourselves. If I have misrepresented him, you can see it for yourself.

Malcolm wrote:

Yes, this is indeed Kongtrul's opinion, no one disputed that this was his opinion. What is under dispute is whether his opinion about Longchenpa is correct. I don't think that it is, and I think there is ample internal evidence in Longchenpa's writings that he was not a gzhan stong pa. As we have already seen, he identifies Candrakīrti as the one who holds the definitive view of Madhyamaka on page 798 of the grub mtha' mdzod. He declares on pg. 821, in the section devoted to explicating Candrakīrti's perspective: This principle is the pinnacle of all views of the vehicle of causal characteristics. It is simply inconsistent to maintain that someone who clearly articulates that the pinnacle of cause vehicles views is Prasangika belongs to the gzhan stong persuasion. Longchenpa does state on page 900 that:

In response to including the needs of those of lower intelligence, this garbha is empty because it is empty of faults, conditioning and so on, but it is not an emptiness that discards the phenomena of its qualities, as already mentioned:

The characteristic of distinction is

is that the element is empty of the temporary [afflictions],

the characteristic of the absence of distinction

is not being empty of unsurpassed phenomena.

The pure element that has the nature of the limit of reality is unconditioned like space.

The happiness and suffering of samsara (supported on karma and affliction) appear like clouds. Moreover, the suffering because of improper afflicted mental activity is like a

cloud. Since karma appears without any nature, it is like the aspect of a dream. The aggregates generated by karma and affliction are explained to be like illusions and clouds to remedy the grasping to one extreme of clinging to self. After that, since there arise five faults of clinging to the reifications of grasping to extremes in emptiness, in order to remove that, the tathagātagarba is explained...."

But frankly, the above statement by Longchenpa is simply not sufficient to place him in the gzhan stong camp, especially with reference to his declaration of the definitive Mahāyana view above, and in light of the fact that he clearly indicates the purpose of the tathagatagarbha view is to make the Mahāyāna path acceptable to those of lesser intelligence.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 5:38 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Actually, Malcolm's critiques are more or less in line with those of Ju Mipham, who was a student of Kongtrul. Mipham rejects affirming negations and considers Longchenpa a Prasangika who likewise upholds the supremacy of non-affirming negations. Mipham's critiques are often squarely leveled at how Dolpopa constructs and separates his two truths, and not just the three natures. Mipham is no slouch, so I don't think he was just wiping away the distinction, but arrived at his conclusions carefully.

sherabpa said:

I finally took a look at Brunnholzl's book, the one originally referenced in this thread, and was pleased to see a translation of Kongtrul's 'Vajra Moon' there. You can see on p832 where he references Longchenpa, and Brunnholzl's note 2661.

Don't take anyone else's word for Kongtrul's opinions on this or any matter. Look for yourselves. If I have misrepresented him, you can see it for yourself.

Malcolm wrote:

Yes, this is indeed Kongtrul's opinion, no one disputed that this was his opinion. What is under dispute is whether his opinion is correct. I don't think that it is.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 5:36 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

What's the difference between the Nirmanakaya (a physical buddha) and Sambogakaya (a non-physical buddha)? Physicality.

Malcolm wrote:

Umm, actually, the external sambhogakāya, the one in Akanistha, has a physical body, composed of very subtle matter.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 3:02 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

If some guy reads this on the internet and then goes and kicks one of your teachers because they are "only path appearances", what would you think is lacking in their understanding? Or would you think their understanding is correct and approve?

Malcolm wrote:

I think the person who wrote the question lacks some understanding of the principle involved.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 3:00 AM

Title: Re: How much should Buddhism Change?

Content:

Malcolm wrote:

Here, Jundo admits that he really has no idea what he is talking about...

boda said:

If the Buddha was fully realized (no longer ignorant), how could he have been wrong about so many core teachings?

jundo cohen said:

Yes, he was fully realized. That is a Koan, is it not? Fully realized, yet how could he have been possibly wrong about a few core teachings (I assume he taught them, which he likely did).

Author: Malcolm

Date: Saturday, January 9th, 2016 at 2:54 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

Is the Nirmanakaya expedient means? Is the Dharmakaya expedient means? If not, then why single out the Sambogakaya for any other reason that it raises issues about faith that are uncomfortable for us.

Malcolm wrote:

The three kāyas are just path appearances.

smcj said:

If some guy reads this on the internet and then goes and kicks one of your teachers because they are "only expedient means", what would you think is lacking in their understanding? Or would you think their understanding is correct and approve?

Malcolm wrote:

I did not say they were expedient means. I said they were path appearances. So your question is actually a non sequitur.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 1:47 AM

Title: Re: Samayasattva/Jnanasattva

Content:

conebeckham said:

Can one say it is a "result appearance?" as well?

Or, perhaps, it's more appropriate to say that the moment "it appears" then there are no more "appearances."

Hmmm...

Malcolm wrote:

No, it is a path appearance, the path of buddhahood spans three to six bhumis, depending on the system.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 1:41 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

Is the Nirmanakaya expedient means? Is the Dharmakaya expedient means? If not, then why single out the Sambogakaya for any other reason that it raises issues about faith that are uncomfortable for us.

Malcolm wrote:

The three kāyas are just path appearances.

conebeckham said:

The Dharmakaya is a "path appearance?"

No dispute regarding the form kayas, but.....

Malcolm wrote:

Yes, dharmakāya is also a path appearance. It appears on the path of buddhahood.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 1:36 AM

Title: Re: Kilung Rinpoche - Practical Advice on Dzogchen Meditatio

Content:

Nosta said:

Nice instructions!

Should I get any transmission/empowerment whatever before doing that meditation?
The instructions are simple and direct, so, can I try it without any empowerment?

Malcolm wrote:

No direct introduction, no Dzogchen.

Author: Malcolm

Date: Saturday, January 9th, 2016 at 12:48 AM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

Is the Nirmanakaya expedient means? Is the Dharmakaya expedient means? If not, then why single out the Sambogakaya for any other reason that it raises issues about faith that are uncomfortable for us.

Malcolm wrote:

The three kāyas are just path appearances.

Author: Malcolm

Date: Friday, January 8th, 2016 at 11:56 PM

Title: Re: Samayasattva/Jnanasattva

Content:

smcj said:

Until then it is just our eagerness to fit Dharma into our comfort zones by negating the issue of faith...

Malcolm wrote:

Did you ever consider that your obsession with [other peoples'] faith is just a way of fitting Dharma into your own comfort zone?

smcj said:

The way my teacher have taught me, and they themselves practice, is what I consider Dharma. Since the purpose of this website is to discuss Mahayana and Vajrayana, it is appropriate to put forward the idea that there might be a problem with some of the interpretations expressed here that contradict the way I have been taught.

Malcolm wrote:
The horror...

smcj said:
I have never heard any of my teachers say anything even remotely like, "...but you don't need take that seriously because it is expedient means." I have heard that from Westerners and Westerners only.

Malcolm wrote:
Well, you probably just don't get out that much...

Author: Malcolm
Date: Friday, January 8th, 2016 at 11:12 PM
Title: Re: The "four methods" that prove the existence of future li
Content:

Aemilius said:
What is the source for these four logical reasons for future reincarnation?
The first and second sound slightly dubious. In the Sutra of the Seedling of Rice Maitreya says that a small cause can give a large result, like from a small seed a great tree grows. Is this a cause of the similar type or not? A seed is not a tree.
In the process of Dependent Arising name and form are preceded by ignorance, karma formations and consciousness, which are very different in character from a material body.
Ignorance etc.. do not constitute a substantial cause.
There is no substantial cause in Buddhism, for the arising of Samsara, the Wheel of Life.

Malcolm wrote:
It means that wheat seeds only give rise to wheat sprouts, rice seeds only give rise to rice seedlings.

A "substantial" cause means that in this case the mind, which is defined as a dravya itself, like water, fire, air and earth.

Author: Malcolm
Date: Friday, January 8th, 2016 at 11:01 PM
Title: Re: Samayasattva/Jnanasattva
Content:

smcj said:
Until then it is just our eagerness to fit Dharma into our comfort zones by negating the issue of faith...

Malcolm wrote:
Did you ever consider that your obsession with [other peoples'] faith is just a way of fitting Dharma into your own comfort zone?

Author: Malcolm

Date: Friday, January 8th, 2016 at 4:07 AM

Title: Re: Shakya Shri

Content:

gyamtsotrinle said:

Hii,

I would like to know if there is exists incarnation of great master Shakya Shri? And also is there still available some of Shakya Shri 'termas?

Thank you for answers

P

Malcolm wrote:

Hls termas still exist and are still transmitted.

heart said:

Who transmit them?

/magnus

Malcolm wrote:

You would have to go inquire among Drukpa Kagyus.

Author: Malcolm

Date: Friday, January 8th, 2016 at 3:22 AM

Title: Re: Forgiveness

Content:

Malang said:

Easier said than, done, personally ive been through some very hard to forgive things, i try but i cant genuinely forgive these things, but this does not feel good, but its beyond me, anyone know what i mean?

Malcolm wrote:

Yes, it means that you still carry anger and resentment. As Chokyi Nyima says, if you cannot forgive, then forget.

Malang said:

Do you mean consciously say ' i'm not gonna think about it ' ? I feel if you do this , then you have not uprooted the problem ,and the anger is below the surface , how do you for example forget if you are by necessity forced to deal with daily those who have wronged you?

Malcolm wrote:

You just put it aside and move on.

Author: Malcolm

Date: Friday, January 8th, 2016 at 2:08 AM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Adamantine said:

I'm assuming this is a relic of Bramhanic ideas of orthodox purity

Astus said:

The whole idea of 'contamination' seems like that. But it is quite possible that there is no actual connection, it's just that every culture has its own set of superstitions and taboos (e.g. in Japan women were not allowed on whole mountains because of fear of contaminating the holy places, like monasteries).

Malcolm wrote:

Hence the subaltern narrative of the charnel ground *ḍākinī* in the higher tantras as the fertile source of the Dharma, rather the sterile and male dominated environs of the monasteries...

Author: Malcolm

Date: Friday, January 8th, 2016 at 1:33 AM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Adamantine said:

Is there any reasoning to this, other than superstition? I can relate to the contamination from very negative people because after spending time with certain people or in certain places I have noticed its negative impact on my mind and subtle energetics-- just as being with a realized Lama or in a special pilgrimage place can have a powerful positive impact.

But menstruation I'm unclear about.. I suppose it's never been explained to me properly.. And I have no experiential corollary.

Malcolm wrote:

It is sexist bullshit.

Adamantine said:

Well that seems to be the take on it I've gotten from some western female Lamas I know! But it's pretty ingrained in the dharma culture. I'm assuming this is a relic of Bramhanic ideas of orthodox purity, despite Vajrayana supposedly blasting those to smithereens.

Malcolm wrote:

To put it bluntly — there are many Tibetan monks alive today who have no idea at all what female anatomy is and how it functions.

Author: Malcolm

Date: Friday, January 8th, 2016 at 12:23 AM

Title: Re: Shakya Shri

Content:

gyamtsotrinle said:

Hii,

I would like to know if there is exists incarnation of great master Shakya Shri? And also is there still available some of Shakya Shri ´termas?

Thank you for answers

P

Malcolm wrote:

His termas still exist and are still transmitted.

Author: Malcolm

Date: Friday, January 8th, 2016 at 12:10 AM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Adamantine said:

Is there any reasoning to this, other than superstition? I can relate to the contamination from very negative people because after spending time with certain people or in certain places I have noticed

it's negative impact on my mind and subtle energetics-- just as being with a realized Lama or in a special pilgrimage place can have a powerful positive impact.

But menstruation I'm unclear about.. I suppose it's never been explained to me properly.. And I have no experiential corollary.

Malcolm wrote:

It is sexist bullshit.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 11:36 PM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Malcolm wrote:

These are more connected with the Tibetan cultural ideas than the Dharma.

Astus said:

East Asian countries have their own versions of such contaminations (e.g. the <http://www.reed.edu/hellscrolls/scrolls/Aseries/A06/A06e.html>), as probably every culture.

Malcolm wrote:

Or the idea that menstruating women are impure and will for example contaminate and destroy the blessings of articles to be placed in sūpas and statues should the former come in contact with the latter.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 11:11 PM

Title: Re: Forgiveness

Content:

Malang said:

Easier said than, done, personally ive been trough some very hard to forgive things, i try but i cant genuinely forgive these things, but this does not feel good, but its beyond me, anyone know what i mean?

Malcolm wrote:

Yes, it means that you still carry anger and resentment. As Chokyi Nyima says, if you cannot forgive, then forget.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 11:03 PM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Malcolm wrote:

Here, the word is contamination ['grib] rather than obscuration [sgrib].

Astus said:

And what does contamination stand for? The description given sounds like 'ritual impurity', that might be relevant in Tantra.

Malcolm wrote:

Yes, it is connected with having an incorrect partner and a resultant decline in some abilities, for example, clairvoyance.

One can be "contaminated" by any number of things, such as someone else's clothes, an antique that has come into ones possession, and so on. These are more connected with the Tibetan cultural ideas than the Dharma.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 10:11 PM

Title: Re: What is faith?

Content:

smcj said:

That's why the practices don't work for us.

krodha said:

Since this seems to be a reoccurring theme in your posts as of late, I must ask, why would you assume that practices do not work for westerners?

smcj said:

A conversation I had with a Tibetan retreat master for western retreatants.

Malcolm wrote:

Your Tibetan friend, retreat master or not, has not met all Westerners.

smcj said:

Let us not forget that masters of the past who have expressed opinions on such subjects did so from the standpoint of first having actually done the practice and gained results. This is qualitatively quite a different thing from just reading however many scriptures and voicing one's own prejudices.

Hence my admonition to not take anything said here seriously, and to ask an authentic lineage lama--especially in this specific subject.

Malcolm wrote:

More sour grapes, as usual...

Author: Malcolm

Date: Thursday, January 7th, 2016 at 10:08 PM

Title: Re: What is faith?

Content:

smcj said:

In order for the practice to work you need to have faith in the wisdom being. That's assumed to be true by a Tibetan. It is rejected by Westerners. That's why the practices don't work for us.

Malcolm wrote:

Why do you keep saying this? All four of your statements are false.

1) You do not have to have "faith" in the wisdom being. You merely have to understand what it is.

2) Tibetans do not assume a wisdom being has some kind of external existence, or to be any other than the nature of the mind, cast in an embodied symbolic form.

3) Westerns do not reject something accepted by Tibetans.

4) Who says practices are not working for Westerners? You?

Author: Malcolm

Date: Thursday, January 7th, 2016 at 10:02 PM

Title: Re: Klesas are Bodhi & dating 18 y/o girls.

Content:

Adamantine said:

from a Tibetan perspective there is also a view that one can take on residual obscurations (drip) from another, most especially through sexual union.

Astus said:

That very much contradicts the whole meaning of karma. Following that logic, hunger could be lost around well fed people. Afflictions reside in one's own mind, generated and maintained through one's own actions. One may agree with or imitate others' actions, but that's still not the same as obscuration-transmission.

Malcolm wrote:

No, he is not being clear. Here, the word is contamination ['grib] rather than obscuration [sgrib].

Author: Malcolm

Date: Thursday, January 7th, 2016 at 5:48 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

Well, this really just means a fairly elaborate creation stage with an Atiyoga view.

Or, practicing a sadhana in Ati style we have to consider Anu-ati because though we are resting in Dzogchen view at the end, still we are practicing some sadhana with an aim to get somewhere. We somehow still have the idea that our state needs to be fixed. We have not recognized the nature of our mind and elevated our mind correspondingly. We are still suffering from "the illness of effort", as it is put in Sems sde.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 5:37 AM

Title: Re: What is faith?

Content:

tomamundsen said:

Thanks, Malcolm. That was impeccably clear. That was actually what I meant about Mahayoga and I do know the difference from Kriya. I just botched my explanation. When I said that the deity is viewed as separate, I misspoke. I meant that you actually have you

create the mandala and it's not primordially present. Of course when the mandala is created, one is a deity within that mandala. Seems to be congruent with what you said about viewing wisdom as something to be attained.

You've probably described all of this on this forum several times before. Thanks for your patience. I'm pretty confident this doesn't actually contradict what my teacher said.

Malcolm wrote:

The view of Mahāyoga is that even though the mandala is primordially present, we need to practice reconstituting it, as it were, building it up and then plugging it in over and over again. In the view of Anuyoga, we don't have to keep plugging the mandala in, we plug it in once, and then just remember it when we want to. If we are practicing a sadhana Ati yoga style, we don't even bother visualizing anything, we recite the words, knowing that just thinking about the deity is sufficient, there is no need to meditate on it, and then we recite the mantra resting in our natural state, which is all the deity is anyway.

tomamundsen said:

Ah, interesting nuance. I had thought that was the Maha-Ati approach and not pure Mahayhoga. If you don't mind, now that you've explained Maha, Anu, and Ati, can you clarify what the Maha-Ati style is? Same as Atiyoga style view, but doing all the visualization like in Mahayoga?

Malcolm wrote:

Well, this really just means a fairly elaborate creation stage with an Atiyoga view.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 5:21 AM

Title: Re: What is faith?

Content:

tomamundsen said:

Thanks, Malcolm. That was impeccably clear. That was actually what I meant about Mahayoga and I do know the difference from Kriya. I just botched my explanation. When I said that the deity is viewed as separate, I misspoke. I meant that you actually have you create the mandala and it's not primordially present. Of course when the mandala is created, one is a deity within that mandala. Seems to be congruent with what you said about viewing wisdom as something to be attained.

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Malcolm wrote:

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sadhana Ati yoga style, we don't even bother visualizing anything, we recite the words, knowing that just thinking about the deity is sufficient, there is no need to meditate on it, and then we recite the mantra resting in our natural state, which is all the deity is anyway.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 5:07 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

conebeckham said:

<http://www.elizabethmattisnamgyel.com/tag/shentong/>

Having a direct experience trumps all philosophical constructs.

Malcolm wrote:

Ironically, many gzhan stong commentators state that the difference between so called gzhan stong and rang stong is not the experience of equipoise, which is free from all extremes, but in post-equipoise analytical interpretation. This is one of the many reasons why I think we should basically ditch all these novel Tibetan philosophical trips and get back to the basics, ala Khenpo Shenga.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 5:00 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

The view that wisdom being is a real being invoked into you from some other place is a stunningly wrong view which is not even the view of kriya tantra, let alone the view of Mahāyoga. It is a skillful means of Secret Mantra meant to remind you of the innate wisdom which you have always possessed since the beginning.

tomamundsen said:

OK, I wasn't being specific enough. It wasn't taught that there is a being that is "invoked into" oneself in some kind of physical sense. But it was taught that the wisdom being is real, at least as real as we are.

Malcolm wrote:

The wisdom being is real in so far as it is symbol of your own innate wisdom which was awoken through the process of the descent of the blessing in the first part of the empowerment rite.

tomamundsen said:

And that sadhana practice is merging the samaya being and wisdom being.

Malcolm wrote:

Yes, you create yourself in the form of deity X, and then you activate your own wisdom by summoning the wisdom being as a symbol of that innate wisdom that was pointed out to you during the empowerment. You are not summing deity X from outside to come into you in real sense.

tomamundsen said:

I don't think that necessarily means "invoked into" like what you're saying here. It would mean that one is training to view themselves as inseparable from the deity. And at some levels of practice, we start out from a view where the deity is separate from us and then transition toward the view of union.

Malcolm wrote:

The view that deity is separate from us is the view of kriya, where we practice with the deity before us and slightly higher than we are. Otherwise, the view of yoga tantra is that when we are finished with our practice, the wisdom being is dismissed since in post-equipose we are engaging in impure activities. In higher tantra, since we are never separate from our innate wisdom, the nature of our minds, we remain in the form of the deity 24/7/365.

tomamundsen said:

From a higher view, there is no separation at all from the beginning and there would effectively be no "merging" at all.

Malcolm wrote:

In the practice of Mahāyoga, there is still a summoning of the wisdom being, because there is still an idea that wisdom, even though it is innate, is something to attain. In Anuyoga there is no summoning of the wisdom being because it is understood that the wisdom being and commitment being have always been inseparable as the basis and are nothing other than the basis.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 4:43 AM

Title: Re: What is faith?

Content:

tomamundsen said:

Even the summoning of the wisdom being into the commitment being is just a reminder that our real state has always been naturally perfected as a mandala, but there is no actual wisdom being that is summoned.

But my teacher just the other day taught that summoning the wisdom being is literally true. However, I believe that the view he was speaking from at the time was not the Atiyoga view. I think it would be a Mahayoga view. I could be wrong about this part, please correct me if so. Isn't it the case that both views are correct, depending on the capacity of the practitioner?

Malcolm wrote:

The view that wisdom being is a real being invoked into you from some other place is a stunningly wrong view which is not even the view of kriya tantra, let alone the view of Mahāyoga. It is a skillful means of Secret Mantra meant to remind you of the innate wisdom which you have always possessed since the beginning.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 4:37 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

sherabpa said:

I'm saying that your knowledge of zhentong is autodidactic.

Malcolm wrote:

Well, in fact your presumption is as false as your dissembling is outrageous.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 4:22 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

gzhan stong is merely concerned with explicating the teachings of the Uttaratantra

sherabpa said:

Something I never claimed. The intensity of your bluster is increasing. Whatever, I know the zhentong I received from my own teachers. I don't need autodidacts to tell me what it is. As Sapan rightly says:

A false nose, a purchased child, a borrowed ornament, wealth gotten through stealing, and knowledge gained without a teacher. Though you have such things, others do not regard these highly.

Malcolm wrote:

Ok, it is really outrageous for you to claim that I "stole" my knowledge. Just who the hell do you think you are?

Author: Malcolm

Date: Thursday, January 7th, 2016 at 4:18 AM

Title: Re: What is faith?

Content:

smcj said:

It took me less than 15 seconds to find citations by various masters, like Jigme Lingpa etc. that supports Malcolm's statement. Read the relevant literature (like Malcolm says, sadhana commentaries mention this) and you'll see for yourself.

My recommendation was not to click on an internet page, but to seek out a traditional

Tibetan lama and ask him--but making sure to ask the proper question. What you get from a teacher that can look into your eye and what you get from a printed page can be quite different.

tomamundsen said:

Right. I can confirm that just the other day (Monday, the 25th), my teacher explained the wisdom being and samaya being in the same way as you're advocating. I don't think it was meant to be Atiyoga view, maybe it was Mahayoga. Anyway, it was definitely taught that it can be viewed in that way on some level of practice. And commentaries don't really mean anything compared to the guru's pith instructions.

Malcolm wrote:

Your writing here is anything but clear.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 4:08 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

khroda said:

There's no source for Longchenpa being a gzhan stong pa, since he championed Prasanga Madhyamaka to be the definitive sūtra view in numerous places.

smcj said:

That's why it would be interesting to see why Kongtrul thought differently--if he actually did.

sherabpa said:

Of course he did. I didn't make it up. The texts where he calls Longchenpa a zhentongpa are the ones previously mentioned on this thread - Rays of the Vajra Moon and Uttaratantra commentary.

Calling Longchenpa a zhentongpa would not be controversial at all except that what 'zhentong' nowadays has come to mean is Dolpopa's specific interpretation of the Three Natures theory in accordance with Vasubandhu's Brhattika.

Malcolm wrote:

Ummm, no. That is what gzhan stong has meant all along. I suggest starting with Dolbupa [14th century], moving onto Shakya Chogden [15th century], then onto Taranatha [16th century], then onto Rigzin Tsewang Norbu [18th Century] and then Situ Panchen, and see how your contention stacks up [it doesn't.]

What is novel is your idea that gzhan stong is merely concerned with explicating the teachings of the Uttaratantra, but this perspective is incredibly anachronistic and wrong headed as we can see from the historical progression of the master who gave gzhan stong its foundation [Dolbupa] and the various scholars who followed his lead.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 3:29 AM

Title: Re: What is faith?

Content:

dzogchungpa said:

FWIW, I point out the following passage from "The Crystal and the Way Of Light": There are eight principal classes of Guardians each with many subdivisions. Some are highly realized beings, others not realized at all. Every place - every continent, country, city, mountain, river, lake or forest - has its particular dominant energy, or Guardian, as have every year, hour and even minute: these are not highly evolved energies. The various teachings all have energies which have special relationships with them: these are more realized Guardians. These energies are iconographically portrayed as they were perceived when they manifested to masters who had contact with them, and their awesome power is represented by their terrifyingly ferocious forms, their many arms and heads, and their ornaments of the charnel ground. As with all the figures in tantric iconography, it is not correct to interpret the figures of the guardians as merely symbolic, as some Western writers have been tempted to do. Though the iconographic forms have been shaped by the perceptions and culture of those who saw the original manifestation and by the development of tradition, actual beings are represented. (underlining added)

Malcolm wrote:

This has nothing to do with yidams.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 3:22 AM

Title: Re: What is faith?

Content:

smcj said:

It took me less than 15 seconds to find citations by various masters, like Jigme Lingpa etc. that supports Malcolm's statement. Read the relevant literature (like Malcolm says, sadhana commentaries mention this) and you'll see for yourself.

My recommendation was not to click on an internet page, but to seek out a traditional Tibetan lama and ask him--but making sure to ask the proper question. What you get from a teacher that can look into your eye and what you get from a printed page can be quite different.

Malcolm wrote:

What makes you think our replies come from anyone other than traditionally trained Tibetan Lamas?

Author: Malcolm

Date: Thursday, January 7th, 2016 at 3:00 AM

Title: Re: What is faith?

Content:

smcj said:

Since you are the one who is confused, I think you are the one who needs to go and clarify this for yourself.

That sounds like you are worried about what a traditional lama would answer.

Malcolm wrote:

Why should I be? I have read hundreds of commentaries about this very issue. I know what they will say.

smcj said:

In a nutshell the question is: Does the ultimate nature of the deity negate its relative nature, and therefore make faith unnecessary?

Malcolm wrote:

This question is a non-sequitar. First of all, there is no ultimate "deity" — if it has hands, colors, eyes, legs, a torso, etc., it is something relative. If you are referring to the continuum of a bodhisattva like Mañjuśrī, it is not something which exists in one place that can be summoned to another place.

Secondly, Mañjuśrī's continuum cannot displace your own, no matter how hard you try to practice divine pride. But with practice, your continuum can become the same as Mañjuśrī's continuum, and depending on your chosen vehicle, with more or less effort.

And, the higher up you go in the yānas, more and more emphasis is placed on personal experience and direct perception, and increasingly less is placed on testimony and inference.

My personal opinion is that since Ati yoga places the most emphasis on personal experience and direct perception it is the best vehicle for westerners, among all the available Vajrayāna options. But that is just my orientation. Other people like imagining themselves as this and so on

And that is all well and good, very excellent paths, very excellent practices, all practiced with full attention and carefully can result in Buddhahood in a single lifetime, but Dzogchen is still faster and more direct...

Author: Malcolm

Date: Thursday, January 7th, 2016 at 2:41 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

Even the summoning of the wisdom being into the commitment being is just a reminder

that our real state has always been naturally perfected as a mandala, but there is no actual wisdom being that is summoned.

smcj said:

IMO, that is precisely the idea that defeats the practice of Westerners.

Malcolm wrote:

No, it is a statement that is repeated in hundreds of commentaries on sadhana practice.

smcj said:

I think it is worth encouraging people to go to the effort to ask a traditional Tibetan lama about it. Don't you agree?

Malcolm wrote:

Since you are the one who is confused, I think you are the one who needs to go and clarify this for yourself.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 2:26 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

Hahahahahha, communing with nonhuman beings is the main point of Vajrayāna practice? What a joke. The main point of Vajrayāna practice is just the same as Mahāyāna practice, attaining buddhahood by eliminating the two obscurations, end of story.

Commune all you like, but if your afflictions and knowledge obscurations are not being reduced, you are wasting your time.

smcj said:

Do you think Manjushri is confused about emptiness? Do you think Chenrezi lacks compassion? If they were to merge with--or even displace your present awareness (as in having "divine pride"), do you think your obscurations would remain untouched?

Malcolm wrote:

Neither Mañjuśrī or Avalokiteśvara are concrete external entities at all in the context in which you mention them.

"Divine pride" is a temporary method belonging to the creation stage, and as such it is a conceptual meditation, prophylactic in nature, meant to replace our ordinary sense of self. But this is not the end of the path, in order to attain buddhahood, we still must depend on the direct perception of the nature of our minds that both Mañjuśrī or Avalokiteśvara symbolize. But there is no external Mañjuśrī or Avalokiteśvara that merges with our minds. To believe there are means that one has utterly missed the point of the teachings completely. Even the summoning of the wisdom being into the

commitment being is just a reminder that our real state has always been naturally perfected as a mandala, but there is no actual wisdom being that is summoned.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 2:14 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

Perhaps the traditional way of teaching Tibetans is not suitable for Westerners. Have you thought of this?

smcj said:

In the year 2016 my thought is that the modernized way of teaching Westerners is ineffective, thus my pointing out the difference between a Western approach and a Tibetan approach.

Malcolm wrote:

What is the modernized way of teaching westerners, and who is teaching them this "ineffective" Dharma?

smcj said:

Which subject? Communicating with non-human beings being the main point of Vajrayāna practice?

Not "communicating". More like "communing".

Malcolm wrote:

Hahahahahha, communing with nonhuman beings is the main point of Vajrayāna practice? What a joke. The main point of Vajrayāna practice is just the same as Mahāyāna practice, attaining buddhahood by eliminating the two obscurations, end of story.

Commune all you like, but if your afflictions and knowledge obscurations are not being reduced, you are wasting your time.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 2:01 AM

Title: Re: What is faith?

Content:

smcj said:

Ray's particular point of view is informed by something of an obsession with shamanism. But Tibetan Buddhism is not shamanism and is not principally concerned with communicating with non-human beings in general. But this seems to have become important to you somehow, an article of faith.

Do you object to the idea that people should go and ask a traditional lama about this subject?

Malcolm wrote:

Which subject? Communicating with non-human beings being the main point of Vajrayāna practice? Perhaps the traditional way of teaching Tibetans is not suitable for Westerners. Have you thought of this?

Author: Malcolm

Date: Thursday, January 7th, 2016 at 1:46 AM

Title: Re: What is faith?

Content:

smcj said:

What is missing here is the understanding that ritual is a way of communicating with beings who, on the relative plane, really are there and really are important to us. This lively and compelling sense of ritual is, at present, sometimes hard to come by in Western adaptations of Tibetan Buddhism.

Malcolm wrote:

No, the fact is that Vajrayāna rites seem dead to people because they have no understanding of Abhidharma at even a minimal level, and thus do not understand the process of mandala creation as being a means of ritually transforming one's continuum and its aggregates, elements and sense gates into a mandala of awakened beings. The process is entirely symbolic and is not magical or supernatural in anyway at all.

Ray's particular point of view is informed by something of an obsession with shamanism. But Tibetan Buddhism is not shamanism and is not principally concerned with communicating with non-human beings in general. But this seems to have become important to you somehow, an article of faith.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 1:26 AM

Title: Re: What is faith?

Content:

smcj said:

So to be clear; when I say that faith is a fundamental element for Vajrayana practice in no sense do I believe that it prohibits the experience of enlightenment. It is a prerequisite for the practices to bear fruit, for us to experience things for ourselves. But we we discount or reject the issue of faith, so to paraphrase Yoda, "That is why we fail."

Malcolm wrote:

First of all, Ray is not an authority I would turn to.

Second, your definition of faith has nothing at all to with Vajrayāna practice. Faith here

means simply that one has to be confident in the teacher and their teachings, that's all. It does not mean that one has to believe the sun shines from their keister. It is not a heavy emotional charge.

Author: Malcolm

Date: Thursday, January 7th, 2016 at 1:03 AM

Title: Re: What is faith?

Content:

Malcolm wrote:

Śraddha, which is often translated as faith, is defined in Abhidharma as the mental factor which brings clarity to the mind, and that is it. It is quite a bit different than the faith being extolled here by smcj.

Śraddha is a path dharma [part of the 37 adjuncts to awakening], one of the five powers and the five strengths — in other words, it is only relevant to our confidence in the path, and it has nothing to do with believing in ghosts, goblins, etc., including any and all supernatural powers of buddhas, bodhisattvas, siddhas, and dakinis. The existence or nonexistence of these phenomena are irrelevant to our progress on the path, and there is no way in which our belief or disbelief in them affects our path at all. The only "supernatural" things we need to accept are rebirth and karma, since without these, the path taught by the Buddha makes no sense at all.

Punya said:

Inspired by another thread, it would be interesting to explore, in a respectful way, what faith means in a general buddhist sense and in the different traditions (leaving aside the specific topic of guru yoga). These dictionary definitions seem like a reasonable starting point:

1. complete trust or confidence in someone or something
2. strong belief in the doctrines of a religion, based on spiritual conviction rather than proof.

It seems like you would need some faith in the beginning as a dharma student or is it just that you just need an open mind and an acceptance that you don't have a complete understanding yet? What does spiritual conviction mean?

And, if you accept the advice of teachers like HH the Dalai Lama about the complexity of karma, and you content yourself with a more basic understanding, is that just accepting it on faith. (There are more than enough threads here on karma so please confine the discussion to the faith aspect).

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 9:50 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

None of that is "verifying knowledge". It is invalidating the erroneous beliefs of unawareness.

Malcolm wrote:

So it is a pure non-affirming negation?

smcj said:

Or, if you don't have a problem with faith, you can skip all that and proceed accordingly.

Malcolm wrote:

Faith has always been the problem that humans being face, because faith involves irrational attributions of authority, and once that starts, it plants the seeds of religious wars.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 6:26 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

But the Buddha never wanted anyone to merely have blind faith and leave it at that. Right. That's why earlier I made the point that in Christianity the objective is faith and in Vajrayana the prerequisite is faith. The Path starts there, but you've got to follow up with practice. That is very different than dismissing faith entirely.

Buddha wanted people to see for themselves.

Yes. However in the Vajrayana, until such time as they can see for themselves they must initially rely on faith. With realization direct knowledge replaces any need for faith.

Someone who has realized the Dharmakaya has no need for faith at all.

Malcolm wrote:

This is not at all true. The Buddha began all his teachings with something that everyone can see without having faith at all. Sarva dukkham, all is suffering.

In Buddhadharma we do not go from lack of knowledge to knowledge, we go from verifiable knowledge to verifiable knowledge.

The message of Dzogchen teachings is that one can have direct knowledge of one's primordial state, aka the basis, long before one can speak of realizing dharmakāya -- this direct knowledge is made into the path.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 5:31 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

So we agree that there is no ultimate refuge in the material world. And that until we realize the Dharmakaya ourselves we have take it on faith alone.

Right?

Malcolm wrote:

We don't need to fully realize the dharmakāya. We just need to have personal experience of the positive benefits of the Dharma, then we don't need "faith" because we have experience.

In any case, you are asking the wrong question; it is not about the material world, per se. It would seem to be about the conditioned vs. the unconditioned. However, we don't take refuge in space or cessation, so it is not a question of conditioned vs. the unconditioned.

In Dzogchen, for example, one goes for refuge in one's own knowledge, i.e., rang rig la skyab su mchi'o or something to this effect is very common in Anuyoga level sadhanas.

The real refuge is realization. When one begins to experience the positive effects of the Dharma in one's life, then one can have increased confidence in the Buddha's realization, and thus his Dharma. But the Buddha never wanted anyone to merely have blind faith and leave it at that. Buddha wanted people to see for themselves.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 4:11 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

... only the dharmakāya, or realization of a buddha, is a true refuge.

dzogchungpa said:

Is this not a statement of faith?

Malcolm wrote:

No, it is perfectly reasonable deduction that can be made on the basis of understanding what the dharmakāya actually, is — one's own mind free from the two obscurations.

You might ask, well aren't you taking it on faith that the mind can be free of the two obscurations? No, because in my own lifetime I have observed a reduction in my obscurations through practicing the Dharma, which has resulted in a clearer appreciation of the things the Buddha has taught. Thus, I have come and seen for myself.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 3:56 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

The whole point of the Madhyamaka is to convince us the seen world is unreliable.

Malcolm wrote:

You mean the Buddha's "seen world" is unreliable?

smcj said:

Can you show me a reliable refuge that is visible?

Malcolm wrote:

Depends on what level of refuge you mean, ultimate or relative?

If the former, no, since only the dharmakāya, or realization of a buddha, is a true refuge. As your favorite book, the Uttaratantra makes clear, neither the Dharma nor the Sangha are true refuges since they are impermanent and conditioned.

If the latter then there are all kinds of things that I can show you that are "true" refuges.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 3:36 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

The whole point of the Madhyamaka is to convince us the seen world is unreliable.

Malcolm wrote:

You mean the Buddha's "seen world" is unreliable?

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 3:21 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

...his practice boiled down to a faith in things unseen.

Malcolm wrote:

Nonsense. The Sangha is not unseen, the Dharma is not unseen, and as the Buddha said, "Whoever sees the Dharma, sees me."

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 1:39 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

The ... Three Roots are unseen?

dzogchungpa said:

Well, the last 2 are, by me anyway.

Malcolm wrote:

After a number of years trying to have a perfect visualization of his yidam, Mipham when to see his root guru, Khyentse Wangpo, and explained his difficulties — Khyentse replied that in all of his years of practicing yidams, he never once notice that the nature of his mind had rosy blush colored cheeks, etc.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 12:39 AM

Title: Re: The Nature of Obscuration in Dzogchen

Content:

Vasana said:

This is a great thread. Very helpful.

In regards to Dzogchen, where is the best place to start with Mipham?

Malcolm wrote:

There is very little that is published out there.

M

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 12:37 AM

Title: Re: The Nature of Obscuration in Dzogchen

Content:

smcj said:

"The Uttaratantra" is full of analogies that use material objects to make its points: clouds covering the sun, gold in ore, a statue wrapped in rags, etc. It's one of the seminal texts for these kinds of ideas.

Malcolm wrote:

But if you take them literally, your view will be no better than the Hindu view of self, which is why they require interpretation.

Author: Malcolm

Date: Wednesday, January 6th, 2016 at 12:35 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Vasana said:

sorry to butt-in and steer off-topic, but;

Even if your main practice and modality is Dharma, i still think there's space for the Christian /Abrahamic pantheon [aswell as 'extraterrestrials'] within Buddhist cosmology. If one can believe in Indra and the possibility of god and deva beings , the idea of Archangels doesn't seem so far-fetched. Sure, they may also be embedded within samsara to some extent.

I suppose the cosmology of the 6 realms and the various kinds of beings your average practitioner has no perception of, may be one of those 'unseen' aspects that westerners reject in your view smcj?

Malcolm wrote:

SMCJ seems to be arguing for some emotive kind of faith, a bhakti approach, tears streaming, etc. While such descriptions are certainly to be found in every description of Guru Yoga in traditional manuals, reading them over and over again in a hundred manuals, one comes to understand that these are literary themes meant to instill the point that we should feel deep gratitude to our gurus. It certainly does not mean that everytime we think of our teacher we should be overwhelmed with emotions.

To illustrate my point further, most of the Tibetan teachers I have come into contact with deride the faith of simple Tibetans as being grounded in ignorance. They understand that kind of faith will never win with Western Buddhists who have a four hundred year history of the Enlightenment, and who, because of our vastly superior educational opportunities in the West, are never going to believe in Meru Cosmology merely because some teacher insists that we must.

We do not live in a world with a Christian worldview anymore, despite smcj's insistence that all problems Western Buddhists face is our rejection of Christianity [or in my case, an utter lack of interest and connection with it], we live in a world dominated by a scientific worldview, with all of the faults and qualities inherent to it.

Buddha's message is still "come and see for yourself." The further we get away from that message, the further away we get from the Dharma.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 11:19 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Virgo said:

Buddhism is not a faith-based religion.

smcj said:

Some forms are, some forms aren't. If it is really a big deal for you, and you can't get over Christianity trauma, then avoid the ones that are.

Malcolm wrote:

There are those of us for whom Christianity is completely irrelevant, such as myself, never baptized, much less raised with any religion at all.

And still you have not defined what you mean by "faith," other than believing in things that are "unseen," which puts you in good company with the UFO conspiracy crowd.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 6:46 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

EXCEPT for the conclusion Westerners come to that we need not believe in things unseen and need not have unconditioned trust.

Malcolm wrote:

Can you find anywhere where the Buddha states we must have unconditioned trust in things unseen?

smcj said:

You mean besides the Pure Land teachings?

Malcolm wrote:

The Buddha never says we must have unconditioned trust in Sukhavati, much less anything else. In fact, in quite a large number of places he says exactly the opposite.

smcj said:

In the Vajrayana simply "Taking Refuge" in the 3 Jewels and 3 Roots seems to cover that ground.

Malcolm wrote:

The Three Jewels and Three Roots are unseen?

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 3:54 AM

Title: Re: dharmapala vs yidam?

Content:

fckw said:

Can anyone knowledgeable explain me what the difference is between a dharmapala and a (don't know how to call it correctly: "full blown") yidam like, let's say, dorje drollo or hevajra? What's the qualitative difference, in other words why is it generally hold that one should not start a practice with the former if not already very advanced with the latter? I know that some dharmapalas are said to be not completely enlightened. With these, I understand that this could be potentially misleading at very subtle levels of mind. And there seem to be very worldly protectors or even demons. Yet other protectors are said to be completely enlightened. So, what would be the qualitative difference then to a yidam?

Malcolm wrote:

A dharmapāla is generally a bodhisattva in a wrathful, and usually non-human form, who has taken an oath to protect the Dharma.

A yidam on the other hand is a method of practicing the path based on a sambhogakāya manifestation of a buddha.

Some dharmapālas, such as Mahākāla also double as yidams, that is, they can be practiced as both depending on context and need.

Wisdom dharmapālas are considered dharmapālas who are on the pure bodhisattva stages. Worldly dharmapālās are those who are not on the bodhisattva stages at all. The latter are generally powerful beings of the preta class who have been bound to the Dharma as losers in a conflict with a mahāsiddha such as Padmasambhāva. They frequently need to be reminded of their vows.

conebeckham said:

Correct me if I'm wrong...but some Wisdom Dharmapalas are considered completely enlightened, i.e., Buddhas. These are often "reflex" emanations of yidams like Samvara, Kalacakra, etc.

Malcolm wrote:

Yes, Mahākala is one such.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 3:41 AM

Title: Re: Kuntu Zangpo

Content:

kalden yungdrung said:

Could you please explain the above a little more ?

Have difficulties with the understanding of imputing.

Thanks.

Malcolm wrote:

Once one does not recognize the display as one's own appearances, then one imputes duality: subject, object, self, other, etc., and dependent origination is set in motion.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 2:58 AM

Title: Re: Kuntu Zangpo

Content:

Mother's Lap said:

Samantabhadra never reified the display as other, his ignorance was merely neither knowing it nor not knowing it as self-display.

<http://dharmawheel.net/viewtopic.php?p=37861#p37861>

krodha said:

Going by Malcolm's definition in the thread you have linked, Samantabhadra did indeed initially mistake his own display as other.

The definition of innate ignorance:

Malcolm wrote:

When the basis arises out of the basis, i.e. when the five lights of wisdom are stirred by vāyu after the shell of the youthful vase body is rent there is a neutral awareness [shes pa lung ma bstan] that does not recognize itself. That simple non-recognition is the innate ignorance.

krodha said:

Samantabhadra possessed innate ignorance:

Malcolm wrote:

Most people do not realize that Samantabhadra initially possessed the first ignorance. He never possessed the second.

There are two systems: one with three ignorances and one with two. In the first system (Vima Nyinthig, Khandro Nyinthig, etc.), the three ignorances are the ignorance identical with the cause, innate and imputing; in the second system (Gongpa Zangthal, Zhang Zhung Nyen Gyud, etc.) there are only the second two listed above. Samantabhadra never possessed imputing ignorance.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 2:38 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

EXCEPT for the conclusion Westerners come to that we need not believe in things unseen and need not have unconditioned trust.

Malcolm wrote:

Can you find anywhere where the Buddha states we must have unconditioned trust in things unseen?

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 1:48 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Nevertheless, Buddha never said, "You must believe what I say without putting it to the test." Rather he said, "Ehipassiko," i.e., "Come and see for yourself." When one has seen for oneself, what is the role of faith?

Vasana said:

SMCJ , there are different kinds of faith.

"There are different levels of faith. First, "clear faith" refers to the joy and clarity and change in our perceptions that we experience when we hear about the qualities of the Three Jewels and the lives of the Buddha and the great teachers. "Longing faith" is experienced when we think about the latter and are filled with a great desire to know more about their qualities and to acquire these ourselves. "Confident faith" comes through practicing the Dharma, when we acquire complete confidence in the truth of the teachings and the enlightenment of the Buddha. Finally, when faith has become so much a part of ourselves that even if our lives were at risk we could never give it up, it has become "irreversible faith." - Dilgo Khyentse Rinpoche from the book "The Excellent Path to Enlightenment: Oral Teachings on the Root Text of Jamyang Khyentse Wangpo

Irreversible faith is more akin to complete confidence free of any doubts as apposed to any kind of blind-faith or unconditioned trust in something one has no personal certainty in.[but holds faith in none-the-less] When faith is irreversible, it's more akin to knowledge.

Devotion for the Guru can also arise in conjunction with confidence in the reasoning ,logic and direct-cognition of the dharma as one knows that the outer-guru is the living link for realizing the ultimate-guru. It can also be a method of practicing or emulating pure-perception which will in turn eventually leads to effortless and actual pure-perception/realization.

At this point it's not really the same as the devotion or 'clear-faith' we find at the beginning of the path before any direct-perception of one's nature has occurred.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 1:31 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

I really do not know what you mean by faith.

Sure you do, but you reject it.

IMO that's the problem.

Malcolm wrote:

No, I actually do not know what you mean by faith.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 12:55 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

I was going through some boxes in the garage and came across my own handwritten notes from a Deshung R. lecture. In my own handwriting I quoted Deshung R. as saying, "The reason we say that the Yidam is the same nature as your mind is because if we didn't the deity could become a demon." By that I assume he meant that having a direct experience of the deity can be so startling that it can precipitate a fear response if it is thought of as something other than one's own nature.

With that type of understanding you can see how saying that a deity is of the same nature as your own mind does not nullify the need for faith while doing deity practice.

Malcolm wrote:

I really do not know what you mean by faith.

Author: Malcolm

Date: Tuesday, January 5th, 2016 at 12:27 AM

Title: Re: Tulshuk Lingpa questions

Content:

Norwegian said:

Nosta,

Tulshuk Lingpa had the stamp of approval by both HH Dudjom Rinpoche, and Chatral Rinpoche. What else do you need when you have this?

As for the image of the footprint, it looks like how footprints in rock tend to look like, comparing it with other known instances of this phenomena. Here's the handprint of Guru Padmasambhava, above the entrance of a cave he did practice in:
http://www.dharma-media.org/media/general/dwnld/photos/drigung/monkey_year_teachings_2004/20040221/DSCF0658.JPG

Malcolm wrote:
I can tell you that Guru P had very small hands...

Adamantine said:
And Milarepa was so small he fit into a yak horn. . . his hands must have been sooo tiny

Malcolm wrote:
I don't think you get my point — I put my hand in that handprint, and my hands were much larger. All I am saying is that Guru P, physically, could not have been taller than 5' 4". He was a tiny guy by modern standards, though not by the standards of his day.

Author: Malcolm
Date: Tuesday, January 5th, 2016 at 12:00 AM
Title: Re: Sutra Sources
Content:
Ray Rudha said:
Don't mind quoting sources.

Not gonna chop it up though.

Malcolm wrote:
Uh huh, so out of your laziness, you are going to make more work for moderators?

Author: Malcolm
Date: Monday, January 4th, 2016 at 11:02 PM
Title: Re: Kuntu Zangpo
Content:
Vasana said:
The confusion is probably because there are two different Samantabhadras spoken of.

One as the Adi-Buddha within Dzogchen, and one as a Bodhisattva.

If the adi-buddha is spoken of as attaining enlightenment, it's probably taken out of context or as an expedient means of communicating some facet of realizing Samantabhadra for one's self.

The kunjed gyalpo tantra is a great resource for understanding Samantabhadra.

Malcolm wrote:

There are actually five "Samantabhadras" spoken of in Dzogchen tantras: Nature Samantabhadra, Ornament Samantabhadra, Teacher Samantabhadra, Vidyā Samantabhadra, and Realization Samantabhadra.

Author: Malcolm

Date: Monday, January 4th, 2016 at 10:48 PM

Title: Re: Tulshuk Lingpa questions

Content:

Norwegian said:

Nosta,

Tulshuk Lingpa had the stamp of approval by both HH Dudjom Rinpoche, and Chatral Rinpoche. What else do you need when you have this?

As for the image of the footprint, it looks like how footprints in rock tend to look like, comparing it with other known instances of this phenomena. Here's the handprint of Guru Padmasambhava, above the entrance of a cave he did practice in:

http://www.dharma-media.org/media/general/dwnld/photos/drigung/monkey_year_teachings_2004/20040221/DSCF0658.JPG

Malcolm wrote:

I can tell you that Guru P had very small hands...

Author: Malcolm

Date: Monday, January 4th, 2016 at 10:43 PM

Title: Re: dharmapala vs yidam?

Content:

fckw said:

Can anyone knowledgeable explain me what the difference is between a dharmapala and a (don't know how to call it correctly: "full blown") yidam like, let's say, dorje drollo or hevajra? What's the qualitative difference, in other words why is it generally hold that one should not start a practice with the former if not already very advanced with the latter? I know that some dharmapalas are said to be not completely enlightened. With these, I understand that this could be potentially misleading at very subtle levels of mind. And there seem to be very worldly protectors or even demons. Yet other protectors are said to be completely enlightened. So, what would be the qualitative difference then to a yidam?

Malcolm wrote:

A dharmapāla is generally a bodhisattva in a wrathful, and usually non-human form, who has taken an oath to protect the Dharma.

A yidam on the other hand is a method of practicing the path based on a sambhogakāya manifestation of a buddha.

Some dharmapālas, such as Mahākāla also double as yidams, that is, they can be practiced as both depending on context and need.

Wisdom dharmapālas are considered dharmapālas who are on the pure bodhisattva stages. Worldly dharmapālās are those who are not on the bodhisattva stages at all. The latter are generally powerful beings of the preta class who have been bound to the Dharma as losers in a conflict with a mahāsiddha such as Padmasambhāva. They frequently need to be reminded of their vows.

Author: Malcolm

Date: Monday, January 4th, 2016 at 7:19 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

He doesn't, actually. He stresses "real knowledge of one's primordial state [aka the basis]."

smcj said:

Right. And when that isn't workable, his backup suggestion is to do....what?

Malcolm wrote:

Discover that knowledge for yourself.

Author: Malcolm

Date: Monday, January 4th, 2016 at 3:19 AM

Title: Re: Coincidence vs Tendrel

Content:

Karma Jinpa said:

Is there any way to determine if there is an auspicious (karmic) connection from past lives, other than "feeling" said connection? Deluded minds can invent all sorts of things, and it's not lost on me that apophenia occurs when we seek patterns/meaning. Recent revelations have come to light that have me thinking about this topic. Any scriptural basis or teachings from great masters that could help sort this out?

Malcolm wrote:

Mo, and perhaps calculation.

Author: Malcolm

Date: Monday, January 4th, 2016 at 3:01 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

Mahamudra and the Great Perfection are realized through direct perception, rather than devotion or the fabrications of the intellect.

-- Namdrol, Heart Treasure of Samantabhadra

I guess that is why ChNN stresses the development of devotion in the Guru Yoga, right?

Malcolm wrote:

He doesn't, actually. He stresses "real knowledge of one's primordial state [aka the basis]."

Author: Malcolm

Date: Monday, January 4th, 2016 at 2:27 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

Just to be clear, my thesis is as Matt J said: On the other hand, the gzhan stongpas have a good explanation for how Buddhahood is both uncreated and "positive." If I'm understanding correctly, the gzhan stongpas would say that once the obscurations are removed, then the virtues of Buddhahood naturally manifest. So from that POV, compassion is natural while greed, hatred, and delusion are distortions based on ignorance. Once the distorting influences are removed, then compassion and so forth would come forth naturally and effortlessly.

Thus an intellectual understanding of Shentong can give the intellect an opportunity to let go of intellectuality.

Dilgo Khyentse, "The Heart Treasure of the Enlightened Ones" p. 76: The most profound of all teachings, the Mahamudra and the Great Perfection, are realized through devotion rather than through the fabrications of the intellect.

Malcolm wrote:

Mahamudra and the Great Perfection are realized through direct perception, rather than devotion or the fabrications of the intellect.

-- Namdrol, Heart Treasure of Samantabhadra

Author: Malcolm

Date: Monday, January 4th, 2016 at 1:51 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

So I believe making an issue out of Shentong is important, not because it is important to have precision or orthodoxy about emptiness in the Vajrayana, but because it is

necessary to get past intellectuality and proceed with faith...

Malcolm wrote:

No, it is necessary to get past intellectualism and proceed with direct perception, that is the main point. There are two ways to approach that, the upāyamarga and mokṣamarga, i.e., the paths of method and liberation respectively. The former depends on empowerment, and the two stages; the latter depends in direct introduction — but the main point is illustrated in the following way. In sūtra — and this applies to gzhan stong as much as anything else — the understanding of dharmatā is like a painting of a moon. The understanding of dharmatā in the path of method is like seeing a moon in the water. The understanding of dharmatā in the path of liberation is like looking at the moon directly from the start.

Since gzhan stong is principally a sūtrayāna tenet, it requires a lot more faith. The teaching of sugatagarbha, for example, exists to remove five faults, it does not however mean that faith in sugatagarbha constitutes entering the path.

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 11:45 PM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Malcolm wrote:

The first Tibetan to use the term was Kawa Paltseg, ninth century, and he used it refer to the Madhyamaka that was based on freedom from all extremes. More or less everyone had this usage until Dolbupa gummed up the works in the 14th century with his brand new "Uma chenpo."

Because of the popularity of Trungpa, when he introduced the gzhan stong/rang stong distinction in his seminaries, the term "Great Madhyamaka" became associated in western minds with gzhan stong. This was further reinforced by Hookham's book and by the Big Red Book, accompanied by a fairly aggressive campaign to promulgate gzhan stong as an alternative to Gelug Madhyamaka.

smcj said:

So therefore if one is discussing the writings of Kawa Paltseg, one will understand the term "Great Madhyamaka" to mean freedom from extremes. If one is discussing Dolpopa, one will understand "Great Madhyamaka" to mean Shentong, specifically his flavor of Shentong to be exact. If one is discussing Dudjom R.'s writing one will understand "Great Madhyamaka" to mean as per "The Big Red Book", etc.

As long as the context is explained the usage will be clearly understood, right?

Malcolm wrote:

The term is kind of meaningless at this point, since so many people claim it in their writings from so many different schools.

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 11:28 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

And as I have pointed out so many times, every single school of Madhyamaka in Tibet considers their view "Great Madhyamaka."

This, in order to use the term properly, clearly, and without confusion, one must attribute the context of which school and author's usage you are talking about. As such it is 100% valid to use the term when it is explained to be as used by a major author such as Dudjom R. In his "Big Red Book",

Right?

Malcolm wrote:

The first Tibetan to use the term was Kawa Paltseg, ninth century, and he used it refer to the Madhyamaka that was based on freedom from all extremes. More or less everyone had this usage until Dolbupa gummed up the works in the 14th century with his brand new "Uma chenpo."

Because of the popularity of Trungpa, when he introduced the gzhan stong/rang stong distinction in his seminars, the term "Great Madhyamaka" became associated in western minds with gzhan stong. This was further reinforced by Hookham's book and by the Big Red Book, accompanied by a fairly aggressive campaign to promulgate gzhan stong as an alternative to Gelug Madhyamaka.

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 10:34 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

treehuggingoctopus said:

I am not arguing that the view of Dzogchen is gzhan-stong, or that there is little difference between them. Rather it seems to me that Dzogchenpas have really little regard for anything like philosophical consistency; they appear to use whatever is available at hand to deliver the One Thing Needful, with worrying about consistency or analytical rigour.

I don't mind in the least, btw.

Malcolm wrote:

You are assuming that Longchenpa's views and Mipham's views are monolithic, cut from the same mold. They aren't. You can't just paste them up side by side without

taking into account the vast differences in environment that produced them.

Longchenpa is writing in a fairly polemic free environment, a full 100 years before the major controversies raised by Tsongkhapa and his opponents. He was mainly writing in an environment where Nyingma teachings in general were being somewhat neglected and provided a basis in scholarship for many of the teachings of Dzogchen. That being said, Longchenpa's writings also seem to have been neglected for quite a long while, perhaps because during this period Nyingma was institutionally weak.

Mipham is writing at the end of 400 years of trenchant polemics between Gelugpas and everyone else. The vast majority of his critiques in the Original Mind Trilogy are being leveled at Gelugpas who presume to interpret Dzogchen through the lens of their own educational background. For example, the main recipient of criticism of Mipham is a guy named Jawa Dö ngag, who was a student of Zhabkar and Paltrul, who also had a Gelug background.

The whole of the Original Mind series is a recording of Mipham's oral teachings in response to that fellow's interpretation of Dzogchen. Indeed, we can see a great deal of similarity between the ideas about Dzogchen that are being rejected by Mipham and some ideas about Dzogchen advanced today by HH Dalai Lama.

M

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 10:21 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

Along the same lines Dudjom R. has said that when speaking about emptiness from an intellectual understanding Madhyamaka is best, but when speaking about it from an experiential perspective Great Madhyamaka (Shentong) is best.

krodha said:

Gzhan stong is not "Great Madhyamaka", really wish you would listen to what people say and stop referring to it as such.

anjali said:

In the for what it's worth department, calling Great Madhayamaka zhentong (rightly or wrongly) has historical precedent. For example,

Taranatha in The Essence of Zhentong, p. 9 said:

In Tibet, the Great Madhyamaka is the Madhyamaka of discerning cognition and is known as "zhentong."

Malcolm wrote:

And as I have pointed out so many times, every single school of Madhyamaka in Tibet considers their view "Great Madhyamaka."

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 1:37 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

treehuggingoctopus said:

Duckworth then provides lots and lots of Longchenpa to substantiate the claim that in Dzogchen potentiality manifests Buddha qualities. One of such snippets is as follows:

Malcolm wrote:

Yes, the qualities exist as potentials in the basis, but not as fully manifest. The manifestation of the potentiality of the qualities of the basis occurs because of realization. We see Mipham defining the presence of qualities based on a subjective criteria:

While maintaining the position, “This purification of any obscurations is the feature of the time of path. This total purification of obscurations is the feature of the time of the result,” is in accord with the mode of appearance of sentient beings, from the perspective of the mode of existence of dharmatā, it is not possible to move even slightly away from abiding in state of uniformity which lacks any divisions of dualistic phenomena such as division by three times, division into pure and impure, sentient beings and buddhas, and so on. Therefore, the unfixed mode of appearance (of not realizing the basis just as it) is not defined as if the basis was the time of the sentient beings, and the path was the phase of a bodhisattva. The extremely pure result is the dhātu of the basis that has always been free of obscuration in the sight of the Buddha, because that seer who sees the qualities as having always been perfect is the pristine consciousness that sees ultimate reality in which existence and appearance totally correspond.

From the perspective of seeing that ultimate sight of the ultimate, since this assertion by the treatises of the Great Perfection that all phenomena have always been buddhahood in the essence of the buddhahood of the result is proven with reasoning of ultimate investigation. it cannot be refuted by anyone as not being so. Therefore, since it is similar with the teaching in the Mahāyāna sūtras that the sugatagarbha has always been endowed with the qualities such as the ten powers and so on, it is also definitive in meaning.

He also points out:

Therefore, similarly, since there is no proliferation of any kind in the dharmatā of the mind, the naturally luminous self-originated pristine consciousness, the conventions of dualistic dharmas such as whether that is newly realized or not do not exist. Realization and nonrealization are dualities in the mind. Therefore, that dharmatā of the mind, the object to be realized with the path, is the suchness that has always been present. The realizer of that is the mind (blo), which is the wisdom of hearing, reflection and meditation. That is the mind (yid) at the occasions of the unceasing concepts of hearing and so on. When that mind (yid) is introduced to that dharmatā, the mind itself is also realized in the state of that dharmatā, and there is no difference between the subject and the object. Therefore, though the convention of realization and nonrealization do

not exist in the dharmatā of the basis, this convention of realization and nonrealization is to be understood to be from the perspective of the mind of the sentient being that arises from the state of dharmatā.

Author: Malcolm

Date: Sunday, January 3rd, 2016 at 12:16 AM

Title: Re: Casket Seal Dharani Sutra

Content:

conebeckham said:

Sutra Dharanis do not require empowerment, but secret mantra vehicle methods require transmission from a qualified guru to a qualified student. Ray, you're free to believe and practice whatever you want, but to deny this point is contrary to the tradition, and counterproductive for yourself and others.

Malcolm wrote:

You are wasting your breath.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 11:25 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Not in Dzogchen, Lamdre, etc.

Anders said:

Why not? Wouldn't the alternative be then that you and I should be able to make use of omniscience in this moment?

Malcolm wrote:

The point of view of both Dzogchen and Lamdre is that qualities are present in the basis in the form of a potential, but are not present as fully expressed. The latter is the gzhan stong perspective, which you can read about in Mountain Doctrine and other places.

The difference is pretty well established in this way: in Dzogchen, the qualities are expressed by realizing the nature of the basis. Those qualities do not exist prior to realization.

In gzhan stong, the qualities already exist, and are revealed merely through the removal of afflictions.

In Dzogchen, afflictions become the five wisdoms through the process of realization; in gzhan stong the afflictions are absolutely different than the five wisdoms, the removal of the former reveals the latter.

Moreover, the gzhan stong pas, the basis and result are undifferentiable. Mountain Doctrine, ppg. 89 states, "These say that this which is the body of attributes, matrix-of-one-done-to-bliss, element of attributes, omnipresent in all three states, is the very perfection of wisdom, the undifferentiable entity of the basis and fruit, the buddha lineage, and say that it exists at all times and the basis of all phenomena..."

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 3:33 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

Or am I just making that up.

Malcolm wrote:

You are just making it up.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 3:32 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

The first turning deals mostly with establishing the practice and presence of Bodhisattvas, and miraculous compassion.

Malcolm wrote:

No, the first turning concerns the four noble truths, etc., as the Samdhinirmocana Sūtra very clearly states:

At first, since the Bhagavan demonstrated the aspects of the four noble truths to those correctly participating in the vehicle in the deer park called R̥ṣivadanam, the amazing Dharma wheel he turned first was amazing, a corresponding Dharma had not been turned in the past by any deva nor any human. However, that Dharma wheel that the Bhagavan turned was surpassable, contextual, of provisional meaning, and a basis for contention.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 3:07 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Malcolm wrote:

The statement below refers to when a ārya bodhisattva is in equipoise. But only Buddhas are in equipoise 24/7/365.

Ray Rudha said:

The Lankavatara sutra clearly explains that the Bodhisattva is an illusion, only realizing his own illusory nature on the higher Bhumis, and thus realizing the Buddha nature itself.

...

You have no wisdom. None at all.

Malcolm wrote:

Coming from you, this is compliment.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 2:17 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

The point is this:

"The fully established true nature (parinirvana), nondual gnosis, the buddha-body of reality, and so forth, are real and existent."

Which means that the ten powers and so on are fully developed within sentient beings at present.

treehuggingoctopus said:

You can say that nondual gnosis and its Buddha qualities are fully developed but not fully manifest (in the sense of not fully cognised by those on the path) yet.

Malcolm wrote:

Not in Dzogchen, Lamdre, etc.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 2:04 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

Yet you specifically mentioned the Lankavatara, which is higher than all these sutras that the quote is from,

Malcolm wrote:

Says, who? You? You are an authority on Mahāyāna sūtras, capable of telling us which is

higher and which is lower? Ridiculous.

Ray Rudha said:

and I showed you all the applicable quotes from the Lankavatara, and they are a much higher level and more powerful discussion of the wisdom play of imageless bliss of Mind.

Malcolm wrote:

This does not address the fact that the Buddha taught in sūtra that buddhahood takes three incalculable eons.

Ray Rudha said:

And I could easily bring Prajnaparamita into the discussion, which doesn't even deal with kalpas, at it is the pure wisdom path.

Malcolm wrote:

Yes, actually it does. For example, the Śatasāhasrika-prajñāpāramitā states: Those bodhisattva mahāsattva attained actual buddhahood in unsurpassed true perfect awakening after immeasurable countless eons.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 1:50 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Malcolm wrote:

You need empowerment to enter Vajrayāna. If someone wishes to attain buddhahood in this lifetime, then they need Vajrayāna teachings, end of story.

Unknown said:

And there is the VAJRAVIDARANA SUTRA, which is called a SUTRA, and which states that the Vajravidarana dharani is the root of all tantra.

Malcolm wrote:

The text specifies it is a guhyamantra, this means it requires empowerment because it belongs to the Vajra family and should be kept secret.

Once again, this text, Ārya-mahābala-nāma-mahāyāna-sūtra, though titled a "sūtra," clearly indicates it belongs to secret mantra, details the methods of granting the empowerment into the mandala, saying for example, "If one receives the empowerment into this, one will be free from all inauspiciousness, there will be glorious blessings...." and so on.

Thus, even your contention that if some dhāraṇi or mantra comes from sūtra, no empowerment is required is proven false:

Because one receives empowerment into this sūtra,

hundreds and thousands of buddhas go there.

Unknown said:

And that's just the short mantra. The Dharanis are infinitely more powerful. But almost nobody around here even realizes that you can practice dharanis internally and gain samadhi with them, they are just like mantra, only longer, more powerful and more difficult.

Malcolm wrote:

The point of Vajrayāna is that its methods are easy and rapid, and for the more intelligent compared to methods in sūtra; but if you wish to adhere to the difficult and slow, that is your choice.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 1:18 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

Where exactly are the three eons mentioned?

Malcolm wrote:

The Ārya-surataparipṛcchā-nāma-mahāyāna-sūtra states:

In order for sentient beings to completely ripen into awakening, they must practice for three incalculable eons.

Ray Rudha said:

The play of the Bhumis is a play of an illusory body, the Bodhisattva, being embraced by the Buddhas in all directions, by Buddha nature, and realizing the imageless nature of Mind. The play itself is imageless and timeless, allegory, where the accumulation of time is an internal process which cannot be said to be an actual thing called time.

Malcolm wrote:

The Ārya-saddharmasmṛtyupasthāna states:

Very briefly, having known the suffering of samsara, once one attains omniscience by through arduous practice on the six perfections for three incalculable eons, there is parinirvana.

Ray Rudha said:

Anyone with true wisdom practice understands this. Also, a Bodhisattva gaining samadhi with a dharani instantly cuts through endless eons, internally and externally.

Malcolm wrote:

The Buddha states in the Ārya-gośṛṅgavyākaraṇa-nāma-mahāyāna-sūtra:

I demonstrated arduous practice for three incalculable eons.

The Buddhābhagavānaṣṭaśata-nāma-dhāraṇī states

Alas, the great qualities of buddhahood

are accumulated for three incalculable eons.
Nāgārjuna write in the Aṣṭamahāsthānacaityastotra:
Having first generated the mind for supreme awakening,
then gathered accumulations for three incalculable eons,
buddhahood was attained on the bodhimaṇḍa, and Māra was tamed,
homage to the Mahābodhi Caitya.

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 12:06 AM

Title: Re: Trungram Gyaltrul incarnation/lineage?

Content:

Karma Jinpa said:

Does anyone know about Trungram Gyaltrul Rinpoche and his lineage?

Malcolm wrote:

He is on the Shamar side of the things...

Author: Malcolm

Date: Saturday, January 2nd, 2016 at 12:02 AM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

Actually in the Lankavatara he teaches non-discrimination attainment of Mind, and how to reach his own stage.

Now, you may believe that takes three incalculable eons, or you may practice mantra and wisdom.

Either way, the Buddha taught the dharani and mantra gate in sutra, and spoke of its incalculable benefits.

Which do not require empowerment.

The empowerment of the 10th Bhumi Bodhisattva is automatic.

In fact, the Treasure Chest Seal sutra, discussed here recently, speaks of receiving the empowerment of all Buddhas through that very dharani.

You are trying to reduce an incredibly complex sutra to a self-serving point that tries to elude the simple matter discussed here.

Sutra mantras do not require empowerment, and somehow people are making it sound different.

It's not.

Malcolm wrote:

The empowerment of tenth stage bodhisattvas occurs at the end of three incalculable eons, dhāraṇīs and all.

There is no method taught in any sūtra of going from the stage of a beginner to a fully awakened buddha in a single lifetime. That kind of teaching belongs to Vajrayāna alone. In order to practice Vajrayāna, one must receive empowerment. In order to receive empowerment, one must have a guru. There is no other way.

There is nothing at all wrong with reciting dhāraṇīs, but reciting them will not lead a beginner to fully awakening in this life.

Ray Rudha said:

The methods are many.

Malcolm wrote:

None of those methods in sūtra lead to Buddhahood in a single lifetime. There are very many reasons for this, but receiving empowerment is at the root of them all.

Author: Malcolm

Date: Friday, January 1st, 2016 at 11:42 PM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Matt J said:

I would bet that Dzogchen Ponlop Rinpoche is a gzhan stongpa given that his root teacher is Khenpo Tsultrum Gyamtso Rinpoche and he is a lineage holder in both Dzogchen and Mahamudra, so I'm not convinced that Dzogchen is necessarily inconsistent with gzhan stong in all its formulations.

Malcolm wrote:

In Mantra, it is possible for people have a conceptual sūtrayāna view which is not consistent with how they practice.

Author: Malcolm

Date: Friday, January 1st, 2016 at 11:40 PM

Title: Re: Can I choose an enlightened deity as a protector?

Content:

Ray Rudha said:

You do not need anything to practice the mantras of the Great Bodhisattvas, as well as countless Buddha mantras which are available. It is always strange to hear people talking about needing empowerment for mantras found in sutras. If the mantra is in the sutra, that is your empowerment. The sutra itself is the matrix of all Buddhas. What

other empowerment?

Just get samadhi with the mantra, that is the ultimate empowerment.

Need extra empowerment? Read a long dharani every day. Far more powerful than a human.

<https://medium.com/@johnnutah/vajrapani-98d2fbb7d37c#.qvxyir414>

<https://medium.com/@johnnutah/ksitigarbha-majestic-earth-king-of-vajra-freedom-57024e217e97>

Also, Avalokiteshvara, Cundi, the various mantras from the Golden Light sutra, and so on and so forth.

Johnny Dangerous said:

It's really irresponsible to hand out advice like this, you are (ironically) putting yourself in the place of a teacher.

In Vajrayana, many things require empowerment, and your own little theories on the matter are of little import, you're not in any position to be disputing what some people are taught by their teachers, while of course you're welcome to your own practice.

Some traditions of course have practices that require no empowerment, however, I wonder how many would say "sure just get it off the internet and start with no instruction". I'm sure there are a few (maybe pureland works like that?), but i'd imagine that it'd still be recommended to make some kind of connection, and get a walkthrough.

Ray Rudha said:

[Removed post]

Malcolm wrote:

Sūtras do not require empowerment, but becoming a Buddha does. One can either wait for three incalculable eons to attain the tenth bhumi and receive empowerment, as Buddha has taught in the Lankāvatara and other sūtras, or one can find a qualified guru and receive proper empowerment and attain buddhahood in this life as the Buddha has taught in many tantras.

Author: Malcolm

Date: Friday, January 1st, 2016 at 11:31 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

treehuggingoctopus said:

Have you read Stearns' book on Dolpopa, Malcolm? If Stearns is correct (i.e., if his translations of Dolpopa are accurate), then Dolpopa's version of gzhan-stong is indeed

quite incompatible with Dzogchen -- but for entirely different reasons that the supposed inherent existence of intrinsic Buddha qualities:

Stearns' Dolpopa, in Buddha from Dolpo, 103 said:

Buddhahood is stated to be the buddha-body of gnosis, and the incidental impurities are stated to be the groups of consciousness. In that way gnosis and consciousness are stated to be extremely different, like light and dark, or nectar and poison. Nevertheless, the differentiation of those two is very rare. These days the majority maintains that this very mind-as-such is the buddha-body of reality, self-arisen gnosis, and the Great Seal, and many maintain that concepts are the buddha-body of reality, the afflicting emotions are gnosis, samsara and nirvana are indivisible, these appearances and sounds are the three buddha-bodies or the four buddha-bodies, and so forth.

treehuggingoctopus said:

Stearns' commentary is as follows:

Stearns, Buddha from Dolpo, 104 said:

For Dolpopa appearances cannot be the manifestation or self-presencing of gnosis (ye shes rang snang), or the buddha-body of reality, because ordinary appearances are completely fictitious, imaginary (parikalpita) and dependent (paratantra) phenomena, which are both actually nonexistent. The fully established true nature (parinispanna), nondual gnosis, the buddha-body of reality, and so forth, are real and existent.

treehuggingoctopus said:

That would indeed make gzhan-stong starkly different from Dzogchen. But the rest of the passage expresses the same understanding that Hookham champions:

Malcolm wrote:

The point is this:

"The fully established true nature (parinispanna), nondual gnosis, the buddha-body of reality, and so forth, are real and existent."

Which means that the ten powers and so on are fully developed within sentient beings at present.

Author: Malcolm

Date: Friday, January 1st, 2016 at 6:18 AM

Title: Re: Western Tulku and adequate training.

Content:

kirtu said:

Even now we only have few structured Dharma educational activities (not even actual institutions with a couple of exceptions) available. So shedras in some form do have to be build out.

Kirt

Malcolm wrote:

Studying at a Shedra might be a viable career choice for a Tibetan, but not for a westerner, unless it is accompanied by western academic credentials. Even then, the idea that a westerner is going to be able to make one's living as a professional Dharma educator is slim at best.

It is a vocation, and one that generally does not reward well.

kirtu said:

The structure of the traditional shedra has to be modified. There might possibly be some degree of accreditation in a western sense. But the primary thing is that the course of study should be available up to the geshe and equivalent level, esp. for monks and nuns but also for laypeople.

Kirt

Malcolm wrote:

Sure, just keep your day job.

Author: Malcolm

Date: Friday, January 1st, 2016 at 6:00 AM

Title: Re: Western Tulku and adequate training.

Content:

kirtu said:

Even now we only have few structured Dharma educational activities (not even actual institutions with a couple of exceptions) available. So shedras in some form do have to be build out.

Kirt

Malcolm wrote:

Studying at a Shedra might be a viable career choice for a Tibetan, but not for a westerner, unless it is accompanied by western academic credentials. Even then, the idea that a westerner is going to be able to make one's living as a professional Dharma educator is slim at best.

It is a vocation, and one that generally does not reward well.

Author: Malcolm

Date: Friday, January 1st, 2016 at 5:57 AM

Title: Re: This is why you need a teacher!

Content:

Ray Rudha said:
The ultimate teacher is mantra.

Malcolm wrote:
No teacher, no mantra. Dhāraṇis are not mantras.

Author: Malcolm
Date: Friday, January 1st, 2016 at 5:38 AM
Title: Re: This is why you need a teacher!
Content:
Ray Rudha said:
Mantra does NOT depend on a teacher. That is an absolute wrong view. Mantra is the essence of Vajra, and the continuity of Buddha, Dharma, Sangha is always just Buddha nature, so to say mantra depends on a human element lacks wisdom.

Malcolm wrote:
Of course it does, the necessity of reliance on a teacher is taught in great detail in the tantras of Mantrayāna. It is sheer ignorance to pretend it is otherwise.

Author: Malcolm
Date: Friday, January 1st, 2016 at 5:02 AM
Title: Re: Yogacara + Tathagatagarba = Shentong
Content:

treehuggingoctopus said:
Not according to Shenpen Hookham...

Malcolm wrote:
According to Dolbupa. And it is for this reason that ChNN has explained many times that gzhan stong view is not actually compatible with Dzogchen.

Author: Malcolm
Date: Friday, January 1st, 2016 at 1:42 AM
Title: Re: Yogacara + Tathagatagarba = Shentong
Content:

Malcolm wrote:
incidentally, it may seem like I care deeply about this topic, but I don't. All of this stuff is sūtrayāna. If one is a Vajrayāna practitioner, it does not really matter much what view one holds conceptually, since that is not and never will be the real view. The real view is the view introduced by the guru, either in a formal empowerment or as a intimate instruction, and personally known for oneself.

MiphamFan said:

Malcolm, so how much of all this study is necessary for a practitioner who is not really interested in becoming a teacher?

Malcolm wrote:

Not much.

Author: Malcolm

Date: Friday, January 1st, 2016 at 1:38 AM

Title: Re: Bön as the 5th Tibetan Tradition.

Content:

kalden yungdrung said:

Tashi delek DW members and Admin / Mods,

What do you think, is Bön the fifth Tibetan Tradition?

I guess the Administrator of DW, did made a mistake when he did set up the Bön sub forum.

One can see here aboard, that Bön is the fifth Tibetan Tradition, that is a big mistake historical seen.

Bön was and is the first Tibetan tradition before the Indian Buddhism was imported in Tibet.

Maybe it would be great to change the text into: Bön the first Tibetan Tradition or only the name Bön without explanation.

KY

Malcolm wrote:

However, Bon, as an institutional entity, is rather late, with Menri being founded in the 15th century in response to the fact that most Bonpo lineages were in serious danger of being interrupted.

Author: Malcolm

Date: Friday, January 1st, 2016 at 1:31 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

On the other hand, the gzhan stongpas have a good explanation for how Buddhahood is both uncreated and "positive." If I'm understanding correctly, the gzhan stongpas would say that once the obscurations are removed, then the virtues of Buddhahood naturally manifest. So from that POV, compassion is natural while greed, hatred, and delusion are

distortions based on ignorance. Once the distorting influences are removed, then compassion and so forth would come forth naturally and effortlessly.

How is this handled from in Dzogchen?

Malcolm wrote:

gzhan stong pas claim that the qualities of the result are fully manifested in sentient beings, from the beginning.

This is how Mipham characterizes it:

From the perspective of the mode of appearance, the basis itself never ripens as the result, and since that non-ripening is not the actual dharmakāya, since this present basis is not the buddhahood that manifest the ten powers from the mere cause of the dharmakāya, it may be considered that “dharmakāya of the basis” is not “the actual one.” Nevertheless, from the perspective of the just the time of the original basis, since the conventions of liberation and nonliberation do not exist, while there are no sentient beings, there are also no buddhas because liberation and delusion are totally impossible [in the basis].

When the appearance of the basis arises from that, there are two paths, liberation and delusion, that are produced from this appearance of the basis. Liberation arises from realizing the basis just as it is. Delusion arises from not realizing the basis. When the appearance of the basis arise, when one arrives at the liberation of the initial state of original purity, since realization is manifest buddhahood, the ten powers are actualized. Therefore, though the qualities of nirvana such as the ten powers and so on that do not exist in the basis exist as a primordial endowment, other than those who have reached the ultimate realization, buddhas, when even the bodhisattvas of the tenth bhumi cannot see the manifestation of all qualities, what need is there to mention ordinary sentient beings [being able to see them]? That being so, the difference between all the qualities of the basis being manifestly apparent or nonapparent is not from perspective of just the basis. [4/a] It is necessary to make a distinction in dependence on the appearances of a buddha, one who realizes the basis just as it is, and a sentient being, the one who does not realize that.

Hence we can see there is truly a great chasm between the view of gzhan stong and the view of Dzogchen.

M

Author: Malcolm

Date: Friday, January 1st, 2016 at 1:23 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

In the same way the result is present in the path in all the yanas...

Malcolm wrote:

If the result is already present, there is no need for the path; this is precisely the place where gzhan stong gets into trouble and Dzogchen does not.

smcj said:

A while back you yourself had as your signature something to the effect that "all practices can be done from the Dzogchen perspective". I have simply restated the same in different language.

Malcolm wrote:

Yes, all practices can be done from a Dzogchen point of view, but this does not mean that the result is present at the time of the basis.

Author: Malcolm

Date: Friday, January 1st, 2016 at 12:29 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

In the same way the result is present in the path in all the yanas...

Malcolm wrote:

If the result is already present, there is no need for the path; this is precisely the place where gzhan stong gets into trouble and Dzogchen does not.

Author: Malcolm

Date: Thursday, December 31st, 2015 at 10:33 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

The basis, path and result are not simultaneous in Dzogchen? I thought you said it was not gradual at all.

Malcolm wrote:

Yes, the basis, path and result are not simultaneous for Dzogchen. If they were, there would be no need for a path. Dzogchen is not gradual in the sense that it is a path where one gathers the two accumulations.

smcj said:

The basis is the basis because of non realization.

Exactly. But regardless of non-realization we are discussing things from the realized perspective (the "one yana perspective").

An enlightened being sees things the way things actually are as well as understanding

how their appearances are mistaken by the unaware. That same level of enlightenment that teaches Dzogchen and Mahamudra also teaches all the yanas. There is no difference from the enlightened being's perspective, except for the degree of unawareness of the sentient being(s) in question.

Malcolm wrote:

This is like saying that because there is no difference in the teacher's perspective, there is no difference between kindergarten and a Phd program.

smcj said:

My assertion is that there is no such thing as a causal vehicle.

Malcolm wrote:

Of course there is, just as there is a resultant vehicle [general mantra], and a vehicle beyond causes and results [Dzogchen]

smcj said:

That is simply a presentation for that accommodates the level of unawareness of the practitioner. There is in actuality only one vehicle from the "one yana" perspective.

Malcolm wrote:

Yes, that is what yāna means, conveyance, etc. Thus, when we say there is one vehicle, it means that regardless of whatever path we choose to follow, rapid or slow, the overall goal is the same.

Author: Malcolm

Date: Thursday, December 31st, 2015 at 10:20 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

And the Dzogchen idea that the basis, path and result are all present simultaneously is also understood to be true for all 9 yanas. There is no such thing as a "causal vehicle". That is upaya for the benefit of the appearance bound.

Malcolm wrote:

This not a Dzogchen idea. The basis is the basis because of non realization.

The cause yāna exists because some people think that one needs to accumulate causes to achieve buddhahood. This is a characteristic assertion of the cause vehicle, for example, the lam rim perspective.

Author: Malcolm

Date: Thursday, December 31st, 2015 at 6:24 AM

Title: Re: European Supplier of Vimala?

Content:

philji said:

On the Himalayan remedies website it says to take 1-2 pellets per day.. On the Siddhi energetically bottle it says 2.... Not sure if quality is different. Any advice???

Malcolm wrote:

I also sell Vimala, and will ship to Europe. Standard dosage is 2 pills. Himalayan Remedies sources their herbs from the same supplier I do.

go to <http://www.bhaisajya.guru>

Price to ship to Europe is higher than within the US.

Author: Malcolm

Date: Thursday, December 31st, 2015 at 3:26 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Which is also how Dolpopa describes his "Great Middle Way".

Malcolm wrote:

...intrinsic awareness and everything that arises within it are free from all extremes
There cannot be something free from extremes.

Dolbupa's great middle way avoids extremes precisely in reverse of the way Tsongkhapa has it. For him freedom from extremes is arrived at in the following way. He tries to avoid eternalism by asserting that relative phenomena are never held to exist more than conventionally, being intrinsically empty; and he tries to avoid nihilism by asserting that ultimate phenomena are held to have always existed, being extrinsically empty.

Here, what Longchenpa is referring to is the standard four fold negation of the extremes found every in sūtra on up to to the Dzogchen tantras, like the Realms and Dimensions of Sound Tantra [sgra thal 'gyur]:

The amazing, miraculous pristine consciousness
did not exist before, does not exist later, has not existed from the start;
is at present beyond all conceptual objects,
having the nature of the emptiness that is free from extremes.

Author: Malcolm

Date: Thursday, December 31st, 2015 at 2:51 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Maybe it's quotes like this:

Dzogpa Chenpo's view is freedom from extremes is similar to Prasangika-Madhyamka's

for the most part. [The main difference] is that the important basic view of Madhyamaka is of a spacelike empty aspect, while the principal basic view of [Dzogpa Chenpo] is of primordially pure and naked intrinsic awareness [rig pa] which is ineffable and unceasing. According to Dzogpa Chenpo, intrinsic awareness and everything that arises within it are free from all extremes, like the [nonexistence] of the limits to space. Ch'os dbyings mdzod kyi 'grel ha Lung gi gter mdzod, by Longchen Rabjam, translated by Richard Barron in A Treasure Trove of Scriptural Transmission, page x.

So if I were more Gelug minded (which I'm not), I might say this goes beyond the non-affirming negation of emptiness by positing something, namely rig pa which has the nature of clarity.

Malcolm wrote:

No, it is not an affirming negation, since Longchenpa states:

...intrinsic awareness and everything that arises within it are free from all extremes

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 11:14 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

sherabpa said:

Except that for Kongtrul, Rangjung Dorje was a zhentongpa, as well as others including Longchenpa, and I believe he was not unaware that their views were not entirely identical in all aspects.

Malcolm wrote:

I am aware of this, and I find no solid backing for Kongtrul's views regarding Longchenpa in particular.

As for Rangjung Dorje, he had an interesting approach to the three natures, but I don't really see how his writings show the same approach to the three natures as Dolbupa's and Tshan Khawoche. He also never uses the term 'gzhan stong" himself. The fact that in a 16th century commentary on the zab mo nang don one can read a defense of the Karmapa III as being a gzhan stong pa merely shows that this appellation is subject to doubt since it is not clear in his own writings.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 10:42 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

The point is that there is only one vehicle, not many.

smcj said:

That's why I object to yana snobbery. All authentic teachings come from unsurpassed enlightenment, the ultimate perspective. It's not as if the lower yanas were taught from a lower level of realization. And every generation of realized masters, seeing things from that perspective, reaffirms the appropriateness of the entire path with all the yanas. Hence I consider the 4 Thoughts to be not different than Mahamudra. They come from Mahamudra.

Malcolm wrote:

Each Yāna is a self contained path. The difference is length, not outcome.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 10:37 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

In other words, in sūtra, it very much matters whether one's post-equipoise view is in line with one's actual view in equipoise. In Mantra, it does not matter that much.

Anders said:

What makes the post-equipoise view more relevant in sutrayana?

Malcolm wrote:

Because the analytical view is used in meditation. If that analysis is not correct, one's meditation will not be correct.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 5:00 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

You should read the parable of the burning house in the Lotus Sutra...

I prefer Blofeld's "Bodhisattva of Compassion".

Malcolm wrote:

The point is that there is only one vehicle, not many.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:51 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

You guys are a little Dzogchen/Mahamudra fixated. For me as a lower yana practitioner it's a whole lot simpler if I have an "empty-of-other" view. There's something that's a

"higher power", to borrow from 12 step terminology.

Malcolm wrote:

You should read the parable of the burning house in the Lotus Sutra...

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:48 AM

Title: Re: The Nature of Obscuration in Dzogchen

Content:

florin said:

I dont really understand this quote.

I think it needs some work.

Malcolm wrote:

Damn autocorrect....

All Mipham is saying is that there are two perspectives, how things are and how things appear. From the perspective of how things are, "it is necessary to propose that the universe and beings are primordial buddhahood and meditate in that way."

From the point of view of how things appear, the basis, path and result are divided up by wisdom according to their features: the basis concerns proving the validity of buddhahood. This is why, for example, we have the account of Samantabhadra's buddhahood and the account of the delusion of sentient beings. There is also a practice, and also the culmination of the purification of the delusion which gave rise to sentient beings in the first place. Since only deluded people are concerned with liberation, the path of Dzogchen is very much concerned with correcting the delusion that arises from ignorance [ma rig pa] by remaining in the knowledge [rig pa] of how things actually are, i.e. that the universe and beings are primordial buddhahood.

We are not approaching practice from the point of view of accepting something that is not true, i.e., that the universe and beings are impure, etc. But we must acquiesce that this is indeed how things appear to us, and that as long as things appear in this way to us, we are under the influence of the two obscurations, which while temporary and not innate, conceal from us our actual state.

M

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:36 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Mother's Lap said:

Alright, cheers for your time Malcolm.

Malcolm wrote:

A snippet of Mipham for you:

Apart from that pristine consciousness of emptiness that is distinguished by great bliss, any other analysis of Madhyamaka is unnecessary because that [pristine consciousness of emptiness that is distinguished by great bliss] is the actual nonconceptual pristine consciousness.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:31 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Nevertheless, tenets are analyzed in Dzogchen and Mantra in general since these conceptual views prevent people from appreciating and experiencing the real view.

Mother's Lap said:

Therefore shentong and Gelugpa madhyamaka can be called wrong views, but helpful wrong views (for secret mantra practitioners); aka masters do teach it for the benefit of beings and not out of faulty realisation.

Malcolm wrote:

Well, I am not so sure they are helpful views at all; many argue that gzhan stong presents a distortion of the Yogacara school, and many argue that Gelug Madhyamaka presents a distortion of the Madhyamaka school. I don't think it is necessary at all to get involved with these Tibetan presentations of sūtrayāna tenets, especially because they involve issues that are never seen in the Indian milieu. It is really sufficient to practice Secret Mantra alone, since in any case its presentation of emptiness is superior to that of sūtra.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:08 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Mother's Lap said:

Ultimate analysis is irrelevant if shentong and Gelugpa madhyamaka are a-okay to Dzogchen.

Malcolm wrote:

Whether one's view is eternalistic [like the gzhan stong pas, etc.], or annihilationistic [like the Gelugpas, etc.], as long as one is following the methods of Secret Mantra, it does not matter very much. But this does not mean as a consequence that people can

feel free to disregard the consequences of conventional analysis, since then it would make no sense for Dzogchen tantras to exhaustively analyze various views for their deficiencies.

In other words, in sūtra, it very much matters whether one's post-equipoise view is in line with one's actual view in equipoise. In Mantra, it does not matter that much. Nevertheless, tenets are analyzed in Dzogchen and Mantra in general since these conceptual views prevent people from appreciating and experiencing the real view.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 4:04 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Mother's Lap said:

Then it is absolutely kosher for Dzogchen masters to speak of Samantabhadra, in the analytical relative of course, as satcitananda.

Malcolm wrote:

No, because analytically, neither the sat, the cit nor the ananda can bear analysis.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 3:38 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Mother's Lap said:

Are shentong and Gelugpa madhyamaka cognitive obscurations?

Malcolm wrote:

All analytical views are conceptual, including the view of freedom from extremes.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 3:19 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

incidentally, it may seem like I care deeply about this topic, but I don't. All of this stuff is sūtrayāna. If one is a Vajrayāna practitioner, it does not really matter much what view one holds conceptually, since that is not and never will be the real view. The real view is the view introduced by the guru, either in a formal empowerment or as a intimate instruction, and personally known for oneself.

Mother's Lap said:

And apparently this introduced view has an inherent existent quality. Or not.

How come aryas can't get away with it but vidyadharas can?

Malcolm wrote:

No, the view does not have an inherent quality, apart from the fact that it is based on one's own experience, rather than an intellectual analysis.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 1:53 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

sherabpa said:

You mean Kunga Drolchok's gzhan stong lta khrid, which outlines Tshan Kawoche's views on the Three Natures and precisely this objectionable point about their relation to relative and ultimate. There are perhaps differences between Jonang and Kagyu in relation to the emphasis on the Uttaratāntra in what Kongtrul calls 'zhentong'. I had forgotten until now that whole discussion about the Three Natures in Stearns' 'The Buddha from Dolpo'.

If anyone has a link to Loppon Malcolm's earlier discussion, I would be grateful. Primarily I just want to read it, I am happy to leave the discussion as it is.

Malcolm wrote:

Yes, the summary by Jonang Kunga Drolchok, taken from Tsan Khawoche's book.

Also, it is very important to remember that the Palpung version of gzhan stong was drawn from Jonang, via the Kathok master, Rigzin Tsewang, who then conferred the teaching on Situ Panchen, and it is this direct lineage that Kongtrul is heir.

The whole gzhan stong project, beginning with Tshan Khawoche, was to reconcile the teachings of the three own natures with the two truths of Madhyamaka, with a view towards proving that the former illuminated the latter with respect to the notion that buddha qualities are inherent and not newly developed on the path.

incidentally, it may seem like I care deeply about this topic, but I don't. All of this stuff is sūtrayāna. If one is a Vajrayāna practitioner, it does not really matter much what view one holds conceptually, since that is not and never will be the real view. The real view is the view introduced by the guru, either in a formal empowerment or as an intimate instruction, and personally known for oneself.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 1:36 AM

Title: Re: The Nature of Obscuration in Dzogchen

Content:

Malcolm wrote:

Thus, florin and krodha are both correct. Florin is correct from the point of view of mode of reality [gnas tshul], kyle is correct from the point of view of the mode of appearances [snang tshul] for sentient beings.

krodha said:

Thanks. Although I suppose my gripe is that I'm willing to (and strive to) account for both sides of the equation (mode of reality and appearances) whereas Florin is solely clinging to the mode of reality and declaring that the mode of appearances is irrelevant and "not Dzogchen", which is essentially nihilism.

Malcolm wrote:

The so called "primordial state" aka the original basis is called "the basis" because it has not been realized. When that is realized, it is given the name, "the result." "The path" is just the method of realizing that, which in the case of the Great Perfection, is the intimate instructions of the direct introduction and their application.

Florin's point of view is influenced very much by "sems sde", which is primarily about the basis. Your point of view is more influenced by man ngag sde, which is more concerned with the methods of realizing that basis.

Another useful snippet from Mipham:

According to that principle, though from the perspective of ultimate reality it is necessary to propose that the universe and beings are primordial buddhahood and meditate in that way, from the perspective of the conventions of the mode of appearances, the differentiation by wisdom into three — the basis, the reasoning that buddhahood is valid; the path, the time of practice; and the result, the culmination of purification — are asserted up to the Great Perfection. Also the treatises of the Great Perfection purpose buddhahood once the five paths of trekchö and the four visions of thögal are finished, but in terms of the mode of appearances, they never assert the accomplishment of buddhahood without finishing the path. When these two are differentiated, after the darkness of doubt about the topics that any of the vehicles of the cause and result have difficulty realizing, since there arises the appearance of confidence knowledge that cannot be diverted, this differentiation is very important.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 12:48 AM

Title: Re: Bugs or People? from War in Buddhism

Content:

boda said:

Don't worry Jundo, I'm just pulling your leg. We all know you could never do anything wrong.

jundo cohen said:

Of course I could and sometimes do. And no none of us can and never shall.

I am surprised that Mahayana folks seem to struggle with that.

Gassho, J

Malcolm wrote:

It is the usual dissonance between the way things appears and the way things are. The former is a result of our karma and afflictions, then latter has nothing to with karma and afflictions.

Author: Malcolm

Date: Wednesday, December 30th, 2015 at 12:16 AM

Title: Re: The Nature of Obscuration in Dzogchen

Content:

Malcolm wrote:

It is pretty straightfoward according to Mipham:

In the realization of the Great Perfection that the three times are not time, there are no phenomena of the ten directions and three times that are not perfect. Therefore, this is the dharmakāya at the time of the basis, but because the temporary afflictions have not been purified it has not ripened into the nature of the result.

While maintaining the position, “This purification of any obscurations is the feature of the time of path. This total purification of obscurations is the feature of the time of the result,” is in accord with the mode of appearance of sentient beings, from the perspective of the mode of existence of dharmatā, it is not possible to move even slightly away from abiding in state of uniformity which lacks any divisions of dualistic phenomena such as division by three times, division into pure and impure, sentient beings and buddhas, and so on.

Thus, florin and krodha are both correct. Florin is correct from the point of view of mode of reality [gnas tshul], kyle is correct from the point of view of the mode of appearances [snang tshul] for sentient beings.

Author: Malcolm

Date: Tuesday, December 29th, 2015 at 4:01 AM

Title: Re: Bugs or People? from War in Buddhism

Content:

jundo cohen said:

Fortunately, from that other non-perspective perspective, there is not you or I, termites and families, aliens or earthlings (or earth), not life or death, no space or place to fall.

Malcolm wrote:

Got to love the pretty words...

dzogchungpa said:

Malcolm, don't you get it? A Jundoless Jundo can kill all the termiteless termites he wantlessly wants.

Malcolm wrote:

Yes, while the Jundoed Jundo can't kill any of the termites he wantonly wants. Good thing Jundo is Jundoless, for his families sake. A Jundoed Jundo would only benefit termites.

Author: Malcolm

Date: Tuesday, December 29th, 2015 at 3:40 AM

Title: Re: Bugs or People? from War in Buddhism

Content:

Malcolm wrote:

[

That is not a koan either, that is just prajñāpāramitā rhetoric used to justify one's own self interest.

jundo cohen said:

I agree with you. I want to kill the termites because I do not want the house falling on my and my family's heads.

Malcolm wrote:

I don't want your house falling on you or your families head either.

jundo cohen said:

Completely selfish on my part, so good that the termites are not allowed to vote on it. Were it not that I live in an earthquake zone (and recognizing too my selfish refusal not to move to an all cement structure), I would be very happy to share the rafters with the termites.

Malcolm wrote:

Unlikely.

jundo cohen said:

When the space aliens come someday, they may exterminate us earthlings in much the same way, as the inconvenience of a less intelligent life form.

Malcolm wrote:

Perhaps, like in Childhood's End.

jundo cohen said:

Fortunately, from that other non-perspective perspective, there is not you or I, termites and families, aliens or earthlings (or earth), not life or death, no space or place to fall.

Malcolm wrote:

Got to love the pretty words...

The characteristic of conditioned element and ultimate is the characteristic of freedom from being the same or different; whoever conceives them as being the same or different, they have entered in improper view.
-- Samdhinirmocana Sūtra

Author: Malcolm
Date: Tuesday, December 29th, 2015 at 3:22 AM
Title: Re: Bugs or People? from War in Buddhism
Content:

jundo cohen said:
Well, the Koany aspect is that one might also know that there where no termites to kill from the start, nor separate Jundo to kill them. Nonetheless, we seek to avoid killing.

Malcolm wrote:
That is not a koan either, that is just prajñāpāramitā rhetoric used to justify one's own self interest.

jundo cohen said:
As one drives down the highway leaving roadkill (although we try to avoid that as much as possible), we also know there is no coming or going.

Malcolm wrote:
It is easier to say that when one is doing the driving and the killing...

Author: Malcolm
Date: Tuesday, December 29th, 2015 at 1:32 AM
Title: Re: having a drink
Content:
smcj said:

The way I understand how the Pratimoksha Vows define "no drinking alcohol" is "not even as much as a dewdrop on a single blade of grass." If someone takes the vow and breaks it, they break the vow.

Indrajala said:
My point is that you understand them as 'vows' whereas in Chinese, Sanskrit or Tibetan they might be understood differently. Remember that your definitions in English are not necessarily reflective of the meanings in other languages.

Malcolm wrote:
In Tibetan, they are sdom pa, (samvara) i.e., restraints.

Author: Malcolm

Date: Tuesday, December 29th, 2015 at 1:25 AM

Title: Re: Bugs or People? from War in Buddhism

Content:

jundo cohen said:

I really feel the weight of having to kill those termites ... but somehow, whenever there is an earthquake and the heavy roof timbers start shaking over my family's heads ... I know it was necessary. That is the Koan.

boda said:

The koan is: if you really cared then why didn't you just move?

Malcolm wrote:

It is no koan; Jundo recognized that his self interest outweighed his interest in termite wellbeing.

Author: Malcolm

Date: Tuesday, December 29th, 2015 at 12:48 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Right, but in every single presentation of gzhan stong, the distinguishing explanation is based on a presentation of the three natures basically unique to the gzhan stong school.

sherabpa said:

is demonstrably false, which it is.

Malcolm wrote:

It is not false. For example, Tshan Kawoche's gzhan stong lta khrid in the gdams ngag mdzod is exclusively concerned with a presentation of the three natures.

Since we are repeating ourselves, and since I lost a longer post somehow, I am leaving it here.

Author: Malcolm

Date: Monday, December 28th, 2015 at 5:14 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

it is completely disingenuous for you to claim that his presentation of gzhan stong excludes mention of the three natures.

sherabpa said:

Bluster. What I said was his text 'Rays of the Vajra Moon' excludes mention of the three natures, which is true.

Malcolm wrote:

No, it mentions the imputing nature, as I pointed out to you. Secondly, it does not rate as a major text of the gzhan stong tradition, not by any stretch of the imagination.

sherabpa said:

The fact that he once uses the term kun btags hardly refutes my main point, which is that one of the primary texts of the zhentongpas is the Uttaratantra.

Malcolm wrote:

I never disputed that Uttaratantra was an important text to gzhan stong traditon. What I dispute is your claim that the gshan stong tradition is built upon the Uttaratantra alone.

sherabpa said:

It is a gross simplification to regard zhentong as a kind of monolithic philosophy the essence of which is a divergent interpretation of the three natures.

Malcolm wrote:

It is a far grosser simplification to regard gzhan stong as kind of monolithic philosophy solely concerned with the teachings of the Uttaratantra.

sherabpa said:

Zhentong involves not just the three natures but also the Uttaratantra shastra and all of the five dharmas, and the Tathagatagarbha sutras.

Malcolm wrote:

In general, the major point of deficiency for which gzhan stong is roundly and rightly criticized is its employment of the three natures doctrine which come from three of the five treatises of Maitreya.

sherabpa said:

However, in the lineage histories, preeminence is given to the transmission of Uttaratantrashastra from Maitripa into Tibet via Tsen Khawoche.

Malcolm wrote:

That is perfectly fine, and has nothing to do with the substance of my main point.

sherabpa said:

This explains why Kongtrul is able to say Rangjung Dorje and Longchenpa are zhentongpas, but you have to deny that.

Malcolm wrote:

Longchenpa clearly identifies Prasanga Madhyamaka as the definitive view in several

places, not only one, even so far as saying in the lung gyi gter mdzod that it accorded with the view of the Great Perfection — and he was mostly certainly aware of Dolbupa. But according to gzhan stong, Prasanga is so called "rang stong," a deficient view.

sherabpa said:

His is a broad conception of a transmission lineage with a number of family resemblance features.

Malcolm wrote:

He does not overlook the novel gzhan stong presentation of the three natures; he, like all other gzhan stong authors, in fact spends quite a bit of time explicating them. Shakya Chogden, for example, wrote many hundreds of pages on the subject, as did Taranatha, and so on.

sherabpa said:

It is also why, in order to refute it, zhentong has to be narrowed down to one objectionable point concerning the three natures and most of the actual teachings have to be ignored.

Malcolm wrote:

If you are, like Dolbupa, etc., going to claim a) claim that all five treatises of Maitreya are definitive and b) present a version of the doctrines contained in three of those source texts which is at great odds with the very source texts you claim to follow, it is quite likely that you are going to be taken to task for your exegetical excesses. When this is noticed, you cannot fault the person who is noticing this. That would be similar to blaming a reader for a spelling error in your own composition merely because he or she noticed you made a mistake. The main point is that the three own natures are used by gzhan stong to try and prove the ultimate is empty of the relative (a key doctrine of the gzhan stong view) and so on, deforming both Madhyamaka and Yogacara simultaneously.

M

Author: Malcolm

Date: Monday, December 28th, 2015 at 2:25 AM

Title: Re: War in Buddhism

Content:

boda said:

Ridiculous. We know that just by walking around every day that we kill countless insects. That being the case, our bad karma would continuously increase.

Malcolm wrote:

This is the point of view of the Jains, not the Buddha. They believe that karma is not related to volition. The Buddha however taught that karma is a synonym for volition.

M

Author: Malcolm

Date: Monday, December 28th, 2015 at 1:09 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

What Namdrol is laying out is completely bog standard mahayana - I don't know a single school or lineage that doesn't follow this line of reasoning as a matter of course. It's not even a little equivocal.

Lol, I've lost any idea of what it is we are discussing...

Malcolm wrote:

Luminosity vs. clarity at this point.

Author: Malcolm

Date: Monday, December 28th, 2015 at 12:28 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

dzogchungpa said:

I looked into this a little, and it appears that the practice of the "stroke of Ashe" is indeed new.

Malcolm wrote:

What's new about it? (Yes, I know what Ashe practice is).

dzogchungpa said:

Well, I actually don't know much about it, so I will defer to your greater knowledge. It's basically like a kind of calligraphy practice, I think. Are there similiar practices in previous terms?

Malcolm wrote:

Yes, it is borrowed from Zen, hence, it is not new. It is a kind of integration practice.

Author: Malcolm

Date: Monday, December 28th, 2015 at 12:06 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

treehuggingoctopus said:

I am really looking forward to reading your translation, Malcolm. The text does seem (to the ignoramus that I am, in any case) very important -- and, if Hopkins had decided to leave some core twilight language terms untranslated, it would be rather clear.

Btw, what does he mean by the 'Buddha body'?

Malcolm wrote:

This is how he is translated kāya [sku].

Author: Malcolm

Date: Sunday, December 27th, 2015 at 11:35 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Except that Mipham, for example, devotes much energy to rejecting the idea that the so called fundamental or original mind [gnyug sems] is momentary. Just saying...

treehuggingoctopus said:

I have just stumbled upon it in Fundamental Mind.

Btw, Hopkins' translation is a bit of a nightmare... made worse by the fact that the glossary is incomplete. Without the Internet such terms as 'body of attributes' or 'mode of subsistence' would be a total enigma...

Malcolm wrote:

Yes, his translation is certainly challenging.

I hope at some point to bring out a new translation of this this text, as well as the second of the trilogy, An Investigation into the Meaning of the Luminous Original Mind, the Differentiation of the Basis, Path and Result of the Great Perfection entitled Illuminating Wisdom.

The first text, which Hopkins translated, is very citation heavy; this text is very argument heavy, with not so many citations. The third text is a dated collection of various comments made over the years by Mipham on the subject, gathered into a single text. It is my hope to comb through that third text and present illuminating passages, perhaps as footnotes, which expand the topics in the first two texts. This is my present side project. I think that the gnyug sems skor gsum, aka the Trilogy on Original Mind, is a very important series of texts. In it, Mipham corrects many misconceptions about Dzogchen. One thing he especially attacks at length is the idea that the so-called "original mind" is a subtle mind, rather than what it actually is, the nature of the mind, whether that mind is subtle or coarse.

BTW, however challenging Hopkin's translations may be, he is to be highly commended for being the first to bring this into English, as well as Mountain Dharma by Dolbupa.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 11:01 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Matt J said:

Thus, in the Highest Yoga Tantra system of the New Translation Schools, the fundamental mind which serves as the basis of all the phenomena of cyclic existence and nirvana is posited as the ultimate truth or nature of phenomena (dharmata, chos nyid); it is also sometimes called the “clear light” (abhasvara, 'od gsal) and “uncompounded” (asamskrta, 'dus ma byas). In Nyingma it is called the “mind-vajra”... This is the final root of all minds, forever indestructible, immutable, and of unbreakable continuum like a vajra [or diamond]. Just as the New Translation Schools posit a beginningless and endless fundamental mind, so Nyingma posits a mind-vajra which has no beginning or end and proceeds without interruption through the effect stage of Buddhahood. It is considered “permanent” in the sense of abiding forever and thus is presented as a permanent mind. It is permanent not in the sense of not disintegrating moment by moment but in the sense that its continuum is not interrupted—this being analogous to the statement in Maitreya’s Ornament for Clear Realization that a Buddha’s exalted activities are considered permanent in that they are inexhaustible. It is also non-produced in the sense that it is not adventitiously and newly produced by causes and conditions [since its continuum has always existed].
Dalai Lama, trans. by Jeffrey Hopkins, Kindness, Clarity and Insight, p. 239

Malcolm wrote:

Except that Mipham, for example, devotes much energy to rejecting the idea that the so called fundamental or original mind [gnyug sems] is momentary. Just saying...

Author: Malcolm

Date: Sunday, December 27th, 2015 at 1:14 PM

Title: Re: War in Buddhism

Content:

smcj said:

However HHDL remains a pacifist to this day.

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Malcolm wrote:

He is not a pacifist. He has at times supported military actions against this or that group.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 1:10 PM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

dzogchungpa said:

In all seriousness, isn't the Shambhala stuff considered to be terma? There must be new material in there.

Malcolm wrote:

Why? What new could there possibly be that is not already included in creation stage and completion stage, etc.?

dzogchungpa said:

I looked into this a little, and it appears that the practice of the "stroke of Ashe" is indeed new.

Malcolm wrote:

What's new about it? (Yes, I know what Ashe practice is).

Author: Malcolm

Date: Sunday, December 27th, 2015 at 6:03 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

So it seems that the Yogacara facet of the Yogacara/Tathagatagarbha synthesis is still prominent in current Karma Kagyu presentation of Shentong.

anjali said:

See Traleg Rinpoche's book, https://www.amazon.com/Influence-Yogacara-Mahamudra-Traleg-Kyabgon-ebook/dp/B00WAK0KT4/ref=sr_1_1?ie=UTF8&qid=1451166859&sr=8-1&keywords=influence+of+yogacara+on+mahamudra.

Malcolm wrote:

Hahahahahaha:

A unique and interesting look at how Yogacara philosophy influenced tantra and mahamudra. Developed by Asanga and Vasubandhu as a reaction to over-theorization, Yogacara emphasizes that everything comes back to one's own practice and to one's own experience.

This is very funny. Yogacara is much more theoretically complicated than Madhyamaka. Just try giving the Madhyāntavibhanga a try, or the Mahayānasamgraha.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 5:34 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Not so long ago, my grandmother would kill a chicken for Sunday. I am pretty sure that if everyone in the family would have say to her: we won't eat the chicken, she wouldn't have killed it. Conversely, since no one told her that when it was possible to do it, each of the family member has a moral responsibility in the killing of the chicken.

It is not permissible for a follower of the Dharma to take the meat of an animal that has been expressly killed for them.

jerraj said:

My point exactly. To me there is no difference between my grandmother killing a chicken for her Sunday family gathering and the butcher.

Even though the butcher doesn't kill all the animals having specific clients in mind, when one is buying meat it is like taking meat expressly killed for this person. Why so? Because if the butcher doesn't have the specific piece of meat the client is looking for, the client will ask for it, complain about the absence of meat. Therefore, in the very act of buying meat-even already prepared, there is the actualization of an order placed implicitly and that reveals itself in plain words when the clients complains in case his favourite piece of meat is lacking in the store. In the economic field, it is duly called 'demand', and there is a reason for that it seems to me.

Malcolm wrote:

Yes, I understand your point, I just don't agree with it.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 4:49 AM

Title: Re: the great vegetarian debate

Content:

Unknown said:

Not so long ago, my grandmother would kill a chicken for Sunday. I am pretty sure that if everyone in the family would have say to her: we won't eat the chicken, she wouldn't have killed it. Conversely, since no one told her that when it was possible to do it, each of the family member has a moral responsibility in the killing of the chicken.

Malcolm wrote:

It is not permissible for a follower of the Dharma to take the meat of an animal that has been expressly killed for them.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 4:32 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

sherabpa said:

As for Brunnholz, I'm not sure what the point is, if any, of saying 'zhentong = yogachara + tathagatagarbha'. Why not just say its a lineage of the Five Dharmas of Maitreya?

smcj said:

Because that would just be Tathagatagarbha doctrine.

Shentong - Yoga Cara = Tathagatagarbha.

Malcolm wrote:

No, only one of the five dharmas is on tathāgatagarbha doctrine, the Uttaratantra; three are on cittamatra, one is on Prajñāpāramita.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 3:51 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

sherabpa said:

That is definitely what Malcolm is saying. He notes a number of zhentong texts, including Kongtrul's Treasury of Knowledge, which delineate the three natures as a part of zhentong. It is interesting to note these chittamatra doctrines which Kongtrul says are free of the errors of chittamatra.

Malcolm wrote:

The point is that the way the gzhan stong pas use the three nature theory is not at all consistent with the way they are used by Maitreyanatha, Asanga, and Vasubandhu, etc. Not only does Tsongkhapa, Gorampa, Rongton and many others note this polemically, but even Khenpo Karl notes:

Though most followers of gzhan stong accept Vasubandhu's Yogācāra texts in general as belonging to the gzhan stong view, in light of his always using model (1), the frequent explanation in gzhan stong texts that model (1) is characteristic for sems tsam, while model (2) represents one of the most crucial features that distinguishes gzhan stong from sems tsam, then appears to be problematic not only with regard to Vasubandhu's works. This equally applies to the texts of Maitreya and Asaṅga (held to be the principal forefathers of gzhan stong) and all other Indian Yogācāras, since they all use model (1). In addition, Tibetan gzhan stong pas differ as to which ones among those Yogācāras they consider to be proponents of gzhan stong and which ones they merely regard as sems tsam pas.

<http://wordpress.tsadra.org/?p=1215>

Kongtrul falls into the same trap as all the other gzhan stong pas who preceded him when he tries to differentiate sems tsam and gzhan stong through the difference in the way they use the three natures.

sherabpa said:

Why deny this.

Malcolm wrote:

Because it is eminently deniable.

M

Author: Malcolm

Date: Sunday, December 27th, 2015 at 3:31 AM

Title: Re: Lamas and Monks that Drink and Smoke - Is it Normal?

Content:

Johnny Dangerous said:

Not trying to equate those with smoking, I've just always found it odd that people make these assumptions about teachers that imply they are beyond cutting loose a little bit, not all Buddhist teachers are renunciates, and not all participation in the world indicates that someone is hooked by desire.

Tsongkhapafan said:

It's true that not all Buddhist Teachers are renunciates, but they must at least be aspiring renunciates because renunciation is the essential meaning of all Buddha's teachings.

Malcolm wrote:

Nonsense.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 3:30 AM

Title: Re: 70% of American Buddhists believe in God?

Content:

Gyurme Kundrol said:

This should read "70% of American Buddhists dont know what Buddhists believe"...

Malcolm wrote:

It comes from poll's question, "do you believe in God or a universal spirit?"

I think, phrased this way, many people who self-identify as Buddhist would answer yes to the universal spirit part of the question, especially uneducated ethnic Buddhists.

Author: Malcolm

Date: Sunday, December 27th, 2015 at 1:37 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

The fact that he recounts different transmission lineages, for example, differentiating Ngog's from Zu, does not make his over all presentation gzhan stong, despite his own obvious preferences.

sherabpa said:

You are demonstrably wrong about Kongtrul's treatment of the Uttaratantrashastra not being zhentong. For example, in his text 'The rays of the vajra moon, a guide to the zhentong madhyamaka view', he says:

....

He refers again and again to the Uttaratantra in this text and does not mention the three natures.

Malcolm wrote:

Well, while it is true in this text of instructions on how to meditate gzhan stong view that he takes his primary scheme as the impure, partially pure and impure and the pure, derived from Uttaratantra, it is completely disingenuous for you to claim that his presentation of gzhan stong excludes mention of the three natures. For example, even in this text, he resorts to the use of the term parikalpita, kun btags, on page 599, vol 8 of the Palpung blockprint of the text in question.

More to the point, in his formal presentation of the gzhan stong view in the Treasury of Knowledge, Frameworks of Buddhist Philosophy, ppg. 249-269, he devotes a good two pages to outlining the three natures as a key doctrine in this system, but in fact, the use of the three natures pervades his explanation of the system in the twenty or so pages he devotes to it.

So while it may be the case that in this meditation manual you bring up there is no full explication of the three natures, in fact the three natures are vital feature of gzhan stong theory that cannot be ignored. As I pointed out, this one difference between Longchenpa, who, while a huge fan of the Uttaratantra, happily consigns the three yogacara treatises of Maitreya to Yogacara-cittamatra; and Dolbupa, who believes that all five treatises of Maitreya have the same intention and that they cannot be placed on a scale.

Indeed, this is a key ingredient to understanding gzhan stong thought, for not only are its exponents willing to try and understand all the treatises of Maitreya as definitive in meaning, not only do they interpret the three natures in a way substantially different than Maitreyanatha, Asanga and Vasubandhu, but they also, unfortunately, adhere to a historical interpretation of the three turnings of the wheel that does not even come from India, but rather, Korea [i.e. Won'chuk's Three Volume Commentary on the Saṃdhinirmocana Sūtra], widely popularized by Buton in his history of Dharma.

sherabpa said:

So you should not keep telling yourself and everyone else that zhentong is essentially or primarily about the three natures, notwithstanding a few apposite comments by Rangjung Dorje.

Malcolm wrote:

I think I shall, since it is demonstrable.

sherabpa said:

Essentially your 'zhentong' is a straw man. It was no more refuted by Nagarjuna than the Uttaratantrashastra was refuted by Nagarjuna, since it does not go beyond what was taught by Maitreya.

Malcolm wrote:

I don't have a problem with the Uttaratantra. I accept it as a definitive summary of the Buddha's teaching in sūtra, just as I accept Nāgārjuna's Madhyamaka as the definitive statement of Sūtra Mahāyāna Buddhist view. There is no contradiction between them.

What I can't accept is 1) any hermeneutic based upon the so called three turnings of the wheel interpreted as historical epochs in the life of the Buddha, since this hermeneutic is directly contradicted by Maitreyanatha in the Sutralamkāra 2.1, and thus is a still born hermeneutic; 2) I cannot accept the gzhan stong presentation of the three natures which is demonstrably distorted and incorrect. In other words, I do not accept the basic groundwork upon which the gzhan stong view is erected.

To enlarge on the first point, there is no Indian source, none at all, for any of the various schemes to bracket this or that Mahāyāna sūtra into the second two turnings mentioned in the Saṃdhinirmocana Sūtra. Therefore, to say that the "Yogacara" sūtras belong the third turning, or the "Prajñāpāramita" Sūtras belong to the second, or the "Tathagātagarba" Sūtras to the third etc., is entirely speculative. All we can say is that the Agamas belong to the first, and Mahāyāna sūtras belong to the second and third; but of the latter, we have no inkling of what sūtras are to be included in the second and third turnings, since as Maitreyanatha points out in the Sutrālamkāra 2.1.a: Not previously predicted, arising simultaneously... And that is where we stand.

M

Author: Malcolm

Date: Sunday, December 27th, 2015 at 12:43 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Luminosity is not equivalent to mere clarity. Luminosity is the ultimate nature of the mind, according to the Perfection of Wisdom tradition, which you accept as definitive.

Tsongkhapa said:

The Perfection of Wisdom Sutra does not say that luminosity is the ultimate nature of mind. The mind being clear light is not dealt with in Buddha's Sutra teachings.

Malcolm wrote:

You are quite wrong. According the Perfection of Wisdom Sūtra in 8,000, not only is the nature of the mind luminous [clear light, 'od gsal ba], everything is luminous, from the material aggregate all the way on up to omniscience. Luminosity pervades everything, but the clarity [gsal ba] of the mind does not.

For example, the Play of Noble Mañjūsri Sūtra states:

Afflictions are temporary, they cannot simultaneous with the realization of emptiness; they cannot simultaneous with the knowledge of the absence of characteristics and the absence of aspiration; they cannot simultaneous with natural luminosity.

Or for example, the Ornamental Illumination of Pristine Consciousness that Enters the Domain of the Noble Buddhas Sūtra states:

Awakening [bodhi] is the natural luminosity of the natural luminosity of the mind. If it is asked why [bodhi] called luminosity, whatever is natural, that is without affliction, equal with space, possessing the nature of space, properly included within space and like space, because it is very luminous by nature.

Here we have a very clear equivalence: bodhi = clear light/luminosity.

Further, the Śūramgamasamādhi Sūtra states:

All phenomena nonabiding, because they are naturally isolated. Because they are nonabiding, they are called nonabiding; since all phenomena are naturally luminous, they are not entities.

The Pratyutpanna Sūtra states:

Because all these phenomena are naturally luminous, they are equivalent with nirvana.

The Vajra Essence Dhārani Sūtra states:

Mañjuśrī, the absence of affliction is awakening, natural luminosity is always nonarising.

The Sūtra that Explains The Manifestation Into the Domain the Method of Of the Sphere of Bodhisattvas states

The mind for unsurpassed true perfect awakening is the mind without afflictions because the turmoil of afflictions has been removed; is the mind of luminosity because it is luminous by nature...

The Sūtra of The Definitive Explanation of the Compassion of the Tathāgata states:

Because the mind is naturally luminous, awakening is naturally luminous. If it is asked for what reason it is naturally luminous, what is natural, that without afflictions, equivalent with space, the nature of space, remains equal with space, is even because it is even with space. That nature is very luminous. Since childish ordinary people do not comprehend natural luminosity, they are afflicted by temporary afflictions. The tathāgatas engage sentient beings with compassion, thinking, "They should comprehend natural luminosity."

The Sūtra of the Intimate Instructions of Mahāyana state:

Due to all sentient beings being like illusions and all sentient beings being naturally luminous, because one's mind is the same, comprehend that the minds of all sentient beings are the same.

In fact the tantras use the same terminology as the above to describe natural luminosity.

Tsongkhapa said:

Even in the Tantras where the ultimate nature of phenomena is asserted as the union of bliss and emptiness a distinction is made between mind and its emptiness - they are not one and the same.

Malcolm wrote:

U huh, so for you, the nature of one thing is inserted into another thing. Like stuffing an olive with pimento. For you, things are not empty, they just have to have emptiness inserted into them.

Tsongkhapafan said:

Mind cannot be emptiness because then there would be no union of the two truths - there would be only one truth.

Malcolm wrote:

If mind is not emptiness, there is no union of the two truths.

Tsongkhapafan said:

The fourth profundity of the aggregate of form is:

Emptiness is not other than form; form also is not other than emptiness.

Malcolm wrote:

"Not other than" means "is the same."

Tsongkhapafan said:

In relation to mind we can read this as "Emptiness is not other than mind; mind also is not other than emptiness"

But that does not mean that they are the same thing.

Malcolm wrote:

Yes, actually it does, just as wetness and water are the same thing, heat and fire are the same thing.

Tsongkhapafan said:

Mind cannot be emptiness - why not? Because there would be no union of the two truths and mind could not function because emptiness is unconditioned and, as I said, there is no valid cognition of an unconditioned mind.

Malcolm wrote:

Well, you are in trouble then.

M

Author: Malcolm

Date: Saturday, December 26th, 2015 at 6:48 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

There is such a thing as unconditioned pristine consciousness or wisdom [jñāna]. You certainly accept, as the Perfection of Wisdom sutra states:

The original nature of the mind is luminosity.

The Nirvana Sūtra states very simply:

Luminosity is pristine consciousness [aka wisdom].

In the Bhavyakīrti's commentary on Aryādeva's Clear Lamp states:

"Freedom from arising and ceasing" is luminosity, because it is unconditioned.

M

Tsongkhapa said:

Let's examine these quotes.

'the original nature of the mind is luminosity' - if luminosity is equivalent to clarity, this statement is true. The original (conventional) nature of mind is luminosity, but this is not its ultimate nature. The luminosity of mind is therefore not unconditioned.

Malcolm wrote:

Luminosity is not equivalent to mere clarity. Luminosity is the ultimate nature of the mind, according to the Perfection of Wisdom tradition, which you accept as definitive.

Tsongkhapa said:

'Luminosity is pristine consciousness' - this statement alone doesn't prove that consciousness is unconditioned because the meaning of 'pristine' needs to be defined. It could mean conventionally devoid of obstructions which doesn't prove that it's unconditioned. Also, not all statements made in Sutra are definitive, some are interpretative.

Malcolm wrote:

The term is *ye shes*, you normally would see it translated as "wisdom."

Tsongkhapa said:

"Freedom from arising and ceasing" is luminosity, because it is unconditioned." - this is not definitive. Bhavyakīrti was a Chittamatrin and the Chittamatrin view is not definitive because it derives from the Third Turning of the Wheel of Dharma which is not definitive. The Perfection of Wisdom Sūtras are definitive.

Malcolm wrote:

No, in fact he was not a Chittamatrin. He was a follower of Candrakīrti, and the text I cited was his sub commentary on Candrakīrti's Explanation of [Aryadeva's] Clear Lamp.

Tsongkhapa said:

Regardless of what the scriptures say, it's impossible for consciousness to be unconditioned for reasons I have explained. Unconditioned consciousness has never been an object of valid cognition.

Malcolm wrote:

The Samadhirāja states:

The eye, nose and ear are not authorities,
the tongue, body and mind are not authorities,
if these sense organs were authoritative
of what use is the noble path?

M

Author: Malcolm

Date: Saturday, December 26th, 2015 at 6:25 AM

Title: Re: What is wrong with feminists these days?

Content:

Johnny Dangerous said:

Actually Jesse, as Malcolm and I pointed out...a big chunk of your list are actually results of sexism which affect both men and women, so seeing it as some kind of 'contest' where women have 'won' due to some of these things is flawed. Both sexes suffer due to many of the things you mentioned. In my example, the idea that raising children is exclusively women's job contributes to the idea that men being involved with their children is "creepy" or unmanly, which let me tell you is a very pervasive attitude in middle class America. Of course, it isn't even a consideration at all as you go down the rung, since men are often absent or nearly so.

Malcolm wrote:

This is what happens when you a) watch Fox News too much b) read paranoid conservative web sites:

Author: Malcolm

Date: Saturday, December 26th, 2015 at 6:17 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

I have demonstrated female privilege pretty well.

Malcolm wrote:

I think not.

Jesse said:

No, it points out that when men make similar claims the general opinion is 'men can't be raped, men would just enjoy being raped, you can't rape the willing, women can't rape men'

Malcolm wrote:

When a man is raped, it is usually, though not always by other men. Rape cases against women generally involve statutory rape charges. Not forceful sexual assaults.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 6:13 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

One right women have is deciding the fate of the child in any relationship. Men have no real input ultimately, it's totally up to the female, and if the relationship ends with the woman giving birth men are always liable to pay child support, even if the guy didn't want to have a child. Basically it's a consequence without being able to change anything, except to not have sex at all. While females ultimately do get to choose.

Malcolm wrote:

This is so far removed from reality, it is not even funny. Women do not have this right — when a couple decides to get a divorce, what happens is that they lose the right to decide for themselves how to treat their children. They give this right to the courts. Now, it is true, based on a long, sexist precedent that the women's work of raising children is beneath men, and so therefore, custody of children in contentious divorces are often, but not always awarded to mothers. But this state of affairs actually arises from a sexist attitude towards the work of raising children.

Jesse said:

Sexism also ends up working in women's favor occasionally, namely men being polite to women, opening doors for them.

Malcolm wrote:

Hahahaha, this is so lame dude. We do not live in a society where men open doors for women anymore.

Jesse said:

They occasionally do get jobs, and college acceptances because institutions need to fill quotas.

Malcolm wrote:

We, in the US, do not have gender quotas for employment, it violates anti-discrimination laws here.

<https://www.littler.com/publication-press/press/gender-diversity-european-quotas-and-us-law>

Jesse said:

Think of the stereotypes men face, they should be strong, unemotional, not cry or whine about circumstances, they shouldn't display feminine traits, boys who like pink or act like girls are most definitely discriminated against.

Malcolm wrote:

Because of male sexist attitudes about women!!! Really, this should be obvious to you.

Jesse said:

Gay white men are still white men, and nobody would argue they face discrimination, and the simple fact they are gay would instantly counteract any benefits from there white maleness.

Malcolm wrote:

Gay men, whether white or not, still experience a great deal of discrimination. And the discrimination they face is a result, principally, of sexist attitudes towards women.

Jesse said:

Mentally ill people are still discriminated against no matter what color, ethnicity or gender they are, and when discrimination occurs Nobody would defend them like people jump to defend feminism or females.

Malcolm wrote:

Mentally ill people are not 51% of the population. That said, discrimination against mentally ill people is a crime and where it happens, it should be remedied.

Jesse said:

The same goes for fat people, people these days think discriminating against fat people is a GOOD thing. After all they are costing us money in healthcare, they don't take care of themselves, there lazy, etc.

Malcolm wrote:

[/quote][/quote]

Same as for the above.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 5:58 AM

Title: Re: What is wrong with feminists these days?

Content:

Johnny Dangerous said:

I've stayed home with my kids (due mainly to childcare cost) for a number of years while I work on my education/career change. I get a lot of shit from other men (though none will ever say so to my face, only online etc.) about "woman's work" (like caring for your kids is only woman's work), surprisingly though, I also have caught a ton of flack from women/Moms...many of whom seem to believe that a man who likes kids is somehow creepy - this kind of attitude is pervasive enough for me to agree that this is an area where there is definitely some sexism directed towards men. I also agree that the default attitude towards men in the legal system is often problematic.

The difference of course....it is basically *my choice* whether or not to do this, that is not so for women, and the amount to which it ceases to be a choice increases the further you go down the socioeconomic ladder.

Malcolm wrote:

But this is not female privilege, this is an example of male sexism towards women, such that you get criticized for doing "women's work." So you are experiencing sexism from men based on the fact that they devalue their mother's own job. How sick is that?

Moreover, the default attitude towards men in the justice system is based on the high incidence of men in the legal system being there because assault and rape are perpetrated by men on women. That being said, according to the Bureau of Justice itself, between 2006 and 2010 65 percent of all rapes and sexual assaults go unreported. In general, nearly half of all violent crimes in this period went unreported.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 5:49 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

1. Female privilege is being able to walk down the street at night without people crossing the street because they're automatically afraid of you.

Malcolm wrote:

Really, not being regarded as a threat is a privilege? Since when?

Jesse said:

2. Female privilege is being able to approach someone and ask them out without being labeled "creepy."

Malcolm wrote:

Ummmm, I have been hit on by some creepy women. Nope.

Jesse said:

3. Female privilege is being able to get drunk and have sex without being considered a rapist. Female privilege is being able to engage in the same action as another person but be considered the innocent party by default.

Malcolm wrote:

When someone gets drunk and forces his penis into someone's mouth, rectum, or vagina, this is rightly considered rape, whether the woman involved is drunk or not.

Jesse said:

4. Female privilege is being able to turn on the TV and see yourself represented in a positive way. Female privilege is shows like King of Queens and Everybody Loves

Raymond where women are portrayed as attractive, competent people while men are shown as ugly, lazy slobs.

Malcolm wrote:

I think you are leaving out a lot of other stereotypes of women. Anyway, nothing you have brought up illustrates female privilege.

Jesse said:

5. Female privilege is the idea that women and children should be the first rescued from any sort of emergency situation. Female privilege is saving yourself before you save others and not being viewed as a monster.

Malcolm wrote:

So now you are including children as part of female privilege? Anyway, this does not fly. The women and children who get rescued first are the women and children of white men, always, in every emergency.

Jesse said:

6. Female privilege is being able to decide not to have a child.

Malcolm wrote:

Yes, I agree, their body, their privilege.

Jesse said:

7. Female privilege is not having to support a child financially for 18 years when you didn't want to have it in the first place.

Malcolm wrote:

Huh? What do you mean?

Jesse said:

8. Female privilege is never being told to "take it like a man" or "man up."

Malcolm wrote:

Huh?

Jesse said:

9. Female privilege is knowing that people would take it as a gravely serious issue if someone raped you. Female privilege is being able to laugh at a "prison rape" joke.

Malcolm wrote:

I see, so if someone commits a crime against you, and this is taken seriously, this is a "privilege," rather than a right to be free from assault?

Jesse said:

10. Female privilege is being able to divorce your spouse when your marriage is no longer working because you know you will most likely be granted custody of your

children.

Malcolm wrote:

You do understand that when men and women divorce, it used to be the case that the standard of living for divorced women with children declines 37% while a man's improved. This has changed in the last decade or so because of improvements in pay equity. These days both men and women can expect a decrease of about 25% in standard of living following a divorce. Some privilege.

Jesse said:

11. Female privilege is being able to call the police in a domestic dispute knowing they will take your side. Female privilege is not having your gender work against where police are involved.

Malcolm wrote:

This is not a privilege, this based on the fact that men beat women and children. It is a preventative measure which prevents a great number of assaults and murders. So, not a privilege.

Jesse said:

12. Female privilege is being able to be caring or empathetic without people being surprised.

Malcolm wrote:

Dude, you are really reaching on this one.

Jesse said:

13. Female privilege is not having to take your career seriously because you can depend on marrying someone who makes more money than you do. Female privilege is being able to be a "stay at home mom" and not seem like a loser.

Malcolm wrote:

This is so wrong on so many levels. This is not reflected in today's economy on any level.

Jesse said:

14. Female privilege is being able to cry your way out of a speeding ticket.

Malcolm wrote:

Ummm, no, this is a result of male sexism.

Jesse said:

15. Female privilege is being favored by teachers in elementary, middle and high school. Female privilege is graduating high school more often, being accepted to more colleges, and generally being encouraged and supported along the way.

Malcolm wrote:

No, this is really nonsense.

Jesse said:

16. Female privilege being able to have an opinion without someone tell you you're just Misogynist."

Malcolm wrote:

No, they just get, "Why are you being such a bitch?"

Jesse said:

17. Female privilege is being able to talk about sexism without appearing self-serving.

Malcolm wrote:

No, this is a result of the fact that there is sexism against women, it is pervasive, and it is damaging to the people who experience it and perpetrate it, both.

Jesse said:

18. Female privilege is arrogantly believing that sexism only applies to women.

Malcolm wrote:

You have yet to demonstrate any so called female privilege at all. A women's right to her own body is a right, not a privilege. Since the legal definition of life begins in the second trimester, in this country women have the right to choose. I support the right to choose, but not abortion itself.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 5:15 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

I don't know any feminists. The only experience I have with them is online. Like I said if there are more moderate feminists, I have never heard from them. I thought feminism was a good idea until I started reading articles written by them, because they do indeed reek of an anti-men sentiment, entitlement, and pure generalized judging of all 'white men'. Which I find it incredibly stupid.

There was an article not too long ago where a group of feminists wanted their school principle to be fired unless he made a public announcement at his school acknowledging and apologizing for his 'white male privilege', etc.

Malcolm wrote:

But there is such a thing as white male privilege.

Jesse said:

There forums are filled with questions on how to 'educate' men in their lives of how

privileged they are etc. If you go and point out the ways in which women are privileged, you'll instantly be cast a misogynist, verbally attacked and usually quickly banned.

Malcolm wrote:

White women are privileged with respect to their race, but not their gender.

Jesse said:

Women also have privileges in society which men do not. I'm sure everyone can think of at least a few.

Malcolm wrote:

For example?

Author: Malcolm

Date: Saturday, December 26th, 2015 at 5:05 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

There is no such thing as systematic sexism against women...

Malcolm wrote:

There absolutely such systematic sexism against women:

In a different vein, Professor Marsha Freeman notes with regard to the constitution of the United States of America: "The US constitution, 14th Amendment, has been read to prohibit discrimination against women, but the test is not as rigorous as it is with respect to race discrimination-that is, women's protection is to a lesser standard." She later asserts: "The effort to expand the constitutional protection died a generation ago."348 Other shortcomings were identified in the shadow report submitted to the Human Rights Committee prior to its consideration of the second and third reports of the United States of America:

"The Fourteenth Amendment's equal protection provision has not been consistently interpreted as protecting women from sex discrimination, and it has not been interpreted to require strict scrutiny of sex-based classifications. Instead, the standard ranges from requiring a 'rational basis' for sex-based distinctions to requiring an 'exceedingly persuasive' justification. The Fourteenth Amendment has not been] interpreted to apply to sexual orientation or gender identity discrimination. Nor does it protect women from discrimination on the basis of pregnancy or childbirth. Further, the amendment has been interpreted to require a demonstration of discriminatory intent; it is not sufficient that a law or policy has a disproportionate impact on one sex.

http://www.ohchr.org/Documents/Publications/laws_that_discriminate_against_women.pdf

This is why we still need an equal rights amendment [ERA].

Jesse said:

There are plenty of women who disagree with feminism.

Malcolm wrote:

Generally conservative, generally white Christian, who have generally thrown in their lot with defense of patriarchy.

Jesse said:

As I recall there were numerous points made, not a single one.

Malcolm wrote:

In general all of the points raised were a result of sexist policies promulgated by men, and not women.

Jesse said:

The only feminism I see anymore is extremist feminism as shown in the first two links in the OP. IF there are more moderate feminists out there it's rare to hear from them, and most feminists would call them 'fake feminists' anyways.

Malcolm wrote:

You need to get out more.

Jesse said:

Men experience similar sexism from society.

Malcolm wrote:

Only as a Fox News anti-feminist talking point. Otherwise, this idea is plain nonsense.

Jesse said:

Yet men are seen to have no right to question feminist principles without being ostracized, judged, and called misogynists. Equality means equal, it doesn't mean women get more rights than men, or women get to do things men can't do.

Malcolm wrote:

Women have same rights as men, but experience discrimination because of their gender. Men do not experience discrimination because of their gender, even though some of them may wish to believe it is so.

Jesse said:

men aren't discriminated against, you are generalizing and discriminating.

Malcolm wrote:

[/quote][/quote]

Men certainly experience discrimination, but not because of their gender.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 4:24 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

[

Women point out sexism towards them = hero's, victims, deserve sympathy.

Males point out sexism towards them = Misogynist, racists, deserves condemnation

Any criticism of feminism automatically makes you prejudiced, and racist, and deluded. There's no need to examine facts, or counterarguments because the forgone conclusion is that anyone who challenges feminism is bad and in need of correction.

Malcolm wrote:

Sexism and racism are a function of power differentials. Sexism is not just biases like "A women's place is in the kitchen." That is too simplistic.

Gender disparity includes all kinds of issues, like unrecognized household work, the fact that there are very few women in STEM occupations, which are 90% men; that professions where women dominate are sorely underpaid, and even then, women in these positions make less than their male counterparts.

In order to prove that there is systematic sexism against men in our society, you would have to also demonstrate the power differentials through which such disparities happen. Claiming for example that most military casualties are male, for example, is a clear result of barring women from active combat duty until just a couple of weeks ago.

There is no sexism against white men. There are consequences for white men, such as a diminishing power differential in our society that causes some white men to feel discriminated against, but anyone who thinks that there is sufficient gender parity in this society to make the claim that there is a serious problem of discrimination against men is just laughable, the sort of ignorant silliness one sees on Fox and Friends.

And yes, there is a connection between racism and sexism, both are a result of patriarchy, so indeed sexism and racism do go hand in hand.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 4:07 AM

Title: Re: What is wrong with feminists these days?

Content:

Taco_Rice said:

I commented on the past lives of Feminists and stated that these ideologues exploit four things in men to maintain their political power:

Malcolm wrote:

hahahahahahaha. Political power?

Congress is only 20% women, in other words, there are only 2 women for every 8 men in the House and the Senate, yet they are the majority population in the US. So please...

Author: Malcolm

Date: Saturday, December 26th, 2015 at 4:00 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Malcolm wrote:

I think the entire usage of the three own natures is entirely problematical, and even though they interpret it differently than Maitreya, Asanga and Vasubandhu, it still causes their doctrine to be involved in internal contradictions. Longchenpa avoids these problems by adhering both to Prasanga Madhyamaka as the definitive view and the Tathāgatagarbha sūtras the definitive sūtras.

sherabpa said:

I accept this, but I do not take the incorporation of the 3 natures as the sine qua non of zhentong. It is a transmission lineage focussing on certain sutras.

Malcolm wrote:

You can call it that if you want, I call it a distorted presentation of the three natures theory.

The other problem I have with gzhan stong is their overly dogmatic adherence to a historical scheme of the three turnings, a scheme which is not derived from Indian Buddhism at all, but rather from Wonho's vast commentary on the Samdhinirmocana Sūtra. There is absolutely no evidence that the tathāgatagarbha sūtras should be considered part of that turning at all. The only people who make this claim are Tibetans. I have done a lot of research in the canon on three turnings, and the way it is used by Buton on down basically is without any Indian precedent.

Very interesting! But if we agree the BN sutras are definitive, it is a moot point.

It is not a moot point at all, since it is the way these sūtras are interpreted defines whether they are definitive or provisional.

Kongtrul's commentary is basically just a rewrite of Rongton Sheja Kunrig's, and cannot be considered a gzhan stong presentation, despite Shenphan Hookham's best attempt to force it into one.

Except for his direct quoting of Mikyo Dorje's Zhentong text, and Dolpopa, and the first Karma Thinleypa, as well as his detailed lineage history in the introduction, i.e the transmission from Maitripa to Zu and Tsen, which he explicitly calls zhentong.

The fact that he recounts different transmission lineages, for example, differentiating Ngog's from Zu, does not make his over all presentation gzhan stong, despite his own obvious preferences. Likewise, Dolbupa's commentary on the Uttaratantra is pretty disappointing if you are looking for some defining gzhan stong feature in it, which it utterly lacks.

The rangtong-zhentong dichotomy was invented by gzhan stong pas themselves, decades before Tsongkhapa wrote a single word. Rang stong is straw man invented by the gzhan stong pas. Nobody accepts that the distinction actually exists apart from gzhan stong pas.

The distinction between affirming and non-affirming negation obviously exists, only the terminology is in dispute. If you think it is not useful at the present time, that is another matter. My (Kagyu) teachers think it is useful.

[/quote]

These negations are not necessarily understood the same way by everyone. But it has become fashionable to assume that the Gelug definition of a non-affirming negation is the one that is universally meant. For example, Rongzom clearly defines the affirming negation as a proof of your own position, whereas a non-affirming negation is the rejection of another's position. So for him, the Madhyamaka only uses the non-affirming negation, they do not use an affirming negation at all since they have no position to prove, viz existence or nonexistence. {He criticizes Madhyamaka however, also, for other reasons}.

Basically both rang stong and gzhan stong are easily refuted just by looking at the MMK. The refutation of rang stong is:

If there were something subtle that was not empty there would be something subtle to be empty;

but as there is nothing not empty, where is there something to be empty?

The refutation of gzhan stong is:

Since arising, abiding and ceasing are not established, the conditioned is not established,

if the conditioned is not established, how can the unconditioned be established?

There is no object of refutation not included in these two stanzas of the MMK, and they are unassailable. Simply put, gzhan stong is a view more crude than real Madhyamaka. It can be a stepping stone to a more subtle view, but it is not itself that subtle.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:47 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

5 Feminist Myths That Will Not Die

<http://time.com/3222543/5-feminist-myths-that-will-not-die/>

Malcolm wrote:

Written by a conservative shill.

Jesse said:

No, Women Don't Make Less Money Than Men

<http://www.thedailybeast.com/articles/2014/02/01/no-women-don-t-make-less-money-than-men.html>

Malcolm wrote:

Written by the same conservative shill

Jesse said:

5 Ways Society Discriminates Against Men

<http://thoughtcatalog.com/janet-bloomfield/2014/08/5-ways-society-discriminates-against-men/>

Malcolm wrote:

And for this one, well:

Bloomfield, A Voice for Men's "Director of Social Media," was recently booted from Twitter (again) for "targeted abuse" — evidently her harassment of feminist writer Jessica Valenti, which included making up inflammatory fake quotations and attributing them to her.

<http://www.wehuntedthemammoth.com/2015/01/01/janet-judgybitch-bloomfield-tries-to-lie-her-way-out-of-a-twitter-suspension-heres-proof-of-her-targeted-abuse/>

Jesse said:

<http://www.realsexism.com/>

Malcolm wrote:

None of these statistics are a result of sexism of women towards men. All of these stats are a result sexism of men towards women.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:35 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Right, but in every single presentation of gzhan stong, the distinguishing explanation is based on a presentation of the three natures basically unique to the gzhan stong school.

sherabpa said:

Not so, e.g. Kongtrul's commentary on the Uttaratantrashastra.

Malcolm wrote:

Kongtrul's commentary is basically just a rewrite of Rongton Sheja Kunrig's, and cannot be considered a gzhan stong presentation, despite Shenphan Hookham's best attempt to force it into one.

There is no reason to consider oneself a gzhan stong pa, even if one accepts the Tathāgatagarbha sūtras definitive.

sherabpa said:

Except that our lineage masters styled it this way.

Malcolm wrote:

You mean Kagyus?

sherabpa said:

You have pointed out that, apart from the 3 natures, there is nothing very distinctive about this view. This is correct. However, place that view in the context of hundreds of years of the Ganden non-affirming negation hegemony, and the rangtong-zhentong dichotomy and vocabulary starts to look quite appealing.

Malcolm wrote:

The rangtong-zhentong dichotomy was invented by gzhan stong pas themselves, decades before Tsongkhapa wrote a single word. Rang stong is straw man invented by the gzhan stong pas. Nobody accepts that the distinction actually exists apart from gzhan stong pas.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:28 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Malcolm wrote:

No, it is really, really accurate. For example, Longchenpa regards the ten tathāgatagarbha sūtras as definitive, but nowhere in his explanation of tathāgatagarbha does he resort to the use of the three own natures to explain tathāgatagarbha theory with respect to the two truths.

sherabpa said:

Is this an aspect of Zhentong you have a problem with? I can think of only a couple of times where the three natures are mentioned in Zhentong texts, i.e. Rangjung Dorje mentions them in the Zabmo Nangdon and the Nyingpo Tenpa. As I recall you don't accept Rangjung Dorje as a Zhentongpa anyway, so is there a problem?

Malcolm wrote:

I think the entire usage of the three own natures is entirely problematical, and even though they interpret it differently than Maitreya, Asanga and Vasubandhu, it still causes their doctrine to be involved in internal contradictions. Longchenpa avoids these problems by adhering both to Prasanga Madhyamaka as the definitive view and

the Tathāgatagarbha sūtras the definitive sūtras.

I would not really consider Rangjung Dorje a gzhan stong pa. But he was one of the first Tibetans to use the three own natures novel ways in his texts.

The other problem I have with gzhan stong is their overly dogmatic adherence to a historical scheme of the three turnings, a scheme which is not derived from Indian Buddhism at all, but rather from Wonho's vast commentary on the Samdhinirmocana Sūtra. There is absolutely no evidence that the tathāgatagarbha sūtras should be considered part of that turning at all. The only people who make this claim are Tibetans. I have done a lot of research in the canon on three turnings, and the way it is used by Buton on down basically is without any Indian precedent.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:20 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

So it seems to me that as of this posting the Tathagatagarbha should be considered a "view" in its own right. I personally am not so attached to the 3 natures paradigm for instance.

Malcolm wrote:

Right, but in every single presentation of gzhan stong, the distinguishing explanation is based on a presentation of the three natures basically unique to the gzhan stong school.

There is no reason to consider oneself a gzhan stong pa, even if one accepts the Tathāgatagarbha sūtras definitive.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:08 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

Brunnholz does include how things developed historically to support his thesis, including what he calls Indian writers who were precursors to the later Tibetan writers. His view seems credible to me. However I've not heard a detailed presentation to the contrary.

sherabpa said:

Jamgon Kongtrul gives a lineage in his introduction to the Uttaratantrashastra. I'm sure Brunnholz is quite correct in his tracing of the lineage. I'm just stressing for Zhentongpas the origins are the sutras on the Buddha nature, as well as Maitreya's 5 shastras, especially the Uttaratantrashastra. So to say it is a combination of yogacara - which normally means the teachings of Asanga and Vasubhandu - and tathagatagarbha,

is not really accurate.

Malcolm wrote:

No, it is really, really accurate. For example, Longchenpa regards the ten tathāgatagarbha sūtras as definitive, but nowhere in his explanation of tathāgatagarbha does he resort to the use of the three own natures to explain tathāgatagarbha theory with respect to the two truths.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 3:03 AM

Title: Re: Lamas and Monks that Drink and Smoke - Is it Normal?

Content:

Ayu said:

The worst thing about tobacco smoking is its addictive power.

Malcolm wrote:

No, the worst thing about tobacco is that it takes up the radioactive isotope Polonium 210, which is why habitual smoking of tobacco causes lung cancer.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 2:59 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

All men are violent, anti-feminist, misogynists, racists, rapists, etc.

Malcolm wrote:

No, not all, just the ones that are.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 2:57 AM

Title: Re: What is wrong with feminists these days?

Content:

Jesse said:

Sorry, you're full of it, and so are these women. Women are pretty damned equal.

Malcolm wrote:

Educate yourself:

http://www.huffingtonpost.com/ariel-smilowitz/for-us-women-inequality-takes-many-forms_b_7064348.html

Jesse said:

Common complaints are 'white male privilege' don't make me laugh. As if every single white male is somehow automatically treated better than women. In fact women have it much easier than men in many areas. Women in general are treated better than men.

Malcolm wrote:

Seriously, what planet do you live on? Generally speaking, white men have it easy in this country. I am one.

Jesse said:

Men who feel the need to defend the honor of uptight, spoiled egocentric women need to have their heads examined, honesty.

Malcolm wrote:

This a pretty sexist remark, which itself is telling. I don't need to defend the "honor" of any women, as if somehow we are discussing someone's chastity which needs defending. No, I am pointing out the bare fact that women have not achieved parity in our society, not by a long shot.

Jesse said:

I'm not threatened by feminism. Hypocrisy, idiocy and entitlement piss me off. I have no problem pointing it out.

Malcolm wrote:

I suppose you are against affirmative action as well.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 2:25 AM

Title: Re: What is wrong with feminists these days?

Content:

Malcolm wrote:

Male victimhood....yawn.

Jesse said:

Same thing I think every-time I read feminist rants.

Malcolm wrote:

The reality is that women do deal with discrimination all the time. They make 30 percent less than men in the same exact jobs, on average; they are discriminated against still in so many areas of society. Anyone who does not think we do not live in a patriarchal society where women are severely disadvantaged at every turn needs to wake up.

Those men who find themselves threatened by feminism need to have their heads examined.

Jesse said:

It's all nothing but hypocrisy.

Malcolm wrote:

This kind of totalizing dismissal is exactly the problem women face everyday.

Author: Malcolm

Date: Saturday, December 26th, 2015 at 1:53 AM

Title: Re: Medicine Buddha Sutra in Tibetan

Content:

kirtu said:

I did have links to the ACIP material but either their server is down or they reorganized the links (I'll check later today).

ACIP is in the process of moving their Tibetan texts to the Red Hat Cloud. And they are unavailable during this process.

Kirt

Malcolm wrote:

They are all here:

<http://tibetan.works/etext/>

And the Tengyur interface is here:

<http://www.aciparchive.org/ace/#col%28tendg%29>

Author: Malcolm

Date: Friday, December 25th, 2015 at 11:35 PM

Title: Re: 70% of American Buddhists believe in God?

Content:

Adamantine said:

Merry Christmas everyone, it's a wonderful day to celebrate the precious human rebirth of Jesus / Isaa, since it seems quite likely he was a Buddhist yogi and his references to God had the same connotations as the American Buddhists here :

http://www.thezensite.com/non_Zen/Was_Jesus_Buddhist.html

Malcolm wrote:

Very unlikely he was a Buddhist of any stripe at all, and there is absolutely no credible evidence for any of the Jesus in Indian legends. Jeez, you are starting to sound like Michael Roach.

Author: Malcolm
Date: Friday, December 25th, 2015 at 10:34 PM
Title: Re: What is wrong with feminists these days?
Content:
Malcolm wrote:
Male victimhood....yawn.

Author: Malcolm
Date: Friday, December 25th, 2015 at 11:07 AM
Title: Re: Yogacara + Tathagatagarbha = Shentong
Content:
Mother's Lap said:
AFAIK

Yogacara:
Imputed Nature - False
Dependent Nature - True
Perfected Nature - True

Shentong:
Imputed Nature - False
Dependent Nature - False
Perfected Nature - True

Malcolm wrote:
Correct.

Author: Malcolm
Date: Friday, December 25th, 2015 at 11:07 AM
Title: Re: Yogacara + Tathagatagarbha = Shentong
Content:
sherabpa said:

Also, if you are bothered by the fact that Maitreya doesn't mention 3 natures of 8 consciousnesses in the Uttaratantrashastra, consider equally why these are mentioned by Buddha in the Sandhinirmochana or Lankavatara sutra but not in the sutras of the second turning. The 84,000 teachings of Buddha are given for different capacities and inclinations, it is that simple.

Malcolm wrote:
Maitreyanatha mentions both in the Sūtrālaṃkāra, which is his grand synthesis of the three main strands of Mahāyāna sūtra: Prajñāpāramita, Yogacara and Tathāgatagarbha. Uttaratantra is solely focused on explicating tathāgatagarbha sūtras; the two vibhaṅgas are focused on Yogacara, and the Abhisamayālaṃkāra is focused on explicating the

Prajñāpāramita sūtras. It is that simple.

Author: Malcolm

Date: Friday, December 25th, 2015 at 11:03 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

sherabpa said:

Shentong has some of the same sources as yogacara and the tathagatagarbha 'doctrine'. This does not mean Shentong is a combination of yogacara and tathagatagarbha.

Malcolm wrote:

Yes, actually it is.

Author: Malcolm

Date: Friday, December 25th, 2015 at 3:55 AM

Title: Re: Lamas and Monks that Drink and Smoke - Is it Normal?

Content:

Nosta said:

Is it acceptable for a Lama or a Monk to get drunk?

Malcolm wrote:

It is never acceptable to get drunk such that one loses mindfulnesses. That being said, most of the Lamas I have known over the years have been lay people, and most of them drink moderately.

Author: Malcolm

Date: Friday, December 25th, 2015 at 1:38 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Tsongkhapafan said:

Buddha's mind is the Dharmakaya. If the Dharmakaya is unconditioned, Buddha is inert, and his merit is therefore inert, but he produces emanations?

Malcolm wrote:

You are making a false equivalency, i.e., unconditioned = insentience. What is the basis for such a claim?

Tsongkhapafan said:

There's no such thing as an unconditioned mind...

Malcolm wrote:

There is such a thing as unconditioned pristine consciousness or wisdom [jñāna]. You certainly accept, as the Perfection of Wisdom sutra states:

The original nature of the mind is luminosity.

The Nirvana Sūtra states very simply:

Luminosity is pristine consciousness [aka wisdom].

In the Bhavyakīrti's commentary on Aryādeva's Clear Lamp states:

"Freedom from arising and ceasing" is luminosity, because it is unconditioned.

M

Author: Malcolm

Date: Thursday, December 24th, 2015 at 10:19 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Tsongkhapa said:

Buddha's mind is the Dharmakaya. If the Dharmakaya is unconditioned, Buddha is inert, and his merit is therefore inert, but he produces emanations?

Malcolm wrote:

You are making a false equivalency, i.e., unconditioned = insentience. What is the basis for such a claim?

Author: Malcolm

Date: Thursday, December 24th, 2015 at 6:19 AM

Title: Re: Yale Students sign petition to repeal 1st amendment

Content:

Tenso said:

Very disgusting to see what academia has become. Nothing but left leaning brain washing institutions run by washed up hippies from the 60s.

Malcolm wrote:

You really are out of it. Universities in the US have swerved right since the late 70's. This idea that American universities are filled with hippy professors is complete and total nonsense.

Author: Malcolm

Date: Thursday, December 24th, 2015 at 6:15 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

Right, but in sūtrayāna, they maintain that it is the merely the absence of inherent existence of things, a natural purity, for example, the way Gyaltsab Je describes it in his commentary in the Uttaratantra.

cloudburst said:

Gyaltsab Je indicates that it has three characteristics, pure, clear and luminous.

The Seventh Dalai Lama says that tathagatagarba is the union of clarity and emptiness.

Even Sakyas like Deshung Rinpoche and Khyentse Wangchuck say that the tathagatagarbha is clear light, conditioned and conventional.

All phenomena have two natures.

Malcolm wrote:

The Sakya position, at least as outlined by Gorampa, is that neither clarity nor emptiness can be considered suitable basis for tathāgatagarbha, i.e. a suitable basis for liberation. It can't be clarity, because in the Sakya system, clarity is considered conditioned; it can't be emptiness, because that would be the same as an arhat's cessation. The union of clarity and emptiness can be considered tathāgatagarbha because that union itself is unconditioned. But Gorampa would never admit that tathāgatagarbha is conditioned. To claim so is to contradict the Buddha directly. Why? For the simple reason that the tagāthagarbha is a just a name for dharmakāya encased in afflictions; but that dharmakāya is always unconditioned.

Author: Malcolm

Date: Thursday, December 24th, 2015 at 5:52 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

MiphamFan said:

I thought you said there was some new stuff in the Khandro Nyingthig?

Malcolm wrote:

There appears to be some instructions in the KN which are shared with the Five Stages of Ghantapāda. Other than that, nothing "new."

Author: Malcolm

Date: Thursday, December 24th, 2015 at 5:51 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

dzogchungpa said:

In all seriousness, isn't the Shambhala stuff considered to be terma? There must be new material in there.

Malcolm wrote:

Why? What new could there possibly be that is not already included in creation stage and completion stage, etc.?

Author: Malcolm

Date: Thursday, December 24th, 2015 at 5:49 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

cloudburst said:

Am I not remembering correctly that last year around this time you lamented that the blessings of the Guhyagharba were lost due to the publication of some new translation?

Malcolm wrote:

Not me.

cloudburst said:

To clarify, you think it is ok for someone who has not received, let's say a particular transmission and empowerment, to read a sealed text? For example, if someone had received Guhyasamaja empowerment in sarma, could they read a restricted commentary on the khandro nyingthig, without fearing adverse consequences?

Malcolm wrote:

It is not my job to decide what is ok and what is not ok for individuals. If they were to follow my example, they would seriously try and get the transmission for whatever interested them. On the other hand, do I think that some dharmapāla is going to split open the head of someone who reads it, no.

Author: Malcolm

Date: Thursday, December 24th, 2015 at 2:09 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

Malcolm wrote:

There is no doubt terms are important, but not because of the information contained in the texts. They are important because of the shortness of the lineage. Such revelations actually contain nothing new or different than what has come before and is older.

dzogchungpa said:

I'm curious, would you be able to hazard a guess as to the last time new information was actually revealed, if ever?

Malcolm wrote:

Oh, 11th-12th century or so.

Author: Malcolm

Date: Thursday, December 24th, 2015 at 12:56 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

Malcolm wrote:

Problems in a lineage come when a) the guru is not a qualified one, b) students fight with each other.

Mother's Lap said:

Say Tertön A passes down his terma down through to the seventh generation lineage holder. All these lineage holders were perfect in practice and commitments, and only they gave empowerments out to various disciples. All the 'branch' disciples were bad apples without exception. Does the terma continue to have blessings considering it has a 'white trunk' but the branches are all rotten, if that makes sense?

Malcolm wrote:

I have no idea and don't want to speculate.

M

Author: Malcolm

Date: Thursday, December 24th, 2015 at 12:29 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

Malcolm wrote:

There are no secrets anymore.

kirtu said:

Sure there are.

Malcolm wrote:

No, there really aren't, not of any substance. Some apotropaic practices may be secret, but they hardly represent the main point of the teachings.

Things have changed. In 1990, many things were secret. Now everything has been published.

kirtu said:

However, pertaining to the original question, in the mid-late 1000's, Sherab Tsultrim started* the Sakya lineage over exactly this issue. Prior to this period the Khön family had been Nyingma. But after some tantric practices were demonstrated publicly as if they were an athletic contest, he said that the blessings had left and told his younger brother, Khön Konchok Gyalpo, to study the Sarma tantras.

Malcolm wrote:

Specifically it was Mamo dances performed at a harvest festival. Nevertheless, to this day the main practice of the Khon remains Nyingma. The reason for this is that once Khon Khonchog Gyalpo buried all these Nyingma teachings in a stupa, he had a dream where the protectors told him to remove Kilaya and Yangdag from concealment and to maintain the practice in the Khon family in perpetuity. The main eight deity Sakya protectors also come from terma lineages, as witnessed by their inclusion in the Rinchen Terzö. \

So are we going to maintain that all of these formerly secret practices that have now been published, such as Mahamudra, Lamdre, Dzogchen, Kalacakra, Lama Chopa, etc., are all finished because their details can be found in any major library? I think not. The teachings of the Dharma do not become ineffective because they are disseminated. They become ineffective, if, like medicine, they are not taken.

In any case, what causes problems in the lineage is not publishing books, that is the least of it. Problems in a lineage come when a) the guru is not a qualified one, b) students fight with each other.

M

Author: Malcolm

Date: Thursday, December 24th, 2015 at 12:19 AM

Title: Re: Do tantrās lose their power when they're exposed publicl

Content:

tingdzin said:

This may also be the reason that, as Dudjom Rinpoche said, these days Nyingmapa practice is especially dependent on the tertons, as tertons go to the source as it were, and get a fresh start. Frequently termas are referred to as "still having the warm breath of the dakinis attached to them".

Malcolm wrote:

There is no doubt termas are important, but not because of the information contained in the texts. They are important because of the shortness of the lineage. Such revelations actually contain nothing new or different than what has come before and is older. And we should keep in mind what Nyangral Nyima Ozer writes in his catalogue for the Dharma of the Great Ḍākinī [Mkha 'gro chen mo'i chos]:

In the future, there will be very many Treasure Dharmas with little blessing.

tingdzin said:

And yes, there are still some secrets. I have a friend who has been trying for years to get certain transmissions, but even the most generous lamas refuse to give them.

Malcolm wrote:

This does not mean the contents of those teachings are actually "secret" in the sense

that the information in them is not contained in a hundred different texts. It just means that the lamas in question value the integrity of the lineage to a certain degree and wish to give it only to a few disciples. An example of this is the Sde gsum teachings of the Choling Tersar. Lineage is regarded as more important than the actual information in the body of the teachings, upadeshas are favored over tantras, etc.

tingdzin said:

Probably at least in part because they know that these teachings would show up on the internet within a month if they gave them to a Westerner...

Malcolm wrote:

Rather than getting down on westerners, we should remember that it is Tibetans who have published all these "secret" teachings openly.

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 6:10 AM

Title: Re: At what age is it appropriate to discuss Emptiness/No-Se

Content:

Techno Yogi said:

This article discusses emptiness from a Madhamikya perspective, and uses a concrete example (growing carrots) to explain it:

If phenomena don't independently exist then how do they exist? The Middle Way tells us that they dependently exist in three fundamental ways. First, phenomena exist dependent upon causes and conditions. For example, carrots depend upon soil, sunlight, moisture, freedom from rodents, and so forth. Second, phenomena depend upon the whole and its parts. Carrots depend upon its greens, stem, root hairs, and so on and the totality of all these parts. Third, and most profoundly, phenomena depend upon mental imputation, attribution, or designation. From the rich panoply of experience, I collect the sense qualities, personal associations, and psychological reactions to carrots together, and name them or designate them as "carrot." The mind's proper functioning is to construct its world, the only world we can know. The error enters because along with naming comes the false attribution of inherent existence, that foundation for desire and aversion.

For the Middle Way, dependent arising is a complementary way of describing emptiness. We can understand them as two different views of the same truth. Therefore, contrary to our untutored beliefs, the ultimate nature of phenomena is its dependency and relatedness, not isolated existence and independence.

Malcolm wrote:

This is a completely incorrect explanation of the Madhyamaka. There is no such thing as "dependent existence" in Madhyamaka teachings.

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 5:02 AM

Title: Re: Yale Students sign petition to repeal 1st amendment

Content:

Johnny Dangerous said:

Part of the problem is that no one can write today, 20 years ago my writing skills were c+, these days they earn me automatic A's.

Malcolm wrote:

No one has been able to write since the 1970's. For example, the first thing I did when I went to school [Harvard Extension] was take a mandatory year of grammar and focused on writing intensive courses. I literally could not write effectively until then.

The problem does not begin in high school, it begins in grade 1.

M

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 3:11 AM

Title: Re: Yale Students sign petition to repeal 1st amendment

Content:

Paul said:

Time for a moratorium on non-STEM courses in western universities. Give it ten years and then we can start up the liberal arts courses again, hopefully without all the Marxist nonsense that's embedded itself in academia for decades.

Malcolm wrote:

Ahh....the right wing myth of Marxism dominating Academia. That has not been true in the US Academy for at least thirty years.

Paul said:

Well that's me convinced.

Malcolm wrote:

Be informed:

Although we would not contest the claim that professors are one of the most liberal occupational groups in American society, or that the professoriate is a Democratic stronghold, we have shown that there is a sizable, and often ignored, center/center-left contingent within the faculty; that on several important attitude domains – and in terms of overall political orientation – moderatism appears to be on the upswing; that, according to several measures, it is liberal arts colleges, and not elite, PhD granting institutions that house the most liberal faculty; and that there is much disagreement

among professors about the role that politics should play in teaching and research.

<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.147.6141&rep=rep1&type=pdf>

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 2:51 AM

Title: Re: Yale Students sign petition to repeal 1st amendment

Content:

Paul said:

Time for a moratorium on non-STEM courses in western universities. Give it ten years and then we can start up the liberal arts courses again, hopefully without all the Marxist nonsense that's embedded itself in academia for decades.

Malcolm wrote:

Ahh....the right wing myth of Marxism dominating Academia. That has not been true in the US Academy for at least thirty years.

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 2:49 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

It doesn't. Dharmakāya is realized for one's own benefit. The two rūpakāyas are realized for the benefit of others.

Tenso said:

Sambhogakaya is also for one's own personal benefit, no? If not then why is it called the body of bliss/enjoyment?

Malcolm wrote:

It is realized for the benefit of ārya trainees on the eighth bhumi and beyond. Sambhoga means "enjoying together." Enjoying what? The Mahāyāna Dharma.

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 2:28 AM

Title: Re: Yale Students sign petition to repeal 1st amendment

Content:

Jesse said:

This has to be about the stupidest thing I've ever seen. Yale students are totally for

repealing the first amendment in order to 'create a safespace' where no one's feelings get hurt. What the hell is wrong with kids these days?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

You do realize that Ami Horowitz is a right wing satirist?

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 1:44 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Tsongkhapafan said:

There are two parts to the Dharmakaya - the Wisdom Truth Body and the Nature Body, which correspond to the functioning omniscient mind of Buddha and the emptiness of that mind respectively. The Nature Body is unconditioned because it's an ultimate truth and the ultimate true cessation.

Malcolm wrote:

This is according to the interpretation of Haribhadra. This is not actually found in the sūtras, per se.

Tsongkhapafan said:

Can you please explain to me how an unconditioned Dharmakaya functions to benefit sentient beings?

Malcolm wrote:

It doesn't. Dharmakāya is realized for one's own benefit. The two rūpakāyas are realized for the benefit of others.

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 1:35 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

pemachophel said:

In any case, I live in a place where there is a very large Tibetan Buddhist community and has been for 40 years. Sorry to say, I don't get much of a sense of accomplishment from many really long-time practitioners.

Malcolm wrote:

Unless one is clairvoyant, one's sense of the progress of other practitioners is bound to be sheathed in misconceptions. Anyway, all that really matters is that one wakes up in the bardo of dharmatā. Exhibiting signs of realization in this life is just not that important. And if one has received proper instruction in Dzogchen teachings, waking up in the bardo is a certainty, not a guess or an aspiration.

Happy Solstice!!!

Author: Malcolm

Date: Wednesday, December 23rd, 2015 at 1:33 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

pemachophel said:

The way many Tibetan Lamas teach Vajra Armor, They make it sound (at least to me) that one can expect results in a single retreat.

Malcolm wrote:

The original text revealed by Dorje Lingpa specifies a short retreat of a few days. I know many practitioners who have undertaken the Dorje Gotrab retreat and experienced positive benefits from using this mantra, myself included. It is a Dzogchen related practice, so there is no particular visualization and so on that one needs to do.

There are also later revelations of Dorje Gotrab that are more related to Anuyoga, with visualizations and so on. But the root text is strictly a Dzogchen practice.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 10:50 PM

Title: Re: Deleting of Samayas

Content:

kalden yungdrung said:

Tashi delek DW members,

Maybe a strange thing, but how can we delete some taken Tantric Samayas ?

We all know how to maintain Samayas and how to restore these commitments, but how to delete them to the roots, that is to me not so known.

KY

Malcolm wrote:

If you break your root samayas, you delete them from the root. But this is really hard to do.

Basically, there only real samaya is being committed to liberation, one's own and all others. If you abandon this commitment, you abandon the rest. If you keep this commitment, you keep the rest.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 10:47 PM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

Malcolm wrote:

This might be an issue with some of the more ritually oriented tantras, but not Dzogchen tantras, in general. After all, what harm can one inflict with the nature of the mind?

tingdzin said:

Well, we are talking about tantras in general here.

Malcolm wrote:

Yes, and I addressed these concerns as well. There is also other factors — why, for example, do we need to keep information like the function of the five or ten vāyus, channels and cakras secret, when they are basically open for discussion in Yoga and so on, as well as Ayurveda and Tibetan medicine? It does not make any sense at all.

The fact is the cat is out of the bag (was it ever in?). Yidams are on tshirts. Mantras are on bumperstickers. Many of the major tantras are in English translation, available on Amazon. If you want to go have a dip in Tantric Exoticism, just go to the Rubin in NYC, buy a glass of bubbly, and wander the exhibits where the transgressive art of Genesis Bryer P-Orridge rubs shoulders with ancient masterpieces of Tibet.

There are no secrets anymore.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 10:36 PM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

Malcolm wrote:

For example, The Ārya-dharmasaṃgīti-nāma-mahāyāna-sūtra states:

The real is the dharmakāya of the Tathāgata; the unconditioned is the parinirvana...

The Avatamska Sūtra states:

The dharmakāya is the kāya that never comes nor goes, it is the indestructible kāya because it is unconditioned.

Abhakaragupta states in his Moonrays commentary on Perfection of Wisdom in 18,000 lines:

The dharmakāya is the unconditioned ultimate of the bhagavans.

Or Jñānacandra's commentary on Nāgārjuna's Praise to the Three Kāyas states:

The dharmakāya is exclusively permanent by nature, and because of that, it is therefore unconditioned.

Advayavajra writes in his Five Natures:

The unconditioned mind is dharmakāya,
permanence is the characteristics of the sambhogakāya,
diversity itself is the nirmanakāya,
the original state is the nature of everything.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 9:51 PM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Tsongkhapa said:

A conditioned dharmakāya is extremely unacceptable in Mahāyāna. It also directly contradicts all of the Buddha's teachings, more tomorrow.

Nope. It's according to the Second Turning of the Wheel of Dharma and Buddha's Tantric teachings which are definitive.

Malcolm wrote:

Citation please?

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 8:48 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Malcolm wrote:

Right, but in sūtrayāna, they maintain that it is the merely the absence of inherent existence of things, a natural purity, for example, the way Gyaltsab Je describes it in his commentary in the Uttaratantra.

There are also problems with Vajrayāna definition given by the Gelugpas, since this subtle mind is conditioned, whereas tathāgatagarbha is clearly unconditioned.

Tsongkhapa said:

No, in Sūtrayāna, Buddha nature is compassion. Emptiness, lack of inherent existence, cannot be Buddha nature because it's not a mind.

Buddha nature, according to you,

Malcolm wrote:

according to the Buddha.

Tsongkhapa said:

...is unconditioned but this is impossible.

Malcolm wrote:

Not the first time you have been at odds with the Buddha's actual teaching.

Tsongkhapafan said:

It's impossible because permanent things cannot produce effects so if Buddhanature were unconditioned it would be impossible to go from being a sentient being to a Buddha and it would be impossible for a Buddha to benefit any living being, which would negate the whole point of attaining enlightenment.

Malcolm wrote:

You have no idea how incoherent this argument, and the mass of ignorance upon which it is founded. But I am watching TV tonight, so I will have to correct you tomorrow.

Tsongkhapafan said:

The very subtle mind is conditioned and this is the point - once purified of obstructions it transforms into the Wisdom Truth Body of a Buddha and is thereby able to benefit each and every living being without exception. An unconditioned Buddhanature is inert and pointless.

Malcolm wrote:

A conditioned dharmakāya is extremely unacceptable in Mahāyāna. It also directly contradicts all of the Buddha's teachings, more tomorrow.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 7:14 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

Malcolm wrote:

The only people who maintain this point of view are the Gelugpas, no one else.

Tsongkhapafan said:

It's not true that Gelupas maintain that Buddhanature is sheer emptiness. I think Brunnholzl is incorrect: 'sheer natural purity' is a bit vague and also inaccurate. Gelugpas maintain that Buddhanature is the very subtle mind of clear light and its mounted wind; this is according to Highest Yoga Tantra.

Malcolm wrote:

Right, but in sūtrayāna, they maintain that it is the merely the absence of inherent existence of things, a natural purity, for example, the way Gyaltshab Je describes it in his commentary in the Uttaratantra.

There are also problems with Vajrayāna definition given by the Gelugpas, since this subtle mind is conditioned, whereas tathāgatagarbha is clearly unconditioned.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 2:01 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

Brunnholz has a short synopsis of that too. He quotes Sakya Chogden. (p.79)

II. Asserting that sentient beings do not possess buddha nature. (Sakya Pandita, Buton, and others)

Malcolm wrote:

Sakya Chogden is wrong w/regards to Sapan.

smcj said:

In sum, though there are numerous specific differences between the views of all these Tibetan masters, they can be said to fall into two camps--those who assert the tathagata heart as sheer emptiness (be it as the dharmadhatu, the nature of phenomena, or a non implicative negation) and those who regard it as the union of mind's emptiness and luminosity (which includes the buddha qualities).

Malcolm wrote:

Sapan actually adheres to the latter position, i.e. that tathagatagarbha is the union of union of mind's emptiness and clarity. This is the general Sakyapa position.

Author: Malcolm

Date: Tuesday, December 22nd, 2015 at 12:52 AM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

muni said:

When available for worldly pursuit, yes. Then they are toy of samsara.

Malcolm wrote:

This might be an issue with some of the more ritually oriented tantras, but not Dzogchen tantras, in general. After all, what harm can one inflict with the nature of the mind?

Author: Malcolm

Date: Monday, December 21st, 2015 at 10:02 PM

Title: Re: Do tantras lose their power when they're exposed publicl

Content:

Malcolm wrote:

Well, they certainly lose their mystery. But this is not a bad thing.

One, we have to recall that these texts were never secret from an elite set of people in India and Tibet.

Second, we have to realize that tantras as texts are artifacts, books written down by human beings, with all the limitations that entails.

Third, masters such as HHDL has said that tantric secrecy can actually be harmful to the teachings in the present epoch, because secrecy inspires fear.

Fourth, texts like Dzogchen tantras are very tame in comparison with some of more "anti-nomian" Indian tantras. The former have virtually no erotic imagery, virtually no descriptions of rites of magic and sorcery, unlike say Hevajra or Kalacakra, or even Guhyasamaja and many of the lower tantras. If Dzogchen tantras were kept secret, it is because they present a narrative of liberation and buddhahood that is not consistent with the gradualist Buddhism that became the state religion of Tibet.

Author: Malcolm

Date: Monday, December 21st, 2015 at 2:17 AM

Title: Re: Yogacara + Tathagatagarbha = Shentong

Content:

smcj said:

In any event, further discussion of Longchenpa in the Nyingma or Dzogchen forums should be able to accept the Tathagatagarbha as definitive, minus the synthesis with Yogacara.

Malcolm wrote:

Everybody, Sakya, Kagyu, Nyingma and Jonang, accept tathagatagarbha as definitive. How it is understood in these schools may differ considerably.

Author: Malcolm

Date: Monday, December 21st, 2015 at 1:42 AM

Title: Re: False/Wrong View in Dzogchen

Content:

AilurusFulgens said:

The reason why I have been opening a new topic is, because of a recent exchange I had with an acquaintance of mine, who is an Advaitin and at the same time practices Dzogchen.

I have a very odd feeling with the whole arrangement; especially with his argumentation that lines between Buddhism and Hinduism are not so clear-cut as it may appear and that Buddhism anyway adopted many texts and teachings from Hinduism. One example he gives is the fire-ritual or homa (although I do not understand what relevance does

this have for Dzogchen). He also admits that Hinduism in turn took over some Buddhist elements.

Still, it all sounds very strange.

I would like to request the participants in this discussion to focus strictly on the false view in Dzogchen i.e. how it is being defined, the relevant quotes from primary sources (authoritative and accepted Dzogchen texts), the words of authentic and also living Dzogchen masters as well as the consequences of such false view for the practice of Dzogchen itself (the last point is of particular importance).

I do not want to sound bigoted or parochial when discussing with my friend. But on the other hand there are certain things one cannot simply explain away - even for the superficial purposes of some "religious" harmony or tolerance.

Malcolm wrote:

False view in Dzogchen is quite simply any view of existence or nonexistence. For example, the Self-Arisen Vidyā Tantra states:

Such false views as those
are held to be gathered into four:
tīrthikās, extremists,
hedonists and cārvākas.

The system of explaining these is as follows:

tīrthikās maintain permanent eternalism;
extremists maintain partial eternalism, partial annihilation;
hedonists maintain that annihilation is total annihilation;
Cārvākas maintain the annihilation of karmic results.

As such, the three hundred and sixty views as well
can be gathered into four categories.

Further those can be included
in eternalism and annihilationism.

Those can also be included in meaningless nihilism.

This is the extent of the worldly views.

Author: Malcolm

Date: Monday, December 21st, 2015 at 1:38 AM

Title: Re: Yogacara + Tathagatagarba = Shentong

Content:

smcj said:

I'm reading "When Clouds Part" by Brunnholzl and he has clarified something that was a bit confusing to me. He basically says that the Tibetan Shentong is a combination of Yogacara, specifically the 3 natures and 8 consciousnesses, plus an interpretation of the Tathagatagarbha doctrine. I had been confused about that and sort of thought that Yogacara and Tathagatagarba were the same.

Malcolm wrote:

You should trust what I tell you. I have made this point to you repeatedly over the years.

smcj said:

It also explains why a major text like Uttaratantra lacks the three natures schema yet is a mainstay of the Shentong view. Basically it was retroactively co-opted by the Shentongpas, although there were precursors in India.

Malcolm wrote:

It also explains why, for example, Longchenpa is not a gzhan stong pa. He considers tathāgatagarbha definitive, but places the teaching of the three natures within Yogacara and never uses them to explicate the meaning of the tathāgatagarbha, since they are not necessary. There is no discussion of these in the Uttaratantra, per se. The Yogacara masters were not that interested in tathagatagarbha, quite frankly.

smcj said:

Brunnholz makes another point that makes things convenient for a Kagyu Shentongpa like me, which is that... Virtually all Kagyu masters hold the tathagata heart teaching on buddha nature to be of definitive meaning and deny that the tathagata heart is just sheer emptiness or a non implicative negation.

(p.69)

.

Malcolm wrote:

The only people who maintain this point of view are the Gelugpas, no one else.

Author: Malcolm

Date: Sunday, December 20th, 2015 at 11:01 PM

Title: Re: Mental Continuums, Rebirth, and the Brain

Content:

Matt J said:

The point I don't fully accept is this:

For that reason, when we talk about our "individual mental continuum," it doesn't come from the body – in other words, from matter and energy. Each moment of our individual mental continuum has to come from a previous moment of an individual, subjective experiencing of things. And it can't come from somebody else's individual, subjective experiencing of things, such as that of our parents. It can only be part of the continuum of our own individual, subjective experiencing of things.

Obviously, there is a relationship (and ultimately non-duality) between body and mind. And it is true that as far as we know, physical phenomenon don't become mental and vice versa. But why is it not possible for physical phenomenon to give rise to mental phenomenon? For example, when you hit my body with a piece of wood, pain arises. So while the wood doesn't become pain, it certainly produces it in a conventional way. So

why can't physical phenomenon likewise "cause" the mind-stream to arise?

I feel that this is a key argument to understand. Any thoughts?

Malcolm wrote:

It is very simple, because of the homogeneity of causes and their effects, insentience cannot give rise to sentience.

M

Author: Malcolm

Date: Sunday, December 20th, 2015 at 10:19 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

dreambow said:

Whilst the input has been very interesting and people have shown themselves to be very erudite ...never the less the topic was ND Dzogchen vs Advaita Vedanta. Could we please get back on track?

Malcolm wrote:

By demonstrating that there is no transpersonal basis in Dzogchen, it has been shown that there is a huge difference in meaning between what the term "nondual" means in Dzogchen and other systems.

Author: Malcolm

Date: Sunday, December 20th, 2015 at 12:01 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

The gzhan stong/rang stong distinction is irrelevant to Dzogchen. Dzogchen negates the two truths, so of what use would there be in a distinction between gzhan stong and rang stong? As the Soaring Great Garuda states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an "ultimate phenomenon."

M

smcj said:

Well, for starters a lot of perpetual ideas begin to make sense, like the spontaneous appearance of buddhas apropos of people's karma.

Malcolm wrote:

No. If buddhas appear "apropos" of people's karma, that means buddhas are just delusions. Indeed, as Vidyādhara Mañjuśrimitra wrote in his seminal Meditation of

Bodhicitta:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

For those of you who do not know who Mañjuśrimitra was, he was Vidyādhara Garab Dorje's main disciple, credited with dividing Dzogchen tantras into three series according to emphasis.

So, therefore, the two truths, and the whole gzhan stong/rang stong debate along with them, remains completely irrelevant to Dzogchen.

M

Author: Malcolm

Date: Saturday, December 19th, 2015 at 10:15 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

Although he is the teacher of the current Dzogchen Ponlop Rinpoche, who says that many Nyingma and Kagyu Dzogchen teachers are shentongpas.

Malcolm wrote:

The gzhan stong/rang stong distinction is irrelevant to Dzogchen. Dzogchen negates the two truths, so of what use would there be in a distinction between gzhan stong and rang stong? As the Soaring Great Garuda states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an "ultimate phenomenon."

M

Author: Malcolm

Date: Saturday, December 19th, 2015 at 2:08 AM

Title: Re: Buddhist Nazis?

Content:

Malcolm wrote:

There is really no evidence that Hitler was influenced by Buddhism at all.

odysseus said:

No official scientific or research evidence, but there's something called "word of folk mouth". As a Buddhist, you know for yourself Malcolm...

Malcolm wrote:

There isn't even any evidence in his writing that would lead one to suspect so. He was utterly dismissive of Himmler's occult obsessions.

Author: Malcolm

Date: Saturday, December 19th, 2015 at 12:51 AM

Title: Re: Buddhist Nazis?

Content:

odysseus said:

Hitler was a Buddhist - it's embarrassing...

Malcolm wrote:

No, he did not care for religion of any kind at all, much less Buddhism.

odysseus said:

Hitler believed in a perfect world like Utopia, by ideas he got from amongst others Buddhism. But his delusions were too much, so he never got enlightened.

Malcolm wrote:

There is really no evidence that Hitler was influenced by Buddhism at all.

Author: Malcolm

Date: Friday, December 18th, 2015 at 11:20 PM

Title: Re: Buddhist Nazis?

Content:

odysseus said:

Hitler was a Buddhist - it's embarrassing...

Malcolm wrote:

No, he did not care for religion of any kind at all, much less Buddhism.

Author: Malcolm

Date: Friday, December 18th, 2015 at 10:04 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

I like the story about how buddhas spontaneously appear according to the karma of sentient beings.

Malcolm wrote:

So you are not going to answer the question?

smcj said:

I'm reading the book looking for that. And in doing so I am reminded that the entire book is basically about "how the universe is" (Mt. Meru, etc.). It has various cosmologies, that's why it is called "Myriad Worlds", which would be entirely in keeping with my interpretation of the basis as a basis for the universe. Also the chapter in question is titled "Primordial Purity of the Universe".

Malcolm wrote:

The title, Myriad Worlds, is a western title, not Kongtrul's title. It is just the first part of the Shes Bya Mdz od, lit., The Treasury of the Knowable.

Now then, if we take your line of reasoning, that the whole book is about the basis, how do you cope with the absurd consequence that Vajrasana, Vulture Peak, will exist in the basis, but the rest of the world will not? [see 143].

Instead, the notion of a basis [gzhi] is really only brought up in chapter iv. It begins on 173 by saying:

It is taught in scriptures that worlds and beings

Are created by various actions influenced by subtle and proliferation [emotions].

He then continues by listing the various approaches to the how the world and beings are created in various tenet systems. He then gives the Kalacakara account on 176:

"Most agree that in the formation [of the world], the mind is the agent..."

This whole section, up to page 181, takes the individual mind as the basis for the formation of the universe.

He then shifts to Hinayāna and Mahāyāna cosmology from 182 until 195.

He then introduces what he terms the ultimate view concerning the origin of samsara and the Dzogchen view.

The first is a detailed presentation of dependent origination. On 198, in the section on the relationship between dependent origination and the eight consciousnesses, he writes:

"The beginningless nature of the mind is clear, empty, [and] unobstructed, but its nature is not recognized..."

Thus far, the basis described in the whole book is the mind or the nature of the mind.

It is only at the conclusion of this section that Kongtrul begins a description of the Dzogchen teaching on the basis. And there is nothing there which validates your interpretation that it is a so called transpersonal basis.

Author: Malcolm

Date: Friday, December 18th, 2015 at 12:29 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

I like the story about how buddhas spontaneously appear according to the karma of sentient beings.

Malcolm wrote:

So you are not going to answer the question?

Author: Malcolm

Date: Friday, December 18th, 2015 at 12:00 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

How does an individual mind come about, in the Dzogchen scheme of things?

dzogchungpa said:

Do tell.

Malcolm wrote:

I have countless times...but people don't listen...

Author: Malcolm

Date: Friday, December 18th, 2015 at 11:31 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

So my understanding is that "all the things of relative reality, your mind included" is transpersonal. If so Dudjom R. is also reading too much into it.

Malcolm wrote:

Sarvadharma does not refer to all instances of every phenomena in the universe. It is a term which means all the phenomena of one's aggregates, sense bases and elements. All phenomena, for every sentient being, are restricted to these thirty-five dharmas.

smcj said:

So not only is it transpersonal, it is pre-personal. There are no sentient beings or buddhas present, so therefore there are no minds present at all. .

Malcolm wrote:

How does an individual mind come about, in the Dzogchen scheme of things? Is it created ex nihilo, out of nothing? Or is there something you may have perhaps overlooked? If you assume a transpersonal basis, then you have to explain how all these different minds arise from a uniform substance. And of course, you will get all caught up in the intellectual skeins of trying to reconcile the two truths, and all the other pyrotechnics that arise from incorrect interpretations of the Dzogchen teachings.

Author: Malcolm

Date: Friday, December 18th, 2015 at 11:16 AM

Title: Re: Alcohol

Content:

Queequeg said:

Malcolm - are those authentic passages?

Malcolm wrote:
Of course.

Author: Malcolm

Date: Friday, December 18th, 2015 at 5:54 AM

Title: Re: Alcohol

Content:

dharmagoat said:

Let's not forget that alcohol is both a poison and known carcinogen, and therefore not appropriate for "this precious human body".

Malcolm wrote:

It balances the humors and is beneficial for all illnesses,
in particular, since it removes kapha, wind and combination illnesses,
among medicines, it is the supreme medicinal amrita:
the qualities of delicious booze are perfect.

dharmagoat said:

There is also the negative effect it has on mindfulness, something that a serious practitioner would be fully aware of.

Malcolm wrote:

Because it gathers the assembly of dakas and dakinis,
delights the assembly of yogesvaras,
and is the samaya substance that perfects the two accumulations,
the qualities of delicious booze are perfect.

Author: Malcolm

Date: Friday, December 18th, 2015 at 5:03 AM

Title: Re: Alcohol

Content:

odysseus said:

The point is not to indulge.

Malcolm wrote:

The conceitedly clever Kadampa vināyadharas,
and the logicians, the Jodanpas and so on,
drink in secret, so whose craving is greater?
the qualities of delicious booze are perfect.

Author: Malcolm

Date: Friday, December 18th, 2015 at 5:01 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

Yes, it is being used as an analogy. Why? Because it is making the point it is all-pervasive. Why else use the analogy?

Malcolm wrote:

No, that is not the point that is being made. The point is being made the self-originated pristine consciousness has always been present just as space has always been present. It is a temporal metaphor here, not a spatial metaphor, as you take it to be.

smcj said:

The nature of everything else is ascertained to be mind in the Great Perfection teachings. The reason it is not the same as Yogacara is that the eight consciousnesses themselves arise from the delusion of not recognizing the basis when it arises. This is also covered on 212, paragraph three onward until we hit the end of this section on 215.

Ok, so "the 8 consciousnesses themselves arise from the delusion of not recognizing the basis when it arises". So the basis is more fundamental than the 8 consciousnesses, right? And the basis is what is not recognized "when it arises", right?

Malcolm wrote:

The basis is nothing other than the self-originated pristine consciousness mentioned above. Also the ignorance that gives rise to the eight consciousnesses, etc. is just the ignorance [ma rig pa] which is the manifestation of rig pa itself, as mentioned on 215. So for example, he states on 222 that the five wisdoms of rig pa manifest as the five aggregates and so on. Not the five aggregates of all sentient beings, just your own five aggregates. Likewise, they then arise as the five afflictions, etc. Paragraph 2 on pg. 224., summarizes the six sets of five that arise from and are present in rig pa.

I think you are reading too much into the word gzhi, basis.

Author: Malcolm

Date: Friday, December 18th, 2015 at 4:30 AM

Title: Re: Alcohol

Content:

Queequeg said:

Yay or nay and why?

Malcolm wrote:

Longchenpa says, among other things, in his Praise to Booze:
Since it increases the pure essence, the body and mind are happy,
since it generates bliss and heat, it increases samadhi,
and because realization arises since it produces knowledge,
the qualities of delicious booze are perfect..

Author: Malcolm

Date: Friday, December 18th, 2015 at 4:27 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

However if he is talking about "self-existing wisdom, primordially present like space " in a context that excludes both sentient being and enlightened beings--which he is--you've got a problem.

Malcolm wrote:

There is no problem here at all. Why?, because space is merely being used here as a metaphor.

smcj said:

You've still got to discover it for yourself as the nature of your own mind. But it's the nature of everything else too. To say otherwise would be to take the Yogacara view, which is not what we are talking about.

Malcolm wrote:

The nature of everything else is ascertained to be mind in the Great Perfection teachings. The reason it is not the same as Yogacara is that the eight consciousnesses themselves arise from the delusion of not recognizing the basis when it arises. This is also covered on 212, paragraph three onward until we hit the end of this section on 215.

Author: Malcolm

Date: Friday, December 18th, 2015 at 4:19 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

1. Is the basis devoid of samsara and nirvana?

Malcolm wrote:

Yes, just as it is devoid of realization and non-realization.

smcj said:

2. Is the basis beyond causes and conditions?

Malcolm wrote:

Yes, because it is original purity [ka dag].

smcj said:

3. Is interdependent origination merely a delusion when seen from the Dzogchen view?

Malcolm wrote:

Yes, since it is produced by the imputing ignorance.

smcj said:

4. Does the basis have the attributes of clarity, unimpededness, and energy?

Malcolm wrote:

It is more accurate to say that the basis is a pristine consciousness or wisdom [ye shes] that possesses three attributes, essence, nature and compassion, or emptiness, clarity and the inseparability of the two.

smcj said:

5. Does the basis arise as the universe when unrecognized?

Malcolm wrote:

Only in a manner of speaking, it does not actually arise as the universe. The way this happens is summarized on 212, paragraph three.

smcj said:

6. Does the universe arise as the basis when recognized?

Malcolm wrote:

Again, only in a manner of speaking. The universe does not actually arise as the basis.

smcj said:

7. Are there any phenomena other than the basis expressing itself as appearance?

Malcolm wrote:

Yes, delusion. This question is addressed in the paragraph mentioned above. There is no delusion in the basis, but there is delusion about the basis.

smcj said:

8. Is mind (sems) the basis?

Malcolm wrote:

No, mind is not the basis, but the mind arises from the what is described as the "creative dynamic of energy" in the forgoing paragraph.

Author: Malcolm

Date: Friday, December 18th, 2015 at 4:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Yes, actually it is. Compare top of 206 to the pages I mentioned.

smcj said:

The first paragraph of 206 concludes with:

Kongtrul said:

It is great self-existing wisdom, primordially present like space.

Malcolm wrote:

That does not make it transpersonal, it just makes it a self-originated pristine consciousness, rang byung ye shes, i.e., one that one must discover for oneself as the nature of one's own mind.

Author: Malcolm

Date: Friday, December 18th, 2015 at 3:46 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

So it's not applicable.

Malcolm wrote:

Yes, actually it is. Compare top of 206 to the pages I mentioned.

The fact is that this is standard presentation found in many places. The fact that you have badly misunderstood it merely points to the need for people to rely on qualified teachers. Otherwise, misunderstandings like yours [that the buddhanature present in all sentient beings is one transpersonal entity] are sure to happen.

Author: Malcolm

Date: Friday, December 18th, 2015 at 3:05 AM

Title: Re: Tobacco

Content:

Malcolm wrote:

Nay. Polonium 210.

http://www.nytimes.com/2006/12/01/opinion/01proctor.html?_r=0

Author: Malcolm

Date: Friday, December 18th, 2015 at 3:02 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

He is discussing the ground without the minds of any beings present whatsoever--either sentient or enlightened. That is transpersonal.

Malcolm wrote:

As I said, you really do not understand this teaching. You are entitled to your misunderstandings, but you are not entitled to your own facts.

If you carefully read ppg. 222-224 of the book you cite, you will see how impossible your transpersonal position actually is.

M

Author: Malcolm

Date: Friday, December 18th, 2015 at 2:38 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

Having just quoted both of them saying that, I am going to disagree with you.

Malcolm wrote:

You are misreading them.

Author: Malcolm

Date: Friday, December 18th, 2015 at 1:36 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

Not to speak for Malcolm, but after having a long thread about this, he said that the basic difference is that the base is empty and not established, unlike Brahman.

smcj said:

Since we are talking about things that are not manifest phenomena, and both are said to be "beyond conceptuality", as far as I'm concerned it is basically a difference in semantics and linguistic convention.

Malcolm wrote:

No, since the Dzogchen tantras explicitly reject Advaita Vedanta.

Author: Malcolm

Date: Friday, December 18th, 2015 at 1:35 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

My understanding is that it is transpersonal. Kongtrul and Dudjom both seem to say it.

Malcolm wrote:
Neither of them make this claim.

Author: Malcolm
Date: Thursday, December 17th, 2015 at 9:50 AM
Title: Re: Wholesome and Unwholesome in Dzogchen
Content:
smcj said:

My reading of the above is that Longchenpa is using the analogy of a mirror to explain something different than what the Dudjom R. quotation is about. So although they both use the analogy of a mirror, they are actually talking about apples and oranges.

Malcolm wrote:
Yes, and when I brought up the example, I was using it differently than you are.

Author: Malcolm
Date: Thursday, December 17th, 2015 at 5:25 AM
Title: Re: Wholesome and Unwholesome in Dzogchen
Content:
Matt J said:
So there are external objects after all for Dzogchen?

Malcolm wrote:
Yes, as Longchenpa famously quips, when we stop looking at a mountain, it does not just disappear.

Author: Malcolm
Date: Thursday, December 17th, 2015 at 3:48 AM
Title: Re: Wholesome and Unwholesome in Dzogchen
Content:
smcj said:
Uh, no. The premise of the analogy specifically disallows that interpretation.

Malcolm wrote:
Uh yes, the premise of the analogy requires that interpretation.

smcj said:
Uh, no, it doesn't. Specifically the line... These things appear naturally on the "magic" mirror,
..is unambiguously making that point. They appear naturally. There are no referents. In the analogy there is nothing besides the images and the mirror, as Dudjom R. explains: There is no third reality of a truly existing mind or objects juxtaposed to the ultimate reality of the mirror and the relative reality of the images in it.

So that sentence includes the absence of referents and the appearance of the images-- in the same sentence. That's kinda hard to work around.

Malcolm wrote:

This does not address my point. You are so caught up in your opinions, you cannot see outside of your own reflection.

Author: Malcolm

Date: Thursday, December 17th, 2015 at 3:25 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

Uh, no. The premise of the analogy specifically disallows that interpretation.

Malcolm wrote:

Uh yes, the premise of the analogy requires that interpretation.

Author: Malcolm

Date: Thursday, December 17th, 2015 at 2:44 AM

Title: Re: Dzogchen Cycles

Content:

shanehanner said:

Hi,

I keep seeing different teachers with different "cycles" of teachings and would like to know what the differences are?

For example, this is from Tara Mandalas website...

"He also said that the Dzinpa Rangdröl cycle was very complete starting with Ngöndro, followed by the yidam practices of Tsogyel Karmo (White Tsogyel) and Tröma, and then proceeding through the six yogas, and ending with Dzog Chen in a section very similar to Tri Yeshe Lama (Jigme Lingpa's Dzog Chen cycle from Longchen Nyingtig) which includes complete Trekchö and Tögal instructions. He also mentioned that Dzinpa Rangdröl contains several Chöd practices and many Dzog Chen men-ngags (pith instructions)."

So, what are the different cycles? Is there a certain period that they start? Are some considered better than others? Any background info would be great!

Malcolm wrote:

"Cycle" is a translation of the Tibetan "skor." This word means something like cycle, and in this sense, we are using the term like in the Wagner's Ring Cycle, a series of interrelated but independent works.

Author: Malcolm

Date: Thursday, December 17th, 2015 at 2:41 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

Are there appearances without signs?

smcj said:

Insisting that the appearances require some third thing outside the mirror to reflect, which is what I understand you are doing, is not accepting the premise of the analogy.

Malcolm wrote:

Yes, a third thing is required, secondary conditions. For example, in order for a red ball to show up in a mirror, there has to be a red ball from which a reflection is derived.

What exactly is an "appearance" in your mind?

In the context of this discussion, "appearances" are the basis arising as the universe. And how does that happen?

Author: Malcolm

Date: Thursday, December 17th, 2015 at 1:26 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

Let me ask you, smcj, do mirrors bother looking into themselves?

No, of course not. However the premise of the analogy is that there are images in the mirror without referents. You are ignoring the premise of the analogy and taking it too literally.

What you are talking about seems to me to be more appropriate for completion stage/Anu Yoga practice. Ati Yoga (roughly equivalent to "Non-Dual Tantra in HYT) is about appearances simultaneously present with emptiness, not the absence of appearances.

Malcolm wrote:

Are there appearances without signs? What exactly is an "appearance" in your mind?

Author: Malcolm

Date: Wednesday, December 16th, 2015 at 12:50 AM

Title: Re: Father Francis Tiso Dzogchen & Early Christianity Connec

Content:

tingdzin said:

Guenther was also of the view, which I happen to share, that Dzogchen is rather anomalous to Indian Buddhism.

Malcolm wrote:

I don't see how this could possibly apply to so called sems sde texts. The rhetoric of "bodhicitta" in sems sde is identical to that found for example in the Guhyasamaja.

Second, we have no evidence whatsoever of any thögal like teachings being written down by anyone until the early 11th century, whether Buddhist or Bon.

In terms of unique doctrines, the most unique thing in Bonpo Dzogchen is ZZNG's emphasis on sounds, lights and rays, which really only figures in the ZZNG, and it pretty much absent from other Bonpo Dzogchen cycles, based on a electronic word search conducted on the other two main cycles of Dzogchen in Bon.

While I would have no complaints about sourcing Dzogchen in Central Asia, within the sphere of Indian cultural influence, I see absolutely no evidence which links Dzogchen doctrines with teachings generally outside of Buddhadharma and the Indian context.

Author: Malcolm

Date: Tuesday, December 15th, 2015 at 9:46 PM

Title: Re: Dzogchen and Tsongkhapa Madhyamaka

Content:

T. Chokyi said:

I remember posting in a thread called: "Gelug View of Dzogchen?", my point was that Khenpo Achos a Gelugpa Abbot achieved rainbow body. The person I was talking with is a Gelugpa monk at Sera Je, so you'd probably enjoy reading it:

Topic: <https://www.dharmawheel.net/viewtopic.php?f=52&t=10207&start=20#p128727>

Tsongkhapafan said:

A wonderful achievement but the rainbow body can be achieved by practising the two stages of Highest Yoga Tantra. Maybe this is what he was practising. It would be more typically Gelug.

Malcolm wrote:

Dudjom Lingpa's Meteoric Razor Vajrakīlaya cycle actually, and its associated Dzogchen instructions. I have read through his collected works, apart from a very long important commentary he wrote on Dudjom Lingpa's Vajrakīlaya cycle. When he was young, he was a student of Trijang Rinpoche, but then he met Dudjom Rinpoche and his practice became centered around Vajrakīlaya and Dzogchen.

Author: Malcolm

Date: Tuesday, December 15th, 2015 at 2:05 AM

Title: Re: Unknown Buddhist Images - Please help in identifying the

Content:

Richard Egan said:

I got these image f rom a friend of a friend who bought them in Tibet. They have a front

and back and I am trying to identify what they represent. Any help at all will be appreciated. Thanks.

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-1A.jpg>

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-1B.jpg>

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-2A.jpg>

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-2B.jpg>

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-3A.jpg>

<http://vps30393849.123-vps.co.uk/img/Buddhist-images-3B.jpg>

Malcolm wrote:

They are initiation cards, and are standard deities from the general preaceful and wrathful mandala, the buddhas of the six realms and so on, but in this case look connected to some kind of Avalokiteshvara empowerment.

Author: Malcolm

Date: Tuesday, December 15th, 2015 at 1:31 AM

Title: Re: Dzogchen and Tsongkhapa Madhyamaka

Content:

Malcolm wrote:

There have been practitioners of Dzogchen among the Gelugpas from the time of Tsongkhapa onwards. Never everyone in Tibet was a Sarma bigot.

smcj said:

Although that may be true, the degree to which it is true is reflected by the amount of pushback HHDL has had when he invites Nyingma lamas to teach at his monasteries.

Malcolm wrote:

This is a more modern issue. Mostly a twentieth century issue.

Author: Malcolm

Date: Tuesday, December 15th, 2015 at 1:12 AM

Title: Re: Dzogchen and Tsongkhapa Madhyamaka

Content:

Tsongkhapafan said:

Gelugpas practise the two stages of Highest Yoga Tantra as the direct path to enlightenment and there's no need to practise anything else. Tsongkhapa never taught Dzogchen and it's not part of the Gelugpa tradition.

swooping said:

But some Gelugpas do practice it.

smcj said:

These days. That's new.

Malcolm wrote:

Not that new. There have been practitioners of Dzogchen among the Gelugpas from the time of Tsongkhapa onwards. Never everyone in Tibet was a Sarma bigot.

Author: Malcolm

Date: Tuesday, December 15th, 2015 at 12:17 AM

Title: Re: Dzogchen and Ngondro

Content:

Crazywisdom said:

Aside from liturgy, Vajrasattva and mandala offerings appear as preliminaries when? We're they done in India?

Malcolm wrote:

Yes, they are mentioned in Guhyasamaja Tantra, etc. Mandala offerings are strictly part of Vajrayāna, in origin.

Author: Malcolm

Date: Monday, December 14th, 2015 at 10:15 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

madhusudan said:

Can you describe your confidence in the state so that I might begin to understand?

Malcolm wrote:

You should read Nozick, Anarchy, State and Utopia, where he sets out the minimum conditions for a state, and why this is more desirable than anarchy.

We have discharged our task of explaining how a state would arise from a state of nature without anyone's rights being violated. The moral objections of the individualist anarchist to the minimal state are overcome. It is not an unjust imposition of a monopoly; the de facto monopoly grows by an invisible-hand process and by morally permissible means, without anyone's rights being violated and without any claims being made to a special right that others do not possess. And requiring the clients of the de facto monopoly to pay for the protection of those they prohibit from self-help enforcement against them, far from being immoral, is morally required by the principle of compensation adumbrated in Chapter 4.

Nozick, Robert (2013-11-12). Anarchy, State, and Utopia (pp. 114-115). Basic Books. Kindle Edition.

madhusudan said:

Thank you for your reply. I will move that book up to the top of my reading list and

process its arguments. As my perspective shifts, however, I am beginning to see political circumstances as an expression of people's delusions, and so I find myself viewing solutions more from a spiritual outlook.

As an aside, what would you view as being more fruitful: reading Nozick (becoming more informed), or admitting my own attachment to debates and thought constructs, admitting I am wrong and delusional, taking refuge and spending more time with the cushion? I guess each sickness has its own particular medicine, but a long running dichotomy for me has been between philosophy and experiential intuitive definitive knowledge (direct perception?). Thanks for any words on this.

Malcolm wrote:

I think that Dharma is good for personal evolution, but we do not inhabit a world of Dharma practitioners, and Dharma ethics do not translate to those who do not follow the Dharma. Therefore, we need to develop robust, positive secular understandings and doctrines and as Dharma practitioners, advocate for them and support them. Its the Mahāyāna thing to do.

Author: Malcolm

Date: Monday, December 14th, 2015 at 10:11 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

madhusudan said:

Can you describe your confidence in the state so that I might begin to understand?

Malcolm wrote:

You should read Nozick, *Anarchy, State and Utopia*, where he sets out the minimum conditions for a state, and why this is more desirable than anarchy.

We have discharged our task of explaining how a state would arise from a state of nature without anyone's rights being violated. The moral objections of the individualist anarchist to the minimal state are overcome. It is not an unjust imposition of a monopoly; the de facto monopoly grows by an invisible-hand process and by morally permissible means, without anyone's rights being violated and without any claims being made to a special right that others do not possess. And requiring the clients of the de facto monopoly to pay for the protection of those they prohibit from self-help enforcement against them, far from being immoral, is morally required by the principle of compensation adumbrated in Chapter 4.

Nozick, Robert (2013-11-12). *Anarchy, State, and Utopia* (pp. 114-115). Basic Books. Kindle Edition.

ovi said:

While I completely agree that 'anarcho'-capitalism would recreate the state, there are 3 flaws with your argument:

- anarcho-capitalists are not anarchists
- anarchists are not market fundamentalists; the vast majority completely reject the market economy

- the problem that anarchists have with the state isn't that it originates in an immoral way, but that it is a hierarchical and authoritarian organization

Malcolm wrote:

I never mentioned anarcho-capitalists.

No one can reject a market economy, there have and always will be markets.

Nozick proves that these hierarchies are inevitable. The monopoly he is talking about it is a monopoly of force, not trade. You should read his book in detail. I don't agree with everything he says, because it is too idealistic, being the idealism driving modern day "small gvt." Republicans like Rand Paul. But he has given a good account of why a state is preferable to anarchy.

Author: Malcolm

Date: Monday, December 14th, 2015 at 9:25 PM

Title: Re: Dzogchen and Ngondro

Content:

heart said:

Interesting info Malcolm, thank you. So is the Samantabhadri Tantra of the Sun of the Luminous Expanse (kun tu bzang mo klong gsal nyi ma'i rgyud) as old as the other 17 tantras?

/magnus

Malcolm wrote:

Depends on what you mean by old. Chronologically, it is a terma that was probably revealed during the 13th century. That being said, I have never seen a clear account of its revelation anywhere, unlike say, that of the 17 tantras. However, the Khandro Nyingthig is a self-described commentary on it, and since it dates to the early 14th, it is a good guess that this tantra was revealed in the 13th. It seems the first cycle of teachings that mention its existence is the Khandro Nyingthig. Also, in the 14th century, Dorje Lingpa revealed further tantras with similar names.

heart said:

So is there an earlier example of ngondro instructions than this 13th century Dzogchen tantra?

/magnus

Malcolm wrote:

There are examples of texts called chos spyods, "Dharma Practice" texts which generally consist of various regular and general prayers, including refuge and bodhicitta formulas and so on, but as a system of liturgy, we don't really to see what we would

recognize as "ngondro texts" until the thirteenth century and fourteenth centuries. There is a guy who posts here, Zim Pickens, who spent a lot of time studying the issue of the origins of Ngondro liturgies. If he sees this post, maybe he will have more info.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 9:44 PM

Title: Re: Dzogchen and Ngondro

Content:

Dechen Norbu said:

That's why I think it is important to recognize the nature of the mind as soon as possible for someone who wants to practice Dzogchen.

Karma_Yeshe said:

Although certain people don't understand this, in a real sense, this is a no-brainer. There is no practice of Dzogchen without recognition of rigpa at all.

Malcolm wrote:

This is not exactly true. It is more accurate to say that without introduction there is no practice of Dzogchen. There are practices that are part of the path of Dzogchen for people who have not yet recognized the basis such as rushen, semzin and so on.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 9:34 PM

Title: Re: Chan, Mahamudra, and Tibet

Content:

mzaur said:

Hi everyone,

I was just listening to a Dharma Ocean podcast (130: Pure Awareness) and Reggie Ray said some things which he said may be a bit heretical to some but actually are historically accurate. To me it sounds very odd, and I haven't heard these things before. I was hoping someone with more experience can comment about the points he makes? I typed up the relevant stuff. Is any of it true? Is there any evidence of Chan influence on Mahamudra?

What we call Mahamudra tradition is result of profound interaction of Daoism, Chan Buddhism, and Dzogchen. Mahamudra came out of that. There's a lot of Daoism in Mahamudra, and a lot of Chan Buddhism in Mahamudra.

In the 8th century in Tibet, there was a very famous conversation about what is the best Buddhism for Tibet, and an edict which has been found in the Dun Huang documents buried and survived. The edict says the most important tradition for Tibet and the meditative tradition everyone should practice is Chan Buddhism. What happened later

was the Indian crew showed up and they took over the power in Tibet. This was like in the 11th/12th century and they made it illegal to practice anything that was from China. So all of the records were rewritten to show that everything that was good in Tibet came from India but actually this was a complete fabrication. There is extensive evidence that Mahamudra is the result of the confluence of Chan Buddhism, Daoism, and Dzogchen. They were part of the same tradition. Well you can say what is that tradition? It's the practice of pure awareness. They were all doing it, and they were talking to each other.

There's a tradition called Sutra Mahamudra taught by Gampopa which has now been more or less proved was a Chan lineage in Tibet but because of the politics they could not acknowledge their source.

I called up my friends and academic friends, and they said, yeah that's how it is. The history of Tibetan Buddhism promoted in Tibet is a complete fabrication.

It's often said that Chan Buddhism is Daoism in a Buddhist form . . . What happened was, the Buddhists saved Daoism in China. Because Daoism after the Han Dynasty began to become very conventional religion. The Buddhists showed up from India and realized like holy shit, these people understand more about awareness than we do. And they incorporate the depths of Daoism, and they gave Daoism the container and practice and gave Daoism a way to survive.

Malcolm wrote:

There are so many inaccuracies and exaggerations here, it is hard to know where to begin.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 6:41 AM

Title: Re: Dzogchen and Ngondro

Content:

Kelwin said:

Maybe recognition isn't so special. But when recognition is there, doing ngondro etc might still be the best option. Just recognizing the essence every now and then doesn't mean there's no gradual path anymore. In fact, ego and arrogance are still very much available afterwards. Going from experience to realization is much more work than going from nothing to the first experiences. One lama told me that the real work actually begins after recognition.

Malcolm wrote:

There is no gradual path at all in Dzogchen. If it is a gradual path, it is not the path of Dzogchen.

Kelwin said:

The truly rare thing, is the first recognition immediately resulting in stable realization.

Malcolm wrote:

Yes,

Author: Malcolm

Date: Saturday, December 12th, 2015 at 3:07 AM

Title: Re: Dzogchen and Ngondro

Content:

Dechen Norbu said:

Only very special practitioners recognize that nature of the mind when the first introduction happens. It's something very rare.

Malcolm wrote:

No, what I would say is rare is a teacher who is able to give confidence to such people (who are not actually so rare) that their recognition is in fact a true recognition. The reason for this is that while the methods work, there are not many clairvoyant teachers out there, so those who are not clairvoyant are unable to ascertain without long observation whether their students have really understood the main point.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 3:04 AM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

madhusudan said:

Can you describe your confidence in the state so that I might begin to understand?

Malcolm wrote:

You should read Nozick, Anarchy, State and Utopia, where he sets out the minimum conditions for a state, and why this is more desirable than anarchy.

We have discharged our task of explaining how a state would arise from a state of nature without anyone's rights being violated. The moral objections of the individualist anarchist to the minimal state are overcome. It is not an unjust imposition of a monopoly; the de facto monopoly grows by an invisible-hand process and by morally permissible means, without anyone's rights being violated and without any claims being made to a special right that others do not possess. And requiring the clients of the de facto monopoly to pay for the protection of those they prohibit from self-help enforcement against them, far from being immoral, is morally required by the principle of compensation adumbrated in Chapter 4.

Nozick, Robert (2013-11-12). Anarchy, State, and Utopia (pp. 114-115). Basic Books. Kindle Edition.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 2:48 AM

Title: Re: Chod in gelug buddhism

Content:

Manjushri Fan said:

Hi

I'm not sure if this is in the wrong section, so I apologise to Mods if it is.

My questions are:

Is chod practiced in gelug buddhism, and if so, do you know any examples of teachers.

And are any empowerments required to praactice chod.

Malcolm wrote:

The answer to both questions is yes. Lama Zopa teaches it, among others.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 1:20 AM

Title: Re: Conception and Contraception

Content:

Malcolm wrote:

In other words, IUD's create a situation where the sperm is basically poisoned.

fckw said:

Which is therefore not much different from what antibiotics do.

Malcolm wrote:

A spermatozoa is not, so far as we known, sentient, it is a tissue.

The issue of bacterial sentience on the other hand is complicated.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 1:15 AM

Title: Re: Dzogchen and Ngondro

Content:

Adamantine said:

thanks for the link Magnus.

Malcolm wrote:

I feel it is important to point out that it is not so simple as the way EPK presents it. For example, prior to the common and uncommon preliminaries, the tantra describes conferral of the elaborate vase empowerment [chapter 61]. Chapters sixty-two through through eighty-eight describe all of the preliminaries from contemplating the time of death through the separation of samsara and nirvana. Chapter eighty-nine explains the secret empowerment, and ninety covers creation and completion, while chapters ninety-one through ninety-eight cover trekchö. Chapter ninety-nine covers the third empowerment and the practice connected with passion. The rest of the tantra concerns thogal. In other words, the tantra maps various practices in relation with the four

empowerments — elaborate, unelaborate, very unelaborate and extremely unelaborate.

So what are the first sixty chapters about? All kinds of things. Chapters 1-46 are concerned exclusively with Dzogchen theory. Chapters 47-60 are all about the guru and disciple and conditions for transmission.

M

heart said:

Interesting info Malcolm, thank you. So is the Samantabhadri Tantra of the Sun of the Luminous Expanse (kun tu bzang mo klong gsal nyi ma'i rgyud) as old as the other 17 tantras?

/magnus

Malcolm wrote:

Depends on what you mean by old. Chronologically, it is a terma that was probably revealed during the 13th century. That being said, I have never seen a clear account of its revelation anywhere, unlike say, that of the 17 tantras. However, the Khandro Nyingthig is a self-described commentary on it, and since it dates to the early 14th, it is a good guess that this tantra was revealed in the 13th. It seems the first cycle of teachings that mention its existence is the Khandro Nyinthig. Also, in the 14th century, Dorje Lingpa revealed further tantras with similar names.

Author: Malcolm

Date: Saturday, December 12th, 2015 at 1:09 AM

Title: Re: Dzogchen and Ngondro

Content:

heart said:

Semdzins, rushens and lojongs are Dzogchen preliminaries (ngondro). Rushan is practiced in all Dzogchen cycles I know about and lojongs in all cycles that comes through Vimalamitra. Just learned recently that there are no inner Rushan (six lokas) in the Vima Nyingtik so that exist only in cycles coming from Padmasambhava.

/magnus

Malcolm wrote:

Whoever told you this is mistaken. The rushan of purifying the six lokas is found in the first of the three Last Testaments of The Buddhas in the first volume of the Vima sNying thig.

Since this body was created by the ignorant mind stream, within it are the seeds of the six lokas. Because vidyā is the real three kāyas, the three kāyas arise as the three syllables. Separation is gaining proficiency in the syllables.

The syllables of the six lokas are well known from various mahāyoga and anuyoga tantras.

Author: Malcolm

Date: Friday, December 11th, 2015 at 11:53 PM

Title: Re: In search of a specific verse

Content:

timtim2016 said:

This may be a long shot but here it goes: A few years back I remember reading a classic text which contained a verse in a criticism/response format, where a generic "Theravadan" make a criticism of the authority of Mahayana texts. The "Response:" was something along the lines of how the Theravadan texts were not written by the Victor nor could they reliably relay his teachings. I believe later in the text it talked about knowingly and intentionally prefacing Mahayan texts as if they relayed teachings taught by the Victor, but doing so specifically to draw new followers and protect these people from thinking the Theravadan texts were more authoritative because they were prefaced in a similar way (as if they were reliably relaying teachings traceable to the Buddha).

I think it may be Dharmakirti or Nagarjuna, and as mentioned the verse is structured like:

Theravadan/Hinayan: so and so

Response: so and so

I am sorry if this is far too vague. Thank you all for your time.

Malcolm wrote:

It is in the Ratnavali of Nāgārjuna.

Author: Malcolm

Date: Friday, December 11th, 2015 at 10:03 PM

Title: Re: Conception and Contraception

Content:

Kelwin said:

And when does this transference take place, related to conception? (I heard at the moment of meeting of essences, but also heard after 3 months or so)
Conception can only occur if three things are present, a bardo being seeking rebirth, healthy sperm and healthy ovum.

Conception has already taken place, in the sense that sperm and egg have united.

Malcolm wrote:

No, this is not accurate.

Another form of contraception approved by the FDA – the copper Intrauterine Device CuT380A (Cu-IUD) – is effective as an EC when inserted up to five days following intercourse. Copper ions released from the IUD create an environment that is toxic to sperm, preventing fertilization.¹⁴ Copper can also alter the endometrial lining, but studies show that this alteration can prevent implantation, but not disrupt implantation.

Because Cu-IUDs prevent rather than disrupt pregnancy, they too are properly classified as contraceptives, not abortifacients.

<http://www.acog.org/-/media/Departments/Government-Relations-and-Outreach/FactsAreImportantEC.pdf?dmc=1&ts=20150127T1149330103>

In other words, IUD's create a situation where the sperm is basically poisoned.

Author: Malcolm

Date: Friday, December 11th, 2015 at 9:55 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

paël said:

Finland.

Malcolm wrote:

You should contact Tulku Dagpa. He lives in Helsinki and speaks English well.

Author: Malcolm

Date: Friday, December 11th, 2015 at 6:53 AM

Title: Re: Dzogchen and Ngondro

Content:

Adamantine said:

Even ChNN's uncle Togden Urgyen Tenzin who was one of the few well documented cases of modern rainbow-body did like 10 million prostrations to purify the obscurations of the body according to his Guru Adzom Drukpa's instructions..

Malcolm wrote:

It is well known that Togden Urgyen Tenzin was mentally ill when he first went to see Adzom Drugpa.

Adamantine said:

Who knows, if he didn't follow his Guru's advice because he didn't think that prostrations were Dzogchen enough of a practice maybe he would not have displayed rainbow body and we wouldn't have this incredible source of inspiration.

Malcolm wrote:

I am certain he achieved rainbow body by following Adzom Drugpa's advice.

Adamantine said:

What's always emphasized is that the most important thing is Guru Yoga, which involves faith in the guru and following the wisdom of their insight and instructions. So if ones Guru tells you to do ngondro, or if they tell you not to do ngondro, or to do 10,000 of each accumulation not 100,000 or just to do it until signs arise, etc..

Malcolm wrote:

If you have no faith in a guru who tells you to do ngondro, ngondro is not going to work for you. If you gave faith in a guru who tells you that you don't need ngondro, ngondro is not going to work for you. Faith is not something you should contrive. You either have it or you don't. If you don't have faith in a teacher, why should you do what he or she says?

Author: Malcolm

Date: Friday, December 11th, 2015 at 6:24 AM

Title: Re: Conception and Contraception

Content:

tingdzin said:

The classical Buddhist approach is to say that three things are necessary: white essence of the father, red essence of the mother, and the presence of a "gandharva". This theory has often seemed to me to be based on fairly crude data from a scientific viewpoint: someone once worked out that the size of a sperm cell is many times smaller than that given for the size of the male essence in the scriptures -- I believe it is said to be the size of a sesame seed there. Further, a gandharva -- the name means "feeds on fragrance" -- is some sort of discarnate being, though how precisely this gandharva is supposed to relate to the vijnana, which is said to be that aspect of a person's mental functioning that is carried over from one life to the next, is something I have never seen well explained -- perhaps someone here will have a better idea.

Malcolm wrote:

The gandharva is the name for the series of five skandhas in the bardo, according to the Kośha.

The Vajramāla Tantra explains that ālayavijñāna inseparable from mahāprāṇavāyu is what transfers in the bardo between bodies.

IUD's do not kill a fetus. They prevent conception.

Author: Malcolm

Date: Friday, December 11th, 2015 at 3:24 AM

Title: Re: Dzogchen and Ngondro

Content:

smcj said:

Did you discuss it with your teacher?

Seriously, how do you know that your reaction wasn't exactly what was supposed to be happening? Only someone that has successfully gone through the process and has come out the other side has any understanding of it. Going into it, all your reference points are nothing more than your own opinions/preferences/ignorance and invalid. The fact you didn't like matters nothing at all.

Malcolm wrote:

You do understand you are being pretty disrespectful?

Author: Malcolm

Date: Friday, December 11th, 2015 at 2:26 AM

Title: Re: Dzogchen and Ngondro

Content:

Tongnyid Dorje said:

interesting post and opinions. although ChNNR doesnt teach necessity of ngondro in general, he requires it at SMS training, and he is trying to make it meaningful, not to count numbers, but have a real experience. especially at first level,

Paul said:

Do you specifically mean the 4 * 100,000? There is of course Dzogchen specific ngondro: semdzins, rushens and kumbhaka. I know that's definitely in the SMS program.

Malcolm wrote:

In the first level, one is to do a bit of the ngondro practice described by Sogdog pa Lodo Gyaltsen, beginning with refuge, bodhicitta, etc. One to three weeks of each, in retreat if one can.

Author: Malcolm

Date: Friday, December 11th, 2015 at 1:59 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

pael said:

So, is my body mandala complete? I have muscle dystrophy. I can't walk.

Malcolm wrote:

In Dzogchen, the tantric idea of the body mandala is not important.

Author: Malcolm

Date: Friday, December 11th, 2015 at 1:16 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

pael said:

How do they rose? Where is Ananda? Who arises them out of cessation?

Malcolm wrote:

Buddhas rouse them from cessation.

Author: Malcolm

Date: Friday, December 11th, 2015 at 12:55 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Matt J said:

Yes but isn't the goal of Mahayana omniscience as opposed to cessation?

Malcolm wrote:

Of course. This is why arhats are roused out of cessation.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 11:23 PM

Title: Re: Dzogchen and Ngondro

Content:

Dechen Norbu said:

It's just another soundbite claiming Dzogchen practitioners forcefully need to practice ngondro if they wanna get it right and anyone saying otherwise is just creating bad karma. Nothing new really. As old as the religious version of Tibetan history in fact. And probably as bogus. (now I'll run for cover fast!)

(although more often than not I find myself thinking how great is ngondro practice when compared to others...)

Malcolm wrote:

Well, this is the traditional way, and teachers who continue to teach the traditional way are going to teach that way.

It is up for everyone to find their own path. It is never a good idea to tell people they do not need to do Ngondro [since clearly someone is telling them they should]. It is a good idea to tell people they should go and receive Dzogchen teachings. Once they have received Dzogchen teachings, they can decide for themselves whether they wish to make use of the methods of the lower yānas or not, depending on their circumstances. It is not our job to condition people. If they have the karma to meet Dzogchen teachings, they will. If not, there is nothing we or they can do about it.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 10:38 PM

Title: Re: question on the types of blessing pills

Content:

jmlee369 said:

In Gelug, I am not aware of any generic nectar (dudtsi) pill. Rather, we have the inner offering pill (nangchö rilbu) which is pretty much a requisite for those practising Highest Yoga Tantra, and vase pills of HYT and kriya tantra, which are different formulations of the 25 vase substances in pill form. There is also the chulen pill for doing chulen practice, and the famous mani pills which are blessed with recitations of mani mantras. It seems that HH the Dalai Lama's temple does produce a dutsi chömen pill as part of a medicine retreat, but I'm not clear what the nature of that pill is. I also happen to possess some pills from Ganden Jangtse which contain various substances such as

tormas used in rituals performed by HH the Dalai Lama, substances from the two tutors, substances such as blessed vase water from the practices of deities of the four classes of tantra and the extensive consecration ritual, etc etc.

As for the Tamdrin dudtsi, it could be made from a collection of substances that were blessed through the practice of Hayagriva, most likely made at Sera Je.

Malcolm wrote:

This is a Nyingma system, so ultimately done according to the Nyingma tradition.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 10:38 PM

Title: Re: question on the types of blessing pills

Content:

pemachophel said:

Loppon,

Do you know if all texts for the manufacture and consecration of dudtsi are terma?

The only ones I know for sure are.

Malcolm wrote:

No, there are texts in Sakya written by Dragpa Gyaltsen and so on.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 10:29 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Matt J said:

This is what is more or less espoused by many modern followers of the Suttas/Theravadins. I've also been slowly reading through Jamgon Kongtrul's Myriad Worlds and I find it interesting that in the Hinayana worldview he describes a descent from the formless samadhi realms to the lower, the higher the better and the lower being more blissful than the one above it. Which makes "neither perception nor non-perception" the pinnacle of samsara.

But this POV seems to be rejected in the Mahayana and beyond.

Malcolm wrote:

if you follow Peter Harvey's reasoning, what the Buddha intended by the term nirvana was a stream of unconditioned consciousness after the conditioned aggregates ceased. Well, it is and it isn't. According to Mahāyāna, arhats are roused out of their samadhi and returned to the bodhisattva stages.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 10:22 PM

Title: Re: Dzogchen and Ngondro

Content:

Adamantine said:

thanks for the link Magnus.

Malcolm wrote:

I feel it is important to point out that it is not so simple as the way EPK presents it. For example, prior to the common and uncommon preliminaries, the tantra describes conferral of the elaborate vase empowerment [chapter 61]. Chapters sixty-two through through eighty-eight describe all of the preliminaries from contemplating the time of death through the separation of samsara and nirvana. Chapter eighty-nine explains the secret empowerment, and ninety covers creation and completion, while chapters ninety-one through ninety-eight cover trekchö. Chapter ninety-nine covers the third empowerment and the practice connected with passion. The rest of the tantra concerns thogal. In other words, the tantra maps various practices in relation with the four empowerments — elaborate, unelaborate, very unelaborate and extremely unelaborate.

So what are the first sixty chapters about? All kinds of things. Chapters 1-46 are concerned exclusively with Dzogchen theory. Chapters 47-60 are all about the guru and disciple and conditions for transmission.

M

Author: Malcolm

Date: Thursday, December 10th, 2015 at 9:22 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

tingdzin said:

There is a story in the Nyingmapa tradition about a man who was so old and not in control of his body that he had to use a support to keep his chin up in meditation. By practicing single-mindedly, he is supposed to have attained the ultimate.

Malcolm wrote:

The fact that he had Vairocana as his teacher and Dzogchen Longde as his path helped considerably as well...

Author: Malcolm

Date: Thursday, December 10th, 2015 at 7:09 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Matt J said:

Well, I don't know. For instance, some schools describe never-ending blank

nothingness as the final goal, which sounds really depressing. Also, it doesn't sound very Buddhistic--- practicing to achieve some type of eternal cessation.

But if I ask, are there aggregates in nirvana? Someone might say "No!", and I would think "Oh man, blank nothing!" but perhaps they really mean "But there are wisdom lights" or something along those lines.

Malcolm wrote:

if you follow Peter Harvey's reasoning, what the Buddha intended by the term nirvana was a stream of unconditioned consciousness after the conditioned aggregates ceased.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 6:03 AM

Title: Re: question on the types of blessing pills

Content:

ngodrup said:

The answer was, "its because the view, the ritual and substance standards are higher for doing this in the Nyingma." .

Malcolm wrote:

The reason is that the theory is different. It has nothing to do with standards.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 5:58 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

The status of the images is just what you said, they are the potential of the mirror to reflect.

Malcolm wrote:

The potential of the mirror is there whether there are images or not. The images [sems] that form out of the potential [rtsal] of the mirror [rig pa] are not intrinsic to that mirror's potential.

Secondly, I have to ask: you have long declared you are not interested in Dzogchen, so I really have to wonder why you bother commenting on these issues???

Author: Malcolm

Date: Thursday, December 10th, 2015 at 5:18 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

All phenomena of relative reality are void by nature. Deceptively they appear truly to

exist, but do not really do so. Yet from voidness various distinct appearances do arise, for instance forms. They are reflections of the "magic" mirror, voidness, and appear distinctly as your aggregates and as the consciousness, cognitive power and objects of your mind and senses.

Malcolm wrote:

Are there aggregates in nirvana?

You are not asking the right question -- of course, for sentient beings there are images in the mirror. As our friend here reminds us, we are not trying to recognize the mirror, we are the mirror. Whether or not there are appearances in the mirror, the nature of the mirror, its potential, always can reflect. That is what we are interested, not the status of the images, if there are any.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 4:54 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

My understanding is that, as Malcolm points out, there are no referential objects anymore. Having referential objects creating the reflections would be positing some third thing besides the mirror and the images on it. That's taking the analogy too far. However the analogy does not deny that there are images on the mirror. What were thought to be phenomena are now understood to be nothing more than images on the mirror, as per your quoted post above Vasana. But somehow Malcolm goes from that to something like "there are no images at all". That is like saying that nothing appears ever. That's one step too far for my understanding.

Malcolm wrote:

Images require signs, where can there be signs in a signless state?

smcj said:

They are the display of the potential of bodhicitta, as per your post:

Malcolm wrote:

Thus, bodhicitta, potentiality and the display are neither single nor plural in terms of their essence, nevertheless, just like the reflections in the mirror cannot be said to be either the same nor different than the mirror's power to reflect, it is understood that the imputations which are the display of the potential of bodhicitta also do not exist either inside or outside of, and hence these appearances are called "nonexistent, clear appearances." Indeed, nothing at all is established in anyway.

Let me ask you, smcj, do mirrors bother looking into themselves?

Author: Malcolm

Date: Thursday, December 10th, 2015 at 4:17 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

My understanding is that, as Malcolm points out, there are no referential objects anymore. Having referential objects creating the reflections would be positing some third thing besides the mirror and the images on it. That's taking the analogy too far. However the analogy does not deny that there are images on the mirror. What were thought to be phenomena are now understood to be nothing more than images on the mirror, as per your quoted post above Vasana. But somehow Malcolm goes from that to something like "there are no images at all". That is like saying that nothing appears ever. That's one step too far for my understanding.

Malcolm wrote:

Images require signs, where can there be signs in a signless state?

Author: Malcolm

Date: Thursday, December 10th, 2015 at 4:15 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

cloudburst said:

but we can't call a chair unconditioned just because it is a union of form and emptiness. Similarly it makes no sense to call Vidya an unconditioned thing when it is a union, no different.

If vidyā is conditioned and impermanent, then buddhahood would be conditioned and impermanent.

The third Dodrupchen claims claims the osel of annuttaratantra is the same as vidya. Whether you call the dharmata of mind compounded or uncompounded is a matter of perspective.

Malcolm wrote:

Od' sal taught for example in the Jñānavajrasammucaya tantra is the same thing we are discussingL:

That which arises from luminosity
is "mind," [citta] "intellect," [manas] and consciousness" [vijñāna]
which forms the foundation of all phenomena.

And:

Further, luminosity is nonabiding,

does not cease nor does it arise,
ultimate, the limit of reality.

Here, in order to explain the reality [gnas lugs] of all phenomena, since that which arises from luminosity is a nonconceptual knowing awareness arising (at the same time as a subtle vāyu) from dharmatā, the dhātu of naturally pure luminosity, the mind is the basis of everything [aḷaya, kun gzhi]. The mental consciousness [manovijñāna] expands and contracts. Consciousness possesses an eight-fold group.

The foundation of all phenomena is bodhicitta, an unchanging vajra that is equal with space.

This is basically the same thing that Dzogchen is getting at, with the difference that here in this tantra, bodhicitta is defined as the union of the relative and ultimate. Dzogchen however dispenses with the distinction altogether, regarding it as a deviation. An ancient commentary found in the Bairo brgyud 'bum on The Soaring Great Garuda [one of the five earlier extracts translated by Vairocana] explains:

[T]o demonstrate the deviation of madhyamaka: here, since the two truths have been inseparable from the beginning, the two truths are not presented individually even conventionally. Having divided up the dharmatā and dharmin into relative and ultimate, training in the ultimate as supreme is the deviation of madhyamaka, as it is said: Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an “ultimate phenomenon”.

Needless to say, the luminosity discussed above is not the luminosity discussed in the completion stage of the Guhyasamaja.

M

Author: Malcolm

Date: Thursday, December 10th, 2015 at 1:52 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

Uh huh. So what about all that "samsara and nirvana are seen as the same" idea? Why even call it "non-dual" if all there is is a singularity?

Malcolm wrote:

Because there isn't even a singularity.

Author: Malcolm

Date: Thursday, December 10th, 2015 at 1:49 AM

Title: Re: Huang Po's One Mind & Dzogchen

Content:

Malcolm wrote:

We already have such a text, it is called *bsam gtan mig dgron* by Nubchen Sangye Yeshe. The advantage to that text is that it has many citations from seminal early Chan texts already translated into Tibetan by Tibetan and Chinese Chan practitioners during the 8th century.

Astus said:

Is there an English translation already? Although, it certainly has no information on Huangbo.

Malcolm wrote:

No, but the point is that Chan section, for example cites more than forty passages from Chan texts. It has 68 pages alone devoted to the so called *cig car* approach to view, meditation and conduct.

He summarizes the basic difference between Chan and the sutra gradual path as follows:

"From the beginning, the sudden approach is to train on the non-arising ultimate without alternating [with relative truth]."

He then goes on to quote Bodhidharma:

Abandon bias and concepts about the real. If one remains vividly, neither self nor other exists, commoners and āryas are equivalent and the same. If one remains in unchanging stability, from then, on do not follow letters and scriptures. Without concepts, remain in the actual state of the real meaning, peaceful, without activity. That is non-egagement with objects.

He compares and contrasts Chan texts and approaches with Mahāyoga and Atiyoga.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 11:42 PM

Title: Re: a few thoughts about Satanism

Content:

Malcolm wrote:

"The Devil" is, historically, the God of any people that one personally dislikes..."

-- Aleister Crowley

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 10:22 PM

Title: Re: Huang Po's One Mind & Dzogchen

Content:

DGA said:

Maybe so, but I think your caution bears repeating. Literary Chinese presents its own challenges and possibilities as a medium for Dharma transmission. Context matters tremendously, so someone attempting a comparative study would need to have a very

firm grip on how Huang Po uses this concept throughout his known writings.

Astus said:

Choosing Huangbo is a good start. Now for comparison's sake we also need a single Dzogchen text to work with, one that's been translated a few times to English and contains enough information (e.g. definitions).

Malcolm wrote:

We already have such a text, it is called *bsam gtan mig dgron* by Nubchen Sangye Yeshe. The advantage to that text is that it has many citations from seminal early Chan texts already translated into Tibetan by Tibetan and Chinese Chan practitioners during the 8th century.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 9:56 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

Emptiness means conditioned, interacting. Sentience is living, connecting with events, phenomena influencing phenomena.

Malcolm wrote:

You mean there is no emptiness of the unconditioned? Emptiness means being free from all extremes, it does not mean being "conditioned." If it did, that would be a very inferior kind of emptiness.

Astus said:

Mind is sentient, perceptive, because impressions, emotions and thoughts move.

Malcolm wrote:

Wind moves, but it is neither sentient nor perceptive. Waves move, they are neither sentient nor perceptive. Clouds move, they are neither sentient nor perceptive. So it seems you definitive of sentient and perceptive because of the movement of thoughts, and so on is inadequate.

Are thoughts the same thing as the mind or are they different? If they are latter, how can a mind move inside of itself? Of they are different, how does their movement give the mind sentience?

Astus said:

If consciousness were unconditioned, it had no effect on anything and could not sense anything, that is, it were insentient.

Malcolm wrote:

Did anyone say consciousness [vijñāna] was unconditioned?

Astus said:

How is consciousness interdependent? Does it come from the sense organ or the object? Without either?

The 18 dhatus is a basic description of how consciousness is interdependent, further elaborations are found in abhidharma and yogacara materials. The mind-stream continues from the preceding mind to the present mind.

Malcolm wrote:

The eighteen dhātus does not actually explain how the mind is interdependent. It is a hinayāna model that assumes that a consciousness arises from the contact of sense object with a sense organ. In other words, it does not explain perception, it merely provides a taxonomy of our sensory apparatus.

Astus said:

Who said anything about an independent knower?

What you called the unconditioned knowing, the core and basis of mind and all appearances. It is unconditioned, therefore independent. It is knowing, what knows, so it is a knower, pure awareness.

Malcolm wrote:

This fault does not apply, just as the mind of which it is the core is not established, also the unconditioned vidyā is not established, is empty by nature and is not something real or truly existent.

Astus said:

This still does not explain the origin of consciousness, that is, how there can be a mind/consciousness at all.

Is there a situation where there is no mind?

Malcolm wrote:

Is there a situation in which the mind can be found?

Astus said:

Can consciousness occur from non-consciousness? Samsara is without a beginning, so is the mind-stream of beings.

Malcolm wrote:

This presumes two things, one, that there is fact a distinction between sentient and nonsentient. Two, it presumes that time exists independently.

Astus said:

Self-originated pristine consciousness is nondual emptiness and knowingness, termed "the nondual dharmadhātu and vidyā." Pristine consciousness [ye shes, jñāna] is the

core of the mind, self-arisen, unconditioned, uncontaminated, unaffected by the three times. When it is not recognized, then through that ignorance its potentiality becomes mind, dependent origination and all the phenomena of samsara. When it is recognized, one is the peer of Buddha Samantabhadra.

Since it is unconditioned and unaffected, it cannot recognise or forget itself. So a second perceiver is required that is conditioned, and its core cannot be the unconditioned knowing.

Malcolm wrote:

Since unconditioned self-originated pristine consciousness is the core of a conditioned mind, it indeed can be forgotten by that conditioned mind, or as it more accurately the case, not recognized. It is just like someone who looks for their keys all over the house not recognizing that they are holding those very same keys in their hand.

Emptiness is unconditioned, but we have no problem describing it as the dharmatā of entities. Likewise, unconditioned, empty, self-originated pristine consciousness is the dharmatā of the mind.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 9:41 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

The basis appears as the universe under the influence of ignorance.

The universe appears as the basis under the influence of knowledge.

smcj said:

Sounds like you're not going to get away from those pesky images.

Malcolm wrote:

When the universe arise as the basis, there are no referential objects anymore, so how can there be images?

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 9:39 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

cloudburst said:

It mentions "unconditioned vidya." Does that imply there is a conditioned vidya, or is the author simply being descriptive?

Malcolm wrote:

Sure, the mind that knows and engages conditioned things is has conditioned vidyā.

cloudburst said:

Why is it necessary to say there is a dharmata OF 'the union of clarity and emptiness' aka the dharmata of the mind ? Your formulations seems unnecessarily complicated.

Malcolm wrote:

It is necessary because in this case clarity and emptiness are an indivisible whole; it is not the case that there is a relative side, clarity; and an ultimate side, emptiness — together they form the dharmatā of the mind, hence "the dharmata OF the union of clarity and emptiness."

cloudburst said:

Better to say that the dharmata of the mind is the union of clarity and emptiness. So ... unconditioned vidya is the union of clarity and emptiness. But of course, this union has a conditioned aspect, the clarity or knowingness aspect.

Malcolm wrote:

That is not actually what is being said here. Self-originated jñāna is unconditioned, clear, and empty.

If it is as you say, rig pa would merely be a subtle mind.

A subtle mind is a subtle union of emptiness and clarity. So it would seem there is good reason to state that the vidya of the great perfection is a subtle mind

Only if you are not familiar with the teachings of the Great Perfection.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 5:31 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

cloudburst said:

if it is than it must not be a consciousness

Malcolm wrote:

It is not a mind included among the eight consciousnesses, as explained above already.

cloudburst said:

... but generally I find Hopkins to be the most obfuscatory translator I have ever read, excepting Thurman, of course.

Malcolm wrote:

The substance of it is this:

My contemporary, Jawa Do Ngag, seized on the explanation of others that in the context of the luminosity of the meditation of the isolation of the mind in the Guhyasamāja's Five Stages, original mind means a subtle mind. Beginning from that, he claims, "The

vidyā the Great Perfection introduces is a subtle mind. Since that subtle mind is conditioned because it arises from four conditions, the Great Perfection is conditioned.” Also there are those who repeat this very inappropriate statement.

In general, since the original mind [gnyug sems, ādyacitta] is the unconditioned luminous nature of the mind, that is also the sugatagarbha, but maintaining that is a conditioned mind is very erroneous. Since the luminosity of the completion stage of the Guhyasamaja is explained to be conditioned, [15/a] if this is the special feature to be revealed, color that however you like. Though I have no wish to express a refutation of that [the completion stage of Guhyasamaja], don’t mix that up with the Great Perfection.

It is well known through the Dharma of the tantras, agamas and upadeśas of the Great Perfection, the teachings of Omniscient Longchenpa up to the lineage of gurus of Kama and Terma of the present day that unconditioned vidyā is introduced as the dharmatā of the union of clarity and emptiness.

If it is as you say, rig pa would merely be a subtle mind.

seems like a real possibility

See above.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 4:33 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

Self-originated pristine consciousness is nondual emptiness and knowingness, termed "the nondual dharmadhātu and vidyā." Pristine consciousness [ye shes, jñāna] is the core of the mind, self-arisen, unconditioned, uncontaminated, unaffected by the three times. When it is not recognized, then through that ignorance its potentiality becomes mind, dependent origination and all the phenomena of samsara. When it is recognized, one is the peer of Buddha Samantabhadra.

treehuggingoctopus said:

Malcolm,

so we seemingly filthy eternalists are actually not filthy eternalists at all because self-originated pristine consciousness is empty -- even though its emptiness is not the emptiness of Madhyamaka, but experiential emptiness, such as the (nature of) mind's unfindability?

Malcolm wrote:

Emptiness of the mind and the knowingness of the mind, called the dharmatā of the mind are ultimate, not relative. Emptiness is indivisible with knowingness, knowingness is indivisible with emptiness. There is no cause or condition for this indivisible empty knowingness that is the dharmatā of the mind. It is completely different than the idea of "the subtle mind" advanced by some Gelugpas who seek to unify the five stages of the Guhyasamaja system with Dzogchen.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 4:22 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

Only if you are a Gelugpa — ordinary people assume inherent existence, all they assume is existence.

cloudburst said:

Quite wrong, I sense this is one of your core misunderstandings. An inherently existent thing would be a thing that exists by nature, and this is precisely what ordinary people understand by existence, ergo they assume inherent existence, just not as a matter of discourse.

Malcolm wrote:

No one but philosophers engaged in 2nd century Indian philosophical discourse believed in svabhāva.

For ordinary people, bhāva is enough. They were not stupid, they saw things change, come into existence, perish., etc., without believing there was a potness in pots or a cowness in cows.

Self-originated pristine consciousness is nondual emptiness and knowingness, termed "the nondual dharmadhātu and vidyā."

right, non-dual emptiness and awareness, the union of the two truths. Emptiness is the ultimate nature of awareness. Astus is doing a good job.[/quote]

Vidyā [rig pa] is ultimate, not relative; unconditioned, not conditioned; etc. Mipham addresses this issue. You can read about in Fundamental Mind, translated by Hopkins. If it is as you say, rig pa would merely be a subtle mind. Mipham rejects this for many reasons, not only a few. I suggest you read what he says there.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 2:45 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

If the dharmatā of the mind is only emptiness, how then is the mind not something inert? How does consciousness arise? From itself? From other? From both? Dependent origination is just the perception of the deluded.

Astus said:

Inert would be something unconditioned and without interaction.

Malcolm wrote:

Astus, "inert" means "without sentience". Emptiness is not sentient. Thus, if emptiness were solely the nature of the mind, the mind could not be sentient.

Astus said:

Consciousness is interdependent, changing, and that's how it can sense objects, how there can be perception.

Malcolm wrote:

How is consciousness interdependent? Does it come from the sense organ or the object? Without either?

Astus said:

An independent knower is without any object, consequently it does not sense anything, it is unknowing, unaware, unconscious.

Malcolm wrote:

Who said anything about an independent knower?

Astus said:

As an interdependent consciousness it does not need an origin, and that origin would mean an ultimate cause without a cause.

Malcolm wrote:

This still does not explain the origin of consciousness, that is, how there can be a mind/consciousness at all.

Astus said:

Also, this original knower is a position discussed in the 9th chapter of MMK. Dependent origination is what the deluded does not realise, instead they assume inherent existence.

Malcolm wrote:

Only if you are a Gelugpa — ordinary people assume inherent existence, all they assume is existence.

Astus said:

How come they don't apply to jnana?

Malcolm wrote:

Great Tantra Clarifying The Meaning of Freedom From Proliferation states:

In the context of explaining the illustrative examples of that basis, it is said to be empty and pervasive like space; immaculate like a crystal; unchanging like a vajra; the source of all blessings like a jewel; unimpeded illumination like the heart of the sun and so on. It is the opposite of ignorance [avidyā] and inertness, existing as nature of a veridical consciousness, it is knowledge [vidyā]. Since it is beyond cause and condition, it is self-

originated. Since it does not arise adventitiously, it is the pristine consciousness that has become the nature of the vidyā that has always existed. It is the basis from which all samsara and nirvana appear.

Self-originated pristine consciousness is nondual emptiness and knowingness, termed "the nondual dharmadhātu and vidyā." Pristine consciousness [ye shes, jñāna] is the core of the mind, self-arisen, unconditioned, uncontaminated, unaffected by the three times. When it is not recognized, then through that ignorance its potentiality becomes mind, dependent origination and all the phenomena of samsara. When it is recognized, one is the peer of Buddha Samantabhadra.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 1:14 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

That explanation still sounds like "just images on the mirror" still to me.

Malcolm wrote:

There aren't any images on the mirror...

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 1:00 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

Dependent origination is just the perception of the deluded.

Because it's all just "images on the mirror"?

Malcolm wrote:

No, because dependent origination starts from not seeing your own state.

Many followers of Dharma perceive dependent origination to be an external fact or law that governs the production of phenomena.

But from a Dzogchen point of view, dependent origination only begins from the phase of ignorance called the imputing ignorance [kun brtags ma rig pa]. Prior to this, there is no dependent origination to speak of. For example, for a buddha who sees things just as they are, there is no dependent origination at all. The Guhyagarbha states:

Buddhas themselves never find
a phenomena other than buddhahood.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 12:47 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

To add a knowing/awareness as the source of the experiencing function of the mind sounds very much like denying the functionality of dependent origination and establishing a substance separately from appearances. How is that not the case?

Malcolm wrote:

If the dharmatā of the mind is only emptiness, how then is the mind not something inert? How does consciousness arise? From itself? From other? From both?

Dependent origination is just the perception of the deluded.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 12:12 AM

Title: Re: Huang Po's One Mind & Dzogchen

Content:

DGA said:

心 translates the Sanskrit citta, correct? if so, then there's some basis for working out a textual comparison between Dzogchen and Ch'an on the basis of "mind."

Astus said:

I wouldn't go there. Chan is mainly about translating the Dharma to common Chinese and not about transplanting Indian Buddhism, as that's already happened through other channels. Although Chan teachers were (almost?) exclusively educated elite monastics, so references to texts and concepts of Indian origin is not unusual, but it is not the main characteristics of the tradition. There is even a slight division between the so called eight schools to Chinese (Tiantai, Huayan, Chan, Jingtu (Pure Land)) and Indian (Madhyamaka (Sanlun), Yogacara (Faxiang), Vinaya (Lu), Mantra (Zhenyan)), that signifies mostly their origin in a sense.

Xin (心) can mean all sorts of things, even contradictory ones within the same sentence. Or as an illustration for its versatile use, here is the entry from the Soothill-Hodous dictionary of Chinese Buddhism:

心

hrd, hrdaya 汗栗太 (or 汗栗馱); 紀哩馱 the heart, mind, soul; citta 質多 the heart as the seat of thought or intelligence. In both senses the heart is likened to a lotus. There are various definitions, of which the following are six instances: (1) 肉團心 hrd, the physical heart of sentient or nonsentient living beings, e. g. men, trees, etc. (2) 集起心 citta, the ālayavijñāna, or totality of mind, and the source of all mental activity. (3) 思量心 manas, the thinking and calculating mind; (4) 緣慮心; 了別心; 慮知心; citta; the discriminating mind; (5) 堅實心 the bhūtatathatā mind, or the permanent mind; (6) 積聚精要心 the mind essence of the sutras.

Malcolm wrote:

All of these usages map to sems [citta] in Tibetan.

Author: Malcolm

Date: Wednesday, December 9th, 2015 at 12:06 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

Self-originated jñāna is the unconditioned essence of the eight consciousnesses, as Mipham puts it: [The] unconditioned self-originated wisdom of the original empty knowing dharmatā of the mind of the eight consciousness is the mind of luminosity. However, one needs to take care to understand what this "mind" is. Again, Mipham states: Here, dharmatā is called "original mind [ādyacitta]." Though it is explained with the name mind or vidyā from the aspect of being intrinsically clear, it is not the mind included with the conditioned eight consciousnesses.

Astus said:

All it seems to say is that the eight consciousnesses have the attribute of consciousness, and that is their inherent quality; and that quality is not any singular instance of being conscious of something, but it is true for all eight, so in a sense it is unconditioned and nothing in particular at the same time. Did I miss something?

Malcolm wrote:

If that were true, it would be a tautology and there would be no point.

It is saying that vijñāna/citta/manas has a dharmatā that is more than emptiness, which would render the dharmatā of the mind inert if all it was is emptiness. According to everything you have said, you maintain that the dharmatā of the mind is only emptiness.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 11:53 PM

Title: Re: Tanaka & Robertson on Ch'an vs Dzogchen

Content:

Malcolm wrote:

Mipham might say: Since there is nothing to designate as being produced from a cause or generated by condition because the great emptiness that has always been self-originated is intrinsically luminous, it is self-originated pristine consciousness. That is the mind of dharmatā or the luminous pristine consciousness.

Astus said:

"Therefore, thought of the unreal from the outset is calmed, and sense objects from the outset are void. The mind of voidness and calm is a spiritual Knowing that never darkens. This calm Knowing of voidness and calm is precisely the mind of voidness and calm that Bodhidharma formerly transmitted. Whether you are deluded or awakened, mind from the outset is spontaneously Knowing. [Knowing] is not produced by conditions, nor does it arise in dependence on sense objects. Even during delusion the depravities are Knowing, but [Knowing] is not the depravities. Even during awakening the divine

transformations are Knowing, but Knowing is not the divine transformations."
(Zongmi: Chan Letter in "Zongmi on Chan", p 88)

Malcolm wrote:

This just says that a mind knows in the same way that a fire is hot. This is more consistent with Mahāmudra presentations of the nature of the mind, where clarity in general is regarded as the characteristic of the mind, while emptiness is regarded as the nature of the mind.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 5:23 AM

Title: Re: Tanaka & Robertson on Ch'an vs Dzogchen

Content:

Malcolm wrote:

Pretty defective buddhanature, I'd say.

Astus said:

What special features would you add?

Question: "What is called Buddha Mind?" Answer: "Mind's having no mark of variation is called Thusness. Mind's unchangeableness is called the Dharma Nature. Mind's not being connected to anything is called liberation. The mind nature's unimpededness is called enlightenment. The mind nature's quiescence is called nirvana."
(Bodhidharma Anthology, p 16)

Malcolm wrote:

Mipham might say:

Since there is nothing to designate as being produced from a cause or generated by condition because the great emptiness that has always been self-originated is intrinsically luminous, it is self-originated pristine consciousness. That is the mind of dharmatā or the luminous pristine consciousness.

The Tantra Gathering The Definitive Meaning Of The Great Perfection states:

Due to the three times existing in the mind,
before, after, and present occur in life.

Due to transmigrating existing in the mind,
therefore, birth and death arise for the body.

Due to various illness, happiness and suffering
being one's mind, it ripens as samsara.

Therefore, the mind is not buddha...

Unrealized confused people
claim "the dharmakāya is my mind."

Therefore, other than the words, they do not understand the meaning.

The one who understands the definitive meaning from names is rare.

Therefore, mind is not buddhahood.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 5:21 AM

Title: Re: Tanaka & Robertson on Ch'an vs Dzogchen

Content:

Astus said:

Without digressing into philosophical disputes, buddha-nature in Zen is just one's own mind. What is mind? This mind reading and thinking. Thoughts, emotions, impressions come and go. One doesn't have to do anything, as experiences are already ungraspable and naturally non-abiding. In other terms, the mind is free and aware just as it is.

Malcolm wrote:

Pretty defective buddhanature, I'd say.

monktastic said:

Is it different than what Rangjung Dorje says?

The heart-mind of all the Buddhas of the past, the present, and the future, widely renowned as Dharmakaya, as Mahamudra, as enlightened mind, is precisely your own mind, which thinks of this and that.

Malcolm wrote:

If buddhanature is your own mind, which thinks of this and that, then that buddhanature would be conditioned, and thus, defective.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 5:13 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

For you, the dharmatā of the mind is only emptiness. For Mipham, the dharmatā of the mind is unconditioned jñāna.

Astus said:

Is jnana knowing, an active awareness of appearances? Or is it without knowing of objects? If the former, it is conditioned. If the latter, it is unaware. Or is it perhaps the stream of experiences that can be described as equally empty and conscious, but still without falling into being conditioned by subject and object?

Malcolm wrote:

Self-originated jñāna is the unconditioned essence of the eight consciousnesses, as Mipham puts its:

[The] unconditioned self-originated wisdom of the original empty knowing dharmatā of the mind of the eight consciousness is the mind of luminosity.

However, one needs to take care to understand what this "mind" is. Again, Mipham states:

Here, dharmatā is called “original mind [ādyacitta].” Though it is explained with the name mind or vidyā from the aspect of being intrinsically clear, it is not the mind included with the conditioned eight consciousnesses.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 4:26 AM

Title: Re: Tanaka & Robertson on Ch'an vs Dzogchen

Content:

Astus said:

Without digressing into philosophical disputes, buddha-nature in Zen is just one's own mind. What is mind? This mind reading and thinking. Thoughts, emotions, impressions come and go. One doesn't have to do anything, as experiences are already ungraspable and naturally non-abiding. In other terms, the mind is free and aware just as it is.

Malcolm wrote:

Pretty defective buddhanature, I'd say.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 4:22 AM

Title: Re: question on the types of blessing pills

Content:

pemachophel said:

Loppon,

Are you saying dudtshi doesn't have a liberation through taste function? That would seem to contradict a number of my Teachers.

Malcolm wrote:

Myong grol is one thing, bdud rtsi is another. For example, the Sakyapas have bdud rtsi pills for the inner offering, but they do not have myong grol.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 3:10 AM

Title: Re: Dzogchen master's perspective [from The Sacred...]

Content:

Vasana said:

but you really are in the direct presence of Samantabhardas enlightened intent when reading and abiding with this text.

Malcolm wrote:

No, one is not, despite the hyperbole which may lead one to think so.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 1:19 AM

Title: Re: Madhyamika & Yogacara: Which Was Popular First?

Content:

Boomerang said:

I've heard people say that Yogacara used to be the most popular philosophy, and then people switched over to Madhyamika. Seeing as Nagarjuna lived a few hundred years before Asanga, how did this switch come about? Was Madhyamika not popular when Nagarjuna was alive, or did the popular preference go back and forth between Madhyamika and Yogacara?

Malcolm wrote:

Madhyamaka first, then Yogacara.

M

Boomerang said:

But now in Tibetan Buddhism Madhyamaka takes the center stage, doesn't it? So it did go full circle?

Malcolm wrote:

No, Madhyamaka was always dominant in India, Yogacara was studied for its presentation of the path, Madhyamaka was studied for the definitive view.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 12:53 AM

Title: Re: Madhyamika & Yogacara: Which Was Popular First?

Content:

Boomerang said:

I've heard people say that Yogacara used to be the most popular philosophy, and then people switched over to Madhyamika. Seeing as Nagarjuna lived a few hundred years before Asanga, how did this switch come about? Was Madhyamika not popular when Nagarjuna was alive, or did the popular preference go back and forth between Madhyamika and Yogacara?

Malcolm wrote:

Madhyamaka first, then Yogacara.

M

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 12:36 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Anders said:

This might be a can of worms, but are you effectively saying Vasubandhu et al were not aryas?

Malcolm wrote:

There is no way for me to know this as there is no way for me to know what their actual view and realization was.

Astus said:

Nevertheless, if they taught an incoherent and incorrect teaching, that is intentionally misleading people, something that's unfit for any bodhisattva.

Malcolm wrote:

I see no reason to suspect their motives, but it is pretty clear that Madhyamakas, including Shantarakshita, found the Yogacara explanations of mind-only to be riddled with realist presumptions.

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 12:33 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

It is only as incoherent as dependent origination, since dependent nature is just that: causality.

Malcolm wrote:

It is an incoherent account of causality, unlike dependent origination.

Astus said:

Because that is how they attempt to explain the meaning of mind-only. It's not even mentioned in the Vimsatika that talks about consciousness only.

Malcolm wrote:

This is not exactly true, since the subject of Vimsatika is principally an explanation of the imagined nature. The three natures are discussed at length by Vasubandhu in the Trisvabhāvanirdeśa.

Astus said:

Yes, and for this reason, you don't really get the sense of Dzogchen. Mipham writes: Do you mean that Dzogchen posits a consciousness of the type that's independent, unconditioned, removed from the five aggregates? If yes, it's difficult to maintain how that's not like an atman. If no, then I see no difference between what I said and what Mipham talks about.

Malcolm wrote:
[/quote]

For you, the dharmatā of the mind is only emptiness. For Mipham, the dharmatā of the mind is unconditioned jñāna.

M

Author: Malcolm

Date: Tuesday, December 8th, 2015 at 12:04 AM

Title: Re: question on the types of blessing pills

Content:

pemachophel said:

Chulen is for the practice of rasayana, rejuvenation, health, and longevity and also forms a part of the completion stage practice of going beyond physical sustenance. Dudtsi/men/jinlob is for liberation by taste. Although it contains many healing medicinals and one of its names is men /"medicine", it's spiritual power is pre-eminent. It contains many things besides herbs and minerals, including many, many sacred substances. It is used as an inner offering (as in the men of me-rak). It is also what physically consecrates the amrit in the kapala at a tshog. It is also used to consecrate "permanent" tormas and is also an essential ingredient in consecrating statues. It is also take just before or at the time of death when all life-saving medicine is useless. The virtues of dudtsi/men are truly various and wonderful!

Malcolm wrote:

Actually, Dudtsi is for the inner offering;

myong grol, liberation through taste, does not exist outside of Dzogchen tantras.

People often conflate the two, but they are not actually the same thing.

Author: Malcolm

Date: Monday, December 7th, 2015 at 11:35 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Mother's Lap said:

On this note, is it possible for sutra practitioners that hold to eternalist/substantialist views, such as those of Yogacara, to become Aryas and still hold those views post-attaining the first bhumi?

Malcolm wrote:

No. It is not possible.

Anders said:

This might be a can of worms, but are you effectively saying Vasubandhu et al were not aryas?

Malcolm wrote:

There is no way for me to know this as there is no way for me to know what their actual view and realization was.

Author: Malcolm

Date: Monday, December 7th, 2015 at 11:31 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

Sure there are.

Astus said:

Just as Madhyamaka affirms a conventional dependent origination and does not claim total non-existence, the same is stated by saying that there is a dependent nature.

Malcolm wrote:

Unlike Yogacara, Madhyamaka removes claims for existing existents.

Astus said:

Candrakirti's critique does not apply, when it is understood that the lack of subject and object means the incorrect reification is no more, otherwise it would be self-defeating, asking for a self to perceive no-self.

Malcolm wrote:

Of course it applies — he proves that the other-dependent is incoherent.

Astus said:

Yogachara and Madhyamaka did not "come together" in Shantarakshita because the latter never uses the scheme of the three own natures, which is the key doctrine of the Yogacara school.

Why is that the key doctrine? They also have quite a few other unique ideas. I'd say the teaching of mind only is an equally important teaching for instance.

Malcolm wrote:

Because that is how they attempt to explain the meaning of mind-only.

Astus said:

What is the difference? Or if you have a book reference, that might be enough as well.

Malcolm wrote:

In brief, MAV merely state that the absence of the imagined in the dependent is the perfected.

gZhan stong pas by contrast try to map the three natures onto the two truths, thereby distorting both doctrines, claiming that perfected nature [ultimate] is empty of both the imagined and the dependent [relative].

Astus said:

What Tibetan term do you mean for awareness? Rig pa?

Malcolm wrote:

It's nothing like that. You can change that word to consciousness or mind. What I try to highlight is that the quality of consciousness/awareness is already and necessarily present in the mind (mental aggregates), and generally in the whole realm of experience, since without being aware/conscious of something, one cannot say that it is experienced.[/quote]

Yes, and for this reason, you don't really get the sense of Dzogchen. Mipham writes: [The] meaning explained by the term, "Great Perfection, the luminous mind essence" is the dharmatā of the mind, self-originated pristine consciousness, nothing other than the dharmadhātu, the reality of the original basis, and the total uniformity of union. Since it does not change with the three times, it is totally unconditioned, but there is no chance for there to arise here the subject, a momentary impermanent conditioned mind, and the unreal sole emptiness that is a mere object to refute by reasoning. Therefore, the Great Perfection of the basis or this totally unconditioned union of the luminosity of the basis, is the ultimate reality of all phenomena.

M

Author: Malcolm

Date: Monday, December 7th, 2015 at 12:32 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

As long as you think the unconditioned nature of the mind is merely emptiness, for that long you will never understand either Dzogchen or Mahāmudra.

Mind, per definition, is conscious. To say that the mind is empty is to say that awareness is empty. It's not denying awareness, nor is it reducing it to insentience. Awareness is the interdependent stream of experiences, and it is not separate from its insubstantiality. Mind is conditioned, that's why it is without essence, otherwise it would not function at all. So being conditioned is the unconditioned, and unconditioned is the conditioned itself. How is that wrong for Dzogchen?

Malcolm wrote:

What Tibetan term do you mean for awareness? Rig pa?

Author: Malcolm

Date: Monday, December 7th, 2015 at 12:30 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

In the basic works of Asanga and Vasubandhu there is no attack against Nagarjuna's teachings...

Malcolm wrote:

Sure there are. Take for example, the Summary of the Great Vehicle [BDK edition], chapter 2, section 25. states "Since the other-dependent does not really exist as it appears, how does one know that it is not entirely nonexistent? If there were no other-dependent pattern, the reality pattern would also be nonexistent and then one would come to affirm universal nothingness. And then, if the other-dependent pattern both did not exist, one would fall into the error about the being and nonbeing of defilement and purification. But since these states can be known not to be nothing, it is not true that all is nothing." [pg. 51]

Candrakirti's rebuttal to this is quite famous between MAV 6.72...

If there is an entity such as the dependent, empty of duality
lacking apprehended objects, devoid of an apprehending subject,
by whom is the existence of this entity known?

It is not reasonable says that which cannot be apprehended "exists."

...

If there exists such an entity as the other-dependent nature
that is nonarisen and unknowable,
the existence of this cannot be known by anyone,
like the harm caused by the son of a barren woman to others.

When the other-dependent does not exist at all,
what can be a cause of the relative [in your system]?
On the other hand, the presentation
which is known to the world is destroyed.

Astus said:

While there were people in the later centuries who thought in terms of opposing views,
there were others who could put the two into a single system.

Malcolm wrote:

For example? Who did you give in mind? If you gave in mind Shatnarakshita, he never uses the scheme of the three natures. If you have in mind Ratnakarashanti, he destroys the distinction between the two truths in his attempt to harmonize the two systems and never escapes the fundamental inner contradiction found in the Yogacara presentation

of the three natures.

Astus said:

Just as the dependent is the ultimate without the imagined, so is seeing the inseparability of interdependence and emptiness, the conventional and the ultimate, is called the middle way. Not reifying appearances is seeing their dependent-empty nature for both Yogacara and Madhyamaka.

Malcolm wrote:

This reasoning is destroyed by Candrakirti.

Astus said:

Regarding their differences, Yijing's summary (quoted by Malcolm David Eckel in his "Bhavaviveka and His Buddhist Opponents", p 95; and "Undigested Pride" in "Madhyamaka and Yogacara - Allies or Rivals?", p 133) sounds nice and succinct: "For Yogacara ultimate (真) is (有), conventional (俗) isn't (無). They use the three natures as the foundation. For Madhyamaka ultimate isn't, conventional is. Indeed the two truths is primary [for them]. The Prajnaparamita's great teaching contains both ideas." (T40n1817p783a29-b1)

Malcolm wrote:

Eckel is a nice guy. I remember being in his office one day where he confided in me he was much relieved that he was not a Buddhist. So...

Astus said:

their coming together in the teachings of for instance Shantarakshita and Kamalashila.

Malcolm wrote:

Yogachara and Madhyamaka did not "come together" in Shantarakshita because the latter never uses the scheme of the three own natures, which is the key doctrine of the Yogacara school.

Astus said:

Please give us a specific example of how Yogacara doxology influences Vajrayāna? You surely are aware that Tantras such as the Hevajra subordinate Yogacara to Madhyamaka? And are you sure that it is not merely a case of Madhyamakas using terminology found in Yogacara but repurposing it?

Malcolm wrote:

Look at this thread as an example:

<http://dharma.wheel.net/viewtopic.php?f=100&t=13491>.

Astus said:

There's also the whole Shentong teaching among Nyingmapas and Kagyupas, of which Brunnholzl writes: "what is called Shentong is nothing other than the Yogacara (Yoga Practice) system of Maitreya, Asanga, and Vasubandhu, also called "the lineage of vast

activity.”” (Center of the Sunlit Sky, p 445)

Malcolm wrote:

No, even Karl B recognizes that the system of the three own natures used by Maitreya, Asanga and Vasubandhu [type a] is not the system used by the gzhan stong pas [type b].

Author: Malcolm

Date: Sunday, December 6th, 2015 at 10:20 AM

Title: Re: LSD

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, December 6th, 2015 at 10:19 AM

Title: Re: LSD

Content:

dzogchungpa said:

This thread is tripping.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 10:17 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Mother's Lap said:

On this note, is it possible for sutra practitioners that hold to eternalist/substantialist views, such as those of Yogacara, to become Aryas and still hold those views post-attaining the first bhumi?

Malcolm wrote:

No. It is not possible.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 9:45 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

Unless Dzogchen posits something beyond the possible realm of experience (body-mind), the difference you mention is non-existent.

Malcolm wrote:

As long as you think the unconditioned nature of the mind is merely emptiness, for that long you will never understand either Dzogchen or Mahāmudra.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 9:43 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

With respect to the Yogacara school, they do indeed posit an ultimate consciousness — it is the meaning of line of Madhyantavibhaga, "The imagination of the unreal exists..." and so on, though I understand it is fashionable these days to try and rescue Yogacara from being hoisted on its own petard.

Astus said:

As I read it, the Madhyantavibhaga there says nothing different from what Nagarjuna writes about the equality between dependent origination and emptiness. It is also repeated in how the three natures are explained. If that means Yogacara is at fault, then so is Madhyamaka.

Malcolm wrote:

The Madhyantavibhaga is basically asserting that the perfect is the absence of the imagined in the dependent. The dependent however is never refuted. It is the emptiness that exists in which no duality exists.

Frankly, I am a little surprised that you don't understand the difference between Madhyamaka and Yogacara. Yogacarins and Madhymakas in India certainly understood the differences between their respective schools, and there is an extensive polemical literature which exists between them detailing the differences.

Astus said:

That's quite a huge point, putting Yogacara into the position of not only a less developed view, but actually means that they massively failed in setting up a coherent system.

Malcolm wrote:

There are indeed some glaring internal contradictions in the Yogacara system of Maitreya, Asanga, Vasubandhu and their followers. For example, Arya Vimuktesena directly take his teacher, Vasubandhu, to task for some of those inconsistencies.

Astus said:

Then it is certainly strange how Yogacara has such a big influence on virtually every Mahayana (incl. Vajrayana) school. So, I'm still doubtful about that interpretation's validity.

Malcolm wrote:

Please give us a specific example of how Yogacara doxology influences Vajrayāna? You

surely are aware that Tantras such as the Hevajra subordinate Yogacara to Madhyamaka?
And are you sure that it is not merely a case of Madhyamakas using terminology found
in Yogacara but repurposing it?

M

Author: Malcolm

Date: Sunday, December 6th, 2015 at 9:23 AM

Title: Re: LSD

Content:

Malcolm wrote:

You just took a drug.

odysseus said:

No, "you" didn't. You rather took an overdose of Cosmic medicine, but you were
reckless in your evaluation beforehand.

Malcolm wrote:

Huh?

Author: Malcolm

Date: Sunday, December 6th, 2015 at 6:26 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

This is a typical linguistic game. First he lists statements that he wants to suggest as
relevant for the term "arising". But why should these be relevant for arising? These are
totally irrelevant for the fact that the term arising is a term of conventional language.

Malcolm wrote:

Every negation you find in Nāgārjuna is based on a metaphysical position that someone
actually held either in a Buddhist school or a non-Buddhist school. The Sāṃkhya
school, as well as some Buddhist schools [Sarvastivāda] actually did assert that
existent causes create existent effects. Other schools maintained that existent effects
are produced from causes that no longer exist, and so on.

Herbie said:

So instead of delivering a definition for "arising" or the different connotations of the term
"arising" which can be found in dictionaries he plays one of his silly games.

Malcolm wrote:

You are acquainted with dictionaries and semantics of 2nd century classical Sanskrit?
You are quite certain that Nāgārjuna is not writing for a milieu in which the nuances of
the term "jati," arising, etc., are well known?

Herbie said:

Everybody knows that "arising" is a developmental process.

Malcolm wrote:

You are assuming a lot for "everyone", particularly since the context we are discussing is 2nd century India.

How is "arising" a developmental process? When does something make the transition from being a nonexistent to being an existent? How does that process come about? What are the components of that process?

Herbie said:

As a whole the verse is irrational and the question makes it even worse.

Malcolm wrote:

Since you refuse to give credit to the context in which Nāgārjuna's treatise was composed, the only one irrational here is you, much like Humpty Dumpty in Through the Looking Glass.

Herbie said:

His opening statements are just meant to confuse readers.

Malcolm wrote:

They obviously confuse you, but instead of taking the time to understand them, you react to them with bilious irrationality. It really appears that you have only a superficial acquaintance with the subject matter and are totally ill-equipped to carry out a reasoned discussion of it. You cannot even address a single point that in Nāgārjuna's writings other than claiming that this and that is irrational. You seem totally incapable of a rational analysis of Nāgārjuna.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 2:54 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

whatever is known to exist according to worldly convention, the Buddha states that exists. Whatever is known to not exist according to worldly convention, the Buddha states that does not exist.

This is not a position that Nāgārjuna is setting forth. He is merely reporting the four alternatives the Buddha provided in different contexts to different students for different reasons.

Sorry but you cannot explain away the irrationality of this linguistic expression.

Malcolm wrote:

It is not something which is meant to be taken literally. In other words, you think it means that Nāgārjuna is claiming the Buddha said that everything is simultaneously

real, unreal, both and neither. If that is what he meant, I would agree with you that such a statement would be irrational gibberish.

Fortunately, there is plenty of evidence to show this is not what Nāgārjuna meant.

Buddhapalita explains that what is meant by this statement is that whatever is known to exist according to worldly convention, the Buddha states that exists. Whatever is known to not exist according to worldly convention, the Buddha states that does not exist.

Whatever is known to be true according to worldly convention, the Buddha states that is true. Whatever is known to be false according to worldly convention, the Buddha states that is false.

Whatever is stated to be true and false in worldly convention the Buddha states that is true and false. Buddhapalita gives the following example: two men who go into a temple have a dispute about the murals in the temple; one man wrongly claims that Vishnu holds a trident and Shiva holds a wheel. The other man correctly claims Shiva holds a trident and Vishnu holds a wheel. Thus in this case the Buddha in accordance with worldly convention will disagree with the former and agree with the latter.

And finally, as example of the last, there is one man outside who says to them both, you are neither right nor wrong, those are paintings, and so according to mundane convention, the claim of former man is not true and neither is the claim of the latter man. Both of their claims are false since Shiva and Vishnu are not present in the temple at all.

Buddhapalita continues by saying that the Buddha, who sees the emptiness of all things, can say "this is true; this is not true; this is both; this is neither" and so on in accordance with worldly conventions.

M

Author: Malcolm

Date: Sunday, December 6th, 2015 at 2:26 AM

Title: Re: LSD

Content:

MiphamFan said:

I wasn't aiming at you specifically Malcolm, just wanted to point out that DMT/ayahuasca isn't particularly intense either, at least not in my experience.

Malcolm wrote:

You just took a drug. It is not the same at all as a properly done ayahuasca ceremony with mestizo shamans in the Amazon, which involves fasting, special diet, etc.

You would have had more fun on acid. Or Peyote.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 2:20 AM

Title: Re: What did Nagarjuna mean?

Content:

smcj said:

Irrational because the laws of logic are not followed: identity, non-contradiction, exclusion of the middle

Au contraire.

Herbie said:

Aha ... and what about that?

xviii.8

Everything is real and not real,

Both real and not real,

Neither real nor not real.

The is the Lord Buddha's teaching.

Malcolm wrote:

Here, Nāgārjuna is merely reporting four different kinds of statements to Buddha made with regard to all phenomena. In one place the Buddha said they were real; in another place he said they were unreal; in still another he said they were both; and in a fourth place he said they were neither.

This is not a position that Nāgārjuna is setting forth. He is merely reporting the four alternatives the Buddha provided in different contexts to different students for different reasons.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 2:15 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

[

What? That I said that his tetralemma is irrational? Well it is. If you prefer to call it rational then we do not share a convention as to the division rational vs irrational.

Malcolm wrote:

What is irrational about it, and which tetralemma do you mean?

Herbie said:

you can take any of his.

Irrational because the laws of logic are not followed: identity, non-contradiction, exclusion of the middle

Malcolm wrote:

This would only be true if the tetralemma were a position that Nāgārjuna holds, rather than a series of negations he uses.

For example, he says:

An existent does not arise from an existent;
an existent does not arise from a nonexistent;
a nonexistent does not arise from an existent;
a nonexistent does not arise from a nonexistent;
where can there be arising?

There is nothing irrational about these four negations — and they certainly are not a position.

So, thus far, you have claimed Nāgārjuna is irrational, but you certainly have not shown that this is so by taking a given statement of his apart and showing where it violates the principles you mention above. Until you make the effort, it is impossible to take you seriously.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 1:21 AM

Title: Re: LSD

Content:

MiphamFan said:

I never tried LSD, but after trying pharmahuasca, honestly I was rather underwhelmed.

While on it I just had disorientated motor control and had some slight visual phenomena, but it's nothing mind-blowing, nothing that changed my universe or life or whatever.

It doesn't compare to meditation at all.

I think the youth of today have more than enough distractions leading them in different directions (games, internet, youtube videos, blogs, etc) that the risk of "a stubborn attachment to the nonplasticity of their mental continuum" is fairly minimal. There is a greater danger in being too distracted.

Malcolm wrote:

As I said, not recommending anyone take entheogens, just saying it should not be demonized.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 1:12 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Malcolm wrote:

The idea svasaṃvedana takes itself as an object is an problematic conclusion. There is not much evidence that this is what the term means in those systems that use it.

PD4U said:

That's what I said: it makes it circular (a sword that cuts itself) and it leads to an infinite regression (what part of the mind takes the part of the mind that takes itself as object, as object... ad infinitum)

Malcolm wrote:

I guess I am not making my self clear. Let me try again. The systems that use the term rang rig do not use it to mean that that mind takes itself as an object. They use it only to prove that a mind is inherently knowing — in other words, that a mind does not become knowing because it arises as a result of a sense organ meeting an object.

PD4U said:

To prove? It is to show it is not (dual) consciousness, but a primordial (non dual) awareness.

Malcolm wrote:

Yes, to prove. We are talking about Yogacara and Pramana here.

PD4U said:

It is not gross mind, but subtle mind. It is not mind, but nature mind. It is not cognitive but experiential. That's the point, as I see it.

Malcolm wrote:

You keep conflating rang rig (svasaṃvedana) with so sor rang gi rig pa'i ye shes (pratyatmyavedanañāna)

Author: Malcolm

Date: Sunday, December 6th, 2015 at 1:07 AM

Title: Re: LSD

Content:

Malcolm wrote:

You don't have to believe me, but you might want to believe his wife — here is just one occasion.

https://books.google.com/books?id=ec8-HH-hxwkC&pg=PA419&lpg=PA419&dq=trungpa+LSD&source=bl&ots=Kkt4dP1JHU&sig=F1nNbsIEACnCa84_Z8UNXTnGinM&hl=en&sa=X&ved=0ahUKEwjK1dCrIcXJAhUEqx4KHe4eBXw4ChDoAQgrMAM#v=onepage&q=LSD&f=false

kirtu said:

And if you read that, you would see that Trungpa was trying to save Thomas Rich from his entrenched fixations.

Kirt

Malcolm wrote:

I don't think that was what prompted their little acid party.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 1:07 AM

Title: Re: LSD

Content:

kirtu said:

All poison is also medicine for something.

Malcolm wrote:

LSD has no known toxicity level. However, overdose levels are considered to be in the 1000 to 7000 microgram amount, that is ten to seventy times the standard 100 microgram dosage. It is also completely nonaddictive.

Psilocybin has a very low toxicity rating. A one hundred and thirty pound person would have to eat 37 pounds of Psilocybe cubensis mushrooms for the dose to be fatal, i.e, about 6 grams. The effective dose of Psilocybin for such a person is 6 milligrams.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:50 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

[

What? That I said that his tetralemma is irrational? Well it is. If you prefer to call it rational then we do not share a convention as to the division rational vs irrational.

Malcolm wrote:

What is irrational about it, and which tetralemma do you mean?

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:48 AM

Title: Re: LSD

Content:

smcj said:

Whatever the relative potential spiritual merits there may be to psychedelics, there's nothing ambiguous about the effects of sustained exposure to crack and meth. It ends up only in one place. If you want to know what it's like to be demonically possessed, go ahead and get addicted.

Malcolm wrote:

Were we talking about cocaine and meth?

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:47 AM

Title: Re: LSD

Content:

Malcolm wrote:

Trungpa did a lot of acid and frequently gave it to his students.

odysseus said:

I don't believe you, it's only an urban legend to dirtify him... lol

Malcolm wrote:

You don't have to believe me, but you might want to believe his wife — here is just one occasion.

https://books.google.com/books?id=ec8-HH-hxwkC&pg=PA419&lpg=PA419&dq=trungpa+LSD&source=bl&ots=Kkt4dP1JHU&sig=F1nNbsIEACnCa84_Z8UNXTnGinM&hl=en&sa=X&ved=0ahUKEwjK1dCrIcXJAhUEqx4KHe4eBXw4ChDoAQgrMAM#v=onepage&q=LSD&f=false

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:38 AM

Title: Re: LSD

Content:

kirtu said:

Yes. I can't prove it but when HHPR told an audience the Nyingma legend of tobacco wherein a dying demoness vows to be reborn as substances in order to make war against Dharma and virtue, it made sense.

Malcolm wrote:

Tobacco was introduced to Tibet in the 17th century.

Tobacco is not a result of the menstrual blood of an evil demoness, it is nice story for religious propaganda purposes

It is a sacred plant to the First People in the Americas, all over the Americas. I personally do not use it, but I don't demonize it either. And in the US, I would put real native tobacco in a sang offering, no problem.

Me

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:28 AM

Title: Re: LSD

Content:

kirtu said:

Obviously. But Americans and other westerners in particular seem to have a false narrative that drugs "will save them". In part this may be from Huxley or he may only have been documenting the tendency.

Malcolm wrote:

It cannot be denied that taking psychedelics have radically changed the course of people's lives, mostly for the better. There were studies being conducted on the whether or not LSD, etc., increased empathy or not. Unfortunately, those studies were shuttered. The fact is that I have known hundreds of people who have taken these kinds of drugs, many Buddhists in fact, and none of them reported any long term ill effects, and often they report long standing confirmations of their insights gained through use of psychedelics with their subsequent Buddhist practice. Virtually everyone I know in my generation who is a Buddhist began their spiritual journey through the Psychedelic movement. Also that is where I started. LSD, rock and roll, etc. I first dropped acid when I was 13. Never regretted it.

kirtu said:

It's his error but it can be a problem for the Dharma transmission to the west (he is not well known, BTW).

Malcolm wrote:

I doubt it. As far as I know, there is no LSD tantra.

That said, there have been people using psychedelics for spiritual purposes in all kinds of cultures all over the world for thousands of years. Is it Dharma? No. Is it spiritually invalid? No.

kirtu said:

When administered in a safe, controlled environment, there is nothing to fear....
Now you switch this to therapeutically controlled usage.

Malcolm wrote:

I mentioned this at the outset.

kirtu said:

Nonetheless as seeker242 above noted there is really no point for spiritual insight (the person I referred to above advocating LSD usage insists in fact that LSD usage promotes insight

Malcolm wrote:

There can be advantages for some people in terms of spiritual insight with use of psychedelics. For example, Garab Dorje mentions that for those who have a stubborn attachment to the nonplasticity of their mental continuums, it can be very useful to take psychedelic substances in order to break their attachment to the mind being something fixed and permanent.

Author: Malcolm

Date: Sunday, December 6th, 2015 at 12:00 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

PD4U said:

Svasamvedana is often translated as "reflexive awareness" or "selfawareness", and -as you say- that awareness does not depend on an external object but takes itself as object. So it is a dual consciousness.

Malcolm wrote:

The idea svasamvedana takes itself as an object is a problematic conclusion. There is not much evidence that this is what the term means in those systems that use it.

Instead, the term is used to prove that consciousness is not inert. The

Śrīguhyasamājālaṃkāra states:

Consciousness arises contrary to

an insentient nature;

that whose nature is not insentient

that alone is intrinsically knowing [rang rig].

PD4U said:

But the point is that "so so rang rig pa'i ye shes" is a non dual awareness and not a (dual) consciousness. If it would be a consciousness then "rang rig" would be circular (a sword that cuts itself) and lead to an infinite regression.

Malcolm wrote:

So sor rang gi rig pa simple means "known for oneself", that's all.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 10:36 PM

Title: Re: help please - what to expect from none Buddhist partners

Content:

Tsongkhapa said:

The only way to have a comfortable, stable and satisfying relationship is to give up on the wish for your partner to make you happy and to focus on their happiness instead. The more you love them and try to make them happy, the happier you will be and your relationship will be more likely to last.

Malcolm wrote:

What if making them happier means giving up the Dharma?

Author: Malcolm

Date: Saturday, December 5th, 2015 at 10:23 PM

Title: Re: Theravadin looking for a bit of suggestion

Content:

treehuggingoctopus said:

Does the difference boil down to the dharmata being understood differently in Ch'an and Vajrayana/Dzogchen?

If so, how are their understandings different?

Thanks.

Malcolm wrote:

In sūtra there we only talk about dharmatā śūnyatā; in Dzogchen we also talk about dharmatā vidyā. In other words the mind is not just something that is empty, like a rock or stone. The reason there is a difference is because minds also have clarity in addition to emptiness. Mipham discusses this issue at length in his Original Mind, translated by Hopkins as " Fundamental Mind."

Author: Malcolm

Date: Saturday, December 5th, 2015 at 10:18 PM

Title: Re: LSD

Content:

kirtu said:

LSD experience can just be attached to and this will harm your practice.

Malcolm wrote:

Anything can be attached to...

kirtu said:

I know a person who actually acts as a teacher and advocates LSD drug use (he is in his late 60's/early 70's and he does identify with the former so-called Counterculture). He further grasps at spiritual experiences. However he firmly believes that people are incapable of going beyond mere attachment to materiality without LSD experience.

Malcolm wrote:

That is his problem and his error.

kirtu said:

There's a lot wrong here and there are apparently many people like him (one of my

Zen/Seon teachers admitted to starting out like this).

So physically there may be little harm. However there are still physical dangers as people can apparently react in many different ways to these kinds of drugs.

Malcolm wrote:

When administered in a safe, controlled environment, there is nothing to fear. As I said, there is increasing evidence that psilocybin, for example, can help memory loss, PTSD, etc., by regenerating brain cells. I am not saying anyone should take these drugs, I am saying however, that there is no reason to be hysterical or judgmental about it. There are much worse things in life than LSD, like assault rifles.

kirtu said:

I trust Trungpa on this who says that taking LSD is "double samsara" (but from his description he meant to say LSD is samsara squared).

Malcolm wrote:

Trungpa did a lot of acid and frequently gave it to his students.

M

Author: Malcolm

Date: Saturday, December 5th, 2015 at 9:48 PM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

The reason I brought that citation is to show that the difference between knowing and unknowing lies in the presence or absence of dual vision. Self-awareness is another matter.

Malcolm wrote:

The term *svasaṃvedana* does not mean "self-aware," it means that knowing is an intrinsic capacity for the mind to does not depend on an external object, in contradistinction to the Vaibhashika and Sautrantika contention that an instance of knowing depends on an object and a sense organ to arise.

With respect to the Yogacara school, they do indeed posit an ultimate consciousness — it is the meaning of line of Madhyantavibhaga, "The imagination of the unreal exists..." and so on, though I understand it is fashionable these days to try and rescue Yogacara from being hoisted on its own petard.

Astus said:

That would mean that they still maintain a real subject, contradicting themselves.

Malcolm wrote:
Yes, that is the whole point.

Author: Malcolm
Date: Saturday, December 5th, 2015 at 1:12 PM
Title: Re: Robert Thurman
Content:
dreambow said:
Listening to Robert Thurman, man can he talk! He was discussing Shankaracharya and Nagarjuna and basically said there's no real difference between Shankara's non dualism and Nagarjuna's teachings on sunyata 'emptiness, ' they are pretty much saying the same thing.

Malcolm wrote:
He can talk, but he is wrong...

Author: Malcolm
Date: Saturday, December 5th, 2015 at 12:28 PM
Title: Re: What did Nagarjuna mean?
Content:
Herbie said:
it is an irrational position.

Malcolm wrote:
The tetralemma is not a position, it is an analysis of positions [held by others].

Herbie said:
linguistically existent and not ultimately existent

Malcolm wrote:
Oh, so you are a follower of Tsongkhapa. Figures.

Author: Malcolm
Date: Saturday, December 5th, 2015 at 9:05 AM
Title: Re: What did Nagarjuna mean?
Content:
Herbie said:
Let me tell you about the rational tetralemma:

- 1) linguistically existent and ultimately existent
- 2) not linguistically existent and not ultimately existent
- 3) linguistically existent and not ultimately existent

4) not linguistically existent and ultimately existent

Now one of these options must be valid and more than one option cannot be valid.

Malcolm wrote:

You did not define what you mean by "linguistically existent" and "ultimately existent."
You also introduce yet another unsupported assertion, viz, "one of these options must be valid and more than one option cannot be valid."

Your assertion is that one of these options must be valid. So, which one are you choosing?

Author: Malcolm

Date: Saturday, December 5th, 2015 at 9:00 AM

Title: Re: What did Nagarjuna mean?

Content:

smcj said:

But in any case Nagarjuna wasn't into that way of thinking. He arrives at his tetralemma through logic and language. The validity of both is accepted as a given.

Herbie said:

No. His tetralemma is sheer irrationality, the negation of logic.

Malcolm wrote:

No, it is actually a systematic refutation of positions other people held. Some people hold a position of existence; others, non-existence; still others both; and still others, neither.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 6:20 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

This is funny. All traditionalists seek refuge in sense perception of the five (not six) senses (seeing, hearing, smelling, tasting, touching) to base their exposition of conventional truths on. However they completely ignore their linguistic truths not based on sense perceptions of the five senses which clearly dominate their system of thought and therefore their linguistic system.

Malcolm wrote:

In fact, a truth is a cognition. That's all. It is either veridical or non-veridical. A conventional truth is a common sense perception [one moon in the sky].

Linguistic truths, as you call them, are not what Madhyamaka is concerned with at all.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 6:17 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

yeah, demonstrable in writings that accept the mere linguistic truths as convention.

Malcolm wrote:

No, this is not the case. You really do not understand Madhyamaka at all.

Herbie said:

My concern is intellectual honesty

Malcolm wrote:

Well, so far all you have been is dishonest, so I find it hard to believe you.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 6:00 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

they hold that as truly existent

I don't see that accusation valid, at least not against Vasubandhu.

Malcolm wrote:

it is definitely valid

Astus said:

Dzogchen: "empty knowing dharmatā of the mind of the eight consciousness"

Yogacara: "empty intrinsically knowing pristine consciousness"

Both sound to me like a non-abiding mind.

Malcolm wrote:

No, the second is svasamvedana [rang rig] that is merely empty of subject and object, but truly exists -- standard Yogacara.

Astus said:

Also,

"What is the difference between ordinary wisdom, which arises from a mind endowed with subject/object grasping, and individually selfcognizant wisdom?"

Malcolm wrote:

This latter term "individually selfcognizant wisdom" is incorrectly translated. The term is

so sor rang gi rig pa'i ye shes or pratyatmyavedanañāna.

There is an important citation in the Inlaid Jewels Tantra that clarifies the difference between these two:

Untainted vidyā is the kāya of pristine consciousness.

Since intrinsic knowing [rang rig, svasaṃvedana] is devoid of actual signs of awakening, it is not at all the pristine consciousness of vidyā [rig pa'i ye shes].

You should read this:

<http://blogs.dickinson.edu/buddhistethics/files/2010/04/kapstein001.pdf>

Might I suggest that if you are going to argue about Tibetan traditions, you do so on the basis of understanding Tibetan and the etymologies of Sanskrit terms in Tibetan?

One of the reasons you rarely see me in Zen or Chinese Buddhism discussions is that I have no expertise in those languages, and I really cannot check any translations I might be using.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:52 AM

Title: Re: What did Nagarjuna mean?

Content:

smcj said:

Animals believe is subjective "self" and objective "other" without language.

Herbie said:

First, to make claims about a species one does not belong to is by its nature extremely speculative.

Then, next, designators are not absolutely dependent on language because "imputation" stands for a psycho-mental event (designator) being imputed to another psycho-mental event.

Malcolm wrote:

You are not even in the same area as Nāgārjuna's concerns. At this point, your comments are off topic.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:46 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

I know that in buddhist linguistic system the term "mind" usually is preferred. In science based system one often chooses "brain" instead. In contrast to "mind" "brain" is based on a visual sense impression independent of belief but only dependent on correct

application of a term of conventional language. From the perspective of the two truths, both mind and brain do not exist through the power of their own characteristics but through the power of imputation.

Malcolm wrote:

Why would this be from the perspective of the two truths? What does ultimate truth [a veridical object of cognition] have to do with this?

Herbie said:

Everything I write is a linguistic truth and it can only become a conventional truth for you if you agree with the linguistic expression I am applying.

Malcolm wrote:

Frankly, this is what you do not understand about Madhyamaka. Madhyamaka is not about linguistic assignments. It is about shared perceptions which are then, only after the fact, given labels.

For example, we have human eyes, we see the same sets of colors because humans have evolved to see a certain range of light on the electromagnetic scale [we can regard this as self-evident].

My and your ability to see red, yellow and blue is not predicated on our having words for these colors before we see them. It is only after we see them, and come together, that we have together given them linguistic assignments. "Truths" are defined in Madhyamaka as perceptions, not linguistic designations.

"given percept", "the objects of deluded cognitions", "the percept" are your linguistic truths. I do not think that we share a convention as to these linguistic expressions. These are not mere "linguistic" truths -- these facts are demonstrable in Madhyamaka writings. For example, Nāgārjuna writes:

If a name and its meaning were not different,
the name "fire" would burn the mouth;

if they were different, nothing could be comprehended.

Here, Nāgārjuna is pointing out that so-called conventional truth is not merely dependent upon names, as he writes:

Without an object to be felt,
feeling would not exist,
therefore, it is without a self.

You maintain that object to be felt lacks a nature.

At this point, this conversation is like two old guys at the docks at sunset — one guy looks at the sunset, and says "this is amazing", the other guy looks at it and says. "I've seen better."

The conventional truth they share is the fact that they both see a sun going down, they share a perception. Their "linguistic truth" is their subjective opinion about the aesthetic quality of the sunset. However, it is a little worse than that. This conversation is actually like two guys seeing the same sun set, and one of the guys claiming there is no sun setting at all — and not because the sunset is produced by the rotation of the earth,

rather than the sun rising and falling in the sky.

It is examples such as these which shows you have deeply misunderstood the meaning of Nāgārjuna.

You may be entitled to your own "linguistic truths", however mistaken they may be; but you are not entitled to your own facts.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:28 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

Just that is, according to Mipham, "...the ultimate state of the sublime Dharma."

Astus said:

Seems to be no different from the Yogacara term citta-dharmata, that is actually the same as emptiness.

Malcolm wrote:

No, it is not the same as the Yogacara concept, they hold that as truly existent, albeit empty of subject and object, as Mipham says here in Liquid Gold:

The Cittamatrins deconstruct both subject and object in a mere empty intrinsically knowing pristine consciousness.

The difference is, as he says:

When the pairing of the dhātu and vidyā is deconstructed, there is no focal point upon which to grasp. Once it is understood that the final premise, "this is ultimate," is deconstructed in the state of inexpressible emptiness, one enters into the nondual pristine consciousness that all phenomena of the inseparable two truths are of the same taste.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:22 AM

Title: Re: LSD

Content:

smcj said:

infinitely more complicated.

.

Malcolm wrote:

My life only became more complicated when I made the mistake of turning off, tuning out and dropping in. Once I saw the effect of that, I returned to my former irresponsible, albeit, much more stress-free, turned on, tuned in and dropped out existence [albeit sans acid, etc.]

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:17 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

And what is the dharmata of the mind?

Malcolm wrote:

Glad you asked. According to Mipham in his Commentary On Liquid Gold:

Dharmatā is the self-originated pristine consciousness that is the ultimate state of the sublime Dharma. It is not a conclusion arrived at by mental analysis and intellectual examination because such a conclusion is something arrived at and defined intellectually.

In Original Mind, he says:

[T]he unconditioned self-originated wisdom of the original empty knowing dharmatā of the mind of the eight consciousness is [8/a] the mind of luminosity [‘od gsal ba’i sems] that is to be introduced.

Just that is, according to Mipham, "...the ultimate state of the sublime Dharma."

Astus said:

How is that any different from simply calling it "realising emptiness"?

Malcolm wrote:

Realizing emptiness isn't sufficient for buddhahood.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:08 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

I know that in buddhist linguistic system the term "mind" usually is preferred. In science based system one often chooses "brain" instead. in contrast to "mind" "brain" is based on a visual sense impression independent of belief but only dependent on correct application of a term of conventional language. From the perspective of the two truths, both mind and brain do not exist through the power of their own characteristics but through the power of imputation.

Malcolm wrote:

Why would this be from the perspective of the two truths? What does ultimate truth [a veridical object of cognition] have to do with this?

Herbie said:

Well taking into consideration the development of a human person: being born, learning language, cognitive capacities arising dependent of this I think the primacy can make sense.

Malcolm wrote:

Relative truths [the objects of deluded cognitions] are not linguistic, they do not arise from names. Names are given subsequent to the arising of a given percept. The percept is not itself derived from a name.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 5:03 AM

Title: Re: What did Nagarjuna mean?

Content:

Malcolm wrote:

Sure there is:

In the first statement, you claim that objects are external to the brain;

in the second statement, you claim that objects are produced by linguistic signs or sounds. Thus, you directly contradict yourself.

Herbie said:

No, in the first statement I am saying that projected objects which are objects known that are immediate direct products of the brain do not enter the brain because they cannot.

Malcolm wrote:

That may be what you meant to say on reflection, but that is not what you actually said.

Herbie said:

And in the second statement I am naming causes for the production of objects known by the brain which are linguistic signs or sounds.

Malcolm wrote:

Which causes an infinite regress because linguistic signs and sounds are just objects known by whatever it is you believe knows objects.

That may be unsupported for a person completely denying today's conventional reality.

No, it is unsupported because you assume that it is self-evident. Thomas Nagel would have a field day with you.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 4:26 AM

Title: Re: What did Nagarjuna mean?

Content:

conebeckham said:

I am thinking that he is trying to say that the sum total of our experience exists only in the brain.

Herbie said:

I am saying that what is known is the direct product of the brain.

Malcolm wrote:

Which is another unsupported assertion.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 4:25 AM

Title: Re: What did Nagarjuna mean?

Content:

Malcolm wrote:

This:

Herbie said:

the objects do not enter the brain to be known by it but are its immediate direct products. With that nothing is said about the indirect causes.

Malcolm wrote:

Contradicts this

Herbie said:

Objects are products of the brain upon seeing linguistic signs or hearing linguistic sounds. So "essential nature" has to be sought in these objects as products of the brain not in their projections. Seeking "essential nature" in the projected objects nothing will be found.

you may delve into neuro science but actually it is just a matter of common sense of an educated person of present times to see that the immediate, direct cause of all phenomena known is the brain.

No there is no contradiction.

Malcolm wrote:

Are you trying to say that the cause of knowing phenomena is the brain?

Herbie said:

i am saying that phenomena known are products of the brain.

Malcolm wrote:

Sure there is:

In the first statement, you claim that objects are external to the brain; in the second statement, you claim that objects are produced by linguistic signs or sounds. Thus, you directly contradict yourself.

In the third statement, you make claim that phenomena that are known are products of the brain, another unsupported assertion.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 4:09 AM

Title: Re: What did Nagarjuna mean?

Content:

Malcolm wrote:

This:

Herbie said:

the objects do not enter the brain to be known by it but are its immediate direct products. With that nothing is said about the indirect causes.

Malcolm wrote:

Contradicts this

Herbie said:

Objects are products of the brain upon seeing linguistic signs or hearing linguistic sounds. So "essential nature" has to be sought in these objects as products of the brain not in their projections. Seeking "essential nature" in the projected objects nothing will be found.

you may delve into neuro science but actually it is just a matter of common sense of an educated person of present times to see that the immediate, direct cause of all phenomena known is the brain.

Malcolm wrote:

Are you trying to say that the cause of knowing phenomena is the brain?

Author: Malcolm

Date: Saturday, December 5th, 2015 at 3:36 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Objects are products of the brain upon seeing linguistic signs or hearing linguistic sounds.

Malcolm wrote:

This is an unsupported assertion.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 3:34 AM

Title: Re: Wholesome and Unwholesome in Dzogchen

Content:

smcj said:

Throughout history are there not fully realized Dzogchen masters that, from that perspective, reaffirm the appropriateness of the 9 yana system?

Malcolm wrote:

No one said it was inappropriate, it just does not apply to Sarma.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 3:34 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

What else is to be realized? Vidyā.

Astus said:

What more does vidya include?

Apparently not, otherwise, Mipham would not have taken it to task.

I am not familiar with Mipham's intellectual-cultural context, where such terminology was a problem, but I can imagine such a situation. Still, it doesn't look like that everyone in Tibetan Buddhism stopped using it.

Malcolm wrote:

Mipham writes in his Original Mind:

Once one has realized the meaning of the Great Perfection (the conclusion of the Dharma of the eight vehicles that make mind into the path) which makes pristine consciousness into the path, it is explained that buddhahood will not be attained until the vidyā of the Great Perfection, self-originated pristine consciousness, is realized. In other words, buddhahood does not come about solely from realizing emptiness, the dharmatā of emptiness, buddhahood requires realizing vidyā, the dharmatā of the mind.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 1:55 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Look, if I say that this is my view who except myself could say so? Merely saying so supports that this is my view.

Malcolm wrote:

Your view is a claim about someone else's work [Nāgārjuna] and you have made no effort to support it. This renders your claim irrational, i.e., devoid of reason.

Herbie said:

No my view is my view. The only thing I claim is that my view is my view. you may call it

whatever you like but that doesn't change my view.

Malcolm wrote:

Your view, such as you call it, is seated in irrationality since you refuse to support it.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 1:53 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

Really? Than please tell us what is to be realized.

Astus said:

The emptiness of self and phenomena, what else?

Malcolm wrote:

That is not all that is to be realized. This point of view is very heavily criticized in Dzogchen. What else is to be realized? Vidyā.

Astus said:

That is exactly what "union" means, tying two things together, for example, the union of a man and a woman.

For educational purposes it is fine to talk of emptiness, appearances and their unity. Then eventually it becomes clear that all three terms are conventional expressions.

Malcolm wrote:

Apparently not, otherwise, Mipham would not have taken it to task.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 1:30 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Look, if I say that this is my view who except myself could say so? Merely saying so supports that this is my view.

Malcolm wrote:

Your view is a claim about someone else's work [Nāgārjuna] and you have made no effort to support it. This renders your claim irrational, i.e., devoid of reason.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 1:05 AM

Title: Re: LSD

Content:

Malcolm wrote:

As to Knotty Veneer's contention that there is a link between schizophrenia and taking LSD, this is a problematic conclusion because no solid research has been done in this area given that LSD research was banned 50 years ago, and we understand the the brain and brain chemistry much better now, a full half century later.

The latest [2013] population study on psychedelics concludes:

We did not find use of psychedelics to be an independent risk factor for mental health problems.

<http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0063972>

Knotty Veneer said:

Well I have anecdotal evidence from my own acquaintances whose mental health has been negatively impacted by LSD use. I'd say - even if the jury's out - your mental health is too precious to risk losing for the thrills of a brief trip. Too risky for too little benefit.

Malcolm wrote:

The evidence shows that people who feel they have had negative impacts from LSD in terms of their mental health had mental health issues to begin with. The reality is that there is no evidence that LSD use makes people go crazy or causes schizophrenia. I am not saying anyone should use psychedelics; the choice to do so or not should be based on fact and reason, not anecdote.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 1:02 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Who are you to say what I can write here?

Malcolm wrote:

Malcolm

Herbie said:

Hi Malcolm

my user name is Herbie and my view is that Nāgārjuna's linguistic games do not uncover anything but may indicate to a reader of his verses that he, the reader or his brain, is inappropriately processing linguistic expressions.

Malcolm wrote:

You did not support this view at all, therefore, it is a purely irrational claim.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:59 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

Thus the view in Dzogchen is the direct perception of pristine consciousness introduced by the guru, it is not a result of intellectual analysis.

Astus said:

That's at best a difference in method, of how to relinquish attachment, but not in what is realised.

Malcolm wrote:

Really? Than please tell us what is to be realized.

Astus said:

Or it is about criticising those who mistake emptiness for a reified concept of emptiness, a position already rejected by Nagarjuna and his followers.

Malcolm wrote:

No, it is not that.

Astus said:

Tying together would need two things to be tied together.

Malcolm wrote:

That is exactly what "union" means, tying two things together, for example, the union of a man and a woman.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:54 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Who are you to censor me?

Malcolm wrote:

No one is censoring you. I am pointing out however it you are being very irrational by making unsupported claims.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:53 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Who are you to say what I can write here?

Malcolm wrote:
Malcolm

Author: Malcolm
Date: Saturday, December 5th, 2015 at 12:52 AM
Title: Re: LSD
Content:
DGA said:

Our friends in Silicon Valley will do *anything* to get a leg up. It's a highly competitive environment. I'd figure that DMT would be a more appealing substance there than LSD, given that the user can get in and out in half the time it takes to endure a guest lecture on "mindfulness" at the Google campus.

Malcolm wrote:
It's too incapacitating.

DGA said:
Even when smoked?

Malcolm wrote:
Yup. It gives you a ten minute buzz from which you come down rapidly; but it is a really, really intense high, much more intense than acid.

If you take ayahuasca, this trip lasts much longer [note: I have not done ayahuasca].

Author: Malcolm
Date: Saturday, December 5th, 2015 at 12:46 AM
Title: Re: What did Nagarjuna mean?
Content:

Herbie said:
No it is based on rational analysis of the linguistic expressions he uses in the context of linguistic conventions.

Malcolm wrote:
As long as you continue to make this claim without providing support, it is an irrational claim. Just because this is in the "Open Dharma" cesspit, it does not mean you can make unsupported claims.

Author: Malcolm
Date: Saturday, December 5th, 2015 at 12:43 AM

Title: Re: LSD

Content:

DGA said:

Now, do discussions like this belong on a Buddhist board? I leave that to the current moderating team to consider. The argument against is that it may be construed to encourage illegal activity (remember that this is an international board, and drugs that may have tacit acceptance here may be cut-your-hands-off illegal for some of our participants). Even in the first world. Are you familiar with the drug laws in Japan, for instance? yeowza... they thought of all that tentacle stuff just on sake.

Malcolm wrote:

Of course they do, since there indeed classic Buddhist texts which discuss the use of hallucinogens and their effects.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:42 AM

Title: Re: LSD

Content:

DGA said:

Our friends in Silicon Valley will do **anything** to get a leg up. It's a highly competitive environment. I'd figure that DMT would be a more appealing substance there than LSD, given that the user can get in and out in half the time it takes to endure a guest lecture on "mindfulness" at the Google campus.

Malcolm wrote:

It's too incapacitating.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:40 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

Well that depends on the system of thought you are applying. your system is not everybody else's system so when you say "real" that may not be "real" in another one's understanding.

Bakmoon said:

I'm not just talking about philosophical systems, but about the underlying cognitive assumption of reality that underlies human mental processes. When I hold my hand out in front of my face, it looks to me like there is a real hand there. This isn't a philosophical position I've cooked up for myself, but rather is an innate human bias. It is this underlying error which Nagarjuna refutes.

Herbie said:

you are applying a system of linguistic expressions which is based on a system of

thought. if you deny the relativity of your linguistic expressions then you are applying an essentialist system of thought.

Malcolm wrote:

This is just the Humpty Dumpty argument:

'When I use a word,' Humpty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean — neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

'The question is,' said Humpty Dumpty, 'which is to be master — that's all.'

Alice was too much puzzled to say anything; so after a minute Humpty Dumpty began again. 'They've a temper, some of them — particularly verbs: they're the proudest — adjectives you can do anything with, but not verbs — however, I can manage the whole lot of them! Impenetrability! That's what I say!'

'Would you tell me please,' said Alice, 'what that means?'

'Now you talk like a reasonable child,' said Humpty Dumpty, looking very much pleased. 'I meant by "impenetrability" that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life.'

'That's a great deal to make one word mean,' Alice said in a thoughtful tone.

'When I make a word do a lot of work like that,' said Humpty Dumpty, 'I always pay it extra.'

'Oh!' said Alice. She was too much puzzled to make any other remark.

'Ah, you should see 'em come round me of a Saturday night,' Humpty Dumpty went on, wagging his head gravely from side to side, 'for to get their wages, you know.'

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:35 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

Terms like appearance and emptiness are meant for guidance...

Malcolm wrote:

What single entity ties them together? You still did not answer the question.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:33 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

What higher view can be presented than not being bound by any view? It would be falling back to clinging to views.

Malcolm wrote:

Actually, Mipham addresses this. One, the problem is what is meant by "view." In the Commentary On Liquid Gold he states:

Though all the objects of analysis of other kinds of analysis are doors for getting near pristine conciseness, pristine consciousness cannot be seen with them in and of themselves. All the activity of intellectual analysis obscures the pristine consciousness that is beyond thought by shackling it in the web of mind, just as a caterpillar spins its own cocoon.

He continues later by stating:

In the same way, when examined from the perspective of the emptiness that is free from all proliferation of the four extremes that is explained in the Perfection Vehicle, since there are no phenomena not pervaded by that emptiness, there indeed is a good argument that confirms that if there is a view better than that, that view would become a proliferation.

However, when examined from the perspective of realizing the dhātu (the object to be realized), or the method (great bliss), the view of mantra is very superior because the mind is very near the reality of the object [the dharmadhātu].

Why is the mind very near the reality of the object? After the first statement I presented above, Mipham claims:

Here [in the Great Perfection], since the pristine consciousness that exists within oneself is immediately apprehended just as it is with the intimate instruction of the critical point of the introduction, it becomes intrinsically clear to oneself without the need to be involved in a huge net of conceptual fabrications. That being so, once the result of all progress is attained, there is no rationale in hoping for another vehicle. Thus the view in Dzogchen is the direct perception of pristine consciousness introduced by the guru, it is not a result of intellectual analysis.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:17 AM

Title: Re: LSD

Content:

smcj said:

Apparently too there is a new practice of micro dosing with LSD [10 micrograms] to

enhance creativity.

They tried that at Milbrook back in the day too, but then again it was just one of many "experiments" they tried on themselves. The lab rats had already been contaminated by other experiments.

Malcolm wrote:

It has been revived in Silicon Valley.

<http://www.rollingstone.com/culture/features/how-ld-microdosing-became-the-hot-new-business-trip-20151120>

Even though it is has been decades since the last time I tripped, I can definitely say I turned on, tuned in, and dropped out.

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:15 AM

Title: Re: LSD

Content:

smcj said:

Nay.

This is a public forum with some underage and a certain percentage of unstable members. We don't want anybody harmed or getting sued.

Malcolm wrote:

So is a library. I read Electric Kool-aid Acid Test when I was eleven, along with Teachings of Don Juan. I also did more than my fair share of acid, mushrooms, and so on, before meeting the Dharma.

As to Knotty Veneer's contention that there is a link between schizophrenia and taking LSD, this is a problematic conclusion because no solid research has been done in this area given that LSD research was banned 50 years ago, and we understand the the brain and brain chemistry much better now, a full half century later.

The latest [2013] population study on psychedelics concludes:

We did not find use of psychedelics to be an independent risk factor for mental health problems.

<http://journals.plos.org/plosone/article?id=10.1371/journal.pone.0063972>

Author: Malcolm

Date: Saturday, December 5th, 2015 at 12:05 AM

Title: Re: LSD

Content:

Queequeg said:
Yay or nay and why?

Malcolm wrote:
The precept police will be all NAY! NAY! NAY! NAY!

The hippy squad will be all YAY! YAY! YAY!

Those with more level heads will say LSD is not going to help your practice at all, so there is not much point; but, taken safely, wont hurt your practice at all, so there is not much reason to object.

That being said, there is significant evidence that Shrooms in low doses has relieves PTSD, and may even encourage regeneration of neurons. Apparently too there is a new practice of micro dosing with LSD [10 micrograms] to enhance creativity.

So, there are no rules but those we impose upon ourselves.

M

Author: Malcolm
Date: Friday, December 4th, 2015 at 11:44 PM
Title: Re: Theravadin looking for a bit of suggestion
Content:

MiphamFan said:
Malcolm, so do you now accept the 9-yana characterization of different views for different yantras?

Malcolm wrote:
Depends on the context. The main difference between the three yāna system of gsar ma and the nine yāna system of snying ma has to do with the three inner tantras. I am not convinced it is valid to analyze the mother and nondual tantras from the perspective of the nine yāna system.

Author: Malcolm
Date: Friday, December 4th, 2015 at 11:14 PM
Title: Re: DW and Political Bias
Content:

Malcolm wrote:
To see how very little US Politics has changed [depressingly so] in the past 50 years, watch this documentary, Best of Enemies. Trailer:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

Author: Malcolm

Date: Friday, December 4th, 2015 at 11:05 PM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

Yes, both good and bad dharmas are empty, kleshas are bodhi, and samsara is nirvana. That is not the same as refuting/denying the conventional existence of wholesome and unwholesome for deluded beings, as the driving forces behind the various forms of birth, as stated in the referenced aspiration prayer for instance. I did not say that Dzogchen uses specific antidotes, just that it recognises the function of various mental inclinations.

Malcolm wrote:

Your statement was:

Dzogchen maintains the distinction between wholesome and unwholesome, otherwise it'd be in denial in a way they accuse Hashang's doctrine. It's just that in terms of view one realises that all phenomena are empty, thus no need to grasp or reject. Same is taught in Theravada with the contemplation on the three characteristics.

You used this phrase in order to somehow make Theravada and other Hinayāna paths compatible with Dzogchen. It is not that they are incompatible, per se, but they don't reach the point of view of Dzogchen teachings. They are incomplete, from a Dzogchen point of view.

Second, who are the "they" making accusations. What denial are you claiming would be a result if Dzogchen does not make this distinction?

Astus said:

We were on your point about union of appearance and emptiness.

And they are so, nobody claimed otherwise. What you seemed to object against was summing up the ultimate view as the two kinds of selflessness, I guess because it may be mistaken for some annihilationist extreme, while Dzogchen likes to equally emphasise awareness and emptiness as the inseparable nature of mind.

Malcolm wrote:

In point of fact, Ju Mipham, since you invoked him, is not comfortable with the idea that there is a "union" or "nonduality" of appearance and emptiness, this is why he questions the idea.

The ultimate view of Dzogchen is not merely the two kinds of selflessness. It goes beyond that. Mipham's perspective, again, since you brought him up, is that the view of sūtra does not approach the view of mantra.

Author: Malcolm

Date: Friday, December 4th, 2015 at 10:28 PM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

i don't agree that Nāgārjuna's linguistic games uncovers anything but the readers inappropriate processing of language.

Malcolm wrote:

To return to this statement: this statement, without any support, is by itself an irrational claim.

Author: Malcolm

Date: Friday, December 4th, 2015 at 10:26 PM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

No. I think that my understandig is common if not inflicted by irrational views.

Malcolm wrote:

Your understanding itself is beset with an irrational view since you are merely making unsupported assertions without providing any serious analysis to bolster your claim. It amounts to trolling, really.

Author: Malcolm

Date: Friday, December 4th, 2015 at 10:16 PM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Crazywisdom said:

All the big names in DC say folks should purify negatives and accumulate virtues. This is that view conduct thing.

Malcolm wrote:

While there is certainly a normative drive in the Nyingma school, The Mind Mirror of Samantabhadra states:

Do not engage in the root of conditioned virtue; if one engages in the root of conditioned virtue, it will perish.

As for whether or not one should engage in virtues or misdeeds, it is said that while there is no imperative to engage in virtue, there is also no reason to engage in misdeeds.

Author: Malcolm

Date: Friday, December 4th, 2015 at 10:07 PM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

So says everyone else in Buddhism. Skilful and unskilful acts bring about karmic results within samsara, and I see no denial of that in Dzogchen either, since it does talk about the lower and higher realms.

Malcolm wrote:

The demonstration of the freedom of vidyā from virtue and non-virtue: “Freedom from virtuous and non-virtuous actions” means the yogin who perceives his own vidyā. Since this vidyā is connected with the oral instructions of a Guru, in reality, even a paṇḍita learned in the tripitika will not come into contact with even an iota [of this vidyā] if it is not demonstrated. Therefore, it is called “relying upon the methods of secret mantra.” If demonstrated, it can even be seen by a poor cowherd. Therefore, it is “without good and bad karma”. If it is not practiced, not even Vajrasattva will be liberated. Therefore, “familiarity with the intimate instruction meets its measure”. Having practiced, even one who has committed the five limitless deeds will be liberated in this life. Therefore, it is called “unaffected by the benefit or harm of good and bad actions”.

When vidyā is seen, since that alone is buddhahood and nothing else, one who nominally designates buddhahood is deluded. When vidyā is practiced, since hells do not exist, the one who designates hells has been taken by Māra. When vidyā reaches its full measure, it is shown that neither buddhas nor hell beings were ever established.

Therefore, it is shown that there is not the slightest difference between Buddha Samantabhadra and the King of Hell, Dharmarāja.

-- Vimalamitra

Astus said:

You have not eliminated the reification of oneness and manyness, that is the point of the question.

Are we still on the subject of selflessness?

Malcolm wrote:

We were on your point about union of appearance and emptiness.

Author: Malcolm

Date: Friday, December 4th, 2015 at 5:16 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

as the Soaring Great Garuda states:

Butchering, prostitution, the five uninterrupted deeds, immoral behavior and that avoided by the world,

are totally perfect, the nectar of Dharma —
there is nothing other than great bliss.

Astus said:

It clearly says they are immoral behaviour. So there is awareness of a difference between good and bad.

Malcolm wrote:

Your contention was that:

Dzogchen maintains the distinction between wholesome and unwholesome...

But clearly it does not.

Astus said:

Still it maintains that for the deluded beings of the world those are unwholesome activities.

Malcolm wrote:

The Dzogchen point of view is that delusion is just delusion, and there is no liberation through engaging in deluded virtue, let alone avoiding deluded nonvirtue.

Astus said:

The question assumes that appearances and emptiness are two and need holding together. I do not hold such an assumption.

Malcolm wrote:

You have not eliminated the reification of oneness and manyness, that is the point of the question.

Author: Malcolm

Date: Friday, December 4th, 2015 at 4:02 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

But, as I said before, the teachings do not say that within samsara there are no good and bad, it's just that for a dzogchenpa the solution to that is the ultimate approach of neither grasping nor rejecting.

Malcolm wrote:

You said:

Dzogchen maintains the distinction between wholesome and unwholesome...

As I said, Dzogchen does not maintain a distinction between the wholesome and unwholesome, as the Soaring Great Garuda states:

Butchering, prostitution, the five uninterrupted deeds,
immoral behavior and that avoided by the world,
are totally perfect, the nectar of Dharma —

there is nothing other than great bliss.

Astus said:

I used the word unity, as in "one" and "single". There is no selflessness or emptiness as a thing or being anywhere, it's just how appearances are. Otherwise it would be assuming a self outside the aggregates, or taking the aggregates as one thing and emptiness another.

Malcolm wrote:

Yup, but you did not answer Mipham's question.

Author: Malcolm

Date: Friday, December 4th, 2015 at 2:33 AM

Title: Re: What did Nagarjuna mean?

Content:

Malcolm wrote:

But I have no investment in whether you understand Nāgārjuna properly or not, so I will leave it here.

Herbie said:

No problem since I understand and that's why I have done away with Nāgārjuna.

Malcolm wrote:

I think you evince no understanding of Nāgārjuna at all through your posts.

Author: Malcolm

Date: Friday, December 4th, 2015 at 2:02 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Malcolm wrote:

Yes, but where is anything defined as wholesome or unwholesome? Something to be accepted as opposed to something to be rejected?

Astus said:

The text goes on about the five poisons and how they're remedied by recognising the natural state. It also mentions the six realms here and there. Since it recognises the various types of births, as they depend on good and bad inclinations, it includes the system of the wholesome and unwholesome states. Of course, it is not really a text to get into the details of karma, but it is obviously presupposed.

Malcolm wrote:

The text says that there is a single basis, two paths and two results. It does not go into an analysis of accepting conditioned good things and rejecting conditioned bad things. It merely says that the difference between affliction and wisdom is vidyā and avidyā. It describes the state of samsara, but it does not recommend some practice of accepting

and rejecting wholesome and unwholesome things. From the same text, my translation:
[M]ay all the sentient beings with clinging of desire
attain the pristine consciousness that realizes everything,
having mastered their own vidyā
through relaxing awareness into its own pristine state,
without externally giving up the torment of desire,
without internally adopting the clinging of desire.

Astus said:

The quote from Anyen Rinpoche talks about the unity of emptiness and appearances as the correct view, and not to take them separately. I see no contradiction between the two quotes.

Malcolm wrote:

In the Commentary on Liquid Gold, Ju Mipham asks the question:

Also, in terms of the claim, “appearance and emptiness are nondual,” what is the single identity holding both appearance and emptiness together as one thing?

One can say that appearances and emptiness are 'du bral med, that is, they cannot be put together ['du] or separated [bral], in other words, they are whole and indivisible, but to say they are a union, well, that involves a whole other set of problems as Ju Mipham points out.

Author: Malcolm

Date: Friday, December 4th, 2015 at 12:32 AM

Title: Re: Theravadin looking for a bit of suggestion

Content:

Astus said:

"It is the very state of unawareness, which is the cause of delusion. In that state you suddenly lose consciousness, and from that unclear state fear comes into being. From that arises clinging to self and clinging to other as enemy. This habitual tendency gradually grows, and from this a progressive entry into samsara occurs. Next, the five poisons of the passions develop, and the karma of these five poisons is unceasing."
(http://www.vajrayana.org/media/files/files/d74e3a90/Kunzang_Monlam_letter_format.pdf)

Malcolm wrote:

Yes, but where is anything defined as wholesome or unwholesome? Something to be accepted as opposed to something to be rejected? As the Tantra of Buddhahood as an Intrinsic Attribute states:

Again, Guhyapati said, “Oh Buddha Great Mass of Light, please teach the three things unnecessary for buddhahood.”

The reply: “Guhyapati, listen! Since appearances automatically reversed, there is no need to purify bad karma and negative traces. Since pristine consciousness returns to its hidden nest, there is no need for deliberate meditation. Since there is no birth or

death in one's vidyā, there is no need to avoid the suffering of samsara.

Astus said:

"Mipham Rinpoche tells us that we should not understand what appears and what is empty in the way that we understand light and darkness. The proper way for us to understand them is as fire and warmth. In this way, we become skillful at understanding emptiness and dependent arising, dependent arising and emptiness. There is no more profound understanding of the view of Dzogchen than this."

(Anyen Rinpoche: Journey to Certainty, p 134-135)

Malcolm wrote:

[T]he emptiness arrived at through the power of analysis does not rise above a nonaffirming negation, it does not become the view of Mantra...Someone who maintains that emptiness is good and maintains that existence is bad places great importance on the nonaffirming negation. The Bhagavan said that it is better to abide in a view of the personality complex the size of a mountain. The view of the nonexistence of the personality complex is wrong.

Commentary on Liquid Gold by Ju Mipham.

Author: Malcolm

Date: Thursday, December 3rd, 2015 at 10:44 PM

Title: Wholesome and Unwholesome in Dzogchen

Content:

Astus said:

Dzogchen maintains the distinction between wholesome and unwholesome...

Malcolm wrote:

Citation please, from an original Dzogchen text.

Astus said:

Rigpa is the knowing of reality, and such knowledge is the goal of Theravada as well. Assuming a self (an absolute) beyond the five aggregates is denied not only in Theravada but in Mahayana as well. There is also no disagreement in that it's not the skandhas themselves that are the problem but the attachment to them based on ignorance. So once reality is seen (no self inside, outside or in between the aggregates), there is no clinging, and without clinging there is liberation. Although that doesn't mean that there is no difference in terminology and in some methods.

Malcolm wrote:

If you think Dzogchen can be summed up by the two kinds of selflessness [persons and phenomena], you have not understood Dzogchen at all.

Author: Malcolm

Date: Thursday, December 3rd, 2015 at 9:27 PM

Title: Re: Pure Land Buddhism and the Lotus Sutra

Content:

Queequeg said:

In other words, there must be some fundamental truth reconciling all the various teachings attributed to the Buddha; that all of the teachings come from a single source, with a single aim - and so essentially being the same teaching, are differentiated only by the exigencies of the circumstances of particular beings.

Malcolm wrote:

It can't be found in any book, it can only be found in realization.

Queequeg said:

A little vague there...

"It" being what? "some fundamental truth"?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, December 3rd, 2015 at 2:04 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

i don't agree that Nāgārjuna's linguistic games uncovers anything but the readers inappropriate processing of language. you may draw your conclusions and impute these to him but these are you conclusions but they may be correct nevertheless ... or wrong.

Malcolm wrote:

They are not my imputation, they are what he actually says in more than one place. But I have no investment in whether you understand Nāgārjuna properly or not, so I will leave it here.

Author: Malcolm

Date: Thursday, December 3rd, 2015 at 1:06 AM

Title: Re: Can objects attain enlightenment?

Content:

Matt J said:

This quote makes me think that Padmasambhava is advocating a monism of consciousness, like Advaita. For one, he says the sign is that the body disappears into pristine consciousness. The other is that non-dual means "sameness." But I would think this is not the case?

Malcolm wrote:

[T]he insentient and sentient both appear, but don't believe it...As such, the sign of non-

duality is [the body] disappearing into pristine consciousness without any effluents because the critical point of the non-duality or sameness of the insentient and the sentient was understood according to the Guru's intimate instruction.

— Guru Padmasambhava from the *Ḍākinī's Heart Essence*

Yes, but that is not correct. Pristine consciousness [ye shes] cannot be monadic because out of it a diversity appears.

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 9:42 PM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

He indicated inappropriate processing of language. that's it.

Malcolm wrote:

No, that is not just it. What he exposes is the essentialism that causes people to misunderstand the meaning of "arising from conditions."

Herbie said:

I see no contradiction to what I said. It is just about inappropriate or appropriate processing of language as signs and sounds which are free from meaning.

Malcolm wrote:

No, this is not the case. This misunderstanding may be expressed in language, but the misunderstanding itself is not linguistic, it is cognitive. Nāgārjuna's critique of language uncovers the cognitive errors which come when one's view is bound up in metaphysical assumptions about the existence or nonexistence of putative entities. It is for this reason that all his examples are about error-inducing perceptions such as illusions, mirages, and so on.

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 9:17 PM

Title: Re: do you need empowerment to practice vajrayana?

Content:

Fortyeightvows said:

why do we see so much objection on dharmawheel to simply doing it the old fashion way-- that is finding a good buddhist teacher and following their instructions start to finish?

Malcolm wrote:

We don't.

Fortyeightvows said:

maybe it is better to learn mahayana from a good teacher then to learn dzogchen/tantra, etc on your own

Malcolm wrote:

It is not possible to practice Dzogchen or the two stages without a guru. It is also not really possible to practice Mahāyāna without a teacher.

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 4:28 AM

Title: Re: Can women become Buddhas?

Content:

Rita_Repulsa said:

It is. And in the first chapter of the Immeasurable Meanings Sutra—which, of course, is considered a kind of preamble to the Lotus Sutra—this is described in a listing of the Buddha's attributes.

PorkChop said:

Just when I thought I was done buying books, I just realized that I have no copy of a sutra which actually lists those marks, even though I have a few that stress trying to visualize those marks (though I may not spend too much time on the horse weiner)... Thanks for the heads up.

Malcolm wrote:

There is not much point in doing that, as the Vajracchedika sūtra points out, the tathāgata cannot be known from signs and marks,

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 2:57 AM

Title: Re: Pure Land Buddhism and the Lotus Sutra

Content:

Queequeg said:

In other words, there must be some fundamental truth reconciling all the various teachings attributed to the Buddha; that all of the teachings come from a single source, with a single aim - and so essentially being the same teaching, are differentiated only by the exigencies of the circumstances of particular beings.

Malcolm wrote:

It can't be found in any book, it can only be found in realization.

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 2:18 AM

Title: Re: Can women become Buddhas?

Content:

garudha said:

Rather than thinking "Men are made from blue modelling-clay (and have male bodies) & Women are made from pink modelling-clay (and have female bodies)"...

I think it might be helpful to imagine that there is only one colour of modelling-clay and this clay is shaped into the appropriate form.

Therefore; I'm suggesting that only the nirmanakaya appears to be Male or Female but the dharmakaya and sambhogakaya are asexual.

Malcolm wrote:

Sambhogakāyas also have gendered appearances.

garudha said:

Okay, So would I be correct in thinking that the Vimalakirti Sutra explains a sambhogakaya of one gender appearing as a nirmanakaya of the other gender ?

Malcolm wrote:

No, it is a parody of Hinayāna attitudes about women's potential to awaken. There is a doctrine that in order to become a Buddha, one first must be born with a penis.

Author: Malcolm

Date: Wednesday, December 2nd, 2015 at 12:31 AM

Title: Re: Can objects attain enlightenment?

Content:

Malcolm wrote:

[T]he insentient and sentient both appear, but don't believe it...As such, the sign of non-duality is [the body] disappearing into pristine consciousness without any effluents because the critical point of the non-duality or sameness of the insentient and the sentient was understood according to the Guru's intimate instruction.

— Guru Padmasambhava from the Ḍākinī's Heart Essence

dzogchungpa said:

Can you dumb that down a bit?

Malcolm wrote:

It means simply that the appearance of the insentient and the sentient is a delusion, and that in reality there is no such distinction at all. This is why I replied to Rita's question, "I've read some references to insentient life being enlightened. What does this mean?" with "Nothing." From a Dzogchen point of view it is meaningless to say that the insentient, living or otherwise, becomes enlightened since the categories of insentient/sentient are themselves predicated on a dualistic error and vanish in the state of buddhahood.

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 10:58 PM

Title: Re: Can women become Buddhas?

Content:

garudha said:

Rather than thinking "Men are made from blue modelling-clay (and have male bodies) & Women are made from pink modelling-clay (and have female bodies)"...

I think it might be helpful to imagine that there is only one colour of modelling-clay and this clay is shaped into the appropriate form.

Therefore; I'm suggesting that only the nirmanakaya appears to be Male or Female but the dharmakaya and sambhogakaya are asexual.

Malcolm wrote:

Sambhogakāyas also have gendered appearances.

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 10:54 PM

Title: Re: Can objects attain enlightenment?

Content:

Malcolm wrote:

[T]he insentient and sentient both appear, but don't believe it...As such, the sign of non-duality is [the body] disappearing into pristine consciousness without any effluents because the critical point of the non-duality or sameness of the insentient and the sentient was understood according to the Guru's intimate instruction.

—— Guru Padmasambhava from the Ḍākinī's Heart Essence

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 9:42 PM

Title: Re: Dzogchen and Time

Content:

steve_bakr said:

If you don't mind, I would like to state my understanding of time, and have someone comment on that, affirming or correcting my understanding.

Our conventional experience of time is that neither the past nor the future exist.

Similarly, the present cannot be located, because as soon as we try, it is already gone.

So, how does this square with intrinsic awareness in the "present moment"--or the here and now?

Malcolm wrote:

It does not -- the fourth time is beyond the three times.

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 8:57 AM

Title: Re: Can objects attain enlightenment?

Content:

Rita_Repulsa said:

I've read some references to insentient life being enlightened. What does this mean?

Malcolm wrote:

Nothing.

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 1:09 AM

Title: Re: Can women become Buddhas?

Content:

rory said:

You are either flip or ignorant, neither of which bodes well for the discussion. I have to run to class so I can't go into this famous topic more but great Ch'an master Ta-hui and celebrated Dogen used the example of the Naga girl to show women's ability to become Buddha's among many others. For those with an interest I suggest you put Naga girl buddha into "Google Books" and find out more.

gassho

Rory

Malcolm wrote:

We have been over this before. There is no doubt that the message of the Lotus Sutra is that women can become Buddhas. Nevertheless, the Nāga princess changes her gender to male, and then proceeds to Buddhahood. She does not attain Buddhahood in a female form:

At that time the members of the assembly all saw the dragon girl in the space of an instant change into a man and carry out all the practices of a bodhisattva, immediately proceeding to the Spotless World of the south, taking a seat on a jeweled lotus, and attaining impartial and correct enlightenment. With the thirty-two features and the eighty characteristics, he expounded the wonderful Law for all living beings everywhere in the ten directions.

<http://nichiren.info/buddhism/lotussutra/text/chap12.html>

Then the assembly there all saw the daughter of the nāga king instantly transform into a man, perfect the bodhisattva practices, go to the vimalā world in the south, sit on a jeweled lotus flower, and attain highest, complete enlightenment, become endowed with the thirty-two marks and eighty excellent characteristics, and expound the True Dharma universally for the sake of all sentient beings in the ten directions.

https://web.archive.org/web/20150521183528/http://www.bdkamerica.org/digital/dBET_T0262_LotusSutra_2007.pdf

As I said, people clearly don't read very carefully.

M

Author: Malcolm

Date: Tuesday, December 1st, 2015 at 12:12 AM

Title: Re: Can women become Buddhas?

Content:

odysseus said:

No, enlightenment is not about adapting to the circumstances all the time - enlightenment is about taking a stand, that's why Buddha was male and not a female "due to sexist dominated society". It's not his fault, it just couldn't be any other way in his days.

Malcolm wrote:

That is pretty much the definition of adapting to circumstances...

Author: Malcolm

Date: Monday, November 30th, 2015 at 1:10 PM

Title: Re: Can women become Buddhas?

Content:

Serenity509 said:

Some make a big deal out of the dragon king's daughter becoming a Buddha in the Lotus Sutra. Please forgive me if I'm wrong, but doesn't she become a man in the process?

Malcolm wrote:

Yes, she transforms her gender, much to the astonishment of the retinue.

Serenity509 said:

If so, why is it used as evidence that women can become Buddhas, if she's actually becoming a man?

Malcolm wrote:

Because people don't read carefully.

Author: Malcolm

Date: Monday, November 30th, 2015 at 12:36 PM

Title: Re: important buddhist text may have been authored by a woma

Content:

pael said:

How? Could you say, please. I'm curious.

Malcolm wrote:

All people suffer from the three poisons, how that manifests is to a large extent dependent on culture, in the same way that symptoms of mental illness are largely dependent on culture.

Author: Malcolm

Date: Monday, November 30th, 2015 at 12:13 PM

Title: Re: Can women become Buddhas?

Content:

Serenity509 said:

Some make a big deal out of the dragon king's daughter becoming a Buddha in the Lotus Sutra. Please forgive me if I'm wrong, but doesn't she become a man in the process?

Malcolm wrote:

Yes, she transforms her gender, much to the astonishment of the retinue.

Author: Malcolm

Date: Monday, November 30th, 2015 at 5:25 AM

Title: Re: Dzogchen master's perspective [from The Sacred...]

Content:

Malcolm wrote:

The mirror does not reflect truth. It reflects secondary conditions.

smcj said:

The mirror is purity and clarity. So it purely and clearly reflects the secondary conditions.

Malcolm wrote:

Relatively, when it is not recognized, it is called "the basis appears as the universe."

smcj said:

The pure/clear basis appearing as the universe? Purely and clearly? Truthfully.

Malcolm wrote:

The point is that the mirror does not judge the appearances in the mirror, and reflects will reflect "real" and and "illusory" elephant without any judgement.

The basis appears as the universe under the influence of ignorance. The universe appears as the basis under the influence of knowledge. The basis itself has no judgment.

Author: Malcolm

Date: Monday, November 30th, 2015 at 4:49 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Fortyeightvows said:

well then... can you name the eightfold path and the twelve links?

no need to respond here.

only you know the answer

Malcolm wrote:

Can you?

Author: Malcolm

Date: Monday, November 30th, 2015 at 3:24 AM

Title: Re: The sacred in Buddhism 2

Content:

kirtu said:

Kongtrul Rinpoche, delogs and others report classical Indian forms (because they are steeped in that imagery).

Malcolm wrote:

So, here you are suggesting that buddhas are conditioned?

kirtu said:

No, the beings reporting their visions are conditioned to some extent (including Jamgon Kongtrul, reportedly a 7th bhumi Bodhisattva). And we are conditioned as well. So great lamas like Jamgon Kongtrul and Chatral Rinpoche use conditioned language to talk to us about their experiences (for example, Chatral Rinpoche's reported visions).

Awakened beings view the world from a purified perspective and that's the point (and since the form isn't a mere emptiness it is able to engage in the world so other teachings dealing with other aspects such as spontaneous arising, etc. are not excluded from the use of the image).

But for whom are these images, those to be tamed or those taming?

For those to be tamed and for teachers within a specific cultural milieu (see above - lamas reporting visions and otherwise communicating with us). People who have "adopted" Buddhism also sometimes see images from within this cultural filter.

Kirt

Malcolm wrote:

But mandalas, for example, are supposed to be reflective of the state of Buddhahood, not seventh stage bodhisattvas and so on. Therefore, it is impossible to believe that they are to be taken literally.

Since this bodhicitta, the essence of everything,
has always been the naturally perfected intrinsic nature,
there is no need for searching and practice with the ten natures.
-- Kun byed rgyal po

Author: Malcolm

Date: Monday, November 30th, 2015 at 3:21 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

What is "sacred" about the mirror?

It is Truth (Clarity).

Malcolm wrote:

No, since it reflects truths and and falsity without discrimination.

smcj said:

The Truth of what? The Truth of the actions of sentient beings being made clear by becoming experience, meaning the law of karmic cause and effect.

Malcolm wrote:

There is no karma in the mirror. The images in the mirror are not part of the mirror.

smcj said:

It is Love. How so? Because Love animates the images on the mirror. Even hate is love that has been twisted and corrupted by unawareness.

Malcolm wrote:

If loves animates the images in the mirror, it is not the mirror. The mirror is not capable of generating its own images. Images arise from secondary conditions.

smcj said:

It is Freedom (emptiness). With nothing fixed by having own-nature the images are 100% free to take on whatever form is appropriate to demonstrate the Truth.

Malcolm wrote:

Again, the images do not come from the mirror. The mirror does not reflect truth. It reflects secondary conditions.

smcj said:

And it is Purity. There no phenomena of either samsara or nirvana at all present in the mirror.

Malcolm wrote:

Then there are no images that come from the mirror.

Author: Malcolm

Date: Monday, November 30th, 2015 at 1:59 AM

Title: Re: The sacred in Buddhism 2

Content:

kirtu said:

Kongtrul Rinpoche, delogs and others report classical Indian forms (because they are steeped in that imagery).

Malcolm wrote:

So, here you are suggesting that buddhas are conditioned?

kirtu said:

Awakened beings view the world from a purified perspective and that's the point (and since the form isn't a mere emptiness it is able to engage in the world so other teachings dealing with other aspects such as spontaneous arising, etc. are not excluded from the use of the image).

Malcolm wrote:

But for whom are these images, those to be tamed or those taming?

Author: Malcolm

Date: Monday, November 30th, 2015 at 12:06 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

What I was trying to work towards, without much luck, is saying it is the mirror itself that is sacred. Thus a true Dzogchenpa would see everything as such, regardless of how painful or ugly it may appear. Everything would be both "non-dual" and "perfect just as it is".

florin said:

But why apply labels such as sacred to that which is beyond any labels and categorisations ?

I don't know what others dzogchenpas see but I am pretty sure that sacred doesn't come into it..

MiphamFan said:

Exactly.

To say something is sacred implies that there is something not-sacred to contrast it with.

If there is nothing that is "not-sacred" then to say something is "sacred" is meaningless.

Malcolm wrote:

Basically, for SMCJ, sacrality is important. Not sure why. For others of us, such as myself, the word "sacred" is not really part of my thinking. Sublime, profound, etc., these words are.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 11:58 PM

Title: Re: The sacred in Buddhism 2

Content:

kirtu said:

The use of Indian deity images is said to be literal by some teachers.

Malcolm wrote:

And I question this. It does not make sense.

kirtu said:

However if we assert that they are at least metaphorical*, then their intention is still clear as purified forms of offering and and active purification through transformation.

Malcolm wrote:

It is one thing to see sadhanas as methods of transformation, it is quite another to assert that awakened beings experience their senses as this or that mandala decked out in 7th century finery.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 11:23 PM

Title: Re: The sacred in Buddhism 2

Content:

kirtu said:

Our tantric sadhanas tell us how enlightened beings experience sense objects.

Malcolm wrote:

I doubt very much whether enlightened beings experience sense objects as half-naked little Indian goddesses.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 11:20 PM

Title: Re: Can women become Buddhas?

Content:

odysseus said:

Shakyamuni was a male, but he had plenty of female followers - because his Dharma is very real that women also can become enlightened.

seeker242 said:

Yes, like his mother/aunt. But my point was that him being born as a male was a "skillful means" and has nothing to do with abilities of men or women. If the society was a female dominated society, where all men were seen as lesser, he would have been born as a woman because that would be the most skillful means to teach.

Malcolm wrote:

We can see this possibility because we live in an open, secular, liberal society that values equal rights and civil rights— but it was not a possibility seen in the world of classical India, which is why there is so much patriarchal and misogynistic rhetoric in

so many [but not all] Hinayāna and Mahāyāna sūtras, as well as the tantras.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 11:13 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

What I was trying to work towards, without much luck, is saying it is the mirror itself that is sacred.

Malcolm wrote:

It is just a mirror — it will reflect a golden Buddha statue or a golden bedpan with equal indifference. It will not discriminate this image and say "This is sacred" and reflect it more brightly, nor will it discriminate another image and say, "This is profane" and dim the image. The mirror reflects everything equally well without discriminating whether it is good or bad, large or small, etc. Why? Because the function of a mirror is to reflect anything placed before it.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 10:59 AM

Title: Re: Dilgo Khyentse Rinpoche & No Female Tibetan Rinpoches

Content:

kirtu said:

However as we know there have been some teachers and some current male teachers have studied with them.

Kirt

Malcolm wrote:

A few, mostly obscure, and known to us only through their renowned male students, consorts or relatives. Tibetan Buddhism, despite its many virtues, is still grounded in a heavily patriarchal and sexist system which reflects the acute gender biases which predominate Tibetan culture as a whole. Of course, we in the West need to understand the flaws and strong traces of patriarchy and gender bias which informs ourselves as well.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 8:36 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

OK, so now what do we mean by "non-dual"?

Malcolm wrote:

It depends, but for Madhyamaka, it means freedom from all extremes.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 8:23 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

Who said? Only buddhas have nondual experience 24/7/365.

This is a thought experiment.

What do we mean by "non-dual"? (I tried to start a thread about that a while back.)

"Without any references" sounds like there is still a subject. How is that not simply half of dualism?

Malcolm wrote:

There is no subject in nonreferential compassion because it is nonreferential.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 8:07 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

dharmagoat said:

I would expect he sees the suffering of beings in a compassionate light, acknowledging that pain is a cause of suffering, knowing that suffering is just a thought away.

smcj said:

How is that "non-dual"?

dharmagoat said:

(Let's try that one again...)

Compassion is about as non-dual as it gets.

Malcolm wrote:

Depends on what kind of compassion: compassion without any references is nondual.

The rest are dualistic.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 6:33 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

How is that "non-dual"?

dharmagoat said:

You got me there. Must the experience of a Dzogchen master always be non-dual?

smcj said:

Yes.

Malcolm wrote:

Who said? Only buddhas have nondual experience 24/7/365.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 5:39 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

As a thought experiment, I'd like to see what people think a Dzogchen master sees. Given that theoretically for a Dzogchenpa everything is perfect "just as it is". Obviously by "everything" they mean "everything", even the most ugly and painful things in life.

dharmagoat said:

As I understand it, a Dzogchenpa/Chagchenpa master feels the same sensations as others but perceives them differently. For example, without the conception of "this pain is causing me suffering", they may experience the sensation of pain without perceiving it as suffering.

smcj said:

Ok. And how does he see the suffering of others? And in what sense is it "non-dual"?

Malcolm wrote:

A Dzogchen master is just someone who has the capacity teach the path of Dzogchen. It does not mean he is realized. Chogyal Namkhai Norbu denies he is realized constantly; but he does not deny he is a Dzogchen master.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 5:07 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

byamspa said:

I respectfully disagree. HE Garchen Rinpoche said that "If you don't live nearby and cannot come, but with all your heart would like to, that is the right motivation for receiving the empowerment over the internet.

Whoever has faith and devotion will receive the empowerment regardless of where they are, because the dharmakaya pervades like space. Even if you come to the temple to receive an empowerment, if you have no devotion you still will not receive it."

Its really up to the aspirant and the aspiration generated. if you want it badly, then

receiving it over ustream or skype can work. If your motivation is questionable, the results will be 2.

Karma_Yeshe said:

Yes. That is why I wrote full Vajrayana Empowerment. This is not only about the Dharmakaya. There are substances involved and you should make a connection not only with your mind-aspect but also with energy and body (all of them being inseparable). Also you should receive the ritual implements and so on. How is that possible via Skype/internet?

All the best
Karma Yeshe

Malcolm wrote:

You will find, if you do further research, that these general conditions are not agreed to, sometimes, even within the same school.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 4:43 AM

Title: Dzogchen master's perspective [from The Sacred...]

Content:

smcj said:

As a thought experiment, I'd like to see what people think a Dzogchen master sees. Given that theoretically for a Dzogchenpa everything is perfect "just as it is". Obviously by "everything" they mean "everything", even the most ugly and painful things in life.

Malcolm wrote:

Dzogchen masters are generally just practitioners who have their fair share of pleasure, pain, suffering, happiness, and so on.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 4:22 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

In return, I ask, how is blind adherence to scripture, i.e., Buddhist fundamentalism, genuine faith in the Buddha?

Tenso said:

I strongly believe that the Mahayana sutras were spoken by an enlightened being. Do you disagree?

Malcolm wrote:

Even if one believes that every word in the sūtras was spoken by the Buddha, this does not mean they all need to be accepted. Otherwise we are no better than fundamentalist

theists who insist that every word of their holy scriptures was spoken by God.

In any case, since the appearance of Buddhas and the words that they speak are delusions conforming to the expectations and inclinations of those to be tamed, if the Buddhas enunciate sexist things, it is the flaw of the disciple to be tamed, not the Buddhas. Even if this is the case however, and we use this a rationale to excuse the Buddhas of culpability for such words and attitudes, those words and attitudes must still be confronted, not wished away with platitudes and vain apologetics.

That said, when we find things in the sūtras and tantras that are injurious to our sisters in the Dharma, they should be confronted, no matter who is supposed to have said them.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 4:17 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

This is clearly chauvinistic and merely perpetuates androcentrism and misogyny in the Dharma.

Astus said:

Yes, and before that section in the Nirvana Sutra it talks about how women are full of insatiable desire. However, the reason I quoted it is, that it can be taken as one way of Buddhist scriptures tackling widespread misogyny prevalent in texts and societies. Instead of reading the negative characteristics of female birth as referring to biology, it transforms that to a spiritual level.

Malcolm wrote:

Which is even worse, since it engenders understanding and misunderstanding.

Astus said:

Sure, it's not that same as what one finds in the Soma Sutta and others claiming sex to be another mistaken self-identity, but as tathagatagarbha teachings are transitory teachings from self-view to no-self, it fits well into the scheme of gradually eliminating sexism.

Malcolm wrote:

Then it apparently failed in its job, in this instance.

The Vimalamirti-nirdesha's farce with the Goddess of the Ganges is a much more effective parody of endemic Buddhist doctrinal misogyny.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 3:39 AM

Title: Re: Can women become Buddhas?

Content:

Malcolm wrote:

This is clearly chauvinistic and merely perpetuates androcentrism and misogyny in the Dharma.

Tenso said:

You would rather cherry pick parts of the sutras that you like and throw out everything else that you personally disagree with? How are you able to have genuine faith in the Buddha?

Malcolm wrote:

I did not say that passage in question should be edited out — instead, it should be confronted and engaged for what is actually is — Buddhist misogyny.

In return, I ask, how is blind adherence to scripture, i.e., Buddhist fundamentalism, genuine faith in the Buddha?

Author: Malcolm

Date: Sunday, November 29th, 2015 at 3:26 AM

Title: Re: What did Nagarjuna mean?

Content:

Herbie said:

He indicated inappropriate processing of language. that's it.

Malcolm wrote:

No, that is not just it. What he exposes is the essentialism that causes people to misunderstand the meaning of "arising from conditions."

Author: Malcolm

Date: Sunday, November 29th, 2015 at 2:20 AM

Title: Re: Can women become Buddhas?

Content:

Astus said:

"Anyone who thinks 'I'm a woman' or 'a man' or 'Am I anything at all?' — that's who Mara's fit to address."

(<http://www.accesstoinight.org/tipitaka/sn/sn05/sn05.002.than.html>)

"Good man, it is in this sense that good men and good women who listen to this Mahayana Great Nirvana Sutra will always decry the marks that characterize a female and seek to be male . Why? Because this Mahayana scripture has the characteristic of manliness (pauruṣa). I am referring to buddha-nature. If someone does not understand

buddhanature, then he does not have male characteristics. Why do I say this? Because he cannot grasp the fact that the buddha-nature exists within himself. I would say those unable to know the buddha-nature are to be called women. I would say those who are able to know themselves that the buddha-nature exists are characteristically male. If a woman is able to know definitively that the buddha-nature exists within herself, you should know that this constitutes her as male."

(Nirvana Sutra, p 301-302, tr Blum, BDK Edition / p 135 in tr Yamamoto)

Malcolm wrote:

This is clearly chauvinistic and merely perpetuates androcentrism and misogyny in the Dharma.

Author: Malcolm

Date: Sunday, November 29th, 2015 at 1:04 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

Semantics. Scientific materialists reject it.

Malcolm wrote:

That does not make rebirth supernatural.

smcj said:

Karma is not moralistic; it is eudaemonic — in other words, the teachings of karma state that positive intentions and acts lead to positive outcomes.

Positive actions result in positive experience. Negative actions result in negative experience. In other words the truth of the nature of the action is made manifest/apparent as experience. That quality of "demonstrating the truth of the nature of the act" as either suffering or happiness is moralistic.

Malcolm wrote:

Not at all. Positive acts lead to positive sensations; negative actions lead to negative sensations — that is all the doctrine of karma-vipaka entails, nothing more.

smcj said:

Not judgmental per se, but divine justice nevertheless.

Malcolm wrote:

There is nothing divine about it.

smcj said:

The clarity of the basis shows the "truth" of the action.

The love of the basis animates that appearance.

The emptiness of the basis allows for limitless freedom for that expression to manifest.

Malcolm wrote:

These are all just pretty conventions.

smcj said:

Thus all 6 realms can be seen as the expression of the basis, or "The Truth".

Malcolm wrote:

No, the six realms expressions of delusion, not "the truth" in anyway shape form.

smcj said:

What do you mean by faith?

Belief in and reliance on things unseen.

Malcolm wrote:

The faith is not required.

smcj said:

The cheap shot would be to simply say "emptiness". But there is more than that. If, as the texts state, the universe came into being because of the karma of sentient beings left over from the last universe, that would mean that everything that is, is here because beings are working out their karma. But even if you ignore that cosmology, what is going on in life is both the creation and ripening of karma. As I've said above the workings of karma is itself the "Truth" demonstrating the nature of actions.

Malcolm wrote:

Emptiness is also not "true".

smcj said:

True, primordial purity, a Refuge for our suffering and an answer to the cycle of life and death.

Malcolm wrote:

None of this entails "sacredness", unless you want it too.

smcj said:

Actually you are worse than me on this score. I say that the Tibetans have their Dharma down better than us, and you say that the Tibetans in India don't have it down as well as the ones that stayed in Tibet. That's taking it even one step further!

Malcolm wrote:
I wasn't talking about realization.

Author: Malcolm
Date: Sunday, November 29th, 2015 at 12:25 AM
Title: Re: Can you practice Tibetan Buddhism without ever had a Gur
Content:

conebeckham said:
Well, in Vajrayana we all start out as children, and play is a good thing. Necessary, even.

Malcolm wrote:
He was saying actually the opposite...

Author: Malcolm
Date: Sunday, November 29th, 2015 at 12:23 AM
Title: Re: Can women become Buddhas?
Content:

Malcolm wrote:
And I read it like this — ancient India was a patriarchy, and had a cultural doctrine that women had inferior births.

seeker242 said:
I agree! Which is precisely why the Buddha was born as a male to begin with. It would be detrimental to the dharma to put himself in a place of perceived inferiority, even if that inferiority is not true to begin with.

Malcolm wrote:
Yes, that was then, and this is now. We do not need to continue to cater to ancient chauvinism, or imagine it is somehow universal and will always be applicable.

Author: Malcolm
Date: Sunday, November 29th, 2015 at 12:13 AM
Title: Re: Can women become Buddhas?
Content:

Serenity509 said:
There are several texts which suggest that, for a woman to become a Buddha, she must first be reborn as a man.

seeker242 said:
I don't read it like that personally. I read it like this...

Malcolm wrote:

And I read it like this — ancient India was a patriarchy, and had a cultural doctrine that women had inferior births.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 11:48 PM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Karma_Yeshe said:

Yes. That is why I wrote full Vajrayana Empowerment. This is not only about the Dharmakaya. There are substances involved and you should make a connection not only with your mind-aspect but also with energy and body (all of them being inseparable). Also you should receive the ritual implements and so on. How is that possible via Skype/internet?

Malcolm wrote:

As my guru, a tertön and a great Dzogchen master, once told us, "Empowerments are the play of children."

Author: Malcolm

Date: Saturday, November 28th, 2015 at 10:45 PM

Title: Re: Dilgo Khyentse Rinpoche & No Female Tibetan Rinpoches

Content:

ngodrup said:

Have you not heard of the 14 downfalls of tantric samaya? What is the 14th?

Malcolm wrote:

Because in fact there are so many places in the sūtras as well as classical sūtra literature that claim a woman is incapable of Buddhahood. The 14th downfall proves the presence of sexism in Vajrayāna, not its absence.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 10:42 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

Rebirth is supernatural.

Malcolm wrote:

No, it is not. In order for it to be supernatural, it would have to have been brought about

by some supernatural agency. Instead, rebirth is just about as natural as one can get.

smcj said:
Karma is moralistic.

Malcolm wrote:
Karma is not moralistic; it is eudaemonic — in other words, the teachings of karma state that positive intentions and acts lead to positive outcomes.

smcj said:
Faith is required.

Malcolm wrote:
What do you mean by faith?

smcj said:
There is an "Universal Truth".

Malcolm wrote:
Huh? No, there isn't.

smcj said:
There is "sacredness".

Malcolm wrote:
Yes, there is such a word, but it does not mean much, considering that "the sacred" means something different for virtually everyone. For example, for Hindus, cows are sacred; for Muslims, they are food.

smcj said:
Asians don't object to these issues. That's why their Dharma practices are more fruitful than ours.

Malcolm wrote:
Asians don't even have this language to begin with. And who says their Dharma practice is "more" fruitful?

smcj said:
It's not about race. It is about our additional cultural obscurations.

Malcolm wrote:
It is a pity that so many Western Dharma practitioners have this strange cultural inferiority complex.

Author: Malcolm
Date: Saturday, November 28th, 2015 at 6:55 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

Brave New World was a parody of America, if such a thing is possible.

Malcolm wrote:

While indeed contemporary American culture served as his artistic point of departure, the world he created owes everything to the Republic.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 4:18 AM

Title: Re: Rebirth, Karma & Emptiness

Content:

Bodhidharma said:

If HHDL suggested that the "very very subtle mind and body" goes on between lives, he has just taken the eternalism position. He has just suggested a soul.

Malcolm wrote:

No, since this subtle mind and body is not a permanent entity, it is a series of impermanent moments.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 4:16 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

Fascists love Plato's Republic, for they see in it a image of how they imagine themselves, philosopher kings all.

maybay said:

That is as much a reason to call Plato a fascist as it is to call someone wearing burberry a chav football hooligan.

Malcolm wrote:

You do understand that Brave New World is Huxley's parody of the Republic?

maybay said:

Whatever personal bias he might have revealed in his writings are almost inconsequential.

Malcolm wrote:

Nonsense, they are crucial to understanding his whole program.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 2:37 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

MiphamFan said:

Sacred and profane are categories that are only used in Abrahamic religions.

Malcolm wrote:

Exactly.

MiphamFan said:

The outer tantras are about external purity, not sacredness.

Malcolm wrote:

Exactly.

MiphamFan said:

Buddhist morality is not about good/evil, it is about kusala/akusala. It is a far more realistic, positivistic morality.

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 2:35 AM

Title: Re: An American Buddhist on Thanksgiving

Content:

Malcolm wrote:

I am not saying we need to feel some kind of white guilt about it all. I certainly don't. I am saying that we need to remember and never forget where our "blessings" come from and how they were gained.

Serenity509 said:

I don't know, dawg. It would be unfair to judge American history from a different standard than we would judge any other country's history. Furthermore, I think you are neglecting the immense good that America has done for the world. Why is America, for example, the preferred destination for the world's immigrants? Also, why do immigrants in the United States own small businesses at a higher rate than the general population?

Malcolm wrote:

I think you really need to look into the history of US foreign policy and incursions, and evaluate "all the good" we have done in that light.

Rome had a pretty brutal track record in the ancient world, but it sure did not stop people from wanting to be close to the center of world power, back in the day.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 2:12 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

As for my contention, you yourself know that Plato's Republic starts with an "aristocracy" and concludes with a tyranny. I don't share Plato's pessimism.

maybay said:

Plato seemed quite optimistic about the possibility of rule by those who love wisdom, not by those who love honour. The condition under which successful democracies function today is the fact that those who love honour have a limited term, while those who love wisdom get to rule, albeit at a distance — the rule of law.

Malcolm wrote:

The problem is, as always, that it is the very fascist element itself imagines itself to be Aristos, and tries to enforce this tiered and class centered system on the populace.

Fascists love Plato's Republic, for they see in it a image of how they imagine themselves, philosopher kings all.

Our democracy is not founded on such Platonic ideals, and owes, in its political forms, much more to the Roman Republic than the Athenians, and formed out of similar colonialist expansionism. The formation and authorship of our government is in reality an expression of the Scottish Enlightenment, whose own roots are too complicated to merely sum up and lay all at Plato's door.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:59 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

The Buddha will teach whatever aspect of the Dharma is suitable to the situation. You are suggesting he would repudiate his teaching on unattractiveness and never teach it again. This sutta does not suggest that.

Malcolm wrote:

No, I am suggesting that he was surprised and appalled at how badly he was misunderstood by his students. He certainly indicates he had no idea of what was going on during his retreat in his absence.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:38 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

dzogchungpa said:

How about this: <http://www.accesstoinight.org/tipitaka/sn/sn54/sn54.009.than.html?>

maybay said:

In this sutta his first teaching was on unattractiveness and his second on mindful breathing. Teaching the latter does not contradict the former, nor require the Buddha to revise it. Why would you think it does?

Malcolm wrote:

I think dzogchungpa was referring to the fact that the Buddha was surprised that so many monks committed suicide because they misunderstood his teachings on the unattractiveness of the body, and modified his teaching accordingly.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:35 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

My point is, that there is no word in either Buddhism or Hinduism that maps to the adjective.

Point taken.

Now let us discuss English. Do you believe Dharma in general, and Vajrayana in particular do not have:

"sacred rites" dedicated to a religious purpose and so deserving veneration

(of writing or text) embodying the laws or doctrines of a religion: a sacred text.

regarded with great respect and reverence by a particular religion, group, or individual; an "(whatever)" sacred to Tibetans

If these definitions conform to the practice of Dharma then it is appropriate to us the word when discussing Dharma in English, right?

Malcolm wrote:

Quite honestly, the word never crosses my lips nor comes to mind with regard to the Dharma. I think in terms of what is liberative and nonliberative. I don't think that there really is anything in Buddhadharma that is "inviolable", "sacrosanct", etc. In fact, I think the term "sacred" is pretty dualistic. In order for something to be sacred, there has to be something profane.

Of course I respect what other people hold to be "sacred," as long as it is not harmful to sentient beings. But since all phenomena are already perfect, where is there any room at all for the sacred or the profane? If you argue that we don't live in such knowledge and therefore, it is important that we have "sacred texts," "sacred rites," etc., you have just rendered your "sacred rites and texts" profane and mundane since they are only relevant to the ignorant and deluded.

M

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:11 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

It occurs to me that since the same terminology is used between Hinduism and Buddhism that "sacred Hindu text" may be very relevant.

Malcolm wrote:

My point is, that there is no word in either Buddhism or Hinduism that maps to the adjective. If you look in any Sanskrit dictionary you will find hundreds of things that are described as "sacred" — sacred this, sacred that, etc., not one single word maps to the word "sacred."

I suspect it is because the Buddhist/Hindu world view does not have heavily demarcated categories of sacred/profane.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:04 AM

Title: Re: An American Buddhist on Thanksgiving

Content:

Serenity509 said:

As an American Buddhist, I am thankful for the blessings we often take for granted, despite our country's imperfections. Even when adjusted for differences in currency value between countries, the bottom five percent of Americans have a higher standard of living than 68% of the world's people, and the median household income is higher than 93% of the world's people.

Malcolm wrote:

Yes, at the expense of 400 years of systematic ethnic cleansing and genocide of an indigenous population.

Serenity509 said:

Let's begin by asking whether the white man was guilty of genocide against the native Indians. As a matter of fact, he was not. As William McNeill documents in *Plagues and Peoples*, great numbers of Indians did perish as a result of their contact with whites, but, for the most part, they died by contracting diseases—smallpox, measles, malaria, tuberculosis—for which they had not developed immunities. This is tragedy on a grand scale, but it is not genocide, which implies an intention to wipe out an entire population. McNeill points out that, a few centuries earlier, Europeans themselves contracted lethal diseases, including the bubonic plague, from Mongol invaders from the Asian steppes. The Europeans didn't have immunities, and the plague decimated one-third of the population of Europe, and yet, despite the magnitude of deaths and suffering, no one calls this genocide.

<http://www.heritage.org/research/reports/2006/02/whats-great-about-america>

Malcolm wrote:

In the beginning, Anglo settlers organized irregular units to brutally attack and destroy unarmed Indigenous women, children, and old people using unlimited violence in unrelenting attacks. During nearly two centuries of British colonization, generations of settlers, mostly farmers, gained experience as “Indian fighters” outside any organized military institution. Anglo-French conflict may appear to have been the dominant factor of European colonization in North America during the eighteenth century, but while large regular armies fought over geopolitical goals in Europe, Anglo settlers in North America waged deadly irregular warfare against the Indigenous communities. Much of the fighting during the fifteen-year settlers’ war for independence, especially in the Ohio Valley region and western New York, was directed against Indigenous resisters who realized it was not in their interest to have a close enemy of settlers with an independent government, as opposed to a remote one in Great Britain. Nor did the fledgling US military in the 1790s carry out operations typical of the state-centered wars occurring in Europe at the time. Even following the founding of the professional US Army in the 1810s, irregular warfare was the method of the US conquest of the Ohio Valley and Mississippi Valley regions. Since that time, Grenier notes, irregular methods have been used in tandem with operations of regular armed forces.

The chief characteristic of irregular warfare is that of the extreme violence against civilians, in this case the tendency to seek the utter annihilation of the Indigenous population. “In cases where a rough balance of power existed,” Grenier observes, “and the Indians even appeared dominant— as was the situation in virtually every frontier war until the first decade of the 19th century—[settler] Americans were quick to turn to extravagant violence.”

Many historians who acknowledge the exceptional one-sided colonial violence attribute it to racism. Grenier argues that rather than racism leading to violence, the reverse occurred: the out-of-control momentum of extreme violence of unlimited warfare fueled race hatred. “Successive generations of Americans, both soldiers and civilians, made the killing of Indian men, women, and children a defining element of their first military tradition and thereby part of a shared American identity. Indeed, only after seventeenth- and early-eighteenth-century Americans made the first way of war a key to being a white American could later generations of ‘Indian haters,’ men like Andrew

Jackson, turn the Indian wars into race wars.” By then, the Indigenous peoples’ villages, farmlands, towns, and entire nations formed the only barrier to the settlers’ total freedom to acquire land and wealth. Settler colonialists again chose their own means of conquest. Such fighters are often viewed as courageous heroes, but killing the unarmed women, children, and old people and burning homes and fields involved neither courage nor sacrifice.

So it was from the planting of the first British colonies in North America. Among the initial leaders of those ventures were military men— mercenaries— who brought with them their previous war experiences in Britain’s imperialist, anti-Muslim Crusades. Those who put together and led the first colonial armies, such as John Smith in Virginia, Myles Standish at Plymouth, John Mason in Connecticut, and John Underhill in Massachusetts, had fought in the bitter, brutal, and bloody religious wars ongoing in Europe at the time of the first settlements. They had long practiced burning towns and fields and killing the unarmed and vulnerable. “Tragically for the Indian peoples of the Eastern Seaboard,” Grenier observes, “the mercenaries unleashed a similar way of war in early Virginia and New England.”

Dunbar-Ortiz, Roxanne (2014-09-16). *An Indigenous Peoples' History of the United States (ReVisioning American History)* (pp. 58-60). Beacon Press. Kindle Edition.

There is one feature in the expansion of the peoples of white, or European, blood during the past four centuries which should never be lost sight of, especially by those who denounce such expansion on moral grounds. On the whole, the movement has been fraught with lasting benefit to most of the peoples already dwelling in the lands over which the expansion took place.

—Theodore Roosevelt, “The Expansion of the White Races,” 1909

I did not know then how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people’s dream died there. It was a beautiful dream ... the nation’s hoop is broken and scattered. There is no center any longer, and the sacred tree is dead.

—Black Elk, 1930, on the massacre at Wounded Knee

Dunbar-Ortiz, Roxanne (2014-09-16). *An Indigenous Peoples' History of the United States (ReVisioning American History)* (p. 162). Beacon Press. Kindle Edition.

You said:

As an American Buddhist, I am thankful for the blessings we often take for granted, despite our country's imperfections. Even when adjusted for differences in currency value between countries, the bottom five percent of Americans have a higher standard of living than 68% of the world's people, and the median household income is higher than 93% of the world's people.

The word "blessing" is very apt here. Why? The verb "to bless" comes from:

Old English bletsian, bledsian, Northumbrian bloedsian "to consecrate, make holy, give

thanks," from Proto-Germanic *blodison "hallow with blood, mark with blood," from *blotham "blood" (see blood (n.)). Originally a blood sprinkling on pagan altars. So, yes, our "blessings" comes from the blood our ancestors spilt on the altar of European incursions into the the new world.

Serenity509 said:

It would be wrong to say that whites never killed natives. But again, we must judge American history by the same standards we'd judge any other country's history. For example, wasn't India, the country in which Buddhism was born, established by Aryan invaders who displaced the native peoples? Does that make India or Buddhism all bad?

Malcolm wrote:

Yes, for in fact Europeans frequently killed natives, more often than not. As for India, we do not have an accurate historical record of the movements of Indo-aryans into India, all we have is myth and guesswork. But Europeans were so callous in their disregard to the First Peoples here, they willingly wrote down accounts of murder and pillage without a second thought.

Documented policies of genocide on the part of US administrations can be identified in at least four distinct periods: the Jacksonian era of forced removal; the California gold rush in Northern California; the post– Civil War era of the so-called Indian wars in the Great Plains; and the 1950s termination period, all of which are discussed in the following chapters. Cases of genocide carried out as policy may be found in historical documents as well as in the oral histories of Indigenous communities. An example from 1873 is typical, with General William T. Sherman writing, "We must act with vindictive earnestness against the Sioux, even to their extermination, men, women and children ... during an assault, the soldiers can not pause to distinguish between male and female, or even discriminate as to age." As Patrick Wolfe has noted, the peculiarity of settler colonialism is that the goal is elimination of Indigenous populations in order to make land available to settlers. That project is not limited to government policy, but rather involves all kinds of agencies, voluntary militias, and the settlers themselves acting on their own.

Dunbar-Ortiz, Roxanne (2014-09-16). *An Indigenous Peoples' History of the United States (ReVisioning American History)* (pp. 9-10). Beacon Press. Kindle Edition.

Our blessings also come from the fact that as Americans, our colonial policies are so successful that indeed "the bottom five percent of Americans have a higher standard of living than 68% of the world's people" as you note. America is thus far the most successful experiment in European colonialism ever tried. It is important that we remember how we arose as a country, and not smother it in Hallmark sentiment.

I am not saying we need to feel some kind of white guilt about it all. I certainly don't. I am saying that we need to remember and never forget where our "blessings" come from and how they were gained.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 1:02 AM

Title: Re: An American Buddhist on Thanksgiving

Content:

Serenity509 said:

As an American Buddhist, I am thankful for the blessings we often take for granted, despite our country's imperfections. Even when adjusted for differences in currency value between countries, the bottom five percent of Americans have a higher standard of living than 68% of the world's people, and the median household income is higher than 93% of the world's people.

Malcolm wrote:

Yes, at the expense of 400 years of systematic ethnic cleansing and genocide of an indigenous population.

Serenity509 said:

Let's begin by asking whether the white man was guilty of genocide against the native Indians. As a matter of fact, he was not. As William McNeill documents in *Plagues and Peoples*, great numbers of Indians did perish as a result of their contact with whites, but, for the most part, they died by contracting diseases-smallpox, measles, malaria, tuberculosis-for which they had not developed immunities. This is tragedy on a grand scale, but it is not genocide, which implies an intention to wipe out an entire population. McNeill points out that, a few centuries earlier, Europeans themselves contracted lethal diseases, including the bubonic plague, from Mongol invaders from the Asian steppes. The Europeans didn't have immunities, and the plague decimated one-third of the population of Europe, and yet, despite the magnitude of deaths and suffering, no one calls this genocide.

<http://www.heritage.org/research/reports/2006/02/whats-great-about-america>

Malcolm wrote:

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Dunbar-Ortiz, Roxanne (2014-09-16). *An Indigenous Peoples' History of the United States* (ReVisioning American History) (p. 162). Beacon Press. Kindle Edition.

You said:

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And:

The word "blessing" is very apt here. Why? The verb "to bless" comes from:

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Serenity509 said:

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Documented policies of genocide on the part of US administrations can be identified in at least four distinct periods: the Jacksonian era of forced removal; the California gold rush in Northern California; the post– Civil War era of the so-called Indian wars in the Great Plains; and the 1950s termination period, all of which are discussed in the following chapters. Cases of genocide carried out as policy may be found in historical documents as well as in the oral histories of Indigenous communities. An example from 1873 is typical, with General William T. Sherman writing, "We must act with vindictive earnestness against the Sioux, even to their extermination, men, women and children ... during an assault, the soldiers can not pause to distinguish between male and female, or even discriminate as to age." As Patrick Wolfe has noted, the peculiarity of settler colonialism is that the goal is elimination of Indigenous populations in order to make land available to settlers. That project is not limited to government policy, but rather involves all kinds of agencies, voluntary militias, and the settlers themselves acting on their own.

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Our blessings also come from the fact that as Americans, our colonial policies are so successful that indeed "the bottom five percent of Americans have a higher standard of living than 68% of the world's people" as you note. America is thus far the most successful experiment in European colonialism ever tried.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 12:33 AM

Title: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

By the way this is a ridiculous assertion. You seem eager to promote the idea of a revelatory American politics free from European heritage, but this attempt at obfuscating history only signals your contempt for the past. An intelligent person without faith and respect will only see what he wants to see, no matter how hard he looks.

Malcolm wrote:

The only one who is obfuscating things here is yourself, who seems incapable of resisting the urge to engage in ad hominem fallacies.

That said, you are wrong. I really understand quite well how grounded the American revolutionaries were grounded in the contemporary thought of their day [The Scottish Enlightenment] and all the controversies and debates that raged in intellectual circles during their time.

As for my contention, you yourself know that Plato's Republic starts with an "aristocracy" and concludes with a tyranny. I don't share Plato's pessimism.

Arguably, however, it is Epicurus, through Lucretius's De rerum natura, who was perhaps the most influential Greek thinker during the revolutionary period.

Author: Malcolm

Date: Saturday, November 28th, 2015 at 12:06 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

tingdzin said:

This is NOT to say that rationality is not crucial in Buddhism; the acuity of the Buddhist teachers of the past in pointing out humanity's mental landscape is IMO one of two factors that have enabled Buddhism to continue over the centuries; the other factor is that individual practitioners of Buddhism have made their own the experience of what the sophisticated descriptions of reality are aiming at. And this leads back to the original theme of this thread, the sacred.

Malcolm wrote:

That which is considered inviolable is that which considered sacred: a shrine, a trust, a place, a word, bond, etc., generally because it has been blessed, but also because there may be some inherent quality which some place or thing seems to hold: such as a tree, a mountain, a spring, a river and so on., which will be ruined if it is despoiled.

The thing is, there is no adjective like "sacred" in Dharma texts (with perhaps the possible exception of brahma, i.e. brahmacarin, etc.) This, I submit, accounts for why there is so much disagreement among Western Buddhists about what is sacred and what is not, precisely because there is very little guidance on the subject from key source texts.

Author: Malcolm

Date: Friday, November 27th, 2015 at 11:39 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

tingdzin said:

Let's discuss the advantages and disadvantages of governmental forms in another thread, please. There are enough such threads going on, or people could start another one.

Malcolm, in your post (Nov. 26, 10:04, too far back to use quote function) You say that "In Buddhadharma . . .there does [sic] not exist, nor could exist, any entities which lie, in principle, beyond the scope of Dharma explanation". This sounds to me like you are saying that there is nothing that cannot be, "in principle", conceptually explained. Is this an accurate assessment or not?

Malcolm wrote:

No, I am saying there are no entities [dngos po, vastu] which in principle lie beyond the scope of Dharma explanations.

But even when we come to such things as Dzogchen and so, there are also example wisdoms which are given in the form of conceptual explanations. However, a conceptual explanation of sweet, no matter how detailed, will never substitute for putting something sweet on your tongue. So, while I think everything can indeed be rationally explained, even buddhahood, I maintain this is not a substitute for experience.

Author: Malcolm

Date: Friday, November 27th, 2015 at 5:33 AM

Title: Re: Can women become Buddhas?

Content:

Serenity509 said:

There are several texts which suggest that, for a woman to become a Buddha, she must

first be reborn as a man. However, the biographical sutras refer to several women who attained arhantship. What is the difference between a woman attaining Buddhahood and a woman attaining arhantship? Why one and not the other? I am confused.

Malcolm wrote:

Its just sexist bullshit in the sūtras, there is no need to pay it any serious mind. The remedy for this can be found in the Vimalakirtinirdesha sūtra.

Author: Malcolm

Date: Friday, November 27th, 2015 at 5:33 AM

Title: Re: An American Buddhist on Thanksgiving

Content:

Serenity509 said:

As an American Buddhist, I am thankful for the blessings we often take for granted, despite our country's imperfections. Even when adjusted for differences in currency value between countries, the bottom five percent of Americans have a higher standard of living than 68% of the world's people, and the median household income is higher than 93% of the world's people.

Malcolm wrote:

Yes, at the expense of 400 years of systematic ethnic cleansing and genocide of an indigenous population.

Author: Malcolm

Date: Friday, November 27th, 2015 at 5:29 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

The first king, Mahasamatta, was elected by consensus.
So?

Malcolm wrote:

So, it shows that leaders derive their authority from the people. Democracy merely enshrines that value as a norm.

And as I already noted, Aryadeva cogently points out the defect of kingship in his 400 verses. There is no divine right of Kings advocated in Buddhadharma.

Does he speak about democracy?

It is not necessary, it is long standing tenet in Buddhism that leaders derive their rule from popular consent, not from some inherent authority.

Author: Malcolm

Date: Friday, November 27th, 2015 at 5:27 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

HH Dalai Lama exemplifies this view with his confidence that indeed science can explain confirm, and justify any and all Buddhist beliefs, but even more than that, he recommends abandoning any Buddhist tenets that are directly contradicted by scientific explanation and found to be definitely false from a scientific point of view.

Wayfarer said:

I previously brought that very fact up in a discussion with you, with the quote from his book, and you vigorously disagreed with it at the time, saying something like it was only due to some particular doctrinal position associated with Geluk-pa that he would make such a statement. I can go digging for it if it would be helpful.

Malcolm wrote:

Context is everything, I am quite sure I was disagreeing with the context in which this position of HHDL was invoked, rather than his position itself.

Wayfarer said:

The reason I say that naturalism is associated with utilitarianism is because naturalism eschews any notion of an inherent good.

Malcolm wrote:

No it doesn't. For example, there is no conflict between naturalism and intuitionism.

Wayfarer said:

Buddhism is not 'naturalistic' at all in that sense, that was the attitude of the Victorian 'protestant Buddhism' that wanted to show that Buddhism was compatible with so-called 'enlightenment values'.

Malcolm wrote:

Nevertheless, Buddhism is a species of naturalism, asserting that everything that occurs can be explained without resort to supernatural explanations.

Author: Malcolm

Date: Friday, November 27th, 2015 at 4:02 AM

Title: Re: Dilgo Khyentse Rinpoche & No Female Tibetan Rinpoches

Content:

Sonam_Phuntsok said:

I asked Dilgo Khyentse Rinpoche why there were no female Tibetan Rinpoches? My Dharma sisters have been discussing this issue for a while. They feel like they have no future in Tibetan Buddhism, and that as women, they will never be given the respect to teach like their male counterparts. I personally view my dharma sisters as equals to my dharma brothers.

Malcolm wrote:

They may have no future in Tibetan Buddhism, but this does not mean that they have no future in Dharma.

Author: Malcolm

Date: Friday, November 27th, 2015 at 4:00 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

But then I'm uncomfortable with his suggestion that government is some kind of experiment. For most of history the most stable form of government was not democracy. Monarchy was not tried 'from time to time', on a whim. It was as natural as the sun in the sky.

Malcolm wrote:

The first king, Mahasamatta, was elected by consensus.

You should also study history — the most enduring govt. in the Americas prior to the arrival of Europeans was Haudenosaunee Confederacy, a democratic union that began in the 12th century and continues till today.

And as I already noted, Aryadeva cogently points out the defect of kingship in his 400 verses. There is no divine right of Kings advocated in Buddhadharma.

Author: Malcolm

Date: Friday, November 27th, 2015 at 1:37 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

MiphamFan said:

If you have really studied Graeco-Roman political philosophy you should know about anacyclosis.

Malcolm wrote:

It is quite understandable that the antidemocratic and antiseccular sentiments being voiced here are coming from a place of Buddhist utop/dystopianism. But since it is "Buddhist" it is not Dharma, and also not utopian. There is and never will be an external utopia. Utopia lies in liberating oneself. Dystopia lies in trying to liberate others.

Author: Malcolm

Date: Friday, November 27th, 2015 at 12:27 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

The Buddha's silence on certain matters is surely a lack of explanation. It is not the entities themselves which are mysterious, but the manner of their existence.

Malcolm wrote:

The manner of their existence is not the slightest bit mysterious. Buddha's silence regarded only metaphysical speculation. What is the point of positing a beginning to the world, when it is clearly taught by the Buddha that all conditioned phenomena are both causes and results? Why speculate on whether a tathāgata exists after death, when he clearly taught that when someone attains cessation there is no longer any existence about which a nonexistence can be discussed? Each of the so called points of silence have a very clear and simple explanation, and are not a lack of explanation, rather, they are an encouragement to understand the Dharma. It is only those who do not know Dharma who believe Buddha's silences represent ambiguity on his part or some imponderable knowable only to an elect.

maybay said:

And it is not always the case that what can be explained will be explained. The difference is perhaps that the scientist will not admit mystery, and will typically endeavour to explain whatever happens.

Malcolm wrote:

The Buddha did not admit mystery either:

The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All. [1] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

Author: Malcolm

Date: Friday, November 27th, 2015 at 12:03 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

It is amazing to me that in this day and age that intelligent people, especially followers of Dharma, do not see the wisdom in the liberal, secular and open society that is the goal towards which the framers of the constitution were striving.

maybay said:

It's amazing to me that someone so sure of his model of political order should give so little attention to its weaknesses. You say my dialectic reminds you of Plato. Well do you recall what his criticisms were of democracy?

Malcolm wrote:

Plato was basically a fascist, and the Republic a blueprint for fascism, so why should I

care what his criticisms were? That being said, of course I am aware of his criticisms, but they mean very little to me since they are not valid criticisms. As Churchill remarked: Many forms of Gov-ern-ment have been tried, and will be tried in this world of sin and woe. No one pre-tends that democ-racy is per-fect or all-wise. Indeed it has been said that democ-racy is the worst form of Gov-ern-ment except for all those other forms that have been tried from time to time....

Author: Malcolm

Date: Thursday, November 26th, 2015 at 11:02 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Crazywisdom said:

Ya, and science has not found one yet. .

Malcolm wrote:

Mt. Meru?

Author: Malcolm

Date: Thursday, November 26th, 2015 at 10:10 PM

Title: Re: No External Objects

Content:

Wayfarer said:

As I pointed out, the fact that conditioned entities are derived from causes, is not a conception that is unique to Buddhism...

Malcolm wrote:

And as Nāgārjuna points out, "arising from causes" is incoherent.

Wayfarer said:

Does Nāgārjuna say that dependent origination is incoherent?

Malcolm wrote:

He says in the opening statement of the MMK that the meaning of dependent origination is that things do not perish nor do they arise; are not annihilated nor are they permanent; do not go nor do they come; are not different nor are they the same. Dependent origination pacifies proliferation about whether things, arise, perish, are annihilated, permanent, going, coming, different or the same.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 10:05 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Kim O'Hara said:

HHDL has certainly seen "the wisdom in the liberal, secular and open society" - see Beyond Religion: Ethics for a Whole World <http://www.dalailama.com/biography/books>.

Malcolm wrote:

Yes, I know — I was referring not to him, but to others.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 10:04 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Wayfarer said:

The only meanings are those we invent. In that sense, Western naturalism pretends to be 'value-free' but it's actually 'value-negative' insofar as it denies that there can be a real basis for values beyond the utilitarian - the greatest good for the greatest number. The idea that there is something 'inherently good' is not conceivable in its terms.

Malcolm wrote:

Meanings are invented, consensual and conventional.

As for your second sentence, it is very questionable that metaphysical naturalism is necessarily grounded in utilitarianism — I think you are making too broad a claim. For example, take this definition in which there is no species of utilitarianism mentioned: Naturalism, in recent usage, is a species of philosophical monism according to which whatever exists or happens is natural in the sense of being susceptible to explanation through methods which, although paradigmatically exemplified in the natural sciences, are continuous from domain to domain of objects and events. Hence, naturalism is polemically defined as repudiating the view that there exists or could exist any entities which lie, in principle, beyond the scope of scientific explanation.

Buddhadharma [and Jaindharma] in this respect is also a species of metaphysical naturalism — in Buddhadharma there is no mystery precisely because "whatever exists or happens is natural" and there does not exist nor could exist "any entities which lie, in principle, beyond the scope of Dharma explanation."

In other religions however [sans philosophical Taoism and Confucism], there is a profound mystery, God, through whose agency all things are created.

Indeed, this is one of the reasons why Buddhadharma is so appealing to westerners with liberal educations. The naturalism of Buddhadharma and philosophical Taoism fit well into our already metaphysically naturalist predilections.

HH Dalai Lama exemplifies this view with his confidence that indeed science can explain confirm, and justify any and all Buddhist beliefs, but even more than that, he recommends abandoning any Buddhist tenets that are directly contradicted by scientific explanation and found to be definitely false from a scientific point of view.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 11:35 AM

Title: Re: DW and Political Bias

Content:

Kim O'Hara said:

Left-vs-Right-politics.png

dzoki said:

Is UKIP conservative? I had the impression that they are libertarian.

Malcolm wrote:

Libertarians are generally conservative.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 11:15 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

tingdzin said:

Excellent comments in a generally enlightening discussion. So it seems that the situation in the secular Western world is that it has for all practical purposes abandoned any notion of the sacred in favor of a consensus model which, as Queequeg pointed out earlier, is fungible as the whims of a mob.

Malcolm wrote:

The problem is, as is proven again and again, ideas of the "sacred" are just consensus notions as well, and just as fungible.

tingdzin said:

For me, it follows from that that each of us has to have some sense of what is "sacred" (don't let the word itself throw you, it's just a word) in Buddhism and why. If we have no experience of that, or lose sight of it, then all we are doing is blindly applying one more set of rules instead of applying the perspective of inner cultivation which is crucial to the Buddhist path.

Malcolm wrote:

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"Rights" are not rules — laws are passed in order to preserve and defend rights. It is amazing to me that in this day and age that intelligent people, especially followers of Dharma, do not see the wisdom in the liberal, secular and open society that is the goal

towards which the framers of the constitution were striving. Rights are the very thing that allow all of us the leisure and freedom to pursue the very inner cultivation which you extol here.

tingdzin said:

Sure, Chinese, Indians, and Africans can learn to speak in that way [i.e. about human equality], but those notions are unintelligible in their native cultures. They may just be mimicking what they have been taught.

Malcolm wrote:

This is quite patronizing. All people have an intuitive sense of their own rights and the rights of others, they do not need to be "taught", nor do they "mimick" once they have been taught.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 6:25 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Queequeg said:

One of the problems in the West with the rise of Secularism is that the entire Rights framework is ungrounded when religion, and specifically, God, is removed from the equation. The idea of Rights comes from a variety of sources including in no small part, Natural Law which has been understood as God's Law.

Malcolm wrote:

You should read Nature's God: The Heretical Origins of the American Republic. It may cause you to revise your opinion.

Although America's revolutionary deists lavished many sincere expressions of adoration upon their deity, deism is in fact functionally indistinguishable from what we would now call "pantheism"; and pantheism is really just a pretty word for atheism. While deism could often be associated with moderation in politics, it served principally to advance a system of thought that was revolutionary in its essence and effects. This essentially atheistic and revolutionary aspect of deism, I further contend, is central to any credible explanation of the revolutionary dimension of the American Revolution.

Queequeg said:

No, not really. The Founders were also profoundly influenced by the Roman Republic. Hamilton's ideal ruler was Julius Caesar. If you're familiar with ancient Roman civilization, especially as presented in Suetonius, Plutarch, Tacitus, etc., and then look at the early Americans, a very strong argument can be made that this is what they were modeling themselves on. For visual proof, look at Federal architecture and design; look at Washington DC. Their Deism/Pantheism looks and sounds like religion in the Roman Republic and early Roman Empire. Admittedly, it doesn't have the fervor and fanaticism of the Judeo-Christian sense, but there is still an underlying view of the world as conforming to a Natural Law; we may be looking at pantheism, but under that is a single

divine order - not atheism. This guy is going too far. Admittedly I have not read any more of this article, but I don't think I need to if he thinks atheism "is central to any credible explanation of the revolutionary dimension of the American Revolution."

Malcolm wrote:

It is in fact an entire book, a large part of which concerns exploring the history of ideas behind Ethan Allen's Reason, the Only Oracle of Man: Or, A Compenduous System of Natural Religion. You should read the book in its entirety.

Queequeg said:

The Founders were influenced by Locke, not Bentham. If they were actually atheists, then Bentham would have gotten more play. Then again, they would not be able to say independence is compelled by Nature's Law and they would lose their basis in the inviolable fabric of reality for their revolution.

Malcolm wrote:

I never mentioned Bentham.

Again:

In a vital letter to John Adams, Jefferson makes clear that these Epicurean doctrines are essentially his own. "I feel therefore I exist. I feel bodies which are not myself: there are other existencies then. I call them matter," he writes. 69 Here he quietly paraphrases Lucretius, who says, "The common sensation of all men proves the existence of matter." Jefferson continues: "I feel them changing place. This gives me motion. Where there is an absence of matter, I call it void, or nothing, or immaterial space." Here he is all but quoting Lucretius: "There is, then, intangible space, void, and vacuity. Otherwise, movement would be absolutely impossible." Jefferson's conclusion is definitive, even militant: "To talk of immaterial existences is to talk of nothings. To say that the human soul, angels, god, are immaterial is to say that they are nothings." And here is Epicurus himself: "Those who say that the soul is incorporeal are talking nonsense." On the sources that inspired his views, Jefferson adds, "I believe I am supported in my creed of materialism by Locke, Tracy, and Stewart." But the manner in which he lapses into the language of Lucretius to articulate his ideas suggests that these later philosophers, whether consciously or not, served mainly as conduits for an ancient doctrine. Stewart, Matthew (2014-07-01). Nature's God: The Heretical Origins of the American Republic (p. 99). W. W. Norton & Company. Kindle Edition.

Queequeg said:

Maybe its also appropriate to point out on the day before Thanksgiving - another critically important document in early American identity is Winthrop's sermon, "City upon a Hill."

Malcolm wrote:

That is not a revolutionary period document. There are miles of difference between Puritans like Winthrop and "deists" like Franklin, Jefferson, etc.

Queequeg said:

Maybe the reason I have no problem with seeing America as Christian

Malcolm wrote:

America was never a Christian country, as it made very clear by Adams in the treaty with the Barbary pirates.

Queequeg said:

Anyways, whatever. When we all agree to hold something inviolable - ie. sacred - then we all have a common ground to build on. Without it, we're all but doomed to the fate of Babel.

Malcolm wrote:

Rights are inviolable and inalienable [i.e. inherent], and do not depend on being granted by some deity — a deity, who in any case, a large majority of the leaders of the American revolution did not believe in at all.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 4:35 AM

Title: Re: No External Objects

Content:

Wayfarer said:

As I pointed out, the fact that conditioned entities are derived from causes, is not a conception that is unique to Buddhism...

Malcolm wrote:

And as Nāgārjuna points out, "arising from causes" is incoherent.

Author: Malcolm

Date: Thursday, November 26th, 2015 at 4:33 AM

Title: Re: No External Objects

Content:

conebeckham said:

Neither Buddha nor Nagarjuna, nor any Madhyamaka teacher, argues for complete and utter nonexistence.

Malcolm wrote:

Again, as Buddhapalita states, "We do not claim nonexistence, we merely remove claims that existents exist."

Author: Malcolm

Date: Thursday, November 26th, 2015 at 2:52 AM

Title: Re: No External Objects

Content:

MiphamFan said:

What do you mean?

Malcolm wrote:

Their view is shorter, their results more shallow, they feel more satisfied with less...

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 9:51 PM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Malcolm wrote:

My point is that to practice Buddhadharma at all, you need a teacher. Otherwise, you are just left with this sort of vague intellectual idea of what it means to practice. You need a teacher so that you can check your understanding. A book cannot do this for you.

Fortyeightvows said:

that sounds correct to me and it seems like this gets brought up here often.

however we do know that in many mahayana sutras, which are the words of shakymuni buddha, that explain the benefits of reading them and listening to them. the traditions of tibet venerate many of these same sutras.

so while reading these sutras may not check your level of practice, they are still of incredible benefit.

you don't see these same types of promises in some other books or texts.

so should we read the book or text which suggests it only be read under some conditions, even if we do not have those conditions?

or should we read the text which promises mountains of merit to the reader?

if one truly believes in these things.....

Malcolm wrote:

Mahāyāna sūtras themselves extol the benefit of relying on a teacher.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:55 PM

Title: Re: Rebirth, Karma & Emptiness

Content:

Bodhidharma said:

The Buddha said that he couldn't find anything permanent in the 5 aggregates. If you say that it is the mindstream that is reborn, then you are saying that the mindstream is independent of the 5 aggregates. You are saying that the 5 aggregates can disintegrate but the mindstream continues.

Malcolm wrote:

The mind stream is made up of impermanent serial moments of consciousness, thus there is no contradiction.

Bodhidharma said:

The fact that those "impermanent" serial moments of consciousness always associate with each other through lifetimes suggest that there is independence.

Malcolm wrote:

No, these moments perish as soon as they arise, causing the next in the series to arise. Thus, there is no independence, all such moments are dependent.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:54 PM

Title: Re: Rebirth, Karma & Emptiness

Content:

Bodhidharma said:

I am sorry to say that I find the illustration poor. This suggests that the "water" survives the disintegration of the 5 aggregates and is therefore, independent.

Malcolm wrote:

Nothing transfers, but nevertheless, there is serial continuity. This is because in general causes and effects are neither the same nor different.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:52 PM

Title: Re: Rebirth, Karma & Emptiness

Content:

Bodhidharma said:

Causes give rise to effects....but why must effects necessarily be associated with the one who acted. This is what rebirth suggests. We are reborn with the causes of previous lives where in the new life, we expect the effects to ripen. To connect the effects to us means that there is something that is not dependent arising

Malcolm wrote:

No. The actions of a previous life do not depend on the presence of that past agent to ripen on a present recipient of action. All that is necessary is that there is a serial link between the past agent and the present experiencer of ripening. That is accounted for

by the serial, momentary mind stream.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:49 PM

Title: Re: Rebirth, Karma & Emptiness

Content:

Bodhidharma said:

The Buddha said that he couldn't find anything permanent in the 5 aggregates. If you say that it is the mindstream that is reborn, then you are saying that the mindstream is independent of the 5 aggregates. You are saying that the 5 aggregates can disintegrate but the mindstream continues.

Malcolm wrote:

The mind stream is made up of impermanent serial moments of consciousness, thus there is no contradiction.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:25 PM

Title: Re: No External Objects

Content:

Malcolm wrote:

IN general, people who practice only for this life get "faster" results.

smcj said:

I take it you've given up on regularly meditating on the '4 thought that turn the mind from samsara'.

Malcolm wrote:

"faster" is in scare quotes for a reason...

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:04 PM

Title: Re: No External Objects

Content:

smcj said:

I think it can be in this lifetime.

By all accounts it definitely can. However frustratingly it seems to be the case where if you practice "for this life" you do not get the results, but if you practice with the perspective of multiple lives it can happen in this life. It seems to have something to do with attachments to this life.

Now ain't that a kick in the butt?

tingdzin said:

Well, I wouldn't say "ONLY lack of self-confidence". I know a lot of people with all the self-confidence in the world, but who are nevertheless (and in some cases precisely BECAUSE of this self-confidence) probably going to be stuck where they are for a long time.

smcj said:

Yep.

Malcolm wrote:

IN general, people who practice only for this life get "faster" results.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 10:54 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Nosta said:

But my point is this: since I cannot have teachers (I dont have anyone near me, I live in a non-buddhist country in a area without buddhists at all), can I, at least, practice such teachings? I the feeling that I cant even try some of the teachings without transmission or I will not receive even 0,01% of the benefits.

I hope you can understand my position: I dont want to be superior to others have practice without a teacher. I would love to have a [real] Guru near me, able to teach me. I would love to learn some of the teachings. But the only thing I can do is read some books and learn and practice from them.

Terma said:

First of all, I don't think anyone is trying to discourage you from practicing. Tibetan Buddhism has a very wide scope and there are many Mahayana practices that you could do, as well as shamata (calm abiding meditation), and other practices such as cultivating Bodhicitta .

But any such practice which falls under Vajrayana requires a transmission and at least a little instruction. As Malcolm pointed out, without a teacher this simply is not possible.

Malcolm wrote:

My point is that to practice Buddhadharma at all, you need a teacher. Otherwise, you are just left with this sort of vague intellectual idea of what it means to practice. You need a teacher so that you can check your understanding. A book cannot do this for you.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 6:09 AM

Title: Re: No External Objects

Content:

Wayfarer said:

If you were playing Russian roulette - not that anyone should! - then you have a revolver with one bullet in six chambers. So in five chambers, no bullet exists; in one chamber, it does exist. Pull the trigger on that chamber, you die; pull it on the others, you don't. So is the bullet in the sixth chamber 'not truly existent'?

Malcolm wrote:

No, the bullet in the chamber conventionally exists.

Wayfarer said:

I think the 'realisation of emptiness' is actually a state of being, in which you're aware of the interdependent nature of everything. That is the 'antidote to clinging' in my opinion. And what 'clinging' is, is the belief that the phenomenal realm, the domain of sense, is the only reality, which is worldliness.

Malcolm wrote:

You have given into realism, in so far as that you think the phenomena realm is real, in any sense at all.

I looked up some google references on this topic. In Jay Garfield's essay, Why Madhyamika is not Nihilism, there is a quote from Tsongkhapa:

The key there is 'from the perspective of those people to whom we are speaking'. (I am among them!) So from the conventional viewpoint - their viewpoint - objects exist, and to deny they exist is nihilism. But from the ultimate viewpoint, objects are unreal, because they are essenceless. However that audience doesn't yet understand what 'essenceless' means.

As Buddhapalita says, "It is not that we claim nonexistence; we merely remove claims for existing existents."

Wayfarer said:

So there's no way to understand this if there are not degrees of reality.

Malcolm wrote:

There are no degrees of reality -- things are either real or they are not, whether or not they appear to be real. It is more accurate to say there are levels of appearances. Those levels of appearance depend on the presence or absence of delusion. A buddha could not be harmed by the bullet in the chamber.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 3:41 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Nosta said:

So such books are not useful at all for someone without a teacher??

But I read some interesting things about the resting meditation of a kusulu. Why cant I just do that?

Malcolm wrote:

You can do whatever you like, but no one can guarantee the results.

All the buddhas of the three times had a guru, you are no different.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 3:38 AM

Title: Re: No External Objects

Content:

treehuggingoctopus said:

I am but an amateur here, but to my knowledge Prasangika does not get rid of the distinction between 'external objects' and 'appearances' the way you suggest it does. At least not according to Longchenpa.

Malcolm wrote:

Actually, "Prasangikas" in general are happy with whatever conventional truth view you want to bring to the table. They may not agree with specifics of this or that view, but as they are all conventional, and therefore, rooted in delusion, conventional truths are not to be taken that seriously. But some people just don't get this and waste a lot of time arguing over the number of horns a rabbit has.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 3:36 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

Nosta said:

Can you practice Tibetan Buddhism without ever had a Guru (or master, rinpoche, whatever you call it)?

In every book I find* they always say -somewhere in the book- that you need to receive instructions in order to practice. Its like such books were made only for someone who already had a transmission (or empowerment...I dont know if there is any difference between such words).

Malcolm wrote:

You need a teacher. It is really that simple.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 2:36 AM

Title: Re: Steven Seagal

Content:

smcj said:

Getting back on topic, maybe Rinpoche can cast Seagal in his next movie:

I'm a film crew member. I'd work on one of DKR's projects. It would be interesting, but I'd have to relate to him as "the director", not "the "lama".

Malcolm wrote:

On set, is there a difference?

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 1:23 AM

Title: Re: What did Nagarjuna mean?

Content:

Dan74 said:

Maybe Nagarjuna is more about unlearning than learning? Unlearning all the self-making, all the affirmation-making, all the negation-making, all the dualisms? Not unlearning completely but just letting go so that reality shines through the conceptual blinkers that we are so used to? And also seeing that the concept-making and the blinkers are the reality itself, are not-two from Nirvana, except that we get fooled by them. Even this getting fooled isn't anything real or external but an ancient habit, misunderstanding built on a misunderstanding, completely empty.

Trying to apprehend Nagarjuna might be a little like trying to grasp a sword that's swishing furiously in front of you. Put forward all that needs to be shredded to pieces, all the delusion, but try to grasp it and you'll get hurt.

/

Malcolm wrote:

Actually, Nāgārjuna is not really all that difficult to understand — it is the acceptance of that understanding that is difficult.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:31 AM

Title: Re: Combatting extremism

Content:

MiphamFan said:

The status of women in Islam today is worse than 18th century Europe. How to fix it within our lifetimes?

Malcolm wrote:

Well, by encouraging Muslims to adopt liberal values, for one.

Author: Malcolm

Date: Wednesday, November 25th, 2015 at 12:29 AM

Title: Re: No External Objects

Content:

Matt J said:

So while on break, I've picked up a copy of the Ninth's Karmapa's Feast for the Fortunate. In the introduction, there is discussion about how Tsongkapa positing the inherent existence of a vase as the object of refutation, and that this is somehow different than the vase.

Malcolm wrote:

This objection has its origins in Gorampa's writings, in fact.

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 10:55 PM

Title: Re: Combatting extremism

Content:

mirrormind said:

...the status of women in society.

Malcolm wrote:

Yes, as I wrote elsewhere, the core conflict between fundamentalists of all stripes [including Buddhist fundamentalists] and liberal values is the status of women.

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 10:47 AM

Title: Re: No External Objects

Content:

Wayfarer said:

The problem is that if you leave it at the point of saying that 'nothing really exists', you fall into nihilism.

Malcolm wrote:

One does not proclaim that nothing exists. One discovers that no existents can be found. This is why Buddhapalita states, "We do not claim nonexistence, we merely remove the claim that existents exist."

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 6:02 AM

Title: Re: French Immigration Policies

Content:

Karma Dorje said:

It's not that the policy was too permissive. As I mentioned, immigration is absolutely key to the French economy. The problem with the policy is that it did little to integrate the immigrant populations in the face of deeply entrenched discrimination. It was only half a policy. The solution is not to stop immigration, the solution is to remove the barriers for immigrants taking full part in opportunity.

Malcolm wrote:

Prior to 74, French Immigration policy was full assimilation, i.e., become French. They relaxed that, and replaced it with "integration."

Karma Dorje said:

The unfortunate thing is that we are seeing fascism rear its head throughout the West. Trump's recent rallies remind me of the scene from the Wall with 'In The Flesh' playing. That guy is like a malevolent carnival barker.

Malcolm wrote:

Yes, it is very unfortunate. The only thing we can hope is that Trump has pissed off enough women, blacks, and latinos to ensure he will never be elected and that the election will not even be in doubt.

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 3:44 AM

Title: Re: French Immigration Policies

Content:

Karma Dorje said:

In many ways, the North African immigrant experience in France parallels the Mexican immigrant experience in the US.

Malcolm wrote:

Yes, which is why they are returning to Mexico, etc. in the hundreds of thousands. They just dont need to take this shit from fascist demagogues like Trump anymore.

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 3:43 AM

Title: Re: French Immigration Policies

Content:

Malcolm wrote:

Yes, they do face these issues, there is no doubt. Nevertheless, it is not the case that immigration policies caused these problems, unless by this you mean that France gave up the policy of assimilating immigrants — expecting them to adopt French culture and values — and instead encouraged immigrants to retain their original culture and traditions.

Karma Dorje said:

The problem was not bringing in immigrants. Many European countries have low birth rates and depend on immigration to maintain their economies. The problem was that France brought them in as de facto second-class citizens. While they expected them to adopt French culture and values, they were still discriminated against even if they did. While progressives in France are amongst the best educated in the world, there is a strong current of bigotry that often extends to the highest office in the land.

In many ways, the North African immigrant experience in France parallels the Mexican immigrant experience in the US.

Malcolm wrote:

Yes, so the problem is not immigration policies, per se. The issue is the colonial biases which still govern how many French people regard those from former French colonies.

Nevertheless, there were people who were North African descent among the people killed in France on Nov 13th, 1 Moroccan, 2 Algerians, 2 Tunisians and 1 Turk: 6 Muslims out of 130 people killed. And of course many more seriously injured.

Still, it makes no sense to try and pin the blame on some mistaken or permissive policy the French had for these attacks. It just contributes to the rise of fascist sentiments to give into scapegoating of Muslims in general, as I know you will agree.

Look at the hysteria in the US over Syrian refugees just because one guy had a fake Syrian passport. Now the Republicons are all worked up in a rabid slather.

Author: Malcolm

Date: Tuesday, November 24th, 2015 at 12:02 AM

Title: Re: French Immigration Policies

Content:

Malcolm wrote:

Those neighborhoods did not form because of immigration policy, they formed because they were places where immigrants could afford to live.

Karma Dorje said:

That's not entirely true. Many of the banlieue in question were low-income housing projects built to house Algerian and other African workers that came to France to rebuild infrastructure. France did a horrible job of integrating these workers into society. They face racism at every turn and high unemployment caused by discrimination.

Malcolm wrote:

Yes, they do face these issues, there is no doubt. Nevertheless, it is not the case that immigration policies caused these problems, unless by this you mean that France gave up the policy of assimilating immigrants — expecting them to adopt French culture and values — and instead encouraged immigrants to retain their original culture and traditions.

Author: Malcolm

Date: Monday, November 23rd, 2015 at 11:47 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

Tsongkhapa said:

Samsara is ordinary appearances and conceptions (ordinary experience) and according to Tantra it's this that has to be abandoned in order to attain enlightenment.

Malcolm wrote:

Nope, not even in sūtra, as the Āryabodhisattva-pitika states:

Developing sorrow for samsara is the provisional meaning;

The non-duality of samsara and nirvana is the definitive meaning.

The Hevajra Tantra states:

Having abandoned samsara for another,
nirvana will not be realized.

Samsara is form, sound and so on,
these phenomena are nirvana.

Author: Malcolm

Date: Monday, November 23rd, 2015 at 9:32 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

Tsongkhapa said:

Dharma should be completely free from politics. Samsara cannot be fixed, it must be abandoned and to do this, spiritual paths must be free of worldly motivations.

Emptiness, and especially Tantra, is real anarchism.

Malcolm wrote:

The Hevajra Tantra explains nirvana can't be realized by abandoning samsara.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:22 PM

Title: Re: Origin of mankind and animals according Buddhism.

Content:

paël said:

Were the first animals of this world born from egg, womb, moisture or miracle (4 forms of birth)?

Malcolm wrote:

The first three, no animals are born by miraculous birth.

But, there is no account I am aware that goes into detail on this issue.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:21 PM

Title: Re: Something Else the French Got Right viz Terrorism

Content:

MiphamFan said:

Terrorist attack in Mali

<http://www.bbc.co.uk/news/world-africa-34877069>

Northern Mali is still a jihadist front

<http://www.theatlantic.com/magazine/archive/2013/10/the-new-terrorist-training-ground/309446/>

Malcolm wrote:

That article is two years old.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:18 PM

Title: Re: Hyperbole around Syrian refugees in US

Content:

Dan74 said:

Anyone who thinks that the hundreds of thousands of refugees streaming into Europe are some sort of a covert Muslim army, needs to up the dose of their antipsychotics. Of course accepting them is the compassionate thing to do, but we should also see if we are ready to do much more - to do what it takes to successfully integrate them. This is the crux of the matter and it is no simple thing to integrate people coming from a very different culture and traumatised by the war. This is not a trivial matter and as much as progressives would like to sweep it under the carpet and the right-wing alarmists continue to whip up hysteria, there are very pragmatic considerations that need to be made, IMO. It entails a great deal of work.

Malcolm wrote:

Progressives are not sweeping the issue under the rug, they are embracing it.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:00 PM

Title: Re: Hyperbole around Syrian refugees in US

Content:

DGA said:

Those of us who passed US history in high school may remember learning about Operation Wetback (for non-US readers--"wetback" is a racist slur against Latinos, particularly persons of Mexican descent)...

Malcolm wrote:

It is important to remember however that Operation Wetback was started because the Mexican Govt. wanted us to repatriate Mexicans illegally living in the US. We do not initiate it.

DGA said:

It's not necessary to initiate something in order to administer it. And that's what the Eisenhower administration did. There's another parallel--the Mexican economy fares very well with remittances sent home from expatriated family members working in El Norte, and the current Mexican gov't isn't going to disrupt that at all.

Malcolm wrote:

Yes we did administer from our side of the border, but the point I am making is that everyone paints Operation Wetback something the US started. We would not have started it. It started because the Bracero program failed, and significantly, because Mexico fields 5000 troops to the US border. That being said, I am not defending it.

DGA said:

more to the point, though: trying to initiate another round of this is just absurd and unworkable.

Malcolm wrote:

We agree, and now the less rational part of the GOP is doubling down on "yellow stars" for Muslims living in the US.

M

Author: Malcolm

Date: Friday, November 20th, 2015 at 9:37 PM

Title: Re: Refuge and practice from other religions

Content:

Lobsang said:

Yeah, also, I have one more question, there are mantras, for example, the Samjnaya mantra from the Golden Light sutra, that invoke 'Hindu' deities (Brahma, Indra), wouldn't that be also countering the Refuge?

Malcolm wrote:

No, they are Lokapālas, mundane protectors of Dharma. Also "Brahma" and "Indra" are really more postions of devas than individual devas.

Author: Malcolm

Date: Friday, November 20th, 2015 at 9:35 PM

Title: Re: Origin of mankind and animals according Buddhism.

Content:

Seishin said:

Does he say "mankind" or does he say "beings"?

Malcolm wrote:

Humans. But to answer the question, the asura, human, animal, preta and hells realm were all gradually filled sentient beings who took rebirth there from the third and fourth form realm.

Author: Malcolm

Date: Friday, November 20th, 2015 at 9:33 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

dhammafriend said:

From the Charter for Human Rights:

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Now tell me, how on earth the above statement makes objective sense outside of Semitic theological assumptions.

Malcolm wrote:

Because they are not Semitic theological assumptions, which general presume that people are not born free and equal, nor with dignity and rights.

dhammafriend said:

In fact, one could say the notion of 'rights' even generate conflicts.

Malcolm wrote:

Indeed, read the article supplied above.

dhammafriend said:

Need I remind you, we have tremendous cultural resources globally that can inform the discourse of rights for all people. South Asian and Asian cultures are rich with philosophies that deal with just that. Why are unscientific concepts like human rights, will, conscience etc boldly proclaimed as universal and objectively true? These ideas should ideally be sitting alongside other notions of the person and not be paraded around as facts.

Malcolm wrote:

Well, what is of value that you think contributes the philosophical conversation about theories of rights?

dhammafriend said:

Are we so intellectually bankrupt that we cannot conceive of better solutions for the decline in 'values'? Have we looked at social media? The internet and the flow of (mis)information, our shrinking communal spaces, lack of resources etc.

Malcolm wrote:

I don't think our values have declined at all. In fact, apart from obvious barbarisms in the Middle East and Asia, I would say globally our values have all rather improved because humans are generally more well educated then they were 100 years ago.

Author: Malcolm

Date: Friday, November 20th, 2015 at 9:27 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

dhammafriend said:

My offering: the concept of (human) rights has it's origins in generic Christian theology.

Malcolm wrote:

Not necessarily:

Intellectual historians have tangled over the origins of rights. These debates are sometimes framed in terms of when “the concept of a right” emerged. Yet insofar as it is really the emergence of the concept of a right that is at issue, the answer lies beyond the competence of the intellectual historian and within the domain of the anthropologist. Even the most primitive social order must include rules specifying that certain individuals or groups have special permission to perform certain actions. Moreover, even the most rudimentary human communities must have rules specifying that some are entitled to tell others what they must do. Such rules ascribe rights. The genesis of the concept of a right was simultaneous with reflective awareness of such social norms.

The more productive characterization of the debate within intellectual history concerns when a word or phrase appeared that has a meaning close to the meaning of our modern word. This debate turns on when in history the pre-modern “objective” sense of “right” came also to bear our modern, “subjective” sense of “a right.”

“Right” in its older, objective sense means “what is just” or “what is fair” (Finnis 1980, 206). Aristotle uses *dikaion*, for example, to indicate that a society is “rightly ordered”: that it displays the correct structure of human relationships “Right” in this objective sense can also be attributed to individuals. The Roman jurist Ulpian, for instance, held that justice means rendering each his right (*ius*). In this sense, a person's “right” is what is due to him given his role or status. This objective sense of “right” is not the same as our modern idea of “a right.” For instance, Ulpian noted that the *ius* of a parricide was to be sewn into a sack of snakes and tossed into the Tiber (Tierney 1997, 16).

The scholarly inquiry into when our modern, subjective sense of “a right” became established as a meaning of some word or phrase has proved long and divisive. The ancient authors often used words imprecisely, and smeared their meanings across and beyond the Hohfeldian categories. The intellectual historians themselves have occasionally congested the discussion by taking different features of rights as definitive of the modern concept. Moreover, the scholarly debate has sometimes accepted over-optimistic assumptions about the sharpness of conceptual boundaries.

Nevertheless, two broad trends in the scholarly discussions are clear. The first is to push the origins of a term indicating a modern, subjective sense of “a right” back further into history: from Locke to Hobbes to Grotius in the seventeenth century, then to Gerson in the fifteenth century, Ockham in the fourteenth, perhaps even to Gratian in the twelfth (Brett 1997, Tierney 1997). Donohue (2010) now argues that *ius* is used in a subjective sense throughout the works of the classical Roman jurists in the first century BCE to the third century CE.

The second and related trend has been to establish that terms referring to active rights (what we would call privilege-rights and power-rights) predate terms referring to passive rights (what we would call claim-rights and immunity-rights). It appears that the earliest medieval debates using recognizably modern rights-language, for instance, concerned topics such as whether the pope has a (power-) right to rule an earthly empire, and whether the poor have a (privilege-) right to take what they need from the surplus of the rich.

<http://plato.stanford.edu/entries/rights/#3>

The rest of the article is worth reading because it clarifies many things.

Why does it have to be founded on (christian) notions that various societies cannot agree on?

They are not.

dhammafriend said:

Because in reality, thats really what we do. We agitate, we lobby, we protest, we disrupt, we destroy. All with the goal of finding 'space' for ourselves and our communities. The notion that all human beings are equal (equal to what?) makes no sense if you're not from a Semitic culture. Sure Chinese, Indians and Africans can learn to speak in that way, but those notions are unintelligible in their native cultures.

Malcolm wrote:

Hahahah, it makes perfect sense if you are a Mahāyāna Buddhist, we all have buddhanature.

dhammafriend said:

They may just be mimicking what they've been taught. The other mistaken assumption is that they (Indians etc who communicate in english) are referring to the same object (the sacred) in their experiential world that english speakers are.

Malcolm wrote:

Read the provided article. The modern issue really begins with Locke, who was in no way a Christian theologian.

Author: Malcolm

Date: Friday, November 20th, 2015 at 9:10 PM

Title: Re: Refuge and practice from other religions

Content:

Tsongkhapa said:

You can't impute Buddha on a worldly deity....

Malcolm wrote:

Hahahaha, well, I have news for you TKF, that is exactly what Pabhongkha in fact says.

Author: Malcolm

Date: Friday, November 20th, 2015 at 8:47 PM

Title: Re: Buddhism without buddism

Content:

Tenso said:

Too much tolerance can lead to utter disaster as we have already seen now.

Malcolm wrote:

This is victim blaming. "Oh, the French were too tolerant. They should become less tolerant to prevent such attacks." This is really no different than saying of a women, "She dressed like a slut, no wonder she was raped."

maybay said:

As politically incorrect as that might be there is truth in it.

Malcolm wrote:

There is no truth in it.

maybay said:

The passions of men should be guarded against as any force of nature. This is just good advice.

Malcolm wrote:

Lets put them all in burqas then, shall we? This is just giving into the forces of unreason. Fundamentalists of all stripes all wish to control women and what they do with their bodies. This should be resisted and defied in every way.

maybay said:

So here, the blame falls on the state not the citizens. The first purpose of a sovereign state (the clothes if you like) is to secure the lives of its people (the slut), and if it fails to do that then it is reasonable for it to bare criticism. The victims here are the citizens not the state.

Malcolm wrote:

So now, you have just infantilized women as a class of people who not only cannot make good choices, but should not be allowed to make choices, or least, should have their choices dictated to them.

maybay said:

When people are attacked the state is actually strengthened. Wanting to go about naked and uncontrolled is a product of vanity and shamelessness (which is really just a variety of mindlessness), which when met with rebuke from the world leads to pride and indignation. It's hopelessly samsaric.

Malcolm wrote:

Wanting to have the right to make choices about one's body is quite understandable.

maybay said:

Actually, it is not the tolerance of the French that was the problem, it is the intolerance and hatred of a few extremists that is the problem.

Personally, I think the best response to this is doubling down on liberal, secular values, like Slut Walk:

In the Jataka righteousness is framed as a virtue, but it is over-abundant in the west. Your call to respond with more of the same is shallow. It is profligacy like this that infuriates fundamentalists. They don't strike at liberalism per se (statue of liberty). They attack its abuses (capitalist skyscrapers).

Malcolm wrote:

Yes, we wouldn't want women to get all uppity now, would we? You are just basically taking up an oppressive refrain first applied to African Americans, and then anyone else who has called attention to their disadvantaged status through street protests.

I think there was once a fellow called Nigel Chamberlain. He pretty much argued the same way you do.

Author: Malcolm

Date: Friday, November 20th, 2015 at 12:16 PM

Title: Re: Sources on Balance of Emptiness and Compassion

Content:

Zhen Li said:

I am interested in knowing what kinds of answers Buddhist texts, sutric and sastric, ancient and modern, give for reconciling the 'apparent' problem of perfect care for all beings, while abandoning conceptualisation. Discussions of meditations on compassion or wisdom in the sutras typically consider them separate, but does anyone know of sources which combine the two? Do you know of good arguments that the perfect state combining both compassion and wisdom are genuine psychological states, or are these rhetorical descriptions of the messianic mission of the Bodhisattva?

Why, upon attaining the Prajnaparamita, does the Bodhisattva also have the aspiration to help other beings, rather than just abide?

If you have answers that you formulated yourself, of course those are welcome, but I am specifically looking for textual sources. The earlier the better.

Malcolm wrote:
Dzogchen, baby.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:15 AM

Title: Re: French Immigration Policies

Content:

MiphamFan said:

French immigration policies allowed former colonial residents to migrate and form ghettos where dissent against the government could be fomented. I don't see how you can claim it's not due to their immigration policies.

Malcolm wrote:

Those neighborhoods did not form because of immigration policy, they formed because they were places where immigrants could afford to live.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:05 AM

Title: Re: DW and Political Bias

Content:

DGA said:

Generally, reasoned and fact-based discourse...

Malcolm wrote:

...tends to have a liberal bias.

Author: Malcolm

Date: Friday, November 20th, 2015 at 10:03 AM

Title: Re: Refuge and practice from other religions

Content:

Tsongkhapa said:

If you take refuge in the Three Jewels, why would you want to practise something that isn't Buddhism? Taking refuge in Shiva is breaking the refuge commitment.

Malcolm wrote:

According to the logic given by Pabhongkha himself, if you regard Shiva [or insert worldly deity here] as a Buddha, then it there is no problem with taking refuge in him.

Author: Malcolm

Date: Friday, November 20th, 2015 at 5:53 AM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

This is victim blaming. "Oh, the French were too tolerant. They should become less tolerant to prevent such attacks." This is really no different than saying of a women, "She dressed like a slut, no wonder she was raped."

Tenso said:

It has a lot to do with the immigration policies of France. They bring in a huge number of people in and allow Islamic ghettos to pop up all over the place which have been proven to be nothing but a breeding ground for these terrorists. You don't think that's a problem that France created for themselves?

Personally, I think the best response to this is doubling down on liberal, secular values, like Slut Walk:

That would do nothing but give more reasons for intolerant Muslims to hate the west.

Malcolm wrote:

I reply here:

<https://www.dharmawheel.net/viewtopic.php?f=47&t=21289&p=311879#wrap>

Author: Malcolm

Date: Friday, November 20th, 2015 at 5:52 AM

Title: French Immigration Policies

Content:

Tenso said:

It has a lot to do with the immigration policies of France. They bring in a huge number of people in and allow Islamic ghettos to pop up all over the place which have been proven to be nothing but a breeding ground for these terrorists. You don't think that's a problem that France created for themselves?

Malcolm wrote:

No, I don't think this is correct. French immigration policies did not create this problem.

In this century, the first attack by an Islamist happened in March 2012. Then another in May, 2013. 3 in December 2014. Seven between January 2015 and now.

There are 4,155,000 Muslims and people of Muslim descent in France. I think it is a grotesque lie to claim that these attacks were caused by French Immigration policies. Most Muslims, or those of Muslim descent, in France are of either Algerian or Moroccan descent, immigrants from countries that were part of the French Empire.

It is estimated there are 1600 fighters in Isis from France. This is one out of every 2596 people of Muslim or Muslim descent in France. 18 for every one million people in France.

So, really, saying that this is a problem caused by French Immigration policies is just plain wrong.

Tenso said:

Personally, I think the best response to this is doubling down on liberal, secular values, like Slut Walk:

That would do nothing but give more reasons for intolerant Muslims to hate the west.

Malcolm wrote:

No, no more than claiming that woman who wear "provocative" clothes are giving rapists a justification for raping them.

Author: Malcolm

Date: Friday, November 20th, 2015 at 3:58 AM

Title: Re: Buddhism without buddism

Content:

Tenso said:

Too much tolerance can lead to utter disaster as we have already seen now.

Malcolm wrote:

This is victim blaming. "Oh, the French were too tolerant. They should become less tolerant to prevent such attacks." This is really no different than saying of a women, "She dressed like a slut, no wonder she was raped."

Actually, it is not the tolerance of the French that was the problem, it is the intolerance and hatred of a few extremists that is the problem.

Personally, I think the best response to this is doubling down on liberal, secular values, like Slut Walk:

Author: Malcolm

Date: Friday, November 20th, 2015 at 2:43 AM

Title: Re: Buddhism without buddism

Content:

maybay said:

Tenso, why would you say we should abandon these values?

Malcolm wrote:
Did he?

Author: Malcolm

Date: Friday, November 20th, 2015 at 1:48 AM

Title: Re: important buddhist text may have been authored by a woma

Content:

Tenso said:

Agreed. Talking from experience, we westerners are quite a narcissistic and egotistical bunch compared to our fellow practitioners in Asia.

DGA said:

Case in point...

<http://www.tricycle.com/interview/after-buddhism>

Malcolm wrote:

Saw him speak at Smith College recently. It was a snore.

However, again, I must disagree with Tenso. Ego and narcissism are social constructs, the difference between westerners and asians is mainly the source from where their ego and narcissism springs, asians are no less egotistical and narcissistic than westerners. They are just egotistical and narcissistic in a different way.

Author: Malcolm

Date: Friday, November 20th, 2015 at 1:10 AM

Title: Re: Buddhism without buddism

Content:

Tenso said:

I agree with these values but they can also be considered a weakness. Look at France for example. An extremely liberal country and consistent victim of terrorist attacks.

Malcolm wrote:

Well, I don't think we should abandon such values merely because there are some people who are insane enough not to see their value and benefit.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 11:18 PM

Title: Re: Hyperbole around Syrian refugees in US

Content:

DGA said:

Those of us who passed US history in high school may remember learning about Operation Wetback (for non-US readers--"wetback" is a racist slur against Latinos,

particularly persons of Mexican descent)...

Malcolm wrote:

It is important to remember however that Operation Wetback was started because the Mexican Govt. wanted us to repatriate Mexicans illegally living in the US. We do not initiate it.

DGA said:

Right now, the loudest voices in US political discourse are behaving, quite frankly, like cowards...

Malcolm wrote:

Bellicose cowards...

Author: Malcolm

Date: Thursday, November 19th, 2015 at 5:46 AM

Title: Re: Alaya-vijnana it is shared or subjective storage?

Content:

Wayfarer said:

What is the meaning of 'not established in any way?'

And isn't Bodhicitta distinguished by, or associated with, 'compassion for all sentient beings'?

Malcolm wrote:

Here, bodhicitta, awakened mind, refers to the basis, not compassion in the Mahāyāna sense. Not established means any predicates such as it exists, it does not exist and so on do not apply.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 2:41 AM

Title: Re: chogyam trungpa ...?

Content:

Author: Malcolm

Date: Thursday, November 19th, 2015 at 2:31 AM

Title: Re: No means No

Content:

boda said:

You don't believe Bodhisattvas are infallible?

smcj said:

Since a bodhisattva still has some traces of obstruction, to the same degree he "casts a shadow" and is fallible.

boda said:

Punya was saying that a Bodhisattvas wisdom is flawless. You don't believe this? You believe they can make mistakes?

Malcolm wrote:

When a Bodhisattva is in meditative equipoise, his wisdom is infallible. But Bodhisattvas do not spend their entire life sitting in meditation, so therefore, when they are not in equipoise, it is possible for them to have errors.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 2:29 AM

Title: Re: No means No

Content:

boda said:

Look at the video below from a documentary about him. He created an army and had his followers marching around for hours at a time. Seemingly somewhat antithetical to Buddhist practice, but we have to say that we are too ignorant to see the wisdom of it.

Malcolm wrote:

Speak for yourself.

boda said:

You don't believe Bodhisattvas are infallible?

Malcolm wrote:

That is not what I meant, but nevertheless, I will explain. Not all of use are too ignorant to see the wisdom of Trungpa's methods, which is why I posted Gesar's picture, since Gesar is an example of a Buddha who led an army and defeated many enemies.

Now then, in response to your reply, my friend, I suggest you STUDY some Dharma, preferably with a qualified teacher.

Bodhisattvas are not infallible. Why? Because they have obscurations of knowledge, even right up to the tenth bhumi. And up to the seventh bhumi, they have obscurations of affliction.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 1:38 AM

Title: Re: No means No

Content:

boda said:

Look at the video below from a documentary about him. He created an army and had his followers marching around for hours at a time. Seemingly somewhat antithetical to Buddhist practice, but we have to say that we are too ignorant to see the wisdom of it.

Malcolm wrote:

Speak for yourself.

Gesar of Ling

Author: Malcolm

Date: Thursday, November 19th, 2015 at 1:35 AM

Title: Re: Alaya-vijnana it is shared or subjective storage?

Content:

tomamundsen said:

I think I understand where OP is coming from with this question. If the alayavijnana is completely personal, then where are collective karmic traces stored? Do you just have ever your own personal copy of the collective karma?

Malcolm wrote:

There are not traces of collective karma. There are traces which sufficiently resemble each other in each of our minds to create a common vision of the container universe.

smcj said:

If I'm not mistaken this is the general consensus of the Cittamatra view, right? If so, and given your post from another thread, Not really, Dzogchen is not cittamatra.

With your second post I am led to believe that the "traces which sufficiently resemble each other in each of our minds to create a common vision of the container universe" is not a Dzogchen view, right? If I'm right about that, and that being the case, what is the Dzogchen perspective on the "commonality of the container universe"?

Malcolm wrote:

The distinction is basically this: in cittamatra, phenomena are mental events. The way Lonchenpa explains it is like this. Bodhicitta, awakened mind, is like space, it is the basis, but it is not established in anyway. Its potential or energy [rtsal] arises like the face of a mirror. The display of that potentiality is like the eight examples of illusion. Since the basis, its potential and display are not themselves established because they are all empty, they are nondual. These three are conventionally distinguished because of appearances. Thus, bodhicitta, potentiality and the display are neither single nor plural in terms of their essence, nevertheless, just like the reflections in the mirror

cannot be said to be either the same nor different than the mirror's power to reflect, it is understood that the imputations which are the display of the potential of bodhicitta also do not exist either inside or outside of, and hence these appearances are called "nonexistent, clear appearances." Indeed, nothing at all is established in anyway.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 12:27 AM

Title: Re: Loving Kindness Meditation

Content:

gloriasteinem said:

I think it is an emotion. Love comes from the heart, kindness too. I think the mind itself could be very cold or at least too conceptual to show these. They come from the heart chakra. I know it not because I'm emotional but because usually I'm not, I'm a more thoughtful person and there is a constant need for me to feel/learn this from outside, other people. Mind even when peaceful cannot give loving kindness but can give place for the heart to release such.

Seishin said:

I think metta is better translated as "benevolence" rather than loving kindness. Also note: metta is not love and kindness, it is kindness that is loving.

Malcolm wrote:

Maitri is the wish that someone have happiness and the cause of happiness. Translating metta/Matri as "love" is just fine.

Author: Malcolm

Date: Thursday, November 19th, 2015 at 12:19 AM

Title: Re: No External Objects

Content:

Matt J said:

Mipham's Chittamattra approach to dharman resolves all those pesky questions about rebirth, siddhis, body of light, the brain.

Malcolm wrote:

Not really, Dzogchen is not cittamattra.

Author: Malcolm

Date: Wednesday, November 18th, 2015 at 11:16 PM

Title: Re: Buddhism without buddism

Content:

Tsongkhapa said:

I'm disappointed by your response regarding the 'worldliness' of spiritual paths.

Spiritual paths can be in the world but not of the world - you have to have a Dharma that is matched to a person's capacity and ability to practice and it has to be practical but in

order to function it has to be free from politics and worldly concerns. I'm surprised you don't understand this. A spiritual path cannot be leading you deeper into samsara.

Malcolm wrote:

A true spiritual path must engage the world, not seek to rise above it. We live in the world. Our path is only of value insofar as in transforming ourselves, others around us are transformed and in the end, the world is transformed. That transformation requires a stable country, economic prosperity and freedom for everyone. Those last three goals are best secured in an open, liberal, democratic state based on robust secular ethics. The Dalai Lama understands this, I am surprised you don't.

Author: Malcolm

Date: Wednesday, November 18th, 2015 at 10:34 PM

Title: Re: Alaya-vijnana it is shared or subjective storage?

Content:

tomamundsen said:

I think I understand where OP is coming from with this question. If the alayavijnana is completely personal, then where are collective karmic traces stored? Do you just have ever your own personal copy of the collective karma?

Malcolm wrote:

There are not traces of collective karma. There are traces which sufficiently resemble each other in each of our minds to create a common vision of the container universe.

Author: Malcolm

Date: Wednesday, November 18th, 2015 at 10:28 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

Ayu said:

Is there anybody still willing to discuss the topic?

Malcolm wrote:

Not in the face of suspension of freedom of speech. I can't believe you erased those links to Dabiq.

How do you expect people to be informed about the issues if you censor necessary information?

This server is located in the US, not in Europe. There is no law against reading the crazy, apocalyptic insanity promulgated by ISIS here in the US.

Author: Malcolm

Date: Wednesday, November 18th, 2015 at 2:21 AM

Title: Re: No means No

Content:
boda said:
...you should have explained me better sooner.

Malcolm wrote:
I did. A long time ago.

Author: Malcolm
Date: Wednesday, November 18th, 2015 at 1:28 AM
Title: Re: No means No
Content:
amanitamusc said:
How are are you trying to help Malcolm boda?

Are you testing his patients ?

boda said:
For now I'd like to help him stop repeating himself.

Malcolm wrote:
Well, stop blaming others for your own lack of clarity, then I will stop.

Author: Malcolm
Date: Wednesday, November 18th, 2015 at 1:08 AM
Title: Re: Buddhism without buddism
Content:
TKF said:
Pure spiritual traditions have to be free from politics because a spiritual life cannot be motivated by worldly concerns. Many spiritual traditions espouse meditation on death to overcome worldly concerns, and politics is worldly, so there is no place where Dharma and politics meet.

Malcolm wrote:
Again, you are being naive.

smcj said:
He may be naive, but he is technically correct. In this respect I am naive as well, but to a slightly lesser degree. (The Gelug emphasis on Lam Rim that I have in common with TKF are showing here.) The way I see it "pure spiritual traditions" is almost an oxymoron. Once money, power and prestige come into play with the creation of institutions, the 8 worldly dharmas begin to intrude. One of the reasons that I'm a fan of 12 step programs is that they have made a serious attempt at defusing 6 out of the 8 worldly dharmas. By that i mean that, according to their own bylaws, nobody is supposed to be able to make money, become famous, or pull power trips (+ or -) on anybody else. Unfortunately that

leaves sex in the mix, and even Bill W. "13th stepped" a lot of women.

What is not an oxymoron is a "pure spiritual practice". That is an individual thing, and it can be done in any environment. It is possible to be on retreat and have your mind filled with motivations of money, sex, power and prestige. Or you can be like HHDL who was born into power and prestige and yet is unaffected by it. So no, on the level of the individual I don't think it is overly naive, but certainly not a given either. If you don't believe me just try it. And TKF is right; that is what the meditation on death is for. Most of us usually just toss it because it reminds us of Christianity.

Malcolm wrote:

He is being naive because there is no samsara without nirvana, and no nirvana without samsara. There is no such a thing as a pure spiritual tradition that exists outside the world. The idea that spiritual traditions should eschew worldly concerns is morally bankrupt, in my opinion, it is a form of impractical utopianism. It is from his utopian stance that he took up the banner of criticizing HHDL for advocating secular ethics to begin with. He does not, and you do not here, seem to understand that it is precisely the world that we have that creates the fertile swamp in which the lotus flower of the Dharma can blossom. Secular ethics in a liberal society give those lotuses the room they need to grow, because you can be sure they will not blossom at all in a fundamentalist Hindu, Jewish, Muslim or Christian society.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 11:11 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

gloriasteinem said:

It is that you prefer to be compassionate and loving towards muslim refugees and not fellow Buddhists who suffer from them. Of course it is a matter of choice. Obama himself is mostly muslim, quoting of Quran and refusing Christian celebrations, he also refused refugee status prior to christian refugees of Syria but prefers such of muslim origin.

Malcolm wrote:

Umm, no. You have been misinformed. Obama is Christian, attends a Christian church, the Evergreen Chapel, at Camp David. He attends the Protestant service.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 11:07 PM

Title: Re: Buddhism without buddism

Content:

Tsongkhapa said:

The separation of Dharma and politics is a value that comes from Dharma...

Malcolm wrote:

You are quite mistaken and naive here.

Tsongkhapa said:

...because a Dharma that is motivated by politics is not Dharma.

Malcolm wrote:

This statement contradicts the above statement. Why?, because the imperative to separate Dharma from politics is primarily a political imperative, not a spiritual one. History, including that of Tibet, is filled with examples of Kings who imposed religions on the populace.

Tsongkhapa said:

Pure spiritual traditions have to be free from politics because a spiritual life cannot be motivated by worldly concerns. Many spiritual traditions espouse meditation on death to overcome worldly concerns, and politics is worldly, so there is no place where Dharma and politics meet.

Malcolm wrote:

Again, you are being naive.

Tsongkhapa said:

Freedoms have to be enshrined in law because we are deluded beings and the likelihood of being able to practice moral discipline is small but that's no substitute for genuine spirituality.

Malcolm wrote:

Freedoms have to be enshrined in laws because this is how people's rights are guaranteed. And not everyone wants a "spirituality", genuine or otherwise.

Tsongkhapa said:

Laws are political, a completely different thing to Dharma.

Malcolm wrote:

Laws are social, not merely political. Dharma also has politics. It is not good to bury your head in the sand.

Tsongkhapa said:

Secular ethics can be promoted by judges, the police and politicians, it doesn't need to be promoted by Spiritual Teachers who have a more important job to do in spreading genuine spirituality.

Malcolm wrote:

Religious teachers need to promote secular ethics as well. For example, one of the reasons there is a clash between the Muslim world and the West is that there are so many variations in religious Islamic law. The obvious solution to me is that Muslim

religious leaders should support the open secular society in their countries as the best way to safeguard their own freedom to worship Allah as they see fit. It is for this reason that it is vitally important that spiritual teachers and secularists come together in agreement over common secular ethics so that EVERYONE can live in harmony and at the same time practice whatever spiritual tradition they want.

Your solution is a kind of religious isolationism — fine if you're Amish, but then, the Amish are disappearing, since they are not integrated into the larger US society.

Tsongkhapa said:

If everyone practises a genuine spiritual path there is no need to enshrine ethical values in law because people will practise moral discipline.

Malcolm wrote:

But the only genuine path you recognize is Buddhism. So, your view is as impractical as it is utopian.

There will never be a time on this planet when all people follow the Dharma just as there has never been a time on this planet when all people followed the Dharma.

Therefore, the realistic and practical alternative to your pie in the sky utopianism is the further development of the liberal secular state based on the principle of a democratic, open society. Actually, you and the people who think like you are making a huge mistake by deriding secular ethics. Why?, because the Dharma will have its best chance to touch the lives of many people in precisely the kind of open, liberal society I am advocating.

Tsongkhapa said:

You can argue that only those who possess the eight freedoms and ten endowments have the opportunity to practise Dharma but there may be many such people who have the potential to practise but cannot at the moment because they don't have access to a centre or to a Teacher, so we should try to provide that opportunity in my view and encourage people to find real solutions to their problems.

Malcolm wrote:

All sentient beings have the potential to practice Dharma, merely because they are sentient beings. But part of the 18 qualifications of a human birth is access to Dharma.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 10:19 PM

Title: Re: The Buddha's Jihad! :D

Content:

DGA said:

"left wing liberal" is a strawman. It's also a contradiction in terms, at least in the context of US politics. "left wing" means ending capitalism. "liberal" means reducing state intervention--this is why the Clintons make such good bedfellows with Wall Street. One

wants to privatize the economy; the other seeks to end private control over social and economic life. These are completely different objectives.

Paul said:

"Liberal" has changed meaning over time, especially in the US. It's usually taken to mean a combination of left wing economics with social liberalism. Isn't this completely common knowledge?

Malcolm wrote:

The reason why I say that there is no "liberal elite" is that quite frankly, there isn't one. It is a Fox News trigger word, meant to shut down the frontal lobe of its viewers, place them in a hypnotic state, in order to prepare them for being conditioned by talking points they want to shovel into the minds of their viewers.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 9:55 PM

Title: Re: No External Objects

Content:

Matt J said:

Maybe to go further, I will summarize my understanding of Mipham.

First, all we know of the external world are appearances in the mind.

Second, we infer common objects because we compare appearances with other minds. However, Mipham points out a few problems with this. First, we are using subjective impressions, which differ, to establish something that does not differ, i.e. external objects. There is a logical contradiction in using subjective impressions to prove objective objects. In addition, external objects are not appearances (they cause appearances), so they can be never known. If they can never be known, why posit it in the first place?

So instead of saying that there is a common external world, we say there are common karmic seeds.

I agree with Mipham but it doesn't seem to establish no external objects, it just makes me agnostic. Who knows what is beyond appearances? Maybe something, maybe nothing. Although, maybe this is his point--- even though he uses Chittamatra arguments, in the end he is a Madhyamika.

Malcolm wrote:

Your conclusion is known Tibetan tenet systems as "the half-eggest" Yogacara approach.

The general consensus is that the most profound Yogacara system, that of Ratnakarashanti, is the false aspectarian system, in which indeed, all external appearances are merely the activation of common and specific traces in our mindstreams.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 9:40 PM

Title: Re: The Buddha's Jihad! :D

Content:

Rita_Repulsa said:

This is odd, but the intertwining of Buddhism with left wing liberal politics in the US seems to have something to do with the fact that it first came with Asian immigrants to our Pacific Coast. It spread into the mainstream from there alongside everything else we associate with the culture and politics of that region. This has "poisoned the well" for many when it comes to Dharma, and there are many who seek it out but ultimately give it up because of the interpretations of it they find available.

Malcolm wrote:

The Dharma first gained its currency among those who had experience in the Civil Rights and Anti-War movements in the 1950's and 1960's. This is one reason why Dharma attracts many people of progressive values, whether or not Asian Buddhists actually share or possessed those values.

Rita_Repulsa said:

For our liberal elites, Dharma seems to be this cool toy that can be wielded against hinterland dwellers for extra gravitas in an argument.

Malcolm wrote:

What liberal elites? There is no such thing.

Rita_Repulsa said:

Our elites, on the other hand, won't defend Dharma...

Malcolm wrote:

Frankly, this is just empty rhetoric. You have no idea what you are talking about, and you also have no experience "defending" the Dharma against anyone or anything.

Rita_Repulsa said:

Dharma is a treasure. It's worth defending...

Malcolm wrote:

The Buddha pointed out in one sūtra that the Dharma can never be destroyed from outside, but only from inside. All of this sturm and drung about defending the Dharma from some imaginary outside foe is simply deluded.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 9:16 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

Kim O'Hara said:

Obama hasn't given in to the fear-mongers:

<http://www.upworthy.com/3-things-president-obama-said-about-refugees-that-we-all-need-to-hear>

Kim

Malcolm wrote:

Of course, the governors of those US states claiming they won't accept refugees are just blathering on in ignorance. In reality, states within the US cannot close their borders to any persons residing in or visiting the US. When the Federal Govt. processes those Syrian refugees, they will settle them wherever they like.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 8:15 PM

Title: Re: No means No

Content:

boda said:

Is there a forum rule about not mixing thought with questions?

Malcolm wrote:

No, but there is a general consensus that if you do not write clearly, you can't very well expect the blame lies with others if they do not understand you.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 10:42 AM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

Ummmm... have you looked at the state of the world today?

Tsongkhapa said:

Yes, I see a world that needs Dharma, not feel good platitudes. I rest my case.

Malcolm wrote:

Do you see that most humans lack the 18 qualifications that constitute a precious human birth?

Case closed.

By the way, secular ethics are not "feel good" platitudes. Secular ethics are necessary in

order to negotiate fairness and justice between different peoples of different faiths and political orientations.

Let me give you an example. A number of years ago I was attending a conference at Smith College on Mongolia. As you know, Mongolia is a country where there are a large number of people who follow the practice of Dorje Shugden. A friend of my introduced me to the Secretary General of the Mongolian Consulate to the United States, because he was quite concerned about the Dorje Shugden practice, and felt that it was a large problem in his country. After discussing various problems with the practice and its history, he asked me point blank if Mongolia shouldn't just outlaw the practice. I asked him whether or not Mongolia has a law on the books about freedom of religion, and indeed it does. I pointed out to him that in this case, a country which believes in separation of Church and State cannot be involved in banning this or that religion. You will be shocked to learn that I said to him that this kind of policy could not happen in Mongolia, that the Mongolian Gvt. would be wrong to ban Shugden practice because they value religious freedom and so forth. He was not terribly happy with my answer, but he understood it.

You see, the point is that is an instance of secular ethics, the separation of church and state are vital to everyone's freedom. A liberal open society requires a firm grounding in secular ethics for the benefit of everyone. Secular ethics are the foundation of the liberal state, they are the foundation of any open society. Thus, even though I personally think the practice of Dorje Shugden is harmful and deeply misguided, by the same token, in a liberal state, an open society, I have no choice but to accept that there are those who wish to perform this practice because of their religious beliefs.

You yourself invoked a separation of Dharma and politics. This is not a value that comes from the Dharma, this is a secular value, which finds its roots in the establishment clause of the first amendment of the US Constitution. Your and my best hope for religious freedom, economic wellbeing and justice is based precisely on the very secular ethics you are deriding. In other words, when you live in a pluralistic, diverse society like the US and Europe, one has no choice but to develop a strong and robust framework of secular ethics. It is absolutely necessary for everyone's wellbeing.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 7:50 AM

Title: Re: No means No

Content:

boda said:

DGA appears to understand my interest. Maybe he's the forum telepath.

Malcolm wrote:

Yes, after I pointed out that you did not ask a clear question that you wanted answered.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 4:58 AM

Title: Re: Buddhism without buddism

Content:

tomschwarz said:

tsongkhapafan wants all to have access to the Dharma. that is a truly beautiful wish. I think we all need to go to your meditation class))))))))

Malcolm wrote:

We all want everyone to have access to Dharma. Some of us understand that this is not going to happen, and mostly because most humans do not have a precious human birth.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 4:56 AM

Title: Re: No means No

Content:

DGA said:

boda, I'll try to address your interest in the matter of seeming self-indulgence that isn't really in the context of the precepts.

What seems to happen seems to happen because of the afflictions of people. I see things the way I do--things seem to me the way they seem--because of my own conditioning, karma, problems, hangups, whatever. So I see someone take an action that may seem outrageous to me and I make certain assumptions about it, and have a certain kind of response. Where do those assumptions come from?

For example, there's a precept against harsh speech. OK, fine. One day I saw a teacher I respect very much shouting instructions VERY VERY LOUDLY AND DIRECTLY AND NOT POLITELY VERY HARSHLY HOLY MOLY at a student. It wasn't just a scolding. The teacher really ripped him a new one. Now, someone who witnessed this burst into tears. Why? Because she had grown up with an abusive father, and couldn't understand why anyone would resort to the methods of an abusive father like that. Someone else thought it was funny and had to stifle a laugh. And the person on the receiving end? Just apologized meekly and went on with his life in clear repose. That teacher clearly broke the precepts in a way that looked careless and, well, self-indulgent. It would have been harder to simply pull the student aside and have the "Hey now, we need to talk" conversation. Instead he just popped off and made an example out of the poor sap.

We later found out that the whole thing was a pre-arranged stunt to teach someone else a completely different lesson. It was Dharma theater, and it worked like a charm to break that third party of a pernicious habit. Now, was the response of the person who started crying true or false? Did the teacher really break the precept?

Malcolm wrote:

Well, today we should have provided a trigger warning, and made sure there was a "safe space."

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 4:23 AM

Title: Re: No means No

Content:

boda said:

I wrote "Besides those thoughts, I was wondering..." Besides means 'in addition to'. And had you read further my interests may have been clearer, or you may have just ignored what I wrote, or you didn't care to give it your full attention. Who knows.

Malcolm wrote:

A thought is not a question. What I observed was that everyone addressed your question, a few people tried to address your thoughts, but you castigated them for not addressing your question. If you don't write more clearly, people will not be able to answer you very well. It is your responsibility to communicate clearly, it is not our responsibility to guess at what you want in reply.

Author: Malcolm

Date: Tuesday, November 17th, 2015 at 1:23 AM

Title: Re: No means No

Content:

BrianG said:

I will answer your question for the Nth time, hopefully this will clarify.

If the situation requires it, and it will benefit sentient beings, a Bodhisattva must break the precepts.

Which part of this is confusing to you?

boda said:

I suppose the confusing part is that no one is responding to what I'm actually asking about. And I've been explicitly clear about what I'm asking about.

Malcolm wrote:

The only question in your OP is:

I was wondering what else is okay for the advance practitioner besides intoxicants. Is lying, stealing, killing and sexual abuse also okay for the advanced practitioner? Is there a line and how do you determine it?

So, if no one is answering the question you intended to ask, it is because you did not ask a question apart from the one above. Many people have answered the question you actually asked. Mind reading is hard enough without having to try and do it over the

internet.

Author: Malcolm

Date: Monday, November 16th, 2015 at 11:23 PM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

TKF thinks we ought to be standing on street corners evangelizing the Dharma.

Tsongkhapafan said:

Malcolm is setting up a strawman because he doesn't agree with his idea about my views, which he misrepresents.

Malcolm wrote:

Huh, I don't agree with my own ideas? Ok.

Tsongkhapafan said:

I have never said that we should evangelise Dharma, what I have said is that Dharma should be readily available for those who are able to practise it and anyone with compassion would want to make it available, in an appropriate situation, for example by holding and advertising Buddhist meditation classes.

Malcolm wrote:

It is.

Tsongkhapafan said:

It seems to me that Teachers like the Dalai Lama have such a great opportunity, so selling secular ethics instead of genuine Dharma is selling people short as these will not lead to liberation and enlightenment.

Malcolm wrote:

He is not "selling" secular ethics. The HHDL regularly gives advertised Dharma teachings in the West. He also understands, however, that a liberal society, based on secular democratic ideals, is the best way humans being have to get along with each other. Not everyone is interested in Buddhist ideas of enlightenment.

Tsongkhapafan said:

Any one can teach that we should be nice to people, it's a no brainer. What people need are methods to develop their love, compassion and wisdom, not just to be told that we should be more compassionate.

Malcolm wrote:

Ummmm... have you looked at the state of the world today?

Author: Malcolm

Date: Monday, November 16th, 2015 at 9:57 PM

Title: Re: OT posts from "Multiple terrorist attacks in Paris"

Content:

philji said:

Can the heading of this thread be changed as it is misleading.. I cannot find one post about the Paris attacks????

Malcolm wrote:

OT means off topic...

Anyway, we are apparently not permitted to voice any comments about Islam itself, since all such critical comments will apparently be regarded as hate speech. But perhaps the mods will let this Muslim woman speak to the issues:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Or this one:

Ayaan Hirsi Ali (@Ayaan) | Twitter

<https://twitter.com/Ayaan>

1 day ago As long as Muslims say IS has nothing to with Islam or talk of Islamophobia they are not ready to reform their faith.

Author: Malcolm

Date: Monday, November 16th, 2015 at 9:13 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

tingdzin said:

A society with no state control was as much out of the question in 1930s Europe as it is today.

Malcolm wrote:

Yes, the idea of the absence of a state is frankly ridiculous. It is not like we are going to return to hunter-gather bands. One interesting trend to emerge from the anarchists in general however is Bookchin's Libertarian Municipalism — the platform of the Kurdish P.K.K., amazingly enough.

Author: Malcolm

Date: Monday, November 16th, 2015 at 8:46 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

Malcolm wrote:

Anti-state = incoherent and poorly thought out.

tingdzin said:

Buddhists have no business getting romantic notions about any political ideology.

Malcolm wrote:

I agree, to a point — but where I disagree is that I feel Dharma practitioners should support the modern liberal state along lines I have elsewhere outlined, and should be deeply engaged in the Environmental movement.

Author: Malcolm

Date: Monday, November 16th, 2015 at 7:59 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

Karma Dorje said:

You won't find those purported 60% of Thai men quoting Buddhist scripture to support what they are doing. This has to do with Thai culture, not Buddhist culture.

Tenso said:

You sure about that?

A conqueror, a water channel, a creeping plant,
Women and the blind, these five,
How they are led by the crafty!
And this leading places them in the power of others.

182. A woman's appetite is twice (that of a man),
Her deceitfulness four times (as much),
Her shame six times,
And her passions eight times--so it is said.

194. When milk is got from a horn,
When the reed-flower drops honey,
Then, when a woman is true,
The lotus will grow in dry ground.

246. An evil man, gold, a drum,
A wild horse, women and cloth
Are controlled by beating.
These are not vessels for elegant doings.]

<http://www.sacred-texts.com/bud/srdb/srdb.htm>

Malcolm wrote:

Surely not one of Nagarjuna's high points. Buddhism too has some work to do in terms of ridding itself of adharmic sexism.

Author: Malcolm

Date: Monday, November 16th, 2015 at 10:42 AM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

dreambow said:

Malcolm, 'Quite frankly, these are all side issues. The real issue, the core of the whole thing, is women's rights. And in general, most Muslims don't believe in this' This mechanical declaration is based on group think and its quite untrue. The terrorist attacks are so much more complex and multi layered then this flat, politically correct statement.

Malcolm wrote:

No, it is based on having looked at what groups like ISIS actually say about the West, why they hate us, and the sheer amount of energy they spend oppressing women.

And, also frankly, most Muslim women are in subjugation. They do not enjoy the freedom that women in liberalized societies like ours do.

Author: Malcolm

Date: Monday, November 16th, 2015 at 6:43 AM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

MiphamFan said:

Why only women's rights?

Malcolm wrote:

Because that is what they hate most about the West. They hate the fact that women in the west are not slaves of men. They basically hate women.

BrianG said:

Besides Saudis I haven't really noticed that. Indonesia is the most populous Muslim country, I've never noticed anything overly misogynistic about the people.

The criticism about "Muslims oppressing women" could easily be applied to Buddhist cultures. 60% of Thai men think it's ok to beat women. I have heard similar things about Tibetan men.

Regardless, I don't think women's rights are responsible for the Paris attack. ISIS is

doing exactly what it has said it would - draw the west into the Middle East.

Malcolm wrote:

I said before this:

Women's rights, from over the control of their bodies to their ability to live free of control of men and so on are the main thing that fundamentalists hate, whether Christian, Muslim, Hindu, Buddhist, etc.

You have to look at WHY they want to draw the West into a total war. It has everything to do with the slow, inexorable, dismantling of patriarchal power.

Author: Malcolm

Date: Monday, November 16th, 2015 at 6:03 AM

Title: Re: Buddhism without Buddhism

Content:

Wayfarer said:

Isn't it more the case that secular philosophy often defines itself in such a way to distinguish itself from what it understands as religious thinking. So that often manifests as the criticism of what it sees as being religious elements that have appeared in Buddhism. In that view, of Bachelard and others, the original form was more like today's secular humanism, before it became associated with ideas from the surrounding culture, of which belief in rebirth was a key one.

dharmagoat said:

Overlooking, it seems, that the Buddha did actually teach rebirth himself. The question remains whether the Buddha taught rebirth as an expedient. It is a question that has no satisfactory answer.

Malcolm wrote:

It has a satisfactory answer — the answer is no. Buddha taught the existence of four kinds of realized persons defined by how many lifetimes it would take them to attain nirvana.

Author: Malcolm

Date: Monday, November 16th, 2015 at 5:29 AM

Title: Re: Buddhism without buddism

Content:

Tsongkhapa said:

This is why secular ethics is selling people short and we should make every effort to get Dharma to those who can practise it.

dharmagoat said:

You seem to be giving the impression that secular ethics and Buddhist ethics are mutually exclusive.

Aren't secular ethics a subset of Buddhist ethics?

Malcolm wrote:

TKF thinks we ought to be standing on street corners evangelizing the Dharma.

Author: Malcolm

Date: Monday, November 16th, 2015 at 2:25 AM

Title: Re: Flight of the Garuda

Content:

asunthatneversets said:

Tony Duff has one too.

Malcolm wrote:

I also have one. It will be published in due course.

swooping said:

Do you have any books that are currently available?

Is there a website or mailing list to here about new releases?

Malcolm wrote:

Wisdom is publishing one of my books next year.

Author: Malcolm

Date: Monday, November 16th, 2015 at 1:51 AM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

MiphamFan said:

Hmmm, I don't know, but I think hating women is a symptom, not a root cause.

They hate that other systems of values can exist without Allah mainly.

Western women converts often say they feel more respect under Islam for femininity.

Malcolm wrote:

This is because these women have been brainwashed. Women's rights are at the forefront of liberal values in the modern western world, when you attack those, you are attacking the very foundation of upon which the rights movement is presently built on. Women's rights, from over the control of their bodies to their ability to live free of control of men and so on are the main thing that fundamentalists hate, whether Christian, Muslim, Hindu, Buddhist, etc. Women's rights are basic to all rights human beings enjoy. You may not see it this way now, but if you think about long enough, you will see that this whole thing between the Muslim world, and our fundamentalists at home is a result of the West's clumsily and blindly lurching beyond patriarchy.

Author: Malcolm

Date: Monday, November 16th, 2015 at 12:12 AM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

MiphamFan said:

Why only women's rights?

Malcolm wrote:

Because that is what they hate most about the West. They hate the fact that women in the west are not slaves of men. They basically hate women.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 11:11 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

Kim O'Hara said:

[

That's true, of course, but how far back should we look?

I looked back about a century, and I think that's far enough for most purposes because it has the strongest impact on our present. It covers the lived history of everyone alive today, and most of the histories they heard from parents and grandparents.

Kim

Malcolm wrote:

Quite frankly, these are all side issues. The real issue, the core of the whole thing, is women's rights. And in general, most Muslims don't believe in this.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 10:54 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

If whenever someone says something you have no answer to you say it is not what you are talking about, then you must have no shortage of irrelevancies. No doubt this was also irrelevant.

Malcolm wrote:

I could have answered, but it is a waste of time, because your whole statement was irrelevant.

maybay said:

I am sure it applies to the object of critique, if we are open to debating it.

Malcolm wrote:

It does not apply, because I was not recommending any of the things Dudjom Rinpoche was criticizing.

maybay said:

She wasn't deluded on that count, they were trying to discredit him.

Malcolm wrote:

The point is that there is no substance in your criticisms.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 10:48 PM

Title: Re: No means No

Content:

Lazy_eye said:

Funny -- I was just reading a <https://bhikkhucintita.wordpress.com/home/blog/> by

Bhikkhu Cintita, a Theravadin monk, on the topic of ethics. He writes:

The weaknesses of precepts as guides to ethical conduct are that they...don't permit appropriate exceptions, that is, precepts are porous and rigid. There is the case in which the Gestapo shows up at our front door and asks us, gleefully aware that a Buddhist will not lie, if we are hiding Jews in the attic, or that in which one of us just happens to be returning from a softball game with a bat in his hand and walk in right behind a man who has just "gone postal" and is about to embark on taking out fellow employees. There are, moreover, many harmful, generally mildly harmful, behaviors that simply are not covered in precepts, like taking up two parking spaces.

Nonetheless, it is significant that the Buddha rarely sanctioned exceptions to precepts to correct their rigidity. I suspect this is because he wanted us to be fully aware of, and live with, the contradictory nature of the human condition rather than regulating it away. How do you think a good Buddhist should behave in the kinds of situations he mentions?

Malcolm wrote:

It is pretty obvious — you lie to the Gestapo and strike down the man who is killing others with the bat. This is proper Buddhist response. Any other response is irresponsible.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 3:24 AM

Title: Re: Merit -- how would you explain this?

Content:

smcj said:

For example, in order to destroy the world, kill millions of Jews and so on, Hitler had to have had great merit to rise to such power; the same can be said of Stalin and Mao.

I don't think that is right.

Malcolm wrote:

You would be wrong.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 3:21 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Zooming into the details you hope to distract from the bigger picture of falling morality and a Dharma in decline...

Malcolm wrote:

Now you pretend to know my inner motivations? Shame on you for being so presumptuous.

maybay said:

One cannot take the lives of disembodied beings. Sorry, it is just not possible. It doesn't matter. The point is not to take what you think is life, just as actions in a dream bare karmic fruit.

Malcolm wrote:

Of course it matters, if you are being accurate and truthful. Something you supposedly hold as a value.

maybay said:

It is not possible to take responsibility for anyone's behavior but one's own. One cannot control what others do, nor should one try, unless those persons are acting out of bounds of law or parental authority.

By living with people, by choosing a certain profession, a certain employment, a city, by associating on an Internet forum, with a Gar about to go bureaucratic, you are effectively endorsing them. It is unavoidable that you as an ignorant sentient being, should be affected by their actions and they by yours, because unless you have seen through the illusion of your individuality you will be subject to that shared experience.

Malcolm wrote:

This is irrelevant. You like to bring in irrelevancies, I have noticed.

maybay said:

I have not asked anyone to abandon anything.

Noted, but the word I used was provoke.

Malcolm wrote:

I have not provoked anyone either.

maybay said:

This does not apply to what I am saying.

This is unfortunate. There is no better way to establish authority than through the writings of a master.

Malcolm wrote:

When using an authority, you should make sure it applies to the object of your critique. Otherwise, you will waste a lot of time writing things that miss the side of the barn, much less hit a small target.

maybay said:

For example, while some people, because they are either foolish or blind, may require a fence to protect them from falling over the edge of a cliff; other people do not require such safety measures.

Perhaps, but for you to say so. Your example conjures up images of a jaded outcast walking a knife-edge existence. Is this your medicine for people?

Malcolm wrote:

I can't help what fantasies you conjure in your own mind.

maybay said:

One has to understand the essence of the teachings, not adhere to outer forms.

This does not speak of a balanced view. It comes across as reactionary, myopic.

Malcolm wrote:

I can't help your perceptions — even the Buddha was accused by a desperate women of making her pregnant. All I can do is point out that under your dress is a trough, not a child.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 1:57 AM

Title: Re: Merit -- how would you explain this?

Content:

pael said:

Does dedication mean dedicating without wishing reward?

Malcolm wrote:

It means dedicating by understanding that the merit, the recipient of merit and the dedication are all ultimate empty.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 1:51 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

smcj said:

Vows can also be crutches for the weak minded, who are actually able to walk without their support.

One has to understand the essence of the teachings, not adhere to outer forms.

That's a somewhat Nyingma type perspective. Most Nyingma lamas are not monks. The more monastic sects of Vajrayana do not necessarily agree. HHK 16 was a monk that kept his vows. He was not "weak-minded".

Malcolm wrote:

SMCJ, he was an ārya on the stages, or so many people believe. Such people are simply incapable of breaking their vows at all, so how can they "keep" them? What they do is represent the principle of holding vows, but in reality their conduct is beyond holding vows.

Author: Malcolm

Date: Sunday, November 15th, 2015 at 1:00 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

If vows are so elementary then why do you provoke practitioners to abandon them?

Malcolm wrote:

I have not asked anyone to abandon anything.

maybay said:

Dudjom Rinpoche:

Malcolm wrote:

This does not apply to what I am saying.

maybay said:

And from Counsels from my heart:

The teachings say therefore that we should avoid one-sided attitudes regarding the view and action. Like eagles soaring in space, we should be clearly convinced of the view, but at the same time we should heed the karmic principle of cause and effect, as finely as if we were sifting flour.

As Buddhists, we rely on the teachings of the Buddha, and must therefore have heartfelt confidence in the supreme Dharma. Whoever we are, we need to have a good heart, sincere and without deceit. At all times and on all occasions, we must maintain an irreversible trust in the sacred Dharma, and our minds must be steady and constant. These three things are our firm foundation: steady faith, sincere devotion, and constancy. Furthermore, whatever the Dharma contains, it is all Buddha's teaching. We must therefore have pure perception and an appreciation of all Dharma traditions, those of others as much as our own. We must respect them all.

Malcolm wrote:

This also does not apply to what I am saying.

maybay said:

Not committing evil acts is one thing, but making a commitment to that way of life is another. We are not mindful all the time and mistakes happen. This is why Buddha explains right effort

Malcolm wrote:

One does not need a vow to have such a commitment.

For example, while some people, because they are either foolish or blind, may require a fence to protect them from falling over the edge of a cliff; other people do not require such safety measures.

maybay said:

A vow is actually a pretty simple way to remind us of that possibility, that humanness and vulnerability even, and it promotes a sense of communal identity and allows one to develop confidence and understanding for holding more strenuous vows.

Malcolm wrote:

Some people understand that śīla has nothing to do with vows and pledges. Other people don't.

maybay said:

Vows are a corrective for weak minds, and they are almost an expectation of those coming from other religions who still expect the same signs of legitimacy.

Malcolm wrote:

Vows can also be crutches for the weak minded, who are actually able to walk without their support.

One has to understand the essence of the teachings, not adhere to outer forms.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 11:13 PM

Title: Re: Pointing Out through Appearances

Content:

Wayfarer said:

Quite right! Actually I picked up a copy of a really interesting but dense book by Jay Garfield, <http://amzn.com/0195146727>, which has a lot of these ideas. It's starting to come together for me. I don't see any major contradiction between some of those 'idealist' elements in Western philosophy and the mind-only approach, except the latter is firmly grounded in meditation and not just conceptual analysis. But it does help to join the dots, so to speak. Which in one of the reasons I am very grateful to

Dharmawheel Forum and its learned contributors.

Malcolm wrote:

Jay is in the same philosophy department as my father [Smith College].

Author: Malcolm

Date: Saturday, November 14th, 2015 at 11:10 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

Well, four of the five lay precepts are just based on all three physical non-virtues and one of the nonvirtues of speech. If you need a vow not to kill things, engage in inappropriate sexual conduct, steal and lie that does not say very much for your moral character, does it?

BrianG said:

But morality, if you define it as training in, engaging in wholesome actions, and abstaining from unwholesome ones, does require precepts. At least according to my interpretation of Sakya Pandita's Distinguishing The Three Vows.

Malcolm wrote:

If you subscribe to an excessively legalistic frame of mind, i.e., the one characterized by late Indian and 13th--15th century Tibetan thinking about the three vows, perhaps. According to their argument taking a vow of not killing makes both your practice of not killing and the act of killing stronger. There is some truth to this, but only in the sense that a vow indicates a strong resolve.

So, if you already have a strong resolve not to take life, for what reason do you need a vow not to do so? Please recall, there was no Vinaya in the beginning, the first five monks had no vows per se. The Vinaya gradually grew slowly as Buddha tried to deal with misbehaving monks causing problems.

The fact is that all three vows are scholastic constructions.

The three vows can also be summarized into three principles: cause no harm; help sentient beings; cultivate pure vision. If one is following these three principles, then you are training śīla.

Otherwise, a monk with all 251 vows can be a very harmful person, refuse to help sentient beings, and have completely impure vision, and nevertheless keep their 251 vows perfectly — is this really training in śīla? Of course not.

On the other hand a lay person who has gone for refuge but feels they cannot follow the five precepts, such a person can actually practice ahimsa, help sentient beings and cultivate pure vision. Such a person I would say is actually training in śīla.

maybay said:

There are many examples of spirit beings we don't ordinarily pay attention to.

Malcolm wrote:

One cannot take the lives of disembodied beings. Sorry, it is just not possible.

maybay said:

Or your response to someone else killing sentient beings is an automatic distancing from them, instead of sharing the responsibility for their conduct and feeling remorse.

Malcolm wrote:

Why should one share responsibility for someone else's actions? For example, when someone sells crack on the corner, I don't feel it is my responsibility at all, nor should I, nor should you.

maybay said:

Then what is the threshold at which you recognize your own greedy consumption as depriving others of property? Stealing is not always so clear cut.

Malcolm wrote:

Stealing is pretty well defined as taking that of which some other human person claims ownership. Unfortunately, Buddhist ethics does not count the feelings of animals and other small creatures when it comes to "property." If it did, farming would be impossible.

maybay said:

You say you don't lie. But lying is about deception and misrepresentation. Hiding the truth is effectively lying.

Malcolm wrote:

Lying is the intention to deceive someone.

maybay said:

Acting contrary to convention, like entering a house through a window, could be seen as deceitful, even if you know the owner well.

Malcolm wrote:

Only if you intend to deceive someone.

maybay said:

They say the Buddha would never speak to you at an angle. He would always turn to face you like an elephant. Even with our eyes and our handshake we can lie.

Malcolm wrote:

Only if you intend to deceive someone.

maybay said:

Sexual misconduct is more deception, against others, and against your inhibitions.

Malcolm wrote:

No, not at all. First of all, these "inhibitions" are largely cultural, which is why they vary so much from one culture to another. Secondly, sexual misconduct is clearly defined as sexual activity which is exploitative, such sex with minors and the ill; sexual acts which damage social contracts, such as marriage; and sexual acts which are seen as inappropriate or indolent, such as sex in shrines or during the day; and sexual acts which are seen as physically unhealthy, such as oral and anal sex. It is a physical act that is being censured.

maybay said:

Which brings us to intoxication, with substances, with ideas, worldly activities, plans. Shameless intoxication that precludes mindfulness.

Malcolm wrote:

Intoxication is confined to becoming intoxicating substances.

maybay said:

There is infinite depth to the precepts. For the sake of ritualizing them they are iconified.

Malcolm wrote:

No, the five precepts are just Hinayāna vows. They are very simple, something relative, and something which do not apply at all times and in all circumstances.

maybay said:

Second point, morality is a group effort.

Malcolm wrote:

No, it is an individual practice.

maybay said:

There is wholesome behaviour, assurances of loyalty to wholesome behavior that calms the fears and the passions others, and censure and punitive action against immorality.

Malcolm wrote:

Again, this is all very subjective. You are just making a case for colonialism: for example, the Victorian redesign of the sari, because the Victorian English were both titillated and offended by women's breasts.

maybay said:

It's impossible not to take responsibility for other's behavior to at least some degree.

Malcolm wrote:

It is not possible to take responsibility for anyone's behavior but one's own. One cannot control what others do, nor should one try, unless those persons are acting out of bounds of law or parental authority.

maybay said:

We are not moral citadels in the world.

Malcolm wrote:

We need only to take responsibility for ourselves. That's it.

maybay said:

Of course, liberality is emphasised at times. Anyone who has something to sell another person will begin by highlighting their sovereignty of choice in the matter. It's your choice to do anything from buy our Pepsi to practice our Dharma. What is really being said is that you should forget your prior commitment, loyalties, savings etc. So when they ask Dalai Lama what is the best religion, he tells them. Yours.

Malcolm wrote:

I think you need to get out more.

M

Author: Malcolm

Date: Saturday, November 14th, 2015 at 10:43 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

Well, four of the five lay precepts are just based on all three physical non-virtues and one of the nonvirtues of speech. If you need a vow not to kill things, engage in inappropriate sexual conduct, steal and lie that does not say very much for your moral character, does it?

smcj said:

Really? By that way of thinking you would come to the conclusion that HHK 16, Deshung R. and HHDL to all have been of inferior moral character.

Malcolm wrote:

Do you really think these three men needed vows to avoid such things?

Author: Malcolm

Date: Saturday, November 14th, 2015 at 10:24 PM

Title: Re: Multiple terrorist attacks in Paris - Hostage situation

Content:

BrianG said:

The president of France called it an act of war, and the Islamic State claimed responsibility, so this is the WW3 pre-game.

Malcolm wrote:

Worldly "logic" dictates a massive military response and reoccupation of Iraq, and now Syria.

In any case, our hearts should go out to all who are suffering from the terror of war and violence. It seems likely that more is on the way.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 7:40 AM

Title: Re: Pointing Out through Appearances

Content:

Wayfarer said:

Because it highlights the difference between what a lot of people would take for granted about the reality of things, from the proposition that 'Whatever thing or being we perceive are concepts, mental fabrications.' I know, I also post on Philosophy Forum, and if you posted that line of argument, it would either be ignored or ridiculed, whereas I'm starting to understand how it could be true.

Malcolm wrote:

I see. Well, given that I was raised by a philosopher, you might want to drop the name "Berkeley" to those guys.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 5:46 AM

Title: Re: Pointing Out through Appearances

Content:

Malcolm wrote:

This knowledge is meant to cut attachment to appearances as being real.

Wayfarer said:

Right - whereas for 'modern thought', only appearances are real.

Malcolm wrote:

What does that have to do with the question?

Author: Malcolm

Date: Saturday, November 14th, 2015 at 3:49 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

The teacher is more important than your practice.

Malcolm wrote:

My guru wouldn't say so. Without practicing, a teacher is useless; like a doctor when the patient won't take the medicine.

maybay said:
I'd like to hear more about what your guru says.

Malcolm wrote:
You can listen to Chogyal Namkhai Norbu any time.

But my real point is that it is practitioners first and foremost who are the gatekeepers, or rather, more aptly (since gatekeepers sound like those who keep people out) stewards of the teachings.

Author: Malcolm
Date: Saturday, November 14th, 2015 at 3:20 AM
Title: Re: Can Westerners REALLY be Dharma practitioners?
Content:

maybay said:
The teacher is more important than your practice.

Malcolm wrote:
My guru wouldn't say so. Without practicing, a teacher is useless; like a doctor when the patient won't take the medicine.

Author: Malcolm
Date: Saturday, November 14th, 2015 at 3:00 AM
Title: Re: Can Westerners REALLY be Dharma practitioners?
Content:

maybay said:
Oh I'm sure of it. So where does that leave us now? How can we get on better with the gatekeepers of the Dharma, keep a pure perception of the Guru, and be mindful of our own faults rather than seeking error in others?

Malcolm wrote:
Maybay, everyone who is a practitioner is a "gatekeeper of the Dharma," not just Tibetans.

maybay said:
Not everyone who practices teaches.

Malcolm wrote:
Even so, they are gatekeepers of the Dharma. Practice is more important than teaching.

maybay said:

We need to respect realized persons, not people of this or that ethnic extraction. We need to respect all people, of whatever ethnic extraction. It wouldn't hurt to try understand them either. They would probably accept it as a great kindness on your part.

Malcolm wrote:

Given the amount of I have spent with Tibetans both in the West, and in Tibet and Nepal, learning their language, customs, sciences and religion, I am fairly sure I have a pretty good handle on who they are.

I respect whoever is worthy of respect. One does not have to earn my respect. Once my disrespect it earned however, it is difficult to restore my respect.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 2:18 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Oh I'm sure of it. So where does that leave us now? How can we get on better with the gatekeepers of the Dharma, keep a pure perception of the Guru, and be mindful of our own faults rather than seeking error in others?

Malcolm wrote:

Maybay, everyone who is a practitioner is a "gatekeeper of the Dharma," not just Tibetans. We need to respect realized persons, not people of this or that ethnic extraction.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 1:56 AM

Title: Re: having a drink

Content:

boda said:

We might judge from the example that no intoxicants is part of the path for good reason, simply.

Malcolm wrote:

Or we might judge from the example that we should not drive while drinking. Quite frankly, attitudes toward drinking differ considerably amongst Buddhists. What is appropriate and necessary for one person is not automatically appropriate and necessary for another.

For you, mindful drinking is not part of your path. For me, mindful drinking is included. For you, it is not possible drink and be mindful. That is your limitation. I don't have that limitation.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 1:17 AM

Title: Re: having a drink

Content:

boda said:

It's a sad day when we find the simple truth demonizing.

Malcolm wrote:

Oh, the demonizing is not in the truth of things, but rather the judgements people make as a result, and their ensuing hysteria.

The simple truth is that Trungpa was in an accident cause by drinking too much. He was in great pain as a result. He drank to kill the pain. He eventually died from complications related to diabetes, high blood pressure and liver damage.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 1:11 AM

Title: Re: Flight of the Garuda

Content:

asunthatneversets said:

Tony Duff has one too.

Malcolm wrote:

I also have one. It will be published in due course.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:56 AM

Title: Re: Buddhism without buddism

Content:

tomschwarz said:

So the follow on question, is there liberation without Buddhism?

Malcolm wrote:

If one's error can be exhausted without the Dharma, then yes. If not, then no.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:46 AM

Title: Re: having a drink

Content:

Malcolm wrote:

ironic, isn't it?

boda said:

I was thinking more like not clear headed, and less generously, criminally irresponsible.

Malcolm wrote:

People like demonizing Trungpa. It has become something of an internet sport in Buddhist forums. Mostly it is jealousy.

If there is something to find offensive in Trungpa's behavior, it is the episode when he tried to shoot a bird. Of course he missed, having never handled a firearm, but...

oh hell, there is no end of potentially offensive things to find in Trungpa's bio...but at the end of the day, he was the most influential Buddhist teacher of the 1970's and 80's.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:39 AM

Title: Re: Merit -- how would you explain this?

Content:

MiphamFan said:

So the function of conditioned and unconditioned merit is also different?

I.e. Conditioned merit can take one higher and higher in samsara, but does nothing directly for liberation. Unconditioned merit takes one along the paths and stages (in causal vehicle) but does not necessarily mean you will have a high position in samsara, in fact, you might be materially poor?

Malcolm wrote:

It is possible — I would rather be a poor person in the Dharma than a rich person who never heard of the Dharma. It all depends on what you define as "riches". In terms of Dharma riches, I am one of the wealthiest men in the West. Definitely part of the .001%. We all are.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:37 AM

Title: Re: having a drink

Content:

boda said:

Unfortunate for people like Chögyam Trungpa that this transmutation didn't turn the toxin into something that wasn't addictive, and didn't destroy the liver.

Malcolm wrote:

As far as Trungpa and drinking goes, people usually fail to observe the obvious —

Trungpa was in intense pain all of the time from his accident. Alcohol was the only pain killer that left him clear minded. He accomplished what he needed to, then he died.

boda said:

Speaking of failing to observe the obvious, it's reported that the accident was caused by...

Malcolm wrote:

Yes, it was reported that was is the case, ironic, isn't it? People often burn their houses down while cooking, but no one suggests we should all cease cooking.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:29 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Hurrah for Mahayana ethics. I reiterate, what good are Hinayana precepts if you feel no shame in breaking them?

Malcolm wrote:

Well, four of the five lay precepts are just based on all three physical non-virtues and one of the nonvirtues of speech. If you need a vow not to kill things, engage in inappropriate sexual conduct, steal and lie that does not say very much for your moral character, does it?

maybay said:

What are you trying to say Malcolm. My point was clearly about the question of shame and the possibility of increasing understanding and sympathy with Tibetan teachers, in a very Mahayana manner I might add. But you seem to want an argument about stock standard precepts. Should I take a break from the forum do you think?

Malcolm wrote:

Here is your statement:

Just on the perception of Westerners by Tibetans and why they harp on about morality: If we appear shameless to Tibetans, then they assume we must lack morals. American Indians appeared shameless to Europeans. Should they have assumed, as they did, that American Indians lacked morals?

Tantric Buddhism appeared immoral to Victorian sensibilities. Should they have assumed, as they did, that Tantric Buddhism was immoral?

Maybe the problem lies with those are doing to the perceiving and not with the object they are perceiving.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:22 AM

Title: Re: Merit -- how would you explain this?

Content:

MiphamFan said:

So if one dedicates merit inexhaustibly it is not destroyed by an instant of anger?

Malcolm wrote:

No. Only conditioned merit is destroyed by anger.

Author: Malcolm

Date: Saturday, November 14th, 2015 at 12:15 AM

Title: Re: Merit -- how would you explain this?

Content:

pael said:

Where I can study/read about those three things which do not exist?

Malcolm wrote:

The Diamond Sūtra for one. The point is that mundane merit, exhaustible merit, is created by those who have no knowledge emptiness. This causes rebirth in higher realms, but that is all. Inexhaustible merit causes progress along the paths and stages, according to the view of the causal vehicle, and is a direct cause for realizing dharmakāya, again, according to the view of the causal vehicle.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:52 PM

Title: Re: Merit -- how would you explain this?

Content:

pael said:

How to dedicate before that happens?

Malcolm wrote:

You understand when you dedicate that these three things do not exist. It does not mean you have to be on the path of seeing.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:46 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Just on the perception of Westerners by Tibetans and why they harp on about morality: If we appear shameless to Tibetans, then they assume we must lack morals. What good are precepts if you feel no shame in breaking them and you're too obdurate to feel remorse? How could someone tell if you were moral? Isn't that important?

Malcolm wrote:

Morality does not lie in keeping precepts — this is the point, actually, of Mahāyāna ethics.

maybay said:

Hurrah for Mahayana ethics. I reiterate, what good are Hinayana precepts if you feel no shame in breaking them?

Malcolm wrote:

Well, four of the five lay precepts are just based on all three physical non-virtues and one of the nonvirtues of speech. If you need a vow not to kill things, engage in inappropriate sexual conduct, steal and lie that does not say very much for your moral character, does it?

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:42 PM

Title: Re: Pointing Out through Appearances

Content:

Malcolm wrote:

Mind-only refers only to the container universe, including bodies; it does not mean that other's minds are only your mind. Relatively speaking, i.e. false relative truth, there are still outer appearances, etc. True relative truth is that all these external appearances are just activated traces in the mind. Ultimate truth is that even mind is not established as truly existent and real.

Lazy_eye said:

Okay -- sorry to be thick-headed here -- how does this apply to daily interactions with others? Acquaintances, friends, relatives, significant others, etc? These are statements indicating how things are, but what do we do with this knowledge when we interact?

Malcolm wrote:

This knowledge is meant to cut attachment to appearances as being real. If we understand that all our appearances and so on are merely the activation of karmic traces in the mind and have no reality at all apart from being our common and personal mental projections, then it is assumed our clinging to these appearances will be lessened.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:22 PM

Title: Re: Merit -- how would you explain this?

Content:

pael said:

How do you create non-samsaric? Is it enough to say after good act 'I dedicate this merit for supreme enlightenment'? If not, how then?

Malcolm wrote:

Inexhaustible merit is created through understanding that three things do not exist: merit itself, object of dedication and the act of dedicating.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:20 PM

Title: Re: having a drink

Content:

boda said:

Unfortunate for people like Chögyam Trungpa that this transmutation didn't turn the toxin into something that wasn't addictive, and didn't destroy the liver.

Malcolm wrote:

As far as Trungpa and drinking goes, people usually fail to observe the obvious — Trungpa was in intense pain all of the time from his accident. Alcohol was the only pain killer that left him clear minded. He accomplished what he needed to, then he died.

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:57 PM

Title: Re: Merit -- how would you explain this?

Content:

prsvrnc said:

If someone has merit, would that entail that they have a certain amount of "leverage" in the world...? They would be able to orchestrate situations more harmoniously and get goals met because of their merit? Would you say that is true?

Malcolm wrote:

Yes.

prsvrnc said:

And maybe we could say this is true because they are more in touch with actual reality? They are in the path of the good, so to speak, in tune with how things really happen?

Malcolm wrote:

No. For example, in order to destroy the world, kill millions of Jews and so on, Hitler had to have had great merit to rise to such power; the same can be said of Stalin and Mao. But of course, since they were on a completely wrong path, they exhausted any such merit by turning that to evil purposes. So having great merit from past lives is not guarantee of being in touch with reality.

In order to be Indra, or to be reborn in the deva realm in general, you have to have even more merit than a million Hitlers, Stalins and Maos. But this merit too will be exhausted

unless you meet the Dharma and practice it properly. An emperor in this life will be a beggar in the next. Merit is not necessarily nirvanic. There is also samsaric merit. Keep this in mind.

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:15 PM

Title: Re: Pointing Out through Appearances

Content:

Lazy_eye said:

I'm wondering how this works on an interpersonal level. I mean, yes, ultimately it's all concepts and fabrications, but practically speaking there are other people and it seems important to interact on a human level. How do we cultivate the "mind-only" perspective while not losing sight of other people's needs, concerns, presence and humanity?

Malcolm wrote:

Mind-only refers only to the container universe, including bodies; it does not mean that other's minds are only your mind. Relatively speaking, i.e. false relative truth, there are still outer appearances, etc. True relative truth is that all these external appearances are just activated traces in the mind. Ultimate truth is that even mind is not established as truly existent and real.

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:13 PM

Title: Re: Pointing Out through Appearances

Content:

Wayfarer said:

I can see how it applies to many of the things that people assume are real, or to things that we attribute importance to. I get that, but I can't see how it applies to the raw truth of experience as such.

Malcolm wrote:

The raw experience i.e. the appearances of your senses, including the appearance of your body and its pleasures and pains, is just the activation of traces.

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:08 PM

Title: Re: having a drink

Content:

Ayu said:

I don't have any certain members in my mind, but generally speaking:
Often I wonder, if speech would have been used less aggressively, if the members would refrain from touching their keyboard after their second drink.

Malcolm wrote:

I suspect that it is more like their second cup of coffee...

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:07 PM

Title: Re: having a drink

Content:

Malcolm wrote:

The Dharma is not about following rules blindly.

Tenso said:

It's also not about making up your own rules either. I've personally benefited greatly from following the precept against intoxicants.

Malcolm wrote:

I don't follow any path based on rules. That said, if you find that following the precept against drinking is good for you, then by all means continue.

boda said:

It's about following a path. A path that doesn't include intoxicants, for good reason.

Malcolm wrote:

Your path may exclude drinking wine with dinner. Or having a drink with friends. Mine doesn't.

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:01 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Just on the perception of Westerners by Tibetans and why they harp on about morality: If we appear shameless to Tibetans, then they assume we must lack morals. What good are precepts if you feel no shame in breaking them and you're too obdurate to feel remorse? How could someone tell if you were moral? Isn't that important?

Malcolm wrote:

Morality does not lie in keeping precepts — this is the point, actually, of Mahāyāna ethics.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:56 AM

Title: Re: Disappointed with this site

Content:

Malcolm wrote:

No one here cannot knock you down, silence you, intimidate you or gang up on you.

dharmagoat said:

Maybe not in reality, but it can feel that way.

Seven years ago when I joined ESangha I was very sensitive to this. I would actually feel sick with fear when checking replies if I felt that I might be criticised by someone more competent than myself. If Namdrol had confronted me then (he never did), I would have ducked and run.

Malcolm wrote:

Namdrol never participated much in the beginners forums. Malcolm doesn't either.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:52 AM

Title: Re: having a drink

Content:

Malcolm wrote:

Not for some people.

Tenso said:

Buddha strictly forbade it. You should know this.

Malcolm wrote:

The Dharma is not about following rules blindly.

Author: Malcolm

Date: Friday, November 13th, 2015 at 11:05 AM

Title: Re: Disappointed with this site

Content:

Dan74 said:

Purpose is the key word that was mentioned above. What is the purpose of most exchanges here?

boda said:

The question asked above was basically: what is the purpose of bullying?

I think Malcolm answered that pretty well above:

Malcolm wrote:

... if you can't take the heat, well, go try and find a Dharma kindergarten somewhere.

boda said:

Talk about elitism, condescension, and harshness... the purpose is to drive away the dissonate voices.

Malcolm wrote:

There is no bullying here. That is in your imagination. No one here cannot knock you down, silence you, intimidate you or gang up on you. All they can do merely share their point of view. You can either agree or disagree. If you can't take disagreement, that says something about you, not the person who is disagreeing with you.

[sarcasm on] Maybe we should have trigger warnings on posts, just so people can avoid posts that might hurt their feelings. [/sarcasm off]

Author: Malcolm

Date: Friday, November 13th, 2015 at 10:57 AM

Title: Re: having a drink

Content:

Tenso said:

Best to take the Buddha's advice and avoid it all costs.

Herbie said:

or take the middle way

Tenso said:

There's no middle way with alcohol unfortunately.

Malcolm wrote:

Not for some people.

Author: Malcolm

Date: Friday, November 13th, 2015 at 7:10 AM

Title: Re: Disappointed with this site

Content:

Malcolm wrote:

Basically, it is very simple. There are people here who are knowledgable, and there are people here who are not. If you [not you specifically] wish to improve your own knowledge and understanding, then it is useful to put aside your projections about other people's personalities [whom you do not in fact know] and listen to what they have to say. If you are unable to do this because of your own ego problems, well, then it is likely you will continue to have unsatisfactory interactions with people here and in other web forums.

boda said:

Great advice, but this takes us back to where we started. Be respectful and learn from the 'masters', but if you bring any of your own ideas...

Malcolm wrote:

If someone wishes to prosecute their own ideas about Dharma in a place like this, it is no different than any other Dharma forum in history — your ideas will be challenged if they are unusual, and if you can't take the heat, well, go try and find a Dharma kindergarten somewhere. At least here you won't be executed for losing a debate.

Author: Malcolm

Date: Friday, November 13th, 2015 at 6:58 AM

Title: Re: having a drink

Content:

tomschwarz said:

his holiness the dalai lama often talks about happiness, that all beings have a right to be happy and how to attain happiness.

he often addresses the subject of drinking alcohol. he says that it may give you some happiness, for example alleviate some aspect of anger. but then the next morning you still feel bad or worse.

has anyone had contradictory experience? have you experienced stable and long lasting improvements to your feeling of happiness drinking alcoholic beverages?

Malcolm wrote:

He is talking about getting drunk, not having a glass or two of wine with dinner.

Author: Malcolm

Date: Friday, November 13th, 2015 at 6:53 AM

Title: Re: Disappointed with this site

Content:

boda said:

So the bullyboys have been to Potala? If that's the case then perhaps Potala is somewhat overrated.

Malcolm wrote:

It really depends if you are interested in going to the Potala, or just having a unrestricted free for all of ideas. If the latter is your aim, it is understandable that you might interpret so called "bullyboys" [and girls] in a negative light.

boda said:

Let me put it this way, if people who live in Potala appears to be wise I would want to go there. If people who live in Potala are asshats then I see no point in going there. There

are more than enough asshats where I live.

Malcolm wrote:

Basically, it is very simple. There are people here who are knowledgeable, and there are people here who are not. If you [not you specifically] wish to improve your own knowledge and understanding, then it is useful to put aside your projections about other people's personalities [whom you do not in fact know] and listen to what they have to say. If you are unable to do this because of your own ego problems, well, then it is likely you will continue to have unsatisfactory interactions with people here and in other web forums.

Author: Malcolm

Date: Friday, November 13th, 2015 at 6:38 AM

Title: Re: Disappointed with this site

Content:

boda said:

So the bullyboys have been to Potala? If that's the case then perhaps Potala is somewhat overrated.

Malcolm wrote:

It really depends if you are interested in going to the Potala, or just having a unrestricted free for all of ideas. If the latter is your aim, it is understandable that you might interpret so called "bullyboys" [and girls] in a negative light.

Author: Malcolm

Date: Friday, November 13th, 2015 at 6:13 AM

Title: Re: Disappointed with this site

Content:

Malcolm wrote:

Generally, before making innovations in a given discipline, it is expected that one has learned the discipline. This seems to be true everywhere but in politics and religion.

boda said:

"In the beginner's mind there are many possibilities, but in the expert's there are few"
— Shunryu Suzuki

You probably saw that coming. But anyway, politics and religion are the most resistant to innovation. I imagine that has something to do with maintaining the status quo.

Malcolm wrote:

In general, there are those who talk about going to Potala, what it might be like, how big it is, and so on, but they really have no idea what the Potala is like. Then there are those who go there.

Author: Malcolm

Date: Friday, November 13th, 2015 at 5:55 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

At least in a liberal democracy, leaders are explicitly accountable to the people, installed by the people and rule only at the whim of the people, for better or worse.

maybay said:

You are like a doctor looking to administer the best medicine for the present suffering.

Malcolm wrote:

Yes, I am after all, a doctor.

maybay said:

Buddha as physician. Its all well and good. But I want to discuss the issues. Buddha as teacher. You want to reduce the options, I want to explore them. You put things in their place, I kick things around.

Malcolm wrote:

Buddha did not discuss issues, he recommended cures. So, I don't think that Buddha was the kind of teacher you seem to modeling yourself on. Plato maybe, but not Buddha.

Author: Malcolm

Date: Friday, November 13th, 2015 at 5:41 AM

Title: Re: Disappointed with this site

Content:

DGA said:

Generally, when someone comes to the board and says "Hi I'm new, I'm here to learn, here's what's going on..." and engages in conversation in a courteous way and in good faith, then that person has a good experience.

boda said:

But if you bring any of your own ideas...

Malcolm wrote:

Generally, before making innovations in a given discipline, it is expected that one has learned the discipline. This seems to be true everywhere but in politics and religion.

Author: Malcolm

Date: Friday, November 13th, 2015 at 5:33 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

It depends on the context. Hereditary systems are very conservative and everyone involved is honour bound and primed intensively for their role. I'm not against them.

Malcolm wrote:

You need to read Āryadeva. He points out completely the fallacy of relying upon hereditary monarchs. Hereditary systems are extremely corruptible.

maybay said:

What do you mean by relying on? Anything constructed is corruptible. It just depends on the context.

Malcolm wrote:

You prove your moral strength by meeting obligations and discharging your responsibilities without being reckless with your increasing freedoms and benefits. It takes moral strength to avoid the temptations of power. Then by this standard, virtually all kings fail.

maybay said:

What do you mean by fail? Kings are crazy. They live on a knife edge, and all the layers of people around them create a body of vested interests that relies on, among other things, the honour of the king and his court. If he is not able to preside with dignity over his kingdom, there will be rivals. There are rivals anyway, at home and abroad.

Malcolm wrote:

You have it exactly backwards my friend, kings are completely dependent upon the subjects for their power. If they are successful they manage to spin the illusion that power resides in them, but the reality is otherwise. This is why Āryadeva states that there are no fools greater than kings.

At least in a liberal democracy, leaders are explicitly accountable to the people, installed by the people and rule only at the whim of the people, for better or worse.

Author: Malcolm

Date: Friday, November 13th, 2015 at 5:19 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Paul said:

And whose morals?

maybay said:

I guess it depends on the system. The incumbent authority, the electorate.

Malcolm wrote:

Yes, with this guy it is all top down, it does not matter who is in power, just that they are

in power.

Author: Malcolm

Date: Friday, November 13th, 2015 at 5:17 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

People shouldn't rise to positions of authority without proving their moral strength.

Malcolm wrote:

So I take it you are against hereditary systems then, kingships and the like?

And just how do you "prove" your "moral strength?"

maybay said:

It depends on the context. Hereditary systems are very conservative and everyone involved is honour bound and primed intensively for their role. I'm not against them.

Malcolm wrote:

You need to read Āryadeva. He points out completely the fallacy of relying upon hereditary monarchs. Hereditary systems are extremely corruptible.

maybay said:

You prove your moral strength by meeting obligations and discharging your responsibilities without being reckless with your increasing freedoms and benefits. It takes moral strength to avoid the temptations of power.

Malcolm wrote:

Then by this standard, virtually all kings fail.

Author: Malcolm

Date: Friday, November 13th, 2015 at 4:57 AM

Title: Re: Disappointed with this site

Content:

Malcolm wrote:

I just deal with the words on the page in front of me. I don't make judgments about the person writing them — by and large I don't know any of you.

dzogchungpa said:

Oh please.

Malcolm wrote:

Well, I am happy to make judgements about you if you like, but it isn't necessary for me.

Author: Malcolm

Date: Friday, November 13th, 2015 at 4:34 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

People shouldn't rise to positions of authority without proving their moral strength.

Malcolm wrote:

So I take it you are against hereditary systems then, kingships and the like?

And just how do you "prove" your "moral strength?"

Author: Malcolm

Date: Friday, November 13th, 2015 at 4:31 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

He meant that the Dharma should have made Tibet a better place and Tibetans better people — but it didn't.

dharmagoat said:

In your estimation has the Dharma done better in China and Japan?

Malcolm wrote:

No, I am merely addressing the idea that Mahāyāna was best preserved in Tibet — other people just may not see it that way.

Author: Malcolm

Date: Friday, November 13th, 2015 at 2:47 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

He meant that the Dharma should have made Tibet a better place and Tibetans better people — but it didn't.

dharmagoat said:

Yet it would appear that Mahāyāna has been preserved in Tibet better than anywhere else.

Malcolm wrote:

I think Chinese Buddhists and Japanese Buddhists would not endorse this assessment at all.

Anyway, by whom was Mahāyāna preserved in Tibet? By an elite.

Author: Malcolm

Date: Friday, November 13th, 2015 at 2:35 AM

Title: Re: Disappointed with this site

Content:

DGA said:

Generally, when someone comes to the board and says "Hi I'm new, I'm here to learn, here's what's going on..." and engages in conversation in a courteous way and in good faith, then that person has a good experience. At least, that person is unlikely to have his or her issues reflected back.

There have been instances of bullying and piling on at DW, and I don't want to dismiss those or minimize them. I do want to point out that not everyone reacts well when their pretensions are pointed out to them. Dunning-Kruger effect.

https://en.wikipedia.org/wiki/Dunning%E2%80%93Kruger_effect

dharmagoat said:

It seems we decide whether certain posters are inherently pretentious, deluded, naive or innocent and treat them accordingly, with more kindness shown to the latter.

I agree that pretensions ought to be pointed out, but it is too easy to do this unkindly. In our culture the sentiment behind the expression "teach someone a lesson" is essentially unkind.

Malcolm wrote:

I just deal with the words on the page in front of me. I don't make judgments about the person writing them — by and large I don't know any of you.

Author: Malcolm

Date: Friday, November 13th, 2015 at 2:34 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

Dezhung Tulku opined that the Dharma failed in Tibet.

tomamundsen said:

Well, obviously it wasn't a complete failure. So, what exactly does he mean by the Dharma "failing"?

maybay said:

He means its our turn.

Malcolm wrote:

He meant that the Dharma should have made Tibet a better place and Tibetans better

people — but it didn't.

Author: Malcolm

Date: Friday, November 13th, 2015 at 2:25 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

maybay said:

Its not about needs, or even the individual who takes the vow.

Malcolm wrote:

The point I am responding to is the chauvinistic narrative that permeates a lot of conversations among Western Buddhists [like you] about how Westerners are somehow ethically and morally stunted. It simply isn't true.

Author: Malcolm

Date: Friday, November 13th, 2015 at 1:16 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Wayfarer said:

You do sometimes see 'dharma' translated as 'law' and is also sometimes equated with 'duty'. Karma likewise has sometimes been referred to as a law. Are these mis-translations?

Malcolm wrote:

There are ten definitions of the term "dharma."

The basic term, *dhṛ*, means "to bear."

Author: Malcolm

Date: Friday, November 13th, 2015 at 12:52 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Harimoo said:

It is interesting to read books about pre-invasion Tibet, like wayfarers describing their journey.

A part of Alexandra David-Neil's book where she depicted the life of the "slaves" in Tibet was censured in the second edition. I'm reading a book written by a kashmiri merchant who was astonished by the prescribed tortures for the robbers (lost head nails in the fingers).

The difference between then and now (in the East and the West), it's "religious" practise, which became "religiosity".

Malcolm wrote:

It is important to understand that in old Tibet there were no real laws per se that governed the behavior of people outside of Lhasa. There were very few courts, and aristocrats had a very free hand to dispense punishments pretty much as they saw fit. Those punishments were often cruel by modern standards, but certainly not by seventeenth and eighteenth century standards. Tibet was largely governed by custom and local councils.

Banditry was a family business in much of Eastern Tibet, right up through the 1950's. Paltrul Rinpoche's brother in fact was one of the most famous bandits in Tibetan history.

Tibet was not a Shangri-lha, but it was also not the medieval hell some leftist writers have tried to make out. It was like anywhere else humans have lived. People like to think that because the Tibetans preserved the Dharma it is a "nicer" place — but I think they would be in for a rude surprise. We mainly know Tibet from the point of view of an educated elite. We have very little knowledge of the subaltern Tibet, the Tibet of illiterate farmers, wives, merchants, hunters, soldiers, prostitutes, criminals and bandits. The fact that our main window into old Tibet is through the window of the elite skews our view quite a bit.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 11:58 PM

Title: Re: the idea of historicity and spiritual practice

Content:

Lazy_eye said:

are the Sravakayana and Mahayana vehicles are actually headed to the same destination?

Astus said:

Yes. I think it is best illustrated by the five aggregates. They are already impermanent, dependently originated and without self. The difference between delusion and enlightenment regarding that is what results in either attachment and dissatisfaction or freedom and peace. So there are the "five aggregates with attachment" for the deluded, and the "five aggregates" (as they are) for the enlightened. This is true in every Buddhist system I'm aware of.

Nirvana according to...

This is where things can become difficult, as texts and people can use all sorts of poetic language to talk about nirvana for various reasons. To keep it simple, it's just as in the four noble truths: the end of the cause of suffering.

Malcolm wrote:

Liberation is the exhaustion of error.

—— Maitreyanatha.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 10:21 PM

Title: Re: the idea of historicity and spiritual practice

Content:

Malcolm wrote:

This is precisely the annihilationist nirvana of which Mahāyana is so critical.

Lazy_eye said:

But Sujato and Thanissaro would say they are accurately presenting what is found in the nikayas. So what are the options? I can think of three:

-- Go with Mahayana sources

-- Try to show their view is wrong/debatable even from a "nikayan" or "sravakayana" perspective

-- Attempt to use historicity to settle the argument

Malcolm wrote:

We can assume they are not stream entrants, not speaking from personal experience.

So why would we actually credit what they say? I think Peter Harvey would disagree with them. See his Selfless Mind: Personality, Consciousness and Nirvāṇa in Early Buddhism.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 9:50 PM

Title: Re: the idea of historicity and spiritual practice

Content:

Lazy_eye said:

Nibbana according to Thanissaro and Sujato:

Thanissaro said:

Nibbana itself is not the same thing as the awakened mind. The fact that you have a mind that's still functioning in the world after awakening that is part of the fuel remaining when you have nibbana with fuel remaining and nibbana with no fuel remaining. When you hit the point with nibbana with no fuel remaining there is no activity at all.

<http://dhammawheel.com/viewtopic.php?f=13&t=20626&p=357794&hilit=nibbana+thanissaro#p357776>

Sujato said:

...the Buddha's real teaching is not to temporarily escape materiality, but to reach an ending of suffering. And since all forms of viññāṇa (yaṃ kiñci viññāṇaṃ...) are said countless times to be suffering, even the infinite consciousness has to go.

<https://sujato.wordpress.com/2011/05/13/vinna%E1%B9%87a-is-not-nibbana-really-it-just-isn%E2%80%99t/>

Lazy_eye said:

Not to mention the <http://www.audiodharma.org/series/5/talk/1847/...>

Malcolm wrote:

This is precisely the annihilationist nirvana of which Mahāyana is so critical.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 12:32 PM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Adamantine said:

Dezhung Tulku opined that the Dharma failed in Tibet.

And one Sakya tulku's opinion is supposed to be gospel?

Malcolm wrote:

I tend to trust the opinions of those who have personal experience over the opinions of people of those who don't.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 11:25 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

It was more streamlined, i.e., men pretty much raped whoever they wanted. Rape has been a huge cultural problem in Tibet for millenia. This is nothing new. Nuns in particular were targets for rape. Deal with it.

.

Adamantine said:

It's a huge cultural problem here, now.

Malcolm wrote:

Have you seen the rape stats for Tibetan women? It is not better.

Adamantine said:

It is clear that the five poisons have been present throughout the history of humankind, sure, this is samsara. However it appears that at times when the dharma has taken deep root in a culture it has had a pacifying effect to a degree.

Malcolm wrote:

Dude, what fantasy planet are you living on?

Adamantine said:

I certainly don't think of old Tibet as a shangri-la, that's your own projection but not at all my view. However for a few centuries it was likely a much more supportive environment to study and practice the dharma in.

Malcolm wrote:

Dezhung Tulku opined that the Dharma failed in Tibet.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 11:09 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

Hahahahaha...you think casual adultery was not rampant among pre-modern Tibetans? .

Adamantine said:

I don't think it was this streamlined: <https://www.ashleymadison.com>

Malcolm wrote:

It was more streamlined, i.e., men pretty much raped whoever they wanted. Rape has been a huge cultural problem in Tibet for millenia. This is nothing new. Nuns in particular were targets for rape. Deal with it.

Tibetan aristocrats did whatever they wanted to poor people with no remedy. This is a fact. I have had long conversations about this with Tibetan Lamas raised in Tibet. Tibet was just a human land and the things aristocrats would do to poor people were nothing short of unbelievably barbaric as well as widespread and systematic.

You do understand that Tibetans hunted a lot? Right? Where do you think they got all those furs they loved to wear?

Author: Malcolm

Date: Thursday, November 12th, 2015 at 11:07 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Malcolm wrote:

Hahahahaha...you think casual adultery was not rampant among pre-modern Tibetans? How about lying, gossip, harsh speech and calumny? You think our modern cultural conditioning makes these nonvirtues worse? This is utterly foolish thinking.

Have you ever seen how Tibetans treat their dogs? I have and it is nothing praiseworthy.

Adamantine said:

I'd agree those things were probably happening fairly often but I think the value of lives of even small creatures was more ingrained in their conditioning than in ours.

Malcolm wrote:

My friend, you are living in a fantasy.

Adamantine said:

And the potentials for idle chatter, gossip, harsh speech etc. are infinitely multiplied now with the glorious tech assistance of smart phones and social media sites. There are entire new trends of cyber-bullying, flame wars, twitter wars etc. Nowadays, at least in urban centers people are scarcely finding a few minutes without some kind of chattering. I don't think this was the case in old Tibet, or old India, or old anywhere. But it's our cultural context that developed these smart devices, programs and apps.

Malcolm wrote:

You really need to study Tibetan history. You are succumbing to a sort of nostalgic "it was so much better in the good old days."

Humans beings have never lacked for opportunity to be mean spirited and nonvirtuous. The idea that we Humans are worse now than we were before is really just a total fantasy. The truth is that we are the same, we have not gotten worse, and we have not gotten better. It is absolutely absurd to suppose that Tibet was this Shangri-la where everyone was more virtuous. It really isn't true. If it is were true, then how can we explain all the hyper-critical remarks we find great Dharma practitioners making about Tibetans from the earliest period of the presence of Dharma in Tibet — was it all sour grapes?

Author: Malcolm

Date: Thursday, November 12th, 2015 at 10:59 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

maybay said:

About your argument, rights culture is really about the resurgence of the political classes over the religious, jurists over priests, the laws of men over the law of God.

Malcolm wrote:

There are no laws of God. Never have been.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 10:45 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

conebeckham said:

Apparently Buddha thought we were all pretty pathetic.

Nevermind. I know Buddha didn't invent Vinaya as a Buddhist Moral Code.

Malcolm wrote:

Perhaps you have to remind Khampa lay people not to kill each other; but in America, most people who come to Dharma are already inclined not to kill each other.

Adamantine said:

Hmmmnn.. most Westerners, including a fair share of those who might identify with Buddhism, don't even think twice when they smash an annoying bug or lay poison out for pests. . . the vow of not killing and intentionally preserving lives is not only intended for human lives, as you know.

No need to mention idle chatter, gossip and lying. . .

sexual orifice extravaganzas, casual adultery. . I don't think our modern cultural conditioning is remotely in line with the 10 basic ethical conducts so it is somewhat against our habitual tendencies to follow them, and many people will try to change Buddhism, or outright reject it before they change their habits, sadly.. and this has already happened plenty enough times.

Malcolm wrote:

Hahahahaha...you think casual adultery was not rampant among pre-modern Tibetans? How about lying, gossip, harsh speech and calumny? How about rape and stealing?

You think our modern cultural conditioning makes these nonvirtues worse? This is utterly foolish thinking.

Have you ever seen how Tibetans treat their dogs? I have and it is nothing praiseworthy.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 5:27 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

Paul said:

Can I come along? I can bring chocolate biscuits and a Krishna Das CD...

dzogchungpa said:

You're in.

Malcolm wrote:

How about Suns of Arqa and little Bonobo?

Author: Malcolm

Date: Thursday, November 12th, 2015 at 4:02 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

conebeckham said:

Apparently Buddha thought we were all pretty pathetic.
Nevermind. I know Buddha didn't invent Vinaya as a Buddhist Moral Code.

Malcolm wrote:

Perhaps you have to remind Khampa lay people not to kill each other; but in America, most people who come to Dharma are already inclined not to kill each other.

conebeckham said:

The main point regarding ethics this Lama stressed was, as Dzoki refers to, "discipline." The discipline to keep vows, yes, but also a more general sort of discipline--not to be confused with the inability to relax.

Malcolm wrote:

Dzoki's post was typical of western Buddhists beating up their brothers and sisters. It is sad really. Convert syndrome. Most so-called "Buddhists" are not "serious," whether they are Tibetan, American, European, Japanese, Chinese, etc. It's total bullshit to single out Westerners for some special criticism.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 1:56 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

conebeckham said:

Great post, Dzoki, by the way....and if it matters, I will say that I had a very intimate conversation with a Lama who echoed the feeling regarding ethics lacking in Western Vajrayana culture, and feeling that the only complete and successful transplantation of Vajrayana to the West will occur when Ethical training becomes the foundation. Not necessarily "Monasticism," mind you.....

Malcolm wrote:

Listen, this is too heavy handed. The only ethics we need are to understand is that we should avoid ten things and do their opposite. All this sturm and drung around "the lack of ethics" among western Buddhists is a bunch of culturally biased nonsense. Tibetans and other Asians should examine themselves first, especially teachers, especially, lamas, especially Asian monks.

Honestly, whoever needs a vow to avoid these ten things is really pathetic.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 1:54 AM

Title: Re: Trouble at Tricycle Magazine

Content:

Malcolm wrote:

However, you can see in the instructions he gave to kings that he consistently advised against the kind of policies we today characterize as neo-liberal (expansionism, conquest, imperial ambitions) and advised liberal policies frequently. Moreover, we can see that Nāgārjuna gave similar advice (provide health care, maintain and upgrade infrastructure, eliminate capital punishment, etc.).

Queequeg said:

Indeed. However, Liberalism in the US anyway, has become closely aligned, if not synonymous with the heavy, ham handed force of bureaucratic government. Hence, I can't imagine Buddha agreeing with its MO, except as an expedient.

That said, I'm feeling the Bern.

Malcolm wrote:

When businesses are allowed to become huge, a large government is necessary to control them. This is the lesson of the late 19th century monopolies, and the beginning of the monolithic federal period in US history, which was actually initiated by Republicans like Theodore Roosevelt.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 1:48 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Queequeg said:

One of the problems in the West with the rise of Secularism is that the entire Rights framework is ungrounded when religion, and specifically, God, is removed from the equation. The idea of Rights comes from a variety of sources including in no small part, Natural Law which has been understood as God's Law.

Malcolm wrote:

You should read Nature's God: The Heretical Origins of the American Republic. It may cause you to revise your opinion.

...the most popular narrative concerning the very idea of America— one that unites Christian nationalists with a large number of sober historians— has it that the American Republic owes its independence and its individual freedoms to its Protestant Christian legacy. 86 This narrative often comes with a distinguished lineage that traces the ideas of individual rights and freedom of conscience to seminal Protestant thinkers such as John Milton (1608– 1674), and it characteristically represents Jefferson, Madison, and precursors like Locke as latitudinarian Protestants or (to use a label that at the time would have sounded like a gross oxymoron) “Christian Deists.” 87 But this gets the history of ideas almost exactly wrong. It is to confuse mere precedence in time with causality. It is to suppose, falsely, that the ideas that best explain the actions of a collective are those that a majority of people within it pretend to carry around in their heads. Reformed religion brought carnage to Britain and Germany in the seventeenth century and madness to America in the eighteenth because it was a symptom of modernity, not a cause— a pathology, not a theory.

Stewart, Matthew (2014-07-01). *Nature's God: The Heretical Origins of the American Republic* (pp. 72-73). W. W. Norton & Company. Kindle Edition.

And:

For the further clarification of the meaning of this “Religion of Nature’s God,” he referred his readers to “[Alexander] Pope’s little Essay on Man, confessedly deduced from the inspiration of Lord Bolingbroke, and perhaps every sentence adopted by me.” In some alternate universe— such as perhaps the one constructed from the nationalist myths that have long gripped American historiography— Young’s peculiar “Religion of Nature’s God” might have amounted to little more than a historical oddity. It was just the cloudy reflection of a disturbing individual who was always fishing in troubled waters. To judge from the hate that filled the newspapers of the time, it was a quite unpopular form of belief, deeply at odds with all the accepted varieties of the Christian religion. Yet the curious fact is that Young, like Allen, manifestly saw his unusual religion as an intimate component of the revolutionary political struggle in which he was engaged. The rights he claimed on behalf of his countrymen against the British Parliament and even against the Crown itself were not the rights guaranteed to Englishmen by their constitution, nor the rights due to Christians, but the rights deriving from the laws of nature and of “Nature’s God.” And Young and Allen were far from alone in their revolutionary theology. Indeed, “Nature’s God” was the presiding deity of the American Revolution. Franklin invoked it in his newspaper articles as early as 1747.

Stewart, Matthew (2014-07-01). *Nature's God: The Heretical Origins of the American Republic* (p. 138). W. W. Norton & Company. Kindle Edition.

And:

In most versions of America’s revolutionary history, the term “deism,” if it appears at all, is taken to refer to a superficial theological doctrine about a “watchmaker God” who fashions a world of mechanical wonders and then walks away to the sound of ticking noises. Deism, according to this line of interpretation, was just a watery expression of the Christian religion, adulterated somewhat with the platitudes of the Enlightenment. It was the opposite of atheism, as the dictionary tells us, and it should count as thumpingly religious by modern standards. It arose in Britain around the turn of the eighteenth century and arrived in America in a moderate and conciliatory mood, quite different from the atheistic Enlightenment that took hold in France and elsewhere. The informed consensus today further supposes that deism was a detachable doctrine, present to some degree among the educated elites in revolutionary America, but only incidentally connected with the political ideology of its revolutionaries. All of this, I now think, is not quite right. “Deism” in its own day referred not to a superficial theological doctrine but to a comprehensive intellectual tradition that ranged freely across the terrain we now associate with ethics, political theory, metaphysics, the philosophy of mind, and epistemology. It was an astonishingly coherent and systematic body of thought, closer to a way of being than any particular dogma, and it retained its essential elements over a span of centuries, not decades. In origin and substance, deism was neither British nor Christian, as the conventional view supposes, but largely ancient, pagan, and continental, and it spread in America far beyond the educated elite. Although America’s revolutionary deists lavished many sincere expressions of adoration

upon their deity, deism is in fact functionally indistinguishable from what we would now call “pantheism”; and pantheism is really just a pretty word for atheism. While deism could often be associated with moderation in politics, it served principally to advance a system of thought that was revolutionary in its essence and effects. This essentially atheistic and revolutionary aspect of deism, I further contend, is central to any credible explanation of the revolutionary dimension of the American Revolution.

Stewart, Matthew (2014-07-01). Nature's God: The Heretical Origins of the American Republic (pp. 5-6). W. W. Norton & Company. Kindle Edition.

Declaration of Independence:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 1:22 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

dzoki said:

So in the end the situation is such that there are people who have entered vajrayana and then left, there are people who have stayed on but have even become worse than they were before they received their first empowerment, there are people who stagnate and there are a very very few fortunate ones who have gotten it right from the beginning and who seriously practice the path.

Malcolm wrote:

You forgot the fifth kind of Westerner — the people who enter Buddhist teachings and instead of becoming more flexible, smooth and kind, use the Dharma to become more and more rigid, rough and intolerant of others, more insufferable and self-aggrandizing because they believe they are "doing it right" [complete with hair, clothes, and ritual gear] — building nice cages for themselves and very uncomfortable prisons for others.

Author: Malcolm

Date: Thursday, November 12th, 2015 at 1:11 AM

Title: Re: Can Westerners REALLY be Dharma practitioners?

Content:

amanitamusc said:

He definitely had extreme opinions of western practitioners and Bhudha Dharma in general.

His underwear was a bit tight?

He should have gotten out a bit more?

Karma Dorje said:
At least he could spell "Buddha". And "underwear".

Malcolm wrote:
He had editors — but really a spelling flame? That is so 1990's.

Author: Malcolm
Date: Thursday, November 12th, 2015 at 12:10 AM
Title: Re: Dealing with Christian Fundamentalists, Part 2
Content:
DGA said:
[This includes fundamentalist Christians, of course, but also Jews, Muslims, vegetarians, Subaru enthusiasts, Trekkies--anything, really.

Malcolm wrote:
And Republicans...

Author: Malcolm
Date: Wednesday, November 11th, 2015 at 11:41 PM
Title: Re: the idea of historicity and spiritual practice
Content:
Johnny Dangerous said:
Again, I'm just wondering what is the intersection between these ideas of historicity, and how they actually inform one's view as a Dharma practitioner.

Malcolm wrote:
It is useful to use these concepts:

Myth: a traditional story, especially one concerning the early history of a people or explaining some natural or social phenomenon, and typically involving supernatural beings or events.

Legend: a traditional story sometimes popularly regarded as historical but unauthenticated

Fable: a short story, typically with animals as characters, conveying a moral.

Chronicle: a factual written account of important or historical events in the order of their occurrence.

History: the study of past events, particularly in human affairs:

For example, sūtras mostly fit the bill as legend. However, there are a number of texts in Hināyāna and Mahāyana that can only be described as myths. The tantras, for the most

part are myths, but some, especially lower tantras, more in line with legends. Dzogchen tantras are entirely within the realm of myth.

The Jatakas are clearly fables in the modern sense of the term.

The premodern "histories" we encounter are more properly considered chronicles.

Prior to the 20th century, really, there was no Buddhist history. Buddhist history is an entirely modern thing. True, these other terms I am using are also modern categories, but I think they are useful ways of approaching the different kinds of texts in the Buddhist tradition. For example, as practitioners, we are mostly inspired by the myths, legends and chronicles which form context for our practice. We are not so much concerned [to greater and lesser extents] with history in the modern sense of the term.

M

Author: Malcolm

Date: Wednesday, November 11th, 2015 at 11:03 PM

Title: Re: Dharma Decline

Content:

maybay said:

The question is whether ignorant sentient beings are better off when Dharma fails to be institutionalized.

dharmagoat said:

Well put.

Despite my dislike of institutions in general, I think all living beings are better off for having Buddhism so accessible.

YesheDronmar said:

I agree as well; without libraries and gompas and *places* to hold the precious teachings, I never would have met the dharma nor have had access to so much grace and blessings. There is a balance in all of this. And, some of us actually prefer to join into organizations instead of practicing alone. Some of us learn more quickly in groups. There are many different methods for the many types of sentient beings. Creating and maintaining institutions is one method, though not the only one.

Malcolm wrote:

Libraries are great. The problem is that in general access to them was and is restricted. Monasteries are great, but they are mostly engaged in worldly activity, not Dharma activity. There is no problem with a group of practitioners meeting, but it is good to be clear on the distinction between practice and socializing.

Author: Malcolm

Date: Wednesday, November 11th, 2015 at 10:59 PM

Title: Re: Trouble at Tricycle Magazine

Content:

Queequeg said:

As for the Neoliberal MO being at odds with Buddhism, so is the Liberal MO. I don't think Buddha would have been a Democrat. Not a Republican, either.

Buddha would have given this whole thing the face-palm mudra.

Malcolm wrote:

Yes, he would have been neither.

However, you can see in the instructions he gave to kings that he consistently advised against the kind of policies we today characterize as neo-liberal (expansionism, conquest, imperial ambitions) and advised liberal policies frequently. Moreover, we can see that Nāgārjuna gave similar advice (provide health care, maintain and upgrade infrastructure, eliminate capital punishment, etc.).

Author: Malcolm

Date: Wednesday, November 11th, 2015 at 2:28 AM

Title: Re: Dharma Decline

Content:

Author: Malcolm

Date: Wednesday, November 11th, 2015 at 1:36 AM

Title: Re: Dharma Decline

Content:

DGA said:

A free association is the forming of a group, political alliance, or other organization without any constraint or external restriction. There isn't a bureaucracy in the DC. Each gar has a rotating board, a person responsible for maintaining the grounds and buildings, and a secretary for handling official business. The DC has a center, but no hierarchy. ChNN is basically the first member of the DC.

That's well and good--but what you are describing are the protocols of a specific kind of bureaucracy that are active within a particular kind of social institution.

Malcolm wrote:

bureaucracy |byoṽ rākṛeṣē|

noun (pl. bureaucracies)

a system of government in which most of the important decisions are made by state officials rather than by elected representatives.

- a state or organization governed or managed as a bureaucracy.
- the officials in a bureaucracy, considered as a group or hierarchy.

- excessively complicated administrative procedure, seen as characteristic of bureaucracy: the unnecessary bureaucracy in local government.

This definition does not apply to the DC. The DC is an association, it is not a bureaucracy.

DGA said:

This isn't a criticism of the DC by any means. It's just an observation on the role of institutions as means for people to relate to each other. Institutions are simply the forms in which human relationships are structured and mediated.

Malcolm wrote:

Perhaps we need to recognize there is a spectrum between formal and informal institutions. My focus is primarily on the former.

DGA said:

Parenthetically: Weber's description of how a free association oriented around a charismatic leader inevitably coalesces into an institution with steadily increasing bureaucratic tendencies (unless it disintegrates) is among its most durable ideas.

Malcolm wrote:

Yes, this is when I leave the DC.

DGA said:

This is a little off the issue — my point in general was that Dharma exists in people, not institutions. Institutions are not persons. Dharma only exists person. The extent to which Dharma exists in its members, only to that extent can we say that Dharma lives in this or that institution.

I don't dispute your point that Dharma exists in people. I am merely pointing out that institutions are means by which people relate to each other.

Malcolm wrote:

The point I am making is that people put too much importance on the container, and not enough importance on the contents. A gold vase can contain shit. A clay vase can contain gold. Which vase will you pick?

DGA said:

Transmission of Dharma is about relationships, and relationships take specific forms. These forms may or may not be helpful at a given time, which is why your point about the mutability of these institutions is an important one.

Malcolm wrote:

The transmission of Dharma is a family thing. You have a teacher, and fellow students. The minute it becomes more than this, the minute the organization becomes the main point, at that moment, Dharma ceases being transmitted.

DGA said:

I just don't buy the anarcho-libertarian argument that institutions are inherently problematic, and the solution is simply to free individuals to do free individual stuff. Institutions just are. Their value or pathology depends on how they are used.

Malcolm wrote:

[/quote]

For Dharma, formal institutions have inherent problems because they are so easily corrupted.

Author: Malcolm

Date: Wednesday, November 11th, 2015 at 1:15 AM

Title: Re: Trouble at Tricycle Magazine

Content:

DGA said:

And they may be fighting over nothing in the end. I know that libraries buy Tricycle; does anyone else? Is their online presence profitable?

Malcolm wrote:

I don't think many people take Tricycle very seriously. Especially not after Tworkov went after Trungpa.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:59 PM

Title: Re: Trouble at Tricycle Magazine

Content:

DGA said:

I don't know anything about Mr Shaheen. Was he on the Tricycle board when this went down?

<http://www.abuddhistlibrary.com/Buddhism/A%20-%20Tibetan%20Buddhism/Authors/Samuel%20Bercholz/Open%20Letter%20to%20Tricycle/Open%20Letter%20to%20Tricycle.htm>

Malcolm wrote:

Yes, he was.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:48 PM

Title: Re: Dharma Decline

Content:

DGA said:

for the record, even a free association is an example of a social institution.

it's merely a social institution with a specific kind of bureaucracy. (anyone want to argue that a free association generally or the DC specifically lack bureaucracy?)

Malcolm wrote:

A free association is the forming of a group, political alliance, or other organization without any constraint or external restriction. There isn't a bureaucracy in the DC. Each gar has a rotating board, a person responsible for maintaining the grounds and buildings, and a secretary for handling official business. The DC has a center, but no hierarchy. ChNN is basically the first member of the DC.

This is a little off the issue — my point in general was that Dharma exists in people, not institutions. Institutions are not persons. Dharma only exists person. The extent to which Dharma exists in its members, only to that extent can we say that Dharma lives in this or that institution.

The Buddha did not leave behind any institutions. He established no authority to take up his mantle upon his passing. He did create a discipline, but all the Buddhist institutions we have today arose after the Buddha and none were established by him. We should keep this in mind.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:28 PM

Title: Re: Dharma Decline

Content:

Kunzang said:

Don't be silly. Of course it is. Even has a tulku ready to take the helm when the master passes.

Malcolm wrote:

No, the DC is a free association, with no hierarchy.

Karma_Yeshe said:

Of course it has a hierarchy. It has a president (currently Chögyal Namkhai Norbu), who has many special rights.

See page nr. 8 of the Statute of the International Dzogchen Community:

http://dzogchencommunity.org/assets/International-Dzogchen-Community-Statute_new-version_15102013_edarev-Registrato-notaio.pdf

Malcolm wrote:

This is just for show, in order to correspond with European laws of association.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:22 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

Those of us living in the West, i.e. the US, Australia, Canada Latin America, etc., should be aware that we are only here because of centuries of systematic ethnic cleansing and genocide of First Nations. We need to deal with this as a civilization and stop sweeping it under the rug. Until we openly confront the colonialist underpinnings of "Western Civilization" we will continue descend into barbarisms like the Iraq war and so on.

All talk of "the sacred" should be conducted with this in mind.

boda said:

Religion can help to mobilize a nation to take resources from "heathens" (nothing about them being sacred).

Malcolm wrote:

Precisely.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:21 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Tsongkhapafan said:

Reality is sacred. The translation of the Tibetan term for emptiness (lack of inherent existence) 'dön dam denpa' literally means 'holy object truth'. 'dam' is the word that equates to holy or sacred.

The Three Jewels are holy. Anything that permanently liberates ourselves from suffering is holy and it is a vital and important term that also signifies the importance of Buddhist faith.

Malcolm wrote:

No, don dam bden pa is a translation of paramārtha-satya. It means, literally, "truth of the ultimate goal."

Dam pa itself simple means superior or sublime, it's synonym is 'phags pa, and also yang dag pa, i.e. true, and mchog tu 'gyur ba, i.e. supreme.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 12:45 PM

Title: Re: Dharma Decline

Content:

maybay said:

A concept of an afterlife and a concept of liberation are not necessary for the construction of a coherent, robust and comprehensive system of morals and ethics. If you are attached to this life, you are not a person of Dharma. Jetsun Drakpa Gyaltzen: First, for non-attachment to this life, you must put aside the non-Dharma person's manner of practicing moral conduct, hearing, contemplation, and meditation which are performed for the sake of this life.

Malcolm wrote:

Great advice for someone who want to follow Dharma but it is irrelevant to the statement to which you are objecting.

maybay said:

Today they simply act out norms without examination.

Malcolm wrote:

This a baseless judgement, an expression of opinion, not a fact.

maybay said:

One of the developments of political culture has been the separation of people from their office. The role is one thing, the person another.

Malcolm wrote:

People have always been separate from their office — there is never, ever been a divine king. Not one.

maybay said:

So before a king would exercise moral judgement as himself, now a president must act as a president acts, for the duration of his presidency.

Malcolm wrote:

Kings and presidents are no different. Each has a term, each has an office, neither is a power unto himself.

maybay said:

Of course people will always have moral agency, but the roles people must take in the institutions of secular society don't facilitate that agency or its development.

Malcolm wrote:

Oh, yes, as if Europe under Rome was a highpoint of moral fiber, etc. Religious domination of a culture does not ensure the facilitation of the moral agency of either its rulers nor its subjects. History demonstrates this again and again. In fact, arguably, Religions again and again corrupt people's moral agency by imbuing some people with imputed value based on a social hierarchy that is merely a product of economic arrangements.

maybay said:

In a corporatized, risk averse society, the whole question of morality is a liability. The liberal society's problem of competing religions is the problem of competing morals, which is why secular society is amoral.

Malcolm wrote:

In a religious society, moral agency is a liability since people who exercise their moral agency generally find themselves challenging religious authorities merely by their actions. Religious societies indeed generally strip people of their moral agency by insisting they behave according to catechism rather than conscience.

The so-called liberal society is the only means of finding a common ground in a pluralistic world and ensuring everyone is treated with fairness.

Asian cultures have more fear from corporatization, as their social history has programmed Asians into sublimating their egos into the group.

One of the great legacies of the First Nations in North America to European settlers who eventually exterminated them by and large, is our American sense of individualism and personal freedom— because that certainly did not come from the European experience.

Modern corporatization is just an extension of European Colonialism. There will always be dissenters from it here in the US. But not in Asia, it fits in with the Asian mentality too well.

M

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 12:13 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

The Tibetan lamas I know do not have an issue with the word "sacred". In no small part that is because for them Christianity is a non-issue.

For us Christianity is a major issue, and anything that reminds us of it--even peripherally--is completely unacceptable. That prejudice is just as toxic to the transition of the Dharma to the West as inappropriate importation of western ideas imho.

Malcolm wrote:

The Chinese understood quite well the need to exclude Taoist terminology from Buddhist texts. We should follow suit.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 10:52 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

smcj said:

With or without an equivalent word in their language, the idea that Tibetans do not consider Dharma to be "sacred" is preposterous from what I've seen and heard.

Malcolm wrote:

It is not preposterous when you understand that the word "sacred" does not really map well to Tibetan or even Buddhist ideas about things.

We constantly impute/inflict our own linguistic assumptions on cultures outside our own. As much as I am pretty conversant in Tibetan language and sciences such as medicine, astrological calculation and so on, culturally speaking I am an outsider looking into Tibetan culture [as distinct from Dharma] through the window of their language and texts. As an outsider, it is important that I am aware of my own penchant to impute/inflict concepts and so on onto Tibetans they just don't share with Anglo-American culture.

This is one of the reasons I am so opposed to using language in translations that is saturated with native meaning for English speakers that does not reflect implications of a given term in the source language — in this case Tibetan. I gave an example, i.e. translating the Tibetan term gzhi, basis, as "ground of being", a theological term largely coined by the Catholic Theologian, Paul Tillich that has no meaning nor corollary in Buddhist discourse.

All the terms we might wish to gloss as "sacred" generally mean high, supreme, sublime, glorious, and so on, much more than they match our concept of "sacred" or "holy".

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 7:34 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Wayfarer said:

The passage where the Buddha declares that he has 'seen the house-builder' and will be 're-born no more' has no secular equivalent, as there is no way in secular thinking to accommodate that.

boda said:

I was wondering, how does anyone accommodate that? How do you accommodate it?

Wayfarer said:

When I say 'accommodate', what I mean is that a secular-scientific worldview doesn't have any categories in terms of which such a statement can be understood or explained. From the scientific-secular point of view, it is off the map, it is radically different to

anything that can be accounted for in terms of the physical sciences or evolutionary biology.

In liberalism, there is an inbuilt 'respect for freedom of conscience' - that is basic to liberalism, and it's a good thing. However one of the consequences is that such ideas are accommodated as 'individual or social beliefs'. So Nirvāṇa is no longer a or the fundamental reality of existence - it's 'a belief'. People or groups are allowed to have such beliefs, but they're essentially either private, or socially-mediated, because they can't be accounted for in scientific terms. Hence that tends towards relativism, the idea that ultimately it is just a matter of belief, or to all intents, an opinion, and doesn't concern anything real.

Now maybe where that is changing is in the various attempts at cross-cultural dialogue, and there's some good things happening there. So it's not all doom and gloom. But for us living in the west, we need to be very aware of the background, lurking normativity of the 'scientific secular' worldview, as the 'arbiter of what is real'.

Malcolm wrote:

Those of us living in the West, i.e. the US, Australia, Canada Latin America, etc., should be aware that we are only here because of centuries of systematic ethnic cleansing and genocide of First Nations. We need to deal with this as a civilization and stop sweeping it under the rug. Until we openly confront the colonialist underpinnings of "Western Civilization" we will continue descend into barbarisms like the Iraq war and so on.

All talk of "the sacred" should be conducted with this in mind.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 7:28 AM

Title: Re: Dharma Decline

Content:

maybay said:

Many people live, in the words of philosophers, an unexamined life.

Malcolm wrote:

Following a religion is no guarantee of living an examined life, indeed, it can utterly prevent it by providing a rote catechism.

maybay said:

Many people live, in the words of the Buddha, as if dead.

Malcolm wrote:

Religious belief does not mean you are exempt from Buddha's critique.

maybay said:

So lacking in mindfulness, so full of conceit, they consider themselves sovereign individuals first, and later, by choice, part of a tribe.

Malcolm wrote:

This is your imputation of a "moral" principle. Having the feeling that you belong to a tribe is just an extension of one's egotism. It does not make your egotism better.

maybay said:

A Hobbesian fallacy. You should know community is natural to humans. But a religious person sees not his tribe first, but a higher group which he chooses to recognize, e.g. "kingdom of God" or "all sentient beings".

Malcolm wrote:

Oh what rubbish. Many religious people do not recognize people of other religion as human. Honestly, you are deluding yourself with eloquent fantasies. The notion that religious people necessarily see the kingdom of god or all sentient beings above and beyond their affiliation is deluded.

maybay said:

Those people you know, they think they aren't religious, but they still embody so many sentiments and cultural artefacts of centuries of religious thought.

Malcolm wrote:

They are not religious people at all. They have none of the beliefs you claim are a necessary precondition for moral action.

maybay said:

There are parts of the world where people don't put the welfare and benefit of strangers above their own. They think it's the wrong thing to do.

Malcolm wrote:

And many of those people are religious, indeed, most of them are.

maybay said:

You say people matter not institutions. But today more than ever we find ourselves in roles without moral agency, mediated by secular institutions. In removing human error, technology, algorithms, are replacing the very possibility of being a fallible human.

Malcolm wrote:

No one is ever without moral agency. And technology will never remove the fallibility of being human, indeed much technological development is precisely a result of human folly.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 6:33 AM

Title: Re: Dharma Decline

Content:

maybay said:

Yes, I accuse those religions of lacking coherent, robust moral systems.

Malcolm wrote:

Staggeringly wrong-headed.

maybay said:

Any system of thought that ignores realities outside this life reduces the possibilities for action in this life to nothing more than rational self interest. That is not what I consider morality.

Malcolm wrote:

This is false reasoning. Many people with no religious belief in an afterlife or liberation nevertheless put the welfare and benefit of others above their own continually simply because they feel it is the right thing to do and they have the ability to be a benefit to others. I know many such people.

maybay said:

The notion that religious thinking a priori results in moral and ethical action is ludicrous. It results in moral possibility. That's all I'm saying.

Malcolm wrote:

What you are saying is obviously wrong. Religion is not at all necessary for moral and ethical action. It is not at all necessary for "moral possibility."

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 5:45 AM

Title: Re: Dharma Decline

Content:

maybay said:

All religions illustrate two essential possibilities for the future, typically either heaven vs hell, or entrapment vs liberation, or a combination. The moral decisions one makes plays a causative role in determining that future. But secular culture either makes no claims to the future, or settles for oblivion. Therefore, for the non-religious, moral actions in this life can play no part in determining that future. The future you experience (or don't) is unrelated to the moral decisions you make. Morality becomes indeterminate. Amoral.

Malcolm wrote:

One, not all religions make this claim; for example, Judaism has no concept of an afterlife or liberation. Neither do Confucism or Taoism. Would you accuse these faiths of lacking a coherent, robust ethical systems? I think not. In fact, the Purva Mimamsa too do not believe in rebirth or liberation.

Therefore, your premise is stillborn.

A concept of an afterlife and a concept of liberation are not necessary for the construction of a coherent, robust and comprehensive system of morals and ethics.

For the nonreligious, the pursuit of an ethical life becomes an end in itself. Quite frankly, given the colonization and globalization that has destroyed the environment of the world and has led to impoverishment of billions for the benefit of a few million, the ethics of the religious have not proven to be a boon to humanity. There is very little correlation between a person's supposed religiosity and their ethical behavior. In fact, religion is used time and again for perpetrating highly immoral and unethical actions. The notion that religious thinking a priori results in moral and ethical action is ludicrous.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 5:27 AM

Title: Re: Dharma Decline

Content:

Kunzang said:

Don't be silly. Of course it is. Even has a tulku ready to take the helm when the master passes.

Malcolm wrote:

No, the DC is a free association, with no hierarchy.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 3:54 AM

Title: Re: Dharma Decline

Content:

DGA said:

How is the Dharma transmitted in the absence of social institutions committed to the systematic practice and transmission of Dharma?

Malcolm wrote:

The amazing thing is that Dharma continues to be transmitted despite institutions. There is no Dharma in institutions, there is only Dharma in people, and frankly — most people in Buddhist institutions are not very interested in Dharma.

Kunzang said:

Dzogchen Community is an institution. Do you feel this way about your vajra sibs too?

Malcolm wrote:

No, it really isn't, not in the way most people think about Dharma institutions [no monks, no monasteries, etc.]. There are some buildings, it is true. Who knows what will happen to those.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 3:33 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Punya said:

So what does "lha" as in "lha chos" mean Malcolm? And is this a collective term in Tibetan that would refer to the "specialness" (for want of a better word) of stupas of stupas relics, temples etc or is there another word?

(Interesting topic Tingzin)

Malcolm wrote:

The original meaning of Lha in Tibetan is "royal." Originally Dharma was the "chos" of the Tibetan Kings [chos is derived from a root which means to "rectify, repair." Lha also means "high." It also means a god. It has associations with high status.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 2:37 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

Malcolm wrote:

With regard to your last comment, "sacred outlook" does not work for dag snang. You do not need to consecrate anything to have dag snang. Dag snang is self-arising. You cannot fabricate dag snang.

dzogchungpa said:

Well, maybe, but as you like to point out, language is diachronic. I don't see why you can't repurpose 'sacred' in order to refer to a kind of natural or self-arising sacredness/purity or whatever.

Malcolm wrote:

You can, I won't. I like to keep terms with other religious as well as philosophical connotations out of Dharma discourse as much as possible. Its one of the reasons I object to the term "ground of being" so vehemently as a translation of gzhi.

Author: Malcolm

Date: Tuesday, November 10th, 2015 at 1:54 AM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

DGA said:

I'm not so sure about the concept of the sacred simply because, at least as I've been

taught, everything without exception and everyone has sacred qualities--and if everything is sacred, then nothing isn't sacred, and the concept has no real meaning anymore.

dzogchungpa said:

Well, maybe. I think there is definitely a sense in Buddhism that things like stupas, relics, temples, certain people and places, images of Buddhas etc. are "special" in some positive way.

FWIW, CTR used the word 'sacred' quite a lot, and in particular translated "dag snang" as "sacred outlook", see e.g. "The Tantric Path of Indestructible Wakefulness".

Malcolm wrote:

With regard to your last comment, "sacred outlook" does not work for dag snang. You do not need to consecrate anything to have dag snang. Dag snang is self-arising. You cannot fabricate dag snang.

Stupas, relics, temples, are sacred precisely because they are "set apart," nevertheless, there still is no Buddhist word of which I am aware that maps to "sacred".

OED:

sacred |'sākrid|

adjective

connected with God (or the gods) or dedicated to a religious purpose and so deserving veneration: sacred rites | the site at Eleusis is sacred to Demeter.

- religious rather than secular: sacred music.
- (of writing or text) embodying the laws or doctrines of a religion: a sacred Hindu text.
- regarded with great respect and reverence by a particular religion, group, or individual: an animal sacred to Mexican culture.
- sacrosanct: to a police officer nothing is sacred.

The nearest Tibetan word that overlaps might be " lha " in some of its uses, like " lha chos ", for example.

Author: Malcolm

Date: Monday, November 9th, 2015 at 10:51 PM

Title: Re: The Sacred in Buddhism [from Dharma Decline]

Content:

tingdzin said:

Split from "Dharma Decline" thread

<http://dharmawheel.net/viewtopic.php?f=47&t=21203>

Kim O'Hara said:

I wouldn't mind at all (well, hardly at all) except that in losing religion we are losing ethics and morality (admittedly imperfect ethics and morality) faster than we can replace them with a more rationally based version of them.

tingdzin said:

This is a very interesting point, I think. Some posters have recently, on other threads, expressed the opinion that ethics and morality can exist without religion, and it seems a case made be made for this proposition. I would say that Kim is right, however, to point out that an ethical code based on an incomplete understanding of reality is still better than no ethical code at all.

Malcolm wrote:

Most secular people are of the opinion that a) reality is not completely understood, and b) religions [including Buddhism] are based on a far less complete understanding of reality than the present level of scientific knowledge.

Despite the fact that United States was founded on the ethnic cleansing of entire nations from their lands, which all Americans need to learn about, an important concept enshrined in the US Constitution is the Establishment Clause, which mandates what is popularly termed "the separation of church and state."

Because this is such an important principle in modern civilization, we have no choice but to continue to forge and strengthen a liberal ethical consensus apart from our individual religious convictions.

tingdzin said:

To shift the focus, though, I myself am of the opinion that when religion is lost, humanity also loses a sense of the sacred.

Malcolm wrote:

I don't agree with this at all. Religions tend to make "the sacred" beyond the reach of common people, creating celestial hierarchies that do little more than mirror the social divisions of the peoples they pretend to serve.

tingdzin said:

What does "sacred" mean to you?

Malcolm wrote:

It is not really a Buddhist word — I can't think of a single Buddhist term in either Sanskrit or Tibetan that truly maps to this term in the way it is used in English.

We can go back its root, consecrate, which really means to set something apart. We also have the word "holy" which ultimately derives from the word *kailo — whole, uninjured, of good omen.

Author: Malcolm

Date: Monday, November 9th, 2015 at 10:11 PM

Title: Re: Dharma Decline

Content:

DGA said:

How is the Dharma transmitted in the absence of social institutions committed to the systematic practice and transmission of Dharma?

Malcolm wrote:

The amazing thing is that Dharma continues to be transmitted despite institutions. There is no Dharma in institutions, there is only Dharma in people, and frankly — most people in Buddhist institutions are not very interested in Dharma.

Author: Malcolm

Date: Monday, November 9th, 2015 at 6:15 AM

Title: Re: Buddhism without buddism

Content:

Rita_Repulsa said:

Tsongkhapafan, I think it's interesting that some here claim things like, "Buddhism isn't and evangelical religion" despite the fact that Buddhism is well know for being the first evangelical religion in recorded history. The Buddha said:

Go forth for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare, the good and the happiness of gods and men. Let no two of you go in the same direction. Teach the Dharma which is beautiful in the beginning, beautiful in the middle and beautiful at the end. Proclaim both the letter and the spirit of the holy life completely fulfilled and perfectly pure.

Malcolm wrote:

Of course the Buddha wanted the Dharma to spread, but he did not want people to be zealots, which is what "evangelical" means outside of its specifically Christian meaning.

This is why there were strict rules laid down in the beginning about who could teach, who could be taught, when and where there could be teaching, and so on.

Evangelists don't care about context and decorum in their zeal to spread "the good news" and create converts.

Author: Malcolm

Date: Monday, November 9th, 2015 at 5:54 AM

Title: Re: Dharma Decline

Content:

Arjan Dirkse said:

The dharma is the dharma. It is not the corrupt institution of Buddhism.

dharmagoat said:

We see the dharma through the lens of institutional Buddhism.

Malcolm wrote:

You may, I don't.

dharmagoat said:

Buddhism defines 'the dharma'.

Malcolm wrote:

Not for me.

Author: Malcolm

Date: Monday, November 9th, 2015 at 1:17 AM

Title: Re: Mani Kabum

Content:

Tigersnest said:

Are there any here who are experts regarding the Mani Kabum? As it has been translated to English and is freely available I wonder if the practices therein are open for Buddhist practitioner to use? As I have heard usually Chenrezig practice is openly available to practice...

Malcolm wrote:

The Mani Kabum is a collection of instructions on the three inner tantras. The empowerment for it is called "The King's tradition Avalokiteśvara."

Author: Malcolm

Date: Sunday, November 8th, 2015 at 9:28 AM

Title: Re: Buddhism without buddism

Content:

Rita_Repulsa said:

Buddhism

Malcolm wrote:

You can keep Buddhism. I have no use for it at all. I prefer Dharma.

Author: Malcolm

Date: Saturday, November 7th, 2015 at 11:15 PM

Title: Re: altar blessing

Content:

Johnny Dangerous said:

How important is it, and why? What should be done with statues which cannot be filled? Can someone bless their own altar when no other option exists?

I've read/heard so many things, curious on opinions out there.

Malcolm wrote:

You put a piece of paper in the statue with Om aḥ and huṃ written on it. You summon the wisdom beings into the statue, you recite the mantra of dependent origination. That is enough.

Author: Malcolm

Date: Saturday, November 7th, 2015 at 11:00 PM

Title: Re: Some Questions about DC

Content:

Tenso said:

Which text?

Malcolm wrote:

I am not precisely sure, this is according to ChNN.

Author: Malcolm

Date: Saturday, November 7th, 2015 at 7:42 AM

Title: Re: How can karma know, and how do for instance hell wardens

Content:

boda said:

The question isn't about distinctness or contents, it's about values (good and bad) and interactions (cause and effect).

Malcolm wrote:

I was responding to your objection, not his question.

Author: Malcolm

Date: Saturday, November 7th, 2015 at 5:49 AM

Title: Re: How can karma know, and how do for instance hell wardens

Content:

Seishin said:

We know good and bad because of the discriminating mind and we are the creators of our own karma. It is not outside ourselves, not governed by a supernatural being.

boda said:

How could it be only inside ourselves? Or do you believe that everything, including other minds, are only a projection of your mind? If I'm not mistaken that's called solipsism.

Malcolm wrote:

Yogacara argues there is no container universe in reality, but that nevertheless, mind streams are distinct and unique.

Author: Malcolm

Date: Saturday, November 7th, 2015 at 5:40 AM

Title: Re: Dharma Assembly Photos

Content:

Caodemarte said:

Beautiful photos with promises of more to come from the Washington Post.

https://www.washingtonpost.com/news/in-sight/wp/2015/11/05/stunning-photos-from-tibetan-buddhists-bliss-dharma-assembly/?hpid=hp_no-name_photo-story-d%3Ahomepage%2Fstory

Malcolm wrote:

This place was founded by one of my most important gurus, the late Khenpo Jigme Phuntsok:

Author: Malcolm

Date: Saturday, November 7th, 2015 at 5:32 AM

Title: Re: How can karma know, and how do for instance hell wardens

Content:

Ervin said:

Also, where they come from and who created them? How did they form? Because it seems that they know!!! Are these beings who are tottering wrongdoers also creating a bad karma, if not? How come?

Paul said:

He'll guardians are not sentient beings - they are projections from the mind of the hell being in question. It is not possible, therefore, to be reborn as a hell guardian. That also explains how they 'know' about the being they are torturing.

I think it was Asanga who explained this, but I'm not certain and can't look it up right now.

Ervin said:

Thanks Paul,

Is there any chance that you could provide a name and an excerpt of the sutra that explains what you are writing about?

Thanks

Malcolm wrote:

Read Vasubandhu's *Viṃśatikākārikā*.

Author: Malcolm
Date: Saturday, November 7th, 2015 at 2:32 AM
Title: Re: Gradual Teaching
Content:
Queequeg said:
I see. Point out the primordial state?

Malcolm wrote:
As Alpha states, no one can point it out to you; however, one's self-recognition can be encountered only with the help of a master. This is accomplished because we have experiences, and a master knows how to work with a student so that based on their own experiences they can recognize their own state.

Author: Malcolm
Date: Saturday, November 7th, 2015 at 2:07 AM
Title: Re: Buddhism without buddism
Content:
Tsongkhapafan said:
Everybody needs Buddhism...

Malcolm wrote:
No, everyone does not need Buddhism. Some people need food more, others need safety from threat of violent death, etc.

The practice of Buddhadharma is only within the grasp of those who have leisure and endowment.

Fundamentalists are those who insist that only their own path is good and everyone else's is wrong. This is not Buddhadharma. Buddhadharma sees the good in all worldly paths, and encourages that. It never suggests to people who are following other paths that they need to change, etc. If someone is interested in Buddhadharma, great. But there is no need to evangelize the Dharma — it won't work anyway.

Author: Malcolm
Date: Friday, November 6th, 2015 at 10:35 PM
Title: Re: The Buddha's Jihad! :D
Content:

Author: Malcolm
Date: Friday, November 6th, 2015 at 10:28 PM
Title: Re: Buddhism without buddism
Content:
Malcolm wrote:

Your argument is very much like saying there is no point in giving people medicine if they won't take up Dharma as their personal religion. It is quite extreme. A physician does not require his patients to change their religion in order to give them medicine. Buddha didn't either. He also taught the so called vehicle of gods and humans which concerns mundane ethics in order to create worldly benefit.

Tsongkhapa said:

No, it's not. The vehicle of gods and humans has as its foundation a belief in karma.

Malcolm wrote:

No, actually it does not. Again, refer to the Kalama Sutta.

Tsongkhapa said:

You have to give people methods for practising ethics, you can't just tell them to 'be good' because without a method for being a good person, you will try, fail and feel guilty. This is many religious practitioners' experience if they don't have a path. Secular ethics is not a path because, being devoid of religion, it's just telling people to be good. It doesn't work. Ethics devoid of meditation doesn't work.

Malcolm wrote:

Secular ethics is not a path in the Buddhist sense, certainly.

Apparently you have never heard of Confucianism, a perfectly lovely example of secular ethics where ethical conduct is engaged in purely because it results in social harmony. It is however a means of ensuring social good and harmony, and those are themselves worthy ends in their own right.

Tsongkhapa said:

Sure, of course not all people have the propensity to practise Dharma, but many do, many more than at present have access to it and therefore it would seem to be a good idea to create the conditions for them to be able to do so.

Malcolm wrote:

I thought you understood the principles of karma. In any case, your original claim that His Holiness does not stress Buddhism is really complete and total nonsense. But by the same token, he is a political liberal, and understands the need for forging consensus and tolerance across religious lines — that cannot happen if he is constantly encouraging people to abandon their traditions for a new one. He is not an evangelist, unlike the Popes. That is not his job, and that has never been the job of Buddhist leaders.

Tsongkhapa said:

Humanism talks about it which is great but doesn't give people the methods to develop anything - without a path, without methods, there's no chance of success.

Malcolm wrote:

One does not need a method to develop love and compassion other than recognizing suffering and having the desire to do something to alleviate it as much as possible.

Quite honestly, I know a lot of religious people who don't do shit to help others, Buddhists included, who spend all their time arguing about religion and praying rather than getting off their asses and helping others. I know a lot of completely non-religious people who devote their lives to helping others, and frankly, I know more of the latter who are actively engaged in helping others than the former.

[quote]

Those people who already have highly developed love and compassion have so because they met a spiritual path in the past and were able to practise moral discipline and meditations to improve their love and compassion. If there is no method there is no practice and no success. Just telling people to be good doesn't work.[/quote]

From the point of view of the narrative we follow, this makes sense. But it does not make sense to people who have not drunk the Buddhist koolaid and there is no good reason on earth that we should try and force people to accept our views. Instead we should encourage people, without reference to religion, to be good, ethical people as ends in themselves because this leads to a harmonious society.

Author: Malcolm

Date: Friday, November 6th, 2015 at 9:44 PM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

The preliminaries are for those who have not yet understood what the primordial state is. Tregchö and thögal are inseparable: sometimes however, tregchö is parsed as "sudden" and thögal as "gradual", but this too is in reality misleading.

Astus said:

So, there is a gradual path for those who have not yet attained understanding. And once there is understanding, one should still follow through tregcho and thögal practices, so again, it seems gradual.

Malcolm wrote:

Dzogchen is not a "path" in the sense that one goes from here to there, as alpha pointed out to you. There is no path like "first train in śamatha, then train in vipaśyāna; first train on path of accumulation, then application, then seeing, etc., first do creation, then do completion," etc.

Tregchö and thögal are not "practices" in the sense that one is making effort to generate a result from some cause. Tregchö and thögal are how one continues in the confidence of liberation, or as CHNN parses it, how one continues in the state.

The long and short of it is that Dzogchen teachings did not fit in the mold of gradual and sudden dichotomy [which is a conversation is only tangentially relevant to Dzogchen

due to the conflict in Tibet over Indian and Chinese approaches to Mahāyāna sūtra]. They also do not fit into the mold of ultimate and relative truths. They do not fit into the mold of paths and stages.

Sudden means direct access to the ultimate. If there are stages involved in the path, it is necessarily gradual. So, if Dzogchen were just recognising the primordial state, then it would be a sudden method. If preliminaries and follow up practices are also included, it is gradual.

"Ultimate and relative" have no meaning in Dzogchen. Dzogchen is not "a method of directly accessing the ultimate," if it were, it would be Chan. Because this is so, Dzogchen is not a "sudden" system. One does not need to have realized emptiness in order to have knowledge [rig pa] of their primordial state [thog ma'i gzhi, a.k.a. original basis]. There is no need to gather accumulations and so on.

To the extent that there are stages in Dzogchen, there is only one stage and everyone is already on it. The Rig pa rang shar tantra likens it to being on a lake. No matter where you go on a lake, you never leave the lake.

Author: Malcolm

Date: Friday, November 6th, 2015 at 6:52 AM

Title: Re: Buddhism without buddism

Content:

Tsongkhapafan said:

It's a commitment of the Refuge Vows to encourage people to go for refuge out of compassion.

Malcolm wrote:

No, it isn't.

Author: Malcolm

Date: Friday, November 6th, 2015 at 6:47 AM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

You don't. Dharma [Lha chos] is about personal transformation, not social transformation.

Tsongkhapafan said:

Why are Buddhists interested in social transformation? All meaningful change comes from personal transformation so anyone who wants meaningful change should be promoting inner change, not politics.

Dharma is not an evangelical religion.

Bodhisattvas and Buddhas out of their great compassion want everyone to practise Dharma as this is the only real solution to human problems. Of course they will try to create conditions to give people opportunities to do this.

Malcolm wrote:

Your argument is very much like saying there is no point in giving people medicine if they won't take up Dharma as their personal religion. It is quite extreme. A physician does not require his patients to change their religion in order to give them medicine. Buddha didn't either. He also taught the so called vehicle of gods and humans which concerns mundane ethics in order to create worldly benefit.

Tsongkhapa said:

You ought to study the freedoms and endowments again. Not everyone has the karma to be a practitioner of Dharma. You can lead a horse to water, but you cannot make him drink.

That's a bit defeatist. At the very least one would work to give everyone the opportunity to practise Dharma if they have the propensity for it.

Malcolm wrote:

News flash! Not everyone has the propensity to practice Dharma. In fact, a very tiny minority of sentient beings have the propensity to practice Dharma. This is what it means to have a precious human birth with the eight freedoms and ten endowments.

In the meantime, secular ethics are necessary to keep the world from blowing itself up. Why? Because it is not possible to convert everyone to Buddhadharma. We do not live in the Kingdom of Shambhala.

Tsongkhapa said:

In the meantime, secular ethics are what the world needs. They will lead eventually to Dharma.

Humanism isn't going to lead to Dharma, and neither is politics or social change movements. The world needs a genuine spiritual path not secular ethics that implicitly deny the value of religion.

Malcolm wrote:

Sure it will. Humanism encourages people to develop compassion and love for others, and encourages them to avoid non-virtues of body, voice and mind. This will cause them to accumulate merit and continue to take rebirth in higher realms. This is precisely the vehicle of gods and men that the Buddha taught, for example, in the famed Kalamas Sutta.

Author: Malcolm

Date: Friday, November 6th, 2015 at 6:33 AM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

The three series are a literary division.

"Preliminaries, trekcho, togal and its visions" are not stages or levels.

Astus said:

So those literary divisions do not mean difference in the teachings, one superior to the other, etc?

If those are not stages/levels, then what? Gradual instructions maybe?

Malcolm wrote:

The three series do not mean that for example, man ngag sde is "superior" to the other two, though in fact it has been interpreted that way. The reality of it is that they focus on different aspects of Dzogchen teachings.

The preliminaries are for those who have not yet understood what the primordial state is. Tregchö and thögal are inseparable: sometimes however, tregchö is parsed as "sudden" and thögal as "gradual", but this too is in reality misleading.

The long and short of it is that Dzogchen teachings did not fit in the mold of gradual and sudden dichotomy [which is a conversation is only tangentially relevant to Dzogchen due to the conflict in Tibet over Indian and Chinese approaches to Mahāyāna sūtra]. They also do not fit into the mold of ultimate and relative truths. They do not fit into the mold of paths and stages.

Author: Malcolm

Date: Friday, November 6th, 2015 at 2:27 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

The aggregates are a product of mind, correct?

Ye shes is a product of rig pa, correct?

M

alpha said:

At this point i will respectfully withdraw from this discussion.

Malcolm wrote:

You've got to know when to hold 'em, know when to fold 'em,

Know when to walk away, know when to run.

You never count your money when you're sittin' at the table,

There'll be time enough for countin' when the dealin's done.

—— The Gambler

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Friday, November 6th, 2015 at 2:05 AM

Title: Re: Some Questions about DC

Content:

Malcolm wrote:

Śakyamuni is one of the twelve teachers of Dzogchen teachings, beginning with Buddha Nanga Dampa and ending with Garab Dorje.

tomamundsen said:

Do we know what Dzogchen teachings Shakyamuni taught? Are there any tantras specifically revealed by Shakyamuni?

Malcolm wrote:

He did not explicitly teach Dzogchen, however, he predicted the arrival of Garab Dorje.

Author: Malcolm

Date: Friday, November 6th, 2015 at 1:52 AM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

Which levels, stages and practices?

Astus said:

Semde, longde, menngagde. Preliminaries, trekcho, togal and its visions. And probably there are others associated with or included in Dzogchen.

Malcolm wrote:

The three series are a literary division.

"Preliminaries, trekcho, togal and its visions" are not stages or levels.

Author: Malcolm

Date: Friday, November 6th, 2015 at 1:20 AM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

Shabkar Natsog Rangdrol wrote:

Rongzom Pandita wrote:

Astus said:

If there are no stages and practices, what are all those levels, stages, and practices in Dzogchen?

Malcolm wrote:
Which levels, stages and practices?

Author: Malcolm
Date: Friday, November 6th, 2015 at 1:08 AM
Title: Re: Gradual Teaching
Content:
Malcolm wrote:
Dzogchen is "No f**kin way!?"

Queequeg said:
In this sense

or this sense?

Author: Malcolm
Date: Friday, November 6th, 2015 at 12:44 AM
Title: Re: Gradual Teaching
Content:
DGA said:
that's the path of renunciation and negation.

the affirmative path (with a slightly different mantra) was posited some twenty to thirty years prior:

<https://books.google.com/books?isbn=0940183218>

Malcolm wrote:
Dzogchen is "No f**kin way!?"

Author: Malcolm
Date: Friday, November 6th, 2015 at 12:39 AM
Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta
Content:
Malcolm wrote:
[It is the Dharma] in which one abides in sameness, like the supreme lotus of the world, not avoiding anything.

dzogchungpa said:
What does "like the supreme lotus of the world" mean?

Malcolm wrote:

According to Mipham:

Further, in the Dharma in which all desires of the world are mastered and is also the supreme of abundance, not covered by any faults like a lotus, one's conduct does not avoid anything. The reason for that is that there is no true difference between all faults and qualities, they are similar and not distinct, abiding in sameness.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 11:59 PM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

Who said the meaning of Prajñāpāramitā and Dzogchen were different? I merely said that in Dzogchen there were no caveats.

Astus said:

As you wrote, "Tibetan Buddhists in general interpret all sūtra paths as gradual paths". So, while there are five paths and ten bhumis, a bodhisattva does not get stuck by such conceptual fabrications.

"No caveats" here would mean that Dzogchen plays with open cards. How does it translate to the topic of gradual teachings?

Malcolm wrote:

Shabkar Natsog Rangdrol wrote:

The manner of obtaining each stage through the stages of the cause and result of the common vehicles, likewise the stage obtained through the effort and practice of creation and completion according to outer and inner secret mantra, here [in the Great Perfection] do not exist as [stages] upon which to train or make progress.

In reality, all vehicles are included and the paths and stages are complete within the single stage of one's pure vidyā.

Rongzom Pandita wrote:

To determine the greatness of the total non-existence of buddhahood, if buddhahood and non-buddhahood are non-dual, why is one seeking? Ascertain there is nothing to seek. The yogins in whom such a meaning is present effortlessly abide on the undifferentiated stage of Samantabhadra. The undifferentiated stage of Samantabhadra is the universal stage of all Buddhas. Whatever the meaning of the Great Perfection might be, that is it.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 10:37 PM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

The Innermost Great Potentiality states:

The Soaring Garuda states:

The Cuckoo of Vidyā states:

Astus said:

"no suffering, origination, cessation or path; no gnosis, no acquisition and no non-acquisition. ... Due to non-acquisition, the bodhisattva, having relied on Perfect Wisdom, dwells without mental obstruction. From the non-existence of mental obstruction, he is fearless, he overcomes inverted erroneous views, and ultimately reaches Nirvāṇa."

([https://drive.google.com/file/d/0B4-](https://drive.google.com/file/d/0B4-3ivsK5Q6MMWI3OGFjODctZTQ1Ni00NzU5LWJiOTgtMjdiNWM1YWE4N2Nk/view)

[3ivsK5Q6MMWI3OGFjODctZTQ1Ni00NzU5LWJiOTgtMjdiNWM1YWE4N2Nk/view](https://drive.google.com/file/d/0B4-3ivsK5Q6MMWI3OGFjODctZTQ1Ni00NzU5LWJiOTgtMjdiNWM1YWE4N2Nk/view))

"if the bodhisattva refrains from taking up the practice of any particular dharma, because he does not apprehend any dharma whatsoever, he may thereby succeed in realizing prajñāpāramitā. How can this be the case? All practices are essentially false and unreal."

(Nagarjuna: Realization of Prajñāpāramitā through no Seizing on Practices, in

http://kalavinka.org/Jewels/book_excerpts/N6P_excerpts/N6P_X-Bk4_X-15.pdf)

Malcolm wrote:

Who said the meaning of Prajñāpāramitā and Dzogchen were different? I merely said that in Dzogchen there were no caveats.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 10:14 PM

Title: Re: Some Questions about DC

Content:

Queequeg said:

Regarding lineage...

ChNN seems to say that the DC lineage originates in Tibet... Is that correct? That's why I ask above about what place Shakyamuni has in the DC 'pantheon'.

Malcolm wrote:

He does not say this. He says [consistent with the teachings of the lineage] that Dzogchen originated in Oddiyāna, which was located somewhere in Pakistan.

Śakyamuni is one of the twelve teachers of Dzogchen teachings, beginning with Buddha Nanga Dampa and ending with Garab Dorje.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 10:02 PM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

No. "Sudden" does not apply to Dzogchen, neither does "gradual." That's like asking the question, "Is a bar of gold suddenly gold, or gradually gold."

Astus said:

That's like saying Dzogchen lacks the path to liberation, while that is not actually true. In other words, one can get to that bar of gold either through the process of digging, clearing and melting (or something

http://www.miningandmetallurgy.com/gold/assets/images/Gold_Technology_and_Gold_Production_Plant.PNG); or by discovering it in its pure form. The former is the gradual, the latter is the sudden way. It is of no help to say that the gold is already gold regardless of its location or information of its whereabouts.

Malcolm wrote:

The Innermost Great Potentiality states:

In the dhātu of all outer and inner phenomena,
the pure experiential field,
buddhas and sentient beings are nondual,
how can there be fabrication with a path?

The inner potentiality which does not need to be accomplished is free from aspiration, it has already been naturally completed without activity.

The Soaring Garuda states:

The illness of those entering the path that is not a path is great;
those who wish to arrive are like wild animals chasing a mirage.

Since there is no object to attain, there is nothing other than the three realms.

Even relying on the tenth bhumi is an obstruction to awakening.

The Cuckoo of Vidyā states:

The primal nature of diversity is also nondual,
in reality, free from the proliferation of partiality.

“Just as it is” is also not conceptualized,

Vairocana, Samantabhadra.

Since it is perfect, the illness of effort is abandoned,
because of remaining naturally, equipoise.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 9:34 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

alpha said:

We are not disputing the fact that the condition for them to be seen as wisdom is that one has to first discover the primordial state. And that is because this discussion is not about questioning our personal abilities to recognise them as such but is about what they are in truth.

Malcolm wrote:

As I said, not exactly.

The aggregates are a product of mind, correct? Mind is deluded correct? What a deluded mind perceives is a delusion, correct?

Ye shes is a product of rig pa, correct? Rig pa is undeluded, correct? What undeluded rig pa perceives is not a delusion, correct?

As the Pellucid Transcendent State[/i> [dgongs pa zang thal] tells us, there is one basis, two paths, and two results. At the end of one of those paths lies the five aggregates and samsara; and at the end of the other path is the five wisdoms and nirvana.

However, there is a way in which phenomena of samsara and the phenomena of nirvana are the same, as Mañjuśrimitra declares:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

So therefore:

[It is the Dharma] in which one abides in sameness, like the supreme lotus of the world, not avoiding anything.

And:

Abide in sameness without imputing duality, free from speech, nothing to do or to not do, nothing to accumulate or reduce.

And of course, it goes without saying we need to be careful about being arrogant about what we think we understand. As Mañjuśrimitra states:

The pride of promoting one's understanding and lording it over all, giving rise to attachment and aversion, is ignorance which does not see the meaning, producing conflict.

Mipham further clarifies this:

If one engages in grasping such as, "Freedom from all views is seeing the ultimate meaning," promoting the idea, "My understanding is the realization of the truth" and lording it over all, the pride caused by that view, causing attachment to one's own views and aversion towards views of others, is ignorance which produces conflicts. Since there is no so-called "truth" or "falsity", holding onto one's view as true and holding onto the views of others as false are thoughts that does not correspond to the way both exist. Therefore, the authentic meaning of not perceiving either true nor false is not seen.

M

Author: Malcolm

Date: Thursday, November 5th, 2015 at 9:13 PM

Title: Re: Gradual Teaching

Content:

Malcolm wrote:

No caveats in Dzogchen...just saying...

Astus said:

Do you mean it is explicitly gradual or sudden?

(Sam van Schaik has a <https://books.google.hu/books?id=0Tg6AwAAQBAJ> on that subject.)

Malcolm wrote:

No. "Sudden" does not apply to Dzogchen, neither does "gradual." That's like asking the question, "Is a bar of gold suddenly gold, or gradually gold."

Author: Malcolm

Date: Thursday, November 5th, 2015 at 10:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Ka dag is ye shes.

alpha said:

But yeshe is also the five aggregates, good and bad karma, our ego, our perceptions, emotions, etc...

Malcolm wrote:

Not exactly.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 10:00 AM

Title: Re: Gradual Teaching

Content:

Queequeg said:

Let me modify my question - among active, living traditions?

Astus said:

Practically they all teach a gradual path. It's just that the <https://books.google.hu/books?id=LyfysMjKooEC> is naturally more popular.

If the unwise Bodhisattva counts the kotis of aeons,
And has the notion that it is long until the full attainment of enlightenment, he is bound to suffer,
And for a long time he will be suffering while moving unto Dharma.
Therefore he is inferior in the perfection of vigour, and essentially indolent.

(Ratnagunasamcayagatha, ch 30, tr Conze)

Queequeg said:

... all Sudden, with caveats... all Gradual, with caveats. Caveats, caveats, filling 84,000 volumes.

Brings me to the conclusion, "f**k it. Just do it."

Malcolm wrote:

No caveats in Dzogchen...just saying...

Author: Malcolm

Date: Thursday, November 5th, 2015 at 5:32 AM

Title: Re: Gradual Teaching

Content:

Queequeg said:

Let me modify my question - among active, living traditions?

Malcolm wrote:

Tibetan Buddhists in general interpret all sūtra paths as gradual paths, generally considering other interpretations incorrect and baseless.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 5:07 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

<http://www.shabkar.org/scripture/sutras/index.htm>

Malcolm wrote:

None of these sūtras make the claim you are making, i.e. that eating meat is inherently harmful. They are mainly objecting to killing and then eating meat.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 1:57 AM

Title: Re: Gradual Teaching

Content:

Queequeg said:

It occurred to me that, other than straw men in polemical screeds, I can't think of any Gradual Teaching Mahayana Buddhism. Is there such a thing? There are practices that

appear Gradual in various traditions, but once you start scratching the surface, some Sudden teaching appears at a "deeper" level.

What do you think?

Malcolm wrote:

You need to read more Indian Mahāyāna sūtras and śāstras. Why do you think there is such a huge debate between Indian Buddhism and Chan?

Author: Malcolm

Date: Thursday, November 5th, 2015 at 1:53 AM

Title: Re: Buddhism without buddism

Content:

Lazy_eye said:

Sila is something a Buddhist undertakes as part of a practice aimed at personal transformation; it has no necessary bearing on the wider sociopolitical sphere. The latter should be based on "a political conception the principles and values of which all citizens can endorse."

Malcolm wrote:

Yes.

Lazy_eye said:

That distinction seems to neatly untangle certain problems, such as how a Buddhist should approach contentious issues such as abortion. The answer would seem to be that a Buddhist should personally practice sila, which includes non-killing. But since there is no "overlapping consensus" about the morality of abortion, it would be inappropriate for a Buddhist to join up with pro-lifers, for instance; this would constitute an extension of religious doctrine into the civic sphere.

Malcolm wrote:

Correct, this at least is my point of view, which is why I am personally opposed to abortion, but support a women's right to choose.

Lazy_eye said:

Now someone will raise the objection, "yes, but what about bodhicitta?" But the answer would be that bodhicitta does not apply here because the term actually refers to the process of personal transformation, that is, the aspiration for enlightenment. It doesn't mean the aspiration to become a moral crusader.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 1:48 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

Is there a difference between gsal ba and ka dag? Is gsal ba also a potential?

Malcolm wrote:

gSal ba is a potential of ka dag. Ka dag is ye shes. This is the point that people do not seem to understand. Ka dag is the description of the original state of the basis, purity. The basis is ye shes, pristine consciousness, primordial wisdom, timeless awareness, [insert favorite calque here], etc.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 1:15 AM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

Unnecessary.

What the world needs is a clearly articulated platform of secular ethics divorced from religions altogether.

Lazy_eye said:

Do you have any existing examples in mind, or anything that might serve as a useful model?

What would be the general outline of such a system?

Malcolm wrote:

There is a long discussion about this in the analytical philosophy tradition. Rawls in part answers your question:

The religious doctrines that in previous centuries were the professed basis of society have gradually given way to principles of constitutional government that all citizens, whatever their religious view, can endorse. Comprehensive philosophical and moral doctrines likewise cannot be endorsed by citizens generally, and they also no longer can, if they ever could, serve as the professed basis of society. Thus, political liberalism looks for a political conception of justice that we hope can gain the support of an overlapping consensus of reasonable religious, philosophical, and moral doctrines in a society regulated by it. Gaining this support of reasonable doctrines lays the basis for answering our second fundamental question as to how citizens, who remain deeply divided on religious, philosophical, and moral doctrines, can still maintain a just and

stable democratic society. To this end, it is normally desirable that the comprehensive philosophical and moral views we are wont to use in debating fundamental political issues should give way in public life. Public reason—citizens' reasoning in the public forum about constitutional essentials and basic questions of justice—is now best guided by a political conception the principles and values of which all citizens can endorse (VI). That political conception is to be, so to speak, political and not metaphysical.

Political liberalism, then, aims for a political conception of justice as a freestanding view. It offers no specific metaphysical or epistemological doctrine beyond what is implied by the political conception itself. As an account of political values, a free-standing political conception does not deny there being other values that apply, say, to the personal, the familial, and the associational; nor does it say that political values are separate from, or discontinuous with, other values. One aim, as I have said, is to specify the political domain and its conception of justice in such a way that its institutions can gain the support of an overlapping consensus. In this case, citizens themselves, within the exercise of their liberty of thought and conscience, and looking to their comprehensive doctrines, view the political conception as derived from, or congruent with, or at least not in conflict with, their other values.

Rawls, John (2011-02-10). Political Liberalism: Expanded Edition (Columbia Classics in Philosophy) (p. 10). Columbia University Press. Kindle Edition.

Author: Malcolm

Date: Thursday, November 5th, 2015 at 12:52 AM

Title: Re: Buddhism without buddism

Content:

Malcolm wrote:

In the meantime, secular ethics are what the world needs. They will lead eventually to Dharma.

Lazy_eye said:

Should it be Dharma-based secular ethics, or secular ethics within a Dharmic framework? Or is that not necessary?

Malcolm wrote:

Unnecessary.

What the world needs is a clearly articulated platform of secular ethics divorced from religions altogether.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 11:09 PM

Title: Re: the great vegetarian debate

Content:

dharmagoat said:

Do you not have shops that sell only vegetables in the US?

Malcolm wrote:

Not where I live, and not in most of the USA.

dharmagoat said:

Here we can choose not to shop at supermarkets. We even have the option of buying from local growers. Does this mean that the points you are applying to everyone do not apply to everyone?

Malcolm wrote:

All of the CSA's where I live raise animals for slaughter.

dharmagoat said:

Some. Perhaps less than you currently do?

Malcolm wrote:

I don't really eat that much meat. Way less than the average American. The average American eats a quarter pound of meat every day. I eat maybe a quarter pound of meat a week on average.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 10:57 PM

Title: Re: Buddhism without buddism

Content:

Tsongkhapafan said:

Sometimes you can water things down too much and create the lowest common denominator. My problem with the Dalai Lama's teaching is that he makes it sound as if you don't need Buddhism to make the world a better place...

Malcolm wrote:

You don't. Dharma [Lha chos] is about personal transformation, not social transformation.

Tsongkhapafan said:

you just need secular ethics.

Malcolm wrote:

Secular ethics [Mi chos] are about outer transformation and governance, not inner transformation. We need both Lha chos and Mi chos.

Tsongkhapafan said:

He almost never encourages people to take refuge in the Three Jewels which is most odd for a Buddhist monk.

Malcolm wrote:

Dharma is not an evangelical religion.

Tsongkhapa said:

Secular ethics is too general and is never going to provide a real solution to people's suffering - the only solution is liberation and enlightenment which are only part of Buddhism, therefore to my mind, the selling of secular ethics is selling people short and undermining Buddhism.

Malcolm wrote:

You ought to study the freedoms and endowments again. Not everyone has the karma to be a practitioner of Dharma. You can lead a horse to water, but you cannot make him drink.

In the meantime, secular ethics are what the world needs. They will lead eventually to Dharma.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 10:52 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

And I have also demonstrated that meat is consistently supplied to the market in excess of demand. Our commodity markets are driven on futures, expectations of demand, not real demand.

dharmagoat said:

This does not mean that demand ceases to influence production.

Malcolm wrote:

The number of slaughtered animals in the chain far exceeds the actual demand for meat. Additionally, as I also pointed out, money we pay to markets which sell meat is not divided up from moneys from vegetables. The only way to avoid supporting that market's purchasing of meat in general is to stop shopping at omnivore markets.

dharmagoat said:

A cattle rancher is not paid for the crops his neighbour grows.

Malcolm wrote:

They are separate businesses.

A market is one business. When you buy groceries in a market, you are supporting all that market's economic activities, not merely the ones of which you approve. Its like taxes — when you pay taxes, you are supporting all of the Gvt.'s activities, including wars of which you may disapprove. You may not approve of the wars which are fought, freeing you from the karmic burden of them; you may not approve of a market selling

meat, freeing you from that that burden of karma. I also do not approve of killing and slaughter, but I also know that my eating meat bought at whole foods, for example, has nothing to do with the act of ordering an animal killed, etc. It would be different of course if I ordered a side of beef from a local rancher. But I don't.

If our culture changes so that no one buys meat, I won't buy it or eat it since it won't be available any longer. But all the evidence suggests that animals will be slaughtered for meat long after we are gone, and in the mean time, since there is no fault with eating meat that is pure in three ways, I will continue to do so when I need to, since I have found that I actually need to eat some amount of meat, to maintain my health. It is a survival issue.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 10:23 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No one is saying that we should not practice ahimsa. What we are saying is that your idea of "ahimsa" is problematical when you claim that by definition eating meat is harmful.

dharmagoat said:

We can agree that once an animal has been killed for its meat the harm has been done. As you have said, meat itself does not suffer. What you consistently overlook is how the acceptance of this meat, especially if it is paid for, completes the cycle of supply and demand. By rewarding the killing for meat, the consumer is encouraging subsequent killing.

Malcolm wrote:

And I have also demonstrated that meat is consistently supplied to the market in excess of demand. Our commodity markets are driven on futures, expectations of demand, not real demand.

This is not like Tibet, where, for example, Shabkar could reasonably scold monasteries for ordering sheep to be slaughtered based on demand for meat in monasteries.

The number of slaughtered animals in the chain far exceeds the actual demand for meat. Additionally, as I also pointed out, money we pay to markets which sell meat is not divvied up from moneys from vegetables. The only way to avoid supporting that market's purchasing of meat in general is to stop shopping at omnivore markets.

I am certain that in the near future, there will be a trend toward vegan and vegetarian markets — but that does not exist now, at least nowhere near where I live.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 9:32 PM

Title: Re: the great vegetarian debate

Content:

Johnny Dangerous said:

As to complicity, as I've said a million times, we are all already indirectly complicit in lots of horrible things

seeker242 said:

The point I'm trying to make is that this is largely irrelevant. It doesn't matter if our activity causes a lot of inevitable harm or not. The point is that not all harm is inevitable...The point is that not all harm causing is created equal. If one can choose a less harmful choice, one should choose a less harmful choice. The idea that "it won't matter anyway" is just a cop out. The same logic can be used to refute recycling or even voting in a democratic election. It can be used to refute any action where the effect is cumulative. AKA "my individual vote won't matter, so I'm not going to vote". Just imagine if everyone believed that...

Malcolm wrote:

No one is saying that we should not practice ahimsa. What we are saying is that your idea of "ahimsa" is problematical when you claim that by definition eating meat is harmful.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 7:54 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

If it makes you happy to insist on adding lhun grub, ok, but it isn't necessary. The Self-Arisen Vidyā Tantra states:

The basis is called "great original purity" which is present as the essence, nature and compassion.

tomamundsen said:

Isn't lhundrup the "nature", though?

Malcolm wrote:

lhun drub and thugs rje are potentials of ka dag.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 7:52 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

MalaBeads said:

Malcolm,

Would you say more about rupakaya? You can assume i know nothing except maybe the word.

Thank you.

Malcolm wrote:

Rūpa means form — it refers to the sambhogakāya and nirmanakāya.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 7:33 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

asunthatneversets said:

The nine position scheme consists of varying interpretations (of the basis) that key adepts have chosen to champion. They are:

1. gza' gtad dang bral ba [championed by Oḍḍiyāna Mahārāja and Vimalamitra]
2. lhun grub [Garab Dorje]
3. bdag nyid chen po [Vairocana]
4. rang byung ye shes [Ānandā (nun)]
5. bya btsal dang dral ba [Buddhagupta]
6. bde ba chen po [Śrī Siṃha]
7. gnyis su med pa [Kukurāja and Mañjuśrimitra]
8. thig le chen po [Rājahastin]
9. chos thams cad gzhi ji bzhin pa [Garab Dorje, Dhahenatalo (king) and gNubs-chen Sangs-rgyas ye-shes]

Malcolm wrote:

You should clarify this is from sems sde, not man ngag sde.

Thanks, I actually wasn't aware of this, although makes sense. Are Nubchen's expositions generally classified as sems sde?[/quot
yup

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 6:40 AM

Title: Re: the great vegetarian debate

Content:

Mkoll said:

I don't see anything in that study that says grass-fed beef is less carbon intensive than organic agriculture. I also didn't see anything saying that ruminants are capable of zero carbon emissions.

You also said "studies." Plural means more than one. Can you deliver?

Malcolm wrote:

Also you can look.

Prior to oil age, the earth was basically in a steady state carbon wise for millennia. Meat and all.

What has causing global warming is oil, and nothing else.

Cattle raising that uses little or no oil is naturally going to be more efficient, carbon wise, that any plowing of fields done the old fashioned way.

However with proper strategies that include grazing animals...

<http://www.sciencedirect.com/science/article/pii/S0167198705000401>

Then, the damage that conventional plowing does to the land...

<http://agriculturejournals.cz/publicFiles/50927.pdf>:

The moldboard plow causes the largest amount of carbon losses...

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 6:07 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

alpha said:

In the schema i came across in my readings the 7 positions listed do not include bdag nyid chen po

The list is as follows:

Kadag

lhun grub

ma ges pa

nges pa'i don

cir yang sgyur du btub pa

cir yang khas blang du btub pa

sna tshogs su char'ba

asunthatneversets said:

The nine position scheme consists of varying interpretations (of the basis) that key adepts have chosen to champion. They are:

1. gza' gtad dang bral ba [championed by Oḍḍiyāna Mahārāja and Vimalamitra]
2. lhun grub [Garab Dorje]
3. bdag nyid chen po [Vairocana]
4. rang byung ye shes [Ānandā (nun)]
5. bya btsal dang dral ba [Buddhagupta]
6. bde ba chen po [Śrī Siṃha]
7. gnyis su med pa [Kukurāja and Mañjuśrimitra]
8. thig le chen po [Rājahastin]
9. chos thams cad gzhi ji bzhin pa [Garab Dorje, Dhahenatalo (king) and gNubs-chen Sangs-rgyas ye-shes]

Malcolm wrote:

You should clarify this is from sems sde, not man ngag sde.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 6:05 AM

Title: Re: the great vegetarian debate

Content:

Mkoll said:

Can you provide a link to the actual studies? That's where you got the information to make that claim, right? You're not just making it up, are you?

Malcolm wrote:

Grass fed beef does not require water the way feed lot beef does, does not require grain or antibiotics, the herds are moved from pasture to pasture, building soil and sequestering carbon.

All of the great savannahs were created by moving herds of animals, and in the case of the American Great Plains, were created by humans for animals by burning away forests. These savannahs sequestered immense amounts of carbon. Ripping them up in the 19th century released a lot of carbon.

Now, large scale industrial organic agriculture requires great petroleum inputs, as well as animal inputs from slaughterhouses, irrigation [often in unsustainable places like

California and Texas], and so on.

So no, I am not making it up. If you look, you can find studies.

Mkoll said:

I worded that wrong. I meant to ask if you're making up the studies that claim that grass-fed beef is less carbon intensive than organic agriculture. Because I did look for them and didn't find any.

Again, have you actually seen these studies or are you just making them up? If you've seen them, it shouldn't be too hard to direct me to where they are...

Malcolm wrote:

<http://edis.ifas.ufl.edu/an302>

Here is an example. Properly managed, ruminants could be capable of 0 carbon emissions and have a positive impact on carbon sequestration.

There used to be millions of buffalo on the Great Plains — according to current ideology, this should have contributed greatly to global warming, but the opposite in fact is true. Native Americans herded buffalo for 10,000 years and built one of the largest carbon sinks ever in human history.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 5:39 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Maybe the problem here is that your understanding of original purity is too confined to the emptiness aspect. Original purity has essence, nature and compassion. It has the three kāyas. Why? Because it is dharmakāya. There is no dharmakāya without the other two.

alpha said:

I always maintained that original purity is indivisible with lhun grub and it didn't make sense for you to say that the true definitive view is only original purity out of the two. Isolating one aspect over another is akin to falling into partiality (the extreme of annihilation), that is how I see it.

Malcolm wrote:

It is not me who is saying that, it is Vimalamitra who is saying that in several books, not just one. You can accept or reject whatever you like.

If it makes you happy to insist on adding lhun grub, ok, but it isn't necessary. The Self-Arisen Vidyā Tantra states:

The basis is called “great original purity” which is present as the essence, nature and compassion. The pristine consciousness of the unchanging essence manifests without impediment and is called “the reality of the youthful vase body.” The nature is the unimpeded five lights. For example, the appearance of compassion is like the absence of clouds. That is called “the reality of original purity,” i.e. unlimited and not falling into any position

And:

One will be liberated on the ultimate stage of original purity.

And:

Next, the absence of anything higher than the pristine consciousness that naturally arises on the stage of original purity is the attainment of the sixteen stage, Highest Wisdom.

And the String of Pearls Tantra states:

Everything actualizes buddhahood in the state of original purity free from taints.

The Realms and Transformations of Sound Tantra states:

Further, when the mind is ripened,
the basis is present in the dharmakāya,
the taints upon original purity are exhausted
and the essence has never been deluded.

Vimalamitra states:

The basis, the state of initial original purity, is liberated because its essence is not established at all.

Its nature appears as everything
and its compassion arises in every way.

It is pretty clear to me that the intention of the 17 Tantras is that the basis is ka dag, original purity.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 5:24 AM

Title: Re: the great vegetarian debate

Content:

Mkoll said:

Can you provide a link to the actual studies? That's where you got the information to make that claim, right? You're not just making it up, are you?

Malcolm wrote:

Grass fed beef does not require water the way feed lot beef does, does not require grain or antibiotics, the herds are moved from pasture to pasture, building soil and sequestering carbon.

All of the great savannahs were created by moving herds of animals, and in the case of the American Great Plains, were created by humans for animals by burning away forests. These savannahs sequestered immense amounts of carbon. Ripping them up in the

19th century released a lot of carbon.

Now, large scale industrial organic agriculture requires great petroleum inputs, as well as animal inputs from slaughterhouses, irrigation [often in unsustainable places like California and Texas], and so on.

So no, I am not making it up. If you look, you can find studies.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 4:35 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

100% Grass fed? Are you kidding? Much less of a carbon footprint than any organic field plowed with tractors, etc.

Mkoll said:

I'd like to see the peer-reviewed study that comes to that conclusion.

Malcolm wrote:

You can find them, if you want to look.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 4:28 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

alpha said:

Well, the way you approach it it makes the basis just like dead space.

Malcolm wrote:

Not at all, but you can see it however you like.

alpha said:

Is this the definitive view?

Pearl Necklace tantra states:

"The ultimate nature is primordially pure and indescribable.

Its character is spontaneous and whatever appears is perfect".

The implication of this statement is that the basis apart from not falling into the extreme of permanence is not like nothing or dead space .

Malcolm wrote:

The Six Dimensions of Samantabhadra states:

It is present as pure from the beginning,
having always appeared as immaculate.

Among all of these stages of intellect,
the essence is pure from the beginning.

Vimalamitra comments on this passage:

When the asserted positions about the seven bases that are the object of knowledge are divided into two, there are six defective positions concerning the basis and the faultless position of original purity which is confirmed in our own texts...A follower of philosophical tenets asserts that all objects of knowledge are confirmed from the seven positions because assertions about the basis are confirmed through proofs, refutations, contradictions and replies. Those other six defective philosophical tenets are clearly explained in the Six Dimensions and so on. However, those who follow philosophical tenets [15a] resemble someone who has not seen Vajrāsana telling stories about Vajrāsana. Simply put, they do not confirm the profound meaning that is to be understood.

So however you want to slice it up, of the seven positions about the basis, only the position that the basis is originally pure is non-defective.

alpha said:

One the other hand what good does it do to make kadag the focus of one's view and place lhun grub on a lesser position as potentially being the cause of error.

To me focusing on kadag alone as being the definitive view can lead to errors as well.

Malcolm wrote:

Addressing your concern, he continues:

Since the six assertions about the basis are recognized as the potential of original purity, the practice of the faultless philosophical tenet is like explaining Vajrāsana having been there. That is without error. In addition, it is so because the explanatory description is faultless. People who follow philosophical tenets can only partially explain how the six assertions about the basis are defective.

In other words, it is recognized that the other six positions about the basis, while faulty, do indeed address an aspect of the potentiality of original purity. Nevertheless, only describing the basis as original purity is considered absolutely faultless from the point of view of the system of Dzogchen laid out in the 17 Tantras.

Maybe the problem here is that your understanding of original purity is too confined to the emptiness aspect. Original purity has essence, nature and compassion. It has the three kāyas. Why? Because it is dharmakāya. There is no dharmakāya without the other two.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 4:18 AM

Title: Re: Earth Termas - real objects?

Content:

Malcolm wrote:

Everything that buddhas do is a lie, because everything we sentient beings perceive is deceptive, including buddhas.

dzogchungpa said:

Mind is blown.

Malcolm wrote:

I really think you should use it as your new sig, with attribution of course.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 4:13 AM

Title: Re: Some Questions about DC

Content:

Queequeg said:

Per the bolded part, does that mean if an adept dissolves into the little rainbow body that is indicative of a process with an inevitable end and which can come before the completion of certain other practices carried out in the Bardo?

Malcolm wrote:

It means that the practitioner is engaged in the final stages of integrating with the basis, described above as "original"

Queequeg said:

Also, can you explain what it means to be liberated into the three kayas?

Malcolm wrote:

It means that having realized the dharmakāya, one now can act with the rūpakāya.

Queequeg said:

That being said, the difference between Dzogchen and sūtra Dharmas is that in sūtra Dharmas no methods are explained how to achieve the result they describe, apart from the lengthy and forbidding paths and stages.

Aye, that does seem to be the rub.

I understand that Tantra is also distinct from Dzogchen. Can you elaborate on that distinction?

Malcolm wrote:

Sūtra in general belongs to the path of renunciation — this is the main method of practice.

Tantra in general belongs to the path of transformation — using the creation stage and

completion stage and so on, generating oneself as the deity, reciting mantras, transforming one's impure dimension into a pure one.

Dzogchen is path of liberation or self-liberation, where one does not need to apply any sort of antidote, either in terms of renunciation or transformation. Instead phenomena are allowed to self-liberate just as they are by recognizing one's primordial state and integrating with that. Apart from Norbu Rinpoche's teachings, the place where these three paths are most clearly explained is in the Zhang Zhung sNyan rgyud teachings belonging to the Bon school, especially the outer cycle:

Now then, the first, the path of renunciation, gives up the ten nonvirtues and accomplishes the ten virtues. The result is asserted to be buddhahood after many lives and eons. That is the path of causal characteristics.

Second, the so called "path of transformation" of result secret mantra is transforming the outer universe into a celestial mansion, transforming the inhabitants into gods and goddesses, transforming the five samsaya substances into the five ambrosias, transforming the five aggregates into the five deities and transforming the five afflictions into the five wisdoms. This is asserted as buddhahood, being the path of result secret mantra.

However, neither the path of renunciation nor the path of transformation will be explained here. What is to be explained here now is the inseparability of cause and result in the great vehicle.

In the explanation of the so called "path of great self liberation with nothing to accept or reject" samsara and nirvana, existence and nonexistence, the duality of permanence and annihilation, the duality of happiness and suffering, the duality of attachment and aversion, the five afflictions, the eight consciousnesses, all appearances of deluded concepts of subject and object are not abandoned and are not to be abandoned. Since everything arises from the mind, in the sole unique sphere, abandonment and accepting do not exist as a duality. Therefore, everything that arises self-arises, everything that is liberated is self-liberated, therefore it is termed "the path of liberation."

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 4:01 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

alpha said:

What I have is different.

Isn't the basis the indivisibility of kadag and lhun grub?

Malcolm wrote:

The reality of the original basis that exists permeated with the intrinsic nature of the three pristine consciousnesses, essence, nature and compassion, is the inwardly illuminated original purity.

It has lhun grub, but lhun grub is the cause of making mistakes, whereas, ka dag can never be the cause of error. This is why 17 Tantras state that the basis is ka dag, and that this is the correct position. Sometimes, the union of ka dag and lhun grub is called " ka dag chen po " — still, ka dag is more important because it can never be a basis for delusion, unlike lhun grub.

alpha said:

To me those quotes you gave are only arguments to support the originally pure nature of the basis .Because this purity is not just purity it has a potentiality and a luminosity, aspects which are actually reffered in your quotes essence, nature and compassion

Malcolm wrote:

They are taken directly from the book, Buddhahood in This Life [to be published by Wisdom next year], where the author, Vimalamitra, runs through the seven positions of the basis, and identifies the position of the basis as ka dag as the only faultless one. This is a summary of an extensive section in the commentary of the Kun bzang klong drug tantra. Vimalamitra does not go into it further because, as he says, it is mostly an intellectual discussion, not for practitioners.

Ka dag does not mean only emptiness, though sometimes people misunderstand it that way Ka dag refers to the fact that reality has always been pure, never affected by ignorance and so on. This is why it is the basis, and not lhun grub.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 3:52 AM

Title: Re: Some Questions about DC

Content:

fckw said:

I had always assumed that "light body" and "rainbow body" are actually not the same thing. But we'd need the specific Tibetan or Sanskrit terms to know which one the question really targets.

Malcolm wrote:

They are terms used interchangeably.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 3:47 AM

Title: Re: the great vegetarian debate

Content:

Dan74 said:

I'm not sure if alternative meat industries have a smaller carbon footprint than the commercial ones, do they?

Malcolm wrote:

100% Grass fed? Are you kidding? Much less of a carbon footprint than any organic field

plowed with tractors, etc. Of course, chicken requires grain, but pigs are quite happy on acorns, etc.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 3:42 AM

Title: Re: Some Questions about DC

Content:

Queequeg said:

The implication seems to be that my ignorance appears to you as form also. If I was realized, however, my form would appear to you to revert into light.

Malcolm wrote:

Yes. But in fact my afflictions are my own, so even if you were fully realized in this lifetime fully, the state called Phowa Chenpo, great transference, you would still appear to me in an ordinary form.

Queequeg said:

If I am following, is it then fair to say that when an adept reverts to light, leaving behind the hair and nails, that outward event (light show) is for the benefit of us deluded beings? I.e. a show to nurture our faith?

Malcolm wrote:

Some people explain in that way, but is not correct. What you are describing is called little rainbow body. This happens when a person has not completed their practice in this lifetime. When they enter the bardo of dharmatā, they remain in that and finish as much as their practice as they can before they are liberated completely into the three kāyas.

Queequeg said:

It is well known that the traces in the mind streams of all sentient beings are all that hold this mundane appearance together. These traces are even strong enough to generate appearances for other sentient beings, such as the container universe and the beings in it. These traces come from ignorance. Ignorance comes from not recognizing our primordial state. Dzogchen practice is how that ignorance is reversed. With regard to the primordial state, is there a Garden of Eden so to speak, and then a fall from purity?

Malcolm wrote:

Only as a didactic device. "Primordial state" is an alternate term for the what is otherwise translated as "the original basis [thog ma'i gzhi]."

Queequeg said:

Believe it or not, I think that from the East Asian Lotus Buddhism perspective, if I

understand correctly, none of that is controversial. Our language might be different, and may very well have different understandings of these statements. We make a distinction between the Primordial Buddha, which is the True Aspect of each being's Mind, and the Buddhas with 32 Major and 80 Minor characteristics who appear in response to the needs of deluded beings. The way we put it, we each embody all sentient as well as insentient beings such as plants, trees, rocks down to atoms and up to the entire dharmadhatu environment in a way that mind and body, self and environment, and person and reality are "two but not two". Our starting point is the Primordial Buddha's revelation of his body, which we do not presently understand completely, and then progression through investigation to full realization. Provisional Buddha (the Buddha that appears as Buddha) is the awakening function of our Mind.

Malcolm wrote:

The reason I quoted Mañjuśrimitra is that his text, Meditation of Bodhicitta, is written for sūtra practitioners who may have doubts about a path that discards cause and result, to show this is the true intention of Mahāyāna.

That being said, the difference between Dzogchen and sūtra Dharmas is that in sūtra Dharmas no methods are explained how to achieve the result they describe, apart from the lengthy and forbidding paths and stages.

The attainment of rainbow body, in any form, is dependent on receiving proper Dzogchen transmission and instructions, and then putting them into practice.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 3:30 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

alpha said:

If kadag is included in the above schema as one of the partial and incomplete positions by which some unilaterally define the basis, would it not be erroneous to hold the view that kadag is the only definitive view ?

Malcolm wrote:

No. Why? Defining the basis as kadag is the position of the 17 tantras. The other six are the partial positions.

As Vimalamitra/Nyibum states:

First, establishing original purity as faultless. Dharmatā, original purity, is free from all proliferation. Since it is unaffected by ignorance, it is free from all obscurations...

Now comes the intrinsic characteristics of the faultless position, the actual extensive explanation of the reality of original purity. The reality of the original basis that exists permeated with the intrinsic nature of the three pristine consciousnesses, essence, nature and compassion, is the inwardly illuminated original purity...

The basis is not possible if it is not originally pure.
The proof text he uses, among others, is the Self-Arisen Vidyā Tantra:
Also, the basis of great original purity
is endowed with essence, nature and compassion.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 2:57 AM

Title: Re: Earth Termas - real objects?

Content:

Malcolm wrote:

Everything that buddhas do is a lie, because everything we sentient beings perceive is deceptive, including buddhas.

Sonam Wangchug said:

Yes, Earth terma's do exist.. There are of course many stories surrounding their revelations. However the proof is in the pudding.

It's obvious in dealing with the genuine tertons, just how amazing and genuine they are, and also Not only on the level of Sa (earth) Terma objects
Such as Phurba's, and statues, and all .. However the Various Sadhana's which were also revealed in scroll form .. The realized beings these terma's have produced.

I can see how one could have a doubt, something common place in this age of skepticism, but keeping an open mind, (as you sound like you are trying to do) is the way to proceed..

Tashi delek

Nosta said:

Since we are dealing with real buddhist masters - that fully follow the precept of not lie - I believe that they are not deceiving people (with illusionist tricks and so on) when retrieving termas. Unless they have some kind of secret practice -and this is just my imagination wandering - where they should do tricks to make people follow them or follow Buddhism. There is also the possibility that they may want win the respect, fear and adoration of people by doing tricks (recovering termas).

I prefer to believe in the idea that they have the power to transcend reality and make wonders like this, but as someone raised in a world filled with scientific knowledge, sometimes i question myself and have some doubts. A little bit like the Pure Land teachings: sometimes I think that they are too much wonderful to be real!

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 2:48 AM

Title: Re: Some Questions about DC

Content:

Queequeg said:

The implication seems to be that my ignorance appears to you as form also. If I was realized, however, my form would appear to you to revert into light.

Malcolm wrote:

Yes. But in fact my afflictions are my own, so even if you were fully realized in this lifetime fully, the state called Phowa Chenpo, great transference, you would still appear to me in an ordinary form.

It is well known that the traces in the mind streams of all sentient beings are all that hold this mundane appearance together. These traces are even strong enough to generate appearances for other sentient beings, such as the container universe and the beings in it. These traces come from ignorance. Ignorance comes from not recognizing our primordial state. Dzogchen practice is how that ignorance is reversed.

As Mañjuśrimitra says:

Also, my body appears as the infinite worlds and bodies of living beings.

The mind and traces are not the same, not different and are very hard to investigate.

However, in reality as he says:

The mind that clings to entities and clings to cause and result itself appears as cause and condition, but because those are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore, there is no delusion or samsara. In fact, there is also no nirvana.

From a Dzogchen point of view, even the pure appearance of a Buddha is not real. As he says:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Author: Malcolm

Date: Wednesday, November 4th, 2015 at 2:27 AM

Title: Re: Some Questions about DC

Content:

Queequeg said:

Taking this premise for granted, that all things are vibrational frequencies, why limit this dispersal into light to the personal body? If one can so transform one's body into light, why not transform the entirety of the dharma dhatu into light? Free all beings in one instant? Is there some real distinction between the body and the environment in which the body is ensconced?

Malcolm wrote:

It is simple really. Consciousness in its pristine state arises as an appearance of color to itself. This appearance is reified as the elements and so on.

When one attains buddhahood in the system of Dzogchen, everything and all sentient

beings are liberated into light.

Rainbow body is just a sign that you have reached this realization. One does not transform one's body into light, one's body reverts into light.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 9:01 PM

Title: Re: the great vegetarian debate

Content:

Dan74 said:

Intention seems to be key, along with harm minimisation. There is more and more evidence that meat harms not only the animals but the environment as it is a carbon intensive industry. As for intention, most meat-eaters (including myself) crave meat and place their craving above any consideration for the welfare of the animals. This is not a good thing.

/

Malcolm wrote:

Industrial meat cultivation is certainly bad for the environment.

But we humans put our welfare above that of other creatures, including other humans, all the time. It is the norm, not the exception. Every time we dig in the ground, "relocate" some "pest" we do not like in "our" house and so on, every time we decide to disturb some environment so we can exploit it. For example, we decide we need to irrigate a field — we give absolutely no thought to the millions, possibly billions of creatures we are drowning. But vegetarians consider rice "less harmful."

The idea that being a vegetarian is less harmful than choosing to consume consciously raised, grass fed beef and pastured pork and chicken is ludicrous.

The fact is that everything we do harms some one or something. We have our vanity of course, but in the end, everyone chooses to ignore the harm they do to some creature either directly or indirectly. At least I don't pretend. I choose my diet based on what is good for the planet as a whole, understanding that all my choices involve harming some creature or another.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 3:49 AM

Title: Re: the great vegetarian debate

Content:

Qing Tian said:

Is a person who offers a cent with good intention less meritorious than one who offers a dollar?

Malcolm wrote:

That depends on which patron is free of the three wheels.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 3:34 AM

Title: Re: the great vegetarian debate

Content:

dharmagoat said:

By all means spare a thought for the suffering of beings as small as a dust mite, but it seems to me completely impractical to avoid actions that may unintentionally harm them. Such actions of course include washing you own body and clothes. There is inevitably a kind of background noise of suffering we cause that we simply cannot avoid. Presented with this fact (and equating the suffering of microorganisms with that of more highly developed animals), some will rationalize that practicing harmlessness is futile, and disregard the tangible suffering inflicted on the animals that they choose to exploit. Worse still are the crude justifications made for overlooking this suffering. When these justifications are made in the name of the Buddhadharma, the truly compassionate must speak out.

Malcolm wrote:

When you know they are there, you are not "unintentionally" harming them, you are ignoring them.

For example, just as when one drives a car in the spring and summer, thousands of insects wind up smashed in the grill of our cars. We may regret all the thousands of insect lives we take, but we certainly do nothing about them. We keep driving anyway, since our human business is so much more important than theirs, and we are more "highly developed" sentient beings.

The thing is, there is no qualitative difference between one creature and another, there is only quantitative difference in terms of sense organ development. This is why we can be reborn as bugs, and they can be reborn as humans.

Ignoring the suffering we cause creatures who live in the ground when we plough fields and calling it "unintentional" when we know full well we are inflicting all kinds of harm on all kinds of creatures, that is a justification. At least I understand that all the food that I eat comes with a price of suffering. I don't pretend that some suffering is excusable and some suffering is not — I certainly do not make a distinction between the suffering of one creature and that of another. I understand that my movement in the world is inevitably harmful whether I intend it or not, and knowing that means that I cannot really claim that I am "unintentionally" harming beings. All I can say is that I did not see a being, and develop the motive to kill it and proceed with that motivation, and from the point of view of the Buddha, I am therefore free of the karma of killing. But that also applies to all the meat that I eat.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 3:13 AM

Title: Re: Alleviation of suffering now

Content:

Malcolm wrote:

Suffering is a result, it cannot be removed. However, it can be prevented.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 1:18 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Matt J said:

Thanks for "clarifying."

I've noticed that ChNNR says that nature rang-bzhin is gsal ba, while Tsyonki Rinpoche (and some of the Bonpos) says it is clarity in the sense of "knowing." I noticed on the citations related to Natural Luminosity* that gsal ba is purity. But it sounds to me that while gsal rig is gsal ba, gsal ba isn't necessarily gsal rig. Is this correct?

Malcolm wrote:

They are synonymous.

Author: Malcolm

Date: Tuesday, November 3rd, 2015 at 1:18 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Wayfarer said:

Unless "obscured by adventitious defilements", right?

Malcolm wrote:

It cannot be obscured by adventitious defilements any more than the sun is obscured by clouds.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 9:46 PM

Title: Re: the great vegetarian debate

Content:

dharmagoat said:

How many insects do you think live on a sheep? Have you seen a healthy sheep's wool? Do you know what you are talking about?

Malcolm wrote:

Many, just like the many thousands of insects and mites that live on and in our bodies. The same goes with sheep and all other living creatures. Our bodies are a universe of living things.

dharmagoat said:

The chickens are not fed on insects. They find a few for themselves. If they were living in the wild they would eat more. Locking them in would compromise their diet and cause them general unhappiness.

Malcolm wrote:

Chickens eat lots of insects, not merely a few.

dharmagoat said:

Yes. Animal manure is vegetable waste, it is not made out of animal. I wanted to make it clear that I did not suggest fertilizing plants with animal remains, to keep my point simple.

Malcolm wrote:

The organic industry is absolutely dependent on animal products, feather meal, bone meal, blood meal and so on. Where do you think those come from? Chicken manure has a fairly high content of insect proteins in it.

dharmagoat said:

Of course I have not saved any being from suffering itself, but by not having them killed I have saved them from some suffering. Some is better than none.

Malcolm wrote:

That's funny, the suffering of death is the same whether you die of natural causes or not.

[/quote]

Despite the impression that some may give, chanting mantras is not a substitute for practicing harmlessness. By all means do both.[/quote]

You cannot harm a piece of meat.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 10:51 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Now we are counting animals in the wild?

dharmagoat said:

Of course. You are the one thinking only in terms of the farming industry.

Malcolm wrote:

Hahahaha, so you are saving all the ants by not eating them?

And how do you personally spare farm animals unless you pay their owners not to the slaughter them?

By being the keeper of a number of sheep and chickens. You are the one thinking only in terms of urban living.

Keeping is nice, are you perhaps sheering the sheep, killing thousands of insects in their wool? You understand that by keeping chickens, you are condemning countless thousands of insects to death? The ones that make the eggs they lay for you healthy with omega threes, etc.?

Arguing that not spending money on meat = saving animals is ludicrous at best.

I thought it was basic economics. Maybe the meat industry has gone mad. Another reason to leave it well alone.

You keep chickens by your own account. So many insects make their eggs healthy, unlike poor industrial chickens.

Anyone can grow a garden of some sort and fertilize it with vegetable waste. On a small scale pests are seldom a problem.

Anyone who knows how to garden, understands compost mixed with manure is better than just compost alone. Anyone who gardens understands soil is complex living thing that needs many ingredients.

Nor did it help the Syrian refugees.

My vegetarianism helps a number of animals within my sphere of influence.

I doubt it — lots of omnivores keep pets and animals they choose not to eat for this or that reason.

More than if I was not vegetarian.

No. You have not saved a single being in samsara from suffering. Not at all.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 10:12 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Wayfarer said:

But it's a metaphor or an analogy. Mind is not actually clear, nor actually luminous.

Clarity and light are metaphorical descriptions of the nature of mind, whereas 'knowing' is intrinsic to it.

Malcolm wrote:

Clarity here means "distinct." In this case, the mind is clear, distinct, unmistakable.

The mind itself is actually clear. The knowing, which is the function we ascribe to mind, is clear. It has no color, shape, etc. The space of the mind is clear, free from objects, taints and so on.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 10:11 AM

Title: Re: How much should Buddhism Change?

Content:

Jesse said:

What parts of buddhism should never change?

Malcolm wrote:

The Dharma part. The rest of Buddhism is irrelevant.

dharmagoat said:

Could you please explain the distinction for those at home?

Malcolm wrote:

Buddhahood and its meaning, samsara [i.e. the process of rebirth of sentient beings] and its causes, dependent origination, karma, emptiness, great compassion, etc.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 10:07 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Abstaining from eating meat does not help animals at all. Not in the least. Not even remotely.

dharmagoat said:

I have saved many animals from harm by choosing not to eat them.

Included in this list are animals in the wild that I have encountered, farm animals that I have personally spared, not to mention the hundreds of animals that have remained uncaught or unborn because I have not contributed money toward their consumption.

Malcolm wrote:

Now we are counting animals in the wild? And how do you personally spare farm animals unless you pay their owners not to slaughter them? A calf for example costs anywhere 250-500 dollars. How many of them have you personally saved?

Arguing that not spending money on meat = saving animals is ludicrous at best.

Actually if you look at the stats: 38 percent of grain products are discarded at point of sale; 50 percent of seafood is discarded at point of sale; 52 percent of fruits and vegetables are discarded at point of sale; 22 percent of meats are discarded at point of sale and 20 percent of dairy are discarded at point of sale. This comes from an estimate made of supermarkets in USA, Canada, Australia and NZ.

What the figures above show is that for every ten pounds of meat we find in the markets, 22 percent of it goes to waste. This means that meat is not being sold into markets based on some precise metric of demand. You may choose not to eat meat, but you are

not saving any beings at all by doing so. The supply of meat clearly outpaces demand. The supply of grain, seafood and fruit and vegetables is clearly outpacing demand.

So, especially with regards to fish, your abstaining from eating animals is saving none of the them. Of half the fish in the sea that have vanished in the past 50 years, half of those went to waste, not counting all the other creatures pulled up by nets.

And your being a vegetarian did not help any of them.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 9:16 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

You may think you are helping sentient beings, but you are not helping them.

seeker242 said:

Yes, I am. And so is every other person out there advocating it.

dharmagoat said:

Absolutely.

Crikey, Malcolm. How can you make a claim like that? You yourself do more harm than you even realise.

Malcolm wrote:

Abstaining from eating meat does not help animals at all. Not in the least. Not even remotely.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 8:54 AM

Title: Re: How much should Buddhism Change?

Content:

Jesse said:

What parts of buddhism should never change?

Malcolm wrote:

The Dharma part. The rest of Buddhism is irrelevant.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 7:41 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Wayfarer said:

What about 'awareness'? Mind is 'aware' by nature, isn't it? I mean, glass and water are both 'clear' by nature, but they are not mind-like, because they don't embody awareness or knowing. I think 'knowing is to mind as illumination is to light', i.e. Just as the very nature of light is to illuminate, the very nature of mind is to know.

Malcolm wrote:

Clarity is the aware part of the mind. It is short hand for " gsal rig ", "knowing clarity". Sometimes it is termed " shes rig, "knowing awareness": shes rig is gsal ba.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 4:57 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Herbie said:

I am not Theravada either. But I can tell you that your nature of mind is nothing but soul theory in disguise.

Malcolm wrote:

How so? In what way does the "nature of the mind" entail an unchanging entity that continues from one life to another, etc.

Herbie said:

If it doesn't what's the purpose of positing a permanent "nature of the mind" at all?

Malcolm wrote:

Fire is always hot, water is always wet, a mind is always inseparable emptiness and clarity by nature.

Author: Malcolm

Date: Monday, November 2nd, 2015 at 4:56 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

That is fine, and if you want to run a crusade, go for it. But I am pretty sure the world is not going to go along with it. After all, even in India, which is supposedly a vegetarian country, most people eat animals.

Malcolm wrote:

What you call crusade, I call "helping sentient beings". [/quote]

You may think you are helping sentient beings, but you are not helping them.

Author: Malcolm

Date: Sunday, November 1st, 2015 at 9:57 AM

Title: Re: Nature of mind vs. soul theory.

Content:

Herbie said:

My take is simply that "mind" is a word used in conventional language in different contexts like in "mind-ful" or "mind-less" but that there is no mind entity at all and therefore there cannot be any mind nature at all. so "mind" is like "santa claus".

.

Malcolm wrote:

And so what substantial entity do you take the "nature of mind" to be? Why do you think, when people discuss the "nature of the mind" they are referring to something that is not merely a convention? Why do you think "nature of the mind" refers to an entity? The mind is empty of being a mind, in other words, there is no ultimate entity called "mind."

Herbie said:

But "becoming conscious" of this or that can well be observed by everybody. therefore "consciousness" is a valid term

Malcolm wrote:

And why is this consciousness different than what is termed "clarity"?

Author: Malcolm

Date: Sunday, November 1st, 2015 at 9:22 AM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

Herbie said:

I am not Theravada either. But I can tell you that your nature of mind is nothing but soul theory in disguise.

Malcolm wrote:

How so? In what way does the "nature of the mind" entail an unchanging entity that continues from one life to another, etc.

Author: Malcolm

Date: Sunday, November 1st, 2015 at 9:19 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No one disagrees that changing industrial agriculture is one of the major keys to climate change — but you are not going to convince "typical omnivores" that they should stop eating meat.

seeker242 said:

I have to say I disagree. As I've already convinced hundreds of people. I convinced my brother and sister without even trying. I myself was once a "typical omnivore" and someone else convinced me. There are plenty of future vegetarians out there!

Malcolm wrote:

That is fine, and if you want to run a crusade, go for it. But I am pretty sure the world is not going to go along with it. After all, even in India, which is supposedly a vegetarian country, most people eat animals.

Author: Malcolm

Date: Sunday, November 1st, 2015 at 4:20 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Plants Respond to Leaf Vibrations Caused by Insects' Chewing, MU Study Finds

COLUMBIA, Mo. – Previous studies have suggested that plant growth can be influenced by sound and that plants respond to wind and touch. Now, researchers at the University of Missouri, in a collaboration that brings together audio and chemical analysis, have determined that plants respond to the sounds that caterpillars make when eating plants and that the plants respond with more defenses.

<http://munews.missouri.edu/news-releases/2014/0701-plants-respond-to-leaf-vibrations-caused-by-insects%E2%80%99-chewing-mu-study-finds/>

There is increasingly more evidence that plants are in fact sentient, as well as living beings. This is fundamentally one of the reasons why I think many of claims vegetarians make about plant-based diets reducing suffering is pretty much bunk. Plants suffer.

M

Author: Malcolm

Date: Saturday, October 31st, 2015 at 8:28 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

I think other things are more important, like eliminating fossil fuels, changing how we do agriculture, and so on.

seeker242 said:

I personally see those things as an intrinsic part of the issue being discussed. The elimination of fossil fuel isn't going to happen tomorrow so in the meantime it's reasonable for one to try to reduce their consumption of them. At least in the US, a vegan uses only 10% of the fossil fuel that a typical omnivore does, with regards to food. Consumption is going to first have to be reduced, in order for them to be eliminated. If one cares about global warming for example, one should be concerned about their own personal carbon footprint that their own lives and choices create IMO. One may not have power over politicians or corporations half a world away, but one does have power over one's own choices.

Malcolm wrote:

No one disagrees that changing industrial agriculture is one of the major keys to climate change — but you are not going to convince "typical omnivores" that they should stop eating meat. You can however convince them to switch to 100% pastured beef. Pigs and chicken will always require grain, which is why, once upon a time, pork and chicken was more expensive than beef, pound for pound.

Author: Malcolm

Date: Saturday, October 31st, 2015 at 3:39 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

I guess, what I am trying to say is that becoming a vegetarian is not going to save the world. It won't even put a dent in global warming...

seeker242 said:

Perhaps, but for me, that still isn't a good enough reason not to try.

Kinda like the Bodhisattva vow almost. Is one really going to save a numberless about of living beings from samsara, just by doing meditation, etc. and getting enlightenment? One could argue no because there still going to be wars and killing, etc. even after that happens. But, still not a good enough reason not to try.

Malcolm wrote:

I think other things are more important, like eliminating fossil fuels, changing how we do agriculture, and so on.

And yes, by awakening, one is in a much better position to help others.

Author: Malcolm

Date: Friday, October 30th, 2015 at 11:15 PM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

tingdzin said:

Very good thread.

Clearly, "mind" is a pretty useless word, almost as bad as "soul" or "consciousness", unless one states from the outset what one means by it. In Buddhism, people have translated, manas, citta ,vijñana, etc. all as "mind", when the terms have completely different meanings. It also obscures the fact that what the English word refers to is a process and not a thing.

Malcolm wrote:

Well, they don't really — Vasubandhu clearly states they are synonyms, distinguished only by time reference, i.e. manas has a past object, vijñāna has a present object, and citta has a future object.

tingdzin said:

It would be quite interesting and productive if someone with a thorough background in Sanskrit (Vedic as well as Buddhist) could trace these and other Sanskrit mental words back to their earliest appearances in Indic literature, and then try to discover, using related words in other ancient Indo-European languages, what they originally stemmed from, in the same that the English word "is" ultimately stems from an IE root meaning "breathe".

Malcolm wrote:

This a useful thing to do, but as we know, language is diachronic, it evolves according to need, and there is no reason why we cannot make English terms fit Dharma definitions.

As for etymology:

<http://www.etymonline.com/index.php?term=cognizance>

<http://www.etymonline.com/index.php?term=concept>

<http://www.etymonline.com/index.php?term=conscious>

<http://www.etymonline.com/index.php?term=consciousness>

<http://www.etymonline.com/index.php?term=intellect>

<http://www.etymonline.com/index.php?term=intelligence>

<http://www.etymonline.com/index.php?term=know>

<http://www.etymonline.com/index.php?term=mind>

<http://www.etymonline.com/index.php?term=thought>

<http://www.etymonline.com/index.php?term=think>

It really is not so hard to make equivalencies. The Tibetans managed.

Dharma texts, especially Dzogchen texts, need to be translated into a common

vernacular, not an obscure academic jargon.

Author: Malcolm

Date: Friday, October 30th, 2015 at 10:52 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

I guess, what I am trying to say is that becoming a vegetarian is not going to save the world. It won't even put a dent in global warming...

Author: Malcolm

Date: Friday, October 30th, 2015 at 8:50 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Persuading people to become vegetarian, IS ITSELF, a benefit to sentient beings...However, If someone is going to attack and argue against vegetarianism, I'm going to defend it. That's all there is to it really. There is nothing unreasonable about that. You don't want me to talk about it? Well, then don't attack it with nonsensical arguments. Problem solved.

Malcolm wrote:

No one is attacking vegetarianism per se. What is being critiqued is that one's diet is a measure of one's compassion.

seeker242 said:

The ecosystem of the ocean is more important than your personal feelings. The health of the planet as a whole, is more important than your personal feelings.

Malcolm wrote:

I agree with you. Unfortunately, there is no authority out there that can regulate fishing worldwide. But fisheries management in the US has led to a rebound in fish stocks. The main problem is with developing countries:

In the U.S. this gloomy picture has started to improve, thanks to science-based fisheries management. Thirty-four fish stocks have been declared rebuilt since the year 2000 and more than 90 percent of U.S. fish stocks are not considered overfished. Worldwide, though, the Food and Agriculture Organization of the United Nations considers almost 30 percent of fish stocks to be overfished. "The main problem is really in the developing countries where we need more effective institutions for fisheries management," says Christensen. "We need to get effective management introduced in all countries, or it will have dire consequences."

<http://www.scientificamerican.com/article/predatory-fish-have-declined-by-two-thirds-in-the-20th-century/>

seeker242 said:

And it's quite appropriate to try and save them.

Malcolm wrote:

Of course it is. The world environment as a whole is worth preserving. We have no where else to live. Properly grazed herds are one of the most effective means of sequestering carbon, actually. And plowing fields releases an enormous amount of carbon every year.

Author: Malcolm

Date: Friday, October 30th, 2015 at 9:37 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

When you kill things, of course you have no compassion.

dharmagoat said:

And when you knowingly sponsor others to kill for you..?

Malcolm wrote:

I don't sponsor anyone to kill anything for me. In order for that to happen, there would have to be a living animal that I paid someone to kill for me.

Otherwise, if by buying the meat of an animal already dead in which I had no hand I am nevertheless responsible, so too are all people who buy vegetables and grains responsible for all the deaths of rodents, birds and insects that die in the hundreds of millions every year in order to put gas in your car and rice on your plate.

Author: Malcolm

Date: Friday, October 30th, 2015 at 8:18 AM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

Malcolm, is creating a demand for killing through purchasing meat products not asking that it to be done for you?

nilakantha said:

“And if, Mahamati, no one ever ate meat, then they wouldn’t kill for that purpose. For most innocent living beings are slaughtered for profit, few for other reasons. It is abominable, Mahamati, that in the over-eagerness of craving for flavor even human flesh is eaten by humans, not to mention the flesh of other living creatures such as animals and birds. Most of this is killed in nets and traps for that purpose, by deluded people afflicted with craving for the taste of meat, as fowlers, herders, fishermen, and so on slaughter innocent creatures of the air, earth, and water in many ways for the sake of profit. And these bitter, cruel-hearted, demoniacal, ruthless people have no concept

of living beings as living beings; as they are killing and eating them, they feel no compassion." -- The Lankavatara Sutra

Malcolm wrote:

Yes, this is completely true. But we don't live in a world dominated by Buddhadharma and we never will. We live in a world where the vast majority of people eat meat and demand it. And indeed, as their standard of living increases, so does their demand for meat as is shown in India, China, Japan and so on.

When you kill things, of course you have no compassion.

Author: Malcolm

Date: Friday, October 30th, 2015 at 8:15 AM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

Malcolm, is creating a demand for killing through purchasing meat products not asking that it to be done for you?

Malcolm wrote:

No.

I am not creating a demand.

For every person in the US, no matter what kind of diet they have, 90 pounds of vegetables per year go to waste, 40 pounds of meat. In other words 6,360,000 tons of meat goes to waste in the US every year, and 14,310,000 tons of vegetables.

Author: Malcolm

Date: Friday, October 30th, 2015 at 5:44 AM

Title: Re: the great vegetarian debate

Content:

dharmagoat said:

If it is simpler than that, then past interpreters of the Buddhadharma have made it that way to suit their own specific conditions.

Malcolm wrote:

No, it is just very simple. When meat is pure in three ways, this means you have no hand in the suffering of the animal. By the time it reaches you, there is no consciousness left connected with that to experience suffering.

It is only when one has a direct hand in slaughter by either seeing it done, doing it oneself or asking that it be done for you that there is a fault because one is directly party to the suffering of a given creature.

Vegan ethics are different than Dharma ethics. Some people think the former superior to the latter. Let them. I shall continue to follow the Dharma, not what vegans think.

Author: Malcolm

Date: Friday, October 30th, 2015 at 5:02 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

One can eat meat and still observe the vow of not taking life.

dharmagoat said:

By effectively hiring a hit man.

Malcolm wrote:

No, that would break the vow of not taking life.

As long as you do not see, it request it be done, or do it yourself, there is no fault, it really is that simple.

Author: Malcolm

Date: Friday, October 30th, 2015 at 4:52 AM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

I apologize to all if what I wrote seems holier than thou because I'm vegetarian as part of the precept of not killing. We each interpret the precepts according to our experiences and lives.

Malcolm wrote:

One can eat meat and still observe the vow of not taking life.

Author: Malcolm

Date: Friday, October 30th, 2015 at 3:39 AM

Title: Re: Jodo Shinshu and the Adibuddha

Content:

steveb1 said:

Thanks smcj for your comments... I'm very curious to see how a kind of "Primordial Emanator" Who/Which is a Buddha but not a creator-deity "pans out" in the Vajrayana, e.g., as with the Creator question in the West, if everything is an emanation from the primordial Buddha, does not the question of theodicy arise in the sense that the ultimate cause and therefore the ultimate responsibility for the evils of samsara must be laid on the shoulders of the Emanator, whether a deity or a Buddha? And of course, there's the question of how Jodo Shinshu relates or does not relate Amida Buddha to the Adibuddha... fascinating stuff!

Malcolm wrote:

This is not an accurate article. So ignore it.

The adibuddha simply means the first buddha of this eon.

Author: Malcolm

Date: Friday, October 30th, 2015 at 2:30 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

No one is either promoting nor defending the eating of meat on health grounds. There are those who require meat in their diet to stay well

.

But the Vajrayana view of eating meat is often predicated on arguments that are tangential to health.

Malcolm wrote:

Indeed. The point of eating meat in Vajrayāna is compassion. The view that eating meat harms compassion belongs to sūtra.

Author: Malcolm

Date: Friday, October 30th, 2015 at 2:26 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

People who have sense at all do not eat industrially produced meat. Not only is it environmentally unsound to do so, it is not healthy either.

Mkoll said:

From a few pages ago, with added emphasis.

"Bacon, sausages and ham rank alongside smoking as cancer causes, says WHO"

Bacon, ham and sausages rank alongside cigarettes as a major cause of cancer, the World Health Organisation has said, placing cured and processed meats in the same category as asbestos, alcohol, arsenic and tobacco.

The report from the WHO's cancer arm, the International Agency for Research on Cancer, says there is enough evidence to rank processed meats as group 1 carcinogens, because of a causal link with bowel cancer.

It places red meat in group 2A, as "probably carcinogenic to humans". Eating red meat is also linked to pancreatic and prostate cancer, the IARC says.

<https://www.theguardian.com/society/2015/oct/26/bacon-ham-sausages-processed->

meats-cancer-risk-smoking-says-who

Malcolm wrote:

Not much about the current state of industrial civilization is healthy.

Author: Malcolm

Date: Friday, October 30th, 2015 at 1:41 AM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

Again, the environmental harm in terms of pollution and killing in the meat industry is well documented. Is this really even being questioned?

Malcolm wrote:

Yes, and this is not being questioned. People who have sense at all do not eat industrially produced meat. Not only is it environmentally unsound to do so, it is not healthy either.

Author: Malcolm

Date: Friday, October 30th, 2015 at 1:39 AM

Title: Re: the great vegetarian debate

Content:

Monlam Tharchin said:

According to the interwebs, it takes 6 pounds of corn to make 1 pound of beef. So the argument about relative quantity of deaths or deaths of insects doesn't hold water.

Malcolm wrote:

Cows did not evolve to eat corn. So I don't eat corn finished beef.

And yes, the argument about relative quantity of deaths or deaths of insects does hold water:

Although U.S. corn is a highly productive crop, with typical yields between 140 and 160 bushels per acre, the resulting delivery of food by the corn system is far lower. Today's corn crop is mainly used for biofuels (roughly 40 percent of U.S. corn is used for ethanol) and as animal feed (roughly 36 percent of U.S. corn, plus distillers grains left over from ethanol production, is fed to cattle, pigs and chickens). Much of the rest is exported. Only a tiny fraction of the national corn crop is directly used for food for Americans, much of that for high-fructose corn syrup.

<http://www.scientificamerican.com/article/time-to-rethink-corn/>

This means that the very act of driving vehicles in the US, where there is ethanol in virtually everything involves deaths for just as many creatures as feed for cows.

Monlam Tharchin said:

The environmental impacts of the meat industry in the US are well documented.

Malcolm wrote:

Yes, and I have mentioned many times that industrial meat production is an environmental disaster.

But I don't buy that kind of meat. Properly grazed animals are a boon for the environment, build soils, sequester carbon and so on.

M

Author: Malcolm

Date: Thursday, October 29th, 2015 at 11:38 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Simon E. said:

And you are being told by more than one Dzogchen student that it isn't. Now what ?

Malcolm wrote:

I think all he means is that there is similarity in so far as there is an investigation of where thoughts or mind come from, where they go, and where they stay.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 9:39 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Adamantine said:

I've looked at your link to your own quote. It is not clear what you are saying. Are you saying that the Bhavya that is being paraphrased is a Tibetan Bhavya from a period after the 8th century, as opposed to the famous Bhavaviveka also called Bhavya from the 6th century?

Malcolm wrote:

I am saying there are two Indian Madhyamaka authors, one who wrote a commentary on the MMK, called Bhavaviveka; another whose works were translated by Atisha, Tarkajvala, Blaze of Dialectics, being one of them.

Adamantine said:

You say above "I already have shown elsewhere that this is a very inaccurate paraphrase of what Bhavaviveka says" and then in the link you say "It is not a text by Bhavaviveka. Bhavya is a much later master, post Shantarakshita." So is it a paraphrase of Bhavaviveka or isn't it?

Malcolm wrote:

It is a paraphrase of Bhavya, aka Bhavaviveka II

Adamantine said:

And if it is, and you are saying he is later than Śāntarakṣita, how is it that all biographies of Bhavaviveka date him 6th century, while Śāntarakṣita is clearly 8th century? And while it may be clear to yourself, you have not done a good job of communicating what you think Dudjom Rinpoche's, or Bhavya's, or the Derge canonical edn. of the text: dbu-ma, Vol. Tsha's error is. So, what is it, and who made the original error?

Malcolm wrote:

There are two people referred to by one name. The author of the Madhyamakavṛtti is the first, Bhavaviveka I; the author of the text, Tarkajvala, being paraphrased by Dudjom Rinpoche and other gzhan stong pas, is Bhavaviveka II.

While there is no mention of Prasanga or Svatantra in the Tarkajvala, it does mention a great Madhyamaka. However, that "great Madhyamaka" is defined by how it treats relative truth, i.e. mind only. Coarse outer Madhyamaka treats relative truth in the manner of the Sarvastivadins and so on.

In general, Dudjom Rinpoche repeats an error universally common in Tibetan Buddhism scholastics, and it is by no means confined to him. That is, he cites a version of citation that has been passed down to him in an altered or truncated form without checking the original text to see if it is accurate. This is a big problem with Tibetan treatises in general, not confined to any one school or any one author.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 9:23 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Your point of view is not in touch with reality.

seeker242 said:

Interesting. However, it is actually your point of view that has nothing to do with reality. It has nothing to do with Buddhism at all. Wrong again.

Malcolm wrote:

The idea that any diet is less harmful than another, unless you are begging for alms, is the underlying point. Apart from killing animals yourself which is definitely harmful, all diets are equally harmful because they involve someone harming some creature at some time in the production of food.

For example, in order to make sesame oil, millions of tiny insects are crushed in its production — which of course is why sesame pounders were among the lowest castes in India.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 10:41 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Actually, I already have shown elsewhere that this is a very inaccurate paraphrase of what Bhavaviveka says...just saying, you can search in this easily...

<https://www.dharmawheel.net/viewtopic.php?f=102&t=13306&p=174083&hilit=outer+madhyamaka#p174083>

dzogchungpa said:

Oh, OK, I was just supplying the quotation. It does show how Dudjom Rinpoche thought about things though, doesn't it?

Malcolm wrote:

It just shows that Dudjom Rinpoche was not a very thorough scholar and was repeating someone else's mistake.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 10:37 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

So when you dig in the ground, you think you are not killing many creatures?

seeker242 said:

No, I grow indoors. No digging required. But even if I did, the point of digging is not to kill animals. The point of making meat is precisely to kill. Killing is the only way to get meat. Unless you are eating roadkill...The idea that there is no difference between the two is nonsensical.

Malcolm wrote:

But in point of fact, the reason why Buddha forbade monks from farming and wandering during the rain season was to prevent harm to living beings, so your point of view is just not consistent.

seeker242 said:

Oh, ok. So east asian Buddhism is not in touch with reality?

Malcolm wrote:

Your point of view is not in touch with reality. It has nothing to do with Buddhism at all.

seeker242 said:

No, the idea that I need to stop buying food altogether, is not even close to being reasonable.

Malcolm wrote:

The idea that you can separate your dollars spent on vegetables in a market that sells meat from its activity in buying meat is not reasonable.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 7:17 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Adamantine said:

I recall reading that Dudjom Rinpoche said that in scholastic study and debate--i.e. from the intellect's point of view it was important to hold the Rangtong view. From the experiential practice perspective, the shentong view was more apt. I'll look for the quote...

dzogchungpa said:

From the BRB: Secondly, concerning the subtle, inner Great Madhyamaka of definitive meaning, it is stated in the Jewel Lamp of the Madhyamaka by the master Bhavya (skal-ldan): The Madhyamaka of the Prasangika and the Svatantrika is the coarse, Outer Madhyamaka. It should indeed be expressed by those who profess well-informed intelligence during debates with [extremist] Outsiders, during the composition of great treatises, and while establishing texts which concern supreme reasoning. However, when the subtle, inner Madhyamaka is experientially cultivated, one should meditate on the nature of Yogacara-Madhyamaka.

Malcolm wrote:

Actually, I already have shown elsewhere that this is a very inaccurate paraphrase of what Bhavaviveka says...just saying, you can search in this easily...

<https://www.dharmawheel.net/viewtopic.php?f=102&t=13306&p=174083&hilit=outer+madhyamaka#p174083>

Author: Malcolm

Date: Thursday, October 29th, 2015 at 5:53 AM

Title: Re: Scientific Materialism and Re-birth

Content:

maybay said:

The mechanism is karma, a word you have yet to invoke in this thread.

dharmagoat said:

For good reason. On a Buddhist forum the existence of karma is taken for granted without question.

But what actually is it, how is it possible, and how can it be demonstrated?

Malcolm wrote:

"Karma is volition [cetana], and what proceeds from volition."

You are confusing karma, which is very straightforward, with karma-vipaka, the ripening of karma.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 5:28 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

As a footnote I'd like to point out that DKR is Dudjom R.'s grandson and presumably brought up in the tradition of his grandfather. Therefore I think it safe to assume he accepts the Great Madhyamaka/Shentong view of emptiness which is not universally accepted in Nyingma. Thus he may express opinions not all Nyingmapas would agree with.

Malcolm wrote:

No, he was educated Sakya, and while he has taught the gZhan stong pov for balance, it is fair bet to say that like his father, he is not a gzhan stong pa.

smcj said:

Thrangu R. got a geshe degree from the Gelugpas and that doesn't stop him from being a Shentongpa.

But it looks like we are both guessing. Until and unless he comes out with a clear statement on the subject neither of us really knows. And given the touchy nature of the subject it seems likely he will keep his cards close to his chest.

Malcolm wrote:

You should read his commentary on Uttaratantra, and in point of fact he has made his POV known.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 4:16 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

Not true, I grow and harvest my own organic lettuce and I don't spray it with pesticides.

Malcolm wrote:

So when you dig in the ground, you think you are not killing many creatures?

seeker242 said:

But, you can't do that because that's a precepts violation so you need to hire someone to do that for you. Talk about passing the buck...Jesus!

Malcolm wrote:

If the market is out of meat, I don't buy it. My purchase or non-purchase of meat has no impact at all. Do you have any idea at all of how much meat is wasted every year in landfills because no one bought it?

seeker242 said:

But even if I didn't grow my own lettuce, according to east Asian Buddhism, it would still be more virtuous than eating a slaughtered cow, no question about it.

Malcolm wrote:

But not according to reality.

seeker242 said:

It's a completely and totally unreasonable statement.

Malcolm wrote:

It is a completely reasonable statement. As long you buy your food, you are contributing in toto to a system of agriculture that is grounded in cruelty to living creatures.

In 2010, the average amount of food loss per American was 429 pounds, of which 139 pounds at the retail level and 290 pounds at the consumer level went uneaten (table 2).

At the consumer level, 59 pounds of vegetables, 52 pounds of dairy products, and 41 pounds of meat, poultry, and fish per capita from the food supply in 2010 went uneaten.

<http://www.endhunger.org/PDFs/2014/USDA-FoodLoss-2014.pdf>

Sorry, but the very little money I spend on meat every year just does not count.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 2:45 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

smcj said:

As a footnote I'd like to point out that DKR is Dudjom R.'s grandson and presumably brought up in the tradition of his grandfather. Therefore I think it safe to assume he accepts the Great Madhyamaka/Shentong view of emptiness which is not universally accepted in Nyingma. Thus he may express opinions not all Nyingmapas would agree with.

Malcolm wrote:

No, he was educated Sakya, and while he has taught the gZhan stong pov for balance, it is fair bet to say that like his father, he is not a gzhan stong pa.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 2:43 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

haha said:

As I am not sure that the first Shankara has commented on the Yoga Sutra.

Malcolm wrote:

Yes, he did in fact. It is in English translation.

Author: Malcolm

Date: Thursday, October 29th, 2015 at 2:42 AM

Title: Re: the great vegetarian debate

Content:

dharmagoat said:

Malcolm, you make a good case for eating organically grown food.

Becoming vegan would of course minimize the harm you describe.

Malcolm wrote:

Organic pesticides are still poisons that kill things, and in fact most "organic" fertilizer comes from animal husbandry [manure] or slaughter [bone meal, blood meal, feather meal and so on].

Most people really have no idea how their good is produced...

Author: Malcolm

Date: Thursday, October 29th, 2015 at 2:27 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

The Buddha never made vegetarianism mandatory, even though Devadattva insisted that he should. What the Buddha made mandatory was that we should not directly participate in taking the life of other beings, if possible, though in Mahāyāna ethics, even this is not absolute.

seeker242 said:

Do you think that intentionally giving money and financial support to a slaughterhouse

kill floor is not participating somehow? Perhaps if you are a beggar monk on alms rounds, then there wouldn't be any participation. Is anyone here actually a beggar monk?

Malcolm wrote:

I do not think buying meat in a grocery store and say strawberries in a grocery are at all different in terms of harming living beings. Our entire global system of agriculture is based on harming living beings: whether they are "pests" or food animals.

seeker242 said:

The real point I am trying to make is that the Buddha nowhere taught that our liberation was dependent on our diet. For example, do you think bodhisattvas who live in rakṣasa dimensions convert them into vegans?

And the point I would like to make is that your liberation or not-liberation, and my liberation or not-liberation, is largely irrelevant. The relevant question to ask here is: What do the cows themselves think about all this? To ignore their concerns and think of only your own liberation or not liberation, is by definition, a selfish way to view it.

Malcolm wrote:

Now you are changing the terms of the discussion.

Cows, like a "pest" on your lettuce, wishes to preserve their own life at any cost. Your lettuce, produced with pesticides, chemical fertilizers and so on, is no more virtuous a food than a slaughtered cow.

seeker242 said:

Do people really think they can save all beings from suffering, while simultaneously giving support to people who are murdering them? When they could easily choose not to? I'm sorry, but that idea is just beyond my comprehension!

Malcolm wrote:

Then you better stop buying any food at all. It all comes at a great cost in sentient beings' lives, every last bit of greens, every nut and every grain.

Further, if you buy any food at all at any market that sells meat, you are supporting the slaughter of animals as well, it is not like dollars go into their register marked "vegetarian" and "omnivore."

Author: Malcolm

Date: Thursday, October 29th, 2015 at 1:42 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

He also interestingly does not rule out a correspondence with Kashmir Shaivism.

dzogchungpa said:

FWIW I recently heard Dzongsar Khyentse Rinpoche, whose Deer Park Institute regularly

holds courses and seminars on Kashmir Shaivism, say that it is "very, very identical" with Vajrayana Buddhism

Malcolm wrote:

No, not really. There are of course some parallels, but to say "very, very identical" with Vajrayana Buddhism..." is just exuberant hyperbole and nothing more.

However, it is good that they hold courses on it. People who follow Buddhadharma should learn the tenets of other systems from their exponents in order to be clear about where there are similarities, and more importantly, where there are differences.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 9:07 PM

Title: Re: How Do You Understand The Word " Mind ? "

Content:

DGA said:

It's a shorthand cipher for Sanskrit concepts like "citta" and "vijñāna."

I tend not to use the term "mind" to translate Buddhist concepts such as Buddha-nature or Dharmata; there are other shorthand terms for that.

I'm glad you've initiated this thread, because the term "mind" really is a muddle in English-language Buddhist discourse.

Malcolm wrote:

The term "mind" in English is a container metaphor. "What I have in mind...", "The thought arose in my mind..."

Consciousness on the other hand is not a container metaphor, it is a description of the awareness a mind has, dating no earlier than Locke.

In reality, "mind" comes from PIE, *men, leading to Latin mēns:

mind

intellect

reasoning, judgement

The actual word "mind: comes from is Proto-Germanic/gamundiz, leading to old English:

gemynd:

memory; commemoration:

Heora gemynd is forgotten. The memory of them is forgotten.

thought, thinking

M

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 9:00 PM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

No, that hasn't happened as far as I can remember at least. However, talking down to East Asian Buddhism, trying to discount it as illegitimate, has happened over and over. The heir of superiority of Tibetan Buddhism, that some people put fourth in this forum, is plainly evident.

Johnny Dangerous said:

As is the air of superiority consistently put forth by militant vegetarians and vegans on this forum. Off the forum too, in fact. Just the other I had one admonish me for eating meat occasionally after arguing with me about medical evidence on the link between high protein and cholesterol (which he was wrong on), and then proceeding to tell me about what company he favored for pest control - can't make this stuff up.

seeker242 said:

Sure. But if someone is going to say "it's not appropriate to claim" or something like that. Then you should be behaving in the same way as you advise. Otherwise, you're just being hypocritical. If it's inappropriate to marginalize Tibetan views of eating meat, then it's equally inappropriate to marginalize East Asian views.

Malcolm wrote:

In fact there is a long and strong tradition of vegetarianism in Tibet. But it is not universally maintained, and not merely because "Tibetans can't grow vegetables."

The reality that seems to escape many people who advocate a literal interpretation of the Buddha's teachings on not eating meat, is that being a conventional living being who eats food involves harming other beings no matter what kind of diet one follows. The Buddha never made vegetarianism mandatory, even though Devadattva insisted that he should. What the Buddha made mandatory was that we should not directly participate in taking the life of other beings, if possible, though in Mahāyāna ethics, even this is not absolute. The real point I am trying to make is that the Buddha nowhere taught that our liberation was dependent on our diet. For example, do you think bodhisattvas who live in rakṣasa dimensions convert them into vegans?

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 7:01 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

Just mentioned it to suggest that canonicity in Buddhism is very different than canonicity in Christianity. Just because a text was composed in China doesn't mean it's not Buddhavacana.

Malcolm wrote:

Likewise, just because a text is a tantra, does not mean it is not Buddhavacana, therefore:

"Whoever eats meat has compassion."

—— Hevajra Tantra.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 6:54 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra, Tantra, Mantra, Dzogchen

Content:

Malcolm wrote:

BTW, what you cite is a footnote on pg. 383, note 102 which itself is taken from Erik Pema Kunsang's appendix to Circle of the Sun, which is actually a summary of texts written by Khenpo Ngachung and others.

Kongtrul's actual remark on page 92 merely states what I said above, that this is a preliminary practice. It has nothing to do with the unstruck sound you are interested in.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 6:28 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

Correct. Eating meat is not necessarily intentional killing. Sorry, but it just isn't. Not if you eat animals who die of natural causes and have been dead long enough for their consciousnesses to leave their bodies, waiting 72 hours to be safe. Even then, you're eating your parents and children from former lives.

Malcolm wrote:

If you eat meat pure in three ways there is no fault and no karma, as Bhavaviveka shows. It is not stipulated that it be from natural causes.

If you eat a tomato, it is certainty that some creature has died in the processing of that plant.

Buddha gave such teachings to attract Jains and so on to Mahāyāna. I do not consider them definitive teachings.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 5:56 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

“You may use those substances that have come to you indirectly without having been touched by killing.”

Malcolm wrote:

This is a recipe for starvation, if taken literally.

nilakantha said:

We know that to be an act of killing in Buddhism it must be intentional.

Malcolm wrote:

Correct. Eating meat is not necessarily intentional killing. Sorry, but it just isn't.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 5:26 AM

Title: Re: Is collective consciousness Buddhist?

Content:

Lazy_eye said:

[

In the Buddhist view, saṃskāra comes directly before Vijñāna in the twelvefold chain. So collective karma would automatically imply collective consciousness to some extent, no?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 5:02 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Malcolm wrote:

Right, that is not what is described in the sgra thal 'gyur.

Panaesthesia said:

Can I ask you for a clarification Malcolm? Are you a translator of Tibetan? Did you read the original text itself, or are you reporting what you heard in a teaching? I am curious as to how someone of the stature of Jamgon Kongtrul could be so wrong about what the text said.

Thank you, Malcolm

Malcolm wrote:

I read the text myself. It is unlikely that Kongtrul has access to the commentary of the sgra thal 'gyur. It was lost.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 4:24 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

“You may use those substances that have come to you indirectly without having been touched by killing.”

Malcolm wrote:

This is a recipe for starvation, if taken literally.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 4:13 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

Yes, and this is one of the ways that people distinguish between Samkhya and Yoga.

tepp01 said:

Actually, some Samkhya traditions (like Patanjali's Yoga school) also include Ishwara, but it's not the same Ishwara of Vedanta.

Samkhya's Ishwara is a unique, ever free, Purusha that does not have any cosmic functions (creation, destruction, etc.).

Also, all Vedanta schools teach that Jivas are beginningless (Anaadi), even though Advaita asserts that they are unreal (as different from Brahman).

Malcolm wrote:

As Tepp01 says the Ishvara in the Yoga sūtras is merely a special kind of purusha who was never bound, is not a creator, etc.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 4:02 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

The one that comes to mind is the Brahma Net Sutra:

Malcolm wrote:

This sūtra is not known in India and not found in the Tibetan canon. Therefore, it is irrelevant outside of Chinese Buddhism.

nilakantha said:

How about the Lankavatara Sutra: "Because it is produced from semen and blood, too, Mahamati, meat should not be eaten by a bodhisattva, out of a desire for purity. And because it causes anxiety in beings, Mahamati, a practicing bodhisattva wishing friendliness of beings should not eat any meat at all."

Malcolm wrote:

Yes, of course there are Mahāyāna sūtras where the Buddha recommends vegetarianism. It is also equally true that Bhavaviveka addresses these issues in his famed Tarkajvala:

If one eats meat after creating suffering for the bodies of creatures, this will possess a fault, but if there is no mind in the creature when the meat is eaten, where can there be a misdeed if no suffering arises? Just as when one uses mother pearl, or the excrescences of fish and elephants, or peacock feathers, yak tails, teeth, bones, skin and so on, there is little or no suffering for the creature, just as when one uses fruit, water and so on there is no harm at all, in the same way, since there is no harm when meat is eaten, there is no fault. If there is a fault, then cremating the dead will be a misdeed.

Even in Mahāyāna, the Buddha never forbids using wool, using feathers, using leather, bone, shell, and many other kinds of animal products. It is inconsistent to claim that the passages where Buddha enjoins us not to eat meat must be taken as definitive teachings.

Bhavaviveka, whose Mahāyāna credentials are impeccable, certainly opines that it is not necessary to take these passages literally. He points out that if the suffering of creatures is the problem we want to solve then we must avoid eating rice, sesame oil, and all kinds of other products which involve suffering for creatures.

Instead, we need to understand that this advice is aimed at people who kill animals or have them killed in order to eat them and that is all.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 3:20 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

The one that comes to mind is the Brahma Net Sutra:

Malcolm wrote:

This sūtra is not known in India and not found in the Tibetan canon. Therefore, it is

irrelevant outside of Chinese Buddhism.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 1:10 AM

Title: Re: impermanence

Content:

DGA said:

You may be surprised to read that Dolpopa's position is not the consensus one in those threads. Far from it, actually.

Nor is there any consensus among Tibetan Buddhists that Dolpopa was on the right track. Far from it.

Nor is there any consensus among Mahayana Buddhists of East Asia that Dolpopa's view is the definitive one. That goes without saying, right?

Really, take a quick tour through the links I gave above and you'll see what is about to happen in this thread.

Malcolm wrote:

Yes, Son of the Buddha....

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 1:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

asunthatneversets said:

Purusa gives rise to prakrti.

Malcolm wrote:

Not exactly, not in Sāṃkhya proper, anyway.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 12:56 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

So you wouldn't consider that HH the Dalai Lama (who eats meat every other say) had a fortunate birth nilakantha ? Or won't next time ?

nilakantha said:

Karma works without regard to who or what you are. Whether you're a monk or a layman, eating meat cuts off the root of Great Compassion.

Malcolm wrote:

No, it does not. Buddha taught in the Hevajra tantra, "Those who eat meat have compassion."

Further. Bhavaviveka proves that there is no fault if one consumes meat pure in three ways. There is no karma if one eats meat that is pure in three ways. Karma involves volition.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 12:49 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

The choice of a vegetarian diet is a necessary, though not sufficient, cause for being reborn either in a Pure Land or for a fortunate rebirth in this one.

Malcolm wrote:

Not it isn't.

Author: Malcolm

Date: Wednesday, October 28th, 2015 at 12:37 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Matt J said:

I think you're getting your Samkhya mixed up with your Advaita.

asunthatneversets said:

The model of Advaita Vedanta has puruṣa and prakṛti. Puruṣa is a singular ontological source that gives rise to prakṛti, however prakṛti (and the transformation of the three gunas) is held to be unreal, as it is illusion [māyā], only puruṣa is real. Puruṣa is Brahman, and is an unconditioned knower [jñā].

Malcolm wrote:

No, Sāṃkhya is like the Abhidharma of Hinduism. The conclusion of Sāṃkhya [infinite independent purushas] is rejected by Advaita, but the general treatment of elements, organs and so on is not disputed.

In the Yogasutra commentary by Shankara, he explicitly equates purusha with Brahmin, and says there is only one purusha.

Author: Malcolm

Date: Tuesday, October 27th, 2015 at 10:23 PM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

hence Buddha in the world is just an appearance in the mind of the perceiver.

Malcolm wrote:

The appearance of the world is just an appearance in the mind of a perceiver, whether that appearance is pure or impure. If your view is pure, there is no difference between meat and rice. If your view is impure, there is still no difference between meat and rice. If your view is pure, there is no difference between a buddha and a sentient being; if your view is impure, there is still no difference between a sentient being.

Liberation is not attained through choice of diet.

Author: Malcolm

Date: Tuesday, October 27th, 2015 at 10:18 PM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

The Buddha's body is eternal and unchanging. Our bodies are in a constant state of flux; ergo we eat to sustain ourselves, the Buddha doesn't eat because their's no changing body to support.

Malcolm wrote:

Hahahaha, so now you have lapsed into a dual view: your view of the Buddha's body is eternalist, and your view of sentient beings bodies is that they are subject to perishing.

In reality, there is no difference between the body of a buddha and the body of a sentient being: they are equally unreal.

Author: Malcolm

Date: Tuesday, October 27th, 2015 at 8:29 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

While we all possess the Buddhadhātu as our true Self, not all of us manifest as form body Buddhas. If you are a form body Buddha, you will not eat. The logic of this is obvious in the Angulimaliya Sutra:

Mañjuśrī, if any man or woman should think to themselves that they can do evil deeds because they will still be liberated by the existence within themselves of the Tathāgata-garbha, and then do some evil deed, how could their ātma-dhātu [Self- Factor] become liberated? As I previously explained, they will not be liberated, even though they do have the dhātu, just as in the case of the youth who engaged in asceticism. Why is that? Because they are very careless. Because they are careless, they will naturally not be

liberated.

Malcolm wrote:

You completely missed the point — all bodies are projections...the Tathāgata's form is not less real than our own...

Author: Malcolm

Date: Tuesday, October 27th, 2015 at 7:52 AM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

As Mahāyāna Buddhists, we know that the Lord Śākyamuni was a nirmānakāya Buddha and never actually ate anything...

Malcolm wrote:

Seriously?

nilakantha said:

Shakyamuni was basically a holographic projection, existing only in the consciousnesses of sentient beings. How could a hologram need food? We're told in the Sarvabuddhaviṣayāvatārajñānālokālaṃkāra Sūtra:

“Mañjuśrī, the Tathāgata is in the realm of non-arising. On the other hand, he appears in the world as a reflected image. According to the beliefs of sentient beings he displays diverse appearances and diverse lifespans. He appears among sentient beings who have become fitting receptacles for awakening thanks to their maturation and belief. These sentient beings then hear the Dharma according to their dispositions and beliefs. According to their dispositions they understand the three vehicles, and according to their dispositions they obtain belief.”

And

“Mañjuśrī, there is no Tathāgata. However, the designation ‘Tathāgata’ comes about in the world because of the voice of Dharma. It is exclusively due to the maturation of sentient beings’ previous wholesome karma that they perceive the voice of the Tathāgata. That voice emerges in order to produce happiness for all sentient beings and to prompt those who are careless. Mañjuśrī, as those sentient beings hear that sound, they form the concept of a tathāgata, thinking, ‘This is the Tathāgata’s body.’”

Malcolm wrote:

If the Tathāgata never ate food, neither did we. Therefore, your obsession with diet is a complete waste of time.

Author: Malcolm
Date: Tuesday, October 27th, 2015 at 4:27 AM
Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta
Content:

swooping said:
Does this seem like a viable line of thought, or do you think I am twisting the essence of (at least) one of these traditions?

Malcolm wrote:
I think you are twisting the essence of (at least) one of these traditions.

Author: Malcolm
Date: Tuesday, October 27th, 2015 at 4:16 AM
Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta
Content:

Matt J said:
I don't think that renders the terms "base," "path," and "fruit" indistinguishable, or mean they cannot be useful concepts in a public discussion (so far as concepts are useful) about different approaches.

Malcolm wrote:
They are distinguishable in this respect only: the basis is termed the basis when one has not realized the result; the path is the means of recognizing the basis; the result is when one has recognized the basis for what it is. But in reality, the basis, path and result are the same thing.

Author: Malcolm
Date: Tuesday, October 27th, 2015 at 1:06 AM
Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta
Content:

Matt J said:
I actually think the more important point isn't the fruit, it's the base and the path. Advaita and Dzogchen DO take completely different approaches. Let's assume for arguments sake that the end result IS the same. So what? You still have to go down one or the other. Mixing them up isn't going to work.

Malcolm wrote:
The basis, path and result are the same thing in Dzogchen. So of course the result is the most important point, given that it is the basis and the path.

Author: Malcolm
Date: Tuesday, October 27th, 2015 at 12:54 AM

Title: Re: Is collective consciousness Buddhist?

Content:

PorkChop said:

Is the idea of a collective consciousness a part of Buddhist doctrine?

Malcolm wrote:

No.

Author: Malcolm

Date: Monday, October 26th, 2015 at 8:13 PM

Title: Re: the great vegetarian debate

Content:

nilakantha said:

As Mahāyāna Buddhists, we know that the Lord Śākyamuni was a nirmānakāya Buddha and never actually ate anything...

Malcolm wrote:

Seriously?

Author: Malcolm

Date: Monday, October 26th, 2015 at 7:47 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

swooping said:

With what little I have read about Kashmir Shaivism it, or at least parts of it, seem to be very very similar to dzogchen to me.

Malcolm wrote:

It is not similar at all. In Trika, everything is considered real because everything is part of Shiva, and Shiva is real.

In Dzogchen, everything, there is nothing established in which or of which to be a part.

Author: Malcolm

Date: Friday, October 23rd, 2015 at 9:36 AM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

nilakantha said:

I have firm faith in the power of Our Lady of the White Umbrella to protect me from all supernatural evils. Her dharani can be practiced by all and needs no "transmission".

Malcolm wrote:

It is but one among many such practices...

Author: Malcolm

Date: Friday, October 23rd, 2015 at 7:31 AM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

tellyontellyon said:

What are all the different kinds of negative spirits etc., and what are the different ways that they can effect us? And why?

What can help in dealing with them?

Thank you.

nilakantha said:

Reciting the Sitatapatra (Shurangama) Dharani is the most powerful apotropaic practice we have.

Malcolm wrote:

Ummmmm, no.

Author: Malcolm

Date: Thursday, October 22nd, 2015 at 7:04 PM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

Malcolm wrote:

Hi Jundo:

It is the case that provocations and so are a product of dualistic karmic vision, but so is your dog, your wife, your kids, your house and your car.

If one is still under the power of dualistic vision, thinking one's problems will be solved by passively sitting is hardly a cogent solution.

Of course, in the past, Soto masters were credited with great powers of exorcism, so clearly, they understood through their insight what to do in such cases.

M

jundo cohen said:

Hi Malcolm,

I am glad you are well and thriving. All good greetings to you.

I can only offer an opinion from one view-non-view.

Some phenomena, such as my dog, my wife, my kids, house and car, do seem to exist apart from my small mind. Merely by my thoughts, I do not seem able to make my wife go away (not that I would ever want to!). When I leave "my house" on a trip, there "my wife" is (and "my house") when I return.

Malcolm wrote:

Yes, this is all, including sleep, karmic vision — quite powerful, no?

Author: Malcolm

Date: Thursday, October 22nd, 2015 at 12:04 AM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

Malcolm wrote:

Hi Jundo:

It is the case that provocations and so are a product of dualistic karmic vision, but so is your dog, your wife, your kids, your house and your car.

If one is still under the power of dualistic vision, thinking one's problems will be solved by passively sitting is hardly a cogent solution.

Of course, in the past, Soto masters were credited with great powers of exorcism, so clearly, they understood through their insight what to do in such cases.

M

jundo cohen said:

Hello,

The following is just one practitioner's opinion from a small corner-non-corner of Buddhism.

It may be that the negative spirits are just the heart-mind. When the heart and mind are at peace, the negative spirits disappear with the breeze. They never were real from the start except for the mind's own making them real.

So, just sit, dropping all thought of spirits and their negativity and ... poof ... a certain Positive Peace may be found instead.

Better, however, to ask your own Teacher in your own Tradition.

Gassho, Jundo

Author: Malcolm

Date: Wednesday, October 21st, 2015 at 6:47 PM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

tellyontellyon said:

What are all the different kinds of negative spirits etc., and what are the different ways that they can effect us? And why?

What can help in dealing with them?

Malcolm wrote:

This is complicated topic.

In short, practicing Guru Trapo, Drollo, etc. are best for removing provocations.

pael said:

How do you practice them? Can anyone?

Malcolm wrote:

You need transmission.

Author: Malcolm

Date: Tuesday, October 20th, 2015 at 10:12 PM

Title: Re: Bhutas, Dons, negative spirits etc.

Content:

tellyontellyon said:

What are all the different kinds of negative spirits etc., and what are the different ways that they can effect us? And why?

What can help in dealing with them?

Malcolm wrote:

This is complicated topic.

In short, practicing Guru Trapo, Drollo, etc. are best for removing provocations.

Author: Malcolm

Date: Tuesday, October 20th, 2015 at 9:04 PM

Title: Re: Meditation in Tib monasteries before the Chinese

Content:

MiphamFan said:

How much do you know about Tibetan Buddhism in general?

zenman said:

Khenpo level.

Malcolm wrote:

You mean you have the same level of knowledge of Tibetan Buddhism as a Khenpo?
Really?

Author: Malcolm

Date: Tuesday, October 20th, 2015 at 2:04 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

Ah, well. So many people confused about so many things... I've been hoping that the "Dra Talgyur" would contain more information about the practice it refers to in the title, given the assertions of Jamgön Kongtrul in "The Treasury Of Knowledge, Esoteric Instructions" (Book 8, Part 4): "(sGra) thal 'gyur (rasa bali rgyud): A main tantra in the esoteric instruction class of atiyoga. It explains how to attain the level of nirmanānakāya and how to accomplish the welfare of others through practices related to sound" (Rangdrol, "The Circle of the Sun," 82)

Malcolm wrote:

The practices related to sound come from the first chapter, and the entire first chapter is a series of preliminary instructions.

Panaesthesia said:

All this time I've considered Jigme Lingpa's description of the practice as the yoga of four (external) elements just an error on his part caused by his admitted unfamiliarity with the practice, but I guess the confusion goes deeper.

Malcolm wrote:

No, it is not an error at all. This is one kind of practice included in general in the practice of the elements

Panaesthesia said:

I assume that you mean the same thing Malcolm. If not, what "this practice" are you referring to?

And are you referring to the Vimalamitra commentaries? I've been talking with Jean-Luc Achard about his translations of those commentaries, but he's still working on them.

Malcolm wrote:

Yes. It is a long complicated section impossible to summarize here apart from saying that it teaches a progression of practices that are titled: the sound of 1) the Brahmaloṇa, 2) Viṣṇu Loka, 3) Kalavinka Loka, 4) the four elements and 5) the voice of the teacher.

Panaesthesia said:

These descriptions, from Mahamudra, are for the practice I am writing about:

These quotes are from p. 91 and p. 93 respectively of "Masters of Mahamudra: Songs and Histories of the Eighty-four Buddhist Siddhas" by Keith Dowman, Publisher: State University of New York Press (ISBN 978-0-88706-160-8): The Mahasiddha Vinapa (The Musician) achieved mahamudra through contemplation of the unborn, unstruck sound:
With perseverance and devotion
I mastered the vina's errant chords;
but then practicing the unborn, unstruck sound
I, Vinapa, lost my self.

Malcolm wrote:

Right, that is not what is described in the sgra thal 'gyur.

Author: Malcolm

Date: Tuesday, October 20th, 2015 at 1:31 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

He is not running against Bill Clinton or the Clinton Family. He is running against Hillary Clinton. Don't worry though, there are five more debates I think, and Sanders will get his points across. He has plenty of time to show that Hillary herself is owned by Wall Street, and that her positions in the Senate demonstrate this again and again.

It is not his nature to pin his opponents to the wall or put the screws in. He has never run a campaign that way, and he won't start now. I support that.

DGA said:

I'm all for collegiality, so I agree with the thrust of your post in spirit, but I disagree on two points.

1. Sanders really is running against the Clinton family, because this is the network or machine behind the Clinton campaign. .

Malcolm wrote:

Sanders is not going to run against the Clinton family because it is misplaced. He is running against a corrupt political system awash in the cash of the wealthy more than anything else. If people are smart enough to see that, and have enough courage to vote on their convictions, and will actually help Sanders win the presidency, and continue to apply pressure to both parties through voting out irresponsible and lazy legislators, then our Democracy, founded on the ethnic cleansing of Indigenous people, might have a chance. Otherwise, it will be business as usual in the US.

Author: Malcolm

Date: Monday, October 19th, 2015 at 11:36 PM

Title: Re: POTUS 2016

Content:

DGA said:

Going back to the democratic debate for a moment, I want to underscore again how disappointed I am in Sanders' performance. He had the opportunity to pin Clinton to the wall and take a definitive lead, and he took a pass. If he's not willing to put the screws to this Republican, how can he be expected to take on the GOP nominee? Not a good showing.

In Tuesday's debate he pointedly ignored the Clinton family's role in deregulating Wall Street, and in doing so he allowed Hillary Clinton to cast gun regulation as the key issue that divides her from him. Forgotten was Bill Clinton's selection of Goldman Sachs honcho Robert Rubin to be his treasury secretary, an appointee who with President Clinton's complicity presided over the dismantling of New Deal limits on financial greed.

Malcolm wrote:

He is not running against Bill Clinton or the Clinton Family. He is running against Hillary Clinton. Don't worry though, there are five more debates I think, and Sanders will get his points across. He has plenty of time to show that Hillary herself is owned by Wall Street, and that her positions in the Senate demonstrate this again and again.

It is not his nature to pin his opponents to the wall or put the screws in. He has never run a campaign that way, and he won't start now. I support that.

Author: Malcolm

Date: Monday, October 19th, 2015 at 8:58 PM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

Dzogchen has three central practices, only two of which are taught and performed today. The "Yeshe Lama" instruction manual starts by explaining this. The one no longer used is the one I am writing about.

Malcolm wrote:

It is taught today.

Panaesthesia said:

The root tantra of the seventeen dzogchen tantras received by Padmasambhava from Shri Singha is called "The Reverberation of Sound tantra" (Dra Talgyur Root Tantra "sgra thal 'gyur gym rgyud") and the practice is described therein. It has not been translated yet, although there is an effort underway in Austria at the direction of Chogyal Namkhai Norbu Rinpoche

Malcolm wrote:

When the commentary is published, I think you will be a little surprised at what this practice actually is. The root tantra itself does not devote more than a few stanzas to describing it. The commentary sets out in detail how one actually enters into the sounds of the four elements. But most importantly, it is a preliminary practice.

Author: Malcolm

Date: Monday, October 19th, 2015 at 9:37 AM

Title: Re: Dzogchen Martial Arts

Content:

Caodemarte said:

These are Chinese martial arts and the Chinese adherents claim this as their tradition. Lama Pai, Tibetan White Crane (not to be confused with Fujian Style White Crane), Lama or Tibetan Kungfu, and Hop Gar, according to tradition, originated in far Western China in the border regions with Tibet and then moved to north China and then down south. An American student of Tibetan White Crane published his research which indicates a Northern China origin, contrary to received tradition.

BTW, internal and external martial arts adherents also claim the "Indian" (probably Central Asian in origin although as far south as Sri Lanka have been claimed) Bodhidharma as their founder. Is any of this historically true? Possibly, but it would seem more likely that various schools of physical practice borrowed from each other, eventually merged, and then people invented a unified historical origin. It does seem likely that some yoga exercises made their way to China and influenced physical practice there. It is a fascinating topic in intellectual history and diffusion.

Malcolm wrote:

Tibetan martial arts are archery, wrestling, javelin throwing and sword fighting. That's it. Well, maybe we can include horsemanship as well...

Author: Malcolm

Date: Monday, October 19th, 2015 at 2:29 AM

Title: Re: Dzogchen Martial Arts

Content:

Caodemarte said:

This may be of passing interest. The Chinese martial arts Lama Pai, Tibetan White Crane, Lama or Tibetan Kungfu, and Hop Gar (all derived from the same form) from the western border region between Tibet and China and are traditionally claimed to be Tibetan in origin, originally taught by a Lama in that region.

Malcolm wrote:

Traditionally claimed by who? Certainly not Tibetans.

Author: Malcolm

Date: Monday, October 19th, 2015 at 1:46 AM

Title: Re: Direct introduction. What is it?

Content:

monktastic said:

And this is supposedly different from what took place in the Flower Sermon, right?

Malcolm wrote:

Some will see it that way, others will not, it depends on how well you understand Dzogchen teachings. Nubchen Sangye Yeshe certainly thought it was different, as does ChNN, and this is why the former took great pains to distinguish Dzogchen teachings from Chan, and why the latter follows Nubchen. You can either accept Nubs arguments or not, it is up to you.

Author: Malcolm

Date: Monday, October 19th, 2015 at 1:37 AM

Title: Re: Dzogchen Martial Arts

Content:

swooping said:

Is there any history of martial arts in Tibetan Buddhism in general, or Dzogchen specifically, as a spiritual path?

Malcolm wrote:

No, not until Trungpa adapted some Japanese Martial arts like Kyudo to the Shambhala teachings.

Author: Malcolm

Date: Monday, October 19th, 2015 at 1:25 AM

Title: Re: Direct introduction. What is it?

Content:

steve_bakr said:

Some believe that Direct Introduction to the Nature of Your Mind or Pointing Out Instructions involves a quasi-magical transfer of energy from Guru to Disciple..

.

alpha said:

I do not think there is a transfer of energy from guru to disciple because during a real direct introduction there isnt any guru that gives or transfers something to the disciple .But some of us take part in a direct introduction with the expectation that we might get something which we dont already have.

Malcolm wrote:

The term direct introduction is a bit misleading. The term is translated from the tibetan, which is rang ngo thog tu phrad, "directly encounter your own state." This direct introduction or encounter is facilitated by a Guru, but as you correctly note, nothing is

transferred per se, because the guru is merely showing you your own face [rang ngo] or your own state [rang ngo] in a direct encounter [thog tu phrad]. This is done on the basis of experiences, as the example of Nyoshul Lungtok's encounter with Patrul Rinpoche:

Nyoshul Lungtok, who later became one of the greatest Dzogchen masters of recent times, followed his teacher Patrul Rinpoche for about eighteen years. During all that time, they were almost inseparable. Nyoshul Lungtok studied and practiced extremely diligently, and accumulated a wealth of purification, merit, and practice; he was ready to recognize the Rigpa, but had not yet had the final introduction. Then, one famous evening, Patrul Rinpoche gave him the introduction. It happened when they were staying together in one of the hermitages high up in the mountains above Dzogchen Monastery. It was a very beautiful night. The dark blue sky was clear and the stars shone brilliantly. The sound of their solitude was heightened by the distant barking of a dog from the monastery below. Patrul Rinpoche was lying stretched out on the ground, doing a special Dzogchen practice. He called Nyoshul Lungtok over to him, saying: "Did you say you do not know the essence of the mind?" Nyoshul Lungtok guessed from his tone that this was a special moment and nodded expectantly.

"There's nothing to it really," Patrul Rinpoche said casually, and added, "My son, come and lie down over here: be like your old father." Nyoshul Lungtok stretched out by his side.

Then Patrul Rinpoche asked him, "Do you see the stars up there in the sky?"

"Yes."

"Do you hear the dogs barking in Dzogchen Monastery?"

"Yes."

"Do you hear what I'm saying to you?"

"Yes."

"Well, the nature of Dzogchen is this: simply this."

Nyoshul Lungtok tells us what happened then: "At that instant, I arrived at a certainty of realization from within. I had been liberated from the fetters of 'it is' and 'it is not.' I had realized the primordial wisdom, the naked union of emptiness and intrinsic awareness. I was introduced to this realization by his blessing, as the great Indian master Saraha said: He in whose heart the words of the master have entered, Sees the truth like a treasure in his own palm."

The sad part is that someone will take this literally, think that they should go somewhere, lie on the ground, listen to dogs bark and think this is direct introduction.

As you know, direct introduction is not introducing you to something you don't have. It is introducing you to something you have always had, and misplaced. This is one reason why the Buddhature metaphor useful in Dzogchen, but here it means something a bit different than in lower yanas [cue, Son of the Buddha].

Author: Malcolm

Date: Sunday, October 18th, 2015 at 11:51 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

MiphamFan said:

OK sure, I never disagreed with you Malcolm.

dzogchungpa said:

Oh good, because that would have been terrible.

Malcolm wrote:

Well, agreeing with me makes for very silent threads...

Author: Malcolm

Date: Sunday, October 18th, 2015 at 9:43 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

swooping said:

I got distracted by the lively (!) conversation on rigpa-through-books (thanks for posting such great info there btw), but I wanted to make sure to say thanks for that. It probably should have been obvious to me, but that has cleared up a lot of confusion for me.

Malcolm wrote:

The Seven Mind trainings are a unique system which originally comes from the Vima sNying thig. These days it is most popularly summarized by the Chetsun sNying thig, and there is a long commentary on them by Jigme Lingpa as well. Longchenpa also wrote three commentaries on the Seventh Lojong, which can be found in the Lama Yangthig.

Author: Malcolm

Date: Sunday, October 18th, 2015 at 8:50 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

MiphamFan said:

Anyway I don't really know personally any lineage that doesn't have DI or empowerment, I was just taking his word for it that at least one of his traditional teachers did not do it formally at a given session but did it over the course of a long relationship.

Malcolm wrote:

Everytime someone receives the Chetsun Nyingthig, the Thigle Gyacan, any of the Yabzhi empowerments, Gongspa Zangthal, the medium Shitro empowerment of Karma gLingpa, etc., direct introduction is provided within the context of those empowerments.

In reality, everyone in Tibet who takes these teachings seriously, not only has received DI in a formal way, but also in the informal way Ivo is describing — the two are not mutually exclusive at all.

Author: Malcolm

Date: Sunday, October 18th, 2015 at 11:55 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

Ivo said:

There is no requirement for the the extremely unelaborated empowerments of Nyingthik to be given. It is the choice of the teacher as to which empowerment variation to use. There are a lot of masters who do not use the extremely unelaborated empowerments in a formal way at all. As I said, they are very often treated differently.

Malcolm wrote:

There is a requirement that direct introduction is given. There is no difference in meaning between the extremely unelaborate empowerment and direct introduction. They are the same thing. And in point of fact, everyone who practices actual Dzogchen receives these transmissions as a matter of course. There is no use in pretending otherwise. On the other hand, I can't speak for the fools out there who delude their students with pretty words...

Ivo said:

Only if you received them from a teacher. Otherwise, in some sense, you are a thief of the teachings.

A thief of the teachings about one's own true nature? Well, that's certainly a new one... A very interesting kind of Buddhism.

Malcolm wrote:

It is not new at all, I have heard many teachers, ChNN among them, refer to people who think they can just read this or that book without transmission as "thieves of the teachings."

Ivo said:

Not really. But there are a lot of Lamas out there who sell their teachings as "Dzogchen" who do not actually teach Dzogchen.

And there are lamas out there who do not even utter the word Dzogchen, and definitely not "Direct Introduction", but are among the greatest living Dzogchen masters on Earth. And their students happen to be amazing too.

Malcolm wrote:

The first word of the three words of Garab Dorje is "འདྲིམ་ཐོག་དུ་ཕྱད" parse it however you want. It is indispensable in Dzogchen.

Ivo said:

The whole intent of the Dzogchen tantras and upadeshas is that the guru is inside, not outside.

Malcolm wrote:

Uh huh, so now we are dispensing with the lineage, and gurus too, after all the "guru is inside" — that has gotten sentient beings very far up till now, hasn't it?

Ivo said:

This is what Samantabhadra means.

Malcolm wrote:

Samantabhadra means lots of things, but a guru is never optional in Dzogchen. And this means that one cannot just buy some translation in a bookstore, read it, and then claim that one has discovered one's primordial state.

Ivo said:

Belittling people who have had by chance a taste of the blessings of the lineage with forceful arrogance instead of gentle guidance is not Dharma.

Malcolm wrote:

Telling people they have tasted the blessings of the lineage when they have never met a real lineage is an outright lie. Telling people the truth is never arrogance, it is just honesty.

Ivo said:

The need for a teacher should be explained, not enforced.

Malcolm wrote:

The need for a guru is fundamental to Dzogchen teachings, it is not optional.

Ivo said:

And one should always remember that Dharma means freedom, not bondage.

Malcolm wrote:

All buddhas of the three times depended on a guru.

Ivo said:

As the incomparable Kyabje Trulshik Rinpoche used to say, not just the teaching should be Dzogchen, the person should be Dzogchen too.

Malcolm wrote:

Yes, you should think about that.

Author: Malcolm
Date: Sunday, October 18th, 2015 at 9:48 AM
Title: Re: Dzogchen Martial Arts
Content:
Malcolm wrote:
People in glass houses....

Author: Malcolm
Date: Sunday, October 18th, 2015 at 9:43 AM
Title: Re: Student Teacher Relationship in Modern Age
Content:
Ivo said:
The modes of transmission in Dzogchen differ among lineages, a lot.

Malcolm wrote:
Not really. But there are a lot of Lamas out there who sell their teachings as "Dzogchen" who do not actually teach Dzogchen.

Author: Malcolm
Date: Sunday, October 18th, 2015 at 9:41 AM
Title: Re: Student Teacher Relationship in Modern Age
Content:
MiphamFan said:
Maybe it is a regional thing too? Tulku Urgyen Rinpoche says it was very common for people to ask lamas for pointing out instructions in his Nangchen region of Kham and for masters to give it. ChNN himself often tells how Changchub Dorje gave him DI in a short, one-to-one talk after the empowerment for his Shitro terma.

Malcolm wrote:
It is not a regional thing whatsoever.

For one thing, "pointing out", ngo phrod is generally a Mahāmudra term. Direct introduction, "rang ngo thog du phrad," literally, "directly encountering one's own state" is a Dzogchen term. Granted, even in Dzogchen texts, there are this and that "ngo phrod," there is even an entire tantra devoted to the subject. But direct introduction from a qualified master is the only thing absolutely essential in Dzogchen teachings. Anyone who thinks otherwise has no understanding of Dzogchen at all.

Author: Malcolm
Date: Sunday, October 18th, 2015 at 9:35 AM
Title: Re: Student Teacher Relationship in Modern Age
Content:
Malcolm wrote:

Ivo, as you very well know, the extremely unelaborate empowerment of the four Nyinthig empowerments is precisely a direct introduction. So what are you talking about?

Ivo said:

As you know, there is no requirement for this type of empowerment to be given at all.

Malcolm wrote:

You mean you do not need direct introduction to enter Dzogchen teachings? Every single teacher in your lineage has received all transmissions of Dzogchen in the proper way. That means they received instructions from their respective gurus. Their teachers did not just hand them books and send them out to meditate.

Ivo said:

In the lineages I have had the good fortune to be part of, this is often not taken as a formal ritual at all, and the actual transmission on this level happens in a different way, in the context of very close teacher-student relationship, one to one, over the course of time. And it is never formal. Although it is a direct introduction it bears no resemblance at all to the DI as given within the Dzogchen Community. It is in fact so different in look, and feel, as if it is a completely different thing. This is why many older Tibetan lamas have such a problem with what Norbu Rinpoche is doing. I myself do not.

Malcolm wrote:

Whoever said direct introduction needs to be a formal ritual? That depends on context. Certainly, the direct introduction that ChNN received from Rigdzin Chanchub Dorje was not a ritual.

Ivo said:

Reading authentic dzogchen texts from the deep and profound terma tradition is a form of interaction with the teacher.

Malcolm wrote:

Only if you received them from a teacher. Otherwise, in some sense, you are a thief of the teachings.

Ivo said:

For those thus fortunate, the outer appearance of a human teacher will come in due course as well. We need not stand in the way.

Malcolm wrote:

Then one should encourage people to find a qualified teacher and not encourage people to believe they have understood what they have not understood because that understanding depends on the intimate instructions of the guru, and not books.

Ivo said:

People who only read English translations of these texts without access to a Tibetan teacher who can clarify for them what this and that actually means are like blind people in a cave who have been given flashlight with dead batteries to find their way out.

At least with some of the translations out there, the batteries are quite fine, and the flashlight is reasonably bright.

Malcolm wrote:

Without a proper teacher however, the students are still quite blind no matter how bright the flashlight is.

Author: Malcolm

Date: Sunday, October 18th, 2015 at 6:32 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

[

So, the Direct Introductions were received through means of a book. There is one question I had about Guru Padmasambhava's "Self-Liberation." I had quoted the Guru where he said four times that the text was a "direct introduction to your intrinsic awareness," but the quotations were rejected as false.

Malcolm wrote:

Steve, what was rejected was your conclusion about what the quotes mean. The text you cited was an oral text written down by someone. They are Guru Padmasambhava's speech, not a book written out by an author. When a guru presents that text, he does so because he has received the lung for that text and knows how to present it. For you, that Guru is the same as Guru Padmasambhava.

steve_bakr said:

The question I wanted to ask was, "Are we to believe Guru Padmasambhava or not?" "Did he tell the truth or not?" If Guru Padmasambhava reiterates that same point four times, is it even permissible to say that he is wrong all four times? Isn't he a venerated source?

Malcolm wrote:

Steve, no one is saying that what Guru Rinpoche said is wrong. Your understanding is wrong.

When he was teaching, he was giving direct introduction through words to a group of students. Which students? Principally a translator named Chogro Lui Gyaltsen, who is renowned as one of the translators of the 17 Tantras. Also Yeshe Tsogyal, she was the direct heir to these teachings. Karma Lingpa was the reincarnation of Chogro and the one appointed to promulgate them. So what you are reading is a record of one of Guru Padmasambhava's teaching sessions. Guru Rinpoche in fact wrote very little, but he taught a lot and those recorded teachings are what we now have as the treasure tradition. But they are all just so many books without proper empowerment, reading transmission and instruction

After Karma Lingpa revealed the text, he gave the empowerments, the lung and the teachings to his son, Nyida Chojey, who then spread it widely. Ever since then it is a teaching that has been passed down in connection with the empowerment of the peaceful and wrathful deities in his tradition. I have this transmission as do many people you are talking to. You can easily get this transmission, it is given rather frequently, and I am sure if you ask someone to teach you the text, respectfully and with a beginners attitude, you will have no problem.

The main reason Reynolds translated it again was to correct Evans Wentz's and Jung's misunderstandings of the text.

steve_bakr said:

I submit that it's not possible for the Guru to say something four or more times and be wrong about it.

Malcolm wrote:

But it is quite possible for you to vastly misunderstand the context [you have] and promulgate this error [which you are doing].

Author: Malcolm

Date: Sunday, October 18th, 2015 at 6:00 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

Adamantine said:

I agree with this, as I said before: pointing out instructions are not necessarily given with a label, or warning. Fourth empowerments and rikpa tsel wangs still have a bit of that expectation. There is another approach, which is quite spontaneous, and the disciple will only know it was a pointing out if they "get it". I believe true Dzogchen masters are giving a type of pointing out all of the time, in infinite ways, and if one has the opportunity to spend significant time with one, they should jump at it.

Ivo said:

Very true. One of my closest teachers once told me that his own teacher (a pivotal figure in the recent history of the Nyingma) never gave them this type of direct introduction at all, and only gave them lungs for the various direct introduction traditional texts in order for them to find the experience by themselves. He also never gave commentaries on any Dzogchen texts to his heart disciples, even on the seven treasures and YL, only lungs. And he was the master of masters.

Malcolm wrote:

Ivo, as you very well know, the extremely unelaborate empowerment of the four Nyingthig empowerments is precisely a direct introduction. So what are you talking about?

Of course you have to discover Dzogchen knowledge through your own experience, and

of course, having been ripened with the rig pa'i rtsal dbang through whichever of the three ways it can be given — pandita style, secret mantra style or pointing out for old ladies — then of course one takes whatever practice texts one needs and goes and does Dzogchen practices such as rushen, etc. and eliminates one's doubts. But the effectiveness of Dzogchen practice comes about through one's interaction with a teacher and practices they give one, not from reading books and developing nice fantasies about what Dzogchen might be based on reading Western translations without a proper teacher.

People who only read English translations of these texts without access to a Tibetan teacher who can clarify for them what this and that actually means are like blind people in a cave who have been given flashlight with dead batteries to find their way out.

Author: Malcolm

Date: Sunday, October 18th, 2015 at 5:51 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

Fa Dao said:

This whole discussion could have been avoided if you had not so stubbornly insisted that Dzogchen can be learned from a book, or that rigpa can be introduced by a book in absence of proper transmission.

Yeah..Malcolm..about that..with all due respect...what did you expect? If you attack somebody..what..you think they wont automatically go on the defensive? Besides that, it DOES say that in the book..there is no disclaimer saying that it is a teaching manual to be accompanied by being given Direct Introduction by a qualified master. So maybe this whole discussion could have been shortened and more productive if that had been patiently explained?

Malcolm wrote:

I have been patiently explaining for many days now, ever since steve showed up. Not only myself, but many other people.

Anyone who has been a student of Norbu Rinpoche for any length of time knows that you really should receive the transmission for any Dzogchen text you wish to study. Dzogchen texts are not meant to be read in absence of proper instruction. Yes, of course, when you know the meaning, then one Dzogchen text is just as good as another, they all have the same meaning more or less, depending on whether we are talking about sems sde, klong sde, or man ngag sde. Still, if you want to really work with a text, then the proper way to do it is to find someone who will teach you the text in a proper way. This was how it was done in Tibet, we are no different today. If you can't find someone to teach you that text, then you find someone who will teach you any text of Dzogchen. The text does not matter, what matters is whether the master has genuine realization of the teachings of Dzogchen.

Author: Malcolm
Date: Sunday, October 18th, 2015 at 5:23 AM
Title: Re: Student Teacher Relationship in Modern Age
Content:

steve_bakr said:

Malcolm, I understand that you have a very specific understanding of what constitutes the proper media and manner of transmission regarding the nature of one's mind and I respect that. I also understand that you are highly educated and I respect that as well. I hope to avail myself of your expertise.

Malcolm wrote:
Hi Steve:

It is not my understanding, it is the understanding of my teachers and my lineage, including Guru Padmasambhava, going back to the two founders of Dzogchen teachings on this globe in this epoch: Garab Dorje and Tonpa Shenrab.

Author: Malcolm
Date: Saturday, October 17th, 2015 at 11:01 PM
Title: Re: Student Teacher Relationship in Modern Age
Content:

steve_bakr said:

Not that tradition is to be disrespected or anything like that. Not that Dzogchen can be learned from a book independently of a living master. I claim nothing more than the taste of sugar. I hope to be verified by a living master.

Malcolm wrote:

Look steve, if you want to practice Dzogchen, it is very simple — find a proper master, receive direct introduction; then engage in Dzogchen practices so you do not remain in doubt. Finally, when you are no longer in doubt, continue in a state of confidence in liberation.

This whole discussion could have been avoided if you had not so stubbornly insisted that Dzogchen can be learned from a book, or that rigpa can be introduced by a book in absence of proper transmission.

Author: Malcolm
Date: Saturday, October 17th, 2015 at 9:49 PM
Title: Re: Yoga teachers.
Content:
Malcolm wrote:

Dongyuling Center in Buenos Aires is an excellent centre that offers free teachings on Buddhist theory and practice, primarily in the Drukpa Kagyu tradition. The president, Gerardo Abboud, is not only a wonderful and wise man who spent 14 years studying and practicing in India and Nepal, but he is also the Dalai Lama's translator for Latin America. You can get more information at their website: <http://www.dongyuling.com.ar>

Author: Malcolm

Date: Saturday, October 17th, 2015 at 8:45 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

smcj said:

With this post I am actually quoting a recognized authority, so the disclaimer in my signature does not apply.

Starting around the 15 minute mark in the following link

<https://www.youtube.com/watch?v=FGzN4FAFgTs>

Alan Wallace talks about the various approaches to Dzogchen. At one end of the spectrum is getting the "pointing out instructions" (D.I. by a different name) in a weekend retreat without any other preparations approach. He affirms that this is a valid approach, what we would call "top down". At the other end of the spectrum is spending 20 years studying the texts and then going off and doing long retreats. He said his teacher didn't teach him either of those two ways but was a third way, just practice based. Plus obviously there is the "bottom up" approach with progressing through the lower 8 yantras.

Around the 17 minute mark he talks about what the pointing out instructions are like. At first he calls them "mind to mind transmission" but then he says it isn't literal. He does say it is "...a resonance, an affinity, a transmission..." where metaphorically the clouds can part for a moment or a minute. It's at the 20 minute mark he says in 24 years his teacher Gyaltrul R. never gave him pointing out instructions.

There is more than one way approach the subject. Our tendency to dismiss or exclude the entire spectrum of approaches here at DW tends to make the discussions somewhat myopic.

Garudavista said:

I believe Alan Wallace may not have needed pointing out instructions because he was practicing Mahamudra and not Dzogchen. Although the base for both is the same, the methods are quite different. I think that is what you've stated in your post. However, to avoid any potential confusion, I just wanted to clarify that he didn't need pointing out instructions because he was practicing Mahamudra and not Dzogchen. If I am wrong about this, please feel free to correct me.

Malcolm wrote:

Mahāmudra and Dzogchen both depend on introductions, the former is more gradual than the latter.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 8:39 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

I have the highest regard for Dzogchen.

Malcolm wrote:

No, you don't. You have no respect for it all.

steve_bakr said:

although later someone posted actual quotes which verified what I said.

Malcolm wrote:

No, they posted citations from the introduction to the book that they poorly understood.

steve_bakr said:

Now, I have responded to many posts directed to me. If it was necessary to repeat what I said before, it is because my credibility was questioned, which gave me the right of response.

Malcolm wrote:

You have no credibility here.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 8:37 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

Misrepresenting what I've said is the opposite of helping. I know bullies very well. Why don't you address the substance of the good points that have been made here?

Malcolm wrote:

I never misrepresented a single thing you said.

I have addressed each and every point that raised, substantively.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 6:17 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

I am more partial to Longchenpa's view of Rigpa.

Malcolm wrote:

You don't understand Longchenpa's views about rigpa, let alone Dzogchen. If you did, you would never claim that Dzogchen can be understood from reading books in absence of a master.

steve_bakr said:

I am well aware that you can hand out insults, and your are misrepresenting my position. Is that what Dzogchen is all about in your own mind? Where I am from, we call that a schoolyard bully.

Malcolm wrote:

I am not insulting you. When someone insists over and over again, that $2+2 = 5$, it is not an insult to inform them that they do not know how to add. It actually helps them.

When you insist over and over again that you can introduce yourself to rig pa through reading a book in absence of a master, it is not an insult to tell you that you are deeply mistaken and wrong. I am actually helping you.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 6:11 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

How recently have you read, "Natural Perfection?"

Malcolm wrote:

I don't read Dowman's translations -- I have no need to.

What particular aspect of the gNas Lugs mDzod did you have in mind?

Author: Malcolm

Date: Saturday, October 17th, 2015 at 6:06 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

I am more partial to Longchenpa's view of Rigpa.

Malcolm wrote:

You don't understand Longchenpa's views about rigpa, let alone Dzogchen. If you did, you would never claim that Dzogchen can be understood from reading books in absence of a master.

Do you really need me to trot out the citations by Longcheпа where he insists that one must have a guru to enter Dzogchen teachings, really?

Author: Malcolm

Date: Saturday, October 17th, 2015 at 5:58 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

Longchenpa presents a considerably more expansive view of Rigpa in his work, "Natural Perfection." For Longchenpa, Rigpa is perhaps the most essential and pivotal aspect of Dzogchen.

Malcolm wrote:

Do you really have any idea how naive and uninformed you sound? I am sorry, but of course the whole point of Dzogchen is rigpa. The point is that you clearly do not understand what that means.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 5:55 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Malcolm wrote:

It is pity that these days fools think they can read a book about Dzogchen and think they have got it. Oh well, c'set la vie. There were such fools in Tibet as well.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:53 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

dzogchungpa said:

Well, if I'm not mistaken, books can provide meaning and example, so I'm guessing the provision of "experiences" is what is uniquely the role of the master. Is that correct?

Malcolm wrote:

Yes, of course. This is what distinguishes Dzogchen and Vajrayāna in general from sūtra. In sūtra of course, an experienced teacher is indispensable, but there are no methods of introduction in sūtra.

dzogchungpa said:

OK, good, but I've never really gotten a clear explanation of how that works in the absence of something like "mind-to-mind contact".

.

Malcolm wrote:

Read ChNN's commentary on Song of the Vajra, it is all quite clearly explained there.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:45 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

What is direct introduction but "a glimpse of rikpa?"

A direct introduction is a context for the "glimpse of rikpa". And a manifestation of a true method for attaining liberation.

Malcolm wrote:

No, Ivo. Rig pa is a result of direct introduction, or otherwise working with methods to discover the meaning of that introduction.

Ivo said:

Malcolm, what the terma tradition is for me is clearly something very different from what the terma tradition is for you.

Malcolm wrote:

I don't see any point in fetishizing books, no matter how miraculous they are, even if they fall out of the sky onto one's roof. My bonafides as a disciple of three authentic tertons are quite in order, thank you very much.

Ivo said:

On top of that you are twisting my words, now you are twisting even a direct quote of ChNN where he clearly states that "This introduction, this meeting face-to-face, is precisely the function of the present text "

Malcolm wrote:

I am not twisting anything.

The function of that text in the hands of a qualified master is to give introduction, not all by itself, picked up off a bookshelf in Barnes and Nobles or ordered from Amazon.

Ivo said:

I see no point of rephrasing again and again things which I already wrote down as clearly as I could. I am saying that yes, you can recognize by yourself with the support of symbols, and no, you can not work effectively with this without a teacher.

Malcolm wrote:

And I am saying that no, you cannot even recognize your primordial state without direct

introduction, let alone work with it without a teacher.

Ivo said:

Disparaging the living force of the Dzogchen transmission, the blessings and the activity of the dakinis and the dharmapalas and terming it "superstition" is not good.

Malcolm wrote:

The living force of Dzogchen transmission is in Dzogchen masters and practitioners, not in Dzogchen books. Books are always secondary and relative. That is why Dzogchen is called "the intimate instruction [man ngag] that does not depend on scriptures [lung]."

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:33 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

dzogchungpa said:

Well, if I'm not mistaken, books can provide meaning and example, so I'm guessing the provision of "experiences" is what is uniquely the role of the master. Is that correct?

Malcolm wrote:

Yes, of course. This is what distinguishes Dzogchen and Vajrayāna in general from sūtra. In sūtra of course, an experienced teacher is indispensable, but there are no methods of introduction in sūtra.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:19 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Malcolm wrote:

The master is the person who activates the text with his or her knowledge and realization.

dzogchungpa said:

What exactly does "activate" mean here?

Malcolm wrote:

Gives life to the teaching, through meaning, example and experiences.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:11 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Matt J said:

While I generally agree with Malcolm that ChNNR's view seems pretty well laid out, this

is from his 1989 Forward to Self-Liberation through Seeing with Naked Awareness: ...This is our Primordial State. But in order to recognize it, we first need transmission from a realized master in the form of an introduction (ngo-sprod) to the state of presence and awareness (rig-pa). This introduction, this meeting face-to-face, is precisely the function of the present text, which reports the very words of Guru Padmasambhava introducing his disciples to such presence or awareness."

Malcolm wrote:

Which is precisely what I am saying, "we first need transmission from a realized master in the form of an introduction..."

And yes, the function of this text, in the hands of a master, is to give introduction.

Matt J said:

Certainly many readers possessing fortunate karma

Malcolm wrote:

Fortunate karma means they have met Dzogchen teachings in the form of direct introduction. Not that they have the good fortune to stumble over the book in Barnes and Nobles.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 2:08 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Malcolm wrote:

He repeatedly criticizes the idea that it is enough to just read a book about Dzogchen, any book, and claim you have real knowledge of Dzogchen.

Ivo said:

I never, ever said, nor intended to say that you can claim a real knowledge of Dzogchen by reading a book about Dzogchen.

Malcolm wrote:

I am sorry, but you did say, "I never stated that one can receive DI "from a book". Just a glimpse of rikpa."

What is direct introduction but "a glimpse of rikpa?"

Ivo said:

However, it is perfectly possible for someone to encounter the base, and to recognize it for what it is, if the correct circumstances engage.

Malcolm wrote:

Sure, if they happen to attain the tenth bhumi.

Ivo said:

In the absence of a teacher and a working path it gets veiled almost instantaneously, but according to some of my teachers it happens a lot to ordinary beings.

Malcolm wrote:

This was already covered, no one denies that it is possible for ordinary people to have an experience of the nature of their minds without depending on a teacher. What they are unable to do is introduce themselves to the basis, and as a result, have rig pa. Rig pa is not the basis.

Ivo said:

To deny that a text especially meant to induce this, and on top of that especially during the present time of wide dissemination of Dzogchen, is ineffective is to argue directly with the source of these teachings.

Malcolm wrote:

Dude, the text is just a bunch of squiggles on a page in absence of a teacher to use it as a manual for introduction. Without a teacher to present it, indeed the text is ineffective. That's why you need a master. The master is the person who activates the text with his or her knowledge and realization. Without that, the text is just words on paper.

You cannot have it both ways, Ivo. You cannot on the one hand claim that you never said that direction introduction can be gained from a book, and on the other hand claim that it can.

In the hands of a master, any number of texts, hundreds, if not thousands of them are effective means for giving direct introduction — but in reality, a master does not need a book to give direct introduction. But without being received from a master, no text of introduction is effective, no matter how many of them one reads.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 1:03 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

MalaBeads said:

Well, you know, even ChNN says that at one time in his life he thought he knew everything. So....people will think what they think, understand what they understand and there is not a lot anyone can do about it. Except what is happening here.

Enjoy your lives.

Malcolm wrote:

The one thing ChNN says is that direct introduction is indispensable and he explicitly

rejects the idea that you can gain Dzogchen knowledge from books in absence of a master. Honestly, have we all been listening to the same master? He repeatedly criticizes the idea that it is enough to just read a book about Dzogchen, any book, and claim you have real knowledge of Dzogchen.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 1:00 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

Malcolm, I know this distinction pretty well. I am not confusing these things.

Malcolm wrote:

Then you are simply in error when you claim that someone who has never received introduction can obtain introduction from a book, for if you claim that someone can have an "experience of rig pa" from reading a book, you are claiming that they can receive direct introduction from a book in absence of a master.

Author: Malcolm

Date: Saturday, October 17th, 2015 at 12:53 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

And... while I am still in my recreational break, which went far too long today, I may as well state, in full compliance with the DW tradition to put words into our teachers' mouths, that during all the years I have spent trying to find my way in Dzogchen with the help of a number of teachers, I have never met a teacher who would state that a person can not have an authentic rikpa experience by oneself, be it reading books or whatever. Even a total beginner, in fact, it is easier for them. So I can safely say for myself that I know of no Dzogchen teacher who would state that as a fact, including ChNN if asked one to one. This doesn't mean that my teachers would present this as a path or valid option for beginners, or talk about this on public talks, but denying that it might happen is absurd. In my opinion it shows a total lack of understanding of what Dharma is and what the samsaric condition actually is.

Malcolm wrote:

Rig pa, Ivo, is knowledge, as opposed to ma rig pa, ignorance.

You seem to be claiming that ordinary people can have knowledge of their primordial state spontaneously. If this were true, there would never have been any need at all for teachers and teachings.

I have never met one single authentic teacher of Dzogchen who would claim that one could have this experiential knowledge [rig pa] without it having first been introduced to one by a master.

People can experience the nature of the mind [George] without introduction, just as they can see George on a train everyday without knowing [ma rig pa] who George is. When people are introduced to the knowledge of the nature of the their minds, then we can say they have "rig pa".

Rig pa and the nature of the mind aka primordial state aka basis, are not the same thing. The fact that people continually conflate these two is unfortunate. But if you pay attention to ChNN, he says repeatedly, "rig pa is not the nature of the mind, rig pa is knowledge or instant presence in the nature of the mind."

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:49 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

T. Chokyi said:

Is that what Ivo was saying that you can get DI from this pecha?

Malcolm wrote:

Yes, in general he is saying that without a master one can get direct introduction from special, holy books filled with special holy blessings, different from all the other words of Buddha which are not as holy nor as filled with blessings.

T. Chokyi said:

maybe it does not go along with CHNN, I don't know...but CHNN also says to go beyond limitation, so saying we can get DI only by meeting with a human Guru and listening in the daytime (while awake) is that the only way to get DI you know of, there are no other examples of someone getting a "taste of sugar" besides from the masters oral transmission?

Malcolm wrote:

Not for those of us, who by circumstance, happen to be ordinary sentient beings. And even those extraordinary persons, realized people who have the capacity to meet Sambhogakāyas, even they started out as ordinary people who had to receive transmission from a human, aka nirmanakāya, guru.

Even tenth stage bodhisattvas have to receive empowerment in order to advance to the stage of Buddhahood. There is no path in Buddhadharma that bypasses the need for a master.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:43 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Malcolm wrote:

Yes, it is just a book, even for an advanced yogi. There is nothing special about a terma text that makes it superior to say a sūtra or a tantra in terms of blessings. This is just superstition. Of course there are some texts that can plant a positive connection in a person's mind so they can make a connection with the lineage at a future time. Even so, texts are always something relative and something quite limited.

Ivo said:

I disagree. If this is superstition, the Dharma becomes invalid in all its aspects, maybe apart from the path of an arhat.

Malcolm wrote:

Really, so you are actually claiming that the words of one Buddha have more blessings than the words of another Buddha?

BTW, your objection makes no sense at all and lacks any pervasion. Just because treasure texts are no more holy or sacred than the words of the Buddha in sūtra and tantra does not bear the consequence that the Dharma becomes invalid in all respects outside of the path of Arhats.

Ivo said:

Yes, actually it is just a book. Without a master to introduce it, it has no juice. wow... nope. It has plenty of juice as it is a direct wisdom manifestation and there can be no chance encounter with any such text. Not to mention that such an encounter would trigger a whole chain of events involving a number of samaya bound agents of all kinds.

Malcolm wrote:

Nothing is explained in all the tantras; transcended in the signless dimension, there is nothing to explain.

Nothing is demonstrated in all the agamas, transcended in the unfabricated dimension, there is no effort or practice.

Nothing is illustrated in the upadeśas, transcended in the incorruptible dimension, there is nothing to accomplish.

E ma, Listen up, retinue of sublime appearances! The Vidyā of Reality is unceasingly clear to the retinue of the method of appearances.

Thus, in the location of vidyā nothing was said, is not being said now and will not be said later on.

— Yi ge med rgyud

Dzogchen is based on a direct perception. That cannot be brought about reading a book, no matter how holy and perceived to be filled with blessings.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:31 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

T. Chokyi said:

but reading this text is fine imho as Ivo has said.

Malcolm wrote:

I never said that it was not "fine", to read the book. People are free, they can do what they want. What is not "fine" however is to claim that without a master one can receive direct introduction from a book. ChNN would never go along with this claim.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:29 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

T. Chokyi said:

Well, someone disagrees with you, so you don't need to dig your heels in, it might be wise to listen to someone other than yourself, you wrote reems on NOT eatting meat, you conducted quite a thread, but then changed your mind once you learned differently.

Malcolm wrote:

I didn't "learn differently," I changed my mind.

T. Chokyi said:

Ivo and I are agreeing here, we understand the point, and George is not that far away, but you actually said he was kind of indifferent yourself if you read back...

Malcolm wrote:

Yes, your primordial state aka George, is pretty indifferent. He does not care if he is wet, dry, hot, cold, in heaven, in hell or for that matter recognized or unrecognized.

T. Chokyi said:

You don't need someone to explain everything, you can read this text in English, get the lung if you are fortunate, and the person who was asking about this text already has DI since they listened to CHNN for over a year, so tasting sugar comes from the DI, but how that DI happens is different for everyone, you seem to think it is the same for everybody...

Malcolm wrote:

Our friend steve is making a different suggestion. He is making the suggestion that you

do not need a master whatsoever, and that reading a text like Self-Liberation without a master is sufficient for introduction. In other words, he is suggesting that merely by reading a book, one can understand the taste of sugar.

Not only do I disagree, but ChNN would think such a suggestion preposterous.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:18 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

T. Chokyi said:

You will change your mind over time, it isn't "just a book".

Malcolm wrote:

Yes, actually it is just a book. Without a master to introduce it, it has no juice.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:17 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

T. Chokyi said:

I think the George thing can be right under the surface for some individuals, for others, it may take longer, and I've had Nirmanakayas in the form of teachers come up and introduce themselves "I'm George" which implies they care very much, more than most of us here can know, for me the outer "George" was the same as the inner "George"... and it's still that way, so there isn't a line of separation, what's outside is what is inside and what's inside is what is outside, so if your outside looks a certain way, that's YOU and nobody else, you created it, including whether you see a Nirmanakaya inside or outside or both at the same time. Everybody is different, some can understand immediately, some take more time, and some take ages, but people shouldn't be lumped into "he or she is just a beginner" when it comes to Dzogchen as CHNN has said again and again while giving teachings.

Malcolm wrote:

You have not understood the point. The point is that George is not under the surface at all, he is sitting right next to you, in full view. But still sentient beings do not recognize George unless he is introduced. And they will never recognize George by reading a book, no matter how wonderful, in exactly the same way they will never be able to understand the taste of sugar by reading about it in a book, no matter how precise.

Author: Malcolm

Date: Friday, October 16th, 2015 at 11:13 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

But not with this... We are discussing the terma tradition here. It is not just a book, not even for a complete beginner.

Malcolm wrote:

Yes, it is just a book, even for an advanced yogi. There is nothing special about a terma text that makes it superior to say a sūtra or a tantra in terms of blessings. This is just superstition. Of course there are some texts that can plant a positive connection in a person's mind so they can make a connection with the lineage at a future time. Even so, texts are always something relative and something quite limited.

Termas are also part of the oral tradition. They are held to have been orally taught by Padmasambhava [or someone else, like Saraha] to a specific person at a specific time and place, and when they are unpacked by the predicted tertön, he again gives the oral transmission as he received it, thus continuing it without a break. Also tertöns, by definition, must be realized Dzogchen masters.

Mahāyāna Sūtras are actually termas. So are all Tantras.

Author: Malcolm

Date: Friday, October 16th, 2015 at 10:53 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

Such a text is not only ink on paper.

Malcolm wrote:

Yeah, it pretty much is, if it is not presented to a proper student in a proper way, complete with the oral transmission of the text and accompanying introduction.

Dzogchen is an intimate instruction that does not depend on a scripture. This is the point that is lost on Steve.

What does Dzogchen depend on? Introduction by a master.

Author: Malcolm

Date: Friday, October 16th, 2015 at 10:49 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

Steve_Bakr, it is indeed possible to get a glimpse of rikpa by reading a text.

Malcolm wrote:

No, Ivo, actually it isn't, and I have demonstrated this already.

Ivo said:

Well, I wouldn't argue with this point, as I know where you are coming from, but I beg to differ. My personal opinion is irrelevant, but many of my Dzogchen teachers, especially during thogyal teachings, have stated the opposite again and again, and I mentioned one of those teachers. But since the possibility of any of them coming here and confirming it is quite minuscule, it is a moot point.

Malcolm wrote:

Ivo — rig pa is the knowledge of a very specific thing, one's primordial state. This is very, very subtle and cannot be accessed through a coarse mind that is engaged in reading a book, not matter how nice those words are.

We are talking about a beginner, someone who has never met George. They might see George every day on the subway, but they will never know who George is. However, when they are at last introduced to George by someone who knows George, they will say, "Oh, I see you everyday on the Subway." After that point, they will always recognize George, even if he changes his suit, hat, shoes, etc. But without that introduction, they will never recognize George, and George, being rather disinterested in people, will never walk up and introduce himself, saying, "I am George."

Author: Malcolm

Date: Friday, October 16th, 2015 at 10:15 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Ivo said:

steve_bakr, it is indeed possible to get a glimpse of rikpa by reading a text.

Malcolm wrote:

No, Ivo, actually it isn't, and I have demonstrated this already.

Author: Malcolm

Date: Friday, October 16th, 2015 at 10:06 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Matt J said:

While I disagree with what he says, I think he has every right to say it.

In the U.S., there is the idea that free speech is better than censorship because the truth will win in the marketplace of opinions. This position seeks to drive alternate views into the shadows, where they will linger unopposed.

Malcolm wrote:

The refers to the press and public sphere only. You do not have the right, for example, to

walk into a African American church and stand up and say that African Americans are inferior to whites, or walk into a synagogue and express your opinion that Hitler was correct to exterminate Jews. In other words, freedom of speech is not protected in private spaces, and never has been.

Matt J said:

The debate and refutation of wrong views has a strong history in Buddhism.

Malcolm wrote:

Banishment of recalcitrant debaters also has a long history in Buddhism...

Author: Malcolm

Date: Friday, October 16th, 2015 at 9:20 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

you can say that there is enlightenment in a provisional sense, but in an absolute sense enlightenment is dualistic because it is paired in contrast to its opposite.

Malcolm wrote:

This argument is explicitly rejected in the Rig pa rang shar.

steve_bakr said:

Therefore, I can understand your saying that the absolute viewpoint contradicts Dzogchen Tantras. .

Malcolm wrote:

What I am saying is that your argument is explicitly rejected in the Tantras of Dzogchen. The Rig pa Rang shar gives the following account. Follow it closely and you can see that your point of view is explicitly negated. The context of the argument, btw, is to prove that Buddhahood is attained merely through an introduction.

[Opponent]

The opponents reply to that:

all phenomena are nondual.

Therefore, there cannot be duality.

Since there are no sentient beings, there are no buddhas.

Therefore, [nonduality] is freedom from the extremes of dualistic appearances.

[Reply]

Now then, is this stated in the ultimate sense,
or stated for the objects of deluded appearances?

Our reply to that and the demonstration of the proofs:

that this is so in the ultimate sense,

but there is a dualistic appearance in the objects of deluded appearances.

[Opponent]

The opponents rebuttal to that:
because there is no duality in the ultimate sense,
it is not reasonable for there to be duality in objects of deluded appearances.
Why? Because there is no duality in the ultimate sense.
In that case it is reasonable that all sentient beings
could be liberated without the need for effort.
Why? Because duality does not exist in the basis.

[Reply]

Now then, how is duality asserted?

The reply to that is:

when there are no buddhas and no sentient beings,
there is no second or third in the basis.
Because the potentiality of play arises from that [basis],
buddhas and sentient beings arise as a duality.

[Opponent]

Now it is asserted that duality exists in the basis.
Because there is no good or bad in the basis,
for what reason is it said to exist as a duality?
In that case, there cannot be transformation.
Why? It is reasonable that sentient beings do not attain buddhahood.
For example, even though coal
is polished, it will never become white.
In the same way, deluded sentient beings
will never become buddhas through practicing meditation.

[Reply]

Next, the reply is given like this:
because it exists to be demonstrated,
the result is attained through the demonstration.
If not demonstrated, how can there be liberation?

There are no signs in the dharmas of the basis,
no grasping to the dharmas of the path,
and no attainment of the dharmatā of the result.
The basis of sentient beings and the basis of buddhahood
is definitely differentiated by a sole difference.
For what reason is there a sole difference?
Why is it called “the sole difference”?
The basis of buddhahood is pristine consciousness [ye shes];
the basis of sentient beinghood is not pristine consciousness.
When both the primordial state (ye) and recognition (shes pa) are combined,
it is the sublime transcendent state of the buddhas.
I really think you need to reconsider your arrogance on this point. There are people here
who understand Dzogchen far better than you. You should listen to them. On the Guru,
for example, another of the 17 Tantras, the Precious Introduction Tantra, states:

Investigating into the intimate instructions of the Guru, one reaches the extent of effortless self-liberation.

The Rig pa Rang shar, the commentary tantra of Dzogchen, also chimes in the faults of not obtaining empowerments. Now mind you, this does not mean that one necessarily needs some kind of empowerment into an outer mandala and so on, as the Rig pa Rang Shar makes clear. That depends on the faculties of the student. But this tantra makes it absolutely clear that one must receive at least direct introduction from a proper master: The faults of not obtaining the empowerment are as follows: in the bardo one is alarmed, panicked, exhausted, impeded and one can also lose consciousness.

“While one has not left the body of traces, migrating beings will not see one as worthy of respect. One’s merit will be small, one’s life short, one’s enjoyments of living will be few, one will be powerless and many obstacles will occur. Nothing will be accomplished.

Those are the faults of not obtaining the empowerment for the conduct of Secret Mantra. A yogin of Secret Mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmanakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of Secret Mantra must be obtained.

The root tantra of all Dzogchen teachings, the Sgra thal gyur, states:

Serve the guru as equal to a buddha

by pleasing him/her with activities of body and speech.

And:

The Dharma is in accord with the transmission of the Guru.

Finally, since you like the Kun byed rgyal po, then heed what it says:

Without an authentic master, like the scripture of a monkey, the basis and path will be erroneous, indeed one will be seized by conceptuality. Therefore, like applying ferrous sulfate to gold, the precious master should be paid with a gem of inestimable value.

This is also part of the lung called rtsal chen sprug pa, one of the five lungs brought to Tibet by Vairocana.

The Great Garuda, another one of the five lungs and also part of the Kun byed rgyal po states:

The virtuous mentor is like a precious jewel which produces everything.

Unsupported, not depending on places of transformation, he fulfills hope through his excellent inner nature.

When examined, nothing; but he has the great excellence of producing a variety for others.

Finally, you should heed Mañjuśrīmitra [Garab Dorje's main disciple], who states in yet another of the five lungs brought by Vairocana, the Meditation of Awakened Mind:

Subtle and difficult to understand, this path of the great seer is beyond nonconceptuality and conceptuality,

difficult to analyze and difficult to explain, free from conventional expressions,

inaccessible through words, while it is not shared with the domain of others and all of the immature,

this meaning can here be seen through those definitive scriptures of the Teacher and

the experiential intimate instructions of the gurus.

So, given these definitive statements in original texts of the Dzogchen tradition, you can see why no one agrees with your baseless and harmful assertions. However, you are free to following the three words of Jim Valby:

Introduce yourself to some delusion.

Spread it as widely as possible.

Continue in that state forever.

Because that is all you are doing, sad to say.

Author: Malcolm

Date: Friday, October 16th, 2015 at 4:32 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

I know this text like the back of my own hand, probably better than anyone here. If you say that I do not understand it, you might as well say that there is no sky.

Malcolm wrote:

Incidentally, you only know Reynolds' translation. That can hardly be called "knowing the text like the back of my own hand..."

Author: Malcolm

Date: Friday, October 16th, 2015 at 3:31 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

You are not familiar with the text, then, because John Reynolds said that it is possible to be liberated by understanding the text itself.

Malcolm wrote:

Not without having received direction introduction in a proper way from a real master. I would say that you are not familiar with this cycle in general. Many of us here actually have the transmission for this cycle. In order to practice these teachings, you must have received the Karling Shitro Empowerment.

steve_bakr said:

...probably better than anyone here.

Malcolm wrote:

Probably not.

steve_bakr said:

If you say that I do not understand it, you might as well say that there is no sky.

Malcolm wrote:

You certainly think you understand it...but sadly you don't.

The main practice of the cycle, connected with the text you are so fond of, is the Supplication of the Guru Yoga of the Three Kāyas, Self-Liberation without Abandoning the Three Poisons.

Author: Malcolm

Date: Friday, October 16th, 2015 at 2:55 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

There is no enlightenment. There is no nonenlightenment. It is like "chopping wood and carrying water," except there is no wood and no water.

Malcolm wrote:

This point of view is explicitly rejected in the Dzogchen tantras.

Author: Malcolm

Date: Thursday, October 15th, 2015 at 9:41 PM

Title: Re: Clearing Practice Space

Content:

Karma_Yeshe said:

Of course we should stick to tradition and don't become secular buddhist or something strange like that. But especially when using tantric methods, it is very important for them to be connected with the place you are practising. Otherwise they just don't really work that much! Himalayan plants are no more special or more connected with spirits than any other special plants from other areas of the world. So everybody that stated that "you should stick to tradition", please ask yourself, what the real essence of the tradition is.

Malcolm wrote:

Actually, when using these things, you should be very aware of the environmental impact you are having. For example, in Tibetan Medicine, it is held that one should use medicines from one's region, as these will be the most potent for you. Also, the trees from which gugul, sandalwood oil, myrrh, frankincense, aloes [agar] and so on are extracted endangered.

In Mexico, there are over 5,000 plant species useful for medicine, and very little of it has been documented in one place, much less made accessible for non-Indians to understand and use.

As far as Himalayan plants go, however, they have a special potency because of the altitude at which they grow. Alpine instances of a plant are held to be stronger than an instance grown at a lower altitude. Why? Because the distance between flower and root is shorter, and therefore the plant as a whole is held to be more potent.

Author: Malcolm

Date: Thursday, October 15th, 2015 at 10:10 AM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

steve_bakr said:

As the text says, there are no antecedent or subsequent requirements.

Malcolm wrote:

Only someone ignorant about the cycle the text comes from would make this erroneous claim.

Author: Malcolm

Date: Thursday, October 15th, 2015 at 10:08 AM

Title: Re: Why Hillary won the debate

Content:

Serenity509 said:

If it were anyone else, people would look at her experience alone and see she's qualified to be president. I've already listed her achievements in this thread.

Malcolm wrote:

Hillary does not have any special qualifications that make her more suitable to be President than Sanders. The issue is that she is owned by the banks...

Author: Malcolm

Date: Thursday, October 15th, 2015 at 4:45 AM

Title: Re: Why Hillary won the debate

Content:

Malcolm wrote:

Deleted by CNN this morning...:

Author: Malcolm

Date: Thursday, October 15th, 2015 at 3:48 AM

Title: Re: Why Hillary won the debate

Content:

Serenity509 said:

The real reason Hillary won the debate is that no one was on her level:

http://www.salon.com/2015/10/14/the_real_reason_hillary_clinton_won_the_debate_no_one_else_was_at_her_level/

Bernie Sanders supporters who think he won the debate just because he said what they wanted to hear need to quiet themselves.

Malcolm wrote:
She didn't win the debate.

She was completely unable to distance herself from big money. She refused to say that the big banks should be busted up [they should].

She could not effectively respond to the charge that she changes her opinions based on political expediency.

Her reply to Sanders that US was not Denmark was not an reply, it was lame.

She also does not support free college tuition [boo].

The only place where she gained traction with Sanders was on gun control.

But I happen to agree with Bernie on this point. He voted against the Brady Bill because IT DID NOT SUPPORT INSTANT BACKGROUND CHECKS. It is also true that VT is a rural state with the lowest rates of gun violence in the US, etc. This is why Sanders has the position on guns that he does. People in VT hunt for food. It is a poor state. Gun policies that are good for cities are not necessarily appropriate for rural areas.

Author: Malcolm
Date: Wednesday, October 14th, 2015 at 11:59 PM
Title: Re: Is Zen Mindfulness?
Content:
boda said:

You see mindfulness 2.0 practitioners as lacking something merely because of it's secularness. A mindfulness practitioner could do all sorts of loving kindness practices, met meditation, feed the hungry, etc etc. They are not limited to any tradition. But nevertheless you see them as lacking something only because they have the quality of being secular.

Malcolm wrote:
They are lacking something because they no connection with an lineage of awakening.

Author: Malcolm
Date: Wednesday, October 14th, 2015 at 11:04 PM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
swooping said:
Is lojong a general term that refers to multiple systems of meditation?

Malcolm wrote:
Yes.

swooping said:

Ah, thank you. That makes sense then.

Are the 59 slogans that are popularly practiced in the dzogchen community?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 5:42 AM

Title: Re: Recording of phat!

Content:

Malcolm wrote:

Um, no, phat is special.

zenman said:

Because?

Malcolm wrote:

You need to find out from a teacher.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 2:28 AM

Title: Re: Recording of phat!

Content:

Malcolm wrote:

There are many different ways of using this syllable.

Used incorrectly, one can cause oneself a lot of problems.

zenman said:

And any syllable. Sure. Willpower is not always beneficent.

Malcolm wrote:

Um, no, phat is special.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 1:57 AM

Title: Re: Recording of phat!

Content:

conebeckham said:

The Herukasattva mantra has a Phet at the end, that may be what you're hearing.

zenman said:

Sakya Trizin: <https://www.youtube.com/watch?v=FvdEtII9fl4>

Recited like this phe-mantra does not have the cutting or exploding quality to it.

Malcolm wrote:

There are many different ways of using this syllable.

Used incorrectly, one can cause oneself a lot of problems.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 1:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

swooping said:

Is lojong a general term that refers to multiple systems of meditation?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 1:31 AM

Title: Re: Clearing Practice Space

Content:

Dharmaswede said:

Since we are on the topic "supportive herbs" (and with the risk of straying off topic): If one would want to have a period of more intense practice, and fortify it with "supportive herbs" what would a boosting regimen look like? I am primarily thinking of medicine (in the widest sense of the word) but also diet.

Thank you.

Malcolm wrote:

First, you do a mild cleanse. Then you adhere to a pure diet [no meat, alcohol, stimulants and processed/junk foods] and use chulen, preferably tailored to your constitution and age. If you need Tibetan medicine, then you also take that.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 12:45 AM

Title: Re: Clearing Practice Space

Content:

Ivo said:

Even the Vimala which is traded today and which should still be according to the specifications ChNN popularized - one brand still works, another one does not work at

all.

Malcolm wrote:

Our Vimala is excellent, crafted in a small Tibetan-owned pharmacy in Amdo used by many physicians there.

<http://www.bhaisajya.guru/web-store/vimala-dza-ti-nyi-zhu>

heart said:

I can verify that it works as it should.

/magnus

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 12:42 AM

Title: Re: Clearing Practice Space

Content:

Ivo said:

Even the Vimala which is traded today and which should still be according to the specifications ChNN popularized - one brand still works, another one does not work at all.

Malcolm wrote:

Our Vimala is excellent, crafted in a small Tibetan-owned pharmacy in Amdo used by many physicians there.

<http://www.bhaisajya.guru/web-store/vimala-dza-ti-nyi-zhu>

Ivo said:

Thanks for the link, that's great to hear. Will be ordering from them for sure. The only one which works so far according to our experience is batches from Amdo sold by "Himalayanremedies". It may even be the same...

Malcolm wrote:

It is the same.

Author: Malcolm

Date: Wednesday, October 14th, 2015 at 12:01 AM

Title: Re: Clearing Practice Space

Content:

Ivo said:

Even the Vimala which is traded today and which should still be according to the specifications ChNN popularized - one brand still works, another one does not work at all.

Malcolm wrote:

Our Vimala is excellent, crafted in a small Tibetan-owned pharmacy in Amdo used by many physicians there.

<http://www.bhaisajya.guru/web-store/vimala-dza-ti-nyi-zhu>

Author: Malcolm

Date: Tuesday, October 13th, 2015 at 11:35 PM

Title: Re: Clearing Practice Space

Content:

Adamantine said:

he'd said musk is ok for Riwo sang cho- but be sure to avoid it for naga pujas or naga sang.

Malcolm wrote:

For general Sang, using an incense that has musk in it is ok. For Naga Sang it must be avoided.

For example, when holding a banquet for many people, we don't make it vegetarian because one or two guests are vegetarian.

Author: Malcolm

Date: Tuesday, October 13th, 2015 at 9:57 PM

Title: Re: Buddhism as type of agnosticism

Content:

Wayfarer said:

I think there is some medium by which ideas, memories, actions and so on, are carried, which is not known to science.

Malcolm wrote:

It's called "a mindstream."

Author: Malcolm

Date: Tuesday, October 13th, 2015 at 5:43 AM

Title: Re: Sutra: Lung needed or not

Content:

dzogchungpa said:

Here's a question, can a deaf person receive a lung?

Malcolm wrote:

I don't see how.

Author: Malcolm

Date: Sunday, October 11th, 2015 at 11:51 PM

Title: Re: Sutra: Lung needed or not

Content:

pemachophel said:

Loppon-la,

Can you tell us what the difference is between a mantra and a dharani? In at least one entry from the gZungs 'Dus, the title says it's a dharani, but then in the body of the sutra, it says to recite this "mantra" X number of times. Is there an actual traditional definition of a dharani?

Thank you.

Malcolm wrote:

A dhāraṇī, properly speaking, is a formula for recalling the Dharma and developing wisdom and removing nonvirtues which can cause problems.

Generally, we find a description of three mantras: guhyamantras, vidyāmantras and dhāraṇī-mantras. A text called the Abhisamayavibhaṅga by Atisha states:

Because of protecting against mundane thoughts with reality, there are so-called secret mantras. As such, because of giving rise to special knowledge when invoked again and again, there are vidyāmantras. In order generate unfailing recollection of bodhicitta, there are dhāraṇī-mantras.

Further, an interesting text called the sGra sbyor bam po gnyis pa gives the following definitions:

A so-called mantra is mantreguṇa bhāṣaṇe, i.e. because it is a description of the deities of mantra being summoned and secret, it is called "secret mantra." So-called "vidyā" is vidajñāna: it is name of abiding as the form of a deity in order counteract ignorance. So called "dhāraṇī" is artha grantha dhārayati dhāraṇī: a name for not forgetting the meaning and the words of Mantra Dharma and obtaining a specific stage, thus, "dhāraṇīmantra."

Further, we can make four more distinctions: dhāraṇīs that become the cause of a bodhisattva obtaining patience, Secret Mantra dhāraṇīs, dhāraṇī of Dharma and dhāraṇī of meaning. This distinction is found in the commentary on the Prajñāpāramitā by Daṇṣṭrasena.

The first kind is a result of attaining patience for emptiness because of meditating with wisdom and mindfulness.

The second is a dhāraṇī mantra that possesses the power of blessings is a dhāraṇī of Secret Mantra because of an aspiration that was made to remove negativities for sentient beings.

Third, the dhāraṇī of Dharma is when bodhisattvas on the stages listen to buddhas and

bodhisattvas no matter how many words of Dharma there are held and recalled with wisdom as they were explained, and this ability to not forget them for a long time is called dhāraṇī of Dharma.

Finally, the dhāraṇī of meaning simply remembering the Dharma terms of the paths, perfections, and so on.

So, my understanding is that dhāraṇīs that come from sutra do not require transmission. Dhāraṇīs that come from tantra, may, depending on the level of tantra. It seems that many dhāraṇīs that seem to require transmission in the Tibetan tradition do not require transmission in East Asian traditions.

More research should be done because there are so many dhāraṇīs that do not have explicit rites of transmissions connected with them.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 10:58 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

haha said:

Another presentation for five Kayas: jagrat, swapna, sushupta, turiya and turiyatit.

=

Malcolm wrote:

No, this is Vedanta, it does not apply.

haha said:

No, it is according to Buddhadharma. Source for this presentation is "AryaManjushrinamasangiti by Bikshu Ravishreejyana with amritakanika namasamgititippani"

Malcolm wrote:

Ok, I stand corrected, but the presentation here is an explanation of the five kāyas through the four joys. And as such, it is very specific presentation and the usage of these Vedantic terms only occur in one Tantra, the Ḍākārṇava-mahāyoginī-tantra, which has a commentary by Padmavajra.

The text of the Tippani is interesting, but again, it is a very unusual usage and is not widespread at all, which is why I never encountered this before.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 9:51 PM

Title: Re: Can the Buddha become angry?

Content:

jundo cohen said:

Hello,

The following is just one possibility, an interpretation, by one practitioner.

I feel that if you could travel back in time to meet the person who was the historical Buddha, before all the legends and hagiographical writings which (perhaps as a possibility) imposed a potentially idealized image on who he was, you would meet a man, a human being. He may have been a very special man, with great gifts, but just a man. If so, there is a good chance that he exhibited more ordinary human emotions than we give him credit for, and might have had some buttons that could be pushed at a certain point like most people.

On the other "one hand clapping" hand, if one is speaking of the "Big B" Buddha which represents emptiness, all reality and then some ... there is no separate you me or the other guy, nothing lacking ... thus no anger is possible.

The historical man who was buddha and ol' "Big B" are not two.

Just one opinion to toss into the stew, and not intended as the final word on Buddhism.

Gassho, Jundo

Malcolm wrote:

Sunakṣātra [Sunakkhatta] is the prime example of the Buddha's "doubting Thomas": "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.'

<http://www.accesstoinsight.org/tipitaka/mn/mn.012.ntbb.html>

So, the Buddha was not an ordinary human being, subject to suffering and affliction...

Author: Malcolm

Date: Saturday, October 10th, 2015 at 9:05 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

haha said:

Another presentation for five Kayas: jagrat, swapna, sushupta, turiya and turiyatit.

=

Malcolm wrote:

No, this is Vedanta, it does not apply.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 4:55 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

smcj said:

Five kayas? I know of the three or four kaya schema.

Malcolm wrote:

Five kāyas: dharmakāya, sambhogakāya, nirmanakāya, svabhavikakāya and the vajra or mahāsukha kāya.

smcj said:

Thanks. I'd not heard of the "vajra or mahasukha kaya".

Malcolm wrote:

Abhidhāna-uttaratantra

states:

The dharmakāya pervades everything,
the sambhogakāya enjoys Mahāyāna,
The nirmanakāya tames whoever is to be tamed,
The vajrakāya is totally indestructible,
and the svabhāvikakāya is supreme...

Author: Malcolm

Date: Saturday, October 10th, 2015 at 4:34 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

smcj said:

Five kayas? I know of the three or four kaya schema.

Malcolm wrote:

Five kāyas: dharmakāya, sambhogakāya, nirmanakāya, svabhavikakāya and the vajra or mahāsukha kāya.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 4:01 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Queequeg said:

Oh.

Malcolm wrote:

Any buddha, including Samantabhadra, automatically has all three or five kāyas. Samantabhadra is different from other buddhas however in that "he" woke up without having to follow a path, without any effort and without engaging in any virtue at all. Śākyamuni Buddha is a nirmanakāya of Samantabhadra. This means that Śākyamuni Buddha woke up without having to follow a path, without any effort and without engaging in any virtue at all.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 3:20 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Queequeg said:

He's talking about Bodhisattvas, but in Tientai thought, Buddha, Bodhisattva, etc. on down to hell dweller, are all functions of Buddha, so he's really talking about Buddha.

DGA said:

Hold on--actually we do agree here. "functions of Buddha" = nirmanakaya. Which means that if you're seeking Buddha, it makes sense to look at one's own function, so to speak, and that's meditation. That takes us back to here...

<http://dharmawheel.net/viewtopic.php?f=39&t=20915&start=20#p304865>

Queequeg's objection to Malcolm's claim that Buddhahood is to be found in one's own mind. I've been trying to argue, if somewhat clumsily, that Zhiyi for one wouldn't disagree with this claim Malcolm made.

Queequeg said:

Yes, I took issue with primordial Buddha being limited to Dharmakaya. Not the rest.

Malcolm wrote:

I never said it was limited...

Author: Malcolm

Date: Saturday, October 10th, 2015 at 2:38 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Queequeg said:

I don't know how you are informed on Tientai thought, but you're mistaken.

Malcolm wrote:

DGA belongs to a Tendai organization, and it is a Tendai Ordinand.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 2:37 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

There is absolutely no precedence in the sūtras for the idea that you can learn Buddhadharma by reading books.

Astus said:

Several Mahayana sutras contain their own "advertisement", saying things like knowing just a single stanza gives immeasurable merit and bring about enlightenment.

Malcolm wrote:

Mañjuśrīmitra writes in his Meditation of Awakened Mind:

In the final five hundred years when people are oppressed by the age, the completely untrained

practice the stainless discourses that are difficult to understand according to the words, not properly.

The various views they enter according to the power of their own intelligence and so on, carry them away in a river of ignorance, separating them from the yoga that is the amrita of the quintessence of the teachings.

We have a fundamentally different view of things.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 2:14 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

smcj said:

Both Malcolm and Queequeg have posted things to the effect that there is an eternal or permanent Nirmanakaya, which to me means the physical appearance of a Buddha.

For that kind of statement to be true you've got to do a lot of fancy footwork redefining either "eternal" or "Nirmanakaya" imo.

Malcolm wrote:

No, I didn't. Queequeg did.

Author: Malcolm

Date: Saturday, October 10th, 2015 at 1:45 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:
DGA said:
yes, that's so about the inseparability of Dharmakaya from the form bodies.

Is there more than one Nirmanakaya?

Malcolm wrote:
There are several kinds of nirmanakāya: supreme, variegated, manufactured, and so on.

Author: Malcolm
Date: Saturday, October 10th, 2015 at 12:39 AM
Title: Re: Sutra: Lung needed or not
Content:
naljor said:
But ChNN said that function of mantra is in transmission of sound.....

Malcolm wrote:
A dharani is not a mantra.

Author: Malcolm
Date: Friday, October 9th, 2015 at 11:43 PM
Title: Re: Sutra: Lung needed or not
Content:
pemachophel said:
Loppon-la,

I appreciate your response. However, can you give a citation that backs up that nothing in sutra requires oral transmission? I would very much like to have such a citation if there is one.

Thank you.

Malcolm wrote:
ChNN mentions this all the time.

There is no principle of transmission in sūtra apart from transmitting vows.

Author: Malcolm
Date: Friday, October 9th, 2015 at 10:21 PM
Title: Re: Sutra: Lung needed or not
Content:
pemachophel said:
It is common today to hear/read that sutras need no lung/oral transmission. A) Is this true? B) Is there an authoritative citation supporting this?

How 'bout the dharani (taken from sutras) that appear in the gZungs 'Dus (Compendium of Dharanis)?

Malcolm wrote:

Nothing in sūtra requires lung.

Author: Malcolm

Date: Friday, October 9th, 2015 at 9:50 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

heart said:

If you could get teachings on it, that would be best. Masters use teaching on texts like this to give the actual direct introduction.

/magnus

Malcolm wrote:

Yes, I was going to add that today, texts like this, Flight of the Garuda and so on are really teachers manuals, and in general, would be given to the student after he or she had received the lung and khrid.

While I think at this point restricting texts is absurd, getting transmission for texts is not.

Author: Malcolm

Date: Friday, October 9th, 2015 at 9:39 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

The Tibetan text is extremely clear on this point. I don't much care what the Chinese translations or Suzuki's incredibly inaccurate paraphrase state.

Astus said:

The discourses in the sutra are supposedly spoken explanations. Since Mahamati and the Buddha are talking to each other, it is out of place to say that "apart from spoken explanations". Making an exception of verbal communication is problematic whether the sutra is meant as a spoken discourse or as a written text. If it is a spoken discourse, the whole sutra is an exception, like any other sutra. If it is a written text, it negates everything found there, including the stated exception. So, unlike other versions of the Lankavatara, the Tibetan seems to be in error.

Malcolm wrote:

Actually, what they are discussing, as is very clear from the Tibetan, is the deficiency of text [letters, yi ge, akṣara] in conveying meaning. The term being translated as "word" in

the text is śabda, sound. The text says the fault is that sounds/words can fall down into letters. It then contrasts letters with spoken explanations, and then points out that even spoken explanations are deluded, because they are made in accordance with the inclination of deluded sentient beings. So no, while the Tibetan translating is not inaccurate, the Chinese translations do not manage to convey the real nuances of the passage, sorry to say.

In the first passage you cited, the Buddha is saying that sounds [śabda] and meanings are not different, because sounds can lead to understanding. He never says that reading or text can. This is because Buddhadharma is and always will be a oral tradition based on verbal explanations that are heard by students.

Astus said:

Then of course there many, many statements like the following from the Ārya-niṣṭhāgantabhagavajjñānavaipūlya-sūtraratnānanta-nāma-mahāyāna-sūtra: Maudgalyayāna, the awakening of a bodhisattva is connected with the virtuous mentor

Malcolm wrote:

There are several statements on the importance of good friends already in the early discourses (e.g. "the whole of the holy life" in the <http://www.accesstoinight.org/tipitaka/sn/sn45/sn45.002.than.html>). However, it does not address the difference between written and oral communication. That sutta itself explains that the importance of a good friend is visible in the fact that the Buddha himself taught the noble eightfold path, based on which beings can attain liberation. In another discourse (<http://www.accesstoinight.org/tipitaka/an/an08/an08.054.than.html>) the Buddha teaches that lay people should learn virtue, generosity and discernment by associating with good lay friends. But that doesn't mean they could not learn the same qualities by listening to the Buddha and his monastic disciples, since there are quite a few cases where people gain faith and insight from a single teaching. Good friends are also said (<http://www.accesstoinight.org/tipitaka/an/an09/an09.001.than.html>) to be a prerequisite for developing the wings to self-awakening, because through them one learns the Dharma. The reason for it being a prerequisite is because one has to learn of the teachings. It does not say that the source is limited to face to face communication using voice.[/quote]

Your objection has nothing to do with the passage at hand. There are so many other passages just like it, it would take days to collect and translate them all. There is absolutely no precedence in the sūtras for the idea that you can learn Buddhadharma by reading books.

Astus said:

By the way, what is that sutra you quote from? Any English translation? Any other title (Sanskrit/English/Chinese)?

Malcolm wrote:

Astus, I generally translate my citations myself directly out of the canon. As far as I know, there is no other translation of this passage. But the Tibetan of this one is extremely simple and straight forward.

Author: Malcolm

Date: Friday, October 9th, 2015 at 9:24 PM

Title: Re: The Eternal Buddha of the Lotus Sutra (Split)

Content:

Queequeg said:

This is one instance where Zhanran was discussing the pervasive quality of Buddha-nature, but nonetheless, he's discussing here the Tientai view that the Dharmakaya is indisitinguishable from the Sambhogakaya and Nirmanakaya - ie. the primordial Buddha has Dharmakaya, Sambhogakaya and Nirmanakaya, all three without beginning or end.

.

Malcolm wrote:

No one ever said the three kāyas were separable.

In Dzogchen it is held that from the point of view of the basis, the three kāyas are the dharmakāya; from the point of view of the path, the three kāyas are the sambhogakāya; from the point of view of result, the three kāyas are the nirmanakāya. The three kāyas are always inseparable.

The reason there is a "difference" between them has to do the fact that ordinary sentient beings and bodhisattvas on the lower stages can see only the nirmanakāya; higher bodhisattvas can see the sambhogakāya; only buddhas can see the dharmakāya.

In other words, Samantabhadra, the dharmakāya, always has a sambhogakāya and a nirmanakāya Why? For as long as there are deluded sentient beings, the buddhas appear to teach them.

Author: Malcolm

Date: Friday, October 9th, 2015 at 6:03 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Caodemarte said:

This Zen discussion was inspired by the questions raised on this thread as to whether or not one had to hear actual spoken words in Buddhism or whether or not Buddhist teaching was absolutely dependent on sound waves reaching the ear. Zen Buddhism, at least, does not uniquely privilege the ear.

Malcolm wrote:

The Zen turn in this discussion is entirely ancillary. The main point was the meaning of hearing [śruta] and whether or not one could consider reading part of śruta. Even in the origin story of the Zen tradition, the legend of the Buddha holding a flower, the context is an in-person teaching with the Buddha.

Author: Malcolm

Date: Friday, October 9th, 2015 at 4:13 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Matt J said:

I agree with Malcolm on the incompleteness of the texts. I've studied with teachers from every vehicle, and the "how to" is never clearly spelled out in the texts I've seen. The Pali suttas are pretty detailed with meditation, but even these aren't really like how meditation is taught by teachers. Especially with Zen, there's no way to know by yourself if you "get" a koan. The best you can do is piece together something like zazen in non-Sutric commentaries, and even then I would bet most people get it wrong. Heck, I got it wrong even under the supervision of a teacher, and I doubt I'm unusual in this aspect. And Dogen, the big promoter of non-koan zazen, says you need to have a teacher. In fact, out of the whole history of zen, you have maybe one or two Chinul like characters out of probably hundreds of thousands of dedicated students. This is like planning your retirement around winning the lottery. Sure, it could happen, but the chances are so low to be negligible.

Anyone who has meditated in a group knows there is a far different energy at play than when meditating alone. So to say there's nothing transmitted, out of fear for sounding New Age, I think is nonsense. There's an energy at work there, just like there's an energy at work when you play board games live instead of over the internet, or have a face to face conversation over texting.

Then there is a logical problem. Buddhism generally tells us we have a knowledge problem, we start off in ignorance. To think that an ignorant person can guide themselves out of ignorance seems specious at best.

Malcolm wrote:

But Astus is a new breed of internet do it yourself intellectual, despite the fact that he actually went to some kind of Buddhist school and learned everything he knows about Dharma from someone else.

Author: Malcolm

Date: Friday, October 9th, 2015 at 1:52 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

What I am claiming is that oral communication and teaching is different than reading. For example, our conversation here is dry and logical [at least my side of the conversation is]. If we were talking, or I was listening to you teach Dharma, there is a qualitatively different sort of communication happening.

Astus said:

That is meta-communication, all those other things that go on during a face-to-face conversation. It is not a matter of words being pronounced or written. Then there are two options to maintain that orality is the only way of communicating the Dharma: either that words combined with other signifiers/expressions transmit the whole, or that words are irrelevant and only the other expressions convey the meaning. It also raises the question if anything can be communicated at all through the written form.

One of the advantages of texts is exactly their "dry and logical" nature (although I wouldn't dismiss the literary arts as capable of more than that). Unlike spontaneous verbal communication, writing generally requires some focus and organising of thoughts, except perhaps instant messaging.

The Buddha also addresses this issue later on in the text, beginning on folio 212/a of the Lhasa edition:

That being the case, therefore Mahāmati, apart from spoken explanations, the Buddha and the other bodhisattvas have taught "The Tathāgatas have never explained and will never explain even a single letter." Why? For this reason, because in all Dharmas there are no letters, in absence of the meaning [the Dharma] cannot be explained. There is an explanation through taking hold of concepts. Mahāmati, if Dharma is not explained, the doctrine will perish. If the doctrine perishes, there will be no buddhas, pratyekabuddhas and śravakas.

"For this reason, Mahamati, it is declared in the canonical text by myself and other Buddhas and Bodhisattvas that not a letter is uttered or answered by the Tathagatas. For what reason? Because truths are not dependent on letters. It is not that they never declare what is in conformity with meaning; when they declare anything, it is according to the discrimination [of all beings]. If, Mahamati, the truth is not declared¹ [in words] the scriptures containing all truths will disappear, and when the scriptures disappear there will be no Buddhas, Sravakas, Pratyekabuddhas, and Bodhisattvas; and when there is no one [to teach], what is to be taught and to whom?"

(Lankavatara Sutra, 3.76)

There is no mention of an exception for "spoken explanations" in Suzuki's translation. In T670 it says "我等諸佛及諸菩薩，不說一字、不答一字。" (We, all buddhas, and all bodhisattvas, don't say a word, don't respond a word.), in T671 it says "是故我經中說，諸佛如來乃至不說一字不示一名" (It is because I say in the scriptures, all buddha-tathagatas don't go as far as saying a single word or giving a single name.), , and in T672 it says "我經中說，我與諸佛及諸菩薩，不說一字不答一字。" (I say in the scriptures, I, and all buddhas, and all bodhisattvas, don't say a word, don't respond a word). So, neither of the three Chinese Lankavatara translations speak of such an exception.

.

Malcolm wrote:

The Tibetan text is extremely clear on this point. I don't much care what the Chinese translations or Suzuki's incredibly inaccurate paraphrase state.

Then of course there many, many statements like the following from the Ārya-niṣṭhāgantabhagavajjñānavaipūlya-sūtraratnānanta-nāma-mahāyāna-sūtra: Maudgalyayāna, the awakening of a bodhisattva is connected with the virtuous mentor

Author: Malcolm

Date: Friday, October 9th, 2015 at 12:02 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

MiphamFan said:

Malcolm, so how do you explain how ChNN says we can read and study sutrayana without any special transmission? I'll note he says this TO HIS STUDENTS, not necessarily any random person.

Is it based on understanding Dzogchen, which is the essence of all Buddhadharma and thus being able to understand the meaning of sutra in that light?

Malcolm wrote:

You do not need a special transmission to study sūtras, but without a teacher to guide you in the meaning it is likely you won't understand any of it.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 11:24 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

Sūtras and tantras are not written documents. The written documents that record them are merely a shadow of verbal discourse that took place at some time. The meaning of those documents is not contained within the documents.

Astus said:

Either you say that the texts are incomplete

Malcolm wrote:

Of course they are incomplete.

Astus said:

- in which case you'd need to be in possession of some original audio record - or you claim that words as voice are significantly different from words as letters -

Malcolm wrote:

What I am claiming is that oral communication and teaching is different than reading. For example, our conversation here is dry and logical [at least my side of the conversation is]. If we were talking, or I was listening to you teach Dharma, there is a qualitatively different sort of communication happening. For example, no one is going to faint when they read the Prajñāpāramitā sūtra, but when those monks heard to the PP sūtra so long ago, some of them were really shocked.

Astus said:

"If, Mahamati, meaning is different from words, it will not be made manifest by means of words; but meaning is entered into by words as things [are revealed] by a lamp. It is, Mahamati, like a man carrying a lamp to look after his property. [By means of this light] he can say: This is my property and so is kept in this place. Just so, Mahamati, by means of the lamp of words and speech originating from discrimination, the Bodhisattva-Mahasattvas can enter into the exalted state of self-realisation which is free from speech-discrimination."

(http://lirs.ru/do/lanka_eng/lanka-nondiacritical.htm, 3.65)

Malcolm wrote:

The Buddha also addresses this issue later on in the text, beginning on folio 212/a of the Lhasa edition:

Mahāmāti, those foolish men say the following, "The meaning is exactly the words. The meaning is not other than the words. Why? For this reason: since there is no substance in the meaning, the meaning is not other than the words. The word itself is the meaning."

Mahāmāti, since the nature of words are not understood, those with uneducated mind cannot understand that how words arise and perish and the meaning does not arise and does not perish.

Mahāmāti, words fall into letters. The meaning does not fall into letters, not arising and lacking substance because of being free from entities and nonentities.

Mahāmāti, because letters are not perceived to either exist or not exist, the Tathāgātas do not teach a Dharma that falls into letters.

Mahāmāti, because there are no letters in the Dharma, whoever explains a Dharma that falls into letters, he is twisted up. That being the case, therefore Mahāmāti, apart from spoken explanations, the Buddha and the other bodhisattvas have taught "The Tathāgatas have never explained and will never explain even a single letter." Why? For this reason, because in all Dharmas there are no letters, in absence of the meaning [the Dharma] cannot be explained. There is an explanation through taking hold of concepts.

Mahāmāti, if Dharma is not explained, the doctrine will perish. If the doctrine perishes, there will be no buddhas, pratyekabuddhas and śravakas. If they do not exist, for whom will there be an explanation?

That being the case, therefore Mahāmati, bodhisattva mahāsattvas must not be attached the words of the spoken explanations.

Mahāmati, since the spoken explanations exist in accordance with the inclinations of sentient beings, they are erroneous. I and all other tathāgata, arhat, samyaksambuddhas teach the Dharma to interested sentient beings in order to reverse their minds, intellects and consciousnesses. All phenomena are nonexistent appearances. Because they are understood as appearances of one's mind, the realization of one's own sublime wisdom can never be reversed by many kinds of false concepts.

Mahāmati, bodhisattvas mahāsattvas must rely on the meaning, they must not rely on letters.

Mahāmati, the sons and daughters of good families who rely on letters will be deprived of the meaning, and further, will not understand it. They will not being learned in the characteristics of all the Dharmas and the stages, and they will have as their associates evil intellectuals who do not understand the sentences and the certain words will fall into evil views.

Astus said:

We can certainly come to understand the meaning of the Dharma by studying with a teacher. We can never come to understand the meaning of the Dharma merely by reading books.

Does a teacher gives any Dharma not contained in the sutras? If yes, then his teaching fails to follow the Dharma of the buddhas. If no, then sutras are both valid and beneficial sources of the Dharma.

Malcolm wrote:

My reply to this is to refer you to the above where the Buddha declares all sūtras are erroneous, because they are taught in accordance with the inclinations of sentient beings.

Astus said:

"all of the buddhas and all of their teachings of peerless perfect enlightenment spring forth from this sūtra"

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 8)

Malcolm wrote:

The above explanation by the Buddha establishes that a "sūtra" is not something which is in the letters of a text, nor in the words. It is in the meaning as spoken verbally.

Astus said:

For example, the name of a teaching like Kalacakra, does not mean that the real Kalacakra can be found in the book called Kalacakra. Just as the real Prajñāpāramitā

cannot be found in all the books that bear that name. The meaning of Kalackara and Prajñāpāramitā can only be learned from a teacher, never from the books themselves. Prajnaparamita is not obtained from anyone or anything. How could a person today instruct in that better than the Buddha?

"Wherever this sutra is taught, read, recited, copied, or wherever it is to be found, one should build a seven-jeweled stupa of great height and width and richly ornamented. There is no need to put a relic inside. Why is this? Because the Tathāgata is already in it. ... the highest, complete enlightenment of all the bodhisattvas is within this sutra. This sutra opens the gate of skillful means and reveals the marks of the truth."
(Lotus Sutra, ch 10, p 161, 162, BDK Edition)

Malcolm wrote:

These days, the Buddha can't instruct anyone. But teachers can.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 9:04 PM

Title: Re: Self-Liberation Through Seeing With Naked Awareness

Content:

Hansei said:

Hello,

I've been a student of ChNRR for over a year. Does anybody know if I need to receive a particular transmission to read this book?

https://www.amazon.com/Self-Liberation-Through-Seeing-Naked-Awareness/dp/1559393521/ref=sr_1_1?ie=UTF8&qid=1444297462&sr=8-1&keywords=Self-Liberation+Through+Seeing+With+Naked+Awareness

Best wishes.

Malcolm wrote:

It is good if you have the lung, but no, you do not absolutely need it to read it.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 9:00 PM

Title: Re: Bon influence on buddhism and viceversa.

Content:

Adamantine said:

In principle offering "fragrant smoke" is the same, if in indian incense form or or in a larger capacity as with juniper branches on a fire..

With Riwo Sang Cho mother mixes you also have ingredients like the 3 sweets and three whites,

which you also have in tormas, which are based on traditional Indian vegetarian

desirable foods

so that's certainly not coming from Bon, but from India..,

Also seems to be a tangible relation between elaborate sang offerings like Riwo Sang Cho with many precious substances in the ingredients and the homa offerings of vedic tradition.

Malcolm wrote:

One characteristic of rituals of Bon origin is that at the beginning of the rite there is a narrative of its origin. Look at ChNN's description of Sang on page 109 of Drung, Deu and Bon.

No one is denying Buddhist appropriation of some native Tibetan rites like Sang, but there is not even one single rite of Sang that was translated from Sanskrit to Tibetan. The Sang offering attributed to Padmasambhava was written in Tibet. Also this Sang offering shows evidence of having been converted from a Bonpo rite because like other Bonpo rites and Sang, it contains a narrative of its origin.

Offering of incense as a object of scent and Sang, which is used for purification, have totally different functions. In ancient Tibetan culture, nomads would have newcomers to their camp pass through Sang smoke to prevent contagious diseases. They mainly used juniper, but also many other aromatic plants as well. The principle of Sang and the principle of smudging in Native American cultures is very similar.

Riwo Sangchod, incidentally, it not a terma, it is a dag snang, a pure vision.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 8:49 PM

Title: Re: Bon influence on buddhism and viceversa.

Content:

Tongnyid Dorje said:

i was told by my lama, that tormas, bhalim in sans, indeed originated in indian vajrayana. in indian tantra you have also hom, fire offering, i will be not surprised, if they had also smoke offering... to burn the incense is already a smoke offering, no?

Malcolm wrote:

Not the elaborate sculpture tormas you see in Nyingma.

Sang, which universally uses juniper, is a uniquely Tibetan custom which comes from Nomadic culture.

The function of Sang and the function of incense are different.

Tongnyid Dorje said:

sure, not the elaborate ones. but what is left unelaborate in Tibet, as it was in India? just look at abhisheka, how it is done nowadays and how it was done originally by wandering

yogis. but this doesnt mean it is a bon influence.

as for sang, may be you are right, im not expert.

Malcolm wrote:

Tormas in India were just flatbreads.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 4:58 AM

Title: Re: Bon influence on buddhism and viceversa.

Content:

Tongnyid Dorje said:

i was told by my lama, that tormas, bhalim in sans, indeed originated in indian vajrayana. in indian tantra you have also hom, fire offering, i will be not surprised, if they had also smoke offering... to burn the incense is already a smoke offering, no?

Malcolm wrote:

Not the elaborate sculpture tormas you see in Nyingma.

Sang, which universally uses juniper, is a uniquely Tibetan custom which comes from Nomadic culture.

The function of Sang and the function of incense are different.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 1:40 AM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

dzogchungpa said:

Look, obviously being blind or deaf makes study and practice more difficult, but I don't accept that it makes them impossible. For Vajrayana, maybe, but otherwise no. I do think you need to have personal interaction, preferably a lot of it, with a good teacher to really get somewhere but that is possible for both the blind and the deaf.

Garudavista said:

No one said that it does make it impossible.

dzogchungpa said:

See: <https://www.dharmawheel.net/viewtopic.php?f=39&t=20915&p=304846#p304844>
et seq.

OK, ta ta for now.

Malcolm wrote:

Right, no one said it was completely impossible.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 12:58 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

With respect to having complete sense organs intact, if one does not, for example, it makes one unsuitable to be a Vajrayāna practitioner.

jorden said:

Could you explain that further? Do you mean that being deaf would be a practical obstacle for Vajrayana or that it would be impossible to practice Vajrayana?

Malcolm wrote:

It means your body mandala is not complete. For example, Hh Sakya Trizin discouraged one man from studying Lamdre because he was blind.

Author: Malcolm

Date: Thursday, October 8th, 2015 at 12:10 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

dzogchungpa said:

You guys are being a bit dzogmatic, admit it.

Malcolm wrote:

No we are being xmlmatic, i.e. XML code that does not work is not XML.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:58 PM

Title: Re: Bon influence on buddhism and viceversa.

Content:

dzoki said:

I am not sure there is any such material, because to really know the influence of Bon on Buddhism and vice versa, one would need to thoroughly know both traditions, their source texts, their histories etc. Some say that rites such as Namkha, Lungta, Sur and Sang are of Bon origin (and they probably are).

Malcolm wrote:

Yes, they are, as well as the custom of making tormas.

dzoki said:

But I have seen at least one argument for Sang being Buddhist independent of Bon version (some sutra is supposed to speak of smoke offering).

Malcolm wrote:

There is one Sakya Lama, Zuchen, who makes some arguments to this effect. I think he is wrong.

dzoki said:

I heard Namkhai Norbu Rinpoche say that all of Bonpo style vajrayana (or whatever it is called in Bon tradition) is completely made up and copied from elements of Buddhist vajrayana and that the only original teaching of Bon having parallel in Buddhism is their short dzogchen tantra called Shang Shung Nyen Gyu.

Malcolm wrote:

Bonpo "Vajrayāna" is called "Secret Mantra."

ChNN does not say made up, he says "borrowed", and also he maintains in Drung De'u and Bon that the tantric cycles connected with Nangzher Lodpo such as Zhang Zhung Me ri [a tantric cycle], Zhang Zhung sNyan rgyud and Sems sde [Dzogchen cycles, the latter being A khrid] are not dependent on Buddhist sources, the latter have however been influenced by Dzogchen from Garab Dorje.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:46 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

Words do not communicate, people communicate. ... The transmission of the Dharma does not lie in words themselves, it lies in the interaction between two people.

Astus said:

And what is the means of interaction between two people? Words.

Malcolm wrote:

I would hate to be your girlfriend.

Astus said:

Words cannot adapt with circumstances.

That's a matter of hermeneutics.

Malcolm wrote:

No, words are not sentient things.

Astus said:

Words cannot estimate your level of understanding.

If there are levels of understanding - as defined in scriptures - then even teachers can only use that for reference. If there are no clear definitions, then it is arbitrary and

unreliable.

Malcolm wrote:

Sūtras and tantras are not written documents. The written documents that record them are merely a shadow of verbal discourse that took place at some time. The meaning of those documents is not contained within the documents.

We can certainly come to understand the meaning of the Dharma by studying with a teacher. We can never come to understand the meaning of the Dharma merely by reading books.

For example, the name of a teaching like Kalacakra, does not mean that the real Kalacakra can be found in the book called Kalacakra. Just as the real Prajñāpāramitā cannot be found in all the books that bear that name. The meaning of Kalackara and Prajñāpāramitā can only be learned from a teacher, never from the books themselves.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:40 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

Jonghwi was also a Seon master.

Astus said:

Apparently Jinul was not satisfied with the teachings provided by him or others, so he did not continue their tradition.

Malcolm wrote:

Sure he did.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:39 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Unknown said:

Words cannot answer your questions.

How does a non-verbal question look like

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:14 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Malcolm wrote:

Yes, Chinul had a Seon master, Jonghwi of Sagulsan.

Astus said:

Jonghwi was his ordination master. Jinul gained realisation and developed his teachings on his own, particularly he introduced the huatou/hwadu method - propagated by Dahui Zonggao - to Korea without ever having visited China.

Malcolm wrote:

Jonghwi was also a Seon master.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:13 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Caodemarte said:

Of course Chinul was a great scholar, thinker, and monk (not the reader of Internet forums like us). The point is that literally hearing the words was not necessary in his case. The other activities (years of meditation, study, etc.) were what helped prepare him.

Astus said:

You could add Wonhyo, Chengguan, Dushun, Jizang, Huisi and probably every Buddhist teacher who did not belong to a specific lineage, but rather studied the Dharma, listened to various people, contemplated the teachings, came to a realisation, then started to teach publicly and write some treatises.

Malcolm wrote:

The order is "listened to various teachers, studied the Dharma...."

In our modern world, this is reversed — read some books on Dharma, did not understand them at all, found a teacher to explain them....

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:11 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

What I mean exactly is that meaning of the Dharma is always learned from a teacher, not a text. A text cannot convey even its own meaning. In order to learn the meaning of a text, one must have a teacher. And also the Dharma does not depend on texts. One does not need books and texts to communicate its essentials.

Books do not communicate, only people do. Books may support that communication, but they are entirely incapable of replacing human transmission of the Dharma from mouth to ear.

Astus said:

Words can be communicated both through voice and letters. What is the difference between you telling me the above words over the phone or over this board? The meaning is something I have to derive from the words in both cases, so it is not communicated in either way.

Malcolm wrote:

Words do not communicate, people communicate. Words cannot adapt with circumstances. Words cannot estimate your level of understanding. Words cannot answer your questions.

The transmission of the Dharma does not lie in words themselves, it lies in the interaction between two people.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:07 PM

Title: Re: Importance of a Dharma Teacher/Oral Transmission

Content:

Caodemarte said:

You do your best to learn from whatever material or through whatever means you can obtain. Chinul, a really heavy hitter in Korea, learned the meaning of China's Rinzai (Lin-ji or Imje) through written texts after his initial experiences (also inspired by written texts). So possible, but highly unlikely and rather silly to try if one has a choice of more practicable methods.

DGA said:

Chinul was a great master. He was trained and educated--which is to say, he heard the teachings and reflected on them before embarking on meditation--at Sagulsan, and later at a temple in Pyongyang. Only after this did the texts open up to him. It's not as though he woke up one day at age 30, went to Barnes & Noble, swept through the Zen section, read until kensho hit him a few times, and became the founder of the Chogye Order.

He was part of a living culture. He was not a consumer.

Malcolm wrote:

Yes, Chinul had a Seon master, Jonghwi of Sagulsan.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 11:01 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Caodemarte said:

Q: "So, the deaf cannot really learn the Dharma?"

A: "When we discuss what constitutes a precious human birth, having all sense faculties intact is one of the requirements."

This is unclear and confusing. Surely it is not meant that the deaf cannot learn the Dharma because they cannot hear the Dharma. Would the Dharma be then dependent on sound waves vibrating air which in turn vibrates the inner ear? Is it a requirement that one not be blind or deaf to be considered human?

Malcolm wrote:

You should acquaint yourself with the eight freedoms and ten favorable conditions that constitute a precious human birth, not just any old human birth.

With respect to having complete sense organs intact, if one does not, for example, it makes one unsuitable to be a Vajrayāna practitioner.

With respect to studying common Dharma, in ancient times blind people were less at a disadvantage than the deaf. These days the people with sensory deficits are at less of a disadvantage because of modern technology, but I wager there are very few blind people who participate on the forum.

To answer Dzogchungpa's question, the main criteria is organs of sight and hearing.

To answer Garuda Vista's question, in Dzogchen there are techniques for blind people.

But in general we have to understand that precious human birth has very precise criteria which indicates the ease with which one may meet and study Dharma.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 5:11 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

dzogchungpa said:

When we discuss what constitutes a precious human birth, having all sense faculties intact is one of the requirements.

Malcolm wrote:

So, the anosmic cannot really learn the Dharma?[/quote]

It means they have a deficiency.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 4:52 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

Books do not communicate, only people do. Books may support that communication, but they are entirely incapable of replacing human transmission of the Dharma from mouth to ear.

dzogchungpa said:

So, the deaf cannot really learn the Dharma?

Malcolm wrote:

When we discuss what constitutes a precious human birth, having all sense faculties intact is one of the requirements.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 4:12 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

But the Dharma has always been communicated through the medium of the voice, not the medium of the page, and even Huineng's awakening story bears this out.

Astus said:

Not sure what exactly you mean here. People have been studying the Dharma through texts for ages. Also, teachers have been teaching from texts for ages. Many have composed treatises and other written materials in order to preserve what they want to communicate. Textual communication has also been used for a long time now to disseminate the teachings, communicate it to those one has never met. And the process of translation has not even been addressed.

Malcolm wrote:

The oral transmission for all the Sūtras in the Tibetan Canon still exists and is given at regular intervals.

Astus said:

Do you mean the practice that someone reads out loud what is written?

Malcolm wrote:

Yes, since the sūtras are all based on a oral transmission that begins with the Buddha. In the case of the Tibetan Canon, this transmission exists in an unbroken form. Translation does not present any problem either, apart from today, when people translate many texts for which they do not possess the lung.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 4:09 AM

Title: Re: The Eternal Buddha of the Lotus Sutra (Split)

Content:

Malcolm wrote:

But the Dharma has always been communicated through the medium of the voice, not the medium of the page, and even Huineng's awakening story bears this out.

Astus said:

Not sure what exactly you mean here. People have been studying the Dharma through texts for ages. Also, teachers have been teaching from texts for ages. Many have composed treatises and other written materials in order to preserve what they want to communicate. Textual communication has also been used for a long time now to disseminate the teachings, communicate it to those one has never met. And the process of translation has not even been addressed.

Malcolm wrote:

What I mean exactly is that meaning of the Dharma is always learned from a teacher, not a text. A text cannot convey even its own meaning. In order to learn the meaning of a text, one must have a teacher. And also the Dharma does not depend on texts. One does not need books and texts to communicate its essentials.

Books do not communicate, only people do. Books may support that communication, but they are entirely incapable of replacing human transmission of the Dharma from mouth to ear.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 2:47 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

I recommend it highly to anyone who has not received Pointing Out Instructions

Adamantine said:

sigh

Malcolm wrote:

Yes, some people are intractable in their erroneous thinking.

Author: Malcolm

Date: Wednesday, October 7th, 2015 at 12:45 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Astus said:

What is missing is the oral transmission of those sutras, not to mention the rest of the

canon.

Malcolm wrote:

This is completely false. The oral transmission for all the Sūtras in the Tibetan Canon still exists and is given at regular intervals.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 11:43 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

Hearing, Astus, not reading...

Astus said:

Where is the difference?

"Since they maintain they have no need of written words, they should not speak either, because written words are merely the marks of spoken language. They also maintain that the direct way cannot be established by written words, and yet these two words, 'not established' are themselves written."

(<http://www.cttbusa.org/6patriarch/6patriarch20.asp>, ch 10, tr BTTS)

Malcolm wrote:

This objection does not apply:

1. I am not suggesting we throw away all books or that they are not useful.
2. I am not suggesting you cannot write out words that have been spoken.

But the Dharma has always been communicated through the medium of the voice, not the medium of the page, and even Huineng's awakening story bears this out.

M

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 9:51 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

You are like a person who mistakes the leaves for the trunk, in this respect.

Buddhadharma has always been, and will always be, a tradition in which the meaning of the Dharma is communicated orally.

Astus said:

There are several cases where a tradition was revived/reformed/established based on scriptural materials. Recent cases include most of modern Theravada, the Soto Zen

reform of Menzan Zuiho in Japan and the reforms of Taixu, Yinshun and others in China/Taiwan.

Malcolm wrote:

Hearing, Astus, not reading...

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 9:39 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

DGA said:

Astus, I think we just disagree on this issue. If I had to guess, it's because your experience differs from mine. And that's fine.

Malcolm wrote:

Astus has failed to notice that the three wisdoms are hearing, reflection and meditation; not reading, reflection and meditation.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 9:20 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

DGA said:

importance of learning the Dharma from a capable teacher.

Astus said:

Who counts as a capable teacher depends on whom one likes. Thus both the best and the worst can gather a large community where both call the other incompetent. How to tell which one is correct? That's when one has to start learning from the Buddha himself by reading his words. And if that's not enough, there are numerous traditionally approved masters, like Nagarjuna, Aryadeva, Asanga and Vasubandhu to consult with. And if even that's not enough, there are quite a few generally reliable works by modern teachers, like the Dalai Lama, Thrangu Rinpoche, Thich Nhat Hanh, Hsing Yun, Sheng Yen, etc.

DGA said:

Buddha Dharma is described as an oral tradition to the present, even with all these texts available.

Astus said:

By whom? There are teachers, true. But hardly any of them could recite even just a few major Mahayana sutras, not to mention the whole canon of the Buddha's words. Buddhism has been a scriptural tradition for over two millennia. It doesn't mean there

are no explanations give orally, on the spot. But even the most important commentaries are textual.

DGA said:

What little understanding I have comes primarily from listening to teachers teach, and watching their example.

Astus said:

That can show how worthy teachers are important and beneficial. Or that you prefer to listen to people instead of reading. Or both. Or maybe neither.

Malcolm wrote:

You are like a person who mistakes the leaves for the trunk, in this respect.

Buddhadharma has always been, and will always be, a tradition in which the meaning of the Dharma is communicated orally.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 10:00 AM

Title: Re: Buddha Shakyamuni Qualitatively Different?

Content:

DGA said:

I guess I'm trying to probe this question of whether one Buddha is ultimately different in quality or kind from any other. I've been taught, consistently, that the answer to this question is No at the level of Dharmakaya. Differences in manifestation (nirmanakaya) reflect the needs of samsaric beings, and hence are differences in samsaric situations, not in Buddhahood as such.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 9:59 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

DGA said:

I'm interested in this question of whether or how Buddha Shakyamuni's emergence in this world system is different in quality or kind from that of any other Buddha in any other world system. So I started a discussion on it here...

<http://dharma.wheel.net/viewtopic.php?f=66&t=20904>

...in case anyone would like to chime in.

Malcolm wrote:

It isn't. There are a billion worlds in the Sahaloka, and there is a supreme nirmanakāya in every one of them.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 7:35 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Queequeg said:

Are we really going to dispute which of Amida or Siddhartha Gautama has had a greater connection to the beings of this world now?

Malcolm wrote:

What does it matter? The dharmakāya of both is the same. There is only one teacher, i.e., the dharmakāya.

Author: Malcolm

Date: Tuesday, October 6th, 2015 at 7:32 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Queequeg said:

The identification of the Primordial Buddha with Shakyamuni is not, as Malcolm suggests, just delusion grounded in attachment to names and forms, but is a statement on the nature of reality, grounding it in present, historical reality.

Malcolm wrote:

Which "present, historical reality" is just a delusion grounded in attachment to names and concepts. This teleological obsession is rather saddening.

Queequeg said:

It is largely in response to other interpretations of the Buddha and the implied statements on the nature of reality. Malcolm made an assumption that Primordial Buddha in this context means Dharmakaya and then made a typically unproductive Malcolm statement.

Malcolm wrote:

There isn't any other kind of primordial buddha. There is also no buddhahood outside of the mind. Three kāyas are in everyone. There is no buddhahood outside of sentient beings.

Author: Malcolm

Date: Monday, October 5th, 2015 at 8:06 PM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Queequeg said:

It's all just attachment, of course unless it's the truth expounded by brother Malcolm.
But, oh, let's not talk about the emperor's clothes.

Malcolm wrote:

Is there anything to discuss?

Queequeg said:

Sure. But you'd have to leave your attachment to thinking you know what you are talking about in this context.

Malcolm wrote:

[Note: the image above is Kulayarāja, the All-creating King aka Samantabhadra, a pun on your quip]

There is nothing to discuss — the dharmakāya is beyond names, words and concepts [and images]. Ideas like "...according to Nichiren, the various Buddhas of the various schools are actually the Eternal Buddha of the Lotus Sutra" are completely relative. The dharmakāya is no more "Śākyamuni" than it is "Vairocana" or "Samantabhadra", etc.

Author: Malcolm

Date: Monday, October 5th, 2015 at 11:32 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Queequeg said:

It's all just attachment, of course unless it's the truth expounded by brother Malcolm.
But, oh, let's not talk about the emperor's clothes.

Malcolm wrote:

Is there anything to discuss?

Author: Malcolm

Date: Monday, October 5th, 2015 at 11:12 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Adamantine said:

This may embarrass them and cause them to regret and stop their abusive behavior.

Malcolm wrote:

Yes, because this has worked so well...all of these teachers who have been embarrassed or called out, not one of them stopped teaching...

Garudavista said:

Although he is not a Buddhist teacher and is instead a neo-advaita teacher, Andrew Cohens' students' open criticisms about his abusive behavior did cause him to step down and stop him from teaching. It's been over two years now and he hasn't attempted to teach again yet. It's an interesting story. If you're not familiar with it, here are some links:

<http://www.thedailybeast.com/articles/2015/03/27/what-happens-when-your-guru-disappears.html>

<http://www.andrewcohen.org/>

Malcolm wrote:

I am quite familiar with the situation — think deposed dictator fleeing country with ill gotten gains...

Author: Malcolm

Date: Monday, October 5th, 2015 at 6:16 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Adamantine said:

Note he didn't say "stop them from teaching"

He said "stop their abusive behavior"

Malcolm wrote:

That has not happened either.

Adamantine said:

Seems like the letter in reply from Genpo Merzel at least indicated this was a possibility.

Malcolm wrote:

He is a two time loser on this score. He was ousted from his center in Maine, moved to Utah, and then got ousted again.

Adamantine said:

Another effect of exposure is so potential students (or existing students) can be aware of the problems and be cautious about getting involved or staying involved.

Malcolm wrote:

Right, because this worked so well with Sasaki Roshi, Leonard Cohen's recently deceased teacher. That guy was molesting female students for years and years, everyone knew it, no one said anything until a year or so before he died.

Adamantine said:

I'm aware of a number of students of controversial teachers who left once they realized that the teachers were deceitful based on public exposure of their actions.

Malcolm wrote:

They just get new students, etc., etc., etc., or, they manage to secure endorsements from high Lamas...

Its all bullshit, in the end, you just have to rely on your own good judgement.

Author: Malcolm

Date: Monday, October 5th, 2015 at 5:20 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Astus said:

And what meaning is that here?

Malcolm wrote:

Dharmakāya....

Author: Malcolm

Date: Monday, October 5th, 2015 at 5:18 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Adamantine said:

This may embarrass them and cause them to regret and stop their abusive behavior.

Malcolm wrote:

Yes, because this has worked so well...all of these teachers who have been embarrassed or called out, not one of them stopped teaching...

Author: Malcolm

Date: Monday, October 5th, 2015 at 5:01 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

Malcolm wrote:

It's all just a bunch of attachments to names and concepts...it is not very important.

Astus said:

What is?

Malcolm wrote:
The meaning.

Author: Malcolm
Date: Monday, October 5th, 2015 at 4:49 AM
Title: Re: Student Teacher Relationship in Modern Age
Content:

anjali said:
Thank you for that clear explanation. I do have two follow-on questions.

If, for some reason, the student was not whole heartedly present, and wasn't able to experience something, is it possible to gain direct experience without receiving another pointing out instruction from the master again at a later date?

Specifically, I'm thinking of practice texts such as Pointing Out the Dharmakaya, Clarifying the Natural State, or The Ocean of Definitive Meaning. One reads those texts, not for conceptual understanding (although that may happen), but as tools for working with experience. In your opinion, is it possible to have a successful pointing out by working with those texts (with the blessing of the guru of course)?

Malcolm wrote:
The principle of these mahāmudra texts is completely different and much more gradual. If you read these books and work with them without a teacher, it is possible you can have a sutra-like experience of śamatha and vipaśyāna, you can even become a first stage bodhisattva, but that does not mean you will have discovered the rig pa that Dzogchen is talking about. Of course, if you work with a realized master it is possible you can have that experience.

Author: Malcolm
Date: Monday, October 5th, 2015 at 2:17 AM
Title: Re: The Very Idea of Buddhist History
Content:
Monlam Tharchin said:

The Three Ages and specifically living in the Age of the decline of the Dharma is a prominent teaching for the Jodo-shu and Shin schools, at least.

Malcolm wrote:
But it is quite a provisional teaching.

Author: Malcolm
Date: Monday, October 5th, 2015 at 2:08 AM
Title: Re: The Very Idea of Buddhist History

Content:

Serenity509 said:

The five periods doctrine is that each sutra was from a specific part of the Buddha's life, and that the Lotus Sutra and Nirvana sutra were his final teaching:

https://en.wikipedia.org/wiki/Tiantai#Five_Periods

Malcolm wrote:

Yes, I understand what you are saying, but that does not even make sense if you look at the Lotus Sutra itself which establishes there has never been any time nor will there be any time where the Buddha is not teaching the Lotus Sutra on Rajagriha. Kind of throws a kink in the five period theory no?

It never ceases to amaze me the schemes people come up with to limit the Buddha's teachings in time and space.

Author: Malcolm

Date: Monday, October 5th, 2015 at 2:02 AM

Title: Re: The Eternal Buddha of the Lotus Sutra

Content:

amanitamusc said:

Not Amida for Nichiren.

Considered in this light, it is evident that Vairocana Buddha depicted in the Flower Garland Sutra as sitting on a lotus pedestal, the sixteen-foot Shakyamuni described in the Āgama sutras, and the provisional Buddhas of the Correct and Equal, Wisdom, Golden Light, Amida, and Mahāvairocana sutras are no more than reflections of the Buddha of the "Life Span" chapter. They are like fleeting images of the moon in the sky mirrored on the surface of the water held in vessels of varying sizes. The wise men and scholars of the various schools are first of all confused as to [the nature of the Buddhas of] their own school, and more fundamentally, they are ignorant of [the Buddha of] the "Life Span" chapter of the Lotus Sutra. As a result, they mistake the reflection of the moon on the water for the real moon shining in the sky.

<http://www.nichirenlibrary.org/en/wnd-1/Content/18>

Serenity509 said:

It appears that, according to Nichiren, the various Buddhas of the various schools are actually the Eternal Buddha of the Lotus Sutra.

Malcolm wrote:

It's all just a bunch of attachments to names and concepts...it is not very important.

Author: Malcolm

Date: Monday, October 5th, 2015 at 1:57 AM

Title: Re: The Very Idea of Buddhist History

Content:

Monlam Tharchin said:

Wikipedia says Tendai, Tiantai, and Nichiren.

The Three Ages of Buddhism is also an important teaching in Pure Land, specifically living in the Dharma declining era.

From my understanding the Five Periods is a subdivision of this idea into five 500-year periods.

Malcolm wrote:

This is basically a Hinayāna idea. While it enjoys some Mahāyāna popularity, there are other sutras which push back against it, such as the Lotus Sutra and so on

Author: Malcolm

Date: Monday, October 5th, 2015 at 1:55 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

dzogchungpa said:

I'm not questioning ChNN's credentials or mastery, I'm just saying it's an interesting question of how anyone could know that someone else has experienced a moment of rigpa at a certain time, don't you agree? As far as proof is concerned, it's not a big deal for me personally, but Jikan brought it up so it got me thinking. Anyway, I have to run, ta ta for now.

Malcolm wrote:

If you understand the process, then it is quite easy for one to know.

Author: Malcolm

Date: Monday, October 5th, 2015 at 1:43 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

Malcolm wrote:

There is no proof of such things. Dzogchen is beyond proof and negation.

But this is what my guru, Chogyal Namkhai Norbu has said many times.

dzogchungpa said:

OK, so you have faith in that, that's fine. Have you ever wondered how ChNN knows that?

Malcolm wrote:

I have no need to wonder. His uncle attained rainbow body, his root guru attained rainbow body. He was trained by masters who attained buddhahood. When you examine things, you will find that a large number of ChNN's immediate predecessors attained rainbow body.

As for the state of Dzogchen being the same generic thing for all people, by way of analogy, the state of Dzogchen is to sentient beings what heat is to fire and wetness is to water.

That's a nice thing to say, but hardly a proof of anything.

If you want proof, my friend, I suggest you discover this for yourself. But put in simple terms, all sentient beings have minds, and the essence of those minds is inseparable clarity and emptiness — there is no Dzogchen apart from that.

Author: Malcolm

Date: Monday, October 5th, 2015 at 1:30 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

Seeing into the Nature of the Mind has been accomplished by mystics throughout history. Rigpa has been experienced by mystics of other religions throughout history, most with teachers, and some on their own.

DGA said:

That's a big claim. Prove it.

dzogchungpa said:

Actually, saying that everyone who receives direct introduction experiences rigpa, if only for a moment, or even that there is such a thing as "rigpa", somehow known to be the same kind of thing for all dzogchenpas, is also quite a big claim IMO, and I would be very interested to see a proof of it as well. I understand that this is the Dzogchen forum, but it's an interesting question.

Malcolm wrote:

There is no proof of such things. Dzogchen is beyond proof and negation.

But this is what my guru, Chogyal Namkhai Norbu has said many times.

As for the state of Dzogchen being the same generic thing for all people, by way of analogy, the state of Dzogchen is to sentient beings what heat is to fire and wetness is to water.

Author: Malcolm

Date: Monday, October 5th, 2015 at 1:27 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

I love Dzogchen deeply. It is the last religion, so to speak, that I have studied. By the time I encountered Dzogchen, I recognized its teachings from parallels in other mystical and religious traditions. What I have learned, Malcom, is that religion is universal.

Malcolm wrote:

Dzogchen is not religion, it is not a religion, it is not a tradition, it is not mysticism. The

most we can say is that it is a kind of knowledge.

steve_bakr said:

Dzogchen is in a Great Transition. It is now becoming a global religion. There are Lamas who have authorized the publication of the most Profoundly Secret Texts. These texts contain in it Universal Truths which are not anyone's sole property.

Malcolm wrote:

Dzogchen cannot be written down in words -- this is what you seem to fail to understand. Because Dzogchen can never be written down in words, it can never be discovered from reading a book.

steve_bakr said:

But your approach does not take into consideration the history of the mysticism in all religion, and the attainments of individual mystics. You cannot place conditions or limitations on another person's religious experience.

Malcolm wrote:

Dzogchen is a living transmission, from one person to another, one by one. There is no other way it can be. This is not a limitation, this is heart of the teachings. Without transmission from another living breathing human being, there is no Dzogchen, in this case then "dzogchen" is a bunch of concepts written in words on paper.

Author: Malcolm

Date: Sunday, October 4th, 2015 at 11:59 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

The question is whether Pointing Out Instructions can be effective if they are read from Terma, like "Self-Liberation Through Seeing With Naked Awareness," by Guru Padmasambhava. I would submit that, yes, they can.

Malcolm wrote:

And I would submit that you are wrong.

anjali said:

If one has received the pointing out instructions, but didn't "get it" at the time, is it possible in your opinion to later "get it" while reading a text?

Malcolm wrote:

If one has received direct introduction, it is possible that you may understand something more clearly with such a text, but since direct introduction works with experiences, there is no way one can substitute this conceptual understanding for working with the transmission by means of working with various experiences until one discovers the basis, aka primordial state, for oneself and has stabilizes that knowledge [rig pa].

The reason? Direct introduction works with experiences to show what the foundation that lies below experiences, thoughts and concepts, i.e. the mind essence. This is extremely subtle and cannot be discovered merely through reading books, no matter how holy or profound. The error, quite frankly, is mistaking the fact that we are aware with that awareness being the mind essence itself. The awareness that we experience moment to moment is quite coarse, and is dominated by our "energy," our *rlung* or *vāyu*. The mind essence is much more subtle than any awareness we can experience.

Direct introduction, received from a master who knows what it is he is introducing, is indispensable — it sets up the foundation for our later discovery of our own state even if at the time the experience was too subtle for us to register it clearly. Anytime anyone participates in a direct introduction with a realized master in a whole hearted openly collaborative way [rather than passively expecting something to happen], they will in fact experience that moment of knowledge [*rig pa*] the master intends to introduce. Even if they do not "grasp" it at the time, they will have that experience to carry with them. In the beginning, our concepts are very strong, and our ability to see the mind essence is very weak. Therefore, our moment of *rig pa* we experience in the direct introduction is something like a small branch caught up in a torrent of a river of concepts — it is very easily swept away. But if we are patient, and we are diligent, we can again have that experience of the mind essence, upon which all future practice depends. Why? Because it was introduced and we had it once. There is nothing at all mystical about the process, it is straightforward and nonmagical.

The process of reading is too conceptual, the mind involved is too coarse, and therefore, it is impossible that we can experience the mind essence from reading a text. However, if we have experienced the mind essence reading books such as the *Chos dbying mdzod* and so on can reinforce our confidence which we can bring to our practice.

In order to experience the mind essence we have to cut through coarse concepts with various methods to re-experience the mind essence that we were exposed to during the introduction. This is why we have practices such as *rushen* and *semszin*, and supremely, *Song of the Vajra*.

Author: Malcolm

Date: Sunday, October 4th, 2015 at 11:13 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

The question is whether Pointing Out Instructions can be effective if they are read from Terma, like "Self-Liberation Through Seeing With Naked Awareness," by Guru Padmasambhava. I would submit that, yes, they can.

Malcolm wrote:

And I would submit that you are wrong. The commentary tantra of the Great Perfection, the *Rig pa Rang Shar* states:

While one has not left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of Secret Mantra. A yogin of Secret Mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the nirmanakāya will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of Secret Mantra must be obtained.

steve_bakr said:

You said that a Direct Introduction to the Nature of Mind is only legitimate if received from a living master, because the living master has the lineage and direct experience. That is indeed the best way.

Malcolm wrote:

It is the only way.

steve_bakr said:

The other way is reception through Terma, which is a written record of oral teachings made for a future time. If a Direct Introduction were only possible from a living master, the Terma would be without any purpose at all. The Terma are both oral teachings and contain the lineage as well.

Malcolm wrote:

Termas are revealed by people who have already studied and practiced and attained realization. They are not revealed by people with no training and no realization. Moreover, there is even training in how to reveal tertons. The teachers of Tertons are almost always tertons themselves. Tertons always undergo training in the normal way, receiving transmissions and so on in the normal way for years and years. There are no exceptions to this, none.

Author: Malcolm

Date: Saturday, October 3rd, 2015 at 10:10 PM

Title: Re: The Lion-Faced Dakini

Content:

naljor said:

Really? Is it not Jamyang Khyentse Wangpo?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, October 3rd, 2015 at 2:44 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Adamantine said:

He was talking about old Tibet. . . are you relaying what you've seen in your past lives?

Malcolm wrote:

I think that it was really easy for someone with a bit of education and charisma to set themselves up in the old country. This is why there was so much sectarianism, it all began with someone thinking someone else was a fraud...

Author: Malcolm

Date: Saturday, October 3rd, 2015 at 2:35 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Karma Dondrup Tashi said:

But if some of the charlatans we have over here had tried to pull off their cr*p back in the day, in old Tibet - I suspect they would have been run out of town ... or worse ...

Malcolm wrote:

Nope, they would be put right up on the thrones and showered with offerings.

Adamantine said:

I highly doubt it, from reading the historical accounts I've had access to. Even recognized tulkus were often treated skeptically before they proved themselves to their communities, as was the case for Chagdud Tulku, if you read his account in Lord of the Dance.

Anyway, are you suggesting that's how we should treat charlatans here?

Malcolm wrote:

I am just observing what I have seen with my own eyes...

Author: Malcolm

Date: Saturday, October 3rd, 2015 at 2:10 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Karma Dondrup Tashi said:

But if some of the charlatans we have over here had tried to pull off their cr*p back in the day, in old Tibet - I suspect they would have been run out of town ... or worse ...

Malcolm wrote:

Nope, they would be put right up on the thrones and showered with offerings.

Author: Malcolm

Date: Saturday, October 3rd, 2015 at 12:36 AM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

You have my respect for translating original Dzogchen texts. My original post was directed to someone who is having great difficulty gaining access to a teacher. I have had the benefit of Pointing Out Instructions, but it was as if I knew it all along. In retrospect, I had experienced Rigpa before but I didn't know I was experiencing it. It just needed to be "pointed out."

Malcolm wrote:

Without receiving transmission, it is of no benefit to read books about Dzogchen. Without actual direct introduction, those instructions will always just remain a bunch of concepts.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 10:58 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

For a Direct Introduction to the Nature of your Mind, please read, "Self-Liberation Through Seeing With Naked Awareness," by Guru Padmasambhava, translated by John Reynolds. It is available on your Kindle or in print.

This not a direct introduction. One cannot receive direct introduction from a book. I understand what you are saying. But I would not consider ancient texts formerly "Sealed, Sealed, Sealed," to be in the category of books. Many of these are in fact "Direct Oral Instructions" that in fact Dzogchen students of the past had no access to without a lung. And then, perhaps only one of these was read to them, one or a few times.

You have to understand the extraordinary times we live in. I have many secret texts along with explanations given by masters. Instead of hearing just a few of them a limited number of times, I can internalize these sacred texts dependent upon the extent of my devotion. Reading, studying, and internalizing these ancient original formerly secret texts are every bit as effective as hearing them. One can be liberated in this manner. As a lifetime student of religion, I fully appreciate the extraordinary development of having access to material that I would have had to travel to Tibet in hopes of finding when I first began to study religion.

I am not talking about reading books "about Dzogchen" with their conversational

descriptions. I am talking about original pith instructions which can put one in the state of Intrinsic Awareness, one's Primordial State, simply by reading them, if one is receptive. You have to have lived long enough to fully understand the extraordinary nature of this development in the history of religion.

Malcolm wrote:

Look, I think we are talking about two entirely different things. Someone who reads Dzogchen texts without having had the benefit of a real transmission and explanation cannot receive transmission even from the most profound writing of ancient upadeshas written on a page. They might find them inspiring, but they won't discover anything and they will just remain in a state of concepts.

This is quite different than finding inspiration in those same instructions that have been communicated to you by a qualified teacher.

steve_bakr said:

I fully endorse having a personal teacher, most definitely. It is the nature of these texts, however, that listening to your teacher does not transmit the complete sentence by sentence density of the line by line liberating pith teachings contained in these secret texts. Much of what teachers present is the background understanding and preparation necessary to understand what is contained in these texts. A teacher will also judge your personal capabilities, and instruct you accordingly. There are three kinds of students: the superior, the intermediate, and the inferior.

Malcolm wrote:

What the teacher communicates is the essence of those instructions. That living relationship with a master enlivens those instructions because the instructions are then connected with transmission. Without transmission, the instructions have no life.

steve_bakr said:

But make no mistake, these secret texts are the real thing; one can be liberated upon reading them.

Malcolm wrote:

Steve, it may come as a surprise to you, but I spend my whole day, all day, reading original Dzogchen texts in Tibetan and translating them into English. It is what I do.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 8:04 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Simon E. said:

Its very difficult to discuss this, or any other issue, particularly online stripped as it is of all that accompanies meat world communication..body language, intonation etc ...if any of the parties involved have problems with dissonance.

But it is dissonance and it's expression which often makes for truly adult conversation,

and which can mark a fresh understanding, even a changing of minds.
Something rarely achieved by a meeting of pollyannas.
We are not (most of us) Asian. We have a proud history of speaking our minds plainly.
This is not a barrier to understanding individual teachers. On the contrary it is an essential part of the Buddhadharma's transition to the west.

That transition is still ongoing. In fact it is early days in that process.
We are having to make policy on the hoof. That will go on for a hundred years or more at least.

Students of Buddhadharma in the west may need to be as robust in the discussion of these issues (the authenticity or otherwise of specific teachers) as they are vis-a-vis climate change or capitalism, without that being seen as somehow adharmic.

Malcolm wrote:

Generally speaking, the discussion of the validity of teachers is best done without calling people out by name. It is best to describe the positions they hold and identify those as problematical.

On the other hand, when someone makes themselves a celebrity, they are inviting inspection and criticism.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 7:52 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

dzogchungpa said:

Possibly of interest, from Berkeley's favorite tulku Pema Khandro Rinpoche:

<http://ngakpa.org/library/haters-and-who-they-really-are-2/>

Ivo said:

This is an excellent article in every respect. Thank you for sharing!

It also contains an great summary of the whole topic by Dilgo Khyentse Rinpoche:

“Do not have opinions on other people’s actions.
When we see defects in others, people in general but particularly those who have entered the Dharma...
we should understand that it is the impurity of our perception which is at fault.

Malcolm wrote:

Personally, I don't have pure vision, so I cannot really cannot say that I have this quality.
But the older I get, I have noticed that I have developed the quality of being like a piece of wood if I have nothing good to say...people are free to draw their own conclusions

from my silence about this or that...

Author: Malcolm

Date: Friday, October 2nd, 2015 at 7:50 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Ivo said:

I am basically saying exactly what Malcolm wrote.

Malcolm wrote:

Yes, I pretty much agree.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 6:35 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Adamantine said:

I didn't notice anyone here trying to force someone onto a path or to convert them.

Malcolm wrote:

Nope, me either.

Adamantine said:

As I'd mentioned already- in my own experience it was valuable to see thoughtful (albeit harsh)

criticisms of a prospective teacher on Esangha- both comments grounded in dharma scripture as well as details I would otherwise have been unaware of (such as the detail that you

provided regarding the practice text for a certain gyalpo that was translated by ACI prior to their first

3-year retreat.)

Malcolm wrote:

Translated, I don't know — published as part of the ACIP releases, definitely.

Adamantine said:

So based on my own experience.. I think it'd be actually quite the opposite of generosity to

not offer one's insight into certain situations or teachers, even if it's just healthy skepticism alone.

Malcolm wrote:

Well, in the case of the Michael Roach debacle, we could all see where that was headed...

Author: Malcolm

Date: Friday, October 2nd, 2015 at 5:28 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Paul said:

Paul, yes, I genuinely think that this is a bad idea too. I know how controversial this sounds, but it is actually the same karmic situation I outlined and no criticism could be helpful. My capacity for explaining such complex topics is not that high, and seeing how easy my words are misinterpreted here I would not even try to elaborate further. But I think that there is only one thing which is truly helpful in dealing with cult leaders and harmful teachers - presenting a strong example of a genuine path. This is the only way out and the only true help we can give. Everything else will destroy us in the end, no matter how good the initial intentions are. I believe this is also, incidentally, in harmony with the precepts of the Buddadharma.

I have to disagree completely then. Warning someone away from a cult is never a bad thing, as the cult cannot lead to liberation. Certainly when it starts to involve tantra and samaya issues. A group like that, and as I mention there is a rather active and highly negative cult here in the UK, is worse than poison. Poison can only harm you in one life.

I'm honestly not sure that you're saying this, but allowing someone to go down a harmful path because 'it's their karma' in some way is not compassionate.

Malcolm wrote:

People are free, and it is not our job to condition anyone to follow any path at all, whether we think it is a good one or not.

That said, there is nothing wrong with providing facts — for example, Jax's comments on facebook are there for all to see.

Providing info is one thing, strongly conditioning others is another. If someone wants to worship the Gyalpo, this may be a pity, but it is not our job to try and force them or convert them from that path. All we can do is point out what masters such as HHDL, ChNN and so on say about it. If they want to listen, fine, if not, then fine.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 5:21 AM

Title: Re: The Lion-Faced Dakini

Content:

naljor said:

From which terma comes practice of Simhamukha in Dzogchen Community? I mean the practice from booklet The practice of Sinhamukha with five mantras for each family.....

Malcolm wrote:

Ayu Khandro

Author: Malcolm

Date: Friday, October 2nd, 2015 at 1:58 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

To a hammer, everything looks like a nail.

Funny you should use that metaphor. I've been known to hit my thumb on occasion. In any case, this really really looks like a nail to me:

Malcolm wrote:

And there are also no phenomena of either samsara or nirvana at all present in the basis. Well, keep hitting it then...

Author: Malcolm

Date: Friday, October 2nd, 2015 at 12:32 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

There is an unfortunate tendency here at DW to completely dismiss any teaching that can be characterized as "lower". None of my teachers has ever demonstrated that kind of attitude, so I will be excused if I follow their example.

Malcolm wrote:

To a hammer, everything looks like a nail.

Author: Malcolm

Date: Friday, October 2nd, 2015 at 12:31 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

From an outsider's perspective....

Malcolm wrote:

You just said it all...

Author: Malcolm

Date: Thursday, October 1st, 2015 at 11:54 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Author: Malcolm

Date: Thursday, October 1st, 2015 at 11:29 PM

Title: Re: Is there a master resource that has events for all lineas

Content:

UnTyingTheStrings said:

I'm at the stage where I feel like seeing many teachers styles before comnoting to one. So I want to attend different teachings and events. But it seems harder than it should be to find scheduled events and such. Is there a better resource than just hearing about a center(word of mouth or searching online) and finding their individual events page? Is there some kind of inter-lineage listing by city /region/or country so that I don't miss a visiting teacher or event out of ignorance?

Malcolm wrote:

You can try Dharmalist.

Author: Malcolm

Date: Thursday, October 1st, 2015 at 10:11 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

Be that as it may (and I concede that there is a gamut of opinions on this), you must admit that on the surface it is prone to that interpretation.

Malcolm wrote:

Only if you understand neither Yogacara nor Dzogchen.

smcj said:

I don't think that it is arguable to say there is unanimity of opinion on this.

HHDL " Dzogchen: Heart Essence of the Great Perfection ": Question: Certain Nyingma masters have expounded shentong- emptiness of other-as the view of Dzogchen. Do you agree with them? Why is shentong such a controversial view among Tibetan Buddhist philosophers?

HHDL: If we read the writings of the great scholar Mipham, especially his commentary on the Sublime Continuum, we find that he explicitly mentions the importance of understanding the Dzogchen view, in which one is able to combine the teachings of emptiness, as expounded in the wisdom sūtras of the second turning of the wheel of Dharma, with the sūtras belonging to the third turning of the wheel of Dharma, particularly the Essence of Buddhahood Sutra. The understanding developed through a combination of the views expounded in both turnings of the wheel of Dharma will enable us to appreciate what in Dzogchen terminology are called: primordial purity,

which is the main subject matter of the second turning, and spontaneous presence, which is the main subject matter of the third turning of the wheel of Dharma.

However, this does not mean that the emptiness spoken of in the second turning, that is in the wisdom sūtras, is exactly the same as what in Dzogchen terminology is called primordial purity. But one thing which is clear is that without an understanding of emptiness as expounded in the wisdom sutras, and without taking that understanding as a basis, there is no way that you can understand primordial purity in the context of Dzogchen.

As for the question of whether spontaneous presence in Dzogchen is synonymous with what is called the tathagatagarbha- the essence of buddhahood or innate mind of clear light-in the third turning of the wheel of Dharma, especially in the Essence of Buddhahood Sutra, there do seem to be divergent views on that, even among Nyingma meditators and scholars.

(formatting mine)

Malcolm wrote:

Because you don't understand Dzogchen, you really can't appreciate what HHDL is saying here.

1) There is the question of whether it is really proper to try and understand Dzogchen on the basis of sūtra. I personally question the entire context of HHDL's comments. Dzogchen is not part of the three turnings, not at all.

2) The main controversy HHDL mentions is whether it is proper to consider tathāgatagarbha as presented in sūtra to be the same as lhun grub or not.

This is just not the same thing as conflating Yogacara and Dzogchen. Tathāgatagarbha has a very subordinate role in Yogacara. It is almost entirely ignored.

Author: Malcolm

Date: Thursday, October 1st, 2015 at 9:53 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

Be that as it may (and I concede that there is a gamut of opinions on this), you must admit that on the surface it is prone to that interpretation.

Malcolm wrote:

Only if you understand neither Yogacara nor Dzogchen.

Author: Malcolm
Date: Thursday, October 1st, 2015 at 9:31 PM
Title: Re: Buddhist teachers that teach a true self?
Content:

smcj said:
I like this part: And there are also no phenomena of either samsara or nirvana at all present in the basis.
(formatting mine.)

At the very least I'd say this was a Yogacara view.

Malcolm wrote:
Not even remotely.

Author: Malcolm
Date: Thursday, October 1st, 2015 at 8:39 AM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:
Ivo said:
, but I have never seen evidence of him questioning their status as teachers, or their realization..

Malcolm wrote:
I have.

Author: Malcolm
Date: Thursday, October 1st, 2015 at 3:52 AM
Title: Re: Ology, ology, ology
Content:
Vimalakirti432 said:
. Nowhere in the Lotus that I'm aware of is it suggested that shravakas or others should aspire to Buddhahood in order to be of help to others. The implication may be there but it is not the focus of the sutra.=.

PorkChop said:
Then you've missed the entire gist of the sutra...
Malcolm wrote:
The generation of bodhicitta is a central theme of the Lotus Sūtra.

PorkChop said:
Nice quotes... and you're totally spot on here (imho).

For further reading in this line of thought there's also the whole chapter on the

prediction of Buddhahood for the Buddha's most prominent sravaka disciples (all of whom are arahants), the chapter on the conduct of Bodhisattva Mahasattvas, the point of the burning house chapter (that all 3 types of disciples will eventually attain the supreme cart of Buddhahood), the Avalokitesvara Chapter (as a model of Bodhisattva behavior) etc, etc, etc...

Malcolm wrote:

I don't he or she actually read the sutra with any attention, and he or she would rather hurl invectives rather than actually have a discussion so....good riddance....

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 10:47 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Ivo said:

Guys, do not crucify Jax.

Malcolm wrote:

We do not have to crucify Jax, he is already doing a fine job of hanging himself with his own rope.

dzogchungpa said:

Isn't that mixing metaphors?

I guess what you're saying is that there's more than one way to skin a cat.

Malcolm wrote:

It is a little hard for someone to nail himself to a cross, but it is very easy for someone to hang himself with a rope.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 9:12 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Ivo said:

Guys, do not crucify Jax.

Malcolm wrote:

We do not have to crucify Jax, he is already doing a fine job of hanging himself with his own rope.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 8:31 PM

Title: Re: Ology, ology, ology

Content:

Malcolm wrote:

No, there are really only two stages, when everything is said and done. The Hinayāna path only results in freedom. The Mahāyāna path results in freedom and omniscience.

The rest of it is just details.

Tenso said:

Is the bliss of Buddhahood greater than the liberation achieved from practicing hinayana?

Malcolm wrote:

That's an interesting question. Even if the bliss associated with full awakening is deeper than mere liberation, it is not a great degree of liberation, but rather, a quality associated with the result of the path.

There are basically five paths and ten stages. Paths measure realizations, stages measure qualities. There are also four kinds of realized persons, which are in fact measures of liberation from latent afflictions. The measure of full liberation is an arhat, pratyekabuddha, or an eighth stage bodhisattva, because only arhats, pratyekabuddhas and eighth stage bodhisattvas on up are free from birth in the three realms. However, the difference between the former two and the latter are the qualities cultivated on the path and the depth of realization. Arhats and pratyekabuddhas do not necessarily realize the emptiness of phenomena, and they do not necessarily comprehend the nonarising of phenomena.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 8:13 PM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

. Nowhere in the Lotus that I'm aware of is it suggested that shravakas or others should aspire to Buddhahood in order to be of help to others. The implication may be there but it is not the focus of the sutra.

Malcolm wrote:

In that respect, just as a rishi possesses the five clairvoyances and a pure eye, in the same way bodhisattvas generate bodhicitta, and after they attain patience for the nonarising of phenomena, it is observed that they attain the full perfect buddhahood of unsurpassed perfect complete awakening.

One who does not attain any phenomena, where is nirvana for one such as he? The Tathāgatas introduce them to awakening, and having generated bodhicitta, they do not abide in samsara and they also do not attain nirvana.

Son of a good family, a woman who possesses four qualities should take this

Saddharmapundarika in hand. If it is asked what four, they are as follows: being blessed by the Buddha Bhagavans, having generated roots of virtue, abiding in the heap of certainties and having generated the thought of unsurpassed perfect full awakening in order to protect all sentient beings.

The generation of bodhicitta is a central theme of the Lotus Sūtra.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 9:13 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

Yes the problem is that you are using provisional sūtras and commentaries from Yogacara, which is a realist system lower than Madhyamaka.

Son of Buddha said:

Yes the problem is that you are using provisional sūtras and commentaries from Madhyamaka which is a system that constantly requires interpretation due to it teetering very close to Nihilism/Annihilationism, such a system is lower than the definite Tathāgatagarbha teachings.

Malcolm wrote:

Madhyamaka requires no interpretation, and the Tathāgatagarbha sūtras, understood from the Madhyakamala perspective of freedom from extremes, make sense.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 9:11 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

. Nowhere in the Lotus that I'm aware of is it suggested that shravakas or others should aspire to Buddhahood in order to be of help to others. The implication may be there but it is not the focus of the sutra.=.

Malcolm wrote:

Really? I'll sort you out on this one tomorrow, but you are mistaken.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 9:06 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

And your citation?

Malcolm wrote:

Abhisamayālaṃkāra, that being said, you invoked a specific passage of the Saddharmapundarika Sūtra.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 5:42 AM

Title: Re: Ology, ology, ology

Content:

Matt J said:

While both the Buddhist and the Vedantin may attain freedom, the way they go about it is completely different. In my mind, the Vedantin expands the sense of Self,

Malcolm wrote:

In which case afflictions are not wholly eradicated and rebirth is not ended.

Matt J said:

while the Buddhist eliminates it.

Malcolm wrote:

In which case afflictions are wholly eradicated and rebirth is ended.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 5:04 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

DGA said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Son of Buddha said:

Then change the channel nobody forcing you to watch this programming.

All the OP wanted was a list of Buddhist teachers who taught True Self teaching's (not hard to provide there are many), but you guys wanted to go off topic to argue and harass the poor fellow because he has different view's than you.....so you guys got what you were looking for.

But please don't complain when you guys make statements and someone else is willing to reply to those statements in disagreement while providing Sutras and commentary to support their position.

Malcolm wrote:

Yes the problem is that you are using provisional sūtras and commentaries from Yogacara, which is a realist system lower than Madhyamaka.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 5:01 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

Just as there is no snake apart from the rope that we see, there also no snake in the rope that we see. So too it is with a self — there is no self apart from the persons and phenomena that we see, there is also no self in the persons and phenomena we perceive.

Son of Buddha said:

Sure there is a self apart from persons and phenomena.

Here is Ju Mipham's gloss on 9:23, from the new Dharmachakra version of Sutramkara: In the absence of the twofold self of persons and phenomena, this is the actual nature of things, the supreme nature of the abiding reality, the intrinsic nature or essence itself. In achieving this, the buddhas have achieved a nature that is of complete purity. Thus, [to actualize] the suchness that is the unmistakable way things are is to be "the self of great beings." This self is not the same as the conceived object that is involved when apprehending the twofold self because such a self has no bearing on things as they are.

The Self of great beings(suchness) is apart from the self of persons and phenomena

Malcolm wrote:

This is just a manner of speaking.

Son of Buddha said:

If the snake and the rope are the same thing, we should also see a snake when we see a rope.

The snake is an illusion that's very existence is predicated upon the rope which is its source, which again the fact remains when you see the illusion of the snake what you are actually seeing is the ropeeither way the illusion of the snake and the rope are the SAME object.

Malcolm wrote:

No, if they were the same object, we would always see a snake when we see a rope.

Son of Buddha said:

Since we do not see a snake when we see a rope, and we do not see rope when we see a snake, we can understand that in fact the former perception is accompanied by knowledge and the latter perception is accompanied by ignorance.

Yep I agree, still doesn't change the fact that whether you see an snake or a rope you are looking at the same object(misperception doesn't change that)

Malcolm wrote:

Yes, misperception does change that. Ignorance does not have an object of valid perception, that is why it is ignorance.

Son of Buddha said:

We can understand that rope and the snake are just not the same thing. If they were the same thing, when one was seen, the other must always be seen. For example, when we fire, it is always accompanied by heat.

What????..... If we look at the SAME OBJECT and you see a baseball and I see an softball it still doesn't change the fact we are looking at the SAME OBJECT.

Malcolm wrote:

In order to maintain this position, you would have to maintain that the water that you see and the pus and blood that a pretas sees are the same thing, something which objectively exists apart from your perception of it. In other words, you are maintaining that the round object we are seeing exists objectively. If you maintain such a thing, you are also maintaining that external phenomena have a self.

Son of Buddha said:

Likewise, If the self and the suchness are the same thing, we should also see a self when we see suchness.

The numerous Tathagatagarbha Sutras state that Suchness is the True Self,(different words used to describe the same thing)

Malcolm wrote:

As I said and will always maintain, they cannot be taken literally on this point.

Son of Buddha said:

You make a big deal about purity, permanence and so on. There is no self without the selfless; there is purity without the impure, and so on. Taking these teachings in the Nirvana Sūtra and so on literally just traps one in dualistic categories. This why they

cannot be taken literally

Malcolm wrote:

You claim they cannot be taken literally, the Buddha in those Sutras say the opposite.[/quote][[/quote]

Buddha taught such sūtras for the timid, those who are afraid of the Lion's Roar of emptiness.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 4:42 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

DGA said:

and here we are...

William Blake said:

unable to do other than repeat the same dull round over again

DGA said:

<http://www.bartleby.com/235/339.html>

how many times have those chunks of that translation of chapter 6 of the Nirvana Sutra been posted to this board now?

Malcolm wrote:

Until we all do this to SOB....

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 3:57 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

Well I'm highly skeptical that the kind of absolute certainty you claim to be in command of can be real for any ordinary sentient being, which I assume you to be. I'm also highly skeptical that the mass of Buddhist writings can be as thoroughly consistent as you appear to claim. These writings, like all writing everywhere, are the products of ordinary sentient beings, so while they may evince a basic consistency they cannot be free of error and ambiguity, in my view. It takes the eyes of faith to believe otherwise. So I guess we need to leave it there.

Malcolm wrote:

Still waiting for your citation...as it is said, "if you can't put up..."

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 3:56 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

[but I don't buy it — there are too many contradictions inherent in the term, which is why we cannot take these buddhist sutras that discuss and use the term "self" literally. They are provisional and require interpretation.

Son of Buddha said:

You were saying.

Nirvana Sutra

Chapter Six: On the Virtue of the Name

V199. “Then the Tathagata spoke again to Kasyapa: “O good man! You should now uphold all the words, chapters, clauses and all the virtues thereof of this sutra. Any good man or woman who hears the name of this sutra will never get born into the four realms [of hell, hungry ghost, animal, and asura]. Why not? I shall now expound to you all the virtues of this sutra and all that is practised by innumerable boundless Buddhas.”

V200. Bodhisattva Kasyapa said to the Buddha: “O World-Honoured One! What is this sutra to be called? How should Bodhisattva-mahasattvas uphold this sutra?” The Buddha said to Kasyapa: “The name of this sutra is to be “Mahaparinirvana”. The foremost word betokens “good”, the middle also “good”, and the final “good” too. The signification [of this sutra] is extremely deep, and what is written [in it] is good. The pureness of its arrangement is perfect, its action is pure, and its adamant treasure-house is all-satisfying. Listen well, listen well! I shall now speak. O good man! The word “maha” betokens “eternal”. This is like all the great rivers draining into the great ocean. The same with this sutra. It crushes out all the bonds of illusion and all the qualities of Mara, and then body and life drain into “Mahaparinirvana”. Hence we say “Mahaparinirvana.” O good man! This is like a doctor who has a secret treatment embracing all medical treatments for disease. O good man! It is the same with the Tathagata. V201. All the various wonderful doctrines taught and all the secret(esoteric) depths of meaning find their way into this Mahaparinirvana. That is why we say Mahaparinirvana. O good man! It is like a farmer who sows seed in spring. He entertains a rare wish. When he has finished the harvesting, all his longing is at an end. O good man! The same is the case with all beings. If we study other sutras, we always long for beautiful tastes. When one once hears this Mahaparinirvana, [however], one long ceases to covet the beautiful tastes mentioned in other sutras. This great Nirvana well enables all beings to cross the sea of all existences. O good man! Of all footprints, that of the elephant is the best. The same with this sutra. Of all the samadhis of the sutras, that of this sutra is the best. O good man! Of all the tillings of the field, that done in autumn is best.

V202. The same with this sutra. It is the best of all sutras. It is like sarpirmada, which is the best of all medicines. It thoroughly cures the feverish worries and madding minds

of beings. This Great Nirvana is the foremost of all. O good man! It is like sweet butter which contains the eight tastes. The same also applies to this sutra. It contains the eight tastes. What are the eight? These are: 1) it is eternal, 2) it always is, 3) it is peaceful, 4) it is pure and cool, 5) it does not grow old, 6) it does not die, 7) it is taintless, and 8) it is pleasing and happy. These are the eight tastes. It possesses these eight tastes. This is why we say “Mahaparinirvana”. Now, all Bodhisattva-mahasattvas peacefully abide in this and manifest Nirvana in all places. That is why we say “Mahaparinirvana”. O Kasyapa! All good men and women who desire to enter Nirvana by this Mahaparinirvana must study well the fact that the Tathagata is eternal and that the Dharma and Sangha are eternal.”

V203. Bodhisattva Kasyapa said to the Buddha: “All is wonderful, O World-Honoured One! We cannot conceive of the Tathagata’s depths of virtue. The same is the case with the virtues of Dharma and Sangha. This Mahaparinirvana is also inconceivable. One who studies this sutra will gain the right eye of Dharma and become a good doctor. Anybody who has not studied this sutra, we should know, is [like] a blind person, not possessing the eye of Wisdom and overshadowed by ignorance.”

Malcolm wrote:
Oh yawn....

Author: Malcolm
Date: Wednesday, September 30th, 2015 at 3:55 AM
Title: Re: Buddhist teachers that teach a true self?
Content:
Malcolm wrote:

[

No, the illusion of a snake has never been the rope. If you really think that the illusion of snake is the rope you have just betrayed the basic flaw in your thinking.

Son of Buddha said:

Yes the rope and the illusion of the snake are the same. Cause whether a person see a rope or a misperception of a snake it doesn't change the fact he is looking at the same one object.

Malcolm wrote:

Just as there is no snake apart from the rope that we see, there also no snake in the rope that we see. So too it is with a self — there is no self apart from the persons and phenomena that we see, there is also no self in the persons and phenomena we perceive.

If the snake and the rope are the same thing, we should also see a snake when we see a rope.

Since we do not see a snake when we see a rope, and we do not see rope when we see a snake, we can understand that in fact the former perception is accompanied by

knowledge and the latter perception is accompanied by ignorance.

We can understand that rope and the snake are just not the same thing. If they were the same thing, when one was seen, the other must always be seen. For example, when we see fire, it is always accompanied by heat.

Likewise, If the self and the suchness are the same thing, we should also see a self when we see suchness.

Since we do not see a self when we see suchness, and we do not see suchness when we see a self, we can understand that in fact the former perception is accompanied by knowledge and the latter perception is accompanied by ignorance.

You make a big deal about purity, permanence and so on. There is no self without the selfless; there is purity without the impure, and so on. Taking these teachings in the Nirvana Sūtra and so on literally just traps one in dualistic categories. This is why they cannot be taken literally.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 3:27 AM

Title: Re: Ology, ology, ology

Content:

Malcolm wrote:

Liberation is one thing, stage one; omniscience is stage two, buddhahood.

smcj said:

This vehicle has more than two gears. You skipped a couple styles and levels of liberation, like pratyekabuddha, bodhisattva (with 10 levels), and levels of buddhahood.

I'm not telling you anything you don't know, just making a point that there are multiple styles and level of "liberation". That is a term I understand to mean being freed from the compulsory need for rebirth (samsara).

Malcolm wrote:

No, there are really only two stages, when everything is said and done. The Hinayāna path only results in freedom. The Mahāyāna path results in freedom and omniscience.

The rest of it is just details.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 3:13 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

Well it does appear to be put differently in some sources. For example, in the Lotus there is the repeated refrain that the disciples had achieved a kind of "extinction" but not true extinction. So perhaps some ambiguity here, no? Of course I understand that in the more popular sutras things may be put more loosely. Where do you find the interpretation you offer here?

Malcolm wrote:

There is no ambiguity. Śravakas eliminate the afflictive obscuration, thus they no longer take birth in the three realms; but they do not eliminate the knowledge obscuration, thus they do not attain buddhahood.

Vimalakirti432 said:

Okay but the text literally says that their extinction (of their afflictions) is not real; it doesn't say that what they really need is omniscience. Imho your refusal to admit of any ambiguity anywhere can be a hindrance. Or are you saying that the thousands and thousands of words of Buddhadharma are inerrant, like the bible?

Anyway I won't argue the point. For me it's a distinction without a difference, since no one is disputing what the actual differences between a shravaka and Buddha are.

Malcolm wrote:

Cite the text. I think you have a problem with your understanding of it.

When you understand the Dharma, where others see ambiguity, you don't.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:59 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

Well it does appear to be put differently in some sources. For example, in the Lotus there is the repeated refrain that the disciples had achieved a kind of "extinction" but not true extinction. So perhaps some ambiguity here, no? Of course I understand that in the more popular sutras things may be put more loosely. Where do you find the interpretation you offer here?

Malcolm wrote:

There is no ambiguity. Śravakas eliminate the afflictive obscuration, thus they no longer take birth in the three realms; but they do not eliminate the knowledge obscuration, thus they do not attain buddhahood.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:48 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Bakmoon said:

Even Madhyamaka texts use the term *svabhāva* in this sense, such as saying that all things are of the nature of emptiness. If the term *svabhāva* meant substance or intrinsic existence in such instances, then those texts would be totally incoherent because they would be saying that all things are formed of an underlying substance, and that substance is a negation of substance, which is a flat out self-contradiction.

Malcolm wrote:

Which is actually what Candrakirti says it means, i.e. emptiness is the natureless nature or the insubstantial substance.

Bakmoon said:

Aren't the texts being a little bit poetic and not 100% literal when they say that though? I would take it to mean that all things are without any real nature, and this lack of a nature is conventionally designated as a nature, rather than a purely literal meaning that all things have an underlying substance, and this underlying substance is a lack of underlying substance.

Malcolm wrote:

I think you can take it quite literally.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:38 AM

Title: Re: Ology, ology, ology

Content:

conebeckham said:

Yes, indeedy, Malcolm!

(Didn't see your post until after I had started mine....freedom from afflictions is the root of freedom from samsara, of course).

While we're at it, can we agree that Liberation is not the same as Buddhahood?

Vimalakirti432 said:

But is it not the case in the Mahayana that true liberation can only be achieved through Buddhahood?

Malcolm wrote:

No.

Liberation is one thing, stage one; omniscience is stage two, buddhahood.

The Mahāyāna insight comes from the fact that liberation is not sufficient; in order to

help sentient beings, one must be omniscient.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:37 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Bakmoon said:

Even Madhyamaka texts use the term *svabhāva* in this sense, such as saying that all things are of the nature of emptiness. If the term *svabhāva* meant substance or intrinsic existence in such instances, then those texts would be totally incoherent because they would be saying that all things are formed of an underlying substance, and that substance is a negation of substance, which is a flat out self-contradiction.

Malcolm wrote:

Which is actually what Candrakirti says it means, i.e. emptiness is the natureless nature or the insubstantial substance.

dzogchungpa said:

Or even the selfless self?

Malcolm wrote:

Yes, this is also fine, that is the meaning. This selfless self is merely a convention, a term, a name. Our friends SOB would like us to believe there is some transcendent self that is not merely a conventional name, but I don't buy it — there are too many contradictions inherent in the term, which is why we cannot take these buddhist sutras that discuss and use the term "self" literally. They are provisional and require interpretation.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:27 AM

Title: Re: Ology, ology, ology

Content:

conebeckham said:

Liberation means to be free of suffering and the causes of suffering. Put more simply, Liberation means to be free of Samsara.

Malcolm wrote:

Which only comes about through being free of afflictions, no?

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 2:19 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

This is kind of a personal response. I've been charged with conflating epistemology and ontology.

Malcolm wrote:

How can you hold your head up in public? Who issued this grave accusation?

Vimalakirti432 said:

The point is that this logical distinction, like all logical distinctions, are only of non-trivial interest when supported by valid assumptions and outcomes. My whole point in this case is that while Vedanta may habitually start with what can be called ontology and Buddhadharma with epistemology (though personally I feel phenomenology is more accurate), the liberation each points to are arguably indistinguishable in the end.

Malcolm wrote:

Then define liberation for us, and lets see how it stacks up.

Vimalakirti432 said:

Stacks up? So you're standing in judgement? But I'm sure you must not mean that.

But really Malcolm you know I've been an open book on this, indiscriminately disclosing in numerous places, verbosely, to the annoyance of not a few!

So I would toss this question back to others, who have not been forthcoming on what liberation means to them, though asked to on occasion.

For your part, I accept your recent dzogchen pointers, which as you know I had no particular objection to.

But look, when it comes to giving brief conventional pointers to what liberation means in one's particular case, the easiest shorthand is to find a reference point in the broad tradition, as you have done.

So to repeat briefly what I've already disclosed elsewhere my view can be summed up in that hoary old Ch'an adage, which goes something like: in the beginning mountains are mountains and rivers are rivers, then mountains are not mountains and rivers are not rivers, finally mountains are mountains and rivers are rivers. Of course this is merely the figurative version of the grammar of the Diamond Sutra: is, is not and therefore is.

So again as I've said elsewhere liberation for me can only be a liberation into the no-place of what's here, a letting go, a relinquishment into the only place possible. Now how that is realized or thought about, as sudden or gradual, innate or constructed, through rigorous training or shouting at the moon, through the dancing angels of logical disputation or the sudden plosh! of a duck landing on a pond, through visualizing herukas or other celestial beings or astral traveling - I'll leave for other worthies and dharma warriors to battle over.

But you others, you silent ones! What does liberation mean to you? Speak!

Malcolm wrote:

In Buddhadharma, liberation means only one thing and nothing more no matter whether we are talking about Hinayāna, Mahāyāna or Vajrayāna, including Dzogchen — liberation means freedom from afflictions that cause rebirth in the three realms and that is all.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 1:57 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Bakmoon said:

Even Madhyamaka texts use the term svabhāva in this sense, such as saying that all things are of the nature of emptiness. If the term svabhāva meant substance or intrinsic existence in such instances, then those texts would be totally incoherent because they would be saying that all things are formed of an underlying substance, and that substance is a negation of substance, which is a flat out self-contradiction.

Malcolm wrote:

Which is actually what Candrakirti says it means, i.e. emptiness is the natureless nature or the insubstantial substance.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 1:25 AM

Title: Re: Ology, ology, ology

Content:

Vimalakirti432 said:

This is kind of a personal response. I've been charged with conflating epistemology and ontology.

Malcolm wrote:

How can you hold your head up in public? Who issued this grave accusation?

Vimalakirti432 said:

The point is that this logical distinction, like all logical distinctions, are only of non-trivial interest when supported by valid assumptions and outcomes. My whole point in this case is that while Vedanta may habitually start with what can be called ontology and Buddhadharma with epistemology (though personally I feel phenomenology is more accurate), the liberation each points to are arguably indistinguishable in the end.

Malcolm wrote:

Then define liberation for us, and lets see how it stacks up.

Author: Malcolm

Date: Wednesday, September 30th, 2015 at 12:02 AM

Title: Re: Can a stone meditate?

Content:

Karma Dondrup Tashi said:

Yesbutt ... then the recognition isn't real either. My recognition is as real as a stone's non-recognition. Both are just norms. Since neither have possible reality, my recognition might as well be a stone's non-recognition.

Malcolm wrote:

The difference, conventionally, is that you can realize this unreality, a stone never can.

M

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 11:10 PM

Title: Re: Can a stone meditate?

Content:

Malcolm wrote:

If you recognize the emptiness of a rock, this is the same as recognizing the emptiness of the mind.

Karma Dondrup Tashi said:

Ty. Yes but - even if we say the ultimate can "recognize" itself (its wisdom is "self-arising"), but a stone (ultimately) can't - then just in the ultimate there's something different between a man and a stone. One can know self-arising wisdom, the other can't. In the ultimate there seems to be a difference between sentience and non-sentience. But no difference with respect to their emptiness. Or - a person has an ultimate but a stone doesn't..

Malcolm wrote:

The ultimate cannot recognize itself. There is no ultimate entity to do so.

In the ultimate there is no difference between the sentient and the insentient, since neither are established in the ultimate; they are only established conventionally. Rock, sentient beings and buddhas are nothing more than conventions, they do not refer to anything real.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 10:46 PM

Title: Re: So I inherited this incense burner...

Content:

DGA said:

I was given this piece from a late friend's estate. It had never been used. I shined it up and while this isn't something I would pick out for myself, I find a lot to like in it and I have a specific use in mind for it.

As you can see, on the lid is our old friend Hotei (Bodai), and on the bottom portion, where the incense goes, there's a large Chinese character framed by a boy and a girl... doing something. Making an offering? Rejoicing? And behind that are more characters I can't read.

Can anyone inform me of what may be going on in the relief of this incense burner? Any context will be warmly welcomed, as I'm largely ignorant of Chinese Buddhism and I can't read classical Chinese at all, fool that I am.

Thank you.

Malcolm wrote:

Hotei is not the Buddha, he is more like Chinese Santa Claus, the boy and the girl are receiving gifts. He is like the Chinese Jambhala.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 10:08 PM

Title: Re: Can a stone meditate?

Content:

Karma Dondrup Tashi said:

Again, if the emptiness is the same for everything, why is the wisdom different? In twofold egolessness, how can I "have" mind and the stone "not have" mind?

Malcolm wrote:

You are conflating the two truths here.

Conventionally, rocks do not have minds or rig pa, etc. They are insentient. Sentient beings have minds, this is why we call them sentient.

Rocks and minds arise from causes and conditions, they are all therefore empty. If you recognize the emptiness of a rock, this is the same as recognizing the emptiness of the mind. But maybe it is a little more useful for us to recognize the emptiness of the mind, rather than the emptiness of a rock.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 10:01 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

[

When the quote says the perfected nature does not exist, it clarifies that statement by saying that it does not exist IN THE SAME WAY of the worldly understanding which is the existence imputed upon the phenomena and persons (known as the 2 selves of the world), so all you quote is actually saying is that it doesn't exist in ONE manner, BUT it exists in ANOTHER manner hence: "It is also not a nonentity, because at that time suchness, the characteristic of the perfected exists", of course the very terms Existence and Non Existence are words used to describe a Samsaric understanding and Suchness is beyond samsaric understanding. hence the non duality teachings (freedom from existence and nonexistence)

Malcolm wrote:

It is saying two things, it does not exist as a nature [svabhāva], but it exists as a svalakṣaṇa, a characteristic. For example, space does not exist as a nature [since there is no entity of space], but it does exist as a characteristic [since the characteristic of space is absence of obstruction].

Son of Buddha said:

It does exist however as a characteristic, and what is that characteristic, emptiness a.k.a suchness,

Now you are just agreeing with me, I have been saying for years that the term True Self is just a word used to describe the Characteristics of Suchness which is you said "does exist"..... welcome to the club.

Malcolm wrote:

No, I am not agreeing with you — you fail to distinguish between an entity and a characteristic.

Son of Buddha said:

The True Self is not an identity

Malcolm wrote:

Then the term cannot be taken literally, since after all, a self is nothing but an identity.

Son of Buddha said:

however to think that the Supreme Self has the Characteristics of Not Self is one of the 4 perversions.

Malcolm wrote:

The so called "supreme self" is just selflessness, i.e the absence of being an entity. Your supreme self is not an entity, it is therefore not real, it does not exist.

Son of Buddha said:

hence you acknowledged that the Self means something that is real.

Malcolm wrote:

No, I have shown that the intention of the term "self" is indirect and not to be taken literally.

Son of Buddha said:

Further earlier in this chapter Maitreya declares at 9.4 "all phenomena are buddhahood," but according to your oft stated point of view, this is impossible since [buddha = self] and [self = not the aggregates] and so on.

So really, I think you need to rethink your literalism on these points

Malcolm wrote:

Your not understanding the passages

Son of Buddha said:

All phenomena is Buddhahood, because the illusion of the snake is the Rope

Malcolm wrote:

No, the illusion of a snake has never been the rope. If you really think that the illusion of snake is the rope you have just betrayed the basic flaw in your thinking.

Phenomena are not established as real, and neither is Buddhahood. As Nāgārjuna quips:

Whatever is the nature of the Tathagata, that is the nature of the world;
as the Tathagata has no nature, the world has no nature.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 3:47 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

The meaning of the Sutra is explicit...

Malcolm wrote:

No, it really isn't.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 3:45 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

Vasubandhu also said:

Vasubandhu on the Sutralamkara 9:23, Thurman translation:

23. In pure voidness buddhas achieve the supreme self of selflessness, and realize the spiritual greatness of the self by discovering the pure self.

Yes, and here,

As you can see the Buddha and other Buddhist masters distinguished different types of Atman, rejecting most form's but accepting their own interpretation of the term Atman.

Malcolm wrote:

Again, this is intentional language and is not to be taken literally. For example, in the comment on this passage {which is by Maitreya and not Vasubandhu}, Sthiramati's Sūtrālaṃkāravṛttibhāṣya provides useful clarification here:

The term "self" in this context means "essence" [svabhāvatā], i.e., since the buddhas are said to obtain the supreme self because of being the selfless essence. Since that is pure, the buddhas attain the pure supreme selfless self.

He continues in this vein:

The Buddha is the dharmakāya. Since the dharmakāya is emptiness, because there are not only no imputable personal entities in emptiness, there are also no imputable phenomenal entities, there are therefore no entities at all.

Now, someone may wish to counter "Sure, the imputed nature does not exist, but the perfect nature does exist," but Sthiramati responds to this:

The nature of the perfected does not exist. Since it does not exist in the same way the horn the hare of the imputed phenomena and persons, at that it is not defined as existent. It is also not a nonentity, because at that time suchness, the characteristic of the perfected exists.

This means that the perfected is not a substantial entity. It does exist however as a characteristic, and what is that characteristics, emptiness a.k.a suchness, which is not a self in any sense in which the word is used as an identifier, unless of course one wishes to claim, "The supreme identity is no identity" or "The supreme self is no self."

This is precisely the meaning here. What this means is that this "self" is merely a designation and does not indicate anything real, any more than conventionally calling the stream of the aggregates a self does not indicate anything real.

Now, Sthiramati was a direct disciple of Vasubandhu, and I am quite sure he understands this text perfectly.

Son of Buddha said:

Consistent with this remark by Vasubandhu we see the Buddha using the term atman to refer to himself, and so on as a mere designation, etc. He never uses it to refer to a real entity, not even in the much vaunted Nirvana Sūtra.

In the very much vaunted Nirvana Sutra the Buddha does describe the Atman as real, he literally tells you the meaning of the term of Atman and says that it is real.

Malcolm wrote:

No, in the Nirvana Sutra, the Buddha is using intentional language that cannot be taken literally.

Further earlier in this chapter Maitreya declares at 9.4 "all phenomena are buddhahood," but according to your oft stated point of view, this is impossible since [buddha = self] and [self = not the aggregates] and so on.

So really, I think you need to rethink your literalism on these points.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 2:20 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

dzogchungpa said:

more precisely, his teaching that all dhamma are anatta,

Malcolm wrote:

...including nirvana...

Son of Buddha said:

What you are promoting is called the 4 perversions of the dharma, to think full enlightenment is not self is the 3rd perversion.

The Self' signifies the Buddha; 'the Eternal' signifies the Dharmakaya; 'Bliss' signifies Nirvana, and 'the Pure' signifies Dharma. Bhiksus, why is it said that one who has the idea of a Self is arrogant and haughty, traversing round Samsara? Bhiksus, although you might say, 'We also cultivate impermanence, suffering, and non-Self, these three kinds of cultivation have no real value/ meaning. I shall now explain the excellent three ways of cultivating Dharma. To think of suffering as Bliss and to think of Bliss as suffering, is perverse Dharma; to think of the impermanent as the Eternal and to think of the Eternal as impermanent is perverse Dharma; to think of the non-Self [anatman] as the Self [atman] and to think of the Self [atman] as non-Self [anatman] is perverse Dharma; to think of the impure as the Pure and to think of the Pure as impure is perverse Dharma. Whoever has these four kinds of perversion, that person does not know the correct cultivation of dhammas.

V119. These are called perversions/ inversions. Because of these perversions/ inversions, mundane people know the letters but not the meaning [referents]. What is the meaning/referent? Non-Self is Samsara, the Self is the Tathagata; impermanence is the sravakas and pratyekabuddhas, the Eternal is the Tathagata's Dharmakaya; suffering is all tirthikas, Bliss is Nirvana; the impure is all compounded [samskṛta]

dhammas , the Pure is the true Dharma that the Buddha and Bodhisattvas have. This is called non-perversion/ non-inversion. By not being inverted [in one's views], one will know [both] the letter and the meaning. If one desires to be freed from the four perverse/ inverted [views – catur-viparita-drsti], one should know the Eternal, Blissful, the Self and the Pure in this manner.”

Malcolm wrote:

As I said, you do not understand the meaning of what you read. And obsessively repeating the same quotation over and over again does not mean anything. The meaning of this sūtra is not explicit, it is indirect.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 12:54 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Matt J said:

Well, no matter how Thanissaro Bikkhu interprets the particular sutta, his stance is unequivocal:

Multiply the four varieties of self by their three modes, and you have twelve types of theories about the self. All of these theories the Buddha rejects. He doesn't agree with any of them, because they all involve clinging, which is something you have to comprehend and let go. This means that his not-self teaching is not just negating specific types of self — such as a cosmic self, a permanent self, or an ordinary individual self. It negates every imaginable way of defining the self.

<http://www.accesstoinsight.org/lib/authors/thanissaro/selvesnotself.html>

dzogchungpa said:

Well, as I said, I'm not an atmavadin, but I suggest you read that whole book and see how equivocal or unequivocal TB's stance is. Here's a nice quote towards the end:... the Buddha never said that there is no self, and he never said that there is a self. The question of whether a self does or doesn't exist is a question he put aside.

Malcolm wrote:

Thanissaro is here quite mistaken.

Author: Malcolm

Date: Tuesday, September 29th, 2015 at 12:49 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

dzogchungpa said:

more precisely, his teaching that all dhamma are anatta,

Malcolm wrote:

...including nirvana...

Author: Malcolm

Date: Monday, September 28th, 2015 at 11:59 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

tingdzin said:

And, as Meido remarked, a little ironic that some Zen stuff has been kept well hidden while nowadays one can read the innermost secrets of Vajrayana and Dzogchen all over the place.

Malcolm wrote:

Well, perhaps people who have a proclivity towards "secrets" should switch to Zen.

tingdzin said:

Well, certainly people who prefer actual practice to endless chatter might try looking into Zen.

Malcolm wrote:

I doubt Zen will make a dent in endless chatter, whether one practices it or not.

Author: Malcolm

Date: Monday, September 28th, 2015 at 8:24 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

Wayfarer said:

And in response to the direct question, 'is there a self', the Buddha did not respond, or rather, met the question with a noble silence.

Malcolm wrote:

No, the Buddha taught quite clearly there is no self in the aggregates or separate from the aggregates. He did not maintain "noble silence" on the issue. There are 14 points about which he remained silent, but the true existence of a self that was either part of the aggregates or separate from them was not a question upon which he remained silent.

Wayfarer said:

As I understand it, 'to teach the self exists is eternalism, to teach that the self doesn't exist is nihilism'. So neither the view 'the self exists' nor the view 'the self doesn't exist' are the correct view.

Malcolm wrote:

As Vasubandhu states in the Kośabhaṣyam:

Further, if it is asked whether there is liberation apart from this [Dharma] or not, there is not. If it is asked why, because of clinging to the false view of self, [others] do not

maintain the definition that the continuum of the aggregates alone is designated as a self, they designate the self on some other substance alone, and therefore the afflictions arise from grasping at a self.

If it is asked, "How are we to understand that the expression, 'self', is an expression used to engage the continuum of aggregates alone and nothing else?," it is because [a self] cannot be directly perceived nor can it be inferred. If those other phenomena that exist do not hinder it, it should be directly perceptible, in the case of the the six objects and the mind, or other wise inferable, as in the case of the sense organs.

Consistent with this remark by Vasubandhu we see the Buddha using the term atman to refer to himself, and so on as a mere designation, etc. He never uses it to refer to a real entity, not even in the much vaunted Nirvana Sūtra.

Author: Malcolm

Date: Monday, September 28th, 2015 at 10:47 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

tingdzin said:

And, as Meido remarked, a little ironic that some Zen stuff has been kept well hidden while nowadays one can read the innermost secrets of Vajrayana and Dzogchen all over the place.

Malcolm wrote:

Well, perhaps people who have a proclivity towards "secrets" should switch to Zen.

Author: Malcolm

Date: Monday, September 28th, 2015 at 3:47 AM

Title: Re: Can prayer flags be hung indoors?

Content:

Ayu said:

Is it mentioned anywhere if the prayers are also distributed by light?

I have some small flags in my window. You can see them from afar. It looks very friendly and joyful. And slowly the letters are fainting from the intense sunlight.

Malcolm wrote:

No, if they were, they would have been called 'od rta, rather than rlung rta.

Author: Malcolm

Date: Monday, September 28th, 2015 at 2:54 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

You can accept their word because of your direct experience in meditation.

Malcolm wrote:

Their meditation deviated into reifying clarity as something real. It is exact mistake all the tīrthika meditators make, which is why the tradition you presented does not go beyond the purusha of Samkhya and Advaita. The only difference between the latter two traditions is whether there are multiple purushas or one universal purusha. In reality, this purusha is called jñā, the knower, no different than the citta you describe.

The second account you gave, where everything is included in one eternal citta, is just the sat cit ānanda of Advaita.

This is completely beyond the pale of Buddhhdharma. It is a totally wrong view, every bit as much of a wrong view as Buddhadasa's rejection of rebirth.

Author: Malcolm

Date: Monday, September 28th, 2015 at 1:44 AM

Title: Re: Can prayer flags be hung indoors?

Content:

qwerty13 said:

I am getting two kinds of information on this question. Some say prayer flags should not be used indoors (they say it is inauspicious) and others say that they can be used indoors too.

So whats the deal here? Should prayer flags be hung only outdoors?

Thanks for answers!

Malcolm wrote:

Yes, but not much point. The point of hanging prayer flags is to use the wind [rlung] as a mount or "horse" [rta] for harmonizing your local environment with the mantras printed on the cloth.

Author: Malcolm

Date: Monday, September 28th, 2015 at 12:40 AM

Title: Re: Compassion and the Basis

Content:

pothigai said:

I suppose I could modify my question somewhat. Afflicted dependent origination begins with ignorance of the basis, unafflicted dependent origination beings with knowledge of the basis. Can anyone describe the process of unafflicted dependent origination?

heart said:

There is nothing called "unafflicted dependent origination"

/magnus

pothigai said:

What I mean by this is the activities of a Buddha. I assume they do not arise as a product of affliction within a Buddha's mindstream.

Malcolm wrote:

The activities of a buddha arise because sentient beings are deluded. In other words, the activities of a buddha are not other than delusions of sentient beings.

Author: Malcolm

Date: Monday, September 28th, 2015 at 12:35 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Matt J said:

How does this differ from a self?

Malcolm wrote:

It is not established as something real.

Author: Malcolm

Date: Monday, September 28th, 2015 at 12:32 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Wayfarer said:

And in response to the direct question, 'is there a self', the Buddha did not respond, or rather, met the question with a noble silence.

Malcolm wrote:

No, the Buddha taught quite clearly there is no self in the aggregates or separate from the aggregates. He did not maintain "noble silence" on the issue. There are 14 points about which he remained silent, but the true existence of a self that was either part of the aggregates or separate from them was not a question upon which he remained silent.

dzogchungpa said:

I believe Wayfarer is referring to

<http://www.accesstosight.org/tipitaka/sn/sn44/sn44.010.than.html>.

Malcolm wrote:

But the Buddha did not remain silent on the issue...

Author: Malcolm

Date: Sunday, September 27th, 2015 at 9:46 PM

Title: Re: Can a stone meditate?

Content:

Karma Dondrup Tashi said:

If this is so, is the highest vipashyana bhumi the same as the consciousness of a stone?

If the emptiness is the same for everything, why is the wisdom different?

Adder said:

Does the stone have consciousness.... can a stone know its own face? No, I don't think a stone even has a 'face' rang-ngo shes-pa

It's not, but the stone already is 'pure awareness' rig pa by not having the stains of mental activity... you cannot kill a stone. At least that is how I view it (at the moment [subject to change w/o notice])

Malcolm wrote:

Sorry, but rocks do not have rig pa.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 9:23 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

The distinction between citta and vijñāna is a false one. Citta, vijñāna and manas are all synonyms for one thing. This point of view described above has very little difference with the point of view expounded in the Yoga Sutras — the only difference in fact is that these monks are using the scheme of the skandhas, dhātus and āyatanas, whereas the Yoga Sutras use the Samkhya scheme of purusha/prakriti. What they are describing is exactly purusha.

frankc said:

The distinction isn't a false one.

Malcolm wrote:

Of course the distinction is a false one. The word citta is not at all hard to translate into English.

frankc said:

Here is a teaching from Ajahn Dune Atulo

All Buddhas and all creatures are nothing but one citta. Besides this citta. nothing exist. The citta which has no beginning does not appear and can not be destroyed. It is not something green or yellow. It has no shape nor appearances. It is not included in the existence or the none existence. It cannot be considered new or old, long or short, big or small because it is beyond all limitation measurement, nomination trace and comparison.

Malcolm wrote:

This point of view is even worse — it is basically no different than Advaita Vedanta, it is not even at the level of Yogacara. It is basically a non-Buddhist point of view.

If you have never properly studied Madhyamaka, it is easy to see why you would think this was profound.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 9:03 PM

Title: Re: Compassion and the Basis

Content:

pothigai said:

Hello all

My understanding is that when in a state of wisdom with regards to the nature of the basis, all phenomena are of 'one taste'. Why then does the energy of the basis manifest as compassion when it is aware of its own nature?

Malcolm wrote:

The basis manifests as compassion, i.e., nirmanakāya buddhas, when a sentient being does not recognize the basis for what it is, his, her or its own nature.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 8:51 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

Wayfarer said:

And in response to the direct question, 'is there a self', the Buddha did not respond, or rather, met the question with a noble silence.

Malcolm wrote:

No, the Buddha taught quite clearly there is no self in the aggregates or separate from the aggregates. He did not maintain "noble silence" on the issue. There are 14 points about which he remained silent, but the true existence of a self that was either part of the aggregates or separate from them was not a question upon which he remained silent.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 10:06 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Vimalakirti432 said:

Non-Duality, by David Loy. I don't endorse everything he says, but I do think he's one of

the few people I know that has made a real effort to tactfully look past the labels.)

Malcolm wrote:

The problem with Loy, and I told him so, 25 years ago at BU, is that he does not differentiate between ontological non-dualism [Hinduism], and epistemic non-dualism [Buddhadharma], in fact he conflates them.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 9:44 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

You already get away with openly trying to convert people to your sect in the introductions thread of all places.

<http://dharma wheel.net/viewtopic.php?f=10&t=20696>

Malcolm wrote:

This person was already interested in Dzogchen teachings. Anyway, Dzogchen is not a sect or a tradition.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 4:39 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

Man, brutal. You just insulted someone that was widely considered an Arahant in Thailand based on your interpretation of a Sutta. The Citta as described in the Thai forest tradition is not a consciousness, therefore this sutta is rendered useless in an argument against it. Ajahn Martin specifically says consciousness is a part of the khandas and not eternal. The eternal Citta is independent of the khandas

From Ajahn Pannavaddhos biography uncommon wisdom - Consciousness is necessary to experience the duality of subject and object, but it is completely extraneous and unnecessary to the original citta. So from the point of view of the reality of the knowingness which is the true citta, consciousness is superfluous because the true knowing is always present in the citta, even after all the physical and mental aggregates have disappeared.

So here you see he is referring to consciousness and the citta as two different things. Further proof the sutta is irrelevant to it. Ajahn Maha Bua was a scholar before he became a hardcore meditator under Ajahn Mun. Don't you think he knows what the pali

canon says? And Ajahn Thanissaro is a follower of Ajahn Maha Bua's eternal citta. And Ajahn Thanissaro is responsible for a lot of the suttas translations into english, maybe even including the one you sent me!

Luangta Maha Bua called the citta the eternal tourist who goes from life to life. In this case, it is the conventional citta. It would not be wrong to call it a soul or to speak of souls.

Malcolm wrote:

The distinction between citta and vijñāna is a false one. Citta, vijñāna and manas are all synonyms for one thing. This point of view described above has very little difference with the point of view expounded in the Yoga Sutras — the only difference in fact is that these monks are using the scheme of the skandhas, dhātus and āyatanas, whereas the Yoga Sutras use the Samkhya scheme of purusha/prakriti. What they are describing is exactly purusha.

Maha Bua is also regarded as a total heretic by many in Thailand.

There are just so many problems with the views espoused by this monk, who would know where to begin?

Author: Malcolm

Date: Sunday, September 27th, 2015 at 3:53 AM

Title: Re: 4 Tantra`s in Bön

Content:

kalden yungdrung said:

1. "Bya-ba'i rgyud",
2. "sPyod-pa'i rgyud",
3. "Ye gshen gyi rgyud", and
4. "Ye gshen chen-po'i rgyud"

kirtu said:

How are these pronounced?

Malcolm wrote:

Jyawey gyud, Chodpey gyud, Yeshe gyud, Yeshe chenpo gyud.

It is kriya tantra, carya tantra, yoga tantra and Mahāyoga tantra.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 3:45 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

Perhaps they just have another narrative they are trying to confirm which isn't an eternalist narrative. How can a Buddhist not have an eternalist narrative anyways? The Buddha describes Nirvana as the supreme happiness. How can something be a supreme happiness if there is nothing left after the five khandas break apart to experience it.

Malcolm wrote:

[Upasiva:]

He who has reached the end:

Does he not exist,

or is he for eternity

free from dis-ease?

Please, sage, declare this to me

as this phenomenon has been known by you.

[The Buddha:]

One who has reached the end

has no criterion [3]

by which anyone would say that —

for him it doesn't exist.

When all phenomena are done away with,[4]

all means of speaking

are done away with as well.

<http://www.accesstoinsight.org/tipitaka/kn/snp/snp.5.06.than.html>

Author: Malcolm

Date: Sunday, September 27th, 2015 at 3:23 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Caodemarte said:

Please read the post on Shin again and specifically the quotation in which Shin views are defined by Shin. Ditto for Songchol. In any case, if you are interested in Songchol please find and present your True Self to a Zen teacher. That is the best way to understand Songchol. It is also what he would say to us all so I'm back to the cushion!

Malcolm wrote:

I think he would hand him a volume of the Nirvana Sūtra and tell him to read it....according to SOB's unique hermeneutics.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 3:20 AM

Title: Re: Talking about the self, whatever that is

Content:

Vimalakirti432 said:

As for the Madhyamaka view you're referencing here it's a wholly separate issue, but I would say that an analysis that dissolves the difference between cause and effect seems to me to be at the very least the beginnings of establishing a view from the ultimate side.

But untangling the two truths at any given moment is a delicate thing and easily leads to needless debate. I would favor us both taking the charitable view and assume the correctness of what the other is saying, in the context in which he is saying it.

Malcolm wrote:

Nāgārjuna begins the MMK with this famous verse:

At no time and no where
does anything arise
from itself, from other,
from both or without a cause.

Nāgārjuna's presentation does not dissolve the difference between cause and effect, it states that one cannot coherently designate causes and effects as being either the same or different without the following flaws.

For example, the Samkhya school maintains that effects are present in their causes, violating Nāgārjuna's first maxim, "no arising from itself"; the Vaiśeṣika school maintains that causes and results are utterly distinct, violating Nāgārjuna's second maxim, "no arising from other." The third maxim, "no arising from both" is present merely for formal completeness — I know of no Indian school that proposes both.

The consequence of the first assertion is that arising is unnecessary and there can only be homogenous reproduction of the series [thus proposing that existents arise from existents]. The consequence of the second assertion is that there is arising of an existent result from a cause that has already temporally perished, [thus proposing that existents arise from nonexistents.] The consequence of the third assertion involves the faults of the first two assertions.

Nāgārjuna, and all subsequent Madhyamikas, maintain conventionally that causes are neither the same nor different from their effects in order to account for causal continuity without invoking either identity or discontinuity, thus Nāgārjuna's fourth maxim, "There is no arising without a cause," is never violated at any time.

Of course, later, Nāgārjuna shows that ultimately arising is impossible:

An existent does not arise from existent,
an existent does not arise from a nonexistent,
a nonexistent does not arise from an existent,
a nonexistent does not arise from a nonexistent —
where then is there arising?

Author: Malcolm

Date: Sunday, September 27th, 2015 at 1:08 AM

Title: Re: Dharma Ocean livestream

Content:

dzogchungpa said:

Yes, I've been enjoying them. I was a little surprised when he referred to "the empty, open field of our eternal self in the central channel" last night, but it's all good.

Malcolm wrote:

Well, of course, Ray is a gzhan stong pa.

dzogchungpa said:

You mean, like Dudjom Rinpoche, Dilgo Khyentse Rinpoche, Kalu Rinpoche, the 16th Karmapa and CTR? Whatever could he be thinking?

Malcolm wrote:

Yes, just like them, and perhaps a bit more so. I doubt any of them would have used the term "eternal self."

Author: Malcolm

Date: Sunday, September 27th, 2015 at 1:07 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

DGA said:

the short version is that Ch'an / Zen as represented in Tibetan texts doesn't necessarily correspond to how it's been taught and practiced by Ch'an and Zen masters.

MalaBeads said:

Although i dont know how chan/zen was taught or practiced in Hashang's time, i would definitely say this is true today. I remember reading ChNN's small book called "Dzogchen and Zen" and thinking that it did not correspond at all to how the practice was done at SFZC. Then, many years later, I heard ChNN speak of Suzuki-roshi as a vajrayana teacher.

I never met Suzuki-roshi so I don't know how he taught but I have heard some of his students say that Suzuki-roshi himself described his teaching as "Hinayana teaching with Mahayana spirit". Certainly, the precision of the forms was very Hinayana-like. And perhaps the Mahayana aspect goes without saying.

Then, a few years ago, one of Suzuki-roshi main lineage holders, Mel Weitzman, said that Suzuki-roshi had not taught them some of the more advanced practices in the lineage (at least thats how I understood what I heard him say). So there does seem to be an evolution of sorts happening in zen teaching in america. And of course, I am speaking of only one lineage in a vast and complicated school.

Honestly, I don't concern myself too much with what I consider to be ancient history (although I know that for some it is important and indeed can be a life's work). Nevertheless, I very much value what zen taught me, especially the form aspect.

Malcolm wrote:

The kind of Chan ChNN is talking about is the kind of Chan that once existed in Tibet and no longer does. It was discussed at length by Nubchen.

ChNN said that modern Chan/Zen is very influenced by Vajrayāna. There is someone who posts here occasionally, Matilda, who comes from a traditional Soto Temple family. According to her, the senior Soto Priests in Japan preserve a set of empowerments and practices in which they alone engage. It seems that the Soto school has not shared everything of their tradition with westerners so far.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 1:02 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

kirtu said:

“ If there were no permanent, fully illumined state, consciousness could not exist at all. This is the state of the primordial Buddha, the Buddha who has always existed even before our human buddhas were born. This part, all Tibetan Buddhists would agree with Samantabhadra/Vajradhara ...

Malcolm wrote:

No, we would not. Especially not Dzogchen teachings.

Author: Malcolm

Date: Sunday, September 27th, 2015 at 12:59 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Wayfarer said:

So the views of various persons on this forum represent those different perspectives. You will note that in some threads, the Vedantins are referred to as 'heretics' (I forget the Sanskrit word right now, but it's definitely a pejorative.) But again, that is very much the consequence, in my view, of those centuries of debate and differentiation.

Malcolm wrote:

Tirthika — it is not pejorative. It is a term used in both Buddhadharma and Jain Dharma to describe the head of another school. It has come to mean followers of other schools. It literally means "one who crosses a ford"

The Tibetan translation of the term is mu stegs pa; where mu means extreme, and stegs means upholding, thus it means "one who upholds extremes."

Author: Malcolm

Date: Saturday, September 26th, 2015 at 12:18 PM

Title: Re: Buddhist teachers that teach a true self?

Content:

dzogchungpa said:

You aren't by any chance suggesting that Kongtrul's or Guarisco's understanding of this stuff might be at least as valid as that of our very own amouththatnevershuts, I mean, asunthatneversets, are you?

Malcolm wrote:

You will observe that in Elio's later translation of Nyingma tenets in in Systems of Buddhist Tantra, ppg. 305-306., done in collaboration with ChNN, he abandons the term "ground of being" for the simpler and more accurate "ground."

dzogchungpa said:

BTW, just for laughs, I point out that Guarisco, in the section on Nyingma tenets in that book, translates "bdag nyid chen po" as "total state of being".

Malcolm wrote:

It is an interesting term. If you examine the context of the term, the way it is used in Tibetan, you will swiftly see that "total state of being" does not work well.

In Dzogchen, the term bdag nyid chen po and bdag nyid accompanies the terms ngang and rang bzhin. This true in both Buddhist and Bon texts.

For example, in the Zhang Zhung sNyan rGyud, we find:

State [ngang], nature [rang bzhin] and identity [bdag nyid] are a trio.

The state is the total clarity of rig pa.

The nature is the total emptiness of rig pa.

The identity is the nonduality of clarity and emptiness.

Everything is understood as pure consummate mind [byang chub sems] through the axiom of total identity [bdag nyid chen po].

I have many similar examples from Buddhist texts. So here, I would prefer to render this term as "total identity."

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:49 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

The difference is that the basis is not "a basis or ground of being" since being, nonbeing, etc. are not established even slightly from the very start within the basis itself. The being

of the basis is not established, so how can it form a basis for beings?

smcj said:

Yet you just conceded that Elio's use of "ground", in collaboration with ChNN, was appropriate.

Malcolm wrote:

Yes, it is ok — not the best choice of words. ChNN himself uses "Base".

smcj said:

Anyway, the basis is just a word for one's own unfabricated mind.

...but not if you're a Shentongpa like Dudjom R. And, in fact, that was the specific point that Kongtrul was addressing and refuting by talking about the "ground" in terms where there are no buddhas and no sentient beings--no minds whatsoever.

Malcolm wrote:

As I said, Dudjom, Kongtrul and I do not disagree. We understand these texts. But you do not, and so you are perpetually confused as to what they mean because you just read the words without understanding the meaning and so you imagine contradictions where in fact none exist.

And you keep on attributing a dimension of time to a state where there is no time. Dzogchen texts talk about the fourth time. That is the time of the basis, i.e. no past, present, future. Hence use of the terms like original, primordial, and so on. The basis is one's own unfabricated mind — it is not a buddha, it is not a sentient being, it is beyond time, beyond extremes, beyond expression, it has never been liberated because it has never experienced a state of bondage and so on. Accumulating merit and wisdom will not liberate it; engaging in the five heinous misdeeds [harming a buddha, killing an arhat, etc.] will not place it in bondage. There is nothing you can do to improve it, nothing you can do will harm it. It is empty, clear and inseparable. Relatively, when it is not recognized, it is called "the basis appears as the universe." At the time it is recognized, it is called "The universe arises as the basis." The basis is the basis, it is the path and it is the result. There is no buddhahood to find outside of the basis, likewise, there is no buddhahood to find outside of one's own unfabricated mind. One's unfabricated mind is buddhahood. There is no other buddhahood to realize. Everything is complete within that unfabricated mind, all of samsara and nirvana is complete there. And there are also no phenomena of either samsara or nirvana at all present in the basis.

So obviously Kongtrul has a different take on it. You may disagree, as is your right, but if you push it you're basically calling him a tirthika.[/quote]

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:22 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

Ven Tong Songchol seemed to have no problem quoting Taoist teachers in his teachings, and here we have him speaking of one thing that is eternal that existed before the earth and skies came into being. And what is another thing spoken of in a similar way?

Malcolm wrote:

Of what relevance is this in the Tibetan Buddhism forum?

frankc said:

It's relevant to the interpretation that Ven Tong Songchol was speaking of the "one thing" as an insight into the true nature of phenomena, as opposed to an eternal myterious"one thing" that is never born and never dies.

Malcolm wrote:

What is the relevance of Korean Zen to Tibetan Buddhism?

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:20 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

You will observe that in Elio's later translation of Nyingma tenets in in Systems of Buddhist Tantra, ppg. 305-306., done in collaboration with ChNN, he abandons the term "ground of being" for the simpler and more accurate "ground."

Ok, and the difference is...?

Malcolm wrote:

The difference is that the basis is not "a basis or ground of being" since being, nonbeing, etc. are not established even slightly from the very start within the basis itself. The being of the basis is not established, so how can it form a basis for beings?

It does not. In fact, all of this display of samsara and nirvana arise because the basis is not recognized for what it actually is. But there is not even the slightly iota of phenomena within the basis itself.

Anyway, the basis is just a word for one's own unfabricated mind. The generic basis is just a description of that unfabricated mind's characteristics, i.e. emptiness, clarity and their inseparability.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:14 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

Nothing will prevent the spread of Dzogchen teachings. All the broken samaya in the universe could not damage the spread of Dzogchen even a little bit.

One of the reasons there is so much misunderstanding of Dzogchen teachings is that till now its spread has been limited to an elite.

Adamantine said:

Is this your personal opinion?

Malcolm wrote:

The first sentence is not my opinion, but can be found in the tantras of Dzogchen.

The second is my opinion. Misunderstanding of Dzogchen is not confined to Westerners, a lot of Tibetans misunderstand it as well, even supposed Dzogchen practitioners. Sometimes I think the worst thing that happened in Tibetan religious history was gradual/sudden debate at Samye with the ensuing propaganda war by the Ba clan which was taken up later by Sarmapas.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:07 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

Ven Tong Songchol seemed to have no problem quoting Taoist teachers in his teachings, and here we have him speaking of one thing that is eternal that existed before the earth and skies came into being. And what is another thing spoken of in a similar way?

Malcolm wrote:

Of what relevance is this in the Tibetan Buddhism forum?

Author: Malcolm

Date: Saturday, September 26th, 2015 at 6:01 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

I can appreciate your perspective on this, but do you then disagree with the lineage masters' cautions regarding degeneration of the teachings through various inappropriate or incorrect

understandings
and disseminations of those misunderstandings?

I've assumed that the two main threats to proper lineage transmissions and thus perpetuity of vajra dharma traditions and their ability to successfully liberate are a) samaya breakage and b) wrong understanding that is then passed off as correct understanding.. Probably there's plenty of overlap too between a and b.

Malcolm wrote:

Nothing will prevent the spread of Dzogchen teachings. All the broken samaya in the universe could not damage the spread of Dzogchen even a little bit.

One of the reasons there is so much misunderstanding of Dzogchen teachings is that till now its spread has been limited to an elite.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:58 AM

Title: Re: Talking about the self, whatever that is

Content:

Malcolm wrote:

The absence of identity and difference between cause and effect is on the conventional level, that is whole point. From an ultimate point of view, there is no sense in discussing the identity or difference of causes and results.

sherabpa said:

How can this be. On the conventional level, the absence of identity in cause and effect is obvious, and the absence of difference is simply false. This absence has to be on the ultimate level. Yes, there is no sense discussing it, but that does not make it conventional.

Malcolm wrote:

It is conventional, this is why both Nāgārjuna and Candrakīrti use this argument in discussing the conventional production of sprouts from seeds and butter from curds. Go ahead, examine the MMK, you will see I am correct.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:55 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

"Ground of being" is a term coined by the theologian Paul Tillich to describe God.

dzogchungpa said:

Malcolm, you are very fond of pointing this out but, honestly, it is not relevant.

Malcolm wrote:

Of course it is relevant. The choice of language in a translation informs our understanding, especially when we are new and do not completely understand the teachings.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:50 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Malcolm wrote:

"Ground of being" is a term coined by the theologian Paul Tillich to describe God.

smcj said:

A case in point to my observation that anything that is compared to Christianity is automatically understood to be unacceptable. I call this P.C.S.D., Post Christian Stress Disorder.

Malcolm wrote:

This is no more nor less than what the Chinese Buddhist did when they found that using Taoist terms in their translations confused their understanding of Buddhadharma. So they stopped doing so, and created a unique Buddhist vocabulary in Chinese to handle translations of Buddhist text.

On the other hand, your attachment to terms like ground of being and defense of them indicates that maybe you have not shaken the theism of your childhood. I was raised without any religion at all, so no PCSD here.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:45 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

That translation is outdated, there is no such thing as a "ground of being" in Dzogchen... apart from the ālaya of course, which is pure ignorance.

Kalu Rinpoche Translation Committee. State of the art translation.

You keep making that assertion. There are multiple presentations on Dzogchen. This one you don't like. That's ok, it is not the only presentation.

Malcolm wrote:

There is only one presentation of this "cosmology [derived from Dzogchen Upadesha Tantras], the one in Tibetan. That one is very homogenous in other words, if you read one presentation of this subject in Dzogchen, you have more or less read them all.

There are many different translations of that presentation in English which range from

fairly accurate to completely bogus.

Here, use of the term "ground of being" for gzhi is an unjustified translation for a straight forward and simple term.

dzogchungpa said:

You aren't by any chance suggesting that Kongtrul's or Guarisco's understanding of this stuff might be at least as valid as that of our very own amouththatnevershuts, I mean, asunthatneversets, are you?

Malcolm wrote:

You will observe that in Elio's later translation of Nyingma tenets in in Systems of Buddhist Tantra, ppg. 305-306., done in collaboration with ChNN, he abandons the term "ground of being" for the simpler and more accurate "ground."

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:28 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

No, actually it is specifically and deliberately being presented as a "ground of being". "Myriad Worlds" is about the various cosmologies, starting with Mr Meru and such. The only subject matter the book addresses is buddhist paradigms of how the universe is. It ends with a Dzogchen cosmology, which is unambiguously a "ground of being". Excluding the presence of either buddhas or sentient beings makes that clear.

Hey, you don't have to buy it. Plenty of people have become enlightened that find such ideas heresy. But plenty of people, such as Kongtrul himself presumably, have become enlightened while holding those types of ideas. So either way is fine. It is a matter of preference.

Malcolm wrote:

No, SMCJ, the term in Tibetan is simple gzhi, basis. There is no connotation of being presented by use of the term gzhi. In fact the gzhi, the basis is devoid of any extreme of existence, nonexistence and so on. The basis is ka dag, originally pure, i.e. empty, as Master Vimalamitra states:

The basis, the state of initial original purity, is liberated because its essence is not established at all.

"Ground of being" is a term coined by the theologian Paul Tillich to describe God. The basis is not a creative force like God. It does not generate anything. Nothing arises from the basis, and nothing returns to the basis. The Six Dimension offers some clarity:

Dharmatā free from proliferation is originally pure;

it is the basis of an intrinsically pure nature;

it is free from words and syllables;

it cannot be confirmed through expression;

it is free from all conventional reification;

it is without concepts of apprehended objects and apprehending subjects;

it is without buddhas and without sentient beings;

it is without phenomena and without perception of phenomena;

no one, no thing, nothing at all.

When the essence of such nonexistence

is confirmed with some words:

the essence is original purity

and the nature is natural perfection.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 5:07 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

In another central text, The Fourth Council, Dolpopa challenged the Buddhist community to honestly address the logical inconsistencies in their philosophy, such as: If everything is essentially nonexistent, how does it happen that we're sitting here talking about it?

Malcolm wrote:

The main disciple of Garab Dorje, Mañjuśrīmitra has a reply:

Commoners were born and are being born in various births having coming under the power of birth,

similar with the illusion of an elephant produce by an illusionist's knowledge of illusions, the illusions are confused by the illusion;

like being deceived by a dream, the happiness experienced by the dreamer is a dream that has come under the power of a dream.

frankc said:

"With loving reverence," he wrote, "I bow to Buddha, who is the supreme Self, perfect purity, and ever-abiding bliss. The ultimate refuge for beings suffering in this world is the supreme Self, the adamant spiritual being. If this were not a reality, the spiritual path would be useless and enlightenment could not exist. The living experience of reality is joy beyond joy, limitless love, all-embracing compassion, intrinsic awareness, and omniscience.

Malcolm wrote:

The 12th century Tibetan Great Perfection master Rongzom anticipates this:

To determine the greatness of the total non-existence of buddhahood, if buddhahood and non-buddhahood [108/a] are nondual, why is one seeking? Determine there is nothing to seek. The yogins in whom such a meaning is present effortlessly abide on the undifferentiated stage of Samantabhadra. The undifferentiated stage of Samantabhadra is universal stage of all Buddhas. Whatever the meaning of the Great Perfection might be, that is it.

frankc said:

“Joining my palms together in deepest respect, I appeal to you to consider that if there were no absolute reality, there could be no relative world. If there were no permanent, fully illumined state, consciousness could not exist at all. This is the state of the primordial Buddha, the Buddha who has always existed even before our human buddhas were born. This state is always fully present in each of us, but it is not available to those who argue philosophically; it is only available to the yoga practitioners who cleanse their minds in order to experience it directly.

Malcolm wrote:

Again, Mañjuśrimitra states:

Therefore, because awakening and non-awakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with the meaning of that, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are not ultimate and also are not relative.

If it is said, “This is the path in accordance with the ultimate,” that is relative.

Do not abandon or dwell in any Dharma at all, with or without doubt.

Because the meditator and the dharmadhātu do not exist, there is nothing to doubt and there is no nothing to see as ultimate.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 4:33 AM

Title: Re: Talking about the self, whatever that is

Content:

Vimalakirti432 said:

Hi Malcolm. Yes, understood, from the ultimate level.

But at issue with the Ajahn was his account of rebirth from what I would consider the conventional level, and my point was that his kind of reasoning was overly simple for the kind of learners he's likely to be confronted with. Lacking the resources of the Mahayana, let alone the Madhyamaka, it would seem to me better to at least be consistent with the notion of identity, and even better to bracket the whole area of the conventional self for which he can give no satisfactory answers.

Malcolm wrote:

The absence of identity and difference between cause and effect is on the conventional level, that is whole point. From an ultimate point of view, there is no sense in discussing the identity or difference of causes and results.

Author: Malcolm
Date: Saturday, September 26th, 2015 at 4:17 AM
Title: Re: Buddhist teachers that teach a true self?
Content:

frankc said:

In Vajrayana Buddhism, the Adi-Buddha, or Adibuddha (Tibetan: Dang-po'i sangs-rgyas), is the "Primordial Buddha." The term refers to a self-emanating, self-originating Buddha, present before anything else existed.

Malcolm wrote:

Um, actually, this definition is completely and utterly wrong. Sorry, but it is typical Wiki-garbage.

Author: Malcolm
Date: Saturday, September 26th, 2015 at 4:11 AM
Title: Re: Buddhist teachers that teach a true self?
Content:

Son of Buddha said:

(1) by his definition the Buddha was an eternalist because the Buddha taught the 4 virtues of Nirvana(permanence,bliss,self,purity) in the Buddha Nature Sutra's.

Malcolm wrote:

The Buddha also taught that nirvana was not permanent and not impermanent and so on in other sūtras, still in others he taught nirvana was cessation, etc.

The point is that one cannot always take what the Buddha says in the sūtras literally.

One has to discern what is definitive and what is provisional. As far as the Tathāgatagarbha sutras go, there are two ways to understand them: a provisional way which causes one to be a kind of eternalist; and a definitive way which is free from the fault of the provisional approach and has no taint of attachment to dualities such as permanent, impermanent and so on.

Of course you will respond with the three turnings of the wheel interpretive scheme, but I have already shown elsewhere in detail that the Tibetan use of this schema finds no support at all in Indian literature, especially not with Maitreyanatha, Asanga, etc., and is in fact is the system of a Korean master who commented at length on the Samdhinirmocana-sūtra, whose commentary exists in the Tibetan canon and was very influential.

Author: Malcolm
Date: Saturday, September 26th, 2015 at 3:57 AM
Title: Re: Talking about the self, whatever that is

Content:

Vimalakirti432 said:

As an example let's look at a talk on rebirth by Ajahn Brahmalī, which is available on YouTube. This is not to rag on the Ajahn, who overall gave a good presentation for learners. But in his attempt to cut off clinging to self he used the identity argument in such a way as to illustrate what I've been saying.

In short, he argued for the absolute discontinuity of consciousness, from one thought moment to the next, and so the incoherence of a continuous identity. Of course this just begged the question(s). As one young woman in the room asked, What thought moment is it that is cognizing this absolute discontinuity? His answer was evasive and weak, suggesting some kind of inference.

And even a moment's reflection reveals that yes I'm not the same as I was a moment ago, but I'm also not different. (And isn't this very same point made in the Surangama sutra, if memory serves?) But there's a more serious objection yet.

The doctrine of rebirth depends for its coherence on some notion of identity, as Bhikku Bodhi points out without controversy I think in his article on rebirth (again available online). So we have this peculiar consequence that we poor benighted sentient beings are only granted identity at the point of rebirth but not in our actual lives!

Malcolm wrote:

The Madhyamaka point of view is that causes and effects are neither the same nor are they different, thus avoiding all contradictions between absence of identity and continuity. Therefore, there is no need for the doctrine of rebirth to hinge on any kind of identity proposition in order for someone to maintain continuity in a series.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 3:50 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Vimalakirti432 said:

I'm afraid that Buddhists often underestimate the subtlety of non-Buddhist systems (but this goes all the way back to the reputed first sutta of the canon, the Brahmajāla).

Rongzom said:

These words of the Great Perfection, stated in very bold and coarse language, are subtle and fine like the element of space; also the systems of the lower vehicles, though spoken in subtle and very fine language, are coarse and rough like a pile of dust.

Author: Malcolm
Date: Saturday, September 26th, 2015 at 3:44 AM
Title: Re: Buddhist teachers that teach a true self?
Content:

Vimalakirti432 said:
Again all the traditions, at their deepest levels, point to the unconditioned.

Nāgārjuna said:
Since arising, abiding and perishing are not established, the conditioned is not established;
since the conditioned is not established, where will the unconditioned be established?

Author: Malcolm
Date: Saturday, September 26th, 2015 at 3:01 AM
Title: Re: Dharma Ocean livestream
Content:
dzogchungpa said:
Yes, I've been enjoying them. I was a little surprised when he referred to "the empty, open field of our eternal self in the central channel" last night, but it's all good.

Malcolm wrote:
Well, of course, Ray is a gzhan stong pa.

Author: Malcolm
Date: Saturday, September 26th, 2015 at 2:56 AM
Title: Re: Buddhist teachers that teach a true self?
Content:
smcj said:
Tathagātagarbha is just a convention...
I'm ok with that idea.

it does not indicate anything real at all...
I'm ok with that too. I prefer adjectives such as authentic, valid, true, etc. "Real" makes it sound like an existent.

Plus I think that it is obvious that since Madhyamaka proves nothing anywhere in the universe is "real" in terms that can be logically put forward, that our ideas of what constitutes "real" is completely mistaken. It is like starting out with the assumption that there are unicorns, and then when you can't find any you ignore the fact that your assumptions about them were wrong in the first place.

Malcolm wrote:
Tathāgatagarbha does not indicate anything authentic, valid, true and so on. Why?

Because there is no authentic, real, true etc., basis for such a garbha.
"Tathāgatagarbha", just like "sentient being" and "buddha" are just conventions that do not convey any truth.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 2:46 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

Also what were the provisional dzogchen teachings provisionally taught for?

Malcolm wrote:

For people who need a teaching of a buddhahood that is not a result of a cause, causes taught in such sūtras as the Nirvana, like gathering the two accumulations and so on.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 2:44 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Malcolm wrote:

The Three Words of Dr. Jim Valby:

Introduce yourself to a delusion.

Spread it as widely as possible.

Continue in that state forever.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 2:42 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

I could of swore an externalist was

Malcolm wrote:

Eternalist [śāśvatavādin], not externalist [tīrthika]...

It is possible to be the former without being the latter.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 2:27 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

smcj said:

The Buddha taught eternalist teachings provisionally for people of similar dispositions

to yourself, people very hung up on words.
Well that's good enough for me!

Malcolm wrote:

What use is permanent, truly existent and so on, when nothing relative is established at all? True, permanent, existent, pure and so on are all relative. They only exist with respect to the false, impermanent, nonexistent, impure and so on. If the latter are not established, how could the former be established? This is so obvious, I really fail to see why people cannot grok this point.

This is why this whole dialogue is fraught with error from the beginning...

Tathagātagarbha is just a convention, it does not indicate anything real at all...

Author: Malcolm

Date: Saturday, September 26th, 2015 at 2:19 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

Of course you call me an externalist, it makes me wonder if you even know what an externalist is in the context of the Buddha Nature teachings.

Malcolm wrote:

An eternalist one who maintains that there is a permanent, truly existent, pure, permanent self, as you do.

The Buddha taught eternalist teachings provisionally for people of similar dispositions to yourself, people very hung up on words.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 1:51 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

.....do you?

Malcolm wrote:

As I said, I frankly think you do not understand the meaning of what you read. It is a very simple observation.

It's ok though, it is better to be an eternalist like yourself than someone who follows annihilationism.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 1:19 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

It increases alienation, and prevents people from making a positive connection with the teachings.

MalaBeads said:

Yes, alienation. That's a very problem in today's world. How to include everyone?

Malcolm wrote:

There are six liberations, not only one.

But if people express interest in the teachings, even only academically, they should be encouraged.

Obviously, if someone is not interested, then there is no point in evangelizing them.

Author: Malcolm

Date: Saturday, September 26th, 2015 at 1:06 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

Son of Buddha said:

[

Also I don't have to give my interpretation of how the term self is used in the Buddhist Buddha Nature sutras, I can show you what the Sutras actually say it is..... My interpretation need not apply.

Malcolm wrote:

One is supposed to follow the meaning, not the words. In your case, I cannot say that you are observing this maxim with regards the tathāgatagarbha sūtras.

Author: Malcolm

Date: Friday, September 25th, 2015 at 9:43 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

steve_bakr said:

I validated Jackson's Pointing Out instructions and they were authentic in the sense that they could open a window to Rigpa.

Author: Malcolm

Date: Friday, September 25th, 2015 at 9:40 PM

Title: Re: Eating at restaurants that serve meat and alcohol

Content:

goldenlight said:

If Shakyamuni was horrified by mundane stuff like that then the Shakyamuni that you venerate was not a Buddha.

That is exactly what is assumed these days, The premise that Shakyamuni was above the mundane and that all phenomena are empty and devoid of existence, And with this notion people are misled to indulge in misdeeds. These are mentioned in the Shurangama Sutra, unfortunately a gem of a sutra it is and people disdain it as being apocryphal.

Malcolm wrote:

Not all Mahāyāna Buddhist read the Shurangama Sutra. For example, it did not exist in the Mahāyāna Sūtra portion of the Tibetan Canon. So Mahāyāna Buddhists in Tibet do not accept it as an authoritative sūtra.

Author: Malcolm

Date: Friday, September 25th, 2015 at 9:26 PM

Title: Re: Abhijñā and Dzogchen

Content:

pothigai said:

Generally it seems that, according to the Pali Canon, a practitioner develops the abhijñās upon mastery of the fourth jhāna. I've heard accounts of people developing them earlier as well, these experiences are mainly to do with remembering past lives. It seems that these abilities arise as a result of the mind being free of the five hindrances; the product of abiding in jhāna.

Within the Dzogchen path, are such abilities also developed? If so, at what point does this happen?

Malcolm wrote:

They develop in the second vision.

Author: Malcolm

Date: Friday, September 25th, 2015 at 10:41 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

According to Dolpopa, the Madhyamakas had grasped the second stage teaching, that there is no permanence in the universe, but had missed the all-important third stage doctrine.

Malcolm wrote:

Apparently Yogacarins missed it as well because in their treatises authors such as Maitryanatha, Asanga and Vasubandhu pay absolutely no attention to the hermeneutic strategy of three turnings of the wheel.

Quite frankly, the fact that Tibetans in later generations such as Dolbupa pay so much attention to this strategy represents a critical failure in their scholarship.

Author: Malcolm

Date: Friday, September 25th, 2015 at 6:52 AM

Title: Re: Experience of Shunyata All the Time?

Content:

smcj said:

However if you alter the premise, "the awakening of the sugata does not exist" to "the awakening of the sugata does exist" (as later authors do)

Malcolm wrote:

Mañjuśrīmitra was the direct disciple of Garab Dorje, a fully awakened person who attained great transference. This is the Dzogchen Forum. So....who cares what later authors say?

Author: Malcolm

Date: Friday, September 25th, 2015 at 3:07 AM

Title: Re: Experience of Shunyata All the Time?

Content:

tomamundsen said:

But there must be some cause for the appearance of Rupakaya as experienced by sentient beings, right?

Malcolm wrote:

Are you looking for the Dzogchen answer?

tomamundsen said:

Yes, please, Loppon.

Malcolm wrote:

Mañjuśrīmitra writes in the Meditation of Awakened Mind:

Because the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Thus, the cause of the appearance of the rūpakāya is the delusion of sentient beings and nothing more.

Author: Malcolm

Date: Friday, September 25th, 2015 at 3:01 AM

Title: Re: Ekayana

Content:

Karma Dondrup Tashi said:

Outside of the context of Chan and Mahayana sutras are there any Tibetan materials discussing this topic?

I'm not thinking of general discussions about second versus third wheel, two truths etc. But a more specific discussion.

Malcolm wrote:

Yes, the Sakya School advocates the Ekayāna approach based on the Lotus Sutra.

passel said:

Fascinating. Do they get this from Xiyi or is it an independently derived doctrine? I guess not too hard to arrive at since the Lotus Sutra is all about ekayana. Wouldnt require tientai help but just curious if there was any back and forth there.

Malcolm wrote:

None, no back and forth.

Author: Malcolm

Date: Friday, September 25th, 2015 at 2:58 AM

Title: Re: Experience of Shunyata All the Time?

Content:

tomamundsen said:

But there must be some cause for the appearance of Rupakaya as experienced by sentient beings, right?

Malcolm wrote:

Are you looking for the Dzogchen answer?

Author: Malcolm

Date: Friday, September 25th, 2015 at 2:57 AM

Title: Re: Experience of Shunyata All the Time?

Content:

Karma Dondrup Tashi said:

I'm pretty deep into the Drikungpas at the moment therefore that's how I am understanding it too. I.e. purification of obscurations equals rigpa, including the obscuration of trying to manufacture it.

Malcolm wrote:

This approach is typical of the vehicles of cause and effect. It is not the Dzogchen approach at all, which is beyond cause and effect. In other words, Buddhahood is not held to be a result of purification of obscurations nor the accumulation of merit and wisdom.

smcj said:

This sounds to me just like the Buddha Nature teachings and much of Zen also. "The clouds cannot taint the sun", etc.

Malcolm wrote:

No, the tathagātagarbha teachings are causal vehicle teachings, and buddhahood still depends on the two accumulations, as the Uttarantra states:

The two accumulations are its cause,
the result of that cause is supreme awakening.

Author: Malcolm

Date: Friday, September 25th, 2015 at 12:58 AM

Title: Re: Buddhist teachers that teach a true self?

Content:

frankc said:

Can you give me some references to Zen teachers completely forthright about the true self/atman/soul just like straight in your face " THE ETERNAL UNCHANGING SOUL SEPARATE FROM THE FIVE KHANDAS EXISTING OUTSIDE OF TIME AND SPACE COMPLETELY INDESTRUCTIBLE A MYSTERY BEYOND CONCEPTS THE ETERNAL KNOWER FIVE HUNDRED MEN WITH SPEARS CAN'T TOUCH IT AHHHH" It's hard for me to find just straight teachings on this thing. Like even on the Jonang website there's barely anything.

seeker242 said:

The Lankavatara Sutra, a very popular zen sutra, talks a lot about this sort of thing. But you really don't ever get a "completely forthright" description of it. But that's not a failure of the teachings, it's a failure of the nature of words and concepts to begin with.

Then Mahamati said: Again, Bhagavan, are words themselves the highest reality? or is what is expressed in words the highest reality?

The Bhagavan replied: Mahamati, words are not the highest reality, nor is what is expressed in words the highest reality. Why? Because the highest reality is an exalted state of bliss, and as it cannot be entered into by mere statements regarding it, words are not the highest reality. Mahamati, the highest reality is to be attained by the inner realization of noble wisdom; it is not a state of word-discrimination; therefore, discrimination does not express the highest reality. And then, Mahamati,

words are subject to birth and destruction; they are unsteady, mutually conditioning, and are produced by the law of causation. And again, Mahamati, what is mutually conditioning and produced by the law of causation cannot express the highest reality, because the indications [pointing to the distinction between] self and not-self are non-existent. Mahamati, words are these indications and do not express [the highest reality].

One's true self is "unconditioned" and therefore cannot be accurately described by the conditioned.

That which is unconditioned goes beyond all idle reasonings. That which goes beyond all idle reasonings, that is the Tathagata. Mahamati, this is the essence of perfect enlightenment, this is the self-nature of Buddhahood which is removed from all senses and measurements. So it is said:

79. That which is released from senses and measurements is neither an effect nor a cause; it has nothing to do with knowledge and that which is to be known; it is free from predicated and predicating.

80. There is something which is nowhere to be seen by anybody as the Skandhas, causation, enlightenment; of that which is nowhere to be seen by anybody, what description can we make?

81. It is not something made nor unmade, it is neither an effect nor a cause, it is neither the Skandhas nor not-Skandhas, nor is it other than the combination.

82. There is something that is not to be seen by the discrimination of its being, nor is it to be known as nonexistent; such is the self-essence of all things.

The Lankavatara Sutra is one of my favorites. Although, not exactly "completely forthright" in a sense. Although, depending on how you look at it, one could say it's about as completely forthright as you can get!

Malcolm wrote:

I would not place a lot of confidence in this translation, it is extremely inaccurate.

Author: Malcolm

Date: Friday, September 25th, 2015 at 12:46 AM

Title: Re: Experience of Shunyata All the Time?

Content:

Malcolm wrote:

Rig pa is not intrinsic to every experience. If it were, there could be no ma rig pa, and there would never be any need to point anything out at all.

asunthatneversets said:

Do you think confusion about this arises due to the fact that "rig pa" as a Tibetan term can also mean plain old, everyday "knowing"? I've seen some teachers use it in that context, such as when the relative knowing of mind as gnas gyu shes pa is referred to as rig pa in the context of gnas gyu rig gsum. This seems to create confusion and lends to the misconception that rig pa is always present.

For instance, Tulku Urgyen Rinpoche uses rig pa like that, but then makes a point to differentiate two different types of rig pa, which strikes me as a plausible example of how so much confusion arises over this principle.

In the case of stillness [gnas pa], occurrence [gyu ba] and noticing [rig pa], the word rigpa is used for noticing. Self-existing awareness [rang byung rig pa] is also called rigpa. The word is the same but the meaning is different. The difference between these two practices is as vast as the distance between sky and earth.

Malcolm wrote:

rang byung rig pa is "self-originated rig pa", it means knowledge [rig pa] of your primordial state that originated [byung] from your own [rang] discovery of it.

Author: Malcolm

Date: Friday, September 25th, 2015 at 12:43 AM

Title: Re: Ekayana

Content:

Karma Dondrup Tashi said:

M-la - now, bearing in mind I didn't ask the broader question whether dzogchen/ati/lamdre etc is really a Buddhist "yana" or "school" at all - how do the Sakyapas reconcile the inclusivism of this ekayana view with vehicles that include the result in the path/cause?

Malcolm wrote:

They maintain that there is one goal, and hence one vehicle.

Author: Malcolm

Date: Friday, September 25th, 2015 at 12:25 AM

Title: Re: Ekayana

Content:

Karma Dondrup Tashi said:

Outside of the context of Chan and Mahayana sutras are there any Tibetan materials discussing this topic?

I'm not thinking of general discussions about second versus third wheel, two truths etc. But a more specific discussion.

Malcolm wrote:

Yes, the Sakya School advocates the Ekayāna approach based on the Lotus Sutra.

Author: Malcolm

Date: Friday, September 25th, 2015 at 12:10 AM

Title: Re: Experience of Shunyata All the Time?

Content:

Malcolm wrote:

This approach is typical of the vehicles of cause and effect. It is not the Dzogchen approach at all, which is beyond cause and effect.

Karma Dondrup Tashi said:

Ty, it gets paradoxical, however.

Your view is that, according to ati, purification as a preliminary is unnecessary since confusion itself is wisdom.

Malcolm wrote:

No, that is not my view at all.

Karma Dondrup Tashi said:

However this somewhat refutes the very view you try to support - that there exists ma rigpa.

If preliminary yanas/dzogchen ngondro are unnecessary because confusion is always already wisdom, in what sense can there ever be ma rigpa?

If your view is correct rigpa in fact is intrinsic to every view.

Malcolm wrote:

You are countering an argument I have not made.

The 47th chapter of the All-Creating King Tantra states:

Because the Great Perfection has always been beyond cause and result,

there is nothing to do and nothing to accomplish with seeking and practicing.

Having set the scriptures taught by the teachers of the view of cause [sentient beings] and result [buddhas]

as standards for the phenomena of worldly characteristics,

a result to accomplished is sought from a cause.

Without a cause in the mind there has never been a result

because there is no arising in awakened mind [bodhicitta].

Having used an example for worldly arising phenomena,

perishing after arising cannot be termed production.

Since the self-originated beyond cause and result cannot be examined,

having set the standard for the phenomena of worldly characteristics,

it claimed that a result is produced that is sought from a cause,

that is the provisional scripture of the vehicles of cause and result.

M

Author: Malcolm

Date: Thursday, September 24th, 2015 at 11:33 PM

Title: Re: Experience of Shunyata All the Time?

Content:

Karma Dondrup Tashi said:

I'm pretty deep into the Drikungpas at the moment therefore that's how I am understanding it too. I.e. purification of obscurations equals rigpa, including the obscuration of trying to manufacture it.

Malcolm wrote:

This approach is typical of the vehicles of cause and effect. It is not the Dzogchen approach at all, which is beyond cause and effect. In other words, Buddhahood is not held to be a result of purification of obscurations nor the accumulation of merit and wisdom.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 11:32 PM

Title: Re: Experience of Shunyata All the Time?

Content:

steve_bakr said:

Since Rigpa is intrinsic to every experience...

Malcolm wrote:

Rig pa is not intrinsic to every experience. If it were, there could be no ma rig pa, and there would never be any need to point anything out at all. This distinction has nothing to do at all with "scholarly explanations." It has everything to do with being properly trained by a qualified teacher of Dzogchen however.

smcj said:

This isn't a challenge, but an actual translation question.

Isn't all experience either rig pa or ma rig pa, with normal awareness being ma rig pa? And therefore, as is suggested by the semantics, is not the root rig pa is always present, with the only differentiation between awareness and unawareness being the presence or absence of the prefix ma?

Just curious.

Malcolm wrote:

The term "rig pa " refers to a very specific kind of knowledge. Ma rig pa is the absence of

that knowledge, plain and simple.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 10:58 PM

Title: Re: Experience of Shunyata All the Time?

Content:

steve_bakr said:

Since Rigpa is intrinsic to every experience...

Malcolm wrote:

Rigpa is not intrinsic to every experience. If it were, there could be no marigpa, and there would never be any need to point anything out at all. This distinction has nothing to do at all with "scholarly explanations." It has everything to do with being properly trained by a qualified teacher of Dzogchen however.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 10:12 PM

Title: Re: Student Teacher Relationship in Modern Age

Content:

steve_bakr said:

For a Direct Introduction to the Nature of your Mind, please read, "Self-Liberation Through Seeing With Naked Awareness," by Guru Padmasambhava, translated by John Reynolds. It is available on your Kindle or in print.

Malcolm wrote:

This not a direct introduction. One cannot receive direct introduction from a book.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 9:06 AM

Title: Re: Gyalwa Menri Wa, New Jersey, May 2016: Dzogchen

Content:

DGA said:

Thanks.

If the subsequent teachings are in 2016, is there some expectation of one doing a lot of accumulation before parts two and three, or...?

Garudavista said:

I had the same question and emailed my question to the director at Olmo Ling who asked Tempa Lama who said that "as long as you have received the preliminary transmission [i.e. part 1 in November], you can attend the subsequent A Khrid teachings. It's not necessary to be finished with the 100,000 recitations."

As for the meaning of nyoshi, I'm not sure either. In the context of the sentence it seems to have something to do with instructions related to the teacher's direct experience. I tried looking for the meaning of the word on Google but couldn't find anything. Malcolm, do you know what nyoshi means?

Malcolm wrote:
dngos gzhi means "main section".

Author: Malcolm
Date: Thursday, September 24th, 2015 at 5:21 AM
Title: Re: Buddhist teachers that teach a true self?
Content:

Son of Buddha said:
I think the Dali Lama in his book mentioned that Sakya master Rendawa taught True Self as well.

Malcolm wrote:
Hahahahahaha — Rendawa was the most staunch opponent of the Jonang School, his student was Tsongkhapa. Rendawa declared that gzhan stong was "outside the pale of Buddhism." hahahahahaha.

Author: Malcolm
Date: Thursday, September 24th, 2015 at 5:10 AM
Title: Re: Gyalwa Menri Wa, New Jersey, May 2016: Dzogchen
Content:
DGA said:
Thanks.

Now I'm having a confuse, because it also says that ngondro isn't necessary to participate in this teaching... which is a no-brainer if it's a ngondro teaching. "ngondro" can mean more than one thing, though. It's the four thoughts that turn the mind; it's the accumulations of prostrations and so on; and then there are specific practices associated with certain Dzogchen transmissions that are also called "ngondro." If the subsequent teachings are in 2016, is there some expectation of one doing a lot of accumulation before parts two and three, or...?

I also don't know what Nyoshi means.

I'm sorry if all this is obvious in context; I'm an ignorant lout asking out of interest in Dzogchen but lacking in context or much knowledge at all about Bon. Thanks.

Malcolm wrote:

It just means that in some of his A khrid teachings, you should have attended section one. Here, no need since it is the preliminary section.

Here Ngondro means Ngondro, as in refuge, bodhicitta, etc. The first five or so sections involve some Ngondro teachings up to guru yoga among meditation instructions as well.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 4:15 AM

Title: Re: Gyalwa Menri Wa, New Jersey, May 2016: Dzogchen

Content:

DGA said:

I just had a good experience at Serenity Ridge in Virginia (they allow participants to camp it if they want, which is great--I slept in my truck).

I'm curious how these teachings are divided up into segments. What does "part one" of the A-Khrid involve? how many parts are there?

thanks

Malcolm wrote:

It is probably the A Khrid in fifteen sections — about 36 western pages. There are other instructions, the fifteen section A khrid in the version I have amounts to about 165 pages of instructions. There is also another earlier manual divided into eight or ten sections. It is about 135 pages all totaled.

I imagine, though I could not tell you for sure, that is is three sections divided by five sections. It has the usual subjects like confidence in the guru, bodhicitta, refuge and confession, mandala, supplication to the guru, etc.

So I imagine that first retreat focuses mainly on Ngondro, the second and third retreats focus mainly nature of mind, etc.

Author: Malcolm

Date: Thursday, September 24th, 2015 at 2:55 AM

Title: Re: The Nature of Buddhahood

Content:

kirtu said:

Here's something: some people are forever trying to project their assumed universal norms onto others and force others into the structures that they have imposed on themselves mentally. For example, most Americans do this daily with their racial trauma. So we can get a good deal of exaggeration that people really think reflect actual reality.

Malcolm wrote:

For example, when someone says "Most X do Y...."

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 9:59 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

is highly counterproductive, IMO.

MalaBeads said:

How so, malcolm? I would like to understand more.

Malcolm wrote:

It increases alienation, and prevents people from making a positive connection with the teachings.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 9:40 PM

Title: Re: Gyalwa Menri Wa, New Jersey, May 2016: Dzogchen

Content:

DGA said:

Am I badly misinterpreting this? I'm trying to understand what needs are met by organizing this event in this way. As someone who is interested in the logistics of how to organize an event like this, I'm interested to know how well this serves the participants in the retreat.

Malcolm wrote:

If you think this is expensive, you should check out his program to become a long life and prosperity ritual specialist, and it is packed!

There is a market for it. But not all Bon programs are so expensive, as you know.

M

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 8:57 PM

Title: Re: Resources on Sacred Geography

Content:

amanitamusc said:

Do you know why he makes this seemingly controversial choice?

Is it explained why in Light of Kailash ?

Malcolm wrote:

Yes, he explains all of his points of view on this in LOK. ChNN makes the argument that Zhang Zhung is the origin of many Tibetan cultural practices, including elemental calculation.

As to the absence of an elemental calculation in China resembling anything like what we find in Tibet, there is the story that the Tang emperor was so incensed at the use of calculation by the Tibetan minister Gar to trick him, the emperor had all texts of calculation burned, and that the only surviving copies, known as the The Eighty Cycles of Porthang [spor thang brgyad cu skor] were brought to Tibet by Srong btsan sGam po's chinese wife, Kongjo.

The science of sa dpyad, site examination, is part of this collection of knowledge.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 6:01 AM

Title: Re: Resources on Sacred Geography

Content:

Malcolm wrote:

ChNN generally favors the Bonpo histories on the origins of such sciences. You can read about it in Light of Kailash.

catmoon said:

You call them sciences? How very generous of you.

Malcolm wrote:

Per the OED:

science | 'siəns|

noun

the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment: the world of science and technology.

- a particular area of this: veterinary science | the agricultural sciences.
- a systematically organized body of knowledge on a particular subject: the science of criminology.
- archaic knowledge of any kind.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 4:34 AM

Title: Re: Resources on Sacred Geography

Content:

amanitamusc said:

Who are the sources for Chinese influence?

Malcolm wrote:

Depending on whether you follow Chö or Bon it differs.

According to Chö, the master Duhar Nagpo introduced divinatory sciences to Tibet during the Imperial period after they were taught by Mañjuśrī on five peaked mountain. Also, Wenjo supposedly introduced them during the time of Songtsen Gampo.

According to Bonpos, it was Legtang Mangpo, who received it from Kongtse, after Kongtse received it from the Bon equivalent of Mañjuśrī, Mrawey Senge.

amanitamusc said:

Has ChNN commented on this?

Malcolm wrote:

ChNN generally favors the Bonpo histories on the origins of such sciences. You can read about it in Light of Kailash.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 4:02 AM

Title: Re: Resources on Sacred Geography

Content:

Malcolm wrote:

BTW, the perfect site for chod is:

On red cliffs there are tsan, on black cliffs there are düd,
at lakes and springs on slate mountains, nāgas,
on most grass covered hills there are classes of gnyan.
on rock mountains are gyalpos and the'urang.

Cliffs and mountains are equivalent,
supporting happiness, sloping in the front.
Male mountains are wide, female mountains are narrow.
The mountain is the body, the lake is the heart,
the spring is the life channel, and the trees are the hair,
the crest of the elephant, the heart of the human,
the highest burden of horses and animals,
the excellent place for overcoming the opponent,
that is the place to remain for Chod.
That is called the "eye of the gnyan."

Norwegian said:

Great quote. Thanks for posting this. Where is it from?

Malcolm wrote:

Same as above.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 4:01 AM

Title: Re: Resources on Sacred Geography

Content:

amanitamusc said:

Who are the sources for Chinese influence?

Malcolm wrote:

Depending on whether you follow Chö or Bon it differs.

According to Chö, the master Duhar Nagpo introduced divinatory sciences to Tibet during the Imperial period after they were taught by Mañjuśrī on five peaked mountain. Also, Wenjo supposedly introduced them during the time of Songtsen Gampo.

According to Bonpos, it was Legtang Mangpo, who received it from Kongtse, after Kongtse received it from the Bon equivalent of Mañjuśrī, Mrawey Senge.

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 3:56 AM

Title: Re: Resources on Sacred Geography

Content:

Malcolm wrote:

BTW, the perfect site for chod is:

On red cliffs there are tsan, on black cliffs there are düd,
at lakes and springs on slate mountains, nāgas,
on most grass covered hills there are classes of gnyan.
on rock mountains are gyalpos and the'urang.

Cliffs and mountains are equivalent,
supporting happiness, sloping in the front.
Male mountains are wide, female mountains are narrow.
The mountain is the body, the lake is the heart,
the spring is the life channel, and the trees are the hair,
the crest of the elephant, the heart of the human,
the highest burden of horses and animals,
the excellent place for overcoming the opponent,
that is the place to remain for Chod.
That is called the "eye of the gnyan."

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 3:19 AM

Title: Re: Resources on Sacred Geography

Content:

Malcolm wrote:

There is a kind of literature called sa dpyad, literally, "site analysis" that gives various indications and sometimes even diagrams like the following: mountain_types.jpg (15.07 KiB) Viewed 4065 times

This illustration, from left to right, shows mountains according to elemental typology: wood [མེ], fire [མི], metal [རྒྱལ་ས] and water [སྐ].

It is generally held that the science of sa dbyad comes from China. The above illustration is from a text from is called The Treasury of Jewels, Chinese Site Analysis [rgya nag dpyad nor bu'i gter mdzod]. There are also site examination texts from India, having to do with mandala construction, as well as the subject of Vastu śāstra.

The dual influences of Chinese and Indian culture on these issues is demonstrated by Karma Chagme's short text on this subject. We can see here too Tibetan pre-Buddhist ideas about ancestors and so on in the way the term bla is used in this specific context. The first chapter of Karma Chagme's text states:

The accurate result of the relative site:
in general, all of the outer universe and inhabitants
have the nature of the five elements.
India, China, Mongolia and Tibet
are based on the way earth element has formed.

The chronicle of happiness, suffering,
increase and decrease, wealth and poverty
is clarified in the site examination texts of Kīlaya.
Therefore, this location of the living,
such as location of the house and so on, is important.

Life [srog], the soul [bla] and consciousness [rnam shes] are a trio.
Life is taken by the ghostly butcher.
Consciousness is the slave of karma.
Having taken the form of the past life, the soul
exists in the tomb site.
If the tomb site is good, that soul prospers,
will protect and guard the living,
and is called "being guarded by the souls of the paternal ancestors."
If the tomb site is bad, that soul flounders,
and since it seeks protection in the living,
the misfortune of unbearable illnesses arise.
Therefore, the site of the tomb is important.
It was said by Ārya Mañjusfī
in the Tantras of the Divinatory Sciences of China,
"If the corpse is carried to a badly analyzed site,
even animals will be crushed into dust."

The text continues in the following chapter by listing various titles of Chinese and India site examination texts. Chapter three gives the general technique. Chapter four gives the techniques for picking a tomb site. Chapter five gives the specifics for picking a

house site. Chapter six gives the specifics for selecting a site for practicing Chod.

FYI, the above text is a section of Karma Chagme's Mountain Dharma.

Much of this information about directions, shapes of the land and so on is to be found in elemental calculation, which is also part of the "Divinatory Sciences of China."

Author: Malcolm

Date: Wednesday, September 23rd, 2015 at 12:07 AM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Ayu said:

Misunderstanding:

I suppose it was me, who moderated. But it was not for "attacking and missinterpreting" that person. I just edited the name. Nothing else. No warning. I just asked them, not to mention that name.

Without telling the name, I regarded the topic as "considering a problem". With telling the name this "considering" turned to slander in my eyes. The statements could be right, but with the name you can find the slander easily by google...

I'm sorry that so many people don't understand this. For me it is so clear.

Malcolm wrote:

In the United States we are used to something called "Freedom of Speech," so when you go editing things out, this offends many of us.

Author: Malcolm

Date: Monday, September 21st, 2015 at 11:11 AM

Title: Re: Eating at restaurants that serve meat and alcohol

Content:

smcj said:

Yikes! U.D. your posts were nothing but supportive of ChNN. And I hope none of my posts are being interpreted as offensive. I think there's some bad information floating around.

Urgyen Dorje said:

Thanks! That's what I thought too!

But lama Konchog Namdrol, says that he's received complaints by the DC community on DW ...

Malcolm wrote:

I doubt it.

Author: Malcolm

Date: Monday, September 21st, 2015 at 11:10 AM

Title: Re: Eating at restaurants that serve meat and alcohol

Content:

Urgyen Dorje said:

Well, this lama Konchok Namdrol is harassing me and my friend because of some trespass on DW, and is threatening to get us banned from all the Buddhist forums and webcast Buddhist activities such as ChNNR's webcasts and Garchen Rinpoche's webcasts. Sorry, but we take that seriously as we are students of both lamas.

Malcolm wrote:

Umm, no one can ban you from DC webcasts since they are open. No one will ban you from Vajracakra.

Author: Malcolm

Date: Monday, September 21st, 2015 at 10:06 AM

Title: Re: Eating at restaurants that serve meat and alcohol

Content:

Urgyen Dorje said:

I was told to never post again by lama Konchog Namdrol, who has some relationship with DW that I don't understand.

Malcolm wrote:

And a relationship that no one else knows about or cares about.

Urgyen Dorje said:

I guess I'm defying that order. Ban me. I don't care.

Malcolm wrote:

How could anyone ban you? This phantom Lama has no authority here. Screw all limitations imposed by others. We have enough to deal with dealing with our own limitations.

Urgyen Dorje said:

It's ridiculous to make an arbitrary line in the sand over eating meat and drinking alcohol. Good Buddhists, here, bad ones, there.

Malcolm wrote:

Yes, agreed. Liberation is not found in what one eats or drinks.

Urgyen Dorje said:

To this day. It's a pretty shitty thing all around.

Malcolm wrote:

Yup. There are no rules.

Author: Malcolm

Date: Monday, September 21st, 2015 at 4:30 AM

Title: Re: European refugee crisis

Content:

Dan74 said:

And in Sweden, there is very little racism.

Malcolm wrote:

The most explicitly anti-gay, anti-semitic person I ever met in my life, outside of Americans I have met, was a woman from Sweden. Really, I was very surprised. I think xenophobia runs deeper among Europeans than many people realize.

Norwegian said:

Yes. I'm quite surprised Dan74 suggested this. Sweden has a lot of problems with racism and xenophobia.

https://en.wikipedia.org/wiki/Racism_in_Sweden

https://en.wikipedia.org/wiki/Nazism_in_Sweden

https://en.wikipedia.org/wiki/Antisemitism_in_Sweden

<http://foreignpolicy.com/2014/09/16/how-a-former-neo-nazi-party-became-swedens-third-largest/>

Malcolm wrote:

Anyway, I think that we can all agree that we ought to do something to help the 20 million refugees in the world today.

Author: Malcolm

Date: Monday, September 21st, 2015 at 3:52 AM

Title: Re: European refugee crisis

Content:

Dan74 said:

And in Sweden, there is very little racism.

Malcolm wrote:

The most explicitly anti-gay, anti-semitic person I ever met in my life, outside of Americans I have met, was a woman from Sweden. Really, I was very surprised. I think xenophobia runs deeper among Europeans than many people realize.

Author: Malcolm

Date: Monday, September 21st, 2015 at 3:38 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

MiphamFan said:

Malcolm, what about the time you quoted Rongzom saying first dhyana is necessary for Dzogchen practitioners?

Malcolm wrote:

What I said was that Rongzom maintains that if one has not understood the meaning of Dzogchen directly, one should meditate either sūtra or tantra style [without a bias towards either, incidentally], cultivating these five mental factors that constitute the first dhyāna, trying to maintain total attention [shes bzhin, saṃprajāna] within the horizon of complete mindfulness [dran pa, smṛtiḥ]. Thus, for many of us, developing this dhyāna is important to the degree that it assists us maintain the view. These two words, smṛtiḥ and saṃprajāna, incidentally, as the words ChNN is translating using "presence and awareness."

Author: Malcolm

Date: Sunday, September 20th, 2015 at 11:46 PM

Title: Re: How important is shamatha, and practices before shamatha

Content:

passel said:

This is one of the things I wonder about- does this mean that attentional stability is optional for dzogchen? (actually seems plausible to me for certain individuals), or (more plausible to me) that the attentional stability is a necessity but is developed in a variety of alternative contexts to what has been "officially" known as "shamatha"? My suspicion is that it's the latter. (The story of Garab Dorje maintaining equipoise as the devatas blew horns in his ears, e.g.)

Straightforward shamatha has been an important part of my path and will continue to be, I can't undo my foundation, so I suppose this is just idle curiosity on my part...

Malcolm wrote:

Samadhi is innate, it is part of the 10 neutral mental factors all sentient beings possess.

You will often find in the Dzogchen tradition the idea of self-arisen concentration — this is a result of recognizing the basis [aka rig pa] and stabilizing that recognition through various practices as Ivo mentions.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 11:40 PM

Title: Re: Why Buddhism over Vedanta?

Content:

Malcolm wrote:

The only that never changes is the space element. And it does not exist as such.

Harimoo said:

"The only thing that never changes is the space element".

Because time is space ?

I don't understand.

lostitute said:

How can you say that space is permanent if it doesn't exist anyway? If it's permanently never there, then anything that doesn't exist is also permanently never there and changeless...

Malcolm wrote:

Right, the characteristic of space is its total absence, which is why the element of space is defined as "non-obstruction." It and the two kinds of cessation, are the only kinds of uncompounded phenomena [dharma, lit. bearer of characteristics] there are.

Everything else is compounded or conditioned.

When you begin to delve into higher Buddhist tenets, the metaphor of space becomes more important, since emptiness is linked to it. It is the basis and container of everything without being anything at all. Since it is the basis and container of everything, everything it supports isn't anything at all, like a magician's illusion.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 8:47 PM

Title: Re: Why Buddhism over Vedanta?

Content:

lostitute said:

It was just an example of something that doesn't change just because you look at it or you don't.

Malcolm wrote:

The only that never changes is the space element. And it does not exist as such.

catmoon said:

Quantum mechanics says something very different. It not only has structure on the very fine scale, even when dead empty in the colloquial sense, and at absolute zero temp, it contains measurable amounts of energy.

Now the Dalai Lama says that when science and religion disagree, it is religion that must adjust....

Malcolm wrote:

Wrong space, you are talking about conditioned space.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 10:09 AM

Title: Re: European refugee crisis

Content:

kirtu said:

The vast majority are not. Even so, there can be provincialism even without overt nationalism.

Malcolm wrote:

Tell that to Algerian kids in France...

kirtu said:

You are correct about that. Unfortunately the same (or similar) is true for any North African descended kid and almost any Arab kid as well.

Just like the prejudice against African-Americans, many Hispanics and American Indians in the US.

There aren't that many differences, except that Americans to their credit have been addressing both overt and subtle racism while the French just seem to flounder along. However I haven't seen this up close for over 20 yrs now. Hopefully the French have at least begun to address the issues.

Kirt

Malcolm wrote:

Well, no. I think that European xenophobia is greatly exacerbated compared that that of Americans in general, that at least is my experience of Europeans.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 10:07 AM

Title: Re: Why Buddhism over Vedanta?

Content:

Wayfarer said:

Is it a kind of space that only certain people are able to perceive?

Malcolm wrote:

No one can perceive it because it is mere absence of obstruction.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 3:15 AM

Title: Re: Why Buddhism over Vedanta?

Content:

SeeLion said:

No, because space is uncompounded and never arose.

Are we sure space didn't arise at the Big Bang ?

Malcolm wrote:

The kind of space I am talking about did not arise at the big bang.

Author: Malcolm

Date: Sunday, September 20th, 2015 at 12:30 AM

Title: Re: European refugee crisis

Content:

kirtu said:

I have rarely met Europeans who have no knowledge or experience with other cultures and countries and languages.

Malcolm wrote:

This is because Europeans are jammed up next to each other. It apparently does not necessarily save them from being ignorant bigots however.

kirtu said:

The vast majority are not. Even so, there can be provincialism even without overt nationalism.

Malcolm wrote:

Tell that to Algerian kids in France...

Author: Malcolm

Date: Saturday, September 19th, 2015 at 11:38 PM

Title: Re: European refugee crisis

Content:

kirtu said:

I have rarely met Europeans who have no knowledge or experience with other cultures and countries and languages.

Malcolm wrote:

This is because Europeans are jammed up next to each other. It apparently does not necessarily save them from being ignorant bigots however.

kirtu said:

We see a rise of nationalism more of late but I would like to think that this is transient (and I have long wanted people like le Pen to leave the stage but their successors and ideology are still stubbornly drawing crowds).

Malcolm wrote:

The EU is and was a big mistake, especially for Italy, Greece and Spain.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 11:02 PM

Title: Re: Where is?

Content:

jnanasutra said:

ཐུང་ཏིང་འཛིན་བཟང་པོ།

Malcolm wrote:

What do you mean where is Nyang Tingzin Zangpo?

Author: Malcolm

Date: Saturday, September 19th, 2015 at 10:51 PM

Title: Re: The Nature of Buddhahood

Content:

BrianG said:

Virupa saw a Nirmanakaya before he became an arya.

kirtu said:

BrianG - when did that happen?

Thanks!

Kirt

Malcolm wrote:

He is referring to Virupa's encounter with the woman we know as Nairatma, Virupa's guru. In the bios she is called a nirmanakāya, this means she was a human woman.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 9:28 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

All that was said was that Dzogchen is not a path of analysis and that Kamalashila's objections were rejected.

Astus said:

When I wrote "the very basis of vipasyana as it's been taught since the Nikayas", I meant that it teaches the primary form of analysis. .

Malcolm wrote:

No, it does not.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 6:05 AM

Title: Re: Analysis or Nothing

Content:

smcj said:

Those definitions seem to support my post.

Astus said:

It is used in the context of directly accessing non-conceptuality. It is mistaking a vacant mind as the realisation of emptiness.

smcj said:

That's what I said.

The mistake being the type of awareness, which is sleep like or hypnotic, not the lack of conceptuality. The awareness is supposed to be vivid and alert. The lack of conceptuality is what lends itself to misinterpreting it as correct.

Actually Khenpo Tsultrim says in "Progressive Stages of Emptiness" that once the innate Buddha Nature expresses itself, that a Madhyamika can, out of habit, incorrectly try to analyze it.

Malcolm wrote:

Yes, because Khenpo Tsultrim is actually a Dzogchen practitioner.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 5:37 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

Thus it is not enough to have an experience of mind without concepts...

Malcolm wrote:

No one ever said it was.

All that was said was that Dzogchen is not a path of analysis and that Kamalashila's objections were rejected.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 3:30 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

chimechodra said:

Thanks tigersnest! I actually met Lynn while I was at that retreat in July and just signed up for her course.

Does anyone know if you need anything besides transmission for Vajrapani practice? I imagine there's a lung required, does anyone know if he gave the lung in the July Massachusetts retreat?

Malcolm wrote:

he gave it. He always gives it.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 3:20 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

But if you are not interested in Dzogchen practice, then my answer will not help you at all.

cloudburst said:

fair enough, but in this case I am not seeking your help, but rather attempting to have a discussion.

my point here as you know is that direct introduction introduces you to a non-conceptual awareness that is not necessarily on the path of seeing. Without the analysis enjoined by kamalashila, the union of shamatha and vipashyana, you are stuck. you are not even on the path of application at that point.

Malcolm wrote:

Sort of, though that is not really what rig pa means.

No one ever said it was the path of seeing. But paths and stages are completely irrelevant to Dzogchen. You do not need the kind of analysis advocated in sutra to realize buddhahood in the path of Dzogchen. It simple isn't a requisite.

There are other practices that one does instead.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 2:59 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

how do you "apply" an introduction to yourself?

Malcolm wrote:

If you want to know about Dzogchen practice, then you should go study at the feet of a Dzogchen master. Then all your questions will be answered. But if you are not interested in Dzogchen practice, then my answer will not help you at all.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 2:49 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

then you apply it yourself.

cloudburst said:

apply what to your self, precisely?

Malcolm wrote:

The introduction until you are no longer remaining in doubt.

Author: Malcolm

Date: Saturday, September 19th, 2015 at 2:25 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

For incredibly advanced practitioners, it might be possible to attain the path of seeing outside of meditative equipoise through introduction, but the rarity of that boggles the imagination. To go around promoting this as a path that would be generally accessible I think is a huge disservice to those with interest and aspiration.

Malcolm wrote:

Introduction is a path. Once you have received introduction from a qualified person, then you apply it yourself. The only qualification one needs is interest.

In Dzogchen, it is sufficient to have an inferential understanding of emptiness, for example, derived from the eight examples of illusion.

The path itself does not necessarily involve any analytical vipaśyāna at all. It involves

working with the experience of the introduction itself.

Dzogchen is not a path based on causes and results, as difficult as that is for many people to accept.

Author: Malcolm

Date: Friday, September 18th, 2015 at 11:24 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

What I have tried to highlight is that the amazement/wonder/shock technique in Dzogchen seems to be what's addressed by the quoted passage from Kamalashila.

Malcolm wrote:

I don't think so. He is addressing a different problem.

Author: Malcolm

Date: Friday, September 18th, 2015 at 10:47 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

MalaBeads said:

Obviously there is a difference between practitioners who work in universities and academics who are not practitioners. I think what sangye was referring ("it has to stop") is the latter...

Malcolm wrote:

But it won't. Everything is out there for people to read. That is just the way it is. People might not like the way academics comment on Dzogchen and other Buddhist topics, but that is not going to stop anyone. And frankly, telling people who are academics they cannot come to this or that teaching unless they promise to take up the Buddhist religion is highly counterproductive, IMO.

Author: Malcolm

Date: Friday, September 18th, 2015 at 10:36 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Anyway, such analysis is not necessary in Dzogchen practice, not in any sense at all.

Astus said:

At this moment, you are free from all fixed notions of what mind might be, and liberation itself is actualized: "There is nothing there: transfixed in wonder,"

(<http://www.lotsawahouse.org/tibetan-masters/patrul-rinpoche/tsik-sum-nedek->

commentary)

Malcolm wrote:

Patrul Rinpoche states:

First is the method of introducing the view that has not yet been revealed. Generally speaking, there are many ways of bringing the view to realization. In the sūtrayāna path of dialectics the method of lung rig [scripture and reasoning* MS] is employed; that is, using the scriptural authority of the teaching of Buddha and the great masters, and through logic and reasoning, arriving at the realization of the view.

According to the common approach of Secret Mantrayāna, by means of the wisdom of example in the third empowerment, one is introduced to the real, ultimate wisdom in the fourth empowerment.

Here, according to the special approach of the great masters of the practice lineage, the nature of mind, the face of rigpa, is introduced in and upon the very dissolution of conceptual mind.

Neither of the two latter methods require analysis, as I said, "Anyway, such analysis is not necessary in Dzogchen practice, not in any sense at all."

The crucial point here is that rigpa, which abides as the ground of dharmakāya, is the primordial purity of the path of the yogins, the absolute view of freedom from all elaboration. Until you recognize this one point, then whatever meditation or practice you do, you can never get beyond a fabricated mind-made view and meditation. The difference between this and the approach of the natural Dzogpachenpo is greater than that between earth and sky, as it does not possess the essential point—the unceasing flow of clear light, which is non-meditation. So it is most important, first of all, to recognize this and this alone, and: "Recognize this as the pure awareness of dharmakāya".

I don't know why you bother citing Patrul Rinpoche, as he merely illustrates my point.

Author: Malcolm

Date: Friday, September 18th, 2015 at 9:40 PM

Title: Re: Analysis or Nothing

Content:

DGA said:

At this point, I'm having a hard time tracking what is meant by "conceptual" and "analysis" in this discussion.

Malcolm wrote:

Analysis is conceptual and discursive by nature.

Author: Malcolm

Date: Friday, September 18th, 2015 at 8:28 PM

Title: Re: Can you learn and practice Tibetan Buddhism from books?

Content:

Ervin said:

I bought a book today, it's called Stillness insight and emptiness, Buddhist meditation from the ground up. Written by Lama Dudjom Dorjee.

So I was wondering if I can simply buy books and practice meditation and precepts, etc without a teacher and sangha?

Thanks

Malcolm wrote:

Nothing in Buddhadharma may be truly learnt unless you learn it from a teacher. Buddhadharma is an oral tradition.

Author: Malcolm

Date: Friday, September 18th, 2015 at 8:26 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

And a counterclarification from the same text, pg. 153.

Unshakable by the likes of Mārā, when one cultivates suchness with the power of zeal, then the stage of zealous conduct is distinguished on the basis of intense zeal. The bodhisattva existing in this stage, although still an ordinary person, has completely passed beyond all the calamities of a fool and is endowed with innumerable qualities like samadhis, spells, freedoms, superknowledges and so on.

Astus said:

And the preceding sentence says: "as long as one does not directly experience the suchness (tattvam) of the selflessness of the personality and of dharmas, (there is) only a very intense zeal"

However, as shown in my previous collection of clarifying quotes, meditation is about direct perception, and through vipasyana that is what is achieved. The zealous stage is about aspiring to that direct experience, it is the time of practice on the basis of the instructions, required before realisation is attained.

The text continues in the section on zealous conduct:

"But when one would ascertain the non-dual knowledge which is devoid of the forms of the object and subject, then this is the degree of penetration designated "The best (worldly) condition" (agradharma). And this is called "The samadhi without interval" because, in fact, immediately following it one enters into suchness."

Malcolm wrote:

The point is that you kept denying there was a conceptual meditation on suchness and thus, were quoting passages not in accordance with their meaning.

Anyway, such analysis is not necessary in Dzogchen practice, not in any sense at all.

Author: Malcolm

Date: Friday, September 18th, 2015 at 9:09 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Thus, still, this shows a yogin who has not yet achieved the path of seeing.

Astus said:

Here are some further clarifications then from Adam's translation of the 1st Bhavanakrama, key terms underlined by me:

Malcolm wrote:

And a counterclarification from the same text, pg. 153.

Unshakable by the likes of Mārā, when one cultivates suchness with the power of zeal, then the stage of zealous conduct is distinguished on the basis of intense zeal. The bodhisattva existing in this stage, although still an ordinary person, has completely passed beyond all the calamities of a fool and is endowed with innumerable qualities like samadhis, spells, freedoms, superknowledges and so on.

Author: Malcolm

Date: Friday, September 18th, 2015 at 5:19 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

Your mistake is assuming I am talking about SDR — I am not, I am talking about the attitude exemplified by Sangye.

Adamantine said:

There's a saying "when all you have is a hammer all you see is nails" ever heard it?

There's some students of ChNN that like to weave illusions of conflict in order to proclaim the

superiority of their Guru and his style. It's quite silly and it's been going on here among more or less the same handful of people over and over for years.

Malcolm wrote:

Huge projection.

Adamantine said:

It was never intended to have this one quote decontextualized and posted

on an Internet forum and for other students of other Lamas to follow the advice.

Malcolm wrote:

No kidding.

Adamantine said:

I know, I know, some people here believe they fall into the category of sublime beings but I'm not easily convinced by you. Take care.

Malcolm wrote:

Hahahahaha. What a laugh.

Author: Malcolm

Date: Friday, September 18th, 2015 at 1:28 AM

Title: Re: Analysis or Nothing

Content:

catmoon said:

It seems to me that Astus and Malcolm are both correct here. If one is focusing on an "image both conceptually and non-conceptually" perhaps this includes both your views, since focusing non-conceptually must in some sense entail the abandonment of the image, because it is conceptual in nature. Likewise, focusing on the image conceptually is indeed one step removed from actual suchness.

Malcolm wrote:

It just means that there is no discursiveness with regards to the object, that is all.

Author: Malcolm

Date: Friday, September 18th, 2015 at 1:06 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The term "rtogs pa" in Tibetan means either "to realize" or "to understand." Here it means the latter more than former.

The conclusion is not false, it is merely a conceptual approximation that is cultivated on the path of application. And the text does not switch topics, you just are not following the gradualist perspective of Kamalashila correctly.

Astus said:

In Adam's translation (p 207):

"When a yogin does not actually hold firmly to the nature of any entity, then he enters

nonconceptual samadhi. And he also understands the absence of inherent nature of all things."

And while he uses understanding there, the previous sentence says one realises nonconceptual samadhi, and it is because of that that one can understand emptiness. If the suchness there were just an imagined concept, it wouldn't be nonconceptual samadhi.

Malcolm wrote:

Even hindus have nonconceptual samadhis; one can have a nonconceptual samadhi on a concept. Thus, still, this shows a yogin who has not yet achieved the path of seeing.

Author: Malcolm

Date: Friday, September 18th, 2015 at 12:28 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

No, Astus, this part of the text is not talking about the first bhumi. This is talking about heat on the path of application where in fact you reflect on generic concepts of emptiness.

Astus said:

That does not really fit with the description of what is performed during meditation.

"In this way, when the person does not firmly apprehend the entity of a thing as ultimately existing; having investigated it with wisdom, the practitioner engages in non-conceptual single-pointed concentration. And thus the identitylessness of all phenomena is realized."

Then that conclusion of vipasyana is false. Or in the following paragraphs it switches topic to describe the path from a different perspective.

Malcolm wrote:

The term " rtoḡs pa " in Tibetan means either "to realize" or "to understand." Here it means the latter more than former.

The conclusion is not false, it is merely a conceptual approximation that is cultivated on the path of application. And the text does not switch topics, you just are not following the gradualist perspective of Kamalashila correctly.

Author: Malcolm

Date: Friday, September 18th, 2015 at 12:16 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

I think you're the ones conflating issues. SDR never said anything about distribution or security clearances of classical Dzogchen texts. That's an issue you've created as a straw man.

Malcolm wrote:

Not at all, I am merely pointing out that it is senseless to keep certain classical Dzogchen texts restricted. There is no decent reason for it any more.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 11:43 PM

Title: Re: Why Buddhism over Vedanta?

Content:

Malcolm wrote:

The only that never changes is the space element. And it does not exist as such.

Harimoo said:

"The only thing that never changes is the space element".

Because time is space ?

I don't understand.

Malcolm wrote:

No, because space is uncompounded and never arose.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 11:36 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

"This is the path of engaging in a union of calm abiding meditation and insight. Its focuses on the image conceptually and non-conceptually." pg. 140.

Thus, "This suchness is a generic image of suchness, it is not real suchness," as I said.

Astus said:

According to HHDL's commentary (p 141) it doesn't refer to some image but it's a synonym:

"Then once more continue your meditation on the union of special insight and calm abiding, which is also known as focusing on the reflection both conceptually and non-conceptually."

And Kamalashila continues:

"Thus, through this progress, a yogi should meditate on suchness for an hour, or half a session in the night, or one full session, or for as long as is comfortable. This is the

meditative stabilization thoroughly discerning the ultimate, as taught in the Descent into Lanka Sutra."

It is on suchness, not some image of suchness. And that's what is in the text in every place, directly seeing suchness, not simply an image or concept of it.

The quote provided in my previous post states: "apprehends the selfless nature of all phenomena", and that's the very result of the vipasyana. It would be quite pointless to achieve simply a generic concept, since for that there is no need to perform any meditation.

Malcolm wrote:

No, Astus, this part of the text is not talking about the first bhumi. This is talking about heat on the path of application where in fact you reflect on generic concepts of emptiness. This is why the text says on page 143, "If you act thus, your meditative stabilization will actualize that emptiness that possess the supreme of qualities," meaning that you have not yet actualized the first bhumi and the path of seeing.

HHDL's comments bear my point out. Seriously, you have a deep misunderstanding of this text.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 10:02 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Just chanced upon this post from Malcolm from this thread

<http://dharmawheel.net/viewtopic.php?f=48&t=17097&start=40> which somehow communicates in its own way what SDR and

ChNN are getting at ... I'm quite confused by the straw men that have been scattered throughout this thread considering..

Malcolm wrote:

That is because you are conflating two issues:

Necessity for transmission

Distribution of classical Dzogchen texts

No one disputes that the former is needed to properly understand Dzogchen, let alone realize it.

However, what we have been discussing is the question of whether the burden of treating classical Dzogchen texts like a state secret, with security clearances and so on, is really necessary.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 9:39 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

This suchness is a generic image of suchness, it is not real suchness.

Astus said:

"Thus such a mind in the entity of ultimate bodhicitta included within the path of seeing, which apprehends the selfless nature of all phenomena is generated. Through this achievement one enters into the path focusing on the reality of things and one is then born in the family of tathagatas, enters the bodhisattva category without flaws, turns away from all migrations, abides in the suchness of bodhisattvas and attains the first bodhisattva bhumi (spiritual level)."

Malcolm wrote:

No Astus, the passage you cite above, "If and when the mind is spontaneously engaging in meditative equipoise on suchness free of sinking and mental agitation, at that time it should be left naturally and the efforts relaxed." [pg. 139] Is followed in the text by:

"This is the path of engaging in a union of calm abiding meditation and insight. Its focuses on the image conceptually and non-conceptually." pg. 140.

Thus, "This suchness is a generic image of suchness, it is not real suchness," as I said.

You are quoting Kamalashila all out of order and disregarding the sequence of his presentation of śamatha and vipaśyāna. That is just bad scholarship.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 7:52 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

smcj said:

A couple of sentences later he mentions that it is possible to present Dzogchen as a stand alone practice without a context (like ChNN does evidently), but Gyaltrul R. always taught him that it was part of the Path.

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Malcolm wrote:

Dzogchen has its own basis, path and result.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 7:51 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

chimechodra said:

Would you happen to know if this was given at the end of the July retreat in Massachusetts? (Also is there a list of what lungs he gave where? Hard to keep track!)

Malcolm wrote:

Yes, he gave it.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 7:39 AM

Title: Re: Ready for some comic relief?

Content:

catmoon said:

Oh btw it's worse than that. My analysis of Nagarjuna (which is of course authoritative) shows that instead of solving the excluded middle problem, by adopting a four pole logic system, he actually increases the excluded middle problem manyfold. This simple logical problem invalidates almost everything he said. Well not invalidates... but removes the seeming pillars of logic that support his arguments, reducing them to mere suppositions.

To wit: Instead of a single excluded middle between yes and no, we get the following middle grounds, most of which are chronically excluded and never mentioned:

Between yes and no

Between yes and (both yes and no)

Between yes and (neither yes nor no)

Between no and (both yes and no)

Between no and (neither yes nor no)

Between (both yes and no) and (neither yes nor no)

Edit: and it gets worse still because there are tripolar middle grounds and even a quadripolar one!

Malcolm wrote:

All of these are automatically negated by the non-affirming negation of yes.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 7:38 AM

Title: Re: Ready for some comic relief?

Content:

Malcolm wrote:

There is no excluded middle in Buddhadharma.

catmoon said:

Yes there is. See? We just excluded it.

Malcolm wrote:

No, this does not work.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 7:34 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

you did not provide a very detailed presentation.

Astus said:

Kamalashila <http://www.preciousteaching.org/sutra/kamalasilas-bhavana-krama-the-middle-meditation-stage/>:

"What properly examines suchness from within a state of calm-abiding meditation is penetrative insight."

"When suchness is properly meditated upon with wisdom, purified transcendent wisdom is realised. Since wisdom alone can realise suchness and can effectively eradicate the obscurations, I shall therefore search for suchness through wisdom while engaging in calm-abiding meditation. And I shall not remain content with calm-abiding meditation alone.

What is suchness like? It is the nature of all phenomena that ultimately they are empty of the self of person and the self of phenomena. This is understood by the perfection of wisdom and not otherwise."

"What is thoroughly realised by the mind too is realised as being empty. By realising that, the very identity which is established as the aspect of the mind, like the identity of physical form, etc., is also not ultimately perceived. In this way, when a person does not ultimately see the identity of all phenomena through wisdom he would not analyse whether physical form is permanent or impermanent, empty or not empty, contaminated or non-contaminated, produced or non-produced and existent or non-existent.

Just as physical form is not examined, similarly feeling, recognition, compositional factors and consciousness are not examined. When the object does not exist, its particularities also cannot exist. So how can they be examined? In this way when the person does not firmly grasp on to the entity of a thing as ultimately existing, having investigated with wisdom, then the practitioner engages in a non-conceptual single-pointed concentration. And thus identitylessness of all phenomena is also realised."

"In this way one who has entered in the suchness of the selflessness of person and

phenomena is free from concept and analysis because there is nothing to be thoroughly examined and observed. One is free from expression and with one-pointed mental engagement one automatically enters in meditation without manifest discrimination. Thus one very clearly meditates on suchness and abides in it."

"If and when the mind is spontaneously engaging in meditative equipoise on suchness free of sinking and mental agitation, at that time it should be left naturally and the efforts relaxed."

Malcolm wrote:

First Kamashila sets forth his objective. Then he describes the means he wants to use to get there. A realized bodhisattva has no need for the following: ""If and when the mind is spontaneously engaging in meditative equipoise on suchness free of sinking and mental agitation, at that time it should be left naturally and the efforts relaxed."

This suchness is a generic image of suchness, it is not real suchness.

Many people do not have this idea. They meet Buddhadharma and then spend lots of time refuting a self they never believed existed to begin with.

The general idea of self includes that it remains the same from one day to another. What not many people have is a more sophisticated soul/atman view.

Many commoners do not really have this idea — first they have to be brainwashed into refuting a self most of them will readily agree they do not have, unless they have a belief in a soul. Many atheists are quite happy they have no soul, and if you tell them their "self" is a cognitive imputation, they happily go along with this idea.

Umm, no.

How so? That something is only a conventionally agreed name means that it has no basis beyond the concept.

That is not merely what conventional means. For example, according to one famous presentation of Madhyamaka, things are not non-existent in the relative. The term *vyavahāra* has come to mean a mere designation in some Buddhist circles, but even here, there are levels of *vyavahāra*, holding that this or that is *vyavahāra* does not mean that one is not also a realist. For example, "water" is *vyavahāra*, but its qualities of limpidity and wetness are *parāmartha dharmas* according to Sautrantikas. For example, according to one famous presentation of Madhyamaka, we cannot say a car is nonexistent, even though it is conventional, we can only say that there is no inherent car in a car, not that there is no car in that which is conventionally termed "a car" because such a thing has been designated on the basis of its parts. Why? Because that which is conventionally designated a car functions as a car, and hence it is car. According to this specific brand of Madhyamaka, a car has a basis beyond its concept, its parts. One cannot designate a bunch of sticks and leaves a car and expect to drive anywhere.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 5:45 AM

Title: Re: Ready for some comic relief?

Content:

Vimalakirti432 said:

[1] The Excluded Middle walks without feet, on no discernible path, and never arrives. Even the Excluded Middle sometimes wonders: what's the point?

[

Malcolm wrote:

There is no excluded middle in Buddhadharma. Also the middle is negated.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 5:44 AM

Title: Re: Bhuddists are the master race

Content:

catmoon said:

Well not all of them, not everywhere, but those Sherpas certainly are if you happen to find yourself climbing above 25,000 feet.

Recent genetic studies are looking at the mutations that allow Sherpas and other Tibetans to tolerate altitude easily. The weird part is one of the mutations causes Sherpas to make FEWER red blood cells. When a Westerner without the mutation is progressively exposed to higher altitudes, we make more blood cells to compensate. This process gets more and more extreme the higher we go, until in the death zone, we run into problems with blood viscosity which lead to High Altitude Pulmonary Edema and High Altitude Cerebral Edema, both life-threatening conditions.

Now the Sherpas don't do that. They make a pretty normal number of blood cells and avoid many problems, thanks to a mutation that seems to be less than 10,000 years old.

Another mutation looks like it is involved with oxygen metabolism. Maybe they don't pile up lactic acid via anaerobic metabolism to the extent we do. Maybe they can scavenge oxygen out of the blood stream better. No one knows yet but its an area of active research. This one is an older mutation.

There are quite a number of mutations that occur with roughly a 90% frequency among Tibetans, and some of them run as low as 1% frequency among Han Chinese. I find it really intriguing that we are so close to understanding the hows and whys of it all. A significant possibility is that it may be possible to develop an injection that will turn you into a Sherpa for a while.

How effective are these mutations? A few years back there was a massive problem on K2 and people were dropping like flies. If you enter the death zone, normally you have about 48 hours to get down before you become nonfunctional. That's a death sentence at altitude. A fellow name Pemba Gyalje Sherpa (sp?) began rescue operations, and by the time he was done he had spent 90 continuous hours in the death zone. Basket case

right? Nope, when he was done he just hiked off the mountain. He was fine.

Of course it might be entirely due to Buddhist mental discipline and the help of Tara but somehow I don't think so...

Malcolm wrote:

Denosovians, man...

Author: Malcolm

Date: Thursday, September 17th, 2015 at 5:31 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

chimechodra said:

Thanks Malcolm! Does the SSI store have any Chenrezig/Avalokitesvara sadhana texts (and maybe even an explanation manual/guide?) for anyone who has received general transmission? I've only ever practiced Chenrezig in the context of my local Kagyu center on their Wednesday nights, and this is the only item I see on the SSI site:

http://shangshung.org/store/index.php?main_page=product_info&cPath=74_94_100&products_id=240

Would this be recommended? Let me know, thank you!

Malcolm wrote:

You need the lung for this, but it is given at every retreat.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 5:27 AM

Title: Re: The problem of nihilism

Content:

cloudburst said:

Aren't they falsifiable though? For example, If someone just proved things existed by way of and essence, or that consciousness had a material basis ?

Malcolm wrote:

Not for the ordinary consciousness of regular folks.

cloudburst said:

As I understand it, for something to be falsifiable, there simply has to be some way that it could be shown to be false.

Malcolm wrote:

Right, to the consciousnesses of ordinary people.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 5:23 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Of course there is, it is the conceptual emptiness meditated/cultivated during heat on the path of application.

Astus said:

Still, Kamalashila does not talk about conceiving emptiness but realising it directly.

Malcolm wrote:

Maybe, you did not provide a very detailed presentation.

Astus said:

An experience of permanence is going to a place and seeing the same rock there, year in year out. Does not mean the rock is permanent, but it is the kind of thing that provides common people with their notion of permanence and durability.

It is a notion of permanence, a concept, that can be removed by directing them to analyse what they actually experience.

Malcolm wrote:

Obviously, this does not work — case in point, eternalists.

Astus said:

No, actually they are not. A lot of Buddhist training involves planting ideas in people's heads that actually they don't hold.

Like the endurance of a real self?

Malcolm wrote:

For example, yes. Many people do not have this idea. They meet Buddhadharma and then spend lots of time refuting a self they never believed existed to begin with.

Astus said:

No, Madhyamikas understand nonarising [It is Yogacaras who do not], their problem is clinging to true relative truth.

How could it be true if it is conventional? The very meaning of conventional is that it is not true.

Malcolm wrote:

Umm, no.

Astus said:

it is a critique of grasping in different systems, as already explained above.

It does not actually address the systems but reinterprets them according to his preferences and thus criticises systems that never existed. It's like those non-Buddhists who attack the Dharma because they misconstrue it as nihilism.

Malcolm wrote:

[/quote]

Sure it does. Rongzom knows these things much better than you.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 4:10 AM

Title: Re: The problem of nihilism

Content:

cloudburst said:

Aren't they falsifiable though? For example, If someone just proved things existed by way of and essence, or that consciousness had a material basis ?

Malcolm wrote:

Not for the ordinary consciousness of regular folks.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 4:08 AM

Title: Re: The problem of nihilism

Content:

catmoon said:

I begin with the Kalama sutta, which enjoins the careful examination and application of what we learn of dharma, and reaching our own judgments.

It does nothing of the kind.

I hold the same view as Vima here. What's wrong with it?

Malcolm wrote:

The Kalamas sutta is addressing the Kalamas people, who were not Buddha's students. But in the end, they became Buddha's students.

Once you become a student of the Buddha's, then:

I have heard that on one occasion the Blessed One was staying in Savatthi, at the Eastern Gatehouse. There he addressed Ven. Shariputra: "Shariputra, do you take it on conviction that the faculty of conviction, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation? Do you take it on

conviction that the faculty of persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation?"

"Lord, it's not that I take it on conviction in the Blessed One that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation. And as for me, I have known, seen, penetrated, realized, and attained it by means of discernment. I have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

"Excellent, Shariputra. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation; whereas those who have known, seen, penetrated, realized, and attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed and pursued, plunges into the Deathless, has the Deathless as its goal and consummation."

http://www.buddhasutra.com/files/pubbakotthaka_sutta.htm

Author: Malcolm

Date: Thursday, September 17th, 2015 at 3:52 AM

Title: Re: The problem of nihilism

Content:

Malcolm wrote:

Dear reader, note that supernatural = fairyland = insanity.

catmoon said:

Duly noted. This is perhaps one of your deepest insights.

What's that you say? You were being sarcastic?

Well then, extraordinary claims require extraordinary evidence, so I think the burden of proving the existence of the supernatural now lies with you.

BTW I'm not just poking you in the eye here, nor do I dispute the existence of the supernatural, it's just the argument looks like it has this hole in it.

Other than that I think you're in better form than ever. Go Malcolm!

Malcolm wrote:

Oh no, you misunderstood — I was pointing out that our friend here was making rather disrespectful analogies.

Things like rebirth, buddhafiels, etc. are completely unfalsifiable. But saying that something is not falsifiable is not suggesting that it is equivalent to a flying spaghetti monster or horns on a rabbit.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 3:35 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

chimechodra said:

Would this just be mantra practice within the natural context of something like a Chenrezig Sadhana,

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 3:32 AM

Title: Re: Why Buddhism over Vedanta?

Content:

lostitude said:

It was just an example of something that doesn't change just because you look at it or you don't.

Malcolm wrote:

The only that never changes is the space element. And it does not exist as such.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 3:02 AM

Title: Re: Why Buddhism over Vedanta?

Content:

lostitute said:

I don't see why? You can experience something permanent but not always be in the right frame of mind to experience it. It is like perceiving background noise, you actually hear it only if you pay sufficient attention to it.

Astus said:

Permanence excludes causality. Being recognised is a change in conditions. Also, if it is one's permanent self, the self is the one that should recognise itself, and since it is permanent, it either always knows itself or never.

lostitute said:

I guess this philosophy really isn't for me then... to me, whether you open or close your window to let the sunlight come in, won't change anything about the sun itself... but ok, doesn't matter, each to his own

Malcolm wrote:

The sun is also not permanent.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 2:50 AM

Title: Re: The problem of nihilism

Content:

Vimalakirti432 said:

Now while I do have a strong streak of rationalism - as do you, my new dharma buddy, the Venerable Malcolm - that's not my fundamental mental disposition - which is more properly labeled "pantheistic". For as long as I can remember I have had that well-attested sense of the aliveness of things, of trees and rocks as well as sentient beings, and not just on sunny days. Of course this kind of feeling is tucked into or appropriated by most religious traditions where one can find its warrant. In the Gospel of Thomas, for example, where we find Jesus saying, "The kingdom of God is spread upon the Earth but men do not see it", and of course in many Zen sayings and Zen inspired poetry.

Now someone with this disposition may point to this and call it God or Brahmin and, while not necessarily being in error, may be adding a head to the one that's already there. That's why I've always been drawn to Buddhist dependent origination and the middle way as perhaps a more accurate and direct approach.

Of course I only speak for myself, but one with this disposition may experience, by moments at least, objects and beings, including one's own person, as a kind of transparency, as being particular instances of one energy, but a single energy that cannot be reified into some kind of literal "one".

Now just to be precise, I'm not calling myself a "pantheist"; I'm only copping to that disposition, and like all mental dispositions it's only the beginning to much that needs to be worked out and developed.

I could babble on of course, and you know already what a terrible blabbermouth I am, but all this is to explain why I find it so weird to be called a "materialist", just because I find no evidence for or need to believe in particular theories about the nature of consciousness.

So you see I may well be an idiot, and maybe just as annoying as any other, but I thought it was of use to at least point out precisely what kind of idiot I am.

Malcolm wrote:

Finally, something from your heart, rather than a bunch of insouciant intellectualism.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 12:31 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

However, the knowledge obscuration is abandoned at the very end, at buddhahood, because it is more fundamental than the afflictive obscuration. Thus there is an non-afflictive ignorance that is the ignorance of which produces self-grasping, which even tenth stage bodhisattvas retain, and the afflictive ignorance which is the basis of taking birth in the three realms, abandoned on the seventh stage.

cloudburst said:

Can you do better than just asserting your view?

Malcolm wrote:

Can you?

Author: Malcolm

Date: Thursday, September 17th, 2015 at 12:12 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

And again, the mind of analysis is a very coarse mind. That itself is a block for realization. For example, with our ordinary eyes we cannot see very subtle things. Likewise, with our ordinary conceptual minds we cannot realize what which is subtle and hard to realize. The best we can do is generate a coarse conceptual simulacrum. Then, in order to generate the subtle mind necessary for realizing the true nature of things, well, it takes a long time through sūtrayāna methods, many eons, just to even realize the first bhumi.

Astus said:

What defines coarse and subtle mind for you? No simulacrum is mentioned in the

Bhavanakrama or other texts I'm aware of.

Malcolm wrote:

Of course there is, it is the conceptual emptiness meditated/cultivated during heat on the path of application.

Astus said:

Sure.

And what is reliable? Something one can grasp and hang on to?

Yes, just like people have convincing experiences of ropes as snakes.

Nobody sees snakes all the time, they at best think there is a permanent substance behind/within what they can experience in the six senses.

Malcolm wrote:

An experience of permanence is going to a place and seeing the same rock there, year in year out. Does not mean the rock is permanent, but it is the kind of thing that provides common people with their notion of permanence and durability.

Astus said:

Again, here is your claim that you have to begin with a position, only to abandon it later. This is like believing that in order to walk barefoot, one must first put on shoes and then take them off.

As noted before, people are already in the state of assuming positions and it is not adding another to point out the error.

Malcolm wrote:

No, actually they are not. A lot of Buddhist training involves planting ideas in people's heads that actually they don't hold.

Astus said:

And yet, again and again, so-called Madhyamikas make strenuous efforts to defend what they know is not true. This is the problem with Madhyamaka, again identified by Rongzom:

So, there are three things not understood: homogeneity (unity of the two truths), non-duality (unity not conceived as 1+1) and non-arising (lack of substance to come or go).

Malcolm wrote:

No, Madhyamikas understand nonarising [It is Yogacaras who do not], their problem is clinging to true relative truth.

Astus said:

Unless this is merely a critique of style and not content, but in that case it is an aesthetic question.

Malcolm wrote:

it is a critique of grasping in different systems, as already explained above.

Author: Malcolm

Date: Thursday, September 17th, 2015 at 12:01 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

muni said:

Namkhay Norbu Rinpoche.

Malcolm wrote:

Namkhay Norbu, not Namkhay Norbu.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 11:56 PM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

to be more precise, knowledge obscurations arise from having had afflictive ignorance since beginningless time. like the smell of garlic in a wooden box, the smell has its origin with the garlic but persists after the garlic has been removed.

Malcolm wrote:

No, this is not the case. The knowledge obscuration precedes the afflictive obscuration, in other words, the latter arises from the former.

cloudburst said:

can you prove that? Im interested.

Malcolm wrote:

Prove it? How can you prove anything?

However, the knowledge obscuration is abandoned at the very end, at buddhahood, because it is more fundamental than the afflictive obscuration. Thus there is a non-afflictive ignorance that is the ignorance of which produces self-grasping, which even tenth stage bodhisattvas retain, and the afflictive ignorance which is the basis of taking birth in the three realms, abandoned on the seventh stage.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 11:41 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Patrul Rinpoche's The Vision of Clear Light is a practice text, not a classic? The Four Dharmas of Longchenpa?

Malcolm wrote:

Again, these books are commentaries by Rinpoche on specific texts, connected with ChNN's transmission for his students.

But Longchenpa's text of the four Dharmas has been openly published for decades now.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 10:44 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Malcolm, if your newest opinions in this thread (which have already shifted sharply from your initial comments at the beginning) are truly mirroring those of your root Guru's (ChNN) in opposition to your other Guru's (Shenphen Dawa Rinpoche)—which is the impression you've been giving—then can you explain why such a great proportion of texts in the Dzogchen Community's bookstore

<http://shop.shangshungfoundation.com/en/best-sales?p=2> -not just sadhanas but also teachings / explanations of Dzogchen- are restricted?

Malcolm wrote:

I am not talking about practice texts. I am talking about the great classics, like the Seven Treasuries, the 17 Tantras, Yeshe Lama, Guhyagarbha Commentaries, Nyinthig Yazhi, and so on.

I have no problem with practice texts being restricted within the communities who use them. For example, I am an SMS student, I have no problem with the SMS texts being restricted to people who have done the levels to which they correspond — none whatsoever.

I am broaching a wider issue.

Adamantine said:

There's a number of teachings on Dzogchen in the restricted list- not only practice texts as you are claiming - do I need to list them all here?

Malcolm wrote:

Any texts on the restricted list are connected with ChNN's transmission for his students, i.e. practice texts, but classical texts like Supreme Source, Marvelous Primordial State, Primordial Experience and so on are not restricted at all.

Again, I am addressing the issue of restricting great classics, foundation texts, not texts

which belong to this or that community.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 10:41 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Yes, and as pointed out above, it is a very slow approach because it relies on a coarse mind.

Astus said:

How slow? If someone cares to study a bit, then follow through the instructions, it is not that difficult. And I'm not bringing up here the whole minimum three aeons schedule, just the fairly ordinary person interested in the Dharma with the proper conditions to accept the teachings, etc.

Malcolm wrote:

Kamalashila would — he is the very epitome of a gradualist.

And again, the mind of analysis is a very coarse mind. That itself is a block for realization. For example, with our ordinary eyes we cannot see very subtle things. Likewise, with our ordinary conceptual minds we cannot realize what which is subtle and hard to realize. The best we can do is generate a coarse conceptual simulacrum. Then, in order to generate the subtle mind necessary for realizing the true nature of things, well, it takes a long time through sūtrayāna methods, many eons, just to even realize the first bhumi.

Astus said:

So you admit that all analysis is unreliable.
Is there anything reliable?

Malcolm wrote:

Sure.

Astus said:

Well then, it is pretty clear your notion of impermanence is merely an imputation, because there are plenty of counterfactual experiences of permanence.
I'm not sure I follow you here. Are you saying that there are experiences of permanence?

Malcolm wrote:

Yes, just like people have convincing experiences of ropes as snakes.

Astus said:

There is only one stream of momentary consciousness. It functions through the six sense organs like a monkey jumping from one window to the next. For example, when it functions through the eye, it is called "eye consciousness", when it jumps to the ear, it is

called "ear-consciousness." But one does not possess multiple consciousnesses at the same time. To propose that one does contradicts the basic definition of vijñāna-skandha.

No, there was no mention of multiple consciousnesses at the same time. However, the mind-stream does not affirm a single consciousness either, rather a series of many. The monkey's simile means that consciousness occurs where the hand and the branch makes contact, but there is no monkey going from one place to another. As the sutta explains: "what's called 'mind,' 'intellect,' or 'consciousness' by day and by night arises as one thing and ceases as another"

(<http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.061.than.html>), and in another speech: "Consciousness, monks, is classified simply by the requisite condition in dependence on which it arises. ... Just as fire is classified simply by whatever requisite condition in dependence on which it burns"

(<http://www.accesstoinight.org/tipitaka/mn/mn.038.than.html>).

Malcolm wrote:

Since it functions in a serial stream, we can call it one thing for the purpose of conversation, just as we can refer to the collection of aggregates as a self, for the purpose of conversation. It does not mean that there is a unitary Astus in your aggregates.

Astus said:

In the contrary, Madhyamakas also take this stance, as Nāgārjuna states; "If I had a position, I would be at fault; since I alone have no position, I alone am without fault." That is where one has to arrive at, after due analysis. You know, relative truth first.

Malcolm wrote:

Again, here is your claim that you have to begin with a position, only to abandon it later. This is like believing that in order to walk barefoot, one must first put on shoes and then take them off.

Astus said:

The problem with Madhyamaka is that it has a theoretical view: the two truths. That is called an expedient means, and it has its use. It does not stand alone as some statement of ultimate value.

Malcolm wrote:

And yet, again and again, so-called Madhyamikas make strenuous efforts to defend what they know is not true. This is the problem with Madhyamaka, again identified by Rongzom:

Since in the Madhyamaka system, the ultimate is understood as free from proliferation, non-arising is established. At that time there is no difference between non-arising, naturelessness, emptiness and selflessness. Nevertheless, since they assert a true relative truth, the category of "established as homogenous" is not understood.

And lest you think the critique is only aimed at sūtra, Rongzom continues:

Since the system of Secret Mantra asserts the two truths to be inseparable, homogeneity is established. At that time there is no difference between homogeneity,

non-arising, naturelessness, emptiness and selflessness. Nevertheless, due to anxiety about not being able to practice uniform behavior and not being able to remove that anxiety quickly, for that purpose they undertake ascetic hardships. Therefore, the category “all phenomena are established to be non-dual” is not understood.

Astus said:

Madhyamaka analysis does not address the nature of the mind; it merely rejects claims for existing existents and that is all.

Malcolm wrote:

True nature is no nature. What other nature is there to address?[/quote]

Yes, that is the Yogacara view:

Since in the Yogacāra system the nature of subject and object are not asserted, the natureless is established. At that time there is no difference between naturelessness and emptiness and selflessness. Nevertheless, since they assert the dependent, arising from cause and conditions, the category of “established as non-arising” is not understood.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 10:07 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Malcolm, if your newest opinions in this thread (which have already shifted sharply from your initial comments at the beginning) are truly mirroring those of your root Guru's (ChNN) in opposition to your other Guru's (Shenphen Dawa Rinpoche)—which is the impression you've been giving—then can you explain why such a great proportion of texts in the Dzogchen Community's bookstore

<http://shop.shangshungfoundation.com/en/best-sales?p=2> -not just sadhanas but also teachings / explanations of Dzogchen- are restricted?

Malcolm wrote:

I am not talking about practice texts. I am talking about the great classics, like the Seven Treasuries, the 17 Tantras, Yeshe Lama, Guhyagarbha Commentaries, Nyinthig Yazhi, and so on.

I have no problem with practice texts being restricted within the communities who use them. For example, I am an SMS student, I have no problem with the SMS texts being restricted to people who have done the levels to which they correspond — none whatsoever.

I am broaching a wider issue.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 9:47 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

the hysteria about publishing books on Dzogchen is a little absurd. Every published book on Dzogchen should come with disclaimer that one will not discover the state of Dzogchen by reading a book.

DGA said:

Hysteria though? I haven't seen any hysteria in this thread by any participants in it or anyone quoted in it, but I have seen some hyperbole. Who do you think is hysterical over this issue?

Malcolm wrote:

I mean the historical hysteria about this issue over the years. I used to be of the strong opinion that these books should be locked in a vault, and that only the elect should be able to peer in it. My thinking about this has changed markedly over the years.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 8:13 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

muni said:

Is Namkhay Norbu Rinpoche or your Master (other Masters) advising to read Dzogchen books in order to discover Dzogchen/ Nature? Discover "better" than the pointing out?

Malcolm wrote:

Of course not, Dzogchen is not in a book; this is why the hysteria about publishing books on Dzogchen is a little absurd. Every published book on Dzogchen should come with disclaimer that one will not discover the state of Dzogchen by reading a book. And as I pointed out, published books about tantric rites are much more fraught with potential for abuse.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 8:10 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The extremes are not there, they are not established, they never existed from the beginning.

Astus said:

The problem is that they are thought to be established, although they are not. And that's the basic mistake.

Malcolm wrote:

It's not going to be rectified through proofs and negations.

Astus said:

But you don't even need to make these conceptual assumptions and then go about eliminating them. This is a very dim-witted approach.

Ignorance is already present, no need to establish it, only to point it out as the source of the problems.

Malcolm wrote:

We all understand ignorance is the source of the problem. The question is how to deal with it.

Astus said:

No, really it is much simpler than that. They need to receive direct introduction — then they need to work with the instructions of the lineage, which in general do not involve any analysis whatsoever, at least in Dzogchen.

Same happens everywhere else. One learns the teaching, understands it, then applies it. Analysis is following the guidance of the teachings to confirm for oneself its validity, like checking if there's a self in the sensory areas.

Malcolm wrote:

Yes, and as pointed out above, it is a very slow approach because it relies on a coarse mind.

Astus said:

If all perceptions are inconstant and unreliable, then all analysis is unreliable.

Yes, even the teachings are empty, conventional and conditioned. If there were a teaching of the ultimate nature, then it would really contradict universal emptiness.

Malcolm wrote:

So you admit that all analysis is unreliable.

Astus said:

Analysis is using the teachings to do an investigation. So when it talks about checking if there is any permanent element within the physical area, it's not just theorising whether that is the case or not, but looking at one's own present experience. This is what I have said before and say now.

Malcolm wrote:

Well then, it is pretty clear your notion of impermanence is merely an imputation, because there are plenty of counterfactual experiences of permanence.

Astus said:

No one is positing an ultimate perceiver here — the point there are not six consciousnesses apprehending six different kinds of media. There is one consciousness functioning through the six sense organs. The point is that when one understands that the magician is not real, one immediately understands that his tricks are also false. Going through and analyzing the six external sense objects is a waste of time.

There are a number of problems with positing a single consciousness, as taught from the early texts on in the context of the 18 dhatus. Actually, that's what one should recognise during analysis, that the mind is not a single entity but a series of instances, and then one can go further to see that even instances are not graspable as distinct entities. That's how the emptiness of both self and dharmas are confirmed. Looking for that single perceiver is no different from looking for the self and not finding it anywhere.

Malcolm wrote:

There is only one stream of momentary consciousness. It functions through the six sense organs like a monkey jumping from one window to the next. For example, when it functions through the eye, it is called "eye consciousness", when it jumps to the ear, it is called "ear-consciousness." But one does not possess multiple consciousnesses at the same time. To propose that one does contradicts the basic definition of vijñāna-skandha.

Astus said:

Madhyamaka, in reality, merely serves as a corrective to the realism of the three lower tenet systems. It has no tenet system of its own. This is why Madhyamaka has not independent path which is separate from the path of Yogacara. The path of Yogacara and Madhyamaka is the same path, five paths and ten stages.

This interpretation of "corrective to the realism of the three lower tenet systems" makes sense only in the Tibetan system where only Vajrayana is viewed as something practical, while the so called sutra teachings are reduced to mere theory. Kamalashila does not seem to see that way, nor do other Madhyamikas. As for the path, why should it come up with a new one? It is a Mahayana teaching for bodhisattvas.

Malcolm wrote:

In the contrary, Madhyamakas also take this stance, as Nāgārjuna states; "If I had a position, I would be at fault; since I alone have no position, I alone am without fault."

Astus said:

The kinds of analysis Madhyamaka engages in is meant to serve as a corrective to realism.

If by realism you mean the basic grasping at supposedly real entities, then yes. If by that you mean only a theoretical view, then it is limiting the scope of the teachings for no good reason.

Malcolm wrote:

The problem with Madhyamaka is that it has a theoretical view: the two truths.

Astus said:

Saying that the nature of mind is "empty-clarity" does not really add anything. When it is said that the mind is empty, that's not the same as saying there is no mind. Since the mind is per definition aware, saying that its nature is empty is the same as saying that awareness is empty, but the awareness of it is not diminished by this at all. Similarly, saying that a ball is red doesn't mean it is not also round, since being a ball means that it is round.

Malcolm wrote:

Madhyamaka analysis does not address the nature of the mind; it merely rejects claims for existing existents and that is all.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 7:58 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The point I am making is that intellectual analysis will only result in an intellectual apprehension of the object of analysis. Even when you are finished with the analysis, for example, the famous diamond sliver analysis, and so on, still in the end you are left with the concept "emptiness", "nonarising", "freedom from extremes" and so on, even though, as Mañjuśrimitra points out, since the conceptualized extreme does not exist, therefore the extreme to analyze does not exist. Therefore, conventional analysis by mundane minds cannot be used in an ultimate analysis because they cannot escape their own conceptual clinging, indeed they are always with concepts.

sherabpa said:

This is a standard objection to the mahayana analysis which is refuted by Shantideva in ch 9:

109

'But when the process of analysis
is in turn made an object of analysis
This too may be analyzed
And thus we find an infinite regress'.

110

If phenomena are truly analyzed
No basis for analysis remains.
Deprived of further objects, it has no basis
Which is called 'nirvana'.

This is standard stuff, you must know this.

Malcolm wrote:

Right, this is the Madhyamaka POV. Mañjuśrīmitra finds some fault with this line of reasoning for the reasons above.

sherabpa said:

The vajrayana was not taught because ultimate reality is inaccessible through the sutras. That is a great denigration of the sutras. Rather, it was taught because of the four superiorities.

Malcolm wrote:

I did not say that ultimate reality was inaccessible through sūtra, I pointed out that in the beginning that the kind of analysis that Astus now deems necessary, with his new-found enthusiasm for the Bhāvanakrama, is not necessary, and various faults to be had with such an analytical approach.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 9:11 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

to be more precise, knowledge obscurations arise from having had afflictive ignorance since beginningless time. like the smell of garlic in a wooden box, the smell has its origin with the garlic but persists after the garlic has been removed.

Malcolm wrote:

No, this is not the case. The knowledge obscuration precedes the afflictive obscuration, in other words, the latter arises from the former.

cloudburst said:

so contra to your usual interpretation of shantideva, you now claim that emptiness IS an object of mind?

Malcolm wrote:

Of course not, read the thread.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 3:38 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

there are things that arise as a result of this ignorance, such as contaminated feelings, contaminated karma, knowledge obscurations etc. but at its root, the ignorance that is the root of samsara is a conceptual error.

Malcolm wrote:

Which ignorance are you talking about? The one at the head of the twelve nidanas, or the knowledge obscuration of ignorance? They are not the same thing.

cloudburst said:

afflictive ignorance.

Malcolm wrote:

Right, then you have it turned right round on its head when you state the knowledge obscuration arises from afflictive ignorance. If this were the case, there could be no arhats, nor could there be eighth stage bodhisattvas.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 2:56 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

there are things that arise as a result of this ignorance, such as contaminated feelings, contaminated karma, knowledge obscurations etc. but at its root, the ignorance that is the root of samsara is a conceptual error.

Malcolm wrote:

Which ignorance are you talking about? The one at the head of the twelve nidanas, or the knowledge obscuration of ignorance? They are not the same thing.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 2:06 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

BTW, just because I think these books should be out there and available to the interested does not mean that I think such books should not also come with pretty stern statements about who such books are really intended for.

We can create a culture of respect for the teachings without having to enforce restrictions on classic texts.

For example, when the Bonpos published some instructions on Thogal, ChNN told

everyone they should not read the thogal sections of that book. He did not say they should not buy it, etc. I think by and large everyone obeyed his request — I know I did.

I think it is much more strange that books on all the procedures of doing Kilaya practice are openly published for anyone to read, and no one says boo about those books, but when it comes to Dzogchen, everyone freaks out a little. And frankly, I think instructions on smad las rites should more restricted than any Dzogchen tantra, which is pretty vanilla by comparison [you won't find any smad las rites in any Dzogchen tantra].

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 1:34 AM

Title: Re: Analysis or Nothing

Content:

cloudburst said:

when we reach the eighth ground we become free of afflictive ignorance altogether, and are liberated from samsara. Cut the root, kill the tree.

It may be noted here that of the two obstructions that need to be removed, karmic formations isn't specified.

Malcolm wrote:

In some presentations, karmic obscurations are listed as a separate obscuration, for example, in the Śatasāhasrika-prajñāpāramitā and the Buddhāvataṃsaka-nāma-mahāvaiṣṭya-sūtra among many others. In the Ārya-mahāmokṣadīśunpuṣyakramtyapāpaṃśodhana-nāma-mahāyāna-sūtra, and any number of Indian commentaries, both sutric, and especially tantric, there is a discussion three obscurations.

When we become a first stage bodhisattva we are liberated from samsara in the sense that now our Buddhahood is guaranteed. Even during patience on the path of application we are guaranteed not to take rebirth in the three lower realms and so on.

At the eighth stage, since we are free from afflictive obscurations, we now have power over birth, but this does mean we are free from the knowledge obscuration of ignorance.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 1:06 AM

Title: Re: Analysis or Nothing

Content:

conebeckham said:

མ་རིག་འདུ་བྱེད་མེད་མེ་འབྱུང་།

དེ་མེད་འདུ་བྱེད་མི་འབྱུང་ཞིང་།
ཕན་ཚུན་རྒྱ་ཕྱིར་དེ་གཉིས་ནི།
རང་བཞིན་གྱིས་ནི་མ་གྲུབ་ཡིན།

Nagarjuna, Seventy Stanzas, verse 11--Ignorance arises in dependence on karmic formations, and vice versa.

cloudburst said:

Cone did you translate this yourself? this is wonderful!

conebeckham said:

Let me know if you need a translation.

cloudburst said:

thank you that's very kind!

conebeckham said:

Nagarjuna, Seventy Stanzas, verse 11--Ignorance arises in dependence on karmic formations, and vice versa. Let me know if you need a translation.

cloudburst said:

of course everyone knows that all the dependent related links are dependent, but which is called "the root" of samsara? Which immediately precedes karmic formations, and thus can be considered it's immediate cause? Why does Nagarjuna say that when ignorance is stopped, compositional activity is stopped?

Malcolm wrote:

མ་རིག་འདུ་བྱེད་མི་འབྱུང་།
དེ་མེད་འདུ་བྱེད་མི་འབྱུང་ཞིང་།
ཕན་ཚུན་རྒྱ་ཕྱིར་དེ་གཉིས་ནི།
རང་བཞིན་གྱིས་ནི་མ་གྲུབ་ཡིན།

Ignorance [the first link of dependent origination] is not produced without formations [the second link],
without it, formations are not produced —
because they mutually cause [each other]
both of them are not established.

The root of samsara is not the afflictive ignorance in the chain of dependent origination.
The root of samsara is the ignorance that is a knowledge obscuration.

For certain, a clear distinction is drawn between these two in Dzogchen teachings.

Author: Malcolm

Date: Wednesday, September 16th, 2015 at 12:49 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

ngodrup said:

Similarly, with amply respect for the opinions of Loppon-la,

I concur with Lama Pema here. What is missing in having many translations out is that the wang, lung and tri is not widespread.

Malcolm wrote:

It is actually more widespread than there are texts to support those.

ngodrup said:

Our merit is good enough to hear of dharmas like dzogchen, but weak enough that we have wrong views about tantra and dzogchen.

Malcolm wrote:

C'mon, with all due respect, even Tibetans have wrong views about tantra and dzogchen.

ngodrup said:

And then we wonder why it is hard to have stability in the practice.
We wonder why we have yet to see any rainbow bodies in the west.

Malcolm wrote:

Again, with all due respect, rainbow body is not the main point of practicing the teachings.

ngodrup said:

I'm surprised that Shenpen Rinpoche's words are controversial to anybody.
He's showing concern that dzogchen fulfills its function for qualified students who can actually make use of them. We need to, as Lama Pema says here, popularize the idea that co-operating with one's teacher/s is the *main* criterion.

Malcolm wrote:

"Qualified" means you are a student who is interested in the teachings and makes the effort to go get them.

In any case, I also not proposing anything radical at all. Rather, I am observing that people are not as stupid and deluded as you might conclude from Shenphen Rinpoche's talk, and second, that the dissemination of classical Dzogchen literature will have a positive effect on the world, not a negative one.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 11:29 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

pemachophel said:
Loppon-la,

You know I respect your opinion, but I don't agree with the following:

"the cat is out of the bag anyway, so we might as well do our best to present the best possible translations available to the widest number of people so they can encounter the teachings"

Rather I think we should do a better job of explaining and popularizing the notion that proper transmission of Dzogchen requires wang/ngo-tro, lung, and tri and that, if any are missing, the process doesn't work. This includes doing a better job of explaining that "the process" is supra-conceptual and is not a matter of intellectual understanding.

Malcolm wrote:

I can understand why you feel that way. Of course, I agree with you that Dzogchen needs to be transmitted in a proper way, but Dzogchen teachings are not secrets to be kept as if they were classified information. At this point in time, people who do not read Tibetan are at a severe disadvantage, even if they have transmission. So for this reason, it is necessary to openly publish the classics, because in fact, all the raw information is out there already anyway; both in academia and in popular books available to the general public. Anyone can buy Alan Wallace's publication of Dudjom Lingpa's Dzogchen collection. Anyone can buy Yeshe Lama on Amazon. These are but two examples. The cat is out of the bag, and we ought to acknowledge this fact. Anyone can get Germano's thesis, etc.

pemachophel said:

IMO, popularizing the Dzogchen texts even more widely and openly will only result in those teachings losing more and more of their power.

Malcolm wrote:

The predictions in the sgra thal 'gyur tantra concerning the spread of Dzogchen teachings throughout this world indicate that it is the last teaching to remain in this world before the teachings completely disappear. It is similar to the principle that at first the hells disappear, and then each realm above it, until all that remains is the upper form realms. Likewise, in this world system, first the worldly systems will disappear, the lower yānas, then the outer tantras, then the two lower inner tantras, and in the end, the only teaching which will remain is the Dzogchen teaching. Of course, Dzogchen was also the first teaching ever to be taught in this eon. All teachings spread from there.

So we should not be too worried about the teachings losing their power. Dzogchen is the essence of all of the teachings, it will never lose any of its power, ever, just like the sun and the moon will never lose their power to illuminate until this world system is destroyed completely.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 9:57 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Some of these same issues are covered from Sangye Khandro's POV in this recent interview: <http://www.tricycle.com/blog/no-adaptation-required>

Excerpt:

Have there been other problems in the transmission of the Vajrayana? Let me give you one example. An abbot—who works with my partner Lama Chonam and me—is coming to the United States soon to teach Dzogchen. He will give the empowerment, the reading transmission, and the instructions. But there will be restrictions on who can participate. It's very important to him that no academic researchers be present unless they are there to actually practice. He is concerned about Westerners getting these transmissions, going back to their universities, and then teaching or publishing, out of context, what they were given. This is a problem in the West, and those of us who understand proper transmission need to speak out about it. It needs to stop.

MalaBeads said:

Thank you for the link to the article and thank you to Khandro Sangye for doing it. I had no idea there was such a problem with academics and universities.

Malcolm wrote:

Well, there isn't. But Khenpo Namdrol, to whom she is referring, is probably upset at the fact that Germano [as well as others] has been using Dzogchen material in classes at UVA for decades. The thing is, he has produced a fair number of pretty good scholars are also actually interested in practicing the teachings. And some who have no interest at all, but are in it for the intellectual exercise and cultural studies. My personal opinion from reading his papers and hearing him describe what he thinks Dzogchen means is that he has misunderstood key points, but I could say the same for a lot of faithful traditionalists as well. I also do not buy his speculative historical analysis of Dzogchen. But in this article I think Sangye is being a little over the top. Dzogchen teachings belong to humanity. And the cat is out of the bag anyway, so we might as well do our best to present the best possible translations available to the widest number of people so they can encounter the teachings. Frankly, invocations to Rahula are much more problematical as widely available texts than say the Rig pa rang shar tantra, IMO.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 9:15 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

If there were no pre-existing concept of a tiger, someone saying that there is no tiger in the house would make no sense. In both cases one needs to have the assumption of a tiger. And that view of a real tiger is the mistake everyone has. Without seeing for oneself

that there is no tiger, the mistake remains.

Malcolm wrote:

This is very similar to the argument Gelugpas make about inherent existence — they insist that the object of negation is inherent existence — but no one has any idea of what inherent existence is until they are informed that this is what they looking for and negating.

Astus said:

One already has the view of substantial entities, conceiving things as independent objects.

Malcolm wrote:

Maybe, maybe not.

Astus said:

That is the misconception that needs to be eliminated. At the same time, one is normally unaware of the presence of wrong view, so it has to be highlighted as the source of the problem. Thus the structure of the four noble truths and the twelve links. So it is not the case that the extremes are not there, because they are the basis of all the problems.

Malcolm wrote:

The extremes are not there, they are not established, they never existed from the beginning.

Astus said:

Even if you think you have confirmed the absence of extremes, this is just an intellectual confirmation. In order to actually confirm this, you have to go beyond the conceptuality of the mind. Conceptual analysis will not get you there. Conceptual investigation will not get you there.

The extremes are conceptual assumptions. And just like with any other wrong view, it can be corrected through understanding it to be wrong. And that understanding requires concepts.

Malcolm wrote:

But you don't even need to make these conceptual assumptions and then go about eliminating them. This is a very dim-witted approach.

Astus said:

What you work with is the concepts themselves. They are your experiences. So you observe them: where does this thought come from, where does it go? You do this until you understand that concepts do not come from anywhere nor go anywhere. Then you can go beyond concepts. But even this is still a conceptual exercise. It should only be

done after receiving direct introduction on the basis having the experience of a moment of ordinary mind.

Similarly to samatha, in vipasyana one goes from the grosser to the subtler objects, simply because that is normally easier. But eventually one arrives at investigating the mind to see that thoughts are inconstant and unreliable. A moment of mind without concepts becomes a memory in the next moment and then serves as just another concept, thus people can even imagine it to be a real self and set up a duality of thoughts versus no thoughts. Then they need to look again and integrate all experiences to see that all has the same nature as the mind. That way it becomes an analysis in the reverse order.

Malcolm wrote:

No, really it is much simpler than that. They need to receive direct introduction — then they need to work with the instructions of the lineage, which in general do not involve any analysis whatsoever, at least in Dzogchen.

Astus said:

As pointed out, mundane direct perceptions are deceptive.

All perceptions are inconstant and unreliable, and when that is recognised, there is no more basis for attachment. It doesn't matter whether it's an elephant or just the illusion of an elephant.

Malcolm wrote:

If all perceptions are inconstant and reliable, then all analysis is unreliable.

Astus said:

The reason it is not recognized is because of lack of introduction. Someone might, eventually exhaust their concepts through analysis, and understand. But this is a very slow route, it takes eons.

Analysis is directed investigation, that is: vipasyana. Not theorising or arguing. That "slow exhaustion of concepts" is a straw man.

Malcolm wrote:

But above, you clear indicate that you have to adopt a theory to investigate. So you are now contradicting yourself.

Astus said:

No, you merely need look at the perceiver who uses the six sense media, and understand it is not established in any way, mere empty clarity. You do not need analysis, you need direct introduction through experiences.

Analysis is exactly like that, except it does not posit a perceiver but investigates the six areas as they are and confirms directly that there is nothing to grasp.

Malcolm wrote:

No one is positing an ultimate perceiver here — the point there are not six consciousnesses apprehending six different kinds of media. There is one consciousness functioning through the six sense organs. The point is that when one

understands that the magician is not real, one immediately understands that his tricks are also false. Going through and analyzing the six external sense objects is a waste of time.

Astus said:

Since the kind of analysis used by Kamalashila and which are you now advocating involves coarse conceptuality, it is very difficult, virtually impossible through analysis to discover the nonconceptual empty clarity of the mind and go beyond mind. But when one works with direct introduction, it is very easy.

In a sense it is understandable that analytical meditation had been put away as too complicated and more experiential methods were raised as the direct path.

Madhyamaka had become a large heap of arguments and theories, so no wonder many felt that it is too slow and such.

Malcolm wrote:

Madhyamaka, in reality, merely serves as a corrective to the realism of the three lower tenet systems. It has no tenet system of its own. This is why Madhyamaka has not independent path which is separate from the path of Yogacara. The path of Yogacara and Madhyamaka is the same path, five paths and ten stages.

Astus said:

The same happened to abhidharma. But that doesn't mean it was always like that or that's how it was meant to be used.

Malcolm wrote:

The kinds of analysis Madhyamaka engages in is meant to serve as a corrective to realism.

But these days, proponents of Madhyamaka analysis spend lots of time building up realisms just to tear them down, like small children who build sand castles, believe they are real for a little while, and then act like conquerors when they demolish their sand castle with a kick.

Astus said:

Dzogchen and Mahamudra emphasising that one should go directly to the nature of mind, however, is practically not different from analysis.

Malcolm wrote:

This demonstrates you have not really understood Dzogchen teachings. Sūtra Mahāmudra indeed involves a fair amount of analytical investigation, but that is not surprising since it is called "Sūtra" Mahāmudra for a reason.

Astus said:

It goes through the same steps of establishing a calm mind, then investigating that very mind to ascertain its emptiness, finally arriving at the unity of samatha-vipasyana.

Malcolm wrote:

This really is not the principle of Dzogchen teachings on any level at all.

Astus said:

If the mind were not looked into it would be simply just samatha. Kamalashila arrives at the nature of mind as well:

"One analyses by thinking that just as the mind, the identity of all phenomena too is like mere illusion. In this way when the identity of the mind is individually examined by wisdom, in the ultimate sense it is perceived neither within or without. It is also not perceived in the absence of both. Neither the mind of the past, nor that of the future, nor of the present is perceived. When the mind is born, it comes from nowhere and when it ceases it goes nowhere because it is inapprehensible, undemonstratable and non-physical."

Malcolm wrote:

This is not the nature of the mind. The nature of the mind is not only emptiness. The result of this analysis epitomizes the fault the Kun byed rgyal po Tantra is pointing out to which exists in the sūtras of the bodhisattva pitika:

The sūtras of bodhisattvas...

assert dharmatā as empty space

through the investigation and analysis of the two truths.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 10:07 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

the absence of the four extremes is not something that really can be confirmed with ordinary thinking and cognitions because it is not an object.

The face of prajñāpāramitā is not different than all appearances [this is fundamental tenet of Ati yoga, one of things that differentiates it from Chan/Zen, etc.], hence it is an object of mind, an experience

cloudburst said:

Please, from your point of view, what is the difference between the "absence of the four extremes" and the "face of prajnaparamita?"

Malcolm wrote:

The absence of the four extremes is a conceptual construction; appearances are suchness.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 5:06 AM

Title: Re: The problem of nihilism

Content:

Garudavista said:

Vimalakirti432, you may also benefit from watching Dzongsar Jamyang Khyentse Rinpoche's talk "Is there Buddhism without Rebirth?" that he gave at The UC Berkley Center for Buddhist Studies:

I hope this helps.

Malcolm wrote:

This is what he was critiquing.

In fact, Dzongsar's rambling presentation was pretty weak.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 4:59 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Finding there is no tiger in the room is not a matter of analysis.

Astus said:

One checks each room if there is a tiger there. Similarly, one checks the aggregates if there is a self there. If this is not analysis, then what is called analysis is not analysis. And probably this is where the misunderstanding of analysis lies, mistaking it for theorising instead of informed observation and investigation of phenomena.

Malcolm wrote:

And hence the fault of conceptualizing.

One should walk into a room, and discover what is there without first imagining "Oh! If there is a tiger there, I better go find out!"

What you are essentially recommending is going through a conceptual exercise of imagining that something is there, and then spending time to find out whether what you imagine is true.

If, on the other hand, someone tells you, "There are no tigers in that house", it may be the case that you have some doubt and need to confirm this for your self. Likewise, if someone tells you that there is no self in the aggregates, then you look and you will not find one. Of course it is up to you to look, and not leave it as a mere concept.

Astus said:

It is, providing you have ascertained there is no tiger. Otherwise, you can analyze whether there is or is not a tiger in a room until the end of time, without being one step

closer to the truth. This is the problem with Madhyamaka analysis. Again, as above, vipasyana is not theorising.

Malcolm wrote:

Well, the kind of vipaśyāna analysis you are now favoring is really, because unlike tigers and snakes, the absence of the four extremes is not something that really can be confirmed with ordinary thinking and cognitions because it is not an object. Therefore, you have to imagine something to negate and so on.

In other words, having seen a tiger, one can know what the absence of a tiger is because there are signs by which tigers can be apprehended. But there are no signs by which an extreme can be apprehended, and hence the analogy breaks down as it must.

Even if you think you have confirmed the absence of extremes, this is just an intellectual confirmation. In order to actually confirm this, you have to go beyond the conceptuality of the mind. Conceptual analysis will not get you there. Conceptual investigation will not get you there.

What you work with is the concepts themselves. They are your experiences. So you observe them: where does this thought come from, where does it go? You do this until you understand that concepts do not come from anywhere nor go anywhere. Then you can go beyond concepts. But even this is still a conceptual exercise. It should only be done after receiving direct introduction on the basis of having the experience of a moment of ordinary mind.

Astus said:

Yes, so it is not a matter of analysis. It is a matter of direct perception.

There is direct perception, yes. The analysis is pointing one's perception in the right direction.

Malcolm wrote:

As pointed out, mundane direct perceptions are deceptive.

Astus said:

The reason it is not recognised is because of the lack of direction, and that is what the teachings and the analysis performed based on the Dharma helps with.

Malcolm wrote:

The reason it is not recognized is because of lack of introduction. Someone might, eventually exhaust their concepts through analysis, and understand. But this is a very slow route, it takes eons.

Astus said:

Thus, there is no real need for analysis. One does not need to understand mere that there is no tiger in a house, one needs to understand that tigers, houses, snakes and indeed all phenomena are completely equivalent with illusions — this is the real

intention of Mahāyāna.

The tiger is a metaphor for substance, the house for the six sensory areas. Realising that the six senses are insubstantial, illusory, is all there is to know. The way to realise that is observing clearly what the six senses actually are, that is, looking through the rooms, and that is analysis.

Malcolm wrote:

No, you merely need look at the perceiver who uses the six sense media, and understand it is not established in any way, mere empty clarity. You do not need analysis, you need direct introduction through experiences.

Since the kind of analysis used by Kamalashila and which are you now advocating involves coarse conceptuality, it is very difficult, virtually impossible through analysis to discover the nonconceptual empty clarity of the mind and go beyond mind. But when one works with direct introduction, it is very easy.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 2:36 AM

Title: Re: The problem of nihilism

Content:

Vimalakirti432 said:

I do want in a separate post to address the whole problem of tone...

Malcolm wrote:

I think you are tone deaf. You have no idea how disrespectful your presentation is.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 1:53 AM

Title: Re: The problem of nihilism

Content:

Vimalakirti432 said:

Hi Wayfarer. Thanks for your helpful comments, which don't sound at all dashed off.

As for your inference that I'm a materialist I understand why you say that but I still have to disagree. As you suggest, the "natural" and the "super" are slippery and relative terms. I have no commitment to materialism but rather as I've said to collapsing a distinction rooted in primitive notions.

Malcolm wrote:

You seriously need to read The Savage Mind by Levi-Strauss.

Vimalakirti432 said:

I sometimes feel it's my way I'm saying things...that causes people problems.

Malcolm wrote:

Yeah, like when you say: "Here I would add that whatever way one takes "Buddha fields", on a sliding scale from fairyland to metaphor to straight on reality..."

Vimalakirti432 said:

And no I don't think this is a rewriting of anyone's tradition, as some have suggested, but a reframing of the dharma for a specific concrete situation, as Buddhism has always done.

Malcolm wrote:

Gotta love the jargon.

Author: Malcolm

Date: Tuesday, September 15th, 2015 at 1:47 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

A conceptual knowledge of emptiness is still a mere concept, and results in being fettered. A simulacrum, not the real thing.

Astus said:

Ignorance is based on the mistaken concept of self. Removing that is wisdom. Knowledge of emptiness as a mere concept is not knowledge of emptiness. The conceptual knowledge of emptiness is when the concept of substance is proven to be false. Just like if one were to think that there is a tiger in the house then there would arise fear from entering it. But if one actually goes and checks the rooms and find no tiger, from the confirmed knowledge of that the fear vanishes.

Malcolm wrote:

Finding there is no tiger in the room is not a matter of analysis.

Astus said:

We might say that "there is no tiger in the house" is a conceptual knowledge, but what it means is that the idea of there being a tiger is removed, so in that sense it is relinquishing the concept.

Malcolm wrote:

It is, providing you have ascertained there is no tiger. Otherwise, you can analyze whether there is or is not a tiger in a room until the end of time, without being one step closer to the truth. This is the problem with Madhyamaka analysis.

Astus said:

It is not that one just sits far from the house and wonders whether there is or there isn't any tiger, one actually has to check it for himself.

Malcolm wrote:

Yes, so it is not a matter of analysis. It is a matter of direct perception.

Astus said:

Same goes for vipasyana, it is not merely theorising about there being a self or not but actually looking for it. Although it could be said that searching the house for a tiger is still based on delusion, without actually doing a thorough analysis, one will not just enter the house.

Malcolm wrote:

The difference is the following: when one is analyzing things like lions, tigers and bears, in reality these are mundane objects. Further, direct perceptions with mundane sense organs is not a priori veridical. You could very well see a rope as a snake an alley, in this case your [mistaken] direct perception is a snake, and as far as you are concerned, there must be a snake there. This shows the limitation of your analogy with ordinary sense organs.

Rongzom uses the example of the reflection of a black snake in the water to show the errors of various tenet systems. He explains:

[H]igher and lower views are solely differentiated on the basis more and less attachment to reality in appearances.

For example, if there is reflection of a black snake in the water; some will see a snake, [48/a] and will leave due to their fear. Likewise, even though phenomena which are a source of suffering are like an illusion, they are abandoned by the śrāvakas who perceive them as real.

Even though some understand that the black snake is a reflection, believing that it is harmful if touched, rely on medicine; likewise in the system of the Prajñāpāramita, even though the relative is like an illusion, since there is a view in which functional agents exist, one develops the pristine consciousness concerning the knowable and relies upon the medicine of great compassion.

Since some understand that the black snake is a reflection and will not cause harm even if touched, and are able to communicate to those with anxiety that its touch has no power. Likewise, in the systems of kriya and outer yoga tantra, even though it is comprehended there is no fault in lower conduct and substances, they do not have the capacity for intrepid behavior. But they have the capacity of the behavior to make offerings to deities, perform the conduct of strict discipline, accomplishment substances, etc.

Some understand there is no fault in touching a black snake even if touching it has the ability to cause harm, because that anxiety is rapidly removed due to the existence of the strict discipline of subjugation.[49/a] Likewise, the system of inner yoga "stands on the neck" of practice to quickly render all phenomena equal. One's behavior specifically corresponds to the strict discipline of the absence of virtue and misdeeds in phenomena and the absence of pure or impure in food.

Since some, possessing an undeceived mind regarding the characteristic of a reflection of a black snake, see all of those behaviors as the behavior of children. Leaving aside the others, abandoning existents, etc.;, even the subjugation of that very reflection of a black snake like a heroic warrior is seen as a childish idea. Accepting and rejecting, or a mind fabricating the condition of those does not develop, and moving and seeking do not occur. Likewise, since the system of the Great Perfection comprehends and is the culmination of the comprehension of all phenomena as totally equivalent to illusions, that being the case, the mind is not confused by the power of appearances and there is no ability of develop formations — there is no accepting, no rejecting, no moving and no seeking. As such, this culmination of the comprehension of being like an illusion is also proven to the culmination of comprehending the two truths as inseparable. Thus, there is no real need for analysis. One does not need to understand mere that there is no tiger in a house, one needs to understand that tigers, houses, snakes and indeed all phenomena are completely equivalent with illusions — this is the real intention of Mahāyāna.

Astus said:

In order to be free from conceptualisation of extremes one has to see that there is nothing to conceptualise about.

Malcolm wrote:

That does not require analytical investigation.

That is fine if one thinks nirvana comes about from causes, which is a characteristic approach of the causal vehicle a.k.a, the vehicle of characteristics.

If realisation has no causes, there is neither path nor teachings. Nirvana is the elimination of ignorance, and that happens through correct understanding and correct contemplation. Vajrayana is no different, since it is itself a path with instructions and practices.

[/quote]

Nirvana is not the elimination of ignorance. Nirvana is the elimination of afflictions.

Author: Malcolm

Date: Monday, September 14th, 2015 at 10:05 PM

Title: Re: The problem of nihilism

Content:

Vimalakirti432 said:

Here I'm talking about the dualistic notion of escaping out of life, of the otherworldliness we find from the beginning in the texts. The non-dual orientation of the Mahayana in theory should be the cure. Unfortunately the Mahayana has at the same time transformed the idea of escape into the unconditioned into a different kind of escape into supernatural notions of the Buddha and Buddha realms.

I've often been stuck by the essential strangeness of Mahayana sutras. They tend to begin with interesting core ideas, images, metaphors, etc. but then balloon out into mountains of repetition and hyperbole so that what starts out as a useful kind of poetry that supports one's practice finally becomes an alternate universe that substitutes a fairyland for the real.

Malcolm wrote:

Bias alert! Here you go again, trolling another forum.

Vimalakirti432 said:

Of course the Mahayana texts no doubt assumed the forms they did for many reasons, among which is the fact they were probably more chanted than read.

Malcolm wrote:

Total nonsense.

Vimalakirti432 said:

But the point is not the sutras themselves but what they represent, a kind of over-the-top supernaturalism, where the Mahayana, pardon the pun if there is one, kind of loses its mind.

Malcolm wrote:

Dear reader, note that supernatural = fairyland = insanity.

Vimalakirti432 said:

In fact this happens almost literally. One of the debates in Tibetan Buddhism, for example, is whether a Buddha can have any mind at all, any thoughts or concepts, or whether she is a kind of robo-buddha, driven on by a previous bodhisattva career to help beings mindlessly. In this way a Buddha becomes so utterly, inhumanly transcendent that you need intermediaries to somehow connect with the human level, bodhisattvas like Avalokiteshvara, just as in theistic religions where an utterly transcendent God also demands intermediaries, Jesus in the Abrahamic line and Krishna in the line of Sanatana dharma, as examples.

Malcolm wrote:

You really deeply misunderstand the point of a buddha's spontaneous activity.

Vimalakirti432 said:

The result is that many traditions of the Mahayana are so heavily invested in supernatural concepts, realms and impossible states beyond being that for me at least they constitute an obstruction, and are therefore problematic as a cure for nihilism.

Malcolm wrote:

Here, supernatural = impossible.

Vimalakirti432 said:

But now the liberal, like Garbo, will finally speak his own sort of truth. To that end keep in mind that I'm a fool with no standing and who speaks only for himself. What I offer is no more than a short glimpse into how a typical liberal thinks about these questions. So in that sense I may be doing no more than providing ammunition for fundamentalists everywhere!

Malcolm wrote:

You are hardly a liberal. A "liberal" follower of Buddhadharma does not call Sukhavati Vyuha "a fairy land." A conservative materialist might though.

Vimalakirti432 said:

I begin with the Kalama sutta, which enjoins the careful examination and application of what we learn of dharma, and reaching our own judgments.

Malcolm wrote:

It does nothing of the kind.

Vimalakirti432 said:

Here's what I see. I think without much controversy I see the core of Buddhism as dependent origination.

Malcolm wrote:

Yes, this is the core of Buddhadharma. Score one for Vima!

Vimalakirti432 said:

From dependent origination all the other key ideas are derived - impermanence, the questioning of the nature of identity and so on, really the whole framework of the dhamma. And here, bare-bones as it seems, is the first phase of the cure for nihilism.

This first phase can be seen in many passages of the pali canon, where we read that certain of the Buddha's followers were immediately liberated, simply upon hearing about the principle of dependent origination. Initially this seems strange, at least to me, given the lack of explanation in the text. But on reflection I think we can fill in the blanks and assume that for some of his followers the intuition of dependent origination was enough, and that all its basic implications quickly followed.

Malcolm wrote:

Śariputra was already a follower of Saṃkhya, so of course dependent origination made sense to him immediately.

Vimalakirti432 said:

Here I locate the beginning of the second phase in the cure for nihilism, for here was an expansion of the practice that well before the Mahayana developed the sense of interrelatedness between beings, of their connectedness, so that even under the ideology of the arhats institutions were built that allowed people to see more clearly their inextricable network of relations, how the idea of a single isolated being was incoherent on the level of precious human birth, and that they were part of a larger

whole, a spiritual community immune to annihilation. (Admirable friendships is not just half the spiritual life, it is the whole of the spiritual of life, says the Upaddha Sutta.)

Malcolm wrote:

Just as a personal self is incoherent, so is a social or communal self.

Vimalakirti432 said:

This development returns us to the problems of Buddhist realism, which are particularly acute in respect to the aggregates. The aggregates were wise and advanced medicine perhaps in the beginning, for the Buddha was known to say what was most skillful in the context of needs of the person he was facing. But by setting up separate categories for mind and body, i.e. dualism, the aggregates committed Buddhism to just the kind of habitual habits of mind that dependent origination in its deepest implications I believe overcomes.

Malcolm wrote:

The division of *nāma* and *rūpa* is ancient and pre-Buddhist. It is obvious that the mind is not the body. Lose a finger, your mind is not diminished one little bit. Lose your mind, your body immediately begins to decay and rot.

The point of the aggregates is merely to show there was no self in them or apart from them. The aggregates cover afflicted phenomena, whereas the *āyatana*s and *dhātu* cover both afflicted and nonafflicted phenomena.

Vimalakirti432 said:

Ideas of the "material" and the "spiritual" are in fact habits of mind that go back in most cultures to very early human history, and arise as consequences of our particular evolution on our particular little planet we call home. Solid things hurt when they fall on our heads, and when the breath leaves the body and someone dies we feel that some switch has been turned off, that some substance has left. So understandably many of the first words for entities like "soul" also meant "breath" - "pneuma" in Greek, "prana" in Sanskrit, and so on. On the most primitive level, which like it or not, is still at the root of our mental habits, I believe it's as simple as that.

Malcolm wrote:

Prāṇa does not mean breath, it means life. There is a *vāyu*, a wind, called *prāṇa-vāyu*, the wind that sustains life.

Vimalakirti432 said:

Nagarjuna, by drawing out the full implications of dependent origination, breaks this primitive dichotomy down, shows that mind and body, emptiness and form, are not separate but an interdependent reality that resists all conceptualization and mental fabrication. A materialist denies spirit, an idealist denies matter, both in some sense toy with nihilism. Nagarjuna, by appearing to deny everything denies nothing. His middle way, as he maintains, is not nihilism but its cure (except for the hopelessly incurable who would posit emptiness as real). His rigorous analysis definitively shows that dependent origination is indeed deep, subtle and hard to fathom.

Malcolm wrote:

Actually, Nāgārjuna points out that nothing is established and that everything is a mere convention.

Vimalakirti432 said:

And so to sum up my liberal version of the dharma: when drawn out in its full implications, dependent origination is the definitive cure for nihilism and the fear of annihilation, in at least three phases: (phase 1) We are not separate and so have nothing to fear; (phase 2) we are not alone but interdependently involved with endless other beings; (phase 3) we are expressions of the non-dual fabric of things as they are, beyond all conception, perennially arising and re-arising, ever-renewing windows on reality.

Malcolm wrote:

We are also not the same. The idea of nonseparation is just another false identity proposition, refuted in opening praise of the MMK which is cited from the Prajñāpāramitā: i.e. not ceasing, not arising, not going, not coming, not annihilated, not permanent, not different, not identical, not the same... Thus, we are not interdependently involved with endless other beings, this is something Nāgārjuna rejects explicitly since he refutes the dominant condition among the four conditions [as well as the other three] in the first chapter of the MMK. There is no nondual fabric of things as they are, this is an entirely foreign notion to Buddhadharma. In Nāgārjuna's view, there is no ultimately no arising or ceasing. Arising and ceasing are merely conventions grounded in not seeing how things are.

Vimalakirti432 said:

That was a lot of ground to cover in a relatively short space, so there's bound to be much open to criticism.

Malcolm wrote:

You said it, not me.

Author: Malcolm

Date: Monday, September 14th, 2015 at 8:04 PM

Title: Re: a former student of aroter seeks help!

Content:

tingdzin said:

It might be useful to keep it simple for awhile: read basic unglamorous Buddhism and do basic unglamorous practice, examining carefully not only the motives of the people who want you "on board" with their beliefs, as well as your own possible motives in being attracted to this or that group.

Malcolm wrote:

Well, in the case of the DC, we want you to convert people by handing out flowers at the airport....

Author: Malcolm

Date: Monday, September 14th, 2015 at 6:29 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

If you discriminate that phenomena are identityless

And meditate by discriminating them in this way,

This is the cause for the result of attaining nirvana.

Peace will not come about through any other cause."

Malcolm wrote:

That is fine if one thinks nirvana comes about from causes, which is a characteristic approach of the causal vehicle a.k.a, the vehicle of characteristics.

Author: Malcolm

Date: Monday, September 14th, 2015 at 6:26 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

So you are claiming that the conceptual knowledge of emptiness, the conceptual knowledge known to a mundane authority, is sufficient?

Astus said:

Knowing that fire is hot is a conceptual knowledge. If one has never encountered fire, it is an unconfirmed conceptual knowledge. If one has encountered fire, it is a confirmed conceptual knowledge. Similarly, only hearing about emptiness without knowing what it means is just verbal information. Once it becomes clear what emptiness refers to in one's present experience, it is a confirmed conceptual knowledge. For example, one sees fire and knows that it is fire. If one sees fire without knowing what fire is, that has no power to inform one's knowledge (and therefore subsequent actions), while knowing fire without ever seeing one has no power to inform one's actions (as there is no use of that knowledge in any situation).

Malcolm wrote:

This does not help your case at all. A conceptual knowledge of emptiness is still a mere concept, and results in being fettered. A simulacrum, not the real thing. For example, The Ārya-niṣṭhāgantabhagavajjñānavaipūlya-sūtraratanānanta-nāma-mahāyāna-sūtra states

For example, space is does not impede. In the same way, all objects are like space. Total nonconceptuality does not impede. Total nonconceptuality is freedom. Total conceptuality is a fetter. Total nonconceptuality cuts the fetters.

Here, when we should understand that the term "mundane" eye refers to exactly the

kind of mundane authorities Mañjuśrimitra is critiquing.
It is this analysis with mundane authorities that goes exactly nowhere.
That mundane analysis is the view uninformed by emptiness, the thinking of an ordinary being (prthagjana).
Having a view of emptiness does not make one an ārya.
Analysis is the method by what one can arrive at confirming what one has learnt and understood.
But this contradicts the Saddharma-pundarika sūtra:
That which does not analyze or conceive phenomena, Mañjuśrī, is called "the procedure of a bodhisattva."
And the Ārya-pitāputrasamāgamana-nāma-mahāyāna-sūtra:
If it is asked "What is the samadhi that illuminates all phenomena?," here, for the purpose of engaging all phenomena, the bodhisattva mahāsattva does not mentally engage in any conceptuality or analysis
It also contradicts the Ārya-tathāgatajñānamudrā-nāma-mahāyāna-sūtra:
The consciousness without concepts about all phenomena is unobscured.
And the Ārya-sūraṃgasamādhi-nāma-mahāyāna-sūtra:
Whoever does not conceptualize existence or nonexistence is free from the bonds of Māra.

Author: Malcolm

Date: Monday, September 14th, 2015 at 5:32 AM

Title: Re: Eating at restaurants that serve meat and alcohol

Content:

KeithBC said:

Lots of people do lots of things that I disagree with. Life is too short to get upset by all of them. It is their karma, not mine.

Even if a Buddha image is there with a purely commercial or decorative intent, it does no harm and may do some good. If meat is on the menu (as it is at 99.9% of restaurants here), my responsibility is to not order it, not to change the menu. If, by increasing demand for vegetarian meals and decreasing demand for meat, I motivate the owners to change the menu, so much the better.

If people are in a teachable mood, I am willing to help them. If not, c'est la vie.

Om mani padme hum

Keith

Tenso said:

I agree it's their karma but it's still a sign of disrespect to many serious practitioners. No other religions would tolerate their prophets being displayed for purely commercial and decorative purposes.

Malcolm wrote:

Apart from Trumpism...

Author: Malcolm

Date: Monday, September 14th, 2015 at 1:10 AM

Title: Re: POTUS 2016

Content:

kirtu said:

"he got us into a war" - which should have worked against Bush. Instead we had the spectacle of uneducated teen singers declaring "he is our President and we should follow him/trust him to conduct the war" and she and her ilk were actually listened to!

Malcolm wrote:

Actually, getting into a war usually favors a politician's chances of re-election.

Author: Malcolm

Date: Monday, September 14th, 2015 at 12:17 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

No one has ever won a Presidency by appealing to the unhinged in the US, contrary to world opinion, they just don't have enough votes compared to blacks, latinos and white women.

kirtu said:

Food for thought:

Blacks - 13.6% of population

Latino/Hispanic citizens - 12% of population

White women (est) - 39.47% of population

65% of total population

So why was George Bush elected twice? Especially the second time? The demographic argument doesn't explain elections in every case by itself. Other factors are at play as well.

Kirt

Malcolm wrote:

Well, the first time, he had the Supreme Court win it for him. Second time, he got us into a war and was elected because Kerry has all the charisma of a wet blanket.

Author: Malcolm

Date: Monday, September 14th, 2015 at 12:12 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

By saying that arriving at the conceptual understanding of emptiness is insufficient and it should go beyond.

Malcolm wrote:

So you are claiming that the conceptual knowledge of emptiness, the conceptual knowledge known to a mundane authority, is sufficient?

Astus said:

By saying that analysis does not result in insight into the nature of concepts and so in non-attachment.

Malcolm wrote:

I don't think it is contradicting sūtra at all. For example:

The Buddhāvatamsaka-nāma-mahāvaiṣṭya-sūtra:

The so-called "seeing" by which the mundane eye sees, the seeing lacking higher perception [vipaśyāna], sees phenomena as evil.

If seen with higher perception [vipaśyāna], nothing is seen.

Or the Bodhisattva-pitika:

Again, so-called higher perception [vipaśyāna] is seeing just how all phenomena are; seeing the reality of all phenomena; seeing that non-otherness of all phenomena; seeing the emptiness, seeing the signlessness, seeing the lack of aspiration of all phenomena. Again, so-called higher perception [vipaśyāna] is not seeing with a cause, not seeing without a cause, not seeing birth, perishing or abiding, not seeing an objective cause — also the best seeing is not seeing at all.

Or the Ārya-sāgara-nāgarāja-pariṣcchā-nāma-mahāyāna-sūtra:

In the same way, there is the higher perception [vipaśyāna] that all phenomena are without cause, without persistence, isolated, totally unestablished. As such, whatever is seen, that is the vipaśyāna of all phenomena. Therefore, if there is higher perception [vipaśyāna] regarding all phenomena, when someone sees a phenomena, it is not higher perception [vipaśyāna]. If it is asked why, seeing phenomena is not higher perception [vipaśyāna] because a cognition is not cognizant.

Here, when we should understand that the term "mundane" eye refers to exactly the kind of mundane authorities Mañjuśrimitra is critiquing.

It is this analysis with mundane authorities that goes exactly nowhere.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 11:12 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

There are at least two problems with that view:

1. it supposes there is something to gain beyond concepts, instead of realising the nature of conceptuality.

Malcolm wrote:

How?

Astus said:

2. it denies what is taught in the sutras and shastras: that vipasyana results in wisdom, practically negating the validity of all paths but the vajrayana.

Malcolm wrote:

How?

Author: Malcolm

Date: Sunday, September 13th, 2015 at 11:00 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

passel said:

Malcolm- "A perfect *śamatha* is nothing more than the first *dhyāna*, attended by five mental factors: *vitarka*, *vicara*, *prithi*, *sukha* and *ekagraha*. This is a universal definition."

I'd have to know a lot more than I do to label anything a universal definition (weird concept that), but that's not the definition Wallace uses. "The attainment of Shamatha" according to him is post 9th stage, accompanied by *shinjiang* (which he describes in a very specific way), and he equates it not with the first *dhyana* but with access concentration.

Malcolm wrote:

He is mistaken.

passel said:

Access concentration/ the attainment of shamatha, according to him is a state devoid of any objects of the 6 consciousnesses, only the *alaya* and the *alaya-vijnana* remain. That's an insanely high bar, not attainable in an afternoon.

Malcolm wrote:

Again, he is mistaken,

The state you describe, attainable in an afternoon, sounds interesting and probably worthwhile, but this demonstrates my point. Yogis can use the same tools to very different ends. Not a problem, imo.

You ought to read the Abhidharmakośha where this definition of the first dhyāna is set out, then compare with the Bhavanakrama, Rongzom Chokyi Pandita, etc.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 9:45 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

passel said:

Bottom line, meditation lineages have house styles and house interpretations of received texts, and they differ from one another. You can't assume that one yogi's 5th stage of Shamatha is the same as another yogi's 5th stage of Shamatha, or even that they mean the same thing by Shamatha.

Malcolm wrote:

A perfect śamatha is nothing more than the first dhyāna, attended by five mental factors: vitarka, vicara, prithi, sukha and ekagraha. This is a universal definition.

The idea that it takes a year to develop this experience is ridiculous. If you understand what you are doing, you can develop this experience in as little as a single afternoon.

Since the mental factors of vitarka and vicara drop off above the first dhyāna, when one's motivation is to engage in vipaśyāna, it is not appropriate to cultivate anything more than this.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 5:42 AM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

Okay your various points/responses here are fair enough but arguable, but I guess I should make clear what I mean when I talk about false imputations regarding my views.

I've come back to this repeatedly so maybe this is a waste of bytes but again you insist on calling me a materialist when I insist I'm nothing of the kind.

Malcolm wrote:

You don't accept rebirth or karma so, at the very least this makes you an ucchedavādin.

Vimalakirti432 said:

So you must see the lack of reciprocity here. I'm not telling you that you're a taoist, or a secret Presbyterian or even a supernaturalist as such. I'm accepting your views as you express them. I'm only saying that as a fellow traveller of Buddhism I personally don't accept its supernatural aspects, and I guess I would be expecting the courtesy of having my views, while certainly challenged, in the end accepted on their own terms.

Malcolm wrote:

But I don't accept that it is proper for a practitioner of Buddhadharma to reject rebirth and karma. I don't accept that it is a proper view to label these things pejoratively "supernatural", which we know is just a hedge word for "superstitions."

Vimalakirti432 said:

Now I understand there is a kind of impulse or even duty in the tradition to refute what are considered wrong views, and this would lead you to what would be considered in some other setting to be discourteous. So no I'm not about to get upset and rant etc. - unless this qualifies as a rant!

Malcolm wrote:

Ummmm.....labeling rebirth and karma "superstitions" is actually pretty damn discourteous in a Mahāyāna Buddhist forum.

Vimalakirti432 said:

So again I think we've taken this as far as it can go. I'm by no means a scholar but I've read widely enough in the traditions to be familiar with what you're bringing in here and so unlikely to radically change my views. But perhaps in my next life!

Malcolm wrote:

You have merely left us with an undemonstrated assertion: "karma and rebirth are supernatural beliefs [aka superstitions] and therefore I do not accept them." You have refused to defend this statement in anyway, and have spend most of the time in this exchanging invoking your right to believe whatever you want and be respected for it. I will respect you for believing whatever you want, but not as a follower of Buddhadharma. Whatever you are following, it is not Buddhadharma.

And in particular, you chose to launch this unsubstantiated polemic in the Tibetan Buddhist forum — what the hell did you expect?

Author: Malcolm

Date: Sunday, September 13th, 2015 at 4:40 AM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

I'm no logician but here I see Dharmakirti as using the old sales guy trick. You don't ask the customer if she wants ice cream but whether she wants chocolate or vanilla. In other words, you force your victim to choose between a false and unnecessary dichotomy, and ordering something they don't want.

Malcolm wrote:

But you have to choose.

Vimalakirti432 said:

I would suggest that as with most of the words we use we don't even know what we mean by "physical". We set up definitions in legitimate ways, in the natural sciences for example for pragmatic purposes, but also in what I consider illegitimate ways, in the interests of defending a certain metaphysical view or system.

Malcolm wrote:

I know precisely what I mean: "physical" [rūpena] refers to any entity that possesses hardness, heat, motility or liquidity in some degree or another. This covers everything on the periodic table of elements and all qualities they can possess or demonstrate, indeed it covers every type of physical phenomena, down to the smallest we can experimentally observe or even imagine, as well as the largest and everything in between.

Vimalakirti432 said:

Here we have what is called the hard problem of consciousness. To oppose the thesis that Dharmakirti is defending is not to assert the contrary but merely to say that neither of the alternatives he offers can be established.

Malcolm wrote:

It is not a hard problem at all. You are conscious [unless you are Turing machine], so am I. It is established at the outset you have a mind. So where does it come from? What is its origin? Etc. These are not hard problems, except for materialists.

Vimalakirti432 said:

But this we find in all apologetics everywhere, the misuse of reason in defence of the faith. But logic can't establish this kind of thing, only yogic experience. So when an arhat or practitioner claims such knowledge I can only tip my hat and wish them the best. But when anyone tries to establish this kind of thing through logic I can only shake my head. Reason has many uses, but this isn't one.

Malcolm wrote:

The only one using apologetics here is you. What you are doing is called "eel-wriggling."

Vimalakirti432 said:

As for non-duality, I assume you mean that matter emerges from mind, i.e., the reverse

of materialism? But in a previous post I've already touched on that, so I won't repeat myself here.

Malcolm wrote:
Please indulge us.

Author: Malcolm
Date: Sunday, September 13th, 2015 at 4:14 AM
Title: Re: Buddhism and rebirth
Content:

Vimalakirti432 said:
Again I don't want to be drawn into a pointless debate, which you would probably agree would be unskillful for both of us.

Malcolm wrote:
That depends, if you start calling me names and jumping up and down and carrying on like this,, maybe it will be unskillful. Otherwise...

Vimalakirti432 said:
1. My assertion as to seeing things as they are without false imputations etc. hardly commits me to what you're calling "materialism". My point all the way through is that both "material" and "spiritual" are constructs. But here I think we get into the philosophic weeds that can hardly be cleared out in this kind of forum.

Malcolm wrote:
First we have to establish what an authority is. Buddhadharma accepts three kinds, direct perception, inferences based on direct perceptions and testimony.

Vimalakirti432 said:
2. I'm sure you're aware that Nagarjuna was also called a nihilist by many of his contemporaries. Now I'm not saying that my views adhere precisely to Nagarjuna in all respects, but I see myself here as beginning with his fundamental view of things, and not with some notion of materialism, ancient or modern. If my views come across differently then perhaps I'm not expressing myself very well.

Malcolm wrote:
Nāgārjuna has no position with respect to the ultimate existence or nonexistence of things, nevertheless, conventionally he accepted rebirth and karma, even in the MMK he makes it very clear he advocates the Arya Sammitya position with respect to karma — supporting their concept of the avipraṇāśa amongst all possible options. In the Pratītyasamutpāḍakarika he also makes it clear that conventionally he accepts rebirth and karma.

Vimalakirti432 said:

3. As for the relationship between what we could call nikaya Buddhism and Mahayana, Madhyamika, etc., I'm sure you know better than I do that it's extremely complex and that views on this depend on who you're talking to. So it seems to me pointless to set up and then cling to anything like a precise analysis of these relationships.

Malcolm wrote:

It is not that complicated.

Vimalakirti432 said:

4. No there is nothing supernatural about mind, karma and rebirth, which is precisely my point, and no I don't believe that saying this eviscerates the dharma, but only offers alternate skillful means.

Malcolm wrote:

The Buddha taught six dhātus, not only five — with consciousness being the sixth. Now, dhātu does not mean that there is one unified element, which is why we also have the idea of the sattva dhātu, the dhātu of sentient beings.

It is not a skillful means to cater to people's annihilationist tendencies any more than it is a skillful means to cater to their eternalist tendencies [though indeed the Buddha has said the latter is preferable to the former]. You have jumped on the horse only to fall off on the other side [annihilationism].

Vimalakirti432 said:

Otherwise, you appear to be well grounded in your tradition with firm shradda so of course I have to respect your point of view, even where I see that it may lead you to inaccurate imputation of an alternate way. And you may be correct in every respect.

Malcolm wrote:

First, before you make judgements about the imputations of others, you have to establish that your own cognitions are authoritative. Are you quite certain you are not the one making false imputations, i.e., false inferences?

Author: Malcolm

Date: Sunday, September 13th, 2015 at 3:06 AM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

Just a slight correction: I meant avoiding speech no likely to be of further use. I guess I can also add that I could respond to several of your points in discussion, but that we lack the basis to make that discussion fruitful. Again, with metta and all the best.

Malcolm wrote:

Of course we have no basis for further discussion because you are a priory committed

to physicalism. You fail the first step of the heuristic that Dharmakīrti lays out in his proof of rebirth, i.e. do you think that the cause of a moment of mind is material or mental?

You seek refuge in some putative nonduality of matter and mind, and I am happy to understand that mind and matter are nondual, but in precisely the opposite way you intend.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 2:59 AM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

Hi Malcolm. Here I would only maintain once again, that "materialist" is an unfair imputation in my case, and in the case of many others who consider themselves non-supernaturalists. But I guess we'll have to leave it there, in the interests of right speech. In this case, that means speech not likely to be of further use. I invite you to carefully read my other posts, if you're interested in fully understanding my views. We obviously have different predispositions, so from my side no harm no foul. With metta.

Malcolm wrote:

There is nothing supernatural about mind, nor is there anything supernatural about karma and the ripening of karma.

Your very use of the term "supernatural" to describe phenomena such as karma and rebirth places you squarely in the Carvaka camp. The Carvakas were not fools, and I don't take you to be one, they were very sophisticated thinkers who were a dominant school in pre-Hindu India. But it is undeniable that negating rebirth and karma eviscerates the Buddha's teaching and his Dharma.

The negation of rebirth and karma on a relative level is an extreme view, ucchedavāda, annihilationism.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 2:24 AM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

1. As for the definition of "materialist", my point is that the tulku is setting up a straw man argument, replacing a variety of possible opposing points of view with a dimwitted, comic book version of a "materialist" of no real interest to anyone.

Malcolm wrote:

It does not matter what colors and shades you want to paint a materialist in, a materialist will always hold matter as a first principle, and consciousness as derivative from physical processes.

Vimalakirti432 said:

2. As for consciousness as an emergent property of matter, some certainly hold that view, but my point again is that the old dichotomy material/spiritual has been so subverted by what we now know of the uncanny nature of so-called "matter" as to render the old dichotomy meaningless. Does that mean that anything goes, that anything can happen? No, it simply means that we attend to what's there, without imposing dualities, and with a minimum of distorted, inaccurate or unskillful imputations.

Malcolm wrote:

Which is all to say that at the end of the day, consciousness is asserted to follow physical laws, hence materialism — and this observation is identical to the carvaka point of view.

Vimalakirti432 said:

3. As for different views of rebirth in Buddhism, I'm sure you're aware that most Theravadins have a very literal view of rebirth, kamma, nibbana, etc. and certainly would never say that rebirth from the ultimate side is "mumbo-jumbo" as the tulku did.

Malcolm wrote:

Sure they would — rebirth is irrelevant from the point of view of paramatthadhammas.

Vimalakirti432 said:

So while I agree that nearly everything in the Mahayana is prefigured in the early suttas, we can't ignore the significant differences. Certainly Theravadins don't.

Malcolm wrote:

The only substantially important different is whether the antarabhāva, aka bardo, is accepted or rejected. This is dealt with in the Koshabhaṣyam

Vimalakirti432 said:

4. As for karma rooted in volition I agree, but again I can't subscribe to the supernaturalist amplifications of this idea that you note here.

Malcolm wrote:

Yes, because you are a materialist, and therefore reject rebirth, and consider the ripening of karma described by the Buddha as "supernaturalist." It's ok, I mean, I don't care whether you accept rebirth or not — but it is impossible to practice Buddhadharma correctly without accepting rebirth, you know, the "supernatural" kind, not the bullshit revisionism we see bandied about these days. At best, you might, as in the Kalamas sutta, be able to have a bit of relaxation by practicing the four brahmaviharas, but you

certainly will not enjoy liberation.

What you fail to understand is that in Buddhadharma, matter is regarded as an emergent property of minds, not the other way around.

Author: Malcolm

Date: Sunday, September 13th, 2015 at 2:14 AM

Title: Re: Analysis or Nothing

Content:

Matt J said:

Then what is the role of concepts in Dzogchen teachings?

Yet all of these schools use concepts eventually to undermine concepts.

Malcolm wrote:

Hence the critique from a Dzogchen perspective.

The point I am making is that intellectual analysis will only result in an intellectual apprehension of the object of analysis. Even when you are finished with the analysis, for example, the famous diamond sliver analysis, and so on, still in the end you are left with the concept "emptiness", "nonarising", "freedom from extremes" and so on, even though, as Mañjuśrimitra points out, since the conceptualized extreme does not exist, therefore the extreme to analyze does not exist. Therefore, conventional analysis by mundane minds cannot be used in an ultimate analysis because they cannot escape their own conceptual clinging, indeed they are always with concepts.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 10:22 PM

Title: Re: Analysis or Nothing

Content:

Matt J said:

Yet all of these schools use concepts eventually to undermine concepts.

Malcolm wrote:

Hence the critique from a Dzogchen perspective.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 9:25 PM

Title: Re: Buddhism and rebirth

Content:

Vimalakirti432 said:

It was particularly telling that he appeared to conflate these posited materialists with ancient Indian materialists or nihilists, the charvakas.

Malcolm wrote:

There is very little difference in their point of view.

Vimalakirti432 said:

In fact, with the advance of the sciences and especially of physics and cosmology what does the term "materialist" even mean?

Malcolm wrote:

It means one believes that consciousness arises as an emergent property of matter.

Vimalakirti432 said:

So while later Mahayana, Madhyamika and Tibetan Buddhism re-imagined rebirth in ways still unthinkable for Buddhist realists like the Theravadins, we should allow the same process to happen in modern Buddhism.

Malcolm wrote:

Nonsense, Mahāyāna concepts around rebirth, as well as those of Madhyamaka and so on are based grounded in the Abhidharma tradition of Sarvastivāda.

Vimalakirti432 said:

Rebirth and karma, I feel, are most properly seen in the deep context of interdependent origination, of infinite causes and conditions, and do not depend on ancient physiology, or on the notion of isolated streams of becoming, which violates the logic of the Mahayana in any case (non-distinctions, interpenetration, etc.).

Malcolm wrote:

No, they are properly seen in the context of what the Buddha taught: that is unique beginningless mindstreams have volitions, direct physical and verbal actions based on the volitions, and reap the results of those volitions in the future. In this case, Tibetan Buddhists mainly depend on the Sautrantika/Yogacara explanation for ripening, but not exclusively.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:49 PM

Title: Re: European refugee crisis

Content:

dreambow said:

It seems the Canadian economy is very rocky and the USA have over 90 million people jobless...its staggering!

Malcolm wrote:

Well, this figure includes retirees and teenagers...it is not really like that

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:08 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Boomerang said:

I just finished listening to the webcast from Singapore. Am I allowed to start practicing guru yoga and the Song of Vajra now? I'm not a member of the Dzogchen Community as of yet (registering today), but want to be on the list ASAP. I always thought you had to be a member first, but is that not even necessary as long as you tune in to one of Rinpoche's public webcasts?

Malcolm wrote:

Yes.

Yes, but you won't have access to replay.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 11:18 AM

Title: Re: a former student of aroter seeks help!

Content:

inbetween said:

Then I found this! I am glad you saved this...I won't dare to think of...

I apology the whole sangha and Buddha for my sins and beg for help! I cannot do this on my own.

respectfully inbetween

Malcolm wrote:

You should make a connection with Chogyal Namkhai Norbu. He is running webcast retreat today actually, it starts in four hours roughly.

<http://webcast.dzogchen.net/index.php?id=live-webcast>

Boomerang said:

Is it okay to just drop in and watch the webcast without having any idea what's going on?

Malcolm wrote:

yup

Author: Malcolm

Date: Saturday, September 12th, 2015 at 10:42 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The reality, my friend, is that you cannot tell which of the two moons are true, because in fact neither are.

LastLegend said:

I know you have faith in your experience and guru. That's why Pure Land is superior my friend. FAITH.

Malcolm wrote:

Certainty is better than faith.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 9:49 AM

Title: Re: Analysis or Nothing

Content:

smcj said:

"you are like a man holding a book in a language he does not understand, sagaciously informing everyone else that they do not understand it either."

Actually that was precisely my position in the consort practice discussion.

Malcolm wrote:

Yes, I understood that you did not understand it.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 9:42 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

I guess you feel you are speaking from a position of definitive authority. In other words, you must yourself be a master of sūtra. Otherwise you are like a man holding a book in a language he does not understand, sagaciously informing everyone else that they do not understand it either.

LastLegend said:

No sir. I have no such arrogance right now, and I am not that ignorant to make judgment about other Paths without knowing what they really understand. But here is my view:

The language in Sutra is hard to understand. This is the reason why people get caught up with the teachings/tools more than what's the teachings are pointing to. Language of Zen Patriarchs are to understand as well.

Malcolm wrote:

So I guess it is the latter: "you are like a man holding a book in a language he does not

understand, sagaciously informing everyone else that they do not understand it either."

The reality, my friend, is that you cannot tell which of the two moons are true, because in fact neither are.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 6:09 AM

Title: Re: a former student of aroter seeks help!

Content:

inbetween said:

Then I found this! I am glad you saved this...I won't dare to think of...

I apology the whole sangha and Buddha for my sins and beg for help! I cannot do this on my own.

respectfully inbetween

Malcolm wrote:

You should make a connection with Chogyal Namkhai Norbu. He is running webcast retreat today actually, it starts in four hours roughly.

<http://webcast.dzogchen.net/index.php?id=live-webcast>

Author: Malcolm

Date: Saturday, September 12th, 2015 at 6:04 AM

Title: Re: CNN Odzer Chenma retreat sept 11-13

Content:

Tigersnest said:

I was unable to listen to the retreat, was the invocation different then the Practice which DC usually uses?

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:36 AM

Title: Re: Practicing in the midst of relationship problems

Content:

Monlam Tharchin said:

Many difficulties regarding relationships in my life lately.

Marital problems possibly leading to divorce or separation soon.

One very important friendship dissolving into fights and negativity. We are temporarily not speaking.

Another heading in the wrong direction that makes it difficult for me to know how to proceed.

Still another with a sudden "change of heart" that makes me very nervous.

Outside of that, there is only one person I see regularly, as I'm a very private person. So nearly all of the important relationships in my life are, to put it bluntly, in the shitter in some form or another.

I've never had insomnia or such strong feelings of aloneness as right now.

I'm not sure how to bring them to the dharma path.

It's made shamatha very difficult, to say the least.

Of course this brings home the samsaric qualities of every relationship. But how bittersweet to see it in your own life, and in such a large amount at one time. My instinct isn't towards cultivating insight but just some way to not feel so bad.

For now, I just say some mantras, manis mostly.

Thanks for anyone's advice, who has maybe been in a similar situation.

Malcolm wrote:

At the end of the day, Dharma is our only companion.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:24 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Sūtra does not contain all teachings. If it did, there would be no need for Vajrayāna and so on.

LastLegend said:

Very few understand Sutras, they think they really do but they don't.

Malcolm wrote:

I guess you feel you are speaking from a position of definitive authority. In other words, you must yourself be a master of sūtra. Otherwise you are like a man holding a book in a language he does not understand, sagaciously informing everyone else that they do not understand it either.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:23 AM

Title: Re: Analysis or Nothing

Content:

LastLegend said:

Zen...

Malcolm wrote:

If everything were in sūtras, there would be no need for Zen either, a path, like Dzogchen, famous for saying it is outside of the scriptures.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 5:02 AM

Title: Re: Analysis or Nothing

Content:

LastLegend said:

People keep downplaying Sutra path as a conceptual path but actually Sutra contain all teachings for all capacities.

Malcolm wrote:

Sūtra does not contain all teachings. If it did, there would be no need for Vajrayāna and so on.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 4:34 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

Kamalashila's Bhavanakramas are instructions for meditation. I dare say that even the Middle Treatise of Nagarjuna is good for meditation, not to mention the many prajnaparamita sutras. Just as Vajrayana texts can be taken for purely philosophical writings, so can the teachings of the Buddha can and often are mistaken as theoretical matters. Analysis is not meant for achieving an objective statement but to attain insight. I'm not even sure why it happens that while it is obvious that the Dharma is for liberation, teachings are regularly dismissed as if they were products of a bored academic. It is another thing that philosophy is viewed with contempt, calling it idle talk. But once we rename it as ideology, it becomes more apparent how thoughts govern action.

For instance, when there is a teaching about the aggregates, it is not about abstract ideas with no relevance to one's personal life and experience, but instructions on what and how to investigate in order to see the true nature of reality and gain liberation. It is always about direct seeing, that's what vipasyana is. Reducing the words of the Buddha and numerous teachers to mere theorising is not just insulting but inconsiderate and ignorant. (And I'm not saying here, Cone, that you are like that, these are just my general observations.)

It is not a question of conceptuality but how those concepts are understood. Keeping a distance between oneself and some ideas is when it is mere theorising, fantasising about things that have no weight. On the other hand, when a concept is taken seriously, when it is reflected on and connected to one's experience, that is heeding the advice and following the teachings. It becomes a personal matter. Just like when one can listen to any teacher and not find anything noteworthy in his words, if that teacher is seen as

one's guru, even the most innocent movements become Dharma instructions.

Malcolm wrote:

Here is your original question:

How can it be argued that the popular methods lacking the conceptual methods of discerning appearances are valid?

Mañjuśrimitra in the Meditation of Bodhicitta would have replied to Kamalaśīla in the following way:

When analyzing the extremes of deconstruction and proofs for entities by the reason of direct perception and so on,

after that domain of those who follow the stream of concepts is defined as authoritative, because the conceptualized extreme does not exist, there is no extreme to analyze, and if there is no core, what can be defined as an authority?

Therefore, the conventions of mundane analysis are not necessary in this yoga.

Keep in mind, the Meditation of Bodhicitta is a text aimed Mahāyānis just like Kamalaśīla, oriented towards showing that this kind of analysis is just not necessary at all in Mahāyāna. That in fact, it is an obstacle to understanding the real meaning of Mahāyāna.

The point is that the methods of conceptual analysis are invalid for ultimate analysis, as Mipham points out in his commentary on this text:

...a mundane authority is not valid for an ultimate analysis,

Why is this important? Because in general, the whole notion of direct perceptions, inferences, and so on are defined on the basis of of the conceptual cognitions of ordinary people. Therefore:

Therefore, the conventions of mundane analysis are not necessary in this yoga.

Which yoga? Mahāyāna yoga.

So the question must be turned around:

How can it be argued that conceptual methods of discerning appearances are valid?

Incidentally, Mañjuśrimitra never once uses the term "Ati yoga" or "Dzogchen" in this text, though he does make reference to Vajrasattva, Mahāyoga concepts and Samantabhadri. He also on the other hand uses Prajñāpāramitā references, even working the name "Arhat Subhuti" into the text to represent a principle of the teachings.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 2:23 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

Clarence said:

Okay. Thanks.

Anything in your book about the difference?

Malcolm wrote:

There is a brief discussion of śamatha and vipaśyāna in section on the method of

practice, chapter eight, specifically in the transcendent state of the sugatas section.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 2:15 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

Malcolm wrote:

This Dzogchen style. Very supple, produces flexible wood, very green, hard to break. In Dzogchen style śamatha you actually engage all six sense objects with your six senses, there is nothing to accept and nothing to reject, nothing to follow, nothing to ignore.

Clarence said:

Sounds very much like regular Trekchod, no?

Malcolm wrote:

A little, but really it has to do with the definition of one pointed. In sūtra style one pointedness, one is focusing one's mind on one point, in a very concentrated way, while ignoring everything else. Also in Dzogchen, sometimes we use this experience as well.

But there is also another meaning of one pointedness, meaning that all sense contact all their objects.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 2:02 AM

Title: Re: How important is shamatha, and practices before shamatha

Content:

Boomerang said:

Wallace for example, in teaching shamatha without a sign, says ignore all thought, feelings, body sense and just focus on the awareness of awareness.

Malcolm wrote:

Thus is sūtra style. Very rigid, produces brittle wood, very dry, easy to break.

Boomerang said:

Tsoknyi R, in teaching the same practice (he calls it shamatha without support- they are both mikpa mepe shine) gives a much more relaxed approach, where all the senses are open and you are not particularly ignoring anything, just not getting involved with it.

Malcolm wrote:

This Dzogchen style. Very supple, produces flexible wood, very green, hard to break. In Dzogchen style śamatha you actually engage all six sense objects with your six senses,

there is nothing to accept and nothing to reject, nothing to follow, nothing to ignore.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 1:28 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Here, what is being recommended is the intimate instructions of the guru

Astus said:

There is little difference between someone orally giving the instructions or handing over a book containing the same instructions.

Malcolm wrote:

Who said the instructions were the same? Certainly not Kengyur Rinpoche.

Sword of Wisdom is a Madhyamaka text. Not a Dzogchen text. It is best not to confuse one with the other.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 12:40 AM

Title: Re: Analysis or Nothing

Content:

smcj said:

There really isn't any other kind...the name "Sūtra Mahāmudra" is like calling a donkey an Arabian stallion.

I've used "Sutra Mahamudra" to mean the type that approaches it through shamatha, vipassana, then Mahamudra. "Tantric Mahamudra" I've used for completion stage practice and the 6 yogas. Is that not correct?

Malcolm wrote:

Kongtrul clearly states that "Sūtra" Mahāmudra is for people who do not have the capacity for the two stages. It is a style of mixing sūtra practice and the view expressed in the dohas. But it is a slow and gradual path, since it is sūtrayāna.

Author: Malcolm

Date: Saturday, September 12th, 2015 at 12:39 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

What page are you thinking of?

Astus said:

The practice of those who perceive appearances in the manner of sense objects, p 269-

274.

That is within the section of "An explanation of the key points of the practice", within the chapter "The Extraordinary Path of Practice of the Great Perfection".

Malcolm wrote:

Pg. 271:

"The shamatha and vipashyāna deriving from oral instructions do not depend on the reading and analysis of the texts.

Here, what is being recommended is the intimate instructions of the guru over and above the sūtrayāna style analysis mentioned in the previous paragraph, and which you were claiming above was critically necessary, without which no progress could be made at all.

Author: Malcolm

Date: Friday, September 11th, 2015 at 11:55 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

..."not in Tantric Mahamudra".

Malcolm wrote:

There really isn't any other kind...the name "Sūtra Mahāmudra" is like calling a donkey an Arabian stallion. Sure, they both have four legs, sure they both belong to the Genus equis, sure one can mate with the other, but the latter will always be a much superior steed to ride.

Astus said:

Also, in vol 2 of Jigme Lingpa's Treasury of Precious Qualities at the end of the discussion of the path of Dzogchen he gives not only a direct but also an analytical method. So, even if there are other methods, it is considered quite efficient if Vajrayana masters have no problem including it in their teachings on the highest levels.]

Malcolm wrote:

What page are you thinking of?

Author: Malcolm

Date: Friday, September 11th, 2015 at 11:33 PM

Title: Re: How important is shamatha, and practices before shamatha

Content:

Boomerang said:

What are other approaches?

Malcolm wrote:

As mentioned, mantra practice is considered to be one of the best methods of training

in Shamatha.

It very much depends on your proclivities.

My advice is that you be like a bee and seek out a few different teachers and approaches before settling on one.

Author: Malcolm

Date: Friday, September 11th, 2015 at 11:22 PM

Title: Re: How important is shamatha, and practices before shamatha

Content:

Boomerang said:

My understanding is that traditionally, you need to master shamatha before you do most practices, such as secret mantras and tonglen, with ngondro being the only exception. But if a part of ngondro is Vajrasattva, how can you effectively do that if you haven't already mastered shamatha?

Have most people who do yidam practice and highest yoga tantra completed long shamatha retreats? It's supposed to take 6 months in retreat to master shamatha, isn't it?

Is there a definitive list of practices that are considered A-okay before one has done a shamatha retreat? Is it effective to do non-ngondro prostrations, like the 3 heaps sutra, before mastering shamatha?

Malcolm wrote:

This is only one approach, very much based on the Lam Rim approach. It is not the only approach.

Author: Malcolm

Date: Friday, September 11th, 2015 at 10:38 PM

Title: Re: Analysis or Nothing

Content:

Wayfarer said:

So, analysis serves no purpose, we are to seek a guru? Is that the point?

Malcolm wrote:

It all depends on how fast you wish to wake up.

Wayfarer said:

Kind of makes having the need for an internet forum moot, doesn't it?

Malcolm wrote:

Internet forums are breeding grounds for conceptuality, some of them however are worse than others.

Author: Malcolm

Date: Friday, September 11th, 2015 at 10:36 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Is the consciousness that engages in analysis deluded or undeluded? Is the object of analysis delusive or non-delusive?

If either the consciousness or the object are respectively deluded or delusive, there is no means by which the analysis can result in non-delusion.

If on other other hand the consciousness or the object is respectively non-deluded or non-delusive, the analysis is unnecessary.

Astus said:

That's some nice analysis you present.

Malcolm wrote:

You have to speak to the analytical in language they understand.

Astus said:

...supposing a separate realm is a mistake.

Malcolm wrote:

Hence the deviation of Madhyamakas two truths.

Astus said:

The reason analysis works is because it removes wrong views and eventually attachment to any view. Analysis is a means, not an end. And analysis is required because the wrong views that generate all the problems are conceptual.

Malcolm wrote:

Madhyamaka analysis is not required, it is merely the approach of sūtra. It also does not produce the real view free of conceptuality.

Astus said:

But let's not stop there. Is there a consciousness to be deluded or undeluded? Is there an object to be deluded or undeluded? Since neither a consciousness nor an object can be established, talking about their state of ignorance and enlightenment is like describing the graceful stance of the son of a barren woman.

Malcolm wrote:

Correct. Therefore, since there is no consciousness nor object to be established discussing their analysis is like discussing the horns on a rabbit.

Author: Malcolm

Date: Friday, September 11th, 2015 at 9:26 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Analysis merely substitutes one conceptual attachment for another, thus blocking the seeing of the truth; which one already sees anyway without knowing that one is seeing it. The question is really, "what does one hope to find in analysis?" Is there something to find? If there is nothing to find, than the analysis itself is a deviation from reality.

Astus said:

Analysis results in the elimination of attachment...

Malcolm wrote:

Is the consciousness that engages in analysis deluded or undeluded? Is the object of analysis delusive or non-delusive?

If either the consciousness or the object are respectively deluded or delusive, there is no means by which the analysis can result in non-delusion.

If on other other hand the consciousness or the object is respectively non-deluded or non-delusive, the analysis is unnecessary.

Author: Malcolm

Date: Friday, September 11th, 2015 at 6:05 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Yes, actually I did.

Astus said:

I don't see how "the intimate instructions of the guru are important" is an explanation for it, but it seems there is nothing more than that.

Malcolm wrote:

You have to receive them from a guru. Then you will understand. Until that point, there is nothing more to say.

Astus said:

Everyone is already experiencing suchness directly. It simply needs to be pointed out through experience. It is not discernible through analysis. The analysis itself is the

obstacle.

Pointing out through experience - since one cannot directly transfer experience to another, there are only teachings one can follow to confirm reality for oneself.

Malcolm wrote:

A direct introduction is an introduction done through your own experience; it is not a transfer of experience.

Astus said:

What blocks the vision of reality is conceptual attachment. Analysis removes that attachment, thus allows the experience of insight.

Malcolm wrote:

Analysis merely substitutes one conceptual attachment for another, thus blocking the seeing of the truth; which one already sees anyway without knowing that one is seeing it.

The question is really, "what does one hope to find in analysis?" Is there something to find? If there is nothing to find, then the analysis itself is a deviation from reality.

As chapter thirty-eight of the Kun byed rgyal po states:

The sūtras of bodhisattvas

assert the stage of Samantaprabhaḥ,

and assert dharmatā as empty space

through the investigation and analysis of the two truths.

The great bliss of Ati Yoga

is awakened mind beyond investigation and analysis,

that which is beyond investigation and analysis is obscured by the sūtras.

The Great Perfection explains that investigation and analysis

are error in the sūtras.

Author: Malcolm

Date: Friday, September 11th, 2015 at 3:54 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

If you want those instructions, you will have to go and get them.

Astus said:

You said that Vajrayana is exempt from analysis, but then did not support that with an explanation of how could that be.

Malcolm wrote:

Yes, actually I did.

Astus said:

How so? The direct experience of suchness is what Vajrayana teaches, isn't it?

Malcolm wrote:

Everyone is already experiencing suchness directly. It simply needs to be pointed out through experience. It is not discernible through analysis. The analysis itself is the obstacle.

Author: Malcolm

Date: Friday, September 11th, 2015 at 3:12 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

smcj said:

I think it's 100% true. People can make the most amazing ornate cages out of dharma.

I'm going to go out on a limb and say that none of my teachers would agree with that statement. The issue never arose, so I can't say for sure, but none have ever shown the slightest sympathy to that kind of idea.

Malcolm wrote:

None of your teachers are teachers of Dzogchen.

Author: Malcolm

Date: Friday, September 11th, 2015 at 3:09 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

As for directly accessing the view of suchness, Kamalashila writes,

Malcolm wrote:

Kamalashila's citation is completely irrelevant.

Author: Malcolm

Date: Friday, September 11th, 2015 at 3:08 AM

Title: Re: Analysis or Nothing

Content:

Astus said:

The question is about those instructions, that you say do not involve analysis.

Malcolm wrote:

If you want those instructions, you will have to go and get them.

Author: Malcolm

Date: Friday, September 11th, 2015 at 2:43 AM

Title: Re: Analysis or Nothing

Content:

asunthatneversets said:

...I suppose Malcolm would have to clarify there, being that it's his translation.

Malcolm wrote:

Phenomena is chos, dharmin; nonphenomena is chos min, i.e., dharmatā; the former is the relative, the latter is the ultimate. Since they are merged, there is no such thing as an ultimate phenomena, don dam chos, paramārthadharma.

In other words, the two truths of Madhyamaka are a deviation.

Author: Malcolm

Date: Friday, September 11th, 2015 at 12:55 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The limitation of Madhyamaka vipaśyāna is that it is an intellectual analysis.

Astus said:

What does it limit? Unless it is argued that vipasyana does not result in wisdom, it works.

Malcolm wrote:

Vipaśyāna is conceptual. That is its limitation. Plus, Madhyamaka analysis is ultimately dualistic.

Astus said:

You say Vajrayana is different, and that's fine, but it has not yet been clarified how and in what way.

Malcolm wrote:

It has been clarified, you just refuse to listen:

As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Author: Malcolm

Date: Friday, September 11th, 2015 at 12:53 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

smcj said:

Dzogchen teachings are secret because their meaning is obscure to those who still are involved with the vehicles of cause and result.

That's worded a little strangely. It implies that someone who is not involved with the first 8 yanas, such as a secular person, will have an advantage over a Dharma practitioner in understanding Dzogchen. I'm going to guess that is not what you meant.

Malcolm wrote:

That can in fact be the case.

smcj said:

Of all the teachings of the Buddha, Dzogchen/Mahamudra is most prone to misunderstanding because of the ease with which it can be reduced to something pedestrian. It is the perfect example of the ChNN's quote:

A human being has his limits. And thus in every conceivable way, with every possible means, he tries to make the teaching enter into his own limits.

Malcolm wrote:

Actually, what ChNN here is saying is that vehicles of cause and result place limitations on the possibility of liberation because of their limitations.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 11:50 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Yes, there is no special object to be apprehended.

Your question was, "Is analysis necessary." In sūtra yes; in Varjayāna, no. As

Vimalamitra states in his Buddhahood in This Life:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Astus said:

There is still no explanation given what kind of experience it is that can take one to realising suchness.

Malcolm wrote:

That is correct. I did not provide the entire chapter for you.

Astus said:

Also, that quote is basically asserting the supremacy of Vajrayana and the ineffectiveness of analysis without giving a reason. And it misrepresents vipasyana as if it were mere intellectual exercise.

Malcolm wrote:

The limitation of Madhyamaka vipaśyāna is that it is an intellectual analysis. But in reality, as it is said in the Soaring Garuda, one of the five early Dzogchen extracts translated by Vairocana, addresses the deviation of Madhyamaka analysis which should be addressed the following way:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an “ultimate phenomenon”.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 11:33 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

So it seems we are both agreeing with Shenphen Rinpoche's points, only one or two people here ridiculed them and you weren't one of them. . .

Malcolm wrote:

I agree that Dzogchen can be misunderstood, but refusing to discuss it does not lend to clarity.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 11:32 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

I'm sure you're right about the intent of that story but my intent in mentioning it was just as one example that throughout the history of Dzogchen transmission there's been many reasons for it to be kept more undercover, whether it is to avoid jealousy, orthodoxy, ridicule or misunderstanding, or all of the above, or a plethora of other potential reasons.

Malcolm wrote:

Dzogchen teachings are not secret, they are for everyone, if they are interested. The way you demonstrated your interest is by seeking out transmission.

When we say Dzogchen teachings are "secret", it does mean they are secret in the sense of a classified document which only people with proper clearance can read — though certainly this is a prevailing attitude evinced by the plethora of "restricted books." Dzogchen teachings are secret because their meaning is obscure to those who still are involved with the vehicles of cause and result. This is the real sense of secrecy in Dzogchen teachings.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 9:58 PM

Title: Re: POTUS 2016

Content:

tomamundsen said:

I voted for <http://www.jill2016.com/> in 2012 and I'll vote for her again next year. Although I'm probably just throwing away a vote for Bernie.

Malcolm wrote:

My plan is to vote for Bernie in the primaries, and if he does not win, to vote for Stein.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 9:19 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

The face of prajñāpāramitā is not different than all appearances [this is fundamental tenet of Ati yoga, one of things that differentiates it from Chan/Zen, etc.], hence it is an object of mind, an experience. Therefore, it is viewed correctly and incorrectly. Hence, introduction is necessary. Without introduction, buddhahood is not possible.

Buddhahood is not a result of effort or analysis. The difference between a buddha and sentient being is just the difference recognition and nonrecognition.

Astus said:

All appearances are such. Are you saying that there is an appearance that is more such? If not, and what matters is recognising the suchness of any appearance, there are no special objects to be apprehended. As Kamalashila <http://www.preciousteaching.org/sutra/kamalasilas-bhavana-krama-the-middle-meditation-stage/>: "With the knowledge that the mind is without an end and a centre, no identity of the mind is perceived. What is thoroughly realised by the mind too is realised as being empty. By realising that, the very identity which is established as the aspect of the mind, like the identity of physical form, etc., is also not ultimately perceived."

Malcolm wrote:

Yes, there is no special object to be apprehended.

Your question was, "Is analysis necessary." In sūtra yes; in Varjayāna, no. As

Vimalamitra states in his Buddhahood in This Life:

If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 10:15 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Hence, the purpose of introduction. For example, one may see faces in a crowd everyday and never recognize them; but when they are introduced to you, you will never fail to recognize them again.

Astus said:

If the face of prajnaparamita could be pointed at, it would have to be an object of mind, an experience, and as such it could be viewed both correctly and incorrectly. It wouldn't be the end of conceptualisation, but rather an opportunity for further proliferation. How is that avoided?

Malcolm wrote:

The face of prajñāpāramitā is not different than all appearances [this is fundamental tenet of Ati yoga, one of things that differentiates it from Chan/Zen, etc.], hence it is an object of mind, an experience. Therefore, it is viewed correctly and incorrectly. Hence, introduction is necessary. Without introduction, buddhahood is not possible.

Buddhahood is not a result of effort or analysis. The difference between a buddha and sentient being is just the difference recognition and nonrecognition.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 6:07 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

There is no experience outside of suchness. Therefore, experiences can be used to introduce suchness.

Astus said:

Experiences are already such, but not everyone sees in such a way. What occludes such seeing are not experiences in general but the identification with some of them, thus establishing a self, and the habitual substantialisation of appearances, that is, attachment to concepts. If even temporary cessation of ideation cannot overcome that fundamental ignorance, what kind of experience is it that can?

Malcolm wrote:

Hence, the purpose of introduction. For example, one may see faces in a crowd everyday and never recognize them; but when they are introduced to you, you will never fail to recognize them again.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 5:51 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

You know that US will fall anyway and there will be a war in 20-50 years from now? US have so much debt that only war can help with it, like hitler did.

DGA said:

Are you saying that Hitler's response to the conditions of Weimar Germany after the Treaty of Versailles was justified?

put differently: Are you defending Nazi aggression on a Buddhist discussion board?

Author: Malcolm

Date: Thursday, September 10th, 2015 at 4:54 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

With regards to the OP quote, it is no secret that many Lamas have different styles of transmission based on their own understanding and how they feel the teachings will root the most deeply and effectively in their students hearts.

Malcolm,

I remember you explaining something quite similar to us on e-sangha. The word I remember you using at that time was "fiefdom" though. How in old tibet, each lama had their own fiefdom. This stayed with me because I often thought about how much of a transition they all had to make, coming out of Tibet as they did. Lama Chime often said that he went directly from living in the eighth century to living in the twentieth century.

There are many approaches to practices. Why? Because everyone is different and the fact that everyone is different is not a trivial matter.

Malcolm wrote:

No doubt, but that was not the point I was addressing. It is however its own point. Glad I belong the kingdom of ChNN.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 4:03 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

And we are off topic again sort of-- the point isn't keeping things secret it's about authentic transmission. Shri Singha didn't just write it down and publish it widely in Tibet-- he gave an oral transmission to Vairotsana until both of them were satisfied with

his understanding, then he left to return to Tibet to bring the teachings there, and transmit them from master to disciple. You can read the different lineages of Dzogchen and how they were transmitted to whom and how they were carried forth in the History of the Nyingma book of HH Dudjom Rinpoche. Nowhere does it say "and then this disciple never met a human master but found a text in a bookstore and achieved full realization after reading it over and over again". It is through the master disciple relationship that the teaching has always been transmitted- not through books - and this is what ChNN teaches and what you yourself affirmed at the beginning of the thread.

Malcolm wrote:

I was addressing the intent of the story you raised. The purpose of Śrī Simha's teaching Dzogchen in such a ridiculous fashion had nothing to do with generally keeping Dzogchen teachings secret, it had to do with fooling the Indian King and Panditas so Vairocana could return with Dzogchen teachings Tibet.

Everything in Buddhadharma needs to be transmitted from master to disciple, no exceptions, even sūtra knowledge.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 3:18 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Even in the time of Majusrimitra these Dzogchen teachings were kept quite secret to avoid both misunderstanding and persecution from the orthodox establishments, so I am not sure why the idea that it's important to receive transmission and/or authorization to read certain texts is suddenly a controversial idea.

Malcolm wrote:

Garab Dorje said if there is no interest, one student is too many; but if there is interest, 100 is too few.

Garab Dorje himself had hundreds of human students, not only one.

Adamantine said:

Not sure how that is relevant to anything I said, number of students is not really a part of the question is it? Anyway Shri Singha was whispering the Great Perfection teachings through a long copper pipe to Vairotsana in the middle of the night, only teaching the cause and result teachings to him openly during the light of day.

Malcolm wrote:

This is because, as we know, that Indians were jealous and did not want to let Tibetans receive the teachings. Therefore, to confuse the their diviners, in the earliest account we have [from the Bairo rgyud 'bum], Śrī Simha devised a ridiculous method of granting the teachings:

On the surface of three large boulders he placed an iron jar inside of a net. After the

ācarya sat inside of it, he had the top filled with water and closed. Having run a clay pipe through a hole in the wall, those two monks where on the outside of the wall. As a precaution, they put their boots on backwards, they put long hoods on their heads, and listened.

When the Indian King tried to find out who had given the teachings to the Tibetans: Since it was asked which person bestowed them, also no one wished to reply, it was said “It is necessary to examine the mirror”. The mirror diviner said “The abbot who is explaining the Great Perfection, the Dharma of transcendent intimate instructions, is sitting on a rock, his body is filled with eyes. He is seated on the surface of three large rocks. A lake has arisen over his head. He is giving the explanation with a long beak. Two with long deerskin hoods are listening from outside.”

Since the Dharma protecting king and all the pandits said “This is incredible, are they emanations of an asura? They cannot be clearly identified from the mirror. It must be no other than the two Tibetans. It is clear from the water divination that a swift runner must be sent.”

This indicates that the Great Perfection was quite well known to the Indians at that time, not such a huge secret.

M

Author: Malcolm

Date: Thursday, September 10th, 2015 at 2:29 AM

Title: Re: POTUS 2016

Content:

BrianG said:

The military industrial complex isn't written in stone. It can always be dismantled, if people have the desire to.

Malcolm wrote:

Yes, hence the reason for supporting Bernie Sanders.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 2:21 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Adamantine said:

Even in the time of Majusrimitra these Dzogchen teachings were kept quite secret to avoid both misunderstanding and persecution from the orthodox establishments, so I am not sure why the idea that it's important to receive transmission and/or authorization to read certain texts is suddenly a controversial idea.

Malcolm wrote:

Garab Dorje said if there is no interest, one student is too many; but if there is interest, 100 is too few.

Garab Dorje himself had hundreds of human students, not only one.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 2:18 AM

Title: Re: POTUS 2016

Content:

Saoshun said:

You know that US will fall anyway and there will be a war in 20-50 years from now? US have so much debt that only war can help with it, like hitler did.

BrianG said:

The US has roughly 20 trillion in debt vs 200 trillion in assets. If you have 200 dollars, and you owe 20, you are in pretty good shape.

Also, the US is already at war.

Malcolm wrote:

Not really, though it may seem that way.

This is why we need to bring a guy like Sanders in. He will put an end to this once and for all, so I believe.

We put Obama in office to end the war in Iraq and Afghanistan. He did, but not very well.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 12:50 AM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

Sūtra works with analysis, Vajrayāna works with experiences.

Astus said:

How can experience make one understand suchness, when the error lies not in what is experienced but in how that experienced thing is viewed?

Malcolm wrote:

There is no experience outside of suchness. Therefore, experiences can be used to introduce suchness.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 12:25 AM

Title: Re: European refugee crisis

Content:

dreambow said:

Yes Germany is doing more than its fair share.

Malcolm wrote:

Yes, they need the influx of population to bolster their labor force.

Author: Malcolm

Date: Thursday, September 10th, 2015 at 12:01 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

And that is a good thing for the world, especially Asia.

BrianG said:

Business in arms is wrong livelihood, and isn't good for anybody.

Malcolm wrote:

Agreed, but these people are not Dharma practitioners, none of them. They are worldly people. So we work with circumstances. The Eisenhower speech is very nice. Day late and a dollar short to trot that one out.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 11:53 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

What other tool is there but correct analysis?

Malcolm wrote:

In Sūtra? None.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 11:33 PM

Title: Re: Analysis or Nothing

Content:

Malcolm wrote:

He is talking about sutra. It does not apply to Vajrayāna. Apples and oranges.

Astus said:

How so? Vajrayana doesn't aim at a different emptiness, does it?

Malcolm wrote:

Sūtra works with analysis, Vajrayāna works with experiences.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 11:22 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

smcj said:

Lol, like what is the success rate for ChNN's students? Who is doing the counting?.

Malcolm wrote:

He is, and it is high. He is very satisfied with his students in general, or so he has said.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 10:40 PM

Title: Re: Analysis or Nothing

Content:

Astus said:

If, as Kamalashila states, analysis is a necessary element of the path, it excludes all other options to reach insight into the nature of reality. Consequently, there can be no direct methods (pointing to the nature of mind, empowerment, direct introduction, etc.) that avoid using analysis. How can it be argued that the popular methods lacking the conceptual methods of discerning appearances are valid?

"Those who do not meditate with wisdom by analysing individually the entity of things, but merely meditate on elimination of mental activity, cannot avert conceptual thoughts and also cannot realise identitylessness because one lacks the light of wisdom. If the fire of consciousness knowing phenomena as they are is produced from individual analysis of suchness, then like the fire produced by rubbing wood it will burn the wood of conceptual thought."

(<http://www.preciousteaching.org/sutra/kamalasilas-bhavana-krama-the-middle-meditation-stage/>)

"Thus it is on the basis of obtaining unobscured knowledge that one understands every single teaching of the Buddha. Hence without the discernment of reality there is no arising of perfect knowledge, nor also the abandonment of the afflictive obscurations." (Necessity of Bhutapratyaveksa, Bhavanakrama 3, in Martin T. Adams: Meditation and The Concept of Insight in Kamalasila's Bhavanakramas (thesis), p 247)

Malcolm wrote:

He is talking about sutra. It does not apply to Vajrayāna. Apples and oranges.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 10:25 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:
Norwegian said:
Ivo,

The master that practically demanded that ChNN started teaching Dzogchen, was His Holiness the 16th Karmapa.

Malcolm wrote:
Actually, this is not true.

Karmapa asked ChNN to teach his students in Italy. ChNN replied, I will teach your students, but I will not run a Kagyu Center [which is what the Karmapa was after]. I will teach them according to what I understand. I heard ChNN himself explain it this way.

Author: Malcolm
Date: Wednesday, September 9th, 2015 at 10:20 PM
Title: Re: POTUS 2016
Content:

Dan74 said:
So while I think you make many good points about the candidates, Malcolm, I don't quite see what you base this on:

Malcolm wrote:
But the reality of the situation is this — Britain and the EU, the Saudis and so on are using the US as a proxy to to control terrorist organizations that are harmful to them. Basically the capitalist European North, while making disapproving noises in some sectors, tacitly, and in many cases explicitly, approve of US military actions. that is just how it is.

Dan74 said:
As far as I can tell, the EU is largely at America's beck and call as many recent events have demonstrated (for instance the Bolivian presidential plane incident https://en.wikipedia.org/wiki/Evo_Morales_grounding_incident).

Malcolm wrote:
Yes, that is my point. The so called "civililzed" countries that KD is referring to depend on the American Hegemony, and even though they squawk Anti-American sentiments on occasion, their security has been dependent on US power since the end of WWII.

Author: Malcolm
Date: Wednesday, September 9th, 2015 at 10:17 PM
Title: Re: POTUS 2016
Content:

BrianG said:

The U.S. has nineteen aircraft carriers, compared to China's single used Russian aircraft carrier. China can not project power on anywhere near the scale the US can. No matter where someone is reading this in the world - the US has warships nearby, and can land Marines on your countries soil within 24 hours. The same can not be said for China.

Malcolm wrote:

And that is a good thing for the world, especially Asia.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 10:09 PM

Title: Re: Buddhism loses all purpose if you don't believe in reinc

Content:

lostitude said:

Besides the remarks I've already made, I really can't see how it would make a practical difference whether you believe in rebirth or not. At the end of a day, in either case you are practising NOW, in THIS life and you are trying to end suffering starting here and now. Not in a million lifetimes from now. Some even want to reach liberation in one lifetime. And that's one more reason why I think the quote was misused.

If someone doesn't believe in rebirth, he could well be inclined to seek nirvana in this very life even if it is the only one. If it's not ok to go through samsara for eons, then it's not ok to go through it even for a lifetime, and as little as I have read so far, I know this is something the Buddha has said himself. Even a second of samsara is not worth living. So I really don't see why such a perspective of practice should be frowned upon or disparaged in such a way. The goal is the same and the means to achieve it are the same.

Malcolm wrote:

You need to read the entire teachings:

If you have attachment to this life, you are not a Dharma practitioner.

If you have attachment to samsara, you do not have renunciation.

If you have attachment to your own purpose, you do not have bodhicitta.

If you have grasping, you do not have the view.

This means if you are only working for this life's happiness and freedom from suffering, you are not a Dharma practitioner. If you are practicing Dharma for higher rebirth only, you do not have renunciation. If you are only interested in your own liberation, you do not have bodhicitta, the motivation to become Buddha for the benefit of everyone. If you have grasping [to the view of self, etc.], you do not have the view.

The fact is that someone who does not accept rebirth automatically has wrong views and thus will not even be capable of stream entry. They will not understand why they are suffering and therefore, will not be capable of removing the cause of their suffering, just as a doctor who does not properly diagnose the cause of an illness will not be able to apply the proper treatment for that illness.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 9:41 AM

Title: Re: POTUS 2016

Content:

BrianG said:

China is not bombing Tibetan women and children with robots, and I already stated that it's domestic policy is disgusting. I'm not sure which part of this strikes you as false.

Malcolm wrote:

Well, one, the US is not bombing "countries" anymore. It is using drones [of which I disapprove incidentally] to target non-State actors who are targeting US assets in terrorist plots.

Karma Dorje said:

Yes, like he said: Bombing women and children with robots. You guys may not have invented English, but you sure are good at euphemisms!

Malcolm wrote:

Ummm....they are also killing women and children with bombs — it really doesn't matter whether your delivery system is a drone or a suicide bomber, the result is identical. I don't approve of either. These terrorists, aka non-State actors, are not in a position of moral superiority to the US.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 5:29 AM

Title: Re: Buddhism loses all purpose if you don't believe in reinc

Content:

lostitude said:

Anders was talking about solving the issue of suffering, which is very different from being 'only focused on happiness for this life' which in turn is quite different from 'being attached to this life' as I understand it in English.

Malcolm wrote:

No, more or less it is the same thing. Absence of suffering is happiness — you may wish to contest this definition, but this is pretty much how happiness is defined by Buddhadharma.

lostitude said:

Sure but you just wrote something completely different when you compared absence of suffering to 'being only focused on happiness in this life' and 'being attached to this life'. For starters I can't see how you can be truly happy if you are attached to this life which you know is bound to end. There can't be true happiness without detachment in this regard. So your quote can't possibly apply to someone who wants to end suffering, even

in this life...

I'm saying this because of that quote you mentioned, which, as you are using it, is supposed to disqualify those who strive to eliminate suffering in this life from being true dharma practitioners. It may be the case at the end of the day that they are not true dharma practitioners as you say, who am I to judge, but that's not what your quote says, as I read it at least, so I wonder why you came up with it there.

Malcolm wrote:

If you are attached to this life, you try to eliminate problems, suffering, in your life thinking of only this life.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 5:00 AM

Title: Re: Buddhism loses all purpose if you don't believe in reinc

Content:

lostitude said:

Anders was talking about solving the issue of suffering, which is very different from being 'only focused on happiness for this life' which in turn is quite different from 'being attached to this life' as I understand it in English.

Malcolm wrote:

No, more or less it is the same thing. Absence of suffering is happiness — you may wish to contest this definition, but this is pretty much how happiness is defined by Buddhadharma.

Eliminating suffering in this life is palliative, it does not address the root issue, the three afflictions that cause rebirth in the three realms along with their cause, self-grasping.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 4:06 AM

Title: Re: Buddhism loses all purpose if you don't believe in reinc

Content:

Malcolm wrote:

"If one is attached to this life, one is not a Dharma practitioner."

If your goal is to simply end suffering in this lifetime, you are not a Dharma practitioner.

lostitude said:

But why do you assume that trying to solve the issue of suffering in this life implies being attached to this life? To me it's like saying, trying to become a bodhisattva in this life is being attached to it...

Malcolm wrote:

Meaning, if you are only focused on happiness for this life, you are not a Dharma practitioner.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 4:03 AM

Title: Re: Questions about Dzogchen Teachings

Content:

Karma Dondrup Tashi said:

It's a little disheartening sometimes when gurus jet in for the empowerment then jet out to the next one.

Malcolm wrote:

One of the things that ChNN said in the first retreat I ever attended with him is that a Dzogchen Guru's job is to make you independent from them. This is a very different message from the standard guru idea in Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 4:01 AM

Title: Re: POTUS 2016

Content:

BrianG said:

China is not bombing Tibetan women and children with robots, and I already stated that it's domestic policy is disgusting. I'm not sure which part of this strikes you as false.

Malcolm wrote:

Well, one, the US is not bombing "countries" anymore. It is using drones [of which I disapprove incidentally] to target non-State actors who are targeting US assets in terrorist plots.

There are problems with US policy, such as the idea that we are at war with terrorists, and such policies need to be changed. It is insane to be at war against an enemy that is so poorly defined, and there is too much room for abuse.

But the reality of the situation is this — Britain and the EU, the Saudis and so on are using the US as a proxy to to control terrorist organizations that are harmful to them. Basically the capitalist European North, while making disapproving noises in some sectors, tacitly, and in many cases explicitly, approve of US military actions. that is just how it is.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 3:18 AM

Title: Re: Questions about Dzogchen Teachings

Content:

chimechodra said:

I guess my real question is, what's the difference between a person simply watching a DC webcast, buying some books and trying to do these really advanced practices in their home, and say some rank beginner buying a restricted text and trying to do some of the complex practices on their own, outside of the fact that the former person received khrid-lungs and DI in order to properly be empowered to work through these practices? Lots of masters and traditional texts say that you should have a close personal relationship with a guru, proper guidance and personal instruction, and whatnot, but since ChNN is constantly travelling it seems very difficult to receive these, so all you're left is with a bunch of books with complex practices to try on your own. They say you can never learn Dzogchen from books, but working with the materials from that retreat, it basically feels like I'm trying to learn Dzogchen from books... It's rather overwhelming.

Malcolm wrote:

I suggest you contact an SMS teacher through Tsegyalgar.

ChNN teaches in such a way that the "personal guidance" thing is not really so necessary. However, if you have a pressing practice question, you can always email him.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 2:01 AM

Title: Re: ChNN practice from a dream

Content:

passel said:

I doubt ChNN teaches anything like this, but just curious if it resembles anything he teaches?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Wednesday, September 9th, 2015 at 12:38 AM

Title: Re: POTUS 2016

Content:

Clarence said:

Well, if America collapses the vacuum will be filled by either Russia or China. I know I still prefer the US over those two.

BrianG said:

Chinese domestic policy is disgusting, but it's "soft power" foreign policy, of buying countries instead of bombing them, is humane relative to America's "hard power" foreign policy. Of course, China exploits and screws over the countries it buys, but that's better than being bombed by robots.

Malcolm wrote:

Dude, this is completely false, it is just that China at this point has confined itself to bombing nations "within" its borders. You know, like Tibet.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 11:18 PM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

Brian:

Sanders has consistently voted against the war in Iraq.

He is not in favor of the US unilaterally warring against ISIS. He feels that they are threat, certainly, but that the Saudis need to step up and that the US should play more of supporting role, while Turkey and the Saudis deal with this. Iran is already involved.

BrianG said:

I would prefer it if America quit its' war addiction cold turkey, however, I suppose that is not possible.

I am extremely skeptical that an anti-plutocrat is going to be very effective, even if he wins. How would he get the support of a completely bought congress?

The fact that he is not suffering from Ron Paul style media snubbing however, is very promising, and unexpected. A self-proclaimed socialist doing as well as him in the polls is also unprecedented as far as I know, and he is starting to move ahead of Hillary.

An ineffective socialist in the presidency is the best option available, and I agree with most of Sanders views, so the least hypocritical option would be to vote for him. But I think America requires much more than a change in the presidency.

Malcolm wrote:

Bernie is not an ineffective "socialist." He is not a "socialist," he is actually a Keynesian. All of the so-called called social democracies that he admires run on more or less Keynesian lines. Just like FDR's New Deal.

He is a very effective legislator, actually. Bernie actually gets stuff done.

You have to understand that the history of American Politics since the New Deal involves a concerted effort by the business class in America to destroy it. Most people have forgotten that America's economy was strongest when taxes on personal income over 250,000 was at its highest. This forced CEO's to shovel profits back into their businesses. \$250,000 in 1955 is \$2,226,250 in today's dollars. If someone cannot be content on a 2 million dollar a year salary, they have a greed problem.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 11:03 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

MalaBeads said:

Do you think SDR is talking about Crystal and the Way of Light? I have no idea what he is referring to. In any case, i am re-reading that one, im sure I didn't understand it when I first read it. But that was a long time ago. Maybe I'll understand more this time.

Malcolm wrote:

Most Nyingmapas were super offended by Crystal when it came out.

DGA said:

By "most Nyingmapas," do you mean lamas? ordinary folk? anyone go on the record about it? Has the mood changed since then?

Malcolm wrote:

Lamas.

Not really. As for on the record, well, it is all hearsay at this point.

Now that ChNN has many students, well, Tibetans are hesitant to criticize success, but there is still of lot of discomfort with his approach.

Basically, the difference between a real teacher of Dzogchen and someone who only teaches Dzogchen as a theory is that real teachers of Dzogchen teach Dzogchen as the basis. Others teach it as a result of a path, like Mahāmudra. In a real sense, when Dzogchen is taught as the apex of the nine yānas for example, this is merely to contrast Dzogchen with the eight vehicles of cause and result.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 10:18 PM

Title: Re: The Future of World Religions: Population Growth Project

Content:

seeker242 said:

Do you think the fact that there is essentially no religious freedom in China has some type of effect on this?

Indrajala said:

You can openly practice religion in China provided it doesn't antagonize or threaten the state. I think a lot of westerners have a distorted image of China still being something similar to what existed under Mao, but it really isn't like that at all.

Malcolm wrote:

Unless you are a Tibetan. In which case you have no passport, and are not allowed to travel.

Indrajala said:

Religious activities and organizations deemed threatening to the state or society are restricted, but the average Buddhist temple or Christian church is of no consequence and in fact the local government might even pay for it.

Malcolm wrote:

This is not true.

Indrajala said:

For the Beijing pastor, this anti-Christian campaign is part of a stated objective by the new leadership to promote Chinese cultural traditions such as Confucianism and Buddhism. It is no coincidence that much media attention was devoted to Xi's visit to Confucius's birthplace in February. On that occasion, according to the Chinese news agency Xinhua, Xi called for the propagation of a nationwide "ethical doctrine" with "fundamental socialist values" based on "traditional Chinese culture". According to pastor Joy, among themselves party members often use the pejorative expression yang jiao to designate Christianity. It translates as "foreign teaching".

Malcolm wrote:

<https://www.theguardian.com/world/2014/jul/05/china-christianity-wenzhou-zhejiang-churches>

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:35 PM

Title: Re: Questions about Dzogchen Teachings

Content:

fckw said:

I'm actually contemplating of giving it a try for some time already. Not that I strictly need more instructions (well, there's always room left for learning more though...). But I'd love to hear the same teachings I already got from a different angle. I often judge a teacher by the number of high-quality students s/he produces. And from what I've observed so far ChNN is quite extraordinary.

Just one more question: In another thread it was mentioned that ChNN on the last day of a retreat gave out

<https://www.dharmawheel.net/viewtopic.php?f=48&t=4052&start=3480#p285843>.

How do I have to interpret this? Reading through this list it'd be impossible to practice

all these things. At the same time, there are for example individual mantras listed, which in my eyes are quite useless without having a complete instruction set. So, how do I have to understand this? What if someone would like to have a complete instruction set for something like, let's say, Simhamukha and not just a single mantra?

Malcolm wrote:

Right, these are all secondary practices — so if there is something that you find interesting, you can purchase the book and if need be the, the cd/dvd whatever.

He gives all these transmissions in case one needs them at some time.

In the beginning though, learning the thuns and the Ganapujas are quite enough for secondary practices.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:31 PM

Title: Re: POTUS 2016

Content:

BrianG said:

America is in it's 14th year of continuous warfare, which both Bernie Sanders and Donald Trump supports. They are both in favor of combating ISIS, both in favor of continued bombing in the middle east, the differences are very minor.

Malcolm wrote:

Brian:

Sanders has consistently voted against the war in Iraq.

He is not in favor of the US unilaterally warring against ISIS. He feels that they are threat, certainly, but that the Saudis need to step up and that the US should play more of supporting role, while Turkey and the Saudis deal with this. Iran is already involved.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:16 PM

Title: Re: POTUS 2016

Content:

mossy said:

i have always been a conservative. i like small government/ personal responsibility

Malcolm wrote:

Under Republican administrations, the size of the Gvt. always increases. The only time the size of the Gvt. decreased in recent history was under Bill Clinton, who also balanced the budget. The Bush II ruined all of that, along with the economy, stripped us

of our civil liberties, used 9/11 as a pretext to punish Hussein, etc.

Nevertheless, small government does not necessarily equal good government, nor to a large government necessarily equal bad government. These categories are too simplistic.

mossy said:

and liberty over the larger more controlling government supported by the democratic party.

Malcolm wrote:

Both parties are parties of "big government."

mossy said:

this new popularity surge of non-politicians in the republican party is the result of our disappointment in the republican politicians. we are sick of voting in people who say what we want to hear but never act on their words.

Malcolm wrote:

Well, frequently, Republicans run on an irresponsible platform of unrealistic tax cuts and promises to "reduce the Gvt.", but when they get into office they have to deal with the Gvt. as it actually is, not with how they fantasize it should be run.

mossy said:

trump is educated and runs has done business all over the world and he is not taking bribes from special interest groups. voting for trump (or other non politicians) sends a powerful message to the republican establishment that they cant keep running the same game on us.

Malcolm wrote:

Trump is educated, even though he talks and behaves like a dumbass — but he thinks nothing of letting his companies go bankrupt. He has filed bankruptcy four times in eighteen years, that is an average of one bankruptcy every 4.5 years. How is this good business? If anything, this just proves that wealthy people in this country are treated differently than the little guy, just as white kids are treated differently than black kids when it comes to being busted for possession of marijuana:

But Trump's multiple spells in bankruptcy court, and the little effect they have played on his abundant wealth, highlights the stiff gap between how businesses and consumers are treated amid financial strife. The Trump businesses, as with many companies, were afforded significant leeway in the hope they could recoup those massive debts.

http://www.washingtonpost.com/business/economy/what-trump-didnt-say-about-his-four-big-business-bankruptcies/2015/08/07/bc054e64-3d12-11e5-9c2d-ed991d848c48_story.html

Also, Trump is not a "conservative". He was a registered Democrat from 2001 to 2008.

He said to CNN:

Before Donald Trump was a front-running Republican presidential candidate, the real estate mogul believed that the nation's economy ran better when Democrats were in control and that Hillary Clinton would be a strong negotiator with foreign nations.

"In many cases, I probably identify more as Democrat," Trump told CNN's Wolf Blitzer in a 2004 interview. "It just seems that the economy does better under the Democrats than the Republicans. Now, it shouldn't be that way. But if you go back, I mean it just seems that the economy does better under the Democrats. ...But certainly we had some very good economies under Democrats, as well as Republicans. But we've had some pretty bad disaster under the Republicans."

<http://www.cnn.com/2015/07/21/politics/donald-trump-election-democrat/>

But because he is a racist dipshit, as soon as Obama got elected, he seized on the birther conspiracy — which automatically proves he is insane.

mossy said:

as for the democrats voting in this election, please don't vote for Hillary. she is the most dangerous candidate running. even though i don't agree with Bernie sanders and would not vote for him myself, i will admit he is a lot better than Hillary.

Malcolm wrote:

I am not a Democrat — I am voting for Sanders because he is the only honest guy in the race who has a chance.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 11:34 AM

Title: Re: POTUS 2016

Content:

Malcolm wrote:

It is because people give into cynicism that racist demagogues like Trump get elected to begin with. But hey, if war is what you like, voting for a guy like Trump is just going to get you a war.

Karma Dorje said:

Firstly, I never *give in* to cynicism. It takes a good deal of work and constant vigilance. In case you haven't noticed, voting for *anyone* in the US gets you a war. It's what you guys do. Other countries may make stuff or deliver services, you guys bomb brown people. Didn't Carlin establish that a decade ago?

Malcolm wrote:

I can understand your antipathy towards US foreign policy, but what I cannot understand is your apparent hatred for Americans which causes you to say things like, "If you really believe that countries get the leaders they deserve, there is simply no other choice."

And apparently, you are satisfied with what you perceive to be the status quo and so you sit on the sidelines and jeer, apparently hoping for more destructive policies and actions, even when such sentiments are counterproductive to the ends that you want. Or are you so cynical that you do not believe that the US can evolve from its present destructive courses of action? Basically, having a reasonable leadership in the US is in everyone's best interest, I would hope that you would not be encouraging the international rise of political demagoguery, and I would imagine that you do not fail to see that having a person like Trump in power will inevitably lead to further chaos and destruction, mostly of other countries. In this case, it seems, if the US is getting the leaders it deserves, those leaders just keep wreaking havoc on others. Unfortunately, we did not get it right with Obama. Hopefully, with someone like Sanders we would get it right, because the Democrats and Republicans are deeply out of touch with reality and the rest of the world, for the most part.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:58 AM

Title: Re: POTUS 2016

Content:

Karma Dorje said:

I am totally voting for Trump if he makes it to the general election. If you really believe that countries get the leaders they deserve, there is simply no other choice.

Malcolm wrote:

Well, the only problem with that is when you vote for the US Prez, you are voting for the a person who can really render harm to the world at large, so somehow your cynical policy leaves a lot to be desired.

Karma Dorje said:

Come on Malcolm, get over yourself. If voting could change the system it would have been made illegal a long time ago.

It's not cynical, I am merely voting for the greater entertainment value. Four more great years of the Daily Show and Last Week Tonight. Besides, I am long razor wire and chain link fence.

Malcolm wrote:

It is because people give into cynicism that racist demagogues like Trump get elected to begin with. But hey, if war is what you like, voting for a guy like Trump is just going to get you a war.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:47 AM

Title: Re: Questions about Dzogchen Teachings

Content:

fckw said:

Ok, thanks for answering. Does this essentially mean that there exists a recommended practice path, but no mandatory one, and it is my own responsibility to not jump ahead of what I'm actually capable to do, although I might have received the teachings already during a retreat?

Malcolm wrote:

The practice path begins with receiving direct introduction, and then working to stabilize that recognition within oneself. There are many different approaches to this from learning Vajra Dance to Yantra Yoga, doing the special Dzogchen preliminaries and so on — no single approach suits everyone, but in general everyone tries a bit of all of it until they figure out what is working for them.

But at base, the main emphasis is on Ati Guru Yoga.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:44 AM

Title: Re: Questions about Dzogchen Teachings

Content:

Malcolm wrote:

1.b Norbu Rinpoche recommends that people do the special Dzogchen preliminaries after receiving transmission. Whether you do or not is up to you.

swooping said:

Are these the Rushen?

Malcolm wrote:

Yes, and semzin.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 9:43 AM

Title: Re: POTUS 2016

Content:

Karma Dorje said:

I am totally voting for Trump if he makes it to the general election. If you really believe that countries get the leaders they deserve, there is simply no other choice.

Malcolm wrote:

Well, the only problem with that is when you vote for the US Prez, you are voting for the a person who can really render harm to the world at large, so somehow your cynical policy leaves a lot to be desired.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 5:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

swooping said:

Right, but the the long thun has a lot of work with the guardians that I have not learned yet. Can it be done without the longer guardian work?

Malcolm wrote:

You can the guru yoga of the long thun without the extensive invocations.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 3:31 AM

Title: Re: Direct Introduction

Content:

fckw said:

If I may add a one or two questions here: I still don't really understand how the organization works.

1. Assuming I'd like to receive Dzogchen teaching.

a. Are these given in retreat or through webcast or both?

b. What are the preliminaries (besides becoming member of the organization)? None, specific Dzogchen rushen, ngöndro or others?

2. Assuming I'd like to receive tantric teachings.

a. Are these given also in webcasts or only in retreat?

b. What are the preliminaries? Nöndro?

Malcolm wrote:

1.a Teachings are given during retreats, most retreats are webcast.

1.b Norbu Rinpoche recommends that people do the special Dzogchen preliminaries after receiving transmission. Whether you do or not is up to you.

2.a Depends on what you mean by tantric, but in general, yes, many tantric teachings are giving during retreats, creation, completion and so on. There are many books and and so on you can obtain for the various cycles that ChNN teaches.

2.b None, apart from a sincere interest in the teachings. If you want to Ngondro, fine, if not, also fine. It is up to you and your understanding of what you need. ChNN only gives one "mandatory" practice: Ati Guru Yoga, mindfulness and working with circumstances.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 2:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

swooping said:

The more general question (group of questions) has to do with semde, longde and upadesha and the rushens and semdzins. I understand that the four yogas of semde are associated with the first statement of Garab Dorje and the Longde series refers to the second statement; I believe that means that trekchod and thogal are related to the third.

Malcolm wrote:

The first statement refers to the basis, the second statement refers to the path and the third statement refers to the result.

swooping said:

How do the Rushens and Semdzins fit into the above, if at all? Are the Rushens for experiencing and the semdzins for not remaining in doubt? Also, are the rushens, semdzins, four yogas and longde something that is generally continued for a lifetime, or until liberation, or are they practiced until getting to a certain place (I know that doesn't sound "non-gradual," but I hope you know what I mean) and then left behind?

Malcolm wrote:

Rushan, Semzin, four yogas, Longde, etc., are all connected with the second statement.

swooping said:

For example would it be inappropriate to do the seven line prayer to Padmasambhava followed by his guru yoga in the short thun,

Malcolm wrote:

This is the long thun yoga.

swooping said:

or is only using Garab Dorje and the three A's appropriate?

Malcolm wrote:

This is the short thun guru yoga. There is also a medium thun Guru Yoga. There is also Ati Guru Yoga.

swooping said:

Is there a place in the short thun where it would be appropriate to practice a rushed or semdzin meditation?

Malcolm wrote:

After the Dogpa, and before the mantra of authentication.

Or, do Ati Guru Yoga and directly enter those practices.

Author: Malcolm

Date: Tuesday, September 8th, 2015 at 1:57 AM

Title: Re: POTUS 2016

Content:

Unknown said:

Bernie Sanders has jumped out to a nine-point lead over front-runner Hillary Clinton in New Hampshire, and he's gained ground on her among Iowa voters in the Democratic presidential race, according to a pair of brand-new NBC News/Marist polls.

Malcolm wrote:

<http://www.nbcnews.com/meet-the-press/bernie-sanders-leads-hillary-clinton-9-n-h-gains-iowa-n422111>

Author: Malcolm

Date: Monday, September 7th, 2015 at 10:21 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

Regarding media and internet exposure of Sanders vs Trump, just snapped these now:

I wonder what it's like on the tellie?

Malcolm wrote:

No idea, but this is instructive:

<http://publiceditor.blogs.nytimes.com/2015/09/04/looking-ahead-evaluating-bernie-sanders-coverage-in-the-times/>

Author: Malcolm

Date: Monday, September 7th, 2015 at 1:55 AM

Title: Re: Direct Introduction

Content:

Pinus said:

@Malcolm:

for technical reasons alone?

Malcolm wrote:

Because in order to receive direct introduction you must participate in the introduction with a live master, so you are both in that same state together. A recording is not a living being. It has no mind, therefore, you cannot share the state of the master.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 10:53 PM

Title: Re: Direct Introduction

Content:

Pinus said:

@Malcolm: thank you. What would we do without youtube?!

Malcolm wrote:

Webcast must be attended live...

Author: Malcolm

Date: Sunday, September 6th, 2015 at 10:42 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

Yeah, I find it extremely hard to talk to progressives and Democrats now, online is even worse. Everyone always jumps to racism, guess what.....I am black.....well half black half Italian.....still I am a healthy tan complexion and no way look white. So not a racist old white guy here.

.....

Mossy, I don't know if you'd be willing to do this, but I'd be really interested to know what attracts you to Trump over the other candidates.

/

Malcolm wrote:

Not replying for our friend Mossy here, but black voters are likely to respond positively to xenophobia aimed at Latinos:

African Americans have long been receptive to the anti-immigrant concepts behind Trump's campaign. Simply put, the jobs, housing and other opportunities that immigrants take come largely at the expense of blacks who were born in the United States.

https://www.washingtonpost.com/opinions/donald-trump-doesnt-need-latino-voters-to-win-the-nomination/2015/09/04/9fd2e40c-524f-11e5-933e-7d06c647a395_story.html

According to this writer, Trump needs to convince a majority of black voters to abandon the Democratic Party for him. Not likely, considering the history of the Republican Party since the majority of Southern Democrats abandoned the Democratic party over abortion and other issues...

The other thing, which is really clear, is that we do not have an "immigration problem." This is just a fantasy concocted by Trump to create media hysteria and whip up the Tea

Party folks into a xenophobic frenzy.

Required reading:

<http://www.nytimes.com/roomfordebate/2015/09/03/is-immigration-really-a-problem-in-the-us/as-an-undocumented-alien-first-generation-college-grad-i-am-a-problem>

The so-called illegal immigration problem was entirely caused by US interference in Latin American countries, the war on drugs, NAFTA, etc.

Illegal immigrants are not here to steal your job, rape your wife or daughter, etc. Illegal immigrants are not responsible for the heroin epidemic sweeping the US. Why? Well, the junkies are right here, they are your neighbors, US citizens with a drug problem, often created by prescriptions for painkillers.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 10:23 PM

Title: Re: POTUS 2016

Content:

Nicholas Weeks said:

And if Trump should get the nomination, which he will not, then yes - any Republican over any Democrat.

Malcolm wrote:

That is very flexible thinking...

Author: Malcolm

Date: Sunday, September 6th, 2015 at 10:17 PM

Title: Re: POTUS 2016

Content:

mossy said:

Yeah, I find it extremely hard to talk to progressives and Democrats now, online is even worse. Everyone always jumps to racism, guess what.....I am black.....well half black half Italian.....still I am a healthy tan complexion and no way look white. So not a racist old white guy here.

.....

Malcolm wrote:

Racism isn't owned by white people — there are plenty of Blacks, Latinos, Jews, Asians and so on who are racists.

And I did not say that anyone who voted for Trump was a racist; I said he was a racist and that anyone who voted for him was a fool. I still stand by that assessment, as harsh

as it seems.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 5:48 AM

Title: Re: POTUS 2016

Content:

Nicholas Weeks said:

You will almost never find a major political poll sample bigger than 1500 folks... so deal with it.

Malcolm wrote:

You voting for Trump, NW? If so, well you know what I think of people who would vote for him.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 5:18 AM

Title: Re: Early survey usa poll

Content:

Nicholas Weeks said:

<http://www.surveyusa.com/client/PollReport.aspx?g=d950cadf-05ce-4148-a125-35c0cdab26c6>

Malcolm wrote:

Pretty narrow sample...

Author: Malcolm

Date: Sunday, September 6th, 2015 at 4:25 AM

Title: Re: Direct Introduction

Content:

Pinus said:

Thanks for sharing, Malcolm.

Both teachers have my respect and gratitude for bringing their teaching to the West. I read some of Chogyal Namkhai Norbu's works a while ago, from his remarkably extensive bibliography. Too bad Kunzang Dechen Lingpa passed on already. Luckily Norbu is still around, isn't he? Norbu spoke quite freely about the teachings as far as I remember, which I found very refreshing, although learning from books is not really all too instructive - especially for a Dzogchen newb like me. Maybe I get a chance to meet him sometime.

Did you get a chance to receive a direct introduction from him? Or how does he work?

Malcolm wrote:

Well, there are many web casts, free. He always gives transmission during these.

Depending on your circumstances however, it is good to go see him in person and meet with many fellow students. Practicing with others in the beginning is important. So contacting your local gar is an important first step.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 3:07 AM

Title: Re: Direct Introduction

Content:

Malcolm wrote:

Find a Dzogchen master.

Pinus said:

Thanks for your recommendation. I'm not sure if I am at that point yet. But anyway, do you mind me asking who your Dzogchen master is?

Malcolm wrote:

Several, but principally Chogyal Namkhai Norbu and the late Kunzang Dechen Lingpa.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 1:34 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

dzogchungpa said:

What advice do you wish you had been given, if you don't mind my asking?

Malcolm wrote:

I wish someone had said to me in 1987, "You should go meet Norbu."

Instead I heard lots of negative things from Vajradhātu people, etc.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 1:30 AM

Title: Re: POTUS 2016

Content:

Dan74 said:

The messages are no good, but I suspect a great many people who like him, are not david dukes, but pretty ordinary folks who see a self-made successful man, a political outsider, a straight-shooter, etc.

David N. Snyder said:

He's not entirely a self-made man. He worked in his father's real estate development company, later working on his own. Bad business decisions left him bankrupt. He

received some money from his father, I think around \$2 million and then made that into about the \$5 billion he has now. He referred to the \$2 million from his father as something "small". Perhaps small compared to what he has now, but certainly an amount 99% of us never have seen or received.

Malcolm wrote:

Yes, he was totally born with a silver spoon in his mouth. Not a self-made man, by any stretch of the imagination.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 1:23 AM

Title: Re: Turiiya

Content:

Matt J said:

But as for the first, I think it is hard to correlate "being" with "emptiness" since they are opposites.

monktastic said:

Just to stir the pot a little: "form" and "emptiness" are also seeming opposites.

Malcolm wrote:

Having totally abandoned matter, signs and aspirations,
and also meditating on the three doors of liberation is the activity of Māra — matter is empty.

-- Mañjuśrīmitra

Author: Malcolm

Date: Sunday, September 6th, 2015 at 1:19 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

... but in the meantime somehow I was bullied into thinking I had to do ngondro and so on by the local Kagyus and Sakyas ...

dzogchungpa said:

It's kind of hard to imagine someone bullying you into thinking something.

Malcolm wrote:

I was young, and had no contacts with Buddhists outside Vajradhātu and the local Sakya center, until I met HHST.

Author: Malcolm

Date: Sunday, September 6th, 2015 at 1:17 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

MalaBeads said:

Most likely, everyone will agree that dzogchen is not found in books. And also that dzogchen is not discovered by studying. That is not to say that studying is not useful, it is useful, but it is not dzogchen.

I for one am quite glad that my first introduction to dzogchen was before I had ever read anything at all about it. Perhaps the time for a complete novice to be introduced to dzogchen is passed, I don't know. I would hope not though. It is quite helpful to know nothing at all about dzogchen before you encounter it. Quite difficult nowadays but maybe not impossible.

Anyhow, just thought I would throw my two cents into the discussion.

Bye.

Malcolm wrote:

I read Crystal and the Way of Light when I was 25: it is amusing that I was really puzzled by the idea of self-liberation because I had been reading Mahāyāna, which I thought meant that one was to attain buddhahood for everyone. I thought it was a super interesting book though, but in the meantime somehow I was bullied into thinking I had to do ngondro and so on by the local Kagyus and Sakyas, so I started out in a traditional way. When I was 26, before meeting Sakya Trizin, I had a very interesting dream about ChNN. Still, I wound up in Sakya because I was interested in Hevajra. Then in 1992, I met ChNN.

Really glad I read Crystal though even though I had not a clue what it meant at the time.

MalaBeads said:

Do you think SDR is talking about Crystal and the Way of Light? I have no idea what he is referring to. In any case, I am re-reading that one, I'm sure I didn't understand it when I first read it. But that was a long time ago. Maybe I'll understand more this time.

Malcolm wrote:

Most Nyingmapas were super offended by Crystal when it came out.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 11:07 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

MalaBeads said:

Most likely, everyone will agree that dzogchen is not found in books. And also that dzogchen is not discovered by studying. That is not to say that studying is not useful, it is useful, but it is not dzogchen.

I for one am quite glad that my first introduction to dzogchen was before I had ever read anything at all about it. Perhaps the time for a complete novice to be introduced to dzogchen is passed, I don't know. I would hope not though. It is quite helpful to know nothing at all about dzogchen before you encounter it. Quite difficult nowadays but maybe not impossible.

Anyhow, just thought I would throw my two cents into the discussion.

Bye.

Malcolm wrote:

I read Crystal and the Way of Light when I was 25: it is amusing that I was really puzzled by the idea of self-liberation because I had been reading Mahāyāna, which I thought meant that one was to attain buddhahood for everyone. I thought it was a super interesting book though, but in the meantime somehow I was bullied into thinking I had to do ngondro and so on by the local Kagyus and Sakyas, so I started out in a traditional way. When I was 26, before meeting Sakya Trizin, I had a very interesting dream about ChNN. Still, I wound up in Sakya because I was interested in Hevajra. Then in 1992, I met ChNN.

Really glad I read Crystal though even though I had not a clue what it meant at the time.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 10:58 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

Appeasement? Are we already at the reductio ad Hitlerum stage?

Yes, I'd be very sorry if he was elected and like you I am really happy Bernie Sanders's ideas are getting some serious exposure. I hope he goes further than anybody expects.

But one of the matters that is profoundly wrong in the political discourse in the US, the way I see it, is actual absence of such. People get hot under the collar if you even mention the candidate they don't like, it is so black-and-white (no pun intended this time). There is a wide-spread inability to even try to even countenance the other point of view and this dogmatism and polarisation is a very serious issue, IMO.

Malcolm wrote:

Australia is a Parliamentary system, like Canada, no? So you don't vote directly for your prime minister. For us, the stakes are a bit higher.

Dan74 said:

I mean here we are preaching to the choir. But out there on the streets, in your neighbourhood, there are probably some decent folk who look at what you and I look at and see a very different picture. They should be reached. Otherwise the progressives

are repeating the mistake that is going to consign them to irrelevance - elitism.

Malcolm wrote:

As I pointed out above, in general also the Republicans are pretty horrified by Trump.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 10:03 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

The messages are no good, but I suspect a great many people who like him, see a self-made successful man, a political outsider, a straight-shooter, etc. None of this may be accurate, and they are glossing over very serious issues with him, I agree, but that's not my point.

I am seeing the loathing and scorn across partisan divides in the US which is neither healthy, nor something we, as aspiring bodhisattvas, should promote, IMO.

Just like you reach out to folks who misunderstand the Dharma and explain matters for the umpteenth time, with the same spirit I think it's good to reach out to people on the other side of the political divide and discuss in good faith, in a language they understand, in order to bridge the gulf and to educate.

Don't you think so?

/|

Malcolm wrote:

Explaining to someone they are a fool for supporting a loudmouth racist hate monger is pretty understandable language, no? Or is Neville Chamberlain someone we should regard as a role model in such discussions?

I can understand your desire for harmony, but if Trump were elected, you and everyone else in the world will be really sorry.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 9:41 PM

Title: Re: POTUS 2016

Content:

mossy said:

Can't stump the trump.

Malcolm wrote:

Honestly, Trump is a racist loudmouth who will actually cause the world at large more harm than good. Anyone who votes for Trump is an ignorant fool.

Dan74 said:

Do you think this last comment helps the situation? The US already appears to be so polarised, throwing grenades at the other side, you just further erode a chance of understanding, a chance of reaching people who for whatever reason are attracted to Trump.

Malcolm wrote:

You mean people like David Duke?:

People who support Trump are an embarrassment. Trump represents the worst qualities of American culture, not the best. People attracted to his message of hatred and xenophobia are fools.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 9:39 PM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

tingdzin said:

A sidelight: as a sometime translator, I can affirm that it is really difficult to put Dzogchen into English without distorting it.

Malcolm wrote:

It is not that hard. What is hard is that young translators rely too much on older translations, many of which are unduly contaminated by outside influences.

tingdzin said:

Janet Gyatso said in one of her books that Chatral Rinpoche even thought it was a waste of time to try.

Malcolm wrote:

Good thing ChNN does not feel this way.

tingdzin said:

...books alone just won't do.

Malcolm wrote:

Agreed.

tingdzin said:

Another sidelight: so-called "Dzogchen" is now unfortunately very trendy, but if it is not a part of your own main practice tradition, there is no real reason you should try to study it in depth.

Malcolm wrote:

I don't agree. Everyone should learn Dzogchen. Dzogchen is for anyone who is interested in it, not just Nyingmapas. Nyingmapas do not own Dzogchen.

tingdzin said:

In the end, though, there's nobody looking over your shoulder. As with all Buddhism, you have to be an adult -- you make your own choices and take the karmic consequences. But you might examine the purity of your motives VERY DEEPLY before you discard the traditional guidelines and ignore the traditional warnings.

Malcolm wrote:

If your motive is to wake up as fast as possible, then study Dzogchen.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 9:09 PM

Title: Re: POTUS 2016

Content:

mossy said:

Can't stump the trump.

Malcolm wrote:

Honestly, Trump is a racist loudmouth who will actually cause the world at large more harm than good. Anyone who votes for Trump is an ignorant fool.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 4:04 AM

Title: Re: POTUS 2016

Content:

Monlam Tharchin said:

Malcolm, I was surprised when I did an in-depth political questionnaire to find I actually align almost 100% with Green Party policies. I had just assumed I was a Dem, when according to said website I was only some 60% on board with them. I wonder if part of this stupid two-party nonsense in the US is people not really knowing what all the different parties actually support.

Malcolm wrote:

It is a question of getting one of the two major parties to move towards the platform you like.

The cultural conservatives have been very successful at moving the Republicans to the right, now the left is beginning to have some success moving the Democrats back to where they were 40 years ago after the civil rights movement.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 3:47 AM

Title: Re: POTUS 2016

Content:

Dan74 said:

Trump with Palin as Vice-Pres! Lets drive the meme to its absurd (but hopefully not inevitable) conclusion.

PS This wouldn't be my actual vote, in case the humour doesn't come across, not that I am eligible to vote in the US.

Malcolm wrote:

There is no way Trump will ever win the election.

Kunzang said:

Sure there is. He could run third party/independent splitting the Republican vote thus winning the election for the Dems.

Malcolm wrote:

Well, if Bernie does not win the primary, then I will vote for the Green Party again. So the Dems better well feel the Berne.

Author: Malcolm

Date: Saturday, September 5th, 2015 at 1:44 AM

Title: Re: Poll - Meditation with western worldview?

Content:

pael said:

Sogyal Rinpoche writes in his book (Tibetan book of living and dying) that you can have vision of rigpa when you see lightning.

Malcolm wrote:

Hahahaha.

Author: Malcolm

Date: Friday, September 4th, 2015 at 11:45 PM

Title: Re: POTUS 2016

Content:

conebeckham said:

Pardon my French, but who the frak voted for Carson?

Srsly?

Malcolm wrote:

The single platform right to life person.

Author: Malcolm

Date: Friday, September 4th, 2015 at 11:36 PM

Title: Re: Anarchist Buddhist teachers, present and past?

Content:

Caodemarte said:

If you are looking that way, check out the Buddhist priests executed by the Japanese for opposing the Empire. There are several anarchist leaning Buddhist thinkers in pre- and post-war Japan.

Going west, Korean monks led the anti-Japanese/anti-Korean gov't uprisings before annexation, but I am not sure if that counts here. The 1980s saw the development of Masses' Buddhism (Minjung Bulkyo) in Korea and there are a couple of English language books about it. It is definitely anti-state, but was so incoherent and poorly thought out that there is little intellectual engagement possible, except as a historical study of the more wide ranging shift of Korean Buddhism to more enagement with civilians.

If memory serves, there are some early 20th Century Chinese Buddhist thinkers who at least flirted with serious engagement with anarchist thought.

This should be enough for you to look these people up if they are of interest to you.

Malcolm wrote:

Anti-state = incoherent and poorly thought out.

Author: Malcolm

Date: Friday, September 4th, 2015 at 11:35 PM

Title: Re: POTUS 2016

Content:

David N. Snyder said:

It looks like landslide DW support (so far) for Bernie Sanders. He is too socialist for me, but I do like him on several important things:

Malcolm wrote:

Bernie is about as socialist as FDR. The main difference? FDR was part of the NYC aristocracy, Bernie Sanders dad was a Jewish plumber who emigrated from Poland.

Author: Malcolm

Date: Friday, September 4th, 2015 at 10:23 PM

Title: Re: Direct Introduction

Content:

Pinus said:

The other thing is, that Buddhism has found a way to teach about 'emptiness beyond concepts'. That's quite an attainment! Anyone that spontaneously experiences emptiness or 'shunyata' is typically too perplexed to let it turn into 'direct understanding' (isn't that what you call 'rigpa' in Dzogchen?).

Malcolm wrote:

No.

Pinus said:

But by it's conceptualization it becomes more difficult to elicit. On the other hand, the right knowledge may bring the direct experience about in the recipient if the conditions are good (isn't that what you call 'direct introduction' in Dzogchen?).

Malcolm wrote:

No.

Pinus said:

Do you understand the word Dzogchen more as a generic name of a path, like yoga is a generic term (both of which happen to be about self-liberation, respectively the realization of our true nature or self)?

Malcolm wrote:

No. Dzogchen is not a generic name, it is a specific term that refers both to one's state and a specific path to reach it. Yoga is very far away from the meaning of Dzogchen, and is a path of renunciation, not self-liberation.

Pinus said:

- Do you also take the study into practice ?

Yes, although there doesn't seem to be an essential difference between theory and practice. My experience is, that it's more like two sides of one coin. At least for me, since it were spontaneous experiences that lead me to study emptiness in the first place.

Malcolm wrote:

Find a Dzogchen master.

Author: Malcolm

Date: Friday, September 4th, 2015 at 9:47 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

Trump with Palin as Vice-Pres! Lets drive the meme to its absurd (but hopefully not inevitable) conclusion.

PS This wouldn't be my actual vote, in case the humour doesn't come across, not that I am eligible to vote in the US.

Malcolm wrote:

There is no way Trump will ever win the election.

Dan74 said:

This has been said before, no?

Malcolm wrote:

Let's put it this way — my dad is a conservative albeit moderate Republican. He hates Trump and will never vote for him. Trump is completely alienating the moderate Republicans. They won't vote for him. Trump is appealing to the crazy right wing of American Politics. No one has ever won a Presidency by appealing to the unhinged in the US, contrary to world opinion, they just don't have enough votes compared to blacks, latinos and white women.

Author: Malcolm

Date: Friday, September 4th, 2015 at 9:34 PM

Title: Re: POTUS 2016

Content:

Dan74 said:

Trump with Palin as Vice-Pres! Lets drive the meme to its absurd (but hopefully not inevitable) conclusion.

PS This wouldn't be my actual vote, in case the humour doesn't come across, not that I am eligible to vote in the US.

Malcolm wrote:

There is no way Trump will ever win the election.

Author: Malcolm

Date: Friday, September 4th, 2015 at 9:10 PM

Title: Re: POTUS 2016

Content:

Tenso said:
Trump. He's got the cajones to make a good prez.

Malcolm wrote:
He certainly has more balls than brains.

Author: Malcolm
Date: Friday, September 4th, 2015 at 9:09 PM
Title: Re: Anarchist Buddhist teachers, present and past?
Content:
frankc said:
Looking for an introduction to some teachers, present and past, who shine a sort of anti-state, anti-government, anti-authoritarian mind set. Not anti-guru, but more of a political and social rebellious sort of thing. Thanks.

Malcolm wrote:
Real teachers work with circumstances, not ideologies.

Author: Malcolm
Date: Friday, September 4th, 2015 at 10:38 AM
Title: Re: POTUS 2016
Content:

Author: Malcolm
Date: Friday, September 4th, 2015 at 5:25 AM
Title: Re: The Mahayana idea of karma and vegetarianism
Content:
Sara H said:
Uh, no, not really most people do not consider it the same. Including large numbers of Vajrayana practitioners

Malcolm wrote:
Uh huh, yes, really, we do. What other people think is of little import to our identity. We consider ourselves Mahāyanīs.

Author: Malcolm
Date: Friday, September 4th, 2015 at 4:39 AM
Title: Re: The Mahayana idea of karma and vegetarianism
Content:
Sara H said:
Yeah, no, this sub-board is not talking about Vajrayana Malcolm.

Malcolm wrote:

Vajrayāna is a part of Mahāyāna, whether you like it or not.

The board and title of the thread does not say, "The Mahāyāna Sūtra idea of karma and vegetarianism."

Unless of course you want to discriminate against those follow Mahāyāna Dharma who also happen to be practitioners of Secret Mantra.

Author: Malcolm

Date: Friday, September 4th, 2015 at 4:15 AM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Sara H said:

The Hevajra Tantra is a Vajrayana text.

Vajrayana Buddhism has it's entirely own take on both the Pali cannon, and the Mahayana texts.

It is a third vehicle of Buddhism, entirely in it's own right.

Malcolm wrote:

It refers to itself as "Uncommon Mahāyāna." In other words, the motivation is the same, the outline of the path is the same, the five paths and ten stages, and the result is the same, the three kāyas — only the means are different, and therefore, the conduct.

Author: Malcolm

Date: Friday, September 4th, 2015 at 1:24 AM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Malcolm wrote:

The Hevajra Tantra, a Mahāyāna Scripture, the teaching of the Buddha, is also very clear: "Those with compassion eat meat."

Astus said:

Couldn't find that in either the Snellgrove or the Farrow-Menon translation. Could you give its location please?

Malcolm wrote:

It's there, but concealed.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 9:19 PM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Sara H said:

The Mahayana Sutras are very clear on vegetarianism.

Malcolm wrote:

The Hevajra Tantra, a Mahāyāna Scripture, the teaching of the Buddha, is also very clear:

"Those with compassion eat meat."

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 9:17 PM

Title: Re: Poll - Meditation with western worldview?

Content:

Pinus said:

spontaneous rig pa

Malcolm wrote:

This does not exist.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 8:58 PM

Title: Re: Does Zen result in Buddhahood as described in sutras?

Content:

MiphamFan said:

Buddhas can display all the 6 abhijnas, different powers etc.

Astus said:

"You say, 'A buddha has six supernatural powers. This is miraculous!' All the gods, immortals, asuras, and mighty pretas also have supernatural powers—must they be considered buddhas? Followers of the Way, make no mistake! For instance, when Asura fought against Indra and was routed in battle he led his entire throng, to the number of eighty-four thousand, into the tube in a fiber of a lotus root to hide. Wasn't he then a sage? Such supernatural powers as these I have just mentioned are all reward powers or dependent powers.

Those are not the six supernatural powers of a buddha, which are entering the world of color yet not being deluded by color; entering the world of sound yet not being deluded by sound; entering the world of odor yet not being deluded by odor; entering the world of taste yet not being deluded by taste; entering the world of touch yet not being deluded by touch; entering the world of dharmas yet not being deluded by dharmas. Therefore, when it is realized that these six—color, sound, odor, taste, touch, and dharmas—are all empty forms, they cannot bind the man of the Way, dependent upon nothing. Constituted though he is of the seepage of the five skandhas, he has the supernatural power of walking upon the earth."

(Record of Linji, p 20, tr Sasaki)

Malcolm wrote:

The sixth abhijñā is the one that exhausts contaminants. That is unique to āryas.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 5:42 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Johnny Dangerous said:

Longchenpa Finding Ease and Comfort trilogy (does that even count as a Dzogchen text?)

Malcolm wrote:

Definitely a Dzogchen text, kind of a Lamrim based on Dzogchen Sem sde.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 4:51 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Malcolm wrote:

The caveat is, that it really is better to have the transmission for texts you want to read...

Johnny Dangerous said:

Sure, that's sensible. I've mainly just read general books on Dzogchen view, and basic Trekcho advice, since it seems to be so relevant to Mahamudra meditation. I assume you mean things like practice texts, tantra commentaries, etc?

Malcolm wrote:

It is better to have the transmission for what you want to read. Of course, you can always get the transmission later.

There is little point in buying books on Ngondro and sadhanas apart from the ones you are doing [glances over shoulder at huge library of unused books...]

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 4:26 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Johnny Dangerous said:

That's interesting, and makes sense. On the other hand, how do you know what and what not to read? I've taken a DI, but feel lost in Dzogchen practices, have other

Vajrayana commitments, but find myself relating to the view of Dzogchen. How would I even know what I am supposed to read? Is he talking about reading in general, about seeking out practices one is not qualified for, reading Tantras one isn't supposed to?

Malcolm wrote:

Read what you want, but avoid reading about tögal until you have received tögal instructions.

Johnny Dangerous said:

Ah, OK no problem then.

Malcolm wrote:

The caveat is, that it really is better to have the transmission for texts you want to read...

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 4:12 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

Johnny Dangerous said:

That's interesting, and makes sense. On the other hand, how do you know what and what not to read? I've taken a DI, but feel lost in Dzogchen practices, have other Vajrayana commitments, but find myself relating to the view of Dzogchen. How would I even know what I am supposed to read? Is he talking about reading in general, about seeking out practices one is not qualified for, reading Tantras one isn't supposed to?

Malcolm wrote:

Read what you want, but avoid reading about tögal until you have received tögal instructions.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 3:17 AM

Title: Re: Shenphen Dawa Rinpoche on Reading Dzogchen Books

Content:

dzogchungpa said:

I almost posted this myself, but I was afraid I would get in trouble.

Malcolm wrote:

Well, I guess it is up to each person to decide for themselves what they will read and what they will not read. Having said that, I concur that there are many people who get themselves into trouble by reading books for which they do not have the transmission.

There are certain forums where this is blatantly obvious.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 2:25 AM

Title: Re: knowledge of a bodhisattva and/or stream enterer

Content:

DGA said:

Does it follow, then, that someone who does not "get it" with regard to dependent origination / rebirth lacks the characteristics of a first-bhumi bodhisattva or stream enterer?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 12:47 AM

Title: Re: knowledge of a bodhisattva and/or stream enterer

Content:

DGA said:

Would a stream enterer or bodhisattva necessarily have direct knowledge of how rebirth works? (as distinct from accepting karma/rebirth as a doctrine, or understanding it doctrinally)

Astus said:

Direct knowledge of how it works on what level? Seeing one's own past lives and the process of rebirth of others' is a matter of possessing the super-knowledges (abhijna) of past lives and the divine eye. Those abilities are not necessarily possessed even by an arhat, while non-buddhists may also have them. On the other hand, because of gaining insight into how the mind works, they know clearly how dependent origination works.

DGA said:

What is the difference between knowing, directly, how dependent origination works as opposed to how rebirth works? (bracketing the siddhi of seeing one's own or any one else's past or future lives)

Malcolm wrote:

None.

Author: Malcolm

Date: Thursday, September 3rd, 2015 at 12:33 AM

Title: Re: knowledge of a bodhisattva and/or stream enterer

Content:

DGA said:

Would a stream enterer or bodhisattva necessarily have direct knowledge of how rebirth works? (as distinct from accepting karma/rebirth as a doctrine, or understanding it doctrinally)

Malcolm wrote:
Yes.

Author: Malcolm
Date: Wednesday, September 2nd, 2015 at 2:02 AM
Title: Re: Why Buddhism over Vedanta?
Content:

rachmiel said:

I'm surprised no one mentioned what I (and others) consider to be the most off-putting aspect of (Advaita) Vedanta: that it asserts (incontrovertibly!) Brahman is the one true absolute reality.

For me, this is a show-stopper. To believe it, thus to be enlightened, requires imo a leap of faith. And, having grown up Catholic, belief/faith are pretty much no-no's for me.

lostitude said:

Don't you believe there are devas you can't see, bodhisattvas you can't see, ghosts you can't see, hell and heavens you can't see, etc. ? Isn't that the same as believing in God and angels and demons and the like? Doesn't it require a leap of faith? In my opinion, as a newcomer, it definitely does. Buddhism comes with such a huge mythological pantheon that could make catholicism blush...

Malcolm wrote:

The difference is — and it is fundamental — from a [Mahāyāna] Buddhist point of view, all of this is predicated on the common and deluded perceptions of sentient beings — in other words, though it seems real, none of it is at all real. It is all just dreams and illusions.

Author: Malcolm
Date: Tuesday, September 1st, 2015 at 10:37 PM
Title: Re: Universal Atman in Buddhism
Content:

Malcolm wrote:

Yes, I understand this is the theory — from a Buddhist point of view, it is wrong.

lostitude said:

Fair enough, but even from a buddhist POV wouldn't a buddhist have to accept that this kind of view can actually make sense, from a logical/mathematical perspective, which I assume is the same kind of logic used by buddhists to accept basic buddhist tenets. The theory might well be wrong, but given that it's based on logic, doesn't it go to show that causation might not be universal after all?

Malcolm wrote:

Logic is very limited. In any case, among the reasons we accept beginningless multiple repeating universes is that this is the experience of many yogis, not just the Buddha,

which comes from recalling their past lives.

lostitude said:

Oops sorry then I guess I just didn't understand. You're saying you're not talking about physical space, maybe that's the part that threw me. What kind of space then are you talking about?

I know that matter obstructs, space does not. But space can be obstructed by matter. In fact all the space we know about and commonly experience is obstructed by matter.

Malcolm wrote:

I clarified for you already, there are two kinds of space discussed in Buddhadharma: unconditioned space and conditioned space. The former is absence of obstruction, the latter is volume.

lostitude said:

The earth is actually the characteristic of matter we call solidity, and so on. The earth is a specific object. Solidity is a concept that can describe many different things. I can touch something solid but i can't touch solidity... I can only ascribe it to other concrete objects such as earth.

Malcolm wrote:

As I said, since you do not understand the basic terms of the conversation, it is hard to have this conversation with you. In Buddhadharma in general, but also in Indian cosmology in general, earth = solidity, water = liquidity, fire = heat, air = motility: these are the four basic characteristics of matter, from a Higgs boson up to a super nova and everything in between. Unconditioned space is considered a fifth "element", and consciousness is considered the sixth. The universe is made up, from a Buddhist point of view, only of these six elements. When we say these things are elements, it does not mean they are single substances. When we say consciousness is an element, we mean the aggregates of all consciousness taken together is a component or element of the universe, since the universe contains sentient beings.

lostitude said:

Unconditioned space is not a characteristic of matter, but because of space, matter can form and perish.

So do you mean, maybe, space as a conceptual dimension? Just like time basically?

Malcolm wrote:

Space is not treated as a conceptual dimension.

lostitude said:

Which logic are you referring to? Certainly not the logic of Aristotelian propositions and so forth.

I'm referring to the logic that leads you to say, for example, that it makes no sense to have a causeless cause, or that you can't be one thing and its opposite at the same time. The basic logic you have probably used to start out in buddhism deciding that it made more sense than other paths.

Malcolm wrote:

A, so you are referring to propositional logic. Buddhist logic is anti-Aristotelian, which is why, among other things, it categorically rejects first causation, Aristotle's unmoved mover and so forth, upon which Christian, Islamic and Jewish theology is erected.

lostitude said:

BTW thanks for taking the time to reply. I realise you have nothing to gain from this and I'm the only one learning new stuff here.

Malcolm wrote:

Yes, I understand you are trying to get your intellectual bearings in a new field of study, no problem.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 10:12 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

What makes you think there was no time prior to the big bang? The big bang happened in time. In any case, Buddhist thinking about these issues is predicated on serial expansions and contractions of the physical universe.

lostitude said:

Actually according to the theory, time started with the big bang, as time is just one of several dimensions along with spatial ones. There was no time before the expansion, according to the theory. This does not mean that the theory is right, but at least it points to the fact that logic and mathematics allow the possibility of time having a beginning and being caused by something apparently uncaused.

Stephen Hawking said:

At this time, the Big Bang, all the matter in the universe, would have been on top of itself. The density would have been infinite. It would have been what is called, a singularity. At a singularity, all the laws of physics would have broken down. This means that the state of the universe, after the Big Bang, will not depend on anything that may have happened before, because the deterministic laws that govern the universe will break down in the Big Bang. The universe will evolve from the Big Bang, completely independently of what

it was like before. Even the amount of matter in the universe, can be different to what it was before the Big Bang, as the Law of Conservation of Matter, will break down at the Big Bang.

Malcolm wrote:

Yes, I understand this is the theory — from a Buddhist point of view, it is wrong.

Stephen Hawking said:

Where does it exist? The universe we know is not empty, so it's bound to have its emptiness obstructed here and there, even if there was more emptiness than matter in it.

You may have 'absence of obstruction' on a local level, but then it would be limited, hence conditioned if I got you right.

Malcolm wrote:

I told you already, space is everywhere. Matter obstructs, space does not.

Stephen Hawking said:

Also, can a 'characteristic' really be considered as a phenomenon? it looks more like a purely conceptual thing to me.

Malcolm wrote:

The earth is actually the characteristic of matter we call solidity, and so on.

Unconditioned space is not a characteristic of matter, but because of space, matter can form and perish.

This space is not the same kind of space referred to in physics. They do not have a math for this.

Stephen Hawking said:

Because similarly one could then say that logic is unconditioned, since it is (supposedly) always the same and not influenced by anything (you can't change logic). And yet of course logic pervades our conditioned world.

Malcolm wrote:

Which logic are you referring to? Certainly not the logic of Aristotelian propositions and so forth.

In any case, even space is not something which is ultimate, according to Madhyamaka reasonings. It is still unconditioned though.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 12:34 PM

Title: Re: Universal Atman in Buddhism

Content:

lostitude said:

(By the way, is the big bang singularity unconditioned? it seems to meet the criteria of being uncaused, doesn't it?)

Malcolm wrote:

No, since it produces effects, it [the big bang] itself must have a cause.

Dan74 said:

A kind of a timeless cause, maybe, because there was no time prior to the Big Bang and causation generally implies time?? Not sure how that would work, but...

Malcolm wrote:

What makes you think there was no time prior to the big bang? The big bang happened in time. In any case, Buddhist thinking about these issues is predicated on serial expansions and contractions of the physical universe.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 9:42 AM

Title: Re: Universal Atman in Buddhism

Content:

lostitude said:

(By the way, is the big bang singularity unconditioned? it seems to meet the criteria of being uncaused, doesn't it?)

Malcolm wrote:

No, since it produces effects, it [the big bang] itself must have a cause.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 9:41 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

No, unconditioned space is not affected in anyway by the presence or absence of anything.

lostitude said:

Then does unconditioned space even exist? If so, where?

Malcolm wrote:

It exists as the characteristic of absence of obstruction. It exists everywhere.

lostitude said:

If you want to understand Buddhadharma coherently, I suggest you start with Abhidharma, Vasubandhu's critical presentation, then work your way through Yogacara and Madhyamaka.

Sure, but that will take me about, how many lifetimes exactly?

Malcolm wrote:

Seven years.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 6:17 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

The only other unconditioned phenomena which exist, according to Buddhadharma, are two the kinds of cessation: simple cessation, which is the mere absence of causes; and analytical cessation, which is a result of insight a.k.a., nirvana. .

lostitude said:

How would he know that? how can one assert that one knows everything that exists?

Malcolm wrote:

A buddha is omniscient.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 6:15 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

The invoked principle is the homogeneity of cause and effect. Unconditioned phenomena are uncaused, and being uncaused, are incapable of acting as causes. For example, unconditioned space, defined as the simple absence of obstruction, can neither affect nor be affected by conditioned elements such as earth, water, fire or air. Why? Because the latter four elements are conditioned or compounded, and the former element, space, is unconditioned or uncompounded. "

lostitude said:

I'm not quite sure I get it: when you bring an element such as earth into 'absence of obstruction', it is affected in that it is reduced by the presence of earth... Just like the emptiness in an empty room diminishes as I enter it.

Malcolm wrote:

No, unconditioned space is not affected in anyway by the presence or absence of anything.

The space your are referring to is conditioned space or volume.

If you want to understand Buddhadharma coherently, I suggest you start with Abhidharma, Vasuabandhu's critical presentation, then work your way through Yogacara and Madhyamaka.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 5:54 AM

Title: Re: Universal Atman in Buddhism

Content:

lostitute said:

Also, about conditioned and unconditioned phenomena being mutually exclusive, this also makes me think about ember that sometimes emits a flame, sometimes doesn't. The fact that the flames come and go indicates nothing about the ember changing or being the same.

Malcolm wrote:

This indicate that the ember changes state, with a resulting fluctuation in flames — hence an ember is conditioned.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 5:52 AM

Title: Re: Universal Atman in Buddhism

Content:

lostitute said:

What I don't understand, is the transition from this : First you have to identify the characteristics of unconditioned phenomena. They do not arise, abide or cease — further, they are uncaused. Conditioned phenomena arise, abide and cease — further, they are caused.

To this : Since there is radical difference in kind, there is no point of contact between the former and the latter

I don't see how the conclusion follows so naturally from the premise. There's no obvious logic here that I can identify. It looks more like an intuitive statement than a logical one. Unless there's a missing step in the reasoning, which you didn't include because you thought it was obvious.

Malcolm wrote:

The invoked principle is the homogeneity of cause and effect. Unconditioned phenomena are uncaused, and being uncaused, are incapable of acting as causes. For example, unconditioned space, defined as the simple absence of obstruction, can neither affect nor be affected by conditioned elements such as earth, water, fire or air. Why? Because the latter four elements are conditioned or compounded, and the former

element, space, is unconditioned or uncompounded. Unconditioned/uncompounded [asaṃkṛta] means "that which has not been assembled out of parts."

The only other unconditioned phenomena which exist, according to Buddhadharma, are two the kinds of cessation: simple cessation, which is the mere absence of causes; and analytical cessation, which is a result of insight a.k.a., nirvana.

Emptiness is also unconditioned, but it is not included among the dharmas.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 3:12 AM

Title: Re: Why Buddhism over Vedanta?

Content:

Malcolm wrote:

Liberation, in Buddhadharma, is strictly the elimination of afflictions that cause rebirth in the three realms. It really does not matter what school one belongs to.

Indrajala said:

Chan and Zen can often be nebulous with respect to what liberation is and what happens afterwards (the laundry?). There's also Pure Land which is based on the belief that liberation will come postmortem. Mahāyāna's traditional understanding of 'liberation' is not what you describe strictly speaking: you are only liberated from involuntary rebirth after a certain point way down the path, but until then you're committed to engaging in beneficial activities, though ideally your wisdom prevents suffering while your compassion enables continued countless rebirths rather than seeking arhatship.

Malcolm wrote:

All this is beside the point — but address your rebuttal — Chan/Zen do not offer some special model of liberation separate and unique. It is based on common Mahāyāna. Pure Land Buddhism may hold that one is liberated after one passes away from here in Sukhavati, but nevertheless that liberation is still a result of eradication of afflictions that cause rebirth in the three realms. And this is merely a variation on the never-returner.

It may be the case that in the common Mahāyāna path one does not eradicate afflictions that cause rebirth in the desire realm until the eighth bhumi, nevertheless, this is because the bhumis of Mahāyāna stream entry are 1-6, once returner is the seventh bhumi, never-returner is eighth bhumi and so on.

Still, the model is all based on the afflictive obscurations that cause rebirth in the three realms. Liberation is not omniscience.

Stream entrants up to Arhats are all liberated, will never take rebirth in the three lower realms, and their final liberation is guaranteed.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 2:52 AM

Title: Re: Why Buddhism over Vedanta?

Content:

Malcolm wrote:

A more realistic position is that what Hindus and Buddhists means by "liberation" is only superficially similar.

Indrajala said:

Either side led to people having consistent and enriching experiences of some kind, which may or may not be mutually comparable depending on who you talk to. Perhaps the Buddhists had different versions of liberation too. In fact, this very much seems to be the case. What liberation means to a Pure Land practitioner (perhaps a vision of Amitabha near death) is different from what it would be to a Vajrayana or Zen practitioner.

Basically I'm just saying don't be so dogmatic.

Malcolm wrote:

Liberation, in Buddhadharma, is strictly the elimination of afflictions that cause rebirth in the three realms. It really does not matter what school one belongs to.

Author: Malcolm

Date: Tuesday, September 1st, 2015 at 2:44 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

There can never be any point of contact between conditioned and unconditioned phenomena.

lostitude said:

Ok but on what basis can you make such a statement? It's far from self-evident... so what's the rationale behind it?

Malcolm wrote:

First you have to identify the characteristics of unconditioned phenomena. They do not arise, abide or cease — further, they are uncaused. Conditioned phenomena arise, abide and cease — further, they are caused.

Since there is radical difference in kind, there is no point of contact between the former and the latter.

Author: Malcolm

Date: Monday, August 31st, 2015 at 11:46 PM

Title: Re: Why Buddhism over Vedanta?

Content:

Indrajala said:

A more tolerant position would suggest they achieved different but for them equally enriching experiences.

Malcolm wrote:

A more realistic position is that what Hindus and Buddhists means by "liberation" is only superficially similar.

Author: Malcolm

Date: Monday, August 31st, 2015 at 11:33 PM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

There can never be any point of contact between conditioned and unconditioned phenomena.

Isn't that why all things are correctly seen as primordially pure?

Malcolm wrote:

This just means that all things are empty.

Author: Malcolm

Date: Monday, August 31st, 2015 at 11:16 PM

Title: Re: Why Buddhism over Vedanta?

Content:

Indrajala said:

At the end of the day, there's actually no such thing as Buddhism in the singular.

...

Perhaps all my experience with Buddhist traditions has resulted in me becoming a crypto-Hindu or pseudo-Stoic.

dzogchungpa said:

IJ, I totally understand where you are coming from. For me the key was finding the right teacher.

Malcolm wrote:

Which means your answer to the question:

What persuaded you that Buddhism has got it right over Vedanta?

Is probably "nothing".

Author: Malcolm

Date: Monday, August 31st, 2015 at 10:25 PM

Title: Re: Why Buddhism over Vedanta?

Content:

Indrajala said:

Malcolm cites Nāgārjuna

Malcolm wrote:

The question was:

What persuaded you that Buddhism has got it right over Vedanta?

My answer was Nāgārjuna.

Author: Malcolm

Date: Monday, August 31st, 2015 at 10:13 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

Christ. I guess I can't make anybody pleased. I have people on DW upset with my disrespect of the dharma because of my posts. I have people elsewhere upset with my disrespect of DW and of the dharma because of my posts. Then when you try to settle up, people are annoyed at that.

Screw it. This is toxic.

I've more than taken everyone seriously and at face value.

/eyes looking for the nearest exit/

Malcolm wrote:

You unleashed this by posting someone else's hate speech here. Not everyone should be taken seriously or at face value. If some crazy people are needling you on another forum for posts you make here, screw them. If your friends on that forum are too dense to delete this kind of hateful speech, are they really your friends? There is nothing but nonvirtue in the speech of the people who authored the posts that you crossposted here. The only real question I have for you is why can't you see their words as hate speech? And why would you want to spread that hate speech here?

And since the people who authored those words apparently read posts here: I have some advice for you. You need to start over. Start at the beginning. You have not

understood one thing about Buddhadharma. You are like stones in the bottom of the ocean.

Author: Malcolm

Date: Monday, August 31st, 2015 at 9:59 PM

Title: Re: Universal Atman in Buddhism

Content:

Kaccāni said:

Time appears in Brahman yet Brahman does not know what time is.

Best wishes

Kc

Malcolm wrote:

Something conditioned cannot appear in something unconditioned because there can never be a relationship between the conditioned and the unconditioned without the unconditioned becoming conditioned.

lostitute said:

Would it be possible to develop this idea? what is this impossibility based on?

Thanks

Malcolm wrote:

There can never be any point of contact between conditioned and unconditioned phenomena.

Author: Malcolm

Date: Monday, August 31st, 2015 at 9:55 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

Dude. It's not my content. It's a response to content I post here and on my mate's blog.

I've been told to make myself accountable to DW. I'm doing it.

Malcolm wrote:

I don't have a problem with you. I have a problem with the vile content of the posts you are are crossposting from elsewhere.

And why do you feel you have to take this seriously? Why do you feel that you need to crosspost this drek? What useful purpose can it possibly serve? Honestly, on Vajracakra I would never allow this kind of posting. I would delete it immediately. We just don't need this kind of hate speech in Buddhist forums and people who author it should be

shut down.

Author: Malcolm

Date: Monday, August 31st, 2015 at 9:53 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

I guess I have a problem.

Malcolm wrote:

Please just stop crossposting the vile nonsense that is being written by that "Lama." Is that really too much to ask?

Author: Malcolm

Date: Monday, August 31st, 2015 at 9:52 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

So I start taking this lama at face value, and adjust my posts here, adjust my posts on the blog, and eventually take him to task, and similarly accordingly adjust my posts here, and my posts on the blog. In the process I learn it's not Malcolm...

Malcolm wrote:

And, I am not a "Lama", important or otherwise.

Urgyen Dorje said:

so that still leaves me with somebody my DW veteran mates describe as an "important DW lama" who should be taken seriously.

Malcolm wrote:

Why? Why should this absolutely vile individual be taken seriously?

Urgyen Dorje said:

Then I'm moderated for attacking and misrepresenting this lama, so obviously this lama is a seriously important person around here, so I go back to trying to understand how all of these personal criticisms are legit.

Malcolm wrote:

No one knows who this Konchok Namdrol is.

Author: Malcolm

Date: Monday, August 31st, 2015 at 9:49 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Malcolm wrote:

Please do not post anymore of this poison here!!!

Urgyen Dorje said:

I have absolutely no idea what your problem with me is. If you notice, I'm the one that was instructed to take this guy seriously and to adjust according to his criticisms, and after determining he was a little off, tried to take his ranting in a meta-direction instead of just discarding it completely. I am not the one saying he's crazy. I'm trying to mold something of a silk purse out of a sow's ear. So it's not clear to me what I'm poisoning. According to this lama, all of my posts on DW have been poisonous, and in retrospect, maybe that's true. I don't really know. I'm not accustomed to dharma brothers talking to each other like this.

Malcolm wrote:

I don't have a problem with you. I have a problem with the vile content of the posts you are are crossposting from elsewhere.

Author: Malcolm

Date: Monday, August 31st, 2015 at 11:23 AM

Title: Re: Why Buddhism over Vedanta?

Content:

coldmountains said:

What persuaded you that Buddhism has got it right over Vedanta?

Malcolm wrote:

Nāgārjuna.

Author: Malcolm

Date: Monday, August 31st, 2015 at 11:14 AM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

Given that the person making these claims is a) a lama and b) a member of this forum,

Malcolm wrote:

What qualifies this person as a "Lama"? Why should we take their title seriously since they are anonymous?

Author: Malcolm

Date: Monday, August 31st, 2015 at 12:43 AM

Title: Re: Cosmological questions

Content:

Johnny Dangerous said:

If mind streams are without beginning, how can individual mind streams carry on with the creation and dissolution of universes? What I mean is, when karmic winds etc. stir duality, and eventually lead to different classes of beings and samsara, doesn't this mean that mind streams last one universe, and no more? How is this explained in the various versions of Buddhist cosmology?

Malcolm wrote:

Generally, all the levels of the world that perish are below the third and fourth rupadhātu heavens. All sentient beings are either born there or they are formless realm beings.

Johnny Dangerous said:

Ah right, I'd forgotten this.

Aren't there two kinds of destructions though, doesn't the one 'by water' wipe out everything, or nearly?

Malcolm wrote:

Everything below the third and fourth rūpadhātu.

Author: Malcolm

Date: Monday, August 31st, 2015 at 12:35 AM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Malcolm wrote:

What I feel you need to understand is that there is only one valid interpretation of the dharma.

Crazy. The very idea that there is a valid interpretation of Dharma is bullshit. There is realization of the Dharma, and that is not an interpretation.

This must be the case as there is only one reality that this the object of the Buddha's valid cognition.

This is also nonsense. Why? Because such things as valid cognition and so on do not apply to Buddhas. They are beyond all such categories. This person is obviously a wingnut in the Drikung school who has choked on Gongchig.

Anything other than this one valid interpretation of the dharma is actually an attack on the dharma. It is a war against the liberation of beings. It is a war to inflict suffering on beings.

Craziness.

Yes, there is a war being fought for the integrity of the dharma. The dharma is being polluted by Western democratic and post-modern ideas.

Buddhadharma can't be polluted by anything — more craziness.

It is being polluted by ideas such as tolerance, quality, and freedom. It is only the dharma that gives these things. Attempting to afford these things from outside the dharma is an attack on the dharma, an attack on the liberation of beings, and a war to

inflict suffering on beings. But the dharma is also attacking the dharma with a proliferation of views and paths. If we tolerate this by encouraging and tolerating Buddhist diversity, then we are paving the world with roads to hell.

More craziness.

You seem to feel compelled to defend the democratic values of your society, claiming that they create the freedom and the space to practice the dharma. You also seem to feel compelled to have tolerance for people of other faiths. If you understand causality, this is a systematic deconstruction of the dharma. It is an attack on the Three Jewels.

What we need now to support the dharma is compassionate intolerance, compassionate bigotry. To relieve the suffering of beings we need to invoke our protectors and pray to our lineage masters to destroy people of all non-Buddhist faiths. We need to pray to destroy every fragment of non-Buddhist philosophy. Yes, we should destroy books. Yes, we should destroy temples and churches and mosques. This is the only road to freedom for all beings. I would say yes, we should even destroy beings, the right beings. People are better off dead than doing anything other than practicing Buddhism.

Sheer lunacy, absolute nihilism. They should understand that they have violated all of their samayas by encouraging this kind of violence, they have abandoned all compassion and bodhicitta. This person clearly does not understand Dharma.

When I read your posts on DW, I feel you are the most disgusting type of person.

Somebody who rationalizes the sins of others, encouraging this bad karma. You are also the type of person who leads beings astray by teaching secular subjects. People don't need to understand science and philosophy. People need to understand dharma. You are a degenerate lapsed practitioner. You have no right or place integrating any of these things into your practice or encouraging others to do the same.

Same as above. They should read Mahāyāna Sūtralaṃkāra with regards to sciences., etc.

You need to just shut the frak up. And die.

Sheer and utter crazy lunacy.

Please do not post anymore of this poison here!!!

Author: Malcolm

Date: Monday, August 31st, 2015 at 12:15 AM

Title: Re: Turiiya

Content:

Matt J said:

I think one could make a credible argument roughly correlating the last two features, and I think this is where people get the idea that they are the same. But as for the first, I think it is hard to correlate "being" with "emptiness" since they are opposites.

Malcolm wrote:

Lhun grub and thugs rje are, in Dzogchen, the basis of error. When people become confused about the basis, they become confused about its appearance. What appears is lhun grub. That can be a ground for deviation.

And yes, Ka dag, the essence, can never be "being."

Author: Malcolm

Date: Monday, August 31st, 2015 at 12:12 AM

Title: Re: Rebirth and picking up where one left off

Content:

lostitude said:

Thank you.

So when a stream-enterer in a previous life is born again, he is guaranteed to reach at least stream-entry in this new life, and probably reach a further level as well? Just to make sure I understood it well.

Malcolm wrote:

In the Hinayāna system, a stream entrant is guaranteed to reach the stage of an arhat within seven lifetimes.

There is no such guarantee in Mahāyāna because the path is necessarily longer. It takes two incalculable eons to reach the eighth bhūmi, and another incalculable eon to reach buddhahood after that. So, one does not necessarily progress beyond the level one reached in the past life, but eventually one will. Once one has reached the first bodhisattva stage, one no longer returns to samsara, so to speak, meaning that one's progress to buddhahood is a certainty.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 11:53 PM

Title: Re: Towards a Buddhist Fundamentalism: Part II

Content:

Urgyen Dorje said:

I've stripped all identifying information according to the DW ToS...

What I feel you need to understand is that there is only one valid interpretation of the dharma. This must be the case as there is only one reality that this the object of the Buddha's valid cognition. Anything other than this one valid interpretation of the dharma is actually an attack on the dharma. It is a war against the liberation of beings. It is a war to inflict suffering on beings.

My friend was less than eloquent in describing the problem. Yes, there is a war being fought for the integrity of the dharma. The dharma is being polluted by Western democratic and post-modern ideas. It is being polluted by ideas such as tolerance, quality, and freedom. It is only the dharma that gives these things. Attempting to afford these things from outside the dharma is an attack on the dharma, an attack on the liberation of beings, and a war to inflict suffering on beings. But the dharma is also attacking the dharma with a proliferation of views and paths. If we tolerate this by encouraging and tolerating Buddhist diversity, then we are paving the world with roads to hell.

You seem to feel compelled to defend the democratic values of your society, claiming that they create the freedom and the space to practice the dharma. You also seem to feel compelled to have tolerance for people of other faiths. If you understand causality, this is a systematic deconstruction of the dharma. It is an attack on the Three Jewels. What we need now to support the dharma is compassionate intolerance, compassionate bigotry. To relieve the suffering of beings we need to invoke our protectors and pray to our lineage masters to destroy people of all non-Buddhist faiths. We need to pray to destroy every fragment of non-Buddhist philosophy. Yes, we should destroy books. Yes, we should destroy temples and churches and mosques. This is the only road to freedom for all beings.

I would say yes, we should even destroy beings, the right beings. People are better off dead than doing anything other than practicing Buddhism. When I read your posts on DW, I feel you are the most disgusting type of person. Somebody who rationalizes the sins of others, encouraging this bad karma. You are also the type of person who leads beings astray by teaching secular subjects. People don't need to understand science and philosophy. People need to understand dharma. You are a degenerate lapsed practitioner. You have no right or place integrating any of these things into your practice or encouraging others to do the same.

You need to just shut the frak up. And die.

Malcolm wrote:

The person who wrote the above is a crazy person.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 11:50 PM

Title: Re: Rebirth and picking up where one left off

Content:

lostitude said:

Hello,

One thing that's not explained in what I have been reading about karma and rebirth, is how exactly the benefits in the previous life of a buddhist are carried over to the next lives. For example, at what point does the reincarnation of a great master reconnect with the spiritual level reached previously? Is the same level still present at birth (like, if he died a stream-enterer he is reborn with the same spiritual characteristics as a stream-enterer and instinctively perceives what any stream-enterer should perceive about dharma), or does he have to undergo the same type of training as any other child, except that the whole process goes much faster for him?

Thanks

Malcolm wrote:

The latter is generally held to be the case until one becomes an eighth stage bodhisattva.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 10:47 PM

Title: Re: Turiya

Content:

Karma Dorje said:

The funny thing is, Buddhism is never more like Christianity than when Buddhist scholastics make ever more emphatic distinctions to prove how they are the only ones who are right.

Malcolm wrote:

Did you ever hear of a little thing called the Nine Yānas? Or do you think the teachings of Dzogchen tantras are somehow irrelevant to the conversation?

Author: Malcolm

Date: Sunday, August 30th, 2015 at 10:00 PM

Title: Re: Riwo Sang Cho of Namkha Jigme

Content:

Urgyen Dorje said:

So, doing the Riwo Sang Cho of Namkha Jigme, it got me wondering about all these spirit provocations and uprisings and the like discussed on DW in various threads.

My instructions on this practice is that Riwo Sang Cho is good for these things, but talking to a couple mates who are students of //, they insist this isn't the case, and that I'm probably just pissing off Gyalpos, Nagas, Don and the like.

They said the same about other Sang offerings.

I am not familiar enough with the bestiaries of beasties to really know what to think.

Opines?

Malcolm wrote:

Sometimes Sang offerings can cause provocations rather than prevent them. But generally speaking, they are beneficial.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 9:58 PM

Title: Re: Cosmological questions

Content:

Johnny Dangerous said:

If mind streams are without beginning, how can individual mind streams carry on with

the creation and dissolution of universes? What I mean is, when karmic winds etc. stir duality, and eventually lead to different classes of beings and samsara, doesn't this mean that mind streams last one universe, and no more? How is this explained in the various versions of Buddhist cosmology?

Malcolm wrote:

Generally, all the levels of the world that perish are below the third and fourth rupadhātu heavens. All sentient beings are either born there or they are formless realm beings.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 9:48 PM

Title: Re: Compassion vs. non-proselytism

Content:

Malcolm wrote:

Engaging in proselytization means you are trying to condition someone. This is not the way of Buddhadharma.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 5:23 AM

Title: Re: Compassion vs. non-proselytism

Content:

Paul said:

Historically Buddhism has been spread by missionaries. The best adverts for dharma that I've seen has been just how impressive certain practitioners/teachers have been. They have been powerfully magnetic as a result of their practice & people are naturally impressed.

Malcolm wrote:

Not really. This is a Western Historical misconception.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 4:07 AM

Title: Re: Compassion vs. non-proselytism

Content:

lostitute said:

Thanks.

But I don't really understand how you can benefit them if you never take the initiative to explain to them how dharma works.

Malcolm wrote:

If they ask, you explain. If they don't, you mind your own business.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 2:06 AM

Title: Re: Can the Buddha become angry?

Content:

Kaccāni said:

Can the Buddha become angry?

What do you think

Best wishes

Kc

Malcolm wrote:

As in suffering from the affliction of dvesha or krodha? Absolutely not.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 1:07 AM

Title: Re: Tibetan Lives Matter

Content:

Malcolm wrote:

<http://www.dalailama.com/messages/dolgyal-shugden>

Boomerang said:

Thanks. I thought the problem was more gyalpos than just that one.

Malcolm wrote:

There are many gyalpos. They are a class of being, some of the more powerful ones are controlled through entities like that one, or Pehar and so on.

But the Tibetan Gvt. got into trouble because they relied on this Gyalpo and entered into intense sectarianism at the top.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 12:54 AM

Title: Re: Tibetan Lives Matter

Content:

lostitute said:

Oh, probably just gyalpo worship. Tibetans probably have horrible karma and now they're paying for it, right Malcolm?

Malcolm wrote:

Yes, The Tibetan Nation was brought down by gyalpo worship. If you understood anything at all about Tibetan History, you would understand that HH Dalai Lama has

even admitted this.

The Tibetan Govt. had terrible karma for many reasons, also the HHDL has admitted this.

Boomerang said:

I would like to know more about this. Could you direct me to any sources?

Malcolm wrote:

<http://www.dalailama.com/messages/dolgyal-shugden>

Author: Malcolm

Date: Sunday, August 30th, 2015 at 12:39 AM

Title: Re: Tibetan Lives Matter

Content:

lostitude said:

Oh, probably just gyalpo worship. Tibetans probably have horrible karma and now they're paying for it, right Malcolm?

Malcolm wrote:

Any suffering one experiences in this life is the result of negative karma from past lives.

The Tibetan Nation was in fact brought down by gyalpo worship. If you understood anything at all about Tibetan History, you would understand that HH Dalai Lama has even admitted this.

The Tibetan Govt. had terrible karma for many reasons, also the HHDL has admitted this.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 12:33 AM

Title: Re: Myanmar monk's Islamophobia

Content:

lostitude said:

This is how karma works. You don't believe me? Read Vasubandhu.

What I don't believe is that Eidhul-Adha is the cause of strife and misery in the Muslim world. Again, this is very reminiscent of witch-hunting, with undertones that I find myself very uneasy with.

Malcolm wrote:

Look, there is Hindu animal sacrifice, Muslim animal sacrifice, Animist animal sacrifice — it is all the same to me. Everywhere in the world where this is allowed to continue in a large way is fraught with all kinds of problems.

It is all evil, more evil that merely slaughtering animals for food. That too is evil, but not as evil as animal sacrifice. Slaughtering animals for food is motivated mainly by desire. Slaughtering animals for religious reasons is done mainly out of ignorance.

Of course war is even more evil because always involves killing people for religious or political reasons.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 12:27 AM

Title: Re: CNN Odzer Chenma retreat sept 11-13

Content:

Fa Dao said:

Will this retreat be webcast?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, August 30th, 2015 at 12:26 AM

Title: Re: Myanmar monk's Islamophobia

Content:

lostitude said:

Again, the vast majority of Muslims don't send any animal to be sacrificed, simply because they don't own one. Eidul-Adha sacrifices are usually done by wealthy families that go buy a few dozen sheep, have them slaughtered, keep one for the head of the family to slaughter, and then give the meat to the local mosque where it is then given out to the needy. In the Muslim countries where I have lived, that would represent about one family out of ten, or less.

Malcolm wrote:

Do they support it? For example, let us say you are soldier in a unit of 100 soldiers. This group kills one man. If everyone in that group of soldiers approves of the action, they bear the karma of killing that one man times the number of people in the group, thus each soldier now bears the karma of killing one hundred men.

For example, all the Americans who approved of the killing of Iraqis and rejoiced in it each bear the amount of karma times the millions of Americans who approved of that killing. The same is true of any war and all soldiers in it. This is why the Buddha clearly explains that soldiers Never take higher rebirth.

In the case of sacrifice it is the same. If you approve of the killing of animals for sacrifice, or even for consumption of meat, you bear the responsibility of all of the animals whose deaths you are knowingly involved in. If you approve in general of Eidul-Adha then you are culpable for all those deaths times the number of people who approve and rejoice.

This is how karma works. You don't believe me? Read Vasubandhu.

Author: Malcolm

Date: Saturday, August 29th, 2015 at 11:58 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Malcolm wrote:

The point is the sacrifice of animals, not the eating of meat. It is the same with Jews in Israel. If anyone wonders why there is so much violence in these regions of the world, Africa, Middle East, South America, Mexico and so on, it is largely due to the practice of sacrificing animals.

lostitude said:

Especially when you consider the fact that most Muslims have never touched a knife to slaughter a sheep. If only for the fact that they can't even afford to buy one in the first place.

Malcolm wrote:

There is no difference between doing the sacrifice and sending an animal to be sacrificed.

Author: Malcolm

Date: Saturday, August 29th, 2015 at 11:33 PM

Title: Re: Myanmar monk's Islamophobia

Content:

lostitude said:

@Malcom, again that strange theory about evil befalling meat eaters... what did the Dalai Lama eat to find himself in exile, what did Tibetans in general do to be afflicted by such misery? That really sounds like the arguments used by witch hunters in the Middle Ages when they had a bad crop.

Malcolm wrote:

Which theory are you referring to?

Author: Malcolm

Date: Saturday, August 29th, 2015 at 2:50 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

zenman said:

Pointing unaware or semi-aware fields of one's mind is also something that I am familiar with when working with a teacher. Invaluable pointing! I'd say. FCKW, did that particular dull state have a specific name? Is that mentioned in Brown's book? The reason I am asking is because I have also received this pointing (not from Brown). I didn't avoid it

though but pierced it.

fckw said:

Sorry, I don't want to go into details here, because I am not a qualified teacher.

Edit: Malcolm's comment actually explains it nicely.

Malcolm wrote:

I did mean to say coarse and subtle expressions. The subtle expression of lethargy is much harder to notice.

Author: Malcolm

Date: Saturday, August 29th, 2015 at 2:49 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

fckw said:

Maybe Bon lamas are more open with giving out Dzogchen teachings in general? I have no idea. Does any of you guys know more about this? Maybe there is generally no Ngöndro requirement for the A-Khrid system, could that be?

Malcolm wrote:

There is a separate ngondro for all Bonpo systems of Dzogchen.

Author: Malcolm

Date: Friday, August 28th, 2015 at 11:24 PM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

frank123 said:

Dullness in Samatha leads to rebirth as an animal? Really?

Malcolm wrote:

Yes, really.

Author: Malcolm

Date: Friday, August 28th, 2015 at 10:10 PM

Title: Re: Tibetan Zen

Content:

Urgyen Dorje said:

That actually wasn't my point.

Since the man knows all the differences between these traditions and approaches and views, his statement, which reflects a larger unity, is not made out of ignorance. He's giving an instruction and I'm wanting to learn.

Malcolm wrote:

You presented it as a religious statement, "For me, I just have faith in the one who holds the throne of Jigten Sumgon, in particular, the present Drikung Kyabgon, who is an ocean of teachings, transmissions, and qualities..."

Urgyen Dorje said:

I guess I don't understand. I'm out of line for expressing faith in Drikung Kyabgon?

Malcolm wrote:

No, but since you framed your confidence in religious terms, no one can disagree with him without offending your religious sensibility.

Author: Malcolm

Date: Friday, August 28th, 2015 at 9:42 PM

Title: Re: Tibetan Zen

Content:

Urgyen Dorje said:

For me, I just have faith in the one who holds the throne of Jigten Sumgon, in particular, the present Drikung Kyabgon, who is an ocean of teachings, transmissions, and qualities. Obviously His Holiness is aware and well educated on all the points discussed here, given that he is a scholar and researcher in early Tibetan history, as well as a holder of mahamudra and dzogchen lineages.

Malcolm wrote:

Once the holiness of one's authority is invoked, conversation over.

Urgyen Dorje said:

That actually wasn't my point.

Since the man knows all the differences between these traditions and approaches and views, his statement, which reflects a larger unity, is not made out of ignorance. He's giving an instruction and I'm wanting to learn.

Malcolm wrote:

You presented it as a religious statement, "For me, I just have faith in the one who holds the throne of Jigten Sumgon, in particular, the present Drikung Kyabgon, who is an ocean of teachings, transmissions, and qualities..."

Author: Malcolm

Date: Friday, August 28th, 2015 at 8:56 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

Chogyal Namkhai Norbu stresses that the Chan examined by Nubchen is not the same as Zen. He asserts that modern Zen has been deeply influenced by Esoteric Buddhism.

DGA said:

This is interesting, but potentially complicated. What does ChNN mean by "esoteric Buddhism" in this context? Different writers mean different things by the term. It can mean, for instance, the mantrayana lineages transmitted through China to Japan that are Indic in origin. Or it can mean something else...

Some might argue that the "transmission outside the scriptures" upheld by contemporary Zen schools may correspond to a kind of direct introduction and transmission. I'm too ignorant to make a claim on this, or to rule it out categorically. Here is one description of what I'm alluding to:

<http://dharmawheel.net/viewtopic.php?f=69&t=20488&start=40#p298602>

Malcolm wrote:

He means Vajrayāna, Shingon/Tendai. I have even heard him claim that Dzogchen influenced Chan, not the other way around. Certainly, Chinese monks received teachings from Vairocana, Vimalamitra and so on, they did not all clear out in one day.

Of course, I don't know what authority he is making that claim, just that he has made it on occasion.

Also, China is not so far from Tibet, and there were a number of Chan masters who in fact were Tibetans from far-eastern Tibet, or so I read in some academic book somewhere.

Author: Malcolm

Date: Friday, August 28th, 2015 at 8:54 PM

Title: Re: Tibetan Zen

Content:

Urgyen Dorje said:

For me, I just have faith in the one who holds the throne of Jigten Sumgon, in particular, the present Drikung Kyabgon, who is an ocean of teachings, transmissions, and qualities. Obviously His Holiness is aware and well educated on all the points discussed here, given that he is a scholar and researcher in early Tibetan history, as well as a holder of mahamudra and dzogchen lineages.

Malcolm wrote:

Once the holiness of one's authority is invoked, conversation over.

Author: Malcolm

Date: Friday, August 28th, 2015 at 8:11 PM

Title: Re: Tibetan Zen

Content:

Dan74 said:

The trouble with this question is that only someone who is trained in both Dzogchen and Zen can even begin to properly address it. And then the rest of us will still be none the wiser really.

Sure I believe that Zen training can lead to complete liberation and so can Dzogchen, but this is just a belief. Those who believe that one can and the other one can't will similarly hold beliefs. Basically they are of no value outside supporting one's practice, ie of no objective value.

Or so it seems to me.

/|

Malcolm wrote:

The the question of the similarities and differences between Chan and Dzogchen arose because some early Tibetologists erroneously asserted that Dzogchen derived from what we call Early Northern Chan.

There is a book by a 9th century Tibetan master, Nubchen Sangye Yeshe, which extensively examines the differences in the positions of Kamalashila and Hashang Mahāyāna, favors Hashang in terms of sūtrayāna presentations, but nevertheless asserts that Mahāyoga, even though gradual, is more efficacious than EN Chan because Mahāyoga has direct introduction, something lacking in EN Chan as it was practiced in 8th century in Tibet. Needless to say, it presents Atiyoga, Dzogchen as the pinnacle of vehicles.

Chogyal Namkhai Norbu stresses that the Chan examined by Nubchen is not the same as Zen. He asserts that modern Zen has been deeply influenced by Esoteric Buddhism.

The upshot is that when we have discussions of the relationship between Chan and Dzogchen, this has virtually no bearing on what people now a days practice as Zen, Chan or Son. For example, the Koan system did not even exist during this period of time, there was no Rinzai, no Soto, etc. The Chan under question is Early Northern Chan, and its sources and influence in Tibetan Buddhism all but ended in the 790's when the Tibetans chose Indian Buddhism as the gold standard.

Author: Malcolm

Date: Friday, August 28th, 2015 at 7:42 PM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

zenman said:

Is this method widely or at all used by other teachers/lamas?

fckw said:

I'm not sure if this question is directed to me. Personally, I don't know any other Buddhist teacher who teaches this way. Mr. Brown a few times told the story when he attended teachings given by a Tibetan yogi. Apparently he had received an invitation by H. H. Dalai Lama (?) who had announced these teachings to be somewhat special. Now, the special thing about the teachings were that said yogi actually performed the practice while teaching it. This left a deep impression.

One notable exception of someone also teaching in this style (but having made up his own meditation system for better or worse) is <http://anaditeaching.com/>, whose eclectic teachings I personally find quite interesting.. However, it's nothing I personally practice or have practiced. (Brown and him are in no way affiliated.)

One of the most important meditation instructions I ever received from any teacher to me was given by Brown. He pointed out to me a state of mind in meditation which is quiet and calm and relatively free of thoughts - but it's not bright and clear. It's fundamentally a state of dullness that leads nowhere. I immediately knew what he meant and from then on completely avoided this state. I had gone already much further in my meditation, but sporadically got stuck during meditation in that state without understanding it. None of my former teachers had ever pointed this out to me before.

zenman said:

I am familiar with this way of teaching, that is, the teacher doing the practice at the same time when giving students instructions. I don't know a better way to pass meditation teachings than this.

I also know Anadi. Somehow interesting fellow. However I haven't been able to make any sense of what he actually says. He keeps on repeating his terminology (while his students in the vids keep asking him the same questions again and again) but manages not to explain what he actually means. I like untraditional and creative approach but unfortunately I just cannot follow what this man means, despite of having listened to him for couple of hours.

Pointing unaware or semi-aware fields of one's mind is also something that I am familiar with when working with a teacher. Invaluable pointing! I'd say. FCKW, did that particular dull state have a specific name? Is that mentioned in Brown's book? The reason I am asking is because I have also received this pointing (not from Brown). I didn't avoid it though but pierced it.

Malcolm wrote:

It is called bying in Tibetan, means torpor, lethargy etc. It has both a coarse and a dull expression. Often time in śamatha, people get involved in a sort of dull clarity that they imagine is śamatha, but instead is a state of dullness. This is commonly mistaken for śamatha, but it leads to rebirth as an animal.

Author: Malcolm

Date: Friday, August 28th, 2015 at 6:50 AM

Title: Re: Universal Atman in Buddhism

Content:

Kaccāni said:

Hasn't the Brahman / Jiva effectively been handled like an absolute and relative truth, or what do you consider the difference?

Best wishes

Kc

Malcolm wrote:

In Madhyamaka, ultimate truth is nothing more nor less than the absence of inherent existence of relative entities due to their dependent origination.

Author: Malcolm

Date: Friday, August 28th, 2015 at 4:29 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

For whom is this an illusion? Certainly cannot be an illusion for this universal consciousness, because then consciousness would possess delusion and thus liberation would be impossible. If this universal consciousness cannot be deluded, māya is impossible and also liberation is impossible.

Kaccāni said:

But don't you then end up at the same point as Madhyamaka, when emptiness is empty, and there is nothing to be liberated?

Best wishes

Kc

Malcolm wrote:

No, because there is no two truths theory in Advaita. Madhyamaka is based on the two truths.

Author: Malcolm

Date: Friday, August 28th, 2015 at 4:08 AM

Title: Re: Crypto-Buddhism, Crypto-Taoism, Crypto-Dzogchen...

Content:

DGA said:

IHow much Mahayana Buddhist music is Persian in origin, by the way?

Malcolm wrote:

\

Just Tibetan Monastic Music.

Author: Malcolm

Date: Friday, August 28th, 2015 at 4:07 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

This is incoherent. How can such universal consciousness have parts?

Kaccāni said:

Yes, that's the main criticism at the doctrine and as I understand Advaita says they're one, the twofoldness is an illusion (the Advaita-version of "maya").

Malcolm wrote:

For whom is this an illusion? Certainly cannot be an illusion for this universal consciousness, because then consciousness would possess delusion and thus liberation would be impossible. If this universal consciousness cannot be deluded, māya is impossible and also liberation is impossible.

Author: Malcolm

Date: Friday, August 28th, 2015 at 2:20 AM

Title: Re: Universal Atman in Buddhism

Content:

Kaccāni said:

Vedanta would now say: Yes, but everything expresses itself as consciousness, which appears to be the common denominator of it. As plant-consciousness cannot be argued, because the questions are arising in human-consciousness as subject, only the question of "what is human consciousness?" has to be dealt with. The Vedic answer would be "part of a bigger consciousness called Brahman that encompasses everything. The Universe as one living being where some parts of it are fallen to the illusion that they are really separate entities.

Malcolm wrote:

This is incoherent. How can such universal consciousness have parts?

Author: Malcolm

Date: Thursday, August 27th, 2015 at 10:40 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Others made a similar objection to Shankara in his day. His reply:

For as between the illustration and the thing illustrated, nobody can show equality in every respect over and above some point of similarity in some way, which is sought to be represented. For if such an all-round similarity exists, the very relation between the illustration and the thing illustrated will fall through.

--- Brahma Sutra Bhasya: III.ii.19, 20

Usually when Advaitins focus on the unconditioned, they use analogies related to space. No, that is a logical error. The pot depends on the clay, but the clay does not depend on the pot. The clay would still exist whether or not anyone ever made a pot out of it.

Malcolm wrote:

The clay itself also depends on causes and conditions and is composed of the four elements whether or not it is ever made into a pot.

In other words the analogy fails because clay is conditioned, thus it cannot be used as an example of an unconditioned entity forming the substrate for conditioned entity. Space, being unconditioned, does not form anything at all, since it is a simple absence of obstruction.

Shankara's reply to objections is sheer sophistry.

Author: Malcolm

Date: Thursday, August 27th, 2015 at 10:37 PM

Title: Re: Tibetan Zen

Content:

Urgyen Dorje said:

Therefore, there is no essential difference between Zen, Mahamudra, and Dzogchen teachings.

Malcolm wrote:

Of course there is an essential difference. It is described in detail by Nubchen.

Author: Malcolm

Date: Thursday, August 27th, 2015 at 10:22 AM

Title: Re: Turiya

Content:

Kaccāni said:

Hello all,

Vedanta, beyond the "3 normative states of consciousness" (here: waking, dream and (in early texts) deep sleep), knows a fourth state: turiya. It is characterized as "permanent insight into reality, but without the distraction of an inner or an outer world".

Would you say that this "turiya" corresponds to what dzogchen knows as "rigpa", or would you rather classify it as what ChNN calls "Shine", i.e. the calm, non-conceptual state of mind of Sutrayana?

Best wishes
Kc

Malcolm wrote:

First, I have never seen such a definition of Turiya, but in any case, Turiya is not rig pa.

Author: Malcolm

Date: Thursday, August 27th, 2015 at 2:33 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

No, that is a logical error. The pot depends on the clay, but the clay does not depend on the pot. The clay would still exist whether or not anyone ever made a pot out of it.

Malcolm wrote:

The clay itself also depends on causes and conditions and is composed of the four elements whether or not it is ever made into a pot.

In other words the analogy fails because clay is conditioned, thus it cannot be used as an example of an unconditioned entity forming the substrate for conditioned entity.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 11:06 PM

Title: Re: Semen

Content:

Tigersnest said:

Yes that is what happens thank you for your answer: I have read so much about seminal loss from different points of view, I remember a text saying when a practitioner loses their semen the mamos become furious- maybe a more experienced practitioner could elaborate on that. Anyhow thank you- I am still not clear how it can be considered purely a waste product after all it is the purified essence of the body even if it is the "impure" aspect - it is the most pure of the impurities if that makes sense

Malcolm wrote:

It is a snyigs ma, a waste tissue. In the process of the development of the tissues of the body, the final waste tissue is semen, and the final constituent tissue is ojas, the most refined aspect of the five elements in your body. . If you lose your ojas, this is very bad. If you lose your semen, this is not a problem providing you are not also losing ojas with it [and this can only happen if you are living on a very restricted diet with no meat or

animal fat of any kind, for example a vegan diet.]

For example, hair, teeth, and so on are also waste tissues.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 10:30 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Per Madhyamaka reasoning, but not according to Vedanta.

Vedanta disagrees with the "not from itself" causation. The primary example is the clay-pot. The pot depends on the clay, but the clay does not depend on the pot.

Where Vedanta gets fuzzy how it explains the mechanism of maya. But there is a famous story about an Advaitin yogi who had everything figured out except for maya. He was told not to worry about it. I think Vedanta runs into trouble because it has to square its findings with the Vedas.

Malcolm wrote:

Time cannot depend on Brahman; if it did, Brahman would be conditioned.

The clay depends on the four elements. It is also conditioned, which is why it can form another conditioned entity.

Vedanta's roots are Samkhya. It never really manages to escape those roots, which is why it never really manages to overcome the Madhyamaka refutation of satkaryavāda — even though this point of view was rejected by Gaudapada in favor of ajativāda, which he borrowed from Madhyamaka.

By contrast the roots of Madhyamaka view and all Buddhist teaching in general is dependent origination. The Buddhist concept of nonarising found in the Prajñāpāramitā comes out of this insight.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 9:51 PM

Title: Re: Pechafying Things

Content:

Urgyen Dorje said:

I have the need, well, desire, to typeset some practices as pechas. One of my teachers says it's more respectful to the dharma to have them as pechas, and to carry and wrap the pechas in the traditional sense, as opposed to 8.5x11 sheets in a binder. I also find it immanently practical, as pechas fit on a puja table nicely. I also find it immanently practical as I can easily drop in accessory prayers from a second pecha if I need to. With book sized texts, it's a pain.

So, I am looking for recommendations on pecha formatting texts. I can read Tibetan Uchen just fine, convert it to Wylie. I've typeset Uchen in different word processing programs using Wylie. I'm really open to any solution, including commercial options.

If people have some practical advice in terms of what works best re printing, type setting, formatting, etc., that would be great.

Malcolm wrote:
talk to the esukia people.

Author: Malcolm
Date: Wednesday, August 26th, 2015 at 9:02 PM
Title: Re: How do we work with our bodies, our identities?
Content:
Urgyen Dorje said:
No Buddhist would suggest that grasping at self is something that needs to be transcended.

Malcolm wrote:
Huh? Of course they would. That is exactly what needs to be transcended. Grasping at self is the cause of samsara.

Author: Malcolm
Date: Wednesday, August 26th, 2015 at 9:44 AM
Title: Re: Universal Atman in Buddhism
Content:
Matt J said:
That's why time depends on Brahman and not the other way around. If one wants to get technical, one can say that time and space are an illusory appearance of Brahman. In fact, Advaitins teachers often argue that time is change, and that change is only known against a backdrop of changelessness (the atman).

The Advaita view I am familiar with has at least three levels of reality: 1) the really real (sat), or Brahman, which is beyond time, space, etc. 2) the really unreal (asat), such as the horns of a rabbit or the son of a barren woman, and 3) the real/unreal, or "mithya" which has both qualities. Time would be "mithya", and therefore dependent on Brahman. This "mithya" is compared to a dream which is both dependent on and at the same time non-different from the dreamer. However, while the dream depends on the dreamer, the dreamer does not depend on the dream.

Malcolm wrote:
Time cannot depend on Brahman, time is conditioned, Brahman is not.
Time cannot depend on Brahman; if it did, Brahman would be conditioned.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 5:48 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Thus if time, something conditioned, appears in "knowing", that knowing is conditioned.

Kaccāni said:

Ah. So then. In the moment that "time" appears in the knowing, it must be conditioned.

If nothing conditioned appears, it gets a taste of Brahman.

Best wishes

Kc

Malcolm wrote:

If something can appear in knowing, knowing is already conditioned.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 5:27 AM

Title: Re: Universal Atman in Buddhism

Content:

Kaccāni said:

Not even a knowing in between?

Ok. It appears in the knowing then

Malcolm wrote:

There is nothing in between the unconditioned and conditioned. Things are either conditioned or unconditioned. Something conditioned cannot become unconditioned and vice versa.

Thus if time, something conditioned, appears in "knowing", that knowing is conditioned.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 5:17 AM

Title: Re: Universal Atman in Buddhism

Content:

Kaccāni said:

Time appears in Brahman yet Brahman does not know what time is.

Best wishes

Kc

Malcolm wrote:

Something conditioned cannot appear in something unconditioned because there can never be a relationship between the conditioned and the unconditioned without the unconditioned becoming conditioned.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 4:21 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

The Vedantin answer is that Brahman is beyond time. Time depends on Brahman.

muni said:

God created everything, but who created God?

Malcolm wrote:

Time cannot depend on Brahman, time is conditioned, Brahman is not.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 3:24 AM

Title: Re: Towards A Buddhist Fundamentalism?

Content:

Urgyen Dorje said:

JD...

The thing is... a person can express a point like a maniac, and still have something to say. The UniBomber is a good example. So this [Edit name] might express himself like a nutter, but I think he's trying to say something many of us on DW have tried to articulate, though not in a coherent and unified fashion. While lama KN is trying to assert a vajrayana fundamentalism, I think many of us would identify ourselves as something of vajrayana conservatives. I consider myself in that crowd, even though it appears I have convinced people the contrary.

UD

Malcolm wrote:

Nah, he is just being an asshole.

Author: Malcolm

Date: Wednesday, August 26th, 2015 at 2:26 AM

Title: Re: Universal Atman in Buddhism

Content:
Malcolm wrote:
You could have said Brahman is beyond time.

Author: Malcolm
Date: Wednesday, August 26th, 2015 at 1:28 AM
Title: Re: How do we work with our bodies, our identities?
Content:
Johnny Dangerous said:
Which is a more conducive identity for making merit, thinking of yourself as a mexican tranny, or as a Buddha?
You're still missing the point, and the major question of the thread. The question is more how does one think of oneself as a Buddha if one IS a mexican tranny?

Malcolm wrote:
Simple, Mexican transvestites, Donald Trump and Samantabhadra all have the same state.

Author: Malcolm
Date: Wednesday, August 26th, 2015 at 12:19 AM
Title: Re: Daniel P Brown - Pointing Out Way?
Content:
smcj said:
He clearly states that he is picking and adapting teachings for what he views as Western culture.
Having just watched the video twice, at the end of the video what I hear him say is that he is picking the teachings that are appropriate for the West. I didn't hear him say he was 'adapting' them. That's still taking an editorial position, but it falls short of the insinuation that by adapting them he is corrupting them.

Big difference.

Malcolm wrote:
It remains to be seen who attains rainbow body and in what traditions in the West.

Author: Malcolm
Date: Tuesday, August 25th, 2015 at 11:59 PM
Title: Re: Daniel P Brown - Pointing Out Way?
Content:
fckw said:
You are looking for something to criticize without having met the guy at all. Am I right?

Malcolm wrote:
No. People are free. If he wants to be a guru, that is his business. If people want to study

with him that is their business.

fckw said:

But to nevertheless diligently answer your question: No. The level 2 courses he taught so far were, to the best of my knowledge, always together with Rahob Rinpoche. The idea of "adapting Dzogchen to the West", I don't know where you have this one from.

Malcolm wrote:

From a video of his where he is discussing his translation efforts:

<http://www.pointingoutway.org/stories>

He clearly states that he is picking and adapting teachings for what he views as Western culture.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 11:47 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

The Vedantin answer is that Brahman is prior to space and time

Kaccāni said:

I particularly like the word "prior" in that sentence

Best wishes

Kc

Malcolm wrote:

Sure, since it is a contradiction in terms. Brahman cannot be prior to time. It is impossible, prior is a time.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 11:25 PM

Title: Re: Towards A Buddhist Fundamentalism?

Content:

smcj said:

The person who wrote that post is a total nutjob. Real Buddhist Taliban, not a follower of Buddhadharma.

I'll second that. For the record, I could care less if someone has formal refuge. My main guru is Chogyal Namkhai Norbu, and he makes it very clear that things like refuge, bodhisattva vow ceremonies and so on are of no consequence. If you are a real practitioner, then you don't have rules and you don't need rules. Rules are something relative, as ChNN says, even Dzogchen rules are relative. If you try to strictly follow

Dzogchen rules, you will be arrested.

While fully acknowledging that this is valid Dharma, just for the record it is too high a teaching for me and my practice. Early on I established a Gelug Lam Rim type perspective and that isn't just going to go away in this lifetime. That's ok, Dharma is a multi-lifetime project.

Malcolm wrote:

I am not against these things, they are just not essential. I see too many times people saying things like, "Oh, you have to take refuge before you take this empowerment..." and so on. This is nonsense. Every empowerment has refuge built right into it.

This is just a method used to control and condition others. If you show up at a teaching, this is refuge.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 9:59 PM

Title: Re: Towards A Buddhist Fundamentalism?

Content:

Urgyen Dorje said:

I wish it were that simple. Maybe it is.

I'm a little shaken.

Dan74 said:

UMI = undiagnosed mental illness, it's more common than we think.

Malcolm wrote:

Oh, now I get it — you thought I was this guy because of part of my refuge name, Namdrol. I am KUNGA Namdrol, not Edit name. Also I am a Loppön, and this is a higher title than "Lama". Sheesh.

I was wondering why you thought I had asked you to pick a text method, and other statements you made that I thought were from left field about my point of view.

For the record, I could care less if someone has formal refuge. My main guru is Chogyal Namkhai Norbu, and he makes it very clear that things like refuge, bodhisattva vow ceremonies and so on are of no consequence. If you are a real practitioner, then you don't have rules and you don't need rules. Rules are something relative, as ChNN says, even Dzogchen rules are relative. If you try to strictly follow Dzogchen rules, you will be arrested.

The person who wrote that post is a total nutjob. Real Buddhist Taliban, not a follower of Buddhadharma. He makes me look nice.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 9:52 PM

Title: Re: Towards A Buddhist Fundamentalism?

Content:

Urgyen Dorje said:

From comments to my dharma bro's blog.

From an extended conversation elsewhere on the internet. It makes me ponder the formation of a Buddhist fundamentalism. I had thought the author was also active here, but I doubt that at this point.

Malcolm wrote:

On what forum is this?

Is it public?

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 9:46 PM

Title: Re: Towards A Buddhist Fundamentalism?

Content:

Urgyen Dorje said:

From an extended conversation elsewhere on the internet. It makes me ponder the formation of a Buddhist fundamentalism. I had thought the author was also active here, but I doubt that at this point.

Malcolm wrote:

On what forum is this?

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 9:41 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Since everything is included in emptiness, emptiness is the ultimate, supreme truth.

Wayfarer said:

Perhaps you can explain to us how that can be reconciled with the statement that 'śūnyatā is taught only as a remedy for dṛṣṭi, but those who cling to śūnyatā are incurable'.

Malcolm wrote:

This is why the Vimuktasena states that Prajñāpāramita teaches the emptiness of emptiness. For example, he says:

Since all phenomena are empty of emptiness, that is the emptiness of emptiness. In other words, the recognition that all phenomena are empty here is the emptiness of all phenomena. Further, the reason for the emptiness of that emptiness is to avoid conceptually grasping to it [emptiness].

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 8:08 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

Bakmoon said:

I've looked online and I can't find that kind of information about his lineage yet.

DGA said:

Any takers on this one? I'm interested to know who has authorized him to teach trekchod & thogal. Or anything for that matter.

Malcolm wrote:

I think the point is that he hires Tibetan co-teachers to get around that issue.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 8:06 AM

Title: Re: Universal Atman in Buddhism

Content:

anjali said:

Since everything is included in X, X is the ultimate, supreme truth.

The reason why one regards reality as different from oneself is that one has not known, through enquiry, the true nature of X.

As it is X that appears as everything, those who have known the truth of X have known the truth of everything.

Malcolm wrote:

Since everything is included in emptiness, emptiness is the ultimate, supreme truth.

The reason why one regards reality as different from oneself is that one has not known, through enquiry, the true nature of emptiness.

As it is emptiness that appears as everything, those who have known the truth of emptiness have known the truth of everything.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 7:58 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

Malcolm...

All I'm saying is that the meaning of dharma has a lot less to do with black marks on a paper and everything to do with an unbroken oral tradition.

Malcolm wrote:

Yes, but this has never been a point of contention.

Urgyen Dorje said:

You said to pick a textual methodology.

Malcolm wrote:

I don't think I said this.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 7:36 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

A teacher who was understood the meaning of Dzogchen texts would not teach them as theistic cosmology.

Malcolm wrote:

Which means you agree that Dzogchen texts have a specific meaning, and that it is invariable.

Urgyen Dorje said:

But he or she might teach the bodhisattva precepts from the vantage point of Mind Only versus Middle Way dependent upon the students needs.

Malcolm wrote:

It is fine to teach either, it is not fine to mix them up. Why? Because they have different intentions.

The words and meanings of these texts are set in tradition, and whole correspondence theories between words and meanings are not popular in the West, that is precisely how the texts themselves unpack themselves. And teachers must teach according to the intention of the text, without adding or subtracting a word.

And it is only a realized being or somebody who understands the intention according to the oral tradition who is able to do this.

But the meaning is in either case not arbitrary nor adaptable to students. Instead, it is the student who must adapt to the meaning. We do not adapt the meaning to the student.

I don't own Derrida stock. I'm looking at ways of looking at texts that point back to the guru, the oral tradition, the lineage of blessings, and not just the texts themselves so we can get beyond an endless debate as to what texts really mean. Have realization? Hold oral tradition? Lineage holder? Then you know. Otherwise not.

But this has nothing to do with "post structuralism" and everything to do with the fact that Buddhadharma is an oral tradition, in essence.

If we decide that there is a life to Buddhist texts beyond marks on paper, and if we recognize the oral tradition of the lineage to be what unlocks the meaning of those marks on a piece of paper-- then we examine a teacher, his or her qualifications, and his or her qualities, and study those texts with that person.

Again, this has nothing to do with some post-structuralist vanity. Words in Dharma texts have invariable meanings. They are not arbitrary nor are they infinite.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 6:03 AM

Title: Re: Nudity

Content:

tomschwarz said:

Of course you can discuss buddhist nudist ideas online)))). Don't forget that you will die soon. When you die, according to my dear dead father who was a very compassionate doctor, the first thing that happens is that you pee on yourself, defecate on yourself, stick your tongue out and turn blue. Now want to practice the 4 steps of dissolution)))) like his holiness the dalai lama does every day? Ok.

Malcolm wrote:

I was discussing practices, specifically — these things should not be discussed online.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 6:01 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

fckw said:

His teaching style is very traditional actually.

Malcolm wrote:

His stated goals are to cherry pick Tibetan traditions for practices he deems suitable for western culture and to rework scholarly translations into practice oriented language.

This may appeal to some, but not to me.

For one, if you are a practitioner translator, you are already doing this. The idea of adapting Dzogchen to the West is more than a little hubristic.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 5:59 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

The space of possible textual interpretations is infinite. In terms of dharma texts, what makes a textual interpretation valid is the valid cognition of a realized being who can pick specific textual interpretations from many according to his or her realization and the needs of his or her students.

Malcolm wrote:

No, they cannot not. For example, you cannot interpret Dzogchen texts as theistic cosmology merely because you might have some people who come from a strong theistic background as students.

The words and meanings of these texts are set in tradition, and whole correspondence theories between words and meanings are not popular in the West, that is precisely how the texts themselves unpack themselves. And teachers must teach according to the intention of the text, without adding or subtracting a word.

Urgyen Dorje said:

The idea I'm playing with is Derrida's basic one liner that everything is context.

Malcolm wrote:

Yes, I know, and I think Derrida is an intellectual dilettante — but hey, that's just me.

Urgyen Dorje said:

I think with dharma texts that context is the valid cognition of realized beings and the oral tradition of lineage masters that continues that valid cognition. Without that context those texts can be anything. And people do make them anything. So for me, there are dharma texts, marks on pages, and the unbroken lineage of realization that unlocks those texts. The marks on the page make no sense without the unbroken lineage of realization to unlock them. This is why it's absurd, from my side as a practitioner, when academics study texts without any reference to the living tradition, and when students attempt to study texts without any guidance from the living tradition. I think an approach like this shuts down academic chauvinism, false lamas, teacher-less students, modernists, all in one swoop.

Malcolm wrote:

What you desire is the opposite of your method. And in any case, this notion of "valid cognition of realized beings" is highly problematic. How does anyone know who is realized and who is not? This is why texts have words, and those words have invariable meanings. Even if you are not realized, as long as you understand and convey the meaning, there is always a possibility someone can wake up from the meaning you have communicated as long as you have a valid lineage.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 5:48 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

DGA said:

OK, I'll put it my question differently. You've said that you've attended his teachings. What does he teach when he teaches?

fckw said:

Meditation mainly. Sutra-Mahamudra in level 1, Dzogchen in level 3 (Trek Chöd) and 4 (Tögel), and a mix in level 2. His teaching style is very traditional actually.

Malcolm wrote:

So, he is giving direct introduction in level 2?

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 5:08 AM

Title: Re: Nudity

Content:

tellyontellyon said:

There seems to be some Buddhist practices that may involve nudity? Does anybody have any knowledge or experience of this? What is the purpose?

Ayu said:

Seems there isn't anybody yet who knows about it or likes to tell anything. Where did you hear from such practices?

Malcolm wrote:

Yes, and they should not be discussed online...

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 4:01 AM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

None of what you are saying gives teachers an infinite license to interpret texts however they like.

Urgyen Dorje said:

I'm really not trying to bust chops. This is something I've pondered for a while. It's also not something I'm overly committed to. It's something I'm exploring. It's not something I have a profound intellectual commitment to.

If it's against the view of dharma, please red pill me on that.

From my vantage point, this approach immediately derails the views of many who feel that they can study the dharma on their own by reading texts without resorting to a teacher. It also derails the views of many who feel that they can just buy books and complete a shedra without relying on teachers for clarification of the difficult points in

the source materials. It also derails the view that many have that they can expound on tantric materials, dzogchen, mahamudra, after simply receiving instructions.

From my vantage point this puts everything back on the valid cognition of a buddha. Might be a realized teacher, might be a holder of the oral tradition and lineage of blessings of a realized teacher.

But definitely something trans-textual.

Without this, the texts are just marks on paper. Or we're as good as blind. As such a post structural approach to texts gives the dharma texts an infinite space of interpretation according to the realization of the teacher and the needs of the students.

Malcolm wrote:

I really don't agree with this idea.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 3:50 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

Johnny Dangerous said:

I'm pretty sure i've read a book by Traleg Kyabgon Rinpoche with a forward by Wilbur.

Malcolm wrote:

The way that works is that Publisher X agrees to publish Author Y's book, and then the Publisher goes out and asks someone they think is influential in the target audience to write a forward. It does not mean that the author necessarily condones the person who wrote the forward, or vice versa, as crazy as that sounds.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 2:06 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

As such a post structural approach to texts gives the dharma texts an infinite space of interpretation according to the realization of the teacher and the needs of the students.

Malcolm wrote:

I really don't agree with this idea.

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 1:08 AM

Title: Re: Daniel P Brown - Pointing Out Way?

Content:

fckw said:

He knows enough Sanskrit and Tibetan to read and translate the relevant root texts he teaches himself. He's involved in some translation project for important Bön root texts he received directly from H.H. Menri Trizin that, to my knowledge, so far have not yet been translated.

Malcolm wrote:

All the Bonpo texts he is working on have already been translated at least once. [A Khrid, Six Lamps]

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 12:32 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

Just things can exist or manifest simply because they have no fixed nature, similarly texts can have meaning, in particular liberative substance, because they have no fixed textual meaning.

Malcolm wrote:

'When I use a word,' Humpty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean — neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

'The question is,' said Humpty Dumpty, 'which is to be master — that's all.'

Alice was too much puzzled to say anything; so after a minute Humpty Dumpty began again. 'They've a temper, some of them — particularly verbs: they're the proudest — adjectives you can do anything with, but not verbs — however, I can manage the whole lot of them! Impenetrability! That's what I say!'

'Would you tell me please,' said Alice, 'what that means?'

'Now you talk like a reasonable child,' said Humpty Dumpty, looking very much pleased. 'I meant by "impenetrability" that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life.'

'That's a great deal to make one word mean,' Alice said in a thoughtful tone.

'When I make a word do a lot of work like that,' said Humpty Dumpty, 'I always pay it extra.'

Author: Malcolm

Date: Tuesday, August 25th, 2015 at 12:14 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

I agree which is why I'm curious why my post structural view of text/context renders my Buddhist view faulty.

Malcolm wrote:

I don't think I ever said that.

Author: Malcolm

Date: Monday, August 24th, 2015 at 11:09 PM

Title: Re: Forbidden Archeology

Content:

rory said:

Malcolm's religious take on philology reminds me of the 19th century Christian angst over Biblical Criticism.

Malcolm wrote:

I have no angst about Western scholarship on Buddhist History, I just don't think any of it is definitive since it consists of shifting fads of opinions and methods and means very little to practitioners.

Author: Malcolm

Date: Monday, August 24th, 2015 at 9:37 PM

Title: Re: The courage of no convictions

Content:

Dan74 said:

Malcolm, I think the simile of the physician, ie skilful means, is exactly the right one for this topic, thank you for your example. In my day job (maths) I deal with certainties (and certain uncertainties - statistics) but in matters of the heart it is different, isn't it? To diagnose the persons illness is hard, especially over the web, but to know the right medicine for that person is practically impossible, IMO. What certainty can there be in such an uncertain endeavour? Skilful means are not about certainty but about skill. So the question then becomes whether certainty is skilful, ie helpful. What do people think about that?

Malcolm wrote:

Dharma is not really a matter of the heart. It is a certainty that we are all suffering from

the three or five poisons. People like to make a big story about the 84,000 different Dharmas, but in reality these are just three groups divided among the three poisons. The kind of Dharma one practices depends on inclination and fortune.

Author: Malcolm

Date: Monday, August 24th, 2015 at 9:01 AM

Title: Re: New schools in early buddhism

Content:

lostitude said:

]Let me give you an example that particularly caught my attention, and I quote from the book I'm reading on early buddhism:

'The Vibhajjavādins argued against the view, held by the Sarvastivādins and Pudgalavādins, that some Arahats could regress from their state after temporarily attaining it'.

First, I wonder how such a debate can help me attain liberation. Second, it would logically follow from such a question, that none of those who debated it were Arahats themselves, otherwise the answer would be obvious to them. Unless of course I completely missed the point, which is perfectly possible too.

Malcolm wrote:

You completely missed the point of the argument. And the argument was debated by Arhats. Arhats can have different opinions.

Author: Malcolm

Date: Monday, August 24th, 2015 at 3:27 AM

Title: Re: traditions in transition

Content:

Malcolm wrote:

Not if I can help it.

Johnny Dangerous said:

Yes, i'm sure your online polemics will have a huge effect on mainstream Buddhism in the west.

Malcolm wrote:

Absolutely, haven't you noticed a massive decline in subscriptions to the big three mags? No? (Damn!).

Johnny Dangerous said:

Dharma-lite™ is not even Dharma. It is imitation Dharma. All this was predicted by Guru Rinpoche and in the tantras.

Yep, and IIRC he also talked about how people would act towards one another in this

age, including Dharma practitioners.

Malcolm wrote:

[/quote]

Yes, including the outrageous supposition that most of this behavior was motivated by provocations of various kinds.

Author: Malcolm

Date: Monday, August 24th, 2015 at 3:22 AM

Title: Re: traditions in transition

Content:

dzogchungpa said:

BTW, it seems that Osel Tendzin, aka Thomas Rich, may have achieved a clear thugdam.

Malcolm wrote:

That is what some say, I have my doubts though...

Author: Malcolm

Date: Monday, August 24th, 2015 at 3:01 AM

Title: Re: traditions in transition

Content:

Johnny Dangerous said:

Until people can get past that hurdle, surface-level "Dharma-lite" is going to be the mainstream version of Buddhism.

Malcolm wrote:

Not if I can help it.

Johnny Dangerous said:

Unlike some folks I don't think "Dharma-lite" practice should be an object of derision, or an excuse to mock and vilify the people practicing it, but I do think, and do hope that people come to see that it is incomplete compared to what's available.

Malcolm wrote:

Dharma-lite™ is not even Dharma. It is imitation Dharma. All this was predicted by Guru Rinpoche and in the tantras.

Author: Malcolm

Date: Monday, August 24th, 2015 at 2:59 AM

Title: Re: traditions in transition

Content:

Malcolm wrote:

What are the solutions?

We need some realized westerners to emerge.

dzogchungpa said:

I think there are one or two somewhere or other.

Malcolm wrote:

While I have met some Westerners who understand the meaning in a concrete sense, I have yet to meet anyone I would call "realized."

But since ChNN denies he is realized, that sets the bar pretty damn high. So we will just have to wait and see if there anyone in our generation achieves something like rainbow body or has a clear thugdam or has relics.

Author: Malcolm

Date: Monday, August 24th, 2015 at 1:36 AM

Title: Re: traditions in transition

Content:

Urgyen Dorje said:

What exactly are the concerns? For example, is it that the quality of teachers is declining?

Malcolm wrote:

Yes.

Urgyen Dorje said:

Is it that the traditional course of study is compromised?

Malcolm wrote:

Yes.

Urgyen Dorje said:

Is it that the fundamental concepts of theory and practice are being eroded?

Malcolm wrote:

Yes.

Urgyen Dorje said:

Are Western philosophical and religion notions being transferred into the tradition?

Malcolm wrote:

Yes, like translating gzhi, which simple means basis, as ground of being.

Urgyen Dorje said:
What are the solutions?

Malcolm wrote:
We need some realized westerners to emerge.

Author: Malcolm
Date: Sunday, August 23rd, 2015 at 10:56 PM
Title: Re: Tolerance for other religions
Content:
Urgyen Dorje said:
Ya. And I think it's the same with people I'm describing. One never knows until one explores the common ground.

Malcolm wrote:
They will find the Dharma with you or without you. It is inevitable.

Author: Malcolm
Date: Sunday, August 23rd, 2015 at 10:44 PM
Title: Re: Tolerance for other religions
Content:
Urgyen Dorje said:
Well, this is how I became a Buddhist 25 years ago. I reached out in an interfaith dialog and found some common ground with a Buddhist, and then sought out formal Buddhist training with the same lama.

Malcolm wrote:
Yes, because you had a strong karmic connection with Dharma from a past life, specifically Dzogchen teachings, so you reconnected with the Dharma in this life. That, my friend, is the only way it works.

This is why I have the six syllables in my sig, because anyone who sees them creates a positive cause to connect with the Dharma in a future life, specifically Dzogchen teachings.

Author: Malcolm
Date: Sunday, August 23rd, 2015 at 10:35 PM
Title: Re: Tolerance for other religions
Content:

Urgyen Dorje said:
These are people who have done enough research, generally as Christians, to come to a

Buddhist center to learn about these things, or to reach out to a Buddhist in the community like myself, to ask about these things.

Malcolm wrote:

I generally tell them what HHDL says, they should stay Christians. They should explore their own tradition more deeply.

Urgyen Dorje said:

Calming the mind and generating love and compassion is a natural common ground between Christianity and Buddhism.

Malcolm wrote:

Right, but Christians don't need Buddhism to be calm and generate love and compassion, nor do Muslims, or Hindus and so on.

If your mind is calm because you have taken Jesus as your personal savior and you generate compassion and love out of Christian exercises, fantastic. We can all agree that being calm, loving and compassionate is a good thing.

Interfaith gatherings, like peace conferences, don't change anything.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 10:23 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Well, this instruction seems to work.

The common ground obviously isn't vajrayana. The point of contact is generally shamatha and the four immeasurables.

]

Malcolm wrote:

These things are not Buddhist. They are shared in common with Hinduism already.

If people want to meditate, and they are theistically inclined, I send them to Yoga. I have no interest in converting, modifying or conditioning anyone.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 10:15 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

This is their instruction for bringing people to the dharma when people express interest.

That's all. Nothing more, nothing less. Start with common ground, cultivate that, introduce some related practices-- move on from there. People generally pick up a Buddhist practice, or take some useful things back to their own religion.

Malcolm wrote:

If someone wants to learn Buddhist practice, they have to become a Buddhist. Giving Tara mantras to Christians is useless.

There is no such thing as a Hindu/Buddhist; Muslim/Buddhist; Christian/Buddhist. etc. You either take refuge in the Three Jewels or you don't. It is really simple. And I don't mean getting a groovy Tibetan/Chinese/Pali/Japanese name and so on. If you want to follow the Buddha's path, this means you have understood something is lacking in the path you follow. If you think the path you follow is perfect and complete, then there is no need for you to follow Buddha's path, or borrow anything from it.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 10:11 PM

Title: Re: Tolerance for other religions

Content:

MiphamFan said:

So if I became a nomad, farmer or something who has to kill animals at least occasionally, I should just feel bad about it?

I remember reading in Perfect Conduct that killing animals doesn't break the vow to avoid killing completely, although it should be confessed.

Malcolm wrote:

Correct, you feel bad about it. For example, one of the reasons for dgu gtor is to apologize and confess all negativities done during the past year, especially killing cattle and sheep or hunting.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 10:07 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I've watched my teachers do interfaith dialog, some of them for decades.

Malcolm wrote:

"Interfaith" assumes we are just trying to communicate with others to live in a harmonious way. Then we say nice things and complement each other on our mutual qualities.

It's all bullshit of course, because everyone just goes back to criticizing each other and thinking the other is deluded once everyone returns to their temple, mosque, church or

synagogue. This is how samsara is.

Educating is different. If someone wants to be educated, then they have to listen. If people have the karmic fortune to meet Buddhadharma, they will. This is why we do not convert, or bother to evangelize. We don't have a mission. People are responsible for themselves. No one is going to save them. The universe does not care and there is no all-powerful god who cares either.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:46 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I'm just going to throw myself on the fire here...

When having an interfaith dialog, one can either focus on the differences between the paths or the similarities. If one focuses on the differences, the conversation will be about nothing but differences, and that's fine. But if one focuses on similarities, and those similarities may only be "similar" in that they reflect the other persons interests, one has a point of connection. A point of connection is more important than an ocean of differences if one wants to acknowledge and nurture some one's interest in dharma. Not every difference and confusion needs to be addressed at once. So generally the approach to real interfaith dialog is to find common ground on a couple points and share there.

So here we have a Muslim with a serious interest in Buddhism.

Malcolm wrote:

If a non-Buddhist person is interested in the Dharma, that is great. But in order to understand what Dharma is they have to understand first the differences between the Dharma and the religion they are currently following.

Otherwise, as the Dalai Lama said of Christians interested in emptiness in Tucson in 2005, "It is none of their business."

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:44 PM

Title: Re: Tolerance for other religions

Content:

MiphamFan said:

Malcolm, BTW what about offerings to Indo-European gods? Ancient Greeks and Indians both sacrificed animals before eating them. Still Indra/Zeus is a deva, not a preta.

Malcolm wrote:

One, are you quite sure that Indra and Zeus are the same entity? Two, are you sure Zeus is a deva?

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 8:59 PM

Title: Re: Helen Tworikov, Tricycle Magazine: Anti-Vajrayana Bias?

Content:

tingdzin said:

I pretty much agree with Urgyen Dorje. She definitely has an agenda, and while a good part of it may well be down to trying to keep a periodical alive and in mass circulation (not an easy task) by making Buddhism "approachable", that is not the whole story. Teachers and teachings from any tradition (including Zen and TB, which are, as Rory notes, the favorites) which ignore a modernist approach, which seriously challenge the comfortable cultural and ethical assumptions of educated middle-class Americans and Europeans, or which in general dispense with a touchy-feely, ego-nurturing approach seem pretty thin on the ground in that mag. Once in a while, there are gems, it's true, but usually it's the same old safe teachers and teachings, "the usual suspects", from an obviously vetted list, that get the most ink.

Malcolm wrote:

Barnes and Nobles Buddhism.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 8:25 PM

Title: Re: Tolerance for other religions

Content:

Devin666 said:

So basically every institution (or in many cases) has some spirit that feels that the whole thing is its property and supports it or whatever? I am also wondering why the dkor bdag would keep one poor as long as one has debt, what is the connection there? Should it not try to help or is dkor bdag more like a group energy or so? Is it an individual thinking spirit?

Malcolm wrote:

Because you have a debt, it depletes your prosperity. A dkor bdag is a kind of individual entity associated with public institutions like monasteries, sometimes they even have names. Generally however, they do not.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:39 PM

Title: Re: New schools in early buddhism

Content:

lostitude said:

Hello,

I have been reading about early buddhism and the multiplication of different schools of thought following a number of schisms. Some of them seem to be quite divergent from each other, sometimes even opposed (like sarvastivada and theravada) in their theories about reality, existence and so on, which makes me wonder if all those treatises and theories were really written and developed by 'attained' people or rather by simple philosophers who tried to rationalise the universe using the brain instead of through direct knowledge, like western philosophers did with Christianity? Also, are these developments still seen as useful and exploitable in terms of spiritual development today, or simply as a phase in buddhist history?

Thanks

Malcolm wrote:

Arhats are not omniscient. They are not Buddhas. They are free of samsara, they will not take rebirth in samsara, but they do not have the same level of knowledge as a Buddha. Therefore, in explaining the Buddha's teachings, they gave rise to the 18 different schools, as the Buddha predicted. This has nothing to do with Mahāyāna, which is separate thing.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:36 PM

Title: Re: Tolerance for other religions

Content:

Devin666 said:

Malcom, did you see my question?

Malcolm wrote:

The idea is applied to institutions in general. It is not written down somewhere in a book.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:24 PM

Title: Re: Tolerance for other religions

Content:

lostitude said:

Stupas have no magic power of their own.

Malcolm wrote:

"Once, a dog was chasing a pig, and as the pig was running away, it circumambulated the stupa. The pig did not have any kind of virtuous motivation. It had no idea that the stupa was a holy object and that it could be purified and liberated by circumambulating it. The pig had never registered for a meditation course! Because of the kindness of the dog that chased it, the pig did one circumambulation of the stupa, and after the pig died,

it was born in the higher realm of Tushita."

<http://www.lamayeshe.com/article/chapter/chapter-34-march-2-b>

Why pig benefitted? Where stupa magic come from? I'm curious.

paël said:

This story cannot be taken literally.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:15 PM

Title: Re: Tolerance for other religions

Content:

lostitude said:

So at the end of the day, the differences you mention seem to be of a purely theoretical nature, at least I can't see what their concrete implications would be, if I were to seriously embark on the buddhist path?

Malcolm wrote:

It really depends on which school you are interested in. Zen, Son and Theravadin schools [for different reasons] do not seem to have much problem accommodating theists. Most expressions of Tibetan Buddhism however would require you to take refuge in Buddha, Dharma and Sangha, and that means you would have to relinquish your former religious affiliations and beliefs. They would maintain one cannot find refuge in non-Buddhist deities if one has found refuge in the Buddha. So there is a difference in refuge.

There is a difference of view — Buddhadharma utterly rejects the notion of an efficient creator god, or even a formal one. It instead proposes there is no absolute beginning, and relies in the notion of dependent origination and emptiness to explain everything. The Buddha maintained that views other than the view of dependent origination were false.

There is a difference in path — since Buddhadharma rejects God in toto because of the view of dependent origination, liberation depends solely on one's own efforts and there is no external moral agency that one has to satisfy or worship. Liberation depends solely on recognizing one's own nature. There is nothing with which to unify, no transcendent principle binding all beings together, etc.

There is a difference in conduct -- we will leave this aside for now.

There is a difference in result — the result of practicing Buddhadharma is Buddhahood. Buddhahood cannot be attained in non-Buddhist paths.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:28 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

You and I might be. A bunch of people in Ferguson aren't... or parts of Camden... Detroit... LA... Chicago... or on some of the Indian Reservations... just saying.

Malcolm wrote:

I don't think Americans live in constant fear.... We are pretty comfortable.

Compared to people in India or even in most of Mexico, people in Camden, Ferguson, Detroit, Chicago and so on are miles higher in their standard of living and opportunities, just saying...even with racist cops...

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:21 AM

Title: Re: Cutting Hair

Content:

Malcolm wrote:

There is calculation for this from what is called 'bras rtsi, the calculation of results. It is a part of Tibetan "astrology."

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:18 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

Incidentally, I will leave you with a summary of a Buddhist refutation of theism:

The critique of puru.sa centers on the dilemma posed by puru.sa's (a) motives (if he is motivated by another, he is not self-sufficient; if he is motivated by compassion, he must create a perfect world, while if he cannot create a perfect world, he is not powerful; and if he is motivated by "amusement," then he is both cruel and dependent on the instrument of amusement, namely, the cosmos)(120) and (b) potency (if he is able to create all things, he must do so immediately, for potency entails immediate generation).(121)

<http://ccbs.ntu.edu.tw/FULLTEXT/JR-PHIL/jackson.htm>

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:05 AM

Title: Re: Tolerance for other religions

Content:

lostitute said:

What would the Buddha have eaten and commanded people to eat, in the absence of any crops in the middle of a desert? Let's be realistic.

Malcolm wrote:

Buddha, so far as we know, ate what was offered to him, and did not command anyone

to do anything, apart from to avoid killing. I think you deeply do not understand the world view of Buddhadharma, leaving aside my own views about other religions.

lostitude said:

And it is just as prevalent in South-East Asia and Central Asia as well as many other parts of the world. So no, you didn't address this association you're making...

Malcolm wrote:

Yes, and had you read more carefully, you would have noticed that I included India, Mexico and S. America. etc. All these places have deep problems.

lostitude said:

They live in constant fear and paranoia.

Just like the US and right now, Europe. Or South Korea. You clearly *want* this belief of yours to be true...

Malcolm wrote:

I don't think Americans live in constant fear, not Europeans. We are pretty comfortable.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 9:02 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

You can also admit that you have not attained any significant level of insight granting you sufficient direct knowledge of what a Buddha would perceive if he was talking to a sufi 'qutb' (one of the highest spiritual levels in sufism). And that you're disparaging other religions based on your readings and deluded perceptions of what you think they are.

Malcolm wrote:

I know what a Buddha would perceive. He would perceive someone with a mistaken view.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 8:23 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

So have you attained stream entry, Malcolm, or not yet?

Malcolm wrote:

The issues is not what I have attained or not attained.

lostitude said:

Of course it is. How could you be passing such judgements without a certain level of attainment allowing you clear and direct insight into those religions you denounce? That would be quite unreasonable.

Malcolm wrote:

The reason it is not an issue is that I can claim anything and how could you judge my claims? So the issue is moot and irrelevant.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 8:21 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

The philosophical revolution in Islam happened after Muslims converted Central Asia and came into contact with the [Hellenized] Central Asian Civilizations.

lostitude said:

That's very inaccurate. Among the best known sufis is Hassan al-Basri for example, who died long before the conquests of Central Asia.

Malcolm wrote:

I was not talking about Sufism.

lostitude said:

What you seem to forget is that islam first appeared in a country where the main staple is meat. Arabia is mainly desert, with no possibility of cultivating crops (except in the far South). Back then, slaughtering your own camel for a guest was a huge thing, a tremendous mark of esteem and generosity. Now slaughtering it for the sake of Allah and distributing the meat to the poor who barely have anything to eat was probably one of the most praiseworthy acts that could be performed in such a situation.

Malcolm wrote:

If you are a Muslim, perhaps. I don't think the Buddha would agree.

lostitude said:

In Abrahamic religions just like in buddhism, any act is religious insofar as it is motivated by a specific intention with 'karmic' results.

Malcolm wrote:

No, you don't really get my point.

lostitude said:

You can point out all the exceptions and nuances you want. They don't matter. What

matters is that in these places that I mentioned, millions of animals a year are ritually sacrificed or killed according to religious rules, and the karmic results are exponentially worse than Tysons and Hormel.

That's a pretty wild association to make. Over half of the African continent does not practice religious slaughters as seen in Abrahamic religions, yet subsaharan Africa is in a much more dire situation than many Muslim countries...

Malcolm wrote:

Animism is very prevalent in sub-Saharan Africa. I addressed this.

lostitude said:

As for Israel, aside from being *officially* at war, I hardly see how Israelis have a miserable life in Tel Aviv.

Malcolm wrote:

They live in constant fear and paranoia.

lostitude said:

Animal sacrifice is the rule in Islam, not the exception. It is a duty, actually, one many Muslims may find distasteful, but a duty nevertheless.

Again, it is a duty because it is rich people's duty to feed the poor, on those special occasions. If islam had appeared in Asia, maybe it would have consisted in soybeans. The whole idea is that of a sacrifice = renouncing something dear to you. The fact that it's an animal is secondary.

Malcolm wrote:

No, it is primary, from a Buddhist POV.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:44 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

So have you attained stream entry, Malcolm, or not yet?

Malcolm wrote:

The issues is not what I have attained or not attained.

In any case, I do not practice according to that Hinayāna system, so the question also does not apply.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 7:02 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

Uh huh, and that makes it eternal, which is why Buddhists are in the lowest Islamic hell. How could you possibly tell? You have no idea what Allah as the matrix of existence could mean, because you have neither attained nirvana, nor attained the state attained by the sufi saints who expounded this notion.

Malcolm wrote:

There is no matrix of existence, no ground of being.

lostitude said:

So you're simply rejecting something you don't even understand.

Malcolm wrote:

Ok, if you say so.

lostitude said:

Where did I say that? I said that they were places where you can get loads of good karma. Just like the tombs of some Muslim saints. What is the difference?

Malcolm wrote:

You can't get loads of good karma from anything external. You can only get "loads of good karma" by having positive intentions and then carrying them out.

lostitude said:

You can taste it before you get there. This is called "stream entry."

So basically it's like getting to the top of the Empire State Building on a rainy and cloudy day with 1/2mile visibility, and comparing it with the view on a clear day with unlimited visibility like in nirvana.

Malcolm wrote:

No, it is more like getting on the elevator.

lostitude said:

Theistic religions do not make any sense

To you, which is fine. If you have trouble understanding them though, you can either look for explanations or say that you don't understand them. Any other attitude is just equivalent to mere rejection, which I don't think would be conducive to stream-entry... it really sounds like the kind of grasping that Nagarjuna warned against, the idea that you can understand the true nature of reality in a neat set of concepts and reject all other systems that seem to be contradictory.

Malcolm wrote:

They are well refuted by Vasubandhu, Nāgārjuna and so on.

lostitude said:

they contradict direct perception

They don't contradict the perceptions of those who have reached an advanced stage in those traditions. Which is not your case... so obviously they will contradict your own direct perception.

Malcolm wrote:

Creationism is contradicted in direct perception. There is no such thing as an unmoved mover, etc. Everything that arises, arises from a conditioned cause. An uncaused cause is impossible. This is demonstrable both through direct perception and inference.

lostitude said:

You are the one making the argument from direct perception. In this case, what can be more foolish than believing a creator god no one has ever seen? Because you have seen nirvana maybe?

Malcolm wrote:

Nirvana and God are not commensurable concepts on any level.

lostitude said:

What if God was not something to see, but maybe something to experience? What is truly foolish is to judge something you haven't even begun to understand. Can you really attain stream-entry with such a mindset? I must say I'm quite surprised.

Malcolm wrote:

If it can be experienced, it is relative. A relative mind cannot experience anything unconditioned. It is simply impossible. Also, in Buddhadharma there are only three unconditioned things, generally, space and the two kinds of cessation. [In Mahāyāna we add emptiness, but that is beyond discussion here].

Nirvana has two meanings but it is not an experience. It is a kind of knowledge that you will no longer take rebirth in samsara because you have exhausted afflictions, and second, when you die, your continuum ceases with regard to afflictive rebirth in the three realms. Beyond this, we move in the Mahāyāna Buddhology, which is a little more complex.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 6:18 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

Malcolm wrote:

Well, the idea that there are subconsciousness processes in the mind is rejected out of

hand in Buddhadharma. And not every school of Buddhism subscribes to this idea of traces.

For the most part, dreams are held to be pretty meaningless. Just another bardo of illusion.

jorden said:

So then I might not be understanding the difference between being ignorant of karmic conditioning and the effect it has on people (if you can put it that way) and subconsciousness processes that influence your life without you knowing it. I might even be misunderstanding subconsciousness in this context... Is subconsciousness rejected because it is defined as something that cannot ever become known/brought in awareness? Or is it that I'm comparing the seemingly similar effects (i.e. stuff you are unaware of affects what you do in both Buddhadharma and analytical psychology) but missing the very different view on the structure of consciousness?

Malcolm wrote:

Consciousness is unitary and momentary, only one at a time. There are mental factors that accompany it, but you really need to study Abhidharma to fully understand the differences.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 6:06 AM

Title: Re: Helen Tworikov, Tricycle Magazine: Anti-Vajrayana Bias?

Content:

Urgyen Dorje said:

They each have their own nuances, but the intention is to prevent the view of a modern western Buddhism- - whatever that is.

Malcolm wrote:

Hey, I thought that was my job!

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 6:04 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

jorden said:

So am I correct in understanding that there is at least a superficial similarity between the concept of unconscious processes and habitual tendencies/patterns (in that both in their respective views cause us to do (and dream) all kinds of crazy stuff without us really having any control), but a big difference in the way meaning is (or is not) attached to them?

Malcolm wrote:

Well, the idea that there are subconsciousness processes in the mind is rejected out of

hand in Buddhadharma. And not every school of Buddhism subscribes to this idea of traces.

For the most part, dreams are held to be pretty meaningless. Just another bardo of illusion.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 5:58 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

The text of "The Supreme Source" cuts through all provisional teachings and what remains is "Pure and Total Consciousness" only. It cuts through every practice and belief dearly held.

Malcolm wrote:

Kun byed rgyal po is a sems sde text. It is principally concerned with the first statement of Garab Dorje, "Direct Introduction." It does not address the second two statements, "Remain without doubt" and "Continue in that state." [The three statements of Garab Dorje may actually be found in the ultimate root tantra of all Dzogchen, the origin of all Dharma teachings and specifically, all Dzogchen teachings, the sGra thal 'gyur Tantra.]

steve_bakr said:

I have been given to believe that the Direct Introduction to the Nature of Mind, which is Intrinsic Awareness (Rigpa), the Primordial State, is sufficient for all three statements.

Malcolm wrote:

Rig pa is not the primordial state. Chogyal Namkhai Norbu states this again and again and again. If you choose not to listen to him, what can I say?

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 5:43 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

jorden said:

If

Malcolm wrote:

IN general, dreams come from activated traces.

jorden said:

I am confused now. What am I missing then in trying to compare these karmic traces in Buddhism and unconscious processes as in analytical psychology? They seem pretty much the same to me. They even produce dreams!

Jorden

Malcolm wrote:

In general dreams are the exhaustion of "junk" karma, and do not have any meaning.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 5:21 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

jorden said:

Thanks Malcolm. I looked up vasana and saw that the Wikipedia article also mentioned Bija (seeds) and alaya (storehouse). Do you have a reading suggestion for an introduction to these concepts? I have heard alaya mentioned once in connection to a teaching on karma. The context of my question is that I'm doing contemplation on the four thoughts and I am not very well versed in the Buddhist thinking on karma. I have more experience with Jungian thought, so I have tried approaching karma from that direction. And do you know if there is a connection between vasanas and dreams?

Malcolm wrote:

IN general, dreams come from activated traces.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:56 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

Malcolm wrote:

There is no shadow concept in Buddhadharma, nor is there a concept of a conscious and unconscious mind in Buddhadharma.

jorden said:

And habitual patterns/tendencies we are ignorant of? Don't they form a structure in our mind?

Malcolm wrote:

You are talking about traces [vasanas], these are imprints of actions that remain latent our mindstream until activated by specific causes, according to one theory.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:41 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

Islam = heaven and hell are eternal

lostitude said:

Not exactly.

First, hell is presented as 'eternal' (in Western languages) only for those who do not believe in Allah as being the matrix of existence.

Malcolm wrote:

Uh huh, and that makes it eternal, which is why Buddhists are in the lowest Islamic hell.

For others, hell is just a transitory existence that goes upward as 'bad karma' ripens, through skin-burning among other niceties

Same as heaven, which has several stages and from what I remember there is a possibility to move up from one stage to another.

Second, the word translated as 'eternal' (usually khalid) has been very much debated among Muslim scholars as to what it really means. Is it really absolute eternity, or is it one of those semitic exaggerations to signify 'a very long period of time'. Many have favored the second option, on the basis of some evidence which I don't remember, with this same word being used for obviously non-eternal events.

lostitude said:

There is no concept of everything is one in Buddhadharma. That is Advaita, one without a second and so on.

Yet that's what Kaccani took about 3 pages to try to explain to me: I'm no different from the object I perceive, all is the same and at the end of the day, since everything is conditioned, nothing exists for real. But maybe I got that wrong.

Malcolm wrote:

Umm no, you really have it wrong here.

lostitude said:

Karma comes from one's own intentions, not places.

Well if it's a bone of contention within buddhism, it's not my problem All I know for certain is that stupas is a very buddhist thing, and that the belief that worshipping around them and circumambulating around them gets you huge amounts of good karma, is a very buddhist belief.

Malcolm wrote:

This is not a bone of contention within Buddhism. Everyone accepts this definition since the Buddha stated it, Nāgārjuna repeated it, and so on.

Stupas have no magic power of their own.

[/quote]Fortunately I don't live in a so-called 'islamic' country.[/quote]

Fortunately.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:36 AM

Title: Re: the unconscious, the shadow, and buddhism?

Content:

jorden said:

I have two questions, I hope this is the appropriate forum (if not perhaps one of the mods can suggest a better place?):

Is there a Buddhist concept resembling the psychological shadow a la Jung (an unconscious aspect of the personality which the conscious ego does not identify in itself. Because one tends to reject or remain ignorant of the least desirable aspects of one's personality, the shadow is largely negative. (Wikipedia))?

And can somebody point me in the direction of Buddhist thoughts on the relation between our conscious and unconscious mind. If there is such a thing? What terms would I be looking for?

Thanks in advance for any thoughts on this,
Jorden

Malcolm wrote:

There is no shadow concept in Buddhadharma, nor is there a concept of a conscious and unconscious mind in Buddhadharma.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:30 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

You're missing the point. Yes you can be certain that nirvana exists. But you can't know what the view is like from there, until you reach it.

Malcolm wrote:

You can taste it before you get there. This is called "stream entry."

lostitude said:

So wait until you reach it before judging other religions, because that's the only valid vantage point, as I was saying.

Malcolm wrote:

Theistic religions do not make any sense and they contradict direct perception. You are the one making the argument from direct perception. In this case, what can be more foolish than believing a creator god no one has ever seen?

lostitude said:

As long as you haven't reached nirvana, you are still deluded,

Malcolm wrote:

No, this is not the case. You need to understand something more about the path structure of Buddhadharma that you do. In Buddhism, one wakes up long before one achieves Nirvana. Once one has woken up, one is not longer deluded. That initial awakening is called "stream entry." In Mahāyāna is the first bhumi. But even before the first bhumi there is the second stage of the path of application, where one's samadhi so closely resembles the actual experience of awakening is it called "peak."

lostitude said:

and you see the world and other religions in a deluded way. Just because you can see nirvana looming in the distance doesn't help you know what perspective you will enjoy once you get there.

Malcolm wrote:

You think this, because you have not properly studied the Dharma.

lostitude said:

Now if you have got reports from people who have reached nirvana unequivocally saying that all other religions are bad, I'd be interested to read that.

Malcolm wrote:

It is not a question of bad — it is a question of not attaining liberation. And the Buddha most certainly commented on this point in several sutras, for example, the Mahāparibinnana sutta which was already cited in this thread:

"In any doctrine & discipline where the noble eightfold path is not found, no contemplative of the first... second... third... fourth order [stream-winner, once-returner, non-returner, or arahant] is found. But in any doctrine & discipline where the noble eightfold path is found, contemplatives of the first... second... third... fourth order are found. The noble eightfold path is found in this doctrine & discipline, and right here there are contemplatives of the first... second... third... fourth order. Other teachings are empty of knowledgeable contemplatives.

<http://www.accesstosight.org/tipitaka/dn/dn.16.5-6.than.html>

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:19 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

I'm giving those details because now that I'm reading up on general buddhism (not just

zen), I keep bumping into strikingly similar themes in both religions.
I thought satan/shaytan was purely abrahamic, we have mara in buddhism.

Malcolm wrote:
Mara /= Satan.

lostitude said:
Same for heaven and hell.

Malcolm wrote:
Islam = heaven and hell are eternal

Buddhadharma = heaven and hells are just part of the six realms of existence,
impermanent.

lostitude said:
I was especially surprised by this story about one of the buddhist hells in which beings are constantly burned and when the skin is completely burnt, it is replaced by a new one for more burning. This is word-for-word a verse in the Quran. It would almost seem as if Muhammad went on a road trip to India in his hippie years.

Malcolm wrote:
Western hells are clearly based on Buddhist hells, doubtless via Mani.

lostitude said:
Then there are other apparent similarities (I'm saying apparent because I'm already out of my depth there, it gets too conceptual for me), such as the sufi view of 'unity of existence/being' (wahdat al wujud) which basically says that everything that 'is', is one. Which includes Allah. But at the same time you have this verse in the Qur'an that says that Allah is not comparable to anything (which implies that for all ends and purposes, Allah/God does not exist in this universe, since nothing within this universe is like Him).

Malcolm wrote:
There is no concept of everything is one in Buddhadharma. That is Advaita, one without a second and so on.

lostitude said:
Then of course you have karma in buddhism, and good deeds and bad deeds in islam and their consequences.
You also have 'baraka' in islam, which would be the equivalent of good karma, and baraka is especially available around tombs of saints and of course the tomb of the Prophet, and the Kaaba and some holy mosques. Just like buddhist stupas.

Malcolm wrote:
Karma comes from one's own intentions, not places.

lostitude said:

You have many different planes of existence beyond the wordly plane in buddhism, in islam what is commonly referred to as 'Heaven' is actually subdivided into many planes too, the very last one being some kind of fusion with Allah and disappearance into Him. Something that sounds just as un-conceptualizable as nirvana.

Malcolm wrote:

All planes of existence in Buddhadharma are worldly, from Avici hell to Bhavagra.

lostitude said:

What mainstream islam lacks for me is a clear path for spiritual progression. Sufi schools could have offered me that maybe, but I just haven't had a chance to join one. And I feel this very strong resonance about islam and buddhism as you put it, which is why I really feel like at least trying some buddhist practices and see where they get me. If it can't hurt me, why not just try.

Malcolm wrote:

[/quote][[/quote]

Nope, it cannot hurt you to try. Though I would be cautious about sharing your apostasy with other Muslims. In some places it can get you instantly killed.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 4:11 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

You see the skyline of New York City long before you arrive there. You don't need to have arrived at the Empire State Building to know it is there. You can see it from a distance.

lostitude said:

But you have no idea what the view from the Empire State Building is like until you reach the top. Same goes with other religions you're trying to look at without even having reached the top of the mountain that is nirvana, the only clear vantage point. Inference and testimony will never equate direct knowledge. Especially when they are flawed, which is very often the case, as the disagreements within historic buddhist schools have shown, according to my modest readings on this topic so far.

Malcolm wrote:

We don't need to see the view of the Empire State Building for ourselves. Since we are certain it exists, we can trust the reports of others who have ridden the elevator to the top. Of course, seeing for oneself is always better, but it certainly does not mean we need to disbelieve the reports of others who have been to the top of a building we can plainly see for ourselves.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 3:30 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

If you are not yourself free from samsara already, there is no way you can know that... because you don't know what exactly leads to liberation since you haven't trodden that path yet. All you know is a few vague descriptions of it, but that's very far from knowledge.

Malcolm wrote:

This argument is incorrect. It presumes there is only one form of correct knowledge, direct perception. But in fact, Buddhadharma accepts three forms of valid knowledge: direct perception, inference and testimony.

lostitude said:

That's the problem I was alluding to earlier. Some people seem to believe that they know as much as bodhisattvas or buddhas, simply from reading or hearing stuff about what they said or did, and having a few years of practice behind them. I think it would be much wiser to keep one's judgements on hold until one reaches liberation. Then you can see with your own eyes. Until then, why not just say 'I don't know', and be content with saying 'buddhism is what works for ME' ?

Malcolm wrote:

Some of us have been practicing Dharma long enough to have sufficient experience to be quite certain that what Buddha and other masters of Buddhadharma before him and after him have stated is true. Arriving at that confidence requires putting Buddhadharma into practice in one's own life. That starts with beginning to cultivate mundane correct view. What is that?:

This is the suffering, this is the cause, this is its cessation, this is the path.

You see the skyline of New York City long before you arrive there. You don't need to have arrived at the Empire State Building to know it is there. You can see it from a distance.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 2:50 AM

Title: Re: Tolerance for other religions

Content:

lostitude said:

I forgot to respond to your post: I certainly wasn't talking about the Buddhist sangha in particular. When I praised Ugyen Dorje's attitude and hoped more people were like him/her, I meant the human community in general. So far it seems to me that the buddhist community is actually a million times more open minded than some of the

Muslim communities I have been involved in.

Malcolm wrote:

Of course followers of Buddharma are open minded. We understand that everyone is afflicted by the three poisons, since this is the direct cause of samsara and rebirth. We understand that every thing that everyone does, even if it is positive, even if we are followers of Buddhadharma, is tainted with the three poisons unless or until we cut the three poisons off at the root because we have woken up. And awakened people have nothing but compassion for everyone. However, as far as I know, there are no awakened people posting on this board.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 2:40 AM

Title: Re: Tolerance for other religions

Content:

smcj said:

I've heard the basic idea about nagas is that there is one wherever there is a nice spot. So a nice beach or a nice meadow would have one. I guess that means Yosemite and Yellowstone have really big ones.

I'm not subscribing to that theory, but I do find it esthetically pleasing. So now when I go into nature to a really nice spot I mentally make an offering and give thanks to the local naga. Whether or not there actually is a naga doesn't matter to me. I find it a beautiful way to enhance my enjoyment of the spot. And if there actually is a naga, well then there's nothing wrong with being a polite guest.

Just as long as they don't ask me to take sides with the whole garuda/naga conflict.

Malcolm wrote:

Better make sure it is a nāgā positive day, or you are just going to piss them off.

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 2:23 AM

Title: Re: Tolerance for other religions

Content:

dzogchungpa said:

Maybe, but I still don't see how you know that the IRS, say, has nonhuman protectors.

Malcolm wrote:

Maybe you should reflect on that...

Author: Malcolm

Date: Sunday, August 23rd, 2015 at 12:20 AM

Title: Re: Helen Tworkov, Tricycle Magazine: Anti-Vajrayana Bias?

Content:

Urgyen Dorje said:

I don't read Tricycle or Shambhala Sun because I feel they have ideological and sectarian biases. Sometimes they drop a great article or interview.

Malcolm wrote:

What is Shambhala Sun's ideological and sectarian bias?

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 11:10 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

what do I do differently with that information?

Malcolm wrote:

Practice Drollo.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 10:00 PM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

BTW, there is no reason not be tolerant of other religions, for the same reason that we are tolerant of afflicted people, including ourselves.

The general motivation for all religions, even religions which advocate harming others, is to promote happiness and well-being. However, other religions arise out of ignorance of how things actually are and propose ineffective solutions for the problems they intend to address.

We have to recognize that the beliefs and and practices of other religions do not lead to liberation, are at best palliatives for human problems, and at worst, cause rebirth in lower realms.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 9:50 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I'm down with that now. Like our own Sonam Dragpa turned gyalpo. Yes. Martyrdom could be seen as a gyalpo factory. iMO especially crusaders and jihadis.

Malcolm wrote:
Definitely.

Anyway, for example, we have the example of Muhammed — from whom did he receive the Koran? An entity called Gabriel, who presented himself as a conveyor of the word of God. How is this any different at all from Tibetan oracles, New Age channelers and so on? Nothing, in my view.

We have constant information from the OT Prophets that they communicated directly with a being they gave various names, and they report this entity took and takes a generational interest in their people from a very early time.

The "chosen people" meme has been one of the most destructive in human history because it gives a certain population a teleological claim to primacy and favor. The Israelites used it to wipe out enemy tribes, the Christians used to to forge their hegemony, causing massive genocides in the Americas, both north and south, the Muslims used it and are using it today, even the Communists used it with the myth of the proletariat [Communist eschatology is strictly Abrahamic in nature].

Monotheisms, as a class of religion, are entirely imperialistic in their ambitions, and this is one of the chief reasons I think they are all gyalpo driven, regardless of what individual Christians, Jews and Muslims [and Communists] may believe and whatever concept of God they may hold.

M

Author: Malcolm
Date: Saturday, August 22nd, 2015 at 9:37 PM
Title: Re: Sequence of the elements
Content:

kashmir said:

Why is it that during the purification of the elements E Ho. etc, the sequence is space, wind, water, fire, earth. While most depictions of Thigles using the simple five colors, the sequence seems to be Blue, Green, Red, Yellow, Surrounded by white (Space, Wind, Fire, Earth, Water?)

Malcolm wrote:
The sequence in the thigle has a specific meaning that can be found in the Dzogchen tantras. It is not arbitrary. But I am not going to discuss it here.

Author: Malcolm
Date: Saturday, August 22nd, 2015 at 9:31 PM
Title: Re: Earth Termas - real objects?
Content:

Nosta said:

Chokgyur was the name, sorry for my mistake.

Earth Termas being real is something extraordinary, and something that shows that reality is illusory. If not, how could it be possible to take out objects from air or rocks?

I suppose that in the present times there are not tertons able to do such things.

Malcolm wrote:

Sure there are. I have met two of them, now deceased, but they both revealed earth termas.

Khenpo Jigme Phunstok

Kunzang Dechen Lingpa

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 9:24 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

When people walk away from this thing, they universally use the language of "I don't believe in this any more".

I guess spirits could simply be draw to people on different forms of that trip depending upon their intensity and negativity. As you've said in another post, I can see spirits being drawn to the crucifixion, and I could see them being worked up about the idols being removed from the Kaaba.

Malcolm wrote:

I was making a different point when discussing the crucifixion — I was saying that such kind of executions of religious people are precisely the kind of thing that causes creates gyalpos.

gDon do not depend on our beliefs. Saying that we do not believe in other kinds of sentient beings that are formless is like two ants on a leaf arguing about whether humans exist or not, to borrow an image from Sakya Pandita.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 9:21 PM

Title: Re: Tolerance for other religions

Content:

jnanasutra said:

Provocations do not just govern humans, they also govern strange diseases like SARS, HIV, MERS, etc., all of these things are governed by nonhuman beings such as mamos, tsen, nāgas, gyalpos, etc.

Where is the proof? I would like to hear arguments other than "my lama said so" and "such-and-such buddhist text says so"...these are too self-referential.

Malcolm wrote:

One either accepts the authority of texts and persons or not. It's up to you.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 9:20 PM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

In reality, even secular institutions have their nonhuman protectors, whether they recognize them or not.

dzogchungpa said:

May I ask how you know this?

Malcolm wrote:

There are non-human beings — you can call them elementals or bhūtas — everywhere. Some are harmful, some are not, but all are possessive. They don't just inhabit churches, mosques, synagogues and temples. They inhabit houses, etc. They are also not unintelligent, they know where they are and why they are there — being formless, they have seven times more clarity than embodied beings in the desire realm possess in general.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 8:56 PM

Title: Re: Tolerance for other religions

Content:

lostitude said:

Besides, the way animals are sacrificed and the method used in Islam were described by Muhammad himself, and in his time it was by far the most merciful and painless way to kill.

Malcolm wrote:

Tibetan nomads certainly would not agree. They think suffocation is kinder.

Still, from the point of view of Buddhadharma, killing of any kind is a nonvirtuous act, and is motivated by either the poisons of desire, hatred or ignorance.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 8:53 PM

Title: Re: Water Bowl Offerings

Content:

Terma said:

How do you guys dispose of your water bowl offerings? I have no house plants to nourish with water, so what should I do? Pour it on the lawn outside?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 8:52 PM

Title: Re: Earth Termas - real objects?

Content:

Malcolm wrote:

Chogyal Namkhai Norbu also witnessed earth treasure being revealed by his uncle.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 8:51 PM

Title: Re: The courage of no convictions

Content:

Dan74 said:

Often a poster with strong convictions and the stamina to argue them come what may earns kudos, while putting forward something other than a firm position is seen as being a fence-sitter, PC, wishy-washy and weak. I want to argue a position of no position, as a good position to have quite often.

...

What do you think?

/

Malcolm wrote:

When one is a doctor, one has to diagnose illness. Illnesses come complete with symptoms. When you understand the cause of a disease, you can eliminate it. This approach has nothing to do with "taking positions." Making excuses for the symptoms or the cause merely leads to more illnesses.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 6:10 AM

Title: Re: Helen Tworkov, Tricycle Magazine: Anti-Vajrayana Bias?

Content:

DGA said:

I recall reading some time back that there was a sense among some that Tricycle Magazine, back when it still mattered, had an anti-Vajrayana, pro-Zen bias to it. Further, this reflected the shift of the editor, Helen Tworok, from a disciple of Trungpa to a Zen practitioner.

Wherever I read this has been sucked away into the ether.

Anyway, can anyone corroborate this idea? It's useful to have these things available to a google search for future reference.

Malcolm wrote:

It was more of an Anti Trungpa Bias.

Anyway, like most Buddhist controversies, it was a tempest in a teapot.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 5:57 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Malcolm...

I think we agree on the major points.

That the Abrahamic traditions aren't dharma paths, no matter how contemplative and mystical they might be.

That gyalpo provocations are real and have causes and solutions as indicated in the tradition.

Red pill me though on why the Abrahamic god actually exists? In that case I would probably interpret many things differently...

Malcolm wrote:

Religions do not form without cause. As far as I am concerned the actual "god" of the OT, NT and Koran is a rgyal po, more than one. rGyal pos delight on conflict and causing people to break samaya.

And it seems to me that whatever adaptations of Greek Philosophy and so on Christians, Jews and Muslims may have made, again and again all three religions traditions become involved in paranoia, dominance and political power [the Jews, post Temple, much less so because of their long history of persecution, but these days, Israel?]. For this reason I personally think that backbone of these traditions is sustained by a rgyal po/rgyal pos, and it can be more than one.

You kept asking the question, are all these people rgyal po worshippers — of course not. I never said they were. If your philosophical definition of the divine is drawn from Aristotle or Plotinus, of course not.

But it does not mean that you are not in the company of people whose concept of god feeds right into and feeds the egos of this kind of dregs pa.

There can be many kinds of gdon associated with a religion. There gdon associated with the US Government, dkor bdags [owners of donations, literally] and so on.

One reason why it is so hard for people to get off of the dole is that when one gets into debt with the government or the banks, and so on, the influence of the dkor bdags who rule your debt, Gvt. property and so on, keep you poor until you get free of the debt by paying it off.

Some people never get free, and this kind of provocation can be passed on in families for generations. This is why it best not to carry much debt. And if you have debt you cannot pay, it is better to declare bankruptcy.

I am sure some of you reading this think I am insane, thinking "What? Spirits who have an interest in Bank and Welfar debt? What a crazy idea!" In reality, even secular institutions have their nonhuman protectors, whether they recognize them or not.

Author: Malcolm

Date: Saturday, August 22nd, 2015 at 12:53 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

But I have my own experience. People who have a vision of their deity as being wrathful and punishing and angry, well, they tend to have issues. They tend to dislike a lot of people. People who have a vision of their deity as an embodiment of love, are, well, generally loving people.

Malcolm wrote:

I don't know, I have met some really angry Tara and Chenrezi practitioners, and conversely, I have met some Drollo practitioners who are as loving and gentle as can be.

Author: Malcolm

Date: Friday, August 21st, 2015 at 10:28 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I'm not a Jungian by any stretch of the imagination. Jungians have certainly mucked up people's interpretation of Tibetan Buddhism. However, I do think his general trend in

seeing theological constructs as reflections of the individual psyche as pretty reasonable.

Jung

Malcolm wrote:

I have never had any use for this quack.

You will not be surprised to learn I have zero use for Psychology in general. It is a complete psuedo-science, at least, the Freudian, Jungian and streams stemming from them are. They are more like literary fantasy than anything else, as far as I can tell.

YMMV

Author: Malcolm

Date: Friday, August 21st, 2015 at 9:31 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

So while I totally believe in gyalpo uprisings as I've witnessed some weird stuff first hand, I have always thought it pointless, as a Buddhist, to fuss too much about theistic systems given that deity is a projection.

Malcolm wrote:

Or, a deceiving entity like Brahma in the Kevaddha sutta that I referenced. I think the latter is more likely than the former.

Urgyen Dorje said:

Jung

Malcolm wrote:

I have never had any use for this quack.

Author: Malcolm

Date: Friday, August 21st, 2015 at 9:26 PM

Title: Re: Tolerance for other religions

Content:

Caodemarte said:

...metaphor (including "ground of being," "existence") since finite beings are incapable of understanding infinite being.

Malcolm wrote:

Being is being. Finite or not, it is an extreme.

Karma Dorje said:

And yet, when we look at Kabbalah in any depth, "being" only reaches as far as Kether,

with the three veils of ain, ain soph and ain soph aur serving as greater and greater scope of understanding of the non-arising of being.

Buddhist dharma is undoubtedly more explicit about emptiness and has a much larger collection of methods to demonstrate it, but it is not really true that it is the only place we find this understanding.

In any case, it is enough to say that Buddhadharma accomplishes what it sets out to do.

Malcolm wrote:

This kabbalistic doctrine is an attempt to provide an alternate explanation to Christian ex-nihilo creationism. It is in no sense an exercise in exploring the non-arising of being. In fact, ein, according to the Zohar, here just means that God is too subtle to describe, whereas ein soph is God prior to his self-manifestation. This resembles nothing at all in Buddhadharma, and is wholly predicated on Plotinus's emanationism.

Author: Malcolm

Date: Friday, August 21st, 2015 at 9:16 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

That is, unless you somehow believe [against all evidence, archaeological and otherwise] that Tibet was empty of humans until it was "discovered" by China.

Indrajala said:

No, I'm just saying a self-identifying Tibetan nation doesn't seem to exist until at least the sixth century. People lived there, but whether they thought of themselves as having a common identity and being a unique nation, is questionable.

Malcolm wrote:

As I said, the core Tibetan identity is based on the four clans [rus bzhi]. These four clans rallied around a single dynastic family, from approximately the late 2nd century BCE. It is not clear when Tibetans began to call themselves Tibetans, but it was not early. This dynastic family in turn were vassals of the Zhang Zhung kings until the 7th century, when Srongtsam Gampo had their ruler, Ligmincha, assassinated.

Author: Malcolm

Date: Friday, August 21st, 2015 at 9:33 AM

Title: Re: Tolerance for other religions

Content:

Wayfarer said:

I thought, likewise, the teaching on 'the emptiness of emptiness', was that emptiness teachings are themselves only expedient means, and a remedy for clinging to things that 'the worldly take to be important'.

Malcolm wrote:

Umm, no, not according to Madhyamaka and Yogacara. According to Madhyamaka, the emptiness of emptiness is, strictly speaking, the emptiness of the emptiness of phenomena, meant to counter clinging to the idea that emptiness is itself an entity.

According to Yogacara, however, it is somewhat more complicated. But it is not as you have summarized it.

Author: Malcolm

Date: Friday, August 21st, 2015 at 9:25 AM

Title: Re: Tolerance for other religions

Content:

Caodemarte said:

...metaphor (including "ground of being," "existence") since finite beings are incapable of understanding infinite being.

Malcolm wrote:

Being is being. Finite or not, it is an extreme.

Caodemarte said:

My larger point here is that before we all, including me, criticize the simplistic beliefs of others we first check to see if the problem is that we have a simplistic understanding of those beliefs. We often assume that we understand when we don't. I think we all agree that a good Buddhist POV would be to always check your assumptions.

Malcolm wrote:

All samsaric vehicles are either eternalist or annihilationist. There really is no third alternative.

Author: Malcolm

Date: Friday, August 21st, 2015 at 2:37 AM

Title: Re: Tolerance for other religions

Content:

Caodemarte said:

"We can have a thread about texts, and doctrine, and how it can be variously interpreted." This applies to other religions is only if you know what texts, and doctrine, and how it has been and is variously interpreted. This requires some study of reputable sources.

Malcolm wrote:

Sure.

Caodemarte said:

Assuming that Abrahamic religions, for example, believe there is magical being living in the sky (as the Pope recently criticized the naive view of Christianity among Christians)

demonstrates that one has not made that effort.

Malcolm wrote:

Obviously there are many people who subscribe to this belief, if the Pope had to criticize it. So how have the Catholic Theologians defined God then?

Caodemarte said:

The one absolutely and infinitely perfect spirit who is the Creator of all. In the definition of the First Vatican Council, fifteen internal attributes of God are affirmed, besides his role as Creator of the universe: "The holy, Catholic, apostolic Roman Church believes and professes that there is one true, living God, the Creator and Lord of heaven and earth. He is almighty, eternal, beyond measure, incomprehensible, and infinite in intellect, will and in every perfection. Since He is one unique spiritual substance, entirely simple and unchangeable, He must be declared really and essentially distinct from the world, perfectly happy in Himself and by his very nature, and inexpressibly exalted over all things that exist or can be conceived other than Himself" (Denzinger 3001).

Reflecting on the nature of God, theology has variously identified what may be called his metaphysical essence, i.e., what is God. It is commonly said to be his self-subsistence. God is Being Itself. In God essence and existence coincide. He is the Being who cannot not exist. God alone must be. All other beings exist only because of the will of God.

Malcolm wrote:

There are fifteen problems with this definition. So this is the definition of God, it is a nice tidy philosopher's definition and just as sterile. It is also perfectly Aristotelian in nature [as are similar Islamic definitions]:

[Et vita autem] And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

Yes, the doctrine of the Rapture is a Scottish innovation.

Theologians like Tillich were pretty clear that God existed, this is why he uses the term "ground of being" to describe God. A term, sadly, that has been misappropriated by some translators of Dzogchen texts [without any reasoned basis at all].

Author: Malcolm

Date: Friday, August 21st, 2015 at 2:09 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Kabbalah has doctrines specifically about the inability of the thinking human mind to comprehend ain-soph, no-thingness.

The difference is, it has this weird theistic underpinning that seems to butt up against that, and it also believes in something from nothing. In other ways though, it's surprisingly non-theistic. Same with some of the Sufi literature I have read.

Malcolm wrote:

It might surprise you to learn that I have read quite a bit in Kabbala. But in the end, it is more neo-platonist than anything else.

Johnny Dangerous said:

There are a lot of shades of even 'exoteric monotheism' that aren't bible-thumpers or Jihadis, and seem quite reasonable, including in their ability to acknowledge these sorts of experiences. Granted, their acknowledgement wouldn't square with our view..but that is precisely the "tolerance" part, we don't need our views to agree with others to respect them.

Malcolm wrote:

A lot of Christians are "cultural" Christians. They don't believe Jesus is going to save them, they don't believe in heaven. In many respects they are like "Secular" Buddhists.

Author: Malcolm

Date: Friday, August 21st, 2015 at 1:35 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Since by definition, outside Dharma, there are no transcendent religions, I think the world is a place where there are a lot of deep forces of a nonhuman variety shaping human actions on many levels. This is pretty standard point of view for a Tibetan Dharma Practitioner.

I don't think this is the part anyone was objecting to. For my part, I share some of these beliefs, and think that some practitioners of monotheism are engaging in something that will, and does lead to something bad, and are spurred on by some conflict-gobbling big ugly. That said, I know plenty of other practitioners of those faiths who are very far from being in that category, despite sharing a common religion, who I do not think are engaged in anything like this at all. Additionally, when one looks at different parts of these religions, one does find practitioners who seem to be doing something meritorious. Maybe you could say they are practicing well in spite of the religion, but even so, they are.

Worldly, yeah, probably, but plenty not worthy of condemnation in the least. To me, that is tolerance..viewing them all with suspicion is not.

Malcolm wrote:

I never condemned anyone, though there was some pretty hysterical assertions that I was. Of course, I wasn't so, damn the torpedoes and full speed ahead.

Author: Malcolm

Date: Friday, August 21st, 2015 at 1:33 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

When you disagree with someone and it matters--I disagree with Boko Haram, for example--then address one's criticisms to the harmful actions, and leave the business of reflecting on the doctrinal basis for Boko Haram's (or ISIS's, or the Klan's, or whomever else's) horrible deeds to those who hold those views.

Malcolm wrote:

ISIS, Boko Haram, definitely under the influence of a provocation.

Author: Malcolm

Date: Friday, August 21st, 2015 at 1:26 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

If you were making some other point than a general demonization of monotheists, it was lost on me. Can you explain what you actually meant?

Malcolm wrote:

Specifically, I was talking about animal sacrifice and its negative consequences.

Secondly, I voiced my opinion that the Abrahamic God bears the attributes of what we would call in Tibetan Buddhism, a rgyal po, keeping in mind that in reality such entities are in fact formless pretas.

It is very clear in the OT and the Koran that this god demands blood sacrifices. So they are offered up.

We generally accept that the pantheon of Hindu devas are real, albeit worldly entities. For example, Shiva, often portrayed as a transcendent deva in Hindu sources, is a worldly protector in Buddhist sources.

I take Orishas seriously because I have relatives from Haiti, and their experience with Voudou practitioners, and because of my experience with the Sangoma I mentioned and my experienced in SA in general.

I take Japanese Kami seriously, because I have been in Japan.

I take the whole range of provocation illness [gdon nad] quite seriously because I work in Tibetan Medicine. Not only that, one of my main gurus was the chief exorcist/weather controller for the Tibetan Gvt.

So, I don't think that religions form around nonentities, apart from the Flying Spaghetti Monster:

Since by definition, outside Dharma, there are no transcendent religions, I think the world is a place where there are a lot of deep forces of a nonhuman variety shaping human actions on many levels. This is pretty standard point of view for a Tibetan Dharma Practitioner.

Author: Malcolm

Date: Friday, August 21st, 2015 at 12:56 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

I would hope so, but apparently the answer is no, we cannot tolerate other religions and must view their practitioners in an exclusively negative light, even when we do not actually have a grasp of their full range of practices.. if i'm reading the discussion right from some quarters.

Malcolm wrote:

You are reading someone's gloss of my position. That is not my position. But people keep insisting it is so...

Author: Malcolm

Date: Friday, August 21st, 2015 at 12:43 AM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

BTW, I now have a very good reason why the Chinese did not know anything about Tibetans prior to the Tang.

Indrajala said:

Or there were no self-identifying Tibetans in the Han dynasty.

I think you need to reevaluate your wishful ideas.

Malcolm wrote:

There were clans of people who spoke Tibetan dialects, who later adopted the name "Bod pa." These people referred to themselves as the The dMu,gDong, sGra, etc., different clans, but they were all related by a common culture, language, religion and

fealty to Zhang Zhung, with however their own king.

That is, unless you somehow believe [against all evidence, archaeological and otherwise] that Tibet was empty of humans until it was "discovered" by China.

Author: Malcolm

Date: Friday, August 21st, 2015 at 12:28 AM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

[

There is also the fact that we live in age where materialist conventions are the norm and you must operate within that paradigm to be taken seriously.

Malcolm wrote:

What, to get a job? Maybe, maybe not.

Author: Malcolm

Date: Friday, August 21st, 2015 at 12:27 AM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

Ergo, whether you intend it to be or not, your methodology is rooted in the western tradition of logical positivism, it is therefore materialist, even if you are not in terms of your personal beliefs a materialist or a physicalist.

Indrajala said:

I accept that western materialism as a methodology produces valid knowledge. It has its flaws and limits, but it works quite well when attempting to explain the conventional world which we experience. It won't explain or account for most immaterial causal factors, but as a tool it does a good job in specific areas of investigation.

That being said, you don't use a screwdriver where you need a hammer. I'm quite comfortable with using different intellectual tools to address different issues.

There is also the fact that we live in age where materialist conventions are the norm and you must operate within that paradigm to be taken seriously. If I was writing in medieval India or China it would be different, but this is the early 21st century in the Anglosphere. It is much the same when you used the term "evidence-based" approach to Buddhist studies, or any historical inquiry. How wide or narrow is the evidence? This is where bias comes in, yours, mine, everyone's.

Sure, but I operate within the norms of the secular academy when working from an

academic context. I have to use certain intellectual tools which are calibrated according to prevailing conventions and expectations. I personally tend to work from a perspective of philology, which you call myopic, and I am aware of its limitations which is why I try not to introduce too much speculation on my part. The outcome, hopefully, is a better perspective on historical realities and developments, which can answer some of the questions I proposed above.

There's also the fact I enjoy what I do and the way I do it. It propels me to read many texts in Chinese, Japanese and Sanskrit, which are transferable skills to non-academic endeavors.

Malcolm wrote:

BTW, I now have a very good reason why the Chinese did not know anything about Tibetans prior to the Tang.

Indrajala said:

Zhang Qian had been very lucky to escape twice from Xiongnu captivity, and he was not anxious to enter their territory again. On the basis of the bamboo and cloth he had seen in Bactria, he thought that there must be an alternate route to the west. If those southwestern Chinese goods had reached Bactria from India, there had to be a more direct route connecting India and China. He suggested to Wudi that he send expeditions to explore other ways to get to India that circumvented the Xiongnu. Wudi took his advice and did so, but without success. In order to get from Sichuan to India, the only possible land route was to cut through the mountainous regions of Yunnan, which was then outside the bounds of China. People living in that area saw no benefit to themselves from any encroachment of Han trade routes into their territory. They resisted or killed any intruders. As a result, dangerous though it might be, the steppe route remained the most viable thoroughfare to Central Asia and parts further west.

Malcolm wrote:

Liu, Xinru (2010-06-10). The Silk Road in World History (New Oxford World History) (Kindle Locations 215-220). Oxford University Press. Kindle Edition.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 11:13 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

My apologies then.

I don't know you so it's not clear whether this is a "discussion" or a "lesson".

Malcolm wrote:

People are free to believe what they want. I have my specific point of view. It does not mean other people are wrong. They have their point of view also. It is possible for two people to have a disagreement over the same set of facts, and for both people to be

right — at least that is my experience. Points of view are relative, and they change. It's a conversation. But there are some, like our invertebrate friend, who invoke academic exceptionalism when it comes to discussing Western Religions on any level.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 10:32 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Malcolm...

If you look just at texts, I'd agree with you. The Abrahamic texts are pretty grotesque for the most part. My only point of departure is that there is an extra-textual aspect to all religion, and as Tibetan Buddhists we should be pretty aware of that as our texts are grotesque separated from the living tradition.

Malcolm wrote:

Sure, the anuttarayoga tantras can be seen as pretty gross and repellent. This is why they are supposed to be secret. But we don't do a very good job of that as a tradition, for example, Buddhadharma Quarterly this month has a picture of Vajrayogini on the cover drinking from a skull cup.

Urgyen Dorje said:

In this case you just make a choice to not examine the extra-textual dimensions of the Abrahamic tradition because your mind is made up on the texts. That's a very academic approach.

Malcolm wrote:

Texts inform people's choices. For example, do you really think Israel would be as intense about eliminating Palestinians from Israel if they did not have a convenient narrative derived from their textual tradition? I don't. Would there even be an Israel at all unless this narrative existed to inform European guilt about permitting the holocaust? I don't think so.

Much has been said about mystics. Mystics and mysticism can be perverse, look at Himmler, etc.

I am convinced, seriously, that human beings do not act negatively the way they do without nonhuman provocations, especially when it comes to large scale events like the holocaust, the cultural revolution, the 1918 Influenza epidemic and so on. Human beings are basically decent, over all. But they can be twisted pretty easily.

Provocations do not just govern humans, they also govern strange diseases like SARS, HIV, MERS, etc., all of these things are governed by nonhuman beings such as mamos, tsen, nāgas, gyalpos, etc.

Urgyen Dorje said:

That said. I don't believe you one bit. I've seen you assert your version of Buddhist orthodoxy in many threads. If one disagrees one's view and practice is at fault. Period. You've not said it in such clear terms, but that's the implication.

Malcolm wrote:

I see, so you are equipped with the hermeneutical manual you need to read my posts? You can read my hidden intent?

People are free to believe what they want. I have my specific point of view. It does not mean other people are wrong. They have their point of view also. It is possible for two people to have a disagreement over the same set of facts, and for both people to be right — at least that is my experience. Points of view are relative, and they change.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 10:09 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Why can't you accept the fact that there is a Christianity, Judaism, Islam, etc. that exists outside the texts?

Malcolm wrote:

When did I ever say there wasn't? I should have thought my story about my experience with Sangoma would have been enough to let you know that I make a distinction between people and whatever it is they think they believe.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 10:08 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

What's frustrating to me is that this whole argument against the Abrahamic tradition was based on approaches to their texts which Buddhists struggle against with academics.

Malcolm wrote:

This is not my approach.

Urgyen Dorje said:

The straight up gloss was that Abrahamic practitioners were all gyalpo worshipers, and thus responsible for a whole spectrum of problems in the world because of gyalpo

provocations and uprisings.

Malcolm wrote:

I think there is plenty of indications in the Old and New Testament and so on to indicate that the God of Abraham, Moses, Jesus and Mohammed is a mundane worldly entity, capricious, jealous, often homicidal, and definitely biased — whose whole relationship with his followers is based on a covenant predicated on the passover sacrifice.

Urgyen Dorje said:

It's an assertion that one is not a proper Buddhist unless one embraces a certain narrative about the Abrahamic tradition.

Malcolm wrote:

Again, you are indulging in projections. I never once stated you were not a "proper" Buddhist if you did not agree with me. You can have any narrative you like about Abrahamic religions. Hell, you can go to Church, Synagogue or Mosque for all I care. You can go hang about with Tibetan Gyalpo worshippers, please be my guest. Do pujas with them. The hilarious thing is that most faithful and loyal followers of HHDL will sooner go to Muslim festival of sacrifice than spend on minute with the Gyalpo folks.

You just vehemently object to my point of view. That's ok. I don't post things in order to get people to agree with me.

Urgyen Dorje said:

Say anything good about members of the Abrahamic path, and one is embracing gyalpo worship and everything comes along with that.

Malcolm wrote:

More projection. I never made such a statement. But carry on with your hyperbole.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:48 PM

Title: Re: Tolerance for other religions

Content:

treehuggingoctopus said:

Only for those unwilling to investigate such things in the framework they belong to.

Malcolm wrote:

I am pretty well acquainted with the framework

treehuggingoctopus said:

I beg to differ.

EOT for me.

Malcolm wrote:

You underestimate my education, and don't seem to be able to accept I don't subscribe to the idea that we can excuse some tale of genocide on the basis that we are not equipped with the proper "hermeneutical framework" to understand this. This at best cultural relativism.

The fact is that these books, the OT, are not read solely by academicians. They are read mostly by ordinary people. Unlike Islam, which has a sophisticated tradition of jurisprudence, there is no such tradition for the OT in the West. Yes, the Talmud is such a text, but that is not read by your average Christian. Your average Christian will read this and take it face value.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:42 PM

Title: Re: Tolerance for other religions

Content:

Tsongkhapafan said:

Whatever goodness or value there is in the world is the result of Buddha's activity.

Malcolm wrote:

I don't think this point of view will go over very well with the Taliban.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:38 PM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

This reminded me of an old talk by the late patriarch of the (Korean) Jogye Order, Seongcheol Sunim where he says that to compare the teachings of Christianity to Buddhism is like throwing egg at a boulder but in practice here in Korea, it is the other way around, meaning that Christians do a great deal with their faith and Buddhists so little.

To extend his simile, one can easily fry the egg and feed people, but in order to carve a beautiful Buddha out of the boulder, a great deal of work and skill are required. In the absence of such, the boulder just sits there and takes space.

It just comes across as so much unnecessary hubris lambasting other religions, whatever for? The Dharma makes us no better than the best camera lens would make me a world-class photographer. It's what we do with it that matters.

/

Malcolm wrote:

The point of the topic is "tolerance for other religions" in the context of the issue of animal sacrifice. See the OP.

Dan74 said:

Come on, Malcolm, we've moved past that, haven't we?

Malcolm wrote:

Not really. Look, you are the mod. If you don't like the topic, you can close it, delete it, etc. It is up to you. I won't be offended.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:36 PM

Title: Re: Tolerance for other religions

Content:

treehuggingoctopus said:

Only for those unwilling to investigate such things in the framework they belong to.

Malcolm wrote:

I am pretty well acquainted with the framework, I just don't make excuses for stories about "divinely-inspired" tribal genocide and try diffuse them by claiming that there is some hermeneutic needed with which we are not acquainted in order to understand such tales.

It is like claiming that there is some deeper meaning to Buddha's watching the Śākya being carried off into slavery. There is no deeper meaning — he watched his cousins being slaughtered and enslaved.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:24 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I have to red pill you on the fact that Christians don't necessarily embrace every aspect of their scriptures. I know plenty of Christians who have never even read the Old Testament. I know plenty of Christians who only work with the New Testament, and many who just work with the Synoptic gospels. There are plenty and don't even work with the source texts and work with catechisms and other extracanonical texts. Others don't even touch the textual tradition.

treehuggingoctopus said:

To even start analyzing such passages as the one Malcolm cited bona fide requires an extensive training in Biblical hermeneutics.

Malcolm wrote:

Not really. It is a pretty straight forward account of an exhortation to go butcher another tribe, and a subsequent rebuke for failing to follow orders precisely.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:55 PM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

This reminded me of an old talk by the late patriarch of the (Korean) Jogye Order, Seongcheol Sunim where he says that to compare the teachings of Christianity to Buddhism is like throwing egg at a boulder but in practice here in Korea, it is the other way around, meaning that Christians do a great deal with their faith and Buddhists so little.

To extend his simile, one can easily fry the egg and feed people, but in order to carve a beautiful Buddha out of the boulder, a great deal of work and skill are required. In the absence of such, the boulder just sits there and takes space.

It just comes across as so much unnecessary hubris lambasting other religions, whatever for? The Dharma makes us no better than the best camera lens would make me a world-class photographer. It's what we do with it that matters.

/|

Malcolm wrote:

The point of the topic is "tolerance for other religions" in the context of the issue of animal sacrifice. See the OP.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:52 PM

Title: Re: Tolerance for other religions

Content:

treehuggingoctopus said:

c) belongs to a body of totally different cultural, historical, linguistic and conceptual contexts than the ones which make up the framework of Buddhadharma. To interpret and judge a concept coming from such a far removed milieu in Buddhist terms is to miss the point totally. Apples to oranges.

Malcolm wrote:

This is just an excuse. A creator deity is a creator deity. You can gussy it up in all the Hellenistic Philosophy you want, but at the end of the day, what you have in the

Abrahamic tradition is a Henotheism modified by monotheism from the Persians [elevating their rather blood thirsty, genocidal tribal deity into a supreme principle], and philosophy from the Greeks, with a dash of the mystery cults thrown in for good measure.

treehuggingoctopus said:

*Btw, you do realize that the majority of monotheist theologians would see both options you gave as totally unacceptable? Nor would they argue that God exists in the way that a table can be said to exist.

Malcolm wrote:

Yes, all thanks to Plato. They have a great debt to Plato.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:46 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Buddhist textual tradition makes no mention of the Abrahamic traditions...

Malcolm wrote:

Actually, Kalacakra makes mention of the Abrahamic tradition, and the reference is not flattering.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:40 PM

Title: Re: Tolerance for other religions

Content:

MiphamFan said:

THO, Malcolm is just giving the Buddhist perspective. Sure the Abrahamics have all kinds of gradations among themselves, but none of them are supramundane from a Buddhist view.

If you have some kind of ecumenical PoV fine, but this is not supported by any Buddhist texts.

treehuggingoctopus said:

There is nothing in our scriptures that would establish it for a fact that what Abrahamics worship is an evil spirit.

Malcolm wrote:

I did not use the word evil, spirits, being mundane creatures, are nice to their followers

and not so nice to their enemies, for example, 1 Samuel 15:

1 Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest

we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

So here we have a channeler [prophet], who shows up at Saul's door, and informs him that the LORD has told him to annihilate another tribe. Samuel castigates Saul for taking plunder, rather than following the scorched earth policy the LORD has ordained. Then Samuel, just to make a point, slays Agag, a duty in which Saul has failed. And apparently, the LORD regretted his decision to make Saul the king of the Israelites.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 7:43 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I'm going to drop a pro tip on ya here:

It's one thing to say that Buddhism is the only path that leads from samsara.... and asserting that the Abrahamic religions all worship a demon Gyalpo.

It's subtle. Just try to catch it if you can.

This back pedaling is BS. That Malcolm "just said that these were samsaric" is nonsense.

Malcolm wrote:

The God of Abraham, Moses, Jesus and Mohammed

a) Does not exist

b) Is a mundane entity [i.e. does not exist in the way the adherents of the Abrahamic religions imagine]

There is no third choice.

Given that Judaism, Islam and Christianity are a revealed religions, [through the angel Gabriel no less, in the case if Islam], I am inclined towards b.

In Buddhadharma, we have always been comfortable with the idea that a mundane entity deceives others into believe they are the creator of the universe and so. For example:

"So the monk approached the Great Brahma and, on arrival, said, 'Friend, where do these four great elements — the earth property, the liquid property, the fire property, and the wind property — cease without remainder?'

"When this was said, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

A second time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements — the earth property, the liquid property, the fire property, and the wind property — cease without remainder.'

"A second time, the Great Brahma said to the monk, 'I, monk, am Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be.'

"A third time, the monk said to the Great Brahma, 'Friend, I didn't ask you if you were Brahma, the Great Brahma, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Sovereign Lord, the Maker, Creator, Chief, Appointer and Ruler, Father of All That Have Been and Shall Be. I asked you where these four great elements — the earth property, the liquid property, the fire property, and the wind property — cease without remainder.'

"Then the Great Brahma, taking the monk by the arm and leading him off to one side, said to him, 'These gods of the retinue of Brahma believe, "There is nothing that the Great Brahma does not know. There is nothing that the Great Brahma does not see. There is nothing of which the Great Brahma is unaware. There is nothing that the Great Brahma has not realized." That is why I did not say in their presence that I, too, don't know where the four great elements... cease without remainder. So you have acted wrongly, acted incorrectly, in bypassing the Blessed One in search of an answer to this question elsewhere. Go right back to the Blessed One and, on arrival, ask him this question. However he answers it, you should take it to heart.'

<http://www.accesstoinsight.org/tipitaka/dn/dn.11.0.than.html>

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:51 AM

Title: Re: 'What are you saying'?

Content:

Wayfarer said:

A Zen story about the importance of holy books.

The Zen master Mu-nan had only one successor. His name was Shoju. After Shoju had completed his study of Zen, Mu-nan called him into his room. "I am getting old," he said, "and as far as I know, Shoju, you are the only one who will carry on this teaching. Here is a book. It has been passed down from master to master for seven generations. I also have added many points according to my understanding. The book is very valuable, and I am giving it to you to represent your successorship."

"If the book is such an important thing, you had better keep it," Shoju replied. "I received your Zen without writing and am satisfied with it as it is."

"I know that," said Mu-nan. "Even so, this work has been carried from master to master for seven generations, so you may keep it as a symbol of having received the teaching. Here."

The two happened to be talking before a brazier. The instant Shoju felt the book in his hands he thrust it into the flaming coals. He had no lust for possessions.

Mu-nan, who never had been angry before, yelled: "What are you doing!"

Shoju shouted back: "What are you saying!"

Malcolm wrote:

What an idiot.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:49 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

I would venture to say yes..but I also don't think everyone who is a practicing Muslim has the same set of beliefs at all, so it is not possible to say what "Muslims" as a whole believe or are doing, and unless you are now omniscient, you don't know that either.

Malcolm wrote:

The five pillars of Islam are pretty universal for Muslims.

Johnny Dangerous said:

On the larger subject, it looks like you have backed yourself into a corner with your earlier words and now are getting defensive...

Malcolm wrote:

I didn't back myself into any corner at all. I stand by what I said earlier.

Johnny Dangerous said:

the fact that this is a Buddhist forum in no way gives you the right to determine the content or direction of a talk like this, nor to toss your accusations of 'non Buddhistness' out there simply because you are catching flack, IMO that's bad form.

Malcolm wrote:

Really, did I actually say that someone was being "Non-Buddhist"? No. Flack? This is nothing. Try E-Sangha, that was flack.

Johnny Dangerous said:

please let me know so I can vacate my membership.

Up to you, I respect and you and like having you around, but times like this you get quite defensive when being put on the spot about controversial positions and freak out when others don't agree.

Malcolm wrote:

This is not me on the spot. This is me enjoying a lively discussion.

Johnny Dangerous said:

Perhaps it's for YOU to examine you membership if that's the case, unless you think your status in the Tibetan Buddhist community should confer some special right of not being criticized.

Malcolm wrote:

Oh please — I am the single MOST CRITICIZED DHARMA PERSON ON THE WEB!!! This is nothing.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:36 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

Palliative? Is virtue palliative? Are other paths entirely lacking in wisdom? I don't think it is me who is misunderstanding or propagating PC bullshit, rather it is you who once

again is stuck defending an unnecessarily extreme position.

Malcolm wrote:

Virtue does not lead to liberation. Nor does compassion. So yes, without correct view, these things, even wisdom, are palliatives, not cures.

Johnny Dangerous said:

I agree with this, but I don't understand how it's relevant to the earlier statements about all Abrahamic practitioners being reducible to gyalpo worshipers. How did that shift? Even palliatives can be treated with some degree of respect, without needing to be confused with liberating paths.

Malcolm wrote:

Are there any Muslims here? Please stand up if you are Muslim.

The last I checked this was a board that was devoted to Buddhadharma and exploring issues in Buddhadharma. If this has changed, please let me know so I can vacate my membership.

I think Allah is a Gyalpo [translation: mundane, impermanent, formless samsaric entity], based on my understanding of how such entities are described in Dharma texts. Do you agree or do you disagree?

If you agree, why? If you disagree, why?

This is my point of view. It is really fine with me if you have a different point of view. But what I experience here is a lot of people trying to condition others into some really bland "everyone is groovy" perspective [unless of course, it concerns America, the Great Satan].

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:34 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

Palliative? Is virtue palliative? Are other paths entirely lacking in wisdom? I don't think it is me who is misunderstanding or propagating PC bullshit, rather it is you who once again is stuck defending an unnecessarily extreme position.

Malcolm wrote:

Virtue does not lead to liberation. Nor does compassion. So yes, without correct view, these things, even wisdom, are palliatives, not cures.

Dan74 said:

They are not sufficient for liberation but they lead towards it rather than away from it.

Malcolm wrote:

Not necessarily. This is why samsara is likened to a pot of boiling water. Bubbles reach the top, but as soon as they do, they are sucked down again into the roiling water.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:33 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

And if we say that it is only palliative, does palliative not have value? Is it not likely to lead to better rebirths than paths lacking in virtue, the 'non-palliative' ones?

Malcolm wrote:

The practice of virtue leads to higher rebirths, indeed. But higher rebirths are still in samsara. When one's merit is exhausted in heaven, to hell one will inexorably fall.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:29 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

Palliative? Is virtue palliative? Are other paths entirely lacking in wisdom? I don't think it is me who is misunderstanding or propagating PC bullshit, rather it is you who once again is stuck defending an unnecessarily extreme position.

Malcolm wrote:

Virtue does not lead to liberation. Nor does compassion. So yes, without correct view, these things, even wisdom, are palliatives, not cures.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:27 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Nonsense. You were quite clear in indicating that the entire Abrahamic path amounted to gyalpo worship and that gyalpo worship was the cause of nothing but a spectrum of spiritual faults. If you had said what you just said days ago, none of us would be calling you out.

Malcolm wrote:

Even my Sangoma friends can cultivate the four Brahmaviharas and the ten virtues, to a point [the killing thing is a bit of an issue], but their practice causes all kinds of problems for themselves and for others.

And it is true that, in my opinion, the massive amounts of yearly ritual slaughter in Islam causes very big problems for Islamic regions and indeed for the rest of the world. The fact that there is a tiny minority of dissenting vegetarian Muslims amounts to very little in the face of the 3.5 billion spent on animals in Pakistan last year, for example, for the festival of sacrifice.

And the entire Abrahamic path is worldly, samsaric, not conducive to liberation. Even Buddha would have said so.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:23 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

I was saying nothing of the sort. I was asking how you can be sure that a person's nonBuddhist practice is not aiding liberation and how can you know that another person's Buddhist practice is. How can you really know what is best for one, given their karma, let alone what's actually going them good and what is a waste of their human birth?

Maybe better expressed by HH the Dalai Lama:

Dalai Lama: I always say that people should not rush to change religions. There is real value in finding the spiritual resources you need in your home religion. Even secular humanism has great spiritual resources; it is almost like a religion to me. All religions try to benefit people, with the same basic message of the need for love and compassion, for justice and honesty, for contentment. So merely changing formal religious affiliations will often not help much.

Malcolm wrote:

Right, as I said, you really do not understand what he is saying here. He is not talking about the liberative value of this and that path, he is talking about the palliative value of this and that path.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:21 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

This is what I have been calling you out on, as I know plenty of Buddhists who have turned their pressure human births and their streams of blessings into a cause to become miserable human beings, and I know plenty of these gyalpo worshippers who

are outstanding people.

Malcolm wrote:

Still, the former have precious human births, and the rest do not. You know, it is part of the teaching on the eight freedoms and ten endowments.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:16 AM

Title: Re: Tolerance for other religions

Content:

Wayfarer said:

Sectarianism is one of the reasons I had stopped posting at this forum.

Malcolm wrote:

I guess you don't like very much what the Buddha said, repeated in many suttas:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:11 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Don't back pedal. You've made it very clear that practitioners in the Abrahamic tradition, as a whole, are... incapable of cultivating spiritual qualities.

Malcolm wrote:

I never said this, this is really your projection.

Anyone can cultivate the ten virtues. This is why it, along with the four bhramaviharas, is called the vehicle of devas and humans. But this is still a worldly path, not a transcendent one. Though honestly, these are not really spiritual qualities [what are those BTW?}, just basic human decency.

Everyone is capable of that, even American Imperialists.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:10 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

HH the Dalai Lama was saying the same thing, IMO, when he discouraged people from changing religions.

Malcolm wrote:

You don't understand why HHDL was discouraging people from changing religions. It is not because he thinks that being a Christian is a liberative path. It is because Buddhadharma is non-evangelical.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:09 AM

Title: Re: Tolerance for other religions

Content:

Dan74 said:

It just sounds like you didn't understand what I was saying, Malcolm. There was nothing PC about it.

Malcolm wrote:

I understood perfectly well. Being born in a country where there is no Buddhadharma, or being born without interest in Buddhadharma means that one does not have a precious human birth. Such people are objects of compassion because who knows when they will be free from samsara.

But don't try and snow me with this idea that their karma requires them to be born outside of Buddhadharma in order that they be liberated. This is really nonsensical.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 9:04 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

and come up with that they are gyalpo worshippers and have no qualities.

Malcolm wrote:

I never said that, this is your projection. Everyone has the same state. Even the most pathetic hell being has the same qualities as Samantabhadra.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:59 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

The late Brother Wayne Teasdale once warned a friend of mine, a nephew of Thomas Keating, that I was not a spiritual person. I am quite sure he was right, I don't have much use for spirituality.

https://en.wikipedia.org/wiki/Wayne_Teasdale

Wayfarer said:

I think a broad distinction can be drawn between 'exclusive' and 'inclusive' attitudes towards this question. And I think it's especially important in the context of the 'global village' that we now inhabit that we understand it accordingly.

I have sympathy with the idea of 'perennial philosophy' - that there is a broad current or stream of wisdom which finds expression in different traditions and different times and places throughout history. But I have noticed that this view gets pretty short shrift on Dharma Wheel. That's fair enough, it is a forum that is dedicated to Buddhist dharma, and it's certainly not a place to proselytize other religions (as it says in the ToS). On the other hand the kind of attitude, that there is only one 'true way', or even that there is only one type of view within Buddhism itself, which is the 'one true way', , and the deprecation of other faiths, is a mirror-image of what you would read on a Christian forum about Buddhism. 'Our way is better than their's', is what they would be saying there. And so on.

I went to a Catholic funeral for a respected family friend who was a devout Catholic some years back. I find that through my Buddhist practice I actually have a much better and more sympathetic insight for the spiritual meaning of the Catholic liturgy and ritual and I also sympathize with a good many Catholic writers and teachers. I don't feel I need to join up; I don't think that 'converting' to their religion is necessary. But I can feel the spirituality of that faith and admire it, without having to either embrace it or push it away.

None of that rationalises animal sacrifice, by the way. I think that ought to be opposed on all counts, but that doesn't apply to Christianity.

Actually I have been reading a bit of Thich Nath Hahn's 'Living Buddha Living Christ' and finding it very moving. I've been read a Franciscan monastic called Father Richard Rohr. I don't think he's worlds apart from the Buddhist attitude.

But the world is global village nowadays, we have to accept a plurality of views - it

doesn't mean going along with every one of them, or agreeing with everyone, but I am not very fond of the 'my way or the highway' attitude either.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:55 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

The point is not to castigate people who follow those views, the point is to understand that those views exist and that they are not conducive to liberation.

Dan74 said:

How can we be sure that given that person's karma, them earnestly following their religion isn't in fact the best thing they could do in order to be liberated? How can we be sure that given another person's karma, the Dharma is not just going to be misinterpreted and they will not be led astray only to be reborn to practice the first person's religion until many lifetimes later they are ready to really practice the Dharma?

Malcolm wrote:

Sorry, this is some PC bullshit, excuse me for being blunt.

Someone whose karma is to be born outside of Buddhadharmā, meaning that they will not meet it, does not have a precious human birth. It does not matter how nice they are, how kind they are, how compassionate they are, how spiritual they are — they do not have a precious human birth.

For them, there is no guarantee of where they will find themselves in the next world.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:49 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

.

Nagasaki really was a civilian target. In fairness, it wasn't the first choice for the Fat Man bomb; the weather was too poor over Kokura that day. A worthy meditation...

<http://www.newyorker.com/tech/elements/nagasaki-the-last-bomb>

Malcolm wrote:

it is also nice to present all facts:

The day after Nagasaki, Truman issued his first affirmative command regarding the bomb: no more strikes without his express authorization. He never issued the order to drop the bombs, but he did issue the order to stop dropping them.

<http://www.newyorker.com/tech/elements/nagasaki-the-last-bomb>

Folly, yes. Terrorism as an official policy of the US Gvt.? No.

DGA said:

1. Malcolm's position is that the deities propitiated by practitioners of Islam, Santeria, some traditional African and Indian religions, &c are worldly spirits: they are real, and classified as gyalpo.

Malcolm wrote:

Not necessarily gyalpos, can be klu bdud, such as one entity I encountered in South Africa through a young Sangoma couple I met there through my host [who posts here on Dharmawheel].

Really super lovely people, you would never meet any one sweeter.

But they worship this pretty bloody klu bdud entity, very ferocious. Did they kill some chickens in the course of our meeting. Yes. Did they feed those chickens to the river to satisfy this spirit? Yes. Did we try to create a positive connection with the Dharma for everyone there? Yes. Did we succeed? I hope so.

So do they, as Sangoma, regularly sacrifice cows, goats, etc.? Yes. It is all part of their tradition, it is how they do things there. It is, in my opinion, one of the things that makes Africa so screwed up. Not because the people are bad, evil and so on, but because the practice of sacrificing animals feeds very powerful worldly spirits through life force and intention, and those spirits are angry, jealous, competitive, etc.

To their credit, the Sangoma couple were super interested in learning Song of the Vajra. I think eventually they got a hold of a CD. I don't know anything more than that. I hope someday we have something like a Sounds of Soweto version — that would be awesome.

We were the first white people they ever met who took them seriously as people. They were completely thrilled to host us, and we took everything in stride. I really liked them. They are fantastic people.

A footnote, when it came time for them to sacrifice the chickens, the lead Sangoma, dressed in his finest, tried to show me respect by offering to have me kill the first chicken. I politely refused, saying, this is not part of my tradition. He did not mind, and dispatched those chickens efficiently, tossing them into the river. They were a little sad we could not hang around and cook them and eat them, that is why they tossed the chickens in the river. Some people might say, "How horrible! How come you did not try to save the chickens?" Those chickens were destined to die, if not that day, the next, or the next. Nothing we could do would have saved them.

So you folks have the wrong idea about my point of view. I have seen first hand experience with these kinds of traditions. I don't judge the people who engage in them, I

judge the practices themselves.

For example, when I first met ChNN in 1992, he was making fun of people who want to become Shamans, because in reality, to become a Real Shaman™, you have to sacrifice some animals as part of the initiation [in this case, three sheep], based on his experience in Mongolia, visiting Real Shaman™. He was pointing out that if you want to become a shaman, this is what you have to do, and that this contradicted the principles of Dzogchen teachings.

DGA said:

He sees hypocrisy in those Buddhists who denounce gyalpo worship among some other Buddhists, but tend not to do so with regard to those who are, from his perspective, gyalpo worshippers--Muslims particularly but not exclusively.

Malcolm wrote:

If you are going to criticize Shugden people for the reasons HH Dalai Lama gives, you should be consistent and extend that criticism universally. You should not castigate them for mistaking a worldly entity for a Buddha, but in the next breath, defend worldly religions.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 8:20 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

This is something my own Tibetan Buddhist teachers have articulated as well. While they would not suggest that Abrahamic practitioners were on dharma paths, they have also said not to disparage them. As one of my teachers said, and this is a quote, "some of them are on a path close to yours, closer than you know." This may sound strange, but the term for "buddhist", nangpa, simply means "insider", one directed towards inner process, inner spirituality, as opposed to outer forms-- such as worshipping gods and the like. We're not the only one's turned inwards. We may not be turned to the same place, and thus not all on dharma paths, but others are turned inwards as well.

Malcolm wrote:

Pointing out that the deities of other religions are samsaric is not disparaging them. It is stating simply that those paths do not lead to nirvana [cessation of afflictions]. They have a different goal in mind, if they even have a goal [there are plenty of religious expressions, such as Purva Mimamsa, that do not even believe in the concept of liberation, mukti.]

People who are not fortunate, those who have not met the teachings, are objects of compassion. This does not prevent us, however, from analyzing and understanding their mistakes and how the views they espouse shroud them in darkness.

For example, the Rig pa rang shar tantra runs through 60 incorrect views. The

Brahmajala sutta runs through a different set of 62 incorrect views.

The point is not to castigate people who follow those views, the point is to understand that those views exist and that they are not conducive to liberation.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 4:38 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Malcolm...

Thanks for the clarifications of your points. It's not clear what people's intentions are sometimes in the "fog of the internet forum", especially when people are debating multiple points asynchronously.

Points where I agree with you...

I would agree that there is much about the Abrahamic religions that would lead to the provocation of gyalpos, such as the murder of Christ and Ali ibn Abi Talib and various martyred saints. I would agree that these gyalpo uprisings lead to any number of problems for these cultural areas over time. History seems to illustrate that. And seeing ChNNR as one of my own teachers, though by webcast only, I respect thoughts on relating gyalpo uprisings to problems in the middle east. I would agree that it is problematic that we're not engaged in practices to pacify these influences. I would also agree that any number of practices in the Abrahamic traditions would lead to various disturbances, such as animal sacrifices. I would agree that these are scourges to our world and that there is no way Buddhists should engage in them, encourage them, or defend them. And I would agree that none of these Abrahamic religions are dharma paths, and should not be defended as such as by Buddhists.

Points where I disagree with you...

While I would disagree that none of these Abrahamic religions are dharma paths, I do not accept that they are necessarily "worldly religions". As I have been taught uniformly by my teachers, the non-Buddhist paths include "non-worldly" and "worldly" paths. The "worldly paths" are those that are not based on love and compassion for beings, which rationalize harming beings as virtue, and which rejoice in negative qualities. I would assert that the Abrahamic religions have produced both worldly and non-worldly non-dharma paths. Note: I am not sure that you and I are using the terms "worldly" and "non-worldly" the same way. You seem to use it in the context of any path that is non-Buddhist. For a lack of other terms, I am following my teachers (or their translators rather) and using the terms as I have indicated here.

I would disagree that we can make broad generalizations about the theology and worldview of the Abrahamic traditions. Given the geographical and historical context of

the Abrahamic religions, there are too many spiritual and intellectual influences, too many local ideosyncratic expressions, and too many radical changes in theory and practice to summarize them as you have. I would agree that there are people in the Abrahamic tradition who are certainly propitiating a gyalpo as they slit animals throats or kill and/or mutilate people. I disagree that can be generalized. Several examples such as Kabbalah, Druze, Sufism, etc. can be made, and while we can argue that these traditions actually have their roots in Buddhism or Neoplatonism-- these people certainly identify as being part of the Abrahamic tradition. There are people who embrace a "theology" that is hardly theological at all. In those cases deity is more an ethical impulse than something of a master or lord.

So...

To reiterate my own position... I don't consider people who embrace a "worldly path" (as I've defined above) as practitioners of any religion. So when I "defend Islam" what I'm defending are people who are on a non-worldly path. I defend and support anyone on a non-worldly path. I don't think there's anything in the dharma that prohibits associating with and supporting people on positive non-worldly non-Buddhist paths-- though there are certainly prohibitions against associating with and supporting those who follow worldly paths.

I guess the question is how do you know? That is the question, and I don't think it's answered by gross generalizations, but by experience. We know by people's qualities and actions. It's madness to me to attempt to equate the spirituality of a snake handling church pastor in the Appalachians with Julian of Norwich, just as it is to equate a Talibani ordering a woman stoned with Ra'abia.

Yes. That narrows the pool down. But I'd much rather associate with Christian contemplatives and Sufis who have really amazing qualities that really unkind and self-absorbed Buddhists and similarly narcissistic materialists.

Malcolm wrote:
It is very simple.

There are basically two paths: samsaric and nirvanic.

Samsaric paths have a number different kinds of paths: eternalist, annihilationist, incorrect conduct [like impaling yourself with weapons], wrong paths and so on.

Nirvanic paths refer to the nine yānas beginning with the śravakayāna.

When I say worldly, I mean samsaric.

Author: Malcolm
Date: Thursday, August 20th, 2015 at 4:09 AM
Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

Thanks Malcolm, but I can parse my own posts. I did not label the US government a "terrorist organization". I said it has committed terrorist acts with examples which satisfy the commonly accepted definition of terrorism:

Violent acts (or the threat of violent acts) intended to create fear (terror), perpetrated for an economic, religious, political, or ideological goal, and which deliberately target or disregard the safety of non-combatants (e.g., neutral military personnel or civilians).

Malcolm wrote:

Then the US Government military actions in general do not correspond with this. The whole point of US Military policy since Vietnam has been to avoid as much as possible harming noncombatants. Successfully? No. But US Military has very strict rules of engagement, and the consequences of breaking them as landed many soldiers in jail for murder.

Are those rules always effective? Hell no, just look at that video of those poor journalists who were shot in Iraq, the video that landed Manning in jail. Do people get hurt unnecessarily in war? Always. War is hell and should always be avoided. But that is not the world we are living in.

As for Dresden, it was a legitimate target. The Dresden bombing as to serve two main purposes: to eliminate the very many factories in that city supporting the German war effort, including a chemical weapons plant, and to show the Russians the full power of the Allied forces.

The problem with Dresden is that they bombed the city center, rather than the suburbs [more than half of the bombers sent bombed other cities by mistake, including Prague], where most of the targeted factories were located. A journalist labelled it a terror bombing, and then the political spin began...

A tragedy, yes, a deliberate act of terror on the part of the Allies? No.

Hiroshima and Nagasaki, again tragic, but not terrorism. Folly, yes. Terrorism, no.

Karma Dorje said:

It's not hyperbolic to those of us who weren't indoctrinated by American exceptionalism from kindergarten on up. It's simply factual.

Malcolm wrote:

[/quote]

I am not someone who is convinced of the exceptionalism of any nation, including Tibet. But hyperbole is hyperbole and it is easily recognized.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 3:19 AM

Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

I said Muslim terrorists are small-time compared to professionals like American imperialists...

Malcolm wrote:

Say what you like about Americans, but we are not terrorists.

We do not [presently] use terror on civilian populations as a matter of course or policy.

Our military forces may be large and clumsy, our military policies often idiotic and short sighted, our military methods reprehensible [drones, cluster bombs, etc.], but we are not terrorists. We do not deliberately target civilians in order to instill fear.

DGA said:

OK, couple of points here.

The KKK is/was a terrorist organization. So was Posse Comitatus. So were the thugs who killed Mulugeta Seraw on the streets of my hometown: "East Side White Pride." There's a longstanding tradition of terrorism in the US--terrorism specifically against blacks and Native Americans, but not exclusively. Lynchings are terrorist acts, and were at one time a regular spectacle across much of the country (and not only in the South...). So while it's true that the federal government does not endorse or mobilize terrorism against any US population, it's still in the repertoire, so to speak. And that's not even counting terrorists of the Tim McVeigh variety.

Some Americans now are sympathetic to acts of terror against other Americans. You can take my word for it, or you can go spend a minute at Stormfront, if you can last that long before puking on your machine. Some Americans act on those sympathies and impulses. I present Dylann Roof, terrorist, as an example here.

I don't bring this up because I'm ashamed of American history or culture. I really like living here; there's a lot to love about the United States. There's also a lot to be repelled by and to seek to change and heal. That's the side I prefer to take. But to do that, it's important to face the ugly truth and to view the present moment with a gimlet eye from time to time. Jameson was right: "history is what hurts" it's another word for "samsara"

Malcolm wrote:

Of course there are right wing terrorists in the US, there are also left wing terrorists, and so on.

But what does that have to do with labeling the US Gvt. a terrorist organization? It is nothing of the kind. Geoff labeled the US Gvt. a terrorist organization. It is just political hyperbole and cannot be taken seriously.

Meanwhile, the world sits on its ass as another real terrorist organization sets its sights on Turkey.

Anyway, this thread has spun way off topic, from "Tolerance of other religions" to "Demonizing America as the Great Satan."

Author: Malcolm

Date: Thursday, August 20th, 2015 at 3:18 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

PS KD is correct about Nagasaki and Dresden. There are other examples; the historian Howard Zinn, among others, have done fine work teasing them out, which makes them first-rate patriots in my book.

Malcolm wrote:

Howard Zinn is a great author. But he certainly does not engage in the kind of hyperbole that Geoff does.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 3:15 AM

Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

I don't have the same Pavlovian reaction to the word "terrorist" that you have south of the 49th parallel. What else do you call the utter destruction of Dresden, Nagasaki and Hiroshima?

Malcolm wrote:

All war is hell. That does not make all war terrorism.

Karma Dorje said:

Or what was done to Vietnam during the war from the bombing of Hanoi to the tons of napalm and agent orange dumped on the civilian population?

Malcolm wrote:

Misguided, bad tactics, but no terrorism.

Karma Dorje said:

Or support for Israel's genocidal policy wrt the Palestinians with billions of dollars of military aid and Security Council vetos?

Malcolm wrote:

The Israelis and the Palestinians are involved in a mutual terror war. We support the Israeli's mainly out of guilt, as well as a very strong Jewish lobby.

Karma Dorje said:

How about the deaths of over 100,000 Iraqis in the past decade?

Malcolm wrote:

Terrible, but not a result of a policy of deliberate terrorism.

Karma Dorje said:

The constant drone attacks in Yemen and Pakistan...

Malcolm wrote:

Drone attacks on proven terrorists...again, probably not the best use of our resources...

Karma Dorje said:

...the list goes on and on. The number of violent deaths as a result of either direct US military action or their proxies dwarf those from so-called terrorism.

Malcolm wrote:

Terrorism has a larger effect because it is violence meant to provoke, well, terror. The US is not used to dealing with terrorists. Europeans are better at it than we are.

Karma Dorje said:

What on earth is "shock and awe" but the very definition of terrifying the population?

Malcolm wrote:

Shock and awe was aimed at the regime.

Karma Dorje said:

It's incomprehensible to me that you think it matters whether the label "terrorist" is applied.

Malcolm wrote:

It matters because intent matters.

Karma Dorje said:

The US has caused tremendous harm on a vast scale, not even counting the cruelty in food production. It's no wonder there is such widespread drought currently. These actions of theirs clearly cut the prosperity of the nation.

Malcolm wrote:

When you compare the US with the big three dictators we were talking about, in reality, the US is pretty minor, at least in the 20th century. From a secular POV, the second Gulf War happened largely because the presidency was hijacked by the same group of folks

that presented a plan to Clinton in the late 1990's to invade Iraq [Wolfson, etc.].

Karma Dorje said:

However, when we speak of it at the level of a country it is hard for me to see it as anything but a venal and belligerent rogue nation that can't even provide a modicum of food, housing and healthcare to its most vulnerable citizens.

Malcolm wrote:

That very much depends on what state you live in. If you live in a red state, you are pretty much screwed. If you live in a blue state you will get by just fine. Anyway, yes, the US is the modern Rome, and like Rome, it is constantly being derided by its detractors. No doubt eventually the Visigoths will be at the gate, but who knows when and how.

Karma Dorje said:

That's why you will probably get...

Malcolm wrote:

There is zero chance that Trump will win.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 12:54 AM

Title: Re: RuShi ?

Content:

heart said:

What I say might sound strange but only if you think it is such a fantastic thing to be a Dzogchen master. But, is it really such a fantastic thing? Very qualified disciples might prefer to attain a rainbow body rather than listen to students and others' endless doubts and problems.

Malcolm wrote:

Recently, ChNN said that being over focused on attaining rainbow body was a bit egoistic.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 12:44 AM

Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

I said Muslim terrorists are small-time compared to professionals like American imperialists...

Malcolm wrote:

Say what you like about Americans, but we are not terrorists.

We do not [presently] use terror on civilian populations as a matter of course or policy.

Our military forces may be large and clumsy, our military policies often idiotic and short sighted, our military methods reprehensible [drones, cluster bombs, etc.], but we are not terrorists. We do not deliberately target civilians in order to instill fear.

I don't have the same aversion to my birth country that you do. I think Americans are mostly pretty good people. Our Gvt. on the other hand...that's why I am voting for...

Author: Malcolm

Date: Thursday, August 20th, 2015 at 12:30 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

...and unicorns appearing in the sky over Oslo caused gay marriage to be legalized in the U.S.A. Obviously.

It is not incumbent upon you to believe Chogyal Namkhai Norbu's assessment of the second Gulf war, but that is his assessment.

Karma Dorje said:

It's not a question of what I believe. It's a question of making unfalsifiable claims on a public forum that depend solely on your devotion to a guru. Whatever the instrumental cause of the Iraq War, the efficient cause was the greed and aggression of the American people. If the American people were not habituated to afflictive emotions, they could not be provoked. Provocation does not somehow imply that the responsibility for the actions lies with provoking entity. The responsibility lies with the agents of those actions.

Malcolm wrote:

Most Americans I know, such as myself, were against the second Gulf War from the beginning. From a more secular point of view, if the Bush family had not successfully suborned the Supreme Court into installing Bush, it never would have happened, 9/11 or not.

If the greed and aggression of the Iraqi Regime, and before it, the Kuwaiti oil thefts had not happened, there would have been no first Gulf War. If the Russians had not invaded Afghanistan, provoking Shiite resentment against the West, and leading to the Iranian Revolution, etc., etc., etc., we can trace the sequence of external causes endlessly.

Nevertheless, for those people who are willing to understand, much of what happens in the world happens because people's minds are influenced and taken over by gdon.

Karma Dorje said:

It is risible that a bunch of animal sacrifices are somehow worse than the constant

appetite for cruelty of American agriculture, America's destabilization of countries around the world, constant warfare, torture, etc.

Malcolm wrote:

But, in fact it is, for the reasons I have already outlined.

Karma Dorje said:

...but what there indicates this particular time now that one couldn't equally apply to the 1300s?

Malcolm wrote:

No one could climb the Himalayas until the 20th century. FYI, the dKon mchog spyi 'dus, the source of this prediction, was revealed by Rigzin Jatson Nyingpo in the 17th century.

Author: Malcolm

Date: Thursday, August 20th, 2015 at 12:00 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 11:29 PM

Title: Re: Tolerance for other religions

Content:

DGA said:

This provoked some Mamos. In turn, they provoked... who exactly?

In 2002-03, the Bush junta in the US was dead set on invading Iraq for their own reasons. They needed an international ally. Tony B. Liar was that guy. Blair could have stopped the invasion, stopped the war, but he did not. Rather, he enabled it. Some number of Britons were behind this. Is this the provocation in question according to the idea advanced above, or am I thinking this through too literally?

Malcolm wrote:

The minds of humans in the world became inflamed with hatred, incited by angered Mamos, leading to the second Gulf war.

For example, angered Nagas punish us with cancers and skin diseases. Angered Nyan punish us with jungle illnesses like HIV, Ebola, and so on. Gyalpos infect our minds and

encourage people to break commitments and to lust for power. Devas possess humans and cause them to start cults, the list goes on and on.

Like UD pointed out, this is why we do Serkhyem, Sang, practice deities like Drollo, Dragphur, Vajrapani, etc., because we need bring the eight classes under control.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 11:14 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

Malcolm...

I find your approach to this a little confusing, and I suspect it reflects more of a personal bias on your part, than your methodology.

For example, over in the Forbidden Archaeology thread, you're asserting that we can't approach texts in a materialistic context, while ignoring the living tradition. As such, the academic's assertion that the abhidharmic cosmology is flawed and represents a flawed world-view really does not apply, as there are many meanings to those texts and many meanings of cosmology itself. And thus, if we approach these texts through the living tradition, we understand that there is cosmology re locations of mountains and oceans and cosmology re representations of merit.

Malcolm wrote:

I am not asserting that. I am asserting that Indrajala's method is materialistic in nature. I have not made any claims at all there apart from pointing out that there are several Buddhist cosmologies and that therefore, they are not definitive.

Urgyen Dorje said:

Yet, when it comes to these Abrahamic traditions, your approach is just that materialistic and structuralist approach.

Malcolm wrote:

Not at all.

Urgyen Dorje said:

The whole lot of them are just gyalpo worshippers because the texts say that.

Malcolm wrote:

The Old Testament/Torah etc., nowhere says that the God of the old Testament is a gyal po spirit. This is my analysis.

Urgyen Dorje said:

And when people like myself try to bring in counter examples to show that it's really not as clear cut as that, we're defending gyalpo worshiping and enabling everything that

goes along with that.

Malcolm wrote:

No, I am merely pointing out that you are very quick to defend Muslims, etc., but you are not so quick to defend Tibetan Gyalpo worshippers.

Urgyen Dorje said:

It seems if we're going to use post-structuralist approaches to Buddhist texts to appreciate their polyvalency and pliancy in the context of their cultural and historical expressions, along with the living traditions that go along with them-- then we need to afford the Abrahamic texts the same method.

Malcolm wrote:

I am not using post or pre anything. That is your trip. I am a Tibetan doctor, and a someone who studies Tibetan texts. I don't have any particular western methodology that I use to analyze texts. When I look at Hindu texts, I consider them "outsider" texts, their gods, worldly, period. When I look at Christian texts, Jewish texts, Muslim texts, they are outsider eternalist texts, their god, such as it is, worldly.

Urgyen Dorje said:

Quite honestly, I appreciate that your methodological error comes from your strong feelings on this.

Malcolm wrote:

I don't have a methodological error, unless you want to consider assigning all non-Buddhist religions to the categories of the vehicle of gods and humans an error.

Urgyen Dorje said:

If you want to say that a bunch of dark shit associated with the Abrahamic tradition was either caused by gyalpos or evoked gyalpos-- I'm with you. I mean, really, we do these practices like Riwo Sang Cho to mitigate these problems, right? Ritual animal slaughter. Female genital mutilation. Burrying people and throwing rocks at their heads. ISIS. Strapping a vest of C4 on your body and blowing yourself up in a market. Flying planes into buildings. Witch trials. Killing gay people. I'm on board. Some dark shit. I say this because I've been places where these types of bad things have happened, and the dark vibe is palpable. I've had lamas say this as well.

Malcolm wrote:

Then?

Urgyen Dorje said:

My personal relationships with people of these traditions aside, I find it laughable to suggest an apophatic Christian worships a gyalpo, or that a sufi or Kabalistic mystic does the same.

Malcolm wrote:

Why? Gyalpos don't have a form.

Not only that, I already addressed this issue by pointing out that Kabbalah is basically neo-Platonism, etc. There is a strong tradition of Hellenistic philosophy that runs through all Western and Near-Eastern Philosophy and mysticism. As far as Sufism goes, there are arguments on both sides of the issues — some scholars contend that due to the rise of Sufism in the Persian world, there is a strong element of Buddhist undercurrent within it; others reject this and site the rise of Sufism in the Islamic experience itself. But these things do not matter very much. They are not germane to the main point I am making. Every religion has its Pālas, its protectors. In Tibet for example, bTsan, Gyalpos, and the like, such as Thang lha, Ma chen Pomra, etc. were moved from the position of being the object of worship to being bound into oath as protectors.

The central god of the Abrahamic tradition, by definition a worldly being, has never been bound to an oath. He is part of the eight classes, one of the dregs pa sde bgyad.

Urgyen Dorje said:

Personally, I think we can avoid all the confusion that comes from having these conversations without minding methodological nuances by just looking at what "religion" and is not. For me personally, I don't consider people who harm beings or justify, magnify, or rejoice in their negative qualities as "religious practitioners". If we want to suggest these are the people who are under the sway of gyalpos or mamos or who propitiate them-- go for it. But they're not religious practitioners.

Malcolm wrote:

Sure they are "religious practitioners", every bit as much as followers of Shiva or Santeria who engage in animal sacrifice are religious practitioners. Their religion may be a Mithyadharma, a false Dharma, from our point of view, but it is nevertheless a Dharma.

Gyalpos, etc., cause people to behave in ways contrary to their basic human decency. The vast atrocities of Cortez, Genghis Khan, etc., the unknown millions who died in the An Lushan Rebellion in the mid 8th century, all of these things can be laid at the feet of human beings whose minds are deranged by provocations.

Most people do not give the eight classes the kind of credit they deserve for causing havoc among humans.

Urgyen Dorje said:

So let's apply our analysis and methods uniformly, and let's be clear what are and are not religious paths.

Malcolm wrote:

There are three kinds of religious paths: Saddharma, Lokadharma and Mithyadharma. Buddha's Dharma is Saddharma. Everything else is either a Lokadharma or a Mithyadharma, and is usually a mixture of both.

For example, you might ask, well, what about Jesus? Jesus was a human being, a man. He was not a spirit, or some kind of provocation. But in reality, it is exactly the kind of death he suffered that gives rise to Gyalpos. Gyalpos arise when people with powerful spiritual charisma, etc. are murdered.

The Christian pantheon is filled with martyrs who also can have exactly that kind of rebirth, as powerful avenging spirits. Then there are more benevolent protectors, we like to call them "saints."

Gyalpos, etc. function best when they are not recognized as such.

Since no one believes in them any more, very little is done to quell their actions, and as a result we live in the kind of world we do.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 9:53 PM

Title: Re: "V"s in Sanskrit

Content:

mañjughoṣamaṇi said:

Khams is also quite diverse. Some linguists are arguing the different khampa dialects aren't necessarily any more closely related to each other than they are to other dialect groups.

Malcolm wrote:

Sure, When ChNN was traveling to Lhasa when he was a teenager, he and his band managed get papers from Nangchen, because Derge was already under Chinese control, but they were always worried that if there was a translator among any Chinese soldiers they encountered, that person might recognize their deception because Nangchen skad and Derge skad are different not only in terms of accent, but also actual language.

Hence the old Tibetan adage, "Every valley has its own language, every Lama has his own Dharma."

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 8:55 PM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

Well, for example, Mamos were the cause of the war in Iraq, believe it or not. That arose from effects of burning millions of cows in the mad cow epidemic in Britain. That in turn was a result of those Tibetan gyalpo fanatics having a stronghold in northern England.

Karma Dorje said:

Yes, and unicorns appearing in the sky over Oslo caused gay marriage to be legalized in the U.S.A. Obviously.

Malcolm wrote:

It is not incumbent upon you to believe Chogyal Namkhai Norbu's assessment of the second Gulf war, but that is his assessment.

Karma Dorje said:

I am pretty sure that Hitler, Stalin and Mao weren't Muslim.

Malcolm wrote:

I am just putting into perspective your claim to the evils of the Great American Satan.

Samsara has been a mess since forever. It's not all or even mostly caused by gyalpos. The beings that are born into areas of strife quite obviously are habituated strongly to afflictive emotions.

Yes, and that includes being born into areas of strife where that strife is largely a result of non-human provocation. For example, Padmasambava explains our times perfectly to Nyang Tingzing Zangpo:

Taking life, deceptive trade practices, are each poisonous supports. Competing in skill at theft and plunder, teachers who take the life of virtue are made into one's mother. "Father" is not heard by children, "master" is not heard by servants, "lord" is not heard by subjects. The wicked are in full bloom. Ornaments are made into weapons. Dharma activities shorten one's life, but misdeeds raise one's spirits. The temples fall into disrepair. Since the negative local spirits spread, there is much frost and hail. Mamos and dākinīs spread contagious diseases among children, adult diseases for adults, cattle diseases for cattle, and blights on harvests, etc., will appear suddenly like dust devils. Tree wither above the roots, generations are destroyed by famine. Rats invade the land.

At that time, there are no Dharma activities, and since misdeeds increase, cause and result is ignored. Because of the power of the ten misdeeds, etc., the merit of Tibet sinks lower and lower.

Pehar possess monks, only a few men possess vows. Since demons and spirits possess mantra practitioners, commitments do not exist and illness increase. Since Gyalpos possess men, they start civil wars. Since Srinmo possess women, they commit adultery, administer poisons and are deceptive. Since The'u rang possess children, they steal, have fevers, and are badly behaved. There are many madmen and rabid dogs. Since the food portions of sentient beings diminish, the essence of their elements is harmed. Efforts will be made to reach the top of the Himalayas and there will be farming on the mountains.

This is a description of our era.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 8:44 PM

Title: Re: Tolerance for other religions

Content:

Tsongkhapafan said:

Buddha taught that all problems come from delusions, not from spirits. IMHO it's unhealthy to be overly concerned about these things. The only thing we need to do is to destroy our own delusions through practising Dharma. We don't need to judge other people's spiritual paths or blame spirits for everything that goes wrong.

Malcolm wrote:

Spirits, gdon, come from delusion, just like everything else. Spirits, rgyalpos, etc., are not ultimate, they are something relative. They don't affect anything directly, but they rule diseases, they affect people's minds and so on. If they were ultimate, we could not have various oracles, such as Nechung, Tseringma, Setrab, Shugden and so on. The reason we have these oracles is because these are worldly entities that are able to take control of trained mediums [sku brten] and communicate with us directly.

But conventionally, spirits, non-humans beings, like nāgas, devas, pretas [this is actually what "spirits" are], gandharvas, yakṣas, dakas, dakinīs, unmadas, apasmaras, kumbhadhas etc., all exist. Some of them are on our side, some are not, as this sutta points out:

"If any monk or nun, layman or laywoman learns by heart this Atanata protection, and be word-perfect in repeating it, and if any non-human male or female Yakkha, youth or maiden Yakkha, Yakkha Minister or any Yakkha, or Yakkha attendant; male or female Gandhabba... (as before); male or female Kumbhanda... male or female Naga... were to walk with him or her, or stand or sit or lie down with him or her with malevolent intent, such a non-human, Happy One, will not obtain hospitality from any town or township, will not obtain a place to dwell, nor could live in the Kingdom of Alakamanda. He will not be able to attend the meetings of the Yakkhas. Further he would not be accepted or given in marriage, he would be reproached (by casting remarks on his deformed teeth or eyes or any part of the body), and the non-humans would put an empty bowl over his head and split it (head) in seven pieces.

"Happy One, there are non-humans who are fierce, violent, given to retaliation; those non-humans heed neither the (four) great kings, nor their ministers nor their attendants. They are called rebels against the (four) great kings. Even as in the kingdom of Magadha, the thieves heed neither the king of Magadha, nor the ministers, nor their attendants, and are called rebels against the king of Magadha, so there are non-humans who are fierce... (as before). They are called rebels against the (four) great kings.

<http://www.accesstoinight.org/tipitaka/dn/dn.32.0.piya.html>

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 1:50 PM

Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

The one thing that concerns me that is causing huge provocations and destruction in the world that we live in today is the American empire.

Malcolm wrote:

Well, for example, Mamos were the cause of the war in Iraq, believe it or not. That arose from effects of burning millions of cows in the mad cow epidemic in Britain. That in turn was a result of those Tibetan gyalpo fanatics having a stronghold in northern England.

Karma Dorje said:

The Muslims are bush league compared to them.

Malcolm wrote:

Really? I am pretty sure that Hitler, Stalin and Mao make American atrocities, such as they are, rather tepid in comparison.

Karma Dorje said:

...it {the US} has had a profoundly negative impact on the world compared to relatively little good.

Malcolm wrote:

We are not in agreement on this point.

Karma Dorje said:

The Middle East would not have been such a mess were it not for American and British meddling. Don't blame a gyalpo for what is adequately explained by human spite and stupidity.

Malcolm wrote:

[/quote][/quote]

The Middle East has been a mess for millennia.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 12:58 PM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

I understand exactly what you are saying, and believe it or not, I partially agree. There are some people practicing Abrahamic religions that seem to be doing something quite

dark, however, there are plenty that are not. Do they worship the "same guy"...I have no idea, all I know is that the fruit of their practice is visibly different from what comes from the people you are talking about.

Malcolm wrote:

Some day you should play the Game of Liberation by Chogyal Namkhai Norbu.

It's very instructive.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 12:56 PM

Title: Re: Tolerance for other religions

Content:

Karma Dorje said:

What is the point of slagging other religions other than to feel smug? Everybody loves to think they have exclusive access to the truth. Everybody loves to say the other guy is wrong, particularly when the other guy isn't around to argue the point. This conversation here convinces none of the people who are actually performing these sacrifices. It's just picking a fight for the sake of entertainment.

Malcolm wrote:

Well, we are all pretty sure that Allah/Jehovah/Brahma/Vishu etc. did not create the universe, nor anything in it.

We are all pretty sure that we think that animal sacrifice is wrong.

The only thing we are squabbling about now is that I think that the god worshipped by Muslims and so on, causes huge provocations in the world and has done for the better part of three millennia. By comparison, that Tibetan gyalpo is a pipsqueak.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 12:42 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Not to start anything, but I think that Shaivism has more in common with Buddhism than Advaita.

Malcolm wrote:

Trika? How so? They believe everything is real.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 12:40 PM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

of Eid al-Adha are really cool. I think they deserve to be recognized and not folded into a generalization of being gyalpo worshippers.

Malcolm wrote:

Oh, you completely misunderstand. I am not saying that the god of the old Testament and the Koran is a gyalpo because there is animal sacrifice in Islam, etc.

I am saying he is a gyalpo based on his described actions in the old Testament and in the Koran.

There are some people, for example, who think that a certain Tibetan Gyalpo is a Buddha. They do not, as far as I know, engage in any kind of animal sacrifice. But they are still venerate a gyalpo as an awakened being. Are you going to defend them on the principle that what their texts say may not be representative of the finest exponents of their tradition?

There are all kinds of worldly spirits out there with different characteristics and different kinds of actions.

Some are readily identifiable in Indian and Tibetan terms as this or that kind of entity, some are not.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 5:51 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

But animal sacrifice is not integral to such practices as Christianity, Judaism, Hinduism, or Islam. It can't be said to be integral as there are those who abhor it. And thus, I tolerate those paths and those contexts where there is no animal sacrifice. It was a Muslim who introduced me to vegetarianism.

Malcolm wrote:

It does not exist in Christianity. In Judaism, well, it is undergoing a small revival. To say it is not essential in Islam is to wear blinders. In Hinduism, it is widespread, but not universal.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 5:31 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Honestly, it is amazing that we, who are so intolerant of the Gyalpo, make excuses for Muslims, etc.

I'm not making excuses for anything, I personally think it's abhorrent for people calling themselves 'religious' to believe that killing beings can confer blessings, rather than the opposite.

Malcolm wrote:

And yet, so many of them do...

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 5:22 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

It is the same with Kosher, to me Kashrut practices are pretty much morally no worse than other forms of food production, since they do not involve an expectation of receiving blessings for killing - which to me is abhorrent part.

Malcolm wrote:

In this case a blessing is recited, seeking sanction for the correct procedure of the acts of a Kosher butcher. It is not 100 percent necessary to begin with a blessing, but it is normal to do so. Halal killing on the other hand is done in the name of Allah, and it is a requirement.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 5:15 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

For somebody who is taking exception to "practices", you certainly make huge generalizations about "people".

Native American practices are even more diverse than those of Muslims and Jews, simply because of the diversity of the population.

Malcolm wrote:

I was speaking to JD's assertion that NA hunting practices involved a grey area. He was not specific, so neither was I.

Any way, if you wish to "respect" those religions which actively encourage animal sacrifice, please be my guest.

Honestly, it is amazing that we, who are so intolerant of the Gyalpo, make excuses for

Muslims, etc.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 5:05 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Dude, save the paternalistic tone.

Malcolm wrote:

My tone is not smarmy. Factual, but not smarmy.

Johnny Dangerous said:

I don't have any romantic ideas,

Malcolm wrote:

I never said you did.

Johnny Dangerous said:

...but as an example of the grey area of what constitutes "ritual killing" versus simply food acquisition and preparation in the context of a certain culture.

Malcolm wrote:

A common theme among NA myths is the idea of key food animals agreeing to offer themselves as food if the people act correctly. This part of a myth structure, a just so story.

Johnny Dangerous said:

Also comparing something like the culture of the Aztecs to say, Anasazi-derived culture of the Pueblo indians, or that of the plains tribes are pretending they are greatly similar is silly.

Malcolm wrote:

I wasn't — I was merely pointing out that part of the reason why Mexico is so screwed has to do with this history. Don't ge me wrong, I like Mexico. I think it is a great place. But there is a kind of ingrained bloody mindedness in that country that comes from its history.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:53 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

It's not clear to me whether you're talking about people or practices. Just saying. You have to sort of *try* to be accurate in your target...

Malcolm wrote:

I am not talking about people. I am talking about practices. Until these practices are ended in these places, the people living there will experience no real prosperity and so on.

Practices, just so you are clear.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:53 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

And I was talking about the general practice of religious killing in all religions.

Johnny Dangerous said:

The issue here as I see it is that the line gets quite grey.

Native Americans for instance have plenty of "ritual killing" under this definition, but it is also simply a part (or was, still is for some who choose) a part of obtaining food. It is the same with Kosher laws, unless you believe everyone would be vegetarian (and actually, it is easy to argue that Kosher laws actually encourage vegetarianism) without following kosher laws, then there is little difference between eating Kosher foods or non-Kosher..since it is not something done to obtain a favorable result.

Malcolm wrote:

Many people have this romantic idea that Native Americans give thanks to their prey, and "respect" their prey. They may, but this ignores the fact that Native Americans were the leading cause of the extinction of large animals in North America such as Woolly Mammoths and so on.

Also such Native Americans as Aztecs, Mayans and so on, had really brutal cultures where blood spilled in oceans. Mexico is still screwed up because of it. Mexico needs to build 108 Stupas, all together, then many of its problems will be reversed.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:42 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Actually it's you pointing to exceptions and painting them as the rule.

Malcolm wrote:

Animal sacrifice is the rule in Islam, not the exception. It is a duty, actually, one many Muslims may find distasteful, but a duty nevertheless.

Johnny Dangerous said:

I wasn't talking about Muslims, I was talking specifically about the attempt to put Jews and Muslims in the same boat with animal sacrifice, which is impossible if you know even a small bit about modern Judaism, and the Talmudic debates surrounding animal sacrifice.

Malcolm wrote:

And I was talking about the general practice of religious killing in all religions.

it is not even an issue about tolerance. There is nothing we can do about other people's religious ideas except voice our disapproval of them, if warranted. Here it is fine, it is not like I would wander into some Muslim community and tell them they are all worshipping a gyal po, even though that is basically what I think.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:39 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Actually it's you pointing to exceptions and painting them as the rule.

Malcolm wrote:

Animal sacrifice is the rule in Islam, not the exception. It is a duty, actually, one many Muslims may find distasteful, but a duty nevertheless.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:32 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

You have to sort of *try* to be accurate in your target...

Malcolm wrote:

I am not talking about people. I am talking about practices. Until these practices are ended in these places, the people living there will experience no real prosperity and so on.

Johnny Dangerous said:

Right, and then you posted a couple links, one not even about Jews, another about fringe groups in Israel, as if it indicates that Animal sacrifice is some widespread thing in Judaism. The original thing that got us on this was sacrifice in Abrahamic religions...not just the practice itself. AFAIK there really ain't many Christians or Jews doing animal sacrifice beyond some very fringe-y groups.

I imagine India has to be up there in terms of numbers.

Malcolm wrote:

When a Kosher butcher slaughters an animal, he generally does so in the context of reciting a blessing. This makes it a ritual activity. When a Halal butcher slaughters an animal, he does so in the name of Allah. And quite frankly, I really do not see any difference between the God of the Torah and the God of the Koran.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:23 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Man, apparently the critical thinking used when evaluating Tantra, Sutra, and Dialectics goes out the window entirely when having a realistic view of other religions comes into play, or even being able to properly read a wikipedia entry.

Malcolm wrote:

You can point out all the exceptions and nuances you want. They don't matter. What matters is that in these places that I mentioned, millions of animals a year are ritually sacrificed or killed according to religious rules, and the karmic results are exponentially worse than Tysons and Hormel.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:21 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

You have to sort of *try* to be accurate in your target...

Malcolm wrote:

I am not talking about people. I am talking about practices. Until these practices are ended in these places, the people living there will experience no real prosperity and so on.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:18 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

It isn't, and only someone who knows no Jews could ever make the mistake of thinking that animal sacrifice is a common thing within Judaism, it's nearly unheard of, and these are very rare. Again, there are writings from prominent Jewish thinker before the modern age who argued against it IIRC, such as Rambam.

Also Kosher slaughter is by definition a religious act. Sorry, but that is also a fact.

Oh yeah, it is, but it has nothing to do with any kind of sacrifice at all.

Malcolm wrote:

My overall criteria was religious killing, killing done in accordance with religious rules or out of obligation, or to seek favors from gods or demons. In those places where this kind of activity is regularly carried out, we see the results — Africa, India, Mexico and South America, the Middle East etc.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:14 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

Right, this is what we would call a ransom rite, or as it is known in the west, a scapegoat.

Norwegian said:

Random trivia:

<https://en.wikipedia.org/wiki/Kapparot>

"[...] Jewish atonement ritual practiced by some Jews on the eve of Yom Kippur. "

" On the afternoon before Yom Kippur, the Day of Atonement of the world, one prepares an item to be donated to the poor for consumption at the pre-Yom Kippur meal.,[2] recites the two biblical passages of Psalms 107:17-20 and Job 33:23-24, and then swings the prepared charitable donation over one's head three times while reciting a short prayer three times.

the prayer recited translates as:

This is my exchange, this is my substitute, this is my atonement. This rooster (hen) will go to its death, while I will enter and proceed to a good long life and to peace. "

" The ritual appealed especially to Kabbalists "

In the United States, the Kapparot ritual would seem to be constitutionally protected as an exercise of freedom of religion, based upon a 1993 U.S. Supreme Court decision in the case of Church of Lukumi Babalu Aye v. City of Hialeah. In that case, the court

upheld the right of Santeria adherents to practice ritual animal sacrifice, with Justice Anthony Kennedy stating in the decision, "religious beliefs need not be acceptable, logical, consistent or comprehensible to others in order to merit First Amendment protection". (quoted by Justice Kennedy from the opinion by Justice Warren E. Burger in Thomas v. Review Board of the Indiana Employment Security Division 450 U.S. 707 (1981))

The mass-slaughter of chickens on the day of high demand by a Shochet (licensed and trained "butcher"), repeatedly results in a certain percentage of chicken not slaughtered according to shechita due to haste, fatigue, imperfection and non-reviewed uncertainty. Furthermore, chicken of kapparot may not be accepted even by the poor, because they are commonly perceived as being quasi-accursed (cursed) after the ritual. Sad.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:09 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

Some of this kind of reminds me of arguments in favor of meat eating I've read among Buddhists on boards like this one.

Malcolm wrote:

No one "favors" eating meat. But as long as animals are going to be killed in food production, you need a method to make a positive connection for them, otherwise you are remaining indifferent.

Also Kosher slaughter is by definition a religious act. Sorry, but that is also a fact.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:07 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Samaritans actually are not Jews, dude.

Malcolm wrote:

<http://www.ynetnews.com/articles/0,7340,L-4643453,00.html>

<http://destination-yisrael.biblesearchers.com/destination-yisrael/2010/04/orthodox-jewish-patriots-prevented-from-sacrificing-sheep-or-goats-near-the-temple-mount-at->

pesach.html

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:05 AM

Title: Re: Tolerance for other religions

Content:

Malcolm wrote:

Really, are you quite sure? You might want to check on that.

Johnny Dangerous said:

How about you point out an example instead, so I can see it, since you seem sure of it.

I could certainly be wrong, but animal sacrifice has not been part of mainstream Judaism for a very long time (second temple AFAIK), and finds argument against it even in Babylonian talmud I believe.

Malcolm wrote:

<http://www.dailymail.co.uk/news/article-3066352/Members-Samaritan-sect-Israel-skewer-sheep-traditional-Passover-ceremony-West-Bank-city-Nablus.html>

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:02 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

So some practitioners might be worshipping a big 'ol war god..but others aren't doing anything like that at all.

Malcolm wrote:

When they sacrifice sheep and goats, they are worshipping a big old war god, whatever else they may be doing.

What are you talking about? Jews haven't done ritual sacrifice for a long time.

Johnny Dangerous said:

Really, are you quite sure? You might want to check on that.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 4:02 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:
This is just Buddhist chauvinism.

Malcolm wrote:

No, it is just a fact that Muslim ritual sacrifices every year in the billions of dollars is gyalpo worship, plain and simple. Jewish ritual sacrifices also amount to a very large income for Australian sheep farmers. I am not making this stuff up folks.

I could care less, in this instance, about the finer points of Muslim/Jewish/Hindu mysticism.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 3:48 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

So some practitioners might be worshipping a big 'ol war god..but others aren't doing anything like that at all.

Malcolm wrote:

When they sacrifice sheep and goats, they are worshipping a big old war god, whatever else they may be doing.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 3:47 AM

Title: Re: Tolerance for other religions

Content:

Johnny Dangerous said:

Can you substantiate that please?

Malcolm wrote:

Just read the Old Testament. Just read the Koran.

Johnny Dangerous said:

Reading the works of Kabbalists and Sufis often bears more resemblance to any form of mysticism than they do to their parent religions.

Malcolm wrote:

Yes, and I qualified my remarks above. Kabbala is heavily influenced by Neo-platonism, for example. The philosophical revolution in Islam happened after Muslims converted Central Asia and came into contact with the [Hellenized] Central Asian Civilizations. All the greatest Islamic scholars and philosophers are from Central Asia.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 3:19 AM

Title: Re: Tolerance for other religions

Content:

amanitamusc said:

Since Judaism, Islam, and Christianity stem from the same source, Abraham.

They worship the same being dominated by anger and jealousy.

We can see the fruit of this.

Johnny Dangerous said:

Really? So Kabbalists were doing the same thing as modern Ultra-Orthodox? Rumi was basically the same as The Taliban? Please, nonsense in the extreme, Abrahamic religions have nearly as wide a spectrum of practices as Dharmic ones.

Malcolm wrote:

The core of it, however, is Gyalpo worship, no matter to what extent Hellenism influenced some thinkers in the Abrahamic faiths to more profound philosophical thinking.

Author: Malcolm

Date: Wednesday, August 19th, 2015 at 1:03 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

Let's assume for the sake of argument that Malcolm's correct, and that I have a hypothetical neighbor who participates in rites involving animal sacrifices to a spirit or spirits. So what? Does that spirit grow more powerful from the energy of this person's devotion, say, or from the life force of the poor animals bleeding on the altar? At what point does that become a problem for anyone other than the dead chickens and those propitiating this spirit or spirits?

Malcolm wrote:

These spirits are feeding on the life force of the animals, represented by blood.

These kinds of entities can create many problems for us.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:55 PM

Title: Re: Pure Land & Tibetan Buddhism

Content:

Malcolm wrote:

My favorite Amitabha statue at Eikando in Kyoto.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:46 PM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

At this point I think it worth noting that Malcolm considers Shentong to be a "Universal Atman" in drag. And, quite frankly, I'm not entirely sure he's wrong about that.

Bakmoon said:

I don't know if Malcom would say that about all forms of Shentong. Shentong comes in many different flavors, and personally I, a Theravadin, find some of the more qualified interpretations to be rather nice.

Malcolm wrote:

As I said many times, my main problem with gzhan stong is the way gzhan stong deforms the three natures theory.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:20 PM

Title: Re: Djang Chub Dorje and Namkhai Norbu Rinpoche

Content:

kashmir said:

Who was the teacher of Rigdzin Chanchub Dorje?

Malcolm wrote:

Pema Dudul, Rangrig Dorje, Adzom Drugpa, mainly. He took teachings from Shardza, but I am not sure to what extent.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:19 PM

Title: Re: Universal Atman in Buddhism

Content:

Dan74 said:

At the end of the day, True Self or no true self, are all skillful means, the way I see it.

/|

Malcolm wrote:

"True self" is not a skillful means in the Dharma.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:18 PM

Title: Re: Tolerance for other religions

Content:

MiphamFan said:

Malcolm, so is it your perspective that outright animal sacrifice like in Santeria or Abrahamic religions feeds negative spirits more than just killing animals?

It is interesting that these sacrifices seem to mainly involve draining the animal of its blood.

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:16 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

It is necessarily materialistic.

Indrajala said:

So I suppose you believe the earth is flat because scripture says so despite materialist science proposing otherwise? How about evolution? One might easily imagine you deny this too because it stems from a materialist tradition.

Malcolm wrote:

I have never made any kind of claim that resembles this. You are tilting windmills. I have only referred to different cosmologies in order to point out that they are not fixed frames of reference in pan-Buddhist doctrine. The cosmology of the Avatamsaka or the Realms and Transformations of Sound Tantra [sgra thal gyur] in no way resembles the cosmology of the Kosha.

One of the key features of the Carvaka school is that they reject all authorities other than direct perception.

The consequence of the methodology advocated by you is largely the same. Ergo, whether you intend it to be or not, your methodology is rooted in the western tradition of logical positivism, it is therefore materialist, even if you are not in terms of your personal beliefs a materialist or a physicalist.

"Evidence-based" is a nice catch phrase, for example, it is used in medicine quite a bit these days too, given that medicine is the origin of the term. To give you an example of the problem:

Evidence-based medicine is controversial not because people disagree about whether medical decisions ought to incorporate the best available evidence, but because they

disagree about how narrowly evidence should be defined.¹⁴ Neither advocates nor opponents of evidence-based medicine consistently differentiate between the everyday meaning of evidence and the evidence of evidence-based medicine that refers only to the results of particular types of research.^{12,15} This persistent confusion makes the label evidence-based medicine divisive, and authors on both sides of the debate have suggested that it be discarded or replaced.

http://journals.lww.com/academicmedicine/Fulltext/2007/03000/Viewpoint__Moving_Beyond_Evidence_Based_Medicine.15.aspx

It is much the same when you used the term "evidence-based" approach to Buddhist studies, or any historical inquiry. How wide or narrow is the evidence? This is where bias comes in, yours, mine, everyones.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 10:14 AM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

The evidence based approach is not necessarily materialistic.

Malcolm wrote:

It is necessarily materialistic.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:55 AM

Title: Re: Tolerance for other religions

Content:

tingdzin said:

In Tibet, schools that were the most concerned with doctrinal orthodoxy (and political power) tended to frown upon it more strongly while those schools which tended rely more on spiritually accomplished masters didn't seem to have had too much of a problem with it. .

Malcolm wrote:

Ummm, this does not make any sense considering the role of oracles in the Ganden Phodrang.

And show me one Tibetan school that does not rely on "spiritually accomplished masters", at least in theory.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:54 AM

Title: Re: Tolerance for other religions

Content:

tingdzin said:

Everybody trying to push their own beliefs on others is FAR more a cause of suffering in the modern world than animal sacrifice, which by the way, is not only a traditional part of currently unpopular religions like Islam and Santeria, but also Judaism.

.

Malcolm wrote:

Notice that all those places in the world where animal sacrifice is practiced as a religious custom have a great deal more strife, violence, and problems. Coincidence? I think not.

There is no difference between Halal and Kosher. And yes, animal sacrifice in Judaism is horrible and widespread also.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 9:48 AM

Title: Re: Tolerance for other religions

Content:

DGA said:

Malcolm, is it your position that the spirits propitiated by these persons are real--more specifically, that they are real in the way that their advocates say they are?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 3:21 AM

Title: Re: Tibetan Lives Matter

Content:

Malcolm wrote:

Witnessing. Not allowing it to be swept under the rug.

Luke said:

A few years ago, you seemed totally hopeless about Tibet and basically said that nothing could be done.

What gave you a change of heart and renewed your optimism?

Malcolm wrote:

I never said anything could be done. But I never said we should remain indifferent.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 2:19 AM

Title: Re: Tibetan Lives Matter

Content:

Luke said:

Yes, indeed Tibetan lives matter! It's terrible that the Tibetans are still so harshly repressed by the PRC government.

But, Malcolm, what do you think should be done about this? What is a possible way to resolve these on-going problems in Tibet?

Malcolm wrote:

Witnessing. Not allowing it to be swept under the rug.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 2:10 AM

Title: Re: the psychedelic community: pros and cons

Content:

Luke said:

^Those are some cool paintings, Malcolm! Could you tell us the names of the artists who did them, please?

Malcolm wrote:

just run a search on google, modern tibetan painting

Luke said:

I searched "modern tibetan painting" on Google Images, but none of the paintings you posted came up.

It would be nice if you could type the artists' names since you posted their paintings.

Malcolm wrote:

https://www.google.com/search?q=modern+tibetan+painting&client=safari&rls=en&source=lnms&tbn=isch&sa=X&ved=0CAgQ_AUoAmoVChMIlabWqtuwxwIVSY8-Ch1SmQUB&biw=1373&bih=791

I did not notice the names. But you can find them from this search.

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 1:19 AM

Title: Re: the psychedelic community: pros and cons

Content:

Luke said:

^Those are some cool paintings, Malcolm! Could you tell us the names of the artists who did them, please?

Malcolm wrote:

just run a search on google, modern tibetan painting

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 12:44 AM

Title: Re: Question Zilnon Namkha Dorje & Terma

Content:

Nosta said:

I am reading a book where they mention the name of Zilnon Namkha Dorje, saying that it was a tertön with termas regarding the future. I wonder about such prophecies and the time they are about to happen. While searching on google I don't find information about that. Anyone here could give me some help?

Thanks

Malcolm wrote:

http://www.rigpawiki.org/index.php?title=Chime_Soktik

Author: Malcolm

Date: Tuesday, August 18th, 2015 at 12:31 AM

Title: Re: the psychedelic community: pros and cons

Content:

Luke said:

Another "pro" of the psychedelic community is the quality of art that it produces.

Are any modern Buddhist painters as skilled or as interesting as Alex Grey?

Malcolm wrote:

Etc.

Author: Malcolm

Date: Monday, August 17th, 2015 at 11:16 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

First of all, the Meru cosmology is fundamentally a moral cosmology.

Indrajala said:

No, it isn't. It was clearly believed by Buddhist writers in India to be a physical world atop which the sun and moon as discs circuited around. Did you read my blog post?

Malcolm wrote:

That does not matter.

It is clearly a moral cosmology in so far as lower births are below the surface, humans [along with some animals] live on the surface of the four continents, whilst devas live above the surface in various palaces on the slopes of Meru.

Indrajala said:

As you are probably aware, E. Henning disputes the notion for example, that the authors of the Kalacakra root tantra could have believed in a flat earth cosmology, because their calculations alone contradict this notion — thus the modified Meru cosmology found in the Kalacakra is there for symbolic purposes, but is not taken literally.

I haven't looked at the Kalacakra in any great detail, but I've read his work on the matter.

I think the simplest explanation is that mathematical astronomy or something based on it, all originally meant for a spherical earth, had to be accounted for given its universal applicability and accuracy, in a flat earth Mt. Meru cosmology. By the 11th century presumably such knowledge was readily accessible and thus anyone with an interest in astrology and astronomy would have been aware of the requisite math involved.

Malcolm wrote:

And that math would have been known where and by whom? Nalanda scholars among others. If you read Henning carefully, he points out that two cosmological accounts are given.

Indrajala said:

The Meru cosmology presents an Indo-centric view of the ancient world, embellished with Indian aesthetics. While some, like Vasubandhu, may have taken it literally, there is sufficient evidence to suggest that not everyone in ancient India did.

Plenty of non-Buddhist astronomers in India were quite clear that the earth is in fact spherical, but as far as I can tell, Buddhist writers did not display much awareness of a spherical earth.

Malcolm wrote:

Textual myopia once again. If it is not in a text, it does not exist for you.

Indrajala said:

To suggest otherwise is just wishful thinking. Few Buddhists want to admit their Buddhist predecessors in India were somewhat scientifically handicapped.

Malcolm wrote:

No, it is an inference. But the problem with your method, once again, is that it is essential Carvaka in its point of view, you only accept direct perception as an authority.

Author: Malcolm

Date: Monday, August 17th, 2015 at 10:39 PM

Title: Re: Top 5 Dzogchen books

Content:

ngodrup said:

Cho Ying Dzod

Rigpai Chertong

Nang Jang

What else do you need?

Malcolm wrote:

Original Dzogchen texts, like kun byed rgyal po, sgra thal 'gyur, rig pa rang shar, etc.

Author: Malcolm

Date: Monday, August 17th, 2015 at 10:37 PM

Title: Re: Djang Chub Dorje and Namkhai Norbu Rinpoche

Content:

kalden yungdrung said:

Tashi delek DW members,

Namkhai Norbu Rinpoche assisted in Tibet some time ago Djang Chub Dorje, who was a direct disciple of Shardza Tashi Gyaltzen Rinpoche (Rainbow Body in 1936)

Djang Chub Dorje received from Shardza Rinpoche New Bon or Bon gsar teachings. In Bon gsar are many Vajrayana deities venerated and Guru Rinpoche is here welcomed.

- Is there something known about the time from Namkha Norbu Rinpoche and Djang Chub Dorje ? Interesting to know if Namkhai Norbu Rinpoche got some teachings from Djang Chub Dorje or in what way he did assist Djang Chub Dorje.

Mutsug Marro

KY

Malcolm wrote:

ChNN received most of Chanchub Dorje's termas from Chanchub Dorje's son. What he received directly from Chanchub Dorje was the empowerment of Zhitro, as well as direct introduction. This story is pretty famous.

IN terms of assisting Chanchub Dorje, Norbu Rinpoche helped in Chanchub Dorje's clinic for roughly six months.

kalden yungdrung said:

Tashi delek N,

Thanks for the replies.

The world of Dzogchen is small, despite the teachings are great.
It is amazing how Bon and Namkhai Norbu Rinpoche are connected.
He is a Tibetan, who has a positive opinion about Bon.

_ Can you mention some more terma's which Namkhai Norbu Rinpoche did receive ?

Mutsug Marro

KY

Malcolm wrote:

I am pretty sure that Norbu Rinpoche received all of Changchub Dorje's termas from Changchub Dorje's son. I don't know if any Bon termas are included there, I am not sure, but I don't think so.

However, there is no real difference between Dzogchen in Bon and Chos apart from lineage. Meaning is the same.

Author: Malcolm

Date: Monday, August 17th, 2015 at 9:24 PM

Title: Re: Djang Chub Dorje and Namkhai Norbu Rinpoche

Content:

kalden yungdrung said:

Tashi delek DW members,

Namkhai Norbu Rinpoche assisted in Tibet some time ago Djang Chub Dorje, who was a direct disciple of Shardza Tashi Gyaltzen Rinpoche (Rainbow Body in 1936)
Djang Chub Dorje received from Shardza Rinpoche New Bon or Bon gsar teachings. In Bon gsar are many Vajrayana deities venerated and Guru Rinpoche is here welcomed.

- Is there something known about the time from Namkha Norbu Rinpoche and Djang

Chub Dorje ? Interesting to know if Namkhai Norbu Rinpoche got some teachings from Djang Chub Dorje or in what way he did assist Djang Chub Dorje.

Mutsug Marro
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Malcolm wrote:

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IN terms of assisting Chanchub Dorje, Norbu Rinpoche helped in Chanchub Dorje's clinic for roughly six months.

Author: Malcolm

Date: Monday, August 17th, 2015 at 9:15 PM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

Having logical proofs and evidence (satellite photos) of a spherical earth disproves Buddhism's flat earth cosmology.

Malcolm wrote:

This is a straw man. First of all, the Meru cosmology is fundamentally a moral cosmology. Second, it is not the only cosmology in Buddhist texts, merely the most referenced because of its axial nature.

As you are probably aware, E. Henning disputes the notion for example, that the authors of the Kalacakra root tantra could have believed in a flat earth cosmology, because their calculations alone contradict this notion — thus the modified Meru cosmology found in the Kalacakra is there for symbolic purposes, but is not taken literally.

The Meru cosmology presents an Indo-centric view of the ancient world, embellished with Indian aesthetics. While some, like Vasubandhu, may have taken it literally, there is sufficient evidence to suggest that not everyone in ancient India did.

Author: Malcolm

Date: Monday, August 17th, 2015 at 8:40 PM

Title: Re: Manjushrimitra and Garab Dorje

Content:

kalden yungdrung said:

- Is this debate noted somewhere?

KY

Malcolm wrote:

Yes, it is recounted in the lo rgyus chen mo, the Great Chronicle of the Vima Nything and elsewhere.

Author: Malcolm

Date: Monday, August 17th, 2015 at 9:14 AM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

It is much simpler to just make a distinction between the emic and etic.

Malcolm wrote:

It's a biased distinction, and also misplaced. The so-called "etic" approach arrogates to itself a scientific veneer when in fact it is nothing of the kind. It merely replaces the biases of the researcher/research community for the lore and traditions of the person/group under study.

Author: Malcolm

Date: Monday, August 17th, 2015 at 4:38 AM

Title: Re: Tolerance for other religions

Content:

Unknown said:

tol·er·ance

'tāl(ə)rəns/Submit

noun

1.

the ability or willingness to tolerate something, in particular the existence of opinions or behavior that one does not necessarily agree with.

Author: Malcolm

Date: Monday, August 17th, 2015 at 4:31 AM

Title: Re: 4 Buddhaactivities

Content:

cck123 said:

Hi,

how can you perform buddha activities to help others? Can only a realized master do this? Or do the protectors perform activities for you until you can do this yourself? Should we only make wishes or mantras or should we train in the activities as best as we can?

I would be glad for your answers...

Best wishes
Chris

Malcolm wrote:

When your practice bears fruit, the four activities will be taken care of automatically. No need for a specific rite or ritual.

Author: Malcolm

Date: Monday, August 17th, 2015 at 4:27 AM

Title: Re: what was first?

Content:

amanitamusc said:

Has the Lilavajra version been translated into Tibetan, English or other?

How long of text is it?

Do you believe all other versions were influenced by it?

Malcolm wrote:

It is very short, and I don't think it has been translated, and it is very much a mahayoga approach.

Author: Malcolm

Date: Monday, August 17th, 2015 at 3:59 AM

Title: Re: what was first?

Content:

amanitamusc said:

What arrived in Tibet first Mahayoga or. Ati Yoga?

Malcolm wrote:

They arrived at the same time.

amanitamusc said:

OK thanks, now what version of Guhyagarbha commentary came first? Did the Zur Mahayoga influence the Ati versions or vice versa or not.

Malcolm wrote:

The one by the Indian Lilavajra [its very short].

Ati, BTW, was already in Tibet via Zhang Zhung sNyan rGyud. You could argue that other Bon cycles analogous to Mahayoga also existed in Tibet prior to the arrival of Chos.

Author: Malcolm

Date: Monday, August 17th, 2015 at 3:56 AM

Title: Re: Tolerance for other religions

Content:

Caodemarte said:

There are at least 108 trillion dharma doors.

Malcolm wrote:

Santeria is not a Dharma gate at all, unless you consider rebirth in the three lower realms an ideal place to go.

Caodemarte said:

I don't necessarily believe that Tibetan oracles or Evangelicals or Santeria priestesses are, in fact, possessed by outside spirits (If that is, in fact, what is claimed) so I don't worry too much about the dangers, especially as I am unaware of any threat or ill will directed to me.

Malcolm wrote:

By definition, oracles are possessed by mundane spirits, for example, Gyalpo Pehar in the case of the Nechung oracle, or Tseringma in the case of the Tseringma oracle, etc.

It is height of ignorance to believe that mundane spirits are satisfied with blood, as described here:

The orishas or ancestors eat the blood, and the people eat the meat. It is an act of communion with the spirits.

<http://santeriachurch.org/our-services/ritual-and-sacrifice/>

Author: Malcolm

Date: Monday, August 17th, 2015 at 3:37 AM

Title: Re: RuShi ?

Content:

heart said:

Keeping the lineage in Vajrayana means to first have the realization and then by your teacher being forced to expound the teachings through empowerment's, commentaries and instructions .

/magnus[/quote/]

Oh dear magnus. A true teacher would never force a student to do anything.

I remember specifically being on retreat with Chnn in 1986 and he specifically teaching his students to not force themselves to do anything. With utmost respect, I disagree with this.

Malcolm wrote:

He is talking about the teacher being forced, not the students.

Author: Malcolm

Date: Monday, August 17th, 2015 at 3:18 AM

Title: Re: Tolerance for other religions

Content:

Caodemarte said:

I find that kind of neat!

Malcolm wrote:

You find the possession of people by powerful worldly spirits "neat"?

I would say it is very dangerous.

Author: Malcolm

Date: Monday, August 17th, 2015 at 3:06 AM

Title: Re: what was first?

Content:

amanitamusc said:

What arrived in Tibet first Mahyoga or. Ati Yoga?

Malcolm wrote:

They arrived at the same time.

Author: Malcolm

Date: Monday, August 17th, 2015 at 2:02 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

As a science educator and a Buddhist, I think there's a fork in the road and we have to make a choice. What MiphamFan says is exactly what Ganden Tri Rinpoche told us when he taught us mandala offerings and the abhidharmic cosmology that goes along with that-- these are all just representations of reality, so there is no contradiction. Kongtrul's Myriad World presents that perspective as well. No need to reconcile scientific cosmology with abhidharmic, or abhidharmic with Kalachakra, and so on.

Malcolm wrote:

The Meru Cosmology we use in Mandala offerings, for example, is not the universe developed from the shared karma of sentient beings, it is instead a representation of merit. This is not a modern explanation.

Urgyen Dorje said:

I think it's important to bring this up here, as I think our compulsion to locate things in history is a reflection of this same materialist confusion. Malcolm has done a great job pointing this out. There is no absolute representation of history, but rather, a space full of possible representations of history from different perspectives.

Malcolm wrote:

Yes, for example, we have the official Buddhist history of Tibet [as favored by Bob Thurman], where Tibetans were ignorant savages prior to the 7th century, with no knowledge of writing and so on. But we can clearly see that this official Tibetan history was constructed to obliterate Tibetan cultural debts to Zhang Zhung.

Author: Malcolm

Date: Monday, August 17th, 2015 at 1:37 AM

Title: Re: Tolerance for other religions

Content:

Urgyen Dorje said:

I'm pretty sure there are no variants of Santeria that don't rely on animal sacrifice...
]

Malcolm wrote:

Nope, none. It's chickens all the way down...

Author: Malcolm

Date: Monday, August 17th, 2015 at 12:34 AM

Title: Re: Tolerance for other religions

Content:

steveb1 said:

We now know that the earth and the star systems are ancient and vast in a way incomprehensible to the pre-scientific cultures...

Malcolm wrote:

Huh? Have you read the Mahābharata, or even the Pali Canon?

14 billion years is nothing compared to an Asamkhya kalpa.

To give you a picture, just check this wikipedia entry on kalpas:

https://en.wikipedia.org/wiki/Kalpa_%28aeon%29

Author: Malcolm

Date: Monday, August 17th, 2015 at 12:34 AM

Title: Re: Tolerance for other religions

Content:

steveb1 said:

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Malcolm wrote:

Huh? Have you read the Mahābharata, or even the Pali Canon?

14 billion years is nothing compared to an Asamkhya kalpa.

To give you a picture, just check this wikipedia entry on kalpas:

https://en.wikipedia.org/wiki/Kalpa_%28aeon%29

Author: Malcolm

Date: Sunday, August 16th, 2015 at 11:50 PM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

I find it interesting to see Buddhists do the same.

Malcolm wrote:

Whose writhing?

This idea takes the base line that plastic artifacts are the defining feature of determining the past. However, there is an old adage in Anthropology, "pots are not people."

The paucity of the text critical approach is that it cannot perceive anything outside its horizon of texts. Everything beyond the text is cognitively closed to the text critical method.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 10:33 PM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Urgyen Dorje said:

Malcolm...

Malcolm wrote:

It was a joke...

Author: Malcolm

Date: Sunday, August 16th, 2015 at 10:31 PM

Title: Re: Bodhichitta - What Is It?

Content:

Khalil Bodhi said:
Namo Buddhaya!

As a result of my renewed interest in tonglen practice and lojong I find myself puzzling again over the ideas of absolute and relative bodhicitta. Am I wrong to see bodhicitta as more or less karuna paramita? When I read the lojong commentaries it really isn't made any clearer which makes sense as they seem to be explaining it on its own terms without reference to the Pali Canon. Thanks in advance. Sukhita hontu!

Mettaya,

KB

Malcolm wrote:
Yes, bodhicitta is not karuna pāramitā.

Relative bodhicitta is first, the motivation to attain buddhahood based on love and compassion for all sentient beings, and then engaging in the perfections to achieve that buddhahood, practicing the six pāramitās: generosity, discipline, patience and diligence, concentration (of which tonglen is the core), and prajñāpāramita. Prajñāpāramita is ultimate bodhicitta.

Ultimate bodhicitta is Mahāyāna emptiness free from all proliferation and the means to realize it, śamatha and vipaśyāna.

M

Tonglen is strictly part of relative bodhicitta and is a means to rouse the courage to

Author: Malcolm

Date: Sunday, August 16th, 2015 at 10:12 PM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Urgyen Dorje said:

I'm throwing myself in the fire here... but here it goes...

The reality of the situation is that new forms of Tibetan Buddhism are forming within PRC from a combination of Beijing's policies against traditional Tibetan Buddhism and the rise of a Chinese middle class with an interest and need for spiritual things, and money to spend on it, not to mention Tibetans floating in cultural and religious limbo as China destroys their culture. Of course these "new forms" aren't related to the "old forms" that traditional Tibetan Buddhists would relate to and consider legitimate, but from an anthropological vantage point, they're every bit as legitimate as the old forms that have unbroken lineages.

From my side, this is sort of important to keep in mind. Of course China identifying and promoting a fake Panchen Lama is a political stunt and a tactic to destabilize the seat of the Dalai Lama, and thus Tibetan Buddhism as a whole. And of course people are intimidated into recognizing this fake Panchen Lama. And of course it is an illegitimate lineage. At the same time, there are certainly people who relate to him in a way that they would consider genuine.

This goes for a whole spectrum of other nontraditional forms of Buddhism created by opportunists, some of them more spiritually genuine than others, some more predatory than others.

The only reason I bring this up is that it's a difficult set of fault lines. As one directly attacks Beijing's fake Panchen lama, one is fighting for the legitimacy of his lineage and indirectly of that of the Dalai Lama, and thus for all of traditional Tibetan Buddhism. At the same time, one is fighting against what at least some people consider to be legitimate.

This might seem like a moot point, but look at all the fake lamas that people have legitimized in the West. NKT. Geshe Michael Roach. People are willing to go down with the ship for these things, and I suspect that's the case in China as well. At least that's what I'm told by people who did Buddhist ethnography over there. Out the destruction of '59 a lot of very strange things have been created.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 10:10 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

We know quite well that Buddhist monks are forbidden from engaging in prognostic disciplines (which are not confined to astrology), but for what reason can we believe that the laity would refrain from their exercise? Doesn't make sense.

Indrajala said:

Evidence suggests they did, which is why it is prohibited in early Buddhist literature, but the extent of it among laity is ambiguous and can only be guessed at.

Malcolm wrote:

Every prohibition points to popular engagement, for example, drinking alcohol in its various forms. Prohibitions point to criticism of existing practices.

Indrajala said:

The problem with your text critical approach is that it ignores subaltern culture and tradition. It is myopic in so far that it declares that, without a contemporary artifact, third country report and so on, this or that thing did not happen.

No, it doesn't work like this. It simply says if there is no evidence, then you cannot make

anything more than speculative claims. Even if evidence is available, one has to ask how credible and reliable it is. If you took Taranatha's history at face value you would be led to believe that thousands of arhats once went flying through the sky literally. This doesn't sound like real life to me, but then other historical details can be discerned from these narratives, like names and events.

Malcolm wrote:

Even if you read the Pali Canon you can get this idea. "This doesn't sound like real life to me..." is merely an expression of your positivist bias.

Indrajala said:

It is an approach very much in line with logical positivism, which is why I constantly criticize it as materialist.

I once met an older monk in Bodhgaya who said he was meditating out in the mountains one day and encountered goddesses who had been present when the Buddha walked the earth. I'm quite willing to accept he had this experience (meeting spirits or gods in the wilderness is a common experience around the world), but if he reported details of what the Buddha said based on the testimonies of these goddesses he encountered, how would I be able to gauge or evaluate these new accounts? I couldn't reasonably do this, nor attempt to enter it into the objective historical record. This is not how the study of history works. It is evidence based and all evidence must be evaluated through various means.

Malcolm wrote:

He could have written down what these deities said, and then they would become part of our tradition. That is very much how the treasure tradition works.

Indrajala said:

But if we accept your methodology, we can say nothing of this culture prior to its being noticed by Tang Chinese bureaucrats and Arab generals. But obviously there was a culture there, and a people, and so on.

At best we can say that such and such was believed about pre-Buddhist Tibet by Tibetans in the X century and perhaps some of the details are in fact correct, but we cannot definitively say so.

Malcolm wrote:

Yes, exactly, this is about as interesting as a wet rag. This is one approach to history. Thankfully, it is not the only one.

Indrajala said:

It isn't so black and white like you paint it. I'm sure you understand this and instead you're just playing your role as a religious teacher, but like I said you change your opinions every few years so maybe in five or six years this discussion will look very

different from your side.

Malcolm wrote:

I am not playing religious teacher. I just finally came to see how crippled the western narrative about Buddhist history really is.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 7:16 AM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

However, natal predictions and electional astrology is another matter which early Buddhists rejected.

Malcolm wrote:

Buddhist laity in the 4th -- 1st century BCE? Why would they?

We know quite well that Buddhist monks are forbidden from engaging in prognostic disciplines (which are not confined to astrology), but for what reason can we believe that the laity would refrain from their exercise? Doesn't make sense.

The problem with your text critical approach is that it ignores subaltern culture and tradition. It is myopic in so far that it declares that, without a contemporary artifact, third country report and so on, this or that thing did not happen. It is an approach very much in line with logical positivism, which is why I constantly criticize it as materialist. This is why I criticized Daverupa's approach to the Pali canon.

For example, the problem we have in studying pre-Buddhist Tibet is that the reliable textual record can go no further back than 7th century CE, based on criteria with your methodology will accept.

Our attempts to understand the pre-7th century culture of Tibet and Zhang Zhung can only be mined from Bon and Buddhist sources that are quite late, and pretty much everyone agrees that we can only make broad conjectures based on systematic themes found [mainly] in Bon literature [which is very understudied and poorly understood in the West] which clearly differentiates native Tibetan cultural patterns and practices from imported Indian, as well as Chinese, patterns.

But if we accept your methodology, we can say nothing of this culture prior to its being noticed by Tang Chinese bureaucrats and Arab generals. But obviously there was a culture there, and a people, and so on.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 1:00 AM

Title: Re: Pure Land Buddhism and the Pali Canon

Content:

PorkChop said:

There is no proof that the Agamas are any later than the Pali. The oldest existing copies of Pali suttas are actually quite late.

Malcolm wrote:

There is no proof that the Hinayana canon is earlier than Mahāyāna sutras at all.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 12:58 AM

Title: Re: Pure Land Buddhism and the Pali Canon

Content:

Serenity509 said:

Walpola Rahula demonstrated that the Pali scriptures, rather than being of a lesser vehicle, contain the Bodhisattva path:

PorkChop said:

No, he didn't. There is no bodhicitta in the Pali scriptures. The Theravadan idea of the bodhisattva path is almost completely undeveloped. In modern times, these articles from Rahula are not used in the sense of ecumenicism, they are mostly used as an attempt to show how unnecessary Mahayana sutras are.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 12:58 AM

Title: Re: Pure Land Buddhism and the Pali Canon

Content:

Serenity509 said:

Walpola Rahula demonstrated that the Pali scriptures, rather than being of a lesser vehicle, contain the Bodhisattva path:

Malcolm wrote:

No, he did not demonstrate this. The Hinayāna canon does not contain the bodhisattva path by any stretch of the imagination.

Author: Malcolm

Date: Sunday, August 16th, 2015 at 12:54 AM

Title: Re: Q re Mind Transmission of Nyingma Kama

Content:

Urgyen Dorje said:

That's sort of what I figured. Thanks.

Malcolm wrote:

Oh, I see the problem you are having — this should understood in terms of sound, lights

and rays. The speech manifestation is sound manifesting as rays.

The principle of sound, light and rays is more clearly explained in Bon Dzogchen like ZZNG, it but it is an important principle in all Dzogchen teachings.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 11:17 PM

Title: Re: Q re Mind Transmission of Nyingma Kama

Content:

Urgyen Dorje said:

Treasury of Precious Qualities v2 appendix 1

So, I'm reading about the mind transmission of the Nyingma Kama, and the text is discussing the three manifestations of the mind transmission of the Buddhas.

Regarding the "manifestation appearing in the matter of speech emanations", the text describes a syllable AH manifesting. I'm trying to get my mind around whether the intention of the text is that a sound appears or an actual symbolic syllable, and if later, why this isn't a symbolic transmission as opposed to a mind transmission?

Malcolm wrote:

What book are you reading.

Oh, I see the problem you are having — this should understood in terms of sound, lights and rays. The speech manifestation is sound manifesting as rays.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 11:15 PM

Title: Re: Forbidden Archeology

Content:

Dan74 said:

That's always been the sticking point for me - what use are the secular academic findings (regarding Buddhism) to my practice? Maybe Jeff and other people who are interested in the academic studies of Buddhism can share their perspectives.

Indrajala said:

If your goal is liberation from saṃsāra, then maybe not so much, but then you might have to ask the question what did saṃsāra originally mean and how did it change over time, and what did it come to mean to different Buddhist thinkers?

As one example, what is the relationship of saṃsāra to astrology? Originally Buddhists rejected astrology and said it was basically inappropriate nonsense, but that changed over time (a parallel development can be traced in India), and by the sixth century you see the suggestion that astrology is in fact quite important and knowledge of it is necessary for liberation. This is even more evident in Tantric traditions in which rites have to be performed according to an astrological schedule.

Malcolm wrote:

Buddhist monks may have rejected astrology as a way of making a living, but Buddhist lay people never did — why would they? It's too important scheduling rituals, calendars and so on.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 11:06 PM

Title: Re: Q re Mind Transmission of Nyingma Kama

Content:

Urgyen Dorje said:

So, I'm reading about the mind transmission of the Nyingma Kama, and the text is discussing the three manifestations of the mind transmission of the Buddhas.

Regarding the "manifestation appearing in the matter of speech emanations", the text describes a syllable AH manifesting. I'm trying to get my mind around whether the intention of the text is that a sound appears or an actual symbolic syllable, and if later, why this isn't a symbolic transmission as opposed to a mind transmission?

Malcolm wrote:

What book are you reading.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 11:04 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

Yes, Jeff. Conventional reality is fuzzy, shaped by deluded perceptions and definitions constructed on the basis of those deluded perceptions.

Those conventional realities are by definition rooted in subjective delusions. You are making the basic error of assuming that conventional = real.

Indrajala said:

Where did I say anything of the sort? Conventional reality is how ordinary beings perceive it, which by definition means a biased and distorted perspective, but nevertheless that's why we call it conventional and not absolute or ultimate. Most people do not have access to any other perspective and hence we work within a perspective useful to most people, not a select few.

Malcolm wrote:

My point, simply, is that there are multiple conventional perspectives, even among human beings.

Indrajala said:

It wasn't so long ago you were expounding a secular line on the historicity of Buddhist scriptures. You might change your opinions yet again in a few years or sooner!

Malcolm wrote:

I came to the conclusion that such lines of thinking were useless for practitioners.

As for my opinions, maybe, in this case, I doubt it.

Indrajala said:

My own view is one of "it depends on what perspective you take". I'm not a materialist as I believe in the causal efficacy of immaterial forces like language, logic and spiritual experiences. However, these points have little bearing on an evidence-based analysis of history run through the gauntlet of precise philology. Buddhist history can be charted out according to a chronology that corresponds well with other parallel developments in the world, like rise and fall of the Mauryas and Kushanas, or the introduction of Hellenistic elements into Indian civilization. That means linear time and cause followed by effect. This analysis has its limits, but it works and yields good results.

Malcolm wrote:

All of this is just chasing shadows...

Author: Malcolm

Date: Saturday, August 15th, 2015 at 9:49 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

As I said, "a conventional reality shared by a certain segment of western educated men and women who agree to a certain number of facts [which often shift or are revised]."

All you did was restate my basic statement.

Indrajala said:

No, Malcolm, the conventional reality as we understand it is generally shared with people from other cultures as well.

I'm not sympathetic to people who want to believe the world really is flat because scripture says it is and want to find a way to rationalize that despite their experience and knowledge showing otherwise, or that all the miracles attributed to certain holy figures really must have happened because it is in a book. Such literalism is silly.

Malcolm wrote:

Yes, Jeff. Conventional reality is fuzzy, shaped by deluded perceptions and definitions constructed on the basis of those deluded perceptions.

Those conventional realities are by definition rooted in subjective delusions. You are making the basic error of assuming that conventional = real.

It would be better for you to just make a western materialist claim than trying to predicate your argument on Madhyamaka truth claim categories. You are making truth claims about events in time and space from a western physicalist perspective because that is what you believe.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 9:31 PM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

That said, it's never been clear to me why the study of Buddhist texts is limited to approaches that seem primarily historical and linguistic.

Malcolm wrote:

Whose history? Certainly not mine.

There are gaping holes in this approach to Buddhadharma, oh wait, it has nothing to do with Buddhadharma...

There is of course no problem with people who wish to spend their time engaged in such activities, but it really does have very little to do with Buddhadharma.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 8:31 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

What you really mean is the conventional reality shared by a certain segment of western educated men and women who agree to a certain number of facts and proceed to offer analysis of past events based on those agreed upon facts [which often shift or are revised].

Indrajala said:

No, it is actually a lot more definite and reasoned than that. It is the evidence based approach to history and philology which assumes a chronology or linear historical development. This sort of perspective allows for the study of multiple religions without accepting their epistemologies and ontologies. The evidence based approach demands criticism and revision when new evidence or good conclusions are presented.

Malcolm wrote:

As I said, "a conventional reality shared by a certain segment of western educated men and women who agree to a certain number of facts [which often shift or are revised]."

All you did was restate my basic statement.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 6:35 PM

Title: Re: Forbidden Archeology

Content:

Malcolm wrote:

In other words, the mere fact that a sutra or a tantra starts with *evam maya śrutam ekasmin* is sufficient for us to know that we are now in Buddhatime. We don't have worry about anything else.

Indrajala said:

Okay, but let's just be clear that the academy works from a secular perspective, which is basically conventional reality, i.e., how ordinary beings perceive time and causality.

Malcolm wrote:

Which ordinary beings? For example, animals and devas, while ordinary beings, have totally different perspectives about time and causality. What you really mean is the conventional reality shared by a certain segment of western educated men and women who agree to a certain number of facts and proceed to offer analysis of past events based on those agreed upon facts [which often shift or are revised].

Indrajala said:

I'm aware that there's other perspectives which yield their unique fruits, but the academy has a working model based on conventional perspective.

Malcolm wrote:

A conventional perspective, not THE conventional perspective.

Author: Malcolm

Date: Saturday, August 15th, 2015 at 3:42 AM

Title: Re: Direct introduction. What is it?

Content:

Karma Dondrup Tashi said:

That's certainly the finitive view.

In the seen there is only the seen ; in the heard, there is only the heard ; in the sensed, there is only the sensed ; in the mentally perceived, there is only the mentally perceived.
Buddha Shâkyamuni : Ksudrakâgama (Khuddaka-nikâya), I.10.

However:

Monks, I do not say that final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, by gradual practice, by gradual progress.
Buddha Shâkyamuni : Madhyamâgama (Kîtâgiri Sûtra, 22).

Malcolm wrote:

Both of these sūtras are Hinayāna and should be understood accordingly.

Author: Malcolm

Date: Friday, August 14th, 2015 at 11:33 PM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

I think the more fundamental question is why attempt to demonstrate the historicity of any dharma? For academics, perhaps, but why for practitioners?

The project of locating things in history of validate them doesn't exist in a vacuum. In modern concepts of history are implicit a whole spectrum of ideas about progress, the nature of man, causality, etc. It's tricky business.

Serenity509 said:

How would a Mahayana Buddhist seeking to demonstrate the historicity of the Mahayana sutras...

Malcolm wrote:

What does historicity mean to you?

Yes, our concept is based on the idea of chronicle [lo rgyus], at this time, when beings live this long, there was this teacher, who had this name, who gave this teachings to this retinue and so on. This is sufficient.

In other words, the mere fact that a sutra or a tantra starts with *evam maya śrutam ekasmin* is sufficient for us to know that we are now in Buddhathime. We don't have worry about anything else.

Author: Malcolm

Date: Friday, August 14th, 2015 at 11:24 PM

Title: Re: Direct introduction. What is it?

Content:

Astus said:

It could be said that in the end various teachings lead to the same realisation of suchness. The difference lies in the method, however. Dzogchen has guru yoga, Zen does not. Zen teaches sudden enlightenment, Dzogchen does not. Dzogchen is based on tantras, Zen is not. Zen has nothing to transmit, Dzogchen does. Etc.

Malcolm wrote:

You are suffering from a misconception about the relationship between texts and Dzogchen. Vairocana writes in The Final Utterly Secret Unsurpassed Mind Tantra of Vairocana:

The Pellucid Transcendent State of Samantabhadra asserts that buddhahood cannot be obtained through gathering accumulations and purifying obscurations caused by samsaric impediments.

If one wishes to attain buddhahood, three recognitions are necessary. Those are: the result does not arise from a cause, buddhahood does not arise from the mind and the intimate instruction does not arise from scripture.

Furthermore, all buddhas do not attain buddhahood gradually, but attain buddhahood instantly. If recognized in the morning, there is buddhahood in the morning. If recognized in the evening, there is buddhahood in the evening. Vajrasattva said:

Buddhahood is not attained through purification [sangs].
Through recognizing the three kinds of self-origination,
pristine consciousness expands [rgyas] from vidyā.
Manifest Buddhahood is in three instants.

Author: Malcolm

Date: Friday, August 14th, 2015 at 11:07 PM

Title: Re: Forbidden Archeology

Content:

Serenity509 said:

How would a Mahayana Buddhist seeking to demonstrate the historicity of the Mahayana sutras...

Malcolm wrote:

What does historicity mean to you?

Author: Malcolm

Date: Friday, August 14th, 2015 at 8:47 AM

Title: Re: Forbidden Archeology

Content:

Urgyen Dorje said:

Which is why Thinley Norbu differentiates between knowledge that comes from karmic mind knowledge that comes from primordial wisdom.

dzogchungpa said:

OK, but how do you know which knowledge comes from primordial wisdom?

BTW, this is the academic discussion subforum.

Malcolm wrote:

Oh, right, which means it must by definition be confined to the materialistic myopia that infects Buddhist studies.

Author: Malcolm

Date: Friday, August 14th, 2015 at 8:46 AM

Title: Re: Forbidden Archeology

Content:

Indrajala said:

This is how they were intended to be used.

Malcolm wrote:

This notion of "intent" is very problematical.

Author: Malcolm

Date: Thursday, August 13th, 2015 at 7:51 PM

Title: Re: Question about Sakya Pandita and Sutra Mahamudra

Content:

Bakmoon said:

...would they be able to attain ordinary Sutric Shamatha and Vipashyana

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, August 13th, 2015 at 8:16 AM

Title: Re: Tibetan Lives Matter

Content:

Urgyen Dorje said:

Tibetan self immolator Sonam Tobgyal slams Chinese policy of oppression in final letter.

<http://www.rfa.org/english/news/tibet/message-07172015165543.html>

Malcolm wrote:

Worth repeating so that some people who do not understand may understand:

"And Tibetans who petition for the welfare of their people are met with repression and arrest," the document says.

"The Chinese have never shown any consideration of the [Tibetan] people's welfare or wishes by addressing their concerns."

"I had to sacrifice my life to bear testimony to the world, and particularly to the Chinese government and people, that we have no freedom to express our grievances or tell the truth," Topgyal wrote.

“I appeal to my Tibetan brothers and sisters, who have the same lineage and blood, to muster the power of unity and harmony by working toward resolving Tibetan issues in a concerted effort.”

Author: Malcolm

Date: Thursday, August 13th, 2015 at 7:56 AM

Title: Re: Tibetan Lives Matter

Content:

Malcolm wrote:

Chinese forces open fire on Tibetan prayer gathering:
Tibetan monk shot in the head

A Tibetan monk was shot in the head and at least six others received gunshot wounds when Chinese security forces opened fire on a crowd in Tawu county, Eastern Tibet on 6 July.

Several hundred Tibetans, including monks and nuns, were gathered at the sacred Machen Pomra mountain to offer prayers to mark the 78th birthday of the Dalai Lama.

Security forces prevented the Tibetans from reaching the top. A number of them went to another part of the mountain to offer prayers.

<http://freetibet.org/news-media/na/chinese-forces-open-fire-tibetan-prayer-gathering>

Author: Malcolm

Date: Thursday, August 13th, 2015 at 5:53 AM

Title: Re: The Very Idea of Buddhist History

Content:

Malcolm wrote:

This ignores that in practice that Mahāyāna practitioners in India often memorized large portions of Mahāyāna sutra.

Indrajala said:

That may have been the case as it often is today, but the scriptures are organized in chapters and read like they were systematized, which indicates editorial revision and organization. Now, granted, the Vedas were and still are memorized in chapters, but they're not prose. They also were formulated at a time before writing. Buddhists rapidly took to writing and encouraged it.

Malcolm wrote:

The two are not necessarily in contradiction with one another.

Author: Malcolm

Date: Thursday, August 13th, 2015 at 2:20 AM

Title: Tibetan Lives Matter

Content:

Unknown said:

Authorities in Nangchen County, Yushu Prefecture, ordered 10 Tibetan townships to prepare for a summer cultural show, wearing “traditional expensive costumes” to show economic prosperity.

Police threaten Tibetans

The preparations were to take place between 1 and 3 August.

On the third day four police vehicles arrived with armed police, who threatened the people organising the event.

After the event took place, for unknown reasons police started to violently beat the Tibetans, injuring over 30 people.

Malcolm wrote:

And:

Officials brought the animal pelt costumes with them and forced Tibetans to wear them during their performances on stage.

Many Tibetans stopped wearing animal pelts after an appeal by the Dalai Lama in 2006; Tibetans inside Tibet burnt their furs. Since then there has been a marked decrease in Tibetans wearing animal skins.

<http://freetibet.org/news-media/na/police-beat-tibetans-after-cultural-show#.VctzANbfRcA.facebook>

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 10:32 PM

Title: Re: The Very Idea of Buddhist History

Content:

Indrajala said:

Mahayana scriptures often speak of copying scriptures, which indicates an awareness and encouragement of writing, not memorization and transmission through oral recitation.

Malcolm wrote:

This ignores that in practice that Mahāyāna practitioners in India often memorized large portions of Mahāyāna sutra. For example, the first version of the large Prajñāpāramitā was translated into Tibetan by a translator who had committed the whole thing to memory. Eventually his translation was superseded, but for a least half a century it was the main text Tibetans used.

People are too quick to dismiss memorization and oral transmission in the presence of writing. Writing in India was used to support oral transmission, not supplant it.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 10:25 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

Khalil Bodhi said:

I see you're not interested in joining Malcolm.

We would be happy to change the name to paramitas and we chose the name Dharma Paths rather than Dhamma Paths in order to be more inclusive.

There is no end to fault finding but consider this: in our own imperfect way we are trying to support the practice of the Dharma. If our mission doesn't speak to you or seems flat out wrong then who are we to deny your opinion? All are welcome if they come in good faith, take refuge in the Triple Gem and try to live their lives according to the five precepts.

Malcolm wrote:

I am point these things out to you because it is very difficult to create a so called "Pan-Buddhist" forum. E-Sangha was such an attempt and it suffered because people who follow various streams of Dharma often have little to share with each other because their views about the path are so radically different.

For example, you are coming at this from a Thervada POV, so naturally you language everything in that manner. Changing the name from Dhamma to Dharma wont change anything, no more than if I change my name from Malcolm to Phuntsok or Ananda Metteya, etc.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 10:10 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

Khalil Bodhi said:

We have a section devoted to the paramis

Malcolm wrote:

Pāramitās. Mahayānīs practice pāramitās, not paramis. If you want to be inclusive, you have to be inclusive.

Khalil Bodhi said:

The one requirement is that we asknow all members to have taken refuge and try their best to follow the five precepts.

Malcolm wrote:

As defined by whom? What does refuge mean? This is a very loaded term. Does it mean you have a groovy Tibetan or Chinese name? Does it simply mean you are interested in Buddhadharma?

As for the five precepts, whose interpretation?

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 10:07 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

Urgyen Dorje said:

As I was taught, ultimate bodhicitta relates to the higher training of wisdom, and thus the right view of wisdom and intention, and relative bodhicitta relates to all parts of the eight fold path as one is practicing them with a different view and a different motivation.

And as I was taught, empowerment and direct introduction relate to the higher training of wisdom.

Malcolm wrote:

Please explain to me where bodhicitta, etc., are explained in texts dealing with the eight-fold path.

You are conflating the three trainings, śīla, samadhi and prajñā, with the eight-fold path.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 9:53 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

Urgyen Dorje said:

Sure. Different paths have different schema, but they can all be understood in the context of the original eight-fold path of the historical Buddha.

Malcolm wrote:

Which Historical Buddha? Sikkhī, Vipassī, Kāśyapa?

The eightfold path is a Hinayāna path structure. We don't really practice that way in Mahāyāna, Vajrayāna and Dzogchen.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 9:50 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

Urgyen Dorje said:

I've been a vajrayana practitioner for 25 years, and situating my practice in the context

of the three higher trainings (ethics, concentration, wisdom) that span the eight fold path, is a standard part of shedra, and a standard part of Tibetan mahayana and vajrayana exegesis. For me personally, if one doesn't understand this, it's hard to really understand how one is a *Buddhist* if one's main practice, like mine, is some vajrayana sadhana that was discovered in the wall of a cave as a terma. Every aspect of vajrayana practice is easily understandable in the context of the eightfold path-- though with a vajrayana view.

Malcolm wrote:

The eight-fold path does not have bodhicitta. It does not contain the practice of the perfections. It does not begin with empowerment. It does not have direct introduction.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 9:42 PM

Title: Re: New forum: Dharma Paths Practice Community

Content:

David N. Snyder said:

The current structure follows the practice related to the 8 fold path. As far as I know, all Buddhist traditions, all schools honor and value the 8 fold path, but as noted in posts previously, the best way to ensure that all schools are represented is for us to have membership from all the schools and the format and structure could still be tweaked as needed.

http://www.dhammadownload.com/index.php?title=9_points_unifying_Theravada_and_Mahayana

Malcolm wrote:

The path of Mahāyāna is not the eight-fold path. The path of the Mahāyāna is the path of the six perfections. The path of Vajrayāna in general is not the eightfold path, it is the path of creation and completion stages. The path of the Dzogchen is none of these.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 6:19 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Serenity509 said:

Without starting World War III, China cannot and will not be forced out of Tibet. One thing we can do, though, is support China's liberalization, which has in recent years included a more positive stance toward Buddhism in general.

Malcolm wrote:

I don't care about Buddhism in general. I care about Tibetans, Tibetan culture and

Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 5:18 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Malcolm wrote:

The situation is a little more complex than just calling the Chinese Gvt. "enemies of Buddhism." China wishes to control Buddhism within its borders, and it cannot control Tibetans, so it exercises deadly force against Tibetans and Tibetan Buddhist establishments, while making a show of the fake Panchen for decorum and, it seems, to delude themselves into thinking they have a liberal policy towards Tibetan Buddhism, when in fact their policies are anything but liberal.

Serenity509 said:

I am not going to claim that China has always been a blessing for Tibet, but I will give China some credit for improving the living conditions of average Tibetans:

...

I am not going to apologize for bringing these things to our attention. Ideological or partisan thinking that ignores real world facts and the thoughts and feelings of all people involved is not helpful to Buddhism.

Malcolm wrote:

Fact 1) the Chinese refuse to educate Tibetans in Tibet. This alone undermines Tibetan Buddhism, not to mention the rest of Tibetan culture.

Fact 2) Tibetans have the highest rates of unemployment in China

Fact 3) Tibetan women are routinely forcibly sterilized

Fact 4) Mortality rates for Tibetans are higher than for average Chinese citizens

Fact 5) Nomads are forced into resettlement towns, places they do not want to live.

Fact 6) The infrastructure investments China made in Tibet were not for the purpose of benefitting Tibetans.

I could go on and on.

The fact is that China should get out of Tibet.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 4:51 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Malcolm wrote:

There is no point to that. Most of the participants are not Tibetan Buddhist anyway. We know the reason for this.

Serenity509 said:

If the Chinese government is an enemy of Buddhism, then we should please demand that Buddhist leaders from our own traditions not participate in the World Buddhist Forum, which is sponsored by the Chinese government. People call for boycotts all the time over far more trivial matters.

Malcolm wrote:

The situation is a little more complex than just calling the Chinese Gvt. "enemies of Buddhism." China wishes to control Buddhism within its borders, and it cannot control Tibetans, so it exercises deadly force against Tibetans and Tibetan Buddhist establishments, while making a show of the fake Panchen for decorum and, it seems, to delude themselves into thinking they have a liberal policy towards Tibetan Buddhism, when in fact their policies are anything but liberal.

Serenity509 said:

It would seem a little naive to insist that the government of India has no political motives whatsoever in providing refuge for the Dalai Lama and the Tibetans in exile

Malcolm wrote:

India and its relationship to the tiny Tibetan exile community is not on the table for discussion right now.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 4:31 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Serenity509 said:

I think we should take the thoughts and feelings of these Tibetans into account.

Malcolm wrote:

These Tibetans are just ordinary folks doing what they are told, putting on a show for western reporters at the behest of the Gvt.

Really, S509, you have no idea what you are talking about.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 4:25 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Serenity509 said:

What I recommend doing, then, is staging a boycott of the next World Buddhist Forum, and calling out any Buddhist leaders outside China who participate in it. I'm sorry if I'm wrong for making this suggestion.

Malcolm wrote:

There is no point to that. Most of the participants are not Tibetan Buddhist anyway. We know the reason for this.

Serenity509 said:

Is the China of today the China of Chairman Mao? Should it be supported in its liberalization or should it be feared? In recent years, the Chinese government has taken a supportive stance on Buddhism, and I think that should be encouraged.

Malcolm wrote:

China is suppressing Tibetan Buddhism along with Tibetans very harshly. In fact, virtually all Tibetans have all had their passports rescinded and are not allowed to travel out the PRC bloc, or even from province to province. Also China is interfering with the traditional nomadic culture of Tibet through resettlements. Lhasa is being dismantled house by house., etc.

Serenity509 said:

The United Nations is set to receive evidence that Chinese People's Armed Police troops have repeatedly opened fire on unarmed Tibetan protesters calling for religious freedom over the past seven years.

Evidence of deadly attacks by the Chinese paramilitary on Buddhist demonstrators across the Tibetan Plateau – provided by witnesses, whistleblowers, and a secret government document smuggled out of Tibet – will be presented to the UN's Committee against Torture later this year.

"The usage of live ammunition against peaceful Tibetan protestors does exist and it is also disproportionate," Prime Minister Lobsang Sangay, the head of Tibet's government-in-exile, told The Diplomat. "This is clearly in violation of international law," said the prime minister, a former research fellow at prestigious Harvard Law School who wrote his graduate thesis on Buddhism and Human Rights.

Malcolm wrote:

<http://thediplomat.com/2015/04/chinas-crackdowns-in-tibet/>

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 3:54 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Malcolm wrote:

I can tell you for a fact that no Tibetans inside the PRC have any faith in the Panchen puppet, not matter what photos you may see.

Serenity509 said:

How can one be certain of this, without conducting some sort of survey or poll?

Malcolm wrote:

Because I know Tibetans and have travelled to Tibet and China. I bear no ill towards China or the Chinese, but I think the attempt of the Chinese Gvt. to manipulate Tibetans through Dharma is as pathetic as it is transparent. No one takes this Panchen Lama seriously. Add this to the fact that he has been associated by his PRC handlers with the Shugden Cult, and you can really understand why no one pays him any heed.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 2:46 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Malcolm wrote:

This not the issue.

Serenity509 said:

Unless the Tibetan Buddhists who come to the disputed Panchen Lama for blessings are just paid actors of the CPC, and unless the Tibetan Buddhist teachers and leaders living in Tibet who express support for him are paid actors of the CPC, then I think their perspective matters.

Malcolm wrote:

I can tell you for a fact that no Tibetans inside the PRC have any faith in the Panchen puppet, not matter what photos you may see.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 2:16 AM

Title: Re: More Propaganda - China's Panchen Lama gets high profile

Content:

Serenity509 said:

I'm not going to further comment on the average living conditions of Tibet before the Chinese invasion,

Malcolm wrote:
They were much happier.

Serenity509 said:
When it comes to the disputed Panchen Lama, I know about the circumstances that led to his ordination. All I'm trying to do is look at him as a fellow human being, and see whether or not he honestly tries to fulfill his role, a role he did not choose, in a way that is helpful to others.

Malcolm wrote:
He is a puppet, a tool.

Serenity509 said:
Buddhism teaches that it's unfair to judge people without taking into consideration their causes and conditions, if you even judge others at all.

Malcolm wrote:
I am not judging him personally. I am judging his role and how he is being used.

Serenity509 said:
Who is going to show sympathy, though, for Chinese Buddhists and for Tibetan Buddhists who choose to stay in Tibet?

Malcolm wrote:
This not the issue.

Author: Malcolm
Date: Wednesday, August 12th, 2015 at 1:09 AM
Title: Re: Global Warming / Climate Change: Caused by human activi
Content:
joy&peace said:
the 1 idea

of trying to constantly fight -

is that it makes people stronger

very inferior to the understanding that when we work together we get much more done.

Malcolm wrote:
Everybody on this planet needs to understand the real situation. The real situation is

dire.

If, internationally, everyone insists on their "right" to drive their economies on fossil fuels to reach an imagined prosperity enjoyed in the US, for example, this dire situation will get much worse.

Cooperation is nice, but people can only cooperate if they share common values and goals. If people insist on their own country first rather than this planet first, your much valued cooperation is never going to happen.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 12:39 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

joy&peace said:

Disparaging others never helps.

True story.

And smiles - do a lot of good. Disparaging others leads to a quicksand of disparagement; it is very true.

You and I may be very strong, non-attached to self - unable to be injured ; but others may be injured,

so it is not good to say things like this, ' we can't do it, ' etc.

Malcolm wrote:

Coddling others doesn't help either.

Smiles are fine when they are appropriate. It is not a time to be smiling about the state of the planet.

And we wont be able to do it if people continue to make excuses.

Author: Malcolm

Date: Wednesday, August 12th, 2015 at 12:24 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

joy&peace said:

Yet it is never of any use to say ' it is too late for them, '

and makes no sense, not to me at least.

Malcolm wrote:

Well, it will be too late for many of the creatures and plants that are going to become and are becoming extinct in Tibet and Western China if China continues its present course.

It is going to be too late for creatures and plants in the sea if we do not get our collective global shit together and stop our present course.

It is going to be too late for any cultural diversity if we do not halt the juggernaut of global consumerist expansion.

Nice emoticons and lovely sentiments will not adequately address the present crisis we are facing as a globe.

It is a question of priorities.

Author: Malcolm

Date: Tuesday, August 11th, 2015 at 11:56 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

joy&peace said:

' Eliminating fossil fuels is putting the needs of third world peoples first. Why should they wish to repeat the errors of the first world? Doesn't make sense. ' - Malcolm

The issue, dear friend, that I have is not that you are wrong - we have learned better, so to speak, you are correct.

Malcolm wrote:

The issue is that people in the third world should be educating themselves so as not to take the disastrous turn second world countries like China and the former Soviet bloc have taken, polluting themselves into oblivion. It is too late for China, they have already moved down that road. Their economy is in shambles from the bursting of the housing bubble, the credit bubble is going to collapse soon, all because of a mad rush to "expand" their economy. They have wantonly destroyed not only their own environment, but they are destroying the environment of Tibetans and so on, all in the name of providing a western lifestyle to their elites.

Author: Malcolm

Date: Tuesday, August 11th, 2015 at 10:49 PM

Title: Re: Virupa's Mahamudra Doha

Content:

Malcolm wrote:

Since this is my translation, I will answer. Until you are realized, you are deluded.

Astus said:

The poem seems to advocate entering Mahamudra directly and not through various stages, so the question if this is interpreted in a different way.

Malcolm wrote:

It is not about that, it is about being attached to methods.

It also says:

"Mahamudra" is a mental imputation of the childish.

It also clarifies that a guru is indispensable:

Having been connected with a sublime Guru,

The main verse cited from this by Sakyapas is the following:

All sentient beings are emanations of mahamudra,

the essence of those emanations is the forever non-arising dharmadhatu,

also all characteristics of dualistic appearances, happiness, suffering and so on, are the play of mahamudra, the original dharmata.

Author: Malcolm

Date: Tuesday, August 11th, 2015 at 10:34 PM

Title: Re: Virupa's Mahamudra Doha

Content:

Astus said:

Is <https://awakeningtoreality.blogspot.com/2014/02/virupa-treasury-of-doha.html> known among Sakyapas? If so, how do they explain it, especially the following stanza:

"Some are completely tortured with empowerment rites,
some always count their rosary saying hum phat!
some consume shit, piss, blood, semen and meat,
some meditate the yoga of nadi and vayu, but all are deluded."

Malcolm wrote:

Since this is my translation, I will answer. Until you are realized, you are deluded.

Author: Malcolm

Date: Tuesday, August 11th, 2015 at 8:29 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Serenity509 said:

Before rejecting the above sources as somehow right-wing or corporately controlled, please consider the actual poverty reduction that's taken place in China, and how it could have been accomplished without fossil fuels.

Malcolm wrote:

China is horribly polluted, and there is still widespread poverty, poverty with toys.

Author: Malcolm

Date: Tuesday, August 11th, 2015 at 8:27 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Serenity509 said:

Could you please explain how forcing third world countries to cease the use of fossil fuels and nuclear energy would not disrupt their economic well-being?

Malcolm wrote:

Can you please explain to me how rapidly increased global warming caused by third world development is not going to destroy their economic well being?

Serenity509 said:

My point is that we should put the needs of third world peoples first, and we should listen to their leaders before making demands on them.

Malcolm wrote:

Eliminating fossil fuels is putting the needs of third world peoples first. Why should they wish to repeat the errors of the first world? Doesn't make sense.

M

Author: Malcolm

Date: Monday, August 10th, 2015 at 9:59 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Serenity509 said:

It just seems to me very unsettling that the proposals made by people who support the idea of anthropogenic climate change would so negatively impact third world peoples. I wish that global warming advocates didn't have any ulterior motives that could potentially harm others.

Malcolm wrote:

If climate change is not halted and we do not globally change our patterns of consumption of energy and means of producing it, there won't be any world worth living in at all.

Author: Malcolm

Date: Monday, August 10th, 2015 at 9:57 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Serenity509 said:

Patrick Moore, one of the original founders of Green Peace:

Malcolm wrote:

This man was never one of the original founders of Greenpeace and he is a shill for the Nuke Industry.

Author: Malcolm

Date: Monday, August 10th, 2015 at 9:52 PM

Title: Re: The Point of No Return: Climate Change Nightmares Are Al

Content:

WeiHan said:

Keynesian theory failed also because it failed to recognise this and also its failed attempted.

Malcolm wrote:

Are you kidding? The US Economy has proven the validity of Keynesian Economics through the vast wealth disparity that has appeared in the US as a result of abandoning Keynesian policies.

WeiHan said:

Governments have never prove to do right thing. Mostly is done for self interest. The proof is in the way they manage economy. Hoping that they will manage climate change is like handling them another excuse to manipulate society for self interest again. So, even if global warming is true, this is not the solution.

Malcolm wrote:

What sort of libertarian koolaid are you drinking?

Author: Malcolm

Date: Sunday, August 9th, 2015 at 3:34 AM

Title: Re: Lamdre how many participant each session?

Content:

tobias said:

Hello,

in a text on lamde I read that you practice in groups of maximum 25 participants. It was said that even Verupa was not able to transmit lamde to more than 25 participants at the same time, Thats why the maste has to repeat teachings several times to teach all the participant.

Now I found a picture that shows lots of people receiving Lamdre in Malaysia. The article says that there are 600 participants.

<http://www.sakya.com.au/news/lamdre-malaysia>

How does that fit together?

Greetings
tobias

Malcolm wrote:
Refers to the empowerments, not the instructions.

Author: Malcolm
Date: Sunday, August 9th, 2015 at 3:33 AM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:
Malcolm wrote:

Śakyamuni Buddha demonstrated control over the elements many times, for example, levitating to the height of 14 palm trees. If we assume an average height of 30 feet, this is roughly 500 feet in the air, roughly the equivalent of a 50 story building.

zenman said:
Is levitation always considered a sign of full realisation?

Malcolm wrote:
No, of course not, but control over the elements is a good place to start indicating one's realization.

Author: Malcolm
Date: Saturday, August 8th, 2015 at 11:49 PM
Title: Re: Natural State and Nature
Content:
Malcolm wrote:
Rig pa self originates from the basis because rig pa is just the recognition of the basis as one's own state itself.

Paul said:
Fantastic post.

Stupid question time, though. The term 'state' is used often in English language Dzogchen literature, especially in the DC. However there seems to me to be several meanings and interpretations of the word (same with 'condition') that have divergent consequences as to how the sentence should be understood. So how, precisely, are you using it here?

Bumping my question - answering it will be a massive help for me. This has always

confused me...

Malcolm wrote:

In Tibetan, the word generally translated as "state" is ngang. This in turn has three interrelated meanings: 1) continuum [rgyud] or native place [gshis ka]; 2) nature [rang bzhin] or modality [rnam tshul]; 3) intrinsic power or effortless natural perfection ['bad med lhun sgrub].

Here I mean nature or modality.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 10:26 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

I have also read him carefully. He is familiar with madhyamaka view but he hasn't realised it. There is no question about this because he keeps on saying very immature things. I am not talking about his persona here, only what he teaches.

Malcolm wrote:

Someone who has realized Madhyamaka view is a first stage bodhisattva.

zenman said:

What is your point?

Malcolm wrote:

That such a person is by every definition an awakened person. Someone who has not realized Madhyamaka view is by every definition not an awakened person.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 9:58 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

I have also read him carefully. He is familiar with madhyamaka view but he hasn't realised it. There is no question about this because he keeps on saying very immature things. I am not talking about his persona here, only what he teaches.

Malcolm wrote:

Someone who has realized Madhyamaka view is a first stage bodhisattva.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 4:05 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Malcolm wrote:

I have read of two kinds of rainbow bodies: the one where the body shrinks and the second where the body disappears entirely.

The first is partial rainbow body.

tomamundsen said:

Is partial rainbow body the 16th bhumi, buddhahood without remainder?

Malcolm wrote:

No. It is Buddhahood with signs.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 4:03 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

Awareness, primordial state, consciousness, rigpa, wakefulness... There is no fixed common system for translating these words is there...

Malcolm wrote:

Well, every translator tends to have a fixed jargon, though, they do evolve. The reason there is no fixed system is that earlier translations [1995 and before], whether by Tibetans or Westerners, tend to be pretty inaccurate. Things are getting more accurate simply because there is more commentarial literature available than there was prior to this time.

zenman said:

Tulku Urgyen's quote btw wonderfully has lead us back to the original topic! I bet that doesn't happen very often after over 120 messages He says that when thoughtfree wakefulness grows longer and longer and all the way up to 24/7 then one has attained great perfection.

Malcolm wrote:

Yes, when one's increases one's ability to remain in nonconceptual wisdom [aka thoughtfree wakefulness, mi rtog pa'i ye she s], then one is Buddha. One's state is

already "the great perfection." But one's ability to be in that knowledge [rig pa] or not is the difference between a sentient being who wanders the six realms [never], a practitioner on the path [sometimes] or a Buddha [always].

zenman said:

That is precisely Jackson Peterson's message as well, though he is not an authorised dzogchen teacher.

Malcolm wrote:

Being a parrot is relatively easy. Living that knowledge is not so easy. There are a lot of Dzogchen parrots, not so many Dzogchen garudas. The difference is this:

And this:

Author: Malcolm

Date: Saturday, August 8th, 2015 at 3:18 AM

Title: Re: Chime Sog Thig Teachings from Shenphen Dawa Rinpoche

Content:

dzogchungpa said:

I always seem to get into trouble when I post something from SDR.

Malcolm wrote:

Revise to...

dzogchungpa said:

I always seem to get into trouble when I post something.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 3:14 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

Malcolm wrote:

Why don't you study a little bit?

zenman said:

Perhaps I should yes. There are so many books on Dozgchen though that I don't know where to begin with. And even if I did I am en extremely lousy reader...

dzogchungpa said:

I'm not a scholar, but here's a quote from Tulku Urgyen Rinpoche's "As It Is, Vol. I": By training thoroughly in this way, discursive thinking will gradually grow less and less, and

moments of thoughtfree wakefulness will grow longer and longer. When this nonconceptual wakefulness lasts one hour, you have attained the level of an arhat. When it lasts throughout the day, you have attained the level of a bodhisattva. When it is uninterrupted day and night, you have become a fully enlightened buddha. There is nothing more precious than this.

zenman said:

Interesting quote, especially because it mentions the requirement of an arhat which is hinayana directly compared to mahayana- and vajrayana-attainments. I understand Tulku Urgyen was a great master but I wonder if this is actually so. This is in fact what I was after with my former question reg. 24/7 awareness vs. fully enlightened buddhahood. I have come across a few people who say that their awareness is uninterrupted day and night and has been for many years. And it seemed to me that it might actually be so without any "specialty" or egoism to them. I thought 24/7 was what arhats are in. I think this is a wonderful degree of attainment but surely anyone I have met saying this can't stick their hand into fire without getting hurt. That's why I was asking Malcolm for the quote, to get a reliable source or sources on this exact issue.

Malcolm wrote:

Everyone's awareness is 24/7/365 for eons and eons. But not everyone's knowledge of their primordial state is 24/7/365. Those whose knowledge of their primordial state is 24/7/365 are Buddhas.

Wakefulness, btw is Eric Pema Kunzangs translation du jour for wisdom, primordial wisdom, pristine awareness aka ye shes.

Author: Malcolm

Date: Saturday, August 8th, 2015 at 1:02 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

Is not total realisation and 24/7 rigpa two different things?

Malcolm wrote:

No.

zenman said:

Can you come up with a quote to back this up?

Malcolm wrote:

Why don't you study a little bit?

Author: Malcolm
Date: Saturday, August 8th, 2015 at 12:25 AM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:

zenman said:
Is not total realisation and 24/7 rigpa two different things?

Malcolm wrote:
No.

zenman said:
I have read of two kinds of rainbow bodies: the one where the body shrinks and the second where the body disappears entirely.

Malcolm wrote:
The first is partial rainbow body.

zenman said:
Didn't know that about Shakyamuni. What is the source of this levitation story?

Malcolm wrote:
Pali Canon, forget exactly which sutta. But there are also many examples in Mahāyāna sūtras.

Author: Malcolm
Date: Saturday, August 8th, 2015 at 12:12 AM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:

paël said:
In some sutras Arhats dissolve their body by fire. Is this rainbow body?

Malcolm wrote:
No, this is not rainbow body.

Author: Malcolm
Date: Friday, August 7th, 2015 at 11:57 PM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:

Malcolm wrote:

NN says he is not there. This is why when students come to him and tell him that they are in a state of rigpa 24/7, he suggests that in order to prove it, they put their hand in the fire. So far as I know, there have been no takers.

If you are totally realized, you have total control over the elements.

zenman said:

Okey. This is a bit confusing for me. I thought 24/7 rigpa concerns mind (exhaustion of karmic winds) and awareness only. Is this not so? Why? Did Shakyamuni ever demonstrate control over the five elements in any physically astounding manner?

Malcolm wrote:

Total realization in Dzogchen means exhausting all mental and physical karma in this life — this is what is meant by achieving the body of great transference, like Garab Dorje, Vimalamitra and Padmasambhava. Some people say that Khenpo Ngawang Palzang had this realization too.

Even if you do not have total realization in this life, you can still manifest what is called rainbow body, where your body shrinks and disappears in seven days.

Śakyamuni Buddha demonstrated control over the elements many times, for example, levitating to the height of 14 palm trees. If we assume an average height of 30 feet, this is roughly 500 feet in the air, roughly the equivalent of a 50 story building.

Author: Malcolm

Date: Friday, August 7th, 2015 at 9:31 PM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

The Practice of Dzogchen, by Longchenpa, translator: Tulku Thondup, editor: Harold Talbott. "The main emphasis of Dzogpa Chenpo is to attain and perfect the realization of the true nature of mind, Intrinsic Awareness (Rigpa), which is the Buddha Mind or Buddha-Essence."

Malcolm wrote:

Is this Tulku Thundup's point of view, or someone else's?

Author: Malcolm

Date: Friday, August 7th, 2015 at 9:24 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

Okey. Egoistic claiming is surely delusional. By sitting in fire I meant being exposed to fire.

Malcolm wrote:

He means sitting in a fire, like Padmasambhava.

Author: Malcolm

Date: Friday, August 7th, 2015 at 9:24 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

Well, I doubt if he did. I think statements like this that you are enlightened only when you sit in fire can be very misleading and discouraging, although I assume this is not all what NN has said on this. How many of those who hear this statement made by an authority such as NN actually get there? Zip, like one in a billion, if even that many.

Malcolm wrote:

NN says he is not there. This is why when students come to him and tell him that they are in a state of rigpa 24/7, he suggests that in order to prove it, they put their hand in the fire. So far as I know, there have been no takers.

If you are totally realized, you have total control over the elements.

Author: Malcolm

Date: Friday, August 7th, 2015 at 9:18 PM

Title: Re: Natural State and Nature

Content:

Malcolm wrote:

You cannot achieve rainbow body by practicing according to the Kun byed rGyal po or the five sems sde lungs. Kun byed rgyal po does not provide a path, because it is a teaching on the basis [gzhi], called byang chub sems in Tibetan.

alpha said:

Volume 6 of the commentaries on Kunjed Gyalpo is on meditation. Prajna through meditation.

Malcolm wrote:

Yes, of course, Kun byed rgyal po talks about view, meditation, behavior and the result. But in general, there is no practice of sems sde independent from mahā and anuyoga.

Author: Malcolm

Date: Friday, August 7th, 2015 at 5:59 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

The text of "The Supreme Source" cuts through all provisional teachings and what remains is "Pure and Total Consciousness" only. It cuts through every practice and belief dearly held.

Malcolm wrote:

Kun byed rgyal po is a sems sde text. It is principally concerned with the first statement of Garab Dorje, "Direct Introduction." It does not address the second two statements, "Remain without doubt" and "Continue in that state." [The three statements of Garab Dorje may actually be found in the ultimate root tantra of all Dzogchen, the origin of all Dharma teachings and specifically, all Dzogchen teachings, the sGra thal 'gyur Tantra.]

You cannot achieve rainbow body by practicing according to the Kun byed rGyal po or the five sems sde lungs. Kun byed rgyal po does not provide a path, because it is a teaching on the basis [gzhi], called byang chub sems in Tibetan.

Author: Malcolm

Date: Friday, August 7th, 2015 at 1:51 AM

Title: Re: Natural State and Nature

Content:

dzogchungpa said:

Hint: maybe you don't understand the "context" being referred to and therefore you can't understand how they could be identical.

Malcolm wrote:

Rig pa and the gzhi are not identical. Why? Because if they were, the gzhi would never mistaken for an external object. It is because one is ignorant [ma rig pa] of the gzhi that samsara happens.

When you read my forthcoming book, you will then understand how it is that rig pa neither the nature of the mind, nor the gzhi.

steve_bakr said:

Keep us posted on your forthcoming book. I hope it is available in Kindle format.

Malcolm wrote:

At this point, we are not doing an electronic edition.

The very short explanation is, according to the upadesha class tantras such as the root tantra of Dzogchen, sgra thal gyur, that there is a neutral awareness [shes pa] that arises out of the basis because of a stirring of vāyu [rlung], sometimes mistranslated as prāṇa (prāṇa is a vāyu). Because there is a movement, accompanied by sound [sgra], lights ['od] and rays [zer]*, there are appearances that arise out of the basis. When these appearances are recognized as one's own state, this recognition is what is called "rig pa", it is also given the name "shes rab" or prājñā. When these appearances are not recognized as one's own state, this is called "ma rig pa", avidyā.

It is for this reason, for example, that the famous Aspiration of Buddha Samantabhadra begins:

All of the universe and beings, samsara and nirvana

have one basis. The two paths and two results

are the enchantments of knowledge [rig pa] and ignorance [ma rig pa].

The two paths are the path to buddhahood, which is based on rig pa; and the path of the six realms which is based on ma rig pa.

Further, we can see that vidyā, rig pa comes from the basis, but it is not the basis:

Vidyā self-originate from that basis itself

without bearing the faults of external and internal reification,

free from the tainted darkness of amnesia,

therefore, it self-appears unaffected by faults.

Rig pa self originates from the basis because rig pa is just the recognition of the basis as one's own state itself. It self-originate because you did not receive this knowledge from someone else, you must recognize it in a direct perception called the direct perception of dharmitā, your real nature. The so-called "direct introduction" is merely a method to introduce you to "your own face." This is one reason why the metaphor of the mirror is so important in Dzogchen teachings. This rig pa, this true knowledge of one's own state, is therefore unaffected by subject and object dualism; is free from non-recollection, because once you have this unmistakable knowledge, i.e., vidyā, you will never forget it, and therefore, vidyā is unaffected by any faults whatsoever.

However western translators may translate these terms, what they mean in Tibetan is very precise, and between Chos and Bon, have exactly the same meaning.

You can see again in this following passage that shes pa, awareness, and knowledge, rig pa, vidyā, are used in two different ways:

One's vidyā [rig pa, knowledge of the basis] abides in a pristine state,

not terrified by the terrors of the three realms,

not attached to sensuous qualities.

Physical form and color do not exist

in self-originated nonconceptual awareness [shes pa].

One's vidyā, rigpa, knowledge, abides in a pristine state because there are no physical forms and colors in consciousness; rig pa is the knowledge that the appearances of the five lights and so on in one's fundamental unfabricated consciousness are not substantial or real. They are merely the energy of the basis, from which that awareness is inseparable.

When this knowledge does not arise, then as the Aspiration of Samantabhadra states:

First, since vidyā/rig pa did not arise in the basis

deluded sentient beings

cannot recall anything and are confused.

The cause of that is the delusion of ignorance.

Within that is a sudden unconsciousness

in which a fearful awareness stirs without clarity,

Within that self and other are perceived as enemies.

From the gradual buildup of traces,
entry into the process of samsara happens.

If vidyā is the basis, then there is no way anyone could ever be deluded, samsara would never have happened. Indeed, there is popular strand of misconception in Dzogchen that claims that samsara never did happen. While this is true from the point of view of Samantabhadra [and hence the rhetoric of the sems sde literature], this is not true from our point of view, since we are continuing in samsara and gather karma and building up traces. If we are in the state of knowledge that is the state of Samantabhadra, then for us samsara will have never happened. But until we are in that knowledge 24/7/365 and therefore totally beyond time, then we are still in samsara.

Since vidyā is not the basis, by mistaking the nature of the sounds, lights and rays that come from the basis for being dualistic phenomena, one is trapped by avidyā, ma rig pa and one cycles endlessly in the three realms. Dzogchen practice is the means to reverse this error because the basis of knowledge and ignorance is the same, and knowledge and ignorance arise on the basis of an awareness [shes pa] that exists as part of the basis.

My book expends a little energy in explaining these critical points in an introduction, but my explanation is not novel nor is it my own. I merely follow an outline that is common in both Chos and Bon Dzogchen teachings, and I use many citations from untranslated commentaries of Vimalamitra on the 17 Dzogchen tantras to illustrate my points. The only novel thing in my explanation is that I show the link between the initial shes pa, awareness or fundamental consciousness that arises from the basis, how that becomes pristine consciousness [ye shes] when in the presence of rig pa or knowledge of its own state; and how it becomes yid kyi rnam shes or "mental consciousness" and mind [sems] when it does not recognize its own state and engages in the dualistic imputations of because of ignorance [ma rig pa]. But even here, I do so on the basis of citations and reasonings drawn from classic commentaries, and I cannot claim any of these ideas as novel or as being my own.

M

* The principle of sounds, lights and rays is more fully explained in the Zhang Zhung sNyan brGyud of Bon; in Chos, it is mainly confined to describing the experience of the bardo of dharmatā.

Author: Malcolm

Date: Thursday, August 6th, 2015 at 11:05 PM

Title: The Point of No Return: Climate Change Nightmares Are Ahead

Content:

Unknown said:

Evidence for the above scenario comes in large part from our best understanding of what happened 250 million years ago, during the "Great Dying," when more than 90 percent of all oceanic species perished after a pulse of carbon dioxide and methane from land-based sources began a period of profound climate change. The conditions

that triggered "Great Dying" took hundreds of thousands of years to develop. But humans have been emitting carbon dioxide at a much quicker rate, so the current mass extinction only took 100 years or so to kick-start.

With all these stressors working against it, a hypoxic feedback loop could wind up destroying some of the oceans' most species-rich ecosystems within our lifetime. A recent study by Sarah Moffitt of the University of California-Davis said it could take the ocean thousands of years to recover. "Looking forward for my kid, people in the future are not going to have the same ocean that I have today," Moffitt said.

Malcolm wrote:

Read more: <http://www.rollingstone.com/politics/news/the-point-of-no-return-climate-change-nightmares-are-already-here-20150805#ixzz3i314rN8i>

Follow us: @rollingstone on Twitter | RollingStone on Facebook

Author: Malcolm

Date: Thursday, August 6th, 2015 at 10:43 PM

Title: Re: Natural State and Nature

Content:

kalden yungdrung said:

If you can see above, the statement of Lopon Tenzin Namdak Rinpoche regarding Awareness, then i can agree easy with this explanation. Awareness is more "understandable" for me whereas knowledge not so well..... Cant' help it.

KY

Malcolm wrote:

There is no different interpretation. Please consult JLA. Knowledge is the more correct word.

Author: Malcolm

Date: Thursday, August 6th, 2015 at 9:50 PM

Title: Re: Natural State and Nature

Content:

kalden yungdrung said:

Tashi delek M,

Please, don't forget that the interpretations of Rigpa can be:

According Lopon Tenzin Namdak Rinpoche: "Awareness". So in Bon it seems to be that we have a different interpretation of Rigpa.

Malcolm wrote:

We have discussed this before, and this state of affairs is mainly due to the influence of western translators on Tibetan Lamas, not the other way around.

Author: Malcolm

Date: Thursday, August 6th, 2015 at 10:13 AM

Title: Re: Natural State and Nature

Content:

dzogchungpa said:

Hint: maybe you don't understand the "context" being referred to and therefore you can't understand how they could be identical.

Malcolm wrote:

Rig pa and the gzhi are not identical. Why? Because if they were, the gzhi would never mistaken for an external object. It is because one is ignorant [ma rig pa] of the gzhi that samsara happens.

When you read my forthcoming book, you will then understand how it is that rig pa neither the nature of the mind, nor the gzhi.

Author: Malcolm

Date: Thursday, August 6th, 2015 at 10:02 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

I would say that the description of Rigpa as "knowledge" is too narrow and limited as applied to Dzogchen. It might be more accurate to describe Rigpa as "cognizance" but there is much more to it. It is not enough to go with a definition from a Tibetan dictionary. You must draw from original Dzogchen texts to appreciate the depth of Rigpa in Dzogchen.

Malcolm wrote:

Do you know Tibetan? If not, how can you say you are drawing on original Dzogchen texts?

steve_bakr said:

A translator cannot rely on a dictionary meaning for Rigpa.

Malcolm wrote:

Indeed, they must able to read actual original Dzogchen texts, there are but a handful of people who can do that, and they do not all do it well.

steve_bakr said:

One must be intimately familiar with original Dzogchen texts and the quintessential masters. I would be very dubious of a teacher who described Rigpa merely as "knowledge," and who did not give to Rigpa its quintessential and pivotal place in his Dzogchen teachings.

Malcolm wrote:

Rig pa fundamentally means "knowledge of the basis." Rig pa is not the nature of the mind. The basis is the nature of the mind. This is a point that Chogyal Namkhai Norbu stresses again and again. Of course, if you are a follower of Jaxchen, well, then...

Author: Malcolm

Date: Thursday, August 6th, 2015 at 9:53 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

I am correct, by the way, in reporting that Dzogchen masters such as Longchenpa define Rigpa as the nature of mind.

Malcolm wrote:

Citation please?

steve_bakr said:

The description of Rigpa as nature of mind occurs in the works, "Natural Perfection: Longchenpa's Radical Dzogchen," "Original Perfection: Vairotsana's Five Early Transmissions," "Self-Liberation Through Seeing With Naked Awareness" (Padmasambhava), and elsewhere.

Malcolm wrote:

The term rig pa is not used in the five early lungs translated by Vairocana, anywhere.

You have not cited a text, you have merely mentioned some texts. A citation means producing the passage in question.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 9:05 PM

Title: Re: Issues in the History of Indian Buddhism

Content:

tingdzin said:

Malcolm: The "Old Tibetan Chronicles" is a fairly mythic account of the founding of the Tibetan Empire. What you seem to be referring to are the "Old Tibetan Annals", a year-by-year, fairly bare-bones account of what the court was up to. And, by the way, there is lots of external evidence against which Chinese testimony for the period can be and has been checked. Again, we cannot say that Buddhism was mostly Chinese until 780, and leave it at that, because (among other reasons) much of the remaining temple art from the very earliest temples reflects Central Asian and Kashmiri rather than Chinese styles.

Malcolm wrote:

<http://otdo.aa.tufs.ac.jp/index.cgi?page=History>.

Buddhism went through three phases in Tibet: the earliest period which began in the reign of Srongtsan Gampo. Buddhism was suppressed following his death; and revived again during the reign of Me Agtsom, with largely Chinese influences at the court.

A contingent of Khotanese monks indeed fled to Tibet in 740, but shortly thereafter left for Gandhara following a small pox epidemic.

Later, during the reign of Trisong Detsen, Tibet dominated all of Central Asia, Kashmir, Gilgit and so on. It is not surprising then that Tibetans have art and stylistic influences from Khotan, also they invaded it and controlled it, and we know that the monastic hierarchy of Tibetan monasteries was derived from Central Asia.

Still, epigraphically, there is very little mention of an intellectual presence of Central Asian monks. It seems, when you read Tibetan historical works on the period, the dominant external Buddhist influences were Chinese and Indian, with Indian Buddhism eventually supplanting Chinese Buddhism.

tingdzin said:

IMO, it is also already a major mistaken assumption to believe that whatever Buddhism did exist on the plateau from 600 - 900 was the same as that which arose after the period of fragmentation, although this is a topic too big for chat rooms.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 5:46 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

I think you mean 'Tibetan Buddhism' here?

Malcolm wrote:

No, I mean Tibetans.

Look, the Old Tibetan Chronicles are contemporary court records of the kind of you find in China, with corroboration of the kind you invoked from non-court sources.

Indrajala said:

No, it wasn't so simplistic as this. I'm not really convinced one could argue that Tibetan Buddhism in the Yarlung period was ignored simply because the Chinese were at odds with the Yarlung Empire.

Malcolm wrote:

Everyone knows that during the time of Trisong Detsen, there were only 7 ordained Buddhist monks of Tibetan origin in Tibet. But there were Chinese Monks, Khotanese Monks etc., there as well. We also know that the court Buddhism of Tibet was largely Chinese until the 1780's, when, for various reasons, the winds changed and Tibetans decided to throw in their lot with the Indians.

Indrajala said:

Koguryo, you will remember, was an enemy state and conquered by the Chinese-Silla alliance in the 660s, yet they recognized the fact they had a big Buddhist institution there.

Malcolm wrote:

You are forgetting that Buddhism spread into that region by sea, mainly.

There was not much in Tibet that anyone wanted, and what they wanted [gold and salt] was brought down by Tibetans to trade for things in China [tea, silk] and India [spices].

Indrajala said:

As for Tibetan Ministers, well, they were soldiers; and even in the time of the 5th Dalai Lama, there were certain kinds of animal sacrifices done in Lhasa. This does not mean that the population as a whole were not interested in Dharma.

Okay, but it still understandably raises doubts about how deep the Buddhism went in the period in question.

Malcolm wrote:

It apparently went really deep...just look at Tibet today...what more evidence do you need

Indrajala said:

I'd like to look further into this in the future. I want to translate the Tang accounts of Tibet (there's two primary ones) and whatever other relevant texts I can find. I don't know when I'll do this though.

Malcolm wrote:

That would be very helpful.

M

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 4:26 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

Dzogchen is the most direct (24/7) of all paths. It is nonconceptual Intrinsic Awareness. .

Malcolm wrote:

To what is this awareness intrinsic?

The term rang gi rig pa means "own's own vidyā", one's own knowledge."

It is used this way again and again in hundreds of Dzogchen texts written in Tibetan. Some western translators got a hold of the term, and with no justification whatsoever, decided that the "rang gi " meant "intrinsic", and "rig pa " meant "awareness." Now, rig pa can, in certain contexts, be translated as awareness, but not universally, and not in this context.

Rig pa, vidyā, knowledge, is paired against ma rig pa, avidyā, ignorance. Knowledge or ignorance of what? One's own nature, the basis, essence, nature and compassion/energy.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 4:21 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

I am correct, by the way, in reporting that Dzogchen masters such as Longchenpa define Rigpa as the nature of mind.

Malcolm wrote:

Citation please?

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 3:45 AM

Title: Re: Natural State and Nature

Content:

steve_bakr said:

I am a tiny bit uncomfortable here with the word "consciousness" out of the fear of introducing subcategories such as "subconscious" or "unconscious." Honestly, the other poster is correct in preferring "awareness" to "consciousness" because all the Dzogchen literature and texts that I have seen use "awareness," specifically "Intrinsic Awareness." The word "intrinsic" signifies that awareness is intrinsic to mind; that is,

awareness is the nature of mind.

Malcolm wrote:

This is because of the allergy people have to the word "consciousness", it is not a justifiable translation based on the term "consciousness" by itself.

There are a range of words in Tibetan that use the particle "shes pa" such as rnam shes, ye shes, shes rab, shes pa itself, and so on. They all refer to modes of consciousness. Rig pa refers to what that consciousness knows. Pristine consciousness [ye shes] is one thing, our ordinary state of consciousness [rnam shes] something else — but they both have the same basis, shes pa.

Dzogchen terminology for these things is a very sophisticated psychology of delusion and liberation, but unfortunately, it has been obscured by translations that are not precise and clear.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 3:18 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

Again, so far as I can tell though there's nothing saying the Chinese noticed a significant (or any) Buddhist presence in Tibet in the Yarlung period. Later medieval historians can say what they want about this period, but questions will remain. Compare that with the Chinese accounts of places like Kucha, Khotan, Samarkand, Koguryo, Japan and SE Asian nations where popular devotion to Buddhism is noted.

Malcolm wrote:

Well, China is not the navel of the world.

Your argument runs as follows, "The Chinese did write about it, therefore it did not exist."

Tibet was of interest to China solely because Tibetans threatened their interests on the Silk Road. Other than that, China had no interest in the Tibetans, this, more than anything else, explains the lack of mention of Tibetan in Chinese annals.

This is not the case with "Khotan, Samarkand, Koguryo, Japan and SE Asian nations..." where China had active trade interests.

As for Tibetan Ministers, well, they were soldiers; and even in the time of the 5th Dalai Lama, there were certain kinds of animal sacrifices done in Lhasa. This does not mean that the population as a whole were not interested in Dharma.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 3:12 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

If you're going to rely on oral tradition or written records detailing things centuries after they happened, there's ways to read them which usually means not taking them literally.

Malcolm wrote:

Buddha forbid that we ever take anything on people's word.

History does not have be such a cynical business, so laden with materialist concerns and a materialist outlook on life.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 2:06 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

If he taught meditation practices like trekcho and thogal going straight and keeping to the point, then sure I'd probably tune in too.

Malcolm wrote:

He does not teach techniques. He teaches Dzogchen. If you do not know the state of Dzogchen, you cannot practice either tregchö or thögal.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 1:58 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

About a week ago I watched one of his webcasts, annual Padmashambhava transmission, as I have done a few times before. With respect to all concerned, I am not interested in learning Tibetan to read a text for 35 minutes. I also didn't see anything special in him or his teachings before. I also doubt if he gives detailed in-depth advice on these webcasts in public as teachings becoming diluted always happens when there are hundreds of people, big organisation, involved. I don't want to sound an idiot (although I probably can't help it) saying this but please correct me if I am wrong...

Malcolm wrote:

I am not interested... I also didn't see...I also doubt...

Pretty clear Chogyal Namkhai Norbu is not the teacher for you.

Good luck.

Author: Malcolm

Date: Wednesday, August 5th, 2015 at 1:20 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

I think this is credible, but then what about the rest of Yarlung Tibet? How did they feel about Buddhism?

Malcolm wrote:

Different people had very different feelings, depending on whether they had ties to the old Zhang Zhung aristocracy or not. These feelings are reported in any number of sources, some early, some late. The earliest dating to the late ninth century. Trisong De'utsen's suppression of Bon, for example, is widely recorded in both Bon and Buddhist sources.

Indrajala said:

Also, how dedicated was said king to Buddhism? Did he still practice animal sacrifice? How much was it to build up legitimacy and international image, as was the case in other nations? These are questions to ask.

Malcolm wrote:

One, his mother, a Chinese woman, the wife of Me Agtsom, was very devoted to Buddhadharma.

Second, we have the evidence of the enormous amount of state-backed translations, imperial support of temples, and so on, numerous pandits invited to Tibet. There is an enormous amount of evidence both in terms of bilingual inscriptions in Tibetan and Chinese, and so on, if you care to examine it. It may not be your real area of interest, but there is no reason to slight it due to your lack of interest.

Indrajala said:

This idea that something only valid if there is an external source is a little silly. It means for example, the Spanish are the only arbiters what we may know about Mexican civilization.

No, you compare Spanish claims against archaeology and whatever surviving native accounts that still exist.

Malcolm wrote:

How do you assess pre-Colombian claims? You see the point? You can only go on native accounts. The issues in Tibet are much the same.

Indrajala said:

What are the external checks on the Chinese Civilization? According to your theory, all of Chinese history is suspect since unless there is external corroboration of something in a foreign source.

Ancient Chinese histories are generally reliable after a bit of critical examination. It can often be checked against existing archaeological and art records too. There's also enormous amounts of literature not issued by any court you can read court histories against.

Malcolm wrote:

Well, the same goes for Tibetan historical literature...

Author: Malcolm

Date: Tuesday, August 4th, 2015 at 11:35 PM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

In the case of Tibet, I've looked at the Tang Chinese account of it in two fascicles (fairly lengthy, which highlights how important Tibet was to the Tang history). It is interesting, for example, that it doesn't seem to mention Buddhism. There were plenty of envoys going to Tibet from China, but there's no real mention of a Buddhist institution in Yarlung Tibet. They mention a lot of blood sacrifices being done to seal oaths. So, how does that fit with the traditional Tibet narratives (especially later on when Yarlung kings are retroactively made Buddhist kings)? The legends have their place in cultural memory, but historians need to be critical and objective.

Malcolm wrote:

What period are you referring to? 600 to 700, 700 to 800, 800 to 842?

There is no doubt that Tri srong De'u bstan [742-797] was a Buddhist king. He built Samye, etc.

This idea that something only valid if there is an external source is a little silly. It means for example, the Spanish are the only arbiters what we may know about Mexican civilization.

What are the external checks on the Chinese Civilization? According to your theory, all of Chinese history is suspect since unless there is external corroboration of something in a foreign source.

I think such an approach is excessively myopic.

Author: Malcolm

Date: Tuesday, August 4th, 2015 at 8:38 PM

Title: Re: Vairocana

Content:

kalden yungdrung said:

- Emanational translator how can this be seen?

Mutsug Marro

KY

Malcolm wrote:

Meaning, that he was the continuum of a realized being.

Author: Malcolm

Date: Tuesday, August 4th, 2015 at 7:16 AM

Title: Re: Fires in CA and Rigdzin Ling Dharma Center

Content:

T. Chokyi said:

Conditions at Rigdzin Ling Dharma Center:

<http://chagdudgonpa.org/fires-near-rigdzin-ling/>

They have heavy smoke there in Northern CA from the forest fires, they are asking for prayers.

Malcolm wrote:

They need to intensive Sang and Serkyem, then it will be fine.

Author: Malcolm

Date: Tuesday, August 4th, 2015 at 7:13 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

One of the things Jackson has said is that at some point of history, thogal was taught right from the start to students before the presently used systems were developed. Maybe it was before 15th century or something like that. Me not being a specialist of the Tibetan tradition I don't know in detail what these methods refer to but I guess like preliminary practices/ngondro and deity/tantric practices. He also said that there is one lineage of dzogchen, Palyul, who never did this and who still teach thogal first.

Malcolm wrote:

What they teach in Palyul is separation of samsara and nirvana which is the preliminary for thogal; actual thogal is reserved for post tregcho teachings.

zenman said:

I keep hearing this abuse-thing (underline). I have learned about the thogal-practices, space gazing and sky gazing, from texts provided by Jackson, and have tried them out. I never experienced such clarity during many years of zen training with top masters of the world. I suppose these two practices are the most central ones in thogal. Are they? They have been described also in several books, like one by Tenzin Wangyal Rinpoche and Lopon Tenzin Namdak. I don't see any reason why gazing could not be taught to anyone and tried, or how this could become a problem or create obstacles. However I think it requires calmness (shamatta).

Malcolm wrote:

All you are doing is blocking your own realization by approaching things in the wrong way. What a pity. Luckily, no one is %100 percent hopeless while they are alive.

I suggest you stop screwing around and find a real Dzogchen master, Buddhist or Bon, it does not matter.

Author: Malcolm

Date: Tuesday, August 4th, 2015 at 7:08 AM

Title: Re: Vairocana

Content:

kalden yungdrung said:

He would be banished by the ministers because he was practising Buddhism. That means, the court was still a little Bon orientated under the reign of Triten Datsun. I know he got an agreement with the great Bonpo Mahasiddha Gyerpung Nangzher Lodpo. The king promised Gyerpung Nangzher Lodpo, not to destroy the Bon teachings. GNL was famous for the throwing of the magical bombs, from which you explained that this was all illusion somehow. Further did he subdue the sky God Nyingpantse and made him the guardian of the Zhang Zhung Nyengyud Dzogchen cycle of Teachings.

Malcolm wrote:

The Bon histories seem a little confused about the dates of Gyerpung Nangzher Lodpo. When you study all available documents, it becomes clear that Gyerpung Nangzher Lodpo was a contemporary of Srongtsang Gampo in the 7th century, not Trisrong Detsan in the 8th. Srongtsan Gampo assassinated Ligmincha, not Trisrong De'utsan.

kalden yungdrung said:

But the Tib king Triten Detsun banned finally Vairocana. Well then what did he do there (in eastern Tibet)?

Malcolm wrote:

He taught the people of Gyalmo Rong.

kalden yungdrung said:
Know he collected 5 Dzogchen texts in India.

- Do you know from whom he did receive these 5 texts and how these Dzogchen texts are called?

Malcolm wrote:
His teacher was Shri Singha and the five texts are the Dorje Sems pa Namkhai Che, Khyung lding chen po, Rtsal Chen sprug pa, Rig pa'i khyu byug, and the Byang chub sems sgom.

kalden yungdrung said:
This Dzogchen style is also i guess involved in the Nyingma. How can i see the Guru Rinpoche who is somewhere a student from a Dzogchenpa.

Malcolm wrote:
Guru Rinpoche's Dzogchen master was also Shri Singha.

kalden yungdrung said:
There are doubts about if Guru Rinpoche would be a founder of Dzogchen. Tantras that is sure Padmasambhava's speciality. So i only want to say some have doubts.

Malcolm wrote:
The founder of "Buddhist" Dzogchen is Garab Dorje.

All the Dzogchen teachings of Guru Rinpoche are termas.

kalden yungdrung said:
Guess Vairocana did made the translation. But as a fresh "greenhorn" in the Sanskrit language, can his translations, or from other Sanskrit - Tibetan translators, be seen as reliable ?

Malcolm wrote:
[/quote]

Vairocana was an "emanational" translator, meaning his translations are impeccable.

Author: Malcolm
Date: Monday, August 3rd, 2015 at 9:58 PM
Title: Re: Dzogchen & Vipashyana on thoughts
Content:
zenman said:
Okay. I don't either trust him 100% because I know better.

Is Jackson fully realised? Surely not. Has he had some insights? Probably.

Why did you mention about him contacting the translator? Do you think it is suspicious?

Malcolm wrote:

Everyone has some insights, that does not make them qualified to teach Dzogchen or even Vajrayāna.

It is not easy to be a teacher — this means you are responsible for your students progress.

There are still a few really qualified teachers of Dzogchen around such as Chogyal Namkhai Norbu. Why waste your time with anything less? I know Jax's point of view very well — he constantly criticizes Chogyal Namkhai Norbu, he does not like Song of the Vajra, Vajra dance as well as the secondary practices that ChNN communicates, etc. This merely demonstrates something about Jax and nothing at all about ChNN's teachings.

Anyone can write a nice book about Dzogchen — its words are very easy to understand and fun to repeat. But there is a difference between a Dzogchen master like Chogyal Namkhai Norbu and someone like Jax. You can observe this in their conduct and activity. CHNN never expresses anything but respect for his own teachers and others. Jax puts himself on a pedestal and likes to criticize people who he has taken teachings from without cause. This speaks volumes.

Author: Malcolm

Date: Monday, August 3rd, 2015 at 9:39 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

People in this thread alone have said all these things of him and yet no one has come forth with actual and clear testimonial of his credentials, whether he has been authorised or not.

Dear Magnus,

Thanks for your info. I'll inform him that he is going wrong direction.

With many Tashu Delegs NN.

Malcolm wrote:

Magnus is the user heart.

Author: Malcolm

Date: Monday, August 3rd, 2015 at 9:33 PM

Title: Re: Vairocana

Content:
kalden yungdrung said:
Tashi delek DW members,

Vairocana, a well known Dzogchen Master, was one time in India to collect Dzogchen teachings.

He got some teachings from Shri Simha.

But when he returned to the Tibetan court, he was banished to the eastern tib. Provinces.

- What formed the reason for Vairocana's banishment.?
- Is here meant the "converted" Bonpo Vairocana?

Mutsug marro
KY

Malcolm wrote:
He was banished because jealous ministers wanted to execute him, but Kin Trizrong De'utsen would not permit it.

Yes, this refers to Bagor Vairocana, who originally followed Bon, and who some say, converted Bon texts into Buddhist texts in order to save them. There are a number of Bon termas which involve Vairocana.

Author: Malcolm
Date: Monday, August 3rd, 2015 at 9:15 AM
Title: Re: Help with the Mahāyāna Sūtras Please?
Content:

Serenity509 said:
What is the most widely loved and read sutra in Mahayana Buddhism? I would guess it's the Lotus Sutra, but I could be wrong.

Malcolm wrote:
Heart Sutra, actually.

Author: Malcolm
Date: Monday, August 3rd, 2015 at 6:29 AM
Title: Re: Issues in the History of Indian Buddhism
Content:

Malcolm wrote:
According to Tibetans, they count Srong btsan gam po as being the 35th king, and consider that they were a vassal state of Zhang Zhung until Srong btsan gam po assassinated the King of Zhang Zhung

Indrajala said:

That's quite plausible, but what did 'king' mean in the sixth or even fifth century? It might refer to the people who were Tibetans' ancestors and not much else.

The same problem is actually present in the history of Japan: early written sources are clearly written long after the fact and by a centralized government-court needing to legitimize itself and its leadership in the face of a longstanding aristocracy with competing interests. Although there actually lived the emperors specified in the histories, they were effectively local chieftains when they lived and much of what later became recognized as 'Japan' did not have anything to do with them.

Malcolm wrote:

There are a number of sources of early Tibetan history, but as you might expect, they mostly date from the 9th century onward.

Indrajala said:

The idea that the Tibetans descend from Qiang people who fled to Tibet has refuted by a number of Tibetan historians, many inconsistencies with this theory.

Do you have any credible academic sources in English that address this?

Malcolm wrote:

Light of Kailash, vol. 1.

Indrajala said:

There is nothing I'm aware of that refutes the medieval Chinese account that Tibet as a recognizable polity only goes back at best to the late fifth century.

Malcolm wrote:

There are plenty of Tibetan sources that refute this idea.

Then there is the interesting text, the Vimalaprabhakaripṛcchā which refers to Tibetan assaults on Khotan, most scholars think it dates to the 7th century, contemporary with Srong btsan gam po, but I have my doubts about this.

Author: Malcolm

Date: Sunday, August 2nd, 2015 at 9:34 PM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

This brings to mind a question: when did there appear self-identifying Tibetans?

Malcolm wrote:

According to Tibetans, they count Srong btsan gam po as being the 35th king, and consider that they were a vassal state of Zhang Zhung until Srong btsan gam po assassinated the King of Zhang Zhung

Indrajala said:

The ethnogenesis of Tibet described by the Chinese for consideration:

<https://wenyanwen.blogspot.com/2014/05/tibetan-ethnogenesis-in-tang-history.html>

I'm not saying this is necessarily correct, but the Chinese never heard of Tibetans until the seventh century basically, and they had reliable records going back to the Han dynasty. The peoples in what is now Tibet (especially Amdo it seems) were often known as Qiang 羌.

Malcolm wrote:

The idea that the Tibetans descend from Qiang people who fled to Tibet has refuted by a number of Tibetan historians, many inconsistencies with this theory.

Indrajala said:

He adapted an earlier system based on his exposure to Sanskrit. It is likely therefore that while in general Bhrami must have formed the basis for all scripts in Zhang Zhung and Tibet, it is very hasty to claim that writing did not exist in Tibet prior to the 7th century, especially given the clear accounts of the books of Bonpos being burned by Buddhists during the late eighth century from both sides.

Malcolm wrote:

Are there any foreign accounts that would support this theory?[/quote]

There is nothing to refute it.

Author: Malcolm

Date: Sunday, August 2nd, 2015 at 9:46 AM

Title: Re: 6 Realms and Kalpa's

Content:

kalden yungdrung said:

- Why would it not be that the 6 Realms used in Tib.Buddhism etc. , dissolve into emptiness?

Malcolm wrote:

They do, at the end of every major eon, beginning with the hell realms and continuing up to the third realm. Everything below that is destroyed.

Author: Malcolm

Date: Sunday, August 2nd, 2015 at 8:19 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

- In how far is the Tibetan script based on i guess Sanskrit? I have heard Tibetans went to India to get a script.

Yes, the Tibetan script is based on a Sanskrit script. There were many Sanskrit scripts. The earliest two were Kharoshthi and Brahmi:

Malcolm wrote:

The Bonpos assert that Tibetan script is derived from Zhang zhung smar script, from around 100 BCE. Given that Tibetans engaged on one of the most amazing cultural self-immolations during the 9th century, and given considerable evidence that Tibetans were familiar with writing prior the 7th century based on their being a vassal state of Zhang Zhung, disregarding for a moment the origin of Zhang Zhung smar script, the Tibetans certainly knew what writing was at a very early date.

The idea that Thonmi Sambhota "invented" Tibetan writing is an error. He adapted an earlier system based on his exposure to Sanskrit. It is likely therefore that while in general Bhrami must have formed the basis for all scripts in Zhang Zhung and Tibet, it is very hasty to claim that writing did not exist in Tibet prior to the 7th century, especially given the clear accounts of the books of Bonpos being burned by Buddhists during the late eighth century from both sides.

Author: Malcolm

Date: Sunday, August 2nd, 2015 at 1:53 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

WeiHan said:

Does it means that nobody practice it for the sole aim of attaining enlightenment as a yidam?

Malcolm wrote:

Ganapati is not a Yidam, he is a lokapala. No one practices Ganapati for awakening.

[Mod note 2022: This topic has been locked due to it's old age.]

Author: Malcolm

Date: Sunday, August 2nd, 2015 at 1:08 AM

Title: Re: Envy and rejoicing

Content:

paël said:

Someone has lot of money, nice house&garden. Can you rejoice that? I see that one has lot of suffering of change.

Malcolm wrote:

They have nice enjoyments, that is from their merit, so of course we rejoice.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 9:30 PM

Title: Re: Dzongsar Khyentse Webcast-Is There Buddhism Without Rebi

Content:

Malcolm wrote:

Fairly simple, mind cannot be reduced to material events, and mind must have a cause which is nonmaterial; excluding then some supernatural cause of the mind stream, the mind stream both transmigrates and is beginningless.

WeiHan said:

That is the Mind Only school assertion that the cause for consciousness is the moment of consciousness preceding it. But does the Madhyamika school necessarily agrees with that?

Malcolm wrote:

Conventionally, yes.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 8:55 PM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Ray Rudha said:

Allright, it's time to set things straight around here.

Ganapati is ENLIGHTENED.

Malcolm wrote:

The initiation text connected with the 13 Golden Dharmas states very clearly that Avalokiteshvara bounds Ganapati under samaya, and threatened to split his head open if he disobeyed and did not adopt the three trainings (discipline, samadhi and wisdom). This initiation text explicitly refers to Ganapati as a 'jig rten pa, i.e. a worldly one.

The account of Ganapati in the book, dam can bstan srung gi rnam r thar composed by

the 18th century savant, sle lung bshad pa rdo rje, repeats the account in the above text, nearly word for word.

Based on this, we can see that it is generally considered that Ganapati is a worldly protector bound under oaths.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 6:49 PM

Title: Re: Dzongsar Khyentse Webcast-Is There Buddhism Without Rebi

Content:

Malcolm wrote:

Honestly, I found the whole thing rather disappointing. One, he never answered anyone's questions. Two, he merely asserted that we should not reject rebirth since it was valid conventional truth, but when pressed could never produce the many arguments which prove rebirth.

Mostly, I thought it was a very rambling, aimless presentation.

Fortyeightvows said:

For my own education and to share with others what are one or two of the arguments which prove rebirth?

Malcolm wrote:

Fairly simple, mind cannot be reduced to material events, and mind must have a cause which is nonmaterial; excluding then some supernatural cause of the mind stream, the mind stream both transmigrates and is beginningless.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 6:47 PM

Title: Re: Form-skandha

Content:

paël said:

There are five vedana. Pleasure and mental pleasure, pain and mental pain, and neutral sensation.

Does every of 5 senses have these 5 vedanas? Is seeing of ugly things only mental pain or actual pain?

Malcolm wrote:

Yes.

It can be both. For example, you smell something disgusting and it makes you vomit.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 8:35 AM

Title: Re: Best dzogchen book on winds and channels

Content:

Malcolm wrote:

All of these things form based the development of the embryo.

Finney said:

Malcolm, can you recommend an English language book (translation or otherwise) for this? A while back I was thumbing through Garrett's book and iirc there were several different models (medical tantras, kalachakra, Drakpa Gyaltzen's, and so on). They seemed to differ on various points, though I don't know if those differences are significant for our purposes. Maybe Garrett's book is the one to get? It's frightfully expensive and seemed more of a survey of the literature and it's place in Tibetan culture rather than a text intending to teach embryology, but if it's the best that's out there...

Malcolm wrote:

You can find Garret's book on the web if you look hard, it is hte best survey on the subject.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 4:49 AM

Title: Re: Embryo

Content:

kalden yungdrung said:

Tashi delek DW members,

If we have the embryo, then arises for me the question then were the Pathways in the body like the Sushumna, Ida and Nadi etc. first or after the existence of the embryo "developed"?

I guess that it happens with the help of the 5 elements also.....in a following order, as well physical as well mental / consciousness etc.

- Would be the reversal state of dissolving of the elements, at the state of death, be the construction of the embryo maybe ?

Mutsug Marro

KY

Malcolm wrote:

They develop along with the body as well as assist in the development of the body.

Author: Malcolm

Date: Saturday, August 1st, 2015 at 12:41 AM

Title: Re: Did the Buddha teach about the The Five Skandhas directl

Content:
frank123 said:
Hello,

Did the Buddha teach about the Five Skandhas directly or are did the teaching on them come about at a later time based on the principles of his teachings?

Malcolm wrote:
Directly.

Author: Malcolm
Date: Friday, July 31st, 2015 at 11:18 PM
Title: Re: Form-skandha
Content:
Karma Dondrup Tashi said:
M-la's response is skillful means. It refers to the first ten of the eleven resultant forms.

Malcolm wrote:
Avijñapti is rejected by Sautrantikas, this is why I did not mention it.

Author: Malcolm
Date: Friday, July 31st, 2015 at 9:37 PM
Title: Re: Form-skandha
Content:
paël said:
Does form skandha only refer to beings body? Or every material thing/part in universe (sun, moon, atoms,etc.)?
Shortly, does it mean self and its belongings?

Malcolm wrote:
It refers to one's body, one's physical sense organs and their objects.

So for example, anything you are seeing, hearing, smelling, tasting or touching is, for the duration of that sense contact, part of the rupa-skanda or material aggregate [form is an incorrect translation here].

Author: Malcolm
Date: Friday, July 31st, 2015 at 9:08 PM
Title: Re: TTM
Content:
kalden yungdrung said:
Tashi delek DW members,

Found this photo somewhere in my one of my albums.
I guess it has something to do with Dzogchen.....

[attachment=0]TTM 00.jpg[/attachment]

- Can someone of you tell me what is here depicted?

Mutsug Marro
KY

Malcolm wrote:

It has nothing to do with Dzogchen it is an illustration of the heart and lungs, and its channels, and the small intestines.

Author: Malcolm

Date: Friday, July 31st, 2015 at 9:04 PM

Title: Re: Pranayama in Dzogchen

Content:

kalden yungdrung said:

The Mind is riding on air. If we "manipulate" the prana in the right channel(s), un-knot some heart obstructions, then some Dzogchen experiences would go easier. I guess we can see all these exercises as secondary. But without this Yantra Yoga etc. , what do you think , are then some Dzogchen experiences (visions) also not possible ?

Do you mean here the Yantra Yoga of Vairiocana, like it is practiced in the Sangha of Namkhai Norbu Rinpoche?

alpha said:

Yes . That book.

From what i know visions can arise without the help of yogas and pranayamas.

Malcolm wrote:

This is what is said in the Vima sNying thig on the subject:

If the vāyu is exhausted,
appearances will be exhausted.

However, while appearances are not exhausted,
the embodied will not be liberated.

Therefore, it is important to cultivate the vāyu,
one should cultivate this method,
the methods of exhausting and eliminating vāyu.

The point of Dzogchen practice is not merely to have visions. The point of Dzogchen practice is to exhaust them.

Author: Malcolm

Date: Friday, July 31st, 2015 at 5:26 AM

Title: Re: Best dzogchen book on winds and channels

Content:

zenman said:

What is the best dzogchen book on winds and channels in English?

Derek said:

A bit late to the party, but are these the kind of books you're looking for?

Clear Light of Bliss: Tantric Meditation Manual

The Bliss of Inner Fire: Heart Practice of the Six Yogas of Naropa

Malcolm wrote:

Nothing at all to do with Dzogchen.

Author: Malcolm

Date: Friday, July 31st, 2015 at 3:47 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

[

But i heard that the channels used for the visions in Dzogchen are not based on the consciousness.

So the knowledge about the Dzogchen channels is different than the Nadis, Bidhu's in Yoga Tantra, i guess so.

Malcolm wrote:

All of these things form based the development of the embryo. You really do need to study some more.

kalden yungdrung said:

Tashi delek N,

Yes that studying is a never ending story until now. Like it.

All of these things form based the development of the embryo.

- That could be many things which develop the embryo, what are your suggestions here?
- Taken in account the Bardo, what do you think influences here the embryo?

Mutsug Marro

KY

Malcolm wrote:

I am referring to how things work for human beings in this life.

Author: Malcolm

Date: Friday, July 31st, 2015 at 1:36 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

[

But i heard that the channels used for the visions in Dzogchen are not based on the consciousness.

So the knowledge about the Dzogchen channels is different than the Nadis, Bidhu's in Yoga Tantra, i guess so.

Malcolm wrote:

All of these things form based the development of the embryo. You really do need to study some more.

Author: Malcolm

Date: Friday, July 31st, 2015 at 1:02 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

Tashi delek N,

According Lupon Tenzin Namdak:

1. the sounds, rays and lights spontaneously existing within the Base (gzhi) of the natural state;
2. their arising due to secondary causes (rkyen) created within the experience of the natural state;
3. the arising of sounds, rays and lights during the practice of the Path (lam)
4. their arising during the Bardo.

Mutsug Marro

KY

Malcolm wrote:

That is fine, but there is a way HOW this happens. That involves understanding the anatomy of the body and its channels and winds.

Author: Malcolm

Date: Friday, July 31st, 2015 at 12:18 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Ivo said:

The only practice where some kind of effort comes into play is thogyal.

Malcolm wrote:

And even that effort depends on total relaxation.

WeiHan said:

Like sleeping

Malcolm wrote:

Yes, getting good sleep requires total relaxation.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 11:16 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Ivo said:

The only practice where some kind of effort comes into play is thogyal.

Malcolm wrote:

And even that effort depends on total relaxation.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 11:09 PM

Title: Re: Tibetan worldview.

Content:

Malcolm wrote:

Astus, you are really off your rocker here.

Astus said:

How so?

Malcolm wrote:

Science is not an invisible sentient being.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 10:45 PM

Title: Re: Tibetan worldview.

Content:

Astus said:

So, if there are any local spirits to be integrated/converted to Buddhism, that spirit is science.

Malcolm wrote:

Astus, you are really off your rocker here.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 10:34 PM

Title: Re: Best dzogchen book on winds and channels

Content:

Malcolm wrote:

The whole thing is based on one's plumbing. There is one kind of plumbing for the mind; there is another kind of plumbing for rig pa.

One needs to understand this plumbing. But I am not going to discuss it here.

fckw said:

Sorry, just a language question. I'm not a native English speaker, and in my vocabulary plumbing is this:

<http://www.reedsplumbing.com/wp-content/uploads/2012/06/plumbing.jpg>

What do you mean with plumbing in respect to meditation? Is this a Dzogchen technique that simply carries such a name, or is this a figurative way of speaking here? No need to go into any details beyond that.

Malcolm wrote:

Plumbing, meaning pipes and tubes that carry things from one place in the body to another.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 7:46 PM

Title: Re: Tibetan worldview.

Content:

Astus said:

Could it be a Western mentality that wants to force a culturally foreign view on every aspect of one's interpretation of the world?

As Buddhism spread it has adapted to the local beliefs. It's not the same pantheon in different countries that ordinary Buddhists believe in, even if the ancient Indian gods are integrated to some extent.

Should those who follow Japanese Buddhism erect altars not only for Shakyamuni and Amitabha but also for Amaterasu, Hachiman and the current emperor?

Malcolm wrote:

Buddhadharma has always recognized the existence of bhumipatis and granted them

respect, and occasionally forceful conversion.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 7:11 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

Namdrol wrote: The discussion of the plumbing of various kinds is discussed in the ZZNG texts on the six lamps and other places.

Tashi delek N,

Well there is spoken in the ZZNG Dzogchen text about 4 Lamps.

- What are then the other 2 Lamps for the application of "plumbing" ?

Mutsug Marro

KY

Malcolm wrote:

Kalden:

There is a detailed commentary on the six lamps. You should ask your teacher about it. If you are mainly following the presentation of the Chag tri, maybe is not mentioned so much there.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 6:59 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

theanarchist said:

If I say, a state of craving is undesirable and instead I do my best to rest my mind in rigpa to end it, that is renunciation. You decide to give it up. It's renouncing the samsaric state of craving.

Malcolm wrote:

Again, you are failing to observe that there is a difference wishing to be free of samsara and paths of the śrāvaka, pratyekabuddha and bodhisattva, i.e., the paths of renunciation.

Vajrayāna practitioners do not follow those paths because in this day and age we are for the most part too heavily afflicted to follow them successfully on the one hand, and on the other hand we are more intelligent and so on, and thus do not need to follow those paths.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 4:30 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

Right. So to rephrase my question in the terms you just used; when the afflictions are not recognized for what they are (wisdoms), and still have the power of poisons to produce karma, is that Vajrayana practice or samsaric activity?

Malcolm wrote:

If you are a Vajrayāna practitioner, and you allow yourself to fall under the power of afflictions through lack of awareness, you have broken your samaya. That is even worse than samsaric activity.

smcj said:

Basically that is the point I've been trying to make for quite a few pages now. Thanks.

Malcolm wrote:

No, you were making the point that you should avoid as much as possible having such afflictive states.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 4:29 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Ivo said:

Dzogchen is not a path of renunciation, not by any stretch of the imagination.

theanarchist said:

It is.

Malcolm wrote:

No, it is not. Here "path" means "method." Neither the method of Vajrayāna practice (the two stages) nor the method of Dzogchen use the method of renunciation as the path (taking restrictive vows, eschewing objects of desire and so on).

theanarchist said:

Also, you have to decide that samsara is crap in the first place to decide to take up the path of dzogchen, that in itself is renunciation.

Malcolm wrote:

Having a sense of disgust for continuing in samsara does not equal using renunciation as a path method.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 4:16 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

Right. So to rephrase my question in the terms you just used; when the afflictions are not recognized for what they are (wisdoms), and still have the power of poisons to produce karma, is that Vajrayana practice or samsaric activity?

Malcolm wrote:

If you are a Vajrayāna practitioner, and you allow yourself to fall under the power of afflictions through lack of awareness, you have broken your samaya. That is even worse than samsaric activity.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 4:12 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

Yes i know the wind element plays a role as fuel for the "Mind".

Malcolm wrote:

The whole thing is based on one's plumbing. There is one kind of plumbing for the mind; there is another kind of plumbing for rig pa.

One needs to understand this plumbing. But I am not going to discuss it here.

kalden yungdrung said:

Tashi delek N,

Thanks for your replies.

Well this plumbing is new for me, maybe i will get in the nearby future a teaching of this. Don't know if we apply this technique in Zhang Zhung Nyen Gyud Dzogchen.

Mutsug Marro

KY

Malcolm wrote:

The discussion of the plumbing of various kinds is discussed in the ZZNG texts on the

six lamps and other places.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 3:21 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

Yes i know the wind element plays a role as fuel for the "Mind".

Malcolm wrote:

The whole things is based on one's plumbing. There is one kind of plumbing for the mind; there is another kind of plumbing for rig pa.

One needs to understand this plumbing. But I am not going to discuss it here.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 3:13 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

WeiHan said:

Which Vajrayana schools teach only tantras methods without teaching sutra foundation such as refuge, bodhicitta etc...prior as a basis..

Malcolm wrote:

Dzogchen.

WeiHan said:

I am not sure which Dzogchen lineage does that nowadays .

Malcolm wrote:

Dzogchen Community of course.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 3:05 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

WeiHan said:

Which Vajrayana schools teach only tantras methods without teaching sutra foundation such as refuge, bodhicitta etc...prior as a basis..

Malcolm wrote:

Dzogchen.

Garab Dorje never said:

"Get a Tibetan name, then start out with the four immeasurables, etc."

He said, "Have the encounter of self-recognition." aka, "direct introduction."

Author: Malcolm

Date: Thursday, July 30th, 2015 at 3:04 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

You very carefully did not answer my question. So let's try this again.

So are you saying that an affliction, such as anger, can be indulged/acted upon on the level of affliction and call it Vajrayana?

It has to be experienced in order to be addressed. It has to be allowed to arise, be seen and recognized.

Right. And if at that point it is not transmuted into enlightened wisdom, and remains an affliction, is that Vajrayana practice or is that samsaric activity?

Malcolm wrote:

You are really missing the point. When you observe anger arise in your mind, as a Vajrayāna practitioner, this is understood to be wisdom. It is not "turned" into wisdom, it always was. Such afflictions are poison because they are not recognized — when they are recognized, they have no power, and therefore, one does not act in ways that produce karma. This Vajrayāna method is very indirect, because it requires a lot of conceptual effort, but in principle it is the same as the the idea of liberation through recognition in Dzogchen.

For example, you become angry, but if you are a Vajrayāna practitioner, you cannot be angry at your own mandala, so when you apply the practice "all appearances are the deity" this cuts the force of anger.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 2:42 AM

Title: Re: Best dzogchen book on winds and channels

Content:

kalden yungdrung said:

The only yoga to develop the visions (Thogal), i know , are the 5 or 6 postures.

Malcolm wrote:

And what do they do? They control the wind in the body, among other things.

Since the main problem that interferes with developing one's practice in Dzogchen is the mind, and the mind rides on the winds, by controlling the latter one controls the former.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 2:40 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

So are you saying that an affliction, such as anger, can be indulged/acted upon on the level of affliction and call it Vajrayana?

Malcolm wrote:

It has to be experienced in order to be addressed. It has to be allowed to arise, be seen and recognized.

So yes, one should not suppress one's afflictive states in Vajrayāna practice.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 2:14 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

But in Tantra, how would you ever transmute an affliction into it's wisdom without even going near the affliction itself?

If you are not capable of transmitting an affliction you shun them and the situations that give rise to them.

Malcolm wrote:

No, Vajrayāna is not a path of giving up sense desires.

smcj said:

If you are an advanced practitioner and are capable of transmuting an affliction into wisdom--which is an extraordinary accomplishment--then you can get near the affliction. Once transmuted it is no longer a poison, but now a medicine, an expression of the enlightened mind. But in either scenario the affliction is never simply indulged in as an affliction per se. That is Vajrayana 101.

Malcolm wrote:

No. All appearances are the deity. All sounds are mantra. All thoughts are wisdom. This is Vajrayana 101.

The path of transformation means that you do not reject things that cause afflictions to arise; you utilize those things and through the practice of creation stage, transform them. For example, the yoga of eating food, the yoga of sleep, washing and so on.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 1:47 AM

Title: Re: Best dzogchen book on winds and channels

Content:

bryandavis said:

Wouldn't the use of the meditation stick in Longde constitute manipulation or control or prana?

Malcolm wrote:

Yes, this was already mentioned.

Author: Malcolm

Date: Thursday, July 30th, 2015 at 1:18 AM

Title: Re: Best dzogchen book on winds and channels

Content:

fckw said:

The A-Khrid also contains such teachings. Besides it also instructions on dream yoga and, in certain versions, on phowa.

Malcolm wrote:

Yes, as does Zhang Zhung Snyan Rgyud.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 11:49 PM

Title: Re: Harsh speech

Content:

pael said:

What is harsh speech (6th non-virtue)? How you know which words are harsh?

Malcolm wrote:

Harsh speech means speech intended to hurt others.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 11:33 PM

Title: Re: How do you answer people who try to convert you?

Content:

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 11:25 PM

Title: Re: Bhakha Tulku, Dorje Drolod at Zuni Mtn. Stupa

Content:

DGA said:

<http://zunimountainstupa.org/events-retreats/>

Please Join Bhakha Tulku Rinpoche, Tulku Orgyen Rinpoche and the Vairotsana Lamas September 4-7, 2015, Labor Day weekend, for the annual Dorje Drollo Retreat at the Zuni Mountain Stupa.

anyone here thinking of attending this? please let me know if so.

Malcolm wrote:

Not going, but Bhakha Tulku is a very cool guy.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 11:06 PM

Title: Re: How do you answer people who try to convert you?

Content:

Serenity509 said:

It's a little weird when Christians insist Buddha didn't rise from the dead, therefore Buddhism must be a false religion...

Malcolm wrote:

Buddha never died. Who wants to follow a religion that idolizes a revenant?

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 10:29 PM

Title: Re: Best dzogchen book on winds and channels

Content:

Malcolm wrote:

There is extensive amounts of prāṇayāma in sems sde practice.

alpha said:

Can you give us some examples of translated semde texts which contain prana work and so on ?

Malcolm wrote:

No, I cannot it. It is contained within the oral instructions connected with 18 sems sde rig pa'i rtsal dbangs. In other words, it is an important part of sems sde practice, but it is not contained within texts such as the Kun byed rgyal po etc.

Author: Malcolm
Date: Wednesday, July 29th, 2015 at 10:05 PM
Title: Re: Best dzogchen book on winds and channels
Content:

Malcolm wrote:

You said:

Personally i have never came across a book on ddzogchen praxis where we would have details on how to get to the state of dzogchen by manipulating the winds and working with the channels

???

alpha said:

What i wanted to say was primary, primary practices.Secondary , yes.There are as many as you like.

Malcolm wrote:

There is extensive amounts of prāṇayāma in sems sde practice.

Author: Malcolm
Date: Wednesday, July 29th, 2015 at 9:32 PM
Title: Re: Best dzogchen book on winds and channels
Content:

alpha said:

Yantra yoga as well as Yoga of prana are preparatory secondary practices.

Malcolm wrote:

A preparation for what?

alpha said:

A preparation for entering the state of dzogchen.

Malcolm wrote:

You said:

Personally i have never came across a book on ddzogchen praxis where we would have details on how to get to the state of dzogchen by manipulating the winds and working with the channels

???

Author: Malcolm
Date: Wednesday, July 29th, 2015 at 9:31 PM
Title: Re: Best dzogchen book on winds and channels

Content:

alpha said:

Yantra yoga as well as Yoga of prana are preparatory secondary practices.

Malcolm wrote:

A preparation for what?

alpha said:

The longde i know has no pranayama.

Malcolm wrote:

I suggest you examine the Longde commentaries.

alpha said:

A preparation for entering the state of dzogchen. There are thousands of this kind of preparatory practices sutra and tantra alike.

The actual longde method does not contain any pranayama. Pranayamas are only done in connection with balancing the elements and at other times when the circulation in the right channel is obstructed.

Malcolm wrote:

You mean to tell me that you do not control [āyama] the prāṇa in Longde at all? Of course you do.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 9:13 PM

Title: Re: Best dzogchen book on winds and channels

Content:

alpha said:

Yantra yoga as well as Yoga of prana are preparatory secondary practices.

Malcolm wrote:

A preparation for what?

alpha said:

The longde i know has no pranayama.

Malcolm wrote:

I suggest you examine the Longde commentaries.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 8:55 PM

Title: Re: Best dzogchen book on winds and channels

Content:

alpha said:

Personally i have never came across a book on ddzogchen praxis where we would have details on how to get to the state of dzogchen by manipulating the winds and working with the channels. However, with the right instructiion from an authentic teacher you can get to the state of dzogchen using any practice or method.

Malcolm wrote:

Yantra Yoga

Longde (One controls channels and uses pranāyama in this system)

Oral Instructions on the Yoga of Prana for Clarity and Emptiness by ChNN. There is a detailed instruction on pranāyama in the Vima Nyinthig called the rlung gyi phra khrid. The book by ChNN is very similar in many respects.

And of course the practice of thögal is based on understanding the channels and so on.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 4:26 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

kalden yungdrung said:

Have some difficulties to understand her Pristine Consciousness.

Thought that Wisdom self emanating is and so i don't see a relation with Consciousness.

- Could you maybe translate this Pristine Consciousness in Tibetan / Sanskrit?

Malcolm wrote:

ye shes = pristine [ye] consciousness [shes].

Wisdom, in English, does not really accurately translate ye shes. In English, wisdom means sagacity, intelligence, sense, common sense, shrewdness, astuteness, smartness, judiciousness, judgment, prudence, circumspection; logic, rationale, rationality, soundness, advisability. ANTONYMS folly, stupidity. as well as knowledge, learning, erudition, sophistication, scholarship, philosophy; lore.

Consciousness means the state of being awake and aware of one's surroundings, the awareness or perception of something by a person; the fact of awareness by the mind of itself and the world: consciousness emerges from the operations of the brain.

Now, there is in English no word that genuinely captures the sense of the term ye shes. And the sense of ye shes has gone beyond the Sanskrit term jñāna, at least in Dzogchen texts.

Ye shes is not inert, it is conscious; but it is not a conceptual or dualistic consciousness, it is therefore pristine.

kalden yungdrung said:

- It does not come from other places will that mean that here is spoken of a certain Self ?

_ What do you think about this Self, which would not be a copy, has no beginning ?

Malcolm wrote:

The term rang byung ye shes, self-originated pristine consciousness, is noncontroversial. It is not a self, ala Hinduism.

kalden yungdrung said:

The mind is connected with the flow of winds or vāyu, rlung in the body.

- Do you make use of two Minds in this explanation?

Malcolm wrote:

No, there is sems and ye shes.

kalden yungdrung said:

Yeshe, wisdom, pristine consciousness, is free from such movements.

- So Dzogchen would be obtainable without Tantra (movements , winds, yoga etc.) ?

Malcolm wrote:

Depends on what you mean by tantra, do you mean creation and completion stage?

Then yes. Do you mean without doing anything at all related to channels, winds and so on, then no.

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 3:29 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

kalden yungdrung said:

- Pristine consciousness self-originates from the beginning.

Could you explain that maybe ?

Malcolm wrote:

It is something you need to discover within you, since it does not come from some other place.

kalden yungdrung said:

_ Free from the Mind.

Could you also explain this ?

Malcolm wrote:

The mind is connected with the flow of winds or vāyu, rlung in the body. Yeshe, wisdom, pristine consciousness, is free from such movements.

kalden yungdrung said:

The result is self-appearing perfect Buddhahood.

Malcolm wrote:

Buddhahood cannot be made to appear from causes and conditions, it only arises when one's own real state is understood.

M

Author: Malcolm

Date: Wednesday, July 29th, 2015 at 1:47 AM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

DGA said:

Thank you for this.

I'd thought zenman had asked a somewhat different question, hence my response.

Malcolm wrote:

One has to very precise, because different Dzogchen texts say different things depending on context.

The problem is that some people attempt to explain Dzogchen without understanding the principle of different texts and series, and so make a sort of stew of things.

Another problem is the modern intellectual fad of considering the bodhicitta texts such as five earlier lungs translated by Vairocana to be the "authentic original" or "radical" Dzogchen.

As you said, it is better to find an authentic master such as ChNN, Loppon Tenzin Namdag, etc.

Author: Malcolm

Date: Tuesday, July 28th, 2015 at 10:59 PM

Title: Re: Dzogchen & Vipashyana on thoughts

Content:

zenman said:

I wonder how can anyone with a long study of the field, acting as a teacher, whether authentic or not, be so confused about a basic matter such as this...

DGA said:

You've answered your own question. An authentic practitioner isn't confused about this.

Someone who is confused about this, and has been confused about it for a long time, and has trotted his confusion out as though it's a pedigree in the public square, is rather clearly not an authentic teacher.

Malcolm wrote:

The problem here is mostly around definitions.

What is meant by "mind"? What is meant by "awareness?" What is meant by "wisdom."

One can certainly find many Dzogchen texts that assert mind and wisdom are mutually exclusive. For example, one of the texts in the Pellucid Transcendent State of Samantabhadra cycle declares:

The general dharma systems assert buddhahood for the mind. The system of the Pellucid Transcendent State of the Great Perfection does not assert buddhahood in the mind. The mind is the basis of accumulating various traces. Buddhahood is self-originate pristine consciousness [rang byung ye shes] that is free from thought. There is no place for traces to accumulate in the pristine consciousness that is free from thought.

It then cites a text called Molten Silver:

Observe the mind with the mind, there isn't anything to see;

likewise, even though the nature of the mind is understood to be empty, this is not buddhahood;

that removes afflictions, but does not increase wisdom.

Hoping for buddhahood in the mind is like a feather being carried by the wind.

It finally distinguishes that mind and pristine consciousness [ye shes] have different results:

The results are not the same: the mind is mounted on the vāyu, and the mental concepts of the merged vāyu and mind move wildly. An undercurrent of concepts arise, accumulating as an undercurrent of traces. The present cause of birth in samsara is always engaging in the dualism of an apprehended object and an apprehending subject through combining both mind and the breath. Since one possesses a mind of an apprehended object and an apprehending subject, concepts arise in the mind. Since various concepts proliferate, temporary concepts arose. Since the five poisonous afflictions arose in the mind, they increased to eighty-four thousand. Since concepts proliferate in the mind, in every instant of time, one hundred concepts arise and on hundred cease. Therefore, the wheel of suffering is uninterrupted. The result is the ripening of the three lower realms.

Pristine consciousness self-originate from the beginning, is without breath, is pellucid, free from the mind, limpidly clear, non-conceptual and completely blissful. Since it is

without arising and ceasing, it does not move. Clear in uniformity, unchanging and uninterrupted, clarity and non-conceptuality, bliss and emptiness are the same. The result is self-appearing perfect buddhahood.
So, one needs to be careful.

Author: Malcolm

Date: Tuesday, July 28th, 2015 at 2:24 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Malcolm wrote:

Generally these accounts — dating from the 11th through 13th century — portray Buddhism as being under siege by wicked Hindu Kings, with accounts of violence, sorcery and contests.

Indrajala said:

Now that you mention these, I recall reading about them, but I am curious as to whether most Tibetan masters in history were aware of the direct correspondence between the violence described in Vajrayāna texts and the real life violence between Brahmanical and Buddhist societies.

Oh, absolutely, it is major theme in all lineages histories of the siddhas.

The explanation of the symbolic import of abhicarya rites and so on was confined to mundane practitioners who had not achieved siddhi.

So that leads to the question: how many people were aware of the non-symbolic import of abhicāra rites?

Malcolm wrote:

Pretty much everyone in Tibet, including common people. I mean look, just examine the bio of Milarepa — what was he famous for? Rites for summoning hail connected with the planetary god, Rahula. Everyone in Tibet knows this, it is part of the common culture.

Wrathful rituals to dispatch demons as well as enemies are part and parcel of Tibetan religious life. There was a whole class of ritualists called Sogdogpas whose main job was ritually repelling Mongolians.

Rites known as Zor, which translates to something in modern parlance like "magical bomb," but literally means "sickle" or "scythe", are very popular. They are popular because people believe they work.

There is for example in Gelug history, the example of using abhicara rites to kill one of the Karmapas before he had a chance to reach the Chinese emperor. A famed Gelug master was concerned that if the Karmapa as allowed to reach the Qing emperor,, things would be bad for the fortune of the Gelug school.

There is much less erotica in Tibetan Vajrayāna than its Indian forbear, because the

Tibetans were rather prudish, but have a rather violent character and are pretty war-like. They have just sublimated most of their aggression into religious and business pursuits, and they are self-consciously aware of this to a high degree.

Author: Malcolm

Date: Tuesday, July 28th, 2015 at 1:31 AM

Title: Re: A question about stream entry in Mahayana

Content:

Malcolm wrote:

First bhumi is Mahāyāna stream entry according to the presentation if the Abhisamayālamkāra.

Phenomniverse said:

How can the other path attainments be interpreted from a Mahayana perspective? For example, in a sadhana it says 'the state of a non-returned is attained'. Is non-returning not something to be avoided for a Bodhisattva?

Malcolm wrote:

A non-returned is an eighth stage bodhisattva who is no longer subject to rebirth in the desire realm, since they have attained power over birth.

Author: Malcolm

Date: Tuesday, July 28th, 2015 at 1:30 AM

Title: Re: A question about stream entry in Mahayana

Content:

Jinzang said:

I was told (though others disputed with me on the point) that once one becomes a stream enterer one is irrevocably bound to become an arhat. You can't change your mind at that point and enter the bodhisattva path.

Malcolm wrote:

This is the Hinayāna point of view. This is not the Mahāyāna view of the matter.

Author: Malcolm

Date: Tuesday, July 28th, 2015 at 1:21 AM

Title: Re: Issues in the History of Indian Buddhism

Content:

Malcolm wrote:

It was understood quite well. Do you think all exercise of abhicarya rites, even in the modern day, are merely symbolic exercises? I can assure you this is not the case.

Indrajala said:

Are there period Tibetan sources which express an understanding of the actual circumstances in India, particularly with regard to violence?

Malcolm wrote:

Yes, there is the rnam thar of Virupa, which while committed to writing in the late 12th century, certainly was communicated orally from the mid 11th. There is the songs of Jetsun Dragpa Gyaltsen which make fun of going to pilgrimage to Bodhgaya since a) it is controlled by Hindus, and b) one is likely to be murdered by hostile hill tribes on the way.

Also the 12th century bio of Padmasambhava reports a great deal of hostility between Hindus and Buddhists, and the stories of the 84 mahāsiddhas are full of magical battles between Hindus and Buddhists. There is even the 13th century confrontation between Harananda and Sakya Pandita. In short, Tibetans knew very well that India was a hostile place for Buddhists, which is why they largely ceased going there for anything other than trade purposes by the 13th century. They also received regular reports of Hindu hostilities from refugee Indian Buddhists who frequently took refuge in Tibet as late as the 15th century.

Generally these accounts — dating from the 11th through 13th century — portray Buddhism as being under siege by wicked Hindu Kings, with accounts of violence, sorcery and contests.

The explanation of the symbolic import of abhicarya rites and so on was confined to mundane practitioners who had not achieved siddhi.

Author: Malcolm

Date: Monday, July 27th, 2015 at 9:00 PM

Title: Re: Issues in the History of Indian Buddhism

Content:

Indrajala said:

Verardi's argument is that the symbolism of violence in the tantric materials is not strictly symbolic: it actually reflects real life violence as a reaction to centuries of antagonistic and hostile Brahmanism. It seems when the Tibetans inherited these practices, the historical background and context behind them were not really understood, which is also why modern teachers likewise would interpret things as being entirely symbolic.

Malcolm wrote:

It was understood quite well. Do you think all exercise of abhicarya rites, even in the modern day, are merely symbolic exercises? I can assure you this is not the case.

However, the criteria for being able to engage of rites of liberation on more than a symbolic level requires that the practitioner be a siddhi in fact. You should examine the story of Virupa, as his tale has the largest number of hostile and violent interactions with Hindus.

Author: Malcolm

Date: Sunday, July 26th, 2015 at 3:36 AM

Title: Re: A question about stream entry in Mahayana

Content:

Phenomniverse said:

I'm wondering what place stream-entry and other path attainments (culminating in arahatship) have in Mahayana Buddhism? Are they mentioned, and if so how are they understood in the context of the Bodhisattva ideal of remaining in samsara for the benefit of all beings? If you attain stream entry does that lead inevitably and irrevocably to the abandoning of samsara as Theravada suggests?

Malcolm wrote:

First bhumi is Mahāyāna stream entry according to the presentation if the Abhisamayālamkara.

Author: Malcolm

Date: Saturday, July 25th, 2015 at 8:21 AM

Title: Re: Definition(s) of "non-dual"

Content:

smcj said:

This is the problem. It is either a translation issue (my guess), or GR was not speaking in a precise way (possible, but unlikely).

Since he is discussing Phowa, there is also the possibility that he is euphemistically talking about... :jaw drop:

...but that's just more speculation.

Malcolm wrote:

euphemistic = imprecise.

Author: Malcolm

Date: Saturday, July 25th, 2015 at 8:16 AM

Title: Re: Definition(s) of "non-dual"

Content:

T. Chokyi said:

If you understand then what difference does it make how a wisdom teacher phrases things, it does not seem imprecise to me. There probably isn't a mistake in translation just possibly a mistake in how it's been interpreted.

Therefore, they are able to destroy the self-grasping in the minds of others. This is the supreme Phowa

Malcolm wrote:

This is the problem. It is either a translation issue (my guess), or GR was not speaking in a precise way (possible, but unlikely).

Author: Malcolm

Date: Saturday, July 25th, 2015 at 12:30 AM

Title: Re: Definition(s) of "non-dual"

Content:

T. Chokyi said:

Perhaps the way it is worded makes it so you can't understand it, but anything Garchen Rinpoche says to his students as an instruction can be taken seriously, his students understand him.

Malcolm wrote:

I understand what it says. The way it is worded is not consistent with the Buddha's teachings. So it is either a mistake in translation, or GR was speaking imprecisely.

It would be awesome if my self-grasping could be destroyed by a Buddha without my having to do anything. Sign me up.

Author: Malcolm

Date: Friday, July 24th, 2015 at 9:58 PM

Title: Re: Definition(s) of "non-dual"

Content:

smcj said:

From another thread. Garchin R. weighs in on the definition of "non-dual".

Garchin R. said:

Those who understand the view of non-duality, that self and others are not separate, can practice the Dharmakaya Phowa. The Dharmakaya Phowa is very powerful. Those who do not understand the non-duality of self and others should practice the Phowa of compassion - the Samboghakaya and Nirmanakaya Phowa. So those who perceive a duality of self and others, who think that we are separate from each other, should practice the Samboghakaya or Nirmanakaya Phowa - the Phowa of compassion. Those who understand that a duality of self and others does not exist within the mind, can practice the Dharmakaya Phowa. Because they have given rise to compassion, they have love; and because they have realized emptiness, they know that a duality of self and others does not exist. Therefore, they are able to destroy the self-grasping in the minds of others. This is the supreme Phowa

smcj said:

(formatting mine)

How does that square with Madhyamaka?

Malcolm wrote:

In Madhyamaka, ultimately there is no duality because neither existence nor nonexistence, self and other, etc. is established in the ultimate.

However, the final statement, "they are able to destroy the self-grasping in the minds of others" is not consistent with the premise, "because they have realized emptiness, they know that a duality of self and others does not exist."

Further, there is the added problem — Buddhas have realized everything to realize, and have abandoned everything to abandon, they have perfect compassion which is unlimited. For what reason then have they not destroyed self-grasping that exists in the mind of all sentient beings? Therefore, I don't think that this statement above can be taken seriously. It also contradicts the statement of the Buddha:

Misdeeds cannot be washed away by water,
the suffering of living beings cannot be removed with the hand,
my realization cannot transferred to another,
but by showing the true nature of things, there will be liberation.

M

Author: Malcolm

Date: Friday, July 24th, 2015 at 9:43 PM

Title: Re: Neti Pots and you

Content:

Ayu said:

What kind of water do you recommend?

Malcolm wrote:

You should use only a distilled water saline solution in your nostrils.

Author: Malcolm

Date: Friday, July 24th, 2015 at 9:32 PM

Title: Re: Neti Pots and you

Content:

Ayu said:

I did not know before what is a neti pot. For me such a pot looks strange. I do it just with my hand under a tap.

Malcolm wrote:

One should never use tap water to clean sinuses.

Author: Malcolm

Date: Friday, July 24th, 2015 at 7:53 PM

Title: Re: Neti Pots and you

Content:

Johnny Dangerous said:

So, I have used one of these for years for chronic sinusitis, doctor ordered years ago, before the post themselves were a thing, and they made you use a big syringe and saline cup. I've heard different things from different health professionals on how often to use them. Many of them have told me (ENT's in particular) basically to use it every day, I stopped doing this a while back because using it everyday seemed to make my sinuses feel permanently inflamed. Now I use it when I start to feel stuffy, feel a cold etc. coming on, or oddly..when my vision seems kind of dull. For some reason, I could swear it has always made my vision a little clearer after doing in terms of vividness of colors etc.

Anyone have detailed experiences with neti pots?

Malcolm wrote:

You should use some oil after doing neti because it dries out your sinuses.

<http://www.banyanbotanicals.com/nasya-oil-7/>

Use only neti only when needed.

Author: Malcolm

Date: Friday, July 24th, 2015 at 7:45 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

My point isn't that one year of data is sufficient to proof that there is no global warming in the last 50 years so I am not guilty of cherry picking data.

Malcolm wrote:

Umm., no.

WeiHan said:

"These people are not making any claim that we're going to have some big recovery [in sea ice]," says Mark Serreze, director of the National Snow and Ice Data Center (who was not involved with the paper), adding that decreasing trends in the sea ice mean we're still eventually heading toward a seasonally ice-free Arctic ocean. "But it's going to occur in fits and starts because the sea ice is highly variable — we're going to go up some years, down in others."

Serreze does have some criticism for the paper. This study shows that "sea ice thickness, like extent, is highly variable," he says. "Now, we've already known that it's highly variable ... So it's really not saying anything new there." He also has some concerns about the basic methods the researchers used to compute changes in sea ice volume, arguing that they made some "suspect assumptions" about certain important factors that could affect their calculations, like the thickness of snow cover on the ice.

Malcolm wrote:

<http://www.washingtonpost.com/news/energy-environment/wp/2015/07/20/no-arctic-sea-ice-is-not-going-to-be-okay/>

Author: Malcolm

Date: Friday, July 24th, 2015 at 8:39 AM

Title: Re: Purchasing things made by slave labor

Content:

Boomerang said:

If you know that a popular commercial product comes from slave labor, is there a negative karmic consequence to purchasing it?

Malcolm wrote:

It cuts both ways.

Author: Malcolm

Date: Friday, July 24th, 2015 at 2:43 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Malcolm wrote:

They should go talk to this guy, King Indrabhuti:

kirtu said:

Not everyone can or should be King Indrabhuti. Some people even within Tibetan Buddhism are inclined to a more ascetic life.

Malcolm wrote:

Sure, totally valid choice.

kirtu said:

However your comments on the Chinese freaking out are dead on.

Author: Malcolm

Date: Friday, July 24th, 2015 at 2:26 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Jikan said:

I'm going to have to go back and figure out how a discussion on anti-Tibetan propaganda turned into a discussion about sexuality.

Malcolm wrote:

Easy, sex is the main thing that freaks Chinese people out, and there is a lot of sex in Tibetan Buddhism, "sacred" and "otherwise." That is why some Chinese Buddhists and others hate Tibetan Buddhists. We get laid [when we can], work it into our path, and don't apologize for it.

Some people have this insane idea that you cannot be awakened and sexual. They should go talk to this guy, King Indrabhuti:

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 11:19 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

A mandala image, no matter how many deities in it there are, is a single figure. It is not two things. When there is a yabyum, it means the principle of bliss is being emphasized. Right. Let us start with that understanding as a common basis for further discussion. So now what is it that we are disagreeing on?

Malcolm wrote:

I am just clarifying a point.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 11:13 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Karma Dondrup Tashi said:

EDIT 2 - No, I think my original understanding was correct, and my comment re: your view of the yab-yum still stands. Therefore this is the correct view:

Urgyen Dorje said:

... the yab yum has the same symbolism. It has to ... It's not pointing to a particular skillfull means.

smcj said:

Exactly so. As you've said, a visualized single figure will still have an implement to symbolize the inclusion of the method/wisdom dichotomy as an integrated whole. That is a symbolic description of the enlightened mind, right? And, as your own posts have explained, that inclusion is no different than a yab/yum visualization with two figures, right? Therefore the two figure visualization is a symbolic depiction of the enlightened mind, right? A two figure visualization has the same symbolism as a single figure only with the dichotomy more fully expressed in the symbolism. And all this various visualizations are done with the figures on lotus flower to demonstrate that they are unstained by samsara, right?

Malcolm wrote:

A mandala image, no matter how many deities in it there are, is a single figure. It is not two things. When there is a yabyum, it means the principle of bliss is being emphasized.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 11:03 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

Other sects could easily have different presentations.

Indeed, you but were over generalizing from the specific point of view of your experience.

Au contraire. I was not generalizing, and I was not speaking from my own experience. I was reiterating what has been said by two authentic Dharma sources, and all along I have been very specific about the context. And I have left the door open for presentation from other sects about the subject, as long as they are backed up by authentic Dharma sources. Given that the tantras need commentary by living masters I think that a cut and paste from a tantra about this subject is not enough, and that people should be willing to back up what they opine with quotes from their teacher on the subject.

Malcolm wrote:

Just go read the Lamdre version of the Hevajra sadhana. For that matter, just take Lamdre. Everyone who takes Lamdre receives complete instructions in all completion stage practices including Karmamudra practice.

Karmamudra is not that important for Dzogchen practitioners, because it is not their path, nevertheless there are literally hundreds of instructions for using sex in the path found in various cycles of Dzogchen teachings.

smcj said:

Given that the Gelugpas as a sect were initiated as a reform movement motivated largely by Tsongkhapa's reaction/criticism of what he saw as the abuse of Vajrayana ideas into the lax morality of his day, with this practice specifically at the very top of his list,

Malcolm wrote:

This is unsubstantiated, though you repeat it often enough as if it were true. Tsongkhapa never envisioned that he was even starting a movement, much less a movement that was in reaction to lax morality. This is a western fantasy that has no historical basis in reality.

smcj said:

Tsongkhapa's criticism/reaction to the Nyingma approach to this practice was also basically a sectarian criticism.

Malcolm wrote:

Oh, and what criticism is that? If it exists, you should say what it is, in what text, in which volume of his collected works.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 10:46 PM

Title: Re: Gotama/Shakyamuni

Content:

pema yeshe said:

AND samantabhadra/bhadrhi is YOU!!!

have fun everyone!

Simon E. said:

So I am the Dharmakaya ?

alpha said:

You are all three. Dharmakaya Sambogakaya Nirmanakaya

Malcolm wrote:

We have all three as potentials, we still have to recognize them in direct perception.

That is what practice is for.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 10:27 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Urgyen Dorje said:

It still bewilders me why we presume karmamudra is the only method to take sexuality onto the path.

Malcolm wrote:

It isn't. there is also the yoga of passion.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 9:23 PM

Title: Re: Gotama/Shakyamuni

Content:

smcj said:

...the claim was made that all forms of Buddhism are derived 'directly' from 'Gotama, The Buddha'.

My understanding is that Vajradhara is understood to be the enlightenment of Sakyamuni as seen from the Vajrayana perspective. So that's why at the very top of the Kagyu Refuge tree is a small Vajradhara, representing Sakyamuni. Then you also visualize your own teacher as Vajradhara, not because he is in any sense the same personage as Sakyamuni, but the enlightenment presented to you by him is still the

enlightenment of Sakyamuni as has been passed down through the lineage(s).

Malcolm wrote:

This is not how things are presented in Dzogchen, or for that matter in Sakya or Nyingma. In both Sakya and Nyingma for example, the nirmanakāya is not considered to be the "Teacher". There is only one teacher, Buddha Samantabhadhra/Vajradhara. This single teacher, the dharmakāya, called Samantabhadra, emanates the Samabhogakāya, in this case Vajradhara, who in turn emanates the nirmanakāyas such as Śākyamuni. I am fairly certain the Kagyus also present things in this way.

The Gelugpas understand it the way you present it.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 9:00 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

Well duh, of course. That's the point. For one thing I self-identify as a dilettante. The teaching I received, and have regurgitated here, was directed towards me, a non-yogi. That's what makes it appropriate to repeat in a public forum such as this. If I was discussing the specifics of the practice that would be completely inappropriate.

Malcolm wrote:

Actually, you should not be commenting about it all in my opinion.

smcj said:

Like I said, JKhedrup's geshe confirmed these ideas independently here at DW on another thread.

Malcolm wrote:

And as I said, what the hell do monks know about it? Nothing, it is not something they practice.

smcj said:

Other sects could easily have different presentations.

Malcolm wrote:

Indeed, you but were over generalizing from the specific point of view of your experience.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 6:22 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

Tathagatagarbha is totally unacceptable to them because it too much seems to assert an essence.

Malcolm wrote:

They simple do not understand that tathāgatagarbha simply refers to the innate luminosity of the mind, or in other words, its purity.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 5:13 AM

Title: Re: Loss of Japanese traditions

Content:

Jikan said:

I think we're straying into the weeds with the discussion around Jambudvipa.

I suppose it's better to ask what remains relevant to the needs of ordinary people in Japanese Buddhist traditions. I'll argue that they offer a means to liberation from the suffering and struggle of everyday life on ordinary terms. How this interfaces with contemporary Japanese social life and institutions, the substrate upon which these traditions depend for their continued existence, is a separate matter and I don't know how to address it.

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 4:55 AM

Title: Re: Loss of Japanese traditions

Content:

Malcolm wrote:

The point is not whether the description is literally precise in all its details, however, the fact is that it describes an Indo-centric view of the world where Jambudvipa is the southern most continent relative to the landmass of the Himalayas.

BTW, the four continents and the eight minor continents are all described in the Abhidharmakosha.

Queequeg said:

I'm more or less taking what your arguing implicitly to suggest, there are myriads of people whose understanding of the world around them do not coincide with the "Indo-centric" views, or more expansively, the ideas of the substance of matter (being composed of 4 or 5 elements), for example, or the construction of people as 5 aggregates, and yet, I don't accept that they are precluded from Buddhist attainment because they don't adopt these subjective views.

Malcolm wrote:

If you don't understand the five aggregates, you will never attain buddhahood. Why? Because you will never understand what absence of self really means in any concrete way.

The four or five elements are phenomenological descriptions of matter (hardness, liquidity, heat, motility and absence of obstruction), they are not considered things in themselves, at least, not in Yogacara on up.

If you do not understand the five elements, you will not understand the meaning of rūpaskandha.

Myriads of people do not attain buddhahood.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 4:41 AM

Title: Re: Tricycle: Anne Klein on the transmission of Tibetan Budd

Content:

drodul said:

What about the idea that tulkus can reincarnate in multiple bodies as the body, speech, mind, quality & activity incarnations? Does this accord with the Buddha's teachings on reincarnation, or is it a political expedient?

Malcolm wrote:

Those are not reincarnations, those are emanations. This comes from the idea that someone achieved buddhahood, like Khyentse Wangpo, and thus, their activities can manifest in this way.

But these are not "yang srid."

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 4:32 AM

Title: Re: Loss of Japanese traditions

Content:

Malcolm wrote:

All four continents as well as their minor continents are held to be inhabited by human beings. Where did you ever get the idea that only Jambudvīpa was inhabited by human beings?

Queequeg said:

I must have read a different myth than you.

Malcolm wrote:

The point is not whether the description is literally precise in all its details, however, the fact is that it describes an Indo-centric view of the world where Jambudvīpa is the southern most continent relative to the landmass of the Himalayas.

BTW, the four continents and the eight minor continents are all described in the Abhidharmakośha.

Not only this, it is pretty clear that in India at any rate, cosmologies like the Kośha were not taken literally in India, since the Indians knew the world was round and "suspended" in space.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 4:30 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

There are some ideas that are very clearly wrong.

Jikan said:

Is this true across all Japanese traditions? Some more than others, or some not at all?

Queequeg said:

I referred to Jambudvīpa, but more generally, Buddhist cosmology supposes the world is a disc, floating on an ocean of cream, or whatever the myth proposes. If someone insists this is essential to Buddhist understanding, I have to bow out of that project. I don't think it is essential.

Malcolm wrote:

There are several Buddhist cosmological descriptions, not merely one. There is a Hinayāna description, which people are fond of making fun of (despite that fact Ptolemy concurs with Abhidharma cosmology by naming the people of the Northern steps of central Asia "Ottarakurus", and describing that place as a vast grassland, etc.)

There is also a Mahāyāna description, etc.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 4:27 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

There are some ideas that are very clearly wrong. A literal conception of Jambudvipa doesn't coincide with what we know this world to look like, for one/

Malcolm wrote:

It coincides with the shape of India very well, for that is what Jambudvipa is, the subcontinent of India.

Queequeg said:

Where Jambudvipa is the only continent inhabited by humans? OK.

Malcolm wrote:

All four continents as well as their minor continents are held to be inhabited by human beings. Where did you ever get the idea that only Jambudvipa was inhabited by human beings?

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 3:14 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

Well, in that case, no disrespect intended, but you really do not know what you are talking about.

If I were trying to teach this practice that would be a fair criticism. However that is not what I am doing. What I have repeated here is what is appropriate for Dharma students that are not advanced yogis to hear. Since this is a public internet forum I believe this presentation is the one that should be put forward regarding this topic.

Malcolm wrote:

And I think you are merely furthering misinformation and phobia.

smcj said:

I have faithfully repeated what my teacher explained to me in regards to this practice, which was independently confirmed by JKhedrup's geshe here on another thread at DW.

Malcolm wrote:

What the hell do monks know about these things? Nothing, that's what.

smcj said:

I do find it amusing to be taking a more conservative position on this than you obviously are doing. That's not easy to do. I'm actually somewhat proud of it.

Malcolm wrote:

Your approach is not more conservative in any respect at all. It is the opposite, actually. It is Vajrayāna lite™

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 3:04 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

generally though, if something can't be supported by evidence, its going to fall into the "indeterminate" category at best.

Malcolm wrote:

For example, Buddhahood.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 3:02 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

Malcolm, what you assert has to be assumed from the start to bear out. You're familiar enough with how this argument plays out. There's no need to continue.

Malcolm wrote:

Not at all, even when you start from an agnostic position, you will discover, upon investigation, that so called "empirical reality" is no more real than last night's dream.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 3:00 AM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

There are some ideas that are very clearly wrong. A literal conception of Jambudvipa doesn't coincide with what we know this world to look like, for one/

Malcolm wrote:

It coincides with the shape of India very well, for that is what Jambudvipa is, the subcontinent of India.

Queequeg said:

To catalog all the ideas woven into Buddhist discourse that are quite clearly wrong should not be that controversial. I honestly can't spend the time to compile a list, but there are very clearly many ideas that we'd consider magic or alchemy treated in Buddhist texts as literal truths.

Malcolm wrote:

For example?

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 2:57 AM

Title: Re: Tricycle: Anne Klein on the transmission of Tibetan Budd

Content:

fckw said:

1. It is not clear at all whether reincarnation - if it exists - actually follows linear time. Maybe our previous reincarnation was in the future. Ever thought about that?

Malcolm wrote:

Not possible by definition.

fckw said:

2. It is not clear at all whether an individual does reincarnate as a single other individual.

Malcolm wrote:

Yes, it is very clear in the teaching of the Buddha that transmigration is serial and unique.

For example, the Buddha says:

I am the owner of my actions,[1] heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.'

<http://www.accesstoinight.org/tipitaka/an/an05/an05.057.than.html>

fckw said:

Assume, for example, it is reborn in the formless realms. Where is its individuality then? Or why shouldn't one be reborn as several people?

Malcolm wrote:

Every sentient being in the formless realm has a unique jivendriya, an organ of vitality, as well as a mind.

fckw said:

3. Reincarnation - if it exists - does not give rebirth to the "same" individual. According to Buddhist dharma, it's the karmic impulse that continues, not the personality. Since the karmic impulse has no personality it's simply nonsensical to talk of someone's previous life in the way it is done here.

Malcolm wrote:

Rebirth is not a karmic impulse that continues. The Buddha never taught this. Rebirth is the serial appropriation of addictive aggregates because of afflictions in a mind stream.

fckw said:

4. Assuming that the victims - all of them - indeed were the previous oppressors and their oppressors - all of them - the previous victims. Then what about the pre-previous

incarnations? Where is the beginning? As we all know, there is none. Therefore, arguing with a random previous life (the one before this one) if in fact there are incountable ones is silly.

Malcolm wrote:

All we need to know is that sentient beings are born conditioned by affliction and action and if they do not awaken, they will continue to cultivate affliction and action with no end in sight.

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 2:01 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Malcolm wrote:

Time to sell the beach house:

The study—written by James Hansen, NASA's former lead climate scientist, and 16 co-authors, many of whom are considered among the top in their fields—concludes that glaciers in Greenland and Antarctica will melt 10 times faster than previous consensus estimates, resulting in sea level rise of at least 10 feet in as little as 50 years. The study, which has not yet been peer-reviewed, brings new importance to a feedback loop in the ocean near Antarctica that results in cooler freshwater from melting glaciers forcing warmer, saltier water underneath the ice sheets, speeding up the melting rate. Hansen, who is known for being alarmist and also right, acknowledges that his study implies change far beyond previous consensus estimates. In a conference call with reporters, he said he hoped the new findings would be "substantially more persuasive than anything previously published." I certainly find them to be.

http://www.slate.com/blogs/the_slatest/2015/07/20/sea_level_study_james_hansen_is_sues_dire_climate_warning.html

Author: Malcolm

Date: Thursday, July 23rd, 2015 at 1:04 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Unknown said:

"Collapse can be avoided and population can reach equilibrium if the per capita rate of depletion of nature is reduced to a sustainable level, and if resources are distributed in a reasonably equitable fashion."

Malcolm wrote:

<https://www.theguardian.com/environment/earth-insight/2014/mar/14/nasa-civilisation-irreversible-collapse-study-scientists>

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 11:16 PM

Title: Re: Loss of Japanese traditions

Content:

Jikan said:

To give an example: Some Japanese traditions (Tendai and the Nichiren schools) uphold the view of Chih-i that the Buddha taught the Dharma in five periods, and these five periods correspond to certain texts as benchmarks, with the Avatamsaka coming first and the Lotus and Parinirvana sutras coming last. Suppose one were to apply the methods of contemporary science and reason* to this schema, which is upheld as a historical truth by many in the Hokke schools. How long would this doctrine last--or how might it change? And how might those changes, including the total implosion of this doctrine upon itself, impact the central practices of those schools?

Malcolm wrote:

Or, how are they going to negotiate the collision with other Buddhist traditions that have wildly different notions about the transmission of Dharma?

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 9:42 PM

Title: Re: Including other practices before dedication in Short Tun

Content:

haak0n said:

I think its a little too much. Wrathful practice + mandarava or oser chenma doesnt sound like a good combination.

My suggestion is to break up your sessions accordingly, but this is only my opinion.

Finney said:

Actually, it's quite common to do both in a thun. When discussing practice with different lamas (who are not part of the DC) I've heard various peaceful/wrathful combinations: yamantaka and tara, vajrakilaya and chenrezig, etc. If you're not confident in your lha'i nga rgyal (divine pride), though, I could see not wanting to do both kinds in one sitting.

haak0n said:

I think its the opposite. When I first started in the DC I always wanted to do a little of many different practices every day for their relative benefits.

Now I more feel like 'one practice covers all'. Thats more confidence no?

Malcolm wrote:

We have different conditions, so we work with circumstances.

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 9:35 PM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

Thanks for the clarification. I'm on the same page in that sense. My intent was to address the idea that a scientific, empirical, and rational approach should not be at odds with the fundamental truths of Buddhism

Malcolm wrote:

The fundamental truths of Buddhism are predicated on the abhijñā of the Buddha, which involved recalling myriad past lives. This is a fundamental truth of Buddhism that is at odds with a "scientific, empirical, and rational" approach to reality, which is predicated on the ordinary, contaminated, deluded consciousness of sentient beings.

Queequeg said:

Buddhism if it will be useful to people now and in the future will need to be reconciled with and expressed through scientific ideas, even if it ultimately leads to Buddhism transforming and leaving a mark on science...

Malcolm wrote:

Modern science is in no position to evaluate Buddhist doctrines of mind, nor the nature of the mind.

Queequeg said:

But retreating into medieval or ancient beliefs just to preserve dharma as its been handed down is an unwise plan that I think will have very limited appeal...

Malcolm wrote:

It is amazing to see how people think that their limited, conventional, "empirical", consciousness is the benchmark for truth. This limited, conventional, "empirical", consciousness is precisely the reason we sentient beings transmigrate in samsara. The "empirical" world we experience is just a kind of karmic vision. It is no more true than a dream.

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 9:30 PM

Title: Re: Loss of Japanese traditions

Content:

Queequeg said:

Nobody is going to give up atmospheric science to go back to the idea that dragons cause rain...

Malcolm wrote:

Nāga pujas to generate rain are indeed very effective.

Queequeg said:

when I'm diagnosed with cancer, I'd like my chemo rather than the suggestion of a pilgrimage to see the Medicine Buddha statue.

Malcolm wrote:

Depends on whether you have a one lifetime view or a view that includes rebirth. The merit of the latter certainly exceeds the merit of the former.

Queequeg said:

If the heart of the Buddhist teachings is true, then its true in the most immediate viral meme and there is something of dharma in it that will resonate with people - you don't need to insist on an ancient Indian pantheon and geography; there is some expression of it that will connect with people now. If we haven't found it yet, then that's our failure as Buddhists who live now.

Malcolm wrote:

Hence, the corporate mindfulness movement...

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 9:57 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

As I've said all along, consort practice is not sex.

Malcolm wrote:

I think you really have never received instructions for this practice. If you had, you would have understood that it is also called "taking desire into the path."

smcj said:

Have I had detailed instructions, as in how to actually do it? No.

Malcolm wrote:

Well, in that case, no disrespect intended, but you really do not know what you are talking about.

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 6:42 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

As I've said all along, consort practice is not sex.

Malcolm wrote:

I think you really have never received instructions for this practice. If you had, you would have understood that it is also called "taking desire into the path."

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 1:43 AM

Title: Re: Gotama/Shakyamuni

Content:

Kunga Lhadzom said:

What's the difference between Gotama Shakyamuni and Samantabhadra (Ultimately)

Malcolm wrote:

Samantabhadra is the dharmakāya, of whom Śākyamuni is an emanation.

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 12:37 AM

Title: Re: Gotama/Shakyamuni

Content:

Malcolm wrote:

No, they have it wrong. All forms of Buddhism derive from Samantabhadra.

dzogchungpa said:

I wonder what Samantabhadra derives from?

Author: Malcolm

Date: Wednesday, July 22nd, 2015 at 12:05 AM

Title: Re: Gotama/Shakyamuni

Content:

Simon E. said:

In a thread now locked the claim was made that all forms of Buddhism are derived 'directly ' from ' Gotama, The Buddha '.

What say you ?

Malcolm wrote:

No, they have it wrong. All forms of Buddhism derive from Samantabhadra.

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 10:22 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

Oh, an in mexico, they marry alligators:

<http://www.dailymail.co.uk/news/article-3145964/Mexican-mayor-marries-ALLIGATOR->

[believed-princess-traditional-ceremony-hundreds-not-reptile-baptized.html](#)

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 9:52 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Urgyen Dorje said:

One of the skillful means that is a remedy to such disturbance of the elements is the practice of sang. This is something we either believe or don't believe as the understanding of such things come from primordial wisdom, not conceptual mind.

Malcolm wrote:

Of course, some idiot is likely to claim that by burning juniper and rhododendron one is contributing to warming...

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 9:51 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 9:47 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

So I guess what it boils down to is this: traditionally the institution of marriage is between one man and one woman, one man and one tree, one women and one fruit, several brothers and one women, several women and one man and so on.

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 5:23 AM

Title: Re: Wake up call

Content:

kirtu said:

The way you have written this is a strawman (as I have already pointed out). So nothing says exactly that or anything close to those semantics.

Malcolm wrote:

It is not a strawman — there is no support at all in sūtra or tantra for the tulku system in Tibetan Buddhism.

This is a different issue than the general teaching that variegated nirmanakāyas will

appear for the benefit of sentient beings. No method for recognizing these is provided in the sūtras and tantras. Why? Because nirmanakāyas know they are nimanakāyas. They do not need a process of confirmation.

Then there of course my post on the subject.

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 5:13 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

DKR just indicted the tulku system for giving a wrong view of reincarnation, at around 38 minutes into the first session

dzogchungpa said:

I almost got up to ask a question about what exactly he meant by this remark but, sadly, I was too timid.

What do you think he might have been getting at?

Malcolm wrote:

The idea that an integral person incarnates.

Author: Malcolm

Date: Tuesday, July 21st, 2015 at 12:18 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

Or it is Mahāmudra view, or it is Prajñāpāramita view, and so on. It is the final view the Buddha taught in all sūtra and tantras.

Karma Dondrup Tashi said:

I offer respect again.

Well, "ati" is indeed "utmost", or "final".

Would it be fair to say your rejection of the reincarnate kun rdzob sprul sku is more or less part and parcel of your rejection of the necessity of the purification/transformation yanas?

Malcolm wrote:

I don't reject reincarnations, I reject the system of recognizing them. I think the system of recognizing tulkus hugely liable to eight worldly dharmas and actually provides a breeding ground for them within the bosom of Tibetan Buddhist institutions.

Author: Malcolm

Date: Monday, July 20th, 2015 at 10:55 PM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

"Everyone is a tulku", " ... rinpoches all the way down" and "sacred outlook [already] comes from having discovered your real nature" are statements of ati view. This view states that confusion dawns as wisdom.

Malcolm wrote:

Or it is Mahāmudra view, or it is Prajñāpāramita view, and so on. It is the final view the Buddha taught in all sūtra and tantras.

Karma Dondrup Tashi said:

The view of the paths of purification and transformation states that the path must still clarify confusion. Thus even in that view, "sacred outlook" is still a path, and not yet a complete wisdom.

Malcolm wrote:

The basis of delusion is vidyā. Confusion is already clear. The world is already sacred. We don't need a view to make it so. If you need a "view" or an "outlook" to make the world sacred, then something is wrong with your view and outlook.

Karma Dondrup Tashi said:

Even in the view which regards the path of self-liberation as a complete path in and of itself, the blessings of the kundzop guru are required, particularly for the secondary practices, which are numerous.

Malcolm wrote:

The blessings of the relative guru is just knowledge of our primordial state. That is the only blessing we need, it does not matter what other paths we think we are following. One can fill an ocean the size of the billion-fold universe with tears of devotion and never be one step closer to recognizing one's real state. We don't need that kind of blessing. We only need the blessing of direct introduction.

Karma Dondrup Tashi said:

This is because even in ati view, only a realized master can abide constantly in naturally arising primordial wisdom.

Malcolm wrote:

We all abide constantly in self-originated pristine consciousness [rang byung ye shes] and always have. The only difference between oneself and a master is the degree to which one has integrated with that understanding.

Author: Malcolm

Date: Monday, July 20th, 2015 at 9:57 PM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

In my view this will result in the further irrelevance of sacred outlook, which is already a myth, hence a joke, in our so called post enlightenment culture.

Malcolm wrote:

"Sacred outlook" is just a contrivance unless it comes from having discovered your real nature.

Karma Dondrup Tashi said:

My teacher is a vajra guru, and a tulku. Because my guru has taught this view, I adopt this view. Therefore it is not a matter of opinion.

Malcolm wrote:

Everyone is a tulku. From my blog:

The purpose of this post is to settle a controversy [and perhaps create another] and remove a misunderstanding about so called "sprul skus" or reincarnations, that venerable institution that causes so much controversy in Tibetan Buddhism.

In the teaching of the Great Perfection there are two kinds of so called nirmanakāyas or tulkus. First, there are impure forward-progression [ma dag pa lugs 'byung] nirmanakāyas i.e. all sentient beings. These arise because of ignorance.

The second are pure reverse-progression [dag pa lugs ldog] nirmanakāyas: among these there are also two, those that come from the dharmakāya and sambhogakāya, nirmanakāyas of compassion if you will. The second are called nirmanakāyas of the attained result, these are sentient beings of pure karma, blessed by being seen by the buddhas, who make more and more progress, attaining higher and higher states of yogic understanding.

Thus we sentient beings are all nirmanakāyas -- differentiated only by our level of relative attainment and relative level of pure and impure karma.

The so-called "tulkus" of institutional Tibetan Buddhism are also sentient beings; some with higher yogic attainments, some with none, and others with some. Because they are sentient beings, some remember their rebirths well, and others not at all. Some achieve high levels of yogic understanding, some are great teachers, some are panditas, poets and artists. Some tulkus are mere politicians, some are gangsters, some are thieves. But they are all sentient beings. Not one of them was not born from the womb of a human mother.

Most tulkus are never "recognized" because anyone who practices Dharma sincerely is a tulku, no matter what level of "realization" they are reputed to have, whether or not

they have been recognized. In this sense, a tulku is defined as someone who acts to help sentient beings inspired by the compassion of the buddhas for sentient beings.

We are all rinpoches, precious ones. Sentient beings are precious because their plight is the cause of the compassion of the buddhas. Buddhas are precious because they exist solely to aid sentient beings from suffering. I guess you could say it is rinpoches all the way down.

Some people crave recognition, wanting others to acknowledge their status -- consider yourselves acknowledged but don't expect a title. If you want people to consider you a tulku, act like one. If you must, fake it. Faking it may even lead to developing some real compassion which exceeds your petty narrow-minded grasping to titles and position. Being a pure reverse-progression tulku means cherishing all sentient beings. Nothing is holding you back but your own selfishness.

The Dzogchen teachings acknowledge that all sentient beings are tulkus. But whether that is meaningful is not up to the buddhas, it is up to each one of us and our dedication to the path of awakening and benefitting our fellow tulkus.

In reality, tulkthood is defined not by robes, titles, race, position, gender, education, or creed but by how we are able to apply wisdom and compassion in our efforts to aid sentient beings and alleviate their suffering.

<http://www.atikosha.org/2011/01/we-are-all-rinpoches-nirmanakayas-and.html>

Author: Malcolm

Date: Monday, July 20th, 2015 at 9:51 PM

Title: Re: Wake up call

Content:

kirtu said:

Yes, of course it did. People make excuses but prior to creation of the Internet it was not possible to provide universal education to the vast majority of humanity, and certainly not on demand. Prior to the popularity of MOOC's it was unlikely but possible. The real date for universal education for humanity is really about 2004. we still have a way to go before we can really claim that any Dharma practitioner that wants to can receive quality Dharma education but that is clearly coming fast (for example critical commentaries across traditions are still not available, etc.)

Kirt

Malcolm wrote:

You said:

we have now passed the point in history where we can no longer provide a basic Dharma education to everyone desiring one.

I said:

That point in history never existed.

In other words, there never was a point in history where we could provide a basic Dharma education to everyone desiring one. You apparently meant the opposite of what you wrote.

Author: Malcolm

Date: Monday, July 20th, 2015 at 9:46 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

ShineeSeoul said:

I don't want to create controversies by answering this question, because my opinion based on Mahayana Buddhism..therefore, I think sex cannot be part of enlightenment path, as Buddha has said in Pali Tripitaka as well as Taisho tripitaka, The Tibetan tantras have additional scriptures, which believe in transferring the negative energy into positive one which is enlightenment..however, according to other sources, Buddha has cut everything to reach enlightenment, he won't engage in sex, or any other sexual form, including tantric one, to avoid attachment as well as negative Karma that might be the result

Malcolm wrote:

The Buddha taught three paths: the path of renunciation which is common to Hinayāna and Mahāyāna; the path of transformation which is general Vajrayāna and the path of self-liberation, which is also termed Atiyoga.

The principles of the higher paths often seem to contradict the principles of the lower paths, but in reality, they are all aiming at the same point, buddhahood. If someone does not have faith in a path, for example, karmamudra, they should leave it aside and not criticize it, because many masters in India and Tibet have attained complete buddhahood through practicing this path. One should be careful not to criticize Vajrayāna teachings, because one will abandon the Dharma if one does so.

Author: Malcolm

Date: Monday, July 20th, 2015 at 7:41 AM

Title: Re: Dzongsar Khyentse Webcast-Is There Buddhism Without Rebi

Content:

Malcolm wrote:

Honestly, I found the whole thing rather disappointing. One, he never answered anyone's questions. Two, he merely asserted that we should not reject rebirth since it was valid conventional truth, but when pressed could never produce the many arguments which prove rebirth.

Mostly, I thought it was a very rambling, aimless presentation.

Author: Malcolm

Date: Monday, July 20th, 2015 at 7:09 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

Can anyone point me to a reference in either sūtra or tantra, Nyingma or Sarma, that says, "In the last 500 years of the Dharma, the only way the Dharma will be preserved is through recognizing small children as the reincarnations of dead masters"?

kirtu said:

You know for a fact that the claims supporting tulku recognition are selective readings of sutras and hagiographic material usually related to purported prophecies originating with Padmasambhava (or Shakyamuni in the case of sutric sources) down to visions and declarations of teachers that other find authoritative.

Malcolm wrote:

Yes, the same citations reused for all kinds of different people.

kirtu said:

So from Incarnation, Chapter 2 In the ninth century, Guru Padmasambhava gave a prophecy to the king (King Trisong Detsen) about the king's future tulkus:

Lord, you will serve beings in India for (the next) thirteen lives,
After that, in the region of Lungmar of Lhotrag,
You will take birth as Nima Ozer, a master of kama and terma teachings
And you will serve beings through esoteric activities,
After that, in Pangje of Lhotrag,
You will manifest as Chokyi Wangchuk

Malcolm wrote:

Oh, no one doubts that are predictions of rebirths in sūtra as well as tantra; but the question I asked was very pointed, "Can anyone point me to a reference in either sūtra or tantra, Nyingma or Sarma, that says, "In the last 500 years of the Dharma, the only way the Dharma will be preserved is through recognizing small children as the reincarnations of dead masters"?"

And the answer is: no where.

kirtu said:

The funny thing too is that people somehow believe tulkus get better training than ordinary people. Really, this is a fantasy. The fact is that young tulkus are often put to work at a very young age raising money for their monasteries, and as a result, they often have very inferior training compared with normal scholars in shedras.

Well this has to be fixed. And of course we have now passed the point in history where we can no longer provide a basic Dharma education to everyone desiring one. So with a little work everyone can raise their level of scholarship and practice.

Malcolm wrote:

That point in history never existed.

Author: Malcolm

Date: Monday, July 20th, 2015 at 4:01 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

Urgyen Dorje said:

It hardly makes sense as there's 500M Buddhists on the planet, about 7-8% of the population. Buddhists have certainly been getting it on for the last 2500 years. You'd think we'd be able to talk about it and, as you say, integrate it into practice.

Malcolm wrote:

Well, Buddhism /= Buddhadharma.

Author: Malcolm

Date: Monday, July 20th, 2015 at 3:44 AM

Title: Re: Guru trapur

Content:

kashmir said:

Is it ok to use the long and short guru trapper mantras interchangeably even though CNN gives usually the shorter one?

Malcolm wrote:

You only need the short one.

Author: Malcolm

Date: Monday, July 20th, 2015 at 3:40 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

If someone that hasn't taken a vow of celibacy wants to have sex, let them have sex. But using an advanced Vajrayana practice as a pretext for normal sex is sacrilege imo.

Malcolm wrote:

I see, so we are supposed to use eating yoga, sleeping yogas, waking yogas and so on, but when it comes to sex, we are just supposed not integrate this into our practice

because it is sex?

That hardly makes any sense at all.

Author: Malcolm

Date: Monday, July 20th, 2015 at 2:21 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

theanarchist said:

There are plant species that have male and female individuals. For example the Ginko

Malcolm wrote:

Yes, this is common knowledge.

Author: Malcolm

Date: Monday, July 20th, 2015 at 2:07 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Urgyen Dorje said:

I'm down with that. Dendrophelia.

But... Gasp... *the cold flush of fear*... Is it a FEMALE tree she married???

Malcolm wrote:

Transgendered, I think...

Author: Malcolm

Date: Monday, July 20th, 2015 at 1:56 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Urgyen Dorje said:

This is actually one of the most interesting things I've seen on DW.

We better make sure the trees can't get married. The horror, the horror.

A tree is currently getting more action than a lot of men out there.

According to news.com.au, Emma McCabe, 31, told Closer magazine she has found the most satisfying sexual relationship she's ever had in a tall poplar tree she has named Tim.

McCabe intends to marry the tree because all of her relationships with humans have

failed miserably.

Malcolm wrote:

<http://elitedaily.com/news/world/woman-marrying-tree-best-sex/977768/>

Author: Malcolm

Date: Monday, July 20th, 2015 at 1:39 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

DKR just indicted the tulku system for giving a wrong view of reincarnation, at around 38 minutes into the first session

Author: Malcolm

Date: Monday, July 20th, 2015 at 12:33 AM

Title: Re: Identification of rGya-mThso'i lBu-ba

Content:

pemachophel said:

Thanks Loppon-la. One of my Dharma friends is trying to make Naga incense here in the U.S. She loves to offer Naga sang on every lu-theb day. She ran out of commercial Naga sang; so she's trying to create her own. She's done a great job of tracking down and sourcing ingredients. I'll tell her what you've said.

Malcolm wrote:

I think generally, what ChNN recommends is to just use juniper and other aromatic smelling plants like sage, etc.

Author: Malcolm

Date: Monday, July 20th, 2015 at 12:24 AM

Title: Re: Identification of rGya-mThso Bu-wa

Content:

pemachophel said:

Can anyone help me with the identification of rgya.mtsho.bu.ba? One on-line source I've found says cuttlefish bone. A friend suggests it might be meershaum based on a translation of the Tibetan name (sea bubbles or foam). I had thought it is cuttlefish bone, but then I found out it's an ingredient in a Naga sang recipe and I know you're not supposed to offer animal products to the Nagas.

Any clarification of this would be greatly appreciated.

Thanks.

Malcolm wrote:

rgya mtsho bu ba is defined in Tibetan materia medica as an earth and stone medicine. However, it is indeed cuttlefish bone that is wild crafted from beaches.

The main problem with offering incense to Nagas is that most Tibetan incense contains musk, and other animal products. But since this is a sea product, I don't think there is an issue, especially if you get it from a traditional source where it is beach harvested, rather than a fishing byproduct. It is used for kidney heat and illnesses of the brain.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 11:43 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Urgyen Dorje said:

Trees too (are roots legs?).

Malcolm wrote:

No, roots are the brains of a tree.

Urgyen Dorje said:

This year celebrates the 200th anniversary of the birth of Charles Darwin, best known for his theory of evolution summarized in *On the Origin of Species*. Less well known is that, in the second half of his life, Darwin's major scientific focus turned towards plants. He wrote several books on plants, the next-to-last of which, *The Power of Movement of Plants*, published together with his son Francis, opened plants to a new view. Here we amplify the final sentence of this book in which the Darwins proposed that: "It is hardly an exaggeration to say that the tip of the radicle thus endowed [with sensitivity] and having the power of directing the movements of the adjoining parts, acts like the brain of one of the lower animals; the brain being seated within the anterior end of the body, receiving impressions from the sense-organs, and directing the several movements." This sentence conveys two important messages: first, that the root apex may be considered to be a 'brain-like' organ endowed with a sensitivity which controls its navigation through soil; second, that the root apex represents the anterior end of the plant body. In this article, we discuss both these statements.

Malcolm wrote:

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2819436/>

Author: Malcolm

Date: Sunday, July 19th, 2015 at 11:34 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

theanarchist said:

And by the way, the partner has to have the same qualification, so I imagine it's not easy to find a suitable consort anyway.

Malcolm wrote:

They just have to be at the same level do realization or absence thereof. Anyway, with regards to this topic, most people have not received instruction, and really, don't know what they are talking about.

theanarchist said:

Exactly. But there is the myth that an old lama f--ing some random young girl equals consort practice.

Malcolm wrote:

That is not a myth. Sometimes, in the past, if an older lama had an obstacle to their longevity, they would take a young consort, generally between 16-18 years of age.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 11:16 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

theanarchist said:

And by the way, the partner has to have the same qualification, so I imagine it's not easy to find a suitable consort anyway.

Malcolm wrote:

They just have to be at the same level do realization or absence thereof. Anyway, with regards to this topic, most people have not received instruction, and really, don't know what they are talking about.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 9:00 PM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

ShineeSeoul said:

I have just stating my opinion regarding the topic which is some group protesting Tibetan Buddhism...not meant to be provocative

I wasn't aware also until now that the consort practice has been admitted to be exist...so just stating my opinion...thats it

Malcolm wrote:

Of course, there is eating yoga, sleeping yoga, yogas for defecating and urinating too, so naturally there is a sexual yoga as well. If you are monk, you do not practice the last one.

ShineeSeoul said:

what i have learn here from member response, is that, even vajrayana monk can still have sex with consort if they are high practitioner? or so called qualified enough?

Malcolm wrote:

That is a difficult point, and your answer will vary depending on who you ask.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 9:30 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

It wouldn't break my heart if it was formally and officially discontinued..

Malcolm wrote:

It never will be, and it should not be.

smcj said:

As is with the issue of tulkus, the question is one of cost/benefit.

I've got no dog in this fight. WAY above my pay grade. I'm just pointing out that it has a huge downside to it, as is evidenced in this thread. Plus I'm never going to do that practice.

Malcolm wrote:

There is no downside. There is however the fact that some people do not understand what we are doing. Do we get rid of wrathful rituals merely because someone freaks out through their misconception that Buddhadharma is purely pacifist? Of course not. It is the same with the whole range of Vajrayāna practice.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 9:06 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

smcj said:

It wouldn't break my heart if it was formally and officially discontinued..

Malcolm wrote:

It never will be, and it should not be.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 8:08 AM

Title: Re: Anti-Tibetan Buddhism Signs

Content:

ShineeSeoul said:

I have just stating my opinion regarding the topic which is some group protesting Tibetan Buddhism...not meant to be provocative

I wasn't aware also until now that the consort practice has been admitted to be exist...so just stating my opinion...thats it

Malcolm wrote:

Of course, there is eating yoga, sleeping yoga, yogas for defecating and urinating too, so naturally there is a sexual yoga as well. If you are monk, you do not practice the last one.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 8:06 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

Put that way, it would seem each court case is something to be regretted. Is that the response you've seen?

Author: Malcolm

Date: Sunday, July 19th, 2015 at 8:05 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

I think I've been pretty consistent in wanting to discuss the underlying issues Malcolm. If UD says he values compassion, and that is not consistent with his presentation, then I question that, just as I am curious about the values of American society which seem to produce similarly conflicting views.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 8:01 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

Meanwhile, in real world where there is little knowledge of and less interest in such traditions, worldly people lead worldly lives which means they need worldly remedies for their worldly problems.

maybay said:

Worldly people don't lead, they follow, blindly, and their worldly problems continue.

What they need is Dharma.

Malcolm wrote:

So are you out there standing on a street corner? No, you are pontificating to the choir, only the difference is, you seem to think that choir has not anticipated your lecture.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 7:15 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

For someone who puts love and compassion in front Urgyen, I'm sorry to say your writing sounds almost nothing like how the Dalai Lama writes. How do you explain this disparity? Is your's a different flavor of compassion? I'm trying to place your head-bashing rhetoric in the context of our discussion.

Author: Malcolm

Date: Sunday, July 19th, 2015 at 5:45 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

rory said:

Here is the clan, the warlike virile males of the past, remaking the present devoid of corrupting reason:
ISIS throwing 4 gay men off a roof.

I look to ancient Greece and Rome; the birth of ideas of democracy and equality under the law

maybay said:

Islam is like the shadow of the west and everything it represents. The more one pushes toward reason, the more the other pulls away from it. Only non-dual spiritual traditions offer any meaningful alternative.

Malcolm wrote:

Meanwhile, in real world where there is little knowledge of and less interest in such traditions, worldly people lead worldly lives which means they need worldly remedies for their worldly problems.

Philosopher kings are terrible rulers, and worse leaders. And Utopias are hells...

Author: Malcolm

Date: Sunday, July 19th, 2015 at 3:56 AM

Title: Re: Wake up call

Content:

Malcolm wrote:
Possibly of interest...

<http://tulkus1880to2018.net/exhibition/>

<http://about.tbrc.org/tibetan-tulku-lines-and-networks/>

Author: Malcolm
Date: Sunday, July 19th, 2015 at 1:59 AM
Title: Re: May be its time to ban discussion about Homosexuality..
Content:

maybay said:
Seems like these days people don't need a reason to murder.

Malcolm wrote:
They never did.

maybay said:
Then your sentence "Countless fools have murdered and caused the murder of others in the name of honor, chivalry and valor" is meaningless.

Malcolm wrote:
People have always used pretenses (such as honor, chivalry, valor, glory, etc.) for acts that fundamentally are devoid of reason, reasoning and reasons.

maybay said:
Dr. Freya Reeves Lambides, Editor
Avalon to Camelot Dear Dr. Lambides,
My previous letter [Vol. 1 No. 4, p. 2] was hastily written, without the thought that it would be published. Of course my use of the term "fascism" was imprecise. The lesson, I suppose, is that one should not write anything one would not care to see in print.

However, I will stand on and even expand my indictment of chivalric literature, in which I have such illustrious predecessors as Petrarch and Cervantes. Chivalric literature has been predominantly deceptive; that is, it has attempted to mislead readers or listeners about historical truth. It has encouraged bloodshed for the sake of principle, and discouraged learning and study. It also promoted an immature concept of the relations between the sexes, and was, if not openly anti-Semitic (there is a famous example of the latter in the Cid), at least quite in harmony with the birth of modern anti-Semitism in the late Middle Ages.

Of course there are works which are exempt from some or all of the charges. Obviously the literature would not have been written or read if some desire for it were not there; however, to exonerate the literature on these grounds is the same as exonerating

handguns with the argument “guns don’t kill people, people kill people.” Of our postwar presidents it was the most aggressive, who laid the foundation for the Vietnam War, with whom chivalry is most closely associated. The role of southern chivalry, derived from the neo-Arthurianism of Sir Walter Scott, in setting the scene for the Civil War was pointed out a century ago; nothing in southern chivalry was found incompatible with slavery. According to its constitution, the Ku Klux Klan embodies in its principles “all that is chivalric in conduct” (Stanley Frost, *The Challenge of the Klan* [1924; rpt. New York: AMS, 1969], p. 68).

I do, then, object to the glamorization and popularization of chivalric literature, and to the eager interest in those seemingly central questions, the existence of a historical Arthur and the origin of the grail legend. It is not that the investigation is wrong in itself (though it says something about us that chivalry is today the most popular aspect of the medieval world), but the motivation behind it is, on the whole, misguided. Chivalric literature, like all myths, should be studied, but not taught.

You have said you are not certain that *Return to Camelot* makes the case I imply. I will quote only one sentence from the opening paragraph of the final chapter, “The Great War”: “ One conclusion is undeniable: the ideals of chivalry worked with one accord in favor of war ” (p. 276).

Just as you found part of my letter hard to understand, one sentence in your answer is unclear to me. Who are the “beings like Merlin who transcend our known realities”? If you maintain that there are unknown realities, then you have left scholarship, and me, behind.

Sincerely,

Daniel Eisenberg

(Published in *Avalon to Camelot*, 2, No. 2 (1986 [1987], p. 2.)

Author: Malcolm

Date: Saturday, July 18th, 2015 at 11:53 PM

Title: Re: Wake up call

Content:

Urgyen Dorje said:

I'm with you.

See what I've put in bold below. I think where we differ is that I'm asserting we're the ones idealizing Tibetan cultural institutions, even more so than most Tibetans.

Malcolm wrote:

Frankly, we are just naive, as a whole, making unwarranted assumptions based in a Shangri-la attitude.

But we are learning...

We do not need to imagine to accept the Dharma, we have to accept everything Tibetan. That will not work at all. We need to practice a Dharma that functions within our culture.

Urgyen Dorje said:

But the truth is that for a Westerner to practice a teaching that comes from Tibet there is no need for that person to become like a Tibetan. On the contrary, it is of fundamental importance for him to know how to integrate that teaching with his own culture in order to be able to communicate it, in its essential form, to other Westerners. But often, when people approach an Eastern teaching, they believe that their own culture is of no value. This attitude is very mistaken, because every culture has its value, related to the environment and circumstances in which it arose. No culture can be said to be better than another; rather it depends on the human individual whether he or she will derive greater or lesser advantage from it in terms of inner development. For this reason it is useless to transport rules and customs into a cultural environment different from the one in which they arose.

Malcolm wrote:

Chogyal Namkhai Norbu. Dzogchen: The Self-Perfected State (Kindle Locations 149-155). Kindle Edition.

We can respect the Dharma, yet be doubtful of the tulku system's long term value in the modern world, and still be very good practitioners.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 11:39 PM

Title: Re: Wake up call

Content:

ngodrup said:

B analogy, you rarely hear people say the American constitutional democracy system is corrupt and should be disposed of.

Malcolm wrote:

Actually, we often hear that here from some of the more so called "conservative" voices on this forum (I guess they want a monarchical restoration or some such silliness).

More seriously, American Democracy has become corrupted by money and power. This will be the major theme of the next election:

ngodrup said:

On a tangential topic of Ch NNR, I have heard at least one very prominent Geshe-- a candidate for Ganden Tri-- speak very highly of him, citing specifically his service to the Tibetan people by publishing on Tibetan History and Culture. The same Geshe openly criticizes pervasive nepotism in Tibetan society.

Malcolm wrote:

That's cool.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 10:49 PM

Title: Re: Wake up call

Content:

Malcolm wrote:

Truthfully, the only reincarnation that I have any confidence in is Chogyal Namkhai Norbu because he was recognized by someone who attained rainbow body, his uncle. The rest of them I really don't believe in.

theanarchist said:

This here is completely anonymous so I can say this much.

Almost two decades ago I met a Tibetan lama and I had a nagging suspicion that I had to have known that man from before. I don't know what made me do it, but we were alone in that room, I pointed at a photo that someone had put on the shrine that showed his supposed previous incarnation and I asked him, what's your connection to that one. He said, in a very strange voice, "that's me", and we both knew, it was the truth.

That man absolutely hates to be put on a throne or be praised as a teacher, or dragged in front of a crowd.

Some say that he is Manjushri incarnate, I just say, he is the most intelligent person I have ever had the pleasure having conversation with.

Malcolm wrote:

Again, the point is not that there are no reincarnations; the point is that the tulku system basically corrupt, meaning that it is too easily manipulated for financial, personal and political gain. It does not mean that every tulku is false, though it is my conviction that the vast majority of so called tulkus [95%+] are absolutely not the reincarnations of the masters they whose names they bear, in other words, no more than 5 in every 100.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 10:43 PM

Title: Re: Wake up call

Content:

Malcolm wrote:

The funny thing too is that people somehow believe tulkus get better training than ordinary people. Really, this is a fantasy. The fact is that young tulkus are often put to work at a very young age raising money for their monasteries, and as a result, they often have very inferior training compared with normal scholars in shedras.

theanarchist said:

In the Nyingma lineages a lot of the tulkus come from a family background of lamas, so those get a very good dharma education for certain. Just look as the family of Tulku Orgyen

Malcolm wrote:

It's a mixed bag, actually. Some tulkus get great educations. Some just learn some rituals, and mainly go around giving blessings to raise money. I have met both kinds.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 10:16 PM

Title: Re: Wake up call

Content:

Urgyen Dorje said:

in my seats it's good to get off the wagon of Americans for Tibetan cultural reform. We don't have dogs in that fight, nor should we. Being a Buddhist doesn't give us papers to disassemble Tibetan religious culture. Heard of cultural imperialism?

That comment isn't an encouragement to give it all a pass. We're creating an American vajrayana culture every time we host lamas and put on teachings, even though we have few realized western teachers. We can make the choice to be indifferent to these aspects of Tibetan culture by cultivating our own attitudes.

Malcolm wrote:

I have no interest in Tibetan cultural reform. We are in agreement that any modifications of Tibetan culture should come from Tibetans, not Americans, Europeans or Chinese people. This however does not prevent us from observing that some Tibetan cultural institutions maybe are not all that they are cracked up to be.

It is important to recognize however that there are Tibetan cultural practices, like recognizing tulkus, that are not actually part of the Dharma. Can anyone point me to a reference in either sūtra or tantra, Nyingma or Sarma, that says, "In the last 500 years of the Dharma, the only way the Dharma will be preserved is through recognizing small children as the reincarnations of dead masters"?

The funny thing too is that people somehow believe tulkus get better training than ordinary people. Really, this is a fantasy. The fact is that young tulkus are often put to work at a very young age raising money for their monasteries, and as a result, they often have very inferior training compared with normal scholars in shedras.

Of course we have to understand that the practice of recognizing tulkus began with the second and third Karmapa, and these masters were fantastic. Then it became a big fashion, and within 200 hundred years, tulkus were being recognized everywhere.

We also should understand that the 5th Dalai Lama's recognition, by his own account, was completely fraudulent. He was also a fantastic master, but he certainly was not the

reincarnation of the fourth Dalai Lama.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 9:15 PM

Title: Re: Wake up call

Content:

MiphamFan said:

No, they were former Chan Buddhists.

Malcolm wrote:

And a number of Bonpos, like Bagor Vairocana.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 9:14 PM

Title: Re: Wake up call

Content:

theanarchist said:

Then how is it, that so few western practitioners qualify to teach vajrayana or dzogchen, even after decades following that path?

Malcolm wrote:

Who says this is so?

theanarchist said:

When Padmasambhava introduced tantric buddhism in a wider fashion in Tibet, the first generation of disciples produced a ton of realized teachers.

Malcolm wrote:

Tons? You mean 25, don't you?

Author: Malcolm

Date: Saturday, July 18th, 2015 at 7:52 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

Seems like these days people don't need a reason to murder.

Malcolm wrote:

They never did.

Author: Malcolm
Date: Saturday, July 18th, 2015 at 7:49 PM
Title: Re: Thich Nhat Hanh news and health care cost
Content:

Kim O'Hara said:
In a word, the US spends a lot more but doesn't get a lot more for the money.

Kim

theanarchist said:
Yep.

Artificial hip joint surgery in the USA cost five times as much as in Germany. And in Germany everyone who gets one automatically gets three weeks of full time rehabilitation along with the surgery, paid in full by health insurance and if you are still working, with sick pay.

Malcolm wrote:
Again, quite irrelevant to the program TNH has entered.

Author: Malcolm
Date: Saturday, July 18th, 2015 at 7:49 PM
Title: Re: Thich Nhat Hanh news and health care cost
Content:

Kim O'Hara said:
In a word, the US spends a lot more but doesn't get a lot more for the money.

Kim

Malcolm wrote:
That has no bearing on the merits of the program TNH entered.

Author: Malcolm
Date: Saturday, July 18th, 2015 at 7:41 PM
Title: Re: Wake up call
Content:
Malcolm wrote:
Even then we have travesties such as Steven Segal and so on.

theanarchist said:

Yeah. No idea how that came to pass.

I mean, it was Penor Rinpoche who "recognized" him.

Malcolm wrote:

I know how it happened, and it was not really Penor Rinpoche's fault. I am not going to say anymore on the subject.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 7:39 PM

Title: Re: Wake up call

Content:

Malcolm wrote:

There have also been many more great masters who were not tulkus (thank goodness), such as Ngala Changchub Dorje, Thangton Gyalpo, etc., the list is very long.

theanarchist said:

Nyoshul Khenpo.

But I guess in times where it costs thousands and thousands of dollars to do long term retreat, I doubt that we will get many realized practitioners from the pool of people more seriously interested in Tibetan buddhism. Because people interested in it can't afford the retreat time and most people these days are no longer hardy enough to live in a cave off nettles (and a lifestyle like that is forbidden in a lot of places anyway, try that in the Alps and you get arrested)

Malcolm wrote:

The idea that you have to live this hardcore ascetic lifestyle to become a realized person is a myth. You do not need to spend years and years in retreat. I know many people who have spend years and years in retreat and they are just as screwed up now as when they went into retreat, and just as ordinary. I also have done long term intensive retreat (3+ years), and while it was an awesome experience, I certainly did not come out of it a realized person. At least according to my master, there is no need for this. As long as one applies the the teachings in a consistent way to one's life, integrating view, meditation and conduct, then one will eventually attain realization. Anyway, most of us will attain realization in the bardo, not in this life.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 7:29 PM

Title: Re: Wake up call

Content:

Malcolm wrote:

It can't be fixed. It has been broken for centuries,

theanarchist said:

Erm, until recent times the tulku system also produced seriously great, realized teachers.

So certain problems within the tulku system have been present for centuries, but there have been a lot of cases where it worked just fine. Teachers like Dzongsar Khyentse are proof for that.

Malcolm wrote:

Apparently you did not read my posts carefully. In any event, the true recognition of tulkus depends on realized masters. Even then we have travesties such as Steven Segal and so on.

The system is broken, irreparably. This does not mean that there are no realized masters recognizing proper candidates, but in general, most people recognized as tulkus, even by this or that high lama, are not really reincarnations.

There is a story told about Khyentse Wangpo. Some monks were seeking the reincarnation of their lama, and they went to him, he recognized this boy as a reincarnation, but the boy proved to be rather ordinary. They went back to Khentse Wangpo to express their doubt. He became a little annoyed, and said, "Do you want to find the real incarnation of your master."

The monks all very eagerly agreed. Khyentse told them, "Go out behind the barn and call your master's name."

They did so, and young bull calf broke away from his mother to come and greet them.

Part of the reason why the tulku system is broken is because of the expectations of average Tibetans who won't donate to monasteries that have no reincarnations.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 7:08 PM

Title: Re: Wake up call

Content:

pemachophel said:

Why am I saying this? To say the whole system is bogus is, in my experience, incorrect. If ChNN and His Son are both genuine Tulkus, They Themselves prove the system is not bogus.

Malcolm wrote:

ChNN was recognized by his uncle as a reincarnation of Adzom Drugpa, it is true. But all this proves is that some people with abhijñā can recognize the mindstreams of others. It does not prove that the system of transferring properties and titles through the tulku system is not fraught with corruption from top to bottom. It does not explain why, as ChNN quips, that tulkus seem in general to get worse with every passing generation, and not better.

pemachophel said:

To say the system is broken is also probably not incorrect.

Malcolm wrote:

It can't be fixed. It has been broken for centuries, and as I pointed out, many of the major internal conflicts we see in Tibetan history since the 17th century, one way or another, is a result of tulku politics. Just look at the mess caused by the Karmapa controversy, the Panchen Lama, etc. There was even a lot of bad blood, since calmed, over the Dudjom recognitions. Adzom Drugpa's life was constantly in danger when he was a boy because of his recognition, and ChNN was poisoned as a young age because he was recognized as Zhabdrung Ngagwang Namgyal's incarnation.

No one denies that there have been exemplary reincarnations who have been great masters. There have also been many more great masters who were not tulkus (thank goodness), such as Ngala Changchub Dorje, Thangton Gyalpo, etc., the list is very long.

pemachophel said:

Sorry if I'm rambling but I don't think the system is bogus top to bottom. I think the system requires change, possibly even radical change, but I don't think it should be scrapped entirely. In my experience, by identifying beings who actually are Tulkus and then training them correctly, you can produce Teachers who can do really amazing things for both the Dharma and sentient beings, Dzongsar Khyentse Rinpoche Himself being a case in point.

Malcolm wrote:

I honestly don't think you will find much of a difference between training people recognized as tulkus and those who are not. Why? Because the vast majority of tulkus are not recognized by realized masters such as Togden Urgyen Tenzin.

Thus, I do not see any indication that people recognized as tulkus necessarily demonstrate better qualities than other people, and indeed, it is often the reverse.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 6:30 PM

Title: Re: Wake up call

Content:

MiphamFan said:

Isn't Dzongsar Khyentse himself one of these who criticize ChNN?

Malcolm wrote:

I don't know, is he?

MiphamFan said:

I remember reading somewhere that he criticized ChNN for writing his books on Tibetan history before.

Actually it seems to me that that is the main reason why exile Nyingmapas have a strange attitude towards him, because he regards some of the Bonpo teachings as valid. There is that story of the Khenpos coming to him for example.

Malcolm wrote:

Well, the Bonpos don't like his histories very much either.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 6:21 PM

Title: Re: Wake up call

Content:

MiphamFan said:

Isn't Dzongsar Khyentse himself one of these who criticize ChNN?

Malcolm wrote:

I don't know, is he?

Author: Malcolm

Date: Saturday, July 18th, 2015 at 9:06 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

Reincarnations are one thing, the tulku system is quite another. Let's not conflate them. The latter is, in my opinion, bogus.

pemachophel said:

In my personal experience, there definitely are Tulkus. I am not saying I'm one, but I have known a number very closely, including my son. I have known some when they were very young and still remembered their past life. I have known others who have lost those memories. I have known Tibetan Tulkus and American Tulkus. One of these American Tulkus is one of the best examples I know of a real Tulku with the knowledge and ability to back up His "pedigree." I have been involved in the search for my own Root Guru's

reincarnation, and I can tell you that, up to the point I was involved, it was far from frivolous and was completely apolitical. It was also guided by two very highly practiced and developed Teachers Whose siddhi and sincerity I trust implicitly. I feel quite confident that some highly realized Lamas can identify Tulkus, know where They have been born and Who They currently are. I also am quite sure there are false Tulkus recognized only for political/financial reasons. I've known Tulkus Who were brought up inside the monastic institutions and Tulkus Whose parents chose not to go that route. I've known good and not so good Tulkus.

Why am I saying this? To say the whole system is bogus is, in my experience, incorrect. If ChNN and His Son are both genuine Tulkus, They Themselves prove the system is not bogus. To say the system is broken is also probably not incorrect. To say that the whole system should be abandoned A) is not gonna happen any time soon, and B) I think it is throwing out the baby with the bathwater. Young Tulkus Who are actually Tulkus and are either not trained or improperly trained are a great loss to themselves, the Dharma, and sentient beings. I say this having chosen not to allow my son to be trained in the traditional way. Should many of the young Tulkus be undergoing stricter, better training? Yes. Should I be undergoing stricter, better training? Also yes.

This is the Kaliyuga, the Dharma-ending age. Peoples' kleshas are getting stronger and stronger, thicker and thicker. We are all in this downward spiral of degeneration, and it takes more and more merit and wisdom to escape, let alone reverse, this trend. Do many young Tulkus today need a wake-up call? Yes, from my experience, I think so. Will all of Them heed that wake-up call? No. Will some? Yes -- some. Are there some really good young Tulkus out there? Yes, in my experience there are. Check out Khedrup Jigme Kundrol in Bhutan. Check out Guru Khyentse Ozer in Bhutan. Check out Kathog Situ Rinpoche in Bhutan. Check out Gyalwai Nyugu Rinpoche. All four of these young Tulkus appear, at least to me and my clouded perception, to exhibit real renunciation. And isn't that the real problem with those Tulkus Who are not living up to our expectations? Lack of renunciation.

Sorry if I'm rambling but I don't think the system is bogus top to bottom. I think the system requires change, possibly even radical change, but I don't think it should be scrapped entirely. In my experience, by identifying beings Who actually are Tulkus and then training them correctly, you can produce Teachers Who can do really amazing things for both the Dharma and sentient beings, Dzongsar Khyentse Rinpoche Himself being a case in point.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 8:30 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

Ok Malcolm. You think honour, chivalry, valour, is not important now. Money money. Consume consume.

Malcolm wrote:

I dont think they were important then, and I dont think that they are important now. Most of this honor, chivalry and valour claptrap was invented for romance novels.

Basic human decency does not require these romantic fantasies in which you indulge. It merely requires caring for others more than oneself. Countless fools have murdered and caused the murder of others in the name of honor, chivalry and valor. Such romantic fools will continue to do so, sadly.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 7:07 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

Why would a man rape, beat and imprison his own property?

Malcolm wrote:

It happened all the time.

maybay said:

The type of man who abuses what is his will not prosper, and those who protect and nurture what is theirs will flourish.

Malcolm wrote:

They seem to have gotten along just fine, since women and children were completely replaceable commodities.

maybay said:

This was the age of righteous effort and reward. Men, their clans, their people, were sovereigns, and lived by ethics.

Malcolm wrote:

What fantasy novels have you been reading? Your romanticism of the past is perhaps appropriate for a thirteen year old child, but not for an educated adult.

maybay said:

In our age, we have no people, only individuals, and no ethics, only rights. We control each other with computers and surveillance. We are still owned, but by the many. When a hurricane hits Louisiana and thieves break into shops, we say, look, that is what the past was like without law and order. Absoluteness nonsense.

Malcolm wrote:

You really should read some accounts of "law and order" as it existed in that glorious past you are so on about.

maybay said:
History is not something to be judged lightly.

Malcolm wrote:
Nor is it something for fawning romanticization such as the above.

Author: Malcolm
Date: Saturday, July 18th, 2015 at 5:04 AM
Title: Re: Wake up call
Content:
Karma Dondrup Tashi said:
It's a pretty radical thing to say.

Malcolm wrote:
It is a necessary thing to say. Chogyal Namkhai Norbu has been pointing out the faults of the tulku system for many years, for example, pointing out that the qualities of reincarnations are usually progressively worse with each generation, rather than progressively better. Of course, ChNN is an outlier, and Tibetans really don't pay any attention to him. Despite his fame in the West, exile Tibetans in general regard him with suspicion and disdain. If they only had a clue, all of these young Tibetan tulkus in India interested in Dzogchen would study with him.

T. Chokyi said:
I have a good feeling about Yeshe Namkhai CHNN's son, I think CHNN probably isn't referring to Yeshe Namkhai when he points out the faults of the "tulku system", after all YN wasn't really a part of that system in the sense that he was sought out or "discovered" at a young age etc.. I sometimes wonder if YN is going to be seen a little more by webcast. The movie on his life and relationship with his father was great, and so were the activities accompanying the release of the movie (My Reincarnation), but since that time I have not heard much about YN's role within Dzogchen Community (present/future). I tuned in to the webcast he gave, but I don't know of any other webcasts besides the one he gave which was already several years ago.

Do you know what his activities are or will be?

Malcolm wrote:
ChNN in this case is really convinced his son is the reincarnation of his other uncle, the least known Khyentse incarnation. [people should read The Lamp That Enlightens Narrow Minds]. For a while. Yeshe was listed with his father as a teacher in the Community. Then he apparently decided he did not want to be in that role anymore, so he had his name removed. This was after My Reincarnation was aired all over the world.

Characteristically, ChNN. while confident of his son's "pedigree", chose not to subject him to a monastic education.

AFAIK, CHNN's son and daughter will inherit the responsibility of continuing their father's legacy. Who knows what it will look like. I have no idea, myself.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 4:57 AM

Title: Re: Wake up call

Content:

Malcolm wrote:

He is free, he can walk away.

Karma Dondrup Tashi said:

Until he has samaya with some students ...

Malcolm wrote:

He or she does not need to subject their students to all this craziness.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 4:46 AM

Title: Re: Wake up call

Content:

Urgyen Dorje said:

the tulku system may have worked in a certain historical and cultural context.

Malcolm wrote:

Did it? I am really not sure of this at all.

Urgyen Dorje said:

in the american dharma scene with tibetan buddhism in diaspora it is a disaster.

Malcolm wrote:

Definitely.

Urgyen Dorje said:

you have teachers with the title tulku but no qualities working the system to have a career,

Malcolm wrote:

Check.

Urgyen Dorje said:

and you have american buddhists who either fall headfirst for anyone called tulku

Malcolm wrote:

Check.

Urgyen Dorje said:
or they react violently against the political and social institution of tulkus.

Malcolm wrote:
Understandable, since it is basically just an exercise in the eight worldly Dharmas.

Urgyen Dorje said:
this is why this young tulku i know hates the system. he's young and he's in training and he's on the ropes no matter what he does.

Malcolm wrote:
He is free, he can walk away.

Author: Malcolm
Date: Saturday, July 18th, 2015 at 4:35 AM
Title: Re: Wake up call
Content:
Karma Dondrup Tashi said:
EDIT: By radical I just meant the back-biting thing.

EDIT 2
Malcolm wrote:
... exile Tibetans in general regard him with suspicion and disdain ...

Karma Dondrup Tashi said:
?!

Really. I did not know that.

Malcolm wrote:
Sure, when I tell most educated exile Tibetans (Nyingma Lamas especially) that my root guru is Chogyal Namkhai Norbu, it is usually met with uncomfortable silence and a rapid change of subject. In Tibet, however, it is the opposite. Actually, the best lamas are still in Tibet (with certain exceptions in exile).

Author: Malcolm
Date: Saturday, July 18th, 2015 at 4:20 AM
Title: Re: Wake up call
Content:
theanarchist said:
They are suffering from the "modern lifestyle" dilemma just like us normal people unfortunately.

Lamas like Mingyur Rinpoche, who spend considerable time in retreat in their younger

years seem to have become rather rare....

But is the environment of those young Rinpoches, where they grow up, really encouraging the lifestyle of a yogi? Don't they prefer to have them as a representative figurehead for their predecessors monastic institutions?

Wouldn't it be good to let them experience the more shitty sides of today's samsara life for a few years, to motivate them to develop some amount of renunciation and a motivation to do something about the suffering present in the world?

philji said:

I think this more than the Tulku system is to blame. Young tulkus are treated like superstars, go on tour like rock stars and fawned over by male and female groupies. Hardly a conducive life for a yogi....

Malcolm wrote:

No point in complaining about the symptoms if one does not address the cause.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 4:18 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

re-shape

Malcolm wrote:

Better to eliminate. Both in exile and in occupied Tibet.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 4:11 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

It's a pretty radical thing to say.

Malcolm wrote:

It is a necessary thing to say. Chogyal Namkhai Norbu has been pointing out the faults of the tulku system for many years, for example, pointing out that the qualities of reincarnations are usually progressively worse with each generation, rather than progressively better. Of course, ChNN is an outlier, and Tibetans really don't pay any attention to him. Despite his fame in the West, exile Tibetans in general regard him with suspicion and disdain. If they only had a clue, all of these young Tibetan tulkus in India interested in Dzogchen would study with him.

Truthfully, there is very little knowledge of Dzogchen teachings these days among the

younger generation of Tibetan lamas. It is mostly intellectual dancing on books. These young guys really do not have very much knowledge even of the meaning of the two stages. They are mostly sutrayāna Kadampa style lamrimpas. So it is not wonder that people who follow such lamas have very little understanding of the real essence of the teachings. There are some notable exceptions in Tulku Urgyen's family, but Tulku Urgyen was a real Dzogchen master.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 4:00 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

Yea.

I don't know, they may have much bigger problems, even just re: children, monasteries, etc.

I don't know if you can get rid of politics.

To bring this back to topic, the solution may just be for some of the high profilers to behave themselves.

This sounds like throwing baby out w bathwater.

Plus like I say, there's history, what do you do with that?

Malcolm wrote:

History is in the past, it is finished, just writing on a page — is it worthwhile to keep making the same mistakes over and over again because of a tradition that does not even have any support in sūtra or tantra?

Truthfully, the only reincarnation that I have any confidence is in Chogyal Namkhai Norbu because he was recognized by someone who attained rainbow body, his uncle. The rest of them I really don't believe in.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:55 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

M-la, you've said this before ...

smcj said:

...and this is not anything like what DJKR said at the start of this thread.

Malcolm wrote:

Sure, I am just identifying the real cause of the problem that DKR is talking about. It does not mean that people recognized as tulkus do not have a lot of merit, of course they do — it is like being born into a wealthy family and so on, and other high rebirths in samsara. But tulkus are for the most part ordinary sentient beings who have to train every bit as much as those of us who are not recognized as tulkus.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:52 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

M-la, you've said this before ...

If nirmanakaya is unrepeatable, that seems to weaken the role of kundzop guru back into a preceptor or spiritual friend. Who wants to nail themselves to someone who just received blessings in this one life? If I ever get a yidam, my door to the vajra world would become more just yidam only, not guru.

Anyway how would you say that, the tul ku was never valid or at some point they stopped coming back?

Malcolm wrote:

You must a distinction between the actual nirmanakāya, the guru as a representation of the nirmanakāya and the Tibetan religio-political system of consecrating small children as living statues to ensure donations for monasteries.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:44 AM

Title: Re: Wake up call

Content:

smcj said:

It is just more proof that tulku system is completely bogus and needs to be phased out. "Completely bogus"?

Malcolm wrote:

Yes, the tulku system is completely bogus and needs to be phased out.

smcj said:

How many of your teachers are tulkus? Have you run this idea by them?

Malcolm wrote:

A number of my teachers are tulkus. They are not naive. They are also trapped in the

system.

smcj said:

Personally I think Gesar Mukpo did an adequate job of dispelling any fantasies about what being a tulku guarantees with his documentary. The whole issue with labrang is a completely different matter.

Malcolm wrote:

The tulku system is just a money and power game, it always has been. My point of view on the tulku system is no secret. Every single major nasty political issue in Tibetan Buddhism today stems from the politics surrounding tulkus, from the Karmapa to the Gyalpo cult.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:23 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Unknown said:

It's the season when wildfires rage, and this year they're raging particularly hard: In June alone, Alaska saw 1.1 million acres go up in flames. In California, firefighters had responded to 3,381 wildfires by July 11, "1,000 more than the average over the previous five years," The New York Times reports in a big feature on wildfires in the state.

And that's likely not a coincidence. A study published this week in Nature Communications connects worsening wildfire seasons to climate change, and suggests the trend will continue in the years ahead as climate change rolls forward. "Wildfires occur at the intersection of dry weather, available fuel and ignition sources," the study's authors write. Of those factors, "weather is the most variable."

The study also suggests that wildfires will themselves play a role in driving climate change, creating a nasty feedback loop.

Malcolm wrote:

<http://grist.org/news/climate-change-is-making-wildfires-worse-and-wildfires-are-making-climate-change-worse>

http://www.nature.com/ncomms/2015/150714/ncomms8537/fig_tab/ncomms8537_F3.html

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:21 AM

Title: Re: Wake up call

Content:

Karma Dondrup Tashi said:

I wonder if this was an oblique reference to money rather than expertise. Current troubles for certain lineages, etc.

dzogchungpa said:

Well, if I recall correctly, he said that he had criticized the Tulkus in question to their faces, but he felt that "backbiting" might be more effective...

Malcolm wrote:

It is just more proof that tulku system is completely bogus and needs to be phased out.

Author: Malcolm

Date: Saturday, July 18th, 2015 at 3:18 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Unknown said:

Humans will either go extinct or be forced to return to hunter-gatherer lifestyles if we continue to destroy Earth's plant life, a study has found.

John Schramski, from the University of Georgia, has said our planet will become less and less hospitable as a result of plant loss, and if we do not go extinct, our lifestyles will revert to those of our ancestors 12,000 years ago.

Malcolm wrote:

<http://www.ibtimes.co.uk/humans-face-extinction-if-plant-destruction-continues-laws-thermodynamics-have-no-mercy-1511026>

<http://www.pnas.org/content/early/2015/07/14/1508353112.abstract>

Author: Malcolm

Date: Saturday, July 18th, 2015 at 1:08 AM

Title: Re: Wake up call

Content:

ngodrup said:

Ok so a vajra sibling posted this elsewhere. And the request was made by Rinpoche himself,

to quote him on it, so out goes this little note.

Dzongsar Jamyang Khyentse Rinpoche said today in front of a large group of about 800 practitioners,

that he thinks the young Tibetan lineage holders coming up in general are quite unimpressive.

They're lazy and spoiled, and they need to do a lot better.

His goal of telling us was to a) shame them via back biting (he said this, not me.) by circulating

what he said on the internet. b) exceed the "lineage holders" by becoming great practitioners and

with a lot of knowledge ourselves, thereby shaming them into improving themselves.

He explicitly said that *some* Lamas even give empowerments for practices they haven't themselves received. So we must basically become better than them, and thereby insisting on qualified, experienced teachers that actually meet our needs as serious practitioners. So maybe they will step up to the plate, as it were.

Malcolm wrote:

Nothing I have not been saying for years, especially with regard to Dzogchen teachings, of which there are very few qualified teachers.

Author: Malcolm

Date: Friday, July 17th, 2015 at 11:01 PM

Title: Re: Thich Nhat Hanh news and health care cost

Content:

theanarchist said:

Why do they take him in the USA for treatment, when medical treatment and rehabilitation there is more expensive than everywhere else in the world while not better than at state of the art institutions in Europe?

Malcolm wrote:

Well, it's obvious — the program he is in the US is the best in the world for this kind of problem.

Author: Malcolm

Date: Friday, July 17th, 2015 at 9:55 PM

Title: Re: Including other practices before dedication in Short Tun

Content:

Hansei said:

Does anybody know if it is okay to include other practices before the dedication of merits in the Short Tun?

For instance; after Dopa, doing the short version of Mandarava (starting from Guruyoga), then Odzer Chenma, and then the dedication of merits.

Malcolm wrote:

Yes, you are free and there is no problem with this at all.

Author: Malcolm

Date: Friday, July 17th, 2015 at 6:22 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

And if it really is so simple for lay people to make a good connection dead animals, why do some Tibetan Buddhists act like these methods don't exist? Is it a sectarian thing? Lack of confidence in themselves as well as the teachings.

Boomerang said:

But aren't there high ranking teachers who discourage meat eating and never mention these dharanis and mantras? Why do they prefer not to inform people?

Malcolm wrote:

I can only tell you what my teacher says. Frankly, I don't much care about what other teachers says, whether high ranking or not.

Author: Malcolm

Date: Thursday, July 16th, 2015 at 12:09 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

Kings are not parents and subjects are not children, so your analogy fails.

Zhen Li said:

While every subject is a child, not every king is a parent.

The point was about giving consent however.

Malcolm wrote:

The kind of King Aryadeva is referring to is the one who thinks he has power by dint of his own virtues and entitlement, the kind of kings who sold the bill of goods of "divine right" of kingship (which of course was met with the god given rights of the people in response).

Zhen Li said:

While kings are kings by accident, and thus shouldn't be blamed for their position, there may in fact be virtuous and able kings. There may also be mediocre kings. But there are also mediocre presidents and doges. That's just the nature of things. Divine right is essentially saying, I'm here because nature put me here (i.e. I was born here), I am here by right of the fact that s*** happens and I'm the owner, not because of virtue or ability. Actually, merit is completely irrelevant to the question of divine right.

It would be nice to see your sources for Aryadeva's claims, since I doubt he's thinking about "divine right" as per Jean Bodin or the Basilikon Doron.

Malcolm wrote:

Read the whole of chapter four of the Catuḥśatikā.

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 11:01 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Zhen Li said:

Kings are indeed the most dependent, and constantly under the sword of Damocles. But "the ruled" is an abstraction, and such a matter isn't relevant until it becomes so, people do not constantly bestow consent by virtue of doing nothing, it's a natural tendency towards respect for order and the rule of law, just a child can't be said to be under the guardianship of parents because they constantly grant consent, they simply do what is in their interest by dependent and conditioned nature, not by constant free choice -- which is why as I always say, a decent governmental structure is meaningless without a virtuous (and rational) populace.

Kings may or may not be fools however, and I would resist generalisations about people simply based upon how they were born. Such a natural aversion towards a group of people regardless of deeds done or undone cannot be, in my opinion, very equanimous or compassionate, and seems to reflect only knee-jerk reaction. I'd resist judgement until proven deserving of it.

Malcolm wrote:

Kings are not parents and subjects are not children, so your analogy fails.

The kind of King Aryadeva is referring to is the one who thinks he has power by dint of his own virtues and entitlement, the kind of kings who sold the bill of goods of "divine right" of kingship (which of course was met with the god given rights of the people in response).

A king who is elected on the other hand, clearly understands he rules with consent of the ruled.

M

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 10:56 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

Kings rule merely by consent of the ruled. .

theanarchist said:

Erm, where is the consent when the non consentees are threatened with life in horrible prisons, torture, social marginalisation, bullying, even death?

Malcolm wrote:

Even so, such rulers rule by the consent of those who choose not to depose them, for example, Hitler.

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 8:16 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Zhen Li said:

Well of course they're in treasonous rebellion. What strikes one most blatantly about the Declaration is how almost none of what it claims is true. But sovereignty rests on more than legalities. To be a formalist about things, a right can simply be a legal acceptance of the way things are, as how a right by conquest works. The rebels defeated the crown's forces, with the support of Britain's rivals. Therefore the USA is theirs.

Malcolm wrote:

Kings rule merely by consent of the ruled. This is very clearly spelled out by Āryadeva who considers kings the worst of fools, and the most dependent of all people.

George III was such an embarrassment, the House of Hanover changed its name to Windsor.

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 5:54 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

maybay said:

Declarationism philosophy, therefore, insists that if the United States rejects the natural rights philosophy of the Declaration of Independence upon which it was founded, it of necessity becomes, retro-actively, an illegitimate government in treasonous rebellion against its rightful government of Crown and Parliament in London; and therefore, the Declaration and Constitution must be held as legally inseparable throughout the entire United States of America (both Federal and State) and its territories.

Malcolm wrote:

Legal theology, and nonsense to boot.

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 2:44 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Unknown said:

Since climate change deniers have a particular fascination with sunspot cycles, this story has predictably been picked up by all manner of conservative news media, with a post in the Telegraph quickly gathering up tens of thousands of shares. The only problem is, it's a wildly inaccurate reading of the research.

Malcolm wrote:

http://www.slate.com/blogs/future_tense/2015/07/13/sunspot_cycles_won_t_cause_a_mini_ice_age_by_2030.html

Author: Malcolm

Date: Wednesday, July 15th, 2015 at 12:32 AM

Title: Re: Enlightened yet fat

Content:

lostitude said:

But again, I may have let my sufi background influence my judgement too much. In sufism the two major sources of attachment and cravings are sex and food, and it is believed that all desires derive from these two basic drives. Which makes food consumption a major indicator of how much progress a sufi student is making. Apparently this tool is not used in buddhism, which seems to make sense since I have never heard of fasting exercises in buddhism (or do they exist?).

Malcolm wrote:

In Tibetan Medicine as well as Ayurveda being slim is ideal from a health standpoint; however in Buddhadharma weight is not used as an indicator of spiritual progress.

We have enough issues in the West with poor body image, there is no point in confusing weight with spiritual progress. The two are unrelated.

That said, one should endeavor to reduce attachment to food, clothes, and so on., and in Tibetan Buddhism at any rate, there are any number of ways to go about this.

Author: Malcolm

Date: Tuesday, July 14th, 2015 at 3:01 AM

Title: Re: Upcoming titles

Content:

Nicholas Weeks said:

Wallace, the translator addresses this on pp xxix-xxx, saying (as does his lama) that the read 'should' etc, but the 'texts themselves do not require' even the preliminaries. If the danger were that severe, neither Wallace, nor his lama, nor Wisdom pubs. would put the books out in this unrestricted fashion. Besides I do have some of the attitudes his lama wanted a reader to have.

Malcolm wrote:

Frankly, Dzogchen is not something one can understand from a book. I am not saying this to put you down, I am saying this so you don't leave your knowledge in a state of intellectual sterility, since I want everyone to be able to wake up through direct knowledge of Dzogchen and Vajrayāna teachings. Anyway, who said anything about preliminaries? But in order to understand Dzogchen you must receive direct introduction.

Nicholas Weeks said:

Granted and understood, but many Dzogchen lamas have written texts, I would expect they should be read. Direct introduction coming later rather than before the reading is better, but I am not free to leave my sick wife. Kapish?

Malcolm wrote:

You can easily receive direct introduction from Chogyal Namkhai Norbu via webcast. It is sufficient.

All those lamas who wrote books could not have imagined that they would be flying around the world in pdfs or even printed electronically. Anyway, I am glad you have devotion for the books, I am merely suggesting that you make an effort to receive transmission.

I am sorry to hear about your wife.

Author: Malcolm

Date: Tuesday, July 14th, 2015 at 2:35 AM

Title: Re: No, the external world is an illusion, right?

Content:

MalaBeads said:

I have a question though for you. Is there a translation of the ninth chapter of this work available in english that you can recommend?

Thanks in advance.

Malcolm wrote:

There are quite a few, the one by Kunpal is probably the best from a Nyingma POV.

Author: Malcolm

Date: Tuesday, July 14th, 2015 at 2:31 AM

Title: Re: Upcoming titles

Content:

Nicholas Weeks said:

Wallace, the translator addresses this on pp xxix-xxx, saying (as does his lama) that the read 'should' etc, but the 'texts themselves do not require' even the preliminaries. If the danger were that severe, neither Wallace, nor his lama, nor Wisdom pubs. would put the books out in this unrestricted fashion. Beside I do have some of the attitudes his lama wanted a reader to have.

Malcolm wrote:

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Author: Malcolm

Date: Tuesday, July 14th, 2015 at 2:10 AM

Title: Re: Upcoming titles

Content:

Nicholas Weeks said:

Another great set of teachings from Dudjom Lingpa, coming in July 2015:

<http://www.wisdompubs.org/book/special-offer-dudjom-lingpas-visions-great-perfection>

Magnificent work, just beginning to study it.

Malcolm wrote:

Frankly, before you set out to read these Dzogchen texts, it is better you receive Dzogchen transmission from someone qualified. Also, you really do need the lung for these texts, it is best to have that before proceeding.

Author: Malcolm

Date: Tuesday, July 14th, 2015 at 1:22 AM

Title: Re: Sexual and physical abuse in religious institutions

Content:

daelm said:

Secondly, whether you think well of Tibetans in India or not, they have taken a principled stance in favor of real autonomy. They're been trying to maintain a discrete cultural core, rather than accept becoming third-rate indigenous people in the Chinese hierarchy, whereas Tibetans in the TAR are at real risk of occupying the same status in China as Native Americans do in the US. You may not like that cultural core, and there are components of it that urgently need modernising, but for Tibetans in the TAR, the cultural core that is held intact in India is a vital touchstone, as their status and quality of life is eroded on all other fronts.

Malcolm wrote:

I think the more apt cultural metaphor is the British and the Highlands Scots in the 18th century, apart from the nomads, in which case the Native Americans and US Gvt is perfectly apt.

Author: Malcolm

Date: Tuesday, July 14th, 2015 at 1:19 AM

Title: Re: No, the external world is an illusion, right?

Content:

muni said:

"When the notions of real and unreal
Are absent from before the mind,
Then, there is no other possibility,
But to rest in total peace, beyond concepts." Khenpo Shenga.

Malcolm wrote:

[/quote]

This verse is actually from the wisdom chapter of the Bodhicaryāvatāra.

Author: Malcolm

Date: Monday, July 13th, 2015 at 11:49 PM

Title: Re: Overview on Sakya-Teachings?

Content:

Karma Dorje said:

Malcolm, which of the Sakya ngondro were you commissioned to translate? Will that be published in the near future?

Malcolm wrote:

Khenchen Ngalo's text. The translation is finished, it will be released sometime, but at this point it is not easy to say when.

Author: Malcolm

Date: Monday, July 13th, 2015 at 11:49 PM

Title: Re: Overview on Sakya-Teachings?

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Author: Malcolm

Date: Monday, July 13th, 2015 at 9:44 PM

Title: Re: future role of Sakya Trizin what do you think about it?

Content:

WeiHan said:

This arrangement has a modern parallel since most CEOs in MNCs have a 3-years tenure contract to show their results these days.

Malcolm wrote:

It is actually based on the term of the Ngor Khenpos. Ngor had four palaces, and in order to make sure qualified teachers from the four palaces would have their turn, a Ngor Khenpo would serve for three years and then give up his place to the next in line.

Author: Malcolm

Date: Monday, July 13th, 2015 at 9:36 PM

Title: Re: Overview on Sakya-Teachings?

Content:

Ivo said:

I won't answer in full the OP question, as the answer could be really extensive and difficult, but I want to correct something which is not entirely true here. Tantric ngondro as is practiced in Kagyu and Nyingma has never existed in Sakya until a couple of decades ago, so to say that it is important in Sakya is a gross overstatement. The only existing Sakya ngondro was composed by the late Deshung Rinpoche on the request of some students who wanted to have in Sakya the equivalent of the ngondro practiced in the other traditions. That's it. A couple of other Sakya lamas started teaching it afterwards but it is by no means required, or seen as very important and it is not really connected to any cycle per se, although it ends with a Sapan Guru Yoga, which is considered very precious in the tradition.

Malcolm wrote:

Ngondro in Sakya is connected with one's sadhana practice and done within that context, adding mandala and guru yoga in their appropriate places.

For example, the lengthy Ngondro commentary by twentieth century Nalendra master, Ngalo Khechen, does not present an independent ngondro text, but rather, frames the ngondro recitations within the context of the Hevajra sadhanas, and also includes the manner of doing Ngondro for Naro Khachod, Yamantaka and Tsembupa Chenrezi. According to him, for example, prostrations are better done with the guru yoga accumulation, not refuge.

Nevertheless, in Sakya, the idea of counting accumulations is a rather modern innovations. In the past, when embarking on a long retreat, one would devote some

weeks or months to ngondro.

Deshung Tulku's ngondro is indeed a modern composition, and is influenced by Kongtrul's ngondro, but it is not the classical way Ngondro in Sakya has been done.

Ngalo Khenchen's text is highly influenced by Paltrul Rinpoche, containing long passages quoted from kun bzang bla ma'i zhal lung.

Author: Malcolm

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Author: Malcolm

Date: Monday, July 13th, 2015 at 9:25 AM

Title: Re: Trecho, togal and kati in sanskrit?

Content:

tingdzin said:

OK, Malcolm, but does this Sampatti nama exist in Sanskrit?

Malcolm wrote:

The Samapatti nāma purports to be a lung, a citation of the ati bkod pa chen po rgyud.

The point is that the text khregs chod bdun pa is given the sanskrit title " Samapatti nāma," meaning that whoever titled it clearly understood khregs chod as a synonym for snyoms par 'jug pa.

Author: Malcolm

Date: Sunday, July 12th, 2015 at 10:44 PM

Title: Re: The harms of Masturbation and Porn

Content:

MiphamFan said:

In the Dzogchen intimate instructions, for example, the Khandro Nyinthig, this distinction is fully articulated, and there are techniques for conserving the latter while releasing the former.

Has ChNN taught any of these before?

Malcolm wrote:

I don't know. But as I said, you can look at what he says about these issues in Birth, Life and Death.

Author: Malcolm

Date: Sunday, July 12th, 2015 at 10:39 PM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Zhen Li said:

This is why it makes far more sense simply to stop state recognition of marriage. It's fine and good to think "poor couples," but what about the poor singles who have little other choice but to suffer alone in hospital?

Malcolm wrote:

As long as marriage has something to do with avoidance of tax on inheritance for spouses and so on, for that long the gvt. will be involved in marriages.

Author: Malcolm

Date: Sunday, July 12th, 2015 at 9:28 PM

Title: Re: Trecho, togal and kati in sanskrit?

Content:

tingdzin said:

Stewart:

Are these words from a Sanskrit source? A lot of people, including some Tibetans, are so eager to find Indian equivalents for everything in Tibetan Buddhism that they back-translate to Sanskrit, sometimes even inventing terminology for which there is no existing Sanskrit or Indian proof.

Malcolm wrote:

One of the 119 intimate instructions is the khregs chod bdun pa. Its sanskrit title is Samapatti nāma. This text exists in the Bairo rgyud 'bum as well.

Vyutkrāntaka is a well known term, a type of samapatti, and is translated into Tibetan as thod rgal. It means something like skipping stages. Khyentse Wangpo explains the term thod rgal in just that way in one of his notes on Dzogchen in his collected works.

Author: Malcolm

Date: Sunday, July 12th, 2015 at 9:20 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

Not only are we not heading into global warming, we are most likely into a mini ice age as new study on Sun's activity cycle predicts a "maunder minimum" in the 2030s. The last time we have maunder minimum effect in the 17th century, London's River Thames freezed.

Is a mini ICE AGE on the way? Scientists warn the sun will 'go to sleep' in 2030 and could cause temperatures to plummet

<http://www.dailymail.co.uk/sciencetech/article-3156594/Is-mini-ICE-AGE-way-Scientists-warn-sun-sleep-2020-cause-temperatures-plummet.html>

A new grand solar minimum would not trigger another LIA; in fact, the maximum 0.3°C cooling would barely make a dent in the human-caused global warming over the next century. While it would be enough to offset to about a decade's worth of human-caused warming, it's also important to bear in mind that any solar cooling would only be temporary, until the end of the solar minimum.

Malcolm wrote:

<https://www.theguardian.com/environment/climate-consensus-97-per-cent/2013/aug/14/global-warming-solar-minimum-barely-dent>

Author: Malcolm

Date: Sunday, July 12th, 2015 at 9:10 PM

Title: Re: The harms of Masturbation and Porn

Content:

tingdzin said:

Well, without going too much into restricted areas, of course seminal continence is also valued in Vajrayana. One treads a line here in discussing it at all, but to say that it is not a factor in Buddhist practice needs some qualification.

Malcolm wrote:

In general the tantras of secret mantra do not distinguish between sukra and ojas. However, the principle reason for seminal continence in Vajrayāna practice is that for men, semen is the basis of experiencing a blissful sensation.

In reality, what one needs to conserve is ojas. ChNN's Birth, Life and Death discusses the issue of the difference between semen [khu ba] and ojas [mdangs] in some detail and recommends releasing the former while conserving the latter.

In the Dzogchen intimate instructions, for example, the Khandro Nyinthig, this distinction is fully articulated, and there are techniques for conserving the latter while releasing the former.

In general, practitioners of Dzogchen do not have to worry about the issue of seminal retention unless they are suffering from ojas depletion [ojas is mainly depleted by stress]. They are more concerned with other kinds of bindus, the "ultimate" ones; not the the ones that come about from eating food.

In Tibetan medicine it is stated that forcefully trying to suppress ejaculation leads to stones and even impotence. So, guys, if you feel it move, it is better to let it go.

Author: Malcolm

Date: Sunday, July 12th, 2015 at 5:09 AM

Title: Re: Basic questions about Nichiren

Content:

rory said:

namely the eternity of the Buddha and that all people have a permanent buddhanature.y

theanarchist said:

Mmh, claiming that something is permanent contradicts buddhadharma.

Malcolm wrote:

Dharmakāya is permanent, liberation is permanent and so on.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 9:38 PM

Title: Re: About enlightenment in Tibetan Buddhism

Content:

Modus.Ponens said:

It seems to me (perhaps unfairly), that the theravada focuses a lot more on the extinction aspect, than the flourishing aspect. So I would ask what is the tibetan view about how to make the extinction of suffering to flourish into what you regard as full buddhahood.

Malcolm wrote:

Actually, sangs pa here [སངས་པ་] means to wake up, ལྷན་ means fully. Sangs in more ordinary language means to purify. You see it etymologized both ways in Tibetan texts.

In the second case, where it means remove, it means having removed [sangs] the the two obscurations, wisdom increases [rgyas].

Author: Malcolm

Date: Saturday, July 11th, 2015 at 8:20 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

Whoever said anything about being realized?.

theanarchist said:

The application of the vajrayana methods to your negative emotion must be successful.

So for example you are angry, you apply the vajrayana practice and the anger is liberated into, I think with anger it's discerning wisdom. Case closed.

But if you are angry, apply the vajrayana practice, and afterwards despite giving your best you are still angry, then you might better switch to loving kindness practice, chopping wood, psychotherapy, whatever gets the job done and you out of that state of mind.

Malcolm wrote:

Anger is mirror-like wisdom. When anger is recognized as anger, that is mirror-like wisdom, then it is liberated. You don't need to apply some antidote to anger to "liberate" it into mirror-like wisdom, anger has always been mirror-like wisdom from the very beginning. Likewise, the five aggregates have always been the five buddhas and so on. This is why applying methods of contemplating the impurity of the body and so on are not proper for Vajrayāna practitioners.

Author: Malcolm
Date: Saturday, July 11th, 2015 at 5:35 AM
Title: Re: The harms of Masturbation and Porn
Content:
Malcolm wrote:
That kind of antidote is inappropriate in Vajrayāna.

theanarchist said:

It is, when you are not yet able to dissolve your delusions in the view of emptiness nature. Of course if you are able to do it, applying conceptual antidotes would be inappropriate. But a practitioner should be realistic about his or her abilities.

Failing to apply a conceptual antidote to negative emotion while fooling oneself about being a realized practitioner can end up in vajra hell.

You remember the story of Rudra?

Malcolm wrote:
Whoever said anything about being realized? Such antidotes are inconsistent with pure vision, which is a practice.

Author: Malcolm
Date: Saturday, July 11th, 2015 at 5:27 AM
Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")
Content:
Malcolm wrote:
Med check time?

Karma Dondrup Tashi said:

Hi, yes? Tashi Rinpoche here. You said you wanted to speak to me. What's that? You're unhappy? Why is that? Oh. Well, I'm sure a doctor can prescribe some lotion you can spread on it ...

What's that? Something a bit more radical? Ok, well, tell you what, I'll sell you a jewel. A magic jewel. Yes. Yes. That's right. It's very powerful. It's the wish granting jewel of wrathful spaghetti tentacles, who is the protector of all 90s hair music everywhere. Success is guaranteed. No not right away, you'll get it halfway down the interstate. When? Oh, four days from now it all goes clear. As it were. That's right. Hehe. Don't you trust me?

Huh? You have no money? Well, ok, tell you what no worries, I'll give it to you for free. Yes, out of the goodness of my heart. Well, because I'm a nice guy that's why. So ... I assume you're around, I'll meet you on the corner of Duane and Reade in 5 minutes ... ?

What's that. You live where? SWEDEN? Well what the hell man how do you expect me to

give you this jewel when you live thousands of miles away?

Sigh, ok, ok, stop ... whining like that. Oh, stop sobbing, Jesus. You're making your rash spread. I'll let you in on a little secret, I told a kind of fib. It's not really an actual, physical jewel, you see, it's more like a phrase. What? Phrase. PHRASE. No not phase, PHRASE ... sigh, yes, ok if you like, magic spell. Yes, fine, whatever floats your boat. Yes, you speak it. Over and over again. Right. Just say the words. Yes ... sigh ... like a spell.

So anyway, we need a few things, I'm gonna hit you over the head with my beer bottle and then throw this gum wrapper into this circle I'm drawing on the ground with some chalk ... Why? Because the phrase ... sorry, spell, doesn't work unless we do this stuff. Them's the rules. Why? I dunno why man, why do you have to rub the lamp to get the genie to come out instead of just tell him you want to chat, that's just how it works with this kind of ... spell. You want another kind of spell, go see some other guy. No, no it's ok you're not actually here. Just try to imagine what I'm doing as best you can, then I'll just let you know what it is. Mokay?

Ok, so that's done. So put your ear close to the phone, I'll whisper it to you. What? You're not using a phone? An online video? Like a whatumacallit, a webcast? Cool man! Whoa, that's like so techno. Far out. What's that? You want to invite some of your buddies so they can hear it too? Sure! Invite the whole neighborhood let's make this a party! The more the merrier! (Sheesh I didn't know they had the internet in Sweden).

OK, here we go I'm going to whisper it to you guys right now ... Huh? Something else you think you should mention ok ... Right you already said you're watching me on a video, on the internet. A webcast, right?

... What do you mean, "not live"? What do you mean? ... You're watching me ... on a server? What's that? ... Um, ok. You mean, like ... from a video tape or something like that ... ?

Wait ... how can I whisper this to you ... if I'm ... not really talking to you ... ? Wait. Who ... are you actually? I mean ... how can I really be talking to you ... if you're not really here right now ... Ok, wait I'm starting to really get freaked out ... Who am I really talking to? How can a ... guy on TV talk to some one who's watching TV ... Who the f*ck are you anyway? What do you mean you have a rash you're not really here, how can you have a rash when you're not really even here - who are you and who am I talking to?! Jesus F*g Christ, who are you just some kind of voice in my head or what?!? Tell me right now who are you and who am I talking to and how can I be really talking to you right now if I'm on TV and your'e watching TV and WTF!!! Guard! Guard! This is the fifth time I told you today I'm not allowing any more calls! Stop talking about your rash! And stop speaking Swedish! I don't even speak Swedish! Waitamminute how can I be understanding you if I don't speak Swedish, guard! Guard! These restraints are coming loose and there's a bug over by the corner where the pads are coming off the wall and NO I DON'T CARE ABOUT YOUR RASH ANYMORE! Get out of my head whoever you are! Guard! Guard! Tell this voice in my head to get out of my head! You WHAT! You just clicked on a link and found this groovy vid and you're going to watch it and then go order a BURGER? How can you

eat a burger when you have a rash all over your OH GOD OH GOD THE RASH IS
SPREADING IT'S SPREADING IT'S COMING OUT OF THE WALLS IT'S CRAWLING LIKE A
BUG ALL OVER THE GUARD GUARD GUARD GUARD
GGGGGGGGAAAAAAARRRRRRRRRRRRRR

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, July 11th, 2015 at 5:26 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

You might want to tell Shantideva then, he has practically a whole chapter on how to
become thoroughly disgusted with the bodies of the opposite sex as an antidote to desire.

theanarchist said:

As an antidote, of course..

Malcolm wrote:

That kind of antidote is inappropriate in Vajrayāna.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 4:58 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

This is why the sutras teach meditation on the foulness of the body...

.

Malcolm wrote:

If you are a common Mahāyāna practitioner, this is fine. This is not acceptable in
Vajrayāna.

theanarchist said:

It's not acceptable in Mahayana either, as in emptiness nature, there is no such thing as
pure or impure, so this idea is conceptual thinking and has to be overcome.

Malcolm wrote:

You might want to tell Shantideva then, he has practically a whole chapter on how to

become thoroughly disgusted with the bodies of the opposite sex as an antidote to desire.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 3:34 AM

Title: Re: Prophecy of Padmasambhava in the Nirvana Sutra

Content:

tomamundsen said:

Hi,

I have read somewhere that this quote comes from the Nirvana Sutra:
Eight years after my parinirvana, a remarkable being with the name Padmasambhava
will appear in the center of a lotus and reveal the highest teaching concerning the
ultimate state of the true nature, bringing great benefit to all sentient beings.
However, I can't find it in there. Which version of the Nirvana Sutra contains this?

Malcolm wrote:

It does not appear to be extant in the Nirvana Sutra versions that we have.

The actual citation is:

Twelve years
after my nirvana,
a person better than all
will arise on Dhanakośa Island.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 2:57 AM

Title: Re: About enlightenment in Tibetan Buddhism

Content:

MalaBeads said:

It seems as if people are using the word "theravada" here as if it represented all 18
schools of buddhism that developed after the Buddha died. It doesnt. Theravada is only
one of the 18 schools that developed at that time. There were 18 schools in the
"hinayana". We usually only know one of them in the west. But they are not synonymous.

Malcolm wrote:

Correct, it is bunch of PC bullshit. Some Tibetan teachers, trying to avoid the term
Hināyāna, have begun substituting the term Theravada for it.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 2:33 AM

Title: Re: About enlightenment in Tibetan Buddhism

Content:

Ayu said:

This assertion is illogical. An arahat has no conceptual hindrances anymore.

Malcolm wrote:

Of course they do, Vasubandhu writes in his commentary on Abhidharma that arhats and pratyekabuddhas both possess non-afflictive ignorance; as others have noted, this is a the obscuration of knowledge.

If arhats had no knowledge obscurations, they would be omniscient.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 12:57 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

This is why the sutras teach meditation on the foulness of the body...

.

Malcolm wrote:

If you are a common Mahāyāna practitioner, this is fine. This is not acceptable in Vajrayāna.

Author: Malcolm

Date: Saturday, July 11th, 2015 at 12:19 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Do you wanna be a cowboy or a Buddhist? Does Dharma matter more to you, or culture?

Author: Malcolm

Date: Friday, July 10th, 2015 at 11:50 PM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

In order to truly be disciplined and have a tamed mind.

theanarchist said:

Having a tamed mind and discipline in a dharma sense has nothing to do with what we here in the west usually consider to be discipline.

Because the definition of discipline in buddhism is totally different to how the word is defined in western languages.

Malcolm wrote:

Yeah, but you have to understand, Chinese Buddhists are obsessed with moral conduct...

Author: Malcolm

Date: Friday, July 10th, 2015 at 7:57 PM

Title: Re: Re Tibetan Disease Names

Content:

Fortyeightvows said:

I don't know any tibetan but for what it's worth:

'g.yan pa' is given as "a skin disease, some kind of itch" in the book I had mentioned in this thread: <http://dharmawheel.net/viewtopic.php?f=81&t=19973>

Malcolm wrote:

It is a skin disease where there is itching and weeping of lymph, probably psoriasis.

Author: Malcolm

Date: Friday, July 10th, 2015 at 5:17 AM

Title: Re: Maybe it's time to ban discussion about anything...

Content:

Malcolm wrote:

We all know what to do:

Author: Malcolm

Date: Friday, July 10th, 2015 at 5:14 AM

Title: Re: Re Tibetan Disease Names

Content:

Malcolm wrote:

srang rdo means weight use to measure srang of gold, must be a misspelling, or usage has been forgotten.

phol mig -- more a description of symptoms, many small round pimples in a round area on the skin that are very itchy

'brum bu -- pox of all kinds.

gcong -- general term for chronic illnesses

dal rgol (dal rgal) ?

gzhang 'brum — hemorrhoids

khong mdze -- internal leprosy (but it is not really leprosy, it is instead an internal lymphatic disease)

me dbal -- no translation, it is a kind of painful red rash.

gyen pa ??

sems rgyu ba -- labile emotion/unstable mind.

Author: Malcolm

Date: Friday, July 10th, 2015 at 4:54 AM

Title: Re: The harms of Masturbation and Porn

Content:

Karma Dondrup Tashi said:

I was with you until you jumped the shark.

smcj said:

It's ok, I got what was being said (I think). Most Tibetans don't grok that we are not able to believe in anything greater than ourselves. It's so fundamental to their worldview that they just can't understand our limitation. So they skip that part, and then things go wrong.

Malcolm wrote:

Ahem...as Chogyal Namkhai Norbu says:

The very meaning of the Tibetan term Dzogchen, "Great Perfection," refers to the true primordial state of every individual and not to any transcendent reality.

My analysis of the problem is precisely the reverses of yours: Most Tibetans cannot grok that we are obsessed with finding something greater or outside ourselves. It is so fundamental to their view, they even call themselves "nang pa", insiders, because they are convinced that the sole cause of all problems in the world come from inside, not from outside. The difficulty they have with westerners is that we are very good and looking through glasses, telescopes, microscopes and so on, and terrible at really looking in mirrors.

Author: Malcolm

Date: Friday, July 10th, 2015 at 4:39 AM

Title: Re: The harms of Masturbation and Porn

Content:

MiphamFan said:

Does Tibetan medicine say anything about it?

theanarchist said:

I did a quick research on the internet and Chinese medicine seems to be against it.

Malcolm wrote:

Yes, the Chinese culture seems a bit superstitious regarding semen retention.

According to Tibetan Medicine and Ayurveda, semen is a waste product.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 10:27 PM

Title: Re: The harms of Masturbation and Porn

Content:

MiphamFan said:

Malcolm, what about the harms of masturbation and porn from a health perspective though?

Does Tibetan medicine say anything about it?

Surely, the widespread availability of porn is not a positive thing even psychologically? Do you not think it distorts how people relate to sex?

Malcolm wrote:

Tibetan medicine says nothing at all about masturbation.

Porn is a different issue altogether. The main danger with porn for the individual, is that might cause them to become a specific kind of paṇḍaka, only able to be aroused by watching others have sex.

Beyond that, there are many social issues to consider with porn. That being said, it is something that should be legal, since making it illegal marginalizes sex workers even more than they are now.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 8:08 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Actually, I mentioned how they begin, the root, or mula. This is greed.

Malcolm wrote:

I think you mean craving, but whatever. No, in reality, the cause of all of these things is the knowledge obscuration of ignorance; rather than the afflictive ignorance of the "first" nidāna of dependent origination.

theanarchist said:

So what negative karma does masturbating create?

Negative karma is negative karma, or dark/black karma.

Malcolm wrote:

You did not answer her question.

theanarchist said:

Also, have you ever done a monastic retreat?

Malcolm wrote:

I know you did not ask her — however, I did a three year+ solitary retreat. I think I have a bit of a better idea of the value of solitude, silence and so on than most.

theanarchist said:

Again, this is really similar to what I said to theanarchist. If you're on an intensive meditation retreat with 20 other folks, and you're the only one slipping out the back to take a swig from your flask, your mind simply isn't going to be as supple as the other participants.

Malcolm wrote:

Oh bullshit. And quite honestly, a retreat with 20 people is no retreat at all. It's a quiet riot.

M

Author: Malcolm

Date: Thursday, July 9th, 2015 at 6:16 AM

Title: Re: The harms of Masturbation and Porn

Content:

theanarchist said:

So what negative karma does masturbating create?

At maximum it perpetuates the attachment to sexual pleasure that already exists in your mindstream, just like having consensual sex with a partner does.

The advantage of masturbation to sex with a partner is that no attachment to another person is involved. For example it can not become the cause for being jealous and all the possible negative consequences this might develop (like insulting, harming or killing another person in a fit of jealous rage)

Malcolm wrote:

If masturbating is bad, I can't imagine the consequences of Dharmabating, it must be much worse. I think they would have to invent a hell for that, oh wait, we are in it, Dharmawheel.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 6:14 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Sorry, but the sutras do not mention the notion of harming others as being the criterion for wholesome and unwholesome, wholesome and unwholesome are classified based upon the root (mula) and whether they have good or bad results for the person engaging in the actions.

Malcolm wrote:

Yes, but one has to understand why actions are defined as positive and negative. So far

all you have done is discuss symptoms, by you have not actually understood the cause. Until you understand the cause, you cannot remove the disease.

Do you think for example, we practice avihimsa just for ourselves? Why is avihimsa, hri, and so on associated with positive minds?

The positive and negative nature of actions is clearly defined by virtue of their object. So for example, harming a Buddha or killing an Arhat is a much worse transgression than killing a normal human being. The weight of an action is defined by our intent, satisfaction and so on.

What you are not perceiving, or don't care about, is why these nonvirtues are considered nonvirtues to begin with. Certainly, they are nonvirtuous for all sentient beings — so why?

Author: Malcolm

Date: Thursday, July 9th, 2015 at 5:23 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

I am not disputing this. But greed, lust, desire. These aren't necessarily the best ways to get to the heavenly realms.

Malcolm wrote:

My point still stands — when one masturbates, one is not harming anyone else, no more than eating food harmful to anyone else.

The criteria of why the ten nonvirtues are nonvirtuous has to do mainly with how the seven physical nonvirtues impact others around us.

Masturbation is a transgression only for monastics, while it may be included in sexual misconduct from a preceptual point of view, it has to be considered primarily a transgression of disobedience. Sexual misconduct is a natural transgression because it harms others. Since masturbation does not fulfill this requirement, it is therefore not part of sexual misconduct. These days it is a little hard to justify oral sex and anal sex as sexual misconduct as well, from the natural nonvirtue point of view. I think in general this is why there is just not much heat about it. One does not hear Buddhist teachers railing against fellatio and cunnalingus, etc., in the same way they trip out against eating meat and drinking alcohol...speaking of which it is time for me to go have dinner...

Author: Malcolm

Date: Thursday, July 9th, 2015 at 5:00 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Sex is mentally and physically damaging, it's an incredibly filthy and disease prone activity, some of which can cause death. It also gives rise to birth, which is suffering. It also is a major source of desire and attachment and hence perpetuates dependent origination. This is not to say that there are not cleaner or safer ways of doing it.

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Author: Malcolm

Date: Thursday, July 9th, 2015 at 4:55 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Malcolm wrote:

Jurisprudence can only exist with respect to rights bearing individuals.

maybay said:

All the more puzzling why anyone would be taking issue with the Dalai Lama, a refugee.

Malcolm wrote:

Huh?

maybay said:

The sort of fuzzy thinking expressed by Deleuze above is why the Anglo-American ethicists don't really take Continental philosophers very seriously on such issues. Anglo-American ethicists. Is that some funny joke?

Malcolm wrote:

As I said, fuzzy thinking. Something you won't find among analytical philosophers, but is very prevalent on the continent. Groovy French guys like Deleuze have mistaken Litcrit for philosophy, and it shows.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 4:52 AM

Title: Re: The harms of Masturbation and Porn

Content:

theanarchist said:

...no no fasion precept for lay people.

Malcolm wrote:

But there really should be...

Author: Malcolm

Date: Thursday, July 9th, 2015 at 4:49 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

That has nothing to do with inherency. Such things are dependently originated and thus empty of inherent existence.

Malcolm wrote:

Uhuh, and why is it "bad" when an animal kills another animal for food? Because their minds are filled with negative mental factors. Why are those mental factors negative? What is it that makes them negative?

While I will certainly agree with you that there is no inherently existing negative mental factors, nevertheless mental factors can be considered inherently bad if they invariably produce negative effects.

But really, we do not have to be allergic to the word "inherent." Indian Buddhist scholars use it all the time in a positive fashion, even Nāgārjuna.

The main point of course is that the ten nonvirtues are nonvirtues naturally, and do not depend on a social context to make them "bad." If you indulge in them, you will take rebirth in lower realms; if you practice their opposite, you will take rebirth in higher realms — no precepts needed.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 4:41 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

harm for others.

You are not properly making a distinction between precepts and the ten nonvirtues. You must learn to make this distinction, otherwise you will never understand the principle of Hināyāna teachings.

The ten nonvirtues are nonvirtues because they cause disruption to others. The ten virtues are virtues because observing them creates harmony with others. This has nothing to do with vows, trainings and so on.

Malice, greed and ignorance are nonvirtues inherently because they motivate acts which disturb others. Their opposite, love, generosity and wisdom are inherently virtuous because they motivate acts that benefit others. This is what makes virtuous conduct socially valuable and laudable.

This is the first I've heard of such inherency, and is exactly the kind of thing that the anarchist is arguing against. Source?

Malcolm wrote:

You do not need a source. Do the action of animals cause them to fall into lower realms, yes or no? Animals cannot take precepts, nor train in them, nevertheless their virtuous and nonvirtuous actions have karmic consequences. Therefore all actions are either

virtuous, nonvirtuous or neutral, inherently so.

However, you can understand this from Vasubandhu's discussion of alcohol with regard to lay persons where he makes a distinction between transgressions by nature and transgressions through disobedience.

We can understand then that the precepts concerning killing, stealing, lying and sexual misconduct are all vows linked with natural nonvirtues, the breaking of which are transgressions by nature — the rest of Hinayāna Buddhist vows are transgressions through disobedience.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 4:13 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

rory said:

I don't care, I want to be in a position where I don't have to care; I don't want to depend on the kindness of others

maybay said:

What kind of Buddhist are you anyway? I mean, I don't mean to get personal, but your posts seem centered on nothing more than getting your way. The world is full of problems and that's just samsara for you. Any progress you might make resolving one set of problems will be lost to another. And even if you do manage to rise to higher states of being, that ultimately isn't going to help your Dharma practice. We need to learn how to live with problems. Consider this quote:

Deleuze recommends jurisprudence to address specific user groups that negotiate how to live with a problem. Instead of a general and transcendent rights-bearing subject, we have life and the problems of life that proceed only case-by-case, something for jurisprudence to unravel and honor. Jurisprudence addresses the situation to make it livable, it resists coding it with transcendent evaluations of abuse. Justice and Rights do not exist. Only jurisprudence exists and it alone is capable of creating law [droit].

Is your situation livable? Ask yourself that.

Malcolm wrote:

Jurisprudence can only exist with respect to rights bearing individuals. The sort of fuzzy thinking expressed by Deleuze above is why the Anglo-American ethicists don't really take Continental philosophers very seriously on such issues.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 3:55 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

No, that is too monolithic a statement.

Zhen Li said:

Perhaps so, but the same was said by the Dalai Lama. However, in my opinion, I would be surprised if you asked a monk 1500 years ago, and they approved of masturbation.

Malcolm wrote:

Monks disapprove of a lot of things — a rather uptight bunch, for the most part. And are not the Sangha Mahāyānists take refuge in...so I really could care less what most monks think of these kinds of issues.

Concerning the sūtra text, without a Sanskrit original or a Tibetan translation to compare the Dharmakṣema translation to, it is uncertain.

You have already stated this. But your view of canon from the historical perspective, as I understand from other threads, is fairly literalist.

I think that most "academic scholarship" in Buddhism is primarily self-serving bullshit written by people trying to feed their families. I think the search for the origins of Mahāyāna is entirely speculative and am completely comfortable with traditional narratives — legends, if you will — around its rise in India. I don't mistake those for history — but I also think the Academic Buddhist historiography is largely a crock of shit. I know you do not hold a high opinion of academic scholarship on the topic, and your abrasive comments to that effect are the reason why Ven. Huifeng no longer visits this site...

If Huifeng does not visit this site, I am not to blame — he is a grown up, he does not need to remain in a place of reactivity.

Tsongkhapa mistakenly attributes the passage from Daśākuśalakarmapathanirdeśa to Atisha. Please see foot note 386 in the Snow Lion Edition of volume one of Lam Rim Chen mo.

Which is not to say that Atisha did not also say that. This may also not be indicating a quote of the "Great Elder," but rather simply stating that he agrees with the quote prior, which is what it says. It also says the same after another quote - which would make sense: "The Great Elder also taught this."

But in fact there is no evidence that masturbation is what is being referred to. The comment is really rather non-specific.

Tsongkhapa himself does not mention it.

He says "Inappropriate body parts are body parts other than the vagina."

Again, this is not very specific. yes, mouth, anus, etc.

In short, it is extremely silly to make broad declarations for the Tibetan tradition on the basis of one text by an Indian author which is not supported, AFAICT, in sūtras found in the Tibetan Canon.

Sexual misconduct should be defined on the basis of conduct that is harmful to others. We can see in the instance of minors, those under the protection of others, the spouses of others, in places where public offense will be taken and so on, that there is clear harm to others. But we cannot see this in the case of masturbation. Frankly, it is a little difficult to see how oral sex is harmful to others as long as it is consensual. I would

suggest that morays around nonharmful sexual conduct are strictly cultural and may be adjusted to suit cultural climates. In general the ten nonvirtues all depend on how one relates to other sentient beings. It is very easy to see why malice, greed and ignorance are harmful to others, as motivators for killing, stealing, sexual misconduct in general, as well as lying, harsh speech, calumny and gossip. But is very hard to see where consensual sexual acts can fit here as nonvirtues unless one is a monk or a nun.\

What you fail to understand is that the ten nonvirtues are defined as "natural" in so far as it does not matter if you are ant or an anteater. They have nothing to do with trainings, and everything to do with establishing what creates eudaemonic environment for everyone. Precepts are abstracted out of those, and of course, we can understand that consuming alcohol, for lay people, is the only prohibition which is by command, rather than through observing inherency. When you say that masturbation is sexual misconduct, you are making the claim it is inherently nonvirtuous, like killing, stealing, lying and assaulting minors.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 2:59 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

I am simply stating what is fact. Buddhist scriptural tradition holds that masturbation is sexual misconduct.

Malcolm wrote:

No, that is too monolithic a statement. The Buddhist tradition holds masturbation is sexual misconduct for monks — on that we can all agree. The issue is whether it is to be considered the same for lay people, and that is a contested issue, it is not settled at all.

Concerning the sūtra text, without a Sanskrit original or a Tibetan translation to compare the Dharmakṣema translation to, it is uncertain.

Atisha, BTW, says no such thing.

Tsongkhapa mistaken attributes the passage from Daśākuśalakarmapathanirdeśa to Atisha. Please see foot note 386 in the Snow Lion Edition of volume one of Lam Rim Chen mo.

Tsongkhapa himself does not mention it.

So you are down to two actual texts that say anything about the issue. Only one in the Tibetan tradition, a late short text on the ten nonvirtues and an Chinese translation by a translator of dubious repute.

Considering the paucity of sources, I would say your claim is slim at best.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 2:20 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

You have yet to demonstrate that avoiding masturbation, for lay people, is a) a rule for training b) akusala c) not conducive to awakening and conducive to bad rebirth.

Sexual misconduct is abstained from by the 3rd precept - s.m. is both akusala and conducive to a bad rebirth. The only difficulty is you choose not to accept any texts which claim that it is sexual misconduct.

One is a sūtra we do not read, the other is an Indian text in which is late and inconsistent with earlier texts of the same genre.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 2:00 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

Precepts are not of themselves conducive to awakening.

Zhen Li said:

The Buddhist path is holistic.

Malcolm wrote:

Nonsense. For example, Mahāyāna monks may handle gold, but are forbidden to eat meat; Hinayāna monks are barred from handling gold, but may eat meat, and so on it goes.

Mahayanists may even violate monastic vows without actually losing them, if situations call for it.

If someone is a Vajrayāna practitioner, then all sense pleasures are acceptable conduct.

There is no such thing as a universal training which applies to all practitioners.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 1:56 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

You seem to fail to understand that these things are not absolutes. The principle of Hinayāna conduct in general is not harming others.

Zhen Li said:

These sutras are Mahayana sutras. But no, I don't misunderstand that it is a skilful means, I have reiterated this every few posts.

Malcolm wrote:

You will fail to convince me that masturbation harms others [or oneself for that matter, unless it is a symptom of a pathology]. In this case then, we can really discard the idea that masturbation is sexual misconduct unless of course one does it in public, in front of a Buddharūpa, and so on.

Zhen Li said:

The point isn't not harming others, may I please see your scriptural source?

The point of the precepts, as far as the Buddhist texts are concerned, is training (as in the Pali, sikkhāpadaṃ, rule for training) and avoiding actions that are unwholesome (akusala) and not conducive to awakening and which conduce to a bad rebirth.

Malcolm wrote:

You have yet to demonstrate that avoiding masturbation, for lay people, is a) a rule for training b) akusala c) not conducive to awakening and conducive to bad rebirth.

In which hell or preta realm does one take rebirth for masturbating? Why is there complete silence on the issue in Abhidharma?

Why is there complete silence in the issue in sūtra, apart from the one Chinese sūtra you can produce? Maybe it is really not so important.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 1:47 AM

Title: Re: The harms of Masturbation and Porn

Content:

theanarchist said:

The wording you use shows how wrong your attitude towards this is.

Nothing is PROHIBITED in buddhism. In buddhism there is no entity handing out rulebooks what you are not allowed to do, like in the theistic revelation based religions.

Zhen Li said:

We can get hung up on words, but I think you know what I mean. The precepts are voluntary. You choose to prohibit yourself from doing that which isn't conducive to awakening.

Malcolm wrote:

Precepts are not of themselves conducive to awakening.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 1:42 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Well, the sutra refers to the disciple being referred to as potentially having a wife. Also, it really doesn't make sense to say that only vaginal intercourse is not sexual misconduct if the person being referred to is a monk, in which case, it is sexual misconduct.

Malcolm wrote:

You seem to fail to understand that these things are not absolutes. The principle of Hinayāna conduct in general is not harming others. You will fail to convince me that masturbation harms others [or oneself for that matter, unless it is a symptom of a pathology]. In this case then, we can really discard the idea that masturbation is sexual misconduct unless of course one does it in public, in front of a Buddhārūpa, and so on.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 1:11 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

if you want to convince people

Malcolm wrote:

I have zero interest in convincing anyone of anything.

Zhen Li said:

Again, I am not fully convinced that masturbation is not prohibited for lay people in any text found in Tibetan. Now, I cannot confirm this, since I couldn't find the material in the primary text, but according to Alexander Berzin in "Explanation of Buddhist Sexual Ethics: An Historical Perspective," masturbation is considered sexual misconduct for a layperson in the Lam-rim chen-mo, along with Asvaghosa and Atisa.

Malcolm wrote:

This indeed really quite late. There is no sutra that mentions it, and in Vinaya it applies strictly to monastics. Also the Daśākuśalakarmapathanirdeśa of Aśvaghoṣa is not clear that this refers to lay people — it is like it was included with general sexual misconduct because it is misconduct for monastics. The text is very short, less than a folio. I don't generally given much importance to sūtras in the Chinese canon if there is no corresponding Tibetan translation. In fact, I tend to ignore them altogether. And how about Newar Sanskrit sutras without Tibetan translation? Where is the line drawn, and upon what grounds?[/quote]

Which sūtras did you have in mind?

Author: Malcolm

Date: Thursday, July 9th, 2015 at 12:29 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

This one is common Mahāyāna and provisional.

But can you explain how these criteria address the matter of application of a sutra to oneself? In what cases, and why, does a sutra become applicable to oneself? Also, where does Tibetan canon vs. non-Tibetan canon influence this?

As far as I have read Buddhist texts, I never once came across the notion of applicability or inapplicability of a sutra to oneself.

Malcolm wrote:

As to your first question, it depends on the understanding and maturity of the practitioner. A 13 year old boy needs different teachings than a 70 year old man. Sutras are like medicine — if one has a specific illness, one applies an appropriate diet, conduct, medicine and therapy. If one has a specific problem, one applies to Buddha's teachings to that problem. But there is no such thing as one teaching that suits every person.

Your next question can be answered for example, by looking in the Abhidharmakośabhaṣyaṃ. Theravadins for example, do not accept the antarabhāva because they reject the sūtra in which it is taught since it is absent from their own canon. Vasubandhu points that many sūtras have been lost, and then proceeds to argue the point for the antarabhāva on logical grounds.

I don't generally given much importance to sūtras in the Chinese canon if there is no corresponding Tibetan translation. In fact, I tend to ignore them altogether.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 12:05 AM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

I am sorry, but we don't read this sūtra, it is not in the Tibetan Canon, as far as I know it is not mentioned anywhere, and so therefore it does not apply to us.

Zhen Li said:

What exactly does it mean for a sutra to apply to you?

Malcolm wrote:

There are a number of criteria: Is it Hinayāna or Mahāyāna? Is it common Mahāyāna or

uncommon Mahāyāna Secret Mantra? Is it provisional or definitive? Is it explicit or intentional? Etc.

Author: Malcolm

Date: Thursday, July 9th, 2015 at 12:02 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

We are only claiming that this is what is advocated as a skilful path, which has its benefits. Nothing metaphysical.

Malcolm wrote:

There are many skillful paths for many different people. There is not only one path for everyone. For example, if someone is a practitioner of Buddha's Great Perfection teachings, then there really are no set rules at all. One applies conduct to one's life according to what is beneficial at that time without making up strict rules or thinking that one needs to follow precepts.

Author: Malcolm

Date: Wednesday, July 8th, 2015 at 11:54 PM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

There is no precept against masturbation for lay people.

Zhen Li said:

It is sexual misconduct according to the Sūtra of the Upāsaka Precepts. But it seems people like to pick and choose which version of sexual misconduct they want to practice by, fair enough.

Malcolm wrote:

I am sorry, but we don't read this sūtra, it is not in the Tibetan Canon, as far as I know it is not mentioned anywhere, and so therefore it does not apply to us.

Author: Malcolm

Date: Wednesday, July 8th, 2015 at 10:09 PM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

Besides the obvious fact that one is saving money and having more free time by being single, and avoiding the possibility that one might get married and all of the trappings that brings, not exposing oneself to carnal pleasures makes one's mind cool and calm, free and more aware.:

Malcolm wrote:

If you need to "not expose" yourself to carnal pleasures [meaning in fact "pleasant physical sensations"], this is a sign that your mind is becoming frozen, rigid, bound and more confused.

Author: Malcolm

Date: Wednesday, July 8th, 2015 at 9:26 PM

Title: Re: The harms of Masturbation and Porn

Content:

Malcolm wrote:

If you have a catechistic attitude towards precepts, it is unlikely you will understand that they are only necessary for people who have a problem refraining from killing, lying, sexual misconduct and so on.

Zhen Li said:

Skilful means. You adjust what you say according to who you're talking to.

Malcolm wrote:

There is no precept against masturbation for lay people.

Author: Malcolm

Date: Wednesday, July 8th, 2015 at 7:33 AM

Title: Re: The harms of Masturbation and Porn

Content:

Zhen Li said:

A lot of this comes down to basic Buddhist knowledge: six-sense bases -> contact -> feeling -> craving -> attachment -> becoming -> birth -> entire mass of suffering.

Malcolm wrote:

There is no causal link between sensation and craving. Why? Because sensation is strictly a result; however, in some people sensation is a condition for further craving, but it is not the cause of craving. Affliction causes affliction and action; action causes suffering. Suffering is a result. It does not cause anything, it can however act as a condition in some people for further affliction.

Zhen Li said:

If you only post on a Buddhist internet forum, but don't uphold the precepts...

Malcolm wrote:

If you have a catechistic attitude towards precepts, it is unlikely you will understand that they are only necessary for people who have a problem refraining from killing, lying, sexual misconduct and so on. Those of us who do not have these issues do not need precepts at all. We also do not need to call ourselves "Buddhists" to be practitioners of

Buddhadharma, of which there are many kinds.

Zhen Li said:

and have a consistent meditation practice, then it's unlikely that you are going to have the same perspective as practicing Buddhists who can see both what suffering constitutes and is caused by, and see its gradual lessening through practice.

Malcolm wrote:

Precepts and meditation do not reduce suffering. If they did, also Hindus would have less suffering.

Author: Malcolm

Date: Wednesday, July 8th, 2015 at 7:28 AM

Title: Re: The harms of Masturbation and Porn

Content:

SeeLion said:

Actually, there is some similarity: in both cases, desire arises, and that's the whole problem - in the Buddhist view.

Malcolm wrote:

Depends on which Buddhist view you are talking about.

SeeLion said:

Research shows that as little as few servings of alcohol per week increase the cancer risk by some margin.

Malcolm wrote:

Hearsay.

SeeLion said:

As a strictly personal experience, I am able to see the clouding of the mind which comes from 1 spoon of wine.

Malcolm wrote:

Your mind must be pretty susceptible to your body's metabolic rate, hate to see what sugar does to you.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 9:08 PM

Title: Re: SCOTUS Decision

Content:

Jikan said:

But if you sympathize with this position in some way, you can't just say it outright, especially if some of "them" might hear you. You have to dogwhistle it, or talk around it. You can't name it, or specify it. It has to be left implied or unsaid.

Malcolm wrote:

It is obvious who the bigots are, the so called "social conservatives" who are neither social nor conservative at all.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 7:29 PM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

LARP martyrdom

THAT is a keeper.

I feel like the thread is perhaps beginning to exhaust itself, does anyone have anything else to say, would people like the discussion to continue, or have we finished for now?

Malcolm wrote:

I think we are done here.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 7:37 AM

Title: Re: SCOTUS Decision

Content:

conebeckham said:

In any case, those who expended great effort to achieve legal equal standing surely feel great benefit from the results. This should be obvious.

maybay said:

Well its not.

Malcolm wrote:

To those who are feebleminded.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 7:32 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

The motivation behind writing a constitution that separates powers is distrust of human

nature.

Malcolm wrote:

Huh? The establishment clause has the very opposite effect what you state here.

maybay said:

The motivation behind, i.e. the cause.

Malcolm wrote:

The cause, i.e., motivation, of the Establishment clause was prevention of a state religion — much to the chagrin of fundamentalists in this country who pedal the mistaken notion that America was founded as a Christian nation.

As the government of the United States of America is not in any sense founded on the Christian Religion...

http://avalon.law.yale.edu/18th_century/bar1796t.asp

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 7:31 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

I don't want to see them disappear or get marginalized any more than I want that for other groups, but it is simply the ways the cards have fallen that they have to deal with living in a society that has experienced a demographic shift in views regarding homosexuality. That is their problem, and I hope their own internal structures can deal with that and move on.

maybay said:

They are not masters of their own internal structures, as this case proves. It is your problem, and everybody else in the country.

Malcolm wrote:

No, actually, it is not our problem. If people's "internal structure" can't deal with racial, gender and marriage equality, that is their problem. Why? Because there are only two kinds of problems in the world "My problem" and "Not my problem."

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 7:29 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

Nevermind what it is.

Malcolm wrote:

What it is is what really matters.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 6:12 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

Surely the best thing for all is a legal arrangement where they can live their consciences, and adhere to their beliefs while not being free to enforce their notions of sanctity on those who do not share them. If you think the SCOTUS ruling does not do that, explain why.

maybay said:

Law is just one thread in the fabric of forceful notions. You don't seem to recognize that.

Malcolm wrote:

Actually, what he recognizes is that most of this is merely a bunch of sour grapes from people who tried to turn their religious convictions into law in defiance of both the 1st and 14th amendments to the US Constitution. The law is settled, the rest of the noise from the batshit crazy right is the pathetic whinging of those who are on the wrong side of justice, morals and law.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 6:06 AM

Title: Re: SCOTUS Decision

Content:

Malcolm wrote:

Uh huh, so slavery was traditional in the US, denying black people civil rights was traditional in the South — we were to just let that "die out quietly?"

maybay said:

Consider the United States as a marriage of states. Now why not allow divorce? You misbehave, we separate. Why does that never happen?

Malcolm wrote:

The USA is not a polygamous marriage. It is a Union. Completely different beasts, not even in the same kingdom, taxonomically speaking.

Anyway, the South tried to secede, started a war over slavery, and lost. End of story.

There is as much hope of the US allowing a state to secede as there is hope that China will somehow grow a real conscience and liberate Tibet. In the case of China, however, the parallel between US treatment of Native Americans and their treatment Tibetans is precise.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 6:00 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

No one is bombing, or otherwise oppressing fundamentalist Christians in this country, at all.

maybay said:

Clint just rubbished their values. Why did he do that? He doesn't believe in sanctity. He's an actor after all.

Malcolm wrote:

This is a non-sequitor. He is an actor so therefore he does not value the sanctity of marriage? Well, given the divorce rates amongst some of the most vocal opponents of gay marriage, I'd say they don't either.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 5:56 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

The motivation behind writing a constitution that separates powers is distrust of human nature.

Malcolm wrote:

Huh? The establishment clause has the very opposite effect what you state here.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...

People who work for the state therefore are not permitted to impose their religious prejudice in the course of their normal duties, and if they are found to do so, are likely to be prosecuted for violating the civil rights of others. Somehow, the tea party people have forgotten all about the first amendment.

However, the basis of the SCOTUS decision regarding marriage is founded on the due process clause of the 14th amendment:

"[w]ithout doubt...denotes not merely freedom from bodily restraint but also the right of the individual to contract, to engage in any of the common occupations of life, to acquire useful knowledge, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience, and generally to enjoy those privileges long recognized at common law as essential to the orderly pursuit of happiness by free men.

You see, here, there is no restriction placed around who can marry, establish a home and raise children. Anyone may marry anyone else, and unless they are proven to be unfit, may raise children.

You can argue all you like that when this was written individuals meant individual men and women, nevertheless, societies change, and since gender is not specified in the Constitution, and since DOMA has been thrown out as entirely unconstitutional (rightly so), marriage equality was recognized. It is a done deal, and the rest of the modern world will follow suit, leaving Fundamentalists to deal with the issue as best they can, whether well nor poorly. We are not responsible for their feelings on any level.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 5:40 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

In their minds all they are doing it upholding tradition.

Malcolm wrote:

It is the same with ISIS. It is the same with female circumcision. Do you approve of something merely because it is "traditional?"

maybay said:

No, you give that tradition space to die out quietly.

Malcolm wrote:

Uh huh, so slavery was traditional in the US, denying black people civil rights was traditional in the South — we were to just let that "die out quietly?"

maybay said:

Try some principles of Taoist governance for a change. What have you got to lose.

Malcolm wrote:

Ummmm, the same Taoist principles of government that relied on massive spy networks, and various other Machiavellian approaches?

Anyway, this is not China.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 4:33 AM

Title: Re: SCOTUS Decision

Content:

Masaru said:

[Edit]

Malcolm wrote:

And this is relevant how?

Masaru said:

I know you don't understand. You're too far removed from reality in your bubble echo chambers to see it.

Malcolm wrote:

The reality is that the court ruled, and some conservatives are freaking out, but only some. Others, with more common sense, have the following attitude:

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 4:20 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

In their minds all they are doing it upholding tradition.

Malcolm wrote:

It is the same with ISIS. It is the same with female circumcision. Do you approve of something merely because it is "traditional?"

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 3:22 AM

Title: Re: Dzogchen Purificatory Practices, What're the Differences

Content:

Shemmy said:

I have no idea what its purpose or function is either, so I suppose it is just for curiosity sake at this point.

Malcolm wrote:

It is a purification of six lokas combined with Vajrasattva guru yoga.

Author: Malcolm

Date: Tuesday, July 7th, 2015 at 2:03 AM

Title: Re: We've been doing it wrong....

Content:

dzogchungpa said:

How do you say 'twerk' in Tibetan, anyway?

Malcolm wrote:

It is not translatable into Tibetan.

Author: Malcolm

Date: Monday, July 6th, 2015 at 8:36 PM

Title: Re: SCOTUS Decision

Content:

Luke said:

Doesn't the fact that this ruling has currently put gay people in the media spotlight also put gay people in more danger of violent hate crimes?

Malcolm wrote:

I am quite sure that African Americans would not exchange risk of hate crimes for their civil rights. Would you?

Luke said:

All these gay marriage stories have certainly gotten the attention of the angry ultra-conservative extremists in the US and given them a target.

Malcolm wrote:

This too will pass.

Luke said:

Modern America is so extremely pro-gay that I think it would be a lot more likely that a straight person would lose his or her job because of making a not-totally-sensitive, non-PC comment about gays.

Malcolm wrote:

I am not "pro-gay", I am pro-civil rights.

Author: Malcolm

Date: Monday, July 6th, 2015 at 6:29 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

I personally don't get why the official marriage label was important, the people who are so firmly against gay marriage will not, IMO start seeing them as equal regardless of what it's called. But then, I am not gay, and I do not face those circumstances, which i'm sure colors my opinion.

Malcolm wrote:

Married people have rights unmarried people do not — it is as simple as that.

Author: Malcolm

Date: Monday, July 6th, 2015 at 3:35 AM

Title: Re: SCOTUS Decision

Content:

Masaru said:

Well, God forbid that people who are against all forms of homosexuality are ever able to rouse enough support to thoroughly suppress it after this oddly aggressive move on the

part of gays, marked with a bit of intolerance. I don't understand the need to keep up with the Joneses. Marriage is about kids, period. [

Malcolm wrote:

A lot of gay people have children.

Masaru said:

And for some reason, the religious and conservative seem to be better at making and rearing them, and passing on their values.

Malcolm wrote:

Really, you have some proof of this?

Masaru said:

I hope that, in the long run, the fears of the Christian conservatives and the conservatives of other faiths are baseless...

Malcolm wrote:

They are.

Author: Malcolm

Date: Monday, July 6th, 2015 at 3:02 AM

Title: Re: SCOTUS Decision

Content:

Malcolm wrote:

SCOTUS has decided what the law is

maybay said:

We share a law Malcolm, but not the law of SCOTUS. You should try to accept that.

Malcolm wrote:

SCOTUS interprets laws, it does not make them. In this case, SCOTUS has interpreted the constitution to find that same gender marriage cannot be banned in any of the the fifty States. It is very simple.

Author: Malcolm

Date: Monday, July 6th, 2015 at 2:55 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

and from Indrajala the only real argument..regarding how we interpret or internalize Buddhist commentary on sexual misconduct.

Malcolm wrote:

Needless to say, the issues covers orifices and who a given person can pursue as a partner with no mention of gender.

The only place where the issue of gender preference and gender identity is really brought up is Vinaya, where certain kinds of paṇḍakas (which would include straight men who can only be turned on by watching other people have intercourse) are barred from ordaining.

There are at least two place in Mahāyāna sutra where the issue of gender identity is basically found to be a delusion: the episode concerning the Goddess of the Ganges in the Vimalakirti Sutra and the Nāgā Princess in the Lotus. I am sure there are more.

Author: Malcolm

Date: Monday, July 6th, 2015 at 2:47 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

in the absence if a better argument, I know where I stand.

maybay said:

Well I'm more doubtful of where I stand, and I don't see why I should even have an opinion on something like this.

Malcolm wrote:

You have an awful lot of posts one the subject for someone who does not see why they should have an opinion on the subject

maybay said:

The problem is that a constitutional democracy relies on an engaged citizenry otherwise it falls apart.

Malcolm wrote:

Yes, indeed. It was engaged citizenry that brought this issue to the courts, and SOCTUS decided. The US has three branches of government (Legislative, Executive and Judicial], not just two. People somehow think that the judicial branch has not active role in government, but in fact they do, and that is to interpret the law where necessary the legislative and executive branches cannot act appropriately or where there is some doubt.

Author: Malcolm

Date: Monday, July 6th, 2015 at 2:32 AM

Title: Re: SCOTUS Decision

Content:

Johnny Dangerous said:

Can you point out where someone has insisted (in the thread) that any opposition makes one a bigot?

maybay said:

Start with posts 10 and 11.

Malcolm wrote:

Posts ten and eleven pointed out that there was indeed bigoted opposition (from neo-nazis along with a suggestion of relocation), not that disagreement with SCOTUS itself constituted bigotry. One can disagree all one likes with SCOTUS's decision in this matter, but it is irrelevant. SCOTUS has decided what the law is, and that settles it.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 9:12 PM

Title: Re: SCOTUS Decision

Content:

Luke said:

There are many Christian, Muslim, and Orthodox Jewish married couples who are against gay marriage.

Malcolm wrote:

So what? There were many white couples against mixed race marriage, not so long ago.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 7:08 PM

Title: Re: SCOTUS Decision

Content:

Masaru said:

I've read advice given to laypeople about finances and family life. The fact that he even gives advice on how husband should treat wives and which kinds of women to seek out or avoid is an endorsement of heterosexuality in itself.

Malcolm wrote:

No, it is a recognition of a certain state of affairs.

[/quote]...whether, getting back to homosexuality, it's psychologically healthy for children be raised by gay couples is another issue.[/quote]

I know many children raised by gay couples, and I can assure you that they are all fine, healthy young people with no problems, top of their classes, generally heterosexual in gender orientation and so on.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 9:30 AM

Title: Re: SCOTUS Decision

Content:

Indrajala said:

When you go to the National Museum of India you see figures like this:

It should be no surprise therefore that most Buddhists in Asia and their leadership do not endorse same sex marriage and find it rather alien.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 9:27 AM

Title: Re: SCOTUS Decision

Content:

Masaru said:

When it's explained that between the Buddhist canon and the context from which it arose, homosexual practices were frowned upon...

Malcolm wrote:

Citation please. Otherwise, your comments can be dismissed as worthless.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 9:23 AM

Title: Re: SCOTUS Decision

Content:

Indrajala said:

but nevertheless I've never seen homosexuality endorsed, encouraged or portrayed positively in any classical Buddhist literature...

Malcolm wrote:

Nor have you seen heterosexuality endorsed, encouraged or portrayed positively in any classical Buddhist literature.

Classical Buddhist literature [i.e. pre-7th century] is generally rather negative about sexual activity in general.

Author: Malcolm

Date: Sunday, July 5th, 2015 at 9:20 AM

Title: Re: SCOTUS Decision

Content:

Masaru said:

We have to be honest about what Buddhism actually says about homosexuality...

Malcolm wrote:

Yes, and the Buddha says nothing about it at all...

Author: Malcolm

Date: Saturday, July 4th, 2015 at 5:02 AM

Title: Re: SCOTUS Decision

Content:

Indrajala said:

hierarchy, social roles and gender roles...

Malcolm wrote:

...have all proven to be rather fluid in human history and in societies around the world.

maybay said:

And for good reason, except that in USA they like to turn everything into immutable law.

Malcolm wrote:

Really, you mean unlike other countries?

Author: Malcolm

Date: Saturday, July 4th, 2015 at 5:01 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

Law courts are not in a position to launch extended investigations into the psychological motivations of plaintiffs just to determine if they have a case.

Malcolm wrote:

Neither are internet forums.

It is plain and simple: SCOTUS decided there was reason to hear the case, they heard it, they decided.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 4:19 AM

Title: Re: SCOTUS Decision

Content:

Malcolm wrote:

Not at present, but really, don't you think this whole patriarchal/matriarchal thing is a bit dated?

Zhen Li said:

I don't think it's dated. I am willing to be flexible though, queens can often do a lot of good if they have a male heart, like Queen Elizabeth,

"I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a king, and of a king of England too, and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realm; to which rather than any dishonour shall grow by me, I myself will take up arms, I myself will be your general, judge, and rewarder of every one of your virtues in the field."

Malcolm wrote:

You guys are living in a fantasy world.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 4:04 AM

Title: Re: SCOTUS Decision

Content:

Zhen Li said:

While there are matrilineal societies, there are no matriarchal societies.

Malcolm wrote:

Not at present, but really, don't you think this whole patriarchal/matriarchal thing is a bit dated?

Zhen Li said:

Humans are just apes after all, and we have a division of labour and sexual dimorphism like any other mammal. For efficiency and structure, men do one thing, women do another. It's fair, even if it is not perfect equality.

Malcolm wrote:

Yes, if your criteria is simply biology.

Zhen Li said:

Also, Indrajala is right about hierarchy. All societies have and will hierarchy. It is not a question of fluidity - there is no flow from not having a hierarchy to having a non-hierarchy.

Malcolm wrote:

[/quote][/quote]

I did not say there was a flow from "having a hierarchy to having a non-hierarchy." I said that such things were fluid.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 3:25 AM

Title: Re: Supreme Court: Same-Sex Marriage a Right Nationwid

Content:

rory said:

I agree with you entirely Urgyen Dorje; people should be allowed to make freely the relationships individuals desire and it's wrong for the state to intervene. Those poor elderly ladies, it's just wrong. As for polyandry, polyamory, polygamy; again free people; freedom to choose.

gassho

Rory

Malcolm wrote:

In this case, you should be glad SCOTUS intervened, it was a favorable intervention.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 3:23 AM

Title: Re: SCOTUS Decision

Content:

Indrajala said:

hierarchy, social roles and gender roles...

Malcolm wrote:

...have all proven to be rather fluid in human history and in societies around the world.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 3:20 AM

Title: Re: SCOTUS Decision

Content:

Zhen Li said:

If polyamorous marriages will eventually be allowed, why not just forget the whole marriage law thing and stop the state discrimination against single people! We are the same flesh and blood as those who have lovers, so why should we be treated any differently!

Malcolm wrote:

Huh?

Author: Malcolm

Date: Saturday, July 4th, 2015 at 3:17 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

What is it about marriage that makes it a basic human right? Why do we need legislation in the first place?

Malcolm wrote:

It is quite simply really, married people are afforded certain rights and privileges denied to unmarried people. Those rights and privileges are granted by law surrounding property transference and so on. In the end, it really all has to do with the disposition of property and inheritance. That is why the State is involved with this issue.

maybay said:

There are civil unions for that.

Malcolm wrote:

Not any more.

maybay said:

We will cross the bridge of polyamorous marriages when we come to that. In principle, I see no valid reason however to ban polyamorous marriage either.

Well the supreme court did, so maybe you should have a look at the history.

Malcolm wrote:

That was then, this is now.

maybay said:

That does not work in cases where people are being denied basic justice [fairness] in all kinds of ways.

This case is not about justice. It has been a desperate attempt at achieving social acceptance through the legislature, and if it hasn't already been done, through the dictionary.

Malcolm wrote:

Of course it is about justice, otherwise SCOTUS would never have agreed to hear the case.

Author: Malcolm

Date: Saturday, July 4th, 2015 at 3:15 AM

Title: Re: SCOTUS Decision

Content:

Malcolm wrote:

Now my question is, what other values are they compromising for what other laws?
Irrelevant question.

maybay said:

The supreme court doesn't need you to defend its decisions with sanitary responses to foreign nationals. At least I hope it doesn't.

Malcolm wrote:

If you are a foreign national, than what do you care what SCOTUS decides?

Author: Malcolm

Date: Saturday, July 4th, 2015 at 12:53 AM

Title: Re: The practice of Green Tara and Ganapuja

Content:

Sukhamrita said:

Hi everyone, I hope you do fine.

I have a question, maybe it was answered before, I've done a short research before posting, but didn't find an answer so I'm gonna ask you by this way.

This is addressed specifically for members of Dzogchen Community. I wanna know how to integrate the Yoga of Arya Tara and Ganapuja, because Rinpoche have not given a specific transmission for a practice of Ganapuja with Green Tara, but I have received the lung transmission of the original terma practice of Anuyoga Green Tara of Adzom Drukpa, by webcast from Lama Tsultrim Allione.

By the way the original practice is different than Rinpoche's one, so I'd wanna focus on the practice of Green Tara and integrate also Ganapuja, to make it more complete.

Has Rinpoche said something on this? Is this possible? How should I proceed if possible?

Well that's it. I hope you can help me with this.

Tashi Delek!

Malcolm wrote:

I suggest you write ChNN directly.

Sukhamrita said:

Hi Malcolm. I decided to ask by this way, if anyone knew about it, because I don't wanna bother Rinpoche with this questions. He is a very busy person, so if there is a possibility to solve this kind of doubts or questions by more experienced practitioners, better not to make him waste his precious time. He is always doing lot of things.

Well, thanks anyway ^_^

Malcolm wrote:

It is never wrong to ask your teacher a focused practice question.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 9:24 PM

Title: Re: Understanding why ISIL beheads

Content:

Caodemarte said:

Buddhism has historically been used as an excuse for the most appalling violence.

Buddhist societies have at least the same level of violence as non-Buddhist states,]

Malcolm wrote:

For example?

Author: Malcolm

Date: Friday, July 3rd, 2015 at 7:19 PM

Title: Re: The practice of Green Tara and Ganapuja

Content:

haak0n said:

Green Tara practice with meat and alcohol doesnt seem quite right

Malcolm wrote:

It can be just fine with Tārā in the three inner tantras.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 7:18 PM

Title: Re: The practice of Green Tara and Ganapuja

Content:

Sukhamrita said:

Hi everyone, I hope you do fine.

I have a question, maybe it was answered before, I've done a short research before posting, but didn't find an answer so I'm gonna ask you by this way.

This is addressed specifically for members of Dzogchen Community. I wanna know how to integrate the Yoga of Arya Tara and Ganapuja, because Rinpoche have not given a specific transmission for a practice of Ganapuja with Green Tara, but I have received the lung transmission of the original terma practice of Anuyoga Green Tara of Adzom Drukpa, by webcast from Lama Tsultrim Allione.

By the way the original practice is different than Rinpoche's one, so I'd wanna focus on the practice of Green Tara and integrate also Ganapuja, to make it more complete.

Has Rinpoche said something on this? Is this possible? How should I proceed if possible?

Well that's it. I hope you can help me with this.

Tashi Delek!

Malcolm wrote:

I suggest you write ChNN directly.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 8:46 AM

Title: Re: Supreme Court: Same-Sex Marriage a Right Nationwide

Content:

tingdzin said:

It's fine that gay people can now be married. On the other hand, is there any logical reason that gay marriage should be acceptable while polygamy or polyandry are not?

Malcolm wrote:

It is mainly a property issue, really. But I am sure we will face this issue in the courts soon enough. As far as I am concerned Polyamorous marriage is fine. Tibetans have had both polyandry and polygamy for centuries.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 8:45 AM

Title: Re: Supreme Court: Same-Sex Marriage a Right Nationwide

Content:

dreambow said:

I would like to think happy thoughts about what happens to small children adopted by two men, maybe they will have a joyful and a safe upbringing? On the other hand who will monitor what happens to these children?

Malcolm wrote:

What utter rubbish.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 8:43 AM

Title: Re: May be its time to ban discussion about Homosexuality..

Content:

Shadok said:

for the same reason discussion about Shugden was banned. The debate is getting very heated. It will only contribute to creation of bad karma, to fellow sanghas. It will not help educate anyone, people have made up their mind. It is only causing disharmony among Sanghas. Otherwise this forum will become nothing more than place to promote political/government propaganda.

Malcolm wrote:

I don't see how. People are capable of having reasoned discussions about this issue. I don't really see much public disagreement on this issue apart from a couple of "conservatives" who are voicing their opinion, a day late and a dollar short.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 8:41 AM

Title: Re: SCOTUS Decision

Content:

Masaru said:

And even if that doesn't occur, it doesn't mean that the implications of the technologies we have been developing for a while won't lead to very, very old human objectives finally being completed. What happens when foot-binding becomes engineered and congenital? When social norms are no longer needed to achieve certain standards of beauty through class and breeding? When genetic homogeneity is finally achieved through an engineered process? When the emperor no longer needs a tribute of wives, nor any clothes? When the state is truly your parent?

Will we really transcend ourselves, or simply cement our ignorance into the blood of humanity?

maybay said:

Well I guess it won't matter, as long as the human remains are fed back into the living in perfectly equal measure. As long as everything is fair, who cares where we're going. The earth could be encircled in darkness, so long as the shadows fall equally on us all.

Malcolm wrote:

Equal opportunity and fairness is a basic set of conditions. That basic set of conditions does not guarantee anyone certain outcomes in life, it merely guarantees that everyone has, from a secular, legal point of view, the same chances to succeed. In the past, heterosexual people who chose to be married were unfairly advantaged. The basic lack of justice in the marriage issue has now been resolved.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 8:36 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

What is it about marriage that makes it a basic human right? Why do we need legislation in the first place?

Malcolm wrote:

It is quite simply really, married people are afforded certain rights and privileges denied to unmarried people. Those rights and privileges are granted by law surrounding property transference and so on. In the end, it really all has to do with the disposition of property and inheritance. That is why the State is involved with this issue.

maybay said:

The tacit suggestion is that marriage is "normal" and that homosexuals are now normal because they can marry.

Malcolm wrote:

No, the suggestion is that homosexuals are normal, and because they are normal they should not be barred from enjoying the same rights and privileges that other normal people enjoy.

maybay said:

Where does that leave people who don't marry?

Malcolm wrote:

People who are in committed relationships who choose not to marry now suffer from a lack of rights and privileges regardless of their gender orientation. In the past, heterosexual people were unfairly granted rights and privileges denied homosexual people merely based on gender orientation. This lack of fairness in the law has been remedied.

maybay said:

What about polygamy?

Malcolm wrote:

We will cross the bridge of polyamorous marriages when we come to that. In principle, I see no valid reason however to ban polyamorous marriage either.

maybay said:

Now my question is, what other values are they compromising for what other laws?

Malcolm wrote:

Irrelevant question.

maybay said:

That wasn't my point. I'm suggesting that the one-sided rhetoric against a group of people and the unwillingness to see things from their perspective doesn't help you or them in the long run.

Malcolm wrote:

Some Christians may need some pastoral counseling to help them deal with this issue, other than that, they do not need help. They are not being discriminated against.

maybay said:

The fairest ruling is not to judge at all.

Malcolm wrote:

That does not work in cases where people are being denied basic justice [fairness] in all kinds of ways.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 3:51 AM

Title: Re: SCOTUS Decision

Content:

maybay said:

Every time the supreme court overrules a law of the state, the state loses some small sense of autonomy.

Malcolm wrote:

State's Rights was used an excuse to go to war over slavery.

We live in a federal republic. This means that federal law trumps state law every time. SCOTUS has decided that the states are not allowed to pass laws forbidding people of the same gender to be married. This is a good thing.

Some things, like marriage equality, simply boil down to questions of fairness. Fairness, as we know, is the essence of justice. As Rawls notes:

The two principles of justice (noted above) are as follows:

a. Each person has an equal claim to a fully adequate scheme of equal basic rights and liberties, which scheme is compatible with the same scheme for all; and in this scheme the equal political liberties, and only those liberties, are to be guaranteed their fair value.

b. Social and economic inequalities are to satisfy two conditions: first, they are to be attached to positions and offices open to all under conditions of fair equality of opportunity; and second, they are to be to the greatest benefit of the least advantaged members of society.

Rawls, John (2011-02-10). Political Liberalism: Expanded Edition (Columbia Classics in Philosophy) (pp. 5-6). Columbia University Press. Kindle Edition.

Further:

This priority of the right over the good in justice as fairness turns out to be a central feature of the conception. It imposes certain criteria on the design of the basic structure as a whole; these arrangements must not tend to generate propensities and attitudes contrary to the two principles of justice (that is, to certain principles which are given from the first a definite content) and they must insure that just institutions are stable.

RAWLS, John (2009-06-30). A THEORY OF JUSTICE (ORIG EDN) (Oxford Paperbacks 301 301) (pp. 31-32). Harvard University Press. Kindle Edition.

The fact is that allowing different states to have different standards for marriage compromised principle a.

maybay said:

Now consider the losers in this decision. Do they sound like the kind of people who can

afford to lose ground? Do you believe them when they say its important to them?

Malcolm wrote:

They have not lost anything apart from their face. The idea that marriage equality = discrimination against Christians is absolutely ludicrous.

maybay said:

This is not a simple matter of individual rights.

Malcolm wrote:

It is, as stated above, a matter of fairness.

Author: Malcolm

Date: Friday, July 3rd, 2015 at 12:44 AM

Title: Re: Khenpo Jigphun Manjusri terma

Content:

narraboth said:

I think it is actually a Mipham guruyoga terma... I might be able to translate

Malcolm wrote:

Depends, could be the Mañjuśrījñānasattva teachings KJP revealed at Five Peaked Mountain, along with his related concise Dzogchen cycle, Sanggye Lagchang.

This was translated by Barron and is available from Padma Publishing.

Author: Malcolm

Date: Thursday, July 2nd, 2015 at 8:23 PM

Title: Re: SCOTUS Decision

Content:

Wayfarer said:

I am a bit at a loss to understand how Buddhists are supposed to stand on the sidelines and applaud these events when they are blatantly sensualistic.

Malcolm wrote:

I was not aware that Buddhists were supposed to anti-sensualistic...seems to me those folks are just having fun. I think a bit if sensualism would do most Buddhists some good, actually. Especially in terms of removing wooden members from posterior regions.

Author: Malcolm

Date: Thursday, July 2nd, 2015 at 8:17 PM

Title: Re: Forum-Community-Sangha

Content:

Indrajala said:

...and actually appreciate it when others online are equally forthcoming about who they

are.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Thursday, July 2nd, 2015 at 8:16 PM
Title: Re: Forum-Community-Sangha
Content:
Malcolm wrote:
Only when you posted outrageous and inflammatory nonsense.

Indrajala said:
Then there were the subsequent accusations I was being paid off by the PRC.

At the time, ironically, I wished that were so because I was broke as hell!

Malcolm wrote:
Yes, well, people say ridiculous things in response to other ridiculous things all the time.

Author: Malcolm
Date: Thursday, July 2nd, 2015 at 7:59 AM
Title: Re: Forum-Community-Sangha
Content:

Urgyen Dorje said:
Now that I've spit my teacher's names out, I feel I've earned the right to ask what the backstory is here-- why is this such an issue?

.

Malcolm wrote:
Because of the amount of harassment anonymous users have subjected other users to in the past, and it is actually enormous and pervasive.

Author: Malcolm
Date: Thursday, July 2nd, 2015 at 1:51 AM
Title: Re: Forum-Community-Sangha
Content:
Indrajala said:
Again, I can point to cases of great concern and assistance I've received from people online, but conversely I've been on the receiving end of venom more than once (in particular from Tibetan Buddhists).

Malcolm wrote:

Only when you posted outrageous and inflammatory nonsense.

Author: Malcolm

Date: Thursday, July 2nd, 2015 at 12:45 AM

Title: Re: Forum-Community-Sangha

Content:

Urgyen Dorje said:

Scholastic discussion is valued more than personal experience. Not just from recent threads, but there are some issues relating to community member identity/anonymity, outing one's teachers, and so on.

Malcolm wrote:

Personal experience is subjective, and cannot be quantified. For example, "Today I experienced that Lama X is Vajradhara!" Nice, but so what?

As far as anonymity goes, people whose actual identity is not secret tend to be taken more seriously in discussions; at least, I take them more seriously. I tend to regard the posts of the anonymous as being more frivolous, less worthy of attention, and their opinions of less consequence.

I personally think it is disingenuous to conceal one's teachers, but hey, that's just me. I frankly think that Buddhist boards should have non-anonymity policies. Tried that at Vajracakra, and people were too freaked out to sign up. So we gave it up — market forces prevailed.

Author: Malcolm

Date: Wednesday, July 1st, 2015 at 10:44 PM

Title: Re: Dzogchen Community - membership question

Content:

Jikan said:

on the topic of the new membership website... I've not found a way to get the system to acknowledge that I'm a member, nor can I find someone to contact about the site. I haven't contacted the gar yet, because I think this is a website issue until proven otherwise. Advice?

Malcolm wrote:

You have to register, then it assigns you a number, and then you can pay your dues.

Author: Malcolm

Date: Wednesday, July 1st, 2015 at 9:21 PM

Title: Re: Dzogchen Community - membership question

Content:

daelm said:

hi all

I have a quick question - mailed the IDC but no reply. So I thought to ask here.

I live in South Africa and for a few years paid membership to Tsegelgar East, for convenience. I let that lapse a little while ago. Is there now a membership option for people in my position, who'd belong to the IDC, but not to a particular gar?

Regards

d

Malcolm wrote:

Yes, there is. Since prices have been made uniform, you just pick the gar you want to affiliate with (in your case Dzambu Ling) at the new membership website.

Author: Malcolm

Date: Tuesday, June 30th, 2015 at 8:57 PM

Title: Re: No Anonymity.

Content:

Simon E. said:

My first response to that Indrajala is to suggest that the person who made those allegations felt able to do so because of their forum anonymity.

I suspect that the absence of anonymity would cut through such shenanigans like a knife through butter.

Indrajala said:

The forum is publicly visible, so it wouldn't matter that much.

I just wish whoever sent the e-mail had the guts to present themselves rather than hiding behind an anonymous e-mail address.

Malcolm wrote:

If it's any consolation, it wasn't me.

Author: Malcolm

Date: Tuesday, June 30th, 2015 at 8:45 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

rory said:

Sorry I'd meant to post my reply (to a similar thread) in the Mahayana forum. But now i'm quite interested where did the Buddha forbid eating human flesh, and I believe I

understand enough from my knowledge of Indian tantra and panchamakara, that human flesh would be fine. So technically then wouldn't it be more compassionate to eat a dead human than various animals?

gassho

Rory

Malcolm wrote:

The Buddha forbade eating human meat as well as the meat of predators in the Vinaya.

For what reason would eating the meat of a dead human be more compassionate than that of an animal?

Author: Malcolm

Date: Tuesday, June 30th, 2015 at 8:38 AM

Title: Re: Fivefold Mahamudra

Content:

Urgyen Dorje said:

i guess, what i was wondering, was back in the day of phagmodrugpa and jigten sumgon, long before the sadhanas we're familiar with were written, were there people who did their fivefold mahamudra practice with another yidam? such as hevajra, which his holiness is working to preserve and revive currently...

Malcolm wrote:

AFAIK, no. However, I can tell you that Norje Repa in his treatment of 5FMM does not specify a specific Yidam. Rigzin Chokyi Dragpa however, in his commentary on the former text treats it as if Heruka is the deity of 5FMM.

Author: Malcolm

Date: Tuesday, June 30th, 2015 at 8:36 AM

Title: Re: Fivefold Mahamudra

Content:

bryandavis said:

What part of the country or world are you in or what Drikung Lamas do you take teachings from? Just curious.

Urgyen Dorje said:

I'm sorry, but I don't feel safe saying anything that would identify me or my lamas. For the sake of my lamas, I wouldn't want my negative qualities revealed here to be reflected on them-- and there have been many pointed out.

Malcolm wrote:

Oh come on...this is just arrogant.

Not only that, you already have said plenty that places you in the Southeast, north of Cuba, south of Atlanta, Drikung, etc.

Author: Malcolm

Date: Tuesday, June 30th, 2015 at 12:31 AM

Title: Re: Is karma fair?

Content:

Boomerang said:

In other words, do beings deserve the consequences of their karma? My understanding is that buddhadharma is not about things being fair and unfair, because there is no judgment; karma is only a description of reality, not a prescription of how it should be. The only thing Shakyamuni thought beings deserved was to be enlightened, but sadly their karma prevented that from happening.

However, I've heard other Buddhists say that karma is fair and that people deserve the higher realms, lower realms, et cetera, kind of like, "What goes around comes around." It seems lacking in compassion to me. Mahasi Sayadaw used the word "deserve" in this essay on karma, or at least that's how it was translated.

Malcolm wrote:

Karma is not fair or unfair. It is merely the consequences of our intentional actions.

Author: Malcolm

Date: Monday, June 29th, 2015 at 11:39 PM

Title: Re: How do you get reborn as a deva/animal in Mahayana?

Content:

Boomerang said:

The word they are translation as "emotion" is klesha. Klesha is best translated as affliction.

Cultivating love and compassion results in birth in the higher realms; once there however, pride overtakes one's mind.

Does this mean most non-Buddhist humans will be reborn as animals, and that everyone who is currently human was previously a stream enterer, made aspiration prayers with bodhicitta, or held right views while being afflicted by desire?

Malcolm wrote:

We cannot say, since we do not know what anyone's karma is, however, there are more beings in lower realms than in higher realms.

Author: Malcolm

Date: Monday, June 29th, 2015 at 11:22 PM

Title: Re: Global Warming / Climate Change: Caused by human activity

Content:

Unknown said:

The study from Mora and the University of Hawaii, Manoa, shifts the way in which

climate scientists have been examining the implications of greenhouse emissions. While most have focused on the rapidly warming climate in the Arctic and the effects on wildlife such as polar bears and also sea levels, Mora's team are concerned with the effects on people - specifically the tropics - where the majority of the world's population lives and whose citizens have contributed the least to global warming.

It is in the already warm tropics that an increase of only a couple of degrees can alter the balance of life, crippling crops, spreading disease and leading to mass migration away to cooler climates.

'The warming in the tropics is not as much but we are rather more quickly going to go outside that recent experience of temperature and that is going to be devastating to species and it is probably going to be devastating to people,' said Stuart Pimm, a conservation biologist at Duke University, to

NBC News.

Mora and his colleagues collated global climate models and built an index of estimates on when a given spot on the globe will change beyond temperatures experienced on Earth over the past 150 years between 1860 and 2005.

Malcolm wrote:

Read more: <http://www.dailymail.co.uk/news/article-2451604/Apocalypse-Now-Unstoppable-man-climate-change-reality-end-decade-make-New-York-London-Paris-uninhabitable-45-years-says-new-study.html#ixzz3eStEokkZ>

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<http://www.nature.com/articles/nature12540.epdf>

Author: Malcolm

Date: Monday, June 29th, 2015 at 9:33 PM

Title: Re: Namkhair Norbu and Vegetarianism

Content:

mirrormind said:

Just for the record, 1 package of ground meat at the supermarket contains the meat of approximately 150 pigs and 60 cows. This means you can be super efficient as a dzogchen practitioner if you have the intention of creating a good cause for suffering animals by eating their meat.

Malcolm wrote:

Yes, and ChNN often mentions this.

Author: Malcolm

Date: Monday, June 29th, 2015 at 9:32 PM

Title: Re: How do you get reborn as a deva/animal in Mahayana?

Content:

Boomerang said:

The Theravada sources I read tend to say that cultivating a mind of generosity, kindness, and practicing virtue results in rebirth as a deva, while Mahayana sources tersely mention that the minds of devas are dominated by pride. Which is it, and what exactly are people so proud of that results in rebirth as a deva?

They say that rebirth as an animal is due to the emotion of ignorance or confusion. Ignorance isn't an emotion in English, so this confuses me. Does it mean naively holding wrong views? Well technically, doesn't everyone who is not Buddhist hold wrong views? What sort of mind state would result in you being reborn as an animal and not a human?

Malcolm wrote:

The word they are translation as "emotion" is klesha. Klesha is best translated as affliction.

Cultivating love and compassion results in birth in the higher realms; once there however, pride overtakes one's mind.

Author: Malcolm

Date: Monday, June 29th, 2015 at 1:50 AM

Title: Re: SCOTUS Decision

Content:

Urgyen Dorje said:

I have a Y chromosome and a penis.

Malcolm wrote:

Given gender politics these days, this is far too limiting a definition of what it means to be male.

Author: Malcolm

Date: Sunday, June 28th, 2015 at 4:06 AM

Title: Re: SCOTUS Decision

Content:

Urgyen Dorje said:

Sure. I have karma here though. I have commitments to others. I teach. I help run a dharma center. I have service that I do.

Malcolm wrote:

All the activities of this life are meaningless in every way, like good and bad dreams in one period of sleep.

-- Chetsun Senge Wangchug.

Author: Malcolm

Date: Sunday, June 28th, 2015 at 3:52 AM

Title: Re: SCOTUS Decision

Content:

Urgyen Dorje said:

That's my area of the south.

Malcolm wrote:

Ever think about moving?

Author: Malcolm

Date: Sunday, June 28th, 2015 at 1:43 AM

Title: Re: SCOTUS Decision

Content:

Tenso said:

I wonder how the southern states are going to react to all of this? I don't really see them taking this sitting down.

Malcolm wrote:

What are they going to do, try again to secede?

Author: Malcolm

Date: Saturday, June 27th, 2015 at 8:40 PM

Title: Re: future role of Sakya Trizin what do you think about it?

Content:

ngodrup said:

"Trizin Emeritus."

Malcolm wrote:

Trisur...

Author: Malcolm

Date: Saturday, June 27th, 2015 at 8:07 PM

Title: Re: question on proof

Content:

charles said:

Can one personally prove to oneself that a permanent cessation of suffering is possible?

Malcolm wrote:

Of course. Just give up one addiction. When you do, you have proven to your self that a permanent cessation of suffering is possible.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 7:56 PM

Title: Re: Hair empowerment

Content:
ngodrup said:
My teacher definitively allowed for exceptions, saying
"it's not the length of the hair that matters."

Malcolm wrote:
Unless it does.

Author: Malcolm
Date: Saturday, June 27th, 2015 at 7:56 PM
Title: Re: Hair empowerment
Content:
Malcolm wrote:

When I received the Troma Wang from Ngapa Yeshe Dorje, when he came to the hair wang, he said those who could not take the commitment were allowed to apologize.

When I received requested Ngapga vows from KDL, he made it very clear to those of us present that we were not to cut our hair for any reason. However, the hair empowerment connected with the KDL's Krodhakali cycle is much different than the one found in Dudjom Tersar.

Author: Malcolm
Date: Saturday, June 27th, 2015 at 12:14 PM
Title: Re: Namkhai Norbu and Vegetarianism
Content:

Urgyen Dorje said:
ok. above rory asked what the difference was between eating pig meat and human meat at ganacakra and you said human meat was forbidden.

i guess my own understanding was correct then... hmm... i missed something.
i'm curious why human meat is forbidden for ganapuja...

Malcolm wrote:
It isn't. It is one of the meats Buddha forbid in general, along the meat of predators and so on.
Rory is not a vajrayana person, she was not asking about ganapujas.

Author: Malcolm
Date: Saturday, June 27th, 2015 at 11:16 AM
Title: Re: Namkhai Norbu and Vegetarianism
Content:
Urgyen Dorje said:
i'm curious why human meat is forbidden for ganapuja...

Malcolm wrote:

It isn't. It is one of the meats Buddha forbade in general, along the meat of predators and so on.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 7:15 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

It is because they are man eaters. Rakṣasa in fact refer to the australio-asians who plagued the sea routes between Indonesia and Madagascar and all islands in-between.

Also cannibal tribes living the Himalayas were referred to by this name.

Mother's Lap said:

What are the differences in character between rakshasas and yakshas in general?

Malcolm wrote:

Different class of being. The latter are spirits, the former are human cannibals.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 7:13 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

rory said:

if you belong to some kind of lineage where those with samaya are told to eat meat, that is what I meant. Simply that.

what is the difference between dead pigmeat and dead humanmeat?

gassho

Rory

Malcolm wrote:

The former is not forbidden, the latter is.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 5:11 AM

Title: Re: Meat Eating Mantras

Content:

pemachophel said:

Flesh from [someone] born a Brahmin seven times, anyone?

Malcolm wrote:

I know a guy...

Author: Malcolm

Date: Saturday, June 27th, 2015 at 5:10 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

Are devas food for other devas?

Malcolm wrote:

No, they are not, just as humans are not food for other humans.

Mother's Lap said:

When they say rakshasas are cannibals, does it mean they eat each other or just because they're man-eaters?

Malcolm wrote:

It is because they are man eaters. Rakṣasa in fact refer to the australio-asians who plagued the sea routes between Indonesia and Madagascar and all islands in-between.

Also cannibal tribes living the Himalayas were referred to by this name.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 4:52 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

Are devas food for other devas?

Malcolm wrote:

No, they are not, just as humans are not food for other humans.

kirtu said:

Well historically and even today, humans are food for some other humans.

Kirt

Malcolm wrote:

Generally, cannibals don't eat other humans for nutrition, but for power.

Author: Malcolm

Date: Saturday, June 27th, 2015 at 2:31 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Norwegian said:

And Urgyen Dorje, Malcolm didn't say people were hassled and pushed out of the Dzogchen Community. He said some people have left ChNN and the community due to their putting more importance on their dietary preferences, rather than the precious instructions of their own guru.

Urgyen Dorje said:

I don't doubt that there's some grasping at dietary preferences.

But I've been at this for 25 years, I'll be there's some self-appointed samaya cops in the sangha giving people crap. I've yet to find a sangha that didn't have such guardians....

Malcolm wrote:

Not about eating meat...

Author: Malcolm

Date: Friday, June 26th, 2015 at 10:49 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Urgyen Dorje said:

What is true is that people have gotten the idea that Garchen Rinpoche was called out here.

Malcolm wrote:

Frankly, that is their problem for listening to hearsay.

What is true is that many Lams do not accept to idea of internet transmissions at all, and so they do not do them. Many of these same Lamas might not accept these transmissions given by ChNN, Garchen Rinpoche and so on as valid.

But what no one accepts is that one may receive an empowerment from a recording.

Author: Malcolm

Date: Friday, June 26th, 2015 at 10:15 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Urgyen Dorje said:

Garchen Rinpoche never said one should go to video archived empowerments and get the wang that way.

Malcolm wrote:

Nevertheless, some of Garchen Rinpoche's students have been claiming that Garchen Rinpoche asserts that empowerments can be obtained this way.

You will note that no one has ever slighted, belittled or accused Garchen Rinpoche of doing anything negative at all. All focus has been on the misconceptions promulgated (no doubt with a sincere motivation) by people other than him.

Author: Malcolm

Date: Friday, June 26th, 2015 at 10:08 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

What Norbu Rinpoche says is that Dzogchen practitioners who choose not to eat meat "out of compassion", when there are methods available, are practicing miserable compassion. He is not talking about Chinese Mahāyānists and so on.

srivijaya said:

Is it a requirement for his disciples to eat meat? Just wondering how that would work if a vegetarian joined the ranks of his followers. Would the person be instructed to start eating meat in order to practice greater compassion?

Malcolm wrote:

Much to the discomfort some of them, yes. There are some people who have left the community over the issue. Their loss.

ChNN does not tell people individually, "You must eat meat." He does however bring up the issue with great frequency and much vehemence. This vehemence made the OP uncomfortable. He is not telling people merely that they should not refuse meat during ganapujas. He is critiquing in general the idea that Dzogchen practitioners should refrain from eating meat and presents the opposite point of view.

Author: Malcolm

Date: Friday, June 26th, 2015 at 10:06 PM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

Are devas food for other devas?

Malcolm wrote:

No, they are not, just as humans are not food for other humans.

Author: Malcolm

Date: Friday, June 26th, 2015 at 3:43 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Urgyen Dorje said:

If empowerment by live webcast is not a problem, then how did Garchen Rinpoche even get evoked in this matter?

Malcolm wrote:

Because some people have the crazy idea that Garchen Rinpoche endorses the idea that people can receive empowerments from recordings of empowerments posted on Youtube.

They promoted this idea, and continue to do so, and were very angry that I negated this idea.

Author: Malcolm

Date: Friday, June 26th, 2015 at 12:56 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lhasa said:

Malcolm.... Shaming doesn't work on me.

Malcolm wrote:

I never shamed you. I did say that your statement was ridiculous (which it is).

Author: Malcolm

Date: Friday, June 26th, 2015 at 12:55 AM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Urgyen Dorje said:

It's easier to just go out somewhere and let everyone deal with their own needs.

I know I've had friends over and I've had to juggle the fact that Sue is vegetarian, except for wild caught salmon, but she's gluten free, and can't eat nightshades... while Billy is paleo, and only eats free range beef and leafy greens... and Betty is macrobiotic... and then...

Malcolm wrote:

Maybe, but it is easier to feed Billy than Sue or Betty.

Indeed.

Author: Malcolm

Date: Friday, June 26th, 2015 at 12:49 AM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Urgyen Dorje said:

It seems to have spilled over into the dharma.

I know I've had friends over and I've had to juggle the fact that Sue is vegetarian, except for wild caught salmon, but she's gluten free, and can't eat nightshades... while Billy is paleo, and only eats free range beef and leafy greens... and Betty is macrobiotic... and then...

Malcolm wrote:

This a peculiarly American madness.

Maybe, but it is easier to feed Billy than Sue or Betty.

Author: Malcolm

Date: Friday, June 26th, 2015 at 12:41 AM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Urgyen Dorje said:

I know I've had friends over and I've had to juggle the fact that Sue is vegetarian, except for wild caught salmon, but she's gluten free, and can't eat nightshades... while Billy is paleo, and only eats free range beef and leafy greens... and Betty is macrobiotic... and then...

Malcolm wrote:

This a peculiarly American madness.

Author: Malcolm

Date: Friday, June 26th, 2015 at 12:38 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

So you accept your involvement in the wholesale killing of sentient beings to bring plant-based food to your table?

I don't think you got the point I was making.

srivijaya said:

Ditto.

...that those who choose not to are practicing "miserable compassion".

Malcolm wrote:

What Norbu Rinpoche says is that Dzogchen practitioners who choose not to eat meat "out of compassion", when there are methods available, are practicing miserable compassion. He is not talking about Chinese Mahāyānists and so on.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 10:16 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Urgyen Dorje said:

This has caused a lot of people a lot of suffering.

Malcolm wrote:

Suffering of their own making.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 10:00 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Urgyen Dorje said:

... but I do know that many people have understood threads on Dharma Wheel to be calling Garchen Rinpoche out for corrupting the vajrayana, leading students astray, and so on, by offering live webcast empowerments.

Malcolm wrote:

That has never been an issue, not even once. How things become corrupted by gossip, that no one can control.

The issue was that some people had the mistaken idea that they could watch a video recording of an empowerment that had already happened in the past (i.e. one that they had missed) and receive empowerment from it.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 9:04 PM

Title: Re: The Mahayana idea of karma and vegetarianism

Content:

Urgyen Dorje said:

I'm not calling you out, Malcolm, but I too would like clarification about your comment that Chatral Rinpoche is speaking to non-practitioners.

This is somewhat relevant for me, as some close dharma friends follow the tradition of Chatral-la, Shabkar, Patrul and so on, and they're pretty serious about the vegetarian thing, and they too point to Chatral Rinpoche and his family. I also have close dharma friends who follow the tradition held by your teacher, Namkhai Norbu Rinpoche, whom I also consider a teacher from webcast transmissions, who follows the traditional view that eating animals benefits them.

-- UD

Malcolm wrote:

Norbu Rinpoche insists that the point of view on meat-eating expressed by Shabkar, Nyal Pema Duddul and so on are aimed at non-practitioners. This is where I derive my opinion. This is why he says again and again, if you are a common Mahāyāna practitioner, you should not eat meat. But if you are a Dzogchen practitioner, you should eat (some) meat. You also should drink (some) alcohol.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 9:02 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

pemachophel said:

"Chatral Rinpoche is speaking to non-practitioners."

Loppon-la, where are you getting this idea about Kyabje Chatral Rinpoche? If this teaching is only for non-practitioners, why is He so personally insistent on not eating meat? When I used to prescribe Chinese medicines for Him, even these had to be free of any animal ingredients. His whole family are vegetarians, His entire retinue. These people are some pretty heavy-hitting practitioners. Are you saying Seymo Saraswati Rinpoche is not a practitioner, Khandro Kamala is not a practitioner?

I've eaten in His house with Him and His family a number of times. No one is eating meat.

Malcolm wrote:

I understand that Chatral Rinpoche is himself a strict vegetarian and teetotaler since the time he was 48, I believe.

But here, Chatral Rinpoche is setting an example for people who are not really practitioners (and I am excluding his family, close entourage). It is understandable. Most Tibetans are not really Dzogchen practitioners. That is the context in which you need to understand both mine and ChNN's statements.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 8:53 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lhasa said:

I've been given practice instructions for a personal retreat, permissions for practice texts and how to use mantras etc., affirmation that I did receive an empowerment over a live webcast, directly from him. So he responds to requests for help.

Malcolm wrote:

No one ever said empowerments over live webcast were invalid, did they? The key word here is "live." What has been under question is the notion that one can receive

transmissions and empowerments from recordings.

Lhasa said:

One last comment, people who have had in-person contact with their Teachers, cannot give valid information on the internet-only relationship between Lamas and their students.

Malcolm wrote:

I am sorry, but this is statement is just as ridiculous as it is untrue.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 8:43 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

srivijaya said:

If one eats the flesh of sentient beings, then fine but at least concede some minuscule involvement in the process which involves the rearing, slaughter and sale of their flesh (it's called supply and demand).

Malcolm wrote:

So you accept your involvement in the wholesale killing of sentient beings to bring plant-based food to your table?

srivijaya said:

Sure being a vegetarian isn't the magic wand to end suffering that its more stridently irritating advocates would have us believe. This is samsara after all and there are limits to what is achievable. But in the end, we are Buddhists and in possession of some oddly unique "facts" (if we accept them as such). Facts like all sentient beings have been our mothers (or other relatives) in past lives. This puts a different perspective on eating their flesh - one which we can perhaps ignore if it gets in the way of our enjoyment.

Malcolm wrote:

All sentient beings certainly have been our mothers, so think of that when you blithely fork that broccoli into your mouth, feeling all smug about being a vegetarian, because it is a certainty that countless sentient beings have been killed in the process of providing you with that morsel.

srivijaya said:

I choose not to use my stomach as a digestive unit for the cadavers of slain mother beings. Does that qualify as "miserable compassion" in someone's opinion? No idea and why should anyone care? It's the volitional opt-out I'm comfortable to live by.

Malcolm wrote:

No, you simply choose to leave the cadavers unthought of in the fields and factories after they have been poisoned, crushed, maimed and so on, without giving them a second thought because your food, so you believe, is free from the taint of the death of

millions upon millions of creatures.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 7:20 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

It's all triggered by bringing cold cuts and wine to a ganapuja.

I have no respect for Buddhist culture. I have no respect for Asian culture. I wouldn't understand because I'm an American. Americans don't have any morals, any ethics. I've broken my vows. I need to confess. I've created obstacles for the lama. Blah blah blah blah.

Malcolm wrote:

Yes, it is complete bullshit, why bother to associate with such children?

Dharma centers are just places which foster delusion. I avoid them. Dharmawheel is quite bad enough already...

Author: Malcolm

Date: Thursday, June 25th, 2015 at 7:07 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

KeithBC said:

Thank you all for illustrating my point so effectively: that people get defensive when they encounter something that calls their values into question. That is the source of most of the denial on the climate change issue.

Om mani padme hum

Keith

Malcolm wrote:

I am not defensive — people without or not faith in methods should not eat meat.

Dan74 said:

It appears that even within the tradition, there are different views (cf Norbu Rinpoche and Chatral Rinpoche), so is it more the faith in one's root teacher then?

Malcolm wrote:

I already explained this, it is audience. Chatral Rinpoche is speaking to non-practitioners.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 7:05 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

See, dig, Malcolm is a loppon.

Malcolm wrote:

Umm, I don't wear a badge, and most people have no idea. I just don't take shit from anyone.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 6:33 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

I out myself and declare my mongrel pedigree in advance.

I spoke as an inji convert in this thread because I've been stopped at the door of a ganapuja by Asian Buddhists more than once and lectured about my lack of respect for "Buddhist culture" for bringing meat or alcohol, only to have the lama or choppon wave me in. Only to have some matronly old lady lecture me every time i see her about Buddhist values.

Malcolm wrote:

No one would dare lecture me about anything because they know they will get a mouthful in return.

"Damn the torpedoes, full speed ahead!"

-- Admiral David Farragut.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 5:48 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

I will abstain from using "inji convert" in a more general context. I'll need to find a better way to describe "non-Tibetan non-Asian Euro-Americans who picked this thing up not from their families".

Malcolm wrote:

"Buddhist" works quite nicely. As I said, no one emerges from their mother's womb

recite the Refuge to the Triple Gem. Everyone who is a Dharma practitioner has to receive refuge somehow in some way from someone.

Either no one is a Buddhist convert, or everyone is.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 5:33 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

KeithBC said:

Thank you all for illustrating my point so effectively: that people get defensive when they encounter something that calls their values into question. That is the source of most of the denial on the climate change issue.

Om mani padme hum

Keith

Malcolm wrote:

I am not defensive — people without or not faith in methods should not eat meat.

Tenso said:

Hinayanists don't have any so called "methods." Are they wrong to eat meat?

Malcolm wrote:

They may eat meat that is pure in three ways. But they are not helping anyone.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 4:47 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

So if a Tibetan friend says, yo, inji, you want to help me paint these tormas, I should be calling him or her out as being a racist, like a person of color being called a ni@@er?

Malcolm wrote:

"Inji convert" = "less than an authentic, red-blooded Tibetan."

You can just tell them you don't like that word. If they persist, you can tell them it is racist.

Tibetans have a word for Americans, Aripa. They use it when they are talking about Americans, etc. For example, KDL did not call me an Inji Loppon, he called me an Ari Loppon.

Author: Malcolm
Date: Thursday, June 25th, 2015 at 4:41 AM
Title: Re: Namkhai Norbu and Vegetarianism
Content:
Urgyen Dorje said:
I
So educate away.

Malcolm wrote:
"Inji convert" = "less than an authentic, red-blooded Tibetan."

Author: Malcolm
Date: Thursday, June 25th, 2015 at 4:37 AM
Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")
Content:
haha said:
]
I heard CNNR said that he was given all the empowerments before he arrived to his root master and that was in his master dream; he did not believe that and asked for the empowerment. It is really difficult to believe because one cannot verify it through sutra or tantra.

Malcolm wrote:
Not all the empowerments. One empowerment.

In any case, before ChNN arrived at Rigzin Chanchub Dorje's, he had received thousands of empowerments.

This is an interesting case. It is an example of how what might be true in the dimension of an awakened person will not match the impure vision of those of us who are not awake. And this is why we work with methods in a proper way according to how they are taught in the tantras.

Author: Malcolm
Date: Thursday, June 25th, 2015 at 3:48 AM
Title: Re: Namkhai Norbu and Vegetarianism
Content:
Fortyeightvows said:
Take it easy.
Is the other thread on vegetarianism this nuts?
Every language has its slurs and it is generally considered low class to use them. In my experience this is at least true in some Asian cultures as well as in America where I live. Remember that this forum is not just used by 'convert Buddhists'.
Also I don't know what type of 'Asian sanghas' you've been to. You can always remind them that the Buddha wasn't Chinese!

I actually say very often that a lot of people can't correctly separate between chinese culture and buddhism, can't tell where one ends and the other begins. It's a shame really.

And I don't know about 'most asians' either.... but then, I don't know about 'most americans' either so....

Malcolm wrote:

There is no question most Americans do not know jack shit about Dharma.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 3:32 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

Dude. I don't know why you're hammering on me calling me narrow-minded, xenophobic, and racist.

Malcolm wrote:

I am not calling you out, I am pointing that, rather bizarrely, you are catering to Tibetan racist, xenophobic exceptionalism.

I simply pointed out the term inji was racist, and that I take exception to it. You on the other hand have proclaimed your willingness to embrace the term, belittling though it is in fact.

Urgyen Dorje said:

I actually reported that I have encountered people of Asian descent who claimed the uniqueness of Asian Buddhist culture and that as such I'm an outsider. If you want to call anything xenophobic and racist, call THAT out, not ME.

Malcolm wrote:

I am calling that out, and not you. However by calling yourself a dharma mutt, a convert and so on, you cater to their misperceptions. Most Asians you have met do not know jack shit about Dharma even though they are born in "Buddhist" families.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 3:16 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

Don't tell me what my experience is and is not.

On e-sangha and in meat space I've been called out quite a few times, primarily by Asian Buddhists, by generalizing my experience and not specifying that I'm a mutt American convert.

Malcolm wrote:

Asians don't own Buddhadharma. I won't cater to their narrow-mindedness, xenophobia and racism where it exists.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 3:15 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

How do you come off calling me a racist?

Malcolm wrote:

I didn't say you were a racist, but you are making excuses for Tibetan racism.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 2:13 AM

Title: Re: Meat Eating Mantras

Content:

tomamundsen said:

Is this the best mantra to use with live animals as well? Say you are hiking in the woods and there are all kinds of animals around. Is it best to keep reciting these six syllables? Or would some other practice be more effective?

Malcolm wrote:

Yes, it is the BEST mantra in every respect since it is also the condensed version of song of the vajra. Plus, at least in the DC, it has a very nice melody.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 1:41 AM

Title: Re: Meat Eating Mantras

Content:

Malcolm wrote:

The best mantra to use is the six syllables of Samantabhadra.

Boomerang said:

A A Ha Sha Sa Ma? A Ah Sha Sa Ma Ha? Is that for Dzogchen practitioners or for everybody? Are you supposed to say it 3, 7, 21 times, or just once?

Malcolm wrote:

Both versions are correct. You can say it once or as many times as you like.

When you say it to animals, also it creates a good cause.

It is in fact the Buddhas of the six realms in the form of syllables.

Author: Malcolm

Date: Thursday, June 25th, 2015 at 12:50 AM

Title: Re: Meat Eating Mantras

Content:

Boomerang said:

I've seen Buddhist organizations post various mantras online that allow you to bless meat before eating it so that your negative karma is diminished and you benefit the animal. The way the mantras are put out in the open gives me the impression that anyone can use them without transmission. Even Sravasti Abbey, which is a vegetarian institution, posted a meat eating mantra on their website.

Am I correct in thinking that these mantras are okay for any person to compassionately use while eating meat? The mani mantra is one of them. Can a person use any old mantra to bless the meat of dead animals?

And if it really is so simple for lay people to make a good connection dead animals, why do some Tibetan Buddhists act like these methods don't exist? Is it a sectarian thing?

<http://thubtenchodron.org/2010/04/recitations-morning/>

<http://www.drukpachoegon.info/rinpoche-teachings/audios/mantra-to-bless-meat-before-eating.aspx>

https://fpmt.org/wp-content/uploads/education/teachings/texts/mantras/various_mantras_everyday_dharmaC5.pdf?4e84cd

Malcolm wrote:

The best mantra to use is the six syllables of Samantabhadra.

Some of these "mantras" are dharanis, which come from sūtra and thus require no transmission.

Boomerang said:

And if it really is so simple for lay people to make a good connection dead animals, why do some Tibetan Buddhists act like these methods don't exist? Is it a sectarian thing?

Malcolm wrote:

Lack of confidence in themselves as well as the teachings.

Author: Malcolm
Date: Wednesday, June 24th, 2015 at 11:58 PM
Title: Re: Namkhai Norbu and Vegetarianism
Content:

Urgyen Dorje said:
If I don't qualify what I say about dharma with being a mutt, I'm stepping on somebody.

Malcolm wrote:
Bullshit.

Author: Malcolm
Date: Wednesday, June 24th, 2015 at 11:56 PM
Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")
Content:

pael said:
Is it om benza sato hung? Just that. Without any other prayers, visualizations, etc?
With four powers?
So I can do short mantra without lung?

Malcolm wrote:
Yes. It is included in lung for long mantra. With four powers.

Author: Malcolm
Date: Wednesday, June 24th, 2015 at 11:51 PM
Title: Re: Namkhai Norbu and Vegetarianism
Content:

Urgyen Dorje said:
They have a culture I'm an outsider to. And I'm good with that. I respect that.

Malcolm wrote:
Buddhadharma is not a "culture."

Urgyen Dorje said:
Political correctness can go to heck.

Malcolm wrote:
The term "inji" is racist, just like the term "nigger", "kike", "hebe", "wetback", "chink", "dago", "ofay", "casper", "pollock", "jap", "kraut", "jerry", and so on. You sound like an African American who says, "Oh, it's ok that my white friend calls me "nigger" since he is real nice to me."

The term "inji" is very offensive, and I make sure Tibetans I know understand this.

Urgyen Dorje said:

As for "revert" and "convert" and all that, I wasn't trying to make a rigorous philosophical point. I'm just trying to find a word that distinguishes me from somebody who was born into a Buddhist cultural and religious life form one that has not.

Malcolm wrote:

As I pointed out, you were born into it. There is no other way it can be.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 11:40 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

paël said:

I try follow.

I thought if there is some shorter/simpler method to purify samaya? Like om mani peme hung.

I fear long recitation is threat to my health. I have genetic disease.

It wasn't my original intention to start daily recitation practice when I took initiation. But I heard it included samaya. Without regular practice commitment.

Malcolm wrote:

Do short Vajrasattva.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 10:56 PM

Title: Re: Hair empowerment

Content:

Lingpupa said:

Some Nyingma empowerments have a large number of subsidiary parts: the dorje empowerment, the bell empowerment, the shawl empowerment, the earring empowerment and so on. There can be dozens of them. One possibility is the "hair" empowerment in which the disciple is "empowered" and committed to never cut their hair again. Just like monks and nuns shave their heads as a sign of renunciation, so the long hair of the dzogchen yogi is worn as a sign of the disciple's commitment to leaving their mind in its natural state.

My tip would be to avoid it unless you are very sure, as you may find, perhaps some years down the line, that you want or need to look more conventional again.

Malcolm wrote:

Seconded. You have to be very sure you can follow this samaya before you take it.

However, it is not so much about looks. Long hair can be conventional, but here you are not allowed to trim your hair or cut it, so if you get knots in your hair that you cannot comb out, well, you have to leave them.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 10:53 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

paël said:

But I have not heard entire Longchen Nyingthig Vajrasattva sadhana. They e-mailed me I should do it.

I am not sure may I do it. It has six syllable Vajrasattva also. I have not heard it.

If I recite 100,000 times 100-syllables samaya gets purified? Are there other methods (sutra methods or others) to purify broken samayas?

Malcolm wrote:

You can do it. Or if you have some doubt, go get the lung for any ngondro you think you like, and do that one.

In the meantime, you can just follow instructions in Words of my Perfect teacher. Ok?

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 10:33 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

Given that it's a corruption of "english" it's hard to see how it's racist.

Malcolm wrote:

It's racist because it is applied to all foreigners.

Urgyen Dorje said:

Not to bust chops, but you could make the case that it is xenophobic, but not racist.

Malcolm wrote:

Its racist. I don't know if you have ever been subjected to Tibetan racism. I have. It's like calling all people of African heritage "niggers." Tibetans have another word for that, and it is equally racist.

Urgyen Dorje said:

Yes. There is similar language used in Islam. People who adopt the faith use the term "revert" instead of "convert" to mean returning to a former condition of belief. I guess I could say I'm a Buddhist revert based on your reasoning.

Malcolm wrote:

No, also that is not the same thing. We have a precious human birth. This means we created causes in the past to meet the Dharma in this life. It matters not one wit whether one is born into a nominally Buddhist family or not. There are plenty of people

born to Buddhist parents who do not pursue the path, even nominally.

Urgyen Dorje said:

In common discussion, to distinguish Buddhists who adopted the faith (in this life) versus those who were born into it (in this life), what is the accepted terminology for communicative ease?

Malcolm wrote:

There is none. By your reasoning, everyone is a convert to Buddhism. No one is born with refuge in the Triple Gem.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 10:21 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

paël said:

I have taken Amitayus initiation from Konchog Chidu. I think I have broken many samayas. They didn't gave any daily commitment. I have got from them Shakyamuni sadhana and Vajrasattva sadhana. I have been in Shakyamuni sadhana recitation session and heard 100-syllable mantra at Dharma lecture, not entire sadhana. Is these accounted as lung?

How then I purify other samaya breakages? I have not done any preliminaries. Not outer, not inner.

I am confused.

Malcolm wrote:

Yes. These count as lung.

So you have the lung for Vajrasattva. Normally, you should accumulate 100,000.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 10:15 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

Given that it's a corruption of "english" it's hard to see how it's racist.

Malcolm wrote:

It's racist because it is applied to all foreigners of white skin. It is also used disparagingly by Tibetans.

Urgyen Dorje said:

Given that I've only heard it used with friends, it's hard to see it as disparaging. Given that a "convert" is somebody who has undergone "conversion"-- the decisive adoption

of a religion, as opposed to being born into it-- it's hard to see how using that term is nonsense.

Malcolm wrote:

Do you believe in rebirth? In that case, it is impossible to be a convert to Dharma. We followers of Buddhadharma were all born into the Dharma based on past life causes and conditions.

Urgyen Dorje said:

Let me know the accepted way to refer to "Euro-American people who took up Buddhism but weren't born into it" then...

Malcolm wrote:

Buddhists.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 9:58 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

I call myself an "inji convert" because that's Tibetans and Tibetan lamas have referred to people like myself.

Malcolm wrote:

Its a racist term. The idea that we are "converts" is also nonsense.

I am not an "inji", I am an American. I am also not a convert.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 9:42 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

I think it's useful to appreciate that there are subtexts woven through this subject. It's clear to me that inji converts to vajrayana are responding to a variety of issues, as are contemporary lamas, all of which stand outside the skillful means of the vajrayana. Quite bluntly, at least in America, we've gone insane when it comes to food, in particular animal products. It's the only time in human history that people intentionally drive animals into various disease states only to eat them. It's a far cry from hunting-gathering, and it's a far cry from culling herd-stocks from a local microecology. It's really a form of madness. It's also an American thing to feel that we're malnourished unless our whole alimentary canal is full of red meat, which is another form of madness, and simultaneously a health and environmental crisis. Whether the response of vegetarian ganapuja's is the proper response is really up to individuals and their lamas IMHO, but I think it's best to be realistic and honest that people are responding to this

issue of meat eating along multiple axes...

Malcolm wrote:

First of all, why are you using the racist, belittling term, inji?

Secondly, there are no "converts" to Buddhism.

Of course people are responding to this issue along a variety of axes. I am merely clarifying the principles enunciated by Chogyal Namkhai Norbu and Dzogchen teachings (Do you have any idea of how many kinds of meat are recommended for Chulen in the sgra thal gyur tantra?)

Meat and dairy consumption is rising world wide because, frankly, meat and dairy based diets are more nutritionally dense than solely plant-based diets and people become larger and more powerful when they rely on them. When they enter the middle class, of course they want more meat in their diets. Of course this brings a range of health issues into play.

But here the discussion mainly revolves around a discomfited response to ChNN's teachings. We can discuss side issues, but lets keep it a little focused, ok?

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 9:24 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

T. Chokyi said:

1) First you have to know Lam Rim to compare, and I know Lam Rim, there isn't any "Lam Rim" lacking in CHNN's teachings, in other words, all of deepest levels of Lam Rim are fulfilled in the Dzogchen teachings of CHNN, but you have to know what you are looking for. If you want straight up traditional teachers to learn Lam Rim there are many, for example, step by step here: <http://thubtenchodron.org/1991/04/stages-path-enlightenment-intro/> but if you know the teachings, and you hear CHNN year in and out, you will see that Dzogchen path fulfills and explains the essence of all the Lam Rim teachings. Also remember that CHNN is a Dzogchen master, he is coming at those very topics from that view, therefore the answer to your question lies in the path itself. That path is where you will see differences and similarities to a highly traditional approach, but there is nothing on this path that goes contrary to those teachings, rather it fulfills those teachings quite completely. Remember CHNN was trained thoroughly and completely in Lam Rim, he has both an extensive Kagyu background and Sakyapa background and knows the Lam Rim well, he could easily compare back and forth topic by topic point by point how Dzogchen path does not lack the essence of the Lam Rim. Quite frankly many of the teachers in Dzoghchen community and beyond can explain this, an in depth answer could fill many pages.

2) Yes, there are many places like this, both in the USA and all over the world. If you are

in the USA toward the East Coast you could visit Conway Ma. this summer when CHNN is there, and meet members of the Dzogchen community and learn some practices in person. <http://tsegyalgar.org/localcenters/tsegyalgareast/>

chimechodra said:

Thank you very much for your answers, it is much appreciated! Regarding the Lam Rim question, that was my sense of it from what I've seen in researching this question. I figured someone as incredibly well trained as ChNN would not miss such vital points, and above all wants to present the teachings in a way that would bring us the most benefit. And regarding the second point, thank you, that's good to know! I'm trying to see if I can request the time off from work to go and experience that retreat, even if it's for one day in order to receive transmission in person. Looking forward to the possibility of that happening!

Malcolm wrote:

His book, the Precious Vase, is an example of a Lam Rim text.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 9:23 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

pael said:

I have seen&read few lines of Guhyagarbha tantra on web. Is it bad karma? How to purify it?

Malcolm wrote:

Seeing a few lines of a tantra here and there will not harm you. But taking a tantra reading it from cover to cover if you do have at least one major empowerment is not a good thing. In general, it is better to have the lung, but at least one must have a wang.

pael said:

Can breakage of samaya be purified with Vajrasattva without lung? If not, how it can be purified?

Malcolm wrote:

You cannot break samaya if you have never received empowerment or Dzogchen transmission because you do not have it.

But you can cause problems between you and the teachings if you try to read things for which you have no authority. In this case, it is sufficient to understand that you have made a mistake. That is purification enough.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 9:20 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

No. In my ideal world, animals would not be slaughtered at all. There are many ways to benefit animals through the six liberations while they are alive as well. Unfortunately, it is not likely I can have contact with those who wind up before me on my plate before they are slaughtered/fished, and so therefore I use the methods available to me to help as I can.

anjali said:

Agreed. In an ideal world no animals would be slaughtered. Your answer helps me refine my question.

Sadly, we don't live in an ideal world. Vajrayana practitioners live in a world where so many animals are slaughtered for consumption. Given that fact, would the most compassionate diet possible be one where every bite we take is making a connection with a slaughtered animal?

Yes, I know this is going to an extreme, but I'm not being flippant. Just pushing the envelope to get at the full implication that eating meat with right view benefits the consumed animal. Followed to its logical conclusion, it would seem to imply that the most ethical/compassionate diet for a vajrayana practitioner living in today's world should be an exclusively meat-eating diet?

Malcolm wrote:

Every bite we take is already connected with a slaughtered animal down to every piece of lettuce. Therefore, the most ethical and compassionate diet is to understand that every thing we eat involves the death of some creature somewhere, somehow.

The principle of Buddhadharma is *avihimsa*, non-harming. But there is very little we can do in the world control the harm of the kind of wide spread agriculture and other related industries do to the world and the living creatures in it, both sentient and non-sentient. We cannot control other human beings, all we can do is control ourselves, refrain from harming others, and try to benefit those who have been harmed by any means possible. When someone who has received Dzogchen teachings refuses to eat meat when it is offered to them, or in a puja, they are effectively deciding not to help some being that has been harmed. In this case, not eating meat harms compassion.

Since we are not Jains nor followers of Devadatta, we do not believe that karma is an automatic non-volitional force that comes from every act that we engage in. Karma only comes from any intentional act in which we engage.

Also we have a responsibility to ourselves. We must eat meat when it is indicated for our health. There are, in both Ayurveda and Tibetan medicine, many forms of meat, many kinds of animal products, that are used regularly. The reason we do not use regular Tibetan incense for *Nāgā* pujas is because in general Tibetan incense contains musk, which is harmful and offensive to *Nāgās*. Also we must not eat too much of any one thing, because this will cause our humors to become unbalanced. So the principle of

nonharming includes not harming ourselves, and that extends to our diets.

As in everything, there are limits to our capacity. So we do what we can, always wish we could do more and never lose our focus of compassion for all.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 5:23 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

naljor said:

I also believe in the necessity of live transmission, but there is something very interesting - http://www.khordong.de/alt/Engl/rand_e.html - recorded lung for text in the book BEING RIGHT THERE by Chimed Rigdzin Rinpoche.

Malcolm wrote:

yes, it is a recording. No possibility of receiving transmission from it. Plus, there are plenty of living people who have the real lung. Get it from them.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 4:54 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

kashmir said:

Lets put this to rest now. If one has a tantric initiation and commitments it explains in the fourteen common tantric root downfalls that : "Not relying properly on the subastnces that bond us closely to tantric practice (such as consider as nauseating the consecrated alcohol and meat tasted specifically in periodic offering ceremonies known as tsog pujas, to refuse them on the grounds of being a teetotaler or a vegetarian, or alternatively, to take them in large quantities with gusto and attachment." and who said you were unenlightened?

Malcolm wrote:

The vow actually specifies refusing samaya articles only. You are supposed to enjoy them with gusto, but without attachment.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 2:34 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

anjali said:

This is my primary motivation for eating meat, all other things aside.

If we follow this reasoning to it's logical conclusion, would you agree that your ideal diet

(not considering health issues) would be exclusively carnivorous, and from as many different animals as possible? The reasoning being that one would want to create good causes for as many animals as possible, and that would entail eating as much meat as possible from as many different animals as possible? I'm not being confrontational here. I'm sincerely curious as to the full implications of this position.

Malcolm wrote:

No. In my ideal world, animals would not be slaughtered at all. There are many ways to benefit animals through the six liberations while they are alive as well. Unfortunately, it is not likely I can have contact with those who wind up before me on my plate before they are slaughtered/fished, and so therefore I use the methods available to me to help as I can.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 1:26 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

pael said:

I have seen&read few lines of Guhyagarbha tantra on web. Is it bad karma? How to purify it?

Malcolm wrote:

Seeing a few lines of a tantra here and there will not harm you. But taking a tantra reading it from cover to cover if you do have at least one major empowerment is not a good thing. In general, it is better to have the lung, but at least one must have a wang.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 1:14 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

pael said:

How about tantras translated to english, example Hevajra tantra? May you read it? Without initiation? Someone is selling Hevajra tantra

Malcolm wrote:

In fact, you may not, if you wish to follow the rules.

Author: Malcolm

Date: Wednesday, June 24th, 2015 at 1:03 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

KeithBC said:

Thank you all for illustrating my point so effectively: that people get defensive when they encounter something that calls their values into question. That is the source of most of

the denial on the climate change issue.

Om mani padme hum
Keith

Malcolm wrote:

I am not defensive — people without or not faith in methods should not eat meat.

As far as industrial agriculture goes, CAFO's and so on, this is pernicious in the extreme.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 11:33 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Malcolm wrote:

If faith were sufficient to receive an empowerment, one could just hit oneself on the head with any book one wants to practice and that would be sufficient. But it does not work like that.

smcj said:

The point of my post was basically to reiterate what Garchen R. said, which is that without faith even an in-person initiation is invalid. How much more so over the internet?

Malcolm wrote:

If you had no faith, why would you go?

If a guru gives empowerment to someone who has no faith, they break their own commitments.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 11:24 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

smcj said:

From where I sit the gist of the entire issue comes down to; do I personally have enough confidence in a specific wong I have received to invest myself in a retreat on that practice? Because if the wong was not valid I will be wasting my time, no fruit will come.

As such, the question for me personally is really moot. Up until now I have not done long retreats on any practice, so what does it matter? And if I do decide to go do a retreat somewhere, I've got all the in-person wongs I could ever need. So for me I can happily participate on internet Dharma all day long and presumably it will be only of some benefit. I don't have to actually rely on any of it. I liken it to the idea behind prayer flags, which is that the mantras and prayers on the flags get blown downwind and spread their

blessings that way. Only instead of the wind the blessings "blown" all over the planet via the internet. Why not?

For those that are isolated and have to rely on internet Dharma as the basis for their practice, I suggest that they do a little study of how "faith" comes into play for an initiation. The prevailing internet culture, and even the prevailing modern in-person Dharma culture, adamantly insists that faith is not required in Buddhism. In contrast to that, Garchen R. has said that without faith even an in-person wong is ineffective. This needs to be understood and not rationalized or re-defined in such a way as to accommodate our modern preconditions for Dharma.

Malcolm wrote:

Faith is a necessary condition, but not sufficient. There is no need to cite Drikung Kagyu texts which insist on empowerments being given in the proper way, since they just agree with everything said already.

If faith were sufficient to receive an empowerment, one could just hit oneself on the head with any book one wants to practice and that would be sufficient. But it does not work like that.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 11:05 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

KeithBC said:

Thoughtful analysis, Ugyen Dorje, and probably correct. One additional bias that contributes to the problem is an avoidance of personal responsibility.

If people want to believe that they are inherently good people, then they will reject any suggestion that their actions can contribute to any harmful outcome. "If I am a good person, then I can't be contributing to a global catastrophe. Therefore any carbon dioxide my actions generate cannot be contributing to global warming. Therefore the scientists must be wrong."

This same avoidance of guilt happens with other topics, too. I see it all the time on the topic of vegetarianism (including on this forum).

Om mani padme hum

Keith

Malcolm wrote:

In the case of climate change, the issue isn't eat meat/don't eat meat, the issue is industrialized food production. For example, why are most tomatoes round? Answer: hamburgers.

In order to farm with organic inputs, animals are a requirement, not an option. Otherwise, we just continue our dependence on petro-chemical based farming.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 10:44 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Malcolm wrote:

All very good advice, unfortunately, it has nothing do with the question at hand. The question at hand is how to properly enter into the training Tulku Orgyen is talking about. So this topic is not mere criticism for criticism's sake.

Lhasa said:

TULKU URGYEN

Extract from a Teaching.

Pure Perception:

"Vajrayana in general is training in pure perception—Dzogchen is even much more so.

How can you call yourself a practitioner of Dzogchen if you spend your time defaming, finding fault with or criticizing others? Maintain the view of pure sight, sound and awareness. This is how samsara and nirvana actually are, pervaded by the three kayas or three vajras. Sentient beings might not be aware of their Buddha Nature, but they are nevertheless endowed with the three kayas.

You need to train in pure perception by accepting and respecting the three kayas in everyone. Great masters do perceive all sights, sound and cognitive activity as infinite purity. Once recognition of awareness is stabilized, there is no more impurity to be perceived.

Train in this by thinking: "As the Buddha Nature pervades all beings, not a single being is unsuitable." The more you respect Buddha Nature in others and train in pure perception, the more your own practice will progress.

Slandering beings is slandering Buddha nature; stop doing that. If due to your own impurity you perceive mistakes in other beings, at least do not voice them.

If your awareness practice is too weak to sustain pure perception naturally, try to develop a rapport within an intellectual understanding of Buddha Nature in others. Know that your impure perception of others only happens either because you have not recognized genuine awareness, or because that recognition is not developed. Criticizing and slandering others puts you out of tune with the enlightened essence.

You mainly harm yourself. The most unrealized so-called practitioner of Dzogchen can at least keep his or her mouth shut, even if he can not actually maintain the view.

A deceitful person sees everybody with suspicion and finds many mistakes in others. A

pure person naturally perceives others to be good. How much more so does a perfect yogin or yogini. He or she has the perception of infinite purity. They will actually perceive all forms as the bodies of the deities, all sounds as mantra, and all thoughts and emotions as the display of awareness.

In their perception of pure sight, sound and awareness there is no attachment to friends, or aversion to enemies. Awareness itself being free from concepts of good and bad, proper and improper, they perceive everything as great equanimity. They do not accept or reject friends or foes. They perceive not the tiniest speck of impurity.

As is said, "Arriving at a golden island, one cannot find ordinary earth or stones even if one searches for them." In general, good and bad are your own perception, so you cannot possibly see faults in others when your own are purified."

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 8:44 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

The six liberations are peaceful methods, and involve creating good causes for sentient beings to meet the teachings in the future through sight, sound, smell, taste, touch and memory using various visual mantras, incenses made according to special recipes, pills, and so on.

Basically, when one uses the methods of creating good causes, all of those animals that one consumes in future lives will take rebirth as one's students when oneself becomes an awakened being. This is why the anarchist's objections are based on a faulty premise.

Tsongkhapa said:

If this was your motivation for eating meat, it couldn't be faulted.

Malcolm wrote:

This is my primary motivation for eating meat, all other things aside.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 8:30 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

MiphamFan said:

So that applies to the other 5 meats too?

Then what about certain statements that they should be consumed in ganapujas? One

must be a vidyadhara to consume the 5 meats?

Malcolm wrote:

I said in general. Ganapujas are a special case. Here, the point is consuming the five meats traditionally not consumed by Indians and left in the charnel grounds, i.e., meat of humans, cows, elephants, dogs and horses. Why? Because these meats were regarded by Brahmins as impure. The point in this instance is to overcome attachment to so called "pure and impure" food. And no, one does not have to be a Vidyadhāra to consume these meats in the ganacakra. But I think that most people would not be able to manage this. This is a general principle in niruttarayogatantra.

The principle here in Dzogchen is however a bit different. The point here is to create a positive cause for the cattle, fowl and fish that we humans normally consume in order that sentient being meet with the Dharma, and so on, in future lives.

There is the interesting case of Urgyen Lingpa's body. Urgyen Lingpa was held to be a seven timer, i.e, reborn as a brahmin or in Tibet, a tulku, seven times. It is held that his flesh had the power to create a special cause for those who ate small portions of it. So, his mummified kudung (unfortunately now destroyed) in Tibet was pockmarked from people taking small portions of his flesh for this reason. Once, when Chogyal Namkahi Norbu was giving Medicine Buddha in Tsegylgar, he included a pill containing the flesh of this master in the vase water.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 8:21 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

The six liberations are peaceful methods, and involve creating good causes for sentient beings to meet the teachings in the future through sight, sound, smell, taste, touch and memory using various visual mantras, incenses made according to special recipes, pills, and so on.

Basically, when one uses the methods of creating good causes, all of those animals that one consumes in future lives will take rebirth as one's students when oneself becomes an awakened being. This is why the anarchist's objections are based on a faulty premise.

Wenzi said:

How about humans who have lived without connection to Dharma despite their precious human births? Can one create this connection by eating their flesh?

Malcolm wrote:

Two things here: first, a human birth is not "precious" unless one has a connection with Dharma.

Second, human meat (as well as the meat of predators) is in general forbidden to people. One cannot create a positive connection by doing something nonvirtuous.

Also human beings can be benefitted by liberation through seeing, hearing, smelling, etc., as well, even if they have no interest in or connection with the Dharma.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 7:59 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

theanarchist said:

But that's something else entirely than buying that delicious steak because you like the taste. Now if you are a realized practitioner, eat the meat without attachment, only to liberate the being, that's something entirely different too.

Malcolm wrote:

It's no different than buying a pair of leather shoes because you like the look and fit, or a silk shirt because you like the look and feel of silk, or a pashmina shawl because it is stylish and keeps you warm.

One does not need to be a "realized practitioner" to benefit beings through consuming their meat. As I pointed out above, when you consume meat using Vajrayāna methods, those animals will all be reborn as your disciples when you become a buddha yourself.

The same thing applies when wearing leather shoes, wool sweaters, silk shirts and so on.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 10:01 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Fortyeightvows said:

Thank you. I have heard of these things before but only a little bit. So the difference is both in the method and the result, correct? At least the short term or immediate result in my

If appropriate, would you please elaborate on the criteria?

And

Are these teachings primarily from tantra or can they be found in the canon as well?

Malcolm wrote:

The teachings on "liberation" can be found in both new tantra as well as Nyingma tantras. The six liberations can only be found in Dzogchen tantras.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:53 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

You are conflating the wrathful Vajrayāna practice of "liberation" [sgrol] with the practice of the six liberations (sight, sound, smell, taste, touch and recollection) — they are not the same thing at all.

Fortyeightvows said:

Would you kindly explain this a bit further?

Malcolm wrote:

Yes, the practice of sgrol ba, liberation, is the practice of wrathfully separating a sentient being's consciousness from its body through ritual means and delivering it into the dharmadhātu. There are ten criteria through which someone or something might be subject to such a rite. For example, there is a large wasp that lives in Bhutan and Southern Tibet called "rGya nag rgyal po" (Chinese King). It kills many small creatures and drags them into its burrow, paralyzes them, and lays its eggs in them. According to the late Kunzang Dechen Lingpa, this creature is completely wicked, and its sting can be fatal to humans. Using this wasp as an example, he said there are some creatures who should be killed and that one should not naively allow one's Mahāyāna orientation to prevent one from seeing what is the greater good for all beings, just to protect the life of one wicked being. He said that in this case, proper Mahāyāna conduct would be to eliminate Gyanag Gyalpos wherever and whenever one found them because these creatures are pernicious.

The six liberations are peaceful methods, and involve creating good causes for sentient beings to meet the teachings in the future through sight, sound, smell, taste, touch and memory using various visual mantras, incenses made according to special recipes, pills, and so on.

Basically, when one uses the methods of creating good causes, all of those animals that one consumes in future lives will take rebirth as one's students when oneself becomes an awakened being. This is why the anarchist's objections are based on a faulty premise.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:34 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

Honestly, whenever the subject of Vegetarianism comes up I swear I must be talking to the reincarnations of the followers of Devadatta.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:33 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

You are conflating the wrathful Vajrayāna practice of "liberation" [sgrol] with the practice of the six liberations (sight, sound, smell, taste, touch and recollection) — they are not the same thing at all.

As I mentioned previously, not only Chogyal Namkhai Norbu teaches such methods that he insists are to be used by all of his students, also the great tertön Kunzang Dechen Lingpa revealed termas detailing these methods as well.

Fortyeightvows said:

Would you kindly explain this a bit further?

Malcolm wrote:

Which part?

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:30 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

I have already dispensed with this objection. One is only responsible for an animal's suffering if one orders an animal killed for one or kills it oneself.

theanarchist said:

As I wrote, the price for the meat includes the wages of the butcher. So with the money I pay for the meat I pay the work of the butcher who killed the animal. So as an end result, me and the other people who bought the meat of this specific animal paid for the act of the slaughter.

Malcolm wrote:

Yes, this is true. Likewise, when you wear silk shirts, you are paying for the death of silk worms. When you wear leather, you are also paying the butcher. When you wear wool, you are paying for the deaths of countless creatures that inhabit the wool of sheep that are sheared as well as the paying for the cruel suffering endured by the sheep, as well as the lambs who are stolen from their mothers by the sheep herders and butchered for their meat and so on. If you buy glue, you are paying the butcher for the hooves and so on. Do you have pets? If so, again you are paying the butcher. Do you pay taxes, then you are paying for wars, executions, imprisonment and so on.

Are you karmically responsible? No. karma is volition and verbal and physical acts which come from volitions. If you have no volition to kill something, you do not accrue the karma of killing. If you do not ask someone to kill something, again you have no karma related to that act of killing. Buying meat in a shop is no more an act of killing than buying leather shoes in a department store.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:23 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

...if you are a Vajrayāna practitioner, claiming you are not eating meat "out of compassion" is lame and inferior conduct — that is just how it is. And in particular, in the context of Dzogchen teachings (the context here) it is especially lame.

anjali said:

Really? Those are strong words. So, just to be completely clear, you truly consider Chatral Rinpoche's (as well as Shabkar's, and other highly regarded lamas') veggie diet(s) to be especially lame and inferior conduct from a Vajrayana/Dzogchen perspective?

Malcolm wrote:

Why don't you ask ChNN what he thinks? It is he after all who first used the words "miserable compassion" to describe to compassion of those practitioners who eschew eating meat. His point of view is well known. I am merely fleshing out the details for those of little faith.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:20 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Tsongkhapafan said:

I agree. This sounds like a huge cop-out for people who are attached to eating other living beings bodies and want to continue to do so. Mahayana Sutras are clear that eating meat harms compassion. It's the bodhisattva's way of life to do whatever we can to minimise the suffering of living beings, therefore it's not lame to eat a vegetarian diet.

<http://www.shabkar.org/vegetarianism/>

theanarchist said:

And the day you attain realisation and become a vidyadhara with the ability to liberate an animal through the ingestion of the meat, that day you can still return to eating meat in order to benefit them. I mean, no problem if folk like Do Khyentse eat meat. I doubt that you find so many people who are at this level.

Again, having delusions about one's realisations and spiritual abilities, thinking one can benefit beings with one's vajrayana practice when in reality one can't would break samaya.

Malcolm wrote:

One does not need to have high realizations to benefit such animals who wind up as our food through Vajrayāna methods, this is false equivalence.

The power of the methods of creating good causes, including the consumption of meat, arises from the blessings of Buddha Samantabhadra's words of truth, and not the realization of this or that yogi.

You are conflating the wrathful Vajrayāna practice of "liberation" [sgrol] with the practice of the six liberations (sight, sound, smell, taste, touch and recollection) — they are not the same thing at all.

As I mentioned previously, not only Chogyal Namkhai Norbu teaches such methods that he insists are to be used by all of his students, also the great tertön Kunzang Dechen Lingpa revealed termas detailing these methods as well.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 9:14 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

...if you are a Vajrayāna practitioner, claiming you are not eating meat "out of compassion" is lame and inferior conduct — that is just how it is. And in particular, in the context of Dzogchen teachings (the context here) it is especially lame.

anjali said:

Really? Those are strong words. So, just to be completely clear, you truly consider Chatral Rinpoche's (as well as Shabkar's, and other highly regarded lamas') veggie diet(s) to be especially lame and inferior conduct from a Vajrayana/Dzogchen perspective?

Malcolm wrote:

I have already explained that these words are oriented towards those who are not practitioners of Dzogchen.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 7:29 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

In reality it is impossible for us to remove the suffering of other sentient beings at all,.

theanarchist said:

But do you want to be the agent responsible for the suffering?

That would be like "oh, don't try to prevent a war, doing so won't prevent the suffering of those beings anyway"

This is the slippery slope of excusing other beings suffering with their karma and conveniently not even trying to do something about it.

Malcolm wrote:

Well, for one, I am a doctor of Tibetan Medicine so one can hardly accuse me of being indifferent to the suffering of sentient beings, but I also know the limitations of treatment. In reality all suffering comes about from the three poisons, and the three poisons come from the innate grasping at "I am." Not even a Buddha can remove this, let alone the pain in your little finger when pricked with a thorn.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 7:27 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

In reality it is impossible for us to remove the suffering of other sentient beings at all,.

theanarchist said:

But do you want to be the agent responsible for the suffering?

.

Malcolm wrote:

I have already dispensed with this objection. One is only responsible for an animal's suffering if one orders an animal killed for one or kills it oneself.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 6:31 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

if you are a Vajrayāna practitioner, claiming you are not eating meat "out of compassion" is lame and inferior conduct — that is just how it is. And in particular, in the context of Dzogchen teachings (the context here) it is especially lame.

Tsongkhapafan said:

What's lame is contributing to suffering unnecessarily, whatever path you're following.

Malcolm wrote:

Bhavaviveka proves, even while mentioning the Lanka and so on, that eating meat in three ways does not contribute to suffering. If eating meat pure in three ways contributes to suffering, he points out so does wearing wool, leather, silk etc.

So, in fact, as long as the meat one consumes is pure in three ways it does not contribute to the suffering of a given animal at all. I know this is hard for people to understand, but it is the case.

In reality it is impossible for us to remove the suffering of other sentient beings at all, even one tiny bit. Not even Buddhas can remove the suffering of other beings. If we believe that by refusing to eat meat we are reducing some other beings suffering, we are deluding ourselves because we have not understood the nature of suffering at all. As Maitreya points out in samsara there is not so much as an area the size of a needle tip in which happiness may be found. Therefore, what can we do to help? All we can do is make efforts at creating positive causes for sentient beings to meet the Dharma in the future. For example, the Root Tantra of Heruka states that Vajrayāna practitioners themselves are "Liberation through seeing." Any being who sees Vajrayāna practitioner plants a seed for meeting the Buddhas and hearing Dharma teachings. But dead animals cannot see or hear anything. Therefore, we have methods connected with creating a positive cause for those sentient beings whom human beings commonly consume because we have a closer relationship with those types of animals.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 5:52 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Tsongkhapafan said:

Tibetan monks love to eat meat. If you are refraining from eating meat for compassionate reasons, no one can fault your decision.

Whatever you do with compassion cannot be faulted. You can also eat meat with compassion but if you can reduce suffering in this world by refraining from endorsing the wholesale slaughter of millions of sentient beings every day, why wouldn't you? The Lankavatara Sutra, among others, also endorses refraining from eating meat.

Malcolm wrote:

As already noted, if you are a common Mahāyāna practitioner without special Vajrayāna methods, then of course, you should refrain from eating meat. But if you are a Vajrayāna

practitioner, claiming you are not eating meat "out of compassion" is lame and inferior conduct — that is just how it is. And in particular, in the context of Dzogchen teachings (the context here) it is especially lame.

dzogchungpa said:

How do you say "especially lame" in Tibetan?

Malcolm wrote:

rab tu smad.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 5:21 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Tsongkhapafan said:

Tibetan monks love to eat meat. If you are refraining from eating meat for compassionate reasons, no one can fault your decision.

Whatever you do with compassion cannot be faulted. You can also eat meat with compassion but if you can reduce suffering in this world by refraining from endorsing the wholesale slaughter of millions of sentient beings every day, why wouldn't you? The Lankavatara Sutra, among others, also endorses refraining from eating meat.

Malcolm wrote:

As already noted, if you are a common Mahāyāna practitioner without special Vajrayāna methods, then of course, you should refrain from eating meat. But if you are a Vajrayāna practitioner, claiming you are not eating meat "out of compassion" is lame and inferior conduct — that is just how it is. And in particular, in the context of Dzogchen teachings (the context here) it is especially lame.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 4:36 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Paul said:

bumping my post in the hope someone can answer it...

Malcolm wrote:

You can recite the mantra from Jigme Lingpa's short ganapuja, "ram yam....puja hoh!" for example. Or just the three syllables.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 4:34 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

anjali said:

For example, I wonder how many buddhists, of any persuasion, follow the advice in the Puttamansa Sutta: A Son's Flesh:

Malcolm wrote:

This is Hinayāna teaching. It does not apply to Dzogchen and Vajrayāna practitioners. As Dzogchen and Vajrayāna practitioners, we are supposed to enjoy all objects of desire of the five senses as objects of desire. We are not Hinayāna monks refusing to mix the sauce into our rice.

So while there are certainly some Buddhists who apply this method, it is not really the principle of our teaching here.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 4:20 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

bryandavis said:

The most attentive service and accurate to menu meal preparation I have experienced was in a high end french gourmet restaurant.

The absolute worst service and lack of attention to detail and meal preparation on numerous occasions by different employees I have ever had by far is in a raw vegan restaurant.

I'm just saying. lol.

Malcolm wrote:

Oh yes, I have had very similar experiences. The vegan restaurants I have been to have been universally awful.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 3:18 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

That connection is a debt, a lan chags. It is not a connection for liberation, but a connection from bondage in samsara.

anjali said:

Agreed, but surely it isn't required to consume the flesh of our former mothers in daily

diet to make connections for liberation?

Malcolm wrote:

Eating meat to satisfy vows for oneself is also the opposite of compassion concern for others.

anjali said:

Agreed, but one can also reasonably ask, how much flesh does one need to consume to generate compassionate concern for our mothers?

Johnny Dangerous said:

Sure, but one could just as easily ask "how many high-end vegan/vegetarian lifestyle products and services does one need"...in the First World, most vegetarians and vegans I know do almost the opposite of buying or eating based on need. If they bought based on need they would likely be more frugal and less finicky about what they eat, and where they shop. Instead, I would estimate that something like 10% of the vegans/vegetarians I know eat based on need, the rest have something akin to an eating disorder, often possible due to income. Sounds harsh I know, but we have to make a distinction between ways of practicing vegetarianism or veganism to answer some of these questions adequately.

Malcolm wrote:

Orthorexia Nervosa:

<https://www.nationaleatingdisorders.org/orthorexia-nervosa>

Johnny Dangerous said:

Younger realized her new brand had also turned into a new lifestyle and taken over her daily decisions. After becoming upset her local West Village juice bar didn't have a particular green juice, she planned on having that day she made her friend go with her to another juice bar a mile away just to satiate her restrictive diet needs...Younger, who has over 70,000 followers on her Instagram account alone, has decided to begin reintroducing eggs, fish, and organic chicken back into her diet and loosen the reigns of her strict vegan lifestyle and change her account name to "The Blonde Veggie." She's actually received death threats from hardcore vegans through Facebook, email, and Instagram.

Malcolm wrote:

<http://www.medicaldaily.com/how-veganism-led-blogger-jordan-younger-develop-eating-disorder-orthorexia-3-steps-prevent-obsession>

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 2:51 AM

Title: Re: Namkhair Norbu and Vegetarianism

Content:

Malcolm wrote:

That connection is a debt, a lan chags. It is not a connection for liberation, but a connection from bondage in samsara.

Agreed, but surely it isn't required to consume the flesh of our former mothers in daily diet to make connections for liberation?

Nothing is required.

Eating meat to satisfy vows for oneself is also the opposite of compassion concern for others.

Agreed, but one can also reasonably ask, how much flesh does one need to consume to generate compassionate concern for our mothers?

Question is, "Is it better, out of compassion, to eschew eating meat or not?" ChNN's answer is that question is that it is better not to eschew eating meat out of compassion. If a Dzogchen practitioner is truly compassionate it is better they eat meat.

Naturally, people are also free to do what they feel is right.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 2:03 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

In any case, there are any number of very highly qualified teachers you can make a connection with out there.

At this point I feel reluctant to make a connection with any more teachers. I thought the third highest ranking teacher in the Drikung Kagyu lineage would be okay, but the next thing I know people are telling me that I cursed myself and he didn't really say the things he said. How do I know who to trust?

Malcolm wrote:

You can trust lineage heads. The Dalai Lama, Sakya Trizin, the Karmapa, Taklung Tsetrul Rinpoche, etc. Then you can trust the lamas which are responsible to them, and so on.

I never said don't trust Garchen Rinpoche, I said go meet him in person.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 1:58 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

monktastic said:

Yes, and they must order meat in approximate proportion to the demand. If the demand for a particular meat were to drop fivefold, again, they are smart enough to reduce their purchasing of that particular meat in the long term.

The rest of your post is accurate. We all have complicity in many systems. But it's

painful (particularly on a Buddhist forum) to watch people pretend that they have no responsibility in this specific one.

Malcolm wrote:

In reality, supermarkets order far more meat than they will sell, knowingly, in order to keep fresh meat on hand at all times. Their model does not allow for scarcity, and given that the price of meat is kept artificially low in Western Markets, this is no actual connection between consumer demand and supply in this instance.

http://www.meatinfo.co.uk/news/fullstory.php/aid/18294/Farmers_see_drop_in_meat_returns_due_to_oversupply.html

<http://www.reuters.com/article/2015/02/19/usa-ports-meat-idUSL1N0VT23S20150219>

<http://allafrica.com/stories/201504140881.html>

<http://www.irishtimes.com/news/ireland/irish-news/oversupply-is-main-reason-for-fall-in-beef-prices-says-coveney-1.1904916>

Food waste:

<http://www.wri.org/publication/reducing-food-loss-and-waste>

<http://www.washingtonpost.com/blogs/wonkblog/wp/2012/08/22/how-food-actually-gets-wasted-in-the-united-states/>

<http://news.nationalgeographic.com/news/2014/10/141013-food-waste-national-security-environment-science-ngfood/>

Interestingly, meat is wasted less than any other food, because it can be stored longer by freezing and so on.

Thus the idea that a meat-inclusive diet is more harmful to creatures than a solely plant-based diet is shown to be a fallacy.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 1:14 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

In that case, what should I do to fix this problem?

Malcolm wrote:

You should go and meet a teacher face to face (best case) or through a live webcast (next best) and receive transmissions in a proper way. If you have faith in Garchen Rinpoche, go meet him.

Boomerang said:

Shouldn't I stay away from Garchen Rinpoche since his statements were what encouraged me to create this negative karma in the first place? How is it okay for him to publicly support empowerment via recording but a downfall for me to believe him? If I

went up to him now and requested empowerment, specifically because I doubt his statement on empowerments, wouldn't that be impure vision or something?

Malcolm wrote:

I am not really sure if he does support empowerment via recordings, despite what his students say. And in any case the pure vision of buddhas cannot remove the impure vision of sentient beings. If it could, we would have no need to practice at all.

In any case, there are any number of very highly qualified teachers you can make a connection with out there.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 1:00 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

In that case, what should I do to fix this problem?

Malcolm wrote:

You should go and meet a teacher face to face (best case) or through a live webcast (next best) and receive transmissions in a proper way. If you have faith in Garchen Rinpoche, go meet him.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 12:49 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

Karma is volition, so since I intended to receive lung and empowerment in an improper way, am I in danger of going to the lower realms? That's the message I get from your posts, for example, this one:

<https://www.dharmawheel.net/viewtopic.php?f=40&t=16286&hilit=recording+transmission&start=120#p230363>

Therefore, if someone asks me, I will always honestly tell them that it is impossible to receive any kind of Vajrayāna transmission from a recording of a prior event. People are of course free to disagree and that is between them and lower realms.

If I really am going to avici hell I'd rather know now than be paranoid about it for the rest of my life.

Malcolm wrote:

There is no such thing as fixed karma in Buddhadharma. One can purify anything. Including taking teachings in a less than optimal way.

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 12:47 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Johnny Dangerous said:

Uh no, actually an enormous amount of food (including meat) either goes to waste or gets intentionally destroyed. The idea that an individual person buying a chicken or not is the main factor in food production decisions is simply untrue.

Malcolm wrote:

Yes, there is that also. For example, when Patrul was complaining about monasteries, it was a time when monasteries would contract a certain number of sheep to be slaughtered at a given time. Now, there is no need for anyone to contract with anyone. In the first world under capitalism, the system is that one, with sufficient money, can buy any food one likes more or less at any time of the year without having to special order it from anyone. The cost of food production has been driven artificially low in order that massive surpluses in food are generated so that waste of food does not impact the profitability of grocery markets (thank you, international migrant labor!).

Author: Malcolm

Date: Tuesday, June 23rd, 2015 at 12:47 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

i.e. the myth that "less creatures would be killed in a plant-based diet."

monktastic said:

AFAIK this is not a myth. It really does harm/kill many fewer animals to eat one pound of vegetables than one pound of meat (which required many pounds of vegetation to be raised).

Also, I see many spurious arguments here about why buying one chicken at the supermarket does not cause the death of one chicken. It does not cause the death of that one chicken, but the supermarket WILL order one more chicken to fill its spot. You may pretend that second chicken has nothing to do with you... until the next week when you go back to the market and lo and behold, there are more dead chickens waiting for you.

Whether you choose to participate in this or not is surely a very individual matter, and the matter of connecting with dead chickens is far above my pay grade. But it's crazy to take part in a system and then pretend you have precisely zero complicity in it. We all make choices that harm other beings, and though there's no point in being weighed down by guilt over them, it's disingenuous to claim that we're doing all of them for noble reasons. We can simply do what we can, and admit we're not fully compassionate beings yet.

Malcolm wrote:

What follows is a true story — some people when to the present Karmapa, Urgyen Thrinly, asking him if it was better to ransom a cow or not ransom it? The Karmapa replied, well, if you ransom the cow, another cow will just be moved up the line to be slaughtered sooner, whereas, if you do not intercede, the next cow in line be able to live longer. So he declined to give them advice in the matter.

As far as your counterclaim goes, that applies only to feed lot animals, animals raised in CFO's and so on, like most chickens, pigs, turkeys and what not.

As far as your claim about supermarkets go, it is also false. Supermarkets will continue to order meat from meat suppliers for as long as there are people who eat meat (i.e. forever).

Also, even Vegans participate in the trade of flesh by continuing to eat organically grown products which are fertilized with bone meal, blood meal and feather meal, all very standard organic amendments which are substantial cash inputs into the slaughterhouse business.

The point is that there is no one who is not complicit in some manner in "the system".

As for myself, I apply the methods taught by my gurus, knowing that I am making a difference.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 11:48 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Paul said:

I'd love lamas to also do this kind of thing to those with 'gluten intolerances'.

Anders said:

Celiac disease is a measurable medical condition.

Malcolm wrote:

Eating meat will not cause a problem in their case.

People are free. Whether they eat meat or not is not the issue. The issue really that Rinpoche is pointing to is the fallacies in the idea that choosing not to eat meat is more "compassionate". He has pointed in many ways the falsity of this thinking because it does not truly address the suffering of nonhumans in the whole chain of agricultural production.

Quite honestly, the American Philosopher, Robert Nozick provides a much better and more well reasoned argument for not eating animals in his Anarchy, State and Utopia where he discards utilitarian arguments for the eating of animals because animals

"count for something."

Anders said:

If some animals count for something, which animals count, how much do they count, and how can this be determined? Suppose (as I believe the evidence supports) that eating animals is not necessary for health and is not less expensive than alternate equally healthy diets available to people in the United States. The gain, then, from the eating of animals is pleasures of the palate, gustatory delights, varied tastes. I would not claim that these are not truly pleasant, delightful, and interesting. The question is: do they, or rather does the marginal addition in them gained by eating animals rather than only nonanimals, outweigh the moral weight to be given to animals' lives and pain? Given that animals are to count for something, is the extra gain obtained by eating them rather than nonanimal products greater than the moral cost? How might these questions be decided?

Malcolm wrote:

Nozick, Robert (2013-11-12). *Anarchy, State, and Utopia* (pp. 36-37). Basic Books. Kindle Edition.

Anders said:

What about persons distinguishes them from animals, so that stringent constraints apply to how persons may be treated, yet not to how animals may be treated? 11 Could beings from another galaxy stand to us as it is usually thought we do to animals, and if so, would they be justified in treating us as means à la utilitarianism? Are organisms arranged on some ascending scale, so that any may be sacrificed or caused to suffer to achieve a greater total benefit for those not lower on the scale? Such an elitist hierarchical view would distinguish three moral statuses (forming an interval partition of the scale):

Status 1: The being may not be sacrificed, harmed, and so on, for any other organism's sake.

Status 2: The being may be sacrificed, harmed, and so on, only for the sake of beings higher on the scale, but not for the sake of beings at the same level.

Status 3: The being may be sacrificed, harmed, and so on, for the sake of other beings at the same or higher levels on the scale.

If animals occupy status 3 and we occupy status 1, what occupies status 2? Perhaps we occupy status 2! Is it morally forbidden to use people as means for the benefit of others, or is it only forbidden to use them for the sake of other people, that is, for beings at the same level?* Do ordinary views include the possibility of more than one significant moral divide (like that between persons and animals), and might one come on the other side of human beings?

Malcolm wrote:

Nozick, Robert (2013-11-12). *Anarchy, State, and Utopia* (pp. 45-46). Basic Books. Kindle Edition.

There are also Singer's arguments.

So the real question that ChNN is placing before us is: what does one do for the countless sentient beings that are slaughtered in food production? How do we benefit all these sentient beings (who indeed count for something)? What method do we use? Even Vegans have to admit that they use the above elite hierarchical model in their ethics, a "being may be sacrificed, harmed, and so on, for the sake of other beings at the same or higher levels on the scale" merely by permitting agriculture. However, their excuse, is in my opinion very lame. They claim in general, "While it is true that beings die in the production of plant-based food, we do not intend that harm nor are we raising beings to be used as food. The death of beings in food production is a regrettable fact of agriculture, a by-product that we do not intend but cannot avoid in order to sustain ourselves."

In other words, they claim they are following their diet because of the intrinsic value of living creatures, but at the same time resort to utilitarianism to rationalize the broad destruction of creatures in food production, claiming a utilitarian advantage to a plant based diet as a selling point, i.e. the myth that "less creatures would be killed in a plant-based diet." The other hoax in their thinking is that idea that we should not exploit creatures such as cows and bees for milk and honey, while happily using lady bugs to kill agricultural pests and so on.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 11:22 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

Okay, so is Garchen Rinpoche intentionally sending himself and hundreds of other people to hell, including me and other people on this forum?

Malcolm wrote:

I can only related to you what is described in the tantras. I am not going to opine on Garchen Rinpoche's intentions.

Boomerang said:

Does that mean you're agnostic about the validity of Garchen Rinpoche's recorded empowerments. I ask because to me it sounded like you were saying that you believe, with the Mahāmudratilaka Tantra as your reference, that regardless of Rinpoche's positive intentions and siddhis he is hellbound, as well as myself, Lhasa, Sherab Dorje, and others. If that's the case please tell me straight up so I can emotionally prepare myself; hell is scary. You have corrected my views in the past and I rely on you to do it again. You can PM me if that's what you prefer.

Malcolm wrote:

I think it is pretty clear that Garchen Rinpoche wants students to attend in person or by live webcast. As far as recordings go, I imagine that his thinking runs as follows, "if beginners, new people, want to practice, they can get an idea from watching an online recording, and perhaps there is some positive connection made to the teaching and if they recite the mantra, there is no harm."

But for example, HHDL makes it very clear that watching Kalacakra online does not grant one the empowerment. Also CHNN makes it very clear that empowerments that rely on substances cannot be given via webcast. Other Lamas may have a different ideas about this, but I really think in general all Lamas will agree that there is no way one can receive an empowerment from a recording of an empowerment. I am quite certain, for example, if you wrote ChNN on this subject, he would say very clearly to you that you cannot receive any kind of transmission from a recording.

And one thing I am pretty clear on is that no one receives empowerments or a lung from a recording.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 8:23 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Urgyen Dorje said:

I am something in a similar situation as LunaRoja, and am also informed by Pollen and others in terms of food politics. In the final analysis, it's actually hunting-gathering that has the least ecological impact and the least amount of suffering, so I figure I'm OK interpolating between a vegetarian diet and something of a flexitarian diet.

That said, this causes me some pause in dharma circles. I feel somewhat caught between a rock and a hard place. My vegetarian-vegan dharma siblings evoke Shabkar and Patrul on the Tibetan side, and sutra on the Chan/Zen side, and chide me for this flexitarian approach and chide me for incorporating meat in ganapuja. We have had vegetarian-vegan Buddhists show up for ganapuja and they have been horrified by the presence of meat. On the flip side, when I orbit into the vegan-vegetarian side of the pool, then I have my tantrica friends chiding me for "the worst type of compassion" and for breaking samaya at ganapuja for either putting on a white tsok, or for just tasting but not actively eating meat and drinking alcohol.

In some way I feel that I am on the margin of some larger cultural issue, maybe from the Tibetan side, but maybe from the inji convert side.

It's not just about meat either. I often encounter this belief that all five tastes must be present in the ganapuja, and this becomes something of a fault line when two people bring pickles and nobody ends up with "bitter" or "pungent". When I ask lamas they're like, well, in my part of Tibet we offered tsampa and just tsampa because that's all we had, so it's clear the forrest is lost for the trees on many levels.

Malcolm wrote:

Ok, first it is six tastes (sweet, salty, sour, hot, bitter, astringent) and though there may be some text that specifies this, I have never seen it.

It is possible that one can do a ganapuja with nothing at all, after all, the important part is to work with circumstances. However, there is no one among us who unable to get meat and unable to get alcohol as offerings.

As to the idea of using nectar pills, well, this does not challenge one's capacity nor does it encourage one to integrate. The adoption of vegetarianism into ganapujas is a misapplication of the path of renunciation (i.e. common Mahāyāna) to Varjayāna.

According to ChNN, Zhabkar, Paltrul and Pema Duddul's exhortations to not eat meat are for non-practitioners, that is, people who do not understand the meaning of Dzogchen teachings.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 8:10 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

The connection is created by the practitioner towards the animal.

Reibeam said:

Would it be correct to assume this connection is also made if one uses candles made of tallow (animal fat) on thier shrine that are used during Ganapujas and other rituals such as invocation of the lamp?

Malcolm wrote:

Such candles are fine for wrathful rites, but should not be used in general, for the same reason we do not use animal products in sang offerings to Nāgās.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 8:09 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

jmlee369 said:

If there is no volition on the part of the animal to create the connection, how can it be accomplished?

anjali said:

Well, the way I've heard it explained is that we already have a connection with the

animal--if you believe that all sentient beings have been our mother at some point in our past lives. In a sense, eating the flesh of an animal is eating the flesh of one of our former mothers. I can only speak for myself in saying that that understanding is enough for me to eliminate consuming meat as part of my diet, or consuming the least amount possible to satisfy vows in a ritual setting.

Malcolm wrote:

That connection is a debt, a lan chags. It is not a connection for liberation, but a connection from bondage in samsara.

Eating meat to satisfy vows for oneself is also the opposite of compassion concern for others.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 8:06 PM

Title: Re: Interview with Khenchen Rigdzin Dorje on the Nyingmapa V

Content:

DENZONG said:

I HAVE ALL THE PAPERS AND DOCUMENTS TO PROVE THE AUTHENTICITY OF THE STATEMENTS BELOW.

Taktse Nyingma

Institute, Gangtok, Sikkim. This property belongs to The Chogyal(King) Tenzing Tobgyal Wongchuk Namgyal of Sikkim, and he later donated it to The Tsuklakhang Trust.

Khempo Rinzing was given in-charge of this Institute by the Chogyal under an agreement in 1997. And he broke many clauses of the agreement and due to which he was asked to leave the institute. And some of the clauses that he broke was getting married. Any teacher or professor or principal of a Sheda is not suppose to get married and if he does he has to leave the Sheda. He's been asked to leave the Sheda for many years and he has not yet vacated that Sheda. A case was registered in the Lok Adalat, Gangtok, Sikkim against him and he never turned out, not even once and the case is still going on. I hope this will clarify the ownership of the Sheda/Taktse Nyingma Institute, Gangtok, Sikkim.

Malcolm wrote:

Again, this is just hearsay on an internet website.

Author: Malcolm

Date: Monday, June 22nd, 2015 at 7:15 AM

Title: Re: Ksha.ya'i.nad

Content:

pemachophel said:

Can anyone tell me what kind of disease ksha.ya'i.nad is?

Thanks

Malcolm wrote:

First of all it is a cold bile disease.

It is a wasting disease, but it is fact not tuberculosis. Tuberculosis is another illness, called " gcong chen zad byed ", something like "major chronic consumption."

Kṣaya [kshaya nagpo] is fatal, there is no cure. It is something like terminal jaundice. What happens here is that the bile from the bladder spreads through the entire body, including the channels, skin, bones and so on. Since it consumes them, it is call "consumption" (zad byed) in Tibetan. It is also called black [nag po] because the patients complexion becomes dark. The skin and so on become dark blue and the nails have black spots.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 9:48 PM

Title: Re: HHDL advice: Westerners to take monk/nun as teacher

Content:

Adamantine said:

with this logic then Namkhai Norbu for instance would be less ideal as a teacher than any random bikshu? I have a hard time accepting that. I think level of realization is the most important factor in my own criteria for teachers.

Malcolm wrote:

In general, ordinary people cannot ascertain who is awakened and who is not. The story of Virupa is illustrative here.

People's idea of who is "realized" is very fickle and subjective.

Adamantine said:

Yes but equally how could an ordinary person know when a bikshu is truly keeping their vows purely? Wouldn't you need extraordinary powers of insight to know even this?

Malcolm wrote:

Good thing we have the Dalai Lama around...

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:09 PM

Title: Re: HHDL advice: Westerners to take monk/nun as teacher

Content:

Adamantine said:

with this logic then Namkhai Norbu for instance would be less ideal as a teacher than any random bikshu? I have a hard time accepting that. I think level of realization is the most important factor in my own criteria for teachers.

Malcolm wrote:

In general, ordinary people cannot ascertain who is awakened and who is not. The story of Virupa is illustrative here.

People's idea of who is "realized" is very fickle and subjective.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 6:48 PM

Title: Re: Interview with Khenchen Rigdzin Dorje on the Nyingmapa V

Content:

DENZONG said:

Taktse Nyingma Institute, Gangtok, Sikkim. This property belongs to The Chogyal(King) Tenzing Tobgyal Wongchuk Namgyal of Sikkim, and he later donated it to The Tsuklakhang Trust. Khempo Rinzing was given in-charge of this Institute by the Chogyal under an agreement in 1997. And he broke many clauses of the agreement and due to which he was asked to leave the institute. And some of the clauses that he broke was getting married. Any teacher or professor or principal of a Sheda is not suppose to get married and if he does he has to leave the Sheda. He's been asked to leave the Sheda for many years and he has not yet vacated that Sheda. A case was registered in the Lok Adalat, Gangtok, Sikkim against him and he never turned out, not even once and the case is still going on. I hope this will clarify the ownership of the Sheda/Taktse Nyingma Institute, Gangtok, Sikkim.

Malcolm wrote:

This is just hearsay.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 6:47 PM

Title: Re: Phowa on insects

Content:

Tenso said:

I've heard some stories of people doing this. How possible is this for an average practitioner? Does one need to be of a high realization?

Malcolm wrote:

Better to sing song of the vajra, or six spaces of Samantabhadra. More effective...

Tenso said:

Why would that be more effective than phowa?

Malcolm wrote:

In order for phowa to be effective, one must expert in it, have done the practice and produced signs. By contrast, song of the vajra has no such requirement.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 6:40 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcom said:

Once an animal has been killed, its meat is inert. There is no consciousness present, ergo, purchasing the meat of an animal that has already been killed does not contribute to the suffering of that sentient being.

Otherwise, when you buy meat in a modern market, the consciousness of that animal is long dead, well on its way to yet another rebirth. There is no connection between meat that I buy, and the suffering of said animal.

Indeed, it is also not unrealistic to ask Vajrayāna practitioners to apply methods we have been taught to create positive connections so that beings whose flesh we consume meet the Dharma.

jmlee369 said:

This is one thing I've been curious about for a while now. There are several methods in both lower and higher tantric texts that enable practitioners to benefit beings by interacting in some way with dead remains. How exactly does this work if the consciousness is long gone from the body? Then there's the whole "Buddhas cannot wash away wrongdoing and obscuration with water..." thing, and how even the Buddhas and bodhisattvas cannot intervene if a being lacks the merit etc. If there is no volition on the part of the animal to create the connection, how can it be accomplished?

Malcolm wrote:

The connection is created by the practitioner towards the animal.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 6:39 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

KeithBC said:

Solar power is good and necessary. But the real issue lurking behind all this is sustainability. How sustainable is the solar cell industry? To be specific, those solar cells are made in a coal-powered factory. So does the coal saved by their use equal the coal consumed by their manufacture? i don't know the answer, and I bet neither do the manufacturers. This is the type of question we need answers to in addressing climate change or any of the other sustainability issues. I would be a lot more comfortable with solar power if the panels were made in a solar-powered factory.

Om mani padme hum

Keith

Malcolm wrote:

Not only this, but solar cells require rare earth minerals, and in most places in the world,

they are bound up with radioactive isotopes making them very problematical to mine. They also are only strip mined.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:14 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

TocharianB said:

Overall, it is a difficult teaching that I am trying to observe to benefit beings.

Malcolm wrote:

I don't think it is that difficult. The imperative is to create positive connections for sentient beings.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:12 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

TocharianB said:

This teaching of ChNN Rinpoche rejects that idea--it enjoins me to act in a way that presupposes my being a practitioner of Buddhadharma sets me apart. I should eat meat while markets provide it to benefit beings, while believing that it would be better for everyone who is not a practitioner to abstain...

Malcolm wrote:

Correct, perfectly stated. Only I would go further and point out that part of the Madhyamaka tradition rejects the tathāgatagarbha tradition's prohibition against eating meat as long as it is pure in three ways.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:10 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

MiphamFan said:

I don't think Chatral is influenced by wanting donations from Chinese, and there has been a fairly long strain of vegetarianism in Nyingma.

In Mipham's Satirical poem on the four schools he notes that actually, and says that Gelugpas like meat the most.

But I think accommodating to Chinese tastes has influenced a lot of modern TB teachers. I think they are better off presenting themselves as laymen if they are such

rather than being ambiguous about it to people who are uninformed though.

Malcolm wrote:

There exists no Mahāyāna commitment in the Indo-Tibetan tradition to avoid meat. It is not part of our bodhisattva vows.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:06 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

Eating meat is solely a problem if you killed an animal yourself, asked for it to be killed or witnessed it killed. Bhavaviveka demonstrates this quite well in the Tarkajavala.

These days, the main impetus to be vegetarian comes from narrow-minded Chinese Buddhists. Tibetan Lamas give into this because they want donations.

jmlee369 said:

I don't think you can criticise the Chinese too much for upholding the scriptures and precepts.

Malcolm wrote:

The prohibition against eating meat may exist in the Chinese bodhisattva vows, but not in the Indian bodhisattva vows, and the Tibetan traditions that follow the latter. And as I pointed out, the Tarkajavala rejects that idea that eating meat that is pure in three ways has a fault. Bhavaviveka, a Mahayañist, is quite aware of the Lanka and so on, and in fact mentions it by name.

The main sūtras that rail against meat eating are the Tathāhatagarbha sūtras.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 8:04 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

jmlee369 said:

In terms the meat that is pure in three ways, while it is indeed the case for monastics, I have yet to see that concept applied for lay people in scripture.

Malcolm wrote:

It applies since lay people have a vow against killing, just like bhikṣus, etc.

jmlee369 said:

As for plant cultivation and the harm it causes to sentient beings, meat eating is compounding the problem because of the feed that livestock consume. Going down

one trophic level would reduce the amount of beings harmed from plant cultivation as well.

Overall, while it is unrealistic to ask the whole world to adopt vegetarianism, it's not too much to ask that people reduce their meat consumption a little bit.

Malcolm wrote:

Indeed, it is also not unrealistic to ask Vajrayāna practitioners to apply methods we have been taught to create positive connections so that beings whose flesh we consume meet the Dharma.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:39 AM

Title: Re: Phowa on insects

Content:

Tenso said:

I've heard some stories of people doing this. How possible is this for an average practitioner? Does one need to be of a high realization?

Malcolm wrote:

Better to sing song of the vajra, or six spaces of Samantabhadra. More effective...

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:37 AM

Title: Re: "V"s in Sanskrit

Content:

MiphamFan said:

Tibetan ba or wa itself might have been a labiodental approximant in his time. It is in some modern Kham dialects still.

Malcolm wrote:

Dude, the only people who know what a "labiodental approximant" is are modern linguists. Not even Sanskritists know WTF this is. Honestly. You are being a trifle ridiculous and unhelpful here.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:35 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Saoshun said:

No such thing as global warming. It's rather getting colder then it was couple years ago.

Urgyen Dorje said:

So you've made a truth claim. What is the factual basis for this truth claim?

Malcolm wrote:

Is it just me? Or did anyone notice our two climate deniers use Chinese nyms?

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:31 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Saoshun said:

No such thing as global warming. It's rather getting colder then it was couple years ago.

Malcolm wrote:

Dude, you are so so wrong...

Saoshun said:

Worldwide, 2001-2010 was the warmest decade on record since thermometer-based observations began. Global average surface temperature has risen at an average rate of 0.15°F per decade since 1901 (see Figure 2), similar to the rate of warming within the contiguous 48 states. Since the late 1970s, however, the United States has warmed faster than the global rate.

Malcolm wrote:

<http://www.epa.gov/climatechange/science/indicators/weather-climate/temperature.html>

Saoshun said:

The globally averaged temperature over land and ocean surfaces for 2014 was the highest among all years since record keeping began in 1880. The December combined global land and ocean average surface temperature was also the highest on record.

Malcolm wrote:

<http://www.ncdc.noaa.gov/sotc/summary-info/global/201412>

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:28 AM

Title: Re: Namkhair Norbu and Vegetarianism

Content:

bryandavis said:

But by buying meat I add to the demand for the meat. If nobody would buy it, nobody would be paid to slaughter animals

I believe the ChNNR said something like this already, but I will say it also.

Malcolm wrote:

He should just stop eating meat since he feels so strongly that it is wrong. The only one

at fault here is him, since he admitted he eats meat, but feels that it is really, really karmically wrong.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:22 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

theanarchist said:

Okay, next time I need a car, I buy one from a dealer in stolen goods, because, you know once the car is stolen from it's previous owner, it's inert.

When I buy it I automatically ask for it to be killed. The price of the meat includes the wage of the professional butcher doing it. I pay him with the money I pay for the meat.

Malcolm wrote:

Now, you are simply making irrational arguments. A car is inert from the start.

You only pay a butcher if you ask him to kill an animal for you. This is clearly forbidden. Otherwise, when you buy meat in a modern market, the consciousness of that animal is long dead, well on its way to yet another rebirth. There is no connection between meat that I buy, and the suffering of said animal. It already happened and is finished, for that life.

Karma is volition, and the secondary acts of body and voice that proceed from that. In order for killing to be part of my karma, I must request some being be killed or do it myself. Otherwise, there is no karma involved.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:19 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

theanarchist said:

You have to be to some degree be happy that someone else did the deed for you that enables you to eat this meat without doing it yourself.

I mean, the alternative is to sit in front of your steak feeling guilty while enjoying the delicious taste.

Malcolm wrote:

Not at all.

I can enjoy the taste of meat at the same time that I am sorry there is the suffering of killing in the world. When I eat meat I do so in recognition that Samsara is a terrible place. Also, when I eat vegetables I likewise am aware of the many millions of creatures killed every day to bring nice vegetables to my table.

I do not feel guilty for the acts committed by others. If there was no meat in the markets, I would not eat it and I would not miss it for a second.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:13 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Saoshun said:

if someone have sincere heart will see that it's not about animal suffering .

theanarchist said:

No, slaughtering and eating animals is not about animal suffering...

Malcolm wrote:

Meat does not suffer. Once an animal has been killed, its meat is inert. There is no consciousness present, ergo, purchasing the meat of an animal that has already been killed does not contribute to the suffering of that sentient being.

Eating meat is solely a problem if you killed an animal yourself, asked for it to be killed or witnessed it killed. Bhavaviveka demonstrates this quite well in the Tarkajavala. These days, the main impetus to be vegetarian comes from narrow-minded Chinese Buddhists. Tibetan Lamas give into this because they want donations.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:11 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Kelwin said:

Karma certainly works within the relative world...

Malcolm wrote:

Karma is volition, and that is all it is. Purchasing meat does not necessarily carry with it the volition to kill. Asserting that it does is absurd.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:09 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

An action must be complete in three ways in order to accrue a full karma from it. .

theanarchist said:

But you still get an incomplete karma. Plus, it's said, if you rejoice in an act, you get as much karma as the person performing it.

Johnny Dangerous said:

Eating meat is not rejoicing in the killing of animals, what a hyperbolic suggestion.

Malcolm wrote:

Agreed, the suggestion is hyperbolic.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 7:09 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

An action must be complete in three ways in order to accrue a full karma from it. .

theanarchist said:

But you still get an incomplete karma. Plus, it's said, if you rejoice in an act, you get as much karma as the person performing it.

Malcolm wrote:

No, actually, you don't as long as meat is pure in three ways.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 6:24 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

Nonsense. They would do that activity this regardless of whether you buy that meat or not.

theanarchist said:

But by buying meat I add to the demand for the meat. If nobody would buy it, nobody would be paid to slaughter animals. Of course my contribution is small, but as far as I have learned about karma, if you participate in a group activity, you have part of that

karma.

Don't get me wrong, I do on occasion eat meat, but I see it as a karmically problematic activity, as I am not able to send anyone off to a pure land.

Malcolm wrote:

An action must be complete in three ways in order to accrue a full karma from it.

Anyway, the point is not sending sentient beings to a pure realm, the point is creating a connection so that sentient beings meet the Dharma.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 5:52 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

theanarchist said:

And what does he say about eating meat if you have to butcher the animals yourself?

Malcolm wrote:

One cannot kill animals. This kind of meat is forbidden.

theanarchist said:

So in fact, by buying meat you pay someone else to accumulate negative karma.

Malcolm wrote:

Nonsense. They would do that activity this regardless of whether you buy that meat or not because there are so many other people who buy meat.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 3:20 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Author: Malcolm

Date: Saturday, June 20th, 2015 at 2:51 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

If people have been keen to check up data, the current trend of increasing surface temperature started around 1910 (or there about).

Malcolm wrote:

Yes, 100 years after wide spread deforestation and destruction of grasslands in the Northern Hemisphere and 150 years after the beginning of the industrial revolution.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 2:47 AM

Title: Re: Difference between 4th and 5th Skandha

Content:

catlady2112 said:

I'm very confused by the heap consciousness. I assume it means more than "thinking."

Malcolm wrote:

It means a moment of mind, that is all. Full disclosure: I am someone who has studied Abhidharma for many years, and have taught it on more than one occasion.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 2:45 AM

Title: Re: Difference between 4th and 5th Skandha

Content:

catlady2112 said:

I'm having trouble understanding the skandhas in terms of "experience." Every teacher seems to have different ways of explaining them. I learned them as 1) Form 2) Feeling 3) Discrimination 4) Volition 5) Consciousness.

Malcolm wrote:

They are 1) matter (as opposed to the object of the eye, form) 2) feeling 3) ideation 4) formations 5) consciousness.

catlady2112 said:

I find that every teacher uses a different words/translations for each heap. The set I listed are from Geshe Dargye, and it's what I grew up with, so I am most familiar with these word choices.

Malcolm wrote:

The terms for Sanskrit and Tibetan respectively are rūpa and gzugs. It is become a common thing for translators to translate rūpaskandha as the "form aggregate", but it is not accurate and does not correspond with the definition of form in English "configuration, formation, structure, construction, arrangement, appearance, exterior, outline, format, layout, design." What does correspond is "matter", i.e. "constituent, raw material, element, component."

When we are taking about the rūpāyatana, the sense base of form, however, the object of the eye, then form is perfect, i.e., "configuration, formation, structure, construction, arrangement, appearance, exterior, outline, format, layout, design."

Words are relative, but they are important in that they shape our understanding. If the terms we use are not accurate, how can our understanding be accurate? Geshe Dhargye never thought about these things in English. He did not know English. The fault lies with his translators.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:49 AM

Title: Re: Global Warming / Climate Change: Caused by human activity

Content:

WeiHan said:

Not only has the ice cap not disappeared but it actually grows

<http://www.dailymail.co.uk/sciencetech/article-2738653/Stunning-satellite-images-summer-ice-cap-thicker-covers-1-7million-square-kilometres-MORE-2-years-ago-despite-Al-Gore-s-prediction-ICE-FREE-now.html>

Malcolm wrote:

<http://www.carbonbrief.org/blog/2014/09/some-important-context-on-arctic-sea-ice-melt/>

Read it and weep.

WeiHan said:

Like real. Of course they come out to patch their wrong prediction and you are happy with their explanation? Simply extending the time scale? Why not even longer time scale like what I suggested?

Malcolm wrote:

Because there is no data to support a longer time scale as far as pictures of arctic ice go. Of course, we have journal evidence from sailors and so on, but this is anecdotal at best.

Face it Wei Han, we are living in time when the climate change is 100 percent being caused by human activities. You remind me of this guy:

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:36 AM

Title: Re: Global Warming / Climate Change: Caused by human activity

Content:

Malcolm wrote:

Ummm, last I checked Al Gore is also not a climate scientist.

WeiHan said:

That is not the point. The point is that politician can exaggerate the issue for their own self interest.

Malcolm wrote:

We are talking about the science behind it. That is what counts, not what politicians say.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:36 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

Not only has the ice cap not disappeared but it actually grows

<http://www.dailymail.co.uk/sciencetech/article-2738653/Stunning-satellite-images-summer-ice-cap-thicker-covers-1-7million-square-kilometres-MORE-2-years-ago-despite-Al-Gore-s-prediction-ICE-FREE-now.html>

Malcolm wrote:

<http://www.carbonbrief.org/blog/2014/09/some-important-context-on-arctic-sea-ice-melt/>

Read it and weep.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:28 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Karma Dondrup Tashi said:

I guess I don't know how you can do actual anuttarayoga tsog if you are veggie.

Malcolm wrote:

You can't.

Karma Dondrup Tashi said:

Can the offering be vegetarian?

Malcolm wrote:

Meat and alcohol are indispensable in a ganapuja.

If you refuse it, you are breaking a samaya.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:21 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

The global warming crowds even predicted in 2008 that by June 2015, NYC will be underwater. ABC News.

https://www.youtube.com/watch?v=_Gk-qiVK6C4

Malcolm wrote:

Ummm...you are confusing entertainment with science. Not even the most radical, hysterical climate scientist would ever endorse such dramatizations.

WeiHan said:

Fine. 7 years ago, Al Gore predicted that the arctic will be completely gone in 5 years. Today, not only has it not disappear, it has grown in size and sea ice content.

Malcolm wrote:

Ummm, last I checked Al Gore is also not a climate scientist.

As to your claim:

Arctic sea ice extent for May 2015 averaged 12.65 million square kilometers (4.88 million square miles), the third lowest May ice extent in the satellite record. This is 730,000 square kilometers (282,000 square miles) below the 1981 to 2010 long-term average of 13.38 million square kilometers (5.17 million square miles) and 70,000 square kilometers (27,000 square miles) above the record low for the month, observed in 2004.

<http://nsidc.org/arcticseaicenews/>

WeiHan said:

Sea ice in the Arctic Ocean is at its lowest May level since records began in the 1980s. Ice coverage around the North Pole is currently just 11.32m sq km, compared with a 30 year average of 12.5m sq km.

This figure is even lower than the 11.89m sq km of 2012, when sea ice coverage reached its lowest summer time level. Ice extent generally reaches its lowest level in mid September. In 2012 there were just 3.2m sq km of sea ice in the Arctic.

Arctic sea ice decreased at a rate of around four percent per decade between 1978 and 1996, according to the Intergovernmental Panel on Climate Change (IPCC).

The IPCC expects the extent of sea ice to decrease by 20 percent by 2050, with some ice-free summers by the same time.

Melting sea ice does not affect sea levels but it does affect the amount of heat that is absorbed. Typically sea ice reflects between 50 and 70 percent of incoming solar radiation, compared with just seven to 10 percent by ocean water.

This is likely to result in accelerating warming in the Arctic, which in turn, raises the likelihood of accelerating ice loss – a negative feedback.

A loss of sea ice reduces the protection afforded to coastal regions and is expected to result in higher waves and an increase in storm surges, inundation and coastal erosion.

The loss of sea ice does have some benefits; previously inaccessible shipping routes will become open to commercial traffic.

For example, voyage times between Rotterdam, Netherlands and Yokohama, Japan, would be reduced by 40 percent using this Northern Sea Route compared with the conventional route through the Suez Canal.

It is uncertain whether this year's rapid decrease in coverage will be maintained, but warm air over Canada and Alaska is expected to move across the North Pole in the coming week.

The melting of surface ice sets up melt ponds which absorb heat and make the acceleration of ice loss much more likely.

Malcolm wrote:

<http://www.aljazeera.com/news/2015/05/arctic-sea-ice-disappearing-record-rate-150524091720040.html>

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:07 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

The global warming crowds even predicted in 2008 that by June 2015, NYC will be underwater. ABC News.

https://www.youtube.com/watch?v=_Gk-qiVK6C4

Malcolm wrote:

Ummm...you are confusing entertainment with science. Not even the most radical, hysterical climate scientist would ever endorse such dramatizations.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 1:00 AM

Title: Re: Difference between 4th and 5th Skandha

Content:

Karma Dondrup Tashi said:

off topic again - I've never understood why feeling comes before formations.

Malcolm wrote:

Because it is the strongest mental factor that keeps us in samsara. The aggregates are ordered by their strength in keeping us in samsara.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 12:59 AM

Title: Re: "V"s in Sanskrit

Content:

Greg said:

Are you saying that to trained ears it always sounds the same and they can never detect a difference?

Further, it is not a silly question. I am curious about why it sometimes sounds to me one way and sometimes sounds another. That is a perfectly legitimately thing to be curious about. If you are hung up on English equivalences we could just call them Sound A and Sound B.

Malcolm wrote:

In Kashmir, this sound was pronounced B as in Baj[z]ra (or as it is today in Nepal) , as noted by Sakya Pandita in How to Pronounce Mantras. It is pronounced Wa, according to his ear, by Central Indians.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 12:44 AM

Title: Re: Difference between 4th and 5th Skandha

Content:

catlady2112 said:

I'm having trouble understanding the skandhas in terms of "experience." Every teacher seems to have different ways of explaining them. I learned them as 1) Form 2) Feeling 3) Discrimination 4) Volition 5) Consciousness.

Malcolm wrote:

They are 1) matter (as opposed to the object of the eye, form) 2) feeling 3) ideation 4) formations 5) consciousness.

catlady2112 said:

It is easy for me to understand the 1st 3 in terms of what my mind does by 1) separating myself from other objects 2) having a positive, negative or neutral feeling and 3) creating a solid concepts around how I file/name them in my mind.

Malcolm wrote:

Actually, the material aggregate includes all physical sense organs as objects. Your understanding of 2 and 3 is ok.

catlady2112 said:

I was taught that #4 was the reaction that resulted from the first 3. For example, I see what appears to be a large snake and become frightened. #4 might be an impulsive reaction: such as my body shaking, screaming or running away.

Malcolm wrote:

Here is another place where you are understanding incorrectly. The formation aggregate is composed of mental factors that operate in formations, there are either 51 or 100 mental factors depending on the presentation. So for example, a positive mind in the desire realm always has 22 mental factors accompanying it. Volition is only one of the ten neutral mental factors that accompany all minds in the desire realm.

Your perception of a snake, and reacting to it viscerally is still 2 and 3. 2 and 3 are mental factors also, but because they have such a strong role in samsara, they are treated as separate aggregates.

catlady2112 said:

Also I've always been confused about #5 Consciousness. Most texts tend to describe this as a concept instead of an experience.

Malcolm wrote:

The aggregate of consciousness is the identical to the mental organ, your mind, it is what thinks.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 12:02 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Malcolm wrote:

But if you are a Dzogchen practitioner, then since you have methods to benefit sentient beings, being a strict vegetarian is, in his opinion, "miserable compassion."

tomamundsen said:

Does this mean ganachakra, or are there other methods as well?

Malcolm wrote:

All meals should be ganapujas.

Author: Malcolm

Date: Saturday, June 20th, 2015 at 12:01 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

See.

Data released showed that "global warming" stopped 16 years ago. The graphs even show that it is cyclical.

<http://www.dailymail.co.uk/sciencetech/article-2217286/Global-warming-stopped-16-years-ago-reveals-Met-Office-report-quietly-released--chart-prove-it.html>

So their model is predicting a continuous increase of surface temperature but yet temperature has stalled for 16 years and they have to come up with a cycle theory to patch up an explanation. What does it say? Bottom line, even for a novice that didn't read up their explanation, you should be able to conclude that the model that they have been relying on is inaccurate.

The linear trend from August 1997 (in the middle of an exceptionally strong El Nino) to August 2012 (coming at the tail end of a double-dip La Nina) is about 0.03°C/decade, amounting to a temperature increase of 0.05°C over that period, but equally we could calculate the linear trend from 1999, during the subsequent La Nina, and show a more substantial warming.

As we've stressed before, choosing a starting or end point on short-term scales can be very misleading. Climate change can only be detected from multi-decadal timescales due to the inherent variability in the climate system. If you use a longer period from HadCRUT4 the trend looks very different. For example, 1979 to 2011 shows 0.16°C/decade (or 0.15°C/decade in the NCDC dataset, 0.16°C/decade in GISS).

Looking at successive decades over this period, each decade was warmer than the previous – so the 1990s were warmer than the 1980s, and the 2000s were warmer than both. Eight of the top ten warmest years have occurred in the last decade.

Malcolm wrote:

<http://blog.metoffice.gov.uk/2012/10/14/met-office-in-the-media-14-october-2012/>

Author: Malcolm

Date: Friday, June 19th, 2015 at 11:49 PM

Title: Re: Relapsing from Buddhist Practice

Content:

kdolma said:

Hi Malcolm and Johnny,

The problem is that since I've started practicing, these afflictive states have been stronger, more and prolonged. Before, there was not much tension/swinging emotions/delusions, maybe it's because I am trying to observe and not let anything manifest in my mind (and/or) letting it manifest but not reacting to it.

I guess I am afraid of creating future suffering through my afflictive states because once I have thought something bad, I am already creating bad karma. The biggest hindrance to this is my self-deception, ego, and self-centeredness. How can I be more honest and sincere in accepting my mistakes and faults?

Malcolm wrote:

Of course they SEEM stronger, but they are not. You are merely seeing them as they are for the first time.

Author: Malcolm

Date: Friday, June 19th, 2015 at 11:47 PM

Title: Re: Pema Khandro?

Content:

smcj said:

I did not think much of her 30 years ago, but she's been at this a long time.

Malcolm wrote:

You mean when she was 10?

smcj said:

If I remember correctly she was active in the Santa Cruz area as Cali Ma back in the '80s as an adult. She was trying to get some land together near the crest of Hwy 17. She looked much the same.

It occurs to me that if she has figured out the secret to eternal youthful appearance she will become the biggest guru in America!

Malcolm wrote:

Umm, she would have been 11, actually. She was born in 1974, a wood tiger. I think your memory is a little fuzzy.

Author: Malcolm

Date: Friday, June 19th, 2015 at 10:54 PM

Title: Re: Pema Khandro?

Content:

smcj said:

I did not think much of her 30 years ago, but she's been at this a long time.

Malcolm wrote:

You mean when she was 10?

Author: Malcolm

Date: Friday, June 19th, 2015 at 10:48 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Justamechanic said:

Thank you Malcolm for answering my post. I'm still confused as to how it is "miserable compassion" to not engage in meat eating. I've never heard him specify that it's okay for practitioners of the lower tantras to be vegetarians. In fact, at the teaching in LA he became red faced and angry and it appeared to me that he slammed his fist down in denouncing vegetarians, he didn't specify as to which practitioners could still be vegetarians. He never mentioned any scriptural reference or commentarial reference to back up this statement. Do you know of any? I have no doubt that Norbu is an enlightened being, it's just that his statements run counter to statements by Chatral Rinpoche and other Dzogchen masters. I thought as Buddhists we were supposed to do no harm. I'm just a blue collar guy in rural Northern California and this really has my

head spinning.

Malcolm wrote:

Well, the famous one that ChNN always quotes from the Hevajra Tantra (though you won't find it in the extant two chapter version)

Those with compassion eat meat;

those with samaya drink alcohol.

The Hevajra also observes that one should not distinguish between pure foods (i.e. acceptable to Brahmins) and impure foods.

Then in a treasure of Kunzang Dechen Lingpa connected with six dimensions of Samantabhadra mantra (འཕགས་པ་ཉལ་མཁའ་མཁའ་), it is said:

If yogins who possess great compassion cannot help but accept meat and blood, that should be considered to be the flesh and blood is a sentient being that is actually present...Yogins who have created bodhicitta, there is nothing more profound than this to benefit migrating beings! For example, there isn't anyway to guide sentient beings who have no connections. As in the aforementioned example, likewise after flesh and blood is enjoyed in a feast, their minds are purified and sent up [into the dharmadhātu]. All my lineage of followers should practice this in earnest, bringing benefit both to themselves and others.

Author: Malcolm

Date: Friday, June 19th, 2015 at 9:37 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Boomerang said:

Okay, so is Garchen Rinpoche intentionally sending himself and hundreds of other people to hell, including me and other people on this forum?

Malcolm wrote:

I can only related to you what is described in the tantras. I am not going to opine on Garchen Rinpoche's intentions.

The essence of Vajrayāna is a live connection with a teacher, emphasis on live. If someone wants to study with Garchen Rinpoche, then they should make the effort to go and meet him in person.

Author: Malcolm

Date: Friday, June 19th, 2015 at 9:28 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

Simon E. said:

How do you propose bringing China and India into line ?

Malcolm wrote:

They need this more than anyone else because they are the two most densely populated places on the planet.

Author: Malcolm

Date: Friday, June 19th, 2015 at 9:27 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

madhusudan said:

Could all (or most of) the goals of reducing Global Warming be accomplished through a campaign of reducing pollution?

Malcolm wrote:

No. We need a systemic and global reorganization of human society along the lines described by the deep ecologists and social ecologists. Then maybe, just maybe, we wont shit ourselves to death in our own beds.

madhusudan said:

Okay. And that accords perfectly with being responsible for the well being of all sentient beings. But how do you envision that being accomplished?

Locally and voluntarily through education, community building and neighborly collective action?

By fiat through centralized coercive force? e.g. U.N., treaties, laws, etc.

Some combination of those two?

Something else?

I'd prefer the first option, but it is slow and our current systems do not favor it. The urgency of environmental destruction compels us to consider the second. What is your view?

Malcolm wrote:

Our current economic system is not geared towards supporting sustainability because it is based on resource extraction and consumption, rather than conservation and durability.

So we need a combination of local initiatives as well as strong environmental and resource treaties.

We also have to abandon the idea of the growth economy.

Author: Malcolm

Date: Friday, June 19th, 2015 at 8:39 PM

Title: Re: HHDL advice: Westerners to take monk/nun as teacher

Content:

Malcolm wrote:

It is something stated in the Kālacakra tantra, actually. The best guru is a bhikṣu or bhikṣuni, the next best, a novice, the inferior guru is a householder.

dzoki said:

I think that this statement should not be taken only literally. For example Saraha said after taking consort and having attained realization: "Now I am real bikshu."

I believe that bikshu means something else in tantras and tantric language than it means in sutra and vinaya. Hence the confusion in Tibetan monastic tradition.

Malcolm wrote:

Nice try, but in reality the commentaries like the Vimalaprabha, as well as the Fifty Verses of Guru Devotion, are pretty clear that in this case bhikṣu means bhikṣu, someone who holds all three vows completely, including monastic vows.

Also, Saraha was never a monk.

Author: Malcolm

Date: Friday, June 19th, 2015 at 8:33 PM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

madhusudan said:

Could all (or most of) the goals of reducing Global Warming be accomplished through a campaign of reducing pollution?

Malcolm wrote:

No. We need a systemic and global reorganization of human society along the lines described by the deep ecologists and social ecologists. Then maybe, just maybe, we wont shit ourselves to death in our own beds.

Author: Malcolm

Date: Friday, June 19th, 2015 at 8:09 PM

Title: Re: Pema Khandro?

Content:

tingdzin said:

In Tibetan Buddhism, as anywhere else, success is rewarded with accolade and failure is rewarded with obscurity, and it really has very little to do with puritan notions of

authenticity, as much as we may wish it to be otherwise.

"Authenticity" is actually something to be valued, if the lineages are not to decline, long-term. This is not to say that the Tibetans had their act together on this matter all the time.

Malcolm wrote:

You are completely missing my point. My first point is that no one's qualifications to be a teacher has ever been established or refuted on a board such as Dharmawheel, and so on. My second point is that as long as someone can get some Tibetan to vouch for them, it is very difficult to make an argument that someone is an "inauthentic" teacher.

Those of us who have studied the actual history of Tibetan Buddhism, such as yourself, should understand that charges of charlatanism are quite wide spread among all four schools. We should also understand that charges of charlatanism have never ever prevented anyone from gathering students, building monasteries, funding stupas, statues, pujas, shedras and so on. The Shugden affair should prove that much to everyone. Do most of us here regard Shugden as inauthentic? Yes? Do most of us here regard teachers who promulgate this practice as inauthentic? Yes. Does that stop Shugdenpas in the slightest? No! The same thing applies to Michael Roach, and other "controversial" teachers.

Truly, the people who loose the most in this game of authenticity are the self-appointed purveyors of imagined authenticity. In order to question the authenticity of another teacher, first one must prove that one is in fact an arbiter of such authenticity. None of us here can do this. Because of this, accusing this women of being a fraud or a charlatan is a losing game. It is also unfair, and even sexist.

Honestly, the best practice is that when someone you know personally approaches you in private about this or that teachers credentials, then you can give your opinion — but making a public spectacle out of someone who is regarded as a teacher by others is simple bad form. I know, because I have been involved in this practice in the past and now regard it as folly.

You will recall that even Chogyur Lingpa in the beginning was derided as a charlatan. It was mainly due to his association with Khyentse Wangpo that his revelations were found acceptable.

Author: Malcolm

Date: Friday, June 19th, 2015 at 7:35 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

Justamechanic said:

Hello All, I'm a new member here and was wondering if anyone knows why Namkhai Norbu is so against vegetarianism? I attended one of his teachings about a year ago and he said that vegetarianism is the "worst kind of compassion". He has repeated this stance on other occasions. I know of no other Buddhist teacher or teaching that contains this message. My partner is a long time student of his and this is creating a lot

of friction in my relationship as I am a long time vegetarian and an eleven year student of both Kagyu and Nyingma teachings.

Malcolm wrote:

He is not against Vegetarianism, per se. If you are a common Mahāyāna practitioner, or a practitioner of lower tantras, he is all for it.

But if you are a Dzogchen practitioner, then since you have methods to benefit sentient beings, being a strict vegetarian is, in his opinion, "miserable compassion."

If he is not your teacher, however, you should let your partner know that he or she is conditioning you, since that is also not correct.

Author: Malcolm

Date: Friday, June 19th, 2015 at 7:33 AM

Title: Re: Dropping Jesus

Content:

Fa Dao said:

This is getting ridiculous... the abrahamic religions cannot and will not lead one to Total Enlightenment. Nowhere in any of their writings or teachings does it even include the idea of it..no base for it, no path for it, and no mention of any fruit for it. To say that these traditions are the spiritual equal of Buddhadharma in that regard is nothing but politically correct nonsense...its just that simple.....sorry man, I know its against the "rules" here but somebody had to say it...

steveb1 said:

Sorry, but there are strands of the New Testament that do include the idea of enlightenment.

Malcolm wrote:

Bodhi is a very specific idea. Nothing in Christianity remotely approaches it.

Author: Malcolm

Date: Friday, June 19th, 2015 at 5:38 AM

Title: Re: Relapsing from Buddhist Practice

Content:

kdolma said:

Hi everyone,

I am still new to Buddhism and felt a tremendous sense of renunciation and clarity when I was first introduced. Death, impermanence, karma,etc..seemed to make complete sense before and I felt very inspired and confident, fearless, courageous, and uplifted like I had really found something profound that had stripped all the earlier notions I had about life/this world. But now, it's as if I have forgotten everything and the earlier renunciation seems to have faded, and I don't sense much urgency like before.

What can I do if I relapse with my practice? I feel so guilty, ashamed, and can't shake out the self-hate and self-blaming when I wasn't practicing mentally very well throughout the day. My anger and aggression keeps coming up and it completely overwhelms me that I end up mentally thinking bad things about others, hating them, blaming them and then I regret it and keep going round and round in circles. When I get angry at my friends and family, since I've harmed them, I can't shake out the anger, guilt, blame, and hate towards myself. Also, the most saddest thing is my self-deception, "oh it's ok, I can try even harder and purify next time even if I have gotten angry at someone..."

Please help me with your advice especially for someone who is still new to Buddhism.

Malcolm wrote:

All of this is afflictive thinking. You need to recognize it for what it is and not give it a lot of energy.

Author: Malcolm

Date: Friday, June 19th, 2015 at 4:18 AM

Title: Re: Maintaining Motivation

Content:

Anders said:

How would one go about regulating this element to address such a disorder then?

Malcolm wrote:

Yantra yoga, prāṇayāma, eating a vata pacifying diet and so on.

Vasana said:

Do you have any reliable resources to point to for a vata pacifying diet Malcolm?

Not always satisfied with the credibility of some of the links found online.

Malcolm wrote:

Dr. Lad's website has good reliable information about this.

Author: Malcolm

Date: Friday, June 19th, 2015 at 4:16 AM

Title: Re: Dropping Jesus

Content:

Tenso said:

How so?

Malcolm wrote:

My afflictions are much reduced as a result of following the Dharma. I am unconfused about reality. What else is awakening other than that?

Author: Malcolm

Date: Friday, June 19th, 2015 at 4:14 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

Upaya must be explicit?

Malcolm wrote:

For example, Śīlabhadra writes in the Āryabuddhabhūmivyākhyāna:

Skillful means is the path that equally produces wisdom and compassion.

Asanga's Abhidharmasammucaya defines it like so:

Skill means is of four kinds: the skill in ripening sentient beings is the four means of conversion; [sentient beings] are placed in the virtues because of having been gathered by those [four means]

Queequeg said:

Please correct me if I'm mistaken.

My understanding of skillful means is that the being led by skillful means does not know that they are being led by skillful means. They may have no idea that they are being drawn onto the path. Its only in retrospect that they might realize they were being led.

I don't think this is at odds with the commentaries you cited.

Malcolm wrote:

Umm...we do not sucker people into following the Dharma. We lead them, openly and honestly, to the Dharma. We do not, as they say in Tibet, show the tail of the deer to sell horse meat, i.e. use deceptive practices.

In other words, we do not tell people oh, Jesus taught Buddhahood. We can say to Christians who show an interest in Dharma, however, "Jesus and Buddha are alike in that they both taught compassion", and then explain why the compassion taught by the Buddha is more profound than that taught by Jesus, etc.

Author: Malcolm

Date: Friday, June 19th, 2015 at 3:28 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

Climate scientists caught fudging data again.

<http://news.heartland.org/newspaper-article/2014/09/19/australian-meteorologists-caught-fudging-numbers>

Malcolm wrote:

<https://theconversation.com/no-the-bureau-of-meteorology-is-not-fiddling-its-weather-data-31009>

Author: Malcolm

Date: Friday, June 19th, 2015 at 3:22 AM

Title: Re: Dropping Jesus

Content:

Malcolm wrote:

The answer is no. Neither of those two worldly traditions will bring anyone even within the vicinity of true awakening, let alone near it — so how can they be upāyas?

An upāya is something used to introduce someone to the path.

Tenso said:

Buddhism leads to true awakening? You know this for sure or is it just mere faith?

Malcolm wrote:

I know this for sure.

Author: Malcolm

Date: Friday, June 19th, 2015 at 3:11 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

Upaya must be explicit?

Malcolm wrote:

For example, Śīlabhadra writes in the Āryabuddhabhūmivyākhyāna:

Skillful means is the path that equally produces wisdom and compassion.

Asanga's Abhidharmasammucaya defines it like so:

Skill means is of four kinds: the skill in ripening sentient beings is the four means of conversion; [sentient beings] are placed in the virtues because of having been gathered by those [four means]

Author: Malcolm

Date: Friday, June 19th, 2015 at 2:19 AM

Title: Re: Myanmar monk's Islamophobia

Content:

Malcolm wrote:

Right, there are all kinds of Sufis. Some make the Taliban look like liberals.

My point still stands, however. If someone's refuge is Buddha, Dharma Sangha, then they are Buddhist — but if not, then not.

My knowledge of Sufism is limited to Mystical Dimensions of Islam.

Urgyen Dorje said:

I'm not going to debate whether she is really a Buddhist.

That would take getting into the theology and ontology of her school of Sufism and how she reconciled her native Sufi practice and upbringing with the dharma. That's not my voice. That said, in the time she tutored me in her tradition, there was nothing that contradicted the four seals of the dharma.

It's also something I categorically won't do: police people's refuge.
Sure. It's still weird to me though...

I hadn't thought of any of this stuff in years and years and years.

I guess it's my karma to be introduced to compassion to animals, vegetarianism, etc., from an observant muslim woman. Forever screwed to have have a perspective one can meaningfully share with others...

Malcolm wrote:

If her refuge is Buddha, Dharma, Sangha, she is not a Muslim.

Author: Malcolm

Date: Friday, June 19th, 2015 at 2:16 AM

Title: Re: Dropping Jesus

Content:

Malcolm wrote:

The answer is no. Neither of those two worldly traditions will bring anyone even within the vicinity of true awakening, let alone near it — so how can they be upāyas?

Queequeg said:

That's a an unwieldy proposition - not disagreeing, but there are too many component parts - so I propose setting this aside for the time being at least.

Earlier you said:

A means used to bring people to the definitive meaning which is the Buddha, i.e. the state of total awakening.

An upāya is something used to introduce someone to the path.
Was this narrowing of scope intentional?

Malcolm wrote:

People cannot be brought to the definitive meaning without being introduced to the path.

Author: Malcolm

Date: Friday, June 19th, 2015 at 2:14 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

Climate scientists have been caught tempering with climate data that world scientists relied on

<http://www.telegraph.co.uk/comment/11367272/Climategate-the-sequel-How-we-are-STILL-being-tricked-with-flawed-data-on-global-warming.html>

Malcolm wrote:

<http://www.factcheck.org/2015/02/nothing-false-about-temperature-data/>

Author: Malcolm

Date: Friday, June 19th, 2015 at 2:06 AM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

Sure. It' still weird to me though...

I hadn't thought of any of this stuff in years and years and years.

I guess it's my karma to be introduced to compassion to animals, vegetarianism, etc., from an observant muslim woman. Forever screwed to have have a perspective one can meaningfully share with others...

Malcolm wrote:

If her refuge is Buddha, Dharma, Sangha, she is not a Muslim.

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:47 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

What about my question?

Malcolm wrote:

I answered it with another question.

Queequeg said:

I don't think your question answered my question at all.

Malcolm wrote:

The answer is no. Neither of those two worldly traditions will bring anyone even within the vicinity of true awakening, let alone near it — so how can they be upāyas?

An upāya is something used to introduce someone to the path.

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:44 AM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

Sidebar: This is a really good example of how strange I find this forum. I made a posting about whether anyone knew any muslims or had been to any Islamic cultural events, and a few posts later I'm defending whether I'd eat a halal kabob.

Malcolm wrote:

The kind of food and type of event has bearing on the discussion, no?

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:41 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

What about my question?

Malcolm wrote:

I answered it with another question.

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:40 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

I'm not ready to write everything non-Buddhist off. Convince me.

Malcolm wrote:

What is the cause of samsara?

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:39 AM

Title: Re: Global Warming / Climate Change: Caused by human activi

Content:

WeiHan said:

I am the only one that vote NO. There is no global warming. It is a hoax created by corrupted politicians and quack scientists so that they can leverage more tax money to support their further corruption.

The plot of the average earth temperature with that of the activities of the Sun shows that it swing up and down in phase with the activities of the sun. In other words, temperature of earth moves in cycle and corelates more with the cycle of the activities of the Sun than anything else.

Malcolm wrote:

Anthropogenic global warming is the scientific consensus, whether you like it or not.

WeiHan said:

Climate-warming trends over the past century are very likely due to human activities. In addition, most of the leading scientific organizations worldwide have issued public statements endorsing this position. The following is a partial list of these organizations, along with links to their published statements and a selection of related resources.

Malcolm wrote:

<http://climate.nasa.gov/scientific-consensus/>

Here is a list of the all the scientific organizations that consent to that position:

http://opr.ca.gov/s_listoforganizations.php

So you are really going to go out on a limb and say that all of these scientific organizations made up of "quacks?"

Author: Malcolm

Date: Friday, June 19th, 2015 at 1:13 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

Are means which draw a person closer to total awakening yet not completely, not upaya?

Malcolm wrote:

The question you ought to asking yourself is whether the two worldly traditions you have identified as "upāya" will draw a person anywhere even within the vicinity of total awakening, let alone near it.

Author: Malcolm

Date: Friday, June 19th, 2015 at 12:32 AM

Title: Re: Dropping Jesus

Content:

Queequeg said:

Jesus?

Upaya.

Malcolm wrote:

No, not an upāya, either for his followers, nor for Buddhists who do not have any need for Jesus.

Queequeg said:

Mohamed?

Upaya.

Malcolm wrote:

No, not an upāya, either for his followers, nor for Buddhists who do not have any need for Muhammed.

Queequeg said:

Buddha?

Not upaya?

Malcolm wrote:

Buddha is the definitive meaning for Buddhists, so no, again, not an upāya.

Queequeg said:

Upaya. All upaya.

Malcolm wrote:

Not everything is an upāya.

Queequeg said:

How do you define upaya?

Malcolm wrote:

A means used to bring people to the definitive meaning which is the Buddha, i.e. the state of total awakening.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 10:18 PM

Title: Re: Maintaining Motivation

Content:

Anders said:

How would one go about regulating this element to address such a disorder then?

Malcolm wrote:

Yantra yoga, prāṇayāma, eating a vata pacifying diet and so on.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 10:00 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Malcolm wrote:

So should Buddhists avoid sacrificed meat?

Meaning, that one should not be present at a sacrifice or a festival celebrating such a sacrifice and partake of that meat.

Urgyen Dorje said:

Thanks for the clarification. I hear what you're saying and appreciate it.

For me, I don't see the difference between the ritual sacrifice of Eid al-Adha and ritual sacrifice of dabiha (making halal meat). I don't think a Buddhist should be present at either, or partake of the meat of either.

Malcolm wrote:

So then in that case you, as a Vajrayāna practitioner, are condemning that animal to further samsara by refusing to partake of its meat at all. It is one thing to refuse lobster mistakenly killed for you by a host. The purpose of this is to make it clear that it is not an honor to slaughter animals for guests in order to prevent the idea that Buddhist monks in particular will be partial to those who kill their best animals in return for prayers and so on. It is quite another thing, if one is a meat eater, to refuse a kosher frank on the grounds that it was slaughtered according to a religious custom in which one played no part and refuse to consume it according to criteria laid out for the beneficial consumption of meat by lamas like ChNN and Kunzang Dechen Lingpa. Ironically, virtually all of the meat eaten by Tibetans in Lhasa in the past, and these days in, India is Halal. There have been some very blatantly racist attempts by Tibetans in Tibet to get Tibetans to stop eating in Muslim restaurants (such as the story that they gather the lice that feed on country people, the resulting human blood from which makes their food more tasty, or that they use the foot washing water of Imams to somehow magically convert people to Islam), but nevertheless, Tibetans continue to frequent Muslim restaurants and eat halal meat everywhere they are.

M

Author: Malcolm

Date: Thursday, June 18th, 2015 at 9:35 PM

Title: Re: Interview with Khenchen Rigdzin Dorje on the Nyingmapa V

Content:

DENZONG said:

To whom does the Taktse Nyingma Institute, Gangtok, Sikkim. Belong to, who is the owner of the property?

Malcolm wrote:

Khenchen Rigzin Dorje, who graduated from the Central Institute of Higher Tibetan Studies in Sarnath, and is actually very learned.

<http://nyingmainstitutemartam.org/Institute.aspx>

Author: Malcolm

Date: Thursday, June 18th, 2015 at 9:32 PM

Title: Re: Myanmar monk's Islamophobia

Content:

MiphamFan said:

What's incoherent?

He said yes, Buddhists should avoid halal/kosher meat. Sounds coherent to me.

Urgyen Dorje said:

I was responding to an earlier post, where Malcolm said this:

I did not say that Buddhists ought not eat halal/kosher meat, I said they should not attend such festivals, in the same way they should not attend the sacrificial pujas at Dakshin-kali in Nepal, or animal sacrifices in Africa and so on.

Before I submitted that response, he clarified, in response to your question actually, and said Buddhists shouldn't eat halal or kosher meat.

Malcolm wrote:

I didn't say that actually. As far as I am concerned it is fine, as long as you don't order the animal killed yourself, see it killed, etc.

I answered this question:

So should Buddhists avoid sacrificed meat?

Meaning, that one should not be present at a sacrifice or a festival celebrating such a sacrifice and partake of that meat.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 9:29 PM

Title: Re: Dropping Jesus

Content:

Queequeg said:

Jesus?

Upaya.

Malcolm wrote:

No, not an upāya, either for his followers, nor for Buddhists who do not have any need for Jesus.

Queequeg said:

Mohamed?

Upaya.

Malcolm wrote:

No, not an upāya, either for his followers, nor for Buddhists who do not have any need for Muhammed.

Queequeg said:

Buddha?

Not upaya?

Malcolm wrote:

Buddha is the definitive meaning for Buddhists, so no, again, not an upāya.

Queequeg said:

Upaya. All upaya.

Malcolm wrote:

Not everything is an upāya.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 9:22 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

Malcolm...

It is an incoherent argument to suggest that Buddhists should not attend Eid al-Adha (agreed) but that Buddhists eating halal or kosher meat is fine. If you look at it closely,

dabihah, ritual slaughter of animals for halal meat, is effectively ritual sacrifice as Allah's name must be evoked, the animal's head turn to the qibla, the direction of prayer, towards Mecca, the Qaaba, and so on.

The other aspect is that halal slaughter maximizes the suffering of the animal, so it is no different than Eid al-Adha. The animals are not stunned before theyir throats are slit.

Even if a Buddhist eats meat through the three purities and so on, unless halal is given as alms or as a gift from a host, I would think a Buddhist would avoid halal like contagion.

But that's just me.

MiphamFan said:
What's incoherent?

He said yes, Buddhists should avoid halal/kosher meat. Sounds coherent to me.

Malcolm wrote:

No, I did not say one should avoid either. Once the animal is dead, it is dead and there is no further suffering one is causing by going to a Middle Eastern Restaurant, for example, run by Muslims and ordering the lamb kabob. Same with a Kosher frank.

The problem lies in supporting a religious activity predicated on ignorance, not in eating meat itself.

The question of meat eating is separate.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 9:15 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

Malcolm...

It is an incoherent argument to suggest that Buddhists should not attend Eid al-Adha (agreed) but that Buddhists eating halal or koshet meat is fine. If you look at it closely, dabihah, ritual slaughter of animals for halal meat, is effectively ritual sacrifice as Allah's name must be evoked, the animal's head turn to the qibla, the direction of prayer, towards Mecca, the Qaaba, and so on.

The other aspect is that halal slaughter maximizes the suffering of the animal, so it is no different than Eid al-Adha. The animals are not stunned before theyir throats are slit.

Even if a Buddhist eats meat through the three purities and so on, unless halal is given as alms or as a gift from a host, I would think a Buddhist would avoid halal like contagion.

But that's just me.

Malcolm wrote:

Most people are not going to run into Halal meat in the US. In the rare instance they do, they probably won't know it. If you go to a Muslim country, most of the meat will be of that variety.

Eating food slaughtered with a prayer is not the same thing as attending a religious festival predicated on the ritual slaughter of millions of animals. I can see why some people think they are commensurate, but I do not. In the former case, you, as a practitioner, have a chance to benefit the animal with a mantra, no matter how it was slaughtered; in the latter case you are lending support to something which is done out of ignorance.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 8:33 PM

Title: Re: "V"s in Sanskrit

Content:

MiphamFan said:

It's neither /w/ nor /v/.

It's a https://en.wikipedia.org/wiki/Labiodental_approximant. Sometimes it sounds more like /w/ or /v/ to your ears if you are unfamiliar with the sound.

Malcolm wrote:

That really clears things up.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 8:26 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Malcolm wrote:

How is sacrifice at Eid al-Adha different from halal/kosher animal slaughter?

Should Buddhists also avoid halal/kosher meat?

I did not say that Buddhists ought not eat halal/kosher meat, I said they should not attend such festivals, in the same way they should not attend the sacrificial pujas at Dakshin-kali in Nepal, or animal sacrifices in Africa and so on.

MiphamFan said:

I know you didn't say that, that's why I'm asking.

What's the difference between regular halal/kosher slaughter and the festivals? It's just a greater scale on a particular occasion isn't it? Ordinary halal/kosher slaughter also is

in the name of Allah/YHWH, so it's also "sacrifice". So should Buddhists avoid sacrificed meat?

Malcolm wrote:

Generally, yes, unless you are starving.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 7:58 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

I'm curious how many people actually know muslims? How many people have family, friends, or colleagues who are muslims?

I'm also curious how many people have actually participated in a muslim religious activity? Gone to a mosque open house? Gone to a prayer service or a wedding or funeral? Attended an Islamic cultural event? Attended an Eid banquet at the end of Ramadan?

Given everything going on in the world, it's natural that much is being said about muslims and Islam. I guess that's good. It's important to think and discuss things. At the same time, I'm always curious where truth claims come from and how they are formed.

Malcolm wrote:

Eid al-Adha, the Festival of Sacrifice, is one of the chief roots of the problems with Islam: The sacrificed animals, called aḍḥiya (Arabic: أضحية, also known by its Persian term, Qurbāni), have to meet certain age and quality standards or else the animal is considered an unacceptable sacrifice. This tradition accounts for the slaughter of more than 100 million animals in only two days of Eid.
A Buddhist cannot and ought not attend such a feast.

The Ramadan feast, however does not present such problems.

MiphamFan said:

How is sacrifice at Eid al-Adha different from halal/kosher animal slaughter?

Should Buddhists also avoid halal/kosher meat?

Malcolm wrote:

I did not say that Buddhists ought not eat halal/kosher meat, I said they should not attend such festivals, in the same way they should not attend the sacrificial pujas at Dakshin-kali in Nepal, or animal sacrifices in Africa and so on.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 7:55 PM

Title: Re: Pema Khandro?

Content:

tingdzin said:

Large, "successful" organizations with lots of "satisfied customers" does not mean authenticity by any means. Is the whole point of the thing to make people feel good while raking in their money? If real teachers with something to offer don't have students, it may be because the marketing skills of charlatans have kept them in the shade.

Malcolm wrote:

Frankly, I have noted a process, repeated often in western organizations, where after building a student base (even if considered charlatans), said organizers are then granted full legitimacy by some Tibetan, sometimes famous, sometimes obscure.

The process runs as follows; build students, present them to a lineage teacher (with donations to favored charities of course), have the lineage teacher recognize you as the teacher of said group of students, eventually gain recognition as a reincarnation or an emanation (or failing that, just be titled Lama So and So) — boom, you have arrived. Now you can confidently get articles published in Buddhadharma, Shambhala Sun, Tricycle, and land that Harper-Collins book deal you have been craving so that you can crack into the "Barnes & Nobles" Buddhist scene.

In Tibetan Buddhism, as anywhere else, success is rewarded with accolade and failure is rewarded with obscurity, and it really has very little to do with puritan notions of authenticity, as much as we may wish it to be otherwise.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 2:33 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Karma Dondrup Tashi said:

Not remotely qualified either but IMHO the kind response from Garchen Institute is not quite the whole story. Apologies all round if I am incorrect, but Rinpoche has made his own statement on this. I can't remember exactly where I read it, but it is out there somewhere. It was a carefully qualified statement.

Boomerang said:

His qualifications were that you need faith and the recording should be a necessity, not a convenience. You should only rely on recorded empowerments if you are unable to get them live. The whole reason he started doing this was that he felt bad for people who traveled long distances for empowerments. He also said that the power of the video comes from your faith and devotion to the dharma, so if you have no faith an empowerment won't work even if you are there live.

Malcolm wrote:

The reasoning is the same as the following "If one has sufficient faith in some tantra one wants to practice, one can receive the empowerment from the book." This reasoning is condemned by the Buddha in the tantras themselves. The Buddha teaches in the Mahāmudratilaka Tantra:

Without empowerment there is no siddhi,
just as pressing sand yields no oil.

If someone reveals the tantras and agamas with pride
to those who lack empowerment,
as soon as [both] master and disciple die
they go to hell even if they obtained siddhi.

The commentary to this tantra, the Śrīguhyārthaprakāśamahādbhūta-nāma, states:
...the disciple upon whom the empowerment is correctly bestowed becomes a suitable vessel for the topics of the profound intimate instructions of the body and so on.
Without that however, if the meaning of the tantras is revealed to one who lacks empowerment, it is said the master and the disciple have a root downfall.

One should be very aware of the faults of not receiving empowerment. For example, The Mind Mirror of Vajrasattva Tantra states:

Where will accomplishment be without relying on the empowerments of secret mantra?
For example, like a boatman without a paddle, how will one be able to cross to the other side?

The Self-arisen Vidyā Tantra states:

The faults of not obtaining the empowerment are as follows: in the bardo one is alarmed, panicked, exhausted, impeded, and also one can lose consciousness.

While one has not left the body of traces, migrating beings will not see one as worthy of respect. One's merit will be small, one's life short, one's enjoyments of living will be few, one will be powerless and many obstacles will occur. Nothing will be accomplished.

Those are the faults of not obtaining the empowerment for the practice of Secret Mantra. So people who are interested in Vajrayāna should think very carefully about what is valid and what is not valid, one's path depends on it. In this respective, a conservative approach will never harm one.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 1:06 AM

Title: Re: Maintaining Motivation

Content:

Fa Dao said:

Wayfarer,

I am older as well (53) We all have problems with motivation from time to time. I try to keep it simple. You are going to die...maybe an hour from now or maybe a couple of decades BUT it IS going to happen. When I have problems with motivation I try to bring this to the forefront in my mind..not as an intellectual idea or construct but the Reality of it, the Knowing of it. So you have a choice...dying with Awareness and no fear or dying freaked out, confused and at the mercy of your past karma. Your practice is the ONLY thing that will get you through that process. I should clarify though..its not a matter of freaking yourself out and guiltting yourself into doing practice..its about giving yourself a reality check....putting things into perspective...

Malcolm wrote:

As Guru Rinpoche said:

Having assembled here, you all must listen well. The minds of all these Buddhists of Tibet, for the most part, have never been prepared. So in all of their Dharma activity, thoughts of death and impermanence have not arisen in their minds. If it had arisen, this laziness and indolence would have never existed...

Author: Malcolm

Date: Thursday, June 18th, 2015 at 1:03 AM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

I don't disagree with you. Animal sacrifice is some dark stuff.

I agree. Animal sacrifice will draw and encourage all sorts of dark stuff.

I'm just pointing out that there is a long standing response within the Islamic tradition against animal sacrifice, including Eid al-Adha. There is a tradition of scriptural interpretation that asserts it was Mohammed's intention that his followers be vegetarians and not sacrifice animals. People of such a tradition see animal sacrifice, including Eid al-Adha, as haram, not hallal.

Malcolm wrote:

The point is the sacrifice of animals, not the eating of meat. It is the same with Jews in Israel. If anyone wonders why there is so much violence in these regions of the world, Africa, Middle East, South America, Mexico and so on, it is largely due to the practice of sacrificing animals.

Not enough of a response, for example, to stem the 3.4 billion US spent in Pakistan each year for Eid al-Adha.

Author: Malcolm

Date: Thursday, June 18th, 2015 at 12:15 AM

Title: Re: Myanmar monk's Islamophobia

Content:

Malcolm wrote:

Eid al-Adha, the Festival of Sacrifice, is one of the chief roots of the problems with Islam: The sacrificed animals, called *adhiya* (Arabic: أضحية, also known by its Persian term, *Qurbāni*), have to meet certain age and quality standards or else the animal is considered an unacceptable sacrifice. This tradition accounts for the slaughter of more than 100 million animals in only two days of Eid.

Urgyen Dorje said:

And thus the genesis of a long tradition of muslim vegetarians who don't eat meat, much less observe the animal sacrifices of Eid al-Adha.

Malcolm wrote:

The point is the sacrifice of animals, not the eating of meat. It is the same with Jews in Israel. If anyone wonders why there is so much violence in these regions of the world, Africa, Middle East, South America, Mexico and so on, it is largely due to the practice of sacrificing animals.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 9:23 PM

Title: Re: Myanmar monk's Islamophobia

Content:

Urgyen Dorje said:

I'm curious how many people actually know muslims? How many people have family, friends, or colleagues who are muslims?

I'm also curious how many people have actually participated in a muslim religious activity? Gone to a mosque open house? Gone to a prayer service or a wedding or funeral? Attended an Islamic cultural event? Attended an Eid banquet at the end of Ramadan?

Given everything going on in the world, it's natural that much is being said about muslims and Islam. I guess that's good. It's important to think and discuss things. At the same time, I'm always curious where truth claims come from and how they are formed.

Malcolm wrote:

Eid al-Adha, the Festival of Sacrifice, is one of the chief roots of the problems with Islam: The sacrificed animals, called aḍḥiya (Arabic: أضحية, also known by its Persian term, Qurbāni), have to meet certain age and quality standards or else the animal is considered an unacceptable sacrifice. This tradition accounts for the slaughter of more than 100 million animals in only two days of Eid.

A Buddhist cannot and ought not attend such a feast.

The Ramadan feast, however does not present such problems.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 9:10 PM

Title: Re: HHDL advice: Westerners to take monk/nun as teacher

Content:

Malcolm wrote:

It is something stated in the Kālacakra tantra, actually. The best guru is a bhikṣu or bhikṣuni, the next best, a novice, the inferior guru is a householder.

Adamantine said:

What text was it that you quoted that said the best guru is a terton (who are mostly never bhiksus)?

Malcolm wrote:

No idea.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 8:29 PM

Title: Re: HHDL advice: Westerners to take monk/nun as teacher

Content:

Malcolm wrote:

It is something stated in the Kālacakra tantra, actually. The best guru is a bhikṣu or bhikṣuṇi, the next best, a novice, the inferior guru is a householder.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 8:19 PM

Title: Re: Undifferentiated consciousness and non-duality

Content:

Monlam Tharchin said:

How can awareness have non-awareness as its cause, in the form of inert chemicals in a mass of flesh?

I mean, this conversation has been had a million times on DW, but it seems to come up every now and then anyway

undefineable said:

Actually, it might if there is something in the complexity of advanced physical systems that ignites awareness. But this is to bring 'mind' into "matter", which is known as animism

Herbie said:

From my perspective using the word "mind" and associating "animism" is just the effect of not knowing yet what science still has to find out about what I called "conscious events". The issue here is that language which is based on subject-object-dualism is "applied to something" (again language!) which actually is not "something" but the ideating subject expressing itself which is without that dualism. But there is no way out. "A bulb is emitting light."

"A reaction of material chemicals is emitting heat or radioactive rays."

"A specific organisational structure of organic material is emitting conscious events."

Issue here is that the latter expression must fall short of linguistically expressing the transformation from subject-object to "non-dual subject" perspective. It always is fixed in linguistic subject-object-dualism merely through the fact that the expression has to be read (expression as object) and an idea synthesized which again mirrors subject-object-dualism of language. Therefore the meaning of "A specific organisational structure of organic material is emitting conscious events." rarely is understood

appropriately. The same holds true with "every conscious event is just a representation of neuronal processes."

Malcolm wrote:

You really need to read Thomas Nagle.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 7:16 AM

Title: Re: Dropping Jesus

Content:

Urgyen Dorje said:

I recently encountered some rhetoric on this board that was so viscerally hateful of Christians and Christianity that it chilled my blood. It is something so contrary to my dharma experience and training that I couldn't get my mind around it. It kept me up at night.

Malcolm wrote:

As for myself, I am simply indifferent to Christianity. I find it weird the same way they find Buddhadharma weird. I cannot relate to a soul or a personal savior (or even an impersonal one at that). I can't relate to the Jesus myth on any level in a spiritual sense. It does not move me any more than any other story of humans being cruel to other humans, and in many respects, far less.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 5:59 AM

Title: Re: Exorcism for a nation

Content:

Norwegian said:

I think there's just one stupa in Norway...

Malcolm,

Changchub Dorje had a terma for the construction of 108 special stupas to avert the Chinese invasion of Tibet, and these were never built. But could they be built outside of Tibet, and have a similar effect (on negativities)? Or do we need entirely new termas for this purpose, or are there specific stupas already existing that would be built according to how each location is (qualifications, properties, etc.)?

And while we're on the topic of stupas, how much does a stupa with its construction cost? I know it depends on size, type of stupa, how it's made, and so on, but does anybody have an estimate price from at least the lowest price possible while still having a fully qualified and effective stupa that fulfills its purpose, like for example the stupas of Changchub Dorje's stupa terma.

Malcolm wrote:

It was a time sensitive terma.

A proper stupa would cost at least \$50,000. So one would need \$5,400,000, not including the land, at minimum. That does not include zoning, permits, etc.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 5:50 AM

Title: Re: Exorcism for a nation

Content:

Nicholas Weeks said:

How many are in the USA now; how many in Mexico now?

Malcolm wrote:

Not so many in Mexico.

62 that I can count one page. They missed the one at Dzogchen Community in MA, so 63. Then there is the little stupa complex of William Cassidy. So may another 9 or so.

kirtu said:

There are at least 69 (including some pagodas) and a few not counted. But the Garden of 1000 Buddhas in Montana has at least 20-40 more right now.

But what we need is a stupa project, where the stupas are sited geomantically.

Which is quite different from what you said above

Malcolm wrote:

As would erecting 108 stupas in the US.

kirtu said:

placement wrt geomancy we probably do not have.

Kirt

Malcolm wrote:

Right, my point was 108 erected as a deliberate project, not just random stupas here and there, along the lines of the 108 stupas erected by Songtsen Gampo.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 4:25 AM

Title: Re: Maintaining Motivation

Content:

dzogchungpa said:

I like this piece of advice from ChNN's "Dzogchen: The Self-Perfected State": The Dzogchen teachings advise one never to force the condition of one's energy, but always to be aware of its limits in all the various circumstances one encounters. If at times one

does not feel like sitting down to practice then one should avoid setting up a struggle against oneself. It could be that there is some problem of our energy that we don't know about behind our feeling like this. In such situations it is important to know how to relax, and how to give oneself space, in order not to block the progress of one's practice. Problems of loneliness, of depression, of mental confusion and so on, also often derive from an unbalanced condition of our energy.

Malcolm wrote:

And here he is talking rlung, vata, the air element in our bodies.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 4:24 AM

Title: Re: Exorcism for a nation

Content:

Nicholas Weeks said:

How many are in the USA now; how many in Mexico now?

Malcolm wrote:

Not so many in Mexico.

62 that I can count one page. They missed the one at Dzogchen Community in MA, so 63. Then there is the little stupa complex of William Cassidy. So may another 9 or so.

But what we need is a stupa project, where the stupas are sited geomantically.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 2:48 AM

Title: Re: Exorcism for a nation

Content:

Nicholas Weeks said:

Things are so bad that exorcists are trying to expel some of the demonic forces from the entire nation of Mexico.

<http://www.ewtnnews.com/catholic-news/Americas.php?id=12235>

Malcolm wrote:

While in Mexico, I suggested to some Mexicans they needed to erect 108 stupas in the country. This would definitely pacify all problems in Mexico. As would erecting 108 stupas in the US.

Author: Malcolm

Date: Wednesday, June 17th, 2015 at 1:35 AM

Title: Re: Decreasing attention spans.

Content:

Urgyen Dorje said:

I have some experience with that actually. My first Tibetan teacher taught me to use the THDL translation tools. That was sort of cool. I could type in Wylie and get something I could try to gloss. My subsequent teacher was a linguist instead of an anthropologist/historian and he'd have none of that and he'd show me why glosses with THDL were robbing me from learning the language.

Malcolm wrote:

Yes, too many mistakes are perpetuated by using the Valby/Rangjung Yeshe dictionary.

kirtu said:

The Rangjung Yeshe dictionary is problematic?

Kirt

Malcolm wrote:

Of course. It is at best a collection of terms earlier translators have used. I use it, but only in conjunction with Alak Kankar's Tibetan - Tibetan dictionary.

One cannot produce a reliable translation solely using the Valby/Rangjung Yeshe dictionary.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 8:57 PM

Title: Re: POLL on knowing conservatives

Content:

Jikan said:

I was hoping to go back to Malcolm's important posts on Rawls and subsequent libertarian thought. What differentiates Rawls from thinkers like Nozick, Friedman, Hayek, von Mises, or G Becker, and hacks like Ayn Rand, is a theory of justice--of freedom articulated as justice, and not just as brand preference or the will to power.

Here's a useful summary:

All social primary goods - liberty and opportunity, income and wealth, and the bases of self-respect - are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favored.

much more here:

<http://www.ohio.edu/people/piccard/entropy/rawls.html>

Does this assume some means to guarantee the equal distribution of social goods to all?

Yes. And interestingly enough, that is what differentiates conservatism (think Edmund Burke) and leftist thought on one side from liberal / neoliberal / libertarian thought on the other. I mean to say that there are elements on the left and the right that agree on the fundamental problems with libertarian doctrine and practice, which goes right back

to the poll that started this thread. Speaking personally, I find it a lot easier to enjoy a conversation with a reader of William Buckley than a reader of Milton Friedman or a consumer of Atlas Shrugged.

Finally, on Nozick: G.A. Cohen's persistent critiques of Nozick and other libertarian thinkers remain relevant, even twenty years later, because they haven't yet been adequately rebutted. Start here if you're interested.

<http://www.cambridge.org/US/academic/subjects/politics-international-relations/political-theory/self-ownership-freedom-and-equality>

Malcolm wrote:

I think that characterizing Nozick, and for the matter Hayek, as "libertarians" is short-sighted. Certainly libertarians who have misread these two guys have held them up as influences.

Hayek's main bugaboo is the planned economy, and his main observation is that a planned economy cannot fairly predict all needs, and therefore, it becomes defacto unethical favoritism; whereas in an unplanned economy, the chips fall where they may lay. However, it is not the case that Hayek was completely opposed to regulation, social programs and so on.

Nozick, it seems, was not very interested in defending his book on any level. Rawls and he were good friends, and I suspect that in Nozick's case, ASU was an intellectual exercise rather than a intellectual commitment. One interesting outcome of his book however, is that he asserts in ASU that we do not have the right to slaughter animals, and he apparently was himself a vegetarian.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 2:45 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

But still you seem not to have an understanding of the process of lung transmission, so it is just that you believe and state something that you don't understand, or I'm wrong?

Malcolm wrote:

You are wrong.

A "lung" happens when someone reads a text to you. It is a form of authorization to read a restricted text. It cannot be given by an inanimate object.

There is no "energy" or anything esoteric at all.

Sūtras, such as the Suvarnaprabhasa, do not require any transmission, reading or otherwise.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 2:22 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

Then it stands like your word 'vs' the words of Lama Zopa, HE Gyaltsab Rinpoche, Garchen Rinpoche, ...

But still there's no answer up here to my primary question - did HE Gyaltsab Rinpoche really state that?

Malcolm wrote:

Sutras DO NOT REQUIRE A LUNG.

There is no way a recording can bestow transmission, and I don't care who asserts the opposite.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 1:29 AM

Title: Re: Mad Max: Fury Road

Content:

Malcolm wrote:

Update: appears to be a common error, but I swore in the credits they were cast as the Vulvalini.

dzogchungpa said:

OK, you're off the hook.

BTW, I saw it yesterday and the credits do indeed say 'Vuvalini'. I would be surprised if the similarity to 'Vulvalini' was unintentional though.

Malcolm wrote:

And your other impressions?

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 1:06 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Malcolm wrote:

Everything you wrote here...

Lobsang said:

But it is if I have a notion of lung
as a transmission of energy, ie. sound, ie. vibration onto an energy
system of a human or other being. In that conception I could think that just
hearing a complex of vibrations may 'initiate' my energies. So that makes it
complicated, that's why I asked you about a detailed description of lung, what it
is, and if it is necessary to project the energy to a certain part of the student's energy
system, or is it necessary to invoke Buddhas who in actuality then give you a lung,
etcetera, etcetera...

As an inanimate sound of music can brake windows if it's too loud, as an inamite sound
of music can

make my emotions different if it is in a certain 'proper' form, so I can think that a mantra
recording

of a specific sound of a specific master can make my energy system different in a
significant manner to

call it a lung. Or a master can have a siddhi to connect it with me, etcetera. Who knows;
that's why I'm

asking.

Cheers.

Malcolm wrote:

...is a lot of complicated conceptual proliferation that has no basis whatsoever in the
texts.

So, I really do not have anything more to add other than what I stated above.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 12:57 AM

Title: Re: POLL on knowing conservatives

Content:

Urgyen Dorje said:

Trolley car dilemma. With no other knowledge, you save as many people as possible.

The environmental train-wreck upon us is a bit different.

Malcolm wrote:

Indeed, and it may be too late.

Author: Malcolm

Date: Tuesday, June 16th, 2015 at 12:46 AM

Title: Re: POLL on knowing conservatives

Content:

Malcolm wrote:

Not at all, you have a philosophical vantage point, but these issues are not easy.

For example, there is a train track and there is a split in the track. You are standing at the switch. There is a runaway train. On track A there is one person. On track B, a work crew. You have no time to alert either. If you do nothing, the work crew all die. If you save them, the person on track A dies.

What do you do?

dzogchungpa said:
Maybe these will help?

<http://www.dhammadownload.com/viewtopic.php?t=8528>
<http://blogs.dickinson.edu/buddhistethics/2014/01/05/the-trolley-car-dilemma/>

Malcolm wrote:
It does not help at all, since Pandita frames the question in entirely Hinayāna terms. He claims that Buddhist values are absolute, and this just isn't so.

Author: Malcolm
Date: Tuesday, June 16th, 2015 at 12:28 AM
Title: Re: POLL on knowing conservatives
Content:

Urgyen Dorje said:
Political ecology is something personal to me, so I apologize if I've contributed to the thread inappropriately. From Malcolm's prompt, it seems I should have been having this discussion from a specific philosophical vantage point. Maybe I'll get those books and read them.

Malcolm wrote:
Not at all, you have a philosophical vantage point, but these issues are not easy.

For example, there is a train track and there is a split in the track. You are standing at the switch. There is a runaway train. On track A there is one person. On track B, a work crew. You have no time to alert either. If you do nothing, the work crew all die. If you save them, the person on track A dies.

What do you do?

Author: Malcolm
Date: Tuesday, June 16th, 2015 at 12:22 AM
Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")
Content:
Lobsang said:
that's not an explanation, that's

a statement. For example, what I asked is to add 'an explanation' as in:

"It is not possible, because the lung is --- definition of lung here --- , and since a recording does not fulfill that condition, then it is not possible. But not to write 'it is not human, it doesn't have discrimination', since that is not enough. For cooking a lunch you also need discrimination, but that doesn't make it equivalent to a lung. So, what IS a Lung? What makes it possible ONLY by a human (and maybe some other being) and not 'by sound waves'? Without an explanation like that, we're still in the 'I know and you don't' sphere.

And also, this as an example:

<http://fpmt.org/education/teachings/sutras/golden-light-sutra/#receivetransmission>

Malcolm wrote:

A recording has no consciousness, it therefore has no will, it therefore cannot act, it therefore cannot give a lung. This is not a complicated principle.

Author: Malcolm

Date: Monday, June 15th, 2015 at 11:40 PM

Title: Re: POLL on knowing conservatives

Content:

Simon E. said:

And in terms of Dharma, the result discussing these issues in a coherent manner would be....?

I believe I have may met the occasional Lama who was completely ignorant of Ayn Rand.

Malcolm wrote:

Ayn Rand was an idiot — barring that aside, these sorts of issues are secular, and in India, such texts written by Buddhist authors were rare, though not non-existent.

The point I am making is that these political categories (conservative, liberal, right, left) are erected without really having a detailed understanding of the competing philosophies underlying such discussions, a long conversation going to back to Socrates, Aristotle, and so on.

In modern secular ethics, Rawls and Nozick are two of the most important voices in this discussion.

Author: Malcolm

Date: Monday, June 15th, 2015 at 11:34 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lhasa said:

Garchen Rinpoche recently deliberately recorded a transmission and said that one had received it by watching the recording and that one also could give that transmission.

Malcolm wrote:

No. You have misunderstood everything. Such a transmission is impossible. It is no more possible to give a lung via a recording than it is for the Buddhas to remove your suffering with their hands.

Author: Malcolm

Date: Monday, June 15th, 2015 at 11:19 PM

Title: Re: POLL on knowing conservatives

Content:

Simon E. said:

Frankly I think the whole thread has degenerated into Pseuds Corner and pointedheaded one-upmanship. And the fact that it is being conducted on the pages of a Buddhist forum is merely incidental. It could have been lifted from any part of the internet where opining is the default activity.

No amount of analysis or displacement or substitution is going to fix samsara.

Malcolm wrote:

Well, if people would read people like Rawls and Nozick, at least they would have some basis to discuss these issues in a coherent manner.

Author: Malcolm

Date: Monday, June 15th, 2015 at 10:42 PM

Title: Re: POLL on knowing conservatives

Content:

Malcolm wrote:

In general, two books are required reading here: A Theory of Justice by Rawls, and the response to it, Anarchy, State and Utopia by Nozick.

The opening paragraph of the former books states:

Each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others.

RAWLS, John (2009-06-30). A THEORY OF JUSTICE (ORIG EDN) (Oxford Paperbacks 301 301) (pp. 3-4). Harvard University Press. Kindle Edition.

In the concluding paragraph of the latter book, Nozick declares:

The minimal state treats us as inviolate individuals, who may not be used in certain ways by others as means or tools or instruments or resources; it treats us as persons having individual rights with the dignity this constitutes. Treating us with respect by respecting our rights, it allows us, individually or with whom we choose, to choose our life and to realize our ends and our conception of ourselves, insofar as we can, aided by

the voluntary cooperation of other individuals possessing the same dignity. How dare any state or group of individuals do more. Or less.

Nozick, Robert (2013-11-12). *Anarchy, State, and Utopia* (pp. 333-334). Basic Books. Kindle Edition.

Finally, an important question is asked by Rawls's *Political Liberalism*:

[H]ow is it possible for there to exist over time a just and stable society of free and equal citizens, who remain profoundly divided by reasonable religious, philosophical, and moral doctrines? The most intractable struggles, political liberalism assumes, are confessedly for the sake of the highest things: for religion, for philosophical views of the world, and for different moral conceptions of the good.

Rawls, John (2011-02-10). *Political Liberalism: Expanded Edition* (Columbia Classics in Philosophy) (p. 4). Columbia University Press. Kindle Edition.

Jikan said:

I'd like to flesh out that previous post a bit further, because now that I read it, I see that it's written in academese and I don't want to cause confusion.

Here's a useful blog post by a capable thinker on some of the problems with how the concept of "freedom" is articulated in contemporary libertarian discourse vis a vis the state.

<https://rationallyspeaking.blogspot.com/2012/07/fundamental-contradiction-of.html>

As is well known, the core idea of libertarian philosophy is the preservation of the maximum amount of freedom possible. Though the concept seems, in practice, to be limited to the freedom of employers, we will give the libertarian the benefit of the doubt and assume he really does mean freedom for all; which is what immediately generates the fundamental and, as far as I can see, inescapable contradiction of the libertarian doctrine.

The crucial problem is that one simply cannot have freedom without limiting freedom. I know, it sounds like an oxymoron, but in fact libertarians themselves acknowledge its truth. Libertarians are not anarchists, and they understand that individual freedom is maximized only by the presence of a government that regulates the rules of engagement among people (otherwise we are back to a Hobbesian war of all against all). So, for instance, no libertarian would argue that the possibility of charges of murder are an impediment to your freedom to kill me. That's because if you do kill me, my freedom is going to be (terminally, as it were) limited.

The same goes for your freedom to steal from me, obviously. So we already have two fundamental rights — to life and property — that do require government regulation, or our existence is going to be nasty, brutish, short and all the rest. Curiously, these also happen to be the only two kinds of freedom that libertarians acknowledge. But why? Our society recognizes additional freedoms that libertarians would find hard to object to in principle, and indeed, they strenuously defend when they perceive them to be threatened by government action. Freedom of speech and of action (e.g., how, when

and with whom to have sex), to name just a couple.

And that's where the problem becomes obvious. Why, exactly, is it objectionable for the government to infringe on these liberties, but not for a private employer? In case you doubt — or, like most Americans, are simply unaware of — the fact that employers routinely do infringe in an entirely arbitrary manner on our personal freedom...

The rest of the post is very much worth reading. For now, it suffices to point out that freedom is not equally distributed to all--far from it--and the state is not the reason why. My employer articulates his freedom precisely by limiting and delimiting mine. When a mayor or governor or Senator does that, I can mobilize the vote to get him or her out. This is not typically possible in the workplace. (and a kneejerk "get another job bozo!" is no counterargument to this.)

Put differently, "freedom" as defined by libertarians is often freedom's opposite.

I would like to know from our libertarian friends here at DW what they think freedom means in this context. Again: freedom for whom, and to do what?

it might also be worthwhile to explore the assumptions about the self in liberal / neoliberal / libertarian economic theory, and compare/contrast those with Buddhism 101.

Author: Malcolm

Date: Monday, June 15th, 2015 at 9:33 PM

Title: Re: POLL on knowing conservatives

Content:

PadmeSamadhi said:

I do hope my post create some controversies here, since I am a libertarian I have no side, right or left.

Malcolm wrote:

You clearly have a "side". Just read your own post.

PadmeSamadhi said:

That's true, but my side it is not left or right.

This is the Nolan diagram

Malcolm wrote:

I see, you are an "upist" as opposed to a "downist", it is still a side though.

BTW, this is the original:

Author: Malcolm

Date: Monday, June 15th, 2015 at 8:33 PM

Title: Re: POLL on knowing conservatives

Content:

PadmeSamadhi said:

I do hope my post create some controversies here, since I am a libertarian I have no side, right or left.

Malcolm wrote:

You clearly have a "side". Just read your own post.

Author: Malcolm

Date: Monday, June 15th, 2015 at 8:06 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

Why do you think it is like that? Could you explain?

What's the logic behind it?

Thanks!

Malcolm wrote:

A recording is not a person. It has no mind and no discrimination.

Author: Malcolm

Date: Monday, June 15th, 2015 at 7:51 PM

Title: Re: Undifferentiated consciousness and non-duality

Content:

Herbie said:

I understand that you want to elaborate and express your ideas my words do cause but really, all I have been saying is that "every conscious event is just a representation of neuronal processes."

Malcolm wrote:

Right, and that makes you a materialist and not a Buddhist.

Author: Malcolm

Date: Monday, June 15th, 2015 at 7:41 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

Thanks,

but maybe HE thinks that it (to hear a recorded recitation) is enough, so I am interested if that's true. Also, Lama Zopa Rinpoche claimed similar for the Golden Light Sutra transmission by help of a video recording of his personal transmission.

So, I am interested in that - if HE Gyaltsab Rinpoche really said that, and if I agree with that or not, due to my understanding or nonunderstanding of it is another topic...

Cheers!

Malcolm wrote:
Sutras do not require lungs at all.

You cannot receive a lung through a recording. It is not a matter of opinion.

Author: Malcolm
Date: Monday, June 15th, 2015 at 4:36 AM
Title: Re: Decreasing attention spans.
Content:
Urgyen Dorje said:
I have some experience with that actually. My first Tibetan teacher taught me to use the THDL translation tools. That was sort of cool. I could type in Wylie and get something I could try to gloss. My subsequent teacher was a linguist instead of a anthropologist/historian and he'd have none of that and he'd show me why glosses with THDL were robbing me from learning the language.

Malcolm wrote:
Yes, too many mistakes are perpetuated by using the Valby/Rangjung Yeshe dictionary.

Author: Malcolm
Date: Monday, June 15th, 2015 at 12:34 AM
Title: Re: POLL on knowing conservatives
Content:
Nicholas Weeks said:
The main reasons for the poll are to try & get a little insight into the de-personalization of life in this polarized, media driven era. So far, the 20 plus folks do get away from DW screen enough to have contacts with conservative people directly.

Malcolm wrote:
I am a conservative person, religiously speaking. Politically however, I am neither liberal nor conservative, since I think these are false and unhelpful divisions. Many so called conservatives that I know would radically eviscerate environmental protections and so

on., and general speaking abandon the "status quo" in the favor of radical policies that benefit only the ultra wealthy.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 9:25 PM

Title: Re: New Zealand recognizes all animals as sentient beings

Content:

Simon E. said:

Well they can be as PC as all get out. But the exporting of lamb to be killed for halal meat will no doubt continue to be a big national income generator.

Malcolm wrote:

"New Zealand, where men are men and sheep are afraid....", as an old Kiwi room mate of mine was fond of repeating.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 9:16 PM

Title: Re: Mad Max: Fury Road

Content:

Jikan said:

Fury Road would make a really stupid book. It's a delightful action movie. It's not great cinema.

Malcolm wrote:

On the contrary, it is great cinema. It is technically one of the most well-edited, well-shot, well-planned, well-executed movies of all time.

This is movie has raised the technical bar. Directors are no longer going to be able to get away with CGI everything.

450 hours of filming, 3000+ plus hours of editing, all boiled down into 120 minutes. This says it all:

Here five things I can't believe Miller was allowed to do:

- Have Max be the sidekick in his own film.
- Hire Nicholas Hoult, one of Hollywood's youngest, most attractive stars, then shave his head, paint him bone white, and have him play a character with disgusting chapped lips for the entire movie.
- Get rid of Max's iconic car in the first few minutes of the flick.

- Ignore conventional action movie structure in order to present one giant, two-hour long car chase.
- Give the main villain a name that will confuse every one all the time, because they assume there's been some kind of error and the character's real name must be "Immortal Joe."

Author: Malcolm

Date: Sunday, June 14th, 2015 at 8:12 PM

Title: Re: Mad Max: Fury Road

Content:

Malcolm wrote:

As someone who has primarily read science fiction for entertainment for the past 45 years, I should point out that movies are not books. They are an entirely different genre.

daverupa said:

Frank Herbert's Dune and then that... that hideous movie...

Mad Max: Arrakeen Road? Drive without rhythm...

Malcolm wrote:

Hideous indeed.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 7:56 PM

Title: Re: Mad Max: Fury Road

Content:

Kim O'Hara said:

Okay ... I am happy that you are enjoying it, whatever your reasons and whatever its qualities ...

BUT (some of you saw that coming, I hope) (1) most of your comments have just reinforced my opinion that most of you don't read enough science fiction to be able to rate the depth or originality of the plot* and (2) it still doesn't sound like a movie I will ever choose to watch.

* that was a problem with Avatar, too. Visuals 4.5 stars out of 5, originality 0.5 stars, and hardly anyone noticed.

Malcolm wrote:

As someone who has primarily read science fiction for entertainment for the past 45 years, I should point out that movies are not books. They are an entirely different genre.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 7:45 PM

Title: Re: POLL on knowing conservatives

Content:

seeker242 said:

I don't know how to vote because I don't know what "conservative" even means. For example, if a person is fiscally very conservative and socially very liberal, what are they?

Malcolm wrote:

Massachusetts Republican.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 2:17 AM

Title: Re: POLL on knowing conservatives

Content:

Simon E. said:

Well I suppose that's no better or worse than any other fantasy. But fantasy it is.(Urgyen Dorje) You have picked the wrong species on the wrong planet and left out the nature of the way that dependant origination unfolds.

As I see it there are only two alternatives..we make capitalism work for the many..or we kiss our bums goodbye.

Malcolm wrote:

The present environmental disaster, 200 years in the making, was caused by industrial capitalism. Why would anyone think the cause is the solution? Our descendants are going to be dealing with this for another 1000 years.

There are things we are manufacturing today that will not decompose in many thousands of years, if at all.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 1:49 AM

Title: Re: POLL on knowing conservatives

Content:

Simon E. said:

But markets do not cause that environmental hell either..the biggest polluter on the planet is a socialist republic.

Malcolm wrote:

Capital markets are causing environmental hell around the world, that is precisely the point.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 12:39 AM

Title: Re: POLL on knowing conservatives

Content:

Simon E. said:

This.

Life just aint black and white...I, for example am anti-capital punishment and have a pragmatic view of abortion. I think the west has a debt to its former colonies and a moral obligation to the third world..

But I also think that capitalism is the best of a number of bad ideologies.

Life is not simple and the world does not function by the logical , or by what is ' fair '..

Malcolm wrote:

Unfortunately, there are no market solutions to our environmental crisis, no market solutions to global warming, the extinction event, etc. Capitalism has failed us every bit as much as Socialism failed.

If we human beings do not get our collective shit together, our children will be living in an environmental hell of their parents making.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 12:20 AM

Title: Re: Mad Max: Fury Road

Content:

dzogchungpa said:

Vulvalini?

Malcolm wrote:

<http://theladiesfinger.com/bechdel-testing-mad-max-fury-road/>

dzogchungpa said:

Oh, I see, it's actually 'Vuvalini'. 'Vulvalini' would have been amusing, though.

<http://time.com/3850323/mad-max-fury-road-eve-ensler-feminist/>

Malcolm wrote:

No:

The plot leads us to the women and the two male allies finding the many mothers of Vulvalini (Vulva + Kundalini?), who once ran the green land. Due to the climate, the land has since been destroyed and only five of them have survived. They are bike-riding, gun-shooting old women who maintain a bag filled with various seeds that can be planted once they find the right patch of land. This is also where the film almost passes the Bechdel Test – the Keeper of the seeds and Dag have a conversation about the seeds

and hope. Why almost? Because we never learn the name of the Keeper of the Seeds.
Update: appears to be a common error, but I swore in the credits they were cast as the Vulvalini.

Author: Malcolm

Date: Sunday, June 14th, 2015 at 12:08 AM

Title: Re: Mad Max: Fury Road

Content:

dzogchungpa said:
Vulvalini?

Malcolm wrote:

<http://theladiesfinger.com/bechdel-testing-mad-max-fury-road/>

Author: Malcolm

Date: Saturday, June 13th, 2015 at 11:12 PM

Title: Re: Mad Max: Fury Road

Content:

Jikan said:

I agree with Malcolm.

one detail, though: it's not 160 miles across the salt flats, it's 160 DAYS across the salt flats. What are those salt flats? I can only guess they are what used to be the oceans. they had resolved to ride, effectively, from Victoria, Australia to Peru or so (hence the long ride).

Malcolm wrote:

You are right, my bad.

Author: Malcolm

Date: Saturday, June 13th, 2015 at 10:00 PM

Title: Re: Mad Max: Fury Road — Spoilers

Content:

Kim O'Hara said:

To paraphrase someone who worked on it, "If you want a great action movie, go see it. If you want anything more - like a good story, for instance - forget it."

Malcolm wrote:

The fundamental story is the overthrow of a mercantilist patriarchal triumvirate, setting the stage for the rise of a matriarchal seed-saving society in the Wasteland.

Foremost, it is quest movie. Second of all, it is a chase movie. Third of all, it is an action film. Overall, it is another chapter in Miller's stunning post-apocalyptic vision. While

nothing could ever recapture the sheer purity of the Road Warrior, this movie stands on its own in every way.

While there was no script, there was a story. The movie itself was composed in over 3000 story boards, making a huge graphic novel. Not only is there a story for every actor, a back story, which each actor was filled in on; every car, truck, town and so on was given a backstory upon which set was constructed and upon which the actors improvised their dialogue, as minimal as dialogue is in this film. If you know anything of theater history, you will remember Antonine Artaud's "Theatre of Cruelty" with its emphasis on *mise en scène*.

Also, Miller very cleverly divided up the three things that characterize modern economics; oil, weapons and agriculture into three communities, i.e. Gastown, the Bullet Farm and the Citadel. As someone concerned with the environment, Kim, you should understand this movie is very much about environmentalism and the consequences of not treating our planet well.

The actual movie itself — a quest to find The Green Place, Furiosa's home, from which she was kidnapped — is only a very small part of a much bigger story.

Furiosa escapes with Immortal Joe's wives to find the green place. There is a tremendous chase, but Max and Furiosa (having become allies) succeed in escaping Immortal Joe and his allies by losing them in a swamp, called the Place of Crows. After discovering some old biker women, the Vulvalini, who had turned to banditry in the Waste Land to survive, they inform Furiosa that the Green Place of her childhood had become tainted and vanished, turning into the place where they had lost Immortal Joe and his army, the Place of Crows. You should understand that Furiosa and her mother had been kidnapped from the Vulvalini and the Green Place when she was a small child by Immortal Joe. The Vulvalini had saved seeds, their most precious possession. Furiosa and the Vulvalini decide to try and cross the salt flats to find a new green place, but with Max's encouragement, they realize that they have no idea what they will find 160 miles across the salt flats, so they turn around to take on Immortal Joe and his minions, eventually taking over the citadel itself.

That is the story.

Author: Malcolm

Date: Saturday, June 13th, 2015 at 9:21 AM

Title: Mad Max: Fury Road

Content:

Malcolm wrote:

Must. See.

Author: Malcolm

Date: Friday, June 12th, 2015 at 11:16 PM

Title: Re: Article - "I'm a liberal professor..."

Content:

Malcolm wrote:

Shameless plug:

Author: Malcolm

Date: Friday, June 12th, 2015 at 2:28 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Malcolm wrote:

Because they are emanations of Heruka.

WeiHan said:

Are we also taking refuge in them in general but not primarily?

Malcolm wrote:

We do not directly take refuge in them, but since they are activities of awakened beings, they can be included in the refuge field.

Author: Malcolm

Date: Friday, June 12th, 2015 at 1:11 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

WeiHan said:

Unfortunately, my curiosity leads to probe further and I find that Maharakta Ganapati is in the sakra Refuge tree.

As far as I know, unenlightened protectors or deities will never be included in the refuge tree but here he is there, lowest row of protector, leftmost

<http://sakyamedia.jugiter.net/foto/Refugetree/index.html#>

Malcolm wrote:

Yes, and there are several other worldly protectors shown there as well, for example the Cittipatis.

WeiHan said:

Cittipatis is worldly?

My next question is that then why are they in the refuge tree?

Malcolm wrote:

Because they are emanations of Heruka.

Author: Malcolm

Date: Thursday, June 11th, 2015 at 7:48 PM

Title: Re: Ganesh in Tibetan Buddhism

Content:

WeiHan said:

Unfortunately, my curiosity leads to probe further and I find that Maharakta Ganapati is in the sakra Refuge tree.

As far as I know, unenlightened protectors or deities will never be included in the refuge tree but here he is there, lowest row of protector, leftmost

<http://sakyamedia.jugiter.net/foto/Refugetree/index.html#>

Malcolm wrote:

Yes, and there are several other worldly protectors shown there as well, for example the Cittipatis.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 9:35 PM

Title: Re: Undifferentiated consciousness and non-duality

Content:

Herbie said:

Hmh ... Maybe you can explain why my expression "Because every conscious event is just a representation of neuronal processes." makes you associate an "ontological thesis that 'everything is physical'" ?

Malcolm wrote:

Is there something that is not physical, in your view?

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 9:08 PM

Title: Re: Historical relation of Dzogchen and Mahamudra

Content:

Malcolm wrote:

I am of the personal opinion that Kagyu Mahāmudra as we know it today is largely the creation of Gampopa (following the opinion of the famed 13th century Drugpa Kagyu master, Yang gong pa).

sherabpa said:

It would be more correct to describe it as systematization than creation, i.e. he didn't just make it up: mahamudra is based on the sutras and tantras like everything else. And like everything else, it has some controversial aspects to it. People make a lot of fuss over them, but I can't see why. Sapan said much more devastating things about

Gampopa's Dorje Phakmo tradition but when do you hear about that?

Malcolm wrote:

His four yogas of Mahāmudra is completely his own innovation, according Yangongpa.

As far as the Vārāhī blessings in Kagyu, Sakyapas talk about it a lot. Kagyus, not so much since it is their system. The Kagyu defense is that the Vārāhī blessing is for those of sharper faculties. The Sakyapas don't buy this reasoning. Personally, I am neutral.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 7:43 PM

Title: Re: Ganesh in Tibetan Buddhism

Content:

WeiHan said:

Then why is it during the Jenang, 12 arms red Ganapati was introduced as an emanation of Avalokiteshvara?

Is it the official view in Sakya or is it that even in Sakya there are two differing views?

Malcolm wrote:

Shiva is also considered an emanation of Avalokiteshvara, still Shiva is a worldly protector.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 5:32 AM

Title: Re: Ex Machina (movie)

Content:

Jikan said:

Fair enough, but in terms of spectator entertainment (film, television, &c) events like mixed martial arts and professional wrestling are hugely popular among the gents, and the only thing more homoerotic than that on a screen is straight-ahead gay porn.

Malcolm wrote:

Which brings up the question — is Caitlyn Jenner a lesbian?

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 5:09 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Jikan said:

Am I alone in seeing a particular subtext at work here?

Malcolm wrote:
Yup.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 5:08 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

conebeckham said:

So, is the "Empowerment" really an empowerment, or more of a permission or entrustment.....??

Malcolm wrote:
It is a jenang.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 3:31 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

Malcolm wrote:

But there are also Sadhana where one arises as the protector, for example, the famous Vajra Cliff Fortress practice of Mahakala in Sakya. IN general all enlightened protectors have self generation as well.

WeiHan said:

Yes. The point is that requirement for oneself to generate as another wisdom Yidam doesn't disqualify the front creation deity as an enlightened emanation.

Malcolm wrote:

The real point is that Ganapati is a worldly protector.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 1:41 AM

Title: Re: Ganesh in Tibetan Buddhism

Content:

WeiHan said:

All the while, I have the understanding that any one practice in the Sakya 13 golden Dharmas can be taken alone as a sole path to enlightenment. and that include of course the 12 arms Maharakta Ganapati that has its source with Cakrasamvara Tantra.

Mr. G said:

Yes, it comes from the Cakrasamvara tantra, but Ganapati is a worldly deity. Why do

you think it can be relied upon as a sole path to enlightenment? If it is a sole path to enlightenment, why does one generate oneself into an enlightened deity at the beginning of the practice? Do you think the sole practice of any worldly deity leads to enlightenment?

WeiHan said:

There are quite a few enlightened deity practices which require one to generate as another enlightened Yidam but that doesn't mean the front creation deity isn't enlightened. An example will be Namtose, in some practice, it requires one to generate as Vajrapani for example.

In certain enlightened protectors sadhanas, such as Mahakala, Ekajati etc...it also require a self creation into a powerful enlightened Yidam so that these enlightened protectors will performed one's wished Dharma activities.

Malcolm wrote:

But there are also Sadhana where one arises as the protector, for example, the famous Vajra Cliff Fortress practice of Mahakala in Sakya. IN general all enlightened protectors have self generation as well.

Author: Malcolm

Date: Wednesday, June 10th, 2015 at 1:39 AM

Title: Re: Historical relation of Dzogchen and Mahamudra

Content:

tingdzin said:

Thank you, Dzogchungpa; I've read the article. By the way, it calls to mind a difference in point of view between CNNR and Trungpa Rinpoche: The former insisted that sgra bla was the proper Tibetan spelling of "drala", and ties it in with the principle of sound (in "Drung, De'u and Bon"). CTR, after Mipham, says it's dgra bla, meaning "above the enemy".

Most Bonpo books agree with CNNR, while in most Buddhist sources, its spelled a third way: dgra lha.

Anyway, if you want to believe that most Gesar bards were Dzogchenpas, feel free. I just introduced the idea so that people could know there is more than one school of thought about the hand-to-the-ear gesture.

Malcolm wrote:

I don't necessarily believe that -- I just don't believe that Mila's posture lacks yogic significance, whether it is klong sde or vajra waves.

Author: Malcolm

Date: Tuesday, June 9th, 2015 at 11:30 PM

Title: Re: Ex Machina (movie)

Content:

Jikan said:

I was at a conference last week where Jack Petranker (see below) presented an interesting analysis of this film. I haven't seen it, so I can only go with what he gave here. The gist of his argument is that Ex Machina gives a case study in how samsara reproduces itself. Garbage In, Garbage Out: the afflictions of the AI's maker are reproduced in the AI, and everyone suffers for it. Even their attempts at freedom serve only to tighten the knot. Important insight I think.

<http://www.mangalamresearch.org/about-mrc/people/>

Malcolm wrote:

And why is that lately A.I's are always cute girls? (Chappie being an exception)

Author: Malcolm

Date: Tuesday, June 9th, 2015 at 9:58 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

With all due respect, David:

For example, leading Indologist Hajime Nakamura in his influential book, A History of Early Vedānta Philosophy, devotes forty pages to the question of ʾaṅkara's date.³¹ Before setting out his own theory that "he probably lived, roughly, 700-750 [C.E.]," <http://www.easterntertradition.org/original%20sankaracarya.pdf>

I myself read the text in question, but unfortunately, I cannot pull up the page number now from google books. However, in The Role of Divine Grace in the Soteriology of Śaṅkarācārya, on page two my assertion is confirmed. Moreover, Ingalls notes: The dates A.D. 788-820, which have been widely accepted for ʾSa^mkara in the past, must be pushed back. A detailed and scholarly treatment of the subject will be found in the first volume of Hajime Nakamura's Japanese work Shooki no Vedaanta Tetsugaku (Tokyo: Iwanami Shoten, 1950), pp 63-121. The early limit for ʾSa^mkara is the date of Dharmakiirti, whom ʾSa^mkara quotes in the Upade ʾsa-saahasrii, K.r.s.na ʾSaastrii Navare, ed. (Bombay: Jagadishvara Press, 1886), XVIII.142. Dharmakiirti rose to fame between the visits to India of Hsuan Tsang and I Ching, that is, between A.D. 634 and 673. The later limit is given by two sets of facts. (A) ʾSa^mkara's pupil Sure ʾsvara is quoted by Vidyaananda, who must have lived slightly before A.D. 800. See Pathak in "Bhart.rhari and Kumaarila," Journal of the Bombay Branch of the Royal Asiatic Society, XVIII (1894), 225-229. (B) There must be at least two generations between ʾSa^mkara and Vaacaspati Mi ʾsra, who wrote the Nyaaya-suucii-nibandha in A.D. 841. The generations, on Nakamura's showing (op. cit., p. 89 and p. 98, note 12), are: ʾSa^mkara, ʾSriivatsaa^nka. Bhaaskara, Vaacaspati. Nakamura bases this at least in part on Yamuna's Siddhi-traya. Chowkhamba Snaskrit Series Work No. 10(Benares: Chowkhamba Sanskrit Book Depot, 1900), p. 6. One can prove the same result perhaps more surely by taking the following sequence: ʾSa^mkara, Padmapaada, and

Sure`svara, Bhaaskara, Vaacaspati. For evidence that Bhaaskara is later than `Sa^mkara's pupils Padmapaada and Sure`svara, see note 4 below.
<http://enlight.lib.ntu.edu.tw/FULLTEXT/JR-PHIL/ew27155.htm>

So, I gotta to stick to my guns. We know for a fact that Śāntarakṣita was present in Tibet by 773, Frauwallner gives Śāntarakṣita's dates as 725-788, and we know he spent the last fifteen years of his life in Tibet. Kamalaśīla (fl. 740–795) accompanied him. It is extremely likely then that the Tattvasaṃgraha commentary was composed in Tibet, if not the original text.

David Reigle said:

Śāntarakṣita devoted verses 171-327 of his Tattva-saṃgraha to a critique of a permanent, personal ātman held by five different Indian schools, typically an ātman that is a karṭṛ, “doer,” and/or a bhokṭṛ, “experiencer.” When he arrived at the Advaita [Vedānta] idea of the universal or non-dual ātman, his comments were few (verses 328-335), and respectful. Even there, the ātman that he refuted was the jñāna/vijñāna-ātman, a cognizer that is permanent, not the parama-ātman that Śaṅkarācārya would later teach. .

Malcolm wrote:

H. Nakamura holds that Śaṅkarācārya is earlier than Śāntarakṣita, that is, prior to 750 CE.

As far as your other statement goes, 1) Kamashila specifically identifies this as the position of the Advaitans [གཞིས་མེད་པར་རྒྱ་བ་], followers of the Upanishads [གཞལ་བ་པ་རྒྱ་མཁས་], i.e. Vedantins.

There is no substantial difference with what is presented here and Śaṅkarā's thought: Dakshinamurti-Stotra-With-Manasollasa.tiff

15. Consciousness is of two kinds: Nirvikalpaka or the undifferentiated consciousness illumines the Thing itself, while Savikalpa or the differentiated consciousness is manifold as illumining the designations, etc.
<http://sacred-texts.com/hin/dast/index.htm>

Therefore, when Śāntarakṣita says their error is slight, he actually is saying their error is huge for proposing that consciousness, something impermanent, is permanent.

One can hardly read this text as any thing other than refutation of the parama-ātma postulated by Śaṅkarā.

David Reigle said:

First, I would just note that the intent of my few posts here at Dharma Wheel is to give information, e.g., about a new book, or about what it says. I do not wish to engage in arguments, or to appear disrespectful, especially to Malcolm. For the last couple days I have been trying to figure out how to reply to this post, or even if to reply to it. I cannot

see a good solution. I do not want to seem like an ungrateful guest to his hosts, or to seem like I am arguing. At the same time, I feel a certain responsibility to Hajime Nakamura. So I will merely make the following statement and bow out, hoping that it will not be inappropriate here.

Hajime Nakamura regarded Śāntarakṣita as prior to Śaṅkarācārya. In his book, A History of Early Vedānta Philosophy, in the section on The Vedānta Philosophy Reported by Śāntarakṣita and Kamalaśīla, pp. 221-257, he gives considerable evidence showing this.

Author: Malcolm

Date: Tuesday, June 9th, 2015 at 9:12 PM

Title: Re: Daka and Dakini

Content:

waimengwan said:

Can people be reborn as a Daka or Dakini? If yes what is the cause for that?

Or that is only something tantrikas can learn about ?

Thanks

Tsongkhapafan said:

No, it's not a rebirth, it's a state of realisation. Dakas and Dakinis are male and female Tantric enlightened beings.

Malcolm wrote:

Not all ḍākas and ḍākinīs are realized. Like any class of beings, some are realized and some are not. So called lokaḍākinīs, worldly ḍākinīs, are not realized.

Author: Malcolm

Date: Tuesday, June 9th, 2015 at 5:16 AM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

tomschwarz said:

There is no magic no buddha god out there to make these liberation practices work. The dynamics that we are working on with buddhist practice are dynamics of the mind, right? Does anyone disagree?

Malcolm wrote:

They function because dependent origination is profound. For example, the six syllables in my signature are in reality the phonemic manifestation of the 6 buddhas in the six realms. Whoever sees or hears them will have implanted a cause for liberation.

Jesse said:

They don't show up. I only see x's. Ppl need to either install the font your using or the

webmaster has to install it on the fileserver.

An easier method would just be to make an image of it and upload it then link the image.

Malcolm wrote:

Load tibetan machine web font

Author: Malcolm

Date: Tuesday, June 9th, 2015 at 12:17 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

But from a perspective outside this long dispute, both have something in common, such as the understanding of the 'eternal round of birth and death' within which beings are trapped due to avidya.

Malcolm wrote:

The concepts of reincarnation in Advaita and Buddhadharma could not be more different. The notion of what constitutes avidyā are also different.

Wayfarer said:

Whilst you can acknowledge that there are differences, the differences are here depicted as absolute, and the adversaries depicted (and belittled) as 'enemies' and 'idiots'.

Malcolm wrote:

" Frauds and idiots ", not enemies and idiots.

Wayfarer said:

I guess in the context of several millenia of debate, that is understandable, but I don't know if it makes sense in the context of 'the global village' that we are now obliged to live in.

Malcolm wrote:

There are room for debate and disagreement in the global village, at least I hope so.

Author: Malcolm

Date: Monday, June 8th, 2015 at 11:18 PM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

tomschwarz said:

There is no magic no buddha god out there to make these liberation practices work. The dynamics that we are working on with buddhist practice are dynamics of the mind, right? Does anyone disagree?

Malcolm wrote:

They function because dependent origination is profound. For example, the six syllables in my signature are in reality the phonemic manifestation of the 6 buddhas in the six realms. Whoever sees or hears them will have implanted a cause for liberation.

Author: Malcolm

Date: Monday, June 8th, 2015 at 10:56 PM

Title: Re: Historical relation of Dzogchen and Mahamudra

Content:

tingdzin said:

Well, Dzoki and Malcolm, what about the Gesar bards, then? Were they also all Dzogchenpas?

Malcolm wrote:

Did they have Gesar bards in the 12th century?

Now that you mention it, Dzogchen is pretty wrapped up in the Gesar tradition too...

Author: Malcolm

Date: Monday, June 8th, 2015 at 9:57 PM

Title: Re: Undifferentiated consciousness and non-duality

Content:

Herbie said:

Actually subject-object non-duality is an undeniable fact. Why? Because every conscious event is just a representation of neuronal processes.

Malcolm wrote:

So say the physicalists.

Herbie said:

Whatever that means...

Malcolm wrote:

<https://en.wikipedia.org/wiki/Physicalism>

Herbie said:

I'd prefer "scientists".

Malcolm wrote:

Daniel Dennet is not a scientist, though he claims to be. He is a philosopher.

Thomas Nagle's new book, Mind and Cosmos: why the materialist neo-Darwinian

conception of nature is almost certainly false, gives people like Dennet, Dawkins and so on a very good run for their money.

Author: Malcolm

Date: Monday, June 8th, 2015 at 9:15 PM

Title: Re: Undifferentiated consciousness and non-duality

Content:

Herbie said:

Actually subject-object non-duality is an undeniable fact. Why? Because every conscious event is just a representation of neuronal processes.

Malcolm wrote:

So say the physicalists.

Author: Malcolm

Date: Monday, June 8th, 2015 at 9:10 PM

Title: Re: Historical relation of Dzogchen and Mahamudra

Content:

Jikan said:

I know much of this history is shrouded in mystery, and may be laden with sectarian commitments, but I'm putting the question forward anyway with the hope that everyone may benefit from it.

What do we know of the historical relation of Dzogchen and Mahamudra before, say, the time of Milarepa? I've heard conflicting claims on Milarepa specifically--that he was simultaneously a Mahamudra practitioner and a Dzogchenpa, or that he practiced Mahamudra but that Mahamudra itself has its origins in Dzogchen Semde, or that the Milarepa's realization of Mahamudra simply makes sense to Dzogchenpas while having nothing concrete to do with Dzogchen as such. (These are not authoritative positions, merely things I've heard in conversation over the years.)

I assume Milarepa is a significant figure in his own right, of course, but also that these conflicting claims are representative of broader claims and convictions on the historical relation of Mahamudra and Dzogchen.

DharmaWheel, please help me make sense of this. Thank you.

Malcolm wrote:

Milarepa says in one of his songs that he was stabbed in the chest by Mahāmudra, and stabbed in the back by Dzogchen.

I am of the personal opinion that Kagyu Mahāmudra as we know it today is largely the creation of Gampopa (following the opinion of the famed 13th century Drugpa Kagyu master, Yang gong pa).

As far as Longde goes, well, Dzeng Dharmabodhi lived in Lhodrak and had close connections with Kagyus living in that region. In terms of the famous posture of Milarepa, it could either be a Longde posture or the position used in the practice called "vajra waves."

Author: Malcolm

Date: Monday, June 8th, 2015 at 5:06 AM

Title: Re: Article - "I'm a liberal professor..."

Content:

Urgyen Dorje said:

I probably shouldn't have shared that aspect of my personal history.

Malcolm wrote:

I was a skinhead. So what?

Urgyen Dorje said:

I've caught a lot of grief in sanghas and social justice groups for it.

Malcolm wrote:

Well, people freak out when I tell them I was a skinhead, they always assume skinhead = fascist. But in fact, I was just a dumbass kid who thought punk rockers were hippies and I had already done that so...in it for the music and the laughs...

(Turns out the guy on the cover, Nicky Crane, a major National Front tough, later became a bouncer in gay nightclubs in London <http://www.bbc.com/news/magazine-25142557>).

...simultaneously I was into Industrial Music, Throbbing Gristle, etc., then PTV, then Crowley, then Buddhadharma...

To quote a band I dearly hate:

"What a long strange....trip its been...."

Author: Malcolm

Date: Monday, June 8th, 2015 at 3:26 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Yes, he says the tirthikas recognized the value of the Buddha's system of two truths and claimed it for themselves, albeit, fraudulently. So he is not happy about this. He states

in the following verse that one should not mistake the two systems, just as one should not mistake a gem composed of metal for a real jewel. He states in the Tarkajvālā [268/ab, (D 3856) dbu ma, dza 40b7-329b4]:

Just as someone claims "a gem made of metal resembles a precious gem", though it's surface is polished, that cannot withstand burning, scratching, grinding and so on. Since they are completely different, whoever is skilled in recognizing precious gems will generate the perception of which is precious. In the same way, since [the tīrthika position of] self, permanence, all pervasiveness and oneness contradict their opposite, [the Buddhist position of] no-self, impermanence, non-pervasiveness and multiplicity, they are completely different; the one who is skilled in recognizing reality generates the perception of which is reality. Therefore, it is like showing the tail of the deer to sell horse meat.

In other words, what Bhavaviveka is saying that the Advaitans fraudulently misrepresent the teaching of the Buddha, and worse, cast it to mean the opposite of what it actually means, using the example of a merchant who displays something of high value to pass off something of no value.

David Reigle said:

Thanks, Malcolm, for posting this criticism of Vedānta made by Bhavya. These criticisms are frequent in his text, and it is important for us to see an example of one. Just as Bhavya is straightforward in his criticisms of the Vedānta of his time, so he is fair in seeing what is good in it. A few verses after the ones I referred to in his Vedānta chapter, he writes, addressing the Vedāntins (verse 95, Lindtner Sanskrit edition): "If an ātman of such kind is also intended by you, sirs, there is no fault, because of the many similarities of name, etc. It is logically acceptable." Bhavya is here referring to an ātman that is beyond thought and speech. Then, a few verses later, he says that an ātman is not tenable, because ātman and anātman are opposites (verses 100-101). Here, however, he specifies the ātman as a doer and an experiencer. So we have to be aware of what ātman he is referring to in any given statement. He does not make a blanket denial of the ātman.

Malcolm wrote:

This is not a statement of acceptability. He is taunting the tīrthikas for being afraid. He says in the commentary:

Just as whatever is shown by the term "nonarising" (including its reasoning) will be free from fault, also if you assert [such] a self, the dispute will be about a mere name. What conflict will there be with your so called "supreme self" and our "nonarising?"

But he immediately says:

Those terrified of selflessness still dwell in it even though they are terrified;
just as those who are terrified of space have no other place to dwell.

You can see very clearly he really thinks these tīrthikas are idiots for he says in the commentary:

Just as some fools are terrified of and frightened by space, they dwell in that space since no other place is seen [in which to dwell]. In the same way, also those terrified by selflessness, are supported on and dwell in that selflessness because there is no support other than that.

Honestly, it is really too much to believe that Bhavaviveka has a positive attitude

towards these people. He thinks they are both frauds and fools.

He is basically saying, contrary to your perspective, that by adopting the two truths and adopting the terminology of nonarising, Advaitans are merely arguing themselves into a ridiculous corner where they have no choice but to abandon their concept of para atman. It is not we who are adopting their self, it is they who are adopting our reasoning about the two truths. This is why he earlier castigates them for stealing the teachings of the Tathāgatas and claiming it for themselves.

Author: Malcolm

Date: Monday, June 8th, 2015 at 2:45 AM

Title: Re: Universal Atman in Buddhism

Content:

asunthatneversets said:

What Tibetan developments are you suggesting propose an impersonal universal principle?

smcj said:

Dolpopa.

Also Malcolm made the point with Khenpo Tsultrim in regards to his current presentation of Shentong.

<http://dharmawheel.net/viewtopic.php?f=48&t=8318&p=102251&hilit=advaita+greg#p102251>

I'm sure Malcolm finds the turn this thread has taken to be distressing. Just for the record, so do I.

Malcolm wrote:

Not at all. This thread has not taken any turn at all.

Author: Malcolm

Date: Monday, June 8th, 2015 at 1:59 AM

Title: Re: Article - "I'm a liberal professor..."

Content:

Urgyen Dorje said:

I probably shouldn't have shared that aspect of my personal history.

Malcolm wrote:

I was a skinhead. So what?

Author: Malcolm

Date: Monday, June 8th, 2015 at 1:25 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Bhavya did not try to deny the close similarities. Here he does not even say that the Vedāntins took these particular teachings from the Buddhists, .

Malcolm wrote:

He nevertheless does accuse them of fraudulent misrepresentation as I show above.

Author: Malcolm

Date: Monday, June 8th, 2015 at 12:15 AM

Title: Re: Article - "I'm a liberal professor..."

Content:

Urgyen Dorje said:

As a disclosure, I was brought up with Nazi ideology and the themes of Mein Kampf not as a German, but as an American who was indoctrinated into Nazi ideology. As such, my perspective are these ideas as ideas, not the actual historical and cultural experience of a people who had to endure the real expression of these ideas. I was introduced to these ideas as a medium of introducing extreme racism, hate, and nationalism. For me, with some 35+ years of recovery from this nonsense, it was an interesting lesson in the nuances in political systems, and quite honestly, the guy was muddled. More importantly exposure to this nonsense catalyzed my interest in dharma, peace, and nonviolence.

Malcolm wrote:

Fascism arose out of a reaction to the nationalist deficiencies of the international socialist movement, sure. This well documented, but it also went on to embrace typical right wings memes of god, country, family and so on - example, Mussolini.

Author: Malcolm

Date: Monday, June 8th, 2015 at 12:11 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Śāntarakṣita devoted verses 171-327 of his Tattva-saṃgraha to a critique of a permanent, personal ātman held by five different Indian schools, typically an ātman that is a kartṛ, “doer,” and/or a bhokṛ, “experiencer.” When he arrived at the Advaita [Vedānta] idea of the universal or non-dual ātman, his comments were few (verses 328-335), and respectful. Even there, the ātman that he refuted was the jñāna/vijñāna-ātman, a cognizer that is permanent, not the parama-ātman that Śaṅkarācārya would later teach. .

Malcolm wrote:

H. Nakamura holds that Śaṅkarācārya is earlier than Śāntarakṣita, that is, prior to 750

CE.

As far as your other statement goes, 1) Kamashila specifically identifies this as the position of the Advaitans [གཞིས་མེད་པར་རྒྱ་བ], followers of the Upanishads [གསང་བ་པ་རྒྱ་མཐོན], i.e. Vedantins.

There is no substantial difference with what is presented here and Śaṅkarā's thought: Dakshinamurti-Stotra-With-Manasollasa.tiff (66.63 KiB) Viewed 3674 times

15. Consciousness is of two kinds: Nirvikalpaka or the undifferentiated consciousness illumines the Thing itself, while Savikalpa or the differentiated consciousness is manifold as illumining the designations, etc.
<http://sacred-texts.com/hin/dast/index.htm>

Therefore, when Śāntarakṣita says their error is slight, he actually is saying their error is huge for proposing that consciousness, something impermanent, is permanent.

One can hardly read this text as any thing other than refutation of the parama-ātma postulated by Śaṅkarā.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 11:05 PM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

On the one hand my mind is blown. My entire idea about the history of Dharma is challenged. I don't know what to think.

On the other hand my own position was. Based on more modern authority and commentary. So it is unaffected. By I really am stunned.

Malcolm wrote:

All of the faults of the personal atman accrue to this so called impersonal atman.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 11:01 PM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

Boomerang said:

There are a bunch of images and mantras and sutras that say you will be free of the lower realms forever just because you've seen or heard them. Does this really mean that if you hear Medicine Buddha's name or look at one of those little red and gold cards, you could become a serial killer and still never be reborn in the lower realms? If these things are really so powerful, you would think that everyone who has so much as heard HH The Dalai Lama's name or the mani mantra will never be reborn in the lower

realms—a very large percentage of the Earth's population.

Is it really that easy to never be reborn in the lower realms? If it is, it would follow that every teaching about the lower realms is just a skillful means for generating compassion toward beings not of this world. You could chant the Akshobhya mantra to somebody, murder them, and rest assured that neither of you will suffer in the lower realms and always move toward Buddhahood.

Malcolm wrote:

It means that you have planted a cause of inevitable liberation. It does not mean that you can expect never to be reborn in lower realms if you are a nonvirtuous person.

For example, if you are wearing a liberation through wearing amulet and you engage in misdeeds, it intensifies the misdeeds. So I was warned by my teacher to never wear such things and engage in misdeeds. If you wear them for practice however, they can aid your practice a lot.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 10:55 PM

Title: Re: Article - "I'm a liberal professor..."

Content:

Malcolm wrote:

Hitler was a fascist, like the Italian Fascists. Socialism does not always means 'left'. There are right wing socialist ideologies as well. Hitler was just following the lead of Action française.

Urgyen Dorje said:

The phenomenon of nazism, in itself, really illustrates how tired and limited this right-left dicotomy is.

If you read Mein Kampf, Hitler simultaneously attacks both right wing and left wing political ideologies. He asserts that capitalism has run its course, and holds that capitalism damages nationalism because of international finances and the egotism inherent in capitalism. The national socialism created to support this was also anti-communist, as Marxist communism was not only seen as a Jewish creation, but because it threatened the middle class and eliminated prive property.

The economics of Nazism falls off the right-left capitalism-communism continuua, because it's rooted in different values. It aimed to create an alternative to both freemarket capitalism and Marixst communism through something akin to a proleteriat revolution, the revolution of the Volksgemeinschaft, the people's commuity, which had a racial and nationalistic identity. But it was also against the concept of class struggle, which has an inherent value of class equality. So in many ways it' is very socialist in feel.

On the flip side, the anticapitalist vibe of this national socialism alienated industrialists who were central to the nationalist project of war in Europe, so Hitler made any number

of quid pro quo's with them. While Hitler's Nazism theoretically was pro-mercantile while being anti-multinational corp, companies such as Krups, VW, Siemens, were left unmolested as long as they supported the party and the war.

So sure, we can put a pin in a chart and identify Hitler as far right, but on other continuua, we could identify him as right, left, middle, or N/A and off the continuum.

In my mid it's important to put him off these right-left capitalist-communism continuua because of the value systems involved. Here is an economic system that is, at least nominally, based on values other than the production and distribution of capital. There is a hideous and grotesque nationalistic and racial project at hand as well.

I think this is important to look at that, as other economic models based on more than just capital are thus possible. Instead of grotesque nationalistic and racist interests, there could be environmental interests or what not.

Malcolm wrote:

Ummm...Hitler was right wing, anti communist, etc, supported Franco, if you you will recall. Hitler was a facsist.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 10:46 PM

Title: Re: Natural Luminosity

Content:

Tom said:

Yes, this gets into the oral instructions on the verse which actually relate to how correct clarity (luminosity) is discerned from faulty clarity - not really appropriate for board discussion. Still, luminosity here is being related to clarity.

Malcolm wrote:

Your assertion was that in this verse, od sal = gsal ba; a one to one identity. I disagreed before. I still disagree.

The line concerns what we might call the "fundamental mind of clear light" in Gelug terms. In Sakyapa terms, it would be the luminosity found in between two moments of mind. However we decide to parse it, it concerns the luminosity which is the basis from which arise the three consciousnesses, ref. Jnānavajrasamuccaya.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 10:07 PM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Likewise earlier, Bhavya devoted most of his critiques of the ātman in his Madhyamaka-hṛdaya to the permanent, personal ātman as held in the Sāṃkhya and Vaiśeṣika schools, and even in the Vedānta school of his time. When in his Vedānta chapter (chapter 8) he did refer to the universal or non-dual ātman, he refuted it when it was also held to be a doer or an experiencer or a cognizer, but accepted it when it was held to be beyond thought and speech. In fact, he said that this latter idea was taken by the Vedāntins from the Buddhists (verses 84-86, Lindtner Sanskrit edition).

Malcolm wrote:

Yes, he says the tīrthikas recognized the value of the Buddha's system of two truths and claimed it for themselves, albeit, fraudulently. So he is not happy about this. He states in the following verse that one should not mistake the two systems, just as one should not mistake a gem composed of metal for a real jewel. He states in the Tarkajvālā [268/ab, (D 3856) dbu ma, dza 40b7-329b4]:

Just as someone claims "a gem made of metal resembles a precious gem", though it's surface is polished, that cannot withstand burning, scratching, grinding and so on. Since they are completely different, whoever is skilled in recognizing precious gems will generate the perception of which is precious. In the same way, since [the tīrthika position of] self, permanence, all pervasiveness and oneness contradict their opposite, [the Buddhist position of] no-self, impermanence, non-pervasiveness and multiplicity, they are completely different; the one who is skilled in recognizing reality generates the perception of which is reality. Therefore, it is like showing the tail of the deer to sell horse meat.

In other words, what Bhāvaviveka is saying that the Advaitans fraudulently misrepresent the teaching of the Buddha, and worse, cast it to mean the opposite of what it actually means, using the example of a merchant who displays something of high value to pass off something of no value.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 9:32 PM

Title: Re: Natural Luminosity

Content:

Tom said:

Your translation is improved now that you have dropped "featureless apprehension."

However, in my translation it is more clear that མཚན་འཛིན་མེད་པའི་ with its genitive ending is modifying འོད་གསལ་. Your new translation makes it seem like you are translating མཚན་འཛིན་མེད་པ་ ར་.

This quibble aside, I think it is pretty clear that luminosity here is signifying clarity.

Malcolm wrote:

Actually, sometimes "kyi" does not function as a genitive in the sense that we understand it in Latinate grammatical terminology. Here it does not, it sets off a clause.

Anyway, here 'od gsal is not a gloss for clarity anymore than bde chen is a gloss for bde ba.

It is a play on words.

The normal sequence is bde ba, gsal ba, mi rtog pa, not bde chen, 'od 'gsal, mi rtog pa.

Bde chen, great bliss, is something at the ultimate level, just like 'od gsal, not the level of transient experience like simple bde ba. And mi rtog pa can be either.

So I still don't agree with you, patronizing comments aside.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 8:28 PM

Title: Re: Natural Luminosity

Content:

Tom said:

This thread was linked to in another thread which prompted a late reply...

Malcolm wrote:

These are experiences of a mind, not a cognizer itself, that should be obvious to you from the text.

Tom said:

I'm aware of this and mentioned that they were experiences (nyam) above.

I'm simply giving an example of the word luminosity ('od gsa l) standing in for the word clarity (gsal).

Malcolm wrote:

On the other, hand, if it is as you say, this is still not the rang bzhin 'od gsal, since that is clearly ultimate, and not a fleeting experience, the attachment to which results in a form realm rebirth.

Tom said:

Yes, and Situ Rinpoche supports my reading and comments on this line that attachment here will result in a form realm rebirth. Again, my point is only that here we have an example of the word luminosity standing in for the word clarity.

Malcolm wrote:

You elided rig in rang rig in your translation, in response I elided 'dzin pa.

Tom said:

This is a ridiculous response and why I initially thought not to bother to continue with the discussion.

Malcolm wrote:

Perhaps what it should read is "the unobscured luminosity of a featureless apprehension."

Tom said:

No, that would again be an incorrect translation. My original translation is accurate.

Malcolm wrote:

No, "luminosity without grasping" is not correct.

If you read it, "not grasping signs, luminosity is free from covering obscurations..." then it would be correct, likewise for the line above it and below.

ཞེན་པ་མེད་པའི་བདེ་ཆུན་ཆད་མེད། །

Without clinging, great bliss is uninterrupted.

མཚན་འཛིན་མེད་པའི་འོད་གསལ་སྒྲིབ་གཡེགས་བྲལ། །

Without grasping signs, luminosity is free from covering obscurations.

སྒོ་ལས་འདས་པའི་མི་རྟོག་སྤྱོད་གྱིས་གྲུབ། །

Beyond mind, nonconceptuality is effortless —

སྤྱོད་མེད་ཉམས་སྤྱོད་ཆད་མེད་པར་ཤོག།

may effortless experience be uninterrupted!

As for whether here we can take "' od gsal " as being a pure gloss for gsal ba to fill in the lines of the verse — I have my doubts.

And you did elide the rig in rang rig.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 7:35 PM

Title: Re: Article - "I'm a liberal professor..."

Content:

Nicholas Weeks said:

As the token conservative around here, I suppose leftists would never admit that 'liberal' notions have anything to do with the totalitarian core of leftism.

Malcolm wrote:

Just as rightists will never admit that many of their notions have anything to do with the totalitarian core of "rightism."

Frankly, "left" totalitarianism and "right" totalitarianism are structurally indistinguishable. The only difference is rhetoric:

Left: people, democracy, universal rights

Right: god, family, country.

They are both equally ruthless.

Nicholas Weeks said:

Nonsense, at least in the 20th century. The 'bad' righties like Franco & Pinochet could not carry water for the murderous lefties such as Hitler, Stalin, Mao, Pol Pot etc.

Malcolm wrote:

Ummm...Hitler was right wing, anti communist, etc, supported Franco, if you you will recall. Hitler was a facsist.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 2:30 AM

Title: Re: Article - "I'm a liberal professor..."

Content:

M.G. said:

I'm sure there are abuses of hypersensitivity in some classrooms, but I never found any viewpoints squashed at the quite liberal university I went to.

Malcolm wrote:

And yet they are.

Author: Malcolm

Date: Sunday, June 7th, 2015 at 2:28 AM

Title: Re: Article - "I'm a liberal professor..."

Content:

Nicholas Weeks said:

As the token conservative around here, I suppose leftists would never admit that 'liberal' notions have anything to do with the totalitarian core of leftism.

Malcolm wrote:

Just as rightists will never admit that many of their notions have anything to do with the totalitarian core of "rightism."

Frankly, "left" totalitarianism and "right" totalitarianism are structurally indistinguishable. The only difference is rhetoric:

Left: people, democracy, universal rights

Right: god, family, country.

They are both equally ruthless.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 11:31 PM

Title: Re: Article - "I'm a liberal professor..."

Content:

tingdzin said:

This attitude shows up a lot on this forum, too, if people haven't noticed.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 10:36 PM

Title: Re: Why no Tantrism in Zen?

Content:

tingdzin said:

I recently read an article (by Sherrock , in "Bayon: New Perspectives") that proposed that the main images of the famous Bayon temple in Angkor Wat represent Vajrasattva.

Malcolm wrote:

Cambodian Vajrasattva, 11th century:

Author: Malcolm

Date: Saturday, June 6th, 2015 at 10:19 PM

Title: Re: Have I Ever Taken Refuge?

Content:

Urgyen Dorje said:

But when crisis comes-- what happens? Do I hope the doctor fixes my wound, or do I just leave it with the Three Jewels?

Malcolm wrote:

You go to a doctor. When you are afflicted with the illness of hunger, do you eat, or just leave it to the three Jewels?

Author: Malcolm

Date: Saturday, June 6th, 2015 at 9:50 PM

Title: Re: Article - "I'm a liberal professor..."

Content:

Malcolm wrote:

The most salient point:

No one can rebut feelings, and so the only thing left to do is shut down the things that cause distress — no argument, no discussion, just hit the mute button and pretend eliminating discomfort is the same as effecting actual change.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 7:37 PM

Title: Re: Why no Tantrism in Zen?

Content:

bryandavis said:

<http://www.artgallery.nsw.gov.au/collection/works/1.2001/>

From the above link.

This work is a three-dimensional mandala, or cosmic diagram, of Hevajra, who is the chief deity of the Tantric (Vajrayana) Buddhist path to enlightenment. Unlike Theravada and Mahayana Buddhism, the Tantric school believed that, with serious application and the guidance of a religious teacher, an initiate could achieve enlightenment in this life. The main exercise was meditation. While meditating, the practitioner focused all his mental energy on a deity, in this case Hevajra, thereby transferring to himself the characteristics of the deity. The cult of Hevajra flourished in Cambodia between the tenth and thirteenth centuries. Here Hevajra stands in the centre on an eight-petalled lotus surrounded by dakinis, minor female divinities in Tantric Buddhism, and one unidentified other figure.

Asian Art Department, AGNSW, May 2011

Kim O'Hara said:

Thanks for that link, bryandavis.

I don't know if you posted it in response to my request to Caodemarte and Malcolm for links and references. If so, it's not very strong support since Buddhism existed in SE Asia for roughly a thousand years before the dates mentioned in relation to this mandala. Caodemarte? Malcolm?

Kim

Malcolm wrote:

This summarizes the history of Buddhism in Cambodia.

https://en.wikipedia.org/wiki/Buddhism_in_Cambodia

Long and short of it, the Theravada period in Cambodia dates from the 13th century onward. Prior to this Mahāyāna (including Vajrayāna) was the dominant form of Buddhism in this region.

This summarizes the history of Buddhism in Thailand.

https://en.wikipedia.org/wiki/Buddhism_in_Thailand

Long and short of it, the Theravada period in Thailand dates from the 13th century

onward. Prior to this Mahāyāna (including Vajrayāna) was the dominant form of Buddhism in this region.

This summarizes the history of Buddhism in Burma:

https://en.wikipedia.org/wiki/Buddhism_in_Burma

Long and short of it, the Theravada period in Burma dates from the 11th century onward. Prior to this Mahāyāna (including Vajrayāna) was the dominant form of Buddhism in this region.

In all three instances, the rise of Theravada is linked to the collapse of Buddhism in Mainland India. Without the great Mahāyāna Universities to produce missionaries, a vacuum opened up which was filled by missionaries from Shri Lanka.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 7:24 PM

Title: Re: Universal Atman in Buddhism

Content:

cloudburst said:

And what is the difference between "a reality dependent on conventional designation" and "dependent existence?"

Malcolm wrote:

The first has no underlying Sanskrit term. But in simple terms it means the imputation of something as real, a fact, and so on, a conventionality because in our everyday perception world this or that seems to function properly. As Madhyamakas, we accept what people say about the world as long as that is not analyzed. We define relative truth fundamentally as a the object of a pre-analytic perception. Ultimate truth, at least the nominal ultimate, is an object of a post-analytic perception, in other words, whatever remains in our perception after analysis is taken to be true, real, irreducible and ultimate.

Dependent or extrinsic existence (parabhāva) is defined by Nāgārjuna as a species of svabhāva, a deferred svabhāva. Nāgārjuna is observing that there no existence (bhāva) not included in either svabhāva or parabhāva. That being the case, when inherent existence is not established, neither is existence and nonexistence.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 9:28 AM

Title: Re: Why no Tantrism in Zen?

Content:

Caodemarte said:

I would assume that Vajrajana was the main form of Buddhism in Thailand as it was in Burma and Cambodia before Theravada. If so, some parts it may have survived as part of Theravada in Thailand.

Kim O'Hara said:

Hi, Caodemarte,

Why on earth would you assume that? And what is your evidence for Vajrayana before Theravada in Burma and Cambodia?

Can you supply sources and references?

Kim

Malcolm wrote:

The archaeological record confirms this very well.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 9:22 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

The emptiness which is the absence of inherent existence is common to all three vehicles, but it is not profound.

cloudburst said:

Can you please clarify, according to your understanding, the difference between existence and inherent existence.

Malcolm wrote:

There is none, as Nagārjuna states, "Where is there an existence not included in inherent existence or dependent existence? If inherent existence is established, existence is established." and "Those who have a view of inherent existence, dependent existence, existence or nonexistence have not understood the teaching of the Buddha."

Author: Malcolm

Date: Saturday, June 6th, 2015 at 6:24 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

So here suffering is said to be unreal, because it's 'not inherent' and only things with 'inherent reality' are real.

I interpreted that as emptiness = non-existence. Was I mistaken in that?

Malcolm wrote:

Yes, I explained that to you many times now. Mahāyāna emptiness = freedom from existence, nonexistence, both existence and nonexistence and neither. This is the profound emptiness of Mahāyāna. The emptiness which is the absence of inherent existence is common to all three vehicles, but it is not profound.

Saying there is no reality means that when one has examined phenomena, one finds they cannot be found to be real in any sense at all.

One cannot find they are 'real' in the sense implicit in the debate in Indian philosophy. That isn't 'cultural relativism': it is an observation about the background of the debate, the broader 'theory of meaning' that underlies the question itself. But in the modern context, the many discoveries about the nature of matter (like for instance discovery of the periodic table) are discoveries about things and principles that exist. I can't see the point in denying that.

These are no less conventions than the atoms perceived by ancient yogis in their meditation.

But then, I agree in the sense that material phenomena have been shown to have no irreducible component or basis. That is why the search for the 'atom' has developed into speculation on parallel worlds and the like. So I understand how phenomena are not ultimately real, i.e. empty of own-being, groundless, dependent. I think I get that. But I think you can recognize the emptiness of phenomena without saying they are utterly unreal.

If phenomena are not ultimately real, they are not real. There are no gradations of real, unreal, somewhat real, more real than not real, and so on. Things are either real or they are not. The only kind of reality things may be said to have is a reality dependent on conventional designation, and that is all, and when those conventional designations are examined they are found to be baseless, and therefore, the reality of that which they designate evaporates like dew hit by sunlight.

No one has said that we are confronted with the unreality of phenomena at the get go. No one says that we should be content to merely say "Everything is unreal" and leave it at the level of concept. One must discover the unreality of phenomena. I would suggest that in your case, you have not extended your analysis far enough.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 4:44 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Nāgārjuna does not have a position from the tetralemma. He uses it to eliminate all positions. For example, in the Lokātitastava he writes:

An existing thing does not arise, nor does a nonexisting thing, nor does something both existing and nonexisting.

There is no arising from self, nor from other; without both how can there be arising?
It is reasonable for an existent to exist, but it is not reasonable for it to perish.
Since it is reasonable that a nonexistent does not exist, it will never perish.
It is not reasonable that there is a result from some perished cause,
and there is [no result] from [a cause] that has not perished, therefore...

...you [the Buddha] have asserted that arising is like a dream. [/list]

srivijaya said:

Brilliant! Buddha did indeed state arising is like a dream.

Malcolm wrote:

Yes, things are like dreams. When we are in a dream, we believe what we are experiencing is real. When we wake up, we understand it was never real.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 4:38 AM

Title: Re: Rainbow Body - Why?

Content:

Malcolm wrote:

In reality, the body does not transform, it reverts back into its real nature as wisdom light.

tomamundsen said:

What's the fundamental difference between 'transforming' and 'reverting'? At first glance, I can't see a difference.

Malcolm wrote:

In the first case, one thing turns into another thing; in the second case, one thing goes back to the way it was.

Author: Malcolm

Date: Saturday, June 6th, 2015 at 4:14 AM

Title: Re: Rainbow Body - Why?

Content:

Malcolm wrote:

Well, there is really no such thing as an immortal nirmanakayā because the rūpakāya always arises out of the dharmakāya, and therefore, the issue of mortal/immortal never arises for a buddha. If you can achieve buddhahood by a given path, then you realize dharmakāya, and if you realize dharmakāya, you can always generate rūpakāya, which you do so in response to the needs of sentient beings.

Tenso said:

When the body transforms into the five wisdom lights aka rainbow body, you are saying that it is the dharmakaya that is generating a rupakaya? I've read somewhere that the rainbow body is already present in each and every sentient being so would using the word "generate" be an incorrect word to use? How do you "generate" something that is already there?

Malcolm wrote:

In reality, the body does not transform, it reverts back into its real nature as wisdom light.

Author: Malcolm

Date: Friday, June 5th, 2015 at 11:52 PM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

The sutra stated "The Dharma taught by the tathāgatas is free of the four extremes" - sounds good to me. Now if that means that it contains a position from within the tetralemma, please point it out. I don't see any. Nothing there equates to Nagarjuna's subsequent take on it.

Malcolm wrote:

Nāgārjuna does not have a position from the tetralemma. He uses it to eliminate all positions. For example, in the Lokātitastava he writes:

An existing thing does not arise, nor does a nonexisting thing, nor does something both existing and nonexisting.

There is no arising from self, nor from other; without both how can there be arising?

It is reasonable for an existent to exist, but it is not reasonable for it to perish.

Since it is reasonable that a non-existent does not exist, it will never perish.

It is not reasonable that there is a result from some perished cause,

and there is [no result] from [a cause] that has not perished, therefore, you [the Buddha] have asserted that arising is like a dream.

Author: Malcolm

Date: Friday, June 5th, 2015 at 10:38 PM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

Compare this with what Nagarjuna claims that the Buddha said: "55. Everything is real and is not real,

Both real and not real,

Neither real nor not real.

This is Lord Buddha's teaching.

Karma Dondrup Tashi said:

I was waiting for someone to bring up the positive tetralemma. Just when I thought I got it now I'm confused again.

Malcolm wrote:

No need to be confused. For example, the Buddha says in the Ārya-śraddhā-balādhānāvātāra-mudrā-nāma-mahāyāna-sūtra:

Mañjuśrī, furthermore, there are five acquisitions of solace in the purification of the first stage (bhūmi) of the bodhisattvas. If it is asked what are the five, they are as follows.

There is the acquisition of the solace of "I abide in the knowledge of the middle way inseparable with extremes. I will also place others in the knowledge of middle way inseparable with the extremes. In that regard, the middle way inseparable with extremes is that which is the nature of the extremes because there is no other middle way apart from the nature of the extremes. Since there is no middle way apart from the nature of extremes, the nature of extremes itself is the middle way. Since one knows the middle way of the nature of extremes, all phenomena are the middle way."

There is the acquisition of the solace of "I abide in the knowledge of the space inseparable with the nonbeing of space. I will also place others in the knowledge of space inseparable with the nonbeing of space. In that regard, space inseparable with the nonbeing of space is that which is the nature of the nonbeing of space. If it is asked why that is so, it is because space does not exist apart from the nature of the nonbeing of space. Since there is no space apart from the nature of the nonbeing of space, the nature of the nonbeing of space itself is space. Since one knows space of the nature of nonbeing of space, all phenomena are like space."

There is the acquisition of the solace of "I abide in the knowledge of the child of a barren woman inseparable with the nonbeing of the child of a barren women. I will also place others in the knowledge of the child of a barren woman inseparable with the nonbeing of the child of a barren women. In that regard, the child of a barren woman inseparable with the nonbeing of the child of a barren women is that which is the nature of the nonbeing of child of a barren women. If it is asked why that is so, it is because the child of a barren woman does not exist apart from the nonbeing of the child of a barren woman. Since there is no child of a barren woman apart from the nature of the nonbeing of the child of a barren woman, the nature of the nonbeing of the child of a barren woman itself is the child of a barren woman. Since one knows the child of a barren woman of the nature of the nonbeing of the child of a barren woman, all phenomena are equivalent with child of a barren woman."

There is the acquisition of the solace of "I abide in the knowledge of a mirage inseparable with the nonbeing of the mirage. I will also place others in the knowledge of a mirage inseparable with the nonbeing of the mirage. In that regard, the mirage inseparable with the nonbeing of the mirage is that which is the nature of the nonbeing of the mirage. If it is asked why that is so, it is because the mirage does not exist apart from the nonbeing of the mirage. Since there is no mirage apart from the nature of the nonbeing of the mirage, the nature of the nonbeing of the mirage itself is the mirage. Since one knows the mirage of the nature of the nonbeing of the mirage, all phenomena are like a mirage."

There is the acquisition of the solace of "I abide in the knowledge of right view

inseparable with wrong view. I will also place others in the knowledge of right view inseparable with wrong view. In that regard, right view inseparable with wrong view is that which is the nature of wrong view. If it is asked why that is so, it is because right view does not exist apart from nature of wrong view. Since there is no right view apart from the nature of wrong view, the nature of the wrong view itself is right view. Since one knows that right view that is the nature of wrong view, all phenomena are right view.

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:52 PM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Ayu said:

Please take any "fight" you want to have, via PM! It is off topic here

Malcolm wrote:

No one is fighting.

Ayu said:

Very good. Then Simon E. will read that for sure. I quoted his word: "fight".

Malcolm wrote:

He was using an idiomatic expression in English: "I have no dog in this fight at all," which means "I have no personal stake in this issue." Similar expressions, "I don't have a horse in this race", etc. It does not mean that there is a "fight".

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:42 PM

Title: Re: Why no Tantrism in Zen?

Content:

Kim O'Hara said:

[

The idea that there is 'no tantra in Theravada' is similarly undermined by the reality of religious practice in SE Asia. Bhante Gavesako started a long thread about it on the other Wheel a few years ago - see <http://www.dhammadwheel.com/viewtopic.php?t=10503> if you're curious.

Kim

Malcolm wrote:

Magical practices, creation of amulets and charms and so on, is not "Tantra" per se.

Vajrayāna is a very specific path, with a very specific understanding of the five paths and ten stages taught by the Buddha in Mahāyāna.

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:37 PM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Ayu said:

Please take any "fight" you want to have, via PM! It is off topic here

Malcolm wrote:

No one is fighting.

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:17 PM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Ayu said:

This is how you think, but you've put your informations in a wrong way together.

Malcolm wrote:

Umm no, I haven't.

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:16 PM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Dan74 said:

9 self identified Zen Buddhists responded and an even split. If we take this as representative of the membership, then only 1/3 seem to actually like the proximity to other traditions. This might be indicative of minority feelings. Whereas a lot more if the other Buddhists would prefer to keep the forum in its current form.

Not sure how representative this is of broader membership but maybe some food for thought...

Malcolm wrote:

One cannot count the three who responded as negatives, a third responded that they don't care either way.

Anyway, fragmentation is normal in internet forums. Vajracakra, for example, exists because people became unhappy here and so they left. Some of them still no longer post here. Some of them bounce back and forth.

Personally, I go where there are conversations that are of interest to me to participate in, such as the one Astus and I were having in the Mahāyāna thread that spawned this absurd poll.

Frankly, Dan, if you want to have another Zen forum that is not dominated by Nonin, you should. It is not hard. It is easy. It will not actually cause people to stop participating here. Then you can limit conversations to those you find palatable.

Author: Malcolm

Date: Friday, June 5th, 2015 at 9:06 PM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

retrofuturist said:

Greetings,

Malcolm wrote:

This poll is just sour grapes.

retrofuturist said:

No - this is governance based on something other than self-styled autocratic leadership.

Malcolm wrote:

No, it is sour grapes based on an interaction that Dan and I had which he found troublesome and frustrating, which is resulted in yet another untenable TOS resolution (like the one about metadiscussions).

Author: Malcolm

Date: Friday, June 5th, 2015 at 8:44 PM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

All I'm disagreeing with is the assertion that emptiness = non-existence.

Malcolm wrote:

I never asserted that emptiness = nonexistence. I did not make any assertions at all about existence or nonexistence. I objected to your claim that things were "real" as well as "merely existent" when you responded to my statement "gnas lugs med pa", i.e., there is no reality, no gnas lugs, bhutatā, etc. Saying there is no reality means that when one has examined phenomena, one finds they cannot be found to be real in any sense at all. Phenomena are found to be empty imputations, illusions, dreams, mirages, etc. Haribhadra, the famed 7th century commentator to the Abhisamayālaṃkāra stated that everything is illusory, the paths, stages and even buddhahood.

It may have escaped you, but you are actually arguing that things are not empty. And if you assert that things are merely empty of inherent existence, then what you are arguing is that the ultimate is a nonexistence.

Author: Malcolm

Date: Friday, June 5th, 2015 at 8:36 PM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

Buddha flatly refused to engage with speculation on the four extremes. He neither confirmed nor denied them. He had no position.

Malcolm wrote:

This is not true at all.

srivijaya said:

It is.

Malcolm wrote:

It is not, as the sūtra I cited quite clearly indicates.

srivijaya said:

In regards to the tetralemma which Vacchagotta was keen to draw the Buddha on:
"Does Master Gotama have any position at all?"

"A 'position,' Vaccha, is something that a Tathagata has done away with.
Why did he dissociate himself from these positions? Because they do not lead to disenchantment, dispassion, cessation; to calm, direct knowledge, full Awakening, Unbinding.

Malcolm wrote:

Correct, and in the negation of the four extremes, one has eliminated all positions.

srivijaya said:

So he does not use the stick of logic and reasoning to poke the hornet's nest of distinctions in order to release a swarm of views.

Compare this with what Nagarjuna claims that the Buddha said: "55. Everything is real and is not real,

Both real and not real,

Neither real nor not real.

This is Lord Buddha's teaching.

That which Buddha tossed into the dirt, others subsequently picked up and dusted off.
The distinction of the two truths is the third option on the tetralemma.

Malcolm wrote:

Well, that depends on whether you accept the Mahāyāna sūtras as the Buddha's teaching, and if you don't, then I cannot understand why you are posting here.

srivijaya said:

Still, there's much in the Mahayana which goes way beyond this. The Great Way is not difficult for those who have no preferences. When love and hate are both absent everything becomes clear and undisguised. Make the smallest distinction, however, and heaven and earth are set infinitely apart.

Malcolm wrote:

[/quote]

This in no way exceeds Nāgārjuna.

Author: Malcolm

Date: Friday, June 5th, 2015 at 8:27 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

It is meaningless to say something is real in anything other than an ultimate sense.

Wayfarer said:

That is where I disagree.

Malcolm wrote:

You can say that things are "conventionally real", but this does not help you. Why? Because once again, "conventionally real" amounts to nothing more than the assertion that something is "real" because two sentient beings agree on the identity of a shared appearance. And that also does not match how the term is used in English. "Real" in the OED means, "...actually existing as a thing or occurring in fact; not imagined or supposed" or as it is used in Philosophy, "...relating to something as it is, not merely as it may be described or distinguished."

In reality, a thing that is a conventional truth is true only in so far as it is functional. For, there is no "car" in a car. We use a number of parts, assemble them and create something we call a "car", using those parts to perform a function. But when we analyze those parts, we can find no car in them, nor separate from them. The "car" as such does not exist apart from our imputation of a car upon some parts, just as there is no person in the aggregates or separate from them. "Car" and "Malcolm" are imputations of an on a collection of parts and have no reality other than as an imputation. This means that the reality of cars and Malcolm's is strictly conventional.

This is why conventional truths are relative truths, "concealer truths" if we follow the etymology of *samvṛtti*, because their real nature is concealed by our deluded perceptions of things.

Author: Malcolm

Date: Friday, June 5th, 2015 at 4:42 AM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

Buddha flatly refused to engage with speculation on the four extremes. He neither confirmed nor denied them. He had no position.

Malcolm wrote:

This is not true at all. For example, the Buddha states to Mahāmati in the Lankāvatara: The Dharma taught by the tathāgatas is free of the four extremes as follows: not identical, not different, not both or neither; free of being existent, nonexistent, not existent, not nonexistent, permanent and impermanent.

Author: Malcolm

Date: Friday, June 5th, 2015 at 4:34 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

We are not denying conventional reality, we are merely saying that it appears without any existence.

Wayfarer said:

You don't have to be a scholar of Tibetan and Sanskrit texts to spot the problem with this sentence. It actually doesn't make sense. How can something 'exist without existing'?

Malcolm wrote:

I did not write that sentence. Cone did.

You are essentially asserting that 'the only reality is absolute' - as you have said elsewhere in this thread. For instance: I am sorry to say that if suffering were real, there would be no possibility of a path and no possibility of a result. Why? To say that something is real is much worse than saying that something exists. Why? To say that something is real is to say it is inherent.

To a suffering being - that's all of us, to all intents - you can't simply say 'look here, your suffering is really the result of deluded cognitions'.

But that is precisely the point of the Buddha's teaching, in toto: i.e., one's suffering is a result of deluded cognitions.

Now, it might actually be the result of deluded cognition - but to overcome this state of delusion is the point of the entire Buddhist teaching. That is why there is a path in the first place, so to deny that there is suffering, comes perilously close to denying the first truth of Buddhism.

I no more deny there is suffering than there is an appearance of illusion. I merely pointed out that neither are real.

So I object that to say 'something is real' is to say it has ultimate or inherent existence, or, in other words, that only the ultimate is real and that phenomena are unreal.

But that is precisely the point of Nāgārjuna's statement that existents must be included in either inherent existence or dependent existence. If inherent existence is established, then existents are established.

Every phenomenon can be understood as a result of causes and conditions, and in that sense, it has no inherent reality; that is the ground of the identity of Śūnyatā and dependent origination. But it is real in an empirical sense, even if not an ultimate sense. It is meaningless to say something is real in anything other than an ultimate sense. It is the reality of the existence for us unenlightened beings. It is the task of Madhyamika to demonstrate that the presumed solidity and independent reality of the objects of conventional experience is in fact empty. But that doesn't say they're non-existent, and to say that they are non-existent is nihilistic.

Madhyamaka indeed removes claims that existents exist. It is not annihilationist because Madhyamaka does not propose the existence of something to become non-existent. Your assertion of nihilism is unwarranted and out of place. I could care less what old fascist philosophers like Heidegger have to say about anything.

As far as 'deluded cognition' is concerned, an apple is still an apple, whether for the sage or for the ordinary worldly being.

I don't think so. For example, take the example of a liquid in the six realms, it is water for a human is molten iron for a hell being, pus and blood for a preta, nectar for a deva, etc. For a human being the perception of water is conventionally true, perception of molten iron, and so on are conventionally false. It is equally so in the rest of the six realms, for example, a hell being's perception of molten iron is conventionally true in the hell realms, but the perception of water in that realm conventionally would be delusion.

I think the problem I am having with your statements on this matter is that they are not taking into account the facts of existence - they are rather scholastic arguments, based on a scholastic tradition within they have a particular meaning.

Right, I am employing those arguments within the context of a tradition to which I am an actual heir, having been trained in those arguments in the traditional manner.

I'm actually interested in philosophy, Buddhist and otherwise, as a practical skill, and that has to accept the fact that suffering, objects of cognition, and the rest, do exist, even whilst they're ultimately empty.

Relative truths are objects of false cognitions. They are identified as such so that one will know how to discern ultimate truth, the understanding and realization of which leads to nirvana.

However, the extent to which you believe that so called "mere existence" is immune to analysis is the extent to which your view contains grasping to existents and falls far short of Madhyamaka view.

Author: Malcolm

Date: Wednesday, June 3rd, 2015 at 7:59 PM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

Hi Malcolm,

I see that you place emphasis on the deluded cognition here, rather than the object. Still, Wayfarer has a valid point. The Mahayana proposition rests on the revelation that such

deluded cognitions perceive objects as existing inherently, whereas they are in fact empty (Two Truths). Direct experience of this is essential for liberation. If you remove this, then the whole premise is undermined wouldn't you say?

Malcolm wrote:

Truths are cognitions of objects, so yes, the emphasis is on the cognition, nevertheless, the definition is incomplete without including the object.

For example, a mirage is the object of a deluded cognition of the presence of water in the distance. The perceived object does not exist, and yet it still appears; when that appearance of investigated, no water is found which corresponds to that appearance.

"...such deluded cognitions perceive objects as existing inherently, whereas they are in fact empty..."

Such a distinction is not made by a worldly person. Worldly people do not think in terms of "inherent existence."

The problem with Wayfarer's perspective is that he believes that there is something in phenomena that can survive analysis, which he calls "mere existence." In reality, nothing can survive ultimate analysis, not even buddhahood.

Relative truths are by definition cognitions of objects which have not been subjected to ultimate analysis. The cognition of any object which can survive ultimate analysis is an ultimate truth.

The real point is that whatever arises from causes and conditions cannot survive ultimate analysis. For example, in the Hinayāna presentation of two truths the cognition of a vase is relative truth; when this is shattered with a hammer, the cognition of the shards and so on are ultimate truths. Likewise, the cognition of water is a relative truth; but the cognition of coolness, wetness and limpidity are ultimate truths.

When this is brought to the level of Madhyamaka, we can see that all things that arise from cause and conditions are equivalent with mirages, dreams, illusions and so on. Just as in a puppet show a bunch of rocks, sticks and paper is made to appear as elephants, warriors and so on through the "mantra" of the illusionist (meaning his narrative), likewise are phenomena appearing through causes and conditions. So too when it is understood that the illusion is a mere spell cast through skilled manipulation of bits and pieces of rocks, wood, string and so on, one understands that the illusions are unreal, and phenomena are also like this. When the basis of the illusions are investigated, they too are found to arise from causes and conditions and therefore are essentially unreal. There is no end to such analysis because there is no end to deceptive appearances.

I can't continue since I have to go out of town for a day or so, but I will leave you with this: whatever arises from causes and conditions does not exist in those causes and conditions nor separate from them, just as a self does not exist in the aggregates nor

separate from them. Nevertheless, just as things are designated dependent on causes and conditions without really being there, selves are designated dependent on the aggregates without really being there.

Author: Malcolm

Date: Wednesday, June 3rd, 2015 at 11:19 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

You are aware then that relative truths such as cars, houses, diseases and the like are all objects of deluded cognitions, correct?

Wayfarer said:

I don't accept that the objects of everyday experience are simply 'deluded cognitions'. That is the exact problem: you're denying conventional reality, saying that is simply non-existent or illusory. That is what I am saying is nihilist.

Malcolm wrote:

Please reread my statement carefully. You did not read it correctly, as your statement above shows.

Author: Malcolm

Date: Wednesday, June 3rd, 2015 at 4:36 AM

Title: Re: Experiences with crazy wisdom?

Content:

smcj said:

Buddhist masters can become senile. Their bodies are made of the five elements, just like the rest of us, and sometimes this means they can experience acute mental decline as a result of aging, despite whatever realization they may have attained.

That's interesting. I personally have not had the experience of a master mentally declining with age. But then my sample pooling is limited.

Malcolm wrote:

Tibetan masters are typically killed by a sedentary lifestyle, too much tea and bad food. They don't usually live long enough to be at risk for senile dementia.

Author: Malcolm

Date: Wednesday, June 3rd, 2015 at 4:22 AM

Title: Re: Experiences with crazy wisdom?

Content:

ReasonAndRhyme said:

So, if I'm getting you right, you're saying that Chhimed Rigdzin was not a Buddhist

master but just a senile old man, and I'm delusional? OK, I've reported your post and this is the last time I've communicated with you.

Malcolm wrote:

I don't think he said any of the three things you attributed to him. Simon did not say that Chimed Rigzin Rinpoche was just senile old man, he did not say that Chimed Rigzin Rinpoche was not a Buddhist master, and he did not say you were delusional. What he said was that someone he knew who has some expertise in gerontology thought that Chimed Rigzin Rinpoche was showing signs of senile dementia.

Buddhist masters can become senile. Their bodies are made of the five elements, just like the rest of us, and sometimes this means they can experience acute mental decline as a result of aging, despite whatever realization they may have attained. It does not mean that the fruit of their realization vanishes into thin air. It means their bodies are worn out.

Author: Malcolm

Date: Wednesday, June 3rd, 2015 at 3:00 AM

Title: Re: Dharma Protectors: Why Did China Invade Tibet?

Content:

Urgyen Dorje said:

I personally find the "when the iron birds fly" narrative revolting. The subtext is that the Tibetan genocide was sort of OK because the dharma was spread across the world. It's like telling a woman that it was sort of OK that she was gang raped because she had such a beautiful child.

Malcolm wrote:

Anyway, the land of the red face people refers to Tibet and it is ultimately from a narrative about how the Tibetans conquered Khotan, and the spread of the Dharma into Tibet much later on.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 5:44 AM

Title: Re: Universal Atman in Buddhism

Content:

conebeckham said:

[

Such Wisdom is nowhere near a Universal Atman, though, despite comments in the Uttaratantrashastra and elsewhere regarding the Paramitas of Permanence and Self. For one thing, it is said to be "personally experienced." It's not universal.

Malcolm wrote:

It [wisdom] is also relative since it is a cognition and is not a permanent cognition [apart from a buddha's wisdom] and also comes about through causes [which is also true in the case of a buddha's wisdom].

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 5:22 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

things, whether compounded or uncompounded, either exist inherently or they exist conventionally. Apart from these two kinds of existence, there is no third kind of existence.

Wayfarer said:

I was referring to conventional existence. There are things that exists, like cars, houses, diseases, and things that don't, like unicorns and the square root of two.

Malcolm wrote:

You are aware then that relative truths such as cars, houses, diseases and the like are all objects of deluded cognitions, correct?

I am sorry to say that if suffering were real, there would be no possibility of a path and no possibility of a result. Why? To say that something is real is much worse than saying that something exists. Why? To say that something is real is to say it is inherent. Not necessarily.

I have some points in common with what you're saying but I don't think you're acknowledging the reality of existence. It is unreal from the point of view of the 'gone beyond' but for those who are in it, it is undeniably real. It is deniably real, if it were undeniably real, then it would follow that there would be no escape.

....

http://www.thezensite.com/ZenEssays/Nagarjuna/SecondBuddha_Nagarjuna_Loy.html

This citation does not help your point. Nāgārjuna says, as I stated above, if there something non-empty, there would be something to be empty; but as there is nothing not empty, where is there something to be empty?

...Emptiness, as articulated by Nāgārjuna, Tsongkhapa argues, is the absence of this kind of existence or property.

http://www.smith.edu/philosophy/docs/garfield_nihilism.pdf, Jay L Garfield

You are doubtless aware that Tsongkhapa's interpretation of Madhyamaka is a minority view, one that is hotly contested and refuted? I don't agree with Tsongkhapa on many details of his presentation of Madhyamaka, his presentation of the tetralemma in particular. It has become the dominant voice among Western Academics, but it is not the only, nor even the best presentation amongst Tibetan Madhyamakas.

Those quotes represent how it was taught to me.

Yes, I understand. The problem with the way you were taught is that you were taught to

accept a residuum, called "mere existence," which accounts for your crypto-realism on the one hand, and you were taught to negate something other than the thing before you, which amounts to subtle nihilism because the way you were taught Madhyamaka maintains that an absence is ultimate [the famous non-affirming negation], the absence of inherent existence, i.e., the emptiness which is the absence of the true existence of things, on the other hand.

Gorampa for example, critiques in detail the subtle nihilism present in the Gelugpa view that you follow, as does Mipham. You should read them both.

I was taught old timey Madhyamaka that was not corrupted with those new-fangled fifteenth century innovations delivered by a "Mañjuśrī" channeler (Lama Umapa).

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 5:09 AM

Title: Re: Universal Atman in Buddhism

Content:

Karma Dondrup Tashi said:

I'm staring to see Malcolm's position that this debate doesn't really matter. Rangtong vs shentong - maybe just a matter of emphasis between "not something" and "not nothing". All just skillful means.

Malcolm wrote:

As Āryadeva states:

Even though they wait for a long while,

no one can offer a reply

to one who do not have [these] positions:

"[It] exists", "[It] does not exist" and "[It] exists and does not exist."

M

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 4:51 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

As Sapan famously quips, "If there is something beyond the freedom from extremes, that is an extreme."

Karma Dondrup Tashi said:

Mind blown. Right.

Even the "middle" is an extreme. It has to be by definition.

Malcolm wrote:

The Samputa Tantra states:

Neither empty nor not-empty,
there is nothing to perceive in the middle.

Karma Dondrup Tashi said:

In fact, the one single thing we cannot negate in an affirmative manner is the object of all four extremes itself.

... Which is, in fact, everything.

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 3:40 AM

Title: Re: Universal Atman in Buddhism

Content:

Karma Dondrup Tashi said:

I think the argument is that since all negations are nominal whether affirming or non-affirming it is just as legitimate to nominally affirm the ultimate as it is to negate.

Otherwise we are just stuck on the first of Nagarjuna's extreme's, i.e. not-x. I think smcj is just arguing the second extreme, i.e. not not-x.

Malcolm wrote:

I am not stuck on the first extreme, I am not asserting non-existence is the ultimate. The point is that absence of the four extremes, which is ultimate, is not arrived at through a mere assertion, it is arrived at through examination. It is a conclusion, a result of analysis, not a hypothesis about the ultimate (unlike smcj's perspective, which is just a proposition, an proffered theory). It is not an idea you hold in your mind, "Oh the ultimate is free from four extremes." Why? Because when you turn your analysis to the ultimate, no ultimate can be found which is itself free from the four extremes. At the point, your proliferations should cease. As Sapan famously quips, "If there is something beyond the freedom from extremes, that is an extreme."

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 3:34 AM

Title: Re: Universal Atman in Buddhism

Content:

Karma Dondrup Tashi said:

If you argue that there is nothing established to either affirm or negate in the first place then that argues both ways - you may as well state that nominally the negation is affirming as non-affirming.

Otherwise the whole strategy of the four extremes falls down, since all of them are negations. Since the four extremes are negations there has to - at least nominally - be something to negate. If that isn't the case, Nagarjuna's whole argument goes out the window and you are left with pure nihilism.

Malcolm wrote:

Yes, there is nominally something to negate, appearances. Nāgārjuna's arguments run in three phases: first, self-arising is negated; then, arising from others is negated; and finally causeless negation is negated. Of these three types of arising, the second is what we conventionally term "arising."

This is why, at the conclusion of the first chapter, Buddhapalita notes:

Because results, conditions, and nonconditions do not exist, descriptions for arising are merely conventional.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 1:43 AM

Title: Re: What kind of mind do Buddhas have

Content:

Tsongkhapa said:

The translation is not a literal translation of the words but a translation of the meaning. .

Malcolm wrote:

We disagree. It does not translate meaning of the verse, nor the words.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 1:37 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

I personally am not using the term "Shentong" rigorously. Shentong, as a view utilizes the three natures paradigm taken from the Yogacara. I use it as a shorthand for talking about emptiness as an affirming negation, or "empty-of-other". I don't really see a need to elaborate on how that Reality might be characterized, although there is plenty of literature that tries to do so.

Malcolm wrote:

In order for there to be something empty of something else, that something has to be established in the first place. It is not established in the first place, what is the use of talking about either intrinsic or extrinsic emptiness.

The whole gzhan stong trip is a flimsy house of cards.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 1:33 AM

Title: Re: Universal Atman in Buddhism

Content:

dzogchungpa said:

PK lays it all out here: <http://www.pemakhandro.org/emptiness-madhyamaka/>

Malcolm wrote:

It is incorrect to identify the approach of Candarkīrti (aka prasangika) as rang stong.

Author: Malcolm

Date: Tuesday, June 2nd, 2015 at 1:30 AM

Title: Re: Universal Atman in Buddhism

Content:

Simon E. said:

' Transcendent ' ? What does it transcend ?

dzogchungpa said:

As Adriano Clemente says in his foreword to "The Supreme Source": In all the gnostic traditions, the absolute is the equivalent of the ineffable, of that which transcends word and thought.

Malcolm wrote:

Ultimate truth is inexpressible, but not "The Ineffable."

Author: Malcolm

Date: Monday, June 1st, 2015 at 11:29 PM

Title: Re: Universal Atman in Buddhism

Content:

Nicholas Weeks said:

M: "To say that something is real is to say it is inherent."

Not necessarily, if by meaning or definition, real = inherent, then fine. But experientially, 'real' is ineffable.

Malcolm wrote:

To say that something is real means that it actually exists.

Experiences come and go.

Nicholas Weeks said:

Reality is not some thing; so I will redo as: Experientially, reality is ineffable, permanent suchness.

Malcolm wrote:

Suchness is not established. The Ārya-varmavyūhanirdeśa-nāma-mahāyāna-sūtra states:

The dhamadhātu is difficult to imagine,
it does not come or go,
the dharmadhātu is not the aggregates,
nor the elements or sense bases.
Since there is no place to abandon,
it is unmoving.

The suchness of the dharmadhātu,
it's natural purity, does not exist.

In the same vein, the Mahāsiddha Virupa concludes his Doha:

...the two truths don't exist in the dharmadhātu, the dharmadhātu does not exist.

Indeed, the Ārya-ghanavyūha-nāma-mahāyāna-sūtra says:

The suchness of all phenomena
arises through power of mutual relation,
the yogins seeing in that way
clearly see it as suchness.

The perfected nature
is the dharmatā of phenomena;
all phenomena do not arise
as the substantial entities of the imputed:
empty, insubstantial,
beyond the extremes of existence and nonexistence,
similar with illusions and dreams,
like fairy castles,
like opthalmia and like mirages.

In other words, suchness, here described as the perfected nature, the dharmatā of dharmas, cannot be established apart from those very dharmas. If those very dharmas are not established, how can their suchness be established? When the relative is not found, what ultimate can be said to be established? The two truths are only established from the perspective of we ignorant fools.

This tendency to reify the ultimate is very pernicious. For this reason, Nāgārjuna clearly states in the Sixty Verses of Reasoning:

This pair, samsara and nirvana, does not exist.

Thorough knowledge of samsara is said to be nirvana.

M

Author: Malcolm

Date: Monday, June 1st, 2015 at 10:39 PM

Title: Re: Universal Atman in Buddhism

Content:

Nicholas Weeks said:

M: "To say that something is real is to say it is inherent."

Not necessarily, if by meaning or definition, real = inherent, then fine. But experientially, 'real' is ineffable.

Malcolm wrote:

To say that something is real means that it actually exists.

Experiences come and go.

Author: Malcolm

Date: Monday, June 1st, 2015 at 9:47 PM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

It's very difficult to explain what the deities are from a Madhyamaka perspective. It's very easy to do so from a Shentong perspective. If the deities are not "empty-of-other" then we are all wasting our time.

Malcolm wrote:

It is quite easy to explain what "deities" are from a Madhyamaka perspective: they are a method, a path to realize a result.

Author: Malcolm

Date: Monday, June 1st, 2015 at 9:33 PM

Title: Re: Universal Atman in Buddhism

Content:

Unknown said:

Sure something is real. Suffering is real, and the path is real. Those who understand and follow the path, find a way out of suffering that is real. Can that be disputed?

Malcolm wrote:

I am sorry to say that if suffering were real, there would be no possibility of a path and no possibility of a result. Why? To say that something is real is much worse than saying that something exists. Why? To say that something is real is to say it is inherent. On the other hand to say that something exists allows for the possibility that it may not exist. When it comes to the use of the term "real," it is not possible to say that the real can become unreal — these are contradictions in terms. On the other hand, it is perfectly acceptable in common language to say "That which existed then no longer exists now." Hence, to say that "suffering is real" is to condemn all sentient beings in the six realms to endless torment.

Unknown said:

In all the billions of ways that billions of things exist.

Malcolm wrote:

That is no kind of answer: but to provide the proper answer, things, whether compounded or uncompounded, either exist inherently or they exist conventionally. Apart from these two kinds of existence, there is no third kind of existence.

The question then should be, "What is the conventional existence of things?"

Unknown said:

Nagarjuna's intention is to show that compound things are not inherently real. He does not say that 'nothing exists', and to say that nothing exists is nihilistic.

Malcolm wrote:

Nāgārjuna's intent, first and foremost, is to represent the intention of the Prajñāpāramitā, defend Mahāyāna and show that the realism pervasive in Hinayāna schools is not the intent of the Buddha.

Secondly, he shows quite clearly that attempts to demonstrate that things have anything other than conventional existence are incoherent. And he also shows that when conventional things are examined, they are found to lack any reality at all.

Unknown said:

Anyway, Nagarjuna's statements about 'existence' and 'arising' were made in the context of a philosophical or cultural milieu within which such terminology had specific meaning.

Malcolm wrote:

Yes, in his milieu, bhāva meant "to exist," much as "to exist" means to exist" to us today. Your attempt to avoid the issue of dealing with Nāgārjuna statements through a form of philosophical/cultural relativism is weak dodge. How can you expect me to take this seriously?

Unknown said:

As I said, many claim that Buddhism is nihilistic. Do you think it is? If it isn't, how isn't it?

Malcolm wrote:

I already stated this before: when one does not propose something as existent, one cannot be accused of being an annihilationist. I have not proposed any claims of non-existent, I have merely removed claims for existing existents, as Buddhapaṇita remarks in his comments on chapter 5 of the MMK

We do not claim aggregates, sense bases and elements are nonexistent, but we do eliminate the claim that existents exists.

He also remarks at the end of chapter five:

In order to prove an unknown topic with a known topic: most worldly people say that space does not exist in any way. Thus, partisans claim "All of those proliferations are like space." The intent of such a statement is "All of those are nothing at all." For that

reason, it is proven that space is emptiness in order to elucidate the example, "The remaining five elements [dhātus] are equivalent with space."

In other words, in MMK:5 (the analysis of the dhātus), of the six dhātus — earth, water, fire, air, space and consciousness — only space is actually subject to analysis. Why? Since Nāgārjuna shows:

Therefor space is not existent,

it is not non-existent, is not the characterized,

is not a characteristic.

The remaining five elements [dhātus] are equivalent with space

Buddhapalita discusses this passage:

Why is that so? When investigated, the characterized and the characteristic does not exist, and also there is no other existent not included in the characterized and the characteristic. If the existent does not exist, also the non-existent does not exist.

Therefor, although space is not existent, it is also not non-existent, although the characterized does not exist, also the characteristic does not exist. Thus, if even a subtle thing called 'space' came to be, when counting whether anything in those four [alternatives] is valid, because those four [alternatives] are not [valid], therefor space does not exist.

For this reason, characterizing the Madhyamaka position that "there is no reality" as annihilationist is inappropriate.

Author: Malcolm

Date: Monday, June 1st, 2015 at 10:55 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

I say the view that 'there is no reality' is a nihilist view. 'Nihilism' means that nothing is real, or that everything is illusory, or that nothing has any ultimate meaning.

Malcolm wrote:

In order to the statement "no reality" to be annihilationist, it would be necessary to propose that there was something that was real. For example, Nāgārjuna states very clearly:

If were anything all that was not empty, there would something to be empty;

but since there is nothing at all that is not empty, where is there something to be empty?

Wayfarer said:

My view is, I think there is 'an ultimate', but that this is not something that can properly be named or designated as such. So as soon as you assert 'an ultimate' and get into a debate about it, it's already a lost argument, because you're trying to talk about or gesture towards something that is over the horizon of discursive reasoning. But I don't accept the interpretation of Śūnyatā as meaning that 'things really don't exist', tout courte. Things are empty of own-being, meaning that no determinate entity contains its own origin or cause, and in fact nothing in the phenomenal realm does. That is demonstrably true, even in scientific terms. But it *doesn't* mean, 'nothing is real'.

Malcolm wrote:

You have just shunted off inherent existence onto something else, a so called dependent existence, which is refuted quite handily by Nāgārjuna in the chapter 15 of the MMK.

In other words, your view holds that things are real. But how? In what way can things exist? You propose things are not self-sufficient, but when examined, even this dependency cannot be found. Why? Causes do not exist at the same time as their effects, but they also cannot exist apart from the time of their effects. As Nāgārjuna states:

Existents do not arise from existents,
existents do not arise from non-existents;
nonexistents do not arise from existents,
nonexistents do not arise from nonexistents:
where then is there arising?

In the end, so called "mere existence" is just a convention, and is not real since such conventions will not bear analysis. If you imagine that there are some existents that can bear analysis, you have not really understood the Buddha's intention.

M

Author: Malcolm

Date: Monday, June 1st, 2015 at 10:45 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

This non-conceptual Wisdom Mind is not the object of the conceptualizing process and so is not negated by Madhyamaka reasoning. Therefore, it can be said to be the only thing that has absolute and true existence.

Malcolm wrote:

Yeah, actually, "This non-conceptual Wisdom Mind" it is both negated by Madhyamaka reasoning and is nothing but a product of the conceptualizing process.

Author: Malcolm

Date: Monday, June 1st, 2015 at 6:59 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

...and that is inexpressible.

I cannot see having an actual disagreement about the right way to characterize something that we agree is inconceivable and inexpressae.

Malcolm wrote:

It is how you get there that counts...

Author: Malcolm

Date: Monday, June 1st, 2015 at 4:14 AM

Title: Re: Universal Atman in Buddhism

Content:

dzogchungpa said:

What does "the ultimate" mean?

Malcolm wrote:

don dam pa, parmārtha, highest goal.

Author: Malcolm

Date: Monday, June 1st, 2015 at 4:08 AM

Title: Re: Universal Atman in Buddhism

Content:

Karma Dondrup Tashi said:

> Since nothing in the relative is found to be free of the four extremes, nothing can be found in the ultimate that is free of the four extremes.

This is exactly what is disputed. This doesn't follow, neither does the converse statement.

Malcolm wrote:

It was mis-stated, my bad. What I should have said, is that since one cannot find anything in the relative according to any of the four extremes, there is nothing in the ultimate that can be said to be free from the four extremes. In other words, since the four extremes do not exist in the relative, also there is no ultimate free from extremes, and is that is inexpressible.

The best thing you can say is 'gnas lugs med pa", there is no reality.

Author: Malcolm

Date: Monday, June 1st, 2015 at 4:02 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Since nothing in the relative is found to be free of the four extremes, nothing can be found in the ultimate that is free of the four extremes. You are claiming that there is something which is free from the four extremes in the ultimate, but such a claim is incoherent.

Since the Shentong position is that the ultimate is beyond conceptuality, and therefore not subject to such criticisms, I have absolutely no qualms about it being incoherent. This approach to emptiness is not supposed to be accessible by the intellect, but is

approached instead by faith.

Malcolm wrote:

The point is, that one cannot say anything about the ultimate that is free from extremes, much less assert that it is immune to Madhyamaka analysis. The moment you make a proposition about the ultimate, you have fallen into an extreme. If you claim the ultimate is atman, that is an extreme; if you claim the ultimate is a nonaffirming negation, that is an extreme; if you claim the ultimate is an affirming negation, that is an extreme.

When you understand that the ultimate is free from all extremes, then you understand that it is not only beyond mind, it is also inexpressible. The problem with the gzhan stong pas as well as the Gelugpas is that they sound like a couple of kids bickering, "Is so!", "Is not!", ad nauseam.

Since nothing can be found to exist by any of the four extremes in the relative, nothing can be ascertained in the ultimate according to any of the four extremes, and that is inexpressible.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:01 PM

Title: Re: Visualization Training

Content:

Karma Dondrup Tashi said:

So basically you are saying that I do not need to have completed ngondro before beginning the Kriya forms of Chenrezig, Manjushri, etc.

Is that the case even if I have not received at least a jenang?

Malcolm wrote:

If you have not received any initiation, you are not even practicing Kriya yoga, technically speaking.

And yes, you do not need to have even started ngondro, let alone completed it to meditate on any deity for which you have received the proper transmission.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 7:54 PM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Depending on your exact definition of "real", in a word, yes.

Malcolm wrote:

Actually exists...

smcj said:

No. That is suggestive of something manifest and therefore subject to the tetralemma.
...is ultimate, irreducible, cannot be analyzed further, is unconditioned, etc.
Yes.

Malcolm wrote:

To say that something is ultimate, irreducible, cannot be analyzed further, is unconditioned, etc. is precisely the same thing as saying "actually exists."

Since nothing in the relative is found to be free of the four extremes, nothing can be found in the ultimate that is free of the four extremes. You are claiming that there is something which is free from the four extremes in the ultimate, but such a claim is incoherent.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:57 AM

Title: Re: TNH's new translation of the Heart Sutra

Content:

Johnny Dangerous said:

...simplified translations.

Malcolm wrote:

it is not a translation, it is crib, a gloss, etc.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:55 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Depending on your exact definition of "real", in a word, yes.

Malcolm wrote:

Actually exists, is ultimate, irreducible, cannot be analyzed further, is unconditioned, etc.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:52 AM

Title: Re: Visualization Training

Content:

tingdzin said:

"Really, though, one shouldn't be doing deity practices until one completes ngondro,

Malcolm wrote:

Total nonsense. This is a modern fiction.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:45 AM

Title: Re: TNH's new translation of the Heart Sutra

Content:

Johnny Dangerous said:

Not sure which you're talking about,

Malcolm wrote:

The rūpa skandha includes five things: the five sense organs and the five sense objects which are all composed of the four elements.

There is a rhythm in reciting, "there is no eye, no ear, no nose..." etc., which is missing from this gloss entirely.

Personally, I think it is entirely clumsy.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:35 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

So you are saying that there is something real that cannot be known in any way?

smcj said:

Cannot be known dualistically. It can be known without a subject/object dichotomy.

Malcolm wrote:

So basically, you are suggesting that consciousness is ultimately real.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:23 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

Compared to what? That doesn't avoid nihilism - that is nihilism. The task is to awaken to the real, which is distinguishable from the merely existent, those things that are compound, transient, and subject to decay.

Malcolm wrote:

There is something real? What's that?

smcj said:

Nothing that can be taken as an object of consciousness in a dualistic way.

Malcolm wrote:

So you are saying that there is something real that cannot be known in any way?

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:12 AM

Title: Re: TNH's new translation of the Heart Sutra

Content:

Johnny Dangerous said:

I really like this translation.

This and Red Pine's feel like the smoothest i've read.

Malcolm wrote:

The problem with translation rūpa skandha as "body" is that it excludes the five objects of the senses, which are also part of the rūpa skandha.

There are other problems with it as well. It is at best a gloss on the Heart Sūtra and not a translation.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 9:09 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

Compared to what? That doesn't avoid nihilism - that is nihilism. The task is to awaken to the real, which is distinguishable from the merely existent, those things that are compound, transient, and subject to decay.

Malcolm wrote:

There is something real? What's that?

Author: Malcolm

Date: Sunday, May 31st, 2015 at 7:58 AM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Johnny Dangerous said:

Zen sees itself as superior to other Sutra traditions by virtue of being a direct path outside of scripture.

Malcolm wrote:

All paths are outside scriptures. There are two kinds of Dharma, the Dharma of

realization and the Dharma of texts.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 7:46 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

how to avoid nihilism, then?

Malcolm wrote:

One can only be an annihilationist if one first proposes that something exists which later gets utterly destroyed.

If one checks one's bank balance and finds one's account is empty, is one a thief merely because one discovers one is broke?

Author: Malcolm

Date: Sunday, May 31st, 2015 at 6:57 AM

Title: Re: Universal Atman in Buddhism

Content:

anjali said:

It's the understanding of the nature of the experience where Hindu and Buddhist yogis differ.

Malcolm wrote:

Correct.

anjali said:

Where's the beef?

Malcolm wrote:

There isn't any beef, that is the whole point. The cow (and everything else) is totally illusory, and there is nothing else to discover apart from that.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 5:23 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

...because tathāgatagarbha is nothing other than natural luminosity of one's mind, which is to say that one's mind has always been innately pure from the start.

So a buddha's mind expressing it's natural luminosity can be said to be "empty-of-(anything)-other" than that expression, right?

Even Buddhas are not ultimately real, so how can their qualities be ultimately real?

Funny, but that is exactly how I've heard Karmapa VIII's position portrayed in a Guy Newland YouTube video; "Self-empty by nature but other-empty by expression."

Lots and lots of ways to skin that cat.

Malcolm wrote:

I guess the point is that in this context, this "other emptiness" is trivial and not at all profound. It's like saying, my clean white shirt is empty of stains, but it is not empty of being clean.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 4:59 AM

Title: Re: Poll: Should Zen/Chan/Seon have a separate Forum?

Content:

Malcolm wrote:

This poll is just sour grapes.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 3:29 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Although I self identify as a "Shentongpa" I'm not particularly attached to the 3 Natures paradigm.

Malcolm wrote:

The whole point of the term "gzhan stong" is to prove, via the (incorrect) use of the three natures that the ultimate truth is empty of the relative truth, but not empty of itself through the assertion that the perfected nature [yongs grub] is empty of the dependent [gzhan dbang] and the imagined natures [kun brtags].

smcj said:

I don't have any objections to it particularly, I think it is a side issue. I'm more an advocate for some form of "empty-of-other" idea, of which there are quite a few. Once I get through "When Clouds Part" (Brunnholz!) I'll have a better idea of which one I feel most comfortable with. As of now I'm uncommitted about that.

Malcolm wrote:

It is quite trivial to say that tathāgatagarbha is not empty of qualities but is empty of faults, because tathāgatagarbha is nothing other than natural luminosity of one's mind, which is to say that one's mind has always been innately pure from the start. This

however does not mean that those famous qualities are real, established, ultimately exist and so on. Even Buddhas are not ultimately real, so how can their qualities be ultimately real?

Author: Malcolm

Date: Sunday, May 31st, 2015 at 3:15 AM

Title: Re: Universal Atman in Buddhism

Content:

Unknown said:

"Misguided man, have I not stated in many ways consciousness to be dependently arisen since without a condition there is no origination of consciousness?"

Malcolm wrote:

MN 38

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:54 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

You are the one that keeps on bringing it up.

Malcolm wrote:

Look, I don't go out of my way to negate gzhan stong, but as I have made clear, AFAIC, gzhan stong does not = tathagatagarbha doctrine.

Gzhan stong is a Tibetan attempt, of several, to try and reconcile the Yogacara treatises of Maitreyanatha with Nāgārjuna's Madhyamaka.

It is not the case that this type of reconciliation was not attempted by Indians, it was, notably in Ratnakārashanti's Madhamaka-alamkara.

The problem is how the Tibetans in the gzhan stong school went about it, not that they tried it. Ratnakārashanti, Dharmapāla before him, also tried to reconcile the two approaches, but they did not do so by overwriting the Yogacara treatises themselves. They did so within the constraints of the classical Yogacara system. What I specifically find fault with in the gzhan stong system is the incorrect way they apply the three natures to the two truths, that is really the essence of my disagreement with their tenet system and what causes them all the problems they face with other Tibetan scholars. Longchenpa does not do this, and this is why his treatment of tathāgatagarbha is generally considered more acceptable overall, as is Rangjung Dorje's.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:45 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Point conceded. Full stop. The interpretation I side with is of the Cittamtra texts that are of a later Tibetan re-interpretation. Hence my consistent and valid characterization of making a distinction between the classical Indian commentaries and the later Tibetan commentaries.

Malcolm wrote:

A later Tibetan interpretation which based on a misunderstanding of those very same classical Indian commentaries themselves. It would be like you pointing to the west, and saying "go that way", while I insist on saying "Oh, you mean go east."

smcj said:

Ok, attention everybody that is following this (and similar) threads!

Is it clear now that Malcolm does not accept many of the later Tibetan interpretations of the classical Indian texts to which I subscribe? We really need to get this behind us. I've been challenged on it too many times and it is getting annoying.

BTW, as I've said before, I appreciate and even admire his position. I find no fault with it. However he finds fault with mine, therefore discussion. That's 100% ok. What else can generate so much discussion about Dharma on the internet!

Malcolm wrote:

You are the one that keeps on bringing it up. You did not need to bring this issue up in this thread.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:39 AM

Title: Re: Universal Atman in Buddhism

Content:

anjali said:

If we accept that he had the experience, how is one to explain it from a Buddhist perspective?

Malcolm wrote:

He mistook the clarity aspect [gsal cha] of his mind as a self.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:28 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

Point conceded. Full stop. The interpretation I side with is of the Cittamtra texts that are of a later Tibetan re-interpretation. Hence my consistent and valid characterization of making a distinction between the classical Indian commentaries and the later Tibetan commentaries.

Malcolm wrote:

A later Tibetan interpretation which based on a misunderstanding of those very same classical Indian commentaries themselves. It would be like you pointing to the west, and saying "go that way", while I insist on saying "Oh, you mean go east."

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:11 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Positing a self at any level (even a subtle level) would then lead to clinging and grasping at that level.

Malcolm wrote:

Correct. For this reason, Vaibhāṣika, Sautrantika and Yogacara are considered the three realist Buddhist tenet systems.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 2:09 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

KB?

Malcolm wrote:

Karl Brunnholz

smcj said:

Khenpo Tsultrim isn't a modern Tibetan?

Malcolm wrote:

There are plenty of other modern Tibetans who do not share KTG's affection for gzhan stong. His views are not particularly modern, BTW.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 1:53 AM

Title: Re: Universal Atman in Buddhism

Content:

smcj said:

I side on the more modern (and Tibetan) perspective.

Malcolm wrote:

No you don't, you side with an understanding of the Cittamatra texts that even KB admits has no basis in those very texts themselves.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 1:51 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

The calculus doesn't add up. How can the Buddha have so clearly refuted this, and yet:

1) taught an unborn, undying knower

Malcolm wrote:

Like Kapila, Buddha was a pluralist, accepting that "knowers" were unique and separate. Unlike Kapila, he did not teach that there was a purusha separate from the aggregates; further he rejected the idea that phenomena were transformations of a single substance (prakriti), and likewise rejected the idea that there was one universal knower.

Code: #

or alayavijnana or bhavanga citta, which is very similar to the Advaita atman?

How is the ālayavijñā, the bearer of karmic imprints (vasanas, bijas), something conditioned and contaminated, similar to the Advaita atman, something unconditioned and uncontaminated?

Matt J said:

2) established a set of teachings that led to the rise of the Chittamatra, which (under some interpretations anyway) seems very similar to Advaita vedanta?

Malcolm wrote:

Cittamatra is not at all like Advaita. Were you not aware that Vasubandhu argues forcibly for the existence of individual mindstreams?

Matt J said:

3) established a set of teachings that a leading Buddhist teacher was unable to separate the shentong Buddhist view from Advaita according to a dharma scholar and eyewitness?

Malcolm wrote:

There is merely a structural similarity with how the two truths are dealt with, not a substantive similarity.

Matt J said:

Now I'm not saying that the Buddha was an Advaitin (if anything, it seems that the Advaitins adopted many Buddhist views), but to say that the refutation is so clear doesn't add up.

Malcolm wrote:

Sure it does, once the fog of confusing this tenet system with that tenet system is removed from the brain.

Author: Malcolm

Date: Sunday, May 31st, 2015 at 12:39 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Which seems to be close to the alaya vijnana discussed here:

<http://dharmawheel.net/viewtopic.php?f=40&t=19679&p=284748&hilit=alaya#p284748>

Malcolm wrote:

The ālayavijñāna is exclusive personal, and it is not a self at all, as the Samdhinirmocana sūtra states:

The appropriating consciousness is profound and subtle,
in which all seeds flow like a river,
I do not teach it to the immature,
as it is said "It is not proper to conceive it as a self."

Author: Malcolm

Date: Saturday, May 30th, 2015 at 11:58 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

So the Buddha did not refute the transcendental Atman-Brahman, only the caricatured thumb sized, reified Atman spoken of by some but not all the Upanishads, and certainly not as later developed by Gaudapada and Shankara. So for example, the Chandyoga Chapter 14:

2—3. He who consists of the mind, whose body is subtle, whose form is light, whose thoughts are true, whose nature is like the akasa, whose creation in this universe, who cherishes all righteous desires, who contains all pleasant odours, who is endowed with

all tastes, who embraces all this, who never speaks and who is without longing— He is my Self within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet; He is my Self within the heart, greater than the earth, greater than the mid—region, greater than heaven, greater than all these worlds.

Malcolm wrote:

Buddha definitely refuted this, which is why this whole conversation is completely inane.

Author: Malcolm

Date: Saturday, May 30th, 2015 at 8:49 PM

Title: Re: Universal Atman in Buddhism

Content:

Nicholas Weeks said:

What is all this fussing about Shankara?

Was not Brahman-Atman, the one self-existent impersonal Spirit plainly described as such in some of the Upanishads, irrespective of any commentary and long before Adi Shankara or any of the others?

Malcolm wrote:

Yes, as a personal self the size of a mustard seed, or a thumb, and so on in the body...this idea was definitely refuted by the Buddha.

anjali said:

Yes, the personal atman is traditionally located in the heart-center with the size of a mustard seeds or thumb. But the atman was certainly considered more than just personal.

Malcolm wrote:

Indeed, nevertheless it is refuted in the Nirvana sūtra.

Tenzen Wangyal, from [i]Healing with Form, Energy, and Light[/i], p. 115 said:

Conceptually, this is not different than, for example, the role that the heart plays in togal teachings in dzogchen: Although rigpa is not actually localized, many practitioners can most easily recognize it through a connection to the heart center. The Six Lamps specifically discusses this in terms of the space inside the physical heart. Westerners often find this strange, but it's similar to what we mean when we say that "in" each being is the nature of mind. The nature of mind is not individual and not localized. It is truer to say that we exist in the nature of mind than to say the nature of mind is in us. But in our experience it is easier to recognize the nature of mind if we go "in" to the deepest place in ourselves, the heart. This is why we say that the rigpa resides in the heart, and why the heart is the center of the life-force prana and why love is always connected to the heart. Thus we talk about the "light of the heart".

Malcolm wrote:

This thumb-sized self is refuted in the Dzogchen tantras as well.

With regard to TW's concepts around so called "khyab rig", this has been extensively refuted by John Luc Achard.

<https://khyungmkhar.blogspot.com/2012/06/khyab-rig-pervading-knowledge-and-its.html>

<https://khyungmkhar.blogspot.com/2012/07/khyab-rig-final-word-from-drenpa-namkha.html>

Author: Malcolm

Date: Saturday, May 30th, 2015 at 6:01 AM

Title: Re: Universal Atman in Buddhism

Content:

Nicholas Weeks said:

What is all this fussing about Shankara?

Was not Brahman-Atman, the one self-existent impersonal Spirit plainly described as such in some of the Upanishads, irrespective of any commentary and long before Adi Shankara or any of the others?

Malcolm wrote:

Yes, as a personal self the size of a mustard seed, or a thumb, and so on in the body...this idea was definitely refuted by the Buddha.

Author: Malcolm

Date: Saturday, May 30th, 2015 at 4:13 AM

Title: Re: What are sentient beings?

Content:

Vasana said:

But there is still a dynamic interplay of energy, even if Buddhas and beings are both equally empty. Maybe it's my question i need to readdress.

I'll check out the tantra mentioned too, thanks.

Malcolm wrote:

No, there is no dynamic interplay of "energy"; there are two states; one in which consciousness recognizes itself, called rigpa, and one in which consciousness does not recognize itself, called marigpa. A being who has fully integrated that recognition at the deepest level is called a 'Buddha'; the rest are sentient beings.

Vasana said:
What are you currently translating Malcolm?

Malcolm wrote:
Stay tuned.

Author: Malcolm
Date: Saturday, May 30th, 2015 at 2:20 AM
Title: Re: Universal Atman in Buddhism
Content:

daverupa said:
It's an argument from silence that won't grow out of being a fallacy, and it's getting pretty ad nauseam.

David Reigle said:
The argument from silence, of course, cuts both ways. It is just as much an assumption to assume that the universal ātman is the ātman that the Buddha denied, as to assume that it is not the universal ātman that the Buddha denied. Ergo, if it is a fallacy to hold that the Buddha did not deny the universal ātman, then it is equally a fallacy to hold that the Buddha did deny the universal ātman.

Malcolm wrote:
Of course, there is the fact that Śāntarakṣita did refute Advaita can give you an indication of the general impression of Advaita in Buddhist circles, not least of which was the fact that Śaṅkarācārya was an enemy of Buddhadharma.

Author: Malcolm
Date: Saturday, May 30th, 2015 at 2:16 AM
Title: Re: WOMPT & Sex
Content:
Malcolm wrote:

If you are a lay tantric practitioner you need to practice the yoga of passion, perceiving yourself as a heruka and your partner as a dakini (for example, Kalacakra and Vishvamata). The yoga of passion is not connected with the completion stage, it is connected with the creation stage, so there is no need to worry about losing semen and so on.

As far as which orifice, etc., this is mainly a sutrayāna affair. There are no restrictions for a practitioner practicing the yoga of passion. The body of a deity is completely pure.

N

frankc said:
But Gampopa speaks of three types of sexual misconduct in the Jewel Ornament Of

Liberation which includes wrong parts of the body. Wasn't he a tantric practitioner? I don't understand.

Malcolm wrote:
It is a sūtra text.

Author: Malcolm
Date: Saturday, May 30th, 2015 at 2:06 AM
Title: Re: Universal Atman in Buddhism
Content:

David Reigle said:

True. Kamaleswar Bhattacharya's thesis has two parts: (1) that the Buddha did not deny the universal ātman; (2) that in denying the ātman in a person the Buddha thereby indirectly affirmed the universal ātman. The first part is, I think, demonstrable. Pali scholars agree that the Buddha does not specifically deny the existence of the attā anywhere in the Pāli canon, nor do the Sanskrit Buddhist texts deny the non-dual universal ātman. The second part is not demonstrable, on the basis of the great majority of Buddhist texts. It is so only if we accept the tathāgata-garbha sūtras that teach the perfection of ātman (ātma-pāramitā), and accept that these represent the Buddha's final teachings, as the Mahāyāna Mahāparinirvāṇa-sūtra represents itself to be.

Malcolm wrote:

No, this is not certain. Again, you would be projecting backward, asserting that intention of the Buddha in the Mahāyāna Mahāparinirvāṇa-sūtra is commensurate with Śāṅkarācārya's intention 1200 years later, or 700 years later if you assume the sūtra was composed in the first century CE.

I don't think that Mahāyāna Mahāparinirvāṇa-sūtra teaches a universal atman of the type Śāṅkarācārya advocates. I think it is impossible to demonstrate that it does.

Author: Malcolm
Date: Saturday, May 30th, 2015 at 12:34 AM
Title: Re: Aeons and Aeons and Aeons
Content:

Malcolm wrote:

There is only a difference in the coarseness or subtlety of the mind that apprehends suchness.

Astus said:

And what does that stand for? How can non-abiding be coarse or subtle? There is nothing to grasp or apprehend in suchness.

Malcolm wrote:

The nature of reality is what is termed "non-abiding"; the mind that apprehends suchness can be coarse or subtle. The sūtras in general place emphasis on the object side. The tantras emphasize the subject side.

Author: Malcolm

Date: Saturday, May 30th, 2015 at 12:17 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

I don't see that passage as pointing out the nonconceptual wisdom of a bodhisattva and a tathāgata are the same.

It is not actually a very common term in the sūtras, occurring in only three sūtras in the bka' 'gyur.

Astus said:

Nirvikalpajñāna (無分別智) should be a fairly common term in sutrayana, at least in yogacara and tathagatagarbha works.

Malcolm wrote:

Rnam par mi rtog pa'i ye shes, nirvikalpa-jñāna is more common the commentaries. It is not that common in the sūtras themselves. It's occurrence in the bka' 'gyur is restricted to the sūtras I referenced.

Astus said:

According to the Cheng Weishi Lun, this is what a bodhisattva gets at the path of seeing, what a bodhisattva practises with on the path of meditation, and it is the great mirror wisdom's perception of suchness.

Malcolm wrote:

Yes, correct. A first stage bodhisattva enters a nonconceptual wisdom on the path of seeing.

Astus said:

The difference between the nonconceptual wisdom of bodhisattvas of one stage and another, as well as buddhas, is the degree to which they have developed sarvakārajñāna.

However, I still don't see how can there be any difference between not abiding anywhere for a bodhisattva and a buddha.

Thanks for the recommendation of Aryadeva's Lamp.

Malcolm wrote:

There is only a difference in the coarseness or subtlety of the mind that apprehends suchness.

Sure, it is necessary for understanding much of Vajrayāna thinking around these issues. It is perhaps one of the most important theoretical commentaries on Vajrayāna, and its influence is much more widespread than the Arya tradition of Guhyasamāja.

Author: Malcolm

Date: Friday, May 29th, 2015 at 9:24 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

Well, one difference I see is the translation of this passage you refer to seems to be an abbreviation when compared with the same passage as translated into Tibetan:

Astus said:

What about the difference regarding non-conceptual wisdom?

Malcolm wrote:

Well, one difference I see is the translation of this passage you refer to seems to be an abbreviation when compared with the same passage as translated into Tibetan:

Astus said:

What about the difference regarding non-conceptual wisdom?

Malcolm wrote:

I don't see that passage as pointing out the nonconceptual wisdom of a bodhisattva and a tathāgata are the same.

It is not actually a very common term in the sūtras, occurring in only three sūtras in the bka' 'gyur.

For example the term occurs only once in the whole the Prajñāpāramitā corpus, in the Ārya-candragarbha-prajñāpāramitā-mahāyāna-sūtra:

Son of a good family, in that respect, the inexhaustible perfection of discerning wisdom is the nonconceptual wisdom of the of path of seeing. Because that wisdom is free from all concepts, it is therefore nonconceptual.

It also occurs in the Ārya-avikalpa-praveśa-nāma-dhāraṇī and the Ārya-gośṅgavyākaraṇa-nāma-mahāyāna-sūtra.

By contrast, it occurs in six tantras. Anyway, this is a besides the point. The real point is that the wisdom of bodhisattvas for example, cannot perceive tathāgatagarbha, even tenth stage bodhisattvas perceive only a generic approximation of it. The difference between the nonconceptual wisdom of bodhisattvas of one stage and another, as well as buddhas, is the degree to which they have developed sarvakārajñāna.

When it comes to the difference between minds in sūtra and tantra, there are no means taught in the sūtras to quell coarse minds. For example, Caryāmelāpakapradīpa points out:

As such, the Mahāyāna sūtras explain that the nature of consciousness that is without color, signs or shape is self-knowing wisdom. On the other hand, without entering the mahāyoga tantras of Vajrayāna, such as Guhyasamāja and so on, one will not be able to understand one's mind just as it truly for all the eons equal with the sands of the Ganges river and will not see relative truth. Therefore, one may know just how the three consciousness truly are from the kindness of the guru through following the Śrī Jñānavajrasammucaya tantra.

If you wish to understand more about the distinction between the coarse mind taught in sūtra, and the subtle mind taught in the tantras, you should study Āryadeva's Lamp that Integrates the Practices, Wedemeyer, Columbia, 2007.

This, incidentally, is among the reasons sūtrayāna takes so damn long, i.e., outside of Vajrayāna, there are no methods access the most subtle mind and use it in practice. That at least is the point of view of Vajrayāna.

Author: Malcolm

Date: Friday, May 29th, 2015 at 8:18 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

So as far as you are concerned the non-conceptual wisdom of a first stage bodhisattva and the non-conceptual wisdom of a buddha is exactly alike?

Astus said:

Yes. What difference do you see?

"a Bodhisattva gives alms in the same way as would a Tathāgata, without any difference. This is how a Bodhisattva takes Bodhisattva actions. Likewise a Bodhisattva observes the precepts, endures adversity, makes energetic progress, does meditation, and develops wisdom in the same way as would a Tathāgata, without any difference. This is how a Bodhisattva takes Bodhisattva actions."

(<http://www.sutrasmantras.info/sutra46.html>)

Malcolm wrote:

Well, one difference I see is the translation of this passage you refer to seems to be an abbreviation when compared with the same passage as translated into Tibetan:

“Mañjuśrī, how does a bodhisattva practice within the conduct of a bodhisattva?

[F.298.b] Mañjuśrī, a bodhisattva does not think of destruction, arising, non-destruction, non-arising, and the utter destruction of destruction; nor is he disturbed by utter non-arising. It is in this way, Mañjuśrī, that he practices within the conduct of a bodhisattva. Furthermore, Mañjuśrī, a bodhisattva does not practice by thinking, ‘The past mind is destroyed;’ he does not practice by thinking, ‘The future mind has yet to be obtained;’ he does not practice by thinking, ‘The present mind abides.’ He is not stuck in the past, future, or present mind. As he practices in this way, Mañjuśrī, a bodhisattva practices within the conduct of a bodhisattva. [136]

“Mañjuśrī, giving, awakening, and sentient beings and, on the other hand, the Tathāgata: these are non-dual, they are not divided into two.⁴¹ Practicing in this way, a bodhisattva practices within the conduct of a bodhisattva. Mañjuśrī, discipline, awakening, and sentient beings and, on the other hand, the Tathāgata: these are non-dual, they are not divided into two. Practicing in this way, a bodhisattva practices within the conduct of a bodhisattva.

“It is the same way with forbearance, awakening, and sentient beings, and, on the other hand, the Tathāgata; diligence, awakening, and sentient beings, and, on the other hand, the Tathāgata; concentration, awakening, and sentient beings, and, on the other hand, the Tathāgata; and similarly, wisdom, awakening, and sentient beings, and, on the other hand, the Tathāgata. These are non-dual, they are not divided into two. Practicing in this way, a bodhisattva practices within the conduct of a bodhisattva.

“Mañjuśrī, a bodhisattva may practice thinking that ‘form is not empty’ and also ‘not non-empty.’ Practicing in this way, Mañjuśrī, that bodhisattva practices within the conduct of a bodhisattva. And why? He thinks, ‘Form itself is empty of the essence of form. In the same way, [F.299.a] feeling, notion, co-producing factors, and consciousness are empty.’ He practices thinking in this way and also thinking that ‘they are not non-empty.’ Practicing in this way, Mañjuśrī, a bodhisattva practices within the conduct of a bodhisattva. And why? Because mind, mentality, and consciousness are not perceived.

<http://read.84000.co/#!ReadingRoom/UT22084-047-002/36>

Author: Malcolm

Date: Friday, May 29th, 2015 at 3:54 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

Don't you distinguish between the nonconceptual wisdom of a first stage bodhisattva and a tenth stage bodhisattva? The object is the same, but the degree of subtlety is not.

Astus said:

There can be only one state that deserves the name non-conceptual wisdom, in other words, non-abiding awareness. Anything else would be conceptual, would be abiding somewhere. What do you mean by difference in subtlety?

Malcolm wrote:

So as far as you are concerned the non-conceptual wisdom of a first stage bodhisattva and the non-conceptual wisdom of a buddha is exactly alike?

Author: Malcolm

Date: Friday, May 29th, 2015 at 3:36 AM

Title: Re: Dharma Protectors: Why Did China Invade Tibet?

Content:

Malcolm wrote:
No teachings are ever destroyed.

Jikan said:
Texts were destroyed. Temples were destroyed. Stupas were destroyed. Worst of all, people were destroyed. These are vessels of the teaching.

Is it not fair to say that the teachings--or the transmission of the teachings--was disrupted?

Malcolm wrote:
All these things, while regrettable, did not and cannot disrupt the Dharma or its transmission.

In order for the teachings to be disrupted, the source of the teachings would have to be disrupted. And that is just not possible.

Author: Malcolm
Date: Friday, May 29th, 2015 at 3:24 AM
Title: Re: Corporate "Mindfulness".
Content:
MrBlueSKY said:
To make sense of the future in regard to this corporate mindfulnessNo ?

Malcolm wrote:
No, mindfulness is not Buddhadharma.

Author: Malcolm
Date: Friday, May 29th, 2015 at 3:03 AM
Title: Re: Dharma Protectors: Why Did China Invade Tibet?
Content:
Malcolm wrote:
Dharmapālas protect the Dharma, not people.

ClearblueSky said:
Exactly, but due to teachings getting destroyed someone could make the argument they "didn't protect the Dharma". Or the opposite argument, based on Vajrayana teachings spreading more widely than ever. One can't say for sure, unless you could compare it side-by-side to a 2015 where Tibet was not invaded (and even then it'd be hard to).

Malcolm wrote:
No teachings are ever destroyed.

Author: Malcolm

Date: Friday, May 29th, 2015 at 2:25 AM

Title: Re: Dharma Protectors: Why Did China Invade Tibet?

Content:

Malcolm wrote:

Dharmapālas protect the Dharma, not people.

Author: Malcolm

Date: Friday, May 29th, 2015 at 1:17 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

It is the same nature, the mind that recognizes it however is much more subtle.

Astus said:

How can non-conceptual wisdom have levels?

Malcolm wrote:

Don't you distinguish between the nonconceptual wisdom of a first stage bodhisattva and a tenth stage bodhisattva? The object is the same, but the degree of subtlety is not.

Author: Malcolm

Date: Friday, May 29th, 2015 at 12:57 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

There is pointing out the nature of mind even in Hinayāna.

Astus said:

Is one directly introduced to a different nature than what is pointed out?

(<http://www.khenposodargye.org/2013/11/attaining-buddhahood-by-revealing-the-nature-of-reality-and-attaining-buddhahood-in-a-single-life/> seems to say no.)

Malcolm wrote:

It is the same nature, the mind that recognizes it however is much more subtle.

Author: Malcolm

Date: Friday, May 29th, 2015 at 12:33 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

Yes. And that is just an an eye blink in time.

Astus said:

I'm curious, what is the source for that number?

Chan lacks the direct introduction found exclusively in Vajrayāna

Do you mean empowerment here? How about pointing out the nature of mind?

Malcolm wrote:

There is pointing out the nature of mind even in Hinayāna.

Author: Malcolm

Date: Friday, May 29th, 2015 at 12:32 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

1×10^{56} , i.e. 1 followed by 56 zeros.

Astus said:

That is, the minimal time to complete the entire bodhisattva path is 3×10^{56} years?

zengen said:

To the best of my knowledge, It's 3×10^{56} Maha-Kalpas, not human years.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, May 29th, 2015 at 12:32 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Vasana said:

How does the notion of time and emptiness come in to play here ?

Malcolm wrote:

If you are a buddha, for you there is no time since for you there are no objects, and for you there are no thoughts, no concepts, etc., and therefore, no time.

But if you are not a buddha, even if you are a tenth stage bodhisattvas, for you there are objects, for you there are thoughts, concepts. and therefore, there is time.

Vasana said:

Yeah, this is true.

On a side note, aren't the 10 stages 'absent' in Vajrayana /Mahamudra/Dzogchen or replaced with another frame of reference ?

You probably know more about this, not a topic i've looked in to deeply yet.

Malcolm wrote:

In Vajrayāna, no the ten stages are not absent. There are instead thirteen stages.

In Kagyu Mahāmudra, the stages are not taken as seriously, also in Dzogchen they are not taken as seriously, but then again, these are systems belonging to Vajrayāna, and in each of these systems there are clear indications of how far along the path one is.

In Kagyu Mahāmudra, there are various schemes, but the first two yogas are generally held to correspond to the two mundane paths and the path of seeing, the third yoga is the path of cultivation, and the fourth yoga, nonmeditation is equivalent to buddhahood.

Likewise, in Dzogchen, the first two visions are below the path of seeing, the second two visions cover the path of seeing and beyond.

Author: Malcolm

Date: Friday, May 29th, 2015 at 12:15 AM

Title: Re: Aeons and Aeons and Aeons

Content:

Vasana said:

And again from the Mahāprajñāpāramitā Mañjuśrīparivarta Sūtra

The Buddha told Mañjuśrī : If a person is able to hear this teaching without fear, then the seeds of good roots have not only been planted with thousands of buddhas, but good roots have truly been planted with hundreds of thousands of myriads of buddhas.

Therefore, one is able to be without alarm and fear of the extremely profound Prajñāpāramitā.”

http://lapislazulitexts.com/tripitaka/T0232_LL_manjusri_prajnaparamita

Is it not true that realization 'exists' outside (but not separate from) time and space?

How does the notion of time and emptiness come in to play here ?

Malcolm wrote:

If you are a buddha, for you there is no time since for you there are no objects, and for you there are no thoughts, no concepts, etc., and therefore, no time.

But if you are not a buddha, even if you are a tenth stage bodhisattvas, for you there are objects, for you there are thoughts, concepts. and therefore, there is time.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 10:34 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

1 x 10(56), i.e. 1 followed by 56 zeros.

Astus said:

That is, the minimal time to complete the entire bodhisattva path is 3×10^{56} years?

Malcolm wrote:

Yes. And that is just an eye blink in time.

Astus said:

Vajrayānists, including Indian Vajrayānists, consider everything that is not Vajrayāna part of common Mahāyāna. Huayan. Tientai, etc., are all schools based in Mahāyāna sūtra.

Just like those schools have their own classification systems. For instance, from a Huayan perspective Vajrayana would fall into the category of Final Mahayana, that is above Madhyamaka and Yogacara but below the Sudden Enlightenment teaching. And from the Chan view Tantra is still a gradual path based on temporary skilful means.

Malcolm wrote:

These historical interpretations of the Buddha's career have no relevance at all to Vajrayāna. The idea of dividing up the career of the Buddha into distinct epochs is a uniquely Chinese historiographical idea. The Indian Mahāyānis certainly didn't care about such interpretations and never made them, in fact they rejected them.

As to the Chan point of view, this is addressed by Nubchen Sangye Yeshe. Chan lacks the direct introduction found exclusively in Vajrayāna, this is why he ranks Chan below Mahāyoga.

As far as I am concerned, Chan sudden enlightenment is mere rhetoric and cannot be taken seriously. But I am sure if I were a Chan or a Zen practitioner, I would feel differently about it.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 9:35 PM

Title: Re: Maenla & Orgyen Maenla

Content:

Urgyen Dorje said:

I believe my Gelug teachers said that Maenla comes from the sutra tradition, and as such it doesn't have wang, but rather a jenang associated with the practice. There we had the sadhana of the seven Medicine Buddha brothers.

Malcolm wrote:

This practice was introduced to Tibetan by Shantarakshita in the 8th. This was the main practice of Tibetan kings for many generations. It is part of kriya tantra.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 9:30 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

The point is that to attain full buddhahood it takes three asaṃkhyakalpas (asaṃkhyā does not really mean incalculable, it is the name of a large number). The point of knowing where one is on the path is to know that, for example, if one is not yet on the path of seeing, one has a long way to go in common Mahāyāna terms. Even if one is on the path of seeing, one has a long way to go in common Mahāyāna terms.

For example, when it is says that bodhisattvas can attain full buddhahood in seven lifetimes, this is not referring to bodhisattva on the path of accumulation, it is referring to bodhisattvas on the eighth bhūmi, etc.

Astus said:

What number asaṃkhyā is?

Malcolm wrote:

$1 \times 10^{(56)}$, i.e. 1 followed by 56 zeros.

Astus said:

Schools like Huayan, Tiantai and Chan do not consider themselves common Mahayana, and they don't fit the system Tibetan's use.

Malcolm wrote:

Vajrayānists, including Indian Vajrayānists, consider everything that is not Vajrayāna part of common Mahāyāna. Huayan. Tiantai, etc., are all schools based in Mahāyāna sūtra.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 9:07 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

the above refers to a thought that bodhisattva has, not an actual fact of his or her saving anyone

Astus said:

I did not intend anything else with it, just to demonstrate what I have referred to.

You left out the next passage

It's part of the whole point. Even encountering the Dharma is a sign of previous good karma. Thus it fits Dan's remark: "Maybe we've already been on it for incalculable kalpas minus one lifetime!"

Malcolm wrote:

The point is that to attain full buddhahood it takes three asaṃkhyakalpas (asaṃkhyā does not really mean incalculable, it is the name of a large number). The point of knowing where one is on the path is to know that, for example, if one is not yet on the path of seeing, one has a long way to go in common Mahāyāna terms. Even if one is on the path of seeing, one has a long way to go in common Mahāyāna terms.

For example, when it is said that bodhisattvas can attain full buddhahood in seven lifetimes, this is not referring to bodhisattva on the path of accumulation, it is referring to bodhisattvas on the eighth bhūmi, etc.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 7:42 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Dan74 said:

Perhaps it is holding to the notion of stages that makes the path take aeons and aeons? Sounds like the good old polishing the brick into a mirror story...

Astus said:

The sutras themselves give some indication on one's state.

“If good men and good women, having heard this profound prajñā-pāramitā, can come to resoluteness in their minds, not shocked, not terrified, not baffled, and not regretful, know that they stand on the Ground of No Regress. If those who have heard this profound prajñā-pāramitā are not shocked, not terrified, not baffled, and not regretful, but believe, accept, appreciate, and listen tirelessly, they have in effect achieved dāna-pāramitā, śīla-pāramitā, kṣānti-pāramitā, vīrya-pāramitā, dhyāna-pāramitā, and prajñā-pāramitā. Moreover, they can reveal and explicate [the teachings] to others and can have them train accordingly.”

(<http://www.sutrasmantras.info/sutra13.html>)

Malcolm wrote:

You left out the next passage:

The Buddha asked Mañjuśrī, “In your opinion, what is meant by attaining anuttara-samyak-saṃbodhi and by abiding in anuttara-samyak-saṃbodhi?”

Mañjuśrī replied, “I have no anuttara-samyak-saṃbodhi to attain, nor do I abide in the Buddha Vehicle. Then how should I attain anuttara-samyak-saṃbodhi? What I describe is only the appearance of bodhi.”

The Buddha praised Mañjuśrī, “Very good! Very good! You have so skillfully explained the meaning of this profound Dharma. You have long planted your roots of goodness under past Buddhas, training with purity in the Brahma way of life according to the dharma of no appearance.”

Author: Malcolm

Date: Thursday, May 28th, 2015 at 7:39 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Malcolm wrote:

So you mean, you are not responsible for your own liberation? When someone first stage bodhisattva sees your emptiness, you are liberated.

Were it so easy...

Astus said:

That wouldn't make much sense, would it?

All the different types of sentient beings, whether they be born from eggs, born from a womb, born from moisture or born spontaneously; whether or not they have form; whether they abide in perceptions or no perceptions; or without either perceptions or non-perceptions, I save them by causing them to enter nirvana without remainder. And when these immeasurable, countless, infinite number of sentient beings have been liberated, in actuality, no sentient being has attained liberation. Why is this so? Subhūti, If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 3)

Malcolm wrote:

You left out an important part: "The bodhisattvas and mahāsattvas should subdue their thoughts like this...."

The Tibetan and Sanskrit make it more clear, the above refers to a thought that bodhisattva has, not an actual fact of his or her saving anyone.

Subhuti, here, the one who has correctly entered into the bodhisattvayāna thinks in this way, "However many sentient beings there are, included in egg-birth, womb-birth, heat and moisture-birth and apparitional birth, with form, without form, with perception, without perception or without perception and non-perception, as many sentient beings as are designated sentient beings, all of them I will free through total nirvana in the state [dhātu] of nirvana without remaining aggregates. As such, though limitless sentient beings have been freed through total nirvana, no sentient beings will have been freed through parinivana." Thus that one should generate this thought.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 3:52 AM

Title: Re: What kind of mind do Buddhas have

Content:

cloudburst said:

I am more interested in your idea

Malcolm wrote:

You can find my idea in thub pa'i dgongs gsal, concerning the five paths, specifically the

path of preparation and seeing.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 2:29 AM

Title: Re: What kind of mind do Buddhas have

Content:

conebeckham said:

The first two lines are clear--there are two truths, Relative and Absolute. The third line indicates that the Absolute is not an object of the intellect. "Intellect," in this case, is a fairly specific word, in Tibetan, *blos*., which stands for an aspect of conceptual mind. "Intellect" is a good translation, IMO. Malcolm translated it as "Mind," and that is okay, but it's a more specific aspect of the mental continuum, in my opinion, and "Intellect" is more precise.

Malcolm wrote:

Buddhi: the power of forming and retaining conceptions and general notions ,
intelligence , reason , intellect , mind , discernment

conebeckham said:

Even more precise, thanks!

Malcolm wrote:

The issues is that the terms "mind", "consciousness", "intellect" and so on are at best ambiguously distinct from one another in English . The other word that *blos* translates is *mati*, which this case bears the connotations of the mind , perception , understanding , intelligence , sense , judgment...{mind}.

Author: Malcolm

Date: Thursday, May 28th, 2015 at 2:23 AM

Title: Re: What kind of mind do Buddhas have

Content:

conebeckham said:

The first two lines are clear--there are two truths, Relative and Absolute. The third line indicates that the Absolute is not an object of the intellect. "Intellect," in this case, is a fairly specific word, in Tibetan, *blos*., which stands for an aspect of conceptual mind. "Intellect" is a good translation, IMO. Malcolm translated it as "Mind," and that is okay, but it's a more specific aspect of the mental continuum, in my opinion, and "Intellect" is more precise.

Malcolm wrote:

Buddhi: the power of forming and retaining conceptions and general notions ,
intelligence , reason , intellect , mind , discernment

Author: Malcolm
Date: Thursday, May 28th, 2015 at 12:56 AM
Title: Re: What kind of mind do Buddhas have
Content:

Malcolm wrote:

Granted, there is a certain tendency to do this, but one reason why I rarely cite Tibetan scholars about anything anymore is that there is too much sectarianism in their work.

cloudburst said:

For me, generally speaking, these discussions form the body of my education about the views of other Buddhist traditions (in the Tibetan lineages, I have never had any interest whatsoever in Zen or Chinese Buddhisms. Theravadins are cool but incomplete imho) as they are lived and understood by modern westerners.

I also have an opportunity to refine my views regarding my own school by having them challenged. For me this is edifying. (I find it interesting that some of the characters that go at it tooth and claw here are probably share more in view with each other's than with nearly anyone on planet earth.)

In any case, I find the discussions here increase my faith in my own tradition, and help me understand the traditions of others. I see that as a good and worthwhile thing.

I plan to press you on your unwillingness/inability to give a coherent account of how one passes from the path of preparation to the path of seeing, but due to such things as having a job etc. that will have to wait until another day.

Cheers all, sorry to be annoying.

Malcolm wrote:

Present your your idea. Then we will see how it adds up.

Author: Malcolm
Date: Thursday, May 28th, 2015 at 12:12 AM
Title: Re: What kind of mind do Buddhas have
Content:

cloudburst said:

All Tibetan Buddhists regard the Indian founders as authoritative...

Malcolm wrote:

Except western Gelugpas and their derivatives, who often give the appearance of believing that no one understood Buddhism, let alone realized anything, until Tsongkhapa came along.

cloudburst said:

I think this is mainly an internet phenomenon. I have been reading and posting here and on esangha for years and years, and have seen this ridiculous triumphalist tone regarding the works of their founders, from jonang, kagyu, sakya, nyingma, western dzogchenpa with Tibetan names etc etc as well as Gelug derivatives and the like.

I have been guilty of it myself. As far as I know, no-one is immune, and it's unpleasant wherever you see it.

Generally speaking I think they are just excited because they have met the best thing that ever happened to them and they have a feeling of certainty that they want to share. Often they have met a person that is wise and kind to them, and they finally feel like they have something to crow about.

It passes.

Malcolm wrote:

Granted, there is a certain tendency to do this, but one reason why I rarely cite Tibetan scholars about anything anymore is that there is too much sectarianism in their work.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 11:54 PM

Title: Re: Dharma protectors and samaya

Content:

Kelwin said:

Malcolm, this is an old post, but could you elaborate a bit? As far as I know Pramoha is part of the Shitro mandala, and usually not considered a local protector? Is there anywhere I can find more about her being related to Europe?

Thank you!

Malcolm wrote:

It is a name for Dorje Yudronma.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 11:40 PM

Title: Re: What kind of mind do Buddhas have

Content:

cloudburst said:

All Tibetan Buddhists regard the Indian founders as authoritative...

Malcolm wrote:

Except western Gelugpas and their derivatives, who often give the appearance of believing that no one understood Buddhism, let alone realized anything, until Tsongkhapa came along.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 11:07 PM

Title: Re: What kind of mind do Buddhas have

Content:

cloudburst said:

As you yourself just experienced, when Malcolm refers to "Sakya, Nyingma and Kagyu commentaries," this does not change your view. Why? You do not regard these as authoritative.

Malcolm wrote:

He does not even regard Indian authorities, including the Buddha, as authoritative, and thinks they are in need of repair.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 11:05 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Astus said:

A bodhisattva sees that there are no beings to liberate, that is how all beings are liberated.]

Malcolm wrote:

So you mean, you are not responsible for your own liberation? When someone first stage bodhisattva sees your emptiness, you are liberated.

Were it so easy...

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 11:04 PM

Title: Re: Aeons and Aeons and Aeons

Content:

Dan74 said:

Are they literal? In which case how far along are we? Maybe we've already been on it for incalculable kalpas minus one lifetime!

Malcolm wrote:

This is why it is important to understand the paths and stages, so we can know where we are on the path.

Then we will have an idea of how much longer we need to continue.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 10:35 PM

Title: Re: What kind of mind do Buddhas have

Content:

conebeckham said:

Direct, non-conceptual experience of emptiness occurs in equipoise, but lower-level Bodhisattvas have (conceptual) mind and subject/object dualism in post-meditation. A couple verses in translation, this time from Geshe Tenzin Zopa of Sera Je Monastery:

And another version of verse 2:

Relative and absolute,
These the two truths are declared to be.
The absolute is not within the reach of intellect,
For intellect is grounded in the relative.

TsongKhapaFan, you can see that even a Gelukpa Geshe's translation is more in line with the actual words. You should compare this to your version.

Tsongkhapafan said:

This translation is very poor. There are no absolute things because there is nothing that does not depend and nothing that is not relative. Ultimate truth is not absolute.

Even though it is a bad translation, the meaning is in line with my understanding - a direct realisation of emptiness, that is, a non-conceptual realisation, is not possible with a conceptual mind (badly rendered as 'intellect' here). This is Shantideva's intention. It is absurd to assert that the mind cannot know emptiness because the mind is a conventional truth, which was Malcolm's original and incorrect assertion. It is only the mind that knows anything, and if the mind doesn't know it, how else is it possible to perceive and realise emptiness?

Your interpretation is clearly not what Shantideva is saying at all, but you're free to believe whatever you want.

Malcolm wrote:

One, you are not qualified to judge any translations, since you a) do not know Tibetan b) do not know Sanskrit.

Second, what Shantideva states is the following:

When existents and nonexistents
do not remain before the mind,

then, since there is no other aspect,
[the mind] is pacified because there is nothing to perceive.
M

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 10:17 PM

Title: Re: What kind of mind do Buddhas have

Content:

Tsongkhapafan said:

This is a literal translation of his words, not his intended meaning.

Malcolm wrote:

No, the verse you cited is a completely corrupt and invalid rendering, and has nothing to do with Shantideva's intended meaning. My translation is affirmed by all the Indian commentaries on this text, of which there are ten, not to mention numerous Sakya, Nyingma and Kagyu commentaries.

Tsongkhapafan said:

Then they all misinterpreted Shantideva's words. It's important to know the meaning, not just the words.

Malcolm wrote:

The point is that you do not know the meaning, and neither does the person who translated the citation you provided.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 9:25 PM

Title: Re: What kind of mind do Buddhas have

Content:

Tsongkhapafan said:

This is a literal translation of his words, not his intended meaning. This is often the problem in Buddhism - literalism. His intended meaning is given in the verse I quoted above.

conebeckham said:

First you claim that "Shantideva doesn't say this at all," then we provide reliable translations of what Shantideva actually says, and you claim that his intended meaning is other than his words. So, in your view, what Shantideva says is actually not what he says, but what someone else asserts is his "intention." This is tortured explication, indeed, and far from the intent of the author.

Malcolm wrote:

'When I use a word,' Humpty Dumpty said, in rather a scornful tone, 'it means just what I choose it to mean — neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

'The question is,' said Humpty Dumpty, 'which is to be master — that's all.'

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 9:20 PM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

I have now finished reading Bhavya's Vedānta chapter and other chapters of his Madhyamaka-hṛdaya. I found it interesting that even in this chapter, like in his refutations of the ātman in previous chapters, the ātman he refutes is a karṭṛ, "doer" or "agent," and a bhokṭṛ, "enjoyer" or "experiencer." This confirms Kamaleswar Bhattacharya's thesis that the ātman refuted in Buddhism was not the universal ātman. Bhavya, like Vasubandhu before him, and like Śāntarakṣita after him, understood the ātman that Buddhists refute to be a permanent personal ātman that can act and experience. It was not until a couple centuries after Bhavya that Śāṅkarācārya formulated the Advaita Vedānta view of the ātman, on the basis of passages found in the Upaniṣads, and promulgated it widely. This idea of a non-dual universal ātman that, as such, cannot be an agent or an experiencer, has dominated Indian thought ever since. But this was not the idea of the ātman that Buddhists refuted, as their texts show, and it is incorrect to project this idea backwards onto the ātman that they refuted.

Malcolm wrote:

All that you have stated is that the concept of a universal atman is specifically Śāṅkarācārya's point of view. It is also equally incorrect therefore to project this idea backward and infer that this universal atman is one that is implicitly affirmed by the Buddha.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 8:06 PM

Title: Re: Dharma protectors and samaya

Content:

Adamantine said:

I believe this same question came up in some other thread and the original link is now broken, but I recall that this woman's quoted post preceded Kali Ma's name change to Pema Khandro. She started out teaching as Kali Ma, then "Troma Rinpoche" and finally shifted to Pema Khandro. Pema Khandro was a rather late name for her, in her ongoing name-transformations. I may have missed a couple. So chronologically it doesn't map out for it to be the same woman, according to my own memory.

Malcolm wrote:

Unless it was a personal nick she was using at the time.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 8:05 PM

Title: Re: Aeons and Aeons and Aeons

Content:

frankc said:

Is anyone discouraged that it's said to take aeons and aeons and aeons to achieve Buddhahood? Why practice?

Malcolm wrote:

For the benefit of others.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 8:32 AM

Title: Re: What kind of mind do Buddhas have

Content:

Tsongkhapafan said:

This is a literal translation of his words, not his intended meaning.

Malcolm wrote:

No, the verse you cited is a completely corrupt and invalid rendering, and has nothing to do with Shantideva's intended meaning. My translation is affirmed by all the Indian commentaries on this text, of which there are ten, not to mention numerous Sakya, Nyingma and Kagyu commentaries.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 8:22 AM

Title: Re: What kind of mind do Buddhas have

Content:

Malcolm wrote:

But if you meditate with a conceptual mind you are not meditating on the ultimate, since the ultimate, according to Shantideva, is not within the range of the mind, the mind being relative.

Tsongkhapafan said:

Shantideva doesn't say this at all. He says that the ultimate cannot be realised directly by a mind that has dualistic appearance:

(2) The two truths are explained as conventional truths and ultimate truths.

Ultimate truth, emptiness, is a non-affirming negative phenomenon
That cannot be realized directly by a mind that has dualistic appearance,
For such minds are conventional, and thus mistaken awareness.

Malcolm wrote:

Sure he does: saṃvṛtiḥ paramārthaśca satyadvayamidaṃ matam|
buddheragocarastattvaṃ buddhiḥ saṃvṛtirucyate
saṃvṛtiḥ paramārthaśca
ཀུན་རྫོབ་དང་ནི་དོན་དམ་མེ

Relative and ultimate,

satyadvayamidaṃ matam|
འདི་ནི་བདེན་པ་གཉིས་སུ་འདོད།

this is asserted as the two truths.

buddheragocarastattvaṃ
དོན་དམ་སྒོ་ཡི་སྤྱད་ཡུལ་མེན།

The ultimate is not [within] the range [gocara, spyod yul] of the mind;

buddhiḥ saṃvṛtirucyate
སྒོ་ནི་ཀུན་རྫོབ་ཡིན་པར་བཤིང།

The mind is said to be relative.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 7:09 AM

Title: Re: What kind of mind do Buddhas have

Content:

cloudburst said:

Can you please explain the development, from a conceptual mind on the path of preparation, of a mind to which neither object or nor non-object appears?

Malcolm wrote:

All grasping to signs ceases, that is the path of seeing. The path of seeing is a (temporary) cessation of the conceptual mind, not a transformation of a conceptual mind into a nonconceptual mind.

When neither an object or a non-object remain before the mind, since there is other alternative, that time the mind is pacified.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 4:43 AM

Title: Re: What kind of mind do Buddhas have

Content:

cloudburst said:

the issue here is that if you are a person who has not entered the path of seeing, if you are not meditating with a conceptual mind you are not meditating on the ultimate, since you cannot meditate on the ultimate with a non-conceptual mind because if you could you would be on the path of seeing

Malcolm wrote:

But if you meditate with a conceptual mind you are not meditating on the ultimate, since the ultimate, according to Shantideva, is not within the range of the mind, the mind being relative.

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 4:42 AM

Title: Re: What kind of mind do Buddhas have

Content:

Malcolm wrote:

Yes, heat on the path of preparation/application is a conceptual mind, it is a samadhi on an inferential emptiness.

cloudburst said:

so how do you then explain that one goes from the path of preparation, a conceptual mind, to the path of seeing, a non-conceptual mind? If you insist on using only your specific terminology/ translation style, could you explain how one goes from the path of preparation, a conceptual mind, to the path of seeing, a non-conceptual wisdom?

Malcolm wrote:

To paraphrase Shantideva:

When neither an object or a non-object remain before the mind, since there is other alternative, that time the mind is pacified.

This is also the intent of the siddha Kotalipa:

Do not meditate on non-existents,
also do not meditate on existents...

Author: Malcolm

Date: Wednesday, May 27th, 2015 at 3:49 AM

Title: Re: What kind of mind do Buddhas have

Content:

Malcolm wrote:

This means that having completed one's analysis one simply rests in the nature of the mind as one finds it, without modifying it in anyway.

cloudburst said:

Is this your understanding of how to meditate on the ultimate? So a person on the path of preparation analyses and then, conceptually understanding reality free from extremes, he or she drops the conclusion and meditates on the conventional nature of the mind?

Malcolm wrote:

It means that you have no further need of analysis.

Author: Malcolm

Date: Tuesday, May 26th, 2015 at 8:25 PM

Title: Re: What are sentient beings?

Content:

Vasana said:

Able to point to any relevant places where the complexities may have been explained?

I'm still trying to frame the question from the perspective of the totality, the Dharmadhatu.

Malcolm wrote:

The dharmadhātu is just the emptiness of all phenomena.

Vasana said:

Beyond beings and buddhas, what is bound and what is unbinding?

Malcolm wrote:

Nothing at all.

My upcoming translation explains this all from a Dzogchen perspective. This is also explained in the Jñānāvajrasamuccaya tantra.

Author: Malcolm

Date: Tuesday, May 26th, 2015 at 8:08 PM

Title: Re: Fake Lamas flourish as China's middle class grows

Content:

jmlee369 said:

It seems like someone in Chinese media did a terrible job of doing research. The second article posted by Malcolm focuses on Shirley Kwan who revealed the identity of her son's father. Looking through the original Chinese article, there are a series of photos of the lama who is said to be the father of the child. There is a screenshot of an instagram page with the lama's picture and a caption describing the relationship. The lama pictured is clearly NOT Dzongsar Jamyang Khyentse Rinpoche. While the instagram account sh3rylk is no longer there, one of the screenshots names the lama as Zuri Rinpoche from Bhutan. Somehow, the authors of the more recent article in the OP must have thought there was only one Bhutanese tulku in existence, or did not bother to look up pictures of Khyentse Rinpoche.

Another problem with this kind of article is that it does not make explicit in Chinese that lamas like Ponlop Rinpoche and Khyentse Rinpoche are not ordained monks. In the eyes of the Chinese, they are monks, leading to a great number of misunderstandings, as evidenced by the comments section in the Chinese article.

Malcolm wrote:
Thanks.

Author: Malcolm
Date: Tuesday, May 26th, 2015 at 11:19 AM
Title: Re: Fake Lamas flourish as China's middle class grows
Content:
bryandavis said:
I dont really care one way or the other

Malcolm wrote:
Me either...

Author: Malcolm
Date: Tuesday, May 26th, 2015 at 9:40 AM
Title: Re: Fake Lamas flourish as China's middle class grows
Content:
Jikan said:
Malcolm, did you get the sense that the Tibetans who are discussing this article actually take its claims at face value, or at least as plausible?

Malcolm wrote:
Yup.

Author: Malcolm
Date: Tuesday, May 26th, 2015 at 8:24 AM
Title: Re: Anything Beyond Skandhas?
Content:
Monlam Tharchin said:
Malcolm, may I use your post to start a new discussion? I don't want to derail this one.

Malcolm wrote:
Sure, of course.

Author: Malcolm

Date: Tuesday, May 26th, 2015 at 1:09 AM

Title: Re: Anything Beyond Skandhas?

Content:

Monlam Tharchin said:

Isn't this moving buddhahood further and further away from the capacities of ordinary sentient beings?

Malcolm wrote:

Ordinary sentient beings cannot attain buddhahood, only tenth stage bodhisattvas can attain buddhahood. The question is, what is the fastest, most effective way to become a tenth stage bodhisattva? Another way to put it, there are five paths: two are mundane, three are transcendent. Ordinary sentient beings are on the path of accumulation and preparation while noble beings are on the paths of seeing, cultivation and no more training.

In Mahāyāna the path requires at minimum three incalculable eons. In Vajrayāna, the path can be reduced to one, three, seven or at most sixteen lifetimes. The paths and stages however are the same.

Author: Malcolm

Date: Tuesday, May 26th, 2015 at 12:06 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

And since when was this ever in question?

Astus said:

No, it wasn't. Although since I have started from the beginning with stating that arhats are free from the aggregates, the counter-arguments toward their being still bound by various things did not actually apply to the arhats that are free, simply because the Mahayana-type arhat is not free from the beginning.

Malcolm wrote:

There are three kinds of arhats: śrāvaka arhats, pratyekabuddha arhats and buddha arhats. The first two have traces, even though they are free from the afflictions which cause rebirth in the three realms. Secondly, the first two have nonafflictive ignorance, since they a) lack knowledge of the buddha dharma and b) since they lack the knowledge of the paths which would otherwise enable them to eradicate those traces and c) since they still have beliefs in subject and object, subjects, and so on, i.e., even though they are free from the view of the self of persons, they are not free of the view of the self of phenomena.

Author: Malcolm

Date: Monday, May 25th, 2015 at 10:30 PM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

And from this it is clear that the interpretation of arhatship is quite different in the two doctrines.

Malcolm wrote:

And since when was this ever in question?

Author: Malcolm

Date: Monday, May 25th, 2015 at 10:08 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Yes, and the point is that, according to the Buddha in Mahāyāna sūtras, arhats have not abandoned "a lingering residuum", i.e. the traces I mentioned in a previous post. Also here it is clear that distinction between the noble disciple with these lingering residuums is precisely the difference between equipoise and post equipoise, as I also stated above, the idea being that arhats in this instance have nothing left to remove so that whether they are in equipoise or not is a matter of preference, not of liberation.

Astus said:

I don't really understand what is a matter of preference here.

Malcolm wrote:

The matter of preference is the enjoyment of equipoise. Buddhas are never not in equipoise, 24/7/365.

Astus said:

As for the other part, do you mean that from a Mahayana perspective it is fine to say that arhats have not actually gave up all clinging to the aggregates? So, the very assumption that arhats are completely free from grasping the skandhas is not true in the Great Vehicle?

Malcolm wrote:

They are not free of all traces of affliction and have no path to realize complete freedom from all traces of affliction because they do not possess sarvakārajñāna, knowledge of all aspects. And, according to AA, they "take a stand" in nirvana, believing it to be real.

Nirvana, incidentally, is not part of the aggregates, since it is unconditioned. It is part of the dharmadhātu, however.

Author: Malcolm

Date: Monday, May 25th, 2015 at 9:46 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Thus there is the contradiction in your thinking that I mentioned before. Arhats abandon ten fetters, but as the view of self is the one of the three lower fetters, it is abandoned only once, at stream entry, and at that time, it is abandoned totally.

Astus said:

Knowing that there is no self, that is, obtaining correct view, and abandoning all clinging to the aggregates are not the same. A stream-enterer is convinced of the four noble truths, an arhat has completely realised the four noble truths. See also:

<http://www.accesstoinight.org/tipitaka/sn/sn48/sn48.053.than.html>.

"In the same way, friends, it's not that I say 'I am form,' nor do I say 'I am other than form.' It's not that I say, 'I am feeling... perception... fabrications... consciousness,' nor do I say, 'I am something other than consciousness.' With regard to these five clinging-aggregates, 'I am' has not been overcome, although I don't assume that 'I am this.'

"Friends, even though a noble disciple has abandoned the five lower fetters, he still has with regard to the five clinging-aggregates a lingering residual 'I am' conceit, an 'I am' desire, an 'I am' obsession. But at a later time he keeps focusing on the phenomena of arising & passing away with regard to the five clinging-aggregates: 'Such is form, such its origin, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origin, such its disappearance.' As he keeps focusing on the arising & passing away of these five clinging-aggregates, the lingering residual 'I am' conceit, 'I am' desire, 'I am' obsession is fully obliterated. (<http://www.accesstoinight.org/tipitaka/sn/sn22/sn22.089.than.html>)

"My friend, although I have seen properly with right discernment, as it actually is present, that 'The cessation of becoming is Unbinding,' still I am not an arahant whose fermentations are ended. It's as if there were a well along a road in a desert, with neither rope nor water bucket. A man would come along overcome by heat, oppressed by the heat, exhausted, dehydrated, & thirsty. He would look into the well and would have knowledge of 'water,' but he would not dwell touching it with his body. In the same way, although I have seen properly with right discernment, as it actually is present, that 'The cessation of becoming is Unbinding,' still I am not an arahant whose fermentations are ended."

(<http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.068.than.html>)

Malcolm wrote:

Yes, and the point is that, according to the Buddha in Mahāyāna sūtras, arhats have not abandoned "a lingering residuum", i.e. the traces I mentioned in a previous post. Also here it is clear that distinction between the noble disciple with these lingering residuums is precisely the difference between equipoise and post equipoise, as I also stated above, the idea being that arhats in this instance have nothing left to remove so that whether they are in equipoise or not is a matter of preference, not of liberation.

So the point is, to repeat my earlier citation, the Śatasāhasrika-prajñāpāramitā states:

...because they have not attained knowledge of all aspects, there is the obscuration of not abandoning all afflictions connected with traces, the śravakas and prayekabuddhas endowed with [traces of] afflictions do not have a path by which those may be abandoned.

So the choice is really simple, you can either accept the Buddha's Mahāyāna teaching in this instance or you can ignore it. It is clear from Mahāyāna accounts that arhats and pratyekabuddhas, along with bodhisattvas, have not abandoned all traces. And it is because of this that arhats and pratyekabuddhas are "woken" from their samadhis of cessation to continue on the bodhisattva path to attain full buddhahood.

Author: Malcolm

Date: Monday, May 25th, 2015 at 8:33 PM

Title: Re: Fake Lamas flourish as China's middle class grows

Content:

Malcolm wrote:

... the more interesting allegation:

Liu is not the only female celebrity to marry and have a child with a Rinpoche. Hong Kong singer Shirley Kwan admitted in 2014 that her son's biological father is Dzongsar Jamyang Khyentse Rinpoche, also known as Khyentse Norbu.

ReasonAndRhyme said:

Is that an allegation (in the sense of accusation)? Is DJKR a fully ordained monk with all these vows, including chastity? I always assumed he was not.

Malcolm wrote:

It is an allegation in the sense that DKR has not, apparently, recognized the child or validated the claim. DKR is not a monk.

A Tibetan brought this to my attention. Apparently in the Tibetan Community, this article is something of a big deal and there is considerable gossip about it.

There is a barely readable further account here, that must be a google translation of a chinese gossip column from last year.

<http://www.iduobo.com/2015/05/14/secret-living-buddha-rinpoche-i-have-been-with-actress-shirley-birth-to-son-38411.html>

Original link here:

<http://ent.163.com/15/0514/08/APIHK5I800031H2L.html>

Author: Malcolm

Date: Monday, May 25th, 2015 at 8:29 PM

Title: Re: What are sentient beings?

Content:

Vasana said:

--

Feel free to correct me if any of this is off the mark, i still think there's probably a more concise way of saying it

Malcolm wrote:

The way this is explained in tantra is a little complicated to explain, but simply put, sentient beings arise from beginningless traces which come about from not recognizing their own state.

Author: Malcolm

Date: Monday, May 25th, 2015 at 8:17 PM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

Stream-entrants are convinced that the Buddha's teaching is true, but they have not yet abandoned grasping at the aggregates. This section illustrates the difference (<http://www.accesstoinsight.org/tipitaka/mn/mn.035.than.html>):

Malcolm wrote:

They have eliminated the fetter of grasping a self, along with two other fetters:

"He attends appropriately, This is stress... This is the origination of stress... This is the cessation of stress... This is the way leading to the cessation of stress. As he attends appropriately in this way, three fetters are abandoned in him: self-identity view, doubt, and grasping at habits & practices."

<http://www.accesstoinsight.org/tipitaka/mn/mn.002.than.html>

"In this community of monks there are monks who, with the total ending of [the first] three fetters, are stream-winners, steadfast, never again destined for states of woe, headed for self-awakening."

<http://www.accesstoinsight.org/tipitaka/mn/mn.118.than.html>

Thus there is the contradiction in your thinking that I mentioned before. Arhats abandon ten fetters, but as the view of self is the one of the three lower fetters, it is abandoned only once, at stream entry, and at that time, it is abandoned totally.

Author: Malcolm

Date: Monday, May 25th, 2015 at 10:54 AM

Title: Re: The one who doesn't die. An equivalent in Tibetan Buddhi

Content:

monktastic said:

I've always been confused by this. The Thai Forest masters place a lot of emphasis on

citta:

It was apparent to him that "arahant" referred to the citta that had been purified of defilements.

As we begin eliminating the kilesas, we catch a glimpse of the mind's true essence, what we call the citta.

Until, finally, when we realize the nature of the citta completely, the attachment to the world entirely disappears. There is no need to make an effort to give up things because at that stage giving up is automatic. This is the true aim of the Buddha's teaching.

Could you really replace "citta" with "alayavijnana" in the above?

Malcolm wrote:

Yup.

Author: Malcolm

Date: Monday, May 25th, 2015 at 2:03 AM

Title: Re: Fake Lamas flourish as China's middle class grows

Content:

conebeckham said:

Since when is someone with \$10k in the "U.S. Middle Class?"

Malcolm wrote:

Since Credit Suisse said so? BTW, it is not the US middle class, but US\$10,000.

Author: Malcolm

Date: Monday, May 25th, 2015 at 1:38 AM

Title: Re: Fake Lamas flourish as China's middle class grows

Content:

conebeckham said:

Ridiculous. To even suggest Ponlop Rinpoche is a fake.....they are pathetically transparent propaganda

Malcolm wrote:

I don't think they were suggesting he was fake. But this is the more interesting allegation: Liu is not the only female celebrity to marry and have a child with a Rinpoche. Hong Kong singer Shirley Kwan admitted in 2014 that her son's biological father is Dzongsar Jamyang Khyentse Rinpoche, also known as Khyentse Norbu.

Author: Malcolm

Date: Monday, May 25th, 2015 at 12:41 AM

Title: Re: Fake Lamas flourish as China's middle class grows

Content:

Ayu said:

I was wondering: "Who is china.org.cn ?"

Found this: https://en.wikipedia.org/wiki/China_Internet_Information_Center

The wiki-article suggests to "See also":
https://en.wikipedia.org/wiki/Xinhua_News_Agency

Doesn't that mean, it is a newspaper authorized by the Chinese government?

Also this page looks like Chinese government speaking trumpet:

<http://www.china.org.cn/opinion/index.htm>

What do you think?

(I think, independent press looks different, and this brings up the next question: Why do they report about Buddhist Lamas in China? What is their main intention?)

Malcolm wrote:

Yes, this is official Chinese media.

Author: Malcolm

Date: Monday, May 25th, 2015 at 12:18 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

I was going to mention it, but I forgot, but Bryan Davis's post elsewhere prompted my memory — according to you, there is no difference between stream entrants and buddhas, since even stream entrants are free from a view of self in the aggregates.

Author: Malcolm

Date: Sunday, May 24th, 2015 at 11:25 PM

Title: Chinese Press:Fake Lamas flourish as middleclass grows

Content:

Malcolm wrote:

http://www.china.org.cn/china/2015-05/21/content_35623634.htm

Author: Malcolm

Date: Sunday, May 24th, 2015 at 8:33 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

While arhats do not grasp the aggregates as a self, that is not mutually exclusive with still believing in ultimate atoms, subject and object, etc.

Astus said:

Believing in any view is itself contrary to not identifying with the aggregates. Like establishing a duality of subject and object when it is perfectly clear for an arhat that there is no subject to establish anywhere.

Malcolm wrote:

According to PP and AA, arhats view nirvana as real. Moreover, there is no contradiction between understanding there is no self in the aggregates, and nevertheless, regarding the twelve āyatana as real.

In this case, the subject is not a self, it is simply a consciousness which cognizes an entity, which is nevertheless, not a "self" or an identity. Arhats regard that consciousness and its object as real, pratyekabuddhas only regard the subject as real.

Author: Malcolm

Date: Sunday, May 24th, 2015 at 6:36 AM

Title: Re: The one who doesn't die. An equivalent in Tibetan Buddhi

Content:

zengen said:

That's pretty interesting. Never knew Theravada recognizes the Alaya.

Malcolm wrote:

They generally call it Bhavanga citta, "linking consciousness".

Author: Malcolm

Date: Sunday, May 24th, 2015 at 4:28 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Where does it say that arhats are free from all grasping?

Astus said:

All that can be grasped are included in the aggregates. Arhats do not grasp the aggregates.

Malcolm wrote:

While arhats do not grasp the aggregates as a self, that is not mutually exclusive with still believing in ultimate atoms, subject and object, etc.

Anyway, it is very clear that the Buddha has taught in the PP and other sūtras that Arhats etc., are not completely free of all traces of affliction. And why? Because they do not have all-knowledge.

Author: Malcolm

Date: Sunday, May 24th, 2015 at 2:01 AM

Title: Re: The one who doesn't die. An equivalent in Tibetan Buddhi

Content:

frankc said:

Some Thai forest masters in Theravada describe a stable reality completely outside the five khandas that doesn't have the three characteristics. They call it the citta. It isn't

born, doesn't die, and when you get to nirvana it merges with nirvana and goes home. It is the unchanging reality, the unchanging knower. It occupies a neutral position between dualities like happiness and suffering. It simply knows them. No English equal of this word exists so it is difficult to translate from Pali into English and in fact the citta can't even be expressed properly in words or concepts so it doesn't really matter. It is usually translated as mind but this is incorrect because what we generally refer to as mind is just a bunch of transient things that arise and fall away. This isn't the citta. The citta exists entirely without reference to time and space. It does not arise or fall away. It is the creator, it creates the five aggregates of body and mind. It is the very foundation of samsara. It is the essence of being that wanders from birth to birth. The Citta is naturally pure but it's the mental defilements infiltrating the citta that cause it to experience happiness and suffering but the true nature of the citta has none of these qualities. I can go on and on but basically I'm just looking to find out if there's anything similar to this in Mahayana, Vajrayana, Tibetan Buddhism, maybe even Bon, etc. And any Theravada Buddhists that might be passing through that have no idea what I'm talking about you can read Ajahn Pannavaddho's book uncommon wisdom online for free, he has an entire section on the citta. Things like Merging with nirvana and going home are not things I made up.

Malcolm wrote:

In Vajrayāna it would be called the ālaya. In Mahāyāna, the ālayavijñāna.

Author: Malcolm

Date: Sunday, May 24th, 2015 at 1:55 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

It is not a problem, as has been explained to you now several times: arhats, pratyekabuddhas as well as bodhisattvas on the bhumis are subject to varying degrees of conceptuality when not in equipoise. And in the Agamas/Nikayas it is recognized that the knowledge of arhats is in no way equal to that of a Buddha.

The two obscurations are mentioned in the Āryāṣṭasāhasrika-prajñāpāramitā-sūtra.

Astus said:

How is an arhat subject to conceptualisation if there is no grasping of mental dharmas? This is the question not answered yet.

Malcolm wrote:

Where does it say that arhats are free from all grasping?

Astus said:

Although the Great Prajnaparamita Sutra in the Chinese canon (Taisho 220) is not necessarily the same, but that is the only one to contain the term "two hindrances" (二障) among the prajnaparamita texts, and even there it is just one section repeated at

three different places where the qualities of the bodhi of great bodhisattvas are described, and contains no explanation what the afflictive and cognitive hindrances (煩惱所知二障) mean. It is also noteworthy that it was translated by Xuanzang, who brought many Yogacara works to China.

Malcolm wrote:

The Āryāṣṭasāhasrika-prajñāpāramitā-sūtra states:

Bhagavān, the prajñāpāramitā, for the purpose of abandoning the obscurations of affliction, knowledge and all related traces, does not generate all phenomena.

The Śatasāhasrika-prajñāpāramitā mentions afflictive obscurations: in response to the question of whether or not śravakas and pratyekabuddhas abandon the obscuration of traces of affliction it also answers in the negative :

...because they have not attained knowledge of all aspects, there is the obscuration of not abandoning all afflictions connected with traces, the śravakas and pratyekabuddhas endowed with [traces of] afflictions do not have a path by which those may be abandoned

So, according to the Prajñāpāramitā, not only do śrāvaka arhats and pratyekabuddha arhats not realize the knowledge of all aspects, they do not have a path where they can abandon all traces of affliction.

The Prajñāpāramitā in general mentions three kinds of obscurations: karma, affliction and view. It also clarifies that though śrāvaka arhats and pratyekabuddha arhats do abandon afflictions, there are left over traces which do not adhere to the tathāgata: Though all the śravakas and pratyekabuddhas abandon afflictions, there are changes of the body, but the tathāgata does not possess such [changes], that is called "the tathāgata's total abandonment of the obscuration of traces."

So not only are three obscurations mentioned in the PP, but also the fact that arhats and pratyekabuddhas have traces of affliction for which they lack of path for abandoning.

Author: Malcolm

Date: Saturday, May 23rd, 2015 at 9:18 PM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

Once it's been introduced in Mahayana that there are two kinds of hindrances, primarily in the mind-only sutras, it is not any more just the accumulated merits that count but the level of wisdom as well. And that's where the problem raised here arises, that if arhats are free from the aggregates then there is nothing else left to let go of.

Malcolm wrote:

It is not a problem, as has been explained to you now several times: arhats, pratyekabuddhas as well as bodhisattvas on the bhumis are subject to varying degrees of conceptuality when not in equipoise. And in the Agamas/Nikayas it is recognized that the knowledge of arhats is in no way equal to that of a Buddha.

The two obscurations are mentioned in the Āryāṣṭasāhasrika-prajñāpāramitā=sūtra.

Author: Malcolm

Date: Saturday, May 23rd, 2015 at 1:35 AM

Title: Re: Anything Beyond Skandhas?

Content:

daverupa said:

So, using a given Mahayana text to ascertain the earlier Scholastic & pre-sectarian context is wholly anachronistic, and makes little sense to me.

Malcolm wrote:

That text, the AA, was authored by Maitreya Bodhisattva.

Author: Malcolm

Date: Saturday, May 23rd, 2015 at 1:13 AM

Title: Re: Anything Beyond Skandhas?

Content:

daverupa said:

The historical Buddha didn't even speak about a Bodhisattva Path.

Malcolm wrote:

Of course he did, the record of that discussion is the subject of the Mahāyāna sūtras.

Author: Malcolm

Date: Saturday, May 23rd, 2015 at 1:13 AM

Title: Re: Anything Beyond Skandhas?

Content:

daverupa said:

But of course an arahant is not a Buddha. The Buddha never taught people how to become Buddhas.

Malcolm wrote:

Of course he did. This is the subject matter of the Mahāyāna sūtras in general.

Author: Malcolm

Date: Saturday, May 23rd, 2015 at 1:10 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Notice, Astus, that you did not answer the question. The answer is of course that only

buddhas are in equipoise on reality 24/7/365, this is because they free of all obscurationNs.

Arhats are at a stage of a kind of no more training, but whoever said they were at the level of non-meditation? Only a buddha is at that stage.

Astus said:

With the complete elimination of conceptualisation there is no grasping at subject or object. That is the level of non-meditation (e.g. Direct Path to the Buddha Within, p 385-386). Since an arhat does not grasp any mental dharma how could there be distraction from the perfect view? That's why I started with saying that an arhat has nothing more to train in, there is nothing more to be free from, and at the same time does not fall back to attaching to phenomena.

Malcolm wrote:

Arhats have no more training with regard to being free from the afflictions and fetters which cause rebirth in the three realms. This does not however mean that they are free from all conceptual grasping, let alone concepts. Arhats have concepts, Astus. So to pratyekabuddhas. The latter has grasping to phenomena as well as a subject, the former has grasping to the subject.

You can either accept what Buddha taught about this in the Prajñāpāramitā, Lanka and so on or not.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 8:40 PM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

As noted before, the superior qualities of a buddha can be explained if we consider them the results of merit accumulation, and that is the model found in both Theravada and basic Mahayana. But once the tathagatagarbha is introduced, the doctrine fundamental to later Mahayana whence the still living traditions of Tiantai, Chan, and Tantra come from, buddhahood becomes available in this life exactly because all the buddha-powers are readily available in every being's mind, and one just needs to be free from the obscurations to reach it. That's where emptiness is inseparable from compassion, so even an arhat must have compassion if s/he has wisdom.

Malcolm wrote:

Even with the tathāgatagarbha theory, full buddhahood takes at minimum three incalculable eons in Mahāyāna.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 8:23 PM

Title: Re: Article by John Horgan Why Buddhism Wasn't For Him

Content:

cjdevries said:

I just read this article by John Horgan:

http://www.slate.com/articles/arts/culturebox/2003/02/buddhist_retreat.html

Malcolm wrote:

Filled with inaccuracies and misunderstandings...

Author: Malcolm

Date: Friday, May 22nd, 2015 at 7:37 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Astus, let me ask you a question: are arhats in a state of equipoise 24/7/365? Are pratyekabuddhas in a state of equipoise 24/7/365? Are bodhisattvas in a state of equipoise 24/7/365? Are buddhas in a state of equipoise 24/7/365?

The answer to those four questions is your answer to how someone can be liberated from rebirth in the three realms and yet, still have some nonafflictive ignorance, conceptuality about subject and object and so on.

Astus said:

Arhats have cut all bonds, so they cannot fall back from being unfettered by the aggregates. Bodhisattvas, on the other hand, are still in training, and only with the attainment of buddhahood are they eternally free. So, both arhats and buddhas have the stage of non-meditation, while bodhisattvas are still working on reaching that.

As noted before, the superior qualities of a buddha can be explained if we consider them the results of merit accumulation, and that is the model found in both Theravada and basic Mahayana. But once the tathagatagarbha is introduced, the doctrine fundamental to later Mahayana whence the still living traditions of Tiantai, Chan, and Tantra come from, buddhahood becomes available in this life exactly because all the buddha-powers are readily available in every being's mind, and one just needs to be free from the obscurations to reach it. That's where emptiness is inseparable from compassion, so even an arhat must have compassion if s/he has wisdom.

Malcolm wrote:

Notice, Astus, that you did not answer the question. The answer is of course that only buddhas are in equipoise on reality 24/7/365, this is because they are free of all obscurationNs.

Arhats are at a stage of a kind of no more training, but whoever said they were at the level of non-meditation? Only a buddha is at that stage.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 9:10 AM

Title: Re: Anything Beyond Skandhas?

Content:

zengen said:

Arhats and Pratyekabuddhas do still have obstructions to omniscience. This is known in Mahayana. In Theravada, this is not taught.

Malcolm wrote:

Yes, it is, otherwise, Bhikkhu Bodhi could not have said what he said.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 5:12 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Astus, you really do seem to miss the point here — arhats etc, do not have bodhicitta to become buddhas, they do not have knowledge necessary to teach the whole path, they do not know the entire path, this is what is meant by non-afflictive ignorance, they have subject-object conceptuality and so on.

Astus said:

I'm clear about that list. What is missing for me is that all that non-afflictive ignorance must be there because of some clinging, but there is nothing else to cling to but the five aggregates.

Malcolm wrote:

But none of this means they do not realize the emptiness of persons. It simply means their realization of emptiness is not sufficient for buddhahood, but only for liberation.

Astus said:

The realisation of the emptiness of persons means that whatever phenomena is experienced by an arhat it is not grasped, whether it is a bodily or a mental dharma. Although in Mahayana there is the teaching of the emptiness of dharmas, practically it means not grasping at, not relying on dharmas. So what is it that arhats still hold on to?

Malcolm wrote:

Astus, let me ask you a question: are arhats in a state of equipoise 24/7/365? Are pratyekabuddhas in a state of equipoise 24/7/365? Are bodhisattvas in a state of equipoise 24/7/365? Are buddhas in a state of equipoise 24/7/365?

The answer to those four questions is your answer to how someone can be liberated from rebirth in the three realms and yet, still have some nonafflictive ignorance, conceptuality about subject and object and so on.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 4:33 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Upādāna means "to take again."

Hence, we have craving, addiction, etc. We are addicted to the aggregates, hence they are "addictive aggregates."

Astus said:

In any case, it is clinging to / taking up / relying on / identifying with / grasping at the aggregates that one is bound and deluded, while relinquishing that hold is being free from all that one can be free from. So this does not seem to solve the problem.

Malcolm wrote:

Astus, you really do seem to miss the point here — arhats etc, do not have bodhicitta to become buddhas, they do not have knowledge necessary to teach the whole path, they do not know the entire path, this is what is meant by non-afflictive ignorance, they have subject-object conceptuality and so on.

But none of this means they do not realize the emptiness of persons. It simply means their realization of emptiness is not sufficient for buddhahood, but only for liberation.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 3:39 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

The Abhidharmakośabhāṣyaṭīkāṭattvārtha by Sthiramati cites an Agamic sūtra...

daverupa said:

Which Agama, again? Where in the Taisho can this be located?

Must be in an Agama we don't have anymore, otherwise...

Malcolm wrote:

I am sure that someone can find this who knows Chinese. It is sufficient that it is cited by Sthiramati.

The fact is that there are limits on the knowledge of arhats that are not imposed on the Buddha's knowledge. You may not think this is important, but these limits are what constitute the non-afflictive ignorance mentioned by Vasubandhu and Maitreyanatha.

This is just not a controversial point — everyone accepts that compared to a Buddha, the knowledge of a śrāvaka arhat has limitations. For example, Bhikkhu Bodhi has this to say:

Other arahants can certainly teach, and many do teach groups of disciples. Nevertheless, as teachers they do not compare with the Buddha. This is so in at least two respects: First, the Dhamma they teach others is one that comes from the Buddha, and thus ultimately the Buddha is the source of their wisdom; and second, their skills in teaching never match in all respects the skills of the Buddha, who is the only one who knows the path in its entirety.

<http://www.accesstoinight.org/lib/authors/bodhi/arahantsbodhisattvas.html>

And indeed, that is the whole point of the AA, i.e., to detail the path of a bodhisattva and how it leads to such omniscience regarding the path, as it is concealed with the Prajñāpāramita sūtras.

Author: Malcolm

Date: Friday, May 22nd, 2015 at 3:24 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Upādāna means "addiction", not attachment.

Astus said:

I have not seen that kind of translation yet.

[http://dsalrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3973.pali\(nt.\) \[fr. upa + ā + dā\]](http://dsalrv02.uchicago.edu/cgi-bin/philologic/getobject.pl?c.0:1:3973.pali(nt.)[fr.upa+ā+dā]) -- (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision

<http://dictionary.buddhistdoor.com/en/word/4365/upadana> is the common rendering for upādāna, though 'grasping' would come closer to the literal meaning of it, which is 'uptake'; s. Three Cardinal Discourses (<http://www.accesstoinight.org/lib/authors/nanamoli/wheel017.html>), p.19.

<http://www.buddhism-dict.net/ddb/indexes/term-sa-u.html> of it include: 取 (take, receive, obtain), 受 (receive, accept, get), 依 (rely on, be set in), 執 (hold in hand; keep)

Malcolm wrote:

Upādāna means "to take again."

Hence, we have craving, addiction, etc. We are addicted to the aggregates, hence they are "addictive aggregates."

Author: Malcolm

Date: Friday, May 22nd, 2015 at 3:22 AM

Title: Re: Anything Beyond Skandhas?

Content:

daverupa said:

The arahant is asekha; the training is complete; the arahant has done what needed to be done. This later sort of slander is intriguing, but not worth tying yourself in knots over, Astus.

Astus said:

As Malcolm said, even sravakayana teachings talk about non-afflictive ignorance in case of arhats, although I'm not aware if Theravada has anything to say about it.

daverupa said:

Let's have a cite, and not a bald assertion, nor a Mahayana text. Let's have a Nikaya or an Agama or even some pre-Commentarial Abhidhamma or Abhidharma someplace - that is, a relatively early sravakayana text - that speaks about non-afflictive ignorance.

"The title got demoted in Mahayana" is a succinct way to summarize it, pointing at the historical developments nutrifying this result.

Malcolm wrote:

The Abhidharmakośabhāṣyaṭīkāṭattvārtha by Sthiramati cites an Agamic sūtra to the following effect:

In sūtra it is said, "Śāriputra, do you know the Tathāgata's aggregate of discipline, aggregate of samadhi, aggregate of liberation, or aggregate of wisdom of liberation?" "No, Bhagavan" he replied."

Therefore, the knowledge of others apart from buddhas cannot engage the [18 unshared] dharmas of the buddha, and therefore, it is said "The śrāvakas and so on possess a non-afflictive ignorance about the dharmas of a buddha."

Then Yasomitra gives the example of Maudgalyāyana not knowing where his mother had taken rebirth, and so on.

These statements are completely non-controversial.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 10:17 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

What Sanskrit term to you mean by "attachment"?

I think the problem lies with your definitions.

Astus said:

I think upadana is very appropriate here, like in pancopadanaskandha.

Malcolm wrote:

Upādāna means "addiction", not attachment.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 9:24 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Nevertheless, arhats have subject-object conceptualization and pratyekabuddhas have subject conceptualization. Buddhas, of course, have neither subject nor object conceptualization and so their awakening is superior to that of the former pair.

Astus said:

This kind of conceptualisation is what I don't see how can be there while there is no attachment to the aggregates. Where does that conceptualisation reside, what does it come from, what keeps it going on? It cannot be the aggregates, but there is no conceptualisation outside them either.

Malcolm wrote:

What Sanskrit term to you mean by "attachment"?

I think the problem lies with your definitions.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 9:21 PM

Title: Re: Different Kinds of Shentong

Content:

Malcolm wrote:

<https://imgflip.com/i/lt00c> <https://imgflip.com/memegenerator>

Author: Malcolm

Date: Thursday, May 21st, 2015 at 8:35 PM

Title: Re: Natural Luminosity

Content:

Malcolm wrote:

I think however, this is not how the Tibetan translators and their Indian informants split the term to come up with clear light ['od gsal]. I am fairly certain they split it the way I mentioned, taking svāra as "clear":, from its primary meaning as tone, and prabhās meaning "light", hence the reason in Buddhist literature the frequent references to voices as "clear" in tone indicate by the alternate translation of prabhāsvāra as gsal (prabhā) dbyangs (svāra) translation of prabhāsvāra.

We always have to keep in mind that Buddhist authors often depart from Paninian standards when etymologizing terms.

David Reigle said:

I was not familiar with gsal dbyangs as a translation of prabhāsvāra.

Malcolm wrote:

Mahāvīyutpatti entry 451.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 8:21 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Absence of attachment does not equal knowledge.

Astus said:

In one way, that is very true and spot on. On the other hand though, the obscurations in question are hindrances to knowledge and not lack of knowledge. Not seeing the emptiness of dharmas means being attached to dharmas...

Malcolm wrote:

Well, we have already seen two things: arhats and pratyekabuddhas have non-afflictive ignorance, both are free from affliction and both are liberated [meaning they have nothing left to do with regards to liberation, but much left to do with regards to the attainment of full buddhahood]. Nevertheless, arhats have subject-object conceptualization and pratyekabuddhas have subject conceptualization. Buddhas, of course, have neither subject nor object conceptualization and so their awakening is superior to that of the former pair.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 5:21 AM

Title: Re: Definition(s) of "non-dual"

Content:

T. Chokyi said:

In Dzogchen it's used in the sense that you stay in "instant presence" or in your nature. When you're distracted it's important to return to that state of instant presence or at least remain aware. When you're not present or aware you often can and do experience "dualistic vision" so this would be, for the sake of semantics, the opposite of "non dual" presence/awareness or remaining in your nature. A dualistic state is described as your mind constantly "thinking" and "judging" and also potentially creating problems, especially in the sense of being agitated (emotions) and becoming unaware (loss of presence & awareness) which leads to more creation of Samsara.

Malcolm wrote:

In Dzogchen, "nondual" is used in all three sense mentioned above, depending on context.

T. Chokyi said:
I didn't say otherwise.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Thursday, May 21st, 2015 at 5:11 AM
Title: Re: Anything Beyond Skandhas?
Content:
daverupa said:
The arahant is asekha; the training is complete; the arahant has done what needed to be done. This later sort of slander is intriguing, but not worth tying yourself in knots over, Astus.

Malcolm wrote:
It is not slander.

Vasubandhu, a Sautrantika, asserts that both arhats and pratyekabuddhas have a nonafflictive obscuration of ignorance. Maitreya expands upon what that means in terms of the fact that both arhats and pratyekabuddhas eventually must continue on to full buddhahood as well.

Author: Malcolm
Date: Thursday, May 21st, 2015 at 3:07 AM
Title: Re: Anything Beyond Skandhas?
Content:
Malcolm wrote:
Thus, it is as I already explained to you. Arhats and pratyekabuddhas have an species of non-afflictive ignorance. There are other differences, but this is the main one.

Astus said:
And that non-afflictive ignorance has been taken up before. What does that ignorance consist of? It is the mentioned 108 types of cognitive hindrance, that is basically the ignorance about the emptiness of dharmas and the delusion of apprehender and apprehended. So the question: how can there be such an ignorance if an arhat has no attachment to mental phenomena?

Malcolm wrote:
Absence of attachment does not equal knowledge.

Author: Malcolm
Date: Thursday, May 21st, 2015 at 1:35 AM
Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

"The knowledge of the paths of bodhisattvas does not totally eliminate cankers"...etc., and so on.

Astus said:

"The enhancing factor is to have the nature of not relinquishing the afflictions that are the causes for rebirth in [samsaric] existence for the sake of accomplishing the welfare of others." (Gone Beyond, vol 1, p 332)

I thought you meant difference between those two works, not differences between the paths. As for the differences between arhats and others, <http://dharmawheel.net/viewtopic.php?p=284151#p284151>, and that's when you directed me to check the Indian commentaries, but so far you have not answered how can there be something left for arhats to be attached to.

Malcolm wrote:

I told you to look in the AA and Indian commentaries, for example, Haribhadra states, in Vol. 2, pg. 73-75:

Listeners already free from attachments and their counterparts must also cultivate the knowledge of the paths to reach Buddhahood...great listeners who have cut off the cankers and stopped the cause that is the root of further rebirth cannot produce that sort of precious resultant thought...etc.

There is the citation of Nāgārjuna on page 77:

"Later the Buddha awakens them to remove undefiled ignorance, and they equip themselves with the accumulations for enlightenment..."

Thus, it is as I already explained to you. Arhats and pratyekabuddhas have an species of non-afflictive ignorance. There are other differences, but this is the main one.

You have to read carefully, and not merely skim for key words.

M

Author: Malcolm

Date: Thursday, May 21st, 2015 at 12:49 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Just on page four alone there is a significant difference. Also, Gone Beyond has the benefit of being a compilation of later Tibetan exegesis; however that is also its defect.

Astus said:

What significant difference do you mean?

Malcolm wrote:

"The knowledge of the paths of bodhisattvas does not totally eliminate cankers"...etc.,

and so on.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 12:29 AM

Title: Re: What Practice have you Personally Found Most Helpful?

Content:

Nosta said:

I need to practice that indeed, but I was thinking more on practices that could make me feel real joy. DO you think that the 4 Brahma Viharas are useful for that?

Malcolm wrote:

They are the best for that.

Author: Malcolm

Date: Thursday, May 21st, 2015 at 12:05 AM

Title: Re: Definition(s) of "non-dual"

Content:

T. Chokyi said:

In Dzogchen it's used in the sense that you stay in "instant presence" or in your nature. When you're distracted it's important to return to that state of instant presence or at least remain aware. When you're not present or aware you often can and do experience "dualism vision" so this would be, for the sake of semantics, the opposite of "non dual" presence/awareness or remaining in your nature. A dualistic state is described as your mind constantly "thinking" and "judging" and also potentially creating problems, especially in the sense of being agitated (emotions) and becoming unaware (loss of presence & awareness) which leads to more creation of Samsara.

Malcolm wrote:

In Dzogchen, "nondual" is used in all three sense mentioned above, depending on context.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 11:18 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

The differences are principally described in chapter two, and somewhat and three. I am afraid you are going to have to slog through it because it cannot be simply summarized. But for example, Pratyekabuddhas do not relinquish the subjective, but do relinquish objective entities.

There are many differences related to the path.

Astus said:

I've read through the chapters discussing the paths of sravakas, pratyekas and

bodhisattvas (vol 2, p 4-18, 51-55, 82-135), and also searched for key words, but found nothing new and relevant. In fact, so far the Gone Beyond seems significantly more informative and extensive than Vimuktisena and Haribhadra.

Malcolm wrote:

Just on page four alone there is a significant difference. Also, Gone Beyond has the benefit of being a compilation of later Tibetan exegesis; however that is also its defect.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 10:02 PM

Title: Re: What Practice have you Personally Found Most Helpful?

Content:

Nosta said:

I would like to practice something that could help me achieve more positive emotions.

Malcolm wrote:

Practice the four brahma viharas.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 7:41 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

The differences are principally described in chapter two, and somewhat and three. I am afraid you are going to have to slog through it because it cannot be simply summarized.

But for example, Pratyekabuddhas do not relinquish the subjective, but do relinquish objective entities.

There are many differences related to the path.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 7:26 PM

Title: Re: Definition(s) of "non-dual"

Content:

Malcolm wrote:

Nondual has three main uses: Yogacara, Madhyamaka and Vajrayāna.

In Yogacara is generally means the absence of subject and object.

In Madhyamaka it generally means the absence of existence and nonexistence.

In Vajrayāna it can also mean nondual conduct, where purity and impurity are disregarded, in addition to the both of the former two meanings.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 1:28 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

You are making the mistake of assuming that liberation = buddhahood. It doesn't.

Astus said:

They don't have to be. The question is, where is the difference? The Abhisamayalamkara (or at least what is in Gone Beyond, haven't checked other works) follows the Yogacara interpretation, that with the complete transformation of the basis cognitive obscurations are completely removed and thus buddhahood is attained. Since the hindrance to knowledge is a set of attachments to concepts, basically various forms of subject-object duality, and that should no longer exist for an arhat who does not identify with any aggregate, there should be no difference.

Malcolm wrote:

And yet there is a difference.

Astus said:

What could make a difference - if it is accepted that an arhat has no clinging at all - is just the time spent with accumulating merit that generates the karmic force for the buddha attributes. But then there cannot be a tathagatagarbha. Or if we want there to be buddha-nature, then there is the Lotus Sutra model where arhats don't actually reach nirvana, only a temporary stay in nothingness, therefore they are not totally free from the aggregates, but that's contrary to some other teachings.

Malcolm wrote:

You might be better off securing Sparham's four volume translation of Vimuktesena and Haribhadra's text.

However, it is mostly covered in chapter two and three the AA and its commentaries.

This issue is deep and not easy to understand, it certainly cannot be summarized in internet sound bites.

Author: Malcolm

Date: Wednesday, May 20th, 2015 at 12:55 AM

Title: Re: What Practice have you Personally Found Most Helpful?

Content:

Malcolm wrote:

The three trainings: śīla, samadhi and prajñā.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 9:27 PM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

An eighth stage bodhisattva has eliminated all afflictive obscurations, like an arhat, but they have not eliminated all knowledge obscurations, like an arhat.

As I said, time to get out the old Abhisamaya-alaṃkāra so you can understand the difference between the abhisamaya of a śrāvaka, pratyekabuddha and a buddha.

Astus said:

It seems that what bodhisattvas need to eliminate as cognitive obscurations are basically the conceptions of apprehender and apprehended, in other words, realising the emptiness of self and phenomena. The difference between the stages they go through is only a matter of depth of that realisation. Since it all ultimately depends on attachment to concepts assuming real phenomena, through relinquishing the identification with the mental aggregates arhats should be completely free as well.

Malcolm wrote:

You are making the mistake of assuming that liberation = buddhahood. It doesn't.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 6:32 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

First stage bodhisattvas realize two-fold emptiness, and yet still have to eliminated the two obscurations. I guess you better study Abhisamaya-alaṃkāra.

Astus said:

A bodhisattva's realisation is not completely stable until buddhahood, thus their attachments are not totally cut, unlike an arhat.

Malcolm wrote:

An eighth stage bodhisattva has eliminated all afflictive obscurations, like an arhat, but they have not eliminated all knowledge obscurations, like an arhat.

As I said, time to get out the old Abhisamaya-alaṃkāra so you can understand the difference between the abhisamaya of a śrāvaka, pratyekabuddha and a buddha.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 4:50 AM

Title: Re: Natural Luminosity

Content:

Malcolm wrote:

BTW, I just noticed that David Reigle, who posts here from time to time has an

interesting article on just this very topic. He says:

The Sanskrit word prabhāsvara was translated into Tibetan as 'od gsal, meaning literally “clear (gsal) light ('od).” Thus, thanks to the many translations of Buddhist texts from Tibetan into English in recent decades, prabhāsvara has come to be known in English as “clear light” via its Tibetan translation 'od gsal. Translators working directly from the Sanskrit texts have usually preferred to translate prabhāsvara with words such as “luminosity” or “luminous,” for a couple of reasons. In standard Sanskrit, prabhāsvara was only known as an adjective, defined by Monier-Williams as “shining forth, shining brightly, brilliant,” and by V. S. Apte as “brilliant, bright, shining.” As we can see, the Tibetan translation 'od gsal, “clear light,” is a noun. It is hard to make “clear light” into an adjective if needed (although not impossible), while “luminosity” can easily be made into the adjective, “luminous.” Another reason would be that prabhāsvara is not a compound term in Sanskrit, like “clear (gsal) light ('od)” is in Tibetan. It consists of the main part, bhāsvara, which by itself means the same as prabhāsvara, plus the prefix pra. While prefixes such as pra obviously add something to the meaning of a word, what they add, more often than not, is not enough to require an additional word in the translation.

How, then, did prabhāsvara come to be translated into Tibetan as 'od gsal, “clear light”? One of the many meanings of the prefix pra when added to nouns, according to the Gaṇa-ratna-mahodadhi by Vardhamāna as cited by Vaman Shivaram Apte in The Practical Sanskrit-English Dictionary, is “purity,” giving the example, prasannaṃ jalam, which means “pure water” or “clear water.” This shows us why 'od gsal, “clear light,” was chosen long ago as the standardized Tibetan translation of prabhāsvara, rather than just 'od, “light.” Yet the related Sanskrit word prabhā was translated into Tibetan as just 'od, “light,” even though it has the prefix pra. In prabhā, as is more usual, the prefix pra does not change the meaning from “light” to “clear light.” An example of an actual compound term in Sanskrit is the title Vimāla-prabhā, meaning “stainless (vimala) light (prabhā).” It seems, then, that the addition of gsal, “clear,” to 'od, “light,” serves to distinguish 'od gsal, “clear light,” as a technical term. So there is good reason to translate prabhāsvara either as “clear light” or as “luminosity.” A translator must choose one or the other, and the choice may come down to nothing more than indicating whether the translation was made from the Sanskrit directly or from a Tibetan translation.

<http://prajnaquest.fr/blog/prabhasvara-in-the-canonical-texts-and-in-cosmogony/>

David Reigle said:

First, thank you Malcolm, for finding and translating and posting all those passages on prabhāsvara. This type of research is very helpful. As you say, “Natural luminosity [rang bzhin gyis od gsal ba], as very clearly stated in the citations above, is a description of the purity of all phenomena.”

In the paragraphs quoted from me, I see that I did not give the full etymology of prabhāsvara. After noting that prabhāsvara is not a compound term, I only spoke of the prefix pra and the main part bhāsvara. For those who may be interested, the word bhāsvara is built from the root bhās, meaning “shine,” plus the suffix vara. This vara is not the word vara, but rather is the primary affix vara. There is a rule for it in the great Sanskrit grammar by Pāṇini, 3.2.175, saying that it is used with five roots including bhās.

According to the translation by Śrīśa Chandra Vasu, it has the sense of “the agents having such a habit, etc.” According to the translation by Sumitra M. Katre, it is used “to denote the agent’s habitual disposition, duty or excellence” (the meaning is carried down from 3.2.134). Two more of these five words are common, and will help to show this meaning: sthāvara, “stationary, immovable,” from sthā, “stand, remain”; and īśvara, “ruler, lord,” from īś, “rule.”

For words like prabhāsvara, whose etymology is not obvious, here is a little trick that is helpful to people like me who are not Pāṇini specialists. The very old Sanskrit-English Dictionary by Horace Hayman Wilson (has been reprinted in India), unlike the later ones by Monier-Williams and V. S. Apte that are currently in use, gives traditional Pāṇinian etymologies. It gives them using Pāṇini’s technical terms, so that you may still need a dictionary of these technical terms in order to determine the etymology (A Dictionary of Sanskrit Grammar, K. V. Abhyankar and J. M. Shukla, or Dictionary of Pāṇini, S. M. Katre). Wilson does not list prabhāsvara, but he does list bhāsvara, the same word without the prefix pra. There he gives for the etymology: bhās, to shine, varac, affix. The final “c” on varac is a code letter used by Pāṇini. Looking up varac, the reference books then point you to Pāṇini’s sūtra 3.2.175.

Malcolm wrote:

Hi David,

I think however, this is not how the Tibetan translators and their Indian informants split the term to come up with clear light [’od gsal]. I am fairly certain they split it the way I mentioned, taking svāra as “clear”:, from its primary meaning as tone, and prabhās meaning “light”, hence the reason in Buddhist literature the frequent references to voices as “clear” in tone indicate by the alternate translation of prabhāsvāra as gsal (prabhā) dbyangs (svāra) translation of prabhāsvāra.

We always have to keep in mind that Buddhist authors often depart from Paninian standards when etymologizing terms.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 4:32 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

If you are a Hinayānist, then yes. If you are Mahāyānist, then no.

Astus said:

If it is the conclusion you have a problem with, what else would you add where an arhat is still deluded?

daverupa said:

Well, except (1) isn't accurate & (3) should probably be unpacked... and, (2) goes without saying -anything will be within the All, not outside of it.

Astus said:

How is (1) inaccurate? (conceptualisation - vikalpa, prapanca)

That arhats are free from the aggregates means that they have no attachment, no identification with the skandhas. They have realised that whatever occurs (whatever aggregate it is), it is impermanent, suffering and without a self.

Malcolm wrote:

First stage bodhisattvas realize two-fold emptiness, and yet still have to eliminate the two obscurations. I guess you better study Abhisamaya-alamkara.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 12:53 AM

Title: Re: Backyard Gardening

Content:

treehuggingoctopus said:

Alas, the sycamore is far too young for pruning. I am afraid I will have to go for the gory option and use the ladybugs, and come March start spraying the plants with mint oil, well before any aphids try reappearing.

Malcolm wrote:

Neem oil is more effective...

treehuggingoctopus said:

It sounds truly gruesome: <http://www.discoverneem.com/neem-oil-insecticide.html>

Alas, the sycamore is far too young for pruning. I am afraid I will have to go for the gory option and use the ladybugs, and come March start spraying the plants with mint oil, well before any aphids try reappearing.

Ayu said:

Maybe you can think about how the ladybugs are bound to die, if they do not eat. No one can make them vegetarians.

I think, it is helpful to think in wider circles. That's the wheel of life.

treehuggingoctopus said:

Well... the idea was not to feed the poor starving ladybugs (which do have plenty to eat where they are right now, i.e. in my willows) but to save the sycamore -- which means getting rid of the aphids with the help of the aforementioned ladybugs. So while everything is very much what you refer to as the wheel of life, no easy way out for me here, I am afraid.

Malcolm wrote:

It is like giving them heroin. Not like gassing them with Sarin, or setting the dogs on them (ladybugs).

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 12:32 AM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

Premises:

1. The root of all hindrances and ignorance is conceptualisation.
2. Concepts fall within the area of the aggregates.
3. Arhats are free from the aggregates.

Conclusion:

4. Arhats attain complete enlightenment.

Malcolm wrote:

If you are a Hinayānista, then yes. If you are Mahāyānista, then no.

daverupa said:

Well, except (1) isn't accurate & (3) should probably be unpacked... and, (2) goes without saying -anything will be within the All, not outside of it.

Malcolm wrote:

Right, I was aiming at four.

Author: Malcolm

Date: Tuesday, May 19th, 2015 at 12:15 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Astus, what are you talking about? The emptiness of persons or the emptiness of phenomena? They are not the same thing.

Astus said:

This is just one of my thought experiments.

Premises:

1. The root of all hindrances and ignorance is conceptualisation.
2. Concepts fall within the area of the aggregates.
3. Arhats are free from the aggregates.

Conclusion:

4. Arhats attain complete enlightenment.

Malcolm wrote:

If you are a Hinayānista, then yes. If you are Mahāyānista, then no.

Author: Malcolm

Date: Monday, May 18th, 2015 at 11:25 PM

Title: Re: Pema Khandro?

Content:

conebeckham said:

I stopped by their booth at the Himalayan Fair in Berkeley yesterday. They seem like nice, normal folks. I didn't interrogate them, though, LOL.

Malcolm wrote:

You mean you didn't go all Ferguson on them:

Author: Malcolm

Date: Monday, May 18th, 2015 at 10:33 PM

Title: Re: Backyard Gardening

Content:

treehuggingoctopus said:

Alas, the sycamore is far too young for pruning. I am afraid I will have to go for the gory option and use the ladybugs, and come March start spraying the plants with mint oil, well before any aphids try reappearing.

Malcolm wrote:

Neem oil is more effective...

Author: Malcolm

Date: Monday, May 18th, 2015 at 6:29 AM

Title: Re: John Perks, Celtic Buddhism

Content:

not1not2 said:

Recently heard of his site and view. Not particularly drawn to it being a "Pure Lander." But am currently on quite a reading jag about Celts and Celtic mythology given my roots. This appears to be a syncretic approach. But what do others think about his "Celtic Buddhism?" thanks.

Author: Malcolm

Date: Monday, May 18th, 2015 at 5:21 AM

Title: Re: Natural Luminosity

Content:

Kunga Lhadzom said:

Also, Adi Buddha (not a creator God), is considered the Primordial Buddha, or Originator of all phenomena, this can be confusing, as a God is also considered an Originator of all things. But, a GOD is supposedly not permanent or eternal, whereas the Primordial

Buddha is.....so I would call the Primordial Buddha....The REAL God !!!!

Malcolm wrote:

The so called adibuddha has an origin. He is called the adibuddha (first buddha) because he is the first sapient being to attain buddhahood in this world cycle, not because there is some primordial buddha who hangs out in eternal time without a beginning.

Author: Malcolm

Date: Monday, May 18th, 2015 at 5:17 AM

Title: Re: Anything Beyond Skandhas?

Content:

daverupa said:

The liberation is the same.

Malcolm wrote:

Yes. Liberation is a result of the destruction of the afflictions.

Author: Malcolm

Date: Monday, May 18th, 2015 at 5:05 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

No one "set them up." They are there unless or until you can dwell in direct perception of ultimate truth 24/7/365.

Astus said:

If both are removed at the same time when freed from identification with the aggregates, then one cannot be free from afflictions but still limited by concepts.

Malcolm wrote:

Astus, what are you talking about? The emptiness of persons or the emptiness of phenomena? They are not the same thing.

Arhats realize the emptiness of the person, and have no identification with the aggregates. Whether or not they realize the two fold emptiness is a matter of debate. Nevertheless, they are persons who are free from identification with the aggregates. What have you been smoking today? Or did you hit your head?

Author: Malcolm

Date: Monday, May 18th, 2015 at 4:22 AM

Title: Re: Medicine Master Sutra

Content:

cjdevries said:

I think this is something my teacher addressed a few months ago in a lecture. He said that when we read things like "if you print this mantra in gold you will be reborn in a pure land for 1000 kalpas" it is not meant literally.

Malcolm wrote:

Sure it is.

Author: Malcolm

Date: Monday, May 18th, 2015 at 4:14 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

So you disagree with Tsongkhapa when he asserts that the realization of emptiness in Hinayāna and Mahāyana is the same?

Astus said:

I'm rather questioning if there is a point in setting up two kinds of hindrances, as by not identifying with any of the aggregates there is no basis for any of them.

Malcolm wrote:

No one "set them up." They are there unless or until you can dwell in direct perception of ultimate truth 24/7/365.

Author: Malcolm

Date: Monday, May 18th, 2015 at 3:40 AM

Title: Re: Natural Luminosity

Content:

Malcolm wrote:

Westerners are really in love with God, and nothing, it seems, will prevent them from importing God into Dharma.

Kunga Lhadzom said:

Well....if it wasn't for Indra and Brahma there would be no Dharma !

Malcolm wrote:

They are not God, G.O.D. They are gods.

Author: Malcolm

Date: Monday, May 18th, 2015 at 2:46 AM

Title: Re: Natural Luminosity

Content:

Kunga Lhadzom said:

In the Bible it says no mortal can see God and live. Is this why this Luminosity can only be experienced fully by advanced meditator's ?

https://en.wikipedia.org/wiki/God_in_Buddhism

"Some variations of Buddhism express a philosophical belief in an eternal Buddha: a representation of omnipresent enlightenment and a symbol of the true nature of the universe. The primordial aspect that interconnects every part of the universe is the clear light of the eternal Buddha, where everything timelessly arises and dissolves"

"Mahayana Buddhism is not only intellectual, but it is also devotional... in Mahayana, Buddha was taken as God, as Supreme Reality itself that descended on the earth in human form for the good of mankind. The concept of Buddha (as equal to God in theistic systems) was never as a creator but as Divine Love that out of compassion (karuna) embodied itself in human form to uplift suffering humanity. He was worshipped with fervent devotion... He represents the Absolute (paramartha satya), devoid of all plurality (sarva-prapancanta-vinirmukta) and has no beginning, middle and end... Buddha... is eternal, immutable... As such He represents Dharmakaya."

—Professor C. D. Sebastian

"According to the Tathagatagarbha sutras, the Buddha taught the existence of this spiritual essence called the tathagatagarbha or Buddha-nature, which is present in all beings and phenomena. B. Alan Wallace writes of this doctrine:

"The essential nature of the whole of samsara and nirvana is the absolute space (dhatu) of the tathagatagarbha, but this space is not to be confused with a mere absence of matter. Rather, this absolute space is imbued with all the infinite knowledge, compassion, power, and enlightened activities of the Buddha. Moreover, this luminous space is that which causes the phenomenal world to appear, and it is none other than the nature of one's own mind, which by nature is clear light."

—B. Alan Wallace

""Samantabhadra, the primordial Buddha whose nature is identical with the tathagatagarbha within each sentient being, is the ultimate ground of samsara and nirvana; and the entire universe consists of nothing other than displays of this infinite, radiant, empty awareness. Thus, in light of the theoretical progression from the bhavanga to the tathagatagarbha to the primordial wisdom of the absolute space of reality, Buddhism is not so simply non-theistic as it may appear at first glance."

—B. Alan Wallace

"The Rinzai Zen Buddhist master, Soyen Shaku, speaking to Americans at the beginning of the 20th century, discusses how in essence the idea of God is not absent from

Buddhism, when understood as ultimate, true Reality"

Malcolm wrote:

Westerners are really in love with God, and nothing, it seems, will prevent them from importing God into Dharma.

Author: Malcolm

Date: Monday, May 18th, 2015 at 2:35 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Arhats and pratyekabuddhas are not at all attached to the aggregate of consciousness, or concepts, and yet still have non-afflictive ignorance. Because of this non-afflictive ignorance, they do not have omniscience. So it is pretty clear the attainment of omniscience is more than mere nonattachment to concepts and aggregates.

Astus said:

That non-afflictive ignorance is the cognitive hindrance, not knowing the emptiness of appearances, that is, considering phenomena to be real. Such reification is conceptual attachment. What more is there to it? Is there a third hindrance?

Malcolm wrote:

So you disagree with Tsongkhapa when he asserts that the realization of emptiness in Hinayāna and Mahāyana is the same?

Author: Malcolm

Date: Monday, May 18th, 2015 at 12:30 AM

Title: Re: Anything Beyond Skandhas?

Content:

Malcolm wrote:

Yes, there is something beyond the skandhas, the āyatanas. Specifically, the skandhas include only conditioned phenomena, while space and the two kinds of cessations, the unconditioned phenomena, belong to the dharma-āyatana/dhātu.

Astus said:

Although "Unconditioned things are not named with respect to the skandhas, because they do not correspond to the concept" (Kosha, vol 1, p 81), there is a matching between the skandhas, āyatanas and dhatus (Kosha, vol 1, p 74; Inner Science of Buddhist Practice, p 241). In that way, the aggregate of consciousness includes the dharmadhātu.

Malcolm wrote:

No, the aggregate of consciousness does not include the dharmadhātu at all.

And yes, there is only one kind of liberation. Liberation is being free from the afflictions

that cause rebirth in the three realms, there is no other kind of liberation beyond that. However there is something to attain beyond liberation, and that is omniscience. But there is only one liberation.

Omniscience is blocked by attachment to concepts, but concepts themselves belong to the aggregates, so if there is no attachment to the aggregates, there cannot be attachment to concepts either.

Arhats and pratyekabuddhas are not at all attached to the aggregate of consciousness, or concepts, and yet still have non-afflictive ignorance. Because of this non-afflictive ignorance, they do not have omniscience. So it is pretty clear the attainment of omniscience is more than mere nonattachment to concepts and aggregates.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 11:49 PM

Title: Re: Pema Khandro?

Content:

Malcolm wrote:

Everyone looks happy, and no one looks miserable. So?

Successful centers require charisma, costumes/identities, and considerable interpersonal and organizational skills to run. I have seen very learned Lamas with zero qualifications in this regard who never ever have any students, so who are they benefitting?

There are on the other hand a number of western (and also Tibetan) teachers with not much in the way of what I would consider even a barely adequate Dharma education, who nonetheless run very successful organizations with very satisfied customers/students. So?

In the end, it is the students that make the teacher. It is important to keep this in mind.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 10:23 PM

Title: Re: Anything Beyond Skandhas?

Content:

Astus said:

Is there anything else to attach to beyond the five aggregates? If yes, what is it? If no, isn't there only one kind of liberation?

Malcolm wrote:

Yes, there is something beyond the skandhas, the āyatanas. Specifically, the skandhas include only conditioned phenomena, while space and the two kinds of cessations, the unconditioned phenomena, belong to the dharma-āyatana/dhātu. However, I would not say that one can "attach" to space or the two cessations.

And yes, there is only one kind of liberation. Liberation is being free from the afflictions

that cause rebirth in the three realms, there is no other kind of liberation beyond that.

However there is something to attain beyond liberation, and that is omniscience. But there is only one liberation.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 9:24 PM

Title: Re: Schedule of HH Sakya Trizin past events?

Content:

tobias said:

I don't know if someone is interested in this. But I asked the office of HH Sakya Trizin about this. They say as far as they know This will be the first Lamdre Teaching in Germany. That means there is only one Lamdre Teaching within at least 60 Years. So this will be a very very rare Oportunity to receive these teaching cycle.

greetings.

Tobias

Malcolm wrote:

It is always rare when Lamdre is given, but it has been given in Europe before, at least once.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 9:10 PM

Title: Re: Natural Luminosity

Content:

Tom said:

No need to torture the text... the meaning is clear. The first three lines are obviously talking about the three meditative experiences of bliss, clarity, and non-conceptuality (བདེ་གསལ་མེ་རྟག་པའི་ཉན་པ་གསལ་གསལ་) and interestingly here the 3rd Karmapa uses luminosity ('od gsal) rather than clarity (gsal) for the second experience. He uses luminosity ('od gsal) and clarity (gsal) as interchangeable in this context.

There is one line here that is relevant: མཚན་འཛིན་མེད་པའི་འོད་གསལ་སྒྲིབ་གཡོགས་བྲལ། and མཚན་འཛིན་མེད་པ་ is clearly modifying luminosity (འོད་གསལ་) describing it as something that does not grasp at attributes. Of course, grasping /not grasping is a very common way of talking about "knowers." Your suggestion "Featureless luminosity" does not capture this and is incorrect.

Malcolm wrote:

These are experiences of a mind, not a cognizer itself, that should be obvious to you from the text.

There are no attributes to grasp in luminosity. On the other, hand, if it is as you say, this is still not the rang bzhin 'od gsal, since that is clearly ultimate, and not a fleeting experience, the attachment to which results in a form realm rebirth.

The fact that Tai Situ introduces the fact that it is the 'od gsal of rang rig proves that in this case. You elided rig in rang rig in your translation, in response I elided 'dzin pa. Perhaps what it should read is "the unobscured luminosity of a featureless apprehension." Read this way, it places luminosity as an adjective of rang rig, which is clearly how the Situ 8 sees it, rang rig 'od gsal, where 'od gsal is an adjective describing rang rig.

M

Author: Malcolm

Date: Sunday, May 17th, 2015 at 8:44 AM

Title: Re: Natural Luminosity

Content:

Wayfarer said:

Thanks, Malcolm, very helpful. I am not trying to be difficult, and I accept the basic premise 100%. Just interested in exploring the philosophical ramifications.

Malcolm wrote:

Sure, you would need to examine the Abhisamayālaṅkāra literature, it is treated most at length there.

BTW, I just noticed that David Reigle, who posts here from time to time has an interesting article on just this very topic. He says:

The Sanskrit word prabhāsvara was translated into Tibetan as 'od gsal, meaning literally "clear (gsal) light ('od)." Thus, thanks to the many translations of Buddhist texts from Tibetan into English in recent decades, prabhāsvara has come to be known in English as "clear light" via its Tibetan translation 'od gsal. Translators working directly from the Sanskrit texts have usually preferred to translate prabhāsvara with words such as "luminosity" or "luminous," for a couple of reasons. In standard Sanskrit, prabhāsvara was only known as an adjective, defined by Monier-Williams as "shining forth, shining brightly, brilliant," and by V. S. Apte as "brilliant, bright, shining." As we can see, the Tibetan translation 'od gsal, "clear light," is a noun. It is hard to make "clear light" into an adjective if needed (although not impossible), while "luminosity" can easily be made into the adjective, "luminous." Another reason would be that prabhāsvara is not a compound term in Sanskrit, like "clear (gsal) light ('od)" is in Tibetan. It consists of the main part, bhāsvara, which by itself means the same as prabhāsvara, plus the prefix pra. While prefixes such as pra obviously add something to the meaning of a word, what they add, more often than not, is not enough to require an additional word in the translation.

How, then, did prabhāsvara come to be translated into Tibetan as 'od gsal, "clear light"?

One of the many meanings of the prefix pra when added to nouns, according to the Gaṇa-ratna-mahodadhi by Vardhamāna as cited by Vaman Shivaram Apte in The Practical Sanskrit-English Dictionary, is “purity,” giving the example, prasannaṃ jalam, which means “pure water” or “clear water.” This shows us why 'od gsal, “clear light,” was chosen long ago as the standardized Tibetan translation of prabhāsvara, rather than just 'od, “light.” Yet the related Sanskrit word prabhā was translated into Tibetan as just 'od, “light,” even though it has the prefix pra. In prabhā, as is more usual, the prefix pra does not change the meaning from “light” to “clear light.” An example of an actual compound term in Sanskrit is the title Vimāla-prabhā, meaning “stainless (vimala) light (prabhā).” It seems, then, that the addition of gsal, “clear,” to 'od, “light,” serves to distinguish 'od gsal, “clear light,” as a technical term. So there is good reason to translate prabhāsvara either as “clear light” or as “luminosity.” A translator must choose one or the other, and the choice may come down to nothing more than indicating whether the translation was made from the Sanskrit directly or from a Tibetan translation.

<http://prajnaquest.fr/blog/prabhasvara-in-the-canonical-texts-and-in-cosmogony/>

Author: Malcolm

Date: Sunday, May 17th, 2015 at 8:35 AM

Title: Re: Natural Luminosity

Content:

Malcolm wrote:

Clarity [gsal ba] is the power of the mind to makes things evident. It is defined as the characteristic [lakṣana] of the mind, for example, in both Sakya Lamdre and Kagyu Mahāmudra.

Luminosity [in this context] and clarity, 'od gsal ba and gsal ba, are therefore, really not the same thing at all.

Tom said:

However, in mahāmudrā texts you will find 'od gsal being explained as a type of "knowing." For example the 3rd Karmapa in the The Aspirational Prayer of Mahāmudrā says,

ཞེན་པ་མེད་པའི་བདེ་ཆེན་རྒྱུ་ཆད་མེད།

Great bliss without attachment is continuous.

མཚན་འཛིན་མེད་པའི་འོད་གསལ་སྒྲིབ་གཡོགས་བྲལ།

Luminosity without grasping at attributes is free from obscurations.

སྒྲོ་ལས་འདས་པའི་མི་རྟོག་སྤྱོད་གྱིས་གྲུབ།

Non-conceptuality that is beyond the intellect is spontaneous.

རྩོལ་མེད་ཉམས་སྤོང་རྒྱུ་ཆད་མེད་པར་ཤོག།

May these effortless experiences occur without interruption.

The 8th Situpa clarifies in this verse that luminosity ('od gsal) here is self-luminous (rang rig 'od gsal) and is of the nature of clarity (gsal).

Malcolm wrote:

You mean it is the luminosity of reflexive knowing, which is free from obscuration. Thus, since in this case 'od gsal is being used as an adjective for the absence of obscuration of the reflexive knower that does not apprehend characteristics, it is perfectly fine if that reflexive knower also has the characteristic of clarity; the two are not mutually exclusive when it comes to a mind. But the former ['od gsal] is not the latter [gsal ba], nor the latter the former. In fact, this verse is perfectly consistent with the points I have made above.

You could have just as easily translated the line, "Featureless luminosity is unobscured." The question then arises, the featureless luminosity of what? The answer, of a reflexive knower.

Also, frankly translating lhun gyis grub [anābhoga] as spontaneous should be deprecated [as in code].

Author: Malcolm

Date: Sunday, May 17th, 2015 at 7:11 AM

Title: Re: Natural Luminosity

Content:

Wayfarer said:

I am trying to understand this philosophically. It seems clear to me that 'things are not actually luminous'. If they were actually luminous then you could measure their luminosity using a photometer. So it seems 'luminosity', whether of mind or things, is a metaphorical expression. I think 'luminosity' must be a metaphor for 'knowing' - mind is intrinsically knowing, and that 'knowing' is fundamental to its nature; but that 'knowing' is not an attribute of 'something', it is simply an intrinsic attribute of mind.

Malcolm wrote:

Light = purity in the pre-modern mind.

Natural luminosity [rang bzhin gyis od gsal ba], as very clearly stated in the citations above, is a description of the purity of all phenomena. I did not exclude citations that were somehow inconvenient to this definition. On the contrary, I sought for them and could not find them because they do not exist.

Thus, to say that matter is naturally luminous is merely to say that it is ultimately pure. I am not sure why people are intent in ignoring the fact that the term "natural luminosity" is uniformly applied to all phenomena, all phenomena are naturally luminous, not only the mind.

To be sure, the term 'od gsal by itself can and is often used merely to refer to lights shining from the Buddha's uṇṇa and so on, the quality of the light of a gem and so on. But in this context, we are not discussing the generic term "light", we are discussing a very specific term, [rang bzhin gyis od gsal ba], which is a technical term that has a very persistent usage across a broad swath of sūtras and tantras.

Clarity [gsal ba] is the power of the mind to makes things evident. It is defined as the characteristic [lakṣaṇa] of the mind, for example, in both Sakya Lamdre and Kagyu Mahāmudra.

Luminosity [in this context] and clarity, 'od gsal ba and gsal ba, are therefore, really not the same thing at all.

I very carefully looked for examples in the translations of Indian texts where gsal ba could be taken as an abbreviation of 'od gsal ba and was unable to find any at all. I have spent many hours engaged in this project. I also compared usages in available Sanskrit texts as well. Perhaps someone more skilled in Tibetan, in looking up citations, in reading them and in translating them, will be successful where I have failed.

Further, as I showed already, luminosity and clarity are treated separately and distinctly in one of the main sources for understanding the so called union of clarity and emptiness, which I presented in the tantra above.

I did not present this post with an intention to have a lengthy debate about the issue. I selected a few representative quotes out of hundreds (to avoid stultifying repetition) in order to edify all of you. If you choose to be edified, that is fantastic. If you prefer to cling to your own ideas, that is just fine with me too.

At this point, having restated my point of view three or four times, I will leave it here unless someone has something of further value to add. Otherwise, I fear we are just going in circles.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 3:13 AM

Title: Re: Natural Luminosity

Content:

Malcolm wrote:

In any case, clarity [gsal ba] is described as relative, samsara; while luminosity [' od gsal] is everywhere described as ultimate and nirvana; so how can gsal ba = 'od gsal? Clarity is relative and conditioned, luminosity is ultimate and unconditioned

dzogchungpa said:

Well, it sounds like Duff has made a big mistake here, but I wonder how he could be so off.

Malcolm wrote:

Publishing a book does not make one a reliable expert on the topic upon which one is writing.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 2:05 AM

Title: Re: Natural Luminosity

Content:

dzogchungpa said:

Well, I don't know anything about Sanskrit...

Malcolm wrote:

Then you should stop right there...

dzogchungpa said:

...but I think 'vara' can mean 'excellent' and perhaps it does serve as an abbreviation for 'prabhasvara' in Sanskrit sometimes.

Malcolm wrote:

It means choice, and by inference can be "best," as in best choice.

dzogchungpa said:

Ignoring the Sanskrit, what about his statement that "gsal ba" is an abbreviation for "'od gsal ba", at least in some contexts?

Malcolm wrote:

Then we have to be very precise, don't we? For example, we have in the Śrī-jñānavajrasamuccaya-tantra this line:

Luminosity ['od gsal ba] is the ultimate truth.

But we also have this verse in the same text:

If the two truths are separate,
the path of wisdom is pointless.

If clarity and emptiness ['gsal stong] are separate,
there will be falling into the extremes of permanence and annihilation.

Now, in case you are tempted to think that emptiness is relative, the same text clearly states:

Relative truth

is the moon in the water;

ultimate truth

is the eighteen emptinesses.

Luminosity is clearly described here as ultimate. Clarity here is clearly described as relative, the apparent and evident aspect of the two truths, as we can further see:

From the relative clarity arises the woman,
the bhaga, and the assembly of goddesses.

Or for example, in Indrabhūti's Śrī-cakrasaṃvaratantrarājaśambarasamuccaya-nāma-vṛitti, it is stated:

There is joy from the gradual blazing everywhere from the three channels; and in a moment of experience, saṃsāra and nirvāṇa arise as nondual clarity and emptiness.

In any case, clarity [gsal ba] is described as relative, saṃsāra; while luminosity ['od gsal] is everywhere described as ultimate and nirvāṇa; so how can gsal ba = 'od gsal?

Clarity is relative and conditioned, luminosity is ultimate and unconditioned

Author: Malcolm

Date: Sunday, May 17th, 2015 at 1:32 AM

Title: Re: Natural Luminosity

Content:

Matt J said:

So it sounds like what you're saying is that luminosity is the appearance side of emptiness--- which may include clarity.

And by saying that space is luminous, we are not saying it is a vast mind, but that it has a potential to manifest appearances.

Malcolm wrote:

Actually, what is being said is that space is pure, as the Śatasāhasrika-prajñāpāramitā states:

Due to the element of space being naturally luminous, it is pure and without afflictions.

Vasubandhu echoes this in the Āryākṣayamatīrdeśaṭīkā:

Luminosity is natural because its nature is pure.

And:

Since so-called "luminosity" is free from the temporary taint of subject and object because there is no reification, it is explained as naturally pure. The concept that there is a subject and object is called "reification"; since there is no concept of the existence of subject and object, so-called "luminosity" means "the characteristic of natural purity."

And:

Since the obscurations of knowledge and affliction do not exist, the luminosity of discerning wisdom (prajñā) is explained as "the purity of discerning wisdom."

Bhavaviveka states in the Tarkajvala:

"Luminous clarity" is so called because of being free from the darkness of affliction and objects of knowledge.

Jayānanda states in the Madhyamakāvatāraṭīkā-nāma:

It says in sūtra that "Tathāgatagarbha" means "All sentient beings have tathāgatagarbha." That passage concerns tathāgatagarbha. "Natural luminosity" means that natural luminosity is immaculate. It's characteristic is what which is pure. "Pure from the start" meanings immaculate from the beginning like space. "Possessing the thirty two major marks means possessing the nature of emptiness.

And:

So called "luminosity" means the nature of emptiness is intrinsically pure.

Prajñamokṣa's Madhyamakopadeśa-nāma-vṛtti states:

Luminosity is natural purity.

I could go on citing Indian masters, but there is not much point.

Author: Malcolm

Date: Sunday, May 17th, 2015 at 12:34 AM

Title: Re: Natural Luminosity

Content:

dzogchungpa said:

From the entry in one of his glossaries for 'luminosity': Note also that in both Sanskrit and Tibetan Buddhist literature, this term is frequently abbreviated just to Skt. "vara" and Tib. "gsal ba" with no change of meaning. Unfortunately, this has been thought to be another word and it has then been translated with "clarity", when in fact it is just this term in abbreviation.

You're saying he's just wrong about this?

Malcolm wrote:

Yes. For one thing, he is splitting the word at the wrong place, i.e. he splits it as prabhās/vara.

The split is actually prabhā ['od]/ svara [gsal ba], hence prabhāsvara.

Prabhā means "light". svara primarily means "sound"; but also is the antonym of āsvara, indistinct, hence svara also has a meaning of "distinct". For example, the voice of a bodhisattva is described as prabhāsvara. If you look in the Sanskrit dictionary, you discover that prabhāsvara usually means "clear, shrill," but not in this case. When prabhāsvara is to be translated as "clear" as in a voice, it is rendered as gsal dbyangs, and not as 'od gsal.

The other Sanskrit terms which gsal ba generally translates are uttānaḥ, to stretch or vyaktaḥ, "...caused to appear , manifested , apparent , visible , evident", and a number other terms as well which are not included in the Mahāvyutpatti.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 9:51 PM

Title: Re: Natural Luminosity

Content:

Wayfarer said:

The mind doesn't literally give off light - neither does matter, really - so as said, it's a metaphorical description. But what is it a metaphor for?

anjali said:

I've always liked this simple definition/explanation by Tony Duff, Luminosity or illumination, Skt. prabhāsvara, Tib. 'od gsal ba: The core of mind has two aspects; an emptiness factor and a knowing factor. The Buddha and many Indian religious teachers used "luminosity" as a metaphor for the knowing quality of the core of mind. If in English we would say "Mind has a knowing quality", the teachers of ancient India would say, "Mind has an illuminative quality, it is like a source of light which illuminates what it knows".

Malcolm wrote:

This is not what rang bzhin 'od gsal means. He is conflating 'od gsal ba and gsal ba. A

very common error among translators. Luminosity and clarity are not the same thing.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 9:48 PM

Title: Re: Natural Luminosity

Content:

Nicholas Weeks said:

If the end is buddhahood or omniscience, then rather than purity, the continuum of radiance suggests life or livingness - at bottom sentience, thru intelligence, mind, awareness etc. until jnana.

If the point is not related to Bodhi, then what?

Malcolm wrote:

You need to read the list of citations again, looking for one that says no sentient being, no life, no buddhas, no awakening...

Nicholas Weeks said:

Yes, I read them, but how is this basically differing from the Heart Sutra? It says the same thing, using emptiness rather than luminosity.

The Heart also has a line: all dharmas are empty—they are neither created nor destroyed, neither defiled nor pure, and they neither increase nor diminish.

So one could say 'neither luminous nor dark'.

Also one of your quotes says this explains bodhicitta, so there is a relation to Bodhi.

Yet, as Je Rinpoche says, there is never any real conflict between Dharma doors, every teaching is correct for some minds at some point on their path to buddhahood.

Malcolm wrote:

The point is that things, including the mind, are naturally luminous regardless of whether one is awakened or not.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 11:56 AM

Title: Re: Natural Luminosity

Content:

Nicholas Weeks said:

If the end is buddhahood or omniscience, then rather than purity, the continuum of radiance suggests life or livingness - at bottom sentience, thru intelligence, mind, awareness etc. until jnana.

If the point is not related to Bodhi, then what?

Malcolm wrote:

You need to read the list of citations again, looking for one that says no sentient being, no life, no buddhas, no awakening...

Author: Malcolm

Date: Saturday, May 16th, 2015 at 11:35 AM

Title: Re: Natural Luminosity

Content:

Dan74 said:

Why not say 'stainless purity' then?

Perhaps there is a vibrant luminous quality to the mind when freed from the habitual defilements?

Malcolm wrote:

All phenomena are naturally luminous, not just the mind. In any case, few of these citations have been presented in English before. Perhaps it is best if you reference a particular citation.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 11:11 AM

Title: Re: Natural Luminosity

Content:

Wayfarer said:

'Luminous' means 'giving off light; bright or shining.

synonyms: shining, bright, brilliant, radiant, dazzling, glowing, gleaming, coruscating, scintillating, lustrous, luminescent, phosphorescent, incandescent'

The mind doesn't literally give off light - neither does matter, really - so as said, it's a metaphorical description. But what is it a metaphor for?

Malcolm wrote:

Stainless purity, it is one of the central concepts in Mahayana.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 10:33 AM

Title: Re: Natural Luminosity

Content:

Nicholas Weeks said:

Vimalakirti also mentions luminosity as an aspect of Bodhi, but also many other factors. See chapter three, Boin-Lamotte gives the Sanskrit.

Malcolm wrote:

Yes, but the point here is different.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 9:39 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Certain beliefs, such as belief in karma, rebirth and so on, are part of mundane right view.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 9:19 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

I found James Swartz to be a good speaker and I thought he spoke from genuine experience: doesn't mean I agreed with what he said. But do you think it's possible to be critically aware of other's ideas, even while not agreeing with them, without having to resort to juvenile name-calling?

Malcolm wrote:

I know a load of bollocks when I see it. No one speaks from genuine experience of something that does not exist.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 8:56 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

(<http://www.shiningworld.com/now/> being a notable exception.).

James Swartz said:

It is not widely known that there is only one Self and its nature is Consciousness or Awareness. It is generally believed that the consciousness of each being is unique. It is unique...if consciousness is defined as subjective events, thoughts, feelings, memories, dreams, desires, fantasies, etc. But subjective events...our experience...actually occur in formless impersonal Consciousness, the knowing principle. Because Consciousness/Awareness is the knowing principle it is commonly called 'the light' in spiritual literature. It is not the light that makes physical sight possible but it is that because of which physical light...and everything that exists...is known. It is uncreated and eternal. It pervades everything and is the innermost Self of every living being. Therefore every being is enlightened...in the light...by default. However, the proof of enlightenment lies neither in the intellectual affirmation of enlightenment nor in the

claim of the experience of an enlightened state of consciousness, but in the hard and fast understanding that Awareness is one's essential identity.

Malcolm wrote:

Yuck. What a load of bollocks.

Author: Malcolm

Date: Saturday, May 16th, 2015 at 7:00 AM

Title: Natural Luminosity

Content:

Malcolm wrote:

The following is a comprehensive selection of citations from sūtra and tantra concerning natural luminosity [prakṛti prabhāsvara, rang gzhin gyis 'od gsal]. It is by no means exhaustive, and I have not included any commentarial glosses by Indian scholars.

To understand natural luminosity, the first place to start is with the Prajñāpāramitā sūtras. Most people are familiar with the famous statement:

There is no mind in the mind, but the mind is naturally luminous.

The Śatasāhasrika-prajñāpāramitā, beginning with matter, ending with omniscience and including everything in between, states:

Due to matter being naturally luminous, it is pure and non-afflicted...due to omniscience of all aspects being naturally luminous, it is pure and non-afflicted.

Ārya-suvikrāntavikrami-paripṛcchā-prajñāpāramitā-nirdeśa states:

It is thought, "This mind is naturally luminous." As this was thought, it is thought, "The mind arises based on a perception." Since that perception is totally understood, the mind does not arise and does not cease. Such a mind is luminous, non-afflicted, beautiful, totally pure. Since that mind dwells in nonarising, no phenomena at all arise or cease.

The Ārya-prajñāpāramitānayaśatapañcāśatikā states:

Since prajñāpāramitā is totally pure, all phenomena are naturally luminous.

The Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra states:

Since the original nature [prakṛti] of the mind is luminous and endowed with purity, it is extremely pure...

The original nature [prakṛti] of the mind is correctly known as peaceful, luminous and equivalent with space...

The natural luminosity of the dharmadhātu is abides as totality pure in the same way...

The Āryānantamukhapariśodhananirdeśaparivarta-nāma-mahāyāna-sūtra states:

Whatever is totally pure, that is an immaculate entryway, the mind is naturally luminous and never possesses afflictions.

The Ārya-bodhisattvapiṭaka-nāma-mahāyāna-sūtra states:

All these phenomena are naturally pure,
naturally luminous, fundamentally pure from the start,
unfabricated and imperceptible.

And:

If it is asked what is luminosity, that which is natural is without affliction, like space, the

nature of space. Follow space. That which is equivalent with the extent of space itself is extremely luminous by nature. Therefore, the immature are temporarily afflicted because they do not comprehend natural luminosity. Since sentient beings do not know natural luminosity, they must comprehend natural luminosity...Due to understanding the natural luminosity of the mind just as it is, the unsurpassed perfected awakening through the discerning wisdom possessed by an instant of the mind is called “full buddhahood.”

The Ārya-lalitavistara-nāma-mahāyāna-sūtra states:

I have obtained the ambrosia of Dharma,
profound, peaceful, immaculate, luminous and unconditioned.
Even though I explain it, no one will understand,
I think I will remain in the forest without speaking.
Free from words, untrained by speech,
suchness, the nature of Dharma, is like space
free from the movements of mind and intellect,
supreme, amazing, the sublime knowledge...
Always like space,
nonconceptual, luminous,
the teaching without periphery or center
is expressed in this Dharmawheel.
Free from existence and nonexistence,
beyond self and nonself,
the teaching of natural nonarising
is expressed in this Dharmawheel...

The Ārya-sarvabuddhaviṣayāvatārajñānālokālaṃkāra-nāma-mahāyāna-sūtra states:

Mañjuśrī, because the mind is naturally luminous, the secondary afflictions are exhausted by temporary secondary afflictions, but the primary afflictions do not exist by nature. Whatever is naturally luminous is without primary afflictions...

Mañjuśrī, awakening naturally luminous through the natural luminosity of the mind. If it is asked what is luminosity, whatever is natural is without the primary afflictions, is equal with space, has the nature of space and is included in space, and is like space because of being extremely luminous by nature.

The Ārya-cintye-prabhāsa-nirdeśa-nāma-dharmaparyāya states:

The child asked, how shall I discern this? The mind is naturally luminous, within that afflictions are not produced and it does not become afflicted.”

The Bhagavān replied, “It is just as you have said. The mind is always luminous, the common people become afflicted by temporary afflictions.”

The Ārya-laṅkāvatāra-mahāyāna-sūtra states:

Purified of the afflictions
abandoned by meditation and seeing,
the mind is naturally luminous,
the pure tathāgatagarbha;
but the addictions of sentient beings
are boundless and endless.
Just as when the surface of gold is polished, one sees
the gold color, the brilliant shine and the pure surface,
in just that way

is the sentient being in the aggregates.

The supreme ones have always shown
the inexhaustible wisdom of the Buddha to be peace,
without a person, without the aggregates.

The natural luminosity of the mind
endowed with the affliction of mind and so on
along with [the affliction of] self
possesses temporary afflictions
from the start,
naturally luminosity can be purified of the affliction of self,
just like a [stained] cloth.

Just as the flaws of either cloth or gold
can be cleansed because they are [intrinsically] stainless,
which neither remain nor are destroyed,
and likewise have the nature of being flawless.

The Āryātajñāna-nāma-mahāyāna-sūtra states:

Since all phenomena are naturally luminous,
one should fully cultivate the perception of nonperception.

The Ārya-Śūraṃgamasamādhi-nāma-mahāyāna-sūtra states:

All phenomena are naturally luminous,
those are not real entities.

When something is a nonentity,
that is the purity of phenomena.

The Ārya-pratyutpanna-buddhasaṃmukhāvasthitasamādhi-nāma-mahāyāna-sūtra
states:

Also the mind is pure, naturally luminous,
unperturbed, all pervasive and unadulterated.

And:

Since all these phenomena are naturally luminous, they are equivalent with nirvana.

The Ārya-bodhisattvagocaropāyaviṣayavikurvitanirdeśa-nāma-mahāyāna-sūtra states:

Due to not being asserted in other vehicles, the mind is pure. Due to the removal of the
turbulence of the afflictions, the mind is not afflicted. Due to naturally luminosity, the
mind is luminous.

The Ārya-tathāgatamahākaraṇānirdeśa-nāma-mahāyāna-sūtra states:

Due to the natural luminosity of the mind, awakening is naturally luminous. If it is asked
why it is called “naturally luminous,” whatever is natural is without the afflictions,
equivalent with space, the nature of space, and equal in extent with space, and even
with space. That nature is very luminous. Since immature common people do not
comprehend natural luminosity, they are afflicted by the afflictions...

The element of afflictions are fully known as the characteristics of the temporary
afflictions. The element of purification is fully known as the characteristic of natural
luminosity...

The natural luminosity of the mind should be known in just that way. Due to that, the
Dharma of the existence of result is shown in one moment of mind.

The Ārya-gaganagañjaparipṛcchā-nāma-mahāyāna-sūtra states:

Whoever skillfully realizes all phenomena as pure,
that is the natural luminosity of the mind...

Because the mind is naturally luminous,
therefore it is never afflicted.

There are of course many sūtra citations which I have excluded, but they all present a consistent theme.

Moving onto the tantras, we really do not find much variation on this theme, apart from the fact that the tantras tend to present a more precise explanation of the stages of the experience of luminosity in meditation (which will not be disclosed here). To begin with, the Ārya-ḍākinī-vajrapañjara-mahātantrarāja-kalpa-nāma states:

The dharmadhātu is luminous,
someone who meditates on that
is a sentient being who becomes equal with a buddha...

The dharmadhātu is luminous,
the taste of excellent bliss,
called “the unobscured vajra.”

The Śrī-mahāsaṃvarodaya-tantrarāja-nāma states:
Natural luminosity

is beyond the range of analysis,
it is not low, not high, peaceful
it cannot be invoked,
it is inexpressible, beyond enumeration,
the aspect of emptiness
abiding as the nature all entities,
free from all qualities such as sound and so on,
this is the sources of the bliss of buddhahood.

The Saṃpūṭi-nāma-mahātantra states:

Natural luminosity is free from all concepts,
free from being covered by the taints of desire and so on,
with subject and object, the supreme being
has said that is supreme nirvana...
all phenomena are naturally luminous,
because all phenomena do not arise from the start,
it is termed non-origination by the mind.

The Mahāmāyā-tantra-nāma states:

All phenomena are naturally luminous,
pure from the start and without perturbation...
All phenomena are naturally luminous,
pure from the start, like space.

The Śrī-vajramālābhīḍhānamahāyogatantra-sarvatantrahṛdaya-rahasyavibhaṅga-iti states:

Natural luminosity is stainless,
free from all aspects.

The Sandhivākaraṇa-nāma-tantra states:

This phenomena is naturally luminous,
since it is pure from the start, it is equivalent with space,

there is no awakening, no realization,
it is the explanation of bodhicitta.

The Māyājāla-mahātantrarāja-nāma states:

All phenomena are naturally luminous,
pure from the start, without perturbation,
without sentient beings, without life,
without buddhas and without awakening.

The Sarvatathāgatatattvasaṃgraha-nāma-mahāyāna-sūtra states:

Also everything is naturally luminous,
pure from the start, like space,
neither a phenomena nor a nonphenomena,
inconceivable and delightful...

All phenomena are naturally luminous,
intrinsically pure from the start.

The Vajraśikharamahāguhyayoga-tantra states:

Since everything is naturally luminous,
its nature will be pure from the start,
afflictions will not be perceptible,
there will also be no liberation of nirvana...

All phenomena are nonarising,
totally luminous, peaceful from the start.

The Sarvarahasyo-nāma-tantrarājā states:

To explain the meaning of “sentient beings:”
the mind is naturally luminous...

whatever is naturally luminous
is unsurpassed bodhicitta.

The Śrī-paramādya-nāma-mahāyānakalparājā states:

Since prajñāpāramita is totally pure, all phenomena are naturally luminous.

The Ārya-guhyamaṇḍita-nāma-sūtra states:

All conditioned things are impermanent, and never arose from the beginning in natural
luminosity.

The Ārya-vajrapāṇyabhiṣeka-mahātantra states:

The wisdom free from concepts
is the actual buddhahood of all the past victors,
that freedom from concepts
is demonstrated as the accomplishment of Secret Mantra.

The result of that is pure,
naturally luminosity.

Whoever dwells in conceptuality
will never produce siddhis.

The Śrī-jñānavajrasamuccaya states:

Whatever arises from luminosity,
that is called “mind,” “intellect” and “consciousness,”
that is the foundation of all phenomena,
the two stages are realized from

affliction and purification...

In order to explain the reality of all phenomena [gnas lugs], whatever arises from luminosity is dharmatā, the dhātu of naturally pure luminosity. Since a nonconceptual knowing awareness arises at the same time as the subtle vāyu, the mind [citta, sems] is the basis of all...

The reality of that inner consciousness,
nonconceptual innate dharmatā,
is the nature of luminosity, empty and not a self...

The reality of luminosity
is an unfabricated mind which arises from it
different from generic consciousness...

luminosity is the ultimate truth...
based on luminosity, the ultimate true state,
the path is traversed rapidly...

luminosity is dharmatā, suchness,
pure like space, great bliss,
unceasing, immaculate, peace,
ultimate, mahāmudra itself.

Mahāmudra of union
is attained from luminosity that is very free from proliferation...

Natural luminosity is totally pure,
immaculate, like the element of space...

So, in the end we can see here that luminosity is uniformly considered to be a metaphor for the purity of both mind and phenomena. It is the critical point of meditation in Mahāyāna Buddhism, in both sūtra and tantra, and its experiential recognition leads in both cases to the realization of the final result, buddhahood. I have not included any citations from either sūtra and tantra which indicate how it is experientially entered, as that is beyond the scope of this post.

Finally, we can also see here in these citations that the naturally luminosity of the mind what is being termed tathāgatagarbha, dharmadhātu, and so on, and we can see that it is also termed emptiness, suchness, dharmatā and so on.

Author: Malcolm

Date: Friday, May 15th, 2015 at 11:58 PM

Title: Re: Universal Atman in Buddhism

Content:

Dan74 said:

I'm sorry to butt in like this with my silly 2c, but does anyone else wonder what all this has to do with practice?

Malcolm wrote:

There are three trainings, discipline, meditation, and discerning wisdom.

In discerning wisdom there three, hearing, reflection and meditation.

This kind of thread, as are most threads here, concern hearing and reflection, so indeed, it is very much concerned with practice.

Author: Malcolm

Date: Friday, May 15th, 2015 at 9:43 PM

Title: Re: Pema Khandro?

Content:

Jikan said:

I have good reason to think that not all participants in Ngakpa International have found this thread amusing (PM me for details if you really need them).

I'm also pretty sure they'd rather not have it near the top of the of the page when one does a Google search for the term "Pema Khandro"

So there's no harm in using words like Pema Khandro and Ngakpa International a time or two more.

Malcolm wrote:

If they are not laughing, they should be. They need to remember Oscar Wilde's quip: The only thing worse than being talked about is not being talked about.

Author: Malcolm

Date: Friday, May 15th, 2015 at 9:17 PM

Title: Re: Pema Khandro?

Content:

Jikan said:

They look like they could be related (compare the noses and eyes). The jawline differs between them, as do the angle of their ears.

I'm interested in finding out more about Gyaldak. I'd like to know if his story checks out.

It's entirely possible that all these people have some level of realization/qualities, no matter what the unconventional circumstances.

Malcolm wrote:

I am sure they are laughing at all this.

Author: Malcolm

Date: Friday, May 15th, 2015 at 8:38 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:
Sorry to hear that.

Malcolm wrote:
It was a fun post to work on.

In any event, in the huge plethora of citations I found, there are three main adjectives for 'od gsal [prabhasvara]: purity, stainless and nonafflicted. The main metaphor for 'od gsal is space; it is identified with emptiness; and it is defined as non-arising.

Author: Malcolm
Date: Friday, May 15th, 2015 at 8:34 PM
Title: Re: Pema Khandro?
Content:
Jikan said:
Pema Khandro / Kali Ma may well be Nessa D. Ross. I'm just not convinced that Aruna Ross is Pema Khandro.

Ngakpa International uses the same mailing address, PO Box 1491, Los Gatos, CA 95032 USA as does the Yogic Medicine thing. Nessa Ross is listed as the head of NI.

Malcolm wrote:
I think what is being said is that Aruna Ross = Nessa Ross. Or perhaps they are relatives: sisters, cousins?

Author: Malcolm
Date: Friday, May 15th, 2015 at 5:54 AM
Title: Re: Pema Khandro?
Content:
Lingpupa said:
it does look somewhat likely that Nessa D Ross and PK are the same person.

Malcolm wrote:
It is probably this person:

http://107.170.200.250/?page_id=240

Author: Malcolm
Date: Friday, May 15th, 2015 at 1:30 AM
Title: Re: Universal Atman in Buddhism
Content:
Matt J said:
Malcolm, you're saying here that luminosity is a metaphor for purity, but not clarity? Or both?

Malcolm wrote:

So here, if we want to apply the term nature (atman) to sentient beings, we can say that the nature (atman) of sentient beings is luminosity. But luminosity is just a metaphor for purity.

I just spent four hours working on a post with multiple citations from sutra and tantra, and lost it. So short answer, mainly a metaphor for purity.

Maybe I will reconstruct it later.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 7:31 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

oh my bad, I thought he just misspelled Srimala. of course the next question that begs is why he would think a Dzogchen master's writings would be considered to be an authority on anything to me.

Malcolm wrote:

Well, there is this, from your favorite sūtra:

The tathāgatagarbha is the tathāgatas' wisdom of emptiness. The tathāgatagarbha has not been previously seen by śrāvakas and pratyekabuddhas nor realized.

This brings up what is this wisdom of emptiness? You have mentioned this emptiness before, but it is not exactly the extrinsic emptiness you imagine. Your presentation of these two emptiness suggests that not only the buddhadharmas but indeed the wisdoms too are innate to tathāgatagarbha, but a close reading of the Tibetan translation of this text does not support this idea:

Bhavan, this wisdom of the emptiness of the tathāgatagarbha is of two kinds. If it is asked which two?, since the tathāgatagarbha abides as separate from the sheath of all afflictions, it is empty of the wisdoms because it has not been freed. Bhagavan, since the tathāgatagarbha does not exist separate from the buddhadharmas, by freeing it inconceivable wisdoms beyond the sands of the Ganges are attained.

Son of Buddha said:

Dude none of these passages are saying that the Buddha Nature is not the Dharmakaya, it has already been proven to you that the Dharmakaya is the Buddha nature in the Queen Srimala Sutra

Chapter 8: The Dharmakaya V96. O' Bhagavan, the extinction of suffering is not the destruction of the Dharma. Why so? Because the 'extinction of suffering' is known as the Dharmakaya of the World Honored One, which is beginningless, uncreated, unborn, undying, free from destruction, permanent unchanging, eternal, inherently pure, and separate from all the stores of defilement. The Dharmakaya is also not different from the inconceivable Buddha Natures which are more numerous than the sands of the

river Ganges. The Dharmakaya of the World Honored One is called the Buddha Nature when it is obscured by the stores of defilement.”

Malcolm wrote:

The dharmakāya is what? It is the absence of intrinsic nature, as the Ārya-trikāya-nāma-mahāyāna-sūtra states quite succinctly:

Son of a good family, meaning of the dharmakāya of the tathāgatas is the absence of intrinsic nature, like space.

So yes, I agree with Maladevi when she tells the Buddha that dharmakāya is beginningless and so on, because the absence of an intrinsic nature, like space, is unconditioned.

Son of Buddha said:

likewise the quote up above also states the Dharmakaya(Full Buddhahood) is UNBORN and UNCREATED, which further proves the inherent enlightenment position.

Malcolm wrote:

No, it merely describes the dharmakāya, which the Buddha defines above as an absence of an intrinsic nature. Further, the Ārya-pratītyasamutpāda-nāma-mahāyāna-sūtra states very clearly:

Avalokiteśvara, it is as follows: this dependent origination is the dharmakāya of the Tathāgata; whoever sees dependent origination, they see the Tathāgata.

Or the Ārya-dharmasamgīti-nāma-mahāyāna-sūtra which describes dharmakaya very clearly:

Whoever seeks the dharmatā of phenomena, seeks emptiness. Whoever seeks emptiness, cannot be debated by anyone. Whoever cannot be debated by anyone, abides in the Dharma of a śramaṇa. However abides in the Dharma of a śramaṇa, they do not abide anywhere; whoever does not abide anywhere, they are uncontaminated with regard to objects. Whoever is uncontaminated with regard to objects, they are without faults. Whoever is without faults, they are the dharmakāya; whoever is the dharmakāya, they are a Tathāgata; whoever is the Tathāgata, they are said to be nondual; whoever is nondual, they do not abandon samsara and do they accomplish nirvana; in other words, they are shown to be totally free of all concepts. Bhagavan, this is the Dharmasamgīti.

So here again, we see that emptiness, the absence of an intrinsic nature, is defined by the Buddha as dharmakāya. It also states:

Emptiness is the dharma. The dharmakāya is the parinirvana of the Tathāgata.

As to the idea that there is no cause for the dharmakāya, this assertion cannot be made without qualifications. The Saddharma-rāja-mahāyāna-sūtra states:

Buddhanature is a permanent cause; dharmakāya is a permanent result. If is asked how, the causal mind is the buddhanature, the result is attained through the yield of Dharma.

Son of Buddha said:

To add to my post above, Jñānavajra writes in the Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṅkāra-nāma:

The tathāgatagarbha is the dharmatā of the mind free from proliferation and luminous; that [dharmatā of the mind] is the stage of buddhahood.

isn't this quote just further proving what i am saying to you?

Malcolm wrote:

The dharmatā of the mind is the absence of an intrinsic nature.

Son of Buddha said:

Then of course one has to deal with the fact that ālayavijñāna is frequently termed "tathāgatagarbha." Here, one cannot use the excuse that the Lanka is provisional, since it is clear included in the third turning sūtras by those who choose to interpret sūtras in this way.

and you know the Lanka says the Alayavijnana is pure like an amala fruit in the hand with no imperfection right?

Malcolm wrote:

The Ārya-trikāya-nāma-mahāyāna-sūtra also tells us that that purified ālayavijñāna is the dharmakāya:

The purified ālayavijñāna is the mirror-like wisdom, i.e. the dharmakāya; the purified afflicted mind [kliṣṭamanas] is the wisdom of uniformity; the purified mental consciousness is the individually discriminating wisdom, i.e. the sambhogakāya...etc.]

And yet the ālayavijñāna is also conditioned and momentary; so since you have admitted the equation tathāgatagarbha = the ālayavijñāna, you have admitted the tathāgatagarbha is conditioned. It is simple logic.

The ālayavijñāna is conditioned,
the tathāgatagarbha is the ālayavijñāna
therefore, the tathāgatagarbha is conditioned.

The mind is also pure, inherently, it is also conditioned inherently; purity and being conditioned are not mutually exclusive.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 5:11 AM

Title: Re: Universal Atman in Buddhism

Content:

dzogchungpa said:

Oh, right, I forgot to mention that I have reserved such a room for you two here:

Son of Buddha said:

I hope he likes whips and chains

Author: Malcolm

Date: Thursday, May 14th, 2015 at 5:10 AM

Title: Re: Universal Atman in Buddhism

Content:

LastLegend said:

Would you say wisdom is innate?

Malcolm wrote:

There are two kinds of wisdom, mundane and transcendent, but neither of them are innate; transcendent wisdom burns the seeds of ignorance, this is why it is irreversible.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 4:49 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

No, I can but merely point out the absurdity of taking literally the idea that there is some kind of innate buddhahood.

LastLegend said:

If Buddhahood is not innate, then it must be created? This begs if created, how can Buddhahood be unconditioned/permanent?

Malcolm wrote:

Buddhahood is a subtractive process; it means removing, gradually, obscurations of affliction and obscurations of knowledge. Since wisdom burns these obscurations away, in the end they have no causes for returning; and further, the causes for buddhahood are permanent leading to a permanent result.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 4:19 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

well you are welcome to your opinions, of course you opinions do not get to dictate what the rest of East Asian Mahayana Buddhists practice.

Malcolm wrote:

No, I can but merely point out the absurdity of taking literally the idea that there is some kind of innate buddhahood.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 4:17 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Now, if someone is going to assert the tathātagarbha is a self, they will also have to assert that the mind (citta) is a self. Then they will find themselves on a very slippery slope. But if, on the other hand, they assert merely that innate purity of the mind is all that is intended by tathātagarbha, then of course they will remain on level ground with no danger of falling in the ravine of permanence and annihilation. And perhaps it is needless to say, but this luminosity is only universal in the sense that it is a characteristic of everyone's mind, like heat in fire or wetness in water.

Son of Buddha said:

I don't know who would be crazy enough to assert that the Tathagatagarbha is a Atman(Self)

Chapter Twelve: On the Tathagata-DHATU

“Kasyapa said to the Buddha: “O World-Honoured One! Is there Self in the 25 existences or not?” The Buddha said: “O good man! “Self” means “Tathagatagarbha” [Buddha-Womb, Buddha-Embryo, Buddha-Nature]. Every being has Buddha-Nature. This is the Self. Such Self has, from the very beginning, been under cover of innumerable defilements. That is why man cannot see it.

Malcolm wrote:

And this is why your insistence on following the words, rather than the meaning causes you to completely misunderstand these teachings.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 4:15 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

oh my bad, I thought he just misspelled Srimala. of course the next question that begs is why he would think a Dzogchen master's writings would be considered to be an authority on anything to me.

Malcolm wrote:

Well, there is this, from your favorite sūtra:

The tathātagarbha is the tathāgatas' wisdom of emptiness. The tathātagarbha has not been previously seen by śrāvakas and pratyekabuddhas nor realized.

This brings up what is this wisdom of emptiness? You have mentioned this emptiness before, but it is not exactly the extrinsic emptiness you imagine. Your presentation of

these two emptiness suggests that not only the buddhadharmas but indeed the wisdoms too are innate to tathāgatagarbha, but a close reading of the Tibetan translation of this text does not support this idea:

Bhavagan, this wisdom of the emptiness of the tathāgatagarbha is of two kinds. If it is asked which two?, since the tathāgatagarbha abides as separate from the sheath of all afflictions, it is empty of the wisdoms because it has not been freed. Bhagavan, since the tathāgatagarbha does not exist separate from the buddhadharmas, by freeing it inconceivable wisdoms beyond the sands of the Ganges are attained.

To add to my post above, Jñānavajra writes in the Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma:

The tathāgatagarbha is the dharmatā of the mind free from proliferation and luminous; that [dharmatā of the mind] is the stage of buddhahood.

Then of course one has to deal with the fact that ālayavijñāna is frequently termed "tathāgatagarbha." Here, one cannot use the excuse that the Lanka is provisional, since it is clear included in the third turning sūtras by those who choose to interpret sūtras in this way.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 2:38 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

As I have cited before Śrī Siṃha is very clear about this idea of 'primordial buddhahood' or 'inherent enlightenment' being a misunderstanding, and you should make sure you are VERY clear on this, otherwise you will compromise your chances of buddhahood altogether:

This is acceptable since a so called "primordial buddhahood" is not asserted. Full awakening is not possible without being free of the five afflictions... It is not possible for wisdom to increase without giving up afflictions. Wisdom will not arise without purifying afflictions.

I have 5 translations of the Queen Srimala Sutra which is literally my favorite sutra and I have NEVER seen this passage ever, do you care to send a link to the chapter and translation you are using (the sutra itself is only 36 pages long so you should have no problem whatsoever sourcing this)

Malcolm wrote:

He is not citing the Ārya-śrīmālādevī-siṃhanāda-nāma-mahāyāna-sūtra. He is citing an important Indian Dzogchen master, Śrī Siṃha.

Author: Malcolm

Date: Thursday, May 14th, 2015 at 12:05 AM

Title: Re: Universal Atman in Buddhism

Content:

Wayfarer said:

Nevertheless the role of the Tathāgatagarbha is at least analogous to the idea of Ātman, insofar as insight into the Tathāgatagarbha is liberating (in a way similar to the insight into Ātman is said to be.)

But you can acknowledge that, without saying they're the same.

Malcolm wrote:

One, the Indian scholastics belonging to the Madhyamaka and Yogacara strains did not really pay much attention to this idea or this class of sūtras. There exists but a single commentary and subcommentary on the tathāgarbhasūtras, the Ratnagotravibhaga, aka, the Uttaratantra (a title in all probability derived from the Nirvana Sūtra, which describes itself as such).

Most of the Tibetan scholastics around the issue arise from the Tibetan desire to reconcile the five treatises of Maitreyanatha with Madhyamaka.

In so far as tathagatagarbha being analogous to the notion of atman, it is simply another example of Buddhist expropriation and redefinition, so that now "ātman", in these sūtras, represents the potential to become a Tathāgata, which all sentient beings possess, the seed of buddhahood, as the Nirvana Sūtra so clearly states.

In any case, the idea is far more important outside of India than it was in India. We should take that into consideration. It was also far more important to later Indian Buddhists (Vajrayāna) than to earlier ones (common Mahāyāna), and that also needs to be taken into consideration. We can understand this is a fact due to the increasing attention it receives in Vajrayāna commentaries. Whereas earlier Indian Buddhists wrote voluminous commentaries on the Prajñāpāramita with the Abhisamaya-ālaṃkāra literature, on Yogacara with literature on the Mahāyāna Sutra-ālaṃkāra and so on, they virtually neglect the Uttaratantra. However, there is another important text which can give us some alternate insight into this doctrine as it was understood in India, and that is the Āryalaṅkāvatāra-vṛtti by Jñānaśrībhadra. I cannot reproduce all 47+ comments he makes on tathagatagarbha in this text, but this one should give you an indication of what Indians in general understood tathagatagarbha to mean. They generally understood tathāgatagarbha as a synonym for the mind's natural luminosity:

Therefore, that dharmatā of the mind that is being examined [with regard to being] conditioned and unconditioned has always existed; because all sentient beings are possessors of tathāgatagarbha, these vessels of natural luminosity (prakṛtiprabhāsvara) are neither pure nor impure. Because they have spoiled that natural total purity, by abandoning the temporary flaws that the form of two arisings, they are like gold, i.e., for that reason through category of permanence the tathāgatas are like precious gold. Indeed the Ārya-laṅkāvatāra-mahāyāna-sūtra treats this metaphor in the following way: Just as one sees the golden color, the natural shine and pure surface when gold is polished, likewise are sentient beings in the aggregates.

So here, if we want to apply the term nature (atman) to sentient beings, we can say that the nature (atman) of sentient beings is luminosity. But luminosity is just a metaphor for

purity. For example, we see in the Ārya-bodhisattvapiṭaka-nāma-mahāyāna-sūtra:
All phenomena are naturally pure,
natural luminosity has always been the pure foundation,
unfabricated and unperceived.

And also:

The kāya of the Tathāgata is naturally pure, totally pure, free from the taints of all afflictions.

To illustrate this further, the Ārya-sarvabuddhaviṣayāvatārajñānālokālaṃkāra-nāma-mahāyāna-sūtra states very clearly:

Mañjuśrī, awakening (bodhi) is natural luminosity because of the natural luminosity of the mind itself. If it is asked for what reason is it luminous?, that which natural is totally without afflictions, equal with space, possessing the nature of space, truly inclusive of space and like space, because it is extremely luminous by nature.

And of course the Ārya-laṅkāvatāra-mahāyāna-sūtra clearly makes the equation between the natural luminosity of the mind and the tathāgatagarbha:

Having purified the the afflictions
abandoned by cultivation and seeing,
the mind is natural luminous,
the pure tathāgatagarbha.

It is also says:

The mind free of turbidity
is the opposite of the mental consciousness;
in order to understand all Dharmas,
I have explained "The mind is the Buddha."

Now, if someone is going to assert the tathāgatagarbha is a self, they will also have to assert that the mind (citta) is a self. Then they will find themselves on a very slippery slope. But if, on the other hand, they assert merely that innate purity of the mind is all that is intended by tathāgatagarbha, then of course they will remain on level ground with no danger of falling in the ravine of permanence and annihilation. And perhaps it is needless to say, but this luminosity is only universal in the sense that it is a characteristic of everyone's mind, like heat in fire or wetness in water.

Author: Malcolm

Date: Wednesday, May 13th, 2015 at 9:26 PM

Title: Re: Universal Atman in Buddhism

Content:

asunthatneversets said:

There is no school in Buddhism that states sentient beings are inherently awakened... sure, they may state that we possess an innately unconditioned nature... but that is something different than awakening or enlightenment [bodhi].

Qianxi said:

The Awakening of Faith in Mahayana 大乘起信論 states that all sentient beings are 'inherently awakened' 本覺. 覺 is the usual translation for bodhi, 本 means 'root' or 'originally'.

<https://en.wikipedia.org/wiki/Hongaku>

You'd either have to argue that schools following Awakening of Faith in Mahayana (most of East Asian Buddhism) are not Buddhist schools, or argue that although the text talks about inherent awakening, they really mean 'innately unconditioned' (that's a plausible argument). But the Awakening of Faith, and many other East Asian Buddhist texts do use a term that translates as 'inherent awakening'.

Malcolm wrote:

Chinese Buddhism departs from Indian Buddhism in many respects. Still, the idea of "inherent awakening" is patently absurd and cannot be taken literally or seriously by any means.

Author: Malcolm

Date: Wednesday, May 13th, 2015 at 9:47 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

... Dudjom ...

Karma Dondrup Tashi said:

I need to read more to understand his position. But my current understanding is that while shengtongpas devised the term "mahamadhyamika"...

Malcolm wrote:

But they did not devise this term. It shows up in Indian texts that have nothing to do with gzhan stong; Kawa Paltseg uses it in the ninth century as a term for freedom from extremes; Jestun Dragpa Gyalsten uses it in the Great Song of Experience in the 12th century and so on.

Author: Malcolm

Date: Wednesday, May 13th, 2015 at 9:42 AM

Title: Re: Universal Atman in Buddhism

Content:

Koji said:

We need to always keep in mind the use of "self" for ātman is a calque. Why is this? First of all self is a pronoun, ātman is a noun. ātman is almost impossible to render into English, adequately. We should also keep in mind that ātman is probably one of the most important words in Indian philosophy; way before Buddhism arrived on the scene.

We are not to see ātman as a mere self, the pronoun, but as the essence underlying everything—the permanent behind the impermanent.

Malcolm wrote:

In other words, you commit the realist fallacy of assuming that universals (sāmānya-

artha) are real, as opposed to unreal abstractions. This puts you in the same league as Kumārila Bhaṭṭa and Shankara, but not in the same league as the Buddha.

And in fact, ātma is used again and again as a pronoun in Sanskrit texts — people who claim otherwise are fools.

Author: Malcolm

Date: Wednesday, May 13th, 2015 at 1:17 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

I've been reading "When the Clouds Part" by Brunnholz. He confirms that Mipham self-identifies as a Madhyamika, although Mipham did write Shentong material also. He also says that most Nyingmas are Madhyamikas. However since all the Nyingma lamas I personally knew up until the present day were Dudjom lamas (something I hadn't realized until now), I think I can be forgiven for assuming that they all shared the same view.

Malcolm wrote:

Ummmm, what have we been telling you now for several years?

Author: Malcolm

Date: Wednesday, May 13th, 2015 at 12:28 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Oh, I see, Ardent, now you equate atman with jiva? Something conditioned, impermanent and mutable?

Strange.

Koji said:

Yo Nam! Do I equate atman with jiva? Not on your life, dude. Everyone knows that jīva—not ātman—transmigrates. Death is like a rest stop where jīva changes vehicles. Jīva is similar to Buddhism's vijñāna which is the transmigrant.

Malcolm wrote:

Your words, not mine:

...ātman means the animative principle.

But maybe you meant prāṇa.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 11:13 PM

Title: Re: Universal Atman in Buddhism

Content:

Nicholas Weeks said:

After 40 plus years the scholar K. Bhattacharya's French edition has been put into English.

<http://www.abebooks.com/servlet/SearchResults?sts=t&tn=The+Atman-Brahman+in+Ancient+Buddhism>

Koji said:

I just got the book the other day. I am about a quarter through it. It is great. The Buddha never categorically denied ātman. He only denied that the five aggregates, which are murderous, are ātman. In Pali, a categorical denial of attā would be natthattā. This is the term used in the Ananda Sutta, not anattā. Also I would mention that ātman does not mean a self, individual or person. In the Nirukta, which is an etymological work far older than Buddhism, ātman means the animative principle.

Malcolm wrote:

Oh, I see, Ardent, now you equate atman with jiva? Something conditioned, impermanent and mutable?

Strange.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 10:09 PM

Title: Re: Universal Atman in Buddhism

Content:

srivijaya said:

Essentially if all consciousness is eradicated in the enlightened state, then how can it be known? Same for nirvana - which just means "cessation" as opposed to any state.

Wayfarer said:

Cessation is nirodha. 'Nirvana' is inconceivable. The Tathagatha can't be conceived in terms of mere cessation or absence of being; that is annihilationism. We don't know what nirvana is; otherwise we'd be Buddha.

Malcolm wrote:

"Cessation" simply means an absence of causes for a future arising. There are two kinds, cessation due to analysis and non-analytical cessation. The former is a result of the path, the latter is simple absence of causation. Asserting that nirvana is a cessation is not annihilationism. Of course nirvana is a cessation, it is the cessation of the afflictions. Cessation is not an absence of being. An absence of being requires a being that is absent. There is no absent being in cessation.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 8:03 PM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

as you can see by these quotes posted below about the Self from the Nirvana Sutra

(1) the Buddha Nature is the Self, so if as you say the only self in the nirvana sutra is a conventional self(personality ego) then that means your idea of Buddha nature is that it is a conventional ego.

Malcolm wrote:

The term "self" is a merely convention no matter how you may think it is being used. So is permanent, true, unchanging, etc. These are all merely conventions and do not indicate anything real.

Son of Buddha said:

The very description of the True Self in the Nirvana Sutra is that it is Real..... so the term Self is not merely convention no matter how you may think it is being used and the term Self is not a convention and its literal description in the Nirvana Sutra does in fact indicate it is real.

Nirvana Sutra: The Self is true [satya], real [tattva], eternal [nitya], sovereign/ autonomous/ self-governing [aisvarya], and whose ground/ foundation is unchanging [asraya-aviparinama], is termed 'the Self' [atman]. This is as in the case of the great Doctor who well understands the milk medicine. The same is the case with the Tathagata. For the sake of beings, he says "there is the Self in all things" O you the four classes! Learn Dharma thus!"

Malcolm wrote:

This passage merely indicates that sometimes Buddha taught there is no self, other times he taught there was a self, as an antidote to different extremes. It is not the case however that this passage is claiming there is an actual self that is real, permanent, and so on. The Nirvana sutra states, as mentioned before:

When it is explained that the tathāgatagarbha is empty, the immature cultivate an incorrect fear; the intelligent know permanence, stability and immutability to be illusory. Also the idea that tathāgatagarbha is full-fledged buddhahood is contradicted by this passage:

The seed existing in oneself that turns into buddhahood is called "tathāgatagarbha," the buddhahood which one will obtain.

Or:

When the Tathāgata explains to the bhikṣus and bhikṣunis that his body is afflicted with a limitless great illness, at that time it should be understood that absence of self is being explained, and one should cultivate the meditation of selflessness. When the Tathāgata explains liberation is signless, empty and nothing at all, at that time one should understand the explanation that liberation is free from the 25 existences, and therefore it is called emptiness. Why?, since there is no suffering, there isn't any suffering at all, it is supreme bliss and signless. Why?, since that [suffering] is not permanent, not stable and not immutable, and because the nature of peace is not

nonexistent, therefore, liberation is permanent, stable, immutable and peaceful, that is the Tathāgata. When the Tathāgata explains that the tathāgatagarbha exists sentient beings, at that time, one must correctly cultivate the meditation of permanence. So really, it is not necessary reify liberation as a self, though some people may find it temporarily useful. But in the above statement there is no reason to reify an entity. Being free from the 25 or three realms does not mean that there is some entity outside of or apart from the three realms. A self either a) exists in the three realms, b) or it does not exist at all, or c) is just a philosophical abstraction used to describe the permanence of liberation when it is attained, and the permanent potential one has to be liberated.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 7:20 PM

Title: Re: Universal Atman in Buddhism

Content:

zengen said:

I think people keep confusing between the "self" that is an illusion of the five skandhas and the "True Self" that is beyond the five skandhas and is taught in Buddhism as the Buddha Nature that is inherent in all living beings. When you argue whether or not the SELF exists, which "self" are you referring to?

Malcolm wrote:

The five skandhas are not a self, and there is no self outside them.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 7:27 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

as you can see by these quotes posted below about the Self from the Nirvana Sutra

(1) the Buddha Nature is the Self, so if as you say the only self in the nirvana sutra is a conventional self(personality ego) then that means your idea of Buddha nature is that it is a conventional ego.

Malcolm wrote:

The term "self" is a merely convention no matter how you may think it is being used. So is permanent, true, unchanging, etc. These are all merely conventions and do not indicate anything real.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 5:44 AM

Title: Re: Universal Atman in Buddhism

Content:

Son of Buddha said:

The quote actually came from Malcolm, who said that we could see the Buddha nature with our own eyes and that it was physically located within our bodies.

Malcolm wrote:

Yes, we ordinary people who have not even begun to realize emptiness.

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 1:31 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Regarding Yamamoto's 1973 English translation of the Mahayana Mahaparinirvana Sutra: This was reviewed by J. W. de Jong, well-known for his harsh critiques of incompetent translations, in the Indo-Iranian Journal. He said that he compared the first hundred pages with the Chinese, and that it was a good translation. I do not know any Chinese, and from a comment posted here I wonder if someone has some other information that indicates problems with this translation.

Malcolm wrote:

Hodge states that Yamamoto's translation on the whole is unreliable:

https://web.archive.org/web/20131219063612/http://www.buddhismuskunde.uni-hamburg.de/fileadmin/pdf/publikationen/The_Textual_Transmission_of_the_MPNS.pdf

As problems I notice, problems arise when the Indian Dharmakshema's Chinese translation of the long sūtra from Sanskrit [?] (translated into Tibetan by one Chinese monk, Wang-phab-zhwun; and two Tibetans, Dge-ba'i-blo-gros and Rgya-mtsho'i-sde) in fourteen chapters is compared against the Tibetan translation from Sanskrit text in five chapters and 3900 ślokas made by two Indian masters, Jinamitra and Jñānagarbha and one Tibetan translator, Devacandra.

Generally speaking, the Faxian's translation and Tibetan translation made by Jinamitra and Jñānagarbha and Devacandra are the same basic text. Dharmakshema's translation appears to be supplemented with extra texts. Hodges' account is really very interesting. In his view, everything not included in the Indian recension which is reflected by the Faxian translation and the Tibetan translation by Jinamitra and Jñānagarbha and Devacandra is entirely spurious and was composed by Dharmakshema himself, in other words, everything subsequent to chapter five (In the Yamamoto translation, chapters 1-17 corresponds with the five chapters found in the "short version").

Author: Malcolm

Date: Tuesday, May 12th, 2015 at 12:01 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Regarding Vinītadeva's gloss of ātman in Vasubandhu's commentary on his Vijñapti-mātratā-siddhi Viṃśatikā, verse 10, as rang gi ngo bo, or svarūpa, an intrinsic nature: Certainly svarūpa, like svabhāva that is found in this passage by Vasubandhu, is a synonym of ātman, when speaking of anātman or nairātmya. When pudgala-nairātmya, or absence of self in persons, was extended by Mahāyāna to dharma-nairātmya, or absence of self in dharmas, svabhāva was widely used as a synonym for nairātmya, and was often glossed by another synonym, svarūpa. It is exactly the point of Mahāyāna in using nairātmya for dharmas as well as for pudgalas or persons that it is the same absence of self.

Malcolm wrote:

Yes, it is synonym for atman in the sense that atman is used to describe a nature, rather than an personal identity. The atman of persons and things is anātman. In the Nirvana sūtra, after describing atman in terms like tattva, nitya, etc., he also describes it as the natural great emptiness [rang zhing gyis stong pa chen po] From this passage we can see his intent:

One must know that the teaching of the Buddha is "this is the middle way." The Bhagavān Buddha teaches the path as the middle way that is free from the extremes of permanence and annihilation. Some fools however, confused about the Buddha's teaching, like those with weak digestive heat who consume butter, quickly come to have views about the two extremes. Though existence is not established, also nonexistence is not established.

When the Buddha, in the Nirvana Sutra, discusses atman in personal terms, he very clearly states he only intends that there is a conventional self; when however he speaks of the self of phenomena, it is very clear by this that he intends emptiness as the "self" of phenomena.

Author: Malcolm

Date: Monday, May 11th, 2015 at 11:41 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

I don't think this is the Atman the Upanishads are talking about. The Atman is not a thing, it doesn't have qualities the way an object does. A great deal of Advaita is actually devoted to correcting improper views of the Atman. Shankara compares it to a lamp. You don't need another lamp to illuminate a lamp. You can't know the Atman because the Atman is knowing itself. As knowing, it is unlimited by any specific act of knowledge.

Malcolm wrote:

Which means it is a consciousness, anyway you slice it.

Author: Malcolm
Date: Monday, May 11th, 2015 at 9:10 PM
Title: Re: Universal Atman in Buddhism
Content:

Wayfarer said:

That is not scepticism in the usual sense; it is much more like scepticism in the sense of the 'great doubt' in Zen, which calls everything into question. And I think that is what it takes to understand this issue.

Malcolm wrote:

Actually, I cited a text earlier, the Indian recension of the Nirvana Sūtra:

If selflessness is demonstrated, the immature grasp to the explanation thinking there is no self. The intelligent on the other hand think "The [self] exists conventionally, there is no doubt.

There is no "true self" demonstrated in that text, the word is never used. The self is demonstrated as above, a conventional self only.

Author: Malcolm
Date: Monday, May 11th, 2015 at 12:36 AM
Title: Re: Best Yidams to Remove Obstacles
Content:

Tanaduk said:

I received Gonkar abhisheka from Sangter Tulku Rinpoche he received from Kyabje Tenga Rinpoche, Tenga R. received from Kalu Rinpoche.

So it comes from Shangpa. My short sadhana is "Brief Daily Practice of the Rapidly Acting Lord of Pristine Awareness, The Jewel, King of Power" by Jamgon Kongtrul Rinpoche.

Maybe in Sakya is different

Greetings!

Malcolm wrote:

It is just a different lineage, that is all, same source, ultimately.

Author: Malcolm
Date: Sunday, May 10th, 2015 at 11:28 PM
Title: Re: Universal Atman in Buddhism
Content:

dzogchungpa said:

Take it up with Ruegg.

Malcolm wrote:

Generally speaking, when one introduces someone's else's idea, one should have an

opinion or a purpose in doing so, no? Or is your purpose merely to sow doubts? It is not very responsible to merely throw out this and that opinion of others, especially when you yourself have stated a lack of capacity to evaluate what you are reading.

Author: Malcolm

Date: Sunday, May 10th, 2015 at 10:32 PM

Title: Re: Rainbow Body - Why?

Content:

Crazywisdom said:

When I posed this question to ChNN he said the former is the exhaustion of karma and the latter results in the body of light. The implication is that togal has a higher result re immortal nirmanakaya of light.

Malcolm wrote:

According to Sachen, the result of the completion stage is that the physical body reverts to wisdom. There is no difference in the results at all; the path is the only difference.

WeiHan said:

Hi Malcohlm,

Do you mean the rainbow body attained in Naro Kacho is the same as Great Transference Light Body attained through Togal?

My understanding is that the rainbow body attained in Naro kacho is similar to that attained in Trecho which is the shrinking in physical body into light after death but it is not a Great Transference Light Body similar to Togal practice. Of course, another accomplishment of Naro Kacho is flying to Akanistha without leaving behind the gross body.

And then in Kalachakra practice, the body can also dissolve after death but it dissolves into the small particles instead of into light.

Malcolm wrote:

I can only relate was is stated in the Sachen's texts, as above.

Author: Malcolm

Date: Sunday, May 10th, 2015 at 9:43 PM

Title: Re: Best Yidams to Remove Obstacles

Content:

Tanaduk said:

WeiHan you're wrong. White Mahakala has 50 fresh garland of human heads and a tiger skin skirt. This is clearly described in the short sadhana and long puja

Malcolm wrote:
Not in the Sakya Tradition of this practice.

Author: Malcolm
Date: Sunday, May 10th, 2015 at 9:40 PM
Title: Re: Is it possible to be Buddhist and Hindu?
Content:
Saoshun said:

Bodri (meditationexpert.com) levels of realization are based skandhas (look on his ebook how to measure spiritual cultivation levels) so in that terms it does not matter whatever you practice, buddhism or hindu or whatever the question is if your vehicle can take you there.

zengen said:
The question is if Hindu paths can take one past the five skandhas. If not, then one cannot be enlightened. It's likely that Hindu paths can at most take one to the consciousness skandha, which is A LOT of progress (most people practicing any religion can't even reach this stage), but still is short of enlightenment.

Saoshun said:
We would need list all the hindu practices and research on them based thru the buddhist cultivation leveles but the yogic practices (yoga darshana) surely bring people fast to skandha of consciousness, even taoist practices do that very quickly.

Asl we must understand that Siddha traditions goes beyond skandha of consciousness because in some writings you have term "Siddhas as beyond brahma" which means they transcended limitations of god etc.

So traditions considered "beyond god" could be considered as beyond skandha of consciousnesses.

Malcolm wrote:
No we don't. There are six abhijñās: five are common with Hinduism, etc., one is uncommon, only found in Buddhadharma, the abhijñā of insight.

Author: Malcolm
Date: Sunday, May 10th, 2015 at 6:54 PM
Title: Re: Universal Atman in Buddhism
Content:

dzogchungpa said:
Speaking of Venerable Master Hsuan Hua, I believe he once
<http://www.cttbusa.org/openyoureyes/1978journal7.asp>: "Of course there is a 'soul' within the Buddhist doctrine. We just use different terminology. We say 'eighth consciousness', or the 'intermediate skandha body'. When one is confused, this entity

is called a soul; when one is enlightened it is called the Buddha Nature. if in Buddhism we deny the existence of a soul, then there is no Buddha Nature to speak of, and what use is there of studying to become a Buddha?

(Yes, yes, I know, it's a TRANSLATION Who knows what the translator was smoking?)

Malcolm wrote:

I see so ālayavijñāna and gandharva = a self?

But wait, I see when one is a confused one calls the mind "a self," and when one is unconfused one calls the mind "tathāgatagarbha."

Author: Malcolm

Date: Sunday, May 10th, 2015 at 5:00 PM

Title: Re: Universal Atman in Buddhism

Content:

dzogchungpa said:

Here is something from Ruegg about those Bhavya verses, from his

<http://www.wisdompubs.org/book/buddhist-philosophy-middle/selections>: But at the same time, in chapter III of the same work, Bhā(va)viveka has virtually assimilated the supreme brahman and the dharmakāya (verses 278–83), which he describes as cessation of discursive development (prapañca) and as inaccessible to those who engage in hypothetical reasoning (tārīka, 280); and he goes on to say that this brahman corresponds to the supreme reality of which the Muni (i.e., the Buddha) spoke (283), and that Sages (ārya) such as Avalokiteśa, Maitreya, and the rest “approach” (upās -) it precisely through the mode of non-worship (anupāsanayogena, 284).

Malcolm wrote:

Well, as I pointed out, he [Bhavavivekva] does not really say this. What he says is the "Brahma" is a term for the lord of living beings or nirvana, and in this case he is using it as nirvana. It continues that because the Munis have no inherent body, speech and mind, being illusory, they are venerated by these ārya bodhisattvas without an object to venerate using prostrations and so on.

Author: Malcolm

Date: Sunday, May 10th, 2015 at 6:47 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Thus you are following Lindtner in a huge leap which is totally unjustified when we examine the commentary:

Following that, with an unbiased mind, I shall endeavor to know the truth [tattvajñāna] which does not contradict reason and scripture through an examination of all textual systems...

This is hardly a proclamation that he [Bhavya] regards brahman to be an equivalent of

dharmatā. Honestly, sometimes I think you people are like children in the woods eating berries without knowing whether they are poisonous or not, merely because they look pretty.

dzogchungpa said:
"You people"?

I am not following Lindtner, I am just pointing out what he says. Did you read the entire introduction? I, personally, don't have the background to really follow it. Here's what he says when beginning to consider "The Philosophy of Bhavya": The only safe way to form a picture of Bhavya as a philosopher and writer is through a careful study of his extant works and the tradition to which he belongs.

which he then proceeds to do in what appears to me to be a fairly informed way, but I am not a scholar. Before anyone gets too excited, perhaps I should add that I am not trying to assert that brahman = dharmata or anything like that.

Does the term 'brahman' occur in Bhavya's work anywhere?

Malcolm wrote:

Yes, as David notes, it occurs in one spot in the text where, according to the commentary brahaman [tshangs pa dam pa] is used ironically as a term for the nirvana which is not realized by Braham, Vishnu, Shiva, etc. On the other hand, one must also take into consideration Bhavaviveka's rejection of the equation parātman = dharmakāya. Considering that parātman and brahman are universally equated in Advaita and Vedanta in general, we must here understand that Bhavaviveka is making fun of the Trimurti, since he contrasts their non-realization of nirvana with the realization of Avalokiteśvara, Maitreya, Samantabhadra and so on in the subsequent part of the passage.

Author: Malcolm

Date: Sunday, May 10th, 2015 at 12:41 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

Three, later Mahāyanis like Bhavaviveka explicitly reject such equations as Brahman = dharmakāya and so on.

dzogchungpa said:

Obviously you know much more about this than I do but I remember reading, and just looked up, this passage from Lindtner's introduction to his edition of Bhavya's Madhyamakahrdayam: For Bhavya tattva, brahman and dharma(ta) are synonyms ... Lindtner's "From Brahmanism to Buddhism" is probably also relevant, but I don't have time to look through it right now.

Malcolm wrote:

So you apparently did not read the direct citation I presented the other day where

Bhavaviveka explicitly rejects this?

From the commentary on Bhavaviveka's Madhyamakahrdaya, the Tarkajvala. If it is asked what is difference between this dharmakāya and the paramātmā [bdag pa dam pa] asserted in such ways as nonconceptual, permanent and unchanging, that [paramātmā] they explain as subtle because it possesses the quality of subtly, is explained as gross because it possesses the quality of grossness, as unique because it possess the quality of uniqueness and as pervading near and far because it goes everywhere. The dharmakāya on the other hand is neither subtle nor gross, is not unique, is not near and is not far because it is not a possessor of said qualities and because it does not exist in a place.

And from his introduction to the Sanskrit text:

The tenets of Vedānta and Mīmāṃsā are stated and rejected in two chapters full of interesting information from the doxographical point of view.

pg. xxix <https://www.scribd.com/doc/208431986/Lindtner-Ch-Madhyamakahrdayam-of-Bhavya>

And for Lindtner's contention MH 1: 1-5 merely says:
tattvajñānaiṣaṇā ceti caryā sarvārthasiddhaye ||5||

bodhicittaṃ mahāmaitrīkaruṇājñānabhūṣaṇam |

There is no mention of either dharmatā or brahman in this passage. Thus you are following Lindtner in a huge leap which is totally unjustified when we examine the commentary:

Following that, with an unbiased mind, I shall endeavor to know the truth [tattvajñāna] which does not contradict reason and scripture through an examination of all textual systems...

This is hardly a proclamation that he [Bhavya] regards brahman to be an equivalent of dharmatā. Honestly, sometimes I think you people are like children in the woods eating berries without knowing whether they are poisonous or not, merely because they look pretty.

M

Author: Malcolm

Date: Saturday, May 9th, 2015 at 11:27 PM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Bhattacharya's thesis cannot be meaningfully evaluated by regarding it as eternalism. He is not saying that the Buddha was a closet eternalist. If he was, then the argument would be over before it started, with no need to ascertain his position. But he is not saying this. His thesis is more subtle than that.

Malcolm wrote:

What he is saying is that since the Buddha does not actively refute a concept found in the Upanishads, he upheld it. But this is unreasonable. One, the Buddha rejects the idea of an "all" outside of the fields of the six senses gates. Two, the Buddha clearly rejects a person apart from aggregates. Three, later Mahāyanis like Bhavaviveka explicitly reject such equations as Brahman = dharmakāya and so on. Four, the Buddha is clearly aware of Saṃkhya and rejected it., etc., etc.

Claiming "subtlety" as an argument won't work merely because one cannot present a rational for Bhattacharya's arguments beyond the fact that he made them.

Pluse we have the evidence of 25 centuries of awakened Buddhist masters, not one of whom ever proclaimed that there was no essential difference in meaning between Vedanta and Buddhadharma, quite the opposite.

Author: Malcolm

Date: Friday, May 8th, 2015 at 9:09 PM

Title: Re: Figure of Prajna Paramita

Content:

antiquebuddhas said:

Technically speaking, prajna paramita is the perfection of Wisdom and is considered as one of the most difficult to understand sutra.

But in Tibetan Buddhism, Prajnaparamita is depicted as the figure with golden divine body figure and also known as "The Great Mother".

Its seems quite surprising.

Anyway wanna know more about this.

<http://www.burmese-art.com/blog/the-perfection-of-wisdom>

Malcolm wrote:

The image and sadhanas of Prajñāpāramita were widely known in India.

Author: Malcolm

Date: Friday, May 8th, 2015 at 7:37 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

I think David is right to point out that this is a glaring omission. However, it is not necessarily clear (at least to me) that these doctrines were fully developed in the Buddha's day. And when the doctrines were fully developed, the Buddhists were quick to refute them.

Malcolm wrote:

It is not a glaring omission at all.

In any case, [apart from Chinese Buddhism, in which the doctrine of self has tragically reasserted itself like weeds in a garden left untended] there is a solid textual and instruction lineage tradition dating from the time of Ashoka to the present day which asserts that the teaching of the Buddha is in essence nairatmya. The trend of Buddhism called Pudgalavada was popular indeed, but it was never a transcendent self they asserted, merely an "inexpressible" self that was neither the same as nor different than the aggregates (which Vasubandhu polishes off very nicely in the refutation of the pudgala).

People who think they can ferret out the Buddha's meaning through textual analysis are very sad. Buddhadharma is, and always has been from the beginning an oral exegesis tradition, without which one cannot understand its doctrines.

Then of course, the Buddha refutes Samkhya, Vaiśeṣikaḥ Paśupatis, and so in the Lanka. One can hardly account for such refutations if one upholds the Buddha maintained a puruṣa like the Samkhyas, etc.

Author: Malcolm

Date: Friday, May 8th, 2015 at 7:30 AM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

Well, you had the Samkhya running around --- although I don't know if they were fully formed in the Buddha's day, but they may have been. But the Upanishad's posit a self apart from the body and mind, and did the Samkhya philosophers. All the skandhas of the Buddha would fall roughly under the banner of prakirti, which was put forth as separate from puruṣa. I imagine a Samkhya would agree with the Buddha that none of the skandhas are the self, but that the self was independent of the skandhas.

Malcolm wrote:

Yes, correct. The the pre-Buddhist Upanishads do posit such as self. And the Buddha studied Samkhya with Ārāḍa Kālāma, at least according to the Buddhacarita (circa 100 BCE).

I already pointed out that the Yoga Sūtras criticize yogins who become absorbed in Prakṛiti, and that this was really a critique of Buddhists.

Author: Malcolm

Date: Friday, May 8th, 2015 at 6:08 AM

Title: Re: Do you believe that love is "samsaric"?

Content:

Malcolm wrote:

if (typeof bbmedia == 'undefined') { bbmedia = true; var e =

```
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Friday, May 8th, 2015 at 5:32 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

Some of the Tibetan schools, including Dzogchen if I am not mistaken, hold ye shes to be eternal.

dzogchungpa said:

David, I don't know much about Dzogchen, but I came across the following quotation from a well-known scholar that might shed some light on this issue:

Malcolm wrote:

If we have to have a soul, it might as well be vidya, it is after all, permanent, unconditioned, a knower, stainless, and free from the three realms. But If we don't have to have one, vidya still has these characteristics. It is our essenceless essence.

Author: Malcolm

Date: Friday, May 8th, 2015 at 5:21 AM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

In the Tibetan translation of the Uttaratantra commentary by Asanga, paramātman is translated as dam pa'i bdag, but it only occurs there.

David Reigle said:

Thanks, Malcolm, for this helpful information. For those who may want to see what is said there: The first of the two references to paramātman in the Ratna-gotra-vibhāga is in the commentary following verse 1.36, discussing the four qualities or perfections of śubha, ātman, sukha, and nitya, or purity, self, happiness, and permanence, given in 1.35. Shortly after the quote about these from the Śrīmālā-sūtra, the commentary says:

pañcasūpādāna-skandheṣv ātma-darśinām anya-tīrthyānām asad-ātma-grahābhirati-viparyayaṇa prajñā-pāramitā-bhāvanāyāḥ paramātma-pāramitādhigamaḥ phalaṃ draṣṭavyam

As translated by Karl Brunnhölzl, p. 363:

“By way of being the opposite of the tīrthakas, who are other [than us] and regard the five appropriating skandhas as a self, taking delight in clinging to a nonexistent self, the attainment of the pāramitā of the supreme self should be regarded as the fruition of [bodhisattvas’] having cultivated prajñāpāramitā.”

The second of the two references to paramātmā in the Ratna-gotra-vibhāga is in verse 1.37:

sa hi prakṛti-śuddhatvād vāsanāpagamāc chuciḥ
paramātmātma-nairātmya-prapañca-vyupasāntitaḥ || 1.37 ||

As translated by Karl Brunnhölzl:

“Because the [dharmakāya] is naturally pure
And free from latent tendencies, it is pure.
It is the supreme self because the reference points
Of self and no-self are at peace.”

Karl’s “reference points” translates prapañca, which has also been translated as “elaboration,” “diversification,” “proliferation” (of concepts).

Malcolm wrote:

Well, this is how the whole passage reads:

From cultivating prajñāpāramita in order to turn away from seeing the five addictive aggregates as self, the non-existent self in which the others, the nonbuddhists, delight, one attains the result, the perfection of self. In this way all the others, the nonbuddhists, accept natureless things such as matter and so on as a self due to their being deceived by a characteristic of a self according to how those things are being apprehended, but that self never existed.

The Tathāgata, on the other hand, has attained the supreme perfection of the selflessness of all phenomena through the wisdom that is in accord with just how things truly are, and though there is no self according to how he sees things, he asserts a self all the time because he is never deceived by the characteristic of a self that does not exist. Making the selfless into a self is like saying "abiding through the mode of nonabiding.

<https://www.dharmawheel.net/viewtopic.php?f=49&t=19502&start=200#p282302>

You might want to see the rest of my post.

conebeckham said:

If you say that Tathagatagarbha does not exist primordially, somehow, in the continuum of sentient beings, you are saying Buddhahood is caused, and therefore "conditioned."

Malcolm wrote:

The Uttaratantra states:

Unconditioned, effortless,
not realized through other conditions,
endowed with wisdom, compassion and power,
buddhahood is endowed with two benefits.

But what does this really all mean?

When we examine Asanga's comments on this, he states:

When these are summarized, buddhahood is described with eight qualities. If it is asked what those eight qualities are, they are unconditioned, effortless, not realized through other conditions, wisdom, compassion, power, the abundance of one's own benefit and the abundance of others' benefit. [Buddhahood] is unconditioned because it is the nature of lacking a beginning, middle and end. It is called "effortless" because peace is endowed with the dharmakāya. It is not realized through other conditions because each person must realize it for themselves. It is wisdom because those three things are realized. [Buddhahood] is compassionate because [the Buddha] shows the path. It is powerful because it is free from suffering and affliction. The former three [unconditioned, effortless and not realized through other conditions] are for one's own benefit; the latter three [wisdom, compassion and power] are for others' benefit.

In that regard, the conditioned is fully understood as arising somewhere, and also understood as abiding and perishing. Because those do not exist [arising, abiding and perishing], buddhahood itself is unconditioned without a beginning, middle and an end. This is seen as a differentiation made through the dharmakāya. Because all proliferation and concepts are pacified, [buddhahood] is effortless [lhun gyis grub]. Buddhahood is not realized through other conditions because it is realized through wisdom oneself produced. Here, udayo [to produce] is not the arising of a desire for realization. As such, the tathāgata is unconditioned due to the truth, out of the characteristics of non-engagement, all the activities of the buddha effortlessly engaged in without impediment and without interruption for as long as samsara exists
So let us parse this out a little bit.

Asanga states in his commentary on the Uttaratantra:

...the conditioned is understood as arising somewhere, and also understood as abiding and perishing. Because those do not exist [arising, abiding and perishing], buddhahood itself is unconditioned without a beginning, middle and an end.
Buddhahood is unconditioned because the trio of arising, abiding and perishing are false. Not because in contrast to things that arise, abide and perish, buddhahood does not arise, abide and perish.

Buddhahood however has a cause, as he writes:

Buddhahood is not realized through other conditions because it is realized through wisdom oneself produced.

Buddhahood is also effortless, because, as he writes:

...all proliferation and concepts are pacified, [buddhahood] is effortless [lhun gyis grub]...As such, the tathāgata is unconditioned due to the truth; and from the characteristics of non-engagement, all the activities of the buddha are engaged in effortlessly [lhun grub], without impediment and without interruption for as long as samsara exists

As for tathāgatagarbha always existing in the continuums of sentient beings; if you think somehow tathāgatagarbha is something other than or different than a sentient beings mind, there there is a fallacy of the tathāgatagarbha being something like an atman. But

there is no atman in the tathāgatagarbha theory, not really. the supreme self, (paramātmā) is explained very clearly in the Uttaratantra:

The supreme self is the pacification of the proliferations of self and and nonself.

But what does this mean? Asanga adds:

The perfection of self (ātmāpāramitā) is known through two reasons: due to being free from proliferation of a self because of being free from the extreme of the non-buddhists and due to being free from the proliferation of nonself because of giving up the extreme of the śrāvakas.

He explains further:

From cultivating prajñāpāramitā in order to turn away from seeing the five addictive aggregates as self, the non-existent self in which the others, the nonbuddhists, delight, one attains the result, the perfection of self. In this way all the others, the nonbuddhists, accept natureless things such as matter and so on as a self due to their being deceived by a characteristic of a self according to how those things are being apprehended, but that self never existed.

The Tathāgata, on the other hand, has attained the supreme perfection of the selflessness of all phenomena through the wisdom that is in accord with just how things truly are, and though there is no self according to how he sees things, he asserts a self all the time because he is never deceived by the characteristic of a self that does not exist. Making the selfless into a self is like saying "abiding through the mode of nonabiding.

There are some people who, ignoring the Nirvana Sutra's admonition to rely on the meaning rather than on the words, fall headlong into eternalism, unable to parse the Buddha's profound meaning through addiction to naive literalism.

Tathagatagarbha is just a potential to become a buddha. When we say it is has infinite qualities, this is nothing more nor less than when the Vajrapañjara praises the so called "jewel-like mind":

The jewel-like mind is tainted with
evil conceptual imputations;

but when the mind is purified it becomes pure.

Just as space cannot be destroyed,
just as is space, so too is the mind.

By activating the jewel-like mind
and meditating on the mind itself, there is the stage of buddhahood,
and in this life there will be sublime buddhahood.

There is no buddha nor a person
outside of the jewel-like mind,
the abode of consciousness is ultimate,
outside of which there isn't the slightest thing.

All buddhahood is through the mind...

Matter, sensation, perception
formations and consciousness
these all arise from the mind,
these [five] munis are not anything else.

Like a great wishfulfilling gem,

granting the results of desires and goals,
the pure original nature of the true state of the mind
bestows the result, Buddha's awakening

There is no other basis apart from this natural purity of the mind that is inseparable clarity and emptiness. We can call it whatever we want, but still this fact remains. The Lankāvatara rightly observes that tathāgatagarbha is just a name for emptiness and the ālayavijñāna for those afraid of emptiness. Jayānanda writes that ālayavijñāna is the mind that comprehends the basis, i.e. emptiness. How else can the mind be purified of evil conceptual imputations other than by realizing emptiness? Emptiness free from all extremes is the pure original nature of the true state of the mind, so why bother confusing oneself with all kinds of rhetoric? The mind itself has two aspects, emptiness and clarity, ka dag and lhun grub, and these are inseparable. This inseparable clarity and emptiness is called the ālaya in gsar ma and the basis in Nyingma. This also known as tathagatagarbha when it is encased in afflictions, the dharmadhātu from its ultimate side, the ālayavijñāna from its relative side and so on. It really is not that complicated.

M

Author: Malcolm

Date: Friday, May 8th, 2015 at 3:42 AM

Title: Re: Universal Atman in Buddhism

Content:

David Reigle said:

If the whole point of the Buddha's refuting of self only applied to the aggregates for the purpose of clearing the ground to deny a supreme self that is separate from the aggregates, then why is it that in the hundreds of passages when he applies the teachings of non-self to the aggregates he never follows it up by giving a teaching denying a universal self? He could have easily said "Form etc are all impermanent, dukkha, and non-self, but there is no reality beyond them that is permanent, blissful, and actually IS a self"? If the whole point of rejecting the aggregates as self were to deny the true self, then the Buddha must have been horribly inept to not just say so.

Malcolm wrote:

Why would the Buddha negate a self which is wholly unrelated to a person? Such an abstract self bears no need for negation because no thinking person would imagine that there was such a self that was somehow separate from their body or mind. The Buddha would be horribly inept to refute something that was totally without any basis. If the point of the Buddha's teaching was to identify some supreme self, why did he not merely come out and say so? It is not like the Buddha was a cagey gambler who kept his cards close to his chest.

Indeed, in the Sutta Nipatta, the Buddha is reported to have said of arhats, that when someone goes out, attains nirvana, there is nothing left by virtue of which their nonexistence can be discussed.

The continuing abstraction of the ultimate self in Hinduism is just a result of the continued and persistent Buddhist negation of any such entity. There is also the fact that Hindu opponents of Buddhism continually castigate Buddhists for nihilism. How can so many centuries of Buddhists have gotten it so wrong. Why are there no awakened Buddhists returning to tell us how wrong we all have it?

Author: Malcolm

Date: Friday, May 8th, 2015 at 2:42 AM

Title: Re: Universal Atman in Buddhism

Content:

Sherlock said:

At any rate, Padmasambhava and other Buddhists who did live during the time when Advaita was in vogue did in fact refute it.

David Reigle said:

Yes, Śāntarakṣita devoted verses 328-335 of his 3,646 verse Tattvasamgraha to a refutation of Advaita. Well worth reading. He says that their error is slight (alpa), since they accept jñāna only (jñāna-mātra), which is reasonable (yukti), but that their error is in holding jñāna to be permanent (nitya). As we know, jñāna is in Tibetan ye shes. Some of the Tibetan schools, including Dzogchen if I am not mistaken, hold ye shes to be eternal.

Malcolm wrote:

Well, some gzhan stong pas might erroneously hold this view, but it is not the view of Dzogchen. In point of fact, the Rig pa rang shar tantra, one of the most important tantras on Dzogchen explicitly rejects Shankara's views by name, as well as those of Kumarila.

Anyway, the view of Dzogchen is that wisdom arises from prajñā, as the Rig pa rang shar also states:

All phenomena arise from within

the self-originated wisdom (prajñā) that is not a phenomenon.

Pristine consciousness (jñāna) arises from that.

To go into how that prajñā self originates is a little beyond our scope, but suffice to say it arises on the basis of a stirring of a vāyu which propels a jñāta which is neutral; and when this jñāta knows its appearances as its own state, it becomes a self-originated prajñā, self-originated because its knowledge of its own state did not come from outside, not because it is something that just pops into existence all of a sudden. And needless to say, if this same jñāta does not recognize its own state, it becomes avidyā.

Author: Malcolm

Date: Friday, May 8th, 2015 at 2:19 AM

Title: Re: Universal Atman in Buddhism

Content:

Sherlock said:

Advaita did not even exist in the time of the Buddha.

They repurposed Buddhist dialectical techniques to re-interpret the Vedas. I know Hindus and Theosophists like to claim there is some actual lineage behind them but this is completely unproven.

At any rate, Padmasambhava and other Buddhists who did live during the time when Advaita was in vogue did in fact refute it.

Why should I take the word of Hindus living in the present day over Padmasambhava's word?

Malcolm wrote:

Or more cogently, Śāntarakṣita, who specifically addressed refutations against Advaita in his Tattvasamgraha. There is also this from the commentary on Bhavaviveka's Madhayamakāridaya, the Tarkajvala.

If it is asked what is difference between this dharmakāya and the paramātmā [bdag pa dam pa] asserted in such ways as nonconceptual, permanent and unchanging, that [paramātmā] they explain as subtle because it possesses the quality of subtlety, is explained as gross because it possesses the quality of grossness, as unique because it possesses the quality of uniqueness and as pervading near and far because it goes everywhere. The dharmakāya on the other hand is neither subtle nor gross, is not unique, is not near and is not far because it is not a possessor of said qualities and because it does not exist in a place.

He then addresses those who advocate puruṣa, pradhana, those who advocate for a creator Brahma, and so on.

Author: Malcolm

Date: Friday, May 8th, 2015 at 12:59 AM

Title: Re: Universal Atman in Buddhism

Content:

Will said:

Brahman is...

is the Absolute Consciousness devoid of particularities,

Malcolm wrote:

And this is rejected by Buddhism in toto as a fantasy. Where the term "self" is used in special cases, as I have shown before it is used as nature, not as any kind of absolute entity such as Brahman.

Will said:

Hardly an 'entity' if it is free of upadhis or vehicles. I suspect the word 'Consciousness' is cited - which is not any sort of awareness we can fathom, thus the qualifier 'Absolute'.

Malcolm wrote:

Is it a knower? Or is it inert?

Author: Malcolm

Date: Friday, May 8th, 2015 at 12:32 AM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

That's a different issue. I'm only wanting to identify this distinction. Tregcho is about exhausted karma and only disappearing into particles. These mahamudra results equate here. Togal has another result. I have no idea who. Can do such a retreat. But if one has such lineage at least there is the future possibility. For those who have such lineage of course should regard this feature highly as most precious.

Malcolm wrote:

Sorry, but this just does not correspond to what I am saying.

Sachen is very clear that at the culmination of the completion stage, the body does not just perish into atoms, it reverts into wisdom light, in terms identical with what it is stated in thögal.

Sachen uses the term "' lus zag med 'od kyi lus ", "the immaculate body, the body of light", actually, and the "the body transforms into the body of wisdom." He says further when discussing the result, "The body of wisdom is adorned with thirty-two major marks and eighty minor marks, and is the sambhogakāya. The nature of that existing as emptiness is the dharmakāya and the various benefits of sentient beings produced from the latter is the nirmanakāya. The single nature of those three is the svabhāvakāya. That is the so- called mahasukhakāya of the mantra system."

Author: Malcolm

Date: Friday, May 8th, 2015 at 12:06 AM

Title: Re: Universal Atman in Buddhism

Content:

Will said:

Brahman is...

is the Absolute Consciousness devoid of particularities,

Malcolm wrote:

And this is rejected by Buddhism in toto as a fantasy. Where the term "self" used in special cases, as I have shown before it is used as nature, not as any kind of absolute entity such as Brahman.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 11:59 PM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

Whatever happened to the result of two stages and mahamudra are only equal to tregcho and togal goes beyond that? ChNN holds to that. I asked him about the result of Vajrayogini and the body disappearing. He said that's from the exhaustion of karma. He was implying no rainbow body of great transference happens there. Not that we are going that far but at least we should be clear about it.

Malcolm wrote:

No one ever said that the result of Mahāmudra is only equal to tregchö.

There are two approaches to rainbow body. Both involve exhausting the karma of the elements in the body, that is all rainbow body is, whether via the new Tantras or the old.

We have fantasies for eons about which one is faster, but as far as I know, they both take a lot of practice. To achieve rainbow body via thogal an average practitioner will have to go into strict retreat for 12 years, or so the texts say. So, who among us is going to do that?

It does get to the point where people have to either put up or shut up. Otherwise, it is like arguing about who should have won the 1939 world series.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 11:45 PM

Title: Re: Universal Atman in Buddhism

Content:

Will said:

But my mind is a blank now when it comes to finding in a Mahayana sutra a refutation of paramatman (not atman); surely there are such?

David Reigle said:

I have just checked the large Sanskrit-Tibetan Dictionary by Lokesh Chandra. It gives paramātma as Tibetan mchog bdag, which one must look up in his 19-volume Tibetan-Sanskrit Dictionary to find the references. There, in the Supplement volumes, it gives as reference the Amarakośa, and only that. This does not help us at all, since this book gives lists of words, and served as a dictionary. I then checked the 16-volume Negi Tibetan-Sanskrit Dictionary, which gives only the same reference to the Amarakośa. Between the two multi-volume Tibetan-Sanskrit dictionaries, a large number of Buddhist texts are covered, but far from all.

I then did a search on all five of the GRETIL files of the Pañcaviṃśatisāhasrikā Prajñāpāramitā, covering the entire Sanskrit text of the 25,000 line Perfection of Wisdom. The word paramātma does not occur in it. Nor does it occur in the 8,000 line version. Nor in the portions of the 100,000 line version that have so far been input.

It may be that we have to use references to brahman, as Dzogchungpa suggested.

Will said:

Do not want to jump to conclusions, but with no sutra refutation yet found and the only uses are in two of the Maitreyan shastras, and those are not criticisms but positive uses... seems very odd to me.

Malcolm wrote:

They are not positive uses. They do not occur in the Uttarantra itself. Asanga basically states that "supreme self" is the negation of the extremes of self proposed by tīrthikas (meaning all of them) and the nonself proposed by the śravakas.

Some people seem to have this strange idea that when Buddhists refute tīrthikas, somehow there is a special class of tīrthikas that are excluded from this thorough refutation — as if Buddhists were not somehow aware of the Upanishads, the Brahma Sutras and so on.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 11:31 PM

Title: Re: Universal Atman in Buddhism

Content:

Matt J said:

I think Leigh Brasington makes a good argument that the Buddha was familiar with, and rejected the Atman here:

http://www.leighb.com/ud1_10.htm

He compares the Bahiya Sutta with the Brhadaranyaka Upanishad.

Compare:

'In the seen will be merely what is seen; in the heard will be merely what is heard; in the sensed will be merely what is sensed; in the cognized will be merely what is cognized.' In this way you should train yourself, Bahiya.

With:

"The unseen seer, the unheard hearer, the unthought thinker, the uncognized cognizer... There is no other seer but he, no other hearer, no other thinker, no other cognizer. This is thy self, the inner controller, the immortal...." Brhadaranyaka Upanishad 3.7.23.

Malcolm wrote:

Right....we have: the latter proposes a unified permanent agent, the former does not.

You have to understand that the criticism in the Yoga Sūtra about those yogis who become caught up in prakṛti is referring precisely to Buddhist yogis.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 11:02 PM

Title: Re: Universal Atman in Buddhism

Content:

Will said:

But my mind is a blank now when it comes to finding in a Mahayana sutra a refutation of paramatman (not atman); surely there are such?

David Reigle said:

I have just checked the large Sanskrit-Tibetan Dictionary by Lokesh Chandra. It gives paramātmā as Tibetan mchog bdag, which one must look up in his 19-volume Tibetan-Sanskrit Dictionary to find the references.

Malcolm wrote:

In the Tibetan translation of the Uttaratantra commentary by Asanga, paramātmā is translated as dam pa'i bdag, but it only occurs there.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 9:25 PM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

It's funny bc I've saying for years that all these paradigms are malleable and that sarma has everything DC has. They just keep it in the oral tradition. Malcolm would be on his DC superiority kick.

One point stands out from this era that still registers with me as supremely useful for us Westerners who are very very intelligent we just have heavy burdens and no time. We need some way to accelerate if we can. Why? Not for cool points. We need help and it has to work at work. And work here is serious. Mistakes can land you in court.

Longchenpa explains how the clear light yoga of nyingthig makes use of only the central channel which is pure and does not gather winds from chakras but leaves them to dissipate in their own place thus reducing the danger of jacking up the intensity of emotions which is a big danger with methods dealing with the chakras. So he successfully isolates the precise point that distinguishes nyingthig.

So rainbows and evaporating cadavers aside, this method give someone a chance to experience the clear light innate Buddha within without having to do a complicated sadhana, one, and, two, without creating dangerous obstacles related to loud emotional energy. Of course obstacle come up like diseases and such, and the anuyoga yidams related with DC help a lot for that.

Sure from a scholar's or realized person's standpoint this or that round up to the same thing. But from a practitioner standpoint especially a beginner, knowing ahead of time that some two step method will crank up the anxiety level might help them decide "hey

in my line of work I can't have that," and what a godsend a method that doesn't is.

Maybe on this board it sounds cool to wax poetical but folks need to go off board and go outside more. Interact with folks while engaging the teachings and see how folks react to you. See how you react with them. That's the pudding where the proof is. Do they like you, feel comfortable around you? Can you set someone at ease? Can you be kind? If not don't feel bad abt it just ganapuja, Vajrasattva, go to an empowerment, you know refresh the blessings and try again. If you are lucky enough to meet a DC master then you have a great opportunity to put an end to anxiety, depression, weakness, etc.

At least for me the two stage stuff did jack up me emotions. The teacher said this was a blessing and had me examining my feeling in the moment. This made me jumpy. It hurt my performance at work a lot. But somehow the lineage kept me blessed. I won awards and business was great. But I didn't feel right. I started following DC teachers and that helped some. But it was so hard like Malcolm said to sort out which scheme to follow. There are so many. In the meantime we got six yogas of Naropa from a higher master and the tummo thing began to work to help deep relaxation instead of jumpy. So for a while I was at a loss which was working. I took time off from sarma kinda went back to my feral state and that's when Guhyagarbha began a year of all DC. This helped to distinguish.

So if you get a DC empowerment, reading transmission and the experiences are clearly explained with a good translator, you definitely can practice in that style and it will help. That is a big if bc these things are very rare, and rarer and rarer still are all these elements together.

Malcolm wrote:

The point is, that when we are the bee stage, each flower we visit is better than the last one.

When we are done collecting pollen, we look at the whole field of flowers and realize, they are all flowers and they all have pollen. Then we may decide, we like the taste of the red flowers more than the blue flowers, whatever, but it is all pollen just the same, it all makes honey.

As far as your experience goes Paul, you have been in for 10 years now. Wait till you hit the 25 year mark. I think you will find that your attitude towards things will have changed.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 9:19 PM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

He also disparages Nyingma and makes it seem right the silver tongue of a devil. This after forever proclaiming DC utter superiority. Oh well.

Malcolm wrote:

I did not disparage Nyingma, I just pointed out what is obvious to anyone who spends time reading Dzogchen tantras, i.e., that Dzogchen tantras themselves spends reams of paper criticizing lower yanas, and then successively, upper levels of ati criticize the lower levels of ati yoga until we get to yangti, where it seems that the triumphalism peters out since there is nothing else to say. Well, that is until some westerner invents:

Ati lite™ New and Improved! With more flavors than ever!

Then you wind up like some people do (not referring to anyone here), not doing anything at all because they think Dzogchen is not about doing anything, lost in a net of proliferation.

If we are honest with ourselves, we will recognize that the likely hood of any of us attaining the ultimate fruits of any of these systems that we hold up as the bee's knees in this lifetime is very small. Maybe some of us will attain realization in the bardo. But rainbow body? In this life? Among we here who are posting now? I don't think so. And that is not a criticism of any lineage. So you have to take my criticisms for what they are, antidotes to what I perceive as rhetorical excesses. Have I committed my own fair share? Of course, its the internet. I understand the impulse to praise what one is into. Are Dzogchen teachings amazing? Sure. Is Lamdre amazing? Sure. Is Naro Chodrug amazing? Absolutely, Sadanga yoga and Kalacakra? Of course, etc., etc.

For this reason, it is a little strange to say that oh this teachings is more experiential than that teaching. All teachings are experiential, as are all empowerments.

As far as obstacles go, well, Virupa's advice is to take the obstacles as the attainments, and the faults as the qualities. This of course does not mean that we should be crazy people.

M

Author: Malcolm

Date: Thursday, May 7th, 2015 at 6:30 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

Tsongkhapafan said:

Yes, if you're not a Buddha. If you are a superior being in meditative equipoise on emptiness, there are no conventional appearances at all, only emptiness. Buddha says this in the Heart Sutra when he says "there is no form, no feeling, no discrimination, no compositional factors, no consciousness".

tomamundsen said:

That's not at all how I interpret that passage. Also, it was Avalokiteshvara, not Shakyamuni. It's a statement about ultimate truth, doesn't specify about apperances.

Malcolm wrote:

Avalokiteśvara was speaking through the power of the Buddha's samadhi.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 6:29 AM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

He did Guru Dragpo instead. Maybe next time. I'm pretty sure the GGT was complete. we got those complete instructions. I like to work on the full ganachakra puja there. But I'm in a place I try to work on GY and trecho. I'm a DC dog.

Malcolm wrote:

GGT?

Author: Malcolm

Date: Thursday, May 7th, 2015 at 6:29 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Spoken like a true sarma.

Malcolm wrote:

I have come to the point where I really do not see any lineage as being better than any other. It is not about the lineage, it is about the practitioner.

Give a dog Dzogchen introduction and he will still be a dog. He may be a "Dzogchen" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks. Give him Mahamudra instruction, and he may be a "Mahamudra" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks., etc.

People talk about their lineages all the time, "I have this powerful teachings, it is so fast, it is so quick, it is so deep, it is so x...", but if at the end of the day they behave like schmucks, so what? I know so many people who have received every level of Dzogchen teaching, and they have not changed one little bit. They still behave like immature children, doing nothing but causing themselves and others headaches and trouble. I know people who only recite the mani, and watch them grow nicer and more mature everyday. I see many people posturing in their tantric garb, very elegant, who have no concentration and less mantra power, who become angry over the smallest slight, accusing everyone who disagrees with them of being samaya breakers.

I think in this day and age, focusing on blessings as a substitute for practice is disease

we've contracted from Tibetans, so naturally no blessing arise from our practice. I think that in this day and age substituting devotion for understanding is a disease we have contracted from Tibetans, so naturally no understanding arises from our devotion. In reality blessings arise from practice, and devotion arises from understanding, not the other way around.

Really, we live in degenerate times.

Crazywisdom said:

Yeah. I can get with some of this. Some of these criticisms definitely apply to me also. I've also seen the simple type people like mani practitioners being way better than others. But also some of these methods stir up problems. So maybe they don't behave so nice but maybe that's a phase that has to happen. I never met someone without obstacles. The folks I see dedicating a lot of time have the loudest obstacles. I also see we Westerners loving to posture in all sorts of ways. Besides how are we supposed to know someone's obstacle from some blessing? Tantra has a madness element in its approach. Being nice and being good are two different things. I learned that from Disney Buddha. Most people crocosmile while secretly planning to subvert you. And at least a Dzogchen dog has an auspicious connection. That's one lucky dog. I am a very lucky Dzogchen Dog. And these degenerate times are too lucky, these tantric methods work even better due to commitments of Buddhas. Obstacles are lucky opportunity to gain vast merit dancing in the view. So all is so well as always.

Malcolm wrote:

Vajrayāna is not an excuse to play out one's complexes on others, obstacles or not. But in our culture we externalize everything, we feel too much — we have gone to the other extreme. Too much is about our feelings. The rising heights of food narcissism in our country is an example of this (GF, NF, SF, Vegan, Paleo etc. it's crazy).

In my opinion, people over play the "madness" element in Vajrayāna, not understanding the different levels of the path and when it is appropriate to engage in this or that conduct and when it is not. Conduct is a reflection of realization, not obstacles. There is a vast difference between someone who is merely behaving like Vajryāna hot mess and someone's whose conduct is a result realizing heat....

anyway....

Author: Malcolm

Date: Thursday, May 7th, 2015 at 6:21 AM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

Luckily the VK wang came. This practice is so precious.

Malcolm wrote:

Try, if you can, to receive the lower activities empowerment someday. You only received

the upper activities.

Crazywisdom said:
I hope so. How would I know?

Malcolm wrote:
The lower activities empowerment is an extra day.

Author: Malcolm
Date: Thursday, May 7th, 2015 at 6:21 AM
Title: Re: The Ātman-Brahman in Ancient Buddhism
Content:

Malcolm wrote:
I have come to the point where I really do not see any lineage as being better than any other. It is not about the lineage, it is about the practitioner.

Give a dog Dzogchen introduction and he will still be a dog. He may be a "Dzogchen" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks. Give him Mahamudra instruction, and he may be a "Mahamudra" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks., etc.

dzogchungpa said:
I wonder how a "Hindu" dog would behave?

Malcolm wrote:
...bark, pee on fire hydrants, chase cats and fetch sticks...

Author: Malcolm
Date: Thursday, May 7th, 2015 at 3:39 AM
Title: Re: The Ātman-Brahman in Ancient Buddhism
Content:
Crazywisdom said:
Spoken like a true sarma.

Malcolm wrote:
I have come to the point where I really do not see any lineage as being better than any other. It is not about the lineage, it is about the practitioner.

Give a dog Dzogchen introduction and he will still be a dog. He may be a "Dzogchen" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks. Give him Mahamudra instruction, and he may be a "Mahamudra" dog, but he will still bark, pee on fire hydrants, chase cats and fetch sticks., etc.

People talk about their lineages all the time, "I have this powerful teachings, it is so fast, it is so quick, it is so deep, it is so x...", but if at the end of the day they behave like schmucks, so what? I know so many people who have received every level of Dzogchen teaching, and they have not changed one little bit. They still behave like immature children, doing nothing but causing themselves and others headaches and trouble. I know people who only recite the mani, and watch them grow nicer and more mature everyday. I see many people posturing in their tantric garb, very elegant, who have no concentration and less mantra power, who become angry over the smallest slight, accusing everyone who disagrees with them of being samaya breakers.

I think in this day and age, focusing on blessings as a substitute for practice is disease we've contracted from Tibetans, so naturally no blessing arise from our practice. I think that in this day and age substituting devotion for understanding is a disease we have contracted from Tibetans, so naturally no understanding arises from our devotion. In reality blessings arise from practice, and devotion arises from understanding, not the other way around.

Really, we live in degenerate times.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 1:11 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

smcj said:

The "empty-of-other" paradigm is used in post meditational discussion.

Malcolm wrote:

Then why claim the difference is experiential?

smcj said:

In terms of approach to meditation, the two differ between relying on intellect and relying on faith.

Malcolm wrote:

Nonsense. You belittle everyone when you make such claims.

Author: Malcolm

Date: Thursday, May 7th, 2015 at 1:10 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

conebeckham said:

but if one creates a conceptual "image" of emptiness... this is not meditation

Malcolm wrote:

Correct, no one asserts that it is...

Author: Malcolm

Date: Thursday, May 7th, 2015 at 12:30 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

smcj said:

HHDL: There is a tradition of making a distinction between two different perspectives on the nature of emptiness: one is when emptiness is presented within a philosophical analysis of the ultimate reality of things, in which case it ought to be understood in terms of a non-affirming negative phenomena. On the other hand, when it is discussed from the point of view of experience, it should be understood more in terms of an affirming negation.

Here HHDL is rephrasing the Shentong position on how Madhyamaka is for talking about emptiness from an intellectual perspective, and Shentong from an experiential perspective. I'm sure he is aware of all the types of objections you raise, but if HHDL-- a Gelugpa --is ok with it, that's good enough for me.

Malcolm wrote:

Gzhan stong pas assert that in equipoise there is no difference in how they and so called rang stong pas meditate, so claiming there is a difference via vie experience is just lip service to make the gzhan stong pas feel validated. HHDL is a nice person, he wants everyone to feel good.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 10:49 PM

Title: Re: Universal Atman in Buddhism

Content:

Will said:

Assertions are not thought.

Make you a deal Malcolm. I will apologize for presuming you have not read the book, if you will also apologize for presuming you understand his book based on a few excerpts & comments by those who have read it.

Malcolm wrote:

Will, you posted a plethora of his articles, which I have had a chance to review. I am telling you, his arguments are just wishful thinking.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 10:36 PM

Title: Re: Religious background and eternalism

Content:

Sherlock said:

I am curious how the religious background of people affects what views they have.

I was always nominally a Buddhist, but my parents weren't very serious, I do not have eternalist views.

Malcolm wrote:

I can't answer your poll — you missed one option "raised without religion at all, became a Buddhist."

I did not convert from anything.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 10:29 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

If selflessness is demonstrated, the immature grasp to the explanation thinking there is no self. The intelligent on the other hand think "The [self] exists conventionally, there is no doubt."

-- Nirvana Sūtra

Hardly a ringing endorsement for Bhattacharya's views.

Will said:

A view which you do not understand. Since you have not read the book, that is understandable.

Malcolm wrote:

I do understand his view.

His view is not different than that of many people in the past who have tried to argue that Buddha was not refuting the pre-Buddhist Upanishadic view of atman. He uses the same arguments, use the same citations (incorrectly) and has the same set of misunderstandings because, in the end, he is not a Dharma practitioner, he is a Hindu scholar trying to reconcile what the Buddha explicitly teaches with what he wants to believe.

He presents not one single decisive argument.

M

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 10:12 PM

Title: Re: Universal Atman in Buddhism

Content:

Malcolm wrote:

If selflessness is demonstrated, the immature grasp to the explanation thinking there is no self. The intelligent on the other hand think "The [self] exists conventionally, there is no doubt."

-- Nirvana Sūtra

Hardly a ringing endorsement for Bhattacharya's views.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 9:28 PM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

smcj said:

Well Dolpopa and Kongtrul both comment on Maitreya/Asanga's "Uttaratantra" from a Shentong perspective. In fact they base much of their view on it, so there's no consensus on that.

Malcolm wrote:

Actually, no — Dolpbupa's commentary on the Uttaratantra is surprisingly tepid and not at all novel. Kongtrul's commentary largely just follows Rongton's.

smcj said:

Yep, that's right. Square pegs don't fit into round holes.

Malcolm wrote:

Yet, it is exactly this mapping that exposes gzhan stong to most of the criticism it receives; it is their deformation of Madhyamaka that is the problem. They want to be Madhyamakas, but they also want to use the three own natures in their presentation of the two truths. So they twist both Madhyamaka and Yogacara in ways that are just not justifiable.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 9:03 PM

Title: Re: Do you believe that love is "samsaric"?

Content:

Crazywisdom said:

Yeah love characterized by compassion is the foundation to bodhichitta which is the wish to help beings awaken followed up by actions according to the six paramitas.

Malcolm wrote:

Indeed, however, as Dharmakirti observes, love and compassion by themselves do not have the force to burn away afflictions and so on.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 8:49 PM

Title: Re: Do you believe that love is "samsaric"?

Content:

boda said:

I discovered yesterday that some Buddhists make distinctions between what they believe is "samsaric," and what they believe is something else, something not samsaric. Some believe that love, of all things, is samsaric.

I don't understand how it makes any sense at all to make such distinctions. If anything it seems to me that making such distinctions is "samsaric."

Any thoughts about this?

Do you believe that love is "samsaric"?

Malcolm wrote:

Love, from a Buddhist point of view, is the wish that someone be happy and have the virtuous causes of happiness. But love does not have the power to lift another out of samsara, or even oneself, and so while it is an important and necessary thing for Buddhists to cultivate, it is not sufficient as a path.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 8:41 PM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

Sherlock said:

OK, I see, thanks.

So how are the 2 truths presented in gzhan stong? Is it similar to Nyingma 9-yana system?

Malcolm wrote:

The three own natures are mapped onto the two truths in the following way:

Ultimate truth = the perfected nature (parinispanna)

Correct relative truth = the dependent nature (paratantra)

False relative truth = the imagined nature (parikalpita)

Ultimate truth, parinispanna, is held to be empty of the dependent and the relative. According to this system in general, whatever is held to be ultimate is unconditioned, permanent and so on, and is empty of the conditioned, impermanent and so on.

So, it is a very dualistic perspective in many regards, positing all kinds of dualisms such as empty/not-empty; impermanent/permanent; conditioned/unconditioned; and so on.

In reality, according to the Maitreya, Asanga and Vasubandhu's treatises, the perfected nature is merely the absence of the imagined in the dependent nature. So, the two truths theory does not really work well if you try to map it to the three own natures as they are explained by the three great Yogacara masters.

If you understand the dependent nature as the union of the two truths — in this case the imagined is the relative truth; the perfected, the ultimate truth; which corresponds to Candrakirti's observation that all things bear two natures, one relative, one ultimate. However, there is no classical presentation like this anywhere, AFAIK, and definitely not within gzhan stong.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 8:24 PM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

LastLegend said:

I have never met any dharmakaya in my life.

Malcolm wrote:

You never met the Buddha either, is it is not surprising.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 8:19 PM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

Sherlock said:

Why is rang stong said to err towards nihilism? I don't get this common remark by gzhan stong pas. Rang stong is actually a realist position, they only limit their emptiness to svabhavas, very similar to Sautrantikas, so it is very confusing to see them claim to be Prasangika.

Also I always found this terminology of translating inherent existence or some other variant very confusing until I learned that it was just svabhava/rang bzhin. Using the Sanskrit really makes everything clearer.

Malcolm wrote:

Well, first of all, Gelugpas are not rang stong pas, even Khedrupje rejects this appellation for their view and heaps ridicule on it.

Second of all, the reason why Gelug view leans towards nihilism is the insistence that ultimate is merely "the emptiness that is the absence of true existence in things". Hence they assert the ultimate is a mere nonexistence, and that leans towards ucchedavada.

Author: Malcolm
Date: Wednesday, May 6th, 2015 at 7:55 PM
Title: Re: Kagyupas are (mostly) Shentongpas
Content:
Tsongkhapafan said:
Buddhahood is not truly existent either.

LastLegend said:
Namo Amitabha. Who is Shakymuni then?

Malcolm wrote:
An illusory emanation of the dharmakāya, what else?

Author: Malcolm
Date: Wednesday, May 6th, 2015 at 7:53 PM
Title: Re: Kagyupas are (mostly) Shentongpas
Content:
smcj said:
Anyway it's not as if Shentong is completely absent from Sakya. Deshung R. was a very important Sakyapa. I think Malcolm personally just doesn't like it because it's too close to Hinduism, and that freaks him out.

Malcolm wrote:
Nope, gzhan stong is not completely absent from Sakya. However, there are important differences between the gzhan stong of Shakya Chogden and the gzhan stong of Dolbupa. These have been summarized in a short text by Taranatha.

The long and short of it is that Shakya Chogden considered wisdom relative and conditioned, among many other things. Shakya Chogden's main aim, at least one point in his long and varied career (he shifted his views many times and is therefore perhaps the most interesting Sakya scholar of the classical period) was to show that all the treatises of Maitreya were definitive and not in contradiction with Madhyamaka.

However, in general within Sakya the view of gzhan stong is generally considered to be incompatible with the practice of Lamdre since the notion that the ultimate is empty of the relative, with the former truly existing and the latter not existing at all, is incompatible with the view of the inseparability of samsara and nirvana; the view of gzhan stong is considered to be a misinterpretation of the doctrines of the Yogacara school (this is a point of view shared with Tsongkhapa); the view of gzhan stong is considered to lean toward the extreme of existence, just as Tsongkhapa's views are considered to be lean toward the view of nonexistence.

Now then, gzhan stong scholars in Tibet don't freak me out at all; then there are westerners who have naively jumped on the gzhan stong bandwagon who often proclaim a view of Buddhahood that is really indistinguishable from how Hindus conceive of brahmin because these people do not know how to understand words like

permanent, stable and unchanging. These people don't freak me out either, I just feel they have been very misled by what has been up till now very poor scholarship on the subject.

That has changed, but still, when we talk about this issue, rather than talk about what is actually a unique feature of gzhan stong teachings, the way in which they present the two truths, people would rather talk about infinite unconditioned qualities of tathāgatagarbha, as if that was really the issue at stake. It isn't really the issue.

As the Buddha said in the Nirvana Sūtra above:

If it is explained "tathagatagarbha is empty." The immature cultivate the dread of annihilation. The intelligent know that permanence, stability and immutability exists as a mere illusion.

People could start, for example, by understanding the Buddha, Maitreya, Asanga, and so on were not gzhan stong pas.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 9:05 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

smcj said:

The problem with gzhan stong is the idea that these infinite wonderful qualities are somehow truly existent and not themselves empty (among other things)

So "these infinite wonderful qualities" are fiction? Or are they non-fiction? If fiction, they are like Santa Claus or the Easter Bunny. If non-fiction, they have soteriological capacity and validity.

If they are non-fiction, which I believe them to be, then obviously it can easily be said that they are "empty of anything other than their own qualities". The English "existent", as I've said before, is misleading and I think inappropriate as it suggests something manifest or material. Obviously that is not the case. Going to my thesaurus, I propose as alternates: genuine, authentic, valid, true, unmistakable, actual, and non-fiction. If someone else has a better thesaurus I'm open to more terms.

Malcolm wrote:

Did you read the sutra citation?

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 6:53 AM

Title: Re: Kagyupas are (mostly) Shentongpas

Content:

Malcolm wrote:

The problem with gzhan stong really is not the idea that tathāgatagarbha is empty of adventitious afflictions. The problem with gzhan stong is the idea that these infinite wonderful qualities are somehow truly existent and not themselves empty (among other

things0

The emptiness of other, the emptiness that is not empty, as the Nirvana sutra puts it, is not the profound emptiness of freedom from extremes. It is not more profound than the emptiness taught in the Cullasuññata sutta where the Buddha says a village is empty of a city because the people are not there. etc. Also the Buddha repeats this emptiness example in the Nirvana Sutra.

However the Buddha also teaches profound emptiness in the Nirvana Sutra (Sanskrit recension translated into Tibetan). It is important to know the difference between the trivial emptiness of the so called affirming negation the emptiness of free of extremes. One must know that the teaching of the Buddha is "this is the middle way." The Bhagavān Buddha teaches the path as the middle way that is free from the extremes of permanence and annihilation. Some fools however, confused about the Buddha's teaching, like those with weak digestive heat who consume butter, quickly come to have views about the two extremes. Though existence is not established, also nonexistence is not established.

For example, just as when the elements of pitta and so on become disturbed and have mutual conflicts, doctors pacify pitta for the illness of pitta, remove vata when vata predominates, eliminate kapha in those with kapha, and apply combination remedies for those with combination disorders. Without causing mutual conflicts also the happiness [of the patient] improves. Like a doctor, infinite illnesses of afflictions are removed by extremes and perfect health is restored.

So called "perfect health" is the tathāgatagarbha, i.e. the so called "buddhadhātu", but it is free from all [other] dhātus, being permanent, stable and persistent. Though the intelligent are not attached to existence, also so called "nonexistence" arises from telling lies. Silent about called "existence," they also do not make it into a premise. They also do not dispute it. These are to be understood as natural dharmatā.

Fools who do not understand words, "While the seed of happiness exists in my body, this conflicts with permanence because suffering is shown." Grasping everything, these immature ones think "my body is not stable." If impermanence is explained, the immature think it is like a pot made by a potter. Since the intelligent on the other hand think "The seed of dharmakāya exists in my body," they do not grasp to everything. If selflessness is demonstrated, the immature grasp to the explanation thinking there is no self. The intelligent on the other hand think "The [self] exists conventionally, there is no doubt. If it is explained "tathagatagarbha is empty." The immature cultivate the dread of annihilation. The intelligent know that permanence, stability and immutability exists as a mere illusion.

158/a—159/a Lhasa edition

So here in the Nirvana Sutra we can clearly see that the Buddha refers to permanence, stability and immutability as being illusory. What does it mean to be illusory? Not real, but apparent. The Buddha continues:

When liberation is demonstrated, the immature grasp the thought, after the Buddhas

are liberated, they become nonexistent. The intelligent know that the Buddha has come and the Buddha has gone, and say "The lion of humans arrived." The immature grasp ignorance conditioning formation as a duality. The intelligent understand there is no difference between ignorance and knowledge, they are nondual. The immature grasp consciousness conditioned formation as a duality. The intelligent know that there is no difference between the formation and the absence of formations, they are nondual. Likewise, the immature grasp all virtue and nonvirtue as two different things. The intelligent understand them as nondual...the immature cultivate the idea that in the tathāgatagarbha, everything conditioned is impermanent. The intelligent understand this as nondual. That is the nature of the intelligent. The immature grasp all phenomena as nonself in Buddha's explanation of nonself. The intelligent understand that "self exists" and "there is no-self" are nondual, that is the nature of the intelligent. The tathāgatagarbha praised by buddhas beyond measure was explained by me in the Sarvaṇya-samuccaya sūtra, in which it is held that the "self exists" and "the self does not exist" are nondual.

Son of a good family, in the appearance of entering into the nonduality in the Sarvaṇya-samuccaya sūtra and the great Prajñāpāramita sūtra, I have explained the "self exists" and "the self does not exist" as nondual, remember this!"

159/a —160/a

So, here the main point is not to get hung up on the words, permanent, stable, immutable, which are just illusions, nor should one get hung up on self and nonself, knowing that self is just a convention. All in all, pretty standard Buddhist fare.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 5:33 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Then, what exists appearing to be things

And their non-existence, pure being, emptiness

Are essentially inseparable, one taste

Malcolm wrote:

This term is dharmatā, chos nyid, translating it as pure being is very wrong as there is no dharmatā without a dharmin.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 3:51 AM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

Buddhahood is unconditioned because the trio of arising, abiding and perishing are false. Not because in contrast to things that arise, abide and perish, buddhahood does

not arise, abide and perish.

Buddhahood however has a cause

tomamundsen said:

This appears to be contradictory. First you negate causation and then you posit a cause.

Malcolm wrote:

"False" mere simply means relative, also the attainment of buddhahood is relative since it is result of realizing the falsity of arising, abiding and ceasing, etc.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 2:56 AM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

Luckily the VK wang came. This practice is so precious.

Malcolm wrote:

Try, if you can, to receive the lower activities empowerment someday. You only received the upper activities.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 2:54 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

I have. I'm referring to the way it is presented. For example the 3rd requires a consort. That don't happen at the ceremony. What happens is simulacrum. Of course due to the blessing of the lineage one can connect directly with the teachers state in the 4th. In Rigpa'i tsal wang it is describes what the light is about. In mahayoga or Anu it is presented but not fully explained. It's this subtlety of explanation that makes it special in Nyingma. I know hardly anyone gets anything. That's karma. But some do. So that's what matters for the lineage. BTW HHST gave a perfect wang in Richmond. In a Kagyu-Nyingma-Sakya-Bonpo aka Vajrayanist.

Malcolm wrote:

Empowerments are related to practices. And there are all kinds of rig pa'i tshal dbangs, from ones that just hold up one to two items to those that give full fledged explanations of various aspects of the path [the kind you are talking about]. So it is really not enough to say "Oh, the rig pa'i tshal dbang is the best thing since sliced bread." You have to be very specific. There are lots of rig pa'i tshal dbang that are no different than the fourth in brevity.

Of course the GZT goes all out, is like a kitchen sink of dbangs, elaborate, unelaborate, very unelaborate, extremely unelaborate, and it does not stop there, I know since I was at the one in Virginia, but...dbangs are one thing, practice is another.

(And, while I am getting every closer to putting out the Vimalamitra book, there are reams of stuff yet to edit and publish from the GZT.)

Frankly, in my opinion, claiming that this thing and that thing is more profound than this and that is a bit of an error. For example, where you aware that in Kālacakra there is an outer four empowerments, an inner four empowerments and so on? Or that in Lamdre there are many empowerments, not just a few, so in reality, when you make the claims that you do, you cheapen Nyingma by falsely elevating it.

Nyingmapas like to claim their teachings as the highest thing on Buddha's green earth, but when you get right down to it, it is all just a complicated mess of ever conflicting systems, with each "higher" level saying the last one is shit. It is really a lot of proliferation and I have studied it and practiced it in detail for 20 years now.

Author: Malcolm

Date: Wednesday, May 6th, 2015 at 2:28 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

If you say that Tathagatagarbha does not exist primordially, somehow, in the continuua of sentient beings, you are saying Buddhahood is caused, and therefore "conditioned."

Malcolm wrote:

The Uttaratantra states:

Unconditioned, effortless,
not realized through other conditions,
endowed with wisdom, compassion and power,
buddhahood is endowed with two benefits.
But what does this really all mean?

When we examine Asanga's comments on this, he states:

When these are summarized, buddhahood is described with eight qualities. If it is asked what those eight qualities are, they are unconditioned, effortless, not realized through other conditions, wisdom, compassion, power, the abundance of one's own benefit and the abundance of others' benefit. [Buddhahood] is unconditioned because it is the nature of lacking a beginning, middle and end. It is called "effortless" because peace is endowed with the dharmakāya. It is not realized through other conditions because each person must realize it for themselves. It is wisdom because those three things are realized. [Buddhahood] is compassionate because [the Buddha] shows the path. It is

powerful because it is free from suffering and affliction. The former three [unconditioned, effortless and not realized through other conditions] are for one's own benefit; the latter three [wisdom, compassion and power] are for others' benefit.

In that regard, the conditioned is fully understood as arising somewhere, and also understood as abiding and perishing. Because those do not exist [arising, abiding and perishing], buddhahood itself is unconditioned without a beginning, middle and an end. This is seen as a differentiation made through the dharmakāya. Because all proliferation and concepts are pacified, [buddhahood] is effortless [lhun gyis grub]. Buddhahood is not realized through other conditions because it is realized through wisdom oneself produced. Here, udayo [to produce] is not the arising of a desire for realization. As such, the tathāgata is unconditioned due to the truth, out of the characteristics of non-engagement, all the activities of the buddha effortlessly engaged in without impediment and without interruption for as long as samsara exists
So let us parse this out a little bit.

Asanga states in his commentary on the Uttaratantra:

...the conditioned is understood as arising somewhere, and also understood as abiding and perishing. Because those do not exist [arising, abiding and perishing], buddhahood itself is unconditioned without a beginning, middle and an end.

Buddhahood is unconditioned because the trio of arising, abiding and perishing are false. Not because in contrast to things that arise, abide and perish, buddhahood does not arise, abide and perish.

Buddhahood however has a cause, as he writes:

Buddhahood is not realized through other conditions because it is realized through wisdom oneself produced.

Buddhahood is also effortless, because, as he writes:

...all proliferation and concepts are pacified, [buddhahood] is effortless [lhun gyis grub]...As such, the tathāgata is unconditioned due to the truth; and from the characteristics of non-engagement, all the activities of the buddha are engaged in effortlessly [lhun grub], without impediment and without interruption for as long as samsara exists

As for tathāgatagarbha always existing in the continuums of sentient beings; if you think somehow tathāgatagarbha is something other than or different than a sentient beings mind, there there is a fallacy of the tathāgatagarbha being something like an atman. But there is no atman in the tathāgatagarbha theory, not really. the supreme self, (paramātmā) is explained very clearly in the Uttaratantra:

The supreme self is the pacification of the proliferations of self and and nonself.

But what does this mean? Asanga adds:

The perfection of self (ātmapāramitā) is known through two reasons: due to being free from proliferation of a self because of being free from the extreme of the non-buddhists and due to being free from the proliferation of nonself because of giving up the extreme of the śrāvakas.

He explains further:

From cultivating prajñāpāramita in order to turn away from seeing the five addictive aggregates as self, the non-existent self in which the others, the nonbuddhists, delight,

one attains the result, the perfection of self. In this way all the others, the nonbuddhists, accept natureless things such as matter and so on as a self due to their being deceived by a characteristic of a self according to how those things are being apprehended, but that self never existed.

The Tathāgata, on the other hand, has attained the supreme perfection of the selflessness of all phenomena through the wisdom that is in accord with just how things truly are, and though there is no self according to how he sees things, he asserts a self all the time because he is never deceived by the characteristic of a self that does not exist. Making the selfless into a self is like saying "abiding through the mode of nonabiding.

There are some people who, ignoring the Nirvana Sutra's admonition to rely on the meaning rather than on the words, fall headlong into eternalism, unable to parse the Buddha's profound meaning through addiction to naive literalism.

Tathagatagarbha is just a potential to become a buddha. When we say it is has infinite qualities, this is nothing more nor less than when the Vajrapañjara praises the so called "jewel-like mind":

The jewel-like mind is tainted with
evil conceptual imputations;
but when the mind is purified it becomes pure.

Just as space cannot be destroyed,
just as is space, so too is the mind.

By activating the jewel-like mind
and meditating on the mind itself, there is the stage of buddhahood,
and in this life there will be sublime buddhahood.

There is no buddha nor a person
outside of the jewel-like mind,
the abode of consciousness is ultimate,
outside of which there isn't the slightest thing.

All buddhahood is through the mind...

Matter, sensation, perception
formations and consciousness
these all arise from the mind,
these [five] munis are not anything else.

Like a great wishfulfilling gem,
granting the results of desires and goals,
the pure original nature of the true state of the mind
bestows the result, Buddha's awakening

There is no other basis apart from this natural purity of the mind that is inseparable clarity and emptiness. We can call it whatever we want, but still this fact remains. The Lankāvatara rightly observes that tathāgatagarbha is just a name for emptiness and the ālayavijñāna for those afraid of emptiness. Jayānanda writes that ālayavijñāna is the mind that comprehends the basis, i.e. emptiness. How else can the mind be purified of evil conceptual imputations other than by realizing emptiness? Emptiness free from all extremes is the pure original nature of the true state of the mind, so why bother confusing oneself with all kinds of rhetoric? The mind itself has two aspects, emptiness

and clarity, ka dag and lhun grub, and these are inseparable. This inseparable clarity and emptiness is called the ālaya in gsar ma and the basis in Nyingma. This also known as tathagatagarbha when it encased in afflictions, the dharmadhātu from its ultimate side, the ālayavijñāna from its relative side and so on. It really is not that complicated.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 9:48 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

What I found helpful about Nyingma is the way they are able to combine experience with empowerments, transmissions and explanation.

Malcolm wrote:

Everyone does that. It is not a unique Nyingma thing.

Crazywisdom said:

They do it better. Rigpa'i tsal wang is a direct experience. The four initiations are imaginary.

Malcolm wrote:

Then you have never properly received the four empowerments...on the other hand, the more empowerments you receive, the better you become at receiving them. Its a practice, not a gateway. This applies equally to the famed rig pa'i tshal dbang. Most people who receive it the first time have no clue what is going on.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 9:40 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

What I found helpful about Nyingma is the way they are able to combine experience with empowerments, transmissions and explanation.

Malcolm wrote:

Everyone does that. It is not a unique Nyingma thing.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 9:26 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

But this system is just endless proliferation that never end, ati of anu of maha, maha of ati of anu....etc.

Maybe in your head it is. Your unique arguments make for an interesting aside.

Malcolm wrote:

I find that Nyingmapas have a talent for endless over-classification.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 9:24 PM

Title: Re: Tantra vs. Sutra Buddha Nature

Content:

Crazywisdom said:

So talking about Dzogchen to someone like this SOB is the definition of samaya violation, because upon hearing what he doesn't like to hear or read he disparages it. Now both sayer and responder are headed to hell. So time for confessions and to drop this. It's called Secret Mantra not Public Mantra.

Malcolm wrote:

SOB is a single issue poster. Tathāgatagarbha is a self; it is filled with infinite qualities; it is permanent; and empty of adventitious taints. For him this what gzhan stong means and that is all. He appears to have no interest at all in the actual philosophical issues with Dolbupa's view at stake. There are all kinds of people who do not take issue with what the tathāgatagarbha sūtra say (like Gorampa, for example) who have all kinds of issues with Dolbupa's overly literal interpretation of them.

As far as the other things goes, he is not saying that buddhanature is not a direct perception, he just thinks that it is a mistaken to say that only buddhas can have such a direct perception, he thinks (erroneously) that also tenth stage bodhisattvas can have such a direct perception (even though it is clearly stated that their perception of tathāgatagarbha is generic i.e. abstract, and not direct).

I don't see him disparaging Secret Mantra. We are not talking about anything very specific, so I don't see the issue.

M

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 8:43 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Ok. Sure. So is what you just said. The import is there is such a tantra and explanation and method. If one has such a teacher one can have such a practice.

Malcolm wrote:

The method of practicing Guhyagarbha is mahāyoga — it is only the fact that the thirteenth chapter has a brief mention of Dzogchen that makes it stand out.

Basically Longchenpa is reading a lot into the tantra.

Crazywisdom said:

You are upholding the Zurpa tradition. Longchenpa successfully goes to great lengths to show the limitations of this view.

Malcolm wrote:

I am not upholding any such tradition. The fact that Longchenpa has to go through great lengths to read Dzogchen into the Guhyagarbha is a) a testament to his energy and intellect b) a testament to the fact that it is a bit of a reach.

One can also explain the carya tantra, the Mañjuśrīnamasaṃgīti, according both Kālacakra and Dzogchen; but it does not make it a niruttarayoga tantra or an atiyoga tantra. See my point? Everyone classifies Guhyagarba as a Mahāyoga tantra. Some people sub-classify it as ati of mahā. But this system is just endless proliferation that never ends, ati of anu of maha, maha of ati of anu....etc.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 8:30 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Malcolm's position is that the sugatagarbha can be visibly seen with the eyes through various yogic techniques and that the sugatagarbha cannot be seen in the Sutras.....his statement is false in BOTH the tantras and Sutras.

Malcolm wrote:

No, it is not false.

Son of Buddha said:

The Buddha nature can be seen by the eye by being's other than the Buddha.....

Malcolm wrote:

No, it cannot. Tenth stage bodhisattvas can perceive a generic approximation of tathāgatagarbha, but that is all. And no one else can see even that much. The Indian version states:

Son of a good family, bodhisattvas of the tenth stage can see only a generic approximation of the tathagātagarbha that exists in their bodies.

Chinese long version (from Tibetan):

Son of a good family, buddha nature can be seen by only a buddha, and not a śrāvaka [arhat] or a pratyekabuddha.

Son of Buddha said:

on top of the fact the idea that a person can see the Buddha nature and another person cannot see the Buddha Nature does not in any way shape form or fashion show that there are two different Buddha natures.

Malcolm wrote:

Depends on how it is being defined.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 8:14 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

"Existence" is probably not the correct word for something that is unborn and beyond conceptuality. Semantics.

Malcolm wrote:

To say that something is unborn is to say either a) it always existed from time immemorial b) it never arose and is not something one would consider real. If it is former, then one's view is no different than nonbuddhists. If it is the latter, than wisdom is just as empty as everything else (buddhist view).

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 8:07 AM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

Since it has no causes, it should therefore arise at all times, randomly, in ants, humans, dogs, etc.

smcj said:

The Uttartantra has a lot of analogies for Buddha Nature, each with a commentary explaining the significance. But the only one that I personally need is the clouds and the sun in the sky. The sun is never contaminated by the clouds. So the salient point is what perspective you are speaking from. If you are above the clouds there is absolutely no difference between a stormy day and clear weather. There are teachings from that perspective, such as Huang Po's "There is no difference between the enlightened and unenlightened." So yes, from that perspective it is fully present at all times in ants, human, dogs, etc.

But obviously I'm not a pilot (or yogi) so I've got my raincoat in my car at all times. So therefore, no one can have this truly existing wisdom, not even a buddha, since it already exists without needing to be realized.
Huh?

Malcolm wrote:

To say that something truly exists is to say that it produces itself without any cause or condition. It is not something that can be realized, much less known.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 7:50 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

That's basically how I interpret the above quote from Khenpo Tsultrim. How else to understand the distinction between "consciousness" which is non-arising as per Madhyamaka, and "Wisdom Mind" which has true existence? I haven't had teachings with questions answered, so obviously I'm just guessing. It would have been nice if he had elaborated on it some more in his book..

Malcolm wrote:

What does it mean to say that wisdom has true existence? It has no cause? It is like the mind of god, self-existing, unconditioned?

smcj said:

More like the mind of Buddha. Since K.T.'s quote is a presentation of Shentong, I think it safe to say it is empty-of-(anything)-other than its own innate buddha qualities. That much is pretty standard Shentong presentation, with possible variations of course.

Malcolm wrote:

So therefore, no one can have this truly existing wisdom, not even a buddha, since it already exists without needing to be realized. Since it has no causes, it should therefore arise at all times, randomly, in ants, humans, dogs, etc. Practicing the path is useless, since wisdom already exists, truly.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 7:36 AM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

What do you think that basis is?

conebeckham said:

The Dharmadhatu?

smcj said:

That's basically how I interpret the above quote from Khenpo Tsultrim. How else to understand the distinction between "consciousness" which is non-arising as per Madhyamaka, and "Wisdom Mind" which has true existence? I haven't had teachings with questions answered, so obviously I'm just guessing. It would have been nice if he had elaborated on it some more in his book..

Malcolm wrote:

What does it mean to say that wisdom has true existence? It has no cause? It is like the mind of god, self-existing, unconditioned?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 7:30 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Ok. Mind is empty, and therefore there is no impediment. Display arises. We mistake display for subject/object. We reify. I'm with you. So, we purify the kleshas, bakchaks, what-have-you. When purified, reification no longer occurs. Does display still occur? If so, from where? Even if subject/object duality is exhausted by the purification of all stains, there is the base, yes?

Malcolm wrote:

What do you think that basis is?

conebeckham said:

The Dharmadhatu?

Malcolm wrote:

The dharmadhātu is aware, some sort of universal awareness?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 5:41 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

But I also posit an awareness, or sentience, as, I think, do you.

Malcolm wrote:

An awareness that is different than the mind?

conebeckham said:

An awareness that is common to both the "mind," i.e., sentient beings, and "Wisdom," i.e. The Purified continuum of Buddhas.

Malcolm wrote:

Oh, so you just mean clarity, the characteristic of the mind. But clarity is conditioned, and cannot alone serve as a basis for buddhahood.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 5:33 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

But I also posit an awareness, or sentience, as, I think, do you.

Malcolm wrote:

An awareness that is different than the mind?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 5:29 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Ok. Mind is empty, and therefore there is no impediment. Display arises. We mistake display for subject/object. We reify. I'm with you. So, we purify the kleshas, bakchaks, what-have-you. When purified, reification no longer occurs. Does display still occur? If so, from where? Even if subject/object duality is exhausted by the purification of all stains, there is the base, yes?

asunthatneversets said:

By "base" do you mean "gzhi"?

conebeckham said:

I mean the same thing that Sherlock means, whatever his reference term would be.....

I am assuming it is gzhi, and not kun gzhi.

Malcolm wrote:

gsar ma kun gzhi; rnying ma gzhi, same meaning, different word.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 5:29 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Ok. Mind is empty, and therefore there is no impediment. Display arises. We mistake display for subject/object. We reify. I'm with you. So, we purify the kleshas, bakchaks, what-have-you. When purified, reification no longer occurs. Does display still occur? If so, from where? Even if subject/object duality is exhausted by the purification of all stains, there is the base, yes?

Malcolm wrote:

What do you think that basis is?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 5:25 AM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

So, the answer is that your nature of water is merely an abstraction, and does not really exist.

dzogchungpa said:

Are you then saying that the nature of mind is merely an abstraction?

Malcolm wrote:

Yes, in the sense that there is no nature of the mind apart from the mind.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 4:38 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Yes, all dharmas are like a reflection. But what is the basis, the surface, the mirror, the water, upon which dharmas reflect??

Malcolm wrote:

One's mind, of course.

conebeckham said:

OK! but is "one's mind" all water? Or is it just a specific body of water? Water has the same characteristics no matter what body it resides in.....light passes through it, more or less, depending on the temporary obscurations suspended in it, reflections can appear in it, given light.....but at all times the nature of water is unchanged. If one's mind were a puddle, and the puddle dried up, was the water impermanent? Or has it changed state? Will it eventually recondense and form another puddle? Is the Nature of Water one, or different, with the various Bodies of Water?

Malcolm wrote:

One cannot find the nature of water apart from water. It does not precede or succeed it. Now then, if you are an essentialist [Hindu, etc.], you will argue that all water derives its nature from some hypothetical essence of water. If you are a nominalist [Buddhist], you will argue our notion of a characteristic of water is an abstraction derived from our experiences of water. So, the answer is that your nature of water is merely an abstraction, and does not really exist. See MMK chapter 5:7:

Therefor space is not existent, it is not non-existent, is not the characterized, is not the characteristic; also any other of the five elements are the same as space.

And 5:8:

Some of small intelligence, see existents in terms of 'is' or 'is not'; they do not perceive the pacification of views, or peace.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 4:11 AM

Title: Re: Mipham was not gzhan stong

Content:

dzogchungpa said:

Can we not say that the reflection is how the water appears?

Malcolm wrote:

all of the water or only a part?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 4:04 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Yes, all dharmas are like a reflection. But what is the basis, the surface, the mirror, the water, upon which dharmas reflect??

Malcolm wrote:

One's mind, of course.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 3:39 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Ok. Sure. So is what you just said. The import is there is such a tantra and explanation and method. If one has such a teacher one can have such a practice.

Malcolm wrote:

The method of practicing Guhyagarbha is mahāyoga — it is only the fact that the thirteenth chapter has a brief mention of Dzogchen that makes it stand out.

Basically Longchenpa is reading a lot into the tantra.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 3:36 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Without the water, there would be no reflection, yes?

Malcolm wrote:

Of course, but there is no moon in the water.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 3:22 AM

Title: Re: Mipham was not gzhan stong

Content:

Sherlock said:

Actually we are arguing that the moon is just a reflection.

conebeckham said:

Mmmm....the reflection of the moon is actually "water," though.

Malcolm wrote:

Since when it a reflection part of the surface it is reflected in?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 2:24 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Malcolm wrote:

[quote="Crazywisdom"]

Responding briefly to your arguments. Kyedzog are indivisible. You can approach the wheel from any point. One is not a Buddha due to looking left and walking right. It's a mere obscuration. Once this is done away with everything manifests.[/quote]

Easy to say, in practice however, not so easy — no matter which path one chooses.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 1:33 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

The Dharmakāya produces form bodies for sentient beings — did you ever ask yourself how?

Funny, I was going to ask you the same question.

So let us start with "Dharmakaya produces..." Really? Nothing produces something?
Hmmm...

Malcolm wrote:

Right, this actually only happens from the side of sentient being. In reality, the

dharmakāya does not produce anything. The Mahāyāna Uttaratantra states:

Just as the reflection of Indra appears

in a pure ground of sapphire, [435/a]

likewise, the reflection of the body of the Munindra

arises in the pure ground of the mind of migrating beings.

The reflection that arises or subsides for migrating beings is engaged

through the power of whether their minds are permeated or not with taints,

just like the appearance of the reflection [of Indra] in the worlds

is in the same way not seen as existing or not existing.

The Vajracchedikā Sūtra states:

Whoever sees me as form,

whoever knows me as sound,

those people who apprehend me

incorrectly do not see me, [411/b]

and so do not see the dharmakāya.

The buddhas are dharmatā.

The guides are the dharmakāya.

Since dharmatā is unknowable,

it cannot be known.

So you have to ask yourself what dharmatā is. The Saptaśatikā-prajñāpāramitā Sūtra states:

Inconceivable wisdom is the wisdom of the buddhas. The absence of perception of any phenomenon is the wisdom of the buddhas...If it is asked why, the omniscience with the mode of the nonexistence of wisdom in the ultimate is the wisdom of the buddha.

The Mahāyāna Uttaratantra states:

Just as space is nothing at all, invisible,

imperceptible, unsupported,

totally beyond sight,

formless, indemonstrable

and cannot be seen

even though one looks high and low,

likewise, even though one looks for buddha

everywhere, he isn't there.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 1:26 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

No. It's an Atiyoga tantra. It's view is equal to the ninth. That's all I'm going to say. Except path appearances are not built or developed. They are obscured only. They can gradually appear like defogging a window. So viewing this as development is a wrong view. Samsara has no beginning so the sambhogakaya appears fully endowed from beginningless time. It appears w/i this bindi

Malcolm wrote:

The Guhyagarbha is a mahāyoga tantra, which mentions Dzogchen exactly twice and most importantly in chapter thirteen. You are not the only person who can read, or who has taken teachings on these things.

Your position above is not more profound than the Uttaratantra, which of course makes a distinction between impure, pure/impure and pure, from the perspective of sentient beings, bodhisattvas, and buddhas. No one ever said the path was additive, it is only subtractive, gathering the two accumulations for example, means just that one is removing the two obscurations. When one is obscured, one is impure; when on the path, especially the aryan path, pure/impure; and when one attains buddhahood, pure. It does not mean that one has in fact actually removed or added anything. Nevertheless, these so called buddha qualities both can be considered naturally perfected, and they also are produced by a process of transformation and there is no contradiction between these two things. If someone thinks there is a contradiction, they have to explain why they are not at present omniscient.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 1:18 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Is Bare Awareness a phenomenon? Or is it of another category entirely? If the Ultimate were just a sort of "Bare Awareness," one could say such awareness is indeed "empty of all phenomena," correct? And yet one could not say that the "nature of the dharmadhatu" --suchness--is not a mere "blankness," but that there is awareness there.

Malcolm wrote:

There is no "awareness", naked or clothed, outside of your mind. There is no buddhahood outside of your mind. Searching for buddhahood somewhere else other than in your mind is deluded.

conebeckham said:

No argument here. Also, no appearances of phenomena outside your mind. But who said anything about searching for Buddhahood somewhere else other than one's mind? Certainly not me.....

Malcolm wrote:

Is your mind something relative or something ultimate? Is the awareness of your mind relative or ultimate? If your mind is relative, its awareness must also be relative, correct?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 1:17 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

It is quite another to claim that the ultimate is empty of all relative phenomena.

Ok, so then the Dharmakaya is a solid object? Or a convenient fiction used as upaya?

Wow.

Malcolm wrote:

Depends on how you are defining it. For example, in Secret Mantra, among the seven limbs of three kāyas, dharmakāya is the limb of the absence of inherent existence.

Sambhogakāya has three limbs: union, great bliss and perfect enjoyments.

Nirmānakāya has three limbs great compassion, the uninterrupted stream of the wheel of activities, and never ceasing.

In sūtra, dharmakāya is the two-fold omniscience that comes about from gathering the accumulation of wisdom.

This however does not mean that there is some platonic ultimate that exists separate from the relative phenomena of the world. The three kāyas function in the world for sentient beings. The dharmakāya produces form bodies for sentient beings — did you ever ask yourself how? Or did you think that the dharmakāya, sambhogakāya and nirmanakāya were something like the father, son and holy ghost?

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 1:09 AM

Title: Re: Mipham was not gzhan stong

Content:

conebeckham said:

Is Bare Awareness a phenomenon? Or is it of another category entirely? If the Ultimate were just a sort of "Bare Awareness," one could say such awareness is indeed "empty of all phenomena," correct? And yet one could not say that the "nature of the dharmadhatu" --suchness-is not a mere "blankness," but that there is awareness there.

Malcolm wrote:

There is no "awareness", naked or clothed, outside of your mind. There is no buddhahood outside of your mind. Searching for buddhahood somewhere else other than in your mind is deluded.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 12:57 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Guhyagarbha has more pointed words. The kayas are fully endowed in this bindi. The only job is to stop distractions.

Malcolm wrote:

Again, there is a problem of literalism. For example, ChNN very clearly explains that even through the buddhaqualities are lhun grub, they are lhun grub as a _potential_.

Vimalamitra also makes this distinction, as does the Six Dimensions Tantra:

Since the cause and result are different,

[the basis] too is not naturally perfect (lhun grub).

Likewise, if the cause and result were the same, effort would be meaningless.

Crazywisdom said:

Khenpo Namdrol never makes this caveat. Longchenpa either. And Guhyagarbha is a dzogchen tantra. It is beyond cause and effect. This is explicit but also secret. So. I prob shouldn't discuss it.

Malcolm wrote:

Longchenpa absolutely makes this caveat, he does so in both the Tshig Don Mdzod as well as the Theg mchog mdzod when he discusses the six incorrect positions of the basis. Moreover, so does Vimalamitra, at length, in his commentary in Six Dimensions Tantra. Longchenpa may not make this distinction in the phyogs bcu mun sel, but then, Guhyagarbha is a mahāyoga tantra, and its view is a bit limited.

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 12:51 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

Honestly, this thread is an embarrassment. If anyone who actually reads the book wants to talk about it, I'll be back.

Malcolm wrote:

In all fairness, the book preview given on Amazon is sufficient to assess the opinions of this scholar. Quite simple, there are many people of eternalist bent, who cannot fathom and refuse to fathom that the Buddha's teaching means there is no "super reality of the individual ego" (that Bhattacharya is arguing for).

Author: Malcolm

Date: Tuesday, May 5th, 2015 at 12:26 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Guhyagarbha has more pointed words. The kayas are fully endowed in this bindi. The only job is to stop distractions.

Malcolm wrote:

Again, there is a problem of literalism. For example, ChNN very clearly explains that even though the buddhaqualities are lhun grub, they are lhun grub as a _potential_.

Vimalamitra also makes this distinction, as does the Six Dimensions Tantra:

Since the cause and result are different,

[the basis] too is not naturally perfect (lhun grub).

Likewise, if the cause and result were the same,

effort would be meaningless.

Author: Malcolm

Date: Monday, May 4th, 2015 at 11:45 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

Are you saying that In Dzogchen tathāgatagarbha is impermanent whereas in the sutras it is permanent?

Malcolm wrote:

I am saying that the term is used very differently. Here in Varjayāna, since the basis of the potential to achieve buddhahood is the physical body, especially key points of tantra anatomy, and since the mind is located in this bindu of four elements and so on, the term is being used differently than in sūtra.

dzogchungpa said:

Well, it seems to me that one could say it is being used the same way, but since there is a different explanation of how buddhahood is achieved there is a different idea of what the 'garbha' of the 'tathagata' is. Does that make sense?

Malcolm wrote:

It is pretty hard to say that something which is made of conditioned and impermanent things is conditioned and permanent, no? Unless tathāgatagarbha refers to a potential for awakening (which it in fact does) rather than full-blown buddhahood (which in fact it does not).

Author: Malcolm

Date: Monday, May 4th, 2015 at 9:35 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Malcolm wrote:

Right, and since it those four elements are impermanent, it really does not correspond to tathāgatagarbha taught in the sūtras.

dzogchungpa said:

I don't doubt it. Are you saying that In Dzogchen tathāgatagarbha is impermanent whereas in the sutras it is permanent?

Malcolm wrote:

I am saying that the term is used very differently. Here in Varjayāna, since the basis of the potential to achieve buddhahood is the physical body, especially key points of tantra anatomy, and since the mind is located in this bindu of four elements and so on, the term is being used differently than in sūtra.

Author: Malcolm

Date: Monday, May 4th, 2015 at 8:36 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Crazywisdom said:

Arguing with you is hopeless. Why? You genuinely think this is responsive and counters the quote above. In fact, it makes it obvious that sutra is dealing with generalities and tantra is dealing with specifics. A college education would help you. Our more study or something.

Malcolm wrote:

Yes, it is like arguing with a Christian.

Author: Malcolm

Date: Monday, May 4th, 2015 at 8:35 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Malcolm

it is not a question of "believing what I want," Stephen Hodge also has doubts about the veracity of later portions of the translation by Dharmakṣema. The version translated by by Fa-hsien appears to be the original.

Sure it is a question of what you believe.....and likewise many scholars, historians and Buddhists think the Vajrayana Tantras are entirely dubious in origin and in many cases contain very perverse teachings if token literally.

Also the first 17 chapters of the Dharmakeshema version Correspond to the Original Faxian version, my quote came from chapter 8

Second I find it hard to believe you like the Faxian version better you know seeing as the Faxian version uses the term JIVATMAN instead of Atman it teaches directly the term Soul.

But as I said before believe what you want.

Malcolm wrote:

I don't prefer any Chinese translation. The Tibetan translation from Sanskrit is based on the same text as Faxian's translation, as far as I can tell. The Tibetan translation from Chinese is the Dharmakeshema version. Naturally, I prefer the Tibetan translation from Sanskrit, because it is a much more accurate translation than the version translated from Chinese.

Author: Malcolm

Date: Monday, May 4th, 2015 at 8:15 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

Speaking of Dzogchen,

<http://vajracakra.com/viewtopic.php?f=57&t=1086&p=12465#p12464>: In Dzogchen, the thigle of elements in the heart is considered tathāgatagarbha.

Malcolm wrote:

Right, and since it those four elements are impermanent, it really does not correspond to tathāgatagarbha taught in the sūtras.

Author: Malcolm

Date: Monday, May 4th, 2015 at 8:13 PM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

Are all phenomena suchness or not?

conebeckham said:

Of course the nature of all phenomena is suchness. But suchness is not merely phenomenal non-existence, in Shentong. Suchness is also luminous awareness--not merely absence of "self."

Malcolm wrote:

And it is for this reason, for example, that Rongton Sheja Kunrig classifies gzhan stong as a species of false aspectarian yogacara, or a sort of intermediate view between yogacara and madhyamaka.

conebeckham said:

The Ultimate truth is certainly empty of stains, but is "full" of qualities. But these are all just conceptual "approximations."

Malcolm wrote:

The problem lies when one conflates the language of the tathatagarbha teachings, the language of yogacara and the language of madhyamaka. The ancient yogacarins in India took virtually no interest in tathāgatagarbha theory devoting only a total of two commentaries to the subject: the Uttaratāntra and the subcommentary on that by Asaṅga. Further proof, is that Madhyamakas such as Bhāvavieka and Chandrakīrti treat the subject of tathāgatagarbha theory with much more interest than Asaṅga, Vasubandhu and so on. We do not really find consistent commentarial treatment of tathāgatagarbha theory until the Vajrayāna commentaries dating from the ninth century onward. Even here it is not systematic.

conebeckham said:

Madhyamika in the classical sense denies the ability of conceptual mind to encompass reality. Shentong also does the same thing. The only thing Shentong, as I understand it, posits is an awareness which is beyond description, also beyond the ability of conceptual mind to encompass reality--but in that sense, it does posit "something" other than "bare emptiness" as an "ultimate."

Malcolm wrote:

And thus gzhan stong slips off the other side of the horse while trying avoid the extreme of annihilation. Such an assertion of existence in the ultimate cannot be considered free from extremes, because it is an extreme. This is why the Buddha states in the Ārya-saṃvṛitiparamārthasatyānirdeśa-nāma-mahāyāna-sūtra:

Devaputra: ultimate truth is beyond the range of the omniscient wisdom endowed with the supreme of all aspects. However one describes ultimate truth, it is not like that.

And as Gorampa states:

Other than the need for the existence of a middle path which avoids two extremes in all three vehicles, as explained in the Ratnavali, the system of Mādhyamikas must be free from the extreme of permanence because the ultimate asserted in the lower vehicles is not established, and free from the extreme of annihilation since the causes and results of action are not denied in the relative.

Also based upon this Mahāyāna, since one meditates having brought together the trio of the special view that reality's own nature is free from the extremes of the dualistic grasping of existence and nonexistence and so on, compassion in relation to sentient beings, and the development of Mahāyāna bodhicitta, at the time of the final result while never moving from the state of the dharmadhātu free from all proliferation one will effortlessly produce the benefit of sentient beings throughout all of space.

There cannot be a Madhyamaka better than this, nor a result better than this.

Author: Malcolm

Date: Monday, May 4th, 2015 at 7:24 PM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

Are all phenomena suchness or not?

Awakening faith in Mahayana...

Malcolm wrote:

Right, so you did not even answer the question.

As a basic definition, nirvana, space and so on are included in "all phenomena." In fact, the Śatasāhasrika-prajñāpāramitā, etc., state:

All phenomena are included with the category of suchness, those cannot go beyond that category. If it asked why, Subhuti no coming or coming can be perceived in suchness. Subhuti, all phenomena are within these categories: the dharmadhātu, are the limit of reality, uniformity and inconceivability.

And:

Subhuti, when categorized, all phenomena are the nature of being unreal. Subhuti, in the same way, also all phenomena are nature of emptiness, all phenomena are the nature of signlessness, all phenomena are the nature of aspirationlessness. Subhuti, in the same way also, all phenomena are the nature of suchness, all phenomena are the nature of the limit of reality, all phenomena are the nature of dharmadhātu.

This being so, it is ludicrous to assert that the ultimate is empty of all relative phenomena. Such an assertion directly contradicts the words of the Buddha. It is one thing to claim "tathāgatagarbha is empty of adventitious afflictions." It is quite another to claim that the ultimate is empty of all relative phenomena. The ultimate is merely the emptiness of all phenomena, there is no other ultimate that can be found.

Author: Malcolm

Date: Monday, May 4th, 2015 at 9:36 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

David Reigle said:

The universal ātman of the Upaniṣads is not here being spoken of.

Malcolm wrote:

This is a mere assertion on your part.

David Reigle said:

Yes, it is my understanding of the evidence presented, and hopefully it correctly represents Bhattacharya's position.

Malcolm wrote:

Given that the atman spoken of in the upanishads as being thumb sized etc, is explicitly rejected by the Buddha, your assertion would seem to be quite unsupported.

Author: Malcolm

Date: Monday, May 4th, 2015 at 8:49 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

David Reigle said:

The universal ātman of the Upaniṣads is not here being spoken of.

Malcolm wrote:

This is a mere assertion on your part.

Author: Malcolm

Date: Monday, May 4th, 2015 at 5:34 AM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

Malcolm.

Umm, no, that is not what gzhan stong is. This is how it is defined:

Dharmatā, the thoroughly established, the ultimate truth, is not empty of its own nature, but because it is empty of imputed and other-dependent entities, relative entities, conditioned phenomena, it is empty of other entities. That is the true unperturbed emptiness, ultimate truth, dharmakāya, [3/b] the limit of the real, suchness, and emptiness endowed with the supreme of all aspects. The powers, major and minor marks and so on are the unconditioned qualities that abide in that from the beginning. You do realise your quote is in agreement with what I am saying right?

All your quote us saying is the ultimate truth which is the Buddha attributes(as I stated in the queen srimala Sutra) is empty of imputed and other-dependent entities, relative entities, conditioned phenomena, it is empty of other entities which are adventitious defilements (which again was what was taught in the Queen Srimala Sutra I quoted)

Here is some more info to add to yours

The Mountain Doctrine Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix By: Dolpopa.

Moreover the Angulimala Sutra says:

“Manjushri, an empty home in a built-up city is called empty due to the absence of humans. A pot is empty due to the absence of water. A river is empty due to water not flowing. Is a village that is without householders called “empty, empty?” Or are the households empty in all respects? They are not empty in all respects; they are called empty due to the absence of humans. Is a pot empty in all respects? It is not empty in all respects; it is called “empty” due to the absence of water. Is a river empty in all respects? It is not empty in all respects; it is called “empty” because water is not flowing. Similarly, liberation is not empty in all respects; it is called “empty” because of

being devoid of all defects. A Buddha, a supermundane victor, is not empty but is called “empty” because of being devoid of defects and due to the absence of humanness and godhood that have ten of millions of afflictive emotions.

Alas, venerable Manjushri, acting out the behavior of a bug, you do not know the real meaning of empty and non-empty. The naked ones” also meditate on all as empty. Do not say anything, you bug of the naked ones!

[Dolpopa’s Commentary]

The passage from “The Buddha is like space” through “How could you, Angulimala, understand/ Empty nothingness!” which indicates, in accordance with the assertions of some, that everything is a self-emptiness of nothingness is an introduction by Manjushri. It leads to Angulimala’s delineating the difference between self-emptiness and other-emptiness, despite the fact that Manjushri actually knows the difference.

Then, using the example of hail-stone becoming non-existent upon melting, he teaches that the final liberation, Buddhahood, is not empty. This teaches that the ultimate supermundane truth, the body of attributes, is not empty of its own entity. Using the example of an empty home, an empty vase, and an empty river, he teaches an emptiness of all defects; this teaches that the final liberation is other-emptiness. All descriptions of non-emptiness/ “Liberation is not empty in all respects,” “A supermundane victor is not empty,” “Non-empty phenomena are other,” and so forth—mean that the ultimate noumenon is not itself empty of itself.

Malcolm wrote:

What you do not seem to understand is while the sūtra passages you are citing are noncontroversial, the gzhan stong interpretation Dolbupa applied to them in general is controversial for many reasons, but mostly having to do with his novel (and largely unprecedented) interpretation of the three own natures, his idea that the perfected nature (parinispāna) was empty of both the dependent (paratantra) and imputed (parikalpita) natures. In fact Maitreyanātha, Asaṅga and Vasubandhu uniformly consider that the absence of the imputed in the dependent is the perfected. The second place where the gzhan stong view is found contradictory to Nāgārjuna is that if one follows the gzhan stong view, saṃsāra and nirvāṇa cannot be inseparable. Therefore, the statement by the Buddha in the Hevajra Tantra must be false:

This so-called “saṃsāra,”
just this is nirvāṇa.

Many other clear and unambiguous statements by the Buddha on the identity of saṃsāra and nirvāṇa must also be considered false. Not to mention Nāgārjuna’s famed dictum:

Saṃsāra is not the slightest bit different from nirvāṇa,
nirvāṇa is not the slightest bit different from saṃsāra;
whatever is the limit of nirvāṇa, that is the limit of saṃsāra,
a difference between those two does not exist even slightly.

We can see that Vasubandhu agrees with this meaning in the Sūtrālaṃkārabhāṣya:

The meaning of nirvāṇa being all-pervasive is that because saṃsāra and peace (nirvāṇa) have one taste due to one not having concepts about their faults and qualities, in the respect there is no difference between saṃsāra and nirvāṇa.

M

Author: Malcolm

Date: Monday, May 4th, 2015 at 5:10 AM

Title: Re: Rainbow Body - Why?

Content:

Malcolm wrote:

You need to accumulate merit to realize emptiness, as well as the rūpakāya. You need to accumulate wisdom to realize the dharmakāya.

Tenso said:

Confusing. Dharmakaya is emptiness.

Malcolm wrote:

No, Dharmakāya is the two fold omniscience that comes from realizing emptiness and accumulating wisdom. Accumulating merit improves your mind and makes it ever more clear.

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:28 AM

Title: Re: Mipham was not gzhan stong

Content:

Sherlock said:

Malcolm, is the main way Nyingma and Sakya view differ in the way the Nyingmas say there is a different relative truth for each of the 9 yanas?

Malcolm wrote:

IN terms of tantra, yes. Sapan rejects the idea.

But otherwise, in terms of sutra, Sakya and Nyingma is more or less on the same page.

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:24 AM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

Nope. Gzhan stong is the theory that the ultimate truth is empty of relative truth and utterly different than it; it is not the theory that the nature of mind (tathāgatagarbha) is empty of adventitious defilements and replete with buddha qualities (potentially). You can cite the Śrīmālādevī-siṃhanāda sūtra (and the nine other tathāgatagarbha sūtras) till you pass out from exhaustion but it won't make tathāgatagarbha theory any more "gzhan stong".

Son of Buddha said:

That's weird seeing as Dolpopa used that quote as the literal definition of Shentong

The Ultimate Truth is the Tathagatagarbha and is empty of the relative truth which is the adventitious defilements and utterly different than it Your refuting yourself.

Malcolm wrote:

Are all phenomena suchness or not?

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:20 AM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

Um that quote from that Buddhist Sutra is LITERALLY the DEFINITION of Shentong.....
You sir are in denial.

Malcolm wrote:

Your quote does not support Dolbupa's entire theory, which has much more to do with his treatment of three own natures, his interpretation of the idea of the three turnings, and so on that it does tathāgatagarbha.

We all accept tathāgatagarbha theory, we just don't accept Dolbupas interpretation of it, because it is eternalist.

Son of Buddha said:

Um yea that quote IS the actual definition of Shentong simple as that. As far as Dolpopas teachings, he ties many other teachings in to make a full system, that still doesn't change what the literal definition of Other Emptiness(Shentong) is.

Malcolm wrote:

Umm, no, that is not what gzhan stong is. This is how it is defined:

Dharmatā, the thoroughly established, the ultimate truth, is not empty of its own nature, but because it is empty of imputed and other-dependent entities, relative entities, conditioned phenomena, it is empty of other entities. That is the true unperturbed emptiness, ultimate truth, dharmakāya, [3/b] the limit of the real, suchness, and emptiness endowed with the supreme of all aspects. The powers, major and minor marks and so on are the unconditioned qualities that abide in that from the beginning.

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:11 AM

Title: Re: Mipham was not gzhan stong

Content:

BuddhaFollower said:

Rangtong, Shentong, Prasangika and Svatantrika are all Tibetan categories.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:05 AM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

(1) the idea that Shentong is a Tibetan invention is false, Shentong is literally taught in Buddhist Indian Holy texts.

(2) the idea that Shentong did not exist in India is false again Shentong is literally taught in INDIAN Buddhist Holy texts.

Malcolm wrote:

As to points one and two, no. It was never taught in India.

Son of Buddha said:

So Other Emptiness(Shentong) is not taught in ANY Indian Buddhist Sutra?

Malcolm wrote:

Nope. Gzhan stong is the theory that the ultimate truth is empty of relative truth and utterly different than it; it is not the theory that the nature of mind (tathāgatagarbha) is empty of adventitious defilements and replete with buddha qualities (potentially). You can cite the Śrīmālādevī-siṃhanāda sūtra (and the nine other tathāgatagarbha sūtras) till you pass out from exhaustion but it won't make tathāgatagarbha theory any more "gzhan stong".

Author: Malcolm

Date: Monday, May 4th, 2015 at 3:03 AM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

Um that quote from that Buddhist Sutra is LITERALLY the DEFINITION of Shentong.....
You sir are in denial.

Malcolm wrote:

Your quote does not support Dolbupa's entire theory, which has much more to do with his treatment of three own natures, his interpretation of the idea of the three turnings, and so on that it does tathāgatagarbha.

We all accept tathāgatagarbha theory, we just don't accept Dolbupas interpretation of it, because it is eternalist.

Author: Malcolm

Date: Monday, May 4th, 2015 at 2:45 AM

Title: Re: Mipham was not gzhan stong

Content:

Son of Buddha said:

(1) the idea that Shentong is a Tibetan invention is false, Shentong is literally taught in Buddhist Indian Holy texts.

(2) the idea that Shentong did not exist in India is false again Shentong is literally taught in INDIAN Buddhist Holy texts.

Malcolm wrote:

As to points one and two, no. It was never taught in India.

Author: Malcolm

Date: Monday, May 4th, 2015 at 1:09 AM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

p. 300-p.301.

Malcolm wrote:

No, he merely says on these pages that the meaning of Madhyamaka and Yogacara are included within Dzogchen.

Author: Malcolm

Date: Monday, May 4th, 2015 at 12:25 AM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

it is claimed that His Eminence Gyaltsab Rinpoche said that those persons who hear the recording of Him reciting the mantra

Malcolm wrote:

ChNN gives the lung for this mantra in person all the time, it is part of the Shitro practice which comes from Namcho.

Lobsang said:

Thanks but that doesn't answer my questions, no offence really.

Who is 'ChNN'?

Malcolm wrote:
Chogyal Namkhai Norbu.

In general, you cannot receive a lung from a recording.

Author: Malcolm
Date: Monday, May 4th, 2015 at 12:24 AM
Title: Re: Mipham was not gzhan stong
Content:
Sherlock said:
All gzhan stong views (including Gelug) are needlessly convoluted.

Mipham shows how simple and elegant the old Nyingma view is and how it applies to both sutra and tantra. This is also the Indian view.

Mipham acknowledges that e.g. Gelug view can help people who find it hard to accept emptiness fully but this is provisional. He even quotes Tsongkhapa saying that.

smcj said:
I don't buy that the Gelug view as Shentong. .

Malcolm wrote:
It is upside down gzhan stong, why you have even read Gelugs on this forum assert that things are not empty of themselves, they are merely empty of inherent existence.

Author: Malcolm
Date: Monday, May 4th, 2015 at 12:21 AM
Title: Re: Rainbow Body - Why?
Content:

Tenso said:
Well, there is really no such thing as an immortal nirmanakayā because the rūpakāya always arises out of the dharmakāya, and therefore, the issue of mortal/immortal never arises for a buddha. If you can achieve buddhahood by a given path, then you realize dharmakāya, and if you realize dharmakāya, you can always generate rūpakāya, which you do so in response to the needs of sentient beings.
Thats good to know but then why do you need two accumulations to achieve buddhahood? If im not mistaken you need one accumulation to realize rupakaya and the other one for dharmakaya so what your saying is you only really need one? Help clarify please.

Malcolm wrote:
You need to accumulate merit to realize emptiness, as well as the rūpakāya. You need

to accumulate wisdom to realize the dharmakāya.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 11:51 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

So, has anyone read the book yet and if so, what did you think?

Malcolm wrote:

Are you kidding? There is no point at all in criticizing a book you have read....

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 11:39 PM

Title: Re: Rainbow Body - Why?

Content:

Crazywisdom said:

Yes

Malcolm wrote:

Right, well, they are there in gsar ma, just expressed differently. A certain point in your practice, one can visibly see the elemental winds in their colors. The connection elements —> winds —> wisdoms is made in gsar ma tantra.

Crazywisdom said:

So they do or do not have a means of manifesting an immortal nirmanakaya like GR?

Malcolm wrote:

Well, there is really no such thing as an immortal nirmanakayā because the rūpakāya always arises out of the dharmakāya, and therefore, the issue of mortal/immortal never arises for a buddha. If you can achieve buddhahood by a given path, then you realize dharmakāya, and if you realize dharmakāya, you can always generate rūpakāya, which you do so in response to the needs of sentient beings.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 11:23 PM

Title: Re: is vajrayana budhism a path of renunciation or isn't it?

Content:

Tsongkhapafan said:

There is no spiritual path without renunciation as the very definition of a spiritual path is an exalted awareness conjoined with non-fabricated renunciation, so of course the Vajrayana is a path of renunciation - it's a supramundane path if practised properly.

Objects are not contaminated from their own side, so if you remember emptiness, your

enjoyment is not a cause of samsara.

Malcolm wrote:

No, I explained this already. In Vajrayāna you do not renounce sense objects, in lower yānas, you do. It is therefore not a path of renunciation.

This is distinct from having renunciation, which is necessary to practice any path at all.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:48 PM

Title: Re: Mipham was not gzhan stong

Content:

Sherlock said:

I have faith in the unassailable position of Nagarjuna, Rongzompa, Longchenpa, Sapan, Mipham.

Have any gzhan stong pas tried to refute this before?

Malcolm wrote:

They never refute Nāgārjuna, they merely consider Madhyamaka incomplete. This is why the Yogacara master Dharmapāla wrote a commentary on Aryadeva's four hundred. They accept Madhyamaka, just think that some Madhyamakas negate too much.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:40 PM

Title: Re: Mantra Liberation Through Hearing ("Ha Gan Ga")

Content:

Lobsang said:

it is claimed that His Eminence Gyaltsab Rinpoche said that those persons who hear the recording of Him reciting the mantra

Malcolm wrote:

ChNN gives the lung for this mantra in person all the time, it is part of the Shitro practice which comes from Namcho.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:36 PM

Title: Re: Rainbow Body - Why?

Content:

Crazywisdom said:

Yes

Malcolm wrote:

Right, well, they are there in gsar ma, just expressed differently. A certain point in your

practice, one can visibly see the elemental winds in their colors. The connection elements —> winds —> wisdoms is made in gsar ma tantra.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:33 PM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

Does he use the term "empty-of-other"?

Malcolm wrote:

What characterizes a gzhan stong pa is the use of three own-natures to explain the two truths of Madhyamaka. This trend begins with the 10th century Indian polymath, Ratnakaraśanti, in his Madhyamakālaṃkāra.

However, Longchenpa never does this, relegating the three own natures to the cittamantra system. He never conflates it with Madhyamaka.

smcj said:

I'll take that as an extremely reluctant "yes".

Malcolm wrote:

The term "empty of other" is just a word, it does not necessarily characterize a position. Actually, I have never seen Longchen use the term anywhere. Not saying he never did, but I have not seen it.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:31 PM

Title: Re: Mipham was not gzhan stong

Content:

Sherlock said:

To sum up, it's better to stick to old school Madhyamika like Sakya, Nyingma up to Longchenpa or Kagyu up to 8th Karmapa. It is much more logical and elegant too.

smcj said:

I'm not great on history, but my understanding is that Karmapa III was a Shentongpa...

Malcolm wrote:

I would not go that far. He admired Dolbupa's "new Dharma terminology," but there is no evidence that he was influenced by Dolbupa.

The first person I know of to make the claim that Rangjung Dorje as well as Longchenpa were gzhan stong pas is the great Nyingma master and scholar, Rigzin Tsewang Norbu (1658-1755). I think this is the reason you commonly see Longchenpa's name included in Kagyu accounts of gzhan stong history is that gzhan ston entered Karma Kagyu via

Rigzin Tsewang Norbu because he was the guru (and disciple) of the 8th Situ Panchen (1700-1775).

Personally, I don't agree with Rigzin Tsewang Norbu's opinion, since Longchenpa never makes use of key parts of gzhan stong teachings, so I think it is enthusiastic overreach.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:19 PM

Title: Re: Mipham was not gzhan stong

Content:

Malcolm wrote:

Longchen is junior to Dolbupa (i.e. live after him), and explicitly identifies such texts as Dharmadharmatāvibhanga as belonging to the mind-only system. Longchenpa was not a gzhan stong pa.

smcj said:

Does he use the term "empty-of-other"?

Malcolm wrote:

What characterizes a gzhan stong pa is the use of three own-natures to explain the two truths of Madhyamaka. This trend begins with the 10th century Indian polymath, Ratnakaraśanti, in his Madhyamakālaṃkāra.

However, Longchenpa never does this, relegating the three own natures to the cittamantra system. He never conflates it with Madhyamaka.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 9:47 PM

Title: Re: Mipham was not gzhan stong

Content:

smcj said:

There is room for debate on that. From the translator's introduction of "Maitreya's Distinguishing Phenomena and Pure Being (with commentary by Mipham)"

1. The section of the text treating of phenomena follows the Chittamatra (mind only) tradition and serves the important purpose of explaining how the mind confuses itself and thus wanders in samsara by assuming that outer perceived objects and the inner perceiving mind actually exist as two different things, just because they appear to do so.
2. The section on pure being follows the shentong Madhyamaka (empty-of-other middle way) tradition by describing the nature of mind in an affirmative fashion, as self-present wisdom-awareness, the clear light.

It should also be noted that Longchenpa does use the "empty-of-other" terminology long before Shentong was established as a view.

Malcolm wrote:

Longchen is junior to Dolbupa (i.e. lived after him), and explicitly identifies such texts as Dharmadharmatāvibhanga as belonging to the mind-only system. Longchenpa was not a gzhan stong pa.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 9:45 PM

Title: Re: Rainbow Body - Why?

Content:

Malcolm wrote:

"Inner yānas" thinking only applies to Nyingma tantras. It is not relevant to gsar ma. One cannot fit Hevajra, Cakrasamvara, etc., into the Nyingma classification scheme (which never existed in India in any case).

In any case, wisdom is wisdom. The fact that the body reverts to wisdom is the identical in both systems.

Crazywisdom said:

Yes. I've often wondered if this were true. But the lights thing

Malcolm wrote:

What lights thing? Can you be more specific? You mean the five lights?

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 8:34 PM

Title: Re: Do people really deserve compassion?

Content:

Jesse said:

I have really been thinking, why do these people deserve compassion?

Malcolm wrote:

Yes.

Jesse said:

Just because ignorance causes them to act in these ways?

Malcolm wrote:

Especially then.

Jesse said:

So what. At what point does karma cease being a cause unto itself, at what point are people no longer the victim of their karma, and just plain being assholes?

Malcolm wrote:

In this case, it is not karma that is causing this, it is affliction. Affliction leads to such behavior, just as your afflictions presently inform your anger towards them and has motivated you to engage in the karma talking with malice and hatred about others.

M

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 6:50 PM

Title: Re: Is 'drupon' a title?

Content:

Fortyeightvows said:

Is 'drupon' a title?

Malcolm wrote:

Yes, primarily in the Drikung school, where it means roughly, master of a retreats, and is only given to those who have accomplished many years in strict retreat.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 6:49 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Malcolm No it does not it says

Son of a good family, bodhisattvas of the tenth stage can see only a general approximation of the tathagātagarbha that exists in their bodies.

You probably got your quotes mixed up the are about 4 that say similar things but differ on the capacities of the 10th level Bodhisattva.

But since you find problem with that quote here us another.

Nirvana Sutra

Son's of good families, those who see it with the eyes are Buddha Tathagatas.

Bodhisattva's in the tenth stage see Buddha Nature with the eyes and also see it through hearing. All sentient beings up to Bodhisattva's in the ninth stage see Buddha Nature through hearing.

There are not 2 different Buddha Nature's.

Malcolm wrote:

There most certainly two ways the concept is used, one in Vajrayāna, where it is taken to be the so called indestructible bindu which is composed of the elemental winds as well as the material from one's father and mind, along with one's mind; and the sugatagarbha strictly as dharmakāya, which is said in Nirvana sūtra to exist in the body solely for the reason that the mind inhabits the body. It is the mind that is encased by affliction, nothing else. Of course, we can also understand the many statements in sūtra and tantra that the mind itself is buddhahood, and there is no buddhahood to seek out apart from the mind. The mind when purified, becomes the dharmakāya, but it is not dharmakāya from the very beginning, even though its nature is intrinsically pure. You have mistaken the cause (intrinsically pure mind) for the result (dharmakāya, when that intrinsically pure mind is stripped of all adventitious obscurations). For example, The Dharmarāja Sūtra states:

The Bhagavan said to the bodhisattva Many Desires, "Many Desires, before, that was tainted. Now it is clean, pure, very pure. The mind is one thing, nondual, without any other properties. Since that mind is pure, all phenomena become pure.

Son of a good family, for example, a tree is cut down at the root, not at the branches and leaves. Likewise, if the mind is realized, it is equivalent with cutting all phenomena at the root. Since the mind is pure, all phenomena will be pure."

As for Buddhahood itself, the Pitāputrasamāgamana Sūtra states:

Great king, "buddhahood" is a term for seeing reality. "Seeing reality" is a term for the limit of reality. "Limit of reality" is a term for the dharmadhātu.

Great king, the dharmadhātu cannot be explained apart from being just a name, just a symbol, just a convention, [just relative], just an expression and just a designation.

M

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 6:24 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Wayfarer said:

That is the sense in which Buddhism generally is sceptical. It is neither denying or asserting the reality of something 'beyond the six sense gates'...

Malcolm wrote:

Sure it is. The six sense gates are defined as the all. Beyond which, nothing can be said because it is "out of range."

Wayfarer said:

That is why, I think, Nāgārjuna criticizes all philosophical views of 'the absolute' -

Malcolm wrote:

But he didn't. Ultimate truth is a correct cognition; relative truth, a cognition that is

incorrect.

Wayfarer said:

Nothing here can be shown to be self-existent, so it does not 'truly exist' - but it is also not 'non-existent'.

Malcolm wrote:

Not sure why you fall into the third extreme here, unless you accept the Gelug formulation of madhyamaka, and mean that there is no existence in the ultimate and no non-existence in the relative.

Wayfarer said:

Actually our whole situation is really very perplexing, but we don't realize how perplexing it is. I think that sense of being utterly perplexed by our situation is the basic starting-point for the Buddhist analysis.

Malcolm wrote:

It is not that perplexing: relatively everything arises from conditions, ultimately, nothing arises at all.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 10:30 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

[

Yes the Sutra's do say the 10th level bodhisattva's can see the Buddha Nature.....again still waiting on an actual DIFFERENCE between Sutra Buddha Nature and Tantric Buddha Nature.

Malcolm wrote:

No, the sutra does not say that.

<https://www.dharmawheel.net/viewtopic.php?f=39&t=19423&start=120#p280894>

Son of Buddha said:

Yea it does

Nirvana Sutra

'Noble son, although bodhisattvas dwelling on the tenth level [the tenth bhumi - i.e. the very highest level of spiritual development, just below that of a Buddha] do perceive Buddha-dhatu, it is not clear to them. Noble son, you might ask with what eye do

bodhisattvas dwelling on the tenth level perceive Buddha-dhatu, though it is not clear to them, with what eye do the blessed Buddhas clearly perceive it? Noble son, that seen with the eye of insight (prajna-caksus) is not clear, while that seen with the Buddha eye is clear. It is not clear while engaging in the practice of a bodhisattva, but it is clear when no longer engaging in the practice [i.e. when full Buddhahood has been attained and one is no longer a trainee Buddha]. Though they perceive it because they dwell on the tenth level, it is not clear to them, whereas it is clear to those who do not dwell or proceed [along the preparatory levels]. What bodhisattva-mahasattvas perceive with insight [prajna] is not clear, whereas the blessed Buddhas perceive it clearly because they have eradicated (literally: severed) causes and effects. All-Knowing (sarvajna) is said to be the Buddha-dhatu, whereas tenth-level bodhisattvas are not said to be All-Knowing and so although they perceive it [i.e. the Buddha Nature], it is not clear to them.'

And again whether one sees the Buddha Nature or not does not denote that there are 2 different Buddha natures. Just like you not being able to see my car while I can does not denote that there are 2 different cars.

Peace and Love

Malcolm wrote:

No, it does not, it says,,,

Son of a good family, bodhisattvas of the tenth stage can see only a general approximation of the tathagātagarbha that exists in their bodies.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 9:48 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

[

Yes the Sutra's do say the 10th level bodhisattva's can see the Buddha Nature.....again still waiting on an actual DIFFERENCE between Sutra Buddha Nature and Tantric Buddha Nature.

Malcolm wrote:

No, the sutra does not say that.

<https://www.dharmawheel.net/viewtopic.php?f=39&t=19423&start=120#p280894>

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 9:24 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

it is taught in the Nirvana Sutra that the Tenth level Bodhisattva's can clearly see it with their eyes.

BuddhaFollower said:

Dzogchen is not limited to Tenth level Bodhisattvas.

Malcolm wrote:

Not only that, but the sutra does not say that they can.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 8:29 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Malcolm

it is not a question of "believing what I want," Stephen Hodge also has doubts about the veracity of later portions of the translation by Dharmakṣema. The version translated by by Fa-hsien appears to be the original.

Sure it is a question of what you believe.....and likewise many scholars, historians and Buddhists think the Vajrayana Tantras are entirely dubious in origin and in many cases contain very perverse teachings if taken literally.

Also the first 17 chapters of the Dharmakṣema version Correspond to the Original Faxian version, my quote came from chapter 8

Second I find it hard to believe you like the faxian version better you know seeing as the Faxian version uses the term JIVATMAN instead of Atman it teaches directly the term Soul.

But as I said before believe what you want.

Malcolm wrote:

Ok, the translation you are using has confused fascicles with chapters. There are only five chapters in the original text. Even so, the Chinese translation is quite inaccurate compared with the Tibetan translation. This is why I don't trust it.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 7:57 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Read mine and Malcolm's discussion as you can see no actual difference has been presented between the Sutras and Tantras idea of Buddha Nature.

BuddhaFollower said:

There is no anatomy in your passage for attaining rainbow body like in Malcolm's passage.

Son of Buddha said:

Malcolm's point was

Here, it is said that sugatagarbha has a physical location in the body. So really, there is a difference in how this concept is used in sutra and in tantra.

There are other Dzogchen texts which indicate that sugatagarbha can be visibly seen with the eyes through various yogic techniques. This is really quite different than the way it is presented in sutra, won't you agree?

And I have proven that the Sutra LIKEWISE teach that the Sugatagarbha has a physical location in the body just like the Tantras do.

Malcolm wrote:

Where in the body do sutras say sugatagarbha is located? There are other Dzogchen texts that declare the four elements are sugatagarbha.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 7:55 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Malcolm wrote:

No sūtra or tantra says this. However, for example, the Mind Mirror of Vajrasattva Tantra states:

The sugatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate. It's location — it is located in the center of the heart. Also that is called "the transcendent state of Samantabhadra's sealed locket". For example, like a sealed locket of leather, inside its location, from the center of a five colored light there exist peaceful kāyas the size of mustard grains in halos of light. That is the location of vidyā. For example, it is like form of a vase.

Here, it is said that sugatagarbha has a physical location in the body. So really, there is a difference in how this concept is used in sutra and in tantra.

There are other Dzogchen texts which indicate that sugatagarbha can be visibly seen with the eyes through various yogic techniques. This is really quite different than the way it is presented in sutra, won't you agree?

Son of Buddha said:

Nope don't agree seeing that the same exact thing is taught in the Sutras as well

Tatagatagarbha Sutra

when I look at beings with my Buddha vision, I see that the tathagatagarbha is surrounded by a husk of ignorance, just as the seeds of a fruit are only found at its core. kulaputra, that tathagatagarbha is cold and unripe. It is the profound nirvananirvṛta that is brought about by Maha jnana (great wisdom). It is called the Samyak sambuddha (perfect Buddha), the Tathagata, the Arhat and so on. kulaputras, after the Tathagata has observed beings, he reveals this message in order to purify the bodhisattva mahasattva jnana."

and

I see the different beings with their many kleshad, transmigrating through the long night of endless samsara and I perceive that within their bodies is the wondrous Tathagatagarbha. They are august and pure and no different from myself. For this reason the Buddha expounds the Dharma for beings, that they might sever those kleshad and purify their Tathagata jnana. I turn the Dharmacakra again and again in order to convert all worlds."

Plenty more quotes if you need them..... Again you have not shown how there are 2 different Buddha Natures nor have you shown any difference between the Sutra and Tantra versions of Buddha Nature.

Malcolm wrote:

No, in these sutras it is made very clear that only buddhas can this, but in the tantras, ordinary persons can see the sugatagarbha, so the difference is huge.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 6:42 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Enlightenment/Dharmakaya is the same thing as the Buddha Nature..... I proved that in my last post to you.

BuddhaFollower said:

Do you understand that there are 2 Buddha Natures, sutric Buddha Nature and tantric Buddha Nature?

As Malcolm said:

Malcolm wrote:

There are two kinds of buddhanature, one as presented in sutra, another which is presented in the tantras. The sutrayāna version is often conflated with the way buddhanature is defined in tantra, especially in Dzogchen. In other words, the term "buddhanature" is used differently in sutra and tantra.

Son of Buddha said:

Got any actual proof for that statement?

What Sutra or Tantra literally says "There are 2 different kinds of Buddha Nature"?

Peace and Love

Malcolm wrote:

No sūtra or tantra says this. However, for example, the Mind Mirror of Vajrasattva Tantra states:

The sugatagarbha exists intrinsically in all sentient beings. That exists just as sesame seeds are permeated with oil. Its basis — it is based on the material aggregate. It's location — it is located in the center of the heart. Also that is called "the transcendent state of Samantabhadra's sealed locket". For example, like a sealed locket of leather, inside its location, from the center of a five colored light there exist peaceful kāyas the size of mustard grains in halos of light. That is the location of vidyā. For example, it is like form of a vase.

Here, it is said that sugatagarbha has a physical location in the body. So really, there is a difference in how this concept is used in sutra and in tantra.

There are other Dzogchen texts which indicate that sugatagarbha can be visibly seen with the eyes through various yogic techniques. This is really quite different than the way it is presented in sutra, won't you agree?

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 6:34 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

You sure about that? Nirvana Sutra chapter 8

Malcolm wrote:

It is questionable whether there actually is a chapter 8 in the original Mahāyāna Parinirvana sūtra. The direct Tibetan translation from Sanskrit by Jinamitra, Jñānagarbha and Devacandra has only five chapters, in three thousand and nine hundred ślokas.

The version from Chinese is considerably longer, by an entire volume. I personally do not trust the long Chinese recension at all.

M

Son of Buddha said:

Hey believe what you want, I know people who think Vajrayana Tantra is a disgusting perversion of Buddhism in general so they are welcome to their opinions as are you.

Malcolm wrote:

It is not a question of "believing what I want," Stephen Hodge also has doubts about the veracity of later portions of the translation by Dharmakṣema. The version translated by Fa-hsien appears to be the original.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 5:21 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

You sure about that? Nirvana Sutra chapter 8

Malcolm wrote:

It is questionable whether there actually is a chapter 8 in the original Mahāyāna Parinirvana sūtra. The direct Tibetan translation from Sanskrit by Jinamitra, Jñānagarbha and Devacandra has only five chapters, in three thousand and nine hundred ślokas.

The version from Chinese is considerably longer, by an entire volume. I personally do not trust the long Chinese recension at all.

M

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 2:07 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Son of Buddha said:

Malcolm

This is not the same text as Thurman's

Ah I see then it's a commentary of a commentary.

Question: Does the term Atman exist in the version of the text you are quoting?

Malcolm wrote:

Yes, where it is defined as svarupa.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 1:53 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

David Reigle said:

This quotation comes from Vasubandhu's own commentary on his Vijñapti-mātratā-siddhi Viṃśatikā, verse 10:

yo bālair dharmāṇāṃ svabhāvo grāhyagrāhakādiḥ parikalpitas tena kalpitenātmanā teṣāṃ nairātmyam, na tv anabhilāpyenātmanā yo buddhānāṃ viṣayaḥ.

"The own-nature of phenomena, consisting in graspable and grasper, as childish minds imagine it, that is the imaginary Self of phenomena; and it is through this imaginary Self that phenomena are without-self; but not by the ineffable Self which is the domain of the Buddhas."

Malcolm wrote:

Having clarified this, we can then see how best to understand the following statement:

Yogins do not know the inexpressible nature [atman] of their own or others' minds; when they know the dualistic part of their own apprehensions, seeming like their own minds and others' minds, they generate the concept, "My mind and the minds of others are known". However, in reality, they have not known the intrinsic nature [svarūpa] of their own and other's minds.

Son of Buddha said:

Your translations doesn't match up that well with Thurman's.

Malcolm wrote:

This is not the same text as thurman's

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 1:44 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

Are all those citations from the Nikayas?

Malcolm wrote:

This is the question you asked:

Yes, so how does that citation support the statement "Buddhist tathata is freedom from extremes."?

I already told you that the Nikayas do not discuss the issue, so why would I bother trying to cite something it does not exist? Suchness is principally a Mahāyāna tenet.

However, the Advice to Katyāyana is an Agamic sūtra, and it one used frequently to demonstrate that Buddha taught freedom extremes in a limited way to the śrāvakas.

dzogchungpa said:

Very good, but the point is I was asking Sherlock to support his statement "Buddhist tathata is freedom from extremes." with a citation from the Nikayas, and you responded, presumably on his behalf, with the Katyāyana thing.

Malcolm wrote:

Which is from the nikayas...

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 1:35 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

Yes, so how does that citation support the statement "Buddhist tathata is freedom from extremes."?

Malcolm wrote:

Nāgārjuna cites this very passage in MMK 15 in order to demonstrate the truth the Buddha is speaking about:

Whoever sees inherent existence, dependent existence,
existence or non-existence,
they do not see the truth
in the Buddha's doctrine;
because the Bhagavan, explaining existence and non-existence,
also negates
both 'is' and 'is not'
in the Advice to Katyāyana.

The Ārya-pratyutpanna-buddhasaṃmukhāvasthitasamādhī-nāma-mahāyāna-sūtra:

One who understands suchness and the meaning of nonconceptuality as dharma, there is no proliferation in him.

Or the Vajrapadaśārasaṃgrahapañjikā:

Without proliferation from the beginning,
pure suchness is the nature of purity.

Or the Pañcaviṃśatisāhasrikāprajñāpāramitā:

If one knows how matter is, one knows in that way just how it is suchness, unmistaken suchness, unchanging, nonconceptual, signless, effortless, without proliferation and imperceptible.

or the Sūtrālaṃkāravṛttibhāṣya:

In that way, the dharma called "suchness" is truly beyond proliferation, intellectual debate and range of consciousness, and is explained as inconceivable because it cannot be conceived by the immature.

I could go on and on, but there is no need, right?

dzogchungpa said:
Are all those citations from the Nikayas?

Malcolm wrote:
This is the question you asked:
Yes, so how does that citation support the statement "Buddhist tathata is freedom from extremes."?
I already told you that the Nikayas do not discuss the issue, so why would I bother trying to cite something it does not exist? Suchness is principally a Mahāyāna tenet.

However, the Advice to Katyāyana is an Agamic sūtra, and it one used frequently to demonstrate that Buddha taught freedom extremes in a limited way to the śrāvakas.

Author: Malcolm
Date: Sunday, May 3rd, 2015 at 1:29 AM
Title: Re: The Ātman-Brahman in Ancient Buddhism
Content:
dzogchungpa said:
So your citation is?

Malcolm wrote:
As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.
<http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.015.than.html>

dzogchungpa said:
Yes, so how does that citation support the statement "Buddhist tathata is freedom from extremes."?

Malcolm wrote:
Nāgārjuna cites this very passage in MMK 15 in order to demonstrate the truth the Buddha is speaking about:
Whoever sees inherent existence, dependent existence,
existence or non-existence,
they do not see the truth
in the Buddha's doctrine;
because the Bhagavan, explaining existence and non-existence,
also negates
both 'is' and 'is not'

in the Advice to Katyāyana.

The Ārya-pratyutpanna-buddhasaṃmukhāvasthitasamādhī-nāma-mahāyāna-sūtra:
One who understands suchness and the meaning of nonconceptuality as dharma, there is no proliferation in him.

Or the Vajrapadaśārasaṃgrahapañjikā:

Without proliferation from the beginning,
pure suchness is the nature of purity.

Or the Pañcaviṃśatisāhasrikāprajñāpāramitā:

If one knows how matter is, one knows in that way just how it is suchness, unmistaken suchness, unchanging, nonconceptual, signless, effortless, without proliferation and imperceptible.

Or the Sūtrālamkāravṛttibhāṣya:

In that way, the dharma called "suchness" is truly beyond proliferation, intellectual debate and the range of consciousness, and is explained as inconceivable because it cannot be conceived by the immature.

I could go on and on, but there is no need, right?

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 12:58 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

dzogchungpa said:

So your citation is?

Malcolm wrote:

As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

<http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.than.html>

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 12:56 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Malcolm wrote:

... suchness is merely the emptiness of all phenomena, nothing more or less.

dzogchungpa said:

The book appears to be based primarily on the Nikayas. Can you provide a citation from the Nikayas for this?

Malcolm wrote:

"Suchness", tattva, is not really a word used much in the Agamas, where it does occur, it refers to nirvana.

Author: Malcolm

Date: Sunday, May 3rd, 2015 at 12:33 AM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Will said:

Malcolm - But this is not a self that is separate from the aggregates, nor is it a self apart from what is wrongly identified as a self. This is no more controversial than when Candrakīrti states that absence of nature is the nature of all things.

Quite so, in which case, if this is Bhattacharya's approach, then the only new wrinkle from him would be the nature of the Hindu Atman. If it is identical to tathata or Suchness, then Buddhists have misunderstood or misconstrued the Hindu Atman for a long time.

Malcolm wrote:

But it isn't, since suchness is merely the emptiness of all phenomena, nothing more or less.

Author: Malcolm

Date: Saturday, May 2nd, 2015 at 9:40 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

Will said:

So Malcolm, Vasubandhu or Thurman needs more interpretation here, in Sutralamkara 9:23:

Supreme selflessness is completely pure suchness, and that is a buddha's "self," in the sense of "intrinsic reality."

You may be, as other critics are, assuming that Bhattacharya's Atmic 'self' is a glorified version of our ordinary 'self'. I do not know yet, because I have not read the book. But Vasubandhu above and the Avatamsaka Sutra, among others, makes it clear that our true nature lacks nature (svabhava or svarupa). Since that true nature is real, then it can be thought of as a True self, with emphasis on True, not self.

Malcolm wrote:

Sthiramati clarifies the above:

ཞེས་བྱ་བའི་བདག་གི་སྒྲིལ་འདིའི་སྐབས་སུ་ངོ་བོ་ཉིད་ཀྱི་དོན་ལ་བྱ་སྟེ། སངས་རྒྱལ་རྣམས་བདག་མེད་པའི་ངོ་བོ་ཉིད་ཏུ་གྱུར་པས་བདག་གི་མཆོག་ཐོབ་པ་ཡིན་ནི་ཞེས་བྱ་བའི་དོན་ཏེ།
"The term "self" in this context means "svabhava", i.e., it means "since the Buddhas become the nature of selflessness, they obtain the supreme self."

But this is not a self that is separate from the aggregates, nor is it a self apart from what is wrongly identified as a self. This is no more controversial than when Candrakīrti states

that absence of nature is the nature of all things.

M

Author: Malcolm

Date: Saturday, May 2nd, 2015 at 8:47 PM

Title: Re: Rainbow Body - Why?

Content:

Crazywisdom said:

When I posed this question to ChNN he said the former is the exhaustion of karma and the latter results in the body of light. The implication is that togal has a higher result re immortal nirmanakaya of light.

Malcolm wrote:

According to Sachen, the result of the completion stage is that the physical body reverts to wisdom. There is no difference in the results at all; the path is the only difference.

Crazywisdom said:

I still feel the inner yanas might be a higher view, path and result, bc of the way five lights manifest beyond volition. but also bc guhyagarbha has these two stages of completion w Mahamudra preceding clear light.

Malcolm wrote:

"Inner yānas" thinking only applies to Nyingma tantras. It is not relevant to gsar ma. One cannot fit Hevajra, Cakrasamvara, etc., into the Nyingma classification scheme (which never existed in India in any case).

In any case, wisdom is wisdom. The fact that the body reverts to wisdom is the identical in both systems.

Author: Malcolm

Date: Saturday, May 2nd, 2015 at 8:09 PM

Title: Re: Rainbow Body - Why?

Content:

Crazywisdom said:

When I posed this question to ChNN he said the former is the exhaustion of karma and the latter results in the body of light. The implication is that togal has a higher result re immortal nirmanakaya of light.

Malcolm wrote:

According to Sachen, the result of the completion stage is that the physical body reverts to wisdom. There is no difference in the results at all; the path is the only difference.

Author: Malcolm

Date: Saturday, May 2nd, 2015 at 8:03 PM

Title: Re: The Ātman-Brahman in Ancient Buddhism

Content:

David Reigle said:

While it is a bit premature for me to engage in an academic discussion of a book that can hardly have yet been read by others (unless one reads French), I will nonetheless provide a quotation from it (p. 33) as an example. This quotation comes from Vasubandhu's own commentary on his Vijñapti-mātratā-siddhi Viṃśatikā, verse 10:

yo bālair dharmāṇāṃ svabhāvo grāhyagrāhakādiḥ parikalpitas tena kalpitenātmanā teṣāṃ nairātmyam, na tv anabhilāpyenātmanā yo buddhānāṃ viṣayaḥ.

"The own-nature of phenomena, consisting in graspable and grasper, as childish minds imagine it, that is the imaginary Self of phenomena; and it is through this imaginary Self that phenomena are without-self; but not by the ineffable Self which is the domain of the Buddhas."

Vasubandhu, at least, here accepted an ineffable (anabhilāpya) ātman that is the domain (viṣaya) of the Buddhas. This he distinguished from the absence of self (nairātmya) in phenomena (dharma-s).

Yes, this is the same Vasubandhu who earlier wrote a supplementary chapter to his Abhidharma-kośa on the person (pudgala). This supplementary chapter, chapter 9, is one of the strongest statements of anātman and one of the most sustained arguments against the ātman to be found anywhere in the Buddhist writings. It is for reasons like this that Bhattacharya in his book stresses the need to ask "which ātman?" is being referred to in any Buddhist statement about the ātman.

Malcolm wrote:

In order to understand that Vasubandhu is trying to at here, however, one needs to consult Vinitadeva's subcommentary, the Prakaraṇa viṃśatikāṭikā:

...བཟོད་དུ་མེད་པའི་བདག་ཉིད་ཀྱིས་ཞེས་བྱ་བ་ནི་བཟོད་པར་མི་རྣམས་པར་རང་གི་ངོ་བོས་ཞེས་བྱ་བའི་ཐ་ཆིག་གོ

Thus "the inexpressible atman" turns out to mean "...a term for an intrinsic nature [རང་གི་ངོ་བོ, svarūpa] that cannot be expressed."

Having clarified this, we can then see how best to understand the following statement:

རྣམས་འཕྱོར་པས་རང་གི་སེམས་དང་གཞན་གྱི་སེམས་བཟོད་དུ་མེད་པའི་བདག་ཉིད་ཀྱི་མ་རིག་སྟེ།
དེ་དག་རང་གི་གཟུང་བའི་ཆ་གཉིས་རང་དང་གཞན་གྱི་སེམས་སྒྲ་བྱུར་རིག་པ་ན་རང་དང་གཞན་གྱི་སེམས་རིག་གོ་ཞེས་རྟོག་པར་བྱེད་གྱི།
ཡང་དག་པའི་དོན་དུ་ན་རང་དང་གཞན་གྱི་སེམས་ཀྱི་རང་གི་ངོ་བོ་ལ་ནི་མ་རིག་གོ།

Yogins do not know the inexpressible nature [atman] of their own or others' minds; when they know the dualistic part of their own apprehensions, seeming like their own minds

and others' minds, they generate the concept, "My mind and the minds of others are known". However, in reality, they have not known the intrinsic nature [svarūpa] of their own and other's minds.

Thus, I think it is very hasty to presume that Vasubandhu's *Viṃśatikāvṛtti* can be used to justify an upanishadic-like self in Buddhadharmā. This text in turn needs to be read in light of Vinitadeva's subcommentary, which clarifies what Vasubandhu is saying very clearly.

Without consulting Indian commentaries that may only exist in Tibetan, it is very hard to get a handle on Indian Buddhist texts when read through the eyes people who are expert mainly in Upanishadic, Vedic, and other non-Buddhist literature in Sanskrit.

Also, one needs to look and see what Xuan Tshang says about this passage and so on.